



MEMOIRS  
OF THE  
ALMA EGAN HYATT FOUNDATION

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



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

By

**HARRY MIDDLETON HYATT**

MA (OXON.), D. D., F. R. G. S.  
Director of the Alma Egan Hyatt Foundation  
Officier d'Académie Française  
Officier de l'Ordre de la Couronne Royale de Belgique  
Sometime Associate Editor, *Ethiops*, Paris, France  
Sometime Associate Editor, *Journal Society Oriental Research*, Grafton, Mass.  
American Committee, Faculté Libre de Théologie Protestante de Paris.

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

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HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK

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

By

HARRY MIDDLETON HYATT

M.A. (Oxon.)

Author of Folklore from Adams County Illinois

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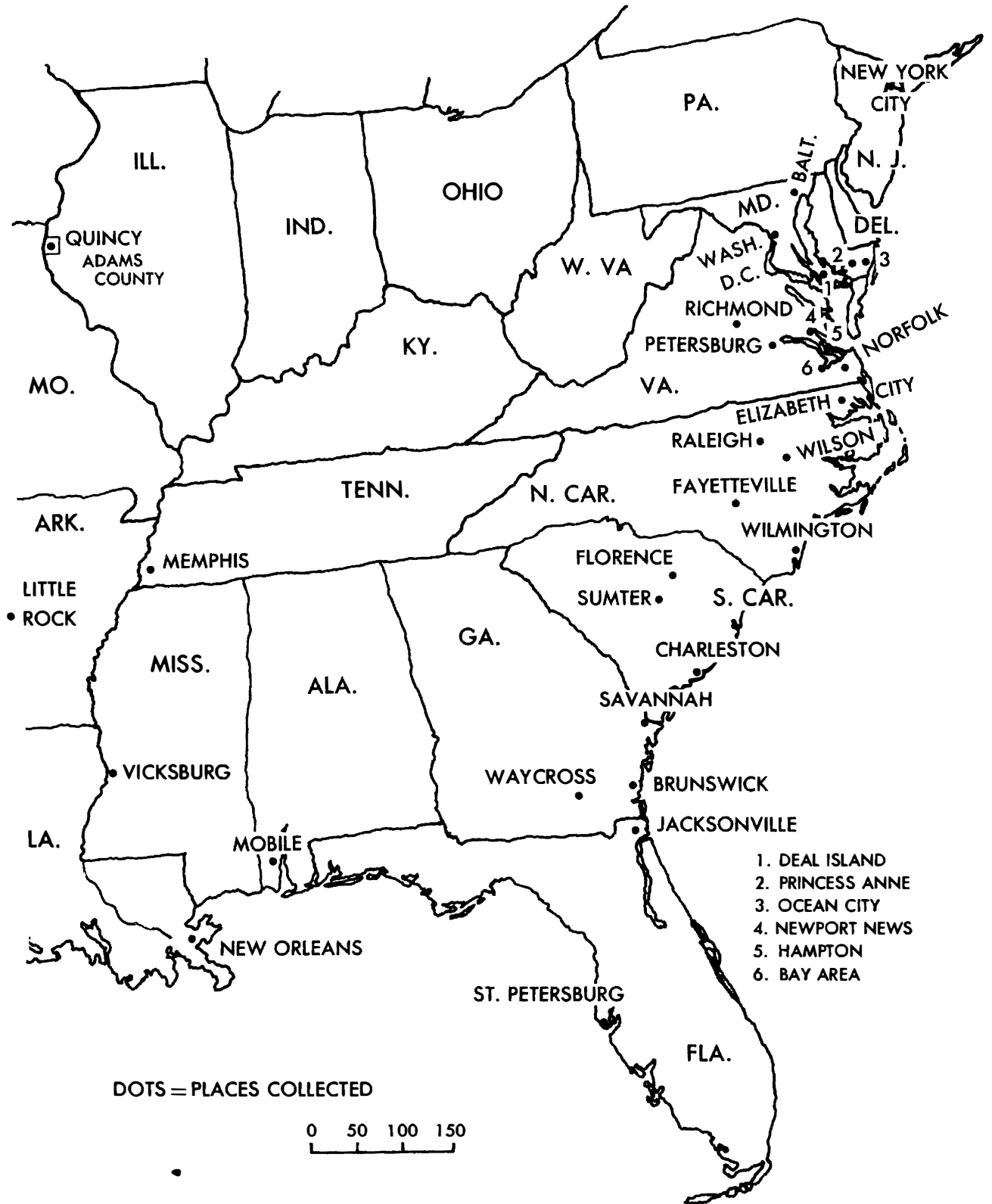
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## INTERVIEWS

# MAP OF FOLKLORE FIELD WORK





INTERVIEWS

MY CONVERSATIONS WITH DOCTORS

[My primary purpose up to this point has been to show the layman's attitude towards the STRANGE WORLD of page one and the persons who claim to control it - the *doctors*. Now, in the following INTERVIEWS, we will hear these professional practitioners explain their beliefs and works - how they have mastered a STRANGE WORLD. The diversity among these men and women calling themselves *gifted* is amazing; no two of them being alike in person or performance. Since I know few *doctors* by name, I have tried to find in their remarks or actions suitable labels to serve as titles. Also to characterize them, I have quoted one or more of their sayings after the title.]

MY FIRST DOCTOR

I'M A SHIEL' MAN  
NOTHIN' "HURT" ME BUT A LICK  
A BRICKBAT - A PISTOL - OR A KNIFE

I TAKE A DECK OF CARDS AN' TELL ANYBODY  
MORE 'AN THEY WAN'A KNOW

I KIN WALK ALONG DE STREET AN' LOOK AT A PERSON  
AN' TELL W'UTHER THEY'S "HURT" OR NOT

I'M YOUR BLACK JESUS

RICHMOND, VIRGINIA

[I interviewed 371 persons before I found this man, informant 372, my first *doctor* in the flesh. The story of our meeting and the 4 phonograph records made later of our conversation I have told in the INTRODUCTION. The 8 sides of these records explain the bracketed directions in the text - such as [*Side one begins*]. His material is on cylinders 307-316.]

Well, say fer a instant [instance] that if you an' I had had some disagreeableness about stock - your chickens or something. Well, might prob'bly now you gon'a have me uh indicted fer it. I wants to go down to court. I'm gon'a put choo in the hole now - accident'lly [=incidentally? = let's just say] that I'm du<sup>2</sup> to be indicted. Well now, here I'm goin' down to court. Before I go to court, you know what I'm gon'a do? I'm goin' in the swamp, git me some *man conker*. An' I git me a little piece of *man conker*, which [= because] I goes *shiel'* [*shield* = protected against conjuration].

[*Side one begins*]

I'm a *shiel'* man! I'm a *shiel'* man! I goes *shiel'*! I don' bah [bar] nobody,

no way - law, judge or nobody. Nuthin hurt me but a lick, a brickbat, pistol or a knife.

(I see.)

See - because I goes *shiel'*. I goes ev'ry day of mah life because on account of mah enemies.

(Uhuh. I see.)

An' I goes in the swamps an' I gits mah 'erbs. I know w'a' to go in [for]. I goes in ole fiel's [fields] an' git mah 'erbs.

(I see.)

I know w'a' to go an' git.

[Here he showed his *shield* - nine articles wrapped up in a very dirty handkerchief.]

(Oh yes. Uhuh. You keep those wrapped up in a handkerchief.)

I keeps these with me.

(Uhuh.)

The're suppose to be in a bottle. I dropped mah bottle an' broke it. Those [are] diff'rent kind of 'erbs.

[Bottle instead of bag shows that the contents of this *hand* were constantly kept moist, that is *fed* in a liquid (p.578) - here, a perfume.]

(What's the round thing?)

This here?

(Yes.)

That's a *Jeruzlum bean*.

(*Jerusalem bean*.)

Yes sir.

(Uhuh.)

That's for luck in gamblin'.

(I see.)

This is a devil-shoestring.

(Devil's-shoestring.)

That's a piece of *High John the Conker*.

(*High John the Conquer*.)

That's a piece of bloodroot.

(Bloodroot.)

Yes sir.

This here's a *Samson* [or *Sampson* - sometimes called *Sampson snakeroot*].

(*Samson*.)

*Samson*

This here's the bub [bulb] off of w'a' choo call the *live-an'-everlastin'*.

(Life-everlasting.) [His *live* pronounced *lyve*.]

Yes sir.

Now, this here right here. See w'a' this is right here? You see that little small piece?

(Uhuh.)

Why that's a little piece of w'a's [what is] called *devil's-bit*.

(Devil's what?)

*Devil's-bit*.

(Bit?)

*Devil's-bit*. That's a root.

I've got over nine diff'ren' [different] 'erbs in here.

(Uhuh.)

Now, I'll git nine diff'ren' 'erbs that I have. You see I cares [carries] this daily. [*Side one will continue later.*]



You kin smell the perfume on 'em. I cares this daily - cares it on me. That is I had it jes' because I was comin' up here [to see you] because there's mah fish an' mah reels an' ev'rything right there. I've got about sixteen pounds of fish hangin' on the porch out there neigh mah fishin' tackle. Tha's the reason why I'm not - didn't make no change [of clothing].

Well now, I kin take this fer'n [for an] instant [instance]. Well, I've got a bootleggin' joint. The law comin' - I get a tip-off the law comin' mah house. I got liquor in mah house. The law walk in here.

"Well, w'a's [what's] goin' on here, Lindsay?"

"Good mornin', Cap'ain [Captain]."

"W'a's goin' on here?"

"Not a thing."

"I've got a search warrant."

"Well, all you got to do is to search, Cap'ain, if you got it - I can't help you find it, I can't hinder you from searchin'."

Why, he's gon'a search. Well, when he enters in here - soon as he gits the center of mah house to search, he'll find his eyes is scattered. You know why? (No.)

Well sir, because I keep mah red peppah burnin' an' mah sulphah an' mah ole shoes' soles. An' I keeps mah 'ead [head] on [all] perfumed an' keeps it, mah house, *decorated* [*dressed*]. [This is probably my only example of the term *decorated*.] All right.

Say fer'n instant - if a fellah comin' in here now an' he wants to put hard luck on me. Ev'ry mornin's when I gits up - I do's this now at mah home when I gits up a' mah home in the mornin's. When I arise, I arise in the mornin's at five o'clock, seven o'clock, you come to mah house, mah house done been swep' up, mah red peppah an' salt an' sulphah done been sprinkled roun'. Well now, if you got anything to drop down in there, it don't take no 'fect on me. No sir, that don't take 'fect on me at all. No sir. An' in other words that I was gon'a say again, I gets out ev'ry mornin', walks roun' mah doorstep - de [dere = there] sich a thing as a man kin walk in your house, if he can't git chore hair or he can't git chore [foot] track, an' if he git mah track it don't take affect. You know why?

(No.)

I *dresses* mah shoes I wear on mah feet. W'a' I walk over don't take no 'fect on me. I *dressed* mah track - mah shoes are *dressed*, it don't take no 'fect. How I keep mah shoes *dressed*? Keep mah shoes full of good red peppah an' salt an' sulphah, see.

Keep mah good mole [old] *High John the Conker* in mah pockit [pocket]. If I go to a man [man's] house - I think he's mah enemy - I got a little piece [of] that in mah mouth chewin' on it. Spit in mah hand before I put mah hand on his door knob [see Door knob in Index]. If I visit anybody's house - I don't care where it is, even out to mah sweetheart - 'at's [that is] the reason why, you see, I keeps it handy. I put a piece of it in mah mouth an' chews on it all the time. I kin even drink anything.

I'm workin' on a case right here, now - 119 1/2 West Lee Street. An old man, 74 years old, he lives in a house with a fellah that's all the time *putting* stuff *down* an' he get so that he couldn't git up, an' when he helped him up he couldn't stan' up. He couldn't even now hold his water. He's jis' the same as a newborn baby. An' so he told me - he called me - Fletcher Powers is his name - he tole me.

I says, "Well, I'm gon'a get up an' see you," I says, "an' I'm comin' roun' here to bathe your feet. I'll bathe your feet," I says, "an' *dress* this house,"

I says, "an' when I *dress* this house," I says, "if it's true," I says, "you will have no trouble."

An' I goes to work. I goes down to the drug store an' gits me a box of sulphur, goes to the store [grocery] an' gits me a box of cayenne peppah an' some salt brian. I goes out on the hill.

(What?)

Fresh fish salt brian [fresh (= unused) brine from salted fish]. Gets me botter [bottle] of vinegar. I goes out dere on the hill an' fields an' I digs mah 'erbs. I goes on back an' boils 'em, strip zim [strips 'im] off, bathe zim from his knees on down.

(What sort of herbs?)

Whut did I get? *Runnin' brier* an' pokeberry [poke or pokeweed] root. An' he's up walkin' an' goin' all up yonder on the railroad track now, pickin' up coal ev'ry mornin' of his life.

[Theoretically, large lumps of coal fall from an overloaded tender of a steam engine or smaller lumps from coal cars of a freight or coal train; actually, human hands usually assisted the coal. Any walking along tracks was illegal.]

An' after no sooner 'an [than] I got 'im up, the prior [proprietor] told 'im he wanted his room - he couldn't rent it no longer. An' told 'im he wanted 'im keep me away from there. He [proprietor] was goin' to these here so-said-to-be cunjures an' gettin' 'dus' [dust] an' stuff, an' I found stuff 'tween the mat-tresses [while] he [proprietor] out at work. So after I cut mah cards an' find out where de stuff was, why I went on an' get it.

(What do you mean *cutting your cards*?)

Cuttin' mah cards? Run a deck of cards. I kin run a deck of cards an' tell anything I want to know. Yes sir.

(What did you want to find out?)

Find out where he had it put.

[*Side one continues.*]

Now listen. I wan'a tell yah. I take a deck of cards an' tell anybody more than they wan'a know. Not only take a deck of cards, I kin take a cup an' tell anybody more than they wants to know.

(I see.)

See.

(Uhuh.)

I'm out of a family - I'm a son of a mother that could even *down-tell* [out-tell] you - 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. [*Side one will continue later.*]

(Where did she live?)

Greensboro, South Carolina. That's where I come from. I come from there where it [*root working* and allied practices] is known to be the very best dey is goin'. Yes sir, yes sir.

[*Side one continues.*]

An' I don't care w'a' kin'a spell's on a person or how a person is sufferin', I kin walk in the house, I'll be in the house five minutes - not only that, I don' haft, I don't har'ly even, don' haf to ast a person. I kin walk along the street an' look at a person an' tell w'uther they's *hurt* or not.

(Uhuh. Is there anything about their appearance, their face or anything that.)

Well, I tell yuh. A person of that kind kin see it.

(Oh, I see. [You] see it.)



Yes sir.

A person of that kind kin see it - a person of, like myself. You see.

(I see.)

I knows, you see.

(Uhuh. I see.)

I knows. An' then on top of my knowin', I know whut to do to break it up [End of side one.] - whut to cure it. [The last four words are on the cylinder but not on the record.]

An' then on top of that [there is] sich a things as they call this here *witch'ry*. You believe in *witch'ry*?

(I've heard about it but I don't know. I have never had any experience. I don't know whether to believe in it or not.)

[This was about the best answer I could have given to his difficult question. If I had answered, "You believe in witchery, therefore it exists for you; but I do not believe in witchery, therefore it does not exist for me, except in that it exists for you" - if I had so answered, would his second question have followed?]

Well, did [do] you believe in there [is] sich a thing as a witch?

(Well, I don't know.)

Well, there is sich a thing as a witch.

(There're the things that ride you, aren't they?)

Yes sir.

(How do you keep them from riding you?)

Well, you kin take a pair of scissors an' put underneath your head or you kin take a new piece of lumber an' put it underneath your head [the latter being unusual].

(What are these witches?)

Well, I'll tell you. A witch is a person that has sold herself to the devil an' he comes in a spirishal [spiritual] way. See, jis' like you has got your mind on a home wheresomever you live, you worry about your parents, your people, your brother or your father or your wife or your sweetheart or your mother or your daughter an' they rest upon you - in your mind - why it's quite nach'al [natural] fer something to have happened to 'em an' directly they feel it. You kin feel it. You see, you kin feel the burdens of it. Well, the same way with a person dat's so deeply into anything an' 'twill follow 'em in their sleep. Have you read any such or in your travels? Haven't you already see [seen] the future out of your work in your sleep?

[Side two begins.]

Well, that's the way that is. So then, on top of being so interested in it, self confidence is the best of all. Self confident.

I walks in a house - if I had someone to send I would go an' say - I could send fo' 'er. I walked in a house up here on Catherine Street in thirty-five [1935] dat people had come from Petersburg [Virginia] over here that wus suppose to be *root doctors* - it's no better than Florence Turner. Dr. E. Turner ou' chere [out here] wus her doctor. He walked in the house - she'd taken sick. He walked in the house an' ast that [whether] she had caused her little boy to call 'im.

He said, "Florence," said, "w'a's the mattah?"

• She says, "I don't know, doctor," she says, "I'm so sick I don't know w'a' to do."

The doctor looked at 'er. He question 'er an' all.

He says, "I think you've got broken-down nerves."

I saw Florence's sickness that night - she got up five o'clock an' went out with a friend of hers.

(What was really wrong with her?)

Well, I'll tell yuh - an' so I 'us at mah home. I gets up the nex' mornin', at duh breakvust table, an' tole mah [female] frien' w'a' I seed in mah sleep.

I says, "An' tell Florence when she come to don't go out with" - I said, "tell Florence when she gets up to don't go out with."

She said, "Florence an' Henry are gone out." She said dat Florence an' Henry lef' here at five o'clock this mornin'.

I said, "Well, jes' as sure as God's still in heaven," I said, "Florence is gon'a git 'er *dose*." Den, I went on mah job at work in the coalyard.

They brought her in home nine o'clock dat mornin' unconscious.

I came in [after work] to mah supper. She was *rollin'* to me. I walks in the room - Dr. Turner'll tell yuh the same thing - I walked in the room an' tol' 'em, I says, "Doctor," I says, "there ain't no need of writin' Florence no 'scription. Florence is *poison*."

The doctor turn aroun' to me, jis' like this here, says, "How do you know?" I said, "I saw it last night."

[This is my only example of a *doctor* and doctor confronting each other. It happens in the presence of the doctor's patient!]

I sit right down side de bed [aping the doctor] an' tole huh [her], ev'rywhere day'd went - I's mah house 'sleep in bed - tole her whut kin'a woman serve de table, how she set, where an' how the glasses wus.

She said, "Well, God knows, you shore must'a seen somepin," she said, "cuz God knows," she said, "it's true."

I said, "Well, all right," I said, "now sen' an' git him, sen' an' git chore frien' down here on Secon' an' Canal - South Secon' Street."

She sent an' got 'im.

When he come in - he wus about an hour comin' - he come in, he said, "Florence, whut's the mattah?"

She says, "I'm sick."

He said, "Uh," he said, "anything that I kin do?"

She says, "No." She says, "I got some medicine, a 'scription here," she say, "you got any money to fill it?"

He say, "I'll git some."

He gits in the car an' goes to the bank an' gits money, come back, fill the 'scription. He [doctor] gives 'er a dose of that medicine an' made it worsen. [End of side two.]

[Side three begins.]

I tole 'im, I says, "Don't give 'er no more medicine," I says, "I'll take 'er case up mah ownself."

She's right over here on Catherine Street - I mean on Williams Street, in ten-hunderd block. She'll tell you the same words tonight. I kin go an' call 'er up out of 'er bed. Ev'rybody roun' there tell you who cause her to be livin' today.

I went an' got mah stuff an' fixed it for 'er an' I got *groun'* *puppies* out of 'er. I got things out of 'er looked like fish lice. You ever see fish lice?

(Yes.)

Made mah tea from mah *runnin'-brier* root. Got mah grain [green] gourd seed - guts out of a grain gourd. Went up here on Windsors[?] Farm, paid seventy-five cent fo' one quart of black-cow milk - milk whilest it's hot. Brought it back an' give it to 'er, after I give 'er d'other medicine. An' she jis' as helpless as a newborn baby, couldn't raise her han', an' wus scared to death, scramblin', tryin' to git out de bed. Think ah'm tellin' a lie? Ah'll git me a car and drive ovah dere an' prove it to you.

There's another fellah live right chere on Moore Street below me - use to, he



don't live there now - call 'im John Ham. John Ham, whut been sick, claimed to have the rheumatism. Him an' his aunt had spent ovah three-hunderd dollahs on 'im. So I tole 'im, I said, one day out dere I said, "John Ham," I said, "there ain't a thing in the worl'" - he's showin' me about his leg - I say, "they ain't a thing in the worl' but some of your womenfolks have put a spell on you."

He said, "Look, don' choo know I done been all down South [where the good doctors are]." He said, "You believe in that mess?"

I said, "I boun' to believe in that mess when I do's that mess." I said, "I kin cure yuh."

He call me Lin all the time, yuh see.

"Kin yuh, Lin?"

I said, "Yeah."

(What did he call you?)

He call me Lin.

(Lin.)

Mah name is Lindsay, but he call me Lin jis fo' a short name.

(I see.)

Say, "Kin you Lin?" He said, "How much you charge me to cure me?"

I said, "I'll tell you what I do."

He said, "What?"

I said, "I'll go here in the hills an' git the stuff an' I'll make you up some tea," I said, "an' I'll drinks a cupful of it mahself to show you that it's not poison, of the same tea." I said, "I'll make you up a quart of this tea, then I'll give you a bath three times a week." [*End of side three.*]

[*Side four begins.*]

An' when his sistah came - I wus livin' the third do' from 'em - when his sistah came, he tole 'er about it.

She said, "The doctor sayed you got plume-itary rheumatism."

I said, "Well, I don't care whut the doctor says," I said, "the doctah tells a lie."

She said, "Whut!"

I said, "De doctah tells a lie."

She looked at me as hard, "Huh!" Turn aroun', says, "You ain't no damn doctah."

Dem's her words - de's of his sistah - said, "You ain't no damn doctah."

His mothah is name Lil. An' his aunt stand' on the porch, she says, "Don't talk like that," say, "you don't know who you talkin' tuh."

Kin'a 'fraid of me.

I tole 'er, "You damn right, choo don't know to who you are talking." I said, "Bein'st you don't - bein'st I'm no damn doctah," I said, "if Lil says for me to cure 'im," I says, "I'll cure 'im," I said, "an' prove to you tha' I - tha' choo don't know whut choo talkin' about."

Lil said, "Well, Lindsay," says, "if John Ham wan' choo to try an' cure him," said, "you can't do 'im no more harm than w'at he is," said, "cause he can't eat nuthin, ev'rything he eats comes back on 'im, he jis' goes crazy with his head, he can't sleep at night, an' he's down on his crutches here an' he can't - he's jis' helpless to hissself, an' I got to work."

• I says, "In eighteen days I'll have John Ham ou' chere playin' ball."

I said, "I'm your black Jesus."

Told 'im jis' like that an' laffed at 'im, patted 'im in his chest.

I said, "I'm your black Jesus." I said, "God above my God an' your God, too." I said, "Well, I'm your earthly Jesus."

An' he laff an' he said, "Well."

I said, "Sistah, be-inst I ain't no doctah," I said, "come on an' go with me."

"I ain't goin' with you nowhere."

Lil said, "Yes you is."

I took dey own matax [= mattock = a pickax-like tool for digging], goes up on the hill an' git me some bitter apple.

(Bitter apple.)

Yes sir. Bittle apple. Dig me up some bitter apple. I looks aroun' an' gits me some *gall of earth* [the noise here is made by a passing streetcar]. Get dat.

Den, I goes an' gets me some *runnin' brier root*.

An' when you git these 'erbs fah [for] spells - to take spells off of people, you gits the 'erbs off of each bush, two [he means three] roots off of each bush. Tha's a root goin' eas' an' a root goin' south - eas', wes', an' the south.

All right. You takes those roots off of those bushes, takes 'um an' cares [carries] 'um home, puts 'um in the stove, an' you let zum dry out. [*End of side four.*]

[*Side five begins.*]

You don't make 'erb tea out of 'em wit de sap in 'em, you dry the sap out. Then you take 'um after you dry the sap out, after they become to be dry, an' you boil zher water. An' fur takin' off of a spell, you don't boil yer 'erb, you soak zum, soaks that strength out of that 'erbs.

Then you takes that 'erbs an' put it on again an' boil it - that is, if you got aches an' pains, if you drawed up. See, you bathe them in it. Bathe them in that tea. An' when you bathe them in that tea you makes your wishes. Course ev'ryone has his - God give 'im a time for his wishes. See. Well now, when you bathe a person in that, you don't use no soap, don't use no washin'-powder. You use peppah, you use salt - salt bryant [brine] - you use vinegah. See.

Then aftah you bathe 'em in that watah - excuse me, after you bathe 'em in that watah, you 'noint zem [anoint them] down, 'noint 'em down.

(I see.)

You 'noint 'em down with any kin'a - you see, anything like camphorated oil or anything like Vick's new 'mointin' [anointing] salve or cast' d'oil [castor oil]. You 'noint 'em down jis' as fer as you bathe 'em. You don't [demonstrates] 'noint 'em this way an' you don't bathe 'em that way [demonstrates].

(You always anoint them down.)

Noint them down.

(I see.)

See.

(I see.)

You don't rub hard, you jis' 'noint 'em.

(I see.)

You take that [bath] water den an' you cares [carries] it to de hydran' an' turn the hydran' on, let de water run, the hydran' water, an' yo' pours that water in dere, [into the stream made by the running hydrant]. You don't throw it out on the ground, you pours it in runnin' water. You care [carry] it to a branch or a creek, if you ain't got no hydran' or to a spring branch, [a spring that is] runnin'. An' de same way you run the water [from hydrant] you bears [bury] the rag tha' joo 'noint 'em with.

(I see.) •

See.

(How do you mean you bury the same way - you mean lengthwise like this?)

Yes sir. Fold it. Take it, fold it over, make your wishes as you fold it.

(I see.)

See [demonstrates].

(I see. You just twist it around like that.)

From you all the time. [*Side five will continue later.*]

(You twist it from you.)

Like you take this here [his dirty handkerchief] - jis' showin' you a parable [example]. Well, you takes it an' bears it.

Now, how would you bury it? You'd bury it any way, would'n yeh? If de branch runs that way, why would joo bury it de way the branch run or would joo bury it jis' crossways [to the branch] in the earth?

(I don't know. Which way would you bury it?)

You'd bury it up an' down wit [parallel to] de branch.

An' [if] you can't tell which a way tha' de wayse [waste] watah goes, you take it - look to eas', look wes', then you look south, then your north, an' you bur' it south an' north, an' when you bur' it, you be standin' with yore face south.

Kin you go out an' find the north an' the south widout a cumpin [compass]?

(I couldn't.)

You can't? Well, you got de moon an' de sun an' clear weather isn' yah [isn't you]? [He takes an unfair advantage of me, slipping in *clear weather*.] The sun rise in eas' an' sets in the wes'. The moon rises in the eas' an' sets in the wes'. The moon rises northeas' an' she sets southwes'. That's two angles.

Well, you got leadin' stars for it. You got leadin' stars - you got a star in the eas', star in the wes', an' a star in the north, an' a star in the south.

(Have they names?)

Yes sir.

We have a star in the eas' that repisents [represents] our furce [first] queen, Elizabeth. *Elizabeth*, in other words it is prodigal star of *Gathrun* an' then the remains of - continue'n [continuing] with the Bible, why it was the leader when Chris' was born. It wus the furce bright star dat shinin' brighter 'an [than] the lilies in the valley the night the Newborn Chil' was born.

We have a star in de wes'. De star in the wes', you know whut it follahs [follows]?

(No.)

Well, the star in the wes' follahs of the *Geraou* of the Canaan - *Gerath* of the Canaan. It is the evening star - it is the main star. *Gerath* of the Canaan, he wus a great man, jis' like a king.

Well now, de star in the north - well, hit's [it's] de star showin' it is a bright star but [it] is small. It is a quivering star. It is a star it repisents de heading of de whole worl'.

The fallen star, which dat leads in the south, repisents de bodies of waters of de European countries of Afica [Africa] - repisents, you see, de bodies of watah between America an' south of Afica of the Eur'pean countries [European colonies in the south of Africa]. That is why it is a fallen star.

Well now, this star here in the eas' it rises - you know whut time it rises? [Either I shook my head or he assumes I do not know, because he continues without a pause.] De star rise in the eas' between two an' three o'clock in the mornin'. It's called a mornin' star.

De star in the wes', you could look after it three o'clock in the day an' it shine jis' as bright as it shine at dark midnight; but you have to look good to see it.

The star that's in de north, it rises between de sea-tide rise. It is a star that works wit de win' [wind]. It shows to beem of [to have been of] - to be mo' [more] attached at de *wheel of the earth* - [shows] tha' de worl' do go aroun'.

When de great kings was prophesidin' [prophesying] - when they prophesidin', one went north, one went south, an' de one whom dat wus in the north, he soon

came, you see, by bein' a *high man* for - he soon came to a rath[?] of sea level.

The one whom that was in the south, he had to go *seven decks down* - see, this ole worl' here we're on, hit's seven decks down an' the south is seven decks below the sea level, you see, an' on that occasion that's why this star is a fallen star.

Then we have a star [constellation] that is called Job, repisent Job in his coffin. It's complete - you kin see the shape of the coffin an' you kin [see] the form of Job. That is a star.

Then we has a 'erb that grows that they call *Job*. We has a flower that grows tha' choo call *Job weed*, see, an' on it it has de pictures - jis' a [as] complete a face on it as you [ever] seed [have seen] growin' on a wall, if you take notice to the 'erbs.

[The preceding *Job* is perhaps Job's-tears, seed from an Asiatic grass often strung in a necklace and formerly worn as a common teething remedy - see *FACI*, 2ed., No. 3389, p.152. *Job's weed*, if it exists, I do not know.]

An' then it's somepin I wan'a ast you agin. Have you ever seed take notice to a leaf - dere's a leaf that grows as [on] a weed that's called *lamb bush*? Well now, dere's three differn' scopes[?] [sorts?] of leaves on that bush. Well now, [when] you [have] a leaf grow on a bush or a weed, a leaf that grow on a bush or on a tree, an' dere's three differn' leaves upon it, it means a sign. Whut sign would joo have an idea that it would mean?

[I give no answer. Perhaps I shook my head.]

[*Side five continues.*]

Well, we has a bush that grows an' also we has a weed. You find it most'ly anywhere amongst any fo' - heavy fores' or heavy undergrowth. Well, it's called a *lamb bush* an' it zalso called a *lamb weed*. [This is the lamb's-quarters.] One weed have - one leaf has dark streaks in it, brownish dark streaks. On one side of this bush, on the - would be on the wes' side, we has a brownish leaf an' twig. An' also dere's bark on the bush. On this side we has a re'l pale green, dark green an' de top of this bush leans acrost it like - you seed de hot sun drawed de top of a weed, well, it lay acrost it. It lays to this here side where a dark circle leaves an' also the dark circles on the bush.

Why did it do so? [*End of side five.*]

[*Side six begins.*]

Sir?

(No, I don't know.)

Well, because when Jesus Christ, the Son of God, wus hung on Mt. Calvrey moun'in' [Calvary mountain] there wus one weed as when they pierced Him in His heart, de blood drip down upon it.

Why did de [the reason for the] shad'ed [shadowed] part of de bush is: on de wes' side - dere wus two thieves hung with Jesus Chris', the Son of God. On the wes' side wus a dark-complected thief an' on the right side wus the light-complected - on the eas' side - which would be right an' lef'. On the eas' side, one whom hung by Jesus-sus, His right side as He hung facin' - He wus hung facin' de nath [north], that's the way He wus hung, facin' the nath. An' the one whom that wus on the eas' side, he had faith in Him; the one whom that wus on the right [he means left] side, he didn't. He turns to Him an' says, the one on the right side.

He says, "Father, Father," he says, "you are de Son of God, de Prodigal Son." He said, "Today, that Thou is in paradise," he said, "remember me, O Lord."

An' He spoke unto him, He says, "Witerry [Weerly? = Verily], I say unto thee, today that I dwells in paradise you also dwells conceals in Mah heart in Mah bosom to dwell amongst Mah Father's throne." He [again spoke], "Witerry, I say

unto thee, whom dat is de wise man seems to be so dumb, he that is de dumb man yet he tries to [bogus?], be wise."

Dat wus de one that had not faith, he said, "Well, [if] you is da Son of God, de Prodigal Son, you that Almighty Man, you could stop anything else, why could not stop us from dyin' an' save our lives?"

He said, "Save not lives but souls shall be saved."

That is whut He said.

An' also now, you could have a headache, you could have a pain in your wris', a pain in your side, a pain in your back, you kin go an' git dat weed I'm tellin' yuh about.

(This is the *lamb weed*.)

Yes sir. The *lamb weed*.

(*Lamb weed*.)

Or you kin find the bush. It is a known bush all over the worl'. You kin git dose leaves an' take 'em an' put 'em in a pockit han'chief or cloth or bruise 'em like that, rub 'em an' place 'em to your head, your headache'll soon go 'way. You'll find it draw out the fever, it'll soon leave you. You kin have a pain in your side or your wris' an' it a - no need no liniment an' no medicine.

(I see.)

Dat self experience.

(I see.)

Well now, that is for goodness, that is not to do evils with. An' all the conversation of these things, there is evil things an' also good things. An' you kin take good things an' do evil with. See?

(Yes.)

Now - but comin' on down to er a insex [insects] an' de creators [creatures].

Well now, there's sich a thing as a person kin take spidahs [spiders], take spidahs that forms a web [street-car passing again]. You take spidah web an' stop blood, don't care how fast it's comin'. You kin take a spidah an' run a person into fits. [*End of side six.*]

[*Side seven begins.*]

See, you kin take a spidah, take 'im, stick a pin in 'im an' let 'im die, let 'im mort [mortify] away. You kin take de dus' from dat, sprinkle it - crumble it up - sprinkle it in watah or food or whiskey, give it to a man, nine days time he's got spidahs in 'im. [*Side seven will continue later.*]

You kin take this spidah, put 'im in a biscuit an' put it in the stove an' cook it, give that biscuit to a special person whomsoever you want to have that biscuit, in eighteen days he'll be 'way from heah - I mean gone.

[*Side seven continues.*]

You may give 'im somepin to make 'im heave the food up, but it goes through his blood - it *poisons* his blood. An' when that *poison blood* goes through his system, by takin' medicine an' differn' things, why hit'll keep it down, weaken it down, to when it strike his lungs, effect [affect] his lungs, it'll decay his lungs. Den when it decays his lungs it settles in his *brain cup*, de main artrous [artery] that comes in from his brain down his juggle [jugular vein] down to his heart. After it *poison* de head, de brains, den it comes down, an' when it hits de heart it kills a man - hits the heart an' kills a man.

\*Well now, w'a' choo gon'a let a soul die for when you got a dear ole auntie somewhere, ole colored auntie or ole grannie, dat knows whut to do, to go in these woods an' do. Now she'll go right in these woods an' git this *spider-weed*. It's a *spider-weed*. She'll go in there an' she'll git that *spider-weed*, she'll come back an' she'll make some tea. She'll go right straight an' git 'er some sweet milk, give you that tea in some sweet milk - hot tea and dat sweet milk



wit'out de hot, jis' like it wus milked from the cow wit'out bein' strained. An' she'll bathe you down wit dat *spider-weed* tea. Den, after you drink it, certain portion of it, she'll take dat *spider-weed* tea an' she'll care it to de branch. You gon'a be sick soul fo' a few minutes, but when that sick spell off of you you'll begin to commence to feelin' bettah. You hair commence to gittin' - sheddin' loose. You'll see little dry scaley places come on your flesh - it's where that *spider-weed* tea went into the pores of your skin. De steamalatin' of whut she give yuh come back through the pores of your skin, sweated through. It drove out dat *poison*. [*Side seven will continue later.*]

Take a snake - you kin take a snake, take his blood. Kill 'im - make 'im re'l [real] angry an' cripple 'im an' tease 'im. Take 'im an' cut 'im an' hold 'im up while he's wigglin', an' let dat blood drop on a papah or in a dish or in a bottle. Take dat blood when it done got dry - take dat blood an' put it in whiskey or food an' give it to a person. Eighteen days time they got snakes in 'em. Now, dere it is agen [again] - I mean, snakes dey'll come in your blood veins, you'll see 'em crawlin' aroun' through you. Now, there it is agen.

[*Side seven continues.*]

Well now, dere's a certain times of de moon to work on this stuff. Dere's certain times of the sap. Certain signs in where the moon is travelin', how it's travelin'. Certain signs of de weathah. Now, when it's gon'a rain or de change of de moon, either one, a person has got a spell on 'im, he's in agaty [agony].

(He's in what?)

He's in agaty.

(I see.)

Racks an' pains. Well, his mind is upset. He's bad - he's in bad shape. The ca'mer [calmer] the weather is an' the ca'mer the seas is, de ca'mer he is. An' cloudy weathah or windy weathah or the change of the moon, the seas is rough. See, man works wit de seas an' wit de win'. [*End of side seven.*]

[*Side eight begins.*]

Well now, you take a man when he's on his normal, why there's nuthin you kin do with him. The time to doctah on a man is when his blood is runnin' - when de seas is rough his blood is translatin' upwards an' down, his blood is goin' up an' down. [*Side eight will continue later.*]

[My informant now describes and demonstrates the circulation of the blood.]

His blood comes down this side - comes back up heah an' down - comes back upon this inside heah acrost de palm of your foot, an' comes down this leg, an' comes back up - comes on in through heah across your lungs heah, an' comes roun' in heah - comes right on back heah an' comes right down by your years [ears] - right down back to your heart.

["At this point I made an effort to have the informant redescribe the circulation of the blood and to speak slowly during the demonstration" - a note made when I transcribed this interview not long after it happened.]

Here's where your blood start - on the top of your head heah, your *brain cup* [= braincap?]. De blood come from this side. It comes down here.

(It comes right down your right side.)

Right side - right arm - back up your right arm.

(The blood goes down the outside of the right arm to the finger tips and comes up the inside of the right arm.)

Back down this side.

(Outside the right side of the body.)

Right on down the back of this [right] leg heah - comes on by right through about - I'll show you - ankle an' your foot - comes right on back up through here - comes right on through here - understand - comes right on aroun' in here -

right on back down - comes right on back the same way there - comes right on from here - you gotta lead heah whut's called a string-on - that comes to heah.

(The outside of the left leg at the knee.)

Yes sir. Well, it comes there right straight on up.

(Up to the heart.)

No sir. It don't come to no heart - it comes right on up roun' in here.

[Here informant begins all over with the right side until] comes on up clean outside of heah.

(Comes up the outside of the left side to the armpit - down the inside of the left arm to the finger tips - up the outside of the left arm.)

Come right on by the ball of your [left] ear - right straight on back heah - comes right back to that [*brain*] *cup* an' when it leaves from there it comes down this little one right down to your heart.

(Down the left side of the face.)

Now, if you think I'm lyin' I'll tell you w'a' [you] do - go in somewheres to a student's an' get choo a straight-out student's skin - skeleton-frame.

[*Side eight continues.*]

Dat blood travels - it has three 'tacks, it has three intacks [intakes]. Now, when it enters your head down till it hits your body. An' when it hits your body - one vein goes to your kidneys, one through your spine, one into your artums [arteries], three into your right lung. Well, when it comes in contact there, one pumps some watah. One dose veins pumps watah an' the other'n pumps blood.

Whut part of a body of a person do you suppose that the blood an' the watah mixes?

(I don't know.)

Well, I'll tell yuh, mah friend. Your blood an' your water mixes in your knees.

(In your knees.)

In your knees - [*side eight ends temporarily*] - in your knees. [This is surely *water on the knee!*] Right in the joints of your knees the blood an' the watah mixes. Into a man's veins in each one of his feet - couple of a man's blood vessel is righ' cheer [right here] - his juggle right dere.

(That little hollow right there in your shoulder.)

I kin show it to you. See it swell up?

You know I'm - mah mothah an' father school me fah [for] seven years to make a doctah of me.

(You were telling me about these times [while Telediphone was turned off].)

Yes sir. [He repeats and elaborates.]

[*Side eight continues.*]

Well now, we has a runnin'-moon - we has a travelin'-moon. I wan'a show you something, mah friend - something you very seldom sees - [*side eight ends temporarily*] - an' then you kin tackle any of it you please. We has a travelin'-moon. See that? [He shows some veins in his arm.] See how swoll they are? You know why they do like that? The seas is rough - it's climbin' [?] weathah, the seas is rough, an' this is a rainy-moon. Well now, when the weathah is calm.

[*Side eight continues.*]

(You call those big veins there on your left arm the *traveling-moon*?) [This is the purposely provocative question.]

That's the blood. Your blood travels. Mah body is pumpin' blood fast [demonstrates with some kind of rapid motion] because the moon's travelin'.

(Fast - because the moon's traveling?)

Yes sir. Faster 'an [than] it would pump if it was clear moderate weathah.

(When you take these spells off, you have to work at the right time and the right season?)

That's it. The right time and the right season.

(I see.)

To take a spell off of a person if - the spell is put on a person is when the moon is growin', when the sap is risin'.

(That's when the spell is put on a person.)

That is when the spell is put on a person.

(I see.)

An' when the goin'-down of the moon an' the moon is goin' out, you kin take a spell off a person.

(I see.)

But when the moon is a growin'-moon - or the new moon is growin' - why you ain't doin' nuthin.

(I see.)

You kin relief 'em, you kin give 'em relief from the pains, but you ain't doin' no good [I comment but the recording is not clear] because their blood is mixin' new blood - mixin' in de body, you see. Well, de ole blood is penetratin' out de body in puseration [perspiration]. [*Side eight will continue later.*]

Understand, a person don't keep de same blood in their body. It seems strange to say, but the person don't keep de same blood. You see, your blood is nused [used]. The blood sweats - like when you see a person'll drink a lot of 'toxica-tion an' they'll git to walkin' an' they purspires a whole lots? Well, that's de way that blood penetrates through the skin in watah. A person doesn't keep de same - excuse me fo' cuttin' you off but this is basic point [I had started to interrupt with a question].

[*Side eight continues.*]

An' you know there's two of a kin' [two methods by which the body loses its blood]. Well, you see, on our terms we [men] have to puserpire ours. You understand me now? An' the others [women] has a more etvantage [advantage]. Do you understand?

(No. Explain that. I don't understand that.)

Well, a woman, she has etvantage of you - you know, of a man.

(I see.)

While a man he's got to sweat hissen out as through by puserpiration - puserpirin' in his sweat. Now you understand?

(I see, I see.)

I don't like, you know, to make so plain - you know, because.

(And the woman doesn't have to do that.)

No, no, it's quite natural, you know that - on their changes ycu know. [*End of side eight.*]

[The preceding material does not indicate the number of times I stopped my machine in an effort to keep him on the subject of his theory and practice of *medicine*. His remedies and spells were of lesser interest to me, though five of them I preserved. These - removed from the continuous text at the time of my transcription - I will now group here at the end.]

You see this? You see that bow in that hat? If I an' you's workin' on a job an' I wan'a git choo off of that, I kin take that bow out chore hat when you hang your hat up. I kin take that bow an' take it an' get me a bottle, an' put it in a bottle, write chore name an' your address to where I wan' choo to go to - the name of the town, the distance - an' I kin put it in there. An' I'll take it, git me some *Hearts Cologne*, an' a little sulphuh, salt, red peppah, an' gun-powdah, put in there wit that bottle. Nine days, I'll take that bottle an' care

it to a runnin' stream an' drop it in there, walk on away from there. An' in less time 'an [than] nine hours you'll be away from that job you're on. If you got a good job, makin' good money, you'll git dissatisfied - you got to go. That puts you on a ramble. You write it on a piece of paper, sew the bow up in it, put it in a bottle.

She kin take your brush an' comb where you comb your hair, an' she kin get two strands of your hair out an' take two strands out of hers an' tie 'em together, put it in a bottle of *Hearts Cologne* with *Eve-an'-Adam root*, her *urinate*, an' put a little *Hearts Cologne* in it. An' she wears it underneath her left arm. Ev'ry mornin' before the sunrise she'll go to a spring or either to a hydran' an' she will let the water run on it nine minutes or nine seconds - either one she want - by the watch. An' nine days time he'll come where she is.

If she kin put her hands on yeh - jes' like this, which mos'ly ev'ryone will do so an' in passage of love, why, you see - well, she kin get the measure. She kin take [a] strand of thread an' measure it nine times - jes' care [carry] it aroun' this fingah - nine times aroun' these two fingahs, jis' like that. See that? Well, that's the width, that's the measure of you - nine times. Cross it an' draw it in a love knot an' put it in a bottle. An' that's got you again. [This nine-knot rite with many variations is widespread.]

Have you evah experienced dat dey's sich a thing as a - that kin be that you kin do a thing dat, dat will continue along, dat no doctah can't stop it?

(No. How would you do that?)

Well, you kin do it. That comes by gettin' a hold of one of their uh soils. (One of her soiled cloths?)

Yeah. Well, you take it an' uh puts, you know, de mixtries [mixtures] with it an' put it in uh something where it'll stay moist. Turn it bottom-upwards with a small hole in it an' jis' as long as that water drips through there, seeps through there, she'll stay sick; stay unwell jes' as long as that watah - put it in a gallon jug. An' jes' as long as that watah seeps out there, why [that is] how long she's jis' as long as. Unless, when it seeps down to a certain extent, why you uh take it up, renew it agin, put it right back down. You wan'a lighten up on it fo' a week or a month, go an' dig it up, set it up, leave the hole open so it de place 'ud [would] dry out where it was been leakin'. Let it dry out, dey [the woman] dry out too. An', jes' as [likewise] you kin leave it bottom-side-upwards an' send 'em to their happy grave. Jis' the same way there's no doctah walks the soil of the earth - unless knows he knows his seance [science] - kin stop it.

(What do they put in that cloth, anything but just that water?)

Oh, yeah. Why, you take branch watah, take your own *urinate* an' mix with it, an' then you got to go an' ketch you a frog. Take a frog, put 'im in there alive. He'll die in there an' when he die he'll die with his head down an' de feet stickin' up. Jis' as long as he stay in there she'll stay that way.

You kin take one of her soils, take it in the swamp, an' go to a [wild] grapevine. Put her name [on a piece of paper] in it [cloth] an' whomsomevah name [the man's name] you think goin' wi' 'er. Go to a grapevine a certain time - you do that [at] the sunrise in the mornin' - ketch two grapevines jis' like that, where there's a bush [tree] aroun' [near] 'em, you see; draw that, tie that piece in there, put it [cloth] aroun' 'em [two vines] an' draw 'em together on that bush [tree] - like the tree [bush] is, draw 'em together on it. An' jis' as many wraps as you count on it with thread-string - tie knots in it, tie three knots in it - an' jis' as many wraps as zhoo make on there with thread-string, dem many hours if you go to her you'll stay there an' can't git away [or] if he go there he'll stay there an' can't git away.

(You tie these two grapevines together with this rag.)

Yeah, but dey [vines] got to be stout, dey got to be sep'rate jis' where dey grow up you know from the ground. Dey got to set apart, it got to be a string to pull it.

(You bring these two vines together and tie them tight.)

Yeah sir.

(These two vines will be around a little bush.)

Yeah, uh jis' like they grow up on a tree. An' tie 'em low to the ground, jis' as low as zhoo kin get 'em, an' if you can't get 'em low to the ground, tie 'em jis' as high as zhoo kin tiptoe, an' tie 'em, make your wishes when you tie 'em, an' tie 'em an' wrap it nine times, an' in nine hours time after then if anybody goes there they stay there.

### GIFTED MEDIUM

AH AM A GIFTED MEDIUM

MAH WORK CAME

AH WUS OVERSHADOWED AN' THREWED OUT

MAH ALTAR HAS DE SACRED HEART AN' DE BLESSED MOTHER...

ON THIS ALTAR IS A LOOKIN' GLASS AN'

AH MUST CONTACT IN A CONCENTRATIN' FORM...

FAST AN' PRAY TO GIT IN CONTACT WITH A GOOD SPIRIT

EV'RYONE DOESN'T USE DE SAME WAY OF WORKIN'

### NEW ORLEANS, LOUISIANA

[This woman we tried but failed to see on my first trip to New Orleans. Marshall, my automobile man - see INTRODUCTION - finally brought her around. According to him, an old taximan well acquainted with *underworld work*, she was something special. Her interview is on cylinders E6:7-E19:3 = 2839-2852.]

Red, white an' blue [candle is used on] the party dat is to be brought back to the othah individual - that is de lost party. The individual dat desires de party will write they name straight three times, den de party's name undah it; will place de writing under de plate, will place a lighted light on de plate. Then [automobile horn] they will place sugah an' place raisins an' then place steel dust. Yo' will contact de person by callin' de individual which would be in a spiritual form at de hours of nine, three an' six.

(Nine in the morning, three in the afternoon and six in the afternoon.)

Yes.

All right. Ah desire tuh sweeten a individual to me. Ah would git a can of Karo Syrup. • If they are white, it would be light syrup; if they are dark-com- plected, it kin be of a dark syrup. Place the names wrote three times together, in each othah, an' put in can an' keep in a quiet or a dark place. Dat will sweeten de persons together.

Ah don't give evil work Mister. [This is said to show she does not separate



persons.]

Ah desire to hold a person sweet in mind an' keep 'em with me. Ah will git a large delicious apple an' write the names of the party in de same direct way. Place the name in de apple. I will now hull de apple out first, place de name in the apple. An' ah will candy mah syrup, which is white sugah, an' I will po' dis sugah ovah dis apple, an' ah will place it in a can an' ah will keep it. Ah will set [a candle] at certain days, which would be Mondays, Wednesdays an' Fridays - a pink light - an' ah would pray de Lord's Prayer an' ask God's power that this individual would be brought back wit peace an' success an' happiness.

(Now, where will you set this candle [automobile horn] near the can or on top of the can?)

Ah would place it on top of de can, with de cover, say a small lard - a Swift lard can, or some of those kinda cans. Hoist de apple in it an' den po' de syrup an' then seal. Then light these lights on top of this can.

(This is all one story right from the beginning?)

Dat's all how tuh draw a person [automobile horn] or contact dey mind.

This is the spiritual form, an' now de *ism* form.

Ah will lie flat on mah back at an hour of midnight an' ah will contact yo' by name an' call yo'. Yo' are not with me, yo' are from me. Ah will call yo' by yore name an' ah will tell yo' whut ah desire fo' yo' tuh do an', as ah have made this appointment with you, I will say onto yo', "Ah will call yo' tomorra' night." Ah will call yo' from three to successive nine days, until ah will come in contact with the individual that ah desire tuh see.

(That's contacting a lost person?)

There's mo' to it. If yo' are not in peace with me - co'se ah'm a Catholic. Ah don't know [what you are]. [Because she did not finish her sentence, I gave no answer.] Ah would use a saint, St. Anthony, an' ah will use a brown candle. Ah will write the individual's name - mah name first - that is, undah mine three times, an' ah will say, "Ah desire yo' to come, desire yo' to come to me in peace." Ah will place the light in a plain white saucer an' ah will place it befo' St. Anthony's shrine, an' ah will rap three times an' tell St. Anthony to call John or Henry who is lost from me, an' return back his lost footsteps.

(One is spiritualism and one is *ism*. What is the difference between the two?)

Spiritualism is spiritual, is contacting of a person's spirit, as ah 'fore-tote yo'. That is getting contact in with the spirit, to contact yore mind, to git chure mind with mah mind. *Ism* is de form of work dat people use wit powders an' roots an' such of the like.

(Do they talk about hoodoo down here or anything of that sort?)

Hoodoo - Voodoo an' hoodoo.

(Is there any difference between hoodoo and voodoo?)

No diff'rence as ah see it. Dey seem to be the same thing. A form of hoodoo-ism is such as takin' a person's picture an' stickin' it with nine new needles an' nine pins an' wrappin' or putting it in a cloth - so I am informed by dem dat do dat form of worship - an' place it in de cemetery. An' dey claim dat dat party will have their face molt away into de earth an' that individual will pass on. Dat's supposed to be *ism*. Now, ah got dat story from a person dat dis use it.

•(Over in Algiers they call it hoodoo.)

Dat's where de people come heah to get that sort of work done - ovah in Algiers.

(What do you say they do over there?)

Mostly hoodoo work. They have cards. They have diff'rent kinda herbs an' roots an' things of de sort, an' people brings ole underclothes or ole stockin's

or ole forms of things.

Ah've heard of a form of an ole rag doll an' the individual's name is placed in this doll, crosswise in diff'rent directions, an' then nine new needles an' nine new pins are stuck in the stomach an' yo' supposed - ah cain't say definite, an' yo' supposed to contact a serious condition in de stomach. It would cause an ulcerated condition or pain that a doctor could not contact so easily.

(It just kills them in other words.)

(Do you have any such thing as luck, or anything of that sort if a person is looking for a job, or anything of that sort?)

Well, dere diff'rent things ah does in de spiritual form dat's good fo' de work - nuthin of any evil. Mah work are mostly done through de Sacred Heart, St. Anthony an' de Blessed Mother.

In getting a job fo' any individual dere is a form of cloves - form of all-spice dat would be used if it's a white individual - whut we would call powdered sugah, dat is made fo' a icing on de cake. This is placed in a jar, a white clear jar, an' de name is wrote, whoever de boss is an' de individual dat yo' would like tuh contact back on yore job. Then there is nine white lights that must be burnt on [about] this jar fo' nine successive days an' ah will say unto de Sacred Heart, "Please soften John's heart dat he will give sech an' sech a-one his job back again." That's spiritual work - that's not ism.

(Well, now in doing this work with these saints, do you use their pictures or anything of that sort?)

Yo' use the pictures. If yo' don't use the pictures, why yo' keep in mind de saint dat chew callin' upon an' ask them to do this great form of favor fo' yo'.

There is also a contact of usin' a individual dat has passed on dat would be a good spirit, that would be a mother or would be a sister, dat yo' would ask dem if dey are in de spiritual work an' dey are fully developed at dis point to help yo' wit which yo' were tryin' tuh master.

(Do you use an altar in your work at all?)

Yes.

(How do you go about that?)

Mah altar has de Sacred Heart an' de Blessed Mother - [I] doin' a spiritual form of work, doin' whut ah would call a medium form of work, which would not contact the government in any way or form. On this altar is a lookin' glass an' ah must contact in a concentratin' form of trainin'. Yo' must fast an' pray to git in contact wit a good spirit. Then ah go fo'th an' set mah lights, which mah lights must be washed off with either holy water or blest watah to do dis work. Then ah must close the do' an' go into whut chew would call a concentration or solitude, an' ah have tuh then contact mah individual. The chair that is used, there's no one tuh use this chair. This chair is supposed to be consecrated an' blest by that individual that uses this chair.

(You do that yourself?)

Yes.

(In this work, do you have to be initiated into it? Or learn it? Or just how do you do it?)

Mah life story [is] that ah am a gifted medium. Ah nevah have contacted any-one tuh learn me. Ah only has a government's papah - ah have a government's papah direct. Mah work came at between de ages of 22 and 23 yeahs of age - an' ah think it's too long of a story to tell. But anyway ah wus overshadowed an' throwed out, an' then ah begin tuh tell people things that came to pass an' they were very true an' the story begin tuh travel. Then, things come to me how to help people, whut to do, an' ah tried those things an' they've come to be very successful to othah parties.

(Have you ever heard that there is a certain type of work down here in New Orleans that you have to belong to a sort of an order - you know, of a lodge?)  
Dey have whut chew call a spiritualist's temple [see p.747, line 14], an' dey go into a meeting. Ah have had the occasions of goin' to the meetings, an' dey have whut chew call a dark setting an' yo' have tuh stay fo' a certain length of time. Then aftah yo' stay fo' a certain length of time - it's no ism to that work. Yo' must know the Scripture, the Bible - dey work direct through de Bible. Co'se people will do things afterwards but it is a part of the Bible that is worked out an' they must pray an' consecrate [concentrate?].

Some use whut chew call blue lights an' some uses a white an' some uses red. [Or there may be one or more of each, also including green. These are not candles but tapers floating on oil in colored and clear glass containers.] They play a low hymn an' in playing this low hymn everyone sits around a table with their hands placed on the table an' then everyone says their prayers an' aftah they say their prayers they go into a darkness - whut we would call a seance meeting. Then in the seance meeting, whatevah comes to a revealin' powah dat God gives unto yo', yo' develop to de next one, an' that's the way it goes on until they find that they have the gift of knowledge to read, that they are ordained with a paper.

(With a certificate?)

With a certificate.

(Is this temple that you speak about the one over in Algiers? There's a temple over there, isn't there, in Algiers?)

Ah don't know. There's temples all ovah de city of New Orleans.

[There are temples and private churches all over every large city - New York City especially. I was invited to several while working in Washington, D.C., but actually attended a temple and private church only in Baltimore, Maryland. As a matter of fact, in Baltimore, I interviewed in the church.]

(Do these people wear any robe?)

Dey wear a uniform. The women wears white robes - diff'rent colors of robes - an' they wear a veil an' they wear a cord, an' they have a crucifix.

(What about their head covering?)

Their head covering is a veil. Some has whut chew call a Hindu guide form an' they wear a wrap.

[She evidently wrapped an imaginary turban about her head according to my following comment.]

(Wrapped around the head. Do you wear any color you want to? Or do you use different colors for different types of work?)

No, yo' have tuh do it accordin' - yo' have to do de work accordin' to de guide dat chew use. Yo' may be in contact with an Indian [Hindoo] guide. Dat's a secret dat dey git from de revealin' powah. If it's yore mother an' she wants tuh develop through you, why you use her. Whatevah color robe she gives to you, yo' wear that fo' powah an' fo' strength.

Well, ah have information from diff'rent ones dat have tole me that they have work de lamp with such as writin' they name an' puttin' it in a piece of red flannen an' using oil of geranium an' oil of verbena an' such as de like, but ah nevah have tried those works because as ah 'fore said, mah work is medium work.

•(Yours is done always with the spirits?)

Fo' a case in co't, yo' must have the judge's name an' yo' sweeten this judge an' when yo' sweeten dis judge - everyone doesn't use de same way of workin'. When yo' sweetin' dis judge 'cordin' as ah 'fore told yo' with white - everything must be sweeten wit white syrup. Dere is a form of soothin' syrup an' rock candy dat is used tuh sweeten dis condition. Den dere is a red light [candle] dat is

set in a bucket wit sand wit de judge's name. An' everything will come out in that direction very successful with the party that is to be prosecuted - in reading the 71 Psalms seven times a day with faith an' belief, if it is a justified case. Ah do not believe in an unjustified case, such as willfully murder or stealing. Or if it is a real justified case, work with that Psalm an' that light which we call master light - a master light would come without soul [touching it?]. A master light will light itself. An' if you set that jes' three days befo' the time of de co't - an' then yo' would have to call upon this judge an' tell him just whut chew desire him to do in this case, that he will look upon de client in de way that chew want him tuh look upon him.

(Now, when you set that, do you put this bucket on the altar, burn it on the altar or where?)

Well, ah have dis bucket setting on de table because ah find that there is virtue in contactin' de spirits through a table. There is a certain amount of spiritual raps that are given - two is fo' no an' three is fo' yes. An' de names of such goes down through these spiritual raps an' when yo' contact 'em yo' know jes' if yo' goin' to be successful. As she set inside chew, yo' will call upon de divine spirit an' ask, "Will ah be success? Will John come out all right?" If it's two raps it's *no* - if it's three yo' will be successful.

(Now you say you write the judge's name on this piece of paper, and you put this in the sand and put the candles around it?)

Yo' place the name in there an' just say, "Ah'm burying de candle."

(And what do you do with the sweetening?)

De sweet'ning does not have anything to do with that - it does not contact that. De sweet'nin' is put in a saucer or cup an' left open where de diff'rent spirits that would travel in, will come in an' help that individual out.

Well, ah heard this. The names are placed in a beef tongue, an' as de names are placed in de beef tongue, there are nine brand-new needles an' nine brand-new pins an' nine brand-new tacks that are run through dis tongue, an' then this tongue is salted an' is placed on ice an' is kept in a frozen condition, so as de individual will not speak against the one that is to be prosecuted.

(Whose names do you put on this piece of paper?)

The parties who are going to prosecute chew. Or the ones who would talk against yo' in co't.

Yo' burn this incense at the midnight hour an' call upon this spirit an' yo' send this spirit fo'th, an' it will go to diff'rent individuals but not in a harmful way, an' to do or give a desire, whatevah yo' wish fo'. Whatevah yo' wish fo', this spirit is to travel. There is supposed to be guardin' angels dat will guide yo' - there's the guardin' angel of Gabriel, guardin' angel Raphael, guardin' angel Michael, an' de guardin' angel Uriel. Those are de master guiding angels of Heaven.

(What was the name of this first spirit?) [The spirit sent forth.]

Wisteria. [The spirit of the incense, wisteria incense(?), is sent forth.]

Have to git the han'kerchief that has been used from dis individual, an' de name is wrote direct in de center of de han'kerchief. Then yo' travel across de rivah. Now in crossin' - befo' yo' cross - yo' would take some of de mud an' place it in dis han'kerchief, an' on de othah side yo' would take some of that mud an' put it in de han'kerchief, an' be sure dat chew tie it, an' den as yo' go across, yo' would drop it an' say, "Now, ah desire that yo' would send John away from me in a peaceful way."

(You take this handkerchief that belonged to the man that you want to get rid of and you go down to the river and put some mud in there - you write his name in the handkerchief and put some mud in it when you get down there.)

Go across an' git the othah mud an' den on yore return back yo' drop it.  
(You write it just once?)

Jes' once in de center.

Ah heard of 'em usin' sulphur burnt in yore home fo' a peaceful condition an' fo' luck - sulphur, sugah an' powder incense - all three, all mixed together. An' they are burnt on hot coals, an' if yo' ask fo' a job, or whatevah [you] ask fo', that is fo' general success or fo' peace.

There is sech a thing as usin' rose watah or orange-flower watah an' holy watah mixed wit sugah - mop de home or sprinkle to the fo' corners.

(What will that do?)

Dat's fo' peace, peace an' success.

Ah use the spirit of St. Michael, because St. Michael is a guard that will destroy anything - he's de conkerin' angel. An' ah would take dis woman's name an' ah would give it to St. Michael an' put it undah his serpent. An' then ah.

(Under his what?)

Under his serpent. He has his foot on a snake.

(Oh, I see.)

Then ah would contact a brand new piece of cord which these people places a cord around the individual's waistline aftah dey contact dis wife an' dis man, with nine knots. Well, yo' take de same piece of cord with nothing on it, plain, with de Lord's Prayer - say it three times. Let de individual wear this piece of cord an' then on de ninth day let it fall off somewhere regardless of where, but not in de house. An' this is de spirit form that will take this condition away. [For the non-spirit form, see Nine knots in Index.]

[At this point an old transcription note of mine says of informant, "She knocks on the table occasionally." This probably continued through whole interview.]

Yo' would contact a red onion an' that would cause tears an' yo' would place the woman's name crosswise - cross the name. If yore name is John Henry, why ah put Henry John. An' if her name is Sarah Johnson, it would be Johnson Sarah, but let it be crosswise, wrote across each othah, an' de onion is cut in fo' parts placed in dis wit a copper cent, an' the vinegar is warm, very warm, an' is put in a screw jar an' then that hot vinegar is placed ovah it, an' ah says, "Ah place this" - but not the evil form, see - "that it please the power of God that these two individuals - if it's a justice case [automobile horn blows] - shall break up [horn again]."

(What do you do with this jar? Where is that kept?)

It's jes' kept in a dark place. Things of that sort must be kept in a seclusive, dark place to work. At times yo' go an' shake it up an' talk to it as if yo' wus talkin' to - I an' yo' holdin' a conversation.

(The woman would keep this jar, who is doing that - if you were doing it, you would keep it?)

I would keep it. It doesn't mattah any diff'rence where it's at, jes' so the form of work is did.

[Since I wanted to reexplore the spirit, statue or picture of St. Michael, I begin with a question.]

(The woman ties this cord around the man's waist?) [That would have been most unusual, impossible.]

She ties it aroun' her waist an' she gits his vitality on dis cord. [Nothing had been said about vitality before. *Vitality* is usually called *nature*.]

(How does she get his vitality on the cord?)

Dat's so unclean. [Served me right for *taking a shot* at her spirit form.]

(After she's been with him, then she takes that. You say you put it under the



foot of - is that a statue there or just a picture?)

Well, a statue or picture - somethin', it doesn't mattah. But that's gotta be done through a godly way, that that will be moved through the power of God through this guardin' angel. Den there's a brand-new piece of cord contacted an' this individual - she must place nine knots to stop dis man. Well, then yo' take a piece of cord of nine knots an' let this individual wear it, an' on de ninth day yo'll let him lose it somewhere in church[!]. That's to restore back what she has done.

(In case she has tied him up, that is to unloose him - she will go through this form.)

Oh, anyone would go through dis form to he'p demself. If this party, de man party, would think it's wrong, well he would have to do this to go git clear.

(The man could do the same thing and wear it himself.)

Mah contact fo' livin' ev'ry day, an' give yo' de names, give yo' de form of 'em an' all sech things. See, but ah have a government papah. With a government papah yo' have tuh be very particular how yo' operate. Whether yo' know it or not you have to keep it [to] yo'self. Yo' cannot afford to do those things that is [un]permissible to the law.

(In other words the spiritual work is permissible, but *ism* isn't, that's the idea?)

Well, *ism* is ignorant forms dat doesn't have any sense, an' dey go fo'th an' do the things yo' see.

(The pay in work of this type is according to the amount of work that is done, or the number of hours?)

Well, undah de spiritual form, there is no attachment of pay, yo' understand. Aftah the work is completed then they give yo' whut they wants. Some don't give yo' anything - dey jes' let chew go tuh de wind. Then othahs will give yo' something, but the law does not allow you to put any charges. Well, yo' go where there are charges, that is people that is jes' doin' volumes of *ism*.

[The atmosphere having been cleared, we settled down to *ism*. As I look back I am sorry I did not continue longer with the mediumship.]

Ah have heard that they say that they take the graveyard dirt an' - there so many ways that they speaks that they take the graveyard dirt - an' mix it with flaxseed an' throw it aroun' a person's home tuh make 'em move.

Then ah've heard 'em say that they take the graveyard dirt an' take 'em a piece of codfish an' put a man's name, wrapped it all roun' an' burned it, an' git that man undah their control - de dry codfish. Well, they have tuh take the name on parchment papah an' wrap it aroun' dat piece of codfish with a piece of No. 8 white thread. Then they make a little bag an' they put this graveyard dirt - dip it into it - into de ingredients. So ah am informed. An' they burn that with a silver dime.

(Then they keep these ashes?)

No, they burns it in a lamp, constantly heat it.

(They just leave it in there all the time?)

All de time.

(That is to hold a man down, keep him at home and things of that sort?)

Control him.

[They] take the candles an' they write the name backwards. An' there [is] such a form as loading the candle - they take an' bore the candle at the bottom an' put de name in dere. An' then they write the name backwards up an' down on the candle and they burn it. An' they wish that this individual will die.

An' then ah heard that they take these black candles an' put 'em in a lard can, a big lard can, an' dey burn concentrated lye aroun' 'em which would contact

a heart trouble. An' dey stick 'em with nine pins an' needles an' that would cause the heart to just take an' begin tuh ache an' constantly keep yo' goin' to a doctor. An' yo' git whut chew call a smotherin' condition, an' as long as that lasts they are constantly goin' an', why, yo' nevah git well.

Well ah heard that they take the coconut an' put a hole in it an' then put pepper an' salt in it, an' the individual's names that they wanta drift, an' they go to the rivah an' throw 'em in de rivah. Dat put 'em on a drag an' on a long drift.

Yes, ah heard that they take a lemon an' put their names all diff'rent kinds of ways with pepper an' salt an' bitter aloes an' diff'rent ingredments. Stick 'em wit nine needles an' nine pins an' bury 'em an' they say that they may break 'em up.

Then ah heard 'em say yo' take an individual's name alone an' put it with bluestone an' a pearl button an' bury it where the watah constantly drip an' this individual will pass out with a form of dropsy.

A form of a guinea egg dey use. Well, dey git a guinea egg while it's hot an' dey write chure name on it an' de number of yore house an' dey go throw it ovah de house or throw it in de front of yo' do' tuh make yo' move an' make a fuss.

Then there is such a thing as they soak it in claret wine for a length of days, an' dey use the 190th Psalms with that an' they break it right befo' yore do' an' yore sho' tuh go.

(They get that guinea egg when it's just been laid, and still warm.)

Yes, it's used fo' so many diff'rent purpose. Well, they take that black hen egg to set chew crazy an' dey write chure name while that aig is hot an' den dey sew it up in a piece of black cloth an' they keep it until it begins tuh spoil. An' jes' at the time that that egg begins tuh spoil - when they think it's half spoilt - den dey take it to where there is an ole tree an' they bury it there. An' as de sap of de tree - in de fall of de year de sap is goin' down, an' that's de way yore mind will git waverin' an' go away.

But ah've heard the form of 'em takin' a piece of board, a plank, an' drawin' de naked form wit de heart an' de intestines an' writing yore name on it backwards, not drawn, an' a nail fo' the haid, a nail fo' the heart, an' a nail fo' de feet, an' puttin' de form of de figure upside down - nail it upside down on de tree.

(What will that do?)

Well, dat's to pass yo' on an' yo'll drag until yo' do pass on.

An' there is a form of gettin' yore urine an' dey cork an' they take it to de root of a ole tree with nine needles an' nine pins, with their desire wishes upon you. Yore urine will check up an' yo' have whut chew call - de channels won't function as dey should.

(Because the urine is in the bottle, they put the needles in the bottle?)

In yore urine - stop it up an' bury it upside down.

Well, dere's a good form taken from de willow - dere's a form dey take an' make yo' move. Dey git the willow limb that the sun has nevah shone on an' they strip that willow limb, an' they take that willow limb an' dey come back an' dey hit on de steps or wherevah yo' live, an' call yo', an' dey'll jes' curse yo' - say dat dey put a curse to yo', dat chew must go, an' den aftah they have done that fo' say a space of three weeks, they take that willow limb an' go carry it to the cemetery an' stick it in de center of the grave.

They go an' dey git whut we call cow manure an' they heat it very warm an' then they'll place yore name in that bottle, an' as they place that name in a dark bottle - there's no such a thing as a black bottle now. They used tuh have black bottles yeahs ago. Now they use da'k green. An' they use from three tuh

nine an' they put chure name down an' whatevah *mess* they desire. Then they take this big whip an' they set 'em in de corner an' talk to 'em an' they jes' lash yo' wit dis whip as dey would be lashing that personal individual.

(You put three bottles you say?)

Three tuh nine bottles, an' yo' set 'em all in a row, an' yo' hit 'em, not enough tuh break 'em but jes' enough that they could - have a cow whip, de small round one, an' whip it. That's *ism* work.

They have a coffin made with three peanuts placed in it an' they get a small little doll an' they ketch a woman if she's pregnant an' they put her name undah dat. They find out de length of month that she would have tuh go with this child, an' they den tie this little doll - de image's han's an' laigs, so when dis chile will be bo'n, it will come foot foremost, an' then each one will die. Then they nail it [coffin] up. Some of 'em buries 'em. An' then some of 'em keeps 'em an' get these really small candles whut we place on a birthday cake an' light 'em at certain times an' make a ceremony aroun' 'em, that that individual will go - make like a little burial.

(You make the figure out of the nut - the peanut shell?)

Yes, placed around in there.

(What color candles do they use, just the little white ones?)

Oh, they use green an' red and such.

(What sort of a little ceremony would they perform around there, have you any idea?)

[At this point I made a note on the original transcription years ago, about two years after the material was collected - "The noise - woman is hitting table - do not know whether she was nervous or calling spirits."]

Jes' sing a little hymn an' have a performance lak yo' would take a body out, an' they would say to this party, "Now, yo' done - yo' finished - an' yo' go."

That part of work wus done to mah mothah an' caused mah brothah had - well, he jes' had a paralytic stroke an' mah mothah lak tuh died havin' mah brothah, an' that form of work wus done an' it wus often told me that was they contacted that through a medium reading an' tole 'em where to go find this coffin.

(Was it buried some place?)

No, they had the ceremony of - three women used to perform the ceremony. An' dis lady had it - she rented a room an' thataway let mah mothah get up on de chair an' peek an' see at 'em, see 'em doin' this. Well, then mah mothah whipped back an' went to this medium an' dis medium done de form of work that put those lights out an' their work wus dead - they jes' didn't 'complish exactly whut they wanted. Some of it did taken effect.

(They performed the ceremony?)

Three women.

(Have you ever heard how they put those light out that they are burning against you?)

Yes, yo' take a - that's good work. Yo' contact some bay rum an' you butt de light - chew don't burn it from de end where it's already burnt [you make a new wick at the butt end] - an' yo' take this light an' yo' wash it with the bay rum. Then yo' set the light in the saucer, then you put the bay rum around it. [Instead of bay rum, holy water is sometimes used.] Jes' git a plain white candle an' wash it in de bay rum. An' then yo' place this light in this white saucer but de end dat should be burnt is not burnt. Yo' burn de othah end an' then yo' place this light in dis white saucer an' place it very low on de flo'. An' yo' say de Lord's Prayer an' yo' say, "Whoevah is doin' this, ah desire fo' their lights tuh go out." An' then yo' take this bay rum an' yo' put it into the mole [mold or mould] of the haid, an' then yo' take two brand-new needles. Some

people don't understan' that those needles are tuh be burnt at each end an' then placed in the hair with the wish. An' those lights pops an' goes out.

(What color candles do you use?)

White - an' the white is fo' purity.

It's so many diff'rent ways of gittin' that person back. There is a way of takin' the wood from the sill of the do' which they have passed ovah, an' yo' do not have to know their names whoso evah, but chew git a clear glass of watah from de outside hydrant, an' you say, "In de Name of God the Father an' God the Son an' God the Holy Spirit, who has evah taken this goods, ah desire fo' them tuh return back. They shall nevah have no peace or rest until they are captured, or until this goods is returned back to de party."

(What do you do with that splinter from the doorstep?)

Yo' take an' place it in this clear glass of watah. Well, this glass of watah should be kept befo' a mirror until they bring it back or until the officers come in contact with 'em an' lock 'em up.

There is a form - ah don't know whether yo' have heard of this - it's three okras an' it's placed on a brand-new galvanized tub, an' yo' write that man or that woman's name that has committed that murder with a form of what we call dove blood. If yo' cannot git the dove blood, then yo' go tuh the slaughterhouse an' contact a hot blood from a beef, an' yo' put that in a cup an' yo' write that individual's name, especially if it's a murderer. Den yo' write de one that's done de crime, an' yo' write the individual that they did it to, together, an' then yo' stand there an' yo' pray an' yo' call the murderer back an' yo' say, "Ah want him brought back where the officers kin put han's on him."

Then there's such a thing as gettin' a sweet peppah - that's all together - git a sweet peppah an' yo' write the murderer's name with the one that they have murdered, an' yo' put it in this sweet peppah, nuthin else, an' yo' bury this sweet peppah - not where automobiles pass; yo' carry it to where there is cattle such as horses or cows that would paw with their hoof. An' yo' make yore wish that this individual will circle - the peppah is round - that they will circle but they will nevah git out the circle an' they must circle back until they are brought back to the officers. The boy that kilt mah brothah, dat piece of work wus put on him, an' he wus brought back. One of de most 'trocious crim'nais dat wus evah known wus brought back with that piece of work, which now he's in de penitent'ry.

(Now about writing with that dove blood, do you write it on that piece of galvanized tin or on a piece of paper?)

On parchment paper.

(Then, what do you do with it, put it on this galvanized tin?)

Yo' take a cup, ah says, a plain white cup tuh put the light in. Den yo' put de okras aroun' that, jes' as yo' were setting a table.

(You have just three?)

Three fresh okras, not dry, an' yo' cut that part [stem] off, yo' see, so it would set up - yo' know, stand up.

Yo' git an egg, a fresh warm egg, an' yo' write that man's name that committed that murder an' yo' place it in the casket with the individual that is daid. When that individual - quite natural it will spoil with the contact of the egg; ah mean, with the coldness of the body. Then when that egg spoils, an' the foreign matter of the body [the flesh] gives away, that individual has no rest or no peace until he's back in the hands of the law.

Ah've heard of 'em cuttin' pieces, takin' pieces off the cemetery - off this headbo'd, writin' de individual's name wit lead pencil to de evil forms of work, settin' a ceremony of different lights, a rite of red beans.

(Do you know what the ceremony is?)

Ah don't know the whole ceremony.

One of de things dey done with red beans - dey take a red bean an' they soak it, they say, fo' three days in some vinegar, an' then they contact this undah de party's house where they kin throw that red bean, with a wish of upsettin' 'em. Den dere's troubles an' fuss.

(Do they take only one bean?)

No, dey take about a couple of beans.

(They just throw them there under the house?)

Undah somewhere in a dark spot where they won't see it.

Then yo' kin take those red beans otherwise an' don't soak 'em at all - jes' leave 'em clear lak, wit a wish ovah 'em, an' place 'em with a cover ovah dem dat night, an' throw 'em in de yard where dey will grow, in dose people's yard. An' as them beans grows, they goes.

Ah've heard dat form of whut we call a form of liquid of bitter aloes, an' dis liquid is formed an' put into somethin' to soften a material, an' dat bitter aloes an' de guinea seeds will work together. See. De guinea seeds will nevah mix with the bitter aloes. But then those names are put in this bottle an' they are rolled - to an' fro' - to an' fro' - to an' fro' - an' just whatever they want on that they'll say it - an' take it an' jes' throw it around where people kin contact it an' throw it in yore house wit a wish fo' a fuss [and throw it] to de fo' corners. That makes confusion. It's something that will make confusion of itself.

Ah've heard of so much concerning a broom. Well, yo' kin buy a brand-new broom an' yo' take - now, heah's a case if ah wanta keep yo' away from heah. Well, ah'll jes' name that broom yo' an' ah'll turn it in a corner an' ah'll keep it.

(What do you mean, turn it in the corner?)

Upside down. Den every day ah go spit on dat broom an' curse yo', an' ah'm sending yo' away from heah. Den aftah a certain length of nine days ah sweep out. Then ah'll take that broom an' break that broom in three parts an' don't use it but put it in the garbage can, an' say, "Ah send yo' away with this."

(He's gone to stay away.) [Sorry! I should have said, "I'm gone."]

Well, yo' make a white cake, such as is called an angel cake. Jes' befo' this cake gits cold yo' take these three straws, brand-new straws, an' then yo' set the white, the blue, an' the pink light - set de white in de center. An' dat name is put - whoever yo' want to.

(After you put these lights around, what do you do now?)

Lak first ah told yo' - that chew make the cake, then yo' put these three lights. Yo' have the name wrote - make a white icin' an' write de name on it. That would be mo' fo' a weddin' or somepin good. Then yo' take those three straws an' go all aroun'. As yo' stick those three straws, yo' say, "Nuthin kin part me - as these three straws stand together, we stand; divided, we fall."

(That's if you want to hold someone?)

Someone - or even a form of a marriage.

Ah understan', see, if yo' wanta bring someone back, every day at a certain hour, yo' light a match. Yo' say, "Now, ah'm gon'a light this light fo' nine days" - jes' the match. An' then as this match gits half way - yo' don't let it burn completely out - yo' set 'em all in a row, see. An' as yo' set 'em in a row, yo' set 'em to yo', an' yo' say, "Come, come to me." An' jes' say so many days, an' yo' make it jes' lak yo' sayin' steps. An' in between those matches yo' callin' dere name, "Come, come, come."

Aftah that is done, those matches must be carried an' not burnt or destroyed.



They must be jes' buried or put in a jar an' tied with a piece of blue thread an' kept together. It mo' best if dey tie 'em an' put 'em together. An' yo' say, "Now, as we are matched, we are mates."

There's a form that they says they burn 'em fo' luck such as placin' incense roun' 'em an' burn 'em, an' some burns 'em in de yard; an' dere is a form of takin' 'em an' burnin' incense on de ole sole of de shoe, an' let de smoke contact all through de house.

Then there is a sayin' of takin' a shoe when a party's gone - git the two shoes an' bury 'em with the toes facin' the street comin' in, an' that party will come in an' stay there.

(Well, that one about burying the shoes, what is that for?)

That's fo' luck an' success in the home.

Ah've heard of whut chew call a fish-cane [fishing-cane] weed [bamboo], an' wit dis fish-cane weed yo' have some black-eyed peas, an' yo' shoot 'em off in direction dat individual lives. An' as yo' shoot dat bean [pea], if yo' want him tuh git kilt, why yo' shoot off fo' him tuh git murdered; if yo' want him tuh move, yo' shoot off dat wish dat dey move - whatevah prospects dat chew have in mind, yo' do that.

[The peas and beans she mentions are the same thing (*Vigna sinensis*), a tropical plant widely cultivated in southern United States for forage, green manure, and food. Although called black-eyed pea, black-eyed bean, cowpea, and other names, the plant belongs to the family *Fabaceae*, being more nearly related to the bean than to the pea.]

(The reason I asked you if you ever heard of that, I heard something similar to that up in Norfolk, Virginia, several years ago, but it is quite different, they used a reed cane. They blow them out like a bean shooter.)

Yes, an' dey supposed tuh scatter as dey go, but chew blow 'em in the direction of the party live, an' yo' go eithah to a do' or a window, not outside - yo' stand tuh let it go out, to expand, jes' lak if yo'd go out tuh go an' shoot off a pistol.

Well, ah heard dey take a black candle an' yo' write chure name in a crawfish hole - take first de crawfish hole an' yo' po' black molasses down, den stick yore name all kinda funny ways. An' then yo' set there an' yo' watch this black candle burnin' an' wish dat chew'd meet a accident by a car or somethin'. Yo' surely tuh git it.

Well, that's gotta be where there is a [ant] bed.

(Yes, where they have all that dirt out of the ground.)

Well, [this] is tuh jes' eat chew up - well, ah have heard. This come from an ole-time worker. This is not the late worker that ah'm givin' yo'. They takes an' git a piece of livah an' they write chure name an' they cut that livah so dat it would be so that they could sew it up [your name inside] with a black thread, yo' know, an' dey go to where that ants bed is. It's quite natural that ants is goin' eat up that meat, an' as that ants eats up that meat, there is a curious condition that comes jes' lak a crawlin' condition all through the body. See, an' yo' jes' feel like things are workin' in yo', an' de doctors jes' can't contact whut that is - that is eating yore insides. An' as de ants carries it off, dat's jes' de way yo'll go.

•Well, it's two ways of usin' de frog. There is a way that yo' eat - ah ketch a frog an' ah put him in a cage lak a trap, an' that piece of bread that chew'd eat [had been eating], ah'd put it in that frog's mouth an' he would git it, an' ah don't give him a thing else to eat, not a drop of watah or nuthin, an' that frog he jes' jumps around - an' hops - an' hops - an' hops - an' that's the way yo'll act - peculiar jes' lak yo' losin' yore mind. Dere's no cure fo' yo' when

dat frog passes an' falls to pieces - why yo' jes' gone.

Then there is a way of takin' an' strippin' an' cuttin' that frog open right through de center of de stomach an' gettin' the intestines of that frog an' wrap-ping yore name around it with black thread an' puttin' back in that frog an' then bury that frog on his back again. Consequently, yo'll get a condition dat will jes' work lak a lulamgo [lumbago?] condition through the limbs or whatevah other term ah would call that - artheritis [arthritis]. An' yo'll nevah git well of it, an' de question, yo' know whut artheritis brings on.

(Finally, you will die.)

Take de cat hair and de dog hair - yo' git de hair from a bullfrog or a vicious dog, an' yo' take an' gits the cat's hair, an' git her hair undah her stomach. An' yo' take this individual's name an' yo' write it all sorts of ways wit indelible pencil an' den yo' take an' tie that dog an' cat hair around dere an' den yo' put it a fiah with some gunpowder, so it makes an' explosion in de center of de yard, an' say to it, "Fight, yo' son-of-bitches, an' do whut chew gotta do." Dat, dey claims, de two people will jes' fight until dey go tuh jail - march right tuh jail.

Ah'm jes' tellin' yo' de experience dat ah've learnt from older people.

Well, dey git whut they call - wal, some people uses de war watah, but de old contact workers used dis ole bluein'. An' dey use lysol an' dey put dis dog an' cat hair down there an' yore name an' dey jes' - shake it up - an' shake it up - an' shake it up - whatevah dey want, den dey put chew on yore haid [turn the bottle upside down], an' dey put de Bible on dis cork, [remove the Bible], an' they run needles an' pins through it [cork] an' tie that cork wit a piece [of string], an' in tyin' dey say, "Ah tie yo' down to stay down in jail."

(They put this lye salt - what do you mean by lye salt?)

Lysol whut we use fo' disinfectin'.

(And then this cat hair in the bottle. Is that in a dark bottle or just a plain bottle?)

Well, it should be in a dark bottle.

Ah heah of 'em usin' dat by contactin' de chicken's heart. An' dey put chure name in dat chicken's heart an' dey run nine needles an' nine pins through it, if dey wanta give yo' a constantly agony. Well, dey don't bury it. Dey jes' leave it stay till it dries up an' that will give yo' a sort of a leakin' condition in de heart, but if they bury it, it will give yo' a smotherin' condition.

Den dey kin contact de entrails of a chicken an' dey don't write any name or anything on it. Jes' take that entrails an' that chicken haid an' dey carry it an' put it to yore do', an' make a wish jes' whatevah they want tuh fall on yo' through that chicken entrails. That goes with yo', an' as that's moved off an' carried wherevah it is, to the plant or wherevah it is, that condition will go along with whatevah they place with that chicken.

Then they take a black chicken an' they put chew in that chicken with all diff'rent sort of ingredients, such as peppah, such as salt, such as soda, an' all such - anything that would jes' foam up permanent. An' dey'd put chew in dere in dat chicken, an' maggots an' warms [worms] begins tuh eat an' tuh form an' yo'll jes' decay away - git a form of a consumption.

(In what form would they put you in that chicken?)

Yo' have tuh use names practically at all times. Jes' write it on brown papah, if it was a colored person; if it's a white person, on white papah such as parchment papah. All colored people are put on brown papah.

Yo've heard of takin' de rattlesnake - that's blindin' yo'.

Well, they git the rattlesnake, de pure rattlesnake, these people out through de country, an' they parch it in a stove an' if dey git anywhere near yo', why

dey place it in yore hat. Dey wish upon it, but it has tuh be mixed wit a certain 'mount of peppah, an' that gits into the eyes. Well, it jes' gives 'em whut dey call toteetal blindness.

(What kind of pepper do you mix with this? Black?)

Red peppah - not too much.

(Where would they get this dried stuff from - anywhere on the rattlesnake or the whole snake?)

No, dey git de part where de rattles come.

(Oh, the buttons.)

Ah heard of 'em takin' de catfish de same way. Well, dey git a line an' go an' git a fish-hook an' go an' ketch a catfish an' then they'll write chure name an' yore age, if they kin git it, an' the month dat chew were bo'n in, an' jes' whatevah they want. They put that in that catfish an' they throw it back in the watah an' tell it, "Sail" - an' as he sails, yo' sail.

Dey don't use that in de city, ah don't hardly think, because they take that horn - they cuts this horn [something - little butt off?] an' then they *dress* it. Some people *dress* it with a form whut they call *war watah* - different forms - an' then they stick that at each end of that step fo' a fall. Yo' see, a cow he butts an' goes fo' a fall. An' as yo' go, yo' always stumblin' an' yo' fall, an' yo' stumble an' yo' fall.

From de cow horn, git that little butt an' yo' *dress* it. Put it on each side - heah's de step heah, yo' put it [demonstrates], "An' ah wish jes' lak dat cow will," she jes' butts an' goes. Well, yo' jes' falls an' be clumsy.

(You put one of each, each horn, on either side of the steps?)

Yes.

[A note of the time or a little later reads, "I believe this is an example of an agile mind arising to the occasion." This mental agility, a legitimate practice when done by an expert worker such as we have here, I have discussed in the INTRODUCTION.]

Ah've heard of that, whut we call a wasps' nest. They take the wasp nest an' dey git vinegar. Dey git fo' thief' [*thieves*] vinegar, black vinegar - four thief, black vinegar, an' de red vinegar. See. An' they place yore name in it an' if dey kin git chure landlord, well, dey ketch his name an' they write chure name across his'n, an' dey'll put the number of yore house wrote backwards, not straight. Dey jes' turn around - if it wus 2930, it would be 3029. An' dey'd put it in dere an' dey'd git de peppah as hot as dey kin git it. Dey git nine navy peppahs, or dey git birdeye, or they git that othah kind of peppah, an' then they put that in that bottle an' at times dey boil it on de back of de stove. An' long as dat's kept hot, well dat's jes' hot against yo', an' de landlord he nevah be satisfied wit whut chew give him an' yo' jes' have tuh move.

Ah've heard of files not fo' bad things; ah've heard of files used for good things. Ah've heard of three files placed at the do' wit a wish tuh keep yore enemies - if anything that's being done evil around - in the mud; dat dese files will pick up that condition. Then ah've heard of three files, brand-new, used with the man who yo' wanta keep, with his name - and bury it with his name comin' forward in to keep him home.

Dere's a form of usin' salt peter to keep yo'. Well, yo' git some salt peter, on de first Friday of de month or de first - well, any Mondays, Wednesdays an' Fridays, an' yo' would place it to de fo' corners of yore house wit a wish dat chew make.

An' St. Peter is always used tuh hold. St. Peter locks against yo' an' he brings to yo', but chew ask him tuh unlock an' to keep yo' in dis place an' tuh lock de do' on de othah individual.

People make novenas. Dat's all tuh St. Rita. She had two sons an' a husband dat were very cruel an' people go an' pray tuh her if dey have any troubles or difficulties with their husbands. Why, it's de whole way, if it's death - or jes' whatevah she desires tuh move - but practically, mostly they die.

Well, St. Espedee works very quickly. His light is a red light on a Wednesday. He's fo' close scrapes - he's fo' quick money. But then there is a call behin' him. Somebody must go behin' St. Espedee. He takes unless yo' give him flowers. Yo' must give him flowers because if not, then someone out the house will pass on.

He is de guardin' angel an' he conquers an' yo' kin control through him. Yo' kin jes' tell St. Michael anything yo' desire tuh do an' he moves up or he brings to yo'.

He's fo' peace an' St. Joseph is fo' weddings.

The Mother of Perpetual Help is fo' general help an' her mother, St. Ann - dat's her mother - why if you pray to her, yo'll always have some man. She's de type that will always keep yo' with a good husband or a good provider if yo' constantly pray tuh her.

An' St. Joseph, he works the biggest kind of weddings, form [formal] weddings, ah mean beautiful weddings. An' yo' must nevah give him small lights - always big lights; de larger the lights are, the bettah they are.

(And St. Anthony?)

Well, St. Anthony is *lost footsteps* an' he's fo' jobs, working on close scrapes, if it's lost property.

(Do the people down here around New Orleans speak of *goofer dust*?)

Well, dey contact some sorta *goofer dust* from de drug sto's. Ole-time workers, why they git *graveyard dirt* from de graveyard, an' dog dirt, an' dried chicken dirt, together, an' mix it up an' make dey own *goofer*, in de form of a black peppah [mix it so that it looks like black pepper].

Ah heard of 'em takin' black chicken manure an' when it's ripe - an' write dere name on a piece of black papah or some black cloth with a chalk an' jes' smear it ovah, smear it ovah, an' fold it. Now, de wish kin be dat chure bowels will run yo', or it kin be dat it will be stopped up. An' den it's placed in a big ole cork, one dese big corks. Ah dunno know whether yo' heard dat story befo'. An' then it's buried towards de sunset, an' jes' whatevah way - if dey want de bowels tuh move or tuh check - dey check it [wish for it]. Dey contact a bowel condition.

Why yo' git a dog dat doesn't have a very easy passage an' if yo' kin put the name in dat passage - stick de name in dat passage an' keep, always keep it where it's dry an' dey will contact a dry bowels.

Well, yo' gotta have a pair now, a male an' a female, an' yo' say, "Now, heah's Mary an' dere's Henry."

(These two doves.)

Yo' name de two doves an' yo' keep dem in de cage together, an' as long as those two doves lives an' yo' feed 'em, why we'll always be kind an' live as two doves.

Den dey take two feathers from de male an' from de female an' dey take an' write dere names, an' wrap 'em around with a piece of blue ribbon. An' yo' put 'em in somethin', maybe a very fancy pillah, most likely a pillah, somethin' very fancy, an' keep it. That keeps those two people together. They must be always placed though, agin, in where there is othah feathers with this dove feather.

Dey take a snail fo' tuh take de spells off. Yo' contact whut they call a black snail an' dey git about twelve of 'em an' dey place 'em in a little bag. An' if an individual has been *fixed* so that they are maybe crazy or it's not of

a natural source dat kin be reached by a doctor, yo' put 'em in that bag an' yo' dispense 'em down that person's back until dey dies an' jes' passes on. Some people buries 'em but the proper thing is tuh put salt on 'em an' burn 'em.

(That takes the disease away?)

Pronouncin' dat whoever dat did de spell, when yo' burn 'em, an' de spell return back to dem.

Dere's a way of usin' garlic fo' good. Take yo' seven pods of garlic, wit seven drops of oil of peppermint, an' burn in de home aftah midnight. Dat will expand evil spirits, evil conditions, an' bring yo' success.

Take their name an' write it on a round piece of papah, shaped lak a wheel, an' place it in de limb of a tree an' let it go. [This wheel pinned or nailed to the limb spins with the wind.]

(What will that do?)

Make yo' leave.

Go out de railroad track an' git a spike from de railroad. Well, be sure yo' take a good pocketknife an' cut de spike out an' git an' ole piece of clothin' of yores an' jes' spike that nail down back on yore clothes. As long as that spike is down on those clothes, that jes' keeps yo' a-goin' an' goin', constantly goin', an' yo're goin' all de time. Yo're goin' all de time an' yo' nevah stay in one place, nevah satisfied nowhere yo' goes.

(You just put that clothing in a hole, and spike it down in there?)

Cut de hole - yo' see where de crosstie goes, an' nail it wit a big spike. Yo' have tuh go at night when de law won't see yo'.

(Then you cover the hole up?)

Jes' - yo' may cut the hole yo' know, enough where de spike will go in de wood. See, it's put in de wood. An' de piece of cloth is placed in there an' den it's spiked down with that nail on that railin', that wooden part.

There's so many forms of bringin' luck in business. There's a form of concoction boiled with parsley, garlic an' raisins, an' set it tuh cool. Then there's put in this oil of lavender an' oil of verbena, oil of cloves an' green oil, whut is called now fo' de hearin' - green oil, not wintergreen oil, jes' green oil. Yo' kin use wintergreen oil, too, but green oil. Den it's crabapple oil, Jockey Club, white rose an' honeysuckle - diff'rent perfumes - dat's put into that, an' then yo' mop yore place with it. Put some beer in it, or jes' accordin', some sugah. Then there is a form of magnolia milk used. This magnolia milk is used with crabapple an' white rose an' mixed in a can thoroughly, an' on Mondays, Wednesdays an' Fridays, yo' mops it off an' dey shore comin' in.

(That is to bring in customers. Where do you get this magnolia oil [milk]?)

Yo' buy it, but yo' have tuh go maybe to a wholesaler drug sto'.

Yo' contact a brand-new sponge dat has nevah been used an' yo' git de rain watah dat de thunder an' lightnin' has nevah hit, an' yo' put dis sponge in de watah an' yo' say, "By St. Paul, by St. Peter [a slip of the tongue - in a later rite she puts St. Peter first], by the Lord God dat made us all, de policeman cannot come an' dey cannot stay, an' dey cannot come near heah." An' yo' keep that sponge.

(That is to keep the law away.)

An' dat sponge aftah yo' kin *dress* it wit a good form of whut we call rum.

\*Yo' take quicksilver an' place it in a capsule an' place it in a lap of a coat - a coat lak a man wears - an' put his wishes when he's goin' an' comin' in a professional way, an' he will be met with very pleasant with those he meets.

(Put it in his what?)

In his lap (lapel or pocket lapel) [this is the comment by transcriber], in de coat, an' when it's taken to have pressed, it must be always taken out.

An' dere's a form of usin' a quicksilver jes' on a piece of plain papah, with the name, an' jes' leavin' it set somewhere still, an' every now an' den de heat of de palm of de hand placed on it aftah it's [something] wit a ceremony fo' whut chew desire.

(What will that do?)

Any form of work dat chew ask fo' through dis quicksilver has a form of drawin'. Quicksilver [is] something that draws very quickly.

[Why did I fail to ask for a sample ceremony? At the time I must have known or suspected what she was talking about. The palm of the hand placed over quicksilver near the letters in a name has possibilities. Question-and-answer or yes-and-no divination is also possible. Somewhere I feel I have something similar if I can find it. See my note later, following footprint rite, about the expert worker expecting me to fill in some of the details.]

There's a form of gittin' a silver quarter from a person that will not give yo' any money. An' yo' take a silver quarter an' yo' write his name in that silver quarter an' yo' place it in a small bag, sew it in a chamois, with the white lodestone, he an' she, with the best of steel dust. An' yo' wear that, consequently that would draw that man. Yo' could place it in the bottom of the sole of the foot, or anywhere on the person. An' yo'd dress it with the best of perfume whut we would call cologne.

Git black hen's dirt when it is warm, an' it is ministered in de form of a food or somethin' or given to yo' in a liquid form, an' dat wish is made upon it an' it contacts whut we call a pyorrhea of de gums. [This is a variant, her *spirit form*, of rubbing black-hen manure on a person's bite to make his teeth drop out.]

Git dis bone from a black cat, boilin' an' makin' a ceremony of it, an' eatin' de flesh [a rare variant], an' den takin' that bone at de midnight hour an' goin' to de fo'ks of de road, an' den it's a ceremony perfo'med ovah it an' den dey contact de meetin' de devil. An' when dey do dey supposed tuh be invisible tuh steal or tuh do witchcraft or anything they want.

Since ah've learnt [this work], ah think it's all heavy goin' since de law has gotten so strict.

(These dance ceremonies and things?)

Well, dey have a tambourine an' set lights of all diff'rent colors on de flo' - big lights, master lights - an' they have red beans an' they have rice, an' they have the best of food. Then they all set aroun' with their laigs cross-ed, an' de ballet lady she dances in between those lights, an' they all follow her a-dancin' that ceremony, an' dey supposed to read de 30th Psalms of David, an' whatever they dancin', if it tuh kill yo', or whatever it is, it's done.

(You say that's all dying out now - it's hard to find?) [Three periods following the word *done* in the transcription shows that my comment merely repeats what she said while machine was stopped for changing cylinder. For hoodoo dance, see also pp.795-797.]

Yes.

They git that foottrack, if dey kin git the whole foottrack - pieces won't do so good. Yo' take a shovel - dis is de way ah heard it - an' they take it up an' put it on a tinsplate, an' den dey write chure name any kinda [way] dey write it. An' den dey burn a brown, an' a red, an' a black light, an' dey let de smoke go up de fiah hearth. An' whatever dey wishin' upon yore haid, dat shall fall upon yo' shortly - shorten yore foottracks or whatever it is.

Ah've heard 'em take de fungernails, de toenails, an' de husks of de foot, an' parch it on de stove. An' dey put it in somethin' sweet an' give it to a person tuh eat tuh make 'em like 'em. An' [or] then they take it an' boil it, an' they

will give yo' three drops of the likker off it in de liquid form, if dey wish to. An' if yo' eat that, "Mah feet shall hold yo' an' mah nails shall clutch yo'."

Dey take the locks of de hair - so many things can be done - an' dey take de locks of de hair an' write chure name on a piece of papah an' wrap yore hair round three needles an' wear it in de bottom of de shoe - dat steel it holds an' dat hair keeps yo' a waverin' mind always to me.

(That is to hold a person. Do you wear it in the shoe?)

Yes.

Den dey kin take that hair an' bury it with a wish ovah yo', an' salt it an' peppah it, an' stick it in de ground an' yore hair will nevah grow in. Instead of growin', it'll fall out yore haid - that will fall out an' it nevah will grow. Yo' contact whut chew call a bones [skull] condition.

Well, dey take de bow outa de back of a man's hat. Some burns it in lamps, but they othah ways. Yo' take de bow outa de man's hat an' write his name an' yore name aroun' it. Tie it in nine knots aroun' de papah, an' den place it down in nine diff'rent oils. It must not be perfume, it must be nine diff'rent oils, an' keep it, an' every third day yo' shake it an' call him, an' keep his mind tuhwards yo'.

Dere's a form dat chew take de person's picture an' git a clear glass of watah. Sweeten de glass of watah an' take it - if it's a large picture, enough where yo' kin set it ovah de glass of watah - an' place it behin' yore bed an' leave it stay there. Say, "Now, as yore photo is heah, yo're with me all de time an' yo' shall come an' yo' shan't leave me. Yo' comin'."

Take a man's photo an' - writin' de name an' stickin' yore name across theirs, an' facin' it face tuh face to de lookin' glass - tell it, "Keep a-lookin' at chew-self until yo' come." Or if you kin keep it in de home, say, "Yo'll stay heah an' look at chew-self fo'evah with me."

Dey gits the dirty socks an' they writes the man's name on de papah, an' dey put de name an' dey pin it ovah with a pin, an' den dey put nine knots to that an' dey put some lodestone in it, an' dey'll run de needles an' pins in all diff'rent directions, an' den it's put in de earth. First dey open de earth an' dey put some salt an' dey put some sugah an' dey jes' bury it, an' de [your] left foot is stamped three times, which is close to de heart, "Now, stay home an' be peaceful."

(Do they bury both socks?)

Both socks - they are tied together.

Dey take that han'writin' - ah don't know whether yo've heard this form - an' when it's placed undah a light in a white saucer, and ah'll jes' say lak this, "Now, this is yore name. This is yo'. No rest, no peace. Yo' gotta write to me. Ah gotta heah from yo'." An' ah jes' burn a white, a blue, a pink, an' a yellow light, one a day on dat writin', until ah kin git whut ah want.

(You can wish anything you want to.)

Take an' sew a shroud with that needle an' then take that needle an' write dat individual's name ah wanta keep with me, an' stick it in a papah an' put a lot of sweetenings [sweetenings] on it an' bury it.

(That is to hold him and keep him there?)

• Yes - dat dead person's spirit will contact 'im there fo'evah.

(You say a dog means everything bad - nothing that's good.)

Yes.

Dey take yore name an' put it in de fig tree. Well, some people dey say dey put it in a natural tree, but chew supposed tuh put it in de fig. [You] can have a green fig, an' put chure name in dat fig an' de butt end of dat fig is buried at de root of dat tree. Well, dat fig is bound tuh decay an' fall, an' then yo'



jes' fall. Yo' cain't figure out anything - git whut chew call lak mindless befo' yo' do go.

Git dat an' pass her out very quickly. Well, dey jes' ketch de urine an' put it in a bottle an' cork it, an' wrap it with a piece of cord an' cross de cord across de bottle, an' den put the nine tacks, an' whosomevah - put dat at de foot of that fig tree.

(Put that at the foot of that fig tree.)

An' you fix it so that the urine will seep, an' as dey urine seep, den dey'll be siftin' [seeping] away.

(How do you mean they cross the cord on that bottle?)

Jes' dis de way [demonstrates.]

(They wrap it around one way and then they turn that bottle around and wrap it the other way.) [Make the form of a cross.]

[The following rite is certainly the most elaborate hand or toby or mojo ever made - built is the word preferred by some persons.]

Dey gits whut chew call a thunderbolt.

(What is a thunderbolt?)

That's where the lightnin' struck a tree [see p.655] - an' [git] de pearl out of a fish-eye - den dey git everlastin' powder - den git love [powder], git de white an' de pink - den dey git dis steel dust - an' den dey git bird of paradise seeds - an' dey gits a lodestone - an' den dey git a silver dime - an' then yo' git whut chew call Irish moss - an' den yo' git de old-fashioned cloves, an' cinamon, an' allspice, an' nutmeg - an' yo' grate that up. Prepare all that in a saucer together. Then yo' git a parsley seed an' yo' put that in there. Then yo' git whut they call a small mustard seed an' put that in there. An' yo' put dat in de sack with this piece of money. No humans, no dead bones goes with dis. Sew it in a piece of red flannel an' den yo' sew it into a shammy-skin, an' dey soak it in [feed it with] whiskey - some good whiskey - fo' a certain length of time, an' dey say, "By St. Peter, by St. Paul, by the Lord God that made us all." Make this wish fo' success in gamblin' wherevah these parties are.

[The preceding *bird of paradise seeds* I do not know. She may mean paradise seed = grains of paradise, discussed elsewhere.]

(They'll have success?)

Yes, that's supposed to be lucky in any sort of form of money.

[One more thing about this *lucky hand*, my informant does not know what a *thunderbolt* is. Her thunderbolt is a splinter from a piece of wood struck by lightning - a good substitute (see lightning-struck wood in Index) but not the genuine article. If an amateur like me may criticize a specialist, she should not have included *everlastin' powder*. A time limit, not over seven years, should always be placed on a *hand*.]

All bad things is done on the dark of the moon.

(Good things are done on the.)

Light of the moon an' bad things on de da'k of de moon; everything bad yo' see, den dey ketch yo' an' fix yo' in de waste of de moon.

Dey kin git a piece of a person's cloth, especially dere is somethin' very particular from de woman, an' dey ketch jes' between de hour of dawn an' de *mid-night house*, [house sounds like astrology], an' bury it to de settin' sun, an' quite natural it's jes' a ole *drag*, sicky condition.

There is such a thing as getting well watah an' rivah watah an' de lake watah an' put de three together [see THREE WATERS, p.654] an' bath yore face fo' nine days to cut off a cross condition dat's been badly *fixed* an' cain't be undone.

(Just bathe the face. In any particular way?)

Jes' bathe it - jes' take the face lak that an' let it dry, an' then throw dat

watah where the traffic will take it off [see TRANSFERENCE, p.383f.].

[The expression badly fixed an' cain't be undone is most unusual and almost frightening. Normally a cross condition or cross can be killed. In addition to hope, my informant was the first person to give me a "magic" reason for the magic rite of transference - some incompetent person bungled. Contrariwise, and my presumption, the person picking up the cross from the traffic could be healed by finding a competent healer.]

There is a form of usin' whut we call waste away tea. An' it's boiled an' de bath is given fo' nine days stripped, with saltpeter, table salt an' epsom salts, an' de same piece of rag dat wus used on one day must be used de next day. Den that watah is placed in a bucket or something an' kept until de nine days. An' then that watah is throwed fo' diff'rent directions, "That this condition will be cast off de body."

There is so many forms. There is a form that yo' git this corn that we use, an' yo' boil that corn. It's anothah ingredient dat chew use with that, but ah know that yo' take that co'n - yes, an' yo' git a peach leaf an' yo' git a willow leaf. It's three leaves becuz some people gives yo' whut chew call a droopin' condition, an' yo' boil those together an' yo' strip the individual, or dey strip deyself an' dey bathe this way an' that way, across [demonstrates].

(They bathe diagonally down - down, only a diagonal.)

[The bather makes one stroke down diagonally to the left, and then a similar stroke to the right, thus making "X's" or crosses down the body. An unusual rite! This is ritual rather than regular bathing. For bathing downward, see pp.374-377.]

That watah is throwed undah de house an' dere some conditions 'rested. Yo' cain't stay in de house, some people goes into a voluntary craze in dere house.

Den aftah dey po' it in de mole [mold] of dey haid down, there is a way of takin' a red onion an' gettin' de juice out of it an' open de mole of de haid with their prayers ovah an' say, "Whoevah has put this on this individual, let it go back an' let them have peace" - an' do it three days. An' den on de third day make a big fiah somewhere an' burn dis up, burn de onion.

[The abrupt opening of the preceding red onion rite shows that I did not switch on Telediphone quickly enough to include first words of a substitute rite for diagonal bathing. Instead of bathing, the water could have been poured on the mold of the head and allowed to run down the body. My following comment also indicates the omission - the bracket in it being an addition by my transcriber to suggest I should have said the hole was in the hair, not in the scalp. Correct! But it is also possible I am merely repeating informant's words.]

(You make a little hole [in the hair] right in the scalp.)

Jes' part the hair an' git that juice from that onion.

(Now, the one you just told me before with that water [three waters], the one with corn - just those three things, the corn, the peach leaf, an' the willow leaf.)

Dey go all together.

That can be taken fo' success. That's a root dat chew git whut chew call life evahlasting, but chew must be sho' tha' chew really git the life evahlasting root.

• [Life everlasting is either the cudweed (many plants) or pearly everlasting, an American everlasting (*Anaphalis margaritacea*), also called live-forever - see both Live-forever and Life everlasting in Index of *FACTI*, 1st ed.]

Den yo' git whut dey call a High John de Conker root. It's so much to that. Den yo' git de cinnamon, de bark cinnamon - yo' have tuh git the bark. Then yo' git the bark offa a oak tree an' yo' boil that.

(What kind of an oak?)

Jes' de red oak bark. Git de bark from de outside an' yo' boil it an' yo' take baths in dat with [something].

(What is that supposed to do?)

That's tuh drive out evil conditions an' bring success.

(This is a bath - that is to get rid of bad luck an' have success.)

That is generally done through a woman person. That they contact de dishcloth an' aftah an interco'se they wipe with that dishcloth, an' then fo' a certain length of time they are destroyed.

Take de Irish potato an' make a face outa de Irish potato, de face an' de nose, an' then take a stick an' make de laigs, an' then cut de center out of it - yo' have tuh git a nice one. Well, then yo' put tobacco down in there, but yo' soak it in whiskey. An' den yo' burn dat person [name] in dere an' jes' keep 'em drunk all de time. An' jes' as that ole potato shrivel up, they jes' shrivel an' kick off from liquor.

(You take that name and write it on a piece of paper and stick in there, and the tobacco is soaked in whiskey. That is to make a person become *onry* [ornery] or just make them *down-and-out*.)

Yes, down - dey jes' be so low that they wanta drink an' *drag* an' smoke constantly.

[Apparently the potato rite can be used either to cure a person from drinking or make him a drunkard - your intention determining which.]

Dey kin git de small horseshoe [magnet] an' dey kin git a piece of linen cloth - that's tuh bring a person to yo' - an' yo' write dat name on dat linen cloth. Then yo' set a table with a beautiful piece of white satin, an' yo' set a white light right in de center of that, an' yo' wrap this individual's name around on this piece of linen, aroun' dis cloth - one-half [tied] wit blue ribbon an' de othah half wit pink ribbon - an' de magnified [magnetized] party, dat steel draws [the magnetized steel horseshoe draws the party].

Den dere is a saying dat chew take - git a small magnified [magnetized] horseshoe wit gold an' silver *magic sand* an' nail it up ovah de do' an' bring success. An' then this is *dressed* once a month what chew call wit Florida watah, an' then replaced with the gold and silver *magic sand*.

(This gold and silver *magic sand* is bought some place?)

[I turned off machine before she could answer "yes." *Magic sand* is a commercial product - see *MAGIC SAND*, p. 608.]

Ah heard yo' make 'em talk with rooster feathers. That's mostly in a co't scrape - polly feathers, too. Well, yo' take an' git some black molasses an' yo' wanta take de part of de ole rooster that curls ovah - his ole curley part that sticks up. Yo' ketch de one dat holds de most, an' yo' put dat person's name in there, an' yo' stick de feathers through de name an' then put it down in de bottle, an' now yo' say, "Jes' as dat rooster crows yo' talk."

(You put the molasses in that bottle, too. That is to make a person talk in court.)

Dey say if he crows he brings hasty news. Yo' ketch him an', if it's somebody yo' wants tuh see, why yo' jes' rub yore han's ovah his haid, an' yo' say, "When yo' crow, bring John - when you crow, bring John." Then yo' let him in somewhere where yo' know he will crow to [facing] de do', an' den yo' see dat person.

De frizzly chicken, all I've heard, picks up conditions. [See *DOCTOR FRIZZLY*, p. 59f.]

(Around the house.)

De mockin'bird is somepin, he's always singin', he's constantly singin', an' yo' take an' git dat mockin'bird's food an' yo' mix it with some rice. Yo' crack

de grains of rice an' grits an' sugah an' keep it, an' yo'll always have success an' peace. Dat bird's all de time singin'.

(What do you get from the mockingbird?)

Yo' contact dat food where he's ate out of there, in that cage - yo' see, dem seeds.

(What he's left, you mean - what he has left in his cage and hasn't eaten.)

Yo' git de owl's eye an' yo' take 'em an' let 'em dry. Yo' jes' sew 'em in a plain piece of yellow cotton an' keep 'em an' *dress* dem. Dat's fo' success mostly fo' men, an' luck, in gamblin'. Dat is dat de money would be on dat table always unseen to de next party, but it seen unto yo'.

Well, some people say an ole frog but ah don't believe in it. Dey say a frog, but dey git mostly a bat does that.

Well, ah've heard they git de chinchies, de bedbugs, right undah de two wings. [In folklore a bat is always full of bedbugs.] Ketch him, yo' know, while he's hot, dis bat. An' dey git those two stones that he has [supposed to have] an' yo' put 'em in that bag together, an' yo' write jes' whatevah yo' wish in dere. An' while it's working yo' go out, yo' see.

(That is for luck in gambling. You get these two chinchies and these two stones from the bat.)

[The two stones are usually confined to fish, especially the drumfish - see FISHHEAD ROCK, p.552f.]

Yo've heard about the lice, haven't yo'?

(These are body lice, you mean?)

Yeah - body lice, yes.

(All right.)

Well, dey ketch dat body lice when he's crawlin' about an' dey put 'em in a bag an' sew him an' keep him. Mostly fast women do's that. [*Fast* is unusual - everyone else calling them *hustlin' women.*] An' dey *dress* 'em up yo' know wit certain things an' keep 'em fo' luck.

(Do you know what they use in *dressin*g that?)

Well, dey have the best of perfume; jes' whatevah perfume dey like, dey *dress* it with that.

(Are they supposed to stay alive in there or will that kill them?)

Well, if he dies it's okay, but he must be caught alive.

[Fast women used lice as early as 1888, see under BEER, p.672; also see LICE, p.705f.]

[This interview began with a *spiritual form* and ends with *fast women* and *lice!!!*]

(End of 1559 - next 1560.)

### THE PATIENT DOCTOR

AH BE MIGHTY PROUD YO' TAKIN' INTEREST  
IN WHUT AH'M TELLIN' YO'

YOU'RE NOT NO CRAZY

WAYCROSS, GEORGIA

[Usually I wait for a doctor - here the *doctor* is waiting for me. I must introduce this man, informant 1165, by quoting my Telediphone comment at the end

of this interview:]

["This fellow who was just talking to me has left the room [[the interview had ended]] - came from the country this morning nine miles. We went out and got him - that is, Edward [[and local contact man]] went out and got him, and he was here waiting for me at six o'clock. He had been waiting three hours before I got here. [[The automobile had to pick up other persons out in the country before meeting me.]] Everything he told me, he stood up [[to tell]] - he is a man with a wooden leg - he got up and acted the whole thing. I hope that I can understand these things - I tried to follow him. He has been very, very good."]  
[His material is on cylinders C362:1-C375:2a = 1943-1956.]

God didn't give ev'ry man de same talents - a man gits same knowledge an' de same roots [but one man is superior to the other].

I don't care how ole a fellah is, a fellah can't git too ole to learn.

I'm not gon'a challenge you in anything.

[I was delighted to hear that. Besides, he was accepting me as a fellow doctor.]

(That's right.)

An' I said this - course I met [you] this mornin' [when you came in] - you're not no crazy - we ain't talkin' no crazy.

It's kinda large proposition for older heads an' special[ly] [me] [to explain what I know], an' if [you] don't wanta, you [need] not axe [ask] me no question. I know about it, whut chew wanta know. You want somepin another kinda quick power - like power.

(Well, suppose I start with a question.)

[I made the final transcription of his opening speech and it is, as my note of the time reads, "A little difficult to understand." My opening question is lost, I probably having turned off my machine momentarily.]

In de way ah know it, yo' kin take a person hair - strand of dey hair out his haid, an' yo' kin take de hair jes' like in mah ole *hans'cuff* [handkerchief] dataway, an' instead keepin' dis end between an' yo' bring it back dere an' yo' kinda double it back, an' yo' have one end short an' one [end] long. [He is demonstrating - not worth my following him by Telediphone comment.]

(This strand of hair?)

Yassah, strand of hair. Yo' kin go anywhere around these livery stable an' git a hoss-tail [horse tail] or hair [from tail of horse], an' yo' take it den an' yo' coil [curl?] it, an' see when yo' do dat yo' give yore hair a sort of a twist - jes' like dis *hans'cuff*.

[Again he demonstrates. All through the interview he will demonstrate almost every word.]

(That little thing - bring it back in a little twist.)

Yes sir. Jes' give it a little twist. Den yo' kin take dat hoss-hair den an' wrap dat hoss-hair around dere tight. Wrap it right on around dere tight.

(Wrap it just the way you are wrapping it - to you.)

Yes sir, wrap it to yo' all de time. Well, yo' see, if dey git chure hair an' run yo' crazy, dey wrap it from yo'; but if yo' wanta bring in love dataway, yo' wrap it to yo'. When yo' git it in a certain 'stance [distance] like yo' want it, why yo' kin tie tight. After yo' could tie it, den git chew a bottle of *Hearthorn cahlum* [Hearthorn = Hawthorne or Heart's Own; cahlum = cologne] - jes' [the bottle shaped] like a heart - it smells sweet. An' after yo' git chew a bottle of *Hearthorn cahlum*, den yo' git a - den yo' dampen dat with dat *Heart-horn perfume*. Den yo' git a piece of paper an' yo' write chure name up dere at

de top an', if it's a woman, write de woman name right heah at de bottom. All right, den take a *gold-eye* needle an' pick de blood out yore right thumb an' spread it on dat piece of paper through yore name, an' name in yore mind whut chew want her to come under yore commandment or whut yo' want her tuh do.

An' den after yo' do dat, let dat blood dry on dat paper. Den yo' take dat dere hoss-hair an' dat hair of de person an' put it right in de center of dat blood, an' in place of rollin' it from yo', yo' roll it to yo' an' yo' name it - name it, "Lord de Father an' de Son - Three in One - de Lord giveth an' de Lord taketh - Blessed be the Name of de Lord."

An' see, yo' gotta put de Lord jis' kin'a in front a little bit, if yo' turmin' work like dat - de Scripture sort of.

An' so after yo' - yo' roll it up an' after yo' roll it jes' like yo' want it, well, all right, chew could take it if yo' wanta an' yo' could put in a purse or you put it in a little bag or tote it an' let it work from one side to another, an' - well, yo' could work it dataway. Den, if yo' know jes' where she cross de street - a crossroad where she come along - where she stay at de house, well, yo' dig and work it by inches - put it dat much - two inches down in de dirt. Well, when she come an' walk back ovah it - when she walks ovah it, take an' steps ovah it, well, dat gits to workin' - dat'll straddle-leg [straddle] her.

(That gets the what?)

Dat fix de works - dat'll straddle-leg her [you stand straddle-legged over her, have her in your power] when yo' plant it down in de earth - right straight down where she steps ovah it - by inches - well, yo' work her by inches. See, dat works her up - dat brings her. Or yo' works a man - either one de same way.

All right, den, if yo' got a wife or a sweetheart an' have connection with 'em in any way, shape, form or fashion - when yo' git down dere 'fore yo' start in business, jes' simply git chew a pocket *hans'cuff* like dis heah, an' git down dere an' say, "Haven't nuthin to wipe myself down dere." Then you spit. Well, yo' know how de way yo' wipe it after yo' git off; den yo' kin tie it in a knot, jis' like ah'm tyin' mah hans'cuff heah...you cut dat part off [repetitions deleted]...Den after yo' cut dat off, den yo' git a dime wit a woman head on it, den yo' wrap it up. Yo' wrap it up and if de woman stayin' anywhere, in de crack where she can't see it an' where she go in and ovah it - [the coin] on her head - in and over it. An' if yo' can't git it in de crack an' she staying anywhere about de house, put it right down under de step, and when she go ovah de step - [if no step] make a step. Or jes' like dat street out dere [if you can't or don't put the coin in a crack] - yo' go out on dat street an' she gotta cross dat street to go around dataway. Right where she travel dat way, why see, yo' put dat [coin] down in de ground edgeways dere. An' after yo' do dat no one in de world kin git any time to her - in S'uth Ca'lina, No'th Ca'lina - no one can't take it up - no one can move it.

(You wrap that dime in that piece that you cut off from the cloth?)

Yes sir. Den, lot a time - if yo' kin go in de woods an' git chew a piece of herb. Well, all right, it's a piece of herb whut chew may call de *lizard root*.

(*Lizard root*?)

Yes sir.

Well, hit [it is] long like a black rusty lizard - got a long tail to it. Well, all right.

Den yo' go in de woods den an' yo' git a *scorpion root* - well, hit kinda puffed up like one dese red-headed scorpions.

[The preceding *roots* are named by resemblance to something. This practice, an ancient one, must have been general among *root workers* at one time, but this man and several others are my only examples of it.]

Den, after yo' do dat, den, if yo' got a woman an' yo' wanta git *shet* [rid] of her in any way, shape, form and fashion - well, all right. After yo' git dis *lizard root* - dat *lizard root* is *poison*. You git dat *lizard root*. Well now, if yo' ketch any of her piece of dirty garment dat she wear next to her, or ketch de change in de moon when she unwell, yo' take den dat whole length of *lizard root* - it's every bit dat long [demonstrates length]. It grows down straight an' long like a *tater* [sweet potato]. Yo' take dat whole - it's about dat length - yo' take dat whole length of dat root an' wrap dat piece around it.

(That piece that she wears next to her - her monthly piece?)

Yes sir - or either her bloomers. An' den after yo' wrap it up, den git chew a piece of cotton string, an' after yo' git chew a piece of cotton string, an' yo' want her to go from yo', well now, when yo' wrap dat from yo' an' - abuse it de whole time yo' wrappin' it. Yo' know, yo' wanta git *shet* of her - abuse it de whole time yo' wrappin' it - from yo' all de time. An' den if anywhere where she cross along at, travel along at, well, now yo' lay it down - don't stand hit up - jes' lay it down flat under de dirt, jes' about a inch under de dirt, an' she come 'long an' step ovah it. Well, jes' like yo' put it down like today - say like tonight, well den she come along tomorrow an' step ovah it - well, say tomorrow is a Thursday and Friday - Friday an' Saturday her mind is right on away from 'im - she gon'a git further an' further from 'im.

(Do you wrap this cloth around both those *roots* or just one of them?)

Jes' wrap de cloth around de *lizard root*, if yo' wanta be *shet* of her.

Now, if yo' wanta hold her - to keep peace in yore home - an' dey say de quickest way, de best way. First, ah tole yo' about de *lizard root* - see dat works like yo' put it down, say, like tonight. Well, yo' see, hit'll work de next day. Well, all right now.

Understand me good in explainin'. Now, yo' take de *scorpion root* an' after yo' take dat *scorpion root*, den if yo' wanta keep peace in yore home an' den if yo' has any mind dat she runnin' out - runnin' about in any way, shape and form and fashion - well now, yo' take dat *scorpion root* an' yo' gits [measure] about halfway [the root]. Take a knife an' jes' cut chew a little ring right around dat *root* [about halfway] - don't yo' cut it in two - jes' cut chew a ring right around it. After yo' cut chew a ring right around dere, yo' take den an' yo' measure jes' about half of yore fingernail, den make yo' a crossmark dere - jes' cut yo' a mark an' make yo' a crossmark like a crossroad [make a crossmark].

(Where do you make this mark?)

Right on de *scorpion root*. Den yo' make dis crossmark right on dis heah *scorpion root*. Den yo' git one strand of her hair. After yo' git one strand of her hair, den lay it right in dat crossmark - right in dat *root* crossmark, and yo' pull it tight.

(You wrap it right around the *root*, in that crossmark.)

Yes sir. Den git chew a piece of silk thread, pure silk thread, an' wrap de root round dere three time, an' when yo' wrap it round dere three time, den tie it in nine knots - be shore it is nine knots. Den yo' take yore knife den an' yo' cut it off even wit de knot, den yo' leave dat much in long by fo' yo' tuh pull it by or to hole [hold] by. An' yo' kin jes' take hit an' put it anywhere under de house - anywhere under de front or de back do', back under de house.

(That keeps her home and keeps her from *running around*.)

Yes sir, keeps 'em from *rummin' around* - have no trouble atall.

Den ah tell yo' another quick way - dat's a quick plan - sends up power right now, yo' don't have tuh wait no eight or nine or twelve or fifteen days for it to do de work.

Yo' goes to de Ten Cent Sto' an' git a pound package of gold-eye needles - dey



got gold around de eye, see, an' jis' lak mah eye an' yore eye. Well now, all right, after yo' do dat den right where she makes her last track comin' in de do' at. Well, all right. Now, yo' take dat dere gold-eye needle - git two an' stick it right down even wit her shoe, where de shoe come - stick one down straight down. Den 'cross de heel [a noise downstairs] of it jes' lak mah fingers jes' dataway [demonstrates] - cross it dere but stick de points down.

(Like you're sticking stakes into the ground?)

Yes sir, jes' stick de points down an' let de eye be up, but let de eye be under de dirt - let de eye be sticking up. Den yo' git chew nine straight pins dat have nevah been stuck in no clothes an' den stick yo' - have nine straight pins all around in dere dataway. An' say she step ovah it - say like today - well, yo' could tell de difference, yo' could see de change in dem. In fact, yo' won't have no mo' trouble with her in no way, shape, form and fashion.

(If she is *running around* or anything of that sort.)

Yes sir.

(You have these needles sort of around that X in the ground - in a circle around those needles.)

Yes sir. An' den, if yo' got anyone around you sometime 'tendin' to [interfering with] yore business or enemy in any way, shape, form or fashion. Well now, if yo' wanted tuh move 'em wit'out jumpin' up an' hittin' 'em with yore hand, or if yo' wanted to move 'em without shootin' or cuttin' him or beatin' him, or without havin' a cross word - *dere's mo' den one way chokin' a dog without chokin' him on fat meat.*

Well, all right, git chew some gold-eye needles an' use nine of 'em, an' yo' turn de eye down straight in de dirt an' let de points be up - anywhere where he crosses along, he pass - anywhere he crossin' de street or anywhere he goes out dat gate. Go dere at night an' strike 'em right down - he can't nevah tell - pack de dirt ovah it, he can't nevah tell it. He come out de gate an' go right on ovah it. And den, like he step ovah 'em dis mawnin', well, 'fore de sundown dis evenin' he feel like pins stickin' all up in 'im - like pins stickin' 'im. Well, de first thing yo' know den, yo' find 'im movin' on - well, yo' run 'im on away from dere.

Now, yo' take a - understand me good - yo' kin take a black hen aig. Ah mean a coal, jet-black hen aig. Den yo' could *dope* dat aig an' by *dopin'* dat aig, yo' jis' take an' prod a little hole in dere, inside of de aig - don't bust it in, crack a little hole in dere. After yo' crack a little hole in dere, den yo' git chew some *graveyard dirt.* Den, if yo' don't do dataway, dat *graveyard dirt* won't work wit'out dat. Well, yo' git chew some *graveyard dirt.* Now de way yo' have to go an' git chew *graveyard dirt,* yo' have to go to a cemetery where yo' know a man died wicked, some grave yo' know he died wicked. Den yo' go dere an' yo' care [carry] nine pennies - nine pennies - coppers, an' yo' cares jes' about a half a teaspoonful of table salt wit it. Have it in yore han' wit dem nine pennies. Den when yo' walk up to de cemetery - yo' have tuh go by yoreself an' come by yoreself. [If a person goes with you, he must not enter graveyard - see No. 77, p.32.] Why yo' go in de graveyard [can hear his peg leg moving around on the floor as he demonstrates] an' yo' walk up on de right side - here's de grave an' yo' dig to de head of de grave an' go right on down. Now, yo' pay fo' dat dirt - yo' leave every one of dem pennies dere but one, an' yo' go right down to de center of dat grave jes' about dat deep [demonstrates].

(Up to your elbow.)

Yessir - up to yore elbow. An' while yo' - you be talkin' to de spirit, ah be talkin' to de spirit, "Ah come to borrow - to pay yo' fo' some of yore dust." Well, yo' goin' hear somethin' like a mournin' dove - well, your hair goin' stand

right straight up on your haid but don't get scared.

(You will hear that?)

Yessir - yo' kin hear dat when yo' speak dat word - when yo' speak dat word. An' den yo' gits dat an' come back wit it an' after yo' crack de aig, get chew a strong knife blade - er somepin - well, yo' kin jes' git a little on yore knife blade an' yo' keep a pushin' it in dat hole till yo' git it all stirred around in dere, yo' know. An' dat's dat house 'cross dat street dere an' when de night come dere, den yo' be walkin' along 'cross de street dere where if yo' wan'a person to bust up an' leave, yo' go right dere an' jes' throw dat aig [makes a throwing move] down dere - bust dat aig down dere. It ain't goin' stay on top de steps - it fall down ovah it. Well, yo' see, 'fore certain nights well, dey be moved clean out dis heah county in any way, shape and form and fashion. Dey be gone.

(You just put [throw] it right down in front of the door?)

Yes sir, jes' put [throw] it right down in front of de do' but don't look back, jest lay [throw] it down dere an' go right on. [He says *put* because I do.]

["Don't look back" is one of the oldest rules of magic; old when the story of Lot and Sodom was put together.]

Now, ah'm tellin' you another. Now, if yo' wanta make medicine, keep 'em from gwine to de drug sto' buyin' medicine all de time [starts to unwrap something], yo' go in de woods, git a *she root* an' a *he root*. A *she root*, let me show you, is got de woman on it - is got de split like de woman. An' de *he root* an' de *she root* is altogether - man an' woman show de shape of a man. An' if yo' wanta make medicine fo' de womenfolk, yo' git de *she root* - got de split like de woman, it's [a something] hang down to it like a woman, like a little ball. Well, yo' takes dat dere [*root*] when she fulla cold an' her periods ain't workin' right. You takes dat den - it grow up in a little weed jes' about dat high - an' yo' takes dat den an' go an' wash de root off an' boil dat. After yo' boil it, den dat turn de water black as smut. [Is this blackroot? See p.418.] Den, if yo' git hold of any liquor, if yo' wanta keep de water from sourin', den yo' git chew a halfa pint of liquor an' den put dat whole halfa pint of liquor in dere, after yo' have brushed dat root off.

Den let 'er take den a wineglass about half full - like if she take it full dis mawnin'. Well now, clean on to daylight any mawnin' - well, things come jes' like yo' want 'em. Well, on de next month she work dis direct [without medicine] an' den [she] won't have no mo' trouble in no way, shape and form and fashion. An' de rest of it yo' keep it up dere den - maybe, save it fo' somebody else.

(Have you ever heard what they can do with a person's *chamber lye* you were speaking about?)

Yassuh, yo' kin take a person *chamber lye* - yo' kin take away a woman or a man - jest like, say, ME OR YO' RIGHT HEAH ARE PEOPLE WISE ENOUGH TO DO IT. Yo' jes' stop on de side of dat street dere an' make water. Well, now yo' kin take a person's *chamber lye* an' take a ole rusty spoon. Well, BOSS, let me tell yo' one thing - a rusty spoon an' a rusty nail is somepin good fo' people in de world dat ain't quite wise enough to know how to use 'em. So, yo' kin take a rusty spoon an' throw it out an' let it rust [stay] on it. An' when yo' pee in de ground, well dat leaves a sign in de ground. Take dat spoon an' cut all dat out an' cut dat whole hole out. Den after yo' bring it back, yo' care it to - yo' go den an' hunt chew a red ants - one dese big ole red ants - yo' have seen 'em - yo' hunt yo' a red ants bed. Den yo' git chew den dat red ants dirt an' git chew twelve of dem antses an' parch 'em an' after yo' parch 'em yo' take dat dirt an' yo' git chew den some bluestone an' beat dat bluestone up real fine like flour - powder it. An' after yo' beat dat bluestone up den, yo' put it in a pint of

water, an' dat will turn de water blue. Den yo' take dat bluestone-water an' mix dat dere up an' de *chamber lye* with it, after yo' has dat dirt. Now, ah'm goin' tell you about dat an' den go back at de water [the preceding very faint because he is demonstrating every act at a distance]. After yo' mix dat up, yo' git chew a ole rusty hoe - a hoe dat chew chop down weeds wit, an' put a little handle in it where yo' kin hold it an' put it all in a bottle like dat dere, an' after yo' got it mixed up in dere, put dat dirt [mud] right on dere [hoe] an' let it git thick like you goin' bake bread.

(Like a hoecake.)

Yes sir, jes' like ah'm gon'a bake bread.

[All this chopping, mixing and baking is acted out.]

Well, all right, now. Den yo' kin take a piece - well, yo' kin take a piece about de size of a big tablespoonful an' now, if she's a person whut chew after, well yo' kin chunk one middleways de corner of dis house, an' den yo' jest throw dis piece about de size of mah fingernail to all fo' corners of de house. Well, dat represents de fo' corners of de worl'. Den yo' would git de rest of it den an', if de water runnin' right ovah heah, jes' take it den an' go to de runnin' waters an' throw it right ovah backwards ovah yore head, an' in less time den two days dey be gone dataway. Dat's de dirt proposition.

(Whom are you sending away? The person that makes the water, you mean? You are sending him, her, away?)

Yessir, send him away.

An' den yo' could work it a quick way. An' if yo' can't find a ants bed - lotta times yo' can't find a ants bed an' yo' done got de dirt after dey done made de water - well, git chew anything sorta like a iron pot an' den [demonstrates at a distance] yo' put dat dirt in dere an' set dat pot up dere in de hearth an' let dat pot git very hot an' cook dat sand - git red-hot, an' go off to de rivah where dere runnin' water an' [demonstrates] take dat pot while it red-hot an' go throw it under yore arm dataway right in dat rivah.

(Throw it under your left arm right into the river.)

Yes sir, right in de rivah - dat hot pot an' all in dere, but yo' go right on dataway, an' in less time den three days time jest de way dat water run, why dey gwine dataway too [demonstrates].

(You hold your left arm out like that and throw that pot right under your left arm and go right on.)

Yes sir, yo' go dere an' sometime yo' may have to speak a cuss-word - say, excusin' me speakin' tuh yo'.

[I found this courtesy many times.]

(I see, I understand.)

May have to speak a cuss-word, "Go damn yo'."

[That will] send 'em - dat if yo' wanta git 'em away from yo'.

All right. If somebody else now workin' in mah direction or yore direction wit dat an' if yo' wise enough to ketch it. Now yo' kin steal dat [person's urine] an' yo' put it in a pint bottle or halfa pint bottle, an' go to de drug store an' git chew a brand new cork stopper an' stop it up. Den after yo' stop it up, den yo' call 'em name by name - all dat dey goin' try do yo' dirty or do yo' harm - call 'em name by name. Den yo' takes dat bottle den an' put it toward sunrise, right down in de corner of yore house. An' anybody come den an' try tuh ketch yo' water in any way shape, form or fashion, dey can't do it no way, shape or form, cause yo' done cut 'em off. Yo' done beat dem to it whut dey tryin' tuh do to yo'.

An' den, if anybody wanta mess wit chure track - now, dey ketch yore track gwine disaway like mah han' [demonstrates].

(From the heel to the toe.)

No, yo' start right heah from de toe - yes sir, an' come to de heel. All right. Now yo' got dat track an' now jest like heah now [demonstrates], yo' skip dis track an' take up de next one.

(I see.)

An' den go on until yo' git nine tracks.

(Keep skipping a track each time.) [Skipping magic.]

Each time.

(Until you get nine tracks.)

Until yo' git nine tracks. Now, if he comin' disaway now - now, if yo' wanta duck it, yo' start at de heel heah an' come to de toe. Well, all right now, yo' got dat nine. Well, all right, now if de track turn disaway an' if yo' wanta fix it where nobody can't take it off. Well, all right, now yo' start halfway to de middle of dis foot in de next track an' come disaway wit it - crossways, an' den yo' put it together like dat. Yo' put it together dere an' yo' git chew a piece of red piece of flannin [flannel] - dat represent blood, red flannin.

(Wait a moment. You are taking those nine tracks coming this way. Then you take one track goin' the other way and then another track going the other way - eleven tracks altogether. All right, go ahead.)

Yes sir. Den link 'em all together wit dem nine; pick up one an' den another. All right.

(You take this right track up, now?)

Yassuh - dis track come disaway now an' if yo' wanta *cross* 'em, keep anybody from taking it up, keep anybody from takin' it up an' *throwin'* it on yo', well, now yo' *cross* dat, *cross* dat an' den put it together.

(That was the track going the other way - that's *crossing* it. I see.)

Yes sir.

Den yo' git yo' a piece of red *flannin* - 'bout 15 or 20 cent worth - jes' a wide piece 'bout as wide now as yore *han'scuff* - where yo' kin turn it in - right in dere an' tie it up. Den yo' make fo' corners out of it - like de *fo' corners of de world.* All right, now, yo' bring dis corner disaway - like dis heah, right heah.

(Bring one corner to the center - all right.)

All right, now yo' bring dis heah corner heah.

(Bring the other corner to the center.)

All right, now yo' ketch dis heah corner heah - yo' bring dat corner dere.

(That's the third corner to the center.)

Yes sir. Den yo' take dis heah corner heah an' bring dis heah corner heah.

(That's the fourth corner to the center.)

(You are coming from right to left, aren't you?)

Yessuh. See, now, dat makes yo' workin' wit yore right hand right from dere. Yo' workin' right from dere - yo' workin' right an' left now.

All right, den yo' take dis heah corner heah - see, yo' bring dat right dere an' stop. Now watch where ah'm gwine heah. Take dis corner heah and bring dat corner dere.

(Now you take that same corner you began with and bring it to the center again. But this time you are going the opposite way - and you bring the next corner to the center - all right.)

All right, now see where ah'm goin' wit dis heah corner heah.

(And then the next corner - all right.)

Now, yo' see, den take dis heah an' bring dis heah heah.

(When you brought this to the center the first time you went around this way, and then when you are bringing it to the center the second time, then you go

around that way.)

Yessuh - *tyin' 'em up* now.

(You are *tying them up*.)

Yessuh, jes' throwin' a loop - jes' like you throw a loop ovah mah neck an' choke me. Den yo' take it - don't bring it disaway to yo' - see, yo' carry it from yo' dataway all de time.

(You keep holding that up away from you.)

Yes sir, all de time from yo' - from yo' all de time.

Well, all right, then after yo' do that [demonstrates].

(Then you double it back to you - fold it back.)

Yessuh, den yo' double it an' yo' wrop a string middleways of it an' it be jes' lak ah got dis *han'scuff* - middleways of it. An' after yo' do dat den, yo' go to a hollow rotten log - an' yo' go to a hollow rotten log an' yo' chunk dat up jes' as fur up dat hollow rotten log as yo' kin git it. An' yo' see dat log inside dere, it's rotten - dat barks an' dat wood an' stuff rotten dere till it be powder, like snuff, an' fine like snuff - see, no water can't git to it den. An' it jes' rotten - rotten - rotten - stay dere an' rotten - rottenin' till de top all fall in de earth. Den, yo' kin go, yo' go an' go an' spend money, money, but it won't do no good in no way, shape, form or fashion - until yo' go dere an' move it. Till yo' go dere an' remove it right where yo' puts it. If yo' go dere an' yo' can't find de red *flannin* - if yo' go dere an' jes' remove dat dust - git a wad of dat dust all around in dere, an' den if yo' go dere an' - happen to go dere yo'self.

(You put that in the hollow log to make him - to run him away - or make him sort of dry up - well, just what would happen to him if you put that in the hollow log?)

Well, now, whut it do to him? It would put him *past gwine* - *past walkin'*.

Jes' like now, if a person come to yo' dis mornin' an' want yo' to do some work or somethin' like dat. Yo' taken so much money to git him on out de way, stop him some way or 'nother. Dat put him *past gwine* an' den he come den to have a *swellin'* in his knees an' in his feet. Dat bring de *swellin'* proposition.

An' den another thing about bringin' de *swellin'* proposition; now, if yo' go on back an' git dis yoreself - yo' have tuh go an' git it. Yo' de one dat put it dere - an' yo' de one dat *tied* it up an' yo' de man dat have to *untie* it - an' yo' go an' git it. Well, now de way yo' have to *untie* it, to loose dat - jes' split dat open. Well, now yo' take dat right ovah de fiah and take yo' a knife; well, now, yo' split dis too - split it all up dataway [demonstrates].

(You hold that over the fire and you split it with the knife - split it to you and then you *cross* it in splitting it.)

Yes sir. All right, den yo' get chew some sulphur an' table salt. Dere's ways to use *table salt* an' sulphur - yo' gain friends, an' it's a way yo' use it to lose friends. Den yo' kin mix dat together an' burn dat right down dat ways. Den after yo' burn it dataway - in less than a week's time he git all right.

But still nobody else can't do it - meanin' nobody else can't do it but yo' de one dat *fixed* it. Gotta take yo' tuh *untie* it, cause yo' *fixed* it. Nobody else couldn't unwrop it but yo'. [See SPELLCASTER MUST CURE SPELL, p.396.]

Go to de graveyard - but chew have to pick dem *seven star* - lotta times yo' gotta word by *midnight dew*.

(The *midnight dew*.)

Yes sir, an' yo' have tuh be all by yo'self - de *midnight dew* an' *seven stars*. An' after yo' go in dere, move dis headbo'd an' put de footbo'd - take dis footbo'd an' den yo' change it ovah heah an' put de footbo'd where de headbo'd be.

[Preceding faint because he is demonstrating how boards are changed.] Now, dat's leasin' [borrowing or paying for a small amount of dirt]. If yo' wanta git de whole full amount of de dirt like when dey go to bury a man or a wumman, dey say, "Dust to dust an' ashes to ashes." Yo' heard dat. Well, if yo' do dat, dat git de whole full 'mount in dat grave - if it's six foot, git de whole full amount. Dat is git de holy spirits - they's good spirits an' evil spirits. Den when yo' gits dat, den yo' work dat evil spirit a certain distant - jes' lak mah finger, den yo' reach back dere an' work de good spirit out de bowel [bowels of earth(?) and he is using the scatologic symbolism of a constipated person(?)] an' brings it a certain distance. Den yo' stop it but don't let de good spirit an' de evil spirit meet. Den yo' comes in an' git dat an' measure up dat. Den yo' kin work it den all in all jes' like yo' wanta. An' den yo' could step out heah if any ole law or anything wanta bother yo' in any shape, form or fashion, if yo' wus sellin' liquor, an' den if yo' workin' dataway an' if yo' have liquor in yore pocket, he would pass right by yo' an' wouldn't know yo' in any shape, form or fashion.

An' den if yo' wanta git de full experience of dat, dat would be if a man git in jail - if he come to doin' *underground work* an' git in jail. Yo' kin take dat *graveyard dirt* an' git chew a toadfrog an' git a straw about dat long an' beat dat ole toadfrog until he git mad an' puff up an' tipped ovah. Well, yo' take yore knife an' jes' split him open. When yo' split him open take an' have yo' a rusty spoon an' put chew jes' about half of it in a rusty spoon an' start from his head an' come to his tail. An' yo' git a spiderweb out chure house - or anywhere - de corncrib - a spiderweb. An' git dat spiderweb an' twist dat spiderweb up. An' when yo' twist up, yo' bring dat spiderweb right heah an' ketch it to yore thumb an' yore.

(Wait just a moment until that noise stops.) [Someone may have started the jukebox on the ground floor beneath us or was yelling or anything. After the noise stops he begins to demonstrate.]

(Your thumb and your forefinger of your left hand - you catch that spiderweb. All right.)

All right. Yo' bring de spiderweb right dere.

(Right up to the edge - the top of your forefinger - all right.) [I am beginning to repeat his *all rights!*]

Right up dere on yore fingernail. Well, all right now, den yo' give dat a twist. An' den after yo' give it a twist, den yo' rub dat - yo' take den an' yo' rub dat dere spiderweb up an' down in dat *graveyard dirt* in dat *toadfrog*.

Well, all right, yo' gwine to a case to a co'thouse - lak yo' is workin' on a case. Den yo' take dat spiderweb - make a *finger-ring* out of it an' tie it round yore - wrap it round yore finger, wrap it round yore finger. Den yo' git chew a piece of thread den an' wrap it round dere an' anybody think yo' got a cut finger. An' he [your client] befo' de jedge - yo' workin' on a man's case an' yo' scratchin' yore head, talkin' on one thing another an' throwin' yore han's down, an' one thing another, right befo' his [judge's] face - dey gotta have another new trial. After while den yo' commence hearin' de do's an' things slammin' - one's a hollerin' *mum, mum, mum* [he makes this sound]. Well, yo' have a mis-trial - not messin' with it - dey throw it clean on outa co't. Nuthin to it. [For spiderwebs and bleeding, see *FACT*, 2ed., 4755, p.207.]

(Which finger do you put that on?)

De middle finger.

(The middle finger of the left hand - you put that [hair] ring on.)

Yes sir, de middle finger.

(I see.) ["He didn't quite answer my question but the record came to an end

and I did not continue about spirits." Comments like these, often without quotation marks were made while I was rechecking transcription against the cylinder.]

(Now, speaking about those spirits, are there evil spirits and good spirits in the dirt on the grave? On the top of the grave is there some of that dirt good spirit's dirt and some evil spirit's dirt - did you say?)

Yassuh.

(Where do you find the *evil spirit dirt* and where do you find the *good spirit dirt*?)

Well, now, de good spirit - whut ah mean about de good spirit - now yo' find de good spirit in de Bible, don't yo'?

(Yes.)

Well, all right. Now, if a man dies an' if he was Christian, he dies a good spirit. Well, den if a man a ole sinner, a ole drunkard, ole gambler an' he die, he die a bad spirit, ain't he?

Well, yo' go round to a person toilet - a person put out - if yo' notice dat person an' when he use dat toilet hisself. Well, all right, yo' git chew some rusty nails - yo' git chew nine rusty nails an' yo' git chew a piece of plain tissue paper an' den yo' git chew den nine rusty nails, an' a ole rusty silver knife. Yo' take dem nails an' yo' scrape it - scrape dat 'ere rust off on dat plain tissue paper. An' after yo' scrape dem nine nails, then yo' turn right around den an' change it now, an' den yo' take de nails den an' scrape de ole rusty knife, scrape de rust off de ole knife.

All right, now, yo' have a big tablespoonful. Well, all right, now, den yo' take de end of dat knife an' den yo' scrape right in de center of dat knife, an' yo' scrape it all den until yo' scrape de rust outa dat.

Well, all right, den yo' go den an' yo' pick dis stuff [excrement] up - pick jest a tablespoonful an' den come an' pick up dat rust, an' after yo' come an' pick up dat rust, den yo' goes back den an' yo' git chew den a No. 8 black thread an' yo' takes den an' measure it de length of yore finger. Den yo' part it off den an' make it - plait it like a fo'-plaited whip, plait it on out to de end an' tie it where it won't come unwrapped. An' den after yo' do dat, den yo' ketches it up disaway right where de knot - where yo' cut it off heah. Well, now, ah don't ketch it right heah where yo' tied it out to de end. Yo' goes back heah an' ketch it up heah. Yo' ketch it up heah, yo' ketch it dataway all de time - ketch it right on up till yo' git it right on off, on where yo' done plait it. An' after yo' git right on out where yo' done plait it.

(Just like if you were sewing - picking at the seam?)

Yessuh. Den yo' put dat in dere den.

(Into this pile of rust?)

Yessuh, into dat pile of rust an' den dat 'un [come] of yo'. Well, all right. Den after yo' come den, if yo' wanta bind 'em up, den yo' take it den an' fold it from yo' an' ball it up jes' as far as yo' kin git it. Den yo' git yo' a brace an' bit an' go down on a hollow bay tree, if yo' can't find no water - on a bay tree an' git right at de roots of de tree - anything green dat got water in it, an' bo' yo' a hole down dere deep enough - jes' about dat deep [demonstrates].

(Down into the root.)

Yessuh, down into de root - down into do ground. Den yo' have yo' a sharp fat-lighter peg where yo' kin keep on pushin' it down dere [into hole boared into root] - yo' have it bound up, push it on down dere. Den yo' git chew a brand-new cork stopper have nevah been used in any bottle, an' take it den an' push it down dere even wit dat root an' git chew some glue whut chew glue lettahs back togethah an' glue all aroun' - dat's a seal - glue all around dere. After yo' glue

all around dere den, den yo' put chew a little dirt on dere an' all de stopper be round an' de stick dere - yo' kiver [cover] entirely back.

If yo' put it dere of if ah put it dere an' ah know where it is an' yo' know where it is, well, now if yo' feel sorry or yo' have pity, yo' will take it off.

Now, yo' go an' git chew a axe an' yo' go down dere, an' jest like y' got it down in heah an' yo' cut down in heah - down in dere - well, yo' see yo' cut it out, an' see after yo' cut it out, den if yo' want 'em to git better, den yo' throw it tuhwards sunrise [demonstrates].

(I see, cut the whole thing up and throw it toward the sunrise.)

Yassuh, an' he git better.

But jest long as yo' let it stay in dat green tree or water oak tree or bay tree, dere ain't no doctor kin unstop his bowels. He kin take all de medicine in de United States; it ain't not doin' no good. He puff an' swell right on up dere, but dem string - he be done got 'em tied all up.

Pitchure - ah'm might[y] perticular 'bout dat. Ah've got grown girls now - ah ain't got [small children] - one [girl] up heah - up dis road an' got one [girl] heah in Wakeley[?] awaitin' me. An' ah'm goin' tell 'bout her tellin' me dat - how a person could take yore pitchure. An' a person could take yore pitchure an' yo' kin go den - co'se a lotta these things, if he know whut to go an' call fo', he kin go to de drug sto' an' he kin buy it. Now, yo' kin go to de drug sto' heah an' buy a bottle of witch hazel. Yo' kin git a dime bottle or a quarter bottle. Den yo' take it den an' yo' put it in a saucer an' after yo' put it in a saucer [demonstrates].

(You put this picture in a saucer you mean?) [He never stops demonstrating.]

Yes sir.

Yo' put dis pitchure in a saucer an' by putting dis pitchure in a saucer, den yo' turns de face up, an' by turning de face up, den yo' po' dat witch hazel on dat. An' git chew a little piece of looking glass - a mirror, an' break it jest like yo' wanta an' den turn dat looking part of it down on de face of dat an' den let it - shove in dat witch hazel - den [that] will git all dat [picture] offa dat piece of paper an', de paper will come to be jest as white as dis heah han'chief heah. An' den yo' could take dat den - dat paper, dat paper side an' yo' could take dat witch hazel - hit be kinda black like smut [ink from picture]. Take dat witch hazel an' den yo' kin go out heah an' po' it in a vial, a bottle, an' yo' could either bury or yo' could throw it in runnin' watah. An' den de first thing yo' know yore face done bloated up - done swell up an' yore eyes puffin' out an' don't nobody know whut's de matter wit yo'. De longer yo' let it stay in de dirt down dat way, yo' yoreself get moist - hit git moist - an' if yo' let it stay on top of de dirt it will git kinda dry. Well, now if yo' let it stay in de moist, see dat keeps it wet - dampen it, keep it warm. Yo' take de earth - it draw yo' see. Yo' could take it den if yo' don't want 'em back an' throw it in runnin' water.

If a person git hold of a shoe - Boss, understand whut ah'm explainin'. [He says this here and later because I am not supposed to hear too well - see INTRODUCTION.] Ah got mine - mine come - so, a person - yo' wear a shoe, ah wear a shoe. When a person wear a shoe yo' realize yore sweat bound tuh be in yore shoe, don't chew?

Now, a person could take yore shoe an' could take de right shoe an' de left shoe - jest lak ah got on mah shoe now. Well, ah take mah right shoe an' ah place it on mah left feet, an' ah take de toe of dat shoe an' take an' bring it back to de heel. An' den ah go to de hardware [store] an' git me a brand-new ten-penny nail an' drive it through de middle of dat shoe. An' by drivin' it in de middle of dat shoe - well, all right. Ah go den to de drug store den an' git



me a nickel worth of bluestone or a dime of it. Den ah beat it all up. When ah beat it all up, den ah buy me some real thin paper like cigaret paper an' ah ball all dat up - de bluestone in dis thin paper. Den ah push it up past dat nail - git it behin' dat nail tuhward de toe. Well now, if ah wanta bury it, ah turn de top of de shoe down an' de bottom of de shoe up to de sun; an' if ah don't want tuh bury it, why yo' kin take it an' throw it ovah in runnin' watah. By throwin' it 'ward runnin' watah, you would kinda give it a sling disaway [demonstrates].

(You throw it under your left leg towards running water.)

Yes sir, 'ward runnin' water. An' see - but dat nail be drove in dere. Now, dey ain't no way in de world he kin git out from dat - dat nail is got him stuck. An' now dere ain't but one man kin correct it - dat's de man who fixed it.

(What will that do if you do his shoe that way?)

Well now, listen - if yo' do a shoe - now, jest like now - dey say if yo's, say a workin' man or a man got plenty money or say, a man got good influence wit yore color, an' [or?] a man dat git around an' git things an' maybe - say yo' are colored, git crooked hearted an' hate tuh see yo' pride - see, dey happen to git holt yore shoe - well, dere be a swelling up - git yo' where yo' can't go atall - git yo' where yo' goin' to be no service to yo'self or nobody else.

(That cripples you.)

Yessuh. See, yo' won't be of no service to yo'self [he demonstrates and I describe the demonstration].

(Your head is down and you are doubled up and you can't walk.)

Ah got a wife - got a wife or sweetheart an' she runnin' about - an' if a man runnin' about, woman got a husband runnin' about - git hold of her dirty sock. But he ain't not doin' any good if he git it clean - he gotta work it dirty. Well, yo' sweat in dere. If yo' go an' wash it in *Gold Dust* soap - like yo' rub de sweat out an' rub de dirt out - you know kin'a stiffen in de socks by stickin' to de bottom of de shoe.

Well, yo' take de socks or stocking an' put both de heel togethah like dis heah cornah heah [demonstrates everything], stretch dem out. Now, don't start at de leg part. If yo' wanta stop 'em from runnin' about, den yo' git a dime an' yo' put it right in de toe of dis heah sock. Well, all right, now yo' fold dat sock right on up to yo' - right on tuhward de laig part - right on to yo' - fold dat sock right on to yo' - see yo' foldin' dem to yo' whut yo' want them - yo' call de name, yo' say, "Well, ah want chew to stay home," whatevah she name - yore ole lady - "want her to stay home an' do yo' work, come down to mah commandment, dis an' dat an' obey me." Yo' roll it till yo' git it all rolled up. An' after yo' git it rolled clean up, yo' make one double in it - make one double, den yo' tie it. After yo' tie it, den yo' git a box - any kinda box. Don't put it down where it rot on - where it won't take long 'fore it rot, 'cause hit won't have de chance to work long 'fore it begin rot an' molt away. Put it in somepin fo' safe-keeping - in a box or somepin where it safe, an' git right up heah to de side of de house in center of de do' - see, right in de center of de do' - under de step at de edge of de house an' lay de box down - bury it right down dat deep, right down closest in dere. An' when she comes in an' out, walks ovah dat, well dat stops her from runnin' about in every shape, form an' fashion. No othah man can't git to her. He come in dere an' throw money in her lap an' she refuse it. Fore she take it she up an' tell yo' 'bout it, "Look here, ole man so-an'-so-an'-so offer me so much money to do so-an'-so-an'-so." She tell yo' about it. He can't git to her no way atall.

She take a man's *nature* - lotta time a man have a connection wit a woman - jest let me do it [tell you] - an' ah be mighty proud yo' takin' int'rest in whut ah'm tellin' yo'.

If yo' have connection wit a woman - or [either] me or yo' - ah'm throwin' mahself in too - me or yo'. A woman could take a pocket han'chief. Well, all right. Fore she wipes, she'll wipe yo'. Well now, she'll carry de han'chief round in [on] her. She ain't goin' wash it. She'll take dat han'chief when she wipes yo' wit it an' de gown she sleepin' in, an' when she git up durin' de night to make water - well, she bound to wipe. Well, she take dat gown an' go to a basin of water - dats when yo' gone now - go to a basin of water an' wash dat from dere, wash dat out her gown. An' den she take dat water an' take dat han'chief an' she wet dat han'chief good all ovah good an' let dat han'chief soak up dat water, where she wipin' yo' wit, an' by dat she killin' yo' *nature*. An' after she doin' dat, den she take it an' dig a little hole down in de *root* of her pillah.

(Pillar of the house.)

Pillar de house - under de pillar of de house to de sundown [on the sundown, west side]. Den she'll take it den an' she'll *tie* yo' up - she'll git it tied up like in a knot. After she git it tied up, she'll drive a little hole. An' yo' won't be nowhere about de house when she doin' dat, den. [Demonstrates.]

(She ties three knots in it just like you are doing that.)

Yessuh - so she got a hole an' den she put it up undah dat pillah - if a brick pillah or a block [wood] pillah she put it under. [By pillar he means the four corner foundations or posts - of brick or wood *block* - upon which the lowland house rests a foot or more aboveground.] Den she kiver it up. All right, an' after she kiver it up den, den she'll let it stay dere den until her *change of de moon come on*. [This is the old belief that the moon influences menstruation; the only time I ever heard menstruation called *change of de moon*.] An' den when she git ready to wash her things she wore - git ready to wash her things, she take 'em off an' take part of that water an' she go po' ovah dat thing.

(She goes out and pours it on that buried handkerchief.)

Yes sir.

Well, all right. Now, yo' kin tell it den when you go to have connection wit her den. Well, hit be kinda hard an' when yo' git down dere it'll fall - it'll fall, yo' can't do nuthin' with her no way, shape, form or fashion.

Well, when a *wumman* do's dat she lookin' at another man out chere - yessuh, lookin' at another man out yonder. Now, if she happen tuh ketch yo' [*tie you up*], den [she is] where she could throw yo' up [throw up to you, taunt you], say, "Well, boy?" Yo' needn't worry about, "Well." Yo' say, "Yo hain't doin' yore own duty heah." Well, yo' can't do it dere when she done got chew down under de ole roof of dat house toward sundown. If she got chew toward de sundown, den she pullin' yo' down - pullin' yore *nature* down.

Well now, de way - now yo' wanta remedy [for] dat?

(That's right.)

Yo' have tuh hunt de woods an' go in de woods an' yo' finds a bush dat high - got whole lotta stickers on it jest lak cane. Ah reckon yo' seen cane stickers. Well, dey call it de stingin' nettle. It got a little ball on it like a prong of Christian seed, like mah fingernail. Yo' have seen a prong of Christian seed, ain't chew?

(No, I haven't - but it has these little stickers on it, hasn't it?)

[My preceding answer to informant is now meaningless to me. I will try to identify his three plants. Stinging nettle is well-known - any plant of the family Urticaceae, perhaps the common nettle (*Urtica dioica*). By his *cane* I assume he means Southern cane (*Arundinaria macrosperma*), a tall grass native to wet ground from Va. to the Gulf States. I have seen thousands of acres of this grass from train or automobile, but I do not know whether it has any "stickers."

*Christian seed* puzzled me a long time until some informant mentioned *palm-of-Christian seed* - see PALMA CHRISTI, p.626. Surely present informant's *prong of Christian seed* = *palm of Christian seed* = palma Christi.]

Yessuh, an' it no mo' den dat high, an' dey have a white blossom on it - jest like a flower but jest as white as yore shirt dere, a little white blossom. An' dey have little stickers on 'em - little ole stickers on 'em no mo' den about dat long [demonstrates] - mah thumb on out dere on dat pencil. An' den if yo' go tetch dat it will sting yo' an' itch chew - jest itch chew. An' now de way yo' do, yo' gits dat. De root grow away down when yo' start off diggin' it, but hit gits down small like a matchstem, until yo' git down dat much in de dirt [demonstrates].

(About a foot.)

Yessuh, den it runs up den about de size - a little bit larger den mah thumb but hit grow right straight down. An' de root of it is white like a potato, an' de top part is kinda like one dese white [Irish] potatoes, kinda like de skin of it. An' when yo' break it open it got a string in de middle of it - jes' like dis heah [my] lead pencil heah got a string in de middle of it.

Well now, yo' takes dat - dat's gittin' yore *nature* back. Yo' takes dat den an' den yo' git chew some liquor, an' den [take] yo' knife an' cut it all up an' yo' put it in a quart bottle an' den add new water to it - a pint bottle, an' den yo' [let it] sit dere a day an' a night. Den yo' take a teaspoonful of it den. It'll sprang right back up an' yo' kin go dere an' have every woman yo' want - it won't fall in no way, shape, form or fashion. It will make yo' *hop natured*.

Den a person kin go on, if a person know how to work it - how to use it like de tallow.

["The electricity went off for a moment so I comment" - note made while checking the transcription.]

(The lights are back on now. You are taking off this spell with this dead man's bone. All right.)

Yo' takin' off de spell. Now, all right. Yo' take one part of de Scripture, den yo' use - yo' go back den to de Bible an' yo' use part of de Scripture - one part of de Scripture an' dese dry bones.

["Door opens and Edward comes in whistling. I say, 'All right, we're working, still.' Edward says, 'Good,' and leaves" - my note when I checked the transcription. Edward did this with all long interviews unless he could hear my voice clearly and fairly often.]

All right. Now, yo' take these dry bones - dead bones an' yo' beat 'em up [hammers] where yo' kin hammer 'em [hammers] like yo' want 'em [hammers]. Yo' burn 'em an' burn 'em till dey be kinda - an' aftah burn 'em yo' take yo' a hammer [hammers] or somepin othah where yo' kin beat 'em [hammers] in a piece of cloth, a strong piece of cloth [hammers]. Yo' beat 'em to a powdah like yo' want 'em. An' after yo' beat 'em to a powdah jes' like yo' want 'em, den if a person den have a spell, den yo' could take den dem dry bones ["from a dead person. He told me about them while electricity was off; that was why Edward came in, when electricity went off" - my note at transcription checking while episode still fresh in mind.]

An' by de Power of God an' through by de gifts dat God is goin' to give yo', an' so by de Scriptures verse an' speaking dat thing out from de Bible, git chew a *flannin* [flannel] cloth - put it in cloth wide as yore three fingahs or eithah two fingahs, an' let de cloth go through de middle when yo' po' it in dere. An' aftah yo' git it in dere, when yo' git to de place where yo' kin tie - tie hit up in dere, den you sew it up an' strip. Tie it right around his hand, on his clothes. Jes' like he have a fit, say at 'leven 'clock - an' at twelve a'clock

today de spell is done off him. Don't have no mo' spell 'cause yo' workin' dat through by de good Lord's Bible.

Den ah tell yo' another quick way. Den, if yo' can't git hold of de bone - lotta time a person be to yo' place a lotta time - if yo' can't git hold of one thing yo' kin git hold of another thing. Make it kinda quick. An' if yo' can't git hold of de bones lotta times, well, all right, it is quite natural yo' kin git hold of a Irish potato an' git hold of a black hen aig - anybody got a black chicken.

Now, yo' kin git dis Irish potato an' also dis black hen aig - yo' git chew one black hen aig an' git chure Irish potato an' yo' cut off de skin part an' then de part chew cut off, let de part be split, an' aftah de part, dat piece be split, yo' fold yo' cloth like ah'm foldin' dis han'chief. Dey kin split it yo' know an' tie it heah. Yo' kin put chure Irish potato heah an' den yo' kin push it down where yo' wanta - where yo' kin git all around de way [demonstrates].

(You wrap that like a bandage - like you are making a bandage - you make one fold and you put all that Irish potato under that first fold.)

Yes, sir, under dis heah first fold right heah, an' den yo' cut dis heah off right heah. Now de first fold heah, den yo' leave it, den yo' sew it up heah an' den - befo' yo' put chure Irish potato in dere - den yo' git chure aig, an' after yo' git chure aig, den yo' take yo' den a little spirits of turpentine an' jest about - well, about eight or nine or twenty drops of spirits of turpentine. Den yo' put in dat aig - like yo' bust yore white an' yallah of dat aig - an' yo' put it in dat aig an' yo' git chew a piece of yore bluestone about de size of a blackeye pea, an' yo' beat hit [it] up an' yo' put hit in dere. Den yo' go back den an' yo' git chew a piece of alum about de size of a blackeye pea. Yo' beat dat up an' put dat in dere. An' yo' go back den an' git chew a little pinch of what 'em call it, catnip - what you fed a dog [cat] on, much as yo' kin hold in yore fingers, an' yo' kin put dat in dere. An' yo' take de Irish potato den - aftah yo' done split 'em up, an' take yo' a spoon an' mix dat all up in there. Git dat aig, tie 'em all together an' den put it in dat cloth den - put it in dat cloth an' tie it right around next to yore skin, say like 'leven a'clock today, or say fo' 'clock dis evenin'. Well, he done got ease - dat quick ease, if yo' can't git holt of no bones.

(That would take the fit off that was put on me by someone giving me a spell.)

Dey git hold of yore handwriting now, Boss - dat's whut ah'm speaking about now. It appears de folks of de world is wise enough to do dese things, but still God - now, 'fore ah explains dat ah'm coming right back heah to Bible. Samson was de strongest man on earth an' King Solomon was de wisest man, wasn't he. Well, all right, now ah'm coming to what yo' want.

First we take yore handwriting. If yo' be from heah to New York, or yo' be from heah to Tallahassee, or yo' kin be heah to South Ca'lina, a man would take yore handwriting an' he kin work wit yo' in yore handwriting. Well, if he ain't got de stuff an' know where to git it, he *dress* dis piece of paper an' by *dress-ing* dis piece of papah between lines - yo' write between lines. He *dresses* it all between lines an' wheresomevah he put 'em, right on down to de closin'. Now after he *dress* it, why yore name is done signed dere. Well, all right, as long as he wise enough to send to New York to git a magic drawing glass an' kinda work on dat crystal, balance on it like de movin' picture show [the fadeout?] an' stick dat clean up in dat magic drawing glass - wasn't but one thing done, an' say could draw yo' right on down, draw yore handwriting right on down to nuthin. [This is diminishing amount or size magic.] After while den yore fingers git right kinda cramped crossed yore muscle parts an' after while yo' go to writing, yo' have a pen, say, "Humm, mah fingers kinda cramped." Dere people wise in de

world to send off to New York an' git dese magic drawing glasses an' take it an' work it by 'lectricity - like yo' working [your machine] right heah now - set it ovah behin' like dis is heah, an' dey say, "Draw yore han' down."

(Well, how would you *dress* that letter - what would you use to write between the lines, anything?)

Yes, sir. Jes' say now if ah wanta git to yo' - wanta call yo'. Ah go out chere in de woods an' git a *trumpet root*. Lotta people don't know whut a *trumpet root* is. A *trumpet root* will grow dat high. An' a *trumpet root* have a figure on it like a man wit a cap stickin' from it - de *trumpet root*, an' it spreads out jest as wide as mah finger. Well, ah gits dat. Den ah goes down den inside of a kinda wet place an' hunt de - whut chew call de *five finger roots*. Well, when yo' git it, it be five - see, it's jest like five of yore fingers, called de five finger roots. When yo' git dat den an' come an' mix dat together, an' after yo' comin' on an' put it together - an' after yo' mix it up, yo' work it while it's green an' smear it all ovah dat piece of papah - dat's pods growin' underneath all dat piece of paper dere, an' after dey fold it - dat piece of paper, dey call yore name, "Well, ah want so-an'-so-an'-so, ah don't like him, ah'm bringin' him down." Well, he fixin' dat an' 'busin' [abusing] yo' an' gittin' yo' at de same time. After doin' dat, dey *dress* it. Den dey go to work den an' stick it behin' a *magic drawing glass*, an' if dey ain't got no glass, dey'll go somewhere if dey have to walk ten miles down to a sandbar where dere runs a rivah where de edge of de water come out to de bank - when de wind blows de water to de edge an' goes back den to run. Well, dey'll put it right down, bury dat paper right down side along de level water - de water sweep backwards an' forwards ovah it, dat party will draw yo', draw yo' right on down.

(That will put you down and keep you down?)

Yes sir, it will keep yo' down, too - where yo' can't use yore finger, can't shet yore hand, can't pick up yore hat. Yo' couldn't pick up dat dere [my hat with concealed microphone - see INTRODUCTION].

Say, if a fellah gamblin' - say alotta 'em will use perfume or *dress* cards with perfume in any shape, form or fashion. Co'se ah have *dressed* a few cards with perfume - *Jockey Club*, but ah've got a plan dat quicker den dat. An' yo' use it wit a *toadfrog*, an' by yo' gittin' a *toadfrog*, yo' go out into a *skin game* an' yo' git a *toadfrog* an' den yo' git two - beat one an' make one mad an' de other one don't be mad, an' if he ain't scared, pick him up an' de other one be pleased. Den git chew a piece of silk thread, an' after yo' git chew a piece of silk thread, an' de one whut's mad yo' tie him on - put him on top of dat one's back an' tie him dere. Den after yo' tie him dere, den yo' git chew a sharp-pointed knife an' yo' stick a hole clean through both of 'em. An' after yo' stick yo' a hole clean through both of 'em, den yo' git little pieces of dey entrails, den yo' *dress* dat frog. If it is de jack of diamonds, if it is a queen an' if it is a ten of diamonds or de ten of hearts, *dress* it, an' yo' kin walk from heah to anywhere an' de man dat sit down an' play a skin game, he'll win de money - he won't lose.

Den ah tell yo' dis way an' ah tell yo' a quicker way den dat.

Yo' go back an' yo' buy yo' fo' cans of Red Devil Lye - he got de little fo'k, dat's de devil. An' see den if anybody tryin' [to plant any *cunjure* near your house], take den an' dig a hole right deep [demonstrates].

(Up to your elbow.)

Yes sir, an' put it to de fo' corner of de house an' turn all de faces inside de house, inside.

(Have all the [red] devils looking into this house.)

Yessuh, inside de house - an' say, jes' like yo' put it down dere, say like

tonight, an' Friday an' Saturday an' Sunday of next week, yo' couldn't tend 'em, dey be comin' every which direction. See, 'cause yo' take de potash - dat's de devil, yo' be all right now. Be all right now.

Now, ah tell yo' de quickest way - a lotta time a fellah git around - well, all right - ah tell yo' dis - de quickest way - bury it right down quick. Well, all right, yo' go git chew a package of table cookin' salt - yo' know whut dey cook dat with - use dat. Git chew a nickel worth of sulphur an' yo' mix half of dat table salt wit dat whole nickel worth of sulphur - use dat whole nickel worth of sulphur an' use half of dat cookin' table salt, an' ev'ry one dey cross - you could ride up an' down de streets at night in de car an' jes' take a handful an' jes' throw it around de crossroads or one place another - de mornin' when yo' git up dey be waitin' heah - callin' on yo' - yo' draw 'em in to yo'.

Yo' got somepin ovah yore head right dere - dirt dauber. Well now, yo' take nine dirt daubers an' put it on used paper - don't let it tetch de flo' though - put it on de used paper an' put it in a wineglass - an' git chew a nickel box of cayenne red grinded peppah, an' yo' put it in dere, an' by puttin' it in dere yo' put chew in a teaspoonful of sugah. Dat's two-three mixture right dere - cayenne peppah an' dat dirt dauber - three mixture right dere.

Well, all right, yo' wanta tie de officers from yo'. Well, all right, yo' go den an' git chew a piece of lump alum - jes' use a big ball of it - beat it up an' put dat in dere. Well, dat's fo' mixtures right dere. Well, all right - if yo' want 'em to keep dey mind from yo' - well, all right - yo' go dere an' git chew a nickel worth copperas an' put a teaspoonful in dere. Well, all right - den, after yo' git all dat put together - yo' be sure yo' mix it den, an' after yo' mix it up good, an' den if yo' gwine anywhere in de direction dey stay - anywhere around - travelin' jes' throw it right on round. Dey go right by yo' - turn yo' up - dey ain't even goin' pay yo' no mind.

(Keep the law away - you put that copperas in it. What did you say that copperas does to him?)

Dat poison his mind from yo'.

(That poisons the law's mind.)

All right - now listen - yo' smokin' somepin right dere now. Take a cigar ash - dust on a piece of paper - jes' like now if ah'm bad about drinkin' mah liquor an' mah ole lady wanta break me up from drinkin'. Well, all right. Den ah takes me den a - take dese real *fat lighter splinters* - cut 'em up - trim 'em up like a rounded pencil an' have 'em de length of yore finger. Well, when dey go to make coffee or make tea, put de *fat lighter splinter* in dere, in dat coffee pot - in wit chure coffee an' put dat cigar dust - some whut yo' smokin' dere an' put it in dat coffee.

Well, all right. Well now, to poison his mind shore 'nuff she go back an' wash a little him *shimmy-tail* - called de *shimmy-tail* - wash her shimmy or gown she sleep in. Den when she put dat pot on de fiah an' den dat fiah boil de water ovah an' ovah - well, dat be boilin' yore stuff ovah an' ovah from dat liquor. Ever' time yo' sit down eat chure breakfast or drink tea or coffee, an' when yo' go an' drink a drink of liquor, well it might make yo' sick - yo' turn ever'thing out [vomit]. When yo' git ovah dat, pardner [partner], yo' won't want no mo' liquor. [This is called *shimmy-tail tea* and is so known everywhere.]

If yo' know black hen aigs, yo' git chew a fresh black hen aig, an' by gittin' yo' a fresh black hen aig, yo' works dem In de Name of de Lord an' de Son an' de Power - an' de Holy Ghost an' de Power - de fresh black hen aig - de ones now she done laid in fo'-five days - yo' re'lly git a fresh one, an' if dat man's - if he ain't carried to de cemetery, he *laying up* [corpse has not yet been buried].

(This dead man that has been killed.)

Yes, been killed an' if de man done gone off to Miami or somewhere - don't matter where he's gone, he'd be brought back.

Den, yo' have de mens be standin' around an' de law around, an' yo' go dere an' git chew dat aig - dat fresh aig an' put it in de palm of yore han' an' lock yore fingers like ah'm lockin' mine - hole dat aig right in yore han' an' yo' slip it right on dis casket, an' when he be buried yo' go dere an' slip it right on de grave, an' de man dat will come on in an' sit aside of yo', dat's de man dat done it, an' yo' git him like that. He'll come back - he'll come back bare-headed - he'll come back barefooted - an' he'll come back naked - not matter whut, he comin'.

(You hold that black hen egg in your hand like that and then you set it on the casket when they bury this man at the grave, and when this man comes they will get him at once.)

Oh, yes sir.

(If a fellah kills another man, he can do something to get away - they can't catch him at all. Do you know what he can do?)

Well, one obstacle thing he can do, if dey [he] kill a man. A lot of 'em is wise enough to do anything - lot of 'em wise enough to anything - den yo' kin be wise enough dey say to throw it off.

If a man kill a man like in dat street out dere an' if he gits to de cows, where dere a bunch of cattle, well, he kin go dere an' jes' put his feet dataway in dat manure dere [demonstrates]. No dog couldn't trace it [him] - no dog in de world - in de State of Georgia or no othah State could trace him - he's gone. He done gone on. Well, yo' see dat cow manure on de ground - he can't git de man's scent, he git de cow manure.

Now if anybody steal anything from yo' - ah would go to yore house an' steal anything from yo'. Well, all right now, now de thing whut chew wanta do. 'Yo' wait till yo' ketch de mornin' star. Well, yo' ketch dat when yo' first see de mornin' star. Yo' go all de ways around de front of yore house ten times an' [circumambulate the house ten times while saying,] "Come home, whoevah got it. Come home, bring it home." Yo' go all de way round dere, "Ah'm doin' dis In de Name of de Lord, an' de Father, an' de Son - an' de Lord giveth an' de Lord taketh - Blessed be de Name of de Lord." An' den after yo' go round yore house ten times - an' yo' git chew a *gold-eye* needle an' stick it right in de center of yore do' - don't make no hole dataway [demonstrates].

(Right in the top of the door.)

Git chew a piece of silk thread an' let him hang down - hang down dataway [demonstrates] - an' git chew a piece of red flannel wide as two of mah fingers, an' tie it to dat silk thread right along heah [demonstrates] - den yo' make dem five crosses in dere an' whichway den dat flannel blow, dat where he carried it - den ah put it back an' he bring it back dere - he can't help but bring it back dere.

(Where do you make those five crosses?)

Dere be five - right in de center of de flannel.

(You let that string hang down from the door about three feet and you put a piece of flannel to it - tie it around there and let it hang down.)

Yessah, an' let it hang down, an' by yo' speaking dat word, "In de Name of de Lord, Son an' de Father, by de good Lord[']s will, ah wish dat person bring it back."

([Can you] make them move away - out of that house next door or something?)

Well, all right. Next do' if anybody's got neighbors an' dey want 'em to move.

Yo' go to de Bible. Ah come right back to yore Bible. De reason ah speaks

about de Bible, yo' have to go to de Bible an' work a lotta these things by de Bible - an' den yo' take de same thing whut chew work wit de Bible an' work it chere.

Well, now yo' go to de Bible an' yo' go to de 52 deck of cards [a full or complete deck of cards] an' yo' find de Ten Commandments - de 7th Commandment, de 8th Commandment - an' yo' go to de Bible an' yo' find de same thing. Well, all right, yo' go to de Bible den an' find de Ten Commandments. After yo' go to de Bible an' find de Ten Commandments, den yo' go den an' git de ten spot outa 52 deck yo' understand.

(The ten spot out of 52 deck. What do you mean by that?)

Go to a 52 deck - dere 52 cards in a deck - an' yo' go to dat deck of cards an' git dat ten spot.

(Any kind of spot?) [What suit - hearts? clubs?]

Yes sir - dat ten spot represent de Ten Commandment of de Bible. All right, now. Den after yo' do dat, den yo' go an' git den ten needles - *gold eye* needles an' yo' stick - ah show yo', so yo' git mo' information whut ah'm talkin' 'bout. Dis heah, right heah's de cards - all right - yo' git ten needles. Now, yo' turn round den an' yo' stick one needle disaway - make yo' a hole in de card.

(Weave it up through the card.)

Dat's de eye down. Well, all right, yo' come heah den an' yo' cross it chere, come heah - dat's de eye down - dat makes a fo'k in dere like ah've got it heah.

(You cross them.)

Well, all right now. Den yo' come back heah den an' yo' come heah agin.

(And you cross that one again.)

Yes sir, cross it again.

(You get the ten spot from the deck of cards - all right. You put a needle right down the middle of that card - all right. Then you cross another needle - then you cross it with another needle. You only keep that one up and down. You keep the points down.)

Yo' keep 'em crossed till yo' have ever' one of de points de same way an' ever' one de eyes de same way - till yo' git all nine of 'em in dat ten spot across. All right, den yo' takes dat - see, dis heah needle - like dis heah mark heah. Den yo' take dis heah card den an' yo' drive a little hole down in de dirt an' yo' turn ever' one of dem needles right facin' dat house, facin' dat house. An' if it to de corner of de house toward de sunrise, yo' put it front of de do' so dat it work each way - put it down dere an' when dey come on out dere in de mornin', 'fore de week is out dey move out.

(That moves them out of the house.)

After dey move den yo' kin take a chance den an' go back dere an' git chure needles an' den yo' kin pull 'em out de cards. Maybe yo' kin use 'em for somebody else.

Yo' kin take matches - yo' ain't gotta put dem down under de dirt - jes' put 'em down under de step - around yore house - around by de step. Ah wanta show yo' directly whut ah'm talking about. Ah got mine - ah experienced mine. Take a match like dataway an' yo' come disaway an' yo' lay one head heah an' yo' lay de other head dere.

(You have ten matches down there. All right.)

An' yo' put chew a little pinch of bluestone down heah.

(At the head of that match - yes.)

An' den yo' put some right between dere - right heah - den yo' put a little piece of bluestone on de other side - an' you put a piece of bluestone on de other side heah.

(Where do you put these matches, on the ground?)



Yassuh - put dem matches anywhere under de step - anywhere.

(And you make them in that diagram you have right there. You use ten matches and you fix them in that diagram that you have right there - with the bluestone - and that runs them away, out of the house.)

Yes sir.

Yo' kin use chicken feathers. Now de way ah always use 'em - de way ah always see mah older heads use 'em - take chicken feathers an' sulphur an' de gall of de earth an' yo'll draw a person down like chicken feathers.

Jes' say, now yo' got a man in dis town dat chew don't like in no way, shape, any form or fashion, an' yo' don't wanta be in his company an' yo' don't want him nowhere while yo' round. Now yo' kin work dem up in de roof of de house - stick 'em in a crack an' work dem in de roof of de house - an' de way yo' have to work dat in de roof of de house - you have to work dat den wit black thread. See yo' have to tie all dat - jes' put dem in dere wit dat sulphur wit dat thread in it - an' git dat all tied up, all de way up so dat sulphur can't waste around - an' dey jes' stick dat up, so when de do' or anything is opened an' de wind blowing through de house - de wind bound tuh blow - den dose feathers - well, now yo' workin' him. Jes' long as dey stay up dere - ever' day yo' want. So by tomorrow night yo' could have ever'thing out dis heah buildin' heah.

(Run you out.)

Well, yo' kin take a bird an' kill 'im an' tie him after yo' kill 'im - tie him after yo' done clean 'im. Jes' like, say, a person is bad about eatin' ovah yonder. All right, now yo' kin jes' tie him an', say, have yo' some sandwich - put it in clean white bread an' he come dere an' eat it an' he ain't payin' no 'tenshun. Well, now yo' got him dressed. But still yo' ain't got him dressed to kill 'im - yo' got 'im dressed to poison 'im - got 'im all tied up.

Den when dat stuff create in 'im - it will grow in him - it not create in 'im 'cause yo' got 'im tie on dis big ole cotton string thread. Well, all right, when he go to move his bowels his bowels won't move. Well, it gon'a come out thataway an' den it feel like dat sore - git right heah an' feel like somepin would be chokin' 'im. An' it git right heah den an' wanta cut yore breath off. Yo' have it dataway an' den de doctor come den an' allow fo' somepin else, an' 'nouncin' dis an' 'nouncin' dat. But it's de way de had dat bird - got dat bird tied an' he cook dat bird dat way.

[We have in the preceding rite a very confused Doctor of Medicine - 'nouncin' dis an' 'nouncin' dat, not knowing what is wrong. My informant alone or someone of equal ability could master the situation. Unfortunately I myself was so confused I forgot to ask the *doctor* for his remedy. At a guess I suggest he would have cooked a second bird, this one untied, and made another sandwich.]

From a lightnin' striked tree - dis anyway - it ain't nuthin but a little splinter about dat long about dat length.

Well, now dere's one right back heah. Yo' kin take a person track an' a piece of outen *flaxmen* [flannel] an' wrap dat lightnin' strike piece of wood in dat track or in a piece of his garment or in a piece of his shoe or pants or ole hat bindin' or anything like dat, an' yo' kin go an' put it anywhere down inside of runnin' water. So de first thing he know he ain't feelin' like - like somepin strike him.

An' another thing a dog liver will cause yo' tuh have fits. Anothah thing a dog liver will cause yo' to take it fo' chillun...a woman git holt of it an' she can't birth no chillun den alive - every one will be daid, come ahead of time.

(It kills them?)

Yes sir.

Yes sir, yo' kin take a fish gill an' cut off a fish tail an' tie dat fish

gill an' fish tail together an' den yo' go ahead in de drug store, if yo' ain't got none, an' buy yo' - take a bottle of witch hazel - *witchcraft hazel* is what ah call it - an' po' it in dere an' po' it all on dere an' soak it good. Yo' be done got it tied. Den yo' done go den an' put it in a stove an' take a chicken gill an' put it wit it an' parch it, an' after yo' parch it, it'll turn kinda brown like snuff. Den yo' take it in yore han' an' grind it up - it'll crumble up jes' like dry fodder - it'll crumble right on up. An' anywhere - ah mean yore well where yo' drink water from an' dere's yo' bucket dere. Yo' drop it in dere. An' ever' time de new moon come out go an' drop it in dere - drop it in dere. An' yo' go dere an' git water an' yo' drink it right off - see, yo' drink it right on off. That'll - well, de first thing yo' know yo'll commence to havin' a hurt while yo' commence tuh gittin' full - while yo' commence tuh losin' yore appetite. Well, go on den, an' den every time yo' use dat water yo' heave up. Dat's yore water down dere.

Whut ah wanta git at an' yo' have done asked fo' question on it - now, yo' kin take sweat from a hatband offa a man, see, or a woman, an' say take de sweat from offa his foot - de skin, an' mix it. An' if yo's any money man atall - makin' any money or got any money in de bank in any way, shape, form or fashion or got any fortune, den jes' as long as yo' go to any *cascade* [faucet? fountain?] or anywhere yo' got a well in de yard where yo' kin put it down [bury it] - hit wouldn't be ten days 'fore yo'd go down.

Now anything in mah yard - de thing to do - git yo' a full packet of sulphur - a ten cent one an' git chew a full packet of table salt an' use yo' nine dimes. Put 'em all at de corner of yore house an' let de last one be kinda un'ner yore house an' take dat sulphur an' 'fore yo' do dat - put dem down in dere an' mix dat sulphur an' dat salt together an' git it all mixed. When yo' git de sulphur mixed into yore salt, den yo' take de nine dimes out an' place 'em to de corner of yore house an' dat stuff all under yore house, an' dem dimes will den work to keep yore enemints [enemies] off. Dat'll *chatter* 'em in yore yard - *chatter* 'em in yore home - *chatter* 'em all round - anybody come an' plant roots or anything at dat gate - dey kint put all dose *roots* - dey plant all ovah - let dem dimes stay dere. Dem dimes will keep de devilmint offa dere. [*Chatter* may be from North of England meaning *shatter* or *tear* - or he may mean a bird chattering, trying to drive you away from her nest.]

Yo' kin have a *frizzled chicken* on yore yard - ah got one home now. If any devilmint planted down anywhere, he'll find it - he'll cheep first, he almost tell yo' where 'tis. Yo' keep a little furry or *frizzly chicken* - let it stay on yore yard like dat, he keep it cleaned up. [See DOCTOR FRIZZLY, p.59.]

Take a snail an' git it an' parch 'em up an' yo' kin put it in some liquor an' ever' time den yo' drink an' yo' git about half-tight, get to where - hit'll make yo' wanta kill up everybody.

Well, de way ah come tuh tote mine - ah ordered mine off.

(Well, have you heard how you get one if you want to do it yourself?)

Well, now, de way ah seen mah ole daddy done, he got a genuine stand black cat jes' as black as smut. Mah daddy'd bought a big iron wash-pot an' ah gone on - ah de oldest one of de chillen an' he tole me one mawnin' - ah 'member jes' as good like it wus done tuhday - it was a Friday mawnin'. He tole den to build a fiah tuh de wash-pot an' ah build a fiah to de wash-pot and he tole me tuh put logs in it an' ah put logs in it. He go to de barn an' so we had a tin come offa dat house - whut de' kiver de house wit - a wide tin - wide as dat do' dere. He tole me den tuh put de tin up to de, dat pot where he kin git it an' a big back log 'bout dis high an' ah rolled it up dere - ah didn't know why ah do'd it. At last den he says, "Well," he says, "ah'm goin' git me a *lucky bone*." So ah see

de ole man wit a bag come on wit a black cat about as fur as his laigs - jes' so. He stood right ovah de wash-pot an' had me an' mah mother - had de tin up an' he threw dat cat in dat water. So when he throw dat cat in dat water we hadda slip dat tin ovah it. So when he throw de cat right down in de water - had his belly up - right down to de fire - right in de water - an' we slip de tin right ovah on dere. An' yo' could hear it scream jes' like - hear him hollerin'. Dat mawnin' ah kin 'member jes' as good. An' ah seen all kinda animal things - ah don't know whut in de worl' tuh do - like somepin comin' wit a horn - like some come jumpin' - like some come runnin' backwards, kickin'.

An' so he got - ah seen him - he got de cross-bone - de breast-bone - it gotta fork. [Here is a somewhat common belief that the *black cat bone* looks like a chicken wishbone. Impossible! Since informant purchased his, mail-order firms may sell *black cat bones* looking like or actually chicken wishbones.] Got dis cross-bone in dere an' so - how he used dat, ah don't know how he used dat bone - dat cross-bone - got it up where he j'ins [joins].

An' den - he went back den an' got dat much of his tail - an' ah know whut he done to de tail. Ah see him work dat.

When yo' git dat much of a cat tail an' if yo' mad wit a person an' yo' kin take any piece of his hair - or a wumman - an' wrap it around dat cat tail an' dat cat die mad, an' throw it back in de dirt - who yo' fix it on - dat man or wumman - he'll die mad.

Well, a person - a witchcraft person sort, which is gon'a come - it sorta of a hag-like. An' de way ah know, if yo' wus to pull off de coat yo' wear today an' yo' turn it wrongside outward, turn de sleeve in on it, an' so yo' go an' hang it up an' if dere anyone in de house, if yo' wanta, yo' kin hang it right ovah de bed or anywheres where yo' wanta work anyone in de house. If yo' wanta run somebody out on de street, well yo' go an' spread it out in dat direction. Den yo'll git dat party, yo'll spot him jes' like yo' want 'em. Den he bound to lay down an' turn some of his clothes off about him, puttin' off his clothes an' putting on his night clothes. Why yo' got yore clothes turned out chere an' by yore whole mind on dat an' treasuring yore witchcraft book, an' dat'll make de witches git on him den an' he can't wake up.

(You do that if you want to ride him at night?)

Yes sir.

Yes sir, now if she wanta go out - dat's easy. Yo' take a woman is a kinda curious an' funny thing. Yo' take a woman - she wear her bloomers she wear every day an' me or yo' already sleep dere, she'll go up dere an' take her bloomers an' turn 'em wrongside an' den go to de bed an' spread 'em ovah yore head. She kin go off an' come on back; yo' ain't goin' wake up tuh save yore life.

(She turns them wrongside outwards?)

Yes sir.

(This fellow who was just talking to me has left the room - came from the country this morning nine miles. We went out and got him - that is Edward went out and got him and he was here waiting for me at six o'clock. He had been waiting three hours before I got here.)

(Everything he told me he stood up - he is a man with a wooden leg - he got up and acted the whole thing. I hope that I can understand - that I can understand these things - I tried to follow him. He has been very, very good.)

(End of 1165 - the man I am just speaking about.)

[I now describe an empty container or package he left with me.]

(Curio Products Co., Memphis, Tenn. Dragon's Blood, a powder. It has a picture of a black cat on it, a swastika, a four-leaf clover, a horseshoe.)

[I have placed this man here, third among the INTERVIEWS, because he is a good

example of a problem that was always with me - an informant demonstrating ideas, too often without the words. There will be many places in these interviews where I follow these wordless actions with a running comment. But this man put on such a tremendous show, often at the other end of the room or with his back to the microphone, that my mind was unable to find words quickly enough or suitable. This is the reason I say in the preceding comment, "I tried to follow him." And when I say, "He has been very, very good," I mean his acting impressed me.]

MADAM COLLINS

AH'M A "SPIRITUAL DOCTOR"

AH KNOW ABOUT THIS WORK  
AH'M A "DOCTOR" THAT "TRICKS"

DE SACRIFICE DAT YO' OFFER UP TUH JESUS  
REMOVES DE "TRICK"  
FO' HE IS DE "TRICK GIVER" AN' DE "TRICK TAKER"

YO' CONSECRATE YORE ALTAR WITH A PRAYER

IN THAT ROOM AH WEAR WHITE ROBES

AH WEAR A WHITE SATIN HAT  
IT'S A CAP-LIKE  
IT JUST FITS YORE HEAD...  
THAT PROTECTS THE WORK FROM DYEING YORE HAIR  
IT TURNS YORE HAIR GRAY...  
THIS WORK WILL AGE YO'

WE GIT PLENTY WORK FROM WHITE PEOPLE

DEY CAN'T GIT TO A MAN LIKE YO'  
IN SOME BIG CITY  
THEY COME TO SOME OF US  
WHICH THEY THINK AN' HEARD IS DE BEST

DE BEST LINE OF PEOPLE HEAH IS SUPPOSED TUH BE  
PROFESSOR WARREN AN' MAHSELF

MEMPHIS, TENNESSEE

[Madam Collins is the only person I ever interviewed on two separate trips to a city. Though it was contrary to my collecting procedure to interview anyone a second time, I saw her again because she greeted me on my RETURN TO MEMPHIS - a memorable phrase in my life explained in the INTRODUCTION. On my first trip to Memphis she was informant 926. After interviewing 600 persons elsewhere, she became on my second trip to Memphis, informant 1538. All material is in the order recorded; not a word having been omitted or edited. I have noted and annotated the end of the first interview and the beginning of the second. Her material is on cylinders B45:19-B51:1 = 1503-1509 and D96:1-D110:2 = 2779-2793.]

To make 'em move outa the house? Sho' [sure]. Well, tuh make 'em move out of the house, yo' could git nine pine needles, an' yo' nail them nine pine needles down in the groun' all roun' de do'staps. If they are not undah de do'staps - where there are stone steps, yo' cain't git 'em roun' there - yo' put 'em as near aroun' dere as dey'll 'low [allow] yo'. Yo' call that person's name nine times an' tell 'em tuh go. They'll move. That's a confidential.

(Would you take green pine needles or dry ones?)

Green or dry - jis' be sure they are pine needles.

If yo'd want someone tuh move in - well, yo' want someone tuh rent chure apartmint. Yo' stan' on de front po'ch of dat 'partmint an' wit yore face to the east - if de house is not facin' east an' west an' - yo' turn yore body an' direct yore face to de east an' call attention of this place. See, yo'll say, to call 'tention to dis place, "Name of de Father an' Son, someone move in this house this day." An' immediately he'll soon git a call from someone, fo' yo' concentratin' at that time fo' someone tuh move in that house.

(You just call out once?)

Yo' jis' call that once - yo' don't do that nine times.

Ah am a doctor an' ah know about this work. Ah am a doctor that tricks an' - see, ah know about this work - ah give yo' a confidential.

(I understand.)

Fo' the house, yo' use *devil shoestrings* an' red peppah. Tie the devil's shoestring in a hard knot, seven of 'em.

(You take seven shoestrings in one piece?) [I am thinking of the root, she has something else in mind.]

Seven strings - dey are called devil's shoestrings - black ones - seven whole shoestrings dat yo' wear in yore shoes - de black ones. Those are devil shoestrings. [This is unusual, to call ordinary shoestrings, devil's shoestrings.] Yo' tie them in seven knots, which means seven yeahs of bad luck that nobody will occupy no room in dat house if dey stay dere. An' yo' burn those strings with salt at the do'stap of this place or anywhere aroun' the front or the back of the house, an' yo' do it at da'k. It's not tuh be done at night. Ordinary shoestrings, black ones, an' tie a knot in - tie seven knots - gather the shoestrings - see, look [she demonstrates].

(Take all of them and tie seven knots in them and then tie them together.)

Make seven shoestrings be one. [Here I stopped my machine but turned it on in time to hear:] With the devil shoestrings - not anything but salt. Ah tole yo' tuh burn it with salt. Yo' mustn't use salt that chew have been cookin' out of. De salt dat chew cook out of is not fit purpose fo' tricks. [Use a package of new salt and don't use this salt for anything else. This is the usual rule.]

[The shoestrings are burned with salt and these ashes scattered at the door.]

If yo' in love with somebody, yo' wash yore face in clear watah an' yo' carry it in a white bottle [to the forks of the road] an' wet chure pocket han'kerchief of solid white an' bathe yore face in clear watah an' call that person by his name an' yore love one will turn back to yo'. Call 'em nine times, whatever their name is - their first name, not their whole name. If their name is Mary or whatever it is, jis' call that person by that name.

(Do you go out there at any particular time to the forks of the road?)

\*To de fo'ks of de road yo' go between the hours of six an' nine in de mawnin'. That's for love.

Tuh pertec' yo'self against enemies, yo' burn white incense [like many other persons she calls it incen'] an' smoke yore feet at the bottom with white incense. De incense doesn't come in a white-powder form but it is listed as white incense. Yo' smoke yore feet in that incense and as the smoke comes up, it comes

up ovah yore whole body, but chure feet must not have socks on 'em. An' that rids yo' of yore enemies, protects yo' an' rids yo' of them - dey don't even bother yo' any mo', protects yo' 'ginst dem. If someone is seeking advantage of yo' tuh take yore life, it even rids yo' of that.

A medical doctor couldn't tell yo' but a spiritual doctor could tell yo'. They would lay a silver dime undah de bottom of yore tongue an' if yo' were tricked, dat silver dime will turn black. They used tuh put [wear] 'em aroun' their leg, but that's nonsense. Dey use 'em underneath dere tongue just like usin' de thermometer. An' the breath that chew blow on the dime, that dime will turn black - otherwise, if yore not tricked, the dime will remain the silver color.

Dey take yore left-foot track on a rainy day an' take a han'ful of graveyard dirt an' turn it bottomwards in de earth; an' yo'll die with a lame foot, if it's nevah discovered whut's wrong with yo'.

(You take this left-foot track. How do you mean they turn?)

Well, yo' have to take it with somethin' dat's able tuh pick up de track [shovel, shingle, piece of tin]; den yo' take a han'fula graveyard dirt an' put ovah this yeah dirt whut chew pick up with the track. Yo' turn it bottom upwards in de earth, undah de earth - jis' as though yo' wus buryin' somethin'.

(Here's the track and this track is down like that.)

Dat's right - turn it down - open a space in there - open a hole - open a hole the length of the foot an' bury that track.

The women take their fingermails an' toenails an' clip them off, put them in the stove an' parch them, an' they use it in the food, if they trick a man tuh keep him.

Dey give yo' fits wit yore hair. They would git enough of yore hair tuh git nine strands of yore hair an' they would eithah take a auger or a sharp pocket-knife an' go to the no'th side of a tree, any green tree, an' bo' a hole in dere, an' put that hair in dere an' stop the hole back up with anything that would stop it up - don't have tuh be jis' wood that came out, jis' anything that'll stop the hair up in de hole. An' aftah nine days yo'll become nervous, fraxured, fulla evil spirits an' diff'rent things lak that. Ah'm tellin' yo' yo' become a nervous wreck an' sometime yo' go hysterial fo' it, unless the hair is found - unless yo' go to a doctah an' he will tell yo' where de hair is an' how tuh git it an' kill de trick. Sometimes people are able tuh kill the trick without even gittin' the hair. But unless yo' have been discovered by some doctor that knows whut he's doin', why the trick will remain on yo' till yo' die.

(Well, now suppose I came to you and you decided or you found that my hair had been done that way. How would you handle a case like that?)

I would git nine strands of hair out of yore haid [see LIKE CURES LIKE, p.394] an' ah would take these nine strands of hair an' lay 'em on the altar with two white candles, an' ah would burn those candles an' recite in the name of the Psalms - the Psalms of David, the prayer that yo' repeats. An' ah would offer that hair up to the Almighty an' the Almighty would give the power that yore hair would be rescued an' the trick would be killed.

(In other words, you don't have to find the hair?)

Ah don't have tuh find the hair. See, I offer 'im offering - dat burnt offering. De sacrifice dat yo' offer up tuh Jesus removes de trick, fo' he is de trick giver an' de trick taker.

(Do you have to use any particular time or use any particular ceremony?)

Don't have tuh use any particular ceremony.

(You spoke of an altar. When you set up an altar that way, do you have to go through any particular ceremony?)

Yessuh, yo' consecrates yore altar. Yo' consecrate yore altar with a prayer an' that person who yo' are workin' on, yo' have them tuh bow dere knees at de altar with yo' an' yo' pray with yore han's on dere haid. Therefore, if yo' are a spiritual doctor an' believe in the spiritual work an' can do these tricks an' remove them, yo' offer them up to the Lord, that the power come through yore body an' enable yo' tuh remove the trick off de person that it's on.

(Now, suppose you came from another town - suppose you were just beginning work now, and you decided to use an altar and you would put this altar in your house. Would you have to go through any ceremony when you first put it in?)

Sho' yo' do - ah'm tellin' yo' now.

(The first person on whom you work does that?)

De first person on whom yo' work an' den 'fore - ah see yo' - ah see what you mean. If yo' are goin' in a place tuh open up a business an' yo's nevah been there befo' an' yo' don't have any practition - is that whut yo' thinkin' of? An' yo' don't have any practition an' yo' workin' fo' business an' want some spiritual practical work tuh do? You want know how dat chew would do tuh pull the work to yo'? Yo' would built yo' a altar an' then yo' would go through a ceremony, "In de Name of de Father and de Son," tuh draw these people to yo' an' on that altar yo' would burn mont'ly incense, which is yore birth-month incense - November or whatevah mont' chew were bo'n in. Yo' buy that special incense - it's prepared by most - Eastern Curios Company sells it, sells it fo' one dollah. Any good, holy incense that's holy, you understand. An' yo' have yo' dat fo' yo' sacrisin' [sacrificing] [but] chew burn it with yore windahs down an' do's closed in that room, an' as the smoke goes up, yo' send up yore wishes fo' whut chew want tuh do.

(Suppose I wanted to learn this work, what would I do?)

Tuh learn this work? Well, now if yo' goin' tuh learn de work, if yo' don't wanta consult with anybody to learn it, why yo' kin consecrate fo' it. But to learn hoodooism itself, why yo' kin buy tricks every month.

(What do you mean by buying tricks every month?)

There is companys that chew kin prefer - yo' know yo' kin git in touch with 'em an' dey send them to yo'.

(You subscribe to them like a magazine?)

Dat's it. Some of 'em outa New Orleans, some outa New York, some outa diff'rent places. Co'se ah've gone all ovah the world [not traveling, but buying things. She means she has bought foreign material through importers - incense and the like].

(Suppose I came to you and - suppose I decided I wanted to learn this type of work and I came to you, and I said I wanted to learn this type of work. Would you take me as a pupil?)

Dat's right, yes. Ah could take yo' as a pupil an' den ah would learn yo' this work.

(Well, after you thought I had learned a certain amount of this work, could I be initiated into the work or anything of that kind? Or what?)

No, yore not 'nitiated into the work, it's jis' a oath that yo' take with yore learner - whoever yo' learn from - dat chew will not give yore secret. It's a secret to this work that's nevah given - it's always paid fo' an' it shouldn't be given. Now, that secret is yore protection against othah doctors. [Her voice begins to drop.]

(Well, now, are you allowed to teach a woman or only a man?) [A fundamental law of magic is - a woman can reveal only to a man, a man only to a woman - see p.373, line 12f. But like all laws, they are broken.]

Ah kin teach both men an' women.

(Then a hoodoo worker can only pass on a secret to other *doctors*?)

Any time yo' have yore diploma an' yore degrees why yo' kin teach anybody. Yo' have a diploma tuh teach anybody whut chew want to because yo' paid fo' yore license on yore diploma.

(You paid for your license. To this firm?)

Yes sir, ah have paid fo' mah license outa St. Joe's [San Jose], California, an' ah have a diploma on it from de White Brothers from St. Joe's, California.

Well, yo' could take that *chamber lye* an' stop it up in a white bottle with three tablespoons fulla sugah, an' write their name on a solid piece of white papah with red ink an' take it an' put it in dis bottle, an' take the bottle an' turn it bottom upwards in de east corner of de house undah de house. Dat man would stay at home an' couldn't run aroun'.

[My following question shows that we had been talking while machine was stopped.]

(They scrub with *chamber lye* for luck?)

Dey scrub with it fo' luck - wit diff'rent oils. An' dey use *chamber lye* an' sugah an' oil of bergamine [bergamot] or oil of cinnamon or cloves, eithah one, between six an' nine [in the morning] an' scrub dere front po'ch off an' sweep de watah out to de street - don't dry it with a mop. Dat draws luck to the house. [See URINE, pp.732-739.]

(What kind of luck would that draw to the house?)

Trans'ent trade, roomers - mah business.

(Do you, by the way, make any of your own powders or oils, or do you buy them?)

Ah buys most of mah oils - ah orders 'em.

(Do you know about *roots* and all that?)

Yessuh, ah know about *roots*.

Dey kin *dress* the hatband an' cause yo' tuh go blind, but ah don't know anything about the bow back there in the hatband. Dey *dress* the hatband, the inside of the hatband with *rattlesnake dust*. That's a dried rattlesnake hide an' it's powdered into a powder, an' yo' buys it in yore drug sto' [hoodoo drug store] or herb place where dey sells these cures, an' yo' *dress* the hatband. An' if they sweat when they wear the hatband, that 'fection of the *poison* gits into their eyes from where they sweat an' they go blind from it.

(In this type of work, do you think that there are a lot of people who are just pretending - they don't know anything about it?)

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

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

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

It's de same way heah in dis city. It's so many people out walkin' de streets knockin' on do's dat until de people who have homes an' private business cain't git any work. A' co'se [of course] we git plenty work from white people but we don't git very much work from colored people. The real *doctors* of this city dey do git cooperation from de white people, business people, because they are the people that needs them.

(There is too much of that, I know, because you have so many people going around selling *hands* - they don't know a thing about it. It's ruined the business.)

Dat's right.



De *trick* ah know about a person's shoes - yo' kin take the little pad underneath, the inside sole, an' put sulphur an' salt in it an' bury it undah de step an' keep a man home. Dat's a good *trick* - that'll keep him home.

(You take that inside sole out?)

Uh-huh an' put sulphur an' salt - new sulphur that's nevah been opened or new salt - together an' roll it up an' bury it undah de step. An' each mawnin' po' chamber lye on it befo' sunrise - every mawnin' fo' nine mawnin's - either foot.

(You can do the same thing with the sock or the stocking.)

[I am not asking a leading question, I am repeating what she said while machine was stopped.]

Yes.

Dey take de seat of a man's drawers or a woman's step-ins, de inside seat out - a small piece as round as a dollah - an' take five silver dimes an' wrap 'em in there an' carry it as a *mojo* in dere pocket, an' as long as they have that, it cuts off their *nature* fo' the man or woman, fo' connectin' with anyone else. Ev'ry time he think he's ready, he's not - yo' understan' me?

(Does that silver have something to do with that cloth?)

Sho'. Dat silver wax up de cloth an' in a way of speakin' it'll form so that it'll stick to dis cloth, an' that hold 'em because it's bound tuh be some of they sweat or mucuous from de person, dat wear dat underwear in the seat of those drawers or step-ins.

(And the person to whom these drawers belong, he will lose his *nature* for anybody but you.)

(If some man came to you and said that his wife or somebody had taken his *nature*, how could he regain that? How would you get it back?)

Well, de way yo' kin git their *nature* back if their *nature* has been taken from them - yo' kin prepare a *spiritual bath*. It's something dat chew use, a formula that chew make - it's made only by *spiritual doctors*.

(Do you use your own formula?)

Yessuh, yo' use yore own formula.

(If this man came to your house, would you put him in a tub or something of that sort?)

Yo' wouldn't have tuh put him in a tub unless yo' wanta - yo' could give it to him hisself. But it's given with a formula made of three diff'rent things. See. An' tuh git his *nature* back yo' give him those baths on de new moon. Yo' give him a bath in this particular powdered medicine wit a gallon watah - put it all ovah his body, everywhere but his face. An' then he'll dip his han's in this watah an' bring 'em down ovah his haid.

(Does he have to remove all his clothing?)

He has tuh remove all of his clothing tuh take this bath.

(Does he have to take a bath any particular number of times?)

Yessuh, he take three - take 'em Monday, Wednesdays, Fridays. But dat bath is a formula. Yo' buy this formula. Dere hasn't many people got it - only de people whut pay fo' it.

(You bought the formula?)

Ah bought the formula.

(Whom did you buy the formula from?)

Ah bought the formula from Doctah Cicero Reed.

(Cicero Reed.)

Yes sir.

(Out in California.)

He's daid.

(Where was he when he was living?)

Out in California - St. Joe's [San Jose].

But ah don't believe it's 25 *doctahs* now that knows the formula.

(Was he a white man or colored man?)

He was a white man.

(How much did you pay for it? May I ask that?)

Yes.

(How much?)

Ah paid \$25 fo' it but it's wuth mo' den a thousand or two thousan' to yo'.

(Well, have you had many cases of that type?)

Yessuh.

(You wouldn't want to tell me what those three things are, would you?)

Sir?

(You wouldn't want to tell me what those three things are?)

Well, ah would sell the formula but ah couldn't give it.

(How much would you sell it for?)

Ah would sell the formula fo' ten dollahs - an' guarantee it or yore money back. But ah couldn't give it because ah had tuh pay fo' it - ah've paid five times mo' den that fo' it. But heah's a thing that - de *doctahs* are passin' off the scene an' it's gotta be othah people who come heah - it ain't a thing dat chew use dat simple, and doesn't cost yo' but very little money tuh make it. Well, God! Yo' could make up a tub full fo' ten dollahs, but heah is de thing. It's whut chew git out of it, yo' understan'. It's whut chew git out of knowin' it, an' it's not tuh be given.

(Well, I'll tell you what I'll do. Suppose you think it over and before I leave I'll decide whether I can afford to buy it.)

Ah understan' - that's all right.

[I evidently had asked what type of work she had most frequently.]

Prob'ly their wives have taken advantage of 'em tuh keep dem from runnin' roun' with othah wimmin an' wimmin keepin' their husban's from othah wimmin an' they kill out the man's *nature*.

(There's more of that than any kind?)

Many mo' of that then anything else. It causes men aftah a certain length of time, if that trick continues on 'em tuh five tuh six years, it cause 'em tuh be almost hysterical [hysterical], highly nervous, an' they have evil spirits - yo' cain't say anything much to 'em without they wanta fly all off an' everything. That's because their *nature* is pressing down on their brain pan - yo' see, the stuff that they use tuh take their *nature*. An' then aftah takin' their *nature*, yo' know they gives 'em saltpeter.

(You mean the woman gives it?)

Yes, she gives 'em, or eithah de man his wife. Jis' like he buys her a cold drink an' have a chance tuh open it - he put some in it. It kills their *nature*. That drives their *nature* from where it should be [drives it up] into the top of their head an' it presses on their brain an' cause 'em tuh be hysterical. Dey have evil spirits. An' sometimes dey go crazy.

(Well, do you find that most of these cases that have lost their *nature* - that most of these cases concern young men or old men?)

Well, it doesn't make any difference between their age, because they *tie* 'em all - old an' young.

(Well, who does the most *tying*? The men do the most *tying* or the women do the most?)

Women does de mos' *tying*.

(What happens to these women that lose their *nature*? What happens to them?)

De same thing that happen to de man.

(Can you tell me how they lost their *nature*?)

How they lost it? If they lose their *nature* or if it's taken? Ah told joo how they take their *nature*.

If a woman were in love with yo' an' she got holt of yore pitchure, she would take it an' tack it up bottom upwards at de head of her bed - have her bed turned to de wall - tack de pitchure bottom upwards on de wall, yeah, de head down, an' that would keep yo' on yore head to see that woman regardless to where yo' are. An' then she could call yore name nine times an' in nine days yo'd be there, or pretty close to her.

(Would she call - do that any time during the day?)

No, in the mawnin' in her room private befo' she speaks to anybody. Let that be the first word come out of her mouth - yore name.

(In having that picture hang against the wall, is the face against the wall or the face out?)

De face aginst de wall.

Hang her drawers up ovah de head of de bed. He will sleep. [By stopping the machine too soon I missed a part of her conversation. This is a common device to keep a man asleep.]

Take a person's han' writin' or who yo' love or wanta make love with an' wear his han'writin'. If it's in ink, yo' wet it in whut chew would call wishin' oil an' wear it ovah - inside - anywhere inside nex' tuh yore heart - nex' to yore flesh. Wear it fo' nine days an' aftah yo' wore it fo' nine days, bury it undah yore step. An' when yo' wrote that person a lettah, any favor or any connection dat chew wanted to be with dat person, or whatevah yo' want 'em to do fo' yo', well yo' would git that favor.

(Where do you get this *wishing oil*?)

Yo' buy it at any formula place dat sells - well, like de Lucky Heart [or] at de New Day Sales [that's] de Tennessee Herb Company - any place that sells these *wishin' oils* or *luck oils* an' *han's* fo' jobs - like dat.

Yo' kin take graveyard dirt an' put it undah a sick person's bed - who's already sick an' yo' want 'em tuh die - if yo' put it between dere mattress dey will die.

(Ordinary sickness?)

Jis' nachala [naturally] sick. Jis' like some woman have a husban' an' he hasn't lived well with her or yo' have a wife an' she's tormentin' to yo' an' she's already sick an' yo' wish she would die - yo' slip that graveyard dirt up undah dat sheet - cer'inly will die.

(In getting this *graveyard dirt* do you take it any special way, or do you just go out and pick it up?)

No, yo' don't go out an' pick it up. Yo' git near the left side of the grave an' run a slab-bo'd or somethin' dat sharp, down as fur as neah as yo' would think would be to de person's heart. an' then pull it up an' jerk it, an' that would make the dirt jump up out of the hole, yo' see, where yo' jerk it out from. Git the dirt that jumps outa the hole - not the top dirt - the dirt as near their heart as yo' think the body would be. Usually, if a person is lyin' down, yo' know yo' kin very well tell about where their heart would be, yo' understand. An' yo' would shove this sharp point or somethin' down there fur enough an' if yo' would git a twist on it dat chew snatch up enough dirt, yo' would git about this much in yore hands [demonstrates]. An' yo' put it there and they certainly would die.

(Well, now, do you get that dirt at any particular time of the day?)

No pertic'lar day or no pertic'lar time - jis' so it's re'lly *graveyard dirt* offa a dead person's grave.

Aw, well, fo' the use of the moon in this work? It's accordin' tuh whut chew workin' fo'. They use the moon in this work on love affairs, as to take a man's min' while the moon is young, an' dey us'llly kin git control of 'im.

Anything in de case of death - if yo' wanted tuh kill somebody on de sign of de moon, yo' ketch de moon on de da'k of de moon.

(Are the stars used in anything?)

Ah don't know anything about the stars.

(About running water?)

Runnin' watah - to run a person 'way from yo', yo' put their hair - or stop it up in a dry bottle - a small bottle about like dis fingah an' make nine desperate wishes [rare term] an' throw dis bottle in runnin' watah. It runs 'em amuck - runs 'em crazy, run 'em away an' ever'thing.

(Do you know what *goofer dust* is?) [See *GOOFER DUST*, pp.222-227.]

Whut *goofer dust* is? *Goofer dust* is several kin's of *goofer dust*. Whut kin' are yo' speakin' of? Well, ah can't relate 'em all but ah know two kinds. Ah know *goofer dust* dat draws you home, which is called *drawin' magic goofer dust* - draws a person home to yo'. Yo' burn it with sugar in yore home an' make yore wishes fo' whut chew want. If yo' want de person tuh come back to yo' or what-evah yo' want, why yo' do that.

An' *goofer dust* tuh run somebody away from yo' - yo' burn it with salt an' cuss 'em out an' 'buse 'em, an' tell 'em tuh stay away an' they'll go away an' stay away, an' that happens in 24 hours.

(You buy this type of *goofer dust*?)

Yessuh, yo' buy it. Dat de only two ah know about. Ah've nevah use any of that [other] - don't know anything whatevah [about other kinds].

Saints? Yessuh. St. Raymond is fo' *hustlin' wimmin*.

(Well, now suppose a *hustling woman* came to you and wanted you to handle her case. What would you do in a case like that?)

Well, her case - 'cording tuh whut it wus. See, if she has a case fo' business - she's a *hustlin' woman*, bad woman, wanta pull men in an' git money from 'em. Well yo' use St. Raymond fo' her becus he's fo' *hustlin' wimmin*, an' yo' would set chure tapers fo' St. Raymond with red candles.

(In this case, where do you put this picture?) [Picture of St. Raymond.]

Right up ovah yore altar, and.

(And this woman is in the same room with you?)

In the same room with me. She continues in there with me on her knees fo' the type of life she lives.

(How many candles do you have to burn for her then?)

Two.

(Any particular time?)

Two any time of day she comes.

(Does she have to come more than once?)

Well, they usely [usually] come Monday, Wednesday an' Fridays.

(What do you charge in a case of that type? Do you charge for the whole case or each time she comes?)

Well, yo' charge accordin' to the work yo' do.

(How do you base your charge? What they are able to pay or what you think [they can pay]?)

Ah charge whatevah they give me othah than the price of the candles. The candles is \$1.30 - an' ah charge 'em whatevah they give me.

(If they are pretty well off?)

Pretty well off, yes.

(Do they hand that to you, or what?)

Dey hand it to me but ah nevah have 'body tuh pay me any less than five tuh six dollahs.

(They don't put it on the plate on the altar or anything of that sort, as they do in church?)

No suh.

(In what case do you use St. Peter?)

Fo' people who are goin' on the sea - on watah. Fo' Peter walk de sea.

(Well, now suppose I am making a trip by water an' I come to you - just what would you do?)

Fo' yo' success - fo' yo' arrivin' safe tuh wherevah yo' were goin' across de sea on watah or on any stream or anything, I would offer yo' up tuh St. Peter, tuh not tuh lose yore faith an' continue an' offer prayer fo' yo', an' yo' would surely be safe with the contact of de spirit - yo'd come out all right an' nevah fail.

(Would you use any special kind of candle for that?)

Yessuh, white - use two.

(Are the prices on all the candles the same?)

No suh, some candles sells as high as \$10. That's the death candle - that's the death candle.

(What color is that?)

Black.

(Suppose I came to you - course I know you don't do this type of work - but in a question of death or something of that sort, do you have to go through any special ceremony, or just the usual routine of my kneeling there and burning these two black candles?)

If yo' wanted 'em burnt fo' somebody dat had injured yo' in a way an' yo' wanted 'em tuh die an' yo' wanted to use those black candles, yo'd burn those two black candles - two black candles cost yo' \$20 - an' yo'd burn them in the name of death, "Deprive this person of his life," an' make yore wishes. Within 24 hours at jis' a moment of time - any time, not inside of 24 hours, see - that would put them in de way of an accident. Yo' burn two black candles an' one red candle, an' they are accidentally killed. But tuh take their strength an' make their heart fail yo' use black candles, because it makes 'em fade jes' like with high blood pressure an' they can't stand it. They fade away.

(Well, do you have a special room set aside for your altar?)

Yessuh, no one goes in that room but mahself an' de people ah tells.

(Do you wear any particular kind of costume? Or just ordinary clothing?)

In that room ah wear white robes.

(Do you wear anything in particular on your head?)

Yessuh.

(What do you wear on your head?)

Ah wear a white satin hat - it's a cap-like - it jis' fits yore haid.

(Like a skull-cap?)

Yessuh - that protects the work from dyeing yore hair - it turns yore hair gray. That cap is worn fo' protection by doctors [like a surgeon] tuh keep from turning their hair gray, fo' they age in this work. This work will age yo'.

(Do you wear any kind of a cord around you?)

No suh. Yo' can wear them accordin' tuh yore affection - if yo' wanta yo' kin wear one but yo' don't particular have to.

(You never wear any other color except that?)

Ah nevah wore anything but white.

(Have you any special name by which you are known? Your name may be Mary Jones. Are you known as Mary Jones, your real name, or are you called Madam So-

and-So?)

No, ah'm not called a madam. Ah go by mah name as Madam Collins. That's whut's on mah license an' diploma.

(Do you use St. Michael?)

Yessuh.

(What is he used for?)

Ah use St. Michael fo' trouble.

(You mean if I came to you and I was in trouble you would use St. Michael?)

Yessuh.

(Do you use the Virgin Mary for anything?)

Yessuh.

(What do you use her for?)

Fo' holy women who walk an' live right an' be straight.

(You mean if a woman comes to you and wants to give up her bad life?)

Yes - wants to give up her bad life an' go straight.

(Suppose a gambler came in - is there a saint that is used for gambling?)

No, no saints have evah gambled - yo' can't use 'em in that. A person who came fo' tuh be released from de game, an' in these things, yo' would read Paul who were once Saul.

(Who do you use Paul for that?)

Yo' would use Paul because he one-time wus Saul yo' know. Paul wus a man who prosecuted the church of God an' did bad things tuh Christian people, an' he wus changed from Saul to Paul an' to righteousness.

(So this man who was living a bad life, you would use Paul because his name was changed from Saul?)

Yes.

(Is there any other saint that you make use of?)

No.

(Do you ever use holy water?)

Yessuh. Ah use holy watah tuh obtain strength an' luck, success an' happiness. Bathe the face an' look in de east an' repeat de Lord's Prayer.

(You bathe the patient's face with it?)

Yessuh, or let them bathe with it - with holy watah an' look in the east, an' as they bathe their face repeat the Lord's Prayer.

(Where do you get your holy water? You consecrate it?)

Ah consecrate mah holy watah mahself.

(Do you go through any particular ceremony in consecrating the water?)

"In de Name of the Father, de Son, ah prepare this watah fo' bodies that are not holy."

(Do you prepare this water each time in a new case or do you have some on hand?)

Ah have some on han'. Ah bless mah watah at twelve a'clock midnight.

(And always keep some on hand?)

Yessuh.

Tuh turn the law from yore place? Well, now yo' git whut is known as the law-turmin' powder. Yo' git whut chew call git away powder. It's sold at these [hoodoo] stores an' yo' sprinkle it aroun' the place an' walk nine steps back into the place an' put some right in the ninth track, an' jis' take yore foot an' rub it in so no one will 'tect whut it is, an' they won't come any further den yore do'. If they come to yore do' they won't come in.

(That is, you get nine steps back from outside, then you rub that in the ground.)

Yes, like that.

You have to go befo' the judge? Well, ah've nevah did anything but offer prayer. Ah've always read de 35th Psalms of David fo' anybody who's in trouble an' goin' befo' de judge. Ah use de Bible - de 35th chapter of Psalms, which begin, "Plead mah cause, Oh Lord, with them that strive with me." Dat's all ah do fo' a person an' usually they come out. David ware [were] a man who had a lot of trouble.

(Do you do this at your altar?)

Ah do it at the altar an' then ah'm in the co'troom with de person who are at trial.

(You do that at the same time when he is being tried. And do you do anything while he's being tried?)

Yessuh, ah repeat that same chapter within mahself.

Ah nevah had any trouble like that, but they tell me if yo' put cigar or cigarette ashes, they nevah will drink any mo'. [This *remedy* is known every-where.]

(That breaks them up from drinking?)

Yessuh. That's whut they sells through these drug sto'.

(If I came to you and - somebody has stolen something from me. How could you get it back or find out who did it?)

Well, ah've [never] had anybody tuh come to me fo' anything like that. De only thing ah kin do - find who stole it from yo'. Dey tell me the formula that says git nine horseshoe nails - have anybody that have stole anything from yo' - an' nail 'em down in de do'sill, de wooden do'sill, an' call whut they've taken from yo' tuh return home an' - an' if it hasn't been sold or to'n up, it'll be brought back. An' tuh have the person captured that stole somethin' from yo' is to burn de enemies name, "In de Name of de Father, Son, let this man be captured by so many hours."

(Where would you burn that name?)

Burn it on the altar.

(You don't burn candles for that?)

No suh.

(In getting those formulas, you say some of these concerns send out five tricks a month or five formulas a month. Do you have to pay for those each time or by the year?)

They don't send five a month - yo' git 'bout five formulas a yeah, but yo' have tuh pay fo' them.

(In advance - in advance for the year?)

Yo' don't subscribe in advance fo' the year. They write to you concernin' the formula whut they [have].

(They write to you that they have a new formula for something?)

An' tell yo' whut it's fo' an' tell yo' whut it'll cost fo' them tuh write an' tell yo' whut it's made of an' tell yo' how tuh mix it an' how tuh give it out to be used.

(Do they write you the price in advance?)

Write yo' the price, whut it costs, an' then if yo' wanta buy, they tell yo' everythin' that it's good fo' - spells an' ever'thin' - but they don't tell yo' whut it is until yo've mailed the money. When you sent them a money order, then they send a written formula to yo' that chew kin git it filled anywhere - jis' tuh kill this *trick* or whatevah it's fo'.

(You were speaking about the robe that you wore. Do you buy that some place or do you make it yourself?)

Ah buy it. Ah pay \$50 fo' mah robe - it's a holy robe - it's a robe that supposed to have been blessed - ah'm not tuh even clean it. When it's tuh be

cleaned, it's tuh be sent back to St. Joe's [San Jose], California, to the Brotherhood an' it's tuh be cleaned there.

(What is the name of that Brotherhood did you say?)

De White Brotherhood, St. Joe's [San Jose], California.

(That's the only adress there is?)

That's all.

To prevent a thief, yo' use oil of pepsodent[?] about the do'knob or the key-lock of the windah sill. They nevah come aroun'.

(Thieves won't come around?)

No suh.

(Where do you buy that oil of pepsodent?)

Yo' git it at any drug sto' - they have it. *Dress* the room of the house.

Ah know how they do to kill a woman who's in labor. When she delivers her baby, they have some person in there who would git some of her blood an' bring it to this person, an' they bury it at the root of a gum tree an' this person will molt away until they die. That's all ah've evah heard about that.

If yo' kin fool her, pass a hoss an' tell her tuh stoop. If she's fool enough tuh stoop undah dere [the horse], she'll carry [the baby] ovahtime. [*See FACI*, 2nd ed., 2927-2930, p.132.]

They said tuh write a man's name or a woman's name on a hen egg an' bury it in the backyard, an' in nine days they'll return home if they were 'way from yo'.

Well, they say if yo' wanta bust up two people who are together, yo' git some dog hair an' some cat hair - make 'em mad an' clip it while they are in a'bristle, yo' see - an' put it in a tight box an' shake it up an' tell 'em, "If they can't agree, an' while these two people together can't agree, they must not stay together." An' that stuff, if yo' shake if fo' nine mawnin's, it'll bust 'em up.

(You keep that stuff in the box all the time?)

Keep it in de box an' don't open it aftah yo' put it in there. That's so that won't nary a strand git out.

Ah hear 'em say that chew git a dirt dauber's nest an' cut the seat of a man's drawers out, an' clip the least little clippin' big enough tuh stop up each one of those holes, an' bury it undah de steps. That brings a man back home an' keep him there.

Use dove blood fo' a person that's goin' be 'lectrocuted, fo' a dove is the humblest thing in de worl'. That is to turn off de 'lectricution. Men who go tuh trial fo' yeahs an' yeahs have *practional doctors* [informant is a *spiritual doctor*] who use dove blood an' they nevah git their sentence.

(Do you know how those *doctors* do that?)

No, ah don't.

(You just heard that they use dove blood?)

Yes.

Ah tole yo' 'bout the lemon. Yo' know ah tole yo' they take the lemon an' cut the hole out, put the name in the lemon.

Ah think yo've asked me 'bout very well whut's all in it, an' ah don't think dere's any mo' that is in it that chew haven't had. An' ah hope ah've telled yo' sufficient answers.

(You've done very well. Yo've done as well as anyone I've talked with. Have you ever had any trouble getting your money?)

No, ah don't have any trouble gittin' mah money.

(Do they pay you in advance or what?)

No, dey don't pay me - dey don't have it all de time tuh pay me in advance.

(Pay you something down and then pay the balance?)

Yessuh.



(Here in Memphis, how many people would you say - how many people would you say are really making a living in this type of work?)

In this type of work in Memphis? Ah really couldn't tell yo' 'bout 'em, because ah don't know anything about the population of these people heah. My practition is mostly out of this city.

(Are there a great many people in this type of work?)

Now, there are a lotta fakes that are making their livin' heah, but the real doctors are not making their livin' because the real doctors can't git a practical fo' these fakes. An' the fakes heah pay the law tuh do this work.

(Just like bootleggers?)

Yessuh, so the real *doctors* don't git any labor tuh do - not very much heah. Ah'm honest with yo' 'cause ah don't ca' [care] anything about the color or kin'. Ah druther tell yo' de truth.

(How do they pay the law for that?)

They pay a shakedown.

(Just as if you were a bootlegger or something of that sort?)

Yeah, they charge yo' 'bout \$25 or \$50, or whatevah they kin beat aroun' 'em. Every month or so they give 'em \$50 or \$60.

(They do fortunetelling and things of that sort?)

Yessuh.

(Did the law ever come around and shake down you?)

No, they nevah have bother me becus ah'm a *spiritual doctor*.

(I didn't know they shook down people in this type of work. I knew they did it in bootlegging.) [I was told they did - I had no legal evidence, was seeking none.]

They do it - they do it everywhere if yo' haven't got chure license. See, ah've - ah have a license. Dey can't bother me. Ah have a license an' diploma fo' mah work.

(When you made your altar, just what does it look like - like an ordinary altar?)

Well, it's a ordinary altar like a church altar.

(Do you have hangings and coverings for the altar?)

Yessuh.

(What sort of coverings do you have?)

Ah use white satin an' a white satin fringe.

(You never change the color at all?)

No suh.

(Do you have the candles burning in this room all the time?)

No suh.

(Only when you have some particular ceremony?)

Yessuh.

(Those three chemicals that you use in that formula to restore a man's nature. As you say, you are not a very rich woman and I am not a very rich man. Let's see if you can't tell me some of the ingredients. I want to be fair with you and you want to be fair with me.)

Well, now ah'll tell yo' this. It only cost yo' 60¢ to make one formula fo' one person who has lost his *nature* - it cost yo' 60¢ to make it. Yo' sell it fo' \$3. See. Then yo' see that yo're \$4.40 in. Yo' kin sell it as fast as yo' kin make it. [The formula] is seventy yeahs old. Ah have the receipt [recipe] an' everythin'. Honest to God, it's jis' ordinary.

[Once again money-talk is deferred.]

[While machine was stopped, I evidently asked again about her work.]

Ah have three baskets that sits up on top of the cabinet now. That there to

ketch the evil spirits. It's a prayer that chew consecrate when yo' put 'em up there.

(Do you learn that by memory or must you use the book to?)

Ah can't remembah everything that ah have.

(That keeps the evil spirits out of the room while you are working?)

Becus' - see, somebody have to come through there sometime. See.

(What do you mean somebody can come through there?)

Well, yore children kin be fretful - anything that's evil spirits is not good spirits, see - an' they are cryin' an' frettin'. Ah have children. Ah have seven children. An' mah husban' is maybe not the type of man that I am a woman. An' several things I have fo' reasons.

(Well, now, if anyone came into your room who has a bad disease or anything of that sort, would it affect the room?)

Would it 'fect de room? No. De evil spirits would effect this place because ah try tuh keep it holy with prayer.

[The formula is revealed! At this point I believe I handed the woman a ten-dollar bill (banknote) for the formula, telling her there would be a bonus, or payment for the whole interview, later. I will not swear on oath that the ten dollars was given here, but is is a matter of record that she began calling me "darling" - twice only - for a reason I could understand. This woman needed money - badly - anything - even a dollar. The Great Depression was stifling us. See her own comments about money later.]

Dis formulah costses yo' only a small sum tuh make it, yo' understan', but it's a guarantee cuah fo' hysterical fits or tuh restore *nature*, or anybody who has a to'n-up mind an' can't be quiet, [or] fo' people who may walk at night. See. It's fo' those conditions, but special tuh resto' dey *nature*.

How yo' prepa'h it an' whut it is - it's prepa'd mustard, dry mustard - not dis mustard yo' spread on bread.

(Powdered mustard.)

Powdered mustard, saltpeter, an' bale soda.

(Bale soda?)

Bale soda - Arm an' Hammer Soda fo' quick-bread - de cookin' soda, saltpeter an' mustard. [She probably calls it "bale" because it's "packaged."] Listen - yo' po' de soda in de basin first "In de Name of de Father" - de saltpeter "In de Name of de Son" - an' de mustard "In de Name of de Father, de Son an' de Holy Spirit" - not Holy Ghost, Holy Spirit.

(When you pour the mustard, you say "Holy Spirit.")

Yes, an' then yo' say, "Remove these evil spirits from this person's body." That bath is to be given Mondays, Wednesdays an' Fridays in a equal gallon of watah.

(These things must be put into a gallon of water.)

Uh-huh. Look, darlin'. [My transcriber did not transcribe these two words. She was probably a little shocked, though she does put in the second darlin' later.] Make 'em up in a bowl or a pan, yo' understan'. Yo' po' these thing into a bowl an' make it up into a powder an' mix it all up into a powder. Now listen good. Yo' use fo' tablespoonful to a gallon of watah, of this mixtry [mixture] - mix that fo' tablespoonsful to a gallon of watah. Yo' bathe the body down. [See BATHING DOWNWARD, pp.369-377.] See, pick it up an' bathe it down, "In de Name of de Father an' of de Son an' of de Holy Spirit, remove these evil spirits an' all conditions." An' in three baths the person is cured. That formula sells fo' five dollahs [to clients].

(Do you mix this up at any particular time?)

No, darlin' - at anytime that chew got a convenient time fo' tuh fix it fo'

anybody, right then is the time. All new stuff. Don't use nuthin that's been opened. Break the seal yo'self. Don't 'low nobody tuh prepa'h it fo' yo'. Yo' prepa'h it chureself. Don't have any worker tuh prepa'h it. Prepa'h it chureself.

(Another thing, must you get it new each time you do it?)

Yo' make up all that chew got - make up every bit of that at once. Maybe yo' git two formulas outa dat. Dat usually makes one formula, makes one treatment - jis' that one saltpeter, mustard and soda makes one treatment. See. An' if yo' care tuh make up mo' then that, yo' measure out fo' baths, 'bout three baths - about fo' tablespoonsful. Measure out fo' tablespoonsful three times. Yo' understan' me? An' yo' kin wrap it in separate packages.

(Well, now suppose a man comes to you in that condition, just what would be the first thing you would do when he comes in?)

Yo' tell him whut he needs. Ah prepare it an' put it in little papah ca'dbo'd boxes, an' ah keep it wrapped.

(Then you put it in the water when he comes?)

No, yo' let him be the one tuh put it in the watah. Yo' don't need tuh give him that bath. Let him give hisself de bath. Yo' give him dis stuff, jis' like a doctah would give yo' somethin' an' say, "Fo' tablespoonful three times a day." He takes his bath at home, [then] po's it in runnin' watah. See, start de bath-tub watah tuh runnin' an' let de current carry the watah straight to the rivah.

(Then you don't give the person a bath in your home at all?) [This is sometimes done - see 981, p.377 and elsewhere.]

Yo' don't have to.

(What do you do in a case of that kind?)

If it wus a man that didn't want his wife to know it or any woman that didn't want her husban' tuh know about it, then yo' could treat them at chure home.

(Well, would you remain in there when they are undressed in your own home, in the room where the altar is?)

Yes yo' kin do that.

(Is it customary for woman [a healer] to do that sort of thing, to remain with a naked man?)

Ah've nevah had tuh bathe with a man, but ah have bathed women. You cover de bottomside so therefo' the person on the outside won't know whut's goin' on in that room. Ah have a white basin 'bout that long - like a little bathtub, an' ah bathes dat body down with a sponge in that formula. An' yo' call it a body massage. De fellah on de outside don't know whut's goin' on. An' yo' have tuh tell yore client he's not tuh relate to the person outside whut goes on. Dey'll nevah know whut it [the formula] is, becus listen - when yo' po' that stuff in there an' git it all together.

(I mean, they won't tell what happened to them because.)

[A cure is always a secret rite. To reveal the cure may bring back the disease.]

It's not wuth it - dey are not supposed to tell.

[As soon as Madam Collins left the room, I made the usual final comment to the machine.]

(End of 926. End of material of Madam Collins.)

[A day or so later occurred the police episode described in INTRODUCTION. Further work at Memphis or anywhere was useless until I had restudied the situation. This I did after my immediate return to New York City. Then, with a new plan for approaching the police problem, I began my C-Series of records, interviewing more than 600 persons before revisiting Memphis. Madam Collins, now as

informant No. 1538, begins her second interview.]

Well, why ah'm not living [in Memphis] no mo', ah bought a little farm in de country.

De bedford[?] bug, de large black bedford bug carries one drop of blood in his body right in de middle of his back an' that bug is used fo' insane crazy. Yo' have tuh ketch two because it doesn't carry but one drop of blood, an' yo' wash de ear out with a ear syringe, an' yo' put that one clear drop of blood in each ear, an' that will kill 'em - naturally insane crazy. Ah've tried that mahself.

(What kind of bug is that?)

That's a big black bug. Yo' find 'em in de woods sometime an' undah wood, yo' find 'em in de yards in cities an' things lak dat, yo' usually kin find a bedford bug most any place. An' that bug has about six feet [legs] across, that large black bedford bug.

Well, the brimstone is used fo' sep'ratin' or putting parties back together. The white brimstone is tuh put the white people back together; the yallah brimstone is used fo' colored. Yo' take the brimstone an' yo' beat it to a powder. It comes in de form of a rock, a slated rock - yo' gits it in large sizes, an' de brimstone is beat up to a powder. Then yo' use the *chocolate-controllin' powder*. It's a dark powder somethin' similar to *anvil dust*. An' yo' take the name on what is called parchment paper nine times goin' each way.

(Whose name do you take?)

The person's name - whoever yo' workin' fo'. See, it's two parties - one is whoever yo' workin' fo'. Yo' write dis name wit whut is called *dove-blood ink* [brand name for a red ink?] nine times, an' yo' fold dis bed-rock [slip of tongue for brimstone] an' dis *anvil dust* powders in together an' yo' burn dat name fo' nine mawnin's, an' at that time - usually befo' the nine days - they are back together. That's only the side.

An' agin brimstone is used fo' pullin' trade to the home. There's a lotta work like this. Yo' use brimstone mo' then one way. Where's a pumice[?] rock, dere's a prong root dat grows. It's a *five-pronged root* an' ah think it grows mostly in deltas, places where it's damp.

(Do you know the name of it?)

We call it de *pitchfo'k root*. It's made somethin' like a pitchfo'k wit five prongs, but we call it the pitchfo'k wit five prongs. De way ah got it in St. Joe's [San Jose], California - dat's where ah goes where mah farm is fo' mah work. An' we'uns calls it de *five-prong root*. It's like a pitchfo'k.

(Those people out there, what are they called? Are they called the Rosicrucians?)

Called de Rosicrucians.

(Do they put out a catalog?)

Dey don't sell a catalog. Yo' have tuh be a member of dere organization to get those [illustrated] leaflets. See, yo' have to be a member of that organization to get those regular. Ah go once each yeah an' make mah annual report there to the Rosicrucian Brotherhood, an' there ah buy mah farmyard.

An' yo' use that root. It's fo' healin' fo' whut people call leprosy, yo' know. People break out with somethin' an' it turns them white in places, an' if you kin git that root it will cure it - supposed tuh cure it. Yo' boil that root.

(What about the brimstone. Do you use brimstone in that too?)

Yes, yo' use the brimstone in that. Why yo' dissolve that brimstone in that jes' like yo' would dissolve saltpeter. Most people believe in saltpeter so dey jes' saltpeter crazy. See. But you boil that brimstone in there an' allow that

brimstone tuh dissolve, yo' see, an' becomes a liquid form an' yo' bath, see, in that an' that will heal those light places. Like yo' run into someone who is diseased wit that, light an' dark conditions, see, an' yo' want to heal that person, that is what you use.

Perhaps yo' can't find that root, an' then yo' kin git whut is known as the devil's-shoestring root, an' it will make almost the same liquid, an' yo' kin use that - it will darken the places. But you have tuh use three or fo' times the material tuh darken the places, yo' would use if yo' could git that root.

(You have to buy that root from these people though?)

You have tuh git that root there. Co'se they give yo' a picture of it and you know it when you see it, if you take it. But you have to get that root there, an' no doubt yo' may kin git it ovah in Cuba somewhere.

In the form of spells on a person - tuh draw the mind of a person who's left home because someone has put spells on them, yo' git nine horseshoe nails and yo' cut the notches of each yeah that person is old, and yo' drive those nine horseshoe nails down in the front of yore do'face - de facin' which is whut yo' step ovah, that facin'. Yo' drive those nine horseshoe nails down there and call that person nine times fo' nine mawnin's by their name and they'll return home.

(You put nine notches on each one of these nails?)

No. See, the nail is long like that. Yo' take a file an' cut the notches in those horseshoe nails, that this person is old. See, yo' got nine nails an' yo' kin cut as many notches as to make the age of the person on those nails. See. Then yo' drive those nails down in the facin' of the do'.

(You just make it three on one or nine on another, just to make the total number?)

Dat's right.

Take the hair out of a person's haid - to where, say, if someone is now. Like yo' were workin' in a place an' someone come there an' try tuh come ovah yo' an' rule yo' out, try tuh do definite things to yo' that would hurt yore business, tuh turn dat person away an' make dem lessen down tuh where dat dey wouldn't be able tuh go. Yo'd [go] tuh de steps where that person cross an' yo' take dere track, where dey walk in de dirt, an' yo' would sprinkle on dat whut is called magnetic sand, an' then aftah yo' sprinkle that magnetic sand off, yo' take dat track up in a shovel where yo' saw de footsteps wus. An' yo' would take this track up with this magnetic sand an' yo' would take it an' put it into a sealed box, or tin can dat could seal up - a bakin' powder can or anything. An' then yo' would take this tuh de rivah an' turn yore back an' make yore wishes, "In de Name of de Father an' de Son," that this person disappear even outa this community where yo' want 'em aged de age dat yo' want 'em tuh be - if yo' want 'em tuh be aged 99, we say dey age be at 39. Yo'd want 'em aged. Yo'd throw it ovah yore left shoulder an' leave 'em without lookin' back. An' they would leave. An' dat'll be dere age, an' weaken down [from 39 to 99 years old], because nobody would evah be able tuh find that box because yo' put it in de rivah an' nobody could cure 'em.

(You scoop up that track and turn it over?)

Turn it ovah. Take dat track at de haid [toes]. See, here yo' track [demonstrates]. Turn it ovah [lengthwise - toes back to where heel was] an' dat track is bottom-upwards. Then yo' put this magnetic sand on it. Then yo' takes this track an' put it into a bakin'-powder can that is shet up. See - magnetic sand.

Like yo' are heah right now an' yo' are tryin' tuh git some information an' yo' are sending out fo' people tuh give yo' that information, aren't chew, an' yo' want tuh git the people to yo' without any trouble an' yo' want them tuh be

satisfied in comin', don't chew?

(Just as if I were in business selling [buying rather] something.)

If yo' want the people tuh come now, heah's whut chew wanta do. Yo' wanta git up in the mawnin' an' wash yore face in clear watah, befo' yo' eat, look to de east, an' make yore wish tuh de Holy Father. See. An' then yo'd come back in the house an' yo'll git chew some sulphur an' sugah an' yore [some brand-named] incense an' burn it to draw de people to yo', an' to turn de law [away].

[She, remembering the law on my first trip to Memphis, still thinks the law could come in.]

Tuh turn de law off any business, any racketeer yo' in, or if yo' are in de underworld, or if yo' are a gangster, or if yo' are sellin' bootlaig whiskey, or if yo' are stealin' - whatevah yo' are doin' - an' yo' are tryin' tuh turn de law away from yo' door, yo' git whut is known weed, dey come from a tree. It comes in a light color. It's somethin' like a tree but it's white. It comes bottled up in a white clear oil. Yo' git that weed an' yo' dig undah yore steps.

(Where do you get this from?)

Yo' git this weed, yo' git it in N'Oleams. Most any manufacturin' company of herbs has it - most any herb sto', hindu sto', carries that an' it's called a Hindu weed. Yo' git this *Hindu weed* an' yo' dig a hole undah yore steps. Yo' git fo' tablespoons of *graveyard dust* an' yo' git fo' tablespoons of black sut [soot] outa yore stove, an' then yo' git three tablespoonsful of ashes. Put in this hole an' bury it wit this weed an' it will turn de law away from yore house.

An' to the numbah of yeahs, if yo' lived there fo' a long time, dat root will grow in de ground. It's small - it will be about that wide an' about that long, an' yo' put it there an' aftah that weed has been there five or six yeahs, yo' got a root about two foot long. It come by in joints - dis root is one long root an' it'll put [out] on each side, an' then yo' break 'em off. These roots sell fo' \$20 apiece.

(But this root comes in a bottle, you say?)

It comes in a bottle of white oil, but the oil is clear. The oil may look like mineral oil but it's not, yo' know. Or it's clear like castor oil, white oil. It's real clear white thick oil. But yo' leave it in that oil until yo' are ready tuh bury the root. Then yo' open the bottle immediately an' bury it undah the steps, an' that will turn the law away.

(You don't bury this root in the bottle; you take it out of the bottle?)

No, yo' take it out of the bottle an' bury it. See, it'll make this root grow.

Ah gets mah shipments somewheres else now. Maybe sometimes ah gets it in New York City. Sometime ah gets it in Chicago. Sometimes ah get it from [some-where?], Mississippi.

If someone is in trouble an' yo' wanta free that person, yo' git nine sage leaves an' de ninth division of Psalms. Burn this ninth division of Psalms an' nine sage leaves together, an' put with that one drop of *holy oil*. Rub iz [ashes] into a powder until it becomes wax, git it all together. Tie it up in a bag an' if yo' kin git tuh that person an' put it in his sock, he'll come clear.

(You write this Psalm on a piece of paper?)

No, take the Psalm outa the Bible, take that ninth chapter out, cut that ninth chapter out - nine sage leaves an' de ninth chapter of de psalms an' one drop of holy oil, burnt.

Dey in court fo' anything an' yo' want 'em tuh come clear, or whatsoever it is, if it's fo' murder, yo' git twelve sage leaves an' write the Twelve prophets' [disciple's] names on there - all but Judas. Don't write Judas' name - leave dat

leaf separate. An' that leaf will go in a shoe by itself. An' then if yo' want that person tuh come free fo' murder, then yo' would use Cain as that spirit - yo' would call Cain because he slew Abel - an' have Cain to operate with that person. An' Lucifer's name wit his spirit, with those sage leaves.

(You use twelve sage leaves. What do you do with the eleven of them?)

The 'leven sage leaves go in one shoe, in either shoe - an' de one sage leaf which is Judas is separated from the others, put that in the othah shoe.

(You don't write his name on that leaf do you?)

No, don't, no sir - ah don't write Judas on dat leaf but the other 'leven disciples you write their names. Write everyone's name but Judas. Don't write his.

Dey use de dirt of a whirlwind to take someone's life with - send 'em off in a whirl. Well, it's jes' almost the same as that box ah told you about. Yo' take that dust from the whirlwind, pick up that dust from the whirlwind, yo' start a windy fiah. Make a fiah wit somepin dat will burn fast yo' know, not no slow fiah like this. [I had a fire in the stove on Mon., Oct. 30, 1939 - Numbers Book 1515-1557.] An' yo' sprinkle dis dust in dis fiah undah de seven stars, an' de time tuh do that is two or three days aftah de new moon, or two or three days befo' de new moon change.

(What will that do?)

That will run a person away from heah. A windy fiah, yo' know, make a fiah that will rush.

(A fire that will blaze up, that will roar?)

Dat's right - if yo' kin ketch that dust. Co'se yo' have tuh ketch that dust while the dust is whirlin', yo' see. Yo' gotta ketch it in a whirl, if yo' evah take yore hand and scoop it in a whirl an' ketch whut chew can. It's not so very much but yo' can ketch dat. [See WHIRLWIND, pp.46-53.]

(What do you mean under the seven stars? What do you mean by that?)

Undah de seven stars - there's a sign that comes when de moon change. Yo' know dere's a evenin' star always in de element, de first of de stars dat show up in de elements when it's open. The first seven stars yo' see, you count dat seven out an' name 'em dat person dat chew intend to handle. Den yo' go an' make yore fire - yore first seven stars. Then yo' put this stuff into the fire and make a wish. It don't make any diff'rence which direction you go in aftah that.

Dey kilt someone an' yo' don't know who kilt him. A person who kilt someone an' yo' don't know who that person is an' yo' want this person tuh come back. Yo' carry this [murdered] person to [graveyard and] bury 'em. Yo' go to the graveyard an' yo' dig as fur down as close to the person's heart as yo' can. Yo' git that dirt as deep as you can without makin' a deep space. Yo' take a rod an' whirl around an' git chure han' in as fur as yo' can. Yo' git that dust an' yo' git a boy baby's shoe, if it's a man; if it's a girl, git a girl baby's shoe, dat's not ovah nine months old. Yo' take that dust an' put it into the shoe an' aftah yo' put that dust into the shoe, yo' take that shoe an' yo' bring that shoe to the home at twelve a'clock midnight. Yo' burn that shoe around that graveyard dirt. The dirt won't burn - the shoe will burn an' leave the dirt. Yo' completely burn that shoe. An' den yo' contact de spirit by de name of Margaret, an' Margaret's spirit will git him [murderer] right back.

(How do you contact Margaret's spirit?)

Does yo' know how tuh call spirits? Yo' don't? [Evidently I had shaken my head.]

(How would you call the spirits in this case?)

Yo' would call that spirit by the name of Margaret, the person that got killed, an' call them an' ask them tuh lead yo' in the direction of the person

who did this killin' an' bring them back in so many hours. Yo' nevah ask the days on those cases - yo' ask the hours, because in days they git away too far. Yo' ask the hours.

Aftah yo' burnt this shoe, yo' take this shoe [ashes] an' this [*graveyard*] dirt an' yo' carry this shoe back to the graveyard an' open a hole in the middle of the grave - not where yo' dug [before] - an' put it in there. See. Open a hole in the middle of the grave an' yo' leave that hole open with that in there, with this ashes from this baby's shoe. Then aftah yo' carry it back to the graveyard, yo' go outdo's an' yo' scratch nine times jes' like that, see [demonstrates]. Then yo' come back across every one of them [scratch marks].

(Where do you scratch, on that wood [of the doorsill] or on that dirt?)

De dirt right in front of yore do' - cut the grass [in making the marks, if you have to] because yo' are the *doctor* there, see. An' then yo' call this person's name every fo' hours all night that night. See.

(Whose name?)

The person that's daid, that got killed.

[All this is done at the home of the murdered man after he is buried.]

Yo' call that name every fo' hours, see. If yo' set out tuh do that work, yo' can't go tuh bed an' do that. Yo' call that person's name every fo' hours an' ask - jes' [like] when Lindberg's baby wus kidnapped. Yo' understan' whut ah mean? An' then that person's spirit will come to yo' an' tell yo' who dis wus.

(After you burn that shoe you take it back and put it in the grave. You take that *graveyard dirt* back with it, to hold the case.)

Yeah, yo' goin' burn it [the shoe] on a pan yo' see.

(You put it on top of that *graveyard dirt* in the pan.)

Yes. Den open a hole, jes' open a hole in de top of de grave.

(And put the shoe right in there and that *graveyard dirt* together.)

Put it back in there - that baby's shoe. See.

(What did you use that baby's shoe for? Why?)

Yo' use that baby's shoe fo' tuh draw that person's mind because they have a young mind. When people are grown yo' can't handle their mind like yo' can a baby's. But a baby, infant, has no mind. Yo' know that. An' that's why yo' git a baby that's not ovah nine months old - that baby's shoe, but it must be a shoe that the baby has worn. It can't be a new shoe outa the sto' - it must be a baby's shoe, some one that the baby has wore.

If a fellah has did somethin' an' he were runnin' away an' he wanted tuh do somethin' that the dogs couldn't ketch him, he would put nine tablespoons fulla red peppah an' nine tablespoons fulla saltpeter together, an' rub it all on the soles of his shoes, on all the soles of his shoes, an' the first nine tracks he'd make away from the house or wherevah he wus leavin', have some in his pocket an' carry it along wit him, an' the dogs couldn't git a track of him. If he made it tuh the woods an' got inside the woods, he would take the dust of that peppah an' saltpeter an' knock a plug out of a tree an' put this into the tree an' put this plug back in there; an' when they got tuh that tree, they would be at that tree an' they would nevah leave that tree, dey would turn offa his track an' dey would nevah ketch him.

(He scatters that pepper and stuff after he has taken nine steps away from the house?) •

Yes, de first nine steps away from the house.

(In the meantime he has some in his shoes?)

He has some in his shoes, rubbed on his shoes; an' see, they would git no trace of him.

(He has to go to an oak tree you say?) [This sort of thing shows that I



stopped the machine too soon.]

Yes, a oak tree, a red or white oak.

Tuh use hen eggs, yo' supposed tuh write a person's name on a hen egg nine times, if yo' wants dem tuh come to yo'. Bury dat egg undah yore steps an' dat seven a'clock dat night chew call dat person an' seven in de mawnin' - seven at night an' seven in de mawnin' - an' yo' call 'em fo' nine mawnin's, den dey supposed tuh come home tuh yo'.

Now, if yo' wants someone tuh move - if they are disagreeable with you, yo' git a hen egg that's almost rotten, dat's been a nest egg fo' sometime, an' yo' write that person's name on that hen egg nine times an' whut chew want them tuh do, all around mixed in there. Then yo' say, "In de name of sin" - ask dem tuh move dis person. Well, dey are not deadly enemies. Take dat egg tuh dere house an' yo' burst it on dat do'. Yo' throw it aginst the do' at twelve a'clock at night; not aftah twelve, but at twelve - any time befo' one a'clock, because if it's one a'clock it's not twelve. Yo' throw it on de do' an' burst that egg there an' that person will immediately leave there.

If yo' were goin', like yo' were goin' tuh Texarkana, Arkansas - that's a three-point road [somewhere near Texarkana] - an' yo' wanted tuh make somebody leave away from there, or in either one of those states, [somebody] that were givin' yo' trouble some kinda way, yo' would go tuh each corner of that [three-point] road - at say, not this road but that road - an' the road that chew want them tuh take, leave it there. Yo' would stop at that road, an' yo'd have a silver dollah, an' yo' would put that silver dollah in yore shoe befo' yo' leave tuh do this, an' when yo' got to this road, yo' would stomp that person out. See, now listen. This is true. Git a silver dollah an' put that dollah in yore left-foot shoe an' this three-pointed road [three roads making a fork] or two-pointed road [two roads forming a road fork], when yo' git there, if it's in yore mind, yo' know whut chure gon'a do, yo' know whut chure goin' fo', yo' say, "Not this road, but that road." An' whatevah road, [when] yo' git there yo' say, "Ah wanta stomp him out." See. An' no doubt, when he got in the one fo'ks of that road, somepin would run ovah him there an' kill him. He'd have bad trouble right there in that road an' git killed. An' yo'd say, "Ah wanta stomp him out," an' yo' would stomp that foot in the fo'ks of that road right where yo' want that person tuh go out. He'd meet with an accident there.

An' to put 'em in de way of a accident to git 'em killed or somethin' like that - if yo' wanta kill a person an' yo' wouldn't wanta shoot 'em or anything like that, why yo' could do it with a black candle or yo' could do it with a red candle. A black candle means slow death an' the red candle puts them in the way of an accident, which means blood.

[*Slow death* was a favorite expression of Zippy Tull - see p.929, line 8.]

(How do you do that?)

You burn them with salt an' sugah. Yo' light this candle an' yo' take this candle an' yo' write this person's name all ovah this candle an' everything that chew want tuh happen, jes' as though yo' said, "Well, ah wants a car tuh kill yo'," or "ah wants yo' tuh die slowly," accordin' to whut candle yore usin'. An' then yo' would light this candle. Yo' would have tuh stay up all night to do this. An' yo' would sprinkle on this candle salt an' sugah. On the black candle yo' drop whut dey call min' [mind] oil. Yo' git dis min' oil at any herb or hindu store or any manufacturers of roots, herbs an' cures. Yo' burn 'em between de hours of six an' twelve. Yo' start at six a'clock in de evenin' in order dat it be out at twelve.

[The sun in magic and hoodoo has two timetables with variations - first, from midnight to noon; second, before noon and after noon. All evil is done with the

setting sun; all good, especially cures, with the rising sun. Informant burns evil candles from 6 to 12 in the evening because the sun starts rising at midnight. These timetables are often upset or changed by astronomical sunrise and sunset.]

An' then yo' have tuh understand how tuh light that black candle because it will effect yo'. If yo' don't understan' lightin' a black candle, it will effect yo'.

(Well, how would you have to light that, then?)

Yo' light a black candle, yo' wash yore han's in salt, strong salt watah, aftah yo' set the candle - aftah yo' dress this candle yo' wrote on dis candle. [The *dressing* of the candle included the writing, sprinkling with salt and sugar, etc.] See. Then yo' set this candle. Then yo' wash yore han's in strong salt watah. Then yo' light this candle. Yo' are not supposed tuh touch that candle any mo' until it burns out. If yo' tech it, it will effect yo' - yo' won't git killed but yo'll be sick, yo'll be weak an' everything from burnin' dis black candle.

If a person were burnin' a candle on yo' an' yo' wanted tuh put that candle out, yo' would go tuh the back do' of yore house an' yo' would start on this side. Yo' would make nine circles aroun' that house - make nine circles goin' back thisaway an' nine circles goin' back this way. When yo' got to yore front do', yo' git right in yore front do' an' (blowing) [annotation by transcriber who could hear the blowing] blow it out. Put it out - dat will put it out every time.

(Well, now here's the back door and here's the front door. Which way would I start first?)

Start back aroun' thisaway - start at the left, nine times, then start to the right nine times. When yo' come back in after de ninth time, coming back roun' in at chure front door, an' when yo'd git to yore front do', jes' as though yo' would blow out a light, say, "Whuff" - blow an' yo'd put it out. Blow dat candle out an' dey can't light it no mo'.

Dey says yo' supposed tuh git the black cat alive an' boil him in sweet milk, put that cat in that sweet milk an' boil. [Sweet milk instead of water is very unusual.] An' yo' supposed tuh stan' in front of a mirror aftah de cat is done an' wash dese bones all off. Den yo' supposed tuh stan' in front of a mirror an' yo' are tuh pull dose bones across yore mouth until yo' strike de right one an' disapeah. Co'se ah wouldn't have tuh do that because ah knows the bone that yo' supposed tuh have. A person that don't know the bone would have tuh do that, but ah would know the bone that yo' really should have tuh have. Ah know de bone when ah see by bein' educated to that fac' under de Ros'crucians - ah know de bone. Yet, a black cat bone doesn't do anything. Some people say it does, but it's a strong protection. An' it will make yo' magnetized dat de people can't git too close to yo'. Wrap a small silk cloth - about that much cloth aroun' each end of this bone an' yo' supposed tuh carry that bone with yo' everywhere yo' go.

(Just any kind of a piece of silk cloth?)

Any kind of a silk cloth - it's gotta be no flannel or wool.

(Can you do anything else with that bone - at all?)

Yes, yo' kin take that bone an' use it in yore han's when yo' goin' tuh lift things whut don't belong tuh yo' - yo' wanta git holt of some money, or something like dat. If yo' go tuh a bank where - well, say fo' instance, when yo' go tuh de bank, it's always a group of money lyin' there. Yo' know it's kept up there in hundred dollah bales, like that.

If yo' care tuh pick up that work though, yore body would have tuh be dressed

fo' that work with that black cat bone. Yo' just couldn't do that with that black cat bone. Yo'd have tuh dress yore body nine times. Co'se that's a formula - ah can't give yo' that unless we agree. But ah'm hopin' tuh give it tuh yo' because ah feel like it goin' tuh be an asset to yore business.

[I like this second "sales-pitch" of hers. It shows I was more than fair with her on my first trip to Memphis. Besides, what a compliment to be accepted almost as a fellow professional-worker.]

If dis house is heah an' ah wanted it, regardless tuh how good she kin afford rent, ah could come heah an' make a circle in front of dis do', if it wusn't concreted out dere, but co'se yo' can't do it on concrete. It have tuh be dirt. An' aftah ah've made nine circles, ah could go ovah an' ketch mah track in de ninth circle, an' ah'd go an' throw it against de po'ch an' go home an' git mah chamber lye. An' aftah ah got mah chamber lye, ah'd put salt an' sugah in it an' red peppah, an' at twelve a'clock at night ah would come an' throw it on dis po'ch, an' she'd have tuh move.

(What do you mean about - you make nine circles you say? What do you mean, with a stick or something?)

No - make a circle outa yo'self. Turn aroun' an' make a circle. Ah don't know anything about makin' a circle wit a stick. Turn aroun' an' make a circle. [You make the circle by whirling round on your heel - see later.] Turn aroun' nine times an' when yo' make dat ninth circle, yo' stoop down an' git that dirt an' throw it against the do'. Den yo' go home, if yo' don't have it with yo', because all the time it's not convenient fo' yo' tuh throw it tuh bring it with yo'. See. Cause maybe somebody's up - jes' like yo' sittin' on de po'ch, sittin' there on de po'ch an' yo' sittin' there an' people kin come to yore house an' be standin' dere an' you see 'em turn around on dere heel. See. Well, no doubt, dey makin' those nine circles then. See. Well, yo' wouldn't be payin' 'em any attention.

(You have to get that dirt out of the heel?)

That's right.

Yes. Yo' make a coffin. Yo' supposed tuh make a small coffin - that's tuh ship a body away from yo' or tuh bury someone's photo. Yo' bury a picture or bury a person's body. De best way tuh use that coffin is with a picture.

Well, yo' take that coffin an' yo' make it in de form - yo' make it outa black sticks, if yo' can't git somethin' small jes' in de shape of a coffin. Yo' could not make it outa papah, it have tuh be wood. An' then if yo' wanted tuh decorate it an' everything. An' yo' would take that picture an' yo' would stick twelve holes in that picture an' when yo' stuck de 'leventh hole, when yo' come to de twelfth, yo' would stick it right tuh where the heart oughta be, right to that heart. An' when yo' put this picture in this coffin, yo' can say, "Let the blood flow," or "let it stop passin'." That will either give yo' a hemorrhage or either stop yore blood from passin', if yo' are a woman, an' yo' would die. Then yo' would bury this in the ground as if yo' were buryin' a person alive an' they would continue to go away under that sign, if it wus a woman, until she jes' die. She would lose, yo' know. An' if it wus a man he would take it in a hemorrhage an' he would die.

(There is no special way of burying that thing?)

No special way, jes' bury it in de ground jes' like yo' bury de daid body.

Take a person's hair if yo' wanta keep 'em or communicate with 'em. Say, fo' instance, yo' were married an' yo' had a sweetheart that yo' wanted tuh keep. Yo' didn't want that person tuh git away from yo', yet yo' wanted tuh keep yore family togethah, an' if that person tried tuh git away from yo', yo'd git that person's hair an' yo' build that hair into such a thing as is called a moojoo.

[Usually called *mojo*.] Git that hair an' a piece of black lodestone an' about two grains of white lodestone - don't need ovah two grains of it, an' that hair. An' then when yo' had an interco'se with that woman, if yo' got a chance tuh git a piece of the towel dat a part of dat mucous wus on, yo'd put that in there with it. Then yo' would wrap that - yo' would fold it in - fold it to yo' - fold it in, see, an' wrap it up tight. An' yo' would take a raw cord string, like this white cord that comes round laundry mostly, a cotton string, an' yo' would dip that cotton string into oil of bergamine [bergamot] an' wrap dis in it - jes' wrap it as tight as yo' could draw it without breakin' the string. An' yo' would wear that in a secret pocket. Most people use a small key-ring on a little bitty tight small billfold, jes' somethin' that won't make a large lump, an' they wear that in their pocket. But in wrappin' it yo'd draw it as tight as yo' can. An' that person is whut chew call *tied* to yo'. See.

Then, to run a person crazy with their hair, yo' bury their hair into whut chew call a hackberry tree, in a hackberry tree. Yeah, yo' see, yo' go there an' yo' take a axe an' cut a plug out an' yo' take this hair, nuthin with it, an' yo' puts that plug back in that tree an' nobody will nevah know that plug has been taken outa the tree, or anything lak that, or pull it open. If they don't do it mighty quick, that person will lose their mind - run 'em crazy through their hair stopped up in that tree.

[Human hair can be buried in any type of tree with the same result. Hackberry may be named here because I have never seen this tree, except a small one, that was not partially covered by witches' broom - caused by a mite followed by a fungus.]

Now, about makin' their kidneys waste. Yo' take an' throw nine buckets of watah out in front of yore house. But dat person would have tuh be, or maybe would come into yore home. Yo' couldn't git to 'em no othah way, see. Throw dem nine bucktes of watah out in front, an' nine to de side of each side an' nine at de back do', an' then when yo' git ready tuh make them waste, yo' stan' right in the center of yore flo' with a gallon of watah an' yo' put in this gal-lon of watah, two tablespoonsful of blueing, two tablespoons of whiskey, an' two tablespoons of turpentine. Yo' take dis bucket, regardless if it wets yo', an' put it on yore shoulder an' pour that watah in a stream [down your back] an' says, "Pass dis person's kidneys as fast as this stream runs." An' they watah will jes' po' an' po' - jes' worse then anybody with kidney trouble.

(Now, when you pour this water, just let it run down your back?)

Jes' let it run on down. If it wets yo' - it may not wet no further den yore heels, or maybe de tail of yore dress. Let it splash right in de middle of de flo'. Ah don't care where they are, if they are standin' in de President's house, they watah will po' jes' like that. When that time comes fo' that watah tuh pass, it'll pass anywhere - on the street, anywheres, it will pass.

(Will that affect them in any way - will it hurt them?)

Yes, anybody's bladder or kidney po' that much watah, it will weaken them down to where it won't be any watah in dey body. They can't drink enough watah to pass watah that way.

(Well, will it make them sick or kill them or anything like that?)

It will kill them.

Whut yo' kin do with *chamber lye*. To keep a person at home, yo' scrub yore po'ch with the *chamber lye*. That's fo' a woman's husban' tuh keep him at home, scrub yore po'ch with *chamber lye* an' lime an' sugah [three ingredients] - that's tuh keep a man at home. See, when he comes ovah that he's into it all de time.

Den when yo' start tuh wash his clothes, aftah yo've washed his socks an' rinsed 'em fo' the line, yo' pee in de washpan an' rinse his socks, always in

yore *chamber lye*. That keeps him at home.

Then to have a man that's apt to be crazy about chew - ah know dis tuh be a fact fo' people have used dis. Yo' take a portion of his *chamber lye* - not yours - a woman the same - an' yo' put it into a halfa pint bottle, an' yo' put two tablespoons fulla sugah in there, an' yo' shake it up fo' nine mawnin's an' bury it undah de steps. He will nevah leave yo'.

To break up a man an' his wife at home, yo' use *anvil dust*, an' this man an' woman's name, an' yo' burn it on the dark of the moon. It will take two dark moons to do it. The first dark moon will put him on confusion and the second dark moon will break him up. Yo' use this *black anvil dust*.

(Just how do you do that?)

Well, yo' burn it on a tray. Yo' have somethin' similar to a silver tray or tin tray or somethin'-like dat won't burn. Yo' see people usin' incense trays in de bathroom, if yo' have a bathroom. Yo' burn it on the top of somethin' like that. Co'se you have tuh have it large enough. An' then yo' stir it, see, until it burns. Most people use a black kittle. If ah had a job an' ah wus goin' do it, ah would take a little black kittle about so high [demonstrates] yo' git 'em, an' they are made on racks [tripods] jes' like a camp fiah. An' that kittle is about that round [demonstrates]. Yo' put this stuff in there an' yo' stir it with a stick, see. An' as yo' stir it, yo' say whut chew wanta happen, say, "Break dis home." [For George Jackson singing while boiling *roots*, see p.914, line 4 from bottom of page.] An' yo' do that ever' othah night until de moon gits light. [Skipping magic.] Den yo' stop. But that home will be in confusion. An' then on the next dark yo' start right agin fo' every night an' the ninth night of the dark moon it's ovah. They nevah will go back togethah unless they get somebody tuh put 'em back together.

Yo' kin take a person's shoe that they wear - yo' can't take a shoe that they haven't been wearin' like they've got new shoes, but a shoe that they have wore. Yo' kin take a person's shoe an' bury it in de ground fo' feet deep an' then tie fo' string around yore waist an' wear those fo' strings fo' nine days. Take those fo' string around yore waist an' put them in a bottle an' in that bottle yo' put whut is called luck oil. An' yo' take that bottle with those fo' strings in it an' keep it, an' that person will die, if they are fortunate - like if they are rich, wealthy people somebody like that, an' yo'll git their fortune. In a way of speakin', yo' pull up by their spirit - it goes up an' they'll come down to make them lose out.

(You don't do anything after you bury the shoe, just leave it there?)

Yes, leave that shoe there. Bury it bottom upwards, either shoe.

Yo' kin take a man's sock an' put it the toe of his sock nine needles an' nine pins, brand-new needles an' brand-new pins, an' put 'em in de toe of his sock. An' yo' put with them there, whut is called dragon's blood - that's supposed tuh be a spirit. Yo' put that dragon's blood an' lump incense in there, in that left sock. Then yo' take yore *chamber lye* an' po' it on that sock fo' nine mawnin's. That supposed to keep the man home an' keep his mind home.

(What do you do with that sock?)

Bury it undah yore steps - jes' as yo' would that *chamber lye* in the bottle, yo' bury that sock undah yore steps.

And a woman's stocking the same way.

Dey kin be put blind with snake dust. Dey take de sweatband of they hat - if the band is inside that hat an' yo' want to, yo' put snake dust inside that band an' it will blind them. If yo' take it out they'll go blind - if yo' take it out an' *dress* it an' bury it, they will go blind and die. But tuh leave them blind in de street, yo' put that *snake dust* around inside that sweatband an' they'll go

blind.

Yes, ah heard they take a woman's drawers. Git a piece out of the seat of her drawers dat she wear, an' yo' kinda build that into something yo' wears jes' as yo' would a piece - wear that piece jes' like yo' would that hair, but that piece is part of whut is next to her.

[Someone] *tied* him *up* an' he can't do any business or anything like that. He would have tuh take a bath in a certain way, that would take it off him. He would have tuh use whut is called a jimson weed - bath himself with that but that wouldn't probably cure him but git some of it off [impotence cure]. He could use saltpeter with it.

If a woman yo' *tricked* jes' where yo' has to come home to her an' she use yo' fo' her convenience an' she kin do anything to yo' she wanta do, an' yo' take it - yo'd have tuh go tuh the rivah. Yo'd have tuh go to the rivah fo' nine mawnin's befo' sun-up an' wash yore face in the rivah, an' not dry it fo' nine mawnin's, an' then yore eyes would come open to the condition whereby the rivah carryin' it off. She would know that there's somethin' the matter with yo' an' then she would leave herself. There wouldn't nobody do anything to her, to know jes' whut has happened. She would leave. She couldn't stand it.

(And that would take off the *trick*?)

Dat will take it off.

Go to a willow tree, if anybody is swole up [due] to a condition of bein' *poisoned*, yo' would go to a weepin' willow bushes. Yo'd cut 'em right at de bush - don't git de switch [but] anywhere it's a bush to it. Jes' clip that end off until yo' git twelve. An' yo' take those twelve ends an' bring 'em home an' put 'em into a pot, if that's swellin', an' if yore turnt black from that swelling, or maybe yore turnt a dark color from that swelling, yo' will put in there some ammonia. Yo' put some ammonia in that weepin' willow an' then aftah yo've had nine baths in that weepin' willow, yo' be rubbed down fo' nine days in pure olive oil an' oil of cinnamon. It leaves befo' nine days - de swelling will be gone, but yo' supposed tuh use olive oil behin' the swelling. Then yo' would take each mawnin' two tablespoons fulla olive oil an' two tablespoons fulla lemon juice together if yo' carried de *poison* through yore system. Olive oil heals up where any swelling is - yore less sore inside de swelling'.

(You take nine baths every day for nine days, then you follow it with nine olive oil baths, rubdowns. You take the baths for nine days down, too?)

Yeah, yo' bathe down too. Yo' see, yo' take yore bath fo' nine days of that weepin' willow.

When ah want someone tuh dry up, or tuh *hurt* them, yo' go to a tree an' git a tree that's withered all up, dryin' up. Yo' don't know the cause of the tree dryin' up but chure not supposed tuh know how come the tree is witherin' up yo'-self tuh do this. Yo' jes' git the witherin' tree that's dyin', an' yo' cut a branch offa that tree, see. An' yo' want that person - whatevah limb yo' want that person tuh lose when yo' cut this branch offa this tree, yo' mention de limb that chew want 'em tuh lose, if it's the right laig or the right arm. It won't work on they haid; it'll work on a limb, yore arm or yore laig. An' then yo' bury this withered tree wit some of this person's underwear. Until it's found, why they'll wither away or lose dere laig or lose they arm, whichever yo' say, an' they'll be lingerin' from it. Co'se if yo' don't want 'em tuh die like that or lose their laig or arm, yo' would say, "Let 'em wither as dis tree withers." But chew would have tuh read de 70th Psalms tuh do that work. De 70th Psalms will dry that person up, jes' wither him up. De 70th Psalms will dry yo' up jes' like a herrin' - yo' see, a dry herrin'. Yo' read de 70th Psalms on anyone an' it will dry 'em up.

(What do you hear them say about *goofer dust* - what is it supposed to be?)  
[I am repeating a question asked at the first interview.]

Goofer dust is nuthin but anvil dust. Anvil dust will work any trick, an' that's goofer dust. Dey have a new way of callin' it, de Rosicrucians do. We don't call it goofer dust, we call it anvil dust. Dat's de same as de goofer dust, it's de same thing. It'll work tricks in every way. Jes' whatevah yo' wanta do that goofer dust does it, but it's called anvil dust now. We don't use the name of goofer dust. Dey don't 'low us tuh say hoodoo, or we are not allowed to say goofer dust. Things like dat, if it's spiritualism or whatevah yo' representing, not tuh say it in the way of that form.

To cut off anybody's trade, yo' buy a brand-new pair of scissors an' yo' bury 'em open like that, jes' like yo' goin' cut right in front of that do' - cut off everything an' ever'body from the house, jes' a brand-new scissors. Don't bury 'em wit de points goin' to de street [she means to the house], bury 'em wit de points comin' out.

What ah tell yo' like our business now - when we in California we have tuh buy all our formula. We buy everything we know, they don't give us nuthin. We go there an' we have five, six, seven, eight-hundred dollahs. Yo' leave there yo' broke, because yo' has tuh buy whut chew git. Yo' understand. An' some formulas dey won't let chew have undah a hundred dollahs, because heah's de why. It's everlastingly used an' it's always somebody goin' tuh need joo an' they are high with it.

(They are always giving out new formulas?)

An' they gets new formulas each month, an' anytime ah write in ah gits some-thin' new, an' yo' supposed tuh, when yo' write in fo' it, yo' supposed tuh have somewhere tuh try it, an' it's guaranteed not tuh fail. See, if it does fail yore entitled to yore money back, but it doesn't fail. They nevah refund any-thing because it doesn't fail.

(When they send this material to you, do they send it through the mail?)

No, yo' have tuh go.

Ah go once a yeah. Ah don't be able tuh go but once a yeah fo' ah have a large family tuh support - an' yo' take in yore work, now, yo' goin' git chure money. Ah have tuh work part of it, when people don't pay yo'. People don't pay yo'. They git everything fo' nuthin - git all they kin git fo' nuthin. But when ah go tuh California, ah can't go there if ah haven't got five or six-hundred dollahs - no need tuh go.

Fo' tuh gamble, yo' usually has *High John de Conker root* an' devil-shoestring an' lodestone, *magnetic* [sand] an' *dragon's teeth* - that's a hand fo' gamblin'. Yo' build dis hand in shammy. An' it's dressed wit whut is called lopaz. It's a oil. All of that stuff, it's made by the Hindu people - it comes from across the country. Yo' know, most of the luck oils an' things are made by those Hindu people. They understand it - has analyzed it down to a point where it's luck. Co'se yo' kin order those things - an' some things yo' have tuh git out of California.

[Madam Collins probably believes what she has just said, but little or nothing in hoodoo is made by *Hindu people*; Hindu being exotic atmosphere and advertising by hoodoo merchants - like the turban worn by some *doctors*, spiritualists, and others.]

Yo' take an' bury it undah the do'step. Yo' git inside of the house. An' yo' know it be's a piece on the inside like that.

(Inside the door - across the door?)

That's right, yo' take that piece [door saddle] up an' yo' bury a new box of salt under there, opened, an' a new box of red peppah, an' po' on that red peppah

an' salt - yo' po' on that, oil of magnesia. [Some saddles cover a wide crack.] Nobody kin nevah stay in that house. If they move in there, they can't stay a week.

If yo' wanta git a job - tuh git a job yo' would read the 35th chapter of the Psalms daily fo' nine mawnin's [before] goin' fo' labor, an' yo' would carry in yore pocket a High John de Conker root, dressed with holy oil on yore face - yo' would dress yore face with holy oil. It doesn't harm the skin or anything like that.

If a man is a heavy drinker an' he loves tuh drink - if yo' can't git to his whiskey an' seal it back up - put cigarette ashes in it an' strain it clean out an' let it 'solve. Cigarette ashes are hard tuh dissolve. But if yo' could an' he's a hard whiskey drinker, an' yo' wanta stop him from drinkin', if he's at home drinkin', yo' would light chure cigarette ashes - smoke yore cigarette an' let it burn. If yo' kin git that much ashes on yore cigarette an' knock it into his glass of whiskey an' he drink it, he nevah will drink anothah drop of liquor. It'll make him so sick that it will take the taste of whiskey from him.

That is known as a knockout drop.

This silver tray is used to draw somethin' to yo'. Yo' use this silver tray tuh write the names of yore best people on an' yore business. Jes' like yo' has a business, an' yo' have some people come to yo' an' they would offer yo' maybe \$150 - yore best people, an' yo' wouldn't wanta lose those people, yo' would buy a sterling silver tray. An' yo' would git a good knife with a steel blade - yo' wouldn't want a tin-blade knife - an' yo' would take that knife, or anything steel that would cut, an' yo' would cut the initials of those people on there. Aftah yo' wrote those people on that tray besides that prayer, they wouldn't be suspicious, see.

(The Lord's Prayer.)

Yes. Then yo' would hang that tray up in yore room wit de face to the wall, as a secret. See.

An' every mawnin' when yo' felt like it, or wants dem, or whatevah yo' want, yo' would go to de tree an' call dose people, "Ah want chew at mah office on sech-an'-sech-a day, Mr. Newberg, or Mr. [Something?]." Then aftah yo' did that, those people will always come to yo', fo' yo' have 'em on silver, an' money is whut they will receive and yo' will receive money. They will be comin' to yo' [to help them] to bring their money. And those people are to hold [make] yore trade. An' that tray could not be used fo' anything else and it's not supposed to be touched by any other person but yo'. You are not supposed tuh touch that tray if yo've been eatin' anything salty, salty peanuts or anything like that - yo' are not supposed to touch that tray with any salt whatevah.

Yo' could take Red Seal Lye an' take the top off the box an' like if people comin' into yore house with evil spirits, to hinder yore progress, an' dislike yo' where yo' goin' up in de world - yo' take that box of lye an' yo' pull the top out of it an' dig a hole in the ground an' set it up underneath of yore steps. An' don't cover it all de way up, leave the top out, where someone, yo' know, could see in the box. An' the lye could be there - it would be under the steps - but they wouldn't know whut it was because from time tuh time dust would fly off of it an' that lye would molt away jes' as though it has been taken out de box. An' it's supposed tuh ketch all evil spirits. That work is done under the sign of Jupiter - de month yo' know when somebody is born. Yo' born undah different stars an' different signs. That's done under the sign of Jupiter. Yo'd have tuh ketch the stars an' the sign right so as tuh put the lye right. Then yo' would ketch all evil spirits that supposed tuh come in yore house. That's mostly the people who work by the spirits an' has spirits to wait on them.



Jes' like yo'd wanta call a spirit to wait on yo' - an' it's a fact that yo' can have spirits to work fo' yo'.

An' to keep evil spirits from comin' in tuh over-rule the good spirits, yo'd have tuh use that undah yore steps.

[I heard] somethin' about takin' a axe an' drivin' it in de ground tuh cut off evil spirits from yore house. Ah've nevah tried that tuh be true. [This axe rite also protects a house during a storm - *see FACI*, 2ed., p.32. Similarly, an unrestful "spirit always rides on the crest of a storm," 2ed., p.717.]

Dey said dey take a file - dis is a eight-inch file, No. 8 file - an' put on there the dates of yeahs that yo' an' a person has been married, if yo' wanta git away from that person without any trouble. An' yo' take this file to the back of yore house an' call that man's spirit an' tell him which way tuh go an' drive dat file down in de ground, plumb down till yo' - yo' see yo' don't dig no hole, yo' jes' continue drivin' it in de ground. An' in nine days, yo' know he'll jes' do any way yo' want him tuh do - he walk off an' he won't bother yo'.

Git the drawers that she wearin' durin' her pregnancy an' tear those drawers in two. Ketch it in the seat an' pull 'em in two this way - don't tear 'em, pull 'em in two. Ketch 'em in heah an' pull 'em apart. [She demonstrated with imaginary drawers.] An' aftah yo' pull 'em apart, if yo' can't git tuh bury 'em undah a house, jes' throw 'em undah her house. She'll have a hard time with her labor.

Go to a ants an' - git a big bed of ants where they've made their own sandpile [ant mound] an' yo'll git that ants nest, if yo' wanted something tuh make yo' move, an' yo'll carry that ants nest eggs an' all, if yo' kin git them, an' put 'em in a box. Then take yo' a tin box like a bakin' powder can an' scoop 'em up in there, eggs an' all, an' carry that ant nest on to wherevah yo' wanta go an' want that person tuh move. An' yo' git inside of that house at that person's time when he's not least expectin' yo'. Yo' throw that undah his bed if you can. That will make him move. An' if yo' can't throw that undah de bed, yo' throw it anywhere in de house where they kin step in it, or any way like that, an' they'll have tuh move. Eithah yo' kin git it an' put it in their shoes, or yo' kin put it in their pant's pocket, anywhere that yo' kin git it close enough to 'em - that ant nest, they'll have tuh move.

(This last, 1538, is Miss [Mrs.] Collins. We have another person coming in, so Miss Collins stopped for a moment and I'll talk to her again later in the day.)

[Madam Collins now begins the second part of my second interview with her.]

Take de candle an' aspirin an' sugah an' perfume. Yo' git a large white candle. Yo' see dem 'bout like dat [demonstrates], de height of 'em.

(How thick are they?)

Dey 'bout big around as a half dollah or a quarter. Ah know dey larger round den a quarter.

(Six or seven inches long?)

Yes. An' that candle is supposed tuh be burnt with sugah an' perfume. An' yo' burn that candle with that aspirin. Yo' break the aspirin in two an' lie it on top of the candle, each side, an' yo' light it. An' yo' put this candle to work with this sugah an' aspirin. That candle is used *tuh bust up*, separate de parties. That candle is about that high. Yo' see, those short ones like that, wit a black an' white wick [an unusual wick].

(You put this aspirin on each side of the wick, and then sprinkle the sugar on there, and after the candle's been lit, you drop.)

Ah git a perfume in a little glass vial and yo' have tuh break the vial. Yo' seen that kind ah 'magine, an' yo' use that tuh bust up.

[This glass bottle of the time, usually costing ten cents, was very small. After the perfume was poured out, the bottle was smashed.]

An' tuh bring 'em togethah yo' don't use the aspirin, yo' use whut is called *Valentine Incense*, to bring 'em togethah, but wit de same white candle, sugah an' perfume - *Valentine Incense*.

That is supposed tuh make yo' move - yo' use a dirt dauber's nest. Yo' take de cores on the inside - dere be's some little white somethin' or othah in dere - an' yo' take the side of this dirt dauber nest an' break it up, an' git those inside worms out, an' beat the dust into a powder an' mix with this dust whut is called *war watah*, an' yo' sprinkle this *war watah*. Yo' shakes this dirt dauber nest an' those little white things all up in there together, an' yo' shake it to de house jes' like it's peppah an' salt. Yo' shake it into their house if they absent, jes' whoever yo' want tuh move. An' that makes that person move.

*War watah* will start confusion in any business, like some are in a business together or have a factory together, an' yo' wanta bust that business up an' have a competition against that business an' put somebody in there that chew want. Yo' take *war watah* an' bust them apart. Yo' writes the name of those people - any one of those nine men, or how many mens in that stock, or who yo' wanta bust up outa it. The man that chew wanta bust up outa it, yo' write his name with red ink; the rest of 'em that chew wanta keep in there, yo' write with an indelible pencil. Yo' put this *war watah* on to the stove an' yo' tear these names apart in there an' yo' boil it down to where it's jes' be dry as rice - de papah jes' dry enough almost tuh burn. Then yo' burn this in an open fiah wit brimstone. That busts the business, tears de business. [This may be my only example of boiling *war water*.]

(After you get this sediment of this thing, then you burn it; that's to burn with the brimstone in the fire?)

Yes, in de fiah, an' open fiah.

Another thing about *war watah*, one thing is tuh draw good an' evil spirits, because they linger round where watah is, most spirits. Because everybody dat dies - now, de drunkard an' not everybody dat dies doesn't love jes' watah. But most spirits linger round where watah is.

An' yo' go to dat spring on de twelfth day of May an' yo' kin git a message through tuh most any spirit in de spirits' land, an' yo'll be able tuh develop if they have a hidden treasure or any jewelry or anything, they will talk to yo' an' tell yo' about where it's at an' how tuh git it.

(Do you do any hidden-treasure work?)

Yessuh.

[I did not pursue the subject meaning that her attitude or something said while the machine was turned off showed she had little or no practical experience in this vast and often tricky field. Her rite of May 12 was new - see SPIRITS GUARD BURIED TREASURE, pp.111-135.]

Ah know about de eel. Yo' take de skin of an' eel an' - yo' take the eelskin, that's used fo' tuh make luck with. Yo' git the eel an' yo' skin him an' yo' dry the skin. Yo' skin the eel alive. If yo' kin while he's alive, jes' hang a hook in him an' hang him up an' skin him while he's live an' git that skin. Yo' take that eelskin an' dry it an' yo' break it into pieces an' yo' git whut is known as *steel dust*. It builds a moojoo fo' all successes, eelskin an' *steel dust* together - wit no *John de Conker*, no *magnetic sand* or anything like that, jes' *steel dust* an' de eelskin. Dat's tuh be carried in flannel, not red flannel but solid white flannel. Oncet each yeah yo' use whut is called *holy oil* on it - oncet each yeah.

Yo' want that formula? Well, now, dis formula fo' baths - yo' know ah wus

talkin' 'bout de man wit de leprosy, any disease dat will peel de skin. Sometime dey say that it's pellagra dat peels de skin an' then agin it's this spotted disease, any spotty disease, or blight, or Bright's disease, an' things like dat, whut turns yore color an' makes yo' dark. If yo're light, it will turn yo' black, an' like that.

Now, this disease - to make a bath fo' this disease yo' use one quart of new wine, one ounce an' a half box of mustard, which they pay 20¢ fo' it - new wine an' mustard. Yo' stir in this new wine an' mustard together until it has come to a [something?]. Yo' put in that new wine an' mustard one quart of rain watah. Then yo' git one quart of any boilin' watah out of that which will make yo' have a gallon. Yo' take one quart each day fo' foah days an' bathe in it an' dat will kill it. On de fo'th day yo' stir one tablespoonful of dry mustard together, one tablespoonful of sugah, an' a pint of sweet milk, an' give it to that patient. It goes through the bowels an' carries it [disease] out this way.

With the colored people we do de work befo' we git the money, AN' IF AH'D TELL YO', YO' WOULDN'T BELIEVE THAT WE CAN'T HARDLY COLLECT OUR MONEY FROM 'MONG DE WHITE PEOPLE.

(Well, I thought you made them pay so much down to begin with?)

Yo' supposed tuh do it. Dey don't have it. Dey claim they don't have it. Yo' make yore money from big firms, big operators - like dese producers an' things like dat believe in this work an' dey can't git to a man like yo' in some big city [!!!], they come to some of us which they think an' heard is de best. Then we do dere work an' no doubt they give yo' \$50 or \$60. Well, that don't even comply with yore work but it's all yo' kin git out of them.

(Who are the best people in Memphis, in this line of work?)

De best line of people heah is supposed tuh be Professor Warren an' mahself, an' it wus an ole lady heah an' she's daid now. But it's plenty ahmateurs that chew kin take record of [this does not mean she knew I was recording the voice]. The people that really the best in this town is supposed tuh be Professor Warren, mahself an' Madam Ward.

(Do you remember an old lady Dyer? Where did she live?)

Ca'line Dyer? She's daid. She used tuh be in Newport News. [She knew her name was Caroline, so did I.]

(Virginia?)

Yes, she left Newport, Arkansas, fo' Newport News. She came back tuh Newport, Arkansas, an' died there.

(But she always lived in Newport, Arkansas, I've heard so much about her.)

Yes, she wus great. She wus a great spiritualist.

[Somewhere I have a story about Caroline Dyer but I am unable to find it at the moment. *Doctor Buzzard* of Norfolk, Va., in his interview says that there are only three persons greater than he in his profession; one of them being "Aunt Caroline Dyer...in Algiers" - "ruling queen of our class."]

(Well, who was the person here some years ago - that was pretty good here in Memphis - that was quite famous about fifteen or twenty years ago?)

A white woman?

(Well, what was her name? Perhaps I could remember it?)

No, ah dunno - ah guess yo' wouldn't.

\*(Mrs. Clara MacNeal?)

Clara MacNeal.

(She was a white woman.)

She wus a white woman. Dey called her *Mothah*, colored an' white called her *Mother*.

[My final comment after Madam Collins left.] (End of Mrs. Collins - again.)

She was 1538.)

[Somewhere I have her professional card.]

A DOCTOR AT EASE

EVER'BODY TELL YO' AH DO DESE THINGS  
DE MAN WHO LIVES IN DIS HOUSE KIN TELL YO'  
ALL DEM LISTEN TO ME  
AH KNOW WHAT AH'M DOIN'

AH AIN'T TELLIN' YO' WHAT AH HEARD  
AH'M TELLIN' YO' WHAT AH KIN DO

AH KIN TELL YO' HOW YO' DO DAT  
YO' AST ME AN' YO' PAYIN' FO' IT

YO' TRYIN' TUH LEARN "TRICKS"  
AN' TUH DO "TRICKS"

AN' JES' AS EASY AS  
YO' TRYIN' TUH FIND DIS INFORMATION

GOD IS EVEN IN DE MIDDLE OF DE EARTH  
AN' HE WORKS IN A TERRIBLY WONDERFUL FORM  
HE WORKS, HE'P ME TO HE'P YO'  
ALL JES' COMIN' TOGETHER BY DE HE'P OF GOD

FLORENCE, SOUTH CAROLINA

[I agree with what my informant says in the first quotation of the title: "Ah know what ah'm doin'." He knew what he was doing when he came for an interview - having investigated me secretly beforehand. His opinion of me I also like: I am *tryin'* - *tryin' tuh learn* - and I am doing it *jes' as easy as*. That word *easy* used by some Negroes defies definition - it has a mystical quality, it is a *soul* term. He admires and approves of whatever I was doing in Florence. Since I consider his *easy* complimentary, I return the compliment by calling him *a doctor at EASE*. I also like and agree with his last quotation, that God is helping him so that he could help me. No wonder both of us are EASY. His material is on cylinders C644:2-C655:2 = 2225-2236.]

When ah goin' tuh gamblin', ah'll git me a red onion, ah'll git me stick-pins an' ah git me - an' sulphur. Ah take me a pencil an' ah make me nine holes - listen good now - in dat onion, roun' an' roun'. An' ah take dat sulphur an' a bran'-new pocketknife an' take dat bran'-new pocketknife an' take dat sulphur an' pack hole by hole, an' take dat pencil an' push it down till ah pack it tight. Den ah take me five pins an' ah make a row roun' it - jes' lak yo' makin' a roun' hole or somepin. Den dey'll call - jes' lak if ah wanta bring dis gamblin' to a close, ah'll git dem pins an' make mah wish maybe fo' yo' fo' *crossin'* me in luck, or any man who ah desires tuh row 'em, woman or man, until ah git some- wheres - maybe 18 or 19 pins in dere. Well, dat 19 persons strong in mah war

tuh he'p me outa mah trouble. An' den when ah kin git through packin' dat in dere an' stick dem pins in dere, den ah take it an' ah wrahp it up in a piece of papah an' stick it in mah left pocket. An' when ah go tuh dat game ah make mah wish an' *stick dat* - ah bear down on dem pins till de bottom pin come into de top, stick jes' somewhere on top of dem pins an' bear down on 'em, push it in de middle of mah han' an' make mah wish. An' ah'm goin' an' put it in mah pocket. Den ah go on den an' gits me a bottle of Hearts Cologne - listen good now - git me some Eve-an'-Adam, Solomon's-seal [any plant of genus *Polygonatum*], buckroot an' some devil's-shoestring - three piece of each kin'.

(What was that now?)

Eve-an'-Adam, Solomon's-seal - dat's a root - *buckroot*; git de standin' one now, not de runnin' one. De runnin' one will run a person off fo' yo'.

Now, yo' takes dis *standin' buckroot* an' yo' cuts three piece off hit, an' yo' take it an' yo' put it in a little bottle about dat high, yo' see, an' put dem Eve-an'-Adam in dere. If yo' wanta see if it's a man an' woman, put 'em into some watah in a tumbler an' have it 'bout dat much - jes' 'bout dat much full [demonstrates], an' de man an' woman will go to de bottom, an' de man will come to de top, jes' lak yore doin' yo' - yo' know whut ah'm talkin' 'bout - jes' lak if yo' gwine wit a woman, yo' know, a man supposed tuh be on de top. Well, dat whut ah tellin' yo' now, yo' see. See, den dat woman will go tuh de bottom an' de man come on top. Den yo' know yo' got 'em a couple [male and female].

[For the identity of this root, see ADAM-AND-EVE, p.419. Two of the corms strung together are separately broken off and dropped into water for the sink-or-swim test to determine sex - a divination rite.]

Den yo' name 'em, see. Say, "Well, ah name yo' [male corm] aftah me." Yo' see. Den yo' take dat an' yo' po' dat *Hearts Cologne* on dere. Listen at me good now. Put it in yore han' an' [while rubbing it] yo' make yore wish. Yo' say, "BY DE HE'P OF GOD, ah 'pect tuh bring dis money - BY DE HE'P OF GOD, an' bring dat luck too." Den rub again, den yo' make yore wish cross yore haid de same way, den when yo' make yore wish, *dress yo'self* down wit yore han' lak dat [by rubbing]. Den yo' go on.

(What are you using that for?)

Fo' gamblin' - bringin' all de luck together with yo', bringin' all yore luck together.

[I could have questioned here more closely for the record - the cylinder, but I probably assumed I knew what the man was thinking, saying and acting. I am too far away today to be positive, but I would suggest in this particular instance, that Adam-and-Eve, though a unity, a creative one, represents two sides of life - the strong and weak, the good and bad. Adam, strength and good luck, rising to the top, is perfumed, prayed over and rubbed on informant; whereas Eve, weakness and bad luck according to biblical *evidence*, sinks to the bottom so that informant cannot be contaminated by her special qualities. Remember - I write symbolically and magically, not ethically or any other *-ly*.]

Dat *runnin' buckroot* - listen good now. Yo' go to the person, if yo' wants tuh move 'em from a place, yo' git some of de dirt outa de hollow out his track. Yo' git dat runnin' buckroot - git a piece of it about - see [demonstrates], dat's two inches of yore finger. Dis is a inch an' dat's a inch an' yo' take it an' yo' split it, an' put dat track up in dere. An' yo' take it an' yo' tie it tight wit a string an' put it in a little bottle or a gourd - any one, an' stop dat bottle up an' walk to de runnin' watah, to a rivah, yo' see, an' walk up dere an' say, "BY DE HE'P OF GOD, yo' been worryin' me a long time. Ah expect tuh send yo' 'way from heah BY DE HE'P OF GOD." An' yo' throw it cross yore left shoulder an' cuss it an' tell him tuh go an' go as fur to de east as yo' is to

de west. Yo' say, "Go," to him, "yo' can't stay heah," an' yo' throw it cross yore left shoulder an' walk off an' don't nevah look back.

(And you take that dirt up out of the left foottrack and you make your wish on it - on that track?)

Dat's right.

Talkin' about any fellah sellin' whiskey - listen good now - an' yo' wants tuh keep de law from interferin' yo' now. Yo' jes' listen me good now - ah'm goin' tell yuh.

Yo' go to a barren 'simmon [persimmon] tree, one whut don't bear no 'simmon atall - yo' know, yo' call dat a barren tree. Yo' see yo' cut de fo'k [fork] of it, jes' lak a spur where yo' ride a horse wit, an' yo' take 'em an' yo' tie 'em, dem two spurs together jes' lak dat [demonstrates]. Listen to me good, now. An' yo' tie dis part together lak dis heah, first; den yo' tie dis left-han' corner. Go right to de walk dat comes into yore house - yo' has two of 'em now. Put one on dat side an' - put one to de no'th side first. Den put one to de south side last. Bury it an' turn dem p'int's right to de road an' say, "Yo' shall have tuh depart away from me. Yo' shall nevah see me." He [the law] kin come up dere but he can't come in.

(What did you say first?)

Say, "Yo' might come tuh wreck me, but ah defy - yo' goin' be defied by my puttin' dese fo'ks heah. Dem wus barren - dese heah nevah bear no fruit an' yo' can't bear none."

(What you get from that persimmon tree is this. You get a fork like that [demonstrate] - two of those. Then you - that's this one and then you put the other one over like that.)

Now, lemme show yo' direct. Yo' gits one jes' lak dis heah - see heah. Now, dat's de cross one. Den yo' git chew anothah one - see. Watch me good now. Den yo' git chure next one an' yo' cross it lak dat yo' know - see, dat one come cross. See, dat cross come dere an' dat cross come dere. Now, yo'll tie dis one right heah an' yo' tie dat one dere. Yo' don't tie but two places. An' see, when de callers come dere, yo' see, when dey come to yore place, dey comes data-way, an' see, dey come directly in.

[I should have drawn a diagram.]

(That will keep them away.)

Yo' take a fig tree, now - listen good now - yo' take a fig tree an' yo' git de root from de sunrise side an' den yo' go back to de sundown side an' yo' git a piece from de sundown side. Go to de sunrise side first....[I must have asked a question.] No sir, don't go home atall - git it right at de same time.

All right. Now listen. An' yo' take dat root from de fig tree from de sunrise side. If yo' wants tuh have luck in any possible way, yo' turn yore haid when yo' take dat root from de fig tree from de sunrise side, an' yo' take a piece from de sunset side, an' say, "Ah wants tuh have luck sundown, night an' mawnin', when de sunrise." Take dem pieces, git 'em to de j'int of yo' finger - listen at me good now - let 'em be to de j'int of dat finger dere [demonstrates], an' take dem an' put dem fo' [four, but means two] pieces together an' yo' tie 'em tight. An' put it into yore pocketbook. Listen good now. An' den yo' git chew a little ten cents bottle of Hearts Cologne an' yo' wets dat three times. Make yore wish an' rub it in yore han' when yo' gwine off tuh tend to business - lak yo' wake up an' say, "Mah business is [to do a certain thing or] ah'm gotta tuh go sech-an'-sech a place," an' yo' rub it in yore han's three times, an' blow jes' lak dat [demonstrates]. Den yo' make yore wish an' say, "BY DE HE'P OF DE LORD, ah wants luck to be. Mister Fater, ah wants yo' tuh bring me luck today." Den yo' dress yo'self down three times. Yo' take dat root an' put it back in

yore pocketbook - put it where no tobacco or nuthin can't hit it, cause if it hit it, it will kill it dead as a [something] dat gone.

(You get one piece from the sunrise side and one piece from the sundown.)  
But git de sunrise one fust.

(That's just two pieces of root?) [He mistakenly said four before.]

Dat's right.

Ah tell yo' 'bout a willah tree. Now, yo' listen to me good now. Yo' git a brand-new horseshoe nail. Listen good now. If yo' want to tie a person to a place, take yo' nine brand-new horseshoe [nails] whut he shoe de horse wit by de laig, an' trim dat bark off to de sunrise side, an' yo' take five of dem nails an' drive 'em to de sunrise side, an' put 'em dere all on a line, say, "Ah'm tyin' yo' heah tuh dis willah lak ah'm drivin' dese brand-new nails, lak ah'm puttin' a shoe on a horse. Lak ah shoein' me a brand-new horse dis mawnin', ah tyin' a person at mah place." Yo' take dem five brand-new horseshoe nails an' yo' drive 'em in a line right to de sunrise side of the tree.

(The line up and down or across?)

Cross disaway, see. [Demonstrates.]

(Across - sort of up.)

Yeah, dat's right - jes' lak dat.

Den yo' take de othah fo' [horseshoe nails] an' yo' go to de sundown side an' yo' say, "Yo' kin blow up an' yo' kin blow down, but ah am got chew tied." An' yo' take dem fo' an' yo' put 'em in de same direction - jes' has 'em about on de level as yo' got 'em to de sunrise side. Let 'em be right on de back facin' on de level wit dat. Yo' know about how high up. Drive dem fo' right on in on de level in dat an' drive 'em all de way in to de haid. An' ah bet chew it'll conker anyone. He'll stay dere den. De only way he kin git away is fo' him tuh cut de nails out de tree.

(That's tying him right down.)

Ah'm ain't tellin' yo' whut ah hear, ah'm tellin' yo' whut ah know - whut ah experience. Ah done dat mahself.

Jes' lak yo' wants to do a person, if a person doin' yo' anything, do a bad turn. Why if yo' kin git somebody to git some of de hair out his haid - jes' de hair out his fo'head - right in de front of his head, jes' lak it be out de comb. Take dat hair an' cuts a brand-new peg an' go to a dogwood tree - go to de sundown side of it. An' take dat hair an' put it in dere an' drive dat peg down dere. Go dere fo' nine mawnin's, yo' see, an' de last mawnin' after de nine mawnin', jes' take an' make yore wish fo' - say, "Ah expect yo' tuh suffer pain, misery, headache an' trouble fo' de trouble dat yo' have made me. Wish yo' to have no aid, an' no mo' luck, no mo' peace, an' no one gives yo' aid." An' yo' drive it down in dere fur as yo' kin git it an' go on off an' leave it. Yo' ain't gotta go back dere no mo'. No mo' peace, no mo' trouble. Yo' will no mo' trouble with him.

Ah kin tell yo' somethin' else about gamblin'. Yo' kin ketch yo' a *toadfrog*. Dere lotsa *toadfrog*. If yo' go tuh de game - now, yo' listen at me good now. Ah tell yo'. Now, ah'm goin' tell yo' jes' lak ah experience it. Ah done tried it, whut ah tell yuh. Cause ah'm 56 yeahs ole an' ah'm tellin' yo' de truth - whut ah done know. Everybody tell yo' ah do dese things. De man who lives in dis house [where I was interviewing] kin tell yo'. Everybody. All dem listen to me. Ah know whut ah'm doin'.

Yo' kin git yo' a *toadfrog* an' go into a game. "Well," yo' say, "ah'm gwine to de game." An' if dat *toadfrog* holler - listen good, now - don't chew go to no game, yo' goin' fall. But if he don't holler, yo' pick him up an' git yo' a scissors an' cut a little hole in a papah sack where he kin git air. Wrap him

up an' stick him in yore jumper pocket an' go on tuh de game. Dey can't beat chew tuh save dey life.

(You keep him alive?)

Yeah, keep him alive. Don't let him be daid.

Now, if yo' wants tuh put a fellah mind away, yo' kill a toadfrog an' tie a long string to 'im an' go tuh a swingin' limb in de woods, an' swing him tuh de sunrise side, an' every time de wind shake dat tree an' keep him a-swingin', dat'll keep dem swingin'. Keep dey mind away from yo' all de time - it will wave away from yo', wave right away.

(Well, how do I know that I've got the right person?) [I know but I want his answer for the record.]

Name it. Jes' say dat de person yo' after. Yo' see, jes' lak yo' wanta run a person off or keep his mind wavin' away - from worryin' yo', yo' jes' go an' ketch yo' a toadfrog, an' take an' kill him. Now, yo' must kill him, see. Take a fat-lighter [pine] splinter an' trim it lak a peg an' hol' his laig down, an' jamb it right through his back an' let it stay. Jamb it right down in de groun' an' let it stay dere until dat frog's daid. Den go dere an' pull dat fat splinter up. [*Fat-lighter* is one of the pitch pines.] Take yo' a wrappin' thread whut de wrap packages up wit it, an' tie it roun' his left feet. Go to a limb an' say, "Ah expect tuh keep yore min' wavin', John" - or James or Charlie or Dan or Henry or whatsoever he is - "ah shall keep yo' wit a wavin' min' for whut chew tryin' tuh do me. Yo' tryin' tuh [something] me away." Take him an' go to a long limb up on a tree.

(To any kind of a tree?)

Any kinda tree, an' yo' tie it on de limb, an' every time it wave, say, "Now, yo' wave," an' yo' jes' walk off from it. An' [as] yo' walk off, yo' jes' push it an' let it wave dat way. As yo' walk off from it yo' start it tuh wavin' - yo' start him off yore ownself, an' de wind will finish him.

Now, if yo' wants tuh make love wit a person - yo' wanta make love wit a person, yo' take yore finger nails, jes' lak if yo' trim 'em, an' de dirt undah yore fingernail. An' yo' go tuh eat or go tuh drink watah, somepin lak dat, yo' git 'em a separate glass an' jes' take dat little blade in yore knife - wash yore hands - take dat knife blade an' go underneath dem fingernails an' put it into dat watah, an' let him drink off it. Let him drink off it about nine times. Dat's all yo' want. Yo' see, dat's makin' love.

An' if yo' wanta break wit a person, yo' buy 'em a brand-new pocket-knife - don't open it atall. Don't open dat knife atall. When yo' git tuh him, den yo' open dat knife an' hand him de knife blade an' tell him he kin have dat knife. Yo' an' him jes' bust up.

Listen good, now. Yo' git a new silk pocket handkerchief - yo' buy it. Yo' have to pay fifty cents or a dollah fo' a silk handkerchief. An' yo' kin take dat silk handkerchief, if yo' want tuh give him a good present fo' tuh fool [trick] 'im - git him a brand-new silk handkerchief.

(That makes him leave?)

Yes sir. See, ah'm tellin' yo' whut ah know.

Yo' wanta break up dat, jes' git chew a nice little fresh hen aig, yo' see, an' make yore wish an' draw his picture on it an' sign his name on it, an' go dere an' say, "Well, ah expect tuh break yo' up BY DE HE'P OF GOD. In de Name of de Father, de Son an' de Holy Ghost. Yo' shan't stay heah." An' go dere an' go to de sunrise side an' turn yore back to de sun an' face de house, an' throw till it smash up on dere. An' ah'll bet chew - an' make yore wish - in five days dey won't be dere. Break dem up right now.

Yo' take graveyard dirt - jes' lak yo' wanta bring a person to yo'. Listen



at me good, now. Yo' git dat *graveyard dirt* - yo' go dere - gits thirteen pennies an' yo' walk roun' dat grave three times.

(You walk around the grave?)

Three times. Yo' [are] tuh de right side right to de haid, an' yo' walk roun' dere three times an' make yore wishes, an' say, "Kind spirit of de daid ah come heah, dere somepin ah wanted from yo', an' ah'm goin' pay yo' fo' it. BY DE HE'P OF GOD ah want chew tuh do dis work fo' me. BY DE HE'P OF GOD ah wants tuh bring a person dat owes me some money." Jes' lak if anybody owe yo' or yo' wants some money, say, "Ah want me some money, an' ah want luck to git me money." Yo' go dere an' yo' take dat dirt from de grave, jes' grab it - don't have to dig hard - from de head. Yo' take it out till yo' git wrist-deep. Den yo' go down an' yo' git thirteen handful - jes' lak how many stars are on a dollah, dere thirteen stars on a silver dollah. Yo' git chew thirteen handful an' yo' pay a penny to de handful - dat's thirteen cents. Then yo' got de dust. Then yo' throw dat thirteen cents jes' dere. "Ah lettin' [leaving] dat wit chew fo' whut ah take away from yo', yo' see." An' yo' put dem thirteen cent in dere an' yo' cover dat hole up good, an' yo' git up, yo' say, "Now, ah set dese down dere fo' what ah ask yo' tuh do fo' me, makin' mah good luck prosper, In de Name of de Lord." Den yo' say, "Now, ah'm leavin' all mah trouble wit chew. Ah want chew to bring money to me, luck an' prosperity." An' walk off.

Yo' take dat dust wit chew home an' yo' git chew holt of a screen wire, git chew holt of a halfa pound of sulphur an' two box of red peppah, an' two box of fresh table salt dat haven't been used outa. [Three ingredients.] Yo' take dat sulphur an' dat peppah an' dat salt an' put 'em all together an' take about two quarts of dat dirt an' put it into dat screen wire an' sift it through dat screen to jes' lak a powder. Yo' see. Yo' take it an' yo' put it out - lay it where it will dry where de sun at it, or put it in de stove in de bottom place, yo' know, an' let it dry to a powder. Den yo' burn it in de fire an' make yore wish for whut chew want an' it will burn jes' lak a dust would. An' it bring all de luck together fo' yo' whut chew want.

Yo' kin take an' go to a person dat dey jes' now buried - if they buried 'bout a week it will be all right, but it be first buried. Yo' go dere an' yo' take de hatchet an' jes' split a piece off dat headbo'd. Yo' carry it - lak yo' wanta move a person - an' yo' take an' go right to de edge of his yard of de ground soil, yo' go dere late hours at night. Take yore hatchet an' make yore wish fo' him to stay dere [to go and stay on the victim's property], say, but chew gotta pay him fo' it. If yo' bust up anybody, he'll do it, but chew gotta pay him tuh do it, yo' know. Yo' pay 'im de same thirteen cents to move dat person away. Lay dat money dere to de grave an' tell 'im, "Ah'm payin' yo' tuh move dis person out heah by carryin' dis headbo'd fo' me." Well, yo' take dat headbo'd ["a piece off"] an' come to dey house where dey stayin' at, an' drive it right down underneat' de ground, right to de step where dey gotta walk an' step out. Two days - on de third day dey'll pick up an' go. Don't care what kind of business dey got - dey gotta go.

If anybody take dat bone out of a dead person, git it off de left side, an' anything dat chew wanta *turn to de right* - listen good, now - git it off de left side of 'em an' anything dat chew wanta *turn to de right*, listen good, well yo' gotta take it. Yo' gotta git an' *fix* [dress] a little root. It's a little vine in de woods, growin' long as a yard [three feet] - little bit yallah called de love vine. It run along on top of de daid grass - little long, little yallah vine. Yo've seen 'em.

[Love vine is either the dodder or the virgin's-bower. Dodder is any plant of the genus *Cuscuta*, all being leafless parasites with yellow or whitish thread-

like stems. This describes the love vine of the text. Virgin's-bower, however, is any climbing species of *Clematis* or *Viorna*, as *C. virginiana* and related species in U.S.A., and *C. vitalba* in Europe. Perhaps I should add that dodders and love vines, closely related to the morning glory, are also called Strangleweed, Gold Thread, Devil's Hair, Hell-bind, and probably other names.]

Yo' take dat - yo' git chew three of dem little vines. An' yo' know de clover leaf. Yo' git dem clover leaf - dey grow long lak dat. An' you take dem six - take three of each kind around dat daid bone. An' yo' take dat daid bone an' dat together an' put it into a stove an' let it bake brown - jes' let it stay dere an' bake about nine days, let it bake hard an' good. Den yo' take a ole sack or somepin - tough an' good, somepin do [*though*, strong enough so that] it kin be beat to a fine powder. Den po' it all into a jar an' den git chew - call fo' *Fair Heart Cologne*. Yo' gits it in a pint bottle in de Ten Cent Sto'. Yo' kin git chew about three of 'em - costs ten cents[!] a bottle. *Fair Heart Cologne*. Yo' put dem three *short pint* together an' po' 'em all onto dat daid bone. It'll turn anything from de right tuh de left dat chew want tuh. Make yore wish an' put it in yore han' - *turn* anything dat yo' want. It he'p [help] yo' - yo' de one dat want it - he'p yo' mo' specially anybody else.

(Just luck in anything?)

Anything yo' want.

Either a [something] or a buzzard. Everybody looks at a buzzard, "Dis heah buzzard ain't no good." Now, ah'm goin' tell yo' somepin about a buzzard - ah tell yo' two things about a buzzard.

Yo' takes an' cooks him - listen good now. Anybody dat got de consumption, yo' take a buzzard - yo' shot it an' yo' cut his head off, yo' clean him, an' yo' know a buzzard look po' but dey fat on 'em - dey eat a lot of cawn [corn]. Yo' take it an' yo' put him into a pot dat yo' bake - or somepin - good, an' git dat all larded an' jes' give it to a person by de teaspoonful to take fo' de consumption. Dat will kill de consumption. [See BUZZARD, p.422f.]

Den if a hawk worryin' yo' at chure house, yo' kin kill one. If a hawk be worryin' yore chickens, see. Kill one an' cut him in fo' parts an' lay a piece to dat corner of de house, a piece to de othah corner, a piece to dat corner, an' a piece to dat corner, an' no hawk will nevah worry dem chickens.

Well, listen, jes' lak if yo' wanta be a guitar picker - music, yo' take de guitar an' yo' go dere on a Sunday mawnin'. An' carry yore shoe sole - git chure own shoe sole, don't git nobody else one - git chure own shoe sole an' yo' go to dat road an' yo' pick dat guitar for eight Sunday mawnin' straight. Yo' goin' be a musician. An' de last Sunday mawnin' it's a red rooster goin' come dere, dat goin' take dat shoe sole outa yore han', offa yore knees - lak yo' pickin', yo' have it place down dere while yo' pickin'. He goin' pull dat shoe sole out chure han' an' when he pull dat shoe sole out chure han' dat's de man [the rooster becomes the devil]. He take a piece [of the sole] an' gi' it back to yo'. When he give it back to yo' - but he done carry dat shoe sole off. But yo' done sell yore soul to de devil den. Yo' done sell yore soul to de devil, ah'm tellin' yo' dat. Course yo' goin' live anyway, playing de music dat yo' want - everything yo' wanta play.

[For the preceding rite, see DIABOLIC MUSIC, p.108-111. His notation *music* after *guitar picker* is interesting. He wanted me to know he was talking about a musical instrument and not *guitar* = *catarrh* an ailment - these two words being pronounced alike by some children and uneducated persons.]

If yo' wants tuh git de lucky black cat bone, yo' ketch a cat whilst it's livin' - live an' put chew a big pot of watah on de fiah an' let it come tuh a bile. Listen good. Yo' ketch dis black cat an' yo' trow him in dere an' yo' put

de lid on an' put a heavy weight on it. Set it on de fire. Make a big fire an' let him bile. He goin' quarrel an' kick, but he can't git out dere. An' when he done bile till all dat meat left de bone, go tuh runnin' watah an' po' all dem bones an' everything out dat pot in dat runnin' watah. An' if de bone - lak de watah runnin' down. Yo' know de watah in de rivah runs down. All de bone dat run, floats back against de watah where dat runnin' watah go, git dem. Git dem bones. An' yo' git dem bones - now, yo' listen at me good - yo' take dem bones an' yo' go to a man - he's good - but chew gotta go dat man a number of days. Call him *Goodbye Dave*. [Surely he is the devil.] Tell him, "Ah want chew to take care dese bones. Ah want chew tuh dress dem bones. Hol' dese bones fo' me fo' nine nights till ah come back." Put a penny down wit each one of dem bones, an' go on. Well, he's good. [Presumably these bones are left at the place where they were recovered from the water.]

An' de nine mawnin' yo' go back dere an' git 'em, an' when yo' go back dere an' git 'em - yo' left dem penny dere - well, yo' pay him thirteen beside dat. An' yo' kin den take dem bone an' give a man, or either yo' kin go an' nuthin kin do yo' - de law or nuthin. Conker anything in de world. [This is a new version of the rite for BLACK CAT BONE, pp.74-97.]

(You just carry those bones around with you?)

Dat's right. Tote 'em on yo'.

(And it can be any number of bones - all those that went upstream.)

All dem run 'way back up de stream - back.

(No matter how many there were?)

Yeah, git 'em.

But chew gotta git a spring-frog fo' dis. Yo' take dis *spring-frog* - well, yo' see dey jump dataway. Yo' go git a *spring-frog* an' yo' chunk dat same fat-lighter splinter an' yo' stick it cross his back - peg him down. Listen good, now. Peg him down till he dead. Hang him up until he becomes dry an' hard, an' yo' take him an' yo' grind him up fine. Take him an' put to a powder an' take a brand-new pocketknife an' go to any lock an' take an' open, yo' know, de blade of it, an' [having filled the blade with *spring-frog powder*] blow it in de hole of dat lock [demonstrates by blowing] whuff - whuff - whuff. Don't care what lock it is.

(Blow three times into the keyhole.)

Straight open - don't care whut kind it is.

(Opens the lock right away.)

Well, lak ah tell yo' 'bout de shoe - yo' kin git a shoe dat a person wear, one of his ole shoes. Yo' kin take dat person's shoe, if he gone away an' yo' wanta bring him back - jes' take de two. Take an' go out de do' now, out de house, turn one, turn his left foot underneat' de house, de toe part, an' turn de right foot front out, say, "Yo' went out on yore right feet but chew goin' come back on yore left feet."

(You turn the right one under the house?)

No sir, de left one - de toe undah de house. An' yo' turn de right one, turn it out an' yo' tole 'em, say, "Yo' leave out chere right, but chew comin' back in heah wrong." Yo' see, an', "BY DE HE'P OF GOD ah remembered yo' dis day fo' yo' tuh come back heah." It may be five an' it may be seven days, but in dat time dey goin' be dere. But chew gotta git chew nine new needles an' nine new pins, an' put de new pins into de left foot an' put de new needles in yore right foot. Then yo' take a brand-new ten-penny nail an' drive it right in de middle of each one of dem. Yo' know, dey nailed Jesus Christ tuh de cross wit a ten-penny nail. Nail him de same way an' he'll stay dere. An' he comin' - he be dere.

(Now where do you put these shoes - in the ground, or on top of the earth?)

Jes' put 'em, not on top of de earth, but drive dat nail through dere into de ground down - put 'em side by side an' dey come home.

Now yo' kin take a shoe whut a person wear an' if yo' wanta make 'em love an' run de devil out chure house. Take a red onion an' a fat-lighter splinter, brimstone or sulphur, any one [either one], an' bluestone, an' put in de ole shoe together an' turn de bottom of de shoe upside-down. Turn de part chew wear down an' turn de bottom up - put dat on top. An' put chure fat-lighter [on top of the upside-down shoes] an' put dem on. Yo' got 'em. Dat make luck, run de devil from roun' dere, make peace an' love an' all, right dere right at de same time.

Yo' take dis Red Devil Lye - listen good, now - if anybody devilin' roun' yore place. Yo' git chew fo' box [cans] of dis Red Devil Lye - listen to me good, now. Yo' take bluestone, brimstone - yo' take dem bluestone an' brimstone an' beat it up jes' lak a powder. Yo' take de big twenty-penny or forty-penny nail an' yo' drive holes all in dat Red Devil Lye top. Yo' take dat brimstone an' bluestone an' yo' mix 'em up an' put 'em in dem hole in dere, an' yo' take dat can an' yo' put it about dat deep above de groun'. Put one tuh each corner of yore house. Den yo' git chew two mo' - dat makes six - an' put 'em into de front of yore yard. An' anything yo' put roun' dere, dat brimstone an' dat devil lye will kill it. Every time it will rain an' cover dat yard, why dat watah from dere will wash up on de top of dat an' spread ovah dat yard - kill anything dere.

(Anything that is put down for you to walk over.)

Anything.

Jes' lak if yo' wanta do a trick wit a man an' a woman - if yo' wanta tie 'em together. Yo' take de man's socks an' a woman's sock, but chew gotta git dirty one whut he wear - git one of hern an' one of his'n, if dey done lives together. Yo' take it an' yo' ties three knots an' yo' name it atter de woman. Den yo' take de othah 'un an' yo' ties three knots in dat an' yo' name it atter de man, say, "Ah tyin' yo' togethah fo' God says, 'Whosevah ah j'ins han's together, let no one put asunder.'" Well, dis man when yo' know who tryin' tuh break him up, yo' jes' call him by name, "[So-and-So], yo' shall not break dis man up. Ah say, let peace be to 'em an' ask God to j'in our han' together. Let no one put asunder." Dat'll be six - dat's three fo' him an' three fo' her. [Six what?] Dere three persons in de Godhead - God de Father, de Son an' Holy Ghost. Dis God rules all. God is even in de middle of de earth an' he works in a terribly wonderful form. He works, he'p me to he'p yo'. All jes' comin' together BY DE HE'P OF GOD.

Yo' take dem socks an' yo' go to de bed right where dey sleep, an' if de woman gone, yo' put it underneat' de man an' let him sleep on it; an' if de man gone an' de woman dere, put it under de head of her bed an' let her sleep on it. An' remembah de time fo' him tuh be dere. It'll be two or three days, he'll be jes' lak a leaf. Jes' lak I an' yo' heah be settin' down talkin' an' nobody bother - talkin' ovah, sayin' how we have treated one anothah, how we should like an' whut we should do - dis an' dat an' de othah yo' know whut it should be. An' everythin' will be quiet an' easy - jes' de same as me an' yo' settin' down heah talkin'. AN' JES' AS EASY AS YO' TRYIN' TUH FIND DIS INFORMATION!

(You take the man's sock and the woman's stocking. You take either one - it doesn't make any difference?)

Dat's right, an' yo' git 'em even together an' den yo' make a loop right in de middle of 'em. Yo' see, don't yo' count de one dat yo' make de loop in de middle now; yo' tie three knots beside dat lak ah 'fore said. Name dat atter her. Den turn dat roun' an' tie three in de other one, yo' see.

Dis is whut dey kin do. Dey kin take yore shirttail - listen good, now - cut a frontpiece out it whut cover yo'self down in front chere. Den take it - listen

good, now - take dat frontpiece an' make it like a pad, an' draw a string on it fo' 'bout dat long, an' wear it right down 'tween to yore laigs. Women kin do dat yo' know - right down to de skin, right down between heah. Wear it dere fo' nine days. Den after wearin' it fo' dat nine days, she take dat off an' wear it in de bottom of her shoe - in de left bottom of her shoe [bottom of left shoe] - an' she'll hold yo' down de same way.

(She wears it down between her legs for nine days?)

Nine days, den take it out, make a pad, an' she goin' make peace wit yo'.

Take de bow outa dey - outa yore hat. Listen good, now. Yo' take dat bow outa dat hat, an' yo' sew it up in a real little thin pad an' make watah on it fo' three mawnin's de time yo' git up - de night watah. Take dat pad an' dampen dat fo' three mawnin's, an' yo' do ever'thin' she want fo' yo' tuh do, an' yo' can't do nuthin wit her. Bring peace. If yo' haul off an' go, gotta come back dere. If yo' don't give her no money - yo' be spending de money an' don't give her none - yo' goin' give it to her. No way in de world fo' yo' tuh do but give it to her.

She kin set down dere - listen good, now - she kin wait, stay right in de bed wit him till he drop tuh sleep. She kin take her underclothes whut she wear an' throw it right cross his face an' tell him, "Ah want chew tuh sleep right dere till ah come back." An' she kin go out an' stay all night an' he'll stay right dere an' sleep till she come back, an' take dat off an' wake him up. Dat put him right tuh sleep. Yo' kin do it - yo' kin do a woman de same. See, turn yore underclothes off [inside out] whut chew wear an' trow it right cross her face. But chew gotta know - jes' wait dere till she drop tuh sleep, an' do it.

Ah tell yo' zactly how she kin do dat. Now, yo' listen at me good. She takes a dishrag - she can't take it outa her house - she goin' to some nothah person house an' steal a dishrag, an' she have connection wit him three time. Listen good, now. An' she rub him - wip him wit dat dishrag three time. Den she take dat dishrag an' sew it up good an' carry it roun' a pump or a well [and bury it]. An' she wet it - she wet dat ground good when she put it in dere, she'll wet it fo' three mawnin' good. An' eve'y time he go tuh a woman, he'll fall - he'll be so limber jes' so long as hit keep damp. Ah'm tellin' yo' whut ah know, now. Ah don't know whut's it all - jes' most anybody tell yo'. It'll be jes' as limber as - it'll nevah rise. An' it'll stay dataway. [See DISHWATER REMOVES SICKNESS, p.382.]

(Does she leave that dishrag out there by the pump?) [I use *dishrag*, the word I usually hear.]

Bury it in de groun', keep it down - see, long it keep limber see.

(How could I get rid of that? How could I get my *nature* back again?)

Ah kin tell yo' how yo' do dat. Yo' ast me an' yo' payin' fo' it. Listen good, now.

Yo' take yo' a red onion - listen to me good, now - yo' take dem red onions an' yo' bile 'em into a pot till dey become soft jes' lak mush. Yo' po' yo' a pint of vinegar on it after it done bile, an' yo' bile de onion an' de vinegar together. Dat'll make de onion too tough [difficult] to ball up soft to git de juice out. Yo' see, yo' bile de onion till it comes a mush first, den put de vinegar in. Put it into a flour sack an' squeeze it. An' yo' take dat onion an' yo' bathe yo'self an' tell 'em to, "Stan' up fo' me. Dey got de devils on me an' ah want chew tuh wash it away." An' jes' pull 'em - bathe 'em up fo' three mawnin's an' tell 'em go 'way. After yo' git done, leave 'em an' go on. Den yo' take dat juice when yo' done bathin' an' throw it to de sundown, an' say, "Ever' time de sun rise, yo' rise; an' [ever' time the sun goes down, you] go down carryin' de misery." Jes' trow it to de sundown. [See UPWARDS, p.405, and

BATHING DOWNWARD, pp.369-377.]

Tyin' knot to a string or else on a thread. If yo' wanta make love wit anybody - jes' lak if yo' wanta go with dat othah woman many, many years - many years, well, yo' put jes' dat many knot an' call her name an' tie her ever' time yo' say dat. An' den take dat thread an' tie it roun' yore waist - tie it in a loop knot - dat thread now - tie hit aroun' yore waist - or [tie] a cloth, any [either] one yo' wanta - but let it be brand-new an' wear it roun' yore waist. When yo' go tuh bed yo' strip off yore clothes an' take dat off, yo' see. Git outa bed, put dat right back on, say, "Well, ole girl, ah'm puttin' yo' right back heah. Yore years is not out yet." An' wear it till de number of dem years is up. Well, when de number of dem years is up, yo' do de same. Why yo'll have to turn de same trick back agin an' make her love yo'. An' long as yo' wear dat dere, she goin' stick right by yo'.

[Thinking that he had completed this rite, I must have asked a question while machine stopped.]

An' yo' didn't wait till ah git through tellin' yo' 'bout dis othah trick - about dis heah dishrag.

Jes' lak if yo' got a *roun'about wife*, why yo' kin do her dataway - man or woman. She can't go with anybody, but all de time she ready fo' yo'.

Dat de end of dat one.

(Then a man can do the same thing to a woman?)

Dat's it.

All right. Yo' kin take a dog, kill him, cut him open an' git his livah out. Fry it an' give it to her tuh eat. When she eat dat livah, dey'll stick together jes' dat way.

(What do you do to get them apart?)

Go to a *boy dog* - listen good, now - go to a *boy dog* an' right roun' his private, jes' cut chew some hair off wit de scissors, cut it right offa dat. Take dat hair an' swinge [singe] it - put it on a papah an' swinge it till it come to a natch'l dust, put it in a little bit of watah, an' gi' to dat woman tuh drink.

(They'll come apart.)

Yo' see dis heah whut dey got on de back [of a mirror] - hit's de one put de lights in dere fo' yo' tuh see troo de face.

[The quicksilver on back of a mirror is "de one" - the substance - to "put de lights in dere," so that you can see your face through the glass.]

(The backing on the looking glass.)

Yes.

Yo' take yo' - listen good now. Yo' take yo' three silver - *hard dollahs*, an' take yore knife an' make three straight marks right down dat glass, an' pull dat papah [backing of the mirror] down wit it, wit dem three straight marks. Put it [paper and quicksilver scrapings] into dem three silver dollah an' don't let - wear dat in yore pocket an' don't nevah spend dat, an' yo' got all de luck dat chew want offa dat glass. An' if anybody kin beat chew seein' [because your mirror has three scratches], let 'em beat chew seein'.

(You run this knife down the back of it three times, and get that stuff off the back of the looking glass.)

Takes hit - put chew somepin down, an' take yore knife, yo' see, jes' lak dat [demonstrates] - see, yo' does dat one time. See, yo' go to anothah place heah. [You go to another place] - dat's three.

(Now, how would you combine that with those silver half dollahs?) [Where did I find the "half?"]

Yo' ain't gotta put it with no silver half dollahs - put 'em wit three whole silver dollah, jes' put it right in dere wit it.

(Then what do you do with those? Put them in something else?)

Jes' put it right into dat little sack an' wear it in yore pocket.

[Informant's mirror has a thin cardboard or heavy paper backing. With his knife he cuts "three straight marks right down dat glass" - that is, cuts down through the paper so that fragments of paper and underlying quicksilver are removed. He puts these scrapings and three silver dollars in a cloth bag, which he sews up - making a *hand*.]

An' den if yo' broke a lookin' glass, dat's supposed tuh give yo' seven years trouble, ain't it. All right. Yo' go to de store an' git chew six mo' little glass an' yo' broke 'em, too. An' dat'll broke up de seven yeahs trouble.

Ah tell yo' how dey do dat. Yo' bo' a hole in a dogwood tree, an' git some of dat, what 'em [they] - an' see, where dey go down [squat] an' make dey pile. Yo' put it into dat tree - but into a green dogwood tree, now. Trim yo' off a good peg an' yo' peg it in dat tree. Yo' go dere fo' nine mawnin's an' yo' hit a lick eve'y mawnin', dat peg. An' if yo' don't wanta do dat, yo'd put it into a jar an' screw de top on it jes' as tight as yo' kin, see. An' turn de jar bottomsides upwards - upside down - bury it down underneath' de groun' an' let de groun' cover it up. An' den speak, "Ah done lock yore bowels, BY DE HE'P OF GOD, till yo' come to be a man, den ah will loose yo'. Ah'll loose yo' BY DE HE'P OF GOD, but ah wanta let chew know ah kin move yo' - anybody."

Yo' kin take a person - now listen good, now. Yo' go to de graveyard - yo' got tuh be dere at zactly one minute till twelve a'clock, or zactly one minute to six. Yo' takin' nine grains of peppah seed, yo' have yo' nine new pin an' nine new nails, an' yo' call him an' he'll answer yo'. Yo' have all dem in dere den, an' jes' as he say, "Heh," then yo' stop it tight an' screw it tight, jes' dat minute. Yo' got him. An' when yo' got him, jes' whut yo' want him tuh do, den yo' tell him so. Jes' lak whut chew want - yo' want him workin' fo' yo', yo' know - den yo' tell him jes' zactly whut chew want him to do after yo' done ketch him. Say, "Now, ah got chew. Now, ah want chew do so-an'-so." All yo' gotta do, unscrew de stopper - jes' a little bit of de stopper an' talk to 'em. Yo' tell him everything yo' wanta tell him, den yo' stick him in de bottle an' go on. Let him stay right dere. Say, "Now, ah got chew. Now, if yo' come about de man whut ah want, now ah'll loose yo', but if yo' don't, ah'll nevah loose yo'." He comin' - 'fore dat day he come to yore house.

(You are catching that spirit at that grave?)

Exactly. Any person yo' even kin ketch dataway, but yo' can't ketch 'em jes' any time yo' go dere. Yo' ketch de spirit of de grave yo' know - call dem. Call his mothah of who's livin'. Go dere, call him an' he answer yo', but chew have all dem things fix down dere - down in dat jar an' have de stopper right dis far [demonstrates] - lak dat, an' de time he say, "Eh," den jes' put 'em together. Yo' done got him.

Jes' lak if yo' gwine to a person's house. Now listen good, now - YO' TRYIN' TUH LEARN TRICKS AN' TRYIN' TUH DO TRICKS. Dey go dere an' take a little box - listen good now - an' cut it in de shape of a coffin. Go to yore house in secret when yo' sleep - go dere an' stick it down underneath' chure house an' bury it dere. Den go back an' take an' say dat somebody got somepin buried heah, yo' see. "An' ah will charge yo' so much an' so much tuh take it up." Yo' see dat? Yo' go dere an' tell 'em all right. Well, yo' go dere an' tell 'em whut it wus. Yo' go dere an' take it up an' tell 'em whut he done to yo'. An' it ain't nuthin but a nigger layin' in a box - whut he done put dere. He put it down dere - den he go back an' pick it up.

[This is one of the few times a doctor admits that tricks are used.]

(Making money.)

Dat's right.

He take now an' make dat little doll baby jes' take an' make a little *doll baby*. Listen good now. Yo' makes it in de shape jes' lak a person - make a little arm an' a little finger - an' yo' tell 'em on dat, "Ah'm namin' yo'." Name yo' some woman or name some man. If yo' workin' against a man, yo' kin make it jes' lak a man; or if yo' workin' against a woman, yo' kin make it against ["jes' lak"] a woman. Yo' make dat little doll baby an' yo' go to a person where dey have a whole lotta ups an' down an' are unlucky in dat house an' yo' name it. Dey will nevah leave dat person be, can't have no peace - she'll have headache, she'll have stomach trouble. Or de man, he can't make watah, he can't pass, he can't do dis an' he can't do de othah - anything dat yo' name for it to do, headache or anything. Put it into his pillah an' he sleep on it - [with] three new needles an' five pins, yo' see - an' put it right in his pillah or right undah de spring, de bed spring underneat' de mattress where he lay his back down. "He shall have misery work from his back to his head - all up an' down all de time." An' he'll nevah know dat is dere. Yo'll know where 'tis. He'll nevah know dat chew put it dere. Yo' go up dere an' tell him, "Well, ah know whut chew want." Yo' go dere an' tell him. Well, den yo' go dere an' po' somepin in yore han' an' tell him, "Well, now, yo' go to dat mattress an' turn dat mattress an' look in dat pillah." Den he'll go dere an' find it hisself. Well, he'll know it's [a *doll baby*]. [And you] go dere an' take it [few persons would touch a *doll baby*], take it an' cut it open. Den yo'll find de pins.

Tell yo' 'out dat. Yo' go - DOES YO' KNOW DE TWELVE 'POSTLE NAME IN DE BIBLE? Yo' know de Twelve 'Postle name? Well, all right. Yo' go an' git yo' six - now listen good, now - yo' go to a sage bush an' yo' git chew twelve sage leaves. Dere Twelve 'Postle, an' yo' write all dem 'postle name. De first six yo' write, yo' take a little piece of papah about dat long an' yo' write de first one - till yo' write de six. Yo' *stack* 'em - write each one on a little piece of papah [and *stack* these 6 pieces of paper] on top one anothah. Take 'em an' yo' put 'em - yo' hold dem together - den yo' take a little piece of cloth about wide as yore finger an' about dat long [demonstrates] - about twice dat long, an' lap dat back ovah de sole. Put dat in yore right-footed shoe first. Den go back an' write de rest - six. Put dem de same way - *stack* 'em up an' put dem in de left-footed shoe - in yore left foot, ah say. An' den yo' say, "Ah split - BY DE HE'P OF GOD, ah want fo' yo' tuh choose twelve disciples." Yo' know, always must choose twelve jurors. "An' God in heaven help choose twelve disciples." Well, one dem twelve disciples do mo' fo' yo' den all dem twelve jurors, 'cause dey's in heaven an' dey can't lie - dese on earth an' dey kin lie. An' dey will work fo' yo', if yo' put dem disciples in yore shoes an' tell 'em whut chew want done. Dey nevah turn yo' down.

Ah tell yo' now, yo' do dis. Jes' befo' dat co't comin' off - about twelve days befo' dat co't comin' off, yo' go to de graveyard. Listen good, now. Yo' go to de green tree, any green tree in dere - if dey ain't no oak or no pine or nuthin in dere but de flowers on de grave. Yo' go dere an' yo' git a piece of dat green bush, break three [six] piece. [These six pieces will be used in two groups of three.] Yo' go to dat co'thouse steps an' yo' put a piece right in de center dere [demonstrates] - dat's de corner right dere, right in de center of de steps; an' yo' put a piece - one on dat side an' one on dat side. [Three pieces of graveyard greenery - first in center, second at right side, and third at left side of steps.] Den yo' go to de back do'step an' do de same thing - out of dat graveyard now - an' tell 'em, "All yo' dead spirit, hear me po' one man, need yo'all tuh he'p me. Ah gittin' somepin from eve'yone of yo', takin' somepin outa all yore happy home, where yo'all live, an' ah want chew tuh bring me outa mah



trouble, by DE HE'P OF DE LORD."

[This unknown teacher of mine is a tactful person. What he takes from the graveyard, all of them own - he shows no favoritism. Although they are separate, yet they are one - and happy.]

An' yo' git chew dem six piece - cut it offa de bark on de tree, if dere any in dere, an' take it an' go to dat step an' yo' put it dere.

Den after yo' gittin' dat an' puttin' dat dere, say, "Ah want chew tuh turn dis judge min' towards me. Ah want chew tuh he'p me. Ah want chew to gain dis lawsuit fo' me BY DE HE'P OF GOD. Have dis judge, have all de police - have all de officers he'p me through all mah trouble an' take care fo' me."

An' ah bet chew yo' will become - jes' as sure as God is in de heaven - ah ain't tellin' yo' whut ah heard, ah'm tellin' yo' whut ah kin do.

Jes' lak yo' say, *Dis is mah story an' dis is mah song.*

Well, ah tell yo' whut chew kin do wit dat - listen at me good, now. Yo' know dese ole groun' puppy when it's wet - dig out de woods. Yo' go dere an' dig yo' 'bout a halfa pint of dem - listen good now - put 'em into a short pint of liquor an' let 'em stay dere fo' twelve days until dey die in de liquor. Den cut 'em up. Let it be strong good liquor. Cut 'em up an' put it back into a sack an' strain dat liquor. Put dat liquor back in de bottle an' let him drink it. An' he'll nevah want no mo' liquor.

What de moon do wit it? Well, yo' see dere's fo' quarters of de moon, an' de moon do dat same work - de moon works by signs. [You] work dat work by signs. Jes' lak if yo' got up in de mawnin', say, "Well, dere's some trick ah gotta turn fo' a person an' ah wanta wait till dis moon git right." Well, yo' oughta know 'zactly whut trick dat yo' gotta work by de signs. All right.

All right. Jes' lak now, if yo' gwine tuh tend to some [person in trouble], yo' go dere on de day of de young moon. If a person [in] trouble - if yo' wanted tuh go, [you] want tuh [must] do it on dis moon. An' dis moon goin' [growing] - it a goin' moon an' he turn roun'. [Just as the moon will change, so will your patient's troubles change - disappear.] An' if yo' wanta change a person min', go dere on de day it wanes - go to de graveyard on de day it wanes - go to dat dead spirit an' talk to 'em, tell 'im, "Ah'm heah on de right time of dis moon. Dere some work ah want chew tuh do fo' me BY DE HE'P OF GOD. Ah want chew tuh change dis person min' away from me. Ah want chew to run him as fur to de east, as it is tuh de west, BY DE HE'P OF GOD - at once. DON'T LET HIM STUMBLE. LET HIM BE ON HIS WAY."

Jes' lak dat.

Take yo' a gunshell an' ring it - jes' take a knife an' ring de shell roun' an' roun'.

(Around the lead?)

[Is he removing lead bullet from shell or lead shot from shotgun shell?]

Yeah - ring de hull one round, an' den yo' take an' git his track an' git chew nine grains of red peppah seed an' put it into dat [shell], an' jes' as de sun hide itself in de treetop, say, "Ah 'spect tuh send yo' 'way, ah 'spect to make yo' hush up yo' mouf." Yo' see, if anybody like tuh pick at chew - like to 'tend to yore business, git into yore business an' worry yo'. "Ah 'spect to make yo' 'tend to yore own business, BY DE HE'P OF GOD. Yo' shall not be aworryin' me. Ah 'spect tuh run yo' as fur tuh de east as it is tuh de west. Man, yo' can't stay heah." Bam! [He shoots the gun.] "Git away from heah, damn yo'." Throw dat gun down an' go on.

(Shoot the gun off and he's gone.)

An' if yo' worryin' him, he'll do de same as dat.

If a person steal anything from me, yo' git chew some biscuit, some fat

[lighter pine] splinter an' lard. If yo' ain't got no lard, take buttah. Jes' split dat biscuit open an' put de buttah between jes' lak yo' buttah it tuh eat - dat biscuit an' de lard [or butter] one at de time, an' some red onion. Make dat on top of it, an' make yore wishes, "Who should carry mah package from way from heah, BY DE HE'P OF GOD, let 'em bring it back." Call dem person [like that], put table salt on it, an' make yore wish an' burn it. An' ah'll bet chew, by George, it won't be three days - yo' ain't goin' see 'em when dey bring it, but dey goin' bring it an' put it right where yo' kin git it.

(What do you do with that *fat splinter* now?)

Ketch up de fire wit de splinter an' let it flame - burn dat bread wit it.

(Hold the bread in your hand or the bread with the stick?)

[I want to know what he does with the large sliver of *fat lighter pine*.]

Put it in de ashes an' put it right in de chimley hearth, an' make de fire burn on top of it. See, put de biscuit right up on top of de coals an' make de fire burn on top of it [by laying the splinter over the biscuit and coals]. Den yo' po' dat salt on top of it.

Go to de sto' an' buy a new tin plate. Listen good now. Jes' lak if a person tryin' tuh kill yo' an' yo' wanta kill him an' turn de same on him. Yo' take dat new tin plate an' git chew a brand-new money made dat same time - yeah. Let it be a brand-new dime. Take dat dime an' dat new tin plate an' go to de graveyard an' tell de daid, "Ah want chew tuh take dis person from me. Ah've got a new plate an' ah've got a new dime." An' yo' take an' dig a place, lay dat tin plate right middleways of that grave an' ring it roun' - dig dat place out good an' set dat tin plate down an' turn de bottom upside-down an' - put dat dime down in dere an' turn dat plate down on it, an' tell 'em, "Ah want chew to carry dis down." An' dat plate, as it'll [become] rusty, he'll start tuh pine away - till he pine away, leave heah. Time hit git rusted, all disappear - he's gone.

Now listen - ah tell yo' 'bout a file. But chew gotta take a col' [cold] chisel fo' dat - jes' scrape, jes' chop it an' scrape it. Yo' kin take a file, a brand-new file what nevah been used fo' nuthin yet. Chip dat dust off de file like quicksilver. Take it an' put it into bread, cook it fo' a person. Well, if yo' wanta make him sick - if yo' don't wanta kill 'em - tell 'em, "Ah spect tuh file yore body - jes' lak dis file file offa dis thing, ah wanta file yore body de same way - ground up yore insides - cut up yore insides - file yore body fo' whut chew tryin' to do me." An' jes' put it in dat bread an' let 'em eat it or in hominy or rice - let 'em eat it.

(That will do the *trick* all right.)

Dat will do it.

Yeah, ah kin tell yo' 'bout dat. Yo' kin take lodestone an' do dis. Yo' kin take lodestone an' put aromatic sand wit it. Co'se, if de aromatic sand wit it, it'll charge [the lodestone] all de time; but yo' gotta put dat aromatic sand, keep dat aromatic sand wit it. An' git chew jes' a little Hearts Cologne an' go right on - go right on wit it, jes' wet it - make yore wishes whut chew want an' put it wit yore money. An' eve'y time yo' spend yore money, it all will come back again - part of it at de time. Yo' walk off wit dat an' nevah pay fo' whut chew git, cause it goin' turn dere min' back from yo'. But chew'll git mo' money den yo' evah spend. Eve'y time dey make de change, eve'y time it will be in yore favor. It'll shure do it - ah'm tellin' yo' whut it'll do.

Wit dese matches - dey kin take matches - jes' de nice little match an' put it into watah until it git thoroughly melt good - listen good now - till it git thoroughly melt. Jes' put jes' 'bout enough so dat dat person kin eat it, offa dem matches, but chew gotta take nine of 'em an' scrape de haid off an' let it git melted in de watah, an' jes' put it in de bread an' let 'em eat - an' dey

won't be heah long.

Well, now, yo' take a wagon from a woman - listen to me good, now - but when yo' go tuh use it, yo' gotta take de wheel off. Take dat front wheel off if yo' wanta turn a woman roun'. If yo' wanta turn her right, turn it disaway - see [demonstrates], turn it disaway. But yo' gotta git chew a dogwood stick an' use it - an' make two an' two [put several sticks together?], you see. Den nail it [these pieces] or somepin, or have it [one stick] big enough. Let it be a big piece of wood, jes' a cut off de [corners and protruding places] an' have it lak a peg-bo'd [pegboard = a board with holes for pegs, but he means a cylindrical board, a wooden spindle, that can be used as a peg] and run it [dogwood stick = axle] in dere [through the hub] - put it in dere wit dat wheel an' den turn it.

If she gone away from dere, turn dat wheel - turn it right now, if yo' wanta turn her back. [Correction.] If yo' wanta run her off, turn it right an' let her go' an' if yo' wanta bring her back, jes' turn it back to de center - jes' turn dat wheel back. Jes' [demonstrates] turn it right dere an' ketch it right chere, jes' stand right where it is. If yo' turn it so - wanta turn her back - turn it jes' dataway, an' call her by her name three time an' turn. Turn it jes' about five minute an' stop. Do it dataway fo' five days, an' in de sixth day she'll be dere. She'll wanta tuh come. If she don't be in dere five days, she'll be dere den [in seven?].

An' yo' kin do a man de same way, but it will be a week [seven days] before he'll be back. Yo' does it a week.

[I must have been unsatisfied with his wheel turning, because I certainly asked him a question while machine was stopped.]

(To send her away? Here's the wagon wheel right in front of me. To send her away [demonstrates], I turn the wagon wheel to my right [clockwise]; but to bring her back, I turn it to my left [counterclockwise]. I am facing the way that she went.)

Dat's right.

Well, jes' lak yo' wanta put a spell on anybody, yo' kin take dat lightnin'-strike tree - go to de tree whut de lightnin' strike an' git chew dat splinter offa dere, gits it jes' about de length of a person, put it right in front of his do'way where he gotta travel. Ah don't care whut he doin' or whut he wants tuh do, yo' goes to dat tree an' say, "God Almighty, yo' is a just God. By yore power yo' strike dis tree, an' ah want yore power from dis day - from de strength of yo' tuh strike dis man, from dis same splinter ah put heah." Put a piece right in de center of de road an' put a piece right on each side [three pieces] jes' about de length of a man, an' tell him exactly whut chew wants tuh do. In less den five days it'll strike him de same way, strike him de same way, an' he - de lightnin' ain't goin' strike him, but de power from dat splinter will strike him, whut do strike him.

Git dat dust while dat wind turnin' roun' dataway.

(That whirlwind?)

Yes, git it while it in dere doin' dat an' take dat - listen good now - an' put it into a pocket han'scuff an' yo' walkin' by a person. If dey doin' anything an' yo' don't want 'em see too much, yo' walk by lak dis - jes' lak yo' say, "Good mawnin'," an' do dataway [demonstrates] an' wipe yore face - jes' dātaway yo' know an' shet yore eyes an' shake dat han'scuff down. An' yo' goin' make dem go in a whirlwind jes' lak dat whirlwind go round an' round - make dem go foolish jes' dataway.

(Get them all worked up and they won't see you with that?)

Dat's right.

It's two things yo' kin tell about dem. Ah'm goin' tell yo' 'bout both of

'em. If yo' fightin' a lawsuit in co't an' yo' can't git tuh do one thing, yo' kin do dat. Jes' pass dat line by de way dat de person whut's prosecutin' yo' by de jailhouse. Ketch dat chicken an' let him be livin' now. Let him be a red one or a jet black 'un. An' jes' ketch dat feathah an' say, "Ah spect tuh scatter dis lawsuit BY DE HE'P OF GOD as ah scatter dese feathah." He might holler but yo' jes' jerk dem feathahs an' throw 'em away. Jes' scatter 'em from de east to de west, den yo'll scatter dat lawsuit de same way.

(Now, going back to that chicken, when you scatter those feathers. What do you do with that?)

Jes' walk on, an' say, right [by de jailhouse] an' say, "Ah spect tuh scatter dis lawsuit BY DE HE'P OF GOD lak ah scatter dese feathahs BY DE HE'P OF GOD." An' nobody kin *cross* me no way de' want. Dat chicken will be livin'. Yo' jes' scatter 'em. Den when yo' done scatter 'em, den yo' go back an' kill de chicken. Don't let dat chicken live. Den yo' done killed de lawsuit.

An' if yo' got a person plagued wit havin' spasms, take dat black chicken feathah an' burn it, start it tuh smokin' an' when dat burnin', put it in a saucer an' while he havin' dem spasm, jes' hol' yore nose right down ovah dat smoke an' dat'll take dat spell off him. Soon as dat smoke go troo de nostril, straight 'way dat spell gone.

Take dis milk from a black cow - gotta be a jet black cow. An' if yo' wanta - now yo' listen at me good, now - if yo' wanta make peace with anybody, ah don't care who it is. If yo' kin git anybody tuh git a drop of dat milk into a bucket of watah - don't care whut kinda p'int yo' wanta carry - anybody, if yo' kin git anybody dat work roun' dere tuh drop a drop of dat milk in dat watah where dey kin git it, dat's de end of it.

(They will always be friendly with you and peaceful.)

Zactly. Always be de best of fren's. Don't care how yo' be down wit 'em, yo' be up dere.

Yo' do wit a mockin'bird disaway. Now, yo' listen at me good now, if yo' goin' into a lawsuit. Yo' git somebody tuh kill yo' a mockin'bird - don't chew kill 'im yo'self, git somebody tuh kill 'im. [To kill a mockingbird is bad luck.] An' if anybody, any person prosecutin' yo', an' if yo' kin git somebody kill dat mockin'bird, gi' it tuh him. Clean it, chew know, an' pick it. Don't let him know whut kinda bird it is an' he'll eat it. Soon as he eat it - tell 'em, "Ah want chew eat dat bird. Jes' go an' pick it - pick it clean." Let him eat it. See, he goin' tuh dat lawsuit, he'd lie all ovah hissself - he couldn't tell nuthin straight tuh save his life. He'll turn dat lawsuit - he ain't goin' tell nuthin straight. Don't care how he tell it, when he prosecute chew, he'll tell it fifty diff'rent way. He couldn't tell it dataway [the true way].

[The person eating the mockingbird becomes like the bird - a great talker, who imitates and mocks so much, that he doesn't know the truth. It is a poor rule in magic that does not work both ways - eating mockingbird egg makes a person talk plain - see 1388, p.460.]

Take de dirt dauber nes'. Jes' lak if a person sick or got a spell on 'em, why yo' kin take dat dirt dauber an' mash it up - that dirt dauber nest - an' put it into a jar of watah. Let it be clear yo' know. Jes' put it in dere an' jes' let 'em drink off it. Dat'll cure 'em good.

Yo' kin take a snail - jes' lak a person goin' wit a woman an' gi'in' yo' trouble, anybody - take it an' parch it up, brown good till he come hard. Come hard, den mash him up fine as a powdah. Take it an' make a dust out it an' when yo' have yore connection wit dat woman, yo' take it an' rub her all ovah an' yo' stay 'way from her - let dat man go onto her. Well, dat swole him up bigger'n yore haid an' it take a man to cut 'em in two [apart].

(That swells him up. Well, what's going to happen then...?)

Swell him up. He can't go back dere no mo'. It'll last him fo' - oh, it'll last him. He'll nevah worry yo' wit her no mo' - no mo'.

[Informant either misunderstood my preceding question or did not know the answer. I had expected the usual reply and rather common belief, that the woman must be killed to free the man - a myth like *lex primae noctis*. The problem of *p.c.* in medicine and folklore I leave to experts.]

Well, yo' kin take dat red ants, jes' lak dat ants run - yo' know, ants keep busy all de time. Yo' kin take dat ants nest an' mix it wit graveyard dust. Take dat an' mix it wit graveyard dust an' scatter it cross dere path, right where anybody gotta walk ovah an' yo' wanta move 'em, an' tell dem ants, "Ah want chew tuh move dis person." Yo' keep dem busy - take it an' mix it wit dat graveyard dirt, an' don't put nuthin in it but dat an' jes' scatter it cross dere; an' if dey evah cross dat, dey goin'.

Yo' kin take a bat fo' a gamblin' han'. But yo' gotta kill him an' cut his heart outa him. Take his heart an' git chew a piece of red silk ribbon an' take dat heart out of de bat an' sew it up into dat ribbon an' wear it roun' yore left arm right where it will be [demonstrates].

(Up there on the shoulder?)

Yeah, an' wet it wit *Hearts Cologne* an' nobody couldn't ketch yo' - nobody couldn't ketch yo'.

(In a gambling game?)

In a gamblin' game or anything. If yo' shootin', go on a-shootin' tuh win a game - shootin' crap or anything yo' in, anything yo' turn yo' han' to.

(You'll be lucky - you'll win.)

If yo' want any woman, nobody can't git chure luck.

Well, yo' kin have somepin tuh do wit a person an' git some of dat from outa him.

(Some of that private hair?)

Yeah, an' take it, wear it down right befo' yo' - jes' keep it round, jes' wear it roun' yore waist. Make a string fo' it tuh hang way down dere. An' wear dat down dere fo' 'bout nine days an' do jes' lak yo' do wit de othah hair whut ah been tellin' yo' 'bout. Take it off an' wear it in yore shoe, an' jes' keep it in dere. Every time yo' change yore shoe, change dat. Yo' kin put it inside of yore stockin' - yore socks. Wear it in yore socks an' den put chure shoe on. Got 'em to yo'.

Git de blood from an animal - yo' talkin' 'bout a cow or a horse or a dog. Well, ah'll tell yo'. Jes' lak if yo' cookin' - listen good now - jes' lak if yo' wants tuh make love or peace wit anybody. If yo' kill a hog an' he run, jes' right 'fore he die, yo' ketch some of dat blood [or] of dat cow [or] any one [any animal] lak dat - yo' know [the animal depends upon] jes' whut yo' want it tuh do. But chew gotta tell it jes' whut yo' want it do when yo' ketchin' it, say, "Ah wanta make love wit dis woman, ah want chew tuh *pizen* dis woman's systems, ah want chew to do sech-an'sech a thing" - while hit runnin' 'fore he die. When he die, he'll die wit de - wit dat. Take dat - jes' lak de tomatoes, de tomatoes red. An' take dat an' drop it right in dat tomatoes, an' put dat 'matoes on dat table in de hall when dey eat it. Dey all of 'em come lovin' tuh yo' - or anyway yo' kin have de whole house stayin' jes' lak yo' want it tuh stay.

Yo' take dat rattlesnake an' yo' make him mad an' yo' chop his head off. All dat *pizen* will be in his haid right dere. Yo' take dat haid an' yo' hang it up an' let it git dry - take it an' beat it up lak a powder. An' if yo' wanta blind anybody, yo' put dat in yore pocket han'kercheff an' yo' pass anybody an' de wind blowin'. Shake it de place [direction] de wind blowin'. Lak de wind blowin'

dataway, yo' try tuh meet 'em comin' to yo' an' yo' do de han'kercheff jes' lak dat [demonstrates], lak yo' mindin' flies - shake it. Dat'll go in dey eye and dat'll blind 'em.

Den yo' kin take an' put it in whiskey an' make yore wish, an' yo' kin put young one in 'em. Jes' put it in dere. Yo' can't put it in nuthin but whiskey now. Dat whiskey will make 'em grow to a live snake in 'em.

(Well, after you get those live snakes in them, is there any way of taking those out?)

Yes, sir. All right.

Yo' git chew rattlesnake master - listen good now. Take rattlesnake master - now yo' listen heah good, ah tell yo' jes' lak ah do. An' git chew some *Blue Mask Paint* [= mascara = mask, in Spanish] in de drug sto'. An' yo' take dis rattlesnake master, yo' take yo' sulphur an' yo' take a new dime, a silver dime, jes' one - dime dey make befo' de war [World War I]. File dat dime up wit a file an' yo' put dat in a bottle wit dat rattlesnake master, together. Den yo' take yo' some sut [soot] from de back of a chimley an' about a tablespoonful of soda whut chew put in bread. Listen good now. An' about dat much of salt, an' about dat much of physic salt - put dem together. Den yo' git chew a piece of brimstone an' yo' mash it fine up into a powder. Yo' put dat in dere. An' yo' jes' gi' dis - yo' stand at de side of 'em an' jes' let 'em drink it. Fust thing yo' know dat snake comin' - dat snake will come up out dere t'roat. But don't chew let dat snake git away. If he git away den yo' shore daid. Yo' must kill dat snake - jes' kill him. Or 'less yo' have a jar - put in dere an' put de top on him, an' let him stay dere - put alcohol on him an' let de alcohol kill him.

(If the snake got away and you didn't kill him. What would happen?)

Ah said dat person yo' take him from, yo' can't cure him. Yo' kin take an' cure him, but he's dead if yo' let him git away. But if yo' kill him.

(The person will get well.)

Damn well.

Jes' lak if yo' goin' turn a trick fo' a white person. Now, yo' take dat yellah broomstraw root - yo' look at it, yo' kin tell it is yellah. [Does he mean, in U.S.A., yellow broom = wild indigo, *Baptisia Tinctoria*?] Yo' git dat yellah broomstraw an' yo' name it after dat person, say, "Now, ah workin' fo' dis white man an' ah 'spect tuh gain dis case fo' dis white man." Have dis heah root - because we all sticks togethah like de links of a chain. Dese fellah - yo' find de white man, dey'll pull togethah jes' lak de links of a chain. Very seldom yo' see dem pull apart, ain't it? Ain't dat right? Yo' see dem pull togethah. Well, a nigger, he'll break dat chain or git ovah it - he'll try tuh break out from de gang, ain't it? Yo' know dat's right.

Well, yo' go 'head, yo' say, "Well, ah wants yo' strong," an' git yo' three pieces - put three of dem straw in dere, an' yo' go right 'hin' [behind] dat co'thous or where yo' want dat pusson tuh git away from dere.

[Without finishing this *trick*, he starts another broomstraw rite.]

Or if yo' wanta run a person 'way from dere, go dere to dat person's house, take dat - dem three piece from dat broomstraw an' git chew some dis ole Star Back Devil Lye. Take some outen dat ole Star Back Devil Lye an' take - listen good now - git three piece of natch'l fire coal [ordinary coal] out de chimley [fireplace], or charcoal, any [either] one, an' put dem togethah an' go dere, an' when yo' put it down make yo' three "X" right in de fo'ks of de road where he gotta come out. An' if yo' can't git up to dey house, put it right in de middle of de road an' make dem two "X" or dem three "X" - right in de middle of de road [fork of road] an' one in each pathway [road forking off the fork]. If he cross any one, den yo' got him. Git anyone offen any trouble - turn any *trick* fo' him.

Dese ole black spider, yo' know - dese ole black spider, yo' know dey lays a aig. Yo' ain't gotta wait till dey lays a aig. Yo' jes' take it an' go where dey's a well [he was going to drop spider into the well but changes his mind] - an' take it an' if yo' kin git close to anybody to drop it in dey pocket - like yo' playin' an' drop it down in dey pocket an' let 'em wear it - turn 'em any ways yo' want to.

If yo' see a cross - whut dey make fo' Jesus Christ tuh [die] wit. Well, yo' have any idea how dey make dat cross? Yo' see how de cross made?

(What kind of a cross?)

Yo' know whut dey make whut Jesus *wagged* [waddled or staggered] wit - yo' know de cross whut Jesus *wagged* wit - when dey nail him tuh de cross jes' dat way, an' dey stretch his han' wide an' nail him tuh de cross. Well, now, yo' kin go to a person an' take yo' two bo'ds, cross 'em jes' lak dat, an' lay dat piece - jes' lak dey nail Jesus Christ - nail him tuh de cross, nail him wit ten-penny nails. Dey don't be no wire nails now, dey be's fo' corner [square] nail but dey be' wire nails. See [demonstrates] yo' take dem two piece an' nail dat right togethah. Yo' don't put none cross heah now, an' nail one cross de center an' one cross dataway. Dat ain't but three. Stretch dere han' wide an' nail dat han' down an' nail dat 'un down, an' nail dat cross it so. Say, "Now ah 'spect fo' yo' tuh *wag* wit dis cross, wit de cross yo' bear fo' me, ah make yo' *wag* wit de same cross whut Jesus Christ *wagged* wit, but yo' ain't de manhood tuh 'come it lak Jesus Christ. Don't chew axe him tuh he'p yo' overcome it. Ah'm goin' put chew tuh trouble 'cause yo' put me tuh trouble."

(Those two boards, you make an' "X" like that [I demonstrate]. You don't put anything on it - just those two plain boards?)

Yo' don't puts dis heah [demonstrates] - yo' jes' cross it jes' lak dat. See, dis is de headbo'd right chere, yo' see. Well, yo' jes' take dat headbo'd an' when yo' cross it, yo' cross it heah. Yo' take dat ole piece of bo'd togethah an' stretch 'cross dere jes' nuff fo' yo' haid to come dere fo' to laid it down - nuff fo' yo' haid tuh go up, yo' see. Yo' know whut ah'm talkin' 'bout. [At the time I did - while he was demonstrating.]

(You don't put anything on those boards - you are just talking to it?)

Jes' talkin' to it. An' den in de middle cross heah [demonstrates], yo' nail dis heah first - nail de foot cross lak dat. Den have de han's stretched wide an' nail one nail through his hands an' nail one through dat one - don't put none through dis heah heart. Drop it right dere.

(You are using four nails then?)

No sir, three nails. Yo' see, put one tuh de foot [two feet are crossed and nailed together with one nail] an' one in each hand - dat's three. Don't put none cross heah or none heah. Say, "Jesus [In the Name of Jesus], ah nail yo' tuh de cross lak dey nailed Jesus tuh de cross." Dere nuthin dat yo' cannot do [you, the operator, can do nothing by yourself] - yo' gotta axe Him. Say, "Ah 'spect fo' yo' to want an' tuh *wag*, lak yo' had me *waggin'* an' wantin'." An' yo' take it an' go dere in dat road an' jes' take de dirt an' make a - yo' know, don't mattah how big de bo'd is, don't care if it's a little thin bo'd dat's split, jes' so it's de shape of de cross dere. See, yo' jes' go dere an' throw it on de naked ground, an' drive de nail in de naked ground, jes' so's yo' let dat man cross dat dere. Yo' see, dere's de devil right in dat cross - right in dere, dere's him. Ketch his arm, draw his finger an' stick in dere, an' drive de nail in dere. "Now, yo' *wag* right dere." An' he'll *wag* dere till yo' go ahead. He can't git away. Yo' name dat an' yo' got him.

Yo' kin take a cootah - dis - turtle, some people call 'em. Yo' kin take de haid outa hit an' yo' see dem tootses [teeth] dat is in dere, in his mouf', take

dem two long one - dem two long eye-toot one out. Dey call it de eye-tooth on each side - one on one side an' one on de othah side. Yo' take dem two tootses out an' when yo' pull dem two tootses out a leetle bit of blood come. All right, yo' know he supposed to shet his mouth up, but yo' cut his haid open - cut dat haid off an' split de haid open an' take yore plyyers [pliers] an' git 'em round dere an' pull dat toots out. Git chew a piece of cotton an' jes' ketch it in dat blood. Take dem two teet' an' go to anybody house where yo' wanta turn a law-suit case against 'em - take dat piece of cotton an' ketch dat little lump of blood out - wrop dat up. Git de othah one an' drop it in dere, wrop it up an' chunk it underneat' dat house an' put chew all a straight mark in de front of yore house an' cross it.

(You make what in front of the house? A cross?)

An' cross it. An' say, "Now, yo's *crossed*." Ain't nuthin he kin do. Yo' kin go ahead outen dere, cause dere ain't nuthin kin be done - anything can't be done.

[I miss some of our conversation while my machine was turned off.]

(He's been here ten years and he's a white man?)

Ten years, yassuh.

(What is his first name, Doctor Harris?)

He ain't a *doctor* but we jes' call him Doctor Harris. We jes' gave him dat - *doctor*. Dat's [Harris is] his birth name. Ah been heah fo' fifteen years.

(Well, old Doctor Buzzard. Was he as good? *Doctor Buzzard* - he was small, was he.)

Yassuh, he wus all right, too. But dey dead - all of 'em dead.

(I've heard about Buzzard.)

(End of 1312. And this is the first real person I've had in town. He's pretty good.)

#### DIVINE HEALER

AH'M A DIVINE HEALER

JIS' DE SAME AS DAT FELLAH

KNOW HOW TUH PUT IT ON YO'

GOD GOT SOME PEOPLE

ABLE TO TAKE IT OFFA YO'

FORTY PERCENT OF DE PEOPLE BELIEVES IN "HOODOOISM"...

WHITE AND COLORED

CAUSE DEY DONE COME TUH MAH OFFICE

FOR DAT KINDA "MESS"

JIS' LAK IF YO' WANTED ME NOW

AH WOULD MEDITATE AN' TELL YO' YORE BUSINESS

BETTAH DEN YO' KNOW YO'SELF

#### LITTLE ROCK, ARKANSAS

[This elderly man, informant 898, accepts *hoodooism* because he says the Bible proves the existence of witchcraft. Some of his experiences with the evil are described. I had had *doctors* tell me about my *business*, but this old *fellah's*



"meditation" - I didn't want him *passing out* in my presence. His estimation of the number of white and colored believers in this *mess*, I discuss at the proper place in the text. The two cylinders used are important beyond their number - B12:6-B13:5 = 1470-1471.]

Well, ah tell yo'. Ah'm a divine healah - I am a divine healah.  
(You, yourself are?)

Yessuh. There's thousan's an' thousan's white an' colored have been tuh me. I have - de Lord has - healed thousan' people through - by laying on han's, 'cordin' to James 5 an' 14. Ah kin give yo' State an' address of people whut ah healed - dat ah took fits offa - of people dat had fits lak dogs, dat ah've laid dese han's on 'em an' read James 5 an' 14, an' de Lawd delivered 'em from de 'fliction dey wus undah.

(If a person is *tricked*, you know, *hoodooed* or that sort of thing, can you heal that type of work, too?)

Ah-hmmm - dere is nuthin impossible fo' de Lawd tuh heal. Ah've had lotsa those cases, have come tuh me. There's Miss Alice W., in Prescott, Arkansas, had somethin' run lak snakes up an' down her throat, an' ah laid han's on her in mah church an' it would quit. She went on an' didn't have anotheah spell - Alice W.

David M., his wife couldn't talk - claimed she wus hoodooed. White folks gi'n me a write-up - ah got de papah tuh show yo'. Dey kept me dere seven nights an' ah laid han's on dat woman two nights. Ah wus there fifteen minutes, an' in fifteen minutes she was talkin' an' hadn't talked in nine months - an' it wus claimed she wus hoodooed.

(Well, now your power, is that a gift or did you learn how to do it or what?)  
Dat's a gift from God.

(Well, how did you happen to discover it?)

Ah don't know. White folks dat mah mothah use tah cook fer, dey tell me it wus a actual spirit - dat ah could tell things. Everythin' dey would mention dey would come an' ask me an' ah'd tell 'em why it wus, and fum dat started me cut tuh know dat God had somepin tuh do with it.

(Were you born in Arkansas?)

Bo'n in Louisiana - raised in St. Louis, Missouri.

In Warren, Arkansas, where a thousan' people, white and colored, saw it, it wus a woman there wus hoodooed, so dey call it. Ah don't know ver' much about it, don't believe it, but ah does believe the Bible tell yo' that is a witchcraft. [For witchcraft in Bible, see my comment at bottom of p.361; also WITCH-CRAFT AND BIBLE, p.362.] Dat's de reason lotsa people are insance an' don't know why and de doctahs don't know their troubles - fo' [from] undermindin' an' mis-demeanors.

Now this woman had a husban' an' anotheah woman wanted 'em an' she put spells on dis woman. Dis woman warn't able tuh do her work an' she heard of me an' her pastor ca'ied me ovah tuh her house.

Ah ast her, "Do's yo' believe in God?"  
She say, "I do."

Ah said, "If yo' believe in God, that God is able tuh heal all manner diseases," ah say, "ah'll cure yo' on tomorrow." [The *magic of delay* we have met so often. Here the old man may have gone home to pray or to wait for a vision.]

On tomorrah ah went ovah an' tole her who put it on her an' when it happen an' how it happened, an' de Lord delivered dat woman in about five minutes. She [then] went all ovah town. She [before this] couldn't use her han's - jis' dat

way [demonstrates] - jis' set dis way lak she wus crazy. By rubbing of some olive oil in mah han's, ah repeat de Lord's Prayer an' read de *James* 5 and 14. She wus healeu an' de folks kept me dere.

(How did you know how this woman had been hurt? How did you learn that?)

De Lord showed it tuh me. He showed it tuh me an' den ah tole her how long an' when it happened.

(When you want the Lord to tell you something like that, just what do you do.)

Ah would - jis' lak if yo' wanted me now - I would meditate an' tell yo' yore business bettah den yo' know yo' self.

(You would see this in your mind - a vision would appear?)

A vision would appeah - dat's right.

[While my machine is stopped I ask him an unknown question, perhaps about selling oneself to the devil.]

Now, dere is diff'rent - ah don't believe in dat - ah believe in de divine power of God.

Now, ah wus hurt in St. Louis, Missouri - mah mothah wus killed, mah sistah wus hurt. Dat's whut ah know. Dis woman married me an' ah've seen her hurt many a-people, many a-people - an' ah couldn't git away. Ah'd quit lak dis mawnin' an' ah'd be back 'fore de sun go down. Ah don't ca' whut kinda woman yo' want, yo' gi' dat woman \$25 an' in three weeks yore married. [His wife was a *hoodoo doctor!*] An' de way ah got rid of dat woman, ah had tuh cross de watahs an' read 37th Psalms, de 67th Psalms an' 15th Psalms. Ah would fall on de flo' an' have fits. Ah would - but ah kept a-talkin' tuh mah God an' reading dose Scriptures. De Lord brought me out victorious.

Ah wus hurt right chere in dis town in mah church, where a Negro put stuff in de winder, undah mah pulpit mat and at de do'. She sprinkle stuff.

(Do you know what she sprinkled?)

Well, some kinda powder, ah believe it wus, but anyway ah fell out de pulpit. Sweat popped outen me dat day, but ah knowed whut tuh do. Ah tole de deacon, ah said, "Git de stuff at de do', also at the winder an' undah de pulpit mat, an' take it out an' take it out an' burn it." An' de minute dey burn it ah got up - de minute dey burned it ah got up.

Now, those things are facts.

Yo' want de trut'. It is a fac' some can. It is a fac' dat some kin - de Bible speaks of it. An' anybody [everybody] dat say dey can do it, can't, because yo' know dey frighten people outa dere money, but dere is some people kin actually put spells on yo'. As ah 'fore said, dat's de reason so many people are insane an' nobody don't know why [what] do dat. Dat's de very reason.

Hit wus a fellow heah not so long ago dat ah know dat could do those things. He put spells on people.

(How many people believe in that sort of thing?)

Ah would say aroun' 40 per cent - 40 per cent of de people believes in hoo-dooism.

(White and colored?)

White and colored 'cause dey done come to mah office fo' dat kinda mess. But ah tell 'em ah don't do that.

[For three other estimations of the number of white people believing in hoo-doo, see page 12: *root-seller* of Mobile, lines 20-21; *Doctor Zorro* of Norfolk, Va., and Faith *Doctor* also of Little Rock, lines 33-37.]

(They want you to do something to harm somebody?)

Tuh harm someone else. Ah don't do that, an' ah wouldn't do it if ah knowed how. Ah wouldn't do it. Dere is no heaven fo' a person do dat.

De [dey] bo' a hole in a tree, any kind of a tree, an' take a stopper an' stop

those five up.

(Those five strands of your hair.)

Dat would run a person crazy. An' she will not come back to her right mind until those five strands have been moved.

An' if a person wanted tuh run a woman crazy - dis whut dey did mah mothah. Dis woman went in mah mothah's trunk an' took her monthly an' taken it tuh some runnin' watah, an' as dat watah would continue tuh run it would soon wash that blood out, an' mah mothah begin tuh fade away an' die. An' dis woman knowed all about black art - she wus mah wife. She ma'ed [married] me an' ah couldn't he'p mahself. Ah stayed wit her six yeahs. An' talk about separatin' an' runnin' people - she did it. If anybody have been aroun' sech as that - ah have - six yeahs, an' ah couldn't git away - quit lak dis mawnin' an' be back 'fore de sun go down.

(Do you know anything she did to do this kind of work?)

Yeah. She'd take certain pieces an' she'd git in dat bed an' lay flat on her back an' wouldn't move undah three days. How she did it, ah don't know. Fact's [the fact is] of de business, ah didn't wanta learn it an' ah tole her ah didn't wanta learn 'cause dere no heaven fo' a person dat do such crimes.

Ah went tuh Texas on a vacation from heah, Little Rock, an' while bein' in Texas, stopped at a roomin' house, an' at that time ah had some pamphlets of mah work. Ah give mah landlady one an' den she thought of - an' ah'm bein' a divine healah, she thought of one of her close fren's that had a cancer on de breast.

She said, "Will yo' go ovah?"

Ah said, "Yes." Ah said, "But ah don't ca' tuh do any work because ah'm heah on a rest."

She said, "Well, ah want dis woman tuh see yo'."

Well, ah went ovah an' ah talk wit de woman wit de cancer an' tole her how long she had been sufferin' wit de cancer. All right. Ah ast her if she got any faith.

She said, "Yes."

Ah said, "Ah don't care if yo' ain't got it in me; if yo' got it in God, God will heal yo'." Dis was Mis' [Mrs.] Gray. Ah gave her some healin' pads, ast de Lord tuh bless it, sanctify it fo' a cert'in purpose an' tuh heal de body, an' it healed dat woman's cancer. She got up outa the bed. Well, that wus the first miracle that wus done.

(Those pads, did you make those yourself?)

Yessuh.

(Is there a secret in how you make them?)

No suh.

(How do you make them?)

Jis' take some gauze, plain gauze, an' pray ovah de oil an' po' de oil on de gauze. Dis heah bandage dat chew have, go roun' yore haid - tape lak - an' den dat placed ovah de cancer. An' this woman wus healed by the power of God through those pads. Dat wus mah first miracle.

Well, den dey spread it abroad dat ah healed Mrs. Gray. Well den, ah said, "Ah want all de sick people, blind people come to de church." So dey came to de church. All right. Ah read de Bible [the Apocrypha of] an' where tole [about] de young man tuh take a certain part of a fish an' 'noint his fathah's eyes an' dey would come open [*Book of Tobit* 11:10-14 and 6:4,8]. Ah said, "If yo' all got faith, ah'm goin' try yo' eyes tonight." An' ah took dat gall of dat fish an' 'noint dat woman's eye an' it came open.

Dat wus mah second miracle in Texas.

(Well, how did she happen to get *fixed* that way?)

Powder dat someone rubbed ovah her eyes an' cause her tuh go blind, an' the power of God delivered her through dat fish. Well, de white folks kept me dere six months. Well, den dey sent me tuh Prescott, Arkansas.

An' dere's Dave M. - his wife couldn't talk - hadn't talked in nine months. Heah's mah - right heah ah got it in de newspapah tuh show yo' dat ah'm tellin' you de truth.

[He must have showed me a clipping. Why do I not comment to microphone or say something to him? Surely I had stopped my machine to examine the clipping, said something to him, but did not find the notice worth reading aloud to the microphone. His continuation indicates that there was a pause, that he is repeating before continuing.]

So dey sent me there. White people an' colored say ah couldn't do nuthin. Ah say, "Ah cain't do a thing," ah said, "but God kin do all things."

Ah said, "All right, sistah, come on out chere." Ah said, "This thing is not done in corners - it no secret." Ah said, "Ah don't believe in no hoodoo mess. Ah don't want any dem fellows roun' heah. Ah said, "Bring me some yore olive oil out de house." Dey brought me olive oil an' ah rubbed on her throat an' laid dese han's on her an' pray fo' her, an' stood back fur' 'den [farther than] dat do' [points]. Ah said, "Tell dese people good evenin'." Ah said, "Say it loud." She said, "Good evenin' everybody."

Now, dat wus a plan of God of really gittin' dose people out from undah dey enemy dat dey po'sesed wit - by knowin' how. If yo' don't know how, yo' cain't. Jis' de same as dat fellah know how tuh put it on yo', God got some people able tuh take it offa yo'. Yo' understan'? De devil is mighty an' God is almighty. De remedy wus tuh stop those things or subdue those things. Ah'm quite sho' yo' wanta know that dere is some remedy, an' dere is lotsa fakes lak there is in everything else.

(End of 898.)

### CROSSED KEYS AND VISIONS

AH'M 79...

BORN GIFTED, BORN WIT A SIGN...

MAKE MAH OWN MEDICINE AND DOCTOR PEOPLE...

WORKS WIT PEOPLE DAT GITS IN TROUBLE

AH FOUND DAT KEY UNDAH A ROCK

FAYETTEVILLE, NORTH CAROLINA

[*Pretty hard work* is how my final comment describes this man, informant 1431, as soon as he had left the room. He was a *spiritual* and a *see-er* - not a seer. His *spirits* I could more or less handle; his *visions* I found difficult - *see* my transcriber's comment about one of the latter which she does not transcribe. During a long hot afternoon I tried to salvage the best of him by frequently turning on and off my Telediphone; the seven cylinders used not indicating the amount of time. As I look back in this particular instance I should have let the cylinders roll, ignoring the tremendous problem of transcribing them. Surely this elderly man's 60 years in the *witchcraft business* deserved better treatment. In fact, alone making the interview worth-while is his amazing account of how he diagnosed one man's ailment. The cylinders are C1001:1-C1008:1 = 2482-2489.]

Ah'm 79, an' ah works mah business wit de work of gifts. Ah'm gifted - born gifted, born wit a sign. Ah make mah own medicine an' doctor people. An' den ah works wit people dat gits in trouble, lawsuits an' all sech things.

Dere's certain things is done by gift, ah generally do's. Ah wus born wit a cross mark on mah forehead an' ah wus twenty yeahs befo' ah evah come in contact with any workin'. Blasting rock way back in mah home ah found dat key undah a rock, strange form. Ah work that key fo' everything. [He shows the key.]

(They are double keys - the keys that are crossed.)

[This is probably Saint Peter's key, the crossed keys of the papal arms. See also, SAINT PETER'S PROTECTION KEY, p.640.]

Ah worked everything by dem - don't care if yo' in a lawsuit or whut. Ah don't give yo' no roots. Don't make no hand tuh send yo'.

(You found this key?)

Yes.

(You had a mark on your forehead, you say?)

One lak dat - de mark of dat [crossed] key - right in mah forehead.

[Because there was no cross mark on mah forehead and he did not show me one, I assumed he was not speaking about an ordinary birthmark but about some prominent crossing in the web or netting of that part of the amnion forming the caul; the latter more often being called veil and less often bundle in my experience. To show what powers my informant possessed, I quote three beliefs: "If your caul at birth was covered by a web - a course piece of netting - you have a greater power of second sight than the person born with only a caul" (No. 3021). "Those who were born with a caul and two webs instead of one web as described in the preceding belief can always talk to ghosts" (3022). "I was born with two veils and everything I dream comes true, for anything you dream will always come true when you are born with two veils (3023) - FACI, 2ed., p.137. I suggest that my informant's cross mark was a crossing, prominent or thought to be such, in the reticulation of the amnion. The superstitious midwife, professional or amateur, was always looking for marks and signs at birth.]

(And then later on you found this [double key in form of a cross]?)

Yeah, aftah twenty yeahs. Now, ah wus born wit dat mark on mah forehead. Ah found dat key undah a rock where we's blastin' one day, I an' daddy. We went back to take up de rock an' we found dat key, an' it wus jes' as bright as it wus today. An' ah kin do everything ah want. Ah kin work business by that ring.

(That little ring on the end?)

Ah kin work diff'rent object, 'cordin' to whut yore case is. Ah kin work that mach an' ah kin work dis heah key up heah - jes' 'cordin' to whut de case is.

(You use various parts of that key for different cases?)

Yessuh.

(Well, suppose you had a case like this - this woman wants to make this man come back to her.)

If de woman wanta make de man come back to her, draw dat key an' make dat woman write her name right heah across de top of it, see. Write her husband's name down heah right down undah de key heah, an' den when yo' do dat yo' call dat man on dis side - call his name whut yo' want him tuh do. Yo' want him tuh come back, jes' say, "John, git up in de maw'nin'. John, ah want chew tuh come home." An' jes' be sho' dem three notches on dere - dey unlock, dey untie - an' John come. If it tain't so, ah hopin' tuh die.

(What do they say about the foot track?)

Well, yo' git his track an' yo' take de track an' put it in runnin' watah to run 'em off from dere.

Well, let me tell yo' true. So fur as about puttin' de tracks in de runnin'

watah, yo' kin take every track dey is dat a man kin make, an' yo' kin go dere an' put it in runnin' watah, an' if yo' ain't got it in some place dat will confine dat track an' de othah things put wit it in dat track, to make dat draw, jes' as well let de man go on makin' tracks outa de dirt.

(What are they supposed to put with that track to give it power?)

Yo' take dey track - it gotta be three tracks - dat's called grains. Yo' gotta take three tracks this way [demonstrates]. Yo' take de track from de heel, though, but yo' must have a sharp edge, somepin to take up dat track, or git a new piece of shingle. Take a new shingle an' jes' scale it up [like scaling a fish] - don't dig it deep, scale it up to de toe. Take three of 'em. Take an' put it in a new rag, dat ain't been sewed. Put it in dere. Den yo' go an' git chew some sulphur, some red peppah an' put it in dere, an' a lil' gunpowder an' put it in dere, an' den put it in a bottle where it will stand on de watah - it won't sink. See, yo' put it in a black bottle. An' yo' put it in dere an' stop it up right tight so de watah won't git into it, an' walk to de watah. When yo' git to de watah turn yore back to de watah, de way de stream goin' an' call de person name, hold it up befo' yo' dat way [demonstrates] an' call de person name.

(You hold the bottle before your eye.)

Yes, jes' dat way an' wit yore back tuhwards it an' call his name, an' tell it whut chew want, "Ah want him tuh go an' don't nevah return back heah no mo'." An' jes' throw on back in de watah ovah yore shoulder an' let it strike in de watah an' go on. Don't follow it - don't chew look back 'tall. Dat'll do de work. If it don't do de work, ah'll give yo' mah life.

(You take three tracks up, one track right after the other?)

Yessuh, right aftah de othah.

Yo' kin make a woman love yo' an' yo' kin tie a woman to yo'. Yo' kin take two dimes, jes' take yo' two dimes an' yo' put dem two dimes - yo' git holt of mah hat - git holt of de fellah hat an' yo' rub dem dimes - lay dat hat in dere an' pull dem dimes back ovah de hat dataway [demonstrates by making a cross mark], an' put dem dimes right together dere. An' take yo' a piece of lodestone - ah mean lodestone, ah don't mean foolishness. Yo' git de lodestone an' yo' have to go to some place an' jes' put [something?] an' take some of yore hair an' put wit it. See, put some of yore hair wit it an' den yo' wind it back up dis way, bring it to yo' all de time, an' sew dat up right good. Sew it up right good, an' drop dat down in a little bit of a bottle about dat long. Take dat an' set it down in yore house some place, hang it down in yore closet somewhere. She follow yo' till she dies.

(What do you wrap that dime and hair in, some piece of cloth or something?)

Jes' a lil' piece of cloth - jes' a little piece.

(If you want to get rid of the woman?)

Jes' untie it - jes' untie dat thing, an' yo' kin take dat dime an' go an' spend dat dime an' den take dis little bottle dat long, an' jes' make a cross mark on dat an' throw de hair up in dat away. An' she goin' tuh leave yo' on de run.

(What do you do with that dime that you make that cross on?)

Yo' take dat dime an' yo' keep dat dime.

On de same practice lak ah'm showin' to yo', yo' kin take dis. Dat man is runnin' up heah. He stays at dat woman's home any time be's dere - any time. She came to me an' say, "Ah want yo' tuh stop him."

Say, "All right." Say, "Does he stay wit yo' any times? Has he got any clothes dere?"

Say, "Yes, his clothes are dere, yes."

"Well, yo' go home an' cut me a piece out of his underwear, out de seat of his

underwear, 'bout as big as a dollah an' bring it back tuh me."

Well, yo' go an' yo' take that thing an' put it in a new rag - jes' lay it [in] dat new rag an' sew it up lak ah tole yo' 'bout de dime, jes' put it in dere an' put some lodestone to it. Put chew some lodestone to it an' git yo' de pure powders - yo' heah 'em talk of dis heah dragoon's [dragon's] blood. Git dat dragoon's powder an' put it in wit it an' put it in dere, an' jes' say, "Ah don't intend tuh kill So-an'-So," an' yo' wind dat thread around it. Wear dat right roun' dey waist an' she's goin' stop him. An' if dat don't stop him in 24 hours.

Suppose a man had a liquor still somewhere, makin' whiskey an' he didn't want de law or anybody dere, yo'd come down dere an' git chew two horseshoes. Yo' got a still down dere - got a still dere. Git chew two horseshoes, ole horseshoes, an' yo' go down den an' cut chew - yo' fix it so dat. - a fat-lighter [piece of fat-lighter pine] 'bout dat long. Cut it round an' round an' make nine notches in it.

(A fat-lighter peg.)

A fat-lighter peg - makes nine notches in dat, an' yo' kin put dat down diff'rent parts. Go to de still [demonstrates] an' turn yore back to de still an' step five steps, walk from dat still an' dig yo' a lil hole about as fur as dat. See, jes' go down dere an' spread out a place right good all along dere, an' put dis down in dere an' put de dirt back ovah it - put de horseshoe right in de bottom of dis hole an' put dat peg in dere, right down in dere.

(Put the peg right into the center of the horseshoe.)

Yes. An' yo' cover dat up den. An' den yo' take de othah an' go round de backway where yo' come in - where yo' come in lak dat, an' yo' put de othah one down de same way. Heah's de fo'ks of de road ovah heah now, where de road comin' up. Yo' go dere an' take yo' two han' file an' one peg.

(What kind of a peg?)

De same kind.

(The same fat-lighter peg?)

Yes. Make nine notches in it an' cross it in de top.

(Make a little cross on top of the fat-lighter peg?)

Yes, an' yo' goin' set dat right down jes' lak dat [demonstrates] in de fo'ks of de road, an' when yo' do dat, set yo' one of de file heah an' turn it jes' dataway, an' turn dis one disaway an' make 'em cross demselves, an' let 'em be right ovah dat peg. An' ah bet chew cain't no police or law walk ovah dat.

(You do that at the forks of the road that's near this still?)

Yes.

(You put these two files across, right across that fat-lighter peg?)

Yessuh. When de peg go down - here 'tis. [Demonstrates.] Set chure fo'ks disaway - [I mean] set chure files disaway.

(Your files lean - they lean toward each other, but the files will cross while they are leaning toward each other?)

Dat's so, dey'll come right dataway.

(They lean right over that peg? They are leaning up against the peg?)

Yeah.

(This story about the dates and stars - very hard to make sense out of it.)

[Comment by my transcriber who did not transcribe the story, but we have something similar later.]

Ah tell yo' whut chew do when yo' down befo' de judge. Dey got yo' 'rested yo' know, an' dey got chew down dere an' dey want git chew off. Yo' come to me tuh git chew off. De bill dey plannin' try yo' - dey can't try yo' until dey find a true bill in de grand jury room. All right. [He demonstrates.] De judge

is ovah heah in a big room - de big co'troom. An' heah's de grand jury room - dey's be in heah. De judge can't try yo' an' settle anything in dis case; depend on de jury all round heah. Heah's State's man settin' ovah heah an' heah's de judge settin' up heah.

De State settin' heah an' de judge ovah heah. Well, ovah heah are all de - dey put jury ovah on yore side an' de State's on dis one, facing dis way.

Well, all right, heah is de grand jury room ovah heah an' dey's waitin'. De witnesses is gone in de grand jury room to testify to make out a bill. Dey weighin' de bill. De way yo' do to cut de witness testimony by dis - yo' scatter dis witness testimony an' draw yo' somepin lak dis key heah - see, on a piece of papah, an' when yo' do, make yo' cross heah. Make yo' a cross right in de middle of it heah, an' den when yo' do, dat crossin' dat grand jury room up. Heah's one witness ovah heah an' when he come in he'll make anothah diff'rent testimony. Well, all right. When dat one come in he make anothah diff'rent testimony. Well, dey can't find a true thing in dere because dey differ. Yo' set down heah aftah yo' done send de man off an' he gotta meet co't. Yo' set down heah de day of co't open. Yo' set in dat co't every mawnin' - git up an' set in dat co't. Heah's three witnesses an' heah come dese officers dat done ketch dat man at his still, dat got him in dis. Yo' make a mark fo' every one de officers, an' make a mark fo' anothah one ovah heah disaway, an' yo' make a mark fo' dis othah one down heah agin - dem three. An' den yo' cross every one of 'em - jes' cross 'em heah - jes' cross 'em dataway. An' dey can't 'gree in de grand jury room. Yo' can't do dat, as ah tell yo' befo', wit a root. A root don't do no good.

[While my machine is turned off, the informant returns to the defendent before he appeared in court.]

(This prisoner, as he walks in the dirt. Well, who is to get that dirt?)

Why his sister or his brother or his wife, somethin'.

(And they take the dirt - from either foot?)

Take it from de right feet. Draw it from de toe - de way yo' goin', dataway [demonstrates], yo' goin' in de co'troom, an' yo' jes' goin' to hold him from goin' tuh co't, yo' jes' draw dat wit de fifth step, now. Yo' let him make five steps, an' when he make de fifth step, draw it up back to de end of de toe thataway, an' jes' throw it ovah that way an' let him go right on to de co'troom.

(Throw it back toward the house?)

Yes, throw it back towards de do'.

(That means he'll come back home.)

Tell yo' whut dey do wit de graveyard dirt. De graveyard is only used as an argument - dey use it but dey don't believe in it. It's de work 'craft [witchcraft] work, dat do's something.

Now, ah'm goin' tell yo' somethin' 'bout de graveyard.

Dey way ah do, an' de way yo'll have tuh do if yo' wanta do somethin'. Yo' go to de graveyard, but it must be a woman's grave. Yo' jes' go dere an' jes' go right down into de grave [demonstrates everything].

(Down to the elbow.)

Yes. Den yo' git chew a halfa gallon jar fulla watah an' leave it open dere at night. Set dat jar of watah down in dat grave an' put three cents in it.

(Where do you put this jar?)

Down in de hole dere in de grave. An' put three cent in de jar of watah an' set it down in dere an' walk off. De next mawnin' go back an' git it. Yo' git that up an' yo' kin - any work yo' do - dat will break up all dat 'craft work. Jes' go along an' jes' take dat jar an' wet de person's han's wit it, wipe it down dataway [demonstrates].

(You wipe the person's hands down with that water.)



Yes, wipe 'em down wit dat watah. An' den po' a little in yore han' dataway an' start back heah an' bring it ovah yore haid [demonstrates].

(From the back of your neck, right over your head, right down in front of your face, right down your body. This is to take off any of that 'craft work - to cure a person, that is if a person has been hurt with that graveyard dirt.)

Yes, take it off. An' if it don't take it off, *ah ain't settin' heah*. [A number of informants used this expression.]

(In the old-time what did people used to call all this sort of work? What did they call that?)

Dey called it *witchcraft*.

Sometime de people called it *conjurin'*, de ole-time people.

(Did they ever call it hoodoo years ago?)

De hoodoo? Now, dese late yeahs dey call it *hoodoo*.

(Well, how did those old people learn that? How did those old-timers learn that work?)

Dey learned it jes' from - *dere's* always been *doctors* on wisdom an' *witches*.

[While my machine was stopped, he said modern practitioners learned from books and did not know much.]

(These fellows that are doing this work now, they get it all out of books? They don't know anything else but what they get out of a book? Take the book away from them and they don't know anything?)

Don't know a thing tuh tell yo'. Dey han's is tied.

[Once again my machine is stopped for the reason given in my final comment.]

(These houses that sell things.)

Yes. Ah got in tetch wit 'em an' dey send me a whole lotta books. Ah didn't have any part of de books. Dat book will tell you dat, "We don't guarantee, but we'll sell yo' dis book."

[Only two or three persons among my informants ever pointed out to me the customary mail-order-house warning, "We do not guarantee."]

If ah set down an' had a son, or ah had a nephew, or so wus yo', an' yo' come tuh take lessons from me an' practice wit me, yo' kin do whut ah do.

Well, now, heah's anothah man 'way yonder. Now, yo' ain't practiced undah him.

(Have you ever had people practice with you?)

Yeah - ah've have [had]. Ah've had diff'rent fellah dat really got onto it jes' lak me.

Ah've seen that thing tried, throwin' de aigs ovah.

(Throwing them over the house?)

Yes. Lotta people throw de aigs ovah de house. Ah've seen that tried.

Well, now listen good - *dis* is one thing, a common thing. Yo' kin take a aig an' yo' kin wish ovah dat aig, but if ain't somepin tuh go wit dat aig tuh give it sech powah, it ain't no good tuh chunk dat aig ovah dere.

(Well, could you put power in that egg to throw it over that house. Could it work then?)

Yes, if yo' wanted tuh drive dem 'way from dere, if yo' wanted dat person outa dat house. Why? Because he's makin' hell, he's trouble. Well, yo' want tuh move that trouble. All right. Yo' goes down to de graveyard an' git chew a little dirt down de side of a grave, down in de grave of a man - you gotta go to three graves tuh git of men.

[Three graves of men is as unique as his preceding grave of a woman.]

(Go to three graves of men?)

Yeah. Then go to a white man's grave an' git his'n an' tell 'em whut chew want done; jes' speak to him whut chew want done. Jes' go down deep enough to

git up jes' about dat much each time, an' yo' go on to a crook's grave an' do de same thing, an' let de last grave be a woman's. Go to a woman's grave an' git dat dirt, de same kind of dirt, an' den go.

[Nowhere else did I hear about the three preceding graves.]

(You go to a white man's grave and then a colored man's grave and then a woman's grave. Is the woman colored or white?)

Yeah - well, eithah one of 'em. An' yo' go dere an' tell 'em, "Boss, sech-an'-sech a person live in sech-an'-sech a house an' ah want yo' tuh git 'em outa dere. Git 'em outa dere - in three days ah want 'em outa dere." An' aftah yo' goin' to three graves, well all right. Den yo' go an' take dat aig - take three aigs an' set 'em right down on de table an' pick a little hole in de end of 'em, an' set down an' hold dat aig up an' po' a little of dat dirt in dat hole, in all three of dem aigs. Then yo' go to dat house dat night an' throw dem.

(Throw the eggs on the house. The three of them all at one time?)

No, make three throws. Yo' throw dat aig ovah dere an' say to it, "Git out." Take de othah one, "Git out." An' de othah, "Ah mean fo' yo' tuh git out." Dat's de last one. Turn yore back on it an' walk right on off. Dey goin' leave dat house.

[The three periods - after the preceding last word *house* in transcription - show that here I turned off my Telediphone. Here also is a good place to explain visually and by consecutive notes my *on-and-off* method used either to solve the problem of transcribing a colossal amount of material or to curtail verbosity, lies and worthless matter. While my machine was resting, I also - some of these interviews continued for hours - he describes a rite and concludes with the one-line following statement.]

Dere diff'rent things yo' see dat work in dat.

[Once again I stop my machine - after one sentence! My comment at the end of the interview will suggest an answer to Why? But I soon ask a question.]

(If they want to make two people fight? Confusion? Well, what would they do? How would you make them fight?)

Put it together an' put it in de path where dey'd have tuh walk ovah it, or jes' go an' bury it in de ground where dey walkin'.

(What were those three things?)

[I am asking him to redescribe the rite lost by turning off the machine.]

De sulphur, de gunpowder an' de peppah - red cayenne peppah. Take a teaspoon-ful of de cayenne peppah an' put in dere an' put a half of de quantity of sulphur in dere an' half of de quantity of gunpowder [this is a magic rite of diminishing amount], an' put it right in dere an' mix it up, an' put it in de hole where dey's goin' walk, an' dem people walk ovah it. If dey don't fight, den ah ain't heah. It break 'em up.

Yo' kin take a cat an' a dog - yo' go an' ketch a dog an' sit down an' clip de hair right dere in de end of his tail an' take a little piece out de top of his haid. An' den take a cat an' cut off de end of her tail an' take de dog hair an' put it together, an' yo' needn't put nuthin else together wit dat but a leetle gunpowder. An' yo' kin go an' take it an' lock it up - an' in stoppin' it up yo' stop it up an' dat cause tuh confine dem. An' if it don't do de work, yo' ain't settin' heah.

(What will that do?)

It will hold a woman home or a man home jes' as hard an' tight as kin be [and] have diff'rent people aroun' dere, an' dey'll fight fo' one nothah jes' lak a dog will fight or a cat will fight.

(You mean they will fight each other?)

No, anything dat come in dere, ovah it - against dat person both [of them] an'

den dey boths link together an' fights dat - lak de p'liceman.

(They stick to each other?)

Yessuh. Dey sho' do.

Yo' kin take a person's shoe - heah's somebody goin' off an' ah want 'em stay home, roun' heah. It's a woman an' ah want her stay home. Jes' git hold of some of her ole shoes - some of her ole shoes dat she done wore an' git three of dem an' turn de toe of dem right dis way undah. Take an' git chew some table salt an' put it in dat shoe dere, put it in dat way - one on one side of de do' an' one right in front of de do' pointin' lak dat. [He has been demonstrating.] See.

(Pointing to the house.)

Yeah. Put 'em down right side de back do' an' cover 'em up, an' go on [to each shoe and say], "Ah don't want yo' stay from roun' dis house no mo'."

[Here I missed one of the many questions I failed to ask - why the back door?]

(You put one at each side?)

Yeah, each side de do'steps.

(How many shoes do you use?)

Yo' use three of 'em.

[This constant repetition of things I already know may become monotonous to readers, but it is a many-sided device - for checking veracity - making certain I have facts somewhere should recording become spotty, almost inaudible or totally so - and to keep the conversation going while changing cylinders or if a tension or uncertainty develops or is likely to arise - and other reasons.]

(What do you do with the third shoe?)

Dere's gotta be three things in it 'fore yo' kin 'complish anything.

(You are using three shoes, aren't you? Well, what do you do with that third shoe? You have one on each side of the door. What do you do with that third shoe?)

De third shoe de one dat goes - listen. Heah's de fust shoe, de second shoe, an' de third shoe [demonstrates].

(They are right in a row in front of the door.)

Yeah.

(One is in front of the door and one is on each side of the door.)

Dat's right.

(And they are all pointing back toward the house.)

Pointin' in de house.

(That keeps her home - keeps her from running around?)

Yeah.

(They put sulphur in the sock and bury it in the hearth?)

Bury it in de hearth. Go up dere to de fireplace an' take up one of de bricks an' kiver it dataway. An' jes' take a little 'simmon [persimmon] switch, lak dat, an' yo' split it an' put it in each one of dem sock. Jes' enough in dere to split it, an' yo' let it open an' lay dem socks down in dere, an' if dat don't make 'em stay home [I ain't settin' here!].

(That makes them stay home. After you get that persimmon switch you break it up then and tie it in there?)

Yeah.

"No, stupid," he should have said. The persimmon switch is not broken up and tied; it is split for a short distance at the larger end and the edge of the two socks held together is inserted into the split. The two parts of the split springing back together hold the socks tightly. Socks and switch are buried in the hearth hole and the removed brick restored to its original position.]

(Did you say they do more of this work now?)

Well, ah believes dey do de work now mo' - dey's workin' wit de mens an' wimmins. De biggest workers is wimmins most, gittin' dere sweethearts back, or breakin' up dis'n or dat'un - dis girl an' her sweetheart - bringin' back dat man, or dat man's wife gone, or dat husban' is gone an' dey want 'em back.

(Well, did they used to have as much trouble years ago? Did men and women have that much trouble?)

No.

(This is just in recent years?)

Ye-as.

(There is a lot of trouble now?)

Dere lotta wus [worse] trouble now - lotta wus trouble den dey used tuh be.

In fac' ah've done dis heah. Well, a fellah tried tuh do me a mighty mean *trick* one time. He wus a young man, tried tuh do me a mighty mean *trick*.

Ah wus - mah first wife - ah wus married twice. Ah wus married mighty young then; ah wus 'bout nineteen yeah ole then when ah wus married an' de girl she wus quite young, she wus 'bout fifteen, an' ah wus livin' ovah dere [some nearby place mentioned while machine turned off]. An' dere's a young fellah roun' dere an' he wanted tuh spo't wit mah woman - spo't. Well, ever' time she be roun', go tuh church an' so on.

She said to me one time, said, "Lookit heah, ah'm ti'ed of dat boy jes' comin' a-worryin' me - he know ah'm ma'ied."

Ah said, "Well, ah'll go an' tell him somepin; den if he don't do dat, ah'll stop him easily."

So ah saw him dat Sunday, so ah tole him says, "Now, listen, lemme tell yo' somepin. Don't chew nevah bothah her any mo' while she's ma'ied tuh me - yo' hasn't anythin' tuh [do] wit her." Ah tole him, "If yo' go dere agin, ah'll give yo' trouble, plenty a'trouble. Yo' won't last long," says, "yo'll go tuh sleep an' yo'll sleep an' nevah wake up." So he stayed away.

He walks 'way, says, "Ah'm a free man - ah ain't goin' fight chew." Says, "All right, ah'll nevah go in yore place agin."

Ah jes' went right on - an' ah wus doin' mah father's - an' ah went on off tuh work - we wus all workin' down heah, an' he had took off his top shirt an' ah jes' went on by dere an' cut off corner of his shirt-tail an' put some [something] an' some lodestone, an' ah *fix* dat thing [some badly recorded words] - an' went down side de branch an' throwed it [what?] in. An' ah bo'd a hole in de side of a tree an' put [shirt-tail corner] in dere - tied two ten-penny nails together an' set dat [tied nails] in dere, right down dataway. Den ah took an' put me nine new needles in dere. Den ah takes a peg an' ah stops dat hole in dere tight as ah could git it an' cut it off right smooth. After ah fixed dat, dey worked at him an' dey worked at him, an' dey said he wusn't *fixed*, but he wus *fixed* but dey couldn't *unfix* him. An' if it didn't kill him, ah'm lyin'.

(What effect did it have upon him?)

Why it locked his bowels.

(You got that lower part of his shirt?)

Yes, locked his bowels.

(When you put those two nails together, you tied them together. Did you put them in like that [I demonstrate] or did you cross them?)

Yes, jes' put dem straight together. An' wrop mah string roun' an' jes' tie it in a knot. See. Den ah took dese nine needles an' ah jes' turn one tail [point] dataway an' one haid dataway an' one [tail] disaway. [Alternation rite.]

(That finished him?)

Yes.

[Yet, one loose end remains. What did he throw into running water? As a

guess, because this common rite demands it, I would say, using a stick he picked up some of the man's excrement, wiped part of it on the shirt-tail corner, and then threw the stick into running water - the polluted stick, used for an evil purpose, having become a dangerous article.]

Ah used dirt dauber nest one time in curin' a man. Ah've used dirt dauber nest in several ways in curin'.

Well, ah tell yo', de fellah wus swelled up mighty lot, lak dis [demonstrates size]. Dey had done *tricked* him, he had *poison* in him. Well, he had been poisoned a long time, an' he swelled so he couldn't walk atall - he jes' swelled tuh bust. An' ah fixed him wit dat. Dey had been workin' at him an' workin' at him a long time. He jes' so he couldn't walk.

Dey brought him tuh me one night - walks in. Ah looked de man ovah, an' ah took dat key. Now, dat's de truth. Ah took dat key an' ah made [a] cross disaway an' dataway. Den ah got me a glass of watah an' ah put dat key into it; set it in dat glass of watah an' ah let dat watah in dere till it turn red - all sech things as that yo' know.

[The preceding water turning red is Biblical; turning to blood in the Old and to wine in the New Testaments. It is also one of similar rites I have described under water divination or diagnosis - see WATER, p.215. Did my informant secretly drop something into the water? I doubt it. Because there was a lapse of time before the water became red, I suggest possible substitution; the glass of water was set aside covered and when uncovered a glass of bloodroot-water had taken its place. Moreover, it is quite possible the man saw red; he being capable of seeing many things. Not always does the patient see what the *doctor* says he himself sees.]

[We are now given a rare treat - we will almost see a remarkable diagnosis of a man's ailment by our informant, who had been in the witchcraft business for 60 years.]

Ah said to de man, "Ah'll show yo' somepin - ah'll see yo' right in dere" [in the glass of water, probably natural and not red]. An' after ah done that yo' know, dat key [in the glass of water] gits fulla stars, all roun', all roun' an' all roun' - jes' fulla stars - ever' now an' den. Set dere an' ah tell him whether ah'm goin' cure him of whatevah it is. Ever' now an' den, down heah would show roun' near his feets yo' know, see where he walked all over de stars till he got his *poison* in him, jes' walked all ovah dem, walked in dem stars down in dere. An' ah sittin' right dere an' looked at it.

(You could see his body down in that key?)

Yes. Dese keys represent his body yo' know, yes. An' dese keys represent an' put de stars all de way an' everywheres roun' dere - roun' his body. Heah he is - his trouble undah heah up to dat cross, an' dey got him tied heah.

[This is a vision stimulated by the Crucifixion.]

(Right in the middle part of his body?)

Yes. Well, all right.

Now, fo' me tuh git de truth out it, to know whut ah am tellin' him - ah show him dat he is *fixed* - *tricked*. Ah said to him den, by an' by - de first time we goes at it, de first *trick* showed dat he's *tricked* without a doubt of it. De star leave heah an' dart right on up to de top heah an' hang herself heah. Ah say, "Dat's 'sposed tuh be de time yo' *tricked*." All right, heah comes a *blood star* washin' up an' hang up heah. Heah come up anothah star - all of 'em come up dere an' set roun' heah - roun' de crown of his haid. [Does the crown of thorns become a crown of stars?] All right. An' a great big star, yo' know, hangin', tell real good, "Yo' kin cure me - take some time tuh do it." "All right," ah said. An' go an' git mah herbs.

(Well, what three herbs did you use?)

[After his word *herbs* he must have stopped for a while, causing me to turn off my machine. My following words *three herbs* indicate he had resumed talking, describing *mah herbs*, and that I had decided to restart recording.]

Ah use - one herb is called Jupiter, an' de other is called Sinai. One herb is down heah is called Sparkle. Dat de sparkle herb. Dem de three herbs. Ah'll take dem herbs an' make him a tea. Ah'll make him three drinks an' fill 'em up three cups, an' let him drink it. Dat will take de swellin' off him.

[The preceding three herbs *Jupiter*, *Sinai* and *Sparkle* appear only here, showing that they probably come from a hoodoo seller not widely known; or they may be former trade-roots - obsolescent roots informant had used years before. I rather doubt they are informant's own names.]

Ah'll [take] dis heah herb ovah heah dat name - it's de *St. John herb* [see ST. JOHN WEED, p.473]. Take dat St. John herb an' put it wit dese heah dirt dauber nest - de St. John herb heah an' Queen's Delight [see p.630], an' put it wit dat, an' ah make a bath of it, an' let de fella bathe all his stomach an' feet an' everything down dis way [see p.369f.] an' give him that drink to drink. It goin' cure him.

(How much of that dirt dauber and stuff do you use? Did you say?)

See, yo' take nine dirt dauber nests an' yo' jes' put it in dat water dere an' strain it, an' git de juice off it see in dat bath. See, yo' 'noint de body wit dat in dat bath, dat dirt dauber nest.

It's a bath. Now, yo' goin' bathe him wit it.

(The *St. John's root* and the *Queen's Delight*?)

Yeah. An' den when yo' do dat yo' kin take de watah whut yo' done bath him an' go down tuh runnin' watah an' po' it in dere, an' it all runs away.

[For other cures, see DIRT DAUBER, p.432f.]

Yo' kin do dat easy. Ah'll tell yo' whut chew kin do dat's de truth. Yo' kin take a snake very easy now - go an' take a snake, any kind of a snake, an' take an' cut his haid off. Ah tell yo' whut ah know tuh be de truth. Yo' kin cut off his haid an' put his haid up an' let it dry - dry it good. Make him sorta mad, jes' strike him cross de neck an' let him git mad, an' chop his haid off whilst he mad an' put de haid up somewhere an' let it dry.

Now, if yo' wanta *pizen* dem, anybody - if yo' wanta *pizen* dem, jes' take dat an' pound up de haid right good. Put it in a rag an' den pound it up - put a cover ovah yore face so yo' won't git none of it, draw none of de dust in yore face or eyes. Pound it up right good dere, an' take a box or somepin, or have it in a piece of papah lak dat, an' yo' drop dat dust in dere dataway an' fold it in dat papah an' keep it in dere till yo' git ready tuh use it. If it's in watah tuh drink, jes' po' a little in dere; either in de whiskey - whiskey is de wust [worst] thing. See, yo' kin put it in any drink an' it will *pizen* 'em.

Den, if yo' wanta put de *live things in 'em*, yo' take an' cut dat snake tail off jes' about dat long, yo' jes' stan' ovah it so - git chew a forked stick an' drap down ovah hit - jes' dat lil bend down ovah his haid, an' cut de tail off dere an' ketch it an' hold it over dere an' drop nine drops of blood in dat bottle. Ah'll guarantee it. Yo' kin try it any day yo' wanta. See. Drop it in dat bottle of whiskey an' den yo' go an' set dat whiskey out somewhere - set it up somewhere where de sun will hit it directly an' yo' go dere jes' about de time de sun dere, an' yo'll see *ten thousand times ten thousand* [Dan. 7:10] - look like lil strands of thread, jes' lak little strands of thread right dere, jes' wigglin'. Yo' give a man dat to drink, yo' goin' put live snakes in him.

(Is there any way of getting those live things out of a person?)

Oh yeah, yo' kin git 'em out.

Heah de way ah gits 'em out. Ah got me some roots roun' de home, certain roots. Ah gathers 'em out dere. An' dem roots when ah first git 'em is jes' as spotted as any pilot [see later] yo' evah seen. De roots dat ah work on when ah first gather dem, dey jes' as spotted as any pilot yo' evah seen. An' ah git dem roots up out de ground an' wash 'em, an' den yo' kin look at 'em, an' den yo' kin look at 'em an' dey jes' as spotty as dey kin be - lak a pilot snake.

[The pilot snake can be: pilot black snake, pine snake, or the copperhead. Our informant probably means the pilot black snake (*Elaphe obsoleta*) a large harmless snake having lustrous black scales, some of which are white edged - spotted.]

Well, now, yo' kin take dat root.

(Has that root any name?)

It a root grows in de groun' named - it named de world ruler. An' ah kin take dat root - listen good, now - an' make yo' a tea an' give yo' two cups of tea right now, an' ah'll bet chew when yo'll drink the third tea - ah'll make yo' have a bowl or somethin' othah dere or wash basin - an' yo'll heave. If yo' don't heave up dem live things, ah'm a liar.

(These live things will come out.)

[*John de Conker* is sometimes *Ruler of the World* and similar names. There are also KING OF THE WORLD, p.596; KING OF ROOTS, p.705; MASTER OF THE WOODS, p.609; and others.]

[The informant has just departed. My contact man Edward and I talk things over.]

(This man who was just in here - what's his name?)

[Edward answers.] (He's a *doctah* - ah fo'git his name.)

[I finish the conversation.] (They call him *Dad*. Well, now, he worked every-thing by this double key [two keys crossed] he had, and being a very old man he was long-winded, you know. In between these talks [showing that I frequently stopped my machine] I did get some things out of him. You see, here and there I got got [I actually repeated the *got*]. He probably knew some other things, you know, but he just *gets* to be pretty hard work.)

[*Pretty hard work* is a judgment made on the battlefield before the dust had settled. The old gentleman could not have been that difficult, despite my transcriber's comment. The trouble was really the weather - it was sizzling - see INTRODUCTION.]

[To say that this man is lying about finding his key under a rock would be a solution too simple for his mental condition. But I would say this. How appropriate to have found Saint Peter's key under a rock!]

(End of 1431.)

DARK GLASSES - DARK LADY - DARK DEEDS

HE MAY BE A FINE MAN LAK YO'  
BUT WHEN DAT STUFF FINISH WIT DAT MAN  
HE WON'T BE AS LARGE AS ME...  
DAT'S WHUT YO' CALL  
"YO' PUT 'EM ON A DRAG"

AH SENT A MANY AN' AH'LL SEND MO', TOO  
AH'M TELLIN' YO'  
AH SEND 'EM, SEE  
AN' DEY GOTTA GO, YESSUH

WHEN DAT HAPPEN, HONEY  
 AH'M TELLIN' YO' IT'S TOUGH  
 OH YES, IT'S TOUGH  
 SOME WORKS AH'M TELLIN' YO'

WHEN YO' GIT IN TOUCH WIT DE FO'K OF DE ROAD  
 YO' GITTIN' IN TOUCH WIT A WHOLE LOT, MAH BOY...  
 YO'LL SEE A MAN APPEAR TO YO' IN BLACK  
 IN A BLACK GOWN  
 DAT'S DAT MAN DAT CONTROLS DAT FO'K OF DE ROAD  
 AND DEN HE APPEARS TUH YO' IF YO' WANTS A GIFT

ALL YO' GOTTA DO  
 IS DO JIS' LAK AH'M TELLIN' YO'  
 HONEY, YO' HEAH WHUT AH'M TELLIN' YO'  
 AN' YO'LL CERTAINLY SUCCEED

ALGIERS, LOUISIANA

[Dark glasses wore this dark lady who recounted dark deeds. They were the large old-fashioned, inexpensive colored glasses - very dark indeed. She also had tied about her head a kerchief to complete the disguise. Did I see her as she appeared before patients in the consultation room? For dark glasses and kerchief, *see* my concluding comment; for dark deed, read. This elderly woman, informant 1585, filled cylinders E122:11-E132:1 = 2955-2965. For location and description of Algiers, *see* ALGIERS in INTRODUCTION.]

First, yo' gotta take a rule, yo' understan'. Yo' take a rule an' yo' measure de footsteps, yo' see; an' aftah yo' measure it wit de rule, yo' take dis string an' yo' measure dat rule now wit dat string. Yo' tie nine knots in it. An' yo' take an' git chew a little bag - git chew a bag an' git chew some *steel dust* dat sold at de drug sto'. Yo' take an' put dat in a bag. Dat's if yo' gittin' it fo' a man - yo' see, a woman's fixin' dat. Yo' takes an' put dat in dat bag. An' she ties dat, yo' see, tie dem nine knots an' puts it in de bag an' she ties it all roun' her laig - right up in dis part below her knee.

(Either leg?)

Yes, either laig, either one will do.

(Either foot track?)

Yes, either foot track long's it his foot track. Dat's tuh keep him dere at de house.

Now, fo' de nex' thing, fo' de hair on de haid; see dat completes wit de foot track [probably because of the phrase *from the top of the head to the soles of the feet*].

Now, fo' de hair on de haid, yo' kin take dat hair from de mole [mold] of his haid an' undah his arm an' down at his body, an' yo' gits lodestone, *steel dust*, an' yo' write his name nine times with blue ink - git blue ink. Yo' cut chure papah lak in de shape of a heart an' write dat name.

(Well, how do you write that name on that heart?)

Yo' write dat name straight nine times, though yo' see - lak yo' cut dat heart, well, yo' write dat name in dat heart lak dat [demonstrates].

(One right under each other.)



Lak dat, straight lak dat.

Now, aftah yo' write dat on dat heart, git dat lodestone an' dat *steel dust*, an' yo' take an' yo' git chew a piece of cloth. Let it be a piece of linen, if yo' kin git de piece of linen, an' yo' shape dat linen jis' lak dat heart is. Put dat lodestone an' *steel dust* an' his name in dat heart, yo' see, an' yo' close dat up. Yo' take a piece of silk thread, white silk thread, an' yo' sew dat all around wit dat heart, all around - yo' whip it lak [demonstrates].

(Away from you like that?)

No, work it to yo'. Yo' whip it to yo' - see, dat's fo' good, dat's fo' dat woman tuh keep dat man with her, see. An' den she takes dat an' she kin put it in her pillah an' [or] she kin put it in her mattress. Dere usually is a way dat de mens is almost got onto - in de pillah or de mattress [these, pillow or mattress, are ways men now suspect]. Den she takes it an' she puts it ovah de do' - see, ovah de sill of de do', but place dat heart [right side] up. See, dat's where he's gotta traffic every day - yo' see, pass backwards an' forwards. Dat's fo' tuh make dat man stay home with her, yo' see. Dat's tuh keep him home - gives him good wishes, give heart to her, yo' see. See, dat's his heart. She's keepin' dat heart dere with her all de time.

Now, fo' tuh take an' break 'em up. Yo' break 'em up - yo' git chew nine lemons. If dat's a breakin' up separation yo' see, yo' wanta bring in dat part. Yo' git chew nine lemons an' yo' git whoevah dat party is - take dere name an' de woman an' de man dat chew wanta, yo' know, break up, break 'em apart. Git chew nine lemons an' git chew some cayenne peppah an' yo' git chew some - dey call it de he lodestone. See, dat's de ruler. Yo' mix dat an' yo' git chew some leads - jis' ask de drug sto' fo' leads. It's goin' look somethin' - but it's black, it's fo' hell. An' yo' mix dat with dat lemon, an' yo' git chew a box of salt an' put dat salt in dere. Yo' work all dat up together an' put dem nine lemons. An' yo' git chew a can an' put all dem lemons aroun' in dat can - yo' know, let it be a round can.

(You are using names in this, too?)

Yes. Yo' gotta use de man's an' de woman's name dat chew tryin' tuh separate, see. An' de one dat chew want to bring 'em to yo', dat's fo' de heart, yo' see; but dis is de separation. Yo' use dat an' yo' put it in de can an' yo' put his name in dere an' put de woman's an' de man's name nine times in dere. Understan' me well.

(Do you put these names on the same piece of paper?)

No, yo' take one piece of papah an' heah yo' put de man's name an' yo' put de woman's name. Now, lemme show yo'. Yo' put de woman's name first, make it altogether nine times - see, make it nine times.

(One under the other.)

Yeah. Den yo' come right back into her an' yo' write his name, understan', nine times. See. An' yo' take yore pin [pen] an' yo' make a cross thisaway - see, cross it that way.

(The same pen with the blue ink?)

No, use de red ink fo' dat dere - dat's fo' hell. An' yo' cross dat.

(Just cross those names - make an "X" right over it.)

Yes, an' yo' put dat down in dat can an' yo' put dat lead an' dat cayenne peppah an' git chew some gunpowder - remembah dat good, git chew some gunpowder. If dat don't break 'em up, honey, ah'm goin' git out dis chair [stop talking]. Ah'm tellin' yo'. Yo' put dat in dere an' yo' put dat on top dem names an' yo' cover dem names up. See. An' yo' let dat jis' stay dere an' put as much peppah as yo' kin. An' every day yo' open it an' yo' look at it. An' when yo' see it begin tuh boilin', hellis stirrin' up. An' at de end of de nine days if dem

people don't separate, honey, ah ain't moving out dis chair. Dey'll separate. Yo' heah whut ah'm tellin' yo'?

(You just keep that closed up in this big can. But those nine lemons are in there, too?)

Yeah, an' yo' put dat peppah - de peppah gotta go.

(What does that "leads" look like? Is it black like a salve?)

Yeah, it's black, an' yo' put dat in dere an'.

[I turn off machine and then ask another question.]

Fo' luck fo' de house? Well, yo' kin always use bay rum. Luck fo' success. Yo' know, lak a person dat's runnin' a business place an' dey wanta prosper - yo' know, de business goin' down or somethin' lak dat. Ah'm goin' tell yo' whut chew git fo' dat. Yo' git cinnimin but yo' don't git de ground cinnimin; yo' git de cinnimin bark, yo' see. Yo' git chew some file [see later] - dat's lak de file yo' make gumbo [see gumbo file later]. Git chew de cinnimin bark an' git yo' de file an' yo' git chew some oil of clover an' yo' put dat down. Now, yo' git it all in a bottle, yo' put dat all in one bottle. An' yo' turns aroun' an' yo' git chew some sugah - loaf sugah dey call it - an' yo' git chew a bottle of honey. Yo' git chew two bottle of honey because yo' puts one bottle behin' dat do' - it's a business place, co'se dat's fo' bringin' in luck. Yo' takes the othah bottle [of honey] an' yo' fixes it all into a quart bottle - yo' see, dat's dat wash fo' dat place. Yo' see, yo' measurin' dat, but yo' have tuh make dat ovah an' often, but yo' see yo'll know dat, cause yo' got dat down [on your machine]. Yo' see yo'll have dat down. Dat's dat wash fo' dat place. Dat's fo' tuh prosper. Dat's fo' luck an' success an' it's fo' money.

[*File* - pronounced *fee-lay*, and apparently from French *file* = *made into threads* - was a powder made by the Choctaw Indians "from the young and tender leaves of the sassafras." This powder they brought twice a week from their reservation on Bayou Lacombe, near Mandeville, La., to the French Market in New Orleans. For *file* and gumbo (*gombo*) *file*, see *The Original Picayune Creole Cook Book*, 9th ed., (1st ed., 1901), New Orleans, La., 1938, p.26.]

Now, an' in doin' dat, yo' must have a green light burnin', yo' see, an' must not be 'shamed tuh burn dat light. Dat's a green light. An' yo' must give dis - when yo' put dat light up dere, de green light - yo' must have green onion an' parsley, if it's no mo' den one green onion an' a little parsley. Yo' must have dat, dat's bringin' in de money.

[While machine was stopped, I must have asked about a green candle.]

Dat's fo' Raymond - dat's St. Raymond, he's de saint fo' money. [We will return to him towards the end of the interview.]

(Where do you put this *chandle* while you are burning it?)

[The preceding *chandle* is my transcriber's spelling for my slip-of-tongue *chandelle*.]

Yo' kin burn it on yore mantelpiece or on de center of de table. If yo' havin' a place of business, yo' kin use one, if yo' wants tuh, but if yo' don't have any in dere, yo' kin use him right off - see, because yo' usin' by yore thoughts an' yo' givin' him whut he wants.

(You don't even have to use his picture if you don't want to?)

No, yo' don't have to.

(That will bring you in money?)

Yeah.

(You don't light that candle at any special time or anything of that sort?)

Only jis' lak - yo' start at nine in de mawnin' an' yo' burn it fo' [from] nine till ten, ten a'clock. Yo' don't blow it out - at ten a'clock yo' pinch it out, an' yo' make yore wish. At twelve a'clock yo' light it agin an' let it burn

till one an' yo' make yore wish agin. At three in de evenin' yo' light it agin an' let it burn, an' so fo'th, an' yo' make yore wish. At six a'clock it's goin' tuh be de endin' of dat candle. Yo' burn it an' yo' make yore wish agin, but yo' goin' always be wishin' fo' whut's comin' [after] it an' dat's money, an' dat's gon'a bring success to de place. Dat's money. Dat's fo' St. Raymond, an' he's known tuh give yo' money. All yo' gotta do is do jis' lak ah'm tellin' yo' - honey, yo' heah whut ah'm tellin' yo'? An' yo'll certainly succeed.

(You burn that candle just once or just keep burning it each day or does it make any difference?)

Nope, yo' kin burn that candle three times a week. Yo' ketch de candle Monday, Wednesday an' Fridays, dat's de days tuh burn dat.

Now, fo' de graveyard dirt, whut chew do wit dat. Yo' kin take dat an' yo' kin do good with it an' yo' kin do harm, but tuh do harm it's gotta be a person dat passed out bad, yo' know, died bad. An' yo' take dat - but chew have tuh go to de grave an' git dat, git dat graveyard dirt, an' yo' must pay de spirit where yo' go an' git dat at. Yo' must leave if it's no mo' den a silver dime dere. Yo' takes dat graveyard dirt an' takes yo' some steel dust an' yo' take yo' some gunpowder an' yo' mixes dat with cayenne peppah. Yo' done paid dat spirit dough fo' whut chew done took. Yo' takin' dat from his grave, an' yo' paying him - dat's tuh keep him from worryin' yo', keep him off yo'. Yo' mixes dat togethah an' yo' git chew a white dog. Yo' know dem solid white dogs. Well, yo' gits some of his passage an' let it be hard, an' dat's a roll - yo' roll dat. Yo' mix it up in dere. Yo' don't have it close nowheres roun' yore place because it's hell, an' yo' go roun' wherevah yo' wants dat hell tuh occur, be disturbed. Yo' take it an' yo' jis' passin' it - jis' simply throw it, jis', if yo' had it in a package, yo' know, jis' take dat package an' drop dat package right at dat place where yo' want dat tuh happen. An' when dat happen, honey, ah'm tellin' yo' it's tough. Oh yes, it's tough, some work ah'm tellin' yo'. Now, dat's with de graveyard dirt. Dat's fo' bad.

(Is there anything good you can do with *graveyard dirt*?)

Yes, if it's a good person passed out . . . [These 3 dots . . . indicate a change of cylinder and explain the repetition of the words following. I eliminated practically all these dots in the text.] If it's a good person passed out an' yo' go tuh dere grave and yo' git their dirt, an' lak it's me.

(You don't pay for that dirt?)

No, yo' don't pay 'em fo' dat. Yo' see, somebody dat chew want, lak it's a good person passed out an' yo' wants somepin good tuh be done to me, or yo' want somepin good tuh be done to somebody else, an' yo' workin' for dat case, well, yo' goes an' git to dat grave an' git dat dirt. Yo' takes dat dirt an' yo' git chew some of dat blest watah, holy watah from de church, an' yo' dissolve dat up togethah, but yo' must use dat steel dust in it - dat's drawin', yo' see, dat steel dust dat's drawin'. Yo' mix dat up. An' yo' take yo' loaf sugah an' brown sugah. Yo' must have dat brown sugah fo' dat - yo' see, dat's fo' de good spirit an' it must be brown sugah. Yo' git chew a nickel of gingersnaps, little brown gingersnaps. Yo' dissolve dat into dat. Now, whatever yo' askin' fo', yo' take dat graveyard dirt wherevah ah'm at - an' it's me dat chew wants tuh git to, yo' know. Yo' wants me now, yo' drawing me to yo'. Yo' askin' dat good spirit - dat's good graveyard dirt yo' see - tuh do good fo' yo' wit me, he'p yo' to work dat case out wit me. Yo' put dat aroun' where ah'm at, yo' see. An' ever' time ah cross ovah dat mah thoughts goes to yo' - dat draws mah mind right to yo', see, ever' time ah cross ovah it. But ah comes to yo' wit a good mind, yo' see.

(Well now, I could use that also, if I wanted to draw a woman to my house or something of that sort - bring a person to me?)

Yeah, yo' kin use dat.

Den ah'll tell yo' anothah thing yo' kin use tuh draw a woman to yo', anothah way, an' yo' kin draw her to yo' an' yo' kin put her down undah yo'.

Yo' take dat woman's name an' yo' write her name nine times right straight - go straight fo' good, with blue ink. Fo' good always use blue ink, or eithah indelible pencil fo' good, but fo' bad yo' use red or black. An' yo' write her name nine times an' yo' take an' write chure name into dat, into hers. Yo' git chew three loaf sugahs, three of dem little lumps of sugah, an' yo' draw yo' nine glasses of watah. De ninth glass yo' keep. Yo' take dat name an' yo' put it in a saucer, in a plain white saucer - dat's dat woman name an' yore name. Yo' take dat sugah an' watah and dissolve dat good an' sweet in dere, dem three loafs. Yo' take dat saucer an' yo' put dat saucer ovah dat glass, yo' see, lak dat [demonstrates] an' yo' turn dat glass upside down. Yo' understand me? Yo' put dat glass behin' a bed or behin' a do' an' git chew two blue lights, blue candles, an' yo' git chew two white ones an' git chew two cream - dat's six. Yo' light all dem candles at dat same time. Yo' put 'em dere an' ah don't care if she's in New York, she's comin' to where yo' at. Yo' goin' wonder how she got dere but she'll be dere. Yo' heah whut ah'm tellin' yo'? Ah've got [brought back] people from way off as Minnesota.

(Do you light those candles at any special time?)

No, jis' when yo' put dat dere, yo' light dat an' den yo' jis' let 'em go an' burn right out.

(Just to be sure that I know this. Here is the white saucer an' here's the glass of the ingredients. You put this white saucer on top of the glass like that, but make sure you got that name. All the ingredients are in that glass. Then, I just turn this glass upside down, so that it stands in this saucer. And then I put these candles before this and burn them right before it.)

Yes, right in front of dat. Yo' heah me?

Ah sent a many an' ah'll send mo', too. Ah'm tellin' yo'. Ah send 'em, see, an' dey gotta go. Yessuh.

Yo' git chew some rice an' yo' git dat fellah name whosomevah it is an' yo' write dere name wit some red ink, nine times. Yo' git chew a bottle an' put dere name in dat bottle, an' put chew some cayenne peppah an' yo' git dat rice an' yo' put dat rice in dere an' dat cayenne peppah, an' put dat name an' put some vinegar in dere. Yo' take an' yo' tie dat bottle up, but yo' stop it up good an' yo' tie it up, yo' see. Wherevah yo' kin keep dat bottle in one place, jis' lak de sun rise ovah heah, yo' keep lak where dat windah is, see, where de sun goin' tuh rise right on it. Yo' keep dat bottle dere fo' three days, an' at de end of de third day yo' puts dat bottle in de midst of de rivah - see, jis' throw it right on ovahbo'd an' let 'em go. Dat's wit dat bottle an' rice an' vinegar an' cayenne peppah.

Yo' kin take yo' a coconut an' send 'em - ketch yo' a coconut an' send 'em anywhere yo' want 'em tuh go - git 'em out de town an' dey won't come back any mo' - don't care where dey go 'long as dey don't come back heah.

Yo' git chew a coconut an' yo' write dere name nine times wit dat red ink an' yo' bo' dat hole in dat coconut - see, make a hole in dat coconut - an' yo' stick dat name in dat coconut. Yo' see dese beehives de bees [mud daubers] make an' dem wasp nestses. Yo' git chew three of dem an' yo' roll 'em, soften 'em, an' yo' stick dat down in dat coconut. Heah? Yo' git chew some cayenne peppah an' yo' put it in dere. Yo' take dat coconut an' yo' put it in a brown bag an' git chew a spool of black thread an' yo' jis' take dat thread - not to yo' now, see [demonstrates] not disaway - wind it from yo' all de time, from yo', an' git dat whole spool of thread loose tyin' dat bag. Take dat bag an' yo' carry it - keep

dat bag three days wit dat coconut.

(Keep that bag three days with the coconut in it.)

Yes. At de end of dat third day, yo' ketch it jis' 'bout as de sun goin' down, yo' see, yo' cast dat ovah in dat rivah. Yo' heah? An' jis' whosomevah yo' sendin', yo' jis' call dere name, fo' instance, say, "Catherine [later, she again calls herself Catherine - probably her name], ah want chew tuh follah dis coconut an' ah want chew tuh go till yo' cain't go no mo'." An' dis jis' keep me goin'. An' it's easily done to yo'.

Whut yo' kin do if a fellah's gone from yo' an' declarin' dat he don't want chew no mo', he kin [be] made tuh say, "Yes." Yo' gotta use bay rum. Yo' git bay rum an' yo' use honey an' yo' use raisin lak yo' puts in puddin'. Yo' take dose raisins - listen good - raisins, honey, dis man's name. Dat's me drawin' him to me, yo' see. Ah'm gon'a write his name nine times straight, yo' see, but ah'm not gon'a put mah name wit dat. Ah'm gon'a write his name nine times wit a pen an' ink, but it's gotta be blue ink. Ah'm drawin' him to me an' ah wants him wit me fo' good. See. Ah'm goin' put dat down an' ah'm goin' git me a jar, somethin' dat's deep dat's able tuh hold dis honey whut ah'm goin' tuh put in dere. Ah git a jar of honey an' put dat name down in dere first, though. Ah'm goin' put dat name in dere first, yo' understan'. Ah'm goin' git me a box of cinnimin, dat's powdered cinnimin, an' ah'm goin' dump all dat in dere. Ah'm goin' dump dat on top of dat name - dat cinnimin first, yo' see, an' ah'm goin' put dat honey on top of dat. Den ah'm goin' git me a can of Karo Syrup - dat's white syrup, yo' see.

[Karo Syrup, trade name of a corn (maize) syrup, is *white* only because the syrup used by many informant's in or near New Orleans was sugar-cane syrup - *dark* or *black*.]

An' ah'm goin' use dat syrup on top of dat honey, an' ah'm goin' take an' covah dat jar ovah - yo' see, close it up. Dat's goin' close me an' him togethah. Den ah'm goin' keep dat an' ah'm goin' draw him to me, an' when he come he's comin' good. Dat's drawin' him to me.

Ah'm goin' take his name an' write it nine times wit blue ink. Ah'm goin' put dat in mah left-foot shoe wit some *steel dust*. Ah'm goin' put three raisins in dere, three, so long as it not hurtin' yore feet yo' understand, an' ah'm gon'a put a little pinch of salt. See, ah'm goin' put some sugah. An' as fo' me, anywhere ah walk, anywhere ah leave him, ah'm goin' tuh be de rulah. Ah'll control him cause he's undah mah feet. Ah'm goin' rule him, yo' see. Dat's drawin' him to me. An' now, when he gits dere, ah'm de rulah cause ah got him dere. When he gits dere ah'm got him.

Den ah'll put dat dere ovah de do'. He nevah will have a min' fo' lookin' ovah dat do' an' see if anything is up dere or not - dat's dat honey in dat jar. Every time he passes - dat ovah his haid, yo' see, have him wit a sweet min'. Keep him lak dat good, too. Yes, indeedy.

Now, tuh take an' *fix* him so that he won't raise fo' nobody else, yo've got him dere, too. Yo' kin git chew a piece of yallah cotton. Take dat yallah cotton an' yo' jis' - not chew, not de woman, yo' know, but let him do de dischargin'. Don't use no watah. Now, yo' know wimmins got a habit - it's a very sweet way yo' know - tuh ketch de man, an' dere's some of 'em jis' wants tuh service yo' know, but dey don't know when dat service is comin' in dere. She goin' give him service but he don't know whut it's all about, jis' wipin' him off an' all. She's gon'a take dat rag an' pertend lak she's usin' it herself, too, yo' understan' - but she's not. She knows whut she's up tuh. An' she'll take dat rag an' tie nine knots in it, but it's gotta be a brand-new piece of yallah cloth. She goin' tie nine knots in dere an' she'll load dem nine knots

down wit steel dust an' dem little shots. Yo' know dem little shots dey shoot birds wit, take dat. An' she loads dem nine knots down in dat cotton an' she takes dat cotton an' she tie dat cotton aroun' jis' lak yo' tyin' a piece aroun' yore haid. She take an' she stick dat in her pillah an' if it's a feathah pillah, take dat wit dat pillah loose an' stick it in dat pillah. A man kin take dat same thing an' do it wit a woman. He fool her an' make her think he's usin' it. Dat givin' her service, too, yo' know. Take an' put dat in dat pillah an' make a crown lak givin' yo' a crown fo' de haid. Jis' take dat aftah she untie dem knots an' load it down wit dem bullets an' steel dust.

[The preceding put dat in dat pillah an' make a crown...fo' de haid is unique - it being a *witchcraft crown*, though not made of feathers. See p.348, beginning with the second bracket-paragraph; better still, start at the beginning of this remarkable experience, *DOCTOR EXPLAINS AFTER HIS DEATH*, p.344.]

(Just put it in a circle like in a crown?)

Yessuh, an' yo' jis' take an' yo' put it in yore pillah an' yo' sew yore pillah back up an' yo' let him lay on dat pillah. Yo'll have tuh tell dat man when yo' git tied layin' down. Time yo' go fo' him he's layin' in dat bed - keep dat man, yo' want him dere - that's if yo' want him. Dat's work yo' know.

(You keep that - you don't take it out or anything?)

No, jis' long as yo' keep dat dere yo' got chure man - he cain't go. Ah'm tellin' yo' - ah'm tellin' yo' whut ah know, dat crossin' de house.

If it's dat [you] has those [fire] grates, yo' know, yo' git chew an' ole shoe - jis' lak a ole shoe whut chew done wo' or somebody done wo' aroun'. Yo' take dat an' yo' put dat in dat fiah hearth but chew turn it up[side down]. See, take a nail, a ten-penny nail, but let it be a new nail an' yo' stick it in dat shoe an' yo' take dat shoe an' yo' drive it - yo' stick it in dat dirt. See, de nail is tuh hol' dat shoe up in dere.

(Up in the chimney?)

Yeah. Put dat in dere an' yo' take yo' a piece of chalk an' yo' make nine chalk marks, cross marks, up dat chimley. Yo' go in de fo' cornahs of de house lak dat an' yo' make nine marks, cross marks, wit white chalk. Don't make 'em long. Yo' cain't make 'em too long because de people will detect it, yo' see.

(Do you make the same kind of chalk marks, the cross marks, that you did in the chimney, or straight marks?)

Nope, lemme show yuh. Yo' see, jis' lak yo' make in de chimley, jis' little cross marks lak dat. Yo' make it in de fo' cornahs.

(Nine in each corner?)

Uh-huh, an' yo' ketch it right at dat do', yo' see, but not where dey walk at because usually yo' go into a house an' dey go into a room yo' goin' tuh see dat down dere. Yo' kin make dem little ma'ks so small dat dey won't detect 'em in dere in dat cornah because dust an' thing, yo' see. Yo' put dem ma'ks in dere an' yo' put dat shoe up de chimley, an' if yo' gittin' out dat house yo' put dat in dere, an' ah bet chew dat house'll stay dere an' go down an' nobody won't nevah go in dat house - nobody'll take it, nobody will rent it. No suh. It won't nevah be rented. Dere's one ovah dere now an' it's goin' down - dat de [something] house ovah dere. We worked dat case.

[The preceding *we* sounds like a male confederate - he probably waiting for her out in the waiting room. See CONFEDERATES in INTRODUCTION.]

(Did you ever hear of a person doing this kind of work, dancing during their work? They don't do much of that any more, dance in the work?)

Dey dance though - dat's de hoodoo dance. Mah mothah used to. [See HOODOO DANCE, pp.794,796.]

On a Tuesday mawnin' at nine a'clock yo' git up an' yo' git chew some cowpeas

[also called black-eyed beans] an' yo' take dem cowpeas an' yo' soak 'em. Yo' soak dem cowpeas - yo' put 'em right in dat watah 'fore nine a'clock an' let 'em soak till twelve. At twelve a'clock yo' take dem peas an' yo' walk out some- wheres lak yo' goin' walkin' up de road, but yo' kin take 'em an' put 'em in a package an' yo' take dem peas an' yo' spread 'em - yo' throw 'em out, yo' see, but let it be in a road. See. Dat's fo' tuh connect chew in de nex' hour or de nex' two hours to show yo' how yo' will git in connection wit dat fo'k of de road, yo' see. Dem peas is tuh connect yo', an' when yo' git in touch wit de fo'k of de road, yo' gittin' in touch wit a whole lot, mah boy.

(In starting that at the fork of the road, you have to get these peas first. All right. What about the fork of the road, now?)

An' aftah yo' throw dem dere, den yo' kin git in connection wit dat. An' yo'll throw dem peas, yo' throw 'em at twelve - dat's if yo' wanta git in touch wit it now. But some people are scared. When yo' throw dem peas yo' gittin' in connection wit it den. Yo'll see a man appeah to yo' in black, in a black gown. Dat's dat man dat controls dat fo'k of de road an' den he appeahs tuh yo' if yo' wants a gift - anything yo' want yo' ask him at de time. Den 'bout three a'clock dat man's comin' back to yo' agin an' he'll connect wit dat fo'k of de road. Now, yo' kin see dat, dere, yo' kin see dat yo'self; lak ah'm tellin' yo', yo' see dat yo'self. An' if yo' gits dere an' yo' goes dere, dere's lotsa things - dere's roots dere dat yo' kin take up an' dem roots will help yo' a whole lot. See, ever' root dat's sold in de Crackerjack drug sto's tuh do good an' tuh do harm - it's at de fo'k of de road. Yo' git dat root dere, yo' heah me, boy.

(You get the roots from the fork of the road?)

Yessuh.

(But you don't throw these peas in the fork of the road, you just throw them out any place.)

Anywhere in the middle of the road, yo' know.

(Then this man comes to you.)

He comes tuh yo'.

(And after he comes to you then you are allowed to go to the fork of the road. Do you go out to the fork of the road at any particular time?)

No particular time. Yo' jis' go on up - yo' kin go in de day, cause yo' see yo' jis' gittin' in tech; yo' see, yo' jis' gittin' in tech. Now, aftah yo' done got acquainted wit dat, den yo'll know how it is an' yo' won't be scared, an' den yo' go any hours den. Yo' go twelve a'clock in de night, an' yo' kin go at twelve in de night to fo' in de mawnin'.

Yo' take him dere too, de black cat, but it must be a he cat. It cain't be a she. Yo' kin take dat an' yo' kin use dat, too, if yo' wanta do something - if de person's not scared. It takes a brave heart tuh do some things, yo' know. Dis is real. Dis is no dope, dis is no junk, ah'm tellin' yo' - dis is real stuff. Yo' take dat black cat an' lak if yo' have some watah, yo' see, boilin', yo' throw dat cat in dere. An' it quite usual - well naturally, his skin gon'a come off. Dat skin comes off. Yo'll pull that cat's skin off, yo' know, inwards out an' yo' ketch dat fo' bone right in dat hind laig. Take dat bone an' yo' do disaway an' dataway, cross yore mouth [demonstrates].

(You go across your mouth one way and then down - making a cross on your mouth.)

Cross yore mouth - dat's declarin' den, an' yo' keep dat. Ah'm tellin' yo' whut ah know. Yo' take dat bone an' yo' keep dat bone. Yo' don't do it at home, yo' see - yo' do dat somewhere near, not at de fo'k of de road, but near it, yo' see, right within a halfa block, yo' see. Tain't nuthin or nobody tuh bother yo', cause they know whut's it down dere fo'. See, if anybody goin' down dere

dey don't pay any attention, cause dey know whut it's fo', yo' see.

[Sometimes a black cat bone is dressed. An elaborate dressing follows:]

Yo' take dat bone an' yo' git chew some *steel dust* an' yo' git yo' some *John de Conker*, but yo' git de powder *John de Conker*, not de root. Yo' want de *High John de Conker*. An' yo' put dat *black cat bone* an' *John de Conker* an' yo' take de 27th Chapter of Job - jis' read dat yo' see. Den yo' write dat chapter down. Take dat *black cat bone* an' yo' take a silver dime - take dat *black cat bone* an' yo' take de 27th chapter of Job. Yo' take yo' dat *John de Conker* an' put it in a bag wit a piece of red flannel an' yo' sew dat. Put dat silver dime in dere, too. Sew dat up. See, sew dat up wit a piece of white silk thread. An' yo' take dat an' yo' git chew some Japanese honeysuckle, it's a perfume, an' every mawnin' yo' drap three drops on dere - on dat bone an' dat root.

Yo' take dat an' put it in yore pocket, but chew always keep in in yore left pocket - yore back pocket on yore left side. Yo' go dere an', if yo' sentence fo' de pen, dey gon'a sentence yo' fo' de pen. Yo' take dat an' yo' know whut chure gon'a make yore wish to dat. *Cross* dat [see later]. Now, dere's a spirit dat rules dat, yo' see. A spirit rules dat *black cat bone* an' yo' kin do dis heah. Yo' take dat bone an' yo' cross it cross yore mouth. Ah declare to yo', mah boy, if dat judge kin judge yo', dat lamp kin judge yo'. Heah whut ah'm tellin' yo'? Out! [You are out. The judge turns you loose.]

Yo' got a co't scrape an' yo' wanta win dat case. You kin take de judge name an' yo' write his name nine times wit blue ink, an' whosomevah is dis person dat's comin' befo' han', yo' write dere name into dat judge name nine times wit dat blue ink. It be blue fo' good. Yo' fold it wit'in, lak yo' foldin' it to yo', yo' see. Yo' git dat *steel dust* - always use *steel dust*. Yo' use *steel dust* - it's good, it's drawin'. Yo' git dat *steel dust* and you git you some raisins, an' git chew some Karo Syrup an' put dat in a jar or a can or somepin. Dat's if yo' goin', yo' know, tuh co't. Yo' set dat judge an' all dem names in dere an' yo' close dat up, an' yo' carry dat roun' de fo' cornah of yore house fo' three days. yo' see. Yo' carryin' him wit chew, yo' see. Now, yo' carryin' him wit yo' - dat's tuh take yore burden from yo', don't chew see. Now, when yo' carry dem raisins, dat's tuh make him reason - yo' know raisin will make anybody reason wit chew [because English word raisin sounds like French word raisin which means reason]. Yore candle - yo' take yo' three cream candles. Dat's de day yore goin' tuh dat co't. Yo' git chew some bay rum an' yo' wash yore candles off wit bay rum - dey must be washed. Always wash de candles befo' yo' use 'em. Yo' must always wash dem wit bay rum. Yo' wash yore candles wit bay rum an' whenever yo' goin' light dem, 'fore yo' go befo' de judge, yo' take a knife an' yo' cut dat end off. See. Yo' drop it [cut-off wick] down in where yo' goin' tuh burn dem at. Yo' mustn't throw it away - let it all dissolve togethah. Yo' light dose three cream candles an' yo' take yo' some raisins an' yo' build it lak a little boat - shape it lak a little boat - yore candles are still stayin' in dere.

(Inside the boat?)

Yeah. Yo' take an' yo' put dat Karo Syrup all aroun' in dere an' sweeten him down wit dem raisins, yo' see, an' dat Karo Syrup. Now, yo' goin' befo' de judge. If dat judge don't reason with yo' ever' thing yo' tell him, honey, ah ain't settin' heah. Dere ain't nuthin yo' did wus wrong. Do yo' heah?

(You cut the top off the candle?)

Yeah, an' yo' put it down where yo' goin' tuh burn yore candle.

(Which end of the candle do you light? How are you going to light them with those wicks off?)

Take yore match an' yo' hold it till dat wick come up.



(You cut those loose wicks off and then you light the candle from the match and let it burn.)

Till it burn, 'cause yo' see yo' burns de evil thought an' diff'rent things. Yo' ketch him fo' good.

[You get] a can of milk, a ten-cent can of milk, an' git chew some cinnimin an' yo' take nine blocks of sugah, of loaf sugah. Yo' dissolve dat in dat milk an' fo' nine days but not every day, nine days; but yo' kin make it nine weeks, once a week. Yo' scrub yore place out wit dat. De watah dat's left, yo' throws dat out an' yo' wash dat. Always take de cinnimin an' sugah. Now, if yo' [know] who is dis brutal policeman - or den in othah ways yo' don't have tuh know dere name - yo' kin use [it] as dis, yo' say, "Well, dey in de 8th precinct." Well, yo' use de 8th precinct, yo' see. Yo' jis' take an' write de number down an' den de 8th precinct, or parish. Jis' put dat down an' yo' git chew some black peppah an' yo' git chew an ole knife an' an ole fo'k, see. Now dis yore place heah - yo' runnin' dis place, and he at de 8th precinct. Yo' put dat down right in front of yore place - see, jis' de step; put it undah dat step. Yo' put dat peppah dere an' yo' git chew some cayenne peppah, black peppah an' salt, an' yo' put dat name an' yo' lay dat name down flat, upside down - yo' turn de name down to de ground, yo' see. Yo' put dat black peppah first, den yo' put dat red peppah, but always use all whatevah yo' gits - all of it. [She demonstrates.] Den yo' take dat fo'k an' yo' put dat fo'k dis way. Yo' put dat knife dat way an' yo' take yo' some dirt an' yo' put dat dirt on top of dat. Not nobody from de 8th precinct can't come dere an' - [the] judge hissself couldn't come dere. De 8th precinct is barred away from yore place, yo' see. Dat's how yo' keep de policemans away. See, yo' have tuh take de number an' take de whole bunch, because see, one crowd is on de night an' one crowd is on de day, an' den some-time dey changes 'em, an' in dat way yo' wouldn't know who, yo' know, is comin' an' who ain't. Well, yo' got one, yo' got me boy - heah comes de othah fellah. Dis way yo' got 'em all. Don't chew see?

(You do that at the same time that you scrub with this milk and stuff?)

Yeah, but dat's jis' fo' yore luck. Dat will bring in yore luck. Dat's fo' yo', dat won't affect yo' at all; dat's tuh keep dem away, it won't affect yore business at all.

(But that milk and stuff that you scrub with, that is to bring in customers?)

Yes, dat's tuh bring in. It'll bring 'em, too. No way in de worl' fo' 'em tuh cross it.

Yo' kin take dis stockin's or sock - eithah way yo' know. If it's a woman yo' take her stockin' an' if it's a man yo' take his sock, but let it be a dirty pair whut dey worn yo' know, an' yo' take dere name an' put into dat sock. Yo' take yo' a pen an' ink - see, let it be blue if yo' want to, dat's fo' good. Yo' cain't take dat, yo' know, if yo' wanta do it fo' bad. Take an' put her name or his name, whatevah it is, yo' know, tuh put dere. Yo' put dere name.

(Once?)

No, nine times - always use it nine, an' yo'll keep dat. Use it with *steel dust*. Git chew some lodestone - heah's anothah trick - an' yo' put dat into dat stockin', into dat foot, an' yo' fold dat foot to yo'; see, yo' fold it in. Yo' take dat stockin' or dat sock an' yo' bury it underneath de back steps; see, not de front - always leave it to de back. An' dat lady of dat house, she will stay dere; an' if it's a man, dat gentleman will stay at dat house. See, whut ah mean. Yo' understan' me? An' when dat sock beginnin' tuh rot, yo' renew it ovah agin.

Yo' take de shoe, see, lak it's - an' write nine times yore name, or de man's name or de woman's name, an' den yo'll cut dat shoe dat yo'll jis' have de shape

of dat sole, yo' see, an' yo' put dat *steel dust* an' lodestone. Wherevah yo' put dat shoe, always put it at de back step, though. Put dat shoe an' yo' shape dat place - shape dat place where yo' goin' put dat shoe, yo' know. Yo' put dat *steel dust* an' sugah. Yo' put some cinnimin an' yo' turn dat sole of dat shoe right downwards, see, bringing it [toe pointing] into de house. Den yo' put some mud ovah dat an' yo' leave it stay dere.

Now, ah don't care how many Miss Madam he see out dere he want, he goin' stay dere. He must stay dere.

(You must cut the bottom sole out of his shoe - out of the old shoe?)

Yes. He goin' stay dere. He goin' stay dere wit you because yo' got him dere.

(You got him planted.)

Yeah, dat's it.

If it's a woman yo' wants tuh kill, yo' take an' git chew a little doll, an' let it be a she doll an' yo' name that doll, lak mah name's Catherine [once before, she called herself Catherine - probably her name], yo' name dat doll Catherine. An' now yo' say to me, say, "Catherine, ah want chew tuh pass out in nine days." Yo' see.

Now, yo' take an' git chew a box dat be shape lak a little coffin. Yo' shroud me an' yo' put me in dere. See, yo' name me - see, yo' got mah name on dere. Yo' put me in dere an' yo' bury it - make a little grave all around dere an' put dat in a box. Yo' understan' whut ah mean? An' den yo' take dat - honey, see lak tomorrow be de nine days, yo' take dat today an' yo' carry it on up to de cemetery. Anybody dat chew know dat passed out, yo' put me in dere wit dem, an' den tell dem dat chew want me tuh keep dem company. Ah don't care if - ah fall down an' break mah neck - somepin goin' happen tuh me. Ah gotta go back dere - when de nine days up dey got company dere.

(You put this little box right down in that grave. Do you put it any special way in that grave? What do you do with those sticks?)

Yo' see, de sticks is goin' be in dat box [with the doll], yo' see. Yo' put me in a coffin. Den yo' take an' put me [in the little coffin] into a box [another box], yo' see, dat chew'll be able tuh carry an' people don't see dat chew got a coffin - it [the first box with the doll] de shape of a coffin, yo' understan'. Dey'll think it's a ordinary box or somepin yo' got, an' yo' ain't. An' yore sticks is goin' be aroun' dere [outside and about the first box] but into dere [the second box], yo' see. Den nobody will see what chew got.

(What are the sticks in there for - any particular reason?)

Dem sticks is de graveyard - dat's de fence aroun' de grave.

But chew don't have tuh take a black hen's aig, yo' kin take any hen's aig fo' dat. If yo' wanta draw a fellah to yo', yo' take a aig - any kind of hen's aig but let it be a fresh aig, a fresh *yard-egg*. An' yo' take de fellah's name an' yo' write his name nine time all aroun' dat aig - all aroun' nine times. Take dat aig an' put it underneath de backsteps.

(Underneath your back steps.)

Yeah. Ah don't ca' if he's in St. Paul, Minnesota, he's comin' heah, an' he won't be long gittin' heah, eithah. He'll come if he have tuh track it [ride a freight train or walk the train track]. Ah'm tellin' whut ah know.

Well, dey used tuh do dat but de majority of men dey takes de bows out dey hat. Dey used tuh could use dat wit *steel dust* an' work 'em - yo' could bring 'em to yo' an' yo' could take dere hat - whilst now dey don't even let chew use dey hat no mo'.

Yo' could take dat bow out his hat an' put it in a Bible - de Bible. Yo' take de 27th chapter of Matthew an' put it right there with Matthew an' put dat *steel*

*dust* on dere, an' yo' read de 27th chapter of Matthew three times a day, an' ah don't care where dat man. Well, he's comin' to yo', babe - dat's yore darky. Yessuh.

(That brought him there?)

Yes indeed.

Evil could be done wit a willow tree, a weepin' willow - pretty much evil could be done wit dat, wit a woman or a man, eithah way.

As ah said [just before my machine was restarted], so many women has went down from de weepin' willow. Yo' kin take a woman's cloth, her menstratin' cloth an' yo' takes an' put her - yo' go to dat weepin' willow an' yo' pluck a hole outa dere. Yo' take dat woman's cloth an' if yo' cain't git a piece of hair out of her haid tuh put with dat, yo' take dat cloth an' yo' put her name in dat tree, an' jis' lak dat weepin' willow weep, jis' lak it goes, dat's de way dat woman goes. See, ah hate tuh think of talkin' 'bout dat 'cause ah know a person went down wit dat, through dat.

(Well, how would you write that?)

Yo' would write her name straight, but yo' would write it wit red ink, cause dat fo' evil. Yo' put dat in dere wit de cloth an' yo' close dat tree back up. She's closing dat tree. She's gotta weep jis' lak de tree weep, an' as dat tree goes down, an' she comes up, den she goes down, an' she comes up. Dat's de way she am. An' at de end on de ninth month she's not heah, she's out McDonoughville - got laid down, dat mean's in de graveyard. She's daid den - gone.

But she's - yo' see, it's a thing tuh make 'em lingah. Yo' see, it keep 'em jis' pinin' away, jis' pinin' an' draggin' an' pinin' - lak any weepin' willah.

Now, yo' git de hair from a man's haid, out de mole [mold] of a man's haid, an' yo' takes his name an' yo' write his name nine times wit dat red ink, an' yo' stick dat into dat - cuts a hole outa de willah tree, an' yo' stick it into dat willah tree wit his name an' *steel dust* - put some *steel dust* in it. Dat's gon'a bring dat man down right heah - he may be a fine man, lak yo', but when dat stuff finish wit dat man, he won't be as large as me. He's goin', too. Well, if a person wanta see yo' drag - dat's whut yo' call "yo' put 'em on a drag" - yo' see, dey draggin' fo' nine months - an' yo' draggin', too - yeah, yo' drag - dat's de nine-month drag - dey call out, "Ah'll give yo' a nine-month drag" - den he gon'a go to a weepin' willah.

[How can I bring back] (this fellow that ran away?)

Whut do de killin'? Yo' kin easily do dat. Yo' kin git him back in about three days anyhow. Aftah dat yo' kin make him confess. Ah'm goin' tell yo' how yo' do dat.

Yo' git chew a tongue - a beef tongue. Whatsomevah his name is, yo' write his name nine times wit blue ink, cause yo' make him confess tuh good. Yo' take dat tongue an' yo' put it in a big pan-lak - a dishpan. Yo' git chew some raisins an' yo' put chew some honey aroun' dat tongue, see. But yo' take dat name an' stick it into dat tongue, yo' understan'. Yo' jis' stick dat name into dat tongue, his name, an' yo' put dem raisins all aroun' dat tongue an' den yo' git chew three red lights an' yo' burn dem lights - dat's fo' three days. Yo' burn each one of dem lights fo' three days. Yo' git chew nine glasses of watah an' yo' draw dat watah at nine a'clock in de mawnin', but whosomevah he is, yo' call hfm an' yo' let chure faucet drip - let that faucet drip about three hours any-way. Don't let anybody go to dat faucet, dat's if yo' workin' on a case, tuh git it in. An', honey, in three days time, yo' gon'a git a report dat "so-an'-so-an'-so confessed" - he acknowledged dat he did it. See, yo' wanta bring him back.

(You burn these candles right in that dishpan?)

Yeah, aroun' de tongue.

Well, it's a oil dey call *pecone*[?] *oil*. It's called *pecone oil* but it's not real pecan dat we eat, it's not dat oil.

(Petroleum oil? You mean, like from the nuts of the tree - pecan oil?)

Yes - de oil. Yo' uses nine drops of dat - uh-huh, on his han'. Whosomevah de man is dat he's goin' to, jis' befo' he goes tuh dat man, always give him de 27th chapter - de 27th Psalms of David. See, let him read de 27th chapter of David. An' use dat *pecone oil*, see, fo' David controls dat oil an' he controls dat job. When he gits dere he got dat man's mind, cause see, dat oil is holdin' him right dere. He kin go dere an' stan' up - he don't have tuh go to dat boss - he jis' stan' dere an' he goin' pick him out quicker den anybody else, cause he got dat stuff on him tuh draw him to him.

St. Raymond is really good - he's de saint fo' money. Yo' don't have tuh have his picture or nuthin. Yo' kin use him by thoughts yo' know. An' whatevah yo' ask him fo', yo' give him parsley - a bunch of parsley, green onions an' a green light. An' whatevah yo' ask him fo', yo' make it in three days or make it in nine days - yo' know, yore wish. But yo' give him dat parsley, green onion an' ask him fo' whut chew want an' yo' goin' git whut chew askin' him fo'. He's thinkin' of givin' it tuh yo'.

Ah always used her.

(St. Rita?)

Yeah, ah likes her. She's very good and she's good fo' diff'rent wimmins, an' she hardly work too much fo' mens, less he's a mighty good man. If he's a good man she'll work fo' him, but yo' kin tell if he ain't no good, cause she really ain't goin' do nuthin fo' him. She really won't do nuthin fo' him. But she will he'p yo' if yo' means good. She'll help 'em.

Now, St. Joseph, yo' kin use him fo' a weddin' - kin use him fo' a weddin'.

[The following rite is unusual, my only example of it.]

Yo' kin take St. Joseph an' use him fo' a weddin' - make a weddin'. Lak if ah wants yo' tuh marry me, ah take a little doll an' dress her lak a bride. Dress dat doll lak a bride an' yo' dress de fellah, yo' know, lak a groom. Git chew a little cake, make yo' a cake an' yo' set that all - set it lak yo' settin' it on de table. Jes' put it in a box cause yo' gon'a have tuh, yo' know, move dem things sometime when people comes in, yo' know. Yo' gotta have a room to yo'self where yo' kin keep dose things an' dat nobody kin go in dat who kin see, yo' know. Yo' git chew a little Bible, little Testament, an' yo' open dat Testament right in front of dat dere. An' yo' gits St. Joseph, but chew have him - if yo' don't have him, yo' must have his picture [and] jis' give him dat light an' tell him jis' how many days yo' give him dem lights an' how many days yo' want dis weddin' tuh take place. See. An' aftah dis weddin' take place, [tell him] dat yo' will give him, whatevah yo' wanta promise him. If dat weddin' won't take place ah ain't settin' heah. But yo' must dress dem - yo' must put dem togethah - an' dey git married den, yo' know.

(You don't read out of that Bible?)

No, jis' put it front of him.

(What color candles do you use?)

White - dat's fo' de weddin'.

Take yo' some gunpowder an' some *file* an' put a little salt in it, an' when dey come dere yo' throw dat behin' 'em. Let 'em go - dey ain't comin' back.

Take a broom - git dat broom an' jis' lak yo' made a mistake, let dat broom fall behin' 'em. See, dat's simple, jis' let dat broom fall behin' 'em. An' git chew a glass of watah or jar or somepin, yo' know, an' yo's fixin' tuh git a drink jis' befo' dey goes, yo' know. Let dat fall down dere. Let 'em go. Dey

ain't comin' back, dey ain't comin' back. It wash 'em away. But don't let dat set too thick on yo' [be free to try other methods] - git dat *file*.

(They use that right on the broom - the water.)

[If someone is burning a candle against you, what can you do] (to put that lighted candle out?)

Git some coffee grounds, whut chew drink - coffee, but de grounds. Put 'em in a cloth an' put 'em in de back of yore - right heah [demonstrates].

(Right in the back of your head - a little above the neck.)

Dat put every light out whut dey burnin' or ah ain't settin' heah an' it won't take no 'fect eithah. Dem lights goin' out an' dey'll wonder how come dem lights ain't burnin', but yo' got 'em so dat puttin' 'em out. Fast as dey light 'em, dey goin' out - dey run right down an' melt.

Make 'em fight lak dog an' cat - if it's a woman an' a man yo' wanta keep 'em fightin' all de time. Yo' take de dog, ketch him if he a mean dog, an' yo' takes de hair out de mole [mold] of his haid, right out de mole; an' yo' git chew a cat, yo' take de hair out de mole of dat cat's haid. An' yo' write dis woman's name straight lak dis, nine times wit red ink. Yo' write dat man's name nine times across dere wit de red ink. Take an' git chew some cayenne peppah, hot peppah, an' git chew some black peppah, an' yo' git chew three lemons. Yo' take an' ole tin can an' yo' put dat down in dere into dat can. Put dat name down in dere first. Put dat cat [and dog hair] down. Yo' take an' write dat woman's name dis way - write dat name nine times dat way. Yo' put chew some *steel dust* down in dere, in dis papah where de name is, an' yo' put chew some cayenne peppah. Put some black peppah - dat's all dat in dat papah, an' put dat cat hair an' dat dog hair into dat papah. Den yo' fold dat papah - yo' fold it dis way an' yo' fold it dat way, but yo' folds it lak a cross all de time. Yo' see, it down in dat can. An' yo' git chew some gall, beef gall. Git chew some beef gall, yo' heah me? Well, yo' put dat down in dere wit some vinegah. An' yo' shut dat can up - yo' heah? Yo' jis' shut it so dat de strength won't git out. See, it's goin' tuh be a can dat yo' kin keep dat strength. If dey don't fight lak dat, dey'll nevah end up fightin' till dey separate. It'll separate a man - an' dey separate, too, ah'm tellin' yo'. It'll break 'em up.

(Well, what about those three lemons, do you just put them in there?)

Yeah, but chew broke [them], yo' know, so de juice kin come out. Jis' don't put 'em in dere; jis' open 'em so dat de juice git out - see dat dat sourness comin' in dere. Dat ole gall is bitter.

De toad is good an' den he's bad. Yo' kin take Mr. Toad an' yo' kin take him an' yo' kin do good an' yo' kin take him an' mess a fellah up.

Yo' kin take Mr. Toad an' kill somebody. Yo' kin take him an' if it's a woman or a man an' write dere name nine time wit red ink an' put dat *steel dust* in dere, cayenne peppah an' dat name. Take dat toadfrog an' split him open. Stick dat name in dere an' sew it while he's jumpin' roun', while he's live. Sew it up whilst he's live. Take him an' hang him up in de sun where he will dry. Den in nine days yo' take him an' bring him to de graveyard an' put him in anyone's grave - if it's me, ah'm goin', ah'm goin'. Dat's wit de toad.

(You just bury him on any grave.)

•Any grave.

(In telling this last thing now, about this toad, you say you hang him up.)

Yes, an' let him dry.

(How long did you say that you hang him up?)

Yo' kin jis' let him stay dere till he die. Let him till he die.

(Do you kill him first?)

Yo' see, yo' done kilt him [by splitting him open] an' yo' hang him up. When

he dry yo' take dat dust, yo' understan', take dat dust an' jis' take it an' put it undah yore fingernails an' use it lak de women wearin' dere long fingernails now - carry it in her pocketbook an' den drop it in a glass an' dey drink dat. An' dat thing, he's gon'a form, yo' see. Ah declare tuh God, dey can't git 'em all out - can't git all of dat outa dem.

(That will put something alive in him?)

Yeah, dat *frog dust*. Yo' done took dat dust an' dat frog done 'cumulate in him, yessuh, an' mo' den one, yo' see. Can't git it out.

(There is no way of getting it out?)

De fellah gotta know [what] tuh do tuh git it out, see. Now yo' ketch dis fellah whut's got dat an' yo' goin' work dat case. Ever' mawnin' yo' give dis fellah a big dose of olive oil, see. Yo' git chew a jar of sweet milk - give him plenty sweet milk. Yo' take three silvah half-dollahs an' yo' boil one pint of dat milk down to halfa pint - wit dose three halves. Yo' take an' yo' grate dat silvah off, much as yo' kin, an' put it in dat milk an' give it to dat fellah. He goin' pass ever' bit of dat frog. Dat's where yo' git chure money.

[She now describes one of her *medical* cases.]

De two women done dopes him, yo' know, an' had him all *messed* up. Her parents [the wife's, had this done].

Yo' git chew dat milk, git chew a jar of milk, git a pint, yo' understan', an' boil it down to halfa pint wit three silvah half-dollahs, an' yo' [grate] dat silvah in dere. Yo' make him drink dat milk an' drink dat silvah - much as he kin. An' yo' take an' git chew a bunch of parsley an' yo' boil dat parsley an' yo' make him drink dat parsley watah. Dat stuff comin' out of him an' he'll git rid of her. He won't be bothered wit her no mo' whut she done put up in him. Dat'll clean him out.

An' yo' kin take him [*Mr. Toad*] agin an' kill him an' take his blood an' mix it wit fresh lard an', yo' know, make a salve an' cure anybody wit de piles. It'll cure de piles if it's bleedin' piles. He's good fo' many things - cure de piles, cause ah have did it.

Yo' see, yo' take codfish, jis' any codfish an' yo' boil it, an' yo' take dat watah an' yo' git chew some yallah-wash - it's called de yallah-wash. Put chew some ground cinnimin an' powdered cinnimin, put sugah an' put *steel dust*. Now, it's a good-time house - yo' see, dat's tuh draw, draw de trade in faster - de *fast-house*, yo' know whut ah mean, fast women draws mens to 'em yo' see. Set dat codfish-watah an' dat cinnimin an' sugah. Scrub wit it - scrub dat in. Dat brings in men, an' draws mens to 'em. Dat whut de' use codfish-watah fo'.

Yo' kin take cow manure an' raise Sam wit it, too. Cow manure is hell. Yo' take a fellah's name an' yo' write it nine times wit red ink an' yo' take an' pass it in dat cow manure - jis' spread dat cow manure ovah dat, an' let it stay dere fo' nine days. An' den yo' move it from wherevah yo' put it at an' yo' stick it underneath dirt in de ground, but let it be in a box. Yo'll see de results.

(Where do you bury that?)

In de groun' - anywhere, long as yo' bury it, but chew got dat in dat cow manure. In othah words, excuse me, but yo' ain't shit, an' yo' know it's terrible tuh be in dere. An' yo' got 'em in dere cause dey buried in dere. Oh, it's tough.

Easy wit dat. Take his left-foot shoe an' jis' turn it up lak dat, right at de head of de bed where he's sleepin' at an' git a glass of sweeten watah - sweeten dat watah sweet as sugah an' put it at de head where she turn dat shoe at. He goin' sleep dere till she git back if it's still tomorra mawnin'. He goin' stay dere an' sleep, an' den when she git back, when he do wake up, he'll

wake up wit a smile - dat's water's goin' sweeten him down. Dat's goin' keep him sweeten dere. It's easy done.

(End of 1585.)

[Two informants followed her and then came next day:]

(Testing the stylus [of Telediphone], Algiers, Louisiana, Saturday, February 24, 1940. One woman who came here yesterday, No. 1585, wore sun glasses and had a handkerchief tied around her head in sort of a disguise.)

(Next 1588.)

["Algiers, La. - Fri., Feb. 23, 1940 - 1585 - woman 60 - excellent - colored eyeglasses" - *Numbers Book* 1558-1605.]

#### AGENT FOR CURIOS

AH'VE BEEN WORKING FOR THIS COMPANY  
FOR THE LAST SEVEN OR EIGHT YEARS  
AH HAVE AROUND TWO HUNDRED CUSTOMERS

AH'VE EXPLAINED THINGS TO YOU  
THAT AH DON'T EXPLAIN TO OTHERS

#### JACKSONVILLE, FLORIDA

[*Curios* at the date of this interview was a legal term covering the following articles: *Lucky Candles, Get Together Powder, Never Part Oil, Black Cat Ashes, Devil's Stone, Deadman's Bones* and other merchandise similarly labeled. The company or companies distributing these goods through mail-order house or door-to-door agent stated in a circular, "We make no preternatural claims on any of these products and sell them all merely for curios." Our AGENT FOR CURIOS - an intelligent woman, informant 590 - first explains her work and then I read the preceding circular. This interview is interesting for three reasons: first, the quite obvious one; second, the agent's faith in her products; and third, at the very end, the remarkable story of her customer with heart trouble - a M.D. (Doctor of Medicine) and a R.D. (*Root Doctor*) being involved. Unfortunately, the recording is bad here and there. As I explained in the INTRODUCTION, my work in Jacksonville was done under noisy hotel conditions and during intense July heat. The material is on cylinders 923-928.]

I'm working fo' the Keystone, Memphis, Tennessee, and also the Lucky Heart Company, and then I've recently taken up the High Hat, that product, an' also Curios.

(Are all these in Memphis?)

Memphis, Tennessee, and probably in de same building. I think the Keystone - de Lucky Heart pulled out from de Keystone an' I don't know where de Keystone originated from, but I know that the Lucky Heart has just pulled out from the Keystone and then I think the High Hat is from the Lucky Heart; the way I can understand, because it wasn't befo'. I been a-working for the Keystone now for about seven years an' I didn't hear about these other things. Pretty soon they got my name somehow or other and they wrote me and I'd taken that up, an' I saw that the two worked just about the same. An' I could get one - now the Lucky Heart, they come in just a little - they are the same price but [give] just a

little more. Now, you take salesmen now days, sometimes they are catering to the public. It's not what I want so much but what mah customers wants.

(That's right.)

An' when ah bring out a product, ah say, "Here now, this is the Keystone and this is the Lucky Heart. It's the same goods but they are giving you just a little mo'." They say, "Well, now, ah want that [the larger bottle, jar or package]." An' I let them have what it is. Now, there the Keystone may be just a little better but the Lucky Heart gives more - that's why I were able to take up the Lucky Heart at a bigger force than I did the Keystone, and I don't carry as much of the Keystone as I do the Lucky Heart, and I'm not carrying as much of the High Hat as I do the Lucky Heart because - now, there the High Hat comes in. They giving just a little bigger than they are the Lucky Heart but still it's not as good, but de people is catering to it and they say, "Well, ah want this." They put that [article] down and they want this. Well, ah'm catering to them because it's de [thing they want].

(How do these concerns pay you, by commission?)

Why sure, pay me by commission.

(Have you any catalogues or any literature for that?)

[She did, like the good salesman she was, and began to explain - first, her best selling product.]

High John the Conker with Holy Oil - package 50 cents.

(That's the best sale you have.)

Genuine High John the Conker Root in a box, without Holy Oil, in the box is 25 cents.

[I am looking at a few samples she brought:]

(The root with the Holy Oil in a jar is 50 cents.)

(The genuine Magnetic Lodestone. What do they do with that?)

[Her reply unrecorded.]

(This bottle has Holy Oil with Live Lodestone.)

Live Lodestone - the same as High John de Conker.

[Here is the note, "Transcriber left out lot of conversation."]

("Eve Root in Love Oil - Romance, Passion, Love and Marriage." That is prepared from this same company, the Lucky Heart Company. What do you do with that now?)

[Her reply unrecorded.]

("Curio Box - Devil's Shoestring, Dragon's Blood, Life Everlasting Herbs, Devil's Stone, Deadman's Bones.")

If they want to run yo', drive yo' away, well, some will take the tracks and they'll take that track and throw it certain ways and different parts. Some throws it to the sunrise, some throws it in de east, some west, but anyway you are gone - you'll git away.

Just say if a woman has a husband, sweetheart or something like that and she wants to get rid of him. "Ah'm tired of him - ah don't want him any more - ah don't want him come round here - ah'm sick of him." Well, or anybody wants to drive you away from them that they think you might do them harm. "Well, ah don't want him round me - ah'm going to run him away from here - well, ah'll seek to get something that will drive him away." Well, they will get Go Away Powder. An' that powder is used this way. It's used on their chest. They rub their chest with it and then they put it in places where they go around them, and as soon as they abide in these places where this powder is put, finally they'll drift away from there.

(Where do you get this powder?)

Well, ah kin get it from either one of these companies.



(From the Lucky Heart or the Keystone?)

I can get it from the Lucky Heart or the Keystone. I'm quite sure I can get it from the Keystone.

The same man was here yesterday talking with you.

(*Doctor* .....) [Name of *doctor* not clear.]

He told me that he was staying to a place and he said, "I don't know what harm they wanta do with me," he says, "ah never done nuthin to nobody, but yo' come to mah room and look under mah bed. There's something under them cracks in that bed." [A *doctor* who could not protect himself! Or is he imitating scientific medicine - a doctor should never doctor himself.] An' ah went there, and all in where the springs or where the railing join into the bed, you know, into the head of the bed and the foot of the bed, it was some white dust - dirt all in them cracks. An' ah reached up in mah hair and got a hairpin and ah dug in all out on de floor, an' ah got up as much as ah could and ah carried it to him, and ah said, "Do you know what that is? Ah don't know what it is. Ah got it out from under yore bed. Yo' told me there was something there," an' ah says, "ah got it out." He says, "It's graveyard dirt." He says, "Ah knowed something was under mah bed, cause ah couldn't rest." He says, "Ah couldn't rest, ah'd be restless at night." And he says, "Mah mind - ah been putting mah hand down dere feeling that dirt, but ah couldn't see it, you know." And he says, "This is what it is."

They mixed it with something else - it looked like a white powder.

Ah got the same things right here. Ah have Follow Me - I can get Follow Me. I have Controlling - I can get Controlling. Now these companies have these things, but I never order 'em because de people - ah don't tell 'em about 'em. Ah'm telling you something that I don't explain to mah customers because some of 'em will make me get 'em. But the company sends me all of these things.

Now, I'm going to show you one little thing here that the company sends me (opening paper) [note by transcriber who hears paper unwrapped]. Now High Hat carries these things. That's a special one [list] for me to study.

(You get them from this list - you can order them from this list. You can explain these things, the Oil of Charm?)

That Oil of Charm is pertaining to relationship between man and wife - man and woman - it's a oil that they put on themselves. If you will read further down you will see something come along.

(Lucky Candles?)

Yes, those Lucky Candles are burned in the home and are for great success - you get success just the same as burning incense.

(Next comes Courting Powder.)

That Courting Powder, the girl sprinkles that on the sofas and places around and that brings love and companionship, especially if a girl don't know where a boy is. Sometimes these menfolks, the women they don't know where they is. They don't know just what they going to do. Sometimes they got so many girls on the string and that one girl she got her mind on him and he got his mind on several others and he don't know just what he wants. Well, he'll make a promise, "Ah'll be to yore home and see yo' such-and-such a time." Well, he seein' somebody else dat time - his mind is not settled on one - and that product there gits his mind right on one.

(This Steel Dust?)

Yes, that Steel Dust is to some people Steal Dust, and they steal one another's love - they steal from others. They use that dust when they see anybody they want. They put that powder around - that dust around - they can steal them from others. One girl got a good boy friend and she likes him all right, why

another girl will use that dust and takes him away.

[Steel Dust is normally used as a drawing power.]

(Now the next one is Get Together Powder.)

That Get Together Powder and Never Part Oil is - it all goes together. Get Together Powder and Never Part Oil, why we use it as - if my hubby is running around and he's nasty to me and he won't stay home, or he's a boy friend of mine and he goes away and he don't pay me so much a mind like ah would like for him to pay, why we get together and we stick together when we use that Never Part Oil and Get Together Powder. It all comes together because it is a oil and a powder.

(Here's Oil of Success. What is that?)

We use that Oil of Success because we use it on our bodies - we want to be successful - sometime when we don't get as much as we want. We don't have money like we should - we want to be successful - and so we use the oil to anoint our bodies to keep off the, to ward off the bad and evil spirits that may come [to keep us from getting money].

(Five Finger Grass?)

Yes, that Five Finger Grass is carried and it comes in a little box and others is mixed with it. We have the Five Finger Grass and we have Lodestone and other ingredients is in that box. We carry that Five Finger Grass for great success and good luck and also money and prosperity.

(The next one if Follow Me Boys or Follow Me Girls Powder?)

Yes, that's when a boy, or sometimes, say a girl is seeing - he see a girl that he really like her and somebody else like her just the same. De same way with a boy - while ah'm explaining one, ah'm explaining both. A girl see a boy and she wants that boy and he don't seem to pay her as much mind as she would like. She wants him to come to her all the time and he take another girl right along, and so she uses that and that brings him alone with her. That makes him follow wheresomever she goes, get him interested in her, come around her all the time. That's what you call Follow Me Girls and Follow Me Boys. They kin take that powder and lead them the same way they can do if they get yore hair or anything like that, or piece of yore clothes - certain parts of yore clothes they can do that. Bind it with that *graveyard dust* and all kind of stuff. They can have you running around this way - there ain't nothing you wanta do about it.

(Here's Controlling Powder?)

That Controlling Powder when a woman's got a husband and she can't get along with him. Or a man got a wife and he can't control her - can't do anything with her - why he'll get that powder and he'll use that on her, and why she will stay there. [Or] she'll control him - probably sometime he won't come home, he goes off and she can't do anything with him. But when she's controlling him and got the dominion over him, why he stays around there all the time.

(The next is Passion Oil.)

That Passion Oil, why we use that - that Passion Oil works like a magic - kind of a magic stuff. We use that oil on our - anoint our body with that oil and it also takes the - get the upper hand of anyone that you are dealing with - you will mostly go their way.

(The next is Black Cat Ashes.)

Well, the Black Cat Ashes deals with all kind of bad luck that comes around - wards off bad luck and hard luck and helps you to be more successful.

(How do you use this Black Cat Ashes?)

Well, the Black Cat Ashes is not what you'd call a ashes - it's a kind of perfume like, it's used under de arms and behind de ears, and over de eyebrows. You see the Black Cat is on all them things [the Black Cat picture is the brand label], but it's not just all de time ashes. It may be ashes but it's made into

a perfume.

(The next is Lucky Month Perfume.)

That Lucky Month Perfume, if you were born - what month were you born in?

(I was born in February.)

You were born in February. Well it's quite natural that you were born in the February perfume. You'll tell me when I write off, "Well, ah want you to get Birth Month Perfume." Well, ah will send and get it for you. You can put it anywheres on you that you want and you'll be a great success. [Here is one of the earliest informants to tell me I am going to be a *great success*; but only if I use her perfume!] If you would use mah perfume - ah was born in January - now, if you would use my perfume, you are not going to be as nigh successful with my perfume as you will with that February perfume. And your birthstone is the same way.

(Then the next in order is Triple Strength Lodestone.)

That Triple Strength Lodestone is three times as strong as lodestone - as some lodestone - the triple strength is three times as strong as the other lodestone. Some is stronger than others and so when you get a triple lodestone, that's real strong - triple means three times as strong a lodestone.

(The next is Adam and Eve Paradise Root.)

Well, I have just explained that. On that Adam and Eve we get the Adam and Eve in Love Oil and then we get those two little things on the outside of the bottle, or we kin get it in the box without the oil. That is some of the things that I showed you on that special sheet.

(Here's Good Luck Perfume.)

That Good Luck Perfume - most anybody can handle the Good Luck Perfume because it is an all-round thing. Everybody can handle that perfume.

(How would you use that?)

That Good Luck Perfume is used, you know, for the best results - is used in the same way that the other perfume is used. Sometimes it is just a little bit poured in the hand and streaked over the hair, and then it is used over the eyebrows and behind the ears, and then it is used under the arms, and then it is used around the neck, and then it is used on the handkerchief.

(How would they use the next one - Love Powder?)

Love Powder is something that people use on them to be well thought of and you carry it and most anybody will take to you and you kin get favors of them, cause they will cater to you. See, some people, it look like everybody jest thinks something of them. Just like Follow Me Boys, you just got a whole host of 'em.

(The next is Dragon's Blood Controlling Powder.)

That Dragon's Blood Controlling Powder - it has a oil in it and a perfume, controls 'em. You see in houses how they - the great women get what they want. Don't you see some people getting everything they wants. I don't see sometime how a woman marry. [What some women marry puzzles her; it puzzles me, too!] She can just go out and get most anybody she wants - a man with money, because they pays great money for these things. These little things that we has here is nothing to what they pays. They pays hundreds and hundreds of dollars for these controlling things. Wheresomever she sees a man that she - you know, she can go to this one and she can get whatever she wants, and he's a man made of money. These things, if they are enough - now these things [I sell] has a very little of that [expensive and powerful] ingredients put in it but it's just got enough in to make people [satisfied?]. But when it's real, when it's the very best and the very strongest at it's highest strength, people get it and they can pull your mind off anywhere they want. Look how this woman married here the other day.

(What woman was that?)

De white woman - look how she married.

(Oh! [Who?])

Look how she married. Now these women - and look at Cleopatra.

(How do you think she got married. What do you think she did?)

Look at Cleopatra and you will see a lot of these things. And how she uses these great kings, and she told them what she wanted.

(This Wally Simpson that got married - what do you think she did?)

Well, it could - she could have been - not used anything - may have been her luck. As I say, these great women when they get these great men, like she got that man, they more or less use things and especially they use the finest perfumes and they kin get anybody they want and they can get any kind of money they want - they can go anywhere they want and get all kinds of money because they are [what?].

(Now the next is Never Part Oil. How do they use that?)

Well, that Never Part Oil is used - you put that oil behind the ears. You put that oil underneath yore arm because it is perfume. And that oil is used on the hair - jest a little on the hair, that Never Part Oil. And that oil is used in the palm of the hand. And then when it is used in the palm of the hand, then they always put the hand on that one that they never want to part from. They use that oil on them but they don't know it - they never know they use that oil on them. But they use them powders on them and they never know. They just sprinkle a little bit of that powder in their hands and they'll put their hands on the mouth - that's the *hand* and they got them right there.

(The next on the list is that Van Van Oil.)

That Van Van Oil is used to - in the same way as controlling - is the same as that Controlling Powder - and Van Van Oil all together.

(The next on the list is Egyptian Love Powder.)

The Egyptian Love Powder is kind of like Easy Life. This Easy Life you get along good - you get what you want - that comes in the money part. It's Egyptian Love Powder and then it's Egyptian Perfume and then it's Easy Life.

(The next is Spanish Love Drops.)

The Spanish Love Drops is a perfume. It comes in a little square-neck bottle called the Spanish Love Drops, kind of like something like this [a different perfume].

[She shows me the bottle and I comment.]

(The perfume bottle of Lucky Perfume Drops - made by the Curio Products of Memphis, Tennessee, with a black cat on it and a four-leaf clover and a horse-shoe, swastika and something like a staff [not a caduceus - probably Moses' rod].)

Yes.

(The next one is Get Away Powder.)

If there is anyone that you don't like and you think they are doing you harm and you don't like them, you want to get rid of them - why that's especially if some lady has - if she has got a husband and she is mean enough to run him away from her, why she uses it in her bed at night and she use it on his bosom. She'll rub it on his bosom and he'll get away from her - finally he'll drift away. That's that Get Away Powder. An' ah told them that's something ah don't order.

(You don't order that powder?)

Ah don't order that powder because ah says, "Now, ah orders it on these conditions." Ah say, "If you got a husband," ah says, "ah do not order it for him." Ah say, "But now if you got something like a boy friend or friend you want to get rid of, if you think he is going to do you harm," ah says, "ah'll order it for

yo'; but if you got a husband and I know dat's yore husband," ah says, "I do not order it for you, cause I don't separate man and wife."

(The next powder on the list is Easy Life Powder.)

Yes, that Easy Life Powder - just what ah spoke about. That comes in the earning of money - you'll get money, you'll get along easy, you don't have to work hard for yore money, for what you get. You are really lucky and successful in getting holt of things - just like de High John de Conker, de High John de Conkers helps you to get holt of money. Everything come kind of easy to you. You don't have to sweat and work hard for it and go out and look for a job and then when you get it you get nothing out of it. Some people just live - sit down all day long and all week long and they handles as much money as somebody that works hard.

(The next on the list is Romance and Luck Oil.)

Yes, that Luck Oil is the same thing that 'noints the body to keep you and your husband together.

(The next is Lucky Number Incense.)

That Lucky Number Incense - each incense carries a lucky number that people use. They turns the lucky number in - these black ones. Here's a Lucky Number Incense right here [demonstrates].

(They are little black hearts.)

Uh-huh. Now it has a number. If that thing is burning the number will come out - it will burn into ashes. These is what you calls the numbers in the ashes, whensomever they comes out and bring a number. And then when they was love in their home, they burn one of these [demonstrates].

(That's that little heart-shape in red.)

Yes, this is love. Here's yore luck signs all on heah.

(Oh yes, that box has all these things - horseshoes and things of that sort.)

Yes, has all them in it and whensomever you burn one of these incense with the number on there, the number will come out and when this - thing [number] what they use to play bolito - these things heah carries these numbers - and people used to use 'em by it.

(The next to appear on the list is Love Perfume and Live Lodestone. That's all one thing isn't it?)

I showed you on that list, on that Quick Love Perfume and Live Lodestone. That's a bottle - has a little bit of it in there - have a little lodestone in it. Ah'll show you now - ah'll show you a bottle, this is it right here [shows a bottle]. That Live Lodestone [in there] - Quick Love and Live Lodestone.

Well, now, you use that and you get the candle and keep - you use this Quick Love Perfume. Put a little on a handkerchief and you put just a little on yore hair, over the eyebrows and behind the ears. That's the way you use that. Now, down to the bottom [of the perfume bottle] it has two or three little pieces of lodestone.

(The next is High John the Conqueror Root.)

That's High John the Conqueror Root - without oil or with it.

(The next is that Lucky Bag - next on the list.)

Yes, a little Lucky Bag - is as a rule taken from - this is the Lucky Bag right here [shows a bag]. Now that's it. Now, whensomever you open this [bag] - what you [previously] read about the Five Finger Grass, it's in here, and de little stone is in here. It's a little Lucky Bag. Dey tell you it is a Lucky Bag but dey don't tell you what all is in here - have to look on that list to find out and on these circulars and then you know just what is in here. De Five Finger Grass is in here and Lodestone is in here.

(This typewritten list here, they send this special to agents. They don't

send it to anybody who isn't an agent?)

They send it special to me - I'm an agent.

(I just want to make certain now - I want to read these off to myself - I want to, just get them in order. It says on this list:)

"We make no preternatural claims on any of these products and sell them all merely for curios. These products may be purchased through the Memphis mail order house though manufactured by Curio Products Company."

(I am going to read this whole list over just to check up on it. First on the list:)

"Oil of Charm. Is there someone you want to take by storm. Win his heart and a happy home. Anoint your body in secret with this wonderful charm oil."

"Lucky Candles. Watch the mysterious glow from these lucky candles. See the burning flame suggesting life, adventure, luck, prosperity, sweethearts and kisses...."

"Courting Powder. Girls sprinkle this powder on your sofa, settee or porch swing before your sweetheart comes...it brings the tenant to life."

"Steel (Steal) Dust. Magnetic dust that will make...brings good luck to you quickly. It gives added zest to the live lodestone. Carry the lucky bag for best results."

"Get Together Powder. Does the one you love seek to hold back and say No when your heart yearns Yes. Then this is the powder for you. Sprinkle it in the palm of your sweetheart's hand."

"Oil of Success. Anoint your hands frequently with this oil before indulging in games of chance. Good also in business and courtship."

"Five Finger Grass. From Africa and the...will come to stir your lucky grass and when it does to ward off evil, tiresome persons. Carry this grass in your lucky bag and be happy."

"Follow Me Boys or Follow Me Girls Powder. This powder means just what it says. Girls, do you go to dances to just sit? Boys, do the girls give you the cold shoulder when you crave love and kisses? Then get wise and sprinkle this powder where it will do the most good."

"Controlling Powder. This is the powder that husbands with flirty, pretty wives use. It's the powder that home-body wives sprinkle on roving husbands. Sweethearts use it to steer their loved ones into marriage."

"Passion Oil. What is that you crave that keeps you awake nights? Are you a wallflower? Do the girls avoid you though they think you are a funny character? Then this is the oil for you. Red for ladies - green oil for gentlemen - triple strength."

"Black Cat Ashes. Another full strength lucky...for your lucky bag. For thousands of years the black cat has been the lucky symbol. If you have enemies, then carry these ashes - a wonderful incense for love and dreams."

"Lucky Month Perfume. Your Lucky Month Perfume will make you sweeter and more sought after by the opposite sex. Alternate odors with that on your sweetheart for the best results. A courting marvel."

"Triple Strength Lodestone. Carry in pockets or handbags to attract love, happiness, prosperity and good luck."

"Adam and Eve Paradise Root. Wear these lucky tokens about your persons to win or hold your wife, husband or sweetheart."

"Good Luck Perfume. Use some Good Luck Perfume on the palms of hands and back of ears for sure luck."

"Love Powder. The ideal powder for attracting or holding the one you love. Smooth lightly over face. Spread on your body at night."

"Dragon's Blood Controlling Powder. Control your business and love affairs.

Use this powder on the body to obtain the best results."

"Never Part Oil. Keep those near and dear to you. Anoint your hair slightly with this captivating essential oil."

"Van Van Oil. Sprinkle this famous oil around the house, on windows, doors and beds. Thousands of people believe it brings them happiness, and changes bad luck in games to good luck."

"Egyptian Love Powder. Use Cleopatra's powerful method. She held her man. She used sweet oil over him and won. You can too. Use this powder on your face, sprinkle your body with it."

"Spanish Luck Drops. Get your share of love and good luck. Anoint your person with these drops or on the one you love. The Spanish people certainly know how to love...."

"Get Away Powder. Rid yourself of those who would harm you or have evil influence upon you. We say carry this powder always. Smells sweet - works mysteriously."

"Easy Life Powder. The simple easy method - have money, be lucky, believe in yourself - use on palms of hands and about your person. Fine with schemes for lucky numbers."

"Romance and Lucky Oil. Wonderful oil for working for those who are tired of waiting for what they want. Sweethearts have love and affection. Get hot quick. Use on lips and hair. Rub your body with it."

"Lucky Number Incense. What are the numbers that win the money. Burn this incense and then read the ashes....Don't envy others, get lucky yourself."

"Love Perfume and Live Lodestone. Never before have the elements of love and passion, luck and good fortune been available in such economical form. Carry the lodestone in your pocket on important days. Sprinkle your underwear with the love perfume for important dates."

"High John the Conqueror Root. From ancient times comes the knowledge of potent High John the Conqueror Root. Always have this root ready on your person. Destiny may be waiting for you at the corner - a beautiful sweetheart or a new job with lots of money and luck."

"Lucky Bags. Many people have faith in these lucky bags. Filled with lucky stones, roots, dust, grasses and ashes. Wear these around your neck and don't worry...."

(That is the end of the list and you have explained everyone on there.)

Ah've explained things to you that ah don't explain to others. They never see this list - ah don't let mah customers see this list. Not unless - there's some things on there that I wouldn't order for them, because ah don't think it would be good for them to separate them from each other - ah really don't have the right....

Now, ah've been working for this company for the last seven or eight years and ah have around two hundred customers.

(Here in Jacksonville?)

Right here in Jacksonville, and then ah have some out - ah go out of town. Co'se they made me a traveling agent but ah could sell everything ah kin get ma hands [on] right heah in town - 'specially the lucky products.

•That's in Chicago, ah think....

(The Valmo? How do you spell that?)

V-a-l-m-o.

(In Chicago. What is their address? Have you any idea?)

Ah declare if ah knows, because ah worked for them a little while - but their preparations was so high....

(Are there any other agents here in Jacksonville besides yourself?)

A great many of them - ah think there is about 25 or 30 of them doing this same work.

(Here in Jacksonville?)

Right in Jacksonville.

(Do you ever sell to the *root doctors*?)

Sometime ah do. Ah meet them and they buys from me mostly by the wholesale because they gets [discount] - especially spiritualist people, they uses these oils.

She has a complaint or something in the body....

[She begins the story of the woman with live things in her.]

(This woman that you saw the other day?)

Yes, yesterday. Course she's a customer of mine an' ah happened to go there and carry her something and she was telling me about these things running round in de body. In fact, why ah know, because she told me to bring her something. She says, "Ah'm goin' away." Ah say, "Where yo' goin?" She says, "Ah'm goin' to see a *doctor*." She says, "Oh, I am *hurt*ed." She says, "Something live in me," and she says, "ah can't stay here." She says, "Ah been to the doctors - the best doctors in town - they told me it was mah heart," and she says, "when ah was goin' to the doctors, why the little lumps stayed right up under mah heart, near mah heart, and de doctor told me mah trouble was heart trouble." An' she says, "They didn't seem to do me any good."

(You mentioned that there was something else described that was wrong with her heart. What did he say about her heart?)

They said it was a leaky heart - a leak in de heart, de heart was leaking. And she said that she could feel her heart goin' like that - jest dropping, dropping. And so she said, it was a little lump right at de heart - it didn't get right to de heart but it almost to the heart...It was a little knot...of it right there - see, you could feel it with your hand.

So she said it finally got to the point where dey was doing her no good, and she goes to the spiritualist [spiritual] doctors, de herb root doctor and he give her - when she got there she commence to try to explain herself. He says, "Well, ah don't want you to explain. You don't have to tell me." She say he tells her, he say, "Let me tell you." He says, "Ah know what's de matter with you. You got something in you crawling all round." And he says, "The doctors that was attending you told you it was heart trouble, but you ain't got no heart trouble," he say, "yo' got frogs and lizards in you."

(What did she say?)

So she says, "Ah don't know what it is, but ah know it's something other that stays right heah" [informant holds hand under her heart].

(Under her heart.)

Yeah, she says, "Ah'm goin' tuh move."

An' so he fixed her a bottle of medicine - give her about a pint and she come home and begin taking it about two months ago, she says. She begin taking this medicine....Since she started taking the medicine the things...commence goin' in her arms and all in de laigs - all in de back - running all around - and then they hollering. She says she kin hear them hollering squeaking like a rat - a little rat, and she says they are running all around in her body. And she say, when they get ready to settle down, they settle right there [demonstrates].

(Under her heart - right below her breast.)

Yes, right in there and she say, when they settle there they bites her. You see, since she is taking this medicine they tries to find a place...the medicine goes in, you know, and it goes all over and she say every time she takes a dose of that medicine, then they all get in her arms - get all in de laigs - trying to



get free from that medicine...the medicine is running them, see. An' so she say, when the medicine dies down then they settle right down there [demonstrates].

(Right between her breasts.)

Uh-hmmm - settle right in there - don't settle in that bony part but they settle in that soft part...and she say they bites her - they bites her skin inside and she got a sore there where she done scratched it, trying to get in where they been nibbing her on the inside. She say they just nibbing her, and she is trying to get away from here to go away to a *doctor* - to see whether she can't get some ease.

(End of 590.)

SHE FORESAW AUTHOR IN A DREAM

*I WAS BORN TO BE A SMART WOMAN*

*I GOT TWELVE TOES...*

*THAT DENOTES THAT I AM A CONSOLIDATED-MINDED WOMAN*

*WITH GREAT THOUGHTS, GREAT RECOLLECTION*

*AND UNDERSTAND WHAT I SAY AND KNOW WHAT I'M DOING*

*I ALWAYS HAVE GOOD LUCK*

*I DREAMT ABOUT YOU*

NEW ORLEANS, LOUISIANA

[She also had a *rainbow arm*, this perky, this *zippy* little woman - in her sixties I guessed by notation at the time. And her *smart* and *consolidated-minded woman* was not a brag; she being clever, intelligent, and well-adjusted to life. Even my final word to her, she rhymes with her last to me. She seeing me as a priest in her dream - three months before our meeting - I will discuss at the place spoken. "New Orleans, La., Sat., Mar. 12, 1938 - 825 - woman 50+ - excellent - Minta Owens - by Mack[[Mac my automobile man in New Orleans on my two trips there]]" - *Numbers Book* 823-884. Informant's name probably came from Mac, an old taximan who knew everyone. Her material is on cylinders A382:4-A388:9 = 1198-1203.]

(If I wanted to get a job from the boss, could you tell me what I would do to influence his mind?)

Yes.

(What would I do?)

You go ahead and ask him if there is any chance for you to get the job. He say, "Yes - well, I'll let you know in the next." Well, in the next two days you go there and you say, "Well, how is I as a extra man? How is I as an extra?" Now, the way you going to do when you get ready to go to inquire for this job. You get you a little good-luck powder - it's 25¢ a box, it's pure white. You get you a little good-luck powder. You put it in your hand and put three drops of holy water in that and you put a little pinch of sugar. You roll it like that [demonstrates] in your hand, and then you put a little of it in your pocketbook - and that *oil of rose*, it have a little bit right mixed up in it, in a piece of paper. And you put it down in your pocketbook and you go there and say, "Well,

Boss, I come to see if there is any chance." He say, "Yeah, wait around here till one o'clock, you'll get on."

(I see.)

Yeah.

They take your water, your urine, or either the water you take a bath in, and they put salt and pepper - they take table salt and pepper and a little pinch of concentrated lye, and they take some oil out of the lamp and some gutter-water. They take a egg and break it, put it in there and stop it up - tight - tight - tight - and then they just keep a-shaking it like that.

(What will that do then?)

That will keep somebody from harming you.

(Oh, that will keep somebody from harming you. I see.)

They come and they want the cards cut. You shuffle the cards three times and you bring them to somebody that understands the cards. You say, "I come to find out something." You don't need to tell them what you come for - "I come to find out something." Well, then you sit down there and you going find out. I say, "Shuffle the cards." You shuffle them and turn 'em up like this. And I say, "Pull me thirteen out of any, any pack of dese three [she had divided the deck into three piles]." Put that - well, just put your hand on there and you pull out thirteen. If you got more clubs than you got hearts, or if you got the mostest clubs, you going to have a long continuous disease - sick - but you'll last a long time and you'll get better. But if you pull, if you put your first hand on the spade - you pull out the spade - say you are *hurt* - the spade is trouble and it's for strangers. And in clubs you can always understand everything - clubs is for everything good. When you got business on hand and you want to know, you say, "Well, I ain't got no customers. I been here a week or a month and I had nobody call." Well, somebody will say, "Well, shuffle these cards. I think I can make a break for you." Well, they shuffle and they pull out them cards. Well, if you got more clubs than you got any other card, you going to be successful, you going to have a crowd. Clubs is coming in crowds and good. Spades is nothing but trouble, disappointment, disease, jail cases and death.

If a man got a wife and she run away from him - well, if he wants her back, he takes her sock, her stocking, one, just one will do. He take one stocking and he puts some of this here *oil of geranium*.

(*Oil of geranium.*)

Yeah, and oil of - *oil of rose*. You understand? And oil of - what you call that other oil? *Oil of geranium*.

(Oil of what?)

*Oil of verbena.*

(*Oil of verbena.*)

You take three drops out of each one and put it in a little bottle and shake it. Keep it secret about three or four days and then you take and you sprinkle that sock, that stocking, and you put a piece of paper in there with her name on it. And you take that sock and you put that little stuff on it, and you take the pins - nine pins - and you pin that. You pin the stocking towards you and then you can put it in your bed underneath your pillow or anywhere in the room. And when - something like you be going to bed - and she'll come and knock, she'll be coming home.

(You fold the sock - point the toe to you and each time you put a pin in it, you fold it toward you, and you use it on the bed.)

Yes.

(I see.) [I stop the machine but she continues with a man's sock. I restart

the machine in time to record her last three words.]

The same way.

(You do the man's sock the same way.)

Yes.

(I see.)

They put that *doll baby* in.

(What's that?) [I was afraid I hadn't started the machine soon enough to catch her opening statement.]

They take that little coffin - they make it and they put the *doll baby* in it and they name that *doll baby* "Mary" or "John," whatever it is, when they wish him to die, or me or whoever is the one. Now, this is Mary - "I wish Mary to die in nine days." And I keep it burning and light candles on it upside down. That's the way I'd do that to her if I wanted to harm her.

(How do you mean, "the candles on it upside down?")

You just take that little coffin and that little doll baby's name - you get a coffin [often made from a cigar box] and you get you a candle. And you take the candle and you lights the candle and while the candle is burning though, you wish, In the Name of God, the Father, Son, and Holy Ghost, for that Mary to die. That woman, whoever you want to die, you just keep your lights on that and they, whoever they is, well their name's on that paper you burn. Well, they'll have a raving headache, whoever it is, and one day 'fore long something happens.

(I see. Well now, do you put those candles around the coffin?)

Yes sir.

(I see. How many do you use? Just put two or three or what?)

Three.

(Three.)

Yes.

(You put one, two, three.)

You light them three [candles] Monday, Wednesday and Friday.

(Wouldn't one candle do the work?)

One candle will do all the work, yes, but [then] you put one black one.

(One black one.)

Yes, it will do all the work.

(And why do you use more than one?)

Well, sometimes people ain't able to - they wants to rush you on, they think that you don't know what you are doing, say, "Well, put plenty - put plenty." And they get - they get black ones - they get green ones to make trouble - and you get brown ones.

(What do you know about St. Expedite?)

Well, St. Expedite, he conquers his enemies.

(Well, how would you do that? What would you do with that?)

Well, if you ever done me a mean, ugly trick and I wants to get rid of you, I wants to give you trouble for doing me something bad, mean - well, I'll take a chicken and I'll kill a chicken and I'll gut it and I'll take your name. I'll take your name and put it on a piece of paper in this chicken, after it is picked and cleaned - put your name on a piece of paper in there and then you can take a little sand, a little *graveyard dirt*. If there is anybody that you can send to them that would slip into your yard and pick up some of your hair - well, they bring the slip [of hair] to you and you put that in there. Anything concerning you, you use - a dirty handkerchief or anything - you slip that in the chicken. After you get all you can get concerning that person, you slip it into this chicken and you sew the chicken up and you put it in there. And you put your candle and burn the candle plumb till it is used - that for the party who done

you something.

(Now, wait. You *fixed* that chicken up - what do you do with that chicken now - burn that chicken?)

The chicken - well, in your house, you see, you got a little room - you put it right there on the floor and you put your candles right there. See, like that. And you just put the chicken there on a little box or something - put it on a stand - just keep the candles burning until they burn out.

(Use one or any number you want?)

Yeah, any many.

(Any color you want?)

Any color and as many candles as you want because it will conquer all your enemies.

(I see. Any color chicken will do?)

Er - ah - is mostly a black chicken.

(Mostly a black chicken.)

Is preferred better - a black one, yeah.

(Why is that?)

It's just the rule - anything black is evil.

(I see.)

If you can get a bone from them - a finger or a toe or anything - well you use it and if that party is dead and gone and if somebody come here and say, "Somebody done *cross* me and *hurt* me and I wish to take the bad luck off of me." Well, you got that dead man's finger or the dead woman's finger and they dead and gone. You take the name - either the name what you say the party done me so-and-so. Well, you put that name on a piece of paper, you put that dead man's finger in there, and you put it in a little saucer and you puts your sand around it and you puts a candle and say, "In the Name of the Father, Son and the Holy Ghost, I wants you to take all the bad luck off of me and make it go on the one that this finger belong to and let it go back to Tommy [the Devil] where it come from." Then in a few days you feel good. Confidence in the Lord.

(You send that bad luck to the person it came from - it belonged to.)

Yeah, all the bad luck.

(What color candles do you burn on that? Any color candles?)

You can - I tell you the truth, I rather [prefer] the white candles.

(I see.)

They always clear you the road - put all that on him and let him do it.

[Him = who? The Lord? The spirit of the candle?]

Indeed, cause I done done this. You take when you kill a fish - you understand?

(Any kind of a fish?)

A buffalo fish is the best - a buffalo. You take the gall off a buffalo cause a buffalo fish most the biggest fish than any fish, ain't they? That's why they use it. Well, you take the gall of a big buffalo or even if he is a small one, because it's a big fish anyhow. But you take the gall and you put it in a bottle and you push it down in a bottle, and you get you 25¢ worth of whiskey or gin, or whatever the party likes, and you stop it up in there tight, and you got their name or initial down in this bottle, and you set it there. Then they come in drunk all the time - well, then what you do. You get you another little clean bottle and you put some good good whiskey in that and you have that setting, and that party so used to drinking whiskey, he say, "Whose whiskey is that?" And you say, "Oh, don't drink that, that's mine." And they'll take a little anyhow. Well, they like it. You don't mind they steal that little bit. Well, you will say, "Give me the rest of it," and take it and drink it yourself. All right.

Let it be. And then another time when you go out, you put a little bit out of that other bottle with that gall in the bottle - just a little - and he say, "I drank some whiskey this morning and I couldn't keep it on my stomach." I say, "Well, you might have been sick or something." He say, "Oh no, I wasn't sick when I drink it. I threw it up. I don't want no more whiskey - no more whiskey." Well, a long while after he might take another drink. Well, you slip some more of that in and he'll drink it. And then what likes to drink gin, you put it in the gin; and if they likes to drink beer, you put a little drop [of gall] in the bottom of the glass and you pours in the drink, and they gets so they don't want no kind of drink.

If they steal something from you? Or in this way, or do you know?

(Well, either one.)

Uh huh. Well, even if - it's the same way. If a person steals something from you - if it's money, you take a silver piece of money - even if it's a silver dime or a nickel - and you say, put it down, "In the Name of the Father, Son, and the Holy Ghost, whoever got my money, I want that brought back or I want to be knowing who got it so I know what to do with 'em." Then, you keep your candle [lighted] nine days. Somebody will tell you, they say, "The fellow who visit your house, he had plenty of money - he spending and enjoying and he had a good time." Well, you got the idea he stole your money. Then, when you go to the officer, or even if he got something else - a hat or something belong to you, or a coat or a suit - you go to the officer, "Well, this the man was to my house last. He been spending and laughing and enjoying, and when he came there a couple of weeks ago he didn't have nothing, and he walked off and I missed so-and-so after he was gone." You got your light [candle] burning, you see. Well, the officer grab him and ask him, "Well, what did you do? Why did you carry it? Where did you carry it?" Well, "In the pawn shop." Well, they make him give it and you get your things back and they slam him in jail.

You take that railroad. You get you some of that graveyard dirt - the black, bad-luck dirt [from the graveyard]. Take graveyard dirt and dirt dauber's nest and you take that - you put their name on a piece of paper and you - you get everything bad to use on it. You put that on a piece of paper and then you be at home writing on the back part. You bring that powder and you throw it on the track early in the morning, but when the train go out - it go out all right, but that party what went on the trip they will never be brought back alive.

Make a little coffin. To wish evil, the people they burn lights on that little coffin.

(How do you mean they [something?] use them?)

Well, they get little boards and things and take them little wire nails and makes the little coffin, like that.

(Well, tell me just how they would do that?)

Well, they have a little box and they take them little wire nails and you just nail them with a little tack [hammer] - you make a coffin with it. Well that's what - every nail you put in this little coffin, you spell that name on it - just if now, if your name is H-E-N-R-Y - Henry. Well, you'd use five nails on this side. Then if your name is Shaw - S-H-A-W - you take them other nails and put on that coffin there. And then you write, like the devil's name, just say, "The old devil," or "evil," or "Lucifer" - you use his name. And then at the end of this coffin at his foot, you put on there "death."

(I see. Then - what do you do with that coffin then?)

Well, you take it and just burn - burn light on it. Keep the people upset and give them bad luck.

(For his first name you put those nails on one side and his last name put the

nails on the other side?)

Yes.

(You drive those nails into that in the shape of a coffin or just drive them into a coffin?) [Sometimes nails are driven into a board so that they form the shape of a coffin.]

No, you make a - you take the little boards - you can make a coffin though.

(You would have to drive those nails into a coffin though?)

Yes.

Well, always keep your - you light you a red candle on your mantelpiece or your altar. Then you get that pulverized white saltpeter and brown sugar and then you get a little of that talcum powder.

You got three powders. Well, you take that and you dust [dress] your candle and you make a prayer and put that - rub it all on the candle and make your wish. And whoever that had a notion to come to rob you, they'll go away, they won't bother you.

Black hen's - black chicken feathers, black chicken feathers. You take that and you put a little ammonia and a little salt and cayenne pepper [three things] on them feathers at twelve o'clock on a Friday. You burn that in the daytime. Somebody will smell that scent. Yeah.

(What will that do?)

Well, if they got any evil against you, that scent will keep 'em from you.

Take a dog what's mean - clip a piece [of hair] on the left side of him towards the back, and then you take the hair from a black cat on the right side of the paw, right down the neck part. You take a pinch of that and you put that in a bottle, you know. You put that in a bottle and you put ammonia in it, and you can put any kind of dirty water in it - suds or anything - and you can use it in that way. That's the way you can use that. That's to keep - for you to take a person's name and you can put it in that bottle. And you make, if it's [names of] a man and his wife, make them fight like cats and dogs.

Uh huh, you take a coconut and you write - you see, if my husband is got another woman and I want him broke up from that woman. Well, you take that woman and you put the initials of her name on a piece of paper and you put it down in that coconut - see? And you put ammonia in it, and you put all kind of things - ammonia, and you put that - either dirty water or gutter-water - and then you stop that coconut up tight and - you roll it - you roll it - you roll it - you roll her clean away from this town - and she'll turn her back on my husband.

Well, you know, if I got a daughter and I don't want him to marry my daughter, I take his name and put it on - write it and put it in this lemon. You see? And you put a little cooking soda in that to make you foam up - it make him mad - a little cooking soda. And you stick that in there, and you can even put a little ammonia if you want to. And stick that in that lemon so it go down in there well. You put that down into the lemon and you take that lemon and you roll it around your room from one corner to the other corner nine days. And then after you roll - you roll it for nine days - you take that lemon and go 'way to the river and throw it in the river. But, I don't want my daughter to know I'm rolling him away from her.

(I see. That rolls this man away from her?)

Yeah, don't want him to marry her.

Well, you see, if I wants my girl to marry a good man and he don't want her and she [don't] want him and I wants her to have him cause he got plenty money and he's good. But she want somebody - something ain't no good, and I wants her to get somebody that is good. Well, I take his name and her name and put it

together on this paper. And you take the - take and get the core out of the apple, good, and stick it down in there and then stick a candle in there, stick a pink candle in there and you burn nine of 'em; and then she'll, he'll make his mind up to come and visit her, and finally you'll see them married.

(I see, you burn this pink candle but you have to burn nine of them. As one goes out, you keep burning them until you burn nine.) [See correction.]

You burn them Monday, Wednesday and Friday until you make the nine days.

[She burns one candle each day for nine days.]

The broom?

(No, tell me the whole story - the beginning of it, I didn't understand the beginning of it - the whole story.)

Of the broom?

(Yes.)

All right. Well, to get rid of somebody - you want to get rid of somebody that visit you all the time and you don't want them in your house. Well, you take the broom and you write - write the name, just the initials. Nine times, just the initials [she demonstrates, therefore I comment].

(Down the handle of the broom.)

Down the broom.

(Just like that.)

Then after you get through, you take a plain piece of white string and you mark the initials of the name on that and you tie it right there, and you take that broom and hang it upside down, "In the Name of the Father, Son and the Holy Ghost, I don't want to be bothered with that man. I want him to stay away from me." And after you - he may come next week, but he won't come no more.

(Now, you write those initials down that broom handle nine times. Then, after you have written it those nine times, the ninth time you tie a white string around that. What do you do that for?)

Well, to get them dissatisfied visiting your house - clear their about your house and go on about.

(And after you've prepared it, then you turn the broom upside down.)

Yeah.

(You hang the brushing part up behind the door.)

Yeah. That's right. Upset 'em - you don't want 'em in your house no more.

Because you are so mean and you don't like your neighbor - you hate them, don't like your neighbor next door. Well, you get catch three snails, and you put 'em down in a good sized bottle and then you put some water in it. You put some water in it and then if you can get a chance you get some of their water. You put their water in it, if you kin git it, or water that they wash clothes in - you steal it out of their tub. You put all that together and then at night when they gone to bed you take that water and you throw it on their steps. And after while they done gone - they just eased or sneaked away from there, they'll move and won't bother you. That's to get you away if they is fighting and scratching.

Well, you can take that little bow off his hat. You take that little bow and you put some of that *good-luck powder* what you use and what you got in his dirty handkerchief or dirty sock, or if you got any water what he wash his face in or either a little piece of his hair out of the comb, you take that with that little bow and you put some of that *good-luck powder* on that, and you put it in a little, fix it in a little knot, and you put it in your bosom or in your pocket-book or anywhere in your shoe. And you pray and you keep a-burning your pink candle and your good-luck candle. You keep a-praying and you make a wish and you wear it in your right-foot shoe, and all at once he'll just say, "Well, I

come to see how you feel." And when he come to see how you feel, then he stay.  
(What's that?)

That's - do something - you take the name and part of his hair from below. They take that and they put ammonia and alcohol and all that in it. That's to - put a candle on that and burn it to keep him from other women. Have him so that he won't have no *nature* for nobody but them.

How he got to do is take one of her socks, one of her stockings, and right in the bottom of the center of it he cut a piece around, and you take some of her hair, and you take some of your own hair, and you take the *good-luck powder* and that piece of the *Conker root*. And you put all that right at the bottom of that stocking, that piece, and you sew it tight, and you put that in his coat pocket, but me might sew it in the lining. You can tell him anything you want. He would never believe in any man going around with his wife while he's off at work, cause she ain't going to have 'em in there - he won't let 'em in there.

If my son get arrested for doing some serious crime and I want my son discharged, and you got three or four witnesses against him and he ain't got no witness on his side. Well, I get me a lawyer - I'll hire a lawyer and ask him to take my son's case. Well, then, I'll take and write the lawyer's name and the one that my son - the one that arrested my son.

(You take the policeman's name that arrested your son?)

Yeah, the one that.

(Or the party that had him arrested?)

The party what put him in trouble. Then I'll put his name and my lawyer's name, my son's name and my own name - I put all that on a piece of - in initials, cause people catch onto a full line of writing. You understand. And you put.

(Wait a minute! Yes, you don't put the full name because people would catch on - you only put the initials.)

Exactly. Well, after putting all that, then I go to the market. Then I get a supeen [subpoena] from the court what day my son going to be in court. Well, I take that supeen and take that that got the lawyer's name and my son's name and the one that arrested him, and me - all our names on this paper. Well, I go to the market and I buy a tongue.

(What kind of tongue?)

A veal tongue. Some people get a beef tongue, but I get a veal tongue. Now you make a hole - get that veal tongue and you make a hole and you take the initials of your lawyer's name, the one that made the charges again him and your name, all on that same piece of paper - you put it down and you put that silver dime way down fur as you kin git it.

(Wait a minute! You make a hole in this tongue and you push this piece of paper down in it. Then you put a dime and shove the dime down into the hole?)

Yeah, and then you dig another hole and you put the same three [persons] and you put the same dime - another dime - and you put that down in there and shove it the same way. And then you make [a third hole] to the end - where you coming to the end [demonstrates], like this - like going to the end. You gon'a put that there for him to get discharged. Well, when you put it down at the end, you say, "One, two, three - Father, Son and Holy Ghost," to the end. You put that down and then you take it and you lay it in a little water bucket or a little tub and you put ice around it. And set nine candles, and all day while court's going on them candles is burning, and your holy water and your prayer, and you ask St. Anthony, In the Name of the Father, Son and Holy Ghost, send your child back to you. And he'll git discharged.

(What color candles do you burn around that?)

Brown - you burn brown and white.



(Brown?)

Brown is St. Anthony, and the white is clear - clear your case.

(I see, you make this [hole] at the end of the tongue, and in the middle, and at the other end - you make those three different holes.)

Yes.

(You put a piece of paper in each one of these and a dime in each one of those holes.)

Yes, that's for.

(Well, you don't plug them up any way?)

Huh?

(You don't plug those holes up with anything - just the dime?)

Yes, just shove it way down in there and put the candle in these holes.

(Oh, you put the candles in those holes? Do you set a dime in each hole?)

Yes.

(I see. You don't put any candles around the tongue then?)

You put it in the tongue - the ah tongue is round and in a round bucket, and the bucket is packed with ice. And you put it - and then if you got - the one that's against you or the policeman, they can put their name in that same hole where's the one that made the charge against you doing them something, you put that together. You stick that in and put your candle in there.

(Well, how many candles do you use?)

You use one, two, three - the brown one in the middle, the white one this end, the white on that end. And the brown of St. Anthony in the middle.

(You only use three candles?)

Three candles.

(And this tongue curves around the bottom of the bucket and you have these candles sticking in these three holes?)

Yes, sir.

(And then you have ice packed all around the outside of the bucket?)

Yes, sir - yes, sir.

(I see - I see. Well, what will the ice do?)

That ice, it'll chill the woman that going to speak against you - it'll confuse the woman that made the charge and the - the judge won't pay any attention to what the officer say and throw it out of court.

Well, you - ah - if a woman is - a girl is about three months and a half - no more - if she's three months and a half, you get a box of cotton-root pills. You see? And you [take] a cup of her water and you put it in a old cup. You take one of them pills and that girl's name and you put that candle upside down [cut off the wick and make a wick at the bottom] and you burn it and then make her - make her take one of them pills at night, the night after that another pill, the night after that another pill [three pills], and then she'll - everything'll come out.

(What kind of candle do you burn on that?)

Clear candles.

(Oh, clear candles.)

To clear her the road.

• (To clear the road - I see. You burn this candle before that cup that has that stuff in it?)

Yes, sir.

(Did you learn that from somebody else?)

I never - ah - I was born that way.

(You were born that way, I see.)

Yes, sir.

(No one initiated you in that sort of thing?)

No - no - no.

I was born to be a smart woman - I got twelve toes.

(Oh, you have twelve toes?)

You've heard talk of people had twelve fingers, haven't you? But I have twelve toes.

(Twelve toes - well, what does that do?)

That? That denotes that I am a consolidated-minded woman with great thoughts - great recollection - and understand what I say and know what I'm doing.

(I see - I see.)

But I got a good mind. I got twelve toes - I got a blind toe on each foot.

(I see - I see.)

If you want me show you - I'll show it to you.

(Yes - I'd like to see - one of them anyway.)

Yeah, one of 'em.

[While bent over to remove her shoe and stocking - she was sitting across the table from me - she said she also had a rainbow arm.]

(You have a what?)

My arm shaped like a rainbow - I'll show it to you [later].

(All right.)

[I got up and walked round the table to see the foot.]

(What do you call it - a blind toe?)

It's blind because it ain't got no toenail on it.

(I see.)

I'll show you it. You see - here's the toe.

(Oh, yes, I see. Uh huh.)

It ain't got no nail to it - see, there's one, two, three, four, five - six, now, that's a *blind toe*. See here where the nail ought to be.

(I see - yes.)

And then I got a blind toe on this here foot way down here.

(Way down there, I see - six toes.) [She had removed both stockings so that I could see both feet. This was my first and only case of polydactylism. The extra toes were very rudimentary, if a non-medical man can offer an opinion - one made by eye only and not digital examination.]

Six toes - twelve toes on my two feet.

(I see. You say you also have an arm that's shaped like a rainbow. What does that mean?)

That means that nobody can do me no harm.

(I see.)

Because I always know what to do so nobody don't hurt me.

(I see. Well, why does that rainbow mean that they can't do you any harm?)

That rainbow means that I can conquer my enemies.

(I see.)

And that my days before me is bright.

(What?)

Bright days before me - bright days, I always have good luck. Regardless of how much trouble I have, I always got someone to speak good for me and give me a good name and help me.

(I see. Now, you say that in working this sort of - doing this sort of thing, you said, they just came to you?)

Yes, sir.

(Well, how did they come to you?)

Just in a dream.

(In a dream. Just one dream?)

All the time. You see, you see this arm right here [she had rolled up a sleeve].

(Oh, there's your arm.)

See.

(I see - uh huh - I see - shape of a rainbow - I see. You mean this all - all this came to you at one time - in just one dream?)

Not one dream.

(How old were you when you began to know this sort of thing?)

Twenty-five years old.

(Well, what was it?)

I dreamt about four times a year. And I kept a good recollection.

(Well, what happened in your first dream?)

The first dream that I had. I saw a Italian lady in my dream - a big fat lady - and she asked me what day I was born on. And I told her I was born on the third day of January. And she told me I was born for good luck and a long life, that I was going to outlive all my kinfolk. My mother had fifteen children and I've just got myself and one sister and one brother living. And I had seven children and I only got one daughter and two son's living.

(And you say you dreamt four times that year?)

Yes, different things, yes.

(Do you still dream?)

Yes, sir.

(About this work?)

Yes, sir - I dreamt about you.

(You did? What did you dream about that?)

I dreamt that I was going to a church and I dreamt this about in December. [She and I are talking on Saturday, March 12, 1938, in the Patterson Hotel, a Negro hotel, New Orleans, Louisiana.] I dreamt I was going into a church and when I got to the church, the woman said to me, she says, "Oh," she says, "turn around, you oughtn't to have on a dress like this" she says, "cause the priest - that man going to see that dress stained in the back." Ah says, "Well, I ain't got no clothes here." She say, "Well, let me go in the dressing room." And she took a dress and she put it on me and she said, "I'm putting this pure black dress on you - this gown on you, cause," she say, "you'r born to be a smart woman but I'm putting this on you because the next time you'r - this stain come on you, it's dark and you can't tell the diff'rence, and it won't make you ashamed when men in the company." And I say, "Well, there ain't no men [in the church]." And she say, "Well, there he is over there, you've got to go before him." And that was you.

(Now, you say, that was a priest?)

He looked like a priest.

(I see. Well, do I look like a priest?)

You - you ah - you represents a very nice man - a priest.

(I mean - do I look like a priest?)

Yes, sir - you have the appearance of a priest.

(I see - all right.)

[At the end of her interview I will discuss this unusual experience.]

Uh huh - and then after she told me.

(Do you mean now or in that dream?)

In my dream and now.

(Oh, now - I see.)

I dreamt that in December.

(Last December?)

Yes, sir - last December gone.

(That's a very, very interesting dream.)

Yes, sir.

(Very interesting dream. I'm glad you told it to me.)

(That soiled dress. What did that mean?)

When she took this dress off me and she put this black on me, she says, "Put on this," she says, "because when you go in the large company and turn on around, they'll see the spots on your dress" - just like that. I says, "Yes, I'm so glad." And I says, "Whoever is to take this dress to wash it?" She says, "Oh," she says, "I'm going to take all this stuff away from you and you'll be always in the clear." And she took the bundle, carr'd it away.

(Well, now, after talking to me, you'll always be in the clear - then.)

Amen.

[Those of you who have read the INTRODUCTION know why I found her dream *very interesting*. First, I was at the time and still am a priest *in good standing* of the Episcopal Church. Second, since I never wore clericals while collecting folklore - from the time I left New York City until I returned there - neither my informant nor my contact people could have known about my official position in a Church. Third, two years before becoming the priest of her dream, I had been seen as a spirit of some sort in the dream of a man at Princess Anne, Md. I had appeared to tell him where he could find a treasure. (For the importance of dreams in treasure-hunting, see 418, p.125.) I did show him treasure - I made him my contact man for the town.]

[Just as I accepted the man's challenge to show him the treasure, so I now accept the woman's challenge to be a priest by giving her absolution: *After talking to me, you'll always be in the clear*. But notice, it is a *provisional absolution* in unliturgical terms, because she had neither sought forgiveness nor considered it necessary. The preceding two decisions are not clever - they are practical, on-the-spot judgments that a fieldworker constantly makes. I discuss this many-sided problem in the INTRODUCTION.]

[This dream has two important elements - a man and a non-black soiled dress, and a priest and a pure black gown. I am both men - one soiled, one pure. Informant had suddenly found herself in church. Why? She wanted a yes or no answer to a serious problem. As a *doctor* or *holy person* herself, what place could be more proper to divine for the unequivocal answer - yes or no. She herself may have been the *mother* of a *church*. An unknown woman approached to criticize the stained dress and to put on her a *pure black dress* - the word changed to *gown*. This mysterious woman was her disguised self performing the divination; rejecting the non-black soiled dress and choosing the liturgical black gown. The answer was yes.]

[How do I know she accepted the pure black gown as yes? Listen. "Some of 'em be - have a black gown...just on the order of a priest" (p.772, line 45f.; also p.778, line 32). "He would put on black, even have black gloves an' all. He had a black cap he put on" (in title of GRANDSON TALKS ABOUT DOCTOR JONES, no page, not yet in text). Black, of course, also stands for the devil: "yo'll see a man appear to yo' in black, in a black gown; dat's dat man dat controls dat fo'k of de road" (title, p.1060). But in hoodoo, as in much Christianity, there is little difference between devil and God. A black dress may have been the normal vestment used by my informant when performing rites for herself or for others.]

[I have given in the text many examples of *doctors* seeing patients before they arrive. Is this woman's dream about me in the same class? One thing is certain,

she did not dream about me three months before my arrival; she dreamt about me after I arrived, surely being on one day one of the persons in the crowd waiting for me each morning. She was not the first or last person to look at me first or to practice the rite of divination to see whether it would be safe to call on me: "to determine whether he should visit me, this elderly *rootman* - informant 1552 - consulted his *Jack-ball*. Fortunately for me the spirit of this fetish had sense enough to answer that I could be trusted" (my introductory comment for *JACK-BALL MAN* interview not yet paginated, which contains the rite). Did she make the identification during the interview? I doubt it.]

[I had another difficult dream problem in the remarkable interview *DOCTOR EXPLAINS AFTER HIS DEATH*, p.344.]

MEDICINE-SHOW MAN

*DE GREAT MISTAKE WIT DE PEOPLE TODAY  
DEY TAKE TOO LONG TUH FIND DE BLACK CAT*

*IT DO JES' AS WELL FO' YO' TUH KETCH ANY CAT  
AND PAINT IT BLACK  
WITH ANY BLACK POWDER OR SHOE POLISH*

*GHOS'ES IS SOME WAY CRAZY OVAH WHISKEY...  
DAT WHISKEY IS A WITCH'RY ANYHOW*

*ANOTHAH FINE THING, DOC*

SUMTER, SOUTH CAROLINA

[Informant 1357, like ZORRO later in INTERVIEWS, was a former member of a two-man medicine show. The old-fashioned medicine show, now for years illegal, was a traveling person or persons, colored or white, giving a free entertainment to promote the sale of a cure-all. These performers - depending on speed, surprise and suggestion - never stayed, could not stay long anywhere. No wonder informant advises me not to *take too long tuh find de black cat*, but *tuh ketch any cat and paint it black* - his shoe-polish suggestion reminding me of OPERATION SHOE POLISH in INTERVIEWS. How daring and effective an act can be at or near the beginning of the show has already been described in 749, p.251. To start the show in this fashion was the work of my informant, a magician. I must also include here a show during which medicine was not sold, but private consultations were offered afterward - see POWER FROM BROTHER'S SKULL, p.283. That whiskey quotation I consider memorable. At least he explains why whiskey has a way of disappearing from a bottle. His material is on cylinders C795:1-C807 = 2376-2388.]

• Mah experience is - ah'm 65 yeahs ole an' ah did a lot of miracles an' arts mahself - an' ain't stopped. And one of the things wit hair - if yo' take it, it's a girl yo' wanta love. If yo' kin git some of her hair out of her comb or brush or through her own willing consent, yo' take dat hair an' yo' would go somewhere where somebody cleanin' a flo' - one dese flo' machines [sander]. Git a roll of dat rubbage off any kinda flo', whether it's pine or oak or whatevah it

is. Dat's one of de greatest things in de worl' tuh create a sensation of love, or yo' kin do harm de same way.

Now, de hair yo' speak of. If yo' wanta girl [not] tuh love yo', take about a teaspoonful of any flo' scrapin' an' mix it with a small quantity of hair an' drop dat into runnin' watah. Dat drive de girl complete 'way from yo'; she won't have nuthin tuh do with yo' atall. Now, yo' know sometime yo' wanta git rid of her.

Now, sometime yo' don't wanta git rid of her. Take de same thing, put de hair in it an' some of dat same dust, an' cover it up. Put it in a bottle an' keep dat dust in yore room. An' as long as yo' keep it in dere or anywhere in de ground aroun' a place where yo' be's, why she'll lean tuh yo'.

De hair will do this agin. Fo' instan', a woman has a husban' an' she really swing out on him wit othah men. If he kin git her hair - which he kin - he kin take that hair an' iron it every night at twelve a'clock for nine nights. She can't have anothah man tuh save her life on him - she won't want to.

(He just irons that hair on the ironing board?)

He jes' lays de hair right down on any kind of - jes' lak yo' iron a shirt on a small piece of linen, then yo' put anothah piece of linen on top of dere an' run a ordinary lukewarm iron ovah dere jes' three or fo' times - an' dampen it. An' do that fo' nine nights. An' eventually, if she has any sense atall, she goes right into a real modern [model? moral?] type - she stops dat goin' aroun'.

(That's the hair from her head?)

Yessuh, dat's about de only two dat's real in hair.

Now yo' take a man or a woman who are ruptured from de - or lak dat, yo' go an' take dat person into a woods where there's a fo'ked tree, an' let him have some rice in two of any of his pockets. Take a hatchet or axe an' cut right down in de middle of de tree - makes no diff'rence whether de tree ain't no large aroun' den dat bedstead [in the main room where I was recording] - split de tree. He goes on one side de tree an' yo' stays on de othah side of de tree, an' yo' take a little bit of rice in yore han', hol' de top of de tree, an' let him pull dat little tree open lak dat [demonstrates], an' he [you] must squeeze through there by some means. Yo' know, split down big enough in dat tree yo' know tuh let him through. Then yo' take some of dat rice an' put in dat tree an' wrap it good with a piece of his shirt - wrap it good wit a piece of his shirt. An' dat bustin' [bursting] will leave him - he won't be ruptured any mo'.

(You put that rice down in the tree. And why do you wrap that in the shirt?)

Yo' wrap the tree.

(You wrap the tree - put the tree together again and tie it with that shirt?)

Yes.

See [demonstrates], den yo' hol' some rice in one of yore han' an' hol' it to de top of de tree. Then de fellah who ruptured, he pull tree an' squeeze through it.

(Crawls through it. You put the rice in there after he has gone through it. Then he wraps the tree up with the shirt.)

Yes. [For these split-tree rites, see *FACTI*, 2ed., 7184-7186, p.333f.]

If a woman has left her husban', or a daughter or a son has left dere parents an' 'bout broke dere heart, an' dey can't git no word to 'em. Go ahead an' tell dis person tuh take some newspapah of some kind, an' yo' kin write dat girl name down on a piece of papah, not less den three times, but de mo' yo' write it [the better] lessen [unless] yo' go ovah nine. An' take dat newspapah an' go straight on down wit dem names [one name under other], an' wrap it - wrap it up in dat papah an' bury it undah yore steps. An' she or he, whoevah it is, will come home. Yo' don't do a *god's thing* to it atall. Dey'll come home.

Now, yo' hear 'em say if a person *poison* tuh put a dime in dere shoe, fo' 'em tuh tell or yo' tuh tell whether yo' *poisoned* or not. Well, if yo' put de dime in dere - jes' ordinary so - dat's jes' a ole pack of 'ism. Dere's real intelligence 'bout dat.

Yo' take a large size needle an' put de dime down on any kinda table, an' den yo' take a large-size needle an' yo' cut a piece of any kind of *Octagon Soap* or sweet potato or Irish potato an' yo' take yore han' an' push dat needle through dat Irish potato or dat soap or de sweet potato. Don't let de needle stick up any mo' den about a halfa inch. Den yo' put dis dime down on a table or piece of wood of any kind, an' take a ordinary carpenter's hammer an' tap on dat needle by degrees, lightly an' easily - heavier an' heavier. An' after while dat needle will go through dere without brokin' de point or de top - go through de dime.

[A good *trick*, if it can be done. He means silver dime, not present one.]

Yessuh, goin' through de dime. An' dat makes yo' a real, real lucky dime.

Then if de person's *poisoned* an' yo' put dat dime in dat shoe to tell whether she or he is *poisoned*, de pores of her skin will run dat *poison* in dat hole in de dime an' turn de dime black jes' three times as quick.

[Hole in a dime is about the most common thing in hoodoo, but pores of her skin will run dat "poison" in dat hole instead of into whole dime - only a former magician could have thought that one up.]

(Now, you push this needle through the Irish potato or sweet potato or a piece of *Octagon Soap*. Then you drive the needle - leave that needle in the potato and drive it through the dime?)

Yes, let it stick out on the bottom about a quarter of a inch.

(But while you are driving the needle through the dime that potato or the soap is still around the needle, isn't it?)

Yessuh - otherwise it'll broke. Dat potato or soap keeps away de vibration.

[Note: cylinder C796 is blank. This means either I failed to turn on switch, not recording a cylinderful of material, or I put cylinder on, talked awhile and took it off, not missing any material.]

Now, yo' take fo' instance, dere comes a quarrelsome home. Yo' kin take a home where a man an' his wife or his *sweetheart woman* always foutin' [fighting] an' quarrelin'. Well, dat caused sometime when somebody slip in dere at night an' throwin' graveyard dirt under de house or round de house an' de watah falls dere tuh kill it. [Kill? He must mean to *feed*, to activate it.] But whenever yo' find de *graveyard dirt* around a home anywhere atall, den yo' go an' git some *graveyard dirt* too, an' boil dis graveyard dirt. [*Graveyard dirt* against *graveyard dirt* is LIKE CURES LIKE, p.394.] An' den yo' must repeat Lord's Prayer ovah de one dat yo' got. Den anybody dat bring aroun' *graveyard dirt* aroun' yore home, it don't take no 'fect, because yo' has secured dem an' have *stepped ovah any move dey make* of dat *graveyard dirt*.

(What do you do with that *graveyard dirt* that you got, then?)

Yo' take dat an' secure it in some ordinary jar or somewhere dat's airtight - in a bottle of any kind or anything since it's airtight.

(And just keep it in your house.)

Keep it in yore house - undah yore house, wherever yo' see peace keepin'. But in spite of it yo' can't *hurt* de party long as yo' keep dat *graveyard dirt* in yore home.

Now, yo' take fo' instance, if yo' move into a home where it's ha'nted - yo' hear chairs movin' roun', roun' ovah de house diff'rent places, an' de family in de house become discouraged wit dat house, an' yo' wants tuh stay but yore wife don't. Yo' take a ordinary bottle an' put it on de mantelpiece an' put it jes' about half full of any kind of whiskey an', if yo' can, git about ten or twelve

guinea feathahs - but any feathahs kin do de same thing. But guinea feathahs is jes' ten times bettah. Put ten or twelve guinea feathahs or any othah kind of feathahs, but guinea feathahs if yo' kin into dat bottle. Put it on de end of de mantelpiece in de ha'nted home an' leave de bottle open on de first six nights, an' after de six nights, co'k de bottle up an' let it sit dere. Den, in about nine nights, yo'll find a witch in dat bottle. He looks den somepin lak a half hatched chicken. An' yo'll nevah heah de ghosts in de home any mo' - he's already condensed into dat alcohol.

Ghos'es is some way crazy ovah whiskey, an' when yo' put dat in dere - dat whiskey is a witch'ry anyhow. An' also is feathahs.

Same as yo' dream - if yo' evah goin' off tuh tend to any real business, lak on a Tuesday an' yo' dream about a chicken or a fowl of any kind, or any bird dat wears feathahs, it's hardly any use fo' yo' tuh go de nex' day, because it's really a disappointment when yo' dream of any fowl bird.

Now, if yo' really find, in dreamin' of de fowl bird, goin' tuh beat yo' in dis thing, den yo' take a few feathahs in yore pocket, when yo' go tuh see this party, man or woman, an' it will blot out dat disappointment. Otherwise it won't.

Well, fo' instance, if yo' owed a big debt an' yo' really jes' naturally not able tuh pay. Well, some people jes' wanta jump de debt. Yo' kin go down tuh de fo'k of de road an' write yore personal name an' the man's name who yo' owe, or de woman - whoevah yo' owe. Yo' put yore name on one side of de fo'k of de road an' put dere name on de othah side of de road. An' den yo' rake up a little bit of dirt offa both side of de road an' carry it back home. Den yo' git chew some brimstone, which is very easily got. An' aftah yo' start de brimstone tuh burnin' on a piece of tin or some hard surface - as yo' burn it, sprinkle dat mixture ovah dat, an' yo' kin rid yo'self from de debt yo' haven't paid.

De first thing tuh do to try to git a man or a woman back home to his friend or wife or family is - which ah tole yo' now about dat newspaper. Yo' write dat man's name on dere from three tuh nine times on de newspaper an' yo' wrap it an' put it undah de steps, an' let it stay dere. An' in dat yo' make a wish of any kind whut chew want him tuh do. An' when dat papah stay dere fo' three days, he'll become worried about home; an' de more rotten dat papah gits, why he really become agonized tuh come back home.

If yo' kin git it, people take an' use de thing dey call de black cat bone. Dat's kinda hard tuh git it, though. De real way - de ole-time way lak a ole 65 yeah ole fellah lak me - but de mos' lucky bone in de world is de black cat bone.

(Well, how did the old-timers used to get that *black cat bone*?)

De real ole-time way to git de bone is - yo' ketch a black cat. Now, whenever yo' kin ketch a black cat - it do's jes' as well fo' yo' tuh ketch any cat, an' paint it black with any black powder or shoe polish, as it is to have him black when yo' do whut ah tell yo' tuh do. De great mistake wit de people of today, dey take too long tuh find de black cat. Sometimes dey sees him an' can't git him. Well, git any cat an' den yo' must be shore tuh paint him black. It don't make no diff'rence whether he's black all ovah or not, but de back of him must be black from his haid to his tail - an' his tail. Den yo' go into de woods an' make up a real good fire - or in yore home if necessary - an' yo' must throw dat cat in dere alive. An' take one of dese large size - possibly if it's a empty lard can or anything yo' see fit to it. An' when yo' git ready tuh throw dat cat in dere, yo' have tuh have a heavy lid to put on top of dat cat. If yo' don't, he's goin' have mo' power den yo' think, boy. An' when yo' drop dat black cat in dere, or de cat yo' paint de top of his back black, put him in dere an' put dat



heavy weight on dere, an' inside of about eight minutes he'll be dead all right.

An' den when dat watah boil - boilin' an' boilin' - boil him down, dere is a bone dat will come on top of de watah an' all de othah bones really goin' tuh sink. Den yo' take out dat bone whut come on top of de watah an' dat's worth a thousan' dollahs to any man. Dat's de real only way tuh git de true bone - is tuh boil him alive an' dat bone will come up dere to him.

Now, tuh kill de cat yo' can't pick out de lucky bone, except yo's a real ole-class root doctor. But yo' git dat bone by lettin' it come up to de top. It come up dere it ownself.

Naturally yo' wanta shiel' yo'self from all dat - in fac' jes' feel securely dat no one can *hurt* yo' no way. One of de truest things in dat is, dere's a root in de woods called de devil's-shoestring. Yo' find it mos' on any ditch bank, an' when yo' go tuh pull it up it has a long root dat run from six tuh eight to ten feet, if it don't broke off - pull it careful. An' yo' boil nine pieces of dat root an', after yo' boil it - well yo' can boil it into a quart of watah. From a quart of watah why boil it down to about three halfa pints. Well, yo' kin boil mo' den dat if necessary - boil a thousan' gallons but boil it in proportion. An' after dat root has become done, yo' kin take one piece out lak yo' would try a 'tater [potato = sweet potato] an' dat root will begin tuh slip on yore finger if it's done.

Take dat root out an' jes' any little ordinary bottle lak dat. Yo' take dat an' put chew in a piece of cotton an' wear it in yore shoe, an' sprinkle dat dere, say once every thirty days. An' yo' kin go an' step on anything - ah don't care whut nobody put down fo' yo'. It's called de devil's-shoestring. It has a sour weed on de top of it - a little red weed, a little bit of red berry. Yo' rubs yore han' an' lick it, it's as sour as a green lemon. But no one really can't hurt yo'.

(You have to boil nine pieces, and all you put in that bottle is the liquid?)

De liquid. But de root can be boiled three times.

Now, one thing ah want git chew told is dis. In boilin' one quart yo' only use not less then one-third of a halfa pint of alcohol or whiskey on dat liquid. The whiskey do not do any real good, othah than jes' tuh cure dis watah - dat's tuh keep it from sourin'.

De ole method fifty yeahs ago, if yo' wanta make a man or a woman stay 'way from round yo', why yo' git de feet from de toe goin' towards de heel. Take de track an' throw it into runnin' watah. An' sometime dey'll run from de whole state or town direct.

An' if yo' want de same party tuh stay wit yo', git it from de heel comin' toward de toe, an' as long as de party who want dat party tuh stay with them, keeps some of dat sand, why dey really will stay with you. But it must come from de heel comin' to the toe, if yo' want 'em tuh stay with yo'.

If yo' took from de toe goin' to de heel, dey shore goin' leave yo'.

(Going back fifty years - did they use the word hoodoo fifty years ago?)

Oh yes.

(What did they call that kind of work? What state do you come from - here in South Carolina?)

• Ah wus bo'n heah in South Ca'lina.

(What did they call that kind of work here in South Carolina fifty years ago?)

Dey called it hoodooism, witchcraft - some call it witchcraft, hoodoo.

(Well, have these root doctors changed in the last fifty years? Are they dying out or are they as good or what?)

If yo' kin ketch ole one he's bettah, but dere not many of 'em livin'. De're usually a long-lived people, because ah think - jes' in most serious part - but

ah think within mah own judgment, dat dose who are true to whut dey are doin' dat God spared dem because of dere benefits, an' prolonged dere life fo' dat cause - 'cause yo' see, dey say, "De seed of a man is wisdom." Co'se wisdom - an' then He reserve dat man, ah 'magine, fo' service.

(Well, how did these old *root doctors* learn their business, I wonder?)

How did dey learn dat? Well, it wus something like - to my judgment - like dat [bed we see] look to be a real clean bed an' yo' look tuh be a real clean man. Yo' kin git in dat bed an' have ever'thing sent in here to yo' dat you want to, an' jes' don't change yore clothes when yo' give out. So ah think that's mah way tuh demonstrate to yo' that this *hoodooism* comes from - really God has given to man. Yeah, He's given it to man, put it in de man, an' He Himself done - when He come, liable to come heah when nobody in heah but yo'. Yo' didn't git it from nobody - it's yore career. Fo' God when He see a man is pictured fo' things, why He use those with whom He can advance it - some man, a good fellah, he stay po' all his life, because if He made him rich he'd kill somebody.

[The preceding paragraph presents a problem (4 p's - by accident) thirty years later. I had been used as an *instance* or *parable* so often, I never thought anything about my involvement for illustrative purposes. But looking back, no longer remembering the occasion, could this man have thought I was rooming there? Surely not. Certainly I am the same old guinea pig. At least he shows the type of Negro home in which I worked, quite different from the hotels where I interviewed. And thanks for the *yo' look tuh be a real clean man.*]

Take a ordinary tablespoonful of quicksilver. Fo' instance [the preceding old guinea pig is about to destroy someone's fish pond], yo' an' I wus friends - yo' an' I wus great fishers, an' dere come a big pond owned by some big rich man an' they wanted to post it fo' some huntin' club or fishin' club an' yo' wanta fish dere, an' yo' can't git no fish on dat side of de pond. Well, yo' kin figure, always de - you kin go ovah dere an' take some quicksilver an' put it jes' about dat deep [demonstrates].

(About a foot deep - about as deep as your hand.)

About one foot deep in de bank right on de level of de watah. Put it two places an' put it about two feet apart in de evenin'. And befo' yo' put it dere, eight a'clock one night, Monday night, yo' kin go dere about Wednesday mawnin' or no latah den dat, an' dat whole pond done broke loose. Dat quicksilver as little as it is, will cut right away through dat mole on no less den six feet wide an' mo' den dat much deep an' turn all de watah out dat pond. Well de fishes all escape an' go in de othah side.

De ole-time way of bindin' a fellah, dat wus used at dat time in my beginnin' in hoodoo work, if a fellah didn't wanta come right out direct right dere an' kill a fellah, an' he knew he wus breakin' de peace ovah in de othah fellah's home, he git dis fellah's picture if he can. An' if he can't git de picture, why yo' draw it yoreself an' as near as yo' can. In de ole days we do dat. Den if he's a black man, yo' paint de picture black after yo' draw it; if he's a white man, paint it white; an' if he's a yellah man, why paint it brown. An' den yo' take dat thing an' take some of dat same shoemaker root - some people call it de devil's-shoestring. [Shoe-make = the smooth sumac *Rhus glabra.*] An' yo' take dat picture an' put it into any ordinary bottle, but it oughtn't tuh be less dan half a pint. And yo' first po' a teaspoonful in dat. Den yo' add de next day a big spoonful. Den de next day yo' put two big spoonfuls. Yo' add to it till yo' git six big spoonful [the magic of increasing amount]. An' when de bottle gits full, den he'll git constipated an' he can't do it no mo' - dat locks his bowels.

(That is the way they used to lock the bowels years ago?)

Yeahs ago - an' it'll do a man dat way. Now, if yo' take dat same thing yoreself, ovah two doses an' don't take some mighty good laxative medicine, it'll lock yore bowels in one day.

(That stuff actually locks your bowels, that medicine you put in that bottle?)

Yessuh, because some people call it the devil's-shoestring [because it ties you up].

(That liquid off the devil's-shoestring will lock your bowels?)

It will lock it right now, if a man or a woman has de loose bowels so bad dat dey jes' - dey can't stop it. In nuthin less den three days, postively dis will stop yo' from goin' to de toilet 'tall. Yo' kin go an' git it on a ditch bank. An' it don't evah grow any higher den about fo' feet high.

Yo' kin use a woman's stockin' for several diff'rent things.

Now yo' take, if it's a man wanta git a woman, why he kin take her sock an' he takes a scissors an' cut it up jes' as fine - fine somepin lak a rat nest, an' he'll make a little ordinary sack an' puts it in dere, an' after he puts it in dere den he wet on it - pee on it good, an' he puts it on somewhere until he think it becomes dry. An' he take dat thing after it comes dry an' den he burns it. An' after he burns it, den he takes some of dat ashes out of dat, an' if yore wife or yore *sweetheart woman*, if she drinks whiskey wit yo', yo' take a teeny little bit of dat dere an' drop into some whiskey an' give her, an' it kills her *courage* fo' any man outside of yo'.

Den yo'll take - in de olden days yo'll take as far as yo' own part, when yo' git ready to stop with her, yo' have yore sock secure in yore bosom somewhere, an' instead of she givin' yo' a towel tuh wipe with, yo' wipe yo'self with dat towel an' her too - wit dat sock. An' yo' do dat fo' three times or mo' if necessary but three is a-plenty. An' a man kin go dere an' offer to go with her. Sometime he git right to de place an' it will jes' double up on yo' - don't go in, can't do anything.

(You mean the man would take his own sock and wipe the woman? And what would he do with that sock after he wiped her with it?)

An' wipe de woman - his own sock. Well, he go ahead on - de next time he use it agin. Or yo' kin rinse de sock an' use it as many times as yo' wanta, but it will kill her *courage* fo' othah men.

A woman kin take a piece of yore drawers - she'll make out lak it wus ole, ain't to be used - an' she cut out a piece of cloth jes' about as big as a dollah bill, an' she soak dat thing three days an' three nights in some of her own chamber lye. An' she take dat piece of cloth an' put it right to her - ovah her private - an' she takes a lead pencil an' draws de shape of her private on dat same piece of cloth an' den she take dat cloth an' tack it to the bottom of her mattress. De man hardly evah watchin' on de mattress. Tacks it to de bottom of de mattress on de side where she sleep. An' dat's whut dey call - 'way back yondah in dem days - *layin' on a man*. An' he can't run 'thout [without] he become a murderin' man an' he run on. She lays on him all de time. He becomes humble to her - meek.

(She draws a picture of her own private on that cloth?)

On dat cloth.

Well now when yo' wanta redeem yo'self of dat, yo' git chew three aigs an' crush 'em right in yore hand - three aigs, shell an' all. Po' 'em into some-thin', anything yo' wanta. Den yo' take yo' jes' a ordinary drink of whiskey - about, ah reckon, one-fo'th of a pint of whiskey. Yo' put dat thing in dere an' stir it, stir it as good as yo' kin, an' yo' drink dat thing but don't swallow de eggshells - don't swallow de eggshells. Make yo' bettah an' hard as a - but it mus' be shell an' all. An' yo' mus' suck de shell lak yo' suckin' a fishbone,

suck dat out an' swallow de othah part, an' yo' good as yo' evah could.

Dere a girl dat yo' like all right but look lak she lak de othah fellah de best - yeah. Well now, dere's a new kinda way dey call dat now, a can't deny powders; but in back days dey called it a graveyard snack.

Well, in dem days to make de woman go fo' yo', yo' goes in some graveyard an' pull de haid or foot stick - co'se haid is de best. An' yo' git dat haid or foot stick an' take a saw an' saw it possibly in six-inch pieces, an' take a little hatchet an' chop it up an' yo' burn it. Sweep de fireplace out good an' take as less kindlin' as yo' can. Sometimes it a very close place an' dey don't have [a good draft], take it wit grease an' light it or kerosene if necessary - probably bettah. An' den when yo' git it all burned up, yo' sweep de place wit a whisk broom into a little tin plate or piece of tin an' yo' take dat thing den an' resolve it into a nice box.

An' yo' go tuh see yore best girl an' yo' carry yo' 'long yore pocket han'-kerchief, an' when yo' git to her house yo' don' use dat han'kerchief, but yo' sprinkle jes' a least bit of dat graveyard piece in dat han'kerchief an' ball it up den, an' put it in a separate pocket wit chure han'kerchief dat yo' goin' wipe yore face wit - let dat be a diff'rent han'kerchief. Yo' talk wit her an' splain a little, say, "Ah don' believe yo' care fo' me." Make out yo' cuttin' aftah her favor. An' dat little bit of powder goes to her affection in a way, an' she becomes a-fascinated to yo' an' she can't he'p herself.

An' den sometimes whenever yo' see her - she leaning back to yo' heah again, 'stead of yo' doin' dat once, yo' do it twice - de next time in de same han'kerchief. An' really she jes' can't he'p lovin' yo' tuh save her life.

Heah fifty-five or sixty yeahs ago, if a fellah - yo' mean a fellah murder a fellah an' got away. If a fellah murder a fellah an' got away, why yo' could write his name nine times an' den yo' take dat graveyard stick de same way yo' did befo'. Yo' burn de haid an' de foot stick an' den yo' go into a place - it should be in de graveyard. Let it be day or night but it best tuh be at night. Den yo' would bury dere something an' name it aftah dat man. Even if yo' don' know de man done de killin', why yo' call it someone. But it's so much bettah if yo' know de man. Den yo' bury dat man - any jes' little ordinary thing an' call it him an' it oughtn't tuh be less den every thirty days, yo' wanta go dere an' sprinkle dat thing good with dis *chamber lye*, every time, an' when yo' walk away from dere yo' wanta step about three steps backwards befo' yo' go, an' eventually he'll become worried an' agonized an' come on back home.

Den dey used tuh take - it's hard tuh git 'em though, dese grubworms. When God made de grubworm, he made him a [spinner?].

Dere's somethin' in de ole *hoodooism* long yeahs ago, somethin' which we call a silkworm. Some people used to call 'em cocoon in slavery times. Dey has a nest jes' 'bout big as yore thumb. Dere's plenty of dem in any oak tree, see. [Is he confusing oak galls with cocoons?] Yo' kin take it an' take it open, an' dere's a big ole fat worm in dere, an' he's den called a *cocoon-worm* or silkworm. Den one time a yeah de silkworm he is de silkworm, an' de next time dat same silkworm, he turns to a June bug, an' de next time he turns from de June bug to a grubworm. [This is hoodoo biology.] Very often yo' go tuh a tree an' see where de grubworm has left his *shed* dere an' de grubworm gone. [Does *shed* mean cocoon or cicada shell?] Den de same thing turns to a great big flopping buttah-fly. Ah wus tellin' a white man heah to Wrightfield about an' he put one into a box an' he try him out, an' he changed to a [butterfly] - [in a] cigah box.

Now if yo' kin git dem things, dem ole hoodoo arts, an' bury him an' call him de dead man, he's gotta come home. An' if yo' don' git but one, yo' could take an' make, say, a quart of dat liquid foam outa dat silkworm an' yo' po' it on

dere, dat fellah jes' become as if ain't nuthin goin' happen tuh him. He'll come on back home.

(Now, I want to make it clear now. You bury one of these grubworms. Where do you bury it?)

It s'posed to be in de graveyard.

(And when you bury it what do you call it? What do you do?)

When yo' go down tuh bury it, why jes' say, "Well, Jake, dust to dust an' ashes to ashes." Yo' bury it as if yo' goin' bury dem dere. An' po' some of dat hoodoo-worm water on dere.

(If you want to bring this man back, you get this *hoodoo-worm* and you bury it in the graveyard, and you say, "Ashes to ashes, etc.")

An' when yo' say dat, dat very minute wherevah he be - Chicago, Philadelphia or New Orleans or wherevah he be, he become right den affective lak dat, an' from dat day on he'll lean toward home. First thing yo' know he's back in de same town where yo' is.

(You pretend that that worm is the fellow that has run away. That's the idea isn't it?)

Yes.

De ole time way, fo' instance, yo' kill a fellah tonight, one of de greatest things tuh keep de bloodhoun's ketchin' yo' is yo' oughta have some dry cow manure. De green manure is all right fo' dat night. But if yo' got an idea of killin' a fellah, yo' git some cow manure an' dry it. Yo' have tuh put it in de stove an' dry it an' powder it up an' put it into somepin. An' if yo' do any devilmint, yo' rub some of dat cow manure undah both of yore feet good - grease de foot first wit any kinda grease an' den cover it wit cow manure. An' dere ain't a bloodhoun' in de worl' kin trail yo' - he can't tuh save dere life. De sensation of dat cow manure gives yore track a cow scent 'stead of a human scent, an' de electricity of yore scent doesn't pass through dat cow manure. An' yo'll git so far outa de 'traction of de houn's till dey can't ketch yo'.

If dey happen tuh ketch yo', well it's very hard. But if yo' go tuh call on a person an' yo' kin secure jes' one of de mos' ordinary pa'r of scissors of dat day - de ole high class *root doctor* fo' [that] day - de white ladies specially used tuh have a leettle fingernail scissors. Well, when yo' go tuh call on a fellah in jail, why yo' carry a leettle pair of dem scissors in yore hat an' yo' done slip dem scissors to him, an' let him clip a few strands of hair off his private every day fo' nine days an' throw 'em on de flo'. An' it's natural when dey sweep de flo' dey goin' sweep dat hair out de do's. An' dat man goin' git out jes' as shure as de devil. If yo' carry a bigger pair, de jailer will search yo' to see whut chew got an' he take 'em from yo'. But carry a leettle pa'r of dem fingah nail scissors in yore own vest pocket or somewhere an' if he see dem, he wouldn't think yo' do no harm wit dat. Yo' tell dat person to clip jes' a few strands of his hair every mawnin' off roun' his private an' let it fall down on de flo'. An' every time dey swept dat jail, when it stop it goin' be outdo's all right. An' dat's goin' bring him right on out.

If yo' wus mad wit a girl or boy or man an' yo' didn't wanta kill 'em, but yo' wanta jes' make 'em miserable an' make him lost his job. Yo' kin git yo' somepin dey call a nettle. It's a bush grow in every cotton patch in de State of South Ca'lina - it has a white flower - an' yo' cut chureself on de han' wit it it'll eetch chew mos' all day. It's called a cow nettle an' some people call it a hoarge [horse? whore's?] nettle. It grows in all cotton patches.

[It will grow almost anywhere - garden, pasture, lawn. Horse nettle (*Solanum carolinense*), also called *bull nettle*, I have explained elsewhere.]

An' yo' kin take dat nettle an' go to a green tree an' jes' cut [whip] dat

tree - cut dat tree where [until] all de leaves off it. An' dat fellah who yo' callin' de name of - when yo' cut de tree an' call dere name - he will have somepin whut de people call de *hoarze* [= whore's] *eetch* - he jes' broke out in sores, eetchin' all ovah.

*Hoarze* - people say now yo' ketch from being wit diff'rent [women].

(You catch this disease from people that - women that are bad?)

Yes, but that nettle rash will give yo' dat.

If yo' can't use nettle rash, yo' kin take a switch an' roast it in hot ashes, an' den drag de switch three or fo' times through some red peppah, an' dat'll make it jes' de same as dat - it will give anybody a real eetch.

(Do you use that stick with the tree then?)

Yes sir, wit dat tree, if yo' can't git de nettle.

(Is that nettle the same thing they call the bull nettle?)

Yes, de same thing.

An' den dere's one, if yo' use it jes' right, it keeps a fellah in fo' women - it keep him outa trouble. Yo' kin take three grapevines - small pieces of it an' plait it jes' lak yo' plaitin' a long lock of human hair, plait it. Yo' kin take dat thing, if yo' wanta tie a fellah up in business - wanta make him be defeated. Fo' instance, yo' got a sto' on de corner an' a man's got a sto' right in front of yo' an' he's beatin' yore sellin', an' if it jes' wusn't fo' him - if he'd move an' go somewhere else yo' could do some business. Hey? Yo'd plait dat 'hing an' bury it undah yore sto' an' plait anothah one an' write his name on dat same grapevine an' cuss it an' throw it - an' throw it in de watah an' he'll fail in business. But yo' must keep yores buried somewhere roun' yore sto'.

Tuh make a success in de sto' or *piccolo joint* or somepin othah - make yo' a prosperous business.

(What kind of a *joint*?)

Where yo's havin' a beer garden or a *piccolo joint* - where a beer garden or any kinda music machines.

(What does *piccolo* mean?)

It's somepin on de order of a Victrola fo' music in order to afford music.

An' yo' put it in yore beer garden or whatevah yo' goin' to do an' dey all in dere havin' a nice time. An' anothah fellah open right dere tuh beat chew out, an' yo' want de trade tuh come in dere real heavy an' successful. Yo' jes' buy yo' six pa'r of cards - real gamblin' cards an' burn up three pa'r, an' take de othah three pa'r an' hide 'em undah yore counter. An' den yo' put in dat - in dat same place where yo' put dem burnt cards an' dem othah cards, den yo' oughta put three piece of silver in dere, if it ain't but three dimes. An' dat trade will come to yo' all de time. But when yo' sweep de sto' yo' nevah sweep it out atall - jes' leave it back down dere. Den whenever yo' git to de back do', it should be properly be took up an' put in a box instead of sweepin' out.

One way - de ole time way of keepin' de law out yore place is to - dat same *black cat bone*.

Yo' take dat *black cat bone* an' sew it up into some kind of a good stout cloth [making a *hand*] an' yo' tack him up ovah yore do'. In some cases, wherevah de *black cat bone* is kept, yo' can afford to take a *black cat bone* an' trace on a big cardbo'd jes' de shape of dat *black cat bone*, an' sew it up in a pad somepin lak a folding pocketbook, an' tack it ovah de front do' an' one ovah de back do', an' dat keeps him out. Some of de bones is very scarce - sometimes yo' use dem as a substitute, but dey's not quite as good as de real bone itself. But yo' can use it in cheaper form in dat way.

Even now dey have ovahseers, but it's not exactly lak slavery times, but some-times dey's burdensome to yo' jes' de same as slavery times. Ah knows several

cases now. An' when yo' got ovahseer dat chew don' lak an' yo' can't git 'long wit him - yo' could git 'long wit de *big boss* but yo' can't make it wit de super-intendent - why yo' kin git a piece of his sock or clothes of any kind, an' yo' grind it up wit yore scissors very good, very good, an' burn dat up in brimstone an' alcohol, brimstone an' alcohol. Den when yo' burn dat up - now if yo' can't git his clothes, de substitute of dat is to take a piece of any clothes de color of dat, but it's not as good as his clothes. Now, yo' kin git his clothes by bein' slick enough tuh git in wit de woman his wife's gwine wit. Or sometime, if yo' slick enough to git de cook to git a piece of his clothes an' yo' kin make him leave dat house by taking de brimstone an' lodestone an' burnin' it together. But when yo' burn it, yo' must set it afire with alcohol. Den yo' throw it into a runnin' stream of watah an' den he goin' to de watah - dey goin' to watah.

In de ole days - sixty yeahs ago - if a man wus poisoned - a woman - a person wus poisoned, de style of buryin' a person wus tuh turn de haid to de sunrise an' de foot to de sundown. Now, ah don' know mahself de 'ffect but ah do know it positively is true. Now if yo' take dat same man dat wus poisoned an' bury him crossways of de worl', de party who done de poisonin' is as dead as de devil in nine days.

[We were talking about *Doctor Buzzard* while machine was stopped.]

(You say he was a large fat man?)

A large fat man. He came heah [to Sumter].

(Black?)

Yeah, he came heah - a big ole real black man. He worked on a fellah down heah - Peter Blake, an' taked frogs out his laigs. Ah know he did take dem out dere.

(Was he the original *Doctor Buzzard*?)

He's de real ole *Doctor Buzzard*.

(Was he good?)

Yessur.

(You say persimmon bark is very lucky?)

Very lucky. If yo' kin git 'simmon bark an' powder it up an' send it as a *love powder* anywhere ovah de worl'. In de ole days yo' could keep mo' peace in yore home wit dat den any othah thing of dat date - '*simmon-bark dust*. Yo' dry it in de stove an' grind it up as a powder, an' yo' sell a very small quantity in dat day fo' five dollahs, an' it would really do de work. Because whenever it really would do de work, why de people would flock after it. Dose ole time methods were not 'dulterated - dey wusn't 'dulterated 'tall.

Dat's wonderful, yes sir. Yo' kin take a tree dat's struck by lightnin', or sometimes yo' kin buy de tree, an' if yo' could git a lump of de dust of it, yo' kin use dat tuh kill people wit - of dat day.

Yo' would git de dust of it or de bark off it an' yo' powder it up in a form - co'se de finer yo' kin git it - it's hard to git it into a powder. In de ole 65 to 75 yeahs times - well, in dat time, dey take dat ole tree an' git dat dust an' whenever a storm comin' up, dey'd take dat dust, in de ole time when a storm comin' up, if yo's at home, why yo' carried some in yore pocket. An' yo' keep rubbin' dat thing, rubbin' dat thing, an' callin' him by name, callin' him by name - it run him out de country.

(You wait until the storm is coming up though?)

Yes, only when a storm is comin' up.

(What did they say about those things - that dust that runs around in the road, those whirlwinds? What did they call those?)

Dose ole root doctahs used tuh say it wus de devil whippin' his wife.

(Is there anything they could do with those whirlwinds?)

Yes, dey could go wherevah dey stop at, an' wherevah dey stop at, dere'd be a ole pile of leettle trash dere, an' dey'd rake up dat trash yo' see an' use it fo' hoodooism. Dey'd watch it - when it would run along, dey'd watch it. Yo' can't dig it any deeper den six inches, but it's powerfully strong from de top to six inches. An' yo' do dat to quiet rows an' fusses an' so forth. Dat will overcome a quarrelsome family. [This is magic of the opposite - see p.359.]

Now, de real part of it dat yo' got out dat hole - see, it two foot square an' six inches deep. Well, yo' could take dat where a fellah wus quarrelin' wit his wife or he couldn't make his wife behave, he could take dat thing an' about three times a month an' throw it ovah de house an' his wife would nevah know whut he wus doin'. An' when she'd sweep de house, she'd sweep it out an' she'd become a model woman.

But now, when yo' git to de second degree of it - when it's scarce of co'se - when yo' git it yo' don' git much out dere at all. Yo' kin take a pint of dat thing an' mix it wit a quart of othah dirt; 'dulterate it an' make dat dirt last. But de second will not be as strong as dat real one dat come out of dat. Co'se yo' gotta sell dat first one higher. But fo' two foot each way an' six inches deep. Ah don' care how quarrelsome a woman might be or whut nationality she might be, she'll stop it.

Git a dead person's bone. Now dere's two classes of bones. If yo' wanta do - if yo' wanta bring a man or a woman to a righteous stage of life, yo' would have tuh git in wit some ole white or colored fellah dat knows where ole Christians supposed tuh be buried; but at de same time yo' git into where a sinner, a wicked fellah wus buried. But yo' do wicked tricks wit wicked fellah's bones, an' yo' do Christian tricks wit de Christian fellah's bones.

If yo' want a man or woman tuh become meek an' mild, why yo' take dat bone of de meek an' mild person, an' when she come tuh yo' fo' hoodooism work why yo' - every time yo' come dere yo' rub her right hand nine times in de palm of her hand wit dat bone - of de righteous bone. An' dat change her. Fo' instance, if a man had a lover an' he gave me a job of makin' her a bettah woman, if she wus a harlot - a wicked woman, a *cussin' fool*. Well, if yo' kin git her an' rub her wit dat bone, yo' kin change her. Jes' whenever yo' kin git in touch wit her, why yo' kin take dat same bone an' boil it exactly wit any ordinary soup bone. Well, yo' take dat bone an' give dat man some liquid off dat thing an' he kin put it on her anyhow - dat's three - or de wife kin do it. Jes' 'long as yo' anoint her wit dat Christian bone, it change her from a wicked wench. See, dose ole people couldn't git no money to give to druggist, an' dey would do dose things wit dose ole things.

If yo' take a man dat chew hate, or a woman yo' hate, or someone give yo' a job of runnin' a fellah outa town. Yo' kin take a ole muzzle-loadin' gun - yo' see, wit de ole cap - an' see, yo' shoot towards de sunrise an' dat fellah will rise in business.

But now if yo' want him tuh fails in business, yo' must write *a failure* on a piece of papah an' put on top dere as a wad - take de shot out. Den we shoot. An' if yo' want him tuh fail in business, yo' shoot - de same as yo' kill dat bird, yo' kill him in business.

If yo' want him tuh fail in business, yo' shoot to sundown - his business go down.

If yo' want it tuh rise, yo' draws a human picture an' shoot at de fellah picture an' he rise in business - [shoot] to sunrise. An' if yo' want him tuh fail in business, yo' take it an' draw de fellah picture an' shoot at it goin' tuh sundown. An' ah reckon he won't be in business awhile - fail in business.

Yo' don' see those guns much now.



Now, if yo' can't git dat gun, yo' can do de same wit a leettle pistol, but yo' gotta git dat shot out. But de ole time mizzle-loader is de best.

(You write what you want done on a piece of paper?)

Piece of papah.

(And when you shoot it toward the sunrise or the sunset, you have to draw his picture and shoot his picture?)

Shoot his picture.

Some people shoot jes' ordinarily so, but it don't take no effect - dey lose time. So yo' wanta do it quick an' git rid of 'em.

(In the days before they had pictures - photographs, what did they used to do?)

Well, de first photograph shootin' ah evah seen in mah life wus a fellah 'way back yonder - it used to take about two weeks gittin' dere [to his house]. But befo' den dey didn't had any - only whut dey could draw from a shadah.

(What did they do with the shadow? What do you mean by the shadow? You mean against the wall?)

Well, yes.

Fo' instance, yo' or me wus in trouble an' yo' could walk aroun' a corner - an' sometime a man got two shadahs. Did yo' know dat?

(No.)

Well, ah seen it plenty times. Yo' got two shadahs 'bout yo' every night, but yo' gotta git on a certain angle of de light. One is de evil shadah an' one is de good shadah, an' de evil shadah is twice as big as de good shadah. An' yo' must have a plan dat yo' can draw it wit. An' when dat big shadah come 'long, if yo' wanta do a evil *trick*, yo' shave as much dirt as yo' kin off dat track - if it's a quart or fo' quart of dat big shadah. But two natural shadahs follows every human in de world. If yo' wanta do Christian *tricks*, like yo' have yore friend or who yo' wit, git all de sand he kin out dere an' yo' standin' still whilst he scrapin'. If yo' move - he can't scrape 'less yo' stand an' keep de shadah dere. But dere two natural shadah.

(What would you do with that sand from the shadows?)

Well, several diff'rent things.

One of de important things wit dat big shadah - de sand off dat - is to make yo' great big in business, great big things in business. When yo' git a high-class trade yo' take dat high-class sand, because yo' goin' sell sand fo' two causes - well, yo' have two prices. Sell de sand off dat big shadah - why yo' charge mo' fo' it in dem days den dey did fo' dat leettle shadah. An' de sand wus good, as yo' say de first time.

Suppose yore marstah wus mean tuh yo'. Yo' take de sand of dat leettle shadah an' make him small in business. Yo' take dat shadah an' make three wishes to-wards yore boss when yo' ketch him near de [your] plow - or de cook 'fore she go in de kitchen. Yo' call de mistress name three times, every mawnin' jes' as yo' git to de steps, an' de time she git dere, she drop some of dat big shadah right onto her. An' dat jes' agonize her - everything wit de missus an' she'll come lucky an' - in de business an' in de home - an' de mistress of de house will really begin tuh treat her bettah an' bettah.

Ah've seen people heah in Sumter kept one job fo' 28 tuh 30 yeahs by usin' dat same sand. But de people dat use dat sand, now, most all of 'em are daid. Dey don't know it now.

One of de greatest ways in de worl' to find out whether a fellah stole from yo' or sometime find out de actual person, if yo' postively are 'quainted wit de person. An' even if yo're not, if a fellah stole a watch or a finger ring or anything lak dat - anything, whatevah he might steal from yo'.

Usually we have an idea an' if yo' have an idea who's taken it - an' yo' kin write three names or fo' or five of people who had a chance to take it. An' when yo' write dat, yo' reads a chapter in de Bible - open a Bible, first way. Yo' must shet chure eye an' hol' yore Bible, an' yo' read de first verse dat chure right-hand thumb be on when yo' open dat Bible. Don' open no particular place 'tall an' read dat verse.

Den yo' write three or fo' or five names on a papah - Luther Brown, Charlie Johnson, Reginald James, an' Bo Weston. Yo' write dem three or fo' mo' names on a piece of paper. Go on tuh bed dat night an' lay down an' go tuh sleep, an' during dat night yo' positively goin' tuh see de party who taken yore stuff jes' as natural as yo' see dat man in dere natural clothes an' size.

Den [when] yo' have dat dream, if yo' can, yo' must stand up on yore feet, because if yo' lay down, yo' mo' den apt tuh fo'git de dream. But if yo' stand up on yore feet an' make one turn an' den go back tuh bed, yo' will remember jes' as well as readin' a true story.

Den whatevah yo' dream about dat woman, she can't he'p herself den. Dat's goin' ketch her spirit an' she comin' back to yo' - yo' grab her den.

(And bring back the articles she stole?)

Yes, when yo' turn roun' she's it - an' when yo' turn aroun' an' go back tuh bed, an' dat verse yo' read, will bring her back to yo'. But if dey don' bring it back, yo' really will see her or see him jes' naturally face tuh face.

Take nine matches an' nine small pieces of yore fingernails - regardless tuh how small an' put 'em tuhgethah an' put 'em back den into a match box an' burn dem wit sulphur an' go an' ask mos' anybody fo' a job an' dey'll give yo' a job. An' aftah yo' git de job, den yo' take de same thing agin an' burn dem an' keep it - wear it into a ordinary pad [a hand] in yore pocket, an' yo' an' dat party whoevah yo' work fo', man or woman, dey will like yo' an' yo' continue to keep de job.

De ole fellah whut called hissself a detective, he would secure a mockin'bird aig. If dey put a fellah in jail dat day, de lawyer would git an ole root doctor an' give de fellah de mockin'bird aig - heave it in whiskey or anyway he could git it in him. An' he'd make him tell every dog-gone thing he knows 'bout whut-evah he done. He really could do it.

Dey would take dat mockin'bird aig an' would resolve or condense it into some kind alcohol an' keep it. An' whenever dey couldn't git de aig, why dey'd kill de mockin'bird an' fry him down to a crisp - real crisp, an' put right sharp of lard in him, an' dey would strain dat mockin'bird's juice in somepin an' dat would do it, too. But it wouldn't do as well as de mockin'bird aig. But either one of 'em, de juice of de mockin'bird or his aig, will make a person tell most anything he done - whether he wanta tell it or not.

De red ants. Well, yo' git an' dig up a red ants nest an' take de whole of it. Ah'm glad yo' asked me 'bout dat, too - dat's de mos' important thing ah wanted tuh tell yo'. Yo' dig up a red ants nest - take de last one of 'em provided yo' kin an' put all of 'em in somepin an' sift 'em an' sift 'em till de sand come off 'em, an' fry 'em into a big ole pot of grease. An' de next thing, yo' fry de dirt an' all if yo' can't git 'em out, an' den strain de grease. An' dat will - yo' take it den an' dat will kill a man's *courage*.

If yo' got a wife or a sweetheart dat goes about, he take dat red ant grease an' put it into a bottle. In all dese things in de ole times dey'd git alcohol tuh preserve - keep 'em from sourin'. In dem days when ah first started up in business, dey could git much of de good alcohol, but dey used tuh have a ole wooden press dat dey make cider out of, an' dey take de best of de cider an' de best of de wine an' use it as alcohol. But now yo' kin git de real alcohol

whiskey an' be able to use it on hand dere.

Yo' take dem antses an' fry 'em an' put 'em into a great big ole jar an' yo' sell jes' a leettle small quantity.

An' yo' take jes' two drops on yore finger an' rub de woman private - won't hurt her - an' when de othah goes dere, dey git big as dat bo'd dere, stiff, when he git dere it'll double up. It'll kill dere *courage* quicker den anything in de world.

(No other man can do anything to her at all?)

No suh - but chew - tuh save dere life. Dat's one of de greatest things tuh kill *courage* of dat day - sixty yeahs ago - dat evah been tried.

De snail - yes, he's a wonderful thing, too. Now, yo' use him tuh kill a mortgage. Well, if yo' got a mortgage on yore place - sixty-five yeahs ago, sixty - dey take a snail an' dey fry dat snail an' whenever de time - if yo' evah go in co't wit de thing - when dat fellah goes tuh co't he take dat snail grease an' grease his hand, an' de case will go slow an' dey put it out - throw it out every time.

Well, den aftah de second time - de third time dey won't let 'em out. Den yo' kin take dat snail grease an' go where de man lives who yo' owes de mortgage to an' go by his yard an' kin throw somepin right dere in his gate of dat snail grease, he may not nevah fo'close on yo'. Dat whut dey used tuh do wit de ole time mortgage - wit de snail grease. De same as dat thing [snail] is - it slow, crawlin' - dat's whut de ole time mortgage be, slow 'bout fo'closin'.

De ole time fellah, de way he used tuh git 'em in a man - if he'd wanta git a frog in a fellah. He'd go to a pond where dese ole tadpoles is an' he'd ketch a whole lotta dem ole tadpoles - oh, 'bout 25 or 30 of 'em. Dem ole time people. An' he would take dem things an' wash 'em off - wash 'em off an' he would fry 'em, and he would put 'em in de alcohol. An' he would give him dat thing as his friend in whiskey, but he would be sure not tuh drink none hisself. An' whenever yo' drink dat thing, dey would create in yo' agin. But ah nevah did have very much confidence in 'em. But dat's de way whut dey claim. But why ah didn't believe in dat, because I didn't do nobody wit it. But dey used tuh use it in dat form in some ways.

Whenever yo' git into a home dat have fireplaces - sometimes yo' livin' in a room an' dey wanta make yo' move out of it. Yo' go dere an' yo' scratch all in dere wit a dry stick one day, an' yo' thresh in dere de next day wit a green stick - in back of dat [fire]place. Den de third day yo' take up dat sut [soot]. De ole people used to do dat, take dat smut an' jes' add a teaspoonful of cookin' salt to, say, a big spoonful of smut out de back of dat chimley, but try tuh git a big spoonful out of dere. An' dey used tuh claim dat dey couldn't make yo' move. Well, ah knows in dem days dey did make yo' move. But every time dat dey'd go out dey'd hide dat bottle somewhere in de room, an' long as dat sut would stay dere, dey'd nevah make yo' move. But it must be threshed by a green stick an' a dry stick.

Well, sometime yo' see people hangin' roun' dere tryin' tuh throw somepin on de black cow. Dey would take a man's track jes' lak ah tell yo' jes' now - dey take a man's track an' skin it from de heel toward de toe - ketch de back of de heel comin' towards de toe. An' git dat fellah's track in dere - woman or man - an' den dey'd draw his picture on a piece of papah an' put it into a piece of papah and wrap it very nicely, an' whenever de train pass - train or a freight come by dere, if dey could git dat thing on dat wit yore name on it, den yo'd be done.

But now when dey go back home dey would take some mo' of dat track when dey goin' to bed an' burn it an' dey'd curse yo' in dere heart, or every way by word

dey'd curse yo' an' burn dat papah befo' dey go tuh sleep.

An' ah have known people to absolutely leave home.

Wherevah a woman wanted tuh breed - some men wants children an' can't have none - whenever a woman wants tuh breed of dat day an' she couldn't breed, she'd take a turtle an' give him a real pot roast - fry him down good wit plenty gravy. Take dat gravy out dere an' - co'se it's a little filthy but can't he'p dat. Dey would take a scissors an' cut some hair from roun' yore private an' put in dat - de man's private, if he wanted it-like; if not, she wanted it, an' didn't want her husban' know nuthin 'bout it, she - she take some hair off a woman's private an' boil it into a separate jar, an' take dat turtle gravy an' yo' drink it. Take a teaspoonful, ah say, jes' befo' yo' have yore monthly period, an' it will really start a woman breeding. It pure oil - jes' lak cod livah oil fo' tuberculosis. It fo' some reason unlocks de womb. Dey used tuh say whut dey use de turtle aigs fo' - dey lay mo' aigs den any othah ordinary thing in de world, higher breedin'. An' fo' some reason dat turtle grease goes to the mouth of de womb an' unlatches it right.

It made down in dere somepin lak a tobacco bag - it closed an' when dat turtle grease goes dere, fo' some reason, like any othah oil, it cause de mouth of it tuh be open.

Sometime a woman don't have dat, but dat turtle grease goes dere an' opens it. An' den a man goes an' discharge, why if it goes on de outside it causes tumors an' cysteses growin' in de stomach, because that discharge instead of goin' into dat womb, goes roun' dere an' goes in de body an' cause diff'rent diseases in de body, because it's got nowhere tuh git out, if it don' go into de digestion.

But dat turtle oil makes dat womb open so when dat woman - dey peculiar [not] lak a man - every certain time, even if she didn't breed, dey use dat into de digestion.

(You said that womb heaves. Where does it heave?)

Every time befo' her monthly period, it heaves itself into de digestive organ an' be fresh fo' dat de next time. Dat's why a woman is so quick to git ketched right after her period - quicker to ketch it den, den any othah time, because her womb is clean an' fresh. If it wusn't fo' dat, her womb would become inflamed.

(What did those old time women do to keep from getting pregnant?)

Well, in de ole time whut dey used from gittin' pregnant wus - one of de ways, an' dey won't nevah have no mo' - yo'd swallow nine No. 9 shots; not one of 'em, swallow all of 'em at one time. As ah say, de mouth of a woman's womb, understand, is like a little five-cent tobacco bag an' dose nine shots would go an' drop right in dat womb, an' dat makes de bottom of de womb tight, an' close de mouth of de womb.

(How would she swallow them - through her mouth?)

Yessuh.

(And those shots supposed to go into her womb?)

Go into de womb an' it bore de womb down an' tightens de top of de womb.

[This sounds like a glass jar with a screw-top; not a tobacco sack with a draw-string!]

But de mos' healthiest way fo' a woman to keep from havin' a baby is tuh swallow a [handful of something] leaves jes' about three or fo' days befo' she lookin' fo' her monthly periods. Jes' rolled it up an' swallow it - or any way yo' kin swallow it.

[The preceding leaves could be almost anything, because almost everything has been tried. Some of these remedies I have listed in *FACT*, 1st ed., pp.248-250.

The second edition (pp.219-220), confining itself to magic or symbolic rites or substances, omits a large collection of these home *simples*.]

In huntin' money, if yo' don' have somepin lak yo' says, yo' takes - yo' carry fo' men tuh go, but if yo' not got somepin tuh protect chew, really, dey'll run yo'.

But de best way tuh do, if goin' tuh hunt money, is to get 25 cents changed to coppers, an' yo' ain't supposed to talk when yo' diggin'. An' every time yo' dig around two foot, yo' should call some righteous word an' throw a penny in dat hole, while yo' diggin'. An' yo'll git it quicker den den any othah time. But yo' must pay it as yo' come up [nearer to the treasure] - fo' some cause, ah do not know why. But dat money will certainly go deeper an' deeper in de ground if yo' don' pay dem. Yo' might beat it but it'll take yo' three times as long if yo' don' use de coppers. But every two or three feet yo' throw a penny in de hole.

(Well, if you call up this [*righteous*] word, it will make the money disappear. You are speaking there, aren't you?)

[I suggest that the *righteous word* breaks the rule of silence, though I know Bible reading is permissible - see that remarkable story, 424, p.127.]

In yore heart - make dat vow before yo' go dere; an' one othah fellah must go dere, must call dat right in his heart before yo' go dere.

[My question makes him change his story from call some righteous word to say- ing the righteous word in yore heart. He does this merely to allay the doubts or fears of a non-specialist like me. An expert like my informant can do anything he desires. The preceding penny rite is different from anything in SPIRITS GUARD BURIED TREASURE, pp.111-135.]

Now, ah'll guarantee dis - ah don' care how bad a person has got de piles, yo' kin go to whut we call in dis country or most anywhere in de South, a dog fennel, an' dig up a dog fennel bush. Git a ordinary handful of dog fennel, about dat much [demonstrates], an' one plug of any kind of good strong chewin' tobacco an' split it up, an' cook it [fennel and tobacco] real good, an' boil it into two quarts of water, an' bathe yore rectum fo' de piles wit dat. It'll beat ev'ry doctor in de State of South Ca'lina. It'll really cure 'em without bein' cut.

Yo' take women, white or black, dat has faintin' spells - sometimes fits. Yo' kin git chew not less den two pounds of nails, but try tuh git cut nails - if you have tuh buy 'em . . . [Cylinder is changed, says 3 dots; also my following comment:]

(You were telling about the nails for the fits.)

Fo' de fits or faintin' spells yo' git chew about two pounds of nails an' around halfa pint of any kind of vinegar, an' add mo' watah den would make about fo' quarts. Set it on de stove an' boil it. But dose nails must be sprinkled about three or fo' diff'rent times wit salt an' watah till dey really come good an' rusty. An' after dey become good an' rusty, den strain de watah good an' put it into a ordinary bottle, an' yo' kin give a patient a big spoonful ev'ry night befo' goin' tuh bed only. An' it'll guarantee tuh drop de fits on anybody except dere really too old to stop 'em. Ah have cured 'em dat way.

If a ghost bother yo', yo' kin take - if he comes in de front or in de back. If necessary, use it in two cases - use it on be back po'ch or in de front room, wherevah yo' want it. Remembah ah tole yo' about de guinea feathah - dat de way to git de ghost. An' in a short while, if yo' live in de house, why yo' kin see de ghost in dere.

Dere's somepin dat's made - God made dat in de woods; a heart shape, jes' in de shape of a heart. Dey are plentyful roun' up home. An' yo' git dem an' den put a few of 'em down lak yo' makin' a preserve, an' put a-plenty grease in it,

an' aftah yo' take dose out, why yo' kin try one quart, an' after den yo' kin make a million quarts. But tuh try a small quantity fo' a shure cure, git about 25 or 30 heart leaves an' stew 'em down till dey become pulpy lak dese fine hard onions. An' add about a halfa pint of alcohol to a quart and a half of dat heartleaf juice, an' yo' gives a person a teaspoonful three times a day, where dey have a heart disease so bad until dey has de asthma from it. A man right down de street yonder, ah give a bottle of it, sold it to him - he gone back to work - fo' three dollars. Dat's one of de finest things in de world for heart disease.

[The preceding plant heartleaf is any of several species of *Asarum*. I have discussed this plant elsewhere.]

An' anothah fine thing, Doc, fo' heart, is dese big ole sunflower seeds. Yo' boil dem an' add alcohol to 'em. Dat's wonderful fo' de heart. De ole-time people cured 'em.

[After this man left the room, I comment to Telediphone.]

(This man for years traveled around the country as a magician, and he carried with him another colored man who was a *root doctor* who's down here at Beaufort.)  
(End of 1357.)

#### INFORMANT 1532

YO' USES COMMON SENSE WITH MOST ANYTHING  
THAT YO' UNDERTAKE TO DO

AH MOS'LY DO'S THAT WITH A POWER  
A SUPER POWER  
CO'SE AH DON'T KNOW  
WHERE DE OTHAH FELLAH GIT HIS'N  
BUT AH GITS MINE FROM DE BIBLE

AH WANTA TELL YO' ANOTHAH THING, TOO  
AN' AH HOPE AH'M NOT SAYIN' TOO MUCH  
AFTAH YO' HAVE SEALED YORE PAPAHS  
AFTAH YO' HAVE GOTTEN EVERYTHING  
THEN THERE IS A POWER  
A SUPERNATURAL POWER THAT IS BEYOND ALL POWER  
YO' DO'S WHUT AH'M TELLIN' YO' TUH DO  
A LITTLE BIT  
AN' YO'LL FIND OUT YO'LL BE BLEST  
IN WHATEVAH YO' UNDERTAKE TUH DO

#### MEMPHIS, TENNESSEE

[Informant 1532 says, "Ah was troubled an' worried ovah life." What she means, her allegory of the three rooms will illustrate. Eventually, realizing that she could "go no further than God have given power tuh go," a new choice is made in the forks-of-the-road parable. She then reenforces her lesson to me by telling "de sweetest story most evah ah heard."]

["Memphis, Tenn., Mon., Oct. 30, 1939 - 1532 - woman 50 - professional - fair to good [[later I raised her rating]] - [[brought by]] *new man & Chicken*" - *Numbers Book* 1516-1557. The *new man* is unremembered but *Chicken* is a small-time

*hand-maker* or *root doctor*. *Ready Money*, another professional worker, who always had a little "ready money" on hand, first appears two numbers later, 1534. For these nicknames given to *doctors*, see pp.293-294 and *Doctor* in Index. The material is on cylinders D61:3-D67:3 = 2744-2750.]

If yo' have a neighbor dat lived near yo' an' is disagreeable, or yo' an' dem can't agree on things an' yo' intend tuh git his place, between 'leven an' twelve a'clock at night, yo' take a aig an' hard as yo' could, cast it against de wall, on dat do', on dat fence yo' know, an' say, "Be gone from heah, yo' dirty brute." Cast it hard. An' when yo' done cast dat aig an' it splatters an' breaks, it destroys his mind fo' stayin' dere. It destroys his mind fo' even bein' in dat community any mo'. It puts 'em tuh ramblin', it puts 'em tuh goin'. An' then he becomes dissatisfied with where he's at an' he will shortly in three days remove from dat place.

(You use any kind of chicken egg?)

Jes' a fresh aig.

Yo' git dat dirt from undah yore feet. Dey have a certain way of ketchin' dat dirt, yo' jes' cain't ketch it anyway - yo' ketch dat dirt comin' from his toes. Now, listen. If he's leavin' de house an' yo' want him tuh return, yo' ketch dat dirt from his toes back to the heel, pull it back. Then yo' take dat dirt an' preserve it [in] some kind of little can an' place sugah - yo' know sugah is the tamer of de world. The wildest beast, the worst beast, it will tame any of dem, de sugah will. Add a little sugah in that an' a little salt, an' place it in a can somewhere an' conceal it in a corner where it will be kept quietly, an' as long as yo' hold dat dere dirt from his feet, yo' got him fo' life. Jes' git de dirt from de instep, see.

Yo' know yo' take an' animal, or a dog's track, from his feet, that musk undah dat animal's feet, it carries a power doesn't it - if it didn't yo' couldn't git him tuh smell on it. Well, dat power will control dat individual and hold him.

There's two things that controls an individual, two things, his name an' his track.

(That will hold him. Either foot is all right?)

It don't make no diff'rence, jes' git de dirt from de hollow.

(What will the sulphur do?) [I thought she had said sulphur, so did my transcriber.]

Now, listen, ah don't use sulphur. Ah use sugah an' salt - sugah is de tamin', salt is fo' savin' everything. No meat in de world kin be saved lessen dey use salt. Salt will save it. An' sugah will sweeten de mind of anybody.

(You put sugar and salt in this foottrack?)

An' dat dust.

De hair from yore haid, quite natural it's from the seat of yore brains. The haid is the control an' de governor of all of de body.

Well yes, dey take dat hair, yo' see. Now listen, when yo' take dat hair an' conceal it, de air will keep de hair pliant an' keep yore knowledge all in de right attitude, but de moment they gits dat hair an' fasten it, fasten it up in a box or in a tree - bo' a hole in a tree an' take dat hair an' put it in dere an' peg it, an' dat hair is from de skull of yore haid. Dis hair is power, an' then it has a sincere feelin', that hair does, an' when yo' stop up dat hair, it gives yo' a kind of a enemy in de mind, in de brains, an' yo' cain't be yo'self, yo' cain't think well, yo' cain't do well. An' den, aftah de business, yo' have no mo' controllin' power about chureself, where yo' go an' where yo' come.

Now, ah don't know whether this be so or not, ah don't. Well, ah learned

this - yo' uses common sense with most anything that yo' undertake tuh do.

Now, yo' take a pitchure lak dat, it doesn't do as well as a tintype. Yo' take a tintype pitchure an' scratch from it de eyes, lay it prostrate on de face, an' as dat pitchure molts an' fade away, yo' begin tuh lose flesh and power, yo'll come tuh be - yo' don't be yo'self an' yo' completely go down tuh rot, yo' will decay wit dat pitchure. An' dat's one [reason] why we don't find so many tintype pitchures today.

Ah was troubled an' worried ovah life. Dat fo' fo'ks of de road means where mens will perceive where he was goin'. It's a fact dere's turn in de road, isn't dere - dere's a real turn. Yo' kin go dis way an' yo' kin go dat way. Well now, de fo'ks of de road means de turn of life.

Yo' go out to the fo' fo'ks of de road an' there, there's where yo' kin git the real spirit - now, listen to me - of Jesus or de devil. If yo' are a man that's pullin' an' strivin' fo' the right, the Holy Spirit will give you whut end of de road tuh take. Then, if yo' wanta come tuh be a evildoer of evil things an' learn how tuh put evil things ovah, yo' kin learn it right there in de corner of that road. Satan will meet chew right dere wit great power an' great strength, an' take an' tell yo' jes' whut route tuh take an' jes' whut tuh do fo' that individual.

Now, heah whut chew do. If yo' wanta git a real message from Satan in de fo' corners of de road, dere's a certain bath whut yo' should use. Yo' take a teaspoonful of red peppah - listen good - a teaspoonfulla bluestone, a teaspoon of soda an' a teaspoon of alum. An' then yo' have a teaspoon of very common table salt. Put those seven [five] ingredients into *chamber lye* [sixth ingredient] - one quart - put those seven ingredients into one quart [of water, seventh ingredient]. Then yo' po' all of that into yore bath. Then yo' begin tuh bath yo'self. Now, if yo' want Jesus tuh cleanse yore soul from all uncleanness, say, "Ah'll dry this of de Jordan Rivah." Well, de rich man [Naaman] was sick an' he wanted be healed, but God an' man [Elisha] tole him tuh go down to de Jordan stream. An' why he didn't wanta go into that stream? Because it was a little stream, see, an' he was a rich man an' didn't care tuh git in that filth, understand. An' that's why he was fo'saken. But yet an' still de man told him, say, "Master, why don't thou do whut the Savior God told yo'?" So, later he decided tuh go down tuh Jordan an' dips him dere, didn't he? An' he was cleansed of that leprosy, wusn't he? Well, He has give us power tuh make up that Jordan Stream. [This woman never suspected she was preaching to a clergyman!] Now, regardless to yore bad luck or regardless of whatevah comin' agin yo', or whatevah comin' agin' yo', or whatevah yo' gotta [do], if yo' will only give yo'self up an' apply that bath to yo', an' turn yore face to de east an' repeat de Lord's Prayer three times, an' then when yo' are through wit that, go to de fo'ks of de road, say, "Now, Lord, show me jes' whut end of de road tuh take." An' de one that yore mind follows, that's the one yo'll be successful in. That's de way that ah got this spiritual gift that ah've got.

(What do you do with this bath water after you take it out there?)

Aftah yo' through with it, yo' kin jes' cast it out, jes' cast out.

(You don't throw it any particular way out there at the forks of the road?)

No, yo' jes' throw it any way, jes' cast it out.

(Then you go out to the forks of the road?)

Then you go out to the forks of de road an' come quiet with de whole mind an' sit there fo' 'bout ten or fifteen minutes. An' then whatevah yo' wanta do, right or wrong, that spirit will meet chew there.

(Do you take this bath at any particular time?)

Yo' takes it at any time when yo' feel like yo' wanta come in possession of a



real power.

(Any time of the day?)

No, at night. Yo' don't git anything most in de day. Every division dat chew git is at night. Every power from Satan or from God is at night. Jesus did all his work jes' early in de mawnin', all of his work - raisin', everything 'fore day.

Ah'm tellin' yo' whut ah know - yo' wanta know whut ah know. There's anothead bath dat ah baths. Ah'm tellin' yo' tuh take five bathses in dis. Now, dis bath dat ah fix - now, mah best 'gredient of dis bath is sody [soda]. Well, in this sody ah adds two tablespoons fulla sugah, two of salt an' two of mustard, an' dat's all. Den yo' place dis in a small quantity of watah, 'bout fo' cups of watah, let it be real warm, an' den yo' take dat an' sponge yo' whole entire body.

(In all this bathing, according to your motions, you always bathe down?)

Down, down - lak yo' say. If yo' bath yo'self down, dat sugah will sweeten yo' body. De salt is a saving ingredient, isn't it? Dat mustard is a sweatin' possession an' dat sody it opens de po'es [pores] an' dries dat stuff out, an' regardless to whatevah may be done, whatevah, yo'll sho' be able to come free.

(You take this bath if anybody has put a spell on you and this bath draws it out?)

It really will, yeah, it really will. An' den hit'll drive enemies an' it'll make peace in de time of confusion. Den it will help yo' tuh be successful, tuh go fo'th into de world an' accomplish whut chew try tuh 'complish. Yo'll find dere's nuthin undah de sun no greater den those fo' little common things.

Ah've heard yo' kin take de left-foot shoe of a man or either a woman, an' some says dat - now, if yo' want dat individual tuh git harm, not - yo' kin hardly take a shoe an' tie a man. Some people says - ah heard some people say yo' take a shoe an' yo' nail it to their house or somethin' lak dat. Well, yo' ain't goin' have very much success with dat, but dey kin take yore shoe an' *run yo'*.

Dey nail it on a boxcar, nail dat left-foot shoe of yores on a boxcar dat's goin' away, an' as dat car will kick out, yo' will, too. Now, long as hit stand in' in a track somewhere, den yo' kin be quiet; but the moment when dey shoots dat car out from there, yo' will shoot right on out with it. An' den yo' will nevah be no mo' a settled man in life, 'cause dat absolutely will ruin yo'. It will keep yo' always on de go an' underfed.

Yo' take a woman's stockin' or man, either one, yo' know, an' git the measure of the feet - see, jes' dat foot. Yo' take dat foot an' lie it down lak dis an' yo' cut de end of de toe of dat stockin' off. Den yo' git yo' whut chew call *graveyard dirt* an' place it in dat little piece whut chew cut off an' place dat *graveyard dust* in dat. Den yo' place yo' in dat *graveyard dirt* whut chew [call] *black magic powder* - it's a dust. It's a dust but it's called *black magic powder*. An' dat piece yo' fold ovah, dat represents a shroud, yo' see. Yo' know, when we are folded into a casket [coffin] an' turns a piece ovah on de face, don't chew? Well, den, dat's whut chure doin'. [Demonstrates.] Turn ovah dat toe piece dat chew cut off lak dat, fold it back ovah dat, an' den bring this up lak dat an' den fold it in jes' lak dat. Den yo' go an' dig a little hole undah yore steps an' turn it ovah on its face, an' jes' really pack it down jes' lak a grave wit a headbo'd an' footbo'd, an' dat individual - if somebody don't find dat, de blood of dem will dry up. If it's a woman she'll quit ministratin', an' when a woman quit ministratin' she's gone. She'll become weak an' she'll begin tuh have fever an' de first thing yo' heah people say, "Well, she's got T.B." An' den dat's de day - dat's why den yo' see 'em rush dem to de

hospital an' they'll go into her an' they'll cut an' they'll examine her but still yore wastin' away.

(To make love - do you know how it's done?)

Yo' takes a man's, either de seat or eithah a certain piece or place in de garment, yo' know, where she'd use. Yo' doesn't really cut it out smooth, yo' jes' gather it up like this an' yo' cut some there lak dat, wherevah yo' kin see a sign. See.

(A sign of what?)

Well, yo' know, quite natural a woman, yo' know, when she'll urinate, yo' know, she uses sometime her underwear. An' yo' take a man, yo' know, when he urinates certain times, it may be a drop of water or two will fall on his underclothes. See. Well, yo' go an' git dat. See de idea - dat's whut chew go an' git.

Now, yo' git dat an' make yo' a kind of a little bag an' yo' place on dat a little sugah on dat cloth an' yo' put a little lodestone, an' make whut chew call, yo' know, whut chew call a little hoodoo bag. Then yo' person'ly tote it on yore personal body. An' as long as yo' tote dat on yore person'ly body, yo' will have de control of dat individual 'cause yo' see yo' got de inward part of 'em; an' yo' got de man part of 'em or de woman part of 'em, then yo' got de whole man [or woman] on yo' [see margin-title PART OF SPIRIT EQUALS WHOLE OF SPIRIT, p.21].

(Do you wear that any particular place?)

Yo' wear it nex' to yo' on yore person, on de left side nex' to yore heart. Well, dat little bow out of a man's hat - well, yo' take dat little bow an' yo' saturate dat little bow wit yore *you-reen* [urine]. Then aftah yo' saturate it with yore *you-reen*, then yo' place it in yore left-foot shoe an' wear it there; an' dat is, if yo' kin git a man undah yore feet, yo've got him. If yo' kin evah draw him down an' put him undah yore feet, then yo' kin use dat man.

(You take that little bow and saturate it with what?)

[My transcriber also questions this word with three question marks. It is definitely urine pronounced you-reen - not too rare.]

Yo' take dat little bow an' yo' know how a lady kin saturate a bow. Ah kin take this glove an' saturate it in mah mouth with de spit, saturate it can't I? Well, then there's anothah place ah kin saturate it too. See.

(Down below?)

Yes.

Call dat stoppin' up a person, bo'in' a hole in a tree. Yo' take dat dere litter an' put it into dat tree an' then peg it, an' as yo' peg dat tree dat pegs the bowels - either ministratin', anything, when yo' peg it why yo' jes' then cut off all their action in de nature of dose persons.

Now, ah mos'ly do's that with a power, a super power - co'se ah don't know where de othah fellah git his'n, but ah gits mine from de Bible where it is verses in de Books of Psalms tuh control anything or tuh do anything yo' desire, an' that would be, if ah wanta somethin' lak that done, would be the 5th chapter of Psalms, "O God, would thou grant power; would thou grant grace an' favor in the eye of the...unto David..." an' lak that it reads, an' yo'll find favor with that man. Yo' do dat befo' sunup. An' then that holy angel will meet chew with that grace an' that power an' 'low [allow] yo' tuh have yore say with that man.

(To get the job?)

Yessuh.

If yo' kin manage tuh git there 'fore he gits stiff, yo' take a fresh hen aig - some say a black hen, but it don't make no diff'rence whut kinda aig, jes' since a aig - an' fold it into the han's of that man. Yo' fold that aig into the

han's of that man, [fold each hand about an egg], an' yo' 'noint him heah [demonstrates].

(In the hollow of his throat.)

Wit turpentine, an' yo' mark there wit turpentine. Fill it up wit turpentine. Well, turpentine is a spirit, isn't it? It's a spirit. [It's a spirit because of "spirits of turpentine."] Yo' place that spirit of turpentine on him there, an' lay those aigs in his han's an' his [spirit] will go on the man who's tryin' tuh git away, an' he'll wander right around in the neighborhood of that same man until he's overtaken. He cain't git away tuh save his life. That's been really done.

The spirit tells me, "He that do's a crime should be judge" - any crime. Yo' gits de twelve disciples names person'ly on a piece of papah. An' aftah yo' have taken those twelve disciples names, place it in yore person - on yore person. An' then yo' got the "twelve tribes of heavenly co't." Then yo' take twelve leaves of sage an' write those twelve apostles' names an' place 'em undah each one of yore feet, an' then yo' call Gabriel an' Michael - call those two high angels, Gabriel an' Michael, an' tell him tuh take possession of that judge's mind, an' let him go no further than God have give power tuh go an' that is justice, an' yo' really will git it, 'cause yo' has put him into the co'ts of heaven an' every man is controlled by God. Nobody kin git ovah Him. An' God will meet chew there in that. Now, he may go tuh the pen or he may be released, but still yo' gittin' justice. There yo' are, yo' jes' git justice.

Well, yo' has tuh do this early in de mawnin' - wash yore face. Git up an' wash yore face with clear watah - as Christ used, clear watah. An' aftah yo' wash yore face, then yo' take a rag an' wash yore man power. Take the first watah that comes from yo' in de mawnin' an' put it in dat bath watah whut chew wash yore face in. Then yo' add a teaspoonfula sugah an' a teaspoon of salt, an' throw it sunrise an' say, "Ah wish tuh be successful in whatevah ah undertake tuh do tuhday. An' whatevah yo' undergoin' tuh do, yo'll find grace an' peace an' happiness that day in every person.

(That is if you want to bring in customers?)

Yeah.

There's de fo' Psalms that ah puts on that, the fo' Psalms, tuh drive enemies, change minds an' turn people from de disposition of evil whut they have towards yo' an' make dem yore friends. Yo' repeat that fo' Psalms befo' sunup three times in succession. An' then yo' got de Father, Son an' de Holy Ghost, an' den dere cain't nobody bother yo'.

(If you have a business and the law is bothering you or something of that sort?)

Yeah.

Jes' if yo' had a man with a disease or a complaint, or somethin' wus ailin' him an' yo' couldn't dia'nose it an' de doctah couldn't dia'nose, but still de man is wastin' away daily an' he can't git well, an' de doctors is all pronounced him incurable, den de thing tuh cure dat man would be a wonder, wouldn't it? Yo' know whut will cure him. Yo' place on that man de 90th an' de 91st Psalms. Git ovah that man's haid an' hold that Bible carefully an' repeat de 90th Psalm ovah him, an' aftah yo' repeat the 90th Psalms, then yo' repeat the 91st Psalms ovah him, an' then yo' do that an' it reads kinda lak dis, "As ah dwell in de parish [Parish! Was she born in Louisiana?] an' undah de arms in a shelter of de Almighty, hide thou me Lord." An' if yo' do that, read that ovah, man, ah don't care if he's got de T.B. or lung trouble or whatevah he may have, yo'll find dat man gittin' healed of that complaint.

Well, when yo' have read that ovah him, then yo' take a clear glass of watah

an' place it in yore han', an' say, "Lord, the first miracle that yo' did, yo' ruled upon the watahs, an' He said *Let there be light an' there was light*. The second miracle Yo' worked of watah wus at the marriage feast, wusn't it, where Yo' changed watah tuh wine. The next, Jesus, Yo' met Peter upon the watah, when Yo' see him in de spirit." Those are three isn't it. Well, those three makes a power. An' then when yo' have that then yo' say, now, "The Lord is mah shepherd an' ah shall not want. He maketh me tuh lie down in green pastures, an' he leadeth me beside de still watahs. He restoreth my soul fo' his name sake. Yes, though ah walk through the valley of the shadows of death, ah feareth [no] evil, but thou art with me with thy rod an' thy staff, they comforts me. An' thou prepareth me a table an' the - an' thou anoints my haid with oil - an' surely goodness an' mercy shall follow me all de days of mah life an' ah'll dwell in de house of de Lord fo'evah an' evah. Amen." An' that man in three days yo' won't know him. That's the power of the Lord, Almighty God, pickin' up men. Dat's de last recourse fo' yo' in dis world.

(Do you do anything with that water after you bless it that way?)

Dey kin drink it - dat's whut chew call consecrated watah, blest watah. They kin drink it. See, hit changed from a drinkin' purpose to a medical purpose as he change that watah to wine [John 2:1-11]. An' that's the last state of life when yo' meet a man in that state. Ah've healed people with the T.B. an' all manner of diseases with that remedy, the last stages. [Neither did I then nor do I now question her power to bless water.]

Ah wanta tell yo' anothah thing, too, an' ah hope ah'm not sayin' too much. Aftah yo' have sealed yore papahs, aftah yo' have gotten everything, then there is a power, a supernatural power that is beyond all power. Yo' do's whut ah'm tellin' yo' tuh do a little bit an' yo'll find out yo'll be blest in whatevah yo' undertake tuh do.

Whenevah yo' enterin' yore business every mawnin', yo' enter it in succession with repeatin' de Lord's Prayer three times, befo' goin' to yore work. An' if yo'll only do that, if yo'll only do that, yo've got every protection an' yo' got every power that God will allow man tuh have under de sun. An' then yo' placin' him in front, an' then he will make the way possible that seems impossible, an' then he will keep from yo' the othah evil things an' yo'll be successful in yore undertakin's - dat's real.

If he's gone an' she wants tuh git him back - now, uncleanness an' unfairness ah've nevah handled, ah've nevah had no stock in. Ah don' b'lieve nobody should put no filth in nobody's house. But now, if she wants dat man back, she should take a glass of sugah an' walk to de do' soon in de mawnin' befo' sunup. Now, whatevah his name is, say, "Emma James" [or whatever the woman's name] - throw it in dat direction, say, "Lord, as ah throw dis sugah, may it sweeten de mind of Sam an' change him an' turn him back home." Do it three times an' then when she have did it three times, then take jes' a glass of watah an' walk out on de east side of de house, an' take dat glass of watah an' dash it ovah her left shoulder, jes' as hard as she kin against de wall an' call his name, an' it goin' tuh jar him unloose wherevah he is. If he's tryin' tuh go away, he'll return home.

(Well now, when she goes out with that glass of sugar and calls his name, you say she throws it in the direction - what do you mean, in what direction?)

Where she think he's gone in.

(Where she thinks he is, in that direction?)

Yes.

Jes' lak yo' or somebody wants tuh make friends or love with anothah lady, an' leave home, an' ah couldn't git chew back - yo' jes' didn't care tuh go back. Well, ah'd write chure name nine times [she demonstrates]. Then ah'd write this

woman's name nine times goin' dis way; yore nine goin' dis way.

(That's at a right angle - you write just that way and that way, in the shape of a "V"?)

It don' make no diff'rence, jes' since yo' writin' her name against his'n.

(His going one way and hers the other?)

His'n the other way - his right ag'in' hers. An' then when yo' write his name nine times an' hers nine times, then yo' take a pencil an' draw it back lak that, goin' right lak that. Then ah take that little piece of papah an' tear it jes' as re'ly fine as ah kin git it, put into a box, a snuffbox, an' ah place me red peppah in that snuffbox an' some salt, understan'. All right, then ah git me a wasp's nest an' chip it up right fine an' put it in dat box, de wasp's nest. Git a dirt dauber nest. Now, those are fightin' things, aren't they? Crumble it up an' put it in dere. Then ah git me a cat an' cut de tail [hair], half of her tail, an' put it in dere; den ah git me a dog an' cut de tail [hair] an' place it in dere.

(Cut the hair from his tail?)

From his tail. Well, now yo' know none of those things agree do they. They all fightin' an' sayin' things. Then ah'll take that an' shake it up an' dere ain't no use in sayin' she kin stay in a mile of him, cause she couldn't - an' neither him. An' dey are separated fo' good - see, cause none of those things don't agree, do they? An' when yo' place all of those on those names, they [those names] cain't agree.

(That is going to separate that man and that woman?)

Completely.

Yo' kin take a toadfrog an' yo' kin kill a individual wit a toadfrog. Yo' take a toadfrog an' yo' fix him jes' lak yo' would a [dead] man - lay him flat out on his back an' place the name of that individual undah de frog, an' then yo' would fold him in jes' lak yo' would a dead man an' bury that frog, an' say, "Ah wish as this frog molts away, an' molt away, that Sam or John will follow shortly aftah." An' he'll re'ly waste. Yes sir, he cer'inly will.

(You bury that frog?)

Bury it jes' lak yo' would a person.

A woman, if she doesn't wanta use dat man's, as ah 'for tole yo', dat part of his clothes - dat will stop any man from runnin' around, jes' use that on him. But, if she want a *quick trick* an' don' care if it hurt him - co'se dis don' he'p de man none - jes' take a plate an' jes' wash her face in dat plate, wash her face. An' take that watah out that plate an' put it in a bottle or a jar, an' set it in de icebox an' at each mealtime, jes' take a teaspoon an' add it into the milk an' stir it into his coffee, an' dat man cer'inly will come home an' be himself.

(She just takes a plate and puts some water in it and washes her face in the water in that plate, and puts it in the bottle.)

Yes.

Well, now jes' lak if yo' had a home heah an' had a mortgage an' de man has threatened foreclosure, then yo' go an' buy yo' a three-cornered file - yo' git chew fo' of 'em, four of 'em, de three-cornered files. An' at each corner yo' bury it, one of dose files. An' in de middle of yore gate, yo' take a can of lye, an' that lye, yo' *junk* three holes in it an' turn it bottom upwards in de earth an' kiver it ovah. An' as dat lye will seep outa [out of the can into] de earth, all that will heat that earth up, an' anywhere it's undah anybody, dey will go 'way. His mind will git hot when he goes tuh thinkin' 'bout [the] place [property] an' he'll go on away [when he reaches the gate].

(What are those files supposed to do?)

Those files, they supposed tuh file his mind in two.

Ah use a black [candle] tuh drive away evil spirits - a green candle tuh heal - an' a white candle fo' power. There's those candles dat chew kin pull a person's mind with 'em. If ah wanted tuh git in touch with yo' or some othah woman, an' den if ah knowed yore name, an' ah say, "Ah'm writin' Mr. Sam's name," as ah write this name. An' ah wants that candle tuh draw his mind an' make him come dis way. An' when yo' light that candle yo' kin very eas'ly tell, if it have jes' a normal light, it's not goin' tuh yore mind; an' when it begin tuh rise [flare] up, then yore mind begin tuh fly back towards home or whoevah the person, an' then yo' return. Dat draws 'em.

(What do you write that name on?)

On papah, parchment papah, or else any clean papah, an' jes' place it undah the candle an' set de candle on top of it, an' dat candle will have a tendency tuh pull de mind of dat person.

(What color candle did you say?)

White - green an' white, black.

(Use any of them or all three of them together?)

All three together - separate the black and green.

(You use the black and green together, and where do you keep the white then?)

The white one, it's on the opposite side, 'cause yo' see, the black candle is a evil spirit - the green candle is the healin' power - an' the white candle is the holy spirit, an' yo' don't wanta mix it with that.

Brimstone is tuh drive away false enemies, an' false friends, an' keep them from comin' on yo' an' overpowerin' yo' with their evil spirit - an' by doin' so, place a little brimstone in a piece of papah an' fold it very carefully an' lay it in de heater - an' as that smoke goes up an' extends through de air, it scatters the minds of those folks an' drives 'em back.

Dey tells me tuh take nine needles an' make a bag an' turn each end diff'rent ways and diff'rent directions. It will destroy the mind of the person. Those needles have a tendency to stick de mind an' spear de mind an' run 'em from dem. Well, ah dunno whether that be true or not.

Wherevah there's a pear tree close aroun', yo' take that pear tree an' take eight penny nails an' nail 'em.

(Eight one-penny nails?)

Yessuh, an' nail 'em into the direction, yo' know, yo' mostly have an idea which way whatever yo' had losted went, an' nail those heads into the tree an' says, "Ah'm nailin' this head up so that he will reveal that secret of the stolen goods." An' every time yo' hit it, say, "Return thief, return thief." An' yo' nail eight of those nails up in there. In less time then fo' days that thief will git so frightened an' become so nervous till he goin' slip right back an' put dat back, because yo' done nailed his mind to de tree an' he cain't git nowhere. Yo' got him nailed down - lak yo' got a goose down tuh fatten him - yo' got him nailed down.

[This wonderful *goose down* merely means *goose in a coop*. *Nailing* or *nailing down* is the technical name for all nailing rites - see *Nailing* in Index.]

If yo' have a person within yore home an' he's disagreeable an' yo' jes' don't wanta make a fuss wit him, yo' git a bird's nest, any kind of a bird's nest, an' take nine straws from dat bird's nest an' roll it ovah in sardine grease.

(You roll these nine straws in this sardine grease.)

Yes, nine straws - an' yo' roll 'em in that sardine grease. Then yo' git one of these little dime sifters an' tear the sifter part out an' put those nine straws into that sifter an' roll it ovah good an' careful, an' take it to the outer do' an' nail it up, an' he won't stay there three days, an' when he leave

there he'll nevah come back agin.

(You put it on the inside of the door or the outside?)

Outside - yo' know, lak a hall do', ovah that do'.

(On the outside.)

Yes.

(Now, what do you mean when you say you take that sifter part out?)

Yo' know the little part whut the flour go through, the sifter, that's the sifter part.

(That's what you use, and that you wrap these straws up in, that little wire like a screen?)

Yeah.

(Then you put that screen over the door.)

Yo' see, yo' jes' have it balled lak, an' jes' hang it up ovah there, somewhere undah de do' facin'.

(What do they use that screen for - what is the idea of that?)

Dat little sifter, well, yo' see that sift his mind. See, yo' have tuh sift his mind from there - lak yo' sift out.

(What does the oil do?)

That oil, that oils his mind an' if he comes to de place where he don' care fo' that home - see those nine straws is the home an' that [oil] makes the home slick [he'll slip or slide out of it if you don't want him there].

That wood from a tree that's struck by lightnin' it's really good fo' tooth-aches an' sech things lak dat. Yo' take a tree dat's struck by lightnin', yo' take those splinters an' take an' put 'em into a kittle water an' boil 'em carefully, an' strain it an' give dat to a man whut have de gonorrhoea. Dat will lock his bowels. [What this has to do with the *cure* I do not understand.] Drink it as a tea.

(If he has gonorrhoea, that will cure it.)

Yo' git him some real warm cow milk - don' care if it a black cow, don' make no diff'rence whut kind of cow. But yo' git that milk that come outa that bag when it's hot, when it's real warm, an' saturate yo'self good wit dat hot sweet milk, an' take him fifteen drops of turpentine an' he won't know he's evah been dataway.

(If the woman has him *tied up*?)

Yes.

(Some say you must use the milk from the black cow.)

No - jes' since it's milk. See, it's de heat from de cow's bag whut do's de work.

Yo' know yo've seen ants travelin' 'long. Well, dat person soon will move from a place when yo' see ants visitin' a place. Dey are not no good sign. Dey are unlucky dere.

Well, if yo' have a corn on yore feet, why take off yore shoe an' have that snail tuh crawl - yo' know he carries a slime an' when he crawls across yore feet it kinda leaves a slime. An' that slime will soften that corn. An' when you have carried him across there once or twice, then it will come tuh be soft an' yo' kin jes' pull away the corn.

Dey tell me dat he's good fo' de findin' of things *planted* round dere.

• (That *frizzly chicken*?)

Yessuh - he'll dig it up - scratch it up an' cause yo' tuh come across it - say he won't let nuthin stay buried.

Dey tell me that yo' kin take broomstraws an' draw the mind an' love of others by matchin' up those straws an' tiein' 'em together - nine straws together, an' let that lay some place about chure bed, if yo' wanta make a man love yo', an'

let that them straws lay there. An' then yo' evah have a chance tuh have communication with him, then yo' wrap them straws up in that an' lay 'em right between the mattress where he have tuh lay. An' then yo' kin control that man.

(All these nine straws are the same length - out of any kind of a broom?)

Same length - out of a broom - jes' a good broom, so you kin git real good straws.

(The cloth you use after communication, you wrap those straws in that?)

Yes.

[A *black cat bone* story begins:]

Invisible - well, they have the *black cat bone*. Ah went tuh school once to see how that wus done. Now, they have that not so very far from heah. They had something like three little rooms - de first room wus a settin' room - de second, it wus two girls settin' there with a big wash kittle - an' the third room wus anothah kittle. Now, this cat - now, if yo' wanta come tuh be invisible, yo' take this cat in the first settin' room, an' then yo' digress to de second room, an' as the - then yo' pitch this cat ovah yore left shoulder an' this cat would fall into the kittle of hot watah. An' when he would fall into that kittle of hot watah, then that would take the hair from the cat. Then yo' would git the cat an' proceed to de third room; then yo' would cast him ovah yore left shoulder agin, [this time] in de oil, into a kittle of oil. Well, that oil is so hot - till it jes' cooks it an' all de meat slips from his bones. Well, then they gave yo' a mirror an' sets yo' down. Dey has a dipper tuh dip dat cat up outa dat hot oil an' place him in a pan or tray. Now yo' jes' set there an' take each one of those bones an' draw it through yore mouth. It ain't but one bone in de cat dat's call de *black cat bone*. It ain't not ary [every] bone in him - it's jes' one.

Well, now yo' gotta draw dem bones through yore mouth until yo' git tuh de bone - jes' watch de mirror an' when dat mirror becomes tuh be sweaty all ovah an' yo' cain't see, den yo' got de right bone. An' then yo' don' go through no mo' exercises wit de bone. Then yo' takes that one bone an' de bossman will take dat bone an' he will stew it up in oil, an' then fo' one solid week yo' ain't tuh see daylight, but every day tuh 'noint chure face with that oil when yo' git it *fixed*. An' when every room is dark an' dark an' dark, an' when yo' have gone to de fifth room where dere's snakes an' - an' stay there three days without seein' sunlight or day, but yo' 'noint chure face every day with that *black cat oil*. An' then when yo' come outa there, den yo' kin jes' walk in heah an' folks cain't see yo'. But now, yo' gotta go through a exercise every night - yo' cain't go home an' lay down, dey ain't goin' let chew lay down - yo' gotta git to de street every night an' be doin' somepin, be takin' somepin.

(You say you went to school to learn that?)

Ah went tuh school but ah couldn't learn it - got scared.

(These rooms - was it dark in those rooms?)

The first one wus light, an' de second room wus jes' a little light. The third room, where yo' git de cat's bone, well, yo' kin have a little daylight tuh see whut chure doin'. [The perfect answer!] Well, now when yo' git that, yo' got chure oil, yo' see. Well, every day yo' go farther back an' farther back into de dark. They - yo' gotta sign up fo' so many yeahs - yo' gotta sign up, says, "Now, how many yeahs does yo' want dis co'se, five or ten or fifteen?" Now if yo' die in less time den dat, see, yo' done sold yo'self to de devil.

(You have to sign up before [in the presence of] this man that runs this school?)

Yessir - an' he re'ly actu'lly kin do things.

But when ah went, ah wus huntin' spiritualism. Well, that wus the spiritual



power. Well, when ah got there, ah found that wusn't the one ah wus lookin' fo'.

(Well, where did you get this oil that you use to rub with?)

Fo' yo' face? Well, yo' see when yo' find that bone, it's made up outa that bone - that's tuh make it visible with yo'. See.

(This man makes that oil?)

Yes.

(You just use the oil he gives you - you don't use the bone, you just use the oil. And you are supposed to stay in that house seven days in the dark?)

Seven days in de dark without seein' daylight. That's whut it takes tuh sell yo'. Every day yo' goes backwards - every day, three steps backwards every day. An' that's steppin' outa the light of the world back into darkness - steps back three steps every day.

An' now, if you live - if yo' sign up fo' fifteen yeahs an' if yo' doesn't git killed, why yo' done redeemed yo'self. Then yo' kin be saved still - but see, yo' don' know whether yo'll be able tuh follow fifteen yeahs.

[The *black cat bone* story ends.]

[To understand the preceding three-room allegory, or *black cat bone* adventure, we must join it to her following story, *The Building of a House*. Also, we must remember at least three things: this woman had had trouble - she believes, "The spirit tells me" - and her "twelve tribes of heavenly co't" indicates the influence of *The Revelation of St. John the Divine*. In my original comment for the title of this interview, I wrote, "Informant 1532, I call her, so that each reader according to awareness may in naming her express a judgment."]

If a man is newly married an' he wants good influence an' he wants tuh live happy within his new home an' with his new wife, the first thing he should do - now, it don't make no diff'rence about it being a new home, but a place where yo've first went; dat's a new home with yo', not no building or house. An' when yo' git to that place, when yo' enter the gate, yo' should salute it three times. Salute that home three times, then as yo' make three steps, yo' says, "In the Name of de Father, in de Name of de Son, in de Name of de Holy Ghost," an' every-thing will be well. An' yo'll have de happiness an' de joy of de home in that country or that town, or wherevah yo' are an' yo's perfectly happy.

(You take three steps into the yard.)

Yes.

[At this point I asked whether she had ever heard anything about jumping over a broom, having in mind a belief or saying from my own book: "I heard grandma tell, that before the Civil War they never got a license to marry. The colored folks would have to walk backwards and jump over a broom, and they were married" (*FACT*, 1st ed., 1935, No.7325, p.369; 2ed., 1965, No.10193, p.465). This jumping was not a marriage but a rite to prevent evil and bring good luck to the couple.]

Ah don' know 'bout jumpin' ovah de broom, but de sweetest story most evah ah heard wus about that - mah mothah wus a slave, mah mothah really wus a slave. Ah wus bo'n 'way aftah mah mothah wus ole age.

She said her bossman had one of de favorite colored men most evah she saw - said one that he loved well an' thought well of. An' said he did everything in de world tuh make things happy fo' him an' he jes' really loved him. In fac', she says her bossman wus good tuh her. They nevah got no whippin's an' nuthin lak dat, but dey wus all ca'ed fo' an' wus loved.

An' [Bossman] says, he tole him, says, "Now listen, John."

Say, "Yassuh."

Say, "Ah want chew tuh build me a house." Said, "Ah want chew tuh really build it so it will be comfortable an' so everything will be well with it an' so yo' kin live in it real good. An' now, ah'm goin' furnish the money. Every day

that yo' comes aftah de money - whatevah it takes tuh build de house, yo' go on an' build it." Says he wants a real house. An' says, "Now, don't be stingy wit de money; jes come tuh me an' git as much money as yo' wants."

An' she says John would go out ever day an' build on de house. An' so anotheah ole colored man came along an' he says, "Well, John, is yo' goin' put all dat money in dat house lak dis white man say?"

Say, "Yeah."

Says, "Well, yo' oughta be 'shamed." Says, "Yo' kin save some of dat money," says, "don't put dat partition in dere." Says, "Jes' sham [pretend] tuh build him a house - he'll nevah know de diff'rence." Says, "Yo' ain't goin' live in it, neither him," says, "why not save de money?"

So he went an' sham he build de house. An' when he got de house shamly built an' wus through with it an' put de do's an' locks on it, she says he came on to de house.

An' he [Bossman] says, "Well, John, is yo' through wit de house?"

Says, "Yessuh, Boss."

Say, "Have yo' fixed it lak ah tole yo' completely?"

"Yessuh."

"Got everything yo' need?"

"Yessuh."

"An' yo' kin live happy in it?"

"Yessuh."

Says, "Well, John," says, "now, ah told yo' ah wus goin' furnish de money tuh build it an' ah want it built good 'cause if it's not built good yo' cain't live in it." Says, "Now, yo' got through wit de house an' dis is de key fo' hit," says, "well, ah'm jes' goin' hand it back to yo'." Says, "Now hit's yore house. Yo've built it an' if yo' shamly built it, den yo' gotta live in it."

In buildin' yore books an' gittin' de diff'rent stories an' de diff'rent forms an' things that comes to yo', an' when yo' have closed 'em an' when yo' have finished 'em up fo' de day, yo' be shure above all things in de world, let the last thing an' de last rite be the 23rd Psalms.

[Is she saying to me, "Don't sham anything - your book is the house in which you must live.]

[If I live to complete this work on hoodoo and conjuration and witchcraft and rootwork, and if I have the money to publish it, I will quote this woman's closing words at the beginning of mine.]

(End of 1532. This woman who was just in here is a professional.)

DOCTOR REQUIRES SECRECY FROM AUTHOR

AH WUS IN NEW ORLEANS AN' WORKED  
WIT DE BEST "DOCTORS" IN NEW ORLEANS

YO' TRYIN' [TO] LEARN A LITTLE  
MAY BENEFIT YO' SOME DAY  
TO DO IN DIS MANNER

NOW DIS SOMEPIN  
AH WANT CHEW TUH UNDERSTAND  
AN' GIT IT  
DERE'S A MILLION DOLLAHS IN DIS  
YO' BE RICH

IF AH TELL IT TUH YO'  
YO' GOTTA MAKE A PROMISE TUH ME  
THAT YO' WON'T TELL NOBODY

BRUNSWICK, GEORGIA

[I answer the last quotation in the title by saying, "I'll make a promise." Am I breaking this promise by revealing his secrets to you? Surely not - after more than 30 years. Besides, I am trustful enough to believe that the reader also will observe secrecy - at least to this extent, by not becoming our competitor, or by not making a million dollars. The material of informant 1236 is on cylinders C509:7-C519:1 = 2090:7-2100:1.]

Dat tree is de only tree on earth dat's got 356 herbs in it - cu'ah anything.  
(This fig tree?)

Dis fig tree - cause it's only tree on earth don't bloom, it bows.

(Why is that?)

Well dat tree wus cuss when God caught Adam an' Eve - Eve reach up an' grabbed a leaf off de tree an' made an apron out it, an' God cuss dat tree.

An' dat tree's de only tree - dat tree kin do anything. Dat tree - [you] kin take diff'rent things from dat tree an' cu'ah asmy [asthma]. Kin take diff'rent things from dat tree an' cu'ah any sickness. Yo' kin take diff'rent things from dat tree an' do anything.

(Well, could you give me one example - what you could do with that fig tree?)

Shuah - tell yo' one of 'em. All right, yo' kin go to dat tree a certain time of de night an' take seven leaf off dat tree an' wrap it up an' call any person name anywheres, an' yo' kin make 'em - if yo' want 'em move out dis house, yo' kin go to dat tree an' git de leaf off dere - seven leaf off dat tree an' sew it up an' carry it tuh runnin' watah an' turn it loose. Dat person can't stay dere no mo'.

(Well, when you take those leaves to the house, what do you do - in connection with that, then?)

Well, yo' do in 'nection wit it - yo' take dat leaf an' print dis man name on a piece of papah, an' yo' parch it, an' after yo' parch it, den yo' take seven needles an' make a heart, make a man heart. Put de seven needles in dere an' wrap it up in anything. Carry it tuh de rivah an' throw it ovahbo'd. Dat man will be wanderin' fo'evah.

(You put his name on that.)

Yes.

Now, ah'm goin' give yo' a good one. Now, yo' kin takes a woman - a man laks yo'. All right, dere's a woman dere - ah want dat woman - ah want love. De woman like me. All right, how's yo' do it, dat whut chew goin' find out. All right. Remembah dat a woman got somepin one mo' den a man - she got 32 ribs an' a man got 31 [because one of man's ribs was taken to make woman]. All right. Now, yo' take de woman. We goes to her house. All right now, we goin' tuh use - people say roots. It's nuthin lak roots - nuthin but signs. We go dere an' we set down an' talk wit her. If dis woman is sick - well if she's not sick - well all yo' gotta do den. She might have a bow like dis - dat's bow in her hat. All right, yo' take dat bow out her hat, or take it any way. Some fellahs say, well, yo' kin take dat bow dere an' fix it - dat's a lie, yo' can't do dat wit dat little bow off her hat. But chew ketch her mind. So he [you] say, "All right."

[Ah] say, "Ah wants [you] tuh go dere an' axe her a question." [You] say, "All right." Ah say, "Miz [So-and-So] gimme a match or gimme a glass of watah." All right. Well, yo' come back an' ah say, "Whut chew axe her [for match or water]? Whut chew tell her?"

She [you] say, "Gimme a match."

Well, dat takes de sign. Dis work can't happen ever' day. Dere's certain signs yo' follow. Ah puts her name down, writes her name down. Say, now, ah probable start - well, ah says, "Judas." Well, ah'll go an' ah'll find out jes' whut does Judas mean - what did he done. Den ah draws a pitchure - see yo' draw her pitchure. All right, now. Yo' take her pitchure an' yo' put it in a glass of plain watah. Yo' take dat glass an' yo' fill it wit some hot watah, turns it ovah between de - well, yo' goes back to her house an' yo' put it down anywheres. In seven days time yo'll visit her - four days it delivers - yo' kin control her. Yo' makes her do whut chew wanta do. See. But anybody can't do dis, it 'cordin' tuh de woman's spirit - 'cordin' to de weak of her - her nerve. Some people got bettah constitution den de othahs. Some's got stronger nerves - some of 'em don't believe in things.

Well, dere's a *root* we calls de *Indian Herb*. We got anothah one heah dey calls de *Three Sisters* - we got dat 'un - [also] *Daddy Graybeard*. We put dem three *roots* together, de *Daddy Graybeard*, *Indian Herb* an' *Three Sisters*. We put dem three *roots* together - we puts a name on dere. We put a name on it an' we put three needles - dem needles gold-eye needles. Put 'em crossways - take dem two needles an' put 'em lak yo' put a cross. Take de othah needle an' stick it right through de heart of dat person - write dere name on it. Yo' take dat an' yo' carry it to anybody grave which yo' think has died bad. Dat'll worry dem [named person] tuh death.

All right now, dere's anothah one. Yo' might say right now yo' brother in jail. Well, now, he know he killed a man - he killed a man fo' nuthin. Well, he gotta have a lawyer. Well, now, we goin' have de lawyer. All right. Yo' go tuh de Bible an' yo' git de *Seven Book of Moses*. [Here is the common belief that the hoodoo book, *Sixth and Seventh Books of Moses*, is part of the Bible.] Yo' git de seven apostles - de seven disciples, whut we call 'em, an' write 'em down. All right. Yo' git chew a silver dollah an' a piece of flannen [flannel], an' yo' cut dat flannen round dat silver dollah. Yo' go tuh de jail an' yo' tell 'im tuh put de name - de prophet [disciples] name in his shoes - de toe of his shoes - de toe of his left footed shoe. All right, put dat - an' take de flannen wit dat an' put it onto him. See dat [is] *signs*.

Yo' goes on back an' yo' git chew a frog. Well, yo' might know de judge name, knows de prosecutor. Yo' take that frog - take dat stuff - take de judge name an' put it in de frog mouth - feed dat frog an' turn him loose. De prosecutor can't prosecute chew - de judge goin' be on his side - an' de witness, he got him in his shoe, see.

Dere dey has 'em.

Some peoples say dat 13 is bad luck - bad-luck people say 13 is bad luck. Why? Who said 13 is bad luck? Ah say 13 is lucky, but de othah people say it's bad luck. Why ah say it's lucky is dis. Jesus had 12 disciples, didn't he? Jesus wus de thirteenth man - yo' wouldn't call him a bad-luck man.

(There's logic in that.)

Yo' couldn't call him a bad-luck man. Well, some people say it's bad luck.

Jes' lak a man git killed in heah. Nobody seen him git killed but yet dey seen de blood. How dey ketch de blood - [how do] dey know dat human blood? Why, we gits a rabbit an' put de rabbit blood wit dat blood, an' human blood don't run wit rabbit blood. Dat's always de test of human blood - by rabbit blood. Well,

dat rabbit blood will make dat blood draw up. [Human blood and rabbit blood will not mix.]

Well, yo' kin control a man. Yo' take a man right now - jes' lak yo' say right now - dat preacher ovah dere, say, "Well, de congregation against me, ah can't hold mah church." Now, whut ah'm goin' do tuh make him hold it?

Now, ah ain't goin' tell him whut ah'm goin' do, but now yo' wanta know why ah do it - see. Ah ain't goin' tell 'em why ah done it, but now yo' wanta know how ah done it - tuh make de congregation like de preacher.

Well, now de first thing ah takes it - put him to a test. All right, ah put de preacher on dat test. A man can't go no further den his test. Ah say, all right ah take him on - ah tries him out wit diff'rent things. Ah makes diff'rent things - cats an' things on de wall, an' if he don't jump on dat, he got good nerve. If he jump, it mean ah can't do him no good. [This sort of thing, a great variety of methods, I have indexed in subsection *Diagnosis.*]

(He has to have good nerves.)

See, 'cordin' his ' 'cordin' ah kin work fo' him, see. All right, den ah goes right back, 'cause his nerve's good - he kin stand de test, his mind is right. His mind ready fo' de right things. But if he jump, his mind no good. Ah can't do him no good - ah can't do him no good an' nobody else can't do him no good. See. Everything is worked by a man's mind.

All right, ah takes him now tuh anothah test. So, all right, yo' believe in de right thing. All right, yo' meets me at de cemetery at twelve a'clock night. Ah leaves him. Well, now, if he stays dere fo' a length of time, den ah knows he's a good worker. Den ah take him back an' say, "All right, now, ah want chew to git me every man in de church dat hate shew - ah want his name. Ah don't want know where he stay, ah jes' want his name."

All right. Ah said, "Now, ah want chew to go" - dat man be talkin' wit me dere - "ah wants yo' axe him fo' somepin, ah kin tell yo' where he at." Say, "Yo' want a seegar." Ah say, "Remembah whut he say." If he say - tell him it means "no" - don't tell him no lie. If he say, "Yes," yo' put it down. Ah say, "When yo' git ready yo' come back to me." [The preacher asks each of his enemies for a cigar and the answer is *yes* or *no*.]

Well, ah take dem man's names. Ah said, "Now, all right, doc," ah says, "now, ah got dese man's names." Ah got dese *man* name in a book - ah keeps mah roster - in mah roster, in mah office, see. See, ah'm splainin' dat to yo' - ah ain't goin' tell dem. Ah git in mah office an' ah bring it out, an' say, "Well, dis man he live heah, dat man he livin' heah" - well, dis man heah, dat heah, dat heah, an' dat man heah. Now, ah gotta git dese man together. Ah says, "Well, ah put 'em on de test." Ah got de things home in mah house dat ah would show yo'. Ah got hides, tied knots, snake, things - put dem on de test. Ah says, "[If] dis man done dis man wrong, ah want chew tuh stand still; [if] dis man done wrong, ah want chew tuh leave heah." See, dese things resolve [revolve] in diff'rent colors. Well, ah put dese in a bottle.

[This is one of the various bottle divination rites answering questions with *yes* or *no* - for another variant, see 547, p.166. Here, different colored objects in a bottle of liquid are questioned - if objects stand still, client being tested is at fault; if they move (*resolve* = revolve), client is innocent and worthy of the *doctor's* help.]

Ah say, "Now, yo' know whut ah want chew tuh do. Ah want chew tuh go to dis man an' tuh ast him one question. An' after de question, take dese things an' carry 'em tuh any brook or any sewer an' throw it ovahbo'd." See, yo' be controllin' dem. Dat fellah done his work. Now, dat's whut chew will find - see, dat come wit yore work.

Whut ah done wus dis - ah got de spirit of de man.

[My teacher is not fair to me here - does not tell me everything. The bottle carried to the culprit and a question asked, indicates a cork eased out of the bottle and pushed back in again during the answer. Only this withheld rite will explain my informant's words, "Ah got de spirit of de man." See TO CATCH A SPIRIT, p.24.]

Sometime a man don't feel lak talkin' to his wife - he goin' be off thinkin'. Well, when ah ketch him thinkin' an' his mind's lak dat, ah take advantage of him. See, ah got his name - ah got his whole min' on me, see.

Well, all yo' gotta do then, yo' take yo' six needles an' take yo' six pins an' take yo' six ole nails, an' puts 'em in a bottle - put de man's name in it. If dis man is sufferin' from drinkin' whiskey, put whiskey in it. Take 'em an' hold 'em up lak dat, an' yo' tell 'im tuh throw it ovahbo'd. Well, dat man will drop lak dat - off, he can't stay dere, he gotta go.

Heah's anothah thing yo' find out - jes' lak heah right now. A fellah might kill yore brother or might do somepin to yore brother. He might have money. Say - well, he kilt mah brother, murdered him. He beat mah brother out in co't or his money beat him out. Now ah'm goin' git even wit him. Now, dat's whut chew wanta find out, how ah'm goin' git even wit him.

All right. He killed mah brother. Well, ah goes tuh some fellah who died, didn't died good - fellah died bad, he ain't no church member, see. Now ah'll git even wit dat fellah kilt mah brother. De law turn him loose but ah ain't goin' turn him loose. Ah goes dere an' ah take his name in a bottle an' put it down tuh de side of de head of de grave. Ah'll git me some rice. "Ah'll pay yo'. There yo' are - de rice will pay yo'." An' ever' time ah call his name, a lettah in his name, drop a piece. Draw de lettah up [keep calling the letters of his name], an' when dat piece [rice] git up to de [top of the bottle] dat fellah's daid.

Jes' lak a man got a wife an' dat man leave home. Well, now, it's two reasons fo' dat - dat de reason dat ah'm tellin' it to yo'. Yo' could have a wife an' ah could go an' have yore mind - anothah woman could have yore mind 'ginst yore wife, an' dat cause yo' tuh leave. Now, yo' wanta find how yo' done it an' why. Dat's why.

Well, now, dat's simple. Ah could do it wit chew - yo' could do it wit me. All right, take a woman ovah heah - yore wife. Well, she might be a good wife - de othah woman wants yo'. Now, she kin turn yo' 'ginst yore wife.

All dat she gotta do is tuh buy a nickel plain han'chief - five-cent han'chief an' go tuh any whiskey joint an' git a half pint of whiskey. Soak dat han'chief in dat whiskey an' put dat han'chief on yore line an' let it git dry, an' de first time she have interco'se wit chew, let chew wipe wit dat han'chief an' yo' nevah have no feelin's fo' yo' wife no mo'.

(Does she do anything with the handkerchief then?)

Nuthin.

(Just keeps it.)

She take de han'chief an' throw it away, see. Or she could take dat han'chief an' soak it in dat whiskey lak ah said befo', soak it in dat whiskey good, an' hang it up on de line an' let it git dry. De first time she have interco'se wit chew, give yo' dis - she don't use it, she gives it to yo'. She have it out on de line an' yo' use it. Yo' or nobody in de worl' kin git a heart fo' dat woman no mo'. Ever' man go dere, do dat [probably demonstrates by holding up finger or hand and letting it fall], see.

Now, ah wanta break dat. Now, dere's somepin tuh break it. An' dat's whut chew wanta find out.

Now, dere anothah part dere. Now, if she killed all de feelin' of dis man fo' de othah woman - say, "Ah ain't got no feelin' fo' mah wife, nevah git no heart fo' her, can't git up no heart fo' her." Well, now dis man, he's a pretty smart man. Now, yo' goin' break him.

All right. Yo' goes back an' watch dis woman. At a certain time a woman's periods come on her - anothah period come on her. Yo' steal a rag. All right. Yo' brings it heah an' give it tuh dis man an' dis man boil dat rag an' git de likker out of it. All right, de next month when she git sick, befo' she git sick, yo' gotta tie 'em down. All yo' gotta do, take dat when she git sick, po' it in coffee or anything else. Dat will break de *nature* of 'im - got de same *nature* fo' her [as before].

(You mean the man would put that in his own coffee and drink it?)

No, in her own. No, put it in her own. Dat broke de *nature* up.

(Oh, break her *nature* up?)

[This is a tit-for-tat magic rite.]

Yeah, see, she got de same lak she had befo'.

Well, dat's all in it. Tain't not lak a fellah tell yo', say dey got tuh take roots. It's nuthin lak roots. We gotta ovahpowah dem diff'rent roots. Nuthin but signs.

[Here we have his therapy - not of *roots*, but of *signs*.]

See, lak ah kin set down heah right now an' fellah say, "Well, dere's a woman up dere ah wants - might be in millinery work, milliner's daughter. Ah'm co'tin' her an' ah can't git in to her. Well, how about gittin' her?"

All right. Yo' might see her go tuh de barber down heah. Yo' watch her. Lak she go down dere have her hair cut - or a woman combin' her hair lak dese women do, de nurse or de maid. All right, de first chance yo' kin git - de first time she use dat brush, yo' git de hair off de brush. All right, yo' git de hair off de brush, an' yo' take de hair off de brush an' tie it up in a knot an' keep it in yore pocket, an' everywhere yo' go she's behin' yo'. Yo' kin control her right till yo' git in de family.

Well, yo' kin take a man's pichure - a man is run by signs. Take a pichure from heah on de wall - dat de pichure [on the wall] - an' take de pichure an' put it in a glass, put under de watah. Well, now, if yo' wanta do dis man harm, or dis man outa town or anything else, yo' turn dat pichure upside down.

All right, yo' say, "Well, ah want dis man heah." Well, yo' take dat pichure an' have anothah pichure taken off it. Yo' write dat man's name on dere. Write his name - [name] of any person whut chew think is daid. Take a little piece of it - take it off dere an' put it in a bottle. An' put six needles in it an' six nails in it - [or] five needles an' any copper wire. Stand right tuh de rivah an' turn 'em loose. Well, dat man will nevah come back heah - he all de time be travelin', can't come back to de So'th. So fur as dat bottle go, he goes. He goin' travelin'.

Lotta things lak yo' say. Now about dat place ovah dere. Now ah wants dat place ovah dere.

(This man that has the store over here?)

Yeah, dat man. Ah wants dat place ovah dere - jes' want de place, don't want de sto'.

\* All right den, offer dat mans money fo' it an' he won't even sell de place - an' ah want dat place. Ah wanta make me a livin' wit it. All right, de first thing yo' do, yo' take de man's name. After yo' git de man's name, yo' go dere tuh de cemetery - [go to] de grave dey got fo' nobody. Go to de cemetery. All right, yo' go say dese words - somepin dat chew nevah heard in yore life. Dese words whut yo' speak to de grave: "Some'll see - nobody see. Go through by de

he'p of de Lawd." Kin yo' repeat dose words? An' yo' drop dem pennies in de sand.

(How many did you say?) [He didn't say.]

Six pennies. Yo' say, "Dust, ah pay yo' fo' yore trouble." An' yo' reach down an' git dat sand. An' yo' git dat sand diggin' down in dat hole. An' yo' git dat sand, yo' take dat sand an' go right tuh his house, right tuh where he lives at. Yo' want dat place. As fast as yo' step, yo' gotta call his name - speak dem words. Five days' time he'll leave out place - he'll move out dat place.

(What words do you speak when you are scattering that stuff?)

Speak dem same words: "Some will see - nobody see. Go through by de he'p of de Lord."

(You say those words when you are scattering it, too.)

You say it when you go to de grave. An' de last words yo' say when yo' gittin' dat dust out de cemetery, "Earth ah pay yo' fo' whut chew doin'."

Why yo' pay de earth? Fo' God promised de earth when He made man, He say, "Some day ah'll pay de debt - 3500 years ah'll pay de debt." An' de earth grumbled - an' God made Adam, de earth grumbled. An' every time a man die, he go back tuh de dust - his mother dust. Dat's why yo' gotta pay de earth fo' de sand yo' use, 'thout [without = otherwise] he grumbles.

(You were telling me a moment ago about the earth having three layers, didn't you?)

Got three sands in de earth.

(Is that connected with the same idea?)

No, it a diff'rent thing - see. See, dat's why he pay de dust - he pay de earth, earth wants all. Pay de earth. If yo' don't put de seeds down, don't nuthin come up; but de day yo' put de water an' 'tend to dose seeds, yo' goin' get de [results]. Dat's why we pay de earth - see, yo' pay fo' whut chew git. If yo' don't pay, de earth grumble an' de [work] is daid.

Ah wus in New Orleans an' worked wit de best doctors in New Orleans. Dat de first place ah land when ah come to de United States. Doctor Crawford, he had a ole - he wus a ole white man out dere on de farm. See, ah wus raised up 'mongst white people - stayed dere in de house wit 'em from boyhood.

Well, now, ah show yo' dat. It's not buryin' de man, cause yo' buryin' de man's thoughts.

Jes' lak - yo' see yo' right now. Yo' might be a man pretty good. Your wife might have a mother, she might have two young brothers. Yet, every time yo' go off, it's somepin yo' miss dat he taken. Yo' goin' live wit chure wife but chew don't want yore wife people round heah. Now, yo' hate tuh leave yore wife 'cause yo' might have children; but yo' want stop de family from worryin' yo', from using things yo' could use. Sometime he might take a shirt of yorn or tie. Yo' won't like it. Yo' hate to cause yore wife trouble on account whut de brother done. Well, now, yo' goin' an' yo' git him away from dere. Well, yo' go to a wise man - a man dat know, a man dat know whut tuh do, an' yo' tell him, say, "Ah got a good wife an' mah wife got some no-good brothers, an' ever' time ah put down somepin, dey take it away. Ah want chew to get me - send 'em away from heah." Well, ah don't wanta kill him, "Ah don't want chew tuh kill him, but ah want chew tuh take 'em away from heah an' keep 'em goin'."

Well, all right. De fellah might say, "How old he is?"

Say, "Well, he's round 22, 23, 24."

"Yo' know whut month he's bawn in?"

Say, "No."

Well, yo' could guess how ole he is.



All right, "What his name?" [Demonstrates.]  
(You write it down - you write his name down.)  
Yo' writes it down, an' de age.

Now, he gits a box de shape of a coffin an' he puts that in dere. He makes whut dey call a doll baby, de image of a man - wit his name on it, wit dat man name on it. There he is. Yo' put him de little coffin. [For doll baby, see pp.398, 549: for coffin, p.536.]

Now, he done tole yo' - say, "Now, ah'm goin' git him away. Now, whut do yo' put in dere? Dat's whut chew goin' find out, what do we put in dere. We put de man mind in dere. Why we say we put his mind in dere? When we put his name in dere - put his name an' his age. Put his name in dere wit dat false doll.

All right. Now ah say, "Have yo' got 13 pennies?"

Yo' say, "Yeah."

(Thirteen pennies.)

All right. Den ah take twelve - ah'll take twelve an' give yo' one back. One penny have to take out dere an' throw away. Walks off wit dat penny - dat's whut chew wanta find out. How so wit Judas? Why throw 'way Judas? Now, yo' wanta find out de reason why ah throw 'way Judas. Ah throw 'way Judas because Judas was a traitor. He's traitor to Christ an' he traitor tuh me - an' ah throwed him away, he ain't no good. [The 13th penny was Judas; now the 12th penny is Judas.] Ah got 'leven pennies an' dat Judas been twelve. Den ah take dat an' ah go tuh de cemetery an' ah'll bury it, an' when ah go tuh de cemetery ah'll say dem same words, "Some will see - nobody see. Go through by de he'p of de Lord." Den ah'll reach down an' say, "Earth, ah pay yo' fo' dis body - not tuh kill, not destroy it, but keep him out mah way fo'evah." An' ah'll bury it. Ah drap in 'leven pennies dere. Ah'll put five tuh de haid, three tuh de back an' one on each side, an' de othah penny ah put so dat it will face God - have to watch it long as de world last. Ah put ten pennies an' lays one tuh de haid, but ah throw Judas away cause he's a traitor.

Dat fellah nevah come dere no mo'. Ah didn't put it dere tuh kill him. Ah tole de earth ah didn't put it dere tuh kill him - didn't put it tuh hurt him - didn't put it tuh destroy - but tuh keep him out mah way - by buryin' his name.

A man go tuh de fo'k of de road - dat's three things. A man go tuh de fo'k of de road an' sometimes he gits medicine - it's lak a man got 'pendicitis, a pain on his side, or a cold. Dere's a herb dat run tuh all fast roads - state roads. Herb don't go cross dat road. Got a cold any time, yo' git dat herb, dat root, an' cut it up an' make a plaster an' put it on a man's side.

(This grows right at the road - fork of the road.)

Right cross de fo'k of de road, see. Yo' git dat herb an' make a plaster of it. Yo' take dat herb an' cut it up, make a plaster an' put it on a man's side, an' move de pains out of a man's body.

(What is the name of the herb? Has it any name or not?)

Oh yeah. Name of dat root - herb *doctors* use - dat's black root [probably *Chaenolobus undulatus* of the southern U.S.A.]

Now, hit's 'cordin' tuh whut road it is - 'cordin' to whut side of de road goin'. Dere's de road to de east an' dere 'nother tuh de south. It 'cordin' to whut side de road dat in - where yo' meets it, see. Well, sometime de road meet lak dat, an' dat ole root goin' cross dere. It could be long grass - 'cordin' to whut side de road it goin' with.

Now, some man might go to de fo'k of de road, fo' he might be a three-fo'k man - three forks, yeah, dat's a man startin' in, tryin' to git business. He go dere sometimes to git his tricks. Dat's where ah been tellin' 'em git dere tricks. Ah go dere to git mah tricks.

[For selling self to devil at fork of road or crossroad, *see* many examples in SELL SELF TO THE DEVIL, pp.97-111; also pp.80-84.]

Well, yo' might say, "Well, ah kin do dis chere. Ah kin control diff'rent things - man's mind. Ah kin take dis gun ovah heah an' shoot a man." Well, now, whut yo' goin' cure him of. Dat's whut yo' wanta find out. He cures de natch'al feelin' of nature in man. Man is nuthin. Adam wus man's nature. Well, he killed de man's thoughts. Yo' git dat herb an' yo' kin carry it to any woman. All right, now. Well, she might wanta control him. All right, yo' take dat an' yo' drop seven drops in a half pint of whiskey an' shake it up an' give it to him. She could control him - she kin make him do most anything she wanta.

Ah relate yo' cases of anything. Now, yo' kin take right now, ah'm goin' back to that tree ah wus tellin' yo' 'bout. Dis somepin ah don't tell no man 'bout, but bein' as it's yo' have de idea - man try tuh learn wisdom, see.

Ah'm tellin' dis - ah tell it to yore future, see yo' tryin' [to] learn a little. May benefit yo' some day, to do in dis manner. Nuthin in trees. Now dis somepin ah want chew tuh understand an' git it. Dere's a million dollahs in dis - yo' be rich, may be de day yo'll git a million dollahs in money. An' if ah tell it tuh yo', yo' gotta make a promise tuh me that yo' won't tell nobody.

(I'll make a promise.)

Nevah tell no man dis. Now, ah'm goin' back tuh de tree. Ah have one up heah right now. Any man got de asmy [asthma], any man got de dropsy - swell up wit de asmy, swell up in his breast. Well, now, how ah'm goin' cure him of it? Dat's whut chew wanta know. All right, ah go tuh dis tree.

(This fig tree?)

Ah gits a leaf off dis fig tree. Ah takes a leaf off dis fig tree an' turn it in de stove an' parch it - parch dis leaf, an' when yo' parch dis leaf, dis leaf will come out in a powder. Yo' see hops - yeah, hops yo' git in de drug sto' to snuff up de nose. Well, it smellin' lak hops. Yo' kin sell it fo' hops or yo' kin use it [for hops]. See, parch it. Put it in dere an' dat leaf will come tuh be brown an' stiff as dis heah. [Was he pointing to my black hat with concealed microphone?] Yo' rub it in yore han' like dat [demonstrates] - dere it is, come jes' lak powder. Well, now, whut we goin' do with it after we parch it. All right, we will take an' smoke it like a cigarette or dey kin put it in a pipe. Dat will cure any asmy or any dropsy in de world. Dat'll cure it.

(That will really cure it?)

Doctors [M.D.'s] been tryin' tuh find out dat thing, an' dat's de only treatment cure it - de leaf of it.

Now, we come back to another one. Suppose a man, see, lak now, his laig is swell up. Yo' want him to use some salve - make some salve. Now what yo' goin' make de salve out of? Goin' 'way back heah to a hundred yeahs - ole grand-daddy wus learnin' me. Now, whut we goin' make de salve out of? We goin' to a elder bush. We goin' git de root of de elder bush an' we goin' boil it, an' we goin' take de water off de elder bush an' rub with it. If yo' wus big as de house an' yo' wash in it, yo' come small as dat - takes down de swellin'.

(Takes down all that swelling.)

[Would this also be a weight-reduction rubbing medicine?]

[The following question shows that the machine had been stopped.]

(It isn't the moss on the tree?)

No, no. Dat's a little herb dat grow up. See, it grows like a spider - wit all dem leaf on it.

Den it's a herb grows like a muskmelon. Yo' know what a muskmelon is, but it's hard one an' yo' gotta dig 'bout a foot an' a half tuh git to it.

(And is there a fruit on it like a melon?)

Yeah. See, it grows about three foot in de ground - see, wit a red tassle on it. If yo' don't know it, yo'll nevah find it. Yo' go on down dere - yo' gotta dig it up - grows jes' 'bout dat big.

Yo' put dem three root together an' give it to a man.

Well, dere people - jes' lak yo' see 'em right now - lak dey believes some augercraft, some witchcraft. Sly-hand [not, sleight of hand] man put somepin underneat' dere house. Well, de' git up in de mornin' an' de' put some salt an' chamber lye an' throw it underneat' de house. See, dat kill de all of 'em - kill de sap. See, dat wash it away.

Tain't nuthin dey kin do 'bout bringin' in customers. Dat all ah wants tuh tell yo'. But chew kin be successful. An' tain't nuthin. Let nobody tell 'bout dey kin do dat or about a han' fo' gamblin' - nuthin lak dat. But chew kin be successful - dat's whut chew kin be.

Now, yo' want find out how kin a man be successful? A man kin be successful in dis. Yo' kin go out dere right now an' yo' say, "Well, ah got a thousand dollars an' de business fallin' off - customers fallin' off. All right, now, here's where yo' git chure scheme goin'. Everybody's gone - nobody heah but de boss. Yo' git chew fo' loaf of bread an' put a loaf of bread in dis corner, dis corner, dis corner an' dat corner. All right, yo' put a package of salt wit dat bread. Dat bread an' dat salt. He will start tuh eat de bread an' will suck de salt, an' a hungry man go anywhere dat at - dat's success, dat will bring luck in yore house. Dat's whut all Jews do in de ole - a thousand yeahs back. Yo' nevah would see a Jew open a place yet - well, dere one thing he put in dere is bread an' salt, a loaf of bread in each corner. Dat ketch every dime dat man sending away - dat drawin' trade to him.

An' it's anothah sign. People say it's bad luck to sweep dirt out. It is not. Yo' kin be jes' successful in sweepin' dirt out or yo' kin sweep it in.

Well, now, if ah wus de type of man to find out 'bout it, it dis - if yo' kin find out de trut', yo' gotta start already.

Yo' watch a man walkin' is anothah thing. Well, shuw - shush - so-an'-so-an'-so.

Well, now yo' go home an' ah want chew tuh bring me three things - ah want chew tuh bring me three pennies an' ah want chew do two things. Ah want chew tuh make a step up to de do' an' ah want chew tuh step three foot backwards, an' ah want chew tuh throw a penny in each way. Ah want chew throw it dis side, dis side an' dis side, an' keep on goin'. But chew gotta, when yo' steppin' on back, yo' gotta say dese words. [They are not given - probably the same words as previously used.] An' throw dose back an' keep on goin'. Yo' say dis fo' success, see. Yo' ain't drivin' dat business 'way, yo' drivin' business in all de time.

Dere nevah wus a man dat could say ah give a man somepin fo' gamblin'. He come dere and he - he know he lyin'. No man in de worl' kin give yo' nuthin fo' gamblin' - no man kin gi' yo' nuthin lak dat. But he kin make yo' successful.

People burn de shoes in olden time - see, dat be in de ole time. People used tuh burn dey shoes - say it keep hants from roun' yo'.

People use shoes tuh mans talk in dere sleep in de night.

(How do they do that?)

Well, ah'm goin' tell yo' now. All right, yo' might be a man runnin' roun' dat woman. Well, all de woman's gotta do is jes' take yore shoes an' turn 'em down, upside down at de head of de bed, an' make yo' talk in yore sleep - talk in yore sleep.

Dere certain ways of doin' work. Git a man fulla whiskey an' come home. All she gotta git a pail of cold watah an' put chure han' in it an' make yo' talk in

yore sleep.

Now heah's a new one. S'pose yo' wus a jealous man an' yo' don't 'low yore wife tuh go anywheres an' she wanta git off when yo' 'sleep dere. How will she git off without chew wakin' up? Dat's a good one tuh know. All she gotta do is take her bloomers an' put it ovah de head of de bed where yo' sleepin' at an' yo' couldn't wake up fo' hell till she come dere de next mawnin'. Jes' take off her bloomer an' put it ovah de head of de bed - right where yo' sleepin' at, right ovah yore head.

Yo' could *tie* him up easy. Yo' could tie 'em dis way. Now, jes' lak yo' say right now. If ah seen mah wife wit anothah man an' ah wanta tie her up. Well, yo' tie 'em - tie 'em when ah wusn't home wi' dogs. How she done? All yo' gotta ketch, if she has a dog in heat, when he git through yo' take a han'chief an' tie it right round. Pull it loose, when she in heat, an' give it to dat woman. She wouldn't know whut it be. When dat man dere dey'd lock up jes' lak a dog.

(You take this handkerchief and you wipe this dog off, and you tie a knot in it?)

Yeah, an' when she have a interco'se wit dat man yo' got her.

(You give it to her. How do you give it to her?)

See - yo' take it jes' lak - yo' take it right now, yo' give it to her, yo' say, "Well, heah kid, hol' dis heah fo' me." She don't know whut it is. All right, when she han' it back, yo' tie it - tie it an' bury it. See. Yo' got de spell ovah her - she have interco'se wit dat man - git locked.

Now, dere's a way tuh break it. Now, yo' gotta break it an' dat's whut chew goin' find. Yo' know if yo' build a house - carpenter build a house an' he can't break it. Now, yo' goin' find out how yo' break it. Heah's de way de' break it.

All right, dey *tie up*. In de olden time yo'd have to kill de woman tuh save de man tuh git 'em loose. But chew don't do dat now. All right. Yo' goes right back to de woman's house an' yo' git dis woman's *guards* [menstrual cloth]. Yo' take dat *guard* an' yo' boil it. All right, yo' put it in medicine - yo' put it in medicine, milk or anythin' an' give it to her. When she drink it an' it go in her stomach, she gives - when she give de man git loose. Lak yo' take anythin' - right now yo' kin take dis hat an' squeeze it up lak dat an' soon as ah turn it loose, it come loose, it gives.

[He finally came to my old black hat holding concealed microphone. This battered object on the table fascinated so many persons in the text, I had to discuss the matter in the INTRODUCTION and include it in the Index - Black hat: author's.]

[My stopped machine missed the following one.]

Dis heah man, he wus one de greatest *doctors* ovah dere - he makes medicine of diff'rent orders.

Yo' kin use a woman stockin' or yo' kin use a man's stockin', but de greates' thing tuh put wit that - ah kin go right now an' pull off mah stockin's right now, she kin git mah socks. Well, now, whut she git mah socks fo'? Whut cause her tuh git mah socks? Now, thousands of people don't know whut dat is - why she done it. Dey guess somepin. Well, ah know why she done it. Why? Fo' mah life in mah foot - all man life in his foot. Every sickness resolve from yo' foot, den go up. She got mah - see, an' three-third mah life in mah socks from de sweat. Ah might be a man dat come heah - she got mah whole sense. All right. She take mah sweat - mahself. All right. She git some nails, she goin' git mah watah - put it in a little bottle wit dem rusty nails. Put it in de bottle an' sew it up. All right, she carry it to de cemetery an' bury it - take it right dere, bury it. Well, now whut she done. She got three-thirds of mah life. But she can't do it in socks dat washed - she gotta do dat wit de dirty socks, dat

ain't got in de wash. She git it an' carry it dere. Now, whut she done it fo'? She does it to control me. Ah might be a mean man in de house, see. Ah might be a man dat gamble, dat don't bring no money home. Well, now, when ah goes dere ah gotta take care of mah own home. She say, "Ah, tuh hell wit chew. Yo' kin go but yo'll come back."

See, jes' lak - take de woman right now. De woman kin - yo' kin be layin' down an' she kin take hair off yo' an' kin control yo'. Any hair - hair off yore haid, hair off anywhere an' kin control yo'.

(How would she do that?)

Well, ah'm goin' tell yo' now. See, she take de hair off yo'. All right. She take three cards out de deck - deck of cards. Now, ah'm goin' find out whut deck of cards dis is. All right. She take de ace of spades, she take king of spades, an' she takes de jack of spades.

(Why does she take those particular cards? Any reason?)

Dere's a reason tuh take dem cards. Well, ah'm goin' tell yo' de reason 'bout dem cards. Ace of spades is enemies. King of spades is a ruler. Why ah say king of spades a ruler. Fo' de king of spades got mo' stars on den any card in de deck. Dat come from one de ole folk 'way back. He wus one de wisest man an' he wus a black man an' he had mo' stars den anythin' else. Jack of spades represents de devil - Lucifer. He got so powahful in heaven, he thought he could rule. An' he wus de prettiest thing in heaven. God gave him powah an' throw him out - dat Jack of Spade. Well, each one dem cards represents somepin.

She take dem cards an' take yore hair an' puts it in de bottle wit some of yore water, dem needles, dem pin an' yore [rusty] nails. Take it an' put it in yore pillah. If she don't want him, she will take it to any hydrant anywhere [and empty it]. Take dem cards an' put dem cards in de pillah - sew dem up in de pillah lak womens do de cotton. Well, dat's [cotton is] whut dey will use round dat [cards in the pillow]. Put chure name an' yore heart dere. Take dat bottle - an' yo' could be in Germany. All she would do to get word from yo', git dat bottle - she wanta see yo', she shake it. An' yo' can't keep still to save yore life. Yo' comin' home.

See, dat's nuthin but spirits. Why ah say dat? Ah know it. Why, ah've had it done to me, see. But by me bein' so smart, ah ketch it. But ah - ah didn't know she even done it till she's dead. An' when she died, de woman's brothah down dere - her brothah right down heah - Johnny Pierce is how ah know it. Ah didn't know she had done it but den ah'd married her. One day after, after she dead, sittin' down dere ah cut de pillah open an' dere wus dem cards. An' ah git to searchin'. "Well, if de cards dere, de bottle is somewheres round." An' ah found de bottle in mah dirty clothes basket wit mah name an' all dere. Den it come back to me - say, "Yes, den ah wus *tricked*. She could control me. Whut ah didn't do, ah done it - she done it."

(Thinks he is talking to the dead?)

Yeah, think he's talkin' to de dead.

[Informant knew about *trick* only because his brother-in-law had dreamt about it - the reason for my question.]

(But he isn't?)

No, he talkin' to thoughts in his haid.

(What kind of thoughts?)

De three thoughts he got in his haid - de three ideas - three minds he got in his haid. He's talkin' to dem. A man's got 366 cylinders in his haid. A wise man is got three plates in his haid. He's talkin' to thoughts. He's figurin' evil thoughts - figurin' good things. He mappin' it out tuh see whut would take de best holt. Dat's why he rise befo' de sun, see. Man got a certain time. Yo'

find out doctors [what kind?].

If a man steals from you, dat's fortuneteller work, but ah nevah heard nuthin tuh make him bring it back. But ah seen things an' done things whut would cause de Jews an' de Greeks - gotta rise befo' de day. An' dat one particular thing - dat's whut causes successful. People says de Jew is a lucky man, an' de Greeks. Dey ain't no mo' lucky den de American man but he believes in signs. He believes in listenin'. Yo' nevah find a Greek in de mawnin' when he git up or when he go to his business place - yo' nevah will see him to start in 'thout [without] lookin' back. Dat de first thing he do. When he gits to his do' he bound tuh wheel back. Why he wheel back? He wheel back to keep de enemy from ketchin' his eyes goin' in, fo' he believes in signs.

Why do a man put salt in each one de corners of his house? It's lucky.

Wal, ah heard talk about dat. Ah nevah did trail a black cat or think about it. Ah heard talk 'bout it but knowin' it personally, ah nevah did tried it. But tain't but one thing ah evah know whut we have use in mah country fo' *signs* - of de bat, de flyin' bat. We shot bats down an' got de heart out an' use it as a lucky bone - one runnin' from de heart down wit two fo'ks on it. [A bat is not a bird and does not have a bone *wit two fo'ks on it* - a bone resembling a wish-bone.] We boys used tuh use dat as a lucky bone - killed de bat an' cut him open. Take dat bone out from his ear down - called de frog bone. An' we totes dat an' sends dat in diff'rent places fo' luck.

Ah kin set down heah right now an' yo' kin write a lettah, an' when dat lettah git dere - ah git de lettah all right. Ah carry it an' hand it to de *doctor* or yo' bring it to me.

Well, now ah want somepin done wit chew. Might have some cause 'ginst chew. Might owe yo' some money an' ah want git chew out mah way, git chew from worryin' me.

All ah gotta do, take dat lettah an' resolve it good in anything - ah resolve it in alcohol, resolve it in whiskey. Ah wet dat lettah good an' den let dat lettah git dry. Den draw yore pichure on dere an' wrap it up an' carry it to de cemetery. In two or three days time yo'll be daid.

Some peoples use eggs from de black hen - of de black hen as a bad luck token tuh drive people away.

(How do they do that?)

Well, dey goes where de hen at an' git de black hen aig an' bust it up on de do'.

(That will drive them away.)

Drive 'em away.

Dere's three diff'rent lines on dat. Yo' wanta know to make 'em live disgraceful in de home. Well, yo' kin take a frog - yo' takes de frog an' yo' feed him on whut we calls shots.

(From a gunshell?)

Yeah. Yo' take him an' feed him. Well, now yo' want him - yo' don't want dis woman an' man together. Yo' git 'em to have a argument an' fight, disputin' all de time. Well, yo' take dis woman's name an' yo' bury dis woman's name under de sill of de do'. Take dis man's name an' yo' pack 'em in dis frog, an' yo' drop dis frog an' turn 'em loose in de house, an' dey'll nevah live happy.

(What do you drown [drop] the frog in?)

In whiskey an' turn 'em loose. Dey nevah will be happy.

(Is the frog dead?)

Live frog.

(Well, after you put him in the whiskey - is he dead then, or drunk or what?)

No, he jes' git drunk. Yo' drops him den an' turn him loose. He don't be's

dead. Yo' drops - see, he'll be wanderin' all de time, he'll nevah git sober.  
An' dis man will keep a wanderin' mind all ovah de earth. Nuthin will evah  
satisfy him.

(You said there are three sands of the earth. And you said they had different  
colors and all that sort of thing.)

Ye-ah. Now, dere's three sands of de earth. De top sand is dark red, de next  
sand is red an' de bottom sand is white.

Now, in comin' back to facts, whut dem sands represent? Dem sands represent  
de Son, de Father an' de Holy Ghost. Now, why if a man git cut - ah git cut an'  
yo' git cut. How could dey tell de diff'rence in us blood. Yo's a flesh man an'  
ah'm a flesh man. Why de doctors could tell de diff'rence in blood? Could tell  
de white blood from de dark - from de black man's blood. Fo' blood is pure. Yo'  
take de colored man's blood - if he gits cut, his blood clogs wit a dark cream  
ovah it. It's dark, de color. When a white man gits cut, his blood runs. Why  
ah say his blood runs, his blood clog; but it clog wit a cream - a light cream-  
lookin' color ovah it. De longer mah blood run, de darker it gits. Dat from de  
three sands. God say, "Dat is how ah paved de way fo' yo'. Ah'm goin' give yo'  
powah to name everything on de earth."

Well, we goes dere right now, we see de sand is dark - dat sand out dere is  
dark. De next sand is yallah an' de next is white. Why de white sand? Fo' no  
man, from de beginnin'. Who wus de first man? Whut color Adam wus? Wus Adam  
a white man or red man? Adam wus a red man. Dat where de white man come from -  
where de black man come from. God didn't made but one man. Dat wus Adam. An'  
if Adam wus a red man, where did de white man come from? Where de black man come  
from?

(Where did they come from?)

Well, now, de black man come from a cuss [curse]. De white man come from de  
sun dat bleach his color. But yet Ham an' Sheum wus two brothers. But Ham wus  
cussed [cursed], dat whut cause him tuh be black. But dey wus two brothers.  
Shem wus a ole bettin' boy an' he come tuh be lighter. Well, who wus Adam's  
chile? Who wus Adam's chile? Dat's why man have tuh pay de earth. He use it  
to make him lucky. See, dat where dat fig tree come in. God cussed de tree. De  
fig tree will bear but it will nevah bloom. Dat tree is one de greatest things  
in de world.

(End of 1236.)

#### CUSTODIAN OF A SHRINE

YO' GOTTA USE SAINTS  
[FOR] COLOREDS AND WHITES  
YO' GOTTA USE SAINTS  
CUZ DEY DON'T BELIEVE IN NUTHIN ELSE BUT SAINTS

ST. ROSALIE, SHE'S DE MONEY QUEEN...  
SHE'S A SAINT DAT SHE HAD SO MUCH MONEY  
SHE DIDN'T KNOW WHUT TUH DO WIT IT...  
IF YO' HAS A PLACE OF BUSINESS [A SHRINE]  
YO' HAVE HER PICTURE IN IT...  
NAIL IT RIGHT UP DERE OVAH DE CHIMLEY  
WIT JESUS, MARY AN' JOSEPH...  
HAVE DESE PICTURES ALL IN ROTATION  
IF ANYBODY COME TUH YO'

JIS' LET 'EM MAKE DE SIGN OF DE CROSS  
 AN' ASK HER TUH HE'P 'EM...IF DEY WILL  
 I CAIN'T ANSWER [FOR] DERE WILL...  
 SHE DON'T HE'P YO' FO' NUTHIN BUT MONEY AND SICKNESS

YO' ALWAYS MAKE 'EM LEAVE A PENNY OR NICKEL...  
 JIS' DE SAME AS DIS TRAY, DIS TRAY HEAH [AUTHOR'S CIGAR TRAY]  
 AN' TELL 'EM DAT'S FO' ST. ROSALIE  
 AN' DON'T NEVAH SPEND DAT MONEY...  
 JIS' GIVE IT TO DE SICK AN' DE BLIND...  
 DEY GOIN' PAY YO' FO'  
 WHUT CHEW DOIN' FO' DEM SEPARATE  
 BUT DAT PENNY IS FO' DE POAH

AH [ALSO] USES DE GUARDI'N ANGEL...  
 DEM DE ONLY SAINTS DAT AH'M USIN'

### ALGIERS, LOUISIANA

[*St. Luck* brought me this woman, custodian of a shrine; then, after she became frightened and refused to see me, brought her back again - see my comment made immediately following our conversation. Here indeed was a woman in need, otherwise she would not have returned. The title quotations tell me how to build and operate a shrine. Her five saints on picture cards - which include Jesus and Guardian Angel - are nailed in a horizontal row across the chimney and somewhat above the mantelpiece, so that under each can stand a candlestick with proper colored candle. This is the altar, this is the shrine - a simple one. Either on the mantelpiece or a nearby table would be the free-will-offering *tray*, in which each worshiper puts a small coin as a gift to the poor from the saint. For more elaborate shrines, see pp.770-787; also other shrines, A WOMAN AND HER THREE SAINTS and BEER FOR ST. PETER - CIGAR FOR ST. ANTHONY. I like her word *coloreds* as a mate for *whites*. Informant 1598 is on cylinders E171:3-E182:9 = 3004-3015.]

To break up a person, yo' git a piece of hers [her handkerchief], jis' 'bout wide as a man's pocketbook, an' yo' start from de cornahs of it an' yo' write de names.

(His name?)

If it's him or her [take his or her handkerchief]. Now, if it's de man yo' wanta break him up, yo' must write his name first. When yo' [get] to de centah of dat han'chief an' yo' start from de cornah of dis - yo' know, de fo' cornahs of it.

(Here's the handkerchief, here [probably my *Numbers Book*].)

Yeah. See, yo' start his name right dere [demonstrates].

(At that corner, the upper left-hand corner, and come down to the center.)

An' yo' write it jis' to de centah, an' yo' start ovah at dis cornah an' write it to de centah.

(The upper right-hand corner and come down to the center.)

Den yo' turn dat yellah [unbleached] cotton, jis' a bran'-new piece of cotton dat come out de sto', yo' know, dat nevah wus used - nobody nevah had it but de sto'. Den yo' start at dis end.

(You begin again at the upper left-hand corner and come down to the center.)



Yes. Come down to de centah. Den yo' start ovah heah.

(Then you start at the upper right-hand corner and come back to the center.)

Come back to de centah. When yo' have all dat wrote, yo' take dis cornah an' fold it towards yo'.

(Take the upper left-hand corner and fold it down to the middle.)

Yeah. Den yo' take dis an' yo' fold it.

(You take the upper right-hand corner and fold it down to the middle.)

Yeah. Den yo' take dis one an' yo' fold it to de middle.

(Then take the lower right-hand corner and fold it to the middle.)

Take dis one an' fold it to de middle.

(Take the lower left-hand corner and fold it to the middle.)

Yeah. An' git chew nine bran'-new needles an' yo' put 'em in. Yo' start at dis cornah an' yo' turn it in an' put three bran'-new needles, an' yo' turn dis cornah an' yo' put three bran'-new needles, [and] yo' turn dis cornah an' yo' put three bran'-new needles. Yo' see, yo' don't use but nine needles. Den yo' git three bran' new pins.

(Where are you going to put those three brand-new pins, now?)

Right in dis cornah.

(That other lower corner.)

Yeah. Dat three needles to dis corner, three needles dere an' three heah.

(You have three in the upper left-hand corner, three in the upper right-hand corner and three in the lower left-hand corner, and in the lower right-hand corner you put three pins. And you turn all the points in to the center.)

Yes. Den yo' gits some red peppah an' Epson salts on each place, an' yo' kin bury it, bury it. If yo' cain't bury it, yo' take hit an' burn it. Set it afiah an' yo' put two little pinches of ashes. An' aftah yo' put dat ashes to dat, well yo' turn back to de east, goin' tuh de west. Dat person won't stay roun' dat place. De person yo' wanta will walk outa dat place.

[She now gives another method.]

Now, yo' use de *hot-foot powder*. Yo' see if dey comes in dat place, dey ain't goin' in dat place no mo'. Yo' kin break 'em up.

Well, if yo' wanta job or have lost a job, yo' write de boss name nine times an' put chure name on de top of his name, yore boss name, an' cinnamon, sugah - yo' write on a piece of papah. Yo' fold it up into a piece of papah an' yo' have maybe a saucer or anything on dat piece of papah an' yo' goin' light a candle. Dere one candle dey burn all day long, den yo' git back on de job.

(What color candle?)

White.

If yo' see anybody in a job an' yo' cain't git 'em out de job. Well, yo' git chew a new jar - yo' git chew a bran'-new jar.

(A glass jar?)

A glass jar, an' yo' git chew some wine an' yo' git chew a bottle of Coleman mustard an' yo' put in dis jar an' yo' read de 109th Psalms of David ovah dat fo' three days.

(At any particular time during the day?)

Jis' de time he start on dis job till he continue. If he start at nine a'clock, well den de nex' day start at nine a'clock agin. An' don't spill it, yo' understan', don't let it drop on de floor. Yo' read ovah dat three times an' yo' give dat to de party wheresomevah dat person stays. Yo' let 'em bust dat jar. An' dat person workin' in dat job he's goin' - dey gon'a fiah him. Now, de people workin' dem lights, yo' see, dey git de job.

[If a man loses his job.] Yo' keep a'burning dose candles, yo' understan', an' yo' goes tuh see him [the boss], an' [also burn] incense. It's a powder dey

calls de *control powdah*. Well, yo' walk up to de boss an' yo' have a little dab on yore han's an' yo' say - if dey sell it, yo' jes' kin git it from any Crackerjack Drug Store, an' dey'll give it to 'em [you]. Yo' powdah yo'self up an' go to de boss. Well, he be glad tuh see him. He's gon'a put dem back tuh work yo' understan'.

Now, if a man's lookin' fo' a job an' he cain't find no job, yo' git chew a piece of *John de Conker root*, an' yo' git chew some cinnamon an' yo' git some *Three Kings* - dat's in a bottle. Dat's a perfume, de *Three Kings*. [There is also *Three Kings Oil*, p.728.] An' yo' git a piece of shammy an' yo' make a little sack, a little bag an' sew it up very careful. [This is a *hand* for a job.] Give 'em a little vial of dis *Three Kings* an' bury it in his pocketbook, one dose little ten-cent pocketbooks. He kin put dat in dere an' let nobody tech dat.

(If anybody touched it what would happen?)

Well, if anybody touch it, yo' may not have luck. If everybody touch dat he won't have luck wit it - dat's fo' him. Yo' see, if ah give yo' dis, it's fo' yo', an' every mawnin' befo' he go look fo' a job, drop a few drops of dis *Three Kings* on dere, on de little bag yo' makin'. [This is *feeding the hand*.]

(This little bag is put into the pocketbook?)

Yeah, an' he keeps dat in his pocket an' den when he go look fo' a job - an' he supposed tuh git a job 'tween [within] nine mawnin's.

(You get this bottle of *Three Kings*. You don't put that in the chamois bag. The chamois is just a bag with nothing in it?) [The bag is not empty.]

Yeah, it's a bag - yo' git cinnamon, yo' git *John de Conker root* an' yo' sew dat up in dere, in dat bag.

(Then I anoint that bag with this perfume?)

Every mawnin' a few drops.

(What would you do for luck in gambling?)

In gamblin' yo' takes an' git chew some *white lodestone* an' use dat dere kinda shammy bag, too. Yo' git *white lodestone*, yo' git *John de Conker root*, but be sure when yo' git de *white lodestone* dat yo' git de pulverized lodestone, de powdah. Yo' sew de shammy bag up - jis' make it a bundle lak dis [demonstrates].

(Just a small bag.)

Dat's used in de pocketbook, too. Sew it up an' aftah yo' git it sewed up - yo' put dis powdahs in dere [before you sew]. Yo' put pulverize lodestone - yo' fixin' it fo' a woman cuz womens gambles mo' so den mens - den yo' put de *he lodestone* in dere. An' if yo' fixin' it fo' a man, yo' put a *she lodestone* in it, an' yo' put one piece of *John de Conker root* in that, too. That's a *gamblin' han'*. An' yo' put jis' about a pinch of sugah in dat *gamblin' han'* an' yo' put cinnamon in dat *gamblin' han'* - jis' a little pinch yo' know, yo' don't have tuh have no great big whole lot of it. When yo' git all dis in dat *gamblin' han'* yo' sews it up, an' aftah yo' sew it - sew dis heah bag up - yo' git essence of geranium. See, an' yo' 'noint dat bag de same as yo' 'noint wit dat *Three Kings*, wit dat essence of geranium. Yo' kin sell dat to any man - yo' kin sell it fo' whut chew want. Yo' want \$50 fo' it, yo' kin ask \$50 fo' it an' yo' kin guarantee it - see, cuz dat goin' bring luck to him in gamblin'.

Yo' git chew - it's a bluein' from de Crackerjack Drug Sto'.

(What?)

Bluein', an' yo' mix yo' up a tub of watah, gits a whole tub. Yo' gits yo' ten cents of cinnamon. Yo' scrub from de tub cuz dat saves yore ingredients, yo' won't waste it so much. Git chew ten cents of bluein' an' gits ten cents of cinnamon an' ten cents of *John de Conker powdah*. An' yo' git de - yo' know dis codfish whut we make balls, yo' boil dat an' yo' use de watah offa dat an' put

dat in dat tub of watah. An' git chew, git *van-van*, git chew a bottle of *van-van* an' put jis' as much as yo' lak in de tub, an' one quart of beer, an' stir it all aroun' good.

Now, lak yo' see, dat's de steps.

(Coming into the house?)

Yes. Yo' start from dat bottom step, eithah yo' take some of dat watah an' if it's a sidewalk out dere, take yore broom an' yo' mop from dis corner of dat sidewalk, den yo' come in dis way, yo' see, den yo' come up yore steps [demonstrates].

(You begin at the left-hand and come in and then you begin at the right of the sidewalk and come in like that. Then you come up the steps.)

Sho'. Den yo' go up de steps. Now yo' git at de steps an' if it's a po'ch, yo' start at dis end of de po'ch an' yo' come to dat do' [demonstrates].

(You come from the left end of the porch, come to the middle of the door, then you go to the right-hand side of the porch and come [back] to the door.)

Yes. Now, dis is yore barroom, or dis is yore gamblin' place, or dis is yore fish room - yo' know, any kinda business. Yo' start from dis cornah [demonstrates].

(You start from the left-hand corner.)

Yes. Yo' go back disaway, go to dis cornah.

(You go back to the left-back corner.)

Yeah. Now, yo' come disaway.

(Then you come over to the right corner.)

Den right in dis room - yo' place dis cornah an' draw yore watah right up in de middle of it.

(You come from each corner into the center of the room - that [is] the idea. Begin at that left-hand corner right at the door, come into the [center of the] room; the [left] back corner and come into the room, that [right front] corner and come into the center of the room, and that [right back] corner and come into the center of the room?)

Yes. Yo' end up right heah, right in de centah of de room. Dat keeps yore business dere. An' dat brings yore business up, too. If yo' scrub lak dat, it carryin' yo' business on up.

If yo' got enemies aroun' and yo' want 'em from roun' dere?

(So they won't come there, you see.)

Yes. Well, yo' git chew two black hen aigs, be shore dey's black hen aigs. Yo' git chew some ink - if yo' know dey enemies name, understand.

(If it's the law's name, you put that on there too?)

Put dat on dere. An' den when he pass yore place or anything, yo' take an' yo' write his name disaway on de aig - his name lak dat [demonstrates].

(Write it around the top of the egg.) [The egg is vertical, large end up.]

Then yo' turn roun' [hold the egg horizontally] an' yo' write it crossways nine times - cross de aig all de way roun', all de way roun' cross de aig nine times. Yo' do dat tuh two hen aigs. Now, yo' gotta know a pullet aig an' a rooster aig, yo' understand?

(How do you tell the difference?)

Yo' see a rooster aig is a very large aig at de top an' a pullet aig come kinda small an' slender, an' it gotta be jis' small aigs. Well, dey mos' come small, an' de rooster aig easy tuh see. Co'se dey got big pullet aigs too, but mos' 'em small. So dere be no mistake if dey don't know de diff'rence, let it be two black hen aigs.

[A rooster egg is not laid by a rooster but an egg that will hatch a rooster. Many of these beliefs will be found in *FACT*, 2ed., p.74. Here are a few: "An

egg with a dark-colored shell will hatch a rooster; an egg with a light-colored shell will hatch a pullet" (1866). "The shape of an egg determines its sex: long eggs hatch roosters, short eggs hatch pullets; flat eggs hatch roosters, round eggs hatch pullets; slim eggs hatch roosters, fat eggs hatch pullets; and pointed eggs hatch roosters, stumpy or blunt eggs hatch pullets" (1866). "The size of an egg determines its sex: large eggs hatch roosters, small eggs hatch pullets" (1867).]

(Is it better to get two rooster eggs if you can?)

Yeah, if yo' kin.

(If you can't, it doesn't make any difference?)

It make no diff'rence.

If de law pass yore place, yo' see, yo' always have a [prepared egg] 'bout yo'self. When he pass yore place, yo' bust dat behin' his heel [naturally you wait until he is far enough away and does not know what you are doing]. An' git chew a brand-new broom, dat no one nevah use - always keep one settin' up in de cornah of yore place, yo' understan'.

(Why is that?)

Dat nobody nevah use an' if yo' find dere's a enemy lak yorn [yours] comin' roun' yore place, yo' git chew a han'fulla salt, cookin' salt, an' git chew a clear bucket of watah an' throw it right behin' his heel an' sweep as [pretend] yo' sweepin'. He'll nevah come nowhere roun' dat place.

(What do you do with that egg when it broke?)

Yo' throw it behin' de law. Yo' know de law's workin' on mos' any place yo' know, an' dat law's passin' an' yo' know he's *spottin'* [spying] aroun'. When he passes, jis' have somebody dere an' jis' throw it behin' him, an' dat drives him further an' further away from yore business.

(You don't do anything with that egg that was broken, then?)

No, jis' leave it stay there.

(You don't use the new broom on that?)

No, yo' jis' throw de aig.

(I'm in a house and they want to move me out of there. Is there something I can do so that they can't move me out of there?)

Yes...let it be that square.

[What happened?]

(I didn't understand. You write those three names on each brick or just one brick? You said you were using these red bricks, weren't you?)

No, ah'll tell yo' 'bout de bricks. Yo' write dat papah lak ah'm tellin' yo'.

(Let's begin at the beginning. You get that piece of brown paper, you say?)

Yes, an' write dey name three times. Write yorn three times.

(Write your own name?)

Three times heah, three times dere an' three times dere. An' yo' git some granulated sugah.

(You write the name three times from each corner down into the center. All right.)

An' yo' git chew some pulverize, granulated sugah an' yo' put jis' a little bit in dere wit cinnamon an' yo' fold dat papah [demonstrates], "In de Name of de Father" - see, dat's good, good fo' yo'self, yo' wouldn't do good fo' anybody else. Yo' fold dat papah, "In de Name of de Father, de Son an' de Holy Ghost."

(While you are folding each of these corners into the center, you say, "In the Name of the Father, the Son and the Holy Ghost.")

Yes. An' aftah yo' git it folded up nice - yo' kin fold it in de cornahs, but chew kin fold it small lak dis aftah yo' git de cornahs folded. Now, yo' turn it roun' small as yo' want, yo' see. Now, yo' git these fo' bricks.

(You get four red bricks.)

Fo' red bricks. Yo' write dat in dat same manner.

(You write your own name in the same manner, that is three times in each corner to the center, and write it on each of the four bricks.)

Now, yo' don't have tuh put no sugah on de bricks cuz it ain't gon'a stay on de bricks, yo' see. Den yo' take dis little bit of sugah an' stuff an' yo' roll it in a small piece of papah, an' yo' git chew a piece of newspapah or any othah kind of papah an' aftah yo' fix dem, yo' sew 'em in a cloth. Yo' evah seed a place wit a brick behin' de do' sewed in a nice silk cloth? Yo' sew dem bricks up in a nice piece of cloth an' yo' put one in each corner of yore building, inside of de house.

(Like a doorstep.)

Yeah, jis' lak a do'stop. Yo' kin git a beautiful piece of cloth an' jis' sew dat up in each corner an' set dat in de corner. Wit dat brick dere yo'll sho' not be moved.

(That brick is that you won't be moved out of that house, but you have to put this package on each one of those bricks?)

Put dat package on each one dem bricks.

(And the landlord can't move you out or no one can move you out.)

No one cain't come an' move yo' out dat house.

Yo' git a *toadfrog*, a live one though, an' yo' write that landlord name on there nine times, on a piece of papah, on a small piece of thin papah lak a cigarette papah, an' yo' write dat landlord's name on dat cigarette papah. Ah could use dat cigarette papah - nine times. If it de boss dat doin' de collectin', yo' write de woman's name down first an' put his'n on top of it, yo' understan', an' den yo' git chew a little bit of *cayenne red peppah* [to distinguish it from garden red peppers].

(Whose second name do you write down? Do you write the landlord's or do you write his wife's name down?)

Yeah.

(If the wife own's the house, you put her name down?)

If de wife do de collectin' - de one dat do de collectin', yo' put that name on the top. An' yo' write dat name down nine times, an' yo' git de cayenne peppah, an' yo' fold dat little piece of papah up right good. An' aftah yo' fold it up good, yo' have somebody but - cuz yo' gotta turn him [the frog] loose in dat house when yo' leave, an' don't look back. An' yo' make that frog swallow this cigarette papah with this cayenne peppah. An' yo' git chew some wine, don't care if it's sour wine or wine dat's good fo' liquor - git de wine an' yo' drops three drops in dis frog mouth an' yo' turn de frog loose in de left corner of dat house, jis' turn him loose. An' 'fore yo' leave out dere - yo' start from de back cuz yo' see yo' gotta come out de front an' lock de do'. Yo' start at de left-hand in de house an' yo' turn dat frog loose in dere, an' if he don't hop aroun' in dere, yo' git a stick an' punch him aroun' an' make him hop from de left corner to de right corner in all de rooms in de house. Make him go right round to each of the rooms in the house until he hop tuh de do' - befo' yo' leave from dere - cuz yo' cain't go back in dere yo' see. An' when he hop all roun' de do', dat's all right. Yo' kin go 'way an' leave de house. Nobody will nevah stay in dat house.

(But you must be sure that frog is out of the house before you leave?)

Yes, because if yo' leave him in dere, whosomevah git in dere he'll stay in dere, yo' see. But de lan'lord will nevah [be] able tuh rent dat house no mo' - it be no good.

Why, yo' kin fiah a man off his job wit a frog. Yo' git a *toadfrog* an' yo'

kin take one half a pod of garlic, a small one, which yo' know is somepin in [because you can smell it], an' yo' take a little bit of red peppah seed. Red peppah is hell, ah'm tellin' yo' - 'scuse de word - it raises Sam [a name for the devil]. Yo' take dis little cayenne peppah an' yo' use a little bit of that cayenne peppah an' yo' take an' write dis boss name an' anybody's name yo' want roun' dat job, an' yo' go in de place an' turn him loose in dere. Yo' kin fiah him off de job or yore boss will fiah yo'.

(What do you write that name on? You write it on a piece of paper?)

Well, ah always try tuh use a kinda parchment papah - yo' buy dat off de Crackerjack Drug Sto'. Write it nine times. See, all de evil work is nine times.

(This paper is put in the frog's mouth with this pepper and the half pod of garlic.)

Yes, put it [the frog] in a little papah bag an' carry him on yore job or carry him in yore lunch. Yo' ain't particular whether he come up dere or not. But yo' wants tuh git dis man off his job, yo' see.

Yo' kin take a red onion. If dere anybody yo' wanta put travelin', yo' kin git rid of 'em, but yo' gotta be sho' it's a red onion yo' see, an' write dere names nine times. Yo' cut it right where dat sprout comes up where onions grow. If it ain't got no sprout, yo' jis' cut de top off de onion, yo' understan', an' yo' be sho' yo' plug dat inside out so yo' goin' put it back. Yo' shove dis name down in dere wit red peppah, salt, gumbo filet, an' nine paradise seeds, an' bury it right at de fo'k of a road. Dis is de road, de main road, an' one goin' dis way an' one goin' dat way - yo' bury it right in de fo'k of de road. An' dey walk off an' people nevah see 'em no mo'.

(After you put that stuff down into the onion, you put that top back on there?)

Put dat top back on there.

When dey take yore foottracks dey bury 'em in de graveyard yo' see.

Dey first take yore footsteps lak dey be in de sand. Well, dey may come along wit [a] cane...an' dey pick dat whole track up.

(The sugar cane guys?)

Yeah, an' dey shove it underneath dat track an' lay it on a piece of papah. Dey pick up both de tracks. Yo' nuses [uses] hot-foot powder an' three lumps of aloes, white - white aloes. An' yo' roll dis in a piece of brown papah an' yo' puts it so it [you] always will be travelin' to de graveyard. Or dey kin take it an' put it anywhere dey want an' yo' be travelin' away, yo'll nevah be satisfied in one place. Dey jis' keep yo' rollin', go from place tuh place, an' yo' kin have a job an' nevah stay dere.

(What if they bury that in the graveyard, what will it do then?)

Well, yo'll always travel to the graveyard - yo' won't die, but yo' mo' den apt tuh die if dey keep it in dere, if dey bury it where de sun don't shine.

Now, some people will take a brand-new tin bucket, one dem ten-cent tin buckets - ah don't know if yo' evah seen dem or not - an' if he's a whiskey drinker or wine drinker, jis' whosomevah yo' lak, yo' understan', an' dat cigar ash yo' have dere, yo' kin do many things wit dat. If yo' wanta make a person have a hard time, do mean things to a person, an' yo' know dey smoke an' yo' know dey drink, yo'll git dat cigar dust an' cigarette dust or tobacco if dey smoke a pipe - yo' git dat an' put it in a tin bucket, den yo' git wine, whiskey or gin, or whosomevah dey like yo' understan'. Yo' put a han'fulla Epsom salts in it, put that in there an' yo' go an' bury it in a place where de sun don't shine - in dat graveyard if yo' want jis' keep a person down or wants use dem dirty - where de sun don't shine, aroun' some ole buildin' or 'nothah - jis' where it

shade all de time, don't nevah have no sun dere. If yo' do that to 'em, dey have ups and downs an' trouble all his life - trouble all his life cuz he done did a mean trick an' dis is comin' back to him.

(How do you know that you have got the right fellow in that can [bucket]? If you were doing that to me, how would you know that you were doing this to me?)

If yo' wus doin' me somepin ah would take yore name an' ah would put chure name down in dat bucket.

(How do you put that name down in that bucket?)

Nine times - in a piece of papah, write it down nine times on a piece of papah.

(And this liquor or wine and stuff, must that come out of a bottle that I use, or just any wine or liquor?)

No - buy it outa de sto', or if yo' got a barroom, jis' git it outa dat.

Yeah, yo' kin take a person's hair, or yo' kin take dere toenails an' yo' kin take de dust off dey feet an' yo' kin git a piece off de bottom of dey sock or piece anywhere. Dey take a piece of hair offa any place, understan', an' yo' kin git chew a small coconut an' yo' open dat coconut an' take all dat watah outa dere an' put it tuh dry. An' yo' kin stuff all of that down, de hair, his clothes an' fingernails an' if yo' kin git de dust offa dey foot, if yo' kin git that. If yo' cain't git that, yo' kin take his nails, or her nails, an' stuff it down in dat coconut an' keep 'em jis' lak yo' want.

(How would you fix that name now? How would you fix that?)

Well, yo' *fix* it - fo' good, three times; an' if yo' fixin' it fo' bad, yo' use it nine times.

If yo' goin' do good fo' a person, always use his name three times.

(After you put all that stuff in the coconut, what do you do?)

Yo' git chew some honey, yo' pass in dat coconut a - fill it half fulla honey an' git chew some sugah, pulverize sugah an' yo' put it in dere, an' yo' git chew three paradise seeds an' yo' put in dere, an' yo' have a little stopper an' yo' stop dat coconut up tight. An' den three times a day yo' shake dat coconut, an' ah don't care if a man's from heah tuh Italy, if he want him heah, use dat, an' in nine days yo'll eithah git a lettah from him or yo'll heah in some way from him.

(That is if you write that name down three times. Well, what if you were doing bad with that coconut?)

Now, if yo' wanta do bad wit dat coconut, yo' use red peppah, gumbo filet, Epsom salts an' two little small pieces of aloes. If yo' cain't git aloes, yo' kin git beef gall an' put nine drops of beef gall in dere, an' yo' put a little vinegah, white French vinegah. An' yo' stop dat coconut up an' de person whut chew goin' give it to, or if yo' goin' tuh use it yo'self, yo' shake that up three times a day, an' dat person will git in all kinds-a trouble. If it's a man an' a woman write dey names down, an' if it's a man, he'll commence a break-in-up streak an' a fightin' streak an' all sech things as that.

(How many times do you write that name?)

Nine times.

(If you want these two to do that, then you write each one of them down nine times?)

If yo' want dem tuh have dat fight, yo' write dere name down nine times. An' if yo' want dem - if de woman is mo' hot-haided an' sassy wit de man, yo' write her name on de top. If de man mo' hot-haided den de woman [she courteously omits the possibility of a man being *sassy*], yo' write his name on de top an' put her'n at de bottom.

(You have to shake that three times a day.)

Three times a day - jis' shake it three times a day, fo' good an' bad.  
(One does good and one does bad.)

Yes.

If anybody's doin' yo' harm, yo' kin write dey name down on a piece of papah - yo' write dere name down nine times. Now, dis is bad - if it's a man yo' write his name down nine times; if it's a woman [what?]. If it's a man an' a woman, why yo' write both of their names down nine times wit one at de top an' one at de bottom, an' yo' roll 'em in small pieces of papah. Burn it up in small pieces of papah with red peppah. Yo' gotta use this red peppah all through yore work if yo' wanta do evil, an' if yo' wanta do good yo' gotta use sugah all through yore work - yo' understan', an' yo' roll dat piece of papah up an' yo' turn it from yo'. Let it roll dis way, nevah roll it dis way [demonstrates].

(Never roll it to you.)

Fo' evil - always turn it from yo'.

[I failed to record the beginning of the next rite but it can be reconstructed from what is given.]

An' yo' cut de lemon, jab a hole in de lemon an' shove dat [ingredient] down in dere an' den yo' git three drops of bullock blood. Yo' buy dat out de Crackerjack Drug Sto'.

(What do they mean by bullock's blood?)

Well, it supposed to be bullock's blood.

(You mean the blood from a bull that has killed someone?) [She had evidently said something about this.]

Yes. Yo' git dat out de Crackerjack Drug Sto' an' git three drops of dat an' yo' carry dat lemon back in de yard. If yo' want, carry it back in de yard, an' if yo' don't carry [it to the river]. Go dere nine days at dat same time - if it's ten a'clock at dat first day, yo' go ten a'clock de nex' day till de - dem nine lemons out, but put de same ingredient [the name and ingredients she uses in previous rites] in those lemons, an' go to de rivah. Now, dem lemon - dey may jump ovahbo'd or dey may go crazy. Some peoples run crazy lak dat.

(It also can kill you?)

Yes.

(Now, you can either bury those nine lemons in your back yard, or if you don't want to do that, you just throw them into the river, throw one in each day?)

Yes.

Yo' kin take a lemon if yo' wanta keep yore enemies away - anothonah thing. See, it so many diff'rent kind of things dat writin' 'em nine times agin. Yo' write dey name on a small piece of papah nine times from de left corner, comin' down to de center, an' yo' start from de right corner comin' down to de center [demonstrates].

(You turn the paper around and begin at the left corner and come down to the center. Then the right to the center. Whose name are you writing there?)

Yo' writin' yore enemies name - if somebody's roun' dat don't wanta see yo' do yore business, wanta keep yo' down; somebody dat's peerin' at chure business, yore house an' ever'thing else. Now, when yo' write dere name on dat, yo' take an' shove de name down in dere, in dis lemon. Now, yo' wanta use black peppah in dis lemon - put nine grains of black peppah in dere, see. An' put two or three drops of white vinegah, put ovah it de red peppah an' shove dat down in dere. Den yo' use dis - yo' stop dat lemon up, shove dese people name down in dere an' put it anywheres roun' dey steps. Dig down dere underneath' dey steps an' put it down in de groun', where it always goin' keep dere house fulla trouble an' dey don't [have] time tuh trouble yo', yo' see.

(You bury this at their step.)



Right underneat' dere step an' dey always keep fulla trouble.

Yo' kin take a lemon an' write a person's name - write dere name nine times in de fo' corners of yore papah, always in de fo' corners of yore papah.

(You write this name nine times from the upper left-hand corner, down to the center, from the upper right-hand corner down to the center, the lower left-hand corner up to the center and the lower right-hand corner [up] to the center.)

Dey meet at de middle. Now, yo' put red peppah, nine drops of de white of a black hen's aig.

(You put nine drops of that white in that center?)

In dat center - no, in dat lemon. Stop dat name up wit dis red peppah, wit nine drops of de white from a black hen's aig in dat, an' stop dat up, an' if yo' want anybody tuh move, yo' carry it an' throw it ovah de top of dey house - jis' throw it an' jis' keep a-goin'. Dat's anothead thing ah know. Ah know dat tuh be a fact.

(That will make them move out of that house?)

Yes.

If yo' got a hard case in de co'thouse, an' yo' think that yo' cain't do nuthin with that co'house scrape, yo' git chew a black hen. Yo' kin pick dis black hen, but yo' must always have someone tuh cook dis black hen, yo' know, right away - don't let de blood 'generate [degenerate?], jis' cook it right away.

(Do you kill it first?)

Yo' kill it, an' yo' clean 'em, an' yo' have it anyway yo' want it cook - bake it, fry it. An' git chew some apples, oranges, an' anything, bread or anything - jis' touch it to yo' whether yo' eat de chicken or not. Yo' don't have tuh eat de chicken. Yo' workin' fo' a co'thouse scrape yo' know, yo' understan'. Yo' jis' git in a room, jis' lak dis heah [room], an' yo' set dat table an' yo' put nine fo'ks an' plate an' everything aroun' jis' lak de judge, de jurors an' all was settin' down to table, yo' see. Yo' git chew nine white candles. Yo' take those, an' twelve jurors names - de twelve jurors, yo' take down those names. Yo' take the judge's name an' yo' goin' take those people name, understan' that chew workin' fo'. Yo' see.

(The fellow that is in the scrape.)

Well, de hour dat court goin' come off, yo' wanta light dem nine candles, cuz yo' cain't work a co'thouse case wit one candle. Yo' light those nine candles. Yo' have tuh be in a room quiet lak this yo' understan'. Yo' light de candles an' co't goin' on an' yo' set in yore rooms, an' yo' jis' let dat chicken set on de table. Don't disturb it, yo' don't have tuh eat it - jis' let dat chicken set on de table an' let dem nine candles be burnin'. Whilst dem nine candles burnin', yo' read de 22nd Psalm of David. Ah don't care how hard or long it would be, read it thirteen times - de 22nd Psalms of David, read it thirteen times. Set right dere to dat table. Don't care how hard or long it would be, or whut a person have done, if yo' on dat case yo' kin win.

(You spoke about writing those names down, of that judge and the prosecuting attorney and the man whom you are defending. What do you write that on - where do you put those names?)

Well, yo' kin write it on - ah use the parchment papah. Yo' buy that at the Crackerjack Drug Sto' - jis' ask them fo' parchment papah, parchment papah fo' any kinda co'thouse scrape or anythin' lak that.

(You just write those names down on that?)

Yeah, write it on that.

(Then what do you do with that paper?)

Yo' see that papah - when yo' have yore candles burnin' on de table, yo' understan', yo' have de judge name right in de center on a saucer. Put his name

dere. Yo' has de jury's names always roun' yore candles, lak yo' has de candles - one jury heah an' one heah, jis' de same as dey sittin' dere.

Now it's anothah thing fo' co't case. Yo' kin git chew a beef tongue an' write dey names. Write de judge name an' jury's, an' yore enemies, de prosecuting attorney and de person whut 'rest yo' - write dere names down an' stuff it wit dis beef tongue. Yo' make a hole in dis beef tongue and stuff dem names down in dere. An' yo' git chew nine bran'-new needles an' nine bran'-new pins an' yo' stick 'em all through it. Be sho' yo' ketch some of 'em in dat papah whut yo' shoved in dat beef tongue. An' aftah yo' do dat yo' git chew some ice, an' yo' lay dat beef tongue on ice, an' everything will git solid. Yo' cain't git one dem together. An' de person whut goin' talk against yo', lak a witness or de person dat done arrest yo', he cain't say nuthin. His tongue git chilled, yo' see. It chills dey tongues. Dey cain't say nuthin.

Yo' see yo' git chew some paradise seeds. Dose people in de business buys 'em by de wholesale. Yo' git chew a few whosomevah yo' wanta do it to. Yo' tell 'em tuh go tuh de co't, try tuh beat de judge an' de jury an' everybody to de co't, yo' understand. De same as yo' lookin' fo' someone, ah walk in de do' an' look-in' in - not heah - ain't nobody heah but de stand, yo' understan', an' yo' drap twelve seeds down at de jury's stand, an' one where de judge sits, an' one where de clerk of de co't sits. Yo' see. An' yo' stop 'em right dere - den go away. Now, when dey come in yo' put three in yore mouth an' yo' chew 'em - dere a spittoon dere an' yo' spit dat spit in dere an' let de co't go on.

(That will break the case?)

Yes.

(Have you ever heard that when a person receives a subpoena, that they sometimes do something with that?)

Yes. Well, yo' see dis parchment papah. When yo' buy dis parchment papah an' yo' gotta meet co't, yo' write all yore witness names down on dere. Yo' write de judge name down on dere an' yo' write de district attorney name down on dere on dis parchment papah, an' yo' turn that subpoena to dat parchment papah. An' when yo' git ready tuh go tuh co't yo' jis' tack dat right up above de do' yo' goin' out an' read de - let somebody be inside de house an' read de 23rd Psalms, an' when yo' walk on out de house, take yore left-foot shoe an' throw it behin' yo' an' go 'head on to de co't. Yo'll git off.

Yo' git chew *New Orleans fast powders*.

(Where do you get those?)

From de Crackerjack Drug Sto'. An' yo' take a man dat's inside an' out - take his shoe an' jis' rub that so he cain't see, an' place that down in dere. Or if not, yo' kin take a cigarette papah - yo' must always use a thing in a way dat chew don't git caught - git de cigarette papah an' write his name three times an' write chure name three times. If it's a woman, she kin put it in her shoe; if it's her husband she kin put her name on top of his'n name an' put some of this *control powder*, jis' rub it in dere. Don't need tuh leave it in dere - jis' rub it in dere. Jis' lay dat cigarette papah underneath' de linin' of dat shoe. An' she kin keep her husband a long time.

(When you write those names on that paper, do you write them the same way - from each corner to the center, three times from each corner to the center?)

Yes, that's fo' good.

(What are you going to do with that *New Orleans fast powder*? What is that for?)

Yo' kin take that an' put it in dey shoe too.

(You use either *fast powder* or *controlling powder*, either one?)

Eithah one works. De *controllin' powder* is good; de *New Orleans fast luck*

*powder* hold him jis' de same way.

Ah nuse shoe soles, yo' know - burn de ole shoes up, yo' know, an' yo' red onion peelin'. Ah burns dat together, yo' understan', an' yo' take dat an' yo' know, anybody dat chew wanta keep fussin', yo' know, aroun', yo' jis' keep up-settin' 'em all aroun'. Jis' lak yo' upset chure home. An' yo' got de ole onion peel an' shoes an' burn 'em together an' make a ashes dat way yo' see. Den ah mix it wit de red peppah an' ah sprinkle it aroun' yore place an' keep yo' up-stirrin', keep so many things upstirred.

If yo' got a man or if yo' have a woman, an' if yo' want tuh use dere urine, yo' understan', yo' git a small bottle of urine an' yo' take dis urine an' yo' write - if it's a man an' yo' want, lak ah want, yo' know, mah husban', ah write his name down three times.

(How would you write that down?)

Ah write from dis corner, start at dis corner.

(You write it from each of those corners nine times to the center?)

Yes, to de center. An' ah git me some sugah, pulverize sugah an' yo' uses dat lak yo' use anythin' else, cinnamon, an' ah gits nine draps of honey an' three needles - ah need three needles, yo' see. An' ah fold dat papah in de center.

(Fold each of those corners to the center?)

Yassuh, an' yo' take dem three bran'-new needles an' yo' fill dat bottle up lak dat, half fulla honey an' yo' put a teaspoonfulla pulverize sugah an' yo' stop dat bottle up wit dat name in it, dat man's name in dere. Yo' kin use it fo' de man bettah den yo' kin fo' de woman. An' yo' shake dat papah in dere. Ah don't care where he at, he gon'a come.

(Where do you put that *chamber lye*?)

Put honey in dat urine.

(The *chamber lye* is in the bottle.)

Yeah, yo' put dat *chamber lye* in de bottle wit honey.

Yo' kin take a person's urine an' yo' kin stop it up in a bottle an' yo' git - it's a brown powder, yo' call it *perusion* [rouging?] *powder*, yo' git it from any drug sto'. Yo' stop dat *urine watah* up in dat bottle an' yo' bury dat bottle underneath a red peppah bush, an' if de red peppah ain't growin' jis' bury it in de ground - it may be too cold fo' red peppah - but chew bury it near a gate. Yo' know a gate moves whensomevah yo' travels, but chew turn de stopper upside down. Yo' write his name an' put it in dat urine.

(How do you write his name down?)

Nine times on de papah.

(Nine times from each corner of the paper to the center?)

Yeah, to de center. Put dat red peppah an' wrap it up in dis powders, dis *perusion powders*, an' yo' put it dere an' yo' wrap it up an' yo' take nine needles an' nine bran'-new pins an' yo' shove it in dere an' yo' bury it - put a foot underneat' de ground an' turn de stopper of it down. He jis' dry up an' suffer wit his urine - clean till he passes out.

(You bury that either under the red pepper bush or at the gate post?)

Yes.

Kin use de bow from a man's hat an' de sweatband, anywhere he sweatin'. Yo' kin use dat in de coconut.

(Tell me the whole story.)

Yo' kin take dat sweatband from de man's hat, eithah his pocket or anything about him. Yo' see, yo' kin take all dat an' put dat down in a coconut. If yo' don't wanta put it in de coconut yo' kin seal it underneath de bottom of yore shoe if yo' mean good, yo' see. If yo' mean evil, yo' kin run him blind.

See, yo' ketch a snake an' yo' take de ninth j'int of a snake an' burn dat bow wit de ninth j'int of de snake an' part of his hat [sweatband] an' yo' bury dat into de root of a tree. Well, yo' kin use a oak tree - it's de worst tree yo' kin bury it, anything. An' if yo' don't wanta bury it in de root, yo' bury it in de fo'k of a tree, an' he eithah go crazy or go blind.

(You get this ninth joint of the snake from his tail or from his head? Where do you find that ninth joint?)

Yo' find it at his tail.

(The ninth joint from his tail. What kind of a snake?)

Well, yo' kin git any kind - moccasin, any kinda snake.

(But you must put it with this hat bow?)

Yeah, if yo' wanta do harm. Dat's fo' evil.

If yo' wanta do good wit dis hatband, a man's hatband, yo' git dat bow, de little bow. Well, yo' kin use dat in dis same urine whut ah'm tellin' yo'. Yo' kin put dat bow of dat man's hat, yo' know, right down in dat bottle of de *chamber lye*. Well, dat makes him crazy 'bout chew. Jis' keep dat bottle an' shake it an' dat'll make him crazy 'bout chew.

Yo' could take a man's shoes when he's sleepin', an' yo' turn his left shoe upside down [under the bed] right in de middleways of his back, but chew mus' already let him go tuh sleep, yo' see. Yo' jis' turn dat shoe up, de left shoe. Don't put both of 'em dere cuz he'll wake up - jis' put one of 'em an' he'll stay sleep till yo' git back.

(About a photograph?)

Take a photograph if it's on a tintype - yo' cain't do nuthin wit it if it's on a papah, it mus' be on a tintype. Take a man's photograph or a woman's photograph an' go to de graveyard where yo' know someone died very bad an' evil. Carry a piece of silver money to pay 'em fo' some of dat dust. Take dey photograph an' put wit dat dust an' bury it, jis' wrap it up in a piece of papah an' write dere names down nine times.

(How would you write those names down now?)

Jis' de same way - start first at de upper corner disaway, disaway down to de middle.

(The same way - nine times from each corner to the center, you write his name down nine times. Yo' always begin at the upper left-hand corner, then the upper right, lower left and lower right and come to the center.)

An' yo' git chew some red peppah and git *graveyard dirt*. Co'se yo' gotta pay dat spirit fo' dat dirt wit dat silver money - ten cents. An' if yo' don't dey will a-ha'nt yo', yo' understan'. Yo' put dis *graveyard dirt*, red peppah an' dis photograph an' yo' bury it in dat graveyard. It jis' runs yo' crazy, keeps yo' jis' addle-min' - jis' lak yo' see some people, dey say, "Aw, dat man's goin' crazy." He's not so crazy but dat evil spirit behin' him kin jis' keep him goin'.

(This wouldn't kill that man then?)

No, it wouldn't kill him but it would ha'nt him till he do die.

(Do you bury that any particular way?)

Yo' bury it on it's face.

Now, dat won't hurt him. Yo' kin take anothah photograph - a woman's photograph or a man's photograph - an' yo' kin set it on yore mantelpiece, but yo' always git one of those little mirrors. An' yo' kin take dat back wood off de mirror an' yo' put dat photograph behin' dat mirror, put dat back back in dere an' yo' write his name down, "Yo' must return." An' [or] write her name down, "Yo' must return."

(Do you write the name down any particular number of times?)

Yeah, three times fo' good.

(But that's the same way from the corners again?)

Yeah, to de center, but yo' don't put nuthin on dere, jis' write it down.

(But now, how does this picture face? Does it face to the glass or?)

Face to the glass this way. Now, yo' git a blue light, yo' understan', a blue candle an' yo' burn it.

(Any reason for getting a blue candle?)

Yes, de reason cuz he's comin' back. Yo' see, dat makes him turn back home an' he'd be happy an' merry an' gay, yo' understan'. Yo' set dat down dere an' let it burn two hours every day at de same hour. Den yo' kin pinch it out - nevah blow it out. Dat'll bring him back.

Yo' git up in de mawnin' an' if yo' knew dat a person is burnin' a candle on yo' tuh harm yo', yo' git up in de mawnin' an' yo' put all yore clothes on de first thing in de mawnin' on de wrongside, put 'em on de wrongside - matters no diff'rence who sees dem, turn 'em on de wrongside, especially yore underwear. Yo' understan'. Ah don't mean yore top clothes, an' yore socks an' yore under-shirt, yo' know, an' all sech as that.

Now, yo' know, at de same time some people takes with a headache if a person is burnin' candles on 'em. Yo' know dat same time yo' taken wit dat headache, yo' turn everything up in yore house, upsides down, jis' lak dese chairs. Lak yo' had tuh go walk fo' a few minutes, turn yore chairs upside down an' turn yore pillahs ovah, upside down. Yo' do dat fo' nine days - yo' must do dat fo' nine days, an' yo'll walk out chure do' backwards. Den dose lights is out.

(You walk out of your door backwards?)

Yessuh.

(You have to do all of this in nine days?)

In nine days - when yo' do that fo' nine days yore light go out.

(The light that is burning against you.)

De party dat drinks liquor - any man yo' know dat drinks liquor, he craves liquor an' yo' cain't do nuthin wit him, yo' know, yo'll git chew a catfish, but he must be a live catfish an' yo' put nine draps of catfish blood, whilst he's strugglin', in dis liquor an' shake it up good an' give it to him.

Yo' kin take red beans an' yo' put 'em in dis liquor an' let it set fo' nine hours, an' den give dat person dat liquor an' he won't drink no mo'. Dat'll make 'em sick but it ain't gon'a kill 'em, jis' stop 'em from drinkin'.

If some people wanta run yo' crazy, dey take yore hair - some of 'em jis' take yore clothes, yo' know, de particular clothes - an' take a bran'-new auger an' bo' a hole in dere [a tree] an' dey puts dat in dere, an' see, dat dries dem up. Dey be always sick, dryin' up. Dey cain't yo' know git well. Dey go tuh all de doctors in de worl'.

(Any tree will do for that?)

Yes.

Some people take it - yo' kin take it an' git nine twelve-penny nails an' yo' come down from de haid, yo' know jis' lak yo' gon'a shroud a person, on each side an' yo' bring it in de shape of a coffin.

(What do you mean - you draw it or what?)

Yeah, lak this is the haid [demonstrates].

•(That piece of paper there, fold it like it is the headboard from a grave.)

Yo' see yo' start from heah an' yo' stick one needle there.

(One of those twelve-penny nails up at the top.)

Now, yo' come lak in de shape of a coffin wit chure nails, don't have tuh have 'em close together, right along jis' lak at a man's shoulder, an' come together lak that, in dis headbo'd an' yo' cross 'em dis way, de same way.

(You say you are using how many nails?)

Nine on each side an' one in de center heah an' one in de center heah. No, yo' use mo' den nine altogetther - twice nine is eighteen an' two is twenty. An' yo' brings dat down to de center, yo' understan', jis' in de shape of a man's coffin.

Now, yo' take dis headbo'd an' git candles, de same as de man is laid out daid, yo' see. Yo' git chew one those nickel dolls, yo' know, a small doll or git chew a large one. Yo' git a nice little piece of lavender cloth or some kinda cloth, an' yo' shroud 'em de same as yo' shroudin' 'em fo' a daid person an' yo' lay dem 'way. Yo' fold de papah ovah fo' a pillah, yo' understan', de same as a person's daid. An' yo' lay dis doll dat's shrouded on dis headbo'd. See, now, dat's de headbo'd heah, yo' see, jis' in de shape of de coffin. Yo' lay it right between dem nails an' yo' light chure candles all de way aroun' dere.

(How many candles do you use, just a couple of candles?)

Yo' use a couple of candles - jis' de same as a person's daid, yo' wanta kill somebody.

(What color candles do you use, white ones?)

No, black ones. Yo' use black candles if yo' wanta kill somebody, an' yo' continue burnin' dese lights ovah dis daid - dat's de doll layin' on de headbo'd from de graveyard, an' yo' continue burnin' dese lights fo' nine days an' if yo' don't success days, yo' burn nine mo' days. Yo' do it fo' nine till nine weeks.

See, if yo' cain't [do] ever'thing in nine days, do it from nine days tuh nine weeks. But chew must keep two of these black candles, if yo' wants tuh kill anybody.

(How long would you burn it during the day?)

Jis' burn 'em jis' continuous.

(You never put them out?)

Nevah put them out till de nine days. An' yo' write dat person name on dat headbo'd an' say - see, if it's Willie, John or James - say, "Dead." Jis' de same as a grave. Yo' see dat nail back dere is de same as de headbo'd at his head. Jis' lak a little piece of papah as a tag, put dat "Dead" - an' burns dose candles at de headbo'd.

(Then what do you do with this after you finish all that burning? Then what do you do with that?)

Well, aftah yo' finish all that burning yo' carry dat back to de graveyard an' he'll finally git - ah guarantee yo' he won't live nine weeks or nine months. Yo' jis' carry that back to de graveyard, jis' throw it out dere on de ground, an' leave it stay lak it is. Nobody know who do's these things, yo' see.

Yo' see, sometimes people is not able tuh buy a candle an' perhaps some people wants dey husban' back or de man wants dey wife back. Well, dey writes dey name down three times, drop a little sugah, or eithah take a red piece of flannel an', yo' know, write dey name down on a piece of papah an' - yo' evah seen a piece of red flannel in de lamp? Well, de' drap dat down in dere wit dere names on dere. If it's fo' good, yo' put it three times with a little sugah an' keep yore lamp low all day an' burnin'. Well, dat makes de husban' or wife, or whosomevah it is, be all de time up-stirred an' all worried.

(You write that three times as you always do write it in each corner down to the center?)

Yes.

Ah uses St. Joseph - ah use St. Joseph an' St. Mary an' use a white light. Yo' see, anythin' yo' want them tuh know, yo' wants them tuh do fo' yo', yo' git yo' a white light. Yo' don't give them no name or anything, yo' jis' make de

sign of a cross an' Jesus, Mary an' Joseph. Well, now, de Catholic white people an' de Italian people, well, dey believes in dat an' if yo' goin' work fo' them yo' has tuh use those things. Yo' understand, if yo' goin' make any money offa them at all, yo' have tuh use saints, yo' see.

(Well, what about the colored Catholic people?)

Yo' gotta do it too - yo' gotta use saints, *coloreds* an' whites, yo' gotta use saints, cuz they don't believe in nuthin else but saints. An' when yo' go, yo' kneel down on yore knees an' make yore prayers, "Jesus, Mary an' Joseph," and den yo' ask them fo' whut chew need - yo' understand, if anybody dey want chew help wit dey husban', or help 'em wit dey chile. Dey [you] don't use no bad works aroun' dem at all.

If anybody come to yo' - now, St. Rosalie, she's de money queen. If anybody comes to yo' an' wants yo' tuh try tuh he'p 'em tuh git money, yo' always git chew about a hundred or so of those little pictures of St. Rosalie. She's de money queen. See, she's a saint that she had so much money she didn't know whut tuh do with it, yo' understand, an' she tole her father that she wus goin' throw off her clothes an' her robe an' ever'thin' an' she wus goin' in de woods an' serve God, share her wealth wit de po', he'p de po' an' de sick, de 'flicted. She went an' served God in de woods.

Well, now when she goes out tuh serve God - well, she begged de Lawd tuh he'p de po', yo' understand. Well, now de way yo' gotta do wit her. If yo' has a place of business, [informants type of business], yo' have her picture in it - see, nail right up there. Nail it right up there ovah de chimley, wit Jesus, Mary an' Joseph an' St. Rosalie. Have these pictures all in rotation, yo' understand. Well, if anybody come to yo', jis' let 'em make de sign of de cross an' ask her tuh he'p 'em, yo' understand, if they will. I cain't answer their will, yo' understand. Fo' money - she don't he'p yo' fo' nuthin but money an' sickness, yo' understand, an' dat saint will he'p yo'. Yo'll git the money an' if it's sickness.

(What color candle do you burn to her?)

A yellow - git a big yellow candle. Anybody always use 'em - ah buy 'em every day.

(You mean the long ones or the short ones?)

Yo' kin git the short ones, dey sets in a mug, yo' kin git them - co'se ah gits dem 50 cent ones. Yo' give her dat candle an' let her burn it fo' one hour every day an' yo' pinch it out, yo' understand. Jis' make de sign, if anybody comes. Yo' always make 'em leave a penny or nickel. Yo' know, jis' tell 'em - jis' de same as dis tray, dis ash tray heah [I was using] an' tell 'em that's fo' St. Rosalie. An' don't yo' nevah spend that money out of that tray or whatsomevah yo' put dere an' don't do nuthin wit it - jis' give it to de sick an' de blind. Don't spend it fo' anything else - fo' somebody whut needs it, yo' understand.

(If somebody came in to you to do that work for them, you would put this money in that tray in front of this picture; then when they left, they would take it back with them and take it away with them and give it to the poor?)

No, let 'em put it in de tray an' leave it there, if it's a penny.

(What do you do with that penny then?)

Yo' see, somebody may come along an' ast yo', say, "Mister, gimme a penny, ah'm poah an' homeless." Den when yo' see a blind man sittin' out dere - jis' take it yo' know.

(If they left it at your house, what do you do with that penny then?) [This is a little too insistent - I am still trying to discover how she was paid.]

Dat's whut yo' do wit dat penny - yo's de one dat give it.

(You have to give it to the poor?)

Not them - they goin' pay yo' fo' whut chew doin' fo' them, separate, but dat penny is fo' de poah.

(You have to take that out and give it to the poor?)

Yo'self, yo' see - dey gotta pay yo' separate.

Ah uses de Guardi'n Angel. That's to guard yo' when yo' goin' through with any kinda business dat yo' think yo' goin' be overtaken wit. Yo' understan', yo' use her. Yo' give her a white light. She'll keep yo' from danger, keep yore enemies from comin' up on yo'. Whilst yo' cain't look fo' yo'self, this spirit watches fo' yo'. Give her a white light jis' lak yo' undertake tuh go ovah dere, yo' see, if dere danger ovah that way, yo' understan'. An' yo' give that saint a light an' make de sign of de cross an' ask fo' that befo' yo' go an' den go ahead.

(Do you burn that any length of time or anything or what?) [An amorphous question like this *anything or what* is an attempt to avoid leading questions.]

No - one hour, one day. No, yo' kin burn that three times a week if yo' wanta. Yo' kin burn that three times a week. Dem de only saints dat ah'm usin'. Holy watah is fo' peace. Well, yo' start in de fo' corners of yore house, yo' see [demonstrates], yo' start from disaway, de east, "Name of de Father, de Son." Dis is de no'th, an' de west [and de south], "Name of de Father, Son an' Holy Ghost."

(The Holy Ghost is south?)

Yeah. Jis' sprinkle de house from one end tuh anothah.

(What will that do then?)

Well, that brings in luck in that home. That brings in peace in dat home if yo' wanta home of peace. In de mawnin' when yo' git up yo' jis' throw dat holy water, "In de Name of de Father, de Son an' de Holy Ghost."

[A woman like my informant with a shrine consecrates her own holy water, usually repeating a Psalm or the Lord's Prayer.]

Take matches, if a person [is] sufferin' wit candles [someone is] burnin' on dey haid - take matches an' cross 'em in yore haid. That's anothah thing that will put de candles out.

Well, yo' see, dere some wimmins dey wants tuh hol' a man down. Dey git 'em a bran'-new piece of yellah cotton, nuff tuh go roun' dere waist - understan', big enough - an' dey put nine knots in dat. Yo' see, dey'll use dat aftah connection together. Understan'. Dey'll wipe wit dat an' dey'll keep dat an' use dat an' tie nine knots in it, an' den dey wears it roun' dere waist. Dat's tuh control a man - yo'll have him undah yore control.

(What can a man do to get untied?)

Well, when a man is thataway an' yo' wanta see him untied, yo' git de brown candle, yo' see, yo' git a brown candle, yo' take dis woman name. Now, she got him tied up, yo' see. Yo' take a brown candle an' yo' take her name, if yo' know de one, an' yo' write her name down nine times.

(What do you write that name on?)

Write it on a piece of papah.

(On that same piece of paper as those other things - nine times from each corner to the center?)

Yeah. Yo' write her name down, an' den write her name down an' use red ink. Yo' *nuse* red ink but don't use no peppah at dis present time. An' yo' sets dis candle in de middle dere jis' wit her name an' his name, an' jis' - she git so she'll git worried about it. She think all de time dat he's gon'a find it on her. See. Then she's gon'a do 'way wit it.

[Here is a good place to answer a question that occasionally can be asked of



all informants, even professional workers - did this woman instantly make up this rite? I do not know. But one thing I do know - it is a legitimate rite, from her point of view as well as mine, because this is the remedy she would have given me had we been at her shrine that moment.]

If somebody steal anything from yo' an' yo' don't know dere name, yo' write yore name down an' write dere name [unknown!] down three times, an' write yores down three times an' bring it to de center of de papah lak ah'm showin' yo'.

[Despite my preceding note, I turned off my machine here not because I thought she was starting to tell a lie but because she was again using her frequently repeated name-rite. The unknown name is sometimes written in some form of "to whom it concerns."]

Well, yo' kin take a file and if yo' don't want a person, yo' know, at chure place - yo' know, stayin' in yore home. Yo' take a file an' take two small files an' yo' put one down underneat' de steps where yo' cross or walk all de time. Have one buried at chure gate. Well, dat person will come an' if dey pass ovah dose files an' go out, dey may come back, dey may drift aroun' an' come back eight or nine times, yo' understan', an' aftah dey drift aroun' an' come back eight or nine times [they won't come back again].

Well, yo' kin take a bulldog's manure an' some ground red peppah, an' let it git hard an' dry an' let it come, yo' know be as a powder, an' yo' kin throw that at anybody's house an' make 'em move.

Yo' see yo' kin take a yallah jacket's nest - ah'm tellin' yo' whut ah know. Ah takes a yallah jacket's nest an' burn it, if de yallah jackets in dere, yo' kin ketch dem too. An' yo' kin take a bulldog's manure an' yo' know, mix it, powder it in dere, mix it up. It's a dirty thing tuh fool with but chew kin do it. An' yo' kin throw that at a person. Dat's a disturbment powder, it makes yo' break up, an' tear down.

Ah seen a man once, he said he wus goin' make a man crawl on his knees lak a turtle, an' he wrote de name down. He wrote de name down jis' de same as ah tell yo'.

(How many times did he write the name?)

Nine times.

(From each corner of the paper to the center, nine times - thirty-six times?)

Yes, an' he fill dis fulla red peppah, salt, an' *hot-foot powder* an' *git-away powder*, an' he put dis in dis turtle's mouth. He pried his mouth an' put it in de turtle's mouth, stuffed dis turtle an' turned dis turtle loose to a bayou, into a bayou, an' dis man's name whut he had in dere. De man went ovahbo'd - he got drowned de ninth week aftah that.

Git a scorpion or a lizard an' yo' burn dat dust an' yo' kin have it as a powder, yo' understan', an' yo' kin put that in anything tuh drink an' give it to a person, an' it will *poison* dere whole system.

Yo' git de Indian turnip, yeah - dat grows as high as a man. Git a Indian turnip an' git a piece of he blackjack vine.

(What is a *blackjack vine* )

Well, it's a vine dat grows in de woods. It's a black thing, black lak a snake. It runs all up in woods, all roun'. It don't have no flowers. It's jis' a piece of jack. Some of it grows that big aroun', some of it grows big roun' as dat chair, an' it wraps all roun' de trees an' it grows in many trees. Yo' git a piece of that. Dey got de he an' de she - de she is small an' de he is big, an' yo' boil that together, dis Indian turnip an' dis blackjack vine, an' swamp-root. [Three ingredients.] It's a root dey call de *swamp-root*. An' yo' make those diff'rent teas of that. That clean all of these insect - any kinda thing dey got in dere, dat clean it all out.

[(American) Indian turnip should be jack-in-the-pulpit - any "*blackjack vine*" growing "big roun' as dat chair" and divided into "de he and de she" is a "vine" to be doubted - a "*swamp-root*" could be anything - and all these things, I feel rather certain, she knows only from purchase in a hoodoo store.]

De dust out of a ants bed, ah *nuses* dat mahself. Well, yo' *nuse* dat in a *hot-foot powder*. Yo' gits red peppah, *John de Conker root* an' git dis same yellah jacket's nest an' yo' take that an' throw it at anybody's house an' yo' kin git dat whole row tuh move right out an' go on - dat whole row will move.

(Are there many white people in the same type of work?)

Yeah, dere plenty. Ah don't go tuh none of 'em.

(The books, what are the principal books you've heard them use, some of them use the *Seventh Book of Moses*? Are there any other books. *The Black Cat Book*?)

Ah nevah heard of 'em usin' de books. Ah know dey got people, ah heah 'em say dey do de work, but ah don't go tuh none of 'em. Ah couldn't explain none of their business.

(Some people do use books though?)

Yes.

[After she had left the room, I comment to Telediphone.]

(This woman was afraid to come in this morning. She thought that I was taking pictures. This hat on the desk has caused that report - several different places where we have been, they think we are taking pictures of them.)

(End of 1598.)

### ZORRO - THE MENTALIST

WE DO FIND IN THE SOUTH  
THAT 90 PERCENT OF NEGROES  
IS BEEN TRAINED UNDER THAT HOODOOISM  
AND 40 PERCENT WHITES BELIEVE IN HOODOOISM

COURSE I'VE BEEN ON DE ROAD FOR TWENTY YEARS  
IN VARIOUS ATTRACTIONS - "SHUFFLIN' SAM" AND  
I'VE BEEN IN THE MEDICINE GAME AND SEVERAL OTHER

I HAD A FRIEND THAT WAS IN THIS WORK  
HE WAS KNOWN AS THE "MYSTERIOUS PARKER"...  
I WAS HIS UNDER-COVER MAN...  
AFTER HE LEFT ME IN '25...I GOES INTO THE MAGIC BUSINESS...  
THEN I PUT IT DOWN AND OPENED UP A OFFICE  
OF THE SAME TYPE [AS PARKER'S]...  
THE LAW WAS VERY FUNNY, SO I OPENED UP...  
A SCHOOL OF UNIVERSAL TEACHING...  
I DIDN'T GIT ALONG SO HOT...  
SO THEN I OPENED UP...A SPIRITUAL ADVISING OFFICE...  
FROM THE SPIRITUAL ADVISING OFFICE AND  
FROM BEING ON DE ROAD WITH MEDICINE  
• THEN I GRADUALLY TAKEN IN ALL OF THIS HOODOO BUSINESS  
SO THAT'S THE WAY I COME  
AND I ALWAYS FIGURED THAT  
I WANTED TO BE A LITTLE DIFFERENT FROM THE REST

NORFOLK, VIRGINIA

[Zorro's estimation of the number of hoodoo believers agrees exactly with that of FAITH DOCTOR of Little Rock, Arkansas, who was still 1 year and 910 crow miles away in the future - *see* title quotation in latter interview, not yet paginated. Zorro - who borrowed his professional name from the title of a motion picture well-known at the date of borrowing - speaks for himself on cylinders 467:1-474:1. "Friday, June 11, 1937 - Norfolk - No. 468 - Dr. Zorro - 1057 Clavert [[Calvert?]] St., Norfolk" - *Numbers Book* 442-621.]

One of the fellows that I met on the road was telling me about chew - course it's quite natural everybody wants to know what it's all about - and invited me. Say that you wished to see or - I don't know what it was - says you was compiling a book of some description and had me to lay over to see you. And again I told him I would, and [though] I had to be at my place [of business].

(Do you do business here in Norfolk?)

Yes, I do business in Norfolk.

(I mean do you have your office here, live here?)

Yes.

(How do you spell your name?)

Z-O-R-R-O.

(Zorro.)

I have two. I have a place in [nearby] Suffolk and I have a place here - but mostly I was in Suffolk. So, I don't know just what you are in the market for or just what. Well, it's no harm to ask.

(That's quite right.)

[After a brief explanation of my work which I did not record, I say:] (You can tell me anything that comes to your mind.)

Now, I find in my dealings, a child raised in Alabama or Mississippi, or we say, the deep South, and one that is raised in de East - I do find that there are two different types of children. The child that has been raised by a whip and a scold, a ballyhood we could say, and one that has been raised by the point of the finger, we find out that there are two. We often hear the story, especially amongst brutish men, that I have to whip my girl friend or my wife every week before she will mind. After I whip her she will do this and that.

Now, I find this. The girl who are raised in the deep South probably will have to be whipped - if you wants to take this one for a wife, you will have to use her just the same as she was raised, scold her. Now, the one that has been raised in the East, or the West or the North, we say, is shy by the point of the finger. In order to get her to be a real wife, that is a helpmate, why she will have to be handled the same way. These two women - wives - cannot be used [with] the same strategy. So, I do find that it's quite different into the wife. First, find out where you get your wife - where - just where and how she was raised.

Then, I do find in my line, a child that it's parents is in business or his parents are buying, and one that is meeting the seven o'clock whistle - they thinks different, see. Now, the child that his father's in business or buying, he's always around de table, that is, figuring about, he's talking, "Well, honey, I'm got to meet this note and so on and I'm got take dis bill out and I'm going to close this deal." This child grasps a portion of this and comes up easy. But the one that is always talking, "De boss - de boss carried us like hell today, afraid I'm losing my job," and so on. This child, he is always thinking - he always have an idea of appeal [supplication and fear] - like you find this.

Again, hoodooism. The question may be asked, "Who was the first magician?"

We say - claim that Jesus was the first magician because he handed Moses de wand and Moses smoted de water when they were running from Pharoah's army. So, magicians around here generally claim that they gets their mysteries from God.

Again, I find out, speaking about de *graveyard dirt*, this may be very true; but it's a simple [truth] about this, that the hoodoo world depend upon person-ality, and also it depends on belief. They say *faith moves mountains*. The average magician says - I mean hoodoo man, says that we [hoodoo men] moves trouble. The fourth beast of the Bible states, says, "Go and see."

(What did it say?)

The fourth beast - the first beast says, "Go and see," [the second one], the third one, and on the fourth beast, they go and see - says, "Don't ask him or her but go and see."

Now, first I find in de hoodoo world it's no need to talk to those that don't believe, because you'll lose them. But if you do get one that don't believe, you must let your conscious mind deal with the subconscious mind and you must, again, refer back to the Good Book in relating to them this story that God says that in a garden there's a tree bearing twelve manners of fruit, and it's leaves was - again you find they says *faith moves mountains*. Now, "Sister, just think, you can gain anything you wish." First, you relate to her that the Bible says that they use holy water. You give her a package of your holy water [informant and many other professional workers make own holy water], relating to her with your faith. It's my prophesy that you will succeed.

Again, there is such a thing as someone have left you - sweetheart or mother. If you will go and dust your windows down with a brush or broom every morning for nine mornings and call their name; then after that, if you will sit down and write a letter and take this letter and burn it up and throw de ashes in de mid-air, the direction where you think they are, you will hear from them or something from them, or either, they will concentrate with you. The chances are, if these people haven't written you, they will write you or later on - it may be a year, you will receive some mail or message from this particular person.

(When you brush this window down you just brush it? That's all?)

Just brush your windows with a broom every morning for nine mornings. You brush your windows down for nine mornings and make dis wish, and also you got the letter. All right. Now, after burning the letter up, you will hear from them in less time than a year - what we would say within 90 days. It will take some time to hear from them.

(Suppose a woman likes a man and he doesn't like her, what could she do to get him anyway?)

What kin she do to get him? If a woman likes a man and he do not like her - in some cases this has something to do with a sex. I do find that in the most of the cases of that kind that women leaves their husbands and husbands leaves the women - these mens or women or this party, there is something wrong in their vitality.

Again, there is such a thing that another woman can take a man away in this way, which we do know that certain things which [concern] your belief. It is known that if you will burn incense and if you will use holy water and *dress* yourself, as the Good Book tells us, that women would *dress* their bed and *dress* their body and affection, why they can easily gain this man by using this *dress-ing* - this means a high-diluted perfume. Again, with this high-diluted perfume you must also make it your business to make him answer certain questions to you, or prove to him that you are better than the one that he left, because you have studied astrology or strahtegy of gaining him; and quite natural, studying astrology of gaining him, that you will again do this. You could do everything in

your power to have everything looking sweet and you would use every action and movement in de body with this perfume. Then, again, in using these perfumes, you calls his name three or four times and you writes him if you can. Then, in writing him, the perfume that is known as Boston Compact is diluted either with alcohol - the Boston Compact is a oil diluted with alcohol or either with warm water and colored to suit the eye. And spread this on you and catch his eye. He will get devoted to you from this diluted odor. Years back they used to use Hearts Perfume, which is the common grade of mus' [musk].

Again, by doing the *see*[?], this woman use her - his wife comes to be disgusted and quite natural she begin to arrange it so that every time he is there he come to be disgusted till he thinks of the various times that he has been with - that's where she uses her subconscious mind with his conscious mind and that's the way she takes him in. Although there is a ole saying - it is told by a savage people that you kin take certain things from him and certain things from you.

(What are these certain things?)

Well, they are a little bit.

(You can speak quite frankly, if you want to say it.)

These simple things. If you takes his discharge and your ministration and lengthpiece - two together - and cast them overboard, he'll never get away from you.

(How do you put them together now?)

You take your ministration, his discharge, before they dies - you have to work this within three or four hours after you get it. Put them in a bottle and seal it up, he'll never get away from you.

Now, there's another I'll tell you, that he will never have the designs for anyone else until you turns this on him - just turn him loose, if you wants to give him away. You gets de bottle back and turn him loose.

(Have you heard, though, of a woman measuring a man?)

I didn't get you - I didn't get you for that.

(A woman measuring a man - measuring his.)

Why this only works from this side - this is a phoney though. What they measure with's no good. The vitality - only the seed and ministration is the thing that they have to use. There's no fakes wouldn't work.

(Suppose a man loses his vitality - a woman would take his vitality away - what could he do to restore it when she puts the spell on him?)

If he can coax her to turn him loose, he'll have the feelings for others as he wants. But if she is hard-hearted and she don't let these two seeds die, why she's *bottled* him - he'll never get away.

(Is it true that a person can get hold of your foot tracks and do something with them to harm you?)

Getting hold of the foot track to harm you - in the hoodoo world they claim if I can get your footsteps that I could harm you. But, there is no such a thing as that. I defy any man to say that he kin take my footsteps. Just as the same as the story they tells in hoodooism that I'm going to dress this doorknob. Well, let's look into it. If you dresses this doorknob of [for] me and someone else come along and hits this doorknob, they gets hurt. This is a phoney that is told in hoodoo by people that are deluded, see. But, there is such a thing that you kin dress this doorknob with something that carries a odor.

(Well, what would that be?)

Well, it a offensive odor. You kin take, people says, potash with this sulphur, and then it's quite natural if it will touch the hands, it will take a con-fliction on it, and with his belief, why, it will practically harm 'em.

(It depends upon the way he believes?)

Shore.

(Rather than upon the mixture itself.)

But, now, you kin break that up by using the stuff that is known as your *night water*, and with vinegar, and what is known as silver mullein. [Three ingredients.] You take your *night water*, about a quart, you take this silver mullein into vinegar, and put it all together and you'll wash - let it get hot, and wash de head [of penis] with it, and then tie the head up. Again it revive - it has the tendency of cutting off de old skin and putting on the new skin, it makes it work like that.

(Can they get hold of your photograph and do anything with that?)

The photograph question - well it's this way. If a party gets your photograph, nails it up to any kind of tree and you come to know that they have nailed it up to a tree - with the propaganda that have been put out - you will come to be a fanatic [frantic]. In other words, you will worry yourself to death.

(What have you heard them say they can do with *graveyard dirt*?)

*Graveyard dirt* is known to bring people back and to split 'em. Now, I'm going to throw *graveyard dirt* at you and you'll soon be dead. [Technically this is known as putting a *bad mouth* on you.] But the real final truth about *graveyard dirt*, it's no such thing.

(It doesn't affect them that way at all.)

(Well, now, what sorts of cases do you take in hand?)

There are such cases as strokes and things, [also] womens and mens that can't agree.

(Well, now, what can you do with them? If a man and woman can't agree, someone has done something to them to make them disagree? Or do they just disagree?)

All right. The average man, I find, the average man or woman - well, the average woman that believes in *hoodooism* or says someone is taking her man away from her is a woman that practically have lost her actions. All right, then he goes somewhere else and will find that he kin get just what he wants. But, I do find this. Set down and write a letter - write a letter just the same as the day you first started to court. Relate into this letter the 'scription from the Bible, says, "Yea, I walked in the valley of the shadow of death, I will fear no evil." Now, dey'll write it just the same as if she was pleading. And after you do this, then you *dress* this letter - you *dress* this letter with a high-diluted perfume such as Jockey Club or some perfume. But be sure that this perfume is used through a sachet powder. After treating this letter with this perfume, you bring the letter to me.

(The woman brings the letter to you?)

Shore, already addressed. After the letter has been addressed, then you brings it to me. And after you brings it to me - do not seal it, bring it to me and after I *dresses* this letter. And after I dresses this letter, then I puts, treats this letter with this high-diluted perfume and sachet powder, and she'll send it to him. Then the third day, if she thinks that she kin get in de neighborhood where he's at, she'll stroll by and then he will give her some high-diluted perfume to wear it. And if 'tis necessary she has to go to work then and gets any expensive garter - just one.

(Who gets this?)

I do.

(Oh, you do - you get the garter.)

Yes. And this garter is treated. The question will rise when they retire, where is the other garter. After the letter, she relates, "Did you see a letter so and so." Now, as to the party that is staying together, the husband is not

faulty or the girl is not faulty. After perfuming them up highly, tie a rag, if it is a woman, around the head, and "daddy comes tonight" - dey very sick. If it is necessary dey ask, "Why you strike yourself and have a little blood or something on your hand." Den this question rises, "Dear, I wanta tell you somethin', I feel like I'm not going to be here very long." All right, then she retires, and then she gets right down to, "Dear, why you doin't this - it making me sick." At de meantime, you [the practitioner] prays and have her to pray off that. With all of these particulars, with your belief - if you will pray, all things you will find absolutely certain.

(I didn't understand what you did with that garter. You give the garter to this woman?)

Dis garter raises de question when she is getting ready to retire. One is the real garter and the other is probably a string, and then the question, where is the other garter. Then you [the woman] brings up de story, you know, how you [she] be. This is to break into, bring back de story, so we kin revive [old memories] and come to be old friends.

(I see - in other words, if a man sees she is only wearing one garter, he wants to know where the other one is. That the idea?)

Yes, then the question arise - where is the other garter. But this garter must be *tricked*. Now, this is treated by you so it is.

(I see, you do with the garter the same as you did with that letter.)

Yes, the same way.

[His use of the word *tricked* as a synonym for *dressed* suggested my using the word in its normal sense.]

(If someone thinks he's *tricked* - harmed or something of that sort - just how would you go about diagnosing the case? How would you study a case of that kind?)

Well, it partly comes from the year [ear] - thinking that someone have *poisoned* them or put a spell on 'em. All right. We do find in the South that 90 percent of Negroes is been trained under that *hoodooism* and 40 percent whites believe in *hoodooism*. Well, they looks around backwards [afraid of their own shadows?]. All right, we find that she believes that she's *hurt*. First, find her age. The average woman that is past 35 - that is reaching 40 - yes, she's *hurt* because the Bible tells us that she's *hurt*, because she should go and she would bear, have pain. At 35 she begin to change life. First, find out the first intercourse she have. After you finds out the first intercourse she have, then you kin judge. "You ever been a mother?" "No." "You never been a mother?" "No." [Or] "Been a mother to two," probably she will say. All right. "Did you have good treatment?" "Yes." "How is your husband? Is he a brutish man and use you like a horse, or do's he respect you?" All right, he uses you like a horse. All right. "What line of work you been following up." All right, been doing domestic's work. All right. If she's been *hurt* - she believes she's been *hurt*, then you use your psychology and treat her then, just the same as the regular [doctor?] - you treat her for the oves [ovaries] the womb, the head. If she's in business of any kind, well, you know that she's subject to have brainstorms at certain times, but if she haven't got any money and she just happy-go-lucky, and you tells her the truth and she don't believe it, you have to tell her a lie. Well, all right, you go back - you goes back and show her she's *hurt*. She's *hurt* right in her leg - has something crawling up and down her. All right. What is dis crawling up and down? This is the change of life. All right. Now, if you tell her the truth, she don't want you; if you tell her a lie, all right.

All right, now we're coming for this phoney business. When was de last time - you know de party - you calls several names, if it is necessary, as I do it in my

way. First, I relates over to her, "Yea, I walks in the valley of the shadow of death" - this prayer. Find out de ones. "Now write four names of your distinguished friends down - write two names."

(Do you mean men she has had or just friends?)

Friends - just relatives, male or female. You write four names that be your particular friends, down, and you write three names in front of your enemies. After you write 'em down, then, you don't look at 'em. "Why did you write this top name? Was she so-and-so-and-so?" You works from that.

You might come in this way - in this mind-reading and fortune-telling business there may be a time that you don't believe in it. [You say to the woman] "There is four people that are working opposite against you - one is of middle age, one is of business, one is a male and the other is a female. It seems that the male and the female is trying to operate together. Seems to me that you could be suffering with the various pains in the head."

"Yes, that's right."

You gaze in one eye, down, "You don't feel so well, you has a misery here and there. All right."

"Yes, I certainly do."

"Sometimes it feels like your head is going to come off, is that right? You don't have the feelings for others as you do for him, do you? Or, you has more pleasure for him than you do the others? Chance is things is not breaking so forty with you? You don't handle the money good, do you? Seems like everything you put your hands to it's a failure? It's lots of friends don't like you? Then ask me any question you wish."

This is for the power for her to open up and give you the - I tell you what you do then.

"Now, let me see if it's such a thing where you kin look in a certain portion of de flesh for your misery."

"It's right in here. And every time I pass by her house, she did this or that - she made faces or shook her mop. And she gits in church and slurs me and tell me, 'Yeah, dis or dat,' and tells all de neighbors that I'm going to - 'I going to get a husband that takes a real man.'"

This is the case. All right. It would be wise to tell her to write a letter and bring it to you, with these peoples names. After she do that, then you tell her to write a letter to her husband and give it to you. All right, you gives her then some incense to burn, when no one is around and to go in conference with herself, and fast [abstain from food] - "Rub yourself down into this and tomorrow night you go out and he'll be there." This is taking a chance he'll be there, you see. She'll say, "Yes, he come but I didn't see him - but he come by." All right - this woman, you can git her through him.

Now, you'll have him to come around by you, using - taking your conscious mind and dealing with his subconscious mind, and concentrate on him, he will absolutely ten out of twelve come there, where she will see him. When he do come - in the meantime, you fix and *dress* her and say - and give her something to rub down in. You may give her what you would say is a high-diluted vinegar - it could be white vinegar - and [say] "Rub yourself thoroughly with this." Then come back and give her what is known as a penetrating oil, and again, we would say cream of tartar. And if it's necessary to, give her some sachets to burn on the stove. This is to fume [perfume] the house out - Lilies of the Valley Perfumes as they calls it, and you tell her again to rub down with that.

(Do you actually believe that people could actually be harmed; you know, tricked - have spells put on them?)

If you could get it inside them, that's No. 1. No. 2, if they believe, and if



they are weak-minded, feeble, and they see you do somepin so forced that anything you do they figure it's against them, and then right at this particular time something would happen - why, yes. Again, if anyone harm one - all right. Let's see - if a person see something - if my neighbor have had a fuss or misunderstand - a boy friend fell out - or on a job and anything that it out de ordinary that is done - or they thinks - and then a pain or something strike them or either lose their job or something happen, they believe you did it - yes. That's with your faith - that someone is robbed joo out your job - your job is lost.

[If you believe it, it is true.]

(How would you handle a case of that sort? If a person said that someone did something to me - took my job away from me and they [even I am mixing up pronouns!] came to you - how would you restore their confidence - or you know, how?)

Well, now - "Good morning, Madam." "Yes, I was working there and they took it [job] on away." "What's her name? Did you ever see these people talking to the boss? Was she a better worker than you?" "Yea. Well now, I works myself to death, I'm de fastest worker there."

Sometime we do find out that workmen's employers - employees is got a way, especially de females sex to try to gain de affection to this [man] worker at de plant. In lots of de cases they left this work [did not lose the job].

Again, we do find out again that sometimes, that they slow up on de job - sometimes that complaints would have a lots to do. And then personal appearances - that smile. Then again, the old girl used to come back or something of this kind. This is the case you have to find in all these things. Probably she's a girl that she's not so tidy, or she do not wear a smile, or she's too familiar. Then, again, we do know that low salaries will make people take.

(What?)

That low salaries will make 'em take [steal]. Well, it is sometimes something like that, but never do this, if this is the case [never ask about a possible theft but] you say this to your client, "You place this on you." You use this psychology, "You *dress* yourself and wash down into this." And all this revive them by keeping theirselves sanitary, hair looking dainty, wear a smile - or, "If you get dismissed, and if you give this letter to your mistress," or, "Give this card to your mistress. I'm going to *dress* this card, I want you to give it to that mistress and let her read it to you." It's quite natural you wouldn't send a card that would say, "Go to hell," or you wouldn't give her a letter or a birthday card that say, "Go to hell." You give her one dealing probably with the Bible. Then I says she do that and then I says, "You sit down and you consult with her - approach her." See. Then by doing this they may take her back.

(What would you give her as a rule?)

Sometime you give 'em something to wear in dey shoes - a highly diluted perfume or either a foot-pad, as you see in the store; they always have those cotton pads you put in your heels, one of those or either something to wear around her. Now for something to wear around them, you give them, if it's necessary, a little red bag and you perfumes this bag every morning - they put something on it. When they goes in it's quite natural dey has a delicious odor and, not only that, when they wears this they are thinking of their mistress and the mistress absolutely by you concentrating on them. And [while] they concentrating on the mistress, on the boss - and the boss is practically [the important one] what concentrates - and then you [they concentrate on] what you would say. You would use this controlling power [of psychology] by doing the things that you know will be justified to do.

(If a person comes to you and wants to get a *hand* - you know, buy a *hand*,

*lucky hand, gambling hand*, something of that sort - would you take care of them?)

If a party wished a *gambling hand*, all right. I do find absolutely - this is true and I defy any man that speaks of it - if he will use this psychology, he will always come out pretty good. A party wants a *lucky hand* - "I can't hold no money, and everywhere I goes to gamble it looks like I just can't win." All right. "What is your name? What month was you born in, the date? And I tell you what you do. You takes this." I always deals with - mostly some of these little churches and have small pamphlets and "you take this and read it." Naturally, you'll read it. And then you touch yourself, "In the Name of the Father, of the Son, and of the Holy Ghost. Amen." [He demonstrates.]

(He touches himself on the forehead.)

On the forehead, "In the Name of the Father, and of the Son."

(Then you go to the left shoulder.)

Then here.

(Then to the right shoulder.)

Now, when you go into this game, someone that you [have] faith in, absolutely, I know this is a fact because every time I used to get ready to go on de road - I was on de road 22 years - every time I'd go on de road, when things was breaking bad, I would borrow it from a uncle of mine. And this uncle was one of the - he didn't call hisself Christian Science, but he was of the Church of God in Christ. See.

(Is that what they call Holy Rollers?)

No, this Holy Rollers is a phoney name, but the name of 'em is Church of God in Christ. All right. Well, they believe, not as Christian Science, but dey do believe dat faith will move mountains. And I knowed he always has been a very good man - the first thing, he was nearly forty or fifty years old before he ever was married, cause he had to care for his mother.

Well, I was born in de State of Virginia.

(Oh, you were born in the State. Oh, I see.)

Course I've been on de road for twenty years in various attractions - Shufflin' Sam - and I've been in the medicine game and several other.

(What did you say you were in - *Shuffle Along*?)

Yes - ah mean, not *Shuffle Along* - *Shufflin' Sam*.

(*Shuffling Sam*.)

And also S. H. Tuttle - I played the [something] at Mobile. I played the White Star in Cleveland. I lived in Massachusetts a couple of years. I run the Southern House there [somewhere].

(How did you pick up this work - I mean, how did you get into it?)

Well, I had a friend - he was - I first come to be a magician - now, I'm ahead of my story. I had a friend that was in this work. He was known as the *Mysterious Parker*.

(Mysterious what?)

Parker.

(Was he in Virginia here or.)

Yes, he was in Virginia.

(What town was he in?)

He was in Norfolk. And he was not so good on reading or writing, and so I used to hang around him and do all of his writing. In other words, I could say I was his under-cover man, and did all of his writing, and from that, why, he had no idea of how to conduct business. So I would outline to him, in fact, what it was all about, in the way of how to correspond and write these letters and answer 'em. Then he left me for five years. So after he left me in '25, I goes to work and I git about three or four hundred bucks and I goes into the magic business.

Then I come to be a magician. So after coming to be a magician, then I put it down and I opened up a office of the same type [as Parker's]. Of course, the law was very funny, so I opened up as, what you would say, a School of Universal Teaching - how to make different kinds of products - and from the products why I didn't git along so hot. So then I opened up what is known as a Spiritual Advising Office. So, therefore, from the Spiritual Advising Office and from being on de road with medicine, then I gradually taken in all of this hoodoo business. So that's the way I come and I always figured that I wanted to be a little different from the rest. And of course, I never did believe in swindling the general public - being fair with 'em - but if you see a monkey, why, in some cases, if you are short [of money] you have to keep it.

(If it is really something that isn't swindling him - if you can work on him, if you can work psychology on him, that isn't swindling him?)

Yes, but owing to our faith, why, we shouldn't tolerate with this whatever, but.

(Oh, it will be years before they can stop it?)

I don't know - it will be thousands of years. In fact they never will, see, because - same as some people haven't thought of it, but I have.

(What towns in the South do you find that are the best towns to get this sort of material such as I want? What would be good towns in the South?)

Kentucky, Shepherd[?], Elizabeth City [North Carolina]. [He may have played Shepherdsville, Ky., but population in 1960 under 2,500. I would soon collect in Elizabeth City.]

What hurts this business, I believe is this. I do believe to a extent a portion of the hoodoo business is practically fair, but the average do not learn enough about the business of human nature or do not come in contact with enough of different nationalities in order to know a man better than he do hisself. My study, daily, is to know you when you walks in - when you said, "Good evenin'" [he is not referring to me].

(You want to know the type of man.)

I wants to know the man. All I wants is a cheery voice, easy footsteps, and look into de face. You supposed to know de man if you dealin' with this man. Then again you supposed to know what a man is thinking about within the proper reach without him telling you, and I do find the average that it is in the business do not do this.

[For his *easy footsteps*, see my comment on page 1024.]

Now, what you call a good visit - when I sit down to - he says, "What's your practice? Are you a *reader*? Are you a [something]?" You say, "I am spiritualist." Quite natural he would say, "It's unnecessary to say two words." "Is that right?" "Yes." Then he is satisfied, see. I feel, see - using psychology - using years of experience - using a man that knows you better than you do yourself.

(What would you say most of your cases are concerned with - what kinds of trouble?)

The most of the cases is bad luck.

(Bad luck.)

• Business - commercialism all the way round.

[He means - finding work. Thirty years later it is still the problem among Negroes.]

(Well, how does family trouble come in your work? The sexual troubles, do you get many of those?)

[Most cases are *woman trouble* says man in interview THIS DOCTOR WAS BORN BLIND, but he and Zorro live in different worlds.]

Yes, I find this. The average woman - you want it from de sex or de hoodoo end of it.

(Well, both ends - just give it to me. Well, now, what do you find the average woman is troubled with?)

The average woman, the domestic worker, is taking on too many sweethearts. Again, her husband is too brutish. All mens do not know how to use a woman - that's No. 1. Now, this family trouble either comes from one or tother is played out.

(One or the other?)

Yes - which we do know that a woman that never had a child, she has a hard time when she reaches 40. We do know again that the man that runs around and cannot satisfy the woman - we do know that it's no pleasure there. The average woman has to be - what they say *whoopee up* a half an hour before the man, they say, because it.

(Before they what?)

Before de man gets ready, which you do know that it takes more to revive a woman than it do a man, because they always are so far to reach. I find out that mens again, stops co'tin' [courting] after they are married, both white and colored. If we would co't more and as we do, if we would co't after we are married as we do before we are married, there wouldn't be such many divorces. Mens and womens stops co'tin' after they are married. This absolutely have cause of 60 percent of all de homes broke up because the woman do not go dainty after she is married; the man that used to bring in little boxes, presents - candies and so on - and he do not care to take her out to a dance or dine or wine or any - interduce her. Women absolutely loves to be interduced as, "Mr. Jones meet de Mrs. So-and-so. This is my girl-friend." We do find the word wife used to be very customary, but today I find by blushing and saying, "Meet my girl-friend, Mrs. So-and-so, my wife - and let de word "wife" be at de tail end. Well, this makes her feel very important and it causes her to blush and feel that you thinks a great deal of her. You finds it the same way, don't you?

(Well, I think it's good psychology. Yes, what you say is perfectly true.)

Again, mens - especially our mens because they has to toil mostly - do not bathe and buy pretty things. And as far as going out and having sexual intercourse - that's sometimes by kicking out and going to a hotel and reviving the old days over again as a girl friend, it revives his care and brings back de days of real enjoyment.

(Do you find many cases where you can - what percentage of cases of that type can you bring them back together again, help them out? But you can't succeed in all of them. But do you find that you have fairly good success?)

I find I has a very good success if they don't [do] listen at all, but the average woman never finish taking your treatment. You say, "Give me thirty days and I'll have you and your husband back together." As soon as he comes back, she drops it.

(He's back and she drops it - whatever you tell her to do.)

Yes, she don't do it any more and she don't see him, which then you has to relate to her that, "You know if I can do you good, I can do you harm." By doing that she will recuperate [cooperate] again.

Again, I do find this - that the average man and woman, as we were speaking about wives - so many of us - it's either they do not - they stop the co'ting too soon, I mean the giving up of co'tin'ship and they are not affectionate. Then as soon as he comes to be in power, there is always someone in the neighborhood that admires him because he is making some dough, or he admires her because he is in de position to keep her up and he wins her over. This has the tendency again

that one or tother will get away. Then she will say right straight - he'll come and say, "Someone has got my wife." She done left him. She left because either he's not affectionate or can't do things like he used, or someone else has produced him over. If this is the case, then nothing to do then, but go out and treat him in every way, or her, by giving them a verse to say, "I walked in the valley of the shadow of death. I shall fear no evil. The Lord will be with me." And find out the month they was born in and at this specific time - whatever date it was - tell them to pass at [your office on] this particular date, and [or] go over to see them, or either write them with the understanding that you must wear her name in your shoe. Wear her name in your shoe - well, it's a common *trick*. It's quite natural, you'll think of her and we do know that concentrating will make them think of you.

(You were speaking about a man being so brutal. In what way do you mean?)

Brutal in this way. Mens - some mens realize the fact that his wife is sick. Nature is a great thing. All right, he shouldn't touch her. Then he begins to touch her - that's No. 1. And then when he gets on, which ten minutes should be sufficient, and we would say, once a week would be sufficient, but he will want to go every night. Then he will want to try every hobbyhorse that it is - every way and every action. The womans can't say nothing - she's tied, can't argue. Why after she's let him discharge once or twice, she's broken down. But she know that she'll have to do certain things for him. Then he begins to.

And they used to have a old way, when it was the mulatto[?] woman was in action - well, this will deal with both races - calling deyself winning homes or sweetbacks.

(What did they call them, again?)

*Winning homes or sweetbacks.*

(*Winning homes or sweetbacks?*)

Yes.

(What was that?)

This means that I'm a better mate than the other - as a woman, it is often said, no matters what you give her, if you are not a man, it's no pleasure there. Well, you often hear the story, "What she want wit dat man? He's raggly, he this and that, and he come from a poor family." But he has de action - he have *won de home*. We kin find that some womens is probably broke down, "Anytime I wants to have a real time I has to go to So-and-so." The man is broke down - just tired of *winning de home*, that's what it's called.

Mens and womens, both, don't git satisfied - after while they gets fussing and so they have outside. This is known as *winning the home*, or either a *pieback* because she is so weak and by being weak why she don't give the proper satisfaction. Chances are he has to recuperate hisself three or four times before she kin give him anything. This means the breaking up, confusion in a home, and as we was speaking about brutish, the average man, he do not know how. He tries to go out at the bottom, to stay at de bottom, or de sides of it, which is a cultural rule. If you have a connection with a woman you kin find her weak spot to make - to make her bring this joy; but the average [man] don't find this and he's all over dis woman, butting an' hugs, and he goes at de bottom. He's rough and he either is too large and he's brutish. And after he gets through, the day after, then she begin to suffer wit de whites or oves [ovaries].

Some of these - well, one thing that probably will be benefit to you. Lots of 'em never looked into it but in my traveling I have found, that the girl what is raise by de scold or de whip or is raise by a small family that has to toil every day, and one that is raised, we would say in Toledo, a place where the people is doing a little two-by-four business, they are different - they have to

be handled different. I do find again that we mens should realize where his wife is from. Again - how was she raised? If a woman was raised on a farm and did not have any education or we would say, raised by a poor family where always had eight or ten children, the children were always tired. "If you don't get out here, I'll take something and knock the devil out of yuh - gowan out here." It's not the reason that this child have to be scolded - one thing, it's not good and proper for him that he have to labor and toil, and then it's [something?] away. This child has to be - if a man wants to make a wife happy - he have to use her the same way.

Then again, I do find that every man should find the woman that is for him, The Good Book tells us that God would pick out a wife, but I find this - after the life I have been through I watches every little thing. I believe that a party born in April should marry a party born in June, I think. But I do believe if you marry within the same mont', there's no confusion. I have tested this. I have tested again, probably you have - a party that is named George or Tom or Henry, or say it's John Harris or Frank - if you notice, Franks or Johnsons or Tylers, they all prakly [practically] have the same spirit. [He mentions the celebrated FRANK HARRIS - the man I first heard about in Maryland and a year later sought for and found him near Suffolk, Virginia - *see* INTRODUCTION.] I will recall some of the names and probably you'll say the same. If you notice de name Parker, it's always the people that has a way of earning money in a smooth way. If you notices de Howards, they's always a skinflint people - not so smart but yet they're dependent [dependable] and again they don't take. If you notice de Jones and de Johnsons - slow to success, easy to be coaxed. I notice the Williams. They generally is slow, is steady - slow in action, they gets high, but yet they falls in life. Again, I would say I notice the word Bowles. They are very bright but yet they are not bright enough to stay on top. And then I notice Charlesons. They are the type of people that are backwards - do not care to toil but yet always stand very high. And I notice various names in life and I find that they'll run generally the same.

Now, what is your name?

(My name is Hyatt - it is a very rare name - Hyatt.)

Well, it's not customary here - Hyatt.

(No, it's a very rare name - old English name.)

Yes. And I do find that to be the truth.

[If I remember correctly, Zorro is probably my only *nomenologist*, the only informant interested in *nomenology* - whatever the belief and practice of the significance of personal and family names is called.]

Again I do find this. The most of the *hoodooism*, *superstition*, *two-facedness*, *back-biters*, *underminers* is hateful - absolutely is church people. I do find that in my walk in life. And who keeps them up - 99 percent of church people.

[Now, the reader knows why I neither wore clericals nor went about telling everybody I was a clergyman of the Episcopal Church.]

I find, again, whether it will benefit you, but I absolutely do believe it - social and society life are the kitchens of all filth. I have test this over twenty years - society and social life are the kitchen to all filth, which you will agree that's right. Again, I do find in life in my traveling - even down into show-boats - whenever you hear the child says, "I come from a darn good family," this child is always traveling. What I mean by that, he is always moving from place to place trying to find something else.

Again, I do find that we don't have to go all day to find a man out, or who it is. You kin know whether he believes in this or that, or whether he is weak-minded, or his tongue is cheap, or whatever line he is in - if she wants to gain

a man confidence or come to be his friend. If he is a fine painter he will talk on furniture; if he's a carpenter, he'll talk on carpentering.

And again I do find this in life in my travelin'. You take two true fellows that comes to be pals and come to, we wouldn't use the work like l-i-k-e, but we would use the word artificial l-o-v-e - love, mankind. If they comes to be pals and if you picks a one to be a pal, he's got one trade and you've got another. You'll hardly ever find two pals that loves one another of the same trade. This means that this will keep one of those backward - the one what seems to follow. He will always keep him back because he cannot find a one to make up his line of business.

[Here is the man who "want to know the man...look into de face...always moving from place to place trying to find something else." Yes, he reached his goal - "I wanted to be a little different from the rest."]

DOCTOR YOUSEE

A PERSON'S BODY IS SELF-ACTION...  
WHUT AH MEAN BY SELF-ACTION  
EVAH' THING IT DO'S IT DO'S IT'S OWNSELF  
WE AIN'T GOTTA DO ANYTHING...WHUT AH'M TALKIN' 'BOUT  
[THE BODY] HE'P YO'SELF TO DO IT  
JES' LIKE YO' GOIN' HAVE A ACTION  
YO' HAVE A ACTION AN' IF IT'S ENOUGH  
WELL, IT SHET OFF AN' YO' DONE, YO' SEE  
AN' WHEN YO' TAKE A LEAK  
WELL, WHENEVAH YO' GIT THROUGH LEAKIN', IT'S DONE  
WELL, YORE BODY'S SELF-ACTION, YO' SEE  
BUT WHEN YO' GOT SOME A-LIVIN' ENEMY CREATURE IN YO'  
WELL YO' SEE IT STOPS ALL OF DAT [SELF-ACTION]

JES' LIKE A MEDICAL DOCTOR COME DERE...  
HE GONNA GIVE HER MEDICINE  
DAT AIN'T GONNA DO A THING, AIN'T WORTH A DARN  
IF YO' DON'T KNOW WHUT TO START AT, KNOW WHUT YO' DOIN'  
YO' MIGHT JES' AS WELL NOT DO A THING...  
HE TAKE HER OVAH TO DE HOSPITAL AN' OPERATE ON HER...  
HE DON'T SEE A THING DERE...  
WHEN DEM DERE CREATURES JES' LIKE DEM SCORPIONS IN YO'...  
A "ORDINARY DOCTOR" KIN TAKE A X-RAY AN' HE CAN'T SEE NUTHIN...  
ONLY A "ROOT-WORKER" HE COULD SEE DEM  
JES' AS GOOD AS LOOKIN' ON DE GROUND [FOR THEM]  
BUT UNDERSTAND HOW HE KIN SEE IT  
HE KIN SEE IT BY AN' THROUGH A CRYSTAL [BALL]  
IF DE EVIL SPIRIT TAKE YO' MISERY AN' YO' TROUBLES AWAY  
WELL HE GOIN' WANT SOMEBODY ELSE TO PUT IT ON  
HE TURN RIGHT ROUND AN' PUT IT ON YO'  
WELL IF YO' AIN'T GOT SENSE NUFF TO PROTECT YO'SELF  
WHY HE'LL TAKE DE MISERY OFFA DE PERSON YO' CURE  
AN' BRING IT RIGHT BACK TO YO'

WAYCROSS, GEORGIA

[In the title quotations we have - without details and variations - the basic theory and practice of hoodoo healing. Every disturbance of the *self-action* human body - bad luck, headache, broken arm or disease - is caused by an evil spirit someone sends into it by calling on the help of God or the devil. Only a master of spirits can rid the body of an evil spirit. *Doctor Yousee*, who thinks in terms of spirits, is a specialist's specialist - an expert in protection against spirits. Having described spirits elsewhere, I will confine myself here to the pertinent question. How is it that a Doctor of Medicine after X-ray and operation did not find a live scorpion in the patient's body? *Doctor Yousee* tells us why - the *root-worker* had to use a crystal ball to see the scorpion. What the crystal ball revealed was the spirit form of a scorpion. To see a spirit, one must believe in spirits. To prove this we have an actual clinical case of the young man whose company sent him to a specialist at Hillman Hospital, Birmingham, Ala. After an examination the ophthalmologist said there was nothing wrong with the eye, but still he wanted to know what had happened. The young man, one of our informants, then told him the eye had been hoodooed. "Son, you have to go to a *two-headed doctor*." Thereupon the young man went to Madam Jane and had his perfectly well eye hoodooically healed. (For story, see page 915; for quotation, page 916, line 12.)]

[Informant 1158, quite different from anyone else, says some unusual things - among them his *self-action body*, *ordinary doctor*, circle of seven secret candles, and spirit *Youngs*. He was my most voluminous source of material - his interview filling 26 Telediphone cylinders, C320:3-C346:1 = 1901-1927. While listening to the cylinders as I rechecked the transcription, one of the notes I made about him reads, "Talks rapidly at times - no hesitation - knows his work - spoke readily without hesitation." This is substantiated by my few comments and questions in the text, not one of which has been omitted. Since I did not know his name, I have called him *Yousee*. Need I explain why?]

Yo' kin take yore hair, yo' see - yo' take nine strand of yore hair or one, either one - it doesn't make no diff'rence, see. Yo' take nine strand of yore hair an' yo' take a red flannen [flannel] rag, see. Yo' put nine red antses in dere, see. Yo' take dem nine red antses an' tie it up. Yo' take a smoothin' iron, yo' know, an' heat it real hot an' brand dem, see. Well, yo' take dat an' care it tuh de rivah - by watah. Well, dis a-workin' by spircully [= spiritu-ally = spiritual] powah - see, evil works. Take an' care it to de rivah an' throw it in. Well, whenevah yo' dealin' with evil spirits, yo' tell 'em, say, "Well, ah comman' joo to do as ah say do." See, take dat an' throw dat ovah an' say, "Ah conjure thee by de spirits of de watah dat choo do mah will." You see? Well, when yo' do dat, yo' throw dat ovah dere, see. But it must be done aftah sundown. See, whenevah de sun's goin' down yo' fight a man. If yo' gonna he'p a man - jes' lak a person in misery an' yo' gonna he'p 'im, well, yo' ketch it from twelve a'clock tull three. Aftah twelve a'clock de sun is risin' agin, you know, but not in dis worl', you see. So yo' throw dat ovah dere den aftah sundown. See. An' dat give yo', dat cause [you] to have misery feelin' - comes from spells, you see.

(For good you do it before the sun comes up - and if you are causing trouble, after the sun goes down.)

Dat's right - de sun must be gone down for bad work.

It's quite natchurl, yo' know, dat chew have been round people, yo' know dat's in misery - sick. Well, dey complain, say, "Well, ah feel all right in de day-time see, but soon as night come ah have a bad feelin'." Well, yo' know de



reason why? Cause dis work has been put out whenever de sun's down. Dat 'posed to take effect every evening when de sun goin' down when dis misery comin' on 'em, see. [For a remarkable example of psychological time in hoodoo, see 928, p.349.] Well, afteh twelve a'clock dat night - see, if anybody be's up wit dem dey kin tell de diff'rent by dem tellin' 'em yo' know, dat dey's better. Well, whenever de sun rise, dat rises dem. When de sun goes down - well, every evenin' sun go down, dey git dat misery worstest shape, much badder shape.

Yo' kin take a person photograph - have it taken, you see. Well, yo' take dat photograph an' yo' take it an' take yo' a envelope, den go to de graveyard, you see. An' you git jest about fo' ounces of *graveyard dirt*, you see, but let [it] be - it seems whenever yo' go to dis graveyard, let it be a person grave, you see. Always, whenever yo' pick up dis dirt, pick it up which way de sun is goin' down, you see, 'cause it taken 'perience fightin' a person. Well, take it up an' put it in dere an' seal it up - put it in dat envelope an' take an' put dat pitchure in dere. Well, if yo' dealin' wit evil spirits, see now, dat's like dis. Yo' take an' go out in de woods - see, go out in de woods. Take it an' draw yo' a circle, see. Yo' take seven secret candle - take seven secret candles, see, 'cause yo' dealing wit seven spirit. Quite natchurllly yo' might have heard people speak about seven spirits. Yo' take dem *seven candles.*

[The *King James Version* of the Bible by using word *candlestick* has confused hoodoo - much to the profit of candlemakers everywhere and shrine-keepers in the New Orleans area. The candlestick of *Exodus* 37:17-24 and elsewhere is a lampstand; there being no candles in our sense in the Bible. The individual lamp was an earthenware container shaped like a butter-boat; the elaborate seven-branched *candlestick* (lampstand) of *Exodus*, the Menorah, held seven lamp-bowls. The *seven spirits* come from Mark 16:9, Matthew 12:45, Luke 8:2, Revelation 1:4 (*the seven spirits which are before His throne*), all from astrology and symbolizing the seven planets, seven days of the lunar week, and later seven-everything.]

Well, dis work can't be done till dose candles be lit, see. Well, when yo' light dem candles yo' take dis sealed envelope - well, yo' take yo' a clean sheet of paper an' yo' draw yo' a circle on dat clean sheet of paper [cylinder changed] an' put a cross in dere jes' lak dat, yo' understand, dat's de fo' corners of de earth [crossmark in hoodoo frequently represents the *four corners of the earth*].

(Just like you are cutting a piece of pie into four parts?)

Dat's right. Well yo' draw dat yo' see, an' yo' make dat cross in dere you see. Well, yo' take an' put dat *seal* on de ground. Well, yo' put dat envelope whut chew got dat *graveyard dirt* an' dat photograph in dere - yo' puts dat down on top of dat *seal* [cross drawn on paper]. Well, yo' put chure right foot on it an' yo' turn yore face to de west, yo' see, which is de sun goin' down, yo' see. Well, yo' take - well, yo' kin speak de words if yo' ain't got it wrote out, yo' say, "O. L. Youngs - L. L. Young, yo' to come to me an' do as ah say to yo'."

(Say what?)

Say, "O. L. Youngs."

(O. L. Youngs.)

That's right, "L. L. Youngs."

(How do you spell that?)

•"O. L. Y-o-u-n-g-s." Dat's who yo' speakin' to, yo' see. Well, whenever yo' speak dat, yo' say, "If it's agreeable to yo', if it lawful to Seegreen[?] a low man[?]" - yo' see, well, dat's speakin' 'bout a man, yo' see. Yo' got a man's photograph, yo' see, an' say, "Ah want chew to call dis creature to be where dis pitchure is today." Yo' see. Well, yo' got dat pitchure layin' in dat circle dere, yo' see, 'cause dey know whut de candle will do fo' it. Well, after yo' do dat, yo' take dat an' care it back to de graveyard an' bear it an' let it stay

dere fo' nine nights, yo' see. In nine nights yo' go right back an' take it up an' take it an' throw it in de rivah. Yo' see, de reason why people do dat, dat's better den, much better den buryin' *jomoo*. [Latter word usually pronounced *jomo* (*johmoh*), the two syllables of *mojo* (*mohjoh*) backwards.]

Well, look heah - see, yo' kin go to a person house, where yo' kin take an' put down *jomoo* like dey do's - take an' put somepin undah yore step to come in contact wit you to do yo' some harm, yo' see. Well, now, dis person whut yo' got it buried fo', well, dey'll walk ovah it two or three times, will take effect on 'em, yo' know. Dey'll come to being miserable in dey laigs, somepin lak dat. Well den prob'bly dey go to a fortuneteller an' say, "Yo' know ah've been havin' complaints in mah laigs two or three days." Dey say, "Ah've been havin' trouble wit mah feet, mah laigs," an' all lak dat. Well, dey tell yo', say, "Well," dey say, "ah see where yo' havin' trouble sure nuff, too." Dey commence 'splainin' de condition how dat works, yo' know. Dey say, "Well, ah tell yo' whut yo' kin do." Say, "Yo' go an' look under yore front do'step an' dig dat *jomoo* up an' bring it to me." Well, dis man now, whut tellin' dis woman to do dat, say, "Yo' bring it to me." Well, he know how dey [men like him] kin do dat. Yo' take dat same *jomoo* whut de other fella buried to do dis person harm, yo' take dat same thing an' mess him up. Well, he take an' whenever he tell 'em to bring it to him, why he'll take an' bring it back to him, yo' see.

Well, he take dat same thing - ever whut's dey got in it - prob'bly li'ble to have dragon's blood or anything like dat in dere, yo' see. Well, he take dat same thing an' build him a coffin - build him a small coffin, yo' see. Well, after he buildin' de coffin he take an' write dis *command word* in dere. He take an' draw 'im - jest draw a ord'nary pitchure. It doesn't matter, see, if a woman pitchure or a man's pitchure [because my informant the *doctor* doesn't know whether the evil-worker burying the *jomoo* is a woman or man. The latter he soon calls a *root-man*]. He takes that thing - he takes that *jomoo* that wus buried dere fo' dis person, yo' see. Well, he takes it an' he puts it in dis coffin - yo' see, jes' a ord'nary coffin. Well, he'll take a day [for *messing up* the person who buried the *jomoo*] - can't do wit [less time] you know when he's [the *doctor*, informant himself is] fightin' against [another expert] a *root-man*. He [the *doctor*] ain't fightin' nothin' like dat 'less he got more experience then you [*root-man*]. It ain't like - well, yo' take a dead man's shank bone, yo' see. Ah guess yo' understand whut a dead man shank bone is?

(That's from his ankle isn't it [automobile horn sounds] from his foot?)

Certainly. Yo' take a dead man shank bone, yo' see - yo' take an' crumble a little bit of it off, jest a leetle bit of it off, yo' see. Yo' take it an' put it in dis coffin where this *jomoo* is, yo' see. Well, yo' lay dat *jomoo* down an' yo' take an' go out in de woods an' yo' draw yo' a circle, yo' see. Draw dat circle in de same kinda circle [as in the preceding rite], but yo' draw two. Yo' draw a big one an' yo' draw a small one 'cause yo' gotta put dem candles, certain candles, in 'twixt dose two, yo' see. [A circle is drawn within a circle; the candles are placed between the two concentric lines.] Well, yo' stand in de middle dat circle an' take a clean sheet of paper an' yo' draw a small circle wit de fo' corners of de earth, let dat - put dat coffin - let it be tetchin' dat paper dat chew got chure foot on, dat chew got yore right foot on. Well, yo' turn yore face to de west, yo' see, an' yo' speak dem words. Yo' call dere names, yo' say, "O. L. Youngs - L. L. Youngs, ah command yo' tuh come tuh me an' do as ah say do." [This is the *command word* previously mentioned.] Jes' lak dat, yo' see. An' after yo' speak dese words to dem, yo' see, ever whut chew want, yo' know, jes' tell 'im anything yo' wanta do, 'cause, yo' see, yo' dealin' wit evil spirits. An' if yo' know how to control dem, dey do's yo' say do, yo'

see, but if yo' ain't dealin' wit evil spirits atall, well, it's quite natural yo' gotta put out a *jomoo*, yo' see, 'cause yo' ain't got no backer. But anotheah man come round dere an' mess yo' up.

Well, yo' see, aftah yo' do dat, put dat in dere - yo' know, have de coffin dere on dat piece of paper an' commanded L. L. Youngs to do as yo' say, an' tell 'im jes' whut chew want done, fust one thing 'nother, say, "An' ah want chew to call dis creature O. L. Youngs. Ah want chew tuh call dis creature to be where dis bone is." Well, yo' know where dat bone is - dat bone is dead, yo' see; dat's a dead man, yo' see. Dat's de last words yo' must say. Yo' say, "Ah want yo' to call dis creature to me where dis bone is." Den speak an' say, "Amen," yo' see. Den yo' take dat an' care it, after yo' git through - yo' don't blow out chure candles until yore work is completed. Well, after yo' git through wit it, yo' take an' step on de outside de circle an' den take de *chandelle* [candles] up, which in doin' work lak dat.

Now, if yo' don't know how tuh cover yo' self while yo' out dere in de woods doin' dis work - yo' take another *root-worker*, well, if he got a crystal ball dere, yo' know, he kin jes' be settin' down dere [at home] lookin' right at chew, yo' see. Well, he goin' do yo' some harm or else kill yore work, yo' see, 'cause down in dis part of de country de peoples fights one 'nother - ain't like up in roun' No'th Car'lina, yo' see. Well [they are] a friend, well, up in No'th Car'lina when dey puts out *jomoos*. Well [down here], yo' see, dey gonna fight one 'nother. Dey [up in No'th Car'lina] see one 'nother doin' works, dey says, "Well, dat's Mr. So-an'-so." Dey know 'im, see [and are friendly]. But down here [in Georgia] dey tryin', yo' know, dey tryin' tuh pull back dere fire 'cause all of dem makin' - yo' know what I speakin' about - one wants it all, don't want de other man to handle it. Dat's de reason why, ah 'spose [cylinder changed] - yo' know dat beats out puttin' out *jomoos*, yo' see. Den ah goes in dis same circle ah wus tellin' yo' 'bout - dis *jomoo* dat dey put down.

(Instead of them throwing it into the running water, they put down a *jomoo* because somebody might come around and clean you out.)

O-o-oh! Yo' tellin' me! Cause yo' see - yo' know, it's quite natchurl now, aftah yo' do whut chew goin' do, yo' see, an' throw it in de rivah, whut kin yo' go dig up from anybody's house. Ain't nuthin tuh dig up. Dat's gone, yo' see. Dat's de reason why ah say dat beats out dat *jomoo*. Yo' see, it beats it all to pieces. Well, den yo' take an' fill dat coffin wit dat dead man's bone an' dat pitchure, yo' see. Well, de *root-worker* dat done dis heah, yo' see, well he don't know nuthin 'bout dis 'cause he can't know nuthin 'bout dat kinda work, yo' see, cause if he hadda, he wouldn't have put out dat *jomoo* under dere, cause he's apt to mess up with de stuff he put down, yo' see.

Yo' kin be in love wit a person somepin like dat - yo' know dat's easy work. Jest lak yo' in love wit a woman.

Well, yo' take - yo' know, when yo' dealin' with it, it's a known fact, jes' lak yo' is now, prob'bly yo' might not continue dis work an' prob'bly yo' kin, which an' while, later. But after yo' did whut ah'm speaking 'bout, yo' see, dese secret candles in dis circle, dat'll bring dem evil spirits - dat'll cause dem to worry yo', yo' see. Yo' take a ord'nary man, well he can't deal wit no evil spirits until he start, make a start, yo' see, an' yo'll know where dey command by doin' whut chew say do, by - whenevah yo' start workin' against anybody, dey gotta go an' do whut chew say do - do jes' lak yo' say, yo' see. An' whenevah dey do dat, dey'll come back to yo', but how dey'll let chew know dat dey done it, why whenevah dey do dis person some harm or do 'em some good - well, if yo' gonna do dis person harm, yo' got work for 'em to do 'em some harm - well, whenevah dey do dat person harm, dey come back to yo', well, yo' feel like - yo'

git stiff in de neck. Yo' wake up some mornin's yo' know when yore head can't hardly be turnt, yo' see. Yo' have a stiff-neck. Well, dey done been dere an' come back on yo'. Yo' see, dey done been dere an' let chew know dey been dere an' back to yo', yo' see. Well, yo' kin tell 'em, say - well, say, "Young, ah'm done wit chew fo' de time being, ah'm done wit chew fo' de time being. Whenever ah want chew agin," yo' say, "ah'll call yo' up." Yo' see. But don't nevah tell 'em dat, yo' know, "Ah'm jest through wit chew altogethah," yo' see, 'cause if yo' tell 'em yore through, well dey goin' take yo' - yo' know, dey goin' take yo' at yore word an' yo'll not git 'em back.

Well, yo' kin go to de fo'ks of de road jes' like dis [a dog barks] - like yo' see a person gittin' 'long well, yo' see, dey workin' hard. Or prob'bly yo' might like dat man's wife an' yo' can't git to her atall - you see, tried all kinda ways. Take two devil's-shoestrings, yo' see. Well, it's a big end and a little end. Yo' know de end whut grows up 'bliged to be little an' de root of it 'bliged to be large. All right. Well, de little end, understand, dat's de man all de time - de little end is de man. An' de root end is de woman, cause yo' know de woman 'bliged to be de leader of everything yo' know to a certain extent - for de Bible say dat woman is unknown yo' know to any man. Yo' take dat little end an' dat big end. Well, yo' take - jes' lak dis de big end an' yo' take dat little end an' cross it lak dat in - right in de fo'ks of de road. Well when yo' cross dat, yo' take yo' a black spool of thread - well yo' tie dat chew know. Don't tie it very tight, jes' wrap it around. Yo' don't need to tie it atall, see, cause if yo' gonna tie it - if yo' gonna *tie* a person togethah, yo' take an' tie it an' it will *tie* 'em. Yo' take an' jes' wrap it around dere, an' cross it jes' lak dat an' put it in de foah fo'ks of de road at sundown - yo' know, at sundown yo' see. Well, dat'll cross dis man an' his woman up - yo' see, dat'll cause dem to come in, yo' know, bad marriage. Somepin's wrong all de time 'twixt 'em. But soon dey'll finally fall out. Yo' see, dat stuff jes' break 'em up altogethah.

Now, if yo' wanta put dem togethah, yo' take de little end an' de big end an' don't cross 'em, 'cause if yo' cross 'em, yo' know it gonna *cross* dem up - yo' see, yo' gonna make dem fall out. Yo' take, yo' know, an' make a twist out of it - take dat black thread an' twist it like dat dere, all de way round an' den tie it. Well, when yo' tie it, well yo' tyin' dat man an' dat woman together - whut chew want. Well, yo' see, if it's not fo' yo'self - fo' somebody else - yo' jes' take an' call dere name. Well, yo' take dat little end, dat's de man, an' say, "Well, John Thomas." An' dis woman is Mary, say, "This is Mary." See, yo' call each one's name separate, yo' see; but have de man - he goin' be standin', de devil's-shoestring of de man - let him be on dis side of de sunrise an' de woman on dis side of de sundown, yo' see. When yo' speakin' dese words - when-evah yo' speak dem words, yo' bring 'em right togethah jes' like dat dere, yo' see, an' twist 'em round [demonstrates].

(Put one on top of the other like that, tied together like that.)

Like yo' take two straws an' yo' know, bend it round like dat [demonstrates].

(Oh, twist them around each other.)

Dat's right.

(I see.)

Den yo' kin take dat black thread an' den twist it - tie it, yo' see. When yo' tie it yo' *tyin'* 'em.

(Why is the little one a man and the big one the woman?)

The reason why the little one is de man, yo' see, 'cause de large one is a woman, 'cause the woman, you see, suppose to be the root. Yo' see [the root end of the plant being used], cause a woman kin git to a man where another man can't,

yo' see. A woman got advantage of a man all de time. That's the reason why a woman is de root, you see. The woman is de root, yo' see.

Fo' de woman to take away de man's *nature* or de man take de woman - it don't make no diff'rent. Well, if de woman go wit a man an' she love dis man, yo' see, an' she don't want dis man to come to correspond wit no othah woman or have no feeling fo' no othah woman, yo' see. Ah'm tellin' yo' where dey cut de man's nature where he won't have no feelin' fo' nobody but jest dat one woman. Well, she'll take some earthworms - she take nine earthworms, understand - take nine earthworms and put in a bottle. Take an' put it in a bottle an' stop de bottle up, an' yo' know it's quite natural de earthworm can't git nuthin tuh eat, he can't git no water. Well, take an' put it right out in de yard where de sun will shine on it every day, yo' know, when it's shining. Well, she let dem worms dere round 'bout, well ah say roun' about ten days, yo' see. It's best to do dis kind of work whut ah'm speaking about now, betwixt de second, de fo'th an' de sixth an' de tenth, an' de fo'teenth of de moon - yo' know when it full. Yo' know when de moon's in de full, dem de days to do it in, yo' see. But chew must wait till de moon is full. Yo' kin do it on de second day, de fo'th day, de sixth or de eighth or de tenth, or fo'teenth [even numbers]. An' yo' take an' put dat bottle right in de yard where de sun'll shine on it, well fo' about ten day or more. Well, dem earthworm will vanish, zhoo know - a earthworm ain't nuthin but oil nohow, yo' know. Dey'll vanish, dry up - yo' know, jes' go 'way to nuthin.

Take dat oil, jes' like yo' see - jest like she'll take dat oil jes' like yo' an' her be sittin' in bed. Yo' goin' together - course playin' wit yo' see. Like she tryin' tuh play with yo' down dere, she take an' be rubbin' yo' down wit it - dat oil, yo' see - rubbin' yo' down good like dat, an' she do dat fo' about three night. She do dat same thing fo' about three night.

Well, she take den - see, she do dis on her mont'lies den. Yo' know, her mont'lies come down, yo' know it works mo' better, yo' see. Well, after she do dat about three night, she take some of her mont'lies an' she take an' give yo' some of dat in yore food tuh eat, yo' see. Well, all dat's workin' togethah to [trick] yo', yo' see.

Well, aftah she do dat fo' about three day, well den she take a dishrag. Yo' know yo' gotta steal a dishrag - she can't take her own dishrag, jes' like she go in de kitchen. She gotta steal a dishrag, jes' lak she go next do' - it gotta be takin' it, yo' know. Take an' slip a dishrag from somebody's house, yo' see. Well, she take dat dishrag an' she care it an' hang it up in her yard, yo' know, out dere in de sunshine an' let de sun dry it good and dry. An' she take dat dishrag an' bring it back. She take a hot iron an' brand dat - brand dat dishrag, yo' see. Well, whut do' - prob'bly he workin' - if he comes in de back do', well it's all right if he come in de front do'. But evah whut do' he comes in regular - jes' lak he be on de job an' come in - evah whut do' dat he comes in regular, well she take an' put dat dishrag ovah de do'.

Yo' see, aftah she feed off her month'lies fo' de three days, yo' see, an' den let dat res' awhile, fo' if she continue to feed it off him, well, he be purtty bad gittin' 'long wit her, 'cause he'll be so jealous of her dat she couldn't stay dere, yo' see. But she de one dat thought of dat, yo' see. Well, she feeds him off fo' three day. Well, she'll ketch it agin den on de next mont'lies, yo' see, an' feed him fo' three days agin, yo' know - on like dat fo' three times she feed him on de mont'lies, yo' see. Well, den she hold him jes' as tight as dat hat band, yo' see.

[He is pointing to an old black hat lying in front and against my recording machine on the table. In the hat was a concealed microphone loosely covered by a small piece of black cloth. Cord from microphone to recorder went out through

a hole in back of hat. There are many references to this hat in the text.]

But she can't do it, yo' know, jis' reg'lar. She doesn't make dat a habit, yo' see, 'cause if she do, yo' see, de mo' she do dat, de crazier he git about her. He kin be round other women an' dey offer to go with him or somepin like dat, but he'd git mad an' cuss 'em out. 'Fore dis would happen [before he was *tricked*], why he would be lovin' wit 'em an' want to go wit 'em, an' [but now] can't nary a woman in de world suit him atall but her. An' he couldn't git another one to save his life. De moment he have intercourse wit dat woman, de mo' he wants to have intercourse wit her, yo' see.

(Could the man get rid of that in any way?)

Sure he kin rid of dat. He kin git rid of it, sure. Well, de way yo' do dis, yo' take nine strand of her hair - take nine strand of her hair. All right, yo' take - after yo' take nine strand of her hair, yo' takes a *flannen* rag. Yo' take a red *flannen* rag, yo' see. Yo' take dat red *flannen* rag an' put dem nine strand of hair in it, yo' see. Yo' take an' fold it [auto horn sounds], jes' take an' fold it an' sew it up good, but yo' must have some kinda reddish lookin' thread. Take an' sew dat up good an' take - an' take a black hen egg. He take a black hen egg, see, an' after he take dat black hen egg, take an' write her name on it at de bottom, see [he demonstrates] write her name on it at de bottom an' take dat red *flannen* rag an' bury it in de ground, an' take dat black hen egg where he got her name wrote on de small part of it - take dat name an' turn it down, yo' know, to dat *flannen* rag, yo' see, an' bear [bury] it dere, yo' see. An' let it stay dere dat way, yo' see. It won't do yo' harm in dis way. Yo' take dat hen egg, yo' know, an' cause a person, yo' know, tuh suffer from it, yo' see, but it won't control it disaway, 'cause yo' see evil spirits is doin' dis heah, yo' see. Yo' use evil spirit work heah, yo' know.

(After you bury these two things in there, anything else you do on that?)

Well, aftah yo' bear dat yo' let it stay dere fo' three days, yo' see, 'cause de reason why yo' wanta let it stay there fo' three days, yo' see, 'cause yo' don't wanta let it stay there very long, 'cause if yo' let it stay dere too long, yo' see, 'cause by dat ground bein' morist [moist], yo' see, it cause dat hen egg to swell, yo' see, cause dat hen egg tuh swell an' it'll bus', yo' see, an' when it bus', yo' see, it will cause her to be in bad shape. Jes' let it stay dere fo' three days. Well, yo' take dat hen egg up an' take it an' care it an' do whut chew want wit it - throw it away, it's all right, yo' see. But if yo' let dat stay down, let dat stay right down dere, well, de first chance yo' kin git yo' git some of her sick clothes - gotta come off jis' like it come on yo' [see margin-title LIKE CURES LIKE, p.394], yo' see - jis' like a person put a spell on yo' an' don't give yo' proper medicine.

(My cylinders ran out.) [This comment at end of cylinder.]

[He continues next day.]

(Testing the stylus, Waycross, Georgia, Tuesday, March 7, 1939.)

(Last night I sent No. 1156 home before he had finished, because I had run out of material, and told him to come back this morning. Edward tells me that he is waiting outside and we shall begin with the story about burying the egg - probably will have him tell it over again. That means a continuation of No. 1156.)

Yo' know, well, for instance, 'bout de black hen egg an' dis woman's ministrator an' her hair an' dem nine red ants.

(Where did we have them?)

We have dem bear'd [buried] in de ground. We put de egg in de ground, yo' see, an' let it stay dere fo' three days, so we taken de aig out now - we done done dat.

(Go right ahead from there.)

All right, after takin' dis hen egg out, yo' see, yo' takes some olive oil an' yo' take a piece of her mont'lies cloth, yo' see. Yo' take it an' wrap around dis *flannen* which have de nine strand of her hair in dere. Well, dese antses is wrapped in dis piece of her mont'lies cloth is round dat. Soak dat in olive oil an' den bear [bury] it yo' see. After bearin' dat, well, yo' see, yo' can't git - yo' git back with her with yore blood. Yo' go to a butcher pen or any kinda pen which kills cattle or hogs or cows an' yo' git - but chew git ox blood which is beef blood, yo' see. Yo' kin git chew about, 'bout a ounce or two. Yo' take three drops of dat blood, yo' see, three drops of dat beef blood an' draw yo' a circle roun' dere an' yo' put it in a angle part, yo' see - jis' like [he demonstrates] yo' put one heah, one heah an' one heah 'bout - a angle like dat [demonstrates], yo' see.

(Like a triangle.)

That's right, like a triangle. Yo' see, after yo' do dat, den yo' take one more drop an' put it in de center of dat. Well, yo' kin take an' draw yo' a circle round dat heah an' jes' put her name around in de circle.

(Inside the triangle?)

Yes, inside de triangle. Take a piece of her mont'ly cloth an' wear in yore shoe fo' nine days, yo' see. Well, dat turns it right back round - 'scusin' dis, yo' kin take an' do her de same way dat dey take dese nine earthworms, yo' see, an' 'noint her down with it, yo' understand, an' take a dishrag an' do de same thing, but chew have to go at it a diff'rent way with dis blood proposition, yo' see, 'cause yo' don't git de blood from yo', but chew git de beef blood - will work in object [as a substitute] fo' a man [man's blood], takes de place of a man, yo' see. A man could do de same with de ox blood as a bull kin, yo' see. Well, yo' takes dis aftah yo' do dat, yo' takes an' wears it in yore shoe fo' nine days, yo' see. Aftah de nine days, well, yo' kin take it out an' turns it right back around. Yo' jes' turn de thing right back around. Well, yo' see, it takes yore misery offa yo' to a certain extent. Well, after yo' do dat, course yo' has tuh go through a real lot, aftah yo' do dat fo' nine days. Well, probably yo' might be purtty bad, yo' see, it's gonna go hard wit yo', yo' see. It takes a whole lot.

An' yo' take den, yo' take - yo' know, take de Bible - dat is if yo' don't know it by heart - it's de seven *persalm* [Psalm 7]. Yo' could take, yo' reads a piece of where it speakin' about, yo' say, "How long?" Don't say, "O Lord." In de Bible it says, "How long, O Lord, ever what I do, O Lord." But yo' ain't speakin' to de Lord, yo' speakin' to O. L. Young like which ah tole yo', "O. L. Young an' L. L. Young." Yo' say, "How long, O. L., how long wilt thou forget me? How long will thou hid thy face from me? Lighten mah eyes less'n ah sleep the death." Well, whut chew speakin' an' whut chew tellin' dese spirits to do - 'lighten mah eyes' to wake yo' up, yo' see, 'cause yo' 'sleep an' yo' know whut's de trouble, an' yo' know dat chew got into a certain condition an' yo' know whut wrong. Yo' wants tuh "lighten yore eyes" an' to wake yo' up to de fact, yo' see, less' yo' sleep de sleep of death - dat mean less yo' dead. Yo' know it's quite natchurl if yo' dead, dere nuthin dere to tell yo', yo' see, 'cause de only thing yo' do is go to work an' work wit dem - do de evil work, yo' see.

Now ah show yo' how to do it. Yo' take yo' a pan of watah or else a tub of watah. Well, about two minutes after twelve at nighttime yo' set dat tub of watah at chure bed. Even if yo' in a sufferin' condition, can't git up, well, yo' see, a lotta time wimmins don't know whut dey doin'. Whut ah'm speakin' 'bout, at least, dey don't care, yo' see. Dey say, well, dat's my man, to see where [whether] yo' kin take effect wit some othah woman. Dey say, well, befo' ah stand to see him have anything to do wit other wimmin, dey say ah rather see

him dead or anything like dat. Well, dey cut chure *nature* off an' by it workin' wit yo' so strong, it ketches yo' like dis heah. Yo' see de reason - course yo' kin have intercourse wit her, yo' see, 'cause she's de life of yo', yo' see. Long as yo' round her yo' be plumb satisfied, yo' see. De minute yo' leave off from round her, yo' can't - yo' go, as I foresaid yo' ain't satisfied - yore mind is still on her, yo' see. Well, yo' jest can't be satisfied not unlesen yo' round her.

But see, dey works it indiff'rent, yo' see, where yo' purtty hard to git, yo' see, 'cause some people got a stronger constitution than others, yo' see - it's 'cordin' to whut kinda constitution yo' got, yo' see. But regardless whut kinda constitution yo' got, hit work on yo' so hard dat yo' jes' gotta come down, 'cause, understand yo' see, yore mind controls yore body, yo' see. If yo' couldn't do nuthin to a person mind, well, yo' couldn't harm 'em, yo' couldn't do anything. Yo' might cause 'em to be in bed of 'fliction, yo' see. Well, yo' prob'bly have yore mind on dis wumman, yo' know. Well, she see where yo' goin' too fur an' her work ain't workin' fast enough, she say, "Well, ah'm goin' stop him," yo' see. Well, she go 'head an' stop yo' an' have yo' in a sufferin' condition. Yo' li'able to be with a bad 'fliction, but still yet, yo' still be tryin' tuh have intercourse wit her an' tryin' tuh be lovin', yo' see, 'cause she satisfied wit chew, yo' see.

Well, yo' take dis pan of water an' set it at chure bedside on de right-hand side. Yo' take one secret candle. Yo' ain't gotta work wit de seven spirits now 'cause dis is not has hard - yo' know, wit de subject matter it's not as hard. Yo' take one secret candle an' yo' take an' put about, jes' let de pan of water - ah said, put it about fo' inches deep but don't have enough to cover de top of de candle. Yo' set dat candle in de middle of dat tub of water, see - dat's dat secret spirchul [spiritual] candle, yo' see. Dis heah evil spirit work, yo' see, yo' don't put down no joomos - yo' see, dis spirchully work, yo' see. An' regardless to where a person at - dey kin be in New York or Egypt, yo' see. Well, ah don't care where dey at, yo' see, it'll take effect on 'em, yo' see, 'cause de pains will work. Yo' take dis candle an' yo' set it in de middle of dat tub of water dere an' yo' take an' light it. Well, when yo' light it, yo' say dese words and have yore face to de candle, yo' see - have yore face turnt towards de sun - yo' know, jes' de way de sun go down. As yo' speak dese words, say, "How long, O. L., will ah have tuh suffer in de house of sorrow? How long will mah enemies hide their face from me? How long will ah take pains in mah soul, having sorrow in mah heart?" Dat means how long would he gotta suffer pains in his soul, having sorrow in his heart daily. Yo' see, askin' dese spirits how long would he have tuh suffer dataway, 'cause he say, 'cause he commandin' dese spirits, yo' see. After he speak dem words to 'em, axe 'em, say [auto horn sounds], "Ah axe yo' to prepare a place fo' me lessen ah sleep de sleep of death." Yo' see. [Cylinder changed.]

As yo' doin' dis, yo' see, yo' mustn't have a lamp lit nowhere in de house, yo' see. A dark house yo' know gains de influence of evil spirits, yo' understand. Yo' can't work wit evil spirits [if] yore house is lit up, yo' see, cause it a known fact dat yo' kin see when it pitch da'k - people see ghostses an' things. Well, understand, yo' kin see dem things, understand, at times, yo' see. But chew can't see wit no lights, yo' know, de house must be da'k. Well, yo' mustn't have no light in de house no mo' den dat candle lit, yo' see. Well, dat candle is yore protection, fo' after yo' speak dese words to dat candle included into dat water down dere, yo' see, yo' axin' dese words ovah dis watah, yo' see. Well, de evil spirit deal round watah, yo' see, all de time, 'cause yo' kin take whenever it's drizzlin' an' rainy at nighttime, well dat's de time



yo' kin see anything yo' mind to see, if yo' goin' in diff'rent places, yo' see - or else whenever de moon is in full, yo' see. Well, after yo' speak dese words to dis candle, well, dem spirits will come up an' yo' see dat candle fin'lly waggin' an' it fin'lly go out. An' de person dat put dis on yo' - jis' lak if a person do yo' some harm an' go to New York or somewhere, an' yo' don't know who done it. Well, after dis candle go out, dat person jes' appear an' yo' kin look at 'em jes' lak yo' look at dat do' dere - see, de room is dark an' dey appear befo' yo', yo' see.

Well, after yo' do dat - after dis person appear befo' yo', well yo' take an' write dese words whut chew jes' spoke to dis watah. Yo' take an' write dese words out, understand, an' take it - if yo' not able tuh go to de graveyard or rivah, yo' take an' - after yo' write dese words out, take an' pay somebody, anybody kin do it, yo' see, 'cause if dey workin' fo' anybody it's not goin' to do dem any harm, yo' see. Take an' care dese words in dis envelope to de graveyard. Yo' see, take an' git three pieces of *graveyard dirt*, yo' see, an' seal it inside dis heah little ole envelope - jes' seal it inside dis envelope an' care it an' throw it in de rivah. But it's gotta be runnin' watah, can't be no jes' ordinary water - it's gotta be runnin', yo' see, runnin' watah. Throw it in dere. Well, dat relieves pains off of dat, dat relieves yore misery an' turn whut de woman did tuh yo' round on back to her, yo' see. But a man have to go through mo' den a woman, to try tuh git a woman, 'cause yo' see a woman by she bein' round, she doin' yore cookin' an' she washin' an' all like dataway, it's easy fo' her tuh git up to yo', yo' see, but a man can't git up to a woman as easy as a woman kin git up tuh him, yo' see, understand. So yo' see dat's de reason why he have to go all de way round an' go through all dis much trouble to take dis misery an' to bring his *nature* back to him.

De worst thing to it - it turns, see, but understand it won't work as pure an' as good not unlesen de moon's in de full which is de second, de fo'th, de sixth an' de eighth an' de tenth an' de fo'teenth. Yo' ketch it after de moon's in full, after dat it's round. Well, yo' do dat kinda work. An' it takes effect from fo' tuh five days, yo' see. But if yo' ketch 'em when de moon ain't in full, it liable to take 28 days - dat's quick relieve. Well, dem pains - O. L. Young, which is a certain spirit, which is de seven spirit, dey'll take dem pains an' dat misery clean off yo' an' will care it right back to dat woman; de same kinda condition dat she had joo in, she be in de same kinda condition. Well, dat's in dealin' wit evil spirits, yo' see, cause de evil spirits dey all de time wanta do somepin evil.

If yo' dealin' wit good spirits, jes' lak yo' go to a *rootworker* an' yo' want him tuh cure yo'. Well, he say, "Well, ah works wit de Bible." See. [He say], "Now, listen, ah kin take dis misery offa yo' but ah can't put it back on somebody else." Well, dey don't know how 'cause dey ain't dealin' wit a evil spirit. Fo' yo' see, good spirits dey do's everything good, nuthin bad; but evil spirits, dey do good an' bad work. Yo' see, yo' take evil spirits, if de evil spirit take yo' misery an' yo' troubles away, well he goin' want somebody else to put it on - he turn right round an' put it on yo'. Well, if yo' ain't got sense 'nuff to protect yoreself, why he'll take de misery offa de person yo' cure an' bring it right back to yo', yo' see; but chew gotta protect yo'self, yo' see.

• An' while yo' are doin' dis kinda work, dese candles are a cover-up to yo', yo' see, cover [for] other *root-works* an' things. Yo' see, it's like whenever yo' draws a circle in de woods an' do's any devilment, well all dese candles aroun' yo' are lit, yo' see. Well, yo' know it's jis' lak a cover to yo', yo' see, jis' lak right now, if yo' settin' in dis house heah an' a woman settin' in dat house ovah dere. She inside de house. Well, yo' can't see her or nuthin

less she be out in de open, yo' see. Well, dat's somepin like dis candle. Dis candle is a protection an' do's yore work, yo' see, 'cause it's a known fact dem evil spirits. Yo' know de bottles [glass containers] wit dese candles in - yo' know, yo' call dem *spirchal* candles, yo' see.

[He says the fact that a candle is called *spiritual* shows the candle is or contains a *spirit*.]

An' de reason why dat yo' have to work, yo' know, in dat matter heah, yo' see, 'cause people is fighting against one another, understand. Well, if dey wasn't fightin' one another, well, yo' could put down a *joomoo*. Yo' see, people dese days mostly learns how to take care of demselves, yo' see. Well, dat's whut ah do's. Once in a while I take care of mah ownself, see. I don't do it for a livin' or nuthin of de kind, I jis' wants to see 'bout mah ownself - sich a way as dat.

Jes' lak if a person left - well, yo' speakin' 'bout if yo' know dere name. Co'se yo' have to know dere name, yo' see. All right, if dis person gone away an' leave yo', yo' understand, an' yo' love dis person an' yo' wants tuh bring 'em back. All right. Yo' kin take an' take jest a ord'nary piece of white paper - a ord'nary piece of white paper. Yo' take yo' a ink pen - don't write wit no pencil - yo' write dis girl's name on it, an' yo' write *O. L. Youngs'* [name] on at de bottom of this name, yo' see. An' after yo' do dat, yo' see, yo' take any place dat's got any heat, jes' lak yore fireplace. Yo' take an' - well, yo' see yo' workin' fo', yo' workin' tuh bring her back, bring her back under yore control. Yo' take an' put dat *seal* wit her name an' *O. L. Youngs'* name, stick it round de fire where it kin be warm - yo' know, where it will keep warm. Well, yo' lets it stay dere fo' three minutes yo' see. After yo' let it stay dere fo' three minutes, yo' see, well yo' take it out - yo' know, take it from de fireplace. An' yo' take - well, yo' see yo' have to ketch where de sign [of the Zodiac] is at. Yo' see yo' can't - dere's a lotta diff'rent way doin' by de signs, yo' know, 'cause yo' see dere's twelve signs yo' understand. Dere's no mo' den twelve signs yo' understand. Yo' gotta go by diff'rent signs or 'cord- ing tuh de moon. Well, yo' goin' tuh work dis in a way - well, if de moon jes' comes in at dis time dat it takes it effect on it, yo' understand. Well, after yo' write her name, yo' take an' yo' wear dis in yore shoe fo' three day, yo' understand. Well, after yo' wear it in yore shoe fo' three day, yo' take it an' yo' hang it in a dark corner. Co'se dere mo' yo' gotta do besides dat - yo' ain't started yet. Yo' takes an' hangs it in - jes' lak yo' put it behin' a do' in some closet dat's real da'k. Yo' lets it stay in dere; yo' won't bother wit dat any mo' fo' quite a while - yo' jes' fo'git dat, yo' see.

Well, after yo' do dat, if she haven't lef' any of her clothes dere - well, if she got some of her clothes or anything like dat, personal thing, one thing 'nother like dat, yo' kin do it, yo' see, but ah tell yo' 'bout de clothes. Well, dere some, jes' lak her underskirt or her, yo' know, bloomers or anything lak dat, yo' cut chew a round hole in it jist lak a circle - cut chew a round hole in it jis' lak a circle [cylinder changed]. Yo' cut chew a round hole in her underskirt or her bloomer - it would be better wit de bloomer, yo' see. Yo' take yo' an' cut chew a round circle in dere, an' yo' take dat circle an' yo' take an' care it to runnin' water. Yo' take an' care it to runnin' water an' yo' take - don't chew turn it loose atall, jes' take an' hold dat circle. Yo' got chure watch - yo' see, dis is nighttime, yo' understand, 'bout fo' minutes after twelve. Take an' care it to runnin' water an' - it's not gotta be at de rivah dis time, jes' be at running water - an' yo' hold dat piece of her bloomers dat ah tole yo' tuh cut out, hold it in dat watah fo' about foah minutes an' let it stay in dat watah. Well, yo' put chure whole heart an' min' on it. Yo' shet

yore eyes an' yo' call de woman, yo' see. Yo' say, "De girl ah wants to have love," say, "O. L. Young - L. L. Young, ah command yo' to go an' do as ah say do," which [spirit] be controlled through me, by me. Jes' lak dat. An' yo' speak dese words but chew have yore min' right dead on her, yo' see. Well, he goin' obey yo' to a certain extent. Well, after yo' do dat an' hol' dat in dat water fo' foah minutes, well yo' take it out dat watah an' take an' put it back in yore pocket.

Well, yo' take dragon blood - yo' take dat dragon blood an' yo' put it, spread it all ovah dis piece of cloth, all ovah good. Yo' take an' wear dat in yore fob pocket which around up here, yo' know - it can't be in yore hip pocket. Put it as close to yore private down dere as yo' kin git it - jes' as well say wear it on some part of yore stomach. Well, yo' wear dat in dere fo' nine day, yo' see. After wearin' dat fo' nine day, den yo'.

Evah' night dat chew go to bed, well yo' see, when yo' dealin' wit evil spirits, yo' see, yo' kin lay down in de bed on de flat of yore back. Yo' see, yo' have to be lak a dead human - lak a dead man - jes' as well say when a person is drunk. Well, dey's [you] limber like a dishrag, yo' see - yo' see, yo' relax den. Yo' commence have [by having] yo'self in a draw - drawed up. Jes' relax in de bed an' lay flat on yore back an' shet yore eyes, yo' see. Well, whenever yo' shet yore eyes, well yo' deal wit evil work, yo' see. Yo' see all kinda diff'r-ent things. Little bitty blue light jis' 'bout dat big round flash up befo' yo', yo' see, but dat's de devil.

(Blue lights?)

Dat's right, little bitty blue lights. Most likely yo' shet yore eyes lak dat [demonstrates and drops voice]. Well, yo' done relax an' lay flat on yore back. Well, yo' jes' done give up to a promise, yo' know - jes' lak [ah] say, "Ah give up to a promise dat yo' shall - when Israel came to be delivered out of bondage...dat chew live without...[speaks low and fast, mutters, and some other words uncertain]." Well, dem de words yo' speak, an' dem lights flash up to yo'. But in de meantime, yo' say in yore mind jes' whut chew want tuh be done. An' whut chew want, command dese spirits to do - but chew say dat in yore mind.

Well, dat's goin' take effect on dis girl den. Well, a couple of days from dat, well yo' see, dese spirits [are] power - dey got so much power, it's jes' goin' come right straight on her. Yo' see yo' workin' on a person mind - dat de reason why ah say if yo' can't work on a person mind, don't know how tuh work on a person mind, yo' ain't done nuthin atall, 'cause dey kin leave yo' an' dey gonna stay gone, yo' see. Well, dat res'ses [rests] on her mind, yo' see. Well, she gits studyin' about chew, she say, "Well, ah loves Willie" or whatsomevah mah name. She say, "Well, ah'm gittin' kinda worried, ah haven't heard from him or nuthin." Prob'ly when even she first lef' yo' wrote her two or three lettahs. Well, she so stout-hearted she didn't even answer nary of dem. Well, it res'ses on her mind - she commence tuh studyin' about it, yo' see.

Well, yo' workin' on - on a perform [performance] in a trance. An' evah' night, evah' night when yo' go tuh bed, yo' speak to dese little blue lights. Whenever yo' go to bed an' relax in de bed, yo' see dese lights will come to yo'. Yo' see, dey yo' control. Yo' see, dey do, an' yo' command dem to do, yo' see. Well, yo' speak to dese lights an' jes' keep tellin' 'em - jes' lak yo' put chure whole heart an' mind, jes' lak if yo' got in yore mind to do a thing, yo' see. Well, if yo' don't doubt yo'self an' jes' put it in yore mind, say, "Well, ah'm goin' do sich-an'-sich a thing." Yo' keep dat in yore mind an' no doubt yo'll come mo' near doin' it, yo' see, 'cause yo' got confidence in yo'self - yo' ain't lost confidence in yo'self. Jes' lak dat. Well, yo' jes' keep doin' dat right on an' right on, yo' see, fo' about eight nights, yo' see. Well, it's goin' keep

worr'in' her mind, worr'in', an' she can't git chew off her mind.

An' when yo' speakin' dese words, if it's not takin' effect quick enough, den git dese secret candles, yo' understand, an' don't draw no circle dis time - jes' draw a square. Draw a square an' draw foah stars. Well, yo' take and draw foah star.

(He opens a piece of paper and draws.) [Comment by transcriber. On rechecking cylinder I could hear the paper.]

See. Well, that's where the circle's made, yo' see - jis' take an' draw foah star around it.

(Four stars outside the circle - four stars into a square, I mean, outside the circle.)

That's right. See, there's a star in the square.

(Four stars outside the square.)

Dat's right, an' yo' take an' put a "T" in each star, yo' see. Whut ah mean, yo' put a "T" in each star jes' lak - well, dat's Temptation. Dat's temptation, like when yo' say in yore prayers, yo' say, "Lead us not into no temptation," yo' see. Well, dat's temptation - them "T's" is represent temptation. Yo' put a candle, put foah candles in dere yo' see 'cause yo' workin' on - if yo' put seven, well, it will work on her too hard, yo' see. Well, dem seven candles, dat's fo' somepin dat's real hard tuh do. Yo' see, dem seven candle, dat's fo' misery jes' lak yo' in a sufferin' condition or yo' down an' can't git up, yo' see. Well, dat takes effect 'cause dere so much power to it. Well, yo' put dem candles down dere in dem fo' stars an' yo' light 'em, yo' understand, an' yo' gits inside of dis circle an' yo' turns yore face to de west, yo' see, an' yo' calls O. L. Young, says, "O. L. Young - L. L. Young, ah command yo' to come to me again." Well, whenevah yo' tell him yo' comman' him tuh come to yo' again, say, "Why is it dat ah have to honor mah enemies? Cause to bring up confusion, which an' why dey are dead an' dere no results dat ah see." Yo' say, "Ah axe yo' to cause dis creature which an' why is de woman dat ah love, to return back tuh me at once." Yo' see yo' have yore mind on dis girl an' whenevah yo' say, "Ah axe yo' to cause dis creature to come back to me at once," well, yo' see, yo' call her name. Jis' lak yo' say "Ivy Lee" or anything whatsoevah her name, yo' call her name. Whenevah yo' call her name yo' say, "Amen." Yo' see. Well, after yo' do dat yo' go outen [put out] dese candles, yo' see. Well, de candles dere dey's spirchully power - dat is workin' on 'er, yo' see. Well, dat's throw-in' double power to it, yo' see, if it's not workin' fast enough. If yo' got chure whole heart and mind an' yo' want things to take effect, yo' do dat an' put dem fo' stars wit dem "T's" in 'em, an' put dem candles in, yo' see, an' de work will sure be done.

Well, she'll drop yo' a lettah in two or three days askin' yo' how yo' gittin' long, see. Well, it's worryin' her to death - can't understand when yo' tell her lak dis. Yo' kin jis' talk to 'er. Yo' kin jis' talk to [her through] de spirit, jis' lak yo' kin talk to me or yo', yo' see. Dat why yo' kin control 'em an' command 'em, yo' see. Well, yo' tell 'em jis' lak ah'm talkin' - tell 'em whut chew wanta be done. Yo' say, "Ah axe yo' to command dese words." Say, "Cause me to rest on her mind day an' night [cylinder changed], don't let her be content none at all until she return back tuh me." Yo' see, dat means tellin' 'em tuh put chew on her mind jis' lak, say, whenevah she go tuh bed befo' her eyes close, yo' is on her mind. Dat's worryin' her, yo' see - dat's de devil doin' it. De first thing dat come up in her mind, she say, "Ah know ah done So-an'-so wrong, ah ought not tuh run off an' lef' him lak dat." Well, she goin' tuh feelin' sorry, yo' see. Well, den one moment she goin' think, she say, "He treated me so bad an' all lak dat, ah ought lef' him." But de thing dat's

worryin' her so, yo' see, dat's worryin' her mind - yo' see, whenevah she lef', she so stout-hearted, yo' know, she figure she couldn't be brought back, yo' see. It's worryin' her to death. She say, "Well, ah expect ah jis' worse den he." She's gittin' dissatisfied now, but pratchly(?) [atchly? = actually] whenevah she first went dere she jis' went around havin' a [good] time - ain't got chew on her mind atall, yo' see. Well, after yo' start aworkin' at her, it's goin' to come to bringin' 'er in. She commence tuh stayin' at home at night - den thinkin' about chew, studyin' about chew. Well, prob'ly friend girls come dere, "Well, yo' goin' out tonight sich-an'-sich a place?" She say, "No, ah'm sick." A woman is slick yo' know, unknown tuh man. She'll tell 'em, she say, "Well, ah'm sick, ah don't feel good." It ain't that - she got her mind on yo', yo' see. She say, "Well, he wus good tuh me. He jis' done dis-an'-dat - co'rse he git drunk an' cuss an' raise Sam," she say, "but ah treated him wrong," she say, "an' ah'm sorry."

Well, she goin' drop yo' a letter an' see how yore mind runnin', yo' see, but don't chew give up to her - don't yo' give up to her. Now dat's yore time. Now see, yo' turnin' de thing offa yo' right back on her. Well, she write chew a letter an' axe yo' how yo' gittin' 'long or somepin like dat. Don't chew write her an' say, "Well, baby, ah'm worried about chew." Yo' see, yo' act stout-hearted on her, yo' see, 'cause de spirit commands yo' not to give up, yo' see, 'cause dey takin' care of dis heah work. Dey won't want chew to humble to nobody, 'cause dey ain't goin' humble to nobody. Dey goin' make yo' do or else, yo' see. Dey want chew to be evil, see. Dey evil spirits an' yo' gotta be evil tuh deal wit dem - yo' can't be good an' doubt yo'self an' all sich an' like dat, yo' know. Yo' gotta be evil to deal wit dem, yo' see.

Well, whenevah she writes chew dis lettah, affection[ate] an' axin' how yo' gittin' 'long an' all, worried an' everythin', yo' jis' tell 'er, yo' say - yo' write de lettah an' say, "Well, kid, ah'm gittin' 'long fine. Ah hope you are enjoyin' life up dere. Anyway, take life easy on dat end 'cause ah'm taking life easy on dis end." Write jis' don't-care words or somepin like dat. Yo' say, "Well, if yo' should make it up in yore mind tuh come back," yo' say, "it's okay; if yo' don't, it's okay."

Well, when she receive dat lettah, she goin' say, "Well, he must be down dere wit somebody else. He mustn't be carin' anything about me no mo'." Somepin lak dat. She's goin' start tuh worryin'. Fin'ly, at last she goin' come waggin' up one day, an' she goin' tuh fall jis' lak - she goin' git right up to yo' an' plead to yo', say, "Well, ah know ah done yo' wrong an' ah'm sorry of it," an' firs' one thing an' another, yo' see. Yo' say, "Well, kid, yo' jis' as soon wanta stay." Well, she don't know yet dat chew had de sense dat yo' did have, yo' see, dat yo' have turnt things around. Well prob'ly den yo' go out den - yo' kin enjoy life an' yo' kin leave her home an' go on an' stay out all night long an' it ain't gonna worry her. But whenevah she has yo' lak dat, somepin lak dat, well prob'ly she have [you tricked in some way] - yo' have to be right round her all de time, an' if yo' leave, yo' gotta hurry right back. An' first thing yo' know dey jis' have yo' mind jis' waggin' back an' farward, yo' see. Well, dat's workin' on a person's mind.

[I was becoming tired of spirits. I ask about business.]

\* Sure, okay. Well, jis' lak yo' in a good business, yo' see, an' yo' wants to draw in mo' trade - yo' know, have a lotta customers an' all dat. All right. Yo' take yo' a hatpin, yo' see - yo' take yo' a woman's hatpin, yo' see. Go to de Ten Cent Store an' git chew one dose hatpins, put it on de right-hand side of yore business - on de right hand side of yore do', yo' see. An' evah'night at sundown - evah' evenin' as de sun go down, take an' make yo' a cross right in de

middle of yore do' evah' night. Yo' know, yo' ain't gotta make it where it can be shown, yo' see - yo' jis' take it an' barely touch it round yore fingers. Well, whenever yo' do it, yo' say, "This is in the name of Hope."

(Repeat that, I don't hear very well.) [A white lie either to slow him down or to raise his voice for the concealed microphone - probably the former. He repeats.]

Yo' take an' take yore finger - let it be yore right hand, yo' see, 'cause dat's de han' yo' swears to a oath with, yo' see. Yo' take dat an' make a cross right in de middle of yore business, yo' see. Well, yo' speak dat an' yo' say, "This is in the name of Hope." Well de next yo' do.

(You say what?)

In the name of Hope.

(Hope?)

Hope, h-o-p-e, dat's in the name of Hope. Whenever you make de cross, yo' see, [you say], "This is in the name of Hope." All right, de next evening yo' makes dat same cross, "Dis is in de name of Faith." Yo' see, Hope an' Faith. Well, de third evening when yo' make dat cross, well, yo' jis' say, "Dis is in de name of Charity." Yo' see, dis is in de name of Charity. Well, yo' don't bother with dat any mo', yo' see, not at all.

Well, yo' run along den, after yo' do dis, yo' see. Well, yo' take an' set down, jis' lak yo' settin'. Set down an' fix yo' out a little - yo' take jis' lak yo' take a sort of a little clay doll or somepin in de shape of a person. It's de form of a person, yo' see. Yo' take dat doll an' make it outa rags. Jis' as well say yo' make yo' a rag doll, yo' understand. Yo' see, take an' make de two eyes an' evah' thing an' bear [bury] it in de front of yore do'. But chew let dis be purtty late at nighttime, yo' see. But chew take befo' yo' do dis now - yo' take an' draw yo' a circle. Yo' see, take an' draw yo' a circle on a clar [clear] sheet of paper, yo' see. Write it with ink pen, yo' see. Yo' don't have tuh put de stars around dere 'cause yo' ain't gotta burn no candles now, yo' see. Jis' draw dis circle an' inside of dis circle yo' put dat cross inside dat circle, which like yo' put it on de ground, but chew put it inside de circle yo' see. [He demonstrates and I comment for my own benefit.]

(Like quartering a pie.)

Dat's right. But it inside dat circle. Yo' put dat little rag doll on top of dat. Well, understand, yo' write *O. L. Young* an' *L. L. Young*, yo' see, an' yo' put chure name under de bottom of dat, right up under de bottom of his name, yo' understand. Well, yo' explain yore condition to them - to him, yo' see. Tell him jis' whut chew wants to do, an' whut chew wanta be successful in, yo' see, an' jis' why dat yo' controllin' de other ones. An' explain things to him jis' lak yo' talkin' to a person ord'nary [ordinary person]. Den yo' take an' bear dat man, dat little rag doll on top of dat - jis' bear it an' smooth it, smooth de ground right smooth yo' see.

(Where do you bury it?)

Right in front of yore business, yo' see, but let dat be - whenever yo' doin' dis work, buryin' de rag doll in de circle, let dat be at nighttime, yo' understand, real late at night. But it mus'n't be befo' twelve a'clock - [yo' mustn't] take, an' bury it anytime befo' twelve, yo' know.

An' after yo' bury dis - after yo' take an' bury dis, yo' know, in de earth, right in front of yore business, yo' take three pennies. Yo' know pennies. Prob'bly yo' been in people house - yo' see, people, yo' know, sometimes [have] pennies in de do' sills, people got dem dere [*see MONEY - PENNY, pp.611-615*]. Co'se yo' kin work it two or three diff'rent ways, yo' see. Yo' take three pennies wit a man head on 'em - yo' don't want a woman head an' a man's head, it

have to be a man head. Take yo' a file an' make yo' three notches in 'em - three notches right ovah dis man's head, right ovah de head.

(On each penny?)

Yes, right ovah on dis penny, dey has three notches in 'em, yo' see. Yo' take dat brass, yo' know, take it all in a piece of paper - yo' know, where dat brass is fall on a piece of paper. Well, aftah yo' notch dese three pennies, yo' see, yo' take dese three pennies an' put - yo' know where de sill come 'cross de do', take an' pry dat sill [saddle] up an' put dese three pennies wit de man's head [pointing] out de do' - yo' see, wit de man's head out de do'.

Aftah yo' put de sill back on dere, yo' take dat dust - yo' know, dat brass dat come from de pennies dat's filed - yo' take an' seal 'em [the dust] in a envelope an' write *O. L. Youngs* on dere an' put chure *urinate* on dat. Jis' like yo' write a lettah explainin' yore condition to him, den carry it to de graveyard an' whichever side de sun - yo' know, on de east - bury it at de foot of de grave, yo' see. Co'se it might be his head - yo' might not know which way de man is buried or de woman is buried but anyway yo' bury it toward de sun. Take an' bury dat, seal up same envelope.

(Toward the sun - toward the east or the west?)

Toward de east - yo' helpin' yoreself. When yo' fightin' a person, puttin' down, yo' take it always on de west, yo' see. Dat's puttin' a person down, yo' see, but chew he'pin' yo' ownself, yo' see. Buryin' it toward de west why yo' cause yo' ownself tuh go down, yo' see, 'cause yo' workin' diff'rent method. Bury it toward de east, yo' see, 'cause de sun rise an' dat liftses [lifts] yo' up. Bury it an' let it stay dere fo' three nights.

Yo' take dat up - take dat lettah which yo' have wrote, yo' see. Take it out after [three nights]. Yo' know yo' put it in a place where yo' won't have to find it, yo' see.

(What kind of a letter did you write?)

Well, yo' jis' take an' write a ord'nary lettah, yo' see, jis' lak yo' could 'splain yo' condition to 'im. Yo' see, jis' lak yo' could 'splain yo' condition to a person - dat's whut's de matter, yo' know, an' everything like dat, yo' see. Explain yo' condition to 'im but yo' be sure tuh have dis name *O. L. Young - L. L. Young*.

(Now wait a minute. That person is *O. L. Young - L. L. Young*?)

Dat's right.

(That man's name is *Y-o-u-n-g*?)

Dat's right, *Young - Y-o-u-n-g-s*.

(And his initials are *O. L.* and *L. L.*?)

Dat's right. Well, yo' see, yo' command after yo' write his name - yo' say, "Ah comman' joo." Yo' see, yo' always speak out [to] de man, yo' see. Well, yo' explain yo' condition to 'im - yo' know what's de trouble an' whut an' whut, yo' see. Yo' bury dat an' let it stay dere fo' three night. Yo' go back dere an' git dat same thing - dat letter an' dat brass [dust] inside. Well, yo' take it right on back to yore home an' put it right back up, put it under dat sill dere. Well, yo' see dat's devilment now. Yo' take an' put dat up under dat sill where dem pennies at, yo' see.

Well, when people passin' in dere, yo' see, dat strikes people's 'tenshun, yo' see. Well, people comin' by, yo' see, when dey gits dere, somepin goin' tuh speak to dere mind-like - change - if dey got any money in dey pocket, somepin - yo' know whut ah'm talkin' 'bout - somepin dey goin' think of or somepin goin' strike dere 'tenshun, yo' see. Yo' could have yore show case or one of dem glass - dey go [walk] over, yo' know [the pennies at the door]. Dat's de devilment, jis' lak runnin' up on anything. Well, when yo' git 'long in dere look

like yore mind change - yo' liable to want somepin. Yo' see that turns yo' right in [into the shop] an' he [evil spirit] won't let yo' pass to save yo' life.

Den, if yo' ain't got no money, yo' see - well, dere's a lotta times if yo' ain't got no money yo' liable tuh walk in an' say, "Well, ah go in see dis fellah - wonder if ah kin git a chance for credit." Well, yo' see, yo' bein' nice tuh people, see. Whut ah'm speakin' about, yo' bein' nice - yo' treats everybody nice, yo' know - not tryin' tuh be big or somepin of de kind like dat, yo' see. A person tryin' tuh git a livin' now, yo' see. Aftah yo' git things goin' lak dat, yo' don't worry, yo' ain't credit nobody - yo' jis' tell a man jis' whut is whut, yo' see. He goin' jis' eat chew up to git along wit chew, yo' see. Well, yo' see, yo' got evah'thing. Yo' see dat devilment is bad. When a person don't care which way dey comin', when dey git along near somepin dey want, dey goin' go in dere an' if dey ain't [got] money lotta time.

(If you wanted to run a man out of business, all right. What would you do in that case?)

All right, if yo' wanta bring a man outa business - jes' he treated yo' wrong, yo' understand, an' yo' wanta bring dat person outa business. Well, yo' take - jis' lak at even'time, yo' know - I mean at nighttime - whenever he close his sto' [store], yo' see - well, yo' ain't gotta bury no *jamoos* - yo' don't bury no *jamoos* 'tall. Jis' once awhile yo' see [do you bury *jamoos*].

Well, yo' take an' yo' write a lettah, if yo' know dis man's name, yo' see. Yo' write a lettah, jes' write a ord'nary lettah an' put his name to it - jes' lak yo' writin' him a lettah, yo' see. Well yo' take dat lettah dat chew write - yo' see, jes' lak yo' writing tuh him. Well, yo' write in it how he treated yo', jes' lak he mistreated joo an' dat chew writin' it [because] yo' don't like it - first one thing an' another, yo' see, whut's de cause dat chew haven't did any-thing. But chew don't give him dat lettah. Yo' take an' write dat lettah, yo' see. Yo' put in de name of Faith, Charity - "In de name of Hope, Faith an' Charity" - yo' see, on this lettah. Well, dat's baakin' dat kinda work up.

Yo' take dat lettah, yo' understand, befo' care'in' [carrying] it tuh a rivah, yo' take an' put it under yore head fo' three nights, yo' see. Well, dat man is gonna worry - whut ah'm speakin' 'bout he comin' - yo' know he ain't gonna - jis' as well say yo' see him - chew gonna dream of him, yo' see. Well yore whole heart an' mind is right on dat man. Yo' let it stay dere fo' three night. Yo' take dat lettah, yo' don't put *O. L. Young's* name, jes' write dis lettah to him. Now yo' take dat lettah an' yo' take an' go on an' throw it in de rivah some night, but it have to be befo' twelve, yo' see, 'cause yo' doin' evil business. Don't let it be after twelve fo' dat's raisin' a man, yo' see, 'cause it while de sun goin' up. Anyway, 'twixt sundown an' twelve a'clock dat's fo' fightin' a person, yo' know, puttin' a person down. Well, yo' take an' throw dat envelope in dis rivah, yo' see. Well, yo' fo'git dat. Yo' come back to de house an' be satisfied. Well, yo' see yo' got him on dat matter proposition.

Well, after yo' do dat, well yo' take an' take yo' three acorns - jes' as well say, yo' know, take three acorns or three pecans - gotta be nuts, yo' see, 'cause *root-work* yo' know is.

(Either three acorns or three pecans.)

It don't much matter [cylinder changed] three nuts of some sort. Take dem three pecans - yo' see, let it be de large pecans, dese paper-shell pecans. Write dis man's name on it, yo' see, an' take it to a tree dat bears de pecans - yo' understand, take it to a tree dat bears pecans an' bury it. After yo' write dis man's name on it - understand, put his name on one side an' *O. L. Young's* name on de other side, yo' see. Take an' bury dis at a pecan tree, yo' see. All right. But de time to bury dis heah, yo' understand, whenever de moon's in full.



Whenevah de moon's to de second - after de moon git in full - till de fo'th, yo' take an' bury dese pecans under dis pecan tree, right at de roots of dis pecan tree. All right, whenevah de sap - whenevah de sap goes down, well, he goes down, yo' understand. Yo' see, he rise an' fall [like the sap]. But understand, whenevah he fall he loses mo' den he kin gain when he rise, yo' see. Well, whenevah de sap in dat tree goes down, well, yo' see he's goin' down, yo' see. See, wit his name [written] dere, whenevah dat sap go down, well, yo' see de spirchul [spiritual] work dat is doin' dis heah - 'cause regardless to where yo' put it, dat O. L. Young, if yo' deal wit evil spirits, yo' see - wherevah yo' put his name, he's goin' tuh do dat thing. An' he knows all about dis heah root - he knows jes' whut yo' fixed tuh start an' everything, yo' see. Well, whenevah de sap goes down, dis man goes down. Well, prob'ly whenevah de sap goin' down dis time, he li'ble to lose three or foah thousand dollahs. Well, whenevah de sap goes up in life - ah'll be frank wit chuh, he'll come back up, yo' know - raise up enough, but he lost three thousand. But whenevah de sap go up, whenevah he risin', he li'ble not to pick up no mo' den about two hundred. Next time de sap goes down he'll lose another thousand, yo' see - well, he's goin' down 'stead of pickin' up. Well, whenevah de sap goes up he'll come back up an' he prob'bly take in about one hundred dollahs nex' time - jes' keep on jes' like dat until, yo' know, yo' run him plumb outa business all togethah.

But, yo' see dem roots - understand, a person is made from dust of de earth, yo' see, an' everything yo' work in de root line gotta go right back where it come from, yo' understand, 'cause yo' know we made out de dust of de earth. Yo' see, "dust to dust" of de earth, yo' see, an' everything in de root line jes' made out de dust of de earth gotta go right back where it come from. Yo' see, jis' lak if a person git in de misery, well dat misery gotta go right back in de ground, 'cause if a man root-work yo' - jis' lak if a person dress yo', dey kin go git some devil-shoestring, yo' understand. Yo' take an' dig some devil's-shoestrings an' yo' take an' put some carbohic acid in it an' take an' put some - jes' as well say any kind of blood, it doesn't matters, an' mix dat together. Mix all dat together, yo' see, den take an' git some iodine potassium - potash, an' take an' mix all dat together. An' take some real fine clean piece of cloth cut square cornered - see, put a angle in de middle of it. Take an' take dat medicine an' rub it all ovah dat rag good, yo' see, an' let it dry in de sunshine for three days. Well, de second or de fo'th day when de moon full - well, after ah tell yo' how to do it. De second or de fo'th day when de moon's in full, yo' see, yo' could have an intercourse wit a woman. Whenevah yo' has a discharge, yo' understand - see dat thing - see how it works - it ain't goin' work on dat woman, yo' see, atall. Whenevah yo' has a discharge, dis woman take an' dry herself off. If she git a little bit of yore discharge, yo' know, dat got chew, yo' see - dat's devilmment work, yo' see - dat gits yo'. Well, whut yo' do fo' it - bring yo' back where ah left off at. Well, yo' see she got dat piece of cloth dressed. Yo' see, she know whut tuh do with it. Yo' see she got dat piece of cloth dressed. Well, whenevah yo' has an intercourse with her an' yo' has a discharge, well she dries herself off, well she 'bliged tuh git some of yore discharge on dis piece of cloth, yo' see. Well, dat messes zhoo all up - jes' goin' ketch yo'. Where it's goin' ketch yo' at? It don't work - figure yo' know whut ah'm speakin' about - right through de normal part of yore head, yo' know, or through yore veins; it ketch yo' in de joints - it ketches yo' everywhere in de joints where yo' is connected together - in yore fingers - in heah [demonstrates] in heah [demonstrates].

(In your wrists and your elbows.)

Dat's right, in yore knees everywhere - dat's where de [Zodiac] sign ketches.

De sign won't ketch a man in his thigh or in de long run in his arm. It ketches in heah, yo' see, 'cause dat's yore protection, yo' see.

(It catches you in the joints - all your joints.)

In yore joints. Well, dat messes yo' plumb up, yo' see. Well, soon as yo' want to go back on a tear [? = spree?], yo' see, dat's de reason why ah say whut ah tole yo' - git dat devil's-shoestring, well dat's dust from de earth, yo' see. An' whenever gittin' rid of dis *miserery*, yo' gotta go right back down. Well, yo' see after yo' git in dat kinda condition, ah'm goin' tuh show yo' whut to do wit it.

So after yo' git in dat kinda condition where yo' can't raise yore arm or yore leg is stiff all round an' yo' can't har'ly walk - jes' in a sufferin' condition. Yo' have called doctors to come to you contin'ly but dey'll - dey don't know whut's ailin' yo', yo' see. A lotta doctors say, "Well, yo' gotta have a operation on yo'." Well, dey take yo' to de horsepital an' operate on yo'. Well, dey look inside an' it's nuthin' wrong, "Ah don't see anythin'." Well, yo' still sufferin' from pain. Well, it's quite natural, yo' can't see yo' pain. All it is - de man kin feel it but chew can't see it. Yo' see dat's de evil work in yo'. It's a known fact a man can't help hissself, yo' know, jes' can't see it. Yo' gotta know whut to do an' to do dat, yo' see. An' he ain't gotta give yo' a drop of medicine, yo' see. Yo' gwine say dis beats dis othah kinda mattah [matter] 'bout givin' yo' medicine. Yo' kin kill a man by givin' him medicine. Well, yo' take a lotta *root-workers* dey'll take a root from any kinda - which dey go out in de woods an' dig up herbs an' diff'rent kinda roots, yo' know, an' make yo' medicine fo' yo' to take an' run de *miseries* out. But dey got a smarter way to stop dat now, yo' see - a smarter way tuh stop dat. Take de pain - always let de other man bear yore pain. Take de pains offa yo' an' put it on de man out yonder, yo' see. But chew wanta know how tuh do dat.

Well, after yo' git in dat sufferin' condition, yo' see, yo' take dem three acorns, yo' see, or three pecans, yo' understand - it don't much matter, yo' see, but yo' take dem three pecans an' take yo' a cigar - take yo' a cigar box. Take a ord'nary cigar box, regardless of how long it is, yo' see, an' take an' put dose pecans in dere, put three pecans in dere, den take an' git chew some sulphur an' jes' spread it in de bottom of dis cigar box. Put dose pecans in dere, yo' see. [Cylinder changed.] Take an' put de pecans right in on de sulphur, yo' see.

Well, yo' take an' burn dat, yo' see. Yo' git in yore room - understand now, yo' see, yo' *doctoring* to [not on] yo'self, jes' lak yo' *doctoring* a man. Yo' take an' put him in dat room - yo' doctoring a man, yo' see, an' he's in dat condition. Yo' put dat man in dat room yo' understand an' close de do'. He gotta stand it, he gotta stand it. Course it's pretty tough on him, yo' know, but he'd ruther be well den be sick in misery. After yo' take an' light dat sulphur, yo' gotta close all de do's. Well, yo' see dat's spirchully work - dat's evil work. When dat sulphur start burning, he goin' start coughin' but he gotta stand it. He jes' gotta stand it until dat sulphur burn out, yo' see. Dat sulphur is goin' into yo', yo' see, because yo' inhale like dat - dat sulphur's goin' into yore body an' goin' all through yore system den, goin' into all diff'rent parts of dem veins. Well, yo' see dem pecans - dat's de protection, dat's whut goin' take it out, yo' see, dat's whut goin' protect. Course yo' don't git no relief right den understand. Yo' see, dem pecans is whut's goin' move it. Well, after yo' inhale dat - well, after de sulphur burns out from de light - yo' stay dere till de light is gone. Yo' know de sulphur when it burn it have a kinda blue light. Yo' know, got - jes' lak ah tell yo' about shetting yore eyes an' seein' dem blue lights - it's got a blue fire to it, yo'

see. Whenever dat light goes out, well yo' kin take an' go about chure room, yo' see - yo' feelin' pretty bad.

Yo' take dose pecans an' yo' care [carry] 'em to any kinda tree now - yo' see, yo' ain't gotta care it to a pecan tree. Yo' kin take it to any kinda tree dat bears nuts - could be acorn tree or walnut tree, pecan tree, any kinda tree dat bears nuts. Yo' bear [bury] dat, yo' see. Well, den dem pecans an' whutsomevah dat sulphur workin' together - dat pecans goin' bring dat misery right back down.

Well, yo' see de way it goin' start after yo' bury dat - but ketch it on de sign of de moon, de second, fo'th or sixth, eighth, tenth or fo'teenth after de moon is round, after de moon is full. Take an' bury dat, chew see. Course, yo' see things like dat works with de moon. Yo' know [when] de moon changes, yo' changes, yo' see. Jes' lak dat spell's on yo' - well, de moon changes, comes out to be full, half moon or quarter moon, somepin like dat. Well, yo' gits better an' yo' say, "Well, ah'm feelin' pretty good today." When dat moon come back in full agin, dat time which de devilment is done on yo', yo' see. Every time de moon come on, dat where dis devilment is done, whenever de moon is in full - long as dat moon stay in full yo's in misery, yo' see. When dat moon goes outa full - supposed to be half or quarter moon, well yo's gittin' long pretty good. Yo' think yo' be gittin' well - prob'ly de pains be easy. Well, yo' let dat moon come back - every time dat moon comes in full, put chew in worse an' worse condition.

Now, ah'm goin' on back an' tell yo' 'bout de pecan. Well, yo' take 'em an' bury 'em after de moon's in full, yo' see - dis moon is in full, yo' see, yo' do's dis work. Yo' see whut ah'm speakin' about - it works by de sign of de moon. After yo' bury dis pecan, yo' speak dis heah, yo' say, "Ah conjure thee by rejurin' life dat yo' remove dis spell offa dis man." Yo' see, remove dese pains offa dis man.

(I conjure thee by what?)

"I conjure thee by rejurin' life."

(By what?)

Regeneral life.

(Regeneral life?)

That's right.

(What's that?)

Regeneral jes' lak yo' say "regeneral" [regenerate? rejuvenated?] life. Yo' see, "Ah conjure thee by regeneral life dat yo' remove dis spell offa dis man." Yo' see. Well, when yo' speak dese word, yo' bury dese pecans, yo' see, up under any kinda tree. Yo' see.

Well, yo's achin' all in here, jis' lak yo' fingers couldn't pick up nuthin. Well, it jis' 'bout commence tuh leave yo', yo' see. Well, yo' prob'ly, well, when de moon come to de full next time - well yo' see whut ah'm speakin' 'bout - whenever de moon goes in quarter. Well, yo' see, it leaves yo' wit chure hands - yo' see, every time it comes in an' go out, it takes off another spell, takes off another. Yo' see how dat thing works. It comes jis' like - jis' like yo' see heah [demonstrates].

(It keeps right from your fingers an' goes right down to your arms.)

It jis' lak yore hands is in bad shape, yo' know. Well, jis' lak yore whole body is buried - jes' cramps all ovah an' sore an' everything, yo' can't hardly walk. Well, yo' see dis whut gits well first, from heah on down [demonstrates].

(From the head on down.)

An' bring it right back down to de ground, where it come out. Yo' see, de man whut done yo' dis harm dug up de devil-shoestring - well, dat come out de ground. He got dis out down dere an' all lak dat, yo' see. Dat devil's-shoestring is de

main matter, yo' see. Well, it start with a pain in yore han'. Yo' say, "Well, ah don't feel - mah han's don't worry me none no mo'." Well, it come on down. [The pain gradually comes down through your body.] Well, yo' git where yo' kin' raise yore arm. Well, it's down to heah now - around his hips, yo' see. Bring it right back down where yo' come from - 'cause yo' made from dus' of de eart', an' de *roots* is dug from de dus' of de eart', an' it's gotta go right back in de ground. Dat pecan demself will bring it right back down. Yo' see, whenever de sap goes up it don't bring it back up to yo' because dis heah is workin' by de sign of de moon 'cause it sulphur. De sulphur is takin' care of dat. Yo' see, dis sulphur an' dis pecan, yo' see, dat chew command. Yo' see. Well, de spirits right dere, an' whenever yo' call dese spirits, de spirits stays in dere. Jes' lak if yo' dealin' wit evil spirits, every time yo' git ready to start to doin' some devilment, well yo' see de devil, dat's nuthin tuh de devil to do - yo' know, everything yo' wanta do it's all comin' off okay. Well, yo' see, jes' lak yo' work fo' de devil, yo' go out an' yo' go to steal somepin, yo' git by. Yo' know, jes' - it all right if yo' jes' don't care. Well, every time yo' git ready to do somepin's dat bad or evil, yo'll be successful, yo' see, if yo' jes' don't care. Well, dat's de devil jes' right dere dat's helpin' yo', yo' know, 'cause he know whut's goin' be de consequent in de days tuh come, yo' see. He sees tuh dat, yo' see. Well, dat's jes' de way de evil spirit - well, soon dat misery jes' keep workin' an' workin', every time de moon come an' de full moon leave out. Well, as de moon go out, go into de quarter, it takes off another - it [the pain] jes' keep on until it git way down heah where yo' won't feel nuthin in it but chure foots. Yore foots will be sore. Yo' say, "Well, ah don't feel no misery [at] all but mah foots." Yo' see. Well dat's de last place. See, yo' walkin' on de soil an' it's going right back down in de soil where it come from, 'cause de roots had to be dug out de ground to put it on yo' an' it's gotta bring it right back out on de ground.

[Among many examples of pain, disease and *live things in you* being removed from the body by downward magic, see BATHING DOWNWARD, pp.369-377, and DOWNWARD RUBBING, p.377. Cures by downward rubbing will also be found in *FACI*: (1st ed.) 2705, p.131, livergrown, (2ed.) 7152, p.332; (1) 4464, p.214, worms in body, (2) 7081, p.328; (1) 4758, p.229, pain, (2) 7170, p.333; and (1) 4871, p.235, a cold, (2) 6083, p.277. *Doctor* Yousee in the preceding rite and previously gives the reason why all ailments coming through *root-work* or the ground must be returned to the ground. This is a *like cures like* process rather than substance. Is it to be understood also that the devil rules everything underground and in darkness? This is what makes the final title quotation on page 1024 so interesting: "God is even in de middle of de earth."]

Well, now look heah. Say, if dat wus medicine - fo' whenever a spell put on yo' lak dat, de medicine ain't gonna help yo' none, yo' see, 'cause doctors, dey'll give yo' medicine an' things like dat, yo' see. Yo' takes experience [the removal of a spell requires special experience] - now, ah wanta be frank with yuh. Yo' take *root-workers* is kinda ahead of doctors in a way. [Cylinder changed.] See how dat's done - ah'm goin' show yo'. Yo' see, now, dat [my cure] wusn't given to 'em by no *medicine-man*, yo' understand. [He is calling a Doctor of Medicine a *medicine-man*!] Yo' ain't drinkin' nuthin to go in yore stomach or go into yore system, is yo'? Yo' ain't taken a drop of medicine or yo' ain't et [ate or eaten] nuthin from nobody. Yo' see how slick dat one works. De only thing [involved here is] about dat piece of cloth dat she taken an' got some of yore discharge on it.

Well, all right - medicine can't cure dat. De same way dat dat thing got on yo' - by spirchully devilment work - gotta be taked off. Yo' go to de drug store

prob'ly an' git beef blood an' iron an' all sich medicine, all sich *swamp roots*, yo' know. Dat ain't goin' go no good, 'cause dat wusn't put on yo' through anybody medicine - yo' ain't drinkin' nuthin. If yo' drink some *poison*, well yo' kin go to a *root-worker* an' git chew some kinda medicine an' make yo' bring it back out. But yo' ain't drink nuthin - yo' ain't done nuthin 'tall. All de kinda medicine - all de *root medicine* in de world won't cure nuthin like dat. Dat's de reason why yo' gotta - see, we people [*root-workers* and *spirchuls*] so wise, maybe we done find somepin mo' better 'bout curin' a man somepin 'other stead of medicine, yo' see.

Jes' lak yo's gotta trial, yo' gotta man on de outside workin' fo' yo' - 'cause jes' lak if yo' in trouble, see. Yo' druther hear about if yo' in trouble an' yo' wanta he'p yo'ownself?

(That's right.)

All right. Jes' lak yo' in trouble, yo' see. Well, if yo' in de jail-house - dey got chew locked up in jail. All right, yo' take yo' a pan of water - jes' take yo' a pan of water an' yo' say dese words ovah dat water, yo' see. Say dese words ovah dis watah. If yo' ain't got a book - 'cause yo' might not have no Bible, yo' see - 'cause dis is very long. Dis stuff is very long, de 7 Psalm from de first to de sixth ovah dis pan of water one time after sundown. Yo' see, after sundown 'cause yo' fightin' against co't - yo' wanta come out now.

(You say you read the first right through the sixth - all those Psalms, the six Psalms.)

Read de first to de sixth [verse of Psalm 7 or Psalms 6 and 7?] ovah dat pan of water one time. See dat's after sundown - be fightin' aginst de co't. Now yo' goin' tuh raise yo'self. Don't chew throw dat water out, yo' let it stay right dere until de next morning. Yo' git up an' yo' put chure han' on dis pan of water, an' yo' read from de sixth of Psalms to de seventh of Psalms ovah de same pan of water nine times. Yo' workin' fo' yo'self now, yo' see.

(What Psalms do you read?) [Identity of Psalms is usually a problem.]

De seventh chapter of Psalms - start wit de first verse an' go to de sixth. I make it mo' plainer - yo' git de seventh chapter of Psalms an' yo' read from de first of Psalms to sixth verse of Psalms on a pan of water dat night, yo' know, after sundown, when yo's fightin' against co't, yo' see.

Well, de next mornin' at de sunrise, yo' see, dat's he'pin' a person. Well, yo' he'pin' yo' ownself. Yo' doin' dis fo' yo' ownself - yo' read from de sixth of Psalm to de seventh of Psalm de next mornin'.

(From the Sixtieth?)

No, from the sixth of Psalms. Yo' see, yo' read - jis' lak last night yo' read from de first verse of Psalms to de sixth of Psalms, yo' see. All right, de next mornin' yo' goin' ketch it from de sixth Psalm an' go to de seventeenth, yo' see. De nex' mornin', yo' see, yo' ketch it from de sixth where yo' left off of an' carry it to de seventeenth Psalm. Well, yo' read dat ovah de same pan of water nine times befo' co't. Take an' wash yore face - yo' see, take an' wash yore face an' don't take an' dry wit no rag. Jes' take an' shake yore head - let de atmosphere, de air dry yo' - don't take an' wipe it wit no rag atall. [Here is an example of a *spiritual* making holy water - see margin-title HOLY WATER MEDICINE, p.382; HOLY WATER AGAIN, p.407; and HOLY WATER, p.695.] Well, wfen yo' go in co't, yo' see, it's a lot a diff'rent words yo' say. Well, yo' could do dis now or any time, yo' see, [to] tide yo' ovah - jes' try it fo' 'pare [to be prepared].

Well, de next mornin' yo' go to co't, yo' see. Well, yo' be settin' dere - prob'ly dey be tryin' another person. If dey try anybody ahead of yore case, yo' see - well, jis' lak yore case comes up next or somepin like dat, which an' why

if yo' know it. Well, yo' look - yo' take an' turn yore haid towards de west, yo' see, which de sun goes down. As yo' turn yore face toward de west yo' say, "Ah give unto yo' a promise that yo' shall - our case be delivered out of bondage." Yo' see, dat's whut yo' say lookin' out de window wit chure head turnt dataway, yo' see. All right, yo' look at de grand jury, yo' see, which on yore case. It's jis' like if yo' goin' plead guilty - de time yo' goin' tuh go in on yore case, yo' plead guilty to de fact. Yo' look at de man an' yo' say, "Is it lawful to so gravely[?] a Roman?" Yo' say, "Is it lawful to so grill[?] a Roman?" Yo' say, "Is it lawful" - whut ah'm speakin' about - to not give yo' justice against a man, yo' see. Well, after yo' look at him an' tell him dat, yo' see, well yo' look at de judge. Yo' ain't gotta wait until dey start to having de trial, yo' do dis heah befo' dat. Yo' look at de judge, yo' got somepin to say to 'im. Yo' look at 'im an' git de advantage of 'im. Yo' look at de judge. An' after dey speakin' lak dis, yo' say, after dey continue axin' yo', yo' ain't gotta say it out loud - yo' say it in yore mind, whisper, yo' see, looking right straight at de judge. Yo' got chure whole heart - when yo' speakin' to de grand jury yo' got chure whole heart an' mind on dem, yo' see, an' on yore case, looking right straight at 'em. Yo' ain't saying a word, yo' sayin' it in yore min' but lookin' at de judge. Yo' say, "After dey continue axin' him, he lift up himself an' say, 'He dat sin among you'" - in de Bible it say, "He dat sin among her," but chew wusn't among women, it was you. [He] say, 'He that sin among yo' let him first cast a stone at him.'" [He pronounces sin as syn = sign.] See, let him first cast a stone - at him first 'cause don't cast a stone at him befo' he cast it at chew. Yo' see, jis' lak yo' dig a pit fo' another person, jis' as well dig it fo' yo' ownself, 'cause yo' mo' den apt to git caught first, yo' see. So after yo' say dat - after yo' say dat yo' turn yore head an' yo' make three moves. Well, first, "Ah done give unto yo' a promise out de window dat yo' shall be delivered out of bondage." Turn yore head next to de grand jurors an' say whut chew goin' say to dem. Turn it to de judge an' say it. Yo' makes foah strokes - one - two - three - foah. Well, de last stroke yo' make - yo' got yore head to de left now at de sunrise, yo' see. Yo' say, "Ah looked out of de window an' saw three dead mens, an' ruled dem wit mah finger." Yo' see, all dem magic words. Den yo' git up dem an' yo' [cylinder changed].

(You are looking out the window to the east now.)

Dat's right, to de east. Yo' he'pin' yo'self, yo' see. Yo' speakin' about yoreself now, yo' see. We were speakin' 'bout dese dead men, yo' see. Well, yo' see if yo' kin git a chance - but of co'se it'll work if yo' don't - but if yo' git a chance befo' yo' git put in [jail], it's best to do these things. We said at de first take dis dead man's shank bone - yo' see, take an' trim a little of it off it an' put it in yore pocket. Well, dat's de dead man's shank bone. Well during de time yo' got dat - it be a pretty good idea to wear it on yo' all de time, yo' see, as I said at first, 'cause yo' nevah know which an' whut - whut's de future to a certain extent. Prob'ly yo' could take care of yo'self after whut goin' happen den, yo' see. But whut de future has, yo' know, is purtty hard to tell, yo' know - dat's provided you ain't got yore crystal ball or somepin like dat to see whut's goin' on in de devil's work.

Well, after yo' turn yore head to east an' say, "Ah looked out of de window an' ah saw three dead mens an' ruled dem with mah finger" - understand. Well, whut yo' mean, "Ah ruled dem wit mah finger?" Yo' rulin' dem spirits, yo' see - yo' ruled 'em. Well, yo' got de dead man bone in yore pocket, yo' see. "Ah saw three dead men." Yo' see, yo' got one of dem in yore pocket right 'long with yo'. Well, dat's a dead man, dat shank bone, yo' see. Well, dat's de way dey

git. An' den after yo' do dat, when dey call yore trial, yo' kin git up an' tell de truth about it. Yo' done so-an'-so-an'-so. Say, "Well, ah did so-an'-so, but ah axe justice of yo'. Well, dey can't - yo's got 'em, yo' see, tight as dis hatband, yo' see. [He points at my old black hat with concealed microphone - see author's black hat in INTRODUCTION.] Well, if yo' tell de truth about it, well, whut diff'rence does it make. Yo' come out.

[My preceding black hat may have suggested the black-cat rite about to follow this comment. Most of the usual black-cat rites I have grouped in subsection BLACK CAT BONE, pp.74-97. But there are also unusual rites - one having been given by INFORMANT 1532, p.1124f.; another one now follows.]

Wit de black cat, yo' see - course yo' gotta have a strong constitution, understand, to do strong work. Yo' ketch a black cat. Well, de way it is yo' know, if yo' goin' be anything in root-work, yo' gotta go by de - yo' gotta have so many followin'. Yo' gotta know whut chure doin', yo' see. Yo' can't jump at it when yo' goin' doin' somepin, 'cause if yo' go to doin' somepin - 'cause it jis' lak a man goin' workin' roots. "Well, dog-gone dis proposition; ah kin he'p yo' but ah can't he'p mahself." Jis' like somepin git wrong wit yo', ah could cure yo'. If somepin git wrong wit me, or some other root-worker strike me or put me down - well, now de first thing ah do - gotta learn how to protect yo' ownself. Don't go to cure another fellah out dere, look out how to figure how to take care of yo' ownself, yo' see. Jes' lak ah don't do fo' a livin' - ah jes' tryin' to take care of mahself, yo' see - de best ah kin, yo' see.

[Doctor Yousee is a *spiritual* (works with spirits), not a *root-worker*. But he is a professional worker if ever there was one. I agree with him - he does not make a living from this work, few persons do.]

Well, jes' lak yo' take dis cat - yo' take on de 14th day of de moon's full, yo' see - yo' take an' ketch a black cat, yo' see. Take an' take yo' a pot of hot water. Take yo' nine black hen eggs. Take an' mark yo' a round ring - two round rings on each one of dose hen eggs, yo' know. Understand me good, take an' mark yo' two round rings on each one of dose hen eggs an' put a little ole dot in it - jis' lak two little ole black cat eyes - put dat on de nine - let it be black hen egg.

(How do these rings go, together or separate?)

Yo' know - put one dere - jis' lak dem round egg, yo' know - put a round ring an' den put a little bitty round ring inside it like two eyes.

(On the end of the egg?)

No, it's right cross [demonstrates].

(Right across - one circle is in the other circle.)

Dat's right, but yo' see it's fo' [four] together [demonstrates]. Jes' lak yo' make one dere, put another on dere. Dem [are] eyes.

(Make like a pair of eyes - but each eye is one little circle in another circle.)

Yes. All right, yo' take an' heat yo' a big pot of water, yo' see. When yo' do dis heah, yo' see, it's best tuh go out, but in de woods yo' know amongst trees, yo' see, where yo' kin command - course yo' kin command dem to come to yo' anyway, yo' see. Not best to be round de house where yo' see a lotta people, because satan jes' 'pears up - dis person, one another [about when] de devil comin' to yo', can't everybody - yo' gotta have a strong constitution to stand tuh do dat - gotta make a promise to sell yo' soul to de devil, yo' see - make dat up in yore mind - keep it in yore mind, yo' see. Say, "Well, it don't [look] like ah'm kin git a job round heah - nuthin de kind - ah'm jes' miserable all de time - work hard an' den never have nuthin." Says, "Well, ah jest goin' try dis heah." Yo' say, "Ah make up a promise to sell yo' soul to de devil long as ah

live - ah'm not expectin' to - ah'm gittin' old." Mean yo' gotta make up yore mind, jis' like yo' say anything, yo' understand. Anything yo' wanta do yo' put yore mind right down on that thing an' yo' conquers it yo'self, yo' see. Jis' lak, yo' see, whut chew gonna do yo' keep yore mind on it. If yo' gonna do dat, don't say, "Ah might." Yo' gonna do dat. Jis' keep yore mind on it an' yo'll do it. Jis' keep every step yo' make - make it toward dat same thing yo' wants to do, yo' see - yo'll do it. Dat's havin' yo' mind, see, dat chew gonna do it.

Make up yore mind an' yo' take dis pot of water out in de woods an' yo' build a big fire. Yo' see, before yo' build de fire yo' take an' put dem nine hen eggs - draw yo' a circle right round on de ground. Dat O. L. Young ain't got nuthin to do wit dis heah now - dis heah is comin' through by de other spirits. Yo' see, dis O. L. Young, he masters all dis other work, yo' know, all by his circle. O. L. Young, he commands his circle, yo' see. Well, when yo' doin' somepin else, yo' know, an' otherwise wit de black cat, O. L. Young, yo' see, he ain't got nuthin wit dat. Dat's on de outside, dat's wit de devil an' otherwise. Yo' see, dis heah is controlled by de cat an' dat. Well, anything yo' undertake to do, well, dis cat goin' command yo', yo' see. Yo' gotta humor 'im, yo' see - long as yo' don't see him, it works good.

Yo' take an' put dem nine black hen eggs on de ground an' draw yo' a ring right around, yo' see. Well, after yo' draw yo' a ring right around, yo' take two splinters, which yo' go out in de woods an' git - jis' like yo' see a tree dat wus lightning struck, yo' get dese splinters an' cares dem away - splinter jis' lak dis heah [the color of] blue eyes - jis' like lightnin', yo' see. Yo' take lightning wood - jis' like yo' go out in de woods an' see a tree dat de lightning struck. Yo' climb dat tree an' git chew nine splinters from dat tree. [Cylinder changed.] Yo' take any kind of oil, any kind - it kin be olive oil, mentholatin' oil or some kinda oil, yo' see, an' take an' 'noint dem splinters wit it good, yo' see. After yo' take an' 'noint each splinter, yo' take an' put a splinter ovah each egg an' let it burn, but have - jis' lak, if yo' take an' put dem nine eggs in a row, yo' know, an' have dem splinters layin' disaway, yo' take an' light all nine of dem splinters an' hold yore watch out an' let it burn. Yo' see, yo' workin' dis heah from twelve until three a'clock at night. Yo' go out dere at twelve a'clock at night an' work from twelve to three, yo' see. Well yo' take after yo' do dat - jis' light dose nine splinters an' hold yore watch ovah it. Yo' hold yore watch - ah jes' as well say fo' 120 seconds, which is two minutes. Jes' hold yore watch on it, yo' see, dem 120 seconds. Well, after dem 120 seconds is out, yo' taken an' outen de splinters - yo' see, yo' jest put dem into a pile.

Well, take an' put chure water on - put chure pot of water on, yo' see. Build yore fire, put chure eggs in dere first. Yo' take an' hold de watch on dem eggs five minutes. Yo' see, yo' got chure cat in de sack dere. Yo' don't have to hold dose eggs but five minutes, yo' see. Yo' jes' let de eggs boil right on an' on until de water git kinda good an' hot, yo' see. When it git good an' boilin' hot - yo' see dem eggs is still in dere, yo' take an' jump dat cat down ovah in dere. Take an' put de cat in dere an' put de lid on 'im, yo' see. Co'se he gonna try to git out. Well, yo' take an' put him in dere, yo' put de lid - yo' gotta have a stiff enough lid to hold him in dere. Well, yo' see a cat's got nine lives, understand. Co'se ah don't reckon yo' might have heard somepin like dat, but it's a known fact dat a cat got nine lives. He's pretty hard tuh kill for dat mattah providin' if yo' don't take a gun or somepin other an' shoot him like dat - prob'ly dead shot, yo' see. If he's not dead, he's dead to a certain extent, yo' see, 'cause he come back to yo'.

Yo' take an' hold dat lid ovah dere, yo' see, an' de cat kin continue still



tuh boil dere. Well, yo' see, he goin' be changin'. Yo' kin tell when every one of his lives is dead, yo' see. Well, de furse time dis cat be in dere he be hollerin', he be hollerin' like a cat, yo' see. When he holler dataway, when dat die down, dat's one life dat be gone. When he goin' change up, yo' know - co'se yo' take anything that's in any kind of distress dat hurtin' bad - like a dog - yo' take a dog an' he howl. Yo' take some dogs howl jes' like a person hollerin' - jes' lak a human hollerin' - howl so pitiful. Well, yo' take whenever dat cat be growling in dere - yo' know, hollerin' like a cat - whenever dat stops, well, dat's one life gone. Well, he change up in another way. He go to moanin', yo' see [he demonstrates by moaning] jes' lak a person. When he do dat in a certain way, yo' got to watch de whole room - hold onto it - whoever doin' dis heah, dis heah work. Wherever dat person live, yo' take an' mark a cross right up undah dere, yo' see.

(Under what?)

Take an' mark a cross - jes' lak yo' got chure watch dere an' yo' got a light dere - whenever he start growlin' dat first time, yo' mark a cross an' put "out o-u-t" under dere. Jes' take an' mark a cross jes' like dis heah, heah, an' put "o-u-t out," yo' see.

(Where do you put this cross?)

Jes' on a piece of paper - put a cross on dere an' put "out," yo' see. An' yo' hold yore watch on 'im an', well, whenever he start dis groanin' yo' see, jis' like a human - he goin' talk jis' like a natural person. Well, whenever he goes on dat way an' fin'ly die down, jis' cross an' "out" on dere, yo' see. Well, dat's two - dat's two lives done gone, but dat water still boilin' right on, yo' see. Well, prob'ly de next time he goin' change up another diff'rent way - go to sighin' like a cow or somepin other. All diff'rent forms, yo' see. Every time he does dat an' continues dat an' stop doin' dat, an' his voice change in another way, jes' keep on dat an' - yo' watch an' see, now whenever he come out de last one. Whenever yo' have nine of dem "outs" on dere, he won't git up there atall - yo' see, he's dead then. Let it boil - whut ah'm speakin' about, let 'im boil all tuh pieces, yo' see, dem bones an' all like dat is dere. An' dem black hen aigs - dat's de power dat's he'pin' it, yo' see. Well, yo' take all dat out. Well, after yo' do dat, yo' take an' dreen [drain] all de water out de pot, yo' see. Take an' take yo' - yo' must have a 'luminum pan - yo' can't have no ord'ry tin pan - gotta be 'luminum - gotta be made outa 'luminum. Yo' take an' put dat [in something?]. Yo' take an' put all de bones an' eggshells an' everything whut's to be found in dere, in dat pan, an' carry it to runnin' water. Dat's a known fact, it might look impossible, but dis is a known fact. Yo' take all dem bones den an' things an' carry it to runnin' water, yo' see, an' put it in runnin' water, an' dat main bone is goin' upstream an' de others is goin' down de stream. Well, de main bone is got de power in it - it's goin' disaway, yo' see. 'Cause yo' know whut gotta carry dat on - dat's de devil, yo' see, carry it dis way. Well, dem other bones is goin' on down de stream, but de bone dat's goin' up de stream dat's de one yo' git. Well, dat bone - dat's yore control an' dat's yore master, yo' see. Anything yo' undertake to do, yo' tote dat round jes' long as yo' live, jes' carry it.

\* An' after dey do dat - understand, when yo' do dis heah, do dat, dis cat goin' worry yo', yo' understand, yo' see, 'cause if yo' don't know how to protect yo'-self - now, jes' like now, if a green person jump up an' do dat, go to all dat trouble an' dey take dat bone, an' prob'ly go on back home, sure at night dat'll, cat'll will worry yo' to death - be jumpin' all up on yo', yo' know, jes' seem to yo' - he ain't hurtin', yo' know, or nuthin - jes' tryin'. When yo' shet yore eyes, it look like yo' seein' all dat cat jes' clawin' at yo' an' his eyes

dat big. Well, yo' see, yo' can't protect yo'self. Yo' done dis work but chew can't back yo'self up. Jes' like ah said - doin' somepin fo' another person an' can't he'p yo' ownself. Yo' see, yo' done dat but chew can't back yo'self up.

But after yo' do dat, befo' de next - jis' lak yo' do it dat night - befo' de sun go down de next night, yo' gotta take dat bone dere an' dress it to keep de cat offa yo', yo' see, if yo' wanta control dis cat an' want dis cat to do whut yo' say do. [Cylinder changed.] Now, befo' de sun go down de next evenin' yo' take dis bone - yo' gotta take an' dress dis bone, yo' understand. Yo' take yo' a devil-shoestring - dat's one devil's-shoestring. Yo' take an' take a sharp knife an' take an' split it. Yo' gotta split it where it will have nine strands to it. Yo' take an' wrap dat devil-shoestring round it [the bone] - yo' see de black cat an' de devil is workin' together, yo' see. Yo' take an' wrap dat devil's-shoestring right around dat black cat bone, yo' see. Take yo' some black thread an' tie it on dere, an' wear it in yore pocket fo' three days. Yo' see. Yo' take an' 'noint it down with Black Cat Perfume. Well, that's sweetest perfume - it's powerful sweet-smellin' perfume, yo' see. But people nevah know dat it's powerful because it so kinda sweet smellin', yo' know, like bath salts, somepin like dat. Yo' take an' 'noint it down wit Black Cat Perfume. Yo' kin tell de perfume 'cause it got a black cat on de bottom, an' de black cat is got his tail high stiff. Yo' take an' 'noint that down with that Black Cat Perfume an' keep it thataway for gambling, sickness, distress, an' all like dat, yo' see. Well, dat black cat control dis, yo' see - dat black cat control anything that you start at.

Well, yo' see, whenevah yo' go to do anything, yo' see, sleight of hand - well, dat black cat is sleight of hand. Yo' kin take dat bone an' control it. Yo' kin take dat bone yo' see an' take an' lay it in on de bed, yo' see. Take it - it's a known fact, ah'm goin' tell yo' 'bout it. Yo' take in during de time de moon is full, yo' kin see it in daytime, yo' see. If yo' don't ketch de moon in full yo' can't see it but at night. Yo' take dat black cat bone an' take an' throw it in on de bed some night - yo' see a cat standing on dat bed - his eyes wide jes' like two balls of fire - right up on top of dat bed. Yo' see, everywhere dat bone go, dat cat's right dere to do all de devilment - yo' see, control it. Anything that yo' wants to be done, yo' see, well de black cat workin' through de devil an' dat black cat working with yo', yo' see.

Well, yo' goin' go to gambling, yo' see. Jes' people - for instance ah know a lot of gamblers an' be round a dice game. Well, dey pull somepin out dere pocket an' lay it down, "Well, dis is mah jomoo, heah; long as ah keep dis ah'll win" - an' all - somepin like dat. Yo' take dat - co'se yo' ain't gotta lay it down. Yo' jes' take an' put chure hand in yore pockit - jes' lak yo' win dis bet, yo' put dat money in dere on dat black cat bone an' squeeze it - yo' know, mash it, squeeze de bone an' de money together, yo' see, ever' now an' den. Yo' see, yo' break any game yo' git to, yo' see, 'cause dat cat is protection to yo'. Yo' see, dat cat's right dere on dat bone, but nobody can't see yo' wit it. De reason why yo' kin see it - yo' kin see it all de time in de daytime - yo' kin see two little eyes. Jes' like yo' lookin' at a deck of cards, well, 'stead of yo' lookin' at de cards front of yo', yo' see two little eyes on dere, yo' see. An' whenever yo' turn, dem jes' like dis heah [demonstrates].

[In whatever direction the doctor turns, the eyes of a dead cat like the eyes in a portrait turn toward him. Better, this man has eye trouble - cataracts? For an example of Purkinje figures - a woman who frequently saw a bewitched black bug crawling on the ceiling - see *FACTI*, 2ed., 16178, p.834.]

All right, me an' yo' got a bid an' yo' skinnin' [we are in a skin game], yo' see. Well, it's mah time tuh win - ah'm playing a ten an' yo' playin' a eight.

Well, all right, long as ah'm turnin', yo' see, like dat dere - long as ah kin see dem two eyes on dat card, well, ah'm clear. But whenever, 'slong as ah'm seein' dem two eyes on dere, well, ah'm beatin' yo'. Ah says, "Well, ah'll bet chew two dollars mo'." Ah call out one, yo' see, an' ah'm turnin', lookin' at dem cards. Well, yo' don't see dem two eyes on dem cards atall, yo' see, an' yo' turn. Well, dat minute dat ten is on de turn away, yo' play de ten an' he's playin' de eight. Well, if he play de ace, yo' see, yo' goin' ketch him - anyhow yo' 'bliged tuh ketch him. If yore card comes up befo' his'n dem two eyes goin' let chew know, 'cause when yo' lookin' at it yo' kin see two eyes on it - two little round eyes. Dat's a known fact, but de other man can't see. Yo's de one dat got de bid on. Well, yo' keep a' turnin' away an' yo' see dem two eyes pop up. Well, yo' ain't goin' bet no mo' 'cause yo' see yoreself goin' tuh turn, yo' see - yo' jes' turn yo'self off, yo' see. Well, after yo' turn yoreself off, yo' kin go continue bettin', but chew gwine ketch 'im mo' den he ketch chew. Yo' see, it's a known fact.

("At this point I thought he was finished with this particular rite but he continued [with the "known fact"], so I wrote what he told me while machine was off.")

[The preceding comment or note was written at the interview, its place of inclusion marked on the cylinder measurement-tab, and put in the cylinder case. Here is what happened. He told me what would occur if anyone found your black cat bone and unwrapped it - the contents of second paragraph following this one. I then comment or ask a question - the first paragraph following this one. As a reply he repeats the second following paragraph. I wrote the note because I thought it inadvisable to restart the machine and ask him to repeat a third time. While listening to the cylinder, transcription in hand, I copied on the transcription in hand, I copied on the transcription the loose note in the cylinder case.]

(If you carry that bone and you lost it, why - someone unwraps it - that leaves the cat loose.) [I am repeating him.]

If anyone find dat an' unwrap dat devil's-shoestring, why yo' [he] turns de cat loose an' turns it loose right on yo'. [Words of informant.]

Jes' like yo' is on a trip or dere's somepin valuable dat chew wants to do - undertake to do. Yo' know whut ah'm speakin' 'bout, yore luck's in bad - yo' see, yo's in hard luck, in bad luck. Take three 'simmon [persimmon] switches - yo' take an' break dem switches, dem 'simmon switches, towards de east where de sun rise, yo' know, 'cause ah remember ah was tellin' yo' 'bout he'pin' yo'self where de sun rise - when yo' fightin' a person do yore work when de sun go down - yo' see, yo' he'pin' yo'self. Yo' take an' pull 'em on de east side of a tree. Jes' take de 'simmon switch but it's gotta be forked, yo' see. Jes' take de fo'k an' break it off, but chew gotta have dat fo'k. Take three of 'em. Take it back to yore house where yo' stay at an' take yo' some salt, take some sulphur, an' mix it together. Take an' take yo' a rag an' 'noint them three 'simmon switches together - good, yo' know. Yo' ain't dealin' wit good spirits, yo' dealin' with evil spirits, yo' see. Yo' take an' 'noint dem good an' nice, yo' see, an' care dem out to de graveyard on certain signs of de moon. Care 'em out to de graveyard, yo' see, an' take an' put one at de head of de grave at sunrise. Jes' like dis heah on top of de grave now - jes' like dis de grave - put one right in de middle of de grave, dem two fo'ks standing up. Well, at de foot, take an' put one heah an' one heah. See, jes' like a man head heah an' dat heah de two foots stretched out ovah heah, yo' see.

(You put one at the head and two at the feet.)

Dat's right - dem two [three] sticks. Yo' take an' say, "Ah comman' thee

an' ah control thee to do mah will." Yo' say, "Ah *conjure* thee doin' by de *regeneral life* [see former comment] to do mah will." Yo' see, dat's befo' yo' put these sticks down. Den after yo' put dese sticks down, yo' go on den back to de house.

Den yo' take yo' a toady frog, yo' see. Yo' ketch yo' a *toady frog* an' yo' go out in de woods to a big red ants bed. [Cylinder changed.] Yo' see, dese heah ole big red antses. Befo' doin' dis now, yo' take dis *toady frog* - not no *spring frog*. It's gotta be a *toady frog*, 'cause de *toady frog* is de only one dat got it. Yo' take dis *toady frog*, yo' take an' git chew a little box, sit down - take yo' a shoe box or something an' make yo' a little small box. Take some thread an' sew it in de fo' corner zhoo know - big enough fo' dis frog to git in, yo' see. Take an' take yo' any kind of brass, anything brass - for *jomoo* yo' can't take anything. Yo' gotta take brass, yo' know, any kinda brass rod or somepin lak dat. Jug holes all through this head [top of box] good - purtty big holes where dem ants can git in dere. Yo' take dat frog in dat little box an' yo' take an' care it an' put it right in de middle of dat ants bed, an' after yo' take an' put it in de middle of dis ants bed, yo' let it stay dere fo' nine days. Well, yo' see in about nine days dese big red antses will be jes' - yo' know, dey'll crawl all ovah dis dead *toady frog* an' et [eat] dis *toady frog* all to pieces, et all de meat off him. Dey leaves de bones in dere. Well, yo' go an' look in dere. Yo' know dese bones an' git 'em. Yo' take - well, dis *toady frog in his haid, he got a bone like a hook* - see, got a bone like a hook, like a fish hook. Den he got one straight bone in dere - got a bone jes' like a fish scale but it's wide up heah an' sharp down heah.

(Like a fish scale.)

Dat's right. So, yo' take dem two bones, yo' see. Well, yo' kin take, an' it's jes' lak if a person got some money or somepin like dat, dat's got, yo' know, plenty money - good money - rich people dat chew come in contact with. Well, jes' lak yo' walk up to 'em an' yo' be talkin' to 'em - yo' well known to 'em. Well, say, yo' speak to 'em or somepin like dat, say, "Well, how yo' do?" "Pretty good, how yo'?" An' be round dem settin' down or somepin like dat. Well, yo' take dis hook bone, dat bone dat got de hook, yo' see. Well, yo' take jes' lak yo' pat him on de shoulder or somepin like dat, or jes' like some say, "Yore clothes is soiled up on de back." Yo' take an' brush 'em down an' yo' see when yo' brush 'em down - it's a little bitta bone - take an' hook it. See, dat bone will hook dere. Yo' see. An' don't chew take it off atall befo' dey go 'way. Dat fish scale yo' kin take off dat. As long as dat stay dere, well, dat person will commence likin' yo' an' git favors outa doin' dat. Now see, but it's workin' doin' by de graveyard. Dat's de way - how dey kin - yo' know whut ah'm talkin' about - about helpin' deyself in dat manner. But dey workin' in a graveyard - yo' see, dey workin' wit dis *toady frog*.

(Do you have to put those 'simmon switches down there on that grave first - before you do that frog that way?)

Sure. Yo' have to do dat first befo' yo' do dis frog disaway. Dere two certain bones dat chew git out dis frog - one lak a hook an' [one] jes' a straight bone.

(What do you do with that fish-scale bone?)

Dat's to take it off dem. Yo' kin take an' take dat off dem. Well, whenever yo' - if he should lose dis thing, yo' know - jes' lak, yo' kin go to a man an' he say so-an'-so. He goin' take a likin' to yo' prob'ly an' might like this heah. Yo' go round sometime an' he say, "Well, ah decided to give yo' a job." Yo' say, "Whut doin'?" Well, first one thing or 'nother - office boy or somepin like dat. He kin take a likin' to yo'. Don't be afraid of him. Dat's somepin

like a confidence person. Yo' see, dat frog an' dat devilment gives yo' mo' knowledge, yo' know, makes yo' know better - somepin like a confidence man yo' see. Yo' say, "Yo' know one thing, ah wants tuh go in business." Well, dis rich man, dis rich fellah, he say, "Well, whut kinda business yo' want go in?" Yo' say, "Ah want put up me some kinda medicine, beer saloon, or somepin but ah haven't got money enough." He say, "Well, yo' a pretty good fellah - ah like yo' pretty well - ah'll back yo' up." Say, "What will it take?" So, well, ah went down dis place - me - ah went an' located a place - cost maybe about foah or five hund rd dollahs - maybe a thousand dollahs. So, he say, "Well, who's yo' gittin' de place from?" Somepin or, "Who's de real estate [agent]?" Somepin like dat. Yo' explain yo'self to him. "Well, dat's all right - go ahead." An' furthermore, see - ever'thing dat chew say - working against - ah wanta explain now. Yo' an' his spirit bring [be] together. Well, yo' see, dat *graveyard dirt* - dat's workin', dat's helpin' dis bone.

If yo' wanta take it off, yo' take dis other bone dat yo' git, but co'se yo' have to do a little somepin to it. Yo' take an' carry it to de graveyard, stick it right up on top of de grave an' speak dese words, say, "Well, ah command yo' to come back in yo' own image[?] to take dis spell offa dis man." Yo' see, let dat bone stick dere three nights. Go back an' take dis bone an' whenever yo' go back to dis fellah's grave or somepin like dat, yo' must lay yore han' on dis man some way or 'nother an' put dis bone on him dere. Let dis bone lay on him. Lay it dere on his back an' let it lay on him - let it correspond wit de place yo' put on - jis' like yo' put dis hook bone on his shoulder, well yo' take, when yo' wanta take it off, yo' put dat other bone on de same shoulder. Well, dat'll take it back off him - take it right back off him jes' de way it got on.

[Here I was having trouble with the machine and momentarily had to stop. Although the recording of the following two paragraphs is very low, I believe it to be complete and accurate.]

Dese day yo' ain't gotta do nuthin tuh nobody - yo' know, if a person needs help, yo' see, 'cause de good people doesn't know.

(Machine turned off - he talks about *spiritual persons* - then I turn on machine.) [This note was written at the time of the interview.]

Yes, spiritual power would do dat. Jes' like ah say, yo' kin be - jes' like ah hear some people talkin' 'bout - a person can't do nuthin tuh me, yo' know. Reason why ah say dat, dey done messed up a person with dat *black-art work* - whut ah say, 'cause de most of 'em don't know nuthin 'bout dat work. Dey say, "Well, ah can't, ah been to a *root-worker* an' he can't he'p me" - if he don't need to give yo' somepin tuh drink or give yo' somepin tuh eat. Well, dat's whut ah tell yo', dat continues to mess yo' up an' yo' ain't even gotta put yore han's on 'im, bury no *jomoos*, yo' see, 'cause when dey bury *jomoos* dey mess up.

(What did you say about the spirits in the wind?) [This was something missed while the machine was turned off.]

Ah said de spirits rides de wind - yo' understand, jis' git in de wind an' ride de wind, yo' see. Dey cooperates with one another, yo' see. Dat's de evil work - dat's de devil's work, yo' see. Somepin like studyin' - somepin like folks would study scientific [science]. It somepin like studyin' fo' scientific, yo' see. Well, yo' study scientific, come to correspond to in dat matter, but don't speak direct like - direct about evil spirits - speakses in another way, yo' see. [Science doesn't speak "direct about evil spirits" but in "another way."]

Well, yo' take dat fellah's shoe track. Yo' take his shoe track, yo' see - yo' ain't gotta give 'im nuthin tuh eat now, understand. Yo' ain't givin' 'im no medicine to take an' yo' ain't *poisonin'* 'im - yo' ain't give 'im nuthin tuh

*poison* his system. Yo' take dat dere fellah's shoe track an' yo' ketch it at de heel. Well, understand yore life's in yore heel, understand [cylinder changed] - yore life is in de heel, yo' see. Yo' kin stand mo' in yore chest or yore thigh than yo' kin in yore heel, yo' understand. Right in de center of yore heel, yo' know dat certain secret spot in yore heel, yo' kin kill a person easy, yo' see, 'cause dat's where yore life - see, dat heel runs directly - yore veins through yore thighs an' laig is somepin like spider webs yo' know, jes' crossin' one another. Jes' like if yo' take spider webs, yo' kin git misery off a person by takin' a spider web, yo' know. Jes' like a spider has a web, yo' take de web an' rub it ovah dat misery place an' take an' bury it where a tree - bury it where a tree bears nuts, an' carry it right in de groun', yo' see, bury it right down dere.

[This is my only example anywhere of a spider web rubbed on afflicted spot *kin git misery off a person*; provided the used web is afterward buried under a nut tree. My nearest belief to this would be: "You will be protected against disease, if you place a spider in a nutshell and wear it about your neck" - *FACTI*, 1st ed., 4280, p.205; 2ed., 4569, p.196. Both beliefs are transference rites.]

But understand, yo' take dat fellah's shoe track, yo' see. Yo' take an' carry it - take an' take devil's-shoestring. Yo' take an' boil dat devil's-shoestring down until it git low, real low, yo' know. Yo' take an' take dat same devil's-shoestring - take de devil's-shoestring juice an' take nine shoe track - de dirt whut yo' got from his shoe tracks - mash dis all up good, yo' understand - yo' see, stir it up good. Yo' take an' put it in a red *flannen* rag. Yo' take some sulphur an' put some sulphur down. But understand, don't put de sulphur on de rag - yo' take an' make yo' a little sack wit de sulphur. Yo' jes' take an' take a papah sack - jes' take an' strokes dis sulphur in de little rag right round an' round. Take an' put dat devil's-shoestring whut chew got - dat devil's-shoestring juice in his shoe track which dat's de dirt from his shoe track - take it an' dat *flannen* rag, jes' inside dat sack - take an' light dat sack all de way round dere - jes' light, yo' know, an' let it burn. Let it burn for awhile. Take yo' a shoebox or anything round - jes' lak a cup or something whut'll cover dat sulphur an' put it down an' let it sit right down on de flo' or down de ground. Well, yo' see, dat covers back all dat matters up, yo' know, an' dat sulphur. Yo' know whut ah'm speakin' about. It goes all through dat dirt whut chew got from de shoe track - gits it 'solve [dissolved] good, yo' see.

Well, after yo' do dat, yo' takes his shoe track - yo' take an' bury it, yo' see. 'Fore yo' bury it, yo' take a black hen egg - a black hen egg is powerful. Take a black hen egg yo' see - yo' take an' bury it. Put dis man's name on de bottom of dis hen egg. Yo' see, put his shoe track an' dis devil-shoestring juice - take an' put dat *flannen* rag down in de hole first. Take an' write dis man's name on de little end of de egg, yo' see, 'cause yo' know de little end of de devil-shoestring is de man an' de big end is de woman, yo' see. Dat's de root of it, yo' see. Take an' write his name on de little end of de egg, yo' see, 'cause it's wound wit dat devil's-shoestring. Yo' take an' put it right joined to dat devil-shoestring, yo' see, an' let it hit dat *flannen* rag. Take an' bury dat - see, yo' take an' bury it about six inches deep. Do dat on de sign of de moon, yo' see. \* Yo' have to ketch dat on de sign of de moon, 'cause if yo' don't ketch dat on de sign of de moon, yo' see, it's not goin' to work. Ah be thinkin' it won't work atall, yo' see, 'cause dat's purtty hard work to do. Take an' bury dat on de sign of de moon.

(Which sign.)

Which sign. De second, de fo'th, de sixth, de eighth, de tenth or fo'teenth.

So yo' bury dat an' yo' let it stay dere yo' see an' let de earth - de earth, yo' see, it doesn't add anything to it - it 'sorbs [absorbs] yo' know, at [that] [in] time, yo' see. Jes' lak de tide rise an' fall - de tide rise an' go down - sometimes de earth has mo', yo' know, has mo' tension - yo' know whut ah'm speakin' 'bout - has mo' pressure under dere - jes' like it goes - be's strong an' goes down, yo' see. But anyway yo' see dat egg will stay dere fo' a certain length of time an' hit will keep swellin', yo' see, swellin'. It supposed to go tuh swellin'. See, it swell an' swell. An' dis egg by dis earth has so much pressure down dere an' swellin', dis egg - yo' see, like yo' plan anything. Yo' know yo' plan somepin an' yo' know it's not goin', yo' see. Yo' know whut it takes to make it go. Well, it goin' take dis egg de same way. Yo' see, if a egg is not good, yo' can't make a egg good. If yo' plant a seed, well, yo' see hit'll grow 'cause de soil is rich an' - well, yo' see, it'll make dat seed grow. Well, dat egg ain't gonna sprout up like dat. Whut a egg'll do is jes' swell an' swell an' bust. Yo' kin take an' plant a butter bean - jis' like yo' take an' plant a butter bean in dis - take a dry butter bean an' plant it in de ground - jes' one dese real dry butter beans. Plant it in de ground an' let it stay dere fo' fo'-five days. When yo' go back dere it jes' as marshy an' soft an' swole up. See, it swole up. Well, dat's dat egg - dat egg will do jes' de same. Well, yo' see dat butter bean it swole up an' bust an' a little bitty sprout will come out, yo' see, brand new. Well, dat egg it can't sprout, yo' know it can't do that. But that egg will swell an' dis man foot will start swellin', yo' see. Well, when dis egg bust - his foot ain't gonna bus' open - it start tuh crackin', an' when it start to crackin', it take effect through his spine an' all his veins. See, co'se it goin' taken effect all through his body den, yo' see, comin' up, yo' see. An' during de time yo' ain't gotta bother wit dis aig atall no mo'; jes' let dat stay dere, yo' see. Well, den dis egg bus' - yo' see dat takes effect on him an' puts him in bad shape, yo' see.

If yo' don't want it tuh kill 'im, jes' want it to run through him an' put 'im in sech a bad shape yo' see, yo' take another hen egg dat is settin' or anything, don't yo' see, an' do de same identical thing yo' done wit it de first time. Take an' care it to a pecan tree which bears nuts, an' dat'll run it up his laigs - up an' down - de sap goes up heah - goes up where it will stir around - de sap go down. Well, dat's fo' de protection [?] of dis other yo' - dey both workin'. When yo' do dat it takes effect. He jes' be as helpless as de day he born - jes' like he be settin' down, can't nevah do nuthin, yo' see.

Well, if yo' want 'im tuh rise - come up an' come down - yo' bury it at de pecan tree when de sap goes up an' he git along all right - when de sap goes down he'll come down, yo' see - up an' down.

Yo' kin take a mockin' bird egg an' run a person crazy with it. Well, yo' take dis egg yo' see - take three mockin' bird's eggs, yo' see, an' take an' crack de mockin' bird's egg an' put it in a dish. Co'se yo' kin give dis to a person to eat yo' understand. Take an' put it in a dish, jes' a ord'nary dish, yo' see. Yo' take jes' a pinch of sulphur - not enough where yo' kin taste it very much - put two or three pinches of sulphur on dere yo' see, an' jes' let it stay dere for nine days. Yo' see, dat sulphur will eat in dere, yo' see. Well, eatin' in dere - jes' lak dat sulphur eatin' in dat aig, yo' know, like sulphur do. Well, yo' eat it an' it's goin' take effect on yore brain, yo' see, 'cause de atmosphere [fumes] from dat sulphur li'ble tuh come up - it always come up, yo' see, nevah go down - yo' nevah know smoke tuh go down. Yo' know, smoke is all de time comin' up. Well, yo' see dat sulphur works on de mind an' dis an' dat - jes' lak smoke yo' see.

Yo' take dat an' yo' could take an' cook it. Yo' could cook dis in anything -

jes' let it set in anything - anything dat's got a gravy to it or somepin like dat yo' know. Jes' lak yo' go an' take a egg an' fry it wit some milk - put it in some kind of gravy or boil it in some beans or anything like dat. Yo' take three of 'em, yo' see, an' put dem in a dish, a saucer, an' sprinkle dat sulphur ovah it, yo' see, an' take an' boil 'em in wit some beans or anything lak dat.

An' after yo' do dat yo' take - yo' see, take jes' like a lizard or scorpion, it don't much matter. But anyway yo' take any kinda snake dat his head is bigger den his body - he hatches in his haid, he hatches eggs in his haid - jes' lak a 'possum - a 'possum hatches in [his] haid. Don't know whether yo' know it or not - a bull 'possum has intercourse wit another 'possum through his nose. [This could explain why come came out informant's nose in No. 796, p.269.] Well, de bull 'possum has intercourse wit a she 'possum through his nose, cause he hatches his eggs wit his haid. Whenever his eggs ready to hatch, dey comes down an' pass through his tail. Take a snake, any kinda snake's got his haid is bigger den his body, he do's all his hatchin' in his haid, yo' see. All dem eggs first 'cumulates in his haid an' come down an' passes out, yo' see.

Well, yo' take an' git chew - well, any kinda snake dat's got his haid bigger den his body. Yo' take an' take dat snake's haid - take an' cut off his haid - take an' put it out in de sun an' let it dry like powder - might take it about nine days. Well, dat's gonna git it good an' dry. Take an' put it on a stove in a pan an' parch it till it gits as brown an' low - git it jes' as brown an' low as possible, yo' see. Yo' take an' take a *Heart's Cologne* [vial?] an' put it in red flannel rag - an' mash it [snake head] up good, yo' see. Well, after yo' take dat yo' take two or three pinches of it [*snake dust*] an' take dat an' put it - befo' yo' fix dese eggs - see, dat's goin' wit dese eggs, yo' see. Yo' take an' do dis an' have dis ready so whenever yo' git de eggs yo' jes' do it all de same time. Take an' put it in dis pot of beans where yo' got dese eggs an' sulphur, yo' see.

An' yo' git dat person runnin' jis' as crazy - have 'em crazy - dey lose control of deyselves, yo' see, 'cause yo' know, de mind controls de body. Yo' see, dat's de reason why when people go crazy dey have tuh send 'em to a 'sylum 'cause dey people ain't got sense enough tuh control dere mind. Dey li'ble to run out heah an' git under de railroad train an' git killed, yo' see, 'cause yore mind is gone from yo' an' yo' can't control yo'self - yo' don't know whut chew doin', yo' see. Well, dat thing - dat devilment takes yore senses away from yo' an' works on yore brain - jes' works on yore brain, jes' works on yore brain. Yo' see, a lotta people dey goes crazy down heah 'cause dey don't nevah live tuh come back.

(What about putting lizards in people?)

An' snakes in people - well, yo' take a lizard - not a lizard - a scorpion - 'cause de lizard is another thing. Take a scorpion. Yo' know dese scorpion - dis heah scorpion yo' know dat got dat blue thing up under his haid - yo' take an' cut his head off an' take an' parch it - take an' let his haid dry. Yo' take an' parch his head good, good an' brown, an' take an' beat it up real fine, yo' see. Yo' understand, dat scorpion he has in his haid, well, yo' see, all de time dis scorpion got little bitty eggs - yo' know, little bitty eggs be's in de haid, but dey don't be ready to hatch. Whenever dey gits ready to hatch dey passes through, yo' see. He isn't like de 'possum whut has intercourse through by his nose - has intercourse jes' like any other creature, yo' see. But anyway, whenever dem egg hatches dey passes down through him.

So yo' take dat scorpion haid, yo' see, an' yo' parch it up real fine. Well, when yo' mash it up, parch it up good, yo' take an' put it in a *flannen* rag. Jes' take it an' put it in a *flannen* rag an' yo' take it an' put it in a - de



person dat yo' want dis to take effect on. Jes' like yo' take an' steal one of dere shoe, somepin like dat - steal one of dere shoes - yo' gotta git one of dere shoes. Take an' steal it, yo' see, an' hide it out. Take an' carry it an' put it undah yore house or anyhow hide it round yore place an' let it stay dere fo' three days. An' take it an' go back an' put it back under de stove an' let it parch a little mo' - parch it about three mo' times, yo' see. Den yo' take it out. If de person drinks whiskey, yo' see, dis whiskey, yo' know, will 'cumulate right back. Dat whiskey will hatch 'cause yo' ain't done nuthin. Yo' parch dis an' all dat but dat ain't done nuthin - yo' ain't done nuthin yet, 'cause dat whiskey yo' know bring dem egg an' de germ goin' 'cumulate it right back, yo' see. Well, if dey drink whiskey, yo' take an' put dat lizard haid - which yo' has browned an' parched up - put it inside dat whiskey, yo' see - jes' put enough of it in dere whut he can't tell it yo' see. [Cylinder changed.] Yo' take an' put dat in dat whiskey, yo' see, an' - well, whenever he drinks dis whiskey, yo' see - an' he drinks all dis devilmment - in from thirty to thirty-one days dey'll come tuh growin' in him, yo' see. Dem little lizard eggs whut ah'm speakin' 'bout, dey'll come back tuh life, 'cause de acid from dat whiskey - whut ah'm speakin' 'bout, 'cause de acid so strong - it 'cumulates right on 'em. Well, yo' see, yo' kin kill de eggs to a certain extent, but de germs goin' stay up an' circulate right on 'cause whenever yo' havin' dis shoe - yo' know, a person havin' one thing another - well, jes' ketchin' a lotta germs - de germ is circulatein' right on, yo' see. Well, after yo' put dis in dis whiskey, it'll 'cumulate from thirty to thirty-one days an' dem eggs will hatch right back out agin. Well, whenever dey hatch dey'll be inside dis person, yo' see, an' jes' continue, continue dis whiskey, yo' see.

Well, after yo' do dat an' yo' wants to take dese lizards back out dis person or cure dis person from bein' in a sufferin' condition. Yo' take an' yo' ketch it whenever de moon is full. Yo' take an' yo' have dis woman - yo' see, if it's a woman - if it's a woman, yo' take an' have de woman tuh git some of her monthlies, yo' see - yo' understand, some of her monthlies. Take an' take some of her monthlies whenever she's flowin', 'cause dis goin' tuh cause her to flow - her periods goin' come on her mo' stronger den evah, yo' see, 'cause damage is doin' to her body, yo' see. It can't check up an' cut off like a gun, 'cause it's a enemy creature dat's in her dat keepin' all her veins open. Yo' see dey can't correspond together like dey should 'cause dem little movin' creatures in dere keepin' everything stirred up. But dey don't jes' - yo' don't want it to work in a way dat it jes' cut chew all tuh pieces an' kill yo' right now. [It] jes' [be] tantalizin' to yo' 'cause de devil is working dis heah, in dere, yo' see - de devil jes' tantalize yo' to death, yo' see tuh death. It's not a quick death - dat's whut yo' call a slow death, yo' see jes' a *slow death*. De devil controls de lizard [scorpion]. [*Slow death* and *quick death* are technical terms.]

Well, yo' has dis woman git some of her monthlies, yo' see. Let it be jes' like it's like water, yo' don't want it hard as coal. Take an' put some of it in a bottle an' yo' take dat bottle an' take an' put a cork stopper in dis bottle, yo' understand. Well, yo' take dat bottle an' yo' take yo' some, jes' as well say - jes' like yo' take potash. Well, when yo' take potash - jes' ordinary *Red Devil Lye* - yo' take an' put one pinch of it inside dis potash, yo' see. Yo' take it down to de rivah an' yo' throw dat potash an' dis woman monthly ovah in de watah an' yo' let dat go ahead on.

Well, yo' have her to *fix* up another one. Well, when she *fix* up dat second one yo' take an' carry it. Now, yo' workin' wit evil spirits. Wit evil spirits yo' kin do de same, but when yo' workin' wit evil spirits - when she *fix* yo' up dat second one - don't chew put potash in it. Yo' jes' goin' put potash in de

first one. Jes' go ahead on - jes' go ahead on 'bout chure business, yo' forgit dat. Yo' take dat second bottle dat she put her monthlies in an' yo' take an' carry it in de woods an' draw yo' a circle. Yo' put chure candles around dere, yo' see. Take an' put dem candles around dere, yo' see. Yo' must put dem seven candles around dere, 'cause see dis heah's a hard proposition. Dis is purtty hard, yo' see. Well, yo' take dese seven candles to dis heah place an' yo' ketch de moon when it's in de full. Yo' take dis bottle dat's got her monthlies in it an' yo' take an' git chew a little slip of paper jes' about dat long. Yo' take an' put chew a red flannen rag at de top of de neck [of the bottle] an' a black piece of cloth at de bottom - yo' see, a black piece of cloth at de bottom, yo' see, an' take an' put a red piece ovah heah an' a black piece ovah heah. Have it to a box - dere foah cornahs to it, yo' see. Have a little slip of red *flannen* jes' about a little somepin like a string heah at de top an' take an' stick it on dere wit some glue, glue it on - have it square, sort of a square to it, yo' see. Yo' take an' put chure right foot on it. Yo' lay dat bottle down in de middle of dat circle which yo' draw wit dem candle dere. Yo' git chew a rag to put on dere an' turn yore face to de west, yo' see.

Well, yo' speak dese magic words - jes' lak yo' call up O. L. Young, say, "O. L. Young, L. L. Young, ah command yo' to come to me at once an' do mah will." Yo' say, "Ah conjure thee by de spirits of de water dat chew do mah will, an' ah axe yo' to remove dis spell offa dis woman by de power of yo'." Yo' say, when-evah yo' git talkin' to O. L. Young, yo' command him like dis - yo' say, "Well, now, ah'm through wit chew fo' de time being. When ah need yo' agin ah'll call yo' up agin." But don't nevah tell him dat chew done wit 'im, 'cause if yo' do tell him yo' done wit him, he'll jes' quit workin' fo' yo'. Co'se yo' couldn't do nuthin, not through dat way. Yo' might put down a *jomoo*, yo' see. Well, dat one way of beatin' 'em - put down a jomoo fo' people.

Well, after yo' do dat yo' take dat same bottle dat chew git from her. Yo' bring it right back to de house an' yo' takes some sulphur an' some green coffee, green coffee. Take an' parch dat coffee on de stove. Yo' take an' parch dat coffee on de stove an' yo' boil it fo' three nights at two minutes after twelve, an' durin' de time yo' boilin' dis coffee every night at three minutes after twelve, yo' take yore bottle an' while de coffee is boilin' - yo' take dis bottle an' read dese words, say, "How long wilt thou forget me, O. L., how long will thou hide thy face from me. How long will ah have pains in mah soul an' sorrow in mah heart daily. How long will mah enemies be rejoicin' ovah mah downfall. How long will ah have to suffer in de house of sorrow. An' ah axe yo' to lighten dis woman's life, less she sleep de sleep of death. Ah ask yo' to remove her pains an' her misery from her." Well, yo' press dis cork in dis bottle. Every night, yo' see, has it boilin' - dis bottle wit a cork - an' yo' have dis sulphur in dere an' let it boil. Yo' take dat an' axe 'im to remove dose miseries whut she got.

Yo' give it to her. Well, de third morning after yo' do dat [cylinder changed] - after cookin' dis bottle fo' de third night, yo' see, after twelve, well de next night which is de fo'th night, yo' take an' give her two ounces of it. Yo' see. Well, dat's poison to dis creature dat's inside of her. It turns everything in yo' green. Well, he can't stand dat. Dat sulphur an' dat dere coffee dat will run him out of dere. Before yo' give her dis coffee, yo' have her to put her head ovah a pan of watah. Hold de head down ovah a pan of water. Yo' see, yo' take an' put chure left hand on it, which yo' have a seal in yore left han', 'cause yo' goin' tuh deal wit evil spirits. Yo' got a *seal* on yore han'. Yo' puts a *seal* in dere jes' lak dis heah, heah. Well, dere's common nail in dere - dere's ordinary comman nail in dere, [and] yore *seal*, when dat's

done. Well, dey do jes' lak yore han' dere, yo' see. Well, de *seal*'ll come right through dere, ordinary *seal*. Yo' kin see it good as anybody else. Yo' see, when yo' go to deal with evil spirits, devilment, well, yo' have her put her head ovah dis tub of water an' yo' put chure han' right on her head. See, yo' put one han' ovah her head an' yo' 'nounce dese words like befo' jis' lak dis, say, "Ah give my promise dat yo' shall be delivered, yo' SHALL be delivered out of yore pains, out of bondage." See, dat's whut yo' speak to her, yo' see. An' after yo' do that, well, let her wash her stomach - yo' know, her stomach where dis mis'ry an' all dat. Wash her stomach in dat watah yo' see. Jes' take an' wash it right around where dat mis'ry place is at wit dis water, yo' see. Well, after she do dat, take dat watah dat she wash her stomach in an' stop it up in a bottle. Stop it in a bottle an' jes' hold it right dere an' take a drink of dis medicine - dis bitter coffee an' sulphur. Use prob'ly about half a glassful. As soon as it hit inside dat'll turn it, turn everything inside of her green as grass. She'll vomit up - vomit up - an' dat scorpion - dere prob'ly be two or three in dere - jes' try to stay dere - probably be one, yo' see - dey try to stay dere till de last minute. Things comin' in dere he can't stand. Long as she's eatin' an' all lak dat, everything is gittin' 'long fine. An' this come in contact with him, yo' see, he can't stand dat 'cause dat sulphur. Dat's nuthin to devil work nohow 'cause dere a lotta things yo' do with sulphur. Yo' kin move a person wit sulphur an' all lak dat, yo' see - make a person move. Jes' lak yo' in business - co'se ah'm comin' back to dis scorpion, ah wanta tell yo' dis right chere.

Jes' lak yo' in business, yo' kin take sulphur an' steal a pair of dat man's shoes, or two pair of his shoes, an' take an' put sulphur down in de bottom of his shoes an' burn dem in de ashes. An' dat night befo' twelve a'clock - 'cause yo' fightin' a man, yo' see, befo' de sun start risin'; 'cause yo' see, jes' lak people say after twelve a'clock it's a new day, yo' see, well, yo' see de sun rising agin - well, yo' do dat befo' twelve. Take dat sulphur an' put it in dat man's shoes, which yo' have stole, an' let dat man's two shoes burn in ashes. Put some [ashes] in each one of his shoe. Take an' put a devil's-shoestring in each one of his shoe an' let it burn in de ashes, yo' see. An' take dat in yore hand after it burn up an' take an' throw dis in his place of business. Yo' see, jes' take an' throw it jes' like this heah. Jes' take a big wad of it an' throw it at his place of business an' let it scatter, yo' see. But whenever it scatter yo' want chew to pay good attention. It's a blue streak. It's goin' to be burnin' in de ashes, yo' don't find it atall. Take an' throw it like dat, dat blue streak goin' come full, yo' see. Well, dat's de evil work. Ah might as well say - jes' lak ah say, after she drinks dis, yo' see, dat poison in her system. Yo' see, it poison dis mis'ry. Yo' see, he can't stay in dere an' dat thing will come right back up out of her mouth an' she'll vomit up all kinda ole green things. Dat food dat she et it'll turn it green, poison her system see, but it [his medicine] ain't goin' poison her - it will cure her, don't do her damage. It poison dis living enemy creature dat's in her, yo' see - poison it, bring it right back up, yo' see.

Well, after yo' do dat to kill dis, to git her straighten out - after she do dis heah, drink dis coffee, yo' see, yo' go to de drug sto' an' git chew a No. 1 pound can of dese dry brewer's 'east dat look jes' like brown coffee, anything - yo' know dis dry brewer's 'east, it cost 40¢ a can.

(Is that the stuff you make bread with - that raises the bread up?)

Dat's right, dat's a food to yore stomach, 'cause yo' see dat thing is done et all de linin' out chure entrails. A MAN IS GOT A GROWTH BUT NOT LIKE A WOMAN. A woman have a growth jes' like she have a growth wit children, but a man is got

a growth. His growth is jes' his inside is got so much inflation to it. Yo' know, it's like one dose pieces when it's gotta lot of suction to it, yo' see. Jes' like whenever he have action, yo' see, well if dere's nuthin wrong wit his entrail, his entrails perfectly okay, well, he have a action in peace. Well, if something is wrong wit his entrails, he is purtty bad an' den he come on to be constipated. Well he's in bad shape. Yo' see. Whut ah'm speaking about, if he's got enough food, if his entrails haven't got enough food to it - well, anyway, yo' git this brewer's 'east. Yo' take fo' can. Well, in de mornin' yo' take an' put three teaspoonful in a glass, yo' take one teaspoonful of salt, an' take an' mix dat up, yo' see, an' drink dat every mornin'. Yo' see dat brewers' 'east - dat's a food to yore stomach. Well, dat thing be done mashed up an' yo' be jes' as fat as ah don't know whut off dat 'east.

Well, yo' know when dis lizard inside de stomach, it cuts yore nature off. One point it don't do yo' no harm in yore nature, don't turn into mis'ry yo' see. [But the lizard] yore stomach all de time hurt, an' yo' kin even now be feelin' de thing crawlin' in yo'. Sometime it be round in yore inside an' sometimes around in yore chest. Yo' jes' kin feel it - it a worriation to yo'. Yo' don't have no nature to have a man [we are still working on the woman] - yore nature's dead - yo' jes' ministration all de time, yo' see, 'cause, yo' see, whenever her womb's opened up, yo' see, an' she passes one of her monthlies or somethin' other, [her] womb is open an' she goes to ministration. Well, yo' see dis creature is a livin' creature an' he done stirred up everything. [Cylinder changed.]

See, A PERSON'S BODY IS SELF-ACTION. Yo' see, whut ah mean by self-action, everything it do's it do's its ownself. We ain't gotta do anything - yo' know, whut ah'm talkin' 'bout - he'p yo'self to do it. Jes' like yo' goin' have a action - yo' have a action an' if it's enough, well it shet off an' yo' done, yo' see. An' when yo' take a leak, well, whenever yo' git through leakin' it's done. Well, yore body's self-action, yo' see. But when yo' got some - a livin' enemy creature in yo', well, yo' see it stops all of dat. Jes' lak yo' wants to have a action. Well, yo' take an' yo' goes out to de lavatory an' yo' have a action. Well when yo' git through - when yo' think yo' through - yo' put on yore clothes, fix yo' clothes on yo', an' yo' wants to have another one. See, dat's a enemy to yo', dat living creature, an' dat's got yo' all stirred up - see, [yo'] jes' [feel] lak yo' wanta have a action all a time.

Well, when her monthlies comes round on her, dis livin' creature is done got things so stirred up yo' know, well, it cain't shet itself off like it should, yo' see. It jes' stays open, yo' see, dat lizard creature got her all upstirred an' mean an' cross an' her womb is open up an' jes' stays dataway, an' she jes' flows until she jes' gits down to where she jes' as po' as a snake, losin' blood.

[THE MEDICAL DOCTOR, DOCTOR OF MEDICINE, IS NOW SEVERELY CRITICIZED.]

Well, de doctor come dere - jes' like a medical doctor come dere. Now whut has he gotta do fo' dat? He don't know nuthin tuh do fo' it. He gonna give her medicine. That ain't gonna do a thing, ain't worth a darn. Jes' like ah say, if yo' don't know whut to start at, know whut yo' doin', yo' might jes' as well not do a thing.

Well, de doctor come dere. Well, ah tell yo' whut a doctor, medical doctor, he say, "Well" - he'll examine an' he give her some medicine. Well, he gonna ship her offa him, yo' know, 'cause he figure de case too hard. He tell her, "Well, yo' gotta be operated 'cause a abscesses on yore womb done busted an' this causing to be passin' blood all de time." Well, see, he got de wrong idea. He take her ovah to de hospital an' operate on her. Well, when he operate on her he don't see nuthin yet. He don't see a thing there, operating down dere on de

womb, an' prob'ly take a x-ray of her, yo' see. An' it's a known fact when dem dere creatures jes' like dem scorpions in yo', a ordinary doctor - understand, a ordinary doctor - a root-worker kin see it - a ordinary doctor kin take a x-ray an' he can't see nuthin to save his life. Yo' kin take a x-ray of it an' yo' couldn't see it to save yore life. An' another thing, he kin take an' operate on yo' an' he couldn't find nuthin to save his life - a ordinary doctor. Only a root-worker - he could see dem jest as good as lookin' on de ground. But understand how he kin see it - he kin see it by an through a crystal, yo' see. Dat de way de root-workers is kina got de grip on de work, yo' see. Well, yo' see he know whut to do wit it 'cause he's a man of experience. He come dere an' give dis woman all kinda diff'rent medicine. Well, dat medicine ain't doin' a thing but jes' goin' down an' jes' poisonin' her system - jes' carryin' it right on down, right on down, right on down. Well, he ain't thinkin' 'bout gittin' de life of a person, gittin' DE PULL OF A PERSON'S BODY - he ain't thinkin' 'bout gittin' dat. But he give her some medicine.

Well, yo' see, yo' take dat salt, jes' take dat sulphur - salt, yo' kin do diff'rent things wit salt, yo' see. Yo' kin take salt an' lay it down in dat fireplace [in the room where we were] an' in three days time yo' go back dere an' look down an' dere's water down dere. Dat salt is gone an' let - jes' as well say, nuthin but water dere. It stay dere a certain length of time, it go away to plumb water. Dat's de reason why ah say yo' have to take dis salt. See, yo' take dis salt in dere an' dis 'east work together. Dat build yo' back up an' yo' git jes' as fat an' healthy an' all. Well, it's a known fact yo' couldn't build dem back up if yo' didn't git dem - yo' know, git de mis'ry out of dem.

Well, de doctor he come dere, well, de first thing he gotta git at - dat's de reason why ah say, it all is known - he gotta git dem lizard outa her, yo' see. If he don't git dem lizard outa her, all de medicine he give ain't goin' any good.

Yo' kin git holt of some of a person action, yo' see. Yo' take yo' a auger, a auger whut chew bo' a hole wit. Yo' go to a pine tree, little small pine tree jes' about as big as dat. Yo' take an' bo' dat hole clean through de tree. Yo' take an' put dis person action about in de center of dis tree; yo' kin put it in a piece of paper. Take yo' a cork stopper, take a cork stopper an' drive it in dis side of de tree from de east side of de tree, an' take yo' a wooden stopper an' drive it in from de west side of de tree, yo' see, an' drive dat in dere fo' nine mornin's - fo' nine nights when de sun go down. Don't pull out de cork stopper - yo' jes' done placed dat one time - yo' let dat go. But yo' see yo' still workin' on it. See ovah yonder on de west side, see on de sundown, de sun goin' down - bringin' dis person down right on. Lock 'em jes' as tight as dis hat band. [He points at my old black hat containing concealed microphone - see author's black hat in INTRODUCTION.] He couldn't - yo' see, he got caught both ways. Well, dat stopper, dat's yore mouth; an' yo' see dat wood stopper, dat come out disaway [anus]. It can't come out nary [either] way - can't even vomit, nuthin. Dat stopper keep yo' from vomitin' out chure mouth an' dis [stopper] keep it from comin' out de other way. Dat locked yo' up. Yore bowels is li'ble to swell up an' bust, yo' see, throws yo' in a bad condition - lock 'em jes' as tight as dis hat band.

[Many persons mention my old black hat leaning against Telediphone on the table between us, but to be twice-mentioned within a few lines is unusual.]

Well, jes' lak if yo' wanta mess up a person down heah where dey can't have no interco'se wit nobody 'tall - jes' stop 'em up so dey can't have no interco'se wit a woman, want to go wit a woman an' can't have no *nature*.

Jes' lak if yo' take a leak on de ground. Yo' know it's quite natchurl a

woman will make water on de ground. Well, yo' see, whenever she makin' watah, she make a little hole down dere or a man make water an' do de same thing. Yo' reach down in dat hole, in de center of de hole, whenever she git through makin' water, reach down an' git it an' take it an' take an' put dat in a tree, an' take yo' two stoppers, too, yo' see. Drive a cork stopper in ahead of it, but yo' take dat cork stopper an' put dragon's blood on it an' drive (hits hand) [comment by transcriber] it in dere first an' drive de wood stopper behind it [hits hand - comment by H.M.H. checking cylinder] an' drive that every evening for three evenin's when de sun go down. It will cause dem to have mis'ry an' to have pains from de back clean through right round heah to de front [the privates]. [Cylinder changed.]

Well, yo' see, yo' ain't gotta put de hole clean through de tree dis time like yo' done fo' de bowels, yo' see. Yo' take yo' auger an' bo' a hole about six inches deep in de tree from de west side. Yo' don't want it through on both sides. Take yore cork stopper an' put some dragon's blood on it. Yo' see, put dat in first. Yo' drive yore peg.

[Knocking on the door. I say, "Yes." Door opens and closes. Edward probably looking in to see what was going on. He had not heard my voice for some time. See interview methods in INTRODUCTION.]

Yo' takes dis dirt where yo' got out de little hole business - de woman made water or dis man made water. Yo' takes dat an' yo' kin jes' take an' wrap dat up in a ordinary rag or anything like dat. Yo' can't use paper. Jes' take a rag, yo' see, any kind rag - it ain't gotta be *flannen*. Yo' drive it into dat tree, yo' see. Well, dat dragon's blood do's de work, yo' see. Ah mean, after yo' put dat in dat hole whut yo' got bo'd wit de auger, yo' take dat cork stopper an' puts dat dragon's blood in dere - yo' see, dat dragon blood doin' dis - an' take an' push dat in dere next to this, whut chew put in de first time. Den yo' take dat other wood stopper an' drive it in dere but chew drive it fo' three evenings at sundown, yo' see, an' dat will cause dem to suffer down heah where dey can't keep dere *nature*; cut dere *nature* off from dem completely an' keep dem sufferin' pain down heah all de time - right down here in de private, right clean through de back, all de way through, jes' de same as someone taken' an' stickin' yo' wit a knife or somepin like dat yo' see.

(Those two corks represent the hole in the front and the hole in the back?)

Shore. Well, yo' see dat keeps dem in a *sufferin' condition*. All right, now yo' see, yo'll have medicine. But dey ain't no medicine gonna cure dat, yo' see - ain't no medicine cure dat.

(You can't cure that unless you get that stuff out of the tree. That the idea?)

Well, yo' kin cure it, yo' see. Now, lak - well dat de reason why ah say yo' kin have de advantage of a person. Well, now, JES' LAK DIS BE DONE TO YO', DAT KINDA WORK BE DONE TO YO' IN NEW YORK. WELL, YO' GO DOWN HEAH PROB'LY TO A *ROOT-WORKER* IN FLORIDA an' he tell yo', say, "Well, dey got some of yore - wherevah yo' made watah. Well, dey taken some watah an' got it driv up in a tree, yo' see. Well, dey got dragon's blood on it an' a cork stopper on it."

Well, if he knows his business, he kin bring yo' out of yore mis'ry. Yo' see, dere's a lotta things. Yo' take a man wit second sight - yo' know whut is second sight? He kin see a lotta things. Whut ah'm speakin' about, where dey doin' about crystal or doin' about spircully work. Co'se dere a lot of 'em yo' know don't use crystal. It jes' comes to 'em. Dey ketches it at nighttime. Like dey lay down, like ah said wit lights an' shet dey eyes, jes' lak it's a dream, yo' see. If yo' kin deal wit dis kinda work, yo' kin lay right down an' shet yore eyes an' look at things jes' as plain as looking in de daytime - lak yo' dreamin'

about it.

Take now, before yo' go to sleep yo' dream yo' went to New York. Yo' dreamin' now, lookin' natchurl to yo' through yore dream. Well, when yo' doin' dis kinda work, jes' shet yore eyes an' relax an' jes' de same as yo' dream dere - jes' lookin' at whut's whut, whut's goin' on, whut's happenin' to yo', an' jes' whut doin' yo' business, yo' see. Well, yo' see, dis fellah say, "Well, dey got some of yore water drove up in a tree. Dey got dragon's blood on it." See.

Well, if he can't - if he don't know his stuff, yo' see - "Ah couldn't help yo' now, not lessen yo' go and git dat outa dat tree." Well, prob'bly dis fellah don't know yo' got it, don't know where it's at, yo' see. Well, now, dis *root-worker* he can't do nuthin fo' yo' - tell yo' go git it an' dry it out. Well, dat's to advantage of him. Well, if he know dat, if he know his business, why he kin stop dat.

But he say, "Well, ah don't know who done it or ah don't know where it's druv up at or nuthin of de kind." Dis man don't know his business. "Well," [if] he say, "ah tell yo' whut ah do, ah'll stop it - ah'll stop all dat messin'." Well, he won't do a thing [but] - he say, "Ah tell yo' whut chew do, take an' make." An' another thing, during de meantime, every time yo' make watah it cramps yo' to death down dere; jes' cramps yo' so bad yo' don't know whut to do, cause de spell is put on yo' through an' by yore water, an' every time yo' make watah yo' 'bliged to feel it more worsen den evah. So, he tells yo', say, "Yo' make watah an' put it in a bottle an' bring it to me."

Well, whenever he makes watah an' put's it in dis bottle, yo' see, well, if he workin' wit evil spirits, all through de secret spirits of de candles, well dem evil spirits will move dat mis'ry from him - will move it from him an' take it an' put it right back on de same one dat done dis evil work. Cause yo' see, de spirits - ah'm tellin' yo' dem evil spirits dey'll do evil work fo' yo' [but] if yo' ain't mighty sharp, if yo' don't know how to protect yo'self, dey'll put it on yo' - anybody, dey don't care who it is. But a good spirit his don't do nuthin but jes' he'p a person. Dey'll help yo' but dey can't do nuthin dat's dirty, jes' do everything dat's good, yo' know. Jes' lak people take an' prays fo' yo' - yo' know, take de Bible an' heal yo' like dat, well, dey can't do any kinda dirty work. Dey works in good, de good spirit, yo' see.

Yo' take de evil spirit, well he'll he'p yo' by - take de mis'ry offen dat man outen dere, an' yo' his'n - jes' as well say his master. Yo' know, yo' master dem. Yo' know whut ah'm speakin' about - he's supposed to command yo' - he doin' de work fo' yo'. Well, yo' see, he don't care a bit about yo'. Dat's de devilment. De devil don't care a bit mo' about chew. Yo' kin do something bad or wrong or do something evil. Well, de devil, yo' know, he turn round an' jump on yo' jes' as well as on de othah man, yo' see. Well, yo' gotta have sense enough to protect yo'self an' de othah man, too.

(What do you mean by *secret candles*? What you said before? You buy those?)

Yes sir, yo' kin buy dose. Yo' take an' orders dem from Keystone, yo' see - take an' order 'em fo' yo'. Dey Keystone - see, dat's jes' de 'nitial of dey name. Keystone, yo' see.

(In New York?)

No, in Wisconshon.

(In Racine, Wisconsin?)

No, Milwaukee, Wisconshon.

[For a *Keystone* company, see p.1075, line 41f.]

Well, he takes dat watah in dat bottle. Well, he take an' go out in de woods an' draw him a circle, yo' see. Wherevah he draws him a circle, he takes dat bottle of watah an' sets it down. Yo' know, bury it wit dis cork stopper up.

Take an' sets it down an' draws a circle around dere. He take an' he draws two circles 'cause it be's, yo' know, like dat yo' see, 'cause de candle gotta be right in between dese two heah. He sets dem seven candles around dere, yo' see. He take an' light dem candles an' leave dis circle heah an' go off. He go, ah would say, jes' about 50 feet from dere an' draw a small circle an' git in it. Well, he turn his face to de sun. [Cylinder changed.]

(He makes another circle and puts that bottle of urine in there, goes off 50 feet and makes another circle.)

Makes another circle but he goin' toward de sun, yo' see, jes' lak yo' draw a circle heah an' light dose candles an' put de bottle of water, set it in de middle of it. Well, yo' see, yo' goes disaway yo' see - dat's de way de sun rises. Yo' always go disaway 'cause yo' see yo' he'pin' a man yo' see an' [but] goin' back disaway yo' see - got his face turnt disaway, way de sun goin' down - yo' put a man down. But yo' goin' towards de sun, which de way de sun risin', yo' know, yo' he'pin' dis fellah. He [you] take an' draw dis circle about 50 feet or 25 feet. Yo' take an' draw yo' another circle towards, has his [your] face turnt to de east, an' yo' speak dese words, yo' say, "*O. L. Young - L. L. Young*, ah command yo' to remove dis mis'ry from dis man," say, "which an' why he was conjured through an' by de spirchuals [spirituals] of de water." Yo' see, dat spirchuls de water power. Dis other man [you are working against] he's wise too - he deal in dat water stuff, yo' see - see, 'cause yo' gotta do dat spirchully water work, yo' know - by dis kinda work yo' know, through an' like manner, yo' see. So he say, "Ah conjure yo' by de spirchuls of water to remove dis spell off dis man." Yo' see. Well, dat's all yo' must say. Go ahead back dere. After yo' leave dere, yo' leave dat circle dere. Yo' see, yo' don't have no can'les around yo', dis bein' de object [opposite] side wit de can'les behin' yo', yo' know dat whut's takin' effect yo' see. Yo' jes' speaking [dis] to de object [opposite] of it. Yo' goes back dere an' take dis bottle, outen [put out] dem candles, an' yo' take it back to de house. Well, yo' have dat man to bring 'im - have de man whut yo' done for bring 'im nine strands of yore hair - yo' see, have 'im bring nine strands of his hair to yo', yo' see. Yo' takes his hair an' yo' draw a angle, draw a angle - I jes' as well say, draw a angle an' put foah stars around in dere.

(Show me how you would draw an angle that way, with the stars. [He draws and I comment:] a triangle, all right.)

On dat small piece of paper, yo' see [on the small piece of paper he had just used]. Well, yo' put foah stars around dere. [He is demonstrating.] Yo' put "T" which represent "Temptation" - put dat around dere. Take an' put dat man's, dat nine strand of his hair inside dat triangle, an' yo' takes some black thread an' sew it on each corner. Yo' know dat on dat triangle is got three corners to it. Yo' sew dat black thread on each corner, yo' see, wit dat black thread. An' after yo' do dat, take an' put it in his shoe an' wear it dere.

Well, yo' see yo' take yore alm'nac den an' yo' see where de sign's at, yo' see. Well, if de sign's - it won't take long - see, dis is March 5 - February, long 'bout February de 15. [The date of this interview is March 5, 1939. He is calculating the sign from February 15.] Well, 'bout February 15 de sign comes in de man's haid - ah mean de sign comes in de man haid six a'clock. It leaves outa his haid ten a'clock at nighttime. Well, dat's where de sign's at, yo' see. We have tuh take de alm'nac an' go by de signs - see where de signs at, yo' see, 'cause signs is de biggest part of all - jes' speaks 'bout all parts of de mo'nt. Well, yo' take de alm'nac an' trace where de sign at. Well, if de sign is in a man's feet, well yo' trace from his feets right on round, yo' see, 'cause it diff'rent kinda monuments [figures or illustrations] round dis man [in the



almanac]. Yo' see, yo' alm'nac - in yore alm'nac, well, it's a man standin' up on de first leaf yo' know, an' it's got dem diff'rent thing aroun' like fishes - de two fishes crossed at his foot an' got a crawfish on his side an' one on dis side - an' on dis side where a little bitta boy po'in' watah down. Well, dat speakin' about de high tides yo' see - dat speakin' 'bout de high tides yo' see - speakin' about de rivah whenever de tides come in, yo' know, to de rivah. Well, yo' kin raise sand den, 'cause dat's de high tide, de [your] work pick up quick an' ev'rything. When de tide is low, yo' see, it takes yo' slow [you go slower], yo' see. But when it's high it [your work] will pick up quick. Yo' take dat place den, see, where de sign is at, yo' see, an' after tracing de sign, yo' tell dat man [not the Zodiac man but your patient], yo' say, "Yo' take dis at ten a'clock - yo' start in de night - at ten a'clock at night yo' take dat out chure shoe an' spit on it, yo' see. Yo' place it right back in de shoe. In de mornin' yo' do de same."

(Wait a minute. Which sign would he work on, get, when he would do this? What sign?)

He workin' on de sign from six a'clock till ten. Yo' see, at six a'clock de sign goes in yore haid, an' at ten a'clock it leaves out, an' yo' ketch it from yore haid when it leaves out yore haid an' it comes in yore body - right through yore waist prob'ly - right at ten a'clock at night.

(That is the sign that [when it] is right in your waist - that you do this work then?)

That's right, shore, yo' see, 'cause six a'clock de sign is in yore haid. An' see, ten a'clock dat night de sign is right down in yore private - dat's de time yo' ketches dis heah sign. At ten a'clock yo' [he] takes an' spits on dis, yo' see, an' jes' whatever he commands.

(What does he spit on?)

Jes' take dat paper [the seal] out an' spit on it - jes' take dat seal out an' spit - jes' take dat out his shoe an' spit on it, yo' see. Spit on it an' place it right back in his shoe an' see, den wear it right up under his heel - yo' see, right up under his heel where his life at. When he spit on it - when he takes it out, he only jes' say, "Ah command," an' he take an' spit on it - or he kin say, "Ah command yo' to jes' to do mah will," an' he puts dat right back in de shoe after he spit on it - puts it right back in de shoe. An' he do dat fo' three times, yo' see - he do's dat fo' three times. After de three times he take an' bring it back to de man an' give it to him.

Well, dat man'll take dat same seal dat he give him - he'll take it an' carry it to a graveyard. Well, he go out to de graveyard. He go out to de graveyard round about twelve a'clock an' he start to workin' to de graveyard twelve tuh one, yo' see. Well, he go out dere an' call *O. L. Young*, he say, "*L. L. Young*" an' den "*O. L. Young - L. L. Young.*" Say, "Ah command yo' to come to me an' do mah will. How long wilt thou fo'git this man? How long wilt thou hide thy face from me? How long will his enemies be rejoicin' ovah his downfall? How long will he have to suffer in dis house of sorrow? Lighten his hours. Help him lessen he sleep de sleep of death." Dat's whut chew speakin' in de graveyard at de midnight hour, yo' see. Well, dese two spirits [L. L. and O. L. Young] comes up around yo', yo' see - dey's up around, yo' see. Yo' kin control dem, yo' kin see 'em.

Well, all right, yo' take an' bury dat - yo' take an' bury it right in de graveyard, right down side of a grave, anywhere in de graveyard, an' let it stay dere fo' three nights, den go back an' git it. Yo' see. Well, after yo' go back an' git dat, yo' take an' carry it to de rivah an' throw it in runnin' watah. Well, dat'll let dem spells out - cut it off altogethah, yo' see, but yo' jes'

move de mis'ry away.

(Until the water [ability to make water] will come back to him again?)

Shore, it'll move de mis'ry away but understand now he ain't well. [Cylinder changed.] But dis heah is moving de misery yo' see. Yo' gotta give him a little feed - yo' gotta give a little feed to him, yo' see. Well, understand, dat's jes' movin' de mis'ry where he kin make watah yo' see, but still down dere, de mis'ry down dere, it jes' come off 'im, yo' see, jes' like it vahish off. Jes' lak yo' have a pain in yore side an' it jes' go away, yo' see.

Well, all right, after dis is done an' he git ready to make water like he oughta - well, yo' tell him, say, "Now yo' must be partic'lar. Say, "Yo' can't drink whiskey - yo' can't have no intercourse wit a wumman - not until ah tell yo' - see, mustn't do nuthin like dat atall." Well, he must take - yo' take an' take one can of 'east - take dat can of 'east - yo' take one tablespoon befo' - befo' in dis othah case, yo' know, well, yo' taken three teaspoons. Yo' take one tablespoonful an' put a tablespoonful of sulphur in it an' tablespoonful of salt. Well, dat's a bad taste all right. Well, yo' take an' mix it in big glass of water, yo' see, but chew don't take it all at one time. Yo' jes' take a teaspoonful three times a day, yo' see. Well, dat'll heal him back up, yo' see. Dat'll bring 'im togethah jes' like he should be, yo' see. Whenever dat gits out he'll git to be straight. Den he kin take an' use de rest of dat 'east dat he have in de can, yo' see. Dat'll build him back up down dere, yo' see. Well, dat's de way dey take it off 'im, yo' know.

If yo' git somepin stolen from yo' - jes' like if yo' git somepin stolen from yo', well evah whut it is dat yo' got stolen from yo', ever' evenin' at sundown yo' go at de gate an' mark a cross at de gate. Yo' see yo' have to mark a cross, jis' a ord'nary cross, at de gate jes' lak dat, yo' see. Yo' say, "Dis is in de name of Faith dat" - ever whut yo' call, jes' like a wrist watch - yo' say, "Dis is in de name of Faith dat de wrist watch dat wus stolen from me will receive back to me." After yo' mark dat cross. Yo' go dere de next day an' yo' say de same thing but yo' say in "de name of Hope." [He demonstrates.]

(You make another cross.)

Make another cross in de name of Hope, an' yo' make another cross in de name of Charity. Yo' see, dat three days. An' if yo' know - if yo' know de person dat got it, yo' see - if yo' don't know 'em, it won't work. But if yo' don't know de person dat got it stolen, after yo' do dat fo' three evenings, well, yo' jes' as well say at nine a'clock at night. See, de sun's goin' down an' yo' fightin' dat man - fightin' evah who stole it tuh bring it back to yo', yo' see. Well, at nine a'clock at night yo' take an' draw yo' a little ole circle. Yo' see, yo' take de Bible an' lay de Bible dere an' git chew a small pan of watah - yo' see, a small pan of watah. Yo' put de pan of watah dere an' yo' take an' hold yore lef' hand - yo' take an' hold yore lef' hand ovah dis pan of watah wit de Bible in it. Take an' hold yore right hand up, yo' see [demonstrates].

(Up in the air.)

Dat's right, hol' yore right han' up.

(Why do you do that?)

Well, yo' jes' callin' tuh a oath den, yo' see. When yo' workin' wit good spirits - whut ah speakin' about, when yo' workin' with good spirits an' evil spirits. Yo' workin' with good spirits now, yo' see. But when yo' workin' wit evil spirits yo' ain't gotta do nuthin atall. Yo' jes' go ahead on an' let L. L. Young take care of de proposition - yo' see, dat's dem evil spirit, but yo' see yo' workin' wit good spirits. Yo' take an' go an' hol' yore right hand up an' yo' swearin' tuh a oath - yo' got chure Bible right dere in yore hand, yo' know, 'cause befo' de Almighty's word yo' know, fail, de world would be destroyed yo'

see. If yo' got sense enough yo' kin know exactly whut to do wit de Bible an' how tuh control His Word, yo' see, in by de good spirit.

Yo' take an' turn to de seventh P'sam [he pronounces this Pi-sam]. Yes, yo' turn to de seventh Psalm an' yo' take an' read from de seventh Psalm - from de sixth to the seventeenth [verse] which yo' read one time ovah dis pan of water, yo' see. Dat tells yo' diff'rent things about matters - ah mean, about trouble an' things, about yore mistakes an' all like dat, yo' see an' yo' read ovah dat pan of watah. Yo' don't have to read it but one time. Do dat at nine a'clock an' yo' still have yore hand up, yo' see. An' ever whut yo' lost, yo' let it come in contact with this, an' yo' speak de word doin' dis now, yo' say, "Well, tht things dat ah once have received, the things ah once have lost, ah got faith in Thee an' trust in Thee dat it shall return back to me once agin in life." Yo' see. But don't nevah - whut ah'm speakin' 'bout - jes' talk ord'nary, jes' lak yo' talk to a person, yo' see. Well, de good spirits workin' - dat's de good spirits workin' wit yo' den, yo' see. But yo' see yo' got de Bible to back up yo' self.

Well, after dat see, yo' turn [to] de Ten Commandment[s]. [He always drops the "s" from Commandments.] Yo' turn to de Ten Commandment an' yo' take de words - yo' read de Ten Commandment on down, jes' lak it say, "Thou shalt not" - ah mean, "Honor thy father and mother that thy days may be long." "Thou shalt not steal" or "Thou shalt not kill." Well, yo' see, dat's de Ten Commandment. "Thou shalt not commit adultery." "Thou shalt not bear false witness against thy neighbor's house, nor his ox, not his ass." Read de whole Ten Commandment through ovah de same pan water, yo' see. Well, yo' see, yo' done read dat "Thou shalt not steal." Well, yo' see, dat's de Bible word den, yo' see. Yo' see, dis person stole dis from yo' - yo' see, he gonna bring it to yo' - an' that came through an' by de good spirits doin' dis, yo' see. So, after yo' read dat Ten Commandment to it, yo' see, ovah dat, well, yo' take dat same watah dat yo' read ovah dat same night an' yo' take an' wash yore face in it, but chew take an' don't have to use no soap atall - don't use no soap. Jes' take it an' wash yore hand in like dat, an' rub it across yore face jes' like dis heah - yo' see, heah [demonstrates]. Do dis in de name of Hope, an' dis in de name of Charity. Jes' like dat [demonstrates] rub it three times across yore face in de name of Hope, in de name of Faith, an' in de name of Charity.

(Now, wait a minute. You wet your hand and put it all over your forehead and you bring it down each side of your face - down over your chin, like that - bring it down.)

Dat's right, while yo' say, "Dis is in de name of Hope" - jes' like dat an' rub yore head. Put chure han' in watah an' do jes' like dat agin, "Dis in de name of Faith," an' "Dis in de name of Charity" - three times, yo' see.

Well, yo' go right on an' fo'git dat, an' let dat rest off yore mind, yo' see. An' de person dat stole dis heah [cylinder changed]. Dat person dat taken dis, yo' says to dis, after yo' do dat three times, yo' says, "De one dat cause mah po' heart to ache, let him cause me to be rejoicin' agin in life." Yo' got de Bible - jes' lak yo' prays wit de Bible, yo' say, "De one dat cause mah po' heart tuh ache" - when yo' speakin' about de "po' heart tuh ache" an' "de one dat stole dat" - cause 'em to be worried ovah it. Yo' see, "De one dat cause mah po' heart tuff ache, let thou to be de one dat cause me to be rejoicin' agin in life." Yo' see, dat's de last thing yo' say wit de Bible. It's a known fact, it'll come back to yo'. But understand now, dis person dat got it, he could be de devil - he could be one dat don't care, but he'll bring it back. But he ain't goin' come up 'umble, yo' know, somepin like dat. He'll bring it back prob'ly - jes' lak if he would know yo', he come around in de house yo' know an' slip it back in de

house an' yo' nevah know it, yo' see - somepin like dat. He jes' comin' in, yo' see - de devil's in him. Yo' know he ain't have to come to yo' while de devil's in him. Well, he will carry it an' put it back.

(Well, is this way - this way you know the person who stole it?)

Well, it don't matter 'bout de person dat stole it, 'cause dis person [spirit] dey knows dis person.

(If you don't know his name, it doesn't make any difference.)

Root-workers can't bother with Christians atall. If yo' a Christian an' yo' a Christian from yore heart an' yore soul, an' yo' serves de Lord, no root-worker ain't got no stuff fo' yo' fo' nuthin. Yo' see de devil for dat, yo' know. God got all power, yo' see - if God fo' yo', yo' know, de world can't do yo' no harm, yo' see. Jes' lak - ah don't care how - yo' could have twelve signs, second sight or anything - if dat person out dere a Christian, yo' kin work all de roots an' call L. L. Young an' de Disciples an' everybody - dey can't do yo' a bit of harm 'cause yo' see de Almighty's has got yo' in His han', an' yo' can't git by de Almighty yo' know.

Well, jes' lak ah say - yo' [a root-worker] gotta do dat work, jes' de same as yo' [a Christian] git on yore knees an' pray. When yo' git on yore knees an' call on de Almighty to help yo', dat yo's in distress an' all like dat, well, yo'll see a big change - well, yo' got faith in de world. When yo' git through prayin', yo' say, "Oh, well, ah make mahself sad." Yo' go along an' fo'git dat, an' yo' see dat chew be rejoicin' ovah it - jes' lak readin' dat ovah dat water, dat's jes' de same as prayin' tuh God, yo' see. For understand, de Almighty's got good spirits yo' know, out workin' fo' him, to take care of his people. An' understand, de devil's got evil spirits out dere workin' fo' him, gittin' all he kin git - yo' see, jes' workin' backwards an' farwards. Yo' see.

(You said those Commandments were written by God himself?)

De Ten Commandment written by God himownself. He done dat, yo' see. Now, de rest was written by mens, yo' see, but de Ten Commandment, God, He put His own hand on dat. He de one dat done dat - jes' de Ten Commandment, yo' see. Dat's de reason why ah say He's very strict, yo' see. An' it's hard to live up against it, too; it's hard fo' a regular person tuh do it. It's hard to live up against it, 'cause it say, "Thou shalt not coveth thy neighbor's wife." Dat means dat thou shall not whore a man's wife. An' a man gotta have a strong constitution, yo' know, to do dat.

Yo' know whut ah'm speakin' 'bout. Co'se he is - jes' like if he stayin' in a town - well, he'll circulate round de neighborhood an' in de neighborhood all de wimmins round dere prob'ly be married an' if he ain't got a strong constitution - 'cause a man is supposed to have a portion of dog in him to a certain extent. If somebody round dere - some woman round dere goin' be likin' yo'. If it ain't dat, dere goin' be someone round dere yo' goin' be likin' an' lookin' at. Well, prob'ly dat woman li'ble tuh say one or two things or prob'ly yo' does dat, say, "Well, ah likes yo'" - somethin' other like dat. See, dat's de devil workin' 'gainst God. See, de devil tryin' to git as many souls as he kin, yo' see, 'cause 'fore God let de devil have many souls, He'll turn stones into souls. Yo' see, 'fore God let de devil have mo' souls den Him, He'll turn stones into souls.

Well, dis woman li'ble tuh come to yo' an' say, "Well, yo' know ah like yo'" or somepin of de kind like dat. Well, prob'ly yo' might not have yore mind on her, yo' see, but prob'ly she might go to a root-worker or somepin other like dat an' git chew - take advantage of yo', undermine yo', yo' see, cause yo' to git chure mind on her. If it ain't dat, she go to de fo' fo'ks of de road an' cross yo' an' yore wife up, yo' see. Well, yo' an' yore wife will have a big fallin' out where yo' wanta kill her an' all dat. Prob'ly yo' all been stayin'

tuhgethah fo' five years. All at once somepin will jes' git where yo' can't - she can't satisfy yo'. Ev'ry time she say somepin to yo', yo' cuss her out an' yo' set down an' study. Yo' say, "Me an' mah wife been together fo' a long time." Well, yo' see, de devil is so strong, hit ain't gonna let it come to yo' right then an' say, "Somebody is working roots on her, ah'm goin' see 'bout dat." Well, de first thing that come to yo', "Well, she goin' out to have some man, dat's de reason why she hard to git long with - she's doin' sech-an'-sech a thing." See, de devil gonna keep dat in yore head. Yo' see de devil ain't gonna let chew git de drops on 'er - de devil works fo' de other man, yo' see. He ain't workin' fo' yo'. If de devil workin' fo' yo', de first thing dey'll come tuh yo' - dem spirits will come an' dey will tell yo', say, "Well, so-an'-so doin' so-an'-so, so-an'-so putting out some work fo' yo'. Jes' like it was me, well a person could put down some work fo' me; co'se it would come to me, yo' see - ah could see 'em [doing this work], ah could see it [the work], too. [Doctor Yousee is not too modest about his ability.]

Yo' kin take an' kill a dog - yo' take an' kill a dog an' yo' take, when yo' kill dis dog yo' gotta take an' cut him open an' git his livah out befo' he - whut ah'm talkin' 'bout, befo' he's jes' git stiff - befo' he die, yo' know. Whut ah'm speakin' 'bout - anyone to ketch a dog has gotta have nerve, yo' see. Ev'rything - yo' gotta have nerve to do it yo' see, cause yo' can't do it jes' scared of it, yo' see. Take an' jes' ketch a dog an' split him open - jes' lak yo' run an' ketch him an' throw 'im down an' split him open. [Automobile horn sounds.] Well, yo' must do dis quick, yo' know, befo' he die. Take an' split him open quick an' take an' grab his livah an' take it out. Well, yo' doin' all dis while dis dog alive yo' see. Yo' take dat livah an' take it an' carry to any kinda - jes' take an' carry it to de rivah. Take an' put it on a hook an' line an' let it down in de rivah an' let it stay dere fo' about, ah say, ten minutes. Take an' draw it right back up outa dat watah an' take an' carry it on back home to de house. An' take an' cook it until it kinda - jes' kinda boil it down a little bit an' give it to anybody tuh eat. Dey tied. Whut ah'm speakin' about, it hook yo' togethah jes' like two dogs do. [Cylinder changed.] After yo' take it out de watah yo' take an' carry it back an' parboil it down good, yo' see. Yo' kin put peppah an' onions an' all dat vegetable on it - it don't mattah, yo' see - jes' don't let nobody think [suspect] nuthin, yo' see. Jes' cook it like yo' do ordinary livah an' give it to anybody tuh eat, an' it will *fix* dem jes' like two dogs hooked togethah - tie 'em up togethah.

Ah say dere diff'rent in de *medical doctor* [M.D.] an' de *root doctor*. Yo' take a *medical doctor*, he tell yo' - well, a *medical doctor* he would have tuh kill one or de other. He have to kill de woman to save de man life or have tuh kill de man tuh save de woman life. But one of 'em's gotta be dead. But listen, dat's 'bout de *medical doctor*, yo' see. Yo' take de *root-worker* - he git 'em off loose an' he ain't gotta kill nary of 'em, yo' see.

All right, he take, after he do dat, yo' see, he take an' tell dis same person - co'se, jes' like if dey connect togethah, he take an' ketch him a dog. Yo' know how it's done. He take an' ketch him a dog an' cut him open an' git his livah out. He doin' in de object [opposite] way of it. He ain't goin' do any-thing by dat way. He takes dat livah an' he goes to de butcher pen an' he gits 'im a quart of blood - a quart of beef blood, yo' see, an' he takes an' puts dat livah in dere an' let it soak in dat beef blood, yo' see. After it soak in dat beef blood fo' three days, go to dis woman, git nine strand of her hair, [get] nine strands of dis man's hair, an' take an' tie it up in a little *flannen* rag - take an' tie it up in a little *flannen* rag togethah, yo' see jes' like togethah. He'll take an' carry it an' put it in dis beef blood where dis livah at an' let

it stay in dere an' soak fo' three days. Take an' git chew devil's-shoestring an' carry it to de graveyard - yo' see, yo' take an' bury it. Yo' take an' bury de little end - ah mean take dat little end which is de man - towards de west. An' take an' bury de root end, de big end [the woman] towards de east, yo' see, go up thataways - angle - take an' bury dat. Yo' go back dere an' take dat livah out an' things yo' got it in - in a pan - soakin' dere. Yo' take it out after three days, yo' take it out an' take an' give dat wumman, give dat wumman jes' about a tablespoonful - put jes' de least bit of sulphur. Sulphur relax a thing. Sulphur will relax de misery an' relax a *tie-up*, yo' know - jes' like yo' clinch togethah durin' by dirty work an' like dat, sulphur will relax dat. Whut ah'm sayin' sulphur jes' eat it in two. Take an' put sulphur in dere yo' know. Yo' take an' put sulphur in de man's - give 'em both de same thing an' let 'em stay dere in bed, yo' see, an' hold yore watch on 'em, yo' see, an' it's three magic words yo' 'spose - yo' workin' wit evils spirits, yo' says de magic words, says, "How long ah must suffer in de house of sorrows?" Jes' like ah tell yo' 'bout *O. L. Young* - an' hold yore watch ovah dem. An' so fin'lly, dis woman an' dis man - yo' kin jes' be lookin' at 'em, yo' see - dey be so scared to be drawed up, yo' know, feelin' nuthin can't be done. Jes' keep watchin' 'em, got chure watch on 'em. Fin'lly, dey'll - jes' like dat. Well, den dey relax whenever dat sulphur an' dat blood hits dat. Yo' keep dat dog blood an' dat other blood at de house. Yo' put it back in dere yo' see. An' let dat man's hair an' dat woman's hair, let dat stay in dere, yo' see, but yo' doin' dis wit dat sulphur an' blood, yo' see. Yo' take an' hold yore watch on 'em an' yo' take an' look right at 'em an' yo' see dey'll jes' relax.

[This holding a watch is another imitation of an *ordinary doctor*.]

(What do you do with that devil's-shoestring?)

Yo' take an' bury it in de graveyard.

(You leave it out there?)

Oh, yo' leaves it dere. Dat's protection, yo' see. Yeah, dat's de devil's work - dat's protection.

Take de gunpowdah - take some gunpowdah an' yo' take some sulphur, yo' see - take some gunpowdah an' some sulphur an' take an' gits - like yo' go to de sto' an' yo' gits a quarters worth of round steak. Well, yo' take dat gunpowdah an' dat sulphur togethah an' put it in it, an' git chew a box of black peppah, take an' dump de black peppah out de box, or git anything dat got a shakah to it, an' put dat sulphur an' dat gunpowdah togethah an' sprinkle dat steak down jes' like yo' do fish. Sprinkle it down, all ovah dere good, sprinkle it down good. Well, yo' take a little bit of natchurl gunpowdah - jes' as well say de natchurl gunpowdah [you don't take it from a gun shell]. Yo' puts it on de flo' in a little pile an' yo' takes yo' a stick where it won't burn yo'. Yo' take yo' a stick an' hold it up an' hold dat steak whut chew got dat sulphur an' dat other stuff on, an' yo' got it kinda mixed togethah, sprinkled on dere. Yo' got some gunpowdah down heah but yo' don't put no sulphur on it co'se, but de gunpowdah on it. Take a match an' throw it dere. Well, yo' see, dat thing will 'splode an' when it 'splode, yo' see, it's goin' tuh go all ovah an' it's gonna ketch dis sulphur on dis thing yo' know; but see, it ain't goin' burn no time, jes' gonna 'splode, yo' see. Yo' take dat an' bat it out good an' put it in a pan an' fry it an' give it to a person. Dat will run 'em crazy, run 'em crazy.

Take dat sweatband yo' see an' take - whenever her mont'lies is on, she take dat sweatband an' take an' take her mont'lies cloth an' wrap dat sweatband up in dere, yo' see, an' let it stay. Take an' bury it a certain length of time - take an' bury it fo' nine days. Let it stay buried nine days, take it out an' wear it right in de seat of her bloomers, an' sew it in dere. Sew it in dere wit pink

thread an' let it stay dere fo' three mo' days. See, dat will take effect on a man - cause a man to love 'em, cause his *nature* to be fo' de woman.

About gainin' influence of a person, yo' see - jes' like if a person yo' see dat chew wanta gain influence [over] or somepin. Yo' like dat person real well an' yo' like for 'em to correspond togethah an' be up an' down togethah, yo' see. Well, yo' take - yo' know her name, yo' see. Yo' take an' write her name down - write her name down an' yo' take an' take yo' some *Hearts Cologne*, yo' see. Take some *Hearts Cologne* an' whenever yo' write her name down, yo' take dat *Hearts Cologne* an' put three drops. Jes' like yo' take an' write her name like dat, yo' put a drop dere at de end of her name an' a drop in de center of de name, an' a drop in de other end of de name. [Cylinder changed.] After yo' take dat *Hearts Cologne* an' do dat, yo' take yo' some *Black Cat Perfume* an' yo' take an' sew dat piece up - dat whut chew got her name wrote on, dat piece of paper. Take an' sew it up in a piece of clot' an' take yo' some *Black Cat Perfume* now [automobile horn sounds] an' 'noint dat good wit it. An' take an' stick it up in yore shirt pocket. Well, yo' got her name dere, yo' see. An' whenever at nighttime whenever yo' come round her or somepin like dat, yo' take an' put dat under de head of yore bed, yo' see. An' befo' yo' go to sleep, maybe yo' jes' have yore eyes shet, yo' have yore mind right on her jes' whut chew an' her - would like to come in contact wit her - jes' whut yo' wanta do, yo' see, through in dat matter. An' whenever yo' round her, yo' have it stickin' right up in yore shirt pocket. Well yo' see, it works all through an' by dat smell dat it's got to it. Yo' see, dat smell, it takes effect of 'em. Yo' see, dat smell, dat *Black Cat Perfume*, yo' see, it's got a purtty 'licious [delicious] smell to it, yo' see, an' it don't smell bad an' it's about de sweetest smellin' perfume dat I evah smelt of. But it's *devilment perfume*, yo' see. Dat takes effect of her, yo' see. Ever' time dat chew git round her an' she git to smellin' dat, well it takes effect of her, yo' see. Well, dat's jes' workin' on her to a certain extent, 'cause when she inhalin' dat, yo' see, it takes an effect on her - jes' like yo' an' her, if yo' should ever kiss her. Jes' like yo' an' her would git up close enough to be talkin' to one another - yo' be talkin' to her, yo' see, well she inhalin' dat through her nostrils.

If yo' has'a dat to do - yo' know, go into a town - yo' go speakin' to a congregation of people. Yo' git in a town where yo' know de people don't like yo' so well, 'cause de reason why, yo' know, 'cause de last time yo' heah dey didn't treat yo' very hot, yo' see, an' yo' wants to try to make things where yo' kin enjoy yo'self an' all de members - all be togethah, yo' know, rejoice in yore speech, in yore statements, yo' see. [This suggests that he, like some others among my informants was an ex-preacher.]

Well, befo' yo' go dere - befo' yo' makes dis trip to dis town where dese people is, yo' see, well, yo' take an' take an' draw jes' a ord'nary pichure of a man, or a woman's pichure, either one - it don't matter atall. Jes' draw a ord'nary pichure on a piece of papah, yo' see. An' after yo' draw dat ord'nary pichure on dat piece of papah, well, yo' take an' put seven crosses, jes' like ah show yo' - seven crosses under dis woman's [horn sounds] feet. Yo' take an' put dem under dis woman's feet, 'cause dey mo' den apt - it more den apt be in charge of wimmins dat don't like - whut ah'm speakin' 'bout - dat's in dis proposition dat cause de people to hate chew, yo' know, an' don't like yo', yo' see.

(Some preacher would do this, or a lecturer, and women cause most of the trouble. All right. You put those seven crosses under her feet.)

Yo' put dem seven crosses under dis woman's feet yo' see. Before yo' make de trip, yo' do dat. Well, after yo' put dem seven crosses under dis woman's feet, den yo' take an' lay it right down on de hearth [he rhymes it with earth] if it

don't be anywhere where de fire is heated - anywhere where de heat's at, yo' see. Yo' take an' have dis on de hearth, anywhere down dere, yo' see, where de heat can't get it, heat it, yo' see. Yo' let it stay dere fo' about five or ten minutes. An' aftah yo' git through doin' dat, yo' see - yo' workin' wit evil spirits, yo' see. Ah'm showin' yo' dis now where yo' workin' wit evil spirits. Yo' take dat up an' take an' fold it up good. Yo' take an' put it in a envelope. Yo' see, take an' put it in an envelope an' yo' carry it to de graveyard an' bury it. An' whenever yo' bury this, yo' say, "Ah command thee, *O. L. Young, L. L. Young*, ah command thee to come to me an' do mah will." Says, "Ah command yo' to do it." Yo' see. Well, yo' bury dis in de graveyard. Jes' whenever yo' bury it, fo'git it - fo'git about it, yo' see. Well, he knows well whut chew gonna do, whut chew buried dat fo' an' ever'thing of de kind, 'cause yo' got it in yore mind, yo' see - 'cause de devil works on a person's mind, yo' see. Jes' like de devil know good whut chew gotta do 'fore yo' gotta do it, yo' see. He knows dat yo' see. So, whenever yo' bury it, yo' go ahead on back to de house an' make yo'self satisfied fo' de night. Well, de third night yo' go back out dere agin' but whenever yo' go back out dere - well, yo' see whenever yo' bury dis thing, yo' must stick up a little stick or soil or put some kinda signal dere so yo' know where it's at. Well, yo' go back out dere an' yo' draw one of *O. L. Young's circle* round dere, yo' see. When yo' draw dis circle round in dere like dat, yo' put dat cross in dere - dat [cross] speakin' about [representing] de fo' corners of de earth - dat means yo' kin go anywhere in de fo' corners of de earth an' yo' shall be treated like peoples. Yo' put dat fo' corners dere, yo' know, inside dat circle.

(Like quartering a pie.)

Dat's right. An' yo' put fo' "T's" in dere, yo' see. When yo' put fo' "T's" in dere yo' put fo' candles in dere an' let 'em burn fo' two minutes - jes' let 'em burn, hold yore watch on dat, an' let 'em burn fo' two minutes. An' whut ah'm speakin' about, jes' call 'em den anywhere he should travel on de earth. Well, yo' know, people be rejoicin' an' all an' yo' be's successful an' dey think de world of yo', an' yore name is always held up. But de devil is doin' dat, yo' see, he is travelin' wit yo', see, 'cause wherevah yo' put dat circle, dat place it's buried under, he's takin' care of dat.

#### BEER FOR ST. PETER - CIGAR AND WHISKEY FOR ST. ANTHONY

ST. PETER, HE OPEN DE DO'S...

LAK DE PO'CH [DOOR] HEAH AM LOCK[ED]

KNOCK DAT [LOCK] DOWN AN' GIT IT WIT DE KEY PART UP

[LET LOCK BE UPSIDE DOWN ON DOOR]

AN' YO' PUT 'IM [ST. PETER] OVAH DE DO'

IF YO' AIN'T GOT BUT A NICKEL

TRY TUH GIT A NICKEL'S WUTH OF BEER

AN' WHEN YO' GITTIN' UP IN DE MAWNIN'

AN' YO' WANT A GOOD TIME IN YORE HOUSE

AN' SOME FELLAHS COME IN AN' GIVE YO' MONEY

YO' JES' THROW BEER ON 'IM [ST. PETER]

JES' THROW PLENTY BEER ON 'IM AN' LIGHT A WHITE LIGHT

AN' AH BET CHEW ST. PETER GON'A OPEN DAT DO'

YO' GIT ST. ANTHONY, YEAH, A BROWN CANDLE...

YO' GIT A CIGAR - SEE, LAK DAT YOU GOT



[I WAS SMOKING A CIGAR]...  
YO' GIT 'BOUT A LITTLE WHISKEY GLASS OF WHISKEY SEE  
'CAUSE ST. ANTHONY HE'S A SAINT HE LAKS CIGAHS  
AN' HE WUS A GOOD-TIME MAN...  
AN' YO' WAKE UP DE NEX' MAWNIN' AN' YO' SEE  
DE GLASS DRY AN' DE CIGAH HALF SMOKED

ALGIERS, LOUISIANA

[Though she is different from either, I associate informant 1579 with CUSTODIAN OF A SHRINE (p.1139) and A WOMAN AND HER THREE SAINTS yet to be copied in INTERVIEWS. She has a number of unusual rites; one of them being the blessing of a *hand* before the Sacred Heart of Jesus, a *hand* activated or kept alive not by the usual *feeding*, but by slapping. The spirit *Uncle* is also in her repertoire (see 2757, p.773; also THE UNKAS MAN later in INTERVIEWS). Her material includes cylinders E75:3-E83:5 = 2907-2915.]

Well, a beef tongue, yo' git one of dem, lak yo' buy de beef, an' yo' git nine needles an' nine pins an' yo' take an' cut de beef tongue in half [demonstrates].  
(On each side of the tip of the tongue.)

Onh-huh, jes' so it be a hollah tuh shove dat papah [into]. Yo' write dere names nine times [demonstrates], de judge an' district attorney's lak dat, dere names, an' put it [paper] in it. Aftah yo' put it in dere, den yo' stick dem needles - nine needles an' nine pins across an' up an' down lak dat, an' den yo' take an' git a red candle an' a block of ice, an' yo' put dat [lighted] candle in dat ice an' let it melt away. Aftah it be melt away, den yo' take an' bury dat candle in dat tongue, see.

(You bury the tongue, you mean?)

Yes, bury de tongue. Yo' see de candle be done melt on it too, an' den yo' take it up aftah nine days yo' see, an' aftah yo' done take it up aftah nine days, yo' *walk* it.

(How do you *walk* it?)

*Walk* dat case, if it's a co't case. [The person walks away free.]

(Well, after you take that tongue up, do you do anything with it then, at all?)

It jes' rot away.

(That finishes the court case?)

Yes.

Yo' see, lak dem two brown aigs - yo' know dey got white aigs an' dey got brown aigs at de sto'. Yo' git chew two fo' a nickel aigs an' aftah yo' git chew two fo' a nickel aigs, yo' git red ink an' yo' write dere names 18 times on each aig - lak if yo' wanta run a person crazy. An' yo' goes tuh de rivah an' yo' takes it ovah yore left shouldah an' yo' throw it an' yo' fo'git it. In nine day's time dey start tuh walkin'.

(You throw both those eggs?)

Yeah, jes' take 'em lak dat an' throw 'em an' fo'git 'em - don't think where yo' throw dem.

Dey say yo' take dat up an' yo' bury it. Take de dirt of de track an' jes' take each track of dey feet, see, an' yo' put it in de graveyard. An' bury it in a sack, but let it be a black sack sewed wit red thread jes' whipped nine times, an' bury it in de graveyard. Aftah yo' bury it in de graveyard, dat's

all - dey walk away, jes' walk till dey meet dere death.

(This kills them in the end?)

Yes.

(What do they say about *graveyard dirt*?)

Yo' git chew some cayenne peppah an' yo' git chew some graveyard dirt an' yo' git de dirt from undahneat' dere step where dey stay at, yo' see; an' yo' git chew some filet, make a box of filet, gumbo filet [means here not the food gumbo filet but merely the filet (sassafras leaves powdered) used in making gumbo filet], see, an' make [mix] it with coffee - see, ground coffee an' yo' take dat. Yo' see, lak dem dirt daubers, yo' take nine of dem an' yo' put it an' mix it up good. [All these dry ingredients are mixed together.] Don't mix it in de house, mix it outdo's; an' den yo' throw dat underneat' dere step. In three day's time when de rain fall, dey'll move, dey'll move at twelve a'clock at night.

(That is to move them out of the house.)

Yo' git de landlord name an' yo' git a box [can] of red *Karo Syrup* [brand name] an' yo' put his name an' yore name on a papah wit indelible pencil see, an' yo' put it [your name] 'cross.

(Whose name do you put down first?)

Yo' put dat landlord name an' yor'n on top [crossing his name]. Yo' see, put his'n nine times an' yor'n nine time on top. Yo' see. An' den aftah yo' put his'n nine times on top, den yo' put yor'n nine times, an' yo' put it in dat *Karo Syrup* an' yo' stop it up tight. Yo' dig a hole underneat' yore front step an' yo' bury it upside down. Every time he come, he goin' come smilin'.

(In other words, that is to keep him from moving you out of the house?)

Yeah, yo' stay in de house.

Git chew nine ten-penny nails [changed to eleven later] an' tack two in dat cornah. Well, when yo' tack 'em in dere, yo' tack 'em 'cross where de people whut move in de house cain't see 'em. Tack 'em 'cross in each fo' cornahs lak dat. When yo' git to de do' lak dat, yo' tack three down dere in each cross. An' dey'll come dere - dey'll git in it [the house] an' den stay dere 'bout a day but dey gotta move.

(You say you tack these across - you put two in each corner and you cross them like that [demonstrating].)

Jes' lak dat but let 'em be tacked - two in each cornah an' three at de do'.

(That's eleven nails altogether - ten-penny nails?)

Yes.

[In each of the four corners, one nail is slanted to the left and the other to the right so that they touch, forming an "X" or cross. At the door, either the three nails are slanted against one another making a single cross, double cross, and triple cross; or three cross-marks are drawn on the sill and one nail driven through the center of each.]

(That is to *cross up* the house so that they won't move in.)

Go tuh de fo'k of a road, lak yo' wanta dance a person away. Well, yo' go at twelve a'clock at night, naked - stone naked but three of 'em togethah, an' yo' dance till twenty minutes aftah twelve, an' den yo' put chure clothes on - see, have yore clothes hidden an' yo' put yore clothes on. In eight day's time dey commence tuh ailin', pain in dey haid. All at once yo' find 'em. De doctah say, "Oh, dey had high blood pressure or heart trouble." Dat [a] spirit dat han'ts 'em. See.

(What happens to those people? You mean you dance them away?)

Yeah, dance on 'em.

(You mean three people go to that road?)

Three people go tuh de fo'k of de road.

Yo' kin go tuh a person dat been kilt yo' know, to dey grave an' give 'em three silver dimes an' yo' dig some from de haid an' some from where dey han' cross an' some from de feet. [Three dimes (one in each hole) and three places, especially "where dey han' cross," is unusual.] Yo' come tuh dat fellah house dat night an' yo' throw dat dirt, an' when yo' throw dat dirt yo' curse 'em, an' when yo' curse 'em dey'll hear all kinda knocks an' noise, an' yo' say, "Ah cain't stay in dis house, dis house is ha'nted." It be dat spirit wanderin' around. Yo' see, yo' got dere [the dead person's] dirt dere an' jes' keep 'em a-moving everywhere dey go. Dat spirit jes' knock lak dat.

Ah seen a lady done it. She made a box lak a coffin an' she drewed a image of a man an' she put it in dere an' she put it underneat' a woman's step. She sho' went crazy - ah seen 'em tie her up.

Yo' kin bury it in a oak tree.

(This hair?)

Uh-hmm. Yo' kin bury it in a oak tree, yo' know dem big oak trees, bury it in dere an' hair come out de eyes. Every time yo' heah 'em holler dey pull a han'-fulla hair out dey eyes. Dey jes' be lak dat till de' die. Ah seen dat happen.

(How do they bury that in the oak tree?)

When dey bury it in de oak tree, dey jes' take it an' fold it up jes' lak yo' fold it up in a p'int [point] an' put it in dat oak tree. When yo' put it in dat oak tree, yo' take a piece of de bark off an' yo' take glue an' yo' glue it back on dere an' nobody nevah know dat hair in dat tree. Long as dat tree stands, dat hair stands.

Well, dey kin go tuh de Crackerjack Drug Sto' an' dey kin git paralyze powder, an' dey kin put it in yore shoe an' dey kin paralyze dat whole side wit dey shoe.

Ah have seen 'em put a ole shoe in de fireplace an' put a pink candle in dere an' write de man name - lak yore love, yo' know, dat he went away from yo'. An' put dat name underneat' of dat candle, wit cinnamon an' sugah an' honey, an' yo' burn it grad'lly, an' yo' stoop down on yore knees at twelve a'clock in de day an' call his name three times. Ah bet chew if he wit any woman, he comin' - he comin' if he gotta leave de clothes behin'.

(You just write his name on a piece of paper and put it in a shoe?)

Yes, write it on a piece of papah, his name, nine times - his shoe, if he left his ole shoe dere. If it's a woman it's okay.

An' fo' tuh keep a woman or a man undah yore feet. See, lak yo' buy a shoe, it got dat piece [insole] in dere. Yo' pull dat piece out an' yo' start from de toe an' yo' write his name [on the underside] - write his name nine times an' underneat' of dat shoe yo' put plenty sugah an' cinnamon. De antses - yo' kin tell when he's comin' cause de antses goin' tuh follow at him [his name] yo' know. When yo' follow it, yo' don't kill him, jes' knock de shoe, so dey'll keep off it an' put dat piece [insole] right back in dere an' walk on it. Dat keep him underneat' yore feet.

(You just put that in your own shoe?)

Uh-hmm - ah got a piece in heah now.

(You've got a piece of paper [with name] in your shoe now?)

• Yes. With sugah an' cinnamon an' steel dust [under the insole] - in de right foot shoe.

[I did not ask to see it. Had she asked, "Do you want to see it?" I would have answered, "Yes."]

Yo' kin take a woman's stockin' an' put nine pins an' nine needles an' yo' kin bury it in de graveyard, an' she swell up an' from swellin' up, she'll take de dropsy. Yo' heard people say some people have dropsy, an' dey laigs crack open

an' watah run out. It ain't no dropsy. It form great big so's an' dey git so dey cain't wear dere clothes. Dey gotta wear a gown an' when dat watah goes up to dere heart it busts - den it kill 'em. Ah have seen dat happen.

(You take either stocking - either is all right?)

Yeah, eithah one, so long dey dirty.

Take a tintype, yo' cain't do nuthin wit no pastebo'd. Now, lak a tintype, yo' kin put hit - take an' let hit stay in dis watah dat dey call driftin' watah. See, yo' buy it from de drug sto', but don't give it too much - yo' gotta pay good fo' it. An' yo' let it stay in dere nine days an' den yo' take it out dere an' yo' bury it upside down in de graveyard, an' when dat stuff begin tuh molt dere, dat's jes' de way dey molt away. But ah mean die - dey won't live.

Ah have took a bran'-new broom, buy it out de sto', an' aftah ah bought dat broom ah went tuh de drug sto' an' got a dollah's of dis white-rose oil, an' ah fixed dat broom wit white-rose oil, cinnamon an' steel dust an' lodestone. But ah took a piece of de she lodestone an' a piece of de he, an' ah tied it wit dat coarse black thread in de middle wit nine knots. Aftah ah tied it in dere - an' ah have set it right behin' mah do' but on de left side of de do' where de do' open - at dat side, see. An' jes' when - lak when a person some in an' do me somepin, or ah done had a argument or somepin lak dat, well ah jes' grab dat broom an' make a little sweep lak dat [demonstrates], jes' brush 'em a little bit. Dey ain't comin' nowhere roun' dere an' fool wit me.

(Do you set that broom up in any particular way?)

Yeah, de part whut yo' hold, down; an' de othah part behin' de do'.

(The brushing part up and the handle down.)

De handle down.

His pee, lak de man pee - yo' kin take his pee an' kin put it in a bottle, an' yo' kin put his ashes off his cigarette or cigar into dat, an' yo' kin take nine needles an' nine pins, an' his name, an' de seat of his drawers see, an' a piece of hair from down dere an' a piece from underneat' heah, yo' see, an' he cain't git a heart up fo' no othah woman. Wit yo' jes' de same; but de woman, yo' know, [no].

(What do you do with that bottle?)

Yo' tie dat bottle up tight an' put de cork in dere, an' den yo' put a piece of yellah cotton on top an' den yo' put dat - lak yo' got a moss mattress, keep dat bottle in dat moss mattress. An' he cain't raise a heart fo' nobody but yo'.

(How do you write his name? Just once on a piece of paper?)

No, nine times.

Dat bottle is one thing dat she kin keep him home, whut ah tole yo', an' den anotherah thing she could take his name an' write it on - lak yo' use writin' papah an' yo' write nine pieces on each line, tear it nine times in nine little strips. Git chew a box of tacks an' start from de front do' an' tack until yo' git all de way tuh de back. Tack dem names down an' be shure yo' tack dem where he don't see nuthin but tacks. Yo' done wrap dis papah undah dere, see.

An' den yo' take a piece of de sole of his shoe, de inside [insole?] of his shoe see, an' piece of his sock - his ole sock an' yo' bury it in de back yard.

An' de watah lak yo' take a bath, yo' po' it all out till yo' git de most drugs [dregs], an' yo' put dat in dat bottle an' bury it. Ah bet chew he'll stay at home, right from work on.

If yo' wanta git rid of him. Now, yo' wanta git rid of him, yo' go tuh de Crackerjack Drug Sto' an' git that hot-foot powders. An' yo' throw it behin' him an' yo' curse him an' he goin' leave. If he have tuh leave some of his clothes dere, he goin' take some an' go. Ev'ry freight train he see he goin' ketch it till he ketch one laig, an' de next time he ketch all - find him daid

somewhere, driftin' away.

[My informant now makes a *hand* or *toby* or *mojo*, consecrating it in a remarkable manner, and keeping it *alive* in another remarkable manner.]

Yo' git chew a piece of red *flannen* an' a piece of red worsted thread, yo' know, lak yo' make sweaters. Yo' git chew some *steel dust* an' some cinnamon an' some sugah an' some lodestone an' take white sand an' mix all dat up togethah. Yo' git white-rose oil an' yo' git cinnamon oil an' yo' git oil of clover an' mix it all up lak yo' mix a cake, an' yo' put it in dere an' a dime - a silver dime. Yo' put it in dere an' yo' sew it up an' yo' put it in front of de Sacred Heart of Jesus, an' yo' say three Our Father prayers, an' anywhere yo' go at, jes' give it a slap [demonstrates] tap that thing lak that. Dey'll come in.

[Instead of *feeding* this *hand* to keep it *alive* (see HAND FEEDING, p.578), informant slaps it!]

(That is for luck in gambling?)

Yeah, yo' win.

(You get the boss's name?)

De head man an' de fo'man. See, yo' gotta go between two people. Yo' git his [boss's] name an' yore name an' yo' write his name first nine times, an' write yo'r'n an' write dat othah fellah. Write de fo'man name nine times, den yo' write chure name nine times on top of it. An' yo' git honey right from de bees, yo' don't git it from de sto'; lak from de beehive, yo' git de honey, an' ask de man tuh sell yo' de comb. See. An' aftah he done sol' yo' de comb, yo' take dat comb an' yo' break it up. Don't cut it up, break it up as much as yo' kin an' put it in a bottle an' stop it up. An' a little befo' yo' goin' tuh him, yo' shake it to yo' [demonstrates] lak dat, an' yo' call his name three times. An' if dere's a gang of men dere, he goin' pick ovah 'em till he git tuh yo', call yo', say, "Say, fellah, yo' wanta work." An' yo' goes on in an' works.

Git some cinnamon oil an' *steel dust* an' some gerangement oil [oil of geranium] an' a little salt an' some sugah, an' yo' mop lak yo' start from dat corner, an' yo' mop, go down to de steps an' yo' mop from dat bottom step in an' yo' make a circle right in de middle of de flo' an' dry dat up. De bottle whut chew buy de stuff in - throw dat watah in de back, see, underneath' yore step. Go tuh de front do' an' lak if yo' fo'got it ["de bottle whut chew buy de stuff in"], have it in a piece of papah an' yo' drop it an' it break. Make b'lieve tuh de people dat yo' let it fell, yo' see, an' bust dat bottle. Ah bet chew'll draw a gang in.

(Bring in customers.)

An' on de brick banquette [sidewalk] - yo' might have brick or might have a pavement [cement?], git chew a nickel of reddin' [redding] an' a nickel of *yellah wash*, an' cinnamon an' sugah, an' oil of clover an' yo' mix dat up in a bucket wit some watah in it, an' yo' redden dem bricks. An' [get] a nickel grated nutmeg an' sprinkle dat all roun' dere. An' ah'll bet chew'll draw fo' fish-frys an' suppahs, an' big houses - lak gamblin' shops, jes' draw a crowd, yo' see.

Every time he [the law] come in dere, have yo' some filet in a box - gumbo filet [filet used in gumbo filet], an' dat coffee ground in a box, an' yo' know he always - he ain't goin' heah whut chew say, yo' know how de law is - he'll gon'a walk out first. An' yo', when he walk out, yo' throw it [mixed filet and ground coffee] behin' him lak dat [demonstrates] an' cuss him. See, dat's *ropey*; an' jes' as it *ropey*, jes' as dey go.

All yo' gotta do is jes' burn a blue candle on him. Git chew some *white sand*, put his name underneath dat candle, an' when yo' put his name underneath dat blue candle, yo' don't pray tuh dat candle. Yo' take dis feet [left] an' stomp three times an' yo' call him in de name of Uncle, an' when yo' call Uncle yo' jes' keep

on [stomping = stamping] till yo' heah a crack in de house. When yo' heah a crack in de house, lak a crack dat make yo' feel funny, yo' know dat he roun', see, an' yo' tell him, yo' say, "Ah want chew tuh go tuh sech-an'-sech place lak New York or Detroit or some of dem places an' ah want chew tuh run sech-an'-sech a one back." An' he comin'.

[Uncle is the same spirit as Unkas in the Unkas Man interview later. For Uncle, see also 2757, p.773f.]

(This fellow that committed the crime, that will bring him back?)

He comin' back.

(You stamp [I repeat her word] the left foot?)

Yes, three times an' [call], "Uncle, Uncle, [Uncle]." But it's a blue candle that yo' use.

Yo' take a milk can, a condensed-milk can, an' yo' set it in de ice box, de ice box whut chew put chure ice an' stuff in, an' yo' put dat candle in dere an' yo' take a black-handle fo'k an' a black-handle knife an' yo' cross 'em, an' yo' light de light too, yo' know, yo' scratch de match an' yo' jes' keep 'em wit a rollin' dizzyness in de haid. Dat jes' keeps 'em wit a rollin' dizzyness in de haid lak dat until dey go crazy - so crazy dey be daid.

(How do you know that you have the right person?)

Yo' put dere name, yo' put dat name underneat' dat candle. An' den yo' write de name on de candle - yo' gotta write it nine times on de candle wit a safety pin, one dese great big safety pins. Yo' write it nine times on dat an' den yo' write it nine times on a piece of papah an' put it undah dat.

(You put it under the candle or under the can?)

No, undah dat candle, an' yo' see when dat stuff melt away, hit ain't goin' nevah burn dat candle; befo' hit git down dere it's goin' go out. Yo' see, it jes' be lak a cake, jes' stickin' right on top of it.

Yo' take a red stem match yo' see - yo' see dey got de red an' blue matches in de box - an' [demonstrates] scratch each one of 'em lak dat an' break dat sulphur off it an' stick one heah an' one dere, an' den yo' git two needles out of a brand-new pack an' yo' burn 'em on each end. An' some people dat chew know dat yo' have had a squabble wit, yo' call dere name an' when yo' got to de right person name an' stick dat needle in dere, ah'll bet chew he stop. Yo' put dat light out - every time dey light it, it will fall. Dey jes' cain't fix yo' no way nohow.

(You use the blue matches and the red matches, burn them? You cross them up there in your hair like that?)

Uh-hmm.

Den yo' take two needles out of a brand-new pack of needles an' burn it on each end till it git black an' yo' stick 'em in yore haid lak dat [crossed] an' yo' call dem people name. If it's three people, yo' call dere name till yo' git the right one, an' dey haid stop thumpin'.

Now, lak love - yo' git St. Anthony, yeah, a brown candle an' yo' git a apple, one dem two fo' a nickel choice apples. Yo' git two of 'em an' yo' cut dat hollah out - yo' know, make a hollah [core the apples] an' dat hollah whut chew cut out yo' eats it yoreself. See. Aftah yo' eat it yo' write dere name an' yo' put cinnamon an' sugah an' honey on a piece of papah.

[Put this piece of paper in the hollah.]

(How many times do you write that name, just once?)

No, nine times. An' cinnamon an' sugah, see. Yo' put dat brown candle on top the paper [the apple becoming a candlestick]. An' see, aftah yo' put dat brown candle on top, yo' git a cigah - see, lak dat yo' got [I was smoking a cigar]. Yo' git a cigah an' yo' git 'bout a little whiskey glass of whiskey, see, 'cause

St. Anthony he's a saint he laks cigahs an' he wus a good-time man yo' know. An' yo' light dat cigah an' yo' always put it in a tree where it will burn. [A cigar, unlike a cigarette, will not continue to burn; therefore, "In a tree," to avoid a fire hazard, is unnecessary.] An' when yo' light it don't light it wit chure mouth [by sucking in the flame], jes' take yore match an' jes' stick it to dere till yo' see dat smoke go up lak dat [said to be the proper way for lighting a cigar]. An' dat whiskey - an' yo' wake up de nex' mawnin' an' yo' see de glass dry an' de cigah half smoked. [During the night St. Anthony drinks the whiskey and smokes the cigar.] Dat's when ah wanta love wit a man.

(That's for a woman to draw a man to her?)

Yes, dat's fo' a woman tuh draw a man.

Now, if yo' wanta use de apple fo' a woman, yo' kin take an' write her name nine times an' yo' put dat pink candle - no, don't want no St. Anthony candle, a pink candle. An' den yo' put dat, if she's a person dat drinks - lak she lak whiskey or wine or somepin - yo' put it [liquor] in it [hole], see, an' dat candle [stuck in the apple hole] goin' tuh burn down to dat apple till it make a syrup. When it make a syrup, yo' go tuh de back in yore yard or anywhere, a fo'-corner yard, an' yo' dig a hole an' yo' bury dat apple upside down. She'll love yo' all right.

Ah heah dey write a person name an' take a piece of dere hair out dere haid, from underneat' dere arm, an' dere hair down below in de seat of dere drawers, an' right where dey shirt, see, dere undershirt, dey cut a piece out of dat. An' bury it in dat coconut an' stop it up wit a stopper, an' bury it upside down. Ah heard of 'em doin' dat, but whut wus de reason of it ah don't know.

Yo' kin take lemons tuh break 'em up. Yo' git chew nine lemons an' yo' write dere name nine times but wit red ink. Yo' put it in dat lemon an' yo' put plenty cayenne peppah, salt an' graveyard dirt into dat lemon. Yo' cut dat top off, yo' see, an' yo' git chew a spool of No. 8 thread an' tie dat lemon, dem nine lemon - put it in every [one of the] nine lemon, an' den yo' go tuh dem ole-time toilets. Yo' see, lak dem ole-time [outside] toilets, but chew gotta go make [visit] nine toilets an' every toilet yo' git to yo' put one [lemon], an' jes' as long as dem maggots [in the toilets] workin', jes' as long as dat goin' be wit dem. Dat's breakin' 'em up. Yo' know a maggot work in a ole-time toilet a long time.

(That is to break up a man and a woman?)

Yeah - break 'em up.

(You write his and her name on the piece of paper nine times?)

Nine times 'cross [crossing each other].

(They [the lemons] have nine different pieces of paper?) [I meant one piece of paper for each lemon but she misunderstands.]

No, jes' one piece of papah, but nine time 'cross - see heah [demonstrates], nine times lak dat, an' yo' put it in dere wit graveyard dirt. [That is] one lemon an' yo' do dat in all of 'em - yo' take each piece of papah in all an' yo' take dat little butt end of de lemon an' put it back lak dat, on top. [You do this] inside of all of 'em.

(How do you tie that? You tie that to you?)

Oh, no - yo' tie it from yo' [demonstrates]. See, lak yo' tie it from yo' - yo' wrappin' it lak dat, dat's from yo', an' yo' tie nine knots wit dat No. 8 black thread, an' yo' go tuh each one of de toilets an' put it in dere.

Git a fish out de rivah, a fresh fish an' take dat gall out, if he's a whiskey or wine drinker. Yo' don't put none of de gall in dere, but jes' dreen [drain] a little bit of de fresh blood in dis liquor an' whip it up good yo' know. Put it in de bottle. It ain't nevah goin' come on top, an' jes' leave dem bubbles go 'way an' he'll think it's dat real liquor.

(You get blood from one end of the gall?)

Yeah, a little bit of de gall - not much.

Well, yo' kin make a person jump ovahbo'd wit a frog. Git chew a live frog an' cut - jes' open dat skin a little bit where yo' won't kill him yo' see. He ain't gonna nevah flinch. Yo' take a sharp knife - he got two skins yo' know underneat' dere throat. Open dat skin an' yo' put red peppah - but de pod, de grains of red peppah.

(Those red pepper pods?)

Uh-hmm. Yo' put three of those, jes' cut 'em up fine into that papah an' yo' put some dirt, graveyard dirt an' some dirt from underneat' de step where dey stay. See. Yo' put it in dat frog an' yo' whip [sew] dat, kinda tack [sew] it where it won't come out, an' he ain't gonna nevah holler or flinch 'cause it ain't gonna hurt him [!!!] an' yo' carry him on de edge of de rivah, but let it be a plank walk, an' yo' put him down on dat plank walk an' yo' stomp [stamp] yore feet three times. Den he'll go ovahbo'd. An' jes' lak he'll go ovahbo'd, he'll [person will] go.

(What do you put on that piece of paper?)

Yo' put dere name, nine times on dat piece of papah an' put dat raw peppah an' de dirt from underneat' de step, [and] graveyard dirt. See.

Ah have seen 'em beat it up fine, de bone - de dead person's bone. See. An' sprinkle de graveyard dirt - git some of de dirt, too, an' put into dat wit red peppah an' nine red beans an' put that underneat' a person's steps, an' when dey start tuh sproutin' - when dem red beans start tuh sproutin', dey'll move an' den dat dead person will wander aroun' dere long as dat be dere, fo' dat dirt - dere bone yo' see, dere dust. An' dey gotta leave dere, dey cain't stay in dat house. So many houses yo' see people cain't stay in an' dat's de reason - plenty reason.

Ah seen a woman wanted a fellah [to] git time. She went tuh de drygoods sto' an' she bought a white pocket han'kercheff an' she bought a nickel of red beans an' she had de red beans in de pack an' she got tuh de co't steps an' she let it fell an' drapped de han'kercheff. An' he went right on in de place an' ah know he got nine mont's. Ah seen dat.

(That is all she did?)

Dem red beans an' dat brand new white pocket han'kercheff.

(She let the whole thing drop?)

Yes.

Dey put dat undah yore step, guinea seed an' paradise seed, tuh make yo' move.

Fo' wimmins tuh kill 'em or make 'em drag. Well, ah have seen a woman took anothah one's piece yo' know an' she pinned it up wit nine needles an' nine pins an' she buried it underneat' de fig tree - see, lak de root. Heah [demonstrates] is de root of de fig tree an' she dug - dug undah dere an' she packed dat wit mud, an' jes' dat fig tree. See, how a fig tree wither, she wither. Ah seen her right chere in de house heah - she went down lak dat [bent over], an' nuthin could straighten her out but de undertaker - he straighten her out when she died. Dat wit her piece.

(With her monthly piece, you mean?)

[Here, as in many places, I knew, but I had to obtain her definite statement for the record.]

Yeah. An' not no bettah woman den mah aunt - dat whut wus done tuh mah aunt. Her name wus Phoebe. A woman, de ole lady daid now, Miss Harvey, done her dat way.

Take a key an' a Bible an' yo' call dere name three times an' dat Bible - yo' know de Bible ain't gonna lie, an' dat Bible will turn aroun' an' when dat Bible turn it gonna fall. When it fall yo' know it's dem. [Her account of this rite



is incomplete; *see* Bible and key, in Index.] Now, if yo' want 'em tuh bring it back, see, yo' try dat in de house an' don't tell dem nuthin, yo' know dey got it. An' [also if] yo' want 'em tuh bring it back, yo' git chew a pink candle, some honey, sugah an' den dey'd have a blue candle wit a white saucer an' yo' put dere name underneat' dat blue candle. But dat pink candle yo' wanta draw 'em back tuh yo', but dat blue candle yo' axe 'em, say, "Uncle," an' stomp yore feet three times an' say, "Uncle, ah wants sech-an'-sech a-one tuh come back heah an' bring whut dey taken away from heah." Dey goin' come an' dey goin' put - but dey ain't goin' let yo' see. Den yo' goin' find it.

(Do you know anything about St. Rita?)

Ah know she is good fo' wimmin. She'll give a woman plenty fo' work an' ev'rythin', but she don't lak men. An' she'll give yo' work - she'll give yo' plenty bread if yo's a woman. An' when a man come aroun' she'll make a big disturbance an' dis man'll cut chew, or he'll beat chew tuh death, or he might shoot chew. See.

(Why doesn't she like men?)

Why, dey say her first lover, he deceive her. Yo' see, she got dat white piece heah - see, he cut her haid. Dat's whut make her she don't lak mens.

(How would you approach St. Rita?) [A stuffy question!]

Git in wit her? [An unstuffy answer!] Lak yo' got her picture, yo' burns a white light to her an' yo' read de 27th Psalm of David to her, an' yo' read, "De Lord is mah shepherd an' ah shall not want." An' when yo' read dat to her, den yo' git up an' put on yore clothes an' yo' axe her, yo' say, "Now, St. Rita, ah'm goin' out fo' a job. Yo' know ah needs bread an' ah must have it." An' den befo' yo' git on de street, some white person will call yo' an' say, "Yo' wanta do a little job of work, girl?" But if yo' got a husban' she'll make him beat chew tuh death. Ah know dat, 'cause ah had it. See dis cut on mah arm. Dat's how ah know 'bout it.

Ah had a husban' an' ah mean, he came in an' she wus givin' me ev-e-thin' long as ah didn't have nobody dere - me an' him wus broke up. An' when ah taken him back he lak tuh kill me. See dis cut on mah neck. Dat's why ah know 'bout her.

St. Peter, he open de do's, but yo' gotta git to St. Peter. See, lak de po'ch heah am lock - knock dat down an' git it wit de key part up, an' yo' put him ovah de do'. An' now, if yo' ain't got but a nickel, try tuh git a nickel's wuth of beer, see, an' when yo' gittin' up in de mawnin' an' yo' want a good time in yore house an' some fellahs come in an' give yo' money, yo' jes' throw beer on 'im - jes' throw plenty beer on 'im an' light a white light. An' ah bet chew St. Peter gon'a open dat do', an' people come from, yo' don't know where - dey'll come an' give yo' a piece of bread. Dat's true about St. Peter.

(Why do you give St. Peter beer?)

Fo' roomers.

St. Anthony, he wus a good-time man. See, he's a fellah dat yo' talk to him - lak if it's a friend, lak ah done had a friend an' me an' him broke up an' ah want him back. Well, Anthony carries de news. See. Ah says to him, ah says, "St. Anthony, ah wants yo' tuh go to sech-an'-sech a house, sech-an'-sech a place an' bring sech-an'-sech a one home tuh me." See, an' ah'll say, "Now, ah ain't got no money, but if yo'll bring him home tuh me ah'll present chew a brown light, ah'll present yo' a cigah an' a drink of whiskey." An' de 27th Psalm of David in de Bible.

(Those Psalms [she had mentioned before], you read to St. Anthony's picture?)

Yeah, yo' read dem Psalms to him, but [differently] chew read 'em nine times, an' yo' say nine Our Father prayers. Yo' read de Psalms nine times frontwards lak this, like yo' readin' it right; then yo' read it nine times backwards to

him, an' yo' axe him whut chew want. Ah mean yo' give it to him.

Now, St. Espidee, he keeps yore enemies down - he's got his feet on de pigeon, see, an' he's fo' landlords, but he don't want no prayin' tuh him. Yo' axe St. Espidee whut chew wants an' he'll give it to yo', if yo' don't pray to him.

Yeah. He's anothah one he keep yore enemy down, St. Michael, but yo' gotta be so - yo' know, anything come against yo', yo' gotta always be rough. Yo' see, lak a person talk to yo', nevah be easy wit 'em, see dey'll ovahpower yo'. An' when dey got somepin tuh say to yo', yo' jes' burn his light, an' it's a red light 'cause he wears a red garment, an' yo' git chew a swuhard - yo' see, lak a soldier's swuhard. If yo' cain't git none of dem, git chew a wooden swuhard made - see, an' always keep it. Let it be a little sword lak dat, where yo' kin tote it in yore pocket, an' yo' keep dat sword. When yo' git dat sword, yo' have dat sword dressed with oil of clover an' cinnamon oil. See. Yo' hold dat sword an' yo' kin talk to 'em an' yo' done light dat red light home tuh him, an' yo' kin talk to him an' ah'm tellin' yo' if it's yore enemy, dey cain't git up on yo'.

Yo' jes' see 'em givin' yo' de grin, "Oh, yo' is too fly fo' me."

"No, ah ain't too fly, ah'm jes' tryin' tuh keep yo' off me." Yo'll keep 'em from yo'. If yo' give 'em de grin, dey got chew. Dat's de way yo' kin conker de devil from yo'.

St. Jude, he totes de axe. He cuts a-loose all trouble yo' wanta be cut from. If it's a woman yo' got an' yo' lak, yo' makin' good money an' eve'y time yo' undertake tuh give her money [she doesn't know how to handle money], yo' cain't - yo' cain't prosper, you know, lak some people cain't git up [in the world]. He kin cut her loose from him [you] - jes' git 'em on a-drift.

(How do you do that? Do you approach St. Jude any special way?)

No, yo' take a hatchet - buy yo' a brand-new hatchet an' yo' turn it up at de do', upside down at de do' lak yo' turn dat broom, see, but turn it tuh de front part of de broom. Yeah, de head part up an' de handle part, yo' know, down. An' yo' burn a blue light tuh him, an' ah bet chew St. Jude will cut her loose from yo'. She'll go 'way an' leave some her clothes an' yo' don't know why she left or whut fo'. She cain't - people will axe it, say, "Well, why yo' left so-an'-so?" She ain't no story tuh tell 'em - cain't understan' why.

Ah use her fo' mah baby.

(The Mother of Perpetual Help?)

Yeah, wit de baby. Well, she's fo' sickness. See, lak he's sick an' yo' keeps wit a headache or a neuralgia lak in de jaw. Well, yo' light a white light to her an' yo' pray, an' if yo' got a child she give yo' plenty bread fo' yore baby, an' den she'll move dem pains from yo', dem aches an' pains. Dat's de Blessed Mothah Pe'tual Help.

Yo' kin take holy watah, ah know, fo' two things. Ah kin use holy watah now fo' spirits an' ah kin use it agin fo' lak bringin' yore husban' back to yo'. Yo' git whut dey call dis van-van but don't put too much of that in that [holy water] 'cause van-van is somepin if yo' don't sweeten it, it'll make trouble. Yo' put a little van-van in it an' yo' put holy watah an' plenty sugah an' write his name wit black ink an' put it [the paper] in dat [mixture] an' jes' de mo' dat stuff [van-van] yo' git tuh soak in dat papah, de louder dat smell smells aroun' de house. Yo' put it in ev'ry little crack where dat stuff kin git. Den many people dat passin', "Mmmh, suah smell good roun' heah." See. He'll reach dat scent all right; he'll reach it if he have tuh reach it by talks, somebody will tell him, say, "Ah pass yore ole lady house an' it suah smell good. Wundah whut wus dere?" See, if yo' [he] ain't 'rested an' ain't been away a-couple days an' yo' [he] ain't seen it, yo' [he] will make it dere. An' once he hit dat

scent, he goin' stay an' he ain't comin' out. He's goin' tell yo' ever'thing dat dey said about chew - dat people talk about yo' an' tell yo', tell yo' whut even his mothah said. Ah know mah husban' done me dat, tole me whut his mama an' aunt say 'bout me.

(You just write his name once on that piece of paper?)

No, nine times.

Yo' kin use brown papah bag - yo' kin write dere name on brown papah bag de same way, an' yo' kin take brown sugah. Now, brown sugah is mo' of a *scrub*. See, yo' kin take brown sugah, cinnamon, *steel dust*, white-rose oil, oil of cloves, an' put it in a quart bottle. See. An' yo' see dem honeysuckle roots, honeysuckle whut smell good. Yo' take dat an' yo' boil dat an' yo' take dat watah an' yo' mix dat all up together an' stop it up in dat bottle an' leave it stay in dere nine days. Ah bet chew scrub yore house an' yo' draw plenty a customers an' plenty money.

Ah seen 'em put mens watah in a black bottle an' make dem don't pay no notice tuh it. Jes' lak yo' take one dem black, might be a brown beer bottle, yo' put his watah in dere an' yo' put dem needles lak ah 'fore tole yo', yo' see, an' aftah yo' put in dere, yo' kin jes' take an' git chew a beer stopper - yo' see, lak dem beer seals, lak dat Eagle Beer seal. Yo' put dat Eagle Beer seal on dere, yo' see. An' yo' put de Eagle Beer seal an' yo' have a capper an' yo' put a top, a beer top an' yo' kin set it anywhere on de mantelpiece or anywhere. He'll nevah have de thought dat dat's his watah but dat'll keep him dere. Yo'll have him undah 'pression dat dat is a bottle of beer yo' been havin' a long time. See. Dat stuff goin' be in dat bottle look lak - in de bottom of it, yo' know. lak it be a - he'll nevah know whut it is.

Ah seen 'em take vinegah, but white vinegah. Yo' go tuh de Crackerjack Drug Sto' an' git it. An' dey wrote dere name nine times wit black ink an' red ink mix togethah - five time wit black an' fo' times wit red. An' yo' put it in dere an' yo' go tuh de drug sto' an' ax fo' a nickel of quinine, an' yo' put dere name in it an' ah bet chew'll keep confusion, jes' keep 'em soured against one an' othah. See, lak a person, jes' lak yo' dislak' 'em - jes' lak when dey see 'em comin' in dis block, dey go out de othah block. "Ah don't want nuthin tuh do wit him - sech-an'-sech a-one, ah don't lak him." But chew gotta keep dat bottle stop up an' turn down in de corner, head down see.

(You put both the man's name and the woman's name down?)

Yeah, together - right together. Her'n nine time wit dat black ink on top his'n, an' de red ink de same way, jes' on top one 'nothah, but crossways yo' see - lak dat. Dat keep 'em *crossed* in confusion.

Now, lak yore house bein' *crossed* agin. Yo' kin take sulphur but let it be dat brick sulphur an' beat it up, an' yo' take red brick, a piece of red brick, an' yo' take cinnamon an' sugah, an' yo' scrub yore steps an' sprinkle dat all roun' dere, an' if it's a fellah wanta throw anything, yo' heah him holler, "Ooh, whut makes yo' put all dat brick all roun' yore steps." See, yo'll ketch him lak dat. He ain't goin' nevah sprinkle nuthin 'cause he'd be scared. Dat sulphur pick it up. Yo' see sulphur is good fo' dogs or anything. Sulphur is good fo' human people wit honey - dey take it. Sulphur picks up anything.

Heah of people takin' yore dishrag an' keepin' yo' without a mout'ful tuh eat. Yo' be so yo' don't have food in yore house. See, lak dey cain't come in yore house, an' dey see yore dishrag dey kin steal yore dishrag an' take it an' dey kin bury it. An' yo'll be so yo' know, sometime yo'll have a pot tuh put on de fiah an' sometime yo' won't. See.

An' another thing lak yore sickness. Dey kin take yore dishrag an' fo' a crook in de neck, see - lak if ah steal it, come heah an' yo' wouldn't see me,

an' ah kin wear it nine days. In nine days it will fall off an' de crook leave mah neck, out mah neck.

Jes' take yo' some brown sugah an' ever' time dey - if it's yo' an' yore wife in de house. An' ever' time yo' come in jes' - not where she kin see it, throw sugah lak dat in de combs where she cain't see it. Jes' always keep sugah. She can't do nuthin - she jes' be lovely an' nice wit yo'.

(That keeps peace in the home?)

Yeah, dat keeps peace.

Now, lak dey wanta run people 'way in de woods or somepin lak dat, or eithah dey wanta git chew out - have yo' wit speckles or leprosy [leprosy] lak a eetch [itch]. Dey go tuh de Crackerjack Drug Sto' an' dey git dat stuff cowlitch [cow-itch?] - yo' see, lak some people be's rubbin' a dog, jes' playin' wit him. Well dey *dress* him. See, when dey *dress* dat dog, dey takes dat gum outa dey pipe wit a straw, yo' know, an' lak yo' do' - yo' see, lak yo' be settin' out an' yore do' be open. Well, dey jes' run dat straw in dere an' tetch dat dog. He goin' run right in yore house an' he goin' jump all in yore bed. He goin' jump all on de chairs an' things. Den right where yo' git in dat bed dat's where de eetch goin' take yo'. It don't do de dog nuthin. Yeah, dat give yo' de eetch.

Take dere socks an' take dey hair out dere haid an' bury it at de rivah, an' jes' as dat watah ketch it in dere an' as dat watah wash dat sand, dat's jes' de way dey wash dem away. Ah done seen dat.

Ah seen wrote people name on papah nine times an' de backside of a chicken. Dey git cayenne peppah, graveyard dirt an' den put de dirt from off dey step - jes' lak de dirt underneath' dere step, take some of dat. An' dey done roll dat papah up an' shove it in dat chicken in de backside, an' turn dat chicken loose - see, lak some chicken fly and run, go ovah de fence an' things an' yo' cain't ketch 'em. Dat chicken jes' wander till dey wander off in de woods. But it be a black frizzly chicken yo' gotta do dat wit. Dat's de way de person will wander away at night an' yo'll nevah know when dey left. Yo'll nevah heah from 'em from dis day to dat, an' nobody see 'em. Ah have seen dat happen.

Now, lak if a woman, she's lak 'cross de rivah or in de country or somepin lak dat an' yo' wanta bring her to yo'. See, lak yo' connect. Yo' gits de piece of yellah cotton, brand-new an' 'stid yo' dischargin', she will. Well, yo' take dat stuff an' yo' wipe her an' keep dat piece. Yo' go in de woods where dey got de great big red antses. See, lak if yo' seen her one time an' yo' took a likin' to her an' yo' nevah had a chance tuh see her no mo'. Yo' understand whut ah mean? Yo' put dat underneath' dere where dem red antses is an' yo' shet dat down, an' dem antses git tuh workin' lak dat. Ah don't care where she at, she on pins an' needles an' she say, "Ah wanta see dat man, ah'm goin' find dat man." See, yo' run up on her, looking fo' her an' she be lookin' fo' yo' - yo' meet her.

(But you have to have this cloth from this particular woman that you want to bring to you?)

Yes.

Heah of 'em usin' turtle shell, lak yo' pull all de meat out de turtle shell. Ah have seen 'em use dat. Dey say yo' put dat underneath' yore mattress an' put chure spring on dere an' yo'll nevah have a bedbug. Ah have used dat.

Now, yo' see, yo' take a red onion an' yo' git writin' papah an' yo' put dere name on dere nine times. An' yo', if yo' kin git into dey clothes, yo' git - de mos' best thing is dey drawers, a piece of a pair of dey drawers, an' yo' cut de seat out of 'em. See, yo' kin burn the othah part up, but yo' stick it in dat red onion. Yo' stick it in dat red onion an' yo' put cayenne peppah an' salt in dat, an' let it be cayenne peppah yo' jes' bout [bought] out de sto'. Whut yo' axe a person, lak yo' say, "Gimme some peppah," see, "let it be a fresh box."

An' yo' bury it [the *dressed* onion]. An' aftah yo' bury it, then yo' leave it stay in de ground nine days an' yo' take it up, an' ever'where in de mawnin' when de sun rise, yo' set it up high where it could dry. Jes' lak it wither, jes' lak de pod [outside skin] fall off it, dat's jes' de way if dey ain't ailin' wit one thing, dey ailin' wit de othah - dis hurt an' de othah hurt. An' dey pass off into de othah worl'.

Kin do de Oirish [Irish] potato de same way.

Usin' de skin off dey feets. See, ah have made coffee - see, lak a fellah, if yo' want him tuh love yo', yo' know, soak yore feet an' yo' start from de toe wit a knife an' yo' scrape all dat off. Yo' cut dem fingernails an' toenails an' put dat in de coffee an' yo' put de coffee in de pot an' yo' drip it, an' give it to him tuh drink. Yo' cain't git rid of him tuh save yore life.

Lak someone *sprinkle* fo' yo' tuh pick up. See, lak yore feet are swelled [because someone *sprinkled* for you]. Git nine pods of garlic an' yo' wears 'em in yore pocket. An' git the parsley root, not de top of de parsley - dey got parsley wit three roots, yo' see, de three prongs, an' yo' wear dat in yore pocket. Don't care whut chew walk ovah, yore feet will swell but it will go right down.

(You wear that in either pocket?)

Yeah, in each one of yore pockets - yo' put it in dere.

[Pains in the legs or swollen feet are caused by walking over something *sprinkled* or something buried; the latter usually a root - so they say.]

Yo' file a dime an' yo' take dat dust, yo' see, an' when dat dust it git done dried, lak a fellah drink - dat's when yo' wanta put a spider in dere stomach, den yo' put dat dust in dere. When yo' put dat dust in dere, dat forms aigs an' dem aigs hatch dem spiders. An' dey jes' eat, eat, eat an' dey die.

(How do you get those live things out of a person?)

Yo' kin go tuh de drug sto' an' yo' kin git olive oil, git dat pure olive oil, an' when yo' git dat pure olive oil yo' pray ovah it nine days - pray *Our Father prayers* ovah it nine days. Then yo' give 'em three big tablespoonsful, an' aftah yo' givin' 'em three big tablespoonsful, yo' git a live spider - ketch one an' yo' jes' put him lak on dere neck. Jes' make him crawl all aroun' but don't let him meet chew up; let him leave from dis side an' go all de way roun', an' when he git mos' heah, yo' ketch him. Den dey'll ask fo' de bucket tuh urinate into it. Have mo' dem spiders come out 'em den.

(You don't let that spider completely crawl around the neck?)

No, if dey do dey kill 'em.

[The preceding spider is a good example of what I call the uncompleted-circle rite, which may be an inversion of the completed-circle rite such as when shingles (*herpes zoster*) meet and are in folklore thought to cause death - (see *FACI*, 1st ed., p.269, No. 5467; 2ed., p.240, No. 5387). Magically, the live spiders within should have come out normally through the mouth; here they are urinated out according to the magic rite of the contrary - contrary direction in this case. If you believe the live spiders were within, surely you must also believe they could come out either way. This is also an example of *like cures like* (p.394) - spider to cure spider.]

Now, yo' kin take - git people's mess an' yo' put it in two brown papah bags an' yo' write dis man name an' dis woman name nine times an' yo' hang it up in de house fo' nine days, an' dat jes' keep 'em lak it's somepin - ever' time yo' come on 'em dey in a confusion, some ole mess or somepin lak dat, jes' keep 'em lak dat. As long as dat stink, dat stink goin' roun'.

(You take some of anybody's passage?)

Yes, anybody passage an' do dat.

(And you put this man's name nine times on a piece of paper, and the woman's?)  
An' de woman's crossways. Put it right in dat bag of mess - one bag. One bag of mess but let it be two bags tuh keep it from drippin'.

(You put one bag inside the other?)

Yeah, an' yo' tie it up ovahhaid in some ole shed or 'nothah, yo' know, out of do's. Long as hit stink, long as dey goin' be stinkin'.

Now, yo' seen 'em, got dose *dominick* pullet.

[The preceding sentence reads: "Now, you seen them *dominicks*; they got (one of) dose *dominick* pullets."]

(One of these *dominickers*?)

[The Dominique chicken, an American breed with rose comb, yellow legs and barred plumage, often called *dominick* or *dominicker* - the word usually known to folklore in a weather rhyme or couplet: "Dominicker sky, storm close by" (*FACI*, 1st ed., p.21, No. 540; 2ed., p.6, No. 132).]

Yes. An' yo' see, de doctor had been to her an' she couldn't deliver de chile. Dey didn't know whut tuh do, an' ole woman - a ole woman in de country, ah seen dat wus done - an' she say, "Well, go out dere an' ketch a chicken."

[They caught a *dominick* pullet.] An' dey didn't kill de chicken, dey put dat chicken in dat slop jar an' dey po' dat hot boilin' watah on it, an' den pick all dem feathers off dat, an' took de chicken an' throw de chicken away, an' she sot [sat] on dere, an' right aftah dat steam steam up, dey had de pallet dere an' de chile bo'n. It bo'n six a'clock dat evenin'.

Take a piece of bread an' go buy yo' a rope out de sto' an' yo' make nine knots in it an' put it, jes' lak dat's de gallery [veranda or porch in southern United States], right undah de sill where nobody cain't see it - lak dat, jes' where she passin' ovah dat. Well, she cain't bo'n dat chile an' de doctor has tuh take it from her.

(You buy that rope?)

New rope out de sto', put nine knots, an' put it undah de sill of de steps.

Dey make tea. Take de sut [soot] out de stove an' put it in a white piece of rag yo' know, an' put a hot boilin' pot of watah under it an' let it boil. Yo' boil it till it turn kinda brownish an' put two drops of sugah in dere an' a little pinch of whiskey. Take dat fo' cramp roun' dere [the baby's] navel.

[I ask about the meaning of a whirlwind.]

That goin' be trouble.

(This whirlwind.)

That's good fo' if someone goin' throw things at chew [*throw for* rather than *throw at* is the technical term] - dat lye eats up all dat stuff dey throws. Yo' take a can of lye an' yo' dig a hole at chure step an' yo' put holes in it, in de can, on de top, an' yo' bury it. An' when it rain lak dat an' dat watah floats aroun' lak dat, dat lye eats all dat - all dat [hoodoo] germ goes in dat lye.

(St. Raymond is for money? How would they handle him?)

Yo' give him a nickel bunch of parsley an' on a Thursday, lak today Thursday, Thursday mawnin' when yo' git up yo' git a green light an' a bunch of parsley an' yo' put a nickel at him [in front of his statue or picture], an' yo' ask him, says, "St. Raymond, ah wants some money, an' if ah git money, ah'm goin' pay yo'." See, when yo' pay him yo' give him three nickels. See, an' he's goin' bring yo' money, but he want yo' tuh use green things. He ain't goin' bring yo' no change - he goin' bring yo' green money. Yo' gotta use parsley an' green candles.

(What do you do with that money - those three nickels when yo' pay him?)

Yo' leave 'em stay dere. An' befo' yo' give [pay] out, yo' want a piece of

bread tuh tetch dat [money], [so that] yo' goin' always have anothah piece [of bread]. Yo' goin' have mo' money so dat yo' won't nevah have tuh tetch dat three nickels. See. Well, yo' say, "But ah ain't got but a quartah." Yo' spend dat quarter an' say, "Well, ah got three nickels [left]." An' 'fore yo' kin say dat, somebody come 'long an' give yo' somepin. Yo' won't have tuh tetch dem three nickels, yo' see, because befo' yo' git ready [to] say, "Well, ah'm broke - ah ain't got no money - ah won't take dem three [nickels] from St. Anthony [St. Raymond]" - den somebody rap on yore do' an' come an' give yo' some money. Yo' won't have tuh nevah tetch dat.

Yo' kin take a lamp an' yo' kin write a man's name nine times on dere an' yor'n nine times wit indelible pencil, an' git sugah, cinnamon an' *steel dust*. Take yore numbah eight black thread [demonstrates] an' den tie dat name up lak dat, wit nine knots an' sew it on de wick. When yo' sew it on de wick, yo' git a piece of red *flammen* an' put in dere, an' dat will draw him. Don't care where he be yo' know, he git worried an' his mind will jes' roll across - jes' keeps him wit a rollin' headache an' his mind jes' lives right on yo'. If he don't git to yo', he'll soon go crazy in a few days.

(You write his name down nine times and yours nine times?) [That's what she said.]

Oh no, don't put mah name on dere, jes' put his name, 'cause dat'll keep me wit a headache.

(And you just burn this lamp?)

Yeah, burn dis - keep dat lamp continual burnin'. Yo' buys a box of matches an' yo' buys a nickel oil, yo' see, an' don't let nobody light off it an' don't yo' light off it yoreself. Jes' keep it continual burnin'.

Yo' axe de lamp a question - lak yo' have de lamp low an' it won't be jumpin' yo' know, yo'll axe it, say, "Well, is sech-an'-sech a-one comin' back to me?" If ah had a light heah ah could show yo', yo' know. Dat light will give yo' de sign.

(You have to ask it though, when his name is inside on that wick?)

Yessuh, axe dat question.

Ah heard a woman say she buried it - says she buried it in a tree, put it in a oak tree, dis bow out de man's hat an' de sweatband. But she didn't take de band out so he'll know it. She took a razor blade an' she jes' cut - yo' know when yo' cut a bow, de hatband of a bow, it will double back undah lak dat - chew cain't tell it. An' she jes' shave de edges off an' she jes' bury it an' she sho' did run him crazy. He in Jackson right now - dis fellah stone crazy.

Git dat blackjack stick, lak yo' gits a piece of blackjack, a piece of wood - yo' git it out de woods. Yo' git dat blackjack wit dem knots on it an' yo' take dat blackjack stick an' yo' kin *dress* it, *dress* it wit *cowletch* or eithah anything yo' wanta. An' lak a person done yo' somepin in de street chew know, an' yo' wanta whip 'em till dey die, yo' jes' hit 'em one or two licks 'cross dey shoulders an' once 'cross dey haid. Ah bet chew kill 'em wit dat blackjack stick - dey dressed. Ah know a woman, anothah woman kilt her wit a blackjack stick. Yo' must hit 'em. See, lak if yo' have a fuss wit 'em, somepin, yo' gotta walk out an' hit 'em dem three licks right across de haid lak dat. Dey jes' wither away lak dat. Ah know Miz Hester wus a big fat woman an' when Mis' Tillie hit her, Miz Hester went away tuh nuthin.

Ah heah talk of puttin' people in a bottle an' lak yo' wanta break 'em up, yo' take dat hot stuff - see, lak dat red hot stuff [pepper sauce]. Yo' put dere name in dere, nine times in dere wit red ink, an' yo' git some of de dirt from underneat' dey step, an' yo' jes' git up in de mawnin' an' jes' kick it in ever' corner an' curse it.

(This bottle?)

Yeah, roll it an' kick it. Jes' de way yo' kickin' it dat's jes' de way dat man start on dat woman - he start tuh fightin' an' beatin' her up de same way.

(You just put it in this bottle of hot stuff.)

Jes' kick it all roun' an' jes' run him crazy. Write de name nine times in red ink.

(End of 1579.)

#### PUBLICITY AND HEALING

IF YO' WANTA DO EVIL WORK...YO' HAVE TO WORK WIT DE MOON  
WHEN DE MOON AN' MARS IS IN COOPERATION TOGETHER...  
BECAUSE MARS REPRESENTS WARS AN' RUMORS OF WARS AN' STORMS...  
IF YO' WANTA DO GOOD TO A PERSON...  
YO' HAVE TO WORK IT WHEN JUPITER IS RULING...  
DERE'S DIFF'RENT SIGNS OF DE ZODIC [ZODIAC]  
YO' HAVE TO DO IT IN...  
SOMETIME YO' HAVE TO WAIT UNTIL DE MOON  
GO INTO ECLIPSE WIT DE SUN...  
TO DO GREAT MIRACLE THINGS LIKE DAT

YO' KIN TAKE DAT MIRROR AN' LOOK IN DE MIRROR  
AN' TELL WHUT A PERSON'S DOIN'  
IF YO' WERE HEAH [IN FLORIDA] AN' DEY WERE IN NEW YORK  
IT BE JES' DE SAME AS YO' WUS RIGHT DERE LOOKIN' AT 'EM

IT'LL TAKE EFFECT ON DEM  
WHICH WE CALL "SHOOTIN' A PERSON T'ROUGH DE AIR"  
SEE IT WILL CAUSE DERE BRAIN TO RUN OUT T'ROUGH DE NOSE  
BECAUSE AH KNOWED DAT TO HAPPEN  
WHITE'S FATHER, A FELLAH [IN FLORIDA], JES' WALKIN' 'LONG  
AN' HIS BRAIN CAME OUT T'ROUGH DE NOSE AN' HE FELL DEAD  
WELL DEY SAY HE WAS SHOT IN NEW YORK CITY BY A MAN

AS I SAY, A PERSON KIN DO ME DAT WAY  
BUT IF YO' KNOW WHUT TO DO  
TO KEEP FROM PININ' AWAY OR GOIN' AWAY TO NUTHIN AN' DYIN'  
WELL DERE'S THINGS DAT YO' KIN DO TO AVOID DAT...  
BUT A PERSON DON'T KNOW IT  
DEY DON'T KNOW YO' KNOW [WHERE TO GO FOR HELP]  
AN' DAT'S WHY DEY HAVE TO SUFFER  
FOR THINGS DAT COULD BE AVOIDED

#### ST. PETERSBURG, FLORIDA

[Whether there is here a hint of resentment at the publicity the medical profession receives, I do not know, but informant 1053 does say the lack of publicity for his fellow workers causes suffering among persons who have been hoodooed - these latter not knowing where to find someone like himself, qualified to remove spells. His qualifications are presented on cylinders C126:10-C134:6 = 1707:10-1714:6.]



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

(How would you run a person away from town with his foot track?)

Well take dere foot track an' take an' put it in a piece of paper, put some salt an' red pepper in it an' some gunpowder, place it in dere chimley an' set fire to it, an' let de smoke go up de chimley.

[Among many foot track rites *to send a person*, this one in the chimney is unique.]

(What foot track would they use and what part of it?)

De left. Git de foot track an' take de left sock of de person.

(What foot track do you take?)

De left - an' sew it up or tie it up, an' go an' take an' drop it in a well, an' dat will make de person stay with yo' den.

Take de finger nails an' scrape dem, put 'em in whiskey or a drink, de drinks dat person drink yo' know; an' [but] clean out from undah yo' finger nails first an' den scrape an' put in dere, an' shake it up an' give it to 'em in drinks. An' dat will make de person pleased to yo', yo' know.

Well, yo' kin take a person an' measure 'em yo' know, an' draw de form of de person - yo' understand, draw it even into a coffin. Or place 'em into de coffin where yo' kinnot see anything but from about dere waist on up in de coffin, an' write de name so many times.

(How many times do you write that name?)

Nine times, write it wit red ink, an' dat would cause de person to pine away - yo' know, pine away an' be sickly; an' nobody, no doctor, can't cure 'em except, yo' know, dey git someone dat understand dat kind of a business, yo' know.

(Well now, what do you mean by a coffin? Do you mean a real coffin? This whole measurement appears on a real coffin?)

Dat's right.

Yo' kin go to de forks of de road about midnight or between midnight an' day, take an' ole shoe sole wit yuh. Say two people'll come up dere - one white tall form of a person an' a low chunky dark person, an' both of 'em will prevail wit yuh against bein' a spirit. An' if yo' wanta do evil, yo' throw the ole [shoe] sole to de little ole chunky dark-skin fellah an' say some certain words. Ah know 'em but ah can't place 'em jest now.

An' then yo' go on back. If yo' start back, dey say he will overtake yo', yo' understand, an' yo' be done whut chew call sold yoreself to de devil. Then yo' kin do all kind of miracles an' things - disappear an' everything, turn to a witch, and anything that chew wanta [do] see yo' kin do it prackly [practically].

(And what do you do about this white fellow?)

Well, dat's to do good work an' prevail against evil doin's.

\* [After the preceding fork of the road, informant logically follows with a crossroad rite - the magic mirror.]

Buy yo' a lookin' glass, small lookin' glass jes' like yo' buy in de Ten Cent Store, an' go to de crossroads - cross two pathways, yo' know. Roads cross like dat [demonstrates].

(Like an X.)

Yes.

Yo' kin write certain things on dat lookin' glass an' place it under de ground - where dose people will walk over it - at a certain hour an' let it stay dere three days, an' return at de same hour on de third day an' take it out. An' yo' kin take dat mirror an' look in de mirror an' tell whut a person's doin' - if yo' were heah an' dey were in New York, it be jes' de same as yo' wus right dere lookin' at 'em.

(Do you know what words you say?)

Ah could write 'em down, but ah can't jes' speak 'em out chew know.

(You mean you could write them down for me?)

Yes sir.

De first word is [he writes on a piece of paper], "Apax, Seerax, Atax." At's all i'tis - jes' three words.

[What became of the writing? Either he kept it or I later put it in this cylinder case and lost it.]

(You say those when you go there?)

Yes.

(And there was something else, something about the length of time.)

Place [bury] it dere at a certain hour - any hour in de night. Yo' know, a *spir'chual hour* jes' in de night - certain hour - an' yo' go back there on de third day at de same hour.

(You say these three words once or more than once?)

Say it three times.

(Each time you go - the first time you go?)

Writes it on dere, yo' don't speak 'em - writes 'em on de mirror, gotta engrave it.

In doin' *witchcraft work* yo' have to buy candles. Yo' have to buy a white candle, red candle an' a black candle, an' it's a certain hour that chure to burn each candle, but yo're to make a circle around de candle an' yo' git on de inside of de circle.

An' take de candles - and de first candle dat chew light, if yo' wanta do any-thing good fo' a person, yo' lights de white candles, see. An' yo' put [say or pronounce] such words as yo' wanta. Yo' supposed to speak whilst de candles are burnin' see, but you must make yore vow an' speak de word three times, zhoo know, any time yo' perform anything like that.

But the black candle is also to de evil against persons - cause people to be unsuccessful in anything that they undertake, or to cause people to lose dere homes, or property, or dere money, or anything of de kind lak dat.

An' dat red candle is to cause dat person to suffer severe an' be sick - although yo' kin take de black candle an' cause people to die, yo' see, by burning it an' speak sech words to dat effect, pronouncing de names of de persons dat chew wish to do evil to. See.

Den after dat yo' git out of de circle an' sit down. Stretch yore feets out jes' lak yo' set flat down on de floor an' stretch both feets out, an' then yo' repeat whatsoever yo' supposed to repeat an' name de person until de candle - an' den blow de candle out. An' dat person will die.

(In making this circle do you make it out of any particular material - draw it with a piece of chalk or something?)

Yes, sir, yo' kin take chalk.

(But you must stand in this circle while doing this work?)

Stands in the circle, yeah.

(And do you have these candles mixed there? Or do you just put white candles around the circle, and then put black [or red] candles around? Any particular

number of candles?)

Nine. Yes sir - jes' white, nine.

(That is nine white candles if you want to do good, and nine black [for evil or death, and nine red for sickness]. You just sit in the center of those?)

That's right.

(Well, are these candles around in a ring - around this circle?)

Inside, right round de circle.

(Oh, on the inside around the circle.)

You have to draw the circle large enough to expand - to have room enough an' purchase enough, yo' see, to move around in, an' when yo' pronouncin' de words yo' must turn yore face directly towards de east [demonstrates].

(And hold your hands together as if you were in prayer - just as you are doing now.)

Sure.

Ah've heard that you have to go to a juniper berry tree an' bend it - dere's apt to be a young juniper berry where yo' kin bend it ovah towards yo', see. An' yo' bend it ovah towards de sunrise, see, an' pronounce whatsomevah yo' want to pronounce or call de person to do, or anything of de kind lak dat. An' take de hair of de person, tie it to de branches an' then, after yo' pronounce it for three times, then yo' let the branch wave backwards an' forwards. Well, yo' kin cause de person to go backwards, forwards, or either stand still where dey can't do anything but be motionless.

(Do you go to that juniper tree at any particular time?)

Yes, sir - before de sunrise.

Well, if a person tried to work harm against chew or anything, yo' must refer back to de Bible an' yo' must read - first read, pronounce three times de thir-teen [13th] Psalms of David, pronounce it three times. Then yo' turn over an' go to de 43rd Psalms an' pronounce hit three times in de mornin' befo' sunrise, an' then yo' must say de 23rd Psalms seven times befo' goin' tuh bed at night. Do dat fo' three mornin's successful [in succession] an' nobody could do yo' any harm in no way, shape, form or - no fashion.

There's things dat chew kin do. Yo' kin write yo' a seal fo' protection an' to draw or gain influence with people - to cause people to patronize yo'. An' yo' kin even have stuff dat yo' purchase cheaper an' sell it at yore own price by writing certain seals an' placing it ovah de do' - yo' know, in de sealing [sill] of de do' where it won't be protected [detected] by people, an' all yore goin' out an' comin' in will be blest, an' yo' will be successful in all yore undertakings.

Yo' kin take a woman's hair - at least anyone's hair - cut it - three bunches from de - one from de mole [mold] of de haid an' one from de side of de temple, from each temple. That's three locks. Course if it isn't but three strands from each place, it would be jes' de same - see, yo' wouldn't have to cut enough fo' a person to detect it. But chew kin git dat hair - course hair dat be combed from de haid is dead hair, it's no good, yo' couldn't do anything with it, but chew has to git live yo' see an' cut it. Take an' sew it up on de inside of yore underwear an' wear it, an' that will cause de person tuh nevah leave yo' long as dey live, regardless to how it is yo' would treat 'em or anything of de kind, dey would stick dat much closer to yo'.

Take a person's hair if it's live, anything of de kind like dat, an' take it an' carry it an' put it in a bird's nest an' let de birds set on it an' every-thing, an' it will cause a person to go crazy.

Yo' kin take a cat an' a dog - yo' know a dog hates a cat an' a cat hates a dog, yo' know dere not friendly. Yo' kin put 'em both in front of each other -

well, yo' know de bristle will go up, yo' know against each other. Well, yo' kin take a scissors an' clip it - clip de bristles, jes' a small quantity of 'em offa de dog an' off de cat, an' mix 'em together an' sprinkle 'em roun' in de house, an' de owner of de house can't stay dere 'less dose bristles are taken up.

(That just causes confusion - everybody will move out.)

That's right - everybody.

Dat's to cause a person to love yuh an' to stay with yuh an' to take advantage of dem in every way dat chew possibly can.

Yo' kin take a person's chamber lye, yo' see, an' stop it up in a bottle an' take it an' bury it under yore front do'steps, but stand de bottle up on its neck. Put de stopper in tight where it won't leak out an' turn it bottomside upwards an' kiver it up. Dey will always be loving an' kind to yo' an' stay at home.

Well, a person go to dereself - yo' know, lavatory, anything like dey go out. It's not like - yo' know we have toilets now, yo' know, to flush; but befo' dat if a person go out to do a job or anything, dey take dat an' go to a tree, an' take a auger an' bo' yo' a hole in de tree, an' put it in de tree an' take yo' a peg an' drive it in dere tight. An' every mornin' fo' nine mornin's go dere an' tap it one lick, an' de ninth mornin' dat dey tap it dey'll die, cause it will lock dere bowels an' dere ain't nobody kin open dem.

Yo' kin take a person's name - dat's to run a person away from home if yo' wanta git rid of 'em, or they treat yo' so ill yo' glad dat dey gone, [or] hurt chew or injure yo' in any way, an' [or] to avoid trouble wit dat person or anything - yo' kin take dere name an' write it on a new piece of board. Write it on a new piece of board nine times an' walk down to a running stream of water, an' take it an' throw it ovah yore shoulder back into the running stream, an' walk right straight off an' say, "I command thee to go, In de Name of God de Father, God de Son, and God de Holy Ghost," an' walk off an' don't look back an' dat person will travel. An' dey won't give yo' any trouble.

If a person got a severe cut an' dey bleedin' an' yo' wants to stop de blood - by callin' dere name, jes' knowin' de name of a person an' callin' dere name, an' repeatin' de other part dat go with it, yo' kin stop de blood regardless tuh where they are. It's a [something from Ezekiel] - will stop instantly.

(What is it? Something from Ezekiel?)

Yassuh, something from Izekal. Then [another method] yo' kin count from 50 back down to 1 three times an' call - pronounce a person's name at de end of each period, an' that will stop it.

(That will stop the bleeding.)

Take de bow out of a man's hat an' sew it up into a new piece of bleached or unbleached cloth, an' take it an' put it, yo' know, in certain places in de house or in dere trunk - anywhere yo' put it in or anything - say that will make 'em love yo', closer to yo'.

Yo' kin take a person's shoe an' yo' kin go to the shoe shop - yo' know, like yo' would take a person's shoe an' go to a shoe shop. An' it's a kind of a dust dey call tanglefoot.

[Tanglefoot, before the universal use of window and door screens, used to be the trade name, a sticky paper to catch house flies.]

Yes sir, an' then there's a powder they call hot-foot powder. Well, yo' kin take it an' go to de shoe shop, or yo' kin do it yoreself - split de seams of dat shoe, understand, an' sprinkle it round in betwixt de two soles an' den have de soles back like it was - anything [something like it was] - an' that will run a person crazy and that will cause them to be unsuccessful. No matter how good a business they got or anything of the kind, they will go backwards instead of

forwards. An' everybody will break off from 'em, an' they all de time be balled up into confusion an' trouble regardless of dere circumstances.

Take a person's pitchure an' that will cause 'em to molt [mold] away - pine away an' go away to nuthin, jes' by takin' de pitchure chew know an' buryin' it on its face. At a certain time yo' could bury dat pitchure, an' you must write onto de pitchure whut chew want done, yo' know, an' bury de pitchure on its face. An' you have to bury it jes' de same as yo' would bury a person, yo' know, dat's daid - in de same form an' in de same way. But chew must make de - you must make de frame [the cardboard picture] as though it was a coffin. Yo' know how coffins are made. [The head part - slightly wider with its two corners beveled - was three-sided. The two upper corners of the picture are cut off.] An' then yo' have to bury it an' turn de pitchure on it's face down, an' as that pitchure fades away, they will molt away an' go away to nuthin.

(But this picture when you fix it like a coffin, you don't put it in a box or anything. You don't fix up that coffin, you just use the form that's all.)

That's all.

As ah say, a person kin do me dat way, but if yo' know whut to do to keep from pinin' away or goin' away to nuthin an' dyin', well, dere's things dat yo' kin do to avoid dat.

Befo' day on a Friday morning, yo' kin git up without makin' any noise or disturbin' anybody or anythin' an' go to de faucet an' run yo' a quart bottle fulla water; an' take it, bring it an' place it in yore trunk. [Faucet water is frequently used as a substitute for running water.] Turn it bottomside upwards an' put it in de right-hand corner of de trunk, an' take yo' a piece of cloth or cotton or anything - lock de trunk an' take yo' a piece of cotton an' stop up de hole in dey keyhole, yo' know, an' wear dat key in yore pocket for three days an' dat'll vanish, dat'll kill dat dead. It wouldn't be anything to it. But a person don't know it - dey don't know yo' know [where to go for help], an' dat's why dey have to suffer for things dat could be avoided.

Git some *Red Devil's Lye* - first take yo' a handful of salt an' sprinkle it ovah de flo', an' go git chew some *Red Devil's Lye* an' jes' put it all ovah on de walls an' everything, all round every corner an' everything. An' take [it] an' scrub dat house through an' through an' [but first] sweep it [dirt] out de front, not de back. Dat'll kill it - dat'll kill anything anybody kin put down fo' yo'.

(If they have *dressed* the house in any way, that will kill that.)

To keep a person [asleep] there's a certain thing dat she kin say, but yo' gotta understand dat well. [He did not reveal the *certain thing* or had forgotten it.] An' you kin speak to 'em, yo' kin talk to 'em - yo' kin even make dem talk in dere sleep an' tell yo' anything dat chew wanta know, anything. Den yo' kin go on about chure business an' stay gone long as yo' want. Dey can't wake up until yo' git back regardless of de circumstances.

Course ah've heard dat people - womenfolks will take dere underwear dat dey wear next to 'em, de panties, an' hang 'em ovah de head of a man's bed an' he'll sleep. Dey go where dey wanta an' come back.

[This is probably what he wanted to say in the preceding paragraph.]

(Is that true?)

Dat's whut dey say - dey say it's true, dey says it's really true.

(How would you make a person answer your letter? Do you know how it's done?)

Well, dere diff'rent ways to make a person answer your letter. See, well, it's like if yo' write a person a lettah or anything of de kind like dat, yo' has to take de names of three ole womens dat chew know dat died an' write dere names down three times apiece - de dead people. Den yo' take his name or her name,

whomsoever you writin' to, an' write dere name cross de dead people's name nine time, an' set it afire an' burn it up, an' dey'll answer yore lettah regardless.

(That is - you do that before or after you write the letter?)

After you write the letter.

Ah've heard tell of people opening locks - say dat no man could open. Git a green frog, yo' know, which we call dem spring frogs - de green kind not de brown ones. Yo' take an' kill it an' burn 'im to a powdah. See, an' let it stay out dere in de sun fo' three days where it will dry, yo' know, to a powdah. An' take it an' put it on a piece of paper, an' go to any lock an' take an' blow dat powder in dat lock, an' dat lock will come open.

Yo' kin take han's of a dead man - whut de' call de *deadman's hand* - dat will open dat lock or dat will lock any lock an' yo' kin open it. But you have to take de dead man - you have to take his han' an' take it an' put it in a press, an' yo' have to press every drop of de blood out of de hand, yo' see, an' yo' pulverize de flesh jes' on dat han', yo' understand, an' den *dress* de han', yo' see, a certain way. [This is my only example of this rite.]

(How would you *dress* that hand? Do you remember?)

Well - so much ah couldn't pretend to explain it all not right now, but it's diff'rent things dat you have to use an' everything - diff'rent kind of powdahs - dragon's blood an' oil of cinnamon. Well, dey takes all dat, yo' know, to temper it an' to *dress* it like yo' wanta, an' by de burning of de dragon's blood an' let de hand stand de fumes of de smoke, an' whilst it's doin' dat, well yo' kin make yore wishes an' desires of whut chew wanta do wit de *deadman's hand*. Yo' understand. An' if yo' carry it in yore pocket, it will make you invisible to man.

[The dead man's hand has now become a *hand*.]

(Which hand do you take of that man?)

De right hand.

(Is there anything else that you can do with that hand?)

Well, yo' kin do most anything with it yo' wanta do.

*Graveyard dirt* is to make a person unfortunate an' everything in dere home - cause 'em to fuss an' fight an' everything like dat, but dere is sech a thing as dey call.

(How would you go about getting that *graveyard dirt*?)

Yo' jes' go to de graveyard an' yo' dig down an' git jes' as fur as yore arm will reach down in dere, an' git de dirt an' take it up an' go an' sprinkle it around in de yard. If yo' can't git it in de house, sprinkle it in de yard an' in under de steps an' on de steps. An' it will cause jes' afussin' - whatevah yo' wish or desire is performin' - dat chew must do de work whilst yo' are thinking about what chew wanta be done.

To form - de way dey put a *dead man's bone* - whut people call a *dead man's bone* in a person, de' go to de graveyard - least yo' don't have to go to de graveyard if yo' don't wanta but anyway dat yo' kin git hold of a *dead man's skull*. Dey could take dat skull an' scrape, chew know, into powdahs - a portion of it, jes' as much as yo' want of it or anything. Yo' take it an' go an' sew it up - like yo' call yoreself a friend to a person an' ain't no friend to 'em or anything, or if dey have a friend an' yo's a friend to dat person's friend. Well dat's de way dat people git to you. Your enemy can't do you any harm, but chure closest friend is de one whut do yo' de harm, yo' see. An' yo' git 'em - put it in yore mattress or in yore pillah or anything where dere dust or anything. Yo' know dat dust will extend yo' know an' go into yore nostrils. When you sleep at night yo' inhale it an' everything an' dat will form whut de' call de *dead man's bone* in yo' - it be's right in yore bosom. I seed a fellah in dat shape. An' it jes' keep yo' sick. Yo' don't be able to do anything an' yo' jes' ache an' hurt

an' pain something [horrible], an' yo' kin hear things beatin' all on de house an' everything, yo' jes' be tormented to death. Dat's whut chew call de *dead man's bone*.

De onliest way dat a person could git eased is takin' somepin an' bindin' 'em real tight right round de chest where dey kin git breath like dey supposed to. Otherwise, dey'd be in a sufferin' condition continually. An' dey kin *fix it in sech a way for it to last fo' so many years, jes' fo' yo' to suffer, yo' understand, until dat length of time is out* - den yo'll die.

But chew kin do away with it - dere's a way to cure it.

(How would you cure a case like that?)

Well, yo' have to wear de *seal* - place it on de person. Den yo' kin take whut people say - if yo' wanta cure anything - whut people call lodestone. Yo' kin take dat lodestone an' break it up into small pieces an' give it to de person to take inwardly, which an' why it look like dey wanta kill de person in place of curin' 'em, but it won't. Dey kin take it inwardly an' take de *seal* an' wear it fo' de length of time dat dey was *fixed* or fo' de length of time dat dey been in dat condition. An' if dey take dat lodestone an' swallow it jes' like dey give it to them, it will naturally cure 'im - it will run dem out - but otherwise dere ain't nuthin else dat will cure it.

It's accordin' - well, if yo' wanta do evil work or anything, yo' have to work wit de moon when de moon an' Mars is in cooperation together - see, because Mars represent wars an' rumors of wars an' storms an' all kinds discontention an' everything of that kind lak dat. Well, yo' work things according to dat. Well, if yo' wanta do good to a person or anything yo' have to work it when Jupiter is ruling in the element to do favorable things for people an' to cause people to be successful in dere undertakings an' things. Dere's *diff'rent signs of de Zodic [Zodiac] yo' have to do it in, see. See, sometime yo' have to wait until de moon git in de - go into eclipse wit de sun, yo' know, to do great miracle things like dat.*

(Well, now what would you do with these signs - these twelve signs?)

Well, dat always includes de celestial signs of the Zodic an' do things according to de signs whatsoever - well, according to whatsoever yo' wants to do.

Well, there's several things they do. Yo' kin take - if yo' wanta have luck in gambling, they say dat yo' kin win in any game dat chew git into, in card playin'.

Jes' like if yo' go huntin' or anything of dat kind - yo' know dese bats dey call bull bats. Well, yo' kill yo' a bull bat an' take de heart of de bull bat. Take an' sew it up in a red piece of silk cloth an' tie - sew it up in a red piece of silk cloth an' take an' tie it right in yore arm wit a piece of silken string, an' any game dat chew git into at cards for money, yo' can't lose.

(Either arm?)

De left arm.

Use *good luck powdah*, an' then yo' kin *fix seals* to that effect.

(For gambling?)

For gambling. If yo' know how to *fix de seals* see, yo' kin *fix de seals* for dat purpose - but [that] chew can't lose. Fore yo' lose, yo' jes' break off [stop automatically] even until yore time comes for yo' to win.

Dey use dragon's blood for dat. Dey take dragon's blood an' take it an' put it into yore incant burner an' git chew a bottle of cinnamon oil, oil of cinnamon, drop three drop on it whilst de smoke is goin' upwards. If de smoke go round in circles, things is bad; but if it goes straight up without any circles or anything, why yo' pronounce de 23rd Psalms whilst it burn up an' make yore wish to be in unity with yore foreman or yore bossman, or whosomever yo' working

fo', an' everything an' things are bound to work out to your entire satisfaction.

(You do for a job - if you have a job, you want to keep it or something of that sort.)

Yes.

Well, dat's includin' - yo' do jes' about de same way as yo' do with de oil of cinnamon an' dragon's blood, an' yo' take two pennies - coppers yo' know - an' nail one at de front do' right in de middle of de front door, an' one at de back do' an' dat will draw yo' customers hands above [number and keep the law away].

Well, dem pennies is a great work for dat part of it.

(To keep the law away?)

Yeah, to keep de law away.

And then yo' take salt and *chamber lye* every mornin' befo' sunrise, an' take it an' throw it out chure front an' some out chure back [door], an' de law will come right up to your house but he won't come in.

If yo' know how to use dat, but de thing to do to break a person up from drinking. Yo' kin take a person who is drinking an' yo' kin git a sow's milk - de milk from a sow dat have pigs fo' de first time - an' take it an' give it to him to drink, an' he nevah will drink no more long as he live.

Well, yo' writes a seal an' yo' take dat *seal* - yo' writes it on a small piece of papah, an' befo' yo' go to enter into de co'thouse, on yore way yo' repeats dem words.

(The words that are on the *seal*?)

Shore. Yo' writes it down on a small piece of papah. Don't take but a small piece an' yo' keep it into yore right hand, an' when yo' face de jedge - which he may be overbearin' an' a hard unailin' [unyielding] jedge. But chew repeat dem words three times befo' de appearance of de jedge an' ah'll guarantee yo' dat de jedge can't convict chah.

(What words do you repeat now?)

Well dere's several diff'rent ways but let me see dis way - ah'll try to pronounce it. Well, yo' kin write it dis way. "Ah'm to face a hard, unailin' jedge." An' aftah yo' write dat yo' put undah dere, "Dere were three mens looked out of a windah - one havin' no eyes, one havin' no lungs, de othah was deaf, blind and dumb. God help me in dis case, dat ah shall be dealt with accordin' to justice in cooperation with dis affair." An' everything will be all right. Jes' repeat dat three times. De jedge shore won't convict yah.

Well, way back - but ah know whut a man kin do dese days, if a man can git away, regardless to who he is or where he come from.

A person kin kill a person an' yo' kin take de needle which dey sew up shroudes with, yo' know, at de undertaker's shop, an' take it an' stick it into de tracks of dat person an' he can't - he'll start away but he'll come back.

(Well, now, is there anything that this fellow can do to get away?)

Well, sure, dere things dat people kin do to git away. Jes' lak if he should happen to kill a person, he kin step ovah de person aftah he kill him - go ovah him forwards, come back ovah him backwards, an' den step back ovah him an' den go on an' don't look back. An' he kin go right on through right by de policeman an' dey won't detect it until after he's gone dat dat was him.

Well, if a person steal anything from yo' an' yo' want it returned, yo' kin write chew a *seal*; an' write on de *seal* what day dat chew want de person to return dat - de stolen property. Place it ovah de do' or de windah whichever dat de person went out, an' 'fore de relapse of 48 hours time dat person will bring de goods back.

Jes' take yo' a handful of salt as de person come in - when dey go out, take de salt an' throw it right on out behin' dem an' sweep out behin' dem. Dat



person won't come dere - dey won't put dere foot back dere no mo'.

Take nine needles an' nine brand-new pins, an' take 'em an' sew 'em up in a piece of red flannel. Bury 'em in de person yard or anywhere dat de person gotta go along, an' if dey step ovah it - de needles point one way an' de pins point de other way - anybody step ovah it dey will be painful all dere life an' everything. An' dey have severe pains, swell up an' everything, jes' like dey got lumbago or something of de kind like dat, but no doctor can effect a cure except dem needles an' pins are removed an' burned.

Well, dere's diff'rent things dat chew have to do to find it. Yo' kin take a candle an' burn it an' repeat de 23rd Psalm three times - burn a white candle - an' name every suspect that chew think, whethah yo' know 'im or not. An' whensoever yo' git to dat person's name or anything of de kind - yo' call it or anything - yo' go to bed dat night an' aftah yo' go to bed yo' lie dere an' yo' repeat de 23rd Psalm [three times] an' go to sleep on de left side an' de form of de person will appear befo' yo', an' yo'll know exactly who it was an' where de stuff is planted, because dey will walk to it an' point it out to yo' through a vision in yore sleep.

Ah've heard people say dey kin take a cord string an' tie it in nine knots an' put it in turpentine, an' dat dey kin bury it an' tie yore entrails up in a knot dat way - yo' can't have any passage or anything of de kind, cause yo' to suffer dataway, cause yo' to be [constipated].

(What would they do - put this string in this passage?)

No, sir - take an' tie it in nine knots. Wet it with turpentine an' take it an' bury it.

(What will that do?)

That will tie yore entrails up in a knot, to where yo' think yore constipated.

(That's all you have to do?)

Dat's all.

[That is not all. Similar rites with a dog (*see FACI*, 2ed., 2231-2233, p.89) show that the operator must see (out in the country) or know what the victim is doing or trying to do - opportunity and intention as well as rite being there.]

A gun - taken de bullet out of de gun an' dressin' it an' put a person name in de gun dat chew want to shoot or anything - if yo' were in New York an' I were heah, dere's a certain thing dat chew kin put in it an' shoot it, an' dat will shoot de person regardless to where dey are. It'll take effect on dem, which we call shootin' a person t'rough de air. See, it will cause dere brain to run out t'rough de nose. Because ah knowed dat to happen. White's father, a fellah jes' walkin' 'long, an' his brain came out t'rough de nose an' he fell dead. Well, dey say he was shot in New York City by a man.

[Shooting a magic gun was one of the *tricks* of Doctor Bayhan, a white man (62, p.28; p.891); and the celebrated Zippy Tull (3103, p.925; 3106, p.928).]

(Do you know how they dress that bullet?)

No, ah heard tell of it, but ah jes' can't place exactly how it is now. Ah never did treasure [that enough to keep it in mind], but ah kin remembah everything ah've read an' ah've heard of too - practically. Ah don't know exactly.

De thing to keep people from *hurtin'* yo', yo' kin take red peppah an' jes' sprinkle it in yore shoe or anything, if a person *hurt* chew or anything, an' dat'll de effects of it. It do good yo' know in de place of evil.

Den dat's tuh kill all whut chew call *root workers* - dat's tuh kill whatsoever dey do against yo', providin' if it's stuff dat's put down fo' yo' to walk ovah. Dat whut red peppah is used fo' - an' guinea peppah.

Heard tell of people takin' a black hen aig an' writin' a person's name on it so many times, an' take it an' bust it on a person's house an' dat will cause 'em

to have to vacate.

(How many times do they write that name on that egg?)

Nine times.

Dat's when a person is crazy or when a person done lost dere mind or losin' dere mind. Yo' kin go to a red ant hill an' take de red ant hill an' put it into a bag an' take it an' put it into a kittle of boilin' water, an' let it boil fo' six hours an' let dem drink de water offa de ants, an' dat will clear dere brain to where dey will be brought back to dere right mind.

Well, ah'm tellin' yo' a snail is got lots of power; dey got a scolid [solid?] in dere haid, *scolid*.

(What's that?)

Some kind of a little stone or other, yo' know - dey call it a *scolid* in dey haid. Yo' kin take dat an' it'll cure diff'rent things. It'll cure epilepsy, the ague an' quarantine fever. [Is this any type of *fever* requiring quarantine? In former days a red sign was tacked on the house. Or does informant mean *quartan*, a type of fever in malaria?] Dat's whut dey good fo'.

(Do you know how they use that stone in curing those things?)

Wal, ah don't know exactly but ah know dey say if yo' find it in de haid of [a snail] - one which is dere an' yo' find it - yo' take it an' yo' rub a person with it, dat will effect a cure in dat instance.

Dey say yo' kin go to a buzzard nest an' git de aigs of a buzzard outa dere an' take 'em an' boil 'em in salt, an' return 'em back to de nest; an' put 'em back in de nest an' de buzzard will go off an' fly ovah de sea an' git a stone an' bring back dere, an' in three days dem eggs will be hard [fresh] agin jes' like dey were. An' yo' kin take dat stone dat dey brought dere, an' take it an' gain de influence of a person or anything, an' receive money an' git money in places dat chew least expect dat chew could git, an' a person can't deny hardly anything dat chew ask 'em to do.

To keep de witches from worryin' yuh. Dey say if a witch rides zhoo at night, in de nighttime, yo' kin take a broom an' put it down de side of yore bed an' de witch will have to count ever' straw it is in de broom befo' dey kin git on yo', see. An' - dough [though] in doin' dat, dey counts so fur an', if dey git down an' uncounted, yo' understand by 'em being so many straws [they forget the number counted], until dey have to continue to go back ovah it, yo' understand. An' if yo' wake up early enough, if yo' don't mind, yo' kin ketch de witch dere, which it be in de form of a worm or either a little lump of jelly about dat size. Yo' kin take it an' put salt on it an' throw it in de fire an' burn it up, or throw it in a well or anywhere yo' wanta put it, yo' know to destroy, an' de person will come to yore house de next day, be de first person dere an' ask yo' to loan dem some salt. An' if yo' loan 'em de salt or anything, dey kin continue to be one [a witch]; but if yo' don't, wheresomevah yo' put dat thing dey goin' - in dere if it's in de fire, if it's in de well dey'll jump in de well. But yo' ain't supposed to give 'em whut dey ask yo'.

If yo' would draw blood from someone or anything of de kind like dat an' put it into de animal an' turn de wild animal loose, it would cause de person to go wild - dey would be jes' de same as de wild animal. Dey be bayin' jes' like a animal, everything - dere ways an' everything.

Or yo' kin take de animal blood an' put it into a human - into de veins of a human person, an' it will cause dem to be wild.

[You take] camel's hair - yo' know camels, an' take it an' put it under a haystack into manure an' hit will make snakes - every strand of it will be a snake.

(You mean the hair out of the camel? That animal of the desert?)

Yes.

People say when dey have intercourse wit dere wife or anything of de kind dat dey could take a dishrag, yo' know, an' use it afterward, yo' know, an' it will cause dem to be in de shape where dey can't have any dealing wit nobody but de one dat did it.

(What does she do with that dishrag then?)

Take it an' - yo' know dey jes' take it an' use it, yo' know, as dey would a cloth.

(No, where does she keep that dishrag?)

Well, she keep it in her trunk or anywhere she wanta puts it.

(Well, is there anything a man can do to get rid of that condition?)

Well, he kin steal a person's dishrag - go to anyone's house an' steal dere dishrag unbeknowst to 'em an' git him some sweet milk an' wash off in de sweet milk an' dat'll bring his *nature* back to him.

Dey kin git dog liver an' slice it up jes' lak yo' would beef liver an' mix it with beef liver - a person can't tell dog liver from hog liver - an' give it to a person to eat it, an' if dey have a intercourse wit anybody dey'll stay right dere until somebody come an' unfasten it. Course yo' have to kill one of 'em if yo' don't know whut to do to unfasten 'em.

(Is there any way to unfasten them?)

Yes sir.

(How do you do that?)

Ah seed a preacher an' a woman in dat way an' ah learnt, yo' know, how to unfasten dem in dat way without taking de life of one of 'em, cause de doctor want tuh kill de woman every time, yo' know, an' let de man live. It's easy to unfasten a woman an' a man, if yo' want to. Dere's plenty ways to do dat besides using dog's liver. Ah can't explain it jes' now - have to think it ovah.

Fix yore table right in de center of de floor - a table right in de center of de floor. Take yo' a white sheet an' put it ovah de table. Yo' git undah de table, sit flat down an' stretch out both laigs, or either yo' kin kneel down beside de table wit yore face turned toward de east, an' pray a prayer to dat effect of jes' whut chew want - of whut de people done to injure yo' or to cause yo' to die or anything of de kind lak dat. Yo' have to pray first after de sun go down, an' den at midnight, an' befo' de day [three times], but chew not to be annoyed by people or anything or have no connection wit no one in no way, shape, form or effect. An' dey are to stay dere an' don't go to sleep dat night, but continually to repeat an' pray de same thing, an' repeat de 23rd Psalms at de end of every prayer dat chew prays, regardless to who burnin' de candle, which is to say, if a black candle is burning against yo', yo' shore will die beyond all reasonable doubt, if yo' don't know whut to do fo' yo'self to avoid it. But chew kin do dat until de sun rise de next morning an' git on up an' go on about chure business, an' de person dat light de candle fo' yo' to die will die in place of yo'.

(End of 1053.)

#### MOJO EXPERT

YO' HEAH TODAY AN' YO' WANTS PEOPLE TUH COME HEAH  
AN' YO' WORKIN' SECRETLY  
MAYBE YO' HASN'T GOT ON YORE WALL WHUT'S ON MINE  
AN' YO' WANTS PEOPLE TUH COME HEAH  
WIT'OUT PUTTIN' OUT CARDS

YO' DON'T PUT ANY CARDS OUT - DON'T ADVERTISE AT ALL  
 YO' SIT HEAH AN' HAVE 'EM TUH COME  
 SEE WHUT AH MEAN  
 DAT'S A MAN  
 YO' SUPPOSED TUH BE A "HERB DOCTOR"  
 A "SPIRITUAL" AN' A "HERB DOCTOR"

MEMPHIS, TENNESSEE

[Could the title quotations be professional jealousy? Is he saying with A DOCTOR AT EASE, "An' jes' as easy as yo' tryin' tuh find dis information?" (Title quotation on p.1024.) To be called a *Spiritual* and a *Herb Doctor* by this master of his craft I consider no small attainment for a man who did not pretend to be anything. Yet, my content to remain a *Mystery Man* was just a little too much for him - a man who knew that a few months before on my first trip to Memphis, I had had a confrontation or *dialogue* with the police. I have labeled him a *mojo expert* because he gives several excellent formulas for making them. Do not miss his masterful account of a *Jack-ball* or *Jack* or *Samuel* with its charming expressions of action - *runnin' tuh me - jes' swing - jes' tremble - channel de worl' - roll, roll* - all addressed to the spirit dwelling in this fetish. Moreover, we again meet two old friends, *Doctor Buzzard* (see p.891) and *Seven Sisters* (p.745). The charge that I was *workin' secretly...wit'out puttin' out cards*, I will answer in the INTRODUCTION. The material of informant 1534 is on cylinders D68:5-D80:3 = 2751-2763.]

One thing dat yo' kin do is tuh first find yore name out - what yore mothah an' yore fathah named yo', an' - yo' have pencil an' papah? [I handed him a pencil and page torn from my *Numbers Book*.] Ah show yo' 'bout plainly [he draws] a cross.

(That's a cross, yes.)

Well now, yo' would make a ma'k [mark] dis way, make a ma'k dat way.

(You make a cross on that paper.)

An' yo' would 'numerate it with "God de Father, Son an' de Holy Ghost." Well now, yo' would write dat party's name dat yo' wanted tuh move, yo' understan'. Write it dis way an' if yo' would want 'em tuh move, why yo' would write chure name dat way.

(The small [horizontal] part of the cross would be your name, and the long [vertical] part would be his name.)

Exactly, yes. Well, den yo' take dat cross an' yo' would take rain water dat wus caught in May an' would put, well, ah would say a tablespoon - well den, two teaspoons full in a half of dat watah into a vial. An' yo' would take an ounce of *graveyard dirt* from a *sinner-man's* grave - yo' go to a *sinner-man's* grave dat died less den six months. Yo' go into his bosom, right tuh whare on his grave would be his bosom, an' git our dirt wit yore han' till yo' got a hole in dere up to dis part of yo' [demonstrates].

(Up to that big bone in the wrist - that sticks out.)

Yes. Well, den when yo' got dat, yo' would take out de amount of dirt dat chew want - would be three tablespoons of dat dirt. Den yo' would apply five pennies into dat grave - yo' see, ah'm buying some dirt from de dead, an' kiver dat hole up wit de five pennies contained in dere. Yo' bring dis dirt home an' yo' take dis dirt an' yo' mix cayenne peppah wit it an' de *graveyard dirt*, yo'

understand. Yo' mix it into dis vial whare de name is, an' yo' noted de hours on yore clock, an' yo' would apply it in de ground even at nine a'clock or at eleven a'clock or at two a'clock, in de day or de night. If yo' don't put it in de day at dose partic'lar hours, yo' gotta put it in dere in de night at dose hours. If it don't, dat's bad dat way.

(This will do what, now?)

In three days, bet chew a dollar-and-a-half to a dollar dey are gone.

(That moves them out of the house. Now, the name you get - for example, supposing my name is John Smith. Now what name would you write around that cross? No, the name of that man that I am going to put out of this house, his name is John Smith. Do I put John down or do I put Smith down, or do I put both of them down?)

If it's his full name - yo' write his name if it's John Smith, if it's his whole name. An' yore name yo' write dat way.

(If my name is John Jones, I write my name across it.)

Exactly.

(Write the names in the form of a cross.)

Yessuh, dat's whut ah tried to show yo'.

[I may have understood perfectly well at the time, but I am commenting for the future when I no longer remember.]

Well, yo' go to de hardware sto' an' yo' git chew a file - ah would call it a saw file, a file wit dis corner, dat corner, an' dat corner; a little keen file wit all dose diff'rent edge.

(A three-sided file.) [Three-square file.]

Exactly. An' ah'd git brimstone an' ah would pound it - a piece of dis inch, to dat ma'k-line, see where dat j'int is. Ah would pound it dat much. Ah would measure an' ah would put a knife on it, an' ah would hit dat knife an' ah would bust it off, an' ah would pound it, dat brimstone.

(A piece about as big as the first joint of your first finger.)

Exactly, whut ah'm tryin' tell yo', yes. An' ah pound it off, an' when ah put it in mah rag, ah got mah smoothin'-iron an' hammer it as fine as [I] could git it, have it. Den ah would take dis same *graveyard dirt* dat ah got from dis *sinner-man's* grave an' ah would apply it right into dis wit cayenne peppah - yo' see whut ah mean, dat plumb fine dust. Well den, if ah could git to de house - if ah could git to de house, ah would have me a rod of some kind an' ah would measure it in de ground, an' ah would po' outa dis papah in dat place an' what-evah de direction dat ah would want him tuh go, ah'd turn de file an' ah'd name de file him an' ah'd hammer it [demonstrates].

(You point that - you won't put it down into the hole [like this]; you put it in the hole at an angle.)

Exactly. Yo' name it de party dat chew wanted tuh leave. If dis is yo', Henry Jones, call de file, "Henry Jones, yo' is tuh leave heah at sich-an'-sich-a-time" - whatever time yo' want 'em tuh leave, drive it [file completely] down to de ground. Well, ah would say in 48 hours dey gonna outa dat house. Ah give [bet] yo' a dollah-an'-half to a dollah.

(You point this file, you say, in the direction you want this person to go.)

Exactly.

• (And you are calling the name and making this request as you are pounding it into the ground.)

Yes.

Yes, yo' kin git chew a hen's egg. Someone dat has a hen, a black hen that lays, yo' see that particular party an' ask him, or tell him, says, "Ah wants tuh buy some eggs. Have yo' got a black hen dat lays?"

"Yeah."

"Well, madam, ah gotta make some medicine. Have yo' got a black hen's egg dat wus laid on Friday?"

An' she say, "Well, ah dunno" or somepin.

Well, den yo' tell her, say, "Ah tell yo' whut chew do." Said, "Now, if yo' hasn't got dat aig, why yo' git it." An' said, "Ah's gotta have it tuh make some medicine." Say, "Ah'll give yo' a dime if yo' git me a black hen's egg laid on Friday." [Why ask, "How will you know it was laid on Friday?"] An' naturally, she'll git it fo' yo'.

Well, she'll git chew de egg an' yo'll bring it home. Well, when yo' bring de egg home, go to de drug sto' - ah don't mean de drug sto' - yo' go to de groc'ry sto' an' buy yo' some apple vinegar an' po' it into a glass. Lie dat egg into dat glass an' 'low [allow] de egg tuh stay in dere 24 hours an' de egg den will git as soft as dis cloth. [He means the tablecloth because he never would have touched the black cloth covering the small microphone concealed in the black hat. Yet black cloth and hat were in his mind - see INTRODUCTION.] See. Yo' see whut ah mean. Den yo' take a indelible pencil an' yo' write de names of dis party as ah showed yo' wit de cross - two ways, dis way an' dat way, an' 'numerate it wit, "God de Father, Son an' Holy Ghost, dis is fo' yo' tuh go." Well, now yo' git tuh where yo' could throw de egg. If yo' throw it 'ginst de do's, it's perfectly all right; if yo' throw it 'ginst de winder - but don't throw it unless dat chew kin throw it 'ginst de winder or de do'. Throw it 'ginst de do' wit dere name, "Name, dis is fo' yo', go, yo' so-an'-so," an' spatter it. An' ah bet chew a dollah-an'-a-half to a dollah, in less den three days, dey are gone.

Yo' kin take a person's feet track up goin' an' yo' kin take it up that way - now, ah don't jes' know whut chew have reference to. [I must have stopped machine to explain.]

Well, now, yo' take dis track up. Now, yo' will git whut wus called parchment papah - it's slick on dis side an' de othah side's like sheep wool. [This is not the usual parchment paper.] Yo' kin git de parchment papah an' yo' measure de track of de partic'lar party. Take yo' a pencil an' yo' ma'k out de parchment papah de same widt' dat de track is, as near as yo' kin, an' yo' take de parchment papah an' yo' git behin' de track an' yo' take it up on de parchment papah. At de main [same] time, aftah yo' take it up on de parchment papah, why yo' 'spand [expand] it in yore hand - don't 'low it tuh git on anything - 'spand it on yore hand. An' yo' have yore olive oil an' yo'll drop yore olive oil [drop by drop] an' 'low it tuh drene on it, an' git it clean [completely] greasy wit de olive oil all ovah it. Den yo' wants dis on top of it, dis track. Well, hit will stick.

(You put that olive oil on that parchment paper [first], then the track on the olive oil.)

Exactly. Well, den yo' would go some place, it don't make no diff'rence where, in de same like manner as ah said to yo' 'while ago. Now, heah's a street or a road - heah's a street goes dis way an' a street goes dat way.

(A crossroad.)

Dat's it. Now, heah's a fo'k of a road an' a fo'k of de road - dat's whut ah would say, to the fo'ks of de road or to de fo'ks of de stream, either one of de two. Yo'd make a nice package an' yo' fix it jes' as intelligent as yo' could, an' yo'd put red papah or some blue papah or pretty things upon it, chew know, an' when yo' got to dat fo'k, why yo' takes de papah an' apply it like dis wit dis hand an' yo' throw it ovah dat shoulder [demonstrates] right in de fo'ks of de road, an' yo' would go an' yo' wouldn't look back.

(You hold it in your left hand and throw it over your left shoulder.)

Yessuh, an' yo' would leave it right at de fo'ks of de road.

Well, now - well, in about a day, about 24 hours, why down to de house dey'd go to fightin'. Him an' his wife, dey goin' git in a big 'sturbin' [disturbing]. If he's got a wife, he's goin' fight; if he's got a woman, he's goin' fight. Pardon me, but he's goin' raise hell down dere, an' he's goin' leave - he's gotta leave, in a hurry.

(Well, now in speaking of that track, you would pick up either track. That the idea?)

No, no - it should be de left track.

(Whether he is going or coming, either way?)

No, when people want him tuh leave, see; but when yo' want him tuh come back it's diff'rent.

(You get this left track, pick this dirt up as he is leaving?)

Yes, dat's it - start at his heel.

(Start at his heel and pick it up as he walks away from the house, to leave. Now, what about bringing him back?)

Well, dat de same way exactly. Start at de toe an' come back, but chew don't use it dat way.

(Well, let's go through the story of bringing him back.)

Well, yo'd take dat track an' yo' would want some of - a pair if yo' could git it.

(Wait! Which track do you want to take, now?)

Yo' take his right - yo' have his left goin', yo' want his right comin' back.

Well, now, if yo' could git ary one of his socks, a sock that he wore - see whut ah mean. But yo' would really - could be dirty socks if yo' could git 'em. But anyway, why yo' would want one of his socks. An' yo' would take dat track up - start at de toe an' bring it back to his heel. Well, now, dat would be on newspapah an' not parchment papah, an' as ah said to yo', yo' would write his name - 'numerate it wit, "God de Father, de Son an' de Holy Ghost." An' write it out wide an' long so yo' could apply dat dirt, an' fold it as yo' wanted it to be. See whut ah mean? Yo' 'ply it into dat sock. Well, den yo'd take dat sock an' yo'd put it on top of a house or on a shed, or anywhere where de sun could shine. Wintertime yo' put it on yore heatah - anywhere dat it could git hot. Yo' see whut ah mean? Well, den yo' would take a wash pan, well a tin bucket or anything, an' yo' would take *chamber lye* into dat bucket. Take some writin' papah, a sheet of writin' papah, jes' a sheet out of a tablet, an' apply it down into dat *chamber lye*, an' take a pin an' put it in de top. Take a strand of black thread an' jes' loop ovah de top of de pin an' put it down in de *chamber lye*. Take it up an' hang it by de string on de head of de bed, or de foot of de bed - it don't make no diff'rence - until dis papah dry. Yo' understand? An' yo'd write de names of dat on dere, on de papah an' apply it on yore heatah, on whatevah yo' could tuh git it hot "tuh heat de minds of mah darlin' an' have him tuh hasten home heat [hot?]." In less den 24 hours - bet chew a dollah-an'-a-half to a dollah - he'll be in heah. Ah wouldn't guarantee yo' dat he would stay.

(Where is the sock all this time?)

De sock - ah mean de sock dat yo' take wit his track - ah mean de dirt's in de sock, an' de sock is 'plied on dis papah, de newspapah, not de parchment papah.

(You just use the dirt, you don't use the sock?)

De dirt an' de sock, an' yo' fold it jes' as tight as yo' kin git it an' yo' want dat papah round it.

(You put this writing paper around this other package. What do you do with

that writing paper then?)

Around dis sock wit dat *chamber lye*, around de sock.

Dere one way dat ah know.

[He now begins the construction of an elaborate *hand* or *toby*, directing how it should be put on and worn.]

Ah couldn't specify yo' but one way dat ah knows, an' dat is dat yo' take a lady's hair if she combs her haid an' yo' git some strands of her hair. It has to be long hair, long strands. Yo' take dat an' take advantage of her. Take dat an' yo' would git chew some, not black lodestone, as ah would say it. It's black lodestone, brown lodestone, an' white lodestone. Dat's whut ah've been usin'. Ah've been able [unable] tuh git person'lly, white, but ah gits sim'lar, however - brown lodestone. Yo' take it. An' yo' straighten doee strands as to de best of yore ability, straighten dem. An' yo' take dis lodestone an' yo' pound it an' yo' have lots of small pieces of it - yo' know, small pieces, but chew wants a piece, kind of a good size piece dat's wrapped around wit dis hair, an' wrap disaway wit dis hair an' hold it perfect [demonstrates].

(You wrap it away from you.)

Yessuh. Den yo' take de black thread an' wrap it disaway [demonstrates].

(Wrap it to you.)

An' kiver up all of de hair an' all of de lodestone. Den yo' take a brand-new needle, two needles dat hasn't been used, sewed wit, an' put 'em through, jes' as dis cross is - put one needle through dis way an' yo' put one through dat way. An' den yo' would take dat an' put it in shammy shin, shammy hide - dat thing de ladies used tuh put ovah dey face - shammy hide ah call it. Why yo'd sew dat up perfect in dere an' make a bag of it. An' take whut chew call Jockey Club Perfume an' yo'd apply all on de inside of it, an' yo' would tell her - dere's a powdah dat is bought, dat controllin' powdahs, apply on it at dat partic'lar time an' tell her tuh put it dere, anywheres [demonstrates].

(Back of her neck.)

Put it around her neck, but she'd put it in de back.

(It must be dropped down her back.)

Yeah. See de string would be around her neck but de back would be back dere. Dat's de first day she wore it, an' de second day she put it heah.

(In the front.)

[She wears the *hand* about her neck - the first day hanging down her back, the second day on her breast. The real purpose of the *hand* is disguised from the indwelling spirit on the first day. This is my only example of a *necklace hand* used in the magic of disguise (see RITE OF DISGUISE, p.395). Informant's confusion about sex and purpose does not invalidate the *hand*.]

An' she continue tuh wear it even after he come home. Why she supposed tuh wear it as much as seven days befo' she taken it off. Den she'd take it out an' apply it into a vial an' if she can, git a rubber stopper an' bury it at her steps where he pass in an' out ovah it. As long as it be in de bottle, de boss gotta take de man or de boss gotta take de woman. Dere ain't a possible chance tuh git rid of her unless de bottle is broken. De bottle is not goin' rotten in de ground. However, yo'll have her till de boss git her.

(The man does this to hold the woman?)

Tuh keep h~~er~~. Yo' see, yeah's [here is] a woman dat ah cain't do nuthin wit. Ah cain't git up to her an' ah wanta go wit her, an' she won't take mah money an' ah cain't do anything wit her. Well, den yo' got a friend dat maybe is jes' a hairdresser or her friend. She kin git de hair an' bring yo' de hair an' yo'll *fix* it up. Naturally, aftah yo' *fix* it an' wear it, why yo' got de woman.

Yo' make a little box lak a coffin an' yo' take a hen's egg an' den yo'll peck



dis hole in de sharp end an' apply cayenne peppah in dat hole. At dis [blunt] end why yo'll put pounded alum in dis end. An' apply it [egg] in de coffin an' stand it [coffin and egg] on de end.

[The symbolism of egg in the coffin is apparent.]

(What will that do?)

Dat will make him lose his *nature* if he got it fo' his wife or woman. Why naturally he ain't a-goin' tuh *gash* his wife an' he ain't a-goin' tuh *gash* his woman, an' in case if a man's got a woman, an' he cain't 'tend to family duties an' cain't *gash* when de proper time comes, regardless to his money, she goin' git rid of him. She make up an' quit him on de contention of dere's nuthin to 'im - he cain't *gash* an' naturally she goin' quit him.

(Well now, what is this egg for - this egg that you are using in this coffin?)

Well, dat's jes' lak yere's [here's] a lady dat chew like tuh go wit an' yo've tried her already, an' yo' had people tuh talk wit her of concernin' havin' yo' out wit her an' yo' has had no luck. Well, yo' seek tuh take advantage of yo' [her] an' [by] usin' black or white art upon her. Well, naturally, de white art will be considered de white egg, of course. Yo' goin' use white art wit her hair. Well, yo'll git dat hair, as ah said to yo', an' yo'll operate it an' see dat - yo' remembered me sayin' to yo' dis end heah. Yo' would put in dis end an' yo' would put in dat end, an' yo' would turn it on de end an' yo' would apply in a place tuh make him lose his - pardon, tuh where his penis wouldn't git hard. Yo' understand, dat's tuh make him tuh not be able tuh *gash*. Well, common judgment will tell yo', if yo' got a woman yo' know [you] is [un]able tuh *gash*, she goin' quit chew.

Now, yo' heah today an' yo' wants de people tuh come heah. An' yo' workin' secretly. Maybe yo' hasn't got on yore wall whut's on mine. An' yo' wants people tuh come heah wit'-out puttin' out cards. [See introductory comment beneath title, p.1248.]

Yo' would git a woman's shoes, girl's shoes, men's shoes, as many as yo' can, an' yo'd put 'em in yore stove, or ah mean in yore heater, and yo' would use double incense, an' yo' would use dat rosin incense. Yo' would apply dat in each shoe an' yo' would burn dat in de stove, an' yo' would say when yo' put 'em in dere - cuss 'em, cuss 'em, an' stack 'em in dere, an' stack 'em in dere until yo' made a fiah in dere an' yo'd burn 'em. Well, yo' burn 'em round nine a'clock to noon. Well, den yo' burn 'em around two a'clock today, den from first-dark to night, an' all day tomorra an' on. An' as long as yo' be's heah, yore not able tuh tend to de people dat come in. Dat draw customers in, fo' restaurants, whiskey dens, crap games, an' all of dese public places yo' know dat runs an' people don't come an' ask if yo' desire fo' 'em tuh come. Dat's tuh draw a crowd dat way.

Dat's witchcraft. Yo' walk in de woods an' find yo' a poplar tree an' yo' don't want it tuh be - well, it couldn't be all de way no larger den [a] chair post [leg], an' de end would have to be smaller de time de day yo' cut it down, three feet long. Turn de big end down an' yo'd walk along wit it as 'twas a walkin' stick. Yo' git home an' yo' bo' yo' a hole in de ground up unto dat knot dere [demonstrates].

(Up to the big bone in the wrist.)

\* Dat dere. Yo' apply dat stick in dat hole an' yo' name dat stick whatever laws [policemen] dat dere wus in de city, "Dis is Mr. So,-an'-So, an'-So." An' yo' drive it an', "Dis is Mr. So,-an'-So, an'-So." An' drive it. Call de names of de city, ah mean de laws, until yo' drive dat stick down in de ground, clear down in de ground. An' aftah yo' git dat stick down in de ground, den yo' would read de 35th Psalms of David, "Plead mah cause, O God, to dem dat's drivin' me.

Please fight against dem dat fight against me." An' jes' plant it out whare no one could tell whare it wus, but chew want it tuh be on de outside of de gate, not de inside. Let 'em go downtown and 24 hours aftah it is in de ground - let 'em go downtown or wherevah dey wanta, an' put de laws behin' 'em. De law will come to yore gate an' call yo', if yo' not standin' out dere, an' ast yo' did yo' sell any whiskey. "No suh."

He'll say tuh hissself, "Ah know dat dam niggah wusn't sellin' no whiskey an' heah ah'm de goat." De law will come in dat gate an' give yo' dat blue card. If he comes in dat gate aftah dat whiskey, if he comes in dere, it don't make no diff'rence to me. Dat poplar stick kin stop any law outa yore house, if yore bottleggin'.

To have luck in gamblin', yo' have to make a fellah a seal. Some people says dat dey want a moojoo - some says dey wanta a toby - some says dey wants a Jack-ball, "Ah want have me a Jack-ball."

(What is that? What is a Jack-ball?)

Well, a Jack-ball is a graveyard dirt an' lodestone an' straws out of yore broom - two straws out of yore sweepin' broom, as dey cross up.

(Cross these two straws?)

As the Catholic cross. An' on dis way, undah heah, jes' cross it wit two new needles, yo' understan', wit de lodestone, an' on de inside wit akerite[?] an' opium[!] an' gall of de earth - a herb dat's in de woods dat's called gall of de earth. Well, yo' take a small pinch [piece] lak a match offa Queen Elizabeth [see p.596] an' lay de Queen Elizabeth [root] as yo' would dat needles. Yo' un'erstan'?

(You cross these two roots - you put the Queen Elizabeth down one way and then the gall of the earth down the other way.)

Dat's it, both ends of it - one's at de top an' ones' at de bottom, 'cause dere as strong as de needle are, yo' un'erstan'. An' yo' wrap dem wit black thread - yo' wrap 'em wit black thread until dat are tight, yo' un'erstan', an' den yo' sew it in red *flammen* an' allow it tuh be thirteen inches long. Den yo' take oil of wintergreen an' drop nine drops on it. An' ketch it by de top of de string an' yo' hold it perpendic'lar in yore han' an' talk wit it lak ah'm talk-in' tuh yo', it swingin' down an' yo' talk wit it, say, "Samuel" - call it Samuel - "am ah goin' have luck tuhnight ovah yonder to sich-an'-sich a place at sich-an'-sich a crap game? Why, let me know by *runnin' tuh me*." If yo' goin' have luck, it will *jes' swing, jes' swing*; if yo' ain't goin' have luck, *it'll tremble*, an' yo'll ast it ovah, say, "Samuel, if ah'm goin' have luck, if there's any money ovah there an' ah'm goin' win some money, let me know by *runnin' tuh me*." If yo' goin' be lucky an' win in de crap game, it's goin' tuh *swing, jes' swing, jes' swing*; if yo' ain't have no luck, *it will tremble, jes' tremble*. An' den yo' talk to it agin, say, "Samuel", yo' say, "if ah ain't goin' have no luck, *channel de worl'*" - hol' yore hand jes' still as yo' kin - "*channel de worl'*." An' *it will roll, roll*. Say, "Boys, ah ain't goin' tuh - Jack tells me dere ain't no need of gwine ovah to dat party wit yo'. An' by God ah ain't goin'." Well, how yo' ain't goin' git him tuh go 'cause he got somepin tuh tell him befo' he left home.

(When you *channel the world* it goes right in a circle?)

Exactly. •

(Do you always address him as *Samuel*, or can you call it any name?)

Well, yes, any name dat chew wanted tuh name ic, but heah they generally calls it *Samuel*. Some calls it *Jack* an' some calls it *Samuel*. But the proper name dat people in generally calls it is a *Jack-ball*, a *Jack-ball*.

(That is the way the *Jack-ball* is made.)

Dat's exactly the way - the Jack-ball.

Dey don't poison 'em heah as dey does in mah home. In mah home why dey poison 'em indifferent [differently].

(Where did you come from?)

Baton Rouge, Louisiana - yessuh, bo'n an' raised dere. Well, if yo' happen tuh evah go dere, think if yo' kin, an' go to Monroe, Louisiana, tuh mah fren's house, Doctor Buzzard - red lips an' red eyes [these often considered typical of doctors - see p.295f.] an' oh, he's a wang.

(He's at Monroe, Louisiana.)

He used to call himself Doctor Buzzard. Did you ever hear of him? Well, ah've ask him a deal of time, an' all dat ah evah gits, "Ah'm out of de Buzzard family."

(Where did you say the Buzzard family came from?)

De Buzzard family wus reared in Louisiana, dat's all ah evah gotten from him.

(Did you ever hear of the Seven Sisters down in New Orleans?)

Well ah know of 'em, but de way ah understan' 'em, dere not de Seven Sisters - no. It's a sister called de Seven Sisters but it's not but one of 'em. Dere's workers an' people dat has 'em [claim] dey know 'em - dey think it's seven of 'em, when it jes' her - de Seven [Seventh] Sister, lak a person bo'n de seventh day of the seventh month.

(The seventh sister. She's a seventh sister - a seventh daughter.)

Exactly.

If yo' had mah ole lady an' had a han' made tuh keep her an' ah couldn't git her. Well, it wouldn't be no way dat ah could git her back 'thout yo' goin' to someone, an' dere's no way dat ah could git her back unless ah could git dat han' away from yo'. Well, how would yo' git de han'?

Well, yo' would take a greasy dishrag an' yo' would take black coffee - put three tablespoons full of black coffee into a cup an' a half, a tea cup an' a half of water an' apply it into a coffee pot an' boil dat coffee, an' yo' po' dat coffee out into a wash pan. Take dat greasy dishrag an' black lodestone, an' yo' kin call that han' up - yo' take it away from dem. If dey had a moojoo across de street an' dat might git dis seegar - yo' sit chere an' dey take it away from yo', jes' take it. [That would be a good trick if someone across the street with a moojoo could take away the seegar I was smoking!]

(Well, now, how would you call that [hand up]?)

Well, yo'd have to talk Hebrew-like. Yo' realize de Hebrew language - some of dat's in de Six an' Seven Books of Moses an' den de balance in de 91 Psalms of David.

(Well, what do you do with this dishrag and that water [coffee] in that cup?)

Well, yo' bath yore face, jes' bath yore face jes' as yo' were washin' it, washin' it merely wit ordinary watah. But in de meantime yo' would use de lodestone as yo' would soap, yo' see whut ah mean, in yore han' [use lodestone] in yore han' jes' as yo' would soap, an' yo' apply it down [the magic rite of downwards in cures] an' yo' would bath yore face as yo' would washin' yore face - see whut ah mean, not wipe it, allow it tuh dry off on yo'. [Then you do something to] de clocks on de shelf [turn back the hands?] an' stab yore han' at dat corner an' dat corner [demonstrates].

• (The opposite corners of the room.)

An' dat one an' dat one, an' yo' would change yo'self an' jes' stab at dis one an' dis one - an' yo' worried with love. Den yo' git into Hebrew language [jumble, jumble]. Well, now, yo' worried wit love - according to de Six an' Seven Books of Moses, yo' worried wit love. Well, now, yo' ain't tryin' tuh do nuthin but tuh pick dat [hand] jes' exactly away from dis niggah, ah mean tuh

say, away from dis pa'ty, aftah yo' git chure woman back.

(There is a lot of that going on, isn't there?)

Oh, yes.

(In your experience, what do you find most of the trouble is concerned with?)

Well, wit people, if ah understan' yo', de biggest of de people would like - is "gittin' mah ole lady back fo' me" an' "gittin' that woman fo' me," an' "separatin' dis man [from his wife or woman]. He's a railroad man an' ah wants tuh cut into him some way, Doc. Could yo' fix me so that ah could cut into him some ways. Ah wants tuh cut into him, he makes good money." An' those kind of things. An' a whole lot mo' numerous, as ah would say, de French - everywhere ah go. Why, it's as numerous as de hair on mah haid. It's mo' numerous now den it evah wus an' ah been workin' on people all mah days, both white an' black, an' it's mo' numerous in any places ah goes, about those things.

(Do you find that this work is dying out or is about the same as it used to be?)

No suh, it's worse now tuh one part of de country den it evah has [been]; in othah parts of de country why de older head has died out an' de younger head has just heard of it, an' dey's travelin' everywhere tuh try tuh find it.

Yo' kin go in places an' allow people tuh know dat chure dere - yore dere, well, yore dere fo' the day, maybe. Well, dis one will say, "Well, yo' wait jes' a few minutes." Well, if yo' stay dere fo' a day an' a night, why, unless yo' jes' git up an' go, yo'll be dere a week or a couple of weeks, or maybe a month. People jes' ramblin' fo' dose kind of people.

(Well, now, where would you find most of this type of work? What people believe it more than [others]?)

In Tennessee and Mississippi and Birmingham, Alabama. Lawd have mercy, yo' go to dose places an' yo' don't have tuh put up no cards. Jes' let one woman come in dere - one woman come in dere.

(Have you ever heard that there's an organization that people belong to, where you have to be initiated in this type of work?)

Well, it's one place dat ah've heard of it. De man dat wus operatin' it at dat time, ah learned dat he wus daid. Dat wus at Cleveland, Mississippi, not Cleveland [Ohio]. Well, anyway, *Doctor* Stuart at Elizabeth, Mississippi, but he's daid, ah learned - ah don't know dis personally. *Doctor* Stuart, but ah knew him - ah knew *Doctor* Stuart personally. Well, ah learned dat he's daid now. Dat wus a school at his place. He had his own license an' he owned de whole block, an' he had a school dere.

(Have you ever heard that people doing this type of work, that - some colored girl wrote a book, wrote an article for a magazine, and said that they have a sort of secret society and all that sort of thing - for ceremony-like - and that you had to be initiated into it?)

Well, ah heard of it but ah nevah has been able tuh attend a meeting. [Tactfully stated!]

(Well, that's down in New Orleans.)

When people, dey wus callin' dat de old way - see, dey called it 'Ma'm'. Dey have a new dispensation fo' dat, but de old way wus wit de black bottle. Dey had a bottle an' in dat day dey had in under de bottom of it [demonstrates].

(They had a hole [indentation] in the [bottom of the] bottle.) [Like a champagne bottle.]

Exactly, an' it wus black. Well, dey take dat bottle an' dey watch yo' or arrange tuh git up to yo' some way, an' dey git chure *urinate* an' put it in de bottle.

(You mean your water or your bowels?)

No, yore bowels. Dey'd go an' dey'd git dat an' dey'd bring it to yo' an' yo' could apply it into dat bottle. Well, yo' would go tuh where de lightnin' had struck a tree, a post or anything - dey call it gittin' splinters off a tree where lightnin' had struck. An' yo' would take nine of dose splinters, an' name dem days, 1, 2, 3, 4, 5, 6, 7, 8, 9, nine days - yo'd name 'em by yore hands an' yo' would apply 'em by de length of yore fingers, an' yo' would put dem in dat bottle on de *urinate* [bowels], yo' know, an' put *graveyard dirt* in dere. Well, it's a herb in de woods it's called *Eve-an'-Adam* [Adam-and-Eve]. Git a inch of *Eve-an'-Adam* an' dey would apply it in dere, an' on de clock - yo' be shure [to] ore [hold] yore watch - yo' put dat in de ground at 'leven a'clock. Stop it good at de top an' allow de top tuh go down an' de bottom upwards [tilt bottle]. In less dan 24 hours de lower bowels is locked an' in place of dere havin' action dere, dey have it heah [demonstrates].

(Come up through the mouth.)

Yes.

(That's the old black bottle trick.) [This was said years before *Get Smart.*]

Dey call dat now, de old way. In cases where it [still is in] operation, why - Lawd have mercy! Dog-gone! Daid glory!

(Well, is there a newer way of doing that now?)

Well, it's de candle - de death candle.

(The black candle.)

Yo' go buy yo' a nickel[!] coconut an' - it's all tuh whut it be used fo'. Now, de coconut, yo' know - oh de devil, it's used fo' many things.

In harmin' people, now, yo' take it an' yo' bring it in heah an' yo' put it down on de flo', fust forward an' foremost. Well, yo' go out some place in de woods, anywhere where dere's woods or trees an' so fo'th. Yo' cut chew down a half stick an' a switch. See whut ah mean.

(A *half stick*?)

Yes - a good sized thing, yo' know. Yo' put dat in yore pocket an' yo' bring it in an' yo' put it down on de flo' an' yo' name dat coconut dat party, whoever yo's going work at, after dem. Yo' see whut ah mean? Yo' call it a bad name an' yo' let in [start in] on it an' yo' whippin' it - whip it an' kick it up, by name, an' yo' beat it, whippin' it all ovah dis house. Yo' would take it den, aftah yo' whip it, it ain't broke - well, now, yo' wants him tuh be whipped tuh death. Yo' take it an' at de ninth hour bury dat coconut in de ground. If yo' cain't bury it close to his home, it's all right, bury it in front of de do' as close to de house as yo' kin git it. If yo' bury it undah de house it would be bettah. If yo' cain't bury it undah de house, bury it as close to de house - see, yo' could think about it. Why, if yo' want it tuh work tuhday, if yo' could bury it undah de house at dis hour, why yo' could bet a man \$200 dat particular party, de law or somebody is goin' take a half stick an' a switch an' beat hell out of 'em. Beat him - dat 'tween nine at night. Well, now, yo' don't had him beat up. Yo' goin' git rid of him. Yo' wind him [the coconut named him] in a papah bag an' yo' take a white hen's egg an' a black hen's egg an' put one in dat side of de bag an' one in dis side of de bag, an' carry it to de watah's edge an' jes' swing it in yore hand lak dat [demonstrates], swing it in yore hand, an' swing it nine times, an' lookout fo' yo'self. Throw it into de rivah an' don't 'low it tuh hit yo' - whuff - a blaze of fiah will jump from it dis long. Well, aftah it's gone down de rivah.

(Put the eggs in the bag, cover the two eggs, and you swing it [the bag twisted or tied tight] around nine times and you throw it over your shoulder - throw it over your shoulder into the water.)

Yessuh, a blaze will jump from it - a great long blaze will jump from it.

Well, it's gone - it's runnin' watah, yo' understand, an' de coconut is gone, an' de eggs is gone. Well, de eggs is gonna rot. The eggs will rot sooner in water. The coconut hull will be nine yeahs rotten[ing] in watah; de party is gone fo' nine yeahs. He'll stop heah an' git a job an' he'll work a week or ten days or maybe a month - he's gone. He's gotta go. As long as dat coconut be in dat watah befo' de hull of it rot, he's continually goin' an' gonna go, an' gotta go, an' dere cain't nobody git him back until dat coconut rots in de watah.

Dat's one way.

Now, a diff'rent way, yo' want him tuh be killed. Take dat coconut an' put dat on dis flo', an' kick it an' call it, "Yo' son-of-a-bitch" - pa'don me - an' hit it wit a hammer an' bust it, an' put it into a rag, not a papah, an' wrap it jes' as clost as yo' kin git it [demonstrates].

(Wrap it away from you that way.)

Wrap it jes' as close as yo' kin git, wit black thread, an' tighten it as tight as yo' kin git it, an' give somebody a dollar-an'-a-half an' tell 'em tuh bury it at night undah de steps or close in de house. "Wait till dey go tuh bed. Heah's a dollar-an'-a-half, yo' kin put it in de ground." Bet chew mah neck 'gin a match, jes' as dat coconut busted, de law or automobile or streetcar or train or somethin' will bust his haid an' tear him all to hell, in less den 24 hours time.

Dat git him killed, but it's not right. Yo' understand me?

(I understand.)

Ah heard of 'em usin' a lemon one way with a snail tuh make a man lose his nature fo' wimmin. Well, yo' take a snail - yo' know a snail is slow as 'lasses in wintertime, but howevah dey crawls, an' yo' take a pasteboard an' yo' put down an' yo' 'low him tuh git on de pasteboard. An' when he gits up on de pasteboard, why yo' git him an' yo' 'ply him into yore lap, an' git chew some table salt an' put on his back an' he'll boil - he'll boil. An' take him den with cayenne peppah an' put cayenne peppah all ovah him, an' put graveyard dirt all ovah him, an' yo' take pounded alum - take pounded alum an' put all ovah dere, an' git chew one of dose splinters whare lightnin' have struck a tree an' yo' fix him all [demonstrates].

(You sort of whip him up like that, like mixing an egg.)

Mix him all up together. Den yo' git chew some - not a tallow candle but a wax candle. Yo' know whut ah mean. Yo' know a tallow candle will break an' a wax candle will bend an' run, yo' know. Git it an' yo' melt it - put it in a fryin' pan on yore heater an' yo' melt it. Well, den, aftah yo' melt it, yo' 'low it tuh git cold an' yo' cut chew off some - well, ah 'magine 'bout wide as dis dish [or ash tray on table]. An' yo' take dis an' yo' put it into dat candle [lemon]. An' yo'll make a ball [of the wax], an' yo'll cut a hole [in the lemon] jes' as small as yo' kin an' squeeze it. Squeeze it [lemon] an' yo' put it [wax] in dis lemon an' yo'll sew it dis way - as ah showed yo'. Sew it jes' as dis cross is made wit de black thread, den turn it an' yo' sew it dis way wit de white thread, jes' as it crosses dere.

(You sew around it - you sew with what?)

Wit a needle an' thread.

(Do you put this stuff in a cloth?)

No, de lemon.

(You just put the thread around the lemon - that the idea?)

No, dere's a hole in de lemon an' yo' 'ply dat in de lemon, an' [that is] why yo' cut de hole in de lemon; jes' sew it back up wit dese two threads - de black thread an' de white thread, yo' understand. An' yo' sew it two ways - sew it dis way an' den yo' turn it an' sew it dis way [demonstrates].

(One way you use the white thread and the other way you use the black thread - in sewing that hole up in the lemon.)

Exactly. Well, den yo' take it, aftah yo' sew it up, an' yo' git it lak yo' want it, an' yo' be partial wit it; yo' rub it, yo' rub it chew know tuh try tuh git de end, yo' know, soft. In de meantime yo' run yore knife or somethin' in it an' put chure ingredient in it. An' aftah yo' sew it up, yo' rub it partial tuh keep it from comin' out de end aftah it's sewed partially.

Well, now, yo' take dat lemon an' yo' make at de same place dat ah told yo', as ah would say, at de fo'ks of de road. Dere's a fo'k an' dere's a fo'k an' dere's a fo'k. Well, now, yo' go in dat fo'ks of de road an' yo' would bury dem up dere fo' dat particular party who dat chew is workin' wit, an' yo' talk to it. Yo' see, de main thing in de Hebrew language - de main thing is did in de Hebrew language an' yo' name it whut chew want it tuh be done, "Yo' will have so-an'-so-an'-so did to yo' at sich-an'-sich-a-time," an' den yo' would bury dat. Naturally, in 24 hours it's goin' be done to yo', regardless of de circumstances; unless yo' know whut tuh do tuh stop it, it's goin' be done to yo'.

(In other words, burying that lemon out there will do anything you ask it to do.)

To that particular [person] who yo' workin' against - anything lak dat, see.

Well, dey kin do dat. Well, git 'em a string an' [ask] "How tall is yo'?" [The person answers] "Ah'm five feet seven inches high." Well, dey take a string dat night aftah he gone tuh bed an' maybe dat chew work until [tired] - [in fact] yo' don't have tuh work but chew standin' heah an' worried wit people as ah have [all day] - when yo' lay down at night, well yore brains or yore haid is ti'ed, yo' couldn't have been dat ti'ed if yo' been out dere laborin'. Anyway, yo're ti'ed. Well, yo'll lay down an' yo' got a lady. Naturally, when yore ti'ed why she want chew tuh *gash* her. Well, yo' go ahead on an' *gash* her, jes' tuh keep her from worryin' yo' - yo're ti'ed an' broke down from worryin' wit de public all day. Well, a few minutes aftah yo' *gash* her, yo're gone asleep - yo're ti'ed an' broke down. Now, she'll take a string an' she'll measure yo' from yore haid tuh yore toes, de length of yo'. Well now, she'll tie seven knots in dat string. Well, den she'd take de same string an' she'd measure yore peter an' she'd tie a knot in dat. Well, den she'd take a cow - yo' know dat *Magus* book?

(*Albertus Magnus* - yes.)

It explain to yo' - it's a thing on de laigs, it's called a *night-eye*. Yo' know dat black thing on a cow's laigs. [Also on legs of horses.] Well, now yo'll git it off of her, if yo' have one, or git someone tuh git it. Yo' take it an' yo' burn it, an' naturally when yo' burn it, when yo' burn dis papah [holding *night-eye* cuttings], de ashes is left an' yo' would apply dat [*night-eye* ashes] on de [another] papah an' yo' put dat string into it [these ashes]. Well, yo'd git a hen's aig an' yo'd git dat skin outa dat. Aftah yo' break a aig, it's a skin in dere in dat hull [shell]. Yo' see whut ah mean. Yo' git dat out of dere an' yo'd apply it heah wit de black [*night-eye* dust] dat chew got offa de cow laig; an' aftah burnin' it, apply all hit heah togethah. Den yo'd git de chewin' gum an' yo'd melt de chewin' gum an' yo' would take dat string an' roll it up jes' as close as yo' could git it an' yo'd make a pill out of it. Well, yo' would tell de party when he git puny, says, "Yo' oughta take some medicine."

\* Says, "Well, ah dunno whut tuh take." Says, "Whut chew take?"

Yo' says, "A pill - ah got some tablets down heah dat will he'p yo', an' ah've been takin' 'em." Says, "Yo' oughta take yo' some tablets."

"Well, whut kind tablets is these?"

Well, yo' say, "Oh, kidney or liver tablets." Anything dat chew wanta say.

"Well, ah feels a little ill. Git me one, ah'll take."

[I omit 35 lines of text - a little raw and pointless.]

(What do they say to you now?)

"Doc, ah want chew tuh raise hell wit so-an'-so. Yo' know him an' his wife gittin' 'long so well, an' he's crazy 'bout her. Ah jes' want yo' tuh tear 'em all to hell."

Well, yo' git some black cat an' cut hair off de end of his tail an' cut his mustache off; an' git a white dog an' cut his mustache off, an' jes' a little hair out de top of his back. An' yo' mix dis hair togethah, an' yo' take gun-powder an' put wit it, an' yo' take cayenne peppah an' yo' put wit it, an' yo' take table salt an' yo' put in it, an' yo' wrap it up jes' as tight as yo' kin git it. Make a small bag of it an' come dere.

Yo' says, "Yo' got a match?" Den [you quickly say], "Oh, dat's all right." She may be cookin', see dere may be some fiah in de heater, says, "Dat's all right, ah kin git a light heah."

[She] say, "No, heah's a match."

[You] say, "Oh, dat's all right." Yo' put de match in yore pocket an' yo'll open de stove an' git a light, an' light de cigaret an' put dat in dere.

(Put that other package right in the stove.)

In de stove. Yo' apply it [say it] to yoreself, "Well, cat's an' dogs can't agree, yo' cain't agree." Apply dat in de stove an' it's gonna burn an' gonna explode. Well, if yo' don't mind [are not careful], by golly yo' only git out de house 'fore her an' her husband done had hell an' gone, an' if de law or some-body don't stop 'em, dey'll kill one another. Dey'll raise hell.

Well, now, yo' take him - now heah's a lady dat chew wants tuh git in with. Yo' git dis toad an' yo' take a brand-new tin bucket dat nevah had been used an' yo' put him in dat tin bucket, an' fasten him up in dat tin bucket an' watch him every day until he die. Don't let him out, don't let him git no air, an' watch ovah him; don't give him no food or nuthin, watch him every day until he dies. If yo' looks at him dis mawnin' an' he dies sometime dis mawnin' befo' noon, why yo' take yo' fo' spoons of watah dat wus caught in May, as people announce it May rain watah, an' apply it in dere wit him an' yo' rinse an' rinse him in de watah, yo' see. Yo' swing him round an' round until yo' swing him eighteen times around in dat watah. Den yo' take him out an' yo' lay him carefully down; wrap him up in papah so yo' kin lay him down. Git chew a strainer an' yo' strain dis watah. An' yo' take dis watah an' buy some candy, git a bottle of coca-cola or somepin, whiskey or anything, dat yo' kin git it into, an' yo' give it to dat particular party. If it's a girl, why yo' put it on dat candy an' put it out on top of de house an' allow it tuh dry, an' yo' wrap dis candy up an' come on down to de house an' yo' got chew some candy, eatin' yo' some candy.

Yo' say, "Want some candy?" She say, "Yeah," while yo's bitin' yores. She say, "How much?"

[You] say, "Aw, go 'head on, ah got some mo'."

Yo' jes' eat yores, so naturally she'll take it. Well, when she eat dat candy, yo' go ahead on away. Well, she want tuh see yo' jes' as bad as dat frog wanta git out of dat bucket befo' he die - she wanta see yo' jes' dat bad, gotta see yo'.

Yo' git a frog an' yo' put him on somepin hot or yo' put him on top of a house an' let him stay dere. Well, now, in 18 days - don't wanta let him stay dere ovah 18 days. In de meantime yo'll have tuh have table salt wit 'im, all applied all ovah him, table salt, an' jes' speak concern of whut de book says dat "salt is de savin' power to have tuh be trample undah feet of men." Well, yo' put him up on top of de house an' his meat den will dry up. Yo' take him wit chure pen-knife an' yo' examine him. Yo' come to a bone in him dat's made lak a spur, yo'



understan'. Well, yo' take dat bone an' put it in two kinds of perfume - Jockey Club perfume an' White Rose perfume - an' if yo' kin git close enough to de girl jes' tuh play wit her, an' ketch her wit dat or break it off into her garment. Why anywheres yo' go, why she's gotta come tuh where yo' be's - she gotta come tuh where yo' is wit dat bone.

An' it's a thing in his fo'head - ah would call it his fo'head. It's not a dime but it's a round thing, some kinda gristle concern. Aftah it gits dry, yo' take it out an' it looks similar tuh pearl, jes' de size of a dime. Den yo' take dat an' carry it to some dese boys or men or maybe dat chew could do it; jes' make it into one dese han'made rings. Well, yo' give her dat ring. Have dat ring made out it an' give it tuh her, an' tell her, say, "Now, every time ah see yo', ah wanta see dat ring on yo' fingah." Well, naturally, it's purtty, it shines an' maybe she will wear it. Long as she wears dat ring - if she happen tuh have a husban', an' she put dat ring on dis mawnin' an' tuhnight when he come - dis is really his house an' he's payin' her house rent heah an' tendin' tuh business - but by gosh she goin' put him out. She goin' put him outa heah or kill him. She goin' put him outa heah.

(As long as she wears that ring.)

Yes, sir. If she wears dat ring, why it ain't no way in de world dat he kin do anything wit her unless he wanta kill her. Yessuh, dat's yore woman.

(That other bone, you hooked into her, into her clothing - like a spur?)

Yessuh.

(Do they speak of *goofer dust*?)

Yessuh, dey believe in dat.

(What is *goofer dust* supposed to be?)

Well, dey have a way of doin' off wit chew. Dey take a snake an' dey cut him off about eight or nine inches - lak dis in his head, eight or nine disaway, an' dey put him up on a house an' dey git about three of 'em or six of 'em, an' dey cut his haid off an' pound him up, put him up till he gits dry. Dey pound him up. Dey take Blue Seal Vaseline an' put in a box an' dey take de yellah of a egg out of a black hen, see, an' dey put in it. Dey pound it up good an' dey put olive oil in it. Dey stir it up an' dey put enough of de egg an' de vaseline wit it till it come tuh be a salve lak - thick, yo' know.

Well, tuhnight yo'll fo'git an' leave yore axe outdo's, an' dey'll come an' take dis heah axe an' go all ovah yo' axe wit dat stuff, an' dey go all ovah yo' do'bo'd [doorboard] wit dat stuff. Yo' come on out an' git chure axe an' cut wood. Yo'll take a pain in yore arms an' in less den three days yo' got live serpents all in yore arm - live serpents in yore arm from de do'bo'd or yore axe. Dey believe in dat mess heah, dese people heah; by golly dey put serpents in yore arms in a minute.

(Isn't there any way of getting that stuff out, of getting those live things out of you?)

Oh sho', naturally, dere two ways tuh kill 'em - yo' kill dem wit coal oil. An' den too, agin, is tuh run 'em outa yore system, yo'd have tuh make yore medicine.

Yo' go in de woods an' yo' know whut black hawk is - yessuh, a herb outa de ground. Go in de woods an' yo' git *black hawk* an' git *Eve-an'-Adam* an' use de left side of Adam an' de right side of Eve into dat bucket of dat cup or whatever yo' boil it in - *black hawk* an' *Eve-an'-Adam*, an' yo' make a medicine out of it. An' yo' apply a tablespoonful of alcohol in it an' yo' would give it tuh de party tuh drink twice a day an' aftah de third day why, ooh, yo'll nearly have a fit. [Could *black hawk* be black haw? Or is this a hoodoo root for hoodoo Saint Black Hawk, p.863?]

Yo' take a catfish an' yo' git him alive an' yo' bring him home or brink [bring] him tuh where dat chew kin have a deal of watah, an' yo' would put 'em in dat watah an' allow him tuh swim. An' aftah he stay in dat watah as much as a hour or hour an' a half or somepin lak dat, why yo' take it an' po' it half full - git chew a half-pint bottle an' po' it half full of dat watah out of dat bottle [container in which fish is swimming] an' finish de balance due wit whiskey; finish fillin' it wit whiskey.

When he comes - why he's a heavy whiskey drinker - yo' go downtown an' buy him a half pint of whiskey an' [or] buy him a pint an' 'low him tuh drink all he wants. Well, at de meantime, every drink of dat whiskey dat he drinks, yo' goin' make him a toddy. An' ah po' whiskey, jes' as much outa dis bottle, outa dis fish-watah, in[to] dat whiskey - into dat pure whiskey as yo' can, every drink, an' 'low him tuh drink it. Let him drink it all up if he will. If he gits drunk, dat's perfectly all right. Now, when he gits up in de mawnin' - save him a drink - an' when he gits up in de mawnin' yo' jes' hand him dat bottle. If he smells it, well it's de same drink. Jes' hand him de bottle an' say, "Yo' wanta drink, ah know yo' feels bad - take a drink." He unscrews it an' smells it. If he's done eat, dere'll come every bit of it back - every time he smell whiskey an' he eat.

(That cures him?)

Yes.

Dey use de whirlwind in one way with treasures, de othah way ah've nevah heard.

Well, yo' watch de whirlwind an' whare hit goes an' stops, why it's a hidden treasure there. Go out an' take yo' a soundin'-rod an' yo' bo' [bore] it down in de ground, an' yo' git yo' some black cow's sweet milk, an' aftah yo' pull yore rod up, po' dat milk in de ground, an' have everybody tuh be quiet, an' it'll thunder in dat ground - thunder jes' as de boss is thunderin' in heaven - an' yo' know dat it's money in de ground. Bo' a hole heah or anywhere's else whare hit went, yo' won't heah anything. Yore mind will tell yo' 'cordin' tuh de book [hoodoo book?] that's whare de treasure is. Dat's whare de treasure is located.

(What other books do you know besides the *Six[th]* and *Seven[th]* Books of Moses and *Albertus Magnus*? Any other book that you have come across?)

Well, *Black Art* - yeah, *Black Art*.

(The *Black Art* is a book?)

Yessuh. Yo' know dat people believes in dat - witchcraft, white aret an' black art.

(What do they call this type of work down here?)

Dey call it in dis country *spiritualment* - witchcraft an' *spiritualment*.  
[What he actually says is *spirt'alment*.]

(They don't call it hoodoo?)

Oh, no! No!

(Well, what is hoodoo?)

Well, dat's - people dat don't believe in nuthin but settin' death-candles on yo', takin' an' puttin' snakes in yo', scorpions in yuh, killin' yo', doin' off wit chew, puttin' yo' in bad health - messin' yo' up in a way of speakin'.

(They call that hoodoo?)

Hoodooin', yeah.

(Are there many *root-doctors* around this part of the country?)

*Herb-doctors*.

(Do they call that *trickin'*? Sometimes they call it tricking.) [Did my word *trick* trigger off what now follows. Is he replying, "You are not putting any-

thing over on me?"]

No. Anytime dat a fellah come in dis country, if he is a physicianer, jes' lak yo's a man - yo' understan', don't wanta pin flowers on mahself, but - if yo's a man didn't know whut chure doin', why yo' don't git out in de street wit a black bag. [I carried a tan leather brief case - see margin title EQUIPMENT in INTRODUCTION.] Yo' come in heah an' sit in heah, an' peoples dat wanta see yo' will come heah - yo' can't stop 'em from comin'. In other words, yo' have 'em tuh come heah. Well, yo' would have apparatus an' use de apparatus. [He was very curious about my Telediphone!] Yo' know whut ah mean? Yo' don't put any cards out - don't advertise at all, yo' sit heah an' have 'em tuh come. See whut ah mean? Dat's a man - yo' supposed tuh be a herb doctor - a spiritual an' a herb doctor.

If he sick, he come - if he sick or anything is wrong wit him, yo' cure him. An' if he want a moojoo made or toby or seal or anything of de kind, yo' do's dat fo' him.

[Thus, after his former speculation about me - preceding my long note some pages ago - he finally decides I am not a hoodoo but a spiritual and a herb doctor!]

Well, yo' take a new tin pan an' - yore woman is gone - an' yo' git chew some brimstone. Git chew a dime's worth of brimstone, an' git chew a dime's worth of bluestone, an' git chew a nickel bag with cayenne peppah, an' yo' pound it all up together - an' table salt, git chew a bag of table salt. Git chew a case knife. An' put it [mixture] on a newspapah. Aftah yo' beat it up, put it all togethah, an' take a knife an' cut it to yo' an' turn it around an' cut it to yo' [making a cross]. Den yo' take five spoons of dat an' put in a newspapah an' yo' bend it an' tie it up - de shots, dey call it shots. Den yo' would apply 'em into five at nine a'clock, 'leven a'clock, two a'clock yo'd burn dem. Yo' burn until yo' burnt nine of 'em. Aftah yo' burnt de nine, why yo'll meet her, "How yo' feel?" An' go right on. Aftah yo' burnt de nine, yo' could bet a man a dollah-an'-a' half tuh a dollah, she'll be dere an' yo' haven't give her no invitation tuh come. Well, yo' know she'd be dere - from dat pan, yo' understan'. It's jes' a ord'n'ry tin pan dat yo' buy, an' yo' put it on de stove an' aftah yo' git it het, de Black Art [name of hoodoo book] says, "Yo' heatin' de mind of yore loved one an' make her hasten on home to yo'."

Well, yo' take him, yo' don't break him.

(What do they call them down here? What kind of bat?)

Leatherwing.

[I have many gambling hands made from the animal bat (see BAT, p.522) - not all of them in this book - but the most elaborate of all is probably the following *hand*.]

Yo' take him an' yo' don't tear him - yo' don't tear his hide, yo' don't open him. Yo' take him, an' easy as yo' kin, git de feathers off of his back, an' yo' 'ply a silver dime undah each arm - undah each wing. An' yo' take an' yo' git chew some red flannel an' yo' lay him down, an' git chew two needles an' put 'em on dis dime. An' put de new steel [needles] undah this dime - de two needles jes' de same [the same two needles]. Yo' shet his wings close to him. Yo' take a silk thread an' yo'd wrap him - wrap him to yo' tight, den yo'd change an' yo'd wrap it to yo' tight agin. Well, den yo'd take his haid an' bend his haid, aftah yo'd wrap thirteen times. Den yo'd take graveyard dirt an' sprinkle it all ovah him an' yo'd set him up den fo' three days. Den yo'd git shammy hide an' good-smellin' talcum powders - a powder dat smells loud, why yo' could heah it. Meantime yo' put perfume in dis powders an' yo'd sprinkle it all ovah an' sew him up into dat. An' yo'd give it to the party an' tell de party tuh git him

lodestone an' take a leak on de lodestone, an' aftah yo' take a leak on de lodestone - 'low him tuh ketch dat in a pan or bucket or somepin, understan' - an' he would dampen dis bat in it, not wet him, dampen it. An' wrap him round wit dat one-dollah bill or whatevah bill or whatevah greenback dat chure were goin' gamblin' [with]; yo'd wrap him round wit it, an' put it in yore pocket an' go tuh de game.

Well, it's a cinch - yo' kin put a guarantee on it, it goin' break dese crap games when he got in 'em. Yo' could 'bout near bet him. It's a cinch, yo' know he's goin' win.

[While my machine was stopped I asked him about the use of salt at the gambling table - see 2264-2269, p.641.]

Well, dat table salt [in the *hand* preceding the bat] yo' got as strong a *hand* as any man in de game. Yo' got a *moojoo*, a *toby* or whut dey may call it, a *Jack-ball*, an' naturally dey ain't goin' ask fo' a *seal* because dere ain't very many people in dis [part of the] country know whut a *seal* consist of. Anyway, why yo' git in a game an' yo' fade him a time or two an' he pass on yo'. Well, yo' go outdo's an' yo' got chew some whiskey in a bottle, an' yo' take a little drink an' yo' put [sometimes spit] jes' a little on dis bat [this is called *feeding* the *hand* or *moojoo*] an' yo' rub him in yore han', an' yo' come on back in de house an' yo' stand up awhile wit chure han' in yore pocket wit him in yore han'.

Well, den yo' beat it tuh de table. Yo' go up tuh de table an' yo' begin tuh gamble agin. Well, if yo' fade him a time or two an' he pass on yo' - well, if yo' shoot at him an' miss him, yo' know he's beyond yo'; he's stronger den yo'. Den yo' leaves out, say, "Lemme git roun' heah." In de meantime, yo' rub yore [body] han' in yore outside coat pocket [in which a gambler usually carries salt] an' yo' put some table salt in his pocket or put it on him - anywhere dat chew kin git it on him - an' yo' kill his'n [his *hand* or *moojoo*]. Yo' take table salt an' kill a *moojoo*.

Ain't do dat but one way, as ah know of [in a theft case]. Yo'd have tuh find out whut do' he went out an' git nine splinters off de do' dat he went out of, an' take black coffee an' de brown lodestone, an' boil it together an' 'ply 'em tuhgether. Git a pint bottle, put akerite[!] an' opium[!] in it, an' sweet spirits of niter, an' set it in yore do'steps dis way [demonstrates]. Jes' lak dat do' is lak dat, jes' set it right in de cornahs of de outside do', jes' set it in dere wit de mouth yonder way.

(With the mouth pointing out.)

Yeah. Well, den yo' kin have dat same party dat's takin' dat junk outa heah or whatevah it is - yo' kin make him bring it back an' tell yo' why he taken it, wit de splinters, if yo' kin find out whut do' he went out, yo' kin make him bring it back.

[I know] one way, an' dat's curin' a person. Co'se yo' kin take a rusty nail, burn rusty nails an' cure people of de dropsy; in other words, make de swellin' go down an' 'low 'em tuh pee it out of 'em.

(How would you do that?)

Well, yo'd take dose *rod nails* [old-fashioned square nails] de burnt *rod nails*. Dere has been a time dat nails wus - dem ole nails dat chew would hit 'em in de haid, de haid would come off. Ah dunno whether yo' heah [of] dat, but at dat time dey wus de onliest kinda nails dey used heah. Dose nails, yo' git 'em aftah dey are burnt in an ole buildin', an' if dere burnt it's all right, an' if dere not, an' rusty, it's all right. Yo' take 'em an' yo' put 'em into a quart of watah an' allow 'em tuh stay in dat 24 hours day an' night, an' yo' strain dem out an' yo' kin give a person dat's got de dropsy dat tuh drink, an' de swellin' will go down an' he will pee it out his bladder. Yo' could cure him

wit dose nails.

Den too, agin, if yo' wants tuh kill 'im, draw his picture on a pastebo'd an' make him a great big heart [on this drawn figure]. Yo' git to a sycamore tree an' glaze [rub off the rough bark] de sycamore tree on de side dat's east - goin' tuh de eastside of de sycamore tree - an' yo' name dat him an' drive dem nails t'rough his heart, an' in less den 24 hours he'll go daid. He'll walk 'long dere somewhare an' he'll fall, or he kin kill 'im whare he is - it will kill him.

[They take] out of de ground de dirt from de ant, when dey 'ply down an' make dirt come up [ant-mound dirt]. An' dey take dat dirt an' apply it wit Blue Seal Vaseline, an' apply it wit oil of wintergreen, oil of spice, oil of bergamot, an' dey put it on de stove an' cook it down until it nearly burnt, an' dey set it off an' dey pound it. Dey make whut chew call throw-up powders. Yo' take a pinch an' yo' are down, down - yo' know, yore down an' out, an' yo' wants tuh git money an' git up in de world an' have friends. Yo' come in heah an' yo' take a pinch an' yo' throw it tuh de fo' cornahs of de house - de book [hoodoo book] give it de fo' cornahs of de house represents de fo' cornahs of de world. Naturally, in fo' days, why yo' kin see a change in yore business an' tuh yoreself. Dey use it in dis [part of the] country fo' dat.

[The bird nest] dat's tuh run people crazy. Take dat an' black cat hair an' white dog hair an' pound it togethah an' ketch a rabbit an' tear his hide an' apply dat in his hide an' turn him a-loose an' run people crazy. Wherevah dat rabbit run yo'll run.

(Whose hair do you use? What do they put into that rabbit?)

Dey take de bird nest, take white dog hair an' black dog [cat] hair wit de nest an' wind it togethah, an' ketch de rabbit an' put it in his back an' turn him a-loose, an' when de rabbit will run, yo'll run an' run. Yo' crazy, cain't nobody unrun yo', chaw yore tongue up an' all dat mess.

[The preceding rite is incomplete, as my question shows. His answer merely repeats what he had already said. Either he should have named the three-ingredient dust his victim, or have assumed that the bird had used the victim's hair. For birds using human hair in nests, see *FACI*, 2ed., 3775-3780, p.167.]

Yo' use it an' yo' burn it - git chew de ole shoes wit de garlic in it tuh make people come, de customers come in restaurants an' whiskey j'int's, tuh make a heap of folks come.

Ah know about buzzards. Take a buzzard feather an' make people move. Yo' pull it [quill] out of heah an' yo' cut it off. Yo' leave the part that wus in him - dat's de part dat chew want - but chew cut de othah off an' yo' open de little holes in it an' yo' put three things in it. First yo' put in a pinch of salt in it, an' de next is cayenne peppah, an' de last is gunpowder - an' yo' keep it jes' tuh dawn of day. Meantime it's in a papah down into dat little hole dat's in it. An' git up at jes' dawn of day, jes' befo' sunrise, an' yo'll light it an' - yo'll hold it towards de person's house an' yo' strike a match an' yo'll light it, an' de powder will make it 'splode. Well, in 48 hours de party is gone. Ah use dat in mah home fo' runnin' people away.

(You put it right down into this quill - stuff that stuff down in this quill, the buzzard quill.)

• [To make this interview complete, I include the following tail-end lines of a rite I failed to record - forgot to turn on machine.]

Yes.

(How long do they do that?)

[You] 'low 'em tuh be in dat 24 hours, a night an' a day, an' put on somepin jes' hot an' 'low 'em tuh eat 'em.

(You mean any kind of fruit - and let some girl eat it?)

Dey use fo' young girls or any woman.

(What will that do then?)

Oh, make 'em crazy about chew, hunt chew, send fo' yo', look fo' yo'.

[This ends the incomplete rite.]

(The goat's horn?)

Dey use it, yeah. Well, yo' take it, git de straightest part of it dat chew kin an' yo' saw it off de length of dis fingah, dis big fingah.

(The middle finger of the hand.)

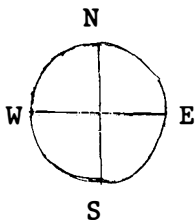
Yessuh. An' aftah yo' saw it off, well den yo' put it dere tuh 'cumulate, why yo' load it wit gunpowder, one end of it, an' de othah end - see, yo' bo' it wit a gimlet an' yo' load it, an' yo' plant it jes' as yo' wus puttin' somepin down jes' so yore rent-man would come an' couldn't make yo' move. Now, yore in dis house an' yo' don't wanta go 'way, yo' wanta stay heah. Yo' take dis goat's horn an' yo' load it at both ends, an' yo' take a horseshoe nail or a mule's shoenaill from a hardware sto', an' yo' drive one in each end an' drive one in de middle. Well, in de meantime, yo' pound brimstone an' allow it tuh stand 24 hours an' yo' bury it. Yo' supposed tuh bury it t'ree feet from yore house 'wards de step whare de rent-man or de furniture-man is gotta come ovah, in order tuh keep him from comin' in an' puttin' yo' out an' takin' de house or takin' de furniture an' all dose kinda things.

Yo' does dat wit de same way dat yo' does wit de snake. Yo' kin put terrapins or turtles easy, wit his haid, into peoples. Yo' kin have turtles or terrapins, either one. Yo' kin take it [the head] an' pound him up, an' take hair out of a stud horse's tail or hair out of a stud horse's mane, an' yo' kin pound 'em up an' put 'em in anything drinkable, or tablick [for the table], or put 'em on candy - cut it up fine in candy whare a person wouldn't pay 'tenshun - an' yo' kin git it on de inside of a person whare in three days live terrapins an' turtles, little ones, will be in 'em, an' eventually the hotness, the heat, from this inside will have 'em tuh grow, an' from de food dat chew use, will make him grow an' den come tuh be big as dat hat thar. [My hat with the concealed microphone still bothers him.] While it won't kill yo', tuh operate on 'em an' git him out, you haven't got part [much] chance of livin'.

(What kind of vine?)

A he grapevine - de one dat bears grapes is supposed tuh be de woman, an' de one dat doesn't is de he - take dat one an' make de medicine tuh cure a person of de gonorrhea. A person will ketch de gonorrhea an' his peter begin tuh rot, an' yo' take dat [grapevine] an' pokeberry root an' boil it tuhgethah - put on a quart of watah an' yo' boil it [and then] down tuh halfa pint - an' give dat tuh him an' 'low his peter tuh stop runnin' de third dose. Dey could take dat fo' de gonorrhea - dat whut ah would call de *claps*.

Ah'm a treasure-man in a way - an' ah works it an' uses it in remedies. Ah has people, both black an' white, come atter me tuh raise treasures, an' if it's dere, naturally ah'll git it regardless tuh circumstances - if it's dere an' ah kin locate it, ah'll git it up. Meantime, yo' make a circle round it [see p.123] an' make cornahs jes' as dat table is made, one, two, three, fo' - fo' cornahs. An' yo' name them, as ah've said tuh yo' befo', de fo' cornahs of de world; an' dey name dem, too • agin, de fo' winds of de heaven. [Four corners and four winds are from Rev.7:1.] An' yo' will leave de east cornah open. Yo' don't put anything dere, but at all de rest of de cornahs, yo' take butterfly blood, take turtledove blood, an' take pigeon's blood, an' take dragon's blood, an' yo' apply at all of dose gates - dis is a gate, an' dat's a gate, an' dat's a gate, an' yo' leave de east gate open.



Yo' apply it in de middle of de ring where de treasure supposed tuh be. Naturally, when de money wus buried in de ground befo' ah got heah, why 'twus blood shed tuh put it down an' it have tuh be taken up wit blood. People wus killed when it wus buried [see p.112]. Ah went to Grassen Lake, Arkansas, tuh a place whare dey said it wus money an' naturally it wus money dere.

Well, we gotten dere an' aftah locatin' it, we dug down to about knee-deep an' we come tuh some corpses down dere, an' dere wus daid people junkin' an' dey smelt bad an' our boys quit de work. Well, ah got t'ree of de ribs, t'ree or fo' of de ribs whut we digged up an' brought 'em on home wit me. Ah gotten on home an' ah didn't tell mah wife nuthin 'bout it an' ah taken 'em in a newspapah an' wrapped 'em up an' put 'em on de springs of de bed an' ah laid down an' went tuh sleep. An' dat man, a red-lookin' fellah, come tuh me in mah sleep an' talked tuh me lak ah'm fixin' tuh talk tuh yo'. He says, "Well, now why dat chew got tuh mah feet befo' yo' got tuh mah haid? Ah've been watchin' dis money fo' fifty yeahs an' ah'm ti'ed." Say, "Ah went an' put de little black box down on top of dis money which containeded ten-thousand dollahs, an' it's fifty-thousand dollahs in dat chest, an' if yo'd gone on when yo' got tuh mah feet an' mah body, yo'd of gotten dis money. An' why don't chew come [for] dis money 'cause ah'm ti'ed watchin' it?" He's talkin' tuh me jes' lak ah'm talkin' tuh yo'. An' mah boys, ah wusn't able tuh evah git 'em tuh go back agin. Oh, ah wanted tuh go as bad as a blind man wants tuh see, but ah nevah has been able to git back dere.

(Do people down here talk about witches riding you at night or hags riding you?)

Well, dey talks mo' about evil spirits den dey does dose things. Now, dey believes in - jes' lak someone would die in dis house an' dey believe in spooks which dey is evil spirits all right. Well, den dey believe in evil spirits mo' so den dey does anything similar. An' it's simple an' it looks reasonable, too. Naturally, some people don't believe in de ghostses, yo' know. But now ah'll ast yo' a little question.

Now, dat do' is all right. Yo' come on in heah in de night an' yo' thumb-bolt it. Naturally, yo' got a night latch on it an' yo' shet de do' an' de night latch ketches, an' yo' thumb-bolt dat do' both an' lock it, put de night latch on an' yo' lay down. Well, yo' may be not 'sleep or yo' may be 'sleep. In de meantime, if yo' wus asleep - now yo' know it's locked. Yo' know it's locked an' yo'll heah it *speeeeeee*. Dere! It's standin' wide open. An' yo'll think, yo' say, "Well, ah thought ah locked dat do'," an' yo'd git up an' lock it. Dat time yo' know dat it's locked. Yo' go back an' lay back down an' maybe dat chew doze. When yo' wake up she's standin' wide open! Well, now, ah'd say to yo' in yore mind, "Whut would yo' think?"

[My answer is unrecorded.]

(What did you say about doping the spirits?)

Sho'. Well, yo' take whiskey. Yo' know if he wus a whiskey drinker befo' he died, why he's a whiskey drinker right on. An' tuh have peace wit him, in yore mind wit him, yo'd po' yo' some whiskey in a glass an' po' yo' some wine in a glass, an' yo'd put a white flower in dere an' yo'd put a yellah flower in dere, an' yo'd put a pink one an' a red one in de othah one. Well, dose spookses gonna come in heah an' certainly he's goin' tuh drink dat whiskey. [See ALCOHOL FOR THE SPIRIT, p.32f.; and BEER FOR ST. PETER - CIGAR AND WHISKEY FOR ST. ANTHONY, title quotations, p.1220f.] Well, when dey come in yo' kin talk with 'em an' ast dem diff'rent question diff'rent times, when he comes. As yo' see 'em in heah doin' about in yore house, yo' ast 'em quietly, "Whut is it dat de daid want wit de livin', dat ah [you] cain't rest?" Yo' talk wit 'em jes' as t'ough dat ah'm talkin' wit yo'. If he's got some money hid somewhare he'll tell yo'; an' [if]

he got some money he wants tuh git, an' wants yo' tuh give sech-an'-sech a-one a part of it, he'll tell yo'. Oh, yo' kin find out diff'rent - plenty diff'rent t'ings from him by usin' dat dope on him, dat whiskey.

(What color flower do you put in the whiskey?)

Yo' put a yellah flower an' a red one, an' a pink one an' a white one.

(Where do you put that?)

In de wine.

(What do you mean by burying eggs in the grave?)

Well, yo' sanctified, naturally, yo' use common judgment tuh know dat de Lord is above de devil. See whut ah mean. Well, naturally, yo' servin' de Lord an' yo' is saved as de sanctified people say dey are, an' de devil cain't do 'em no harm.

Well, yo'll git chew two kinds. Yo'll git chew a white hen's egg an' a black hen's egg an' yo'll bury it in a *sinner-man's* grave perpendicular on de square. When it's buried 48 hours, if she's washin', or if she walkin', or if she's up in de pulpit hollerin', "Hail, man," or doin' whatevah she's doin', she's gonna fall. When she fall, de doctor 'nounce she's died wit heart trouble. Well, dey kill 'em in dis branch - dey kill 'em in dis town - sanctified folks cain't credit heah - dey kill 'em.

(You mean they kill off the sanctified people?)

Yessuh, dey kill 'em heah.

(Well, why do they bury this white egg?)

Ornaments tuh his faith. [!!!!]

(End of 1534.)

#### A WOMAN OF SUBSTANCE

NATURALLY GIFTED FROM GOD, POSSESSING FIVE TALENTS...

THE FIVE TALENTS THAT I POSSESS IS

THE GIFT OF HEALING

THE GIFT OF DISCERN EXPERIENCE ["SEEING"]

THE GIFT OF WINNING MIRACLES

THE GIFT OF PROPHECY AND

[THE GIFT OF] "HELPERS"

I DON'T SAY I GO IN A TRANCE

I DON'T DO THAT, BUT I SIMPLY CONCENTRATE

GO INSIDE, GIT BY MYSELF AND GO IN SILENCE, SO TO SPEAK

AND JUST AS I LOOK AT THE WINDOW CURTAIN [THERE]

THE PARTY [PERSON] COMES BEFORE ME

THIS WILL SOUND KIND OF FOOLISH TO YOU

BUT IT'S ELIMINATION OF THE BODY

YOU SIMPLY GO OUT OF YOURSELF...

I JEST GO ON OUT IN THE SPIRIT WORLD AND PICK THEM UP

#### SAVANNAH, GEORGIA

[Like HUMPADEE of Richmond and THE LAUGHING DOCTOR of Waycross, here is also a woman of substance - 250 pounds of substance according to my concluding comment. I found her truly *gifted* and possessing *talents*. May I recommend her remarkable



experience with the man who sold himself to the devil. Either her account of how she became a *doctor* or her opinion of fellow professional workers was worth the whole interview. The material fills 6 cylinders C550:3-C555:1 = 2131-2136.]

Ah git it now - that's clear to me. Now then, ah could give yo' mah information an' of my work. Is that right? Data of my work? What does that mean tuh me?

[In our opening unrecorded conversation she had said that she was *naturally gifted*.]

(Yes, well. You are naturally gifted?)

Naturally gifted from God, possessing five talents. Most of us have one talented persons.

(What do you mean by *one talented person*?)

Well, most all of us have - everybody kin do one thing. Yo' very seldom find a person kin do more than one thing well, but there is a certain root that has the five talents - kin do mo' than one thing well.

(What are the five talents?)

Well, the five talents that I possess is de gift of healing, the gift of discern experience [gift of "seeing"], de gift of winning miracles, de gift of prophesy, and "helpers."

(And "helpers.")

[The gift of helping a person no matter what is wrong - by reading the cards, interpreting the mind and especially dreams, explaining heavenly signs, and by counselling. Each one of these, like cards, is a "helper."]

You find my work - my gifts based on the 13th Chapter of First Corinthians in the Bible. Ah was born under very peculiar circumstances, very peculiar birth, and the seventh child of mah parents; was born with a veil ovah mah face and ah have mah veil now. An' I've been doin' this work since ah was five years old. I couldn't remember at that time but things I did my parents remembered and they told me, of course. Ah didn't know what ah was doin', I didn't know what it was. I jes' - folks would come to my house and have my parents to have me talk to them. The farmers in selling their cattle, in selling their tobacco - they'd come to see, "they'd go up to see that little girl first." Well, actually, I had to come in from play and sit down and talk to them, and tell 'em what ah saw - ah didn't know what ah was doin' but they knew.

[Unless the reader is familiar with chapter 13 of Corinthians I, I suggest that it be reread to understand the preceding paragraph. Also helpful would be my interview with Madam Griffith, informant 494a, who began her work as a child.]

When ah got up larger I had my idea. Ah had taken some work in certain branches of psychology an' astronomy, and then some work in black art. Well, I know both witchcraft and I know the other side, too. So that's my work.

[The two preceding paragraphs contain one of the most important statements I ever recorded, because they describe succinctly and honestly how one person became a *doctor*. She took "some work in certain branches of psychology" - meaning one of those mail-order courses on "salesmanship" or "success" or "personality." Then followed her own reading about "astronomy" (= astrology) and "black art" (= hoodoo books). This sort of thing would have been useless without her *naturally gifted* and *five talents* - and what she does not mention, vast experience and knowledge of her world.]

(If a person left home, how would you bring them [!] back?) [As I have said elsewhere - the language of interview.]

Ah wisht ah brought mah data along with me - but anyhow ah have [know] it. In

that case, an' ah have lots of [cases like] that, yo' simply take a glass of water, cut a rag, a hole in a rag - fill the glass full of clear water, cut a hole in the rag [demonstrates] somethin' like this, fold it, an' jes' cut that. Tie that rag on the top of that glass tight.

(You take the piece of rag and fold it twice and you then cut out the center - have the exact center over the top of the glass.)

Uh-hmm. All right, an' yo' get a box of matches, new matches. Every morning between four and five a'clock - you must do it between four and five a'clock, you get up and center your mind on the individual you want to come to you. You must concentrate on that individual - nuthing else in your mind but that individual, and go take those matches and strike three of 'em one at a time, "In the Name of the Father" - strike it to you - "In the Name of the Father" and call his name - like if his name is John Brown, jes' say, "John," light them over there, "John, I bid you to come to me," and drop that match while burning in that glass of water.

(Through the hole into the water?)

Yes. Wait a few minutes, "In the Name of the Son, I bid you, John, come to me," strike that match and drop it down.

(Strike it always toward you.)

Toward you. The third time, "In the Name of the Holy Ghost, I bid you, John, come to me," and drop it in there. Do that for 29 mornings - he'll be back 'fore the 29 mornings is up, he'll be there.

(That is all you have to do.)

No, wait a minute. You must do this regularly - regularity counts, and your concentration. Then you go back to your room and read the 40th Psalms. It starts off by saying, "I waited patiently for the Lord. He inclined His ear to me and heard me" - so on and so forth. Read that prayerfully an' carefully with your mind still on the individual. Do this for 29 mornings and before the 29th morning comes, I guarantee - money back guarantee - the individual will either write or be in your presence. And I have done proved what I've said.

You get a new pail and you get a new broom. First of all, you must clean your place up thoroughly, clean it up thoroughly. You take and get a new pail and a new broom and you must urinate in your pail three times and then you get fish brine - mackerel. Get a quart of fish brine and put in this *chamber lye* of your own. And you put that in a dark place, a dark room, and let it set there 24 hours. Get up in the morning between four and five, walk ten steps from your place of business, turn around, and dip your hand in this water and sprinkle [demonstrates] this way and that way goin' back toward your house.

(From one side to the other.)

And as you do, just say, "Bring me prosperity" - "bring me people" - "bring me money" - anything you want - "bring me health" - "bring me prosperity" - clear on up yore steps into your place of business all through. You do that for nine mornings.

When you get through with the sprinklin', then you take your new broom an' you go back for ten steps and turn right around an' not sweep the dirt - jest make strokes with the broom toward your steps, saying the same thing, "Bring me money, bring me people, bring me prosperity, bring me luck," and sweep this - make those strokes on the front steps, up the steps, on the stoop, in the place right on through. Sprinkle the place. Whatever place it is, sprinkle the whole place with some kind, any kind of perfume or toilet water - any kind, it doesn't matter just so it's some kind of nice odor.

You do that for nine mornings and you have more folks than you can work with - guarantee you with money back.

(Take your own *chamber lye*, yes.)

An' git a cake of salt yo' feed cattle - yes, that coarse salt. Let it set 24 hours. Get a ten-cent package of copperas, a ten-cent package of sulphur, hard sulphur, and a ten-cent package of hard incense. Burn the sulphur and incense and copperas [three ingredients] together at this side of the door. Sprinkle the place with your own *chamber lye* and the hard salt. The law can't come near you - won't bother you.

When you have to go before the judge, you go to some honest worker - someone honest, whose hands have been dedicated to the work. [See what she says about workers later.] And they prepare a bath of cinnamon. They take cinnamon, spice and cloves in a five - say, about a four-gallon pail. Put it on the stove and let it come to a boil and put a half of can - halfa five-cent can of cinnamon and halfa five-cent can of spices an' halfa five-cent of cloves, in this cold water to come to a boil. Pour it in the bathtub and sit down in this water - it full up, but sit down in it. Bath from the mole [mold] of your head to the sole of your feet - jest sop yourself with all that - with that stuff. Get out and don't wipe off the stuff - dry off with it. Any kind of perfume you want, take it, but don't rub down but rub up all over you. Put on your clothes and go to your room and sit down and concentrate and read the 27th Psalm, "The Lord is my light and my salvation. Of whom shall I be afraid." It starts off like dat, and so on. Go on before the judge. You'll be dismissed.

By some means get in the house or have someone do it for you - by some means. Get the dishrag and take that dishrag and smoke it over some pulverized soft sulphur, an' bury that dishrag under your own doorstep. Why they will move and won't know why they moved.

(You have to take their dishrag?)

It must be their dishrag - it must be the rag they wash their dishes with.

You want to know if I wanted to break up a man and wife. I would get some of their hair - it doesn't matter how small jes' so it their hair. Wrap it together and put it in a bottle. Fill the bottle full with my own chamber lye and take the bottle to a running stream of water and throw it in and bid 'em good-bye in the name of the Gods. Well, she will start and the water running, they will separate.

(You take some, each of their hair, and put it with your own *chamber lye*.)

Yes.

(If someone was bothering you.)

In my way and I wanted to get rid of them, I'd take their track up and sew it in a flannel rag and set down before a fire and concentrate on them - an open fire, and read the 35th Psalm. When I shall have finished reading that, I would take the contents - take that rag and throw it in that fire and set there and watch it burn - watch it burn, watch it burn, and those party's power is less than [nothing].

People sometimes use the shoes in bringing back, where cases are mild. You can take one's shoes and wash them in strong salt water, turn them bottomsides up under the doorstep with the toes pointing towards the house - bury them not very deep, and they will return.

•(That is just for a mild case - to bring them back.)

There's nothing wrong but just like you here in town.

If a man is gwine with a lady and she is not satisfied - seems to be dissatisfied with you, you get their right stocking. Fold the stocking three times to you and fold in that stocking, the last fold, like this way - the last fold, write their name on a piece of paper and write it to you. [Demonstrates.] Write it this way to you, and fold it to you, and fold that piece of paper in the

stocking. Take the stocking and bury it under your door. She'll become reconciled, come back and love you, and get along all right. The man the same way.

Take the photograph - well, not the kind, not this pasteboard kind. It must be that tin [tintype] or that celluloid, somepin like that, an' bury it upside down - face down, and curse it. Bury it in the earth and curse it. Prick this finger and let three drops of blood come from you on that, there, and cover it up - bury it. The person will die. Yes, the middle finger of the left hand - that big finger.

What is worn next to the body can be used to control the individual.

It must be concentrated on and dressed by smoking over burned perfume [probably means incense] and buried to turn their minds toward you.

(If you get hold of this handwriting or letter of theirs?)

Yes, that's right, smoke it over any kind of burned perfume - smoke it over that perfume and bury it. But the concentration is the main thing over it.

Used for disease of diff'rent kinds.

(Sage leaves? How would you do that?)

Well, say, for instance, a person has this fever like we have at these sessions - fever and chills. You get the sage leaves and mix them with dog fennel, boil that together for four hours and bathe in that. That will break up any fever.

That is used for gamblers only - what I know about gamblers, people who want to win at chance. If you want to win, you must possess dirt from the grave of an unsaved individual. Reach your hand down in the grave as far as you can push it, and get a handful of the dirt from their head, the head of the grave, and put it in a bag and wear it on you. You go in any game you want to and you'll break the game.

Dress myself in the tea I just been telling you about - cinnamon and spices and so on. Bathe in that and rub it off in perfume. And [get] a lucky piece of lodestone that's been blest, and wear it - pin it onto my clothing next to my flesh. Have my mind centered - concentrated on the job. Just leave the bath and go straight to the employer - going to be sure in my mind I'm going to get it, get the job.

(What about lodestone?)

Lodestone must be dressed by consecrated hands to be effective. If it's been dressed by consecrated hands and you wear it next to your flesh, let no one's hands touch it but yours. It's very effective.

(Do you use anything on it at all?)

Yes, if you dress it. But it must be dressed every third day with some kind of perfume - be well dressed.

I have cured hundreds of cases.

(Of drinking?)

Yes.

You get a mouse - ketch a mouse alive and put the mouse in some liquor and let him die in that liquor. Unbeknown to the individual, give him ten drops of that liquor in anything he eats or drinks. It will cure any case of drinking in the world. Get a mouse with a pint of liquor. When that pint of liquor has been consumed - give ten drops three times a day - he'll hate the smell of it.

Get the hair from his privates and some from his haid; take your own hair from your privates and haid. And wrap it together and sew it up. [But first] cut 'em - take the scissors and cut 'em three times. Sew it in a bag and pin 'em on you and wear it. They will follow you like a child follows its mother.

First you must build his body. Build his nervous system up with some good tonic, and the tonic I recommend is herb tonic - seventeen diff'rent kind of

herbs boiled four hours, strained through a red flannel rag. Let it set 48 hours. If you have a quart of juice, put a quart of liquor - some kind of good liquor [in it]. Take a tablespoonful of that three times a day. That tones his body up - tones his nerves and so on and so forth. And he eats regular, he eat certain things - don't eat no pork, no sweets, no teas or coffees, an' so on and so forth.

And then, every third day, you git a goose and kill the goose and ketch the blood - cut the goose head off and get the blood. In a good sized goose there's a large teacup of blood. Give him a teaspoonful of goose blood every third day in connection with his herb medicine.

If he is not completely shot to pieces, he will be restored; but it can't be done in a few weeks, it can't be done in a month. It takes at least six months to restore him back. But he must cooperate with you and eat whut chew say he eat, day in and day out. Makes it as it - it'll come back if he's not completely shot to pieces.

(Do you know what those seventeen herbs are - all seventeen?)

Yes sir.

(All right, let's hear what they are.)

*Swamproot, sasarilla [sarsaparilla], prickly ash, red dogwood, black dogwood, cypress snakeroot, ginseng, brierroot, burdock, ark-root[?], yellowroot, calamus root, rhubarb root, blacksnake root, pipe root, fuzzy britches [breeches] and tea mullein.*

[The preceding *ark-root*, if this is the correct spelling, sounds like a hoodoo root - like *ark-wood* I have elsewhere. *Pipe root* could be pipewood - providing bowls for pipes - a white-flowered shrub (*Leucothoe populifolia*) of the southern states of U.S.A. *Fuzzy britches* I do not know. *Tea mullein* is the common or great mullein.]

Powders - spoonful of sulphur, a tablespoonful - tablespoonful of pulverized powders, sprinkle all around and you sweep that up, through my house. Sweep that up to the door, and then sweep back halfway; take it up and put it in the fire. She'll stand empty for a while.

(That will fuss up the landlord so that she can't rent that room.)

Candles is quite significant in all this concentration work - candles are quite significant, in burning them - and think as you do [burn them]. They just aid in concentration, for they give yellow soft light and they aid much in concentration.

[While my machine was turned off, I must have asked a question about the recovery of a stolen article.]

Well, now, there's where my work comes in.

If someone steals something from you and you come and tell me someone has stole your coat, I don't want you to tell me anything else about it - jest tell me someone stole your coat.

[Here is the first law of hoodoo - don't tell me a thing, I know all about it. Remember what the DIVINE HEALER of Little Rock said to me - "If yo' wanted me now, ah would meditate an' tell yo' yore business bettah den yo' know yo'self" (p.1044, in title quotation).]

Well, now, I don't say I go in a trance. I don't do that, but I simply concentrate - go inside, git by myself and go in silence, so to speak, and just as I look at the [that] window curtain, the party comes before me. The party that took it and what they did with it, it will all come back before me.

Well, there's nothing I kil tell you to do to git it, but I kin go to work and git it. Ah make up with a certain spirit and get them to get in behind the party and they gets behind the party and I tell you where to look for it. Well, they

tell me when they're going to make them bring it back. When I tell you that at nine-thirty they'll be there, why at nine-thirty they here with it.

I can prove that right here now - where I've done it time and time again. [Is she, like the DIVINE HEALER, offering to *meditate* in my presence?] But I can't tell yo' what I do. I don't go into anything, but shet the eyes and jest git quiet and jest git my mind. Ah axe who done it. Now, "I wanta know who took that man's coat, I wanta know who took it." I call your first name - yo' know, two names don't go with the spirit - but "Ah wanta know who took John's coat." Jest set there for a while with my mind on it. And the party comes, man or woman - their color, the color of their hair and all will come right before me. All right. Then I tell you and you git chure coat, and then I go ahead about my business. If dey pawnd it or if he sold it.

A man lost a automobile de other night, came here last night - not last night, Saturday night, because he drived it back last night. I got it for him last night. But I can't tell you how. Ah wish I could tell how, but I can't to save my life. I don't know how it come. I jest seen 'em - like ah'm telling you.

(How do you get in touch with that spirit?)

Well, I have jest kind of - guess this will sound kind of foolish to you, but it's elimination of the body. You simply go out of yourself. I just kinda get - 't isn't a trance though 'cause I jest go on out in the spirit world and pick them up.

To protect oneself from this deviltry that so many people use, *put down*, you take a silk string and tie as many knots in the string as you are years old, and wear it - jest tie it around your waist - all the time. Never take it off. It will protect you from a lot of them, and this stuff that they *put down* for you.

(What do they call this deviltry? What do people around here usually call that kind of work when they are trying to harm you all the time? What do they call it?)

Oh - call it *conjure*.

(Do any of them call it witchcraft?)

Well, ah nevah hear it by such a name, but that's what it is. But we call it *conjuring*.

(Hoodoo and.)

Yeah - that's it, hoodoo.

If I wanted to put someone in bed sick, make them sick, I would get a package of needles - goldeyed needles, and place them one by one head first in a bottle and I would pour in the bottle turpentine and my own *chamber lye*. Stop it up tight and put it in the ground and put their name on a piece of paper in the bottle too, and curse 'em. Then bury it. That is what I would do if I wanted to put someone sick in bed - and it might kill them.

(That would do the work?)

Oh, yes - hasn't failed yet.

Any kind of nail, if you want, say, to bring some bad luck to a person. If you can git in their room where they sleep, you take nails. Take six and put them in the wall right around [demonstrates]. Make a round hold with the nail heads - jest nail 'em in there, you understand.

(Nail them in a circle.)

That's right, in a circle. And each nail I put in there I will call his name, say, "I'd *nail* John up, nail him up, nail him up" - right behind his bed, unbeknownst to him. He'll have all kind of bad luck.

If a person has done you a injury and you wanta git even with 'em. If you take a shot - a shell, git the shot out of it. Git the shell and git the shot out of that shell - git all the shot that one shell contains. You put it in a

bottle. Write their name on a piece of paper and put it in that bottle with that shot and take it to the river, down to the banks and throw it as far as you can throw it. It will give them all kinds of ill luck.

Manure from a cow will cure spinal meningitis - fresh manure from a cow, if gotten while warm and you kin make poultices of it. It will cure any case of spinal meningitis.

Scrofula - yo' know, scrofula is something akin to syphilis. Sometimes, when you see on people's neck, those large veins [goiter], you know, you get a toad-frog alive and bind it to your neck right to that place and let him die on there - it will cure that. Be sure that he's dead [before you take him off].

(What do these people usually come to you for? What is the biggest part of your work?)

Well, as a rule, it's to bring peace and to bring their husbands and their wives back. A man will want his sweetheart to stop running around; a woman want her man to stop running around and bring his money home. Cure drunkenness - make peace - a give luck - get jobs - to find things - and get them out of jail - from courthouse scrapes - a little bit of everything.

(Do you make *hands* at all? What they call *hands*?)

Well, they call it *hands*. I guess so. Lotta folks call 'em *hands*, but I call them a little charm or something like that. They call 'em hands, [but I call them charms] so I'd be different. But - you couldn't convince them diff'rent.

If you want something done, you want a certain thing done, you put your mind on it and you go to the corner store - it must be on the corner - and get a lemon. Then buy - take five cents for a white han'kerchief, and put the lemon in the han'kerchief and go off by yourself, and put chure mind on what chew want done and squeeze the lemon tightly in your hand and make this wish. You do it once a day at a certain time - every day for nine days and your wish will be granted.

(The man doesn't like her very much. What would you do to make him like her?)

Git some of his hair or git a piece of his sweatband out of his hat and put it in a bottle, urinate on it and put it away in a dark place, make a wish on it and hold it there. Turn his mind on her sure as the world.

Well, they say. Now, it's not my knowledge, but one who has done that or did do that [sold himself to the devil] told me about it - what they must do. That's what I'm telling you first-hand. Well, he came to me to see if I could help him, and I couldn't do anything with him.

He said he made a contract - jest went in and signed for himself for three days. [The contract was signed at the end of the third day.] And he sat and communed with Lucifer, the devil, just communed with him just like you commune with God or the spirit. And the contract was, he was to sell himself to him. If he would do so, soul and body - body in this world and soul in the next world - then he would give him power to do anything he wanted to do bad in the world, and have all the money he'd ever need for anything. He could live jest in splendor and do anything he wanted to do; never be bothered with debts or the law or nothing - jest go on. And said he did that but he had to specify a certain time, and the least time you could give him would be ten years - ten, twenty or thirty, like that. And he went and gave himself to him for ten years.

And they said, in making that contract, they had to go out between three and four in the morning in the woods and dance with the devil.

I said to him, "What do you mean, dance with the devil?"

He go out there and - in your mind - in your mind you jest - your mind is so convinced with this spirit, they tell me - you see him - you dance with him, communicate, laugh, talk - have a good time with him, for one hour every morning

for nine mornings. And it takes nineteen mornings to complete the job. Then, he said, you come back and you set up - you seal to give him your body for ten years and your soul forever at the time of death, doing nothing good. You will do nothing good. You don't have to pray to nothing but to him - if you want to, when you pray, you must pray to him. You are to ask him for everything you want. You look only to him and if you think once to God, think once to Christ, then you've broken the contract and you know what will follow - death follows.

And sure enough he did have everything - he was making money hand over fist, but he couldn't do one good thing. He came to me. He came to me jest the sixth day of October, this year, came all the way from New York down here, and he said, "I'd give anything in the world if you would help me." But I couldn't do anything with him. I really would git a spirit for him but I couldn't do a thing about it - he was tied up. And now he wants to git away, but he can't - he can't git away to save his life. He can't do one thing good. If the radio is playing and a church program comes on, he can't - if he listen to that and enjoys it, why he's broken the contract. See, he's scared of that. Quite a sympathetic [pathetic] state.

The majority [of *doctors*] sir, are fakes. Well, yo' see, they feel that if - "Well, I'll git half-tight and jest bluff my way by" - because I - I don't know of anyone that's worth a dime, so to speak - because they are bluffers - they couldn't do a thing - and they jest stay drunk to try to bluff their way by. They come to my place so often - come there and pertend they want a reading or something. But I know them, see. And they come there and try to put this stuff down around to chase me away, you know, and all that stuff - everything - I laugh at them.

(End of 1257. This woman who was just talking to me - a large fat woman of about 250 pounds - she is Edward's landlord. He is living over there and she just suggested that we come over there and work in her place. I said - a little bit later on. She does all kinds of work - this woman.)

#### MADAM MURRAY

EV'RYBODY DON'T WORK ALIKE

YO' WANTA DRAW A BETTAH CLASS OF PEOPLE  
YO' USE A BETTAH CLASS OF SUGAH

WHAT AH'M TELLIN' YO' 'BOUT  
THESE DIFF'RENT SIGNS  
IT MEANS SO MUCH TUH CARRY THEM ALONG WITH YO'

#### ALGIERS, LOUISIANA

[How true her words have become after all these years! *These diff'rent signs, it means so much tuh carry them along with yo'*. She could never have guessed how and where they would be carried. I hope readers will not judge them by the evaluation in my comment at the end of the interview. As I have explained in the INTRODUCTION, I worked in Algiers under special difficulties - not the usual ones. I was ill, under the care of my hotel doctor, though I continued interviews; my two men were nervous and worried, both about themselves and me. The material of this informant, 1589, is on cylinders E145:1-E152:2 = 2827:1-2834:2.]



Now, if yo' wanta break up a family or those people or dat man an' his wife, move 'em out, scatter 'em apart, yo' use a black-hen aig. Dat's the best thing an' quicker work. If yo' jis' wanta move 'em an' yo' don't wanta do no harm or have no breakin' up or nuthin lak dat, yo' sprinkle salt an' peppah an' aftah three days yo' kin use vinegah by 'em, an' yo' ain't got no mo' trouble.

Now if yo' can't git a black-hen aig an' yo' still wanta raise Sam - break 'em up, jis' break 'em yo' know - suppose dey in dey own property, ah git at 'em dat way. Yo' know, dey much harder tuh move den dey jis' rentin'. In mah 'sperient if dey own property an' yo' wanta make 'em move an' don't wanta break 'em up, yo' git manure from a bulldog an' yo' git dat hoof or a hog an' yo' git coprus [copperas] - yo' use po'tions of dat. Now, de manure from de bulldog, don't dry it sudden - put it up in de shade somewhere where it will dry. Dat's bettah den puttin' it in de oven an' dryin' it. If yo' put it in de oven dat's fo'ced dry-ing an' anything is bettah dried natural. Yo' know dat. Well, it wouldn't take it mo' den about - if it's fresh when yo' git it, it wouldn't take mo' den about a week tuh git dry, so yo' kinda pound it tuh a powder, see. An' den yo' don't have tuh take a terrible lot of it, an' yo' take about dat much of it, a good teaspoonfulla coprus or a good size piece of coprus lak this - jis' tuh move one family. An' yo' pound dat up or roll it wit a bottle an' git to a powdah. Roll it wit a bottle an' it's bettah, because it don't fly all ovah. Yo' mix those three things togethah. Ah reckon yo' jis' sprinkle dat where they must pass ovah - aroun' de do' an' undah de front steps an' anywheres where they gonna pass ovah it. Yo' jis' make it fine so it won't be noticed, won't be seen. An' ah guarantee 'em move outa there an' raise Sam, fuss an' fight an' everything else, too quick. That's quick work.

(Well, what about that hen egg? How do you do with that? You just throw it against the door and break it or what?)

No.

Now, yo' see if yo' cain't git one of these things, chew use de othah one. It may be so - yo' take a certain time of de yeah de hens ain't laying much. Now, yo' want chure work done - yo' don't wanta [wait] fo' or five months till de hens starts tuh layin'. Maybe yo' cain't [get] to a black hen right away - well, yo' git dis coprus.

Ah'm telling yo' de both so if yo' cain't git one yo' kin use de othah one. Now, de black hen aig, WHUT CHEW SO ANXIOUS TUH KNOW ABOUT - let's see if we kin have somepin tuh represent it heah so ah kin explain it to yo' well.

(Here's your black hen egg - that match box [of mine] is the black hen egg.)

Now it's got a sharp end an' a big [end]. [She demonstrates.] Now across this sharp end yo' write their name right across heah disaway, see. Den yo' write it from heah right across there dat way - dat full name.

(You are making a cross with their names right across the top of that little point of the egg.)

Yes, de sharp end of de aig. Now, yo' make a little tiny hole in heah.

(Right where those names cross.)

Cross - a tiny hole, jis' a tiny hole. An' yo' set down wit a pin or a matchstick or somethin' an' put de gunpowder in dere - jis' force all de gunpowder in there yo' kin git. Then yo' take dat aig.

(You put both salt and gunpowder?)

No, man! Don't use no salt fo' goodness sake - jis' de gunpowder. Yo' put dat aig in a fruit jar, a pint fruit jar. If yo' put it in tin, it's gonna eat a hole in de tin an' spill away where yo' don't want it. I usually use a pint fruit jar an' - not a large one yo' know. Use a pint 'cause yo' gotta have somethin' wit a large mouth. Yo' set dat aig down in dat fruit jar disaway an'

den yo' put, oh, two or three tablespoons of coprus right in aroun' it. Yo' po' enough vinegah on dat aig tuh git about that high ovah de aig [demonstrates].

(About a half inch or inch over the egg.)

An inch wouldn't hurt. Now, yo' set that away somewheres fo' nine days, but fo' God's sake, on de ninth day take it. Yo' take it out from dere an' yo' take a stick an' put it in dere an' kinda stir it up. Now, dat shell is gonna git soft. It ain't gonna be hard. Dat coprus will eat dat shell soft an' dat vinegah. Yo' take dat an' yo' go an' po' it where they gonna walk ovah it. Of co'se, when yo' po' it yo' po' it wit chure curses, yore wishes - where they kin walk ovah it. Dat move anybody out dey own home.

(You just empty the whole jar right out?)

Yes, see, but yo' keep de jar - yo' empty de ingredients right out. It's bettah if it's where it cain't be noticed, where it won't be seen - where it kin lay there. When yo' git to the corner yo' throw that jar ovah yore left shoulder an' yo' make yore wishes. Den yo' go on about yore business.

Don't chew pass back ovah dat. If yo' pass back ovah dat, yo'll pick up dat yoreself. Dat's anothah thing. Anything yo' put down - don't pass anything dat's bad - don't pass dat place in nine days. If yo' gotta go in de next block an' yo' gotta pass by dere, go roun'. Yo' yo'self dat doin' dat work, yo' kin pick up yore own all de time. Yore own always comes back to yo'.

Wit dis coprus an' dis manure - dis manure must come from a bulldog yo' know, no othah dog.

Yo' parch them.

(You get about three or four parts?)

[Evidently I had turned off machine to have this well-known rite of various forms repeated - but failed.]

Yes, tuh dat amount yo' know - jis' about dat much, dat's about two inches there. Take about two inches long. Well, den yo' parch this up slow, don't burn it up. Jis' parch it till it be jis' a light brown, jis' a brown - not, don't make it a black brown. It's mo' tuh dry it then anything else, so dat yo' kin powder it. Co'se one's larger den de othah yo' know; sometimes it large organs an' not small ones.

If a man leave a woman an' she wanta bring him back - there's so many ends tuh that [so many ways to do that]. Well, de only sho' way is tuh have somepin be-longin' to dat person, otherwise yo' may be working roun' dere fo' months. Some people are easier tuh work on. Some people yo' kin take a coupla [couple of] candles an' put on 'em fo' a coupla days an' maybe two or three candles fo' nine days an' so on - jis' sweeten 'em up, uses honey an' sugah. Well, yo' gotta sweeten a person up if yo' really wanta sweeten 'em tuh bring 'em back. Yo' use honey an' sugah both - yo' use both. Then yo' use high perfume [high-smelling], yo' know - high oils-lak. Well, now if dey went away angry an' yo' wanted to git him pacified, yo' use anise oil or cinnamon. Anise oil is soothin' - yo' know, sooth 'em an' makes de fuss an' angryness go away. An' yo' write the names three times or seven times - dat's de best, three or seven. Nine is usually used fo' bad work. An' three times dey say, is de Three Holy Names of de Trinity, an' de seven times is de Seven Wonders [see following bracket]. That's whut they represent. Now, yo' may be nine days, or yo' may be fifteen, or yo' may be twenty-one days, or yo' may be a month with that, because that person may be knowin' as much as yo', or dey may be goin' tuh somebody dat's got de rights on yo' all de time.

[*Seven Wonders!* For her meaning of *seven times* one would have expected: seven days of the week, seven old planets (five plus sun and moon), seven priests, seven trumpets, seven angels, or seven anything - not *Seven Wonders!*

My failure to ask a question here shows that I assumed *Seven Wonders* were the *Seven Wonders of the World*. Were they? Or does some hoodoo book have a *seven wonders* - seven roots for example? Ginseng is actually known as *wonder-of-the world* (see any unabridged dictionary), though I have never heard anyone call it that.]

Now, if a person is paying yo' enough an' yo' wanta be shure of whut chure doin', yo' git somepin dat belong tuh that person dat's gone - git a soiled sock, his undershirt dat's right next to his skin. Now, yo' sweeten those things up an' yo' roll 'em up an' yo' make a prayer to the east an' yo' usually put 'em in a mattress, or den yo' put de sock undah de do' undah a rug, wit de feet turned in, but yo' dress de socks, sweeten dem. Now, we make a [sweet'ning?]. There's dat sugah. We cain't use no honey there - use dat sugah an' yo' use powdered sugah, see. An' yo' use de anise oil on de outside of de sock an' yo' put de feet, de toes, inside in undah de rug.

Now, maybe yo' got a husban' dat's a skeptical [suspicious]. Yo' cain't do dat because a skeptical person, which ah suppose yo' know, goes into everything. Dey searches everywhere. They look in everywhere an' they'll find it. That's what ah'm tellin' yo' 'bout these diff'rent signs - it means so much tuh carry them along with yo'.

Now, if yo' want that person tuh stay there a long time - yo' gittin' good money fo' a piece of work - an' yo' want that person tuh stay there maybe five or ten yeahs or somepin othah like that, then yo' take his shoes. The older they are the better they are, see. An' yo' do de same thing with the shoes, but chew take 'bout half a pound of sugah an' about two or three ounces of cinnamon, an' yo' mix that together an' den yo' mix that with steel dust. Yo' put that in those shoes, see. Then yo' put those same oils in those shoes an' put a little whiskey in 'em; not much whiskey, jis' a little, say 'bout a tablespoonful in each shoe - good whiskey. Yo' take them shoes an' yo' bury them shoes but nevah bury 'em with de toes out towards de do'. We always bury 'em somewhere where the toes comes in. The toes must always come in de house. That brings that person in the house all the time, an' that person will come dere an' stay an' yo'll be yeahs gittin' 'em out.

Now, dat's one of de first-class receipts [recipes]. Ah've tried that thing time an' time agin. Ah've even tried it fo' mah own purposes - mah ownself an' ah know. Ah know ten or twelve dat uses it. Dat's good jis' as long as dat shoe will stand.

Now, if yo' cain't git to nobody's shoes - if yo' kin git a photograph belonging to 'em, yo' take that photograph. Some people set it in front of their light [lamp, votive light, or candle] an' burn it till dey git de person back. Dey put that photograph - maybe dey put it on de wall, put it where it facin' de side of de do', yo' know, lak yo' put up St. Peter, but wit de face in. Dat's tuh keep it from lookin' suspicious yo' know, 'cause yo' got that person's face in all de time. An' yet anybody comes in, dey jis' think yo' got a picture hanging in yore do', face in disaway on dis side of de do' - not that side, dis side. It faces in - dat means so much.

(What did they used to do, just dance?)

[Here comes the HOODOO DANCE. See also, pp.794 and 796.]

Well, it's a kind of a custom, dey make, yo' know, kind of a - lak de ole-time dancers used tuh do, jis' go round, kind of a stoopin', used tuh stoop down an' go on. Now, wait a minute. Now, yo' gittin' on 'bout de ole-time conjure work. If yo' workin' on anybody, possibly yo' got five candles or maybe seven, an' ah don' know how many be in de room, but now yo' see dat's fo' a case dat's extremely hard, because everyone of them people is gotta use they mind. An' now

if yo' got eight, nine, ten or twelve people in dere, yore mind cain't outdo dem many minds. Yo' git the idea?

Well, de way yo' do that. All them candles be in a row 'bout that far apart [demonstrates]. Now, yo' dance, yo' go in an' out an' aroun' every one [the peavine drill], yo' see. [Corkscrew drill would also have been a good name.]

(In and out around those candles.)

Den yo' go all de way round 'em.

(All the way around in a circle.)

No, yo' don' go in an' out no mo'. De whole gang - one go in front an' all behin' 'em, yo' know, an' yo' dancing all de time. Well, yo' sing dat *Chambo* song.

(*Chambo*. What color would those candles be?)

Well, usually red and white. Red is fo' power an' white is fo' peace.

(Well, sometimes they used to dance people to death didn't they?)

[A purposely leading question. She refused to say yes or to make up something.]

Well, no. Ah don' know nuthin about dat dance - ah nevah did do that.

(Well, isn't that dancing about - no one does that any more?)

Well, dere sech few people know anything about it any mo'. See. Well, ah did it it's because ah wus among dem ole people. Ah wus about de youngest person among dem at dat time. Ah don' say dat ah wus de youngest person dat know it, you know, dere othah circles somewhere else. Yo' see, dose people used tuh go together and dey have whut dey call a Mystic Club - Mystic Club, dat's de way dey name de club.

(The Mystic Club - that's the name of the organization.)

Dey call dat de Mystic Club an' den dey would do dat chew know, an' den aftah dey git done dancing - now if yo's goin' be made a worker an' nevah been made, dey would make a ceremony. Dey have a big suppah yo' know an' dey have a plenty whiskey an' above all things dey'd have raisins - raisins means much.

An' dey have dere oils, yo' know, dere ointments made wit all dis diff'rent sweet kind of oils. Dey would sprinkle that on those raisins. An' den dey would sprinkle some of dat - jis' put a little bit of it in dere han's, rub their han's together an' dey would anoint chew. Dey would anoint chure haid an' anoint all 'bout chure body an' so on. An' de man, dey'd anoint his haid an' den open his bosom an' rub dat oil in his bosom; de woman dey'd jis' rub it on top of dere clothes but she'd have tuh have on a white gown. Dey don' let chew go in dem clubs wit no da'k clothes on lessen dey wus doin' bad work. Only yo' would take off yore dress an' yo'd have on all yore underwear, but chew take off yore dress yo' know an' have on a white gown. Every one of us dat in it in a white gown.

An' aftah dey git through, dey git through dey business, dem raisins dey take in dere han' - give 'em those raisins tuh take home and a whole lotta cake.

Now in anothah receipt ah'll tell yo' whut those raisins wus fo' - whut chew do wit 'em afterwards when yo' git home.

(You say you just had to go to some of those ceremonies to get into one of those clubs?)

Dat's de initiation.

(Did they have any certain number of people in those clubs?)

No. If yo' join yo' jis' have tuh know a certain amount of work so yo' could become a member becuz yo's initiated then tuh do work.

Now, dere's lotta people - ah've seen some people git up an' go out fo' workers. Dey'd learn a few receipts and dey'd git out tuh go tuh work an' git down in deep work an' first thing yo' know somepin would happen to 'em.

(They would be up against it and they couldn't handle it?)

Dey couldn't handle 'em. Dey had no one tuh he'p 'em tuh strengten 'em tuh handle an' so on; dey nevah been anointed fo' it lak anything else. Yo' take a judge or lawyer or anybody else, yo' know he has tuh be swo'n in. Well, in othah words, dey swearin' yo' in dere for dat sort of work, an' yo'd be good. We had a man who ust tuh live in Chicago an' ah live dere, an' ah begged him tuh join de Mystic Circle, an' no he wouldn't do it. We'd go tuh de *King* - he had de money, and ah begged him tuh join, an' no he wouldn't do it. An' he started out workin' [without permission, training, anointing] an' he got his throat cut from ear tuh ear. He didn't work two yeahs 'fore he got his throat cut from ear tuh ear.

(Did they have those Mystic Circles in Chicago?)

Nope. Ah used tuh come down heah quite a bit. Ah wus bo'n heah in New Orleans. [We are in Algiers - she corrects herself.] Ah wus bo'n ovah in New Orleans.

(You were initiated in one of them?)

Yeah, ah been 'nitiated three times.

(Three different ones or?)

Three different ones. Ah wus first initiated ah 'spose when ah wus about twenty yeahs of age an' then ah wus initiated agin in anothah one when ah wus about thirty, an' den ah wus when ah wus about thirty-six ah wus initiated agin.

(When - well, can a person be initiated into any of them today?)

Well, ah don' know - ah don' know of any. Ah've had several people tuh come an' ask me tuh start a club - yo' know, have a club. But heah de people so dat yo' cain't depend on 'em. Dey want somethin' fo' nuthin. People don' wanta spend their money an' those things calls fo' money. Yo' have tuh have money tuh git dat.

Ah could have carried her further, but she wanted tuh git in deep watah befo' she wus able tuh git into it, an' of co'se ah tole her, ah says, "Girl, don' fool wit dat," cus she didn't know whut she's doin'. She saw somepin at mah house one night an' she wanted tuh know 'bout it, but de way she wus doin' ah couldn't let her in dat deep watah right den yo' know. An' she couldn't understan'. Well, if ah'd thrun [thrown] her in dat deep watah she couldn't take care of herself. She got kinda angry wit me 'bout it but den aftah ah 'splained it to her, well den she understood diff'rent.

[I did not forget the raisins.]

(You were going to tell me some way that you were going to use those raisins that you took home.)

Yo' use 'em in anothah receipt. Yo' use 'em - yo' take 'em home but yo' use 'em in anothah receipt, de raisins. It's in anothah receipt. Yo' use de raisins.

(What is that receipt for example?)

Well, when yo' *openin' a way* - now, fo' instance, supposin' yo' bring dis person dat wanted tuh open a restaurant, or yo' wanted tuh open a roomin' house, or yo' wanted tuh open a grocery or any othah kind of thing that would - where yo'd meet de public in general, plenty people comin' in. Yo' might wanta open a church. It's jis' de same amount. Send it to Chicago fo' de people wit a papah fo' churches. Well, now, dat's when yo' use dose raisins.

\*Co'se when yo' know enough tuh prepare 'em, yo' kin prepare 'em yo'self, yo' see. Now, yo' git a package of seedless raisins. Yo' don' want no raisins dat been fumbled wit, yo' don' want dem. Yo' buy yo' - de best thing is tuh buy the raisins on de stem, yo' know de raisins dat has stems. Well, yo' buy yo' a couple of pounds of those raisins. Yo' put 'em down an' yo' put some of dem lights on 'em. Say yo' burn about seven candles on 'em all night; yo' don' have

tuh burn all de candles in one day. It's bettah dat chew burn 'em day by day. An' den yo' sweeten those raisins all up wit whiskey or rum. Yo' nevah heah any-thing much of that rum - yo' don' heah of that much or gin. An' yo' use these same oils. Yo' use the same thing in diff'rent receipts, but yo' don' use the same receipts. Yo' use some things in one receipt an' den some of dem things an' some othah things in anothah receipt. An' den yo' git - now, listen good. Yo' git canary seeds. Yo' know dere's diff'rent kinda bird seed, but yo' git canary seed an' they are mixed seeds. Well, now, suppose we git a pound of raisins heah. Den we'd use about a pound of seed - yo' know, 'bout half a pound of seed cuz yo' git plenty seed in a pound. Yo' kin git about half a pound of seed an' one pound of sugah - granulated preferred. Ah prefer de white granulated sugah. De diff'rence between de sugah is de brown sugah - that draws so many common people. If yo' wanta draw a bettah class of people yo' use a bettah class of sugah.

(Like everything - the better ingredients you use, the better your work is.)  
Yes - an' den dat stuff when it draws, it draws jis' whut it is - like attracts like. Now yo' kin use cinnamon in dat, too - yo' kin use de oil or de powder, or yo' kin use both of 'em in dere. Yo' mix dat. Yo' gotta set dat undah lights, too. See, yo' us'lly take de five lights an' keep it two or three days an' burn lights an' make yore prayers. Ev'ry day go dere an' make a prayer ovah it, yo' see. Now, dey call dat "Mr. Shomgold goes tuh work." Mr. Shomgold is de man dat yo' ask - it de same as Mr. Shomgold, K.P.C. Dat means, "Whut did yo' say, will yo' open de do'?" See, yo' askin' him tuh open de do'. Yo' might know a few words of it but not know de meanings of it, but ah nevah wus Creole an' ah cain't sing it chew know. Ah don' have any Creole blood in me while ah'm bo'n heah.

Den yo' take about a han'ful of it aftah dat an' yo' go out at night an' yo' go to de corner, lak dis corner down to that corner, an' yo' start there an' yo' sprinkle a little bit on that corner an' little bit all de way in de block in front of yo'. But chew have tuh - yo' see dis is whut yo' have tuh know. Yo' ain't gotta sprinkle that thisaway; yo' gotta hold it in front of yo' an' sprinkle it this way [demonstrates].

(Right in front of you as you walk around.)

Yes, throw it right in front of yo' jis' as yo' walk - not enough to draw no suspicion or nuthin. Den when yo' git to dis corner, yo' drop a little mo' in de corner den yo' do in de block. Den yo' tie it onto yore do'knob an' bring it all in yore house; goes right straight on in yore house - see, go through it to yore second or third room. Den yo' come out an' git anothah han'ful an' yo' come out agin; den yo' go roun' heah tuh dis far corner, an' yo' come back de same way wit it.

All right, den de next night yo' go tuh that far corner of that block an' stop there an' bring it back into yore house agin. Then yo' go to that far corner an' stop dere an' bring it to yore house agin an' yo' won't be able tuh serve the people in de nex' two weeks. Jis' lak it'll draw birds, it will draw people.

(What sort of candles do they use on a thing like that? Any particular colors?)

Dey uses white - white always. Yes, white is de mos' essential yo' use. White an' red is de most thing we use, cuz de red gives yo' power, that's if yo' lookin' fo' power tuh draw de people in. An' yo' won't be able tuh serve de people. Yo' won't have tuh do that ovah two or three times in any spot fo' de nex' six months or mo'.

(There's one person, before you go, that we might talk about. About five or six years ago a coloredgirl came down here to New Orleans from New York, and she

wanted to find out something about the work, and she wrote a little book. And she was initiated - she had been initiated into these various groups - and she had to fast so many days, and they took off all her clothes, and took her to an altar and burned candles, and all that sort of thing.)

Well, we don' do stuff [like that?]. Ah think - ah dunno whut that is. Ah bettah not say becuz ah nevah been into it an' ah don' know.

(Well, do you think she had that experience or not?)

Well, she could have. But ah couldn't tell whut went on in diff'rent kind of circles yo' know.

(Well, do you think that someone just fixed up something for the occasion?)

Whut chew mean, jis' tole her something dat wasn't so?

(Yes.)

Well, now, ah dunno becuz ah nevah did have tuh git to know dat. Ah've heard of diff'rent people of - well, say, fo' instance ah've heard of people gittin' nude but it wusn't - that's de Council of God people dat does that. Dey's supposed tuh be a kind of a church. Yo' know de Council of God - those are de people that does that, de Holy Rollers an' lak that. Those de people ah've heard of that do that.

(Have you ever heard of a fellow by the name of Luke Turner? Can you give me the names of some of these people - I've forgotten them now, that she went to.)

[[Someone] was her Marie Laveau's sister? Well, what was she supposed to do?)

[The first Marie Laveau died in 1881. See p.794.]

She supposed tuh be the *Queen of the Hoodoos*, but ah wus too small to tell yo' anything about her then - ah went tuh school with her brother. In dem days he wus livin'.

(What is his name?)

Louis Laveau.

(Is he in the work too?)

Well, ah dunno if he's in it - he knows a whole lot. But now ah couldn't tell yo' jis' exactly where tuh find him. Ah got his address but ah'd have tuh go look it up. Ah went tuh school wit him.

[She previously said of Louis, "In dem days he wus livin'," but this need not mean that he was now dead. I may have interrupted her with my question, preventing her possible complete statement, "In dem days he wus livin'" [nex' do'].]

Now, when we lived nex' do' - an' de nex' joinin' side tuh us Marie Laveau's sister - ah wus a little bit of a chap [girl], too little tuh know anything about that. But as ah grew up an' Louis an' ah went tuh school together, de people [used] tuh talk an' ah begin tuh understan', yo' know. Well, ah guess ah were in mah teens befo' ah undertook dis work. She died. Ah even know where her [Marie's] grave is. She's buried in St. Louis Cemetery. Ah dunno if it's number 3, anyhow yo' go in Bimbo[?] Street. Ah been right to her tomb. Yo' go in de graveyard an' den yo' turn left an' ah dunno if the name is up there yet or not, but that wus some yeahs ago - ah wus at her tomb about ten yeahs ago.

(Do people still go to her tomb for anything? What do they go there for?)

Tuh make wishes an' so on - invoke de spirits.

(How long has she been dead?)

\*Oh, ah couldn't tell yo' - ah guess about 50 yeahs.

(Did you ever see her?)

Not dat ah could remembah. Ah saw her but ah couldn't remembah her, cuz she used tuh come see her sister dat lived in de adjoinin' house wit us. But at dat time ah wus too small tuh know whut she wus. Yo' understan', lak children, yo' see a person an' ah seem tuh remembah those people livin' there - those Creole

people - an' ah used tuh see people come in an' out, but ah didn't know.

(You just saw Louis. Is he really her nephew? I mean, he isn't a fake or anything?)

No indeed, he's Marie Laveau's nephew, her sister's chile. Dey lived right nex' do'. He an' me went tuh school together, so yo' know Marie mus' be very ole - me an' her nephew went tuh school together.

[My informant is, was at interview in 1939, 65 plus.]

Now dere one woman, but ah don' even know where she lives at - now, she kin tell yo' where Louis Laveau lives.

(How about the white workers? Are there many white workers in the same line of work?)

Not dat ah know of. Ah jis' know a few of 'em an' de spiritualists.

(Most of them are reading fortunes and things of that sort?)

Yes, but ah don' know of any in dis work. Ah did know of a Italian woman but she's been daid a long time.

Yo' kin take a lemon - yo' spoke about de lemon, well dat's tuh bring dem back. Yo' kin take a lemon an' yo' cut it in half but not all de way. Yo' cut it so that it'll open in half lak a box, but on de backside of it yo' leave some of de peelin'.

(You leave a little and make it like a lid.)

Yo' cut it mostly in half - yo' kin cut it near de top if yo' want tuh, but it's best tuh cut it right in half. Well, now yo' kin put cayenne peppah in dere, coprus, gunpowder and de person's name wrote nine times wit indelible - always write it with indelible pencil, becuz, ah dunno if yo' know, de lead pencil won' last. It will rub off de time de liquids an' things hit it - one or two days, den it's gone. Den yore name's gone an' yo' got nuthin dere to a point to no particular person. An' yo' write dat name nine times an' if yo' put nine crosses on dat name, yo' know whut ah mean.

(You make X's?)

Yes - no - not - it's bettah tuh make crosses, a real cross is bettah. Yo' take on a little piece of papah lak that, well yo' jis' put a line of crosses - dat's three an' dat's nine, an' then yo' write on top of that yore wish. Now, yo' wanta move a person out de city. Yo' don' like 'em an' dey in de city an' dey must go, an' yo' shet dat [lid] back. Now, dis is some kinda of Madam Pierre's work and she wus Queen of de Hoodoos in her days. She wus right aftah that Marie Laveau. Dat's one person 'nointed me.

[She said she had been initiated, anointed three different times.]

Yo' git chew a papah of brand new pins an' yo' take nine out of it an' yo' fasten dat wit dose pins. Let's see - now, yo' gonna fasten dat lem up lak dis [demonstrates] where it's cut in half. Yo' start aroun' dat one side an' go roun' tuh de othah side - yo' know, de peelin' is onto it heah. Yo' shet it back up.

(Shut the lid up - put the lid down.)

[To put the lid down is quite complicated.]

Yes, jis' lak yo' would a coffin. Den yo' start pinin' it right heah. [Demonstrates.] See, yo' pin heah an' yo' put anothah pin 'cross it. Yo' put a pin there an' yo' put anothah pin 'cross it. Yo' put a pin there an' yo' put anothah pin 'cross it. Into the lemon.

(You are crossing those pins all the time.)

Yes, an' de last one is nine. Yo' jis' put it once. Now, yo' see those pins go in lak this. Look at it now. Dat's de top - dat's de top of lid. Heah's de bottom [of] lid. Yo' see, let dat pin come out dere, an' dere's de bottom lid - stick it in dat bottom lid an' let it come out agin. Now, yo' take anothah pin



an' yo' put it right in heah this way, de same way.

(Now, the top lid, you would go one fold on the top lid and then you would go down and take one fold on the lower lid.)

No.

(I see, the way you have it there - that's put in slantwise, then you slant another one over it, the same thing. You take one piece in the top and then one in the bottom?)

Ovah it, yes. Den right heah yo' do the same thing agin. See, right there yo' do the same thing. Right roun' heah yo' do the same thing, an' yo' do the same thing right roun' heah - until yo' git roun' wit de nine. Ketch de idea? [I do not answer!]

Now, yo' go in de cemetery an' yo' find where it's somebody died bad an' yo' bury that at dere left feet jis' as near - well, yo' guessin' at where de foot of de coffin is - bury it near their feet as yo' kin git it. An' it won' be long befo' dey leave de city. Now, dat's one de things yo' do in de graveyard - dere's so many diff'rent things.

(You said this is one of the things what woman did? What did you say her name was? Madam LaPere - Pierre - P-i-e-r-r-e? How was she? Was she good?)

Uh-huh. Wus she good? She wus Queen of de Hoodoos. Her son ravished a girl an' she went tuh de witness an' ast him not tuh swear against her son becuz she didn't have but a son an' daughter, an' she would, yo' know, fix it up wit him. An' de man said, "Well, he done dat little girl too bad. An' ah saw it an' ah ain't gonna tell a lie."

She said, "All right."

She went off an' she left him an' she went off an' got her doll an' she - dey used tuh wear dose big shawls dat come roun' heah, dat come way down to de waist. An' she went an' looked fo' dat man an' when she found him, she walked right up to him an' she says, "Heah, look at dis." An' when he throwed his eyes on it - when she saw his eyes go on dat doll she jis' took it an' put it undah heah [the shawl]. Dat man wus goin' tuh co't tuh swear against dat boy tomorra an' today he went an' set out dere on dat levee an' took off his shoes an' jumped ovahbo'd an' he ain't to be found till yet.

(She worked him with that doll some way?)

Yes.

(She just showed him the doll - she took the doll and did something to it?)

Yes. She could work dem things. Oh, she knew.

Anothah time she took a black cow. Yo' have tuh go find a black cow an' git milk from its breast. An' dat man swole up an' died an' de cow swell up an' died too.

Yo' git a black cow an' yo' write de person's name on a piece of papah nine times, an' yo' put it in somethin' othah - a little pan or somethin', an' yo' go where dere's a black cow, an' yo' jis' git three strokes of de breast, git three strokes of milk on dat name from dat cow. Well, now yo' use coprus wit dat too.

(She squirted this milk on this name three times. Then what did she do?)

Yes. Yo' take a piece of brand new white cloth - she believed in using white new cloth - take a piece of brand new white cloth an' yo' put that name in dere an' po' dat milk. Dis cloth will jis' sop up dat milk. An' yo' put coprus in dere an' peppah an' so on lak that, an' yo' roll dat up an' tie nine knots in dere, an' den yo' bury dat. But yo' must bury those things, yo' ain't gotta do dat - any person dat dies peaceful dey [grave] ain't gonna 'mount tuh much, but de secret in dat [is] to git it on a person's grave who died horrid. Now, yo' take a gambler who got killed at a gamblin' table - dat grave's wuth money. Ah've knowed people jis' tuh go to de funeral tuh find out where dem graves were.

An' a person dat died bad will do any kind of bad thing fo' yo' becuz they died befo' they time is out heah. Dey didn't live they life out an' dey mind is back heah in de world an' dey continue on - jis' as a person died, dat's de way dey continue on, yo' know, in dat state. An' den yo' git results. Dat's the thing ah've heard of those things.

(They took this paper out there and did what?)

Yo' bury it on dat grave.

(Bury it on this wicked grave?)

Yes, uh-hah. Now, that yo' bury it near the heart. If yo' wanta kill somebody yo' bury somepin near de heart of dat. Now, heah's mah grave an' yo' come up. Dis is de right side of de grave, heah's de foot, an' dere's de haid. Well, yo' know dis is de right side. Well, yo' don't bury it on dis side, yo' come roun' heah an' bury it on dis side of de grave, don't chew see, jis' about where yo' think - near de heart as yo' kin. Well, yo' try tuh bury it right along dere all de time.

(That will kill them.)

An' den aftah burying all those things, yo' pay fo' dem things wit whiskey, but don' spill a drop of it on yore clothes.

(How do you mean you pay with whiskey?)

Yo' po' that whiskey in there. Yo' give that whiskey to the spirit - po' it in de ground in dat hole where dat hole [with buried article] is. Po' it in de ground an' den cover de hole up an' po' some mo' right on top of dat hole. When dat spirit go - yo' know spirits like alcohol. Ah 'spose yo' know dat. Well, dey - when dey go dere huntin' dat alcohol dey find dat work dere an' den dey gonna work for that alcohol. Dey'll find that alcohol an' they'll do that. Dat might sound fishy but it's true. Dat's why dey use alcohol in most all ceremony - ah always say whiskey.

(You put the alcohol down near this name?)

Anywhere near. [And in this rite or any similar rite you could] po' some alcohol in a glass an' set it down anywheres an' in two or three days all de strength's gone out of it.

(Why is that?)

Well, becuz de spirits like de alcohol an' dey take all de essence - dey jis' take de essence of it - out de food or anything. Dey jis' take the essence of it, de strength of it, yo' know.

Another receipt yo' often meet - now girls mo' so den boys. It's fer a man, too. Yo' git - yo' may know this - ah don' know dis but ah don' know if yo' know how tuh fix it. Yo' know whut catnip is? [Did I nod "yes?"] All right, yo' git some catnip an' yo' lay it up three or fo' days an' let it git dry an' yo' wear it on yo'self. When dat person comes neah yo' an' yo' go where dey are an' yo' jis' rub dat catnip in yore han's till yore han's git hot. Yo' know yo' gittin' all de vibration. Jis' rub it an' rub it an' rub. Rub it an' have yo' a piece of papah wit no writin' on it - no printin' or nuthin, jis' white papah out a tablet or sheet of writin' papah or anything dat white, or piece of clean brown papah, an' yo' grease it up into yore han's jis' real hot, yo' know, an' den yo' empty it right on down in dere. An' yo' go to dat person - jis' go to 'em an' put chure han's on 'em, play with 'em. Put chere han's on dey flesh, play wit 'em, kiss 'em or anything. Rub dey haid or anything - dey body.

Now, when dey gone, yo' go back an' git dis whut chew done rub an' put in dere, an' yo' take some guinea seeds - dey call 'em paradise seeds, an' yo' take an' cut seven or a dozen of 'em, an' yo' put dem in a piece of blue silk ribbon, kinda thick ribbon, lak silk on one side an' rib-lak on de othah, ribs-lak. Yo' make a little bit of bag outa dat jis' about dat big. An' den yo' put dat in

dere in dat catnip that's left an' yo' wear dat on yore garter. Sew dat into yore garter an' wear it on yore left laig. Now, yo' kin tell in a short time whut good it's gonna do, because that man will come an' all de time he's settin' down, every chance he git settin' down talkin' to yo', he's playin' roun' wit chure knee. Yes, yore garter's right dere an' it 'tracts him so till he play aroun' wit yo', an' it'll sho' draw him to yo'. Ah've used that. When ah wus single ah used that.

Now, dat's from Sarah Pugh. She wus one dem.

(How do you spell that name - Pugh?)

Now, ah dunno. Ah don' know she spelt it, but ah jis' know dat wus her name - Sarah Pugh.

(Was she on this side or the other side?)

Oh, ah don' know nuthin 'bout dis side de rivah. All ah know is on de othah side. She lived an' she wus good. She charged people \$350, \$375 or fo' or five hundred dollahs apiece - fo' a piece of work.

He belonged tuh de devil. If he could turn lak dat he really belonged to de devil. Ah nevah would 'sociate.

Ah know a man down town - he's daid, too, now. He didn't have this [pointing to her palm].

(He didn't have the life-line?)

No, he didn't have dese two fingahs. Dey wus chopped off right dere. He give dem two members he said fo' whut he knowed he could do. Ah didn't argue wit him - jis' devil work.

(What do you think about these people that wear these gowns and all that sort of thing? Do they have that for display - these various gowns and caps?)

Dese spiritualists? Well, it has a meanin'. Don't chew know de meanin'?

(Only the spiritualists use that, you say?)

No - we use it in our meetings but don't chew know de meanin' of that?

(Well, I don't know just exactly. What is your point of view?)

It's purity - white is always pure. Dat's de reason we use white gowns fo' peace. Dere's plenty doin' good work den [when] we wear white.

[While machine was turned off she says something about *King Drag*.]

(The head worker was called the King Drag[?]). Did they call him "King?" What were the members called?)

Yes, jis' call us membahs.

(Was there a queen?)

Sometimes dere wus. Heah now, yo' know Marie Laveau wus queen - Anna Pierre was de queen.

Dere several things ah do. Ah don' know whut de othah people would do. Now, de first step would be tuh give de accused person three baths, so if dey been crossed in any way, dey uncrossed.

Those baths [made] of a bunch of parsley, a teaspoonfulla salt peter an' about a teaspoonful of some strong ammonia. Yo' boil de parsley, say fo' 'bout 20 or 40 minutes, so as yo' git strength - git all de strength out of it, yo' see. Yo' let dat cool down a little cuz don' want no one 'fraid tuh git in it cuz yo' don' add no watah to it. Den yo' put de salt peter becuz yo' don' wanta kill de life of it. Den yo' put dat ammonia in an' den yo' bathe from haid tuh foot an' yo' don' put no soap. Now yo' take those baths every othah day. All right.

Yo' git oil of roses. Yo' know whut that is. Yo' don' use but a few drops an' yo' git about a teaspoonful of salt. Dat's de only receipt ah tole yo' about salt. Ah have a little white bowl about lak dat I put it in. Den yo' read the Seven Psalms - ah think it's three times, de Seven Psalms ovah that. Yo' make a wish ovah that. Then at twelve a'clock in de night yo' take clean underclothes,

shirt and drawers if it's a man; if it's a lady de same thing dat next to her. Yo' turn 'em on de wrong side an' aftah yo' turn it on de wrong side yo' put on yore nitie an' yo' sprinkle it with this an' let dem put it on - on de wrong side dey must put it on. Den dey go tuh co't in de mawnin'. Dat person will git a light sentence. Yo' sweeten up de names of de people - yo' don' worry so much about de people that's fightin' yo', yo' worry about de judge an' de lawyers an' yore witnesses, see, cuz if yo' includes de people dat's fightin' yo', dey ain't nuthin. Dey don' mean nuthin. It is de witnesses an' de judge an' de lawyers dat counts. Well, yo' influence dem. Yo' sweeten dem an' maybe yo'll burn lights on dem fo' about nine days or seven days or somepin befo' han'.

An' now some people used tuh put ice aroun' dere lights when dey burn 'em. [For ice and candles, see p.823 and elsewhere.] Well, ah don't cuz ah don't burn on de person ah'm fightin'. Ah don' have any need tuh freeze dem out cuz if ah influence de othahs high enough, dey already froze out. Now, yo' see ev'rybody don' work alike. But dat's de way ah work. Ah don' do that unnecessary stuff wit dat ice an' ah don't wanta freeze out people dat's ah'm influencin'. See. An' ah keep de lights aroun' dem an' ah usually - now, de person dat ah'm fighting ah'd use dat tongue on dem. An' if ah don' use dat tongue, ah'll ketch a lizard at five a'clock in de mawnin' an' stuff de names down dat lizard throat an' turn him a-loose. Yo' ain't gotta hurt dat lizard.

(What will that do?)

Dey cain't talk - dey won't talk. Is yo' evah heard lizards make a noise? Is yo' evah heard a sound from him? All right den.

(If you used that, how would you use that tongue? Have you ever used it in any way?)

Oh, ah've used it a thousand times lak dat. Well, ah think ah use it jis' about lak all de rest. [The tongue rite has variations I have not included in this work.] Yo' git de tongue an' yo' cut de tongue away - 'way back in heah, yo' know.

(Down at the root.)

Don' cut it in two but chew jis' split it enough dat chew kin open it an' yo' put dat name in dere, that name wrote nine times. Yo' write dat name nine times an' yo' has that hot peppah an' all dem bad things in dere, yo' know - nuthin good in dere, all dem bad in dere. An' den yo' pin that togethah wit needles an' pins an' cross 'em jis' lak ah showed yo' jis' now [when closing the lid of the lemon]. See. Yo' put a pin heah an' a needle heah - a pin dere an' a needle heah.

(You cross a pin against a needle.)

All togethah. An' then yo' double that tongue. Yo' take de end of de tongue an' yo' bring it back to the root, an' den yo' take a spool of black thread. Yo' set it down an' yo' set it in somepin dat it don' tangle yore feet an' laigs - it mustn't do that - an' den yo' jis' wrap it till yo' wrap dat whole spool of thread aroun' dat tongue.

Now, some people git up de nex' mawnin' at five a'clock an' po' oil on de tongue an' set it afiah, an' othahs don't. Othah jis' leave it stan' there an' put lights on it until aftah de co't's called.

(What WOULD YOU DO WITH IT?)

[My transcriber puts my emphatic words in capitals.]

Ah've done both.

(You leave the tongue in that condition during the trial?)

Till aftah it's ovah - everything is ovah.

(And you don't prepare that man in any other way except that he has his under-clothing turned. That's all he needs?)

Well, ah don' say dat's all he needs. When yo' burns dem three candles on de judge, yo' put his name there too with them, influence him with them.

(Who would you send there - this man that did the stealing?)

Uh-huh. An' aftah yo' pray this prayer - it supposed tuh be prayed, ah don' send it off *high in de mawnin'* - yo' put it down in front of they do' where he gotta come out ovah it.

(The man that you stole from?)

Uh-huh. Now in de mawnin' he cain't see dat cuz it's done dried up, see. Den aftah de nex' - ah've done that, oh, so many times. Him an' anothah had a penitent'ry scrape lak dat. He beat a woman wit a piece of wood till he cut her haid all up an' de blood wus all on de wood an' ever'thing an' ah done him de same thing. An' aftah three or fo' days den ah sent de wife tuh this man an' ah used - if yo' travel all roun', if yo' kin git it. Ah've nevah seen it bought down heah an' ah don't know a thing about it. It's hard tuh say tuh anybody, but ah've nevah heard of it. Down heah dey use oil of Cummins[?]. De last ounce ah had cost me \$40 becuz ah had tuh go [send] to Chicago tuh git it at de wholesale place. Yo' take - yo' don' need ovah a drop or two of dat. It's a turrible influence on 'em.

Dis man, ah tell yo', cut dis woman up so bad. Well, de woman done a trick. He had tole her not tuh do it an' she got de worst of it an' all an' she's tryin' tuh hide it from him an' de othah men wus makin' fun of him an' all - kind of a smutty *trick* yo' know. An' so he come tuh me. He used tuh clean mah furniture fo' me. Ah'm usin' him now. He'd come twice a yeah an' wax all mah furniture an' all. So he came tuh me an' he tole me about it an' he - ah looked at him an' ah say, "Robinson, yo' ain't got 'nuff money, ah cain't fool wit chew."

He say, "Mrs. Murray," he say, "mah mothah sent me, mah mothah's goin' tuh pay fo' it. Mah mothah tole me tuh come heah an' see yo'." He say, "Mah mothah sent me tuh ast yo' how much would yo' charge." Say, "Ah'm goin' tuh penitent'ry [because] dey put me undah [high bond]." Ah fo'git how many bonds he post. But dey got a lawyer an' de lawyer got it reduce an' de district attorney or whoeverah it is had it, had it raised agin. An' ah looked at him an' ah say, "Well, Robinson, yo' a pretty good ole fellah but chew won't stay outa trouble." So ah say, "If yore maw goin' pay, dat's a diff'rence. It will come yuh so much."

So he say, "Ah have tuh meet mah mothah now," he says, "ah'm goin' right down where she works an' tell her.

[I do not know why this story was not completed.]

[I almost lost?] mah own home. Well, ah bought dat home an' ah bought de lot an' ah spent all de cash money ah had on it. Dat is, befo' ah spent it ah had gone an' make a mortgage becuz de contractors set de price fo' de house an' all dat. Ah didn't have dat amount of money so ah borrowed \$2000. Well, aftah ah borrowed it ah had a lot of trouble. Dat's when ah experienced about dis co't scrape an' all - ah been into it up to mah neck.

An' it wus a J. B. Williams dat lived in Houston, Texas - he's daid too, now. But he learned down dere in Florida amongst dose black Indians, yo' know, a lotta stuff an' he made me take an' git a little bottle about dat long.

(End of 1589. Too diffuse in talking - hard to pin her down to anything. I think I probably got a few things from her, however.)

"MARCUS BROWN"

NOW DIS SOME PIN, DOC, I HATE TO GIVE AWAY  
I TELL YOU DE TRUTH

BUT I HAVE TO GIVE [IT TO] YOU  
 BECAUSE I SEE SOME PIN ON YOU  
 YOU MARKED IN DE FOREHEAD  
 AND I GOTTA 'PLAIN [EXPLAIN] DIS TO YOU  
 BUT YOU OUGHT [TO] PUT DIS IN A EXTRA BOOK  
 BECAUSE DIS SOME PIN EXTRA SEE  
 PUT DIS IN A EXTRA BOOK

CHARLESTON, SOUTH CAROLINA

[Many an athlete has worn No. 13 to defy superstition, but what person except our informant has ever named himself after a graveyard - after *Marcus Brown*, the Negro cemetery in Charleston! But this could have been a temporary act of daring - induced by the spirits within - because I later learned he was known to others as William or Peter. Besides, I am almost certain it was he who had the fight with *Doctor Washington* in the court of the house where I was interviewing: "I must add - to emphasize the danger - that Washington had come to me in a treasure-seeking mood, having taken a few drinks of moonshine whiskey from his screw-top jar. After he left me, he and a *doctor* waiting for me got into the altercation described elsewhere" (quotation from p.134, line 35f.). *DOCTOR WASHINGTON OF CHARLESTON*, pp.132-135, is quite a story. At a later date, after another fight between two *doctors*, I refer to the Charleston fight (p.337, lines 5-17). The *mark* that *Doctor Brown* inwardly saw on my forehead was the tav or tau = *sign* or *cross*, 22nd letter of Hebrew alphabet. Presumably - or at least I hope - I bore the *mark* of the *elect* or *chosen* of God (Ezk.9:3-7); not the *mark* of the beast (Rev.14:9). The material of informant 513 was difficult, badly recorded, and not completely transcribed; these selections coming from cylinders 744-751.]

Well, how you want me to do? De quickest way or de long way - de lingering way?

(Well, let me have both ways - one way first and then the other way second, you see.)

One way first. Well, you want de high speed first or de slow speed way?  
 (Let me have the high speed first.)

Well, de high speed first. Like when a man come to me first, see, I'll go and I'll shake his hand and I'll take dis handkerchief. [He takes out a handkerchief.] Looks like dere a little [something] in dat! [MY FIRST *DOCTOR* also produced a handkerchief, p.934, line 11.] And I'll play with it and I'll wipe his face, and I'll go back home see and I'll put dat handkerchief in a basin of water see. I'll strain dat water and I'll wring it out dry and I'll take dat water and I'll put it in a little bit of bottle about dat big. And I'll take four pins wit de head on 'em and two needles see, and tie dem pins see, tie de heads tight, de four heads together. You understand me? All right. And I takes de needles crossways - cross de pins and put 'em down in dat bottle see, and carry dat back dere and have it put underneath' de step. And he'll be dead a hour after dat.

(A hour after. That's the speedy way, I see. Now what would you do for the slow way?)

De slow way. Well, de slow way, you go to him - you go to de [wash line?] here and you waits fer de stocking see. You gets de stocking and you bring dat

home and you soak dat in de water see, and you just squeeze dat water and stocking all down in de bottle. And you take one long pin and put it through de stocking - you see, you done hang down in de bottle. And you just cut in de stopper - a air hole [in the stopper] and just keep a leak of it [so that bottle will leak constantly], and finally he'll be dat way in a couple of days or so [his life will leak away].

(I see. Where do you put that bottle after you *fix* it?)

Down underneat' de step - down underneat' de step and let de head be out dere about dat much, just de head give out. See, dat will get him down, dat will get his head.

If somebody try to *hurt* chew, tell yuh what chew do now. If somebody try to hurt chew and you come in time to me. Well, ah keeps two or three black cats see, but ah don't want nuthin off 'em but a patch of hair out de middle of his head. Well, ah carry dat out to de graveyard, you unnerstan', and ah carry a dollar and a half. Ah puts 50¢ to the head, 50¢ on his breast, and 50¢ to his feet. Understan'. But it gotta be your family see, or some relation someway or some cousin of yours. An' I pay 'em [spirits] to keep dese people from hurtin' you. And I come on back and ah gits me a can of Red Devil Lye see, but ah'll bring a handful of dust off de grave jes' where ah put dat money. And when ah come wit dat Red Devil Lye, ah takes dat Red Devil Lye and ah mix it with dat, see, and ah put 'em in a can and ah puts six hole in it, and put it underneat' your step. And regardless of what you puttin' on me, he [spirit and lye] eat 'em up.

(You cut six holes in it?)

Yes.

If you come to me I'll make you get 'em.

(What would you do for me?)

Well, you come to me and tell me, say, "I want me a job. De boss knock me off but I wanta job." I say, "All right, when did he knock you off?" All right. Well, I say, "I'll charge you ten dollars or twenty," or maybe accordin' to who you is, you know. He say, "All right." Well, I say, "Kin you git to de boss?" He say, "No." But I'll go to him, see. When I go to him I'll carry me a bottle. See. When I carry dis bottle I'll have me one piece of devil-shoestring, one piece of hoarhound root and one piece of dogwood root - dese [three] roots. And I'll have me about ten drops of strong germanide [germicide]. I'm goin' take your spirit, unnerstan'. I put 'em in de bottle an' I go to him an' I say, "Well boss, how are you?" Soon as you [boss] open your mouf - I got de bottle in my pocket uncorked, you see. Soon as you open your mouth to say "Good morning," I put de stopper down. I got his spirit, see [demonstrates].

(You set the cork right in.)

Jes' like dat.

(And you got his spirit.)

Den I stay and I talk to him. And when I come off from him, I go to a graveyard and I pay dem a dollar for dat [bottled spirit of boss] staying dere about eleven hours, unnerstan'. And after dem eleven hours, up to three o'clock today, I come dere and I say, "Listen, now, Mr. So-and-So, will you give Such-and-So a job?"

Anyway let 'em lay in de grave fer 'leven hours, see. An' now you bury 'em dere and den ah come on back to de boss. See. Ah say, "Listen, now, Mr. So-and-so, how yo' can't get dis one a job?" He says, "Well" - he cut out some of his people [at work]. He call de foreman and say, "Aw put dat man to work." Well, arright [all right], that does de work. "Put de man to work."

Den I go dere and git dat bottle and carry it to your house - you askin' fer

a job, see. I carry it to your home and bury it underneat' your steps and he can't fire you fer about twelve months. You see, every twelve months wit de new moon - every twelve months take new [material].

See, every twelve months take [make] up a new [*jomo* or *hand*]. Understand, and as long as you kept dat bottle dere he couldn't knock you off.

[This is the time limit sometimes placed on a *hand* (p.577) - this one good for a year. But it must be renewed on a new moon.]

(I see, long as you keep that bottle he can't knock you off.)

Now, like a bootleggah run a still see, and you wanna keep de law from him. Arright. Now, it's a simple thing kills dat but everything you think is great is not great, because today we livin' off de dead. Unnerstan', sir? From de dead we can't go. Now, what chew do now to keep dem from de house. You goes to work - now, dis a big business place, not a little ole bootleg stand to get about a little package - little, dese little lion package, little five-dollah package, and you promise to act like something by de Lawd. Dat ain't nuthin like dat, see.

You goes to work - anybody you know buried, you dig 'em up. You take dis tooth and dis here [points to them] and you bring de *head stick* [wooden headboard of grave].

(An upper tooth and a lower tooth.)

Dis heah and dis [points again] - both, but git 'em from de right side, see. Den you come away from dere an' you bring de *head stick* and de *foot stick* [wooden footboard of grave]. Dem things cost you ten dollars [to erect]. See. You pay him [spirit] ten dollars [to repay him]. He de one [that] do you good, not me. He de one do you good.

(What kind of money do you use, paper money?)

No, no! Nuthin but silver. Let 'em be dimes, halfadollars, quarters, but nuthin but silver.

(Where do you put that, then?)

Well, you jes' carry it and jes' put it right somewhere on de grave. Nobody kin move 'em, nobody in de world move 'em - you *dast* [dare] not move 'em, 'cause if you move 'em, you wouldn't be dere long. Yes, sir. Den you come on back wit dem.

Now, you go about a mile - if it's two miles, you go halfa dat; if it's but a mile from de place, so you don't want de man to go to de place. An' you, as you can dig, dig to de two sides of de road. You put de *head stick* heah and one teeth chere, one of de teeth - put de *head stick* to de right, one de teeth; and de *foot stick* to de left [and one tooth]. Onderstan' - listen good now. You gits you a *killback*.

(What is that?)

A *killback*.

(What's that?)

Jes' somepin grows you calls a *killback*. It grow dataway. [He demonstrates but I fail to understand.]

(What's it look like?)

Well, it looks somepin like a punkin [pumpkin], but it grows aroun' like dat. [Again he demonstrates and I decide he means a calabash! My first pipe was a calabash with meerschaum bowl.] You cut a little hole into it, unnerstand. You git some dog manure and git some cat - put 'em in dat hole. You jes' [put] about two of dese five-cent package of dose red peppah - red peppah now, see. You put 'em in dere and you fix dat hole back up tight. You bu'y [bury] dat in de center of de road and you runs you a wire from de right at de *head stick* on to *killback*, from de *killback* to the left to the *footstick*. Onderstan'. You cover 'em up



good.

(The wire's under the ground though?)

De wire 'neath de ground. You drive a peg to de right and a peg to de left and say dose three words, "God de Father, God de Son, God de Holy Ghost." An' if enybody kin cross dere, *I ain't in dis world.*

(I see, that will keep any law away.)

Regardless to who is dey. You name de law an' he can't look dat side [where you bootleg], but it cost money though. You unnerstan'. The works cost money, dat's why I can't work for poor mans - for [poor] people. Don't do work fer nothin because dey wants guarantee work and dey ain't able [to pay]. Dat's why I kin't git [ain't gittin'] 'long so good. I rather do somepin for people fer nothin, if I'm sure dey can't pay me. I won't do no work outside.

Regardless of what you do in dis world, unnerstan', if you had one family died - any relation you had died in dis world and you come to me. Now, you send fer me, and you kin tell where they's buried and I'll cleared you in ten minutes.

Now, I'll tell you how I do. It's a simple thing, see Doc, but a lotta people figures it's great.

Now, you say you got one family buried somewhere ovah de rivah some part de world, but if you go dere you can't find 'em. Well, I'll go dere and I will find 'em, see. And I'll go dere and I give you three dollars [if I can't find the grave]. I git two grain of sand from de head and two grain from de breast, two grain of sand from de foot. I put it in a gun shell. Onderstan'. I come away back into Charleston and I will tell your lawyer to let me know when de court call - let 'em call at ten 'clock. I'll come back here and I go up dere to de sundown side, but I gotta come - it gotta be 24 hours before de court, you unnerstan'. Let it be 24 hours before de court, onderstan'. You come on back and carry 'em and put 'em enywhere's dat sundown. You carries another five dollars dere, unnerstan', and git dat whole court in dat graveyard to 'gree wid you, unnerstan'. Den you ketch up a little bit of sand anywhere in not whole graveyard where you payin' - call dem to help you out. You put dat in dat gun shell. If de court called fer ten 'clock, you have be at de courthouse. Listen good, now, heah's de courthouse. You put dat shell in your gun. De court called ten 'clock. You be to de court house at ten and you shoot in dat direction.

(Right at the court?)

Because dey are in dere. Shoot de gun and when you shoot de gun, go on back in de house; an' if de jurymen kin bring 'em down guilty, *take me as I am.*

[If you] wanta woman, do this. See, a 'uman, you want her fer yourself and she wit chew. Well, do this. See, a woman, you wouldn't let her wipe herself. He wipes her and he takes linen cloth an' he wipes her fer five nights, and he bury it 'neath de steps. And she can't have nobody but him - her *nature* leaves her, see. That's all dere [is] to dat.

Now dis somepin, Doc, I hate to give away. I tell you de truth. But I have to give [it to] you because I see somepin on you. You marked in de forehead and I gotta 'plain dis to you, but you ought put dis in a extra book, because dis somepin extra, see. Put dis in a extra book. [See introductory comment after title.]

If somepin goin' wrong wit you and you wanta find it out or a person may come to you like dat, with a lotta money - you kill you a dog. Onnerstan', you kill de dog and soon as you kill de dog, cut 'em open and you git de livah, see. When you git de dog livah you shape dat livah up, and you go in de shop and you buy you some livah. See. Well, when you buy dat livah, you go home and you git dat livah cooked, see. If it happen in your home, you have it cooked dere. But if you have de livah, now you put peppah on dat livah. Don't put no salt on it

'cause if you put salt, salt keep things hard you unnerstan' and it ain't no good. You un'erstan'. Well chew put de peppah and de vinegah on dat livah.

(Pepper and what else?)

Peppah and de vinegah on de dog livah, but chew eat from de calf livah and de people eat from de dog livah, cause if de peppah and stuff - the same stuff what touch your livah touch dat, well it ain't goin' work. Onnerstand now. Now if you git her to eat a piece of dat dog livah, enybody go near her you goin' find it out.

(You will find it out.)

Dat goin' to hold 'em. But you gotta kill dat dog and take de livah out and when he hot. You un'erstan', now. Any man git in your house never git away.

[His secret rite worthy of a separate book - a rite which he gave to me only because he *saw* the *mark* on my forehead - I had heard before and would hear many times again. This over evaluation of common material - usually made in unrecorded talk - was frequent among persons who knew little.]

### WISE WOMAN AND HER CROWN

DEY BE BAD OFF SICK AN' DE DOCTORS COULDN'T HELP...  
FEEL LIKE I COULD SAVE DEM

### WILMINGTON, NORTH CAROLINA

[We have at least one case history from this woman (714, p.238), whose short interview was broken up. I have quoted this fragment to show how one person became a healer. Terms *wise woman* and *wise man* - lingering on from 2 Sam.14 and Mat.2 (King James Version) - are rare. Informant 224 is on cylinder 215.]

Well, my native home is in Willard, North Car'lina, but I've been here, you see, pract'ly all mah days jis' goin' aroun' places, you know, learnin' - jis' goin' out gettin' de 'erbs, zhoo know, to make teas, zhoo know, for myself an' anybody. It seems like dey be bad off sick an' de doctors couldn't help, well I feel dat I could do somethin', you see. An' I know dat I not havin' no license, you know, to do things like dat, you see. But feel like dat I could save dem, you see, I feel dat's my duty to do it.

(How did you learn this?)

Well, I'll tell you, jis' by me pickin' - I picked it up, jis' taken it up, jis' so. Like I'd have a bad cold I'd go an' get me some teas, zhoo know, like molasses tea an' pine tar, an' put it togethah an' put it on an' ball [boil] it. I'd drink dat up for a cold. Dat done knocked de cold off of me.

Well, if anybody had de heart trouble or anythin', dey have a pain aroun' de heart, choo know, I'd go in de woods an' I'd git de heart leaves [heartleaf], you know, put dose on an' ball 'em. It's very bitter but dey good. You see, dat reliefs your heart. An' like dat.

(How did you learn about curing a person whom somebody had *tricked*?)

Well, I lived with an old woman an' you see - an' I gotten sick once, you see, by me drinkin' somepin anothah. A woman had put somepin in mah food, joo know, when I didn't notice. So she got dis stuff, you know, an' showed me how she did it, choo know, an' so I fin'ly jis' - course she died, you see, an' I jis' taken it up, jis' doin' things for people dat I could help.

(Have you ever had any trouble with the law?)

No sir. I haven't been - jis' been goin' out an' gettin' paid for it. I don't take a dose of medicine de year roun'. If I feel bad, or have de headache, or have a bad cold, or feel like mah blood's not right, or somepin like dat, or eat too much sweetness, an' all like dat, I go an' get me some sasifak [sassafras] tea an' I put it on an' ball it an' I drink it - jis' makes mah tea like dat.

(Would you call yourself a *root doctor*?)

No suh. I jis' call mahself a wise [a *wise woman*] tryin' to help de people dat I could, jis' goin' on helpin' people dat couldn't do fer demselves. An' I feel dat de Lord, you see, would add dat much more unto mah crown. ["Wilmington, N.C. - Fri., Feb. 12, 1937 - 224 - Ethel Waters, b. Willard, N.C. - not doctor" - *Numbers Book* 136-317. Later I called all healers *doctors*, because all of them without exception will use a little magic in their work and believe in witchcraft.]

### THE "UNKUS" MAN

*I SIT DOWN AND THROW UP MY SPIRIT OF THOUGHT*

*I BELIEVE YOUR SPIRIT LOOK LIKE IT RUNNING SO FAR  
THAT YOU YOUR PERSONAL SELF  
OUGHT TO BE ABLE TO CALL "UNKUS"*

*JUST WHAT YOU DOING HERE NOW  
LOOK FOR YOUR PERSONAL SELF TO DEVELOP  
IMPROVE YOURSELF IF ANYBODY COME TO YOU  
AND LOOK AND LIVE AND DON'T THINK ABOUT DYING  
AND THEN YOU'LL BECOME THE MAN IN THIS GREAT WORLD*

### NEW ORLEANS, LOUISIANA

[*Unkus Man* certainly threw round his *spirit of thought*! After he leaves the room, my contact man Edward comes in and we discuss our experience. I speak, "So you heard him all the way down the steps, did you?" Edward answers, "Yeah, all the way down to the end of the hall there." I continue, "Certainly sounded - and then every once in a while he would stop and shake his head, as if he were going into a trance or something, you know." Edward concludes, "Yeah, good gracious alive, certainly did lay a bit *easy* around here - he was kind of sticking with you." (*See* end of interview for this conversation.) I also wrote something at the same time, "New Orleans, La., Thurs., Mar. 17, 1938 - St. Patrick's Day - 863 - man 55 - *doctor* - excellent - [[brought]] by Mack" - *Numbers Book* 823-884. I did not need *Unkus Man* to tell me he had been through hell. Any man has been near hell who can say:

*You weaken 'im with three  
And you lay 'im on the bed with six  
And you kill 'im with nine.*

That is why he advises me, "Don't think about dying." He could have said it this way, "From what I see you doing here now, you will develop. Don't make my mistakes, improve yourself if anyone of my experience comes to you, look to understand before rushing into things, live the right kind of life, never think about dying (suicide), and then you'll become the great hoodoo man."]

["Who is *Unkus*?" I ask informant later. He answers, "The brother of the man whom we call Mary - [[I mean]] the second child of Mary....He was the brother of Christ....John was *Unkus* father....John the Revelator." I inquire, "And you call this fellow, *Uncle*?" He repeats, "Yes, call him *Uncle*, but you must know how to call his spirit." I continue, "Tell me something about his life." He explains, "*Uncle's* life is...a life that represents the air - what we call the spirit of the atmosphere - the motive source of the wind and the light which goes across there called the aurora borealis - that take the subjects of the world and do [[something?]] to your system when you need *the breath of the Lord*....He left the world sometime in 51 and we can't tell where he is, but all we do - I uses him, I uses him myself for hoodoo." And there is much more! For another aspect of *Uncle*, see THE PRIVATE SHRINE - MASTER AND UNCLE - JESUS AND SPIRITUALISM, p.773. *Unkus*, so far as I know, has no connection with the scientific term *uncus* of zoology and anatomy; but, *uncus* being Latin and meaning *hook* makes me wonder. Further, the word *uncle* having slang meanings *pawnbroker* and *swindle* adds to my wonder. Did the inventor or publicizer of *Uncle-Unkus* have a perverted sense of humor? This material of informant 863 is on cylinders A568-A574 = 1379-1385.]

Now, if you find a person is trying to harm you - you ought to protect yourself. Some people talk about the 'vine [divine], but I ain't looking at the divine - I'm looking at what is the material side of life. Let a man of a traveling image, what is called Appos.

(What?)

Appos.

(What is that?)

That's the spiritual life - Appos.

(Spiritual life?)

Yes. It's the material spirit - immaterial spirit - Appos.

[Appos will be mentioned again.]

You must take and bathe yourself with lodestone, *steel dust*, murritch.

(Myrrh?)

Murritch.

(What is that?)

That is a kind of a thing they buys out in the regions of Africa. Murritch grows on a murritch tree.

(Myrrh?)

Myrrh, yea - like *John the Conquer root*.

(I see. All right.)

You get those things, you see. And keep what you call *Stay With Me Poppa Perfume* and engrave them in a piece of flannel cloth and roll them in quick-silver. And see if you kin get the degrees of appos with your 159 points. Get the degrees with certain - I don't bring him in - see if you kin get in touch with what look like a *mystery* that you gotta set out for your protection. And get them together at the road and it out there at night and put it over - under a white light - for success, which represent the *seven spirits*, and take it from that white light and put it then into a piece of leather which is called leather pell.

(Leather what?)

Tellman.

(Tellman?)

Tellman caseman.

(Talisman, all right.)

Yeah, and bound it and sew it - you don't wear it yet. You put it back den under a green light for the green carpet of the earth - your success and prosperity.

(The green carpet of the earth.)

Yeah. And then you let it be there and let it be. You take it up from there and you take frankincense and myrrh and soak it and take it and either wear it under your left arm or bound to your forehead, which is a sign they used to use way back in ancient days. Only one man uses it now - the man in Chicago, named Doctor DeLong.

(Yes, I've heard of him - Doctor DeLong.)

And there's no harm - there's no harm wearing it, regardless where it come. It - yeah, I was [at something?] of a place called [something?] [where] you'll get what's the Order of Doctor, like I'm getting now. Yeah, that take control of you, you find 'em out - you'll be able to read 'em with your own nature. You know them with a spiritual sight. They can't do you nothing in the whole life, regardless of what they do. All hell can't goes up against them [but you can].

(I see. That will protect me?)

That will protect you.

(I see.)

I've tried it myself.

(They lock your bowels?)

That you can't do with the *chamber lye*. Some peoples - well, there's diff'rent ways to *hurt* you. To lock your bowels, they gotta get your - what come out from your bowels to give you lock bowels. They give a person locked bowels this way. You watch where they put it down and you take it up and you carry it away and put it up into a blue bottle, and take that blue bottle and go open a coconut, put it in that coconut, and put it in the Mississippi River and let that Mississippi River drift away where it cannot open that *seal* in the sea, and you lock that person's bowels and he never go in this world no more. But you must have the spiritual sight and know what the immaterial sight is - you gotta use the *immaterial spirit* for these things, just like a motorcar engine have to use oil. You must understand how to cause black art. You must know how to call Gray Eagle, he's a earthbound spirit, to transport into that man's mind.

(I see. I see.)

That's what you lock a person's bowels with.

(I see.)

And you kin [take] their socks and put a woman - you didn't ask for that yet, though.

(All right. What do you do with that - the socks?)

You kin take a sock.

(Yes, a man's sock.)

Yeah, any sock - you kin cause a person to wander, you kin cause a person to come, you kin cause a person to be obedient and subject to you - either with the sock or with the shoe. For that - but you gotta use dead dust. In using these things you must understand the shadow, which is the incarnation of real. You understand what it's called the reincarnation?

•(Yes.)

That is a thing I didn't propose to point out to anybody but I looked for to see what you thinking about it. You gotta understand the reincarnated spirit. If I was to be transport from this body today, and I would be possessed of another body. Now, the being that would bring the other body that I possess may be a animal - dog or cow - but the breath would enter the dirt. If I could get the breath of that person - that spirit - and bring the reincarnated spirit

before me, the spirit would show me some object or some [something] of you before me. I would be able then to take your socks and your perspiration and do just whatever I want with you. You settin' there with all that you got now, and [yet] I get your sock, your socks, you come subject to my orders. You gotta do it. But not in the inner man of myself - that immaterial spirit that burns in me [makes you do it]. But you must understand these things before you attempt to do these things. Cause why? You come up on yourself.

(I see.)

Now, if you wanta bring in customers in bootleggin' - are doing the business in wholesale - the first object in view you gotta do, you gotta go and buy what you call virgin genuine parchment paper, or something to write with. I don't know whether you heard it the other way.

(Virgin what?)

Genuine.

(Genuine?)

Parchment paper.

(All right.)

And you gotta send to Chicago and get it - you can't get it here. And you cut about two inches and three-quarter long and two inches and three-quarter wide. You put on top of that paper whatever you will - as many figures as you can put on, as many figures you kin on that paper and you put 'em against the wall. You gotta be [something] from the old Mosaic [Mosaic] discondition [dispensation] the Jewish hand or a reincarnate spirit life. Then you gotta go to work and use diff'rent kind of perfumes - you gotta go to work and get the best spices that you kin get - you gotta go to work and get what is called the *shame deranium oil*.

(The shame what?)

Deranium oil.

(Shame devinium oil?)

Deranium oil, they calls it.

(Oh, chain[?] geranium oil. All right.)

And that geranium oil you have to stick them papers with, and in sticking them papers with it, then you sprinkle a certain amount in your home at a certain hour. But you must use the immaterial spirit - not the mind - not man like me - no - that shadow that pass before your eyes - that shadow that you kin see - that shadow that you can ketch it and disappear - that's the spirit to place in there. And the people passing - will strike the mind of people [passing] and make 'em turn into your place of business.

[I had stopped my machine but turned it on again in time to record.]

Lord to keep a going. Now, we got the spirit of Unkus.

(Of Unkus, yes.)

He one of the greatest law givers on land. You gotta feed him with blood.

(You have to feed him with blood.)

With blood.

(How do you do that?)

Well, that is by fine infant pigeons or infant chickens that are young. Just kotch 'em and drop something out the door and see if you can get the spirit of Unkus. If you can't get those - you must first understand how you call Unkus spirit.

(That's right.)

And if you know how to call Unkus' spirit, you see - and in calling Unkus, you must have something to give him. You can't call him if you don't give him in blood. Now - now, I'll have maybe a young spring chicken. I may have a pair of doves or a pair of pigeons. I ain't gotta to have [something?], but in calling

*Unkus* there's a certain mark - cut that blood and drop it at a certain distance, just three inches, from the corner of this first door in the place where you want to keep the law out.

(You say there's a certain mark you make?)

Yes.

(Where do you make that mark?)

You make that mark three inches from this door - thataway, three inches from that door.

(What does the mark look like?)

That mark must be like a stamp that you make with chalk. You put that chalk - like a chalk, you see - take it with a chalk and mark my hand. Shut my hand like that and move it over my pants, and put my hand out that door and bring it back - carry it back with the hand on the floor....[These five dots indicate that my transcriber could not understand that informant was demonstrating and I was demonstrating and I was describing his actions as follows:]

(Just as if a person rubbed chalk over the palm of his hand, shut his hand, rubbed his [shut] hand over his pants, held his hand out the door, brought his hand back, stamped this chalk handprint on the floor three inches from the door; only, instead of chalk the hand has been smeared with blood. You put your hand flat on the floor?)

Yeah.

(You take your hand and put it flat on the floor?)

Yeah.

(All right.)

And you've got that chalk there. [He still uses the chalk.] Now, you walk to a certain distance back and satisfy it again [put some more blood on the mark], but you must show you *Unkus* with you and it takes the power - takes part in the truth - you gotta shove it out the door - believe no such thing, as men would say, "ahaven" - you must look like - to look for the disadvantage of yourself and no more but yourself to inherit and control the spirit of *Unkus* to cross onto your [something]. You must do that. Now, when you kin call *Unkus* - I believe your spirit look like it runnin' so far that you your personal self ought to be able to call *Unkus* - and we will know who is *Unkus*, find who he was. Now, if you got *Unkus* with yourself by doing good, ain't no law can come nowhere - nowhere bothering round about you. If they don't come as friends to you, they can't come and make no arrest on you. I'm got a boy downstairs right now I took out of jail yesterday.

(Who was *Unkus*?) [The boy could wait. Who was *Unkus*?]

The brother of the man whom we called Mary - the second child of Mary.

(Mary? The Virgin Mary?)

Yeah.

(He was the brother, you say?)

He was the brother of Christ.

(I see. The brother of Christ.)

The second child.

(I see.)

• Joseph was Christ's foster father and John was - John was *Unkus* father.

(I see. John. Which John?)

John the Revelator.

(I see. Yes, I see.)

That is a true fact.

(And was the Virgin Mary the mother of *Unkus*?)

Yeah.

(You mean, that the Virgin Mary had this Unkus by John the Revelator?)

Yeah, 'cause her son was leaving her, they said, she had left Joseph and went to the care of John.

(I see.)

And then she go tending to John, naturally, in the flesh, and she didn't bear no children for Joseph in the flesh - Joseph was only the foster-father that was faked - that's what we could see - but Unkus - we call him Unkus [uncle] because we call Christ, Our Father. And the devil's our father, too.

(I see. And you call this fellow, Uncle?)

Yes, call him *uncle* but you must know how to call his spirit.

(I see. Now, what - tell me something about his life, the life of *Unkus*. Do you know anything about the life - of his life - what he did?)

*Uncle's* life is that life - a life that represents the air - what you call the spirit of the atmosphere - the motive source of the wind and the light which goes across there called the *aurora borealis* - that take the subjects of the world and do [something?] to your system when you need the *breath of the Lord*. His life has been a most [something?] life that left this world. They said he was [has] left the world, but we say he's in the world. Said he left the world some-time in 51 and we can't tell where he is, but all we do - I uses him, I uses him myself for hoodoo.

(Now, when you make that mark on the floor, you put this blood in there to call *Unkus*?)

Yeah.

(Do you have to do anything to make him come?)

The part you burn - the flesh of the animal or the bird, which you - you burn the flesh of that animal. That animal is not to be et by me or nobody else, but it burns. Now - and you ask him whatever you will when he's there before you. When he's there before you, just ask him, and he'll tell you.

(What do you do when he appears before you?)

Bow yourself like that. [He bows.]

(What does he look like?)

He just be - he don't look more than that high [demonstrates] with a little clock on his belly.

(About eight or nine inches high. And what has he on his belly?)

A big clock.

(A clock. You mean like an alarm clock?)

Yeah, a clock to keep time - right in his belly. He's the spirit of the atmosphere. And he got a nose just like a white man. And he's not a negro at all, got a big nose, and he just stand there with a clock in his belly.

(He has a clock down there and you can see what time it is?)

And you can tell what time it is - when he come and when he go, any time he appear. You kin - if it ten o'clock, the ten marked on his clock; if it eleven o'clock when he come, eleven am marked on his clock. And everything you tell him, he going to do it. [You say] "Now, keep them law from here." He going to keep them. You must be very - you must be very unsuccessful, unlucky, when you kin get the spirit of *Unkus*. And he going to assist you.

(I understand. I see.)

(About this young man downstairs that you got out of jail yesterday. How would you get a man from out of the judge's power?)

From the judge's power?

(Yes.)

Use genuine.

(What?)



Use an extract incense.

(What kind?)

An extract incense. That's a simple case, that's not a murder case. There's different ways. There's a certain way that you gotta use this Gray Eagle.

(This Gray Eagle. What is Gray Eagle? A power or what?)

It's the power of a represented man - that extract from between Rob Boone and Jerry Boone two brothers, but very few people in the Southern States knows it.

(Jerry Boone and Rob Boone?)

And Rob Boone - two brothers.

(In the Old Testament, yes, I see.) [I think he means Jeroboam and Rehoboam.]

Yes, and between those two he had been the God that - from a high-power God, Jehovah, that's the original God. But we know that's where the existing Gray Eagle come from. He had to descent and he had to ascent at a certain time, because Rob Boone did not want his people to go over to Jerry Boone. And he won the fight between Rob Boone [Rehoboam?] and Jerry Boone [Jeroboam?], and he have a certain power which is called 559 line degrees above the spirit of Appos and cover the influence of Unkus on this earth. He keep in the air an element of use.

(The element of what?)

The element of use.

(Of what?)

Of use - use - huge.

(You mean of use? Huge?)

[The following imagery is largely based upon the seraphim and cerubim - see Isa.6:2f., Ezk.1.2, and Rev.4:8.]

Yeah, use everything at once. He's like the intro-Jehovah God and he flies with six wings. And the seventh wing he just wear it right in front at the center of his back. But when he sits down, he took on the appearance of huge big white lamb. Now, while he flies to help you, you and the judge be sitting there and he's up above your head. Your mind can be against me but he brings his mind to you and after bringing his mind to you, I be the criminal at the bar, you gotta dismiss me from the bar. He takes the improvement - a man's mind is all a man's got - regardless of a man gets crazy he goes to the crazy house. If a man's mind say, "Listen, Judge, that and that - that off." Gray Eagle is one of the foremost prince of the kingdoms. He's a kingdom's prince, exists like a god of the earth - never has lived in the flesh of the people, but we can't tell, we haven't got no - nobody know he's Gray Eagle. He's Gray Eagle and he existed - when the trouble with England and the United States America and England, when having the terrible battle they claim Gray Eagle walked down on the bow of a boat and flew off. When Washington saw him, they brought the bird back and he proclaimed it a gray eagle, but he disappeared nobody know where he is. He can exist at no certain [something?], no race or people. And [he] bring wealth at home to people it ought to be done, and he bring success to growing children. But when he walks out there between the bar of a judge - and no judge can try you, no judge can sentence you, no jury kin hold you. Today, I'll keep you under lock and bar, and you kin strip the bars away, but you will know how to strike 'em.

(Ah, now, I'll ask you a question. How will I get Gray Eagle to work for me?)

Now - now, you get Gray Eagle to work for you with incense, yes, with incense. You gotta use incense, and sometimes you go in there, when a person tells you the facts. There some things that you gotta deny - the divinity of Jesus Christ be to God. And then you gotta - till he springs the wings about you and you feel the wings of the ever-active breeze that he will work for you. And burn

him - and that burning of that incense, you may have to burn a box - you might burn a box or two - but the box will bring *Gray Eagle* before you. When he comes, he comes like a ball of fire - as quick as that.

(Ball of fire.)

And he goes and comes and represent to tell you directly what he wants - that's the way he does.

(And when he appears before you, what does he look like?)

He looks like the form of a man.

(I see, the form of a man.)

He's a white man - but he's just like he got on dress coat - but when he broaden's his wings, you kin see he's an eagle. He's not got an eagle face, he's got a man's features - pretty, fine man, and all look like silver, all up in here. But you never see him with black clothes on - you see with all light clothes - and he got nice - he combs his hair like a woman - beautiful appearances. And he don't speak like I speak - if you is an English-speaking person and can't speak Spanish, or French, or any language, he'll talk with you in words you'd understand - but he speaks flat - most like a Jamaica person. But if you can't understand the language you tell him the language what you want, and you talk with him and get along with him in that language.

(I see.)

That's *Gray Eagle*.

[Here I stop to catch my breath while he continues, beginning with *Crown Prince*.]

(There's a man they call *Crown Prince* you say?)

Yes.

(Well, who is *Crown Prince*?)

*Crown Prince* is real Crown Prince that takes control of making woman lose children when they have in the family way. He's a prince of the world. He's the father of Lucifer. Someone thought that Lucifer was the first demon. No. Lucifer couldn't no more do what God told him but [therefore] God let him go. God created 'em both by nature. All things was got by nature and he's call the Crown Prince. He's - he was [something? meaning abortionist?] with children - given the power to know what to make, bitter apple - it's something given to drink - that's what *Crown Prince* do. But he comes with black clothes and white shirt.

(Do you have to call him in some special way?)

You calls *Crown Prince* by going down at a certain place in your yard or your home. And in calling *Crown Prince*, you gotta use the words *a domini et patri - et spiritu santus - et domini, et patri - et spiritu santus* - *Crown Prince* appear before you. But in using him before you then, you may have on your property a magnet, what you call a *magnet-glass* you gets from *Doctor DeLong* in Chicago. You must have that glass cause you gotta go see him personally like that. You will look in that magnet when he shot across there - like Moses went down in the cleft of a rock - way back in - and you see [him]. As you see him there, then you see him before you. But you must understand that.

(I understand.) [I understand you can't see *Crown Prince* without purchasing *Doctor DeLong's magnet-glass*.]

[*Doctor DeLong* appears several places elsewhere - see also his imitator, *Madam DeLong*, p.906.]

You gotta get understanding with these things, and you gotta seek the aid to get 'em and that divine aid. Cause you see, it's your personal affair to - to your own aid to understand what these things is of yourself. You gotta understand what is material and what is the immaterial side of life to get these

things all right before you.

I'll get her *crossed* that she can't deliver it and it kill her. You gotta go up back and get what you call the spirit of Crawford.

(Spirit of what?)

Crawford.

(Crawford?)

Yeah. Crawford is a German doctor and the spirit of St. Anthony - a warrior with St. Michael. And when you get that in consideration with the spirit of St. Anthony, you gotta use dibby-dibby.

(Use what?)

Dibby-dibby.

(Yes.)

Log-wood.

(Log-wood.)

Fur stick. [Fir stick?]

(What kind?)

Fur stick - a kind of wood that they grind and make dye with it. It grows in the English colonies.

(It grows in English what?)

In an English colony - English land.

(I see.)

Fur stick. These three woods, you gotta get the diff'rent juice from them woods. And after you get the diff'rent juice from these woods - why?

(Why?)

Because both of them wood was inclined - one was the headboard of Crawford and the other wood was his grave, and the other wood was a material of his house he dwelled in when he was on earth. [He had demonstrated and therefore I comment.]

(The other two were on his grave, the headboard and the footboard. Now, what was that German doctor's name?)

Crawford.

(How do you spell it, do you know?)

C-R-O-S-E-F-O-O-T.

(Crawfoot? [Crowsfoot or Crowfoot?] or Crawford?)

Crawford - Crawfoot - something like that.

(I see. All right.)

Now here is a thing that big material - now, to get Crawford. There's many things in life that you gotta find. Sometimes, in looking at the [something?] religious person themself - seeing they [professed] religion is one thing, and knowing they [actual] religion are another. When you get Crawford just have de spirit what overshadow St. Mary. That spirit would overshadow this woman and cause her - but before that spirit overshadow this woman, there's a word to be used - "and let them be [something?]" - "let them be not" - "do not bring them forth" [three curses]. These words you must use - that's mind's material side. Now, to turn to the material side of life - now, when we get to the material side of life, I'm going to find out from the spiritual view whether I shall or whether I shall not. Sometimes they [the spirit] stops you. But now when he do come, go call him in a quiet way to myself. I'm going to send him to take charge of that house - he's what you call a picket. He'll put a woman what one would still stay with me - one on the road - and one at the house - he's at the house. When my work is completed and he cross that child in the woman, he come back to me. Now, my second part would be, either I would have to get me into a fight and shed somebody's blood, or shed it natural by any force that be evil. But I'm gotta

sacrifice - gotta pay off.

(I see. And to call this *Crawford* you have to use the juice of these three woods.)

Yes.

(And what do you do with that juice?)

Hmmm?

(What do you do with those three woods?)

Let.

(No, those woods. You get this juice - the juice of those three woods, you know.)

Oh, them three wood, you mean - the wood.

(Yes.)

Now, the woods that you git - these woods - you take these woods which is representative [they represent or symbolize] and place them just as a - like there's a grave in it. Put this house in it, and nothing more in it. You place them three woods, but that's to your own private [you must do this privately] - and you have to have a place for these - have to have a yard or either a house - it could be just that big, but long as you put one of 'em as a headboard on the grave that he lies in. And on them he [something?]. And then you gotta find out how you call him. Now, he's a hard spirit - that's why people call him Hoodoo. He's a hard spirit - the [person who runs] thru [through] cards from one side to another - he may call but when you get disrupted away [interrupted or fail] from cards - look, you may have to go to work and kill a black cat and boil it down into a bone and pass dem bones with a glass [mirror] before you. But when you do get him - or you can't get him by passing the cards and using the wood, then you'll get *Crawford*. You'll get him - get *Crawford* by using the black cat or until you get that *black cat bone*. And when you get that *black cat bone*, he gotta come and appear and then you kin find from him what you doing.

(I see. Now, you make this little grave at your home some place and then you call this spirit, you send this spirit *to cross* this woman - *to cross up* this woman.)

Uhhmm.

(What were the names of those three woods now? What were the names of those three woods, that you got off [had at] this grave in this house?)

*Dibby-dibby.*

(What?)

*Dibby-dibby.*

(*Dibby-dibby.*)

Yeah.

(Yes.)

*Fur stick.*

(Now, wait. *Fostick?*)

Yes.

(*Fostick?*)

Yes.

(All right.)

You kin use first, *fostick*, *dibby-dibby* - *fostick* and *logwood*.

(*Logwood?*) •

*Logwood.* Yeah, hit got another name but it seem to me they call it.

(What's that?)

They call it - you got *dibby-dibby*, got *fur stick*, you got *logwood* - and they gotta, it's like cedar.

(Which one do you call cedar?)

The one that I call just now, that *logwood*. It grows in the English colony and they sells it in the drug store - just in a little piece like that for 25¢. [A notation of mine reads, "If it's sold in a hoodoo drug store, it could be anything - probably an incense."] They measures your ear[?] - to clean them two material up what you set - the same as you setting up a [place to work] you set it up and get one there, one there, one there [one too many] and one there - diff'rent places. You forms what - you forms a trinity [triangle] of anywhere that you [working] at.

[Usually a circle or square is used. This is a rare use of a triangle.]

(I see. Do you burn candles in your work?)

Yeah.

(Very often?)

I burns candles but there a lot of mystery - there mysteries in a candle that brings you to the limit of the divine will. Candle bring you most - bring you the grease and dust - promotes the divine work. And you is not - you see, you can burn a white candle, a blue candle, a red candle, and a black candle. Now, when you get in the line of using black candles, you use them black candles for deaths.

(You what?)

You takes a black candle.

(Yes.)

And that's a person's spirit level. See? And at every inch of this, you put that candle like that and marks it [demonstrates].

(Mark it with your fingernail, each inch right around the candle.)

Mark inch - mark until you get that whole candle [marked] out. You set that black light - and with nine black pins. Now, that's - I'm killing the rascal. And I put them nine black pins in a circle into a piece of linen - black linen, pins it down. I set that candle on there, see. And in putting that candle down there, I light the top of this candle with a match and I keep that match and put it down there.

(Put it in the circle or outside the circle?)

Yeah. Then I use the words, "Let him be with you - I'll never take it off this." And mind, the same spirit that I'm takin' in, this is the spirit of St. Michael - you've gotta use St. Michael - that why I use a black horse - and sometimes you kin take from the *Revelation Gospel* "and his name was set on him - death in hell - let this be." You see, when that person name is written in that candle on the three sides [leaving 4th side of circle open; but cf.2821, p.810], and hit written underneath that candle on that piece of black linen and you put it into that circle and you put it down in the ground, and watch them [some-thing?] and when that candle burn, when it go out, stick another on top of it - and you weaken him with three, and you lay 'em on the bed with six, and you kill 'em with nine. But you must know how to do it.

[The preceding *black horse* and *name* and *death in hell* come from the Four Horsemen of the Apocalypse, informant's *black horse* being combined with *pale horse*: "And when he had opened the third seal...I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand...And when he had opened the fourth seal...I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him." Rev.6:5,7,8.]

(I understand, I understand. You know, I couldn't do it. You have to know how to do these things.)

Yeah.

(I understand.)

But anybody can do that. [Served me right!] A old man died here that I was

tending on ["he was working with or learning from" reads a note of mine] the - he's a *crack-shot* on that - man downtown named Jughead Johnson, he's a devil to do that. [A note of mine reads, "We made an effort to locate *Jughead* but he had moved on."]

(Well, can you tell me what - why is St. Michael the safeguard?)

St. Michael is the angel that never lived in the flesh.

(He's a what?)

He's an angel that never lived in the flesh. He stood one side from the rest of the angels, demanded from Jehovah to - demand he create heaven and earth or by nature, we can't tell. And you gotta use him wholly [holy?] be our safeguard against all, you see. He's St. Michael - never lived in the flesh, but he's a warrior. He's nothing but a warrior, man of blood, and he's gotta sure-claim victory. He'll put your name on the red light and put that person's name on that black light. St. Michael goes with the red light and the man turns to the black light.

(Who represents the black light?)

You - you, you represent. The man's the black light and St. Michael got the red light. The person that you killing - the person that you are killing represent that black light.

(I see.)

And sometime he might get you to do bad [see 3016-3018, p.868]. He might ask you what might you do - like as if you put a frog in a person, like when they put a snake in a person. Must be a person they are - then you must understand how to go and put the frog in a person, must understand how to put a snake in a person, must know how to put a lizard in a person. But let that be alive in that person. Better to kill 'em and make 'em suffer 'fore they die. [He is saying the animal should suffer - usually be starving or beating - before you kill it and put the dust into a person, a well-known belief and practice.] You get all the information from St. Michael if you know how to persuade him to do it.

(Well, will St. Michael appear before you? Or must you pray for it?)

St. Michael - you can get to talk to St. Michael now, if you goes any moment. He's a easy saint to get to talk to, but he never have lived in the flesh with a christian spirit - he was created with the devil, created with God in heaven.

(You say St. Michael controls that red candle and that person I'm trying to kill is the black candle.)

That black candle.

(Well, what do you do with that red and black candle? How do you work that?)

Well, I'm got an altar - I'm got a hole in the ground or a secret place right dere. I'm got black surrounding it. And you know everything that you do, I declare you must have an immaterial spirit to govern besides that. [Things won't work without the spirit.]

(You say you have an altar?)

Yeah, have a altar. You got a altar some place. But some people have a altar - they might just have a house [or] they digs it in a hole in the ground. I put it in a place where nobody can go but yourself. And watch it - keep a glass on it and keep them candles continually lighting. And that word you must say, "Let his days be few." And whether he leave a wife or children or what, be [something?]. • And freely I'll shield this. And "His spark will be cut off," you must have that down directly there.

(And his sparks will be cut off?)

Spark be cut off. You must have that there. And you weaken him. You can take, if a person know directly everything - I have personally seen - I won't tell you but I've seen persons - have seen judges, lawyers - I've walked in hell

in - in this city here - seen them take a gun and blow their brains out with that same *trick* there.

(The same trick of burning the candles?)

Yes - just set them candles there. They've got to.

(Well, now, this black candle and the red candle are entirely different from that black candle you burn in the circle of pins. That's two ways of doing it? Two different ways?)

Yes.

(I see. Well, now, in using that altar, do you have to dedicate that altar in any way?)

That altar is dedicated to the All Great, I Am. [See, "God said unto Moses, I AM THAT I AM...say unto the children of Israel, I AM hath sent me unto you." Exod.3:14.]

(Well, how do you dedicate that altar?)

Well, the dedicating of that altar is completed - just make a little dip - these words - get up and make a little dip - that you firmly confess to Almighty, and then you'll dedicate that altar by blessed water - throw it on it. But I don't like to do that now for myself 'cause I [don't] pray all that much.

(You have to get somebody to dedicate it for you?)

Yeah. I don't pray all that much - I stays in a little room like you in here.

(You don't preach at all for your work?)

No. I does my work.

(You just leave your work to the spirits?)

Yes.

(But some of these people use altars.)

Yes. But a lotta them lies - they don't get their work done neither.

(I see.)

YOU'LL FIND IN THIS CITY OF NEW ORLEANS A THOUSAND PEOPLE WILL COME IN TO YOU AND YOU WON'T FIND FOUR AGREE ON ONE THING. I done run this city good from New York down here.

[This was the logical place to ask a man where he came from, a ticklish question. He may tell the truth, he may be - he may shut up like a clam.]

(You say, out of a thousand people coming to talk to me, four won't agree on the same thing?)

No. And yet they all be successful.

(Just a moment.) [I am changing cylinders.]

(Tell me why they won't agree on the same thing.)

Now, they don't agree for this reason. One fellow will just go in to Doctor DeLong and get his books like I have. [Someone else mentions DeLong; see also his name usurped by Madam DeLong, p.906.] I go on the top [of my profession]. Meantime, me and this Jughead Johnson, we do that. Here's another fellow that come and take training under me. I'm not going to learn anybody what I know. I'm alearning his way, but he can make bread by it. See. Here's another fellow you can come to now - they going to get down and pray for "Lord, have mercy." Now, my prayers and my ways - it ain't going to be no "Lord, have mercy" - going to be "Devil take you and to hell with you." Get the idea. Now, that's because that's the way 'cause everybody is not born under the same planet. Yeah, you get their birthstone, for the twelve months every stone is under a different planet. But everyone that come under the planet nearest to him have the same spirit in an educational way. And then one or the other of 'em is a cultured way, and one is an uncivil way, and one is a foolish way, and then there is some bad babies that don't know nuthin. He'll fill you full of bad - in his - don't know no more than the man in the moon. And the law ketches day by day and puts 'em in jail,

'cause they comes to my place all the time.

(Uh huh.)

They come to my place on [something] street all the time. That's why they don't agree. But most of them agree about their work [believe in it]. Now, you take, for instance, I say - well, I could express myself - I sit down and throw up my spirit of thought. I possess that spirit out and put a damper on that place.

(Now, of *Doctor* DeLong - what's the title - what's the name of that book?)  
The Great Book of Magic - Hindu Studies.

(Written by this *Doctor* DeLong?)

Yes.

(What's his first name?)

They call him - that's all they call him, DeLong.

(I see.)

Chicago, Illinois. I show it - I let you - I give [it to] you [by] one of them there [men of yours] - even let you [keep it overnight]. No, I couldn't give them the book cause if the law ketch them with it, they take it away from him.

(Well, suppose you [come again and] bring it along and let me look at it. You've used it.)

No, no one is allowed to sell them books and print books and sell books like them but him.

(I see.) [The book is copyrighted?]

Now, all the States agree - Africa, China, Asia Minor, America, Germany, Spain - if they wanta sell them books they must come to him and buy them from him. They don't allow no person to put them out but him.

(I see. He prints these books.)

He prints these books.

(You said the old man is dead and the son prints them now?)

His son doing it now. His name Mirard - name of Mirard, call him Girard[?] DeLong.

(Where? What's his address in Chicago?)

Illinois - something - some street or 'nother.

(Does he use Moses much?)

Don't fool with Moses nuthin - all the line up of great other *professors.*

(Well, why *don't* he use Moses?) [I am not mocking him - this is unconscious.]

Moses disagree - give too much time into the ceremonies of churches affairs. You kin never develop yourself in a line and [by] giving yourself to the ceremonies of the church affairs.

(I see.)

You gotta give to your personal affairs and get hungry of what you want yourself.

(What?)

Just what you doing here now, look for your personal self to develop - improve yourself if anybody come to you and look and live and don't think about dying - and then you'll become the man in this great world.

(I see.)

[After my informant 863 departs, I record on the cylinder.]

(End of 863.)

[Edward, my contact man, came in as soon as 863 left and we hold a little conference.]

[I speak] (So you heard him all the way down the steps, did you?)

[Edward speaks] (Yeah, all the way down to the end of the hall there.)



[I speak] (Certainly sounded - and then every once in a while he would stop and shake his head as if he were going into a trance or something, you know.)

[Edward speaks] (Yeah - good gracious alive - certainly did lay a bit easy around here - he was kind of sticking with you.)

MADAM GRIFFIN

I READS MY CUPS FER IT  
I HAVE A CERTAIN KIND OF SNUFF I USE  
I JUST PUT IT IN THERE AND THEN JUST TALK TO THE CUP

WHEN I WAS FIRST GIFTED  
I RUN AND GOT MY MARSTER AND MISTRESS  
I DIDN'T KNOW WHUT 'T WAS AND TOLD 'EM  
DERE WAS SOMETHIN' IN THE WELL TALKIN' TO ME

BERKLY - NEAR NORFOLK, VIRGINIA

["Norfolk, Va., Wed., June 16, 1937 - [[informant]] 494A - Mrs. Griffin at Berkly - from Bertie Co., N.C. - R.D. [[root doctor]]." *Numbers Book* 422-621. How I searched out in the county for this elderly woman - a half-grown girl when Civil War began - I will describe in INTRODUCTION. Material is on cylinders 533:2 - 536:5.]

(Have you heard that people get hold of a person's foot tracks and do something with that to harm you? Get hold of your foot track or your footprint?)

Well they take that and send you away.

(How do they do that?)

They take that and either carry it to the river and send it off that way, and [or] take it and turn it over and you'll walk yourself to death till you go away.

(You just turn it over, upside down?)

Uh hmm. [Demonstrates.]

(Turn it over - upside down, the toe back to the heel.)

And you'll walk - you'll keep a-going.

[I evidently turned off the machine a few moments to tell her I had recently been in Bertie County.]

[You say you have been] "down in Bertie County?"

(Yes, Windsor. I've been down in Bertie County - Windsor in Bertie County.)

Yeah, I know all that. I've been there for....

(Oh, you say you were gifted?)

I was gifted with sight - nothing but a child. Ah was twelve years old my mother said.

(Well, how did you find out how to do all these things?)

I just learned 'em - I was just gifted to it, just comes to me. When I was first gifted, I run and got my Marster and Mistress - I didn't know what 'twas, and told 'em dere was somethin' in the well talkin' to me. I was down in [by] de well playing, making mud-cakes, me and de children. And de well commence to talk and brought two cups[?] and commences talk to me. I had never seen a Yan-kee, but I just hear'n 'em talk about the Yankees. And she [woman in well] said, "De Yanks [are] at [Powell's Crossroads]." And I told my Marster, I said,

"What 'tis," I said, "it [voice in well] said, 'The Yankees will be here Wednesday at one o'clock.'" And he had just come outen de war [Civil War] for two or three days on a furlough, and he said, "Well, now, Lenny, tell me the truth, cause they will kill Marster." I said, "What! Dey'll hook you to death?" I thought they had horns 'cause she [Mistress] told me so. I said, "Well, Marster, they're coming." So he got restless that night and she didn't believe it - the white woman [Mistress] didn't. Well, he got restless and said he couldn't stay home, he believed he would go in the woods with his spyglasses. And he said to her, said, "Now, Emmy, if the Yankees comes, 'fore dey gets chere to de house and you see 'em, put a table cloth on de well and I'll be in de woods to see it."

Well, 'stead of she thinking about it, I see after dinner she went across the road to her sister-in-law's. And when I see dem coming - I saw a white horse first coming, running just as hard it could, and dere was pickets standing at Powell's Crossroads. You been along dere, ain't you? Well you been to Windsor - you have to go by Powells. Well, dey calls it Powells now, but they called it Powell's Crossroads then.

[It is called Powellsville in 1969. My first collecting trip through North Carolina took me through Elizabeth City, Edenton, Windsor, Washington, New Bern, etc., thus missing former Powells.]

And when dis white horse come, pretty quick I saw a great gang of people and somethin' shining, and I thought shurn'n [= sure-en?] them must be Yankees cause dey horns was shining. I thought they was horns, but they was swords on the points and on dey heads. So when dey come - they come exactly one o'clock like I told 'em. But de Marster was in de woods - dey didn't get him. That's the first time I'd ever seen a Yankee.

[What a remarkable picture of cavalry passing a crossroad - sun-brightened sword points looking like shining horns on their heads.]

An' I was gifted - I was gifted just a week before dat happened.

[So she thinks. Actually she did not foresee, she later backsaw. Time is a magic process in dreams and fairyland. Notice my following time questions which indicate my thoughts.]

(How old did you say you were?)

Now?

(No, when that happened.)

Twelve years old.

(How old are you now?)

Eighty-seven.

(Have you always lived down in North Carolina? Or how long have you been up here?)

I've been in Virginia about 50 years.

(And you have always been able to tell fortunes and to help people?)

Yes, I've been at it every since I was gifted. I put it down once, but the Lord wouldn't let me keep it down. Nothing - I just didn't have no misery or worry, but just something chopping in my head all the time just like until - I did it on account of I was courtin', and a fellow said if I'd put it down that we'd marry, and ah thought ah could do it, and I put it down and I just went crazy that way. No doctor couldn't do me no good. Dey had all de doctors and none of 'em done me no good, so finally the spirit spoke to me and told me when I'd go back and do his will, I would get well. So when I do [obey the spirit] - they used to have keep me tied; I cussed, preached, done everything, they said. So after I decided to do it [obey the spirit], I got right up and commenced to work.

(Do you ever work with the spirits now in your work? Do you use the spirits

now in your work?)

I have spirits, live spirits - I don't deal with no dead spirits, I deals with live ones. If I want chew and when you get asleep - I got chure name - I kin call you right chere and you'll come here just the same. But you are lifeless till that spirit gets back to you.

(I see. Well how would you use that name in calling me?)

Well, I got something - I set right down and got your name before me. I pray before I do it though. Then I'll call. Is your name Jack or John or Henry, I say, "Henry, Henry, in the name of the Father, I want chew to come here right away." Well, in about five minutes you will come.

(My spirit will come?)

You spirit will come - but you will look natural - but you are just as white as you kin be - but you can't talk plain.

(Well now, suppose you want to send me away - send my spirit back there. How would you send it away?)

Oh, well, I keep you about five minutes and I turn you loose and tell you to go, "In the Name of the Lord." And you'll go on then. But I don't do it on a windy night nor a real cold night, because the spirit gets frozen before they kin get back - or the wind is too cold.

(Could anything happen to my spirit or anybody do anything to it while it's gone, or anything?)

No.

(Well, what if the spirit got cold or frozen, what then would happen?)

It get cold after while - that's what I'm telling you, you would get cold or frozen, if I call it on a cold night. I told you dat I didn't do it on a cold night.

(But what would be the purpose of calling a person's spirit?)

Well, you know, de soul is de spirit ain't it?

Well, the breath you drew, you are jest perfectly dead when that spirit leaves you. You've got no breath there and when that spirit leaves you - until that spirit gits back. You don't keep it away but five minutes. The time is set and everything.

(I see. What would happen to it if it stayed too long?)

Well, if it stayed too long the person would die, that's all.

(Oh, I see.)

Then you kin take a new brick and write de name. Now say, if you want me to move from dis house, you take a new brick and write my name on that nine times, and take some gunpowder and go out there and take a long stick and put a piece of paper on there, and touch that gunpowder and that goes up just as quick as that. Well, you is gone - you getting ready to leave there, you can't stay there.

(I see. That will drive you out.)

You take some green sage and you get all de 'ciples. Dere's twelve disciples you know - Mark, John, Peter and Luke and all dem boys. And you write twelve on one and twelve on the other - six on one and six on the other, that's twelve. Then you fixes that in a cloth and put it in your shoes. You go to that boss and he'll try to say "no" at fust but he'll change - you've got de twelve disciples with chah.

(What do you mean by writing six on one and six on the other? What do you mean by that?)

Well, now like this is - this is Peter - that's John - that's Luke - that's Joseph and now James. Well, now you got six - you put six in one shoe and six in the other.

(How do you keep the law away?)

Well, there is a powder that I give 'em. You burn that. You go to the store and you put that powder - I keeps a whole lot of it, I got white and colored of 'em and keep 'em on tap. You take that powder and you shut your house all up, not a windah up. Go in dere and say, "In the Name of the Father, and the Son, and the Holy Ghost, bring luck in this house and keep enemies away." Well, dat smokes all over de house. Then you go to the door and say, "Walk in friends and luck, and keep enemies out," and shut your door again.

(I see. Well, what sort of a powder is this? Do you buy it some place or do you make it?)

No, I don't make it - it's *love powder*.

(You buy this *love powder*. Where do you buy these powders?)

You git it to certain stores or something - not everywhere but you have to send to git it. I've sent a long ways for mine - for my stuff.

(Oh, you send away to somebody that makes these things?)

Yes.

Dey fixed a girl oncet in Edenton, North Car'lina. Her father came to me and she was near about dead. She couldn't have a passage. The doctor couldn't get nothing through her. So he [father] come to me and I set right down and looked in my cups and read [for reading a cup, see later], and I told him, I said, "A man have got her litter and put it in [a hole in] a tree and he'll go to it every morning and knock that fir stick [peg] up," and I said, "the last day he knock it up, she gonna die." But I said, "I am gonna tell you what chah do." I say, "You git up tomorrow morning at three o'clock and you watch and you'll see him come by your house wit a ax on his shoulder," and I say, "he'll stop at your gate and say something - mumble something, but when you [he] go, you follow him." And I says, "Then you'll hear 'im what he says." I says, "As he knock, he say, 'Go, go God-dam yuh. Go, Goddam yuh.'" I say, "He'll knock on there nine times, and then," I says, "when he gits through, you draw your gun on him and make him cut the tree down and," I say, "your daughter will git up." He did it and I cured de girl - got de litter out. They kin take your hair and put it in de tree and do de same thing. Dey kin take your *hockey* [excrement] and put it in a tree and kill you just the same.

(How long ago did that happen? That this girl was *hurt* that way? How many years ago did that happen?)

That's been about three years ago.

(Down in Edenton?)

Yes.

You take a frog and be kind to that frog all day long - feed 'im good. The next mornin' you whip 'im near 'bout to death and then split him right wide open, and you put - write the person's name, you see. You puts it in that frog when you split 'im open, and bury it nailed up in a box and them people will follow that frog. Well, course when you bury it, like you hear me say about de frog, you takes a little stick and fix it for de headboard and one for de footboard, and in so many days you will follow dat frog. You kin take a fish and do de same.

I used to know a man, Sim Moore, in Bertie County, North Car'lina. He used to do dat - take a bone of a dead person and do anything you wanted with it.

(Do you know how he used it?)

Well, he'd take dat dead person's bone and go anywhere. If he wanta go in your smokehouse, he'd say he'd go in there.

(I see, and steal?)

With this dead bone.

(He'd walk around the house with this dead bone three times and.) [I am

repeating what she had said.]

And then you couldn't wake up until he goes and gets what he wants, and then he'd go away.

(I see. What was this man's name?)

Sim Moore. He's dead now.

(Sim Moore. Was he a *root doctor* or what?)

Yeah. He lived in Bertie.

(If I think someone is trying to harm me, is there anything I can do to protect myself against it?)

Well, now, if anybody want to *fix* me and you think you going to walk over it, you puts nine drops of fresh turpentine in each shoe and you kin walk over it all you wanta and nobody can't hurt you. And then if you can get quicksilver, you'll raise up the lining of that shoe and put a drop of quicksilver. Well, you pick up a nail or something and bore a little hole and put that in there - that keeps it from running, you know - and then pull your lining back over it and nobody can't get to you.

(How much quicksilver do you put in at a time?)

One drop.

(Into each shoe or just one of them?)

In each shoe.

(If they come to you and they say, "Well, I'm not well." Have you any way of telling whether they are just ordinarily sick or whether they have been hurt by somebody? Have you any way of telling that?)

Well, I read fer it. I've got - I reads my cups fer it.

(I see, you *read* the cups. What do you use in the cups, to *read*? Coffee grounds or something of that sort?)

Uh uh.

(Have you something special that you use in the cups, to *read*?)

Yeah, I have a certain kind of snuff I use. [For *reading* snuff in a cup, see 622, p.210.]

(Oh, snuff you used. I see.)

A certain - cain't use but one kind.

(I see. You just stir that up in there in something [a liquid]?)

I just put it in there, and then just talk to the cup, and then turn 'em [the cup], say, "Whatever ails this person, bring it and tell me." I don't care what's in there - what's in you, it will bring it right plain and show it, everything. Kin tell everything you've done too.

(Have you ever heard of people going out to the forks of the road to do something?)

Well, yes. Now listen, you kin take a new file, if you wanta bring a person back to de house sometime. You takes dis end and drives it down halfway. You take something and break in two, and that same part you broke, don't turn it over [upside down or twist it in any way]. You go to the other corner and you put [it into the ground in the same position it was broken off] - one in one corner of the house and the other in the other corner of the house. Drive it down there and they'll stay there.

(I see, that's to keep a person home or something of that sort.)

•The way that's done, that gives you chills and all like dat.

(Well, just how would they do that? Have you heard how they do that?)

They take a new string and tie it up full of knots, call your name all the time. Every time they tie a knot, call your name, and then they take that and they'll go bury that somewheres close to your house about your door. When you go over that, you'll commence to having chills and keep on having chills, until

somebody knows what to do to get 'em off you.

(Well, how would you get those chills off?)

Well, you gotta to find out - now, if you come to me and you have them chills, I finds out there's something buried and I goes and tells you where it's at and to git it.

I went to Blackstone - a man came for me from Blackstone.

(Blackstone, Virginia?)

Yes. His wife was bad off. I said, "I don't see how I kin go, I'm busy." But he begged me so hard, I said, "Well, lemme git dis crowd off and I'll see what I kin do." So I told 'im where de things was at. Now dey had a stick about dat long [demonstrates]. Dey had a piece of her clothes and her hair. And this stick was hollowed out and put dere and buried right in front of her door, where she had to walk ovah it all de time. And she'd have spell after spell. So dat night I got dere, she was having spells dat night. Ah says, "We'll have to go to work." I said, "We cain't wait till day 'cause we gotta go to work and take dis up." So anyhow, time it come day I had most everything and I said, "Have you got any sulphur here?" He said, "No." Ah said, "Well, go to de store quick as you can and get some." I says, "Now, I ain't goin' take it up." I says, "I'm goin' show you where it's at and let chew take it up." So I told him go get a spade and he brought his spade and I told him how to dig to it. He got it up. And it was a root about as big as mah arm, but it was hollow. And he got it up and when he got it up, ah told him, "Now," I says, "you go" - ah say, "ah gonna make a ring, a round ring of trash in de yard." I said, "You put dat stick in this ring." I says, "Now, de person who did it after you set it afire will be here. You git 3¢ worth of kerosene, 3¢ worth of salt, 3¢ worth of saltpeter - you sprinkle it all around, 3¢ worth of gunpowder - got to have 3¢ worth of every-thing." And you set that afire and if you done anything to anybody in this house you'll come here screaming - you'll run back and forwards, "Please do something fer me, do something fer me." So de woman come running back and forward, and she just screamed and screamed all dat evening.

So then I had another case, that de woman was just as bad off as she could be, and I told de man, I said, "Well, I never seen you and I never been to your house but," I said, "there's two jars buried at chure door and dere's snakes in 'em," I said, "and de water's turned green." I says, "A man done dat." And I said, "He don't live far from you." So he said, "Well, lady, if you'll go with me," he said, "I'll be scared to take 'em up. If you'll go with me." I said, "I don't see how I got de time." But anyhow I went with him and he tuk dem jars up, and when he tuk dem jars up dey was - dey was two jars about dat tall [demonstrates].

(Like mason jars.)

And dem snakes was in dere and dey'd turned de water just as green as could be, and as soon as he took 'em up his wife commence to getting better. This man come to de gate and said, "Come and do something fer me, I'm just crazy." I said, "Don't chew go to 'em, don't chew give 'em a thing when they come to you fer something. Don't chew give 'em nothing - you can't git it offen of 'em." So he tuk dese jars and done what I told 'em. Ah told him to take dese jars and unhead 'em and fling 'em overboard, and I said, "This man will go crazy." Well, that man just went crazy. Oh, yes, dere's all kind of ways to do things.

#### FAITH DOCTOR

*MAH BIRTH WAS A MYSTERIOUS BIRTH  
GOOD SET OF TEETH*

AT DE AGE OF EIGHT  
DIS PARTIC'LAR HEALIN' WOULD COME UNTO ME

AH'M HEALIN' THROUGH FAITH

WHEN DEY WALK IN DE DO' AH'LL CALL 'EM BY NAME...  
DERE IS NO KETCH IN IT BECAUSE  
DE MINUTE DEY WALK IN DERE AH'M SHOW' IT THROUGH DE SPIRIT  
DAT DAT PARTIC'LAR ONE IS JEFF WILLIAMS

YO' WOULD BE SURPRISED AT  
DE WHITE PEOPLE DAT WOULD BELIEVE IN IT [HOODOO]

AH TELL YO' MAH DEAH FRIEN'  
DE WHITE RACE AH WOULD GIVE IT AN EVEN BREAK  
FIFTY OUTA EV'RY HUNDERD  
AND IN DE COLORED NINE OUTA EV'RY TEN

LITTLE ROCK, ARKANSAS

[*Doctor Cunningham*, informant 914, had refused to visit me, therefore I went to him at his request. He is the only *doctor* I personally ever called on, except those few out in country districts like Madam Griffin and Frank Harris - see INTRODUCTION. My contact man Edward, our local automobile man and I arrived with the equipment. A woman who opened the door said the patient then with the *doctor* would soon leave. I had expected a line of patients and a long wait, but the *doctor* had a better *trick* waiting for me. I do not remember the interview except for three indications in the text: the departure of the patient, the brief and truthful note the spirit wrote to me before my very eyes, and the woman calling out to the *doctor* during interview - this latter a prearranged signal meaning; hers "Is everything all right," and his "Everything O.K." Though the spirit-note you will read is true, the spirit writer rather downgrades my intelligence and experience. "Little Rock, Ark., Wed., May 18, 1938 - 914 - Cunningham - *doctor*." *Numbers Book* 885-977. This material is on cylinders B18:1-B22:5 = 1476-1480.]

Ah begin tellin' dat - jis' say fo' instance, securin' both feet tracks of an individual, securin' both foot tracks of an individual an' placin' it in de glass bottle and takin' it to de location of a bull ant's bed an' throwin' de container [contents] of de tracks into de hole of de antses lived in, an' dey will come in an' out. As long as dey would exist in an' out, dis particular one would be on a extensive line of travelin' - roamin'.

Securin' de left an' right track of a individual an' writin' de 102nd Psalms upon parchment papah wit red ink, usin' three curse words, an' callin' de individual's name twice at de hour of midnight, twelve a'clock. Throw dis into runnin' watah an' dat will cause de individual one tuh leave de destination of where he's stopped at.

(How do you pick this track up?)

Jis' skim it off de top - jis' skim it off, we say on a piece of cardbo'd.

(What do you do with that parchment paper then?)

Now yo' write dis 102nd Psalms upon de parchment papah an' underneat' yo' write his name an' dere yo' say - jis' lak if it's *Cunningham* [my informant],

say, "Go, Cunningham, God Damn yo', go - go, Cunningham, God damn yo', go - go, Cunningham, God damn yo', go."

(Three times.)

Yes.

(And you put this foot track with the parchment paper?)

Right in de bottle an' yo' toss it all into de runnin' watah.

Gimme de names of de individual one dat chew want runned away - using de name of de individual one dat chew want tuh be dissatisfied wit his present living quarters. Bring me three fresh aigs, fresh hen aigs - jis' so dey're not shipped eggs. Fresh eggs. Bring me a shotgun shell an' a guinea peppah. Ah write upon de three aigs dis partic'lar individual's name wit red ink, an' ah open de shotgun shell an' mix de powdahs wit de guinea peppah, an' writin' three times de individual's name upon each aig. Bust dem across de partic'lar room dat he's stayin' [in] an' den his mind will reach de conclusion dat he's not satisfied dere any longer an' he'll change his residence.

If yo' jis' had a roomer in yore house dat chew dislike an' yo' wanted him out, yo' would use de method of de guinea peppah an' red peppah wit brimstone [3 ingredients]. Yo' sprinkle aroun' in his room about his bed. It will trouble his mind, he would want tuh leave, an' he shortly will do so.

If yore house wus vacant an' yo' wanted a tenant dere, chew would write de 70th Psalms upon a parchment papah an' chew would close it [in] a vial an' bury it underneat' of de front steps of dat partic'lar buildin' an' in de extension of 21 days it will be occupied.

Git de rattles of a rattlesnake underneat' de front steps - yo' hang it on a nail an' it will be confusions in dat house contin'llly wit ever'body. Ever'-body lives unpeacefully dere.

[Someone outside the door calls the doctor and he answers.]

[And I comment] (Always someone interrupts when talking to *doctor*.)

(You work that then if you want *to cross up* a house so that the landlord can't rent it? Or you just in general want people to?)

Tuh jis' be confused - dat's right. Yo' *cross* it all across dat po'ch, yo' see. If yo' wanta bring 'em undah, what we would say, *cross 'em ovah* dat dey all be dissatisfied in dat house. Fo' instance if dere six or eight - ten people in dere, jis' wanta work 'em up gradual 'gin each othah, yo' hang de rattles underneat' de front steps. Yo' do dis at de hour of ten a'clock at night. Do it on a cloudy night. Pick yore night dat it would be cloudy dat yo' would 'range dat.

Now, in othah words if yo' were gonna do it in dis partic'lar manner, yo' would parch de rattlesnake up into de form of powdah. Den yo' would take - be ca'ful dat dis wouldn't git in yore eye 'cause it's dangerously an' it'll hurt chure sight. An' sprinkle it across, now usin' yore han's. Po' it out across de po'ch in de steps an' ev'yone dat goes ovah dat partic'lar path dat day even if dey frien', dey be confused, has fuss wit othahs an' in an' out dat house. Do dat in de mawnin' befo' de sun rise.

If someone were tryin' to take advantage of yo' in *crossin' yo' onto* some evil spell, chew would use whut we would say de seals of de Psalms. Chew write de 37th Psalms on parchment papah wit red ink, an' de 53 Psalms an' de 91st an' enclose it in de waistband an' wear it around yore waist fo' protection. Bathe yo'self wit *Heart's Perfume*, bluestone an' saltpeter [3 ingredients], an' nuthin could take effect upon yo'.

Closely filin' yore fangnails - shavin' the top of yore fangnails into Coco-Cola drink or coffee an' givin' it unto a individual fo' tuh drink, would gain de friendship. Dey would like yo' eventually.

Give dem urine in vinegah. Jis' lak yo' have de salt, peppah an' vinegah



bottle upon yore table, yo' urine in dat an' yo' let 'em alone use it, an' dat will cause an individual to like yo'.

(That creates love.)

Yo' kin wit a individual's hair set dere mind dat dey will go crazy. Chew take de individual's hair, if yo' git enough - use dere hair. Yo' take it into what we would say de wooded section an' find yo' a oak tree dat has a hollah an' yo' put it in dis partic'lar hollah an' wit dere urine. Yo' git dere urine an' git chew three rusty nails, write dere names upon de parchment papah with red ink, an' tie de hair onto dese nails an' wrap it around wit dis particular parchment papah - dere names, an' enclose it whut we would say, airtight in dis hollah, an' dose partic'lar ones mind would affect dem - dey would lose it.

Take dat bow out of a man's house an' take de towel aftah yo've had kinda interco'se wit a man, if it a woman, tie dat bow aroun' de rag dat she have used in wipin' herself, an' write his name an' her name upon it. Tie it in de center - dis knot in de center lak de bow be. Tie de knot in de center of de towel an' let dis bow remain in de center of de towel. Her name an' his name combined togethah, askin' through de power of de spirit dat it would gain de influence of dis partic'lar one - takin' de feelin's of him towards any othah individual one, an' place it ovah de do' beside of him an' he won't have any *nature* for any othah individual one but her.

By him givin' me an' understandin' of his *nature* towards any individual one, *mah deah fren'*, would leave to de effect dat if she doesn't have dis bow ovah de do', she's wearin' it around her waist, which would take effect dis way in lak manner, or eithah buryin' his socks in dis partic'lar 'rangement all told underneat' her front steps of dere home. An' if he wouldn't locate it an' remove it, den his *nature* wouldn't be as it always has been towards anothah woman. We send 'em tuh look fo' it in three diff'rent places, *mah deah fren'*, 'cause dem arrangement would be to 'fect his *nature*.

Yo' take one strand of an individual's hair an' one from underneat' dere arms an' one from dere private, an' twist dese three partic'lar hairs into a plait, an' write "De Name of de Father, de Son an' de Holy Ghost" on parchment papah with red ink an' sew dis partic'lar arrangement up in a small piece of flannel an' wear it in yore fob pocket an' dis one would eternally love yo' if yo' want dem.

Yo' secure dragon's blood an' brimstone, an' chew take three needles an' in de linin' of dis individual's shoe yo'd place dese three needles in each shoe - yo' understan' between de leather an' de linin', an' yo' burn dragon's blood an' brimstone upon a tin arrangement, an' rub de soles of his shoes ovah dat three time in a day. When he put 'em on agin an' den he's outa yore sight, he be wantin' tuh git back all de time.

Wit an individual's photo yo' write a prayer of de 23rd Psalms an' yo' ast de Almighty God if He would please bring onto de individual one His love - de love of Alfred White which ah hold in dis photo. Wrap dis arrangement aroun' de photo aftah yo' wrote upon de parchment papah an' sprinkle between de papah an' dat pitchure de red peppah an' cookin' salt an' hang it ovah de center of de do' on de do'sill. At exactly twelve a'clock she begin tackin' dat photo up dere an' let it be hanging wit de photo bottoms up, bottoms down, an' read de 70th Psalms aftah she had rendered dis, an' dat will change his mind fo' any othah individual one, dat he would divide his partic'lar earnings wit her.

An' anothah instance of an individual's photo - yo' would write his name in case if yo' wanted tuh do him harm, dat he would git out of yore sight. Take yo' his photo an' write his name in de back of dis photo, using three curse words an' throw it into runnin' watah an' he will also be very anxious to move from around

you.

In an instance agin - anotheah photo, if yo' want to take de life of a person, cause dere health to vanish. Procure his hair, a lock of his hair, procure his underwear an' cut dem up wit de individual name an' dis hair all into fine pieces an' take dis photo an' place it in a bottle an' cork it up tight - git it airtight an' take it into the woods an' put it in a high tree, close it up airtight, an' dis partic'lar individual goin' fail in health.

Yo' kin use graveyard dirt fo' diff'rent things. If yo' love tuh play de numbers an' yo' know of an individual's grave - yo' know exactly where it's at, yo' know his name. Yo' go out to de cemetery an' yo' secure de dirt from upon dis particular one's grave an' sew it up in a container bag an' sleep wit it in yore pillah an' yo' ask dis one befo' it time to sleep, tuh give yo' an idea of a number. An' if he wus, say befo' his death, had a numbah playing high, chew would have a favorable dream concerning whut number might would be de one. [See DEATH TAKES A HAND, p.546.]

Wit *graveyard dirt* yo' could secure it from someone's grave dat chew didn't know an' yo' wanted to arrange it in yore home dat it would be peaceful. Say lak yo' an' yore wife are quarrelin' an' yo' place it in de cornahs of yore room - de fo' cornahs of yore room dere. Yo' repeat de 53rd Psalms aftah three straight mawnin's aftah yo' have placed dis arrangement in dere, an' she will come to a peaceful state of min'. Dis partic'lar one's dirt offa his grave will bring her min' to a peaceful state dat she wouldn't have even thoughts against yo'.

Yo' take de wishbone of a chicken, say fo' instance, an' yo' wish upon it. Say, if yo' wanted tuh git ma'ied - chew wanted yore marriage to be at an' early day, or yo' wanted to advance upon a trip, or yo' wanted to be successful, whereby [therefore] yo' wishin' upon dis particular wishbone. Yo' open de middle of yore Bible which is clasp in front of yo' to 118th Psalms. DE 118TH PSALMS IS SUPPOSED TUH BE DE MIDDLE OF DE BIBLE. Yo' make yore wish an' read dat Psalms ovah three times an' nail dis wishbone up ovah yore front entrance of yore do' an' yore wish will come.

(You don't do anything to the wishbone itself?)

Dat's whut yo' make yore wish, an' dat Psalm ovah it, an' nail it - nail it up ovah de do' at chure front entrance, yo' see.

Well, goofer dust generally is whut we would say a movin' powder. Yo' kin make it yo'self outa - we call 'em guinea peppah. Dat's one de wus' things in de worl' to create a disturbance among people. Well, yo' use guinea peppah, brimstone an' yo' use jis' any ordinary powdahs wit dat [3 ingredients], to take, yo' know, showin' de guinea peppah away [disguising it]. An' dat's called *goofer dust*. Dat's all whut it is. Whutevah de individual one thinks about goofer dust, it jis' be suspiciousness. De individual kin make it outa several diff'rent things. Anything dat chew know yo' wanta create a disturbance wit; dat yo' know it could be so arranged.

Fo' instance, if yo' would wanta change yore luck dat yo' would wanta be successful in gamblin', yo' use [uban? van-van?] an' *Hearts Perfume*, bluestone, oil of peppermint, oil of clover, saltpeter. Aftah takin' yore bath, instid of throwin' yore watah any direction, throw yore watah directly in de east pointin' it at de sunrise, an' it would rise yore success.

An' anotheah instant', if yo' wanta be purtty successful in gamblin' agin, yo' wanta know how yo' would handle a *token* [*toby*] or somethin' fo' yore success. Chew use a silver dollah - secure it outa de han' of some individual one dat chew didn't know anything about [dollar from a stranger], an' chew put it in a box of sulphur an' keep it in a closed - in a dry place for a period of 21 days. Take it outa dat particular sulphur an' lay it in de Holy Bible upon de 102nd Psalms

fo' two straight nights an' den take it out an' wit garlic an' red peppah yo' sew it up in a shammy skin an' let it be in yore pocket fo' two or three games an' yo'll be very successful.

Yo' could kill his [gambling] luck by sprinklin' salt - cooking salt out of a brand-new package dat have nevah been used. Also sprinkle guinea peppah or red peppah ovah de flo' an' undah de seat where he's settin' an' his luck will be *crossed* to de extent dat yores will survive his in dat partic'lar game.

(No matter what kind of a charm he is wearing?)

No ca' whut it is.

Take a pitcher of watah, three teaspoonsful of sugah an' write de 70th Psalms an' place it on de individual counter an' let it remain dere, say as de license would be, an' at twelve a'clock each day, yo' repeat it. Yo' have it down dat way standing in yore front do' wit dis watah an' sugah an' make a step or tracks back. Follow yore tracks all de way from de front to yore back, sprinklin' yore watah cross de partic'lar door - all de way across yore business place door. It will draw de influence of diff'rent ones, dat would crowd yore place to any extent.

Agin, git snuff - three pinch of snuff an' read de 53rd Psalms ovah three times an' as yo' would hold de [snuff] box upon dat Psalms, take in de front of yore place, hold it in de palm of yore hand an' blow it [3 pinches of snuff] in the direction of de rise of de sun. It will also blow into yore place great success.

Using de names of de police dat chew wanta stay outa yore place, write dere names upon dat parchment papah an' git chew a can of Red Seal Lye an' git chew two boxes of dat cookin' salt dat nevah have been opened. Write de names of dese two partic'lar individual ones out on de parchment papah, cursin' 'em, usin' curse words dat dey would remain away from yore place. Po' half of yore potash in one can an' put chure papah - de names in between dat an' throw de othah half fulla salt into yore can dat's heah. Fix both of dem an' arrange dis at twelve a'clock at de darkest night, *mah deah fren'*, in dat partic'lar munt' yo' might say. Yo' choose midnight - one of de cloudy nights. Bury it in front of de steps at twelve a'clock exactly an' be shore dat it's in de center of de front an' also back. An' dese partic'lar officers will remain outa yore place.

If yo' were not out on bond an' yo' wanta 'fend yo'self, de mawnin' dat chew are knowin' dat chew are goin' tuh co't, yo' have someone to bring yo' if yo' could possibly arrange it, a brand-new package of sewin' needles dat nevah have been used. Also have 'em tuh bring yo' some brimstone, an' also have 'em tuh bring yo' some dragon's blood. In de corner of yore cell secretely yo' would, de mawnin' yo' goin' up to co't, burn yore brimstone an' yore dragon's blood, an' yo' would read de 93rd Psalms in dere an' turn yore underwear on de wrongside an' turn yore socks on de wrongside, an' also yore shirt. Use nine needles. Use de needles stickin' [them] in de front of yore underwear an' make a cross ovah yore both breasts in de center, an' go befo' de judge, *mah deah fren'*, an' he would be confuse' in mind dat he would give yo' consideration upon yore trial.

Dis partic'lar oil dat ah prepared mahself. [Shows a bottle.]

(You prepared that oil? What do you call that?)

Call it V-D - V-B.

• (What does that mean? Does it mean anything?)

No, it's jis' V-B oil - dat's de way yo' secure it out de drug sto' heah.

Dis oil is tuh gain de influence of anybody, but chew rub it upon yore han's dat yo' constantly touch things dat dey touch an' if yo' gain dere influence, turn dere likeness towards yo' in every instance, dat dey would trust yo' in dere confidence mo' so den dey would anybody else; give yo' some of de biggest

break upon de job den dey would othahs.

Now, othah den dat, if yo' gainin' de influence of yore boss, yo' could write his name upon de parchment papah an' take yo' three rusty nails dat dey would be de same size - say if dey were six-penny nails or eight-penny nails. An' yo' go underneat' yore house an' bury it in de center underneat' yore house in a hole, in a can wit dese partic'lar nails an' his name, askin' him in prayer dat he would do favorably onto yo' upon dis position. An' it would also take effect upon him lak dat.

If yo' would want tuh put chure house undah pertection dat thieves wouldn't bother yo', yo' would secure cooking salt dat has nevah been used. Sprinkle it all ovah yore room dat yore possession is in, *mah deah fren'*, an' upon leavin' scatter it roun' about yore po'ch an' steps, an' yo' won't have any trouble wit any individual one enterin' dere. Dis salt takes de effect.

If any individual one have a spell upon him dat it would cause him, dat it would render him to crave action - de doctahs kin find no cause of his action - den it would run in de belief dat he might be influenced by a witchcraft worker. Yo' would git de gizzard of a chicken an' let it be a fat chicken. Give dis individual one parts of dis into ashes. Beat it up wit saltpeter an' de milk from a black cow. [Three ingredients.] Git de milk from a black cow an' give dis partic'lar individual it while it's warm. Give it to 'em warm an' if he's affected in any effect he will vomit. Dat will give yo' an understandin' dat he is influenced by witchcraft. [This medication is divination and diagnosis - see pp.165-217.]

(What do they call this kind of work down here?)

They call it hoodooism - hoodoo - conjure. De people refer to it so. Dey say, "Ah'll have yo' fixed." An' wit de light of what we would say, so wit dey [their] crosses an' all, dey fix yo', but it all pertains to hoodooism - conjuration.

(Did you hear when you were a boy down here that there was some sort of an organization that included people that did this sort of work; where they had to pass an examination and were initiated into this work and that sort of thing?)

Ooh, well - dat ah've nevah, yo' know, had a chance of knowin' about it. Ah know dey claim, dey do lotta work wit de Seven Sisters [see p.745]. People come from a good many places to see de Seven Sisters but ah nevah saw any of 'em - nevah knew positive whether it wus real or whether it wus jis' fake. But mostly mah understandin' wus - ah don't know whether it wus true or not.

(Did you hear very much when you were a boy about the old Madam Laveau?) [For Marie Laveau, see p.794.]

No, ah didn't.

An' de blacksnake's tongue - git de snake 'live. Git de blacksnake 'live an' git his tongue an' git a bat heart, an' yo' write de twelve disciples' name - call dem by name an' write dem on a parchment papah, an' yo' use dese clover [cloves?] seeds dey call it.

(You mean the spice?)

Well, yes, it could come to dat - dose little ole cans yo' shake it out of but it's a powdah sort of lak.

(They use it in cooking, don't they?)

Yes, cloves.

(Cloves? Like for your tooth?) [Clove oil for toothache.]

Yes, an' put dis togethah wit dese names an' yo' sew dem up wit red flannel, an' dey claim dat it will give yo' success - dat is, dat yo' wouldn't be bothered wit enemies pertainin' to anything dat chew would undertake to do, such as makin' liquor, a operation [in] which yo' would be very successful.

Use de photo as ah foresaid to gain de influence of de individual one. He could use her photo an' he could include dat photo by writin' her name in de desire of him an' askin' de Almighty God dat He would turn dis individual one's thought upon him an' hang it ovah de center of his do' in his room, dat she would turn into his likeness - in some instance lak dat very quickly.

Yo' use saltpeter, bluestone an' de milk of a black cow - *mah deah fren'*. Yo' give it to 'em warm and if dey are containin' lizards, scorpions or frogs in de individual one, dese particular things won't stay in 'em. Dey would have pass out through de bowels or dey would vomit dem. [A similar cure - chicken gizzard replacing bluestone - has been given.]

In de direction of causin' de individual one - *crossin'* one's luck *up* dat he would be very unsuccessful in ever'thing dat he would undertake tuh do. Yo' write his name on a parchment papah an' burn it in de ashes of sulphur, red peppah an' also brimstone. Take de ashes of all dis whut chew have burnt an' scatter it all along de western direction [scatter it to the west], cursin' him ever' partic'lah time dat chew throw dat. An' his success will go into ill fate.

(Why do you throw it to the west?)

Well, fo' instance yo' want him down an' yo' send him wit de sun; when de sun sinks in de west den his success will go down.

At de age of eight dis partic'lar healin' would come onto me. Ah had a gran'-mothah dat wus sufferin' very much with rheumatism in about her joints. Her knees - sometime it would affect her so bad dat she couldn't walk an' constantly ah would humor her aroun' [persuade her?] an' puttin' mah han' upon her - an' de time dat she suffered ah would put mah han' upon her knees an' it would feel bettah, an' [as] ah would touch her, ah would offah a prayer to the [Deity], an' fin'lly ah got her 'vent[ual]ly cu'ed of it dat she could go about.

An' den ah begin talkin' in de churches. As ah said mah birth wus a mysterious birth - [born with a] good set of teeth, nevah had a pain of toothache, nevah had one extracted in all mah life. Ah realize den dat it wus gift - de intention of God dat ah would have de power to convince man an' woman dat God is God an' to serve as no othah.

(You believe the teeth gave you power?)

Ah come tuh believe through dis particular birth - it wus jis' assurance dat ah were a gifted one.

Ah go into seclusion by mahself - yo' know, dat ah consecrate [concentrate] mah mind upon solely whut ah'm gonna do. An' dis powah whut ah said ah wus bo'n wit, when dey walk in de do', ah'll call 'em by name. All right. Dere is no ketch in it because de minute dey walk in dere ah'm sho' [shown] it through de spirit dat dat particular one is Jeff Williams, an' ah tell Jeff Williams, "Yo' come farward." An' in dat, meanin', if it's any information dat ah git through de spirit, of tellin' Jeff dat he would have tuh look out in de future fo' certain things, ah call him up an' tell him. An' den if he choose to he could come around to where ah'm stopping at fo' further info'mation dat nex' day.

(You really - sort of a healer?)

Well, not necessarily - ah don't use no medicine, ah'm healin' through faith.

If he has somethin' wit any kind of a pain about his body - lak dey come sometime on crutches, dey come sometime deaf, an' dey come sometime blind. In dose cases, you cain't [cure] jis' outright wit de one partic'lar prayer. As ah would be dere sometime dey [would come to me privately]. Ah have touched dem an' prayed so very ha'd fo' dem dat dey git a vision of sight instantly, an' ah have had dem leave dere crutches right dere wit me an'.walk out, but de po' devils sometime dey faith would grow weaker an' it come onto dem agin. Consequently as Peter wus trying tuh exist upon de watah an' he admitted dat his faith

went tuh fading an' he went tuh sinkin', and dat's de way it is in dat particular work.

An' dis watah - ah have 'em drink it, an' as yo' kin read upon de 92nd Psalms, place a plain glass of watah in [on] de Bible and yo' yoreself read it ovah three times an' yo' drink dat watah, it'll work yo' jis' as a physic.

(Ordinary water?)

Ord'nary watah outa de hydrant an' dat watah dat ah has in dose gallon jugs, dey jes' contribute to whut dey wanta contribute. [He shows me holy water in a glass gallon jar or jug.]

(That's your container of holy water?)

Dat's right, yeah. Dose candles yo' see [on the table] - as ah said, ah git de candles an' ah bless dem mah ownself, an' dat he'p upon mah travelin' expense. Dey donate towards de watah an' dey bring dere own jugs an' ah prepah it fo' dem - jis' lak yo' turn in de jug an' [or] yo' send in de jug in yore name, an' dat night in de meeting whosomevah de jug, it's dere all ready fo' dem. An' de candles dey buy dem, an' de oil dey buy.

[Here is why he wanted me to visit him - to show me the holy oil and water and the candles.]

(Are your candles mostly any color?)

No, we use diff'rent candles.

Now, yo' use red candle, yellah candle, black candle, white candles fo' all diff'rent things. Use a yellah candle fo' makin' yore peace an' quiets in a home - jis' tuh make a home contented, use a yellah candle. Chew light yore candle at seven a'clock in de mawnin' an' let it burn until eight an' put it out. Dat de instrument of peace an' happiness in yore home.

Now, fo' success candle. Say fo' instance if yo' interested in games - in numbahs, anything lak dat if chew have any faith in yore black candle. Light chure black candle at twelve a'clock in de day an' let it burn until one a'clock, an' yo' will be successful in yore little chances an' games an' things.

Now, yore white candle is helpful through sickness, an' reading certain divisions of Psalms while yore candle is burning, it will relieve yo' of certain pains.

An' yore red candles, if yore enemies are worryin' yo', seemingly tryin' tuh take de advantage of yo', read yore 37th Psalms an' light chure candle at seven a'clock at night aftah de sun is gone down. Begin at dark an' read yore 37th Psalms an' let it burn until eight - one hour burning an' reading yore Psalms ovah three times. An' den concentrate - let chure mind jis' go until dat it would come a vision of jis' how dis partic'lar one is trying to take de advantage of yo'. Yo' kin see it clear dat she's goin' to dis partic'lar one wit message, talkin' about chew behind yore back.

An' dat's why lotsa people don't understan', dey don't know whut dere burnin'. Dey take a black candle an' burn it to try obtain anything an' it don't git no results; dey take a red candle an' try tuh burn it fo' somethin' else an' it don't git no results. An' aftah blessin'.

(Do you bless these at the service or at home?)

Bless dem at home. Ah bring de blessin's upon dem candles at home. Each candle is blest separate one by one, and all colors are blest all fo' de same thing. Dat is, say f<sup>o</sup> instance, dis is a stack of yellah candles an' ah'm blessin' 'em dat de home would be peaceful an' whersomevah dey are lit. Yo' understan' me, yo' cain't call no name upon dose candles, 'cause yo' don't know who are comin' in possession of 'em. Yo' bless 'em in readin' dose Psalms an' yo' have yore Bible open wit dese particular ones layin' apart an' yo' do a *secret prayer* dat yo' want dis particular blessin' cast upon yore candle.

(You prepare the oil, too, don't you? What do you do with the oil?)

Dis oil dat ah spoke of a while ago is less to be effective in de influence of any individual one dat yo' come in contact wit. An' de olive oil is used in certain cases of stiffness, dat yo' would rub yore joints dat dey would supple up. An' wit a silk pocket han'chief dat chew would rub instid of rubbin' wit chure han'.

[HERE COMES THE LETTER WRITTEN TO ME BY THE SPIRIT!]

(Now, this afternoon when I came around [to his house] you wrote something on a piece of paper and put it in the Bible. Under what circumstances do you use that?) [*See my comment at beginning of interview.*]

Well, now dat's jis' as ah said. Fo' an individual one [private conference] - readin' [the cards] to 'em - tellin' 'em of a sight dat yo' see in dere han', of dere luck bein' crossed [his very message in invisible ink to me!]. Sometime dat wouldn't be strong enough proof. [Evidently my reaction to his magic message was not *strong enough proof.*] Den yo' would commune, dat yo' would git an answer upon yore question from de power of God. An' see, dose illustrations could come out diff'rent pertainin' to whut dey might wish to know. See. Say, fo' instance dey interested in de numbers, a numbers *illustration* would come. If dey interested in knowing of a question *yes* or *no*, de question would come *no* or *yes*. Maybe dey would wanta know if dey would make dere degree of scholarship, an' *yes* or *no* as yo' see it favorable, dey are to be successful in their palmistry [what he sees in their hand] - it will give you an enlightenment dat dey are to be successful. But den dey might not have confidence enough. Den yo' could bring 'em onto a stronger confidence by showing 'em dis partic'lar *illustration*. See.

[I saw without his telling me that he wrote with invisible ink answers upon slips of paper and chose one suitable for any of the problems he mentions. The answer becoming visible he calls an illustration. Here, if his palm reading did not impress, he used invisible ink.]

[The spirit's written message to me - from its *sacred* resting place in the Bible and with the magic three - read, "YOU ARE CROSSED." As I shall explain in the INTRODUCTION, this letter episode happened during the usual preliminary talk before actual recording.]

(Do you read cards also or only palmistry?)

Palmistry. Ah've used a crystal ball - ah used to a good bit in mah meetings. Dere, sometime dat ah should call an individual's name an' answer him questions. Well, all dat's trickery. Jis' done have an aid with yo', dat's all. But dose things ah only do in schools whut's fo' magic.

(For entertainment?)

Dat's whut chew do.

(What percentage of the people go in for this stuff?)

Well, ah tell yo' MAH DEAH FREN' de white race, ah would give it an even break - fifty outa ev'ry hunderd; an' in de colored, nine out of ev'ry ten.

(That applies only to the South, doesn't it?)

Yeah. Ah've had lotsa experience in de East MAH DEAH FREN', an' de West also.

(I don't think there are very many of the people....)

[This unfinished statement is merely a device to keep him talking.]

• Now yo' would be surprised at de white people dat would believe in it. Fortunetelling is one of de - it kin nevah be known, because de fortunetellers - somebody will tell yo' one card represent one thing, and another one say it represent another, an' another one say it represent another. But it's no sense to anything yo' git out of yore past life from de fortuneteller. Ev'rything is sighted [*'cited = recited?*] jis' aroun' de palm an' - yore success is jis' found

ovah heah, de lump of gold ovah heah, an' a hidden treasure ovah heah.

[While my machine was stopped I evidently ask what he knew about buried treasure.]

As ah said, ah've had mo' experience in dis since travelin' in dis part [of the country] den ah've had in a good many heahs. People always believe dat it's a hidden treasures fo' 'em - real riches.

Dat ole fellah dis aftahnoon [I had evidently seen him leave] said dat he knew where \$167,000 wus - wus left dere by some Jews or somethin' othah - wus up in [some place in Arkansas]. He wanted tuh finance mah transportation ovah dere an' if ah had any power tuh go an' git dis treasure we would split it. He got one in his back yard - he said he had a dream of it - it's right by a tree. [It is quite common to dream about hidden or buried treasure - see 426, p.127.]

[Informant now tells a story about a money *trick*.]

She wus influenced tuh believe dat if she would go to de bank an' draw her money out an' bring it to dis party, by dem sleeping on it it would render a blessin' upon it an' dey would return it back to her de following day - dat would increase it in ninety days to \$3200. An' dey told her tuh git a white pocket han'chief an' git it all in hunderd dollah bills. He cut him out sixteen strips of newspapah an' sewed it up in his white pocket han'chief. An' she brought it naturally, an' he had his'n in de Bible, an' she wus supposed tuh place hers in de Bible an' not looking where she wus placin' it. She jis' so glad tuh git it in dere - made her sew it up right in front of him so he could eventually sewed it so it would imitate his'n so it would match his'n. [His would match hers.] An' she got it all sewed an' place it in de Bible an' he put it undah de pillah of his bed an' he's gon'a sleep on it all night. An' when she return dat nex' day he give her de wrong package, see. Well, den she's supposed tuh pin dis in de center of her back below her dress - he's supposed to pin it dere hisself. Now, he's gotta carry dis blessin' out right. He pin it dere an' he told her tuh not look at it till dat Friday. Dat wus on a Monday - dat a purtty good distance fo' him to go.

(Who did this?)

Dat wus a colored fellah did it ovah in Kentucky - he wus a *hoodoo worker*.

[For another money *trick*, a remarkable one involving more than the loss of money, see CAST IT INTO OBLIVION, p.268.]

He git all dat *roots* an' medicine an' things an' cure anything - anything yo' not bo'n wit. DAT'S WHUT DEY SAY, DEY KIN CURE ANYTHING YO' WUSN'T BO'N WIT. Dey go out in de woods an' git a whole lotta ole *roots* yo' know.

When did she come? Oh, last - no, Saturday 'fo' last. She wus havin' trouble wit her boy fren' turnin' off her. Naturally, he had a good position an' could be of some convenience, an' she - dis othah girl beat her time. She brought his photo an' his socks up dere as ah had told her to, an' through dis written [*hand*] - an' havin' her place it ovah her room do' an' reading de 70th Psalms behin' it an' buryin' dese socks undah de back steps. Ah tied 'em togethah, pointin' one foot in one direction an' one in de othah - east an' west, *cross de world*. Dat would change his mind - give him hatred in his heart against dis othah woman dat his affection would turn to Lizzie, yo' might say. An' Lizzie come dis mawnin' an' told me dat she nevah had nuthin worked as soon. She said dat man wus gone - she nevah had no idea when she come dere [here] dat she'd evah git him back, because so many people had fooled her dat dey could he'p her do othah things.

(The man came back?)

Oh, he's back - yeah, he's back.

(What did she do with the photograph?)



Well, dat photograph - yo' supposed tuh hang upside down ovah de do', aftah ah write de partic'lar question, "Almighty God, if it please yo', turn dis individual one. Change his mind, Oh Lord, Father, to the individual. Amen."

All right. An' yo' close it between wit red peppah - an' yore photo.

(Voice is too low to get a good record.) [Transcriber comments about a small section of text here.]

(You don't have any trouble getting your money from these people?)

No, nevah had in mah whole life, becus ah don't accept any money until ah give 'em some satisfaction.

(After you have done the work for them, they never refuse to pay you or that sort of thing, do they?)

Nevah had. Only once. Ah wus he'pin' a fellah git a job ovah in Mississippi. His first week he worked an' he give me a dollah - 'cus ah charged him three. De nex' week he didn't come up, an' de nex' week he didn't come up, an' de nex' week he wusn't workin'.

(But generally they always pay you?)

Yes.

"TOMB OF DE BABE OF BETHLEHEM"

AH WUS A NEGRO PASTOR FOR 25 YEARS  
AND AH DIDN'T LEARN FOOLISHNESS OUTA DAT  
AH LEARNED DE WISDOM OF GOD

AH'M TALKIN' TUH YO'  
A MAN DAT'S OUT TUH LEARN SOME PIN

AH'LL COMMENT A LITTLE WHILE  
JES' [TO] GIVE YO' A CHANCE TO KETCH HOLD OF MAH SOUND

BRUNSWICK, GEORGIA

[Yes, I am certain this elderly man did learn the *Wisdom of God* - given and earned according to capacity. Did he know I was also a clergyman? No, that could not be told - besides, he probably would not have believed me. What has this man to do with hoodoo - conjuration - witchcraft? Read and see - ponder. The material of informant 1213 is on cylinders C469:3-478:5 = 2050-2059.]

Ah have learned an' hoped in dis, whut ah mention tuh yo' now, dat dere is a certain way of dust - where ah gits it from - it's fo' luck, good luck.

(Do you buy this dust from somebody?)

Ah buy it but don't pay no money fo' it. Ah'd explain it tuh yo' - course ah'm goin' talk to a point - tuh let chew understand whut ah'm talkin' 'bout. Dis is a luck proposition dere on. Now, tuh have good luck fo' even anything yo' could do - in de skin game, or any othah actions of life. De dust whut ah'm talkin' 'bout, ah don't know no man - white or colored - whut evah mentioned de name of it tuh me, but hit's ruled by de angels of de Almighty God. It's visited by - de use of it - by de prayer of de Almighty God.

It's a dust dat ah go - ah tell yo' whare ah buys it from - ah have tuh pay fo' it but ah don't pay no money. It don't cost chew no money - hit'll only cost

yo' Our Father's Prayer, an' a angel of God's kingdom will go wit chew wherevah yo' goes an' won't have any fun atall - in de skin game or in de gamblin' hall. God in de gamblin' hall lak He wus in church. Do yo' b'lieve dat?

(Yes.) [And I meant that and still mean it.]

God is God in de skin game, meanin' jes' lak He is de preacher in de pulpit. Ah've proved dat fo' yeahs - ah know dat. [I was certain and still am that he proved dat.]

Now, ah tell yo' de particulars about dis personal dust. Fo' every man can't git it. But unless a man learns a man how tuh git it, he kin git it but it won't work. Yo' have tuh be long - somepin on de luck proposition. Dat's why ah mentioned tuh yo' 'bout whut luck will do. Luck fo' a certain distance of de earth, hit's got by faithful prayers - dat's Our Father's Prayer. Yo' know de Our Father Prayer? "Our Father, who are in heaven..." until yo' say "Amen."

[To explain my following answer to him, which may look like avoiding the issue or suggest my being discourteous to the old man, I merely turned off the machine. Of this he was unaware. I must have said something about the Lord's Prayer, let him preach for a minute or two, and then restarted the machine with the question that follows:]

(Tell me, where do you get that dust, now?)

De way dat dey git dat dust is - de whole earth is de Word of God. Do yo' b'lieve dat? [I probably nodded *yes*. I would have agreed that *de whole earth is de Word of God*.] Read de Psalms of David. Dey wus printed fo' yo' tuh read an' me too, an' [they] say, "God has spoke tuh de world an' tole 'em all tuh be good." Ah'm talkin' slow - a little loud an' a little hoarse - but chew goin' tuh find dat readin' in de Psalms of David. Ah can't tell yo' whut chapter now but it shows de words are dere - "God spoke to de worl' dese words. An' de people of David heard, an' God spoke dese words, say...."

An' God spoke to de watah, like ah'm talkin' tuh yo', in de Psalms of David. God wrote dat. God said, "Be yo' gathahed togethah an' go back in one place an' let de dry land appear." De watah went away. Yo' read fo' yo'self, ah didn't print it, "De watah went away an' dere wus a great noise." De cockle-shell is mah witness - it'll be yore witness today if yo' want tuh make a record of it. A dried cockle-shell out dere on de sand now [we are near the ocean]. Yo' take it up an' place it tuh yore ear an' yo'll hear a great roaring from de sea where de watah done gone obeyed God - at God's own word. De cockle-shell is tuh keep - it covered up nuthin - but hit gives yo' evidence dat de watahs went away wit a great noise an' de earth come forth from de waters. Dat be's true - hit all is true - de whole earth is de Word of God.

Now, back tuh dis dust ah'm tellin' yo' 'bout. Ah'm goin' tell yo' how tuh git dat dust, if yo' want it, an' git de 'tenshun of God's angel through de Bible - an' prove it tuh yo'.

De place where ah gits dat from? All right. Ah know ah'm not tellin' yo' somepin yo'll go off an' tell to other peoples. Ah know dat. Well, yo' have tuh go of a night an' find out whut de town de Babe of Bethlehem - yo've heard an' read in yore lifetime dat de birth of Christ wus in Bethlehem. Christ wus birthed at de beastses feet in Bethlehem, Judea. Well, he didn't die right den. Thirty-odd yeahs of age when he died. He wus hung upon Calvary on a Roman cross three dreadful hours an' died. An' aftah he died he wus buried in a tomb of Joseph of [anything sounding remotely like Arimathea] a rich man in [the same place], one of his disciples.

DIS IS GOOD FO' YO' - ah'm talkin' to yo' now, it can't fail. [Is he trying to convert an old hoodoo-man like me? Yes, he actually thinks I am a hoodoo-man!]

Joseph an' Nicodemus late in de evening on dat Friday evening aftah Christ had died, dey went into Pilate's Hall - yo' read dis in de New Testament on de Crucifixion of Christ. When in Pilate's Hall, dey asked dis question [after the following digression]. "Absolutation [salutation] to Governor Pilate, King of de Jews, who wus judge of de co't in which Christ wus convicted an' condemned an' did die." Well, den dey taken his testimony from King Herod, de judge of de Land of Judea an' de judge of de co't of Christ's jurisdiction. Now, de question wus dis. [Another digression.] Ah'm [not] talkin' 'bout hearsay, ah'm tellin' yo' 'bout whut chew kin read an' de records dey done made of it. An' ah git chew down tuh de fundamental principles of whut ah'm talkin' 'bout an' come back home to yo' [later about the dust!].

[Finally, the question!]

De word wus, from Joseph, to de judge of de co't of Christ, "Judge, we come heah tuh ask of thee permission fo' takin' de body of de crucified King down from de cross an' bury it in de earth - in de tomb."

Read de New Testament. All mah speech is whut ah knows. During dat, de judge say to 'em, say, "We have a law - we are [not] Jews [this could be "We are Jews?" meaning "Do you think we are Jews?"] - we have a law when we crucify strangers, tuh break both their leg-bone." Ah'm talkin' 'bout it to yo', but yo' kin read it to know ah'm tellin' de truth. "But fo' a cause," de judge said, "we will not break this man's laig-bone. Take him an' do as yo' will with him. Plague yore-self with him - take him down." An' dey did take him down an' dey did not break Christ's laig-bone - take him down all as he wus an' taken him tuh Joseph new tomb, that he had hewed out of a rock fo' his own sepulchre but his - [what he's goin' do with] himself when he died, dat man wouldn't wander whut he goin' do wit Joseph's body [when Joseph died].

After dey got de commission from de judge to take Christ's body down an' not break his laigs, dey lay him whole in Joseph's new tomb, his words wus whispered in de co'ts, 'cause Christ said, "Destroy dis body." His words wus whispered in de co't, sayin', "Destroy dis temple but in three days ah will raise it agin." One of de Jews heard him an' it wus brought back to de judge. De judge jump up an' say, "That is what he say? Say in three days he will destroy dis temple - he will raise it in three days." The bystanders said, say, "We know all de truth, 'cause it took our father Solomon forty-an'-six years to build dis temple, an' dis fellah said he'll raise it agin in three days." Dat brought disbelief in dey opinion, 'cause if he died an' did not take dat word back.

[The name Solomon triggers the word wisdom.]

Now, whut ah'm gittin' back to yo' - to mah home start of mah own wisdom. An' where ah gits mah wisdom - it don't fail no man, can't be turned down.

Dey taken de body an' laid it in Joseph's new tomb late Friday evenin' - understand me now - late Friday evenin'. It stay dere until de first day of de week, which leaves three days - on a Jewish Monday - an' de first day of de week made de third day. An' de body of Christ wus raised up, not by man's hand but by angels dat come from heaven an' rolled de stone dat wus rolled an' placed on de do' of de sepulchre ovah de face of Christ. Hit lay dere three days.

An' on de third day about sunrise, early in de mornin', de first day of de week, two angels come from heaven an' one disappeared, an' one sit on de stone of de do' of de sepulchre dat King Herod had told his officers to "Take mah seal an' seal de sepulchre stone fo' fear dat some of his followers might slip dere by night an' steal him away an' say dat he did rise." An' so dey sealed de do' - de stone around wit de King cement. Compare to it, dis hard cement on de streets now, a man couldn't break it even. Jes' befo' daylight God's angels started from heaven - two of dem. One sit on de feet on de stone an' de stone wus rolled

away, an' his countenance outshined de light - "his countenance an' de garment was lighter den de light, brighter den de sun at noonday."

Two or three women come on down to de sepulchre talkin' dese words. De two women dey come walkin' an' one woman said to de other two, "De Lawd said he goin' tuh rise de third day." Dat wus de third day at daylight. About de time dey said dat, dey looked up an' saw one sittin' upon de stone whose countenance outshined de sun at noonday, an' whilst de women is talkin' - Mary Magdalene - an' Mary de - Mary, de Mother of Jesus - Mary, de Mother of James an' de mother of another one - her name was Taobis, de third woman - dey got scared. An' while dey stand a-scared, de angel on de stone glanced at dem an' asked dis question, "Fear not. Why seek yo' de livin' 'mongst de dead?" De angel's voice said to 'em, "I know whom yo' seek." De women wus hurt, astonished. De angel said to 'em, "Yo' seek Jesus of Nazareth - de Nazarene who wus crucified, but he's not here. Come an' see de place where de Lord lay, because he is risen as he said. An' go ye into Galilee, an' go an' tell his brethern to go into Galilee an' dere yo' will seek Jesus."

Now ah'm back [!!!] to why dat dust dat rules de church - de dust dat rules skin games - de dust dat rule de country other den in de home - de portions of dust dat rules de contrary wife at home, dat unsatisfactory to her husband, an' come up to be a lunatic - a world-wide sinful habit - de dust ah'm talkin' 'bout which is de Word of God. Jesus' Name is de Word of God. Yo' believe dat? [I nodded yes?] Jesus is de Name - is de Word of God.

[I tactfully suggest something about *dust* while machine is stopped.]

Dat all right - ah comin' on back down to yo' now, git it up to yo', so yo' kin go tuh de Bible an' read it, know it right, an' git de wisdom from God's heaven. Dat's de greatest wisdom dey ever has been - dis thing 'bout God's high heaven, ain't it? All right.

Well, dat mawnin' de firs' day of de week de three women looked an' saw one comin' - dey saw de Jesus dat wus crucified, dead an' buried. He rez'd up dis Monday mawnin', dat firs' day of de week. An' his mother, Mary, de mother of Jesus, run tuh him - now, dis is gospel - run tuh lay han's upon him. Jesus, her son, lifted his voice an' said tuh her, "Woman, tech me not, fo' ah have not yet 'scended to yo' God nor my God." He wouldn't let his maw tech him. Aftah his resurrection [I turn off my machine!]

Ev'ry town de children undah twelve yeahs of age - dere descendents became [I turn off machine.] An' his mother an' adopted father Joseph spent a day or two in crowds hunting to seek where dere little boy wus. He wus all right. An' dey found him in the lawyers' an' doctors' office asking an' answering questions. He could answer all dere questions - dey couldn't answer him not a one. Well, dat bein' true - he wus nuthin but a twelve year ole boy.

Now, ah'm comin' back down to [more sermon].

But today ah'm tellin' yo' whut chew kin do an' whut ah does do. Ah don't rob nobody but ah does jes' in wisdom's way as God would [sermon continues].

Yo' kin go to any tomb - yore judgment will tell yo' a child is buried in de earth. So it look like less'n [less than] a twelve year ole boy - by a child, by de length of de tomb. Is dat right? [You can identify a child's grave.]

[At last! We reach *the dust* - from the *Babe of Bethlehem's Tomb*.]

De wisdom of God through conversion will tell yo' which is de Babe of Bethlehem's Tomb by virtue, by length an' by size. Dey does to a certain extent in dat tomb which ah could learn yo' later in de virtue of dat same - de dust out of dat tomb - it's a virtuous tomb of de Babe of Bethlehem Tomb. Fo' fo'teen yeahs ah have made part of my livin' in learning by dis handful of dust from de Babe of Bethlehem's Tomb. Ah tell yo' dis truth 'bout it.

Ah go dere after de sun go down. Ah gits down on mah knees, *Our Father who art in heaven...* an' not moving none of dat dust 'cuz dat dust is de Word of God. Yo' know Jesus wus de Son of God, doesn't yo'? Well, dat whole tomb is de baby tomb - de Babe of Bethlehem. Praying de *Father's Prayer*, ah does git a handful, an' ah makes addition to it a wisdom of one part - jes' a real (wisdom) [comment by my transcriber] - a dirt dauber's hut.

(A dirt dauber's what?)

A dirt dauber got a wisdom dat yo' an' yore mother nevah ain't learnt. Yo' didn't know dat? Well, a dirt dauber has got mo' wisdom - ah don't say mo' sense - ah've proved dat fo' fo'teen yeahs. It's got mo' wisdom den any man or woman dat evah lived. Let me speak a word or two of dat to yo' an' where dat wisdom come from.

(All right.)

[This, I said years ago. Now, that I am the old man's age, I am grateful for the younger man's reply.]

Fo' in any buildin' dat yo' seen a dirt dauber's nest - yo've seen 'em ain't chew? Well, dey have do's to dem - have regular - have ridge lak mah fingah dere an' in each ridge dey make a do'. He fetch de mud in his mouf. Ah don't know as yo' evah heard one sing. Yo' haven't hear 'em? No? A dirt dauber he sings when he is makin' his nest. He's Second Person tuh God - dat Wisdom. An' then he gits his nest done, he seals up de do' wit mud an' - places one aig way back in de back of dat mud nest an' seals it up. No dew can't git to it - no rain can't git to it - no fog can't git to it. Dat dry aig an' dat daub dat de thing [dauber] made in dere hit's tomb dust dry - hit don't nevah git moist.

Dat's mah life ah'm livin' - dat's mah wisdom life. All right.

He lays his aig - he finishes his nest in de spring an' cements it hard - let's it dry hard surface. An' de aig dat he put back in dere stay all summer, dry, an' de dirt dauber ketches dead flies - ketches little candle-flies from de light of de 'lectric lights in de night an' carry dem straightway - fetch dat fly an' puts him in dose holes dat chew see in dem nestses, but when yo' see de nest it done sealed up. Whut he put in dere dat candle-fly. Dirt daubers dey only eat dead flies - brains, dead candle-flies' brains dry as dey kin be. Yo' kin crushin' dat nest up an' see it in dere, stayed all de winter. Dat aig stays in de nest dry all de winter an' all de freezing come - cold wave, cold rains outdo's don't bother dat aig. No watah go into it, no - nuthin but a dry-mud nest. Dis is wisdom. An' he stay dere - he ain't comin' out until April or May. An' when he comes out, when de dirt dauber comes out - ah'm talkin' 'bout de dirt dauber, dis is wisdom. De dirt dauber he cuts de do' out when - yo' seed it stayed in dere all summer an' rest all de winter. Freezing outdo's it's all right. He stay dere until de winter gits ovah, till 'bout a month from now. Next mont' yo' kin see dirt daubers crawling round in de house. Ah bet chew seen 'em - he's got all his wings on him, a young dirt dauber crawlin' on de glass-pane windows, tryin' tuh git chance tuh git out. Have yo' seen dat?

[I must have nodded "yes."]

All right, now ah'll go 'head. Dat's mah wisdom ah'm 'bout. Ah'm astin' yo' a question. Can yo' see in de worl' dat aig stayed dere dry subject - nuthin tuh eat - no watah tuh drink - couldn't eat dem dry brains, dose dead fly brains [wings] an' caterpillar sheds - yo' kin see 'em when dey break de shell. Haven't yo' nevah opened de nest an' seen somethin'? Yo' nevah did? Well, ah'm tellin' yo' whut's right. Well, dat aig is de wisdom dat chure mother's nevah tole yo' 'bout, or mah mothah nevah tole 'bout. Ah nevah didn't think about it. An' ah cain't tell yo' an' yo' cain't tell me how hit lived an' kept solid an' dry an' come alive an' cut hit's own way out. Yo' have seen 'em crawlin' on de windah?

He done dat. If ah'd broke it an' given it watah tuh drink or eithah daid flies tuh eat, why den ah couldn't seal it up no mo'. Ah couldn't put no life in it, could I? All right. He's got his life in him, his wings an' he's goin' out in de summer an' build him a nest an' raise him some young uns [ones], 'cus dat's de way dey come. If dat ain't wisdom above any man's or woman's wisdom, ah don't know which ways yo' go tuh find it.

Well, now, let me see. Heah's whut ah learnt 'bout it. De way ah git de use an' de wisdom of de young dirt dauber, ah go after night. Ah don't go to evahbody in town talkin' like dis. Yes sir, ah don't go tuh evahbody ever'where an' tellin' ever'body dis - AH'M TALKIN' TUH YO', A MAN DAT'S OUT TUH LEARN SOME PIN.

Well, now, dat dirt dauber he's gone on off an' he gits his own mud an' go tuh raisin' his own young un by puttin' him de aig in his nest. De ole dirt dauber done gone. Now, let see whut de young un's goin' git out dat - dis heah new one. De man gittin' de wisdom outa dat, whut does dey do? De wisdom of dat young dirt dauber aig dat de ole ones has hatched in de summertime an' raised de young uns. DE DUST OF DAT NEST IS DE DUST OF DE "TOMB OF DE BABE OF BETHLEHEM" - DE WORD OF DE EARTH. De earth is got words.

(You say that dust of the dirt dauber's nest is the same thing as the dirt from the *Tomb of the Child of Bethlehem*? The same thing?)

Dat's whut 'tis. All dust is de Word of God.

(Why is all dust the Word of God?)

Cuz God spoke de dust from undah de waters.

Ah'm goin' slow [so that] yo' kin understand me.

De tomb dat de Lord Jesus' body wus laid into had been ready. Have yo' nevah hear a man say dat dey had anotheah [person] or a baby laid in dat tomb wit him? Yo' nevah have, have yo'? Yo' haven't heard no man say dat anyone could go dere an' slip a new baby in dere from Friday until Monday? Have yo' evah heard anybody say dey did believe dat anybody slipped into Christ's sepulchre an' Joseph's new tomb in de stone? Have yo' evah read or heard any man, regardless tuh who he is, say dat dey believe or seen signs dat anyone could slip dere an' slip a baby in dere on dat Monday mawnin' befo' day? Yo' haven't heard dat, have yo'? Dey couldn't do it. Den Jesus' body wus in dere warn't it? Ah'm talkin' plain. De body, yo' know, wus dere, cuz de king men cement [king's men cemented] an' sealed it around de stone dat nobody could git dere. Yo' understand dat? No soul - body - nuthin in dere but Jesus' dead body.

Yo' understand dat. AH'LL COMMENT A LITTLE WHILE JES' [TO] GIVE YO' A CHANCE TO KETCH HOLD OF MAH SOUND. [How could anyone keep a straight face after that! Here's the irrepressible, the unstoppable preacher I have known since a choirboy of nine - this one delightful.] Ah'm gittin' back now to de dirt dauber nest, whut he put in his nest. From Friday evenin' until Monday mawnin' sunrise, at de first dawn of day, Christ got up out of dat eart' bed which wus de tomb. Yo' understand dat? He got up a livin' body. He died from crucifixion an' den wit his word, sayin', "In three days ah'll rise - ah'll raise de temple agin." Yo' got dat? He done dat, didn't he?

Well, dat's de interpretation of de dirt dauber's today.

Now, ah'm comin' back down home. Ah have twelve - fo'teen yeahs experience of comparatively - dat de dirt dauber aig of being a live sustaining, breathing of insects without no watah, without any dew, without any meat - without anything atall - nuthin. Yo' don't know where dat aig come from. Ah don't know where dat aig come from. All dat ah know about it is dat ah know it comes a live dirt dauber out of dat dry nest. Ah have tuh pound it up, pound it up, an' he sometimes got wings an' sometimes he ain't got no wings, but he livin' jes' de same. An' he ain't eat nuthin nor drink nuthin - dat's back to de Babe of Bethlehem's

Tomb. Now, ah'm comin' back to it - talkin' 'bout mah work. Ah haven't sold nuthin tuh nobody an' ah haven't sold anythin' to anybody tuh make a fortune. If ah had, ah wouldn't be so po' as ah am now. But ah shore have fo'teen yeaHS experience dat a handful of dust from de left-hand side - ah'm tellin' yo' now [the great secret, the formula, is finally revealed!] - from de left-hand side of a baby's grave or tomb, dat is lessen den twelve yeaHS of age by yore best judgment - jes' one handful of de dust combined wit de Word of God is a ever-living instrument unfathomed by man. Yo' don't know how come it'll bring peace. It'll bring peace in homes where de wife an' husband have parted - de wife goin' one way an' de husband goin' de othah after livin' together 25 or 30 yeaHS, an' nobody don't know how comin'. Ah know how comin', but ah won't go into dat de-tails now. Ah could tell yo' but ah don't want tuh go too fur out. Ah knows how it's done. But dis handful of dust from de Babe of Bethlehem's Tomb - ah cain't git it, nevah have attempted tuh git it in de daytime. Ah gits it by praying de Father's Prayer at night, in a tomb, in a [grave]yard, regardless to de color of who it wus buried dere. Ah go - ah don't steal it - an' pray an' buy a handful of dust from de left-hand side of little *Babe of Bethlehem's Tomb*. See, every chile [every dead child is the *Babe of Bethlehem*].

Dis dust ah'm talkin' 'bout is de Word of God. God's Word is tuh bring peace out of confusion. Yo' believe dat? God's Word is a peaceable God. He's a merciful God an' His ways is past findin' out. His ways are everlastin'. Ah'm talkin' 'bout God now. Ah'm talkin' [now] 'bout dat dirt dauber's way. De dirt dauber - de way dat seed or aig wus put in dere, nobody don't know. Ah don't know, but ah do know whut it brings out. It brings out a livin' dirt dauber. It don't harm nobody. It go to de mudhole, gits a batch of mud in its mouth, comes in an' goes to de nest an' put it on his nest. He ain't fightin' against nobody, but his own aig he leave. He does lay in dat nest an' seals it up an' goes on 'bout his business - flies on away by de order of Almighty God. De wisdom an' birth an' life of de Almighty God, de dirt dauber is movin' onto it. Co'se we gittin' a little further on now to it - de work of dat.

As a hen lays aigs tuh raise biddies - dat right, a hen on de yard lays her aigs an' yo' let her set she'll hatch biddies, young chickens. Bidy, dat's a young chicken. When a hen hatch a dozen aigs she hatch a dozen biddies. De're biddies until dey git up large enough tuh eat, den dey are chickens. But dey are biddies when dey jes' come out de aigs.

(You mean they are like little biddies.) (Not bitties.) [The latter parenthesis, by my transcriber, comments upon the former parenthesis, mine.]

Like de dirt dauber aig comes out of de nest an' de dirt dauber put hit in, hit's a young dirt dauber tuh start with, but he ain't got no wings until a certain number of weeks de wings bust out, an' den he comes out an' gits on de twig an' go on about as he please, where he please. Well, dat's wisdom. An' de message might be to yo', well, how ah learned dat. Ah learnt dat by bein' de servant in de wisdom of de Almighty God.

Dat dust from the *Babe of Bethlehem's tomb* is certainly coined, namely, in three names put in de dust of de *Babe of Bethlehem's tomb*. It not ready fo' service until ah do mah wisdom. Ah put into dat - ah crush dat ole dirt dauber nestses up into three tablespoonfuls, put in one "In [the] Name of de Father" - second one "an' of de Son", dat's Jesus - de third of de three dirt dauber nests in dat two dusts, all right, hit brings forth an Angel from God's Kingdom. Hit rules yore home - it rules anybody's home. It brings love where confusion would be. To do dat ah have tuh pray befo' ah git it. Ah have tuh pray befo' ah use it an' pray all de time.

It's nuthin whut ah heered. It whut ah experienced by de wisdom of de Lord

Jesus. Dat rules de world. Now, ah'm near to conclusion of whut wisdom will do an' be learned, an' let yo' learn dat wisdom in dat dirt.

(Now wait - you put these three spoonfuls of this dirt dauber's nest into the *graveyard dirt*, don't you? You mean you have three spoonfuls of that dirt dauber's nest and you name them the Father, Son and Holy Ghost. You put that into this *graveyard dirt* - that tomb dirt.)

Well, dat [Holy Ghost?] call de Angel by de Father's Prayer fer tuh come on back down to de tomb an' go with yo' in yore home, recognizing God's Word tuh be an everlastin' Word, 'cus dem three put in - de first one "de Name of God" - second one "an' of de Son", de Lord Jesus - de third one "an' of de Holy Ghost." Dat's de Trinity of de three God-heads. Yeah, outside of dese three spirits in heaven, de Lord Jesus say, dem three spirits is one - God de Father, God de Son, an' God de Holy Ghost. De Holy Ghost means God in God - lak yo' hold a ring on yore finger, yo' cain't see where it is put together, yo' can't see where it come to an' end, can yo'. Or even a diamond ring - it's a ring all tole [whole]. Well, God is God all tole, an' yo' cain't learn nuthin outside of whut chew learn from heaven's three God-head. Well, mah contention is.

(Now, this is your principal power - using this dirt. This mixture is your principal power in doing your work. That the idea? That's your wisdom in most of the work you do - is using this stuff that you have prepared from the *Tomb of the Child of Bethlehem* and the dirt dauber's nest?)

It's de real Wisdom of God.

(Now, you were going to tell me a moment ago how this man and woman - how there was confusion made in the home. Suppose you tell me how that confusion was made and how you could bring peace. Can you tell me that?)

Ah can. Well, confusion comes in diff'rent ways. Now ah have tuh speak some words dat chew don't understand, but ah know ah be tellin' de truth.

'Mongst white an' colored, wimmens an' mens, den dey goes tuh work an' brings a evil spirit in homes. A woman an' husband dat is married 25 or 40 yeahs - some of 'em got half-grown grandchildren. Yit dey git where dey can't agree - dey'll quarrel at de table. De husband come in, if somethin' tuh eat don't suit him, or if he go off an' spend some money an' his wife see somepin dat he bought an' it don't suit her - well, dat brings [breaks] peace. Yo' don't want chure wife to grumble at chew when yo' done spent chure money fo' a good purpose. If she comes in a-grumblin' at chew - ah'm only speakin' now an' yo' know yo' done yore duty an' yo' know yo' done right, if anybody 'cuse yo' of doin' somepin wrong yo' don't like it.

A man is his wife's one flesh. Let me 'splain yo' dat. De Lord Jesus say dese words - ah don't know if ah would talk if ah wusn't talkin' 'bout Jesus - see, ah ain't goin' lie now. De Lord Jesus' word says - course ah wus a Negro pastor fo' 25 years an' ah didn't learn foolishness outa dat - ah learned de wisdom of God. De Lord Jesus said, "When man an' woman have thus agreed an' have covenated each to the other as Rebecca an' Isaac did, dat man an' dat woman are no mo' twain." Twain means twins an' twins are two persons ain't dey, but Jesus said dey one flesh. De time has come - ah'm goin' say it cuz ah know ah'm tellin' de truth - when Grand Co't cain't hardly run de two weeks session but dey take a whole week of it in divorce cases. Is dat right?

Well, dem divorce cases shows confusion, don't it? Ah don't want to git too fur, cuz ah wanta tell de truth. De judge is gota give hearin' to every case comes befo' him. If a woman got some 'scuse against a man an' wants divorce or de man has somepin 'ginst de woman - accusation, whether it true or not, de co't gota hear it an' give judgment to it accordin'. Dat bein' true hit brings de evil spirit in, fo' de man musta seen anothah woman he want - dis marks de



position out - ah make it all right. Or, de woman musta seen anothah man dat she want an' has taken sides dat she ought not to, representin' de third party. Bring peace an' come it. Well, tuh do whut ah'm talkin' 'bout - ah wus a married man one time, an' ah learnt whut ah'm talkin' 'bout from experience. Ah didn't see it, but it come tuh mah mind dat a second cousin must have visited mah wife. Well, she got so an' whut ah used tuh do - whut little money ah used tuh make wouldn't satisfy her. She got so aftah while dat it didn't satisfy her an' make her - an' wouldn't treat me right, wouldn't talk to me right, wouldn't act right - disobey mah orders when ah know dat ah wus livin' right. Den ah begin tuh look an' see whut's de trouble, aftah de third party, de man got in. An' dat brings peace in de home, a baby's tomb dust - which is de Word of God - will stand when burning wood is on fire. De use of dat tuh mah business fo' 14 yeahs [I used that for 14 years in my business] - wit de two dust of de *Babe of Bethlehem* - showin' yo' de virtue an' de good of de aig dat de dirt dauber put away did accumulate an' come forth in de livin' dirt dauber.

(Well, how do you use that to bring peace into the home?)

Fixin' tuh tell yo' now. Dem three tablespoonfuls of de dirt dauber - course ah'm learnin' tuh yo' dat an' 'splainin' to yo' dat ah nevah has learnt nor spoke to nobody since ah been a man. Well, ah seen yore lookout [contact man], an' yore work proves tuh me it's not to be a destruction an' bind nobody [with debt], nor put nobody in prision - hit's a virtue dat chew wanta learn yoreself, cuz jes' how a man learns, dat's how he gits his livin'. Dat bein' true, the dust from de *Babe of Bethlehem's Tomb*, he takes - ah tell yo' de fellah take de same tablespoon - sure as ah know ah didn't steal it - an' measure three spoonful of sugah from a tin - have about a nickel's worth. Have dat tablespoonful of sugah put in where de dirt dauber nest an' de baby's tomb dust, an' mix an' stir it good. Ah go an' measure a tablespoonful of sugah - sugah sweeten anything it go into, won't it? Dat's whut it's made fo' - fo' sweeten'. Ah put first a tablespoonful, "In de Name of de Father," second tablespoonful den "of de Son" - tellin' yo' dis dat ah nevah tole a man befo' - de third an' las' tablespoonful - of sugah - represent de faith dat chew'll pray de Father's Prayer wit to git a angel tuh go everywhere in every business - in everywhere yo' doin' business - even in de skin game - or even in de church - if yo' pray de Father's Prayer yo'll win every time. Dat's de necessity an' de goodness of - an' de evidence of dat wise aig laid by de dirt dauber back - an' de wisdom dat comes from above by a angel - it's de Father's Prayer ah prays when ah go git it. Ah nevah has tried tuh git none of it till ah git down on mah knees among tombstones an' pray, "Our Father who are in heaven...." Ah don't give it no money. Yo' is de first white man ah evah talk to in dat particular. Ah tell yo' whut ah'm paying fo' it if yo' want me to.

(What is it?)

De way ah pays fo' dat handful of de Lord God's Word from in de midst of de *Babe of Bethlehem's Tomb*, ah take a little clean white scrubbed cloth representin' de pure white linen of dat Joseph an' Nicodemus purchase when dey buried de body of Christ. Yo' always known dat, heard dat, how dey purchased pure white linen an' swathed de body of Christ - you have read dat, ah hope yo' have. Well, dis little white scrap dat ah use into dis represents dat to de - nevah will be forgotten. Cuz de - don't need no money - he'll nevah have no money, but dere somewhere yo' use plenty of money but not in dis case. Hit all wus from de Almighty Word of God 'cause dat brings a angel from heaven - into church, in a skin game, in de home place, or in any business yo' go into, if yo' prays de Father of God's Prayer first, yo' will win every time. Befo' yo' use de dust from de *Tomb of de Babe of Bethlehem*, if yo' wife got mad an' left yo' fo' anothah man, pray

de *Lord First Prayer*, "Our Father in Heaven." An' call - yo' gota call three calls, "Little Baby, Little Baby, Little Baby." Don't wait to hear nuthin. See, ah didn't hear nuthin when ah called it out now. "In de Name of de Father an' of de Son an' of de Holy Ghost, ah want chew tuh help me right heah. Do it fo' me In de Name of de Father, Son an' de Holy Ghost." Dat prayer go on back to de wise God in heaven, an' de angel comes on down wherevah yo' at.

Dat's de first an' de last of any man if he goin' live as long as Christ want chew tuh live an' die, when yo' git ready, ain't chew? Well, all right.

De dust from de *Babe's Tomb of Bethlehem* is de Word of God an' it shall nevah pass away. An' unless yo' prays de *Father's Prayer* in de beginnin' or anywheres yo' go, nuthin yo' try tuh make money out of - yo'll make a failure - make a big show - start on out but unless yo' got de Word of *God's Prayer* into it, yo'll lose it by - but de Lord's Word in prayer, yo' kin go to New York wit it - yo' kin go to New Jersey wit it - yo' go to anywhere in de world tuh make money - de dust from de *Tomb of de Babe of Bethlehem* will be with yo'. If yo' wanta make a thousand dollahs somewhere, yo' [go] dere an' pray de *Father's Prayer* an' take dat package an' put it where yo' wanta do business. Pray de *Father's Prayer*. De dust from de *Babe of Bethlehem's Tomb* is de Word of God an' no man can't beat nuthin about de Word of God.

Well, now, ah think ah've did purtty well - ah hope yo' got it in yore mind.

(Now, just one thing you forgot to tell me. How is the *Tomb of David* [see note later] the same as the *Tomb of the Child of Bethlehem*? You didn't tell me that did you?)

De *Tomb of de Babe of Bethlehem* - not - ah beg yore pardon - de *Tomb of David*. Hit's de *Babe of Bethlehem* - dat's Jesus.

(Well, what about the *Tomb of David*? Did you say anything about the *Tomb of David*?)

Ah said David heard de voice of [something].

(You meant the tomb of the child? You didn't mean the *Tomb of David* - the *Tomb of the Child of Bethlehem*?)

Yes sir.

(I want to hear what some of these people say they do to do harm - give you bad luck. How would they make them move out next door?)

Tuh make 'em move - git 'em out from livin' so close to yo' - move off - git ready tuh go an' git up an' go - dat's de jomoo work. Dat's de *jomoo work* do dat...He do dat wit snake charms.

(Your work is done through this Word of God - means that you bring peace to families and helping them - getting jobs and things of that sort.)

(Is there something else you wanted to tell me about your work?)

Well, ah'll tell yo'.

Dere is a set of men - don't tell yo' whut ah think about - whut ah knows - white an' colored dat reads cards. Dey go in de woods an' git serpents an' git three drops of blood from under a serpent's belly. See, God tole - said tuh de serpent, "All de days of yore life shall yo' go upon yore belly." Dat's right - God said dat didn't he? "An' yo' shall live upon de dust of de earth." An' God's Word stands firm - de snake can't climb a tree. Ah'm answerin' yore question.

De way dis peace is broke in homes - dere is men dat makes a bettah livin' in life den ah has made, ah don't make it dat way. Dey will go in de woods an' kill de serpents near de earth an' take his blood an' some of his bones, an' parch it an' make a dust out of it, an' place it under yore do'staps or inside yore rooms an' yo' won't stay dere. Yo' cain't see it - hit cain't make no fog. Tain't like kerosene [?] dat ketch a fog, but chew goin' move.

[No longer remembering the meaning of the preceding word fog, I can only guess that kerosene will *ketch a fog* = leave a stain.]

An' if yo' got a wife an' anotheh fellah wants her an' he goes to de *jomoo man*, which do dat - dat's whut bring 'em into de grand co't an' othah co't is dat evil *jomoo man* done put his *poison* dust.

(When you were a young boy what did they call that type of work? That special type of work? What did they call it?)

Dey called it *conjure* - *conjurin'*.

(Were you born here in Georgia or South Carolina?)

Ah wus bow'n in No'th Ca'lina - *Goldsboro*, No'th Ca'lina.

(This old fellow was so long-winded that I went over one cylinder again and lost one and a half. I don't know just what part it was but I think I can make enough out of this for a story.)

(End of 1213.)

[The preceding comment made immediately after informant left the room shows how unfair a quick judgment can be. He was long-winded, but sincere and honest - also most interesting despite the curtness of my remark. Actually, more than two cylinders of material were ruined; including how he had lost his last church (wife trouble I think), and something about the *Tomb of David* mentioned in the text. This loss I - not endowed with too much *Wisdom of God* - blamed on the old gentleman rather than on my own failure and the *rough-and-tumble* of collecting conditions.]

"HUSTLIN' WOMAN" - FROM A PROFESSIONAL HOUSE

*YOU WEAR EITHAH ONE OF THESE MEDALS OR A CRUCIFIX  
AROUN' YOUR NECK AN' KEEP IT INSIDE YOUR CLOTHING...  
AS OFTEN AS YOU SHOULD HAPPEN TUH KETCH A "TRICK"  
TAKE THAT THING OUT...HOLD IT IN YOUR HAND...SAY  
"LORD, HAVE MERCY ON ME IN WHUT I'M ABOUT TUH DO"  
PUT IT BACK INSIDE YOUR DRESS  
THAT'S REAL LUCKY*

MEMPHIS, TENNESSEE

[We have already met *hustling women* and *sporting people* (see BEER, p.672). Here is one in the flesh to speak for herself, informant 950. She comes from a professional house in Memphis, though off and on she has been a street-walker. Her material is on cylinders B74:1-B77:15 = 1532-1535.]

If you're stayin' heah and somebody didn't like you an' they wanted you to move, why they could come roun' your door in the early hour of the mornin' before anybody's up, an' they could sprinkle salt where you have to walk out an' walk ovah that salt. If they can get a chance an' it's a roomin' house an' the land-lady wants you to move an' she can get into your room, she'll sprinkle salt all aroun' the baseboard an' cut a onion in half an' hang a piece in opposite cornahs [points to them] an' you'll move in less than six days.

(In opposite corners of the ceiling?)

Yessuh.

You can go into that room an' sweep it out good an' scrub it out with lye -

lye watah with about ten or twelve drops of oil of bergamine [bergamot] an' cinnamon in that watah. Scrub the room out an' don't rinse the floor off, jes' leave it on there. An' burn incense in each of the cornahs an' put a little patch right in the middle of the floor [forming a quincunx - see 2576, p.710], an' close the room down an' you'll rent that room in two or three days. You keep everybody out [of that room after it has been *dressed*].

If someone wants to do you harm an' you know, you hear about it. Yo' kin go to the drug sto' an' buy you some saltpeter. An' de watah [from you] - instead of urinatin', jes' use it into somethin' that chew can po' it into a tub. An' put that saltpeter in there an' take a bath in it an' dry yourself off real good. They can't do you any harm.

You kin do the same thing that I told you about movin'. They can take salt, if you are livin' in a place an' they want chew to move; an' you don't want anybody else to stay there. You can sprinkle salt all ovah that house an' then go to the drug sto' an' buy a ten-cent bottle of sulphur flowers [flowers of sulphur = sublimed sulphur] an' burn it into that room - jes' any little place that chew could burn it, that it won't be seen. When you light it it'll [she puffs] go up [flare up] like that. Then come on out an' close the do'. Nobody stay in that house.

If you go to a place an' your luck is bad, you can go where the road meets like that [demonstrates]. It be bettah to go in the nighttime. You go to the fo'ks of those roads an' you got to stoop down to urinate an' you take a little stick an' draw a circle around it an' cross it in there like that an' walk backwards ten steps an' turn roun' an' come on back. That'll make your luck good if it's bad.

If you have a man an' that man is tryin' to leave you, wants to leave you. If he takes a bath an' you can persuade him to let you cut his toenails an' fingernails an' scrape the bottom of his feet. An' scrape his feet on a piece of newspaper, cut de toenails an' let 'em [fall] on a piece of papah, an' fingernails. An' fold 'em up an' put 'em in a little match box or any kind of a box an' close it up an' take it outside - if you can, get it undah your front do'step. Dig a little hole an' bury it undah the do'steps, an' on the ninth mawnin' you take it up, an' then all of that stuff that hasn't dried up, put it in a pile an' put some incense aroun' it an' bury it, an' he'll stay there. He won't leave.

If you have a frien' that wants you, maybe tha' chure not so inarmured with, an' she want, she can git a lock of your hair - just a little piece an' make a little plait. If she kin get it from here or get it from down by your privates, she takes that hair an' puts it in a little red piece of flannel an' ties string aroun' it. Take a string that she kin wear aroun' her waist an' take that hair out every mawnin' when she gets up an' keep it wet - you know, urinate on it. An' always keep it wet. Long as that hair stays wet it will grow, an' you begin to think mo' an' mo' of 'er.

She kin take her underwear, some dirty underwear an' tie into a knot - tie a knot in it an' push it up undah the mattress in the middle of the bed, an' when he goes to bed jes' be sure he lays as close to the bed as he possibly can. An' she kin stay there till he goes to sleep, an' go on away an' come on back, an' he'll still be there asleep.

Take that bow out of a man's hat, if he's beginnin' to kinda run aroun' an' stay out at night an' you want him to stay home. You kin take that bow out of his hat an' take a cotton cord string an' tie nine knots in it, an' tie string aroun' the bow first, an' then tie fo' knots goin' that way an' five knots comin' back to the left.

(Here's your string and here's your bow. You tie that string on that bow and

then in the end of that string you tie five knots?)

Five knots, an' on the othah end fo' knots, so it's nine knots in it. Then yo' take that whole thing an' ball it up an' hold it ovah incense, an' jes' as long as that incense is burning, hold it ovah that smoke. Then when you take it out, get chew oil of cedar an' po' on that string. If you kin wear it roun' your neck an' it won't be seen, it's all right; but if you can't, wear it around your waist - tie it tight around your waist. As long as he nevah sees it, he won't know whut it's all about. He'll stay at home an' he won't run aroun' as much as he has.

If you want a person to go away - if they are annoying you an' you want 'em to leave, you kin take a pair of their ole shoes down at [to] a railroad track an' nail those shoes somewhere close aroun' a boxcar an' they'll leave ridin' on a train. Someway or othah they'll leave town an' won't come back - they have to follow those shoes.

You kin take a man's socks, if he's your man an' he's at home an' throws away all his money. You kin take those socks when you wash them - aftah you rinse them, dry 'em on the wrong side an' wipe your face with them an' wipe up undah your arms with them like that, an' hang 'em up to dry an' he'll bring his money home.

If that man has left you an' you want him back, an' you can't git him back. But chew keep him worried. If you take a pair of his dirty socks - don't wash dem - cut de toes outa those socks an' wear them up undah each of your arms, you keep him worried to death. He won't know mo' than half the time whut he's doin'.

An' the same way with the woman's stockin' - you cut the toes out of 'em an' wear 'em.

If I have a woman that I don't like an' she don't like me. If I can run across a tintype picture of hers, take that picture an' turn it up on its haid an' bury it, she'll begin to get worried. She'll walk de streets an' she can't rest any place. She jes' walk from place to place to place. They'll do that fo' nine days. An' I can go an' dig that picture up, if I can find it, an' turn it upright an' she'll finally leave town.

Write a person's name on an aig. Take a fresh *yard aig* - a fresh aig that a hen has laid an' write that person's name on it nine times an' bury it, but you have to write it very small to get the full - if you know the full name. Write the full name on it an' bury that aig, an' let it stay there until you think it has jes' about become rotten, an' you can take that aig an' throw it against the house where that person lives an' they'll move. That's a good way if a person is botherin' you an' you don't wanta get into trouble fightin' 'em or anything, an' you want 'em to move from 'way from round you. You can make 'em move with that aig.

An' you can take an aig an', if you have a man, write his name on that aig for nine mawnin's - if that man stays with yo' so he takes a bath. He's 'ginning tuh go out an' won't treat chew right at home, yo' write his name on that aig an' bury it undah the steps. When he takes a bath, if you kin slip saltpeter in his watah an' let him bathe with that watah, take some of it out an' po' it up in the jar an' then drop that aig down in that watah till finally all that writin' is off of that aig - washed off that aig. Then you can take that watah an' scrub your house with it an' scrub across your do' an' take the broom an' scrub up the side of the do' an' down like that an' cross that little piece up there. That man will stay at home an' won't give you no mo' trouble about women.

(At first they buried that under the door, though - that egg, didn't they?)

Undah the do'step an' let it stay there nine days, an' then take it up an' put it in that watah.

Take your writin' an' harm you with it. If you write a lettah to a woman an' her husban' - or if a woman writes a lettah to a man an' a woman gets aholt to that lettah, she kin take the part - jes' cut out a little place about three or fo' lines with your writin' on it, an' fold it up into anothah little piece of papah, an' take it an' put it in a box. An' aftah putting it in that box - don't necessarily have to bury it. Set it up somewhere an' let it set dere in the da'k fo' or five days. An' take it down an' buy this same sulphah flowers that I told you about an' sprinkle on that writing - aftah it has set up now fo' fo' or five days - an' burn it, burn it into a little top where you kin get the ashes. An' take the ashes up an' pour oil of bergamine or oil of cinnamon - I mean oil of bergamine or oil of wintahgreen on it. An' you kin stop it up into a bottle an' you usually be sick, very sick; an' 'long as she keeps that stuff stopped up, your health won't be any good.

You can take *graveyard dirt*, if you have a man that's worryin' you and you wanta get rid of him - he jes' worryin' you outa your life. Go to the graveyard and get chew some dirt - if it's dry dirt so it can be powdered-like an' sprinkle it ovah your flo'. When that man's comin' in, naturally he's comin' in raisin' san' [*sand* or *Sam*] an' he's gotta walk ovah that dirt. Well, when he leaves, if it's the nex' mawnin', sweep that dirt up. Sweep your flo' real good an' sweep it on out your do', on down your steps an' out across the sidewalk an' into the street. When you get it on neah to the sidewalk; jes' do your broom like that [demonstrates] so it'll jes' scatter all ovah the street. He'll leave your house an' he won't come back there any mo', givin' you any trouble.

You kin go to a place, if you want to work there, an' ask fo' a job an' they tell you - well, they don't need anybody, come back anothah day. If they name a certain day that you come back, befo' you get there, go to the drug sto' an' buy you a piece of *John the Conkerer root* - *High John the Conkerer Root* an' start to chewin' on it. An' if you can get that man at a place where that you can jes' spit aroun' him an' it won't be noticed there much, you can stan' there when you go back there an' he tells you about the job. You jes' continue [she spits] like that - spit, it don't have to be a whole lot, jes' a little bit; an' then if he walk off, you got to get him so he'll walk across there where you spit. An' if you get him to walk across there eithah way, backwards or forwards across there, then he'll tell you the certain day to come back; an' that day that you come back, he'll give you that job.

If a person has been unlucky in gamblin' an' wants to get lucky, you can go to a place where watah is runnin' - runnin' watah. An' jes' go to that watah an' dip their han's down in it an' wash their han's like that. Jes' keep on till yo' git your han's clean without any soap, an' jes' dip it down in there; an' when your han's get clean, that last dip, jes' bring your han's up. Don't dry them, jes' let the watah dry on 'em itself, an' you go back to gamblin'. You're *lucky as Cain*. [I assume this last word is the brother-killer Cain = devil rather than cain or cane.]

Or you can go to a drug sto' an' buy you a piece of black lodestone an' a piece of white lodestone. That that lodestone an' put it in somethin' that will crush it up an' make a powder out of it, an' mix 'em togethah. An' it's an oil that chew kin buy called holy oil [see pp.588, 695] - seven-eleven [see p.718] - an' po' this holy oil onto this bag where you have this lodestone, an' as long as you keep this bag wet, that lodestone will start to sproutin'. You'll see little sprangles comin' from it. An' as long as they sprangle like that, you'll be in real good luck; but when you let that stuff die out, it's no mo' good to you. You have to throw that away, your luck is bad then. You'll notice it. You can notice an' see that lodestone hasn't got those little sprangles on it. Yo' have

to throw that away an' get chew some mo'. That's real lucky.

I couldn't tell you about bootleggin' but I tell you about street women.

(All right. Tell me that.)

You take the average woman of the streets, her luck gets bad an' she wants to bring in mo' customers. She can get up early in the mawnin' befo' any neighbors get up. Befo' yo' even say "good mawnin'" tuh anybody, get up an' scrub with good strong lye watah an' the stuff outa your *night jar* from the night befo' - po' you [into it] some oil of bergamine, oil of cedar an' wintahgreen. The night befo' she goes to bed, or if she is in her bed, about twelve a'clock burn incense in all those corners. Burn it so you can save those ashes. Take those ashes an' put that in yore watah. Take you a little sugah - as much as you kin pinch up like that [demonstrates] - an' drop it onto your watah an' scrub your flo' with it all outside your do's, your po'ch an' your steps an' across the sidewalk like that. Go back into the house an' get you a red candle - a black candle is trouble - get you a red candle an' put it behin' your do' an' burn that candle at nine a'clock. Get down on your knees an' jes' say your prayers - jes' any prayer that you know an' get up. An' when yo' get up [in the morning] - when you first get up, put your clothes on - every piece you put on, put it on the wrong side an' keep it on that way till noon. When twelve a'clock comes, turn your clothes aroun' an' burn yo' some mo' incense, an' your luck is fine - jes' flourishin'.

You can keep the police outa your house, if they come in there jes' worryin' you all the time - ever' time you look up you see the police comin'. You can take, aftah he walk into your place - if he walk into this room [next day two policeman did walk into this room - see INTRODUCTION], when he leaves throw a han'ful of salt behin' him. Sweep that salt on out in the street. If you can get it on him, get as much of it as you can. Sweep it on out into the street.

When you take a bath, take a bath in saltpeter in your watah an' bathe, but don't dry yourself off, jes' let that watah dry on you. An' then take the watah, if you feel that he's comin' back there again - save some of the watah an' [when] he comes in an' leave, scrub across your do' - ev'rywhere that he walk. If he walk across the room, scrub the whole room with that saltpeter watah an' then throw the rest of it - throw it into the middle of the street. That'll keep him outa your house. Or you can take that same saltpeter watah an' put a little, jes' a little incense ashes in it, an' take the urine - take some urine an' po' into it an' keep it stopped up in a bottle. When he comes in, if they come all like they search the house an' come all aroun' the house an' ev'rythin', take that bottle an' go roun' that house an' jes' sprinkle that stuff. An' then let it meet where you started heah - come right back to that startin'-point an' carry it right on down, sprinkle down in the street.

If you evah go befo' a judge fo' trial - if you can get out on bail. Now I know this about gettin' out; I don't know whut you do if you stay in there. But if you can get out [on bail] an' have to go back to co't, get you a cob of corn an' take that corn an' jes' lay it out on somethin'. An' take an onion - split that onion in half an' lay a piece of onion on this side of the co'n, an' a piece on this side of it - ear of corn. Lay a half of your onion on this side an' a half of it on this side, an' take any kind of a - jes' a Bible, if it's a Ole TeStament or New Testament, jes' a Bible. An' read at least one chapter of some- thin' in your - don't take any particular thing, jes' pick up the Bible an' jes' open it at the first thing you get to. You read that an' hold it ovah meanwhile dat corn.

(The ear of corn is there and the pieces of onion.)

On each side of it. The corn is layin' heah [demonstrates].

(You lay this ear of corn lengthwise and right at the middle on each side you

put the half of the onion - just let each half touch the side of the corn.)

Touch the side of the corn. An' read that chapter at any place that you turn in your Bible. Read that chapter.

Then you take that corn - if it's fresh corn, it be's milky; but if it's dry, you know the kernel will jes' shell off. But jes' so you get them off of that cob. An' chip that onion up in it [corn] an' tie it [both] up into a bag. When you go to bed that night jes' lay it on some part of you - jes' any part of you. You got to lay it up on your chest like this. Say your prayers. An' the nex' mawnin' get up an' that same stuff that's in that bag it's gon'a make 'em battah [batter, in cookery] - make like goo.

(You simply have that inner part of the shell [of fresh corn] with this onion tied up in it.)

An' drop that whole thing, rag [bag] corn, onion an' all down into your watah an' wash your face, han's an' arms - jes' take a general wash off with it all ovah an' let it dry on you. It leave your skin kinda white-lookin' - jes' like you bathe it in alum watah or somethin' - but leave it on you an' go on to co't. An' you gen'rally get dismissed or a very, very light sentence - fine.

(Who? She told you to do that?)

A Zuni [Aluni?].

(Does she live around here?)

Yes sir.

(She told you to do that? You went to her?)

I went to her.

(You were arrested for?)

Street walkin'.

(Street walking. An' you were out on bail?)

I was out on bail.

(And you went to see her?)

I went to see her an' she tole me whut to do an' I did it. Honest to goodness truth I went up there the nex' evenin' [afternoon] at two 'clock an' was dismissed. An' that's usually a \$25 or \$50 fine. I was dismissed - discharged entirely.

If you have a big picture or a small picture or jes' a statue of any of the patron saints, you can take that an' put it on a little place where it'll be by itself, jes' on a little - if dey have a little small table, put it on that table an' put it in a cornah an' put somethin' white on it - jes' a solid white scarf an' set that statue of that saint on it. Burn a red candle on one side an' a blue candle on the othah side. The red candle is fo' drawing money an' the blue candle is fo' success. An' burn those candles ev'ry mawnin' at six a'clock an' burn 'em again at nine - ev'ry three hours. Burn 'em again at twelve an' then again in the aftahnoon until you get right back to six a'clock in the evenin'. When you git to six in the evenin' you take the wax that has melted from those candles an' jes' crumple it up. When you chew [mash] it an' it crumbles all up, take it an' jes' rub it in your han' an' wherevah you gon'a hustle that day, if you gon'a walk the streets, rollin' that stuff an' let it crumble - fall all down. Or if you [going to] be in the house, jes' stan' out on the steps an' roll that candle an' let it fall on down. It supposed to be ovah average lucky.

[After the preceding word "steps," a penciled note of mine made while checking the transcription against cylinders, reads, "She here rubs her hands together" - you could hear the rubbing.]

(Is there anything else the *hustling* women do?)

They have a powdah. The only thing that I know they really believe in mostly is a lot'a perfume - use plenty of perfume an' powdah - an' that about wearin'



somethin' aroun' your neck all the time, the Cath'lic medal.

(Are you a Catholic?)

When I goin' to church I wore it, but I don't go any mo'. An' you wear eithah one of these medals or a crucifix aroun' your neck an' keep it inside your cloth- ing - nevah on the outside, keep it inside your clothes. An' as often as you should maybe to *ketch a trick*, you kin take that thing out an' hold it in your han' an' jes' say, "Lord, have mercy on me in whut I'm about to do." Put it back inside your dress. That's real lucky.

(You what? You *catch a trick* you say?)

After you ketch one.

(You catch a man you mean?)

Yeah.

(Then you do that?)

Yessuh. Ever' time you ketch one an' he leaves, you kin do that an' in two or three minutes - it won't be long befo' you ketch anothah one.

(Aren't you ever afraid that these men will beat you up or anything?)

I don't be bothered about that - I don't be worried about that.

(I mean haven't you any protection - any charm that will protect you?)

The only thing that I would use when I feel trouble like that - becus it can come at any time - take the ace of di'mond, the nine spot of di'mond, an' the ten of di'mond, Jack of di'mond, out of a brand-new deck of cards, that have nevah been played in, an' tack 'em up ovah your do' on the inside of your room an' put 'em fan-shaped like that [demonstrates]. Put the ace in the middle an' the othahs any way you wanta, so's [so as] the Jack is on the end - got him closest to the top of the do'. Nail 'em aroun' so they'll go roun' [fan-shaped] like that. That'll protect you from all trouble like that.

(The faces are out?)

Yessuh.

(Well, now, do the *hustlin' women* work - do all the different women living in a house do different things?)

You mean with the man?

(No, I mean for luck.)

Yessuh, they do different things. Now some of 'em burn a red an' blue candle. You kin burn a candle the closest cornah to your do' - you put a candle there an' then in that opposite cornah you burn anothah candle. Blue an' red. [See CATER-CORNERED - MAGIC OF THE DIAGONAL, p.827.]

(Blue in one corner and red in the other?)

Red in the othah. An' light those candles in the mawnin' early about six a'clock.

An' there's a little incense that you buy in the drug sto' called *Chinese Sticks*. It's a long incense an' it's on a little red stick. An' you get a package of those an' burn about half of that package an' light it with a wooden match - not with those little papah matches. Light it with a wooden match an' shake it out - don't blow it out. Put it in anything that'll make it stan' cause it's long, an' you get down there an' say your prayers - jes' say the *Our Father Prayer* an' make three wishes. Then you get up an' hold that incense undah your chin an' let it smoke you like that. Hold it undah each ahrm - smoke this ahrm an' smoke that ahrm, an' then put it on the flo' an' stan' ovah it. Let it go up undah your clothes. Take those sticks out an' stick one in that cornah, stick one in that cornah an' stick one in this cornah an' that cornah, an' the rest of 'em, put 'em back in that little basin an' put 'em right down in the middle of your flo' [repetition of quincunx rite already used] an' let 'em burn an' you stay in there with 'em while they're burnin' with your windahs down an' your

shades down an' your do' fastened an' don't answer nobody when they knock. Catch those ashes as many of 'em as you can an' pick 'em up, an' the watah that you use to scrub in, put those ashes into that watah an' scrub.

An' then there are some that take the watah out of a *night glass* at night an' put lye in it an' oil of bergamine an' these incense ashes an' scrub that house befo' they speak to anybody. Scrub up [demonstrates] the sides of they do' - up like that, an' 'cross that way, an' down this way on the do'. An' don't scrub the steps with that watah. You jis' take that watah in that jar [glass] an' care [carry] it to the sidewalk an' po' it on the sidewalk. An' get you a broom - keep your broom with you. When you po' it on the sidewalk, 'fore it runs out in the street, take it an' sweep it back that way - sweep it back towards the house. Nevah sweep it from the house; sweep it towards the steps. An' when it gets, you know, so it has run out you know an' all spread out, don't sweep it off. Jes' let it stay there an' it'll dry up. An' then take the rest of it an' throw it in a way to try to make it hit in the middle of the street, an' part of it will run that way an' part of it will run that way. That keeps you goin' an' keeps 'em on that side comin' across an' on this side comin' in from eithah direction.

(Do the girls do [good luck] things for white trade or colored trade - different methods? If they want a white man or a colored man, do they do different things?)

[Here is my penciled comment made years ago while checking the transcription against the cylinder: "The point of my question is quite clear - I am asking whether they do different things for luck, not different methods of performing - but she does not understand my question and proceeds to explain methods of performing."]

Yeh.

(What do they do?)

Well, there're some girls won't fool with anything but white trade, an' then there're some that use jis' any of 'em that come along. Well, natcherly when they catch - when a white man comes in there's diff'rent things that he wants done. Some of 'em like to see *French girls*.

(You say some of them come in and that they want *French girls*. They call them *French girls*. And what do they do?)

They suck the men off.

(I see. What do the others do?)

They wanta be whipped.

(What do they want to be whipped for?)

[The problem of my questions I have discussed in the INTRODUCTION.]

Well, that's their nature.

(Don't they use the girl?)

No.

(I see.)

All you have to do is to remove all your clothes - jes' pull off all your clothes, you're necked [naked]. Take a belt, strap, whip - jes' anything, an' he lay across the bed an' you whip 'im. An' some of 'em you have to talk to like they're little children, an' some you have to talk to real rough. An' that's their nature. An' they'll get through like that an' get up an' pay you.

(What do they pay for anything like that?)

Two or three dollahs - that's all.

(Are there many men here in Memphis that like to be whipped?)

Not very many like that.

(They come in from the country?)

Usually they're travelin' men - salesmen from up East - usually like that.

But those that's lookin' fo' *French girls* - why the town is run away with them, gang of 'em.

(What are some of the things the other girls do?)

Well, there's some - it's one house roun' here they call the *three-way house*. Every girl who lives in that house has to do three things. She has to, you know, jes' be natch'ral with the men, or she has to be a *French girl*, or she has to be whut they call a *corn-hole*, *corn-holder* - you have to turn yourself up an' they use you here behind. Those about the only three ways.

[Since the *Philadelphia Report* several months ago about sodomy in the city prisons, a report discussed on television (*Mike Douglas Show* for one), surely the public is prepared for almost anything. We have come a long way since Havelock Ellis, whose *Studies in the Psychology of Sex* (6 vols., 1900-1910) rocked the English-speaking world, especially the American part of it.]

(You mean all the girls have to do that?)

All of them. If you stay in that house, you have to be like that or you don't stay there.

If that man - he wants to go himself an' yet he doesn't want othah men aroun' his wife, he can take any personal garment of his wife, [even] if it has to be a monthly period cloth. He can take that out with him when he goes outside in the front of the house - if he have to, do it in the back an' bring it to the front - an' he can take that an' urinate on it an' plant it undah the do'step. That cloth with a pair of her stockin's or underweah, brassiere or anything that she wears, an' plant that there.

Then in the meantime, he can take a plait of his own hair - any kinda way he can get it - any hair from any part. He can take it an' plait it up an' ball it up, an' cut a little bit of hole into the mattress - anywhere that it won't be noticed, an' take a match an' stick it into the mattress. If a man goes there, he can't be satisfied - he don't stay there but a few minutes, or sometimes he'll get right to the do' an' won't come in.

If she wants him back, she can keep a pair of his dirty socks an' wear the socks undah each arm, or she can take a piece of his hair an' keep it wet by urinatin' on it an' wear it tied aroun' her waist, an' he'll come back.

An' heah's anothah way, if he's gone away - if he's outa town or if he's in town. You can take an' write his full name - his given name an' a middle name an' his surname - write all that name on a piece of tin an' tack it up ovah your do' outside of the house. Nail it up there. If he's away from there, he'll start there in 48 hours - he jes' can't rest an' you'll usually get a lettah sayin' he's comin'.

An' if he's in town - if he left there evah so mad, when he comes back he'll come back in a day or two an' come back grinnin'.

She kin take the cloth - jes' if she get him in the bed an' jes' try to keep from havin' - don't let him have any kinda 'fect on her at all. An' aftah he does whut he's supposed to do, the cloth that he uses - there's not gon'a be anything on there but his'n, yours isn't there. Take the scissahs everywhere it's a little wet spot an' cut dat little spot out with the scissahs, an' roll it up into a clean piece of cloth - jes' roll it up in there. An' if you can get a piece that's one strand of his haid - if it's long hair, an' tie it aroun' that; if it short, jes' put it in there an' roll it up an' stick it in the mattress. An' he can't use anothah woman, not to save his life. He won't have any *nature* - he may start, make the attempt but he can't do any good till he gets back home.

Take a cord string an' measure that man, an' then tie knots into the length that chew measured him by, an' have that string long enough aftah tyin' those knots into it to wear it. Tie it aroun' your waist - tie 'im up like that, too.

I done used that black hen's stuff. Take like you catch a black hen doin' a thing like that, you try to take that stuff up an' let it dry out; an' when it dries out, it'll be's you know pure powdery form, an' beat that stuff up. If you can get any kinda thing that belongs to that person - anything that they like most - their hair or anything, an' mix it with that stuff an' bury it roun' their house late at night when there's nobody up, you can make 'em go kinda *goofy*. They get kinda outa their mind. [Here a powdered black-hen manure is a *goofer dust* - see p.222.]

Ah don't know whut he kin do to make her like him, but he can harm her. He can jes' lay aroun' there till he get one of her period cloths an' bury that cloth, an' long as he keeps it buried an' it's covered up tight - you have to put it in a jar whare no air can get to it - as that cloth decays, her health will fade.

If it's a person there that lives close aroun' you and they don't like you, you can take your broom an' go somewhere in that buildin' as close to that do' as you possibly can, an' sweep an' sweep the dirt back an' forwards like that. Pull some of those straws outa that broom an' cross 'em togethah. If yo' kin find a little place near that do' that's anywhare that you can stick those straws there, you can stick two straws an' have 'em so that they be crossin' each othah, an' stick 'em in in three places on each side of their do'. It has to be undah that little piece of wood that goes across the do'; an' if that person doesn't move away from aroun' you, you can get along with 'em. They'll begin to like you, you'll build up a friendship from it - that is, if you-all have been gettin' along bad an' you don't like her an' she doesn't like you, you can take an' cross those broomstraws an' stick 'em in each side of her do'.

(End of 950. This girl is a professional prostitute. She is in one of the houses here in Memphis. She was really rather an attractive southern girl. Said she was a high school graduate and she talked very intelligently as you can see from her recording. Said the economic depression was the cause of her situation. Well, so goes the world.)

[*So goes the world* is not a cynical remark - more likely a weary sigh. I could have eliminated it, you know - also *attractive southern girl. Cause of her situation?* I have heard that before. After all I did the Episcopal Church's social service work in 1920 at the huge General Hospital in Cincinnati, Ohio. There were prostitutes in the wards. Deaconess Brandt (elderly woman with great experience) and I used to talk over case histories. I did not always agree with her.]

#### CAUTIOUS HEALER

AH HAVE MAH MEDICINE WIT ME MOST ALL DE TIME

DAT'S TUH STOP HIM  
STOP HIM FROM WALKIN', STOP HIM FROM LIVIN'  
HE'S DAID

• SUMTER, SOUTH CAROLINA

[Healers such as this woman make their own medicine, often label it (see 968, p.363, and 969, p.364), and usually carry it with them when called out on a case. Informant 1373 was disturbed, wary but not nervous, and did not give a complete

interview (*see* my final comment) on cylinders C850:1-C854:8 = 2331-2335.]

If yo' wanta turn de bottom of a person's foots, de bottom of dere feet up - dey prob'bly have offended yo' an' yo' wanta turn de bottom of dere feet to de sun - yo' begin at de toe of his left foot an' take it an' bring it to yore heel, an' yo' pick de heel track up. Den yo' kin put salt wit dat an' de trimmin' of fifty cents of money [a silver half dollar], an' den yo' make yore wishes, "In de Name of de Father de Son an' de Holy Ghost, ah stop yo'." Understand dat. Den yo' take an' hang it up in a tree.

Well, if yo' want tuh jes' stop him in de house, yo' bury it.

(You put it in the tree. That won't run him away - that the idea?) [I failed to understand "ah stop yo'" for the reason following.]

No, dat's tuh stop him - stop him from walkin' - stop him from livin' - he's daid.

(It will kill him.)

Yes, it will kill him. Yo' know when de foot's turnt bottom upwards lak dat to de sun, yo' know dey can't do no mo' walkin'.

(You turn those tracks up to the sun that way?)

Yes, yo' put it in this cloth an' tie it up with the wishes on it "In de Name of de Father, Son an' de Holy Ghost," an' hang it up.

[This is my only example of the rite - an unusual one among the many footprint rites I heard.]

Well, if dey wanta stop him at home - not go anywheres, unless he sent fo' or it necessary - dey bury it undah de earth.

Well, if yo' have someone runnin' about an' somebody want tuh stop 'em from runnin' about, yo' take his pitchure. Take de pitchure of dis person an' yo' cut chew a hole in a growin' tree - a fo'-squared hole jes' tuh fit dis pitchure. Yo' put de face of de pitchure next tuh de tree an' put de bark behind it. Den yo' take yo' some dirt an' yo' grease it ovah "In de Name of de Fathah, de Son an' de Holy Ghost." [She demonstrates.]

(You make three strokes.)

[She plasters up the four-sided cut with three strokes or swabs of mud, each stroke made while repeating a part of the Trinitarian formula.]

Three strokes. Well, dat stops dat.

Well, suppose a person come tuh yo' hurt, in a bad condition. Well, yo' rub him down "In de Name of de Fathah, de Son an' de Holy Ghost" - rub him all down, from de top of him down. Den yo' take three aigs an' a half a box of Epsom salts an' yo' mix it together. Whip it until it's real light an' whip it together. Den yo' take a tablespoonful of dat three times a day, an' he'll come out all right.

Well, de next thing about that, if someone - person interferes with yo', always dibblin' an' dabblin' in yore business an' talkin' 'bout chew, well, yo' go by dere house with peppah an' salt an' *graveyard dirt* - understand, throw it in de yard right befo' dere gate where dey walk, an' dey'll move.

An' if yo' don't want 'em tuh git a house nowhere, yo' put a little of dis ground tobacco - put a little of dat in dere - throw it down, an' dat'll move 'em so dey couldn't git a house anywhere 'bout dere.

Well, suppose yo' goin' break up friendship wit somebody, yo' git a frog an' put it in yore pocket, an' yo' go tuh dere house. Yo' ain't gotta leave de frog dere - yo' carry de frog wit chew. Yo' go in dere house an' walk aroun', go in ever' place dat yo' kin git in, possibly, roun' wit dat frog, an' yo' make a wish in ever' place yo' go. Dat'll break up all friendship.

(You mean break up their friends - that will cause confusion in the home?)

Yes - yeah. "Ah went ovah tuh such-an'-such house - ah been ovah dere havin' a big time all de time, an' ah went ovah dere tuhnight, an' do yo' know dey lak tuh fought me, lak tuh whip me" an' all lak dat.

Well, if she got any of his underweah, she'll take de strands offa de seat of his underweah an' offa out from undah his arms - cut dat out, befo' it's washed, or even if it's been washed an' hasn't been boiled, it'll be all right. She take it an' put it into a little glass an' stop it up right tight an' carry it down in de garden or even somewhere in her yard an' bury it wit de mouth of it towards to sunrise, an' de back [bottom] of it to de sunset. Ah don't care where he is, he's comin' home, if he comes without his hat - he'll come if he has tuh come without his hat. Ah know dat.

Yo' take yore urine an' go tuh de do' aftah sunset, an' throw it out tuhwards de sunrise an' call his name three times, "In de Name of de Father, Son," or she. Dey'll tear up an' come home an' don't mind if dey leave part of dere clothes - comin' a'tearin'. Dey say, "What? Didn't yo' send fo' me?"

Aftah she - she don't use it herself - she strokes him with a cloth an' she takes that cloth an' tie it undah de bed springs, or around her somewheres. She kin wear it in a red 'lastic - yo' hear talk of dese people wearin' a red 'lastic - put it in a red 'lastic an' wear it round her right laig. An' ah don't care where in de worl' he go or whut he do, he cain't have anything to do wit nobody but her. Ah know dat.

Dere's a way dat he'll have tuh git rid of dat. He kin git ovah dat easy. He gits some Boston [something?].

(What is that?)

A kind of a druggist medicine. Git de Boston Imperial[?] an' take his own urine - yo' know yo' mix it wit sugah anyhow, an' yo' put a level teaspoonful in dat an' take it, an' it will bring his *nature* back jes' as strong as it evah wus.

Grind a ten cent down at de back of de haid on de dime, an' yo' mix it wit table salt an' yo' place it in tea or coffee where he drinks out of. An' he will git torn all tuh pieces - she can't do anything tuh satisfy him. He wanta go 'way an' he will go where he won't nevah come back no mo' - he be's face fore-mos', de back of his back will be to her de balance of his life.

Well, dey go tuh de well nine mawnin's - that's if they want a job. Well, dey go tuh de well nine mawnin's an' make wishes, de way yo' want de job - if it's no'th, south, east or west, anywhere dey want a job. An' then they go back to their room an' in goin' back to their room they place *graveyard dirt* across their own door. Yo' understan', ah've heard dat. Ah don't know dis, ah've heard dis, an' ah've seen people go 'way an' git a job - say dey did dat.

Yes, well, dey go tuh de fo'ks of de road nine mawnin's an' make a wish, an' de ninth mawnin' dey git dere, dey'll meet de devil - dey'll meet somethin' bad, if dey kin stand tuh git to it. An' when he gits dere he tells them exactly whut tuh do, an' dey'll dance with him. Dat's whut chew call sellin' yo'self to de devil.

Den dey kin do anything - dey'll raise a whirlwind an' after dey raise a whirlwind, why den yo'll gradually git on wit yore job, whatevah yo' wanta do.

(You mean when they go dancing around there, they will raise a whirlwind?)

Yes, dey'll raise whirlwind.

(And when that whirlwind is over?)

It's ended, lak dat - yes, dat finish de graduation.

(Then you can do anything you please?)

Yes.

What dose thing is confusion - yeah, dose whirlwinds supposed tuh be

confusion. Of co'se we read an' find out where Christ, yo' know, when de devil wus in heaven, yo' understand, an' when he started out, yo' know, de Lord give him de third part of de heavens, an' when he come on down - when He started tuh throw him out, He asked him did he have enough. He says, "Uh-hmmh." Do yo' remembah dat? Well, dat commence tuh have de whirlwind, when he throw down de third part of de heavens. Dat wus de beginnin' of de storm in de worl', an' dat makes de whirlwind.

Well, when it landed in de 'lantic Ocean, an' de ocean has nevah been still from then until now.

(Where did you hear that?)

Oh, ah heard dat. Where wus I at now? Ah wus in New Yawk in Bronx Park.

(Who told you that?)

A man - ah talkin' to him jes' lak ah'm talkin' to yo', yeah - lak ah'm talkin' to yo'. An' ah give him five dollahs fo' tellin' me.

[I understood the hint.]

(For telling you just about that?)

Yes, dat an' several othah points he tole me.

Ah've heard of 'em makin' wishes where de whirlwind goes an' de whirlwind lands wherevah they wish it to. Den it will stay right dere an' dere no mo' peace in dere until dose people move from dat place.

(Well, now, if I were walking down a road and saw a whirlwind, I would make a wish that it would land at a certain place?)

An', "As dat whirlwind go, In de Name of de Father, de Son an' de Holy Ghost, ah want so-an'-so an' whatever it 'tis." In nine days yo'll git it.

(And you also wish that whirlwind to get to somebody's house, or something of that sort, and cause confusion you said?)

Cause confusion, yessuh.

[For further information, see subsection WHIRLWIND.]

An' de next thing ah heard about, yo' take a frog. If yo' wanta create some-  
thin' in somebody, yo' take a frog an' parch him brown an' yo' scrape a little  
bit in corn whiskey - be shure it's corn whiskey. Yo' see, when yo' parch it,  
it's not dark, but it's kind of a ashes color. An' yo' sprinkle little of dat -  
jes' a little bit, "In de Name of de Father, de Son an' de Holy Ghost, ah wants  
yo' [whatever you want done]." An' yo' give it to dat person an' dey dwindle  
away - people say he had a stroke. Well, now dose things ah've heard 'em say,  
but ah've nevah done them.

(Well, how would they get those live things out of a person?)

Well, if a person had live things in 'em, whut yo' have to do, yo' takes sul-  
phur an' one of their pieces dat they wear next to dere body, an' yo' take salt,  
an' yo' go out in de brightest sunshine an' make a fire. It looks impossible but  
it's true - put 'em down "In de Name of de Father, de Son an' de Holy Ghost," an'  
stick fiah to it. It won't smoke one bit an' they'll [the live things inside  
will] burn up.

An' yo' kin go right back [do something else] - if they [the patient is]  
havin' fits [from live things inside] - turn 'em [loose], if yo' got 'em tied,  
dey go right back [do the same thing], take all dat [clothing] off of 'em [and  
burn it]. Dey won't have nothah [fit]. [This is the well-known fit cure, burn-  
ing the patient's clothes (see *FACI*, 2ed., pp.248-249, Nos.5559-5560, 5567).]

Now, ah know heah two yeahs ago - ah guess it 'bout three yeahs ago - ah wus  
in Wilmington.

(You were in Wilmington, North Carolina.)

Two yeahs ago ah wus in Wilmington, No'th Ca'lina, an' a girl had had a baby  
in No'th Ca'lina dat wus *tricked* by a woman, an' ah know she had been very sick.

An' dey sent fo' me - dis heah's de las' story ah'll give yo' - dey sent fo' me in Wilmington, by telegram. Ah caught de train - ah got de telegram Monday night an' - ah caught de train Tuesday evenin' back tuh Raleigh [where informant was living]. Ah got tuh Raleigh Wednesday night. But anyhow when ah got dere [Wilmington] she had fifteen fits befo' ah could do anything with her. Dey had had every - ah don't know how many rootworkers an' all those kinda things tried tuh stop her. An' ah'll tell yo' whut ah done to do dat.

Ah went in de yard an' ah dug me nine fishin' worms an' ah got de seeds outa nine pods of peppah - understand. Ah got some whole hog lard - sweet outa de inside of a hog, an' ah made a little jar of grease about so [large], an' ah stroked her from her head to her feet, three times. Ah carried it ovah her bed, all around her. Ah sit on one side of de bed an' her mother on de othah side an' reached an' got it an' brought it ovah.

(You did that to her on her bed?)

Jes' rubbed her down in it an' ah carried it ovah - reached it jes' lak ah might reach dis hat ovah tuh yo' an' yo' hand it back to me. [This is my old black hat with concealed microphone - always a mystery to informants!]

(Oh, you passed her back and forth across the bed?)

Yes, twice. [But see later.] Then take it an' carry it out in the east part of the yard an' bury it. An' she didn't have but two mo' fits, an' didn't have anothah one fo' de whole time ah stayed dere - dem fo' days aftah dat. Yo' see, dat ah stopped it an' she have nevah had anothah one but those two.

(What did you pass back and forth across the bed?)

[Her yes had not convinced me she had understood.]

The grease that ah made out of de worms.

(The grease you had in this little pot.)

Well, de way tuh git peace in de home is tuh use a lot of table salt. Every mawnin' yo' see people takes - now, if yo' got a lot of dust in heah an' yo' wanta git de dust out, yo' use sawdust; jes' sprinkle it down ovah de flo' wit a little watah, an' jes' brush it out. Well, now, if yo' confused a whole lot in yore home, yo' use table salt. Jes' sweep de table salt [demonstrates] - always begin at heah, yo' raise de dirt wit it an' sweep it from dat [fire].

(You sweep it into the fire and raise this [fire] dirt.)

Yes, yo' sweep it from the fiah outdo's. [After the dirt burns in the fireplace, it is swept outdoors.]

If yo' ain't makin' much money an' yo' wanta make money - yo' wanta keep money - yo' sweep de [dirt], cluster it up, an' yo' take it up an' den yo' use it in de fire.

Well, if yo' wanta keep out confusion an' have happiness in de home, always cluster it [dirt] up from de fireplace - right where yo' sit down at in comfort.

An' in comin' in, if yo' come in pleasant, well, yo' carry it out that way. Yo' come in pleasant an' set down an' enjoy yo'self round yore comfort - well, around yore table yo' would like to have family prayers an' contentment roun' de table. Everybody be happy dere.

Take your han'chief an' stroke yore face that way [demonstrates], it always brings about confusion an' unhappiness in de house. Ah tried it wit mah husband. Ah have mah medicine wit me most all de time. [She is a healer.] An' ah would - jes' sometime when ah git ready tuh go, ah'd go to de do' an' leave mah medicine on de table - take yore han'chief an' wipe yore face an' mout' when somebody at de do' - sometimes he'd go off [leave the house] an' when he come back he bust it [medicine bottles]. An' ah had a conversation 'bout dat wit a wise man [see comment following title, p.1294] - he tole me dat. Well, ah tried it an' aftah that when mah husban' [machine stopped too soon - she stopped wiping her mouth and



face at the door.]

Ah saw that in a case - oh, that wus heah yeahs ago, where a boy had a - it wusn't a crab but it wus one of those - dey git 'em down heah tuh Wilmington by de quart - he had a scrimp [shrimp] in him - yes. Well, dat wus naturally so - ah saw that thing when it came out. He'd taken dis scrimp haid, yo' know, an' he parch it up right fine. Yo' know a scrimp have aigs in him - he parch it up right fine. Well, yo' takes out those aigs - yo' don' parch them - an' mix with this scrimp haid an' yo' put it into whiskey an' give it to a person, an' do yo' know it will create scrimps in him or her. Now this boy had a scrimp in him dat wus about dat long wit all dose spears an' things on him lak dey has. An' a man gave him a raw aig an' silver dust, an' it came back [up]. Co'se it's white, yo' know kinda, of a dune colored lookin' thing, but it has it's tail an' all jes' lak a scrimp. Now, ah saw dat.

A sample ah done mah ownself an' - ah wus tole how tuh do, make it correct, 'cordin' tuh where dey's tried, de day, befo' de sun rise git in dere an' go roun' de chair where de judge sits, an' "In de Name of de Father, de Son, an' de Holy Ghost," an' raise yore right hand in de seat of his chair lak dis - yore right han' - lay dem all roun' it an' come right back to de same place. "Ah want dis case be dismissed." Go all roun' an' come back an' de last time yo' say it, yo' hole yo' right han' up an' walk right straight out - go clean on out an' put chure foot on de groun'. Ah'm declarin' tuh yo' ah'm not mistaken. Ah know it tuh be a fact because ah did it mahself. Dat case will be thrown out an' dismissed. Dey won't have no co't - ah know that, did dat.

(You walk just forward, right on out.)

Walk farward an' keep right on. Don't let nuthin stop yo'. If anybody call yo' 'tenshun, don't stop, keep walkin'.

Yo' go out somewhere or 'nother an' yo' walkin' aroun' an' yo' promise dat chew goin' pay it back an' borry [borrow] a dime - yo' understand dat. Take de seed outa nine pods of peppah. Yo' put it wit de dime an' bury it right undah yore front do', an' dey [police or enemy] won't come no place roun' - nobody to yore house an' yo'll have all de good luck in de worl' an' nobody'll nevah darken yore door.

Well, now, if yo' want 'em tuh buy from yo', yo' take a fifty cents [piece] - dat's called lucky - an' yo' carry it in de back [of the place of business] an' put it up ovah yore haid - back ovah there. Keep it up there an' don't chew touch it, an' don't let nobody else tech it - jes' left it dere. An' den yo'll have all de luck in de worl' an' nobody'll nevah bothah yo'. An' dere be money comin' in tuh yo' all de time. But, 'slong as yo' let it stay up dere, but if yo' take it down why of co'se yore luck left. Ah tell yo' ah've seen dat. Dat's whut dey tole me.

Somebody dat's away, jes' take nine nails an' drive into a new piece of plank. Yo' have nevah heard of nailin'? Den yo' go out an' urinate on it an' bury it in de ground, an' as de sun risin' an' shine on it, it dries by degrees. Well, dat's slow comin' but it'll come. Lak yo' have somebody away - dat's slow comin' but it'll come.

(You do that early in the morning.)

Do dat early in de mawnin' 'fore de sunrise.

An' anothah thing, yo' take anothah person that's daid an' yo' wanta dream about dem - yo' wanta know somepin 'bout dem. Yo' take a pocket han'kerchef an' urinate on it an' put it in de shade an' let it dry wit de day. An' at night yo' take it an' put it undah yore pillah, an' yo' cain't he'p yo'self - that person will be with yo' all night long.

Well, she would *hurt* him because she want him tuh die. She measure him an'

den she take de measure of dat, but if she don't - now, jes' lak yore pants or shirt, an' de waistclot' [shorts?] - she place de waistclot' 'twixt de pants where dey belong an' 'low fo' his feet - place de waistclot' where it belong an' allow fo' his body, an' den she'll measure de shoulders an' den de haid, an' she carry it around from de top of de haid right to de mole [mold], an' from de center of his foot dere to de bottom. An' den she take an' she winds dat up with a new cotton string an' put nine knots in it. Den she urinates on it an' she puts it into a bottles an' stops it up with a cork stopper, tight, an' buries it wit de stopper down, lak dat. Well, dey's goin' die - goin' tuh die sho's yo' bown. Every doctor in de world goin' tell him, "Well, yo' goin' die." Every doctor will swear that he goin' die lung trouble or palpitation'.

Yo' take de linin' of his hat an' wet it an' put it inside of a stove, yo' know, where yo' git dat sut [soot].

(Where you clean it out?)

Yes. Put it - ball it up "In de Name of de Father, de Son an' de Holy Ghost," an' put it back up undah there in de pipe, an' don't nevah move it outa dere. Dat run him straight into de 'sylum.

(Makes him crazy and they take him to the asylum.)

[A short statement about man and woman and dog rite - P.C. rite - follows, but it is incomplete and too confused to reproduce.]

Tuh stop a person from waterin', yo' take it [urine] an' put it in a bottle an' put a stopper in it - jes' stop it up right tight. Dat'll stop it.

Take de inside of yore linin' of yore shoe out an' dat will fix yore mind - ah know dat, ah tried dat. An' take de linin' an' - she taken her own blood an' wet dat down with that an' wound it up. Ah don't know whether she put de sulphur in it. Ah druther think she put sulphur in it, but she tied dat thing up an' put it up, an' dat chile or dat person won't stay home two hours at one time untwill he git killed. It'll die from it, because dat rag [inner lining] she put it in water [means blood] - yo' understand, dat's de only thing.

(She places this monthly rag in water or something and puts it in a bottle. What will that do then?)

That'll kill her.

Den yo' give her all de moneys yo' make, yo' wear it. Yo' take dat out, yo' know, dat little bow dat be's dere in de hat. Take dat out an' sew it up in a red flannel rag an' yo' wear it round yore right laig, an' he'll give yo' all de money he kin beg, borry or steal.

Yo' take a aig - now dis is de las' one ah'm goin' tell yo'. Yo' take a aig an' yo' carry it to de graveyard an' find a wicked man's grave or a woman's, an' yo' take dat aig an' bury it an' let it stay dere three days, an' den yo' takes it out an' carry it to the house where yo' want it trun [thrown], where yo' want 'em killed, an' throw it ovah de top of de house an' don't look back at it. Don't look back at it. In three days time dat person is gone - he's daid. Now dat's de aig an' dat's de graveyard.

Yo' take an' git chew some Epsom salts an' parch it, an' some sage dat grow in de garden - two things yo' git an' put it in dere tea or coffee, an' ever' time he smell whiskey or she, dey'll vomit lak dat, an' dey'll git so dey won't wanta see whiskey at all.

(What kind of a tree?)

Spicewood tree.

(Where do you buy those trees?)

Yo' buy those trees in New Orleans [?] in hay bottoms [?]. Now lak a - yo' don't find that heah, yo' find that in N'Yawk an' in Washington, even in Philadelphia. There's a place down in Philadelphia where yo' kin git the spice tree -

yo' kin git that root from the spice tree. [Is she talking about sassafras? Whatever tree - probably one struck by lightning.] Yo' git dat root an' a - lotta people be's 'fraid tuh git it. Gotta git it between twelve an' one a'clock in de night an' yo' git that an' yo' wear that root around chure waist or in yore pocket, an' dat make it lightnin'.

Now, dere's a man in N'Yawk use de snake-shed an' de lightnin' in de daytime, sunshine - make de lightnin'. See jes' sprinkle it - jes' lak a movin' picture - an' thunder. Ah seen a man throw thunder but whut he had - he did said it wus a rain frog, jes' one dose little brown frogs, yo' see. An' he had him in his pocket - yo' understand dat. Dey call dese heah lil rain frogs - little bitta things - an' he throwed thunder. He jes' spread it out lak dat - it look lak de yolk of an aig - spread it all. Den he got off from it an' he had about - ah reckon 'bout twenty-seven or twenty-eight pieces of silver [?] - dat wus de brown spot. An' he showed us whut he did it with.

(They call that an *Italian fish*? What does it look like?)

Yes - look lak a spider. It's got right round things lak dat [demonstrates]. It has eyes up on top of it heah - two eyes up there, an' it's roun' jes' lak dat. It's got laigs all around. [This is a squid.]

(And they call it *Italian fish*?)

[Because Italians eat them. I had my first one in 1924 at Gambrinus in Naples.]

Call it Italian.

(Where do they get them?)

Git 'em outa - ah dunno - git 'em outa de bay somewhere.

(Up in New York, you say?)

Yes.

(Somebody brought those live ones in?)

Yes.

Tuh separate a couple, git dere han'writin'. Yo' go where their home is an' take de person dat yo' wanta separate - a man an' his wife. She'll take her brassieres, take de bloomers an' she boil dem, an' take a teaspoonful of each of de watah an' put it in tea or coffee an' give it to 'em, an' dey'll separate. They'll love each othah but dey won't live tuhgethah. He won't ca' - he'll ca' fo' her in a manner an' in a manner he won't. Don't know whut tuh do wit anybody else. He go to everybody but he's - to his wife. Now, dat's so.

(End of 1373. This woman knows quite a lot of stuff but didn't want to tell it all today. Oh, another thing, she was a huge fat woman, something like *Hump-adee* up at Richmond, Virginia.) [Also the *Laughing Doctor* at Waycross, Georgia.]

### NAHNEE - "BOSS OF ALGIERS"

AXE GOD TUH SEND DIS SPIRIT...AT DE FO'K OF DIS ROAD...

DEY GONNA TELL YO', "YO' GIT A PENCIL AN' PAPA" OR  
"YO' GIT A TYPE[WRITER] AN' YO' TAKE WHUT AH'M TELLIN' YO'"...

ALL YO' HAVE TUH DO, YO' JIS' BE BIG-HEARTED...

DEY'LL WORK WITH YO' WONDERFUL

### ALGIERS, LOUISIANA

[Nah-nee or Nahn-ee, informant 1583, had a reputation. She called herself the *Boss of Algiers* - quite a claim to make and defend in *Hoodoo Town*. The title

quotation comes from the most remarkable crossroad rite I ever heard - so much so I make a number of comments about it and her. She was my second most voluminous informant, requiring 25 cylinders, E94:2-E119:1 = 2927-2952.]

Ah was tellin' him [contact man Edward] about de beef tongue fo' separation.

[I have already explained in INTRODUCTION how a person desiring to see me had to convince my contact man that he or she understood the nature of the material I wanted by offering a sample rite or two. The present informant gave the well-known beef-tongue rite - *with a difference*. Everything she said was different.]

Yo' take a beef tongue an' yo' hollow it, understan'. Yo' take it from de top an' on down, out - put a hole in it lak yo' goin' stuff somethin'. An' yo' go tuh de graveyard at de six hour in de evenin', but it must be on a new moon, an' yo' take some [dirt] from a evil grave - dat's a person whut has been murdered or drowned or somethin' lak dat of de kind, an' died a sinful death. Yo' take it right at de breast, right at de breast of a evil grave, an' yo' go down about two inches an' yo' git a pound - one pound of de dirt. Yo' take dis dirt an' yo' take nine new needles, but dey must be out of a new pack whut has nevah been used out of - nine new needles, an' nine pins out of a pack dat has nevah been used out of. Yo' take dese pins [and needles] an' yo' cross 'em into dis tongue - yo' understan', jis' stick 'em, cross 'em into dis tongue. You take dis party's name - if it's a white person, yo' draw de form of a person - if dey tall, or low, or short, or whether dey stout, yo' draw dere form - or if dey wear glasses, yo' put de glasses on it - if it's a white person, it's in red ink yo' draw it; an' if it's colored [person], yo' use black ink. Yo' draw dere form an' yo' write dere name sixteen times.

(Where do you write that name?)

Yo' draw de form - here's yore sheet, an' yo' draw de form in de middle, an' yo' write dat name on de bottom [demonstrates].

(You go all around the form.) [Write the name 16 times about the form.]

Yes, yo' write dere name. Now, yo' put dat into de tongue, yo' understan'; den yo' put de *graveyard dirt*, an' yo' put de needles an' yo' put de pins - yo' stick 'em all up. Yo' take *filet* [see note later]. If it's a white person, yo' take white peppah; an' if it's a colored person, yo' take black peppah. Yo' take red peppah [pieces], yo' take dis cayenne peppah [powdered], an' yo' take de hot stuff yo' use in de bottle [pepper sauce - perhaps Tabasco Sauce, made at New Iberia, Louisiana]. Yo' take all dat an' stuff all dat into dis tongue, understan'.

[The preceding *filet*, a culinary powder, was formerly made from sassafras leaves by Choctaw Indians at their old reservation on Bayou Lacombe near Mandeville and sold in the French Market of New Orleans. From this seasoning the Creoles originated the well-known "Gumbo File" (The Original Picayune Creole Cook Book, 1st ed., 1901; 9th ed., 1938 - when I bought my copy in New Orleans on my first collecting trip - p.26, New Orleans). File (fee-lay) is sometimes called by some of my informants "file gumbo" or "gumbo file," meaning usually the file used with one of the many gumbos. Gumbo or Gombo is the name of prepared dishes and another name for okra, both West African names for the same vegetable.] •

Now, yo' git chew a spool of thread an' yo' wrap dat tongue.

(How are you going to wrap that tongue now?)

Yo' starts from de top an' yo' wrap it all de way - wrap it all de way, de whole length. An' if it's fo'.white, yo' take white thread; an' if it's a colored person, yo' take black thread. An' yo' wrap dat tongue an' yo' tie an'

den yo' bury dat.

(Where do you bury it - any particular place?)

Yo' take it out an' yo' bury it at de root of a tree - it must be at de root of it, it don't have tuh be nowheres roun' de party's place or nuthin. Yo' kin take it off an' bury it at de root of a tree.

(What does this do?)

Dat's fo' separation - a confusion an' a separation.

(A man and a woman?)

Yessuh.

(Do you write both the man's and woman's name on the paper?)

Yessuh - sixteen times.

(Each one sixteen times?)

Yessuh - sixteen times each, all ovah de papah.

(Any kind of a tree root?)

Yessuh.

About de foot track, if yo' goin' in dis direction [pointing].

(Going away.)

Yessuh, an' yo' goin' tuh bring me [back] wit foot tracks - well, now, yo' see de steps whut ah'm makin' but yo' not goin' let me see dat chew go behin' me an' pick up dat dirt, yo' see. Well, yo' go behin' me an' yo' ketch nine. Jis' ketch nine of mah steps, jis' ketch nine of 'em, an' yo' bring it - yo' take dat dirt an' fo' colored, yo' git brown sugah; an' white, yo' git white sugah. Yo' put it wit dat dirt. See. Yo' write mah name nine times. Yo' got nine steps an' yo' write mah name nine times. Yo' take de brown sugah, or if it's white yo' take white sugah - yo' put wit dat, wit de dirt an' wit de names. An' now yo' take syrup, white syrup if it's white; or if it's colored, take brown syrup. Understan'? An' yo' take dat an' put it all togethah wit de names an' den yo' light a light, a red light onto the name an' yo' call de party's name.

(What is that supposed to do then?)

Turn 'em aroun', yessuh.

(That makes them come back?)

Yessuh.

(Do you light that candle at any particular time or let it burn any particular time?)

Nine in de mawnin' - always light it 'fore nine in de mawnin' - an' let it burn down, fo' three days from nine tuh twelve.

If dere's a person into a home, dat chew want out, dat disagreeable or some-thin' of de kind - if yo' want 'em sent off from de home, yo' see, sent off.

Well, now, yo' take a egg - if it's a white person, yo' take a white-shell egg from a white hen; if it's a colored person, yo' take a egg from a black hen. Yo' write, yo' draw dat party on the shell of dat egg; yo' draw dat party's form, jis' de form of de party - dat is, if dey tall or if dey low, yo' jis' draw de form of dat party. If it's colored yo' write it wit black, an' if it's white yo' write wit red ink. An' yo' write dat party's name roun' an' roun' de egg. Start from de top of de egg an' go roun' an' roun' de egg. Write dere name roun' an' roun', very small an' make it be thirty times onto dat egg. Write dere name thirty times onto dat egg. Break dat egg inside of de house, understan' - break it inside anywhere into dat house. Now, when yo' break it, yo' sweep it up, pick it up.

(You break that into your house - of the house of the person you want to move.)

If someone is into de place where yo' is - into yore home an' yo' want 'em away from dere.

(You break it in their room.)

An' now yo' pick it up an' yo' carry it an' throw it ovahbo'd. See, dat'll send 'em off.

Now yo' take a coconut, yo' take a coconut an' yo' open it, understan' - dat is, put de hole in it an' yo' turn it ovah somethin', a glass or anything, an' yo' let it drene [drain]. Yo' gotta let it drene fo' nine days, understan'. Now, dis must be done on de new moon an' de moon is three days ole. Yo' let it drene fo' nine days. An' aftah dis coconut drenes fo' nine days, yo' go an' yo' gits a pound of graveyard dirt from de grave, right at de breast. Yessuh, yo' git dirt from three evil graves fo' dis coconut, but right at de breast, but make it all togethah, make it be one pile. An' yo' put it into dis coconut. Now, yo' stuff dis coconut. Yo'll put into it de party's name. If it's colored, always use black ink; if it's white, use red ink. If it's a colored person, yo' use brown papah an' black ink; if it's white, yo' use white papah an' red ink.

Now, yo' take dis party's name nine times an' yo' git red flannen an' yo' cut dis red flannen in de shape of yore tongue - yo' cut dat red flannen in de shape of de tongue. Yo' cut dat name on de same form an' fit it on to dat flannel, yo' understan'. Now, yo' roll dat up tight togethah, roll dat name in a roll lak yo'd roll a cigarette; yessuh, towards yo', jes' tight lak yo'd roll a cigarette, an' yo' put it down into dis coconut. Yo' put dis name an' dis flannen down into dis coconut. Yo' take a red peppah, one dose long red peppah an' yo' stuff dis name an' dis flannen down into dis red peppah. See, yo' hollow dis peppah out an' yo' put dat down in de coconut, yo' see. Now, yo' take quicksilver [*see later*] an' yo' take *file* an' yo' take Epsom salts an' yo' take [something] powder an' yo' put all dat into dis coconut. Yo' see? Yo' take *war powder* an' yo' take *separation powder* [and] yo' take *hot-foot powder* - yo' put all dat into dis coconut. Now, yo' take quicksilver an' yo' plug dis coconut up with quicksilver.

(You mean that silver paper?)

Yessuh. Yo' plug it up where yo' hollowed it out yo' know. Now, yo' plug all of dat into de coconut. Den yo' plug it up wit dat quicksilver [tin foil] an' yo' carry it, de coconut - git on a ferryboat or anywhere an' when yo' git in midstream, middleways of de stream, yo' throw it ovahbo'd. Dat sends 'em on off.

(Do you throw it overboard in any particular way?) [Such as over the shoulder, with an incantation, etc.]

In de middle of de rivah.

Well, now, yo' use a lemon fo' when yo' wanta make confusion or when yo' wanta break a person up or somethin' of de kind - lak dere two parties yo' wanta break up. Yo' use de lemon fo' dat. Jes' take dat lemon an' yo' hollah [hollow] it out an' yo' take de names of dose person an' - yo' take de two parties, lak it's a couple. Well, yo' take de both of dere name an' yo' write dere name upside down, yo' see, lak dat. Yo' write de party's name crossways each othah an' upside down. Dat's fo' confusement an' separation, yo' see. De white person, yo' use white papah an' red ink; fo' a colored person yo' use brown papah an' black ink. Now, yo' write de names crossways each othah. Write dose names an' yo' take 'em aftah yo' plug [*see later*] de lemon an' hollah it out, yo' see. Yo' plug it an' hollah it out an' den yo' take dose names an' yo' stuff 'em down into dis lemon.

Yo' write [have written] dose name nine times crossways each othah. Yo' wrote 'em up an' put 'em down in de bottom of dis lemon. Now, yo' take a seed dat dey call a guinea seed. It's a little bit of red seed. Yo' take dat guinea seed an' yo' take red vinegah [wine vinegar, not apple vinegar] an' yo' take dat lemon, red vinegah an' guinea seed, an' yo' take hot stuff [pepper sauce] an' yo' put into dat lemon. An' yo' stuff dat lemon wit all of dis. If it's a white person,

yo' use white peppah; an' if it's colored, yo' use black peppah. Use de black peppah an' de cayenne peppah [powder], red peppah [pieces of pod], de hot stuff in de bottles [red pepper in 3 forms]. Yo' stuffin' de lemon - yo' stuffin' it now wit all of dat. Well, aftah yo' stuff dat lemon, yo' plug it - put de plug yo' cut off de top, yo' put dat back ovah de top of dere an' yo' wrap dat lemon. Yo' wrap it. Now, if it's a white person, yo' wrap it wit white thread; an' if it's a colored person - yo' wrap it roun' an' roun' an' use de whole spool of thread - black thread fo' colored an' white thread fo' de white. Yo' bury dat lemon somewhere where watah drips - lak if it's a hydrant in de yard an' yo' draws watah at dat hydrant an' de ground is damp all de time undah dere. Yo' bury it right dere.

Now, soon as dat lemon commence tuh rot, de confusion will start, yo' see; an' de time dat lemon git soft or git rotten, dey go apart.

Now, tuh *put* a person *togethah* or tuh bring a party togethah who has been separated - yo' want dat. Tuh bring a party togethah who has been separated - if it's a white person, yo' git white syrup; if it's a colored person, yo' git brown syrup. Yo' take dis party's names nine times an' write dose party's name; if it's a white person, yo' write it on white papah wit red ink, an' if it's a colored yo' write it on brown papah wit black ink. Yo' write de party an' if it's de man who has separated from de woman, an' de woman dat wants de man back - well, yo' take de man's name first, straight on de line, an' yo' put dis woman's name right inside dis man's name; if it's de man dat wants de woman back, yo' write de woman's first an' de man's name right on top of de woman's name, straight on de line nine times, lak dat. [She is demonstrating.] Den yo' cut chure papah in de shape of a heart, aftah yore names is wrote, an' yo' fold dat papah to yo' in de shape of a envelope, three corner. Yo' see? Yo' take white syrup if it's a white person, or yo' take brown syrup if it's fo' colored person, an' yo' put dose names into dat syrup wit white sugah, white person, brown fo' colored person. Yo' put dose names down into dat an' yo' put it on de back of a stove or heater, anything dat will heat up, yo' understan', an' yo' let dat steam. Yo' put de cover on dat, understan' - lak if dey in a syrup can or somethin', well, yo' put dat cover on dere an' yo' set it on de back of a stove or somethin' where it will steam up - jes' let it steam. See. Now, when dat steams, dat'll boil de party up, yo' see, dat'll steam dem up. Dat'll steam 'em up towards each othah.

Now, yo' take de same names in de same form of de same case, an' yo' write de names in de same form an' cut it in de heart shape, an' yo' take a small bottle 'bout lak a medicine bottle or somethin' of de kind, an' yo' put de same ingredients into dat - lak a white person, white syrup or white sugah, an' white papah wit red ink on it - into dat bottle an' yo' put dat name in dat bottle. Yo' see. Yo' take nine raisins, de raisin lak yo' buy in de box - yo' take nine raisin an' yo' put into dat bottle wit dat. Understan'? Yo' take dat bottle an' yo' cork dat bottle up wit dose party's name an' thing, an' yo' shake dat bottle. Yo' shake dat bottle an' yo' put it in de fo' cornah of a room, any partic'lar room, an' turn it, an' ever' time - about three times a day, yo' shake dat bottle up. Dat's fo' tuh shake 'em up an' bring 'em togethah.

(What do you mean by putting it in the four corners of the room - you mean either [any] corner?)

Eithah one of dose cornahs where it cain't be seen.

(You can use either one of these. You can use the bottle or you can use the other, either one of them, but you don't use both of them together.)

[This explains my first *either* - I was thinking ahead to a choice between two rites.]

No suh.

Now yo' kin bring a person togetah wit dey pitchure, or yo' kin bring 'em togetah wit dere socks.

Yo' take de pitchure of a person an' yo' stan' it on a table or stan' or anything, an' yo' take a little small clock an' yo' stan' dat clock 'side of de person's pitchure. Yo' take a fruit of every kind, lak anything lak a orange an' a apple an' a pear an' a banana or bunch of grapes, an' yo' surround dat pitchure. Heah's de pitchure an' heah's de clock [demonstrates].

(They are standing right beside each other.)

Yo' stan' dat pitchure up in front - heah's de clock in front of de pitchure. Yo' takes de fruits an' yo' surround dat wit de fruits, jes' surround it wit fruits. Now, when yo' surround dat pitchure wit fruits, den yo' take a light, a blue light, an' yo' put it befo' dat pitchure an' on ev'ry beat of dat clock - yo' light dat light, candle, befo' dat pitchure - an' ev'ry beat of dat clock, as dat clock beats, it's drawin' dat party. But yo' turn dat pitchure wit de head down - upset 'em yo' see. Den yo' light dat light befo' it an' when yo' light dat light yo' call de individual's name dat's on de pitchure. An' de individual dat chew want tuh come back, yo' call dere name, "Sech-an'-sech-a-one, ah want chew tuh go back to sech-an'-sech-a-one," an' yo' light chure light. Now, ev'ry beat of dat clock is goin' tuh bring dat person nearer to de othah. Yo' burn dat blue candle - yo' burn nine blue candle fo' nine days. Light chure light six in de mawnin' or nine in de mawnin', from nine tuh twelve, or from six tuh 'leven in de mawnin'.

(You do that nine days - you use nine candles.)

Nine candle - one candle a day, nine candles fo' nine days.

Yo' take a pair of dirty socks an' yo' take de name of dat party dat dese socks belongin' tuh, if yo' wanta bring 'em back home. Dey left home an' yo' wanta bring 'em back. Yo' take de name of dat party - if it's a white party, yo' write it on white papah an' red ink, yo' write de names nine times; if it's a colored person, brown papah an' black ink. Yo' write de name nine times on a square piece of papah of de party dat chew want tuh come back.

(Do you write it down any special way on the paper?)

Jis' on a straight line, one name right undah de othah nine times. Yo' take dat sock an' yo' fold it lak yore feet fit - yo' fold dat sock flat jes' once, one sock, de left-foot sock. Yo' take dat left sock an' yo' fold it flat lak dat. Yo' take dat name an' yo' put it into dat sock, into dat left-foot sock. Yo' write de name agin nine times in de same form an' yo' put it into de right-foot sock. Now, yo' fold dat sock lak if it's de same if a party is walkin' lak dis. See, it set in yore sock an' yo' walkin'.

Now, yo' take de thyme. Yo' take thyme an' yo' take nine roots of parsley root, de root of de parsley. Yo' take de straight parsley, if it's fo' a man; an' if it's a woman an' yo' workin' her stockin', yo' take dat curley parsley root. Understan'? Yo' take nine roots from de parsley an' yo' put it into dat sock. See, yo' put nine roots of parsley in each sock, a piece of thyme - see, yo' put nine roots of parsley, a piece of thyme, an' de party's name into dat sock. Yo' put sugah, white sugah for a white person, or a colored person use brown sugah - yo' put into dat sock. Yo' put dat sugah an' nine roots of parsley. Yo' take dat sock an' yo' fold it jes' lak if yore walkin'. An' yo' take a rug lak dis at chure do', an' yo' lifts dat rug up right by de do' an' yo' lay dat sock an' yo' put two tacks, one at de toe an' one at de top, jis' de same if de party wus walkin' in de do'. Yo' tack dat down undah de rug an' yo' fold yore rug back down dere an' yo' let dat sock dere. Yo' take de othah sock an' yo' take a pitchure. Now, de othah sock is fix in de same form as dis one - de



right-foot sock. Yo' take de form of a pitchure, any kinda wall pitchure dat has a frame on it, yo' take de back offa dat pitchure an' yo' place dat sock standin' in de same way in de back of dat pitchure, an' put chure bo' ds back on de back of dat pitchure. String [hang] dat pitchure up ovah de do' - dat's [the picture's] got de othah sock, de right sock in it. De left sock is at de do' walkin' in. Yo' walkin' right back in.

(Now, is that clock in front of the picture or is it in back of it?)

Heah's de pitchure heah an' heah's de clock, right in front of de pitchure, an' den surround dem jes' wit de orange an' de apples - heah's a pear - heah's a banana - heah's grapes - heah's a peach - all aroun', de different fruit all de way around.

Now, fo' tuh return agin, if yo' got de shoes of a person, or a piece of dey clothes. Yo' take de pants of a man an' lak dis is a do' - yo' take de laig of dose pants an' yo' take two nails, an' yo' nail de laig of dose pants upside down an' let dem hang down. Yo' turn all de pockets wrongsides out. Yo' see, right at de do' as yo' come in, yo' sets de pants on de side of de do', upside down wit a nail in each laig. Yo' take de undershirt of a man - yo' have tuh take de tail part lak dat, an' yo' nail it by de tail part on de wall, so it hangs upside down. See, dat'll upset his mind, an' draw him back towards her.

Well, now, at de fo'k of a road, if it's somethin' tedious dat yo' wanta undertake tuh do an' yo' jes' feel dat chew cain't accomplish it or some kind, yo' read de Psalms in de Bible dat yo' reads. Yo' read de 91 Psalms. Yo' read dat 91 Psalm but chew have tuh read it fo' nine days. Yo' read de 91 Psalms fo' nine days an' at de same hour of de day. An' now, goin' to de fo'k of dis road, yo' have tuh be at de fo'k of dis road at twelve a'clock in de night. Dat is, it no partic'lar rule, but jes' anywhere where a fo'k is, yo' see. An' yo' read dis 91 Psalms an' yo' have tuh pray an' yo' have tuh axe God tuh send dis spirit dere tuh meet chew dere, tuh meet chew dere at de fo'k of dis road. Now, when yo' git to de fo'k of dis road, yo' gonna see all kinda thing. Yo' may git frightened.

Yo' reads dis Psalms.

(You read that for nine days but you don't go out to the fork of the road?)

No, yo' don't go dere, yo' readin' dis Psalms an' yo' preparin' yo'self tuh go dere - yo' preparing tuh go dere. Now, yo' read dis fo' nine days now. Today is de ninth day, see. Now, yo' goin' dere tonight. Yo' goin' dere at twelve a'clock tonight. See. Now yo' readin' dis Psalm, preparin' yo'self tuh go dere tuh meet de one dat chure gonna meet dere. Now, yo' ain't gotta go tuh bed, yo' gotta set up. Now, nine a'clock tuhnight dere gotta be somebody gonna come dere an' tell yo' somethin'. Dey gonna tell yo' somethin'. Dey ain't gonna tell yo' somethin' - dey gonna tell yo' lotsa things. It's gonna be somebody goin' tuh come dere an' dey gonna talk to yo' jes' lak ah'm talkin' to yo', an' now dey gonna tell yo', "Yo' git a pencil an' papah," or "Yo' git a type[writer] an' yo' take whut ah'm tellin' yo', whut ah'm givin' yo' - [here's another person interested in my machine] - yo' take whut ah'm givin' yo' an' yo' meet me at twelve a'clock." Yo' see. An' all yo' have tuh do, yo' jis' be big-hearted an' yo' do as dey say an' dey'll work wit yo' wonderful. Den yo' take all whut dey give yo' an' tell yo' how tuh do an' whut tuh do an' now yo' meet 'em dere at twelve a'clock.

(At the fork of the road?)

Yessuh.

[I don't want to read anything into the preceding rite - it's there. THIS WOMAN IS A MASTER CRAFTSMAN who knows every aspect of her work - the most important aspect of all, human nature, how far she can go. Instead of offering me her variant or variants of the devil meeting a person at the fork or cross-

road, she throws a good-spirit atmosphere over everything, then tells me she and I are performing the fork-of-the-road rite!]

["Yo' git [[got]] a type [[writer - my Telediphone on which I pretended to write]] an' yo' take [[are taking down]] what ah'm tellin' yo', whut ah'm givin' yo'...all yo' have tuh do, yo' jis' be big-hearted an'...dey'll [[I'll]] work wit yo' wonderful."]

[My reply to her is quite ordinary. Or is it?]

[Without detracting from Nahnee's insight or subtracting any glamor from my *big-heartedness*, the reader should be informed that a person of her ability and reputation, despite the *Great Depression* and scarcity of money, rarely takes chances. Preceding her appearance a confederate of hers, man or woman, had made inquires and had actually interviewed me. Neither my contact man nor I could ever identify these persons - we never tried, it was a waste of time, though occasionally we spotted a stool pigeon.]

Now, a cat, but it must be a cat dat don't have no white hairs at all. Some black cats has little white hairs, but yo' have tuh search 'em well tuh see dat dey don't have no white hairs.

Now, yo' have tuh ketch dat cat an' take dat cat - yo' have tuh have a big boilin'-pot big enough fo' dem tuh fit in dat cat. Yo' have tuh let dat watah be boilin', boilin' good, an' yo' have tuh take dat cat an' yo' have tuh put him down in dere 'live. Yo' have tuh put him down in dere 'live. Yo' don't have tuh kill him, yo' have tuh put him down in dere 'live an' jes' let him boil in dere, an' boil an' boil, jes' lak he boil an' boil till he boil to pieces in dere. Den, he boil tuh pieces. An' now it's a bone in his left hin' laig - dat straight bone from de top part of de left hin' laig - yo' git dat bone out of de cat. Now, when yo' git dat bone out, well, de rest of de cat yo' jes' throw him [away]. But yo' jes' want dat bone out de left hin' of de laig.

An' now, it's a straight bone, yo' see, an' it has lak a little joint lak at de top. Now, yo' take a knife or somepin an' yo' cut dat little joint off dat it has at de top. Yo' see, yo' cut it off round at de top. Now, into dat bone - yo' stuff dat bone. Yo' see it's hollow on de inside of it. Yo' take dat bone an' yo' stuff dat bone. [Here is a new type of *black cat bone* (see pp.74-97) *dressed* or magically prepared (see p.92f.) by an expert.] Yo' git a powdah, yo' understan', whut dey call five-fingah grass, an' yo' stuff it into dis bone. Yo' git steel dust an' yo' git dat genuine lodestone an' see dat it be 'live. An' yo' take jis' a piece offa dat lodestone an' yo' mash it up, understan', so yo' jis' make it into dust, an' put dat down into dat bone. Yo' put all dat down into dat bone an' yo' take a piece of cotton - yo' understan', dis cotton dat chew use - an' yo' stuff de top of dat bone. Yo' stuff dat aftah yo' done stuff all de ingredients in dat bone - yo' take a piece of cotton an' yo' stop it at de top, jis' a piece of absorbant cotton. Yo' understan'? Now, yo' keep dat, carry dat bone, an' it must be concealed into a pocket, lak in a wallet or into somepin - jis' keep it oil [oiled] - an' it must be on yore person all de time. An' nobody else must nevah touch dat bone but chew.

(What is that lucky for, now?)

Into any game, any kinda games, a crap game, or yo' could go to a lottery game - any kinda game dat chew undertake tuh go into.

Now, yo' git the left wing off a buzzard, but yo' must ketch dat buzzard alive. He must be 'live, but take his left wing an' dis must be on de new moon.

(Do you cut this left wing off the buzzard while it is alive?)

While it's 'live, yo' jis' take de left wing off a live buzzard, den turn him loose, let him go. Yo' want the left wing. Yo' take de left wing of dis buzzard an' yo' bring it home. See. Yo' take dis wing an' yo' put it, or git on top de

housetop an' yo' put dat wing on top yore housetop, an' put a nail or somethin' in it tuh see dat it won't git away or blow away or nuthin, but jis' put it on top yore housetop an' let it stay up dere fo' nine days. Let dat buzzard wing stay up there fo' nine days.

Now, aftah nine days time - but dis must be on de new moon about three days old. Yo' git up dere aftah nine days an' yo' take dat buzzard's wing down. Yo' understan'? Aftah yo' take dat buzzard's wing down yo' take yore name - yo' want if fo' yo' [me] - yo' take yore name an' yo' cuts a papah in de form of dat wing. See, yo' cut a papah in de form of dat buzzard wing an' write chure name all ovah dat papah, on de form of dat buzzard wing wit [white] papah, wit red ink for white, an' yo' paste dat on de inside. If it's a colored person, yo' take de brown papah an' yo' cut it in de form of dat wing an' write it wit black ink, yore name. Dat's fo' yo' [her]. Now, yo' take dat papah an' yo' set it on dat wing undah de wing. See, not on de top part, an' yo' take dat wing an' yo' bring it into yore house an' yo' nail it right up ovah de do'. An' yo' be able in ever'thing, all kinds of success, all kinds of money. Yo' be able tuh do any-thing yo' wanta do. Dat brings in all kinda success, all kinda money an' things dat yo' wouldn't even imagine - able to master anything dat come along.

Now, a bat. Yo' take a bat - dat's de thing dat's got all those claws on him. Yo' take a bat an' yo' take a live lodestone - it mus' be 'live.

(Well, how can you tell whether that lodestone is alive or dead?)

Steel dust - yo' git steel dust an' yo' put dat lodestone, jis' put it down, an' it pick up all dat steel dust. If it don't pick up, it's a dead stone.

Now, you take - dis is whut chew call, whut ah'm tellin' yo' now, dis is whut yo' call a gamblin' han'. Dis is a han' an' whut ah'm tellin' yo' wit dis, yo' kin go in any gamblin' game in de worl' an' jis' clean up. De wings of dose bats will disturb a game.

Now, yo' take dis live lodestone an' yo' git a bat. Yo' take a bat eye, an' yo' take a bat wing - a piece of a bat wing. It mus' be three claws on de part dat chew take - it must be three claws onto dat part of de wing dat chew take. Now, yo' take a piece of dis buckskin an' yo' git a small bottle of bay rum, git de genuine bay rum, an' yo' cut a piece of dat buckskin about large enough tuh make a little bag. Yo' place it in a saucer an' yo' soak it into de bay rum fo' three days. Yo' understand. Yo' git a spool of green thread an' a spool of yellah thread - it must be silk thread, see - an' a spool of red thread. [Three threads - each of a different color.] But it must be silk thread.

Now, yo' git a piece of a veil - yo' understan', of a new-bo'n baby dat wus bo'n wit a veil. Yo' see someone an' yo' gits it. If it's a bag fo' a man, yo' git it from a boy chile; if it's fo' a woman, yo' git it from a girl chile. Now, yo' take jes' a small piece about large as yore fingah nail an' yo' place dat small piece of veil, yo' understan', wit a lodestone, a live lodestone, an' a small quantity of steel dust, jes' about lak yo' could take up wit yore fingah, see, an' a sprig of five-fingah grass. Now, yo' take paradise seeds. Yo' place all dat togethah, yo' see, wit dis bat eye an' a piece of de bat wing. See. Now, you make yore bag of dat. Yo' puts a silver dime into dat, yo' see.

Now, yo' git St. Raymond an' St. Peter medals, a small medal, an' yo' place it wit dat silver dime into dat an' yo' make yore bag out of red flannel. See, make yore bag out of red flannel, lil small bag, an' yo' place all dat into dis red flannel bag. Now, yo' take yore buckskin an' yo' sew de buckskin bag up; jis' sew it wit red, yellah, an' green silk thread - yo' see, wit de red first. Yo' come ovah it wit de green, yo' see, dere's de green money; an' yo' come ovah it wit de yellah, dat's fo' yellah money. Now, yo' sew dat wit dose three threads - go roun' it three times wit three threads. Dat is, yo' place de red

bag into de buckskin bag, yo' understan', an' yo' sew it wit dose three threads.

An' aftah yo' sew it wit dose three threads, yo' take good whiskey. Now, three times a week - Monday, Wednesday, an' Friday - yo' dress dat bag, yo' see. Yo' jis' dampen it, yo' understan', wit dat good whiskey, an' yo'll be able to go off anywhere in any game - jis' lak yo' throw down, yo'll pick up.

[While the machine was off, I asked about the medals.]

If somebody place St. Peter medal in dere, dat's if St. Peter got de keys, yo' see. [The St. Peter medal must have the keys.] St. Raymond, he got de treasures of de world. St. Raymond is fo' de money. St. Peter is fo' tuh open de way fo' yo' tuh git it, an' St. Raymond is fo' de money.

(That is if you put those two medals in the bag.) [The *gambling hand*.]

Dat's it.

Well, now, de hair from a person. Yo' take de hair of a person, from a person haid. Fo' instance, if yo' wanta put a spell on dat person or run 'em crazy or somethin' of de kind, well, yo' take de hair of dat party an' yo' burn dat hair. Yo' take fightin' vinegar, an' yo' take fightin' peppah, cayenne peppah, black peppah an' red peppah. Yo' put all dat, ever'thing hot, into a bottle but dis bottle must be a brown bottle - if it's a colored person, yo' put it in a brown bottle, yo' see, or either a brown jug or brown bottle, somepin of de kind; if it's fo' white, yo' put it in a white bottle. An' yo' put dat party's hair down in dere, into all of dat. Now, yo' take de party's name - if it's white, use white papah and red ink, an' yo' cross de name nine times on dat papah an' yo' put down in dere; if it's a colored person, use brown papah an' black ink, an' yo' place dat name down into all of dis - jis' wit dat hair. Now, yo' gonna git a black candle. Now, yo' take dat black candle an' write dat party's name roun' and roun' dat black candle nine times. See. Now, yo' place dat candle into dat entrance in dat bottle an' yo' burn dat black candle on dat, an' dat person will git jis' clean outa dere haid - set dem crazy.

(Do you set that candle at any particular time or burn them in any number?)

Now, dat candle, yo' place it - see lak a fire grate - yo' place dat inside of de fire grate. See, place dat in de fire grate an' put some protection so dat it won't be seen. Now, yo' light dat light at 'leven a'clock hour in de day - dat's 'leven a'clock hour.

De hair of a person kin be used in many ways fo' diff'rent things. Fo' instance, now, yo' take de hair from a person haid an' - yo' take three strands of hair from a person's haid an' yo' take three strands of hair from de othah part, an' yo' put dose strands of hair togethah, understan'. An' yo' put dose strands of hair togethah wit de party's names, yo' see. Yo' write de name six times - a white person on white papah wit red ink, an' de colored person on brown papah wit black ink. Yo' write de names six [demonstrates].

(Straight, one after another, underneath.)

Yessuh. Now, yo' carry dat six strands of hair dere, three from each place. Now, yo' put dat dere hair togethah. Den yo' fold dat up into dat papah. yo' see. Now, it's a white person, den yo' gonna take white sugah an' yo' gonna take de cinnamon - dat's usually spice. Yo' take cinnamon an' yo' take white sugah fo' a white person; yo' take brown sugah an' cinnamon fo' a colored person. Yo' fold dat into de papah wit dat six strands of hair an' de name. Yo' fold dat up, yo' see. •Now, dat kin be concealed in a little bag or it kin be kept into a wallet or pocket book or somethin', but dis party hair, dis individual must have it on dem all de time, yo' see. An' as long as dey carry dat on dem, dis person is gonna be right down undah dem. Dat's to keep 'em right down undah dem - dey jes' have tuh do anythin' dey say do, jis' dance while dey [make] music.

(That will control them?)

Yessuh.

Dat somethin' of de same sort. Now, yo' take de dirt from undah her left foot - it must be yore left han', yore left foot. Yo' take de dirt from undah yore left fingahnail an' yo' take de dirt out chure left toenail an' from undah de bottom of yore left foot. Yo' take all of dat. Now, fo' instance, if a party, if a woman wants a man - she cain't rule dis man, she cain't git him tuh do lak she want him tuh do - well, she'll take all dat. Now, each time she cook, make coffee or anything, why she kin jis' put a little of dat in dere - jis' feed him offa dat. Now, dat jis' put him right down undah her feet. He have tuh do jis' lak she say to him.

Lak if a man is gone off or if a woman is gone off an' yo' want 'em tuh come back. Now yo' take dat an' yo' put it in a bottle.

(This *chamber lye*.)

Yessuh, an' yo' take de name of dat party - if it's a white person, yo' take de name on white papah and red ink. Now, say yo' want 'em tuh come back, yo' gotta touch dere heart. Yo' make it in de shape of a heart, chew know - yo' cut chure papah in de shape of a heart. Yo' write dat party's name in dat heart six times. Yo' put it into dat bottle where de *chamber lye* is. See. Yo' take nine roots of parsley an' nine roots of thyme an' yo' put it down into dat *chamber lye*. Yo' take Epsom salts, three teaspoons of Epsom salts, an' three teaspoons of bakin' powder - see, dat's tuh rise him up - an' de Epsom salts, yo' know dat works yo'. Yo' put dat into dat bottle an' yo' stop dat bottle up. Now yo' shake dat bottle an' ever' time yo' shake dat bottle dat riles de person up. See, all stuff git tuh workin' an' dat riles 'em up, yo' see.

(Whose *chamber lye* do you put in that bottle?)

If it's a man or woman, either one. Lak fo' instance it's a woman, see, an' if it's a man wants de woman an' woman done left an' he wants her tuh come back, an' he's got on de back of her an' caught some of her *chamber lye*, see.

(The person you want to bring back, you use their *chamber lye*?)

Yes.

(And if this is a colored person, you use the brown paper and the black ink.)  
[Three periods show I am repeating what was given while machine was stopped.]

Yessuh.

Yo' take de root of a grass dey call pokeroot [poke or pokeweed which is not a grass]. Yo' git a large root of dis pokeroot an' yo' hollah it out. Yo' take de person's *chamber lye* an' put it in a small bottle. Yo' put dis in a small bottle wit 'sturbments powdah (disturbment) [note by my transcriber], black war-powdah, devil dust [three powders]. Yo' put all dat into dis bottle wit dis person's *chamber lye*. Yo' write dis party's name all kinda crossways - a white person wit white papah an' red ink, a colored person wit brown papah an' black ink. Yo' write it crossways, de names. Yo' write dey name nine times crossways fo' dis an' yo' roll it up lak yo' take a piece of papah an' jis' wrap it lak dat, twist, an' yo' put it down into dis bottle. Now, yo' take dis bottle an' yo' bury it, dis bottle into dis pokeroot. [A pokeroot can be quite large.] Now, yo' take dis pokeroot an' yo' carry it off an' yo' bury it upside down. It could be in yore backyard or in somebody else's yard, or in some field or anywhere, but it must be buried upside down, an' turn it to sunrise. If yo' bury it in de yard, it must be in the corner of the yard towards sunrise. Yo' see. Well, now dat's gonna have dat person clean out dere mind. An' dat bottle, it's gonna make 'em drag, drag, an' dey gonna lose dere mind an' dey gonna git clean out dere head an' dey drag. An' when dat bottle is gonna bust - an' it be undah de ground a length of time it's gonna bust when dat root frizzles up, when dat root dries up. An' jis' as dat root dries up, dat person dries up an' dat

bottle is gonna bust; an' when dat bottle busts, dat person is gonna pass on.

Dat somethin' of de same sort, in de light of de same line. It may be taken in a bottle, yo' see, an' place de individual's name in dere. As ah 'fore say, a white person a white papah wit red ink, an' colored person brown papah an' black ink. Yo' write dere names nine times, straight along yo' know, an' yo' put - if it's a woman whut workin' on de man, well, yo' take her name first an' put de man name; write de man name into her name straight on a line nine times. Yo' see, she places [that name] into dis *chamber lye*. She puts sugah in dere - for a white person, put white sugah; an' if a colored person, put brown sugah. See, yo' place dat sugah into dis *chamber lye* an' yo' place honey - if it's a colored person, yo' place honey in dere; an' if it's a white person, yo' place dis white *Karo Symp* into dere - yo' see, wit dis name. Yo' take dis bottle an' yo' cork it up, an' she take dis bottle an' she place it into her mattress; open her mattress up an' she place it into dis mattress, yo' see. An' as long as dis bottle is into dis mattress, well, dis party - dis man, yo' see, is right wit dis woman.

(She puts his *chamber lye* in the bottle?)

Yes, in dat bottle. Or if it's a man, he'll put de woman's yo' see.

Well, yo' see, yo' take a person's passage an' yo' take dey names - if it's a white person, yo' take white papah an' red ink; a colored person, yo' take brown papah an' black ink. Yo' write dat party's name all kinda ways jis' all ovah a square piece of papah an' yo' write dere name all kinda ways, nine times. An' yo' take dat passage an' yo' put cayenne peppah an' yo' put black peppah - fo' a white person yo' put white peppah. Yo' take war powdah an' yo' take war vine-gar - war vinegah an' war powdah. Yo' take devil's-shoestring an' devil dust. Yo' place all dat into dat. Yo' take fightin' peppah, fightin' vinegah. Yo' put all dat into dat passage an' yo' take dat passage an' yo' wrap it up wit black thread - see, if it's a white person, yo' put it in a white papah, a big piece of white papah, an' yo' wrap it up an' yo' tie it an' wrap it wit a whole spool of white thread; if it's a colored person, yo' git a large piece of brown papah an' yo' wrap it up lak a package an' yo' wrap it wit a whole spool of black thread, see. But whilst yo' wrappin' dat package, yo' wrap 1, 2, 3, 4, 5, 6, 7, 8, 9, yo' see, an' yo' wrap dat nine times each time. Den yo' wrap dat whole spool of thread an' ever' time yo' make it in nine wraps, yo' make de wish whut chew want done to dat, yo' see. Yo' make dat wish each time yo' wrap, ever' nine wraps. Wrap dat package. Yo' take dat package an' yo' bury it, see. Yo' bury dat package. Now, when dat package is buried undah de ground, well, dis passage dries up, see. Dis passage, it's buried, yo' see, an' while it's buried all dis stuff is gonna commence tuh workin' up. Ever'thing in dere is hot, it's gonna commence tuh workin' up, see. Now, dis party is gonna start tuh runnin' roun' lak a wild person. He's goin' crazy. Now, he goin' crazy, an' when dis dries up - dis passage, when it dry up, dis person will pass out.

(That kills them.)

Yessuh.

[Machine on too late for the first few words] or eithah de little bow dat be's in de back of de hat. If a man he don't want a woman, an' he jis' will go roun' her an' ca'less, an' she jis' cain't git him to do lak she want him tuh, but he will hang roun' her, or he goin' roun' some othah woman or somethin', an' she wants him tuh come tuh her, or be mo' friendly wit her, or somethin' mo' lovin'. Why, she'll take dat bow out of his hat, an' she'll take love powder, an' she take the Three Jacks. Take Jack 1 [Jack No. 1].

(What is the Three Jacks?)

Dat's a perfume - de Three Jacks. Yo' take de Jockey Club an' de Jack 1 -

three perfumes. Yo' take de three perfumes an' put 'em into one in a bottle. Yo' take a powdah dey call *love powdah*. Yo' take dat powdah an' yo' take dat little bow an' yo' put dat down into de bottle. All dat is into dis bottle now. Yo' take dat bow an' yo' put it down into dis bottle. Now, yo' take de names of de individual, see, an' yo' draw de form of de individual; if dey tall or sho't or low or whut, yo' draw dere form. See, yo' draw dere form an' yo' put 'em togethah. See, dat's de man an' dat's de woman. Now, yo' put de names ovah de form six times. See, dis de man an' de woman dat chew want togethah - if it's a man dat chew wants tuh bring closer wit de woman, yo' put de man's name at de bottom an' de woman name on top of de man name; if it's de woman dat jealous wit de man, well yo' put de woman name first an' den put de man's on top of de woman's. Now, yo' put de names an' things - yo' fold 'em in three corners an' yo' put dem down into de bottle wit dis bow an' dis othah ingredients an' yo' stop dat bottle up. Now, dat bottle jis' simply must be kept stopped up an' jis' shook up, at least about three times a day.

(About this paper - do you use any color paper?)

Yes. Well, ah use de white papah fo' de white wit de red ink an' de brown papah fo' de colored wit black ink.

(In drawing the form and everything, you use one ink or the other, according to the color?)

Yessuh.

Well, now, if a man is runnin' around - fo' a woman tuh keep a man, lemme say, close to her, why she takes dis man name an' git a bottle. Yo' take de name dat is of de party dat chew want close to yo'. Yo' take dis party name - if it's a white person, use white papah an' red ink all de time; a colored person, use brown papah an' black ink. Now, yo' take dis party's name, if yo' want 'em close to yo', an' yo' cut dis papah in de shape of heart - yo' have tuh touch dere heart. Yo' draw de form of dis party onto dis papah an' den yo' write de name on top of dis form into dis heart. Now, it's de woman dat wants de man, den she write de man's name first an' write her name into de man's name on top, into dis heart. She'll take dese names an' fold dis heart an' put it down in a bottle. Yo' understan'. Now, if it's a white man, she'll take white syrup, white *Karo Syrup*, see, an' white sugah, an' she'll take nine raisins an' nine seeds of paradise, a *John de Conker root*, an' place into dis bottle; if it's a colored person, she'll take brown syrup or honey an' place in dere wit brown sugah, wit brown sugah, wit brown papah an' black ink writin', an' she'll take nine paradise seeds an' she'll take a *John de Conker root* an' place into dat bottle - one *John de Conker root*. See, dat's tuh *conker* dis man. She'll place all dat into dis bottle an' she'll stop it up.

Now, she'll put dis up ovah de frame of de do' see, but it mus' be at a entrance where dis individual goes in an' out, eithah at her front do' or her back do', but it must be at a do' where he come in mo' regulah.

An' den agin, she kin take a red onion. See, dis is on de same subject. She take a red-skin onion, dat is dese red onions dat's red all ovah. Yo' take one dose onions an' yo' cut de top off it an' yo' hollah it all out - hollah it all out lak yo' gonna stuff it. All right. Yo' hollah dat all out an' yo' take de name of dat party, if it's a man dat wants de woman or de woman dat wants de man - if it's white, yo' take white papah an' red ink; an' if it's colored, yo' take brown papah an' black ink. Yo' write de name of dis party, write de name six times - see, into each othah, an' yo' place it into dis onion. Yo' gotta stuff dis onion now. Yo' place de name always at de bottom of dis onion. Den yo' take Epsom salts. See. Yo' take bakin' powder an' yo' take *file*. An' yo' take a white sugah if it's a white person, or if it's a colored person yo' take

brown sugah; an' yo' stuff it in dere wit cinnamon, combat cinnamon. Yo' stuff dat in dere. Yo' take de plug dat chew taken off, de top dat chew cut off dat onion, an' place it on de top an' yo' wrap dat onion - if it's white [person], yo' wrap it wit white thread; if it's colored [person], yo' wrap it wit black thread. Yo' wrap dat onion 'cross de top an' round an' round, but chew make nine wraps onto dat onion. Yo' wrap it nine times an' yo' break yore thread off. Now, heah is de do'step, de front do' or a back do' - it must be buried undah a front step or a back step somewhere dat de individual crosses ovah; de main place where he cross tuh come in back an' fo'th. See, dat'll keep him to yo'. Dat hold him an' keep him down undah yo'.

(Each time you wrap that thread around nine times, you break it off? Then you wrap it around again and break it off?)

Yo' wrap it nine times - make nine wraps in all. Yo' see heah's three, heah's six, an' heah's nine. Yo' loop it an' tie it an' break it off. [Demonstrates.]

(Three around one way, then turn around and three around the other way, then three around the other way again.)

Three around agin an' den yo' come back de same way yo' went an' loop three agin - nine wraps.

[She starts to tell me something about a casket (coffin) and stops.]

(Tell me about that little casket.)

Dat's tuh pass a person out. Yo' take a box an' yo' makes it lak a cigah box or any kind of a small box of de kind, an' yo' take dat cigar box an' yo' take it tuh pieces, lak's it made, an' yo' take it tuh pieces an' yo' cut it in de form of jes' de same as yo' wus makin' a casket fo' a person, but chew make it small. Now, yo'll make dat casket an' yo' take, if it's a white person, yo' take white silk an' yo' lined dat box all jis' lak a casket is made; if it's a colored person, yo' take black or brown silk an' lined dat box.

Now, yo' git a doll - it mus' be a rubbah doll. Now, yo' take dis rubbah doll - if it's a white person, yo' git a white rubbah doll; an' if it's a colored person, yo' git one dose brown rubbah dolls. An' yo' take dat rubbah doll, an' yo' take dat doll an' yo' makes coffee, black coffee, an' yo' set up all night. Yo'll take dat doll an' yo'll take an' lay it on a table an' yo'll dress de doll, jis' lak if yo' wus shroudin' a person. Yo' take dat doll, if it's a white person an' yo'll write red ink all ovah dat doll - dat party's name all ovah dat doll - an' if it's a colored person, yo'll use black ink an' write it on a brown doll, all de party's name all ovah dis doll; all ovah de body of de doll, all ovah, jis' as many times as yo' kin git it on dere. An' now yo'll dress dat doll - if it's a colored person, yo'll dress dat doll up in brown silk or black silk, an' jis' de same as if yo' wus shroudin' a person. An' now yo'll git perfume an' powdah an' ever'thing an' yo'll dress dat doll's face - if it's a colored person, yo'll git brown powdah an' yo'll dress de doll's face; an' if it's white, yo'll git white powdah an' dress her face. An' yo' lay dat doll out on a table an' yo' make a big pot of black coffee, at night now, 'bout nine a'clock an' yo' make a pot of black coffee, an' yo' set up dere all night wit dat doll, an' yo' set dat pot of black coffee dere, an' de doll is laid out on de table or something, de same as if yo' wus wakin' a person, dat yo' set dere ovah dat doll all night. See. Now, 'fore sunrise yo' take dat doll off dat table an' yo' place dat doll into dis box dat chew prepared, understan', lak a coffin. Now, yo' place dat doll in dis box an' yo' cover dis box up an' yo'll nail dis box up wit nine brass-head tacks. 'Fore nine a'clock dat night yo'll find some kinda means tuh place dis coffin undah a steps or undah a party's house dat chew done *fix* it fo'. Yo' understan', lak if it's yo' ah wanta pass out, well, ah'll place it undah yore house or undah yore steps.



Now, when yo' find dis undah yore steps - yo' see, dis is goin' tuh stay undah yore steps, undah yore house. Ah'm goin' tuh place it dere an' it's gonna be dere. Now, yo' daid an' ah done buried you dere, yo' see. Now, jes' lak ah buried dis dere, well, dat's de way dey gonna bury yo'.

(I am going to pass out - I am going to die.)

Yes sir.

(I see.)

(You can make a person commit a murder you say? How do they do that?)

[To] make a man kill a woman, or a woman kill a man, yo' git a doll, rubber doll. Now, if it's a white person, yo' git a white doll; if it's a colored person yo' git a brown doll. Now, if yo' wanta make a man cut a woman tuh death, or if yo' wanta make him shoot her. If yo' wanta make 'em cut a person to death, yo' take a doll an' yo'll take a knife an' yo'll write this party's name. If it's a white person, yo' git a white doll an' yo' write dis party's name all ovah dis doll wit red ink. Now, yo'll take a knife an' yo'll split dis doll right at de heart. Or if yo' want dis man tuh cut dis woman's throat, yo'll cut dis doll's neck mos' clean off. See.

Now, yo'll take dis doll, aftah yo' cut dis doll, an' yo' take it an' yo'll go an' yo'll find a way tuh bury it undah dese people house. Now, when yo' bury dis doll undah dese people house, yo' burn - light a black candle ovah de spot where yo' bury it; see, a black candle. But de candle mus' have dis party's name dat yo' have dere name wrote on de candle, an' yo' bury it undah dere house, an' yo' light dat black candle on top of dere. Now, when dis black candle goin' burn down to de ground, he's goin' commit de murder.

(Now, you say that's that white doll with the red ink. And what about the colored person, now?)

Dat de colored doll wit black writing.

(You don't make a little box for this doll?)

No suh.

Yo' take a coconut. Now, yo' take dat coconut an' yo' plug it an' yo' drain dat coconut, drain de watah out of it. Now, aftah yo' drain de watah out of it, if yo' want dis man tuh *trick* dis woman or beat her or anything - well, now, yo' take dis coconut an' yo' drain de watah out of it. If yo' want dis man tuh whip dis woman an' *trick* her an' ever'thing, yo' buy a cat-o'-nine-tails - whut chew call a cat-o'-nine-tails, yo' buy one of dat. [Where? Curio mail-order firm? Hoodoo drug store?] Yo' drains de watah out of de coconut an' yo' take dese two party name dat chew want tuh do dat. If it's a white person, yo' use white papah and red ink; if it's a colored person, yo' use brown papah an' black ink. Yo' write dese two party name, de man's an' de woman. Yo' write dere names all kinda ways all ovah dis papah. Yo' put dat down into dis coconut, yo' see. Now, yo' puts *graveyard dirt* - yo' git it from de breast of de grave, right where de party breast, but it must be about two inches down in de ground - git dis dirt.

(From any grave.)

An' yo' put dis *graveyard dirt* into dis coconut, see. Now, yo' git dis powdahed hot-foot powdah, yo' see. Yo' git dis devil's-shoestring an' yo' git dis confusement powdah; yo' git 'sturbments powdahs - yo' see, yo' git upsettin' powdahs. Yo' git all dat powdahs an' yo' put it into dis coconut wit dis party's names as ah 'fore said. Now, yo' plug dis coconut up - an' yo' take a stoppah from a bottle an' yo' plug it in dis hole an' stop dis coconut. Now, yo' keep dis coconut - yo' keep it fo' nine days aftah yo' *fix* it up. Yo' keep it fo' nine days. Yo' take dis cat-o'-nine-tails an' yo' whip dat coconut. Aw, yo' start it from about de back to de front, all de ways through de house, an' yo' whip dat coconut - kick it all about on de flo', yo' see. Yo' take dat cat-o'-

nine-tails an' yo' whips dat coconut fo' nine days, an' yo' kick it out.

(You whip that coconut with this cat-o'-nine-tails for nine days and kick it from one door to the other.)

Yes, lak if she want dis man to oppress dis woman an' 'buse dis woman, yo' 'buse dat coconut, an' kick it all about an' whip it wit dat cat-o'-nine-tails. Now, yo' kick it lak dat fo' nine days. Now, aftah yo' do dat fo' nine days, on de ninth day yo' take it an' kick it clean out chure back do', an' when yo' kick it out chure back do', yo'll take it an' go - if yo' want de man tuh run de woman clean away, or tuh run 'way, yo' take dat coconut an' kick it out de back do', or if yo' want her tuh run away, yo' kick it out de front do'. See. Den, if yo' jes' hold her dere an' jis' 'buse her an' beat her 'bout an' things an' hold her dere, well, yo' kick it out chure back do'. Yo' kick it out de back do' an' yo' go bury it. See. Now, if yo' want 'em tuh run her 'way, yo' kick it out de front do' an' yo' take it an' go throw it ovahbo'd.

In several diff'rent instances, yo' know, it kin be use fo' in diff'rent things. Now, fo' instance, lak if someone heah have commit some kind of a crime or somethin' an' dey are heah into dis house an' yo' know de police or de law is gonna come heah fo' dem. Yo' know dey have committed de crime an' yo' don't want de law tuh come in fo' dem. Now, yo' take yore broom an' yo'll start tuh sweep. Yo' take a fo'k, yo' know, one of de iron fo'ks, not a silvah fo'k but one dose ole-time iron fo'ks whut have a wooden handle. Yo'll take dat fo'k an' yo'll open up de - jis' turn yore broom upside down an' yo'll open up de straws of dat broom, an' yo'll stick dat fo'k down in dose straws of de broom, jis' junk dat fo'k down in de straws of de broom. An' now yo'll take dat broom an' yo'll wrap it wit a piece of new cord three times - wrap de cord roun' yore broom three times.

(Around the brushing part?)

Yes, to hold dat fo'k in. Now yo'll go - not tuh hold de fo'k. Yo' jis' have tuh wrap it 'cause yo' gonna stick de fo'k down in de middle of dose straws an' it cain't be seen - it's gonna hold itself dere. Now, yo' wrap it three times wit dat cord. Now, yo' go to de front, from de back to de front, an' yo' sweep yore house - jis' sweep straight on through the do's, from one do' to de othah, jis' sweep on till yo' kin git tuh de front do' an' sweep out. An' yo' sweep dat an' jis' say, "Ah'm sweepin' de law away. Ah'm sweepin' yo' 'way." An' aftah yo' sweep, yo' come in wit de broom an' yo' jis' turn dat broom upsides de side of dat front do', an' yo' let it dere an' no policeman or nobody come in dere. An' dat party be able tuh stay in dat house 'long dey wanta. Dey ain't no law gonna come dere as long as nobody don't disturb dat broom where yo' place it dere.

(How do you put that broom up - the handle up?)

Upside down. Turn it up, yo' see, de brush part up, yo' see. Yo' jis' sweep out chure do', "Policeman, ah'm sweepin' yo' outa heah."

Well, now, if someone is burnin' a light on yo' an' yo' want it tuh go out, yo' take, fo' instance, a night bucket or slop jar, anything dat yo' use in yore room at night. Well, yo' take dat an' turn dat undah a faucet, lak, see, in de bathroom undah de - in de bathtub or somethin' undah de faucet where de faucet - an' yo' jis' turn de faucet an' jis' let it drip. Yo' turn dat [bucket] upside down, yo' understan', turn it down an' let it drip, drip in [on] de middle of de bottom of dat - jis' let de watah drip on dere. An' long as dat drip dat light cain't burn.

(You take this slop bucket and turn it upside down, and let the water just gradually drip on the center of the bottom of the bucket, and that will put this candle out, that they are burning against you.)

[This shows how slowly and deliberately I sometimes commented to make certain of the meaning.]

Yessuh, or even if some[one] is workin' against yo' or workin' some evil work on yo', of de kind or somethin', an' yo' have funny feelin's [a common sympton or indication that someone is working evil against you] or somethin' of de kind.

Yo' take on a new moon an' yo' take salt, table salt, an' yo'll make a square in de flo' in de middle of a room. Yo' jis' make a square wit dat table salt.

[The salt square and 4 corners of the room make a quincunx - see p.710.]

(Outline with four lines?)

Fo' line wit dat table salt, an' yo' git into dat square, yo' see, yo' walkin' on dat salt into dat square. Dat's if yo' walk backwards, see, into dat square. An' yo' go round dat square backwards. Yo' see, make it backwards, an' place one foot behin' de othah one backwards, an' make nine steps aroun' dat square. Dat will upset de [any evil] work.

(Do you make nine steps around [outside] or do you go around that square, inside it, nine times?)

Nine steps [demonstrates].

(Just follow the edges inside the square. Put one foot right in back of the other, right around the edges of that square.)

Nine steps around de edges dis way. It must be nine steps.

Yo' pertec' yo'self from anythin' dat chew thinks a person is workin' against yo'. Yo' takes a piece of yellah cotton, dis yellah cotton, an' yo' makes yo' a bag. An' yo' put saltpeter, jis' a small piece of saltpeter, an' root of *John de Conquer root*. Use de *John de Conquer root*, an' use saltpeter, an' use Adam-an'-Eve root, yo' see, an' lodestone, de genuine live lodestone, an' yo' put it into dis bag. Yo' sew it up, yo' understan', an' if it's fo' a colored person, yo' sew it up wit black thread; an' if it's a white person, yo' sew it up wit white thread. Now, yo' keep dis bag jis' pinned on yo' all de time or somewhere in yore pocket. An' anywhere yo' go or anywhere yo' be wit anybody, if somethin' ain't right dere, dat stone is jis' gonna jump.

(You say any time you go any place and something isn't right, what is going to happen?)

Dat stone is gonna work, dat stone is gonna jis' be same as dis - it's gonna start lak dat [demonstrates].

(It's going to jump like that.)

Dat's goin' tuh let chew know dat it's somethin' wrong dere, but see, it ain't gonna be nuthin to it [because this *hard* or *toby* also kills the work].

If yo' eatin' or drinkin' somethin' somewhere an' dat stone start tuh jumpin', don't eat, don't drink. Dat is pertection. [This *hard* or *toby* will warn you but not kill anything going inside you.]

Tuh git a person on a job, no mattah where it's at or whut kind of a job it is, fo' instance, lak if ah want a job - lak, say, dat's a factory ovah dere or dat's a laundry ovah dere an' ah wants a job in dat laundry or in dat factory. Well, now, de manager dere his name is Mister So-an'-So or Miss So-an'-So - dat's de manager or dat's de party dat hires de people. Well, all dey wanta see is de name, de name of de individual dat do de hirin'.

\*Now yo' take de name of dis individual, dat's if it's a white man dat runnin' dis job. Well, yo'll take his name on white papah wit red ink, yo' see, an' yo' cut dat papah in de shape of a heart. Now, yo' take dis papah an' yo' place it - write his name three times in de middle of dis heart.

(Well, if it's a colored man who is hiring on the job?)

If it's a colored man who's hiring de job, yo' cut dis brown papah in de shape of a heart an' yo' write wit black ink in de middle of dis heart three times.

Yo' take a plain white saucer an' yo' take, if it's a colored person, put brown syrup or brown honey in de saucer wit [name]; an' if it's a white person, yo' take white *Karo Syrup*. Yo' [put] it [name] in de bottom of dat saucer, an' yo' place dis here [syrup] in dat saucer. See. Now, yo' take white sugah an' white syrup fo' a white person, yo' take brown sugah an' brown syrup fo' a colored person, wit dese names, an' yo' place dis heart right in de center of dat saucer, yo' see. Yo' take a piece of cotton, absorbent cotton, yo' take three little pieces of cotton, yo' place dose aroun' dat name lak dat into dis saucer. Now, fo' each piece of cotton, yo' take nine seeds of paradise an' yo' place 'em on dat cotton. Now.

(Nine to each one of those three.)

Three seeds - yo' take nine seeds, three each is nine [demonstrates].

(You put three seeds on each one of those pieces of cotton. These seeds are like this in a triangle.)

Yessuh. Yo' place three paradise seeds onto dis piece of cotton. Now, yo' come back wit nine flaxseeds an' yo' place three flaxseeds in de same manner, yo' see. Now, yo' got three paradise seeds an' three flaxseeds on each piece of cotton. Now, dere's de party's name on de heart, see, into de white sugah an' white syrup, or brown sugah an' brown syrup, into de saucer. Now, yo' come along wit *combat cinnamon* an' yo' sprinkle it all aroun' dere. See [demonstrates].

(Just keep going right around in a circle.)'

Yessuh, yo' circle round dere three times an' sprinkle it lak dat, wit *combat cinnamon*. Now, yo' take a white sugah. Now, yo' take bakin' powdah. Let de bakin' powdah be on de top - dat's tuh rise him up. An' each time yo' go round, three times - dat's around dis heart wit dat, dat's in de saucer now. Now, yo' gonna take anothah white saucer an' yo' gonna cover dat about one third, jes' lak yo' cover half - one-third wit dat other saucer.

Now, yo' gonna take yo' a blue candle, yo' see, an' yo' gonna burn dat blue candle on dere fo' three days. Light it at nine a'clock in de mawning an' let it burn from nine tuh twelve in de mawnin' fo' three days. Now, on de fo'th day de individual dat wants dis job, he kin go on de fo'th day. Now on de fo'th day dat dat individual go fo' dis job, light de light six a'clock in de mawnin', see, an' let dis individual go fo' dis job.

(This one saucer is on top of the other - you just put it over that way.

Where do you put that candle, on the saucer or in the saucer?)

Dis is one saucer whut got de work in it - see, got all de stuff in dere in dat saucer. Now, dis is de othah saucer covering one-third of dat saucer. Now, dis is de light right dere on dis saucer.

(On top of the saucer that is upside down.)

Covering de othah saucer.

Ah'll tell yo' first. In learning such as dat sort, yo' take - fo' instance, yo' take a horseshoe. Now, yo' take a horseshoe an' yo' take nine pods of garlic an' yo' take nine pods of thyme an' yo' take nine roots of parsley. Yo' put all this, as ah tole yo' 'fore, in a little bag, an' into this bag yo' tie dat onto dis horseshoe. Yo' place this up ovah yore do'.

Now, fo' scrubbin' yo' take three times a week, that's on a Monday, Wednesday an' Friday, an' it's a powder dat chew call a *John de Conquer powder*. Yo' git *combat cinnamon* an' git *John de Conquer powder* an' yo' kin git *Lucky Dog* - dat's a perfume. Yo' git dat an' yo' git bay rum an' yo' git *Lucky Dog*. Now, yo' put on a quart of watah an' yo' let dat watah boil. Now, if yo' want white an' colored, yo' put three spoons of white sugah an' three spoons of brown sugah into dat ingredient. Now, yo' take dat powder an' yo' mix it into dis watah, see, an' yo' make a wash. Now, yo' wash yore place wit dat an' yo' starts from

de front do' from yore steps an' come on inside. Dat jis' bring yore business in, bring in de people. An' yo' go all de way, start from de front do' an' go right to de back do', three times a week. Now, to do dat, yo' po' it into yore watah, into a bucket of watah, see, an' yo' mop yore place wit dat from de front do' goin' on to de back. Dat brings in de people.

Den agin, yo' kin git fish. Yo' git dis dried codfish an' yo' use three pieces of de tail part. Yo' take dis fish an' yo' boil it an' aftah yo' boil it in a pot of watah, yo' strain dat watah off it. Yo' don't want de fish, yo' jis' want de substance, de watah.

Now, yo' take dis watah, if yo' want colored people and white, yo' put three spoons of white sugah an' three spoons of brown sugah. Now, yo' put a quart of milk in dere an' yo' put - de quart of milk goes fo' de white - if yo' want de white an' de colored now, yo' put a quart of milk an' yo' put a can of syrup, brown syrup, in dere. See, dat's fo' de white an' de colored tuh bring in both. Well, now yo'll put dat into dis fish watah, understan', an' now yo' take an' yo' mop dat roun'. Yo' mop from de front do' all de time, from de front step - yo' start at chure bottom steps an' yo' come on up an' yo' come on in yore do' an' yo go right on through to yore back do'. Now, when yo' git to de back do', yo' go on down an' mop de back steps an' you throw de balance of watah left roun' de back do'.

(That brings in the customers.)

Yes.

Well, now, tuh keep de law away from roun' dere, yo' take a Bible, understan', an' yo' open de Bible at de 35th Psalm. See, jis' keep it open dere all de time at dat 35th Psalm of David. Yo' take dat Bible an' yo' keep dat Bible open all de time wit a glass of watah at de side of dat Bible, see. Now, if yo' have a fear fo' some colored person dat's goin' git in yore business, yo' sweet dat watah wit brown sugah, or if yo' think it's white people goin' tuh interfere, yo' sweet it wit white sugah, very sweet, an' yo' place dat glass of watah on de side. Heah's de book ovah heah, an' heah's de glass of watah on de side. Now, everybody dat come into dat place, dey gonna come wit a sweet spirit. Dey ain't gonna make no trouble or no disturbance, nuthin - when dey come dey'll come all right.

(Where do you keep this Bible and this glass of water? Where do you keep that?)

Jis' place it on a table or mantelpiece or a dresser or anywhere into dat room, into yore business room, yo' see.

(That will keep the law away or any of your enemies.)

Yessuh.

If someone wus in jail or a case wus comin' off or somethin' lak dat, dere's lotta diff'rent ways, yo' know. If yo' goin' tuh appeah befo' a judge fo' trial, yo' take in first place - yo' take all yore clothes, speaking of de individual dat's gonna be on trial, take all his clothes an' he'll wear ever'thing on de wrong side; see, jis' his top clothes on de right side. Now, fo' instance, he goes an' he gits a bottle of watah out de river - find dat muddy watah, see. He knows he gotta appeah befo' trial an' he's [he has] his subpoena fo' such-an'-such a day. Well, see, he'd go tuh de rivah an' git a bottle of rivah watah, a quart bottle. He take dis quart bottle of watah, an' if it's a white person, he'll put white sugah in dere; an' if he's a colored person, he'll put brown sugah into dat bottle. He'll take de names of dis judge, of dis district attorney, of dis lawyer dat's on de case - on his case, see - an' dis policeman dat's [that has] 'rested him. He'll take all dose names, de names of each one, an' he'll write one on top of de othah nine times. He'll write de names of dese

individuals nine times, and if dey be white, dey'll be on white papah wit red ink, nine times one on top de othah. He'll take 'em an' he'll place 'em in dis bottle of rivah watah, muddy rivah watah, a quart bottle, sweeten wit white sugah. He place dese names in dere an' he'll stop dis bottle up an' he'll place it in a cornah an' let dis watah - not disturb it, jes' let it stand dere an' let it settle, see. Now, when dis watah settles at de bottom an' be clear, see, he's [he is] gonna be clear. It's gonna clear him.

Now, he'll go tuh de co't an' wear all his clothes wrongside out but his top-clothes, an' leave ever'thing upset into de house. An' [he] leaves a pitcher wit lemonade, jes' clear watah an' lemon, an' takes de names of dese individuals - de judge, de lawyer, de district attorney, an' de officers dat arrest him, or any witness dat he think dat's gonna speak against him. Take de names of dese parties an' write 'em all 'cross each othah, an' place into dis pitcher of watah wit lemon juice an' lemon, both, in dat pitcher of watah - three lemons. Place dis in de middle of a flo' an' write dese parties' name agin, three times, an' place 'em on a table dat nuthin is dere but dem an' a clear glass of watah 'side dese names. Dat's tuh clear dey conscience towards him.

When he goes tuh go out de do', carry a pair of his ole shoes in his arm. Now, he's ready tuh go out tuh go to co't. He'll take a pair of his ole shoes in his arm. When he git to de do' tuh go out, open de do', an' as he go tuh go out de do', he take a chair an' turn dat chair down at de do'. An' when he go out de do' he'll throw dem ole shoes of his'n back in de house ovah his shoul-dah - see, dat's fo' him tuh come back, he's not gonna be locked up, dat's fo' return back. He throws de ole shoes back but he don't look back; jes' throw 'em back an' he don't shut de do' - he leaves de do' open, yo' see, when he go out.

(This is the second way of getting him clear. You just leave that pitcher of lemonade sitting on the floor?)

Yessuh, yessuh.

(But these names are on the table where that glass of water is. How are those names written on this paper?)

Three times - de name of de judge, de district attorney on top of de judge [but see correction later], de lawyer, if dere's any, or any witness dat appeah against him, yo' see. Now, if dere's any witness, now, dis witness name must be at de bottom, yo' see. Now, de officers are nex', now de district attorney, an' let de judge be on top - yo' see, so de judge will mastah all dem. Yo' write dat three times, all de names on dat one line.

(Any color paper?)

Yessuh, white papah - it's bound tuh be white papah because dey are white, wit red ink.

Now, we speakin' of winnin' of a case, de winnin' of a lawsuit. Now, if it's a individual dat's already in de jail, yo' go an' yo' take a quartah, a ole lady-head quartah - not one dese new quartahs, one dose ole-time quartahs; not one dese last-make quartahs, one de ole lady-head quartahs dat had de stars all round it - one lak dat. Yo' take one of dose quartahs an', if de party is already in de jail an' yo' want dem out, yo' take one dose ole lady-head quartahs an' yo' carry it to dis party in de jail, an' let dis party put dis lady-head quartah in his left-foot shoe wit de lady-head turnt up. Dat party jis' put dat quartah in de shoe an' keep it in dere, understan'. Through dis party keepin' dis lady-head in dat shoe, yo' reads de fo'th Psalm of David fo' seven times fo' three days in succession - seven times a day, de fo'th Psalm. An' fo' readin' dat Psalm, dat quarter dat dat party is got in his shoe, it's gonna walk him right out.

Tuh find out who done de act or tuh find out - if somebody stole somethin' an' yo' didn't know who done it an' yo' wanta find out, all right, yo' take fo' dat

instant. If it's anythin' dat's stolen or missin' an' yo' ain't got no idea, an' yo' knows who comes an' who goes out or diff'rent thoughts an' thing, why yo' think of everyone dat chew know dat visits de place, your place where dis thing is missin'. Well, now, yo' take a Bible an' yo' take a strip of black silk fo' fingahs wide, yo' understan', an' yo' bind dis Bible - bind it wit dis black silk. Yo' take a brass key from a clock or a do' or anything, but it must be a brass key. Yo' take dat an' yo' takes it in de middle of dis Bible. Now, yo' take dis black silk an' yo' bind dis Bible togethah, yo' see, tuh hold dat key in dere.

Now, yo'll take dese two fingahs lak dis [demonstrates].

(Your two middle fingers.)

Yes, an' yo' hold onto de edge of each side of dat key, understan'. Now, yo' goin' tuh call de names of each individual dat chew know dat visits yore place, an' yo's gonna say de words, "If sech-an'-sech-a-one took sech-an'-sech-a-thing," or "If sech-an'-sech-a-one got sech-an'-sech-a-thing," an' yo' gonna call dere name, an' yo' gonna say, "Turn yo' Bible an' fall." Well, if dat party took it, dat Bible is gonna turn to yo' and sorta fall. But, if dat person didn't, dat Bible is gonna stand still - it's not gonna move.

Dat is somethin' if a murderer commit a murder an' run off an' dey want him tuh come back where he kin git in de clutches of de law, see, git in sight of de law an' dey kin ketch him. If a case lak dat, a person - yo' take a egg from a black hen, an' yo' write dat party dat commit dis murder; yo' see, yo' write his name.

Yo' take a egg from a black hen, fo' instan', an' if it's a white person, yo' write de name all ovah dat black hen egg wit red ink; if it's a colored person, yo' write it wit black ink, all ovah dat hen egg - an' let it be as many times as yo' kin git, at least thirty times. Yo' take dat egg an' yo' place dat egg in de coffin where de dead person is. Yo' turn dat dead person when dey git ready tuh covah up de coffin, yo' take an' turn 'em on dey face, an' yo' place dat egg where dey have dere han's - yo' place dat egg right in dey han's on dey breast, wit de names of dat individual wrote on it, yo' see. Now, when dey cover 'em up, dey bury him on de face wit dat egg into dey han'. An' dat othah party, he's gonna come right up dere. In three days dat party is gonna be in de clutches of de law.

(After that man has been buried three days, this fellow is coming back and will be in the hands of the law.)

Yessuh, dey ketch him in three days time.

Well, now, in a act of dat kind, if a person wanta escape. Well, now, a person dat wanta escape an' dey git into a place. If dey leave dat place an' dey wanta escape de law, dey don't want no law tuh be behin' 'em, dey wanta keep a-goin'.

Well, now, in a case lak dat, yo' take a egg - if it's a colored person, yo' take a egg wit a dark skin [shell] an' if it's a white person, yo' take a egg whut's gotta white skin - white shell. An' now yo' take dat egg an' take a little file or somethin' an' yo' put a hole into dat egg, enough tuh drain de substance out of dat egg, yo' see. Put a little hole in dere tuh drain dat egg out of de shell. All right.

Now, yo' take three blue candles, three of 'em, an' yo' write onto dem candles. Yo' write on dem candles policemen, sheriffs, judge an' lawyers, an' all - yo' jis' write de names of 'em. If yo' in, lak if dis is a jail - now, if dere's laws aroun' yo' dat chew don't want on yore track an' yo' wanta git away from dem. Now, yo' gonna write policemens, judges, lawyers, sheriffs of Algiers, onto dese three candles. Write dat on all dese candles, nine times roun' dese

candles - no names, not no individual names, jis' de names of dese parties, all de words. Now, yo' gonna write dat on dese candles nine times an' yo' gonna burn dese three candles togethah, all three togethah - jis' burn 'em one day altogethah. Now, yo' gonna take de wax dat is left from de substance of de burnin' of de candles; yo' gonna stuff it into dis egg. Yo' take dat candle stuff whut be's left an' yo' stuff it into dis egg. See. Yo' goes tuh de rivah an' yo' breaks dat egg - dat is, aftah yo' done stuff it wit dis candle-burnin', an' bein' careful not tuh break de shell - yo' take it tuh de rivah an' yo' break dat shell on a rock at de edge of de rivah, an' yo' pick up de substance an' yo' throw it ovahboa'd, an' yo' goes 'head on yore way.

(They can't track you.)

No suh, yo' done close 'em up.

Women dat wanta hustle or of de kin', dey dress deyself. Well, yo' git de gum from a ash tree - from de gum, maple an' ash trees.

(Three trees.)

Yo' git three, six, nine - see, three sticks offa each one of de trees, three barks yo' know, dat is pieces off de bark, three pieces offa each tree. See. An' yo' boil dat, yo' see, an' dat be nine pieces togethah offa each tree. See. Den yo' boil 'em altogethah. Yo' boil 'em an' yo' make a bath; yo' see, yo' make a bath. Aftah boilin' dis, yo' make de bath, an' yo' put [this] into dat bath. Aftah yo' boil it, yo' take de sticks out, yo' see, yo' want de bath an' yo' put [this] into dat [bath]. Yo' [also] put Heart's Own [perfume - see later] an' if it's a white [person], well, yo' put white sugah; if it's a brown person or a colored person, dey put brown sugah into dat bath. An' dey jis' bath deyselves from head tuh feet, see, an' dey be lucky in whut dey wanta do. Dat's fo' women lak - dat's fo' hustlin' wimmin. See, dat's fo' dem whut lak plenty men, cus' once dey make dis bath, yo' see, dey use Heart's Own (hart's horn) [= hartshorn, is an inaccurate comment by transcriber] into de watah, into dis bath.

Now, yo' take a feesh, a catfeesh - yo' take dis feesh while he 'live, he mus' be live feesh. Now, yo' take dis feesh an' yo' cut dis feesh tuh gut him, yo' know, while he's 'live now. An' while yo' cut dis feesh tuh gut him, yo' ketch three drops of blood, dis feesh blood. Now, yo' make coffee or somethin' of de kind, an' yo' put dese three drops of feesh blood into somethin' fo' him tuh eat or drink. An' when he drinks dis or eats dis, dat yo' put dese three drops jis' from a live catfeesh into it now - an' whenever he go tuh take a drink it's jis' gonna make him so sick, an' he jis' gonna git so he won't nevah drink no mo'.

Well, St. Rita, she don't work in de line of men - fo' menfolks. She work in de line of women people but dey must be single women. Dere must not be no husban' or nuthin of de kind, cus' she don't work fo' 'em in nuthin of de line of de menfolks. Now, fo' instance, lemme say, lak it wus a single person an' dey wants work or somethin' of de kind. Well, dey make de nine days novena or dey burns de nine lights into dey home - de nine St. Rita lights or de little vigil light in de glass. See, dey burn nine lights an' dey read her novena out her book, yo' know, an' dey make dat fo' nine mawnin's an' make dere wish to her. Well, she'll he'p dem. But she don't work fo' de menfolks.

(Why doesn't she like men?)

Well, why didn't she lak men, cus' she had a cruel husban' an' her husban' did her so cruel an' she had so much sufferin' tuh go through wit her husban' dat she jis' got against all men people.

He wus a knight befo' he wus a saint. St. Raymond wus a knight befo' he wus a saint. Well, now, St. Raymond, yo' burn a green light tuh St. Raymond an' St. Raymond is got de treasures of de world. Now, fo' money or anythin' dat chew wanted tuh learn of de money line, yo' goes tuh St. Raymond. Yo' burn a green



light tuh St. Raymond an' yo' take a sprig of evahgreen - lak a evahgreen tree. Yo' take a sprig of evahgreen or a sprig of cedar an' yo' place it befo' a pitchure or a statue of St. Raymond - see, an' a green light, an' yo' read his novena, an' make yore wish to St. Raymond.

He's mos' fo' de enemies - he fights de enemy.

(St. Michael.)

Yo' burn a red light fo' St. Michael an' dat's mos' fo' de enemy - tuh fight de enemy. Yo' takes St. Michael pitchure an' yo' write de enemy name on de back of St. Michael's pitchure an' yo' take dis pitchure an' yo' place it down low to de flo' wit de face turnt to de wall, an' yo' place a red light befo' dat pitchure, an' yo' jis' tell St. Michael tuh take charge of dat enemy's name dat's on dat pitchure.

Well, St. Espidee [Expedite], he's fo' - lak if yo' wanta send a person off, if yo' wanta work it lak dat. Well, yo' git St. Espidee an' yo' git a silvah bell - one dose little small bells, little play bells, silvah bell, an' yo' place dat bell in de front of St. Espidee's pitchure, wit de name of dat individual three times dat chew wanta wander off - send 'em off. Yo' see.

(What do you put that name on?)

On a piece of papah, if it's a white person, yo' use a white papah an' red ink an' yo' write dat name three times; if it's a colored person, yo' take a little strip of brown papah an' yo' write de name three times wit black ink an' yo' place it right befo' St. Espidee. Now, yo' place it - heah's de silvah bell an' heah's de name [demonstrates].

(The silver bell is right in front of his picture, and the name is upon the bell.)

Yessuh.

Now, yo' take - St. Espidee is a saint of many colors, see. Now, today yo'll burn a red light, tomorrah yo'll burn a green light, tomorrah a yellah light. He wus a young Italian man an' he wus a saint of many colors.

(How do you mean a saint of many colors?)

A saint of many colors - dat chew have tuh use all colors tuh him - all colors - use a red light, a green light, a brown light - yo' use diff'rent lights, yo' see, each day.

(What do you mean that he is a saint of many colors?)

[I repeat my question and get a logical answer.]

Dat mean he wo' many colors in his garments - many colors on his garments. Dat why yo' use many diff'rent lights - red, yellah, green, blue. Each day he gits a diff'rent color light fo' nine days. An' each time yo' light a light in front of dat lamp, yo' ring dat bell an' yo' make dat wish, an' dat party will wander off an' yo' won't know whut become of 'em.

[You ring the bell to awaken the saint - just as you light a candle to waken the saint (p.869, line 7f.) or rap to him and he will rap back like any spirit (p.864, line 19f.).]

(Well, now, I begin and I light a red light today. I just let it burn. Tomorrow I will light a green light and let it burn. Then tomorrow a blue. You light a different color candle every day for nine days. And when each one of those goes out you just let it stay out, but you use different candles for nine days.)

Yessuh.

(St. Espidee will do any kind of work - evil work?)

[St. Expedite - I was repeating what she says.]

Yes - in de line of sending off or wanderin' a person away, or send a person off from a place dat chew don't want 'em at, yo' understand.

(That's his specialty?)

Yes.

Well, she's mos'ly fo' lak in gittin' a job or diff'rent things. She's bettah fo' dat yo' know den anythin' else. Lak if a person wanta job or if dey want a way, some kind of a way open, if dey jis' up against it an' can't find no way, well, she'll he'p make a way fo' yo'.

Well, now de Mothah Perpetual Help, yo' use a white light tuh her an' yo' read her novena fo' nine days an' a white light fo' her an' she'll open de way.

St. Anthony? Well, now, St. Anthony is fo' restorin' things dat is lost or stolen - lost or stolen goods. Now, yo' take St. Anthony, if it's somethin' dat wus missin' or stolen or somebody's taken somethin' out de place an' yo' wanta make 'em bring it back - well, he'll make 'em bring it back. Yo' take a glass an' yo' sweeten dis glass wit watah an' wit brown syrup - three spoons of brown syrup. Den yo' take [place] dis glass of watah an' wit three pennies, three copper cents an' a glass of watah sweeten wit brown sugah, befo' a pitchure of St. Anthony, an' yo' light a brown light to St. Anthony.

(Why a brown one - is there any reason for that?)

Becus' dat's his light - his garment is of brown. Now, yo' light a brown light fo' nine mawnin's an' yo' place three pennies an' a glass of sweet watah an' brown sugah.

(Why do you use brown sugar?)

Accordin' to his garments. Now, yo' light dat brown light fo' nine days an' call de name of de individual, or if it no name - if you are not positive or don't know who taken it, whut wus missin' - jes' call de names, say, "St. Anthony, ah wants sech-an'-sech whut wus missin' tuh be restored back." De party dat taken it will bring it back. Dey fetch it back dere an' yo' won't know when dey brought it.

Yo' got St. George, St. Roc.

(Tell me about St. Roc first, then.)

St. Roc will do favors, but he always takes somebody out de family. He's a vengeful saint.

He'll do anythin' dat chew want done. If yo' wanta pass a person up, IF YO' WANT A PERSON, a individual tuh git a han' cut off, or TUH GIT A LAIG CUT OFF, OR A FINGAH - jis' how fur yo' want dat laig cut off tuh dat person, up to de knee or all de way up to de hip, or if yo' want dey arm cut off up to de shoulder or somethin', or IF YO' WANT DEY HAID MASHED or anything of dat kind - yo' make somethin' of dat kind.

YO'LL GIT CLAY, yo' see, an' YO'LL MAKE A ARM, if it's a arm dat chew want cut off or if it's a LAIG, yo'll make A FOOT. See. YO'LL MAKE DAT FOOT AN' YO'LL PLACE DAT BEFO' ST. ROC. Yo' place dat befo' St. Roc pitchure or a statue, an' yo'll place dat foot or de han' or dat haid, or whut chew want. If yo' want dat haid mashed or somepin, yo'll place dat befo' dis saint, wit de name of dis individual dat chew want dis done to 'em, yo' see. If it's a white person, yo' write it on white papah an' red ink; an' if it's colored, yo' write it on brown papah wit black ink. An' yo' place dat foot or dat hand or whatsomevah yo' want wit dat name befo' dis picture of St. Roc.

(You write the name just once?)

Yo' write it three times an' yo' burn a yellah light befo' St. Roc an' yo' tell him whut chew want done tuh dis party an' yo' light dat light fo' nine days - jis' a yellah light fo' nine days. An' now each time yo' light de light each day, yo' tell him each day whut chew want done tuh dis party an' yo' place de image of whut chew want done - an' jis' lak dat, dat's whut will happen. Dat party will git in a accident or will git dat foot cut off, or will git in a

accident an' git dat han' or dat arm or somethin' cut off. An' if it's a body - his body yo' want crushed or mash, yo' make de form of dat body an' place it dere, an' jis' lak it is, dat's jis' how it will happen. See.

Now, aftah dat's done, it's a individual out chure family an' it always will be de haid one, or one whom dat chew care dearly fo', dat'll pass on.

(St. Roc always takes somebody away from you?)

Yes.

(St. Roc always takes someone out of the family. I see. THAT'S VERY GOOD!)  
[Good! As a matter of fact, this offering of clay models of body parts to St. Roc is most unusual.]

Well, fo' St. George yo' use a red, white an' blue light fo' St. George.

(Is there any reason for that?)

Yes, St. George is a conker - tuh conker anyone. Now, wit St. George anyone dat yo' want out of a place, lak if ah'm stayin' heah an' yo' want me to go 'way, move away or somethin' of de kind, well, yo' use St. George, see. An' St. George will drive so, ah'll jis' have tuh make up mah mind ah'll jis' have tuh go. Ah jis' can't stay, yo' see. Well, now, if yo' want tuh run me away or run me out de neighborhood or somepin lak dat, take St. George an' say, "Ah don't want her, she interferin' in mah business or somepin, an' wit'out any trouble, ah'll jis' run her away." Yo' take a pitchure of St. George an' yo' take de name of de individual. If it's a white person, yo' use white papah an' red ink; it's black ink an' brown papah fo' a colored person. Now, yo'll write dem parties names nine times befo' a pitchure of St. George, an' yo' use a red, white, an' blue light. Yo' lights dem befo' a pitchure of St. George an' yo' tells St. George each time yo' light dem three lights fo' nine days. An' each time yo' light dem lights yo' make yore wish an' tells him whut chew want done tuh dis individual, yo' see, an' dis individual will have tuh go. He cain't stay dere.

(The person will have to leave - they can't stay there.)

Yes.

A dog, dat's fo' instance, if yo' wanta send off. Dat's fo' disturbment an' separation an' *send off*. Now, yo' take a white bulldog, de dirt of it, or if it's not a bulldog, it have tuh be a bad dog. It mus' be a he dog. Well, yo' take dirt from a white he dog an' yo' takes from three evil graves - de dirt from three evil graves. But it must be a pound of graveyard dirt, weigh a pound, but it must come from three graves right at de breast of dis grave, an' dis dirt must be got at sundown about six in de evenin'. An' yo' take dis pound of *graveyard dirt* an' yo' take dis dirt from de white dog.

Now, yo'll take a pound of beef meat, ground meat, but it must be beef. Yo' must buy de beef an' have it ground. Yo' take a pound of ground meat an' yo' take wasps nest - one wasp nest. Yo' take all dat an' yo' work it up into a cake lak - yo' understan', lak a hamburger. Now, yo' put dat into a stove. Yo' work it in one big cake an' yo' put it into yore stove an' let it dry up. Yo' bake it into yore stove an' yo' let it dry - jis' put it on a piece of papah an' put it in de stove an' let it bake. An' now, when yo' put it in de stove an' let it bake an' dry up - an' yo' take it an' yo' place it by de do' or de steps or somethin' of dat individual, an' dey gotta go.

(That moves them away.)

Dey must go an' dey must go through a disturbments or dissatisfaction, disturbment an' separation.

Yo' git de hair from a dog an' a cat - dat's tuh make confusement into a home, yo' know, make people live disagreeable an' fight. Yo' takes de hair from a dog - if it's white people, yo' take it from a white dog; an' if it's colored, yo' take it from a jet black dog wit no mixed hair. Yo' take it from right

between de two ears from de back part of de haid, right between de two ears of de dog - yo' clip de hair from it. Yo' take a black cat, if it's colored people; an' if it's white people, yo' take a white cat. An' yo' take it [hair] right middleways of his back, from de cat - right middleways of de cat's back, an' from de dog yo' take it right from between his two ears, yo' take dat hair. Now, yo' take de names of dose parties dat chew wanta make a disturbment to live disagreeable. Yo' take dere name an' yo' write dere names nine times - a white person, white papah an' red ink; a colored person, brown papah an' black ink. Yo' write dere names nine times crossways of each othah. Yo' take dat dog hair an' dat cat hair an' yo' takes disturbment powder, confusement powder, war powder an' yo' place all dat togethah. Yo' place dat into a bottle. See, if it's a colored person, see, it be's in a brown bottle. Yo' stop it up. Fo' a white person yo' put it in a white bottle. Yo' stop dat up an' yo' place all dat an' dese names into dis bottle an' yo' take dat bottle an' yo' bury it to sunrise - to anywhere evah, yo' buries it, in a field or in a yard or anything. Let it be in de cornah where de sun rise. Fo' instance, if de sun rise dataway [demonstrates], it have tuh be in dis cornah of dat place wit dat upside down - dat is, wit de mouth down in de ground. An' dat party will jis' fight an' fuss an' fret - jis' lak a cat an' a dog.

Dat be used lak in de same instance lak speakin' 'bout fo' luck, anythin' of dat kin'. Well, yo' take de left foot from a rabbit an' yo' sever dat skin, yo' hollah down in dat skin - into dat skin an' yo' plug dat skin wit dis lodestone an' John de Conquer root an' de steel dust, see, an' Lucky Dog. Yo' stuff all dat down in dere an' yo' wrap dat rabbit foot at de top, see, an' yo' carry dat on yo' an' dey call dat a dressed foot. Dat's fo' swift luck. A rabbit foot is fo' any kind of games or anything of the sort. An' den anythin' dat chew git into, yo'll ease right out of it.

(You take that left foot. Is it the hind foot or the front foot?)

The left hind foot.

It's several diff'rent things. Well, now, fo' dis toadfrog yo' ketch him 'live. Yo' ketch dis toadfrog 'live an' yo' take him by his limbs dat he has an' yo' tie him roun' each fo' laigs. Yo' see dere two sho't one an' two long. Yo' take an' yo' tie him. Yo' takes a ten-penny nail, yo' take fo' ten-penny nails an' yo' peg 'em down in de groun', yo' see, fo' times down - two nails dere an' two nails dere [demonstrates]. Now, yo' got de string, a cord string tied on each laig of dis frog. He's 'live now, an' yo' take - yo' goin' stretch each laig onto each one of dese nails dere an' yo' kin peg 'em down dere. He's 'live. An' now he gotta stay dere an' die.

(You get this live frog and you spread his legs out and you tie each leg to each one of these nails that is down in the ground.)

Yes, peg him down dere in de ground, an' his belly up an' his face down to de ground. An' yo' tie him on each one dem nail an' peg him down in de ground. Now, he's gotta stay dere - he's gotta die dere.

Now, when he die dere, yo' gotta let him stay dere till he dried up, see. An' when he dry, yo' take him away from dere an' yo' put him in a place where he kin jis' thoroughly dry - see, he jis' thoroughly dry. An' now yo' take him when he thoroughly dry an' yo' jis come dere lak dat an' yo' make de dust. Now, dat dust - if dere any enemy or any party of anythin' of de kind dat chew wanta make - yo' jis' take dat dust an' yo' kin put it on dey clothes or anywhere dey got de scent off, anywhere in dey face or anything. An' when dat dust will git on 'em, dey jis' break all out in dem warts all ovah dey bodies an' thing, an' dem warts will turn tuh sores an' dere ain't no cure fo' it.

(It will all just turn to warts?)

Lak de frog wus.

Yo' kin take a frog an' in de same lak manner dat ah fo' [before] tole yo', peg him down an' let him die dere. Yo' take him an' yo' tie him by dem fo' (four) [note by transcriber] laig an' yo' take an' peg him down wit fo' ten-penny nails an' let him die. Well, aftah he's daid - face down all de time. An' now he's daid. Now, yo' take him out an' thoroughly dry him, an' aftah yo' thoroughly dry him yo' take dat dust. See.

Now yo' kin put dat in anythin' tuh eat. Dat's live dust, it's called live dust den - see, when yo' put him dere he wus 'live, dat's called live dust. Yo' take dat dust an' yo' put it in anythin' to eat or drink or give it to anybody. An' when dey eat whut chew give 'em or drink whut chew give 'em, dey'll break all into frogs. Dey break all out undah dere skin - have frogs in 'em, dey be 'live.

(Is there any way that you can get those live things out of a person, cure them?)

Well, now, tuh git dose live things out of a person when dey got 'em inside of 'em. Say, fo' instance, if it frogs or lizards or anything dat they have inside of 'em. Dere's a tea dey call [cylinder changed].

So yo' take dat party an' yo' git a bunch of carrots an' dat party dat has dis in 'em now - yo' git a bunch of carrots an' yo' keep dose carrots fo' three days an' let 'em dry up. All right, aftah dey dry up wit de tops an' all off, aftah dey dry up, yo' take an' boil 'em an' yo' make a bath fo' dis person. An' yo' put dat person into dis carrot bath jis' as warm as dey kin stan' tuh be into it an' jis' wash 'em all down wit dis carrot watah. See.

Now, aftah washin' 'em down wit dis carrot watah, yo' takes an' yo' make a soup outa green shallot - yo' know, lak green onions. Yo' take de shallot an' de parsley, an' yo' boil dat an' yo' make it lak a soup - jis' make it lak a broth an' yo' give 'em dat tuh drink. In behin' it yo' take a silvah dime an' yo' take a file an' yo' grate dat silvah dime on dat file - see, it's a dust from de silvah dime. Yo' take a pint of milk an' yo' put dat silver-dime dust into dis pint of milk an' yo' give dat person dat tuh drink, an' yo' give 'em dis soup behin' dat. See. An' aftah dat, late on in de evenin', yo' give 'em a dose of Epsom salts. See, dat's gonna work 'em. Now, aftah yo' give 'em dis dose of Epsom salts, dey gonna commence tuh passin' 'em.

(These live things. But where does that tea come in, now?)

Aftah dey commence tuh passin' dese things, yo' give 'em a glass of hot milk, as hot as dey kin swallow it, tuh drink. See. Well, aftah dey drink dat hot milk, dey take dis tea.

(What is the name of this tea?)

Waste-away tea.

(Do you buy it some place?)

At de drug sto'. Waste-'way. Yo' make dat an' den yo' make dis bath wit dis tea. Yo' take three fistful lak dis. See, yo' take three fistful of dis tea an' yo' put it in a pot an' yo' boil it. An' yo' boil dat tea an' den yo' take an' yo' strain it, an' yo' take de substance from de boilin' an' yo' put it in a tub, an' yo' heat a big pile of watah as hot as dey kin bear tuh git into it an' yo' po' dat tea into dis, an' yo' put 'em in dat an' wash 'em all down. Den yo' make anothah dose of dis tea, a cupful yo' put. An' yo' put three cups fulla watah an' put a pinch of dis tea into dat watah, an' jis' let it boil, boil till it boil down to one cup of watah [magic of diminishing amount], an' den yo' strain dat an' give it to 'em tuh drink. Dat will move dat condition.

(That will cure them.)

Yessuh.

Yo' kin make a person jump ovahbo'd or anythin' lak dat - commit suicide or

somethin' of dat kind. Yo' use a turtle.

Why yo' ketch a live turtle. Yo' ketch him 'live an' yo' put somethin' in his mouth an' gag him. Yo' gag him. Now, yo' take dis individual dat yo' wanta make do dis crime an' yo' take dere name. Yo' see, if it's a white person, yo' write dere names on white papah an' red ink an' yo' write it nine times; if a colored person, yo' use brown papah an' black ink an' yo' write dis individual's name nine times. An' yo' jes' gag dat turtle - yo' know, yo' put a stick in his mouth an' otherwise yo' gag him.

Now, aftah yo' write dis individual's name, yo' take dis individual's name an' yo' force it down dis turtle's throat an' make him swallow it. An' aftah he swallow dis name, yo' takes undahneat' his left part - undah his left laig, that is - yo' takes a knife an' yo' slit it, put a slit dere, yo' see. Yo' take a knife an' yo' put a slit undah dis left laig of dis turtle. Now, yo' put undah dere, waste-away powdah, stay-away powdah, separation powdah, hot-foot powdah - undahneat' de left laig of dis turtle. Yo' stuff dat wit dat. Yo' take, if it's a white person, yo' sew dat slit up wit white thread; an' if it's a colored person, yo' sew dat slit up wit black thread. Now, yo' take dat turtle an' yo' carry him to de rivah. See. An' now, when yo' git him tuh de rivah yo' take dat gag out his mouth an' den kick him ovahbo'd.

Now, jis' where yo' throw dat turtle ovahbo'd, dat same individual is gonna come; if he have tuh come from a long distance, he's gonna come right to dat spot an' he's gonna jump right dere where dat turtle went down. Now, when yo' turn dat turtle - see, he's loose, he's 'live, he's goin' right on undah. In de same lak mannah, de individual is gonna strangle right undah dere - he's gonna drown himself.

Now, a snake of dat kind - now, fo' instance, we may say a rattlesnake. Yo' git de rattle off a rattlesnake while he's 'live. Yo' ketch him 'live an' yo' take dem rattles offa him. Now, yo' keep dose rattles an' yo' dry 'em up, an' yo' git dat dust offa dem rattles. Now, fo' instance, a person dey say lak dey wear on dere haid, or shoes lak dey wear on dere feet, or dey clothes or anythink lak dat. Now, yo' put dat dust in dey hat - if it git in dey hat, it'll run 'em crazy. Dey put dat hat on dey haid an' if dat dust git on dere face or anywhere in dey eyes, it will blind 'em. See, anywhere in dey clothes, it will put a eetch all ovah dey body an' a breakin'-out dat dere won't be no cure fo'. It jis' eats 'em an' eat's, till dey scratch so de flesh jis' go off dere bones.

In de same manner, if yo' take de rattles off a live rattlesnake an' yo' dry 'em, an' aftah yo' dry 'em yo' put it in somebody's - in dey food or dey drink or somepin of de kind, an' dat'll put young snakes inside dis person.

Yo' take de head from a red cow.

(The whole head?)

The cow haid. It must be a red cow - if it's a white person dat chew wanta do somethin', it must be a red cow; if it's a colored person, it must be a black cow. Well, yo' take de head from dis cow an' dat's tuh work on a person, tuh run a person crazy. Yo' see, yo' take de haid from dis cow an' yo' take de names of dis individual dat yo' want tuh run crazy. Now, if it's a white person, yo' take white papah an' red ink; an' if it's colored person, yo' take brown papah wit black ink. An' yo' write de name of dis individual all kind of ways ovah dis papah. Now, yo' put dis down into dis cow's haid. See. Now, yo' puts confuse-ment powdah, yo' put devil's-shoestring, an' yo' put devil dust; an' yo' put all kind of hot stuff into dis lak cayenne peppah, red peppah, an' hot stuff. Yo' put all dat down into dis, onto dis man [symbolized by his name]. Now, yo' take a black candle an' yo' burn dat into dis cow haid, see, fo' nine days.

Yo' take dese ingredient an' de name of dis individual an' yo' put it into dis

candle. Now, yo' gonna turn dis cowhaid - it must be lak dis [demonstrates]. From de neck-part where it wus cut off, it's gonna be turned up - de neck-part is gonna be turned up, yo' see, an' de haid-part turned down. [Upside down magic.] Now, all de ingredient is down in dere through dat neck-part, down in dat haid, de hollah of dat haid.

Now, yo' gonna take de black candle - yo' gonna take dat black candle an' yo' gonna place it into dat haid on top of dese things. See. Now, yo' gonna place dis black candle somewhere in de dark where it won't be seen - it must be in a dark place. An' yo' gonna burn dat black candle fo' nine days in dis cow haid, an' dat is gonna run a person crazy - dey go teetotally out de haid.

(Would it kill them?)

No suh, dey jis' go out dere mind, out dere haid - see, dat workin' on dey brains.

(What do you do, cut off a cow's head? Off of a live cow or something?)

A live cow - lak fo' instance, yo' may git in touch wit de butcher or some-thin' dat does dis killin' at de slaughterhouse or somethin' an' dey git a cow head, but it must be from a red cow or a black cow.

If yo' wanta send a individual off an' dere's some cars in de [train] yard where yo' know dey goin' - yo' know dey gotta go. Well, now, yo' gonna take de name of dis individual an' yo' gonna - say fo' instance, it's five cars layin' on de track an' yo' gonna find one dat's open wit some kind of a crack or some-thin', dat chew kin git whut chew wanta put in dere. Well, now, yo' gonna take de name of dis individual an' yo' gonna take a bottle an' yo' gonna write de names of dis individual. If it's a white person, use white papah an' red ink; if it's colored, yo' use brown papah an' black ink. Now, yo' gonna take de names of dis individual nine times on dis papah an' yo' gonna put it into dis bottle - see, a black bottle or a brown bottle, if it's a colored person; a white bottle if it's a white person.

So now, yo' put dese names down into dis bottle. An' now yo' put dese things - yo' put vinegah - yo' put lemon - yo' put Epsom salts, dat's gonna work on 'em - yo' put *file* an' yo' put bakin' powdah - yo' put lemon an' yo' put vinegah - yo' put all of dat down into dis bottle. Now, yo' stop dat up wit dis individual in dere.

Now, yo' goes to dis yard where dis train is goin' out an' yo'll put dat in de boxcar of some kind in a crack or in some open boxcar, or somethin' dat yo' kin reach in dere an' throw it 'way up in dere. An' when dis train leaves out, it's carryin' dat on out. Now, dis individual is goin' on behin' dat.

Yo' git de bed, lak a ants bed - yo' see, dat's lak a confusement. Fo' instance, if dis is a church or society or somethin' of de kind an' now yo' wanta make a confusement or upsetment in dere amongst a gang of people. See, yo' wanta make 'em, if it's a society or church or somethin' an' yo' wanta make a confusement an' upsetment or break 'em all apart. Well den, now yo' take a bed of ants. Dose red ants will be lak dey tunnel down undah de ground. Yo' find a bed of dat, yo' see, an' yo' jis' capture 'em. Yo' jis' capture jis' as many - yo' git dat whole bed of ants an' yo' capture 'em, an' yo' block 'em up in somethin', yo' see. Yo' take de names of de whole gang of dem individuals dat's in dat - de head of dis church or de head of dis society. See, lak de president an' de secretary an' de treasure an' all dose officers an' things - yo' take all dem names, yo' see. If it's white people, why yo' take white papah an' red ink; an' if it's colored, yo' take brown papah an' black ink. Yo' write all dese individuals names - jis' write all de names nine times on a piece of papah, an' yo' place dat into dis bed of ants. See. Yo' place dis into de bed of ants an' it must be blocked up - shet it up, see, so de ants won't git out. See, it must be

somethin' lak, fo' instance, lak in a tin can whut got a tight cover on it, somethin' dat yo' kin cover tight. Now, yo' hold dese ants in dere an' yo' place dese names of all dese individuals into dat, yo' see. Now, yo' place confusement powdahs, yo' place separation powdahs - yo' place all dat into dis can wit dese party name in dis bed of antses, yo' see. An' jis' lak dem antses is - dem antses is shet up so dey airtight an' dey gonna be dizzy in dere, yo' see, dey gonna be all upstirred in dere an' dey jis' gonna be workin' all de time. Yo' see, dey'll work an' work all de time till dey all will suffocate in dere an' dey'll die. Well, dat's de same way dose parties, de names dat yo' has in dere - jis' lak dem antses be turnin' roun' in dat can, dey'll be all in upsetment into dat place. See, dey be all upsetted an' confused until now, when de antses all die, de society or de church an' ever'thin' will break up - ever'thin' will die out.

Fo' instance, say, a wagon wheel. Well, now, dat's tuh roll a person away. Yo' take a wheel from a wagon - yo' may say a ole wagon or a wagon dat's goin' a long distance or somethin' - an' it's a party dere dat yo' want tuh send away from dat place. Well, now, yo' take dey name - if it's a white person, yo' take a white papah an' red ink an' yo' write dere name nine times; an' if it's a colored person, yo' takes de brown papah an' black ink an' yo' write dere name nine times.

Now, yo' take de git-away powdahs an' yo' take de devil's-shoestring an' de hot-foot powdahs. See. Yo' take dese parties individual name, yo' see, an' yo' roll dat all up into dese names. Now, yo' make a bundle an' yo' gonna tie - yo' take a ball of cord an' yo' tie dat onto de wheel.

(Any color cord?)

Yes.

Dis wagon is rollin'. See, yo' tie dat onto de wheel of dis wagon, an' as dis wagon rolls, yo' see it's carryin' dat on away. Dat's tuh roll a person away.

Fo' instance, yo' take lak one dese flat plates yo' bake yore pies in, but it must be tin. Now, dat's fo' a individual if someone has been visitin' yore place or somethin' an' yo' want 'em to come back; or dey stayed away an' yo' don't have dere company any mo' an' yo' want dem - yo' care fo' dey company. Well, yo' take dis individual's name an' yo' write dis name into dis tin plate in de center part - not on de round part dat comes up - in de flat part. Yo' write dis individual name nine times in de flat part of dis tin plate an' each time yo' write it - yo' write de name nine times lak dat in de plate an' each time, three times a day, yo' take dat plate an' yo' beat on dat plate nine times an' yo' call dat individual's name. An' aftahwards yo' conceal dat plate, yo' see. Yo' put it in a place where it will be concealed, an' each time yo' take it out three times a day, dat'll be fo' nine, twelve an' three in de evenin'. An' each time, three times, yo' beat on dat plate an' yo' call dat individual name. Each time yo' beat on de plate an' call dere name an' yo' make yore wish, say, "Ah want chew tuh come dis way" - or somethin' of de kind - jis' whut chew want, an' aftah yo' make yore wish, yo' conceal dat plate again, an' dat individual will return to her. See.

Yo' git a brick, a firebrick. Yo' take a firebrick an' if it's a party dat yo' want tuh come towards yo' - or fo' instance if somebody dat has been visitin' us, dey have come an' borrowed somethin' from me an' didn't pay yo' - or if dey owe yo' a debt an' won't come tuh pay yo' - or somethin' of de kind an' yo' wanta make 'em come towards yo'. Well, yo' take dis party's name an' if it's a white person now, yo' write it on dat brick wit red chalk, see; if it a white [colored] person, yo' write it on dat brick wit black chalk - jis' write de name all ovah dat fire brick. Now, yo' take dat brick an', lak dis is de names on dat brick,



yo' turn dat name down to the flo' lak dat. Well, yo' place dat brick in de fo' cornah of a room, dat is, in eithah cornah, no partic'lar cornah. Set it close up in a cornah an' if possible let it be by de entrance of a door, but place it down on de flo' lak dat yo' see. An' de weight from dat brick - yo' see, dat brick is heavy; dat weight, it's gonna weigh 'em down an' it's jis' gonna continue tuh press on dey mind an' dey gonna come towards yo'.

If yo' have a place of business an' lak if yo' wanta go - ah wanta break up yore place of business, or yo' doin' too well dere fo' me or somethin', or through jealousy of some kind. Ah wanta break up dat. Well, ah'll take, say, *disturbance powdah*, *confusement powdah*, *git-away powdah* an' ah mix all dat up, yo' see, ah'll mix it up an' ah'll take dat. An' now ah cain't git into yore place tuh put it in yore place. Ah'll take dat an' take up a reed or somethin', an' ah'll take it an' ah'll blow it - ah'll blow dat clear through a small reed through some crack or somethin', or perhaps undah de do' or somethin'. An' ah kin jis' blow it, blow it inside yore place. Now, yo' ain't gonna stay dere. Ever'thin' is jis' goin' down an' yo' jis' gonna git disgusted an' dere ain't gonna be no way fo' yo'. Yo' jis' gonna have tuh leave.

Yo' take a can of lye an' yo' take an' make three holes in it. Yo' jis' take a knife or anythin' an' yo' jis' jug three holes in de top of dat can - don't open it at all, jis' jug three holes in it. Yo' take a bar of de plain Octagon soap dat yo' usezes. Now yo' cut - dis soap has strips on it, yo' see - it's three.

(Little ridges?) [Depressions.]

Yessuh, it made into three parts lak dat - see, it has three strips on it. Yo' cut one of the strips. Now, dis is de bar of soap [demonstrates]. Now, ah'm gonna cut dis strip off dat's tuh mah left. Ah cut de left-side strip off. Now, ah take de name of a individual, a man or a woman. If it's a white person, yo' see, ah'm goin' write it on dere wit a red chalk; if it's a colored person, ah'm goin' write it wit a black chalk on to dis soap. Yo' see? Now, ah wanta take de name of dis individual an' ah'm goin' tuh write it all ovah dis soap - de part dat ah've got heah.

(The two parts that are left together.)

Yessuh, de large part, ah'm gonna write de name of de individual all ovah dat. Now, ah'm gonna take dat an' ah'm gonna place it on de top of dis can of lye, yo' see, an' ah'm gonna take it an' ah'm gonna bury it somewhere in a field or anywhere in de backyard or anywhere - wit dis can of lye at de bottom an' dis soap bar placed on de top wit dis individual name.

Now, dis lye gonna steam up an' as dis soap is gonna melt away - see, dis lye git tuh heatin' dis soap an' dis soap it's gonna melt, yo' see; an' dis can of lye is gonna bust an' dis soap is gonna melt. Well, dat's de way dat individual is jis' gonna melt an' waste away. An' de lye bust dat thing up.

(Why do you cut off that one piece? Why do you only use two pieces?)

Yo' must cut off dat one end. Yo' see yo' gonna use two parts.

(Don't you do anything with that other end?)

No, yo' cut off dat end and you throw it away, and you use dis end.

(Is there any reason why you cut that off and throw it away?)

Yes, cuz two parts must be used - jis' two parts offa dat third [three] parts. It's three parts but you must use two parts of it. An' de one to yore left - jis' place de soap lak dis in front of yo', yo' see. De one to yore left yo' must cut it off an' throw it away.

[Some readers will see the purpose of my persistent question. Was the thrown-away third part a payment to the operative power, the spirit doing the work? Any sort of hint from me, the slightest form of leading question, would have made her

answer worthless.]

(You take the soap and set it in front of you with the three pieces in a row like that. And the piece that is to your left, cut it off and throw it away, and you use the two pieces that are remaining and that are stuck together.)

Yo' use holy watah, an' say fo' instance - if a person dat is come into yore place lak dat an' dey come with a *bad heart* towards yo' or somethin' of de kind - or come talkin' some kind of foolish talk or *cross-talk* whut chew don't wanta heah talk of - or make confusement or somethin' of de kind - well, yo' use holy watah in dat like manner, yo' understan', so dat as everyone come in, dey'll come wit a good spirit, yo' see.

Yo'll take holy watah. Now, yo'll put three spoons of white sugah in dere, if yo' have mostly, say, fo' de white people. Lak it's fo' de colored people, yo'll put three spoons of brown sugah. Now, yo'll place dat in de bottle of holy watah. Now, yo'll jis' place dat up on a shelf or anywhere roun' about into yore place. Now, ever'body dat come in dere dey'll speak nice an' come wit a good spirit yo' see.

Somepin of de kind is confusement in de home or raisin' Sam or speakin' ugly words of somethin' of de kin'. Yo' jis' take dat bottle down an' jis' drop a little bit on de flo' - jis' throw a little bit on de flo'. Ever'thin' is all ovah right dere.

(You use that same bottle of holy water for that - what you told me about before?)

Yessuh.

Suh, ah use dat in de same lak manner fo' de same thing, lak yo' say fo' confusement an' disturbance an' thing. Yo' use gunpowdah.

(Tell me about that.)

Well, yo' take fo' *a move* - fo' disturbance an' a *move*, separation dat is. Yo' take gunpowdah an' yo' take buckshot, an' yo' takes nine buckshots. Yo' take gunpowdah, 'bout a teaspoon of gunpowdah, an' nine buckshots or dirt from three evil graves. But, always git de dirt in de six o'clock hour at de sundown hour; yo' gits de dirt right from de breast. Now, yo' take it from three graves an' let it be a pound included in de three. Now, yo' take dis *graveyard dirt* an' yo' take de buckshots an' yo' take de gunpowdah an' yo' mix dat all togethah. Now, yo' throw it undah - roun' a person's steps dat chew want 'em tuh have dissatisfaction an' be fightin' an' carryin' on an' thin's an' separation. Or else, yo' take an' yo' put dat gunpowdah, confusement powdah, disturbment powdah an' buckshot an' fightin' vinegar an' fightin' peppah, an' yo' put dat in a bottle an' yo' bust dat in front of de people do', an' dat'll make a separation an' disturbance right now.

(This whirlwind - what do they do with that did you say?)

Well, now, yo' have tuh ketch one of dem when yo' see de wind blowin' an' yo' see dat dirt goin' up lak dat, yo' see. Well, now yo' jis' gotta run dere an' yo' gotta ketch it while it's goin' up. Yo' ketch some of dat dirt while it's goin' up. Now, yo' take dat dirt, yo' see, even if it's a small quantity dat yo' kin ketch, but yo' must ketch it from dat. An' yo' take dat dirt an' yo' take dat an' yo' take de name of a individual, yo' see, dat yo' want dat tuh be - if it's for white, yo' take white papah an' red ink an' yo' take dat name nine times; if it's colored, yo' take black ink an' brown papah an' yo' take de name nine times. An' yo' write de names crossways - dat name of de individual, yo' write it crossways of de papah. Now, yo'll take dis whirlwind powdahs - yo' see, dis dust from dis whirlwind - an' yo' take git-away powdahs, yo' see. Yo' take movin' powdahs an' yo' take hot-foot powdahs. An' put all dat wit dis dirt, yo' see. Now, yo' put dis individual's name wit dat, yo' see. Yo' put

dat in a bottle an' yo' take dat to de rivah an' yo' throw it ovahbo'd, an' dis party's goin' on behin' dat bottle. Dey goin' away.

(How do you throw it overboard?)

Yo' go in midstream. Yo' see, yo' git on a ferryboat or on a boat or some-thin' where yo' git middleways de rivah. Yo' throw it right in de middle of de rivah - make yore wish an' call de name of de individual an' tell 'em, "Ah want chew tuh go. Ah want chew tuh leave town. Ah want chew tuh leave heah."

Yo' use dog dirt an' use dat sut [soot] of de chimley - dat black sut. If it's a colored person, use black dog's dirt an' if it's a white person yo' use white dog's dirt, an' yo' kin mix it wit dat sut. See. An' yo' take de names of de individual - yo' use wit white, red ink an' white papah; an' de colored, yo' use a brown papah an' black ink. Now, yo' write de names of dat individual nine times. Yo' take dis black sut an' de dog dirt, an' yo' take de *git-away powdah* an' yo' take de *devil dust* an' yo' take de devil's-shoestring. See. Yo' take all dat an' yo' put dis individual name wit dis sut. Now, dat is tuh put a person down an' tuh make a person drag. Yo' take all dat an' yo' put it in a bottle wit de names of dose individuals. Now, dere's sut in dis dog dirt, yo' see. Well, now, yo' gonna bury dat bottle upside down an' dat party's gonna *drag* - dey jis' gonna *go down* an' dey gonna *drag*.

(Where are you going to bury that? Any place?)

Yo' bury it in de back yard to de sunrise.

Well now, suh, somethin' of de kind dey use fo' dat - if a woman wanta control a man tuh keep him down undah her or somethin' of de kind. Well, she'd wash wit de towel an' don't use no soap - she jis' wash wit dat towel. An' aftah she wash wit dat towel, she don't wash it or nuthin, she'll jis' wring it an' put it dere, see. An' den, let de man come an' wash his face wit it or somethin' lak dat, an' she gain de influence ovah him - keep him down.

Yo' see, in a case lak dat, yo' git a piece of new cotton - yo' git a piece of new cotton an' if it's white people, yo' git a third of a yard or somethin' of white cotton; if it's colored, git yellah cotton. Now, dey go tuh bed wit dis man, an' now when dey go tuh bed wit dis man dey use dis cotton, new cotton dat's nevah been used. Now, aftah dey use dis cotton, dey'll take dis cotton an' dey tie it. [Demonstrates.] See, it's gonna be a square piece. Now, yo' ketch each end from de fo' cornahs, see, an' yo' tie it lak dat, an' yo' ketch dese two ends an' yo' tie it lak dat.

(Here's the square piece of cotton. You take these two opposite ends and tie a knot, and you take the other two cater-cornered ends and tie a knot.)

Yes - tie it in a knot an' continue on lak dat. Continue on lak dat an' yo' gonna git nine knots. Yo' git nine knots an' tie it lak dat till yo' done tied it nine times. Now, when yo' tie dat, yo' takes - dey gonna have anothah string an' tie dat [knotted] string up - a strip offa dat same piece of cotton, aroun' dey waist yo' see. An' dey gonna tie dat [second string] onto dat [knotted string], yo' see, an' dey gonna wear dat anywhere on dere person, but it mus' be aroun' dere waist, an' dat man cain't nevah move a fingah wit nobody.

He cain't throw it off no way till, yo' see, he ketch dat woman an' take it from her.

(I don't want him to move me out of the house - the landlord.) [I am asking my informant how I can protect myself.]

Well, yo' see, yo' take de name of de landlord - if it's a white man, yo' take it on white papah wit red ink; an' if it's colored, yo' take it on brown papah wit black ink, an' yo' write de name of dis landlord on dis papah three times jis' in a straight line. Now, yo' write yore name on top of his name three times, on top of his name. Now, yo' take dis papah an' yo' cut it in de shape

of a heart - yo' wanta touch his heart. An' yo' fold dat papah an' [take] a little jar fo' instance or anything of dat sort an' yo'll put - if it's a white person, yo' put white syrup an' white sugah in dere an' yo' put nine raisins, an' yo' put de name of de man in dat bottle, an' yo' stop dat bottle up an' yo' put dat in de cornah of a room. An' any time he comes tuh approach yo', he's gonna reason wit yo' an' it'll come easy.

(What about the landlord's color?)

If de landlord is a colored man, yo' take his name on brown papah wit black ink an' yo' write de landlord's name first wit yore name on top of de landlord's three times. An' yo' put de brown syrup or honey wit nine raisins an' de name an' yo' stop it up in a bottle. Yo' place dis in de cornah right by a door, right by yore front do'. Well, [if] it cain't be placed in de cornah of de do', put it up ovah de do', an' any time dey come, dey gonna come easy an' he's gonna reason wit yo' all de time - de same thing fo' any kind of collector or anyone dat chew come tuh approach.

Now, yo' take fo' instance - now yo' gonna move out of dis house an' yo' gotten all yore things out of heah an' yo' finished movin' everythin'. Now, we gonna take three ten-penny nails an' we gonna take nine brass tacks. We gonna nail three ovah dis front do'. We gonna nail three brass tacks ovah dis middle do', or if it's mo' den three rooms, yo' gonna nail three middleways of de house, yo' understan'. Now, yo' gonna nail de nex' three brass tacks at de kitchen do'. Now, we gonna take de three ten-penny nails an' we gonna nail 'em at de front do', down on de flo' of de front do' as yo' come in, yo' see. Yo' nail 'em down good dat dey don't be detect, so whoever come dere think dey nail down in de flo', yo' see. Well, all right.

We gonna take guinea seeds.

(You put three at the front door, and three in the middle of the house, and three at the back door - of the nails, and also the tacks?)

No, jis' wanted three nails but nine tacks, but de tacks mus' be up ovah de do' an' de nails right down at de sill of de do' at de front.

Now, we gonna take guinea seeds an' we gonna take a dirt dauber nest an' we gonna take stay-away powdah, yo' see. Now, we gonna take flax seeds [guinea seed] an' in every crack all along - dey must be in de crack of de flo' an' all along in de wall, or if dey got wallpapah, drop it all down in de walls, dose guinea seeds, an' nobody would nevah come in dere, would nevah rent dat house.

(That is to *cross up* the house so that no one will rent it.)

[The preceding dirt dauber nest and *stay-away powder* dropped out of the rite because I failed to ask about them.]

Dat's somepin de same lak if mah husban' - lak if yo' wanta sweeten a man to-wards 'em or somethin' of de kind. Well, we take nine loaf sugahs. Yo' take nine loaf sugahs an' yo' take orange-watah an' yo' take nine loaf sugahs an' yo' take de name of de individual. An' if it's a white person, yo' write it on white papah wit red ink; a colored person, brown papah wit black ink. Yo' write dere name three times wit yore name on de name - yo're de party dat wants dis party tuh be closer to yo', yo' write yore name on top of dere name. Yo' fold it an' yo' pin it onto de wick of dis lamp, an' yo' put de nine loaf sugahs an' yo' orange-flower watah into dis lamp an' yore oil, an' yo' keep dat lamp burnin' day an' night, low, but it must be a tin lamp or somethin' where it cain't be detect whut's into it.

(That is going to bring him close to home.)

Yo' take a chicken an' it must be a red chicken or a black chicken - if it's a white person yo' wanta do somethin', yo' git a red chicken; an' if it's a colored person, git a black chicken.

Now, yo' take dis chicken an' yo' take dis individual. Fo' instance, if yo' steal somethin' from her - yo' may say jis' a small piece of rag off of underwear or her dress, or, it jis' gotta be somethin' belongin' tuh her, a piece of her pocket or anythin' dat belongs to dis individual dat yo' wanta harm. Now, yo' take dat. Yo' take dis chicken. If it's a white person, git a red chicken; fo' a colored person, use a black chicken. Yo' take de name of dis individual - a white person on white papah wit red ink, a colored person wit brown papah wit black ink. Yo' write dere name nine times an' yo' take dis piece dat yo' got from dem - a piece of dere clothes it must be, an' yo' take dis piece. Now, yo' take an' put hot peppah - dat is red peppah - cayenne peppah an' black peppah, and if it's a white person, white peppah; an' a colored person, black peppah - an' dirt-dauber nest. An' yo' wrap dat all up togethah wit dis individual's name. Yo' take dat chicken an' yo' keep dat chicken locked up fo' nine days. Well, when yo' keep dat chicken locked up fo' nine days, yo' gotta feed dat chicken offa all kind of wild stuff lak all kinda of wild grass an' things dat grows off in de fields an' different things. All kinda wild stuff yo' must feed dat chicken off of. Yo' have tuh feed dat chicken fo' nine days an' keep him locked up an' concealed in a place. An' aftah yo' keep him concealed fo' nine days, on de ninth day yo' take dis individual's piece of clothin' from dis party an' yo' take an' yo' wrap it an' yo' tie it on de left laig of dis chicken. Yo' take dis chicken an' at twelve a'clock in de day or twelve a'clock at night - dat de hour dat chew leave out wit dis chicken, de twelve a'clock hour - an' yo' carry it off somewhere in a far place, in a place dat desolate dat dere don't nobody transfer too much back an' fo'th. Yo' carry dis chicken dere an' yo' turn it loose. Yo' jis' carry him dere an' yo' turn him loose an' dat chicken is gonna stay dere an' wander an' he's gonna run wild. See. An' dat's de same [way] dis person is gonna lose dere mind, an' yo' go out dere an' find 'em in a few days; jis' lak dat chicken [he] will run wild, he's in a strange place an' a desolate place, an' he jis' runnin' from one place to de othah an' he don't know where tuh go at. He's strange an' he don't know where tuh go at - he's strange an' he don't know where tuh go at - [see] nobody - don't see nuthin - nobody - jis' lak dat chicken will be runnin', dat person will be runnin' - clean out dere mind.

Dat's somethin' in de same lak manner, yo' see. Dey take dat an' dey bury it. (This monthly cloth?)

Yes. Well, yo' see dey'll take dat an' dey bury it. Well, aftah takin' dat an' buryin' it - in takin' dat cloth yo'll take de name of dis individual dat it belongin' to, yo' see. If it's a white person, yo' use white papah an' red ink an' yo' write de name nine times; if it's a colored person, yo' use brown papah an' black ink. Write dere names nine times an' yo' place into dis - yo' wrap dat up, yo' see. Now, yo' tear dat [nest] off an' yo' put dirt dauber nest an' yo' put black peppah, red peppah, cayenne peppah, an' if it's white person, yo' put white peppah, yo' see. Dat's all hot stuff. An' now yo' put dat all in a bottle an' yo' wrap it up. Now yo' carry dat an' yo' bury it. Now, when dat cloth is gonna rot, den dis person is gonna commence gittin' sick; an' through when it commence tuh rotten, when it finally gits rotten, well, dat's person is gonna pass out.

• (This woman who has just left, No. 1583, she called herself the "Boss of Algiers." She filled 25 cylinders.)

(End of 1583.)

[You may have noticed that my interview of Nahnee was limited, in some ways unsatisfactory. I failed to ask how she had started hoodoo work, whether she used an altar - in fact, a number of important questions. Both of us were

cautious - she too well-known for me to scare away. I wanted to see her again, after she had had time to think things over - as I did with Madam Collins in Memphis. The time would be my second trip to Algiers, which never came. As I will say elsewhere, that work in Algiers was tough - very.]

DOCTOR ENGLISH

I 'MUNICATE WITH SPIRITS EVERY NIGHT....  
I'M VERY WELL EXPERIENCED  
I SEND THEM ANY PLACE THAT I CARE TO

I HAVE BEEN SO GOOD  
I COULD TAKE A GLASS OF WATER  
AND MAKE ANYTHING APPEAR INTO IT  
I GET OFF SOMETIME  
I GETS A DOIN' AND DISSIPATIN'  
AND GOES OUT FOR A MONTH

NORFOLK, VIRGINIA

[I have a photograph of *Doctor English* somewhere - wearing his turban if I remember correctly. He may have been a master of spirits as he claims, but one type of spirits eventually mastered him - see also *DOCTORS AND ALCOHOL*, p.292. Here informant 456 - a first-class craftsman looking back on better days - tells us about himself on cylinders 432:2-445:2.]

(Well, you can just tell me anything you want to tell me. You say you have practiced thirty-five years?)

Thirty-five years in experience.

(I see.)

Out in South Americer, Africer, all southern Asiar.

(I see. Were you born in this country?)

I was birthed in Chicago.

(Where?)

Chicago, Illinois. Born in Chicago. I lived in Chicago for three years.

It would take some considerable time to relate of all the diff'rent natures of these cases. It was during the year of 1930 - I was traveling through the country and I stopped at a place called Huntsville, North Carolina.

[If there is a Huntsville, it must be a village.]

(Huntsville?)

Hurtsville, North Carolina.

[This change of spelling does not improve identity.]

I was there where three little kids and a woman was angry with the mother of the little kids. Well, using what they call - there's a root it's known to be a deadman's, ~~deadman~~ root.

(*Deadman* root. Never heard of it.)

Never heard of it? Well, some of the old - originally old-class people knows of it. They takes it and they parches it, and after they parch it, then they rub it on a piece of candy or something and give it to a child. Well, took a period of time from the time they give it to the child. They may have a limit of time.

They makes an evil curse on this child.

Now, this works in [no] doubt several diff'rent ways and diff'rent actions. You kin - if they give it to a person, they kin put an evil curse for what [deformed] position you want 'em to be drawn into - er such as that. But - I'm little ahead of my story. Into the herb - you must only gather it only at twelve o'clock at night, but they come locatin' it by day. They'll go back at night - they'll be there at exactly twelve to gather it, see.

(This *deadman root*.)

*Deadman root.* An' er by rubbin' it onto the candy they [throw over] this little girl the curse what they had placed upon the herb, or as we say, the spell, for her head to draw back to her feet.

(Her head goes back like this?) [I demonstrate.]

Just right back. The relief of that is known to be as what we call the European mandrake. See, there's two kinds - there's the 'Murican [American = American] mandrake and the European. Well, er, the European mandrake is only used a teaspoonful to a teaspoon of granulated sugar - that make two doses, and to them taking that, that will bring relief.

[The European mandrake (*Mandragora officinarum*) - mentioned in the Bible (Gen.30:14; S.of.S.7:13) - has been the object of magic and superstition since ancient times. A stemless plant with a large root - forked and sometimes resembling a man - belongs to the *Solanacea* or Potato order, grows in southern Europe, northern Africa, and is common in south Palestine. This plant, especially in its exceptional shape, has always been used as an aphrodisiac - homeopathic magic. Revised Version (margin) of the Bible suggests an alternative reading for mandrakes - *love apples*. The tomato, a solanaceous plant once considered poisonous, was for centuries called a *love apple*. Was this the magic of taboo? If you ate it you would die? In any case, the fruit was small and tasteless - not the modern vegetable. The American mandrake is the May apple (*Podophyllum peltatum*), a different plant and one with a stem - one I have known since childhood, having gathered and eaten its yellow insipid plum-shaped *apple*. Here again, I do not know, originally symbolism may have been involved. The little use of mandrake in witchcraft and hoodoo once surprised me, but later I realized that changeless magic principles have changing outward fashions. Roots with particular shapes - man, woman, snake, twisted, knotted - I found rare. They were disappearing with the old-fashioned *root doctor* who gathered his own *roots*.]

(Are those doses given at any special time?)

Any time you ketch a client that is - er, in agony - you make every - just like you would - a doctor would come in and write out a prescription, and the person is [in] agony perhaps. See. Well, this mandrake is handled very much in lots of cases.

I've just received a letter now from Blackstone, Virginia. Two weeks ago, I was up thare and a young girl, Easter Sunday, was another of dose of one drop of snake blood was put into some candy. In some cases they go to work and plug the candy and drop this one drop of blood in it. Plug it out, *dress* it with whatever [they want to use and] they put candy or sugar over it again and pass it round to you. Eat that and the heat of the body will cause this here to become live in you, see.

Well, that made it sort of - I only, just the same as I first said - I like to say that the mandrake is handled into insects and that sort, more powerful into cuttin' 'em out from a person, by taking 'em out their [bowels?]. But behind that be that of using the *oil of Perodium*.

(Oil of what?)

Oil of *Rolium*. Oil of *Rolium*, they must use that after that - behind that.

(I see, sort of as a physic or something?)

Physic - come right behind, yes, from two to three hours, as a *operation general* [bowels movement], you will have. Then, in some case - in some case I have come across of people puttin' these live adders - that is, a snake - he's very slippery. Well, they do the same, though, I find into using it on these live insects. Then I find another root - I do not know what it may be called - round here in Virginia and North Carolina. They never have told me the name of it, but I know whenever I get it. It is very useful, but you use into the 'Murican, you see, mandrakes.

(I see.)

By a tea made out of it - it is known as a composition of what we call as the Sampson snakeroot - see, for to kill it.

(I see. You don't know the name of this root, but what do they call it around here?)

This *deadman root*?

(No, this other root you mentioned. You said you didn't know the name of it. They don't have any name for it?)

Don't have any name, see, because then it was showed to me by an old person - his wife died here about a week - couple of weeks ago. Well, he was up - they didn't know their ages. They was a hundred years old but they didn't know which one the oldest, but then they told me - er, especially I go out there to the country and sit down with them, and they showed it to me.

In lots of cases, or in some cases, where it become like it has diff'rent composition, can be made of diff'rent kinds of perfumes, etc., that they use - dust in it, and sometimes those perfumes is made of - out of diff'rent sorts of flowers, and when they are not made out of flowers they are made out of other herbs, see. But it's so many diff'rent herbs that be's, say, combinationed together.

It is so many diff'rent ways that a track can be used. See. There is some cases that a track can be used wit ter red flannin [flannel], cayenne pepper, but you must take nine grains of pepper and sprinkle it over that, and take nine of iron nails - ten-penny.

(Ten-penny nails.)

Iron. See, they cut out of iron, you know, not the wire. There is two classes - one is a square head and one is round head. Well, you use the square head.

(Oh, you use the square head nail. I see.)

And you take de square head and you - nine of them and this track. You kin wrap it from you into red flannen [demonstrates].

(Wrap it from you.)

From you. But they use - lots of those people who have danced with the devil, who have made a vow, that if they kin give that to any other person who'd carry it - but it's a curse. See, you make an oath as long as you're - what the person must do in the space of nine day's time undertaking.

(What would they do with that? You would give it to them in some way?)

No, *fixes* the track.

(Yes? I mean, they have to put it down for them or what?)

No, it's *diff'rent*. After [that] they goes to work and they take it exactly at twelve o'clock. Then they goes - they'll watch the tides and see how the tides of the river, if it's the flood tide; but if it's the regular stream where the water continuously runs, they only goes there exactly at twelve o'clock at night and pitch it over their left shoulder with an evil curse, that you will leave in the space of nine-days time.



As again, it [foot track] is used in a competiton of a reed. They take a reed, your name, and in this reed you make it like there [demonstrates] - you burns a hole in it, in the reed, and have it the length of one yard [three feet]. Now your suggestion - you'll write the [their] name on there, this reed. They are discharged [charge or fill it] with quicksilver, bluestone and dirt gathered off a murderer's grave. Put [these things] into the reed, light it in the morn- ing at nine o'clock - practically nine. Set yourself to [facing] the west and you light - you [wait] two minutes with this charge [before lighting it]. But in during - in the period of time when it discharge [it is lighted], you must make an oath an' cuss it for this person to leave at a period of time.

(Do they use any special kind of reed?)

This here - any Japane'e reed as a fishing reed, you see. But you only have it - well, just about a yard or say 26 inches, something like that.

(I see. And you can practically play any *tricks* you want to do.)

To do. But it is used entirely indiff'rent, you know.

There is such a thing as a person kin - if a man would happen to leave his home - have the same protest [process] but reverse it. In place of using - you would have to go to work and shoot it to the east. That's like if a person has left home, but you will do that exactly at twelve o'clock at night.

(What do you mean *shoot it*?)

[He reexplains the charging of the reed.]

You see, you write the name on a clar [clear] piece of white papah. See, you put chure combertition bluestone - see, the powdered bluestone or what they say granulated bluestone - [and] quicksilver. Then you put in the reed, you put cinnamin, you puts first - grind allspice and all cloves - wit sugar, also salt, and this yere - a small portion of the *graveyard dirt* wits it, [you put] in the name, you *dress* it, and you put it in this reed, but you have it charged in the back with the black gunpowder. When you light it, you would shoot it off just like a small candle.

(Roman candle?)

That's it. That is, you kin shoot a person home, you kin shoot 'em away.

Then, it's other pervision [provision] - is that you kin shoot it at a home and send evil spirits by using the dirt off seven graves of [murderers?], but you have to have either four evil spirits or four good spirits and three evil [or three good] - that is, to do certain things. But if you 'municate with spirits that is entirely indiff'rent [the charged reed is useless]. In some cases - now, myself, I 'municate with spirits every night at twelve o'clock, but wherever I wanta send 'em at, see, I sends 'em my ownself - I'm very well experienced, I send them any place that I care to.

The nature of me picking it on out [how I learned hoodoo] - I was holding a position and to the position I was holding there was an old man, and my sisters, all of 'em, was scared of him. Well, I did all his readin' and writin' fer him. [Compare this with how *Zorro* began his career with *Mysterious Parker* - p.1166, line 38f.] So, during the period of time he [did so many things] like that I didn't know, the old man he had so much diff'rent magic he could [do].

So the first thing he would do, he would take my hat - take my hat and spit in it and tell me to go out on de corner. I'd go out on de corner and I'd tip to some young girl. Now, the girl may be going to the store for her people or some- thing. When she come back I could have an interview with her. And when I'd have my interview, her people could never keep her away from me. As in a period of time - he died somewheres in 1918.

(What do you mean by *interview with a lady*?)

Had to go right home to do conversation with her - never seed her before.

(At her home?)

To her home - right dere at her home. She would invite me. The way she talked - I'd tell her - she'd tell me to come in in the presence of her people. I met her just like that - meet her on the corner there and tipped my hat. Then off from that time she'd never be satisfied.

This old man - his name was - I never learned any more - his name was Uncle Charlie Jackson.

(Where did he come from by the way? What part of the country did he come from?)

Oh, he was down in Alabama. And he had three very large snakes. And if a person would come to him for to kill a person, the largest snake what he had would come out and crawl up in de door. That was his magic - that was the agreement what he made, you see, with the devil in selling hissself to the devil. Then he had another one what would remove evil spirits from a person. If you came in to his place, while sittin' down into the chair, this snake would crawl all around you, all through the chair. You get up, you go by God.

If you come for a *gambling hand* - his *gambling hand* was guaranteed fer one year. [See HAND, TIME LIMIT FOR, p.577.] He would take you into a little room and set you in there and when he get ready fer you, he would tell you - he would send fer yuh. Well, if he couldn't stand - the same way, if a person would come by for to kill a person. If you could jump over de snake what would coil up into the door, when you git back home he would be done kilt - this person.

If you wanted a *gambling hand* - if you wanted to get that from him, when he get ready, then he send this other medium-sized snake in there. If you could stand fer him to come there and crawl around and you follow him back into the room, he would give you the *gambling hand*.

(How did he make his *gambling hand*? Did he ever tell you?)

Oh, he - makes 'em very diff'rent simple ways.

(What was his way? Did he tell you that way?)

The way he made 'em, he did. They was made out of little children's finger.

(Oh, the baby fingers?)

Baby finger j'int's - the j'int's of baby fingers and what we call the *corime*, the red *corimee* seed.

(Red *corimee* seed.)

The red *corimee* seed. And he would use this here devil's-shoestring, and he would use this here Sampson snakeroot. Into these fixin' - when he would fix them - would be under the new moon. After he would fix them then, he would give them to you on the 15th of the month of the full moon. He would either wait till the moon be in full expanse of the earth, then he would give that to you.

Then there is other ways, you may take diff'rent classes of incense. There is so many diff'rent incense. I find into the class of incense what I use my own-self into returning people home, it's a most oriental incense. It's [Hindu] or a Chinaman's - it's the very best of *clairvoyant incense* you kin get from 'em. [A woman in Richmond spoke about Chinese incense.] Place a person name onto a lineless piece of white paper, repeat the words, "In the Name of the Father, Son and Holy Ghost," as the absent one may follow, "John So-and-So may return home." See, "In the Name of the Father, Son and Holy Ghost, and will be contented when returned." You places that under a saucer. [Cylinder changed.] And the name of the person should be placed under the saucer. [Repetition because cylinder changed.] Mix cinnamin and granulated sugar - pitch it into the room for nine morning at three o'clock in the morning. You go through the ceremony, calling the person name, say, "Return home in nine day's time." That is an old [Hindu method] that was learned to me by Doctor Gorse in [of] Bombay.

(*Doctor Gorse?*)

Gorse. You're acquainted with him?

(No.)

Well, he was out in Chicago way for some time.

[The chances are *Doctor Gorse* was a white man, not from Bombay, who was a one-man hoodoo company sending out catalogues.]

Now, my remedy of breaking up people who have sold theirselves to the devil is one of the simple rules. I always works with a tree what have been struck with lightnin', and locate the - lots of the trees rots down to a dust, see. I kin take that dust and any person what have sold hisself to the devil, and sprinkle it around his home, in his home, he'll be dead. It will kill any person what works [hoodoo]. By God! Kill the nature [of the work] along with them, anything they undertake to do.

Now, here's a small problem. In this block here, several doors down here, this woman was to be sold out. I goes to work my ownself. I use borax, what you call - but probably you'll want to take the [other bottle rite first]. You'll get a clear one [bottle], then, if you want to - if you want to take a larger one. Or do you want me to finish this one up before I give you this?

(Finish up the one you got in your hands.)

[Was he holding an imaginary bottle in his hands?]

You gets a black bottle - this black bottle. You places in the black bottle what they call a *King Solomon* - the root of *King Solomon root*, then you put the *love root*, then you put the devil's-shoestring root in there and that *Conker* what they call the *Conkerin' John* - it is known to be the *Conker of the Earth*. Then, to that, you take twelve - you starts on the officers. The first officer, you will say, is the clerk of the court, the judge, the attorney, chief juryman. See. Then you pronounce on the twelve jurymen, but you drap them in the bottle what [you call] these twelve square-head iron nails - down, that's down. And after they get the 18 in there, then you drap yourself with chure head up. But this bottle is bottled up.

[One after the other you name and drop head-down into the black bottle 18 *square-head iron nails*, and then name another *square-head iron nail* yourself and drop it head-up into the black bottle.]

Before it's bottled up, you repeat the Lord's Prayer into it - repeat the Lord's Prayer and then [put] borax on it, put [borax] over it and stop it [bottle] up thoroughly. The following morning at three o'clock you take it out and bury it with the mouth towards the sunrise. That will tie the court down where the decision will be given to the other person, the favor will be gived to you.

(I see.)

That is of winning lawsuits. The next thing that is used with that, during that period of time, is the red saffron, chloroform, ephrine [ephedrine] and brimstone. That is a bottle what they carry in their hands [and it is a *hand*.] You unscrew the top and that will - say, go over the whole courtroom. On the day of trial the court will be decided into your behalf.

(I see. Any special kind of bottle?)

No, jest only put a certain portion in it - but I generally [use] a one-inch or one-ounce bottle, where they kin carry it in a purse.

In some cases it is used - into a murderer's case, they use a red handkerchief smoked with dragon blood, with an onion - a red onion cut in four parts filled with salt and hold into the right hand. And then leave on the stove at home the *gum of allibar.*

(*Gum of allibar.*)

*Allivax* and dragon's-blood to be on the stove smoking. That case will be dismissed.

(I see.)

Those are different ideas.

Well, to keep the law away from a person's place, you must take or get 16 - let's see - two, four, eight - eight files [sounds like fowls].

(Eight files.)

Get eight. And the distance of your place - if you can get a chance, the way they do - in the dirt is most the place the best. You places two to the north crossways.

(In the ground?)

In the earth [demonstrates].

(In the north - cross them over.)

That's the first two. Then you goes south and you place two, but into this you're going through a ceremony and no one would come any nearer and interfere, see. Then you goes then to the east and you put two there. Then to the west. After that you uses a competition [combination] of what we call bluestone and granulated sugar. Keep a fire in the stove and you pitches that into the stove on the real lucky hours - that is nine o'clock in the morning. Then you read the 37th Psalm, and after reading that 37th Psalm, you repeat what you want to be did. No one will ever come in.

Now, here's a case what happened and I was informed a little too late.

[This standard statement of *doctors* comes in a variety of forms: A LITTLE EARLIER COULD HAVE SAVED THE BOY, TOO LATE NOW, IF YOU HAD COME JES' A WEEK BEFO', p.308f.]

(Where was this?)

This was right here in the city, 1934, a couple blocks offen Washington Avenue there. The man lives there now. A young girl was to get married to a fellow from Portsmouth and she goes over and gets \$5.00 from him to come over here. So he handed it to her and she came over here. They carried her from here - from the room where they went to to St. Vincent Hospital. They become to be *lined up* like dogs. They stayed thataway from February till the 13th of April. When I got here, I was a little too late. [This P.C. case - or imagination - must be a record!]

Now, these remedies is - they are very simple and easy cured if you'd only know, see. Into a case of that sort, that is if a person is *lined up*, always go to a Catholic church and ask the priest to give you some holy water in a brand new glass and take nine glasses of water and pitch it right between them. That will put 'em apart.

(They come apart - nine glasses of holy water.)

Right between 'em.

[My informant's words, *they carried her...from the [[hospital]] room*, show that the doctors after two months performed the widely believed folklore operation. This surgery, itself a piece of folklore, always requires the death of the woman to save the man. Why? I could never learn, unless according to the Bible and Church, woman for centuries has been inferior to man - she being his chattel and classified with his *house, ox and ass* - the Tenth Commandment, *Exodus 20:17.*]

Some cases, they *lines 'em up* wit frogs, but into the nature when you line it up by frogs, you gotta get black-backed one, see. And take him into [your hand] with a rubber glove [informant is aping a surgeon] and shove him down in between there and let him urinate on the man and they'll come unloosed.

(I see. That's a simple remedy.)

But the way they do that, they take the she frog.

(Any frog?)

Yes, you see they know the male has a lighter color than the female, see.

(They take the she frog.)

Take the she frog and they fry it into lard, see, and after they fry it into lard, they take it and he will play with a woman and rub that on her. Well, the next man that will go there, he will be *lined* just like the frog *lined* to the she frog.

(I see, just stuck tight.)

Just tight.

There's another remedy on that same method. This is by an old man who was known to be one of the greatest men - they give him away. They wanted to keep him in North Carolina. In slavery times they gived him away and sent him down into New Orleans, Louisiana. When you get down there, you'll hear talk of him. [I had already been down there and would go again.]

(What was his name?)

His name was Doctor Jouse.

(Jouse? Jowett?)

Jouse.

(Doctor Jouse.)

That's it. They goin' tell you the man who won \$10,000 off the Louisiana lottery. That's what he was - the old lottery hitter.

(I see. He was born in a city down in North Carolina, and then they sent him down to [New Orleans].)

An' during them there slavery times they never could sell a slave. He would break 'em out with sores all over 'em, when they got ready to sell 'em, and they had to get rid of him - they give him away.

(And you say you worked with him?)

I was wit him. I was very young then, I was say somewheres about - say between fourteen-fifteen years of age. And he learnt me how to make the best herb blood medicine in the country.

(What was that you were going to tell me about him before - about one of his remedies?)

One of his remedies - his remedy was on the same way of ketching a buzzard. He would shoot a buzzard and take the gizzard - take the gizzard out and take beef tallow and hog lard [three ingredients] and put it in the stove and let all that run out like, but he sews[!] it up tight and he'll give the person a box of that. You'll rub it on your wife, it would *line* them. You would go to the north side of blackgum tree and get a sprig, but you curses her every[where] you cut it - cut the person up on top, and in the ninth lick he would come apart.

See - every old writer, author, he - to his practices he have diff'rent ways. Well, out of my 35 years, you see, I fell amongst lots of black art.

I have been with people what tell you before de sun goes down they'll bump you off.

One of the bad fellows here - now, HERE'S MY REMEDY RIGHT HERE OF WEAKENING ONE OF THE WORST FELLOWS WHAT'S HERE. His name was Rogers Wheel.

I made a combination of cayenne pepper, salt, sulphur - salt, sulphur, cayenne pepper. HE TOLD ME HE WAS GOING TO KILL ME, see. All right, I mixes the stuff exactly at twelve o'clock in the day, and he was going to bump me off in nine [days] time. He could *bump off*. I'd taken this preparation and at exactly twelve o'clock in the day I carried it over and put it all on his gallery [porch]. It scared him so that he was scared to come out of his own home. He told his wife, say, "Get someone to clean that stuff off." She commence to sweepin' it, and into that preparation I put a box of this here Flag Snuff in it.

(Flag Snuff?)

Flag Snuff. You know that makes you sneeze, you know, and they commence to sweep and everybody down de road commence to sneeze. That fellow, he was hidin' in the house.

(Scared to death?)

Scared 'em to death - SCARED 'EM ALL TO DEATH AND HE WAS THE WORST MAN IN BERKLEY.

[At this time Berkley was a colored community near or within the city of Norfolk, Va. For years it had been noted as the home of witchcraft, rootwork, and fortunetelling.]

Everybody was scared of him, because they thought he was one of the meanest mans over there. When he say he'd bump you off, he'd bump you off.

(What would he do - shoot you or stab you or something?)

No, his author[ity] of killing people was these square-head nails. He would go to the southside of a black gum tree at three o'clock in the morning and cover his head up with a coat - with his coat. You see, he had a vow made with the devil. And he would start that nail off, and he would drive it - on the ninth morning you would be dead, and [after] he would drive it all the way.

(While he was driving this nail, he would put this coat over his head all the time?)

Hold it over his head and hit it - he'd only hit it once [each morning].

(Well, how would they do that? How would they run a person away with their hair?)

Wrap it around one of these ten-penny iron nails.

(Squarehead nails?)

Squareheaded nails, and drive it on the east side of a tree where the sun was shining on, and hit it [once] for nine mornings before de sun would rise, and in the ninth morning they will be gone.

(I see, drive them away.)

If two people have been separated for a good many years and want to unite back together, you may take the two hairs of the people and put 'em together and go to a tree - like a fork like that [demonstrates].

(A tree that forks like that.)

Split it down through there and place this in there. When this tree grow back up together those two people will be united back together again.

In cases of private hair - what they use for that - that's to bring you a woman, or a man, either one. They will take that - they uses a class of perfume in this part of the country that they call Hearts Perfume. They will take some of her hair and some hair from their own, and mix together and roll it and place it into a small bottle - has like a bag the length of their person. Any time she wants you, she shake it and turn it [bottle] on the head [upside down]. You'll become to be in agony if you [don't] come where she's at.

(Have you heard about the measured man?)

Why sure. That is one of the hardest propositions without choo do know sich as that. You have to know personally. Sometime in communicating with spirits you have to use that for the restoring of manhood back to man.

A woman if she take your *nature* and bottle it on her, you goes to work, you makes you a bottle of - [to give you] a small parable, go to the drug store, you get chluriform [chloroform], sweet *spirits* of niter and hartshorn [here = sal volatile], place in the *urinate* in this bottle. Take ten cents at exactly six o'clock in the evening. Now, this is if she's got your *nature*. They generally wears it round their leg. Some of 'em, they may take it and ketch it on a piece of cotton and bottle it up with some other mah chemicals. These three mah

chemicals what I have just spoken of is only in de urine. You take it and you go to the grave and at exactly six o'clock you digs that deep [demonstrates]. You place it in the grave.

(The urine bottle?)

Urine bottle, in the grave. You'll repeat the following words, "In the Name of the Father, the Son and the Holy Ghost, I will hire you to go and make that woman who have me *tied up*, or *bottled up*, or *haved me folded up*" [breaks incantation to digress]. Lots of times they only have your *nature* folded on a clear towel, see. Each one use a towel she take - take the towel what she usually put on top of her. [He returns to complete incantation.] "She will go and get rid of it, In the Name of the Father, Son and Holy Spirit." Then, "I pay you this ten cents for to go and bu'st that bottle and make her be so discontented that she will have to discharge what she have." If she do discharge that, the glands will have to be relivened anyway, because they are dead.

Some cases is they uses a wash - that is a wash of saltpeter, black gunpowder, either - in ice water melted or spring water. Those two waters is necessary to get for to make the solution for to wash. Some cases, you'll have to perform on them and give them internal medicine. The internal medicine is only made out from Sampson snakeroot - will bring the vitality of the man back to the proper point.

This city here today is based on giving people stinging nettles. Here in this city here, they give a man stinging nettles - the women do - to take his vitality away from him so they kin go out, swing out very much, see. Well, when they take [give] you those stinging nettles, they create ev'ry growing of the moon, see. And to that, I find into some of the medicine that will be used - into your medicine always, as I first said, give him - they will have to gather this or get it, the running holly.

[Does he mean ground holly = pipsissewa or the wintergreen?]

(The running holly.)

Let him take that. The running holly will become to kill these stinging nettles because they creep so fast. [Here a running plant kills a creeping animal - see LIKE CURES LIKE, p.394.] A person with stinging nettles in them, they do not usually use any drinks whatever. Teas, coffee, cut 'em off. Don't let 'em be sweet atall - not any coffee or milk either sweet. And eat anything else what they want but no fish whatever, because the fish itself [he calls stinging nettle a fish] it grows more.

(Well, how do you give them this running holly? By a tea or something?)

Makes a tea out of it, then it is gived from a halfa wineglass per day - three times per day.

(How do these women usually get these stinging nettles into them? Do they dry them or?)

They dries them. The women don't do that; it is these doctors, these other doctors who works black art. They will take it on a clear day and they takes a board or something - a clear board or a smooth board and place it into the water, and when it become to dry it is like - they take it and let the water drain - see, it will jelly right on down to water. The least drop of that water they will take, he'll become back to the same form and go inside of her [him] like that.

Right today 100 percent of the mankind and also women got them things in 'em in this city here - I mean on both sides, white and colored, because these womens here - one man ain't enough.

Now, here's a case. There was a woman who had been taking a treatment from Dr. Nelson for three years at Lawrenceville, Virginia. They brought her to me

on the 20th of December. I give her what we call as a mystery bath. See, a mystery bath is compitated of er very poison - lots of poisons in it. The first they take in it is copper [copperas?] saltpeter, bluestone [here the same as copperas]. Then we uses 28 percent of ammonia. Shortly after that they gathers the dogwood tree root, they boil that water - no other water will be added into it. This water is placed - get cool - well it cool to a certain - all right. Then this powder is put in [in the dogwood-root water] and the person will bathe. The woman had taken three baths and now she's 52 years of age, walking around better than any day. Her husband lost his farm and paid him [the M.D.] for three years. The woman was cured in a space of time of 20 days. It takes her to tell you about these diff'rent treatments.

There's one case I may make a very good success into it and have a nice write-up on it. It's a young boy who is in Washington, [D.C.], but his woman dressed him, has her hand dressed and rubs it into his back, and gives him what you call this St. Vitus Dance, see. Long as he had a good job, she wanted him. To get rid of him she goes to one of these black art doctors and he dresses her hand and she rubs his back and he become into this St. Vitus Dance.

Well, this same treatment - he's going through it now - I won't know till I get back Thursday. See, I will be leaving here, going back there Thursday.

I has also the diff'rent - travelin' through the country I comes into all sort - into removin' of reptiles from de leg or else in de flesh. This is did through a dust. They uses very high - one they uses - they cannot make it without making, going to the grave of dead people and they must gather this dirt to do you bitterly harm at exactly twelve o'clock at night. They gather it from seven graves. They mix it with the diff'rent snake dust and they sprinkle it - as today's the new moon, they put it down you know last night, or excusin' it because the rain - you see the earth is open now and the earth will take it while you continue to walk over it. This stuff will come right up through the pores of the skin into the shoes and all.

But very truly mostly used for that is - for avoidin' of that is what they call made shields, that is roots are used of making made guards [= made shields], so you kin walk over it so this will not hurt you, you see. [MY FIRST DOCTOR, p.933, showed me and described his shield.] Those preparation [for the shield = guard = hand] is the devil's-shoestring, de High John de Conker, the buckeye, the white corime seed, and the gall of the earth made into little forms in a bag, or into a piece of cloth, just like this part here, that side. Every Friday morn- ing they'll wet with your urine and rub it together [this is feeding the hand]. The same prayer is made, "In the Name of the Father, Son and Holy Ghost, I will walk all over, all on purpose what is put down there against me." You kin be walking in a community where something is put down for someone else. This cord [on the bag] will draw your leg, tighten right up on you, and let you know where you are walking is not right. That is some of Ole Uncle Charlie's method what he learnt me - the old man what I first spoke of.

Also, he makes - but I find out into my studies, you know, in diff'rent - I uses my own methods in using - is this here southern John de Conker and this sam - well, it's a chinee root, I cannot pronounce it very good. It's a chinee root, you get it from a botanical garden. Combination those two together and use a piece of p<sup>l</sup>ain American High John de Conquer; makes a talisman - see, make a small talisman and wear it on your body.

And to stopping fits, I always used some - it's a chromer[?] [common?] method. I used the gathering of peuny [peony].

(What?)

The root of the peony.



(I do not get that.)

The root of the peony.

(Oh! Yes, yes - I understand.)

[Old note of mine at this point reads, "Peony root in *Albertus Magnus*."]

That is used into spells we put on people, but you must always gather that exactly on the dark-moon night, between seven and six WHEN THE DOG STAR HAVE FULL CONTROL OF THE HEAVENS.

(How is that given? How is that administered? In a tea or is it powdered?)

No, only wears it on theirselves.

(Oh, just wear it as a talisman.)

As a talisman. They take three pieces of it as, "The Father, Son, and Holy Ghost." Wear it around their neck.

For removing snakes from my mother-in-law, I use a competition of apple cider, I use a half of gallon of apple cider, three gills of spirits of turpentine, three gills of kerosene. I used nine cayenne peppers, but spread 'em open. See [I do all this] like I'd be making a pomade. I used three tablespoonful of salt, of a package what never have been emptied out. Then I shake this here very well. See, shake it very well and rub the outside of the skin. The skin becomes blue. Then I take a piece of cypress and make like a knife, and take the edge of it [cypress knife] right down [the leg]. The leg opens, see, and the insect come out. Shortly, there are needed salves for that. The salve that was made was very common and easy - only out of fresh hog lard and saltpeter. That's what healed it quite prompt see, because of killing all of this here no water'll ever touch it. If water touch it, it will inflame it, which is one thing.

IF A DOCTOR [M.D.] OPERATE ON YOU, [when] YOU ARE *POISONED*, THE WHOLE SYSTEM OF YOUR BODY IS *POISONED*. THAT'S WHY THEY DO IT.

[Having criticized the medical profession in the preceding statement, *Doctor* English will now give another example of what should be done in cases of hoodoo *poisoning*.]

There's a young boy - I don't know [him] myself - a young man came to me [first]. [Then] his people came at twelve o'clock at night over in Berkley [Negro community near or in Norfolk, Va.]. A man [was] having fits. They said it's from one toe. His feet swole up larger 'en [= than (something)]. [This was a case] of using what we call the magic ointment. *Magic ointment*, a combination of bluestone, the same as the other, but it's made into an oil form - bluestone, copperas and saltpeter. See, but only using the oil - see, kerosene, rubbed thoroughly of gettin' what we call - these people 'round here they call it the *mulberry* what's they mostly call it, but the name of it I'm trying to call it, because I know it as well as I know myself. It's - I'm sorry I can't call the name.

(It'll come to you maybe later on.)

And you rub the leg thoroughly with that, see. So after the leg is rubbed into that, three days later I take my safety razor blade and cut his toe open. I never seed anything - up side of his toe was horns all around it. I never witness of anything like that.

(You didn't recognize what it was? You didn't know what it was? Just some sort of an animal or something?)

\*Something in him thare - when I cut it, it hopped out, and the boy.

(After you made that cut then, how would you - how did you dress that wound then?)

With the same - only with - I uses a small sum of alcohol solution an' iodine. See. Then you places the same healin' salve, that is saltpeter - made out of the base of saltpeter and fresh hog lard. I tried this out. That's what you wrap

around the leg - sprinkle sulphur in the leg.

(What is that root called?)

The next root is known to be what they call the shame brier.

(Shame brier?)

That's right, that's a root in Alabama. That root is used very much for lots of diff'rent things. It is used as a love root, lawsuit root - as they use it in Alabama in combination with devil's-shoestring - of a small piece cut off, put in the mouth, chewed, spit into the courtroom. You'll get dismissed.

To make a person do as you like fer them to do, a small piece chewed around 'em and spit around 'em - they will do as you wish for them to do. [See SHAME BRIER, p.646f.]

It is known to be used as de red *corimee* seed - nine of 'em - at your own trial. Take nine seeds - put three at the first door of entering into the courtroom, three at the courtroom door where the case is being tried, and three of those red *corimee* seeds into the judge's seat. As most of these [hoodoo] people, they keeps in touch with the judge. Some of 'em, you see, they knows zactly when the janitor is goin' to clean out. Well, he's down there that morning and goes in there and uses that - fixes the seat with these three *corimee* seeds in there so he'll set on it. The name will be suggested - what you are supposed to be working for. As you take the *corimee* seeds and you give him the same - say, devil's-shoestring and dirt off of a baby's - off of nine babies' graves. You leaves a penny - you take a thimble you know, get holt of a thimble - one penny fer each thimbleful of the dirt very deep off the grave. There are diff'rent places of the dirt - you kin tell. The dirt that is near the coffin is like silk, become to be very separate [silky]. But the one that is on the high surface is very coarse see, because the strength of the baby is all through there or whatsomever remains of it. See. As those nine thimblefuls are placed and dried.

(What do you do with those pennies, by the way?)

That's what you pay the spirit.

(Where do you put those pennies.)

You leave them on top of the grave, put 'em on top of the graves. Then this dirt that's used - there's no baby ever was convicted, so a judge cannot convict you and you are dismissed.

(That's the reason for it in other words.)

Some cases of drawing trade to business places there are three babies that are - notice, you kin go to work and hire 'em [their spirits] like today. You hires 'em today, you takes nine thimbleful of dirt from each grave. You will tell them to be at your home on the third night. When they come to your home on the third night, you make you competition of a incant - [the spirits] come all around [you]. It's [incense is made of] cinnimin, spice, cloves and allspice. [It] may be placed wit this, this whut we sieve [*graveyard dirt*], 18, theres 18 - 27, 27 thimbleful of dirt from the graves, made with incant and put onto a coal fire. [This coal] is known to be mostly charcoal. Burn it, creatin' people who you want to be drawn by it. The place will be over-run by drawing people on it. You sending the babies out to bring customers in to you - that's what you hired 'em for. But you must talk and tell 'em that on the third night, when they come to your home, what you want 'em to do. And you only use that customary, daily.

(That would be used largely by bootleggers?)

Any business - any business place, restaurants, drygoods places and all.

That is broke up by - on the full of the moon you may go to a slaughter pen, or we say a packing company, and get two beef galls - couple, two beef galls. You may open them and put 'em into a bottle. All right. Then they go to work

and get a pint, or we say, a quart of whiskey - no, a pint would be more better - say that's more normal, and place one, three, two tablespoons and a half full of aloes into whiskey. Let it dissolve perfect. Or, excusin', you may take as first, maybe a halfa wineglassful or accordin' - a regular dose is one-fourth of a wineglassful three times a day. Grease the navel thoroughly with beef gall, the ministraton will become restored back to her.

(This gall would be out of a cow or a calf or just any beef?)

Any way they want.

(Any kind of beef gall.)

Yes, any beef at all. Restore that back to her.

The same way ter a man, if his vitality is taken away the same way. You may take the fat of a piece of beef, take his penis and rub it out, give it to a dog and let him eat. Restore it back to him. But you must use sweet oil mashed into a bottle with soda and red onion as a oil from his knees [up] to this part of his stomach. Then his vitality will come.

[Three magic rites are used in preceding cure: *out* or more commonly *away from* the body, *transference* of ailment to dog, and another direction rite, *upward*.]

(Have you ever been up there in New York? Have you done any work in New York at all? Where [in Harlem] those colored people are?)

Why sure, I have a place there. Well, New York was a hard place. I have a place at 250 - 127th Street, west. [West 127th Street would be in Harlem.]

(You actually live right here, though, in Norfolk?)

Well, for twelve years I've been here. I'll say for this sort of work, it's more favorable here in this city here than I have ever struck.

(There are nice people here, too.)

Yes, very nice people here. The most customers I find are based on that - 100 percent are based on the same level.

(Are there many men or women around here who could give me information? Any of them here in Norfolk - not in your class, I understand that - but I mean other people who pretend and things of that sort? We have run across a couple - one or two - over in Berkley and various places.)

Well, people over in Berkley - that's about the most - they call that - but those people over in Berkley there - see, I have a hospital over there. I have a hospital there on Walkers Avenue - and all the people when I came down here and used to read for and such as that, they become under the spiritualists - they are all spiritualists now. I just tell 'em quick, "I'm only a Christian reader."

[*Christian reader*, I remember only here - a clean term! The preceding statement by a doctor who had lived in the community for twelve years is valuable for showing how the old practice of *rootworking* and allied skills was being forced by law into channels that could claim religious exemption. This man's *hospital* was merely a room rented for treating patients in Berkley. The phrase *to read for* usually means cards, palm of hand, cup, crystal ball, etc.]

Into one of my competitions of medicine what I made down here, I come to two sisters. The young girl, every time she become pregnant [types my transcriber, but it sounds like *begot impregnint* to me] she would go to work and lose it every seven months - never go any longer than seven months. See, it would break down on her, and this time of year she would become - have to work in the tobacco field. All right. Of nine roots of devil's-shoestring gathered with the right hand out of the earth, made as a belt for her to wear and a small talisman [a seal] of this here - the secret [seal] of The Sixth and Seventh Book of Moses. See.

When she would lose it, she would lose so much blood - this was only to kill her...they would put these differe injuries of her'n into the spring. So, when

she would take - become to urinate very freely - urinate till she would have a mishap. I find into that remedy, that they only uses the red oak bark, cherry bark and the daniel-line [dandelion] flowers - of making a tonic and giving it to her. Stopped her - she may become to be a mother sometime this month or next month. She only wears this - be's nine devil's-shoestring. They must be gathered - see, they run so long - but you must not pick 'em up with your left hand. They must be gathered with the right hand. Take 'em out of the earth see, and a belt is made for the woman to wear. That will avoid of all evil influence and evil intention - whatsoever be did for her to make her lose it. That take care of that.

(How can you tell, in case of some kind, whether a person - whether it is a natural sickness or an unnatural sickness?)

How kin you tell? You kin tell from their eyes. Some eyes into their - right into the edges of eyes you may ketch a dark yellow. Then the eyes become to be black. You may take her skin and look at her skin - the skin become to be darker. Then, in some agonies, they kin tell - that you kin foretell - you kin see into your crystal [ball] - may become to be dark and evil sensation - the crystal become to be real dark.

You may take a deck of cards [see p.195]. And if you run the cards to see about the cards, you will become to find into the cards - they will all run black. See, that's if you use cards.

But if a person are clear about any sickness, there are certain cards are known to be sick. There is certain cards - always use your eight spot. Watch the eight spot if it turned up or down. It will tell you if you are eight points ahead of the person or if you are three points. It runs into the form of a eight if it's on the left side of whom you may lay out. You kin always - but the black card is to let you know of any blackness. Running from the ace of spades, the eight of spades, the ten of spades and the nine of spades, they are the most dangerous card of showing you the illness of the person. The four spot of spades outlines mostly death or either a cell - a person in prison. The trey of clubs outlines of worry. The deuce of spades is lying. Sometimes the trey of clubs is of drink and trey of spades is of worry. See, that's the way they outline in diff'rent cards.

See. But I have been so good I could take a glass of water and make anything appear into it. I get off sometimes - I gets adoing and dissipating and goes out for a month. Can't dissipate very much, you see. That's why I always remain to myself mostly - sort of a talent fo' 'municating with spirits any time I get ready.

The urine, you kin be hurt with it. In some cases, as they - wherever your urine in the earth there leaves a hole. This can be cut out of the earth - that hole can be cut out of the earth, pins-needles can be placed through that, put into red flannel and put up into the tree into a forks. That'll kill you quicker than anything else, because when you go to urinate you feel all that sticking all through your bladder. See, as the sun dries it in this red flannen [and discolors the urine], you become to urinate just like blood.

A good many years ago - over ten or twelve years ago, maybe longer than that. (The original *Doctor Buzzard*.) [Died 10 or 12 years ago.]

It's no more - he's home is right cross from where I'm telling you because I have been and visited and talked with him on diff'rent subjects.

(Where did he come from originally?)

He right from down here what they call - this island, Charlestown, S.C. (Beaufort?)

Right cross from an island - a little island come up between there and he

lived over on that island.

(I see.)

But some of his family may be there, but these others [like Norfolk BUZZARD] is only because he have a name of that sort. Every person most you see want to avoid [does he mean avoid or assume?] his name.

(I know, I heard about him down in North [Carolina] - everybody heard about Doctor Buzzard.)

Well, that was another fellow he had doing some slight of hand tricks, going in his name. Every time a person do a little black art work, or kin do a little slight of hand work, they say that's who they are.

(But you say he's actually been dead about five years?)

Oh, it is longer than that - say twelve or fourteen years. [For Doctor Buzzard, see p.891f.]

### A WOMAN AND HER THREE SAINTS

RIGHT NOW I GOT

ST. EXPEDITE, ST. RAYMOND AND ST. MICHAEL

ST. MICHAEL IS MY BEST FRIEND

HE KEEPS ALL MY ENEMIES DOWN....

I THROW HOLY WATER TO ST. MICHAEL

BECAUSE HE IS KILLING THE DEVIL....

I TAKE HIM DOWN ONCE A MONTH AND

PUT HIM ON MY MANTELPIECE AND GIVE HIM FRUIT

GIVE ALL THREE OF 'EM A APPLE, A ORANGE

ANYTHING I BE ABLE TO GET....

IF I WANTA DRINK ANYTHING

I GIVE 'EM A DRINK OF ANYTHING I HAVE

SOMEONE TOLD ME TO GET ST. PETER

AND FIRST THING I KNOW THE POLICEMAN WAS

IN MY HOUSE AND CARRIED ME TO JAIL

AND I STAYED IN JAIL ALMOST THIRTY DAYS....

AND WHILE I WAS GONE MY HOUSE CAUGHT AFIRE

I DON'T LIKE ST. PETER, DON'T USE ST. PETER

YOU AIN'T DE LAW IS YOU....

I DON'T WANT YOU TO PUT ME IN JAIL

### NEW ORLEANS, LOUISIANA

[Among some of my informants in the New Orleans area, St. Peter is a suspected person. After all, he cursed, carried a sword and fought, and had been sent to jail. Worse, he is a pyromaniac! Why? I do not know unless some hoodoo book says so. And that double key of his has a double meaning - he opens the door for you, true; but he also locks the door on you. Either St. Peter or association of ideas suddenly makes her suspicious of me - "You ain't de law is you?" For how "I throw holy water to St. Michael" and "give 'em a drink of anything I have," see BEER FOR ST. PETER - CIGAR AND WHISKEY FOR ST. ANTHONY, p.1226, line 50 through p.1227, line 9; also p.1229, lines 32-49. For similar beliefs, see

CUSTODIAN OF A SHRINE, p.1155. My informant, No. 872, uses cylinders A597:4-A604:5 = 1413-1420. A small amount of her material was lost years ago when I broke up the interview and distributed the portions according to subject matter. This is a regathering of portions.]

To make them move outa the house, they'll get some cayenne pepper, get cayenne pepper and get some salt - salt is fussy and pepper's hot, that makes confusion. And they take and they put it in a lemon, and your name [written] nine times, and they take that lemon and they put it under your steps where you have to cross over it nine days. And your eighth day you cross it, you begin to get you don't want to live there no more, and the ninth day you going away from there. Get somebody else to come back and get your things and - if you can't move them yourself - you going to get away from there in nine days. Cayenne pepper.

To get somebody to rent the house and you wanta get 'em in that house, you'd scrub that house out with eight buckets of [ordinary scrubbing] water - in the ninth bucket of water you put cinnamon, sugar, *steel dust*, in it and scrub that house out. Then you get you some wintergreen and rose water and sprinkle. Start from the banquette [sidewalk] and sprinkle back in that house. And that's the way you get roomers for your house.

To cross the house up, you take and you - before you move out of there, you get cayenne pepper, black pepper and salt, and put it in a shovel and burn that all together in that house in the ashes. Take the ashes and sprinkle all in the house after you get your things out of the house and that house is crossed for the next person and they won't rent it for God knows when - well, God knows whether they will ever rent it again.

(Is there anything they could do to *uncross* that house?)

To uncross that house, they will have to go to somebody that re'lly knows something. [She herself!]

Go to the forks of the road and you takes their name and you write it on a piece of paper and when you gets to - if there's two forks, you bury it in the middle of the fork, bury the name. And that person, don't care where the're at, they going to walk and walk and walk till they walk over that, and when they walks over that, the're all crossed up at the forks of the road, and they keep awalkin' - their mind is never contented, walking. Three forks - bury it in that middle fork.

(What kind of a fish fry?)

A fish fry. If you going to have a fish fry or party - give a party or have a nice time, you take and you get some wintergreen, rosewater and cinnamon and sugar and you take and you mix it in a little bit of water - not a whole lot - and put it in a pan and sprinkle your house down. And just at *dusk-dark* you do that. You sprinkle that house and that night that house is going to be full of people from sprinkling that with brown sugar for colored people - for white people, you use white sugar.

(I see. In sprinkling this house for the fish fry.)

[I refer to the complete sprinkling; she thinks the white sugar.]

Yeah, anything you wanta use for white people.

If somebody's trying to harm you and you don't want 'em to do nothing to you, you get some saltpeter and you put it in a tub - saltpeter and salt, put it in a tub of water and bathe yourself. For nine mornings with saltpeter and salt bathe yourself down. Don't dry yourself off. Let that saltpeter go into your skin, and just leave that on you every day for nine successful mornin's and they can't do you nothing.

They take your fingernails and toenails and some of your hair. They take nine strands of your hair out of your head, your fingernails and your toenails and they take them to the graveyard, and they get some *graveyard dirt* and mix with that. And they bury them in the *four corners* of the cemetery and you will just pine away, just drift away as that is rott'ning - them fingernails. That dirt is goin' to rotten them fingernails. And they bury them in the graveyard and you goin' to rot and just be sick all the time unless you are carried to the graveyard.

With the water what you take a bath with, you kin take it and throw it in front of your door and scrub with it, if you think you *crossed* or anything, an' let somebody else walk over it and they'll get the *cross* what's on you. The water what you bathe with, with saltpeter, you pour that out the door, out your front door, where other folks is walking and let them walk over it and they'll get what you got - the *cross* what was on you. [For transference of evil or disease, see p.383f.]

They kin take your foot tracks, take the foot tracks, the print of the dirt of your foot tracks, and put 'em on a piece of paper and just leave 'em straight out on a piece of paper - put another piece over that. They got the print of your foot and keep you comin' back to their house, just long as they want you to come back there, but they have to put it behind their bed in order that nobody can't see it, put that back there and burn a candle - two candles, one on each side of it and wish for you, day and night to come and you will come.

(What color candle? A white candle you say?)

A pink candle - that's for love.

(Pink or blue?)

Pink and a blue - you gotta use two candles.

(I see. What does a pink say?)

True love - blue is for truth and pink is for love, that's for true love.

Scrape the bottom of your feet and get your toenails and your fingernails and put it in a bottle and you urinate together, and you puts nine needles, brand-new needles and nine brand-new pins in that bottle and you shake that bottle up with your name in there written nine times, and turn it bottom upwards in the toilet or somewhere and every morning you go there and shake that bottle. That draws your mind - that keeps your mind where they want you to go. If they wanta carry you away somewhere and you don't wanta go, they shake that bottle up and your mind will just get on them and you follow them anywhere they wants you to go.

You take that little bow out of the back of a man's hat or his cap and you put that down in sugar. You got his sweat. Or either the band out of his hat, that is his sweat, and you put it down in sugar, and sprinkle cinnamon on that, and wind it together as small as you kin get it and stick it in a bottle and turn it bottom upwards in a corner behind your bed. And if you love that man or wants that man, you shake that bottle and call him. Don't care where he's at sleepin', he's comin' - he's goin' to get up any hour of the night and come where that's at.

(That's all you put in that bottle - that little bow, then?)

That bow, or either the sweatband and his name. You gotta have his name, and nine needles and pins, 'cause it's - them needles is steel and draws him.

If they got hold of your photograph, why they takes your photograph and pin it under the bottom of the mattress if they wanted you to come, and sleep on it and dream of you all the time.

Or they take your photograph and take it to the cemetery and put steel dust on it, if they dislike you and wanta get rid of yuh, and go in the graveyard round - some of these graveyards be's open all night, they ain't got no lock on 'em.

They git in there four o'clock in the mornin' and take a black candle and set it on your tintype and burn it - just let it burn plumb out, burn plumb out and it burn the tintype up. See. And you know you - somethin'll happen to you - train'll run over you some somebody'll shoot you - somethin' goin' to happen to you that you goin' to die - or you either goin' to just pine away.

They takes your old shoe, your old right-foot shoe and bury it under the steps, and your socks, and bury it under the step if they want you to come to their house and you don't wanta come there. And they turn that shoe bottom upwards under that step - the foot part going up the steps and the heel out from the steps. And put cinnamon, steel dust, love powder and John the Conquer root - if you a old man, they put Old Man John the Conquer root; if you a young man, you use Young John the Conquer root. And you put that on that shoe and [that] draws you.

[They can] wear your underclothing. They kin take your underclothing, a woman [can], and wear it - wear your underclothing on her skin just as you take 'em offa you, and it'll draw your mind. She wear your socks offa your feet and wear your underclothes.

They kin take those underclothes and put rattlesnake dust in it, in your clothing and cause you to break out and have itch, and go all over your body - the same as me here right now. I had rattlesnake dust throwed on me.

(What does this woman wear this man's underclothing for? What does she do that for? And his socks?)

She do's for his socks for to draw him to her.

(You say she puts on his whole unionsuit?)

Puts on his whole undersuit if she have to double the legs up - don't care how big it is, wear it.

(And his socks?)

Yeah, and wear his socks.

(That's to bring him?)

That's to bring him - she got his sweat and her sweat together.

If he asleep before she goes out and he's in the house, she'll take a pan of water whilst he's asleep and take his right hand and put it in that pan of water on a chair; and if he's a sound sleeper, he's not goin' to wake. And if he isn't a sound sleeper, take a wet towel and tie on his left hand - just wrap his hand up in that wet towel and leave his hand wet and go ahead on off, and if she have to come back the next morning, he don't know nothing about it. Just leave that wet towel with some of her urinate and water on that towel. She urinate on that towel and put that on his right hand and leave that, and just go ahead out that house - he ain't going to wake up.

(Which hand does she put it on now?)

Right hand.

(Show me your right hand.)

Here's the right hand.

(She puts it on his right hand - I see, not on the left.)

No, the right hand.

With your handwriting, if you write a letter - with your handwriting, they kin take your handwriting and cause you to wander off, just go off, with your handwriting. Put it on - take that letter and put it on another sheet of paper and just dampen that with vinegar and water and get the print offa there and dry it together, and ev'ry once in awhile you sprinkle vinegar on there, and that vinegar will keep you sour, angry all the time.

(What do you mean, put this piece of paper onto another piece of paper? How do you mean that?)



That's to draw the hand, the print, off the other paper, on [to] that other white paper what she got. She got that paper and she got that paper with cinamon and sugar on it and already sweetened. And she'll take that, your letter, and place it on top of that and sprinkle - just sprinkle where the writing is and draw that off of there. And that keeps your mind.

(Then what does she do with that piece of paper she had?)

Just keep both of them together - fold 'em together, keep 'em.

(Does she do that to draw him or keep him angry?)

No, she kin do - to draw you, she just use the vinegar but no sugar. If she use sugar, it keeps your mind sweet; if she don't use no sugar, just that sour vinegar, it keeps you angry.

If a man's killed someone and they wanta make him come back, take his name and take a coconut and put his name in a coconut, and take two eggs and put in the dead party's hands and turn that - have that party turned, before they bury him, on dey face, with two fresh eggs in they hands [one egg in each hand]. And when them eggs bust, that person [corpse] going to worry their [murderer's] mind until they comes back.

(What do they do with that coconut?)

The coconut, they got their name in that coconut and you just keep that coconut in the house and ev'ry time you think about 'em - what they done done, killed your party - you just kick it all over the floor.

They make a little coffin and put *graveyard dirt* in it and put it under people's steps - to make 'em move and keep up confusion in their house - make their husband leave 'em - make 'em go - be hungry - and make 'em drag like a dog - with *graveyard dirt* in that coffin.

To make a candle go out, if someone is burning a candle against you, you take and go to the hydrant and put your head underneath the hydrant for nine successful [successive] mornin's and run that hydrant on your head and let the water run down. Then you say the Lord's Prayer and that candle goin' go out - it never will stay lighted. They kin light it over again and you do it agin - do it three times a day, if your head continue hurting. It'll make your head hurt - a candle will keep your head hurting, keep you dizzy.

(What do you know about St. Rita?)

St. Rita - make your husband leave you.

(How will she do that?)

St. Rita don't like men.

(Can you tell me why she doesn't like men?)

Ah don't know why she doesn't - oh, yes, yes, I do. They say her husband treated her mean when she was in married life and she went against men - all men, she went against them. And you kin take her picture and keep it in your house and your husband will go against you - in a certain length of time he'll go against you.

(Well, why would you want to do that? Why do you want to keep her picture in your house, then?)

Well, plenty people don't know what she do. She keeps confusion and certain people don't know she keeps confusion up in your house - she'll cause a fight in your house.

\*St. Raymond will give you luck and money. He'll help people if you pray to him.

St. Peter, he's for evil. He got the key. He'll unlock your door and he'll lock it up.

(You say St. Peter is for evil - give me an example. Tell me something about it - give me an example.)

St. Peter, he don't mean nobody - don't mean no women no good. He's - he likes men - he likes policemen - he likes the judges, the jurymen. He'll keep you in trouble all the time. If you go to jail, he'll keep you in jail. He'll keep the door fastened against you, if you pray to him and got him in your house - got him up over your door and you don't know no better. Some people tell you, "Get St. Peter," and first thing you know, you're in jail with St. Peter. Don't never get St. Peter in your house or in your office or nowhere you at, he'll keep you in trouble, and when you get in trouble he keeps the door fastened against you. He makes the landlord put you out - he go against you with the neighbors - he'll keep up confusion in your home - he'll set your house afire. I had him in my house and I never had a fire in my house in my life until I got St. Peter.

(What about St. Expedite?)

St. Expedite is good. St. Expedite give you work. He'll open the way for you. He'll make your husband be good to you, if he's mean - if you pray to him. You pray to St. Expedite for work, money - ask him to help you, open the way for you. He'll give it to you - he'll do that. He'll give you anything you ask him for.

St. Anthony will give you bread if you are hungry and St. Joseph. [Cylinder changed.]

(What about St. Joseph?)

St. Joseph give you bread - he'll give you bread if you are hungry, keep bread in your home.

(What about St. Michael?)

St. Michael is a archangel - he keep all enemies away from you. St. Michael is good to have in your place of business or in your home.

(Do you know any other saints?)

No, that's all.

[While my machine was turned off, I asked her to tell me about the fire she had had.]

(All right. Explain the details of that.)

All right. Ah'll take St. Michael and St. Raymond and put them two together, or even St. Expedite. I got three - St. Expedite, St. Raymond and St. Michael over my door, and at night when I go to bed I get on my knees and I turn my face to the bed and I pray and I ask each one for my favors or what I want 'em to do for me - give me bread, keep bread in my home - make my husband true to me, make my husband good to me - give me money to keep my rent agoing. And someone told me to get St. Peter! And first thing I know the policeman was in my house and carried me to jail. And I stayed in jail almost thirty days, until I came out. And I don't know - a good spirit or something told me to take St. Peter out of my house - and while I was gone, my house caught afire. I don't like St. Peter - don't use St. Peter. But right now I got St. Expedite, St. Raymond and St. Michael. St. Michael is my best friend - he keeps all my enemies down.

(How do you do that?)

You burn a brown candle to St. Raymond - that's for your husband's love, a brown candle. You burn a green candle to St. Raymond - that's for money.

You burn a pink candle [and] a blue candle to St. Expedite. That's for love, true love, and for what you want - in asking him for money and things, for true things, for him to do truthful for you. You burn blue or pink to him.

And St. Michael, I always give him a drink of water. I throw water up at my door for St. Michael.

(Why do you throw water up there?)

I throw water up there because he's killing a dragon.

(Well, what about the water - what will the water do?)

Holy water - I throw holy water to St. Michael because he is killing the devil, and I give him holy water. I take him down once a month and put him on my mantelpiece and I give him fruit - give all three of 'em [her three saints] a apple, a orange, anything I be able to get.

(How do you give it to them?)

Just put it in front of them. I just put it there and just let it dry up, rot away, molt away away up there.

(Then what do you do with that, after it molts away?)

After it molt away, I take it away and just take the peelin' and just let it - just keep the peelin's and keep the house smelling good. And then I put 'em [the saints] back - put 'em back up there. And I, if I wanta drink anything, I give 'em a drink of anything I have [pours a little of the liquor into the candle saucer] - give 'em sweet sugar, lump sugar, loaf sugar. I puts real loaf sugar in a saucer - I have a saucer I burns my candles in. I burn incense - I burn powdered incense and loaf sugar in my home every first Friday of the month. The last Friday of the month, if I'm able to have money, I burn a green candle for money and lump incense, and I burn powdered incense the first of the month and I burn lump incense the last of the month, and sugar. And I give 'em loaf sugar and a glass of water, and I keeps the glass of water and three loafs of sugar on my shelf daily - every day.

(You put these pictures [of the saints] over the door - over the top of the door?)

Over the top of the door - right up there.

(I see. You don't keep them on the mantel, there?)

[I point to a mantel in the interview room.]

No, I take 'em down - I take 'em down and talk to them, prays to 'em better, every once a month.

(I see.)

A black candle is for evil.

(How do you use those?)

You take a black candle and a person's name and write that person's name backwards - going, going off, and burn that black candle on there all day for three days. But every three hours - you have to notice that, three to nine - you have to burn, from three to nine hours. Every time it burns three hours, you notice the clock, you [cylinder changed].

(Every three hours now - what?)

Every three hours yuh notice the clock and you dampen your finger, you don't blow it out, you pinch it out and say, "In the Name of the Father, the Son and the Holy Ghost" - whatsomever you wishin' for, you wants to happen on that name. If you want it ['em] to die or want somebody to shoot 'em down, you say, "In the Name of the Father, Son and Holy Ghost, let 'em drap dead - let 'em, somebody blow their brains out - I don't care what happen to 'em." At twelve o'clock - if you did it at nine, you do it again at twelve or one, just to three hours. Do it every three hours and you light it again. You say, "In the Name of the Father, the Son and the Holy Ghost, let" - the name you got under there - "drap dead." Then if somebody shoot 'em down.

(How long do you burn that candle?)

For three days that candle last you. That one candle will last for three days, pinching it out all day long like that, and the third day it's going to burn down to a little bit of piece. And you take that little bit of piece what's left and wrap it up in a black piece of - black piece, and their name and *grave-yard dirt*, and leave it in the cemetery. Good as 1, 2, 3. "And stay there."

(I see. While you are asleep you don't bother with the candle burning at all - only while you are awake.)

I do it in the daytime.

(I see.)

I never do it at night.

St. Gabriel, he don't like women much - he like menfolks, he don't like women. He don't like no rough life.

Get his name - you gotta get his name, the boss' name. Write his name down nine times. Put cinnamon and sugar and put it in your left-foot shoe and walk to his door. If he don't take you in three days, walk there in the ninth day and ask him for a job. Well, you got him under your feet, you got him wanting for you.

You are bootlegging and you wanta bring in customers. You take and you get you some *she lodestone*, get some *he lodestone* and you get some *money grass*.

(What kind of grass?)

Money grass.

(Money?)

Money.

(Like the money you have in your pocket?)

Yeah, money grass.

(Where do you get that?)

At the drug store.

(All right.)

And you get seeds they call ainseed [aniseed or anise seeds].

(Ainseed, all right.)

And you beat them together, and you take them and you make a powder - beat it to a powder - and *luck incense*, and sprinkle that every day, every morning, and your customers will come. With sugar - but you gotta use sugar with it to sweeten it.

[If you are bootlegging, the next question is keeping the law away.]

To keep the law away from your place, you get you some white sugar and some brown sugar and mix it together and make a sweet, sweet, sweet more.

(Why do you use both white and brown?)

Well, you use white and brown because your customers what coming around your place - have got a bootlegging joint - they's some white and some will be colored, and you doing that to draw your customers, but yet and still the police won't come where they comes. See. And you make the water sweet, sweet, sweet, and take a glass and put it in - set it behind your door, and every morning take some of that water in your hand, just a little bit's enough, and sprinkle out your door three times, "In the Name of the Father, Son and Holy Ghost, let the policeman walk on, keep the policeman walking on, keep him goin' on," and he won't bother you.

[Bootlegging and law demands a question about the judge.]

You ain't askin' me these things, now - you ain't de law is you?

[Her voice on the cylinder is scared.]

(No, go on. No.)

All right. You take a white candle - I don't want none of 'em [policemen]. You know, some people be scared.

[I laugh on the cylinder.]

(No, no!)

I don't want you to put me in jail.

(What?)

I don't want you to put me in jail.

(Nobody's going to put you in jail - don't worry about that.)

You get a white candle and white sugar and write the judge's name - get some one to tell you the judge's name, and you get a brand-new saucer ain't never been used. You take that sugar and put the loose sugar at the bottom of the saucer, open it up enough to stick the candle to the saucer, on the judge's name. Then you put three loafs of lump sugar around that candle. Write his name nine times, straight on that candle - right straight on that candle, goin' round that candle. Before you burn it, go to the hydrant and you let the hydrant run on that candle. Turn the candle bottom upwards and turn it straight and when you turn it straight up, that's the last time, you gonna carry it in the house to burn it, "In the Name of the Father, don't let Judge So-and-So be against me - let him be for me and turn me loose when I get there." And you bring that candle back and get someone, while you gone to the *jail-house*, to notice that candle, and when the judge is in his room and rough towards you - before you git there, and if you at home you can see that candle go up, go up higher.

(The flame will go up higher?)

The flame will go up higher. When it come down lower, it get calm, go out your house and go on to the *jail-house* - he [the judge] gets calm.

[This divination by candle flame is one of my rare examples of pyromancy.]

When you go before him, that candle just have [a] little straight light - somebody at your home will tell you. Turn your hydrant [on] before you leave home, "In the Name of the Father, the Son and the Holy Ghost, I'm going away from here - let me come back like I'm going." Turn that hydrant fast [as can] be and walk on to the *jail-house*.

(Let it run all the time you're gone?)

Let it run - tell the person don't stop it till you come back.

(I see.)

I'S SCARED - I SAY, I WAS KINDA SCARED WHEN YOU ASKED ME ABOUT THE JUDGE.

(Why?)

Ah don't know. I got kind of scary, 'cause might be you take me and put me in jail. Ah tell you that, ah know that much.

(No, I wouldn't do that just over a candle.)

Listen, before I tell you - that's true, what I'm telling you is true. My old grandmother learned me that.

(Well, now, you put this candle under the hydrant and then you bring it back in and you turn it upside down?)

No, turn the candle at the hydrant. This is the hydrant [demonstrates].

(Yes.)

Bottom upwards and turn the water on it - just let it run down.

(Oh, you have the candle upside down at the hydrant and let the water run down on it.)

Yes, run down, yes. When you get ready to come in the house, turn it up.

(Oh, you turn it up straight again.)

Under the hydrant [demonstrates], still under the hydrant, and it'll run all on your hands - "Name of the Father, Son and the Holy Ghost - I'm going away - going before the Judge today - let me go and let me come back." And bring it in the house and light it.

(I see.)

(What about that beef tongue?)

You take - you going before the judge and somebody want to harm you, wanta go against you. You got plenty enemies - you done done something sometime and you ain't done nothing, and your enemies wants to keep you in jail. You go to the slaughterhouse before you go to the court and try to get a fresh beef tongue, and

you take that beef tongue and you bring it home. You run the hydrant over that beef tongue at nighttime when nobody won't see what you doing.

(Why do you run the hydrant over it? Why?)

It runs the mind of the enemies off.

[This also explains the hydrant in the preceding before-the-judge rite.]

(Oh, I see.)

It runs they mind off. And you run the hydrant over that beef tongue and after you run the hydrant over that beef tongue, you bring it back and you - if you got any place in your room that you kin hide it, you take that beef tongue and hang it up high, high as you kin over your head, and you put nine brand-new nails in that beef tongue. But put that beef tongue bottom upwards.

(How do you mean *bottom upwards*?)

Turn the mouth part, this part of the tongue - let the tongue hand down [demonstrates].

(Wait a minute! Here's the tip end of the tongue.)

[I demonstrate.]

Yes.

(And here's where it is attached to the throat. Do you hang the throat downwards?)

No, no!

(The tip hangs down?)

Yeah - bottom upwards, yeah.

(Let the tip hang down. All right.)

The tongue - the tip-end down, and you take and you nail them nine nails, brand-new nails in that beef tongue and every nail, every nail you'd nail [hesitates].

(Yes, go ahead.)

Call some of 'ems name, if you know some of 'ems name, "Don't let 'em talk against me - stop their tongues up - don't let 'em talk against me - let 'em talk for me - if they can't talk for me, seal their mouth together." And you take *steel dust* and just sprinkle all over that tongue, and that *steel dust* going to dry that tongue. Their tongue going to dry up, and their mouths, when they get to the *jail-house*, the judge ask them, "What's the trouble? What you coming [before me for]?" They don't know. "What you have to say for yourself? Well, if you don't know nothing, get up and go." That beef tongue will dry them up.

Go to the river if you fish - if you can fish - or get someone to catch you a live catfish and have a bottle, and while you got that fish on the bank have a sharp knife and stick his tail while he's living, and then hold him up and let his blood drap till nine drops drap in that bottle. Then stop that bottle up and throw him back in the river. And come home and whosomever is drinkin', whosomever they drink, whiskey or wine or - I don't know about beer but you kin do it with whiskey and wine, colored things. Gin, it'll kind of show up on gin. But whiskey's the best, and you put that in there and shake it up and fill the bottle up and just when they come home, "Here, here's a drink. Come on and drink." "Aw, you drink." "Naw, ah don't want none - ah jis' got that for you." If they don't drink it like that and they just drink a portion when they friends is around, you slip it - slip some in a glass and if you going to drink with 'em, you have that glass and they got the glass with that what ain't in it, change it and give it to 'em. Dey's against it. Every time they go to drink they don't want none.

(What do you know about luck in gambling?)

Well, if you are a card player or a dice shooter, you get wintergreen and

rosewater and you get powdered incense, and you burn the powdered incense with sugar on your floor and you take the wintergreen and rosewater and urinate in a halfa-pint bottle, fill it up and shake it and start from your *banquette* [side-walk] and come on back in your house. When you git to your back door, if you got a back door, you turn around and start from the yard and come on in your house. At your front door and your back door, just people coming in with the money, and whatsomever they bring in they leave it. They going to get broke - they ain't going out with nothing.

(I see.)

(How would you handle that?)

Take salt - pepper will smell, pepper is fussy too. But just the plain salt, if you got a person setting by you - you got your salt in your pocket and they winning and you can't win. You fool around until you get you a little bit in your hand and the first thing you know, you drop it on him - drop it on his back. [Salt kills his luck.]

[You take] your own *urinate* before you go. You stay home till you urinate and you take that urinate and a bucket - one bucket of water and you start from your door and just mop. Get you a mop and this mop you don't need to wring it - just put it in there and just carry it all over your house and mop your house with it. Then take some *liquid cinnamon*.

(That means the cinnamon in liquid form. All right, go ahead.)

Yes, and sprinkle that in your house, and the thieves - you kin go off and stay two or three nights and they ain't going bother you, they ain't going to come in there.

(They won't steal anything.)

No, they won't take anything.

A woman is going to have a baby, you take a brand-new broom - get you nine straws out of a brand-new broom and go to her door at nighttime and take them nine straws and cross three of 'em each time.

(How do you mean three each time?)

Two straight and one across, and put it under her step but put 'em in three forms. There's nine of 'em in three forms. And every time she walks [over those three crosses or three H's with elongated crossbars forming Siamese-twins crosses or double crosses = *doublecross*], that baby's *crossed* every time she walks. Don't mind if it be *crossed* till it kill her.

[This is also a triple *doublecross* - see p.364, no.969.]

(What kind?)

Burnt chicken feathers, after they done burnt to a crisp.

(Yes.)

And a bottle of - cork stopper and burn it black, black, black, and you use that with *steel dust* and cinnamon and chicken feathers and a black candle, and their name, and bury it where they got to walk over it. That'll kill them, make 'em *drag* and *drift* off.

(Well, what do you do with that black candle?)

You burn that black candle.

(Where?)

In that name and that chicken feathers. That have to make a - mash it up into a powder and set that candle in there.

(Then, after that's finished, what do you do with that stuff?)

You just leave it - just leave it wheresomever you burn it.

(Oh, you don't have to burn this candle up where they'd have to walk over it, too? They walk over it some place?)

No, no - you burn it where, in a old empty house somewhere close around there,

see, and just leave it there. And it's going to molt away or something going to do away with it, and they going to molt away too - they'll molt away just like that stuff molt away.

(I see.)

Write with dove's blood - write a person's name three times across.

(How do you mean *three times across*?)

You write their name [demonstrates] straight thisaway, and then straight thisaway. That's six times - that's three times straight and three times across - that's across in [the shape of] a cross, with dove's blood. And you put honey [a pause].

(Yes?)

And sugar and lodestone, *steel dust* in that name, and [you burn] a brown candle, and that draws your husband to you if he's gone away from you - draw him back in three days, three to nine days, if he done left you.

They use dirt dauber's nest to *cross* people up with.

(How do you do that?)

You use the dirt dauber's nest - ketch it when they making it and get the dirt dauber when it's out and it got eggs in there and mash all that up together and *graveyard dirt*, together, and use their name. Put that on their name and you put it in a coconut and put it into the Mississippi River 'fore day in the morning. And just like that dirt dauber flies off and flies away, and builds his nest, whosomever that is, if they in New Orleans, they going to build their nest some- wheres else - they'll not build it chere, they going, they gotta go.

(I see.)

(What do you do this for? Give me an example.)

You take a lemon if you want a man - don't want a man at your house, you wanta make him go away. You don't want him there and you wanta git rid of him. You take a lemon and write his name nine times and get some pepper, black pepper, red pepper and salt and stick it in that lemon. Hull that lemon out and you stick it up in there, and you takes black thread and tie it in [the shape of] a cross - tie it across that lemon [sideways and lengthways] and you either bury that lemon or throw it in the Mississippi River over your left shoulder. And if you going to bury it, throw it over your left shoulder right on and let it fall down on the ground; but don't look down on it, just kick it in a hole and then go back and kick dirt over it; and if you going to throw it in the river, just throw it over your left shoulder and come on away from the river [without looking back].

Take a onion [always red in hoodoo] and cut it half in two and if you got a *sweetheart-man* and you want him to come to your house, you take his name on a piece of paper and open your door and put that onion right at your door with brown sugar under that onion on that name, and turn that onion bottom upwards, and that draws that man to your house.

(What do you do with that name now?)

Just keep it.

(Where?)

Keep it in your house.

(Don't you put it in the onion?)

No, you just keep that half of a onion. And I just dry it - just let it dry up for me. When I wanted him to come, I just cut another onion in half.

[To bring back her husband] from that other woman, she take - take a lemon or either a onion and hull that onion out - hull three *rounds* of that onion out [SCIENTIFICALLY CALLED *LEAVES* BUT I LIKE HER *ROUNDS*] and write his name and the woman's name across [crossing each other in the form of a cross] on that paper and stick it in that onion, and shove it way down in there, with pepper on it and



salt - that's to make 'em fight - and they going to keep on having confusion till the first thing you know, he going back home where he come from. She take that an' bury it in the ground.

The only thing I know about scrubbing your house for luck is with diff'rent lucks and burning those little *lucky incense* and [I interrupt].

(Tell me some of those things again that you use for scrubbing - with?)

I use *Valentina's Incense*. I use *Lucky Devil*.

(What's that?)

It's a little tablet made in the shape of - just a little something - it's made just like a little - sharp at one end and it sits down - it sits down - and you light it.

(Like a little cone. All right.)

Yeah, like a little cone.

(It's like a - is this incense?)

It's incense.

(All right. Now, what else do you use?)

And I use *Lucky Tiger*.

(What's that?)

That's a perfume.

(All right. What else do you use?)

And I use *Black Devils* and *Red Devils* - they call 'em black and red.

(What are those?)

The incense cone [for] burning.

(I see. All right.)

And I use incense - I use incense in my home. And I scrubs with wintergreen and rosewater. I use *van-van* to put on me and I use oil of wintergreen by itself to put on me when I'm going in the street for luck. [Is my *doctor* also a *hustlin' woman*?] And when I'm going to gamble, I puts on wintergreen and rosewater in my hands and make my wish.

(Do they use this *van-van* as much as they used to?)

Uh-huh.

[This is no answer. I reask the question.]

(Do they use that as much as they used to ten or fifteen years ago? Do they use that as much now as they used to?)

No.

(Why don't they use *van-van* so much any more?)

Ah don't know - it must have run out.

(I see. They use something else then?)

They use - the most they use now - what I use, and I used to use *van-van* all the time, is wintergreen. Well, that's something diff'rent - it almost a *van-van*, the wintergreen. You kin use it by itself without the rosewater - it's good.

(What color is *van-van*?)

*Van-van* - they got a red *van-van* and they got a white *van-van*. They got two shades of it when I used to get it.

(You say they are not using it so much any more?)

•No.

(They are using something else?)

They use diff'rent things now. They used to use the red *van-van* to scrub your house, use the white *van-van* to put on you. They say the red *van-van* drewd policemen.

(That's the reason they are not using it, you think?)

That's what I would - that's what a woman told me she stopped using it for.

And a woman passed me one day with it on - and this the truth - the minute she left her door, the police come and carried her to jail with all that stinkin' ~~van-van~~ on her.

(Does it stink?)

No - ah - she had too much of it on her.

(Oh, I see.)

She put too much of it on her - it just drawed the policeman. The Ford come up and they put her in it - nobody but her.

(I see. But the white didn't do that?)

No, the white draw trade for you, if you a hustlin' woman - it draws trade, draw money.

(What else would a hustling woman use to draw in trade?)

Take her own urinate and brown sugar and scrub her house with it and set a glass of brown sugar and water behind her door, and use nine buckets - eight buckets of water clear, and the ninth bucket of water, put sugar in it and use wintergreen and rosewater. Sprinkle the house with it on the inside for the money.

### HE MET "DOCTOR BUZZARD" AND THE "SEVEN SISTERS"

GOD GIVE IT TUH ME  
WITH EXPERIENCE AFTER AH GOT IT

AH'VE HEARD OF A MAN BUZZARD BUT HE WAS A WHITE MAN...  
DERE BEEN SOME YOUNG ONES COME UP  
SINCE DE OLE MAN DIED  
BUT PURE [ORIGINAL] BUZZARD WAS A WHITE MAN...  
BUT [LATER] HEAH COME SOME LITTLE BLACK BUZZARDS

DEY SAY DEY GOING TO SEE DE "SEVEN SISTERS"  
BUT DEY AIN'T NO "SEVEN SISTERS"  
AH'VE BEEN RIGHT DERE [IN NEW ORLEANS]...  
DE HOUSE IS BUILT RIGHT UNDER [NEAR] DE WATER...  
AN' BY DE TIME SHE TURN YO' LOOSE HEAH IN DIS ROOM  
SHE DONE WENT IN ANOTHER ROOM AN' SHE CHANGED AGIN...  
GO TO DE NEXT ROOM TULL YO' GIT TO DE SEVEN  
IT JEST A DIFF'RENT FACE

### JACKSONVILLE, FLORIDA

[Once again we meet the greatest *doctor* of them all along the Atlantic coast, the fabulous *Doctor Buzzard* of Beaufort (Bu'fert), South Carolina - a white man who died 48 years ago, says my informant in 1937. If you have not done so, do read without delay the amazing story of Buzzard on page 891 following, especially No.3070. I also heard of a *Doctor Buzzard* in Louisiana (p.1255, line 7). *Little Black Buzzards*, I heard about in several places, actually meeting one of them in Norfolk, Virginia - an unusual *bird* (see later in INTERVIEWS). For the *Seven Sisters*, see page 745, and page 1255, line 15. We were previously introduced to the informant, No. 598, by the Curios Agent of Jacksonville. All his material - 771:2-776:1 - is not here; neither beginning nor end, both of which are lost. Moreover some of the recording is spotty here and there. By repeatedly listening

to the cylinders I was able to fill in a few of the lacunae left by my transcriber; several suggested emendations are noted by question mark. As on several other occasions with informants, we talk about other *doctors*.]

Turn your foottrack over, upside down, with manure shovel or shovel used for fertilizer; puts you in hard luck.

A man kin take a egg, a black hen's egg, and he kin write yore name on dat egg and carry dat egg to de forks of a crossroads. He'll write yore name on dat egg and tell dat egg what he want it to do - call yore name an' say, "Ah want him to travel, ah want him to go." He buries dat egg right in de center of dat road, where de horse and buggy or everything go over it. Dat'll tangle yore mind up - dat's the black hen's egg, dat's what we call black art.

Den if a man wanta buckle yo' down and [or] do yore health some way, he goes out in de woods by a little hickory tree, and he go to a little hickory tree wit a piece of rusty wire. He names dat tree yore name, den he say, "In de Name of God, ah tie yo' down." An' den he will take de little end and he will pay off [the spirit] wit a dime, pay off; den he'll pull de top of dat little hickory tree wit dat dime on it an' carry it to de root, an' yo'll grow jest purty well unsuccessful. That's been proven, cause ah know it.

(In other words, he takes that little tree and bends it down.)

Right to de root and den winds it around wit this wire - turns it back on its knees.

(How does he pay it off?)

He put de dime right dere at de end of it.

(End of what?)

De top on dat little tree.

(Well, how would he put the dime in there? Wouldn't it blow off?)

He'd jest take his knife and split it [the top of the tree trunk] an' stick de dime in dere, put dat back to de root of de tree and he'd [say], "Well, ah've done named it chew." Dere's not much success fer you.

(What else do they do if they want to get me in trouble? What are some other things they do?)

Wal, de hair problems is worked like dis. Dey'd take some of yore hair, a man's or a woman's - it's more de woman dat do dose things. She gits some of de hair off de right hand side of yore head, clipped - she probably is lucky enough to git it from a man when he's 'sleep. Dey fix dat hair and puts it into a bottle - cut it right fine. And if she want chew to come under her, den she'll stop it up in a bottle and carry hit somewhere out around her house and she'll bury it. An' ah don't keer where yo' at yo'll have to come towards where she is.

(Well, now, how would you raise the confusion first and then how would you quiet it down?)

Now, have yo' [you have] got a wife home and she jest always blub-blub-blub, blub-blub-blub, you have not got nuthin to do but go spend a nickel. Git chew a brand-new box of salt and jest - jest throw a little up under de house, throw a little in de four corners of de house. You'll see dat fuss begin to stop.

\*Dat's raised wit a little black pepper. Now, a person kin come to yore house wit a little black pepper and jest blow it on de doorstep. Dat's confusion - maybe yo' is satisfied, yore wife is crabbed.

Yo' talk about conjuration. How dat's done - dey'll go to work and dey'll git little red ant, black ant, or lizards or anything and parch it right dry. Den dey will put jest a little of it in yore tea or somewheres, den yo'll eat it and den it'll hatch them in yo'. Yo' think it won't but it will hatch 'em.

Now, how yo' goin' do to git dat out. Do yo' know? Yo' git chew a little piece of gall of de earth - dat's a root dat we has, see - an' drink a little of dat tea. Three doses is strong - it's de strongest thing in de woods. Ah've got a piece in mah pocket, an' a little piece of rattlesnake master - boil dat together. Dat will git dat devilment out chew know.

Yo' goes out wit a little stick like dis [with a piece of wire] and jest hang around anywhere to time yo' see a toadfrog. Take dat toadfrog and put his head through it [wire]; hit him [first] three times on de head till you kill him. Have somewhere to hang him up until he dries. Put a ten-cent in his throat jest as yo' kill him - to pay him [the spirit] off.

(You put a little wire through his head.)

And hang him up and dries him up. Well, then yo' take an' yo' carries him in yore pocket and when yo' come to shootin' crap sometime, jest touch him.

[End of toadfrog rite - I stop machine.]

(Now wait a minute, I want to see how you do that.)

[He demonstrates.]

(You rub it [a preparation] over your face, right back over your head like that, and right down over your breast, down to your feet like that, three times wishing in the Name of the Lord.)

An' den when yo' leave yore home in de mornin' put chure right foot on de ground first. When yo' git to yore business place put chure right foot up on de step first an' dey give yuh most anything yo' want.

(You use this preparation you have in the bottle.)

Yes.

(That is all you do with that bottle?)

Den you have dat piece of *John de Conker*, *Jack de Ruler* and little piece of *Jim Sandal*. Now, dose herbs ah've got but dey don't grow in dis country hardly evah; dey grows out in mah country, South Carolina.

[While my machine is turned off he begins to talk about South Carolina.]

(You came from Beaufort, South Carolina. Did you know Doctor Buzzard?)

Ah've heard of a man Buzzard but he was a white man.

(Was Buzzard a white man???) [I am surprised - my transcriber using three question marks!]

See, dese was colored but de first was a white man - wit a head about dat long. [He demonstrates but I fail to comment.] Dat dere [there have] been some young ones [Buzzards] come up since de ole man died, but pure [original] Buzzard was a white man an' he had sense, too.

(Were you born in Beaufort?)

Ah was born right out in Beaufort side, right under de three cedar tree in [on] de ole King Parrish Place. Ah was a decent [descent] - ah remembah in de eight years after ah was born, befo' ah got back to mah mother's home. Dat was Windsorburg, South Carolina - dat's where she married a Beaufort, South Carolina, man and den carried us in dat country and ah remember when she brought us back to that old country.

(Then you were born, actually born near the town of Beaufort.)

Ah was born right in de little town of Beaufort.

(How long has the old man Buzzard been dead? He was dead before you were born wasn't he?)•

Ah'm - no he wasn't. Yes, ah have saw him.

(How long has he been dead?)

De ole man Buzzard has been dead about 48 years - about 48 or 49 years and he was a ole man when ah was just a little boy, but ah know him.

(Was he a white man?)

A white man really an' anybody what [knowed] him would even tell yo' he was a white man. But heah come some young little black Buzzards come - jest like Mary Hall ovah heah, she's got black [imitators?]. Ah give her lessons. She's black. She was a good worker.

[*Good worker* is a fairly common expression.]

Mrs. Murray down heah in her lifetime, we was fren's.

(Where did that Mrs. Hall work, here in Jacksonville?)

No, Lake City. She was right out from Lake City.

(Did you know King Wade?)

King Wade?

(Did you ever hear of him up near Beaufort?)

Ah don't - ah knows a man Hammond up dere. Hammond was a *good worker*.

(What was his first name?)

Jim Hammond.

(Was a *root doctor* up around Beaufort?)

Yes, he was smart - yes, pretty smart fellah.

(Is there anybody up there now that is any good? Up around Beaufort?)

Ah tell yo' jest what ah've learnt. Ah haven't been there fer - ah so long a time. It's been fo' eight years since ah was dere. An' de truth is dere lotta people dey - and go up dere but dey don't git what dey looking for. Somebody will say dis is so-and-so-and-so. An' de last fellah dat ah saw [who went] up dere, he come back, say he got Mr. Brown dere some two or three times trying to find ole man Hammond. Den when he got back we learnt Hammond was dead. Now we got another man used be pretty good - Doctor Cats, over to de Mississippi Rivah, stopped on a boat. He was fine.

(What was his first name?)

Cats was his name.

(How do you spell that?)

C-a-t - Cat. But ah fergit his first name an' ah been right on de boat wit him.

(Where did he come from originally?)

Now, ah don't know, but he's dead now. Now, he'd probably take de - [and in Algiers] right 'cross de river, de Mississippi, and dey say dey going to see de Seven Sisters. But dey ain't no Seven Sisters. Ah've been right dere.

(Well, what are the *Seven Sisters* supposed to be?)

Well, ah tell yo' ah don't know - jest de *Seven Sisters* an' when yo' go to dis - de house is built right under [near or over] de water an' all, an' by de time she turn yo' loose heah in dis room, she done went in another room and she changed agin - prob'ly a diff'rent way - go to de next room - tull yo' git to de seven - it jest a diff'rent face.

(That is one [person], you say, with seven faces?)

Dat's right - yo' got de idea.

[That makes me think of *persona* = actor's mask, and Three in One.]

(There are a lot of fakes in this business?)

[He must have said something about fakes, while machine turned off.]

(How did you learn these things? With whom did you start?)

Well, ah tell yo' - God give it to me. God give it tuh me - with experience after ah got it, over what ah was under. Then ah begin to seek and then from time to time ah learned more. Ah was always - yes, ah had sense. Often when ah was a little boy - boy with a little something making medicine an' mah mother she didn't believe in it atall....

Yes, ah was a very good reader [of cards] too, but dat didn't - in spiritualism yo' gotta beat de other fellah's thinkin' to ketch de thought of it - jest

gotta beat the other fellah's thinkin'....

[I italicize *spiritualism* because it is almost always something different from what usually passes as spiritualism on motion picture or television screen. The operator, not medium, is normally called a *spiritual* instead of spiritualist. See INTRODUCTION.]

Then ah was goin' long one morning and a great big pain hit me right roun' mah navel...an' ah jumped right on de mule an' ah went right on home and wit dat pain ah was so sick ah couldn't do any work....

[If you are on your way to rob a house] jis' like dat's a rock - I don't care how bad de dog is, if you kin git chew three rocks an' jis' turn it right ovah an' put it back in de same bed [place], when yo' git theah de dog won't bother yo'.

(What do they do with *graveyard dirt* to harm you. Tell me some of the things they do with that?)

Well, it's two graveyard dirts - it's [the first dirt is] de dust out of three little infant grave - dat little infant. We 'membah dat's [the same as] God de Father, God de Son and God de Holy Ghost - de [three] little [infant] dust. Yo' go dere an' yo' put chure hand down in grave six inches which represents six foot, an' yo' dip down dere three times wit dem three fingers - dese three fingers [demonstrates].

(The thumb and the next two fingers.)

That's right.

(Of your right hand.)

That's right - push it down to here.

(Down to your wrist.)

That's done at de high hour at night, twelve 'clock, and yo' makes three little dots in dat paper when yo' put it in dere, an' den yo' pay off with three pennies - leave it dere and talk to him [the three spirits of the infants as one, like the three spirits of God] - jest to yo'self [do not speak loud but say it mentally] - "I want chew - I'm paying de dead." Quite natural dis baby don't go to live in doom but dey lives among de dead, don't dey? But then yo' take dat little dust den an' yo' go on.

(You get this dust out of the child's grave. What do you do with that dust then?)

Well, then yo' puts a little sugar in it and a little bran'-new salt an' yo' kin put [it in something] chew know an' yo' kin just carry it wit chew or yo' sprinkle a little anywhere an' everything will break nice so you be guided by a good spirit.

An' now [for the second dirt] if yo' git it out of a sinner's grave, put a little cayenne pepper in it, abuse it. Sprinkle it, throw it around anybody's house. Dey gotta jest leave dere - dey'll squabble jest like de devil.

(You get it out of the sinner's grave just the same way, only you mix the pepper with it?)

Dat's right - it's de same way but it's a diff'rent way to handle it.

(Have you ever heard of them doing anything with that footboard and that headboard of the grave?)

Yo' goes dere and yo' kin take yore knife an' yo' cut off three little splinters, two from de head and one from de foot, and whatsomevah yo' wanta do den change de headbo'd and put it de foot and de foot to de head. Whosoever yo' wanta change 'em, jest talk [to] dem splinters, hand dem to de party, see. See, yo' take dese three splinters heah and say, "Ah want chew love 'em." No matter whut dere trouble, jest go ahead, everything's all right. You'll see a great change in his business. I know science from start to finish, I do's because ah

works it.

[He means *science* not *seance*. Yes, he is working with spirits - everything done in HOODOO is based on spirits (*see* comment on p.19) - but his work he considers scientifically true, something proved by experience.]

But ah have heard ef I kill you and ef ah could git to a little piece - ah done kilt yuh now and ah wanta make my getaway. Ef I git me a little chalk, sugar and cheese and jest ball up a ball of it, ah would make my getaway.

(Tell me just how you would use that.)

Jest carry it - ball it up and put it in yore pocket

(Why do you have to get to me to get away? Why do you have to get to me? Would you have to come to my body then?)

No, no - yo' makes yore getaway only by de dead man's corpse. If a person is got sense enough to kill a man and den step right on ovah him and don't look back, he'll make his own getaway. But suppose yo' is in trouble 'bout killin' somebody. Well, supposin' yo' is down to de wagon or some place, ah'm coming to you - ah make some way to git to you [*a rootman*]. And den [you] hand it, turn it over; yo'll tell me go on, it's all right. Hit's done wit a little chalk, sugar an' cheese - jest ball it up and han't [hand it] to 'um [me] - jest say, "Go on, it all right."

(What do they do with the bone from the dead person?)

Dis bone from a dead person wrist, head or anywhere. First, yo' wanta make a life travel [traveler] or make a person travel. He had a left leg, or sometime dey will git a bone from de foot, some from de laig, some jest a stick-end, but dey kin take dat bone and beat it up in dust. Sometime dey make a little packet of it. If dey kin git it in yore pocket it all right. Dey sprinkle it around yore place, dey want chew to travel and go on.

(That is to send you away.)

That's done with the name. John did baptize Christ didn't he? But Christ was never baptized - it's done with de name. How it's done? Yo' write three strips of paper about dat long wit de name printed on, if you want them to come to you, and turn de writin' down in de bottom of yore shoe and wear it nine days - be sure yo' turn de writin' down.

(What shoe do they wear it in?)

Right foot - diff'rent pieces of paper.

(That's to bring somebody back?)

Bring 'em back, if dey won't come back.

De [to] keep de devil off yuh or a pester' from goin' in yuh - yo' know yo' have some [pesterer] yo'self - well a good body protection it's a *toadfrog* or a seal of secrets....

(37th chapter of the Psalms of David.) [This is the *seal*.]

Dat's right. Write dat in a circle. You write it in a circle. I wouldn't give yo' de whole chapter to write but chew have to write de whole chapter less yo' git de words out - de word of - is "P" fer Peter, "P" fer Paul, "E" fer Esau, "I" fer Isaac, "J" fer Jacob, "J" fer John - "J" fer Jones - but unless we git dose words of power, den yo' have to write de whole 30th[?] chapter. Then yo' carry that up and put it on the heart an' you find de devil git off. Ah'll guarantee dat.

\* (What will that do for you, then?)

Jest carry - yo' kin go off where yo' want and nobody kin bother yo' then. If yo' got God wit chew, de devil can't do you no harm.

The fust thing she'll have to do, she'll have to examine herself ef she - sometimes yo' kin - ef she'll examine herself and acknowledge her faults to God, she ain't gotta do a thing but jest go to a washpot and git a ole rusty burnt

nail, ole rusty burnt nail, and drive it up dere in her house somewhere behind de door by where she does de dishes. Every morning fer nine mornings she wraps dat cords, jest hangs de cord - let it go down to dere. She wraps dat much cord, "In de Name of God de Father, God de Son and God de Holy Ghost, he must come, come." And he'll come home.

(What kind of cord does she use?)

Jest any sort of cord - kind of ole that, chew know, cord that you wrap paper sacks with.

(And she wraps it around that rusty nail.)

An' wrap it to her. Yes, she wraps it to her fer nine mornings. Do it in de Lord name. She must say to herself, "He must come home," and wrap it three times to her. He come back, don't keer where he comes from.

She goes to work and she uses a dishrag and that's straight [true]. She kin take a dishrag what she been wipin' dishes with and she kin carry it to bed with her. Well, when yo' have a little intercourse with her, she will use dat dishrag on yo', yo' know. She'll use dat once. De next time den, if she is in science, she'll go out chere and she'll dig her some bait - dis ole ground worm fo' bait what chew fish with. She kin put dem in some lard and fry 'em, and she will wrap dat and she will grease it and she put dat dishrag all in dat grease, and she'll use dat de second time on him. She kin use it herself - won't hurt her. After she use it the third time, that dishrag, you'll become jest limber with another woman but you will be all right with her. The dishrag do's dat.

[The preceding phrase *in science*, frequently used by Christian Scientists, has already been explained.]

(What did she use the third time? The same thing, this worm grease and all that?)

De worm, dat's right. She jest used de fust time if she wanta - twice - she jest hang de rag somewheres for cleanin', you know, de dishes an' use dat grease on dere. Yo' lost all de *nature* yo' got and when yo' begin to go with her, he will stumble and fall - he can't make it.

(If a man in that condition came to you, how could you get him out of it? How could you cure him?)

Well, ah tell yo'. Ah gits me a dishrag, understan' me, and ah dries it, an' ah won't do a thing but soak it in salt, soak it in salt. And ah'll make him rub hissself out thoroughly - wrap it and jest pull it out with salt. Salt is de saving power of de world. Den ah takes dat rag out and ah folds it, some sorta nice ways, and puts three pins in it - stick 'em to me, dem three pins and carry it somewheres and stick it up in a tree or over his head or somewhere else, jest some secret place so it's over his head. He'll tell it to rise, too. It'll rise - right straight up.

(That takes the spell off of him.)

Well, he goin' off fer three or four weeks or for a month, it's pretty tough to do dat. But he always - yo' kin have somebody kill yo' a dove, a turtledove, any sort of dove, mourning dove or turtledove and he'll take dat tongue and he season it, cure it wit salt. He'll put dat turtledove tongue right under dere [demonstrates].

(Right under his tongue.)

An' when he go out to leave, he'll go kiss her three times, jest kiss her three times - dat turtledove there [under his tongue] - and when he git right on out he kin put it in his pocket. An' she ain't got no feeling fer no other man - she jest won't study wih no other man, it all in her head to see him.

If yo' is co'tin' a girl and - or she is co'tin' yo' - anyway she wanta marry yo' or bring love. She would take some of her *chamber lye* and kin set it in a



pint bottle or half a pint bottle wit de stopper jest slightly in it. Then, she'll wait until yo' start out de gate goin' on, goin' home, she say, "Oh, John!" Yo' say, "Huh?" She slam dat stopper right dere in dat bottle and she got yore spirit - go on 'bout chure business.

(You'll come back?)

You'll come back.

(Suppose someone got my spirit in a bottle that way and I came to you, could you restore that spirit to me? How would you restore my spirit to me?)

Ah'll tell you how that's done an' you wouldn't have to do anything, but had yo' jest had a idea that yo' wasn't right or jest think a woman was working on yo' somehow, you ain't gotta do a thing but put chew one penny in yore right shoe. All right, after you git in her presence or something, when yo' git ready to go, yo' jest go on an' say [pretend] yo' forgot something. Then yo' calls her, she'll answer; then take this penny heah and sail it ovah her house, jest sail it right ovah her house.

(What will that do then?)

That penny will turn your spirit loose - yes, when yo' throw dat penny ovah. Yo' see, after yo' take it out chure shoes, take and sail it and den go on.

A woman can take a man's stocking - that's mostly fer bringing back. Yo' kin take a man's stocking and she can use, fold it nice yo' know, and she go right under her house [houses in the lowlands are raised aboveground]. She count ten feet right under de house, she bury 'em. But dey must be dirty socks. She'll bury dem socks, pointing 'em looking right in de house. Dat'll ever bring your mind to her.

They takes dat, as ah 'fore said - ef dey kin git yore *chamber lye* and jest stop it up. Ef dey kin ketch yore, you know, an' den dey take a auger and go to de sundown side of a tree and will bore a hole in it, and will put dem bowels in dere and take a peg an' drive it - drive it nine times on it, it'll lock yore bowels.

Take a woman's shoe if she leaves home - jest take one and turn one up, and jest turn de other one down on it [making a cross] and go to de back of yore chimley and jest git some of dat sut [soot] off yore chimley and go throw it out in de open air, and jest let dem shoes stay dere. Dat'll bring her back, bring her back.

(Leave those shoes right there.)

You'll git a box of potash and, dat's lye, and table salt and if you can't dig it right down to de front of his door where de law kin enter, put it down about dat deep in de ground, put nine holes in de potash and jest cover it wit salt. Pay off wit three pennies, kiver it up then, and go on.

(Where do you put these three pennies?)

In de hole - right in de hole.

You uses dis: "There were three dead men hanging out de window" - dat's de words - "two dead men hanging out de window, one had no lungs, one blind, deaf and dumb" - one was blind, the other one was deaf, and the other one was dumb. Den yo' say to yourself, "Tell de judge I want justice, tell de jedge I wanta be dismissed - it was just a [something?]." An' dere'll be mercy following 'tween yo' and dat court if dose words is uttered.

(You say those other words to yourself?)

Dat's right.

Suppose a woman come to yuh to git her husband home. Yo' sprinkle over [the paper] de ground - wit cayenne pepper.

(This piece of paper.)

Dat's it. Den you write jest what you want him to do and you give it to her,

say, "Yo' take dis and yo' keep dis." Den, if it's good, you write [the word] "good" through sugar [over the paper].

(What do you do with that, then?)

Yo' use jest as other ways yo' do - it will work right or it will work wrong.

(And you write this - what kind of paper do you use?)

De parchment paper - no piece of parchment paper - yo' go to de drug store or any big drug store and jest git parchment paper and jest put seals.

(With *seals* - oh, I see.)

Yeah, dat paper is jest made fer dat [making *seals*].

(Good luck is a white candle - hard luck is a blue one?)

Yeah, dat's right. Den yo' write on dat candle with a needle jest what you want it to cover...and you burns dat on de high hour fo' good er bad, for what's written on dere. When it burn down, yo' ball up all dat wax; if it's fer good yo' keep it, if it's fer bad you *throw it*.

Ef yo' is at a distance an' a woman wanta *throw* fer yo' or a man wanta *throw* fer yo', she take gunpowder and she roll it up in a corn shuck and dey [he or she] take a ole pot and put dat shuck in dere, and he'll stand back aside and he'll cuss at it and tell it jest what he want it tuh - whether he want it to hit chew - and he throws some fire in there at dat and dat thing go off, it will hurt chew - bust yo' brains out, *throw yo'*.

Now dat's straight 'bout dat - ah knows dat.

(How do they do that to you at a distance?)

Oh, yes, yes.

They says dat they git a black cat and put him in a washpot wit it full of water and dey puts somepin heavy on it - great big stone, somepin to keep dat cat from jumping out when de [dey] put a fire under around dat pot. Den when dat water git hot, it will boil dat cat up in dere. Den dey will fish in dere until dey git two little bones but dey won't not know dese bones until dey carry 'em to a running stream of water. Ah nevah tried but dey tell me dat. Den dey'll - in dat little branch [stream] then, dem two little bone dey'll go floating up de stream and won't be long fore somebody picks dem up. And de time dey tell me when he boil dat black cat, dey tell me he hardly kin stand it, but den dey tell me he sells hisself to de devil.

Well, de pigeon's blood you kin buy dat or yo' raisin' a pigeon and git it. Now suppose dat yo' wanted to write - yo' was co'tin' a girl, she wouldn't know it from red ink. But yo' writes dat with pigeon's blood and she open it then. An' den when yo' seal dat letter you blow yo' breath on it three times and seal it up, and if she against yo' she'll open her mind towards yo' and she'll answer your letter. I know dat for a fact - she'll answer yo'.

Dat's a trick - dey'll git de bristle of a dog - when de dog mad or a little angry, yo' take yo' scissors and yo' cut a little of dat bristles.

(From where?)

Right back of his neck, dat bristle, and you go to a cat and yo' cut his tail off and you git all dat little hair and sit down and cut it up fine. Den yo' takes dat hair and yo' mix it up wit some rich dough or bread or somepin and carry it tuh a red ants bed and have de name - have de name on a piece of paper who yo' wanta work it fo', yo' understand. And it's nuthin but - wit dat. Den de red ants will tote dat little bread and hair off and whosoever's name is writ on dat paper, what dey carried it in and put it down dere, dat will turn their mind - dat will tumble dere mind.

Yo' kin git any kind of a egg and write a person's name on it - de same wit de bread - an' at certain hour of de night, de high hour at twelve 'clock, yo' go to de do' an' throw dat egg right upon de [door] facin', understand dat, an'

tell it, "You must go - you must git out and go." Dey can't stay dere.

A woman kin - she'll kill a dog and she'll take dat liver and wash it nice an' give it to him fer to eat er somepin like dat, and when he goes to dat other one he gits hitched, stuck dere. Dat's de only way ah've heard dat's been done.

[Take bath in holy water (bought from drug store) for luck. My note on this untranscribed rite while checking cylinder 776:7. Jerusalem water (at drug store) a lucky water. My note on untranscribed 776:7a]

When a hag rides yo' at night? Ah never seen them - I jest naturally throw dem off me. Git a pair of scissors, put a pair of scissors in dat Bible and put it under de head of yo' bed. Ah guarantee a hag won't ride yo'.

Git fo' pieces of lumber, new lumber, and yo' drive it on de - *stave* [drive] one west, one north, one south, [one east], and put de end up and stick it up so high [demonstrates]. Yo' won't be bothered with ghosts.

(All of these, ends of the sticks [or stakes] are a foot out of the ground?)  
Dat's right.

Take a little white rooster.

(Take a little white rooster.)

An' git him somepon like a little leash...branch and put a little stick up in dere [to hold leash?] an' jest let dat rooster jest stay dere all night, an' everywhere he go round dat place, yo' know...dey won't bother round dere no mo'.  
(Keep ghosts and spirits away.)

#### COURTROOM SPECIALIST

*I GEN'A'LY APPEARS IN DE CROWD, YO' KNOW, IN DE CO'T*

*KETCH A BIRD...TAKE BUZZARD OIL AN' GREASE DAT LITTLE BIRD...*

*PUT DE [SPECIAL] DUST IN DAT BIRD FEATHERS*

*WHILE RUBBIN' DE BIRD TO YO'*

*TALK TO IT AN' TELL IT WHUT CHEW WANT*

*DEN TURN DAT BIRD LOOSE IN DAT CO'THOUSE*

*AN' IT GO AN' CIRCLE ALL ROUN' DE JUDGE*

*AN' WHERE DE JURY STAND IS AT*

*AN' CO'SE DE FEATHAHS FLOPPIN' AN' DE DUST COME DOWN ON DEM...*

*GIT DE SAME GRAVEYARD DUST...HEAD-STICK ASHES...LOVE POWDAH...*

*MIX DAT [SPECIAL DUST]...AN' RUB DAT BIRD*

*"DOCTOR" BUZZARD AT BEAUFORT, DAT'S A FAIRY TALE...*

*DEY SAY [A] BUZZARD DONE ROWED DE BOAT...TO BEAUFORT...*

*DERE WUS A MAN NAME BUZZARD...*

*ONE STORY 'BOUT HE MAKE A SNAKE WALK IN DE CO'THOUSE*

#### SUMTER, SOUTH CAROLINA

[Perhaps I do this middle-aged man an injustice, limit his talents by calling him a courtroom specialist, but my reason for the label - he is one of the few *doctors* I met or heard about who actually attended trials. The legendary *Doctor Buzzard* of Beaufort [Bu'fert], South Carolina, never appeared before a judge; instead, he sent a *dressed* animal to do the work - so it is said. My informant claimed no such ability; he merely *dressed* the animal and turned it loose in the courtroom - so he admitted. Our conversation ends with his account of the

amazing *Doctor Buzzard* - read this, if nothing else. [For *Doctor Buzzard* see p.1414 and references there.] This interview of informant 1387 fills cylinders C885:1-C902:4 = 2366-2383.]

Dey take de hair an' put it in a bottle an' wit a little spirits of ammonia, nine needles an' nine pins, an' put de name on piece of papah nine times an' bury it in a grave, six inches deep, an' make yore wish whut yo' want it to do to dem.

Next, if yo' want tuh run 'em crazy, take dere hair out dere haid an' go to de watah an' ketch a live fish - especially a pike-fish whut he move roun' swiftly. An' fold up dat hair an' put it in dat fish mouth an' turn him loose. An' dat person will go raving crazy. An' nobody kin do dat person no good unless some-one ketch dat fish. No cure fo' dat yo' know.

[I disagree with the *doctor* about *no cure*. There are two *doctors* who could have caught the pike-fish and have released the hair - see margin title SPELL FLOATING ON RIVER CAPTURED BY DOCTOR, p.338.]

Den dey kin take dat hair agin an' mix it wit some dog an' cat hair an' a hair out a horse tail [not horsetail] an' fold 'em togethah with a little graveyard dirt an' put it in runnin' watah, an' run dat person crazy. Dat will put 'em to travelin', too. Put it in runnin' watah.

De nex' thing 'bout de hair, yo' kin take de hair out dere haid an' burn it, an' mix it wit a little sugah an' put it ovah chewin' gum, an' it will 'tract de 'tenshun of one who yo' love - make 'em follow yo', then. Dat hair from de head or de hair down heah to de sexual organ, either one - dem hairs, make 'em follow yo' too, yo' know.

Den, yo' kin take de hair off de sexual organ an' burn it down an' yo' kin control dere *nature* wit it - make 'em have yo' ovah ever'body else, take de heat fo' yo', make her always call fo' yo'. Yo' take de hair from de sexual organ, jerk it down. Den yo' fix dat togethah wit some devil-shoestring - fo' pieces of devil-shoestring fo' inches long, an' tie 'em togethah an' carry 'em in dey pocket.

Take de photograph to drive a person away from you. Yo'll take de photograph an' jes' a small match box. Git nine matches an' nine pinches of *graveyard dirt* an' nine pinches of sulphur, an' de person name; tie 'em up togethah an' carry 'em an' throw in runnin' watah. Aftah yo' carry dat person name, dey go tuh lingerin'.

An' den yo' take de photograph an' yo' take nine brass pins an' stick 'em in dat pitchure - no'th, west an' south. Den write de name on de back of dat pitchure. Den carry it an' bury it six inches in a murdered man's grave, and make yore wish. Whut yo' want happen to 'em, it'll shore happen to 'em.

Next, yo' kin take de pitchure, if yo' wanta bring a man to yo'; all yo' gotta do, take a pitchure of him. When yo' go to bed at night in yore room, yo' have de slop jar dere an' yo' urinate in yore slop jar, an' 'fore yo' go tuh bed yo' dip dat pitchure underneat' dat urine nine time an' call dere name. An' from nine hours to nine days, dey'll come to yo' an' give yo' satisfaction.

Nex' 'gin, if yo' wanta draw a pusson to yo' wit dere pitchure, yo' take a glass of warm watah an' put a dollah into it - a silver dollah an' turn de pitchure down ovah dere an' call dere name, an' dey come runnin' to yo'.

'Nother thing 'bout de pitchure, yo' kin take it - dey kin - an' bury it underneat' de step an' make a pusson hang roun' yo'. Don't care where dey go. (Do you bury that picture any particular way?)

Take an' bury it wit de head down. See, an' draw dey name on de back of it, an' bury it down 'neat' de steps. Don't care where dey be, dey have come to yo'.

If not, yo' ain't got no place where yo' kin bury it - jes' tack anywhere by de step dat yo' kin. Some places dey not be where yo' kin bury it, yo' know. But jes' tack it dere - it be all de same.

Den again, dey harm yo' wit chure pitchure. Dey take de pitchure an' go to a hick'ry tree early in de mawnin' jes' as dey see de sun risin', an' stick it 'tween de fo'k of dat tree, an' take yo' a gun an' put a dime in de shell an' shoot dat pitchure, an' dat pusson will drop dead or be killed, or somebody kill 'em, jes' in nine day's time. Dat could be proved, yo' know.

Well, jes' lak if yo' have a case in co't yo' wanta settle, yo'll take a fresh aig, an' it can't be a black hen, it must be a fresh aig. An' write de prosecutor name on de aig nine times, an' put a "J" on each one of de name, an' go out dere at three a'clock in de mawnin' - at de fo'k of de road at three a'clock in de mawnin' an' broke de aig up dere.

(What will that do, then?)

Dat'll broke up de case in court.

Nex' you go to de fo'k of de road an' de prosecutor's - yo' draws yo' a cross in de fo'k of de road. Den dig a trench about three inches deep an' write de pusson name on a piece of papah an' bury it dere. An' put three pinches of salt in dat hole, an' cover it up an' stomp down upon it, an' say, "All mah enemies comin' 'neat' mah feet," an' go 'way. Den nobody can't do yo' no harm.

(That will get them to throw the case out?)

Throw de co't case, yeah.

Den agin at de fo'k of de road - if someone put a spell on yo', yo'll take a ounce of camphor, a quart of corn meal an' two pound of salt, pot salt, an' mix dem togethah. De individual who put a spell on 'em, jes' turn 'em on a sheet [draw 'em] an' rub it all ovah from de head to de foot on de papah. Aftah rubbin' 'em all ovah from de head to de feet, den fold dat sheet up nice in a package an' den carry it an' throw it in de fo'k of de road at twelve a'clock at night, an' don't look back, an' de spell will leave dat pusson.

An' yo' go to de fo'k of de road, if yo' want to make friends wit de individual. Yo' take de dragon's blood an' a little bit of sulphur an' yore left-footed shoe an' go to de fo'k of de road an' burn dat up dere, an' draw anyone to yo', if yo' wanta make love or somethin'. Dat will cause dem to come to yo' an' draw 'em back to yo' - at de fo'k of de road.

Den, if yo' wanta make a pusson git in trouble, yo' take dere name an' black hen aig. Write de name upon dat aig nine times an' put de lettah "J" on each name, an' bury it at de fo'k of de road. Den de fust thing dat goes cross dere dat break dat aig, den it will 'fect dat pusson who yo' put dere name on dat aig.

(The first person who walks across and breaks that egg will be what?)

De individual who name be on it.

If somebody sprinkle somepin fo' yo' tuh walk ovah, how tuh perteck yo'self - always put salt an' de ashes from ole clothes an' wear 'em in yore shoe. Yo' see, burn de ole clothes, yo' know, an' git de ashes. Put dat wit salt in yore shoes an' dat *kill* de powah. Anything yo' walk ovah, dat will *kill* it see, because de ashes of ole clothes *kills* de powah to it.

Den agin, to perteck yo'self if somebody else put somepin down, yo' wear a dime an' a stone out of a fish head in each one of yore shoe - dat work aginst it, de stone to a fish.

De next thing yo' kin do agin, yo' take an' go to a stream of watah. Yo' take three spoonful of watah out of de stream in de vicinity, comin' home, an' yo' read de 109th Psalm ovah dat watah, an' mix olive oil wit it an' 'noint chure feet wit it, an' go on 'bout chure business. Now, when yo' cross de thing whut dese people put down fo' yo', yo' turn it back on dem - dey'll git crazy in dere

min', run jes' lak watah runnin', yo' see.

An' to perteck mahself agin, if ah think people sprinklin' somepin roun', jes' sprinkle salt an' have some ole clothes [ashes] aroun' yore place. Where yo' think dey put it, take 'em dere. Dat'll *kill* it, chew know. Nuthin don't go ovah dose ashes of ole clothes, yo' know - nuthin.

Well, now, if he has live thing in 'im. Now, yo' know, yo' take poison to cure poison, yo' know. [This may be the only time my informants used this expression.] Den agin, ah goes - ah goes to de grave of someone who ah know, see. Usually where dey have bury some one of dem individual. Den ah march aroun' dat grave seven times. All right, den aftah dat, ah make 'em cross dere three times an' drag dere foot ovah de grave, an' carry 'em [could not understand but he will repeat later] - an' carry 'em back an' don't look back dere no mo'. All right. Den in about nine days, ah use natural watah, saltpeter an' camphor togethah [three ingredients] an' bathe 'em from head to foot - give him a little of it to drink. In nine day's time he'll be all right.

(What did you say? You have a burial ceremony at that grave?)

Yessuh.

(What do you do when you first go to that grave, now?)

Ah read de 14th chaptah of Job - ah reads. Ah walk roun' dere three time an' call de individual name who dead. If ah know de name, ah call on de dead, yo' know. Den ah'll tell 'em whut ah want to happen. Ah change de head an' foot-stick yo' know. [Put the headboard to the foot and the footboard to the head of the grave.] Den ah carry dis pusson cross de grave three time - carry 'em back an' forth cross de grave lak dat, an' tell 'em to leave. Ah take 'em on out an' go out - an' come in from de west part an' go out in de east part an' don't look back. Dat pusson is well.

(If he has live things in him - after you bathe him with those other things?)

Yessuh.

Now, if yo' kin take de clippin' of a pusson toenail or dere fingahnail, dey'll take dat an' burn it. Dey make a powdah out of it, yo' know, an' yo' [they] jes' put it in yore food an' make yo' follow dem. Dey do anything dat yo' want 'em tuh do.

Den second thing, dey take de clipping of yore fingahnail or de toenail an' dey put it in a small little toby wit some graveyard dirt - see, yo' git de dirt from three grave apiece. Den go to de fo'th grave whut be a wicked man's grave who git killed an' bury it down dere. Dey kin put chew down. If yo' rich, dey kin make yo' go broke - make yo' be poverty - make yo' wander about - yo' be walkin' in de street an' be pickin' up things - yo' see, pickin' up papahs in de street.

An' den agin, yo' kin take de dirt from undahneat' dere fingahnail - yeah, or de scrapin' from undahneat' dere feet an' put it in de food, an' make yo' bring all yore earnings to dem. Dey'll be underneat' of dere feet.

Yo' kin take a pusson fingahnail an' toenail an' de dust undahneat' dere feet, an' take it an' put it into a little black peppah an' salt, an' dog an' cat hair, an' go to de runnin' watah soon in de mawnin' while de sun risin' up, an' throw it in dere. An' jes' in nine days' time dat pusson will be gone from dat place. Dey will leave dat place. Dey'll go dere rarin' - de confusion will cause dem to go away. An' de reason dey cause it - yo' put dat dog an' cat hair wit it. Dat cause confusion, yo' see. An' dey go an' give her ever'thing dey got.

Dey kin take a pusson foottrack an' dey kin take an' put some dog manure wit it, an' some hair from a white dog's back - de hair from back of his romp, an' some from de cat romp, yo' know. An' git three pinch of *graveyard dirt*, an' put it in a box togethah wit some matches an' tie it up tight. An' carry it to de

runnin' watah, an' when dem match git wet de box will git hot, an' when dem dere match git hot in dat box, de town will git too hot fo' him. He gotta pick up an' left.

(You take either one of his tracks - it doesn't make any difference?)

Either one - but ah always use de left. Either one yo' git will be all right.

Den agin, yo' take his track an' put it wit some dog manure, *graveyard* [dirt], seven matches an' tie dem up in airtight box, an' put a weight to it an' throw in de sea or runnin' watah, an' dat make him drown. He'll walk ovahbo'd. He'll walk ovahbo'd an' go right to de bottom.

Yo' go to seven graves an' yo' go down seven inches in each grave [and get dirt], an' git some dragon blood, an' dey git some hair from a stallion tail. Den dey [get] some hair from a fox-terrier dog an' a police dog, German police - mix all dem togethah, an' when yo' git to dese graves yo' tell 'em whut chew [want] 'em to do, you know. Den yo' take it an' carry it - git it on dis person clothes. Yo' put it in de house where dey be, where somebody gotta cross - dey cross dere. See, dey git a ragin' min'. Yo' put it in de house where dey be, because so dey git a ragin' mind - dere mind will git on fire, yo' see. Dey git a ragin' mind - go right in de fire, yo' know. Dat work several time - work lak dat.

Yo' kin go an' take a stick, any kind of a stick, an' yo' go to de grave fo' three days an' sound de box, an' tell de individual whut chew want 'em to do. An' yo' carry dat stick back to yore home an' yo' keep it to yore house three days an' talk to it - talk to it lak yo' talk to de pusson. Den yo' put dat stick somewhere where dat pusson will pick it up. When dey pick it up, dey go in a ragin' min' de same way an' go in de fire somewhere.

Den agin, yo' kin take any common stick or stone or anything. Anything yo' want tuh happen to 'em, yo' go to de crossway an' talk to it befo' dey sit dere - don't go to bed or anythin' 'nothah - an' tell it whut yo' want to happen.

Take *chamber lye* an' nine needles an' nine pins an' nine nails an' put dose needles, pins an' nails in dat bottle, head an' tail, an' call de individual's name who yo' want to control. Put de *chamber lye* in dere an' den stop dat bottle up airtight. If yo' want dat person to come to yo', yo' shake dat bottle nine times an' yo' turn it upside down an' yo' trun [thrown] it undah de cornah of de house - anywhere.

All right den, yo' take dat *chamber lye* an' de same amount of pins an' needles - nine needles, nine pins an' nine nails; drop 'em in dat bottle head an' tail. Yo' calls de name an' tells whut chew want dem to do. Den yo' mix some *graveyard dirt* wit dat an' carry it an' bury it seven inches down in de grave, an' pay de grave two cents an' tell it whut chew want to happen. It do de work.

Yo' kin take de *chamber lye* - what's called pokeroot, yo' know, an' dig down an' git de taproot up an' boil dat taproot, chew know, an' mix it wit some *chamber lye* an' cologne, an' if yo' wanta pusson to come to yo', yo' put it undah-neat' chure pillah when yo' goin' tuh bed. Befo' de nex' night dey'll be dere.

(Whose *chamber lye* do you use?)

To draw a pusson to yo'? Yo' use yores - to draw a pusson to yo', use yore *chamber lye*. Git de pokeroot an' *Hearts Cologne*, an' sleep wit it underneat' yore pillah. Dat will bring dem to yo'.

Den yo' kin take dere *chamber lye* an' yo' take dere *nature* from dem wit de *chamber lye*. Use de chamber lye wit a black snail an' a piece off yore undah-wear - ain't gotta be de seat or anywheres, jes' a piece off de clothes, de undahclothes right close to yo'. Yo' put it in dat bottle wit dat black snail, but yo' crush dat snail first. Yo' take dat snail an' put a little salt on it

an' yo' talk wit it, see. An' yo' rub him from yo' - have to rub him from yo' nine times - talk wit him. Den yo' wash yore han's in dat chamber lye an' yo' put it in dat bottle an' put de snail in dere an' yo' stop it up airtight. Yo' bury it [as] near de pusson house as yo' kin who yo' want to take dere nature - as near as yo' kin bury it dere.

Yo' kin take - if a woman have interco'se wit a man, she take de cloth dat she use, but have a clean homespun cloth an' use dat. Ketch it but don't wash dat cloth. Take an' iron it good, an' her bed where she sleeps in, she'll sew dat cloth right ovah dat place where she sleep an' she'll sleep on dat.

De next thing yo' do, when she have interco'se wit a man, she must not discharge - let him discharge an' he use dat cloth. An' she take dat same piece out dere whut he discharge, whut he did it on, an' she kin sew it in de seat of her drawers. Don't care where he'd be or where he'd go, he won't have no *nature* fo' anybody but her, yo' know.

Yo' take de towel agin an' fold it - each corner nine times to yo'. Let de both of 'em use it an' bury it to de west cornah of de house. An' nowhere he goes, he couldn't be successful.

She take de towel agin an' she fold it up an' put nine pins into it an' bury it undah de step - de same thing will happen. Or she kin bury it in de mattress; sew it in de mattress where dey sleep - it de same thing.

An' she kin do de same thing an' put it undah his pillah where he sleep ovah; his mind always be dere. Nowhere he be, he'll not be contented.

De woman, she use dis dishrag - lak she have somepin to do wit yo', she wipe yo' down wit it an' yo' wouldn't have no *nature* fo' no one else except her.

Den she kin take de dishrag - she kin take de dishcloth an' wipin' off jes' 'tween her laigs an' right down, an' specially if she wants de man, an' she take it an' when she fixin' yore food, she wipe roun' yore plate wit dat cloth - jes' lak she wipin' round de plates, yo' know, hand yo' de plate an' yo' put yore food in dat an' eat off dat plate, yo' know, yo'll go right fo' dat woman.

Take dat dishcloth agin an' set it right in heah [demonstrates].

(In the left elbow of the arm.)

Rub in dere till it git hot, [then] put in dere in undah his arm...an' go tuh mockin' him by it - jes' lak it me.

If a pusson take yore *nature* now, yo' take dis cloth an' git it back. Yo' go to a pusson house who yo' *superstition* of an' steal dere dishcloth an' tote it in yore pocket fo' nine days, an' yore *nature* will come back to yo', see.

(Just carry the dishrag. That all you do?)

Jes' wipe yo'self every mawnin' yo' git up - wipe yo'self up nine times an' carry it in yore pocket.

(Then, what do you do after the nine days are up?)

Well, yo' take it an' throw it 'way.

Well, yo' could git chew nine aigs, nine red onions, nine pinch of salt, nine pinch of black peppah an' nine pinch of lard, an' cook one dem every day fo' nine days; cook de one onion wit de peppah an' salt in it, eat de aig, an' de grease, yo' know, rub in de han's an' rub yo'self up - always up to yore navel, nine times. Do dat every day. An' go to de sto' an' steal a red onion from any sto', an' dem nine days up, yore *nature* will be back to yo'.

(These onions you use - you have to steal those onions?)

De onions you use, no; see, yo' go dere to buy somepin - buy somepin an' jes' stick one in yore pocket without paying fo' it, yo' know.

(What do you do with that red onion you steal?)

Tote it in yore pocket until it wear out.

Ah takes me a black hen aig an' write de man name on it nine times, write de



woman name nine times; yo' know how tuh write 'em - vice versy [demonstrates].

(You write the man's name around the egg like that. Then how do you write the woman's?)

Dataway.

(Right over it or across it?)

Write it right ovah it. Do lak [demonstrates] an' put de lettah "J" on each name. Den on de small end [demonstrates]. Ah say, "Break 'em up, In de Name of de Father, Name of de Son, break 'em up, Name of de Holy Ghost."

(This will break them up, after you make the circles around the small end?)

Dat's right, an' ah broke de aig at dere house. If ah can't broke at de house, ah broke it on top of de house or 'ginst de house - right on where dey stay.

(That will part them.)

Ah go to a wicked man grave and git three pinches of dirt; one from de head, one off de chest an' one off de feet.

(That is, one from each place.)

Yes. An' tell 'em whut ah want dem tuh do when ah git it. Git some dog an' cat hair an' mix 'em togethah, an' ah throw it - if ah can't throw it at de pusson's do', ah throw it on top of de house. An' dem pussons will make up a fuss lak yo' dog an' cat at each othah.

All right. Ah goes an' write dere name on a piece of papah - de woman an' de man name, vice aversa, crossin' 'em [demonstrates].

(Just once.)

One time.

(Write the man's name one way and the woman's back over it the other way.)

Dat's right. An' put a "J" on de name an' put dog an' cat hair in it an' carry it right where yo' know a wicked man's grave. Dat will break 'em up, too, yo' know, 'cause sometime yo' can't git to de house wit it to do it to 'em. Jes' wrote dere name down dere - write dere name.

An' den agin, though, yo' kin write de name on a piece of papah ten times.

(How do you do that?)

Vice a-versy.

(You mean each one ten times or each one five?)

Each one ten times.

(The man's name and the woman's name?)

Yeah, each one ten time.

Den use some dog an' cat hair an' git some *graveyard dirt* from a wicked man grave. Ah git me three shell an' ah take de shot out of de shell, an' put dat *graveyard dirt* in dere an' put de wads back in each one of de shell. And den de sign - where de pusson stay - de direction dat ah goin' tuh shoot dat gun, dat de direction where dey stay at - break 'em up, jes' de direction where dey is.

If yo' go out in de country now - a person in town heah - he livin' in dis town heah, yo' see. Yo' point de gun in dis direction. Break 'em up, yes suh.

Well, she kin take her bloomahs off an' she go hang 'em ovah de haid of de bed. He'll stay asleep sound till she come back. She go anywhere's she wants to, but she sure gotta come back dere because he goin' tuh lose on de job if she don't - he won't wake up till she come back.

\*Den agin, she kin take his left-footed shoe an' put it in a basin of watah an' set it 'neat' de bed where he sleepin' - right dere an' he'll nevah wake up. He'll stay right dere an' dream all night long till nex' mawnin'.

(She takes the left-footed shoe and puts it under his head, for him to sleep on while she is gone.)

An' den agin, she go an' take his shoes an' go on de outside of de do' an' put

'em jes' down lak dat [demonstrates] - see, goin' out. He'll stay right dere an' he won't go nowheres till she come back.

(He stays asleep. How does she put them against the door, now?)

[I ask him to redemonstrate.]

Jes' lak he got 'em on - stan' 'em lak dat. See, go outside an' put dis way, lak dat.

(Turn them up and put the soles against the house.)

Yeah, dat's right - de toe up an' de heel down.

(That will keep him asleep?)

Yes sir.

If she in de house, she kin keep someone out de same way.

Now, she got a sweetheart in de house, yo' know, an' she don't want her husband' tuh come. Well, see, de first thing he pull off his shoe an' make him put his shoe behin' de do' lak dat.

(Make who [pull off shoe]?)

Her sweetheart - jes' both of 'em, behin' de do'.

(And does she point them any way, or does she just set them up behind the door?)

Set 'em up lak dat behin' de do' - against de do', de closed do'. [He demonstrates.]

(With the heels down and the toes up.)

Now, when dey git up, put all dey clothes on fust. Be sure git everything yo' put on, 'cause de time yo' move 'em dat man come - if he come dere, dey hol' him off. But put on all de othah clothes fust - de shoes de las' thing yo' put on, 'cause he comin' den.

Yo' git de dog when dey *proudin'*. Now, if yo' wanta save de woman, yo' could kill a male dog; yo' want save de man, yo' kill de bitch, yo' know. Yo' git dat livah an' yo' dry 'em good - dey powdah 'em up, yo' know. An' yo' buy some livah an' cook dat - yo' cook it wit de powdah ovah it. Now, yo' must not have an interco'se wit de individual whut yo' give it to, 'cause de individual whut fix dat will be in trouble - so keep 'way from 'em. Dey'll have 'em den so dey be hitched, yo' know, togethah jes' lak two dogs.

Yes, yo' kin git 'em 'part. Now, here's way yo' git dem apart. Yo' goes an' git a well watah and throw it 'tween de individuals - between 'em, an' yo' kin git 'em apart.

Den sometime dat don't git 'em apart. Ah'm tellin' yo' dis but it's somepin ah don't tell peoples. Ah see 'em heah 'bout twenty yeahs ago, a white man an' a colored woman, an' his wife do dis yo' know. An' a white doctah try tuh un-loose him. An' one doctah ah tole 'bout it - he's daid now. Yo' jes' do a couple of thing. Yo' git chew a needle an' all dem doctahs an' dem dere in de room have tuh go out an' only one doctah be in dere, and yo' tell 'em, say, "Yo' go see whut dem othah people doin'." Yo' have de needle an' jes' touch de bottom of de foot lak dat - right on de bottom of de feet, de left feet. An' yo' touch dat, dat cord break loose right away. Simple thing.

(Get them apart at once?)

Right away.

(You say that actually happened eighteen or twenty years ago?)

Yes....

Den yo' could take a left-footed shoe an' git de dust outa dere, or sweat on de band [of a hat], an' put it on de snail an' carry it in dey pocket. Dat'll take dat feelin' 'way fo' anybody else, man or woman.

(You take that out of their shoe, put the snail with it and carry it. That will take that feeling away? You mean their *nature* or their?)

*Nature.*

Take de *nature* of a man - measure him from de head to de shoulder, from his shoulders to de waist, from his waist to his knee, from de knee to de ankle, an' de ankle down to de feet. Dat's de measure of 'em - de length. Yo' take de bow outa dere hat an' wrap dat measure round it good - his measure, good. See, wrap to 'em. An' take it an' wear it inside of her garments. Dat man will go ovah-bo'd fo' her. Anything she do's, she kin fool him, 'cause de man's han's tied - hog-tied an' he can't go nowheres. He gotta tuh follow yo' ain't he - hog-tied.

Yo' take de bow out of a man's hat an' yo' kin take it an' kin run him crazy with it - dat same bow - an' git a piece off a head-stick from de graveyard, an' put fo' piece of devil's-shoestring wit it, yo' see. An' den tie a cord round it an' go down to a stream of watah an' drop a peg down, an' tie it dere, where dat bow an' dat peg will be 'neat' de watah an' de watah runnin' - it'll be floatin' lak [demonstrates]. De man will go out his mind de same way.

(That package will be floating up and down like that.)

Up an' down jes' lak dat wit dat watah runnin', yo' see - gotta be pullin' jes' lak dat on dere mind.

(That will take his mind away from him.)

An' when de tide go low down, he'll come calm; when de tide comin' up, he'll go ragin'.

Well, any poison insect will do dat. Yo' take an' go in de woods an' git de dust of any kin' of poison insect an' put it in de band of de hat, chew know, or anything whut dey wear or put it on dey pillah or some - see, when dey come out an' go by de windah sometime an' dey put dey 'nitals - jes' cut 'em - dey walk dere an' it jes' git in dey eye an' blind 'em. Git any insect, yo' see - git de haid, yo' know, an' parch 'em by de fire an' git 'em into powdah, an' use dat dust.

An' yo' use de dust of a rattlesnake rattle, too, yo' know - it all de same. Any poison insect, yo' know, will do dat, yo' know.

Yo' kin take bitch milk an' do dat wit - make a powdah.

Yo' kin take a frog an' yo' kin boil it down low an' put any kinda perfume wit dat frog grease, yo' know, an' run yore han's round lak on yore head - clean de head - of de toadfrog. Yo' fry him or boil him, either one, an' grease yore hair wit it. Dat give it a high scent, yo' know, if yo' mix any kinda perfume wit it an' rub in yore han', rub it up on yore head. Yore hair will come, chew know.

A lookin' glass - yo' takes de *John de Conker*, yo' takes de *Eve-an'-Adam*, an' yo' take de dragon's blood, an' dig on de right-hand side of de house as yo' come through de house. Dig a hole that deep an' den put a penny at each corner of dat glass - to each corner of dat glass an' put dem all right roun' dere right at de eve [eaves] of de house where de watah fall off when it rain, an' make yore wish. Do dat on de day of de young moon, an' as de month go round yore luck begin tuh come back to yo'.

(Bring back yore luck.)

Yo' take a pinch of salt an' a pinch of sulphur and put in de watah dat yo' wash yore face an' han' in, ever' day fo' nine days. Dem nine days up, yore luck will be back to yo'.

Take either one - de man or de woman - either one.

(The sock or the stocking.)

See, yo' don't care about de top of 'em, yo' want de bottom. An' yo' put nine needles an' nine pin an' nine nail in 'em an' turn 'em up to yuh, an' hide 'em inside de bed or in a secret place in yore house or at de step. Dat will make de person stick good wit you.

Dat person go out dere 'gin an' dey will take de sock an' three files, small

files, an' wrop 'em roun' dat file, yo' know. Den dey bury 'em undahneat' de step or anywhere round de step dere where yo' kin. Don't care where de pusson go, dey gotta come back an' dey goin' stick by yo'.

Take de sock agin an' draw de pusson coffin in de front of yore do' an' put dem in de three files, an' make a hole down dere an' bury dem. Dey gotta come ovah it to come in dere. Dey goin' stick by yo'. No mattah where dey might go, dey hang right dere - can't go nowheres, dey stick by yo'.

Den, yo' take de sock an' put it in a bottle wit some whiskey. Well, now, yo' go to a graveyard an' throw it to a grave of a pusson who yo' know, an' tell 'em whut chew want - yo' want a person do. Dat make a person come to yo', yo' know.

(Why do you put that whiskey in the bottle?)

Because it's spirits - see, spirit like whiskey, yo' know. Yo' put it to dat grave of dat person, yo' pay 'em - dey gotta drink dat an' it hold de person spirit, an' yo' tell de spirit what chew want tuh do.

If yo' cannot use de whiskey, use salt - it will be all de same.

Dey take an' dey go to a dead person an' dey pull out de tooth, yo' know; an' dey go to de tip end of dey tooth, yo' know -

(The end of the root?)

An' dey burn dat an' make a powdah. Well, yo' go to dat individual, yo' see, an' yo' offers him some chewing gum or some candy, anything dey usually use, an' use dat, see. Den dat go right down to dere tooth an' cause de tooth to come out - dey come out one by one, dey'll come down wit neuralgia.

Dey'll take dere monthly piece an' git a quart jar an' put dat monthly piece down in dere wit nine needles, nine pins an' nine nails, an' call her name every time. Den write her name on a piece of papah nine times. Yo' put all of 'em in dat jar yo' know, an' put watah in dere, an' yo' buries it in a grave seven inches deep, an' tell it whut chew want. An' dat pusson will jes' *pine - pine away* until dey die.

De next thing yo' do wit it. Yo' take an' fold it up, yo' know, good - de cloth an' fold it up an' bury it to de end of de house [eaves] where de rain fall. Dat will make 'em stay home an' be feeble all de time - feeble all de time, all de time.

Yo' kin take de montly cloth an' carry it an' bury it undah de horse-trough in de stable or carry it an' put it in a sweet gum [tree] in de heart of de woods. Dat will run 'em crazy, yo' know. Dey have *bearin'-down* pains an' no doctor couldn't do 'em no good.

Go to de sundown side of a tree - always use de sycamore tree or de cypress tree or a oak tree, but use de tree dat nearest yore convenience. Bo' a hole in dere yo' know. Den, yo' have some individual yo' want do somepin to 'em in a piece of garment or somethin', or in dey name, wit some *graveyard dirt*. Den make a peg an' yo' tap it up inside of dat hole. Yo' tap it today. Go dere de next day an' tap it. See, keep on till yo' tap dere nine days. In nine days time de pusson will die an' go crazy. Now, if yo' can't git nuthin dat belong to 'em, jes' git dere name an' some [carcass?] dirt [surely something meaning human excrement], yo' know.

Go an' git de *stone grass*[?] an' take dey urinate, an' dey git some copper pipe an' jes' put it in dere, an' dey stop de copper pipe up tight an' put it in a dark place.\* Yo' lock dere bowels shure as yore bo'n.

[*Locked bowels* frequently means *stopped urine*! I have discussed this confusion elsewhere.]

(What does *stone grass* ordinarily do? Is it a medicine?)

It's a medicine. Oh, yes, dat's a medicine.

(What do they use that for?)

Yo' take dat if anyone sufferin' - dey stopped wit dere watah, yo' boil dat an' give 'em dat to drink.

[*Stone grass* = bladder-stone grass, a remedy for stones.]

(What will it do?)

Dat will stop his watah.

(You mean that will unloosen it, if they stop his water?)

Dat'll tie or loose. If dey does stop de watah, dat will loose 'em.

(Well, are you stopping this person's *urinate* now or are you stopping his *business* with this thing?)

Stopping his business - yo' know, locked bowels.

Go to a willow tree an' git de limb from as near de top as yo' kin - de limb dat push up. Den yo' go to a graveyard an' dey go right down to de box about three times - call de person's name. An' yo' could have a silk han'chief an' take dat stick up an' yo' sweep dat dust off in han'chief.

Yo' go to de co'thous an' yo' have dat han'chief an' any kinda perfume lak yo' want tuh - yo' scents it. Well, den yo' take dat han'chief - pull it out an' wipe yore face, an' have dat stick lak yo' walkin' wit it, yo' see, in de co't-house. Well, ever'body dere dey hol' dere head down, yo' see - hold dere head down an' some of 'em will fall asleep. Dey do dat when de arguin' man arguin' 'ginst chew, an' de people ain't gotta hear him dat sleepin'. Den after he's argu' den, yore case will have to be argu' den, when someone argu', yo' go out wit de stick to de street. Ever'body gotta hear yore case - hear yore people dat talkin' den, hear yore side, an' 'cide in yore favor. Yo'll see de bright side.

(That is when they begin to argue for you, then you walk out with this stick and everybody wakes up.)

Yo' take on de day yo' go to de co'thous an' yo' simply turn all yore clothes on de wrongside whut chew kin. Dat person wins de case. All yore clothes yo' turn on de wrongside - yore underwears yo' turn wrongside, an' carry some salt an' peppah in yore right-han' pocket an' whut pocket yo' kin turn on de wrongside, turn wrongside. De man couldn't talk against yo'.

De next thing yo' do, yo' carry de name of Jesus in Jordan. Jesus was baptized in Jordan, yo' know. An' when Jesus was baptized in Jordan, de whole heaven was sever [severed = opened] dat time an' de Father spoke from heaven. An' he went to Jordan dat mawnin' - when he went down dere where John baptize him, see, be shore an' say, "Jesus, yo' went to Jordan, ah'm goin' 'fore de co't today, an' ah want yo' direct de min' of de jury an' mah accusers." An' carry a piece of devil's-shoestring wit yo' - an' chew it. Ever'thing will be all right.

(What did the Father say to Jesus on the Jordan?)

"This is mah beloved Son. I am well pleased. Hear ye Him." An' de people would have to hear him, yo' know. See, dat take affec' on ever'body 'cause ever'body heard de Father spoke dat day, an' dey heard Him too, yo' know.

Take dose chip from de lightnin' - a tree whut it struck, yo' take dat an' fix it wit *graveyard dirt* an' a *steel file* to make de lightnin' strike a person house.

(You take a chip from that?)

◀A chip from dat, yessuh.

(What do you do with that chip, altogether.)

Take de chip, take a *steel file*. Then yo' take a chip offa three grave-stick, de head[board] - put dem togethah an' bury 'em to de south part of de individual house. Yo' take it up to de house as near as yo' kin and throw it dere near as yo' kin, yo' see, where it will git in a secret place. Specially dey say it works mo' in de summertime while dere thunder an' lightnin' - de lightnin' will

struck de house, yo' know.

Den yo' goin', if yo' have a shootin' match sometime - a bulls-eye to shoot at an' mens goin' to have dis bull [bulls-eye] shootin'. An' dey have a piece of stick off dat tree, where de lightnin' struck, behin' de bulls eye, an' no man could hit it - he waste so many [bullets] an' he wouldn't hit it. Yo' could have a piece in yore pocket an' yo' could hit it. Nobody can't hit it, yo' know.

A man who robs, a rogue, dey carries a piece of de tree de lightnin' strike; git a piece off de tree de lightnin' strike an' graveyard head-stick, an' he carries it in a cross - make a cross out of it. An' he carry it to a house an' he goin' throw it roun' dere, an' he go roun' [the house] in a circle an' [make] ever'budy be 'sleep - wouldn't wake up.

(If he wants to steal something - this rogue wants to steal something.)

If he wanta steal, he put it down dere an' go on an' git what he want an' he go an' take it. Dey stay sleep till he done gone.

Well, dat lak de ole time used to be way back, yo' know. In dose time dat way de witch used to travel in antique days - travel dat way. An' in dem days when dey used to travel dat way, dey used to call 'em in de hag form, yo' know. Dey used to whip people an' thing lak dat, chew know - de people used to fight each othah lak dat chew know.

Dey go down at de fo'k of a road at three a'clock in de mawnin', see, an' dey calls de spirits yo' know. Call de spirits dere - at de road. Well, some come - some good an' some evil, but yo' have some salt an' whiskey in a glass, an' de one dat come to you, den yo' tell 'em whut chew want 'em to do. Dey goin' do it fo' yo'. Yo' have de salt an' whiskey in a glass.

Now, sometimes if yo' scared, don't go to de fo'k of de road. Yo' kin put it in yore own house, dey'll come to yo', yo' see, an' dey'll talk an' tell yo' whether dey dat good or not - dey don't wanta do it, dey'll tell yo'. Dat salt an' whiskey, yo' feed dat to 'em. After dey eat it, dey goin' tell yo', yo' know, 'cause dey like salt an' whiskey.

Well, yo' kin take - write chew a lettah. Yo' wanta force dem to bring it [stolen article?] back, want 'em come to yo'. Yo' take it an' put on some watah an' let it boil hot, an' yo' put dat lettah into dat watah - yore han'writin'.

(You boil what.)

Yore han'writin', let it boil. In a short time dey'll be dere.

(That's just one letter that I write to somebody?)

Jes' is yore han'writing - wasn't no lettah 'tall.

(I would have to go to that person at once, that boiled my handwriting.)

Go to 'em.

(You can take that handwriting again?)

Yes. Yo' kin fold it to yo' nine times an' put it wit some of yore discharge, yo' know, an' carry it in yore pocket or bury it in a secret place in yore house an' dat person always wanta give yo' a lending hand.

(That is, if I wrote a letter to somebody, they would take my handwriting.

And would they take my discharge?)

Take their own one.

Yo' take a lettah an' burn de fo' corner of it, an' go out an' git some hair from a black horse tail an' burn dat, an' some graveyard dirt an' dog an' cat hair, an' kin break up a person's business - break up friendship to yo'. Yo' have bad luck. Ever'thing make a failure. Ever'thing dey put dere han' on will have a failure. Dey'll lose ever'thing dey have.

Yo' kin use de clothes of a dead pusson, if a pusson die, if dey think somebody witch 'em, jes' take dey clothes an' bury it in de coffin wit dem. Say dat turn it back on de pusson dat do it.

(Whose clothes do you bury in the coffin?)

De dead pusson clothes.

(Well, don't you bury them with their clothes on?)

Yes, but listen. Dey clothes whut dey wearin', dey fold 'em dat tight - de ones dey die in, dey wear when dey dyin'.

(The clothing they died in, they put those in the coffin?)

Yessuh, de one dey died in.

(And that will turn the spell back on the person who put the spell on them?)

Dere yo' are.

An' anothah thing yo' do agin, yo' take de watah dat chew wash 'em [dead person] in an' put it in a bottle wit nine needles - nine needles an' nine pins. An' yo' put a stopper in dat bottle an' trim de stopper roun' jes' lak if yo' trim a stopper to grease a saw; lak yo' grease de saw yo' know, trim de stopper dataway, an' put it down in dere, in dat little bottle an' dat bottle gotta drip time aftah time till it all drip out. When dat bottle git empty, de one who do it [killed the person by witchcraft] will die.

(How do you fix a stopper to grease a saw?)

Jes' put - cut a slit or a notch in de stopper, yo' know, an' den when yo' put it in de bottle, de watah [in this case but oil when greasing a saw] will shoot out lak dat.

(You mean it will trickle.)

Dat's de way dey fix de water in dat bottle, when de pusson [murderer] can't be found.

Anothah thing yo' do agin on de same subject. Take a new brand [brand-new] knife an' put it in de [dead] pusson left han' open an' bury dem lak dat. Dat'll git de fellah fo' 'em too.

(What will that do?) [*Same subject*] is not enough - I want him to be specific.]

Dat'll ketch de fellah who did it.

(Who killed him?)

Yeah.

Anothah custom of doin' dat. Yo' git a bottle iodine - one ounce of iodine, nine needles, nine pins an' nine drops of black hen's blood. Lak if somebody kill yore people or somethin' lak dat, yo' jes' put dem needle an' pin in dat, head an' tail [needles and pins alternately laid *head* to *tail*] an' call dere name. Git nine drops of dat black hen's blood an' carry it an' bury it wit de pusson name who dead - who dey killed - right dere. He will follow 'em.

(Where do you bury that bottle, now?)

Right in de grave of de pusson who got killed - who did it [ "will follow 'em" ]. [This dropping half a thought, assuming that you understand, is often confusing.]

(Right in the grave.)

(What can you do to make a person come back and give himself up, if he has killed someone?)

'Cordin' to whut dey all tole me tuh do - jes' set de pusson on dere face.

(Bury him on his face?)

Jes' turn him ovah on his face, yo' know, 'fore dey bury him - he couldn't go, dey couldn't go.

(When you find the dead man, turn him over on his face and this fellow can't go away?)

No suh, he can't go.

Den agin de people always keep de needles whut dey make shrouds fo' people who died. Jes' stick dat needle whut dey make shrouds wit an' draw it through dat

dead man clothes. He couldn't go neither.

(Just draw that needle by itself?)

Through dey clothes an' dey call de man name who did it - he couldn't go.

(The man who killed him.)

Couldn't git away.

(Well, suppose that this fellow wants to get away, is there anything he can do to get away so that the dogs can't track [him] or anything of that sort?)

Oh, yeah. Yo' take a simple thing as turpentine an' rub on de bottom of yore feet. No dog would track him.

Or yo' go through - take a man who raise cattle or cows; jes' take cow manure an' put it on de bottom of yore feet, dey couldn't track yo' an' no dog couldn't track yo'.

An' den agin, yo' take ammonia an' put on de bottom of yore shoe, de dog couldn't track yo'.

Yo' go to de graveyard an' yo' walk roun' de grave three times an' change de head an' foot-stick, an' git some dirt an' put in each one yore pocket, an' go back an' go 'bout chure business. De [dey] fo'git about chew.

(You say they do that if they committed some crime? They wouldn't hunt you or anything of that sort?)

Yes suh - jes' make it agreeable. Go roun' dat grave [of the person you killed] three time an' whut de person name, call dere name. If yo' don't know dere name, call on de dead, an' git some dirt out dat grave near de foot, den put it in yore pocket an' go on away. Dey'll stop huntin' yo'.

Yo' kin take a rough *toadfrog* an' take some dragon's blood an' take a little of *John de Conker*. All right. An' ah go to a businessman grave whut dead.

(You go to the grave of a man who has been in business, selling things. All right.)

Den ah go dere at twelve a'clock in de day or twelve in de night. Ah'm goin' tuh talk to him. Den ah go down elbow deep an' git three pinch of dirt, "In de Name of de Father, Son an' Holy Ghost." Ah put dat dere an' ah git a piece of shammy cloth an' ah sew dat all up in dat, chew know, an' ah carry dat in mah left-han' pocket. An' ah go roun' to de game an' any tricks roun' dere, dey can't work. Yo'll be lucky, yo' know, 'cause a game ain't nuthin mo' gen'a'ly but tricks, yo' know; but dat broke dose *tricks*, yo'll be lucky.

Well, dey kin use de merc'ry or quicksilvah, an' use de lodestone, an' den dey use de stone out dese shads - [stone from] fish head of de shad fish - to-gettah, mix up wit [merc'ry and lodestone]. Dey carry dat. Dat lucky too, yo' know - dat's good in gambling, de shad fish. [See margin title FISHHEAD ROCK, p.552f.]

Yes, lodestone is good to keep away evil an' if a evil spirit follow a person. De [they] good to keep 'way ever'thing if evil spirit be round yore house - keep a lodestone dere an' dat will keep 'em away.

But den dere diff'rent kind of lodestone, though. De one yo' git out de eagle nest is de best, yo' know, or de one yo' git out de raven haid.

(Well, how do they get that out of the eagle's nest?)

Well, men who be roun' de mountings yo' see, de mountin' ranges, dey ketch dem lak dat. Well, yo' see de eagle, yo' know - dey watch to see de eagle go, dey have men on posts. Dat eagle go, dey leave a stone in dey nest yo' know. Yo' gotta be very shrewd to git it yo' know. Dey have men dere wit a gun to shoot 'em so dey kin git away wit it - gotta git it.

Now, to git a stone dat as good as de one whut be in de eagle nest, yo' go to a raven nest. Well, dey ain't hard tuh git. De hardest thing is to find de raven - where he live. Yo' go to his nest wit dose young ones - when dey



[nestlings] leaves, dey always leave a little stone in dere. Yo' take dat stone out. If yo' go to a nest wit de aigs in de nest, yo' know, yo' took one aig out de nest an' carry it home an' cook 'em; den mark de aig whut yo' cook, yo' know. Den put de aig back dere. When dey go to dat nest, dey go an' cross de sea an' will git a stone de shape of dat aig an' put in dere an' dat make de aig raw agin. Now, in order to know de diff'rent aig whut he brought, de two you leave dere, yo' mark dem. An' dis white stone whut he got, it look jes' lak a aig - de one ain't marked, dat de one to take, 'cause dat's de one he bring across de sea. An' dat's fines' [thing] in de worl' fo' gamblin', too, yo' know. Yo' jes' kin take de money from de people. Dey'll go an' spend de last money dey made an' dey'll go back an' git mo', yo' know.

Yo' go to a beggar grave [my only example?], go down - yo' carry 'im 30 cents an' yo' git a piece of dirt from de haid, chest an' foot [three places]. Den yo' take a halfa dollah an' git three needles, make a cross wit it, jes' lak yo' die, like a coffin.

(Like a coffin - you cross those three needles on that dirt?)

You cross dose three needles on dere. Den yo' git chew a red thread an' wrop de needle roun' dere good yo' see. Take a piece of shammy cloth an' put dat all in dere an' put dat dirt in dere, an' carry it wit chew. Den yo' goin' be successful.

(In gambling.)

Well, yo' see, yo' needles - to git 'em jes' at - sell fo' 50 cents, yo' know, dem short needles, yo' know. [You buy the needles for a few cents each and sell them for 50 cents each.] Keep it roun' dere good - dat graveyard dirt - an' yo' be successful, yo' know.

First, yo' gits a jasmine vine an' boil it, an' put some oil of cinnamon in it, an' den have it boilin' yo' know, den stop it shet, an' jes' sprinkle it roun' yore place where dey goin' come in. Sprinkle it round yore place. Dat will bring a crowd.

An' now, if yo' can't git de jasmine vine, git de oil of cinnamon an' oil of sweet fennel, an' put dem in a quart bottle an' place dem in watah. Shet de stoppah, yo' know, an' jes' keep it roun' yore place. Yo' won't have sickly customers - yo' won't have no sickly customers [poor spenders or those without money].

Den agin, yo' kin go scrub yore place. Take a little sulphur an' cinnamon an' put in de watah - jes' scrub de place wit it, yo' know, lak ah mop de place. Yo' wouldn't have sickly customers.

De mo' men [business competitors] in de neighborhood havin' spells roun' yore place dat will run de customers off - dat will him, bring dem back. Turns off whut puttin' spell round yore place to run yore customers off, yo' know. That will bring 'em back, too, yo' know. [The more spells competitors put about your place, the more customers you will have.]

Anothah thing yo' kin do, yo' kin burn a little bit of sulphur in yore place in de mawnin' when yo' git up. Dat'll bring 'em.

(That will bring customers?)

Yessuh.

Yo' gits dragon's blood, yo' gits flaxseed, an' git some camphor, an' git some salt an' white ho'se manure, an' yo' goes an' gits a little graveyard dust from de foot of de grave. Mix all of dose togethah an' keep 'em in a cup or somethin' nearby yore place, an' ever' once in a while jes' sprinkle a little bit around yore place dere - sprinkle it roun' yore place.

(Sprinkle it around the whole house?)

An' dey'll pass on by, dey won't bother yo' none.

(The police won't bother you?)

No.

Right in dis town, when ah came heah, de folks across on de street dere wus sellin' whiskey, an' de dog runnin' all de time. Said dey fix de place up. [Someone had put a spell on the house.] Ah tell 'em ah fix it mahself. [Informant told owners he would remove spell.] An' de people turn her out an' de dog went hunt[ing] for de place, hunt all ovah, an' he ain't find 'er - go in othah houses, huntin' 'er. She say, "Dis ain't de house heah, dey give yo' de wrong numbah." Ain't goin' dere. She'll keep him off, yo' know.

[The dog as well as the house had been *fixed*! As soon as the dog found her, she said to the dog - actually to the spirit *fixed* in the dog and causing the *runnin'-all-de-time* spell - "Dis ain't de house here...." In this manner she *tricked* the spirit but not the natural dog. Here, in an older day would have been the beginning of a folktale - why some dogs are tramps.]

(Who would turn them in? Their own people around the neighborhood would tell on people like that?)

Yessuh. It known to ever'body.

(This is for a lawsuit?)

Yeah. Yo' find sometime a bush heah an' one dere an' one dere - an' find two togethah. Yo' bind dem two togethah an' yo' ring 'em round, an' call yore 'cuser [accuser] name an' broke it down - don't cut it, broke it down, an' put a pinch of salt down dere yo' know, an' stomp on dat hickory bush an' call to 'em, "Sit down an' hush his mouf'." See, yo' broke 'em down.

(The prosecuting attorney.)

Yo' call de prosecutor, yeah.

(In a lawsuit.)

Den agin, 'fore yo' leave in de mawnin' yo' take some salt in yore han' an' throw it in de direction where de prosecutor is, says, "True it is, dat Lot's wife looked back an' turned to a pillah of salt - ah'm drive all mah persecutors back."

In de lawsuit.

Den agin, yo' go an' takes a dirt dauber nest an' love powdahs, a little bit of salt an' dark peppah, an' mix dem togethah, an' yo' must git in anywhere where de grand jury goin' tuh walk by - jes' sprinkle it as dey goin' walk by. De idea is - I GEN'ALLY APPEARS IN DE CROWD YO' KNOW IN DE CO'T, chew know. Don't go in de juryroom, yo' know. When dey clean up. [they] sweep it right in de bucket.

Yo' see, dey'll throw de case out. Dey won't study 'bout it no mo'. Yo' know why? Because when dirt daubers leave dere nest dey don't go back dere no mo' - dey don't go back no mo'. When de young ones leave out dere, dey won't go agin.

(You say you would be in the crowd in the court and just sprinkle it around in the courtroom?)

Yes sir.

Dey use dirt dauber nest an' Eve-an'-Adam an' dragon's blood an' mix dat all up togethah and give dat all to a woman for her mens - yo' know, love.

Take dirt dauber nest, dragon blood, Eve-an'-Adam an' sew it up togethah in a cloth. See, dat will put yo' undah her fancy - she carry it on her person. De mens will stäck by dem, lak dem dirt daubers stick by dey young one. Yo' see, yo' won't mess dese young ones in 'em fo' love, yo' know. See. All dose - either one, it be all de same - git 'em wit de young ones in 'em, or where de dauber go off, use de empty ones. Make love stick when dey use 'em wit de young ones in 'em.

Use dat stuff wit tea or somethin', yo' know. Dey use a little *love powdah* an' de hair from dere sexual organ, dey burn dat chew know, an' mix wit some milk

dat dey might want to serve yo' sometime, or a bottle of soft drink sometime. She have dat put in dere yo' know.

(This woman in the business - to hold the men that she has coming?)

Dat hold 'em, too, yo' know.

Goofer dust is graveyard dust an' any dust from a poison insect mixed togethah. [For *goofer dust*, see pp.222-227.]

Yo' take de devil's-shoestring an' *John de Conker* an' dat *Eve-an'-Adam*, an' use de St. John root an' some John Peace.

(What is that?)

John Peace is a root dat grows up in woods, dat grows up lak a garlic an' it grow in a line lak dat. An' dat root down dere jes' about big as a straw on de bottom. Dat make anybody line up wit yo' [be on your side]. Have a perfume on dat an' yo' leave home, yo' see, rub it in yore han' lak dat, rub it on ovah an' carry it in yore pocket. Git to de boss an' talk wit 'im an' yo' go to 'im in a time when he's not busy. An' have a piece of devil's-shoestring in de mout' an' look 'im right in de eye an' talk wit 'im. He do anythin' fo' yo' dat he could. He do anythin' fo' yo'. Spits all de John Peace wit yo'. [Chew and spit.]

Git chew a fresh aig, an' all dose dat goin' 'tack [attack] yo', write dey name on dat aig. Den write chure wish right on dat aig [demonstrates].

(Cross like that - cross it.)

Ye-as. Den put three ring [circles] on de sharp end, "Name de Father, Name de Son an' Name de Holy Ghost," an' go underneath yore house - underneath de house jes' lak heah, underneath heah - an' yo' bury it down in dere. [Most small houses in the lowlands stand on stilts or piers a foot or more aboveground. According to my informant I was interviewing in such a house.] Well, sometime people dat don't use dere fireplace - yo' kin bury it right in dere. It will be all de same - bury it in de hearth. Den jes' do de same thing wit de 'nothah one - dey bury it to de right side of de house where yo' stay. Yo'll be stayin' at de house. Put a penny to de top and a penny to de bottom - a penny to de top in de hole an' put de aig on top of it, an' put dirt dere on de aig, an' put de penny on top an' cover it up. An' dey do anything - anything in yore favor.

(You'll stay there, if they are trying to hold you there.)

Yessuh.

(And you bury that under the side of the house or at the front?)

One at de front dere an' one in de chimley underneath de house. See, underneath de house - yo' gotta hollow in dere underneath de chimley, yo' know, an' bury it.

Fust, yo' git whiskey an' ketch a live eel an' put dat whiskey in somethin' an' hol' dat eel by his haid an' put him by de tail down in dat whiskey - yo' know, let his tail crawl all roun' in dat whiskey. [THIS IS A THEORETICIAN TALKING!] Den put dat whiskey in somepin an' give to 'em tuh drink. An' dey drink dat whiskey dey git sick yo' know. An' after he git sick, put it dere aside an' it git time agin, put it in an' give to 'em agin - dey contin'lly git sick. It'll turn agin him, yo' know - turn whiskey 'ginst 'im[!].

(You let the live eel wiggle his tail right in that whiskey.)

Yah, live eel wiggle his tail in de whiskey. It must be a live eel, yo' know - wiggle his tail right in dat whiskey.

\*Den agin, [you] heah of dose minnow feesh? Take 'em an' put 'em in whiskey 'live - let 'em die in dere. Den po' de whiskey off an' let a pusson drink it. It make dem sick an' turn 'em 'ginst whiskey, too, yo' know. See, whiskey is 'ginst dem, yo' see.

Take a tin plate, if a friend or a wife or sweetheart leave yo', yo' write de 85th Psalm on dat plate wit de pusson name an' put in a secret place in de house

an' read de 85th Psalm an' de pusson will come back.

Den agin, yo' take a fo'k [fork] an' yo' take a pusson who is aginst yo' an' write dere name on a piece of papah three times, an' carry it an' stick it right in a grave. Dat hol' 'em down.

(How do you stick it down in the grave?)

Jes' put de papah in dere yo' know, between [the tines of] de fo'k - yo' jes' stick it right on down in de grave, yo' know, an' make yore wish. See, yo' gotta use yore wishes yo' know.

Den take a knife de same, if a pusson kill any yore people. Yo' take a new bran' [bran'-new] knife, after dey put de pusson in de casket [coffin] an' put dat knife in dere han' open [open hand]. Give him right bad luck de balance of his days, 'speci'lly if dat pusson go on an' run away.

Den, yo' take a scissors an' yo' go to a grave, if yo' wanta put a spell on a pusson. Yo' carry it to a grave an' let it stay dere fo' three days, an' bring it back. Put it in piece of new papah [making it look like a recently purchased article] an' throw it anywhere where dat pusson will find it. Dey think dey findin' a new scissors, understan'. If dey happen do dat, it bad luck - dere be a spell on 'em. Speci'lly people do dat wit dressmaker, yo' know, when dey wanta kill dere trade. See.

If a pusson come to yore house to steal, yo' know, yo' locate de do' where dey come through. Well, we goes now an' take a chip of de sill of our do'. Den he take it to de wagon, an' he'll take it [a wheel] off yo' know, an' put dat chip in dere an' turn it an' use de name of de [something?]. Den dat thief will come back dere an' bring dat stolen goods back, yo' know.

Den, sometime a man doin' business, yo' take his name wit some graveyard dirt an' put it in dat wagon wheel, yo' know, de wagon wheel hub, an' yo' turn it, grind it, yo' see, makin' his business - bring de business back[wards], bring his business down, bring him back[wards] in business. All yo' do - yo' [he] cain't go forward. Turn it [wheel] backwards - yo' see, bring him back[wards] in his business.

(So he will lose his business - fails.)

All dat be goin', be fallin', see, cause it [the wheel] be's turnin' - turnin' back all de time, yo' know.

Yo' go an' yo' sprinkle a little salt an' a little black peppah behin' him an' yo' sweep nine times. Dey'll stay away.

Den agin, yo' take salt an' make a cross in de front of yore house an' take a green, any green tree, or any three green leave[s], an' bury it right in dat cross, but make it out [obliterate the cross]. Git de dust onto it an' stomp down dere, an' make a wish an' tell it what yo' want it to do, an' dey stay 'way.

(That is to make them stay away from your house, if they keep coming there and bothering you.)

Yeah, botherin' yo' all de time, yeah. Be sure an' make a cross wit de salt, yo' know, if dey keep comin' in dere.

Den, yo' kin take a little *carcass dirt*.

(*Carcass dirt* out of the grave.)

Yeah, an' make a cross - make a cross 'cross where dey come in. Dey must carry a cross roun' all de time - dat being crossed, yo' know.

(You ~~carry~~ a cross, but you must make another cross coming away from your house?)

Comin' from yore house - dere yo' are, dat's it.

(That will keep them away from your house if they are coming there bothering you?)

Dere yo' are, yessuh. Dat keep 'em away - dey couldn't approach yo'.

Yo' gits salt an' cow dung an' graveyard dirt an' mix dem three togethah, an' yo' bury 'em as near to de house as yo' kin - de cornah of de house, if dere a cornah of de house, [and if not], den near to de house into de groun'. [If the house is raised aboveground, bury the mixture under a corner of the house; if the house is flat on the ground, there is no corner under which you can bury the mixture - bury it *near to de house*.] Or in any secret place in de house, if yo' kin hire somebody to put it dere. De [a renter] can't go in dere an' stay an' dey move out - de house will rotten down. De [they] do dat, chew know.

(They can't rent the house?)

No. Ah know dat - dey won't stay in dere.

Well, yo' kin use de *Red Devil Lye* if it's a superstition [suspicion] 'bout thing put down roun' yore house. Dey bury dat front de do'.

Nex' dey scrub roun' dere business place wit lye sometime on account of suspicious.

But dere's lotta evil influence from *Red Devil Lye*. Now, dat why folks be very careful de people who washes fo' 'em, because if a pusson takes - if yo' works fo' a pusson an' dey don't pay yo', yo' ain't gotta fuss wit 'em, yo' know. Jes' wash de clothes nice an' clean an' den de underpieces, jes' iron dem wit dat lye in de underpieces dere. De clothes be clean den, yo' see. Den when dey put 'em on to wear 'em, dere'll come a little blister dere. Dey'll tell 'em it's caused by heat. After dat dere'll turn a little sore dere an' it'll chafe, an' dey keep on usin' [something?] an' kerosene. No doctah couldn't cure it.

See, she take her husban' clothes, when a woman go tuh deliver yo' know, an' turn 'em - his undahclothes an' turn 'em on de wrong side an' hang up behin' dat do'. She couldn't 'liver tuh save her life - de baby couldn't bawn.

(The woman that is going to have a baby.)

Yeah.

(If the wife turns her husband's clothes on the wrong side and hangs them behind her door, "couldn't bawn" - the woman would have a hard time.)

[The wife does this to the woman who is having a child by the wife's husband. My *couldn't bawn* is an unconscious, not a mocking repetition.]

Couldn't bawn.

(She couldn't deliver the child.)

No suh, she would die in childbirth.

If a pusson has spells, yo' take de grapevine by de yeah - sometime a pusson wanta know how ole de grapevine is, yo' know. If yo' don't know, yo' goes by de feet den. Yo' boil it, dat new vine, an' give a pusson tuh drink, an' dat will cure dem yo' know.

Sometime a pusson has a evil spirit in 'em. Yo' take de grapevine an' boil it wit one pint of graveyard dirt, an' strain it good an' give to de individual. Dat move dat spirit out of 'em, yo' know.

Yo' takes a willow tree, den yo' take de dirt yo' sweep from yore house. If dey workin' 'ginst [you], take de dirt, sweep it from yore house, yo' know, an' some ole dirty clothes, an' yo' take dat [willow] switch an' yo' whip dat an' call de person name. If yo' is in misery or got a pain, if yo' beat dat [dirty clothes], jes' put it back on dem. [Or] yo' kin *dust 'em*. [Either] yo' sweep de dirt out yore house, yo' see, an' [use that or take] some dirty clothes an' switch 'em an' call de person name.

(With the willow stick?)

De willow stick.

De *night-eye* of de horse 'sposed [is supposed] to carry good luck an' a switch whut dey use to whip yo' chile wit in a piece of red flannel, if a man is goin' open a business. Instead of carryin' all lak dat, yo' know, yo' carry dat 'long

fo' luck, an' make dem buy whut yo' got easily. Jes' if a market man - a man handlin' meats - he'll have dose things an' people buy easily, yo' know.

An' den yo' take de hoof of de horse an' yo' carry it an' burn it, an' give a woman dat issue blood at change of life.

(How do they do that?)

Burn it an' give de powdah an' give 'em for change of life, or fo' issue of blood, yo' know. Dat guarantee dat it will he'p 'em.

An' fo' de issue of blood, dey use de saffron in de vinegar an' de night-eye of a horse - de horse [night-eye] be burned to a powdah, yo' know, an' dat saffron is a powdah. Put it into vinegah, yo' know, an' let it steep, an' give it to 'em to drink. Guarantee fo' yo'.

Dey usually take de chicken feathahs an' burn 'em. Dey'll sew 'em up in a piece of red flannel cloth an' let 'em carry it on dey person, an' give 'em a little to eat. Dat will cure de weak spell.

An' if a chile sufferin' convulsion, yo' take de feathahs an' burn dem an' yo' steep dem an' give 'em de tea tuh drink. Dat will cure dem.

De chicken feathahs an' de horse manure mos' de same way.

Dey use de milk from a black cow fo' syphilis - call 'em fits, yo' know syphilis fits. Well, dey use de milk from a black cow an' use de feathah from a black hen, an' use de black hen gizzard. Take dat skin out dere, yo' know, an' dey burns it. Take dat an' make a powdah an' yo' put it in dat black cow milk an' feed 'em on - offa dat chew know. Dat will cure 'em.

(But you don't use the feathers of the black chicken to cure them?)

No, jes' use de gizzard yo' know - de linin' of it, yo' know.

(In the milk?)

Yes.

Well, dey ain't no story in dat. Tell yo' de truth of dat. Yo' go git chew a black cat. Yo' go an' put chew on a pot of watah an' let it boil. Let dat pot of watah git real hot. Den, yo' have de cat, yo' puts him in a bag an' tie de bag up yo' know, an' yo' cover de pot - yo' have a axe or somethin' to hol' de lid on de pot. Put de cat down in dere an' have two men, after yo' put him in, tuh hold it right down dere - he go tuh talkin' jes' lak a man, yo' know. Be a devil dere - yo' sees diff'rent things.

Den aftah it done boil dere good, yo' take de pot an' put de bones in a tub of watah. Some people say go to a stream of watah - yo' don't have to go to no stream. Put de bone in a tub of watah yo' know, an' de bone whut float roun' live, jes' stop on top de watah, dat de bone yo' git, yo' see. All de bone mostly go, but dat main bone - see, floatin' 'long.

And de man don't do dat [use a tub]. Dey say go to a stream of watah. Yo' go to a stream of watah an' yo' throw de bone in dat stream of watah, an' de bone whut come up de stream. Den yo' go to a glass [mirror] an' put it in yore mouth, an' yo' wouldn't see yo'self. Dat's de way de' use it.

(Well, what do they do? Do they just take and carry it with them? There is no way of fixing it up or anything is there?)

Well, dat's all yo' need to do - carry it wit chew. Co'se dey kin *fix* it up, now. Yo' kin take de lodestone - not dat, but de lodestone powdah. Jes' dust it off wit dat bone. See, dat man dust off wit dat bone - it be all right, yo' know. Yeah.\* See, all de bone do, but dat main bone don't git dat.

An' anothah thing dat men use fo' gamblin' - dey use a bat, chew know. Yo' kin [use] his eye an' heart. Fix 'em up wit garlic an' lodestone powdah an' a little dragon's blood, an' sew 'em up in a piece of shammy cloth an' carry it wit yo' fo' luck in gamblin'.

Anothah thing dat is good in gamblin', yo' go to a swallow nest an' yo' take

de aig out of de nest, an' carry 'em home an' cook 'em, an' go back to de nest an' carry 'em back dere. De swallow goin' cross de watah an' goin' bring a piece of root an' put it in de nest. Yo' go out dere de third day an' yo' find whatever is in dere an' yo' take it, an' go anywhere yo' want 'bout chure business - everything all right.

(You carry that for luck in gambling?)

Yessuh.

(You go back there the third day and you find that root.)

De root in dere. When yo' go take de aig out, yo' must muss de nest good, because when yo' go back, aftah dey put de root back, but yo' must [several words doubtful] so dey will know yo'. De third day take out de root dat be dere wit dem aig. Git dat.

Yo' take de aig an' cook 'em an' give 'em to eat, yo' know, if a pusson wanta make a chile git in trouble when de mothah be carr'in' de chile. Dey take de aig an' cook 'em an' give 'em to, yo' know [give them to her]. See, yo' messed wit dem aigs 'fore yo' give it to her - make yore wish whut chew want happen to de [unborn] chile. Den cook 'em an' give to dat woman to eat, chew know. An' dat chile mout' always git him in trouble.

(What kind of egg do you give them to eat?)

Any kinda aig - jes' dat mockin' bird aig, yo' know. But any kind of aig yo' cook fo' 'er, yo' know, put dat [mockingbird egg] wit 'em [to disguise the mockingbird egg].

(You mix the mockingbird egg up with any other kind of egg?)

Dat's right.

(That makes the child get in trouble - the child before it's born, you mean?)

Dat's right.

De buzzard, dey git dem - dey git de stone out of the haid. Dat dey use fo' gamblin' an' fo' luck. [See BUZZARD ROCK, p.423f.]

De nex' thing dey do's, dey ketch a young buzzard an' dey take dat buzzard oil an' - dey boils 'em an' git de oil out of 'em. [See BUZZARD, p.422f.]

An' sometimes den dey ketch a bird, like when dey goin' have a co't case, yo' know - lak in a big city where yo' superstition [suspect] yo' can't do lak yo' wanta. Jes' take buzzard oil an' grease dat little bird, yo' see - see, den yo' have to put de dust in dat bird feathahs. Well, den dey turn dat bird loose. While rubbin' de bird to yo', talk to it an' tell it whut chew want. Den turn dat bird loose in dat co'thouse, an' it go an' circle all round de judge an' where de jury stand is at, an' co'se de feathah floppin' an' de dust come down on dem, yo' see - off dat bird, yo' see, an' dere it sets.

(What kind of dust do you put on that bird?)

Yo' git de same *graveyard dust* - yo' know, git de *head-stick* an' burn it; some of dat when it go to ashes, yo' see. See, put wit it, an' a little bit of *love powdah* - de *love powdah* mean de external one, yo' know. Mix dat wit it an' rub dat bird, yo' see - rub him down wit dat oil. Den he fly an' dat dust be settling on de people, yo' see, an' dey think it be dust on top of de [ceiling?] dere. He fly an' circle roun' jes' lak de fly circle roun' heah now [!!!]. He fly in a circle. He go to de juryroom, de judge and all round dere.

•Keep a horseshoe - keep it ovah de do' to keep de spook outa dere an' fo' luck, specially a man who does business. He'd have a new [mule] shoe ovah de do' - like he do's business roun' in a shop or a restaurant or somepin lak dat, because a mule is a hard-workin' thing, hard-workin'. All right.

An' jes' lak ah'd have de mule when he hitch out an' go to his stall to eat, people be coming to his place and say....

De horseshoe nail - use dem an' carry in de pockets fo' good luck.

Dey use dem to put in de do' to keep off thieves. Dey drive nine on de inside of de do' of de house - de horseshoe nail, on de inside. Anybody come in roun' dere.

(To steal.)

Be puzzle roun', be puzzle roun', be puzzled - dere min' will change.

Dey use de siftah fo' such a superstitious [suspicious] thing as to ketch hag wit, chew know. If yo' think a hag be roun' de house, well, we use dat siftah an' watah. When dat pusson be hollerin', we gits up an' dip dat siftah in some watah, a pan of watah, den we go an' wet every corner of de house wit it. Well, de first pusson come to yore house in de mawnin' dey haid jes' be fulla dirt - dat de pusson, yo' know. [This is a new sifter rite - see HAG, pp.135-164.] Dey aftah something.

(That's the hag?)

Dat's de hag - don't care who it is. Dey comin' wit dere clothes on 'em an' dey be to every cornah of de house - see, well it will be dat pusson. Fust pusson come to yore house de nex' mawnin', dat's be hag - have to have a bruise on 'em.

(You have to put that sifter into the water first?)

[I wanted to be certain that this was a new rite.]

Right in de watah, see. Have a pan of watah an' jes' dip it down in dere.

Now, when yo' go tuh bed, dey have a pan of watah by de bed, an' dey put dat pusson han' in de pan of watah, when dey sleepin', an' dey be talkin' to yo', tell yo' ever'thin' dat dey have on dere mind. Jes' lak a pusson be undah ether, when he comin' back.

Yo' take nine straw from a broom an' carry it to a grave, whethah dey wanta do good or bad. Den aftah dey come back, dey have to tie 'em togethah, an' de party's house who yo' wanta control in any shape or form, yo' throw it in de house, right in dey house, somewhere roun' where dey gotta go by it, chew know. An' jes' whut chew wanta do - good or bad - it will happen to 'em.

Yo' take a broom, if dese people or pusson come roun' yore place an' yo' wanta stop dere luck. Yo' take a little graveyard dirt an' make a cross an' come out chure step an' go on an' jes' sweep right behin' 'em an' make a wish. Well, dat spirit go roun' lak a whirlwind - see, jes' go lak whirlwind when yo' sweep de [graveyard] dust up, jes' go lak a whirlwind. Put 'em in bad luck fo' anything yo' want to happen to 'em. But yo' see, tell 'em - put in dere [the spirits] min' whut yo' want to happen yo' know, good or bad.

Dey do dat fo' good or bad. If a pusson workin' on a engine - anywhere where a pusson wanta make somepin happen to 'em, make 'em have a wreck, dey goes to a murdered man grave at three a'clock in de mawnin' an' git dat dirt, wit de pusson name. An' dey take dat an' put it in some buzzard feathah - jes' take de buzzard feathah an' burn it an' git de ashes of it, an' take it an' sprinkle it anywhere where dat man gotta go on or anywhere where he gotta be. Now, heah be a crash come in - dat man goin' see a man comin' one way, seein' lak anothah man. He'll have a wreck, yo' know, of de automobile or what it may be. He'll have a wreck yo' see. Yo' burn de buzzard feathah an' mix dat dirt an' make a cross dere. Dat make him have a wreck, yo' know - make de boss knock him off an' make him have plenty scrape on de job.

Yo' know, any time dat ah use de graveyard dirt, well, yo' eithah use de dog an' cat hair wit it - always use dat wit it.

If a pusson is 'gainst yo', workin' or somepin against yo', yo' buy a sharp knife an' yo' buy a big lemon, an' twelve a'clock in de day, when dat clock is strikin', yo' stab dat lemon an' call dat pusson name. Dey'll have a 'tack of heart trouble.



De next thing yo' do, agin, yo' take a lemon, if yo' have a musical test. Yo' go an' yore side playin', yo' let 'em play. All right. De othah side playin'. (The two sides are playing to see which one is the best.) [I am beating him to the word *best* without any magic.]

If yore [other] fellahs are playin', play fust, yo' always, everybody dat be dere, have 'em suck a lemon. Don't put no sugah or salt in dere, jes' suck it. Dey'll ruin up de music, couldn't make no hit.

Den, when yore men go tuh play, do 'way wit dem [lemons] altogethah. Dem othah men maybe be de BEST, but yo' will beat 'em.

Jes' take de devil's-shoestring an' grease it good an' make a belt out of it an' wear it roun' de waist. Ah used to be a wras'ler mahself, yo' know. An' ah'm good at it yet.

(No one could throw you?)

[No answer.]

An' we used to box, too, yo' know, an' we go out to box sometime we git de gourd dey call de [?dipper gourd?]. We go tuh bed at night, dey pee in dat gourd. All right. Den de nex' mawnin' yo' git up, we wash our face an' hands out dat gourd, yo' know, an' we go tuh fightin' an' everybody be hit on de flo' den. Couldn't beat us.

(That is for boxing?)

Yes.

Dey would take a red ants' nest. Now, if yo' wanta make a person git killed, somebody kill 'em, dey take dere name an' carry it to an ants' nest an' stick it down dere wit some sugah an' let it stay dere fo' three days. Go back an' git it an' go to a green tree an' put it up 'tween de fo'k of dat green tree. Den dey shoot it. Dey put a dime into de shell an' shoot de name, yo' know.

An' den de name, dey could put de name on a piece of papah to separate dem, yo' know, an' tie it to where de wind wouldn't blow it off. He look at dat papah, den he hit dat papah, an' den de person gotta left an' go off, yo' know. Run 'em off.

Third, take dem red ants an' dig dat up an' dere a whole lotta little aigs in dere, yo' know. Take dem aigs an' put 'em in de stove an' let 'em dry. Den, aftah dat yo' gotta mess 'em up to a powdah. Yo' put [to it] any kind of a powdah whut chew want. Anybody, how fur off, wanta make love, jes' put a little bit of powdah on dere an' den write to 'em. Or put some on yore han' an' shake han' wit 'em in love; or talk to yo', jes' lak yo' shake han's, yo' put 'em dere fo' love or friendship fo' people.

Kin take a lock or key an' kin *dress* dat key. When yo' *dress* it carry it [key] to a grave an' let it stay dere fo' three days. Den come back den to de pusson house who yo' want to work a spell on. Yo' put day key in dere lock, or if yo' don't wanta pick dere lock - othahwise yo' put it in de lock. [Unless you want to rob the house, you put the key in the lock to cast a spell.] Now, dey'd [a man] put dere [his] key in dere [a woman's] lock an' dere [his] own lock an' she come an' go in dere [his home]. Yo' put a spell on 'em by dataway wit de lock an' key.

If yo' want a place an' yo' want a pusson to move from dere, yo' git a turtle an' yo' write dere 'nitals on de bottom of dat turtle - on dey belly. Den yo' turn 'em loose den. When dat turtle goin' tuh wander off, an' dey goin' - an' he be goin', dat person, too, yo' know.

If yo' think a man's gone to de penitent'ry or chain gang got him - like dat. If any pusson kin git a turtle an' put his [criminal's] name on de bottom of it, see, an' turn him loose; if it's [criminal's] a mean man, well dat turtle won't go back dere [near criminal's old job] - goin' tuh wander off. An' he'll

[criminal will] be gone, too, yo' know he'll quit - wouldn't have de job, he'll quit. See, put his 'nitials on de belly of de turtle.

Huntin' hidden treasure, yo' mean? Well, first yo' go to de place. Yo' go dere an' read a chaptah in de Bible an' de man dat goes wit us must be successful. Don't have a man dat commit murder. Don't have a man commit adultry. No evil mind - yo' don't have a man whut premediate to cheat yo' 'fore he goes. [Eliminate these] to be successful. Yo' go an' dig down. Well, you have yore place quarantine - don't want de spirit roun', yo' know - [draw] circle around it. An' nuthin but salt an' whiskey keep 'em off. An' yo' go down an' yo' be successful to git chure money - yo' be successful to git it. Hardest job is to hol' de spirit off, yo' know. Well, sometimes de spirits on as a standpoint [too difficult to control] an' sometime de wrong man wit yo' - make yo' be disappointed. Nine time out of ten, yo' mixed [missed] because yo' have de wrong man wit you on dat. An' where dere's de place dat yo' kin go an' dig in de daytime, well, yo' don't need to go through dat ceremony, because de spirit ain't got no power in de daytime. But at night de spirit got power den, an' yo' gotta circle him off - yo' know, draw a circle. But in de daytime yo' don't draw no circle 'tall.

Yo' see saffron an' vinegah, dat put in a wound, dat will stop bleedin' - dat's a common quick charm. If ah got a wound, dat will stop it yo' see.

Anybody - a pusson be jes' - yo' know. Yo' see, de Jews an' - de one dat crucify our Lord. He had five wound, an' he name dose wound as truths, as truths of - he tole 'em sech-and-sech a one would stop. An' it true dat Christ had five bleedin' wounds an' didn't felt no pain, so true it is dat his blood would stop sech-an'-sech a one.

Den again, use it again, take three hours heah in dis worl' - first, we's born; second, we die; an' de third hour will stop de blood or de pain. Dat's in de book [some hoodoo book], yo' know - first, born in one hour, yo' die de next hour, an' de next stop de pain.

Dat's if a pusson was away from 'em. But a pusson tell yo', use dis same saffron an' vinegah yo' know to put on dere - fo' de bleeding yo' know.

Use a little bit de dirt underneat' de step an' salt togethah. Parch 'em togethah an' put on de place where de pain is. Dat will stop it.

(This dirt from under your own [door]step?)

Own step. Mix dat togethah wit salt an' parch it an' put it on dere.

Fo' a cough, use one pint of kerosene oil, a half pint of vinegah an' nine teaspoonful of brown sugah - it will cure any kinda cough.

Den agin, if a woman have a confinement-cough sometimes, if she have a cough, den her blood don't be so good. Use nine teaspoonful of brown sugah, one pint of castor oil an' a half pint of vinegah - it all be mixed togethah. Well, den yo' see, dat clear up all her lung an' everything.

Fo' sores, git de ashes from a ole shoe, olive oil an' sulphur - mix 'em togethah wit some lard an' make a salve. Dat will cure any kind of a sore where de doctors fail.

De anvilin' [anvil] dust.

(From the blacksmith?)

Yes. Yo' take dat. Den yo' git de jimson weed, an' yo' boil dem togethah an' give it to de pusson tuh drink. Dat's fine fo' asthma.

Fo' a baby when dey teethin' an' a chile got weak limbs, we use dat to bathe 'em yo' see - de watah whut got dis cookin'-iron in [blacksmith-water, the water in which the blacksmith cools heated iron].

Fo' rupture, we take dese toad-frog - dese rusty [colored] ones. Yo' takes an' put 'em in a pan wit hot grease an' cover 'em up an' he goin' raise way up,

yo' know. Den he come back down low lak dat an' yo' take dat an' put it in a little dis oil - mineral oil. Dat's a oil from de drug sto'. Den mix dat an' - an' dat man will rub up dere fo' nine days. Jes' lak dat frog raise up, see, an' come down, den dat man come back up dere, if it's not grave - some of it's grave, yo' know.

(That will cure the man's rupture.)

[Our interview now ends with a discussion of the legendary and amazing Doctor Buzzard of Beaufort [Bu'fert], South Carolina.]

Beaufort, [South Carolina], yo' know. See, Doctor Buzzard at Beaufort, dat's a fairy tale. Yo' know once dey had a story down at Beaufort dere an' dey [the story] has de fishermen go down to de sea. All right, de boat'll capsize wit de mens an' some of de men goin' drown. Dey had de boats [one boat] full of fishes. Well, about three or fo' days whut de [they] find - de boat. When dey see de boat, de boat come drifting up to de dock wit fish in dat boat an' dey [the story says a buzzard] come steering it on up an' de buzzard eatin' de fish when de boat comin' up to de dock. When de boat come up to de dock, de buzzard done eatin' de fish. An' ever since dat, dey say [a] buzzard done rowed de boat - he rowed de boat to Beaufort.

(Well, about that man, the *root doctor* down there?)

He done - listen, de mens was drown-ded, de fishermens. Dey had a boat fulla fish, and right down - when de fishermen out to sea dere, an' dey rotten on de boat, de buzzard settin' on de boat eatin' de fish, an' de blood drippin' on de watah. Dey see buzzard, an' de buzzard rowin' de boat.

(So the buzzard rows the boat?)

No, de buzzard wasn't rowin' de boat, but dat is a tale, yo' know.

(What was that tale about old man Buzzard rowing the boat though, didn't they tell something to you about that?)

That's the same tale.

(Tell me that story, so I can get it straight.)

Anyone go to his house.

(This old man Buzzard?)

Yeah, to his house. He stay on one side of de watah an' yo' be on de nex' side. Well, yo' come down to de boat to go cross to him, he'll send a buzzard ovah to row yo' in de boat.

An' aftah yo' git in de boat, de buzzard row 'cross to de othah side.

Now, if yo' come down an' git in de boat an' de buzzard start rowin' yo' off an' come back, dey show yo' bettah git off, 'cause yo' de wrong man - de buzzard gotta tuh drown yo'. He row off a piece an' come back, yo' bettah git off. But aftah, yo' see, aftah yo' git on de boat, de buzzard, he row yo' on 'cross to de ole man. Yo' git to de house an' git to de do', de buzzard, he'll invite chew in de house. Den he'll go fust to give yo' a seat. Den *Doctor Buzzard*, he goin' talk wit yo' den.

(The old man Buzzard, did you see him - the old man?)

Yessuh, ah done see him. Ah saw him heah [in Sumter].

(How long has he been dead?)

He been daid 'bout 'leven yeahs.

(There really was a man named *Doctor Buzzard*?)

\* Name Buzzard. Dere wus a man name Buzzard. Stayed in a *hut-house* cross heah to Lady's Islan' - in a *hut-house* to Lady's Islan'.

(He was a colored man, wasn't he?) [Leading question!]

Yessuh.

(What did he look like?)

Was a ole man, gray haired man wit a long beard - a ole man.

[This was not the original *Doctor Buzzard*.]

(Do you know any other stories that they tell about Buzzard? Are there any other stories that you know about him? They used to tell a lot of stories about him.)

Dere one story 'bout he make a snake walk in de co'thous yo' know, where a case is goin' on an' de judge dismiss de case.

An' he make a lil bird fly right in de co'thous an' dey dismiss de case.

An' he make a buzzard fly roun' in de co'thous an' de' dismiss de case.

Yo' wouldn't have tuh go dere [to him], yo' jes' [write] to 'im an' pay him yore money an' go on 'bout chure business an' still he'd be dere. [But not in person.] Dat day yo' go dere an' see a snake crawlin' round de co'thous, or a buzzard flyin' roun' de co'thous, [or] a lil white bird would come an' fly roun' de judge an' sit on de judge shoulder, an' de judge would dismiss de case.

(Did you ever hear of another fellow down there on the Islands named Jones? Was there another fellow named Jones - an old man?) [Leading question but with a special purpose.]

Yeah, I heard about him, too. Ah heard about Jones an' ah heard about Robinson - Robinson down dere now.

(Is he the undertaker - is he the man that has a store down there?) [For my visit to Beaufort, see later.]

No, Willie Wright got de store near de school house.

(Wright?)

Yeah, Willie Wright, near de fillin' station.

(Did you ever hear of Kid Wade?)

Kid Wade - he's daid. Yes, he died long heah in - his daughter run his place now.

(Well, he's only been dead in the last year or so hasn't he?)

He ain't dead a yeah yet.

(Well, two years ago I went down there and stopped off and saw him, but he had had a stroke or something. So he's dead now?)

Dat's correct.

(His daughter is carrying on his business?)

Yeah.

(Could I get much of this stuff down at Beaufort - things along this line? They tell me that it is dying out down around Beaufort.)

They're still gittin' the stuff down dere - dey still do dat stuff down dere.

(What was *Doctor Buzzard's* real name? Have you any idea?)

Dat's all ah really know - *Doctor Buzzard*.

[I must have asked about men elsewhere.]

Dere *Doctor Harrison*. [Surely Harris.]

(Where is that?)

Dat in Florence [South Carolina]. Well, see, he died about ten yeahs ago. He was ovah there. Ah know him from 1908.

[We talk while my machine was stopped, and then.]

(And he was the real *Doctor Buzzard*?)

De - he de real *Doctor Buzzard*.

(At Florence?)

Yessuh.

(I talked with one of the men that worked for Harrison.) [Harris.]

Yeah, he was de real *Doctor Buzzard* - in Florence, yo' know.

(He was a white man?) [He had said this while machine stopped.]

A white man - a white man lived three mile outa Florence.

(Have you talked with many white people who do this kind of work? Round in

this part of the country? Doing this sort of thing? *Root working* and things of that sort?)

A good many, a good many. A good many won't tell it, yo' know.

(End of 1387.)

[For *Doctor Buzzard*, see also p.891, especially the amazing story in No.3069; and p.1255, line 7.]

### THE "NATION SACK" WOMAN

SHE HAD HIM IN DAT BAG - IN HER "NATION SACK"

IF AH DON'T WANT CHEW TUH HAVE NO SUCCESS  
AH JES' MAKES A BAD WISH AGAINST DE LORD

IF YO' [A WOMAN] WANT A MAN  
TUH JES' GO OVAH AVERAGE AT CHEW  
OH, JES' BE SO SINCERE IN LOVE WIT CHEW, OVAH AVERAGE....  
IT MAKES 'EM OVAH AVERAGE JEALOUS....  
YO' KIN GIT KILT WIT DAT....  
DEY'LL KILL YO' IF DEY'LL GO OVAH AVERAGE

### MEMPHIS, TENNESSEE

[Among the four *hoodoo women* interviewed the first day of my return to Memphis Informant No. 1517 was the second. She must be classified as a small-time worker or occasional worker. I have called her "The Nation Sack Woman," because at the end of interview she gave me an excellent account of the *nation sack* or *nation bag* - a fetish to some women and worn by them. She also tells a good story about bad luck making her visit a *doctor*, who takes her to a crossroad to show what is causing the trouble. Notice his Delphic statement, "De boy dat put dis down was concern in de family...he had a fo'-legged animal wit 'im." Her material fills cylinders D6:1-D11:7 = 2689-2694.]

Well, in pickin' de foot track up of a man, yo' pick de foot track up. Yo' pick up as much as a tablespoonful of de dust out de foot track an' yo' put in it sulphur. Yo' put rosin in it - beat it [rosin] up. Yo' put some sugah in dat - a teaspoonfulla sugah an' jes' a pinch of rosin, an' teaspoon of sugah of lead. Mix it well. Tie it up an' in a lil small package. If yo' wants tuh run dat person from yo', go throw dat in runnin' watah; an' if yo' wanta bring dat person to yo', yo' bury dat undah yore do'steps. An' git one of his socks, if yo' want him tuh stay wit yo', an' put dat in dat sock an' bury it under de do'-step. An' as long as yo're dere, dat person will be dere. If he goes away, dat will bring 'im back.

(That is, you put that package you have tied up, in the sock.)

• Put it in de sock an' put it undah de do'steps. Bury it where he's gotta come back ovah it evah' time he comes in, an' he'll always come dere. An' if yo' move, be sure dat chew git dat an' carry it away wit yo'.

If yo' wanta be successful in business an' draw business in to yuh, yo' git chew a bull bat. Yo' go to de rivah - dey stay in [along] de rivah bank, an' late in de evenin' - yo' know, in dose little weeds aroun' de rivah bank. Yo'

go dere an' git dat bull bat an' git him 'live - see, git him 'live. Yo' put in dere some lodestone, white lodestone about halfa inch long, an' a piece of black lodestone 'bout halfa inch long, black lodestone, an' den yo' put salt in dere wit de bat. Let him be 'live. Pack 'im away where dat he will petrify, see in dat house - pack 'im away where he'll petrify. Den when he petrify, it will bring an odor, yo' know. Den yo' git de best toilet watah, if dey kin 'ford [afford] it. If dey kin git perfume an' kin 'ford it, git dat; if yo' can't git de best toilet watah, [get] Richard Hudnut, somethin' lak dat, an' po' on dat [hand]. Jes' soak it in so dat it won't smell, see.

Den [when] yo' goes away [move], if yo' wants tuh go an' [continue to] control business, yo' take dat wit yo'. Take it out to dat place an' bring it right back an' place it where yo' keep [it] in yore house. See, dat brings success in yore house - pulls evah'thin' yore way. De life of dat bat an' dat lodestone dat chew put in dere jes' grows an' pulls things to yo'.

(What kind of business does that take care of - any kind?)

Dat will take care of any kind of business dat chew undertakes - see, dat's de control of it.

Somethin' fo' jes' ord'n'ry, yo' might say somethin' fo' *quick luck*. Yo' git chew some sulphur, sugah of lead, table salt - a teaspoonful of each an' two teaspoons of sulphur an' two teaspoons of brown sugah. Mix dat well togethah. Evah' mawnin' at a certain time, at six a'clock, yo' read de 27th chapter of Psalms an' blow in dat, an' dat brings success jes' pullin'. Dat's fo' *quick luck* - successful. Say, if ah might wanta be successful in dis roomin'house, dat's somethin' quick - *roomin'house luck*, see, an' den yore successful in dat.

Now, heah's somethin' else, fo' yo' has lotsa enemies comin' in sprinklin' things around, see. Now heah's whut chew do fo' dat. Yo' take a bath in blue-stone an' put chew two tablespoonsfulla sugah in dere, two tablespoonfulla salt. Be shore dat dat's a gallon of watah dat chew put dat in, dat chew take a bath off or wash off. Yo' take two tablespoonsfulla bluestone; yo' put chew two teaspoonfulla sugah, two teaspoonsfulla sugah of lead, see, in dat bath watah, an' two teaspoons of sodee [soda] - see, yo' put it in dere. Yo' take a bath an' den yo' take yore mop an', if yo' got a flo' yo' cain't mop, dampen yore mop an' jes' wipe all ovah it. Do dat as much as three times a week an' dat kills dat evilness out, see. It makes success come in. Nuthin kin come ovah dat.

Now, if yore place of business gits so terrible aroun' dat chew see all success is cut off - now it's somethin' strong dat's been put down dere - yo' git chew some lye, jes' a plain can of lye, an' go all aroun' dat house. Do dat evah' mawnin' an' in de fo'th day yo'll see yore success comin'. Dat kills dat evilness down round dere.

Dere's lotsa things dat chew have tuh conten' wit lak dat in business. Enemies will follow yo', yo' know, an' nuthin kin come ovah dat. See. An' be shore, if yo' got a public way out - be shore dat yo' cross dat path wit dat lye, see, an' nuthin kin walk ovah dat an' entah in yore place of business dat will harm yo'.

Yo' can - yo' take dere hair an' yo' clip dat hair out. Yo' git de hair from heah.

(From down below?)

Now, ah'm goin' tell yo' about de hair from de head, from both places.

Now, de hair from down heah, dat's de hair dat controls a man, see, de nature of a man. Well, dey git dat hair an' put dat hair in some sugah an' let it be damp - let dat sugah git some dampness so it will melt. An' leave dat hair in it an' wear dat hair. See, wear dat hair. Have it fastened up in de - yo' always sees somebody has a little lavalierie [this is how it is spelled] or

somepin, but dey got a little mirror ovah it - it's closed up, no air kin hit it. As long as dey wear dat hair, dat person he cain't have no dealin's wit no othah - if it's a woman or man - dey hasn't got no *nature* fo' nobody but dat pahtic'lah person.

Now, de hair from de head, see. We'll take de hair from de head. Dat is jes' to control a man to always keep 'im around, see, so dat he is always in de best of cheer wit 'em. See. Dey git dat hair an' dey plait dat hair, plait it right tight in a little plait, curt [cart = carry] it around. Dey don't have tuh enclose it in nuthin where it won't git no air - jes' wear dat hair. Jes' wear dat nat'ral hair, always keep it wit 'em. Jes' lak if ah got on a cap, ah put it in mah hatband. An' ah don't care whut kind of tempah dat person have or how yo' all got along bad, when yo' walk up to 'em, de minute dat chew call his 'tention he'll heah yo'. All dat is to control a man. Some men dey has such a strong will power; where one won't act, de othah one will.

Suppose ah've got a husban', mah ole man, an' he wants me tuh scrape his feet, see, or ah'll insist on him tuh let me do it. Well, ah'll wash his feet an' ah'll scrape dem feet, see. Ah'll scrape dem feets, jes' give 'em a good treatment, but yet ah'll let dat [fall] on a papah dere. See, ah'll pick dat up an' git it togethah an' put some sugah of lead in it, an' den ah'll place dat in de mattress or in de pillah whut ah sleeps on, see. Ah'm always layin' on it, see. Well, dat always pullzim [*pulls* him] near me.

Now, if yo' want a man tuh jes' go ovah average at chew - oh, jes' be so sincere in love wit chew, ovah average - yo' trim yore feet off. See. Yo' trim yore feet an' scrape yore feet - wash 'em good an' scrape 'em. Now, when yo' fix his meals, yo' jes' sprinkle dat in dere an' he'll go - but dat's somethin' dat chew'll make him kill yo'. Dey'll kill yo' if dey'll go ovah average - insane. Dat's somepin if yo' don't be very careful an' very pahtic'lah, it makes 'em ovah average jealous an' dey jes' goes crazy - dey jes' right in front yo' all de time, an' den some of yo' git kilt. Yo' kin git kilt wit dat.

Yo' go to de fo'ks of de road. Say fo' instance, ah live heah, an' dere's a fo'k dere an' a fo'k heah, an' dere's a person an' ah don't want dis pahtic'lah person tuh come heah. Well, ah'll go dere an' make mah wish fo' dat pahtic'lah person. If ah don't want chew to have no success, ah jes' makes a bad wish against de Lord [which amounts to a curse].

Ah'll go to de fo'ks of dat road an' ah'll have me fo' new nails, an' ah'll cross dem nails down in de ground - see, 'cause ah know it's nuthin goin' tuh last. See, nails are somepin dat'll last mo' den a needle, but chew have tuh git very large needles - somepin wit a sharp point an' cross 'em down dere each way. An' den yo' put dat undah dere [demonstrates]. Yo' have a piece of white lodestone an' lay dat down on dere - right dere. Pin it down an' den pack yore dirt so, so it won't move undah dat. An' yo' make yore wish dere; say yore wish ovah dat three times, git up an' walk away from dere. An' den, whatevah yore statement was ovah dat, whut chew wishes would happen to dat pahtic'lah person, it will always be dere, unless dey git somebody [*doctor*] above [stronger than] dat. An' dat's heard to pull ovah [destroy].

Ah'm tellin' yo' a person did dat to me out dere [at the crossroad] an' ah hada move. Ah moved. An' dis person [*doctor*] he came to me an' tole me an' cãrried me an' showed me an' got down an' dug it up. [For discovering object causing evil, see DIAGNOSIS, pp.165-217.] Dat wus out on Brown an' Quinn Street, an' ah had a man an' somehow we come confused. Ah wusn't exactly like he wanted me to, an' he got so he wouldn't pay me no [rent] money an' he cut everybody off from [renting] dere. Ah mean ah didn't make a nickel all de fall [autumn]. Ah had tuh move. Ah had tuh go down an' soak mah place [mortgage her furniture] an'

git money tuh move. Ah couldn't tell [police] an' understand [what to do], so ah moved. So ah went to a fellah an' he explained it to me. Well, ah wus such a unbelievable 'bout it, dat he [*doctor*] says, "Ah'm goin' take yo'." He carried me right dere an' he tole me, he said, "De boy dat put dis down wus concern in de family. When he put dis heah," [he] says, "he had a fo'legged animal wit 'im." Well, dat wus dis man's, dat ah wus wit, brothah. Ah remembah jes' as good - he lead a German police dog an' stay up dere to de fo'ks of de road so long, me an' mah cousin couldn't understand whut it wus about, but ah notice ah jes' went off till ah went tuh nuthin - jes' got put outdo's, yo' might say. An' when he carried me an' showed me, ah said, "From now on" - an' dat's been ten yeahs - ah say, "ah'll always believe." See, an' ah have evah since, he carried me an' showed me dat. He says, "Now, nails, needles or anything wit a sharp instrument," [he] say, "but a nail is somethin' dat will stay in it's place - it lay solid an' work to de ground." An' he went dere an' dug down - an' dere it wus! He said, "Now ah'll go to de nex' fo'k, if yo' don't believe me."

Ah say, "Don't go no furthah; dat's all right, yo' showed me a-plenty now." (He had this in both forks, the fork on each side of the house.)

Dat's whut he did. He put it dis way. He put dose nails down, see. Dere's one cornah dis way, one cornah dis way. See, dose nails lak dat - see, in de fo'ks of dat road. Heah's one heah [demonstrates].

(He had one [four nails] at each - nails at each road and they all pointed into the center.)

All pointed into de center, see. Now, if he'd a-pointed dem out, if he wanta [me to] be successful. He say, "Yo' kin do dose nails dat way an' it'll bring success, but chew kin bring othah success nearer." Say, "But tuh cut off, cut chew off from any success, dey jes' close dose points in, an' when dey [customers] git dere, dat stops 'em an' dey ain't comin' towards yo'."

(Where did he put that lodestone?)

Put dat lodestone right where yo' center dose nails.

(These nails, they are touching each other aren't they? The four are touching each other?)

Sho', de fo'. Look, see heah. See dat [demonstrates].

(They touch each other right in the center where they meet.)

See, dat [one way] brings all de success in, dat [the other way] close it in from yo'.

[In the center of each fork or crossroad - here, actually where two unpaved city streets crossed - he had four nails buried in the shape of a cross; points touching at the center, heads out at the ends of the arms of the cross. These two groups of nails put a *double cross* on the informant, because customers had to pass one of the groups. A cross in the center of four corners give us the quincunx we have met so often (see p.710 and elsewhere). Since these nails were too complicated to have been dug up in the presence of the informant, they previously had been *planted* for a convenient future. For a few *tricks* by *doctors*, see pp.264-269.]

Well, yo' kin take *chamber lye*. Suppose yo' are unsuccessful - yo' are not successful. Somebody has put somethin' down fo' yo' tuh walk ovah, see, an' things lak dat. Well, yo' kin take yore *chamber lye*, an' po' it in - yo' don't use it fo' yo'self - yo' po' yore *chamber lye* in dat men's bath watah. See, an' den dere is nuthin dat he kin do dat will *cross* yo'. See, he can't do nuthin to harm yo', as long as yo' let 'im bathe in dat.

Den yo' kin take *chamber lye* an' shet it up nine days an' let it set - set it ovah dere in de cornah jes' nine days. Evah' mawnin' yo' jes' go put a little in dere [magic of increasing amount], an' den when yo' put it in dere, yo' let it



set dere nine days. Den yo' sprinkle some table salt in dat *chamber lye* an' carry it an' throw it in de rivah, see, an' make yore wish to dat, an' whatevah yo' wish fo' will come; if it's wishin' to go or come, see, dat's comin'.

(You use your own *chamber lye*, though?)

Yo' use yore own *chamber lye* - put it in dat bottle.

Now heah's whut yo' kin do fo' a man's *chamber lye*. Yo' kin take it an' put it in a bottle - jes' lak yo' let him use it dere an' don't yo' touch it. Yo' jes' go dere an' let him use it an' don't touch it, an' git some an' put it in a bottle, an' ah don't care where he is, an' how far he is from yo', yo' kin jes' shake dat as much as ten minutes - jes' shake it evah' mawnin', an' make yore wishes, an' jes' as quick as he kin git to yo', he'll be dere. Don't care where he'll be.

Whut yo' kin do wit a shoe. Yo' take a shoe an' yo' scorch de sugah in dat shoe - jes' scorch some sugah in de bottom of dat shoe. An' if yo' wanta man [not] tuh go or a wumman, whoevah it is, jes' have her shoe an' evah' time she start out - git out de distance jes' where she cain't see yo', jes' not havin' tuh pay 'tenshum - jes' throw dat shoe at her, an' den yo' come on right straight back. Dey ain't goin' be gone no time 'tall - cain't stay outa dere. Jes' throw dat shoe an' den burn dat sugah in de shoe - yo' burn dat sugah in de shoe first befo' yo' do it, but yo' don't have tuh do dat only evah nine days. Yo' jes' burn dat sugah in dat shoe an' so long as yo' throw dat shoe as he go out - jes' throw it towards him, she or he. Yo' burn de sugah in de shoe. Yo' gits yo' a teaspoonfulla sugah. Yo' jes' put it in dat shoe an' burn it. See, dat will leave dat scorchy place in dat shoe or leave a kinda candy place-lak. An' see, when dey gits up - jes' lak yo'd git up tuh go out heah, yo' not payin' no 'tenshum, co'se yo' don't know whut happen to yo'. Ah jes' throw de shoe at chew.

(You throw the shoe out and that will bring me back to the house?)

No, take de shoe out an' bring it back. Don't take dat shoe up right den. Jes' let it lay out dere maybe fo' five or ten minutes, somepin lak dat, but git it an' bring it back befo' he comes back. Yo' bring de shoe back an' he won't be long gone. It will bring 'im back evah time.

Dat somepin dat ah re'lly know, because de fellah he got killed. Ah nevah would tell 'im because he was a fellah his wife used to do dat, 'cause he always would give 'er a lotta money. Well, she knowed me den. So ah came to her an' ah say, "Cora, he kin leave yo' an' he don't mean tuh come back," ah say, "an' aftah while he's right back to de do'."

She say, "Yo' know whut?" Says, "Ah kin tell yo' 'cause yo' won't talk." Says, "If yo' got a *ramblin' man* an' yo' want him tuh come back dere," she says, "yo' jes' grab his shoe an' burn yo' a teaspoon of sugah in it." Say, "Den evah time he leave outa de do' dere, go an' pick it up an' throw it. Let it stay outside fo' ten minutes, no longer den dat," she say, "but don't let it stay out. If yo' evah let it stay out till he comes back, den dat kills dat. See." Say, "It takes it nine mo' days to pick up." Say, "Jes' toss it," she say, "jes' throw it at him."

Yo' jes' roll yore pers'nal slip up, whatevah yo' got nex' to yo' - jes' let it be showin', or yore bloomahs or anythin', if yo' want 'im tuh sleep sound. Yo' don't have anything tuh do but jes' put dat undah his haid. See, jes' put dat undah dat pillah undah his haid. See, an' when he goes tuh sleep dere, when yo' come back pull it out an' he'll wake up.

Wit de pitchure, ah saw dat tried at mah house once. Ah run a roomin'house an' ah saw dat tried....

[This long story of a photograph turned face downward - more than a page of

final text - is not worth quoting.]

Yo' git chew some salt, git chew some plain salt an' evah' mawnin' yo' go, befo' dey are up, so dey'll walk in dat salt. Yo' jes' go an' sprinkle dat salt in de street [in front of their house] - jes' sprinkle it so dey'll walk in it. An' ah bet chew in nine days dey'll be so upset dey won't wanta stay dere. Why sho', dey move out. Dey ain't goin' wanta stay dere - git so upset dey don't know whut tuh do.

If yo' wan' a person tuh go 'way somewhere an' stay an' nevah come back, yo' git an aig an' write on dat aig. Write his name on de aig as much as nine times. (Any kind of a chicken's egg?)

Tuh keep a person, git a white hen's aig; an' tuh run 'em away, yo' gits a black hen's aig. Tuh run him away, yo' gits a black chicken aig. Be sure it's a black hen's aig an' write his name nine times on dat - jes' write it nine times all ovah de aig. Den yo' take it to de runnin' watah an' throw it in de runnin' watah an' make yore wishes on it. But, if yo' wants a person tuh stay, yo' git a white hen's aig an' yo'll write it de same way, nine times on dat aig, an' yo' bury dat aig anywhere round yore residence, or put it in a place where it's concealed - no air kin git to it - tho' buryin' it it's best. Jes' bury it. But be sure dat if yo' leave dere to take dat aig up.

An' if yo' wanta upset people in dey homes - yo' jes' want 'em upset an' fight lak dat - yo' jes' git chew five aigs an' go throw 'em on de po'ch. Jes' pass by dere an' throw 'em up on dat po'ch an' make yore wish; jes' dash 'em all up dere an' let 'em spattah an' make yore wish, an' see if dey don't be fussin' an' fightin' dere till dey git somebody tuh stop it. Any kind [of egg], jes' any kind.

Yo' take dat little bow off dey hat an' yo' git chew a little piece of ribbon [demonstrates] - yo' jes' fold dat little piece of ribbon. Yo' put dat in de palm of yore han' lak dat. Git chew a little piece of silk ribbon. Be sure it's pink or white or light colored - don't git anythin' da'k. Put dat little square in yore han' an' fold dat thisaway - fold it to yo', fold evah' part to yo'. Turn dat roun' an' fold it an' fold it - jes' fold it to yo'. Den, yo' take dat little bow an' sew dat up in any kind of little cloth dat won't wear out - always de shammy skin is best. Sew dat up in it an' jes' put it undah yore - wear it in yore stockin'. Jes' keep it in dat little fold in yore stockin', jes' twist yore gartah round it. An' dat's somebody dat chew always got. He's always near yo' - an' he's got a smile on yo'.

(You get this bow from his hat and sew it in this square of silk.)

Sho', yo' takes dat lil bow. Be shore he's wore de hat enough dat it's got his - yo' know, it's soiled, yo' know; it's got maybe de odor of dis person. Yo' know how dat hat wore. Git de perspiration aftah it's worn an' old, see. Well, dat hat's used to dat person. Be shore it's used to him, see, an' yo' jes' take dat lil bow, dat lil bitty bow, an' sew it in dat ribbon, an' fold it to yo' all de time, an' dat always keeps him comin' to yo'.

Yo' kin take a woman's or a man's soiled clothes - yo' kin take dem dat's re'lly soiled. It's worse on a woman 'bout dat den it is on a man. Yo' kin take a woman's clothes when she's soiled 'em - dat pad. Yo' don't have tuh put it in a casket [coffin]. Yo' put it in a bottle, see, an' bury it in de groun', an' as long as dat stays, dat's a sick person until dey find somebody to dig dat up, an' to find dat or [before] it rots. It's gotta rot or somebody dig it up, or dat person have enough sympathy fo' 'em tuh go dig it up.

She git a pocket han'chief, yo' know - lak yo' have an interco'se wit a man, git a brand-new pocket han'chief. She take dat centah, jes' de centah of dat han'chief, an' dry dat man; see, dry dat man wit jes' dat centah part right dere.

An' fold dat han'chief, jes' fold it - fold it ovah dis way an' ovah dis way to yo'; den turn dat end aroun' an' fold it ovah dis way, turn dat othah end aroun' an' fold it to yo'. See. Den yo' put dat - people pay 'tenshun to somepin lak dat, an' yo' kin put dat in yore shoe an' wear it. De bes' place is in yore shoe, 'cause he's always in a walkin' mood an' dat brings him back to yo'. Yo' kin wear it up roun' yore waist, but yo' kin hardly do dat 'cause people now pay mo' 'tenshun to dat. Or yo' kin put it undah yore stockin' lak dat an' wear it roun' yore laig, but be shore it's next to yo'. Yo' kin put it in yore stockin'. De best place is put in yore shoe, see, put it in de bottom of yore shoe an' walk on it.

(What will that do to him?)

Why he cain't do anything. He hasn't got anythin' on his mind but jes' yo' all de time 'cause yore walkin' on him. He cain't have no intahco'se wit no othah woman. Why, he don't have no *nature* - he cain't do anythin'.

Now, ah'll tell yo' 'bout dat. It's a white lady right cross in front of me - she wus told dis, an' she did it, an' her husband an' her wusn't gittin' 'long. He began goin' wit spo'tin' womans - she wus a young girl an' he begin wit spo'tin' woman up dere on de corner. An' so he's jes' takin' advantage of her in ever' way - why he jes' treated her lak a dog. So she wus told dis an' in nine days she could see de effects it wus takin'. Now, dat wus last yeah. He's home an' he brings his money home.

Now, yo' jes' git dis man's name - now, ah don't know how true dis is, dis is somethin' dat ah've jes' heard, yo' know. Yo' git dat man's name dat chew know dat killed him. Yo' put it in a lamp wit oil in it - ah don't know if it's true or not but it's said to be true - yo' put it in a coal oil lamp. Yo' write dat man's name nine times on dat papah an' yo' put it down in dat lamp. Yo' put some salt, jes' a pinch of salt, an' a pinch of sugah down in dere. Yo' burn dat lamp nine days, jes' burn it ever' mawnin' an' make yore wish. Jes' burn dat name - it's on de papah down in de lamp in de oil. See, yo' jes' put dat pinch of sugah an' salt down in dere an' burn dat, an' make yore wish jes' ever' mawnin' at dat same pahtic'lar time. Git up an' make yore wish. An' in nine days if he isn't back, yo'll heah somethin' about where he is. Dat's a drawer [it draws].

Ah know dat about a person dat's away from yo', an' yo' kin write dere name nine times on a piece of papah. Jes' write it dis way nine times an' dataway nine times - nine times all 'cross dere, an' in nine days dat person, yo'll heah from dem. Dey'll write chew a card or somethin'. Yo'll heah from dat pahtic'lar person.

(What do you do with that name, then?)

Yo' jes' put dat name in yore shoe, wear it in yore shoe; put it undah dis little piece [insole] on de left foot - put it on dat foot where de side of de heart.

[To keep evil from] comin' to yore house, take a piece of new lumber - tack a piece of new pine lumber up ovah yore do'. Well, ah found dat protect mah house. Dat to keep anybody from comin' in tuh harm yo'.

Now, de house whut ah'm stayin' - so a girl she always got 'long very successful, an' so ah wus tellin' her 'bout dis pine tacked up ovah de do', an' ah didn't know whether tuh pull it down or tuh leave it up dere. It wus a piece of new pine an' it had nine nails in it - little new nails, No. 4's. An' it wus tacked up ovah de do', an' so ah says tuh her, ah says, "Marie, dere's a piece of pine up ovah mah do'. Ah don't know whether tuh pull it down or whether not." Ah says, "It's nuthin tuh benefit me 'cause ah found it heah."

She says, "Anna, leave dat up dere." She say, "Whut chew say it is?"

Ah said, "Let's git up heah an' see [if] it's pine."

Ah got a ladder an' ah says, "See, it's pine."

She say, "Leave dat up dere." She say, "Dat's tuh keep anything from *crossin'* yo'." She say, "Didn't Mr. Bern an' dem stay in dis house?"

Ah say, "Yes, ah moved in heah behin' 'em."

She say, "Dey put it up dere an' sold whiskey an' got rich an' bought all dere property." An' she say, "Yo' nevah heard of none of 'em raidin' dis house an' dey got a 'tension in de backyard of concrete."

Ah say, "Ah didn't know dat."

She say, "Yes," she say, "all dat back dere is concrete extension, 'cause ah went down dere wit de boys."

So in paperin' some of 'em pulled it down. Ah dunno, ah were down de street, an' dey pulled it down an' ah guess threw it away. When ah came back dey had taken it.

Dat's fo' business - dat's de same as dat bat. Yo' git dat frog, git a *toad-frog*. Yo' git him while he's 'live. Yo' git dat frog an' yo' *dress* it. Yo' place dat frog somewhere in dis same lodestone an' salt an' let it petrify; not sugah, git salt. Yo' [get] dis frog an' yo' put him somewhere, place him somewhere an' make yore wish ovah dat frog in de mawnin', but chew let it be - git him 'live. Place it into a little sack lak dat. Ah got a sister-in-law got one tied in her house right now, an' nuthin comes in ovah dem frogs eithah. It's a mattah of business, lak yo' wanta be successful in somethin' out - lak ah'm gonna go out dere an' sell mah whiskey, an' ah won't want de law or nuthin tuh undah-take me. Well, ah'll take him down an' carry him wit me, go on off from mah house an' ah could come back in heah an' hang him right up dere, an' dat don't 'low nobody come in heah 'long as ah keep dat dere. Well, ah lay him right behin' dere on de ledge.

(You fix this frog just the same as you did the bat, only you didn't put the sugar in it?)

No, yo' put de salt - dat salt petrifies him. See, if yo' put sugah on dat bat [frog] it will mortify him an' make him stink, but if yo' put salt in dere it petrifies him, see.

Yo' git a new piece of *domestic* [common cotton cloth such as sheeting] a strip 'bout lak dat, an' when yo' have an interco'se wit a man, right as yo' end it up, yo' dry him - jes' dampen dat all in dere. Yo' tie nine knots in dat - dat's somepin hard tuh do, if yo' wanta tie it round yore waist an' wear it. As long as yo' wear dat, dat's yore man or yore husband.

Jes' lak ah'd - concernin' yo', ah would take dat ear wax outa mah ear, see, an' ah 'noint chure eyes wit dat; yeah, a little bit 'cross yore eyebrows. Dat's to hold yo' - hold a man. Jes' put dat ovah a man's eyebrows, yo' know, it's sticky an' it's hard tuh git off - it stays up dere a long time. Yo' kin do dat once a week an' dere still some of it up dere. Jes' rub it up, yo' know, lak dat. Jes' say fo' instance, lak ah has some men an' dey got dat hair dere, always got some kind grease dere, an' she put dat up in dere, got dem almost in dey own way. See, when he washes his hair, she rubs some mo' up in dere. See, dat's to hold him, keep him near dem.

Yo' git somethin' about chureself, anything about chureself an' put it in dat whiskey. See, it will stop him from drinkin' an' make him stay near yo' all de time - pretty near, mo', dat he's crazy. Yo' put some of yore feet, some de scrapin' offa yore feet, or yo' know, jes' bathe yo'self, an' if yo's a mind tuh be a rat lak dat, drain dat an' drop dat in his whiskey. Anythin' concernin' of yo', yo' nach'al self, jes' put dat essence in dat whiskey an' he won't drink any mo' whiskey, an' he'll jes' be a dear lover to yo' in ever' single way.

Now, yo' take an eelskin an' yo' put lodestone an' sugah of lead in it. Yo'

git dat skin at dese places dat yo' buy skins outa. Yo' put sugah of lead in it an' lodestone, an' blackstone [black lodestone?] an' jes' fold dat eelskin to yo'. An' yo' wear it about chew, see, an' dat's fo' success. Yo' know, make yo' have success in anything dat chew might undertake - an' kill yore enemies an' lak dat. Jes' always wear dat - see, it's jes' a help wit anythin' yo' start.

Dat *black cat lucky bone*. See, he got a bone - yo' know dat bone dat joins dis laig heah up into his shoulder. Now, yo' take dat bone out dat one joint an' put it in a stove. Yo' gotta git dat bone out dat cat befo' he dies. Lak yo' say, yo' got a 'live black cat - it's a *black cat bone*. Yo' put dat bone an' petrify it, yo' know, an' jes' put dat bone in some kinda little cloth an' wear it out in a game gamblin' or somethin' lak dat. Yo' know, quite nach'al yo' wanta win, an' jes' take yore bone out an' hold it in yore hand an', yo' know, let chure han' git a little moist an' put it back.

(You get that bone from any leg?)

No, yo' git it out dat fore laig on de left side, dat joint's from heah tuh heah [demonstrates].

(From the knee to the hip. Just kill the cat and take it out?)

Yo' jes' take dat cat. Yo' gotta git dat bone out. Quite nach'al it's gon'a kill de cat, but yo' git de bone out while he's 'live. Don't git it outa a dead cat, git it out of a 'live cat. De cat's gotta be livin', but quite nach'al it's gon'a die.

[You] kin take a chicken's blood or any kind of fresh fowl blood dat chew have dat it haven't been a hour died. Yo' take dat blood - suppose dat ah'm in co't. Say fo' instance, ah'm goin' tuh co't an' - dis mawnin', an' ah don't want nuthin tuh come up against me. Well, ah know yo' gotta come 'long if yo' comin' against me. See, ah'll take dat blood, see, an' ah'll smear it in yore pathway. S'pose yo' comin' in de co'thouse do' right heah, fo' de judge or anybody in dere, see. Ah'll git dat blood an' ah'll go smear it in dere, see, an' in smearin' dat blood ah'll make mah wish, see. Well, dat's tuh kill yore enemies.

Yo' got a broom. If dere somethin' yo' see dat's comin' up against yo' right quick, an' dat's de quickest thing yo' kin git to, yo' go lay yore broom down - lay yore broom down cross yore door. Rush to yore broom an' lay it down cross yore door. Point dat part of yore broom, kinda angle it out towards yore steps - see, dat handle part, angle dat handle part out towards yore steps, see. Den yo' make yore wish ovah dat broom. See, dat's tuh keep yore enemies from climbin' in ovah dat. Dat's somepin dat's quick - dey rushin' in, gittin' out de car. See, if ah kin git to it, ah jes' throw it down dere or somepin lak dat, point it out dere while ah'm standing dere makin' mah wish. Well, dey'll come up to dat broom yo' see, an' stop an' consider whatevah yo' tell 'em an' not abuse yo', yo' know.

Yo' take a lemon - suppose somethin' is ovahtakin' me right quick. Suppose ah go right roun' dere an' have a fuss wit dis man an' heah's nothah one tryin' tuh make it to him, yo' know, an' ah wanta calm dem down right quick, yo' know; an' if ah kin make it to a lemon an' squeeze dat lemon, yo' know, an' put a little salt in dat lemon an' jes' squeeze dat lemon, see, jes' squeeze dat lemon, see, an' jes' long as ah'm makin' mah wishes. Well, when dose people meets up wit one 'nothah dey won't be in such a rough passion. Yo' know, dey'll meet one 'nothah without tryin' tuh harm one 'nothah an' consider.

Yo' git dose splinters dat's been struck by lightnin', if ah wouldn't want chew tuh stay in heah lak ah told yo' 'bout dose nails. Yo' go to a tree dat's been struck by lightnin' an' git de splinters into de fo'ks of de road, if yo' wanta cut mah business off. Yo' go in de fo'ks of dat road an' yo' stick dem splinters up in de fo'ks of dat road, as much as five. If yo' stick nine - let it be odd - if yo' stick three, five, seven or nine. Let it be odd. Don't stick

an' even number, see. An' dat cuts de success off from yo'. Yo' stick 'em up dere an' make yore wish, see. An' dat's a *quick cut-off* for yore success.

Dey use dirt dauber nest fo' pains, yo' know. Mah mothah used tuh use dat a considerable lot. She git dirt dauber nest an' make it up, an' make a poultice an' put mustard, pulverize mustard in dat, an' make a poultice to dat fo' any serious pain.

[My informant now gives an excellent account of the *nation sack* or *nation bag*, an article in my experience confined to the Memphis region. It is unknown along the East Coast and within the New Orleans area - the name.]

De *nation bag* - dey make dis bag aroun' - a belt aroun' dem an' dat bag hangs right down heah, an' dey tote dere money an' all dere diff'rent little concerns lak ah'm tellin' yo' 'bout. Dey tote some of de men's concernin's - dey got it in dat bag. Yo' know, a man bettah not try tuh put dere han' on dat bag; yo' know, he bettah not touch. He goin' have some trouble serious wit dat ole lady if he try tuh touch dat bag, 'cause when she pulls it off at night - if she sleeps by herself, she sleeps wit it on; but if she got a husban', yo'll see her evah night go an' lock it up in dat trunk. Nex' mawnin' yo' see her go dere an' git it. He nevah tetch it - she got her stuff in dere. All of her stuff, dat's where she tote dat. She got her money in dere an' her snuffbox an' all dat othah stuff - yo' say *tobies* - dat's whut's in dat bag. An' don't chew touch dat bag. If yo' [a man] wanta have some serious trouble - prob'bly make him git sick. Mah husban's mothah, she wus a real ole lady 'bout 95 yeahs ole. She had a bag on her an' ah'm de one dat fetched it 'cause she drew pensions, an' ah'm de one got her money out 'cause ah had to take care of it, an' so she had mo' diff'rent little - ah don't know, diff'rent little [things] tied up. Ah know she did *conjurin'* on Mr. Simpson, her husban' fo' yeah, 'cause she had ma'ed him ah 'magine fifty yeahs ole, [had been married to him 50 years], an' she re'lly kept him, too. She had him in dat bag, in her nation sack.

She had dat-*nation sack* an' done wore it, an' she sewed, she had so much confidence in dat dat she wouldn't throw it away. She sewed it to anothah brand-new one, an' dat worn out, put dat in 'nothah one - her nation sack wus dat big [demonstrates].

Mah husban', he say, "Mah mothah wouldn't nevah let yo' tetch dat," say, "Mah daddy nevah has had his han's on dat *nation sack*."

(Do women still wear them as much as they used to?)

Well, now, when yo' find one dat's be 'customed to things lak dat. Ah know several women dat wears 'em, dat dey gotta wear 'em now. In wearing dat junk on 'em dey gotta have a nation sack, see. An' if dey got a man sleepin' wit 'em dey done got heaps of dese things, an' dey cain't have dese things aroun' 'em untied. Dey wanta know whut's it about. An' when dey git it covered down in dat *nation sack*, see, dey pull it off an' lock it up, see, 'cause nobody 'sposed tuh touch it. An' when dey git up in de mawnin' dey put it on, an' den dey cain't git in de bed. Well, yo' see, dey's 'fraid dey might go tuh sleep, an' he examine it yo' know. Dere's lots of 'em. Ah know several of us wearin' 'em.

Yo' know, if a woman wants tuh keep a man an' nevah - he'll nevah git away from her. He kin go but he cain't stay. He'll come back an' bring dat money - goin' bring dat money when he comes. His mind is on her if he's away. Jes' take a pair of his pants dat he wears nex' to him. See, he put dose pants down lak dat. Yo' git chure lodestone. Yo' git sugah of lead. Yo' git dragon's blood. Yo' git a little mixture outa some of dese places uptown where yo' buy dat - dey call de dead man's bone [see p.1076, line 37]. An' yo' git dat root of *Eve-an'-Adam*. Yo' place dat all in dere an' den yo' sprinkle sugah all in dere. Dat soften an' moisten dat up, keep it moist. Den yo' roll it lak dis [demonstrates]

see, roll it jes' as tight as yo' kin, have it right dere, dis little root, have it as tight as yo' kin, jes' lak dat.

(Keep rolling it to you.)

Rollin' it to yo' right tight lak dat. Den yo' have yo' a string an' jes' tie it all around in lak dat. Den, yo' take one of his socks an' push dat in it an' jes' put it anywhere yo' want, where nobody dat's passin' kin 'sturb it, an' jes' keep it dere, an' dat somebody nevah will, only when yo' leave, dash dat out.

See, yo' cain't dash it - yo' gotta open it up an' dash it out in de bathroom.

(End of 1517.)

"DOCTOR" CAFFREY

I'M WHAT YOU CALL "DOCTOR" PROFESSIONAL  
WITH TWELVE DIFFERENT GIFTS TO DO ALL THINGS  
I'M THE "TWO-HEADED MAN"

NEW ORLEANS, LOUISIANA

[Caffrey is a *doctor* by his own admission, just about the best of them, so he claims, and the only person who admitted being a *two-headed man* [see p.280] - a title not so well regarded in some parts of the hoodoo world. He carried a black briefcase, dressed formally, acted what he considered the professional manner, and gave me his handbill. I may still have it. Finally, he is one of those memorable experiences of my life, performing, almost before my eyes, an immediate cure upon my injured contact man, Edward. This he mentions and I describe in the INTRODUCTION. Caffrey, informant 840, is primarily a *healer*, relying little upon hoodoo-manual remedies and rites. If you think he *stalls* a little, exaggerates a little, do not underestimate him - he is a *professional*. His material, broken up and reassembled with few loses, is on cylinders A447:8-454:1 = 1263-1270.]

I wasn't born in Mississippi, I was born in Louisiana.

(Oh, I see. Well, you are from Mississippi recently, I see.)

Yes.

(Well, you can tell me what they did. And speak loud, please.)

See, that's mah pitchure there, see. See, that's my pitchure there - I, myself. I would get a holt of the individual pitchure, see, and I would get me a black candle the size of about that [demonstrates], set that pitchure upside down [demonstrates], and in setting that pitchure upside down, in twenty-four hours I would take a box of salt, see, and throw it around that black candle, scatter it about it, and make my wish just like if I be making my wish there to the east [he faces east]. In twenty-four hours I'll have those folks leaving town.

(I see. You must burn a black candle.)

Must burn a black candle.

•(Do you light that black candle any special time?)

You - well, yes, the best time to light it is twelve o'clock at night.

(Light it at twelve o'clock at night. And where would you set that candle?)

Well, I would set it in a special corner - not exactly a special corner, but in a corner where a chifferobe is at or anything to hide it to keep the other people from seeing it.

(And where do you burn this candle - in your private sanctuary?)

[A penciled note made years ago while checking the transcription with the cylinders, reads, "A bad question. Fortunately he did not understand sanctuary or, if he did, did not accept my lead."]

Well, in your private room - any room that anybody don't *trapse* [a rare word pronounced *trap'see* by people during author's boyhood - a variety of *traipse* or *trapes*, pronounced *traps* by dictionary = *gad* or wander] about. That's if you don't want to let no one see it. But it best where you can see it. And in setting it though, you curse - in other words, in setting it you must talk to it, cuss it. And in talking to that [picture] you just tell it just what you tell them people, just like I'd command you to, "Leave here, you dirty bastard! You must go. I suffer for you to be drowned." Just talk to that in that form, and talk to that candle. And in talking to that candle why you induce that, and whatsoever that's to be done it do's in 24 hours - sometime they may happen to break their neck.

(Now, what did you do to make that candle go out?)

That's all right. I'll draw me a glass of water - see, draw me a glass of water at the hour of nine o'clock in the morning. You gotta draw it - and you draw that water at nine o'clock in the morning and I'll have that water to set until about three o'clock in the evening. I'll take this crucifixion of the cross [= crucifix - symbolized by nine to three o'clock] and I'll say my Our Father Prayers over that water three times, and I'll have the individual to blow in that water three times, and in blowing in that water three times, I'll have him to repeat, "The Name of the Father, the Son and the Holy Spirit," and then I'll place my hand upon his head and say, "The Name of the Father, the Son and the Holy Spirit," and have him to make his wish to the *four parts of the land* [often called *four corners of the world*], and I'll guarantee you those lights will go out in three hours time, and the headache condition dat they are suffering with, it shall be moved.

(I see, they'll move away.)

Move away.

(Now, what did you say that he makes his wishes to the *four corners of the earth* for? Why did you do that?)

It's like east - well, say east, north, west, and south. See.

(He must face the east direction as he makes the wish?)

Yes, that's it - as he make it. But make it with faith.

(With faith. I see. I understand.)

With faith - be made with faith, and it sure be gone. It must leave him and that condition won't come back. Now, if that condition is - there is no way for that condition to come back. If that condition come back, see me. But there's no way for that condition to come back.

(Well, suppose somebody is putting down something for me? Somebody is trying to harm me in some way?)

Supposing someone is putting something down for me to walk over, and what kind of a condition come about from it - a leg or something like that?

(Yes.)

Well, if this condition comes about a leg or something like that, and they feel that that leg is affected of some kind of evil 'vir'mint [environment], just go to the drug store and get a bottle of ammonia. You see, you can get the bottle of ammonia and then you ask for a bottle of bay rum.

(Bay rum.)

Bay rum, you see. And after that you get a bottle of antiseptic - you see, that. And then you get a bottle of assafitidee [asafetida] and you'll stir that to great 'vir'mint [environment]. You understand. And in stirring that to great



'vir'mint, you put that down into - you put it into a quart bottle, if you got a bottle. And you set it into the earth for nine days and after the ninth day you take it up and rub for nine mornings, you see. And in rubbing for the nine mornings, it be's at the hour of six o'clock in the morning. That condition should be moved.

Evil 'vir'mint.

(What can you say about that?)

Well, such things as going out to the forks of the road. Watcha mean? About putting something down? Or just making a wish?

(Anything that comes to your mind.)

Well, say, just like somebody would - mostly about somebody would throw something in the air or something like that? Well, we'll lay a parable - we wouldn't exactly say throw something in the air, we'll [say] that maybe somebody might put something in the road to *cross* somebody else. You get the idea about that? And in *crossing* somebody they might cause them to be sick for about six months. That's what you want to know about, a condition like that.

Well, all right, such a condition like that would come about - it wouldn't be nothing for you to do but just go to work and get you some clay dirt, and also some sut [soot], you see, and in getting some sut, well, you can just mostly about get some clear water and in getting clear water, you might get some black pepper and use it to great 'vironment, and then you might put that into a flask, and you'll catch some rain water. See. And you'll catch some rain water and you'll take a red light and set it on that and burn that for three days. Get the idea about it? And in burning that red light for three days, you make your wish, and you rub continual with that and then you take your bath three times a week on Mondays, Wednesdays and Fridays. Get the idea about it? And in rubbing it on Mondays, Wednesdays and Fridays, you makes your wish to that light, and after you using that red light, well that light will burn completely yout. And you take that red candle. You get the idea about it? And you take some of that [candle] wax and put it there and you continue using, and you take your bath three times a week, and that condition will be removed - reduced - what you call reducing 'vironment.

*Graveyard dirt* is supposed to be for killing. *Graveyard dirt* is supposed to be - in other words, *graveyard dirt* is to bring about some kind of confusion and bring about a killing scrape or cutting scrape or shooting scrape. Well, all right, that condition can be mastered in some form or another easy enough. All you would have to do, just take three buckets of water, see. Put three buckets of water in a tub, see. And put three tablespoons of sugar in that tub and scrub that house from front to back, you see, On Thursdays, Tuesdays, and Sundays. Read the 66th Psalm, read the 23rd Psalm, read the 35th Psalm of David. You get the idea about that? And then you might go in some place or another and get rock incense. And in getting the rock incense, you might smoke that house out three times a week - that condition shall be reduced, removed.

[Someone is] trying to master you. All right. Say, for instance, now, you is a lady's friend. All right. You is a lady's friend, and since you come to be a lady's friend, she cares much for you, and maybe perhaps you might be after some of the other girls. You see. You get the idea about that? And she want to break you. All right. She go - this lady friend of yours might get some kind of bread, this light bread, and break the bread up in six parts, you see. Get her a pint bottle, that little thick bottle of van-van - the van-van very thick bottle [my only information about the bottle]. You get the idea about that? Put that bread in there. Get the idea about that? And then in putting that bread in there, she get about half of a halfa pint of your urine and pour on top of that

bread. You get the idea? Then she'll get a jar of honey and pour on that. Get the idea? And in getting the jar of honey and pouring on that, she'll get nine pins. Get the idea? And put up on top of that honey and that bread. Get it? And she'll write your name down and put it three times upon that urine, and just in writing your name and putting it down upon that urine, she'll [shake] that bottle at that particular time and wheresomever that you at or wheresomever that you gone, she'll just call you - as your named George, just like your name is George - she'll say, "George, I want you to come here." You can't go away - that's to control your nature. I want you to bring me just whatsoever you got for her, you bring it and you divide with her, from the beginning to the end, and then you won't have no vitality for no other woman. Ev'ry time you see her, you'll have a heart for her all the time but - all right. I left 'vironment out - oh, oh, oh, I missed 'vironment. But after she go to work and put that bread upon that *urinate*, she go to work and put the honey and put nine pins, but she place that bottle up under the steps where you going to pass over - where you going to walk over - turn it upside down like this, put it upside down. Now, you understand me good.

(I understand.)

You see. And you walks upon that - you walks over that.

(Turns it upside down?)

Bottom upwards.

(Bottom upwards and she pours the water over that for nine days?)

Nine days and in the ninth day she takes it up. And in the ninth day she takes it up but she don't keep it in the house - she might take it to her friend's house. But she control you by shaking it like that. And as your name George, she say, "George, I got you now and you can't go nowhere, and you're for me and I going to have you long as I live, and you cannot fool with no other woman." You see? Well, that controls your *nature* and she *ties* you, and you be crazy about her and if you leave her - if you leave her - you might leave her and stay away from her, but in the ninth day, she'll bring you back just by shaking that bottle. She'll control you from the beginning to the end.

(I see.)

Well, let's say something about the people go to hoodoos and in going to hoodoos, why they'll fix up the man and the woman into a shape....

I done see how it were done - how they dance a person to death [see pp.794, 796, 1279]. They get a-holt of your hat, you see, get a-holt of their hat and take it to a oak tree, you see, and in taking it to a oak tree, you make some kind of a *foundation* - put it near, close to the root, not too far from the root, but near to the root, you see. And they'll make some kind of *foundation* and they'll just set that *foundation* up on top of that, and they'll use nine black candles, you see. And as they'll use nine black candles and they'll start to dance and they'll step like that. [He demonstrates.] It's a ole dance they got. They'll dance, dance till you kills yourself. They just dance, dance, you see and they'll do that for nine days - just make you dance and kill yourself dead. Get the idea about that.

(Where do they burn those black candles - out at the oak tree or in their own home?)

Well, you burn those black candles out at the oak tree, but you want to get somewhere where nobody going to see you - out into a far prairie somewhere. But you wanta get you some kind of something just like a stone, or say like some stone just about the size of this, or something like that - a real stone or a piece of steel, where those candles can't turn over.

(I see. You want a little stand of some sort, so they won't turn over?)

Yes.

(I see.)

(St. Michael?)

Yeah, that's correctly. Well, yeah, there's a Saint Michael, see. That's a saint that is coming from something like heaven with two swords in his hands. See, there's St. George, he's coming with two swords on his horse. All right. St. Michael - you use a red candle to St. Michael. Do you get the idea about that? All right. And St. George, you uses a blue candle to St. George. Get the idea about it? And you use that blue candle for nine days - as one candle burn out, you light another one - for nine days, continue on nine days. And those candles do most anything that you want them to do.

(You just light the candles and make the wish to them?)

Make a evil wish to that. Tell him what to do and mean it - with a *evil 'virorment*, and then after that, you cuss it. You get the idea about that?

(Did you ever hear of St. Expedite?)

Oh, yeah.

(What do you know about St. Expedite?)

St. Expedite is a kind of a wonderful saint, too, for most anything you want to be done. Now, Saint Expedite, you use a candle that - a yellow candle, you see. And you use that yellow candle [he demonstrates] - you take that yellow candle and you write the party's name three times on the side of it, and then you take one pin and you put it in chere and you take one pin and put it in here. You take three pins altogether and put them there. You get the idea about that?

(You put one in the bottom.)

One in the bottom, one in the side, and one in that side.

(And one in the other side.)

Yes.

And you take that St. Expedite pitchure and you turn it upside down. You see. And all right, you turn it upside down and you might take a nickel, just like that [demonstrates] and stand that nickel up side of there some way or another, you see. You get the idea about it? And then you take a nickel and put it upside down and you might take a shot [he means some powder from a shotgun shell] - see, what you shoot in a gun, and put it up side there, you see. And you light that shot [powder] and that shot [powder] go off, and whensomever that shot [powder] go off, that *evil 'virorment* just crack.

(And what will that do then?)

That destroy that *cross* over you - that kills the fellow.

(How do you know you're getting the right fellow? How do I know that I'm going to kill the right fellow?)

Well, you know that you killed the right fellow because you know directly who you want to do it to [the doctrine of intention]. Just like his name George, you command him, "George, I command you to go. I command you to die." See. "I command you to live."

(Well, suppose you tell me something about her.)

Well, she - St. Rita is a saint that she don't allow no man around at no time. She mostly fighting men. In other words she kill mens all the time. In other words she take people out of your family. I'm satisfied to know that St. Rita take people out of the family, because I had St. Rita in my place one time where I was operating my business and she taked my uncle and my grandmother out - I'm pretty sure she did. See. And after I got her out of my place, why, well, much more of my relatives never did die. St. Rita is the kind of a saint that do fighting - takes away. And she's nasty to the effect. And she's no good saint. She's really under what's *evil 'virorment* all the time. And then I sees her all

the time fighting. She is a evil force.

St. Peter - St. Peter is a kind of a wonderful saint, too, to mostly do anything that you want to do. St. Peter will open the doors for you. He's the man that handle all keys. If you make your wish to him - and in making your wish to him, you make it very sincerely, you see. And in making it very sincerely, you get up - you start rolling, you see, and roll about half a block, and just repeat, "St. Peter, St. Peter." Make your wish to St. Peter and then you take two keys [he begins to demonstrate], see, take two keys and hold 'em in your hand like that [he devoutly takes an imaginary key in each hand] and you make your wish to the four corners of the earth. Then you bow like that [he bows] just like a Catholic priest, and yo'll get your wish.

(I see. You hold a key in each hand.)

In each hand, yes.

(Now what do you mean, *you roll*?)

Well, when you rollin', you just rollin' just like this here [he does a rotating motion with his bent head]. You see, just like you lay like that, you *roll*, saying, "St. Peter." You *rolling* to success.

(I see.)

But you have St. Peter's pitchure, stand up to the altar, and you going to roll like that, like you roll that [way, you] just roll it over and when you get there, just grab [the altar and say,] "My wish."

[All the while he is dancing - see later.]

(I see - just sort of hop, hobble.)

Yes.

(Then, you don't get on the floor to roll - just do this sort of thing?)

Just make that - you get in there like that and *roll* it.

(But while you are standing before the picture.)

But, until you get to the pitchure, you got about halfa block, see. Not exactly halfa block, say somewhere along about 13 or 14 feet - something like that, 14 or 15 feet.

(And just *roll* up to that picture?)

Just *roll* up to that picture.

(And then ask for the request?)

Ask for the request.

(I see.)

(What do they say about St. Raymond?)

St. Raymond is a wonderful saint. St. Raymond is a saint that is a great saint and St. Raymond will do most anything that you want to do, but you mostly have to use St. Raymond on a Thursday. And to St. Raymond - you want to use a green light to St. Raymond. And you use a green light and you take a quarter and you put it in a saucer, you see. And you set that quarter in a saucer, you see. And you set that quarter in a saucer and you set a green light upon that. Get the idea about it? And in putting that green light upon St. Raymond, you get a glass - you see, I'm talking about a looking glass. Get the idea about it? And you run that St. Raymond out - that green light out, you see, and then you let it set right to that glass. Get the idea about it? And when it get to that glass, say, "St. Raymond, St. Raymond, I call you. I call you at this particular time to find into distance [to see into the future]." You see. And you'll have finances to come from New York. [The implication here is obvious.] All right. And after that - after you done - just before - in other words, just after you light that green light, you read the 56th Psalm and the 21st Psalm, you see. And he'll grant you your wishes, anyway that you desire. See.

(You stand this candle on a mirror?)

No, sir, you stand the candle in - you take the quarter and put it in a saucer.

(Yes.)

You see - you donate - you don't have to put it in the saucer, put it under the saucer, but be sure that the glass is up there just like this chere [chair] here.

(Oh, the glass is standing at the side, there?)

Against the candle just like that.

(Against the candle.)

Yes.

[He demonstrates while I comment.]

(Now you are looking into the glass and.)

And you talking to St. Raymond. And that's for distant calls - that's for to call for distance.

(How do you mean, *call for distance*?)

Calls for distance, just like you say, "Money from." In other words, just like you say - just like - say, you got a lady friend in Houston, Texas, say, "Marie, of the State of Texas, I command you to send me \$10.00." [This is probably what he was expecting from me.] "St. Raymond, grant me my wish by divine force, that it may come and I won't be disappointed - my wish shall be granted to me." You see - for success - and you talk right to that glass. After that candle is burned out, then you take that glass like this here and you [he demonstrates] "Father, Son and Holy Ghost."

(You make the sign of the cross.)

Sign of the cross.

(Well, now, does that wax melt and come down over the candle?)

That wax melt and run down on the candle and - you don't want to do away with that - that comes into a pretty shape. You don't want to do away with it. You want to take that and put it in your briefcase or put it in your [altar] corner some place. You want to keep that - that's for success to come on.

You use a bone of the skull. What - in what instance? There's different ways.

(Well, I don't know. Give me an example, you can give me some examples.)

All right. Now, the bone - there's different ways to use bones [of the dead]. You can take bones from the skull, say, out of the grave. Get the idea about that? And in taking the bone out of the skull from out of the grave, you take those bones and you might take 'em into a [cabin] loft. You get the idea about those skeleton bones? And you might let them stay in the loft [or attic] maybe about, say for about two years or for about three years. Get the idea about that? And [if] you leave 'em stay in there about two years or three years, that spirit will remain in some form or another and will come into resembling that of a scorpion's shape or some other form or another - different form like that, and will cause people to be scared, and will exist in some way or other to master, that will destroy things.

Then you can takes bones of people, different - different kind of bones of people who have stolen things, and you can put them in a drum, you see, and you can go around and play music. But you'll have that into the drum all the time and you making, blowing the horn and beating the drum and going on, and that spirit will remain over in New York somewhere maybe, make a whole lot of noise and will scare people out, and have people to run away and go on. Then you can take bones again and you can put 'em in a barrel and roll 'em so-forth-and-so-on, and go on like that and roll 'em in the barrel and that cause them, cause that spirit to come about into the hospital, come right into very important

places, into banks and everything, and scare people and so-and-so like that.

(And he's a *doctor* and I want a job. Can you help me out?)

[I did not turn on machine quickly enough to catch the whole of my question: "Suppose I want a job and I go to a *doctor* for help. Can you (also a *doctor*) help me out?"]

Yes.

(What procedure would you go through?)

I would give you - all right, I would bow you right down. I would bow you right down with a candle in your hand, with a white candle, and place my hand upon your head and tell you to make your wish. See. And tell you.

(Make me bow?)

Make you bow - have you to bow, see, with that candle in your hand, and I would make my prayer with faith, you see. And I tell you, "Now, you take this candle." All right, say you are going on the job tomorrow. You come in to me today for a job, you see, then you going on the job tomorrow, see. Well, all right, I'll tell you to bow right here and I'll tell you, say, "Now, I want you to light up this candle at six o'clock in your home." You see, at six o'clock this evening in your home, and you'll make that petition at six this evening and at nine in the night, you see. Well, tomorrow morning you going out and say, maybe you going on the job, you going to work at seven tomorrow morning. You get up about five.

[For some reason I turned off my machine, but next morning I the job-seeker get up at five and light a white candle - white for purity.]

(You use white for purity.)

Use white for purity and that will bring about luck, too, the same [candle]. (Well, now, the next morning, what will you make me do then?)

All right, the next morning 'round about five-thirty, you get up and you light that candle again, see. You get the idea about that? And you take a glass of water and you place your hand right in there just like that [demonstrates] and you make your wish and make the sign of the cross, and you light that light. And continue leaving that light burning and you go on out. Get the idea about it? And then go on out. Just before you get to the *bossman*, you stand still and you - you say your *Our Father Prayer* three times. Do you understand me? When you go to the *bossman*, you go in [the door] this far, but you put the right foot before the left foot, you see. [He demonstrates.] Get the idea about that? You say, "Well, Captain, you puttin' on any men today? Could you give me a job?" [He demonstrates.]

(You fold your hands with your right foot forward.)

Yeah, well, now, just like my name is *Doctor Caffrey*, see. Just like my name's *Doctor Caffrey*, you repeat my name three times, say, "*Doctor Caffrey, Doctor Caffrey, Doctor Caffrey*, grant me my wish." And you stand right in this form, just like this here [demonstrates] - you is there and here's the *bossman* right there. "Captain, are you hiring any more men? Is there any opening here?" Just like that, and that *bossman* cannot turn you down. He might tell you, say, "Wait chere awhile." And he may be gone about fifteen or twenty minutes, but finally after 'while he come back and put you on the job.

[This is the only instance I have found where the client makes a wish or prayer to the absent doctor! As we shall see later, *Doctor Caffrey* is not modest about his ability or reputation.]

(I see. I see.)

That's luck and successful.

All right, now, there's *environment* that I use concerning, getting the *environment* of *van-van* - that's the name of that, *van-van*. All right you getting the

*environment* of *van-van*. It's kind of a cologne that I make out of spice. You get the idea about that?

(You say, you can make *van-van* yourself?)

I don't make the *van-van*.

(But you make something else out of spice?)

Out of spice, yes. You see, I get that spice and that *van-van* and - let's see what else is the other kind of ingredient that I do take - get this lump sugar, you see, and I'll put three grains in that. Do you get the idea about that? And in getting this lump sugar I puts three grains in that. All right, and then I'll get me some kind of a - well, say, some kind of a sweet incense and I'll put a touch of incense in that. Do you get the idea about that? And then I'll put about nine drops of ammonia and I'll stir that to a state - stir it - stir it - stir it - stir it - stir it - and I'll put three waterbuckets of water in a tub, you see, but a brand-new tub. Get the idea bout that? And I'll get me a brand-new mop. Get the idea about that? All right, and I'll start to mop it. See? I'll put one tablespoonful of that in that water and I'll start to mop from the front steps, you see, but I want to scrub the success in. You see? You wanta scrub, you wanted to bring the success in. You don't want to start from the back, you see, you wanta scrub it in and just scrub, scrub and continue on scrubbing back, but have you - as you scrubbing you making your wish. Now, after I done scrubbing all the ways through, I'll go to work and I'll get some kind of a rock incense, that a incense that burn without a blaze, see, and I'll smoke that house all the way out - all the way out - just all the way through. Get the idea? And I'll pur that water right at the steps. Get the idea about that? All right. And that water with the *environment* there is strong, and that scent is smelling, and when anybody get there, that scent will attract them, and that scent will draw them in and they will come right on in there.

(Well now, I'm troubled about - the law is bothering me. I want to keep them away.)

All right. In case that the law is bothering you. All right, the law is bothering you - the policeman is bothering you and they want you to leave town. In other words, they tell you to leave town.

[WHAT A PROPHETIC QUESTION AND ATTEMPTED ANSWER! WITHIN A FEW DAYS I WOULD BE IN THAT PREDICAMENT AT MEMPHIS!]

All right, now, the law is bothering you and they want you to leave town. Now, what you going to do? You going to go to work and you going to get you a blue candle. You see? And also, you going to get you another white candle and a red candle. You get the idea about that?

[Had I been an able *doctor* like Caffrey, "the best in the world" by his own admission, I would have answered, "Yes, I 'get the idea about that,' I am to wave the red-white-and-blue in the face of the police of Memphis, telling them I have a legal right to interview Negroes in a Negro hotel." Despite *Doctor* Caffrey's advice, I left town.]

And you can get that blue candle and a white candle and that red candle and you going to light those lights, you see, at the hour of nine o'clock in the morning. Then you going to read the 35th Psalm - the 35th Psalm, see - then you going to read the 37th Psalm, then you going to read the 70th Psalm. Get the idea? And you going to repeat that law's name three times a day. You get the idea about it? And that law will be dismissed off of this force - lessen time than three weeks, he'll be off of this force, somewhere else.

We say, now, two fellows out there git into a fight. One man ups and shoot that other man up and run for it and ain't caught. That man go on the way.

They don't know where he gone at and the law is looking for him, but still I say I kin bring him back. All right, now I'm going to bring him back. I'm going to show you into a plain way. I'm kind of a real fast fellow on those things and I'm going to show you to a plain way. All right, now what I wanta do. I'm going to bring him back. I'm going to call his name three times at the hour of twelve o'clock at night, loud as I can - tell him he must come back, God damn him, and I'm going to get three [two] hen eggs and place in his hands. See, I place one in the right hand and one in the left hand and I'm going to lay that man in the coffin on the flat of his back. Do you get the idea about it? And in three days and three nights, that man'll come to the *jail-house* and give hisself up to the police.

(You use two eggs there - one in each hand?)

Yeah.

(I see. And he'll come back?)

He'll come back.

(Now, in getting your own experience, how did you start in this work? Get this power and start in your work along this line?)

Just how you start into work?

(Did you learn from somebody?)

No, I learned that myself. I learned that myself.

(You weren't initiated by anybody, were you?) [A leading question asking for the answer *no!*]

No, no, ah'm developed to that state myself. Nobody.

(Now, you're a *doctor* [he has already called himself a *doctor*] - now, what do you call yourself, a spiritualist or - I mean, what do you call yourself?)

I'm the *two-headed man* - that's just a - I different from the church, you see - so far as something like that - that's just my alibi.

[He calls himself a spiritualist to keep away from the law.]

(Oh, I see. I see - you both [you and Church] have different gifts and the like.)

I have the gift [spiritualism] too, but that's where I demonstrate in church and big auditorium, big schools and things, but that's just for my advertising [he gave me his handbill, I may still have it], and I have my private [place of business] just like you got a private office.

(Well, do you get over here - to Algiers at all. Amongst those people over there?)

Well, I don't have any [legal] right to get over there. I been all around there - I've travelled more than [how many?] States. See, I goes all about.

(Do you know Mother - or whatever her name is - Madam Helen? Is she living over there in Algiers?)

I don't know.

(.....) [I speak several inaudible words.]

I don't know about that. You see, ah'm a *born worker* - what you call a *born worker*. I'm born to that, to do these things. In other words, I had it from my grandfather. My old grandfather was a man by the name of George Mack - he was supposed to be the best in the world. Now, I'm supposed to be the best in this city to give results, and out of the city, too. [*The best in the world!*]

(Where did your grandfather work? In what town or what county did he have business? Here or Mississippi?)

St. Mary County.

(In Mississippi or here in Louisiana?)

No, it's a Louisiana county.

[He says *county* for my benefit; he knowing that the State of Louisiana is



divided into parishes, not counties.]

(Louisiana - and his name was what? George Mack?)

He died - he was around about 102 years old when he die. Getting all kind of roots and making all kind of [medicine].

You see, if there's a pain or ache round about your body, right anywhere round - that boy [my contact man Edward] that you has. Did he tell you that how I - that boy what worked for you done tole you that how I rubbed his leg and everything and that misery come out?

(When did you do that?)

I done that before I come up in here.

(Well, I didn't see him since then. I'll have another chance to see him.)

He was suffering with his leg very bad - he could hardly walk up in here and I rubbed it.

[This is an absolute fact. I will tell this amazing story later and add a strange sequel. As I said in my introductory note, it was one of those memorable experiences.]

If there's a condition, ache or pain anywhere, if it's the teeth hurtin' you, I'll stop it dead at once. If your head, back or anything hurtin' you, I'll kill the condition at once, before you leave here. That's my job to do all those things. I'm what you call *doctor professional* with twelve different gifts to do all things, practically was born with it to master. I mastered those conditions.

(Do you take care of any ordinary disease, too - rheumatism or fever? Or - you do all that?)

[Fever of course is not a *disease*, but it was to *Doctor Caffrey*.]

All that.

(I see. What do you think about the average man that goes around saying he does this kind of work? Think there's much to them?)

I don't think he knows about taking it up.

(Well, you know, I come across people and they say they can do these things. Do you think all these fellows can do - or just say they can?)

Well, that's mostly about fellows that I don't know so much about 'um. I wouldn't - one thing about a fellow, a fellow have to prove hisself. And first prove hisself - that's all of it. But if there's a pain or ache about chew right in here, I could move it off you. But the *foundation* about this business here, you can't learn it from nobody. You must be born with it.

(I see. You can't read a book or anything?)

No, no - you can't get the power.

(You have to born with that power?)

Can't do no good, you can't prove yourself.

(Well, now, do you experiment and create remedies of your own, of any kind, from time to time - new remedies, or anything of that sort?)

At times.

(Or have - [if] you heard of another remedy that somebody was using, would you take that remedy over, if you thought it was good?)

No, I don't do that. I don't care enough for that. [As I said in my introductory note, he is not a hoodoo-manual remedy man.]

A man *lifts* them. I could have - I could put a person off in a trance, see. See, a man or woman, see - like a woman come here. See, it's a certain way that I can do it. You could do the same. See [demonstrates], gotta place your hand right to her like this, see, and gotta rub.

(Put both of your hands over her eyes and rub down.) [In healing, all rubbing is downward. See pp.377, 369-377.]

Rub, but you gotta rub with strong faith. Have her sleep on - you gotta rub

there and rub, but you gotta rub with faith. And you going to *carry* her off, you see, *carry* her off, and in *carrying* her off, you going to stand over her just like that with your hand like that, and say, "I command you to sleep." And then she won't be able to wake up until you tell her to wake up. Get the idea about that? That what you call *carrying* her off into a trance. Get the idea?

Now, let's see something again. [He wants another question.]

(Well, now, here's something more I want to ask you. You have an office. And do you have a room with an altar or something of that sort?)

I has a altar.

(Do you, when you are carrying out your work, dress in any special way? In any special things, or just wear ordinary clothes?)

I dresses different ways. I got different robes I dresses in. Not here in the city, though - in the State of Mississippi.

(I see. This man I knew up in the North [Norfolk, Va.], he had a special robe that he used. Well, now, suppose I came to consult you in Mississippi, would you go through any particular procedure - any ceremony when I first came in, or things of that sort? Suppose a woman came to see you in Mississippi and wanted to get her husband back, would you wear any special robe for that, or go through any special ceremony?)

No, I wouldn't have to wear a robe for that at all. See, if her husband is gone away from her for a space of time, well I'd bring him back in from three to four days. Get the idea about it?

Well, now the question you would like to know - how I would bring that man back? All right, now, that man is gone and say, like that man's name is Henry. Get the idea about that? And he's gone. Get the idea about it? All right, I would have her to give me his name, his age, and the place where he's gone at. Get the idea about it? I got a candle that I use, this high, but it's a big white candle.

(How high - about three feet?)

Yeah, about something like that. I got it at my house. I take that name and place it right here. See, here. All right, and I'll take that picture of his. See, and I'll stand this picture right here just like that.

(Right in front of the candle.)

Yeah. See, and I'll get me a glass of water and I'll get me a *mirror-glass*. Get the idea about it? And I'll stand right over that glass [mirror] and I'll just talk to that glass and I'll just talk to that light. You see? But I'll talk there all night long, and I'll compel him to come back. Talk to that glass and talk to that light, and I'll compel him to come back. He won't have no rest and peace until he come back. That what you call *medium work*.

### THE LAUGHING DOCTOR

[SHE LAUGHS]

NOW, MISTER, THIS BE GENUINE

[SHE CAN SCARCELY TALK FROM LAUGHING]

### WAYCROSS, GEORGIA

[Title brackets indicate laughter. There will be many such brackets during the first part of the interview. Here is an able person, another woman of large size like A WOMAN OF SUBSTANCE in Savannah, p.1268, and HUMPADEE in Richmond

(later). She was Edward's, my contact man's landlord, who will be described in the text. This material of informant 1125 fills 24 cylinders, C235:4-C250:1 = 1816-1831, and C384:1-C392:5 = 1965-1973.]

For good luck ah hear dat yo' take dat hair an' go to de cemetery 'tween eight an' nine a'clock - dat's during de time if yo' wanta bring love, during de time of de good spirit - an' yo' digs a hole right down. Have yo' two pennies. Yo' digs a hole right down at de headbo'd [wood headboard of grave] - right down side de headbo'd jes' about three inches deep. An' yo' talk with de spirits - yo' ask de spirits den - yo' tell de spirits, says, "Now ah'm in trouble an' ah has a loved dat ah should wish fo' to be brought to me in love." Say, "Now ah'm paying yo' off wit two pennies." Yo' drop dose two pennies in dere an' den yo' take dat hair den an' yo' cut de headbo'd up - jes' cut a splinter off de headbo'd an' den yo' cut it in half. Yo' take dat hair an' yo' wrap it up, naming dis man all de same time, calling his name, an' yo' wrap hit up in a new cloth an' wrop it nine time. Carry a spool of No. 50 white thread dat have nevah been used, an' yo'll wrop hit nine times an' den yo' tie it. When yo' tie it den yo' sleep wit it right under yore mattress - right where yo' lays, on de side dat chew lays. Put nine stitches in de mattress an' yo' lay on it at night.

(What will that do then?)

Bring dat man to yo' in love - dat bring him to yo' in love. Dat's whut chew asked. All right. Now, if he has anything like a hat or a sock, something like dat - well now, yo' get a needle's been - dat a gown has been sewed with fo' de dead yo' understand. Well now, yo' carry dat needle east. Yo' name dis needle. Yo' name it dat man's name an' yo' draw it right through dat hat - mash de hat together. Let it go right through dat band an' yo' draw dat thread right on through [demonstrates].

(You are sewing the hat together.)

Dat's right. Jes' place de hat like dis, but don't put no knot on de end of de thread, an' yo' jes' carry it right on through - jes' like it draw right on through an' den yo' wrop dat thread around dat needle an' yo' name it dis man an' lay it up ovah yore do'.

(What will that do then?)

Draw love - draw love an' him. Yo' mean bringing love or carrying it from yo'?

(Whichever way you want to tell me first.)

Bring it to yo'. As dey comin' to yo' - yo' get de [foot] track comin' to yo' - de left track an' yo' take dose two fingers, jes' dose two.

(The thumb and the middle finger of the left hand.)

Dat's right - of de left hand because yo' goin' tuh work on de left track dat's next to de heart. Well yo' jes' reach right down dere an' bring de dirt to yo' [cylinder changed] an' when yo' bring it to yo' in dat lak manner, have yo' a white piece of paper wit no mark on de paper at all - solid white piece of paper. Well yo' put dat in dat paper - yo' put dat dirt in dat paper an' den yo' put in hit yore track. Yo' get chure own track den, wit yore right hand in dat same position, comin' to yo'.

\*(Which track do I get of my own?)

Git chure left track, too, of de same thing, an' yo' get hit wit yore right hand comin' to yo', an' yo' put dose two tracks - yo' put a silver dime between dose two tracks. Den yo' put chure track on top of dat right into dat white paper an' den yo' wrop it - yo' wrop it wit red silk thread - yo' wrop it wit red silk thread an' den yo' put it in de bottom of yore left shoe an' dere yo'

wear it in dere fo' nine days.

(And that will bring him.)

Bring him to you - fo' ruination, any way dat chew wants.

(Suppose you are going to send him away, now.)

Yo' wanta send him away, get it goin' from yo'. When yo' get it goin' from yo' - jes' befo' de sun rise - de next morning - yo' get dat like today. Yo' pick it up in de same like manner but scoop it out from yo' - goin' from yo'. An' yo' take hit den an' yo' put hit in a little small cup or either a lid an' yo' put chew some gunpowder in dere - about a halfa teaspoonful of gunpowder an' stir it well. An' yo' put chew some cayenne pepper - halfa teaspoonful an' yo' stir dat well. Den yo' take dat an' put it into a snuffbox - nickel snuffbox. Yo' throw hit jes' as fur sundown [as far west] as yo' kin late in de afternoon. An' den de third day after yo' throw it, de third day yo' go back an' yo' git dat same cup an' when yo' git dat same cup den yo' open it up an' strike a match an' set dat afire. Dat powder will burn an' shoot up. Jes' which way dat smoke go, why dat's de way he'll go.

Now yo' wants another remedy on dat. Yo' gets yo' a frog. Yo' hunt fo' an' get chew a toadfrog [land frog] - a spring frog [water frog] won't do. Git chew a toadfrog an' yo' git chew a switch, an' yo' goin' name dis frog dat person an' yo'll whup dat frog, an' jes' which away dat frog hops - yo'll let him hop about three feet from yo' an' he'll more dan apt to stop. Den yo' take him by one of his laigs like dat an' put him in a paper sack an' tie de mouth of dat paper sack an' all de same time yo' scolding dat frog but chew name him dat person. Den when yo' git dat frog tied up, den yo' throw dat toadfrog from yo' jes' as hard as yo' kin stan', wit'in de middle of de rivah. He 'bliged tuh go.

Now yo' go to a popular [poplar] tree an' yo' take dat popular tree - take de head of it. Take one jes' about de tallness of dat person, a young popular, an' have yo' a brand-new string - brand-new cord. Yo' reach an' grab de top of dat small popular and call dat person's name. Yo' call their name an' yo' grab de top of dat popular an' bring it down, bend it ovah like dat, an' de whole time dat chew doin' dat yo' callin' dere name an' making a wish whut chew wanted done. Den yo' go to a large sized popular an' yo' get a switch an' yo' go back dere an' yo' whip it [the small poplar] an' tell it, "Ah want chew tuh leave, ah want chew to be mah loved one, ah want chew to be good to me" - jes' anything like dat dat chew want it to do. Re'lly do dat - something ah know.

Well, nine persimmon seeds, yo' get dem jes' as de sun goin' down - dis is fo' evil dis time. Well, yo' get dat nine persimmon seeds an' yo' get chew some red peppah, black peppah, sulphur - de middle of dat person's track - get dat wit dese two fingahs.

(With the thumb and index finger of the left hand.)

Dat's right. Well, yo' pick it up straight up - don't scoop neither way, jes' pick it straight up - an' yo' put it in dere wit dose nine persimmon seeds an' dat red peppah, black peppah. An' yo' get it stirred up an' yo' put it in a right real new cloth an' some hog lard - grease around it. An' dig a ants' bed, dese big large antses. Dig down in dere an' get 'em stirred up - jes' about nearly hand deep - an' den yo' drop dat ovah in dere an' cover it up lightly. Dat's fo' meanness.

(What will that do then?)

Oh, dat'll jes' run 'em away from yo', cause 'em to get all *flusterated* an' can't stay dere.

(Do you call any names on this or anything?)

Yes sir, yo' call dere names all de time.

Dere's lots come to mah min' [mind]. Now yo' take anyone dat chew want runned

away from a place - make 'em move away from dere. Well, yo' take a ten-penny nail right brand-new, have nevah been used an' yo' go right in front of dere do' regardless to whut distant [distance] it is. If yo' 'fraid to go right up to de house, yo' jes' go where [it is] directly in front of de do'way an' yo' dig yo' a hole down, an' yo' put some salt in dere first an' nine grains of red peppah - turn de head of dat nail down, head down an' point up. Yo' call dere names three times an' tell dat nail whut chew want it to do. Den yo' cover it up an' stomp it three time wit chure left feet. Dey be 'bliged to go. Den yo' get chew some white dog manure [cylinder changed].

Yo' get chew three pieces of white dog manure. Well, dat could be jes' about three inches or two - either one, three or two inches will do. Yo' dig one, a hole heah in front of dere place, "In de Name of de Father," dig de other one "Name of de Son," an' [third hole] "Name of de Holy Spirit" - don't say Holy Ghost, [say] de "Holy Spirit."

(You dig three holes.)

Well, yo' got three pieces of dat dog manure. Yo'll commence wit dis one, say, "Now, ah'll set chew heah dat chew cannot stay in dis house, 'Under de Highest Name of de Father.' Ah'll set chew [second piece] heah dat chew cannot stay in dis house. Yo'll be 'bliged tuh go, an', 'In de Name of de Son.'"

(That's the second hole?)

Dat's right. De third, "Ah'll place yo' heah." Den yo' call dat person name on de third one, says, "Ah'll place yo' heah dat chew must go - yo' scoundrel, yo' devil, yo' must go." [Over third hole say "Name of the Holy Spirit."] Cover it up an' walk off from it nine steps [backwards and then turn around] an' don't look back.

(He's gone.)

He's gone - de third day, de third day he's gone.

When anyone is gone away from yo' an' yo' wanta git dem back - yo' git a garment of his, any kind of a shirt if it's a man - yo' git dat shirt an' yo' cut out a piece about dat - a inch long right in de back or either in de front. Well yo' take dat part an' yo' name dat part chureself. Yo' write on a little small piece of paper wit red ink an' yo' write chure name jes' as fine, as fine as yo' kin get it. Yo' write his name an' yo' write yore name. Well, yo' fold dose two names together an' den yo' wrop dat piece around dat. After wrapping dat piece round dat, why den yo' tote it den anywhere 'bout chew - in yore pocketbook, in yore shoe an' all like dat. He'll soon return.

If anyone is trying to do anything to yo' an' yo' find de place dat chew have pains in yore feet - it gets painy all ovah. Yo' know people will do dat some-times. Well, den yo' get a penny wit an Indian head on it. Yo' turn yore stocking every morning befo' yo' - or either yore sock - when yo' first wanta put on yore shoe. Put on yore left sock first. Yo' turn hit wrongside out an' put dat penny down in dere - in de toe of dat sock an' slip yore shoe in dere on yore feet. Well, dat prohibits them - yo' kin walk ovah anything dey will put down regardless to whut.

Get chew a rusty axe [axehead] dat no one don't use. Yo' get dat rusty axe an' yo' put in near a fire an' burn it till it gits red all ovah. Den yo' take something an' yo' rake it out an' po' water on it till it cools down. An' yo' stand right in front of yore place - dat's in case if yo' think dat dere's anything, yo' know, dat's buried around yore place to overthrow you. An' yo' keep throwing dat axe - jes' hold it at sech a distant - throwing dat axe de point-part down till it sticks in de ground. When it sticks in de ground, den yo' get chew another mallet - anything like another axe or anything dat heavy - an' yo' drive it till it gets level wit de su'face of de ground. An' when it gets in dat

position, take yore left feet, rake a little sand ovah it, stomp it, says, "Ah wants all of my enemies to come undah mah feet an' be my footstool."

If dey should happen to murder anyone an' tryin' to get away, an' if dey have jes' about - jes' as soon as dey murder dis person, take their hat or their cap an' turn it wrongside out an' put de bill part of his cap back behin'; if it's a hat, jes' turn it around but be sure dat it's turned inside out. Well, now if dey kin make it to a runnin' stream, dey git right in dat runnin' stream an' walk about five steps in dat runnin' stream, havin' with demself some cayenne pepper finely ground. When he hits de land, why in five tracks of his after he leave dat water, yo' 'noint dat wit red peppah. Yo' kin go anywhere about chew please. Den soon as yo' git away yo' chew a root dat's called de rattlesnake master - chip it up right fine an' put Hearts Cologne to it, an' yo' keep it shet up and let it set 24 hours - or either yo' kin commence usin' it right away. An' every-where dat chew go, jes' sorta 'noint chureself a little wit it. An' den too, again, yo' tote a big piece of dat root in yore right hand pocket, but no tobacco or snuff or anything like dat about - safe an' sound.

Ketch a snail - yo' ketch a snail an' yo' put him up in salt, put him in some-  
thin' like a jar, somethin' like dat, an' yo' put him up in salt, in about halfa  
handful of salt to dat snail - airtight him an' let him stay dere. An' as long  
as it be's - it be about nine days - when yo' go back de biggest majority of dat  
snail is turnt to water. An' yo' po' dat water out in a strainer an' yo'll see  
a starlit, a little white clear stone dat be's in his head. Yo' git dat starlit  
an' yo' rub dat starlit until it gets hot - hit's a little stone like a little  
rock - till it gets hot in yore hand. When it gets hot in yore hand then yo'  
drop it over in Hearts Cologne - no other kind won't take, an' put three drops  
of gin-whiskey to it. Put three drops den of yore urinate - yore water. Shake  
it up good an' tote it wit chew. Anything dat chew wanta ask of a favor or any-  
thing, why put about one or two drops on yo'.

If anyone wants to poison somebody. "Well, ah'm gonna put snakes in yo'."  
Somethin' like dat. Well, yo' run up on yo' a snake of any kind dat yo' should  
wish to be into de person. Well, yo' tease dat snake. Git chew a long pole or  
somethin' an' tease him until he gits good an' mad an' when he gets good an' mad  
have some kind of an instrument - if it's even a grass-cutter - cut his head off  
quick. Be sure to cut his head off. Well, yo' take dat den an' put it into  
somethin' an' yo' let de sun shine on it dere until it gits good an' hard an'  
brown - jes' dat haid, dat snake's haid. An' den when it gits hardened into de  
sun, den yo' place it in somewhere where yo' kin crumble it up. Well, yo' pound  
dat snake head den an' yo' talk to dat snake head, say, "Ah want chew to create  
small snakes. Ah'm goin' use yo' fo' a purpose." Jes' talk to it like yo'  
talking to anyone. Den yo' take it den an' if yo' get around somebody's house  
or somethin' like dat - de one dat chew wanta fill fulla snakes - jes' sift a  
little ovah in dere water bucket, somethin' like dat. Re'lly create snakes.  
Dey'll commence makin' in nine days - yes, inside de humanity.

Wanta take out any poison like dat outa anyone, gits rattlesnake master,  
sulphur, saltpeter. Take dat sulphur an' de yellow of a egg an' jes' work it  
until it gets good an' nice where it kin kinda crumble. But be sure it be's  
little sticky. Pound some saltpeter up in it right fine. When yo' get it good  
an' mixed an' all dat, den yo' rub dis person with dat - dat's fo' de outside  
appearance. Den yo' get chure saltpeter an' yo' get dis rosemary water - salt-  
peter an' rosemary water. Git sulphur an' git it stirred up together - all de  
same time yo' boilin' dat rattlesnake master. An' yo' get it all mixed up in  
dere an' stirred up together an' put two tablespoonfuls of gingerale - dat's to  
drive dat through yo', an' yo' give dem den a halfa cupful of dat three times a

day. An' de second day, whatsomevah dat is inside of 'em will pass out. The first.

(The first treatment is on the outside; this is for the inside.)

Outside year [here] dis a lickrish [liquid] to drink.

Yo' kin take a person dat yo' wants to run, again. We'll take dat [subject] up an' yo' get a pinch of his track - one at de toe an' one at de heel of nine of his foot tracks, either track, right or left. Dat's another remedy. Well, yo' take dat den an' yo' put it in a new cloth an' yo' get chew nine pins an' yo' stick - stick 'em all kinda crooked ways, yo' know, all kinda cater-wantered [cater-cornered] ways. Den yo' get chew nine needles wit brass eyes dat have nevah been used an' yo' stick dem straight way into dat cloth wit dat track in it. Den yo' take it den as de sun goin' down an' yo' throw it [towards] sunrise, tell it to, "Go, devil, don't worry me no mo'." Dat'll work.

Yo' enemies is worryin' yo', jes' provokin' yo', have it so until de law - even down to de law is turnt against chew - jest make enemies. Well, ah'm jes' goin' tuh put 'em [in] hard luck or somethin' like dat. Yo' go out on Monday - Monday morning befo' de rising of de sun an' yo' get de 48th chapter of *Psalms*. Yo' stand wit chure face to de sunrise. Yo' read dat entire [passage] down an' pray a prayer suitable to yore circumstances, an' at de end of dat prayer, "In de Name of de Father, Son an' Holy Ghost, my enemies dat workin' against me, seekin' after my soul, shall come down." Everyone of 'em will come to yo' - almost beggin' yo' fo' bread.

One probably's got a husband or boyfriend - she want to go out to meet another one an' she don't want him tuh know anything about it. Wait until night he go to sleep. An' when he goes to sleep take off her piece that she wears next to her, probably if it's a - might be her teddies or step-ins, somethin' lak dat, an' she threw it across his face. An' she kin go out an' stay all night if she want to, he'll nevah wake up until she come back an' remove dat garment. [She laughs.]

Take a sharp knife. Go to de sto' an' buy yo' a sharp knife from de hardware sto' an' a piece of steel regardless to whut shape it's in - it kin be even down to a file, jes' so it's steel. An' yo' take dat steel an' yo' name dat steel yoreself. Yo' drive it down in de middle of his track, his right track. An' den yo' take den dat sharp knife dat have nevah been used, but yo' have it sharp, right good an' sharp. Yo' speak to dat knife, tell it, says, "Ah want chew to cut his headway. Ah want chew to stop him because ah know dat chew can." Talking to de knife, says, "Ah want chew to stop his headway - don't let him go outa dis house not unless dere's satisfaction wit me." An' make a whack right cross dat left track jes' as hard as she kin cut. [Cylinder changed.] Take dat knife den an' bury it right under de eve [eaves] of de house wit de blade down. Cover it ovah wit dirt an' lay a board or either a brick right ovah it where de sun won't hit it. An' he nevah will go 'way from dere not unless she says it. [She laughs.]

(Why?)

Why? Because she's done cut his headway.

(What do you mean by cutting his headway?)

Dat means *stop him*. Dat's it. Every time dat he gits ready to go off anywhere, yo' see dat cut cross dat track an' always prevent him from going. [She laughs.]

She cut off all of her fingernails off de left hand, she cut off all of her right an' each one of de five toenails an' three strands of hair from de *mole* of her head an' parch all dat together. Grind it up right real fine an' pound it up an' if he drinks coffee or tea, why when he comes, why when she fix his supper, jes' put dat - dust dat over his tea. Let him stir it up with his sugar. Yo'

couldn't run him 'way from dere. [She laughs.] Dat'll hold him right dere.

Dat's wit dishrags. We'll go to de kitchen. Yes, now, to take one's *nachure* 'way from 'im, whilst they're sleep - let dem beat the first nap. Yo' have yore dishrag dere already with yo' - ole nasty filthy dishrag - one probably dat yo' laid up fo' a good while dat yo' don't wanta use it, it's too filthy tuh use. Well, yo' jes' take dat dishrag an' wake him up an' when he have a connection wit yo', yo' dry him off yoreself wit dat ole greasy dishrag. An' in dryin' him off, drag it cross him nine times. [She laughs.] Den take dat ole dishrag an' bury it jest anywhere - to de cemetery, anywhere. Jes' go to de cemetery an' bury - jes' so it's connected in de cemetery. He nevah will have no mo' till dat dishrag's got up from dere.

All right den. Now, jes' as soon as he find out dat he's in dat position, he git him some newly sparklin' wine. He put about a halfa small glass - ah'll say probably about two inches an' a half high, be sure it's measured. Well, he get dat half full of sparkling wine, that's new wine, an' he place it in his left shoe; an' when he place it in his left shoe, den he'll take dat shoe an' he'll jes' rinse de bottom of dat shoe out an' po' it into a glass an' he'll drink it. Dat stops dat - kills dat dead as a [something?].

(That brings his *nature* back to him?)

Brings it right on back to him.

Dere's a way dat he kin do to ketch dem at it. Now, he kin ketch dem every time if he'll get hog manure. He get dat hog manure an' he pound it up an' make three lines of dat hog manure - jes' spread out dat hog manure right crost in front of his do'step, an' in all three of dem lines he represents de Father - he's *strawing* it - Son an' Holy Spirit.

(He says those words as he is throwing it?) [I did not recognize her archaic *strawing* or *strawing* = scattering.]

Dat's right - right in front of his do'step. Dat's unbeknowst to his wife. An' if any man crosses ovah dat line, he'll ketch him dere.

(If another man is fooling around his wife.)

That's right. Walk right in on him.

[This is another *chastity hand*, see p.534. What a combination - HOG MANURE AND THE THREE NAMES OF GOD!]

Oh, I see. Now listen. Now, to stop dat will take a brand-new *han'scuff* dat nevah have been used - buy it right out of de store. We'll spit on dis *han'scuff* now fo' three days - we'll spit on dis *han'scuff*. Don't say a word in de morning when yo' get up. First thing yo' do is go to spittin' on dis *han'scuff* - if yo' have to do dat in bed befo' yo' get up. Well, de next morning yo' spit on dis *han'scuff* an' de third morning yo'll spit on dis *han'scuff*. Den yo'll wipe yo'-self good an' diligently wit dat spittle. Well, hit's done dried all in yore *han'scuff* dere yo' know. But chew keep dat fo' a use rag fo' three days. No *locktion* can git derein - no *lockin'* can git dere.

(That's to keep you from getting locked together?)

Dat's right. Yes, sir, yo' takes sheep lard. Yo' get sheep lard an' tallow, an' when yo' get dat sheep lard an' tallow - now, see heah, dey already *locked* - sheep lard an' tallow. Well, yo' get dat mixed an' after getting dat mixed yo' drop yo' three, foah, five, six - six drops of olive oil in dere, an' yo' naming dis olive oil. All six of dose drops yo' name dem of parts about de body. Yo' kin say, the head, shoulders, arms, legs, thighs an' den name dat last dat *lock*.

(How do you name that last? Just call it the *lock*?)

Yes. Well now, yo' jes' smooth dat ovah a cloth. When yo' smooth dat ovah a cloth den yo' lay it right cross - cross their stomach an' in three minutes time dey's *unlocked*.



(They will be unloosed.)

Three freshly laid eggs - one today, one tomorrow, an' one de next day. All right, we goin' take dem up now fo' trouble. We'll go out an' turn our face right to de south. Dis morning [actual time of interview is later afternoon] we got a pencil, nuthin but a lead pencil, an' we got one of dose eggs an' we'll stand an' mark dat egg down wit dat pencil, say, "In de Name of de Lord, trouble leave me. Name of de Lord, trouble leave me." Den at de last talkin' dat chew do - now, dat's twice yo' done dat - de third time, de last marks, "Ah wants yo' tuh leave me trouble an' nevah come back again. Go." Yo' take dat egg an' yo' throw it jes' as far in de south part as yo' kin throw it. Do dat same thing fo' three mornings wit dose three eggs. Yo' trouble is gone. It busted as dose eggs busted. Dat tears up yore trouble. Don't even look at it when yo' throw it. Jes' turn yore back an' go on 'bout chure business.

Ah've heard of 'em using de black hen egg. Take three of those if anyone's got a case in co't an' yo' want dat tore up. Yo' take dose three eggs - yo' on de job fo' dat. An' when de co't gets crowded yo' - first thing yo' do is go upstairs. Yo'll go upstairs an' yo'll drop one - yo' name dat egg. Dat first egg is de fedge. De second egg dat chew drop - yo' goin' on up - dat second egg [she laughs] dat is de grand jurymen [laughs again] an' dat third egg, dat's de prosecutor. But chew done talked to dose eggs an' yo' done wrote everyone of their name on dose eggs wit ink befo' yo' even bring 'em to co't. Dat tears up dat case, dat bustses dat case all tuh pieces - jes' as fast as dey hit de flo' dey goin' bust, dat tears dat case all tuh pieces.

Now, yo've had me prosecuted an' ah'm gonna make yo' come to me an' compromise dat. Ah'm in jail an' it's goin' to be a big co't scrape of it, an' ah'm gonna make yo' compromise dat - make yo' come to me an' compromise it. Well, ah'm goin' tuh speak three times in de highest name, "*Peelee.*"

(*Peelee.*)

Dat's right, ah'm going to speak three times to *Peelee.* Yo' know who dat is? (No, who is that?)

Dat's one of de foregoin' angels - *Peelee.* Well, ah'm goin' tuh speak tuh him. "Now, *Peelee,* ah want chew to 'fend dis case. Ah want chew to go in befo' de judge befo' ah do. Ah want chew to go to de prosecutor an' *flusterate* his mind an' bring him 'umblely unto me dat I an' him may have a recollection of a settlement wit one another." Twenty-foah hours he's there an' will compromise dis thing. [She laughs.] Then, if yo' out, an' yo' gotta go befo' de co't an' yo' out - prob'bly someone has done bond yuh - yo' take yore index finger here.

(Of the right hand.)

Dat's right. Yo' walk out in front of yore do' at sunset an' make a cross-mark an' call dat prosecutor's name an' spit right in dat cross, an' make a whirl three steps forward an' three steps backwards; walk in yore do', shet de do' an' don't look back. He'll cam [calm] down jest as quiet as a lamb. [She laughs.] Simple thing.

Take a black bottle - green-looking bottle dat's got a navel. Yo've seen 'im times - dat's called a navel, a deep hollow in de bottom [like a champagne bottle]. Yo' take dat bottle an' yo' go to yore well, but chew ain't gotta go nowhere den around de party's house. But now anything dat chew wish fo' dis bottle tuh do, yo' fill dis bottle fulla water right freshly outa de well or de pump an' hold it in yore left hand. Yo' den opens yore Bible to de first chapter of *Songs of Solomon.* Yo' carry it in yore dwelling an' yo' read dat whole entire chapter down - first whole chapter. Close yore Bible, den yo' walk outdo's an' make a wish on de new moon - make a wish an' take one swallow right ovah yore left shoulder - throw jest as fur towards yore enemies or whosomevah yo' love or

anything like dat, dat yo' kin *stave* [spill] it. Tell it, "Now ah want chew to work fast." Three days time yo'll see a change.

[Take a rooster] dat's one year ole - a rooster's feather. Now if yore sweetheart is jest about forsaken yo' an' don't care, don't care anything fo' yo', let it be a woman or man, an' it seems like ah jest wanta - mah mind's kinda on somebody else, or "Ah ain't got time much to take up with yo'." Well, if yo' wanta draw him to yo' an' bring him to yo', pull out three feathers out of a rooster's tail. Let de rooster be 'bout one year ole. Yo' ball those feathers up good an' tight [cylinder changed] an' then anytime when he's gets in yore present, why yo' jest have yore hands sort of folded an' slap [she slaps hands together] those ole rooster's tail feathers right on de back of his hand jes' lak yo' squeezing it or something like dat. Git a turtledove - have someone to kill yo' a turtledove an' cut out his tongue, put dat tongue underneath yore tongue. Talk wit chure sweetheart, probably hug her an' kiss her. Dat settles dat. [She laughs.]

(Well, do you use these rooster feathers and the dove tongue together?)

Dat's two remedies - two diff'rent.

(Oh, two different ones.)

De *cat-eyes* - de stars. Yo' know dere's de - dere's de *cat-eyes* an' dere's de *three sisters*. Well, de *cat-eyes* is de one - dat's two little small stars dat be's right together. Well, during at de time dat they raises, yo' get de inside part - it's nuthin but a thread under de left arm of yore sweetheart's coat - whosomevah dat chew wanta rule like yo' want to. Well, yo' get dat an' when yo' get dat why yo' jest take yore time an' jest sew it right up in a little small piece right in de tail of yore shirt.

(Yours or his?)

Yores.

(The woman?)

Yes. Jest sew hit right up in de tail, an' every time dey washin', jest let 'em wash it - dat's all right. When yo' get ready, do it up an' yo' put it right back on - well, yo' wearin' her. Dat's right - she'll do anything in de world dat chew want her to do. [She laughs.]

(Oh, you are wearing her.)

You take the hair from de head. Yo' bo' a hole in a pine tree an' yo' pack dat hair in dere, say, "Ah'm goin' tuh give yo' nine days to be dead." Git chew a peg, a *lighter peg*, an' every mornin' befo' de sunup yo' taps dat for nine mornin's. De last mornin' yo' drive it up in dere, that settles that.

(How do they handle that?)

They kin handle dat in tea or coffee, or either they kin handle in they shoes or anyways in de watchcase, in de fore-pockets.

(The private hair?)

Yeah.

(For love.)

Dat's right.

You go to running water or stream. This heah - ah know yo've seen these streams like this slick greenish-looking moss [algae]. Yo' cut chew out seven [something] no higher than dat - small pieces of paper. Yo' lay dat paper into dat runnin' water an' block it where it can't go any further - dat's right on dat moss. An' every one those pieces of paper will whirl an' come to de top. Yo' have yo' something there an' yo' dip under all dat paper an' moss an' bring it to de house. Now, let's see, sech-an'-sech-a one was in heah an' ah believe dat they stole sech-an'-sech-a thing from me - ah believe dat. An' ah want it brought back. Well, yo' set dat glass of water heah befo' yo' - dat paper an' all is in dere with dat moss - slime. An' de next morning when yo' get up dat

person's name - take up dat piece of paper right carefully to keep from tearin' it an' yo'll see his name written right on dat paper. Dat moss will write it during dat night. Yo' know 'zactly who stole it from yo' an' which direction dat dey went in, because yo'll see a white streak dat goes off from dat piece of paper. Jest ketch your tracks like yo' goin' ketch dis, because it's already wet an' soaky, an' yo' jest hold it up. Dat light of day will tell yo' an' yo'll see de whole name wrote on dere plainly jest like someone printed it wit typewriter.

Describe up ovah yore do', if anything is taken from yo'. Well, yo' know now, whosomevah did dat dey 'bliged to go out de do's. Well, ah'll describe ovah two do's so ah kin git dat person, dat ah'm gonna 'scribe de cross de first thing. Ah'm gonna 'scribe anothen. Den ah'm gonna 'scribe dis: "Meene, meene, u y" - dat head crossed up dere. In three days' time dey be right back dere in dat house wit dat, "Well, ah jest taken sech-an'-sech-a things - jest [did it to] sorta tease yuh."

(I didn't quite get those words. Can you spell the words?)

Yes sir, "M-e-e-n-e, M-e-e-n-e, Y-o-u, Y." Scribe two cross - a big large one an' den small size one, an' den yo' print dat right up ovah yore do'.

(Then you put those words up behind there.)

Right up ovah yore do' - dose words goes behind it.

All right. Someone has did somethin' to yo' - killed some of yore family, killed some of yore stock, run somebody away from yo' dat's kin to yo' or some-thin' like dat. Yo' get a right brand-new dish - tin plate nevah have been used, right out de store. But yo' describe on dat tin plate de Lord's Prayer, de Twelve Disciples names. When yo' get dat, den yo' describe yore name undah heah an' whut chew want done right on de bottom of dat pan. Den yo' turn dat pan right down to de ground an' bury it right undah yore do's steps, an' jest what-somevah yo' wished an' planned on dis pan an' wrote on it to be done, dose Twelve Apostles, Disciples, will get busy. Dat will have to happen in 24 hours.

Now yo' take de skull of a dead person or prob'bly any bone. Let's take up any bone an' yo' take dat bone an' yo'll scrape some of it down - carrying it down. Every stroke yo' carrying it down yo' calling somebody's name for jest whut chew want. Well, when yo' get dat shivered off, yo' git some quicksilver [from mirror] an' yo' get some brimstone, pound it all up - mix it up with dat dead bone. Den, after yo' do dat, why den yo' take dat an' get to a [sewing] machine wit a solid black cloth - it don't make any diff'rence if de cloth has been used. An' yo' sew it up jest kinda on de order of - sort of on de order of somethin' like dat. [She demonstrates.]

(Make a little bag.)

Kind of a little bag - prob'bly have it on de order of a pear shape. Well, now yo'll sit dat down. Take up a brick from de fireplace an' yo' sit dat right down - dat large part down, de small part up. An' every morning yo' get up, why yo' put halfa cup of *chamber lye* on it, an' every time yo' throw some *chamber lye* on it yo' name it jest whut chew want it to do. It will do dat.

Dat's one way ah know. Dat's [to] keep down any *conjuraton* dat's round yore house - anything like a person is trying to *trick* yo' or *tie up* yore home or somethin'.

Now, yo' get chew a pinch of red peppah, a pinch of sulphur an' a pinch of black peppah, a pinch of gunpowder an' a pinch of *graveyard dirt*. Git all dat togethah. Den yo' take some little cups - some small cups, five-cent potash-can cups would be de very thing. An' yo' po' dat in dere an' when yo' po' dat in dere, den yo' po' teaspoonful all round. Yo' got three cups, yo' po' teaspoonful all around of yore *chamber lye*. An' when de sun goes down den yo' bury it while yo' make one step from yo' do's step. Yo' bury dis one. Den go on an' bury

dat one, settin' up little cups. Make another step yo' bury dat one. Make another step yo' bury dat one. Dat's three. Den every morning befo' de sunrise den yo' urinate an' yo' po' dat on dere - on dose places.

(That's to keep harm down?)

Yes sir, dat kills all dat's round de house.

Yo' take an' drive down nine files in anyone's pathway, jest where dey kin come ovah it chew know. Drive down nine files, head an' tail up - de sharp part in an' de blunt part up. Be sure it's nine. When yo' get dose nine drove down, den yo' stand an' talk wit de devil. Tell de devil whut chew want done. [She laughs.] Call Lucifer. Call Lucifer three times. Tell him whut chew want him to do with dose files. Every time dat dey come in an' out ovah dose files - dey have to come dis pathway, why dey get more an' more in trouble, more an' more wantin' to leave, more an' more, an' dey gonna move. [She laughs.] Dem files gonna run 'em way from dere. Dey'd even much get to de place where dey hear de house cracking - dey get scared of de house, dey say it's spooky. [She laughs.] It will bring witches in on 'em.

Yes, yo' kin go draw a coffin on a pine tree, den yo'll form dat person - yo' draw humanity into dat coffin. Yes, calling de name - call de name when you are drawing de coffin. When you draw de image in dere, you call dis name again. Jest take yore time. An' den yo' kin get a small nail - yo'll draw his heart, draw his two hands open, draw his feet. Yo' jest take one of dose small-size nails - whut dey use in dese little soapboxes dat'll be all right. [Cylinder changed.] Jest tack one in de pam [palm] of each hand, one in de middle part of each feet, an' one where yo' think de heart due to be. Yo' jest tap dose little nails nine mornin's - jest tap 'em all. Every one of dose little nails yo' tap 'em. An' de last, ninth mornin' yo' drive one of dose nails, tell it, "Dat it, git in." Every time yo' hit, drive it clean up to de tree. Dat's a dead soul right dere. Dey gotta go.

Take six candles an' yo' sit one at de back end of yore house like dis. Suppose now, dere is de front do' - coming in dis is de front do'. Set one heah, one heah in a row, an' yo' get dose six candles direct of dat do'. Yo' go out an' yo' turn yore face towards de north an' make a wish fo' dose candles. Yo' ain't even sit 'em afire yet. Yo' make a wish fo' dose candles. [A dog barks throughout this whole description.] Now, ah wish fo' de first candle to do so-an'-so, dat tendin' to de north. Dat's de one dat's dis way. Ah make a wish for de second, dat's de brother of dat candle, to do so-an'-so - jest whut chew want done. Go on out to de sixth [all six candles are in a row at right angle to door] an' now in de *Three Highest Names*. Now ah want it tuh work quickly because ah'm in a hurry. Step back in de house an' strike a match an' set all dose candles afire an' let 'em burn half way. De next evenin' befo' de sun go down, yo' jest sprinkle yo' some black peppah right round in dere an' make yore wish - same thing.

(You sprinkle round in that little grease cup at the bottom of the candle.)

Yo' jest sprinkle a little black peppah round in all dose an' go right back out an' turn yore face to de north agin an' talk wit dose candles back in yere. Tell 'em de same thing whut chew want done, "Ah want de first to do so-an'-so" - de one dat sets in de no'th. "Ah want de second his brother next to him" - make a wish fo' him, to do so-an'-so. Come back an' strike a match an' set it afire an' den let it burn down. Den exactly jest whatsomevah yo' wish fo' - whatso-evah yo' turnt yore face in de north, dat'll happen.

(Do they use different colors?)

Red and white. Dis is white whut ah spoke of.

Now, yo' kin take red ones an' set dem in a circle. When yo' get dem sot in

a circle, in a ring, why den yo' get de Bible an' get de 23rd Psalm. An' yo' step right ovah in dat ring while dey burning an' yo' reads de 23rd Psalms, an' den yo'll turn round three times in dat ring where all dose candles burning. When yo' get yoreself sot towards sundown, "I, In the Name of the Lord, Father, Son an' Holy Ghost, I make a wish dat dese candles dat's lighting up around me, dat dey may shine sech-an'-sech a place an' worry somebody's mind, so-an'-so's mind." Call dere name. "Ah want dem to come to me quickly wit tears in dere eyes as dese candles are burned. Quickly means inside of three days, ah want chew to rap on mah do'." Blow [she blows] out all dose candles [she laughs] 'cause dey done burnt down den. Yo' jest talkin' to 'em till dey burns down, an' yo' den go down an' blow [she blows] 'em out. [She laughs.]

Yo' take de black candles - well, now ah'm gonna rush up de devil an' his imps. [Auto horn.] Set dat in de middle of de yard at de hour of midnight - dat's de even hour. Yo' know dere's some things work on even hours an' some uneven hours. Yo'll set dat black candle - don't light it yet - yo'll set hit in de middle of yore yard. Say, "Now, dis smoke dat ah'm fixing tuh light, ah want chew to go directly to mah enemies. Don't stop till yo' get to mah enemies, so dat when yo' get dere, I want chew to put de devil in dat home." Well dey'll tear up, dey'll tear up. Dey've gotta move an' fight an' be in jail an' every-thing else. Dey can't stay dere. "Ah'm gonna light chew now, Ole Lucifer [Lucifer]. Ah want chew to come on, yo' an' yore crowd and ah want chew to go right direct de way dis smoke." Hit's goin' dere. Yo' strike a match an' set it afire. Yo' see dat little twirlin' smoke twirling off - see it circling. It goin' right straight to yore enemies house an' it goin' in dere if it have to go through de keyhole. [She laughs.]

Yo' jest turn to de first of *Genasees* [*Genesis*] an' place de Bible right undah yore pillah an' get yo' a few mustard seeds an' jest throw dose mustard seeds jest right down to de side of yore bed jest a little bit. Hang de sifter ovah de keyhole an' yo'll ketch him. [She laughs.] Now, mister, this be genuine. [She can scarcely talk from laughing.] When yo' slip dat sifter hung ovah dat keyhole, yo'll name dat sifter an' tell dat sifter, say, "Now, ah don't want chew to even move, ah don't want chew to even move until ah ketch dis witch." Git chew anothah brand-new sifter an' cover ovah dose seeds. Yo' lay right dere good an' peaceful. Watch dat sifter on de flo' - don't watch dat 'un at de do', 'cause he comin' in all right. An' de next mornin' when yo' get up dere'll be a big fly or somepin undah dat new sifter. [She laughs.] Well, dat's him. If yo'll jes' hold to dat now, it'll turn to who it is.

(Just hold on to it, it will turn into whoever it is.)

Dat's right, jest let dat sifter stay down dere. But ah went an' jerked up de sifter an' let out mah blowfly. [She laughs.] [I laugh.]

[At this point I have a penciled note made while checking the transcription, "Rhythm through here." This woman was reciting - improving every moment. I must have been impressed with her ability during the recording.]

(Tell me how these people change into witches, now.)

Well, dey goes to de cemetery an' gets some garment dat de dead have been buried in, an' when dey get dat garment dey wears dat garment underneath fo' two days, an' den dey pulls dat garment off. An' when dey pull dat garment off dey hides it in dere room. An' when dey hide it in dere room den dey gets a cat an' dey cuts off dat black cat's ear, right heah, an' dey drops three drops of dat blood into a black cow's milk an' dey takes a little of dat at a time on a spoon. Dat's a kind of a medicine. Den dey take dat black cat's ear an' dey boils a little bit of it in dat black cow's milk mixed with water, an' when it gets kinda tender den dey turns it inside out, an' dey slip it ovah dey right thumb an' dey

come in dat do' invisible. [She laughs.] Yes sir, no one sees dem. Dey come in dere invisible.

Black cow's milk and den a ram goat. An' den dey get some of dese green reeds whut people make fishing poles outa, an' dey cuts it jest below a knot-like, count 1, 2, 3, 4, 5, 6, 7, 8, 9 joints. Well, ah'm going cut right below dis ninth joint. Ah'm goin' cut right in heah, cut it halfway - dat's to leave a hole in de reed. Take dat black cow's milk an' ah po's nine drops in dere. Ram goat's - cut off jis' a little shaving.

(What do you take from the ram goat?)

De horns - shave off some of his horns right fine. Well, ah'll put dat in dere. Well, now ah'll let dat stay in dere, dose two things - de black cow's milk an' de ram horns - some portion of his horns, shiver it off. Well, dat's put in dere. Well, ah'm goin' let dat stay in dere an' ah'm goin' stop it up, gonna let it stay in dere fo' nine days. An' ah kin take it den, a drop of dat milk wit dat ram horns in it, an' ah walk right in yore place of business an' ah'll jest fool round till ah drop a drop in dere - jest one drop, dat's all right.

(Out of this reed.)

Dat's right, out dat reed. I'll jest drop one drop an' dat's sufficient. [She laughs.]

(What's it going to do?)

It's gonna run everybody out of dere. [She laughs.] Everybody's gotta go outa dere - gonna run 'em way from dere.

Well, ah'll take de black cow's milk now, if ah know dere's something wrong. Dis is mah place - dere's something wrong wit dis place, ah can't stay heah. Ah'm gonna hunt me up a black cow an' ah'm gonna get some of dat black cow's milk. Ah wanta take dat milk an' ah wanta take a little portion of sulphur an' ah'm gonna put it in dere - it'll be a reed - an' ah'm gonna shake it up. Shake it up. Put one drop at mah do'steps, one drop right inside of de house, one drop at de back do'. Ah'm gonna take a brass penny an' ah'm gonna wedge it undah de threshold where de pieces [saddle] be's. Anybody dat come in an' out kin come in an' out ovah dat penny. Dat knocks dat in de head. Yo' kin stay dere jest long as yo' wanta. [We both laugh.]

Black cat. Yo' kin take dat black cat an' put a handful of salt in some water an' let dat water be boilin'. Take dat cat by de right ear an' drop him ovah dere in dat 'live like he is. An' he'll jest boil an' boil in dere an' boil till he jest boil all to pieces - hide an' hair an' all. He'll jest boil all tuh pieces. When he gets boiled all tuh pieces den dat *luck bone* will come to de top. Yo'll see it shoot up like dat an' den it will turn - float, nevah will go back to de bottom any mo'. Well, yo' get dat - get dat bone out an' cool dat bone. Yo' kin use de shivering [shaving] of dat bone fo' people or either yo' kin use de whole *black cat bone*. Yo' got 'em dere. Make a wish on dat bone an' blow yore breath on it three times an' put it in yore pocket. [Cylinder changed.]

(What do you do with the rest of the body, now?)

Throw hit to de sunrise. Take de whole pot an' empty it out to de sunrise - jest go out a piece from yore house an' empty it right directly to de sunrise.

(Why did you throw it towards the sunrise, did you say?)

Oh, dat's to make yore luck rise. Every time dat de sun rise why dat makes yore luck stronger an' stronger.

(You said sometimes you take little scrapings off the bone. What do you do that for?)

Aw, dat's to sprinkle on yore money or anything like dat, see, jest little

bit of shiverings - sprinkle a little in yore han'scuff.

Dat keeps 'em down undah de feet of everybody. Yo' take nine of dose matches an' yo' drive dem down in solid ground. Yo' know, yo' drive dem right down in de middle of a fo'k of a road - jest lak de road crosses, yo' drive dem nine matches down in dere in dat fork. An' yo' get dem drove down in dat fo'k, yo' name dat person an' tell 'em, say, "Yo' shall come down." Dat's all de heads [of matches] down - all de head's down. Dat keeps 'em down all de time.

When a woman is - it's like dey have envy against one another an' she's gonna cross her. Prob'bly dat's her husband's child or her boy friend's child an' she don't like dat. Well, now she's gonna make her have a hard time. She'll goin' tuh fool around prob'bly an' get someone to do dat - git a piece of her garment an' she'll carry it to de rivah. She'll get it to de rivah, why den she'll wind it up in a handful of graveyard dirt. She'll git it tied up tight into a tight ball, prob'bly it's her bloomers or something like dat - a light piece yo' know, a piece she kin handle. Well, when she git hit wound up right good an' tight into dat scattered graveyard dirt - it's gotta be a handful to scatter - well now she'll chunk it out in de middle of de runnin' water. When hit gits wet, why hit'll sink on down, on down to de bottom. Dat'll put her down to de place where she can't - de doctor will have to take it.

It come to mah mind - my an' yore mind both was workin' 'bout de same. [Whatever the question was I had asked, she says we were thinking along the same line.]

A catfish. [She laughs.] Now, we goin' go see 'bout de catfish. Yo' take now wit chure left hand a pinch of someone middle of dere track. Yo' gonna put 'em with misery now an' pains with de feet - prob'bly dey will swole where dey can't stand up. Yo've heard about people sittin' an' can't walk - stop 'em from walkin'. Why? Yo' take dat dirt den an' yo' put dat dirt into a little new cloth, thin cloth, an' go in de rivah somewhere an' ketch yo' a catfish. Take dis finger - don't hurt 'em - jest trim dose [your] fingernails right close. Yo'll gag his mouth open an' yo'll pop dat little small package right down in his - be sure it's down in his maw. Don't hurt him - be good - an' yo' take him by dose fins an' throw him ovah de shoulder right back in dat runnin' water in dat rivah, an' he'll swim right on down to de bottom an' he'll stay right dere until dat - until dat stuff in his maw - until he deliver dat out. When he deliver dat out dat delivers out dat person - de woman.

Spring frog, dat's one dem ole big green frogs. Some call 'em de bullfrog, ah believe. Well, yo' get him an' yo' cut him open. Yo' cut him open an' yo' take out de seat part of a woman's step-ins an' yo' lay dat small piece right in dat frog. Jest don't hurt him no further den jest splitting him open - jest lak yo' operatin' on him. An' yo' place dat in him an' den yo' take a silk thread an' yo' sew dat frog up an' throw him back in de water. [She laughs.] Dat stops her from any man.

Go to de buzzard nest. Yo' gotta slip up dere on 'em - find de ole buzzard nest. Ah knows where dere's two or three now. Yo' find de ole buzzard nest an' yo' go dere an' dere's his eggs in dere. Dat's during de time fo' dere laying. Take every one dose eggs out from dere an' boil 'em. Dey goin' smell awful bad, but chew boil 'em an' carry 'em right back to dat nest an' lay 'em back in dat nest an' let 'em cool off. Dat raven [who is the real lucky-stone actor, not the buzzard] will fly clean cross de sea an' he'll find a luck stone, an' bring it right back dere an' lay it right among dose eggs, an' dose eggs will become to be buzzard eggs right on without anything de matter any way. An' yo' goin' get dat big large piece of stone out from dere. Dat's luckier dan lodestone. Jest tote it in yore handpurse or in yore pocket, it's luckier dan any lodestone.

An' den now here we go with de - dey call 'em de chimley-sweepers - little swallows. He mostly builds his house, his nest, in ole houses in de chimleys. [Cylinder changed.] Well, yo' take his egg an' yo' do hit likewise. Boil his egg an' when yo' lay his egg like in de nest he brings a long root - a long white root an' lays dat on his eggs. An' yo' keep visitin' de nest until yo' find dat root - it be laying right on de top of de eggs. Well, yo' take dat root den an' yo' could fix it jest any way dat yo' wanta. It's a jointed root but it's white.

(Do you know anything about *roots*?)

Take rattlesnake master - I better start with dat first. You take rattlesnake master an' hit'll cure any kind of *poison* or either hit can bring any kind of luck. Yo' git rattlesnake master an' yo' git lodestone, an' yo' tote dose two mixed together, jest a medium sized piece. Sew it up in a bag an' yo' tote hit in yore right-hand pocket, in yore purse, anywhere dat chew kin carry it. Den yo' git de rattlesnake head, snake head, an' yo' take dat snake head an' put hit on good whiskey - yo' jest put root an' all, jest wash it off an' put it on good whiskey. An' after it stayed on good whiskey 24 hours yo' take it out, an' den yo' put it 24 hours into de finest kind of cologne dat chew kin buy, an' after hit gits dat 24 hours out, den yo' take dat root den an' jest slip it into - jest shop it to anyone or sell to anyone an' hit'll really do de work. Don't care how hard a luck dat chew in, it will bring luck to yo' or whosomevah it's gived to. Dat's sure.

Den yo' wanta know anything about medicine roots and other?)

(What about *John the Conqueror*, now?)

*High John de Conquer*?

(Tell me about that.)

Yeah, *High John de Conquer*, den dere's *Low John de Conquer*. Yo' go ahead an' git dat *High John de Conquer* on de full moon an' when yo' git dat *High John de Conquer*, den yo' makes a bag, small bag on hit, an' hang it on de head of yo' bed an' bring peace in any home regardless to whut. It conquers anything dat will come inside of dat house in de way of, yo' know, line of devilments - dat's why it's called de High John de Conquer. Well, hit beats de *Low John de Conquer*. De *Low John de Conquer* is fo' *ground business* [concealed, low-class, or dirty works - buried in person's path, etc. Another name for this *business* is *under-world work*.] Dis *High John de Conquer* yo' kin lay it on yore mantelpiece - anywhere.

(What about devil's-shoestrings, *Eve-and-Adam* - all those things?)

Yeah, yo' kin take devil's-shoestring an' jest *tie* anybody *down* wit it. Jest take dat devil's-shoestring while it's green an' limber an' yo' salt dat person fo' nine days, using de table salt. Every mawnin' when yo' git up, when yo' make yore fire, yo', "In de Name of de Lord ah'm gonna salt chew so-an'-so [person's name] dat I an' yo' will git along better, or yo' will nevah bother me any mo'" - jest any way dat chew want, wit dat salt. Well after yo' saltin' it nine days, den yo' git his track or her track, put it in a little new piece of cloth an' take dat d e v i l ' s [she solemnly accents the word]-shoestring every mornin', an' have yo' a bundle of it right heah an' act like yo's lookin' through it at de sun, an' yo' make a tie wit dat devil's-shoestring. Every time yo' draw it yo' speak about whut chew want it to do. Make yo' another loop, draw it an' speak about whut chew want it tuh do. An' den de last dat chew draw on it [thus making 3 loops] chew make a bowknot an' bury it right in dere - fore part of yore place.

(Did you hear of them splitting a tree with that? Splitting a small tree?)

Yes. Now, yo' could even do a peachtree dat way. Take a peachtree an' cut



off a limb off of it an' yo' jest sorta split dat limb jest enough fo' it to be *stobbed*. When yo' turn it loose it will fly like dat. Yo' take an' git three horse's hair [3 horsehairs] an' yo' wrap it right loosely, not tight - prob'bly about two - jest enough to hold it together till yo' throw it. Den yo' pass by someone's yard yo' know den an' make a wish, "Ah wish fo' yo' tuh move 'way from heah," or, "ah wish dat yo' could stay heah." Yo' jest throw it right ovah in de yard. Well, when it hit de ground, see, it'll bust loose an' jump yo' know right back together like dis.

Den yo' go to another small tree, let it be very small, an' yo' git chew a axe an' sharpen it right sharp. Start right at de top like dis an' split dat tree, "Now, yo' been runnin' round heah long enough an' yo' loving dat othah fellah mo' so den yo' is me. Now, ah want dis to be split up, an' want's him to go ahead an' leave yo' alone, an' yo' go 'head an' leave him 'lone. Now, ah'm goin' split chew both." [She laughs.] Make a chop in dat tree an' split dat split. Well, now, yo' let dat split stand dere until it git dried. An' when it gits dried, crook it like dat an' let it - yo' seen trees grow up like dat. I have. Dat's whut it is - dat's splittin' up dis love.

(When it gets dry you put them together again, so that they will grow into one again.) [But the tree will be crooked or twisted.]

Dat's right.

Ketch chew a bat an' take dat bat an' kill him an' git his heart out an' yo' tote dat bat's heart with yo'. [She laughs.] Punch out his eyes - his right eye - an' let it git hardened in de sun an' tote dat bat's eye with yo'. Yo' kin see clearer in de night den yo' kin de day. [She laughs.] Take dat heart - dat heart of de bat - an' git de heart of a mole, an' tie dem two together with red strings. Tie 'em to yore left arm when yo' playing any kind of games - make yo' win all de money dat's here befo' yo' [she laughs], all yo' want. Dat's a bat heart.

Pull it [an onion] up by de roots. If it's got a top on it, jest grasp de top, "Now ah hold yo' an' ah'm gonna fix yo' in a position, So-an'-So - ah'm gonna fix yo' in a position dat chew'll come home quick or either yo'll be runned away from heah quick." Snatch dat root up - snatch dat onion up an' turn it right ovah an' bury it right back down in de same place. Talkin' to it, bury it upside down, "Now ah want chew to be down. If yo' don't come home ah wants yo' to be down - jest be on yore haid. Ah'm puttin' yo' on yore head." [She laughs.] Yo' jest pack dat dirt right around dere good an' hard, an' every morning yo' go out dere an' sprinkle you a little salt around it. Dat's saltin' his head. Table salt - sprinkle a little salt around it fo' three days. [She laughs.] An' dat third night he'll knock on yore do'. [She knocks on the table.] [We both laugh.]

Yo' always keep yo' a brand-new broom dat chew don't use fo' common business like jest sweepin' up - yo' know, cleanin'. If anyone come to yore house - yo' know, ah despise her, ah despise him - an' ah don't think he's comin' heah for any good, an' it don't look like to me ah kin keep him 'way from heah in no way, shape or form, to save mah life. Well, now, ah wanta keep him 'way from heah. If he comes an' walks out again, why yo' walk right - jest keep yo' a brand-new box of salt sittin' somewhere an' jest as soon as he clears de place, jest come back an' jest sprinkle yo' a little bit of salt all about in dat room where he sit at. Jest sweep it right on out wit yore new broom right straight on out behind him an' he won't nevah come back dere to dat house. [She laughs.]

Yo' git two splinters - lightnin'-struck tree, get two splinters. Cut 'em off two inches long an' sharpen one end, sharpen another end. An' dis other one you jes' sharpen one end, but heah's one yo' done sharpen both ends an' yo'll

take dat splinter, dose two splinters, an' lay 'em side by side like dat, an' buy yo' a brand-new pocketbook dat have nevah been used, an' yo' tote dose splinters. Dis one heah is sharpened at each end an' dis one heah is only sharpened at one end. Well, ah'm gonna lay 'em in dere like dis an' ah'm gonna jes' tote 'em in dere, an' every night ah'm gonna 'noint it wit a little bit of *chamber lye* an' ah'm gonna tote it wit me. De sorriest gambler in de world win every game he set down at. He win it - nuthin else [this is for gambling only] but he's got his jomoo. [She laughs.]

Take lodestone, garlic an' brimstone, dose three together. Yo' know dat garlic is got a loud scent an' a high scent. Well, yo' take dose an' yo' pound up dat garlic - jest one nut of it, pound it. Dat supposed to smell turrible. Sew dat up in yore bag - all dose three mixtures, all dat mixture up dere. Yo' sew dat up an' yo' keep it fed up wit whiskey. Yo'll rule any co't or any law - anything dat chew go fo'. [She laughs.] All you wanta do git de scent of dat garlic. [She laughs.]

Yo' have to overtake a king snake - one dat chew run up on. Yo' have to don't hurt him. Take a forked stick an' jab right across his neck but jest let him have a way to wiggle, an' yo' take yo' a big needle of black thread an' yo' run it right through his eye, de side part of his eye, an' let dat blood come out. Den yo' hold him - hold de stick 'way off dere - an' yo' git back from de stick an' dat leaves him live right on it. An' yo' take dat thread outa dat needle den an' yo' tie it in a hard knot round yore waist. Yo' can put a bad mouth on anybody. Den yo' go to a *coach whippee*.

(Wait a minute before you talk about the *coachwhip*. Give me an example of just how you put a *bad mouth* on them.)

Dat's right, yo' got it [king snake eye] round yore waist. Well, now yo' tell dem, say, "Now, heah" - now de way dey goin' put de bad mouth on yo', say, "Well, yo'll be in jail 'fore tomorrow night." Yo' probably gonna git hurt or something like dat. "Ah'll put de bad mouth on yo' if yo' fool with me." Well, now, dat night dey goin' take off dis string - see, dey goin' take dis string off an' ball it up good an' nice in graveyard dirt an' sleep with it one night under dey head an' put it back round dere waist. Dat changes dere luck to bad luck. But when dey put it under dere head dey gonna name it dis person.

(Under the head of what?)

[Cylinder changed.]

(You put it under the pillow and sleep on it one night?)

Dat's right - jest one night. Well, gits de sweat of yore head yo' know, de sweat of yore head yo' know on it.

Yo' git a *coachwhip* - yo' take a coachwhip shed - try to git chew a newly shed an' git dat newly shed an' yo' jest sew it up in yore kin' of a band to wear next to yo'. [She laughs.] Can't nobody go ovah dat. [She laughs.] See, dat coachwhip, yo' know, hit'll whup things to death. Well, all right, dat's got de whole thing conquered.

(What would you wear that for?)

Wear that to keep off devilment an' all like of that. Dat got everything bested 'bout dat.

[She says the *coachwhip*-shed belt is about the best of all protective devices against evil work. This is the *coachwhip* snake of the southern United States (*Masticophis*, syn. *Zamenis*, *flagellum* or allied species), so named from its long tapering tail and the braided appearance of the scales. It does not "whup things to death" as my informant states and folklore believes. For an account of this snake in action see later during this interview.]

You take off his right feet, yo' bury it in de cemetery - let it stay dere

fo' nine days an' nights. Yo' go an' git it out from under dere an' make yo' a chain an' put it on yo' fo' a locket or either, yo' know, yo' kin jes' have it made into somethin' den - yo' know, somethin'-like. Dat's de rabbit foot. [She laughs.] Den yo' jis' tote it wit yo' or either place it fo' a watch charm or anythin' like dat - right feet, jes' one, de front.

How would yo' git a renter in? All right, an' it seem like dat house is in a position whare nobody didn't wants to live in it. Well, now den, de way dat chew do. Dere stands a empty house, yo' understand - yore house is empty an' yo' want tuh git someone in dere. Well, de people prob'bly will move in an' move right out - can't nobody stay dere. Yo' jes' bury a red pod of red peppah in all fo' *corners of de house*. Yo' take about as much as dis right hand dat yo' kin hold up like dat of sulphah - pure sulphah. Place it in ever' room. Care a little small tin plate in ever' one of de rooms. Set it afire an' let it burn. Jes' close de do's. If dere's somethin' in dere dat somebody done put somepin in dere around dat place dat nobody kin stay dere, dat red peppah will kill de outside an' de sulphah will kill de inside. People kin stay dere as long as dey want. [She laughs.]

Yo' take dat new shingle an' mix yo' up some meal an' sulphah an' plaster dis side - mix it up stiff. Yo' plasters dis side, an' de other side yo' don't plaster it - yo' jis' scrape it until it's good an' smooth an' slick, perfectly slick. Den yo' lay a looking glass on dat shingle - let it lay in de no'th cornah of yore house, of yore room, 24 hours wit dat looking glass ovah it. Let de looking glass be turnt down an' when yo' take up dat looking glass, let a cat or dog look in it first fore yo' do. Den when yo' look in it like dat, well den yo' kin see all de image of yore enemies in dat glass. [She laughs.] Dat's whut a new shingle will do.

Yo' get yo' some sulphah an' brimstone an' yo' mix it up. Pound dat brimstone up right fine an' yo' mix it, mixes it up wit sheep lard - well dey call it sheep tallah - till it gits stiff, perfectly stiff. Den yo' take dat yarn den an' yo' wrap dat yarn good around hit where it look on de order of a candle - be grease clean through. Yo' have yo' a string an' stick it up through dat - jes' make it jes' in de order of a candle, regardless to how far or how near. Let de room be perfectly dark at de hour of midnight an' yo' sit dat candle right down - yarn an' candle right down in de middle of yore room an' yo' set it afiah [afire]. It won't come but one flickah of light an' dat one flickah of light'll point right in de direction of where dat money be's. An' if it's near anywhere right at de house or right in de house - sometime probably it might be buried in de earth - it'll point right at dat treasure. Dat's way to find it. Well, now yo' go right in dis direction. Yo' blow it out. De next night den yo' got chure yarn out heah an' it'll lead yo' right in dere. Whenever yo' git towards dat, well dat light points right down right by dat yarn.

(Well, now, is there any special way of digging it up?)

Yeah. [Cylinder changed.]

If yo' can git to it in de day, it's better to dig in de day dan i'tis in de night; but perhaps it might be in a kind of a close place, sort of like a town, sort of thickly settled. Yo' can take up de proposition at night, but always let it be on a full moon. An' start to undermining yore treasure where de moon shining down undah dere - undermine, kinda below it. If yo' ever strike to undermine below it, den de moon shines down in dere, dat holds it up. An' [but] de ray of de sun is mo' stronger den de moon. Lotza people say yo' can't talk an' yo' can't do dis an' dat an' de othah round dere, but when dat moon or dat sun shines under it, dat braces it an' den yo' kin git it up wit perfect ease.

Now fo' rheumatism yo' get chew an eelskin an' yo' stew it down into tallah.

Yo' puts white tallah in it an' yo' stew dat eel - jes' boil it, boil it till it stews down to a tallah. When it gets to a tallah, why den yo' sit it aside an' let it git kinda cold, but every time dey's to be rubbed wit dat why have it kinda warm. An' make 'em rub wit dat about two days an' give her a laxative of crimson like salts - keep de bowels workin'. An' de fo'th day dey'll certainly think dey nevah did have any rheumatism. Dat eel's hide, dat's a good one.

Make three calls wit a ram's horn [auto horn sounds!!!] an' yo' make yore wish, "Ah wish to see So-an'-So-an'-So." Now, ah'm gonna make three calls in de east wit a ram horn an' den ah'm gonna go an' ah'm gonna stand on a place where mah feets close togethah, an' ah'm gonna look right towards de cemetery, right towards where ah know dat dey are buried at an' call dere names three times wit mah mouth. Ah'm gonna call dat three times wit de ram's horn. Ah'm gonna pick up a handful of earth - dat earth where ah stand an' ah'm gonna throw it right towards de cemetery. Ah'm gonna say, "Now, befo' day, at de hour of midnight on tomorrow, ah want chew to appar [appear]." Shore come in. [To call a spirit.]

To find de lucky numbahs [in gambling] take de Bible. Now, ah want chew to read de ninth chapter of Psalms - reads it ovah three times befo' goin' tuh bed. When yo' read it ovah three times befo' goin' tuh bed, open de Bible an' sleep wit it - sleep wit dat Bible right under yore pillah an' yo'll dream of dat lucky numbah. When yo' git up de next morning, yo' kin tell a person exactly about dat numbah. And if yo' throw dat numbah den dey'll ketch it.

Yo' do dat wit a dead chicken feather. Yo' take dat chicken feather an' yo' sharpen it - a big wing feather - either one of de wings will do an' yo' sharpen dat feather. Get a goose an' yo' cut dat goose's head off an' git his blood - dat's whut chew write wit. Yo' write dat lettah jes' whatsomevah yo' want 'em tuh know, whatsomevah yo' want 'em tuh do. An' yo' take it befo' de sundown an' yo' carry it to de cemetery an' yo' place - if it's on a stick headbo'd, yo' pull up dat headbo'd an' yo' slip dat lettah right undah headbo'd, an' yo' put dat headbo'd right back down in de same place. Pack de dirt round it. An' dat spirit will come to yo' an' do juh zactly [just exactly] whut chew want - whut yo' said on dat lettah to be done.

Dey kin take yo' ole sock an' one of yo' ole shoes. If it's a shoe dey kin take it an' bury it at de foot of a graveyard, of a grave. Well, now, dat's to trouble yore mind, dat's to mess yo' up, prob'bly make yo' kill yo'self - yore ole shoe or yore ole sock, anything dat chew wear on yore feet. Well, yo' go to de graveyard an' yo' bury it, an' yo' kin bury it jes' about half arm-length - dat's down near de body. Well, when yo' bury it, make sure den, "Ah wants him to run into a car, run into a train - wants him to git to traveling an' jes' don't stop." [I'm talking to] de spirit. "Ah wan' chew to jes' run him jes' everywhere so dat he can't stay nowhere." [She laughs.]

He go to de crossroad on a new moon. When he get to de crossroad he'll make three bows. He'll leave off one of de points of de road - he'll make one bow dis way, an' one heah, an' one heah [demonstrates].

(He will bow in the three directions except in the direction he is taking; he will bow in the other three directions.)

Dat's right. Yo' make a call of his name twice. [Cylinder changed.] After you make them three bows, den yo' make a loud call to dis road - dat dis end dat chew ain't bowed to. An' yo'll call his name three time, "Jyheeji," "G-i-h-e-e-g-i" [she spells the name and pronounces it], "Jyheeji." Yo'll call dat name three time. Den yo' sit down right in dat crossroad an' in twenty minutes he'll appear. Yo'll see de form jes' sorta on de order out of a moving picture. He'll come dere an' den yo' ask 'im any question dat chew wanta do - dat chew want 'im tuh teach yo' to do. Dat's selling yore soul. An' he'll ask him in return,

"What's am I to you in return?" "Ah'ms to get yore soul fo' return." [She laughs.] Dat's de truth. [She laughs.]

(How did you learn all these things.)

How does I learn it?

(Uhuh.)

[She laughs.]

Well, I jis' treasured it along, all myself.

(You have a very good memory.)

End of 1125.

[Then either from my lost notes or a note made soon after the interview: "I didn't ask her name because I was exhausted. She was the last person for the day - it was getting towards 6 o'clock - I had been sitting in a damp room all day - I did not know who she was when she came in - Edward [[my traveling contact man] told me later - she filled 16 cylinders."]

[Next day I begin work as usual by testing the stylus.]

(Testing the stylus Waycross, Georgia, Saturday, March 4, 1939. The next number will be 1126.)

(Yesterday was a very cold rainy damp day. We had a fire here in the fireplace and I wore my overcoat at the same time. Both Edward and I have been feeling sort of seedy the last few days, because of this damp room I think.)

(The last woman [No.1125] that came in yesterday was almost as good as anyone I've talked to - she was almost as good as several of those people over in New Orleans. In fact, I almost exhausted my questions on her and then she had to go - she's a janitress of a school and she had to go to clean out the school. Said she might be back tomorrow - that is today - to tell me a few more things.)

[The *Laughing Doctor* did not return next day, Saturday, March 4, 1939. My *Numbers Book* 978-1290 being lost, I do not know what day the following week she came back, but her coming after No.1167 shows I meanwhile had interviewed 41 persons! Her former laughter is absent during the second part of the interview which follows:]

Git a crow. Have someone tuh shoot a crow an' yo' git his head an' yo' let it dry - lay it in de sun an' let it dry. An' den yo' take some red flammen dat have nevah been used. Yo' sew dat head up in dat - make yo' a kind of a bag an' wear it inside next to yore heart. [This is a *hand*.] Everyone dat see yo' will fear yo'.

An' den yo' take a buzzard's egg. Take dat buzzard egg an' yo' - yo'll find one in de group dat's got a mark on it an' yo' take de one dat's got dat mark on it an' - a reddish one - an' yo' take dat one an' yo' throw it under yore do'-step. Git it an' bury dat at yore do'step an' yo' make three wishes. An' outa de three wishes, de last wish dat chew make, why dat's exactly whut will take place. If yo' wish, yo' know, tuh go to someone to borrow money or fo' 'em not to deny yo', or yo' make any othah kind of wish dat yo' wanta have.

An' den yo' git chew some salt, a tablespoonful of salt. Yo' take dat salt an' yo' bury it three steps from yore do', from yore do'step. Dat's tuh keep out any evil spirits. An' bury dat salt - why yo' make dat wish on dat salt, dat no one should do yo' no harm or nuthin like dat. Den yo' make a ring den wit yore index finger; yo' make a ring all de way round dere an' have it half fulla salt - dat's tuh keep down enemies, anyone dat's tryin' tuh do yo' harm. Yo' throw some to de east, west, north, south, standin' in dat ring. When yo' throw de last, why den yo' brush yore hand an' brush it off - de balance of dat salt - right in dat ring an' yo' walk in de house.

Den yo' git - yo' git six brand-new nails, any kind, have nevah been used, six brand-new nails. An' yo' git nine pins, brand-new pins have nevah been

used. An' yo' take 'em to a pine tree an' yo' turn three of dose nails head down an' three of 'em de heads up. An' yo' turn dem six of dose pins down an' six of dose pins up - dat represents de nine. An' yo' go into de house an' turn yore face right in de east, git chew a looking glass, call a person name dat chew wanta come back home, an' yo' turn dat glass down right on a shelf. An' in three days' time dey'll be dere.

(How do you put these pins and things in the pine tree?)

Down to de root of de pine tree - down in de dirt at de root of de pine tree, close to de root.

An' den yo' git chew - yo' pick yo' up fo' pig tracks. Let 'em be one year old. Yo' pick yo' up fo' pig tracks, every othah track, an' yo' take dat fo' pig tracks an' yo' put hit in white silk, git yo' a white silk cloth dat have nevah been used, an' yo' sew it up wit white silk thread an' yo' wear it in yore shoe fo' three days. An' den yo' take it den an' wear it in yore pocket three days, an' de fo'th day yo' take it den an' yo' throw it right towards de sundown. Dat's for anybody's mind to be down offa dem, dat's intendin' to do yo' any harm.

(What do you mean by those tracks being one year old?)

De pig - de pig one year old - one year old pig track. Yo' see yo' git every othah one of dem [skipping or alternating magic]. An' yo' put it in white silk.

Den yo' git chew den a jug, brand-new jug, a glass jug an' yo' git chew a halfa pint of wine, pure wine, an' yo' po' it in dat jug an' den yo' git chew a halfa box of mustard - dat's if anyone is dev'lin' round so it seem like yo' can't git rid of 'em no way. Yo' take an' yo' shake it togethah an' yo' read de 16th chapter of Psalms three days ovah dat jug. De next day read it an' de next day read it an' den dat third night, den yo' take it an' shake it together, an' be shore don't git a drop on yo'. Jes' throw it right around in front of where dey gotta go ovah it, anywhere in de path or eithah cross de gateway. Dat'll tear 'em up from dere, makes 'em stop worryin' yo'.

Den yo' git chew some blacksnake root. Yo' git chew some blacksnake root an' yo' boil it in a pint of watah. Yo' git chew as much as yo' kin grasp around wit yore two fingahs, an' yo' boil hit down until yo' gits a halfa pint. Yo' boil it from a pint to a halfa pint. [Magic of diminishing amount.] An' a person take hit three times a day - a tablespoonful - dat'll kill any rheumatism regardless tuh whut kind it is.

Den yo' git chew - tell yo' some mo' 'bout some diseases. Yo' git chew some Ramsey graybeard, an' yo' git yo' agin some prickly ash bark an' red oak bark - dose three [magic three] - Ramsey graybeard, prickly ash bark an' red oak bark.

(Ramsey graybeard. What is that?)

It grows a big long vine, grows jest about dat big around, an' it's got stickers - little fine stickers all ovah it.

(It's called Ramsey? Gramsey? What does Gramsey mean?)

Well, ah-huh DAT GRAMSEY MEANS DAT IT'S GREAT FO' WHUT AILS YO' - whut it is because it's a Gramsey graybeard. It's fo' several diff'rent things. It's 'cluded [included] in fo' diff'rent things, 'scusin' [excusing = excepting] de medicine. Well, now yo' take dat an' yo' boil dat down from a quart to a pint, an' when yo' git dat boiled from a quart to a pint, why den take a small teaspoonful of it in wine or whiskey three times a day. Well, now dat cures inflatatin<sup>n</sup> [inflammatory] rheumatism - yo' feel in misery in one place an' den in anothah.

Take a lightnin'-struck tree. Yo' git a splinter offa dat jest about as long as yore han' an' be sure it's kinda broad - jes' prob'bly about a inch broad. Yo' write on it - yo' take yo' an ink pencil usin' black ink an' yo' inscribe on dat jes' de kinda luck dat yo' want to be in yore home. Yo' want peace - seems

like yo' always gittin' tough, yo' want peace. Yo' wants tuh gain mo' money or yo' wants to be lucky in all yore undertakings. An' den when yo' git dat wrote down wit dat black ink - be sure it's black ink - yo' conceal dat above yore do' where no one won't interfere wit it at all. Dat brings good luck.

Well, now when a man an' his wife is havin' a great difficulty an' he wants peace in his home. Well, now he jes' git him one pinch of sulphur, one pinch of de lady's track, an' one pinch of his track.

(Either track?)

Yes sir. An' den now he'd break an egg, a fresh hen egg, an' he'd open dat egg in a position where dere'd be jes' only two parts; but he'll place 'em [foot tracks and sulphur] inside of dat egg an' den he'll *make a tie*. He'll tie it den wit dis wrappin' thread dat's been dipped in spirits of turpentine. Well, when he tie it, every time he make a tie why he calls her name. An' den when he git it tied, why he'd bury hit. But be shore hit's in de middle part of his house, underneath on de ground right in de middle of his room [making a quincunx - see p.710]. In three days' time he'll see de results of dat.

Well, now he kin take a penny an' he kin jes' scrape some little shavin's offa dat penny. When he got de little shavin's scraped off why den he git five of his left finger nails. He git dose five an' he git dat all pounded up together, beat up together, an' be sure he kinda parches dose nails. Well den, now he'll take dat an' he'll put in his salt peter - take salt peter an' he'll mix dat up in it. Well den, now he's goin' befo' a man tuh ask fo' a favor - dis [rite] is a favor one. Well, when he gits dat pounded up, why den he'll wrap dat up in newspapah a little small piece of newspapah, an' de outerskirt [= outer wrapper or covering] he must have dat fine papah somethin' like inside of a shoe box [tissue paper]. Put dat in his right-hand pocket an' when he go befo' his boss or who-somevah he's goin' tuh ask dat favor tuh do, why he keep his hand on it all de time - his right hand, keep it in his right hand all de time.

An' den yo' kin git chew a brass spoon, one of dese big large-size brass spoons, an' drive hit - de spoon part down an' de handle part up. An' every mornin' yo' go dere fo' foah mornin's, dat representin' de foah corners of de world - east, west, north an' south. Well yo' go dere fo' foah mornin's an' yo' sorta tap it a little further an' further in de ground an' call somebody's name - de one dat chew want luck wit. An' jes' tap it de foah mornin's an' de fo'th mornin' why yo' drive it down in de ground - in de front of yo' gateway - jes' as hard as yo' kin drive it an' call dere name. In 24 hours dey'll be dere.

An' if anything is stolen from anyone, why de very place - if it's out to de barn or anywhere, yo' jes' git chew a wagon wheel dat's been runned. Git chew a wagon wheel an' yo' inscribe two small chips dat's about a halfa inch high, an' dose small chips yo' insert 'em inside of dat axle.

(Where do you get these chips?)

Yo' git dat from right ovah de do'. Well, yo' insert 'em right in dat axle an' den yo' have dat wheel taken off, an' yo' jes' have a hold of dat wheel or hang [it] on somepin an' jes' turn it ovah an' ovah, an' den yo' turn it backwards dat many. But [if] it stops, jes' let it turn den itself. When it stops, den yo' make yo' a wish how many days or how many minutes or hour dat sech-an'-sech a thing wus stolen from me, an' how many minutes or hour ah want it turned back - want it returned back an' placed in de same place. Jes' enough - which an' evah days dat yo've made de wish, how many days, why hit'll be dere. De person will bring it dere deyselves.

Den yo' take a dog den an' yo' pull three hairs out of dat dog's tail. After yo' git dem three hairs out of dat dog's tail, yo' hol' 'em up to de sunrise an' when yo' hold 'em up to de sunrise, why yo' call de person name fo' peace, "He's

comin' tuh harm me, ah wants peace." See, a dog waggin' his tail yo' know fo' peace. "Ah wants peace." Yo' kin take dat an' yo' kin take dose three den an' have 'em long enough - yo' make a little small tie in dere, an' when yo' tie 'em an' yo' go tuh pull it, pull 'em to yo'. Den yo' make anothah one. Dat's two. Yo' take dat an' wear it right around in de - undah de band of yore hat - de band part of yore hat. He couldn't shoot yo' if he wanted to.

(Why did you make this two times?)

Two times in dat dog hair - de three hairs dat chew pull out of his tail, yo' make one tie.

(What do those two represent?)

Dat represents peace an' myself - in myself. Dat's right.

Well, seemly like dat dey are stronger den yo' - wanta fight one an' seem like dey be stronger den yo'. Well, de first thing yo' do is go out in a open field, turn yore face towards de sunrise an' make a wish dat my strike will ovahpower his. An' after sech a length of time, yo' go an' turn up a ole piece of rotten wood or somethin', dat's been layin' way ovah in de woods a good while. Yo' mo' den apt tuh find a king snake. Yo' have yo' a brand-new needle, a long brand-new needle. Have yo' a forked stick an' jab it 'cross his haid - don't hurt 'im. Have yo' a needle wit a black silk thread in it an' yo' insert dat needle - jes' hold him down an' insert dat needle from one eye to de other point out wit dat blood on it. Den yo' tie it round yore waist good an' tight an' yo' wear dat den until hit wears off. No one kin ovahpower yo' den in fightin'. Yo' got 'im den.

Git a snake-shed - a rattlesnake-shed - er ah mean a coachwhip [snake] shed. Yo' take dat shed an' yo' brown hit till hit dries till it will shed up like powder. Take hit an' tote hit in a box - put it in a snuffbox or anything dat chew kin carry it in, an' any time dat chew wanta conquer anyone, why yo' jes' take out dat coachwhip-shed. Yo' know dey kin whup yo' to death anyway.

(How do they do that?)

Dey wrap round yo', yo' know, an' whup yo' wit dat tail. An' yo' jes' rub it [coachwhip-shed hand] in yore han' like dat until it gits hot [charged and ready to work] an' go on about chure business. Yo' got everything conquered an' bested wit dat coachwhip shed, an' yo' go tuh work den. Here's another plan.

Yo' git chew a looking glass an' yo' lay dat looking glass downward slowly wit chure left hand right in de crossroads. Well, yo' wanta discern now an' see whut yo' enemies doin', whut dey goin' try tuh do tuh yo'. Well, den, yo' lay it down in de crossroads an' yo' turn yore back on it an' don't look back, an' dat mornin' befo' day yo' come an' git dat looking glass up out of dat pathway an' - at de crossroad, an' don't let nuthin - don't chew look in it yoreself. Always carry it tuh a dog or cat or somethin like dat, 'cause de first thing dat look in it dat's goin' die immediately. Den yo' take de glass den an' yo' look at it an' yo' kin draw de image of everything in dere dat chew wanta know, an' every-thing concernin' about chure enemies. Yo'll see exactly whut dey doin' an' all dat in dat glass.

Well, yo' dig yo' a hole den jes' a halfa foot - dese is diff'rent things ah'm tellin' yo' whut dey good fo' - yo' dig yo' a hole jes' about a halfa foot an' yo' fill dat hole jes' a leetle bit like about two inches all to de top of [with] lime - pure lime, white lime. Den when yo' git dat lime in dere, den yo' throw yo' in a handful of salt in on dat lime. Den yo' goin' blow somebody 'way now, yo' goin' put 'em to travelin' where dey nevah will stop, all through de woods an' ever'where else. Yo' git dat lime an' yo' fill dat hole jes' about two inches an' den when yo' git dat othah mistry in dere, den yo' press yo' in nine pods of red peppah an' halfa teaspoonful of gunpowder - yo' know lime burns it-



self. Yo' strike yo' a match an' yo' set dat afire. Yo' ain't gotta git his track or nuthin wit dis. Jes' strike yo' a match an' set dat afire an' tell 'em - call his name three times - tell 'im, "Go, devil, an' don't chew nevah return." An' yo'll see all dat shoot up in blue-lookin' smoke.

(That will set him going?)

Yes sir, he'll have tuh be 'bliged tuh go an' jes' keep goin' - too, dat's whut chew call a *wondering* [wandering] *mind*. He's all through de woods an' ever' which way - jes' travelin', don't know where he's goin'.

An' yo' go tuh de railroad track - right where de train runs cross dose tracks - jes' reach right undah dere an' git dese two fingers fulla dirt out from under de railroad iron. An' when yo' git dat fulla dirt den yo' git chew a pinch of black peppah an' a pinch of starch - called *needle starch*. Git chew a pinch of dat an' a pinch of de black peppah an' a pinch of salt [magic three] - jes' little pinches - an' yo' take dat an' yo' rub it right good in yore hand jes' which an' ever' way dat chure enemies is. Jes' call his name three times, say, "Now ah want dis tuh work, In de Name of de Lord, Father, Son an' de Holy Ghost." Say, "An' we goin' tuh blow yo' away. Yo' be 'bliged tuh go way from heah. Don't chew come back." Blow it right hard an' when yo' blow it, [blow it] towards his place of business right where he is. [This is one of many *blowing rites*.]

Now, tuh bring 'em back - yo' want 'em brought back - yo' take yo' two ten-penny nails an' nail one wit de head down an' one wit de point up an' call dere names, say, "Ah'm goin' *cross* yo'all now fo' peace," say, "an' ah want chew to come back inside of nine days. Be sure tuh move back in de Three Highest Names, R-a-c-o." De nails must be jes' drivid in de ground.

(And you drive these nails into the ground?)

Yes sir, crossed.

(Crossed - one point up and one point down?)

Dat's right.

Now yo' go to a cow an' a horse. Now, dis heah now is fo' trouble - deep trouble - keep a person in trouble all de time - always on a loser - no money - can't hardly 'ford somethin' tuh eat. Yo' go tuh a cow an' a horse. Yo' git a portion of dere hair - take a scissors an' cut it out right under de cow's neck - jes' a little small po'tion an' go tuh de horse an' yo' git two hairs out of his mane an' one out of his tail. Take dat horse mane an' tail hair an' yo' tie dat cow hair. Den when yo' tie dat cow hair, den yo' let 'em soak in vinegah two days. After de two days out, den yo' take it out of dat vinegah. When yo' take it out of dat vinegah den roll it in chimley smut. When yo' roll it in chimley smut, why den yo' jes' go by yo' enemy's place or anything like dat - night or day - an' jes' chunk it ovah in de yard. Well, now yo' know dat horse mane flies all de time when he's runnin' - flies up an' down ovah it all de time. Well, all right now, heah yo' come now wit de horse's tail. Well, hit switches most all de time - ah'm showin' yo' de *defination* of dat. Dis cow heah - right undah heah, her heart beats an' dat makes dat move all de time an' specially hard when she's drinkin' water. Well, now, dey jes' gittin' all *frustrated* - ha-ha.

Yo' ketch yo' a rabbit an' don't kill 'im. Don't kill dat rabbit, jes' cut a little place right back of his haid - right where yo' kin push jes' a little somethin' in dere. An' yo' take den jes' a small little pinch, not much, jes' whut chew kin pinch up - jes' don't grab it up like dis - out de hollow of dey left track. An' yo' jes' pack it so dat rabbit - so dat cut place - insert it right up in dere wit any kind of thing or instrument. An' den yo' gotta go sew dat down - jes' take a little silk thread an' sew it down. Turn de rabbit loose. It'll run 'em jes' as crazy as a [something] - run 'em stone crazy.

(You pick up a piece of a fellow's track and put in there?)

Yes sir - jest a little pinch, jes' a pinch. Yo' jes' cram it right in dere in dat wounded place whut yo' done cut. Jes' take de hide an' jes' cut a little strip, little place, an' yo' jes' insert it right in dere an' den sew it up an' turn de rabbit aloose.

An' yo' take a terrapiin - now, dat's tuh run 'em crazy. Yo' take a terrapin, dese ole box terrapins - dere's diff'rent kinds, some call 'em de highland terrapin - soon as yo' touch 'em why he jes' boxes right in [pulls in head and feet, thus resembling a box]. Well, now yo' take him an' jes' turn him right ovah, an' jes' take yore pocketknife an' inscribe some man's name, dat is givin' yo' trouble 'bout chure girl fren' or either yore wife; an' jes' inscribe his name on dere an' put de terrapin down an' walk on off from him. An' jes' as dat terrapin crawl about why his mind is wonderin' [wandering], jes' keep on a wonder [wander] all de time, but he'll nevah foot yore place no mo'. Why? Because dat terrapin is got his name an' carry it yo' see. Dat terrapin goin' all ovah - see, it's carryin' his name right on. Well, he won't nevah undertake tuh give yo' any mo' trouble.

If yo' want a man or a woman tuh stay wit yo' an' nev-a-ah leave yo' - nevah will leave yo' - jes' as long as yo' tote dat why dey nevah will leave yo'. Jes' keep foolin' round till yo' git about one strand of hair outa de temple, an' yo' take dat strand of hair an' yo' put hit ovah into a little box or either a little bottle. Dis hair ovah de temple an' yo' put on hit some of dis rose cologne - jes' go to de drug sto' an' call fo' dis rose-smellin' cologne, an' yo' put dat on dere an' yo' let dat stay on dere fo' nine days. Yo' po' dat cologne out an' git dat hair out an' wrap it up in a new little piece of paper or somethin' like dat, an' spit on it an' blow yore breath on it three time, an' tote it in yore pocketbook - tote it right wit yo'. Dey nevah will leave yo'.

An' den heah's anothah one about dey followin' yuh. Yo' kin make one follow yuh in less time den fifteen or twenty minutes. Jes' watch where she go makin' her track. She kin stand an' talk wit 'im, laugh an' talk, an' den when she walks off, yo' must look in dat first track - de fust stride dat she made. Jes' have yo' a penny in yore han' an' yo' jes' throw it right down in dat track, an' when yo' go tuh pick up dat penny, why yo' jes' pick up a pinch of dat track an' all right in de middle - right in dere. All right, take dat penny den an' wrap it up in yore hans'cuff or a little small somethin', an' put it right in yore left shoe an' walk right on off. Den when yo' take it out, take dat penny out, jes' as soon as yo' git a chance, leave de dirt in dere, in yore shoe, jes' git dat penny out an' jes' put it right down in yore fob pocket. Well, now dere's her track - dat little po'tion of track is in de shoe. Well, yo' done put hit in de shoe - de whole business, penny an' all. Yo' done took de penny out an' put it chere in yore fob pocket an' ah don't care if she's goin' in a big hurry - goin' tuh town - she's goin' stop, "Well, ah wus talkin' wit Mr. So-an'-So while ago. Ah believe ah'll go back an' hunt 'im." She'll keep time wit chew. Oh, yes sir, she'll leave town wit yo'.

Take a bat - if yo' wanta sight bettah in de night den yo' kin in de day, yo' take a bat an' git de blood of a bat an' 'noint yo' eyebrows up heah - not chure eyelids, yore eyebrows - wit his blood, an' yo' kin see de darkest night it is - jes' as good an' clear as yo' kin in de day.

Now, dere's a stone dat be's in a mullet fish's head. Ah guess yo've seen dem. De mullet. [See *FISHHEAD ROCK*, p.552f.] Yo' take dat an' yo' put hit in brimstone - dat's a little clear white stone, yo' put hit in brimstone an' yo' let it stay in brimstone 24 hours. Yo' take dat little stone outa de brimstone an' yo' put it in lodestone. Dat's two - three stones together. Well, now dat

first stone, de stone in de fish's head - dat's Faith, faith dat yo'll do anything ah want chew tuh do. An' dis [second stone] brimstone, dat's Hope - yo' done named dose. An' de next [third] stone, lodestone - dat's Charity. Dat's Faith, Hope an' Charity. Now ah'm got faith now dat dis stone dat come outa dat mullet's head am goin' obey mah wishes. Ah've got hope in dis brimstone it will he'p mullet stone obey mah wishes. So on an' so forth [for charity]. But anyway dose three stones. Yo' take dese three stones an' yo' tie dat up den together right good. After yo' make yore wishes on dere, yo' tie it up together right good an' yo' salt it every mawnin' fo' nine mawnin's - jes' sprinkle a little salt on it. Yo' got it tied up into a little somepin. Yo' blow yore breath on it fo' nine mawnin's, "Make mah wish dat sech-an'-sech a thing." Yo' know ah makes a wish, "Dat ah wants tuh buy me another new car." 'Fore yo' walk long yo'll pick up enough money fo' dat. Ah make a wish dat sech-an'-sech a thing, "Mah luck shall be better, changed" [she puffs] - ever mawnin' fo' nine mawnin's. An' yo' take dat den an' yo' tote hit wit chew right away. For 24 hours den yo' lay dem in yore room most anywhere where de sun won't shine on it. An' yo' take it den an' wear it three days in yore left shoe an' three in yore right - dat's six days. Den yo' take hit den, an' den yo' wear it den somewhere near about chew heart. When yore heart palpitates it more den apt tuh hit it. An' every time dat chew sit down, wants anything done an' all like dat, "Ah'm goin' wit so-an'-so - ah wanta git about three or foah thousand dollahs." Ah don't care how hard a man is [he'll answer], "Yes, all right" - he'll git right in a hurry, busy, let chew have anything yo' want. Yo' try dat - ah guarantee yo' dat it'll work.

Now dere's rattlesnake master. Yo' take hit an' yo' cut hit up right fine an' at night when yo' go in, yo' dust yore shoe; jes' knock yore shoe like dis way, when yo' take dem off - yo' know, de shoes. When yo' do dat den yo' git chew a kinda little sharpish knife. Don't cut chure shoe, jes' run it sort way round by de lining, jes' a little. Have a white piece of paper an' den yo' knock it on dat white piece of papah. An' yo' take dat rattlesnake master, an' den yo' see a little fine dust come outa yore shoe, yore own shoe. An' yo' take dat rattlesnake [master] den an' yo' chip it up kinda fine an' yo' carryin' it - mix it into dat dirt. When yo' mix it into dat dirt, why den yo' fold it up good an' tight an' sew it in any kinda cloth - don't makes any diff'rence. Yo' sew it in most any kinda cloth an' den yo' git yo' some cologne an' pure gin-whiskey an' yo' mix dose two together - a teaspoonful of each, sort of shake it up, yo' know, an' feed 'im dis wit it. Dat's de only kinda food dat it'll take. [You feed the package, a hand, with mixed cologne and gin-whiskey.] An' when yo' git it fed up on dat, why den yo' tote it den wit yo', an' every nine days yo' put two drops of dis mixed cologne [and gin whiskey] on it - two drops, keep it fed wit dat.

(What do you mean by *gin-whiskey*?)

*Gin-whiskey*? Dat's whiskey whut dey buy outa dese - yo' know, beer places. Yo' kin go right down dere an' jes' git chew a bottle of gin - a jug of gin.

(That's the name of the whiskey?)

Yes sir, de name. Dat's right - it's right clear, clear like oil.

\*(*Gin-whiskey* - like water, it isn't colored?)

Pure white. Dat's [the *hand*] fo' yore luck. Dat's fo' yo' tuh sit pretty - no accidents in yore travels or nuthin like dat.

An' den yo' git chew a nail from a coffin - git a nail from a coffin an' lay it up in de sun, where de sun will even rise on dat nail - one nail. Den yo' take dat nail an' yo' sit down wit dat nail an' yo' jes' scrape it until it gits kinda bright - scrape dat rust off an' gits kinda bright. An' yo' take dat nail

den an' yo' tote dat nail - dat's a coffin nail - an' yo' tote hit wit yo', an' no accidents - nobody no shootin', nobody can't shoot yo'. Dey kin hold a pistol right heah on yo' an' can't pull de trigger. Dey kin raise dere han' tuh cut at chew wit a knife but dey can't bring de knife down. Dey'll jes' calm down an' back off. Dey can't even hit chew wit a stick. Yes sir - ah've tried dat mahself.

An' den yo' git a frog - one dese ole green frogs. Call him a bullfrog. Some call him a *spring frog*. Well, yo' git him an' yo' cut him right around de mouth an' peel dat back jes' a little. When yo' git him cut round de mouth yo' go ovah an' have yo' some lightnin'-struck wood jes' 'bout a inch an' a half, an' yo' let dat lightnin'-struck wood stay in spit twenty-four hours, an' de next mawnin' when yo' git up why yo' rinse dat lightnin'-struck wood off in clear watah. Yo' take two pieces of it an' ketch dat frog - git someone tuh ketch yo' a frog an' yo' jes' insert it right up in dat slit place right by de mouth an' yo' sorta turn dat back. Have dose little small splinters an' yo' jes' insert it right up - jes' curve it ovah dere an' jes' sew hit down. Chunk him back in de watah. He'll live right on - he'll live. Well, dat's anothah good remedy. Now, dat's a remedy now tuh calmin' down everybody - nobody can't do yo' no kinda harm, no kinda way at all.

Git chew nine small can of potash. [In the Southern States potash is usually a can of Red Devil Lye.] Set 'em east an' west - every one dose nine. Set one tuh yore gate an' one tuh yore steps - dat's two an' one to dis corner of yore house - three, four, five, six, an' de othah three, set 'em right under de middle of yore house - one heah, one dere an' one dere.

(Three in a line - in a row.)

Dat's right. An' every three or foah hunderd yards around yore house - ah don't care whut's bein' put down er [= or] nuthin, dere's nobody kin go ovah dat. Ah don't care how sharp dey are.

(How do you mean you set those cans east and west?)

Dat's right, jes' cut de tops - yo' know, cut de tops open but when yo' cut it open, make a cross.

(Like making a cross.)

Dat's whut's called de *east-an'-west marks*. Well, now, jes' don't even turn 'em [the 4 triangular pieces cut at right angles in each can top] back - jes' split it [potash can tops]. Set 'em to dere place an' see kin anyone *hurt* chew no way - can't pass. Yo' know, people used tuh have a knack of slippin' up an' puttin' dynamites under folkses' house an' all like dat.

(Dynamite?)

Yes, sir. Dey can't do dat. In no way, shape or form dat dey kin harm yo'. No way, 'cause dat potash, yo' know, it keel [turn over in] to de ground, yo' know, all de way around. Nuthin doin'. Don't care how sharp dey call deyself dey ain't nuthin doin'.

Now we goin' right on wit de *sparrow* now. It's a little bird wit a green-lookin' breast whut dey call de *sparrah-grass sparrow*. Yes. Well, in walkin' 'long right wheresomevah yo' kin find right where dat sparrow flew up at in de grass. Yo' go right dere in a big hurry an' yo' more den apt tuh see his little track where he made his squat tuh jump, [if] it's in soft enough earth. Well, yo' git dat little track. Yo' have to git chew a little something an' shovel up dat little track jes' like it is. Turn it right quick - jes' call someone's name dat chew want tuh love yo'. Yo' jes' turn it right quick ovah right on de same part of de land - on de same ground where he flew up at. Jes' turn it ovah right quick, call dere name an' walk off from it, three steps forward an' den three steps backwards. Call dere name again when yo' git back to dis track an' walk on

off, an' yo'll see 'em befo' de sun go down. If it's de middle of de day, yo'll see 'em 'fore de sun go down. Dey'll find yo'.

Cheese, flour, salt - mix it togethah. Prob'bly dere's someone has been worryin' me dat ah don't wanta nevah see any mo'. Ah wanta *fix* 'em in a way now where dey won't bothah wit me no mo'. Git some cheese, flour an' salt - a tea-spoonful of each an' mix it up until dat cheese gits mixed right stiff jes' like a salve. Well, den yo' take dat den an' yo' don't even wrap it up. Jes' have a little ball an' call dat person name dat - fix yo' a place right behin' yore do', front do' as yo' go in. Fix yo' a little small place an' yo' jes' pack dat right in dat place where yo' want it fixed. Jes' stand dere an' take yore time at it. Den pack it in an' jes' call dere name an' tell 'em, "Ah don't wanna nevah see yo' any mo'. Don't yo' nevah foot mah place no mo', ah'm through wit yo'." Jes' like two people talkin' togethah. Yo' git dat behin' dat do'. He won't nevah come back dere no mo'. Dat settles it wit him.

(Did you ever hear of them using keys for anything?)

Yes sir.

(You never told me about keys the other day.)

Shore didn't. Ah didn't tell yo' anything about keys. Well, all right den, yo' take a key. Yo' kin take a flat key - ah'll start on de flat keys first. Take a flat key an' yo' insert yore name wit a pin - a brass pin dat ain't nevah been used. Yo' insert yore name, say, "An' ah wants tuh be wealthy. Ah wants to be rich - tired of so much hard work. Ah wanta be rich." Yo' jes' inscribe yore name on dere an' den place down under dat - jes' little bit of fine writin' wit dat brass pin, "Rich" or either "Wealthy," or jes' whatsomevah yo' want it to read. Say, now, ah'm goin' tuh make arrangements fo' yo' an' yo' take dat key an' yo' tote dat key wit yo' - prob'bly two weeks. Den yo' take dat key out, den an' yo' bury dat key so yo'll step ovah it right undah de threshold of yore house every time yo' walk in an' out. Dat put all de good luck wit a key dat yo' want.

Well, now ah don't want nobody tuh nevah break into mah house. Ah don't want no robbers tuh come in dere at all an' ah'm goin' fix dis key. Ah'm goin' fix a round key - de world is round an' ah'm goin' fix me a round key. Well, de first thing ah'm goin' do ah'm goin' tie a red silk thread on it - on de key. "Now, key, ah want chew tuh keep all dese thieves an' robbers an' murderers an' all - ah want chew tuh keep dem out, keep 'em locked out because yo' are round." All right, now, ah'm goin' insert on heah "F" fo' Faith, "H" fo' Hope, "C" fo' Charity. Ah'm goin' insert right up heah, right where yo' lock yore do' at, ah'm goin' insert right heah "K" fo' - dat's "Keep." Down heah below dat [insert] "O" - "Keep Out." Comin' right back up heah to dis handle where dat hole is at ah'll write a "H" up heah an' "F" down heah. Dat means tuh "Hold Fast." Take dat den an' yo' throw hit jes' as fur as yo' kin standin' in yore front do' ovah yore left shoulder - as fur as yo' kin an' don't look tuh see where it fall. Dat key'll hold out every murderer, every robber, hold off everything. Hold off disaster - dose accidents dat would happen tuh yo' in yore ridin' an' in yore travels. Yo' go out dat place - nuthin like dat happens. No one even come up dere tuh set it afire - anything. Yo've got dat.

Now right heah in de window of dis clock - ah'm goin' tuh drive out witchcraft wit dat clock. Someone's done witchcraft wit me an' ah'm goin' drive dat out of [by means of] dat clock. Now ah'm goin' git me a penny, an old Indian-head penny, an' ah'm goin' git me a silver dime. Ah want dose two boys tuh run together. An' ah'm goin' tuh nail dat penny right down on de bottom where dat pendulum will swing ovah it - an' don't 'low [allow] nobody tuh bother it. An' den dat dime, dat silver dime, ah'm goin' place it up right near where some of dose little

wheels will sort of pass by it - round about it some way. Ah know right whare tuh put 'em up. An' ah'm goin' time dat clock, ah'm goin' tuh time it - goin' tuh say tuh about 20 [she counts], "1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. All right. Now, ah've timed yo' fo' 20 minutes to clear off dis whole place of business heah jes' by yore sound - tick-tock - tick - of every kind of a spirit dat's come in heah tuh do harm, of all de witches an' witchcrafts an' all dat. Ah want chure sound to be a troublin' spirit tuh 'em, an' ah want 'em tuh go from heah runnin'." Lay yore penny in de bottom an' de silver dime. Well, dat silver dime, it jes' ketch all dat sound; dat penny down dere, dat jes' keep 'em on de move - an' dat pendulum run out every witch dere is in dis State.

Now, ah'm goin' tuh de watch proposition - dat's a clock jes' de same, time-keepin'. Ah kin take dis screw out. An' when ah take dis screw out ah'm goin' call three names. Ah'm goin' call *Mace - Mace Eelenelogan - Mace Warmwood* [*Wormwood?*]. Now yo' kin screw dis winder [window = watch face] off an' in screwin' dis winder off, why yo' says, "Now, mah father's turnt his back on me an' mah mother goin' to kinfolks." Say, "Ah want him to come right beside me, cut off mah enemies - dey cut off mah money, dey did so-an'-so-an'-so. An' ah want dem tuh love me an' want dem to come back tuh givin' me like dey should." Wish. "Well," [ah] says, "ah'm goin' pull out Faith, Hope an' Charity, an' ah'm insert yo' an' if it tickles, ah want dere hearts tuh be gittin' stronger an' stronger towards me." Pull out three strands [of hair] out de mole [mold] of yore head an' put it in dere an' screw dat back down in dere. It ain't goin' hurt it. An' time dis little watch, "Tick, tick, tick." See, keep it wound up, "Tick, tick, tick, tick, tick, tick." In 24 hours yore father an' mother done wired fo' yo', "Son, come home, we wants tuh see yo' mightly bad." Yes - yo' gotta go, too.

Rattlesnake rattles? Yo' see a rattlesnake an' yo' goin' shoot his head off - yo' kill him jes' so yo' git de rattles. Yo' git dat rattle an' yo' take dat rattle an' yo' lay it up right in de sun - yo' blind 'em wit de sun, right in de sun. Yo' lay it up dere fo' nine days. By dat time why dat rattle in dere be gittin' dusty. An' yo' jes' take it down an' jes' open one of dose rattles, jes' insert it, pack it all round in de band of dat hat - jes' a ole work hat or ole work cap, somethin' like dat, jes' so it's got a band in it. When dey git down right an' git tuh workin' dere an' git hot, chew know, an' git sweatin', quite natural dey perspire run down a person's face. Well, now, in wipin' dat off wit dat hans'cuff or dat rag, why dey git it into dey eyes. Now, dat blind 'em as a bat.

Den yo' kin turn right round an' git dat same - de same piece of dat rattle-snake rattles an' cure de blinded eye. Dat's right. Yo' kin take - insert it in one an' cut off one. See, dey [rattles] are made in ridges. Yo' kin jes' cut off one an' put it in salt - see, dat salt *kills* dat *poison.* Salt is a mighty thing. But de salt dat gits lost [something? savour? Mat.5:13] den it's no good. Yo' take dat an' take an' put it in salt - in a jar or somethin' like dat - put it in salt an' jes' let it stay dere in dat salt for three days. Well, dat's done drawed all of dat *poison* out. Den yo' take hit den an' yo' put it in *sheep lard* we call it heah [in this part of the country], sheep suet - put it in *sheep lard*, it's already dusty. Yo' put it in *sheep lard* an' tallow - in dis *white beeswax*, an' yo' melt it ovah de fiah until yo' hear it commence fryin', git good an' fried. Den yo' take yore finger an' jes' 'noint de eye whut wus blind - anoint de eyes dat wus blind an' tell 'em, say, "Yo'." Yoreself, yo' spit in dis [rattlesnake-button dust *killed* by salt and mixed with sheep suet] ever' mornin' befo' yo' speak tuh anyone, an' spit on de ground where dere no grass, on de clay yo' know, an' [rub] onto de blind man's eye an' it'll come

open. Now, dat'll *kill* dat.

Git a perch fish, ketch him right fresh outa de water an' pull out a little small piece out of his tail - jes' cut out a little bit of small piece out of his tail, an' ketch chew a catfish, an' yo' insert it down in dat catfish stomach. Push it on down an' throw dat catfish ovahbo'd. "Well, ah'm goin' see whut's goin' become of yo' now, sech-an'-sech a one. Out dis town. Yo' ranned from me. Yo' jes' picks at me an' kicks me back an' fo'th in jail. Tantalize me. Now, ah'm goin' see whut's goin' become yo'." Jes' dash him ovah in de rivah. He jes' go on right on down to de bottom an' when he git to de bottom - yo' done named dis tail yo' know - when he gits to de bottom, why dat right dere where he'll stay an' he ain't gonna move up from dere. He'll suck for [breath] ever' now an' den. He ain't goin' move up from dere until he passes dat perch-fish tail. Whenever he does dat, why den heah go de person - yo've got rid of dem because he's carried 'em tuh de cemetery.

Yo' take a ole sock - jes' like, yo' know, well, says, "Ah wanta git rid of dis person right real quick. Ah'll soon bury 'em too." Jes' git a piece of his ole sock or anything dat yo' kin git chure hand on an' yo' jes' slip it right under de dead. Yo'll go in tuh see de dead, yes, takin' a view of de body - yo've got yore little piece. Well, when de crowd turn dere back, why yo' jes' insert dat right up under de dead an' den walk on out. Well, de dead's already in de casket; well, dey ain't goin' move any mo'. Well, when dey buries dat an' dat body commence to cavin' away - yo' know, gittin' mortified - dis person heah he's sick unto death den.

Dat's another good way tuh whirl a person away from yo' - ah forgot about dat whirlwind. Jes' git a piece of dey own garment - piece of dere ole [something]. Cut out a little piece out from undah each arm an' when dat whirlwind comes along, if yo' wanta run 'em, not want any trouble wit 'em - yo' jes' run right out dere an' jes' throw dem two little pieces right in dat whirlwind jes' as hard as yo' kin stand tuh, "Take an' devil 'em an' carry 'em on off." Yo' see dem little pieces right in de air goin' right on off - away. An' dey mind will jes' git [something] up an' dey'd have tuh go 'way from here. An' ah won't care jes' wheresomevah dat whirlwind lodges at, dem pieces dere, why if it's tuh de woods or if it's in somebody's yard, why dey jes' wandering.

So dey jes' cra-azy 'bout chew - yes sir, dey jes' can't do wit'out yo'. Scrape a little bit offa ever' one of yore finger-nails - jes' sit down an' take yore knife an' jes' shiver it yo' know offa de top part of ever' one of yore finger-nails. All right, ah'm goin' ovah tuh see her tonight. Yes, ah'm goin' ovah tuh see her. An' whilst yore dere in dat place, yo' jes' have yore finger-nails dere between yore three fingers. An' yo' scrapin's, when she turnin' around, why say, "Yes, yes" [and] jes' drop it right down on her - jes' drop dat little shavin', jes' drop it right down in her room. Sit down dere an' laugh an' talk to her jes' all yo' want. When yo' leave out from dere she'll jes' become - she can't rest at night, she'll jes' be so crazy about yo' she jes' could see yo' ever' minute.

Yo' kin sit off from a woman like dis an' look at her earrings an' make a wish on her earrings - jest make a local wish. First thing yo' do 'fore yo' make yore wish, take yore tongue three times in de pam [palm] of yore right han'. Ah know yo' seen people stand sometimes like dis - jes' take de tip end of yore tongue three times in de pam of yore hand. Den rub hit together an' [she demonstrates].

(Rub it over your face.)

Han' ovah yore face, yes sir. Let it go up ovah three times. Tetch de tip end of yore tongue heah three times, an' look right at dat woman an' make dat wish right at dose earrings. Put yore eyes on de other one an' make dat same

wish on de other one. Come jes' as true as dat smoke [from my cigar] goin' up to de top [of the room] - jes' a simple thing.

Try tuh git holt of a person right-hand glove dat's rheumatismed. Take dat glove an' turn all dem fingers inside out - turn dem inside out an' pin it right next tuh yore skin right inside of yore - an' yo' go into a big game, a big game yo' know where dey play [real] games. Yo' win ever' bit of money dey is dey put down dere fo' yo'.

(You wear that around your *chest* some place?)

Yes sir, on yore right side because dat's de main hand dat chew goin' play de game wit, yo' see. Any kinda gamblin' or anything like dat.

Yo' kin use a umbrella tuh run - yo' kin use a umbrella tuh draw - yo' kin use a umbrella to make peace - yo' kin use a umbrella tuh tear peace. All right, now heah comes up de umbrella. Yo' set chure umbrella down dere. Well, ah'm goin' make peace between me an' yo' because yo' hates me without a cause. Prob'bly yo' jes' hate me jes' because ah owns de right spot an' yo' tryin' tuh work some way tuh git dat out from undah me. Yo' come in an' yo' done sit down wit yore umbrella. Well, we goin' go in tuh dinner or we'll go out on de porch an' ah gotta git back in heah an' git me a cigar. All right, heah come dat umbrella now. Ah throw it open a little an' ah blow mah breath in dere three times, an' ah ask de, "Father, Son an' Holy Spirit, ah want dis man tuh be sech-an'-sech a way an' come to mah wishes." Ah'm goin' tuh wish fo' him in de morning befo' de sun rise. Sit it right back up dere. Dat's yore voice dat's in dis umbrella - yore voice is done caught in dat steel in dat umbrella. Next mornin' fore yo' speak to anyone, 'fore yo' even git up out chure bed, make yore wish. Don't let de sun rise on yo' now, make yore wish befo' de sun rise - 'fore de sun risin'. Befo' de sun's goin' down make yo' another one. Dat settles dat. Yo' got 'im den jes' like yo' want 'im. Jes' speak wit chure voice into dat parasol.

(This woman came the other day and I couldn't exhaust my questions. She had a good many things more to tell me but she had to leave, because she is a school janitress - and I told her to come back again. I will have to find her number - will have to find her number later on and put it in my notes. I can't find it at the moment, I have people out here waiting for me.)

(The next number will be 1168.)

#### MADAM LINDSEY

AH'M ONE DEM OLE-TIME "CUNJURES"

BECUS AH DON'T COME OUT HEAH  
WIT MAH FACE ALL SCREWED UP AN' MAH EYES ALL BUGGED  
AN' A WHOLE LOTTA MOONS AN' STARS ALL OVAH MAH PLACE  
AH GUESS YO' THINK AH DUNNO WHUT AH'M DOIN'

AH DUNNO IF YO' READ

#### ALGIERS, LOUISIANA

[By calling herself *one dem ole time conjures* this woman does not brag. Is she belittling me? No, some *doctors* could not read. Clearly, common report and my contact man had told her I wanted all phases of hoodoo life, because in her first two rites she lets me have both barrels. Shocked. No, see INTRODUCTION.



But the quick opening did surprise. Well, after all, this aggressive woman did make her own *war powder*. At the beginning of our conversation the reader will find two rare figurines, nude man and woman molded respectively from two candles, red and black; at the end, a *gambling hand* made by an expert. Second quotation addressed to a client. Informant 1582 used cylinders E85:4-E94:1 = 2918-2927.]

Well, fo' instance, if a man an' his wife are separate an' dere's anothah woman between dem. Now, yo' git chew a piece of unbleached sheetin' - well, we'll say about dis big [demonstrates].

(Long as your hand.)

Fo' instance, if ah wus a woman - ah'll make it a little plainer - if ah wus a woman an' mah husban' left me an' ah want him back, ah want him broken up from dis woman, ah git me a piece of unbleached sheetin' an' use it as a *minstress* cloth, understan', an' de very first - well, de first three days is de strongest. An' when dat, well, we say de deepest part of de blood; well, ah will take a sheet of dat an' fold it lak dis. Fold it three times lak dat, an' ah'll git me a black candle an' a red one an' ah'll put 'em in warm watah so dat ah kin handle 'em easily with mah han's. Ah make a image of de woman - any kinda image jes' so it's a image of a woman wit de breasts an' de, yo' understan', out of de black candle, fo' de woman. An' make de image of de man wit his private parts out of de red candle, but have 'em in warm watah so yo' kin handle 'em easily. An' yo' lay de black candle dis way [demonstrates] an' de red one dere. Yo' put dis *minstress* blood between 'em an' yo' lay 'em on a piece of white, any kind of white papah.

(You lay them just like you would lay the ties of a railroad, parallel - one there and one there. All right, and then the cloth is in the middle.)

In de center. Den yo' put dat on top of a shed or an' outhouse [always an outside privy, watercloset, or toilet - and called other things] any place where de moon kin shine on it for seven nights, especially if it's de full moon, an' den yo' take it down an' yo' fold 'em in lak dat [demonstrates].

(You fold this piece of cloth inwards.)

Inwards so dey backs are to each othah, but still leave dat *minstress* cloth in between 'em. Den yo' bury 'em, an' at de end of dose seven days if dey don't be fightin' an' separate, den ah'll eat mah hat.

[Hat! She is surely thinking about my black hat with concealed microphone.]

(Now, these things you lay down there. That is the wax image [images]. You won't use [what remains of] the wax candles.)

Jes' take de image.

Now, if a man has left his home fo' de sake of anothah woman or else he runs around. Now, yo' git yo' a string, a little string we'll say about two yards long - jes' tear off a piece of unbleached sheetin'. When de woman an' de man go together - now, he's at home but he runs aroun', understan' - when de man an' de wife go together, instead of usin' a towel on herself, she'll double up dis string aftah he's through wit her an' clean herself. Git all of his discharge dat she kin on it. Den she dries it an' den she makes her seven knots lak dat, fold it to her seven times. Den she makes a little bag - a small bag of de unbleached sheetin' an' wear it on her left stockin', on her garter, on a red garter next to her skin. An' he won't be able - any time he try tuh go wit anothah woman, he jes' cain't rear up, yo' see.

Now, ah'm fightin' a case right now. A woman up in Mirroville [ ? if this place exists I could not find it] - someone broke in an' stole some stuff. Now, de thing tuh do is tuh git de judge's name, de prosecutin' [attorney], [from] de

people dat dey stole from. Put all dose names on a piece of black papah, if yo' kin git virgin parchment - yo' know whut dat is - but don't use a pen, use a indelible pencil dat has nevah been used. Yo' jes' use dat pencil fo' dat case [and nothing else].

All right, yo' write de judge's name goin' from yo', an' yo' turn it an' write it dat way - backwards an' forwards, till yo've written it seven times, not nine times. Seven, fo' yo' know, ah give yo' reasons why ah do dis. Dey have seven books in de New Testament, seven candles on de altar, seven elders. AH DUNNO IF YO' READ. Well, de seven is fo' good things. Dat is fo' things tuh come undah yore control.

All right. De judge an' all de fellahs dat's against dis prisoner have dere names written dis seven way on dis parchment papah. Now, instead of usin' de beef tongue de way yo' mention, ah git a plain white bowl, wit no flowers or decorations on it. [In our unrecorded opening conversation, always a brief get-acquainted period, I had evidently asked, "Did you ever hear about using a beef tongue?"] Yo' put dese names in dere an' yo' po' on seven spoonsful of honey - now, honey is tuh sweeten - [and] seven spoonsful of condense milk. Milk an' honey makes people kind - de milk of human kindness - an' de honey tuh sweeten. All right.

Den yo' put a good han'ful, not quite a big han'ful of raisins - put it all in dis. Den [put] a spoonful of confectioners sugah an' a spoonful of cinnamon, an' yo' po', if yo' got holy watah - yo' have tuh have holy watah fo' dis. Yo' po' about dat much - we say about two fingers of holy watah on top of dat. Den yo' po' common linseed or cookin' oil, or any sort of oil, an' yo' git a table an' set it [white bowl] on dere an' make yore wish. Strike yore match an' light it.

Now, befo' dis bowl yo'll have de picture of St. Expedite. Yo' heard of him. Well, yo' put dat, an' yo'll see dat case will go on jes' as easy - on account of dis milk makes 'em kind, an' de raisins makes 'em reasonable [because the English *raisins* and *reasonable* sound like (!) or the letters resemble (!) the French *raisin* (grape), *raisin sec* (dry grape or raison), *raison* (reason), and *raisonnable* (reasonable)!].

So now fo' another co't case. Now, if dey got a whole lotta witnesses, plenty of witnesses an' people is against de party, den yo' git chure beef tongue.... Jes' git chure tongue an' have de names written on dis *virgin parchment* wit indelible pencil, jes' lak de othah. Den yo' put dis in de tongue an' fold it togethah an' sew it wit red thread. Red is bloody thread, understan'. Yo' cain't win no battle unless yo' draw blood. Draw wit yore red thread an' sew it up. All right.

Den yo' lay it between two blocks of ice an' let it stay dere - not mattah how long. But in de meantime have yore [preceding] bowl goin'. Yo' will nevah lose. Yo' won't lose dat case. Ah don't care how bad it is or whut dey done, dey goin' be reasonable, an' de witness will perjure up. One will say one thing an' one will say de othah. Dey ain't goin' be able tuh say de right thing at all an' de judge will discharge 'em.

Well, now St. Jude. Fo' instance, if dere's a person dat's troublin' - dat drinks an' won't behave demselves in de home, fussin' an' wants tuh fight an' always disagreeable, yo' put chew a picture of St. Jude. Git chew a picture of St. Jude an' take dis person's name an' write it seven times jes' lak dat but straight - not dis way an' dat way [as in the former rite] - jes' straight across lak dat on dat parchment papah.

Den yo' puts it behin' de picture of St. Jude. Git chew a cream-colored candle an' put chew - put dis person's name again seven times in a plain white saucer. Yo' put de name down first an' den a little wax of de candle an' set it

up an' make yore wish while yo' settin'. An' dere's a prayer dat goes wit St. Jude. When yo' buy de picture yo' git de prayer. Yo' go off. Yo' light chure candle an' leave it stay dere in de home. Now, in de home where dis party lives, yo' git whut we call sandalwood dust. Yo' git dat from de orientals, yo' know, de Chinese. All right. Yo' smoke - have it on de table lak dis an' yo' smoke dat befo' St. Jude. Smoke it jes' lak dat ev'ry day, say, fo' 'bout two hours. Yo' burn dis sandalwood befo' 'im an' make yore wish. All right. Now, in de end of a few days, say about three days, yo' take dis same sandalwood, say about a spoonful to a room, an' yo' smoke dat person's bedroom good with it. See, jes' set it - light it dere an' let it set in his room. An' yo'll see dat man will come in dat house jes' lak a changed person.

Now, lak if yo' wanta handle a person. Now, dis is a little dirty trick. It someone dat chew cain't handle - dey tough, dey stubborn, dey won't let chew do nuthin' wit 'em. De stockin's, fo' instance if it's a woman - de stockin's dat chure wearin' all day, yo' soak de foot of 'em in a cup of watah.

(Both feet?)

Uh-huh. Soak de foot of 'em in a cup of watah. Wring it out. Now, when yo' cookin' de man's meal, yo' make a gravy of de stockin'-foot watah an' yo' put yore foot on his neck [symbolically]. Simple, jes' as simple as dat.

An' anothah thing if yo' wanta person tuh follow yo' an' wanta be jes' in yore company an' yo' cain't git rid of 'em. Take yo' a piece of dat 'sorbent cotton an' wet it in plain watah an' wipe undah each arm, especially if yo' done perspirin'. Wring it into a little glass an' put it in dey drinks - put it in any kind of drink, jes' so yo' git it in 'em. Yo' won't be able tuh git rid of dem people. Dey'll be behin' yo' jes' lak a little puppy dog. Dey ain't not satisfied unless dey wit yo'.

(St. Martha? Tell me about St. Martha.)

Now, if a man has a wife an' she won't stay home - she won't keep her house in order, she won't attend to her children, won't do her duties as a wife. All right. Write dis woman's name seven times on dis parchment papah [as in preceding rites] an' put it in a plain white cup an' po' about three teaspoonsful of orange-flower watah. Dat orange flowers is tuh keep her faithful to her marriage vows, yo' understan'. Den yo' put de honey an' de milk. Yo' don't need any raisins fo' dat at all, but de orange-flower watah, de honey an' de milk. An' yo' kin put dat - if yo' kin put it where she won't see it, but if she has tuh see it, well, it must be some way dat dey kin explain whut dat's fo'. See. But don't let her see her name in it. An' jes' put chew a taper on dat. All de tapers are alike - dey pink [red surely], a small taper dat's got a cork.

(It floats.)

Yo' set dat right on dere an' po' yo' oil an' light it - right befo' St. Martha.

(Other saints? St. Rita? St. Anthony?)

St. Anthony is fo' work. St. Anthony if yo' wish tuh find lost articles or yo' wanta git a job.

All right, lak if yo' got an idea of what person yo' wanta work fo', yo' git de name of dis person an' yo' write it three times. Put chure name straight across three times above his. Den yo' take an' you fold it three [demonstrates], make three folds lak dis - dis way, dat way, an' yo' turn it dat way.

(Fold it towards you.)

Dat's right, always towards yo'.

(You fold it three times - when you begin to fold it, you fold it sideways three times.)

See, yo' fold it lak dis [demonstrates].

(Once, twice, and the third time you fold it toward you.)

Ex-actly.

(You fold it twice sidewise like that?)

But not from you.

(And the third you fold it to you?)

Dat's right. Now, yo' put dis in a small, any kind of bag or in any kind of a piece of cloth. Put it in yore right-foot shoe. Now, dere's a powder dat chew use - ah make it mahself, but ah git de ingredients from a druggist aroun' heah. Ah don't know if he'll give yo' de ingredients or not. But anyway, ah git de ingredients from him an' den ah mix it. Dere's steel dust in it, dere's cinnamon in it, dere's powder of de cactus - powdered cactus. Yo' mix dose three ingredients together an' yo' put dat in yore shoe, jes' a good pinch, an' dat's gonna bring yo' all de success in de way of gittin' a job dat chew want.

(Do you have any special name for that dust?)

Oh, yes. Ah call it luck for jobs - it's a grayish-lookin' dust.

(Well, now, does St. Anthony come into that any way?)

Yes, St. Anthony is de one - ah'm fixin' tuh come tuh him about dat candle. Den yo' git a brown candle. Yo' light it befo' St. Anthony an' make yo' promise, if yo' git dis job, yo'll give so much fo' his bread fo' de po'. Yo' jes' go an' drap it in de church or somepin lak dat. An' when yo' git dis job, don't fo'git tuh do dat. Dat's essential dat yo' keep dat promise. Yo'll see, yo' git mo' work den yo' want.

(Do you use a brown candle for any special reason for St. Anthony?)

On 'counta his brown habit.

If a man don't wanta give money to his wife - here de unbleach cotton agin. An' yo' git a halfa dollah out of his han' someway, if yo' have tuh steal it out his pocket. But chew file dat. Git chew a brand-new file [demonstrates] an' yo' file it heah, dere, an' file it dere.

(You cut it as you made those three notches on it.)

Dat's right - not too deep, not equal, yo' understan'. Jes' have, say one-third of it notched. Den yo' take dis string an' let it be torn as thin as yo' kin git it, an' when dis man goes tuh bed - well, try tuh git him tuh sleep. An' yo' measure him from de top of his head to his heels wit dis yella string. At de top part yo' make three knots. All right. Den yo' take it an' yo' measure him across. Now, if yo' cain't git it all de way across, yo' kin measure him from heah tuh dere. See, dat's half of it, an' yo' kin double it tuh git de correct measure.

(In other words you get the circumference of his body?)

Dat's right. Den yo' git three mo' knots.

(Put three more knots in the string?)

Yessuh. But yo've already taken de measure from his head to his heels. Den de last three knots yo' make it again where his foot wus. Now yo' got him. Now yo' take dis coin an' dis string an' yo' wrap it roun', yo' know, an' put some in all de notches, but dat part dat's not notched, leave it free. Den yo' make a bag of - well, unbleached cotton or a piece of shammy skin. Make yo' a little bag an' put dis string an' coin in it an' then yo' pin it right on - next tuh de little place dere.

(On her p'ivates?)

Exactly.

Den yo' wear it fo' nine days, an' on de ninth day yo' take dat quarter [half dollar] off - but it's bettah tuh have a half dollah because it's bigger - an' go tuh de grocery. Yo' must go yoreself an' spend de whole [of] it - buy anything yo' want in de way of groceries, but bring it back into de house. An' de string,

yo' make it in de bag an' keep it tuh wear all de time; but of co'se when he's in bed wit yo', yo' couldn't keep it on yo', yo' have tuh take it off.

(Where do you wear that string all the time?)

Jes' in a little bag an' pin it on yore pants or somepin so dat it will touch right dere.

(The same place.)

Now, dat man will bring yo' his money home an' yo' got him so dere's no way fo' him tuh git undah dat. Yo've got him dis way an' *tied down* so he cain't do nuthin but bring dat money home - but he'll bring yo' de best po'tion of it. De least part will be - he'll keep dat, but one-third of his money will always come tuh yo'!

Now, yo' git a whole head of garlic an' yo' break off nine pods - don't peel 'em, don't take de skin off 'em. Yo' drop 'em in a pot of boilin' watah an' git a piece of bulk codfish; yo' know, cut it in nine pieces about dis large, jes' about dat big [demonstrates].

(About the size of the end of your finger.)

Dat's right. Yo' drop dat in dat garlic pot an' yo' git a bunch of parsley - as much as yo' kin hold in yore han', lak dat. Drop dat in dere. Let it boil tuh pieces. Den yo' strain it an', if it's any way dat yo' kin, strain it as dry as yo' kin - de dryer yo' git it de bettah - or else let it dry. Den yo' burn dat. Now, dis liquid in dis pot, yo' see, yo' take a cupful to a pail of watah. Drop yo' a han'ful of sugah - brown sugah, if yore business is colored; an' if it's de white business, white sugah. Yo' git chew whut chew call oil of cinnamon, one teaspoonful, an' yo' mix dat in a bottle by itself - oil of cinnamon, one teaspoon; oil of cloves, one teaspoon; an' essence of anise, about a good tablespoonful. Den yo' keep dat mixture jes' tuh put in yore scrub watah. An' a cupful of dat liquid in yore watah an' ah'll tell yo', yo' won't have room to keep de people in de house. Dat guarantee tuh draw business.

Yo' git chew a two-dram bottle, a little round bottle about lak dat - well, let it be about dat big [demonstrates].

(About the size of your finger.)

Yes suh. Yo' fill dat wit brown sugah an' sand - jes' one bottle. Yo' fill it wit brown sugah an' sand mixed togetah in equal parts; jes' fill dat bottle as much as yo' kin git into it. Den yo' take nine goldeye needles an' yo' put one dis way, wit de point dat way, an' one wit de head dat way, until yo' git de nine in. Seal it up an' put it ovah yore do'. An' dere ain't no policemen will bothah yo'.

If yo' kin git undah de house, yo' git chew 'bout a halfa pound of flaxseeds an' try tuh git it undah de house; if it's a double house, put it undah de side where de people live an' when dey'll sprout [turned machine off too soon].

(That moves them out of the house.)

Oh, yessuh.

Now, if yo' want somebody tuh go away, yo' don't want 'em aroun', yo' git - yo' know whut bluestone is, don't chew? Yo' beat it fine as yo' kin, an' git a piece of canvas or somethin' tuh beat it in. An' yo' git dirt dauber nest. Yo' know whut dat is. Yo' beat dat up fine. Den yo' git *graveyard dirt* an' yo' beat dat up fine. Den [get] cayenne peppah as fine as yo' kin git it ground. Mix dat togetah good. In fact, jes' have one part of de bluestone, one part of de cayenne, an' about fo' or five, or about six parts of de [graveyard] dirt an' de dirt dauber nest. Mix dat good. An' try tuh git a little of dat in dere shoe - put it in de toe of dey shoe, jes' knock it in de toe of dey shoe so dey cain't notice it-lak. Dey'll walk an' yo'll have trouble tuh stop 'em from walkin', 'cause dey'll go.

Now, yo' git chew a piece of de *minstress* blood of de woman, piece of cloth wit her blood on it, an' yo' git a bottle wit a very tight top - a screw-top lak a mayonnaise jar or somethin' lak dat. Yo' put dis cloth in it. Git chew about a teaspoonful of whut we call *love powders*, an' a teaspoonful of *steel dust*, an' a spoonful of honey. Now, de *love powders* are tuh make her love come back to yo'. De *steel dust* is tuh draw her. An' if yo' have a piece of lodestone, de black - de one dat looks lak coal - dat's tuh draw to de man. De othah part is fo' wimmin. Yo' put dat black lodestone in dere an' dat *steel dust* will cling to it lak hair. Den yo' put chew yore milk an' honey. Dat's tuh make her kind when she come back. Yo' bury dat upside down undah de front steps or any step dat she's in de habit of *passin'*, an' she'll come back an' stay dere, an' yo' kin drive her an' she won't go.

Well, yes, yo' kin bury de shoes an' dat person won't stay no place. Yo' take a person's shoes, ole shoes dat dey worn, no mattah how ole, an' yo' take dem shoes tuh de fo'k of de road. But it's certain times of de moon yo' have tuh do dat - but on the wane, when de moon is on de wane. Don't do it on de full moon, 'cause it won't do no good; but when de moon is on de wane, den he's weak, an' he'll start wanderin'. Yo' bury dem shoes in dis position - one ovah de othah crossways in de fo'k of dis road.

(Are the shoes standing up?)

Yessuh, standin' up.

(Just like you ordinarily wear them?)

Dat's it, an' dey won't stay nowhere. Dey'll go an' go first one place an' den de othah - be jes' lak a wanderin' Jew. But yo' bury 'em right dere - bury 'em deep enough so nobody won't interfere wit 'em, or dog scratch 'em up or somepin lak dat.

Yo' take a black cat wit not a white hair on 'im an' - it's a cruel thing tuh do though - yo' drop 'im in a kittle of boilin' watah an' let 'im boil until he boils tuh pieces. Den, when de flesh has fallen away from his bones, yo' take an' po' de watah off, an' take a stick an' yo' search among de bones an' yo'll see a bone shaped lak a "U" - dat's de bone. Yo' take dat bone an' yo' sew it up in a bag wit diff'rent - well, wit *steel dust*, lodestone, quicksilver an' things lak dat; anything dat'll draw, magnetic sand an' all sech as dat. An' yo' make yo' a bag with dat an' it's infallible fo' gamblin'. Yes sir. An' everything dat chew go about, yo'll make a success of it. But ah've nevah done dat. Ah know how.

Now a person's hair - yo' wanta keep a woman interested in yo', fo' instance, or a man. Yo' cut dere hair [demonstrates] right dere - jes' a little, not much.

(Right there in the *mole* [mold] of the head.)

Yessuh, yo' cut dat hair from right dere an' yo' sew it into a little bag. Yo' wind dat hair, if it's long enough tuh wind it, wind it to yo' always, aroun' a piece of sandalwood - de wood itself, jes' a small piece of it. Chip off a small piece. It's kinda hard, too. Yo' git chew a small piece of dat wood an' yo' - now, dat keeps yore senses, yo' know; it's a soothin' thing, this sandalwood. Dat'll keep yore senses always on dis person. Den, yo' put dis down into a little - well, we say a little capsule, a small bottle, 'bout a gram bottle. An' stick dat down in dat bottle. An' yo' po' on it essence of verbena an' Jockey Club Perfume, on dis hair an' sandalwood, an' yo' may carry it in your purse if yo' lak, an' if yo' don't wanta carry it in yore purse, yo' kin put it in a trunk or any place where it won't be disturbed. Yo' won't be able tuh git rid of dat person. Oh, no! Dey be aftah yo' jes' lak gravy on rice.

Now, yo' git a mirrah - dat's fo' a person dat's gone away - yo' git a mirrah, a brand-new mirrah dat's nevah been used. A small ten-cent one will do. Yo' put

dis person's photograph at de back of dis mirrah but let it face - lak dey face out wit de face turn tuh de mirrah on de back of it. Yo' prop dis mirrah up lak dis wit de head part down. An' yo' git chew a red candle; git a red apple. Yo' write dis person's name on dis parchment seven times an' stick it down in dis red apple. Now, de red apple is tuh make 'em think of yo' continually - long as dat apple is fresh, dey cain't fo'git chew. Den yo' put dis candle down in dere an' set it befo' dis picture. Now, yo' wants St. Michael fo' dat, de one dat - an' whaevah anger dat person has fo' yo', it'll fade away. Den yo'll git tuh be de apple of dere eye agin.

(That candle is stuck down into the hole in the apple.)

Yessuh, an' let it burn. An' yo' should burn at least seven of 'em.

(Seven candles?)

Yessuh - oh yes, diff'rent ones. Aftah it burns down - it don't burn de apple or de papah - yo' jes' set anothah candle right on top of it. Jis' long as dat apple will hold de candle yo' kin continue burnin' 'em, an' dose folks will be - yo'll become tuh be de apple of dere eye. If de candle burns dis apple, den yo'll have tuh git a fresh apple an' a fresh piece of papah.

Ah didn't tell yo' anything 'bout dat, but yo' can use it. Fo' instance, if yo' got a spo'tin' house or a business dat cause men an' wimmin tuh be togethah. Now, when dey wash demselves, dey save de *chamber lye* an' de watah dat dey use an' dey po' it in front of de do'. Dat'll draw mo'. De mo' yo' po' out dere, de mo' people it will draw fo' de business.

(What do they wash themselves with?)

When yo' wash, yo' know, lak if a couple git into a room an' dey use de watah tuh clean demselves, an' dey po's it in de jar. So, den yo' use dat, jis' po' it in front of de do' an' it'll draw mo' still - de mo' yo' po' it, de mo' will come dere tuh de de same thing.

Now, if yo' want a man tuh come into a house - fo' instance, he's gone away an' yo' want him tuh come back into de house. All right. Yo' take de socks [demonstrates] an' raise up dis rug an' yo' turn de toe part [coming] into de do' an' nail 'em down [on the floor] wit seven tacks, seven - one heah, one at de toe an' one on each side. Dat's three. One at de heel, but hold it straight [straighten the heel]. That's fo'. One at each side agin until yo' git de seven. Dat's six an' den one right in de center. An' dat fellah, he'll be right dere, right back. Yo' don't have tuh put a thing on dere.

Den agin, if yo' wanta make a man keep comin' to a house - he don't wanta come, he's unwilling. Yo' write his name seven times on dis parchment papah an' fold de papah three times to yo', an' put steel dust, sugah an' cinnamon on dis papah an' sew it up - jis' sew it up in a bag, into de bag. Den yo' put dis bag - only jes' raise yore rug up by de front do' an' put de bag dere. Den yo' take a little bottle wit essence of verbena an' drop seven drops on dis bag. He'll walk his haid off - he cain't keep away.

Lak yo' don't want nobody at chure house, when dey go out, yo' take de ole shoe. If it's somebody dat chew wanta git rid of outa de house, too - lak a person, a husban', he's unwelcome, he's not any good - put his ole shoes down on de flo' lak dat when he go out an' take dis broom an' sweep 'em an' curse 'im, yo' gotta swear at him. Jis' sweep it about three times an' pick up de ole shoes an' bring 'em back an' put 'em inside where he be - won't miss 'em. Well, he begin tuh stay away, an' stay goin'. An' gradually he won't come back.

(You actually sweep the shoe?)

Yessuh. But yo' bring 'em back. Oh, yeah, bring 'em back.

Yo' take dis - yo' git a bottle. Well, yo' want: syrup, about two table-  
spoonful; honey, two tablespoonful; condensed milk. De reason ah say condensed

milk because fresh milk will sour. Yo' use yore condensed milk an' yo' put dis bow in dere.

(This bow from his hat?)

Yessuh. An' if yo' got some of his urine, yo' po' it in dere; an' some of yore urine, if it's a woman. Stop dat up good an' tight an' put it somewhere in a da'k corner, preferable behin' de bed. An' he won't be able tuh keep 'way from dere, because it's de substance of his body - de sweat from his head, an' all de sweet things. He jis' keep comin' an' hangin' roun' lak bees roun' de flowers - roun' honey.

Turn his shoes undah de bed.

(That keeps him asleep while you are gone?)

Yessuh.

Den, if yo' want somebody tuh talk while dey sleepin', if dey're a real sound sleeper, yo' take a basin of watah an' put it right 'side de bed, an' if yo' kin git 'em tuh lay on de edge of de bed, let dere han' be in dat watah, an' yo' kin ask 'em any questions in a very low voice an' dey'll tell yo' ever'thing yo' wanta know.

([Tell me something] for luck in getting a job.)

All right. Dere's a thing call de *wishin' bean* - yo've heard of 'em, yessuh. Well, ah have some at home. Ah wish ah had brung some.

Well, anyhow, dere's a *wishin' bean* dat mos' of de places has dem. It's a little bean dat looks lak - looks somethin' lak a peanut, de inside of de peanut, but it's yellah. It's got a straw-colored shell on it, it's soft, an' inside de shell is a lotta little bit of seeds lak guinea peppah. Yo' know guinea peppah seeds. It's got little seeds in dere lak dat.

Yo' [see p.570] take one of dese *wishin' beans* an' put it in yore purse, anywhere 'bout chew. Den befo' yo' git to dis - befo' yo' go tuh dis place tuh seek dis job, yo' sweeten yo' a little glass of watah - very, very sweet. Po' it in a little bottle an' befo' yo' leave yore home yo' take a drink from dis bottle. Let it be big enough so dat yo' kin take about two drinks of it. Take a good drink of dis watah an' yo' spit it an' go across [it] tuh go out. Den when yo' git to de office or place of work where yo' wanta work, yo' take anothah drink an' yo' spit it befo' yo' go tuh see de man, an' yo' put one dese *wishin' beans* in yore mouth, an' take a match stick or toothpick or somethin' dat chew kin keep in yore mouth, an' while yo' talkin' to him yo' bite de bean. Be jis' talkin' an' bite it wit yore teeth, an' yo' do lak dis [demonstrates] - lak dat. Yo'll git dat job.

(You spit out those little seeds.)

Yessuh. Yo'll git de job all right.

Yo' kin take a person's hair - dat is if yo' wanta set 'em crazy. Yo' take a person's hair an' mix it wit de dirt from a man dat chew know died crazy. Git de dirt from de grave of a man dat died crazy, or a woman, an' yo' mix it - wrap it around wit dis hair an' go to a tree an' bo' a hole in it, an' stick dis hair in it an' stop it up wit concrete. Dat tree will die an' de people will lose dere min'. But dat's a dirty trick - ah nevah do dat.

If a person has done a murder an' yo' kin find a tree dat's been struck by lightnin', believe me, no mattah how small de offense is, an' if yo' take dis an' burn it in a saucer whut's been - well, yo' kin drop some blood in it. Yo' burn dat in a saucer where dis blood been in dis saucer, if it's nuthin but beef blood or any kinda blood. Dat man'll git time an' no lawyer kin clear him. He cain't be saved.

An' anothah thing. Yo' git a hat from de man dat done de killin', an' take dat hat - but yo' have tuh git a skull from a cemetery. Yo' kin easy git dat



from dose sextons. An' burn two black candles in dis hat. [She demonstrates.] Fo' instance, dis is de hat an' yo' git dis skull an' yo' set it in de hat an' yo' burn dese two candles in dis position, even if yo' have tuh pin 'em with a piece of wire - jis' so dey are dis way.

(So that they cross.)

Yessuh. Yo' burn 'em in dat skull an' light 'em at midnight. Dat man will come back an' give himself up.

(Whose hat do you get?)

The murderer's hat.

If somebody has lost dey mind, fo' instance, yo' git two black chicken's aigs an' de person dat's crazy, boil 'em in dere urine. Den yo' take dose aigs aftah dey have been boiled good an' hard an' yo' pick a little hole wit a nail on de shell. Den yo' find a red ants' nest an' yo' put dose two aigs in dis nest an' cover it wit a tin can or somepin, or wit brush or somepin so nobody won't disturb it. When dose ants come dere an' eat dat aig, dat person's mind will come back as clear as it evah wus. Ah've had several cases an' gotten witness dat ah've brought through dat way.

(Anybody who is that way, you have to take their urine?)

Yessuh, an' ah'll guarantee yo' dey'll come back jes' as normal as dey wus.

Now, if yo' wanta person tuh live bad - ah mean tuh *cross* a person house. Yo' git chew a frog, one dose ole warty things. An' yo' put dis person's name in de frog's mouth - *roll* his name.

(How do you fix that name?)

Roll his name - dat's nine times. Anything yo' wanta do disagreeable, it's nine. Any ole papah. Brown papah if yo' want it. Jis' stick dat in dat frog's mouth an' tie it so he cain't spit it out. Take dat frog - but it take somebody wit a strong arm though - an' throw dat across dat person's house an' let dat frog fall on de othah side. Don't kill him. Jis' let him go. An' dem people dey'll nevah have no luck, won't have any kind of a - ever' time dey git money, it'll go from 'em. [She demonstrates.] Dey won't be able tuh make two han's meet - dey'll git dis close an' no further. An' dey won't stay no one place. Dey'll move in an' out an' dey'll be havin' fusses an' fights an' all kinds of things.

If a person is disagreeable an' yo' cain't git along wit 'em, yo' want tuh git rid of 'em an' let 'em go peaceably - yo' know dose little turtles dat yo' ketch in ponds dey call stinkpots, little black turtles about dis big. [I must have shaken my head.] Yo' nevah seen dem? Yo' have tuh go in a warm part. Well, roun' heah yo' kin find 'em during de spring, de common little ole black turtles. Dey not fit tuh eat. Dey come 'bout dis big an' dey smell - got a musty smell.

Yo' ketch one dose turtles an' take a knife an' open de shell on his back, an' yo' write dese people's name on brown papah, common brown papah wit de indelible pencil - always with an indelible pencil, nine times. When yo' want tuh do disagreeable things yo' have tuh use it nine times. Den, yo' jes' raise dat turtle back an' push dat in his shell, an' den turn him loose. An' yo' talk about somebody havin' a heck of a time. Dat's dem.

(What will that do - send them away?)

• Dey'll go away an' dey'll be always *draggin'* an' *driftin'* from one place tuh de othah - no aim in life, jes' be nuthin, jes' a failure.

Well, now, St. Raymond is fo' widows, wimmins dat has no husban'. On Thursday yo' light a green candle tuh St. Raymond an' keep either three sprigs of parsley or three sprigs of dis long fern - keep dat always undah his pitchure. An' de pitchure of himself, yo' take a silver dime an' paste it behin' St. Raymond's pitchure, an' paste a piece of pastebo'd or somethin' between [behind] de

pitchure an' de dime. See. An' hang dat pitchure an' keep somethin' green by him all de time, an' yo'll nevah be without money. Absolutely. But dat's fo' single wimmin.

Lak it's somebody yo' wanta overcome. Well, yo' use a red candle fo' 'im, too. An' yo' put his pitchure up an' yo' put de person's name in anything dat has color to it - somethin' lak, because he has several colors to his garments, either blue, green or red, or even yellow. Yo' write dis person's name nine times. Now, dat's someone yo' wanta overcome in every way. Yo' put dat person's name down an' yo' put some whiskey, if dey drink; an' if dey don't drink, put wine. An' den yo' melt a little bit of de wax tuh hold de candle, see; den yo' po' dis wine around it an' yo' burn it. He'll nevah be able tuh overcome yo'. No matter whut he tries he'll fail when it comes wit regard tuh de person dat's burnin' dis candle.

Fo' work, fo' cures an' all dat kinda thing, yes indeed. But yo' kin go tuh church an' do dat. Dere's certain candles dat dey have, an' yo' kin jes' make an' offerin' an' take de candle an' make yore wish, an' dat's all dere is tuh dat. Dat's Our Lady of Perpetual Help, Our Lady of the Mirac'lous Medal or any of dose shrines. When ah go home ah'll send yo' one. Ah have a prayer dat chew may copy for de purpose of all kinds of things. If someone dat is Catholic, yo' know, yo' kin give it to dem an' let dem make a copy of dis prayer.

Wit cards? Ah'm one dem ole time conjures. Yessuh, ah kin take a ca'd - now, if yo' have ca'ds heah wit yo', ah kin show yo' jis' whut each ca'd mean, an' in case yo' wanted tuh read anything - an' dey don't miss. Jis' an ord'nary deck of ca'ds. Ah take 36 ca'ds outa de deck an' ah show yo' whut dey all mean an' dey talk to yo' jis' lak a open book.

(You spoke about the word *conjure*. Do people call it conjuration down here, mostly, or do they call it hoodoo?)

Hoodoo, down heah, but it means de same thing.

(Do you do any of your work with an altar?)

Yessuh.

(Tell me something about your work.)

Well, fo' instance jis' whut ah spoke tuh yo' 'bout.

(Suppose I came around to your house and had some problem. How would you conduct my case when I came in to see you?)

Well, fo' instance, if yo' wanted tuh read, ah would read an' see whut wus bes' tuh be done. Den mah ca'ds tell me whut ah should do. Den ah'll go tuh work an' ah'll outline de case of whut ah think is de bes' thing tuh do an' give yo' advice. An' den, if yo' satisfied with it an' de price of de work, well den we go on further. Den ah'll take yore case an' de people dat's against yo' or whatevah is bein' done to yo', an' things lak dat.

Now dere's a bath dat chew kin give a person to *uncross* dem.

Now, fo' instance, if a person has been *crossed*, yo'd have tuh git three diff'rent watahs: dat is watah from de rivah, watah from a well, watah from a faucet or a hydrant or a spring. Yo' mix dese three watahs togethah an' dere's a leaf called de *five-finger grass*. Ah guess yo' know whut dat is. Yo' make yo' a tea of dis an' yo' blend it wit dese three watahs, an' yo' po' a cupful in de person's bath watah togethah wit a spoonful of saltpeter, an' believe me it will *uncross* 'em. \*Dat'll take all dat evilness, but he or she will have tuh take nine baths of it - jis' bathe deyself in it.

(Do they do that at any special time or on any special days?)

Well, now, three days aftah de new moon is de best time tuh start dis.

An' another thing about *gamblin' han's*, when yo' make a *gamblin' han'* always make it three days aftah de new moon fo' othah people, an' up until de full - dey

kin use it until de full, den when de moon goes on a wane, money hides itself.  
Dere's no way fo' tuh - dere ain't nuthin much to it.

(What do you mean *money hides itself*?)

Well, money's hard tuh git at, tuh find. Yo'll find, even if yo' - ah don't care if yo' got, ah don't care how much money, yo'll find out when dat moon is on de wane, yo' won't git as much money as yo' been gittin' during de time when it's full or when it's new.

(How is the moon now?)

[Good question.]

De moon is full. She stay full three days.

[She could answer it!]

(Do you wear any special costume?)

No suh.

(Some people do.)

Aw, dat's a lotta *hokus*.

(Well, now, what about the use of the altar?)

[I had delayed this question.]

Well, de altar, ah have mah saints' pitchure on it an' de diff'rent problems of de diff'rent cases of de people - well, ah use 'em in diff'rent bowls an' things.

(Do you do that while they are there or while they are gone?)

Oh! While dere gone, because ah have people from all ovah de country - New Mexico.

(Well, tell me something about the work that some of these people do - this *hokus-pokus* work around here, you know.)

Oh, well, dey put on a lotta robes an' diff'rent things, crowns, an' - it don't mean a thing, not a thing.

(Have you ever heard that a person - that there is a secret order here in Algiers for doing this work, that one has to be initiated to get into it?)

Absolutely untrue, an' ah know whut ah'm talkin' about, an' anybody will tell yo' dat. Co'se dere's lotta people heah dat'll try tuh fake - jis' fake.

(The reason I ask this is, several years ago a colored girl came down here from New York and she wrote a book, and said that there was a secret organization that they had to be initiated into - you fasted and all that sort of thing.)

Now, dose are supposed tuh be *spiritualists*. But dey come tuh me fo' help.  
Ah dunno.

(But do they go through any rites of any kind, initiation as far as you know?)

Ah nevah 'tended none of dere meetin's. Now, dere's a woman roun' heah.

(In Chicago?) [She made a trip to Chicago.]

Yessuh, from June tuh September of last yeah. An' all de people - ah got so many lettahs dat people wanted me tuh come dere. So ah went, mo' as a vacation trip den anything else. Well, de place where ah stopped, de lady said, tole de people, "De Madam's heah." Dey call me de Madam, see. So dey came jis' lak dat, yo' know, an' when she'd tell me, somebody come - sometime ah be in mah room readin' or somethin', she say, "Somebody tuh see yo'."

Well, ah go in de reception room an' dey seem tuh expect me tuh come out wit ah dunno whut on. So actually ah have an ord'nary - whatevah ah had on, a house-dress or somethin', so when ah came in, say, "Howdedo."

"Are yo' de Madam?"

Ah say, "Now, becus ah don't come out heah wit mah face all screwed up an' mah eyes all bugged an' a whole lotta moons an' stars all ovah mah place, ah guess yo' think ah dunno whut ah'm doin'."

All right, now, someone's burnin' a candle, or yo' think someone's burnin' a

candle. Yo' take a han'chief, a or'nary han'chief an' yo' put common table salt in dis han'chief. See, lak dis [demonstrates]. Now, dis is de han'chief, an' yo' put de table salt right along in dis way. Den yo' dampen it wit or'nary watah an' tie it behin' yore neck, tie it wit de bow part tuh de front an' lie down. If de candle still lit, it will keep goin' out - dey wouldn't put it out, but dat wet salt whut's puttin' dat out.

(This handkerchief, it is simply folded in a triangle as though you were making a bandage of it.)

Dat's it - simple as dat. Dat wet salt.

Now, dat's tuh make trouble or keep a person in hot watah. Yo' git a dark red onion - dark, dark, red onion, an' cut it up in slices so dat yo' kin git it in a bottle. Yo' git whut dey call Foah Thieves Vinegah. Have yo' heard of dat? Yo' po' dis in dere an' yo' write dese people name. If it's two people dat chew wanta fuss an' fight [demonstrates], yo' write one name dis way an' one dat way, one dis way an' one dat way, until yo' have it written nine times each way. Den yo' fold it from yo'. Drop it in dis bottle an' den yo' put chure gunpowder, a teaspoonful of gunpowder, an' a teaspoonful of graveyard dirt, an' dog, yo' know, manure - if yo' kin git bulldog it de bes' - an' de hair from de back of a cat's neck. Yo' know bulldogs an' cats cannot abide each othah. Put dat down in de bottle. An' yo' put cayenne peppah. An' if yo' kin find de dirt where a hoss, a man-hoss urinated on - if yo' kin git dat somewhere - dat's de meanest thing in de world - yo' put dat dirt, especially if it's already damp from de urine. Put dat in dat bottle an' beef gall. Yo' git beef gall an' put in dere an' when yo' wanta see dem people fight, yo' jes' take dat bottle - it have tuh be a dark bottle, dark brown or black - an' yo' jes' take dat bottle an' jes' curse it fo' ever'thing yo' kin think of an' den throw it down on de flo' an' kick it [demonstrates].

(You shake it that way?)

Yessuh, yo' shake it dat way an' den throw it on de flo' an' jes' kick it - boy, oh boy, trouble wit a capital T. Dat's ole-time conjurin'.

Ah have heard of 'em throwin' powder into a person's room through a reed-lak - dat tuh make trouble. It's sech a thing as called war powder. Yo' heard of dat. Ah know how tuh make it.

(How is war powder made by the way?)

[SHE NOW TELLS HOW SHE MAKES WAR POWDER.]

Now, ah don't know how de othah people make it, but ah know de kind ah use - how ah make it. Yo' take red beans an' yo' parch 'em until yo' kin beat 'em up to a fine powder. Yo' take de skin from peanuts, de red skin, an' yo' crush an' mash dat up as fine as yo' kin. Den yo' parch peanut shells an' make a powder out of dat. Den yo' git graveyard dust, dog manure - if yo' kin git two kind of dogs, so much de bettah, but be shore an' try tuh git bulldog. An' yo' beat dat up fine, fine, fine. An' den bluestone. An' yo' git cayenne peppah, black pep-pah an' sulphur [and] salt. Den yo' put dat togethah an' yo' mix it good. An' if yo' kin git someone dat's real mean, yo' kin put it undah dere house wit'out knowledge. Put it in a tin can an' somebody dat's fussy an' disagreeable, leave it undah dere house fo' about three nights. Den yo' git it out from dere. An' yo' got somepin dere dat'll raise hell anywhere - absolutely.

(That is war powder?)

Yessuh, an' it's war, too.

(In your opinion - a lot of these houses that send out catalogs - sell stuff. What is your opinion about them? Like these people up here in Memphis?)

Oh yes, ah have a lot of dose things. Sir, ah don't believe - because dey are afraid tuh trust demselves. Well, ah notice dey say it's only sold as curios, so

if yo' risk yore money, well, den yo' jes' out dat if it don't work. Dat's de way ah feel about it - de Post Office authorities [is why they do this].

When yo' wanta *cross* a woman so dat - lak if a man's got a wife an' she runs aroun' an' he don't want her tuh git, have no success with no othah man. Yo' know dose - it's a nasty thing tuh do, but chew know dose ole snails dat crawls aroun' wit a kinda twisted house on dey back? Well, he should take one of dose in his han' when he go tuh bed wit her an' he pats her right dere wit dis thing in his han' an' den git up an' throw it in de toilet. An' ah don't care whut kinda man she goes wit, she won't have no luck wit him. She won't be able tuh hold him an' he won't give her a darn thing, an' she'll jis' think she's a curse, which she will be; an' dere's nobody kin remove it from her, 'cause he's done dat wit dis nasty thing.

Yo' mean lak if he couldn't go wit no othah woman. Yes. Now, but he's gotta be mighty clever, or have someone dat'll put him nex' tuh how tuh find dis thing on dis woman, 'cause she's undoubtedly got it on her. An' dat's de one whut ah tellin' yo' 'bout dat unbleached cotton an' wit dis discharge on it. Well, if he kin find dat now, he'll search her. She eithah got it aroun' her waist or on her garter. Den she could put it in a bottle but she'd have tuh lock it away so dat he wouldn't hurt.

(What does he do with that when he gets it?)

Take it away from her an' burn it - destroy it. Dat's all dere is to dat.

Dat a thing dat chew be surprised, pure vanilla; yo' know vanilla dat chew put in cake, but it have tuh be pure vanilla. He'll take a teaspoon of dat an' about dis much watah, sweeten watah, fo' about three days, an' ah'll bet chew yo' kin hang a hat on it - dat's if he's not wo'n out.

(His *nature* is restored?)

Yessuh.

Now, if yo' wanted tuh make a man win any fight, lak if he's a fighter or he's subject tuh git into a fight. Ah don't mean a prize fighter, but a man dat's jes' a bad man an' laks tuh fight. He'll git a bat, ketch a bat - ord'nary ole nasty bat. Kill him. Git his heart an' string it on a red-silk string, some kind strong silk thread. Tie it on his right arm an' ever'body he hit will go down - absolutely, yessuh.

Now, fo' whut we call black magic, yo' kin take a bat heart an' de hair from a black cat an' de heart of a jet black rooster, his heart, an' yo' put 'em togethah. An' now anybody dat chew want to listen to yo' - lak if yo' in a lodge room an' yo' want 'em tuh listen to yo', dey'll pay attention tuh yo' an' dey won't pay any attention to anybody else, 'cause yo' got whut de call black magic. Dat's black magic all right. Yo' have dat on yo' but yo' have it dried, an' yo' kin sew it into a bag an' wear it in yore left pocket.

Tuh make two lovers separate. If dey very lovin' an' yo' wanta break up dis marriage or dey goin' tuh be married, take a little vaseline jar or any jar wit a screw top an' write dese people name nine times, de two of 'em. But, if yo' want de man tuh come out ahead, write him on top; if it's de woman, write de woman on top. But write 'em across each othah. Put 'em down in dis jar wit a - yo' evah seen a wasp's nest? Take dis wasp nest an' put it in a oven or somewhere so it dries until yo' kin mash it, an' yo' kin powder it. Den yo' put dis in dat bottle togethah wit some of dis Fo' Thieves Vinegah an' beef gall an' cayenne peppah an' dirt dauber nest, an' yo' put dat on top of a shed where de sun will shine on it hot - jes' let dat hot sun shine on it dere. An' baby! Yo' talkin' about a argument.

Den agin yo' kin take bluein', common ord'nary laundry blue. Yo' write dese people name agin nine time - dat's jis' diff'rent methods - an' yo' put it in a

can, a tin can wit a tight cover. Put dis in a pot an' at six a'clock in de evenin', start dat pot tuh boilin' an' de mo' she boil, de mo' dey'll raise hell. It's usually done when de man's at home. Fuss, fight, separate - ah'm tellin' yo'.

Den agin, lak if yore mothah-in-law or some yore husban's in-laws - yo' cain't git 'long wit 'em. Dey'll meddle in yore business. Dey'll fuss an' make trouble wit yore husban'. Take yo' ord'nary table salt an' a tin can wit a tight cover. Yo' fill dat can half fulla salt an' write dis meddler's name seven times on dis parchment papah. Put it in de can an' fill de can up wit salt an' set it somewhere where it'll stay dry. Yo' nevah have no mo' trouble wit her. She'll send 'em out. An' whatevah she sees it's none of her min', she ain't gonna bother.

Somebody dat chew wanta make trouble fo', or somebody yo' wanta send away, somebody dat chew wanta jes' git 'em out de pitchure altogether. Write dere name nine times an' take a coconut an' git all de milk out of it an' yo' stick dis name in dere. An' yo' git nine tacks, nine nails an' nine needles, nine pins, nine phonograph needles if yo' kin find 'em. Put dat all down in dere. An' yo' put all de dirt an' filth dat yo' kin think of - yor'n, dogs, chickens, an' beef gall an' cayenne peppah, black peppah an' gunpowder, bluestone, an' any kinda thing dat chew know is bad. Stick it down in dere an' stop dat up wit a good tight stopper. Throw it in de rivah. Bad! Oh bad! Ah hope nobody do me thataway. Ah hope not.

Now, yo' wanta git somebody disgusted wit a person; dey won't be bother wit 'em at all. Jis' split dat lemon lengthwise, write dat name nine times an' junk it in dis lemon an' tie it back an' fo'th across dat way wit coarse black thread, heavy No. 8 black thread. Put dat somewhere an' let it dry up. He won't git along, not by a jugful. Dey'll git so dey'll gradually fo'git each othah; no mattah how much dey love, dat love will die when dat lemon dries up.

But it has tuh be a dark red onion. Yo' put dese people name in de onion jis' lak yo' would dis apple whut ah tole yo' about, an' yo' set a black candle in it an' dem folks will stay in tears - first one thing an' den anothah will keep dem cryin'. Dat onion is tuh make tears an' de black candle is tuh make things da'k fo' 'em.

(The Wonder of the World?)

It's a root, an' it's powdered. Now, dat's - yo' put dat in luck hands. Now, A GAMBLIN' HAN' IS ONE THING AN' A LUCK HAN' IS ANOTHAH. A gamblin' han' has de eye of an eagle an' de teeth of a shark, things lak dat. Yo' know about it, ah 'spose.

An' dey have magnetic sand, gold an' silver an' quicksilver, an' dey have a piece of money or a coin - a small coin in dere.

[NOW SHE GIVES AN EXCELLENT ACCOUNT OF HOW SHE MAKES A GAMBLING HAND; ALSO HOW TO TAKE CARE OF IT.]

Well, ah make gamblin' han's wit nutmegs, but it has tuh be perfec', perfec'ly roun'. Ah put de quicksilver in de nutmeg an' ah seal it wit adhesive tape. Den ah puts dat in de bag an' ah put de eye of de eagle an' de tooth of a shark - things lak dat.

(Give me the whole list.)

Fo' de gamblin' han'? De nutmeg, perfec'ly round. Yo' bo' a hole in it wit de ice pick or some sharp instrument an' yo' po' dis quicksilver in it. Yo' have tuh be very careful 'cause it will run out. Den yo' seal it wit adhesive - seal it dis way an' dat way [making a cross]. An' yo' put dat in a bag yo' have already made of shammy - de bag is already made. Yo' inject dis nutmeg in de bag an' den yo' put chure eagle eye an' de teeth of a shark an' yore steel dust, a piece of lodestone an' a pinch - well, a good pinch of cinnamon. An' yo' sew dat

up an' yo' dress dat wit de three oils, which is de green-luck oil, oil of cinnamon, an' oil of cloves. [See THREE OILS, p.652.] Yo' use dat as a dressin'. Yo' put seven drops of dis thing an' let de party rub dey han's.

Now, dis thing is not tuh be used when a man is goin' tuh bed with a woman. Always take it off an' wear it in de left-hand pocket, an' de first money dey win - lak if dey win a quarter, put it right 'side [beside] dat. An' de first dollah yo' lose, yo' supposed tuh stop an' let it rest - jes' go on an' maybe stay off an' hour or so. But three days aftah de new moon is de best time tuh operate dis thing up until de full. When de moon is goin' back, put chure stuff away an' come out agin.

(Is that bag supposed to be any color or any material? Any special material?)  
Nuthin but shammy skin.

(Now what about that *luck bag*?)

Well, de *luck bag* yo' jes' put, say fo' instance, *wishin' beans* an' powdered *John de Conker root*, powdered *Wonder of de World root*, *love powder* an' dose *five-finger grass* - jis' a little of it, not much - an' *parsley root*, dried *parsley root*. Sew dat up. It'll bring yo' luck wit de friends - jis' general luck, yessuh.

(You say that was the way you made your *gambling hand*. Other people naturally have different ways of making them?)

Oh sho'.

(End of 1582. This woman is Madam O. Lindsey of Algiers, Louisiana. I have her [business] card.)

### DOCTOR BUZZARD OF NORFOLK

(DO THEY TELL YOU THEIR DIFFICULTIES...)

NO, I TELL THEM....

(THEY JUST COME IN AND THEY DON'T SAY ANYTHING...)  
I JUST TELL THEM WHAT THEY WANT WHEN THEY COME IN

COURSE THERE ARE THREE BETTER, THREE GREATER THAN I AM

### NORFOLK, VIRGINIA

[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 body. Goes to the liver, the kidneys, the bladder, your 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, *evil 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 your 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 unharm [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 *FACTI*, 2ed., pp.62-63, Nos. 1571-1572.]



[How do you] (keep the law from the house?)

That's easy - 35 cents, that's 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.

#### DRUGGED DOCTOR

*YO' HAVE A SILENT FRIEND WHO WILL RAISE DE SPIRITS....*

*IT'S A NARCOTIC - YO' KIN OPEN DAT UP*

*NOW DIS THING DAT SMELL LAK DAT*

*DAT'S [NICODEMUS] AN' PERFUME [AND] BRIMSTONE*

*AN' YO' OPEN DAT [BOTTLE] IN DE AIR AN'*

*[IF YO'] KNOWS DE WORD TO CONSECRATE FO' DE SPIRITS*

*[THEY] GIT ROUN' JES' LAK LITTLE CHICKENS GO ROUN' YORE FEET*

#### FAYETTEVILLE, NORTH CAROLINA

["I am letting this woman (informant 1448) go for the moment because there is a special hoodoo man just come that I want to talk to - I am afraid he might leave. I'll talk to her later." This transcribed comment of mine made to the Telediphone between her departure and his entry will be found under her text "photo" or "love," which in the final transcription-manuscript will be stapled to the first page of his material. My immediate judgment of the man (informant 1449) after he left and before the woman returned will be found in my concluding comment - "a little bit difficult." No trouble. I never had any trouble with any of my informants. Not until later, while playing his cylinders, did I understand the difficulty. This man, before coming to see me, had taken a long inhalation of *Nicodemus*, a bottle preparation of his own concoction - his special fetish. He will tell you about it. His dead-raising or spirit-raising bottle he did not have with him. The material is on cylinders C1045:8-C1048:10 = 2526-2529.]

Heah jes' a few days ago dere's a bootleggah down de street an' he an' me had a word, an' ah tell him - see, on mah trips, yo' know ah'm a salesman an' ah travels to do mah work.

He says, "Doc," he says, "ah've a friend livin' nex' do'," he say, "he don't buy no whiskey from me." He says, "He gittin' into mah business, trying to sic

de law," says, "ah want him tuh quit it."

Ah say, "Ah'll see yo' tomorrah night 'tween ten an' 'leven a'clock."

He says, "All right, ah'll come 'long."

Ah got dere roun' quarter tuh 'leven an' ah goes in an' quite natural ah took a lil drink. He say, "Come, Doc," say, "yo' want a lil drink?"

Say, "Yessuh."

He say, "Ah won' [want] come wid chew, Doc."

Say, "Yo' kin come wit me" - out de graveyard. It wus jes' halfa quarter [of a mile], halfa quarter from de house. Ah goes on down dere. It wus jes' two days 'fore moon quarters de first time. Ah went dere 'tween 'leven an' twelve 'clock Friday night an' dey moved at one Saturday.

(How do you handle that stuff? What did you do? Did you sprinkle it around the house or what?)

Ah go dere an' pay de dead an' tell 'em whut ah want 'em tuh do, an' sometime ah take it an' put it right down opposite dey do - jes' only whut kinda humor ah'm in.

(Well, what could you do in a case like that?)

When ah tell de daid, ah'll dig a hole - if ah wanta move a person an' move 'em in a hurry, ah go halfways de grave. Ah nevah run mah han' under right deep in dere 'cause if ah does, see it'll stop dere an' cause pains in yore arms.

(If you stop around the wrist, it will cause pains in your arms.)

Yo' gotta go beyond dat wrist. Well, ah carry three cents there to a fellah ah know. Ah tell 'im, ah says, "So-an'-so-an'-so, ah'm payin' tuh move So-an'-so." An' when ah done dat, ah'll lay dat three cents heah an' git up an' take de dirt, jes' enough dirt in mah fingers, about a teaspoonful. An' if ah don't git to his house, if ah'm out from his house an' kin see it, why ah'll move 'em.

(Well, how can you move them that far away?)

Jes' take dat 'mount of dirt dat ah got an' jes' pitch it in dat direction.

(Do you make any wishes or do anything?)

Yes, dat jes' what ah said - tell him ah want him tuh move Thus-an'-so, "He's a enemy an' ah wants peace between him an' So-an'-so." Prob'bly dey livin' nex' do'.

If a man goin' be tried fo' first degree murdah fo' de 'lectric chair an' ah finds dat's whut dey's goin' do, ah'll guarantee him dat ah kin break de case.

(What do you do in a case like that?)

Ah kin git - ah work dat fo' or five diff'rent ways. Ah'll git me a dozen aigs fo' dese twelve jurors, an' ah'll jes' git aig fo' every one jurors whut goin' sittin' in co't. Dey got a man dere an' dey's goin' try to' fo' yo' life an' put chew 'way for life. Ah'll git me twelve aigs an' ah'll jes' name dem every jurors an' ah'll place 'em in de grave.

(What do you do with those names?)

Write 'em on dose aigs.

(What do you do with those eggs then?)

Ah'll place 'em in a grave - place 'em from de foot to de haid, an' de judge's name ah'll put to dat foot an' de solicitor right next to him. An' den if he convict de man, he won't be able tuh git out de co't.

(You just bury those eggs all along from the head to the foot of the grave?)

Yessuh. [Demonstrates.] Dis is de foot heah - start heah, jes' a space far 'nuff to keep 'em from touchin' 'em [one another], until ah git dat dust. Ah go on away an' fo'git it.

(That is all you have to do? That is very simple.)

Yes.

Ah won't tell a man whut ah've heard; ah gen'rally tells a man whut ah've

experienced. Ah know it works. Ah got three bottles fixed up wit Adam-an'-Eve, whiskey on 'em - dat's de quickest.

(Is this a court case? How do you do that?)

Yo' concntrate [consecrate - see later]. Yo' take that *Eve-an'-Adam* [same as Adam-an'-Eve] an' yo' open each bottle of it an' po's a drop or two in yore han' outa Eve an' one outa Adam an' yo' dress yo'self. If yo' workin' wit a man, yo' tell Eve whut tuh do. If yo' wanta turn a man roun' tuh stop him from doin' anything, yo' tell, says, "Eve, turn dat man." Ah kin take a man if he start tuh go [come] up de street - ah tell 'em shoot a man, if ah git holt dat - ah'll stop him 'fore he git closer. [I] says Eve kin turn a man, So-an'-so aroun'. If it's a woman [you are working with, you tell Adam], "Adam, yo' turn So-an'-so aroun'." Ah want chew tuh do thus-an'-so. [For the identity of Adam-and-Eve, see p.410, No. 1092.] Well, yo' use consecration. Den yo' go through a portion of de Six an' Seven Books of Moses, as sort of a friend. Yo' talk to it lak a silent friend. In other words, yo' have a silent friend who will raise de spirits, raise de dead spirits. Well, yo' go through a performance wit dem. Quite natural when yo' git to usin' dem, de spirits comin'.

Ah have somethin' heah an' ah have a white friend in dis town dat it cost him three thousand dollahs, but he didn't knowed dat he let me have it.

(Why?)

It's a narcotic. Yo' kin open dat up. Now, dis thing dat smell lak dat - dat's [Nicodemus] an' perfume [and] brimstone. An' yo' open dat [bottle] in de air an' [if you] knows de word to consecrate fo' de spirits [they] git roun' jes' lak little chicken go roun' yore feet.

(What did you say that was named now?)

Dat's *Nicodemus* [name of bottle and contents, name of the fetish.]

[My machine was stopped. I was finding the man difficult. We begin again in my effort to learn the contents of the bottle.]

(And brimstone?)

An' liquid mercury, [something?] an' opium.

(Is that all you do, get the smell of it?)

Jes' smell dat, yo' know, if yo' gittin' out doin' a job jes' open it up. If yo' had a focal glass [magnifying glass], yo' could see in it, open it out, an' let de smoke come circulin' [circling]. An' when yo' open dat up, if yo' open dat up in de co'thouse, dey can't do nuthin - everybody git's ticklin' an' starts fussin'.

[We may safely doubt "in de co'thouse...everybody gits ticklin' an' starts fussin'." But, was this his own reaction after inhaling from the bottle? Moody? "Difficult"? While working with *graveyard dirt* he admits it depended on "what kinda humor ah'm in." He also says, "You know ah'm a salesman an' ah travels to do mah work." What did he sell? I failed to ask. Those words *narcotic* and *opium* must have advised caution. It is unfortunate I am unable to find all my notes.]

Now to get back to that Adam-and-Eve root in those bottles, where do you get those roots?)

Ah git 'em out de woods.

(And what do you do then, just put them in the three bottles?)

\*Ah takes Eve - yo' know Adam is de top one. Ah take Adam an' put it in a bottle to itself an' take Eve an' put it in a bottle to itself. Ah use six ounce bottles. Well, ah fill 'em not near full wit each one of 'em - put each one of them by themselves. That's fo' workin' lawsuits or doin' mean things to 'em - if a man's wife is gone or somepin, or he's gittin' 'long bad in his home.

Ah take *Eve-an'-Adam*, both together, an' put them in a bottle together wit

some whiskey an' some cologne. It [some book?] jes' call fo' yo' tuh open dat bottle up, jes' lak ah said, an' put a drop or two in yore han' an' rub an' dress yo'self an' call fo' whut chew want. An' it's done.

(That *Eve-and-Adam* when you do that in a court case, what kind of liquid do you put in that bottle?)

Whiskey an' cologne. Yo' kin use Hearts or use label Cashmere.

(Well, why is Adam on the top?)

See, he's de man, he's head.

[While machine's off I ask about bringing back a person.]

[Do it with the pocket han'chief] or make de woman come back to de man, or else ah take a aig an' do it.

(Well, how do you do it with the pocket handkerchief?)

Ah'll tie a knot in three corners of it an' leave de othah one fo' 'em tuh git out. Do dat 'bout exactly ten a'clock - see, ten 'clock rules de day - an' ah call 'em three times an' wave dat han'chief. Ah don't care where he is, he come.

(How do you wave that handkerchief?)

[He demonstrates and says I] call, "So-an'-so, So-an'-so, come on home," three times.

(You wave the handkerchief back toward you.)

Yes, bring it to yo'.

(Well, how do you use the chicken egg? You [said you] usually send them away with the chicken egg.)

Yo' send 'em away an' bring dem back, too. Take a aig an' write his name, if a woman's husban' left - write his name. Write her name on top, join' 'em togethah.

(What do you mean *join them together*?)

See, jes' lak placin' it, writin' it off an' piece it jes' lak ah wus goin' write John Rogers. I jes' write *john* for John an' *rogers* [for Rogers] an' jes' have it all togethah [johnrogers] until ah git roun' dat egg an' join dem names, an' put her name on top an' his'n on de bottom, an' dig a hole jes' deep enough fo' tuh hide de aig. Put it down dere. An' he comin' back if he ain't got nuthin, or if he's got anything he's comin'.

(You wouldn't make any wishes or anything for him to come back?)

Yo' kin jes' says, when yo' put it down dere, says, "So-an'-so, ah want chew tuh bring So-an'-so home." Dat's all dat necessary. Put dat down dere on de young moon.

(What do they say about the forks of the road?)

Well, whatevah yo' wanta do, yo' go to de fo'ks of de road fo' nine mawnin's or nine nights, an' de ninth night chew go dere, yo'll meet somebody dere, an' dey'll tell yo' if yo' don't know exactly whut tuh do an' how tuh do it.

Well, yo' kin take nine needles an' a cork stoppah an' stick it in dere wit her hair an' take an' throw dat away. It will run dem crazy.

(You take some hair and put it in this bottle and put nine needles in it?)

Yessuh, an' a piece of dat cork.

(A piece of cork in the bottle. Then what do you do with the bottle?)

Throw it in runnin' watah.

(Don't you stop the bottle up or anything? You put another cork in it?)

Yes.

(Why do you take that piece of cork and put it in the bottle?)

Why dat's tuh stick de needles in, dey gotta be stationary, so dey won't be 'sturbed. It jes' lak wire, see, if yo' put 'em all togethah, yo' done git somepin burnt up, but yo' won't git any circuit. [Any touching of two or more needles would create an electric circuit?]

(You won't get a circuit. You just get a small cork and put these nine needles in it so they won't touch. Then you drop this small cork into the large-neck bottle, then cork that with another cork and go to running water.)

From de toe to de heel.

(The foot track you mean.)

Carry it on de right foot forward from de heel to de toe an' de left foot from de toe to de heel.

(What do you do with that dirt then?)

Well, it jes' depends on whut chew wanta do with it. If yo' wanta run somebody off, well, den yo' kin take yo' a piece of shingle an' trim it in de shape, lak dey used tuh make headbo'ds an' footbo'ds fo' graves, an' take it on dere. Put chew jes' a lil bit of gunpowder with it, put dat with it an' start it out on de watah floatin' an' let dat burn till it strike dere an' it will explode. An' dat's de end of him.

(You start this on fire, with the foot track?)

Yessuh.

(Well, now, what else do they do with that, with that same thing? Can they reverse it any way? Can they do anything else with that stuff?)

Oh, yo' kin take dat same track an' bo' a hole in a tree an' stop it up.

(The same both tracks?)

De same both tracks or one of 'em. If yo' wanta keep a man in hard luck, jes' keep him.

(You take this foot track and put it in the tree, you say?)

Bo' a hole in de tree an' stop it up, jes' lak yo' kin a person's hair. Yo' kin take a person's hair an' if yo' don't bo' a hole, take [a] fo' cornered nail [a square nail] an' git nine strands of hair an' jes' git close enough to it an' place dat nail an' jes' drive it in dere, drive dat nail all de way up, an' in thirty days he'll be crazy as a bedbug.

(Just drive it into any tree?)

Any tree.

(When you put that foot track into the tree, what does that do to the fellow?)

It'll stop 'em [him] from doin' any mo' good - one of 'em - if yo' put both of dem dere it will kill 'im.

(You put one in and he would be what?)

He be jes' whut yo' says - a fellah goin' from place to place, cain't do no good, git nuthin started.

(Just no good, wandering around.)

[It, urine] kin cure a fellow if he's witch [*witched* or bewitched] - got a spell put on him by witchcraft. Yo' let him bathe wit it, it'll do way wit it. If yo' want tuh kill 'im, yo' take an' stop it up in a bottle an' put it in de hearth.

(How would you cure this fellow with this witchcraft urine?)

Bathe with it. Jes' take a rag jes' lak yo' goin' take a watah bath, if yo' got a spell on yo' or somepin 'bout chure haid or yo' don't [know what it is], jes' take an' bathe all ovah. If yo' ain't got 'nuff of it, jes' carry dat rag all ovah yo' an' hit will relieve it - long as yo' ain't got nuthin in yo'. But if yo' got somepin in yo', why den yo' gotta put somepin in yo' tuh git it out.

(Well, now, you take in a case where a fellow has some live things in him - to bring that up?)

[I turn my machine off here until he starts with dog hair.]

(You use dog hair. Well, just how would you handle dog hair?)

Well, yo' put it on whiskey an' let a person take a tablespoonful or a teaspoonful, 'cordin' to how severe de case is, if he ain't got so fur gone. Yo'

know anything kin git so fur gone where yo' can't do nuthin wit it. But where it's not too fur gone, take some of dat an' it's come back [up] - it's goin' one way or de othah.

(If you want to kill these live things?)

Yes.

(Did you ever hear of them using a gourd?)

De same thing - ti will kill *poison* in yo'. If yo' git *witchcraft poison*, take de seed an' guts of de gourd - de inside of de gourd an' boil it an' drink it.

Git anybody's shoes an' bury 'em undah de do'step. Dat bring 'em back.

(Both shoes or one or what?)

One, de left-foot shoe.

If somebody tryin' tuh *jinx* yo' [*jinx* is rare], jes' lak yo' in de place heah an' doin' good an' somebody come an' put down somepin around to stop yo' business, stop people from [coming] roun', yo' see, yo' take dem ashes an' po' some to de *fo' cornahs of de earth* - some no'th, west, south an' east.

(If somebody is trying to put you out of business, trying to put a *jinx* on you.)

Tuh run yo' business [away] - tuh stop yo' business. Ah've had 'em try tuh do me lak dat.

Dey says if ah'm goin' stop de law from comin' heah, ah gotta git every name of every policemen in town, city policemen or rural, an' ah write dere names on a piece of papah, an' ah digs a hole six feet from mah do' an' put it down an' put a flint rock on top of it, an' cover it up an' go on. Don't need [worry] about de law comin' - dey ain't comin'.

(You mean you just get a flint rock any place?)

Dis flint rock, if it ain't no bigger den yo' fist, have a piece of flint rock; yo' know dis clear-lookin' rock - [if it] looks lak it be a rock or a regular stone, not dat kind.

(What do they say about that for bringing in trade?)

Ah use *chamber lye* an' salt. Ah use vinegar an' salt. Ah take a glass an' take de powder out of one shell - one gun shell an' a pinch of salt. Take de salt, not mo' den yo' put between yore fingers, an' put it in a bottle an' a good swallow of vinegar in dere on it, an' don't put no watah or nuthin to it, an' not cover it, an' go on about mah business.

(You just leave that sitting around the house?)

Settin' dere on a desk or table or some place lak dat.

Take an' put yo' some quicksilver in dat.

(After you take the other things out of the shell.)

After yo' take de shots out - an' put some quicksilver in it, if a fellah got a job. Prob'ly he's lookin' fo' him an' see him comin', he jes' take a shot 'cross de road 'bout fifty foot ahead of him. Ah don't care whut kinda job he got, he goin' left it.

(If he wants to get his job or.)

He jes' wants tuh put him off of it.

If yo' consecration [if you are consecrating oil here], yo' kin git chew some spring watah an' some olive oil an' put it in a vessel dat has nevah been used an' den CROON. THE 26TH PSALMS OVAH THAT OLIVE OIL - an' yo' git a job.

(You CROON, you say?)

If yo' don't know it by heart [so that you can CROON] yo' read it.

(Just like in church service?)

Sho' [sure] lak in church service. Yo' jes' take - yo' know dis 'bout de *Six an' Seven Books of Moses*. Well, hit de onliest book dat tell yo' whut de Psalms

is good fo'. An' every Psalm dat's in dat Bible, every chapter, it's good fo' some diff'rent thing. It tells you 'bout it.

(After you consecrate that stuff, what do you do with that then?)

Yo' jes' let it stay dere.

(In your home?)

Let it stay dere in yore home an' use it as yo' need it.

(You would use it for something?)

Yo' kin use it fo' yo'self or yo' kin use it fo' someone else.

If yo' had a lawsuit, yo' kin git rose watah an' salt, an' den consecrate de 20th Psalms an' den yo' sprinkle some of dat on it.

(When you go down to the court to the lawsuit?)

Yessuh, an' it'll shore tie it up.

Git a bat an' git his heart out an' put it in a piece of red ribbon an' fasten it round yore waist an' yo'll win in every game.

(A raven's egg, what do they say about that?)

Take it an' put it in a ants nest an' after de antses have 'stroyed de aig, why den dere'll be lil stone or somepin de size of a No. 1 shot. Yo' take dat an' put it in yore pocket an' be's lucky.

(They take an owl's eye? What do you hear about an owl's eye?)

[He probably mentioned the words owl's eye while the machine was off and I ask the question.]

Oh, ah've used it, ah've experienced dat. Now, dose things dat ah'm tellin' yo', ah'm tellin' yo' somepin dat ah experience - ah don't mean whut somebody else tole me. Ah take an' git it out an' dry it; let it dry an' den ah'll carry it in mah pocket. Dis is good fo' anything, whatsomevah de thing dat yo' have any dealin's wit.

Dat de devil whippin' his wife.

(This whirlwind, that is the devil whipping his wife.)

De man dat he killed, or woman, whoevah did it, take 'em an' bury 'em wit a aig in each han' an' he comin' back, he can't go 'way.

If yo' wanta move a person or yo' git 'em in hard luck, go an' take de foot-bo'd [from a grave] an' throw it undah de house.

(That will make them move out of the house, or I get them in bad luck.)

Git 'em in bad luck.

Yo' see lotsa people has diff'rent ideas 'bout it. Goofer dust - de word goofer yo' know, dat means somethin' evil. Well, dat supposed tuh run a person off or git 'em in bad, hard luck, put de jinx on 'em.

(In other words, *goofer dust* is just the name of any kind of dust, or something, that they use to do you some hard luck?)

Yes.

(Graveyard dirt is supposed to be dangerous or something of that sort?)

No, it's not dangerous, it jes' keeps yo' from people dat yo' meet - yo' see, people wit evil influence. It cause yo' tuh be turn off from places where yo' could be took in. It cuts yo' off from things which yo' could git holt of, 'cause yo' take [for instance] if ah could come in heah - yo' know, some people say, "Ah's goin' tuh de graveyard an' git me some dirt" [this is called putting a bad mouth on you - see p.255]. If ah come in heah an' yo' got chure things heah, ah don't supposed tuh come in heah an' take whut chew got. If yo' got some heah, ah 'sposed tuh buy it from yo' or ast yo' fo' it. Well, dere's plenty people go to a graveyard an' git dat dirt an' dey ain't goin' pay yo' fo' it. If yo' cain't take de dead's stuff, yo' cain't git nobody's stuff. Dat's common sense. An' whenever yo' do dat, it ain't goin' work.

(What did you say, you can't keep it a long time?)

No yo' can't keep, can't keep it [graveyard dirt] ovah three hours, 'cause if yo' do's it ain't no good.

(You go out there and get it and use it at once. After three hours it is no good?)

It no good. Go an' git some mo'.

[This is my only example of a time limit placed on the spirit's presence in graveyard dirt removed from the grave. Madam Griffith in my interview with her could hold for a short time only the spirit she had called from a person's sleeping body.]

Use dogwood an' juniper. An' ah use de fig tree to make medicine, an' de willow, ah use de willow fo' makin' medicine; but fo' workin' tricks I use juniper or dogwood.

Well, if a person steals somethin' from yo', an' dat's de onliest way yo' know tuh git it back, why yo' go early in de mawnin' an' find a [young] juniper. Dey says dat chew kin bend [the juniper] ovah an' git chew a rock, if yo' know de individual's name, or if yo' don't, well, yo' kin name him, an' yo' kin call him certain times an' tell him tuh return dat goods, an' turn de top of it [the tree] down an' lay a rock on it an' go on about chure business.

De shavin's on a wagon wheel....From de do' of de house an' stick it in de wagon wheel an' turn it backwards an' forwards an' call dat whut's gone, an' de thief will return dat.

To keep a man from hittin' a target. If yo' got a shootin' match out dere - got a turkey out dere shootin' [at] him - take dat piece of splinter jes' befo' dey start an', say dis de turkey heah, an' stick dat splinter [in the ground] behin' him. An' dere ain't a man in dere, ah don't care how good a marksman, kin kill dat turkey till ah move dat splinter.

(You just go out and get one splinter from that tree that was struck by lightning?)

Dat's right.

Well, now ah tell yo' de way it is. Dere's some people comes from South Carolina to see me, an' some goes from heah to South Carolina.

(They want something different in other words; they don't want the home stuff.)

[Here comes one of those revealing comments, all too rare from a *doctor*.]

Well, heah's anothead thing, some people got de idea of dis. If dere somebody, dey wanta see somebody. Dere's somebody botherin' 'em an' dey say dey know me, say, "Well, he's heah in town." Dat same person may have been to him, an' ah may be goin' to him, goin' to de same one he went tuh, an' ah may git in worsor shape den him, an' ah'll go outa town."

[Not taking any chances, they are afraid that the same *doctor* might be working both ways. Always visit an out-of-town *doctor*; never one in your own town.]

If ah go tuh work for someone, quite natural, see, if yo' had done somethin' - if some man had been to yo' an' had yo' do somethin' tuh git somebody ovah yonder. Well, all right, dat individual would come to me. Well, now, ah ain't goin' bother yo' - dat's yore job. Ah'm goin' bother wit de one dat had it done. Well, all right, when ah git tuh bother wit him, he's goin' back to yo'. Well, yo' say, says, "Well, dere somebody got somebody workin' fo' 'em," says, "well, ah'll stop him" - when yo' should [not] bother wit me, yo' [should] bother wit de othead fellow. Well, whenever ah ketch a fellah [me, the culprit] doin' dat, well, ah kill him right dere - not goin' take no chances.

(You mean that if some other *doctor* is interfering with your work?)

Yessuh, trying to hurt me.

(Long as he works on that other patient, then all right; but if he's trying to



get back at you.)

Ah'm goin' kill him.

(In other words, if you *fix up* a patient and he [a *doctor*] is mad because you *fixed* this patient *up* [cured him], then you go *to get him* [the *doctor*]).

Dat's right, ah'm not goin' take no chances.

(Do some of these fellows work against each other?)

Sho'.

(Or do they work together on anything?)

Jes' one or two. Well, now, dere wus one man dat wus in dis town an' ah an' him went togethah a whole lot. Well, he wus de onliest one dat evah ah took up de time wit, but since ah've got big enough tuh know whut ah would like to do - well, he wus all right. But chew take de general of 'em dey'll go wit yo' an' try tuh find out - some of 'em finds out whut chew know an' den de first thing yo' know he's tryin' tuh upset chew.

(Well, somebody said that there is a secret organization of *doctors* in this country. Have you ever heard of any of the men like that?)

Secret organization? No.

(You know they all joined together - or was it all talk?)

Dat's talk.

(You can't get these fellows to work together?)

No.

(Each fellow has his own way of doing it.)

Take de cloth dat dey use an' place it some place in de house ovah de do' or put it undah de steps, an' dey can't mess wit no othah woman long as it dere.

Dere ain't but one way tuh git shet of it, an' dat is yo' git chew somebody strong enough to work dat rag up from dat steps, or cause her tuh lose, git it away. An' then he kin go ahead then an' bath in some runnin' watah an' git shet of it - bathe hisself.

We know dat *medical doctors* can't cure vener'al disease. Now pay good 'ten-shun to me. Yo' git chew a piece of *red shank*, yo' git chew a piece of queen's-delight [or queenroot], an' yo' git chew a piece of 'simmon-tree root an' yo' git 20 grains of iodized potash, an' yo' take a piece of bluestone, large, git de end of a match haid [symbolic magic] an' a tablespoonful of Epsom salts. Put dat in a half gallon of watah an' boil it down to one quart [diminishing-amount rite]. It will [cure] 'em of any case of vener'al disease dere is.

[While my machine was stopped I asked him about *Doctor Raycart* of the Fayetteville region, pointing out that even I had heard of this man's reputation. Why, he had gone downriver to Elizabethtown...the latter at this time was a vil-lage 35 miles southeast of Fayetteville, both on Cape Fear River. It is not Elizabeth City - where I had worked several years before with contact man Carter - in northeast North Carolina on the north arm of Albemarle Sound. We did the usual bush-beating for Raycart but could not find him. I was a little slow restarting my Telediphone.]

(He was trying to separate them when they were stuck together?)

An' he wus tryin' tuh separate dem. He cain't do a bit mo' den a new born baby. He kin talk de stuff, he kin tell yo'.

(But he hasn't the power [or experience] - Raycart. He is supposed to have been down there [Elizabethtown].)

Well, ah guess so. [He could not know.] An' den people come from 'Lizabeth-town heah tuh see me.

(This fellow who was just in here is supposed to be one of the best *root doctors* around here. Hmmm. Just a little bit difficult when he first came in. [I explain *difficult* in my introductory note.] I think he probably knows a

little bit more but I probably got most of it out of him.)

(End of 1449.)

[The woman, No. 1448, returned. I marked her material *fair*. I had done well by asking her to leave and wait. Once I asked Madam Collins in Memphis to leave and to return. There was always extra pay for the delay.]

THIS DOCTOR WAS BORN BLIND

AH WERE BAWN BLIND...MAH EYES OPENED IN FO'TEEN DAYS

DE WHOLE HIST'RY OF DE WITCHCRAFT BUSINESS IS WOMAN TROUBLE....

DEY'LL PAY A FORTUNE FO' LOVE AN' TO BRING BACK

DE BLACK WILL BELIEVE YO' QUICKER DEN ME  
BUT AH KIN PLAY MO' WHITES DEN YO' KIN

AH MET HIM ["DOCTOR BUZZARD"] 24 YEARS AGO  
DO' [THOUGH] WE HAVE ANOTHAH "BUZZARD" AT DE SAME TIME  
HE [THE LATTER] LIVE 10 MILES FROM HEAH  
AH SAW HIM YESTERDAY

YO' EVAH SEEN DE PUNKIN [PUMPKIN] DAT GROWS IN DE FIELD

FLORENCE, SOUTH CAROLINA

[To be born with eyes unopened for 14 days is a *gift* or a *sign* - see title quotations, *good set of teeth*, p.1314; and *twelve toes*, p.1085. The delayed sight probably means his mother or her unborn child was *witch* before the birth. For similar foetus bewitchments, see *FACI*, 1st ed., p.471, No. 9191; especially p.479, No. 9273 - a white boy 18 years old with the mind of a 5 year old child. Do read at the end of the interview what he says about the black man. "Dey have no faith in dey people...de white mans has turnt 'em loose all his life without bein' a self-experienced man." He and I were talking in a Negro home years before SELMA. Even our combined *gifts, signs and powers* could not have *foreseen* the tremendous advance of the black man. "Florence, S.C. - Wed., Apr. 6, 1939 - 1315 - *Doctor* Ira Vands [because "W" is frequently pronounced "v" in the lowlands, this could be Wands - an appropriate name], R.D. [*root doctor*], good" - *Numbers Book* 1291-1515. Material of this man, informant 1315, is on cylinders C659:5-C666:1 = 2340-2347.]

A person take yore hair if he wants tuh kill yo' - takes it an' bo's a hole into a tree an' he drives it in dere fo' nine days. An' after de nine yo' begin tuh git sick an' pines away. De doctors tell yo' - de medical doctors tell yo' it's one thing an' it's anothah, but she done shut yo' up in a wedge lak dis [demonstrates]. If de person dat put it in dere don't git it out, yo' can't be saved.

Now, dey take yore hair anothah time an' de' wanta run yo' crazy. Take yore hair an' go tuh a stream of watah an' whatsomevah he's said behin' de Holy Bible. Yo' believe in de Bible, ah know. But if he intend tuh run yo' wild or run yo' 'way from him, he carry it tuh de stream of watah at de hour 'cordin' to de Sir

an' Seven Books of Moses. See, we have a hour to do evah' thing.

Now, he may take it at 'leven a'clock at night an' he may take it at twelve, an' he may take it at one - three would be de limit. An' he throw it in dere an' say, "Go." Well, yore mind will continue bad from den on.

Now, yo' take yore hair agin from de mole [mold] of yore haid, an' yo' say, "Well, ah'm jes' goin' keep 'im heah wit me." His haid connected to, yo' know, whut chew wear in yore hat - yeah, his hair is connected to dat bow in his hat. Yo' say, "Well, ah jes' keep 'im undah mah feet, jes' keep 'im undah mah feet fo' a length of time. Long as ah keep yo' dere, while mah remembrance be's wit me, ah'll always have yo'." But, if her remembrance gits bad an' she fo'gits about it, all of a sudden he git away from her an' she won't know where it's at.

(What do they do with that bow of the hat? What do they do with that?)

De bow in de hat? Well, dey takes dat - a woman have de period each month an' she wear dat bow fo' a length of time, jes' as she go tuh work an' a-till she cleans up. Den she takes it an' she wears it in her shoe fo' a number of days dat she would have her periods on. Now she takes dat bow away an' she puts it aroun' her waist, an' as long as she had dat, dere's nuthin yo' kin do.

(She will wear that bow in her shoe while she has that period on?)

No, she wears it jes' as she wears the rag wit 'er. Yo' understand. She takes it outa dere when she come clean agin, an' puts it in her shoe. She wears dat de length of time she wus sick - some goes three or fo' days, some goes further den dat. Den she takes it out an' she wraps it up - sews it up an' puts it roun' her waist. Dat is a mastah for mankind, especially when she loves 'im.

(She's got him then?)

He kin go eithah way he wants tuh go, but he can't stay away - he's gotta come back home.

Now, we go back tuh de Six an' Seven Books of Moses an' read page 19 - yo' mus' always stand wit yore face towards de risin' sun, dat means soon.

Now, a copy down dere of de little white dove; yo' know whut tuh do wit de blood to bring 'im back. Well, yo' take de dove - de dove blood is called yore blood, an' yo' write chure name. Dis is yore name whatsomevah it is - she wants yo' back. [Demonstrates.] Writes yore name goin' disaway, an' writes hers'n backward comin' lak dis. Understand dat? Yo' fold dat up an' yo' take de dragon's blood - yo' seen de dragon's blood - yo' take de dragon's blood an' yo' put it on de fo' cornahs of de world which would be on de fo' cornahs of de lettah. Den rubs it [on the letter] an' puts it in de post office, if yo' know where he's been at fo' de last two yeahs, an' yo' send it to 'im. Don't mattah if yo' don't know de street numbah, he'll git it. An' when he git dat he can't stay 'way tuh save his life.

Dat's jes' a hen aig - dat's fo' *short order* [quick work] - dat is tuh *break up*. Yo' take de aig - how long do you think it would take de aig tuh spoil? Ah could spoil a aig befo' yo' could go from heah to de street.

(Well, what do you do with that egg? You are speaking of a chicken egg now?)

Any kind of aigs - snake aigs, all de aigs dat chew see dat is dangerous.

Now, yo' take de aig - say fo' instance, if yo' wants tuh run me away from where ah'm livin' at. Ah'm living dere good. Take dose aigs - have de three hen aigs, dat de Fathah, Son an' Holy Ghost. Well, yo' see, yo' go to de grave an' in goin' tuh de grave ah'll make a wish. Don't bring anything 'way from dere, yo' understand. See, ah'll go dere an' ah'll make a wish an' ah'll see which one of de spirits come. Dere's goin' be three spirits come. An' ah'll go an' gits a devil in dere - dere's two good [spirits] [and] one [the third spirit] he's too good fo' me. An' now yo' say, "Well, fin' which way he's comin' at." See, it don't mattah when he come. See, if he jes' walk 'cross de path,

den ah'll throw dese three 'ginst de step. An' aftah dey're busted on de step, dere ain't no mo' gittin' 'long in dat part of de land. Dat's de aig business.

(You simply go out to the grave and make a wish, you say?)

Yeah, de spirit meet chew at de grave. Listen good. Yo' goes an' yo' ketches a nest of aigs - some birds don't have but three aigs yo' know, an' yo' say, "Well, whut wus dis mah mother-in-law used tuh say?" Say, "Ah'm a man - if dere some people yo' can't control, ah'm goin' git 'em 'way from heah."

Well, ah'll take dese aigs - dat's a man dat knows whut he's doin', not de fellah dat don't know. Ah'll take dese aigs an' go tuh de grave, ah'll be dere at ten a'clock an' ah'll stay till 'leven. If he's a stingy man or if he's a drunkard - if he's a stingy man, yo' carries yo' Bible wit yo', which an' all, 'cause de spirit will not [bother?] a god-fearing man, but if he's a devil, yo' take some whiskey wit yo' an' stay till 'leven or prob'bly twelve. Stay two hours, 'cause when dey git de scent of dat whiskey - have wet it right wit'in yore han's like dis heah [demonstrates], he's comin', if yo' got de guts tuh stay dere wit 'im. Yo' may not have de guts. Put chure aigs right dere an' po' yore whiskey down an' come back. Yo've got chure aigs dressed in de graveyard wit a wish. Yo' haven't brought nuthin wit yo' from de graveyard. Understand me, yo' haven't brought nuthin wit yo' from de graveyard, but yo' go dere tuh git chure wish.

(When you hold those eggs in your hand, do you pour the whiskey over those eggs and let it go through your hands onto the grave?)

Dat's right.

Now yo' comes back an' yo' throw 'em in rotation - one - two - three. Don't throw 'em all at one time - git de understandin'. Yo' take de third trip to git 'im. An' yo'll find dat he won't stay dere no longer.

Ah know whut yo' kin do wit de frog.

Now, yo' take de frog. We have - it ain't but one pa'tic'lar bad frog an' dat's de *toadfrog*. Yo' see de *toadfrog*, yo' take him an' *embalm* 'im. Yo' take de frog an' yo' embalm 'im in dis way. See, if he's a big 'un, some are big an' some little, yo' take de frog an' yo' puts him into a pool of corn whiskey an' let him stay dere nine or ten days, prob'bly twelve days. Let 'im stay right in dere. Take zim out an' hang zim up an' his skin goin' rot off.

Now, say, fo' ninstance, yo' got dat heart. Now ah'm not got dat heart. Well, ah'll take 'em out chew know. Now, yo' go tuh work an' take dat frog when dem scabs drops off him. We have good an' bad wimmins dat will do anything, an' men dat will do anything. Well, yo' go tuh work an' a man dat likes steak, or if he's a man dat like livah. [Feed him the frog.] Dat goes into his intestines. If it's on de first moon or de full moon - yo' wouldn't have any trouble on whut time of de moon dat happens to 'im, an' he'll be unsettled in his stomach. Look lak it's workin'. Well, dat's de frog in his stomach.

Now, yo' wants tuh know whut takes dat out. Dat's one of mine. Yo' evah heard of de *bull ants*? Yo've seen de beds of 'em.

(Large beds of them?)

Yeah. When dey come up, de bed is big as dis heah, heah. An' dey come up through de hole. Yo' evah seen de punkin [pumpkin] dat grows in de field?

Well, yo' kin take de punkin an' de bull ants dirt an' yo' take yo' a pot an' put it into de pot, jes' lak dat, an' yo' make a poultice. If it's lodged in de stomach - sometimes it leaves de stomach an' goes into de hip, it moves wit de moon. Yo' evah hear of dat? Yo' kin feel it move sometimes; it moves wit de moon. Say, fo' ninstance, yo' take de poultice an' yo' cut it off - yo' cut de frog off out chure intestines. Yo' cut it off an' yo' bind - see heah. [He demonstrates.]

(You bind below the feet.)

Yo' bind it. See heah, heah, an' yo' hem him up down dere. If he's in heah, yo' bind it dere an' cuts 'im off from yore intestines. Yo' bind 'im good. An' yo' take dat bull ants' nest an' dat punkin an' yo' make a poultice; jes' lay it right dere an' bring it to a haid, jes' as a boil - yo' know whut a boil is. An' durin' de time dat dat thing is goin', be bringin' to a ball [head], dat stuff will come out an' bring dem scabs out - kill 'im. He'll come out as some kind of color.

(That will bring that live thing out?)

Dat'll bring it out. Dat is de king of de live things, regardless of where he's out. Yo' gotta have it at a certain time of de moon.

Dey goes dere tuh meet de devil.

(Out to the forks of the road. Do you know the story, what they do?)

Ah know mah part wit self experience.

Now, yo' go tuh de fo'k of de road, but yo' don't go to de fo'k of de road wit de idea dat chew think yo' goin' tuh de fo'k of de road. Yo' think yo' go tuh de fo'k of de road any time? Yo' go 'cordin' tuh de *Six an' Seven Books of Moses.* Yo' may go dere at high twelve, 'tween one, two an' three when dere's nobody travelin'. Yo' go dere fo' de pa'tic'lar thing as yo' do at de graveyard - tuh make yore wish, an' whilst yo's dere de devil is so said tuh come. Well, dere will be a spirit come an' excite yo', providin' if yore evil.

Den, if me an' yo' wanted tuh back a deal or anything, ah'd go tuh de fo'k of de road to see yo'. Yo'll come - yore spirit will come dere to agree wit me. Practically anything dat ah'm undertakin' tuh do [I can do at the fork of the road]. Yo' could be mad but ah'll meet yo' at de fo'k of de road soon in de mawnin'.

Let 'em walk de road, yo' understand. An' jes' where she crosses, right in de center [demonstrates], ah'll take fo' [steps] disaway an' five [steps] disaway an' back up.

(Take four one way and five the other way, in the shape of a cross and cover it up.)

Dat's right.

(What will that do then?)

Whosomevah ah'm in contact wit, whethah yo' been mah enemy, yo'll come tuh be mah fren'.

(That'll bring that spirit out there to be your friend?)

Dat's right. See, he met me dere. He may be off as yo' an' I is off now, but chure spirit is outside - yore spirit's out dere now.

Now, if she finds dat out - if she don't wanta kill yo', she takes yore *nature* from yo'.

She'll take two new han'kerchiefs an' tie 'em togethah like dis heah. She'll have interco'se wit yo' an' she wipes yo'. It quite natural dat dat happens, she wipes yo'. She buries dese on yo'. She takes 'em an' she let 'em stay undah de bed right where yo' sleep at fo' nine days an' nine nights. Every time dat chew have an' interco'se, she wipe yo' wit dat same pa'tic'lar rag, an' aftah de nine [days] she wears it an' yore *nature* goes. Yo' don't have no feelin' fo' no one but, her.

Well, yo' come back now tuh me, or anybody, don't care who it is, an' says, "Well, ah'm down."

"How long yo' been down?"

"Two or three or five years."

"Well, how yo' act?"

Say, "Ah can't have nobody but mah wife." Says, "Ah have plenty of dates but

everybody ah go into, falls all tuh pieces."

"Dat's all right," says, "yo' bring me two new one - two new han'kerchiefs, an' when yo' have a interco'se wit her, jump off her an' git right up, an' she says, 'Whut's de trouble?' 'Nuthin.' Den yo' wipe. Yo' takes yorn - yo' don't puts yorn undah dere atall. Yo' carry yorn out."

(Your handkerchief?)

Yeah, carry 'em out. Git two mo' until yo' git six. Now, when yo' git six, yo' takes 'em an' yo' let 'em stay dere fo' nine days. Yo' let 'em stay dere fo' nine days. Now yo' takes 'em back up an' yo' takes de soap dat chew call de *love soap* an' wash it good. Yo' may send 'em tuh de laundry if yo' wanta, an' slips 'em back into de trunk where she wouldn't know one from de othah, an' move out six. An' when she gits hold of dem, dat settles it. Yo' put twelve in dere - yo' see, yo' got six han'kerchiefs in dere. Yo' tie two together at de time. Yo' got twelve, but yo' may send 'em to de laundry, but chew let 'em stay. After dat chew puts 'em in de trunk an' she don't know anything. See, yo' become jes' lak yo' wus befo'. Den she'll have tuh make a new start, 'cause yo' start to runnin' agin; but she'll still believe dat yo' run to somebody, 'cause dat supposed tuh last a man.

Some tells yo' to take a dishrag an' wash. Dat's not de thing.

Say, now, fo' ninstance, yo's a man dat's come into dat man in dere an' yo' shot fo' or five fellows down. All of 'em are goin' appear against yo' - says yo' wus in de wrong. Well, yo' go 'cordin' tuh de *Six an' Seven Books of Moses*. Yo' go to de graveyard at 'leven, twelve, one or two. Yo' git up soon in de mawnin' an' use de three heads togethah.

(Three what?)

*Graveyard dirt*, sulphur an' dragon's blood - yo' put 'em all togethah. Yo' burn 'em fo' nine days - Tuesdays an' Fridays, soon in de mawnin'. Now, yo' take dis *graveyard dust* an' yo' go on tuh de co'thouse, an' when yo' git dere, lay it down on de - may go to de chair, dat's whut dey say - yo' put dis *graveyard dust* in yore pocket an' walk right in de co'thouse, an' keep it into yore pocket. An' if yo' go tuh answer any questions, dat's where yore friend will come in through dat dirt dere. Yore friend [in spirit] will come in through dat do', "Well, yo's a friend of mine - whut chew want me tuh do fo' yo'?" Well, ah'll [I in spirit-form will] come round dere an' every man dat speak 'ginst yo' will be fo' yo'. Dat's known.

So, all right now, say dey wants tuh break me an' de wife up - yo' wife an' yo' gittin' 'long good. Yo' go tuh de graveyard at ten er [or] 'leven an' stay till twelve - dead hours - an' yo' git some *graveyard dirt*. Yo' gits three big hen aigs. See, yo' don't have nuthin 'tall. Yo' use cayenne peppah - yo' seen cayenne peppah, yo' know whut cayenne peppah is - an' black peppah an' salt. Yo' puts 'em into a little bag. Yo' don't put it where she kin git it. Yo' put it where he kin find it, de *graveyard dirt*. Chew know, some of it look jes' like a powder. Lay it right dere an' de first thing he goin' do, he goin' pick it up. His mind is gone from den on.

(That will break him and his wife up?)

Yeah, turn 'em all in pieces. Can't stay - don't care how lovin' dey is, dey gone.

All right, 'now. Say yo' kin take *graveyard dirt* tuh keep de law out chure house. See, ah have one of my - two of my best ones [remedies]. May [should] not mention it but ah'm goin' tell yo' dese things.

Now, yo' take *graveyard dirt*. At 'leven a'clock do de same thing - put cayenne peppah, take it out an' sprinkle it round dere by de gate. Do dat fo' nine mawnin's an' de law won't come to yore house.

(What do you do to make your house lucky? To bring in customers to buy from you?)

Well, now, to have a good sale. Yo' see dat root dey call *High John*. Dere's a root dat dey call *High John* an' dere's a root dey call rattlesnake mastah. Yo' seen dem? Yo' know of 'em? [Did I nod yes?] Well, dere's a root dat dey call *High John* an' dere's a root dat dey call *Low John*, an' dere's a root dat dey call rattlesnake mastah. Dat's three - *High John*, *Low John* an' rattlesnake mastah. An' de two - yo've heard of *Eve-an'-Adam*? Or have yo' seen dem personally? Yo' put 'em into a bottle an' yo' use dose three - rattlesnake mastah, *John de Conker* an' *Eve-an'-Adam*. Yo' understan' me? Now, dis is yore room. Yo' want plenty, yo' want more work den yo' kin git to do. [Again he calls me a *hoodoo doctor*!] Yo' kin take dose things an' ev'ry mawnin' when yo' git up, make dat a rule fo' a woman not tuh cross yore sill first [pointing] dat do' facin' dere. Let it be man of some kind an' yo' jes' pray, eve'y mawnin'. Do dat fo' nine days. Den yo' burn dese - dragon's blood, incense an' sulphur, so when a man walks into de room, it'll have no odor atall - smell peculiar, he can't keep from comin' back. Dat's de things whut chew use fo' a lucky house.

[A woman as first visitor is one of the commonest superstitions of folklore, though originally probably confined to New Year's Day and Monday (see *FACI*, 2ed., p.560f.; also 1st ed., Index).]

Git de tongue of a shoe. Yo' know whut a tongue is. Yo' take dat tongue an' burn dat tongue. In de front of dat tongue dere's a soft place dere. Some of 'em have a pad [insole], some of 'em be's leather. Git dat pad, soft part of it. Yo' wanta 'tract dat person mind whut chew got his shoes. Well, right in de in-step of his feet, yo' take dat shoe, lift up dere, an' take yore knife, an' put it back dere, cut a little piece out of dat, an' sew it up into a little piece of buckskin an' wear it wit yo'. Yo' can't git shet of him. He's fo'evah where yo' at.

Now, a man's stockin'. Yo' wanta make him have bad feets or whut yo' wanta do to him? Dere's several things to do.

All right, now. See, yo'll take his socks an' yo'll bury 'em. Yo' don't steal one of his socks, yo' take 'em both. Yo' don't steal one. Yo' can't do nuthin wit a man lose two, but if he lose one hit gits 'im worried. Now yo' kin cause him tuh have bad feet. Yo' take dat sock an' yo'll put it into lye. Yo' know whut lye is. Yo' know whut cayenne peppah is. An' he'll wear it fo' nine days an' he'll git tuh where he can't stan' up on his feet.

[The sock] put it into newspapah an' keep it fo' nine days an' let it set right in dere. It can't rot 'cause yo' put it into newspapah. Put it where hit won't git wet, understan', an' after de nine days, yo' wanta make some money out of it an' somebody come an' tells yo' 'bout a man dat's got bad feet, why yo' know where he's at, 'cause yo' planted 'em yo'self. Yo' go git 'em up.

Now yo' wanta know whut feet dat is. It's de right - say it's de right feet. All right. Yo' go to anothah place an' yo' take de right sock of a man who's dead an' put dat into a punkin, seeds an' all - yo' know whut punkin seeds is - into boilin' watah. An' he takes it outa dere an' puts it into a bottle - puts de sock an' all in dere, puts it in de bottle an' lets it stay dere fo' nine days. An' aftah de nine days, if it's a quart of watah, yo' tell 'em to bath his feet wit dat. Feet come back normal.

(If someone has buried his sock and *hurt* his feet that is the cure for it.)

Now, take de picture - yo' brought me a pitchure of yore girl fren'. Whut chew wanta do wit her. If yo' wants tuh kill her or yo' wanta bring her back?

(Bring her back, first.)

Now, dat's jes' lak ah tole yo' 'bout de little white dove. Yo' takes de

pitchure - yo' takes de pitchure out an' looks into it - tuh dis very same place dat ah asked yo' tuh go tuh, de graveyard. If she ah good she won't drink much whiskey, but if she's bad she'll drink a heap of whiskey. Won't she? Yo' take de pitchure an' yo' draw de pitchure. Takes yo' a small pint wit yo' or a half pint an' goes into de graveyard. It take guts to go into de graveyard, yo' know. Go on in de graveyard an' when yo' walk in dere - walk in de graveyard, dat means [by going to the graveyard] dat yo' love her, love her. Yo' hol' yore han's jes' lak dis [demonstrates].

(Stretch your arms out like that.)

Wit her in yore han' lak dat - de left han'.

(Have yer picture in your left hand.)

Yes. Now yo' go in dere an' hol' yore han's like dis.

(Then you go in there and fold your hands. [Then] fold your arms.)

Yo' won't be dere long 'fore de spirit come. An' de spirit will 'peah to yo' jes' as ah am now. Well, it's not natural - dat is not de way de worl' imagine. An' den she [her spirit] say, "Yo' may ask a question." [The man asks] "Why yo' lef' an' why yo' ain't come back?" An' she'll give yo' a definite answer. Yo' take it from one hour from dere. If she say she ain't comin' back, den yo' take dat pitchure; if she say she won't come back an' yo' determine tuh kill her. Yo' know yo' heard dis word, "If yo' don't do me no good, yo' won't do nobody else no good." [This is a bad mouth - see p.255.] Yo' draw a image of her an' yo' take nine brass-head needles - yeah, dem big needles. Yo' sew nine mawnin's disaway [demonstrates].

(To you.)

Yah. Fo' de next nine mawnin's yo' sew 'em from yo'. De next three mawnin's which would be 21, yo' sew 'em right through her heart - an' she'll die from it.

Yo' take de *chamber lye* - it's kinda dirty tho' - say, yo' love a girl. It's kinda dirty. Say yo' love her. Yo' may take a small vial about dat much an' yo' on a party wit her. Yo' take her off fo' a Coca-Cola or whiskey or wine, an' yo' jes' po' jes' a little of dat into her watah - into dat coke. An' if she drinks she'll worry yo' for de next sixteen years - yo' can't git shet of her. She'll think mo' of yo' den she will of anybody in de world.

(You put some of your water into it?)

Yeah.

Now, de next question is - yo' may be out on a suppah. It's bad in several diff'rent things. Yo' may be on a oyster stew. Yo' po's dat into de stew an' it goes into dey intestines, an' she's fo'evah wit yo' from den on. Can't git shet of her an' ain't no othah man kin take her from yo' atall.

Dey lock de bowels wit a auger. Yo' know whut a auger is.

Yo' jes' mess aroun' an' take yore *urinate* - dey's no cure fo' dat, nuthin kin git it out.

(Your *urinate*. Do you get it from the bladder?)

No, from de bowels. Dat's called locked bowels. Dat's whut makes dem locked bowels.

Yo' take yo' a inch auger, understand me, an' yo' bo's a hole, ah'll say, into a tree or into a stump an' put dat *urinate* in dere, an' yo' makes a peg an' put it airtight. An' dere's no cure fo' dat unless yo' take it out. De very one dat did it, dat very one gotta take it out.

Well, de luck of gambling, it's de brain of de man. If he's foolish, he can't win nuthin among slick people. But chew kin give him a stone an' name de stone an' he say it's lucky to him. But to make luck, excusin' de dragon's blood an' de incense, an' de rattlesnake master, an' *Eve-an'-Adam* [his motion answers].

(Can't do anything.)



Can't do it.

Put chure track in it.

(They get hold of your track? What do they put that in?)

Wagon wheel - round. Dey takes de track. It's two or three ways tuh git de track - two ways to git de track. Yo' take yore track an' put into dat wagon wheel. Yo' know it's round. If yo' wanta make it small where dat yo' wouldn't git any further from heah tuh Ballenton [probably a country store] an' back roun', or Lake City [22 miles south of Florence] an' back roun' an' back heah, yo' do dat. Den, if yo' put it in where he'd have to go all de way roun' de worl', he may die 'fore he git back. Dat's whut dey do wit a wagon wheel.

(What do they do with the wheel? Put it on the ground?)

Dey lay it down jes' lak dis heah [demonstrates]. Dat's de wheel. An' put chure track in dere. [While he demonstrates, I comment.]

(If you put it in the center [spindle or axle hole of the hub], he will only go a little way. The farther you put out on [and from] the hub or [towards] the rim of the wheel, the farther he would go. What would you do with that wheel on the ground then?)

[He does not understand my question.]

Yes sir, dat's in order to ketch yo'. He may ast chew, yo' know, a man he kin - he may say, "Well, let's walk out heah."

["What would you do with that wheel on the ground?" The usual rite is performed by jacking up a wagon and turning the wheel forward or backward. Here the wheel, flat on the ground, represents the world in distance as well as movement. A pinch of footprint in the spindle or axle hole keeps a man moving in his neighborhood; out on the rim, traveling round the world. I suggest that the wheel is slowly turned once on the ground - clockwise, west to east. However, intention may be sufficient.]

Yo' take a dog dat's in heat. Now wit a dog yo' kin do anything dat chew want. Yo' take a dog dat's in heat, she cooperatin' down heah. But befo' she cooperate, yo' calls her to yo' an' jes' as yo' do a woman, yo' mop her wit han'cheff or rag or whatsomevah it is. Yo' understan' me. Now, yo' kin go in anybody's [house or chickenhouse] any time at night chew want. De dog won't growl at chew, won't even bark. He run up an' smell yo' an' go on 'bout his business. Dat's one thing about de dog.

Now, yo' take de dog - say, fo' ninstance dat chew had a wife dat chew wanted tuh ketch. She wus doin' crooked work. Dey tole yo' 'bout it but yo' didn't know. Yo' kill do dog during de time dat de dog is in dat shape, in heat; yo' guts de dog out an' takes her livah - take nuthin but her livah. Yo' *embalm* de livah. Some tell yo' tuh cook it an' ketch dem. Dat's not proper. Yo' *embalm* de livah fo' nine days.

(How do you *embalm* it?)

Yo' put it into alcohol or whiskey, let it stay in dere fo' nine days an' she'll come out petrified - dry. Yo' crumble it all up jes' lak dat an' yo' make a powder, understand. Alcohol will dry it jes' as a powder - jes' as [we were] *embalmin'* a frog to scatter the frog, so yo' kin make a powder of it. An' yo' put dat into coffee, tea or on steak - eithah one - whut dey use inside of 'em. Now, de very first time dey have a interco'se, dey will lock jes' as two dogs. Some people tell yo' yo' have tuh kill 'em, don't dey? Dey don't have tuh do dat, because it's done wit jes' such thing as dat ah'm tellin' yo'.

Now, how tuh git 'em loose. Go back an' git a piece of dat same livah an' make a tea an' sprinkle it ovah something tuh eat; yo' make a tea an' let him drink a big cupful, if it's de man. An' de woman will - where dat clog is, will come out jes' lak dat dere. Give 'em no kinda work in medicine. Ah've seen dogs

stay hooked sometime 15 minutes, 10 minutes. Wit'in 15 or 20 minutes dey'll be unloosed an' neithah one of 'em die from it.

Dere's a *poison*. Yo' take de snake an' cut him off - yo' seen dem - yo' cut 'em off lak dat an' take de tail.

(The head or the tail?)

Tail. Cut de head off an' save it. If yo' save his tusk yo' kin kill a whole town.

(Well, how do they do that?)

Yo' put his tusk into alcohol - *embalm* in alcohol where yo'll mash it up as a powder, an' everybody gits holt of a piece of dat tusk, any of de powder, knock 'em out jes' lak. [Did he snap his fingers?]

(Kills them, if they get it in their food or drink or anything?)

Yes, any time it goes in heah (mouth) [comment by transcriber]. Dere's nuthin yo' kin do fo' a fellah unless yo' - it goes against him an' cause his mind to be bad.

(It goes right to his stomach.)

Yo' take de eelskin an' yo' make de best man in town an' de wust drunkard in de world quit drinking whiskey.

(How do you do that?)

Yo' take de eelskin an' yo' *embalm* it wit alcohol. Takes it out an' hangs it up, it'll come crumbly as a powder. Yo' put it into de cookin' stove - don't burn it. Ain't yo' seen dat colored whiskey an' seen de white whiskey? [White whiskey to my informant is moonshine whiskey.] Yo' color it wit dat. An' yo' take dat powders an' yo' put it into de whiskey an' yo' strains it back out. An' when he drinks dat, git fo' swallows of it - it won't kill him, but he'll nevah want no mo' whiskey.

Dat's de most money in eithah one of dem things - makin' a woman love a man an' bringin' him back. Dere's plenty money in bringin' him back an' makin' him love dem. Den some of 'em will pay yo' tuh drive 'em away.

(You say that most of your work is concerned with women, that want a man to love them or want them to stop drinking?)

Yeah.

(That's most of the work. Called *woman trouble* isn't it?)

*Woman trouble*. Most of de trouble is *woman trouble*. Most trouble is how - de whole hist'ry of de witchcraft business is *woman trouble*, *love*. Now an' den yo' have a case of [non-woman] *trouble* - have right smart of dat, but it's not as fierce as dat *woman trouble* or *love*. Dey'll pay a fortune fo' *love*, an' tuh bring back.

(Well, tell me something about yourself. How did you learn these things. Did you work with somebody? Your experiences?)

Ah'm de third boy - fo'th chile outa sixteen head. Ah were bawn blind. Ah'm de third boy an' de fo'th chile outen sixteen head. It have been gi'n tuh me, which ah have studied it fo' thirty yeahs.

(You were born blind?)

Yes sir, mah eyes opened in fo'teen days.

(You knew old *Doctor Buzzard*? You knew him when he was alive?)

Yeah, ah met him 24 yeahs ago, ah met him in Hamlet, North Carolina. He wus on his way to Tampa, do [though] we have anothah Buzzard at de same time. He [the latter] live ten miles from heah. Ah saw him yesterday.

(There is another one lives around here now?)

He don't live heah, he lives in de next city.

[For *Doctor Buzzard*, see pp.89lf.; 1414; 1447, line 7f.; 1515; etc.]

(When you do this sort of thing, do you find that the people pay up pretty

well?)

De average one will not pay. Yo' find six - ah'll say twenty out of a hundred will do whut he tell yo'; de eighty when he come dere an' git, yo' won't see him no mo'.

(He won't come back again?)

He won't come back.

(Does he pay when he comes then?)

Oh yeah - dat's understood, strictly from de [first].

(Before you do any business at all.)

After yo' read to him yore work - yo' supposed to have yore line out lak, right heah, runnin' in rotation, which is A, B, C, D, E, F, G. Jes' watch dose an' den he'll look up dere an' see yo', an' yo' explain to him, tell him. If he wants somepin good, why yo' are dere tuh serve him; if he wants dis, he kin use his own judgment. But his case calls fo'.

(So much [work and money]. And you say when they come there, they don't come back again? What is the matter? Are they frightened or what?)

No, dey're not frightened. Dey gits de work done an' after a man gits his work done, it's very seldom he pays fo' it.

(Are they afraid to pay for it?)

Dere not 'fraid tuh pay fo' it.

(Do you mean that your work is cheated - beaten by dead-beats?)

No, it's not dat way. But eight outa ten when he gits whut he wants an' don't have tuh pay fo' it, yo' may not see him no mo'.

(Why is it that in each town there is a colored doctor and a white doctor in this kind of work. So many of these people tell me they go to a white man rather than go to a colored man.)

Dey have no faith - dat's taught in the instinct of de blood.

(They have no faith in what?)

Dey have no faith in dey people.

(Why?)

Well, ah'll explain dat to yo'. Yo' see, 68 yeahs ago, which is 74 yeahs ago, it wus slavery. De people down heah wus undah bondage [he knew I was from the North, New York City - every informant knew that], an' de white mans has turnt 'em loose all his life wit'out bein' a self-experienced man. Whut he have learnt in his days, he will believe whut de white man say, nine outa ten, befo' he believe whut chew say. But he will come to yo' wit a po' mouf' an' pitiful [ask] fo' yo' tuh he'p, an' when yo' he'p 'im, he won't pay yo', but if he goes to dat white man, he will pay 'im.

[While machine is off I ask him how many believe.]

YO' TAKE SEVEN OUTA TEN BELIEVES IN IT.

(In this witchcraft business.)

Where he'll tell yo' or I dat's it's no sech thing, but still he read de Bible. Ah prove evah'thing ah say by de Bible, fo' dose who believe.

[He is telling me you cannot deny witchcraft; the Bible teaches it.]

See, yo' take - yo' [and he means me] kin go tuh work now, [workin' on] white an' black, de black will believe yo' quicker den me, but ah kin play mo' whites den yo' kin.

[He says something about *norwood* and *Revelations* so I turn on machine.]

(Yes, *norwood* in the Book of Revelation?)

Yes, it's in de Book of Revelations, it's de last part - yo' will find it in dere, *norwood*. Well, de wood of *norwood*. Yo' know whut kind of wood dat is?

(No.)

[There is no *norwood* or anything like it in the Bible.]

Dat is de tree standin' up - hollow tree lightnin' strike. It don't strike no tree lak dat. Dey mostly strike a pine tree or a cypress tree - anything lak dat.

Well, yo' take dat *norwood*. Don't care how bad dey is or how dey comin', yo' kin take dat *norwood* in dat house, an' put dere one, two, three, fo'. Don't care yo' in business wit or whut he say when he come (knock - knock) [he knocks on table and asks] "Who's dere?" Yo' may owe him a thousan' dollahs. He'll take three dollahs jes' as quick as he would fo' hundred.

(You put a piece of that wood in each corner of your house.)

A peg out of it. Go down into de woods an' find me a lightnin'-struck tree. Yo' nevah seen dat, but ah've seen it. It split tree. Git chew a piece about dat long an' trim 'em off to a peg. When de lightnin' have first struck de tree, de wood is called *norwood*. An' yo' drives it down: one, two, three, fo'. Dat's one thing yo' kin do.

De next thing yo' kin do, yo' puts it down ovah yore do' an' down in de cornahs - de fo' cornahs of yore house. Dat's when yo' have a lot of so-said-tuh-be enemies. Yo' understand me?

(That keeps them away? That drives them away?)

Dat drives dem away. An' he even come up dere. Evah' man comes ovah dem steps, if dat wood is put undah de fo' cornahs of dat house. If yo' in business or whatsomevah, yo' may have officers out dere, every man comes in dere means yo' well.

(You said that *norwood* is any wood from any tree struck by lightning?)

No, it don't strike any tree. Yo' nevah seen it strike a mulberry tree or.

(Oh, but then any tree that the lightnin' strikes, that's the *norwood tree*.)

Dat's de *norwood* tree.

(And you just use that wood for these things.)

Dey will protect yo'.

(End of 1315.)

(This man that was just in here seemed to know a number of things. I don't know whether I will get a whole lot out of him or not, but he seems to be fairly familiar with the work.)

#### MADAM PAULINE

YO' CAN'T "WITCHCRAFT" NOBODY IF DEY CURSE

IF YO' MILKIN' A BLACK COW, DON'T LET 'EM WASH DE TITS

IF DEY GOIN' TUH GIT IT FO' LUCK...

NOBODY CAN'T "WITCHCRAFT" 'EM...IF DEY DRINK DE MILK

IN DE NAME OF DE LORD

AH GIT DIS HEAH UN [= ONE = FOOT TRACK]

TO PUT A "BAD MARK" ON YO'

TUH WANDAH AROUN' UNTIL YO' DIE

#### SAVANNAH, GEORGIA

["The mark that *Doctor Brown* [[of Charleston, S. Car.]] inwardly saw on my forehead was the *tav* or *taw* = sign or cross, 22nd letter of Hebrew alphabet. Presumably - or at least I hope - I bore the mark of the *elect* or *chosen* of God

(Ezk.9:3-7); not the *mark* of the beast (Rev.14:9)" - quoting myself on p.1290. Madam Pauline's *bad mark* (cf. margin title BAD MOUTH, p.255f.) - my only example of the term - also comes from the Bible: "And Cain said unto the Lord...'I shall be a fugitive and a vagabond in the earth'...And the Lord set a mark upon Cain, lest any finding him should kill him" - Gen.4:13-15. Two other famous passages are: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you," Lev.19:28; and "For I bear in my body the marks of the Lord Jesus," Gal.6:17. Marks on the body - tattoo, scarification, stigmata, birth-mark (see *FACI*, 2nd ed., pp.111-130), etc. - is a vast field of knowledge.]

[At the very end of the interview this woman calls herself Pauline. A *friend* recommended her as someone who had heard about people being *rootworked*. Most women came to us through a *friend*. We always searched for *friends*, not *la femme*. Neither he nor she realized that I knew she was Madam Pauline, a person with quite a reputation. Like competent members of her profession, informant 1274 could do everything - so rumor said. Before the Great Depression she had been primarily a *reader* and *seer* with *white trade*. Here is a country-born woman using verbs indigenous to the coastal region - *rootwork* and *witchcraft*. Her *crocus sack* was my first acquaintance with an old friend under a new name. The material fills cylinders, C575:1-C586:10 = 2156-2167.]

If yo' runnin' a house an' yo' wanta keep de law away where dey won't harm yo' fo' sellin' liquor, yo' take a box of potash, yo' put it to yore front do'step, an' each night or mawnin' aftah ever'thin' is quiet an' ovah with, yo' take yore *chamber lye* an' yo' po' down to de steps, but throw it away from de steps, an' de officers an' thin' will come up as fur as dey steps but dey can't come in.

(Wait a minute! Do you pour that *chamber lye* on the potash?)

No sir, yo' put de potash undah de front do'step, up undah de step, see, an' yo' throw de potash right down in front of de steps, see, but throw it in de direction dat it will go away from de steps. See.

(Oh, you throw the *chamber lye* away.)

Yes, front of de step, right down in front of de potash.

An' a woman's monthlies, if yo' wanta kill 'er or if yo' wanta git rid of 'er, yo' take it an' put it in a bottle. Stop it up tight an' throw it ovahbo'd an' if dat nevah git out, it will kill 'er or run 'er crazy or she'll go to *de south* or she'll nevah be no mo' good.

If dere's anyone round dat chew don't like an' yo' wanta git rid of 'em an' want 'em tuh go away, yo' take de track from de back of de heel towards de toe, put it in a snuffbox or bottle, or anything dat dey can't git out, an' throw it ovahbo'd. An' jes' wherevah dat thing drift, dem people will have tuh go an' dey won't harm yo'.

An' den a man, if yo' wanta git 'im, yo' take de bow out of 'is hat an' yo' bury dat an' yo' keep 'im or kill 'im or *send 'im to de south* an' he'll nevah git bettah. No doctah or nuthin can't cure 'im.

(You bury that you say?)

Yes sir, bury de bow.

An' if yo' got a man an' yo' wanta keep 'im, yo' git three brasshead needles. Yo' put it in a bottle [cork] stoppah an' yo' wear it aroun' yore neck. Each night when yo' go to bed, take it from around yore neck an' put it in yore pillahcase.

An' yo' kin take hair off a person's haid. Yo' kin stop it up an' put it in a bottle an' throw 'em ovahbo'd an' dat'll kill dem. Jes' as fur as it go an' flow, dey'll go crazy an' den dey'll die. If it nevah git out, dey won't nevah

git no bettah.

If she wanta make him come back, whut could she do tuh make him come back. If he leave her, if she want 'im tuh come back. If he come dere an' she kin git a chance to git in de bed an' be wit 'im, an' de rag dat she wipe 'im wit, take dat an' bury it in de back yard, anywheres, undah de step or anywhere, well dat man will come back tuh 'er an' he'd nevah leave 'er 'gin.

Or eithah she kin git his sock an' bury dat in de back yard. He'll come back an' he'll be right dere wit 'er.

An' yo' kin do a woman de same way 'bout 'er stockin'. Take it an' bury it in de back yard where nobody won't find it an' dig it up er nuthin.

Or if yo' kin git de man's hair, bury it undah de eve [eaves] of de house where de watah drop on it all de time an' yo' kin git 'im back lak dat.

*Chamber lye*, stop it up in a bottle, an' if it don't git out, yo' kin bury it. If it don't nevah git out, yo' kin git a person wit dere *chamber lye* 'cause dey can't make watah, see, or anythin' - jes' as long as yo' keep it stopped up in dat bottle. If yo' throw it ovahbo'd an' where it can't git out an' have a good stoppah in it, dey'll die.

[If you take] de hair an' three twenty-penny nails an' yo' nails dat hair an' some de scraps off her dress - de ravels or anything off a person's dress - into dat tree where nobody can't see it an' take it out, well yo' always *keep 'em down*, keep a woman or man down. Dat's de way yo' keep 'em down, if yo' want 'em round yo'.

If dey wo' de shoes - ah heard dat chew kin take a person's shoes aftah dey done wo' dem, turn 'em upside down in a hole an' bury it, an' yo' kin *keep 'em down* or eithah yo' kin kill 'em. Long as dat shoe don't turn up, er don't turn ovah, well, yo'll always have dat person an' *have 'em down undah yo' feet*.

Take it [photograph] an' turn it upside down in a bedroom undah de haid of yore bed in a saucer an' turn a lookin' glass ovah it an' yo' kin kill a person lak dat.

(Is that all you have to do?)

Yes sir, jes' turn it upside down in some watah, an' don't nevah let de watah dry up off de photograph. Always keep it in a little watah where dat glass will suck up dat watah, an' aftah dat glass has sucked all dat watah, an' it 'vapo-rated an' gone, well dat man will die, or woman, whosoevah yo' has dey photograph undah dat.

(What do you put that glass in there for? What kind of a glass is it - a glass tumbler or a looking glass?)

Yes, a glass tumbler. Yo' jes' turn it right down on top of de photograph in de watah an' let de face of de photograph be in de watah, dat when all dat faded off an' gone, well de person will die.

Well, ah've heard of - lak if a person kill anothah person an' dey in jail or somepin an' dey wanta git out, yo' take de graveyard dirt an' yo' carry it to de co'thous an' yo' stand wit yore back towards de co'thous an' yo' throw it. Yo' say, "In de Name of de Lord, ah throw dis tuh scatter de minds of de jedges an' de jurors." An' dat person'll come clear of dat. If dey will, dey give him sech a low fine dat chew kin git 'im out.

Take de shoe off his left foot an' de sock off his left foot, an' turn his shoe upside down right undah his head under de bed, an' hang de sock right up ovah his head, an' he'll sleep dere until she come back. An' tuh wake him up she have tuh move dat shoe or take down dat sock.

If a person is *rootworked* or if dey is *witchcrafted* an' dey wanta git bettah, git up in de mawnin' 'bout fo' or five a'clock an' go down to a runnin' stream of watah an' jes' set dere an' hold dat foot in de watah, dat dey may see de sun

risin' above de treetops, an' dat foot or laig, or whatsoever it is - de body - will git well.

(If somebody has *witchcrafted* them or *rootworked* them?)

*Rootworked* 'em, yes sir.

If a person walk in front of yo' - if yo' goin' - lak yo' goin' any direction, north or south, don't nevah let a person walk tuh yore right in front of yo' an' spit. Say, if yo' do, wherevah yo' goin' yo'll have bad luck. Yo' may jes' as well turn round an' go back home.

(What if you are walking the other way?)

Well, if yo' comin' to de right, don't let 'em walk to yore right; if yo' goin' tuh de left, don't let 'em walk to de left of yo' an' walk cross yo' an' spit lak dat. If yo' do - say if yo' goin' fo' anything - jes' turn round an' go back home, 'cause if yo' don't yo'd have bad luck.

If yo' goin' any place in a car or walkin', an' if a rabbit run to yore left, turn round an' go back an' wait until de nex' mawnin' or dat nex' night. If yo' don't yo'll have bad luck.

Ah heard if yo' git a person's fingernails or eithah dere - ah call it scuff from down de bottom of yore feet, dat hard part undah de bottom of yore feet. Some people set down an' scrape dey feet. If yo' kin git dat fingernails an' de toenails an' de hard part from undah de bottom of dey feet, an' take it tuh where a runnin' stream of watah flow - have it in somepin lak a piece of cloth, bag or somepin, where it can't git out - jes' walk dere an' fasten it on dat, yo' know, on a piece of wire or somepin - jes' where de watah runs all de time an' it can't git away. Den yo' kin kill a person lak dat, if yo' keep it chained to dat watah - jes' where de watah ovah dat all de time an' wash it. See, jes' lak dat watah wash an' molt all dat stuff away, yo'll jes' molt away on land an' die.

Dey undahclothes - yo' kin take de seat of a man's undahwear, or eithah a woman's undahwear. If yo' take de seat of a man's undahwear an' yo' put it in a bottle an' stop it up an' carry lak to a mountain or a hill or somepin, an' yo' walk down dat hill an' yo' bury it to de foot of dat hill, an' if dat man walk up de hill down by where yo' got dat buried - if yo' got it buried deep enough, he'll stay right dere till he die an' no one kin git 'im away.

(You mean you bury it *to* the bottom of that hill?)

Yes sir, lak upon a hill, yo' know. It ain't gotta be sech a high hill. If it's jes' high a little bit where he'll go an' wander to where yo' got dis stopped up in dat bottle, he'll stay right dere till he die. No one won't know whut's ailin' him or nuthin, or can't git him away from dere until he dies.

If yo' got anybody dat chew hate an' yo' want 'em tuh die, yo' draw a coffin an' put dem in it an' six weeks aftah yo' draw dose coffins, if dey don't die, dey'll be so near dead, dey'll go to de south or go crazy or somepin.

(How do you mean - put them in it?)

Jes' draw it, yo' know, an' say, "In heah ah put chew tuh wanderin' till yo' die." An' den aftah yo' put it, jes' draw it jes' lak it's a do' or somepin an' shet it up, an' jes' let dat stay - dat pitchure dat yo' draw an' put in dere fo' dis person, jes' let it stay in dere an' dey'll die.

(And you put it in a drawer or something and cover it up.)

Yes.

\*[In the preceding statement of mine about *drawer or something*, I am not asking a question or guessing about what she does with the *coffin*; I am merely repeating what she added after machine had been turned off. There are many examples of these additions.]

If yo' write a lettah to a person an' dey git chure han'writin' - if it's in a family of people, an' if dey goin' do somepin - lak if a woman write a lettah to

a man an' he got a wife an' wanta do somepin to her. Well, yo' take all de wimmins in dat family an' draw somepin, yo' know, lak a pitchure of 'em. Well, some of dose wimmins will have cross spirits, some will have good spirits an' some will have evil spirits. Well, de one dat chew draw on dere an' she come out, chew know, an' look frisky an' start dancin', well, yo' kin take dat han'-writin' an' put it on de one dat start dancin' - put it onto her right han' - tie it on dere where it can't git off. In a few days she'll git sick an' she'll lay dere an' she'll die. Antses an' frogs an' all will crawl up into her, but she'll be in de bed where evah'body kin see whut come up dere to her. But chew kin take it offa yo' - lak yo' take it offa yo' an' put it on me. But chew would have tuh put it onto mah right hand.

(Well, how would she put that on her - on her hand?)

Yo' jes' put it onto her pitchure - see, to de pitchure of de one dat come out dancin', see. Lak if ah got a evil spirit an' mean an' yo'd pick out all dem girls an' de one dat have de best heart an' be de calmest, dat's de one yo'd put it on. But a ole mean person dat would come out cursin' or sayin' somepin lak dat, dere would be no need tuh worry wit dem. Yo'd have tuh put it on a good nice quiet person fore it could do 'em any harm.

Ah heard dat yo' kin take graveyard dirt. If it's a person stayin', lak stayin' heah, an' yo' don't like 'em, yo' kin git up one mawnin' 'bout fo' 'clock an' yo' kin take graveyard dirt an' throw it on de front do' an' throw it at de back do' an' tell 'em, "Now wandah until yo' die." An' dey will have tuh leave dis town an' go to anothah, an' when dey git dere dey'll git stationary dere, an' if yo' know where dey stayin', yo' jes' take it to dat same house where dey been stayin' an' do jes' as yo' did befo', an' say de same thing yo' said, "Ah throw dis heah fo' yo' tuh wandah until yo' die." An' den dey'll wandah right on off an' off lak dat until dey die.

De dead man's bone. If yo' kill a person an' if yo' kin go to de graveyard an' yo' dig up dis bone from de graveyard. Yo' git de left laig bone or de right laig bone, de left arm or de right arm bone. Yo' take it back home in a secret place, like if yo' have a ole tin tub or somepin, an' yo' put it in dis tin tub an' yo' burn it. An' if yo'd wear it in yore clothes all de time or in yore pocket, anything dat chew wanta do - where yo' wanta go an' buy somepin or somepin lak dat, jes' take dat an' wear it in yore pocket wit yo' an' have yore han' on it all de time, an' when yo' be talkin' to de people, be rubbin' it, see. Dat will be good luck fo' yo'. Ah heard about dat, but yo' have tuh burn up dese bones till de' burn into ashes.

(You have to get the bone from somebody who has killed someone?)

Dat's right - somebody who has killed someone.

(And you must get either his right leg bone and his left arm, or his left leg bone and his right arm? You get both of them or just one?)

Jes' git both of them.

(But they must be opposite - arm and leg?)

Dat right - object [opposite].

If a person kill anothah one an' if he come clear of it - like if some of de family wanta have him prosecuted or anythin' lak dat, yo' goes to de headbo'd of de grave an' yo' git some of dis sand offa de grave an' yo' put it in a envelope an' yo' take it back dere one night 'bout twelve a'clock an' say, "In de Name of de Lord, ah put chew heah to ketch de one dat murdered yo' an' kill yo'." An' jes' say as yo' put it dere - when yo' put it dere, curse de man fo' a son of a bitch or de woman fo' a bitch. Whosoevah killed dis man or woman will come right dere. An' kneel to de grave, say, "Now, In de Name of de Lord ah wanta know" - lak dey wanta know who killed 'em an' jes' put it dere. An' de next day somebody



will go 'long an' see dese people wandahin' all around dat grave - jes' wandahin' round dere an' by dat yo'll know whethah dey are guilty or not guilty of a crime, of de killin'.

(In other words, you go to the grave of the person who was killed and get some of that dirt. And then what do you do with that dirt?)

Yo' put it in a envelope an' yo' git it from de head of de grave an' yo' take it back dere an' put it to de foot of de grave an' tell 'em, "In de Name of de Lord ah put chew heah to find out whut *bitch* or *son of a bitch* killed yo'."

Dis is two parts. Ah tell yo' dis first:

If yo' kill a person an' wanta git away, or do any kinda crime, an' de officers is behin' yo' an' got dogs, yo' run by where a cow is layin' down. Yo' make dat cow git up an' yo' jump - yo' wipe yore foots in dat cow's - where de cow lay down at, fo' three times, an' den turn round backwards an' when yo' leave dat jes' run right to de right of yo'. Yo' know, lak yo' facin' dis side, jes' run lak dat until yo' git to a graveyard an' yo' stay in dis graveyard all night. Yo' git up de nex' mawnin' an' yo' go an' dey'll nevah be able tuh locate yo'. De dogs couldn't run yo', couldn't git on yore trail or nuthin, an' dat's de way dey would lose track of yo' an' yo' could git clean on out de way, an' dey'd nevah know who it was de one dat killed or did murder.

(When you make that cow get up you, just rub your foot around in that dirt. Not in the manure?)

No, not in de manure.

(Just the dirt that the cow has been lying on?)

Been lyin' on. An' de dogs will come up as fur as dere, but dey kin trail yo' no farthah, an' dat keep 'em from ketchin' yo'. Jes' run to de left. [Left or right?]

To git a job. If yo' wanta have luck lak dat. Yo' git a black cat an' yo' put a boilin' pot of watah out in de yard - git dis black cat 'live. Take him an' throw him dere, in dis watah. An' dis *lucky bone* - aftah it boil all de meat off de bone. An' aftah all dis meat is boiled off de bone - see, it'll be still boilin' but it won't be but one bone in dere yo' kin keep, an' dat'll be de *lucky bone*. Yo' take dis one bone out while it's hot an' yo' wrap it up in somethin' an' yo' put it in yore pocket, an' if yo' go fo' a job or go tuh accomplish anythin' - wherevah yo' have it in yore pocket, yo' be jes' rubbin' it all de time wit chure right hand, jes' be rubbin' it an' talkin' to de person dat chew go tuh git de job from.

If yo' wanta go git a job agin, yo' could use a rabbit's foot - yo' use a rabbit's left foot. Ketch a rabbit, if yo' kin kill him; if yo' can't ketch it, kill it. Well, befo' he gits cold, take de left laig of dis rabbit off.

(Front or back?)

De back laig. Take de back laig off while it's warm an' yo' sew it up in some cloth an' when yo' go tuh bed at night, yo' jes' carry it an' push it in yore pillah. If yo' git up tuh go in de daytime, wear it in yore pocket or either yo' could have it in yore stockin'. Put it in yore hat or shoe or anything an' jes' keep it wit chew all de time. Yo'll have good luck wit de rabbit's left hind laig.

(When you are going out to get a job?)

• Yes sir.

If yo' goin' tuh go gamblin' an' yo' got some money, an' yo' know of a woman or a man dat chew kin go an' borrow some money from, to start in a gamblin' game to have good luck, don't nevah nuse [use] de money dat yo' already have in yore pocket. Dis money dat chew git from dis woman or dis man, yo' jes' carry it in yore right han' tuh disgamblin' game, an' when yo' git to de gamblin' game jes'

lay it on de table, an' don't reach in yore pocket to get no money out dere till all dis dollah or five dollahs, or whichever yo' gits from dis woman or man - don't reach in dere to get none of dat until all dat [borrowed money] is gone. An' aftah all dat [borrowed] money is gone an' aftah yo' lose all dat - if yo' lose it an' don't win, jes' reach in yore pocket an' git a quartah out chure pocket an' yo' lay it on de right hand side an' den yo' reach in dere an' yo' git anothah piece of money - whatever yo' goin' bet, an' yo' put it on de table an' den dat's when yo' start havin' yore luck. But don't nevah tech de quartah dat be on de right side of yo'.

(Where do you put that quarter, on the table?)

Yes sir, lay it up dere on de cornah of de table jes' to de right of yo' - jes' right by yo' to de right, an' don't nevah tech it. Don't 'low nobody to put dey han's on it - jes' put it dere. Take it out chure left pocket dough - don't take it out chure right pocket. But when yo' go an' borrow dis money, don't nevah put it in yore pocket. Jes' carry it in yore han' to de gamblin' game an' lay it on de table, an' start bettin' wit 'at an' yore luck will come to yo'.

When yo' goin' in business - lak if yo' goin' tuh sell likkah. When yo' start in, git chew three black kittens an' yo' raise dose kittens tuh be cats. An' always let 'em come in from yore back an' go back out chure back. Don't nevah let 'em come all through yore house but in de room - lak if yo' got a dinin' room where yo' sellin' likkah, jes' have dem cats in dere all de time. An' at night-time jes' open de do' where dey kin jes' wandah all round in yore bedroom, but don't nevah let 'em go out chure front do'. If dey go out chure front do' dat'll carry yore luck [away]. An' as yo' sweep up dis room where yo' sell dis likkah an' where dese cats wandah around all de time, sweep it up in a dustpan an' jes' pile it - jes' take it an' put it in a bucket or eithah in de cornah of a fireplace where it won't be burnt, an' always start on Monday mawnin' sweepin' up dis place an' don't burn dis trash until Saturday night. Yo' burn it den, aftah yo've swept it up all de week an' 'cumulated it in de cornah of a fireplace, or eithah in a bucket. Den yo' kin take a fire or anythin' an' jes' burn it, yo' know, jes' set it afire an' burn it.

(That will bring your luck if you are selling liquor?)

Yes sir.

If yo' sellin' likkah an' yo' wanta keep de law away, yo' git chew a can of potash an' yo' put it down at chure front do'step. An' yo' take yore *night bucket*, an' evahy mawnin' about 'fore day - in de mawnin' early befo' anybody git up - yo' jes' take dat *chamber lye* an' empty it down to de step. But empty it in de direction dat it will run off, lak dat, an' if it run off an' if de man should happen tuh come, he can't come no furthah den de do'. But he can't cross dat potash. But when yo' go to put de potash dere, open it an' take de top off it an' bury it right undah de back of de front do'steps, to de back of 'em, an' yo' put de *chamber lye* in de front of de steps where it will run off. [This is a repetition of the rite at the beginning of the interview.]

If yo' think anybody workin' at chew an' tryin' tuh *hurt* chew, harm yo' lak dat, yo' git chew a can of potash an' yo' take yo' a penny an' lay dis penny up on top of dis potash - don't open it an' lay dis penny up on top of dis potash - an', "In de Name of de Lord ah put chew heah to turn all mah enemies into friends an' live where none can harm me." Jes' lak dat an' jes' let it stay dere where yo' put it. An' ev'ry mawnin' or ev'ry night, if yo' kin git to de graveyard, go to yore enemy's po'ch an' git some graveyard dirt an' throw it ovah yore left shouldah lak dat. An' den ev'ry mawnin' when time tuh git up, 'fore yo' git up, take some salt an' sprinkle it on top of dat graveyard dirt. Sweep dat off an'

sweep it in de direction [of the enemy]. Sweep it hard, say, "Ah sweep yo' offa me to keep mah enemies away from me." An' aftah yo' sweep it off, takes a kettle of hot boilin' watah an' potash an' put it up on top of de po'ch. Jes' sprinkle de potash all on de po'ch an' on de steps an' let dat watah be boilin' hot an' have enough of it jes' tuh wash dat step down an' de potash. An' nobody will harm yo'. Yo' won't have no enemies. An' if dey *put* anythin' *down* fo' yo', dat will kill it an' dey can't *hurt* chew no way.

If anybody wanta *rootwork* yo' or *witchcraft* yo', if yo' wear a dime aroun' yore laig, an' if yo' wanta know have dey *witchcraft* yo' - if dey doin' anythin' tuh harm yo' - dat dime will turn black. An' if dey ain't, after yo' wear it round dere fo' three days an' if it don't turn black, yo' kin take it off - it's no one tryin' tuh harm yo'.

(But you must leave it on three days.)

If he's a drinker an' she wanta stop it, git a brown jug or either a stone jug where dis man can't see in it an' go to de rivah or somewhere where yo' kin git a live eel. Well, while dis eel is live, if yo' kin git someone tuh hold his haid, pull de skin off him; but be shore yo' git it from his back of his haid, right back 'bout dat far from his haid down his back. Skin him off good an' jes' take it an' go to dat jug an' ball it up an' put it down in dat jug an' if he drink likkah, dat eelskin will stop it.

If yo' goin' down befo' de jedge - if yo's in jail an' yo' can't git out, git chure mothah or yore sistah or yore brothah - someone dat's real close to yo'. Yo' git 100 pennies in yore right hand an' yo' take 'em to de co'thouse, an' git right where dey hit on de - dey'll hit de co'thouse do' an' yo' throw dem across yore left shouldah an' say, "In de Name of de Lord, ah throw yo' heah to scattah de mind of de judges an' de jurors." An' dat'll make yore case be light - a fine. If dey don't turn yo' loose, it'll be sech a light fine dat yo' kin pay it an' come cleah.

If yo' got a job an' someone tryin' tuh take it, yo' jes' go an' git chew a whole box of table salt an' a box of cayenne peppah. Yo' make yo' somepin lak a - it be jes' lak a mattress de shape of de bottom of yore shoe, an' yo' wear dis in yore shoe evah'time yo' go to dis job - yo' wear dis peppah, cayenne peppah, an' table salt in yore shoe, an' it ain't nuthin dat dey kin do about chure job or nuthin.

Take a oil lamp an' take one dese ole felt hats an' yo' make a wick out of it an' yo' turn - take dis wick out. Before yo' make de wick, yo' take a piece of red flannel an' yo' put in dis lamp. An' if yo' burn it all night an' all day - lak if anybody come in, wanted to come to yore house dat wanted tuh turn yo' up fo' whiskey or anything dat chew doin' - gamblin' games or anything yo' runnin' in yore house. Yo' jes' set dis lamp behin' yore front do' an' evah mawnin' yo' git up an' yo' light dat lamp an' yo' jes' burn it dere in a *low blaze* until all dat kerosene is burnt out. Den yo' git chew anothah piece an' yo' do de same way; jes' keep it in dere all de time an' jes' burn it in a *low blaze* right behin' de front do' as yo' come in.

(You have to keep burning that old felt hat?)

Yes sir.

(That keeps the law away.)

\*If yo' got a person dat yo' wanta do anythin' to, yo' take dis person's name an' yo' write it. Yo' take it to where dey stay at an' yo' drive it wit a twenty-penny nail down at dey front do'steps an' put sand up on top of it. An' if yo' or anybody could git dere - yo' know, git somebody, some of dere close friends or somepin, dat kin git in an' out if it's inside of a yard, see - if it ain't, or right where yo' kin git it, yo' drive a twenty-penny nail through dis

papah or whatevah yo' put dis name on an' yo' say, "In de Name of de Lord, ah drive yo' heah tuh rust until yo' die." An' dat thing will rust right on dat nail an' jes' as de nail rust away in de ground an' molt away, dat person will die an' jes' be *droven* away.

Lak if anybody write a person a lettah - if it's a woman's husband an' anotheah woman write her a lettah, take dis lettah - yo' burn off fo' cornahs of de lettah an' yo' burn it right in de middle [making a quincunx, see p.710] an' yo' put it in a jar or somepin - jes' burn it where yo' kin save all de ashes an' yo' jes' screw a top on it, see, where it will be air tight, an' jes' set it dere. An' whosoevah dis woman or man was, dey'll come to yo' an' tell yo' dat ah wrote chure husband or ah wrote chure wife, an' acknowledge dey *wrongness* to yo' an' beg fo' fo'giveness an' all, an' ast yo' will yo' bothah wit 'em. Keep it in a jar or somepin where it can't git out - jes' burn off fo' cornahs an' burn a hole right in de middle of it, of dey han'writin'.

(And you put this letter and the ashes into that jar?)

In de jar an' screw it up tight.

Ah've heard dat *graveyard dirt* is - graveyard dirt is goofer dust.

(That is what it is.)

Go tuh where a gopher go down in his hole an' if yo' kin git - git, jes' git a card out dis deck dat chew know dat dis man or whatsoevah has had dey han' on it. Yo' take it to dis gopher hole an' yo' put it right down in de mouth of de gopher hole where dat it kin roll down in dat gopher hole an' jes' stay in dere. An' as long as dis thing stay in dat gopher hole - evah time he go out an' come in, dat thing will be still down in dere, 'cause as he crawl down in his hole, he'll work it to de back of de hole an' it can't nevah git out. An' as long as it stay in dere, yo' kin jes' keep 'im down an' be winnin' de money all de time, an' he won't know why de luck is. But yo' have tuh put it right where de gopher kin push it down in de hole.

[This is not the ground squirrel of my boyhood on the prairie of Adams County, Illinois - genus *Citellus* (syn. *Spermophilus*), allied to chipmunks, but a burrowing land tortoise (*Gopherus polyphemus*) along the coastal region of southern United States. What I call a gopher, my native ground squirrel and the gopher of Western United States, is usually known as a *salamander* in Georgia.]

(What card do you get from what deck?)

Yo' git a card out de deck - git de deuce. Yo' kin use de deuce, de ten, de Jack or eithah de King.

(Well, what deck would you get this from - whose deck?)

From de deck of dis man if he got one.

(From what man?)

Lak if dey playin' - yo' know, got a deck of cards an' dey playin' wit it. Don't care who de deck belongs tuh, if yo' kin git de deuce, de ten, de jack or de king out dis deck an' take it, an' yo' roll it up an' tie somepin round it. Tie a piece of cloth or somepin wit a string, but tie it wit some No. 8 thread dat is strong an' it seem lak it been waxed. Yo' take it to dis gopher hole. It don't have to be yore card or eithah de man's - anybody at de house where yo' played in de house, lak dey have a deck of cards. Yo' jes' take an' put it to dat gopher hole right where he work down in dere, an' dat always keeps de luck down - keep dis man's luck down. But be shore he be's puttin' his hand on it - jes' lays de print of his han' right lak dat.

(That is to keep the other fellow's luck down in gambling?)

Yes, an' yo'll be winnin' all de time.

If dey steal anythin' from yo' - if yo' got anythin' an' anybody steal it an' yo' wanta know whut to do tuh bring it back, yo' git de end of a crocus bag.

(End of what?)

Crocus sack - a sack. Don't chew know dese ole *crocus sacks*? It's made outa cloth, but it's somepin lak, yo' know whut guano be in - dem ole brown thin's dat guano be in.

(What do they usually put in those sacks?)

De' put - chicken feed be inside of it.

(*Crocus sacks* - like what we call a gunny sack up North. The material is very rough.)

Ah guess so, yes.

(They call them *crocus sacks* down here?)

Yes.

[The term *crocus sack* or *crocus bag*, used in Southern United States and the West Indies, is (or was) a gunny sack. The word pronounced kro'kus.]

Well, yo' git dat an' yo' git de left cornah of dis sack, an' yo' take it an' yo' take it to dis place where yo' think - well, alk if it's anybody stole a cow from yo' or anythin', yo' take it to where yo' think dis person - where yo' know yo' had it an' dey got it from dere. Yo' take dis left cornah of dis *crocus bag* an' yo' put it in a top - any kind of top [metal lid], an' sprinkle some sulphur on it an' sprinkle some salt an' then yo' light it. An' as long as yo' keep dis burnin', dat person will be always wandahin' around wit dis cow or anythin' dat dey got. Dey'll wandah as long as yo' keep dat thin' burnin'. Dey'll wandah until dey git right back to yo' wit de thin' dat dey stole from yo', or eithah whosoevah dey stole it from. Dey'll wandah right on back. But jes' burn dat *crocus sack* in somepin an' don't nevah empty yore ashes out, an' keep sulphah an' peppah sprinkled on it all de time.

Take an' use three matches - lak if yo've got a man an' yo' don't want 'im an' yo' wanta git rid of him. Yo' take three matches an' yo' take it to - if he's sleepin' wit yo' or stayin' wit yo' or anywhere so yo' kin git to where his bed is - yo' jes' take yo' three matches an' put it in somethin' an' take it an' slip it on his side on de bed. An' dat man will go off an' he'll git into somepin or he'll git put in jail, jes' as long as yo' keep dem three matches dere. But always let 'em be de same three matches dat chew started wit, yo' see. De matches, yo' know, yo' won't git rid of dem. If yo' put 'em in somepin an' keep 'em - jes' tie 'em around an' keep it right in dere, an' dat man will wandah or he'll git in jail, git a long sentence or somepin, or he'll go on off an' he'll nevah bothah yo'. A woman would be de same way, but put it on de side of de bed dat dey sleep on.

If somebody come to yore house an' yo' want 'em to stay away, yo' be in de kitchen an' yo' git de table salt, an' as dey walk 'long - but jes' don't throw it hard enough where dey kin hear yo' - jes' walk along an' as dey walkin' an' be talkin', yo' jes' let dat salt be hittin' 'em all in de back, hit 'em all in de back. Well, yo' turn right round an' go while de salt hittin' 'em in de back, an' when yo' throw de last, when dey go tuh go down de step, yo' throw it right in behin' 'em. An' git de broom an' start where yo' throwin' dat salt, where yo' start throwin' it at, an' jes' sweep. An' when yo' git to de front do' yo' say, "O son of a bitch," or "ole bitch, ah sweep yo' from heah tuh keep yo' from wor-ryin' me any mo'." An' dey won't nevah come back dere agin.

•Yo' kin take a needle an' put it in a cork stoppah, whut chew stop up a bottle wit, an' yo' kin wear it round yore neck all day, an' evah night take it off an' put it in yore pillahcase. Put it in yore pillahcase till de next mawnin' an' jes' git up an' put it back round yore neck, an' yo'll always have good luck wit yore boy friend or yore man, if yo' got one.

[The preceding rite is a variant of the one already told about three brasshead

needles.]

Yo' kin take three pins an' take de bow out of a man's hat where he done sweated in. Yo' take an' put it in somepin - lak if yo' lay it on dis table anywhere where dose pins can't move. An' yo' stick dis pin - yo' stick one on dis end, right on de end, an' one right in de middle where dat bow is tied, an' [the third] right on de othah cornah end. After yo' put one on dis cornah an' put one on de othah cornah an' one in de middle, den if yo' got it anywhere, don't care where it is, if it's in de ground, on a piece of wood or anything, but jes' put it dere an' put dem pins in hard enough where dey'll nevah come out or nuthin until dat bow is rotten. Well, yo' know, if it stay dere till it rot, it will have tuh be dry rot. An' after hit's rotten, jes' take it up on dat piece of bo'd dat it's on, on a piece of papah, an' place it in yore fire-place an' yo' burn it, an' if yo' wanta git.

(Why do you do that - burn it for?)

After it's all rotten, yo' burn it to burn up de ashes of it. Yo' do [that] to git rid of de person wit de hat or eithah de bow come out of his hat. Well, yo' burn it an' after yo' burn it, yo' burn it in de fi'place or anywhere, an' if dat man don't go to jail, he'll be walkin' 'long an' a automobile or somepin will walk ovah him - somepin lak dat.

If yo' got a man an' don't want him, wanta git rid of him, yo' put - lak some people use bricks in de fi'place, yo' know, dese long bricks. Yo' let a brick git red-hot an' take a han'kerchief dat he have used, if yo' wanta git rid of him an' don't want him. Yo' tie it in a bow knot an' yo' lay dis brick up on top of dis han'kerchief. Lay it [the hot brick on the handkerchief] somewhere where somebody can't see it, [even] if it's in de ground, an' let it burn, an' after hit burn, yo' bury it wit de brick right on top of dat. An' if de brick be hot right on it, it won't mattah - an' let it burn dere right on. Well, jes' as long as dat burn an' all dat will nevah git scratched up or dug up by nobody, yo'll git rid of dat man - he'll die or he'll go crazy or he'll swell up. Some people will walk in next mawnin' an' find him dead or somepin. See, somepin dat he had blowed his nose on or wiped his mouth on - anything dat he have be used, but let it be a han'kerchief, a pocket han'kerchief, an' use a red-hot brick.

Well, a woman kin *tie up* a man from othah wimmins, to keep 'im from messin' wit othah wimmins. Take a dishrag. Yo' kin use a dishrag or eithah a pocket han'kerchief, but chew take it - de dishrag dat chew use in yore kitchen, an' yo' bath dis man or wipe dis man down wit it, an' after yo' wipe him off wit it, jes' take it jes' lak it stand an' go tuh de back an' bury it to de left-hand side of de back do'step, an' he'll nevah have no mo' use fo' no woman but chew an' no thah woman couldn't use him but yo'.

Well, yo' take dis tape measure dat chew measure him wit an' yo' measure - it'll be so many inches on his privates, an' jes' how many yo' measure on dat yo' jes' cut it off an' carry it out an' bury dat down. An' jes' lak yo' take dat measure an' bury it, dat will keep dat man down an' he'll nevah be wit nobody but chew, an' yo' kin git all his money an' yo' kin keep him all de time. No othah woman won't give yo' no trouble wit him whatsoever.

Lak if a man come tuh stay wit her, or she's in a room wit a man an' he got a pocket fulla money or somepin an' she wanta clip him, she'll take de left cornah of dat sheet, an' tie a knot in it, an' right wherevah her an' dat man be in de room togethah, she kin git all of his money an' have enough tuh leave heah an' go 'way somewheres else befo' dat man will wake up. If dey be in dey own house - if dey don't, dis man will nevah be woke, until whosoovah stayin' in de house come an' find him sleepin' so long, an' de doctah come an' wake him up. Yo' know, lak de doctah come an' kin wake yo' wit medicine. Or not dat - see, de

cornah of de sheet is tied on de left-hand cornah of de bed an' [the doctor or someone] think it's money or somepin in it an' untie it an' dat man will be awake. Well, like if she go in dere in de night an' do it by night, see, she kin be out an' be gone an' be out de way an' nobody will nevah know who wus in de room wit 'em or nuthin or who had de money.

(That is all she has to do?)

Yes sir, knot in de left-hand cornah of de sheet.

If a woman *ties* a man *up* an' he don't want dat woman.

(How can he get rid of that so that he can have some other woman?)

If she *ties* him *up*, he kin go right in de woods - anywhere dey is a woods, an' yo' see it's a sticky thornbush out dere. Yo' call it prickly ash. Well, if he dig dis root - dig an' don't lay it on de ground when he dig it. Have somepin dere to put it up on, like if he have tuh carry a chair or somepin right by where he diggin' it an' lay it up on dere. He takes dis stuff back home an' he'll make a tea of it - draw it. Dese roots would be in big hunks lak mah hand, but he'd cut it up fine enough to put it in somepin, but don't nevah boil yore medicine if yo' want it to do yo' any good, boil de watah. Put de medicine in somepin dat chew kin steam it, lak yo' po' dis hot watah on de roots in de cup an' stop it up wit a saucer or anythin' dat's put ovah dere tuh steam it. When yo' boil yore medicine, all de strength goes out in de watah. An' jes' let it steam in dere. After hit steams, he drink it jes' as hot as he kin bear, an' while he drinkin' dis medicine, set by de bed wit his foot in a tub of hot salt an' peppah watah. An' when he set wit dis foots in dat hot salt an' peppah watah, let dat tub set dere all night, an' in de mawnin' when he git up he'll throw dat watah towards de sunrise. An' if he knew - lak if he wanta be wit some othah woman an' he can't, he kin take it aftah he use an' throw it towards de sunrise, or eithah throws de watah at sunset, an' as he throw dat watah he say, "Ah throw yo' heah, In de Name of de Lord, to wandah an' wandah till yo' die." Well, dat woman will jes' wandah off from heah. An' dat medicine whut he taken will he'p 'im, see, an' dat rag or whatsomevah she wipe him wit, whut she have buried in de ground, somebody will find it or dig it up. Somebody - lak she bury it heah in dis back yard an' den move off, somebody will come heah an' dig aftah somethin', if it ain't nuthin but to put de flowers, an' dig up dat rag. But if he don't nevah dig it up, if he take dis prickly ash medicine - it's a sticky bush wit long thorns on it lak dat but dey call it prickly ash. If he take dat an' cut it up an' put it in a saucer, in a cup an' stop it up wit a saucer or anythin', he kin steep it but don't boil it, an' dat will do him good.

If a woman got a husband an' she wanta ketch him wit anothah woman. If she kin kill a dog, git dis dog livah out an' she fry it an' give it to dis man tuh eat, well, de next time he go to dis woman an' be wit her or anythin' lak dat, dey'll git *tied up* lak two dogs.

Well, if dey *tied up* lak dat an' yo' wanta git 'em apart, dey say if yo' take a jar of tomatoes - yo' know lak some people can stuff in jars an' den sell 'em to de factories to can it in cans - yo' take a jar of tomatoes an' yo' take it to where dis man an' woman is, if dey *tied up* lak dat. An' yo' strain dose tomatoes an' git all de seeds out of it an' yo' bathe where it's *tied up* - dey say it be swople-like. Well, yo' bathes de swollen part of it in dis tomato juice an' if yo' bathe dem in dis tomato juice an' it shrink, say dat'll shrink down an' de *swellingness* will go an' dey kin come apart like dat.

Dey kin use a horseshoe. Yo' take a horseshoe an' yo' kin nail it up ovah yore front do' an' take a penny an' nail it down in de front do'; an' yo' jes' let dat penny stay dere all de time an' yo' scrub ovah dat penny all de time, an' jes' leave it dere an' dat'll be good luck fo' yo'.

An' den ah heard of a woman usin' her monthlies, givin' it to a man. Take it if she wanta an' jes' take it if she wanta cook tomatoes - yo' know dat's red. Yo' take an' scrape dis stuff off wit a spoon, sometime - yo' know how it be on dere. Yo' scrape it off wit a spoon an' wherevah yo' put dem tomatoes, yo' jes' put it in dere.

An' if not dat, yo' jes' let de rag where de blood's on it lay in a cup, an' po' boilin' coffee on it an' yo' give it to dat man, an' yo' kin *keep him down* an' he'll jes' - he won't nevah go nowhere but right tuh work an' right back home an' git in de bed, an' yo'll have de privilege tuh go an' be round anywheres where yo' wanta, an' he'll nevah harm yo' or bother yo'.

Ah've heard of people walkin' backwards. If yo' walk backwards - lak if ah don't like yo' or don't like yore mothah or anything. [They] say, if ah walk backwards an' turn round to mah left-side fo' three times an' cuss yo', dey say yo'll git sick an' dey say yo'll nevah git bettah - jes' cuss fo' a son of a bitch or some kinda ole mean name. But chew have tuh walk backwards for about ten steps, an' den turn round an' cuss 'em tuh de left side fo' three times, an' yo' or yore mother or father or somebody will take sick an' dey'll nevah git no bettah.

If ah wus worryin' yo' an' wouldn't let chew alone, an' yo' jes' take an' go tuh where yo' know dat ah come down de steps - lak if it's mah house, heah ah come down dese steps - an' yo' go to de do' an' yo' say, "In de Name of de Lord, ah git dis heah 'un [one] to put a bad mark on yo' tuh wandah aroun' until yo' die." [For *bad mark*, see introductory comment, p.1536f.] Yo' jes' git dat sand, an' it have to be dew, lak a person goin' late at night, yo' know, or goin' early in de mawnin', an' ketch dem on dey foot, yo' know, wet sand. Well, yo' git dat wet sand and let it be dey right track; an' aftah yo' git dis sand an' let it be dey right track, yo' jes' take it an' tie it up. An' aftah yo' tie it up, yo' carry it in de woods an' bo' yo' a hole in a tree. An' aftah yo' bo' dis hole in dis tree - yo' take an' bo' it big enough, don't have sech a big bundle [of sand] yo' know, where yo' kin [can't] poke it in dere. An' yo' put it in a pine tree so yo' kin git some of de gum off dis pine tree an' some of de pine bark. An' yo' put it in dis tree an' yo' stop it up wit dat gum, an' lay dat pine bark on it so it'll grow; an' as long as dat thing grow dere, dey people will always have bad luck. An' if yo' jes' put it in a small tree, see, de smaller yo' kin bo' a hole through where nobody won't be so lucky tuh cut it out; well, as long as dat tree grow up, grow up, grow up, an' jes' keep a'growin', dem people will jes' go an' wandah an' have bad luck. Dey can't have no job or dey won't have no money, no clothes or nuthin, dey'll always be raggy an' naked.

Yo' take de gunpowdah out de gun an' yo' take three shots out de - yo' know, like dis gun. Yo' know, dem little shots dat be in dere wit de gunpowdah, yo' take dat out an' if yo' wanta fix it, fix it in somepin. Like if a woman wanta take some kinda powdah, medicine or somepin, yo' put dat stuff in dere; or not dat, yo' kin git dem three shots into somethin' an' let dis woman eat it. Let her eat it. She kin eat it or eithah drink it, jes' so she kin git it in 'er. Well, she'll nevah have no *nature* or no chil'ren or nuthin - she can't have no chil'ren or nuthin, if yo' give her dat. Yo' jes' take a teaspoonfulla de gunpowdah

(Yo' just use the little shot and put it in her food. But she would see those shot in there, wouldn't she?)

No, yo' kin put it in somethin' dat she can't see, 'cause see some of dem's very small.

Well, ah tell yo' whut dey kin do in a case of dat. If she want her tuh have a hard delivery lak dat, git a razor blade an' take it tuh where dis woman stay



at an' git up undah de house, an' take a twenty-penny nail an' nail through dis razor blade, but be pa'ti'lar an' don't break it, an' dig down in de hole an' take an' ole axe dat dey ain't goin' use an' set de back of it up an' turn de sharp side of de axe up lak dat [demonstrates]. Say when yo' turn de sharp side of it out, evah' time dat baby's haid go tuh come out, he'll jes' turn crossways cross dat woman an' won't nevah come out lak dat.

(The wife would do that to the other woman?)

To *cross* her up.

(Where is this razor blade put?)

Undah de house - go undahneat' de house.

(In the ground?)

Yo' don't have to put it in de ground. Like de, yo' know, sills undah de house, well, jes' go up undah dere an' nail it to dat sill wit a nail, an' den right undah dis razor blade, take an ole axe dat yo' ain't goin' use an' set de sharp side of it up lak dat undahneat' de house, an' den covah it back ovah. An' den when dat woman go to have dat chile, instead of dis chile comin'.

[In the preceding rite the axe is vertical and the razor blade horizontal; two cutting edges crossing each other, *crossing up* the woman. This is the tau cross or T-shaped cross; also an example of the many varieties of the double cross (= *double cross*) - here a normal cross and a cutting-edge cross. For razor and axe at childbirth, see *FACI*, 1st ed., p.122, Nos. 2511-2513; 2nd ed., p.134, Nos. 2962, 2970, 2974.]

Ah've heard 'em say a woman kin take bluestone or watah an' wash her man's private an' he'd nevah have no *courage*. De doctor couldn't give him no medicine, yo' know, where he'd gain *courage* or nuthin. Nuthin yo' kin do fo' it, jes' long as she keep de same watah but don't throw it out. Jes' git enough in somepin where she kin wet a little rag an' if he go tuh sleep in de nighttime or she know when he be sleepin' - he be drunk or anythin' - jes' bathe him down wit dat blue-stone an' jes' wheresoevah she got it, if she got it in a jar, jes' po' it back in dere an' shet it up, an' jes' keep it an' de next time she git ready, jes' take de same little rag an' jes' bath him down wit dat, an' dat always keep his *courage* down an' it won't rise.

(Except for her? Or fo no one?)

He will have *courage* fo' her but he won't have *courage* fo' nobody else.

Ah hear of 'em takin' hair off dey privates - say a man kin take a woman's or either a woman kin take a man's, either one of 'em. An' take a needle - git a needle an' sew it [hair] up in a cloth an' aftah yo' sew it up wit dis needle in dis cloth, yo' know, in a little sack [making a *hand*]. Take de needle an' punch, turn it jes' lak dis an' punch it right on through lak dat [demonstrates].

(Punch it through the bag.)

Through de bag lak dat an' sew it up dere, an' aftah yo' punch it through de bag lak dat, let de thread be in de eye of de needle, an' carry de thread up an' thread roun' de eye of de needle lak dat an' yo' tie it right on dat side. Yo' take it out in de woods or anywhere, lak where de hogs wallah or anywhere an' yo' jes' put it dere, an' jes' as long as yo' keep dat hair dere, if yo' wanta *keep* de woman *down*, yo' kin *keep* de woman *down*, or if yo' wanta *keep* de man *down*, yo' kin *keep* him *down*.

(You put a thread in this needle? And then you wrap that thread around the needle?)

Aroun' de needle, yes sir, where hit can't git out dis little bag it be in. An' aftah yo' wrap it round dere a couple of times, jes' tie it on de side where dey ain't no eye in de needle - where it can't git out. Take it out wherevah, where yore hog wallah - where yo' jes' keep it wet all de time.

Ah've heard of 'em usin' brimstone fo' luck. Yo' take an' git a saucer, git somepin glass, an' yo' put brimstone an' sulphur shet up in de house. Yo' put some to yore back do' an' some to yore front do' an' dat will keep luck, an' keep all yore enemies an' evah'thin' away from yo', an' yo' have good luck wit likkah. Anythin' yo' start tuh attempt yo'll accomplish.

A woman kin take a pocket han'chief an' wash dis pocket han'chief an' den aftah she wash it, iron it an' aftah she iron it, take potash - de potash where she kin git de dust of it. An' let it be folded up, an' jes' po' dat potash up on top of dat han'chief, an' let it all be dusted up dere. Jes' empty it all back in de can an' stop dis can up tight an' jes' let dis dust be on dere. Well, when a man go - yo' know how a man wipe his face or his eyes wit dat han'chief. Evah' time he carry it by his eyes, he'll git blinder an' blinder - he can't see. See, dat dust from dat lye, jes' eat an' eat in his eyes until it eat de bone clean out his haid. [This is hoodoo reenforced by reality!]

Take a rattlesnake's rattles an' cut it off - cut it off 'fore he git cold, aftah he's daid. An' yo' kin take it an' put it - carry it to anybody. Yo' kin kill a person wit dat.

Yo' take de rattlesnake's rattles an' take it to a well or anywhere where it's watah or anythin'. If yo' wanta give it to a man in likkah an' wait until it's dry, yo' know, aftah - it's green or right live on de snake - wait until it's dry a little, see, where de dust jes' shake off it. See, yo' jes' ketch it by de tip, dat little tip dere where yo' jes' [hold it]. An' when yo' go tuh shake it, turn yore haid an' be sure it don't git in yore eyes. Well, if yo' sleep - anybody sleep an' yo' want 'em tuh lose dere sight, yo' jes' take dat rattlesnake's rattles an' jes' rake dat dust right 'cross dere eyes. Well, dey eyes will be closed an' nevah will open again, 'cause it's poison an' it won't be no sight dere an' de balls will sink 'way in de head.

Lak ah'd git somepin in me an' ah'd wanta git it out. Well, de way ah'd do tuh git it out, ah'd take cayenne peppah, soda an' salt an' vinegar an' mix it up in a bottle, an' git a chicken feathah. An' aftah yo' git all dat mixed up in a bottle, yo' kin git a chicken feathah an' put a few drops of turpentine in dere an' dey [patients] say it'll burn. Well, if it ain't no wound, yo' know a wounded place, well yo' kin jes' put it on dere on dat wound. Yo' jes' take it on a chicken feathah an' a stick, an' if it's in de stomach, yo' stand off from 'em an' bathe it in dat - jes' bathe it down wit dat chicken feathah, but don't put chure han's in it. Bathe it down wit dat chicken feathah an' have it on a stick where yo' set de feathah up in de cornah - de cornah of a room or place or anywhere. When yo' git through wit dat likrish [liquid] yo' jes' stop it back up an' yo' do dat three times a day - mawnin', noon an' night - everyday, until yo' see dem snakes or scorpions or whatsoevah dey is, come crawlin' out dat place. But don't nevah let chure stick fall down on de flo' or nuthin - dat chew got tuh bathe 'em in. Jes' keep it settin' straight up in de left cornah of de house. Don't let nobody put dere han's on it but chew; don't let nobody handle yore liquids but chew - dat chew got tuh bathin' in.

Yo' take de wood from a tree dat wus struck by lightnin', take it up undah de eve [eaves] of de house - lak if yo' - if anybody's in dere an' yo' want 'em to git killed or anythin', yo' want de lightnin' tuh strike 'em, yo' take dis wood, or either a chip from dis lightnin'-struck tree, an' if it's - if yo' kin cut down a tree an' sell it to anybody dat de lightnin' has struck. Well, when it starts thunderin' an' lightnin', de lightnin' will come all around an' play round dere an' it will go round to everybody's house, but wheresoevah dat lightnin'-struck wood is hit'll go in dere an' strike. Well, if it strike in dere an' yo' kin be at de stove cookin' an' it kills people, if it's anybody dat yo' wanta

kill lak dat.

Well, if yo' want ketch a person's spirit, yo' have tuh go to de house where dey sleep. An' yo' go to de house when dey sleepin' an' if yo' kin git in an' git talkin' - yo' know, git someone tuh git inside an' go to talkin', if it's a woman or a man. If she talk good, while she talkin' good, yo' jes' ketch holt of her left hand, an' while she talkin' good - aftah yo' ketch holt of her left hand wit yore right han', yo' take an' join it cross lak dat [demonstrates]. Let dis man be talkin' to her, if she be asleep or not - yo' know some people talk when dey sleep. While she talkin' lak dat, if she talk wit a good spirit an' don't curse or nuthin, well yo' let dat man carry dat cross-han' back to yo' jes' lak dat [demonstrates]. An' he ketch yore han's jes' lak yo' do dat woman's han's, an' talk an' tell yo' evah'thin' she say. An' if it's a spirit dat chew wanta witchcraft or anythin', if she talk good an' don't curse, well, jes' whut dat man tell yo', den cross his han's. Den when he finish talkin' wit yo', yo' turn yore back to him an' he turns his back to yo', an' reach 'cross his shouldahs lak dat an' cross yore han's an' talk. Well, yo'll have 'em witchcrafted, if yo' want 'em *witchcrafted*, or anybody want anything done to a woman or a man or anythin' lak dat.

(How do you mean, they reach back across their shoulder? How do you mean?)

Yo' turn yore back to de man or de woman dat yo' send dere, yo' know, if it's somebody dat chew can't git up close to, an' aftah yo' turn yore back, yo' let dis man have his han' cross lak dat aftah yo' cross 'em in de front, an' yo' turn yore back. Well, aftah yo' turn yore han's - yo' jes' turn yore han's lak dat an' let him stand wit his back to yo' an' yo' stand wit yore back to him - lak dat [demonstrates].

(You have your hands crossed up at the breast, that way.)

Yeah, jes' lak dat, an' jes' whatevah he tells yo' - dat woman, see, if she curse or anything - well, if she start cursin' yo' jes' tell him tuh turn her han's loose an' don't try tuh git her spirit 'cause yo' can't witchcraft nobody if dey curse. If dey curse an' got a mean, evil spirit lak dat, yo' have tuh try to git up an' jes' call on dem easy lak dat, an' aftah he talk to yo' wit his back turned to yo' an' yores turned to his, an' yo' all turnt dose han's and den yo'll have her. Jes' whatevah dat woman want done to her, yo' kin do it, or de man.

(Well, suppose somebody has *witchcrafted* me and that person dies before I have that spell taken off. What about that?)

If a person dies befo' de spell is taken off dem - ah don't know whut yo' kin do, if dey die befo' de spell is taken off dem.

Yo' kin take dog manure. Yo' kin git it soft or dry or anythin'. An' it's lucky if yo' bring it in yore front room or in yore livin' room. If yo' want tuh have money all de time, put it in a snuffbox or anythin'. Yo' kin carry it in yore pocket all de time an' yo'll have money an' yo'll nevah be broke.

An' yo' kin take people's manure an' kill 'em. Tie it up in a bag an' drive it into a pine tree wit three twenty-penny nails, an' drive it into dis tree where nobody can't see an' saw it down an' split it out, see. An' as long as it stay in dere, yo'll always have 'em down an' *cross* [*crossed*] an' dey'll die. 'Cause if dis manure don't git out while dese nails is drove through it, well de person will die see, 'cause he can't *urinate*, he can't do nuthin but jes' stay dere an' be in misery an' in pain.

A black cow is lucky. Well, lak if yo' milkin' a black cow or anybody milk a black cow, don't let 'em wash de tits if dey goin' tuh git it fo' luck. Don't wash de tits off, if de calf or anything suck. Don't wash it off, but jes' take it an' put it up an' drink it three times a day. Night - mawnin' an' noon an'

night drink dat an' dey always will have good luck an' dey'll be healthy. An' nobody can't witchcraft 'em - nuthin lak dat, if dey drink de milk. Don't let 'em wash de cow's tits off, if dey kin git to it an' git it an' dey don't know it. An' don't wash none of dere where de calf slobber in it. Nuthin off. Put it in a icebox an' jes' keep it cool an' drink dat.

Ah've heard of 'em usin' people's or a person's earwax. If yo' git a person's earwax, put it on a piece of cloth an' yo' kin run 'em deaf - dey'll be deaf wit dat.

(How do they do that?)

Well, yo' take it out, anyway yo' kin git it, an' yo' put it on dis piece of cloth an' yo' sew it up in somepin an' yo' kin have it anywheres round yore house, jes' anywhere where nobody kin put dere han's on it but chew, an' jes' as long as it stay sewed up in dere an' it can't git out, or yo' don't wash dis little cloth dat it's on, dat person will always be deaf an' dumb, an' dey'll be carryin' 'em to doctors an' sendin' 'em to deaf an' dumb schools an' all, an' it'll be no good dat chew kin do fo' 'em.

If anybody see a whirlwind comin' an' lak it's comin' from de east or de no'th, an' if it's anybody yo' wanta do anything to. If yo' wanta witchcraft 'em any way, yo' take fifty cents or eithah a silvah dollah an' yo' throw it in dis whirlwind. An' if dis whirlwind keep on goin' an' carry dat money on wit it, well yo'll have dem people witchcraft an' yo' kin do anything to 'em yo' wanta do to 'em; but if dis whirlwind goes around an' yo' kin find dat money dat chew put dere, well don't try tuh bothah 'em den. But de next whirlwind dat chew see, don't care where it is, if it's in a fo'k of a road or down a road or anything, anywheres where yo' kin throw it in dere an' loss it, well yo'll be able tuh witchcraft dat person. Jes' lak yo' lose dat money, yo' kin witchcraft 'em.

Ah don't know 'bout red ants but ah know whut yo' kin do wit a ants' hole. Well, yo' kin take anyone's chamber lye, ovahnight bucket. Yo' kin git a little bit of dat an' yo' kin take it to dis ants' hole where dis ants is an' yo' po' it down in dis ants' hole, an' jes' as far as dat thing carry dat down in dis ants' hole, dem people will die, see, 'cause lak yo' po' it down in dere, dey carry 'em in de hole. Well, yo' know if anybody's watah or dey urinate is down in a hole, an' stay fo' six months-like - well de wintah be's six months, an' den come out in de spring, yo' know dey'll be dead by den. Yo' kin kill 'em wit dat.

Yo' kin take a dirt dauber nest an' yo' kin tear it down from de side of de wall or anywhere, an' yo' git dose little yellow dirt daubers out of it, an' aftah yo' git dis dirt dauber out of dis nest, yo' take dis nest an' yo' kin wear it in a pocket or anything - anywhere where yo' kin jes' wear it all de time, an' don't nevah let nobody put dere han's on it. Well, it's mud from de side of a hole or anything, but it be luck fo' yo'. Yo'll always have good luck, an' if yo' go into a gamblin' game yo'll have luck. Like if yo' want a job an' yo' go in de mawnin' an' carry dat in yore pocketbook. An' yo' go in a sto' sometimes an' yo' give a man so much money an' he short-changes hisself an' give yo' ovah whut chew give him back - lak dat. Well, yo' jes' keep dat dirt dauber nest in yore pocketbook where no one kin put dere han's on it but chew.

If yo' wanta move out an' nobody else kin stay, yo' go to de graveyard an' git chew some graveyard dirt an' yo' carry it an' yo' put it in dat room - jes' throw it all round where it will hang in de cracks, like in heah, all up in - well, anywhere dat yo' think de people will nevah git it all out, jes' in de walls [demonstrates] like dis heah. See dat crack up dere, yo' could put some of it in through dere an' it will git down in de walls. [That describes the room in which I was working.] Well, everybody den dat come tuh rent dis house - some

people will come an' scrub it out an' dey'll nevah move in it or somepin lak dat; some'll come an' scrub it out an' stay a few days an' dey'll be gone.

If somebody bite chew on de arm an' yo' want all dere teeth tuh rotten out, yo' go to a chicken coop an' yo' git dis soft chicken manure an' yo' bring it back an' rub it on yore arm three times a day. Jes' any kinda soft manure will do, an' jes' rub it on dere. An' rub it on dere till de front of dere teeth is all gone. An' aftah de front of dey teethses is all gone, den yo'll - all dere teeth will fall out an' rot an' dere ain't nuthin dat dey kin do to save 'em.

Lak if ah had a case in co't against yo' an' yo' wanted me tuh leave town, so dat case be throwed outa co't an' nevah called. Yo' go down an' take mah track an' piece from undah mah arm of mah clothes - anywhere yo' could git it from, yo' know, dat it's right next to mah skin undah mah arm or out de seat of mah undah-weah or any place. Yo' take it down to dat railroad yard an' yo' put it on dat boxcar - in it somewhere, yo' know, where hit won't git off, if it have tuh be on de top. Well, wheresoevah dat boxcar or dat train carry dat boxcar an' dump dem cars, well ah couldn't stay heah - ah'd have tuh leave an' go right dere. An' ah'd nevah be able to git back heah tuh co't. Every time dey'd set co't fo' sech an' sech a day, well dey couldn't find me, see. An' on an' on lak dat till dey throw de case clean outa co't.

If it's yore broom dat chew - de broom dat chew sweep yore house with, yo' shouldn't nevah set it down flat lak dat, if yo' want luck. An' if yo' do, if yo' do want luck an' yo' set it down - if yo' had dat luck an' set chure broom down dere, yo'll lose all yore luck. Always stand yore broom up on de end or hang it upside down.

If yo' see where anybody is got any straws out chure broom, where dey jes' pull 'em out - sometimes yo' kin see where dey break 'em off, yo' take a scissors an' go 'long where dey han' been on dis broom, cut some of de straws out of it an' put 'em in de stove or de fireplace or anywhere an' burn it up. Well, if dey took yore luck, well yo' done burnt up de hand where dey hand been on de straws of dis broom - yo' burn it up.

Or not dat, yo' take an' bathe yore broom handle down with chamber lye, an' aftah yo' bathe it down wit chamber lye, yo' jes' po' it in a runnin' toilet, an' jes' let it go right on down. If dat's yore luck, dey can't git it. An' see, where de straws been on de broom, dat's all burnt up.

Ah call 'em leatherwing bat. Well, yo' kin take a leatherwing bat an' git some of de hairs out of a person's haid, an' if yo' kin ketch dis bat an' yo' kin take dis hair outa mah haid an' put it in dis bat's mouth an' yo' keep dis bat - lak yo' ketch him tonight, yo' keep him all day tomorrow. Yo' keep him all de night, all day tomorrow an' till tomorrow night. Well, if yo' wait until - if de moon shinin', wait till de moon go down an' put dis hair in dis bat's mouth an' den turn him loose. Well, wherevah dis bat go tuh roost at, well dat's where he'll carry dis hair an' build a nest [!], an' dat'll run a person crazy an' dey'll nevah have a settled mind - dey can't comb dere haid or dey can't dress, dey can't do nuthin.

Well, dey say yo' kin take coffee grounds an' yo' chamber lye an' yo' mix it togethah, an' if yo' want good luck or anything, yo' take it an' yo' jes' - if yo' wanta keep a person down an' git dey luck, yo' take dis chamber lye in dis ovahnight bucket an' take yo' a broom. Mix de coffee grounds in dere togethah an' jes' stir it up lak dat, an' jes' take yore broom an' go to dere do' where nobody else see yo' an' jes' wash de front of dey do' down. If dey got good luck, den yo' want it. An' when yo' wash dey do' down lak dat, sweep it all down on de flo'. Den yo' sweep dis chamber lye down lak dat an' dis coffee grounds - jes' let it git all on yore laigs an' yore feet, yo' know, yore shoes;

an' when yo' leave, yo' say, "In de Name of de Lord, ah come heah tuh carry dis luck home wit me." Well, yo'll have all dere luck an' dey'll git in bad luck an' tough luck lak dat.

[Take] dat *graveyard dirt* an' throw it dere an' jes' let it spatter all up on dat do', an' de next day dey go dere, dey business will be worse an' worse, worse an' worse. Well, it will be lak dat until it all be gone.

If anybody come next do' to yo' an' *put up* - take in yore trade an' yo' wanta run 'em, yo' jes' go an' git chew fifty pennies an' mix it up wit a handful of graveyard dirt. An' yo' take it an' go dere to dat people's sto' where dey go in dere de next mawnin' an' jes' throw dose pennies wit dis *graveyard dirt*. See, dat *graveyard dirt* is bad luck, an' let 'em pick up all dese pennies, de fifty pennies dat chew throw dere, an' carry 'em inside of dere sto'; an' aftah - yo' let dem go dere in de mawnin' an' open up befo' yo' do, an' dey pick up dese pennies, see, dat's been in dis *graveyard dirt*. Yo' put it dere fo' hard luck tuh dem. Well den, it'll start dat mawnin' an' dere business will go to goin' badah [bader] an' badah an' yore business will git bettah. All of dey customers will be comin' in yore sto' an' dey'll standin' to de do' seein' it.

Well, de next day, yo' take some mo' *graveyard dirt* - yo' don't have tuh have any mo' pennies.

It's good luck, say if yo' wear garlic in yo' shoes or roun' yore neck in a bag, nobody can't harm yuh or witchcraft yuh or nuthin lak dat.

Git a mawnin' dove - yo' have tuh ketch him if yo' can. Ketch 'im an' kill 'im an' git his livah an' his heart out, an' take it an' carry it to a person's house an' throw dere an' jes' let it - yo' know, throw it up dere where it will stick somewhere, an' jes' as long as dat heart stick dere, well, dey always have bad luck. If it fall on de groun', jes' since it be dere all de time, dey'll nevah have good luck.

(What do you take, the liver or the heart?)

De livah an' de heart.

Dey say lodestone is lucky if yo' burn it wit sulphur to yore back do' an' yo' front do' - say dat's luck.

(Luck for what?)

Luck fo' any kinda business or anythin' - anythin' yo' tryin' tuh accomplish. If yo' wus in business an' tryin' tuh accomplish somethin', lodestone an' sulphur is luck.

Yo' kin git dis lucky, dis *Heart Cologne*, if a boy goin' wit a girl an' he wants tuh marry her an' she ack like she don't like 'im er [or] nuthin. Jes' git *Heart Cologne*, say, an' evah' time he go dere jes' - if he *put it open* [opens it], jes' drink a little bit of it an' let it be on his breath or be on his shirt or somepin. Well, sir, dat girl will fall fo' 'im an' she'll love 'im, see - if he wants 'er.

[This drinking of perfume reminds me that on my second trip to Savannah, we had a man who went on cheap perfume *jags*. I have or had a note on this somewhere. It could have been in the misplaced or lost *Numbers Book*.]

Git some hog lard, some pure hog lard an' some heart leaves out de woods [leaves of the heartleaf, any of several American species of *Asarum*] an' yo' boil dis heart leaves an' hog lard togethah - like yo' goin' round anywhere an' anybody got pretty hair an' yo' want it come out. Before yo' leave home, or if yo' see 'em if dey come in yore house, yo' jes' put chure han' in dis stuff an', yo' know, don't let too much be on dere where dey'll notice it, an' jes' wipe dere hair down all de time lak dat, an' when yo' pass by 'em jes' tetch 'em on de haid lak dat. Well, when dey goes back an' goes tuh combin' dere hair dey will comb it out by de big han'ful.

If anyone go tuh diggin' [for buried treasure], always try to know evah'-body - lak yo' know a crowd of mens or boys dat wus raised up heah from chilehood an' yo' know dat neithah one of 'em is a murdah' [murderer]. If eithah one of 'em is a murdah' in dat crowd an' yo' know it, an' dey go an' git dat money, dey - yo'll git it up an' git chure han's on it, an' if it's a murdah' dere, hit'll go. De time yo' git it up to de top of de hole, an' all of yo' ketch hold an' lif' it out - time dis murdah' put his han' on it, it'll go.

Says, den, if yo' - all of yo' dere diggin' - don't carry nobody dere wit a mouthful of 'bacca, snuff or nobody dat spit - see, cuz if yo' spit, time yo' git it up to de top of de groun' it goes back agin.

(Anything else they say about burying money? How to get it or anything?)

Well, when yo' go tuh git it, yo'll have tuh carry a Bible wit chew, an' where yo' goin' tuh dig it at, jes' lay dis Bible down where yo' won't throw none of dis dirt out of dis hole where yo' diggin' dis money from, an' yo' put dis Bible down dere an' yo' let someone stan' up wit a pistol. Well, when yo' diggin' money use'ly, yo' see, it's a habit dat all kind things come up tuh scare yo'. Well, let a man stand dere wit a pistol dat he's got plenty-a nerve an' evah' time he see all dese things comin' up, jes' haul off an' shoot 'em, yo' see. An' dey smell dis powdah from de gun yo' see, den dey all goes. Yo' know all dose images dat come up tuh scare yo' - forms of buffalo an' elephants an' things - jes' come runnin' up, a crowd of 'em lak dat tuh scare yo'. Well, yo' shoot an' dat powdah drives all dose things away.

Yes. Well, if a witch is ridin' yo' an' yo' wanta keep 'em away, yo' git a sifter evah' night when yo' go tuh bed an' yo' put it down by yore baid, turn it upside down where dis witch kin see de holes in it. Well, dis witch will be dere till de next mawnin' tryin' tuh count dese holes, an' de next mawnin' yo' git up dere'll be a big black bug layin' down dere by de baid. Well, dat will be de witch an' it be crawlin' all ovah dat sifter still tryin' tuh count dem holes.

(What will you do with that, then?)

Well, yo' take de bug an' kill it.

Well, if it's a evil spirit round de house an' if yo' don't know who it is - or if dey like likkah or anythin' an' yo' know it - if yo' drink likkah an' yo' know of a man got killed dat liked likkah, an' yo' know yo' goin' by him [his grave] [or] yo' think yo' goin' see him or anythin', yo' jes' carry a little bit of whiskey in yore pocket. If yo' [move] tuh dis house an' yo' know somebody got killed out dere dat like likkah an' come here to earth, jes' take a little bit of likkah an' throw it out de do' on de ground, see, an' let him git de scent of dat likkah an' he'll jes' wander right on off an' he won't worry yo' any mo'. [For spirits liking alcohol, see pp.32, 122 & 157, Nos. 534-535.]

Burn sulphur in a [tin can] top or somepin by itself or either take.

(That keeps the spirit away.)

An' den if someone got killed in a house an' yo' wanta move in dis house, an' even if it's yore house an' yo' don't wanta move out of it, go somewhere an' git yo' some new lumber - lumber dat have nevah had a nail drove through it. Well, yo' cut dis lumber - git enough tuh cut it in three lengths 'bout long as de length of dis table [behind which I sat and on which I had my Telediphone], an' yo' nail it up anywhere around dere, if yo' have tuh nail it on trees. If yo' nail it on trees dat ghost will nevah come nowheres neah dere.

[Three pieces of new lumber and nailing them on nearby trees instead of the house is most unusual. See p.513f., Nos. 1666-1675.]

(You have to have three pieces though?)

Yeah, three pieces.

Ah had some buried money gived tuh me in a spirit - yo' know, a man, it wus a

white man give it tuh me.

Ah wus 'sleep - it wus a dream though - so ah dreamt dat dis man give me dis money. He tole me, he says - he call me by mah name jes' as plain, he say, "Pauline," he say, "yo' go out at chure aunt's back do'," he say, "an' dere yo'll see a hole," he say, "an' right down to dis hole," he say, "yo' git three mens dat chew know is not a murdah', an' bring 'em dere to yore aunt's back kitchen do' an'," he say, "yo'll see a safe." Say, "An' right down dere, yo'll see around \$65,000 dere." He say it wus 350,000 round dere. He say, "But de people done worried it so much diggin' fo' it, till now it ain't but 65,000."

He say, "An' yo' dig up dis \$65,000 an' if yo' git anybody dat ain't a gambler, den yo' live happy de balance of yore life."

An' ah went dere. An' he wus a white man an' he come in de shape of - dressed lak George Washington wit one of dem big ole high hats on an' one dese funny cut-tail coats, yo' know, lak some preachers wear - de full-dress suit dey call 'em. Lak dat. Well, dat's whut he had on an' he had on big ole striped tie - a striped tie - a striped shirt wit one dese little *jazzbo ties*, an' he come tuh me in de spirit an' he tole me about dis money, an' ev'ry time ah go out dere, dere's a big red-eyed dog dat worried me about dat money. An' right in de direction he tole me it wus, evah' time ah pass, ah seed [see or seen] dat dog. Some-times ah.

(End of 1274.) [March 22, 1939.]

#### MADAM WILEY

AH BEEN DOIN' IT EVAH SINCE AH WUZ A BABY....  
 IT JES' COMES TO ME  
 AH KIN JES' LAY DOWN AN' JES' ANYTHING YO' START WIT ME  
 GIT READY TO DO IT - AH'LL SEE IT

AN' WHUT AH TELL YO' AH WORK....AH WORK....  
 YO' KIN GO ALL UP AN' DOWN DE STREET AN' JES' ASK ANYBODY  
 AN' DEY TELL YO' DAT'S DE WAY AH MAKE MAH LIVIN'

ONE HALF DE WIMMIN COMIN' IN HEAH RIGHT NOW  
 YO' GOIN' SEE DEY GOIN' HAVE SOME PIN BELONGIN' TO A MAN

MAH TRADE IS WHITE - ASK EVE'BODY YO' SEE

#### MEMPHIS, TENNESSEE

["Memphis, Tenn., Oct., Wed. 24, 1939 - [No.] 1516 - Madam Wiley - good" - *Numbers Book* 1516-1557. Madam Wiley was the first person I interviewed on my return to Memphis. Her title quotation about *one half de wimmin comin' in heah* agrees with the title quotation of the Florence doctor who was *bawn blind*, "De whole hist'ry of de witchcraft business is woman trouble" - page 1526. The material fills cylinders D1:1-D5:14 = 2683-2688.]

(When you want to win a lawsuit?)

Yo' take *double* [? or double amount of?] *tanger* [? = tansy?] - yo' know dat grows anywhere. Yo'll git de first twelve disciple name an' yo' write de first



twelve disciple - write six disciple name on one piece of papah an' put it in yore left shoe; yo' write de othah six disciples' name an' put it in de right-foot shoe. See. Yo' wear dat now, if yo' goin' tuh co't. Dat's tuh beat de law.

Well, dere's diff'rent - if dere anything yo' wanta know, ah'll tell yo' dat [if] ah know it.

(Do you know anything about a person's foot track?)

Well, if yo' wanta move 'em, yo' take up dey track an' take *graveyard dirt* an' carry it to de cemetery an' bury it on a new grave. Dat's tuh move 'em, tuh git 'em out chure way. Either track, but ah ruthah have yore left-foot track. Pick de print of dat dirt up. Den yo' take dat dirt an' carry it to a new grave, which means a body jes' been buried, an' bury it on top of dat. See, dat's tuh move yore enemies, git rid of 'em.

'Nothah way tuh move 'em. Like dey in yore house an' yo' kin git holt any dey hair, yo' take de hair an' burn it. An' take yo' a coconut - buy yo' a coconut an' draw all de watah out it an' let it dry, see. Den yo' put dat dirt in dere - de dirt an' de hair, put it in dere, an' stop dat up wit a stoppah an' put it in de rivah an' let it tumble. See, dere ain't nuthin in dere tuh sink it an' dat keeps yo' rollin' in mind - a *rollin' mind*.

(That makes you move.)

Yessuh, yo' kin use dat tuh move people, too. Like a man's in dere an' yo' want him, yo' write his name on de hen's egg - on a black hen's egg now, an' yo' throw it on top of his house. Dat's tuh break 'im up from 'is wife.

Well, if he's livin' wit anothah woman, well she throw eggs on de house tuh break 'em up; an' den when she git him home she ain't got a thing tuh do but jes' git holt his watah - see, he pee in de jar whut she got. Let his watah be in dere. Den she take dat watah an' stop it up an' put nine needles in it an' bury it at de front of de steps or de back. He'll come back dere to her. Aftah he gits dere, he goin' stay dere.

Den anothah way, yo' want 'im p'ahless [powerless] aftah yo' git him dere, yo' wear his dirty undahclothes. Yo' know, Sam'son wus de strongest man dat evah lived on earth, an' a woman wus *trigeration* tuh him. Well, yo' wear his trunks as a girdle roun' yore body an' dat takes his strength an' leaves him p'ahless.

(You take his soiled drawers. Well, how do you mean it takes his strength?)

Takes his strength dat he ain't got de energy tuh do de things dat he would do.

(You mean with other women or?)

No, ah know how tuh do dat, but dat takes his strength. Keep him p'ahless dat he ain't got ambition to move an' go where he wants tuh.

Well, yo' take his *nature* when yo' go tuh bed wit him. Don't chew have no - have no *nature* wit him, jes' let him do de work. Yo' take dat, if yo' kin git it - soon as yo' kin git it, take dat. Yo' jes' have a lil new towel an' wipe him. Git dat - cut it out. Go to a young tree, a new - yo' know, a small tree, a growin' saplin', an' bo' yo' a hole in dat saplin' an' stick it in dere. As dat tree grows, he ain't go no - he ain't nevah goin' have no woman den.

An' de only way tuh move dat is tuh take a young girl in her teens, 'tween twelve an' thirteen yeahs ole, jes' in de teens, an' yo' have tuh give him her watah, her urine tuh move dat. But she must be in her teens an' nevah had her periods.

(That will bring back his *nature*. He drinks that water?)

Yo' have tuh fool it in him [through food or coffee].

Well, it's two or three ways on dat. Yo' go out dere - see, ah know yo' goes in dis fo'k [of the road] understan'. Like yo' live heah, well yo' gotta come

through dis fo'k. Well, when we go to dis fo'k, ah'm goin' dere, ah'm got some devilment. Ah use'ly would take *graveyard dirt* an' dragon blood an' burn on yo' dere. See, yo' mix *graveyard dirt* an' dragon blood an' den yo' sets dat a-fiah. Dat's to tear up.

(What do you do with that - just leave it there?)

Burn dat - burn dat fo' nine days.

Den if yo' got somebody in yore house dat chew wanta git rid of, dat talks too much - yo' startin' goin' tuh de law - an' yo' got a *niggah* dere dat chew can't git rid of, how yo' goin' git rid of 'em.

Well, yo' go an' git chew a cow's tongue an' yo' write dat *niggah's* name on a papah an' take de blood out of yore fore left-han' [demonstrates].

(This finger on the left hand - that finger next to the thumb on the left hand.)

An' yo' stick dat fingah dat way an' yo' write dat *niggah's* name, an' den yo' have yore fountain pen or jes' squeeze it in a saucer, an' yo' write dat *niggah's* name in blood, whoever yore enemy is. Yo' stick it in dere - stick dat note in de tongue an' let it down de chimley an' keep a fiah. When dey go tuh co't ah'll eat chew [if he can open his mouth - talk]. [I stopped machine too soon, therefore I now repeat what she said.]

(That is if he is going to be a witness against you, that keeps his mouth shut.)

Anybody yo' messin' wit in de law, an' ah has some purty good people heah dat do's dat.

Well, den if somebody's done somethin' - 'sposin' somebody's killed somebody an' yo' wanta git 'em back. Whut would joo do?

Yo' go git chew two black hens - git chew two black hen eggs - it cain't be no othah hen eggs but black hens. An' den yo' put dem eggs up undah de daid person's arm. Now, see, dis been tested heah when dey kilt mah daddy heah.

Well, see, some boys helt [held] mah daddy up an' kilt [killed] him. He wuz 91 yeahs old. An' de church heah had a meetin' an' so dey taken up fo' hunderd an' some dollahs. He had dis money on him. Somebody *hit* dese two young *niggahs* - tole dese two young *niggahs* dat dis ole man had de money. So dey met him on de way home - him [robber] an' anothah fellah [robber] - wit dis money on him [father], tuh hold him up. He fit [fought] 'em an' dey shot him an' kilt him. So dey thought one de deacons had did it.

Ah say, "Ah'll bring dat *niggah* tuh justice."

Ah went on - eve'body in dat neighborhood loved him so - DERE WUZ MO' BLACK HENS DIED DAT DAY, people killed 'em. Ah put dem two hen eggs undah his arms an' dem boys walked, used to laid aroun' where he worked, an' one of 'em wuz in de workhouse an' when dey 'rest one heah fo' misdemeanor, an' tolt [told] dat he kilt him. So he been worried to death, worried. Dat keeps yore mind upset chew know, an' eve'time [every time] yo'd go tuh do anything, yo' begin tuh think about whut chew done. But dey must be black hen eggs. Dat brings crimes tuh justice. An' yo' try it sometime. But, see now, yo' put dat undah de dead person's arm dis way [demonstrates].

(Right up in the armpits.)

An' if dat person kin stay still, ah'll eat chew.

Well, yo' go ● rub his feet wit onions. Jes' take onions an' rub right undah de bottom of his shoes, or take cow manure [or] jes' step in some cow manure [a common device] an' do dis an' go on about his business, or take a onion-hull an' put in de bottom of his shoe an' go on about his business. De dog will leave yo' out chere tuh - somewhere.

(They can't track you?)

Not wit no houn's, wit dem onions - or peppah eithah. See, dey can't track peppah, cayenne peppah.

Well, jes' like yo' got a ole man an' yo' wanta keep him, why yo' git lovin' him good, yo' know, an' yo' wash his feet an' yo' start from his toes an' yo' scrape down [demonstrates].

(You scrape from the toes down to the heel.)

Yessuh, yo' scrape from de toe down to de heel. Den yo' mess aroun' wit him an' yo' git his fingahnails an' yo' git his hair an' yo' put dis stuff on de stove wit sugah, an' singe it an' wear it up undah yore arms. Dat's tuh hold him.

Well, ah jes' heah 'em say - ah tell yo' whut ah heah. An' whut ah tell yo' ah work; whut ah tell yo', ah work.

(You know it to be true.)

Yo' kin go all up an' down de street an' jes' ask anybody an' dey tell yo' dat's de way ah make mah livin'.

(Well, now, there are a lot of people claim they know something and don't. Aren't there a lot of people that hurt the business?)

Well, sho' dere's plenty.

Take yo' fust [first], git chew some brown sugah, git chew three silvah dimes an' grate dem dimes up - see, dat sugah's sweet ain't it? Dat's fo' peace. All right. Now, dis is to keep yore enemy - ah had tuh do dat down dere de othah day. Yo' take dem dimes an' git chew a file. Now, jes' a common file ain't goin' grate dem dimes. Yo' have tuh git chew one dem good files an' grate dem dimes up. Yo' put dat sugah an' silvah togethah an' wear it in each shoe. Den yo' take an' kill yo' a chicken an' git de blood of de chicken an' put it in watah, an' yo' throw it to de east an' yo' throw it tuh de west. Dat's throwin' yore enemies away. An' wear dat saltpetah, sugah an' silvah in yore shoe, an' dere ain't nobody kin git up to yo'. Yo' kin walk ovah anythin' yo' wanta walk - any chicken, didn't say no special chicken. [Three consecutive periods indicates I had asked "Any kind of chicken?" Her "didn't say" probably refers to a person rather than a hoodoo manual.]

Oh yes, nuthin kin be done aroun' a frizzly chicken. He'll dig it up. He'll strike roots. All yo' gotta do is keep 'way from dere - yo' kin put down anything yo' want, but dat frizzly will root it up from dere.

[Roots of course are not ordinary roots but hoodoo roots.]

(What do they call that around here? Do they call it *tricking* or hoodoo? Or what do they call it?)

Well, dey call - dey says yo' are hoodooed.

(If a person doesn't know whether he has been hoodooed or not, is there any way of finding out?)

Yeah, yo' see it's plenty things kin be put on yo'. Ah kin take yore *nature*. Ah kin git up to yo' - if ah kin git some of mah friends in yore house, ah kin send things in yore house tuh raise de devil. Ah kin break yo' up.

[She didn't understand my question or has no answer or after her word *nature* thought it better to change the subject.]

Now, if mah ole man wuz in heah an' ah wanted tuh git him out an' ah know he wuz goin' wit dis woman, ah'd take one dem ole iron [steel] fo'ks - one dem ole wooden [handle] iron fo'ks, yo've seen 'em. Ah'd walk to de place where he be, "Cats an' dogs cain't agree, *niggahs* an' white folks cain't agree; leave heah, yo' black son-of-a-bitch." [Demonstrates.] But chew must be evil tuh do it.

(Just stick that fork into the door.)

Yo' say, "Cat's an' dogs cain't agree, *niggahs* an' white folks cain't agree; leave heah, yo' black son-of-a-bitch." An' ah tell yo', dere's goin' to be some

to'ment dere behin' him.

Well, yo' measure his privates an' tie it aroun' yo' an' wear it aroun' yore ankle, either ankle.

An' den anothah thing, like he's in de bed asleep, slip dat measure de whole length of him, double dat string an' wear it roun' yore waist.

(What will that do?)

Dat holds him down.

(You measure him from head to foot this last way?)

Yessuh, from haid tuh foot. Den yo' take dat string an' double it roun' yore waist dis way, jes' many times as it go, an' wear it.

She jes' take her shoe an' turn it bottom upwards and go on about her business. He'll be dere when she gits back.

(That keeps him asleep.)

Jes' took an' turn dat right-foot shoe bottom upwards.

An' den if he's gone an' yo' want him, if yo' got a ole pair of shoes - if a man got ole shoes aroun' home an' done lef' home, jes' take dat shoe an' take a nail an' nail it behin' yore bed. Jes' nail a little nail in it, an' hang dat shoe up behin' yore bed, an' that keeps him restless an' he comin' back dere.

(It doesn't make any difference whether the toe is up or down, just so you nail the shoe back there?)

Jes' nail dat shoe on de back of de bed.

Then anothah way, if he's gone an' yo' want him back, take his pitchure an' nail it on de back of de bed - git fo' tacks an' put one in each corner. Put two in his haid dere an' leave his feet off. Dat draws him back. Dat's workin' wit pitchures.

An' anothah way tuh work wit pitchures. Yo' take a glass of watah an' git dat pitchure so it won't slip down in dere an' put dat pitchure ovah dat watah - dat worries his mind an' keep him upset all de time.

Well, yo' buries it. Yo' take his pitchure an' cut it in de shape of a coffin an' take it to a new grave an' bury, an' he molts away like dat dirt dere - yo' see, dat grave will sink an' dat's de way he be's.

[You sink as the new grave sinks is rather rare.]

(That kills him.)

Yes.

Anothah way tuh tie 'em up is tuh take dere pee an' stop it up an' - co'se it's goin' make dere stomach hurt fo' a long time - an' put it into sweet milk from de cow dat's wit a young calf; put dat sweet milk in dis bottle an' stop it up an' keep it round yore house. An' when he gits unruly an' yo' cain't handle him, yo' shake dat bottle. An' if he gone 'way from dere, stand it on its haid an' he'll come back. Stop dat bottle up so it cain't seep.

An' de next thing about dat - now, when yo' explain dis, let dem know dat dat bottle will bust, if yo' don't let de stoppah stay up till de gas is off, 'cause dat bottle will shoot out like a pistol.

Well, yo' take when his bowels pass, yo' git holt of dat an' yo' take it an' stop it up in a young green sapling - put it in a little bottle an' dig a hole undah dat young green sapling. Dat's tuh kill him - do 'way wit him.

(Did you ever hear what they say that is a sign of - that whirlwind?)

Well, dat's a sign of trouble dat is near yore house, but ah don't know 'bout dat. Ah couldn't tell yo' dat, ah don't know.

De best thing on earth tuh do is take a bath in lye. When yo' in bad, sho' 'nuff bad luck, yo' take a drop of lye, yo' know, on de point of yore knife, an' put it in yore bath watah an' sweet spirits of niter, an' take a bath in dat, an' dat change yore luck. Den take dat watah to de do' an' throw it out an' don't

look back. Dat's tuh change yore luck.

Well, ah scrubs wit *Red Seal Lye* an' sweet spirits of niter. Ah done dat ovah in dat place dere. Dat brings luck to de place.

Yo' kin use brown sugah an' sometimes ah use white sugah. To keep de police away, ah scrub wit blueing. See, dey are blue - dey got on blue clothes.

Well, yo' put dat, de way yo' do, yo' make it a solution in a big bucket an' yo' take three silver dimes an' put in dat bucket an' yo' go - yo' don't scrub out, yo' always start at de curb an' scrub up into de house. Dat's to keep de law away.

An' den anothah way ah use it, ah use a stick bluein' - yo' know, all in little sticks like dat - an' hickory ashes, an' ah take dem hickory ashes an' go an' mix it togethah. Den ah nail it in little bags ovah de do'. Dat's to keep away de laws away.

Keep pennies in pitchers - dat's fo' luck tuh keep money comin' in yore house. Jes' like yo' got a watah pitcher, yo' keep all de pennies. But chew put dem pennies in watah [so that the pennies will grow] - dat keeps money comin', dat 'sposed to.

Well, ah tell yo', it 'cordin' to whut class of people she wants. If yo's [you want] de good class of people, yo' know, yo' use a sweetin' - goes wit eve'thin'. Anythin' yo' want he'p, yo' don't want nuthin dat's mean, sugah is one de main thin's. Ah scrub in dry sugah sometimes [only example of this]. Den ah take sugah agin an' ah put it in mah han', an' ah go tuh dis cornah an' carry it to mah do', an' ah go tuh dat cornah an' come back to mah do', go to dat cornah - go to all fo' of de cornahs an' bring it in mah han' dis way. [She demonstrates.]

(Just sprinkle it as you walk along.)

Yeah, bring it right into mah do'. Dat's luck.

[She continues talking while machine is off and I comment later.]

(You walk to opposite corners like making a cross. That is luck for *sporting women.*)

Yeah, be shore tuh bring it into de house.

See, yo' take a snake an' take an' put him in de stove an' take an' burn him - burn him up. An' like a man yo' got an' he done quit chew, an' yo' git a chance at him an' yo' don't care whut happen to him, if yo' put dem ashes in dat hat, in de bindin' of his hat an' he sweats, dat's goin' roll down into his face an' it shore goin' put his eyes out.

(Do you know how they get them in or how they get them out?)

Sho'. Yo' see, now, jes' like yo' done me a dirty *trick*. Ah cain't git up to yo'. Ah'm gotta send mah friend ovah dere - yore seein' de same fren' - tuh carry dis stuff in yore house. Well, all ah wanta do is tuh git any ole snake, but ah want a daid one. Well, ah take an' if ah kin git dis heah ashes in yore food - git mah friend tuh put it in yore food, an' git mah friend tuh put it in yore food an' [or] give to yo' in some coffee or somepin - well, dat forms germs in yo' an' dere ain't nuthin goin' cure yo' aftah dat, unlesen yo' takes *poison tuh move poison.*

• (Well, is there anything that will take them out?)

Yes, saltpetah. Anybody dat's *hurt*, yo' kin take de pee of a young girl dat's in her teens, but nevah minstrate - she must not minstrate - an' move it. [This young-girl pee rite was given previously but here is a variation.] Den yo' take saltpetah - jes' take saltpetah an' dat pee. Yo' give her some, an' den yo' take it an' go to her fo'head dis way, an' carry it to her shoulder an' to her waist-line an' sling it away.

(Bring it back over the hair, down back over the shoulders, and right down the

body, and sling it away. Sling right back from the buttocks.)

Yes.

Well, yo' want 'em dirty dough [though] - like she's runned off an' yo' got her dirty socks an' yo' wanta bring her back. Yo' go to de do' an' git right down to de steps. Yo' git up undah de steps an' git down. Yo' dig a hole jes' like dat, jes' like dat stockin', see, an' plant de left stockin' p'inted at dat do'. She be back dere. If it's a man yo' work de same; if it's a woman yo' work de same.

An' den it's anothah way, yo' whup it. Yo' whup it back dere, take dem stockin's an' whup 'em. Yo' whup it back. Take dem stockin's an' whup 'em - jes' git chew a little switch. Yo' kin [go] down in mah house now an' find ah got lotta little switches. Whup 'em back jes' like yo' be whuppin' a chile.

(Do you say anything when you whip it?)

Sho', "Come back heah." Talk bad, mean. Sho', yo' cuss. Be mad when yo' doin' it.

(Here in Memphis do they use candles much in this work?)

Some of 'em. Ah don't use many candles. Ah use candles fo' evil.

(Could you tell me just one thing that they do with candles?)

Well, de black candles, we burn 'em tuh do 'way wit chew. Ah burn 'em tuh do 'way wit chew, tuh move my enemies.

(How do you do that?)

Well, ah light 'em an' den ah got a prayer. [A prayer sometimes comes with the candle.] Yo' pray a prayer. Den yo' ast dem tuh be moved, "An' dey shall be moved."

De candles, little black things, dat's fo' trouble. Well, yo' make 'em jes' like - dey are made out of incense, graveyard dirt, dragon blood an' cayenne peppah, but yo' git de double-strength peppah at de drug sto' - an' yo' make dose little patties. Make it up jes' like yo' goin' make up some plaster, an' den yo' git chure little candles an' put in dere an' burn on dere. Git de red candles - dat is tuh burn trouble, give 'em trouble, so dey cain't git 'long. Anythin' dey undahtake tuh do, dat is tuh pull 'em down - pull 'em back.

Well, dey say git a black hen's manure an' put on it where they bit chew at.

(What will that do then?)

Dat will rot all dey teeth out.

Well, ah take it an' scrub wit it an' German Heart's Cologne [cf. p.672, line 39]. Yo' heah mostly dese spo'tin' women dey got a bottle of dat.

(What does she do, just carry it?)

No suh, she scrub wit it fo' trade.

Den some of 'em uses dey body wit it. Dey wash dey body wit it first an' den scrub wit it.

Dey take brimstone, sulphur, sweet spirits of niter an' oil of cedar an' light it - git ovah it an' smoke deyself. Dat's fo' luck. [See margin title *SMOKE 'EM*, p.723f.].

(These sporting women do that? They stand over the smoke from these ingredients?)

Yes.

Ef yo' got a man an' he's bad about wimmin an' yo' cain't use yo'self - yo' wo' out wit him, yo' tied of 'im - yo' git chew a proudin' slut an' she's proudin' an' yo' git her livah. Yo' gi' [give] him dat - he'll be done. Ah mean yo'll be done wit 'im. But she must be a proudin' slut.

(Do they talk around here about goofer dust?)

Goofer dust means hoodooed - dat's de same thing.

(Well, what is goofer dust then?)

No such - it's jes' a lotta - yo' kin go to de woods an' git a lotta dat stuff an' grind it up. Ah'll show yo' some 'fore yo' leave heah. Ah'm goin' out an' dig some an' we'll dry it - an' it's diff'rent roots. All dose roots - dere's some dose roots in de woods is fo' de devil an' some dem's fo' peace.

Ah go out dere an' git all mah devil's-shoestring an' all dat mahself.

(What do they do with devil's-shoestring?)

Well, dey use it fo' gamblin' han's. Well, yo' git devil's-shoestring an' Eve-an'-Adam root an' lodestone, 'cordin' tuh whethah it's fo' whites. If it's a white-folks' han', yo' git white lodestone; black lodestone is fo' niggahs. An' yo' take de points of nine needle - not de whole needle, de points of nine needle. An' yo' make yore bag an' yo' sew 'em up in dat. Den yo' draw yo' a cross an' yo' take dat cross dat chew drawed across it an' stick dem points in dat cross. Den yo' put all de ingredients in dere, jes' like ah explained it to yo'; an' yo' sew it up, an' it's dressed mo' wit Jockey Club Perfume.

(What do you draw this cross on - paper?)

No, ah use buckskin - ah has some buckskin ah use. Ah use some white buckskin.

(Just like on paper?)

Yessuh.

De first thing yo' do, yo' git up in de mawnin' an' wash yore face an' throw yore watah out an' don't look back, an' yo' go in yore kitchen an' start chure fiah, an' yo' take de boss name - yo' know de man yo' goin' git de job, write his name on papah. Write chure name first - gimme a piece of papah an' ah show yo' how it goes. [I gave her the paper.] No, mah names goes first.

(The first name is the name of the fellow who wants the job. Then the boss' name. And then whose underneath it again?)

Den mine. Ah'm ovah him an' ah'm undah him, see, but chew mustn't turn dis from yo'. Yo' have tuh fold dis in dis pocket [demonstrates].

(Take the top and fold it down to the bottom.)

No suh, on his name - yessuh, yo' gotta be ovah him. See dat, mah name's ovah him, an' ah'm ovah him.

Now, ah take dat an' git me 50 pounds of ice an' wrap dat up in dat ice cloth an' put it on dere an' go on down dere an' meet him.

Den anothah way tuh work it is tuh take an' go in de kitchen an' git chew a little pan an' put dat in it an' cover dat name wit salt. Cover it up an' go on down dere an' see him, an' put it in de stove an' let it bake - start a hot fiah on dat, an' ah don't care how rough he is, he'll cool down. He'll talk wid chew too.

(Now when you have this name, you fold your name over his - you fold it like an accordion, so that it is over his and under his again.)

Ah wanta be ovah him - ah wanta rule him don't I? Dat's whut ah'm doin'.

Dis is a good un' too. Yo' know a catfish ministrates like a woman. Did yo' know dat? A catfish ministrates like a woman. Yo' go git chew a live catfish an' stab him in de tail wit a knife, an' jes' take - jes' git chew a drop, or suck some dat blood an' shoot it in some whiskey an' give to him, an' ah mean he'll be one de sickest mortals dat evah lived on earth. It break him, too. He can't stand it. But yo' gotta ketch him drunk dough [though] tuh put it in him.

(Otherwise he'll see you doing it. You get a female catfish, then?)

Yessuh. Yo' know a catfish is jes' like a woman an' she ministrates every month, an' yo'll know de she from de he. An' stab 'im in de tail an' take dat blood an' shoot it in some whiskey.

Well, yo' kin kill a woman wit it. Well, yo' take her mont'sus [months] an' wash it outa her pad an' put it in a bottle an' stop it up an' lay it on its

haid an' it sets her crazy. Ah seen a girl done dat way not long ago. Dat kill her, she cain't minstrate no mo' - an' see, dat time come on her, it jes' cramps her, nuthin dey kin do. Doctahs ain't nevah been able to ketch it.

See, ah take mah fo'fingah an' ah write chew a lettah - de right han'.

(The index finger, the forefinger.)

Ah write chew a lettah with mah own blood - an' don't be uneasy, ah'm comin'. Jes' write dat. Sit down an' dictate dat whole lettah in blood. See, dey think it's red ink but it's yore blood an' dat draws yo' to me.

(That brings the person to you.)

Well, yo' take, jes' take a little somepin - ah take a little pasteboard an' jes' cut it in de shape of a coffin. It tain't made like a casket, it's made like a coffin.

(What's the difference?)

Well, dey want de ole-time way - it's de sharp point [not a right-angle parallelogram, an oblong box]. See, it's made dis way in de ole-fashioned style. Den yo' see ah take dat coffin an' ah write chure name an' put it in dat coffin an' nail it up, an' ah'd carry it to de cemetery an' bury it dere. Ah'm burin' yo' - ah mean fo' yo' tuh follow dat coffin.

(Well, now, tell me how did you happen to learn your gift?)

Ah been doin' it evah since ah wuz a baby. Ah wuz bo'n in one de richest families home heah, an' got whipped ev'y [once in awhile] 'bout goin' somewhere tellin' a fortune. Dey buried one de richest men heah, an' ah went to de funeral. Ah told his wife, Christmas, dey were goin' tuh lose him.

(Did anybody teach you some of the things you do?)

No suh. It jes' comes to me. Ah kin jes' lay down an' jes' anythin' yo' start wit me, git ready to do it - ah'll see it.

(You have the power of seeing things?)

Ah see it an' handles it, too.

If dey come by an' ah don't want 'em dere, ah kicks 'em wit de broom dere. When he come dere an' gits in dere an' start away, ah jes' *kicks dat broom ovah his haid* [demonstrates] an' say, "Go, an' don't come back."

(You pitch it over his head as he is walking out.)

Shore, if ah don't want him dere.

Den ah kin move him anothah way, but dat's a way he ain't comin' back.

Jes' take a new broom an' throw a han'fulla salt behin' him, an' he sho' won't be back then.

Dere women dat wants tuh rule a man an' have him po'ahless [powerless], washes her dishes wit it - washes herself an' den washes her plates wit dat. But dems wimmins dat do's anythin' tuh keep a man - dey don't care whut it is.

Yo' git chew a *toadfrog*, if it's by yore husban', if it's by yore man.

(If this woman is having a child by your husband?)

Yes, or *ole man*, whatever he is - yo' know dey call 'em *ole* anyhow. Yo' goes somewhere an' git chew a frog. When yo' wash his clothes, jes' git dat ole frog an' lay it down, an' set a hot iron on him - hold him down like dat an' place him right on de front of dem clothes, an' set dat hot iron on dat frog, an' have de print of dat frog on his clothes. Dat's fo' tuh give her trouble, had hard deliveries, tuh have cramps an' might not delivah.

Ah go git ~~me~~ a little bitta young frog an' ah [git] me a box of sardines an' open dat box of sardines an' ah put dat frog in dere an' keep him dere in mah house.

(What will that do?)

Dat's fo' luck - business luck, any luck, general luck. Jis' take him - git a baby frog now, an' open a can of sardines. Put him in dat oil, an' den when



yo' git through wit him, yo' goin' git dat collarbone from roun' his neck. Dat's whut chew want, tuh keep him in dere till he die an' see dat oil keeps him from smellin' yo' understan', den yo' git dat bone roun' his neck, de collarbone. Den yo' tote it in yore purse an' yo'll have luck until somebody git it. Co'se, if it's stole from yo', yo's in a devil of a shape. You have bad luck den if dey steal it from you.

De only way tuh do is de 120th Psalms. "G" is fo' peace an' "R" is fo' war.

(That will make that candle go out.) [If someone is burning a candle against you.]

De 120th Psalm. An' yo' reads down dere yore enemies are bound tuh be fo' war an' yo're fo' peace.

["...My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." Psalm 120:6-7 - King James Version. What connection "G" and "R" have with "peace" and "war" I do not know.]

When yo' measure a man's private yo' tie nine knots in it. [Since she had previously given me this measurement rite, I here turned off the machine. To my surprise she continued with a unique variation, comment rather, which I was able to record by quickly restarting the machine.]

(You say a lot of women wear this silver [dime] around the ankle?)

But she's got dat man tied up in dat string. Dat's tuh make out she's tryin' tuh keep anybody from *hurtin'* her. [For this common custom of wearing a silver dime to ward off evil, see SILVER, p.484f.]

(But her real purpose is to keep the man?)

Keep de man.

Dey say dey go out an' git dat tuh keep dat fo' rulin' - dey really wants de bolt, de lightnin'-bolt [also called thunder-bolt - see p.655.]

(How would they get that?)

Dey dig it.

[If lightning strikes the ground - you will see the hole - you must dig out the bolt (so they say); if a tree is struck, the bolt drops or bounces off and will be found on the ground (so they say).]

(What does it look like?)

Ah've nevah seen it, ah'm jes' tellin' yo' whut dey tell me - it's a long *lightnin' bolt*. Ah've nevah seen it, see.

(Do you know what they do with that?)

Ah've seen 'em tie it up in de houses [protection against storms?] - is all ah know. Mah ole aunt used to had one, she kept it in de house an' she kept it sewed up in somethin'.

["The nurse at E. (or X.) told me today that she went to see a very old negro woman who had a severe case of rheumatism. This old negress said to the nurse, 'If I could only get a *thunderbolt*, I sure would get well.' The nurse asked, 'What is a *thunderbolt*?' The old negress explained that they are found under the trees after a big thunderstorm" - *FACI*, 1st ed., p.264; 2nd ed., p.261.]

Well, 'sposin' yo' done me some harm an' ah wanted tuh git rid of yo', run yo' crazy, ah'd git an' find a bat nest an' git a bat an' pull a feather out his wing. An' ah kin git holt of yore hair, ah wind it up an' stick it up in dat bat's wing, an' push de feather back. Dat bat will jes' fly round yore house an' yo'll be crazier den anyone. Dat's tuh run yo' crazy.

Somebody livin' wit chew an' don't want chew - dey tryin' tuh git insurance an' stuff, yo' know, an' don't wanta kill yo', broadcastin' [leaving evidence] where dey goin' do time fo' yo'. Dat's de way dey do.

(So that you don't know anything about it.)

Dey take cat hair an' dog hair an' burn it an' sprinkle it at yore house.

Take a dog an' let de cat git [after] de puppies, an' make 'em fight. Well, dey bristles raises up - dey's made [that way] ain't dey? Well, clip dem bristles off dere neck right back dere offa both of dem, an' ah'll bring it to yore house fo' to.

(That will make confusion in the house.) [This had been my original question, How do you cause confusion in a house?]

Yes.

Ah know 'em tuh use de hide of an eel. Well, dey use dat fo' luck in some instance. Yo' burn dat eel's hide an' den yo' mix it wit sugah an' throw it all roun' yore house. Put it in de cornahs of yore house. Some folks say yo' use graveyard dirt, but ah don't want no graveyard dirt neah mah house. All de graveyard dirt ah want, ah wanta do somepin wit it tuh git chew 'way from dere.

Well, yo' kin use mud dauber's dirt fo' trouble. Ah kin git rid of yo' wit it. Ah'll move yo' wit it, but ah must use dragon blood wit it. Well, yo' takes de dirt. Yo' know dragon blood's in a stick. Yo' take dat an' put it in a plate an' yo' mash up de dirt dauber's nest an' yo' mash up - but chew kin git dragon blood, git it in a powdah or stick. An' yo' put it [the two] togethah an' yo' po' a little oil of cedar on it an' yo' burn it. See, ah'll throw a little at chure door, an' to keep it from lookin' so red ah put a little sut [soot] in it so yo' won't discover it. See, any dat stuff dat kin be seen, yo' gotta have sense enough to cover it up so de niggah won't move it, so he won't do nuthin 'bout it - it lay dere an' take effect. See, ah take it an' mix it wit sut.

If a man don't want nobody in his house, he ain't got a thing tuh do but jes' git her stockin'. Jes' cut it off an' wear it up undah his arm. Jes' pull it on his arm an' wear it up undah dere. Dat will hold her to him. Now, dat keep her 'way from de othah men.

(Does he wear it under either arm?)

Undah yore right arm. Jes' cut her stockin' off an' pull it up like it's a sleeve. Yo' wear a man's - one-half de wimmin comin' in heah right now, yo' goin' see dey goin' have somepin belongin' to a man.

(So they wcn't lose him.)

Well, yo' wanta send a *niggah* on 'way from heah, yo' git one of his shoes an' git chew six twenty-penny nails an' take it an' lay it - take it down dere on a flatcar an' nail dem nails. Put two in de heel an' two in de toe an' two in de middle of dat shoe, an' nail it to dat box [about to say boxcar], say, "Roll, yo' son-of-bitch, 'cause ah don't want chew no mo'." An' he'll start rollin' like dat freight train will.

If yo' go somewhere an' want tuh git into a place, an' didn't have no way tuh git in dere, well, de thing fo' yo' tuh do, yo' take a silver half-dollah, if dat place is hot. Whut ah mean by hot, mean yo' ain't goin' have no luck tuh git in dere. Yo' take a silver half-dollah an' dat money will burn in yore han', if yo' shet it up an' yo' go into de wrong place. Now, yo' try dat chureself.

(You mean, if some fellow is trying to break into some place and steal something, he holds a silver dollar [half-dollar] in his hand; and that silver [half] dollar will burn him, [if] he is going to get caught in there. So he won't go in.)

So he won't go in - jes' hold dat half-a-dollah an' it'll burn like fiah in yore han', ~~if~~ yo' go into de wrong place. Yo' try dat.

[For diagnostic properties of silver, see pp.204-208.]

Ah use milk from any cow, don't [need] dem specially black. Well, ah use dat tuh tie a man up an' keep him. Well, ah take his urine yo' know.

(You told me about that.)

(What about John the Conqueror?)

Well, ah make luck out of it. Ah makes a bottle out it. Ah'll show yo' some 'fore yo' leave. Ah have a bottle made. Ah has John de Conker an' Eve-an'-Adam. Mah trade is white, ah don't need no niggah trade. Mah trade is white, ask eve'body yo' see.

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

Yessuh, dere's some in it. Oh, it's ten or twelve heah.

[After she left the room and before the next person entered, I commented to my machine.]

(End of 1516. That woman was called Madam Wiley.)

### OPERATION SHOEPOLISH

YO' GO UNDAH DE NAME OF "DOC"....AN' YO' HAVE A CARD OR SOME PIN  
JES' LAK DIS CARD AH HAVE IN MAH POCKET....  
YO' PRESENT CHURE CARD...."DOCTOR" SO-AN'-SO

DEY BELIEVE MO' IN DEM "DOCTORS" DAT SAY DEY COME OUTA LOUISIANA  
DEN DEY DO ANY OTHAH KIND

DAT'S WHUT DEY CALL "MITTMAN"....DAT'S DE NEGRO NAME FO' IT....  
HE GOES IN HOMES AN' FIND PEOPLE WANTS DERE FORTUNE TOLD....  
HE TELL 'EM BY LOOKIN' IN DE PALM OF DERE HAN'  
OR HE TELL 'EM BY CARD - MOSTLY HE TELL 'EM BY CARD  
WHICH DEY MAKE DE PERSON TELL 'EM WHUT DEY WANTA KNOW DEYSELF

(DO YOU FIND THAT A LOT OF "HOODOOISM" IS DYING OUT?)  
NO SUH, IT'S GREAT AS IT EVAH WUS

YO' KIN JES' START RIGHT 'CROSS WEST MEMPHIS BRIDGE  
GIT BELOW WEST MEMPHIS AN' ALL DE WAY INTO LITTLE ROCK  
135 MILE AH THINK IS DE HIGHWAY  
YO' CAIN'T HARDLY STOP AT A HOME  
BUT WHUT PEOPLE DON'T BELIEVE IN "HOODOOISM"

### MEMPHIS, TENNESSEE

[A remarkable operator is this man! Only a master of his craft could have displayed the quick thinking and resourcefulness he did in a difficult emergency, *operation shoepolish*. I could have called him Smith, possible his real name, but *shoepolish* too completely characterizes and identifies the man, informant 1531, whose material is on cylinders D55:8-D62:1 = 2738:8-2745:1.]

Whut ah have done tuh make people move, yo' see. Well, lak ah know undah-takers, lak ah live heah - ah know several undah-takers heah an' ah'll find out from dem de last body dey buried an' wus dey a member of de church or wus dey a sannah. Prob'bly one *laid down* out heah wus a sannah, an' ah find out whut graveyard he's buried in, an' ah goes dere an' ah git some of de dirt off his grave, an' ah kin come dere an' make a visit - lak ah come in dere an' ask de people tuh gimme a drink of watah, an' ah got de dust in mah han', de dirt. An' dey say, "Come in." Well, dey may lead me tuh de dinin' room an' gi' me a drink

of watah. Well, on mah way out - see, ah'm not supposed tuh cross dat dirt mah-self 'cause dat's evil dirt. See, dat wus a sinnah an' anythin' from his grave supposed tuh create evil. Well, den on mah way out ah'll sprinkle dat dirt out. An' dem people, dey cain't stay dere. If ah happen tuh know 'em an' kin git in dey bedroom, ah just take it an' throw it up undah de bed, somewhere roun' in de house, it bound tuh git in de crack some place. Well, long it dere, why dat's goin' cause evil.

An' now jes' reverse it an' say ah want a Christian person - lak if a person livin' at a home an' her an' her husban' cain't git along, well, ah go an' git dirt off a Christian's grave, some ole Christian woman who knows - wus a faithful servant in church an' also wit de Lord, an' ah'll go git her dirt off her grave an' ah'll sprinkle it round an' dat'll make peace in de home.

Or yo' kin take some de same dirt an' if yo' kin git to de place at night an' come an' make a cross, understan', have enough jes' tuh drop some down dis way an' drop it crossways, understan', an' leave dat where dey gotta pass ovah. Now, dat will cause confusion or eithah peace in de home.

(According to the dirt you use?)

Yes.

Ah goes out through de country an' ah pass sometimes as a doctah, yo' know, jes' passin' through an' dey want things did - if a man an' his wife, dey are not gittin' 'long well, dey want peace in de home an' de ole man runs aroun', undahstan', wit some othah woman an' ah tells her things, whut tuh do, undahstan', tuh keep him home. Ah tell her tuh have an intahco'se wit him an' git de towel dat she use wit him, an' take a pair of sicissors an' cut dose spots out an' sew 'em up in a cloth an' wear it roun' her waist. An' dat will keep all his *nature* at home, 'cause she's got his *nature* undahstan' mixed right dere wit hers, undahstan', where dey had de intahco'se. An' it very seldom dat he kin go 'way from home an' kin raise anothah *nature*. He'll have a big notion but when he gits to de point, where he gits tuh de place, undahstan', an' try tuh raise, his *nature* begins tuh fall, 'cause his *nature* is pulled back at home, 'cause she is wearin' him evah' day, her an' him right togethah, undahstan', roun' her waist.

Dere people dey claim dat if a hoodoo person come 'long an' do a job an' dey die befo' dey undo's it, dere ain't a man livin' kin be able tuh undahstan' tuh move it, 'cause no person in de hoodooism kin move a dead man' work. If he don't git it moved befo' den, it's jes' a case of loss dat's all. An' aftah yo' work on de case a certain length of time accordin' tuh his experience, de case he have had jes' lak dat, yo' know, an' worked it out, an' he work on dat case, it will fail.

Den he begin tuh say, "Well, who did yo' git tuh do sech-an'-sech a-work?"

Say, "Well, ah got Prof. Warren or Prof. So-an'-So."

[For Prof. Warren of Memphis, see p.992, title quotation.]

Says, "Well, is he livin' or daid?"

Dey say, "Well, he's daid."

Say, "Well, ah know somepin must been de trouble - ah cain't do it, ah cain't move a dead person's work, me or nobody else."

(That's what they call this type of work down in this part of the country - that is hoodooism?)

Yassuh, hoodooism an' mittmen. See, dat's whut dey call mittmen, goin' an' tellin' fortunes.

(What?)

Yassuh, dat's de Negro name fo' it, see - mittman. Jes' lak, now yo' see, ah see a fellah goin' down de street an' jes' lak yo' say, "Whut's dat fellah's

racket?" Whut chew mean by *racket*, whut's his occupation.

An' somebody say, "Aw, he's a *mittman*." Dat means he goes in homes an' find people wants dere fortune told. Sometime he tell 'em by lookin' in de palm of dere han' or he tell 'em by card. Mostly he tell 'em by card, which dey make de person tell 'em whut dey wanta know deyself. Dey tell 'em a certain thing, jes' guessin' 'cordin' to DE SCIENCE OF DE MONTH DEY WUS BO'N IN. Den aftah dey give 'em a lead undahstan', why dey jes' make 'em feed 'em undahstan' wit de things undahstan' dey wants tuh know. Well, dat's called a *mittman*.

(What is the best part of the country down here for *hoodooism*?)

Arkansas, yassuh. Yo' kin jes' start right 'cross West Memphis Bridge, git below West Memphis an' all de way into Little Rock - 135 mile ah think is de highway - yo' cain't hardly stop at a home but whut people don't believe in *hoodooism*.

(Arkansas is a good place for that?)

It's de best in de South, Arkansas an' Mississippi. A man kin take a car an' drive through de place an' dere ain't a day passes, dat he won't make fo'ty, fifty, up tuh high as one-hundred dollahs. He run on people dat's got children dat's sick, or dey husban' might be sick. Now, dey's undah de impression dat dey's been hoodooed - or else he's been *poisoned* an' fed dat *hoodooism*, an' he's in kinda bad health or eithah he's got a aillin' mind, an' all yo' gotta do is look at him an' say, "Well, dis man heah, mah fren's, he's been hoodooed."

"Well, Doc, kin yo' *move it*?"

See, yo' go undah de name of "Doc," undahstan', an' yo' have a card or somepin jes' lak dis card heah ah have in mah pocket. Ah have a card in mah pocket. Well, anyway, yo' present chure card, see, *Doctor So-an'-So* and *So-an'-So*. Jes' lak dis card heah, yo' hand it to 'em an' say, "Read dat." Ah jes' give yo' dat as a *parable*. Well, all dey do is look at de card an' read it, *Doctor So-an'-So*. Now, dey believe mo' in dem *doctors* dat say dey come outa Louisiana den dey do any othah kin' 'cause dey are de very best of *hoodoo people* - dey supposed tuh be in de State of Louisiana.

An' den aftah yo' go on, den dey read yore card, say, "Well, Doc, ah got a sick boy heah or a sick daughter, sick husban', dat been aillin' now fo' a yeah. An' ah've had medical doctors come out an' *wait on 'em* but dey cain't do him no good."

Now, it's de usual fact, if a person has been hoodooed an' he commence tuh fool wit doctor's medicine, dat makes it worse. See, he's gotta be cured by de same method, undahstan', dat he wus *messed up wit*. Whut he wus hoodooed wit, it de same hoodoo stuff yo' gotta use on him, undahstan', tuh cure him, undahstand. Make some kind of medicine, undahstan', tuh be able tuh purge dat stuff on out - dat's from de *roots* an' herbs. A *doctor* cain't write out a prescription, undahstan', [like] a medical doctor, an' say give dis an' give de othah, undahstan' - he's gotta work wit de *roots*, *understan'*, de opposite of de *roots* dat he wus worked on wit.

(A lot of these fellows are sort of tricky, aren't they? A lot of them *skin people*?)

That's it. A lot of 'em don't know - dey know some things, undahstan'; an' othahs, why dey jes' git de person, undahstan', an' dey find out an' dey talk to 'em an' dey got 'em believin' in 'em. Well, dey jes' go on an' do things, why jes' go through de motions lak, undahstan'.

(In your experience, do you find that a lot of *hoodooism* is dying out?)

No suh, it's great as it evah wus. Den dere's things, Doc, dat chew kin do jes' from real facts, undahstan', dat'll work.

Now, HEAH'S A REAL THING YO' KIN DO, DAT'S JES' AS TRUE AS A MAN IS GOTTA DIE.

Yo' kin take a man's left shoe an' yo' kin take a woman's left shoe, an' go to a drug sto' an' buy yo' a brand-new ball of twine dat it's nevah been a piece cut off, an' take dat twine an' take dem two shoes an' place 'em togethah, undahstan', an' bind 'em tight an' dig a hole an' put it undah de do'step. Lak yo' say, yo' got a girl dat yo' live wit or wife dat yo' don't want her tuh leave yo', yo' undahstan', an' yo' love her - yo' know, yo' not goin' leave her but yo' don't want nobody git between yo' an' her. Jes' git one of her left ole shoes an' yore left ole shoe an' bind 'em togethah an' put it undah de do'step, an' in de mawnin' when yo' git up yo' take a leak, undahstan' befo' yo' speak to anybody, undahstan' - jes' lak yo' want tuh go out to de toilet an' have yo' a cup an' yo' take a leak an' come back an' po' it on dat. Yo' bury dat shoe yo' undahstan' in de ground undah do'step where yo' both go in an' ovah, undahstan'. An' fo' nine mawnin's yo' come dere an' throw a little *chamber lye* on it. As long as dat - undahstan', which it will be dere till yo' move - as long as yo' all stay in dat house, yo'll nevah have no trouble, undahstan'. Nobody is comin' in between yo' - yo' an' yore wife or yore sweetheart. Dat's a shore fac'.

(What kind of a store - [something]?)

Any kind of a sto' dat handles, yo' know, where yo' buys a ball of brand-new twine. Git de ball where's none nevah been used off it. Yo' kin go tuh any drug sto' an' ask fo' a piece of twine, but yo' want a brand-new ball, dat dere's nevah none been used off of it. Undahstan'.

Yo' take a person dat chew wanta kinda git undah yore command, yo'll take an' trim yo' fingahnails, but cut 'em to yo' on each fingah. Trim yo' toenails de same way. Yo' wash yo' feet jes' in clear watah, no soap. An' yo' know mostly eve'y colored people - ah dunno 'bout white - dey had a dead skin yo' know yo' kin scrape off, undahstan', an' scrape dat skin to yo'. [Among many examples this is my only one of fingernails, toenails and foot skin *cut 'em to yo'.*] An' takes dose fingernails an' toenails an' put 'em on a shovel or eithah on top de stove an' yo' parch 'em. Dey'll crumble up an' yo' take dat an' crumble dat up into a fine powdah dat it looks brown, somepin lak *brown healin' powdahs.* Well, any time dat he kin ketch, undahstan', yore wife cookin' somepin lak spaghetti or somepin lak dat - anyway, dat yo' kin put dat into it an' de tomatoes undahstan' will change de color. Yo' jes' sprinkle a little jes' lak yo' wus season' it or somepin, undahstan', an' yo' jes' sprinkle jes' a little in dere. See. Well, see, dat's whut chew call yore own flesh, to a mannah of speakin', undahstan'. An' when yo' use de feet part, dat's supposed tuh put her beneath yore feet where yo'll be de master of her at all times an' she's not de master of yo'.

Say, if a person's in bad luck, if he's a gamblin' man an' he cain't win - every time he bets he loses - yo' tell him tuh go to a rivah or tuh a creek where it's runnin' watah, git a bucketful an' bring it home an' warm it, po' it into a tub an' git him jes' a small quantity of, a small piece of bluestone an' drop in dat watah an' take a bath, jes' wash off in it. Now, he don't wanta use no soap in it. Yo' kin use a rag an' jes' start at de haid an' let it run down, undahstan'. When he git through bathin' in dat watah, he dry hisself off an' po' dat watah back in de bucket an' go to de creek, undahstan', where it's runnin' watah, an' throw dat watah bucket an' all in dere an' nevah look back an' come on 'way from dat creek. Dat supposed tuh carry all his bad luck, undahstan', away from him, see, an' say, "Ah do's dis in de Name of de Lord, dat ah'll have bettah success den ah have had." An' jes' walk on away, don't look back.

Yo' kin take a dog an' a cat - lak yo' git somebody tuh hold one, make 'em tease 'em till de bristle up. An' when dey bristle, when dat cat bristle up, yo' clip some of her hair, dat cat's hair an' clip some of dat dog hair an' mix it togethah. An' yo' kin go in any home, ah don't care how good, undahstan', a man

an' his wife git along or de children, an' yo' kin sprinkle dat in dere an' yo' kin name de people, undahstan' - lak yo' says, "Charlie, Sarah, Mary, dogs an' cats don't git along, den how in de hell dat yo' an' so-an'-so git along?" Jes' sprinkle dat stuff in dere an' it'll git in de rug, undahstan', an' it'll be a confusion in dat house 'long as dey be dere, fightin' an' squabblin' all de time. Dey nevah will have no mo' peace till dey move outa dere, 'cause of dat dog an' cat hair. Dey nevah kin git it all out of dere, it's too fine tuh sweep up.

When yo' come to a family of people lak dat she tell yo' 'bout how her husband have change an' evah'thing lak dat, den yo' beat it right on to a undahstaker, yo' know, he knows somewhahr dere's buried a good Christian person.

Yes, dat'll *conker* 'em, dis hair. Ah spoke about de hair. See, dat's de branch of evilness in de house, undahstan'. See, dat's fussin' an' fightin', undahstan' - dat hair stuff.

Ah kin go tuh de graveyard an' git some dirt yo' undahstan' from a Christian's grave, an' go tuh de sto' an' git a brand-new sack of salt. Yo' start from de front do' an' yo' goes roun', 'way round de house, undahstan' an' sprinkle dat salt, an' sprinkle it all round de house, a ring aroun' de house. Den yo' gits dis graveyard dirt an' start at de back an' sprinkle it all in de hall, in each room undahstan', an' say, "Ah do's dis in de Name of God de Father, Son an' Holy Ghost tuh bring peace an' happiness in mah home."

(You sprinkle the salt, but she will sprinkle the *graveyard dirt*?)

She sprinkle de othah herself - ah carry an' sprinkle de salt around de house.

A fellah come tuh yo' an' he tell yo', say, "Ah got a wife an' coupla kids an' mah wife's quit an' lef' me an' gone back to her people an' dey don't 'low me dere 'tall - prob'bly kill me if ah go dere aftah her. Ah've wrote an' begged her tuh come back tuh me but she won't come. Ah would do anything in de worl' if ah could git mah wife back. Ah wus good to her but she jes' lef' me some way or 'nothah. She wusn't satisfied bein' wit me."

Now, yo' goin' ask him whut's his wife's name an' he'll tell yo'. Yo' take a piece of papah or a card an' he'll tell yo' de name an' yo' write his name first, an' yo' write her name three times on dis corner, three times in dis corner, an' three times in de center. An' yo'll tell him tuh go tuh de drug sto' or eithah yo' go wit him an' yo' buy two candles - yo' git white candles. Yo' kin git 'em at Kress'. An' yo' write her name on dem candles - write his name first an' write her name. Turn de candle ovah till yo' write it nine times if yo' have tuh write into one [of de names]. Turn yore candle - as yo' write it, turn it. Den yo' tell him tuh git a half pint of whiskey whut's nevah been opened an' yo' take dis papah an' yo' fold it to yo' an' yo' set it into a saucer an' yo' po' jes' a little whiskey in dere enough tuh dampen dat sugah. Yo' set dose candles in dere an' yo' tell him tuh put dose behin' his bed an' let dose candles burn plumb down till dey burn down, undahstan' to de papah. Den he takes dat papah an' all de *containin's* in de plate an' clean it out an' folds dat in de papah an' take it to de stove, undahstan', in de kitchen an' burn it. An' ah'll guarantee yo' in nine days aftah wherevah dat woman at he goin' heah from her. It puts her min' in a uproar when dem candles start tuh burnin' on her. It takes a half a day or night tuh burn dem. Yo' light two of dem at de same time, jes' put 'em at de haid of yore bed ovah in de cornah - lak yo' has yore bed catercornah. Well, de nex' mawnin' when yo' wake up, yo' jes' gathah it up an' take it back to de kitchen an' put it in yore stove. An' ah'll be willin' tuh bet a dollah 'ginst a penny, if dat woman knows where yo' at, in less time den five days yo' goin' heah from her. An' de first thing she say, she ask yo', understan', she's willin' tuh come back, understan', if yo' want her back.

Now, ah did dat fo' a fellah in Cleveland, Ohio, an' only charged him \$25. He

wus a portah an' he wus crazy 'bout his wife, but his wife had been workin' fo' some white people an' she moved 'way from him while he wus at work, an' she tell dese white people she scared of her husban', undahstan', didn't want dese white people 'low him on de place. Well, dey called up down dere where he wus workin' at de B & O [Baltimore and Ohio Railroad] Station an' forbid him tuh comin' out dere where she wus. An' ah met him at de barber shop.

Ah met dis fellah at Ware's Barber Shop. Dis fellah had told dis barber - dis fellah Ware wus his barber, an' Ware wus tellin' me, say he wus willin' tuh pay any price in real tuh git his wife back but Ware didn't know nobody, undahstan', no *hoodoos* tuh tell him tuh go to. So he ast me 'bout it an' ah said, "Well, a case lak dat, Ware, ah kin handle a case lak dat." Ah said, "Ah'll guarantee him." Ah said, "If ah fail on him, it will be de first time." Ah said, "Ah have tole de way to return diff'rent people, an' tried, an' everyone tried it, it worked out."

An' he said, "Well, all right. He'll be back heah tonight, 'cause ah promised tuh seek aroun' tuh see could ah git me any information about anybody dat ah could send him to." An' he said, "If he beats chew heah, ah'll keep him heah till yo' come," said, "yo' be heah no latah den eight a'clock tonight."

So, sho' nuff dat night ah went up dere. It's in Cleveland, Ohio, on Scovil Avenue between 33rd an' 34th streets - on Scovil. So when ah went in he had been dere an' Ware sent him in de back - he lived in de rear of de barber shop. So ah came in an' Ware tole me, said, "Glad yo' came. De party's heah now."

So ah went on back an' had a talk wit him, an' so he explained tuh me an' ah tole him, ah said, "Now, ah'll charge yo' \$25," ah say, "in a case lak dat. It's a pretty serious case. It should be \$50," ah said, "but ah deman' all mah money down," ah said, "because whut ah tell yo' tuh do, yo' ain't gotta use it but once, an' if ah didn't git all mah money down, ah've got no security or no way tuh make yo' pay me de balance." Ah said, "But ah will guarantee if yore wife don't come back to yo', den ah'll give Ware \$25 - give yo' de \$25," but ah said, "ah'll give it to Ware because Ware tole me yo' wus his friend."

An' he said, "Well, dat's satisfactory."

Ah says, "Yo' got \$25?"

He say, "Yes, ah got \$50 heah in mah pocket."

Ah say, "Well, all right. Ah tell yo' whut chew do. Yo' go right tuh de drug sto' an' buy two candles an' stop at de saloon an' buy yo' a pint of whiskey." An' ah say, "If yo' see a grocery sto' 'long dere, git yo' a nickel's worth of sugah; if dey don't sell it, go in any cafe an' ask fo' it. Undahstan', ask dem tuh sell yo' some sugah, dat yo' got somepin at home yo' wanta sweeten up - a tablespoonful will be enough if yo' cain't git none nowhere." So he went, undahstan' - an' ah say, "Stop at de druggist an' git me a bottle of shoe polish, black shoe polish."

He say, "All right."

Ah waited dere till he came back an' ah got dis tablet an' he gimme his wife's name, an' ah wrote his name three times - wrote his wife's name three times an' his name three times, which would be nine, eighteen altogethah. But now ah write his name first, jes' lak now, say, his name wus Walter. See, ah has a sheet of tablet papah, an' his name Walter Crowley, ah write Walter Crowley. An' ah said, "Whut's her name?" Say, "So-an'-So." Well, ah always put de man's name at de top because he's de head of de house. See. [He demonstrates.] Den ah write her name undah dere. Ah write Walter agin an' ah write her name - dat's three times.

(You write it down in the corner, catercorner.)

Dat's right. Den ah turn it right aroun' heah an' ah write Walter heah in. [He demonstrates.]



(In the next corner you would write the same thing.)

Walter an' her name, Walter an' her name, three times dere. Den ah come down in de center an' ah write his name an' write her name three times.

Now, when ah tell him tuh burn it, ah tell him tuh fold dese cornahs to him.

(You write three names here and three here, making it nine altogether.)

Now, undahstan', he's gonna bring me de candles, an' ah takes a pin an' ah writes first his name in dere an' den her name, undahstan', nine times but ah turns de candle ovah befo' ah git all dat wrote up an' ah'm writin' right back into de same writin' ah've wrote. But ah'll write it nine times. Ah takes de candle - it be's at night an' Kress' is closed an' ah cain't; yo' know, a black candle, dat's de kind ah want. Den ah takes dis shoe polish an' paint dese candles, undahstan', after ah write de names on 'em.

[An equally able operator unable to find a black cat, made a cat black by using shoepolish - p.1097, title quotation.]

Den ah tells him - ah gives him dat stuff tuh take home where he lives; see, he cain't use it right dere in de house where we wus talkin' because he didn't live dere. An' it take dem candles at least five or six hours tuh burn up. An' ah tell him tuh take dis home, an' when he git it home tuh set it in a plate. Take de sugah an' sprinkle it roun', undahstan', ovah de papah [with the names]. Po' de whiskey ovah it, undahstan' tuh kind of dissolve it, an' den set de candle undahstan', one ovah heah, an' one ovah heah object [opposite] of dat. An' ah tole him tuh place it ovah behin' his bed an' den light 'em, because he may turn de candles ovah tryin' tuh move in his plate - but ah said yo' set 'em in de plate, set 'em in dere an' strike a match an' light 'em. Den pull off yo' clothes an' go on tuh bed.

All right, he went on home tuh bed lak dat night an' - ah said, "When kin ah see yo' agin?"

He said, "Well, ah come by de night yo' [will] see me." Said, "Well, ah'm very near crazy."

Ah said, "Well" - anyhow ah named de third night an' ah said, "Well, yo' jes' come by heah de third night from now an' lemme know have yo' heard from her." Ah say, "Yo' goin' heah from her anywhere from de second tuh fifth day, 'cause her mind is goin' tuh go tuh thinkin' about chew de minute chew light dem candles. An' ah say, "de mo' dey burn down, de stronger dat her mind is goin' reflect back on yo'."

De second day she called down dere where he wus workin' an' tole him dat she wanted tuh have a talk wit him an' wus willing tuh come back home if he would accept her back. She had nevah moved - jes' her clothes, see - an' bring de keys on back. He tole her, yes, come on back home. An' she asked whut did he want tuh eat, an' tole him she would be home dat evenin' when he got home - tuh come on home. He met me de third night an' tole me his wife wus at home an' say, "Yo' done such a good job," say, "ah'm goin' give yo' ten dollahs extra."

He say, "Now, heah whut ah want chew tuh do fo' me now, Doc," he say, "ah want chew tuh fix her so she won't git away no mo'."

Ah say, "Well, all right, ah tell yo' whut chew do." Ah say, "Now, yo's been a pretty good cash customer," ah say, "now ah goin' do dis job a little lenient." Ah say, "Now, dis is a \$25 job, but yo' made me a present of ten," ah say, "ah'm goin' do dis one fo' \$15 which would be a \$25, countin' de ten which yo' made me a present of."

Ah say, "Yo' wife got a special comb dat she use at home or a brush dat chew don't use?"

He say, "Yes, she got a comb of her own."

Ah say, "Well, if yo' don't use de same comb, when yo' go home yo' clean de

comb out, git all yo' hair outa de comb, an' de first time yo' ketch her combin' her hair in de comb," ah said, "yo' git dat hair an' save it an' bring it tuh me." An' ah tole him where ah room at, 3357 East 33 Street. Ah said, "Yo' bring dat hair tuh me an' ah'll *fix* it up."

Well, he brought me de hair. Ah went tuh de sto' an' bought a package of needles an' ah taken de hair an' ah made him cut some hair offa his privates an' ah mix dem hairs togethah. An' ah taken dem needles, undahstan', dat hair down between dem needles, an' ah bought me a brand-new spool of thread, an' ah bind dem needles an' dat thread togethah. An' ah taken an' carried me a piece of red flannel cloth an' ah broke dem needles up - undahstan', aftah ah got 'em bound, ah broken dem in part, half in two, an' bound 'em undahstan' in dat red cloth an' sewed it up. An' ah told him, undahstan', wherevah he be, undahstan', wear dat all de time, undahstan', pinned to his undahshirt, undahstan', on de left side, an' long as he keep dat he would nevah be uneasy, undahstan', about her leavin' him any mo'. An' ah guess five or six months aftah dat - him an' I used tuh meet up dere at dis Ware's Barber Shop an' he always wanta buy me a cigar or Coca Cola ah say ah want. An' he tell me, he say, "Mr. Smith, yo' cert'inly *fixed* mah home up - ah haven't had any mo' trouble."

(Now, those candles, you are supposed to use black candles, but because you couldn't get them, you polished them with shoe polish?)

Yes. See, dey supposed tuh be black an' he wanted to do it dat night, 'cause he wanted it to do de work de nex' day.

(For quick action, you didn't have time to buy the black candles?)

De places wus closed see, an' he wanted tuh go tuh work on de case right away, an' in a manner of speakin', ah wus unable to be - an' ah wanted de money right away. If ah put him off de next day an' tell him bring me de black candles when he come, yo' know, down through town when he wus goin' tuh work, he would have sent fo' 'em during de day an' it would be special. Dat would mean, it would be de next day 'fore he wus goin' pay me anything - de next night. So ah needed de money an' ah jes' went on an' started de work, undahstan', on de case dat night. Ah know yo' could git [white] candles at any grocery sto' an' ah could git shoe polish, undahstan', at any drug sto', but ah wanted de black shoe polish. So ah jes' painted 'em black an' jes' laid 'em dere an' let 'em dry while ah wus talkin' tuh him 'bout othah things - let 'em dry.

Now, yo' take a person dat is bo'n in March, dey de hardest people, undahstan', tuh control. Well, yo' see, March is a windy, flighty, changey month, an' a person dat's bo'n, undahstan', anywhere from ten days in March up till de 20th, 25th of March, well den he's called a March-bo'n chile. Hit's hard fo' tuh master his mind, 'cause his mind is flighty. Yo' gotta git a person's mind concentrated, undahstan', on whut chew's undahtakin' tuh wanta do fo' him. Yo' first gotta build up a confidence, undahstan' 'tween yo' an' him where he believes in whut chew tellin' him - dat he believes dat chew kin do jes' de things dat chew tell him. Well, now his mind is concentrated right on whut chew talkin' to him about. But a March-bo'n person, dey has a great mind tuh do somepin today, dey lay down an' sleep tonight, an' tuhmorrhah, dey mind is altogethah diff'rent. Ah experience dat fo' mahself - ah'm a March-bo'n chile, March 23, 1887. An' dere's things dat ah kin plan tuh do tuhday or have some kind of animosity in mah heart tuh do things dat people have did tuh me, an' ah say, "Ah'm goin' do sech-an'-sech-a-thing tomorrhah or de next time ah'll meet him."

Well, all right, ah'll git up in de mawnin' an' de first thing run 'cross mah mind, "Now, Smith, yo' say yo' goin' do dat-an'-de-othah. Well, dat's ovah wit - dey didn't hurt chew all dat much, or dey didn't hurt chew so. Let it go - yo' settin' yo'self a world of trouble." An' ah say, "Well, ah'm nevah goin' do 'em

anothah favor. Ah'm goin' overlook whut dey did tuh me, but ah ain't goin' do 'em no favor." Ah pass by 'em in a restaurant or some place an' he's hongry - ah'm buyin' a drink an' he's standin' up dere - ah'll offer him somethin' as well as ah would anybody else. Dat night mah mind wus made up tuh nevah have no mo' tuh do wit 'im, tuh git revenge fo' whut he done tuh me, but it passes ovah.

Den yo' kin take some people, cert'in peoples bo'n in a month, if a person do somethin' to 'em dis yeah, an' dey'll ca'y dat same evil scar in dey heart, an' de first opportunity, undahstan', tuh do dat person some harm, dey'll do it - say, "Ah'm gittin' even wit him fo' whut he done tuh me month befo' last, or last yeah."

But a person dat's bo'n in March, dey don't ca'y dat evil thought, undahstan', dey works right at de spur of de moment - if dey don't do it den, dey won't do it.

Ah've nevah experienced workin' dat. Now, yo' kin take a tinype photograph an' if yo' wanta run a person crazy, put it up, undahstan', in de fo'ks of a tree an' shot at it three times.

If yo' wanted tuh kill 'em, yo' take dat photograph an' bury it on it's face, undahstan', in de earth.

Now, heah's whut ah've nevah tried, but ah've heard people have did it to people - it wus so *low-down* ah nevah would tell nobody about dat, nuthin lak dat.

Yo' take a woman when she's ministratin' an' git holt of one of her cloths an' bo' a hole in de no'th side of a tree an' punch it up in dere. An' dey take a peg an' drive dat through dat hole, back up, yo' know, airtight, tuh fill up de place where yo' bo'd out. Well, she'll stop ministratin', an' dere ain't no doctor in de world, undahstan', kin start her back on. An' she'll jes' wither away tuh nuthin. De minute de blood start rushin' to her haid, she will begin tuh have spells, an' she'll lay right in dat bed an' she'll git to de place where she'll be too weak tuh git her out. She'll lay right in dat an' wither away an' dere ain't no medical doctor in de worl' kin start it back on.

If yo' wanta send a person away, if yo' wanta git rid of a person, yo' git dere tracks but chew pick it up, undahstan', goin' jes' lak yo' want 'em tuh leave yo'. All right, if a person walk right 'cross yore yard, an' yo' don't wanta be bothered tellin' 'im, yo' undahstan' - dey may be yore neighbor dat chew dislike. Well, yo' pick up dat track, de dirt outa nine of dere tracks - scoop it up disaway [demonstrates]. See, yo' want 'em tuh leave yo'. If yo' want 'em tuh come to yo', don't want 'em tuh leave yo', pick it up to yo' - jes' lak heah's somepin ah wanta pick up [demonstrates].

(You pick it up toward you.)

Yes. Now, if ah want 'em tuh leave me, ah [redemonstrates].

(You pick it up away from you - from the heel to the toe.)

Yes, right from de palm [bottom of the foot] - nine tracks.

(One after the other.)

Now, ah'll git dat an' put it in a bottle, an' ah kin go tuh any rivah or any creek where de watah runs - not still watah, runnin' watah - an' ah'll write dere name, undahstan', an' push it down dere, undahstan'. Seal dat up - yo' know, put a cork stoppah in it, an' ah'll throw dat in de watah an' ah say, "Well, John, ah want chew tuh be on yore way" - or whatevah de name may be, an' ah throw it in dere, "Charlie, ah want chew tuh be on yore way." An' ah'll bet chew in less time den fifteen days dey'll commence tellin' de neighbors dey believe dey'll go tuh sech-an'-sech a place - dey gittin' dissatisfied an' dey'll believe dey'll go tuh Arkansas an' do bettah den dey doin' heah. An' dey'll start tuh rovin'. An' jes' de way dat watah flows, if it flowin' south, dey goin' travel south, an' if

it's flowing west, dey goin' travel west - whichever way dat stream of watah runs, dat's de way dey goin' start.

About de law - yo' first gotta wait till he comes, but chew be prepared fo' him. Have yo' a brand-new box - in de ole yeahs dey called red peppah, cayenne peppah dey calls it now. Have yo' a box of dat an' when he come in an' leave out, yo' ask him his name, "Officer, whut's yore name?"

"Ah officer So-an'-So."

Well, now, when dey leave out, undahstan', yo' calls de name, mumble de name to yo'self an' say, "Ah want chew to nevah return heah no mo'." Take dat cayenne peppah, undahstan', an' sprinkle it all around out in front of de do', undahstan', when dey leave.

Now, tuh draw trade to yore place, if yo' in business an' yo' wants tuh draw all kinds of trade, where yo' cater to both colors, yo' go round to some white people's house an' yo' beg dem, undahstan', out of a pair of ole white shoes - not white shoes, but ole shoes belongin' tuh white people. Go tuh some colored person an' beg dem out of a pair. Den yo' take dem ole shoes an' yo' git chew some sulphur, about a tablespoonful of sulphur an' yo' go tuh de drug sto' an' yo' buy yo' some dragon's blood an' yo' takes dose shoes an' - lak yo' wanta big crowd, undahstan', say on a Saturday night. Dat's a big night - dat's a negro night, most of all gits paid off on Saturday.

Well, on Saturday mawnin' yo'll take dem shoes an' put 'em on a shovel an' yo'll start 'em tuh burnin', undahstan', an' yo' start tuh smokin' from de front, an' yo'll smoke all de way through, undahstan', git all dat whut chew call de scent from de shoes, git it all around in de house. Dat's de white an' colored both, yo' undahstan'.

Or if yo' in a business where yo' jes' wanta colored shoes, git dat sulphur an' dat dragon blood an' yo' burn hit. Dat'll draw a crowd anywhere.

Fo' any kind of - ah call 'em insects - yo' take a snake an' kill a snake, den yo' lay him out in de sun or lay him any place an' let him dry, undahstan', git him perfectly dry. Den yo' kin crumble dat snake up an' yo' kin take an' jes' parts of - not de whole snake, jes' any parts of de frog, lizard, undahstan', or roach or wood sawyer [sawyer - one of several longicorn beetles whose larvae bore holes in timber], anything lak dat an' starve him tuh death, an' let him die an' he begin tuh wither away. An' yo' kin take dat an' crumble it up an' yo' give it to a person in whiskey or give it to 'em in food. Well, dat gits into dey system, it will create, undahstan', back to natural life agin, an' it'll be a natural snake, or lizard or frog or wood sawyer or cockroach, jes' whatever yo' feed him in dat, undahstan', it'll come tuh be, undahstan', in his body.

Git two fresh-laid aigs from a hen an' lay one in each one of his han's an' yo' put him in de coffin, lay him face down, an' whoever killed him, ah don't care where dey'll be, dey've gotta come right back tuh dat same town an' dat same neighborhood. If yo' embalm him an' let him lay dere long enough wit dem eggs in his han', yo' kin put him [murderer] right tuh where de body is - he'll come in dere. He cain't he'p it. He'll come somewhere round dat house where he's laid out as a corpse - wherevah de undahtaker is got dat body.

[I had heard this rite so often I turned off my machine before recording what he said about the name. This happened many times. I now give him a chance to repeat.]

(You write the party's name on the egg.)

On de eggshell - write his name nine times. Nobody but his name nine times on de aig, an' put one in each han' an' bury de body wit de face down in de coffin. He'll come back tuh dat town - he cain't stay away.

Lak if yo' got a witness, a prosecutin' witness in a case an' if yo' kin git

dere name an' if yo' git holt of dere socks or stockin's or any of dere wearin' garment next to dere skin, undahweah or petticoat or dey shirt, or somepin lak dat, yo' git it an' take it, undahstan', tuh runnin' watah. Write his name on a piece of papah an' write chure prosecutin' attorney's name an' de judge name dat he goin' be tried befo', an' all yo' witness name, an' fold dat shirt up, or dat undahweah or dat stockin', whatevah yo' git, undahstan', bind 'em, undahstan', wit a string an' carry 'em an' throw 'em in de watah. Dem people, undahstan', dey gotta tuh leave - dey gotta follow dey belongin's, undahstan'. Dey'll begin tuh wandah de way dat stream runs an' when dat trial come up dey won't be dere.

Den yo' kin take, if yo' cain't git a chance tuh git none of dere clothes, yo' kin git de name, de witness name an' yo' write 'em all, evah' mawnin' fo' nine mawnin's an' yo' write each one's name - de judge, de prosecutin' attorney, de prosecutin' witness an' de othah witness against yo'. Yo' write dem down undahstan' dis mawnin' disaway [demonstrates], an' tomorra mawnin' yo' write it disaway, de next mawnin' yo' write it through dere. Yo' write it fo' nine mawnin's, yo' undahstan', yo' keep crossin' 'em up, yo' undahstan', jes' write 'em all into one anothah. An' on de day dat yo's goin' tuh trial, if it's a hydrant at chure house, yo' turn de watah on undahstan' - lock de do' if yo' kin tuh keep 'em from gittin' dat watah - turn dat watah on slow an' yo' go to co't. An' evah'one dem witness git on de stand, dey goin' tell a conflictin' story from de othah one, an' de prosecutin' attorney, he goin' git mixed up, undahstan', because dat's whut makes 'em, yo' undahstan', is de way yo' wrote dose names an' things. Dey all mixed up - dis one comin' in an' tell one tale, an' de othah one comin' in an' tell anothah. Dey tell so many lies until yo' git de benefit of de doubt in de co't, an' dey say, "Well, yo's supposed tuh be eye-witness of de fact an' yo' say sech-an'-sech a thing an' de othah fellah say sech-an'-sech a thing. Now, we don't know which one tuh believe." An' den yore lawyah will question 'em right ovah, whut dey said one time dey'll change it, undahstan', an' de next time. Dey cain't tell it de second time lak dey told it de first time. De third time dey'll eithah add some mo' to it or take some of it away, an' dey tell so many lies until dis lawyer say, "Well, judge, ah ask dat dis case be dismissed. Dese people up heah jes' a-liein' backwards an' forwards. Dey must have some animosity in dey hearts against dis man, jes' want tuh see him sent tuh prison falsely."

(What do you do with those things after you wrap them up?)

Well, de day yo' go tuh co't, yo' put 'em in yore left heel in yore shoe an' yo' wear dem to de co't - undahstan', keep it in dere.

Now, yo' kin take a needle, a brand-new needle an' yo' kin pick yo' fo'fingah, mostly de left hand - de fo'fingah of de left han'. Yo' git jes' a drop of blood out of dere, jes' a very small amount of blood an' git it into a bottle, undahstan', an' yo' kin po' - it's best tuh put whiskey in it, an' a person dat chew likes, see, drinks dat. Say, yo' might be out fo' a ride. Now, yo' got dis bottle already fixed, yo' be out ridin' in de car. Well, yo' had it fixed at home, lak yo' got a girl friend dat comes to yore room tuh spend de night sometime, an' yo' likes her an' yo' wanta tuh git her undah yore control. Yo' ask her but she always present some excuse.

Take any kinda sharp instrument an' stick it in until yo' git it where it will begin tuh bleed, an' yo' squeeze dat blood out into a bottle. Den yo' git her some whiskey an' po' de whiskey, an' if she like wine, put wine in dere. Dat's about de onliest two things dat yo' put in dere, undahstan', dat would keep it anyway dat she wouldn't git suspicious - wine or whiskey. Yo' nevah could do it wit beer. All right, now yo' out ridin' an' yo' say, "Baby, yo' wanta drink" - yo' know shè lak tuh drink - "yo' want some wine?" "Yeah."

Well, now yo'll go out lak yo' goin' git some wine, undahstan', an' yo' got dis wine wit chew. Well, yo' jes' go tuh de sto', undahstan', an' ask 'em tuh wrap dis up fo' yo'. He say, "Sho'," lak yo' goin' buy a pack of cigarettes or somepin. He wrap it up. Well, yo' come on back, an' aftah while yo' say, "Well, ah'll go back heah an' open it." Take it on back tuh de kitchen jes' lak yo' openin' it, undahstan', an' bring it on in an' set it dere wit de ice an' evah'-thing an' yo' an' her start drinkin'. It ain't goin' hurt chew, dat's yore own blood. Now, she drink dat wine, undahstan', wit dat blood in it - dat gits yore blood into her, an' it will git all through her system, naturally, an' yore blood an' her blood is mixed - thicker den anybody else's because it's togethah an' inside of her, an' she'll commence showin' mo' affection, undahstan', towards yo' den she's evah showed, an' things dat yo' had asked her tuh do a month ago an' she refused, well, she's might git mad at first, but she all right.

(In your travels around, have you found many white people who are doing the work?)

Yes, ah found quite a few. Dere's lady right ovah heah in West Memphis.

(Do they do about the same type of work, do you think? Or do they use the same means, same methods?)

Some - mostly, dey have a little diff'rent way of usin' it. Sometime dey may add some to it or take some away, but practically....

(End of 1531.)

#### DEY TRIED TO RUN ME OUTA LOUISIANA

DEY TRIED TO RUN ME OUTA LOUISIANA....

AH COME OUT WHEN AH GOT READY

YO' SEE HIM [SPIRIT] IN DAT GLASS OF WATAH

HE'LL HAVE HIS HAID ALL VEILED IN IT

YO' CAIN'T SEE NUTHIN - IT'S JES' LAK DIS HAT DERE

[MY MYSTERIOUS OLD BLACK HAT ALWAYS ON WORK TABLE]

YO' CAIN'T SEE NUTHIN - IT'S DARK - NO LIGHT WHUTEVAH

[SHE MEANS BOTH GLASS OF WATER AND HAT]

AN' [GRADUALLY] YO' KIN SEE IN DAT GLASS OF WATAH JES' AS PLAIN

WHUT'S WHUT AN' WHUT AIN'T WHUT

#### MEMPHIS, TENNESSEE

[This woman, informant 1519 - interviewed on my first interviewing day after my return to Memphis - tells me not to worry about the police having tried "to run me outa" Memphis nine months ago. She herself had had a similar experience: "Dey tried to run me outa Louisiana." I have discussed my *dialogue* with the police of Memphis and also my old black hat in the INTRODUCTION. Divination by using water is fairly common in hoodoo (see pp.215-217); the master hydromancer probably being *Doctor English* (p.1386, title quotation). Informant's material is on cylinders D15:3-D23:6 = 2698-2706.]

Whut ah tell yo' 'bout furst, dat when yo' been unlucky, dat in Psalms 123 - when yo' have been unlucky - yo' supposed tuh burn Ingraham's Incense befo' sunrise in de mawnin' an' sundown in evenin'. Dat's whut ah want' explain to yo'

now 'bout things yo' been unlucky in an' unsuccessful.

If yo' wants tuh hold a job an' 'fraid dat yo' will git loose from de job, yo' read *James III*, all on one [time] - yo' read *James III*. Dat's to hold a job when yo' at a mean place an' have to stay dere an' don't care 'bout doin' othah things. Yo' read *James III*.

An' ah wants tuh explain to yo' 'bout when yo' in a strange place an' ain't got money, yo' wanta be successful in dis place. Yo'd use dat seven times in de mawnin' befo' sunrise. Yo' see, when yo' at a place an' been unlucky yo' know an' can't git a break dere, yo' use dat seven times fo' nine mawnin's befo' sunrise. An' den dat will make things break good wit yo' in dat town - yo' be's successful.

An' ah wanta explain to yo' 'bout when yo' livin' in a place an' want tuh live dere an' don' want tuh be confused about, yo' know, movin' out or things lak dat. Yo' git yo' a broom an' a loaf of bread, a box of salt an' a can of Red Seal Lye, an' take it in when yo' go in. Repeat de Lord's Prayer three times an' go on to yore new home; take dose articles in befo' yo' evah go in wit yore things. Dat's when yo' wanta go into a place an' stay dere an' don' wanta be confused wit nobody.

An' ah wanta explain to yo' about goin' - 'bout makin' peoples go away wit Green Buzz [Bros. = Brothers] candles. Green Buzz candles, yo' burn 'em fo' seven days. Green Buzz candles, dat's de name of 'em. Dey are one dollah a box - yo' git six in a box. Yo' burn 'em seven days. Git up in de mawnin' an' burn 'em seven days.

An' ah wanta explain to yo' 'bout someone is gone an' yo' wants 'em back an' yo' haven't got money tuh pay nobody tuh bring 'em back. Write dere names nine times an' burn it in de lamp fo' nine days an' dey'll return. If dey in town, lak heah, an' left wit yo' mad, yo' burn dat lamp fo' nine days, an' from three tuh nine days dey return. If it's in Washington, D.C., from nine to twenty-one days, dey return to yo'.

An' ah wanta explain to yo' 'bout de Lord's Prayer. If yo' seems yo' cain't git no ends yo' have tuh meet, yo' know, be jes' unlucky wit de land [town] or anything, yo' don't pray to de Lord, yo' know, an' tell Him about dese things, yo' jes' repeat de Lord's Prayer three times a day, morning, twelve an' at noon [see later], repeat de Lord's Prayer. Dat's de Bible. All dat ah'm givin' yo' now - it's God. Yo' repeat dat an' yo'll be successible in repeatin' de Lord's Prayers. Aftah yo' repeat de Lord's Prayer fo' three days in concession - yo' don' have tuh tell Him 'bout yo' wants dis an' dat an' dose [the Lord's Prayer is sufficient; a *gimme* (give me) prayer is unnecessary]. Yo' git down an' repeat de Lord's Prayer in de mawnin' an' repeat 'em at twelve an' repeat 'em at night, an' dat makes things bettah fo' yo'.

Tuh run peoples crazy, git nine strands of hair, de man or woman - nine strand of whoevah yo' goin' run crazy. Put it in de no'th side of a ole white oak tree. Go back fo' nine mawnin's an' repeat de Lord's Prayer, an' dat will run a fellah crazy. Co'se we don' care fo' dat no mo' - dat's kinda devil work lak.

An' if yo' got a boy fren' an' he don' seems tuh care fo' yo', yo' don' seem [to please] him no mo', yo' jes' git up ev'ry mawnin' an' yo' reach in de hollow of yore feet, from undah yore feets, wit yore fingahnails an' take a little of dat stuff come from undah yore feet wit yore fingahnails an' put it into his coffee; each one of yore feets, yore left feet an' yore right feet, an' put it into his coffee, an' if yo' don' want him tuh leave yo' fo' anyone else.

Yo' see it's hard fo' yo' to tell a right-foot sock from a left-foot sock aftah dey been coolin' off, unless yo' watch 'em; but yo' goes in an' gits dose socks an' cut 'em off foot length right heah - yeah, up to de ankle. Yo' take

dose socks an' put's 'em into a vaseline bottle. Write his name, put it at de bottom of de vaseline bottle - his name dat his mother gave him an' his father, his first name - put it, one at de bottom an' one at de top, an' bury dis undah de steps. Ev'ry mawnin' [you take] an' po' a little *chamber lye* on dat socks. An' den if yo' don' wanta do dat.

(You bury the lower part, the foot part of the sock.)

Yeah, yo' put ev'ry bit of it in a vaseline bottle - take both of 'em, both feet.

(You use a name like John or Henry or do you use his last name?)

Jes' say, "John Henry" - jes' lak his name John Henry James, jes' write John Henry James, his whole name.

(You put that in the bottom of this vaseline jar and then put the sock on top of that?)

Uh-hah, an' den bury it at de steps. Ev'ry mawnin' fo' nine mawnin's git chew a little *chamber lye*.

All right, anothah way tuh keep him when yo' have an' interco'se wit 'im, yo' kin wear dat piece about chure clothes - yo' kin wear dat piece. Take it, jes' a little small hanky center, an' wear it 'bout yore clothes. Dat wears his mind.

An' anothah way tuh keep him comin' into yore home, when yo' have an interco'se wit 'im, jes' don' evah bothah dat piece. Lay it at de head or de foot of de baid. An' agin, if yore 'fraid to do dat, sew it up in de pillahslip or eithah de mattress - jes' take it an' put it in dere an' he'll keep comin' all de time to yo'.

An' den anothah way yo' kin keep him, anothah simple way, jes' git an ole greasy dishrag from someone - steal it from someone else. Git dat dishrag an' use dat dishrag wit him, an' yo' kin put it about de baid or eithah put de dishrag undah de congoleum lak dis at de do', an' keeps 'im walkin' on it all de time. Yo' kin keep it comin' to yo' all de time, keep it comin' to yo' all de time.

An' den agin, if yo' has a man an' he don' give yo' any money. To make him give yo' money, yo' have a dealin' wit 'im, buy yo' a brand-new pocket han'chief, take de pocket han'chief an' use de pocket han'chief, an' have yo' a quarter - an' ask him fo' a quarter an' he'll give yo' de quarter. [Demonstrates.] Put de quarter in de han'chief an' fold de han'chief to yo' dis way, an' den double it back dis way. Wear dat han'chief in yore shoe an' nevah remove dat quarter - nevah spend it fo' anything. An' dat will make a man give yo' money.

An' den if yo' have a man an' he won't give yo' money, anothah simple way, yo' buy some red candles - dat's fo' luck, tuh make him tuh love yo'. Yo' burn dose red candles - yo' burn 'em jes' lak de day he's workin', if he gits a payday to-day, well yo' start lak Sunday evening, see, aftah de sun go down. Yo' start soon Monday mawnin' befo' de sun rise - jes' de common candles, don't have to be de Green Buzz candles, jes' de common candles - befo' de sun rise soon Monday mawnin' yo' burn dat candle agin, an' aftah de sun go down yo' burn dat candle agin. Dat's fo' his payday. An' take yo' a needle an' write upon yore candle jes' whut chew want. Dat's fo' right in yore home.

Well, fo' goin' out, a simple thing tuh go out an' be successful, buy yo' a bottle of Jockey Club Incense an' Jockey Club Perfume. Take de perfume an' rub it [demonstrates] cross heah an' rub it on yore lips.

(Over your eyes, then your lips.)

An' den rub behin' yore ears, uh-huh - jes' a dime's [worth of] Jockey Clubs [incense and perfume], an' jes' go out in some place an' yo' ask fo' favors an' dey'll be donated to yo'.

Well, now de way ah learnt about de *graveyard dirt*, yo' kin take *graveyard*



*dirt* - now, yo' kin take *graveyard dirt* an' plant it at a fellah's house an' make him go crazy an' he'll soon die. Now, dat's one plan ah learnt 'bout *graveyard dirt*.

An' den anothah plan dat ah learnt 'bout *graveyard dirt* is yo' kin take *graveyard dirt* an' if someone has did somethin' to someone, yo' put dat *graveyard dirt* to de home dat he used to live in. Sprinkle dat *graveyard dirt* around de home he lived in an' he will turn around - jes' lak somebody would kill me an' yo' want 'em tuh come back. Aftah dey bury me, yo' goes to de graveyard an' git dat dirt [from my grave] an' put it round de home where ah lived at, an' dey'll [I'll] 'turn back, can't stay away - 'turn back to dat house an' can't stay away.

Yes, ah learnt dis on chicken aigs. Yo' take a aig, if a woman is runnin' wit yore husband, an' yo' git chew a aig an' bust a aig fo' nine mawnin's - an' write dere names on dat aig - an' bust de aig in [the] east fo' nine mawnin's. Throw it away from yo' "In the Name of the Father" in de east - in de cornah of de house fo' nine mawnin's. Dat bust 'em up an' yo' nevah will be bothahed wit 'em no mo' - yo' won't have tuh worry. Jes' write dere names on dose aigs an' bust 'em fo' nine mawnin's - yeah one each mawnin'.

(Whose house do you bust that on, your own house?)

Yore own house, yeah.

[Despite the *on* of my question, these eggs are broken inside the house. This is a rite to separate a man and woman, not to make someone move from a house. The eggs are *busted* against the wall, thrown *away from you* so that the dangerous substance will not spatter on you.]

Den agin, yo' kin take chicken aigs an' be goin' wit a lady an' write upon de chicken aig an' keep de man to yo'. He kin be goin' from yo' - dat'll bring him to yo', de chicken aig. Write his name upon dat aig, all round dat aig - write his name all round [and bury] dat aig at chure do'steps an' yo'll keep him comin' to yo' if he's a hunderd miles from yo' - he'll come to yo'. But it have to be country aigs [fresh eggs].

De foot track, why yo' kin take a fellah's foot track - ah kin take yore left foot track an' run yo' away. Ah take yore left foot track an' put it in runnin' watah an' throw it from dere ovah mah shoulder "In de Name of de Father, Son an' Holy Ghost" an' yo'll be gone, tryin' tuh keep up wit dat foot track. Dat will run yo' off.

Den ah kin take dat foot track an' consistrated lye an' Green Buzz oil - dat's a new oil dey has.

(Where is this Green Brothers place? Where do they sell the stuff?)

In Chicago. Yo' take dat an' put it on dere an' dat kin run yo' crazy. Put dat on dere in a little consistrated lye an' wrap dat up an' tie it up real tight, an' hang it up in de house an' dat will run a fellah crazy wit his foot track. He can't he'p his mind.

If dere anything dat yo' has in yore mind tuh do, jes' lak if yo' wants tuh a haul-off or robber, or wants tuh git by in ev'rything dat yo' undertake tuh do. Yo' goes to de fo'ks of de road at twelve a'clock hours in de night. Aftah yo' git dere to de fo'ks of de road, yo' uses de name of *Holy Gad*, an' diff'rent things will come befo' yo' dere. De furst night yo' gits out dere - now ah haven't been, ah jes' heard de story. But de furst thing dat would come to yo' - dat's when yo' wants to be a *highjacker* or robber, murderer; any place dat yo' gittin' outa, yo' use dat name. De furst thing dat come to yo' would be a cow dat night. Yo' stand out dere - if it be's at twelve a'clock in de night - yo' use dat name an' de second thing would be a dog. Now, dat's whut ah've been told. Ah haven't experienced dat. Othah things ah has. Says de second thing dat would come to yo' would be a dog. He'd be a funny dog - he be a small dog

when he furst git to yo', an' aftah he gittin' to yo' he'd be large as a cow. If yo' could stand dat, well, den next would be de form of a man dat would come to yo' wit no haid on. An' if yo' could stand dat man, den de next dat would be, de devil would come wit his chains. He has his chains on him an' horns an' things lak dat. Den yo'd be lucky tuh go in aftah yo' stand all dat, be lucky tuh go in places, slip in, an' do things, hold up an' do things lak dat an' wouldn't be caught.

Den ah learnts, too, if yo' have a neighbor an' yore neighbor jes' so hard tuh git along wit an' yo' want chure neighbor tuh move an' yo' haven't got any money [to hire someone to move her], yo' take yore Bible an' sit down an' read ev'ry mawnin' de holy name Jesu [Jehu?] - ev'ry mawnin'. Dat's fo' yo' enemies - jes' read dat, de holy name *Jesu*.

Den if yo' wants tuh be loved by evah'body, read 10th Psalms. Yo'll be loved an' thought much of by evah'body. Dey be in love wit yo' - don' care if yo' wrong, yo'll be right wit evah'body.

[An unusual variation of the 9-knots-in-a-string rite follows:]

If a man is goin' wit a woman an' he *runs ovah* yo' 'bout de woman, an' de woman tries tuh *run ovah* yo' 'bout de man, de way tuh *git up to* her, if yo' haven't got any money, see. De way tuh *git up to* de man, when de man has an' interco'se wit yo' - tuh stop de man from goin' wit de woman, yo' buy yo' a cord string an' git [as] much as yo' kin tuh go round yore waist. See, dat's cheap - anybody kin git dat. An' yo' take dat cord string an' push it way up yo'self an' let him do whut he have tuh do. Den when he do's whut he have tuh do, yo' take de cord string, yo' know, if yo' kin git up any time, take de cord string out an' put one knot into it, an' ev'ry day put a knot in dere fo' nine mawnin's, an' he kin not have nuthin tuh do wit dat woman no mo', nevah mo' in dis world. Jes' tie a knot in it fo' nine mawnin's ev'ry mawnin' - jes' tie a little knot round in dere.

But whilst in foolin' wit dis man, yo' don' have tuh do anything, let him do whut's tuh be done. An' dat's tuh break a man an' a woman up when yo' haven't got any money.

(That is, if a woman wanted to break up this man and woman, she would be the one to use this string - not the other woman?)

[This was a senseless question from a person who had heard many variations of the rite before. Or was it merely a keep-the-conversation-rolling question or comment - see INTRODUCTION.]

Ah would be de one, jes' lak dere wus a woman dat wus goin' wit mah husban' an' ah didn't have money tuh stop yo' - ah would use de string, yes. Ah would use de string mahself, an' dat would break yo' an' her. [This is confusion!!!]

Mens runs wit wimmins now an' cain't he'p dereself.

[This is a widely believed *alibi* for a husband *running around* with other women!]

De way, if a woman is got chure husban' *fixed* so he cain't stay 'way from her, de way dat he'd do, if he doesn't know her name, write on a black candle *whom it concerns*. Yo' see, if yo' don' know de woman. Lotsa times he be goin' wit a woman an' yo' don' know to whom it concerns. Burn dat candle one hour tuesday, about forty minutes tomorra, den about fifteen or five de nex' day - yo' burn dat black candle dataway. Yo' drop back ev'ry day on it. [This is a magic rite of diminishing time.] An' if yo' don' know if dat will busted de man an' de woman up, see.

See, look - jes' lak when she wus goin' wit mah husban' an' ah didn't know who yo' wus an' ah couldn't git chew tuh stop going wit her. See, ah could git me a black candle - ah'd git me a black candle an' stop yo' from goin' wit her by

burnin' dat black candle. [Confusion again!]

An' den anothah way tuh stop a man an' a woman from goin' togethah, yo' kin read through de 44th an' de 15th, read Luke de 44th an' de 14th. Dat's fo' love - fo' yore love one an' happiness in de home.

Yo' take a fellah's *chamber lye*. Yo' kin take *chamber lye* an' put it - let de fellah urinate in dis thing. Yo' kin take dat *chamber lye* an' put it in a bottle an' stop de *chamber lye* up. Dat will stop him from makin' watah. Yo' kin kill a fellah wit his own *chamber lye*. Yo' seal dat up, dat will stop his watah. Yo' kin bury it or eithah yo' kin stop it up an' set it in a house, an' aftah it sit dere so many length of days, he git so he cain't pass watah. An' if yo' don' evah empty dat, he won't evah pass any watah.

Dat's de same as yo' kin wit a person's urine (passage) [comment by my transcriber]. [This confusion between urine and excrement is common.] Yo' kin take mah urine an' take it to a - or put it in a bottle. Git it in a bottle an' put it on de no'th side of a tree an' ev'ry mawnin' go dere an' pray an' stop mah bowels, an' ah won't evah move 'em no mo' in dis world. [Prayer is most unusual in this tree rite.] Bury it in de no'th part. Jes' bo' yo' a hole in dere an' stick it in dere. Dat's wit mah urine an' mah bowels - ah won't nevah move 'em no mo' in dis world.

Dat little bow in a man's hat - yo' kin take dat little bow in a man's hat an' wear it, dat little bow. Yo' kin take dis little bow an' some of yore hair from off of heah on yo' an' undah heah, undah yore arms, an' take dat little [bow] on his hat an' wear dat little bow an' keep dat man.

An' den yo' kin take dat little bow in dat man's hat an' run him crazy - yo' kin take dis little bow in his hat an' bury it.

Yo' take dis little bow an' git chew some lodestone an' git chew some dragon's blood an' put it on dat an' bury dat in de ground an' he will die. Yo' kin bury it right in de ground an' he will die.

Den yo' kin take dat little bow in his hat an' put it in yore little sack. Cut de hair from heah an' de hair from heah.

(You cut that hair from three places, [head], below and under the arms?)

Yes, and put it in a little sack an' wear dat bow in dat hat, an' yo' kin rule dat man. Ah don' care whut nobody say or whut nobody do, an' yo' cain't make him believe dat on dat [what you are doing to him]. Ah've experienced dat.

Take a tintype pichure an' bury it on it's face an' yo' will die. Take a tintype pichure.

Take a pichure, a photograph, lay it on de shelf, turn it down an' don' look at it fo' nine mawnin's, an' use de prayer, Holy Name [Trinitarian formula?] - dat, an' ah'm goin' an' ah'll return.

(What will that do?)

Dat will draw mah mind - draw me back.

Yo' kin take mah pichure dis way. Yo' take a lead pencil, brown-sack papah an' draw jes' de way ah'm dressed now. Put it in de lamp. Yo' kin kill me dat way. Yo' draw mah pichure jes' lak ah am now, on brown newspapah [brown paper from which sacks are made] jes' de form dat ah'm dressed in now, an' put it in de lamp an' burn it fo' nine tuh twenty-one days an' it will kill 'em - wit de lead pencil.

Well, yo' take de brown papah an' de carbon papah - 50 cents a roll, little tiny roll - dat brown sugah papah, an' put dat brown papah undah de bottom, put de carbon papah on top an' write jes' whut chew want on de carbon papah an' burn de carbon papah up. Jes' write it on de carbon papah an' de brown papah an' burn de carbon papah up an' dat'll make yore wishes come.

[Carbon paper is rare in hoodoo. This may be my only example.]

(What do you do with that brown paper then?)

Dat brown papah supposed tuh be burnt wit de carbon papah. See, yo' put de carbon papah on de top an' de brown papah on de bottom, an' evah'thing dat chew want, yo' write it on de carbon papah, but still it's on de brown papah. Yo' burn both of dose papahs up togethah, an' whilst yo' burnin' dose papahs, yo' put jes' a pinch of sugah on dose papahs an' burn 'em up.

An' a quick way tuh make luck is tuh git up in de mawnin' an' git chew a pinch of sulphur an' a little pinch of sugah an' put it on de stove an' make *fast luck*.

Tuh make *fast luck* agin, use incense. When yo' burnin' incense an' yo' wants tuh rush yore trade, like yore runnin' a spo'tin' house an' yo' wanta rush yore trade, yo' git de incense, jes' any kinda incense an' yo' puts three cakes of it on. Puts yo' a drop or two of Jockey Club Perfume on dat an' some sugah an' blaze it all up in de fiah, an' it makes *fast luck*. It will be fast money, big money, make in de house.

An' agin, if yo' jes' wants *slow trade*, burn one stick of incense, fo' *slow trade*. If yo' wants to pull in *not so fast trade*, is to burn two cakes, an' de more incense yo' burn, de faster yore luck will come. [This is a magic rite of increasing amount and time.]

An' if yo' ain't got no money tuh burn dat, yo' jes' git some sugah an' sulphur an' burn sugah an' sulphur an' soon in de mawnin'. [Also] git up an' wash undah yore arms an' wash between yore laigs; take dat watah an' carry it to de steps an' scrub on de do' face an' somebody will come by an' spend some money wit chew right immediately.

An' tuh keep yore trade, like yo' wants tuh keep yore own trade from gittin' away, git up an' bathe yore face downward wit a lil sugah an' *chamber lye*, bathe yore feets real good, an' throw it [the water from both, often the same water] out from yore do'. Dat's to keep all yore trade comin' back an' spend money wit chew. Dat's tuh keep all dose friends comin' back to yo'.

Den, if yo' wants tuh be jes' all upset wit all de mens, jes' gits yo' a bottle of olive oil, a dime bottle of olive oil an' make yo' a little bag an' put it round in dere an' put chew a little salt an' sugah in dere, an' step right on [out] wit de men. Bathe down wit it an' step out wit de men. All mens will fall fo' yo' in some kinda way. Jes' a dime bottle of olive oil an' nuthin mixed wit it.

If yo' have an ole friend whut gone from yo', yo' gits de 137th Psalms. Yo' gits chew a new tin top, yo' know whut chew bake pies in [tin pan or pie pan], cooks in. Yo' write all dose 137th Psalms [Psalm 137 once], writes it down wit a nail. Take de nail an' drive it through de top an' put de top up ovah de do' lak de horseshoe. [While machine is off, I probably ask, "Wouldn't someone see it?"] Yeah, yo' kin put some kind of papah around it to keep it from 'tractin' people's mind. An' if he's in dis town an' yo' haven't sawed him in six months, he'll be dere in 24 hours. An' if he's in anothah town an' yo' have [not seen] him in a long time, he'll be dere in 48 hours.

If yo' runnin' a house fo' runnin' cards, or othah special work, an' yo' cain't git much trade dere. [She is speaking about her own professional work. The *running cards* means telling fortunes; othah special work, any type of *hoo-dooism*.] Yo' git up an' go to de drug sto' an' buy yo' a bottle of Hawthorne Perfume. Yo' take an' come back an' take yo' a little tin top. Git ovah dat an' repeat de Lord's Prayer an' take yo' a little tin top [top of a tin can] an' burn de Hawthorne Perfume in de middle of de flo' wit de sugah, an' dat will draw peoples to yo'. Dat's whut ah did when ah wus 'way from home [on professional business] - it would draw peoples to yo' an' yo' could explain to 'em whut chew want explained.

[Hawthorne Perfume is rarely used. I believe she means *heartshorn* (not *harts-horn*) = the usual *Hearts Cologne*.]

An' use Hawthorne Perfume is yo' goin' into a crap game an' wants tuh be lucky. Yo' take an' git chew a can of lye, an' put chew two half-a-dollahs in lye. Soak 'em in lye an' aftah yo' soak 'em in lye, set 'em in de Hawthorne Perfume an' yo'll be lucky tuh break evah'body at de game den dat night, in gamblin' wit dem half dollahs.

(You have to take those half dollars with you when you go to gamble?)

Yo' have to take dose half dollahs wit yo', go tuh de game. Jes' wear 'em in yore pocket, an' yo'll be lucky to break evah'body at de game den dat night, wit dem half dollahs.

Den yo' kin take lodestone an' mah hair an' Hawthorne Perfume, an' make me crazy 'bout chew, jes' draw me to yo' all de time. Ah cain't stay way from yo', don't care how yo' treat me. Jes' take mah hair an' de little lodestone, an' wrap mah hair wit de little lodestone, an' put de Hawthorne Perfume round dere an' wear it in yore pocket or in de shoes - jes' any place about chew. An' ah'll jes' be crazy 'bout chew - ah cain't stay 'way from yo' any time.

If yo' heah an' don' wanta be bothahed wit no one, yo' git up soon in de mawnin' - yo' don' want be bothahed wit nobody. Yo' use de word of *Holy Bates* [bats? the animal?] or either *Holy Jakes* [see later] seven times in de mawnin'. Now, yo' kin try dis. An' take yo' a little Hawthorne Perfume an' sprinkle it around in each cornah of de house, in de wash pan, sprinkle it around, an' yo' won't be bothahed wit no law.

[Surely the preceding *Jakes* means privy (obsolete) or excrement (English dialect), either of which is good protective magic (see *FACI*, side-title HUMAN EXCREMENT, under sub-title SCOTOLOGIC METHODS TO REPULSE WITCHES, 2ed., 1965, p.906.)]

An' if de law should come one time where yo' is, as soon as de law goes out, have yore broom an' salt an' sweep right out behin' dem; jes' soon as he goes out, jes' sprinkle it down - dat salt an' sweep it right out de house, an' he won't evah come back any mo'. 'Cause dey tried to run me outa Louisiana, but dey didn't run me 'way 'cause ah didn't have any license, an' dey didn't run me out. Ah come out when ah got ready.

An' agin tuh keep from behin' bothahed wit de law, but dis is a long time [oldtime method], yo' kin read de 23rd Psalm, "De Lord is mah shepherd an' ah shall not want." Dat's good tuh keep from bein' bothahed wit de law.

An' anothah thing ah realize about in goin' to a strange place [to follow her professional work], if yo' don' want tuh be attracted by [draw] de law, yo' kin go in de strange place an' when yo' git in de strange place, yo' use O.I. Joshua, when yo' go in de strange place, lak yo' came in dis town.

[The preceding *holy* words or magic *O.I. Joshua* reminds me of the *O.I. Young* used by *Doctor Yousee* in my interview with him. In both cases I am certain the "O. I.'s" are merely interjections or exclamations, like the word game, "Spell oilcup without the L" = O-I-C-U-P. Once again I suspect from the author of the *hoodoo book*, derision or facetiousness added to fraud - or should I say mental illness.]

•If yo' have tuh go befo' de judge - if yore goin' befo' de judge, yo'll have tuh read - lak yo' goin' befo' de judge, yo'd git up dis mawnin' an' read Matthew de 10th, when yo' goin' befo' de judge tuh be tried.

Befo' ah learnt in dis [profession] like, ah went to de grocery in dis town. Ah went to de grocery an' ah came back home an' ah found seven straight pins cross de vent in mah do' jes' disaway [demonstrates]. An' ah got so worried ah'd taken all mah things down dat night, ah cooked mah suppah, an' ah wusn't

worried when ah left. An' it wus some cat hair was balled up ovah in de cornah in a papah sack, jes' some fine cat hair. Ah found it in mah room - ah don' know how it got in dere. An' ah got so worried an' mad ah jes' got all flusterated. Ah don' know whut made me but ah jes' got all flusterated an' ah left dere. Dat mawnin' ah got - ah took mah things out at night - an' dat mawnin' ah got up, ah had some things dat ah wanted tuh wash. Ah rung dose things out an' put 'em in mah trunk, an' ah found mahself - it wus 103 miles from home wit eight cents in mah pocket.

Cat hair, salt an' peppah will start de devil right heah, right now. Jes' put it in heah an' it would start anybody fussin' an' fightin' - salt, cat hair an' peppah will start anybody in heah tuh fightin'.

Yo' kin take pins an' lodestone an' some othah fellah's hair an' put it in his do'staps an' he will leave dere. Jes' lak if yo' got a man an' yo' want him an' he won't leave de place fo' yo', yo' kin put it dere; jes' lak he's got a wife an' yo' wanta break 'em up, yo' kin put it dere an' bury it at de do'staps.

An' anothah thing - a *quick throw*. Yo' don' wanta be bothahed wit any law in anything yo' did. Git chew a red onion an' cut it in fo' parts an' put some sulphur an' sugah on it an' bury it at de steps, an' yo' won't be bothahed agin.

Yo' takes de little doll - yo' draw de coffin fo' me an' take de coffin an' put it in de lamp, an' burn de lamp from three tuh fo' days right dere in de coffin. Some kinda way, somepin or othah ah's run ovah an' killed. Or somebody jump on me an' cut me to death. Dere's some kinda way but ah'll have tuh die.

(Just draw that coffin on a piece of paper?)

Yes, put dat coffin on a piece of papah, write it up on a piece of papah whut chew want in dat coffin - write mah name in dat coffin. Draw it an' put it in dere. In three or fo' days ah'd be daid, somepin would run ovah me, or cut me tuh death.

Ah tell yo' whut, anothah thing ah've experienced. Ah had a boy fren' an' ah didn't like him an' he wanted tuh git into mah home, an' he stepped into mah home dis way. He burnt black candles an' whilst he burnin' de black candles on me, ah wus helpless to protect mahself. Ah came in home one day an' jumped on mah husband, got tuh fightin' wit him. An' ah got so drunk an' worried - ah wus cookin' an' ah fell all up on de stove. Ah got outen mah mind. When ah got out, mah mind would jes' worry me to his house, an' ah went to his house. He had a black candle settin' up dere.

Ah said, "Whata yo' burnin' dis black candle fo'?"

He said, "Oh, ah'm jes' burnin' it tryin' draw luck."

Ah say, "Ah'm sharp. Ah know whut chew burnin' it fo'." An' ah knocked de candle ovah an' put de candle out an' left dere. An' he ain't nevah been back no mo'. But whut ah done tuh keep him from comin' back heah no mo', ah burnt blue candles on him. Ah burnt blue candles on him an' ah wrote his name upon dose blue candles "In de Name of de Father, Son an' Holy Ghost." Ah didn't want de devil tuh cross me no mo', jes' wrote it upon de candles, whut ah didn't want 'bout him tuh bothah me no mo'. But he would jes' keep de devil up all de time. Ah didn't care fo' him an' he would do dat. Ah wus jes' sharp enough to detect it.

If a man's been kilt an' yo' know de fellah dat killed him, yo' kin bury him wit a aig in his hand an' de man will come back an' give up.

If a man's been killed an' yo's unable to find out who killed him, jes' lak if yo'd git killed, yo' write upon dat aig "who hit concern" - if yo' wanta slip an' do it an' don' want nobody tuh know it, an' bury dis aig at his haid an' feet. In three days he'll come an' confess dat he did de killin'.

If ah'm *poisoned*, yo' go in de woods an' git willow roots - git de leaves an'

bathe wit 'em, git de roots an' make me a tea, an' ah don' care whut ah'm *poisoned* wit, it will come out of me.

Yo' kin git blackberry root - if ah'm *poisoned*, yo' kin git blackberry root an' make yo' a tea out of de blackberry root an' if ah'm *poisoned* wit anything, hit will come out of me fashioned lak a snake or frog or bug or anything [my only example of this] - dis blackberry root will pass it out of me.

Den anothah thing, ah kin be deadly *poisoned* tuh death wit any deadly *poison* thing. If yo' kin git de poke salad root [pokeweed], yo' know, git de poke salad root an' bathe me in de poke salad [root] an' make me drink de tea off dat poke salad root. Dat's good fo' deadly *poison*.

If dere anything in any kind of way, yo' kin take de poke salad root an' yo' kin take 'simmons [persimmons] - yo' kin take green 'simmons. Yo' kin boil de 'simmons an' yo' kin put in de 'simmons [into the boiled pokeweed root]. Yo' kin put dis stuff, jes' a grain or two of lye in de 'simmons [before you boil them], an' if yo' have a snake in [yourself], dat 'simmon-watah yo' boil it, if yo' have a snake in dere. Aftah yo' boil it, if dey have a snake in dem - aftah yo' boil it, jes' [add] a pinch or two of lye. It will work it from 'em - in de least time of twenty-fo' hours he will work it from 'em.

Yo' kin take a penny or a nickel - lead will bring things. Yo' kin take a penny or eithah a nickel an' put bad luck on a person. Yo' take dat penny an' parch it in peppah an' in meal, an' gimme dat penny an' ah'll be unlucky as long as ah live.

Den ah kin take, if ah'm unlucky an' 'bout tuh go crazy jes' worryin' ovah dose things, ah go tuh de drug sto' an' buy me a box of saltpeter an' sugah. Bathe mahself down in dat an' git mah mind normal an' git de jinx offa me.

Den ah kin take de bluein'-watah an' de Lord's Prayer an' move de jinx offa me. If, yo' know, yo' jes' so unlucky yo' can't make any money, yo' kin take bluein' an' de Lord's Prayer - bluein' watah an' the Lords Prayer will move de jinx offa yo'. Bathe yore face an' bathe all behin' yore face, an' bathe all behin' yore ears an' all down, an' move de jinx offa yo', if yo' be unlucky.

Yo' kin take a silvah dime an' lodestone an' be lucky wit a silvah dime. A silvah dime is lucky if yo' use lodestone; if not, dey unlucky. If yo's not goin' use lodestone, well don't keep any silvah dime whatevah. An' half-a-dollah, if yo' want to keep all de time, yo' always have yo' money in half-a-dollahs, six or seven half-a-dollahs or three or fo' half-a-dollahs all de time. Half-a-dollahs is lucky to yo'. Dimes, if yo's not goin' tuh use lodestone, Jockey Club, or Hawthorne Perfume wit it, it's unlucky to yo' - dimes are unlucky to yo'. Ah kin take a dime an' jes' keep yo' in bad luck all yore life.

Yo' kin take a file an' a red piece of flannen an' write on dat red piece of flannen wit dat file. Jes' if yo' want me tuh go 'way from a place, yo' write on dat red piece of flannen an' dat file, an' drive it [both] down. Jes' write [what] chew want about me on dat file, jes' lak yo' say, "Ah want her tuh go away an' don' nevah come heah." An' dis mawnin' yo' hit it a lick - hit it evah' mawnin' fo' nine mawnin's an' drive dat file till yo' drive it down to de hub, wit dat red piece of flannen; but don' let dat flannen slip up, let dat flannen keep down wit de file. But de way tuh do dat tuh keep de flannen from slippin' up, yo' kinda wrap it - yo' gotta put de p'int of de file through de flannen, dat makes it stop at de wide end, see, an' wrap it clean to de top. An' on dat flannen cloth - yo' lay dat flannen cloth down - [doesn't] make any diff'rence if yo' doesn't make it plain. Jes' since yo' make it plain, yo' jes' make 'bout so yo' kin see it on dere. An' write jes' anything on dat file yo' want to, an' drive dat file down. If yo' want me tuh go down wit dat file, write it on dat red flannen. Write it on dat red flannen, wrap it round de file an'

drive it down evah' mawnin' fo' nine mawnin's, anything in de world yo' want tuh do wit dat file.

Now, yo' kin take a frog an' whip dat frog nearly tuh death an' take dat frog an' put him in yore pocket an' go to a game an' be lucky wit dat frog in yore pocket. Yo' take dat frog an' whip him nearly tuh death wit a little switch, an' take dat frog an' put him in yore pocket an' yo'll be lucky.

Yo' kin take dis frog, jes' lak yo's heah - comes passin' by tuh see me, an' yo' have a lot of money an' ah wants tuh git a chance tuh steal dis money. Ah git dis frog an' wear dis frog three or fo' days an' den aftah yo' carry me in mah room, ah take dis frog an' put him in a little secret'a place, a box or somethin' othah. Ah kin steal yore money an' go an' blow mah breath in dis frog's mouth fo' times an' yo'll come back. Ah kin steal hunderd of dollahs offa yo' an' yo' won' come back to git it - yore mind will be gone. Yo' won' have an' idea dat ah've got it - yo' seem to think dat chew lose it. Yo' won' evah come back tuh me fo' de money. Ah keep it.

Yo' take antses - yo' kin take an' go to a bed of antses. Yo' kin take dose antses an' jes' lak ah'm done gone tuh sleep, yo' take so many of dose antses in a little watah an' drop dose antses in mah ear an' ah'll go crazy. Dose antses will jes' run me crazy - dey goin' die when dey git in mah haid. Dey will move around in mah haid until dey'll run me crazy.

Now de way tuh move dose antses - de minute dat dose antses gits in mah ear, dose antses jes' makes me see, seem jes' have a bad mind, yo' know, jes' on yore brain. De minute dose antses gits in mah ear, if ah has any sense an' kin detect it, tuh git dose antses out yo' go an' buy jes' de common thing, dis mouth wash - jes' a bottle of mouth wash, an' git a ear syringe an' yo' kin syringe dose antses outa mah ear, syringe ev'ry one dose antses out. Dey goin' be daid when dey come out mah ear.

If ah came in heah an' steal dat hat [here again is my black hat with concealed microphone on the table] an' yo' haven't got de money tuh come to nobody dat know it, yo' sit down an' write upon dat [tin], "Whom it concern" - upon dis tin an' hang dis tin anywhere up ovah de do'.

(What sort of a tin?)

Jes' a common - tin stovepipe, anything. An' "Whom it concern dat carried mah things away," jes' write it up dere, an' put de Lord's Prayer on dere three times, an' ah'll bring it back. If ah'm afraid tuh face yo', ah'll slip it out dere an' put it where yo' kin git it.

(You write the Lord's Prayer on that tin, too?)

Yo' write de Lord's Prayer on dat tin three times. Write de Lord's Prayer on dat tin, an' yo' don' know who it wus, don' know de name, yo' write, "Whom it concerns" on dat tin an' hang dat tin up ovah de do' - jes' any kind of ole tin, tin bucket or anything, an' whosomevah done it will bring it back.

It's a sign. Now, some say it's ha'nts, some say hit's a treasure, a hidden treasure - whut de whirlwind is, de way tuh find a hidden treasure. Yo' git chure Bible tuh find a hidden treasure. Yo' git chure Bible an' yo' read Exodus, as ah tole yo', de 30th. Dat's from Moses, as ah fo'tole yo'. Yo' read Psalms de 23rd. All right, now, yo' goin' tuh find a hidden treasure. Yo' dress down in black. An' yo' gits a inner-tube. Take dose inner-tube an' cut in dat inner tube so dat each one dese *rungs* [legs] kin git in dis, yo' know, in a hole in dere, an' put dese fo' things [legs], yo' know, in de chair in dere. Den yo' takes dat inner tube.

(In other words you put that rubber around the bottom of the chair, the inner tube?)

Uh-hah, yo' gotta have a hole in dere fo' each one of de *rounds* [round legs].



All right, den yo' gotta bring dat inner tube an' put it cross yore shouldah. Den yo' gotta bathe yore face den wit a glass of watah. Yo' goin' tuh find a hidden treasure, now.

(What do you bathe your face with?)

Yo' bathe yore face in black. Yo' dressed in black an' eveh'thing yo' have on is black an' yo' goin' tuh find a hidden treasure. Yo' find hidden treasure, yo' finds 'em at night, yo' don' find 'em in de day. Yo' gits a glass of watah an' yo' pray befo' de glass of watah an' whilst yo' prayin', yo' lookin' through dat glass of watah. If yo' goin' be successful in diggin' dat hidden treasure, yo'll see it in de glass of watah - it's de watah jes' lak yo' draw outa de hydrant. An' whilst yore findin' dis hidden treasure yo' prayin' all de time. Den yo' prays an' den yo' read, "De Lord is mah shepherd. Ah shall not want. He maketh me lie down in green pastures." Den yo' goes back to Exodus 30th, which, as ah tole yo', wus Moses. Den yo' read dat, an' den, when yo' git close to de hidden treasure yo' gits blind. Yo' gits so blind yo' cain't see. Den when yo' 'bout tuh git de hidden treasure up, den funny things will come befo' yo' an' evah' thing. All kinds of ole daid things an' evah'thing lak dat. Den when it's a hidden treasure fo' yo' - sometimes yo'll lay down at night, somebody jes' cough - jes' lak yo' set, somebody will call yo' - de time yo' go tuh sleep somebody will jes' call yo' look lak in yore sleep an' den yo'll jump - look lak somebody call yo' an' yo' wake up - it's hidden treasure fo' yo'. An' if yo' kin evah study [steady] yore mind, yo' kin ask 'em whut does dey want befo' yo' gits excited or somethin' othah lak dat an' git halfways - thinkin' about chure dream-in' or somethin' othah lak dat, an' yo' thinkin' in yore mind, jes' lak de first night dey come to yo'. Well, dey'll come back again. Well, de second night if yo' kin jes' govern yo'self yo' kin git a chance tuh find de hidden treasure. Den a hidden treasure, when de hidden treasure is fo' yo', yo' stays worried all de time an' upset fo' money - jes' stays worried an' bothahed all de time. Jes' look lak somepin tells yo' all de time dat yo' goin' git some money. Jes' look lak if ah could git so-an'-so. Well, dat's de hidden treasure fo' yo', but yo' haven't been able tuh git it.

An' jes' lak de hidden treasure is fo' yo' now, hit's a time fo' yo' tuh git dat hidden treasure - yo' won' fit it - [if it isn't your time] - jes' lak if may be nex' yeah 'fore yore time comes, 'fore de time comes fo' yo' tuh git dat hidden treasure. Hit'll be jes' as easy as hidin', an' when de time comes fo' yo' tuh git dat hidden treasure, yo' won' have tuh go an' git me tuh git de hidden treasure, 'cause ah cain't git it fo' yuh. Ah kin git de hidden treasure mah ownself, if ah jes' know how tuh read or somethin' othah lak dat.

Dat hidden treasure is gi' [given] tuh yo' in yore sleep - sometimes hidden treasure is given tuh yo' in yore sleep. But when it's a hidden treasure fo' yo', yo' stays upset all de time 'bout money. Den when yo' go tuh sleep, look lak yo' jes' jumpin' an' a-goin' on lak dis.

An' den anothah thing. When yo' goin' tuh be all - jes' all upset an' worried. Yo' layin' down at night dreamin' of silvah money - dat's bad, dat's bad tuh dream of silvah money. Yo' goin' tuh be jes' all upset an' worried about somethin', but anytime dat chew dream of greenback money yo'll be successful, anytime yo' dream of greenback money. Anytime yo' dream of small money it's bad luck fo' yo' - yo' jes' be in bad luck. An' de way tuh git shet dis bad luck when yo' dream of silvah money, yo' git up in de mawnin' an' tell dat dream, jes' tell if it's nobody in de room, yo' jes' tell dat dream 'fore de sun rise. Dat dispel de dream, jes' throw de bad luck on anybody, tell it befo' de sunrise an' read de 23rd Psalms. Dat's fo' a bad-luck dream. Dat's de way it be's tuh git rid of a bad-luck dream.

Yo' kin take an' shoot bad luck on a fellah wit a gun. Yo' kin git jes' a common thing - it's meal, ground meal an' peppah an' shoot bad luck on a fellah.

Yo' kin take earwax an' lodestone an' eat a fellah's haid up - make him eat up his haid, give him cancer of de haid. Yo' take dat lodestone an' some of de wax out of his ear, an' dat lodestone will eat dat wax up - will come out eatin' cancer of his haid, an' cain't git it out no kind of way.

(What do you do with this lodestone?)

Jes' put dis lodestone in de earwax an' lay it jes' where it won' [be] both-ahed, nobody tuh fool wit it but jes' yo', an' lay it any place in de house, anywhere, an' jes' leave it dere an' dat lodestone will eat dat wax up, an' dat wax will cause a cancer tuh git in his haid an' eat his haid up.

Yo' kin take - ah'll kill yo' heah, an' step out dere an' step in some cow manure or chicken manure an' put me some turpentine on mah feet. Yo' kin git ev'ry bloodhoun' or anything an' it won' nuthin ketch me an' won' nuthin track me.

Yo' kin use splintahs from a tree struck by lightnin'. It's good fo' - well, ah say, from a toothache to abscess in yore teeth, or anything. Yo' kin take an' trim it real fine. It's good fo' even a pyorrhoea gums. An' trim it real fine an' take it an' jes' ease it all roun' yore teeth or anything an' make 'em bleed, an' it's de same as medical, any kind of medical de doctor evah give yo'.

Yo' kin take a snail an' some of mah fingahnails, or eithah some of mah hair an' take a snail's - dat stuff off a snail, an' bury it - dat slick stuff, not even de shell of a snail, dat slick stuff an' bury it, an' ah'll git down tuh crawlin' lak de snail, crawl lak a snail an' ah'll die.

Yeah, yo' kin take a black chicken - glad yo' brought it to mah memory - yo' kin take a black chicken. If ah would put anything out dere fo' yo', a black chicken will find it. If it's anything put - jes' lak ah'll put somethin' dere tuh run yo' 'way, yo' kin have a black chicken, ah kin bury it an' dis black chicken will find it. Dat black chicken will find anything dat's down. Ah kin put somethin' dere, jes' say bury a onion, fix an onion an' bury it fo' yo', an' dis black chicken will find dis an', aftah which dis black chicken findin' dis, don' chew put chure han's upon it. If a black chicken find anything around yore place, don't chew put yore han's upon it. De way dat chew do, yo' take dis an' git it up wit a hoe or stick or somethin' lak dat, rake it into somepin an' throw it into runnin' watah. Dat will run all of mah bad luck, run all whut ah put dere fo' yo', run all of it in de rivah. Dat will move it if yo' have anything put down fo' dat black chicken tuh find. An' ah'm glad yo' brought it to mah thought.

If a man has a good job an' he don' want tuh do nuthin fo' yo', an' whilst yo' havin' dat good job an' yo' don' seem tuh enjoy de money, yo' kin take black candles an' make him git fi'ed from a job - make de man fi'ed, ah don' care how long he been dere. Yo' kin make de man git fi'ed from dat good job - burn dose black candles on de man. De man'll have him be thrown out, ah don' care how long he's been workin' dere.

A bat will poison yo'. Jes' lak ah wanta poison yo', ah'll take - jes' lak ah wanta poison yore whiskey, ah kin poison yo' deadly wit de bat. Ah kin take dis bat, kill dis bat an' set dis bat in whiskey, wine or watah or whut ah'm goin' have fo' yo', an' let chew drink off dis bat. Dat's deadly poison an' will kill yo' right now.

Yo' take a catfish blood, jes' lak anything dat chew want, yo' kin git de catfish blood, but it will be de best if yo' git de catfish whilst it, yo' know, whilst it jes' fresh caught or somethin' othah lak dat an' he's bleedin'. Take dat catfish blood an' ketch it. Be sure yo' ketch it in a glass, an' jes' any-

thing yo' want, yo' git chew a feather, a black hen's feather, an' write whatso-evah yo' wants wit dat catfish blood on a piece of slate - jes' whatsoever yo' want. Dat catfish blood is good as dragon's blood.

Yo' kin take mah hair an' put it in a bird's nest an' keep me wit a headache as long as ah live, an' it won't nuthin move dat headache. Yo' jes' take some of mah hair an' put it in a bird's nest an' it will keep me wit de headache as long as ah live. Dere won't nuthin stop mah haid from hurtin' me.

Yo' kin take a lemon, where it be's a cross word in de house all de time, yo' jes' drive things down to a silence. Ev'ry day, ah won't say nine days, fo' three or fo' days yo' buy yo' a fresh lemon an' lay dat lemon roun' all 'cross de house. Yo' kin tell where - see, some people's green, dey don't have tuh know whut evah'thing is. Yo' kin lay a piece on dat windah, a piece on dat do'-sill - jes' whut yo's got dose lemons cut. Dat will kill roaches. Yo' kin lay lemons an' have evah'thing in heah jes' as silent as normal. Jes' lak all dat's livin' heah stay in a uproar, take a lemon an' cut it in fo' parts an' jes' lay it around de house three or fo' days, an' evah'thing in heah will git normal.

Den anothah thing - yo' brought it to mah thoughts. If yo' have a husband an' he's hard tuh git along wit an' yo' ain't got no money tuh go an' do nuthin fo' yo'self, evah' time yo' put chew a little bread, yo' put a little sugah on it, in de bread.

Den evah' time dat yo' make fiah in de stove, yo' puts a little sugah on it. It goin' make things sweet an' happy roun' home.

Yo' kin take hair from a dog, undah a dog's tail, an' a man's hair from his haid, an' yo' kin take de dog's hair an' keep de man an' de dog at home. Yo' put de man's hair wit de dog's hair an' keep de man an' de dog. Jes' lak yo' got a dog an' de dog goes all de time, an' de man goes. Yo' kin clip de hair from undah de dog's an' git de man's hair from de man's haid an' keep de man an' de dog.

Den yo' kin take a man's hair an' dog hair an' lodestone an' put it in runnin' watah. De man will go to de rivah an' drown. Yo' kin drown a man wit his hair wit lodestone, wit dog hair an' lodestone - make him go tuh de rivah an' jump ovahbo'd an' drown, commit suicide.

Yes, yo' kin take dirt dauber nest an' use dirt dauber nest - dirt dauber nest is good fo' *poison*. Yo' kin take a dirt dauber nest fo' *poison*. Yo' kin take a dirt dauber nest an' make tea from a dirt dauber nest an' if yo' are *poison*, dat dirt dauber nest is de same [as] a hoodoo [you can hoodoo with a dirt dauber nest and also cure with it] - yo' jes' drinks a tea off it evah' mawnin'. Evah' mawnin' yo' git up an' jes' take yo' a swallow, an' evah' evenin' take yo' a swallow an' if yo' got anything in yo', a dirt dauber nest will move it.

Yo' kin take a hickory stick. Ah say a hickory stick or a oak stick - jes' git chew nine sticks an' evah' mawnin' jes' take nine sticks an' set 'em up dere in de cornah - jes' nine hickory sticks, an' de 'simmon stick an' de oak stick - jes' nine of each one of 'em, and set 'em up in a cornah fo' nine mawnin's fo' a man tuh live or die.

If yo' want him tuh live, if he's very sick, yo' think he's goin' die, yo' lay dose sticks on de flo' an' evah' mawnin' stand one of 'em up, an' use de Lord's Prayer fo' him tuh live.

An' if yo' want him tuh die, stand 'em all up in a cornah, dose nine sticks. Stand 'em all up in a cornah an' evah' mawnin' yo' goes an' repeats de Lord's Prayer, an' if yo' want him tuh lay dere an' tuh die, lay one of dose sticks down. If yo' want him tuh live, set one up, but yo' have nine of dose sticks - 'simmon sticks an' all lak dat.

(Any of those kinds of sticks?)

Yeah, any of dose sticks, yo' kin make a man live or die wit dose sticks - wit de Lord's Prayer.

De gourd is good fo' *poison* - de gourd is good fo' two or three things. Gourds is even lucky. Yo' take a gourd an' drink watah out of it. Yo'd be very lucky an' very happy - jes' git chew an ole yella gourd an' cut de ole yella gourd an' drink watah outa de gourd. It's even good fo' yo' health.

An' it's good tuh keep anybody pract'ly from *puttin'* things *down*, jes' an ole gourd. Yo' kin plant 'em all round yore house, an' dey are lucky an' dey are good fo' *hoodooism*.

If yo' wanta know whut's goin' happen dis yeah, de second day in May yo' git chew a barrel of rain watah. Have yore barrel settin' out an' git chew some rain watah in dis barrel, an' yo' take dis lookin' glass an' look down in dis watah an' yo'll find anything dat'll come dat yeah. If yo' goin' die dat yeah, yo'll see it in dere; if yo' goin' ma'y [marry] dat yeah, you see it in dere, if yo' goin' be successful dat yeah, yo'll see it in dat barrel of rain watah.

On Friday yo' consecrate [concentrate?], don' eat anything dat Friday. Yo' take an' put on all black, don' have much tuh say to nobody on Friday, if dere anything yo' wants tuh know. Yo' take yo' a glass of watah an' sit dat glass of watah full, an' if yo's got a friend gone an' he's goin' come back to yo', an' if he's still goin' from yo', an' yo' see him in dat glass of watah. Yo' see, he'll have his haid all veiled in it. Yo' cain't see nuthin - it's jes' lak dis hat dere [my black hat again!]. Yo' cain't see nuthin - it's dark, no light whatevah. An' yo' kin see in dat glass of watah jes' as plain whut's whut an' whut ain't whut.

(In other words, any Friday you can try this?)

Any Friday, yeah, any Friday yo' kin try dis an' see whut's goin' happen - any Friday.

Yo' kin take snake's dust an' put it in a fellah's eye an' it would run him blind. Yo' kin take snake dust an' cook it in a fellah's food an' kill him daid.

Yo' kin cook scorpions into a fellah. An' take de scorpions an' kill de scorpions, an' aftah killin' de scorpions put 'em up where he'll rot. Den, if yo' goin' tuh gimme de scorpion in whiskey, or watah, take dat rotten scorpion's dust an' put it in dere, an' dat'll make de scorpion come in him.

(What does a scorpion look like?)

He's a red-haid thing, he runs real fast. Dat deadly poison. If he bite yo', yo'll die right now. He's a scorpion, he looks lak a snake, but he's got a tiny tail, he's got a teeny bit of tail. An' yo' kin put a scorpion in me.

Den yo' kin put a snake in a fellah. Yo' take a snake an' ketch de snake - don' kill de snake. Ketch de snake an' starve de snake tuh death, but let him yet be a tiny little snake. Starve de snake tuh death. Den yo' put de snake in de whiskey fo' me or in de watah fo' me or in bread fo' me, an' ah'll eat dat or drink dat. Dat won't pass through yo'; dat'll lay in me an' create dat snake back livin' agin in me.

A fellah's [grave] headbo'd or footbo'd. Dey tell me, jes' lak ah'll kill yo' an' gits away. Say yo' could sign mah name on his headbo'd - yo' slip back of 'em an' sign mah name at his headbo'd or his footbo'd, an' dey say when de laws came, dey find he's somewhere around 'bout dat grave, close to his haid an' feet. Yo' jes' sign mah name at his head or his foot.

(End of 1519. She's a professional.)

(The girl, 1518, when she first came in, took out a deck of cards and ran through them.)

[The last parenthesis is an example of back-annotating; sometimes I back-annotated next day, or any time it was necessary. Before I forgot, I wanted to

say the one important thing about 1518, a young woman about 25 or 30, who entered and without saying a word, sat down, took out a deck of cards and began to run them for me - telling my fortune. I was so surprised and she was so good, I forgot to turn on my machine and start commenting. Only later did I realize I had been in the presence of an expert *reader*, a person who *read*, generally not taking part in other hoodoo activities, except perhaps to recommend a *doctor*. "Memphis, Tenn., Oct., Wed., 24, 1939 - [No.] 1518 - woman 30, 1 or 2 things" *Numbers Book* 1516-1557. This was the day of my *return to Memphis*, the day on which I interviewed only 4 persons, all of them professionals, including MADAM WILEY and DEY TRIED TO RUN ME OUTA LOUISIANA. I failed to understand the importance of this *reader*.]

THE "JACK-BALL" MAN

CO'SE YO'RE LEARNIN' NEW THINGS AN' CO'SE YO' KNOWS MO' DEN AH DO  
BUT AH KNOW PURTY GOOD

WHEN YO' DONE ALL DESE EVIL AN' GOOD THINGS  
YO' MUST ASK DE LORD FO' YO'RE SUCCESS  
HE DIED FO' PEOPLE DONE EVAH 'THING GOOD AN' PEOPLE DONE EVIL AN' BAD  
IF YO' WOULD GIT UP RIGHT NOW AN' KILL ME, HE DIED FO' DAT  
IF YO' TREAT ME GOOD, WELL HE DIED FO' DAT

AH WANT LUCK TUH COME TUH ME WIT'OUT HARMIN' ANYBODY AT ALL....  
AH JES' WANTA STICK TUH MAH LIVIN', DON'T WANTA GIT RICH

MEMPHIS, TENNESSEE

[To determine whether he should visit me, this elderly *rootman* consulted his *Jack-ball* - see my final comment. Fortunately for me the spirit of this fetish had sense enough to answer that I could be trusted. If you are unacquainted with the *Jack-ball*, do read the excellent account of it in the interview with the MOJO EXPERT (p.1254, line 16f.). I am grateful to informant 1552 for the very rare compliment from a *doctor*: "Co'se yo' knows mo' den ah do." His material is on cylinders D140:1-D144:1 = 2823-2827.]

Now, yo' kin git yo' a three-cornahed file - git three files wit three cornahs. [He begins to point to the corners of our room.] An' dat's bound tuh be de east cornah, ain't it? An' dis heah cornah heah an' dat cornah, an' dat cornah. Dat east cornah cain't be blocked, but take dose files an' put 'em on de outside. Ah'm goin' tuh tell yo' dat 'cause it's good, too. It'll do de work. Yo' kin put 'em on de inside, eithah put 'em on de outside - provided yo' ain't got concrete, yo' understan'. If yo' got concrete, put 'em on de inside of yore house.

(In three corners of the house?)

Yessuh. But dat dahr cornah cain't be block.

(You must leave that east side open.)

Leave dat east side open, an' block dat. An' den dat keeps yore enemies off yo' all. Dat makes good luck come, too. An' fo' nine mawnin's yo' pray jes' as de sun rise up, jes' begin tuh rise. Yo' go an' stan' - yore facin' de east an'

yo' start tuh pray.

(You face the east when you are praying.)

Yessuh, an' ask de Lord, de Son, de Fahter an' de Holy Ghost jes' whut blessin' yo' want. Yo' do dat dahr fo' nine mawnin's.

(Now, that's to keep away anybody that wants to move you out of that house or harm you in any way. That will keep the landlord away or anything of that sort.)

An' den - dat's fo' de nine mawnin's, fo' tuh be successful. But we all of us, regardless how much money we got or how we livin', it's a Bein' ovah us. We gotta look to Him an' yore blessin' come from Him. Now, yo' kin write dat down.

[What did I do here? As I have said in my INTRODUCTION, it was generally thought that I took down notes by gently tapping the two buttons or tabs (*on* and *off*) of my switch-box, using them like a telegrapher's key.]

If yo' in a place of business, yo' understan', like a cashier in a hotel, bo'din' house or roomin' house, into a grocery sto', eithah drygoods, yo' go to de woods an' dig yo' up a bunch of sedge grass.

(Sedge grass that grows - like in the swamp.)

Yes, in de swamp. Its tought grass grows up like - we used tuh whip it up in brooms [made brooms from it] in de olden times.

(It's three or four feet high?)

Dat's right. Yo' dig up a root about dat much, 'bout big as mah han', wit de roots in it, dirt an' all. Why yo' go an' tie it up - in case yo' ain't got a back po'ch or eithah a back yard, if yo' cain't find dat - tie it up in a little close room anywhere, right where it sho' tuh de east.

(Right in the east part of the house?)

Yessuh, in de east part of de house or in de east part of de yard. An' yo' go to dat fo' nine mawnin's an' pray to it, an' brush yore fingah through it, an' yo' look at it de whole time yo' prayin' fo' nine mawnin's [demonstrates].

(You just keep waving your hand at it - brushing your hand back and forth through it.)

Through de roots of it. [Demonstrates.] Yo' let hit be tied up jes' about dat high an' de roots right like dis heah - dat's de roots of it now, jes' de roots of it. Well, yo' put de tops of it dat way.

(The sedge is tied up so that the roots are just about level with your face, and you take your two hands and run the fingers through the roots. I understand, just the roots.)

De sedge grass tied up right 'long dat way, see dat, an' yo' brush it - jes' to de roots now.

(Just to the roots.)

Do dat fo' yo' success whut yo' wanta come out, "In de Name of de Father, de Son, an' de Holy [Ghost]." Yo' successful as yo' wanta be. An' den when - whut chew brushin' down through dere, yo' understan', dat's chure enemies yore puttin' down dere. Dat little trash dat chew brushin' off through dere [is] puttin' 'em right down, down - puttin' yore enemies down, regardless to who comin' to *hurt* chew, or do yo' anything atall, any harm. Dey comin' tuh do yo' good.

Ah know all 'bout an' ah tell yo' whut dey do - an' dis is tuh break up peace in a family. Dey jes' go an' git some of yore *chamber lye*, yo' understan', an' put it in a brown bottle or eithah a black bottle, an' git chew a red string - dat's tuh break de peace, now, an' de parties dat chew wanta break up peace wit - yo' git chew a red string about dat long [demonstrates].

(Between two and three feet long.)

Yes, somepin like dat, an' jes' dem knots dat yo' tie in dat string yo' understan', an' put in dere *chamber lye* an' put some cayenne peppah in dere, an' some gunpowdah. An' put it in dat bottle. If yo' [can] be lucky enough tuh be

walkin' behin' de party, dey in front of yo', take dat *chamber lye* an' go straight on right on behin' dem, yo' understan', an' splash ev'ry bit of it, dat string an' all, out. But now when yo' start dat, let it be three days aftah yo' got it made up, befo' yo' start it. Have it made fo' three days, an' aftah yo' got it made, de third day yo' bring it out or eithah de third night an' ketch dem - any time, but let it be three days befo' yo' start. See. Yo' maybe can't ketch 'em de first day or de third day, or de second or de fo'th, but let it be sot [set] befo' yo' start - be de third day or de third night. Yo' sprinkle it all out behin' dem, yo' understan'. Well, dat will break peace - it will break it right down.

(After you finish, you just throw that string in with it; and this *chamber lye*, all [both] together [you] sprinkle it all out, back and forth.)

Backwards an' farwards, an' den swing yore bottle an' throw it on ovah yore haid, like thataway [demonstrates], but be shore it broke.

(You throw that bottle back over your left shoulder that way.)

Yes.

(Well, now what do you mean by breaking the peace? Just what happens?)

Dey split up from one 'nothah - dey jes' part dat way. Git rid of 'em.

(For example, if you want to get rid of me, you didn't want to bother with me any more, you would just do that and I wouldn't bother with you any more.)

Dat right.

(The forks of the road are mostly for hidden treasure?)

Yessuh, dat's fo' hidden treasure. It have tuh be 'twix' twelve an' one a'clock at night, but now ah cain't [get] it togethah.

Co'se yore learnin' new things an' co'se yo' knows mo' den ah do, but ah know purty good. Now, wit dese foot tracks, jes' anybody kin learn how it kin be done, jes' anybody. If anybody learn you how it come fo' yo' tuh ketch a pain in yore foot, yo' understan', or eithah learn yo' to use dat stuff, hoodoo stuff, well, yo' take an' ketch [cure] it. Ah show yo' how yo' do. Yo' take yore pocketknife, see, an' make a stroke dat way [demonstrates].

(Through the center [of foot track from heel] right on back to the sole - cut with your pocketknife - cut right up to the top of the toes with your knife.)

An' take it dis way agin [demonstrates].

(Then cut it across in the hollow of the foot, making a cross.) [This unusual method, a cross cut on the footprint, is one of many for *crossing* a person.]

An' yo' don't bring it to yo'; it's puttin' it on yo' den [bringing it to you would put the spell on you]. Yo' mark it dis way [demonstrates].

(Each of those strokes you mark away from you.)

Sho', dat's markin' 'way from yo'. An' den when dey lay down dis stuff fo' yo' an' yo' has a bad feelin' in yore foot, den yo' turn it right back on dem. De same party dat laid it down, yo' turn it right back on dem.

(That will protect you. You say you can walk over anything?)

Yessuh. An' den take yore pencil an' write yore name, an' wear it in de bottom of yore sock, or eithah in de bottom of yore shoe. Write chure name an' write chure mothah's name an' yore fathah's name, an' yo' put it in dere. An' evah time yo' walk ovah anything yo' wanta, yo' will *turn it right back on* them.

(This is all part of the same rite, the same ceremony [a comment, not a question]. Do that in both shoes?)

Yassuh, in both shoes. An' den when yo' foldin' dat papah, when yo' done write yore name an' yore mothah's name an' yore fathah's name, yo' jes' fold it disaway. See, heah, fold it from yo'.

(Instead of folding it to you, you fold it from you. You fix each shoe that way?)

Each shoe.

Wit yore hair behin' - dat's when a woman has got chew taken in, yo' understan', yo' cain't have her. Git dose strands yo' see from heah, from her left temple; on both of 'em if yo' kin. Git three or mo' strands, an' if yo' can git 'em outa heah, anywhere outa her haid, den yo' take dem strands an' put 'em in a bottle of yore pee, an' let 'em set dahr fo' about de third day. An' den, if he ain't got a furnace, put dat bottle of pee [and hair] in yore hearth, yo' understan'. Yo' put dat bottle of pee [and hair] - empty it out [into the hearth], eithah de furnace [if you haven't a hearth] - to de backside of yore hearth [or] yore furnace - your grate now, as near as yo' kin.

(Either the furnace or the grate [of the fireplace].)

Yessuh, but let it be on de backside. An' ah don't care how bad dat she wus treatin' 'im, den yo' got de woman. She been mistreatin' yo' an' she could walk on away laughin' an' talkin' an' [after your rite] she'd be out dere cryin' like a dog, say, "Please don't go 'way."

(That is if she has been mistreating you, you can get back at her.)

[His rite, of course, is a variant of the witchcraft one of hanging a bottle of urine up the chimney of the open hearth - see *FACI*, 2nd ed., pp.906-909, and in this present work, p.151, No. 496.]

Yo' kin go to a grave when a woman's periods is ovah, yo' understan' - dat's wit her periods, yo' know - an' take her cloth an' bury dat cloth right at de haid. She'll nevah be any good. It won't be long 'fore she pass out.

Dey say dey take a person photograph - dat's if it on a [tin] type, yo' understand, an' go an' bury it in de graveyard an' turn de face of it down. If de haid is in de east, or de west - lemme see, dey turn de face of a body in de east, but yo' bury de face of him in a grave in de west - turn de face to de west but turn him down. But let him be at de othah party's foots.

(You have to bury this photograph at the foot of this grave.)

At de foot.

Now, ah always try tuh work fo' good luck. Now, if yore luck's down in de spring of de yeah, 'bout de time yo' go tuh plantin' co'n - dat's March an' April - yo' git chew nine grains of co'n. Yo' go to a cemetery, an' take three grains, an' start at de foot. Put one yeah at de foot of de grave, den put anothah grain [and another grain] - den jes' about middleways three mo' grains - an' put anothah three mo' grains at de haid. An' den yo' stan' right an' pray to de Lord, say, "Ah want luck tuh come tuh me wit'out harmin' anybody at all - a good success. Ah jes' wanta stick tuh mah livin' - don't wanta git rich. Don't wanta have no bad life, In de Name of de Father, de Son, an' de Holy Ghost." Dat's all ah want. Now, ah has nine grains down dere now, an' outa de nine two may not come up, but some will come up.

(You plant three hills on that grave and in each hill you have three grains.)  
Dat's right.

(That will bring your luck to you.)

[Could this be an old corn-planting rite changed to a general-luck rite? Even a personal rite? The usual odd number for seed is here. The sentiment expressed and underlined does not sound like the creation of a hoodoo manual. For many corn-planting rites and signs, see *FACI*, 2nd ed., pp.47-49.]

If yo' want a woman an' a man tuh git hung togethah like a dog, well yo' go an' git a gyp dog in heat [gyp = a bitch in the United States] - a gyp dog, an' git her *proudin'* bag an' yo' lay 'em in de shade tuh dry. It ain't jes' nuthin' but a oil, yo' understan'.

(Just lay it up there and dry.)

In de shade. Don't let de sun git at it. Lay it up an' dry an' den grease



yore han's in it at night an' yo' go tuh bed wit de lady, an' yo' git up de next mawnin', an' if she's actin' (up) [transcriber's annotation!] on yo', yo' understand - an' take yore han' an' rub her fur three times, jes' up to her navel. Dat's all yo' gotta do. Yo' wait an' ketch her wit a man an' dey git line togethah jes' like dogs - dey lyin' togethah. Don't yo' holler; a dog will holler.

Git one dese bats flyin' aroun' at night - yo' kill one of dem an' git de [? private part] of him. Dat's all yo' gotta git, an' den yo' put it in de shade again an' let 'em git real dry an' let it be a powdah. an' pound it up an' sprinkle dat ovah her *kitty*, ovah heah. An' yo' sprinkle it ovah dat an' evah time a man git up on her he's gonna go tuh sleep.

(He'll go to sleep.)

De time he git up on her, he'll go to slep

Den yo' kin go an' git yo' seven of dese earthworms an' git chew a dishrag an' some fresh lard, an' stew dat all up togethah, dat dishrag - shet it all up togethah an' make a kind of grease out of it an' rub it ovah her *pussy* agin. Dat's anothah diff'rent way now. Dis ain't all de same. Rub it ovah her *pussy* three times. Evah time he go dere it'll throw it up - he cain't git it in tuh save his life.

(You mean he'll vomit?)

He'll jes' throw up on her.

An' git de like dat - git de dishrag an' seven houseflies, whut stays roun' de ole house - a filthy house, yo' understand, an' fresh lard, an' stir 'em up. He cain't git in an' he git up he go tuh throwin' up on her, jes' heavin'.

(You put these houseflies with these worms?)

Yessuh, an' make a cure out of it an' den put it in a can. Put de dishrag in de can too.

Ah know how yo' kin measure a man. A woman go tuh bed, she could measure a man to de end of it. Git a cotton string an' tie a knot like dat an' tie a knot at de end. Den he cain't fool wit nobody but her. She gotta wear it in her stockin', eithah in de bottom of her dress. Dat's whut ah did.

[The latter means either this had been done to him or he advised female clients to do this.]

(How would a man get loose from that condition?)

Well, ah tell yo' de way he do. He'll git him a clean pocket han'chief, if 'taint but a nickel pocket han'chief but let it be white, not no thread in it an' no stripe or nuthin. An' in foolin' wit her, yo' understand, when yo' an' her git through communication wit one anothah, den yo' take yoreself an' wipe her if yo' kin, wit chure han'chief, yo' understand. Yo' wipe yoreself an' yo' wipe her. Yo' kin wipe her first an' den yo' kin wipe yoreself. Den yo' put dat han'chief in yore pocket. No, don't mattah where yo' leave it, but when yo' leave yo' carry it wit yo', an' yo' take dat an' spread it, spread de han'chief out broad.

(Just spread it out wide?)

Yessuh.

Yo' spread it out like dat an' yo' take dat han'chief an' dis heah cornah heah [demonstrates].

(The upper right-hand corner, and fold it back.)

•Fold it to yo' in de center. Den turn it all round agin [demonstrates].

(Turn it around and take the upper right-hand corner again and fold it back to the center.)

Keep on turnin' it [demonstrates].

(Keep on turning the handkerchief around.)

Dat's right [demonstrates].

(Until the four corners are folded back to the center.)

An' take dat an' fold it to yo'. Some of 'em fold it from 'em but dat's wrong - fold it to yo'. See, if yo' fold it from yo', dat's *keepin' yo' down* jes' de same. Fold it to yo'.

An' now listen, when yo' done all dese evil an' good things, yo' must ask de Lord fo' yore success. He died fo' people done evah' thing good an' people done evil an' bad. If yo' would git up right now an' kill me, He died fo' dat. If yo' treat me good, well He died fo' dat. Dat's right.

Now yo' take dat an' jes' wrap it up real good an' put it in yore pocket - jes' git chew a nice pocketbook an' put it in it dis way.

(What will that do then?)

Oh, hit'll *untie* him.

Yo' kin take a half pint whiskey or eithah a pint an' do somepin wit de snail. An' yo' dry dat snail up - yo' dry him up. Dry him plumb up an' den beat him up in a powdah. An' git chew a clean piece of cloth an' put dat dust in dat clean piece of cloth, an' tie it an' put it down in a half pint or eithah a pint of whiskey, 'cordin' to how much yo' wanta put in it. Yo' put it down dere - put it [cloth with snail dust] in yore whiskey an' have a string where yo' kin draw it [cloth] all out, yo' understan', but put a stoppah on it. When yo' draw it all out, den yo' squeeze dat rag on out till yo' got it dry. Yo' jes' strain dat whiskey out clear yo' understan' befo' yo' give it to somebody an' let 'em drink it. Dat cut him down in three days.

(That makes him so he can't do anything.) [Causes impotence.]

Yessuh.

(And you put this snail in a little bag just like you are making tea - like a teaball that you put in the teapot, and you pull that little teaball out.)

Dat's right. He ain't got - but his (*nature*) [comment by transcriber] will be gone.

(He never can be cured?)

He cain't be cured. He ain't got no mo' heat [only time I ever heard of a man being in heat].

If somebody is foolin' aroun' yore place of business, yo' kin take a ten-penny nail, yo' understan'. Dis is true about dat. Yo' take dat three-penny [instead of ten-penny] nail - now, ah'm out heah in front of yo' do' now, an' ah call yo' three times, an' de third time yo' will answer. Well, when yo' answer, ah'm goin' shove it down dere, yo' see.

(You start that nail into the ground, and then you call me, and when I answer, then you put your foot on it and shove it all the way down into the ground.)

An' when yo' answer ah ain't gonna tell yo' no nuthin - ah turns mah back an' walks on away.

(As soon as I answer you, you are going to turn your back and walk on away.)

But ah *put yo' down* an' yo' ain't goin' give me no mo' trouble.

(That is, if I were trying to put you in some trouble, you would come to my house and put this nail in front of my door and I couldn't do anything more to you.)

Dat's right.

[The preceding nail rite is a spirit-catching device - see p.24.]

[After my informant left, I comment to the machine.]

(End of 1552. This fellow in here (was) [transcriber's comment] is quite a professional. He had a Jack-ball and just before he left he had taken it out. It was just a piece of iron - a large loop of iron about an inch square, bent into a "U" and hanging on a piece of fishing-cord. And he said he had tried it out on me before he came and he said that I was all right.)

[Why I failed to record our post-interview conversation, I do not know - see INTRODUCTION about saving space to prevent a massive transcription. In any case the production of his *Jack-ball* may have diverted my attention. Not every day does an *old pro* appear with a *Jack*. Before coming to me, he had suspended *Jack* in the air by holding the loose end of the fishing-cord and then had talked to it something like this, "Jack, tell me the truth, now. Is it safe to see this white man? If yes, start swinging; if no, stay still." Jack had to swing! The old man was dying to see that white *hoodoo-man* who had had a *run-in* with the police and was back in town again. My transcriber's "(was)" questions my "is." To her the old man's voice indicated that he was or should be retired. For his talking to the *Jack-ball*, see preceding reference to MOJO EXPERT, p.1254; also JACK, pp.190-193, especially Nos. 581 & 588.]

"DOCTOR" NELSON WORKED FOR "DOCTOR" HARRIS

AH BEGIN MY WORK RIGHT IN FLORENCE, SOUTH CAROLINA....  
OLE MAN UP DERE, WHITE MAN NAME OF "DOCTOR" HARRIS....  
HE WAS DE BEST ONE IN DE STATE....  
AH STARTED LEARNIN' IN 1909

CHARLESTON, SOUTH CAROLINA

[Informant 518 is important because he knew about the celebrated *Doctor Harris*, a white man (p.III), as early as 1909. Some of informant's material may be elsewhere in the text. This is on cylinders 610:2-612:8.]

(Well, when you learned your work, were you initiated into it in any way? Or just learned it? Some initiation or something of that sort?)

No, sir, got mine from de spirit - God give it to me, you know.

(Sometimes they say they have signs by which they know how to do....Is that true?)

Yes. Oh, yes. See, you kin know...any time you meet a individual...like if it's tonight....[recording bad].

(You are working here now for awhile? But you are working all over the state, all around the state.)

[I am repeating what he had said.]

I stay here at No. 10 Antler Street...headquarters, but I work all ovah de state.

(People used to tell me that *Doctor Buzzard* lived in Florence. *Doctor Buzzard* never lived in Florence, did he? You have heard of *Doctor Buzzard*?)

Oh, yes, yes. *Doctor Buzzard ain't living* - he's dead.

(How long has he been dead?)

Been dead about ten years now.

(Five or ten years.)

Dere folks goin' by dat name, but *Doctor Buzzard* been dead.

Ah traveled all over de state, you know.

(You traveled all over South Carolina.)

Ah traveled all ovah South Carolina, New York and evah'where.

(I see. Well, where did you begin your work?)

Ah begin my work right in Florence, South Carolina.

(You started right in town? But you have been here for some time?)

Yeah, since 1909. See ole man up dere, white man name of Doctor Harris - might of heard about him.

(I never heard about him.)

He was up dere. He was de best one in de state, you know, *Doctor Harris*. I mean de best. An' ah started learnin' in 1909 - third day of April. I paid him \$60. See, dose days [while working for *Doctor Harris*] I put many a man on de road to Chicago and Kentucky, all about, doin' business - train 'em you know, put 'em on de road. [Probably selling *medicine* and *roots*.]

Well, you gits gunpowdah and you gits garlic, gits sulphur, git olive oil and git Indian potato.

(Indian potato. What's that?)

Indian potato - dem dat grow out in de woods, you know. Dey green as dat [probably points to something]. Dey smell like a sweet potato and look like a sweet potato. Some of 'em grow dat big [demonstrates].

(Some of them grow a foot long.)

[Indian potato is the early name for the giant sunflower, *Helianthus giganteus* - fleshy roots used by American Indians for food. But they surely do not grow out in the woods.]

Some of 'em large den bough of de tree, you know. Ah bought one from up de country about weighin' 25 pounds like dat.

(Really! How does it taste?)

Taste like a potato, too, you know.

(Sweet potato?)

It's really dat, chew know. And mix all dose togethah and give to de individual. It will drive dem out, kill all dem ants - clear all de body up, you know, what othah people feed 'em. Dat will cure 'em.

(That is if they have any kind of live things in them at all.)

Yeah, any kind - dat will cure 'em.

Dey take de dishrag and he kin rub her down nine times from de navel down. See, and anyone dat go dere, dey fall - dey become like dishcloths.

What chew do if you know dat boss name. You take a pinch of sulphur and a pinch of salt and put it in de water dat you wash yo' face and hands in evah mornin' fer nine mornin's. You take a pinch of sulphur and a pinch of black peppah and put in yore shoe and wear it to where de man have conversation with chah. Yo' tell de piece of devil's-shoestring you wanta talk wit de man, and you go dere and you go to talk with dat man. And dis man ain't got nuthin open fer you, he'll tell you he will look out for you. And when you go on, yore spirit will be with 'im at all time continual in his mind. De first time he get you a chance he'll call yuh.

### DOCTOR STONE

CLAP MAH HAN'S AN' REJOICE

[DO] YO' KNOW WHUT A GOURD IS....  
YO' DON'T KNOW WHUT DAT IS, DO YO'

[DO] YO' KNOW HOW TO READ DE 23RD PSALMS OF DAVID

AH GOT SOME IN MAH GRIP  
[HE BROUGHT HIS "MEDICAL KIT"]

AH BROUGHT MAH BOTTLE WIT ME, AH HAVE SOME OF DAT RIGHT HEAH  
DAT [IS] RATTLESNAKE MARSTAH AN' DAT "BE SHAMED BRIER"  
DAT'S WHUT YO' GIT AN' CARRY SOME LONG WIT YO'  
AN' DEN YO' WILL GO LONG [WAY IN THIS WORK]  
AN' TRAVELIN' INFLUENCIN' AMONG PEOPLE  
DE MAJORITY OF DE BEST...IN TOWN YO' KIN HANDLE DEM YORE WAY

DOSE PEOPLE WILL BE JEST AS HAPPY, JEST AS HAPPY AN' GLAD  
PAY YO' ANY KIND OF MONEY FO' DE WORK

AH AIN'T GOT NUTHIN [TO] PUT ON 'EM 'CEPT MAH HAN'S  
GO TO ANYBODY WIT HAN'S WIT SUPERNATURAL POWAH

YO' REMEMBAH A BIRD DEY CALL DE MOCKIN'BIRD  
DE FREE BIRD DAT SINGS  
NOBODY KILLS HIM - NOBODY WANTS HIM - HE'S NOT GOOD FO' ANYTHING  
BUT ONLY HEAR HIS BEAUTIFUL SONG IN DERE  
DAT'S A BLESSED ONE FROM GOD

WAYCROSS, GEORGIA

[This man - periodically sitting or standing or clapping his hands - was a delight but difficult to record. Among the unusual things he said, he claimed to be a nephew of the fabulous *Doctor Buzzard* - see pp.III, 891, etc. And the final quotation reveals him as a poet. But I am afraid he underestimates me just a little. I could read Psalm 23, and I had seen gourds grow - in fact my first pipe back in 1921 was a calabash with a meershaum bowl. Further, I also knew something about the *laying of the hands*; my Rector and I having started spiritual healing in the Episcopal Church in 1920 at the Church of the Advent, Walnut Hills, Cincinnati, Ohio - see INTRODUCTION. This is informant 1123, whose material is on cylinders C224:1-C229:1 = 1805-1810.]

Ah said yo' put yore footprint on de ground - stamp like dat [claps his hands]. An' as [after] yo' put yore footprint on de ground, ah take dis, dat thumb, dat *dog fingah* an' little fingah, take a dip outa three of dose tracks an' continue walkin' - pull it toward de toe. Dat'll move him - make him leave town, jes' ban him an' his family.

(Wait a minute! What do you do with that dirt after you pick it up?)

Yo' take dat dirt, fetchin' a bottle dat washed clean, brand new stoppah - go to de pharmacy an' buy it, nine pins standin' on dere haid in de bottle, pile de dirt to de pins, an' jest about a quartah of a teaspoonful of red peppah, de same of black peppah, understan', and a little bit of *graveyard dirt*. Put it in dat bottle. Walk backwards an' throw it ovah yore left shouldah in de watah, "Go." Gone.

[Each time he says anything he hits his hands or else the pine wood burning in the grate cracks.] [Note made at time of checking transcription.]

Go to de fo'ks of de road - see heah [demonstrates], lock yore han's ovah yore haid like dat, ovah de top of yore haid like dat, secrut prayer tuh God. Prayer moves mountains. Yo' gon'a give it a trial? Dat means, "My Lord, my God, have thou forsaken me?" Don't care whut kind of trouble yo' in - if yo's in trouble He tryin' tuh protect yo' in dat.

Would you allow me to stand?

(Yes, stand up - just so I can hear you.)

Like dat, "My Lord, my God" - hand locked ovah yore haid, "have thou forsaken me?" In dat, an' dat means [something] - dat means, "My Lord, my God, have thou forsaken me?" Den move, "By St. Peter, [by] St. Paul, de good Lord has saved us all." Call de individual name three times, clap mah han's an' rejoice. ["Clap their hands...be joyful together" - Ps.98:8.] [He claps his hands.] Evah'thing will be all right. Regardless whethah it gettin' somebody out a jail, somebody outa trouble, white, colored, who it may be - all kinds of cases in any kinda - have to go dere twelve a'clock at night. Yo' understand me now? High twelve stand dere - don't git in dat fo'k till high twelve. At high twelve step in dat fo'k, "My Lord, my God...."

[My notation here reads, "Spoke so low and so rapidly - clapped his hands periodically."]

I'll show yo' whut dey git - I take you aftahwards and explain to you. First at home in solemn, in closed do's, goin' in secrut prayer to God, "Send de spirit." He'll do it. "Send de spirit to visit me. Guard me. Strengthen me fo' ah'm weak. Prop me on de weakenin', leanin' side. Help me, Jesus, ah pray.

Den, yo' see a common old thing as old dirt dauber nest. Yo' know whut dat is. Git dat an' compound it. Ah'm tellin' yo' whut'll work. Ah'm tellin' yo' whut chew kin do good wit fo' anybody else. Make peace in de home wit dat, compound dat. Common things: spice, sugah, sulphur, table salt [claps hands after each item named]. Sprinkle it down anywhere dat chew have to cross ovah - put some in yore shoe - walk ovah anything anybody put down fo' yo' an' dey can' do yo' any harm.

Trim both fingahnails. If yo' kin powdah dem - ah'm lettin' mine grow out now. It needs three months if yo' wanta take de advantage of a woman. Three months. Fingahnails, toenails an' see heah [he is standing up, he shows] de hollah of mah foot chere. Dampen it an' scrape dat dead skin back - back dis way from de toe, den compound dat [claps hands], turn it brown [parch it], put it in whiskey [clap], wine [clap], coca cola [clap], or dampen it an' sprinkle in de candy - chocolate candies, anything whut dey eat - anybody - millionaire - don't care who he is - got him. [This is the way he is speaking.]

(Love you - but you must let those fingernails grow three months before they are any good, have any power.)

Yes sir, yes sir.

Yo' see de ole pine tree dat grows dat sheds de cuckrel burr? Cuckrel - little ole green cuckrel burr, git it an' sprinkle it wit salt an' carry it an' throw it undah de house - three days - guarantee it - try it heah befo' yo' go 'way - three days - have success - to have someone dere askin' an' callin' an' pay yo' price fo' it.

(For that house you want to rent?)

Yes sir.

(You simply take these cockle burrs off these little bushes. It's a weed?)

Yes sir.

[Despite his "Yes sir," is this a pine "dat sheds (shades) de cuckrel burr" or a pine "dat sheds de cuckrel burr (a cone)?"]

Just a moment. Yo' know whut a gourd is? Ole gourd - ole bittah gourd. Yo' don't know whut dat is, do yo'?

(Yes, I know what that is.) [Honesty before tact!]

Ole runnin', stinkin' vine gourd - gourd vine. Git nine seeds outa a gourd. Listen to me. Nobody goin' come dere. Git a gun shell if yo' can't git no powdah - git a gun shell. Cut dat shell an' git dat powdah, an' beat dose ole

seed up [beats with hands] - nine grains outa de gourd, see. An' git someone to carry it - see, if yo' can't git it in de house, throw it ovah de fence anywhere, jest since it's in de no'th cornah. Dat settles it. Won't nobody rent dat until someone goes dere wit sense enough to take dat up.

(That's *crossing up* the house.)

An' dey can do it.

(Is there any way of *uncrossing* that - clean that out?)

*Uncross* it? Have to go to a cemetery. Allow me to stand please.

(Yes, go ahead.)

Go to de cemetery an' walk round de grave seven times, an' come back to where de heart is. Yo' kin tell where de heart of dat individual dat sleeps in dat grave is. Git on yore knees an' take three pennies in yore fingahs - take dem three pennies an' take out dat dirt on de grave, work it down to dere. [He demonstrates.]

(Down to your elbow.)

Yes sir. Ah pay de daid wit dem pennies to work fo' me, tell him jest what yo' want 'em to do, "Remove dis *cross* dat evah'thing may go free." An' he gives it to me. Pull it up, dat dirt, some of dat *graveyard dirt* an' put it in a paper sack an' go right home. Have it in yore possession. All right, dat works.

(The house is *uncrossed* from then on?)

Yes, yo' kin go in dere. Don't care how rich dey is an' whut dey do.

Git a bone from an individual, a ceasted [deceased] one. Yo' git, if yo' could git it, dat little ole short rib bone where He taken de bone from Adam's side an' made de woman Eve. Yo' understand me? Yo' take dat bone, yo' call dat individual name dat yo' wanta handle de spirits of an' handle 'im jest as yo' might if he's a - regardless of how rich he is or whut kinda circumstances he in, take dat bone an' call dere name three times fo' nine mornin's wit'out breakin' yore fast to anybody. Ah mean speakin' to anybody or even breakin' yore fast, or eithah drinkin' any watah. An' den it's perfect. Jest whatevah yo' want 'im to do dey will do - dat wish.

Go to it [a grave] an' change it. Take up de footbo'd an' put it to de haid, an' take de haidbo'd an' put it to de foot. Now yo' need nine pennies. Ah pay de daid to take care of de situation relating to whutsomevah dat ah desire fo' dem tuh do. Dat clicks it.

(Then you take some dirt away, too?)

Yes sir, no mo' den yo' kin hold up dere. An' put dat in yore pocket an' keep dat wit yo' until yo' business is all convenient, an' den yo' kin do whut yo' please wit it.

(You bury those things there.)

You know de boss's name. All right.

Call 'im soon in de mawnin' befo' de sun's risin'. Understan' me, don't have anything else on yore mind. Have yo' a secrut prayer to God befo' de sun rise. Git on yore knees an' pray *David's Prayer*, "De Lord is mah shepherd an' ah shall not want." Ah'll guarantee dat yo'll go out an' git it. "De Lord is mah shepherd an' ah shall not want." Yo' know how to read de 23rd Psalms of David? ["He thinks I am a root doctor and asks whether I know how to read!" A note I made on transcription when rechecking cylinder years ago.] An' in readin' dat den [demonstrates].

(Fold your hands up over your head.)

Uh-huh. Dat means, "My Lord, my God, has thou forsaken me?" Call His name three times jest fo' three mornin's. Handle 'im jest like yo' kin dis hat chere [my hat on the table - see INTRODUCTION for my old black hat].

(The boss for the job?)

Yes sir.

Table salt, spice - Oh Jesus! Wait a minute ah kin call it. Ah got some in mah grip [he brought his medical kit]. Ah got some stuff heah in mah pocket, it does de same thing. Table salt, spices, if yo' ain't got dat yo' kin put dat on dat rattlesnake marster an' dat be shamed brier an' dat works.

Ah put chew some in a bottle 'fore yo' go [leave town], so [because] I want chew to prove somepin fo' me dat dead men tell me. [I think he means a spirit has just proded his memory - he now completes the prescription.] I'm gon'a put me some salt, spice an' oil of cinnamon [ingredient he had forgotten].

(Oil of cinnamon. All right.)

Now, yo' take dat like yo' goin' bring success in yore place. Sprinkle some in de front - dat all combined - den three drops in de do' entrance, three at de outer entrance an' de back entrance, each entrance yo' have an' say, "Come in." An' jest lak it's done, it's done - jest lak dat. Dat gives yo' luck.

We git nine gold-eye needles. You understand dat? Brimstone, sulphur, gunpowdah, red peppah. Could yo' remembah all dat?

(Yes, I can remember it.)

An' othahwise write de names in a circle - [demonstrates], like a circle comes right around like dis heah.

(Like a turret - like a lantern - spiral.)

Put dat down undah bottom of dis stuff whut chew goin' set dat candle afire an' let it burn down to de groun'. Nobody, no, no, nuthin will conflict wit de individual, don't care if yo' do murder [says this "very slowly" and "impres-sively" reads my note]. Ah done things heah dat de law ain't bothahed me - prove it to yo'.

Yo' ain't goin' befo' de judge if yo' do dis. Yo' wanta git up soon in de mawnin' - allow me to stand.

(All right.)

An' yo' walk three steps forwards dis way an' three steps backwards. [He demonstrates.]

(Wait! You walk three steps forwards, then at right angles you walk three steps backwards.)

Yes sir. Yo' have de name of dat judge if yo' kin git it written on a papah. Yo' take dat name - ovah yore left shouldah - understan' me. [Difficult to hear - he is preparing the note with voice away from the microphone.]

(Yes, throw it back over your left shoulder.)

"Go on - go." Well, yo' kin go up dere - "We don't find anything against dis man."

(You won't go to the jail when you go before the judge?)

Yes sir. "Find de 'fendant not guilty."

Well, yo' kin take three brass keys on a Bible - proved things [this has been proved true] - put it on de Bible on dis partic'lar Psalms heah [demonstrates].

(You have to hold the keys level.)

Hold de Bible level.

All right. Dat Psalm says, "Make haste, O God, deliver me. Make haste to help me, O Lord." Dat two brass keys or one brass key layin' on dere - hold it level. Yo' can't keep dat key on de Bible, hold it both hands - it slip out. Now, aftah which yo' want 'em to bring dat back. Yo' know who did dat. Yo' write dat name three times an' put dat in de bottom of yore shoe - dat stole dat from yo'. Yo' go to a little ole bridge - not no big bridge, no concrete bridge, little ole wood bridge an' put it undah de no'th cornah of de wood bridge. He can't rest - dat's common, he'll bring it back.

(He'll bring back that stolen article.)



Yes sir.

(Now you find his name by calling his name when you have that key resting on the Bible. When that key falls off, that's the fellah who's got it.)

Dat's de fellah did it. Dat kills it.

(And that's the way you bring him back. He will bring the article back.)

Yes sir.

[While machine is stopped, he talks about *Doctor Buzzard*.]

(*Doctor Buzzard* was your mother's uncle? You say he's dead? Well, isn't his son carrying on his business?)

No, son dead.

(Oh, his son died, too.)

Ah'm de only one doin' de work. All mah people dead 'cept mahself an' wife an' one kid.

(And old *Doctor Buzzard* was the best of them all?)

Not dese ole threads dey git on de spools - dem ole-timah threads, dem ole ball threads. Yo' understan' me, please. Yo' tie nine knots *to keep anyone down*. Dat's whut chew wanta know 'bout?

(Yes, that's it.)

Tie nine knots, call de name as yo' tie de knots. Yo' understand how many, nine? An' den hang it in de no'th cornah of any home or hang it on a tree in de *no'th cornah of de world* an' he can't rise - he can't have anything, he will lose evah'thing he got regardless to who he is. Don't care how rich he is.

(Ties him down.)

Yes sir, ties him down.

(You call his name as you tie the knots?)

Yes sir.

Yo' get de hen's egg, de black hen's egg, please - goin' tuh work wit dat - dat's laid on Friday, today. Yo' take dose eggs. Yo' git some of dat dragon's blood an' put it up in a pen - it's red like ink, an' engrave [print] de names on dat egg, if yo' wanta run a man or woman or handle de minds of a man or woman; handle woman wit a round egg dat hatches a pullet, an' de long egg hatches a rooster [see *FACI*, 2nd ed., No. 1866]. An' yo' write de name all ovah dat egg - jest fur as yo' kin git a space to write. Take dat egg an' carry it to runnin' watah an' throw it ovahbo'd ovah yore left shouldah. Walk three steps backwards an' three steps forwards befo' yo' throw it an' call dere name, "Go."

(Throw it over and say, "Go.")

Carry dere mind any way yo' want it. Yeah an' dey can't he'p deyself. Don't care who it is - how white or how black dey is - yo' can't he'p yo'self.

(Tell me about the black hen feathers.)

Good. Burn on Friday aftahnoon right about high twelve or two-thirty - yo' understand me please, suh, an' burn dose feathers. Yo' write in dose psalms - ah ain't got time tell yo' all dat. But yo' writin' dose Psalms, "By St. Peter, St. Paul, de good Lord dat saves us all" - anything yo' wanta do wit a person, de mind of a person - anything yo' wanta do - an' burn nuthin but dose feathahs an' dat smoke - dat little piece of writin' put it in dat an' burn dat - yo' kin light it an' put it in de feathahs - de feathahs will burn up - put a little pinch of brimstone. Do yo' know whut *Hearts Perfume* is?

(Yes.)

Put a little bit of dat an' dat'll burn 'em down to a little ole crack [stack? = pile]. Take de little crack an' dry it up an' put it in a papah, like dat [demonstrates] an' keep it an' turn it [ashes] loose when de wind's blowin' west - carry dey minds anyway - yo' wanta carry 'em - don't care whose dey are - don't care whose in trouble - don't care who yo' tryin' tuh help - guarantee yo'

service.

Yo' remembah a bird dey call de mockin'bird - de free bird dat sings - nobody kills him - nobody wants him - he's not good fo' anything - but only hear his beautiful song in dere - dat's a blessed one from God.

De ole buzzard - de ole man dat takes care of creation - cleans up de land - cleans up all de filth and everything - and take care of all situations in every form - he take de filthiest carrions dat he kin put his mouth on - anything. Yo' take de ole buzzard's aig. Ah've done dat. Yo' tetch it fo' nine mornin's, it'll crack aftah de ninth mornin'; an' whosevah name yo' call, wanta put on a bad affliction without givin' 'em anything or kill 'im - don't tetch it fo' nine mornin's unless yo' wanted to kill him. Yo' tetch it nine mornin's an' call his name. Don't speak to nobody, don't drink no water or eat nuthin. Tetch it fo' nine mornin's an' call his name lak dat. When yo' tetch it it cracks. He's gone to de graveyard [said very solemnly].

(That puts him in the grave by touching this buzzard's egg.)

Yes sir, tetchin'.

Buzzards don't lay but five aigs - have five little white buzzards. Yo' kin git dem - if yo' work fo' [against] a man an' try to put a man away, git de long aigs; wanta put a woman 'way, git de round aig. Dat hatches a hen buzzard, de round aig, jest lak de round aig hatches a hen chicken; an' de long aig hatches a rooster buzzard. Git dat an' tetch it fo' nine mornin's. Don't tetch it only in mornin' - nine mornin's 'fore yo' speak to anybody or break yore fast - mean break yore fast from meat or drink, an' tetch it. Call de name of de individual, yo' understand me please, sir. Jest as sure as yo' writin' me a lettah - he went. De ole man, he died.

(He's gone.)

Gone - shore he's gone.

[We return to the mockingbird.]

When he sing in de early spring an' lay - he don't lay but fo' aigs.

(This mockingbird?)

Yes sir. He don't lay but fo' aigs. When he sing in de early spring, he lay but three aigs. Well, it be about two or three days 'fore he lay dat last aig befo' he go to sit, an' dat egg got a diff'rent color to de others. Yo' git dat aig - allow me to stand - break dat egg an' if yo' have any alcohol, any *Heart Perfume*, put it in dere an' petrify dat egg. Take dat alcohol from dat egg an' rub yore hands an' yo'self [demonstrates].

(Rub it all over your hands and all around your body.)

Dat aig done cooked, dat alcohol done cooked it. Yo' jest git it an' scrape dose. "De Lord is mah shepherd an' ah shall not want." Go any place yo' please; anything yo' wanta try yo' won't have a bit of trouble. Yo' influence yo'self all ovah town wit white an' colored regardless of who dey are. Ah have, suh. Ah brought mah bottle wit me, ah have some of dat right heah.

(What have you in that bottle?)

Dat [he points into bottle] rattlesnake marstah an' dat be shamed brier.

(Be shamed brier.)

[For rattlesnake master, see p.634f.; for shame brier, p.646f.]

Dat's whut yo' git an' carry some long wit yo', an' den yo' will go long [way] an' travelin', influencin' among people - gainin' de influence of people. De majority of de best sources [possible patients] in town yo' kin handle dem yore way - tell dem dis man is very wondahful - go an' see him [Who? Himself!] - go an' have a talk wit him, an' den yo' kin go right on off. [He is a *specialist*, I a mere *general practitioner* - a drummer up of trade for him!]

Go down in de ground [at an ant hole] an' remove de dirt an' diff'rent parts.

Sometime yo' see 'em filled out of [full of] young ants - ole white young ants. When dose first white young ants gittin' on a bone, yo' undahstand me, yo' kin take nine of dose ants an' dragon blood an' put dem in anybody's body dat chew want wit dis dragon blood. Git de blood from a young dove - anybody [will] kill yo' a dove, an' let 'em git dat blood from his body befo' he goes cold. A frog is got one drop of blood right undah heah [demonstrates on himself].

(Under his chin.)

Yes sir. An' yo' kin hang him by his heels an' cut dat an' dat'll drop out - on de drop, put dat togethah. Anywhere yo' wanta - allow me to stand - do anybody an injury or *plant* somethin' on de ground fo' 'em to come ovah and dat'll ketch 'em - an' *fix* 'em up any form dat yo' kin - git hold of dem in dat situation [demonstrates].

(Make a cross.)

Put it right in dat cross - call his name [difficult to understand because he is demonstrating].

(Put all that stuff right in the center of that cross.)

An' call his name three times. "God de Father, Son and Holy Spirit. Amen." An' de third time he answer, he can't git ovah dat. Put dat in dat cross. Dere one cross ovah heah an' here's one.

(That will cripple him?)

Cripple him.

Yo' learn dis lady's name yo' understand. Take a pin - yo' don't have to git but a little bit - mah fingah nail is long - see, pick dat fingah dere till de blood come.

(That middle finger on the left hand?)

Dat middle fingah on de left hand. ["Voice very low" here and following.] Yo' take a ink pin an' draw dat blood in dere. Git a little ole small pie pan - write dere name on dere three times - write it dat way in all *fo' corners of de world*, dat's calling 'em ev'ry whichaway. An' bo' a hole through de pan an' turn it down face foremost like dat [demonstrates] between de mattress an' de springs dere, right dere. An' de individuals dat lie in dat bed - don't lie in dat bed - let de husband lie in dat bed - don't have to say nary a word - don't ask dere parents - don't ask anybody - dey can't he'p demself - coming.

(Coming right there - just as long as you write those names in the shape of a cross there in the *four corners of the earth*. I see - make a circle, then you quarter it. Write the names up and down those lines.)

Ah got people round heah ah do dat fo'.

["Claps hands almost continually" - note made on transcription page years ago when I was checking it against the cylinder.]

(They've *gotta* come back.)

Yes sir, can't help deyself. Don't care if dere parents is somebody an' got money, dey can't rest, dey can't sleep, dey won't be satisfied, won't be comfortable, no way tuh do until - den dey enter to 'em cryin' wit dere arms of love around 'em. Dat'll do it, such - guarantee dat'll do it.

See right chere on de top of a dog's head, right heah - little ole cur. Take a scissors an' cut jest whut chew kin hol' up lak dat - jest a little bit, tiny bit like dat - an' de end of de cat's tail. Don't git it out de top of cat's haüd. Allow me to stand so I kin show you once, [then] you understand. Cut dat way a little piece, an' cut dataway - jest a cross in it.

(You cut it off in the form of a cross?)

Yes sir.

(You cut a little bit off the tail one way and then you just cross it up the other way.)

Yes sir - like a crossroad. Yo' take dat an' mix it togethah. Now whut chew wanta do? Do yo' wanta make peace or break peace or wanta have a fight - let somebody go into a battle, white or colored. If yo' want 'em to go into a battle, git some gunpowdah - understand me, please - red peppah, cayenne peppah - hot. Mix dat togethah an' jest a little bit of *graveyard dirt* - jest a little bit - an' put it in dere, "By St. Peter an' St. Paul, de good Lord dat sees us all." Anywhere round about where he go in - if it's in town, he kin put it up dere at dat store. Dat guy [walks over that going] into dat store, dat man'll bust his brains out. If he can't, if he in his own home, his wife will kill him if she kin or he'll kill her - life an' death scrape up [claps]. Dat's all yo' gotta do.

If yo' wanta make peace wit 'em afterwards, jest go an' git dat ole be shamed brier root an' take dat an' dat ole - leave [leaf] dat grow up, you've heard of dat haven't you? [He returns to the shame brier - if you touch it the leaves fold up.] You git dis same rattlesnake marstah ah was tellin' yo', an' dis same alcohol [you can hear him tapping on the bottle held in his hand], po' in a vial, an' tell her go an' sprinkle it round dere do', in each cornah of de rooms of de home on de south side ev'ry time.

["Voice very low and not understandable but my annotation gives the substance of what he does and says" - note on transcription sheet.]

(As you say that Psalm, you point to each corner - turning around pointing to each corner.)

Yes sir.

(Be turning around pointing to each corner - sprinkle some in each corner as you say that Psalm.)

It's gone when yo' git back heah.

(When you get back to the south corner, why it's gone.)

Twenty-fo' hours aftah dat, dose people will be jest as happy, jest as happy an' glad - pay yo' any kind of money fo' de work.

Call de individual's name - now, yo' wanta run him off, yo' wanta break peace or yo' wanta make peace. Have him in watah jest a quartah of an inch - understand me, please. Now when he's in watah a quartah of an inch, he jest put his laigs out an' draw 'em back in - he'll crawl into dat house dere fo' years - right under de steps dere - no watah, no eat, no nuthin an' he won't die eithah. Dat snail will crawl in dere - git two - dey'll feed off one anothah, dey'll crawl up one anothah till one or de othah one of 'em die - whichevah one git de strength of 'em. [One snail then has the strength of two.] Use dose snails. Take dis individual's name an' write one, two, three straight lines, an' throw 'em anyway - yo' ain't gotta be in de house - den throw it east, west, no'th an' south, an' yo' pick dat same paper up an' throw it south. He gone down - he can't do good no mo' - his powah is taken away from him - he won't have any supernatural powah, can't use any powah - no one else can use any powah to help him. An' dere he goes - when de ole mammy snail dies, dat'll be last of him.

If yo' don't wanta kill him, jest pick it from dere an' come back heah [demonstrating] all *fo' cornahs of de world* - come back here, take dat an' remove it - carry it into a diff'rent country an' throw it to de east.

(You [pretend to] throw it in each direction and then finally throw it in the east.)

Don't wanta kill a man - jest wanta keep him down, lingering, in relapidated condition - failure of health - no mo' good in de world.

(You don't use that snail with that paper any way - the snail is just crawling around underneath the house.)

Yo' get a snail, understand me - yo' ketch dose two snails an' yo' take dat

paper an' write de name. Yo' separate dose snails on de table like dat. Dey will crawl off yo' understand. One's gone one way an' one anothah, an' when dey goes dat way regardless of where yo' put 'em in dere, yo' know, yo' understand me now. Yo' first put one dere, den dere, dere an' dere an' den go back an' get dis paper, but yo' really ain't gotta put de snail in dere - dey goin'.

(You write the name on this square piece of paper. You fold it once and then you fold it again, then you keep folding it to you.)

Coming back to you.

(Then you throw it in these four corners.)

[Here ends a complicated rite with snails having a complicated biology.]

It a gift of mine.

(Tell me something about yourself - how you work.)

But chew had to learn dis - yo' supposed to fast - go in seprit [secret] in a room like dis heah, in silam' [silence] to yo'self - don't eat nor drink for one whole day, on Friday, today - dis day on Friday. Don't speak to nobody - come in from de chambers of rest - git into yore rooms - shet an' lock de do' in silen', makin' a prayer to God, givin' up sacrifice as a burnt offering to God - yore whole life. Blessed wit whut chew have - pleased tuh do it - want chew to bless me to do it. An' dat wit de blessing of God yo' kin do anything yo' wanta do. Ah kin take a deck of cards an' tell a person anything in de world [Cf. Doctor Lindsay, p.933, title quotation]. I kin take dis bottle.

(How old were you when you began to do this kind of work?)

Twelve years old.

(Did somebody in your family do it before you?)

Yes suh - ole Doc Martin [was] mah uncle, mah mothah's brothah [was] Doc Buzzard. Yo' nevah hear tell of him?

(In Beaufort, South Carolina?)

Dat's it. Yo' can't [see] de sign of de ole home - ole stumps rottin' dat he used to sit on, de ole chinaberry tree 'neath which he sot front of de do' - all gone - no sign of it 'tall. Mah mothah's daid - all of mah people.

(Some interesting experience you have had in your line of work, some particular case - these cases are just ordinary. Give me a case history you know, some difficult case you have had - what happened to them and how you handled it. It would be very interesting I think.)

Listen - like yo'd find a person dat had rheumatism, rheumatic pains - yo' understand me, please. Yo' got a person dat got rheumatic pains, read de 23rd Psalms - git on yore knees, rub with yore hands carefully. Ast [ask], "To do Yore will an' not mine, if it is Yore holy will." Take yore han' an' put where dis evah pain is. Absolutely will cause anybody - up heah [points to head] dat's got a pain in dere haid or anything. No worry to me. Ah ain't got nuthin [to] put on 'em 'cept mah han's.

Go to anybody wit han's wit supernatural powah - dat crippled, hurt, been down fo' years an' haven't been able tuh walk - goin' soon in de mornin' jest soon as dey kin even realize deyself awaken - git on yo' knees - don't pray Our [Father], a secret prayer to God, "Take care of dis individual in Yore Holy Name, dear Jesus. Ah ask fo' Jesus sake." An' dat suh [claps] - if yo' don't git results ah hope tuh die. God has somethin' to do wit evah'thin'.

•(His nature is taken away from him? A woman has tied him up?)

Very easy to handle. A runnin' stream - very seldom yo'll find a branch dat goes back up like St. Johns River is goin' back dat way. [He has heard of water running backwards in a St. John River (Reversible Falls at the Bay of Fundy - my wife and I were there in 1932), but I think he transfers it to St. John's River in Florida.] Well, yo' take maybe sometime yo' go to dat stream of watah

an' git a quill, if yo' kin push a hole through it. An' de watah yo' suck from de bottom of dat stream, let it be slimy, like on de fish when yo' pull him outa de watah. Let de fellah come up in dat - don't care how cold de watah is whut come dere - let him jest strip hisself nine mornings lak dat. It all gone.

(He rubs himself out that way.)

Yes sir.

(For nine mornings. But he has to find a stream where the water runs uphill. And he puts a quill down and sucks some of this water up?)

Yes sir, dat'll hol' - den spit it in de bottle an' carry it on to de house. Ah cure lot of people like dat - dere old and peter gone dead on dem. He won't have to strip dat fo' nine mornin's 'fore it be same as bull's horn. Ah guarantee you, suh.

(Well, how does a woman *tie* a man *up* like that? How does he get *tied up* that way?)

To get him where he lose his *nature*?

First of de month when she has her period - at dat pa'tic'lar time she has her period, she save some of dat in a bottle [claps] an' cover it up tight [claps], gits a towel - a dry towel an' put dat *nature* in fo' cornahs of it. Natchly she goin' wipe him wit dat when him an' her have an intahcourse - she goin' wipe him wit dat towel. She goin' take dat towel - if his (fluid) [transcriber's comment] don't come out, she press dat othah out, take two drops of her blood to one drop of his - she goin' pull some of dat jelly-looking. Well, dat *ties him up* fo' diff'rent forms. Den she goin' put dat in de no'th cornah of de house or in de no'th cornah of her bed - up yonder on de bed, see. Well, he can't raise a heart fo' no woman to save his life.

(She wipes him off after she gets some of his on there, and she will fold that towel - fold it four different ways. And that [running backwards] water will take that spell.)

[Machine was stopped to ask a question.]

No, yo' don't have to kill 'em.

(Is there some way of getting them apart?)

Well, let me show yo' what a chance it is gittin' dem apart. Whut sticks dem togethah is de livah from a *proudin'* - from a *proudin'* gyp dog, livah from a *proudin'* gyp dog, compounded in a powdah, an' take dat powdah. [Gyp = a female dog.] De man kin fool his wife an' take dat powdah - de man kin fool his wife an' take dat towel an' wipe hisself wit it - wipe dat wife. Whut he wipe wit hisself - don't wipe wit dat hisself but wipe dat wife wit dat. An' if a man go to her, he line to her like a dog.

An' whut takes 'em loose, yo' gotta git dat little watah de gyp drops when she start to *proudin'* - jest git dat on a towel or pocket han'chief an' go dere an' jest wipe on each side of her. Dey come off. Dey's all right.

Yo' kin play de devil aroun' heah in pref'rence [if you prefer to choose] quicker dan yo' git service [acquire power] in any othah place. Dat's got life.

(That fireplace?)

Yes sir. It's got mo' powah in dat fiahplace an' aroun' about dat fiahplace. Dere is fiah. Your watah impress [repress] dat fiah all right, but fiah has mighty powah [he says this "impressively"]. Fiah prevides de steam heat to de watah - it prevides steam an' it rolls de train toward [forward], for de cars transform [spread over] de land in evah which way. I ain't time to explain it, even if it fit to tell you. [The good doctor is down-telling me.]

In de mornin' soon, git yah one live coal from dat fiah an' give a fellah a match. Yo' take and break it off an' give him half of it - give him de fiah part an' yo' take de match part of it. Now ah wanta show yo' [cylinder changed].

Take dat match stem an' light it from anothah match an' let it burn until it turns ovah - it'll turn ovah jest lak dat [demonstrates]. Den when dat turns ovah, yo' compound it in yore hands [he rubs his hands]. Now, dere fussin' round about yore fiahplace, where dey be disagreeable an' can't stand each othah in dere presence. Take it an' (blow) [transcriber's comment about a very audible sound] east, west, no'th, south. Blow yore.

(You blow it in four directions - that dust.)

Yes sir. "Go yo' way, can't agree." Now, yo' kin go back dere aftah yo' do dat.

(When you can't agree you blow that in each direction.)

Uh-hum. Now yo' go back dere, yo' gotta git one of dem live coals from dere, from de fiah - jest lak dat fiah dere [points to the fire in the grate]. Git one dem live coals from dere [we were burning pine which cracked throughout the interview] an' care it - if yo' can't git to a cemetery, care it to where you find one dem ole black frogs dat hops on de ground like dat [he hops] - his tongue is cool as ice. Roll dat coal towards him an' he'll swallow it an' dat'll break it all up.

(That's if you want to restore peace in the house.)

Yes sir. Yes sir.

If yo' can [get a black frog], yo' care it to a cemetery; [if] it's dead when yo' git to de cemetery, care it to de rivah. [Here he demonstrates while I annotate.] "Go back from hence [whence] yo' comin'."

(You throw that dead frog over your left shoulder and say, "Go back from whence yo' comin'.")

From whence yo' comin'. Dat'll settle it.

(Restores peace in the family.)

(Well, now if something has been buried around the house. If somebody has something buried around the house, is there any way of finding it or do you just see it - they put it where I can see it?)

No, yo' kin find it. Yo' kin close yore eyes an' see it or yo' kin take a deck of cards.

(Or you run your cards to find it.)

Yo' ain't got any cards?

(No, I haven't any cards.)

[See INTRODUCTION why I had no cards.]

Well, yo' kin close yore eyes, jes' individual [demonstrates].

(Lock your hands over the top of your head.)

Yes sir. Dat's it - begging God fo' blessin' an' circlin' dis room heah - wanta go ovah yondah and find whut is 'sturbin' dose people ovah dere - cause dem dey can't have no peace - whut it might be or whut it's doin'. Who is dat who a enemy to dem. It will reveal yo' - come to yo' jes' lak ah'm lookin' at dis [demonstrates].

(Gazing at the [imaginary] cards.)

It come to yo' jis' like dat. Yo' kin go right straight - use some dis powdah. Ah give yo' some 'fore yo' go. [Rubs powder on his hands.] Send dem to find it. Go search dis part of yore house an' yo'll find a package dere tied such an' such a way in a bottle dat's half stopped. It's got about a quartah of a 'inch of de stoppah in it an' de stoppah is split three ways, wit a trench split in it. "Go out dere an' git it," [he says to patient].

Dey go out dere an' git it - say, "Yes, heah 'tis."

(End of 1123. A Doctor Stone - a man who seemed to know a great deal and to know it well. But he talked so low and so rapidly that I'm not certain whether I have this down well or not.)

WIFE OF DOCTOR INTERVIEWED LATER

ANYTHING YOU WANTA ORDER IN "SPIRITUAL WORK"  
YOU KIN GIT IT FROM NEW ORLEANS

DAT STAR IN DERE SUPPOSED TO BE "DE GUIDING STAR"

DIS "DEVIL'S SNUFF" IT GROWS WHERE'S IT'S DAMP  
WHERE DESE TOADS WHUT HAVE A STOOL - DEY CALL 'EM TOADSTOOLS

ST. PETERSBURG, FLORIDA

[As I have said somewhere, a *doctor* usually sends someone to investigate me before he or she will appear in person. Informant 1045 is the wife of a *doctor*, informant 1053, who came to see me later, though his interview has already been given under PUBLICITY AND HEALING on page 1236. Here is an opportunity to compare material of husband and wife - hers on cylinders C114:8-C120:2 = 1695-1701.]

At twelve a'clock at night, if you wanta be good - if you wanta 'complich somethin' dat's good, yo' go to de four cornahs of de earth - not de fo' cornahs, I mean de fo'ks of de road. Yo' go alone by yoreself. Yo' have certain things to say. Now, some of de things I don't know zactly what it is, but chew take a ole shoe sole with yo'. But yo' hold dat shoe sole in de right hand fo' good. Dere'll be a white man come to yo' - dat's a good spirit. You throw dat shoe sole an' he ketch it. Yo' turn around an' come back home. For bad, yo' go to de fo'ks of de road, carry yore shoe - ole shoe sole in de yore left hand, in de palm of yore hand jes' as close as yo' kin git it, an' you have certain words to say, an' den a white man will come first, but yo' won't throw 'im dat. It's a little dark-skinned man, he'll come. Well, dat's de evil spirit. All right, yo' throw 'im dat shoe sole. Throw de shoe sole an' he'll ketch it, an' yo' go on back [home], an' yo'll be able to 'complich anything you wanta do by bad - in meanness or bad. An' in good, dis white man, yo'll be able to 'complich it cause he's yore spirit - he's yore good spirit. An' dis dark-skinned man is de bad spirit.

(What time did you say you go out there?)

You go out dere jes' when yo' wanta come - jes' one time.

(Any particular time of the day?)

No, at night - twelve at night. Be dere at twelve a'clock.

(Do you take the inside sole of either shoe when you do this?)

No, yo' kin take de outside jes' since yo' have de sole of the shoe - eithah shoe yo' want.

All right, if you wanta do good - yo' wanta turn dis evil spirit away. It's diff'rent evil spirits dat dey have, yo' know, an' yo' wanted to turn dat away, yo' get chew a Bible. Read de 25th Psalms, read fer ten [nine?] mornin's. You read at twelve at night - nine in de mornin', twelve in de afternoon an' twelve at night. You burn a white candle on it. Den you say de Lord's Prayer an' den you take up de 97th Psalms. Den you got dem overpowerd by de Psalms.

(That is, if someone is trying to do harm to you, you do all this.)

If yo' had a wife an' yo' want chure wife to stay home - all right, yo' take yore fingahnails. Yo' wash yore fingahnails good, trim 'em. Takes yore toenails an' yo' trim dem. An' on de bottom of yore - yo' know you have a white somethin'



sometime when dere scabs on de bottom of yore feet. All right, yo' take dem an' yo' put 'em inside of de stove an' yo' parch 'em up. [Put them] all right in [the] food, if yo' cookin' greens or yo' cookin' bread yo' jes' take an' dust dat into de food - see, take yore han' an' dust dat into de food, see. Den yo' ask dem - yo' call de name three times by de full name an' ask 'im to stay home an' do good instead of bad. An' yo' have 'em 'complished by dat.

Dat's de only way yo' kin do dat, see. Yo' kin take livah, say if yo' wanted to fry dat livah, an' steam dat livah.

Well, fo' a woman, if she evah had any kids, see, she takes ten drops of milk from de left breast an' she takes one and a half drop from her right breast, an' she mixes it up with dat livah. She puts, she takes salt - she jes' dampen her tongue, de tip of her fingah in salt - put it inside of her eyes. When she get de water outa her eyes, she take dat - she takes two teaspoons of water out of her eyes. Take de gum outa each ear - jest a pinch of gum outa each ear. She makes a paste outa dat an' she fries dat in black peppah an' salt. Dat's it.

(What kind of liver does she use?)

Beef livah - uh-huh, de one yo' fry.

(And what does she do after she fries this liver.)

Den whosomever eats it, see dat's de one she have 'complished. See, dat prob'bly will be her husband.

(That's to make him love her or hold him.)

Dat to hold 'im, see, an' make go from bad, if he's got anothah woman on de house. If he slips around to her house an' she's got 'im, an' [then] she [wife] messes de othah woman up too, of course.

Yo' take yo' some sulphur an' yo' put it on a top [tin lid] an' set it in de fo' cornahs of de room an' burn dat sulphur. Read de 52nd Psalms, de 23rd Psalms an' yo' read de 5th Psalms, an' yo' ask to be 'complished in dat house as fo' yore plans to go out. Den yo' git on yore knees an' yo' prays - hold yore hands toward de sun an' kneel in prayer an' ask fo' dat house to be rented, an' it will 'complish very much.

Take red papah, *devil lye* an' yo' jes' take an' yo' cut hole in dat mattress an' sprinkle it in de mattress, an' den yo' read - no yo' don't read de Psalms. You says - write de name nine times [demonstrates]. Yo' write it cross dis way nine, dat way nine, make yo' X-like cross, uh-huh. All right, yo' put dat in dere, an' on each side, inside de mattress, see. In each fo' cornahs of dat piece of papah, yo' say, "To de devil yo' go - move - to de devil yo' go." See, jes' write dat jes' straight up an' down on each side an' stick dat in dere with dat *devil lye* an' de red peppah. See. An' dey'll go - guarantee dey will.

(That will move them out of the house.)

Well, if you are in dis room - now, de only way dat dey could do dat. Take yo' a white *crayola*.

(A white what?)

*Crayola* - dat's a crayon dat dey use on blackboards. Yo' makes a cross an' yo' make it jes' dis way [demonstrates]. See, an' make a line dat way; see, make a line dat way an' den up dat way. See.

(Like an "X".)

Uh-huh, jes' like an' "X" - see. An' den yo' put dere - you have dis salt-petah an' yo' take saltpetah an' yo' take dis *devil's snuff* [see later] an' mix it togethah an' yo' throw it [demonstrates]. Jes' turn yore back an' throw it to de back of yo', jes' across de bed-like, see, at de setting of de sun, jes' cross it. See, like dat. No one in de world will nevah have no good luck in dat room nor de house.

(That's crossing up that room.)

A woman to do dat. Uh-huh, she takes de blood from de bottom section of her body. She cooks dat in any meat or put it in coffee - jes' where it won't show, see. An' den she gits dis coffee - puts it in cream, yo' know any kind of cream an' steeps, yo' know jes' let it steep until he come home. Yo' peels a Irish potato an' yo' puts it in watah, an' jes' as dat Irish potato begins to boil, yo' start to readin' de 94th Psalms and dey will change. An' dat poison de mind of dis person. Dey can't go an' dey jes' don't know whut to do. Dey jes' can't go any place an' when dey get to work dey have to drift. Dey come back before dey get dere an' dey get sick. An' dat carries 'em on down from sickness until death breaks dem up.

(You mean a woman does this to a man. Doesn't she? With her monthly blood.)

A woman do's dat to a man - yes, dat's it.

Yo' know red peppah's good fo' anything. Yo' kin do any kind of harm with red peppah an' with sulphur - good an' bad.

If yo' had a shoe on an' yo' walk in de sand, quite naturally yo' know, yo'll git a little sand inside of dat shoe. All right, yo' know yo' goin' git sand in yo' shoe an' also in yore sock. Well, when yo' go home, well you might change yore shoes - work shoes - say yo'll go out some place.

Why dis woman she steals de sand out of yore shoe, put's it in de left palm of her hand - takes it out of yore sock in de left palm of her hand. She gits a undahshirt, she gits a undahshirt an' she strips dat undahshirt into shoestrings-like - into 13 strips, see. Well, she take jes' in de middle part of dat where it's supposed to go toward yore heart, goes down in de front of it by yore heart, down to de lowah section of yore body. She ties dat into 13 knots with dat sulphur an' dat red peppah an' de sand out of yore shoe; mixes dat up an' sprinkles dat inside of each knot. See, yore footstep, de least bit - a pinch in each knot, an' tie it 13 times. Put it undahneath yore doorstep, see. An' yo'll walk, walk, walk until yo' jes' walk - yo' can't be contented nowhere yo' go. If you go to dis place today, yo' stop heah, an' yo' have to leave den - you have to walk away.

(That is to send you away.)

Uh-huh, yo' can't work, yo' can't eat, yo' can't do anything - jest walk all de time. Yo' can't stop.

A man kin take a woman's stockin', rip it up nine times, tie it in nine knots, an' carry it to runnin' water an' throw it goin' up de stream, an' dat sends her away easily, cause sand's goin' be in de woman's sock an' also de stain of de shoe is goin' to be in dat woman's sock - stockin'. Jis' throw it goin' up de stream an' she walks away.

(Does he throw it looking at the stream?)

Yeah, yo' throw it up de stream, but yo' don't look at it yoreself; yo' turns yore back, see, an' yo' throws it. Yo' turns yore back an' walks away from it. Dat *drifts* her. An' yo' come on back.

Now, say, if yo' wanted to be a fortunetellah. In de mornin' about fo'-thirty, git chew a sheet or somethin' dark dat kin covah ovah, yo' see, an' yo' set yore head bendin'. Put a blue candle on one side and a red candle on de othah. Den yo' repeats de 23rd Psalms nine times, jes' as yo' hear de first cock crows in de mornin' 'fore five 'clock. Yo' go out to de east an' folds yore arms an' look at de last star [as] it sets down in de east - de brightest star in de east - an' yo' turn an' yo' kneels. As zhoo turn yore back to dat star, yo' kneels an' repeat de Lord's Prayer. Den yo' get up an' go back in bed an' yo' 'complich anythin' by doin' dat, see - anythin' dat chew wish to do good by readin' people's fortunes. You 'complich dat right away.

(Now, you put this sheet over your body while you are bending over?)

Uh-huh.

(What color was that sheet, you say?)

White. Take dat sheet - have a blue candle on one side and de red on de othah side. Repeat de 23rd Psalm three times.

For a woman if she wanted to go out at night, she takes de pants dat she's been wearin' all day an' fan 'em ovah dis man's face three times. Hang 'em right at de bed, jes' right ovah his head at de bed like dat, an' he'll sleep. [This rite has many forms - this one new and my only example.]

An' de man he does de same thing - de pants dat he's been workin' in prob'bly. Take de undahpants, see, take dem an' fan over her face three times an' hang dem up ovah de bed. An' den he goes out an' stay. [My only example of this.] When he come back, he'll take 'em back down an' put 'em right back. Ah guarantee you dey will sleep.

Joo take a bucket, a ole bucket or anythin' an' git chew some moss outa de woods. An' it's usual, if a spiritual person, dey always have a block of cedar about dat high an' about dat big around. Yo' chip dat cedar fine into 24 little scraps. Yo' take dat moss an' wind it up on yore hands lak dat [probably Spanish moss], den stick yore hands down in it as if yo' was makin' a bed [nest], den lay dat cedar right in de middle part of dat. Call de name ten times an' start dat to burnin' slowly. 'Fore dat can burn up, he'll be back.

(The *spiritual people* use the block of cedar?)

Yeah, dey get de block of cedar. Dey kin order it from some place. Ah don't know whether it is New Orleans. Anything you wanta order in spiritual work, yo' kin git it from New Orleans. Well, dat cedar is just about dat high - it's a block. See, it's a round block of cedar jes' about dat big around an' jest about dat high, see [demonstrates].

(About eight or nine inches across and about six inches high. They *jest* saw a chunk off the tree.)

Uh-huh, an' den dey chip dat straight up an' down - see, git 24 pieces.

(And those small pieces they put into the bird's nest.)

Jes' turn it [moss] over yo' hand like dat until yo' git a big ball - see, enough to fit down in dat pocket. See, jis' keep, continue twistin' like dat, den pull it off yore hand like dat. See, an' make - jes' take dis hand an' jes' pack down in dere. Jes' makes a round hole jes' like a bird nest as yo' say, an' den take dose 24 pieces of cedar an' jes' stick 'em straight up an' down, an' den light it, see. An' den call dere name ten times.

Say, if yo' got a wife an' yo' want her to treat yo' right about goin' out, or say bringin' yo' money, an' jes' givin' yo' an' makin' yore home comfortable. Yo' writes de name nine times - the full name. If yo' got a lamp burnin' - of course yo' kin git a lamp - stick dat down in de burning lamp. Yo' know, have it burnin' at night. Yo' set dat down 'bout nine 'clock at night. Yo' do dat - stick dat down in de burning lamp. Go to de Five-an'-Ten Cent Stores an' buy a brand-new cake pan - one of dese shiny, new cake pans. Write de name in de centah of it. Well, yo' have to make fo' cornahs, see like if yo' gon'a make a start like dis [demonstrates]. See, an' den make de cornahs - go dat way, den down like dis, den shape up, an' den ovah heah. Well, on each cornah of dat yo' write de full name. Up heah yo' writes de full name an' undahneath - see, yo' write de full name. An' if yo' know de month dat dey were born in an' de date, well yo' write dat right in de centah. Dat star [you draw] in dere supposed to be de *guiding star*, see. All right, in case if yo' didn't want her to see dat, or if she was out of town now, well yo' could take dat an' stick it up ovah de door, an' jes' as yo' put it up ovah de do' yo' ask fo' her return. Say yo' put it dere today. Tomorra, say today is de 16th, on de 17th or on de 18th - if

she too fur yo' know dey can't git dere in dat length of time, say yo' give dem ten days to get dere. Yo' sticks it up ovah de sill right at de centah of de do' an' de day dey supposed to walk in yo' know it, cuz dat pan is gon'a turn dark - dat star is jes' gon'a die away like dat.

Yo' take de pan down an' throw it to de east - dey will stay home, dey won't go any more see. Dat will bring dem home, see.

(How many sides has this star - five sides? You used the shape of a star, you say?)

Yes, in de shape of a star. You know yo' kin buy some stars, see, but dey come down like dat [demonstrates]. See, takes a "V" - see dat, turn it dat way; turn dat way, dat's acrost, den take de bottom. Now you undahstand dat's de way de star is made. [You make a six-pointed star, she says, by crossing "V's" - equilateral triangles would be better.]

(You make the star on the bottom of that pan.)

[Page 23 of original transcription reads: "Impotence, may transcribe later if needed...well recorded but not much detail."]

An' den ah'll tell yo' anothah thing to keep polices an' things away from yo', if yo've done somethin' dat yo' know yo' shouldn't have done. Any way dat chew kin git up to a graveyard, if dey have dese dogs out trackin' yo' - any way yo' kin git to a graveyard, an' if yo' don't know dere name, yo' kin jes' git it offa any grave, see. An' as yo' go, jes' throw dat dirt. Jes' have yore han's full an' jes' let dat dirt jes' continue to drop it jes' right along - jes' make a road of it, jes' droppin' it. See. Well, when dose dogs git dat dirt, dey can't stand - dey turn back an' dey won't find yo' dat way.

It's a seed dat chew kin go in de woods an' git. Yo' call it a wild flaxseed. Yo' take a wild flaxseed. Yo' kin go in de woods an' find it - in de swamps, rathah. It grows, a wild flaxseed.

Yo' take dat seed, yo' carry it home an' yo' dry it out - dry in de oven of de stove in a pan. Yo' take dat seed den an' put it into a bag or anything - jes' where yo' kin git jes' dat much [demonstrates], jes' a pinch of it in yore hands. All right, chew go to yore boss an' say, "Ah wants a raise."

He says, "No."

Take dose seeds on de tip of yore tongue an' when he turns his back to yo', spit like dat, see [demonstrates] - blow dat seed. An' when yo' blow dat seed, den he'll turn around an' he'll change his mind, say, "Well, how much yo' want." He'll give yo' de amount, see.

All right, for a job, if yo' want it, yo' take de same identical little seeds for a job. Go to someone an' yo' ask for a job an' dey tell yo', "No," dey have [not] got any work. Yo' take dat seed right on de tip of yore tongue - blow it, it hit dere back. Dey might go 'way fer a second, an' dey say, "Oh, wait a minute." Or, if dey ketch chew goin' down de street, say, "Wait a minute, ah found somepin dat chew kin do." An' dey will pay yo' well fo' it.

(Do you actually spit the seeds, or do you blow the seeds out?)

Yo' see when yo' get 'em in dere, when dey hit chure mouth, dat breath is damp, an' dat dampens de seeds, see (exhale strongly) - jes' do it lak dat.

[You can hear informant exhaling. The parenthesis by transcriber.]

(Blow - but you keep the seed in your mouth.)

Yeah, tip of yore tongue. Catch dere eye so dey not watchin'. See. All right, jes' as dey go to turn some way, aftah yo' ask dem dis question, den dey'll change dere mind aftah yo' blow it on dem.

Now, dis devil's snuff, it grows where it's damp - where dese toads whut have a stool - dey call 'em toadstools. [For *devil's snuff* from devil's snuffbox and for toadstool = *toadfrog bread*, see p.562, No. 1907 & p.72, No.250.] Yo' git dat

*devil's snuff* an' when yo' go befo' de jedge, jes' take yore han' - jes' in de palm of yore han' - jes' take it an' rub it like dat all ovah yore face an' den take an' brush it down on yore body. An' jes' as yo' standin' dere, yo' keep yore han' like dat - see, keep it down [demonstrates].

(The fingers closed.)

Uh-huh, de inside like dat - see, jes' like dat, an' den yo' hold it dere. Of course, when yo' got dat way, can't nobody see whut's in de palm of yore han'. Evah' once in a while yo' goes like yo' fixin' tuh cough, an' jes' drops dat dust right down on de side of yo' an' throw it toward de prosecutor, jes' where he's standin' at - jes' snap yore fingahs like dat, enough to git it on him, see. An' den dat will make him so he'll get sick, start coughin' or somethin'. Dat cause de case to be dismissed. When it dismissed de first time, well, if yo' kin git ovah to de witnesses dat supposed to be against yo', yo' go; an' if yo' kin take yore hand, right [hand] an' rub dat stuff [*devil's snuff*] out [on those] dat supposed to be against chew - let it [snuff] rest on yo' [hand] - yo' shake both han's. See, an' jes' shake each one in yore - if dere's two of 'em togethah, jes' take yore hand like dat an' let both of 'em shake yore han's. Well, dey can't come back in de co'troom. See, dat causes yo', when yo' come back again, dere will be no witness an' dey can't do anythin' with yo'. Dey let chew go. [Informant has been demonstrating.]

(When you shake hands with these witnesses, you have your hands crossed like that.)

Yeah, dat how yo' crosses yore hands like dat.

(And when you hold your hands to [shake hands], you put your fingers together - your fingers interlock.)

Uh-huh, jes' lak yo' was locking, an' evah' once in a while yo' jes' take dose two fingahs right heah - see, jes' a pinch of it dere, like ah was fixin' to cough.

Take de Bible, read de 14th chapter of St. John, the first verse in de 14th chapter down to de 10th. You read dat an' yo' take yo' a string, a long string an' tie dat Bible - jes' tie it, tie it dis way [*shortways*]. Den take it long-ways like dat, tie it, jes' continue to wrap it around dere until yo' git it real tight. See, stick yore key down inside of dis - put chure key in dere befo' yo' tie it. Be sure yore key in down in dere tight. See. An' den yo' hold de key - turn dat Bible on de tip of yore fingahs like dat by de key, see. An' den yo' say, "An' by St. Peter an' by St. Paul, by de Lord God whut made us all, did Rose - mah name is Rose - did Rose Austin take de money, or take sech-an'-sech a thing dat was dropped or left in sech-an'-sech a person's rooms, sech-an'-sech a day?" An' dat Bible, an' yo' got it steady - see, it's no way dat key kin turn unless yo' call dose name. Say, yo' git evah' name of de persons in de house. All right, if dat Bible falls on dat one certain name, yo' know dat's de person dat stole it. See, de Bible don't lie.

If a man want chew - see, if yo' are not home an' if yo' got somebody, first he'll take a black hen's egg, see. He'll write your name an' dis person's name five times apiece, see. In de centah of dat he puts dat black hen's egg, a fresh one, inside - lay it on de papah inside de stove an' when it busts, dat's supposed to break yo' [two] up. Well, when dat break yo' up, yo' not goin' stay broke up maybe fo' two or three days. Well, in ordah to git chew broke up fo' good an' to git chew fo' himself, he gits soda, baking soda - say about a halfa box because it's a big bundle like dat tied - halfa box of dat baking soda, say a halfa can of potash, an' ah guess about a box of red peppah, an' about a halfa box of black peppah. Yo' takes dat an' bundles it up real good - see, jes' roll it into a roll in de shape of egg or in de shape of a ball. He takes a sewin'

needle with white thread, whips it 20 times on one side; an' on de othah side he takes de black thread an' whips it 20 times. Den he digs a hole right up undahneath de step where yo' can't see it - right up undahneath yore step - digs a hole an' bury dat. He got chew den.

Dat will hold yo', yo' can't do anythin'. Yo' can't go back to yore husband; it jes' puts a spell on yo'.

If yo' are married an' yo' wanta quit dis woman an' go to yore sweetheart - if yo' livin' with yore sweetheart yo' know, jes' leave her off an' go live with yore sweetheart. To keep her from having yo' put in jail, yo' take de Psalms - de 59th Psalms, yo' read dat three times a day. Take a certain hour but chew read it three times a day. Yo' take dat fresh egg. Yo' take de white of it. Yo' don't have to use de yellow, yo' kin burn it if yo' want to. But de white is more important dan de yellah of it is. Yo' put it in a *Hearts Cologne* bottle or any kind of little bottle dat chew kin stop it up. Yo' take yore shoe off at nine 'clock at night an' take - jes' massage yore hand, jes' po' a little of dat white of dat aig in yore hand right 'cross yore fingahs. An' take an' turn it ovah an' po' it inside of dat shoe, an' jes' rub dat shoe comin' to yo' - see, jes' rub de bottom of yo' shoe comin' to yo'. Course it's goin' to be sticky but jes' rub it to yo' see.

(Rub that inner sole?)

Rub dat innah sole comin' to yo' - both of dem comin' to yo'. An' dat will keep her from goin' to law. If yo' burn dat yellah she can't go to de law. See. An' yo' won't have to be punished fo' goin' to yore sweetheart an' livin' with her. An' yo' won't have to even take care of yore wife. Yo' will have her in good fashion - nuthin she kin do but jes' take it.

Ah don't know jes' how but only jes' one or two ways of puttin' snakes an' scorpions in peoples. Well, yo' kin take a scorpion an' burn 'im - burn 'im up into a ashes, an' at night maybe when dis woman's gittin' ready to go with her husband - course she's goin' tuh worry him more dat night worse dan any othah night, see until she make him do such a thing. Of course when it comes out den she's gon'a take dat rag an' have dat powdah inside of dat rag, see. An' take an' jes' rub it toward her - jes' rub with dat powdah. Course it gon'a be dark an' he won't know dat she has dat powdah on it. Well, den if he don't git up an' clean hissself, or if he do git up an' clean hissself, den some of dat powdah is done rubbed on de inside. No doubt gits right in de head of his privates, an' dat causes dat to stay in dere until it fall an' run down agin.

Well, den he goes to his sweetheart. For about nine days she'll start gettin' sick, an' yo' kin see scorpions - when dat powdah is done 'cumulated. Dat 'cumulates back into scorpions, see. Den yo' kin see 'em jes' runnin', runnin' all through her laigs an' all through her body.

[For a similar method to put a terrapin into the other woman, see p.7, No. 10. Why did not the man also have live scorpions in him? The powder was *intended* for the other woman only.]

You buy four three-cornahed files, say if yo' want jes' to put a person where dey can't git anything - dey can't do nuthin.

All right. Now, for a file - yo' take dose three [cornered] files an' yo' jes' stick 'em, jes' trample 'em down in de fo' cornah of de house, an' aroun' each cornah of dat house yo' [put] each one of dem files. You write de name down [on a piece of paper] an' bury it in de ground as deep as yo' kin git it. See. Den stick dat three-cornahed file through it, see. An' drive it down, cover it up an' put chure left feet on it, see. Den if yo' kin get de [foot] print in de sand, if yo' kin git jes' de print of eithah one of dose feet, [or] you take de track of de shoe. Yo' rakes it all - jes' de whole track up in yore hands, see.

An' den jes' take a little of it an' jes' sprinkle it around three times.

(Around what?)

Around de file. Aftah yo' done buried de file, covah de hole up an' jes' circle dat around three times in each fo' cornahs of de house. See, circle around on top with de sand. Dat will stop 'em. Well, dey can't go out. Dat cripple 'em up - can't get nuthin tuh eat an' dey jes' die away right dere.

[This is a rare triple magic confinement - the name (the person's symbolic self) pierced by a file in the ground, circled by foot-track dust, at the four corners surrounding the house, and everything quadrupled! That would make any-one *die away right dere!* Foot-track dust for the circle is unusual.]

Take a little small nail an' stick a hole in dat nail - er [I mean] take dat nail an' stick a hole in de dime. Dey put it round on a piece of cord, but most of dem use a string. But de proper way is to have a piece of copper wire - jes' a little thin copper wire. [They] have it fixed for womens so - cause it would tear up de stockings - but dey know how to fix it so it won't tear up de stockings. An' yo' wraps it around near de ankle of yore laig, on yore left leg, an' if anybody do's yo' harm - or if anybody *put* anything *down* fo' yo' - dat dime will turn dark and dat will give you a signal. Den yo' will know how to go about to go to somebody to keep dat offa yo' 'fore it git de upper hand of yo'. See, dat dime tells because it will turn dark evah' time.

Yo' kin take a person - yore wife when she's asleep, an' yo' kin have her pitchure, see, an' yo' kin git up at de foot of de bed an' jest kneel down on yore knees at de foot of de bed. See, yo' kin do it quickah - keep her from wakin' up - yo' kin do it quickah by doin' it wit her pitchure, see. Yo' kin jes' look at dat pitchure until dat pitchure is in yore eyes - yo' can't see nuthin else but dat pitchure. See. Den go back to de bed to her an' yo' rub her, lightly see, jes' lightly across de hair like dat, an' den yo' ask her - call her name an' ask her, "Will yo' stay wit me?" An' anything she's done, she'll tell yo' - anything, but she be 'sleep. If yo' talk too loud - it have to be jest above a whisper, an' if yo' talk too loud dat will wake her up, see, an' she'll ketch chew at dat. But yo' kin jes' barely whisper to her, jes' above a whisper, an' jes' rub her hair right lightly - not enough to make it feel, press against her haid. If she kin feel it, yo' wake her up. See, jes' lightly an' jes' talk to her an' ask her anythin', an' ask her will she stay wit yo' - ask her will she be nice to yo'.

Well a person sells dere self to de devil when dey do's dose kind of things.

Say it's before twelve 'clock at night, be ready on de spot at twelve. Yo' go out where's some runnin' watah, all out by yo'self - nobody ain't wit yo', but jes' yo'. Yo' takes yo' jes' a black cat, not a white spot on him, puts him in a sack an' carries him out dere. Yo' set out dere an' yo' makes yo' a fire. Get yo' some of dis runnin' watah an' put it in a big can or somethin' an' make yo' a fire an' jes' set dere with dat. [Running water in the kettle is rare in the many forms of this rite.] When dat watah start to boilin' real hard, yo' throws dat cat alive into dat watah. Now, all kinda things will come to yo' - mens wit no heads, cows wit no heads, mens wit red eyes, an' diff'rent things like dey fixin' to grab yo' evah' minute. See. But yo' jes' stand dere - jes' sit right dere. Don't pay 'em a bit of attention. Dey'll come an' dey'll push yo' ovah - dey'll shove yo' - dey'll slap yo' - dey'll always do somethin' to yo' to try tuh make yo' pay 'em attention so yo' git scared an' run. See. But if yo' wanta accomplish good luck by dat bone, well yo' jes' continue to set right dere. Well, yo' let dat boil until all de meat come off de bone. See, yo' take dat an' empty it into dis stream of watah - take dose bones an' throw 'em all into dat runnin' watah. De one dat goes up de stream, dat's de one yo' ketch.

Put dat in yore pocket an' come on back home. Yo' have all de luck in de world. (You say you have to boil the water and the black cat jumps out into the water.)

No, uh-ah. Yo' take de cat out of de sack - yo' know, jes' take de head of de sack an' jes' hold it ovah de watah an' let him jump into de watah. See, jes' hold it right into dat hot watah. [This is theory, not experience!]

De witch - it's not a witch. People call it a witch. It's jes' to say yore blood is not circulatin' right.

[Poor circulation of the blood is the usual explanation of persons who no longer believe in the *hag*. But has informant stopped believing - *see later*.]

Now, one night ah remember dat I were laying in de bed an' mah mothah - jes' a heavy weight an' mah mothah came to me, see, an' ah could feel her on me jes' lak she was ridin' me. Ah was schufflin' for de life an' death jes' tryin' tuh call someone - tryin' to ketch yoreself. But if yo' kin remembah to cross yore fingah like dat, dey'll git up offa yo', yo' see. Yo' cross yore fingah. But if yo' goin' be in such a struggle, it's goin' take yo' a long time to cross yore fingah. See, whenever yo' git chure fingah crossed, why dat gets 'im up off of yo'.

(With either hand?)

Uh-huh, jes' lak dat [demonstrates]. Eithah hand will do.

(You say your mother was riding you?)

Yeah, mah mothah.

(Why was she riding you?)

Ah don't know - jes' can't undahstand jes' why, prob'bly doin' somethin' ah jes' had no business doin' an' she didn't like it.

(End of 1045.)

[My penciled note at the end of this interview reads, "Quote this woman's material with her husband's, 1053, who came [[something = afterward?]]. They worked together. They will be the R.D.'s [[root doctors]] from [[used for]] St. Petersburg. She came to spy out the land." I am certain this note was copied from misplaced or lost *Numbers Book* 978-1290. I forgot to keep them together.]

#### ROOT DOCTOR JOHNSON

I'M COUNTED TO BE A REG'LAR IN DE 'PERIENCE OF MY WORK I DO

DAT'S ALL I DO, I'M IN DE WORK...

MY MEDICINE I MAKE, DO [= THOUGH] I DON'T SELL IT....

IF ANYONE COME TO ME FER TO WORK ON 'EM I GIVE 'EM A DOSE

#### RICHMOND, VIRGINIA

[Informant 385 is a real *root doctor*, a delightful and affable one, who had a considerable amount of American Indian blood: "Wed., Apr. 21, 1937 - 385 - Johnson - very pleasant *character* - part Indian 3/4 - Indian Terr." - *Numbers Book* 340-442. He brought a sack of roots to show and explain to me. His material is on cylinders 329:1-332:7.]

[This is copied from my original penciled transcription.]

Now, did you wan'a see some doze roots? Well, suppose I name some of 'em here fer you an' tell you de 'scription of 'em.



["He brought these roots in a large paper sack, the periodical opening and closing of which before the concealed microphone interfered with the recording." This comment was made at the time of the transcription.]

I'm counted to be a reg'lar in de 'perience of my work I do. Dat's all I do. I'm in de work [*root doctoring*] an' I guarantee a man my 'perience what I tell you to do...My medicine I make, do [= though] I don't sell it to...if anyone come to me fer to work on 'em I give 'em a dose.

["Then showing his first root" (comment from time of transcription).]

Dat's de pure *red anchor* root. You make a lickred [liquid] tea jis' as red as blood. You cut dat up an' put it in watah an' wash it off an' boil it, an' de lickred into it is red as blood an' it's beautiful. Den it cures any ache an' any pain. Put about one gill of whiskey in it. Aftah you make it you shake it up an' put it away awhile it git ole. De ol'er it git, de bettah i-tis [it is]. An' dat's one terem [theorem or theory = cure]. An' dat's suppose, de lickred, [to] cure you. You don't wan'a a piece of dat root do you?

(You got a small piece?)

Yeah, I cares [carries] a smallah piece.

["He gave me a piece of the root and ever since I have carried it in my amplifier case" (note made during original transcription).] [Later I showed this root to a *root doctor* - perhaps several - who said it was just a root and worthless. I rarely, if ever, heard a *doctor* praise another *doctor* or his work unless he was dead!] You call it a red anchor. Now, you ought to write a name an' put [tie] on dat it's a red anchah.

(Like the anchor on a boat?)

No sir. No, it's red ankern. Dey call it a root, de acker'[?] to make medicine out of.

[Does he mean *red akern* = red acorn = red oak. The oak was once a common remedy in folk medicine: see p.462, Nos. 1403, 1404 and elsewhere; also from *FACI*, 1st ed., as follows: Nos. 4240 transfer warts to white oak tree; 4272 "The bark off of the north side of the red oak tree will cure almost any disease;" 4331 red-oak-bark tea for bedwetting; 4488 oak tree in measuring rite for cure; 4583 & 4591 white-oak-bark tea a spring tonic; 4691 tea from inner bark of oak tree for diarrhea; 4780 white-oak-bark tea for sore lips; 4839 chills transferred to oak tree (a long story about transference of chills to white oak tree, with supernatural overtones and dating back to Civil War, will be found on p.215, No. 4890, *FACI*, 2nd ed.); and 10 more - see Oak in Index, p.704.]

Dat makes de pure medicine what cure any disease [see the preceding red-oak-bark tea that "will cure almost any disease"].

["Here he takes from the bag (rattling of the paper could be heard) another root which he called the *ratvein*." (This note without parenthesis was made at time of transcription - that is, before I brought in a professional transcriber.)]

De *ratvein* [= ratsbane = (1) rattlesnake plantain, (2) wintergreen, or (3) a chervil. I am guessing rattlesnake plantain = *Peramium pubescens* or *Epipactis pubescens*, a terrestrial orchid.] It come [from] de wuds [woods]. All dat's a root stuff come ou' duf [out of] a swamp. Dat will....You make a tea out of dat. Dat's to gives a man a *courage* or *nachure* [nature], see.

(If a man can't do anything [is impotent], you give him a tea of that.)

☛Gave 'im a tea of dat - make a medicine out it, make a tea to gave 'im a *courage*. Dat's is fine. Make a tea. You put it [the root] in a little warm watah an' steep it down....

Now, let me show you one more [root] I got in here [paper sack]. Now, here is to put a man an' 'uman [woman] *togethah*. You call - dis is a '*ginia blue*. (*Virginia blue*?)

Yes sir.

[Is this a Virginia bluebell = Virginia cowslip?]

Now, I got a John Horn[?] Conquer - *John High Conquer* [*High John de Conker*].  
(How do you *put* this man and woman *together*?)

Well, you take dis [*Virginia blue*] an' let her take dat root an' put it - lay it in olavy [olive] oil an' one three drops of 'fume [perfume] in it. An' when she go, she have her han'chief made of dat 'fume. She shake it all ovah his haid. An' she take a piece of dis root an' chew it, an' he git de odor of dat root an' he say, "You certainly smell purty good." An' she say, "All right, do you wan'a chew on a little piece?" She pull out her pocketbook an' she'll hand a little piece, an' he'll put it in his mouth an' den she done got 'im. She's got 'im direct.

Now, dat's [he shows another root] somepin like - feel de weight, de weight of dat jis' like a big heavy t'ing. You call dat de *liking* [*lightning*] root. You take dat an' burn dat to a charcoal. Den you take dat an' drop dat in whiskey, an' give your gal dat an' no othah man can't go wit 'er. She ain't gon'a let nobody near 'er. If you don't go wit 'er she'll kill 'erself, she'll commit sewericide [suicide].

Ain't got but four more on t'ree more [roots].

(Were you born here in Richmond?)

No sir, I came from Indian Territory [now a part of Oklahoma].

I know evah't'ing in lickred [medicine] or [root] medicine.

(You have some Indian blood in you?)

I'm three - seven - eight. [Whatever that means!]

(What is your tribe?)

Dey call it de red nation. I don't mean no charcoal; I'm de red necked [naked] Indian. I was brought here to Bristol, Va., if I remembah correctly, when I was small. My daddy was chief. He was a chief Indian an' he knowed what-evah root dat growed in a tree. He made all his own lickred [liquid medicine].

Now, here's of a [shows another root] - dat's a *love root*, dat's a pure *love root*. Dat's one year ole. Now, you take dat an' put dat in a little rum. Dat goes in a little rum. An' when yah girl come roun', you got [a bottle] of nice rum sittin' down, an' give 'er a nip of it, an' she [I] guarantee she'll love you all right.

[I turn off machine while he searches for an *itch root*.]

Dis [root he pulls from the sack] a cure for any kin'a illness.

(And you call it the *itch*?)

It a cure for de itch. You makes a medicine out of it. You put dis wit one gallon of watah an' boil it down to a half of gallon. [Magic rite of diminishing amount.] Dat make a medicine. You got de nettle rash of any kin'a disease in yore flesh jis' broke out, you git a knife an' take a bath an' rub your flesh. Den you take dat straight den an' saporate [saturate] chore flesh wit it [take the root itself and rub it over your flesh]. Lay dat down. In two more days you'd have it no more. You call dat de *akkeemonee*.

You hear'd talk of de high blood preston [pressure]? Well, dat [this next root] will cure it. You make a tea out of dat. You call dat de *white devil moss* [I am unable to identify]. You make a tea out of it or eithah make a salve of it an' jis' eat a little bit of it. Dat cures de high blood pression when yore blood is high.

An' dat's all I got. I brough 'em wit me. I didn't bring de lickred. I got lickred medicine at home. An' I ain't scared to take a shake of it an' take a drink of it. An' if I got pain, I kin go to work tomorrow mornin'.

Yo' kin take a blacksake an' kill 'im, an' you kin kill 'im do [though] -

you stahb a hole drew [through] his haid an' let 'im run out of his skin, an' wahr [wear] around yore vais' [waist]. An' stuff it wit peppah, black peppah an' differn kin'a t'ings. You have to stuff it wit differen kin'a t'ings. Now, dere's a lota t'ings I will call dere name of: sulphah, don't use dat sulphah no more. Af'ah [after] you buy dis sulphah, you don't use dat sulphah no more. You sue dis own peppah, new peppah, and sulphah an' ta' zall [that's all] you wan'a put in dat. An' de black peppah you strand [strained] it trew dere, an' wahr it aroun' yore wais' an' you kin win anyt'ing you want to den.

(You get all of that [snake] flesh out of the inside.)

You wan'a let 'im run out. You stick a stick in 'is haid an' ketch 'im aroun' de neck an' he'll run right out of 'is skin. It'll turn 'im out necked. You stuff dat skin. Den you done got de worl' den.

[A stuffed blacksnake was used as a wrestling *hand* - see p.668f., Nos. 2396-2398. For a good story about stuffed snake shed, see p.220, No. 654.]

Now, if you wan'a talk anyt'ing about a 'uman an' a man, I'll tell you a few words. Well, you take 'uman an' a man, it's a funny t'ing. Tain't many people dat know. I had sev'ral people come to me, you see, about it. I wouldn't do it. I wouldn't put no one togethah. I wouldn't part nobody, do I know how to do it. Dat's wrong. I tell you one t'ing about it. A man would take a wife, got a wife, an' if he love 'er he gon'a stay wit 'er; if he don't love 'er, he ain't gon'a stay wit 'er. I've got a wife I had for 35 years, I'm 65 years old an' I love 'er today. Cuz why I had love? I'm dat kin'a blood dat gon'a love a woman, you understan', I'm gon'a git de right kin'a one. You got'a git de right kin'a one, den you be right. Well, you take a man an' 'uman, dey go about ridin' in de car [automobile], flirtin' aroun', flirtin' aroun', see a good-lookin' man, wan'a go wit 'im all de time - she no good. You kin keep on, dope 'em up an' dope 'em up an' dope 'em up - like you take a bit of cigah. You take a little bit of cigah dust [ashes] in a drink of whiskey an' you kin make a 'uman go evah'whare you wan'a go. Jis' take a drink of whiskey an' jis' take yore cigah ashes, jis' dump it in 'are [there] an' she won't leave you.

Well, I tell yah about *puttin' togethah* [a man and woman]. You go in de woods an' ketch a lizard an' stride [shroud] 'im jis' like you do a dead person. Jis' stride dat [dead] lizard an' lay 'im on de man'el [mantel] an' burn your can'les [candles] ovah 'im - t'ree [three] can'les. You put it like a little box like you was bearin' [burying] an' set [mourn or hold a service] ovah 'im like you do in de cemetery - jis' like you goin' to a church somewahre.

(You kill him first?)

Yes sir, you kill 'im. Den you bur' [bury] 'im, you stride 'im.

(You put that lizard on the mantel an' you burn three candles. Then what do you do?)

You let 'im stay dah [there]. Den aftah you care [carry] 'im out, you take 'im out den an' bear [bury] 'im jis' [like] someone dat diggin' a hole an' you turn your back on 'im an' you say, "Well, Amen." Den you go right along. Dat will make dat man, if he don't come back, he'll die, cuz de lizard has already been buried. You burn t'ree can'les.

(What color? Just white candles?)

Jis' white can'les - jis' like de Cat'lic [Catholic] do [at a funeral]. An' set up den till it's time to go to baid about nine, ten or 'leven or twelve o'clock - like you settin' to a fun'ral. Den you go on to baid an' leave de can'les burnin'.

You kin jis' take a piece of weepin' willah [willow], a big weepin' willah, weep all down. I don't know you evah seen ary one or not wahre you come from - weep all de time, weepin' willah. You take a piece of dat cloz an' put it on

dahre, an' put it upon dat tree at de top dahre, an' dat piece of cloz will weep an' weep; an' if she don't come back to you, she'll weep till she kill 'erself. You undahstan'? An' den you go an' pull dat down. Well, den she'll go back, away agin. So, if you put dat t'ing up de weepin' willah tree, she'll weep 'erself back. You might beat 'er or do somepin to 'er, an' she might be say, "I can't go back dahre, tow [though] if I don't go, I die. I got to go." Cuz you done take a piece of 'er necked cloz an' t'rowed it up dat weepin' willah tree, she gon'a weep to pieces till she git back dahre.

You could drive 'em away from yore home wit dat [*graveyard dirt*]. You git whut choo call de bull littah [litter] - you got'a git it right hot [warm dung from the bull] - an' you take dat an' go to a ole grave, an' git dat dirt, an' git all dat [dirt and dung] crumblin' togethah. Aftah you take an' crumble all dat togethah - an' den you use two drams of [gun]powdah in dat. An' you go to 'em [their house] evah nine mawnin' [each morning for nine days] an' you t'row dat in dere doah. Dat makes a sturben [disturbance] in de house - dat makes 'em fight, makes dat 'uman eve [leave]. Dat man will drive 'at 'uman away. If dat 'uman serve [support] 'im well, she'll drive 'im away - she got anothah man comin' in.

You take a switch an' go to dat grave fo' nine mawnin's 'fo' de sunrise, an' woop [whip] dat purson an' turn yer back an' t'row de switch down, an' dat purson will die in less time 'an [than] fo' mont's. You jis' kill 'im.

(What person do you whip? This grave?)

You woop dat grave wit dat dead purson [in it] wit dat woop. Woop dat dead purson - keep woopin' 'im, keep woopin' 'im, keep woopin' 'im - wit dat woop. Den aftah you stop - de sun, you see de sun peepin', you drop de switch an' go right along away.

(Who's going to die?)

Dat's de one wahre you got - yo're mad wit. You gone dahre woopin', woopin' dat dead purson, an' dat purson is goin' right behin' dat purson wahre he is dead. You woop fo' nine mawnin's.

#### FIRST INFORMANT IN NEW ORLEANS

THEY'LL TALK TO THE LORD  
 YOU KNOW THE LORD JESUS CHRIST  
 IS THE BIGGEST HOODOO TOO IN THE WORLD  
 YOU GOT TO HAVE HIM TO GO ALONG WITH YOU  
 TO DO THESE THINGS

DEY DON'T WANT CHEW TO DIE  
 BUT DEY JES' GOIN' TO "FIX" YOU IN A CONDITION  
 YOU BE ON THIS EARTH AND YOU AIN'T NUTHIN

NOW THERE WAS A OLE LADY TOOK A SCORPION OUT OF ME  
 SHE WENT TO A MARE....  
 AH CAIN'T PULL UP THIS SLEEVE  
 [SHE FINALLY PULLED UP HER SLEEVE]  
 AH KIN SHOW YOU THE HOLE RIGHT NOW WHERE THE SCORPION CUT ME  
 IT WAS A LONG SCORPION LIKE THAT  
 HE WUS FIXIN' TO HAVE LITTLE YOUNG SCORPIONS  
 (HE WAS WHAT)  
 HE WUS FIXIN' TO HATCH LITTLE YOUNG SCORPIONS

AH'VE SEEN PEOPLE OPERATED ON HAVE BIG BALL OF HAIR....  
AFTAH THIS HOODOO IS ON 'EM  
AND THE DOCTOR CUT 'EM FOR SOMETHIN' ELSE  
AND IT'LL JES' KILL 'EM....IT KILLS MANY PEOPLE  
THEY CUT ON 'EM FOR SOMETHIN' ELSE AND THEY HOODOOED TO DEATH

NEW ORLEANS, LOUISIANA

[Much depended upon the first person I interviewed in New Orleans. Edward, the new contact man traveling with me and my wife, was uncertain about the city, doubtful whether we could handle the situation. I myself was not too optimistic. Without Mack, our local contact man, we would have failed. What happened I will describe under New Orleans in the INTRODUCTION. First informant in New Orleans was No. 780, a woman whose material is on cylinders A257-A266 = 1073-1082.]

(Beginning 780. I hope the amplification doesn't bother me again this morning.)

[I had tested my machines the day before at Hotel Roosevelt - my wife still with me - and I am now checking the stylus at Patterson Hotel. What a difference between testing places! I scarcely know what to expect. One of those unexpected days of my life is about to begin. After I explained and briefly illustrated what I wanted, the woman evidently said she knew something about protecting oneself or sending a person away. I push the switch and recording starts.]

(Well, go ahead.)

You go to the drug store and you ask for *war dust*.

(You go to the drug store and.)

You go to the drug store and ask for *war powder*.

(What color would that be?)

And dey goin' give you a brown powder.

(What kind?)

A brown powder. He goin' give you a brown powder.

(Yes.) [Meaning - continue, go on.]

And then you'll turn back around and ask him for that *war water*. That's to make you get out right now - get away from around 'em.

(I see. Well, now how would they use that *war water* to get you out of the house?)

How would they nuse [use] it? They'll come by like they come to visit you - just like some of your friends, [not] like your relatives - but supposed to be close friends of you. They'll get into your house. When they get into your home, they going to start and they going to throw it from your steps. You ain't going to never see 'em because you don't have no idea of that. They'll put it in through the steps and when they get into the house they'll just drop it on down in there, but still an' all you ain't afraid of just a little water what might be split from upstairs or somewhere down. But it's a little vial about that long.

•(And they call it *war water*?)

*War water*.

(And what will it do to you?)

It will run you away from there - you won't stay there at all.

(I see. All right.)

All you do - it's only a little simple thing, you see. You can take and go to the drug store and ask the drug store man - it's the drug store they call the

Crackerjack Drug Store. You can't get those things without you get it out the Crackerjack Drug Store. You see, when you get it out of the Crackerjack Drug Store, you got to have somebody to get it what's been dealing with the hoodoo.

(I see.)

And they'll get it for you.

(I couldn't go down and buy it there?)

No, sir. You have to get it from someone what's been dealing with them.

(I see.)

And they'll get it for you, everything what they would get. You see ah cain't half tell you some of the things 'cause it'd take me sometime to set here and start to [laughs].

(I see, all right. Well, tell me some of those things, or one of those things.)

All right. You go to the Crackerjack Drug Store. What you want get it for? Now, do you want it to keep somebody from *hurting* you?

(That's right, that's right.)

Well, all right. You goes and you ask the Crackerjack Drug Store for (*paw* *pete*). [Can't hear word well enough to spell.]

(*Paw* *pete*?)

It's something like a perfume and it smells nice and lovely.

(Do you know how it is spelled?)

Yes sir, it just smells like.

(No, how do you spell the word? You know, spell the word.)

No, ah cannot read - read or write.

(*Paw* *pete?* *Pom* *pete?*)

*Pom* *pete.*

(All right, go ahead.)

You go there and you can get from 75¢ on up to 15¢ [correctly transcribed]. Well, you gits that - they going to give it to you in a little bottle about that long and it's just like a water. You take and you get you a bath and after you get your bath, you put it on you. Turn your clothes next to your skin on de wrong side - don't wear 'em to the right, turn 'em on the wrong side. That's to keep somebody from getting next to you to harm you. You see. And a [another] little simple thing is a bottle of ammonia. You got to bath from your head to your foot in that ammonia and some rain water from the Lord. See, you have to have rain water. You see, you can't use hydrant water for that.

(You say rain water from the Lord?)

Yes, sir, rain water from the Lord up above. If you have to, set you a tub or something to ketch that water. Well, you bath in that ammonia for nine mornings straight and wear your clothes on the wrong side for nine mornings straight, and if they done done you anything, that going to wear off you - it's going to wear away.

(Now, that's the second way of doing it. You told me the one way with that perfume you buy - that's one way. And the ammonia is another way - the ammonia and rain water is another way?)

Ah know, there two ways, yes, sir. There's two ways.

(Do you take a bath in the rain water first or the ammonia first?)

You put your ammonia into your rain water and bath from your head on down, In the Name of the Father, and the Son and the Holy Ghost.

(I understand, for nine days.)

For nine days straight. And you take your clothes, your underclothes, and turn 'em on the wrong side and wear 'em. And as you pull dem pieces off like that, get someone, a friend, to wash them pieces. You see, that washes that

away - they washes it away from you.

(I see.)

You goes out to the forks in the road. You see, when you get out to the fork of the road - jes' like if you wants to make somebody insane - crazy. You don't want to kill 'em, but you jes' want to put them on a lingerin' condition - let them lose control of their mind, don't know what they doing. Well, you know they have to pass out de fork of that road. Well, you get - from the fork of the road you picks up their track. You got to watch 'em in order to see, be shore that that's their tracks you get.

(I see.)

And you start from the fork of the road and you gets their track going, not coming - get it going and bring it back. And then you puts it in a - you have some paper and you cuts the paper - a old hoodoo lady showed it to me - you cuts the paper in imitation of a coffin. And get you one of tho' black head dolls - you done see them old time dolls.

(Black-headed doll?)

Yes, sir - old, old.

(Just the black hair or head?)

Just a black head - no hair.

(China head?)

Yes, sir. You get you one of those and when you get you one of those black dolls, you take and you write their name nine time on a piece of writing [paper] you never have used, with an indelicate [indelible] pencil. You write it on there and you fold that paper coming to you. You see, that's to put 'em insane. You see, when you write that name, you got their mind. You put that into that little coffin and put it up in the chimley and leave it stay up there - put it on a swinging poposition [position? proposition?].

(You mean, sort of swing back and forth?)

Or else, if you got a old-time clock in your home - you see that little thing that sticks [ticks] back like that [demonstrates].

(The pendulum.)

Yes, sir. Well, you just put that up in there straightways - like that, you see, where that swings. In nine days time you begin to commence to lose control of your mind - insane, you getting crazy, ain't got no sense. And it just run on like that, an' run on like that, until you just go teetotally crazy and they have to take you and put you in the *crazy house*.

(Wait a second! Is there any way of getting that thing off of you?)

Yes, sir, hit's a way to get dat off of you.

(How do you do it?)

Ah knows because I done saw some people git it off of people. Now, you take a simple little thing. Sir, I'm not going to tell you no stories, because I'm not here to tell no stories.

(I understand.)

I really don't know all the details of this but I have done seen crazy people brought back to their senses again and they was really crazy - they didn't know what they was doing. So, this old lady, she came there - it's a simple things, it's a cow horn. You know them cows that got horns on their heads.

(You get the horn from a cow?)

Yes, sir, you take his right horn - you take her right horn, not no bull's. Take her right horn. You parches that and you goes to the graveyard and you gets some *graveyard dust* from the graveyard - that's to bring you from insane, bring your senses back to you and recure you. You get that dirt from the head-part, not from the foot-part - if it's a woman, you get it from the head-part of a man;

and if it's a man, you get it from the foot-part of him for the lady. You understand me?

(I understand.)

That will bring her mind back to her in - sometimes it takes nine or ten days, according to how long it's been running, you know. It takes anything a good long while to work on you again. Well, that's what I know about that.

(After they get that *graveyard dirt* and the horn, what do they do with that? Do they mix that up?)

That *graveyard dirt*?

(What do they do with that? What do they do with that stuff?)

You take that *graveyard dirt*.

(And this horn. That parched horn, what do they do with that?)

After you parch her horn - it's got to be parched hard, 'cause I saw it done. An old lady did that - old colored lady. You parch that right horn and you takes it in a thimble of rain water - just like a jar, nice little clean clear jar. You makes a tea out of that parched horn - that horn, you makes a tea out of it. And that *graveyard dust*, you takes it and you ties it in a little ball - like a little piece of mosquito bar you buy so it won't come through - the dirt, you see. And you drop it down into that jar and it's going to dissolve in there - just like if you put a medicine in there. Well, she gives her that - see, that's inside of her. She gives her that to work that out from - that germ from out from her. And I have been shocked and can show you where a woman cured me at.

(How long did you say it takes that?)

Takes really three weeks.

(Inside of her?)

Yeah, inside of her.

(This horn tea with this *graveyard dirt* dissolved?)

Yes, sir.

(I see, and that'll bring back your mind.)

That'll bring your mind to you gradually - into a month's time, you'll have your right mind. You'll know just what and everything.

Well, now, I tell you the whole history about that. You see, like you got this little piece into your shoes - it's a little piece they have in your shoe, you can take that out of there.

(I see, that inner sole?)

Yes sir. You could take that clean out from there, see. And you take that out from there and you puts, if they wants to do away with you - fo' instant [instance] you got a big place and they wants to do away with you all at once, kill you from your wife, or kill you from your husband, whatsomever, they takes a *black bottle*. Did you ever hear talk of a black bottle?

(A black bottle?)

Yes, sir.

(Like a beer bottle?)

Yes, sir. Did you ever hear talk of it?

(No, what will that do? [Is this correct? Did I not hear of black bottle in Vicksburg?])

Well, they'd take a black bottle and they'd write your name - take that sole off from your shoe and they write your name on.

(Either shoe?)

No, sir, the right-foot shoe - that's next to your heart. [She means and says left later on.]

(I see, the right-foot shoe. All right.)

The right-foot shoe is your heart.



(And they write your name on that?)

They write your name on that. They puts it into that black bottle.

(Do they write it just once?)

No, sir, write it nine times - nine times.

(With a pencil or what?)

An indelican pencil. An indelican pencil is one of the wonderfulest things in the world...there ain't many people knows that, but you can take that indelicate pencil and change the mind of the world - if you jis' only knows how to do them things with dat pencil.

(I see, I see.)

Now, I'll finish telling you about the black bottle. She takes that sole from the heart - you might as well say its from the heart, it's from your left foot.

She put - she writes your name nine times.

(She takes the sole from the what?)

From the heart.

(From the heart?)

Yes, sir, just like if you got - you wearing your shoe. You see the sole is in your shoe. Well, the foot what leads to the heart, she takes that sole from there.

(Oh, you mean the right shoe is the one?)

[She had said right, but corrected it to the left.]

Yes, sir, take that. She take that sole from that.

(Oh, I see.)

They claim that makes you commence sick an' tired an' worried, jis' put you on a drag - nuthin you put your hand on suits you, nuthin you do suit you till you git on your bed.

(She puts that whole thing in the bottle?)

Yes, sir, that whole shoe. That inside of it like - not the outside sole, the inside sole. She puts that in the shoe [in the bottle].

(In the bottle?)

Yes sir, and write the name nine times before she put it in there. All right. And after she do's that, she takes this black bottle and she get that other sole and wraps it around the neck of this bottle, and go to you a oak - not no willow tree or not no peach tree - you got to git to a oak tree and bore a hole with a auger. And put that bottle in there halfway - you know, straight, but still and all it ain't going to be straight, it going to be on a bevel [bevel].

(I see, leaning [or slanting] down a little bit.)

Yes, sir, the neck part up and it's going down [slanting] to the root of the ground, and whensomever that tree - she going to fix the tree so it'll die. But she tie nine knots in some thread, black thread, and tied it around that tree - nine knots. In a few - about anyhow close around before the year go out anyhow, that tree go'n' to commence wizzlin' an' dyin' you see. You can't understand what's de matter wit' de tree. And when that tree dies - it ain't goin' take long for it to die, no two or three years - but when the tree dies, them people goin' to die.

(I see, I see.)

See. But if somebody come along jis' like some hoodoo a-come along and say, "I can find that howsomever they got you fixed. I'll find 'em if you pay me so much and so much." Now, if dey find that in time before this - these parties fades away, they find it in time, well they'll take it out from there and they take it and they'll talk to the Lord. You know, the Lord, Jesus Christ, is the biggest hoodoo, too, in the world. You got to have Him to go along with you to do these things.

(I see, I see.)

See. She'll talk to the Lord and she'll read her Bible and she'll take that thing and she'll whip it - she'll whip it with one of them oak switches. She'll whip it and tell - if you get it in time before the party dies - you see and that will bring them back. She done kill that - she take it and throw it over her left shoulder and it's gone.

(I see, I see.)

In nine or ten days you going to be up again. You ain't strong enough to walk - you going to be up setting up - but still and all that going to be going away from you. You'll live a year - a few more years longer.

(I see. Just throw that over your left shoulder any old place - out in.)

Anywhere in the woods - anywhere - over your left shoulder. That's all.

(I see.)

(They can do things with your fingernails and your toenails?)

Yes, sir, and your hair.

(And your hair?)

Yes, sir, you can do plenty work with dat too. They can kill you with that.

(Do you know how they say to do? To handle that?)

They také that and they takes it with some fine needles - needles you have never nused [used], but they have to be those little fine needles and a red piece of flannel, and just like if you miss a part of your hair from somewhere.

(A part of your hair?)

Yes, sir, you miss that from somewhere. Well, ever' stran' of that you miss, dey t'reads dat into de little needles.

(Put the needles in their hair?) [I am reversing!]

Yes, sir, put that in the eyes of them needles and just stick it all kinds of ways, all kinds of ways in that piece of flannel - piece of flannel is cut in the same shape as a heart.

(Shape of a heart - red flannel.)

And they use this here *Three Jacks of Clubs* on it.

(What kind?)

*Jockey Club* - you know *Jockey Club*, *Jack of Clubs*?

(*Jockey Club*? Or *Jack of Clubs*, playing cards?)

Yes, sir [she doesn't know which], but they use that perfume, they got that perfume. They use that on there. They hold it till they gets towards the door, then they going - well, that what they want it to do, dey do wit chore hair.

(I see.)

And if they want to *fix* you, but not to kill you - *fix* you so, just like you say to your wife, whatsoever you call your wife, or say, "Well, Mamma, I don't want you no more." See, and if she got a chance or luck to *fix* you, she wouldn't *fix* you to kill you; she'll *fix* you so you'll stay at home with her and be harmless and good with her. She takes an' catch you asleep, takes some hair from under your arm.

(Which arm?)

From under this arm [right arm]. She takes that and she.

(And what will she do with that hair from under your arms?)

She takes that hair from under your arms and after she gits this hair from under your arms, she jis' - she talk to the Holy Ghost. You know, it's got a Holy Ghost with us. Many people don't believe it, but the Lord is got a Holy Ghost. She takes that and she read a portion in the Bible. After she gets that, she gets some hair from him [she evidently hesitates].

(Down below?)

Yea. You's a gentleman, I hates to.

(That's all right.)

Gits some hair from there.

An' she gits that and she put it all together into a red piece of flannin [flannel] not put no needles, that is for you to love and stay at home and [have] no other *go-out friend* or nuthin kin a-track you 'tention an'll ketch him. She take that and she put it into a piece of flannin, but she cuts the flannin jis' like a heart, an' she put that in there and she'll write on top of it. She take and write her name and your name, and she fold that piece of flannin with your hair coming to her. She wears it into her right pillah. Now, you ain't going to want come out dat huh [house?] an' she scrubs dat huh [home?] wit *controllin' powder*. Controllin' powder ah knows as good as a book. You goes to the store and you buys - you can buy for 50¢ or 75¢ little [a box] *controllin' powder*. It's a powder looks something like this dust here - ashes here.

(Cigar ashes.) [In ash tray and from my cigar.]

It looks jis' like that but it controls. Jis' like if you would be a mean man and come in mean and wants to be mean, well the minute you'd strike the front of that door - she done scrubbed that house from the sill coming to the back - well, when you git that, you's jis' as cam an' nice and easy to her and love her. But what make you love her, you don't know.

Ten-penny nails.

(Ten?)

Ten-penny nails.

(Oh, ten-penny nails - ten of them?)

Yes, sir. You know, five of them will do the work.

(I see, all right.)

Take ten-penny nails.

(Take five of them?)

Take 5 ten-penny nails - brand-new nails that have never been used. That's for him to come on back. If he's been even gone for about a 100 years, if he a-living, he goin' to come back dere. You take them ten-penny nails an' you nail one in that corner, one in that corner, one in that corner - in all the corners of your home and nail them there.

(Put one in all the four corners?)

Yes, sir, and whosomever it is when you be driving them nails, you call the name and drive 'em - just call the name and drive 'em in every one of dem corners. You goes to the Crackerjack Drug Store and you buy you a red can'le [candle] - not no black can'le, cause if you buy a black can'le, a black can'le is for to kill.

(You buy a red candle.)

A red can'le - that's drawin', you see. Right now, if you put on a red dress and they had cows and bulls and things all out there, they'll run at you for that red.

(I see.)

See, red draws attention. You git you a red can'le and you write her or his name - whosomever you want to come back home. You write it down on a piece of paper ain't never been used, writing paper, with a indelican pencil. Don't write it with no ink pencil, cause it ain't no good; and don't write it with no lead pencil - an indelican pencil. You write it with an indelican pencil and you set it right in a little saucer, that can'le. You set it in a little saucer and you put the can'le - put the paper under the can'le and you burn it for nine days.

(You put that paper right under the candle? You put the candle on top of it?)

Yes, sir. Don't burn the paper at all.

(Do you burn that candle any special time during those nine days?)

No, just burn it for nine days. You light it at six in the morning - you light it at six in the morning and put it out something to eleven. Now, the reason I know about that can't be proposition cus my husband had done left me and by a lady showing me how to do it. I have did that and I know that work.

(That will bring him back?)

Yes, sir, he'll come back home. Don't care if he living way, way from here; if he got de freight train his way, he's coming back.

(I see. Now, you say, you take five of these ten-penny nails and you put one in each corner. What about that door? Do you do anything with that?)

Ten-penny nails, yes sir. You take that one what you have left over and you put it at your - not at your back step. Put it right where he when he come - he goin' to come, that candle goin' to draw him - and when he come he got to walk. Well, that's the first thing he got to walk over - he got to walk over that nail. Now, when he get in the home, you got him nailed in the home - you got him nailed down in the four corners of the house, he can't get away. When he get in the home, he ain't never going away no more - he going to stay with you. Just as if you say, "Come on, let's go thisaway," he right there with you.

Show you right now and ah tell you how to do that. Ah can do that myself. Ah keeps mah husband thataway. You got to give him somethin' sometime to keep him from running around. And you know, when somebody teach you somethin' and learn you somethin', you going to try [it]. So, all right, you takes you a piece of white cotton - go to the store and buy you some yellow cotton - not this white cotton or - it have to be yellow cotton [unbleached cotton] - jes' a simple little thing - just five cents - buy you a yard of that. And just like when you all lie down together, you wipe him straight nine mornings with that [several words blurred - recording not too good anywhere].

(You mean straightened out?)

Jes' take a rag - jes' like if he uses dat rag - don't use it on yourself - jes' use it on him and after them nine mornings is out, well you take and you tie you nine knots into that cloth and wear it around your waist as a band - see, he'll never know, he'll think *you all* is tied like as if you is bandaged up. But whensomever he going to connect with somebody else he can't - he ain't no good there - he just like it - ain't no service to her.

(Like it'll fall.)

[This suggests she had demonstrated with finger or hand after her word *it*.]  
(I see.)

(Well, now, suppose a man knows about it. What could he do to get rid of that condition?)

He goes to the store, to the drug store - you have to go to the Crackerjack Drug Store, to the hoodoo store. That's the hoodoo store, the Crackerjack Drug Store. You go - first, you go to the store [non-hoodoo] and you buy you a white pocket handkerchief - let it be a white handkerchief. You buy you a white handkerchief - jes' like if you buy this white handkerchief, don't you wipe your face or nuthin with that white handkerchief. You get you some of this powder dey call the love powder. You see, when a person *fix* you like that, that's your love - that's down here when you go with a woman or man - that's your love - that your feeling you got that they done took from you. Well, you git you some *love powder* - *love powder* at the Crackerjack Drug Store, and that white pocket hankerchief. Let it be a pure white pocket handkerchief, a big-sized handkerchief.

And you take that handkerchief and you fold it coming to you, and you say, "In the Name of the Father and the Son and the Holy Ghost, take this feeling off of me, and let me come to be a real man or real wo-man [woman]." Whatsomever or whosomever it is *fixed* like that, say, "Let me come to be, so I can use my body

once more in life, In the Name of the Father and the Son and the Holy Ghost."  
See, now, when you say that, you take that *love powder* - you got to keep that handkerchief just like you keep your body, clean, you know, but have it in a nice little clean box where you can take that *love powder* and sprinkle it on there for nine mornings straight, and if you loves them, your feelings going to come back to you. It kills her *hand* or his *hand* - whatsomever it is, it kills it.

["Her *hand*" in this case is the cloth or *bandage* wrapped about her waist.]

(I see - and he is all right again.)

And he's - he's a natural man again or a woman.

[While machine is stopped, I ask a question and she evidently answers, "They do that with a black can'le."]

(What do they do with that black candle? Do you know how they handle that in church?)

[Church = private church or shrine.]

They write - they don't write no name on no paper. They takes that black can'le - you see, from the way you burns it, you take it and you turn it upside down and you start from the burning part of the can'le with the name, whosomever you want to kill. You see, you write it from the burning part of it - let the burning part be down like this [demonstrates]. That's writing it upside down. And you write dey name all way around that can'le, all the way around, and when you done got all the way around, you come back over it again - just like you written a mistake with the name, writing the name on that. And you take it and you set it in a little something like this here [my ash tray], and you stick you two little needles - but not no, not dem fine needles - you stick you two needles about that big [demonstrates].

(About two inches long.)

Yes, sir. [She continues to demonstrate.]

(You cross them in there like an "X".)

Cross 'em in there. See, when you cross [demonstrates].

(I see - like your fingers are crossed.)

Yes, sir, when you cross 'em in there, well, that's to kill. You know, you got to put a cross, you got to put a cross at your head when you die. Well, that's your cross - them needles is your cross. You going to die in about nine days or more - you'll die.

(When do they burn this candle?)

You burn that can'le Sunday, Monday, Tuesday and Friday and - Thursday, don't burn it.

(You don't burn it on Thursday?)

No, sir, you don't burn this can'le to kill on a Thursday at all.

(Is there any particular reason why you don't burn it on Thursday?)

Cause it won't work to kill.

(I see, I understand.)

It won't work to kill - it'll be burning again, you know. And you got to go to the store and get you some saint - see, if you believe in saints. [She calls them sents.] Some of the saints is really true 'cause I knows it's true for myself, 'cause I have my *money saint* in my home now, and I prays to that saint and I burns mah can'le to her. Ah burns a white can'le - they loves white can'les. And I got a green leaf to it. A green leaf is [means] dressed in money, and the saint got money down in front of her as she kneeling down praying to the Lord. She is praying to the Lord for money. You see, when you got one of them in your home, you always - you don't keep no fortune of money, but you keeps from being on a strain all the time.

(Now, what is this saint? That little?)

St. Raymond, they call 'er. You jis' go call for St. Raymond. The man know what you want.

(St. Raymond is a man?)

Is a woman - no, a man sells it. A white gentlemen sells it - right cross there on Drive[?] Street. You walk in and you say - you ask him, you say, "I want a saint of St. Raymond," and he goin' to give you St. Raymond.

(And what does it look like - a little statue?)

No, sir, he's got some in statues, too. You can get a little statue, but this here is in a pitchure. This here is made flat just like this [top of table holding Telediphone] - a little pitchure.

(A little tiny thing?)

Yes, sir, you take it and put up on the side of your wall.

(You hang it on the wall.)

On the side of your wall - over your bed, anywhere.

(Then, what do you do with the picture?)

You burn you a can'le, a snuff-lookin' can'le to it - jes' like you see de lady dressed, you burn that can'le to her. Maybe she got a - had on a red robe and a snuff-colored frock. Well, you burn that can'le - snuff [colored] towards her, and give her a green leaf.

(Well, what's a green leaf now?)

The green leaf is one of them - ah, cedar trees. You know, them little cedar trees. Well, you take a leaf off the cedar tree and put it in a little vase right in front of her, just say, "Here - here, St. Raymond, I want you to bring in money to me." Being you tell her that for nine mornin's and you can just walk out your house and just like you say, "Well, I'm going to spend my last dime or my last quarter" - whatsomever you have. You go and you spend your last quarter, and when you look, if somebody give you fifteen or twenty cents [back in change], [they will] give you your same quarter back. An' it really draws money to you.

(I see, I see.)

(Now, that candle to burn is a snuff-colored candle.)

[I wanted to be certain because St. Raymond's candle I soon learned is usually green for green money.]

(What do you do with that holy water?)

You take that holy water and you sprinkle it in all corners of the house. Sprinkle it around - that's to keep your home holy. Or, if you got a store, that's to keep your store holy - keep you out of trouble and 'cumulate - [also] make you 'cumulate things around your home. You see, that holy water is blest by de priests and things and then it's blest by the Lord, you see.

(You do what?)

You take - to keep the law away - I'm going to tell you how to keep the law away, too. You know this stuff they call cayenne red pepper, and you know spice, and table salt what you put in your food. Well, you mix them three things together: spice, table salt and cayenne red pepper - three things, mix them together. And jes' like if the law have passed your door - you catch him sometime, catch any one of them. You don't have to get the name. Just catch air [any] one of them and you take that cayenne pepper - don't let 'em see you doing it - you got to do that so they won't see you. But, if they'd see, you might as well not be doing nuthin, you see. You take that and you throw it over your left shoulder jes' as they pass your place, and you throw it over your left shoulder. Even if - it would be more better for you if they would come into your home and you could catch 'em in there and just as if he be walking out, you stroll there behind. They goin' to go away from there and they ain't comin' back there no more.

Take you some yellow, yellow, yellow corn meal - not de white corn meal.

(Yellow corn meal.)

Yellow corn meal. You take you some yellow corn meal and Epsom salts. You take that yellow corn meal and catch her when she is asleep. You see? You be sure now and watch dat she be asleep - don't you *fix* your ownself thataway. You watch her when she be sleeping, and let her urinate in the slop jar and take her *urinate* and that yellow corn meal, and you put it into a place - any kind of a bottle, it don't have to be black. You put it in any kind of a bottle and put it under your back step, see. She'll go out and buy whatsomever she got to buy, but for down here she won't have no feelin' to worry with nobody. She'll be just wishing for you to come on - to come on home. She'll be true to you, you understand.

(While - when he leaves home she will be true to him while he is gone.)

She won't have her mind on nobody - couldn't be no other man could come there and hold her no kind of - see, that corn meal controls her down there and her water. Put it under your back steps, turn your bottle like that.

(How do you turn it?)

You see the neck of the bottle? Put it down in the ground.

(I see. Put the neck of the bottle down.)

Yes, sir. You put it down in the ground and you don't have to worry for nobody coming there worrying her and talking foolish. She ain't going to fool with no man, only yourself. I heard many people come around and say that.

[While machine was stopped she evidently said something about *menstrate* (sometimes called *minustration*).]

(When she *menstrates*? What about that?)

Can put that in there - it's the best in the world.

(Do you put it in the bottle or a separate place?)

Put in there with the corn meal - it's the best in the world.

(It's better to use that *menstrate* rather than the urine?)

It sure is - if you can get it.

(You can take that out of the bottle, if you want to?)

Yes, sir. After it dries, you can catch her *menstrate*. You see hit going to dry with that corn meal, and when it dry up in the corn meal, you know, just like if you wet corn meal, the water's still in there but it's just dry. Well, you see, that going to be still in there and it going to be dry. You can take it out from there then and take you a little bag about that big, and fill it up full of, sew it up, put your silver dime in there and put it in your pocket [making a *hand* of it]. You got her in your pocket - don't worry about nobody else, you got her.

(You can either leave it in the bottle or wear it in your pocket, either way.)  
Either way you want it, it works.

Get some - *fixed* it on scorpion or rattlesnake. But you got to catch the rattlesnake. You got to take that rattlesnake and make it bite itself. Jog him until he bite. He going to be biting at you but he going to miss you and bite hisself. And then you kill him right there, and when you kill him you catch his blood - not his rattles. You take his blood and you nuse that, you see, and you nuse that jes' like if ah come to your house and say, "Give me a cup of coffee." Well, you got some of that rattlesnake blood.

[End of A263. A question almost always starts a new cylinder.]

•(Now, what would you do with that?)

Now, just like if I'm knock at your door. I'm a friend of yourn now, and you don't like me, and I knock at your door and I say, "Oh, hello, how you feeling?" And you gon'a say, "I'm all right. Will you come in and have a cup of coffee?" Now, that's for you to get me right there. And I say, "Yes, I surely would be glad" - won't be thinking that you have evil to do me nuthin. I say, "Yes, I

certainly will have a cup of coffee." All right, then. Now, you fix the cups yourself. You goes on back and get you sugar and [demonstrates] - now, this goin' to be your cup setting there and that's my cup. Now, you want to tell me, "I'll put a little sugar in there for you." But you have long fingernails, say, "I'll put a little sugar in there." See, she puts a little sugar in there but under her nails - that rattlesnake dry blood is under her nails and she drops it off in the coffee. And from the heat of that coffee - and when you drink it, it heats it up. It heats that blood right back up again and you drink it down in you. In from nine to ten days you got little young rattlesnakes growing up in you. It's the blood. You can [get rid of them].

(How can you get those snakes out, if you get them in you? Is there any way of getting them out?)

Now, there was a ole lady took a scorpion out of me. She went to a mare - ah couldn't, ah cain't pull up this sleeve. Ah kin show you the hole right now where the scorpion cut me. It was a long scorpion like that [demonstrates] - he was fixing to have little young scorpions, little young scorpions.

(He was what?)

He was fixing to hatch little young scorpions. So it drawed - she drawed it out with a simple thing. My old daddy - he daid and gone now - he asked her, he say, "Will you show me and tell me what did you use so if any more of my people in the home get hurted, ah know what to do. She was on her dying bed then, and I really believe she told the truth, because when you are dying you going to tell the truth.

(Did this happen here in New Orleans?)

Yes, sir.

(Oh, all right.)

So, she said, "Well, what I did to take that scorpion away from your girl, your daughter Olivia - what I did to take it away." She went to a place they call Algiers and they got some horses and things and mares, but you got to get a mare with colt - you know, she with a colt.

(She is carrying a colt?)

Yes, sir. And you cut that hair from right under her tail, and she goin' to put one of them hairs - two-three strands of them hairs, she going to tie it around here wheresomever that thing workin' at. She goin' to tie it round there, and in about - anyhow, in three days times, that thing whut got in you going to begin to get sick, jes' from that mare hair. You see, it going to begin to get sick and it going to draw a little hole there where he wants to come out from there - that mare hair running him out from there. And he going to come out from there, and that hair going to turn jis' as green as this here.

(Just as green as that.)

[She must have touched or pointed to something green she was wearing - scarf, sweater, coat.]

Just as green as this, yes sir, where hit done drawed - jes' a simple thing as a mare hair from under her tail. But you got to get it when she with a colt. If you don't get it like that, you don't get rid of that.

And they burns that. Just like if you go to the drug store and say, "Give me some incense." You take that incense - now there's diff'rent kind of incense. There's the incense for luck and there's the incense what's for bad luck. See, you burn that bad luck incense for that.

(What do you do with that photograph?)

Put that photograph, turn that photograph - ain't you done hear talk of hair grass, wire grass?

(Wire grass?)



Wire grass. You take that and get you some wire grass off a grave.

(Off a grave.)

Off a grave.

(Wire grass off a grave.)

Off a grave.

(All right.) [I finally end the exchange of words!]

And you wrap that pitchure up in that wire grass and a looking glass. Buy you a brand-new looking glass that you ain't never looked in yourself, you put that pitchure in there but let that pitchure be upside down. And when that pitchure be upside down in there, and her using it and going on; and what she want to do with it, it'll do the work.

(I see, keep it in there.)

Keep it in there for nine days straight and you'll see the difference - it'll do the work.

(And she burns incense with that too, then?)

You burns the bad luck incense with that. Jes' like if somebody done took your pitchure and you don't know they got your pitchure, or else, jes' bring it to you like this. If you done give a girl-friend your pitchure, and you figure that she is doing somethin' with your pitchure, you take one of your other pitchures right back and have that wire grass, and put it in a close corner and put St. Raymond with it, with your pitchure, and talk to it. Ask him for to not let no harm or evil or animosity to come against you. What she done with that pitchure, not let it work, and "In the Name of the Father, of the Son and the Holy Ghost." And throw your hands - just have your handkerchief to make it go more better - over your left shoulder nine times [demonstrates]. And if she is doing anything, that going to pass away - it gon'a die, die right down and do nuthin. But you got to start in them things in time.

(You make this motion back over your left shoulder nine times?)

Yes, sir.

Now, you see, me and you - ever'body a-walkin'. We got our thoughts, you know. It's spirit comes to us and talks into us - just like, you done have some mind, somethin' come into you and tell you get up and go on such-and-such a place. You get there, and you have done got no more than such-and-such a place, when the mind come to you, well, that's the spirit talkin' to you. If you wants to do a heap of things, the spirit will come into you to do, you be going right to be starting them things on time. You see, the Lord, He don't leave nobody no food. If you ever - ah'm been truly born to starve. Myself, I'm careful. He don't leave you no food. If the spirit goes with you - you got three spirits, you got a evil spirit and you got a good spirit.

(How many more spirits? Evil and good, and what's the third spirit?)

And the third spirit is - ah done forgot what it is [guardian angel?], but three spirits follow you.

(Three spirits follow you, I see.)

Three spirits follow you - the good spirit and the evil. They say that it's the evil spirit, but anyhow ah knows the good spirit must be following.

Well, now I have seen that done. I have seen that did with my own eyes and I know that to be true. If you read the papers of about twenty years ago, a Negro killed a man they called Wesley.

(Westly?)

His name was Westley. They was looking for him. He had got away and they was looking for him. You put - you take gunpowder and garlic, they say and - the blood hounds was on your trail - put that gunpowder in your tracks as you run. You stop and the first track you make, take a chance and stop and put that gun-

powder with that garlic. You see, that garlic is [like] assafitadee [asafetida]. You know what [it] is assafitadee does. Well, they got that [garlic?] dry - it's dry just like a powder. You put that in that track. It goin' to make 'em hounds lose trail of you, and you ain't goin' to go from water. [Stay near water.] You got to cross water. And when you cross the water, you throw all of it behind you. You'll see them dogs clean off your trail - they don't smell your track no more, they just smells that stuff and they's got [confused] and they don't know which way to go.

If he killed someone, sure you can make him come back - if you know his name. If you don't know his name, you cain't make him come back. And it's a simple little thing. If you have chickens in the yard and they lay, you take you a hen aig - take two, and put [one] in each hand [of the murdered person]. Write his [murderer's] name on it and put that corpse on its face - lay it out on its face with them eggs in its hand. And when them eggs break, that man or woman, or whosomever done the murder, goin' to come right back to that same spot and the law goin' to get 'em. They got many of them like that right there in the parish prison right now in jail - goin' to send them up the road or somewhere. Ah don't know they goin' to send them, but there's many of them done done that. No longer than week before last there was a man caught like that - killed a woman's daughter.

(Just put the eggs in the hands and put the name on each?)

Put the name on with a' indelicate pencil.

You get a kind of little thing in the drug store looks like a brand-new - you know that black pepper you have to grind, it looks like that [Guinea pepper or paradise seed - see p.570f.]

(Like the big round peppers?)

Yes, sir.

(Black pepper.)

But it ain't no pepper. They call it something else. Ah done forgot what they call it but ah know it when ah see it. You gets that and just like if you going to walk up to the *boss man*. You walk up to him and you tell him good morn-ing or good evening - whatsomever the hour that you come there. See, now, you chew them seeds and spit. Spit one over your shoulder and one time over your shoulder going in - just as you into the building, you spit over your shoulder and spit in front of you. Now, when you get up to him, you going to say, "Ah come for a job." He going to tell you, "Well, I'll see." He is going to study a long time and the first time you catch him a-going with his head turned, you spit again - spit over your shoulder and spit down in front of you, and he'll come back and he'll tell you, "Well, you come back here tomorrow." And when you go back tomorrow, he'll look you over. Hit won't be in his intention to fire somebody else and put you on, but by you using them seeds and the Holy Ghost's name with it, that'll just turn his mind right to you first thing. First thing it'll reveal to his mind will be, "I'm going to take him. I am going to fire so-and-so and [or] so-and-so - ah done have him a pretty good while. Ah goin' to fire him and take him - it look like he more better to me." That's goin' to be talking into him and he'll take its word.

(You have to go back three days?)

Yes, sir. And he'll take you to work the last day.

It makes confusion in the home, I know.

(How do they do that?)

You beats that up and puts black pepper and red pepper and salt with it.

(In this mud dauber's nest.)

Yes, sir, in them old stinging wasps nest. And then some of them make them

nests of the dirt daubers, just make them nests. You done see wasps nests. Them wasps nest is the best, have you fighting all de time - just fighting, *he-hawing*, fighting and going on, can't get along no how. Well, that's [what] they use, if they take that.

(Cause confusion in the house.)

Yes, sir. They take that and they walk into your home, and they'll have it in a little handkerchief or something - it ain't going to do them nuthin [no harm]. They take that just like if they come to your home and say, well, "How are you?" But it don't take long for strangers to do you that - it takes your close friends to get to you. They come in your home and say, "How you feeling?" And you say, "Well, I'm feeling all right." They say, "Oh, ah sure is warm." You see, they pass that handkerchief on their face but still and all they got that little stuff in there and they going to do like that [flips an imaginary handkerchief]. They got it in your house - all over. And whensomever your family going to come in or what, it ain't goin' to be no fun - nuthin you do can satisfy them. There'll come confusion - breaking up dishes and all, just get rid of things. He won't know whats the matter with him. It's that stuff done run him like that.

They can stop a person from drinkin' if he is a purty [good] drinker.

(How do they do that?)

You take a catfish and catch it - [or else] jes' go to the market and buy a fresh catfish and split his tail three times, and it's goin' bound to be - you get - well, anyhow, you gets about four or three drops of blood by splitting his tail. You see. And jes' be - take that blood and you have you a little clean handkerchief - going to let your handkerchief be clean so that blood can drop on that. If that blood dries on there, it's all right. Now you get what a person who has been drinkin' likes to drink - loves to drink. Well, you get with him and you want to break him from drinkin'. Always keep that handkerchief in a clean place so you can get to them parties and you get him to drinkin'. Now, them three or four drops of blood what's on that handkerchief, you just take that handkerchief middleways wheresomever that blood is at and - don't let them see it, 'cause if they see you, they won't drink 'cause they'll see it's something right there; and you won't have to tell them nuthin, they'll see that. You jes' take that handkerchief and you hold that handkerchief like that, right where that blood is at, and you catch 'em all from not looking at you and you drop that handkerchief down in there [liquor], and let it in there and take it up before they can see you. And after you do that, throw that handkerchief away. You see, now they goin' to go home - they ain't goin' to get sick and die or nuthin. They going to get sick from drinkin' that stuff - just one glass of it. And the next time you offer them some or they goin' to a place and see you drinkin', they'll cuss and it'll just turn up their stomach - they don't want it, they don't want to see it. See, that catfish blood is against drinkin' and it makes' them sick. That's a hoodoo. You see, them books will teach you more than I could.

Right at mah home ah kin do dat.

(I see. What will you do to make the candle go out? That they are burning against you?)

You go to somebody else house and get you two straws.

•(Two straws.)

Two straws out of dere broom - not out chure broom.

(I see. What will they do with that?)

Or anybody's broom - just get you two straws. You take dem two straws and you cross 'em right in the mole of your head, "In the Name of the Father and the Son and the Holy Ghost, make dose candle, make dis candle go out." You see, your head - when dey burn the candle on you, your head going to all the time be achey

and hurting you. And the minute that candle go out, you kin feel relief - you feels yourself without hurtin'. The minute you cross dem straws, that hurtin' would go away.

Dey don't want chew to die, but dey just goin' to fix you in a condition you be on this earth and you ain't nuthin. They catch you - they goes to the toilet, anywhere where you goes, just like out in the country. You know they ain't got toilets like they got here. Well, they goes out there in the country and they watch you when you goes to the toilet, and they go there and they get some of your, not your urine, your mess what you mess, and they take and they stop it up in a dime tin bucket and bury it at the root of a tree. Well, that's going to cause you - your bowels going to get like they're locked. Sometimes you can go and sometimes you can't. First thing you know, they going to commence to hurting you, and from hurting you it going to grow a knot, and that's going to be nuthin but a knot of your own mess going into you. And it jes' go like that in little ball until it grow up meat around there, jes' by you can't make your passing, 'cause they got it stopped up in that tree. First thing you know you have a big old stomach just with you stopped up. It'll just continue like that until you die. Or if the doctors operate on you - they'll operate on you and cut you, they'll find that piece of meat in there with that mess or hair. I've done seen people operated on have big ole ball hair in 'em from that - after this hoodoo is on them, and the doctor cut 'em for somethin' else and it'll jes' kill 'em, you see. It kills many people. They cut on 'em for somethin' else and they hoodooed to death.

(I see, I see. The doctors can't cure them.)

The doctor can't cure you, you see. It takes a lot of hoodoo first, or else if you know the things to do. And it's a simple little thing, if you is really hoodooed and everything, and ain't been hoodooed too long that will work.

You take you a silver dime and you grate that silver dime - grate it up. Just like if you been hurt for two days, well you grate that silver dime up and some garlic and sweet milk and just drink it on down - if you been hoodooed for two days, not going on to the three; but if you been hoodooed for two days, you grate that up and drink that. That milk going to come up just as green, green, green as grass. Well, that show where they had somethin' in your stomach. It comes out choo then.

(End of 780.)

#### COUSIN OF JULIUS P. CAESAR

*I STAYED IN THAT ["DOCTOR" CAESAR'S] HOUSE 18 YEARS  
AND FOR 15 YEARS I'VE TAKEN UP A COURSE  
BUT I NEVER WOULD LET THEM CONFIRM ME  
I WENT ON TO A HINDU WHO CAME DOWN HERE FROM CALCUTTA, INDIA  
HE CAME DOWN HERE TO GET SOME INFORMATION ON  
ABOUT WHAT WAS GOING ON IN AMERICA  
LIKE YOU DOING HERE NOW - TO WRITE UP A BOOK ON IT*

• *[HE DESCRIBES SERVICE AT SPIRITUALIST CHURCH]  
SHE'S JUST TELLING 'EM  
"AND YOUR BROTHER IS ROAMING AROUND IN TROUBLE  
AND YOU'LL GET A LETTER IN 3 DAYS"  
YOU GET THAT LETTER IN 3 DAYS TOO  
SOME OF 'EM [LEADERS] GETS THAT STRONG AND SOME OF 'EM WEAK....*

SOME OF THOSE CO-WORKERS, WHY THEY WOULDN'T KNOW  
AS MUCH AS SOME OF THEM PEOPLE TRYING TO GET UP HERE  
[TO SEE ME, THE AUTHOR]  
TO GET TO THIS [ROOM] TO GET SOMETHING TO EAT  
THEY DON'T KNOW AS MUCH AS THOSE PEOPLE  
[WAITING DOWNSTARIS IN THE HOTEL LOBBY TO SEE AUTHOR]  
BUT THEY DRESS IN THAT UNIFORM YOU KNOW  
THEY GOT NICE WHITE ROBE AND EVERYTHING  
AND THEY COME ON OUT THERE BUT THEY GOT MORE EVIL THAN  
THE FELLOW OUT THERE ON THE STREET HUSTLING GIN

NEW ORLEANS, LOUISIANA

[Though a number of persons say so indirectly in the text, informant 819 is the only person to tell me that many of the people came to get something to eat. Had this not been the case, I knew some of them would never have appeared - too scared. Even so, a few came, excused themselves and did not return - somewhere I mention the *doctors* in Norfolk and Charleston. He, informant, is also one of several persons confirming the purpose why I was among them - to write a book (see also p.1290, title quotation). Julius P. Caesar was named for a white man, not the Roman dictator Caius (or Gaius) Julius Caesar. Informant's material is on cylinders A356:1-A361:2 = 1172-1177.]

(Well, now, supposing they burn this black candle against me - just what would be the ceremony involved?)

Well, now, I'd have to recite, relate the foundation of *hoodooism* to get to that. It's a pretty long story.

Now, for instance, if I were King of the Hoodoos like my cousin was for 30 years - he was King of the Hoodoos. We'd call all our co-workers which would be 13 - 12 co-workers with him would make 13. We'd go to work and surround all the skulls - we may have 6 or 7 dead-folk skulls out of the graveyard - and we'd have in those skulls, why, we'd have all those skulls lined up all the way around [in a circle]. He dresses himself in a big red gown.

(Your cousin?)

Yeah, dresses himself in a big red gown. And everybody goes around, walk around there [circles the skulls] 13 times. And when they walk around there 13 times - everybody's setting their mind direct on one thing, now. They are all setting their mind direct on that most partic'lar thing. And in doing that there will be a light will appear in there.

(Be what?)

Be a light will appear in there.

(A light will appear in the skull?)

Yeah, the light will appear.

[For smoke from skull, see p.282, No. 819; for power from skull, p.283, No. 820.]

• And the first skull that's on the end, and when that light appear in that skull, you got your answer. That's be the most partic'lar remedy for that.

Now, even as such, at de hoodoo ball, wish to have 'em make a carnival - every carnival they have a hoodoo ball, you know, on carnival night. They have people from Chicago and New York, Philadelphia - that's during the time he [cousin] was living - would come. Well, the police and all - they all busy at carnival, you

know, and why they'd have that whole place, maybe about 250 candle light up there, and may have about 25 skulls scattered all around the floor - all of us'd get around there and they'd have their hoodoo dinner and singing an old song - wisht I kin remember some of it, now.

(How'd they go?)

He [informant's cousin] sings a song.

[Informant, who is speaking, then begins to sing.]

[My transcriber notates that he is singing "in French?" She means Creole, though her question mark shows uncertainty. But on my checking the cylinder all I could hear was a sing-song succession of syllables.]

[My informant resumes speech.]

And as he'd be singing that song, you know, he'd be walking.

[My notation here and made at the time reads:] ("He danced around the room.") [The informant danced.]

And then we'd all be around him singing that song, as he walk around. [He demonstrates.]

(He'd walk back and forth.)

And round and round. Everybody be dancing, you know, dancing around. Then after while when we'd sing, the whole building would shake - she'll vibrate, she'd shake. Well, everybody that made their wish - the people in there make diff'rent wishes for diff'rent things. They'd go on home and they'd accomplish their wish.

(I see. Well, now, do they have that ball any more?)

Do they have it now? Well, now. Well, ah - there isn't but two of us ever know anything about that ball.

(What was - was your cousin born in this state?)

Well, no, he from Richmond, Virginia.

(Oh, he's from Richmond, Virginia. I see.)

Richmond, Virginia. He was the top hoodoo in this city. He left about \$150,000 worth of real estate when he died.

Now, here's another thing what happened to him, which isn't much, but.

(What was his name?)

Caesar.

(Caesar? What was his last name?)

J. P. Caesar - Julius P. Caesar. Well, I stayed in that house fifteen years. (I see.)

Now, he has a secretary. I want to tell you the story about the secretary to show you what happened, as much as he knew.

She had been working there four years. Well, they had become intimate - that was his girl friend. She used to take the rags off and put 'em up on the top of the safe and leave 'em dry - you know, quite naturally it dry up there. And he always had to have a pork chop at each meal. Well, she'd just take it, you know, and scrape some of it in there - you know, put some of the dust in there. He eat that and finally, while he was eating that, he was going plumb nuts about her. Sometimes he wouldn't go home to his family and stay. So finally, he told a lady one day, he says, "Why, hell, there's something going on wrong around here, we got to clean up." He say, "There's something wrong." So finally his eyes had taken so, he went on to the Charity Hospital and - they have a good many white folks believe in that, he was colored and he was well known there - and they treated his eyes and everything. So, he went up to a fortuneteller and this fortuneteller told him that, "The girl is feeding you on something." He came on back and he called me and another colored man upstairs and he said, "I want you all to get on your job. There's something going on around here and I want

you all to watch *Julie* while she is cooking - watch her close." Well, when I would be around there, I'd go back behind the toilet or else go out by the railroad track and lay down and peek through the fence. So, finally one day we set a trap for her. We went on back out there - I and Joe - laid down looking through the fence like that. So he went on upstairs and she had put the meat on. When she got up on the chair and reached up on the old country safe and reached - we saw the rag, you know, that rag which she tie around, kind of long. We made it right around and caught her shaking it right in there, powder right into the.

Here's what happened. He fires her and she stays away 14 months and he sent for her. That's how much a tendency, that the effect is supposed to have on him.

(Now, you learned your work from your cousin?)

From my cousin.

(Well, now, after you learned your work, did he initiate you in any particular way? Was there any sort of ceremony or initiation or what?)

Oh, yeah - oh, yeah.

(What did they do when they performed the ceremony? They don't do that any more, do they?)

[The second question is leading, but it did not matter - I being a little uncertain about some of his testimony.]

Well, no. That's the last hoodoo of all our old people. Me and Miss Murray was talking about it yesterday. That the last hoodoo of all our old [something?]. Now, when the firm is agreed upon one of the co-workers, why they'll have a chicken, what you might call *gree-gree* out of - fixed up with tomatoes, macaroni, raisins. You know these raisin what you eat, kind of a raisin-like, a little small thing comes from Central America.

(From grapes?)

Yeah, looks like a grape, yeah.

(Dried grapes?)

Yeah, yeah. And they take that and they mix all that. That's *gree-gree* - you know, it's a mixture and they mix all that up together. Mix all that up together and they'll put that table - set that table right out there. Then whenever that person - he takes a book and he reads a ceremony to 'em, and when she swears that she'll never divulge any secret of the *hoodooism*, why then they swears her in. And sometimes they ask them this question - whether they want the good side or the bad side, whether they want to deal with the astral plane or deal with Lucifer work. There's two sides to everything. Well, you'll find a good many of 'em will say, "Well, I want to do the devil's work." Well, after they start to marching around, they call Lucifer.

(And he comes?)

Yeah. Now, whenever he comes, he come with a chain. You can hear that chain - look like he's coming - I don't know where [whether] he's coming but you hear that chain. When that chain come, well, then they all sit right down there and eat and drink and have a good time, sing these different hoodoo songs, and eat and drink.

(Did your cousin have an altar in his place of business?)

No, no altar.

• (How did he conduct - now suppose you give me this example. Suppose your cousin were alive and I came over to consult him about something. What would be the ceremony they - the procedure I'd have to go through?)

Well, if you'd come in, "How you do, Doc." Well, *Doc*, I came over here to see you about I'm having some trouble with my old lady and she won't stay there, she's running around, and I really love her and I don't want to quit her and I

don't want to kill her. I wants to break that." All right. Soon as he tell you, "All right," why he might say, "Why, it will cost you \$25.15." They always carry that 15¢ you know. If his fee is \$50, the 15¢ must come out.

(Why?)

Well, that's a key - that'd be a *key*, that 15¢. And I never did get in the 15¢ key, myself, even. But if it was \$100, it would be \$100.15. You see. And he'd tell you, "All right. Why, hell, yes, we going to fix you up." All right. [He demonstrates.] Take her name and write it down seven times and he'd turn it to the east and he'd write your name down - make you write your name down over it seven times. And he'd take it, turn it to the east and fold it that way, turn the other part - the other four corners - fold it that way, turn that part 'till it strike the four corners. Then you would take that and put oil of Lorraine[?] in it. Oil of Lorraine, that costs about \$5.00 a ounce.

(Oil of Lurren?)

Lorraine, Lureen.

(How do you spell that?)

Well, I just don't know.

(All right, go ahead.)

You take that oil of Lureen and you would drop seven drops of that oil of Lureen on that, and take it up, and you wrap it 21 times with white silk thread and make seven knots in it [demonstrates].

(And as you do that, you wrap it toward you, just as you were doing it there.)

[He is acting out everything he does; sometimes with explanations, other times in pure pantomime. I comment along the way.]

Ya - yeah, wrap just like that 21 times and you take it and you make seven knots in it. And after you make those seven knots in it, why you take it and place it on the altar [demonstrates].

(Right here where this picture is.)

Yeah, that would be the altar right there. This would be his real place of business, where all his secret work go on. That would be the outer door and whensomever you'd get in there you done consult him, and you go on direct in here to do business. Now, you take that and you place it on the altar. You take one green candle, one white, and one red. Now you take you, in front of that, in front of this altar, you take you - right in front of the altar, you make your stand right up in front of the altar. There's the red candle, there's the white right in the center, and there's the green.

(Now, wait a minute! The red candle is at one side of the altar, at the right side of the altar; the white's in the middle.)

And the green over here.

(And the green at the left hand side of the altar. All right.)

The green's on the left-hand side. And you stand right up there and you take out three drops of this oil of Lureen and rub it and make your wish. [He demonstrates.]

(Wait! You drop three drops of that oil of Lureen on your head and you rub it like that, and you rub it on your face.)

Yeah, just rub it on your face [continues].

(Over your body.)

Your body and everything. And take temple incense out of that small little jar - just let, drop it - you take it and seal down in there - a little pinch of it - you open it up and just - three times.

(Take three pinches of it.)

Three pinches - you can take that afterward, after you light it. And after you light it, why just go all 'round him praying [demonstrates].



(You walk around him.)

Walk all around him seven times.

(You walk right around him.)

Yeah, seven times, driving all the evil influence from him - drive the evil influence from him, then. And you tell him to hold his mind direct on her, and his main desire - what he wants, hold his mind direct on her. And that's smoking like that - smoking good.

(You make a circle and hold this little lid [of temple-incense jar] down, and making circles, you walk around him seven times.)

Yeah, yeah. And after you do that, you take him and make him stand on his tiptoes, like that [demonstrates].

(He stands on his tiptoes.)

And he'll give you his hand like this. He'll be just turning round like that to his right. He's jest be going 'round like that [demonstrates].

(I see. Oh, you circle him around.)

Turn him around just like that. And he stops and turns back like that and you ask him how he feels, "Oh, I feel pretty good." Well, that's supposed to work from ten to twelve days.

(That will settle up the [my] wife question?)

That will settle that wife question.

(I see. Well, now, tell me how was the room decorated? Anything particular?)

Well, he have all different saints. He might have St. Peter, St. Michael, Lady of Perpetual Help, St. Anthony, Jesus Christ, the sweet Virgin Mary. He have all those saints around there and he have all kind of - every one of your client come in, they going to bring you a nice flower and you beautify that with flowers.

(The altar?)

The altar. And you keep a light [taper in oil] continually burning on that altar from one year to another.

(What kind of a light would that be?)

Well, you keep a pure white light going all the time. Now, when he leaves at night, round nine or ten o'clock, he sets a pure white light.

(That burns all night long?)

Burns all night long.

(Does he himself wear any particular garments?)

Well, he wears - you might say he wears a seal, which he makes up there himself. I had the book at home on seals once - one of the seals, but I.

(Pardon me, but I meant, did he wear ordinary clothing when doing this type of work?)

Well, he wears the clothing - each month yo're born in, that [book?] tells you just what you should wear - whether you should wear diamonds or sapphires or just what you should wear. But the most of his clothes was blue clothes.

(Well, sometimes they wear robes, don't they?) [A leading question, but it no longer made much difference.]

Well, he had robes when he was at his altar.

(Oh, I see.)

When he's using his altar, he's got his robe on.

(I see. What kind of a robe would that be?)

That's a black robe.

(That's a black robe. Does he wear a hat or anything?)

No. Wears a cap on the order of a hindu cap [a turban].

(What color is that?)

That's green.

(Oh, that's green.)

And the night they going to have the performance, that is, to make some of the co-workers, then he dresses all in red, from head to feet. Then everybody bare-footed. Everybody be barefooted at the hoodoo ball.

(Well, now why are there only 13 in this band? Was that the only band in existence or is this one band among other bands?)

Well, why we have 13 in that band, when we get rid of seven of them, there are seven more co-workers, waiting to come in the band. Now, you might take the queen of the hoodoos. She might have, say 15 of 'em up there of a carnival night. She was in Baton Rouge [Louisiana]. Well, she'd bring them down. You get the idea? And there'd always be 13 at the time. See, there might be 40 or 50 of 'em going to be made there - may be some from Chicago or different places of that kind. Well, they make seven at the time. Well, after they'd make that seven or eight, they'd just add on and make 13 more and they'd go ahead round - that way it only about, say about 25 minutes or half an hour to make the co-workers.

(Did you ever hear of a man called *Doctor Buzzard*?)

[This was bait to bring out any workers he had heard about. It didn't work, but I would try again, later.]

I've heard of him.

(I met a fellow called *Doctor Buzzard*, but I don't know whether he was the original *Doctor Buzzard*. [He was not.] You've heard of North and South Carolina?)

I've heard of hit, yeah.

(He came from over there.)

I - ah - we had a fellow - a preacher walking round here was supposed to be his brother, a preacher supposed to be his brother.

(*Doctor Buzzard*?)

Supposed to be his brother.

(Do those people do hoodoo work, too? Some do and others don't?)

That's the idea - you grasp the idea - some do and some don't. Now, there is some of 'em deal direct with nothing but the Bible. Then, they got some of 'em do clairvoyant work, or all that kind of stuff. They make *hands*, you know, fix you up a little bag, and put some cayenne pepper and different stuff in there and tell you to go ahead and wear it, why you going to have luck. Then they got some of 'em actually can fix a *hand* up with a *lucky bean*, so it has a tendency to make a man go ahead and have luck. That's the way that's worked.

Now, in the healing service, when they opening up at night to go on through the real ceremony at a church. After they get through with that healing service, well, they line up all the co-workers. They line up all round there. They always have what you call twelve disciples, just as Jesus Christ had. They line up around their *mother* and they line up around their *mother*, why, they'd sing hymns, you know, and after they'd get through singing that hymn lining up there, then she'd say to 'em then, she'd say to 'em, "Whosoever have pain about their body, come in the *healing circle*." It's a circle. Well, they'd all get in there and just - the co-workers would get 'round 'em like that [demonstrates].

(Rub down.)

Rub that on 'em - yeah, rub down. They'd go in the middle of their back - cast it off, cast it off, like that.

[With each downward stroke, the hand is cast away, casting away the pain.]

(I see.)

And after they'd get through with that, they all go takes a seat - that is, the public, they go take their seat. Then, after they get through with that,

all the co-workers go back and so their mother say, "Well, now, we will listen to the testimony. Anybody that really was sick and feels better, get up and let the public know." Well, I get up and I say, "Well, *mother*, I feels a whole lot better now. I just couldn't hardly walk when I got here, but the pain has left me now." Then another fellow will get up and say, "Well, I had a pain in the knees." Another fellow get up and say, "My stomach was hurting me and the pain done left." Well, after that, they take up the real collection. They pass a basket round and pick up the little pennies and dimes and go back there and empty it all in the holy water. And after they empty it in the holy water and get through with that, then they pray over it and bless that money. Then they coming out to broadcast - that is, to tell fortunes. Well, they'll line up around there - all get in a line like that, and they'll just sing a hymn.

[He sings the hymn himself.]

Then, somebody out there in the public will take to moaning after while. Now, the spirit's going in 'em and they'll walk - walk around, walk around like that. They're looking around like that, with that other fellow over there singing, you know. [Then she, the leader says,] "Have you got a sister named Dinah, or Louise, or Sadie in the other world?"

Well, naturally, I didn't hear no names and I may have somebody who passed out by the name of Mary Jones, and you say, "Yes."

"Well," she says to us, "you better be very good, and she got something she want to tell you - she's looking out for you over yonder in the other world."

Well, the next day, you coming. You come in the next day and you put the dollar in. Now, she will tell you a few words for nothing, and the next day you come and put that dollar in and get the whole thing.

Well, I was to three or four and they couldn't tell me just straight. They going to call some different man done passed out or something of that kind. But some of 'em are good, will come right up to you and tell you, "I get you. Have you got a brother named Andrew Mitchel? I see him far off. He's not dead - he seems to be far off in Texas."

"Gawd knows you're telling the truth."

And get that right on - some of 'em gets that summons. She's just telling 'em. "And your brother is roaming around in trouble and you'll get a letter in three days." You get that letter in three days, too. Some of 'em gets that strong and some of 'em weak. Some are strong, they go right on through that - that the process they go through. Now, some of those co-workers, why they wouldn't know as much as some of them people trying to get up here [to see me, the author] to get to this [room] to get something to eat. They don't know as much as those people [waiting downstairs in the hotel lobby to see author] but they dress in that uniform, you know. They get nice white robe and everything and they come on out there. But they got more evil than the fellow out there on the street, that's hustling gin and going on - there more evil existing in that class of people. That's the way that work out.

(Well, you say that [here in New Orleans] the old-time hoodoo doctors are passing away?)

Well, I want to tell you. *Doctor Mareene*[?].

[Transcriber calls her Mareene everywhere instead of Marie (Laveau).]

(Who? Was she an old-time?)

Old-time.

(Wait a minute now.)

Marie Laveau [see p.794] lived down in the French part of town. And she's supposed to turn to a witch, manifest away, any kind of ways - you'll see her, she is all right; then again, you wouldn't see her. And every woman that ever

went to her who was in the family way, it wasn't long behind before she just passed out. That why all the young girls went to her when she were living. She's supposed to have a graveyard of her own. And when she was dying, she was about two years. Somebody come to her and say, "Marie, you going dead." She just suffered, she just laid there and suffered, and - why she looked just like a monkey. My cousin went and saw her and said, "It's a shame." And that's the way she passed away. But if she come - if you went to her and she told you - if you went to her for a law - for instance, if you went to her for a lawsuit case, or if a fellow had killed another person, and you'd go to her and tell her, "Well, my brother done kilt a man and he killed him in cold-blooded murder and I want to find out what can be done about it," she say, "Well, you got to go out to St. Roc, St. Roc graveyard."

(Where's that?)

That's downtown, the St. Roc graveyard.

(Is that the old graveyard?)

That's the old graveyard.

(That little chapel near there?)

No, that little chapel named after St. Roc, but St. Roc graveyard is down near - about 25 blocks from here. I been to it a couple of times. The most of the people go there. They got St. Roc's picture up there and you see about five thousand crutches over there, what people going and pray in St. Roc's graveyard, and after they get through and after their prayers, why quite naturally they get right up and walk right out of the graveyard. That's the way - that the way St. Roc's graveyard are handled.

(You say she sent them there? What did she do about the law case?)

Well, she'd go there and make her wish in this most particular case.

(This Marie?)

Yeah, yeah. She'd go and make her wish there - you there with her - and when you'd go on back out there, she'd quite naturally get the name of the judge, the district attorney whosomever he is, and she'd go ahead on back and she'd fix up a little bag and put it on you, or else she would get in with the police, give him ten or fifteen dollars, tell 'im, "Now you get this to so-and-so-and-so." She was pretty well in with them. And theys go there and hand it to whosomever in jail, and he put that in there, and it wouldn't be nothing but mistrial, mistrial, mistrial until it makes the judge just get mad and discharge it. The case never come up.

(Didn't she have some fellow, a nephew or something, Marie?)

Yeah, she had some nephews.

(Didn't someone carry on her work or something of that sort?)

No, I don't know of anybody carrying on her work. She had a niece what just used to be right in the house with her. Of course, after Marie Laveau died, old man Louis was next to her.

(What was his name? Louis what?)

Louis - Louis.

[Here I probably turned off the machine before he said Chonfonte.]

(Louis Chonfonte?)

Chonfonte, yes. Well, when old man Louis got ready to die - that's once when I was with my cousin - now he was a hundred and some odd years and he comes to my cousin and he told him, he said, "Well, Pete [Peter = P. in cousin's name], hell, I done kill all I can and they say they want me. They done asked for me. Hell, I've got to go to pay the price, I can't send nobody."

Now, for instance, they go and ask an evil spirit to go and take a certain person - demanding it. Well, you going to have a certain remark to kill. Well,

the spirit don't do nothing for you unless you going to do something for him. Well, you promise him, say, "Well, all right, I am going to set so many and so many lights for you. [Some of the saints are turned into evil spirits.] Or I am going to come out here where the evil spread and bring liquor for you so-and-so many days." [For liquor and spirits, see pp.32-33, Nos. 77-79; also titles and quotations on pp.1220 & 1401.] I made it twice a month for twelve months. Now, you miss one of them times - if you want to - well, if you miss one of them times, that reverse the thing and gives him power over you for making such a promise as that with him. And that's the way that most particular part is worked out.

So he told my cousin, say, "Well, I can't make it no more, I'm just got to go. Well, eat that stuff. Here, I can't make it this year," he say, "you just look for me any time betwixt now and this nine months."

The next man is [Something?] John. He come one day in the back yard. He was hot when he got there. He told my cousin, he say [several words which my transcriber labels "(French)" but behind the last parenthesis I placed a question mark]. He told him, he called the devil. And my cousin told him, "I ain't scared of him because I'm physically strong and I knows him."

(What was this man's name?)

[Something?] John.

(Groan John?) [Grosjean?]

That's an old Creole fellow. "Well, I done done all I could and I - and the spirit come and tole me, 'Well, they want him.'" You see, if you going to do work with Lucifer, you sign a agreement with Lucifer that you would give yourself to him. You sign a contract with him. Well, he makes the way open for you to go on and do whatsoever you want to do until you get to your number. And when you get to your number you - he come and he demand but he notify you in time. Then, you wants to take up the astral part, that is, to deal direct with the saints, but it's too late; you over yonder in hell, then you have to deal with Lucifer direct. But he warns you away ahead of time, let's you know.

(Anything to it?)

No - no - no.

(Tell you what I'm going to do. I am going to have you around here special. I am going to bring those books and I want you to read some of the things that she wrote and I want you to check up on them. Now, don't doubt her word. Don't doubt her word. You know things that are going on around here. And I'd [book will] give you an idea.)

[This book written by a young *black* woman, I wanted to know whether it was literature or a scientific investigation.]

Certainly, certainly.

I stayed in that house 18 years and for 15 years I've taken up a course but I never would let an - them confirm me. I went on to a Hindu who came down here from Calcutta, India. He came down here to get some information on - about what was going on in America like you doing here now - to write up a book on it.

(He wasn't Indian Joe? Ever hear of Indian Joe?) [He wasn't Mark Twain's character but a traveling sand artist interviewed in Virginia and mentioned somewhere.]

No, he was named J....[no] Morris Jahout [or Jawitz]. He came from Morris Jahout palace in Calcutta, India, and they all carried the name of the King of the Hoodoos. [See comment later.] If you be confirmed from there, why your name is Morris Jahout. You set aside your name and you carry that name. And I drew up a brief for him, I drew up a brief for him for \$25 [on] days when I collect insurance [I mean] days when I wouldn't have anything to do. I've got all that

stuff there and I would just write everything and each brief - why I drew out a brief and hand it to him. He give me [the money].

[The so-called palace in Calcutta, wherever located, was surely one of the many diploma mills issuing a paper stating that you are qualified by the institute, brotherhood, fellowship or whatever it is, to practice or teach so-and-so. See Madam Collins, p.995, line 26 to p.996, line 7.]

[My notation at the time, later copied on the transcription years ago while rechecking the cylinders, reads, "Use with care. Most of this is made up, some is probably all right but spoiled by elaboration." I made this snap judgment, an absolute one, on the basis of my question, "(Did your cousin have an altar in his place of business?)." And he answers, "No, no altar." Yet later his cousin is using an altar. After I had gained more experience, I realized that the altar work had been his own or something familiar to him, that his account of the healing and spiritualist services could not have been made up, and that his material needed reevaluation.]

### A WOMAN NAMED IDA

*I CAN DO ANYTHING TO BE DONE  
BUT I DON'T LIKE TO KILL NOBODY*

### NEW ORLEANS, LOUISIANA

["New Orleans, La., Mon., Mar. 14, 1938 - [[informant]] 844 - Ida Bates - woman 50 - excellent - [[brought by]] Mack - coming [[again]] tomorrow, ran out of records [[cylinders]]" - *Numbers Book* 823-884. "Ran out of records" did not happen often. My special carrying case held 50 cylinders. She describes the *pearline drill*, a candle dance. Her material is on 10 cylinders (first day) A466-A472 (next day) A478-A483 = 1282-1288 and 1294-1299.]

You get moving powders - the white powder like - white powder and you use one quantity of that powder on a Monday night, you use another quantity on a Wednesday night. Do you hears what I says?

(I understand.)

The last quantity on a Friday night. That's three throws and if you're not successful in the three throws, you wait until the next Friday night that's a week distance. Then you gets a war powder - a war powder is a slate colored powder. You take that and you throw that on that Friday night. That's eight nights difference, eight nights difference. Then you throw it again on a Monday night, you throw it again that Wednesday night. That's six throws. If six throws don't move them, you gets a bottle of war water, war water. You throw that the next Monday night, you throw again Wednesday night, and Friday night they'll move or either kill up one another. They going on - somebody's going on. That's for the next-door neighbor and that's for disagreement.

Pick up your tracks. Pick up three tracks, and you mix that powder - you dry it out. it might be muddy, it might be dry dust. You mixes that powder with gunpowder, salt, cayenne pepper - that's the hot, hot lickrish [liquid] pepper [pepper used for pepper sauce]. You can get it out the druggist or get it out of the grocery store. And you makes a powder with that. Then you takes a piece of writing paper, or a piece of brown paper, and you makes three sheets of paper -

cut it three sheets. Then you cuts the four corners off of that paper and you make nine crosses on every sheet.

(In a raw - just nine crosses in a row?)

No, nine crosses anywhere on that paper. Then you takes that powder and you puts it into the three sheets of paper and every day at twelve a'clock, you throw one piece into a fire or make a fire in the yard or put it in the stove. Well, if you put it in the stove, it leave such a odor it'll almost run you out the house - that pepper's too strong in burning in a close fire. And that will keep them agoing.

You takes a bath. You gets ammonia, you gets Epsom salts, you get alum, and there's a tree they calls a money tree.

(A money tree.)

A money tree. And the plain speaking of this tree is the *tree of paradise*. It's a leaf grow just like seven or eight fingers - like a hand but it's small like the fingers. And you gets either the leaves or the stem of this tree and you boil it and make a tea out of it. And then you pour it into this bath and you bath from foot to head. Then you go to work and you gets this holy water from the Cath'lic Church and you 'noint your head and face every morning with it and you makes a prayer. You goes to church and you lights you a light, or say, you make a novena. And that helps you great and wonderful.

(If anybody is trying to harm you.)

Trying to harm you.

They takes a person's name and you writes it nine times - say nine times, that would be nine days. And you goes to a willow tree at the fork of the road. It might be the right or it might be the left and it might be right straight through. Sometimes there's three ways to go to a fork of a road - sometimes it's only two, right and left. You buries that name into a willow tree or sycamore tree. Takes that dust out of that road, with this name, and you take a knife or a butcherknife or hatchet or wha-cha-call-it and you cuts a hole into this tree, or say a slice. And you stick that in there and then the tree's growing and growing and grow over this name and tracks of dirt from forks of the road, and it'll become, have a person crazy, or a person walk away, or a person keep agoing.

Well, I tell you how it would be *fixed*. I would explain to you and then you will have your judgment about it. See. The way to *fix* that house, like I would be in this room, and I would just have to move out - no one disagreeable with me, and neither the landlord, might be the next-door neighbors. Well, anyhow, we'd get the move on, and I just would have to move out and you wouldn't want no money. Well, I couldn't stay in the house without paying him. You wouldn't give me your property to live in without some kind of funds. Well, I would go to the grocery store, or would go to a hardware, or I may find nails into the home or something like that. You gets nine ten-penny nails and about four o'clock in the evening, or into twelve o'clock or seven at night, I would start to packing up, making noise - anailing and anailing. I would nail three nails into the front window, the sills - the frame of the window and I would nail three into the front door and I would nail three into the back door of the room. If this could be my room like a hotel but my special room, it would be my house. I would nail little nails down and I would make my bad wish, the badest wishes in the world that you could wish the person. I would move out of that house. Maybe it would be a year to come that house would never get rented. That's crossing a house. If a person would move in it, they wouldn't live - couldn't live in it a month. They'd move out. Couldn't keep the house rented.

Now, the way to do that, you might not have the person in mind, or your wife

might not have the person in mind. You'd put up signs on top of signs. Good customer like, you would like to rent the house to. You might know her and your wife might know her, and give them the privilege of renting this house. You've got a good house over there and you'd like for them to rent it. Well, they might go in there and they couldn't stay. Well, now, I would come along. We would get confused and no upsetting or no back-rent or nothing. I'd just have to move. You'd see where I couldn't stay, where I'd get upset and confused - I couldn't stay. Well, I would take a second thought. I'd say, "It's something wrong about this house." I'd like it and all but no mind for staying. The landlord's all right and everything. Well, I might get to looking around the house, see. Well, I'll understand it. You wouldn't understand it, your wife wouldn't understand it. I would speak to you about those nails. You wouldn't wanta upset your property. You wouldn't want to go to work and put out no expenses, or you might laugh at me and take it for fun. Well, I would go to the drug store, myself - this is myself. I would get a *scrub* or a *wash* for that house. You'd get one box of lye - a box of lye - you'd move that vanity - open that box - open that vanity. You'd put a portion of that lye in there like tonight - in that corner. Put a portion in this corner, a portion in that corner, and a portion in that corner. [She's pointing to the vanity and the four corners of the room in which we were sitting.]

(In the four corners of the room.)

In the four corners of the room. Now, you wouldn't scrub it that night. You'd put enough water on that lye to dampen - you know, just to wet, damp it. It gets in the sockets and the holes, crosses into the four corners, starting rooting up the *cross* [spell someone put on the room or house]. The next morning you'd get up and get you a bottle of ammonia. You'd put lye into the ammonia, you'd get blueing and you'd put alcohol in it; you'd put cinnamon, put spice. You put clove in there. Well, now, you'd start from that room on back or on front, wheresomever way the lead-out goes. Scrub it out-and-out. You have to do that your own personal self, out-and-out, and wash up with that lye and that dope and everything. Well, now, your mind - you light you a green light [candle] to St. Peter. Now, your mind would commence to gettin' *quartified*. [I suggest *quartified* = cut into four parts like the old-fashioned pie, or a log quartered, or the term may have been made up on the spur of the moment.] He'd say, "Well, how is everything now?" You say, "Well, things is getting kind of straight." He say, "Well, you didn't take my [door] sills up?" You say, "No, I didn't take your sills up, but I have a remedy that I think will work on it all right. I don't know how it is." Well, the main purpose is to *uncross* that house. Well, now, say that if you move out, somebody else will move in it. Somebody else will move it. Everyone come in, they just goes that much further. Well, now, you come to be lucky with the house. Well, that's the way they *crosses* a house, that you can't rent it.

(I see. Did you say it was the vanity - sort of a bureau or a chiffonier?)

Yes, sir. You move that out, say out of the corner - you know, you gotta get to the corners.

[If someone is burning a candle against you,] you goes to your hydrant. It's a simple thing. You goes to your hydrant for nine mornings - nine and twelve o'clock, and nine in the evening. But you have to get to the hydrant before six o'clock in the morning. Hold your head under the hydrant and wash your head back. See, some people would wash it down. Don't let it go down in your eyes; but you let the hydrant run on your head, right on there. Then you wash your face. And every time those nine days you be's on: you lights a candle at six o'clock in the morning, you lights a candle at twelve, you light a candle at six



in the evening. Now, you gotta be's up to this hydrant before six and if your head is wet the candle wouldn't stay lit to save your life. You could light it a thousand times. it can't stay lighted - not if it's on your head.

(Do you have to - in addition to putting the water on your head, you have to light some candles, too, don't you?)

No, no!

(To make those other candles go out?)

No, no!

(I see. You simply have to bathe before six o'clock because those other candles are lighted.)

Yes.

[My informant here uses an agile you, pretending I'm both victim and evil-doer. The latter lights the candle at six, twelve, and six; the former washes his head before six, before the candle is lighted - "it can't stay lighted."]

A black candle is not [so] dangerous as a red candle - no. To burn a black candle, you burns - you writes a person name nine times: 'cross straight and upside down, nine times; three times up, three times 'cross and three times upside down. Now, you get you a black candle. You write on that black candle [with pin or pencil - latter need not show] three times. That's twelve times, you see, the person name's wrote. You write the nine onto a paper - any kind of paper - and you write three times onto the candle. That's twelve times. Now, you cut this candle, the end off [demonstrates]. It's like this is the stem [wick], you cut that off. Then, you turns it upside and make a stem on there [the bottom] - cuts a portion off and you kin light it. And you puts it on this name. [The name 9 times on a piece of paper is usually flat in a dish, the candle is set on this paper "to burn a candle on you," and various ingredients are put about the bottom of the candle.] Then you puts your cayenne pepper, put your [ordinary] vinegar. Then there's a black vinegar in the drug store they calls vin- [I failed to understand the word, as did my transcriber later, who writes vin.....].

(What?)

Vin.....[my transcriber again].

It's black as that coat you got.

[I was evidently wearing a black suit. Or was the room so cold or damp I had to wear a black topcoat as in Waycross, Georgia?]

[This was my first encounter with black vinegar. Only momentarily did a black vinegar sold by a druggist confuse me. Even though I had seen over the years a lot of vinaigre in France and it wasn't black, I knew the answer.]

(Vinaigre.)

[And my informant answers.]

Vinaigre - vinaigre.

[For these three words my transcriber writes vinaig.]

[Why is the vinegar black? I would guess a very dark French vinegar - wine of course, which would be blackish compared to the American apple vinegar. Whether apple vinegar could hold in suspension a black coloring matter, I do not know. My informant continues with a third vinegar.]

Then, that other vinegar - it's the three spirits.

•(That other vinegar is called the tree of spirits?)

Tree of spirits - three spirits [Father, Son, and Holy Ghost?]. That's three vinegars you got there. Now, you got your cayenne pepper, you got three lemons. You have cut up three lemons in there, cut it just like you making a layer [slice the lemons in rings]. Put it into the lamp. Then you lights this candle - that's on the bad side - and you run a person nearly crazy with that, see. Put

this vinegar [three mixed] in a saucer or a pan or something or in a tin can.

(You said a red candle is worse than the black.)

The red candle is worse than the black candle.

(How do they handle that red candle?)

Almost the same way. Yes, the red candle rules the black one.

Well, St. Rita is a good saint, but St. Rita don't like a man.

(Why?)

Well, because she had a husband. She did everything in the world to please him - that husband - a kind affectionate wife and everything, but she never could please the husband. And if the husband says he didn't want bread, that [then] she'd have to cook rocks - wouldn't give her bread. Well, of course, that hardened her heart and feelings towards men, but she's good for women. And if I'm in love with a man, or another woman loves a man, she do's a portion of favors but not all the way through.

(Well, how would you go to St. Rita, for what particular thing? Give me an example.)

Well, you could go to her because you're a man. She'd do all the favors in the world for you, just through kindness of her. But she gotta know if it's for me [a woman]. [She'll] do it for me. Like I would go to her and say, "Well, my husband's such-and-such a thing and I want him to come home. I wants him to do such-and-such a thing towards home, or he is not affectionate towards home." She turns her back on that, she don't wanta hear that.

St. Expedite is a good saint. He's a quick saint, the minute saint.

(What do you mean by that?)

In three days he'll get a success. That's if you go with all your heart and main and means what you say.

St. Roc, he will do evil in this way. He will give flesh.

(What do you mean?)

If you wants - if you didn't have a wife, or you seen a lady you wanted, you wants her, you would go to him and ask him to give you this woman. You wants her just for your use, so you'd just want to be with her - you don't know if it's to stay or not. Well, this woman might not want you. She may want you but then she will pretend she don't want you. That's to bear you off just to see how far, how deep you care for her, or what could she have you for or what could she get, or try you out maybe. She might love you better than you do her. Well, you'd go to St. Roc. You would light a light, you'd make your wish and your desires, you'd pay for your light. All right. You may go a week or you may go over a week. You'd get that desire, but St. Roc will take you - you promise him and you give him what you promise, he'll give you your desire. But he'll take the one that you love dearer than what the Lord does. He give flesh but he'll take flesh.

(What do you mean, he'll take flesh?)

Well, somebody will die.

(Somebody in your house?)

Why, sure - the one you love.

(In exchange for this favor?)

Yes sir.

You take a person's shoe - that's if you wanta harm 'um. You takes that - there's a piece into the shoe, you take that piece clean out. You put you some lye in there, lye, and [sugar] cane syrup, cane syrup. Don't pour the syrup till it be lickrish [liquid] - a few drops into the lye. Lye eats anything. Lye eats anything you put it on. You puts - let it [insole] dry. You puts this piece back on in the shoe, level it just the way it were in there before you took it

out - no wrinkles or nothing. A person would wear that shoe - say it's like a Sunday shoe, not a everyday shoe, like a Sunday shoe. Well, in a week's time that would dry out and take [flatten] down until they couldn't felt it. They'd put on that shoe. Their feet would begin to get sore. Something the matter with the feet - tender feet, can't walk far. Keep on, keep on and gradually, gradually their feet will commence to swelling up and it will swell up until they can't wear that shoe no more. It come then to go up in their flesh and bones and take effect, and it may swell up and bust open or have sore toes and sores that break out on the feet, but then they can't discover them.

Yes, sir, but you'll have to go to the graveyard yourself. That's what they call the graveyard dirt.

(What do they do with that?)

Well, it's a bad powder, it makes confusion and evil spirits.

You gets a June bug, you gets John de Conker root, you get John de Conker oil. You gets a control powder - control powder - and then you kin get the control lickrish [liquid] - it's a green. In lickrish it's green and in the powder it's a brown. And they both is the same but it's just a lickrish [and] the powder. And you get guinea seed. You get lodestone. You get lodestone - now there three kind of lodestones. You get the black lodestone like a stone coal. Then you gets the white lodestone - it's like a root, it's almost like a ginger or John de Conker root, but it's a stone - it's the color of that stone. And you gets a Luck powder.

(Well, now, that's two lodestones - two stones. What's the other variety?)

Well, they's another - a dust lodestone - like a powder, like gunpowder [in color]. And you puts a portion into - put it all together - a portion. Then, whatever perfume you like or wherever your mind leads you, you dresses it with this perfume - say, Jockey Club or Lucky Dog or Violet or White Rose, or any other kind of perfume your mind's on. You dresses this whole dope and then you puts it into a little sack or a little bag. Sew it up and then you takes and you gets you a piece of shammy, because shammy when you - say, you have to feed it. One rain don't make no crop and one bottle of milk don't raise no baby. So by you 'nointing it with that perfume, whenever it gets dry - the powder that's got it, take and anoint it. Well, the shammy, see, it'll be wet but it won't make no stains or nothing on the clothes. See. You sew it up and make a bag out of it. Well, that's for a gambling hand, or say a success hand, if it's any business deal or anything like that.

[She now prepares an elaborate scrub for business. Many kinds of scrubs will be found under BUSINESS, pp.669-744.]

Get some red antses, many as you kin get. If you can't get them, picking them out, you get somebody to get you a bottle of them into dirt and all - say a bucket or a pan. Cover them up and then when you get's where you going, take sugar or syrup or honey to draw the ants out of the dirt. Like say, you would get some of those ants in that bottle. Well, you'd stop them up, dirt and all. Now, say, like this table, you wouldn't be using this table. You would pour that portion of antses and the dirt in a pile, just pour it out upside down. Now, you would have this syrup, either some honey or sugar, off a distance from this dirt. Well then, when you get 'em into a lot, commence to mingling around, they can't crawl out of the syrup and they can't crawl out of the honey, but they could crawl out of the sugar, but they wouldn't - they'd go down into the sugar. You understand? Well, now, you could use the sugar and all. Just rake them into a bucket or can or something, whatever you are going to scrub with. Then you get you some white roses - white roses out of a garden. You could get you some codfish. You would boil that. You would get you a bunch of parsley or about two - if it's a large

place, two bunches of parsley. You would get you a bunch of thyme - that's what they uses for seasoning. You would get a bunch of green onions or two. You'd cut that up into that codfish whilst it's boiling. Make-a just a gumbo out of it. Now, you'd take a strainer and you would strain that. You wouldn't want people to be passing around your place and saying, "What is that?" and "What is that back in back?" You would strain that into your bucket or your tub - whatsoever you are going to fix you to scrub with. You'd get you a bunch of bay leaf - that grows on a tree in the woods, but they sells that in the market. And you'd put about a pound or two pounds of brown sugar; brown sugar, not the white - the real brown cane sugar, it's damp-like. I know you must have seen some of it. [This is the old-fashioned brown sugar, raw sugar before it was refined to death and bleached pure white; brown sugar which in my boyhood and up to the First World War was sold everywhere in *grocery stores* from a large barrel. Unlike modern granulated brown sugar, which is almost tasteless, *damp-like* brown sugar had a sugar-cane taste - mildish maple to some.] You use that. After you use that - say that you got a business. Sunday is the best day in the year, in the month or in the year, of any a day is, to scrub for luck. Sunday. On a Sunday, because in the Ten Commandments, Sunday is the first day of the week. Saturday is the Sabbath day, Saturday, but Sunday being the first day of the week, it's the luckiest of the year if anybody with a business is to scrub. And scrub at night - scrub at night. You can take your own time and your own mind, whatsoever is scrubbing, and ain't got to wait to let this one pass and the other one pass. You go on through with your business. Well, just like you be successful in going on through with your business without stopping and chatting and talking and this one stopping you. That's where your success will come in. You understand? Like I was going out, leave here and go home, I'd go right on away through whatsoever I had to do - go to supper or whatsoever - well, I'm successful in my trip. But if I meet this one and stop and meet the other one and stop, you couldn't keep your business before you.

You gets the law's name - you get their name, who's on the beat or who's got a tip-off on you. You gets a can of Karo Syrup, can of Karo Syrup, and you get you a bottle of honey. They say, "What's sweeter than honey?" It's love. You understand? Then you get you a dime of ammonia - a bottle. You pour that into a quart bottle - into a quart bottle. And like you got a private room or cellar or pantry, you puts that away back in a corner in the dark. Put that name over there, pour that honey on there. You pour that ammonia on there and you sets this three 'gredients [syrup, honey, ammonia], you sets it back into a corner - a dark place. The law will pass there. You'll have a fight out there in front of your place - not you, but your customers might get afighting. They see it all and don't say anything; they go on about their business. Somebody may go and report it - such-and-such a thing happened over there. "Well, I don't never see no trouble over there." They'll keep away from the place.

Well, now, you git a beef tongue, a beef tongue. You goes into a butcher shop on that morning before that [court] case. Say, like you gotta go in front of the judge nine or ten o'clock, you be in that butcher shop at four o'clock in the morning. Have all your other things there because the grocer and things is not open that early. You gotta always be at the head.

(You have to go down to the market - that's the big market?)

Open all night.

(I see. All right.)

Yeah. You be's in there at four o'clock. You have your lights [candles] and you have your ice and have everything overnight. Now in the morning at four o'clock you be in the market getting this beef tongue. You gets that beef tongue,

the *guzzle* and all, just like it is. You get that - if the guzzle too long, cut a piece of that *guzzle* off. You gets a ice pick and you make a trench in that ice - a hole like a trench with the ice pick. Now, you set that tongue level with that trench and just level it there - put it down into this ice. There ain't nothing, but the ice what you took off of that, fallen off. Just gets the trench and level. Then you digs nine holes into this ice all around this tongue - nine of them. Put plain white candles in them.

(In those holes?)

Yes, nine of them. Now you light them but don't burn them but two hours. You burn 'em two hours. If you light them at six, let them burn until eight. Now you going to court by ten or eleven. When you going out, you light them again. You understand? Burn them two hours. And you gets - get the ice and dig them nine holes in there and you put the candles down in there. Now you put a little candle [melted wax] - let it drip down in there, kind of steady 'em and if that don't steady them, you have to get you a piece of paper or something to make a stand, you know, 'cause ice melts and of course that makes the hole sharp. But you gotta watch that - keep it or it'll set your house afire.

(After those first candles go out at the end of two hours, what do you do, get some more candles then?)

Oh, no, no! You burns 'em when you in court. But don't get them little short ones. You get 'em about that long, see. You put the name of the judge. Find out your judge's name. If it's Section B or Section A, find out what Section he's in. You puts that under your ice. You understand, under your ice, and let it burn. If I'm a witness against you, or if you a witness against me, when the judge call your name, you'll answer him and when you get before him, you can't open up.

(Why not?)

Well, you're chilled - your tongue is chilled. Yeah, you name that tongue whatsomever this person what's prosecute against you. When you get that tongue in there you name that tongue. You say, "Ida." That's me. You name 'em. Well, when the judge call my name, I can answer and go before him, but when I go to testify, I can't open my mouth - don't know what to say. Well, they'll tell you to set down; if you don't [know] nuthin, what you come there for. You git down and go. The case is dismissed.

Two. Two, and when you get those two black-hen eggs, say like I'd be killed today, don't put them in my hands today. If they going to bury me tomorrow, tomorrow morning at six o'clock you put one in each hand and close my hands. And you close my hands - I'm going to the cemetery now and I'm holding evidence against him going to the grave. When you put them in my hands, you say what you put them in there for and make your wishes whatever you want done. And even if a man hasn't left town, he can't leave; but if he done left, he'll come back.

I had a big Christmas dinner, a big Christmas dinner on some friends. There was two *wine-head* womens come along.

(What kind of women?)

*Wine-head* women.

(*Wine-head* women?)

Yes, drunk women. They'd go anywhere for a drink. So my little daughters - one was twelve and one was fifteen - I had went and bought two overcoats for their Christmas, thirty dollars apiece on the installment plan. And one was a gray and one was a blue. So they had went out for a little walk and their dad had brought 'em back in the truck for a little ride - he was still working, hadn't knocked off until twelve o'clock that day. Those *wine-heads* stopped and come back there looking for something to drink. I said, "I haven't got anything

to drink. We got some wine," I said, "but what we got, that's only for dinner," I said, "because none of us here are no liquor haters," I say, "but we take a little drink on a holiday like, just eating, and my husband brought it in," I said, "and I wouldn't go to work and give it out, dish it out and then go to set the table and not have a glass to serve." I said, "It wouldn't be right."

"Oh, we wants a drink, we'll pay for it."

I say, "Nope, go right across the street."

Well, now, they had a piano in the hall and they started to playing and going on. They slipped in the room and took the blue coat - that was the biggest girl's - and when we got ready to go out later, after dinner, we looked for the coat. And the coat say, "Look for me, look for me." I cried and I worried. I didn't enjoy my dinner. We went everywhere where we knowed they was, or where they went - tried to locate the coat and we couldn't locate the coat. So, that was at Christmas time. All right. I went to church - I goes to St. Anthony - went to church after leaving the store. I went to St. Anthony, I put a light and I made my wish and I prayed. I went for nine days. I didn't see no success or didn't get no success. I had success and didn't know it. There was the piano in the hall and there was a 'mode, old-time 'ammode [commode], wardrobe.

(Something like an old-fashioned cupboard?)

Yes sir, into the hall and the piano was in the hall - standing, was standing at the piano one night talking. I saw something on the edge of the 'ammode, I know didn't have no business up there cause I hadn't put nuthin up there. So the next morning it come to me. I got on a chair, but I was too low. I couldn't see on top of it. I rolled the sewing machine out the room into the hall and got on the sewing machine and there was my child's coat.

(Had they brought it back?)

Brought it back. He'll bring things back.

[The going to St. Anthony nine times makes this a magic rite.]

And he goes to a pasture where there's a mare horse. They carried a colt twelve months, a year - that's a year. A woman carries eight or nine months - seven months. I'm a seven-month child, but my mother got hurt coming through a fence in the country. She hurt herself. I was borned at seven months - no fingernails, no hair on my head, carried me on a pillow for a year. You goes and you - say for instance if the horse is not tied on the pasture, because some horses in general, you know, you have to tie them. You goes on this pasture and you buy a rope, a small rope. Say if a horse is out there, well to leave her out there for almost time for her to come in, or maybe the colt may be born in the pasture - that's country places. You ties a piece or rope around this mare's neck, say for about a week or about a week and a half. Then you goes and unties it, if someone don't steal it off or unties it. The owner may take it off. But if they have luck enough that it ain't took off, they takes this rope off of this mare and they ties nine knots in that - that's for the limit of carrying the baby, nine months. Then they'll tie one at the end, each end - that's eleven. Then, wheresomever this party be's or crosses, maybe it might be a step or stairway, they puts that rope cross there - under that step - and every time that woman crosses, it ties that cord around that baby's neck. She can't have it unless the doctor takes it.

(I see. How long will she carry it?)

Eleven or twelve months. She can't carry it that long overtime. [For prolonged gestation caused by horse or mare, *see FACT*, 2nd ed., p.132, Nos. 2927-2930.] It will only be a few days overtime and they'll have to take it.

(Oh, I see.)

Yeah. It's nine days [months] to the date that a baby be's born.

Manure from a dog, you have to wait till it get white; if it ain't white, you can't have any success. Like you'd get it and it wouldn't be white, you'd have to set it in the sun somewheres where it would dry and be white. Make a powder out of it. Then you put war powder in it.

(*War powder?*)

Yeah, you puts *fighting powders* and you would put moving powders. [Three ingredients.] And course anybody will see that if you throw it in front the door. You have to throw it the first part of the night and let it stay there all night.

(Then what happens?)

Well they kill off one 'nother.

That red onion, you load it with bluestone, cayenne pepper, dirt dauber [three ingredients] - that's a wasp - makes a daub on a wall or a fence or board. It [the nest] be's like a beehive - well that's dirt. You takes one of them [one cell from the nest] and you make a powder out of it. You loads this into this onion. You put this party's name - if it's one person you want be evil against, you put that one name; if it's two, for separation you put the two names. And [put] the onion under the dirt dauber [nest]. And just the way that wasp hums, wanders around, circles around, that's just the way those people mind will be. Then you takes and you put a white pepper - it's just like the black pepper, but it's white - white pepper, a black pepper, and a pod of red pepper that grows on a bush like a finger. [Three ingredients.] Open that and get the seeds out if and you put the hull and all in there. That piece what you cut off of that onion to get into it, dig out, you put that navel back of this onion.

(You put this onion navel back in.)

Back in - that's to hold the packing in, but you have to take a candle or either wax - blue wax - and you wax that onion round and round before you puts that navel on. And put it on there whilst it dissolved. When you put it on there it be wet but then it will dry out and it will never come out, unless you cut the onion or either hull it out again, cut it in half and hull that stuffing out. Now, you takes this onion, a black spool of No. 8 thread - not a white one, a black - and you wrap that thread, make a whole cover. While you are wrapping this, you are making your wish. You wrap that round like that, to you - to you, this way. You wrap until you wraps - you may get tired. You rest up on the thread and you put it down. See, you fixing some other things or have some other case on hand. You take a recess on it. You go back to it and you wrap every bit of the thread offa the spool. It's a hard task, but then they ain't filling the spools of thread as much now as they used to in the olden times. They don't put as many yards on the spools as they used to. They cheats you on spools of thread now. And you wrap every bit of this thread on that one onion. Then you make a loop - leave enough space on that thread to make you three loops to tie that thread, keep it from working loose. You put that onion in a oven - the apron of the, at the oven - or [put it in] the ashes. You put it into the front of the stove or anything. You might not have a stove in the home, who the party of. You put it into a grate of the fire hearth, where the ashes falls. Whosomever takes the ashes out have to be careful - it have to be somebody that know the onion's in there - to keep 'em from taking the onion out, throwin' it out with the ashes. Clean your oven out [before you begin] and then put it back into this place. And that onion, it only be the one layer around the hull, then the thread will hold the heat, hold the heat until it dries inside and it come to a perfect shaving - just'll dry up and wither. And that's just the way the people be wandering away, even drying up and will never know what's the matter with 'em. And finally it'll be nuthin but a carcass. It'll waste and wither away the same as

that onion. But then that thread will be baking all the time because it'll be ketching the heat and holding steam into the heart of the onion. And afterwards, the thread'll commence breakin' - dry-baked - commence to breakin', and well, finally, it'll come to ashes. Well, then that's the end of it - that case.

(How can a woman bring a man back who's left her?)

Well, a man can be - oh, say, can be anywheres in the world, anywheres in the world. First, there's a *trick* you'll play on him. Take his name - you write that name three times on a piece of canvas like a bottom of a shoe, like the lining of the sole. You take that [inner] sole or that paper [inner sole] what that - put that name on canvas [inner sole] with an indelible pencil, not no lead pencil, and then you write it three times, three times straight up and down, either to the feet [toes] or either to the heel. You don't put the writin' on the top, you turns it down to the shoe [you write on the bottom of the inner sole], then you puts that piece of sole inside. It's a white piece [of paper or cardboard] or either it be's a piece of leather or oil [oil cloth] or something like that. Sometimes in a cheap shoe it's cotton. You put that back.

(That inner sole.)

Yes, sir. And put that back, but have that canvas in between with the name upside down [so that it will not be seen or the indelible pencil stain the bottom of the socks or feet]. Then you wear this shoe. Don't put nuthin on that but the name, both shoes - three times in both shoes, that's six times. Put your name on the top [of the three names] one time, either straight up or either across.

(How are those names written, those other names? His name is pointing to the heel or toe?)

His name six times, your name once - that on each feet [his name three times and yours once in each shoe]. And now you walking daily, and it may be the shoes you wear at night, nightly, or just a stationary shoe. Keep it in there. And if you would change the shoes - if you are going out, putting on a different shoe - have to take it [inner sole] out and transfer it and put it in that other shoe. That is to keep his - every time he'll walk, he's right under your feet, the heat from your feet keeps his name hot. Now, you - it won't take no effect on you cause you know what you are doing, and you mind's on him all the time, because you know what you are doing. Every time you walks he's walking near to you - or if it's a woman, it's the same, walking near to you. All right, you may get a letter or someone may come along and tell you they saw him - such-and-such a thing, here or there. Well, that's about fifteen or sixteen days.

Now, you'll come and you'll light a blue light [candle]. You keep that name in there [the shoe]. You light a blue light with his name three times, the same as the shoe.

(What do you write that name on?)

On the candle [usually printed on by pin], and you turn that candle and you rob the *lash* of it [you rob it of the lash]. Take that lash [wick] off. A person go to a grocery store and buy a light or they go to a drug store and buy a light. That's not the way to burn a light, because the man that makes it or the woman that makes it, it's made in a mold, and when they make it, they not making it for their own use, they making it for my use or your use or anybody else's use. Well, now, it's left to you to study your interest to burn this candle - what you burning it for. A candle that's made for anybody, everybody - well, if you want to work on everybody in the world, my goodness, you have to spend all the money you get. But if you wants to work on one person, you make that special light. You know what you are doing and what you are lighting it for. You know what you are working for. You know what your desires is and you want the



results. You gotta make your own lash. Cut.

(Your own lash?)

Your own lash. You cut that lash what they made - cut it clean off.

(That's the wick?)

Yes sir.

(The cord in the candle?)

Yes sir - cut that clean off. Now, you use the bottom of the candle - you making your own lash. You cut it [remove the bottom] to a length that will catch a light from a match. And melt it to [at] the bottom. Put his name nine times on a paper, your name once. You light this light - now, hold your match underneath and make a little melt. You stick it [candle] on to this paper. Then, your 'gredients is already in there - if you 'gredients ain't in there, you put your 'gredients in afterwards. The proper way is to put your 'gredients after you put the name. Put your 'gredients on the top.

(What ingredients do you put there?)

You use whatever 'gredient you like, but the right 'gredient that you use - we that's making it, you see, we use different things. My opinion - your opinion - somebody else's opinion - is different opinions - and the best 'gredients is to use the quickest desires, the quickest wishes, the quickest revenges.

[Here speaks the master craftsman, the real *doctor*, not the small-time practitioner who depends entirely upon a hoodoo manual.]

You get you a pack of Bugler Tobacco. That's a little slim package just about.

(Is it chewing tobacco or smoking tobacco?)

Chewing tobacco - no, smoking tobacco, moss-like [she means Spanish moss]. It's a little package, little red package with the bugler-man on it. That's the quickest and you get quicker results out of it. You use a whole package on a pink candle. That's the secret part [of this rite]. You lights this candle.

(Well, now wait! This is something different from the blue candle now, isn't it? Or are you still doing the same thing to bring the man back?)

The same thing, yes.

(You leave this blue candle burning?)

Leave it off now, and you light you a pink candle now with this tobacco.

(Oh, you don't - what ingredients do you put on that blue candle?)

Well, if you want to put bay rum, you.

(You can put anything you want?)

Anything you want.

(Well, what would you put around it, if you were doing that. What would be your choice?)

If I were doing that, I would use Jockey Club [perfume], I would use bay rum, and I would use Lucky Dog [perfume]. That's three 'gredients.

(In the saucer?)

Yes, sir.

(That's the way you would prepare the blue candle?)

Or either a plate.

(Or a plate - put this in a plate. That's for the blue candle. Do that with a blue candle. Now, you are going to prepare a pink candle, you say.)

With the tobacco.

(With this Bugle, Bugler Tobacco. All right, now. Now what do you do?)

Then, you gets you a pack of Bugler Tobacco and you gets you a tin plate - a tin plate. You writes his name nine times in this tin plate.

(How do you do that?)

With a pencil.

(On a piece of paper?)

No, on the - in the pan.

(Oh, you write this in the pan?)

In the pan - in the pan. You know, in this work, there's so many womenfolk that's careless in their home. There's so many that they puts a man wise and there's mens that's wise that search around for these things, but you can never discover it in a tin plate. You put it in a tin plate nine times and you put your name twice across it. And you put your tobacco in that. You put your name - make a mark, make a hole-like [a circle] around it. You put your name on another piece of paper and put it in the pan - write it on the pan and then you write this on a piece of paper, his name another nine times. You write it three times on this pink candle.

(Your name or his name?)

His name, the man you want back. You put - set it. Then you get you some oil of cinnamon. It's the less expensive but quicker results. Some oil of cinnamon, you pour that round this light - right close around it. Now it going to melt all through this paper - it'll go clean to the edge of this pan, circle around. All right. Now you pour you some, say half a pint of the best whiskey, a half pint, and just as quick as you put that whiskey in there - that's all that's being used now, that and the pink candle, and the Sacred Heart. [Three ingredients.] You put you a little saint about that long, small as you can get 'um.

(About the length of your little finger.)

[Remember, this woman has been demonstrating everything. I am commenting for my own benefit, not asking a question or making up the size.]

Yes, sir, that's the Sacred Heart. Now, you tack it.

(What kind of a saint do you put in there? What saint do you use?)

The Sacred Heart.

(Oh, the Sacred Heart saint. All right.)

Yes, sir. You nail it about from there to the floor.

(Where do you nail it?)

Right into the wall.

(The saint, you mean?)

Yes, sir, on that wall. Now, you put that tin plate down on the floor.

(You put this tin plate down on the floor.)

On the floor.

(That little saint you nail up on the wall. You put the plate on the floor below. I see.)

Yes, sir. Well, now, you burn that [pink] light and them 19 lights you burn.

(What kind of 19 lights? What colors are those?)

Pink.

(Pink. Well, where do you put - how do you arrange those 19 lights?)

Well, you count 'um.

(How do you arrange them? How do you put them down there. Where do you put them?)

One you burn, when that one's out - say like this morning you lit it, you burn it, you burn it clean out. Tonight - don't burn none at twelve o'clock - tonight you'll burn another one, at six o'clock you'll light it. You'll burn that one - that'll be two a day. Well, you burn two a day for 19 - till you make the nine days, they want 'em they come out odd. [Three are burned on the 9th day.] And when that 19th light's burning, before it's out, whosomever the person is, they will almost break the door down - they coming. 19 lights you burn.

(Now, what did you do with that blue candle? Where is that all this time?)

Well, that blue candle, that's the beginning of working on it - the shoes. They puts 'em with their shoes at the beginning - the foundation of that. Then you change from your shoe and continue wearing this shoe. You light the blue candle. Well, say, even they can light three - and they can light four and they can light whatever you might add to the lights, but that's the foundation of working on that man's mind. You don't [need] to continue burning 19 or 20. You may burn only three.

[Here again the real *doctor* ignores number as she previously disregarded ingredients. Intention is the only concern.]

(When you finish with the blue light then you go on to the pink one?)

On to the pink one.

(The Sacred Heart candle?)

Yes, sir. The blue light that's - love is true. Well, that's to start working on his mind, those 19 lights aburning - pink.

Well, they's a way to do that. That's to hog-tie-up. [This could be hard-tie-up.]

(What do you mean by that?)

You - ah - well, you robs a man of his pleasure.

(I see. Tell us how you do that.)

You gets - they hardly makes it now, though you kin find some places - you gets a tapestring, a tapestring for to windup, a white one.

(A white tapestring, old-fashioned tapestring.)

Yeah, used to wear it on aprons long time ago.

(About a half inch wide.)

Yeah. You gets this tapestring and you'll have connection with this man - say two times - but you wouldn't have to digree [agree] with him [have an orgasm]. Ketch him. If you will use a towel, you use that cord - course he could wipe on the towel, but you use the cord. The woman would use the cord, else [but] you [a man] would use the towel. And she'd have to ketch that about three times, and then the three times take that cord and stretches it open to dry out, and ties nine knots about that distance [demonstrates].

(About an inch or inch and a half apart.)

Yes sir, nine. And whatever his name - call his name [and] what she wants done. Now she takes that string and tie it on her right leg or tie it around her waist. Every time he would go and stays with another woman, his passion would be all right and the minute he would start, it fall off like a rag.

It's a simple thing [the cure for the preceding impotence]. He'd go into his mother's kitchen - he'd go into his sister's kitchen - some relative's or some friend of his - and he would steal her dish towel - not the dish towel that they dry dishes with [but] the ones that they washes dishes with [dishrag or dish-cloth]. He'd have to steal it - he wouldn't have to ask for it, see. Take it out and put it in his pocket or just walk in there, take it and roll it up as a hand'chief and go on about his business, see. And he'd have to get either some borax and get him some bay rum. Get him some samon[?] soap. [Notice three articles.]

(What kind of soap?)

Samon soap.

(Well, what - the other day you spoke about that Salmon Soap, didn't you? Has a picture of a fish on the outside of it, hasn't it? Salmon Soap?)

[I was trying to learn whether the name was Salmon or Samson, a strong-man or power soap.]

Samon soap is a soap - they got a bush like a palm needle bush on the package.

(A little palm bush?)

Yes, it's 15¢ a package, the soap is.

(They call it samon soap?)

[She spells] S-a-m-o-n.

(Samon, all right.)

And then there's Samon Powder, too, and Samon Salve.

(Do you know how they spell that?)

No.

(I see. All right, go ahead.)

But you might try to spell it so you can think of it.

[She isn't being sarcastic - she is trying to help me, a man seeking information. She is not sure of my spelling ability.]

(I see. All right, go ahead.)

And he makes a bath into a basin or a washbowl or small foottub, and he has to only bathe his private with that - say fifteen days, fifteen nights. And every time he bathe, he would have to take that water and pour it into a slop-bucket or slop-jar. Whatever ways the cars or the traffic is, or automobiles or wagons, he'd have to get in the center of the street - with what way the traffic runs - make a throw-away wish for it to go wherever it comes from. Every time he do's that, that slips a knot and finally she'll have no knots in the string and the man'll be gone.

(She won't have any knots left in the string. Why won't she have any knots left in the string?)

[She misunderstands me.]

Yeah, it'll [the knots will] be continued in there, but he be, done slipped his *nature* out of it. Every time he washes, he washes the *nature* out of that string.

(What does he wash with?)

Samon soap.

(No, what does he use as a rag?)

Oh! You take that rag and lather that soap and stuff on there and make a washrag.

(Well, now, the traffic is going down the street. Does he throw it down that way? Or throw it this way?)

No, just throw it the way it going.

(You throw it in the direction the traffic is going. I see. He stand out in the middle of the street - especially a one-way street. I see.)

One-way street.

[My Telediphone, which frequently I stopped at the end of each rite, missed the opening of this one.]

Cross over her.

(How do you mean cross over her?)

Like you is getting out of the bed, or getting in the bed, cross over her while she's asleep.

(You just step, crawl over her. Well, what will that do?)

Well, she won't think of a man.

(She won't think of another man while he's gone to town. I see, that *crosses* her *up*.)

Kin take ~~her~~ hair and put it in his purse with lodestone, devil's-shoestring, love powder [three things].

(And that'll do what?)

Just tie it in a rag and keep it in his purse.

(And what'll that do then?)

Well, all her love is on him. She won't think of anyone.

(She won't think of any other man?)

No, a man kin put money in her hand and she won't accept it.

To bring a man back again, I told you one story of bringing a man back. If your man don't wanta come home or don't wants a woman, he may turn his back on a woman. You go on the edge of [near] a fence or circle of water [pond?] or edge of slough [or bayou] or round of [near a field of] corn, and dig up ten worms.

(Any kind of worms? Fishing worms?)

Yeah, the biggest ones and the largest ones you can get. And you gets a cigar box and you cut it smaller.

(You what?)

Smaller than what it are. Then you take one end out - knock one end out of it, take a knife or saw and saw it smaller. But it have to be a cigar box. You takes nine bits of dirt everywhere you dig these worms. You have to dig ten, but it's nine bits of dirt wheresomever the worms circle round - where you get them, of that same dirt. Put it into this box. They have to have dirt to keep alive and circulate - just like fish that live in the water [need water]. And you takes a piece of paper, you cut it the length of that box after you done saw - cut it down to your size, see. You have to cut the top to fit the bottom. Nail that end back smaller size. You cut the paper the length of that box and you draws a man - any kind of man, form of a man. But you name this man, the man's name that you working on. Name it whilst you writing that name, name it the man you working on. All right. He may be a good-looking man and he may be a bad-looking man or he may be just resemble a man, but you take a pencil and you draw a man. Now, you name this man the man you working on, his whole name. You puts that paper back down in the bottom of that box on the dirt, worms and all. Not your name. Them worms will sip all that writing off.

(What was that last?)

Sip it off. They'll sip it off and in them sipping that writing off, his name and his form, they's purging him. Now, they gets all that - sip all that name off just as clean as a towel, or shirt you got on. There won't be nothing on there, not a speck of writing or nothing - just sip it off to a sifter [something full of holes]. This man'll come in feelin' sick, be all but dead. But he ain't going to die. He'll confess to what's wrong, he'll confess to what's right. And he come home to die. He ain't going to die, he's just alive. He's not going to die, he's done run till he can't run no more. He'll come home, he'll be sick awhile, he'll come to stay. Now, that's a simple thing as - that won't cost you a nickel because you always got a pencil [have a piece of paper and can dig worms]. He'll come home and he'll stay, because when he gets sick, feeling bad and ain't working, that other woman out there, she's [only] got him for what she can get out of him. Her man got a job and he makes money and he brings it home, and this, that and the other, he's her man, her husband. Now, when he [victim] gets sick, she going to throw him out. He going to come home, at his home where he left a home. He going to come there and confess that he's wrong and every-thing else. He come there to die, but he ain't going to die, he'll get better. Now, when he comes home, you takes that box up and you dumps that dirt and worms somewheres where they can continue living. There gotta be ten of them.

(That's the end of that?)

•That's the end.

For breakin' a person up again with other women, you kin make a powder out of moving powder, warfare powder, gunpowder [notice three powders in the new powder] and a lemon. You cut a lemon - you cut the navel off the lemon; that stuff, you know. You puts their name into this lemon and you glues that navel back up after you stuff it. You take all the juice out of it - just the rind [remains] - all

the intrels [= entrails are removed] - you pack it with this powder - you put that navel back on there and you glue it. You put it [lemon] up on a chiffo-robe or ahmor [armoire] or either you have a deep sill over a door - like that sill there, it's too shallow - but you could tack some kind of a picture to blind it. And you dries it [lemon] to a rock - it dries up to a rock. You may not want the party or you may done got your mind off of him, but rather than be with this person that's made all the upsettin' and all the confusion and separation, you'd sooner see him with somebody else or sooner see her with somebody else. You put 'em into a lemon and let their name and the 'gredients be's into the lemon, but that lemon is sour and that's just the way that sour minds against one another. Just nail 'em up. Just have them up overhead somewheres - high as that door is or hide 'em in that vanity [dressing table, bureau with mirror in interview room]. If you wouldn't have anything to put it under, then you have to nail any little picture up over it.

(You take what?)

Salt, table salt, Epsom salts, saltpeter, gunpowder - get three shells for a dime. You take, not the shot - take the shells out, open the shells and take the shot out and use the powder. Or cayenne pepper, you grind it. We has mills grinds use for that purpose - grinding stuff. To get all the seeds and all the waste out of it, then ["we has"] a sifter, would sift all the specks out where they couldn't discover it. You make a powder out of that. Say like this is my door, at twelve-thirty of a night or four o'clock in the morning or even three-thirty, that's the time you have to throw it. Now, you throw it to my door. Course I'm the first one to come out, or whosomever there will be the first one to come out, they got to walk over it to come out. Well, now, you'll never discover that till daylight. Well, it's too late then, it's down. And you can scrub and take, do all you want.

(What's the purpose of throwing this powder down?)

Well, that'll break up their home.

(Make a man and woman quarrel, you say?)

Fight - knock out - go to jail - kill one another. Yes.

[While machine turned off, she mentions someone's name. I failed to catch it when restarting.]

You take and goes to her house.

(Is she supposed to be the best in New Orleans, now?)

Well, I don't practice that [evil work].

(What?)

I don't practice that but I can do anything to be done - but I don't like to kill nobody.

(You can do as much as anybody else can?)

As much as anybody else can.

(I see. I see.)

(Do you remember Madam Marie Laveau?)

I learned under her but I never mention her.

[Years ago, while first reading the preceding two lines, I wrote beneath them on the transcription the word lie underlined three times. Soon afterward I realized I had misunderstood the woman, she having studied under Marie Laveau only because she had started with a hoodoo manual of that name - the reason why "I never mention her."]

(I see, I see.)

(She was the best in her day, wasn't she?)

The best in her day.

Well, a frizzly chicken is the best [something?] on the eart' that you ever

could have around your home. They [evildoers] can't put anything down [for you to walk over] that it would take with a frizzly chicken. [The best description of these chicken *doctors* comes from Memphistown, a Negro district of St. Petersburg, Florida - see p.60, No. 214.]

(Have you ever heard of anything called a *Pea Vine Candle Drill*?)

Yes, sir.

(Have you ever heard of that? What is that?)

Well, like, see, we'd have a meeting. I would have to have the candles.

Everyone that would be in this meeting would have to have a candle and have to pay for it. Say, they would circle around there, out of the hall or the house, they home [or] wheresomever they's at. They'll make a drill round and round, and they would go round and round with this candle, and then they would set it into sand with a wish.

(Into the sand.)

Yes. They's - some would have red - some would have white - and some would have a yellow - and some would have a blue - and some would have a green - whatever [person was wishing for] when they go to the [candle] box, they would pick out. Then they'd pass the main candle and get a light - just keep adrilling around there.

(What do they do that for?)

It's a special day they calls *candle drill*. Just like the Cath'lic would have a Ash Wednesday. Every year it comes to that date, they would have on Ash Wednesday, they'd have a novena. After that they collect and have that *Pea Candle Drill* - every year they would have that, They would have it to this person's house this year.

(What time of the year do they have it?)

Well, say, they have it after Easter Sunday, I think, what [that] time the [church] year would end up on. Now, next year, it would be at somebody else's house. This year it would be at my place or some other member's place, or some part of the church. Well, then that money goes in the mission box. Everybody pays a nickel for that candle.

[I shut off the Telediphone too soon for her final remarks but comment:]

(That goes in the mission box - that candle [drill and the church]. This is across the river [in Algiers]. [Directions and distance] from the railroad.)

(Does each [*doctor*] adopt a different form of initiation, I wonder?)

I think - I never heard of that.

[My question was so surprising she hadn't time to make up an answer. She never heard of an individual practitioner initiating anyone into hoodoo.]

(Do you know of any - can you describe any form of initiation ceremony to take in another person entering into this work?) [I'm trying to avoid leading word or question.]

Yes, just like in the [any] other secret order. Say, they would call a meeting. Now, they has that down there by St. Roc's [Church]. They's down there on Houston Street and Louise Street - way down. Say, like a person want to join, they calls it the *hoodoo dance*.

(The *hoodoo dance*?)

[For *hoodoo dance*, see pp.794-796, and p.1279, line 46f.]

The *hoodoo dance*, if they wants to join. If they be initiated the full degree and full approval, well now, they pay from \$25 to \$30 - \$35 - \$40 - accordin' to what degree you want to start with.

(According to the degree?)

Yes. And they would call so many on a committee - say a committee of seven - or a committee of eleven - or a committee of thirteen. All right, they would

give so much for supper - such-and-such a one going to be initiated tonight. They would have a little black coffin along with.

[Here, according to my custom, I start talking for a few seconds while quickly changing the cylinder (No. A483 or 1299), talking to divert attention from the machine. I understood the black coffin or box but had to ask about it first thing on cylinder A484 so that she would begin her story again.]

(You said they took a what? A black box?)

A little black box about long as that [points at it] - little longer than that there [my black switch-box which was about 6"x4"x2", a black box or coffin!]. That's just for a form, they don't use it at all. Then, say, they would [something?].

(The coffin is a sign of carrying disease [?] from a bed?)

[Neither my transcriber then nor I later understood the sign, though at the time I must have known the meaning.]

Yes.

(All right.)

We would be setting in the room, a committee of seven. Well, they would say such-and-such a one coming to be a member of this organization - such-and-such a degree. Well, say, we'd call, "All right, come in." They would roll that little box in there, roll it just like they would a funeral coffin. They'd roll it in while the candidate would be setting there and roll four 'redients and then they'd put the light out. Well, now you don't know what they going to do in a dark room, don't know what your mind or what your opinion on. Well, now, they'd blindfold you and lead you to this box, and you would have to feel out to where they lead you - feel out to this box. They would ask you questions and you would have to take a pledge that you wouldn't give the secrets away - this so-and-so, and that you wouldn't desert the organization. Well, then, perhaps they would read the commands to you. They would turn the light back on. Well, now, they would lead you out blind.

(Was all this done after darkness?)

Yes, sir. They would lead you out blind 'cause [several words?] - and then - now you would wash yourself and dress yourself and you'd be ready for refreshments. And they would leave that organizing, that initiation room, and clean it up. And maybe the next one may have two, may have three, sometimes it's [more candidates?]. Then you come to be a member.

(Well, now, how do you keep from using the [several words] fashion?)

Well, may it's [several words?].

(Are there as many of these bands as there used to be years ago?)

Oh, there's sometimes, which they call - them used to say witchcraft. They would not say tricks. And them didn't used to say hoodoo. Really old parsons [persons] conjures. That's they in the ancient times, but there ain't many of them left now.

(You say years ago they weren't called this sort of [person] a hoodoo at all?)

No, no.

(What did they call it?)

Conjuring and poisoning.

(Conjuring and poisoning?)

Old ancient times.

(The hoodoo is something modern?)

That's the same thing, just a new name.

(A new name?)

A new name.

(And you say that there are not many of those old-time fellows? You say that



they are dying out?)

Dying out. But then, it's like I know lots of things from a child. I'm 52 years old now, will soon be 53 in July - the 12th, I'll be 53 years old. And I've been knowing what lighting a candle was since I was five years old. Now, you know, that wasn't yesterday. My grandfather was a old, old ancient *conjure*.

(Did he live here in New Orleans?)

No sir, my grandfather was from Liberia.

(From Liberia? What was his name?)

Ned Brown.

(Ned Brown. Did he ever work in New Orleans?)

He worked all over.

(Traveled?)

Yes, sir. And he's the cause of me being in the city. He could go in a swamp, he would get you any kind of root you could name, and he could make use of it. He was medical. He was a old hoodoo and old *conjure*. He knowed everything.

(Then, I suppose there are a lot of people who pretend to know these things, don't they, and don't know them?)

Or they tries to.

(Or they're fakes?)

They tries.

(But the old kind, the real old kind, they are very scarce aren't they?)

They are.

(And these initiations, I suppose they are dying out too, aren't they?)

They are. They ain't but many few of them, because there's some people say they's scared - they're afraid. But if a person wants to know things, you'll never know unless you ask. You never can do unless you practice. You never have anything perfect unless you practice to be perfect.

(But this girl who wrote this article said a lot of the people - that it was all secret and that it was spreading and growing, and all that sort [of thing]. Is it? [or] It isn't?)

Yes sir, they is.

(You mean these secret organizations they do hoodoo work?)

They don't wanta die. They wants to get [well]. Like I would be - makes their own - I could do the right thing and make a couple of nickels, make a couple dollars. They go around and fake you for a hundred if they could. Well, that ain't business.

(You mean the old-time - the people now don't want to join these orders. They make the orders themselves.)

One for theirselves. And I would go - like I know something and I would go and say, well, "I want to speak to you, I wanta see you, Miss, and such-and-such a thing. Come in and join or organize with us, you and I." I say, "We could make a strong band, we could make ourselves something. They come to me and I'm not fit or ain't time to take the case or got too much on my hands, I would send 'em to you." She say, "I cain't do nuthing." And people's pouring in there all day long and no results.

(In other words, today there's too much competition - too many of them? And you can't get them organized any more?)

The same as churches - too many churches to be any good.

(I see. And you got too many people working the same thing?)

The same thing.

(To make a living out of it?)

That's just it.

(In the old days a man could make a good living and now there are too many of them?)

Too many of them - want to be.

(I see.)

#### UNDERCOVER MAN

(WHAT PERCENTAGE OF THE PEOPLE...BELIEVE...IN THIS SORT OF WORK?)  
 WELL THE MAJORITY IS COLORED PEOPLE BUT WE GOT RIGHT SMART OF WHITE  
 (IS IT DYING DOWN OR IS IT STILL ABOUT THE SAME AS IT USED TO BE?)  
 WELL YOU TAKE OUT IN PARTS OF ARKANSAS AND TEXAS IT'S GOOD YET  
 SOME PARTS OF LOUISIANA IT AIN'T AS GOOD AS IT USED TO BE  
 ON ACCOUNT OF THERE SO MANY GRAFTERS YOU SEE....  
 YOU TAKE ARKANSAS THEY PAID ME HIGH AS \$60 FOR A TOBY....  
 I MADE HIM PAY ME \$35.95 DOWN  
 (WHY THE 95 CENTS)  
 YOU HAVE TO HAVE ODD MONEY  
 YOU CAN'T TAKEN EVEN MONEY WHEN YOU DO THIS WORK....  
 BUT I DIDN'T GUARANTEE IT FOR NO MORE THAN SIX MONTHS....  
 AFTER SIX MONTHS HE'D HAVE TO RENEW IT BUT IT COST HIM \$60

#### NEW ORLEANS, LOUISIANA

[Men have combined preaching and healing with a little hoodoo, but here we have a rarity - a *doctor* who is also an undercover man. The material of informant 866 comes from cylinders A582-A588 = 1398-1404.]

You take a black cat and kill the black cat, and you bury the black cat underneath the steps and let it stay under the steps, and they can't stay in there; and I couldn't stay in there myself, unless I would take that black cat up.

Want them to move out of the house, all you gotta do - I was in the same trouble, I had that trouble. I had the biggest house in this city at one time and they tried all kind of way to make me move out of the house. What I used to do - get up in the morning before the sun rise and take me some saltpeter and put it in a bucket of water and take the water and sprinkle it. And that'd be all. Just wet the whole yard - all the full yard. Saltpeter. Saltpeter will stop all the evil spirits, you see.

All you gotta do when you wants to *cross* a house, when you leaving out the house, in the four corners, all you do, take you salt and pepper and put it in each corner of the house and put some over the room, you see. And anybody move in that house, they can't stay in the house because it always create a disturbance. See, salt and pepper is a dirty combination. You take that and grind it up well - see, make a powder of it. Put some over the rooms just as they come in and in the four corners of the house.

(Do you put it on the roof [room] or just throw it over?)

Just like this part here - take and put it right up here [demonstrates].

(I see, on the upper sill of the door.)

Yeah.

Doctor Lamson and I used to do such a thing.

(Doctor Lamson?)

Lamson, yes sir.

(Where did he live?)

He used to live at 737 - he used to live at 737 Tulip Street. He's dead now. (Here in New Orleans?)

Yes, sir.

(Now, tell me what you do now. A man was killed and you want to bring this man back - he killed someone. Now, what did he tell you to do?)

He told me to write his name down nine times crossways on a parchment, you know, like the [something] what you got here. [Probably my small *Numbers Book*.] (How do you mean nine times? Just one right after the other?)

See, you write his name like this [demonstrates]. You write it across and you write it like that - you write it like that. You don't put it straight, you see. Then you put crosses cross it - cross his name like that and make a round circle. (A circle around all the way.)

All the way, and put, "God the Father, God the Son, God the Holy Ghost, Amen." Then you see, then you bury that exactly where the spot is at he got killed - in the neighborhood where he got kilt. And he'll wander back - he can't go, he can't stay away from there. He's going to wander back in that neighborhood and he'll get trapped. That happened with a fellow like that right here at Munroe - kilt a girl here, kilt a girl and went to Munroe. He came back here.

(You put that in the spot where the fellow was killed?)

Yeah, in the neighborhood, you see. You see if they got killed in the bedroom, you couldn't put it in the bedroom; but you could put it back of the [something], you know, where you can make them circles around and stay in there in the neighborhood. He just can't get out of the neighborhood. He'd go away but he's gotta come back.

(I see.)

(Well, what were they? Private detectives or?)

Private detectives.

(I see.)

Well, you see they had contracts for all these planters with the Southern Farm Association, you see. Like they got labor trouble in the State - to Alabama or Texas, they send me over there to investigate it. Instead - well, I didn't wanta. I wanted to mingle amongst all the people. I was a doctor. Well, I used to sell black cat bones, eagle eyes and devil's-shoestring, and....

(That was a blind. You were an undercover man for these fellows?)

Yeah. Devil's-shoestring - used to sell all kind of stuff. See. Adam-and-Eve root. Take that Adam-and-Eve root - take those two roots and you keep them combined. That's a man when he wants to keep a woman, you see. And you keep them two roots together [as a hand] and you keep them in your pocket and you have to mix and pour a little gin on 'em every morning, you see. Don't let nobody else touch them and you keep the woman with you under control, you see. That's the reason I used to keep those things myself and I made nice money out of it.

(Well, now, are this Adam root and this Eve root two different types of roots, two different roots?)

A he and a she root, yeah.

(I see, and you fix these two together?)

\* Two together. Take them and put them together and you tie them with a silk thread. That's if you wanta keep 'em - like you got a woman and you see she about to move out on you. All you gotta do, you just get her name and put it between these two roots and tie them together, but not - you gotta use something sweet, you can't use - use this Jockey Club cologne, you see. And you pour that cologne on there and you keep it in your pocket. And in the meantime whilst

you're doing that, she be's right tied up and combined like you want to tie her, you wash your feet good and you take that dead skin and you scrape it from under the bottom of your feet. You take it and put it out in the sun or even the stove and let it bake - you know, dry it out. Just take a towel-like and, you see, you take that powder - just like you giving her a drink of this beer you know. Just have this powder, a little bit on your finger, you know. Just shake it, she will never detect it. And when she drink that beer, well you got her.

(When you were doing this type of work over here as undercover man, what did you find most of the questions - what did people come to you mostly for?)

The most people come to me - some of 'em comes for success in gambling. Some of them come to me concerning their wives - their wives done separate and they wanta get 'em back. Some of 'em comes to me for the bosses - they want to get in good with the boss or they want a job and such as that. That's the most they come to me for. What's good for gambling.

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

Well, the majority is colored people, but we got right smart of white, right smart of 'em.

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

Well, you take out in parts of Arkansas and Texas, it's good yet. Some parts of Louisiana it ain't as good as it used to be on account of there so many graft-ers you see. But you get in Mississippi and North Louisiana - you take Arkansas, they paid me as high as \$60 for a toby. The fellow went away with his *luck* and with that *luck* he made sometime like about \$200. And I made him pay me \$35.95 down.

(Why the 95 cents?)

You have to have odd money, you can't taken even money when you do this work. It gotta be odd money, see. And when he sent me the balance, he sent me \$6 to get to the city. But I didn't guarantee it for no more than six months. [For time limit on *hands*, see p.577.] See, after six months he'd have to renew it but it cost him \$60.

(Don't you think there are too many people in this type of work, too much competition?)

Down in this part of the country it's not competition, it's mostly - lots of 'em is not reliable, not dependable, you know. They tell you things - but the proposition about this work, I'm going to tell you. You come to me and you want something did and you don't believe in me, then you don't have no success. But if you believe in me, I kin do it. See, I was in Garryville, that's a big saw-mill up there on the Y & G. A boy, he was hard of hearing [he decides on someone else] such as a boy come to me and say, "I want something to fix that, I'm running in bad luck. I want something." "Well," I say, "I fix you up with something for tonight." I took them little lodestone - I had them little small pieces - and *steel dust*, you see. I mixed it up with some paradise seed, got me some oil of *geranium* and put on there and give it to him. I say, "Now, if the success continues," I say, "or if yo' luck change." I say, "This may run only two or three hours. After that I may change on you." Well, he made about \$20 that night - while I was in bed asleep - playing. That's a long game here. One man gotta do *the trick*. Well, he come back that night, Saturday night - the next morning he come by there and woke me up and give me \$5. Then I made him get his wife - him and his wife was separated. She was up in another place and he was there, and I made them come back together. She had quit him. He settin' down [writing] her a letter, you see, and whilst writing that letter, I tell him, I say, "Put a little powder in there." You know, we got some powder they calls

love powder - it's a drawing powder. "You drop that in there," I say, "and I guarantee you'll get a answer." I'd written the letter myself, you know. The next couple of days he got an answer. She sent for him and say if he do better - he did that and they come back together. He say he'd try to do better and they came back together, but that drawing powder was the main thing. Well, when he went up there to her, I said, "When you go to her, hug her and kiss her," I say, "and just drop a little of that powder on her." That drawing powder that you get at the Crackerjack Drug Store. They call it drawing powder. When I left them there, they was together. If a person listen at me what I tell 'em and do like I'm instructing them to do, why they'll have a success; but if you doubt it, there's not much success.

(I see. Did you ever use an altar in your work? Burn candles at any kind of altar or anything?)

I have a place what I used to use for my supply house down there. See, right down in the supply house, that's where I used to burn my candles, if anybody comes for success, you see. You see, you burn you a white candle. Now, when you wanta do damage, it's that red or black candle, you see. We got a black candle that we burn too. But a red candle is slow but sure, see. But they take the name on it - it's a certain time if you start to burn that. You burn that at three o'clock in the evening, you going to have a headache all right. They got your name at the bottom of it and they light that candle, and they got it wrapped all around with your name written. They got your name at the bottom, they got your name all around that candle, you see. Now, you burns it a certain distance in the day and then you put it out. Course you're burning the name wrapped round that candle all the time. Well, you going to have a headache - you are bound to.

(What do you pray to St. Peter for?)

St. Peter for success.

(Well, how do you do that?)

You take St. Peter - I used to pray to St. Peter, I had St. Peter up the wall. I used to do that for my own personal use, and asked St. Peter for help. The days to do that work - on Monday, Wednesday and Friday, them are the main days that you can handle anybody, don't care who it is.

(Those are the days on which you pray to St. Peter. On those days, you say.)

If a woman is carrying a child, what you do, you take this, before she quit menstratin', you see. You take these menstratin' rags - one of the rags that she has. Take that rag and you bury that rag, you see. You tie a knot - you see, you put knots in that rag. You take a knot and you put it in that rag and you bury that rag anywhere, you see. And you drops some salt and pepper on that, on the ground on top of it, and let it stay there for nine days, see. And after the ninth day, you take that rag and remove it; if you bury it in the front part or you bury it in the back part of the yard, you see. And let it stay there. Why it'll tie you up - the woman, it'll kill a woman if she in that condition.

(You bury it either in the front or in the back?)

Bury it in the front the first nine days. You take it out of the front and you bury it in the back, but you gotta do that at twelve o'clock at night. You understand. That menstratin' rag you gotta take it and tie a knot in it, you see. I didn't tell you this before - you tie a knot in there and you tie another knot down her. You are *tying* her up, see.

You can take a chicken egg - you can take a rotten egg - I tell you what you kin do. You can take a rotten egg and as you pass by your house, if you want to raise hell in that house, you just up and you throw that egg against that house. And they'd fuss - well, hell, they'd raise all hell in the world there. And you kin take it again and throw it under the house and it'll keep a disturbance in

that house.

It's just like if a woman is after a man and the man is in that house there, and she trying to make a disturbance between him and - his wife and him, you see. If you bust that egg on there, it going to create disturbance. Or if you put it under the house, it going to be making disturbance until it do bust itself. They do that with a rotten egg.

They kin use a chicken foot to - *Doctor* Lamson used a chicken foot for the boy who had commit a crime in Mississippi, you see. He commit a crime in Mississippi and the people came down - the other party - just like in my case, they came down and they was trying to get him back. So he told him to get me a black hen. Well he got the black hen and he'd taken the two foots and he'd taken the two foots and he cut 'em off and he crossed them - you know, cut 'em off at the top there and he crossed them cross there, and he tied a thread on 'em and he wrapped them up in a linen paper with this boy's name on there nine times. And told him to go ahead and bury this chicken foots at the back door. Well, the boy was down there at the time. Well, he stayed down there about thirty days. When he went on back intending to see his mother - and they trapped him there with the chicken foot there at the back steps.

(What did this boy do over there?)

He kilt a fellow over there.

(He killed somebody?)

And they guessed he camed over here, but they didn't know exactly where he was. And so after he.

(What did he do first before he cut the feet off that black hen?)

He killed the chicken first before he cut those feet off that black hen.

(He stabbed the chicken.)

The chicken wasn't dead and was akickin' when he cut them legs off.

(How do you spell his name?)

Lamson - L-a-m-s-o-n.

If you wanta make a person drift out of the city, you take their name and you write their name down nine times, and you take two needles and you cross them you see, and you wrap it up tight and you put it down in the toilet hole, if you got a big city you see and it close to the river, and you flush that toilet. If it runs and they'll just go on - on like that water goes, run them out of town.

You kin take a lemon and - go take a [lemon] and you squeeze all of the juice out of it, you see. Now, the lemon is for the spirits. You take salt and pepper and you put it in that lemon and you put - if it's a woman's name, Clarence Johnson and the wife's name is Mayme Johnson, you put that in that lemon and you stop that lemon and you throw it under the house. See, that more for creatin' a disturbance, you see, and stuff and just keep them aboiling up between the two people together. But you gotta have their name stopped up.

But this onion here is when a woman has quit a man, you understand, and the woman, you don't want her, but you just want her to drag, you understand. Now, you take this onion and you wrap it up in a cloth with this woman's name on it, and you put two pins and stick them in that onion, and you boil that onion. You boil that onion until it gets soft, soft, soft. And after that onion gets soft, soft, soft, at night you take that onion and you take the juice, and you just take that juice and you squeeze it - include with the paper and all. And after you squeeze it, throw it out in the street, you see, like this, but you gotta do it three times. And she will just - she will get around but she will never have no success.

(How do you put those pins in that onion?)

Oh, them pins is mostly cross her - that's to *cross* her. When you make those

two pins, you put them like a cross. Stick them in there to cross her, but you put her name down and you put that cross in there, you see. Just like the name is written like this, you put a pin like this and you put a pin like that with the name in there - just *crossing* her with the pins.

To get you to move out of that house. Well, they'd sprinkle your house. They'd get some *graveyard dirt*. They'd get some river sand and they'd get some red pepper and cut up, and get some *war powder*, see, mix with it, and *sprinkle* your door before day in the morning. And as you walk over it, it'll put you in straits - so bad luck that you won't be able to keep in your rent and the landlord will put you out.

(With a photograph you do what to get a what?)

[He had said something about a photograph while machine turned off.]

You take a person's photograph and you take a cigar box and make you a little wooden coffin. Take and put that picture upside down in that coffin. Write that person's name on a piece of brown paper nine times. Put it there. Put the top on it and drive nine little nails in and carry it to the graveyard, and bury it on the shady side of the graveyard. And in the long run, that will kill 'em.

(What do you mean by the *shadyside of the graveyard*?)

The side where the sun is not shining.

If you wanta kill somebody - like you got it in for dis person and you wanta kill somebody, well you take and you write their name down and you burn black candles on it. You burn 'em for nine days straight. After den, they'll go to gettin' ill - gettin' sick and just pine away.

White candles and blue candles, that's for luck and doing good; but black candles and red candles is for death and harm.

(When you are going before the judge?)

Why, like you got a case in court and you wanta go to the judge to get discharged. Well, you take and you get you a tub. You put you a piece of - a big piece of ice in it. You get you a beef tongue. You split it open. You write that judge's name down. You put it in that beef tongue. You sew it up and you get you a pan and set on - put that tongue on top of the ice and get you a pan or something and set on top of the ice and get you some blue candles or white candles. And you burn them before you go to court. As you light 'em, you make your wish. You take your underclothes, you changes 'um wrongside out; and you will put needles from your navel up as far as you kin get in your underclothes, straight 'cross, and go to court. I guarantee that the judge will dismiss you.

(You mean you put these needles in a cross all the way up like this - just like buttons?)

Yes, sir.

(Well, now, what do you mean - you put that pan on the - you don't put anything on that tongue - just leave that tongue right there?)

That tongue just on the ice and that pan there on the side of the tongue, with the candles on it.

#### BOY-GIRL OR GIRL-BOY

*I'M WHAT YOU CALL A FREAK  
I GUESS YOU KNOW THAT*

*YOU ARE "FIXED" LIKE THAT*

NEW ORLEANS, LOUISIANA

[I knew informant 864 was a *boy-girl* only because my contact man Edward through our local man Mack told me before bringing in *him-her*. The two hermaphrodites I interviewed - the only two I ever met - were called *boy-girls*, possibly because both wore slacks and pretended to be men. Remember, women at this date before World War II had not started wearing slacks publicly. The term *girl-boy* I also heard, but whether this meant a dress-wearer I do not know. The second quotation deserves comment - the belief that *he-she* before birth had been *fixed* like that by hoodoo. Be it said to the credit of my unfortunate informant, God was not accused of sending the deformity as a punishment of the parents. The material is on cylinders A574:2-A580:5 = 1390-1396.]

I know two methods of doing that. One of the methods is - take a fresh hen egg, take the Holy Bible, take the twelve apostles name out of the Bible, write it on the egg, let it be on the first Friday of the month. Go to that person's house midnight on that Friday night and break the egg and if it's a man, you say, "Go, go, go," and if it's a woman, you say, "Go, bitch, go."

Now, the other method is - if it's a person in the house that you wanta move, you go to the graveyard at midnight on a Sunday night, you take some graveyard dirt off seven persons' grave.

(A seventh person's?)

Anybody's grave, it doesn't matter, and take it off of seven of 'ems grave.

(Oh, I see.)

And when you go there you take the dirt and you get some lodestone and cayenne pepper and some bull manure [3 ingredients], and you mix it all up and dry it out - that's on a Sunday night. Then on the coming Friday night you go to this person's house and you throw it down on that property, place of business or whatever it is, and you get inside that business and you put some down, and you put some cockroach down inside the house, and they'll leave the house and vacate the premises within nine days.

(I see. You put some copper in there, you say?)

Cockerel.

(You mean like a [copper] pan?)

No, cockerel what you get dogs - you know, that kind.

(Cokerels. Oh, all right, I understand.)

[I understand it was copperas, but my transcriber always had trouble with the word. So did I at time when it was called *copas* and just about everything possible. The dog-test question was useful.]

You wants a tenant with this house?

(I want somebody to rent my house, yes.)

Now, why I come to know all these things - I know you are curious how I come to know, being such a young fellow, but I'm 25 years old and my grandmother was a spiritualist woman.

(I see.)

Now, you have a vacant house and you wants to rent it. You want to rent it to a white person or colored person? It doesn't matter who you rent it to?

(It doesn't matter.)

It doesn't matter. You take your house and scrub it out with cinnamon and sugar and sweet milk and burn three blue candles in the house at midnight and your house will be rented within twelve days.

(I see. You don't burn those candles any special length of time or?)

Any special - burn the candle until it's down. It's not like a candle you are burning on a person - you burn it awhile and you put it out and make your wishes;



it's not that kind of candle. You just get three blue candles and burn them in the house until they burn down.

(I see. I understand.)

And the house will be rented within twelve days.

(Does it make any difference whether I want to rent that to a colored person or a white person?)

Yeah, it makes a diff'rence. If you wanta rent it to a Negro, you should use a pink candle - just one pink candle. But if it's a white person, you should use three blue candles.

(I see.)

If you don't wanta move or you wanta *fix* it where no one else will rent the house?

(Yes, *cross* it up.)

You wanta *cross* it up where no one else will rent the house?

(That's right.)

You take sulphur and burn it and *oil of lodestone*. That's the lodestone you buy at the drug store. I don't know what this lodestone is made out of, but my grandmother always used it. You take sulphur and a box of lye, and at the proper time that you moving out, sprinkle the house thoroughly, and burn the sulphur and close the windows up and the house will not be rented within six months.

(I see. That's *crossing up* the landlord.)

That's *crossing up* the landlord.

And it's another method of *crossing up* the landlord. You should throw cayenne pepper in his backyard and drop a whole box of salt in the [outside] toilet.

(That will do the same thing?)

Do the same thing.

(Well now, if they wanted you to move and you didn't want to move out, how could you stay in the house?)

If you didn't want to move out of the house - whenever someone put anything down, just take a handful of flaxseed and throw it over whatever you - if you suspect anything has been put down you just take a handful of flaxseed and throw it over it and it will kill anything anybody else have put down for you to have you harmed with.

(I see.)

There are many way - methods of doing something when you go out to the forks of the road. Now, for instance, if you in love with a girl or if you wanta kill a woman. If you in they country - well, all country roads has forks to it. Well it's nothing for us saying people go out to the road to kill folks, but my grandmother never did teach me that - to go out to the road to kill people. She always taught me to go out to the road before the sunrise in the morning and make the sign of the cross three times and.

(Wait a minute! You mean make it on yourself?)

On yourself - just like this [demonstrates].

(All right. I understand, all right.)

Make the sign of the cross three times before yourself and throw dirt over your shoulder - left side, three times and make a wish and your wish will be granted.

(Where did your grandmother do her work?)

My grandmother does her work right in the city of New Orleans, on Drive between Natchez and Girard - it's 611 Drive Street.

(What was her name?)

Her name was Henrietta Joseph.

(I see. Was she called - known by any special name?)

Madam Joseph.

(Madam Joseph. I see.)

That's a way to protect yourself from anything people *plant down* for you to walk in, and if you walk in it, it means injury to yourself. You take salt peter and sugar and crumble it up in your shoes and wear it in both shoes and no harm will befall from the evil that they have planted for you.

I kin take the trim of your fingernails and get me a tin burning lamp - what I mean by tin, it's a little brass-looking lamp that you get - and put it all in a pinch of your hair, and I could control you from the time that I burn the lamp on you until the time I put the lamp out.

(I see.)

Put all that - take all that together and put it in the lamp and burn the lamp on you. Long as the lamp continues to burn I can control you - the whole time that that's burning.

(I understand.)

What I'm talking about - the dirt that you get off their heel.

(Yes, that's it.)

Yeah, that's another *controlling method*. You kin take that method and tie it up and wear it around your waist and the person that you love, you can control them with that - by taking it all together and tying it up and wearing it around your waist continually. But don't let anyone touch it. If anyone touches it, it will become dead.

Your foot tracks - it's five or six methods for that, but I only know one of 'em about taking your foot track mostly. You can take and scrape the dirt that's in the foot track. The foot track is made something like that, you can scrape the dirt that's in the foot track [demonstrates].

(From the toe back to the heel.)

From the toe back to the heel - towards you. If you making the footprint thataway [demonstrates], scrape it back thisaway, and then you take the dirt that's in that and you burn it in a can, and take and wrap it up in a bag and throw it in the river, and that'll make you move out of that town. Just long as that bag continues to go, you go; when the bag stops and sinks in the river, you will stay in the town where the bag sinks at.

(I see. You simply burn that in a can - an old can?)

In a old can.

I got hold of your *chamber lye*, you couldn't have a heart to have intercourse with any one but me - whether it was a man or woman, either one. I could take it and wrap it up with cinnamon and oil of armonia - that something like Jockey Club. You kin get it right here at the drug store - at the Crackerjack Drug Store.

(What do you call that?)

Jock-O-Day.

(Jock-O-Day?)

Not Jockey O-Day, but Jock-O-Day [spells it].

(I see.)

And you tie all of it up together and wear it - it's something you wears the corn off the foot - around the waist. You can't raise the heart to have intercourse with a man or woman outside of myself.

(I see. This Jock-O-Day is a perfume?)

Jock-O-Day is a perfume. It smells continuously.

Do that with your shoe. I've did it with a shoe. I can take your shoe and dress it with your name nine times wrote in red ink either indelible pencil, and throw it into the river with *steel dust* inside of the shoe - the shoe is nailed

up tight in a way that neither the paper or the *steel dust* can get out, and say, "Go, bitch, go," and you will leave that town.

(What can you do with a photograph?)

You can take a photograph if it's white or colored. If it's a white man, you can take his photograph and you can put it up some place if it's not a negative. If it's a negative, I can kill you with it - either one.

You take the photograph and put it up - you put flowers around the photograph and you burns a pink candle, but before you burns the candle, you have to turn the candle bottomsides upwards. Cut the right end off and sharpen the bottom end and then you write the man's name nine times with a sharp-pointed needle - nine times towards you on this candle, and then you roll it in honey and sulphur, but towards you, and you set it up and burn it. And you can command the name of the picture to do what you wanta do. And when the picture is moving around the candle, the person supposed to be thinking about you. The picture moves just like wind is shaking the picture. And when the candle burns completely down, the person will appear at your house that you desire to see.

(Now, you have that - you just put that picture up?)

Just like that glass there.

(Put it up against the glass?)

Yes.

(You see anything?)

Anything.

(And put the candle before it?)

Put the candle 'fore it.

(The picture is face up?)

Face up.

(In normal position?)

Normal position.

(I see.)

(You said, maybe you could kill a person. How would you do that?)

Well, a negative - the negative of a picture before you draw the picture off. A little negative - something made out of tin. [Informant is speaking about a tintype.] You get this picture, turn it upside down in the *crease* of the rainy side of the house - you know how the rain drip off the [eaves of a] house [and makes a little ditch which is called *crease*]. You bury it right in that *crease* at least a halfa foot down. And when the rain washes all the paint off the negative, the person will die. That's a true fact - I have committed that sin.

[The preceding word *crease* is a variety of the word *crest*. There is a crest, an ornamental ridging, of a roof; but this is the only time I have ever heard of *crease* being the word, a descriptive one, for the ditch made in the ground by dripping eaves. The term is too good to be personal.]

If you would write me a letter and you wouldn't write me any more, I could take - if you a white person - I could take your handwriting and burn it under a white candle, and demanding you to write me again constantly, and you would write me for the next nine days. It's nothing to it but just take the white candle and all the letter and demanding you to write me until the next next nine days.

(Suppose I was colored?)

◀If you was colored, I would take a blue candle.

(Burn a blue candle.)

(You use white paper, then?)

The same letter - just take the letter.

(Oh, the same letter. I see.)

See, in some instances, if it's a Negro, you use a pink candle. [An example

has already been given.] And in some instances, Negroes use a blue candle.

(I see. I understand.)

See, if you committed murder, when the person is in the coffin on the day of the death, you take and open up his hand and put a egg in his hand, and when the egg bursts, the person will appear to the court. And even, you could take the dead person and turn him bottomsides over and bury him on the face, and that will make the murderer give up.

On the headboard, not the footboard. Iffen you kill a person and wants the person to appear, upon the headboard write that person's name - on the headboard and watch the grave. The person will come to that person's grave.

(You never did that?)

Never have.

[I ask about a graveyard rabbit.]

That's not a rabbit.

(Well, what is that?)

That's a rabbit - that's a rat looks like - something like a possum, but only it gets smaller than a possum. You can take that and continues to keep it - if you kill it and take its heart out, it's a good joomoo [or jomo] for gambling.

(I see. And they call that a graveyard rabbit?)

A graveyard rabbit.

(I see. But it isn't a rabbit?)

No, it's not a rabbit.

They take and take a bat - you know what a bat is. You take a bat and kill it and take the heart out of the bat, and stretch the hide out and dry it. And when the hide dry, you take the hide and chop it up - just like you would parsley, and you put the heart back in it and you feed it with oil of lodestone and sew it in a leather bag and wear it around your left thigh, and you'll always be lucky and successful while you are gambling. But if you remove the bag off your thigh, your luck will be just as long as the next fellow's luck will be. [Even I the skeptic can agree that your luck will still be as long as the next fellow's. But informant means this *hand* is lucky no matter where you keep it.]

One lesson that I know according to the moon - when a woman is become menistratin' - and when the moon is full most women menstrate. And you kin ketch the menstrate in a bottle, if you desire to kill the woman. And you bury the bottle upside down and when the moon grows to be an old moon and when the moon *thining out* and when a new moon coming in, well the top will come out of the bottle and the woman will die. The woman is sick all the time if you have this menstratin' in the bottle.

That's a novena you ask me for now. She's a household saint, she's not a evil saint at all.

(Well, tell me something about her.)

About St. Rita? Well, St. Rita, she was a holy saint and she always be's, make your household lucky and successful. And whenever mishaps come on de household, get you a fig - in the wintertime get a can of figs, because you kinnot find the figs on de tree in the winter. And put one fig in a dish and one where it in a row. In placin' de fig in a row, then your wife and your children will always be happy and successful and healthy during the winter. And when those figs in that row gets withery, refreshen them again and de household be's healthy and happy during the winter.

When St. Rita died she had a sore in her forehead and before she died, she told the nuns, if they came to visit her, she says, "Go to my co't in Belgium and bring me the rose." They said, "St. Rita, there's not a rose in no garden - it's too cold." She said, "Go look and find the rose that's in my garden." So they

went to her rose bush and it was in full bloom with one rose on it. When they brought the rose back to her, she told them to go look in her orchard and bring her the figs off the tree. And they says, "No, there's none in the wintertime." She said, "Go look and bring the figs off the trees." And they went to her orchard and there was two figs upon the tree. And she died holding the figs in one hand and the rose in the other, and the sore that was in her forehead healed up and appeared as a star.

(Can you tell me why St. Rita doesn't like men?)

I never heard that. She don't like womens - I've heard of that.

[There being nothing to record, I turn to St. Expedite.]

(Tell me about that.)

St. Expedite? Well, you can go to St. Expedite and you kin - it's a prayer, I don't remember the prayer, but anyway I will see I get it and bring it to you some day if you desire it. I know a girl that has it.

Well [informant recites a petition], "St. Expedite, the woman whom I desire don't care for me. St. Expedite put her in hard luck. St. Expedite do away with her past and her future, make her life miserable, make life unbearable. St. Expedite, I put all my trust in thee."

But you must says the prayer before you says those words. I know those words because I've read the prayer often to Expedite. [If those words are part of a prayer to a saint, they are pure hoodoo!]

(And you burn any particular color candle?)

It's no particular color candle, it's a candle come in a cup and burn to him. It's called a seven day candle and you light the candle while you saying the prayer.

(I see. And St. Expedite doesn't like women?)

Don't like women.

[St. Peter] supposed to open your home to you. Whenever you have a request to be granted, always go to his church and take a key and give it to St. Peter, and demand him to do so forth for you, and light a candle to him for nine days, and your request will be granted on the tenth day.

(Ever heard of St. Anthony?)

Yes, I heard of St. Anthony. I know a prayer to St. Anthony: "O, St. Anthony, the mighty son of God, have mercy upon us, trust in us, open the gates of glory to us. O, St. Anthony, deliver us out of this trouble. Deliver us into good health. O, St. Anthony let the...nothing tempt me. O, St. Anthony, bless me. Keep all danger and evils away from me. Please, St. Anthony, please, St. Anthony, I pray you."

(I see.)

[When a woman is] hustlin' more, then you are constantly throwing white men, which most men have been thrown like that, whether [white] or not; if they haven't, they will be thrown. When you throw white men or colored men - doesn't matter 'bout the nationality - that is to cause you no fuss. You take the holy water after the last one out the door, you throw it and you say, "Go - go - go - and don't come back," and sprinkle your house with holy water. Holy water will not permit the men of the law to enter the house. Holy water does not draw the laws - holy water keeps the law away. No men today in high positions can come where holy water is and do evil.

(What do you mean by - when a hustling woman is throwing a man.)

It's throwing a man - just like you having intercourse with a woman - you jazzing a woman? And while you's jazzing this woman, some woman comes in the room and steals your money out of your pockets. Well, naturally, the first thing pop into your mind is the law. That's true. Then when you get up, you going to

get the law. Someone throws the water on [you] and let the water touches you. And when you go out, well, naturally, you say, 'Well, I'm white and that's a nigger woman; I won't go back there with the law, because there would be too much publicity and scandal.'

(I see. I see.)

If you bootleggin', that'll [holy water will] keep the law away also.

And if you have a trial to go to court, you take a piece of sage - you get the whole leaf sage, and you take that old Bible and you write all twelve of the Apostle's Creed names off - you have to have all twelve - not seven or not ten - you must have twelve. And you write the name on it [12 names on 1 sage leaf!] and you wear it in your right shoe. And you take the name of the judge and write it on a piece of parchment paper and you wear it in your left shoe, and when you go to court that morning your case will be put off. And the third time you go to court, your case will be thrown out.

Nine day powder.

(Yes.)

You buys the powder and you put it in anything they eating or drinking and when you gives them nine doses of it - it's a dose each day - they'll have no more desire and be dope addict at all, hasn't any desire for alcoholic drink.

(It stops all these?)

All alcoholic or addicts - it breaks the habit of it.

(I see. Doctor Goldberg puts.)

Puts this powder out.

(Is he a druggist?)

He's a druggist.

(He has a drug store here in town?)

No, he hasn't one here in town, but his merchandise is sold in town - his merchandise is sold at the Crackerjack Drug Store.

(Where is Doctor Goldberg's place of business?)

Doctor Goldberg is in Pennsylvania - Pittsburgh, Pa.

(I see.)

Like they - well, if you went in the drug store, it wouldn't be polite to take and burn cinnamon and sugar around the house nor any kind of incense. But if you hustling now, I would advise you to use incense and sugar and sweet milk. Scrub in sweet milk, burn the incense and sugar and cinnamon all together at once. It's the incense they have in - the Catholic religion puts it out. Also the Catholic things might be of great interest to you. [Therefore informant continues the subjects.] You kin also go there and get what you call Jerusalem incense. It has stars all upon the box - it looks something like a hot water container, something like that to put in your bed. It's a box from Jerusalem - not no make-out, it's really from Jerusalem. The Priest will tell you. You goes in there and you makes all your wishes and your wishes will be granted. And it's the incense they call charcoal incense - it's shaped just like an incense. If you should desire, I'd get you some before you leave and let you see it or either let you take it back with you.

And you burn this incense on a Friday - it doesn't matter about which Friday of the month. And after you burn it, you make your wish and be confident - have faith in you wish. It will be granted and your business will pick up enormous.

(Any kind of business at all?)

Any kind of business, it doesn't matter.

If the person is burning a candle, you would have to find the kind of candle they are burning and burn three like it on them, and their candle will go out they are burning. They will light the candle but the candle will not continue

to burn. Their candle will burn a little while and go out. [See MAGIC OF THE SAME, p.853.]

(Your candle will not go out?)

No, she can't put your candle out because you got three to her one.

(I see.)

It's more than one method now of putting out the candle, but that's my method. You may get some [something] because they took away the black candle, but I only know that's one particular way of putting out because I have put them out myself.

I've never heard of *crossing up* a child so she [mother] have a hard delivery, but I've heard of killing a baby before it's born.

(How do you do that?)

You take a herb, it's called *ammonia herb*. It's a herb that grows in - anybody kin name the herb for you and show you the herb. You take the herb and make it into a tea or either coffee. You invite that particular person that's in the *family way* and pregnant, I might say, with the child, and have them to drink some; and if they don't get to drink any, have some cooked up in some kind of food that they might get the [essence] of that herb, and the baby will be born dead.

[I ask about gunpowder - having abortion in mind.]

I've used it but it's my own way of using gunpowder for luck. It's a lucky piece you call Lucky Dumas. You also buys that. And it's a - it's a platinum-looking, funny midget, and you take gunpowder with that and you tie it up constantly in a piece of sateen, not satin, and you rubs it and rub it until it wears the sateen - wears a hole in the sateen. And you shakes the gunpowder out and you takes the gunpowder that comes out and you put it in your shoes, and you'll be just as *lucky as gunpowder.*

(I see. Well, this [is] a little thin [image]?)

Little image, yes. You put it in the sateen - make a little sateen square out of it [add the gunpowder] and you'll just constantly rub it until it burns. Naturally, sateen'll burn through any kind of edge, but this [is] aluminum or platinum-like see. And you rub it like that until it rubs like - put it between your two palms of the hand and rub it until it rubs a hole through it. [Whether this friction would ignite the gunpowder, I do not know.] And then you shake the gunpowder out and wear it in both shoes and you'll be just as *lucky as gunpowder.*

(And what about that? What did you say the name of that statue was?)

*Lucky Dumas.*

(*Lucky Dumas?* How do you spell *Dumas*?)

Dumas - D-u-m-a-s.

(I see.)

[I ask how your house can be protected while you are absent.]

Sprinkle your house with holy water - to keep anyone from coming into your house at all - before you leaving.

Most all of the Louisiana people have what you call a altar in their house. And whenever anyone is entering a house, they always light their light and sprinkle the particular room with holy water, that they desire nothing to leave out of that room. And you kinnot do any kind of evil at all over holy water. Holy water will not permit any kind of evil at all.

(You say most of these people have that altar. What do you mean, *they light*?)

They light their altar and sprinkle their holy water in the most particular room that they have - and don't want the merchandise to leave out of that room.

(Well, they blow out the candle before they leave?)

No, they don't blow it out. I tell you, never blow the candle out - you

always pinches the candle out.

(You mean to say they would leave those candles burning while they're gone?)

[Only one candle.]

Burning, because the candle is in a dish and there's no way for it set afire. Have you ever been to a Catholic Church and see the *candle cups*? Well, those are the kind of cups that we have here. We have those same particular kind of cups. You can buy them out of the druggist or get in the store here [store selling Roman Catholic supplies].

(I see. There's no chance of fire.)

No chance of fire.

If you've been able to rent a house out to someone and the person get in the house and they don't want to move. You take a dirt dauber's nest. You take nine of them and you crush them up into a powder. You take black pepper and cayenne pepper and go to that house and sprinkle it. They will be fussing and fighting in that house the whole time that the cayenne pepper's [and black pepper's] down and the dirt dauber's nest [three ingredients], until someone discovers it and scrubs it up. But if they should happen to scrub it - perhaps they won't see it because it's such a small powder - you mash it into such a small powder. And perhaps they scrub it up. You put more down, and each time you put it down they will be fighting - and it doesn't matter how wealthy or how nice the people are, if you put it down, it's a sure sign of jail and a fight.

It's like if I commit a murder and you see me. Well, I just use your name - like, "that Mr. Alfred Nichols there." I take a beef tongue - that's a cow - tongue's beef meat. You take and you split the tongue from the root toward you. You open the tongue and you write Mr. Alfred Nichols' name [on paper and put it] down in there - whatever name [the person] you saw - perhaps its you. And you write his name nine times - on a piece of white paper, if it was a white man; if it's colored man, like I 'fore told you, use pure brown paper. Use paper that hasn't been used in the past for anything at all, no more than you pressing it out. Because what he touching he don't know, but from the time that he buys it, he know what he touches it. And you write his name nine times and you put it in the beef tongue's head, and you stick nine needles in it. What I mean by nine needles [you stick] five one way and four the other. Make it have a cross - triangle [angle] like that. And you bury this beef tongue right where the person can walk over it, and when the time comes for trial, this person will leave town rather than have anything to say about you, because that's what you call *sewing up a person's tongue*, to keep them from telling what they saw and what they know.

(I see. You put these needles and the pins like this.) [I demonstrate.]

No, like this [demonstrates].

(Like that?)

Yes, you [demonstrates].

(You cross them - you make "X's" - you keep putting them on top of each other, like making a series of "X's" on top of it.)

Series of "X's" on top.

For instance, if you have me arrested and you go like - you got me in jail already. Well I'm going to tell someone out of the jail, if I can get hold someone at all, I'll have someone to do this for me. To go to the river and fish and ketch a fresh catfish, and you take and write your name nine times with blue ink, this time - I've also told you about the red ink, too. You take and write it with blue ink this time - nine times. You take cayenne pepper and you just rub it on this name on the paper and you say, "This town is too goddam hot for you - go - go - go." And you take the live fish - you don't kill the fish - and you take the hook out of his mouth and you put this paper down into the fish's belly.



Takes a good deal of time - but you can go through with it - to take a live fish and push this name on parchment down into his stomach. And sew his mouth up. It's very terrible to do such things, although the fish will not die. You throw the fish into the water and don't look back and the person will leave town with the fish, because the fish will not stay there after it has had it's mouth sewed up. It will go out into deep water to drown itself.

It's a certain thing that the fish will not stay there after it has had it's mouth sewed up - it will go out into deep water to drown itself and the person will leave there, until the fish's dead body starts floating around and someone sees it and picks it up.

(I see. You use this person's name - who put you in jail.)

Who put you in jail.

(You write it nine times just one over the other?)

Just one here - doesn't matter what way you write it. You take cayenne pepper and *steel dust* - you could also buy this *steel dust*.

See, you also use the Lord's Name when you say "goddam" - that'll make the person get real angry with you and go. And you roll it up small as you possibly can get it and puts it down past this fish's gills, because it will come out the fish's thare - see, the fish passes water through him here, and you puts it down into the fish stomach and then sew his mouth up with needle and thread.

I could take a lemon and make all of your toenails come off with it, or either your fingernails come off with it. I could take the lemon and take your toenails and fingernails and put them in this lemon and stir them into a mixture and let the lemon eat it up - for instance, try it sometime with a button. Lemon juice will even eat up a button. You can put lemon juice on a steel knife and it will eat it up. And you put lemon juice on the fingernail or the toenail in a dish or a bottle, and when it eat it all up your fingernails and toenails will begin to have sores on them and they'll rot off. It's very queer but a lot of people goes through with those things.

Take a apple - and you kin take a fresh apple and carve a hole in it and write your name nine times - this time on parchment paper. You know parchment paper - real thin paper - used in Egypt - the Egyptians used to use that. You write the name nine times on parchment paper and you sew it up in this apple and put the meat back in it and put it up over this person's door - not under the door, any particular place this person walk under. And as this apple dries up, this person will become sickly; and when this apple rots, the person will die. It's a very hard task to go through, but it's very cruel to do such of those things; but when we gets paid for it, why we does it.

A hustling woman takes a onion.

(Just a moment! What do you mean by a *hustling woman*?) [I wanted a better statement than the previous one.]

I just told you about the *hustling woman* - a woman that's having each man she kin for a dollar, or two dollars or five dollars.

(I see.)

Just like you wanta *jazz* a woman.

(I see. Well, you see, *hustling* is a word - we don't use it in New York. That's a new word to me.)

Well, what do you use there?

(*Sporting woman.* What do you say a *sporting woman* is?)

[I avoided a few old English terms.]

A *sporting woman* and *hustling woman* is the same thing, but we lower class of people use *hustling* druther than to say *sporting*, because the smaller people out here, they are not educated. Some of them are educated and when you say *sporting*

woman, well they think that's something they going out to play golf or fishing or something. You see.

(They do that for money?)

Yeah, and you'd have to say a hustling woman down here. But I'll just say sporting woman if you wish.

[The attitude that I had criticized informant, surprised me momentarily.]

(Oh, no! I want you to just - don't use - just use the ordinary words that you use right here - all of those.)

Well, they use *hustling woman*, the words down here for *sporting woman* - what you call it in New York.

(What do you mean by *jazzing*?)

Jazzing is fucking - see, they call it *jazzing*. Well, that's just a little - instead of saying fucking because that is so vulgar. So they say *jazzing*.

Well, a *jazzing* woman uses a onion. She takes one up over her door and she chops the other up and makes a small batter out of it and puts onions in it and sugar and holy water and she burns it in the oven. The holy water will soon dry out but the steam will be in the room and will make the room holy and lucky. And you can.

(I see. That's to bring in trade to her?)

That's to bring in trade for herself.

(And she takes two onions, you say?)

Two onions.

(One over the door?)

And it'll grow.

(It'll grow.)

Yeah, just take one and stick it up on that nail up there. It'll grow while you in here.

(I see. And the other onion she chops up and puts this mixture in it.)

Yeah, and makes a batter with sugar.

(Sort of a batter-like.)

Batter-like and mix it like this and it will burn. It will make a terrible smoke, but she's got all the windows down while this smoke is burning and she's got that window down, and when the room gets full of smoke, she opens all the windows and doors and lets the smoke go out, and then her trade will start coming in.

(I see.)

And you can use garlic for gambling. Whenever you going to get in a hand, you take garlic and rub it in the palm of the hand, see, when you go there. Now, if someone there hasn't got it on 'em already, and you knows they had it - if someone there has this *joomoo* I told you about, you take a *toadfrog* when you go there and you put this *toadfrog* down. Well, that *toadfrog* stays there five minutes, then their *joomoo* is dead. Then you go out again and you take that *toadfrog* out and you bring your *joomoo* back there and your *joomoo* will be lucky *joomoo* and their *joomoo* will be dead.

(I see. Did you say something about Joe or John or something?)

That's a frog. I said frog.

[I was actually referring to *joomoo*, usually called *jomo*.]

(Yes. Well, I understand the story.)

[I did not want any more hurt feelings!]

You takes the frog and writes the name on parchment paper again. This is the second time you use parchment paper. I've never told you about parchment paper but once. You take the parchment paper and you do with the frog the same way that you do with the fish, but only you *perish* the frog to death with the person

name. You put the person's name in the frog's mouth and sew it up and keep it chained up until the frog dies. And the person will die when the frog dies with the name. It's something like the apple, but all the apple roots and you perish the frog to death yourself. That's all.

I've used the snake myself.

(How do you prepare that?)

You take the snake and you kill the snake, if it's a blacksnake - that's the only snake I know anything about is the black snake. You will the snake like you would a human and you skin him and you take the person's hair - this time out of the mole [mold] of the head. The mole of the head is the knob of the head. I'm sure you know about that. And then you take and you put - you stuff this snake hide with this and then you go to a well that hasn't been used - a fresh well, and you throw this down in there - dip it in this fresh well water and you draw this bucket of water out. And you take this snake hide and stuff it in a bottle and put this water on it and that snake hide will rot in the bottle, and the person will die when the snake hide rots.

Well, if you have a desire to put a snake in somebody. You take the snake egg and boil it and let the person eat it. It'll make it hatch in 'em. It's no such thing it'll kill 'em, the snake egg. You take two snake eggs. You eat a snake egg and the snake will be in you. And if you wanta ketch a person and put frogs in 'em. You know how frogs lays their eggs on the water. Didja ever see frog eggs?

(I've seen frog eggs.)

Well you take the frog eggs and you give them to 'em in some oyster cocktail - you know oyster cocktail is kinda sticky - either in some tapioca. Tapioca looks something like frog eggs. Well, they won't know tapioca from the frog's eggs and they'll eat it and the frog's eggs will hatch, because once frog eggs gets inside you, they'll attach to your intestines and the more your intestines dry, the tighter the frog eggs will stick.

Now, [ALGIERS] Louisiana IS MOSTLY A HOODOO TOWN (*see* p.745). ALGIERS IS THE PLACE WHERE MOST OF THE WITCHES ARE because those people over there, they have enough money, but we out here, we don't have enough money. We just does anything we kin get money for. Anything we possibly can.

Now, it's some more about the witches. For instance, some people say it's high blood pressure. But it's a lie - it's really witches. Because you kin take a sifter and put it under the bed. It's the proper time - say, every night about ten o'clock, this witch come there. You may not be home 'till about a quarter to ten and you'd get up and you put the sifter under the bed. Well, the witch come about ten or ten-thirty. If she get on you - instead of her getting on you, she going to say, "What is this under this bed?" Well, she going to go there and try to count all them holes. Now, what I mean by she done use that - she is afraid. Well, say for instance, say it might be a roach. If you ketch a roach in that sifter, you just kill that roach, and a couple of days later you'll hear tell of Miss So-and-So or Mr. So-and-So died.

Well, that was the person that go to bed every night concentrating on - "To-night I'd like to go over to Johnny's and just ride -- just make him suffer in his sleep." You see, THAT'S WHAT YOU CALL CONCENTRATING. Well, your whole soul will be on that when you go to sleep. Well, YOU JUST IMAGINE THAT YOU ARE OVER THERE AND REALLY YOU REALLY ARE OVER THERE. That be the truth. That's facts about that. That's no lie. Some people say that's all lies, but that's not lie about it - it's the truth. You can concentrate on somebody that night and they will always do just what you say do. That's if they have a weak mind. But if they have a strong conscious, they very hard to control.

And you get up in the morning and that bug will be in the sifter walking all the way round to all those holes. You'll think it'll be trying to get out, but it will be counting all those holes. And you get that and you kill it. In the next two or three days, you'll hear tell of someone dying.

If a man leaves home and you know he's got another woman, and he won't stay at home at all. You take some charcoal - you take and beat the charcoal up. You take seven teaspoons of charcoal, five teaspoons of sugar and one teaspoonful of salt. Some woman - it's going to strangle you, but you gotta go through with it, if you want it to come true. You take and you make a fire out of it, just like you do in the furnace, and you walk around your bed seven times because you got seven spoons of charcoal in there. And you tell him, you say, "Henry, please come home. Henry, please come home." And after you goes around the seventh time, you put it under the bed and you get in the bed, and the smoke will fumi-gate the room and you'll just strangulate - drowsy - but you stay until it burns out. And then you take it and put it in your dresser drawer - a drawer that you don't never go in, and when he come home at night, you throw it out. But let it stay there until he gets in the bed. When he gets in the bed and goes to sleep, you get up and throw it out. You say, "Please, Henry, stay home," and you throw it out after you say, "Home."

And another way of drawing a man home - like this. Now, I've been - I'm what you call a freak. I guess you know that, huh? I guess you know that?

(You what? Oh, yes.)

Well, another way to bring a man home is to take a pink candle, if your man is light skinned. You take a white and pink candle. You write his name nine times on it, and you put it on a glass of water, this time, and a glass of honey. You have half water and half honey. The honey's going to the bottom and water coming to the top. And you burn these candles half on a Friday and you pinch 'em out. You don't never blow out a candle. As you burn the next half that Sunday. Burn it down 'till it gets to the water and the water covers the candles, and you make him come home when the water comes to the candles. And he will be just as sweet as honey.

A man wants to keep his wife's mind constantly over him. Now, he take one of her ministratin' rags with him - keep it in his pocket, but it ain't any good if he don't keep it in his pocket though. His wife's *nature* won't be for anybody but him until he gets back.

(Well now, what about your work - your personal work?)

[He-she was said to do a little hoodoo doctoring but my question is misunderstood.]

Person work? Well, now, I had a man once upon a time - not *once upon a time* - that's a story - doesn't say *once upon a time*. I was going with a fellow one time and he was very mean to me. I was staying right here in this room - this is No. 17. Ask Mr. Patterson didn't I stay here. [Patterson managed the hotel, the Patterson Hotel.] This was a little *dago*, and I had his picture. So I went to my grandmother and I explained everything to her - all my people knew what I was. So then she took me in her confidence and she told me how to use this picture to bring him back. Well, I brought this boy back. And it was so hard to make this boy give me money. The boy wouldn't give me no money. He was making plenty money as a bartender. All kind of nationalities down here - Portuguese, Spanish, Italians - all of us mixed in together as one down here. Well, you are fixed [by hoodoo] like that.

And so this boy wouldn't give me no money, so my grandmother told me. She says, "You get him to give you a dollar." So this boy gave me a silver dollar. His name was Salvador C. That was his name, he was an Italian. I had his

picture. I would give you one of his pictures if you want it. So, my grandmother said, "You get a silver dollar and bring it - give it to me." I say, "What you going to do with it?" So, I begged him, I says, "Salvador, please give me a dollar." I say, "I needs to pay the rent." I didn't need to pay the rent, I was working in the cannery. I was paying the rent my own self, cause he wasn't giving me no money at all. So he gave me this silver dollar and I give it to my grandmother.

She say, "Come here," she say, "I'm going to take this file." She took a hand file and grated this dollar down to one side. She took a teaspoon of milk and put it in with that and took some cigarette ashes off one of the cigarette butts that he was smoking and throwed down. And she says, "Now, here, you put this in your lamp." I had a little lamp as I've told you about - a little tin lamp. And she says, "Burn this and as long as you burn it - if there's anything you ask him for, he'll give to you." But I say, "Grandma," I said, "but he'll see that lamp burning all the time and wonder why I burn it." She say, "Well, burn it when he's not there and when he come, put it out." So I say, "Oh, no, grandma, I don't wanta burn the lamp." She say, "Well, I tell you what to do - when he come home tonight, ask him for a dime."

And so when Salvador came home, I said, "Salvador, give me a dime." He gave me a dime.

She said, "Now, you sleep on that dime nine days and nine nights." I slept on the dime nine days and nine nights in this very room that you are in [inter-viewing] - that's where it happen and I was staying here. That was three years ago. And so she says, "Now you give him that dime back and tell him to go by the store and bring you five cents salt and five cents washing powder." And when he went to the store and brought it to me - she said, "When he come back you open the washing powder and waste it, and have him to pick it up." And I say, "Oh, Salvador, pick it up for me while I go in the bathroom." And he picked it up for me. And she says, "Now, anything you ask him for, he'll give it to you." And right now, anything I ask Salvador for, he'll give it to me right now.

(Do you still go with him?)

I still go with him.

(And your grandmother worked the *trick* for you?)

My grandmother worked the *trick* for me.

#### ANOTHER HERMAPHRODITE

WHEN YO' DIG DIS [MOCK] GRAVE, YO' DIG IT  
"IN DE NAME OF DE FATHER, DE SON AN' DE HOLY GHOST"  
WELL WHEN YO' GIT THROUGH DIGGIN' DIS GRAVE  
YO'LL STAND AN' PUT CHURE HAND DIS WAY [DEMONSTRATES]  
(UP IN THE AIR)

YES, AT SUNRISE, AN' NAME 'EM, AN' DIS DOG WILL "DRAG"  
ANY DOG DAT CHEW CARRY [WITH YOU] WILL "DRAG"  
(WHAT DO YOU MEAN "HE'LL DRAG")

HE'LL GIT DOWN AN' LAY ON HIS STOMACH AN' "DRAG"  
TO DE HAID [OF THE GRAVE] DEN HE'LL TURN ROUND  
AN' HE'LL "DRAG" BACK TO DE BACK [FOOT OF THE GRAVE]  
FLAT ON HIS STOMACH WIT ALL HIS LAIGS STRETCH RIGHT STRAIGHT OUT  
DAT BURIES A PERSON ALIVE....

FAYETTEVILLE, NORTH CAROLINA

[It was believed by my contact man, who may have reported common opinion, that *boy-girls* were rather intelligent. At least my two were young. The New Orleans one I remember because the high-pitched voice surprised me. He-she of Fayetteville appeared to be more masculine and more normal. The material of the latter, informant 1432, is on cylinders C1008-C1012:6 = 2589-2593.]

Yo' kin take fingahnails - de firt from undah yore fingahnails. An' yo' fingahnails, take dem an' parch 'em on de stove an' put 'em in a person's food, an' dat will keep a man or woman dat's goin' out wit anybody else, dat will hold 'em at home.

An' den yo' kin take pee an' if a man's runnin' out wit a woman, yo' kin take dat an' put it in a bottle. Bo' yo' a hole in de side of a tree an' put dat in dere, an' dat will stop 'em from bein' wit anybody but chew - wit yo' special.

Yo' kin take de devil's-shoestring an' two needles an' take and tie yore devil's-shoestring round de needles, an' stick de point of 'em down in de ground an' bury 'em right undah a person's do'step, an' dat will make 'em leave out de house.

Den yo' kin go to de graveyard where any sinnah person dat chew know has died an' undah de left - to de left, an' git chew befo' day, about twelve a'clock or midnight rathah, an' git chew a handfulla sand for nine mawnin's. An' aftah yo' git de last nine mawnin's yo' go dere, yo' come back an' git a aig an' take an' put dat sand down in an aig [how is explained later] an' chunk it 'cross de house, "In de Name of de Father, Son an' Holy Ghost." An' all dose people in dere, it doesn't mattah who, when yo' chunk it 'cross, name dem an' dey'll die.

(It will kill them.)

Yassuh, kill 'em - dat will really kill 'em.

A woman tole me dat - least ah heard, rathah - dat yo' kin take a knife an' fo' nails an' cross 'em in de top of a pine tree an' yo' kin hitch anybody dat chew want to togethah - pin togethah any woman an' man. Yo' kin hitch 'em togethah.

(Show me how they do that.)

Dey'll take de knife an' put it dis way. Well, dey'll take two nails an' cross [demonstrates].

(Like they are making an "H"?)

Dat's right. Put one head dis way an' one head of de nail dis way, an' de othah head dis way. Well, yo' take de othah nail an' bring it up dis way. See. An' take an' tie it, an' tie it on a pine tree, on de limb of a pine tree on de no'th side, an' yo'll hitch a man an' woman togethah.

(Well, don't you say anything or make any intention of any sort?)

Not den. Yo' don't think no intention den. Den when yo' go at night, at midnight, yo' take an' git chew some salt, table salt, an' go dere an' anoint 'em, "In de Name of de Father, go tuh [together?]." See, an' dat will hook 'em up togethah. But chew have tuh git de table salt first.

[I do not remember another example of this rite. The Holy Trinity has been asked to empower all sorts of rites, both in hoodoo and Christianity, but surely this one is unique.]

An' den yo' kin take table salt if a person come in yore house an' yo' don't want 'em dere. Yo' kin take table salt an' as dey be goin' out chure do' - yo' kin take dat table salt an' throw it in dey back as dey goin' out de do' an' dey'll nevah put dere foot on yo' do'step nevah no mo'.

Well, she kin take if she got a pair of his underweahs - cut a piece out right in de seat, right heah.

(In the crotch?)

Yessuh. An' take an' anoint it wit some *Heart's Cologne* an' pin it on her.

(Where does she pin it on her?)

Pin it on her down heah (the privates) [comment by transcriber] an' dat'll bring him back home. He'll shore come back.

Yo' kin take his socks an' take an' put some *Heart's Cologne* on 'em, an' take a piece dey wear next to dere skin, see, an' tie togethah an' name it. Tie de socks an' de piece from near dere skin - her skin - dat she wear next to her skin - tie dose two togethah. Tie dose two pieces togethah an' tie it around her waist an' let de tip-end of it hang down heah.

(Between your legs?)

Yessuh, an' dat will take all dere *nature* for anothah person away.

If a person is hurt, dey kin go down in de woods - dey have gotta go in de woods. It's heartleaf. Yo' kin take dat an' git de milk out of de heartleaf - git nine drops of it an' take an' put it in anything. Yo' kin take an' rub yo'-self down wit it three times an' dat'll release yo'. Dat'll *throw it back* [on the person who cast the spell].

An' den yo' kin - if a person is *poison* wit anything, wit a scorpion or a snake, dey kin go an' git a *John de Conker root* an' Adam-an'-Eve an' dey take an' boil dat. Po' a half gallon of watah in it an' boil it down to a quart, an' take an' bathe with it nine mawnin's an' chunk it sunrise, an' dat'll carry it back - dat scorpion or snake, it'll carry it back to de one dat it came from.

(How do they bathe when they bathe?)

Dey jes' bathe from dey haid down - from de haid to de feet, at midnight, an' as yo' bathe yo' say de 42nd Psalm. An' dat'll release it an' carry it back to de one dat it came from - it'll come out.

Den, if yo' wanta person tuh love yo', yo' kin take three drops of pee an' put it in hot coffee or tea, anything hot, an' give it to 'em three times a week, an' dey'll love nobody else but chew. Yo'll 'tach 'em to yo'.

Yo' kin do dat wit a aig. Yo' kin take a aig an' pluck a hole in each end, in de each end of it, an' let de stuff run out of it. Den yo' kin git chew some black peppah an' some red peppah an' yo' put dat in dere, an' yore name yo' see. Yo' put it [filled egg] in a glass of watah an' sink it, see. An' when yo' sink it yo' be speakin' of dese people dat chew wanta quarrel an' go on. An' junk it 'cross de house, an' as yo' throw it 'cross de house, name it dese people. An' dey'll nevah git 'long any mo'. It will break 'em completely up - fussin' an' quarrelin' all de time.

(You don't throw the glass across the house?)

No suh, de aig.

(At home you put it in the water?)

Yessuh. Yo' fix it up at home an' den carry to dese people house and junk it 'cross de house at midnight.

Yo' kin take, if yo' wanta stay dere in yore house an' yo' got anything - yo' kin take sulphur every mawnin' fo' twelve mawnin's, an' pee, wit it togethah, an' po' it all de way round de house. Den come in de house an' git chew some red peppah, a pod, an' take it an' put it in de bottom of yo' shoe, an' some sulphur, an' dere cain't nobody unsot [unseat] yo'.

\*If a person is hurt in dey feet or anything, dey kin take an' go to runnin' watah an' take a thimble an' git a thimblefulla watah fo' nine mawnin's out dere. Dey don't use it, dey jes' take it home an' po' it in a jar or a bottle or anything lak dat, an' at de end of dese nine mawnin's dey'll take it to de graveyard.

(This jar that has the water in it?)

Dat's right. Take it to de graveyard fo' de nine mawnin's 'fore day, de last mawnin', an' po' it right down at de haid of a person's grave - a Christian person. An' dat'll take all de pain in anything ah've been did.

(What do they name it?)

Dey name it, "Name of de Father, Name of de Son an' of de Holy Spirit, deliver dis tuh where it came from...."

[Note says, "Page 16 missing - may be in the text or in some bundle of separate subjects."]

Den if yo' want a person tuh love yo' an' dey's away, yo' kin take dere picture an' carry it from yore house an' put dat dere picture - can't do it wit nuthin but a tintype, has to take tintype picture, an' put it in dat tree an' name it dat person, an' dey'll love yo' always until death, unlesen somebody gits dat picture.

Den yo' kin take a person's picture an' run 'em crazy wit it. Yo' take it an' bring it tuh runnin' watah, clear runnin' watah, walk backwards an' throw it 'cross yore left shoulder in dat watah an' dat'll take effect to nobody goin' an' nobody comin' back. Turn roun' an' go on back an' as dat dere picture float, dey'll float. Dey'll lose dere mind - dey'll go crazy.

Dey go down dere to de fo'ks of de road to break up people, an' dey go dere fo' de ninth mawnin' an' de ninth mawnin' dey go dere an' carry a black cat. An' when dey git down dere with dis black cat, dey'll have boilin' watah, an' dey take dis cat an' chunk it down in dis boilin' watah. An' whenever de bone - dere comes up two bones an' when dese two bones come up, one will go tuh de right an' one tuh de left. Well, de devil will be on one side an' de picture of de Lord God on de othah one, an' whichevah bone dey cuss, if dey don't git it, dey soul is sold to de devil; if dey does ["git it"], dey done sold deyself to de devil - but dey grab de bone, see.

(Which bone do they grab?)

De one goin' tuh de left - dat's de one dat yo' do's yo' devilment wit. An' dey'll grab de one goin' to de left, an' it's got three prongs to it. Dat's at chure crossroad, dat yo' kin do all yo' devilment.

Dey kin take a person's foot track, de whole foot track.

(How do they get it up?)

With a shovel - something yo' could git it all. An' yo' take dat an' throw it in runnin' watah. Take dat foot track an' throw it in runnin' watah an' dey'll nevah stop walkin' - dey'll jes' walk deyself to death.

(Do they take either track?)

Either track.

(Why do they throw it into running water?)

Because that trouble.

Yo' kin take two strands of hair out of a person's haid, right out de mole [mold] an' tie it in a hard knot an' take an' shet it up in a bottle an' dat'll lock a person's bowels - dey nevah have a passage, until dat hair is untied.

(Where do they put this bottle?)

Dey take it an' put it anywhere into de left cornah of de house.

Yo' kin take de bow out of de back of a man's hat an' take an' tie on dere left side, a woman can, or either a man kin do a woman's de same. Tie it on de left side an' take an' yo' git a bottle of *Hearts Cologne* an' take an' anoint it fo' twelve mawnin's with dat. An' whenever dey anoint it fo' twelve mawnin's, den take it an' wear it on de right side fo' twelve mawnin's. An' dat'll tie dis person [to you].

Yo' kin take a person's shoes - de left shoes. Take a person's left shoe an' take it an' carry it down to de edge of de creek an' put it in watah an' let it



swell an' take it back home an' burn it. Have it crispy up an' dat person will swell up an' die.

Whenevah yo' burn a shoe it gives hard luck to anybody, because a shoe is a thing dat should nevah be burnt - it carries de fevahs. It's something in it dat carries some kind fevah of de body - of de feet, rathah. See, aftah yo' wear a shoe so long an' [your feet sweat] it gives hard luck to burn a shoe.

(Sort of fever of the body, you say, that is in the shoe?)

Dat's right.

(You couldn't give anybody hard luck by burning their shoe, though?) [This is probably a *reaffirmation* or *conversation* question while changing cylinder. I see no other purpose.]

Yessuh. Or any othah person, yo' could give them hard luck by burning dere shoe.

Take a stick an' lay it 'cross her husband's face an' git out on de right side of de bed an' she kin go do anything she wanta - anything she don't wanta have him come to, long as she cover him up.

It's not but two things dat kin be done, an' dat if a person kills a person an' dey wanta find who killed 'em, if dey'll have a crowd of people an' make de person go an' put dere hand - all of 'em go up an' put dere han's on him. Well, whichevah one put dere han' on him dat killed him, he'll [corpse will] bleed at de mouth.

Or eithah if a person kills a person an' dey falls on dey face, dey can't go but twenty-fo' hours befo' dey will be back.

Yo' kin take an' anoint chure feet with spirits of turpentine an' go through a mule stable or a horse stable an' cross - it's lak a ditch an' put chure right feet in it [first? for luck], he'll nevah ketch yo'.

(What do you mean cross the ditch - where?)

Any place a lil' small ditch dat's got runnin' watah in it.

(You do this before you put the stuff on or after?)

Aftah. Yo' put de spirits of turpentine on it an' den yo' goes right on through de mule stable or de horse stable, or any cow stable, an' den yo' cross dis watah, an' dey'll nevah ketch yo'.

Yo' take an' dig a person's grave, go out an' dig [the shape of] a person's grave an' carry yo' dog an' let dis dog *drag* to de haid an' back to de foot, an' dat will kill 'em.

(Kill what?)

A person - anybody yo' want to. Yo' kin dig de grave an' make a cross mark. Yo's burying dat person alive - jes' lak dey bur'in' dat person alive. See, because dey won't last long dere. Dey'll jes' go away to nuthin but skin an' bone.

(About that dog. You go out an' dig a hole as a grave. Then you drag this dog over it?)

No, dis dog will *drag*. Yo' carry de dog wit chew an' he'll *drag*. An' when yo' dig this grave yo' dig it, "In de Name of de Father, de Son an' de Holy Spirit." Well, when yo' git through diggin' dis grave, yo'll stand an' put chure hand dis way [demonstrates].

(Up in the air.)

Yes, at sunrise, an' name 'em, an' dis dog will *drag*. Any dog dat chew carry [there] will *drag*.

(What do you mean *he'll drag*?)

He'll git down an' lay on his stomach an' *drag* to de haid [of the grave], den he'll turn round an' he'll *drag* back to de back [foot of the grave] - flat on his stomach wit all his laigs stretch right straight out. Dat buries a person alive.

(What does the dog do then?)

He'll howl three times. An' he's he'pin' yo' bury de person alive.

(The dog goes back home with you?)

Dat's right - he won't leave yo'.

[The preceding rite though complicated is most interesting. The informant, as when digging a garden, spades up a small piece of ground the size and shape of a coffin, then with a spade either makes a cross mark at one end of the oblong for the tombstone, or with a spade draws through the loose soil the diagonals of the spaded plot. Before the digging began is the most suitable time for the Trinitarian formula. But even before this, the grave is named by intention, if not by actual name. Informant, having brought along a dog, neither tells nor forces him *to drag*. The dog, one of the great foretellers of death - naturally knowing that someone is about to die and that this is the burial place - begins to enact appropriate omens. Here are some omens similar to the present ones - the former from *FACI*, 2ed., p.676. (14718) "Just before my husband died a strange dog that had never been on the place before came and scratch a hole under my front porch just the shape of a coffin. I run it away. The next morning the dog was back again scratching in the same hole that I had covered up. I ran this dog away and he came back the third morning digging in the hole just like he was making room for a coffin. It was a omen, for my husband died the last of the week." (14719) A dog that crawls on his belly [[informant calls this *dragging*]] and moans is measuring his master's grave. (14720) A dog that lies on the ground in front of you and stretches himself is measuring your grave. (14725) "We have a black dog down on the corner of Ninth and Chestnut [[Quincy, Illinois]] that will get on his back with all feet up in the air and roll every time someone died in the neighborhood. We have had three deaths around here, and that dog has got on his back every time, all four feet up in the air, digging their graves." Twenty-nine death omens from a howling dog are given, pp.674-675; a dog howling three times, 14693-14697 (p.674).]

Well, ah heard 'em say dat yo' kin use cat hair to tie a person up with anothah person - make 'em marry 'em.

(How do they do that?)

Well, dey say dat yo' kin take an' git three strands of cat hair from outa his back - back heah an' at de end of his tail an' yo' kin take dat an' cross it, an' when yo' cross it.

(How do you mean you *cross it*?)

Well, yo' cross two plaits dis way an' another plait dis way, lak dis [demonstrates].

(Like making an "X"?)

Dat's right. An' den yo' stick a needle down right through de middle of it lak dat undah de do'step. An' yo' could tie any man or woman up to be married.

If yo' want a job, yo' kin go git chew some devil's-shoestring, an' come back home an' git chew a tablespoon an' some white cotton, an' yo' put enough of salt in de middle of this cotton, an' when yo' go to dis man, yo' goes nine mawnin's, but every mawnin' yo' go, yo' have tuh hold it in yore han' [while you] name de job. Whenevah yo' *fix* it, when yo' first *fix* it, yo' name it a job, but yo' has tuh git two kinds of roots yo' see. Yo' have tuh git de Adam-an'-Eve root an' de devil's-shoestring, an' yo' git dis lump of table salt - don't git it loose, git a hard lump, an' some white cotton, an' take an' put it right anywhere wit dis cotton an' de name of de job. Goes nine mawnin's an' in de ninth mawnin' yo' go, yo' take an' git down on yore knees an' say de Lord's Prayer at de ninth mawnin'. Den yo' git up an' go. Don't speak to nobody befo' yo' git dere an' aftah yo' git dere, because if yo' speak to a person befo' yo' git dere, dat cuts yore luck off. An' after yo' git dere, yo' name it a job an' den ask fo' a job, an' he

can't deny yo'.

Well, if yo' wanta keep a job, yo' take whatevah yo' feed yore people, or if yo' cookin' or anything, yo' take - ah don't care whut yo' working with, yo' take an' drag it through yore laigs for twelve mawnin's. Every mawnin' yo' drag this - yo' drag whatevah yo' doin' - if yo' de carpenter or anything, if yo' cookin', take a plate an' drag it through yore laigs de twelve mawnin's - jes' de once, an' let's a drop of pee drap on it. An' de twelfth mawnin' yo' take dat plate, or whatsomevah it is if dey set de table, an' take - don't put no fo'k like it supposed tuh be. Lay it dis way wit de end of it dis way.

(Here's the plate. I'm sitting at the table like this now. Here's the plate. Now, where would you put the fork?)

Yo' put de fo'k up heah [demonstrates].

(You put the fork at the head of the plate. The fork is horizontal across the plate.)

Dat's right. An' yo'll hold any job.

(That holds a job in the house or outside.)

Yessuh, a carpenter kin do it.

De only thing to bring in trade if yo' sellin' liquor or anything, yo' have tuh pee in yore whiskey an' set it up to 'em dat way. An' dat'll bring in all yore trade. [For the same rite, see p.739, 2708-2710.]

Yo' kin take three pennies an' make a hole in dese pennies an' hang 'em up ovah de do', an' when hangin' 'em up ovah de do' don't let anybody see yo'; or either nail it down in de facin' of de do' down dere, but yo' have tuh put 'em all right in de center. An' yo' say, "In de Name of de Father, Son an' Holy Spirit, come not ovah," an' dat'll keep de law away. [For penny at the door, see MONEY - PENNY, pp.611-614.]

Yo' kin take an' git chew some sulphur an' some red peppah an' git chew a piece of John de Conker root, an' yo' makes yo' a bag an' put dis peppah an' dis sulphur in it [making a hand]. Yo' takes dis John de Conker root an' yo' chew it when yo' go befo' de judge - yo' chew it. Well, when yo' chew it swallow de first juice; de second spit it out on de flo', if yo' goin' up befo' de judge, an' he won't do anything to yo'.

(What did you do with the sulphur?)

Yo' take de sulphur an' de peppah an' sew it up in a sack an' when yo' sew it up in a sack, pin it on yo' right up heah.

(Right there under your neck. Right on the breast?)

That's right.

Yo' use de key an' de Bible tuh tell fortunes - to find out where if a person stole anything from yo', yo' kin find out where it is. Co'se ah know - ah've heard dat it's de 23rd Psalm in de Bible dat chew put de key in, an' whenever dis key will turn de third time dat chew kin - it will reveal to yo' who dat person is dat stole dis, or anything dat chew wanta know about it. Dat key an' Bible.

(What happens to the Bible?) [Her rite is incomplete.]

Well, ah cain't tell yo' 'bout whut happens to de Bible.

Since ah've come up [while growing up] ah've heard dat wheresomevah a whirlwind starts, if it starts in front of yore house, it will be a fight; an' if it goes towards runnin' watah, it will be a storm; an' if it comes in de house, it will be death in de family.

He'll ride yo' but yo' kin ketch him. Git chew about a quart of flaxseed an' put 'em undah a sifter down 'side yore bed, an' when he come in, yo'll see him when he comes in, yo' say, "Name of de Father, of de Son, an' de Holy Spirit, ah ketch dis." An' it will take up until mawnin' to pick that quart of mustard seeds up - flaxseed. It will [take] him until mawnin' tuh pick 'em up. An' when

yo' pick him up - when yo' git 'im, it's a bug, because de human people dey turns tuh a bug when yo' ketch 'em. An' yo' take an' shet him up in a bottle an' keep it, an' as long as yo' keep him stopped up, he won't ride yo' any mo', lessen yo' loan him somethin' out de house. If dey borrow a match or salt, or sugah or anythink lak dat out de house, dat's unloosen 'em. As long as yo' don't give 'em anything out de house, yo' got 'em.

Say dat yo' kin take a dirt dauber's nest an' carry it - take an' beat it up in a powder an' take an' put it in de right cornah of de house.

(Which is the right corner of the house?)

Well, ah would say dis corner. Either way dat chure settin' ah suppose is de right cornah, as fur as ah know. Dis would be de left and dat would be de right. Put it in de right cornah of de house between two bo'ds, an' dat will do any kind of devilment to a person - jes' say, if yo' want tuh swell 'em up or kill 'em or throw 'em in some kind of spells. Dat's de way ah heard it.

Ah heard of 'em usin' a bird aig - a mockin' bird aig. A woman kin take an' eat a mockin' bird aig to keep her from havin' any mo' children.

(How would she do that?)

She take an' eat 'em, dat's all. She take two aigs - she cain't eat but two.

(Why?)

Ah don't know why but she cain't eat but two, an' dat'll keep her from havin' any mo' children.

(Raw or cooked?)

Raw.

Well, yo' kin take de hoofs from a hog an' saltpeter an' yo' kin cure any kind of ordinary, yo' know, bad diseases, if it ain't too bad. Dat's de only thing ah've heard about dat.

(How do they do that?)

Well, yo' take yo' saltpeter an' yo' take yore hoof an' yo' parch it an' yo' take an' yo' beat it up lak powder. Den yo' take an' powder yore saltpeter an' yo' make yo' a tube - yo' see, a tube - an' yo' blows it through dat tube, de saltpeter an' de hog hoof.

(Blow it where through the tube?)

Wherevah dey wants tuh blow it.

(You mean on them?)

Dat's right.

(You mean a venereal disease?)

Dat's right.

Dey kin scrape a cow horn an' git chew some dragon's blood an' de dust of a cow horn an' work *tricks* with it.

(In what way?)

Well, if yo' wanta - if yo' goin' to a game somethin' lak gamblin', or any kinda game dat chew do, yo' kin take dat an' work yore *tricks* with it.

(This person who just finished talking. Edward brought this person in. He said he was bringing another *girl-boy*. It was dressed like a man.) ["This person" and "it" sound impersonal, but informant having said nothing about him-her-self I am emphasizing informant's identity.]

#### STORY TELLER AND ACTOR

AH MEANS FO' YO' TUH GO DOWN  
 AH MEAN DOWN - DOWN IN DE GROUND  
 NOT ONE - NOT TWO FEET - NOT THREE FEET

NOT FOUR FEET - NOT FIVE FEET  
BUT SIX FEET

AH WANT CHEW TUH LEAVE JES' LAK A FIAH BEHIN' YO'  
AN' AH WANT HELL TUH FOLLAH YO'

SUMTER, SOUTH CAROLINA

[The woman threatened in the title soon looked like a "straw standing up in a maypop" - then finally "jes' dry up from de earth an' die." The style is the woman here. Her separate words and expressive imagery you can read, but her improvised acting illustrating them you cannot see. Imagine her spreading hands apart - "Not one - not two feet...but six feet." As I remark in my concluding comment after her departure, only a motion picture "talkie," could have done her justice - implying though not stating, unknown to her like my recording, and without a "movie" director. I let her ramble. The material of this informant 1352, is on cylinders C765:4-C781:2 = 2346-2362.]

People could take it an' wear it in dere shoe - put it undah de first sole, dat papah sole an' wear it in dere. Dey say dat's supposed if a man yo' goin' wit, or yore husband goin' wit anothah woman an' yo' take dat hair an' put it in yore shoe undah dat papah sole an' wear it fo' about nine days, he begin tuh comin' back to his normal sense-lak yo' know. Den he start comin' back home an' lovin' his wife an' he'll continue tuh stayin' home wit her altogethah, an' den stay away from whut he's doin' outside.

An' den ah've known girls dat did it. Ah've seen 'em did it - have take dere socks, jes' lak if yo've worn it a whole week an' let it be dirty an' dere's sweat in it, dey take de socks an' bury it undah de back steps. Well, dey say dey take dat to make a man min' come home an' spend his money he make most in his home.

An' ah've known people tuh take a person track - jes' lak if a woman husban' goin' wit a woman an' she want him tuh bust up, why she take de track, de man track back dis way an' den take de woman track an' draw it back from.

(Wait! Which way does she draw the man's track?)

Draws de man track back to his left-like, an' take de woman track an' draw it right - see, dat dividin' de two min's.

(She takes the man's left foot track and draws it from the heel to the toe or the toe to the heel?)

From de toe to de heel.

Den take de woman's left track an' draw it from de toe back to her heel, but yo' doesn't draw 'em all de same direction. See, yo' separatin' de two min's. Den yo' take dat track, de man's track, an' yo' put his track in a piece of papah. Den yo' take red peppah an' salt an' yo' put on top of dat track. Den yo' put de woman's track on top of his track an' yo' put de same thing, an' den yo' take it an' yo' go to a railroad crossin'. Jes' lak if a railroad crossin' have a road cross it, an' cows goin' cross it, well, dat's a fork [crossroad], yo' see. An' yo' take dat track an' yo' go right on, an' when yo' git dose tracks yo' git 'em while dey hot, an' yo' go right on an' yo' put it right in de fo'k of dat road, an' yo' put a lotta trash on it an' burn it up. An' yo' talk to it, an' it's a few words yo' have tuh say but some of 'em are not good words. Now, jes' lak if yo' goin' talk to dis person, yo' say - ah'd jes' call

some names, lak ah said, "Joe, ah meant fo' yo' an' Mary tuh bust up to hell. Yo' goes east an' she goes west, nevah tuh bothah one anothah any mo'. Ah mean, damn it, fo' yo' all tuh bust up an' fight an' raise hell in de side of nine days."

An' aftah dem nine days ovah, dey'll bust up an' fight an' evah'body will see 'em fightin' an' want know whut's it all about. Nobody know but de one person who did dat. An' evah time - de first time de train run across de track aftah it burn, dat'll git evil in each one mind towards de othah one. De second [time] it run it git evil in one's mind an' so it keep on till it git to de eighth an' de ninth, dey can't go to less den fightin'. An' when de' fought den dey bustses up - it's done finished.

(You put this stuff down on the railroad track where a road crosses the railroad - like a railroad crossing?)

Yes sir, dey calls dat a fo'k - yo' know whut ah mean. Yo' see, de train go 'cross it. Yo' put it right in dat fo'k an' yo' take a little trash along wit chew to be guarantee dat dose [foot] tracks will burn. See.

Aftah yo' take dose tracks up an' go tuh burn 'em - drawin' 'em one from anothah lak dat - an' go to burnin' 'em, don't chew look back if de worl's on fire. An' yo' go tuh burnin' 'em an' yo' go jes' as fast as yo' kin go - walk jes' lak yo' goin' to a burnin' down. An' aftah yo' burn it an' talk to it, den yo' leave - go on lak yo' goin' from a burnin' down an' don't care whatevah happen behin' yo', don't care whut goin' on, don't chew look back until yo' walk up into yore do' an' go inside de house an' slam de do', an' go through de house an' den come back out. An' dat make it work, but if yo' look back den yore work - yo' have jes' as well not done it, it'll fail.

Do it de angry way - yo' jes' gotta be mad, so mad until yo' can't give yo'-self a good word lessen nobody's else. See. An' yo' gotta do it - jes' lak if de devil come an' approach yo', yo' jes' as willin' tuh jump him as [anyone else].

Mah mothah did once. Ah knew dis - ah wus a kid but ah had sense enough tuh know it. Mah mothah - we wus raised out de country yo' know. An' mah mothah an' fathah, dey wus great farmers. An' dere wus a man by de name of Mr. Asa Wiggum, he tole a *false* [archaic word for falsehood] on mah mothah tuh mah fathah - some-thin' about de farmin' yo' know. He went away to do some shoppin' up heah [in Sumter] an' he tole mama how tuh run de farm until he came back.

Well, Mr. Asa, de nex' day aftah papa come back - plowin' on ends of de row, dey talk when dey meet out tuh each end of de fiel', each one of 'em, dey'd talk tuh one anothah. So he tole a *false* on my mothah, an' made mah fathah an' mothah, fout', an' aftah dey fout', den mama cried an' said, "Ah don't think yo' treat me right, Kane - tuh did me lak dat fo' nuthin'." Den he up an' tole where he git dis stuff tuh make mama know dat he didn't say dat fo' nuthin' yo' know.

An' aftah dat ovah, mama say, "Well, ah'll git him."

So mama took me one day an' she went ovah 'cross dere an' she called Mister Asa an' talked to 'em lak dere wus nuthin to it. An' den she *jerked* his track. She didn't take anyone's track but his. An' she took it an' she went tuh de railroad - she took de left, she jerk it no'thways [northways], see. No, she jerk it from his heel, from de heel 'cause she wanted him tuh go. She wanted him tuh go no'th - she wanted him tuh leave heah. An' she took dat track an' she carried it wit red peppah an' salt, an' she took it an' went tuh de railraod an' she burn it, an' she said, "Asa Wiggum, ah mean fo' yo' tuh leave heah an' be gone inside of three days, an' ah want chew tuh leave jes' lak a fiah behin' yo', an' ah want hell tuh follah yo'." An' as God is mah sacred judge, in three day's time he done ride dat train. Ah'm not jokin' to yo' - dat's de truth.

(She just put that anywhere on the railroad track? She didn't put it on the road crossing the railroad track, just put it on the steel part of the track and burned it?)

An' burn it, an' he wus gone inside of three days. An' we all ast mama, ah say, "Mama, ah didn't know Mistah Asa wus goin' away."

Ah hada fren' of mine last yeah - dis past yeah. Ah think it wus in July or August she came. Ah met her about two months befo' dis wus happen. She came down heah tuh see her husban'. Her husban' wus workin' highway work an' he wus in Union, S. Car., an' dey transfah him heah in Sumter.

An' she wus a country girl - she nevah know anything but jes' raise a family yo' know in de country, an' she didn't know nuthin 'bout goin' out or havin' no pleasure or nuthin lak dat. She didn't know nuthin 'bout dat.

So when she came down heah - 'er he came down heah, says he goin' send 'er some money de minute he leave - yo' know, soon as he git some money made. Well, he wus heah three long months when he hadn't sent 'er one penny, an' she had six head of children an' dey all of 'em wus undah age - couldn't work tuh help her one bit an' she couldn't git out tuh do anything. So she came down heah tuh see whut it's all about an' when she came he had no money, an' he'd done got touched wit a girl up heah he called Rita - on dis avenue went to Cathay, an' she wus gittin' evah penny he made. So she got burdened down an' she wus cryin' an' goin' on - she wus livin' wit me - she act jes' lak she wus goin' crazy.

So ah telled sev'ral people 'bout her condition.

So ah run up on a girl dey call Sue - ah know yo' don' [know her] - it dat jes' de girl ah know, yo' understand. An' ah explained dis tuh her, an' she say, "Cornella, ah knows some place she kin go an' stop dat."

Ah say, "Where is it?"

She say, "In Florence."

Ah say, "Well, who's de people?"

Say, "Dey call de lady, Miz Winfiel'."

Ah say, "Miz Winfiel'?"

Say, "Yeah."

Ah says, "Well, ah wouldn't know how tuh fin' 'er."

She say, "Well, if yo' git someone tuh go wit yo', ah'll go wit yo' an' show yo' de way."

So we went ovah dere an' we got a man tuh take us dey call Page - he wus a taximan up heah on de line. So he took us ovah dere fo' fo'h dollahs - in fac' dat wus cheap. An' ah asked her did she wanta pay it. She say, she didn't care if it wus ten, she'd go - anything tuh git her husband straight, she would go, cuz she wus 'bout crazy an' worried tuh death. An' he wus almost crazy. He done decided tuh turn her loose - tole her she'd have tuh go back, dat she wusn't goin' git no place heah. Well, ah let her stay wit me fo' nuthin - jes' on de sakes dat she git him straight.

So we went ovah dere one hot summah day, an' we got ovah dere. We had a little trouble findin' de house but we find it aftah all. An' it's out - yo' know, a house back out on de back edge of town in 'mongst a lotta cemeteries. An' we went dere an' she explained her trouble to dis man.

[We have changed from a woman to a man, but the reason is explained.]

•(A colored man?)

Yessuh, a colored slim tall man - almos' gray all ovah.

(Did he have a bunch of hair up - a little bunch of hair up on top of his head?)

Cer'inly do. Jes' one little bunch - it looks funny.

[Don't tell me I had interviewed this man a week or so ago when I had worked

in Florence.]

(What did you say his name was?)

De lady name is Winfiel'. An' de man name - he give us his name, Robert Green.

[Here is a man and woman combination; the names may not be real - *cf.* WE ARE TWO, p.302.]

So she tole him dose two names. She gives him Barry Wright, Rita Ballet, an' he wrote dose two names on a piece papah jes' lak ah write dis name heah - wrote Barry's up dere an' Rita down dere. Den he wrote somepin all de way crost dat, lak dat.

[She demonstrates - has been demonstrating every possible thing.]

(Whose name did he write down first?)

Barry - Barry Wright. No it's de man. Den he write Rita. (Underneath.)

Yessuh.

(Then he turned that around and wrote things across the names, making the form of a cross.)

Yessuh, words dat he wanted her tuh say tuh bust he an' her up - diff'rent things she'd tell him, yo' know, an' he jes' wrote dat 'cross dere.

Den he tole - ast her did she had any pennies. She tole him she didn't had but a few but she might git some change. So he sent a boy tuh de sto' an' git a quarter of change. An' he tole her he want thirteen pennies - he didn't want no othah money but he want pennies.

An' den he tole her, said, "Ah want take yo' off a piece."

Well, she wus a girl from de country an' she wus afraid to go anywhere with him, yo' know. She think he might wanta do otherwise - yo' know she thought somepin else, yo' know.

So she said, "Ah want chew tuh go, Cornella."

Well, ah went with her. An' we went down dere an' he got tuh de grave an' he make her bow right down lak dat behin' de headbo'd - an' she right dere.

(Wait! How here's the grave.)

Yessuh, jes' lak dis wus de grave.

(That's the grave - here's the head and here's the foot. This is the head right here. Now, where did she stand?)

She stood right at de head an' she bowed down.

(And where did he stand?)

He stood right beside her at de head but he wusn't right at de headbo'd 'cause she wus goin' to de de talkin'.

An' she go down dere then - he tole her - well, ah can't remembah a lotta things he tole her, but he tole her, said, "Now, ah want chew tuh follow right behin' jes' whut ah say."

An' she say, "All right."

An' he say, "Livin', kind spirit of de dead, ah want chew tuh take dis man an' woman - Barry Wright, Rita Baller - an' ah want chew tuh cast Barry jes' as fur from Rita as east is from de west. Cast Rita jes' as fur from Barry as east is from de west."

An' then he said othah things. He said 'em so fast ah couldn't ketch up whut he wus sayin', an' he tole her to say 'em right behin' 'im. An' then he prayed - he had a prayer. An' after he had a prayer, then he tole her, said, "Bury those two names right at de head of dat grave." See. An' after she buried dose two names, den he take de thirteen cents an' say, "Kind, livin' spirit of de daid, ah'm payin' yo' de sum of thirteen cents. Ah want chew tuh take this thirteen cents fo' dis dirt ah'm gittin' from yo' - ah'm payin' yo' dis - an' to do dis



work. Inside of three days ah wants Barry an' Rita mind tuh be separated an' in nine days ah want 'em tuh be busted up." An' den she buried dem thirteen cents.

An' after she buried de thirteen cents, den he took her an' went on back home, an' tole her to step 'cross de cemetery lak dis (demonstrating) [comment by my transcriber who can hear her walking about]. An' tole her tuh pick up three han'fuls of *graveyard dirt*.

[I now describe the *demonstrating*.]

(Wait a minute! She made three steps, then she made three steps across that, and then right in the center like in the center of a cross, she picked up three handfuls of dirt.)

[By walking she made a cross on the grave; the center of the cross being the center of the grave.]

Three handfuls of *graveyard dirt*. An' den she took those *graveyard dirt* [handfuls] an' put it in a piece of papah an' den he came to de house dere an' give her.

(She had the *graveyard dirt* from the grave - had it from where she stepped.)

Yessuh. An' he give her red peppah, sulphur an' black peppah an' salt, an' he tole her tuh take dat dirt an' dose things. An' he mixed 'em up an' he tole her tuh take dat dirt an' carry it home, an' when she git up in de mawnin' don' speak - don' say nuthin to nobody befo' she take one drink of watah. Befo' she open her mouth tuh say anything to anybody, she git up an' go an' make a big fire - ah mean a big fire, don' jes' no little somepin yo' know. An' she make a big ole fire an' jes' take jes' some of dat dirt, lak she could take up in her han', lak dat, an' throw in de fire, says, "Rita, ah'm burnin' yo' an' Barry up. Ah mean fo' yo' all tuh bust up, fout' an' raise hell an' hell, an' have nuthin mo' tuh do wit one anothah." An' yo' do dat fo' nine days. An' aftah de nine days ovah, den he tole her tuh take some peppah - black peppah an' salt an' take it an' go all roun' in her room aftah she clean up, an' sweep, an' throw it all round in her room an' talk to it, say, "Dis is tuh bring kindness an' love an' peace an' joy an' pleasure, an' mah husban' back tuh me." She said dat ev'ry mawnin' fo' nine mawnin's wit dat black peppah an' salt. An' den aftah yo' do dat, den he tole her to take his hair an' wear it in de sole of her shoe right in de instep. She goin' tuh make a instep wit her sweat - git on dat hair yo' know, an' de mo' her sweat git on de hair an' wet it, pack it down, dat git him down undah her feet an' she kin control him. An' aftah dat he tole her tuh buy a box of salt an' take de box of salt an' open it an' don' take a drop out of it befo' she do whut he tells her tuh do. See. Git a piece of papah an' put some in de papah, an' when he git up tuh go out to work in de mawnin', she git up every mawnin' fo' nine mawnin's an' take a little bit of dat salt an' drop it dere, come back in, say, "Barry, ah ask yo' tuh come back here, be kind an' jes' as lovin' as yo' evah has been, an' be mah husband, aside of nobody else, an' do whut ah say an' spend all yore money in de home." [She demonstrates.]

(Now she drops that salt behind him as he leaves, then she covers it over with her foot - scrapes it over with her foot.)

So 'fore de dew dries 'em down, so the dew will melt that salt. An' when dat melts his mind, an' he come down so kind an' easy an' pleasant dat he wouldn't be de same man - nine mawnin', nine track an' nine mawnin'. An' aftah de nine mawnin' up an' she do all dis work, den dis woman an' her husband will be busted, an' he'll be back in de home almost jes' as he once have been.

An' den ah know one lady - a woman bust her an' her husban' up, took her husban' from her an' dey wus livin' together jes' lak de woman an' her husban' wus. An' it wus a man in Beaufort an' dey said dey had tuh git him by mail, yo' know. Jes' lak if yo' want him tuh do some work, yo' send him a special delivery

ticket. An' ah think it wus two dollahs an' somethin' fo' de ticket. She got de ticket from de train down heah tuh de Union Station, de train, den sign his name on de ticket. Ah disremembah whut his name wus - wus a big ole tall dark skinned man, heavy built wit pretty gold teeth - ah cain't think of his name.

(Was his name Buzzard? Jones?)

Ah cain't think of it, but anyhow ah know him if ah evah seen him again. An' she sent dat ticket an' inside of 24 hours after she sent de ticket he wus heah. So she sent de ticket an' he came. An' he has a room ovah heah on Bartlett Street, an' she went ovah to him an' she went in dere an' talked to him, an' she tole him how dis woman bust her an' her husban' up. An' he tole her tuh bring him three fresh aigs dat de hens jes' had laid. So she said she didn't know where she wus goin' git those three fresh aigs from, but she wus goin' try tuh git 'em if she could yo' know.

So she went somewhere an' she happen upon a lady dat wus raisin' chickens. She got three fresh aigs an' she brought those three daigs to him an' he sit down an' wrote dat woman's name in dose aigs an' dat man's name across all ovah dat aig - dat it didn't look like nuthin but a black somethin', it didn't look lak a aig. Den he take an' he write dat on anothah aig - he wrote de same thing. An' he tole her he wanted her - asked her could she git to dis man house. She tole him, "Yeah."

So he wrote dose three aigs an' he told her tuh take dose three aigs, one at a time, an' go jes' about de hour of eight a'clock ev'ry night an' go an' stan' opposite of dat house - jes' lak dis is de front of de house, jes' about de distance yo' think yo' could throw it chew know. An' yo' take dat aig an' stan' up an' yo' jes' call a person name - yore husban's name an' her's name, an' says, "Ah'm throwin' tuh bust yo' all up tuh hell, fight an' raise hell an' separate an' have nuthin no mo' tuh do wit one anothah. Ah mean permanently bust up." Or somepin lak dat. "An' when yo' throw dat aig," he say, "let it bust - jes' splatter all ovah de do' of dat house. An' den de next night yo' go back an' yo' do de same thing. De next night yo' go back an' do de same thing." An' den when yo' done dat, den he'll ask yo' kin yo' git aroun' de house, an' yo' tell him - well, if yo' can.

An' if yo' kin git aroun' de house, yo' tell him yeah or no. Well, she could git to de house because it wus [a goodtime?] house an' a lotta people roun' dere, an' yo' wouldn't know one person from anothah in de night. So she tole him, "Yes ah kin git to de house."

He says, "Well, ah'm goin' give yo' somethin' tuh go dere an' throw on top of dat house an' talk to it."

So he tole her tuh give him - ah think it wus nine pennies. She give him nine pennies an' he went to de cemetery an' got some graveyard dirt an' paid it - dis grave fo' de dirt. An' he bring it dere an' he give it to her dat night. An' he tole her tuh take dat dirt ev'ry night an' go dere fo' three nights an' throw it on de top of de house, an' let de rain wash it down. See. An' when she threw it on de top of de house for three nights an' a big rain come an' wash it down on dat ground, well, dat surround de whole house yo' know, wit graveyard dirt an' den dat'll bring evil spirit - dead an' livin' spirit in de house, yo' see. An' den quite natural de daid an' de livin' spirit can't git 'long together, an' make dem fout' an' raise Sam an' bust up.

[The expression *raise Sam* - not *raise sand* - is based upon the raising of Samuel's spirit by the Witch of Endor (1 Sam.28:7-14), one of the foundation stones of Christian fundamentalism's belief in witchcraft. *Sam* or *Samuel*, once a serious circumlocution to avoid the devil's name, became by extension another name for *Jack* (p.190f.) - a divination device controlled by the devil though an

evil spirit residing in the object (p.191, line 40; p.1254, lines 33-34, 51).]

Den he tole her to take her some salt an' some black peppah an' some red peppah an' wear it in her shoes. See, if dey'd go tuh do somethin', why dey can't git to do her nuthin, 'cause if dey pick up her track with dat salt an' peppah in her shoe, it don't help 'em none. See, she already got herself hot - her track is already hot an' dey can't git it. But if she don't have nuthin in her shoe, why dey kin take up de track an' do anythin' dey wanta wit it; but if she put dat salt an' peppah in her shoe, when dey git up her track dey think of doin' somethin' an' dere nuthin done aftah all.

An' so, den he tole her tuh bring him two more aigs. An' she bring de two aigs, an' he wrote on dat, "Ah'm Cornella James" - lak ah would say, "Cornella James an' Joe James." Well, yo' put Joe, de man below de woman, because yo' want de man undah yo' - tuh control 'em as yo' want 'em tuh do. An' yo' say, "Cornella James wants Joe James to come back in de home jes' lak he always been - be lovin' an' kind an' do as ah say do - be undah mah command - be undah mah feet an' do jes' lak ah say do an' besides me no othah - an' ah mean fo' yo' tuh come back home tuh stay." Jes' whatevah yo' wanta say yo' know.

An' he give her dat aig an' he ast her did she had any flowers lak pot flowers. An' she said yes, she had 'em. An' he say, "Well, ah want chew tuh take one an' put it right to de do' where yo' sleep." Jes' lak dis heah room do', jes' lak dis is mah do' an' ah'm sleepin' in dis room. "Ah want chew put it right at de post of dat do'." See. An' she put it down dere an' she wanted tuh renew de dirt - git fresh dirt lak yo' renew on de flower root an' put dat in middleways of dat bucket [pot] an' talk to dat egg when yo' put it dere, see. An' den put it right to de do' an' sleep wit it dere fo' six nights, until yore shore dat egg done rot. An' when yo' shore dat egg done rotten, den yo' kin set de flower out on de po'ch or anywhere yo' want, but be guaranteed dat egg done rotten down wit dat writin' on it an' everything.

[The potted flower is reset with the written-over egg at the bottom of the pot. She said "bucket" instead of "pot" because she would have used an old bucket or tin can.]

An' dat makes de man come back an' as long as dat aig - any of dat eggshell or anything in dat dirt, anywhere roun' de house, yo' kin control 'im.

An' den he tole her tuh take a nail - a ten-penny nail an' carry it to a pear tree or eithah one - yo' evah heard talk of dat tree Zachary climbed - at de time Christ come down an' say, "Come down out de tree Zachary, yo's too high." [Zacchaeus in Lukel9:2.] It's a tree wit not a peelin' - it don' evah grow a bark on it like it ought tuh.

(The poplar tree - a sycamore tree?)

Yessuh. Sycamore tree, dat's whut it is.

[This Biblical tree is neither the American nor British sycamore but a large evergreen, a species of fig - *Ficus sycamorus*.]

An' yo' take dat ten-penny nail an' yo' go tuh dat sycamore tree an' yo' call de name of dis person, jes' lak ah said, "[So-and-so], ah means fo' yo' tuh go down - ah mean down - down in de ground - not one - not two feet - not three feet - not fo' feet - not five feet - but six feet." Now, yo' gotta say dose words ev'ry mawnin' fo' five mawnin's an' when yo' bury dat nail head in dat sycamore tree, dat person will git sick. An' she'll git sick - yo' know, start feelin' bad - jes' yo' know, usu'lly [unusually] feelin' - an' she'll jes' keep on driftin' from dat - on an' on an' on. In six month's time she'll be jes' about dat big in de waist, an' she'll jes' dry up from de earth an' die. If yo' can't git her an' yore husban' separated after all, why dat'll git 'em bust up an' yo' kill her.

An' so dis girl musta did it because de lady died dis same past fall. An' 'fore she died she wus so little, until she looked jes' lak a maypop of - [a] straw standin' up in maypop. She took up her dress.

(Like a what?)

A straw standin' up in a maypop. Yo' know how yo' do a straw stickin' up in a maypop.

(What is a maypop?)

A maypop is somethin' grows in de woods, yo' know - weeds, an' has dese big thing on 'em lak a aig. It's green an' den after it's ripened it's kinda of a yellow-lookin' lak a pear.

[I thought she was giving an excellent description of the May apple (may-apple) - a plant I had known from childhood - *Podophyllum peltatum*. Not until later did I learn that the maypop was something different; a passionflower (*Passiflora incarnata*) of the southern United States.]

An' she got so little until - de people ast her whut her troubles an' all. She jes' couldn't tell 'em anything but dat she wus sick. An' all at once she jes' got so finely little dat she went tuh de doctor. An' de doctor said she lose all her blood an' she had no blood, an' she died heah de last - ah think it wus de last of September last yeah.

[I can now understand why the woman looked like a straw, but at the time a straw "in a maypop" meant nothing to me; we popped open the mayapple and ate it, whereas my informant popped open the maypop, inserted a straw, and sucked up the fruit juice and meat.]

So whut dat man tole 'em musta wus true.

(That happened right here in Sumter?)

Right heah.

He said she [or he] would eithah bust 'em up or kill her or run her crazy, see. De woman claim, say, "Well, if yo' run her crazy, she may git ovah it an' come back an' mah husband will still bother wit her."

He say, "Well, jes' whatever yo' want done, ah'll do it - see, if yo'll pay me."

She said, "Well, how much would it cost?"

He say, "Ah charge yo' ten dollahs."

An' first she sent him two dollahs an' somethin' fo' de ticket. Then aftah dat she paid - a dollah - an' a dollah - an' a dollah - until she finish payin' him. An' shore nuff dat girl died. She's dead dis past yeah.

Jes' lak if yore husband or man runnin' wit anothah woman, an' he won't be wit yo' - he'll pretend dat he can't be wit yo' or somethin' lak dat - yo' take an' steal someone's dishcloth. Go tuh a person's house jes' lak yo' visitin' 'em an' yo' steal de dishcloth an' yo' take it an' yo' let yore husband be wit yo' at de least three times - de third time. An' each time yo' be wit him yo' wipe him. Don' wipe yoreself cause dat drawin' yore *nature* jes' as much down as his'n, an' jes' lak if yo' wanta be wit someone else yo' couldn't do it tuh save yore life. See. Because when yo' do dis wit dis dishtowel, it goin' do whatever yo' put it dere tuh do, see. An' if ah dry mahself, den ah [got] chew right combined wit mahself an' mahself combined wit yo'; an' if ah wanta do somepin else ah can't, mah *nature* won't let me.

Well, she take dat dishtowel an' dry him off de third time. Den she take it an' she tie it aroun' three knots, see - in de dishtowel an' she'll wear it above her knee fo' about nine mawnin's, see. An' dat brings his *nature* back to her. Den aftah she wear it nine mawnin's, she'll take it an' bury it up undah de steps an' he can't have nobody in de world but her as long as dat dishtowel is moisture-damp in de dirt - no one but her.

[The first two-thirds of the next remedy or belief is lost; pages 1 and 2 of Item No. 2 on cylinder C770 = 2351. I must start with C770:2 (page 3).] An' pertend he jes' didn't want nobody an' he say he had no feelin's. Well, de third day aftah ah did dat, ah watch him tuh see whethah de woman wus tellin' de truth, see. An' de third day he been wit me - de next day he been wit me - jes' kept on contin'llly. So in about a week's time aftah dat he say, "Yo' know one thing, Cornella?" He said, "Ah tell yo' somethin' but chew wouldn't believe me. Yo' think ah'm runnin' out."

Ah said, "Well, tell me whut chew got tuh say."

He say, "Yo' jes' think ah'm minded tuh tell yo' somepin tuh make yo' satisfied."

Ah said, "No," ah said, "tell me."

He said, "Yo' know heah of late ah cain't have nobody but chew tuh safe mah life."

Ah say, "Yo' musta tried tuh had somebody else." Yo' know ah make out ah wus mad.

He say, "No, but ah jes' don' git no *nature* fo' nobody else."

But dat wusn't it. He done try othah people an' hit fall, see. An' he couldn't be wit 'em an' quite natur'l he had tuh come tuh me, 'cause dat wus where his *nature* came. See. His *nature* fall fo' me an' he couldn't have nobody else.

(How do you spell your first name, Corneal?)

C-a-r-n-a-l-l, dat's how yo' spell dat. [I doubt it.]

Yo' kin take a man's *chamber lye* - jes' lak if he's runnin' aroun' or somepin lak dat, an' yo' want him tuh stop it. He won't stay home wit yo' an' yo' want 'im tuh stay wit yo'. Yo' take his *chamber lye* in a little bottle about, yo' know, jes' enough tuh have it, an' let it stay in de house about three days till it begin not smell any good yo' know. An' yo' take nine new straight pins. Yo' know whut ah mean. Not clothespins whut chew hang up clothes wit - straight pins. An' yo' take dat straight pin an' tie dose ends jes' even roun' an' roun'. Jes' tie 'em somepin lak a broomstraw. Yo' know whut ah mean. An' yo' tie a piece of thread round it. An' yo' take dat pin an' yo' hang it to de stopper an' dose nine pins - yo' say somethin' to each one of dose nine straight pins, whut chew want him tuh do, an' come back to yo'. An' yo' stop it up an' yo' take it an' bury it down in de center of de room - jes' lak if she sleeps in dat bed, jes' about de center of dat bed yo' think undah dat house, yo' bury dat den - jes' about de center of de bed undah de house. An' bury it jes' about dat deep [demonstrates].

(Deep as your hand.)

Yessuh.

An' talk to it when yo' bury it. An' every mawnin' yo' go dere an' renew it wit some new urine - throw it ovah it chew know. Every mawnin' yo' go there an' throw it ovah it.

(The *chamber lye*?)

Yessuh, fo' nine mawnin's. An' aftah dose nine mawnin's ovah wit, den he commence driftin' back to de house. He'll jes' keep on, an' as long as dat *chamber lye* dere an' as long as yo' stay in dat house, yo' kin control dat man. But if yo' should move, yo' gotta renew it ovah, to keep him undah yore command lak yo' want to.

An' den ah know mah mothah did once to a lady. She wus comin' home an' visit to 'em an' pertend tuh been her fren' all de time, an' she said all at once one day, she said de lady came by dere an' she wus lookin' at her smilin' lookin' fo' her tuh speak as always. She came 'long dere an' she look back at her an' didn't

say nuthin an' walked on. So mama say, "Wundah whut ail her?"

So mama couldn't put tuh nuthin unlessen she wus goin' wit papa, yo' know, an' thot mama done got holt of it. An' she sit down dere an' - she say, "Come heah."

Ah say, "Ma'm?"

She say, "Do yo' know Miss Emma pass heah an' didn't speak?"

Ah say, "Mama, maybe she didn't see yuh."

She say, "Yes, she did. Ah wus right heah settin' in de yard."

Ah said, "Well, mama, maybe she speak an' de win' wus blowin'." See, it wus March yo' know. Ah say, "An' de win' blow it."

She say, "No, she didn't. She didn't open her mout', ah watched her teeth."

She say, "Ah'll fix her. Ah bet ah'll have her lookin' back aftah three days an' wanta speak, if she don' speak. An' in nine days she'll come tuh mah house."

Ah say, "Well, ah wondah whut mama goin' do?" Yo' know how chillern is - mischiefus yo' know.

Mama wents out an' she *jerks de track*. An' mama went an' she - jes' lak dis [is the] track, she make dat one an' she make dat 'un. Mama took right from heah an' jerk dat track back tuhwards her house.

[This woman is *jerking tracks* from the floor! I describe her action.]

(The left foot from the toe to the heel.)

Yessuh, back tuhwards her house. She did it lak dat, yo' see. An' she jerk it up - an' she jes' wheel aroun' all at once - an' come right straight on back tuh de house jes' as fast as she could walk.

An' she said, "Carnell, bring me some red peppah an' salt."

Ah bring de red peppah to her an' de salt, an' she took it an' she put it upon dat track. She said, "Ah'll fix yo' - yo' pass heah an' not speakin' tuh me, an' ah didn't done anything tuh yo'." She say, "Ah'll make yo' wanta come inside of three day's; an' in nine day's time yo'll come an' set down heah an' talk."

An' ah'm tellin' yo' de truth if ah nevah git up outen dis chair, she took - an' she say, "Carnell," she say, "bring me de basin."

Ah went an' ah brung her de basin. She went roun' de house an' squat down an' she pee in de basin. Ah watched all dat yo' know. Yo' know how chillern watch dey mothah. She take an' she put de track in de papah an' she sprinkle pee ovah de track yo' know, an' she take it an' she went down undah de front steps - not de back - an' she put it by de second step. Yo' know, jes' lak steps comin' up to de house, yo' know, she put it by de second step an' she said, "Emma," she said, "yo' passin' heah 'long - not speakin' tuh me an' holdin' yore haid up. Ah haven't done nuthin to yo', less yo' goin' wit mah husban'." She said, "An' in three day's time ah'm goin' make yo' wanta come heah. If yo' don't yo' goin' look mighty much back - when yo' pass yo' goin' hardly kin pass heah."

An' so when three days pass - she pass dere every day. De second day she pass dere she jes' look at us an' smile - after us, yo' see - she didn't know how tuh take mama. So de third day she say, "How yo', Miss Graham?"

Mama say, "All right. How're yo'?" She say, "Chile, where yo' been?"

She say, "Oh, ah been workin' fo' de las' three days." Say, "Chile, ah'm so tired ah don' know whut tuh do."

Mama say, "Ah thot dere wus somepin ah haven't been seein' much of yo'." See her every day yo' know, but she would pass an' make out she didn't see mama. An' mama make out she didn't see her.

She say, "Ah ain't been comin' see yo' lak ah always been but ah know yo' think hard of me." She say, "But ah'm comin' tuh see yo' heah."

Mama say, "All right, yo' bettah come." Said, "Ah got plenty fresh meat roun' heah - he killed hogs - yo' missin' somepin."

She say, "Ah'll be ovah heah Thursday." Dat wus de ninth day.

Mama say, "Uh-huh, ah'll fix yo'." So mama come on back in de house.

An' de third day, dat mawnin' heah wus her bright an' early. An' she came an' mama fixed dinnah an' she stayed wit mama all day dat day, an' mama gi'ed a big bunch of meat tuh carry home. An' de whole time we lived dere in dat place, dat wus mama's bes' fren'.

(What have you heard about the photograph?)

Well, jes' lak if yo' an' a boy is engaged or goin' tuh git ma'ied an' he's goin' wit yo' an' say he gonna ma'y yo' an' he happen tuh git chew in de family way. Yo've heard of dat lots, ah know. An' he pertend to yo' he goin' ma'y yo', see. Well, he tell yore mothah he goin' ma'y yo'. Aftah all, yore dat way - it's worryin' yo' up mo' den if he goin' to. An' he jump up all at once, jes' lak yo' plannin' tuh ma'y him de fifteenth of nex' mont'. Well, next mont', almos' to de middle of de nex' mont' - he jump up an' go up de road somewhere. Well, if yo' got his pitchure, he jes' as well had gone nowhere. But yo' kin take his pitchure an' take it an' go in a Bible - it's a chaptah - ah cain't think of it - it's Revelation - Revolution - but whut chaptah ah cain't think of right now. An' yo' turn an' put dat in Revolution - de chaptah of dat Bible an' yo' turn dat man's pitchure - jes' lak dis is de Bible - yessuh, jes' lak dat's de Bible. Yo' take dat an' yo' put dat pitchure in dere, an' dis is de haid of de pitchure, yo' turn de haid down. Yo' turn it foot foremos' somepin lak in de Bible, an' when yo' put it undah yore haid yo' have de haid foot foremost to de baid - yo' know whut ah mean. An' den yo' turn de face of it down. An' den de face be down foot foremos' lak dis way [explained later], an' yo' take it an' yo' put it undah yore haid evah night an' talk to it in a dark place - don' let it be no light at all.

(When you talk to it what would you say?)

Well, at night yo' keep it in a dark place. Yo' must not let it git in de light until dis person face appear. An' yo' take it an' yo' put it undah yore pillah. Yo' sleep wit dat undah yore haid evah night. An' evah night about de hour yo' go tuh sleep, yo' say, "Joe, Joe, come home. Come home, Joe. Joe, please come home, ah wants tuh see yo'. Joe, come home an' stay home an' make yore min' contented an' make home yore home an' stop runnin' aroun'. Joe, come home." An' jes' commence sayin' dat until yo' drop off in a slumber. When yo' go tuh sleep yo' say dat evah night till yo' go tuh sleep. An' aftah de ninth day he'll git uneasy. See, his foot foremost - his haid is down - he couldn't be, yo' know, all right. His haid is down [to the foot of the bed] an' de foot up [to the head of the bed], yo' know [and the face is down to the bed]. An' he'll commence tuh worryin', say, "Ah b'lieve ah'll go home."

An' somebody'll say, "Well, why yo' goin' home? Yo' gittin' 'long well. Whut chew worryin' 'bout?"

"No, but jes' look lak ah wanta go home."

"Well, ah wouldn't go if ah'm doin' well, wit somepin lak dat. Ah jes' would not go home. Yo' - dat's a crazy i'-deah. Whut chew wanta go home fo', ain't nuthin dere?"

"Yeah, but ah jes' have a min' an' ah think ah'll go home."

Well, aftah de ninth day ovah dere, evah day pass he git worriedier an' worriedier, an' if somebody contin'lly tryin' keep 'em from goin', at once he'll jes' slip away. He go if he have tuh slip off - he comin' home. An' when he come home - den when he come home if yo' got a pitchure, yo' take yore pitchure an' facin' it to him. See, in de Bible, but yo' mustn't turn yores haid foremos', see. Yo' turn yores up right facin' 'im - jes' lak yore han' lak dis an' lak dis [the palms of your hands face each other], an' den yo' read a chaptah in de Bible evah night from de time he's home. Yo' read a chaptah in de Bible an'

pray an' den yo' talk to it jes' lak yo' talkin' to him - lak ah'm talkin' to yo' - fo' nine mawnin's. An' when dem nine mawnin's ovah wit, yo' an' him will be lawfully ma'ied. Ah've seen dat done several times.

Although ah've did dat mahself, 'cause de boy dat ah wus engaged tuh git ma'ied wit, why he git me dat way. Den anothah lady said it wus her daughtah he had de same, see. An' when he went away from home, he went away scared - didn't know which one to ma'y. An' mah fathah an' mothah said dey wus goin' kill me fo' bringin' a disgrace on de home an' dey wus even behin' him wit de law - said dey wus goin' make 'im ma'y dey daughtah. Well, he run away. An' aftah dey made 'im did dat, den he went away an' got uneasy an' came back an' slipped back by night, see, an' when he came back he lived some place else from me - he wouldn't stay where he wus livin' all de time. An' he came tuh mah house 'bout nine-thirty one night an' ah wus jes' almost too fur [gone] tuh go anywhere. An' he tole mama, said, "Mis' Graham, ah came tuh ma'y yore daughtah. Ah realize ah treated 'er wrong."

Mama said, "At dis hour de chile [baby] almos' tuh go down an' yo' comin' tuh ma'y 'er!"

He said, "Well, ah re'lize ah did wrong an' ah'm sincerely sorry." An' he bust out into cryin'.

Mama said, "Well, yo' cain't go nowhere now - it's night."

An' he say, "Yes ma'm, we kin go tuh [somewhere?] an' git a license any hour in de night."

So mama say, "Who yo' goin' git tuh ca'y 'er?"

He said, "Ah'm goin' git mah brothah tuh take me."

So he got his brothah, an' mama say ah have tuh have somebody fo' a witness. So den mama got mah first cousin - her sistah chile - an' we went an' ma'ied. An' lak dis wus de eighth day - we went dat night - tuhwards de ninth day - lak today's de eight, we went dat night an' tomorrah would a-been de ninth, we got ma'ied.

Yessuh, from dose photographs - *fixin'* 'em up lak dat, yo' see. But someone tole me, ah didn't know dose things. Someone tole me whut tuh do an' ah did it.

Jes' lak somebody dey hate an' got evil in 'em fo' 'em - ah've heard of 'em makin', drawin' a pitchure of 'em. Jes' set down an' draw a pitchure of dat person an' take it an' ca'y it an' bury it in de cemetery. Take it an' bury it in de cemetery jes' lak yo' buryin' dat person body, an' talk to it. An', if yo' kin, git hold of some of dat person clothes an' bury it in a grave already done buried wit dat pitchure. In six mont's time dey'll be a dead person. Ah've heard of dat. Ah won't say dat dat wus true, but ah've heard of dat happenin'.

Ah've know people could take a person's shoes - jes' lak if I an' somebody not on good terms, she could git holt of one of mah ole shoes, an' she could take de inside sole an' take it out, an' she take it an' put it in fiah wit salt an' peppah an' burn it up. An' talk to it. An' mah min' would git jes' all up-set an' if ah don' leave where ah'm at, ah'll go crazy. Ah've heard people did dat, but ah don' know whethah it is true or not. Ah've heard dat dey did dose things.

An' yo' kin take a man's socks an' bury it anywhere roun' de house an' yo' kin make him spend evah penny he make dere wit it.

An' den yo' kin take a man's sock an' wear it in yore shoe an' dat'll make him come undah yo', yo' understan'.

An' ah've heard of wimmins *fixin'* mens. Dere so many ways, ah declare ah dunno.

Well, ah know - ah've seen wimmins did dis an' ah know de man's have act accordin' to whut dey did. Ah know me an' mah husban' wus havin' it once an' we



wus jes' 'bout busted, an' she tole me somepin tuh do an' ah tole her ah couldn't make it up in mah mind to do dat, because it wus so nasty dat ah couldn't stand tuh see 'im eat it. Yo' know, if ah'd be anywhere roun' he'd know it's somepin funny 'cause ah'd make a *'miration* [grimace or smile] roun' de face.

So she tole me, said she did it. So one day ah wus at her house an' she wus cookin' dinnah fo' her husban' an' she says, "Long as yo' don' do dat somebody will take yore husban' from yo'."

An' sho' 'nuff she gittin' right but ah couldn't make it up in mah mind tuh be dat low, fo' she evah mont' when she'd be sick she'd take a teaspoon of her mont'ly periods an' she'd cook it in a cake or put it in some coffee or put it in some good gravy an' she'd git every bit of it in him. That'll make him love her so, he can't stand tuh see her git out of his eyesight an' he can't stand anothah woman. An' evah mont' roll 'cross yore haid, yo' gotta repeat dose things - evah mont' - 'cause if yo' miss one, nex' mont' he be 'bout almos' done got away from yo', see. Yo' gotta repeat dat evah mont' jes' lak yore mont'ly piece come on yo'. Yo' gotta give him a teaspoonful of it evah mont', an' if yo' can't keep it up, why it's no good to yo'. Ah've known wimmins did dat.

An' ah've known dey take an' cut dere toenails - parch 'em lak yo' parchin' peanuts or somethin', an' wash dere feets an' scrape undah de bottom of dere feet, right in de instep. An' take dat - whut chew call dead skin.

An' den ah've known 'em tuh take an' wash from undah dere arms - dey call dat undah yore wings. An' yo' take dat - yore toenail an' dat dead skin from undah de middle of yore feet an' mix it togethah, an' den yo' take an' wash undah yore arms an' dreen [drain] some of dat watah in dat, an' yo' mix dat up an' put it in a gravy an' give him dat tuh eat.

Dat'll make him come down undah yo' an' anything yo' do or say, he'll submit to yo'. Yo'll have him undah yore control. Whut ah mean undah yore feet an' nuthin he do - or say tuh do - yo's ovah him an' whut chew tell him tuh do, he goin' do it or bust wide open. An' as long as yo' keep dat up, den nobody kin git between yo' or no woman no way in de State of America kin git between yo' an' dat man or yore husban' or whatevah it is, cuz ah've seen a lotta wimmins did it.

Dis periods into dis man - yo' know if yo' put it in anything yo' kin see de diff'rence. Dey put it in - lak yo' cook tomatos - see tomatos is red. If yo' give him coffee, put dat in dey coffee.

Dis man - jes' lak if he dies an' he [someone] kill him, yo' understan' - if yo' got somepin of him - an' bury him on his face - jes' lak if yo' daid, yo' layin' in yore coffin wit chure face up yo' know. Yo' bury him on his face an' turn de - yo' know, yo' buries it by de foot foremos' don't chew? Well, in de place of buryin' it foot foremos' [feet to east so that person can see the rising sun on Judgment Day], yo' bury it straight head foremos' [head to east] an' turn him on his face [face downward in the coffin], an' when yo' bury it yo' call dis person. While dis person bein' buried an' covered up, yo' call dis person name dat kill him, an' say, "If yo' killed dis man, yo' come back heah an' can't rest contented until yo' come back heah an' don' stop until yo' git back heah. An' when yo' come back, give up an' own dat chew killed dis man."

An' he will come back. Ah seen dat done lots a-times. If a person kill anothah one an' yo' bury him on de face an' turn him straight up - not foot foremos' - he gotta come back - he can't stay tuh save his life.

An' den ah've heard of people killin' someone an' dey send bloodhoun's behin' 'em. Yo've heard of dat haven't chew. Well, jes' lak a person kill anothah one an' he git away an' dey can't git him, dey put de bloodhoun's behin' 'im. Well, at de minute chew kill dat person, befo' he git cold, if yo' kin think of it an' yo' make a [she demonstrates] yo' step cross him backwards twice, see. Jes' git

up lak dis - if yo' got de nerve enough - [demonstrates] step 'cross him lak dat - an' yo' turn roun' - an' yo' step back cross him, lak dat - an' dey couldn't ketch yo' tuh save dere life.

Den go tuh some place where watah is or a ditch. Go dere an' [demonstrates] yo' jes' take yore foot an' step in dat watah lak dat an' wash de dirt off yore feet, yo' see. Well, dat goin' tuh de rivah an' den yo' go somewhere where a person got a lot wit cows in it - if yo' kin git tuh dat, chew know. An' go to a cow stall where he jes' done his business an' jes' step down in dere an' jes' ball de shoe all in dat an' jes' let it come all ovah it. Dere nobody in de worl' kin ketch yo' - bloodhoun's or nuthin in de world kin ketch yo'. Dat have been done.

People fixin' de lock, yo' know - jes' lak if somebody come dere tuh steal, why dey have tuh be caught. Now, ah don' know how dey did dat, but jes' lak if it wus *chicken row* - yo' know, if dey wus tuh steal chicken an' yo' keep missin' yore chicken an' can't tell who's stealin' or, yo' know, yo' jes' miss 'em.

Ah've known people tuh say dat dey take saltpetah an' brimstone, an' jes' lak if yo' go in de gate - de minute chew go tuh walk in de gate of dat chicken yard, why dey'd put dat salt an' brimstone an' mix it togethah an' throw it across de do' lak dat, see. An' when yo' walk in dere, de minute yo' walk in dere, dat brimstone will ketch yore nerves, see, an' when it ketch yore nerve, yo' can't jes' walk on, right on jes' lak yo' do always, yo' have tuh stop an' consider. [Here is a mild form of arrestment or arrestation, see INTRODUCTION, p.V, line 13f.] An' that brimstone an' stuff - yo' know dey got a way of makin' de chicken sleep. Well, den de time dat yo' stop dere fo' a while an' considah yo' self ovah dat brimstone an' sulphur, de chicken will make a noise. An' when dat chicken make a noise, if yo' got 'lectrics light or anything, yo' done cut chure lights on an' yo' ketch de person. An' if yo' ain't got lights, well, when yo' heah dat chicken makin' a noise an' yo' list'nin' fo' dat, de first thing yo'll jump up an' git chure matches or somethin' an' go tuh de windah an' look out an' see who it is. Well, befo' he kin git de chicken an' git out, why yo' done caught him.

(How do they make those chickens sleep?)

Now, ah don' know how dey make 'em sleep.

If dey kin ketch dis chicken befo' he - jes' lak he's settin' on de roost - befo' he kin holler, it's a way yo' kin take de chicken an' lay him down an' put his haid up undah a wing. An' yo' kin put eight or nine chicken in [on] de groun' [stopped my machine while she demonstrated]. Put 'em on dat crossmark.

(You put a cross on the ground and put them on that mark.)

Yessuh, an' put de haid up undah de wing an' he couldn't wake up till he stay dere till mawnin' an' de time fo' him tuh wake up - he wouldn't wake up unless yo' come dere an' shake him or jerk him or somethin' lak dat.

(That will keep the chicken asleep?)

So ah suppose dat's de way de' put de chicken [to sleep when they rob the hen-house.]

Dere diff'rent things dey carry to a show.

(Such as the frog?)

Yessuh.

Now, jes' lak if yo' know someone else havin' a show or a carnival - somepin an' yo' wanta win somepin, yo' go to a ole log or anywhere out in de woods where dere a woodpile or somepin lak dat, somepin lay down where a frog is, an' yo' take it up an' yo' put dat frog in a piece of papah. An' when yo' git ready tuh go to de show, yo' place dat frog in yore pocketbook. An' den wherevah yo' wanta try tuh go an' win, yo' jes' go dere an' when yo' go tuh win it - jes' lak yo'd go tuh han' de man de money an' yore han' git in yore pocketbook tuh git chure

money out, yo'd reach in dere an' yo'd grab dat frog an' rub it in yore han' lak dat - see. An' all dat ole stuff, dose warts an' things whut dat frog have on 'em, yo'd git dat all on yore han's. Den yo' take yore money out an' yo' han' it to de man an' when he go tuh take it, yo' try tuh tech his hand wit chure han', an' evah time yo' bet yo'll win. A frog eat little ole stones jes' as quick as dat. Yessuh - jes' as fast as yo' kin throw it he eats it. An' if yo' think ah'm jokin' yo' go to a carnival sometime an' take a frog wit chew an' in evah'thing yo' go winnin' yo' win mo' den anybody. De man will soon push yo' 'way from dere. He'll know it dat chew got some sense, yo' see.

Dey carry dat to kill 'em.

(The carnival people?)

Yessuh, cause dey know frogs eats lodestone.

(But these people of the carnival carry lodestone?)

Yes sir, dey carries lodestone. Dey couldn't win - couldn't make money unlessen dey carried lodestone.

De same thing ah've already told yo' but - it's somethin' lak dat but not altogethah. Jes' lak if yo' an' yore husban' are not on good terms an' yo' got nerve enough tuh go to de cemetery yo'self. Well, yo' kin git chew three fresh aigs, yoreself, if yo' know whut tuh write on dem. See. An' write on dere dat chew want 'em bust up, see. An' yo' go dere fo' three nights an' go to dat - try tuh - let it be a tombstone if yo' can. An' yo' go to a tombstone an' yo' stop about de distan' yo' think yo' done guarantee tuh hit dat tombstone, an' yo' call de person name whut goin' wit yore husband. An' yo' jes' call de name an' said, "Ah mean fo' yo' all to bust up an' raise hell an' separate. Yo' go east an' he go west an' bust up fo'evah an' evah mo'." Lak dat an' jes' smash dat aig on dat tombstone fo' three nights. An' den aftah yo' do dat fo' three nights, den yo' go back dere de third night, when yo' do dat de las' time, yo' pick up de footboard an' throw it to de haid in anger. An' den yo' take up de haidboard an' throw hit backward. Hit de foot evah time an' hit de haid evah time when yo' throw it. An' yo' see when yo' pick up dat board an' throw it in anger an' throw de haidboard back tuh de feet dere, see, dat got dere min's bothahed. See. An' call dose two people name. An' aftah yo' do dat, don' stick de bo'ds back down. jes' keep dere min's tangled an' bothahed all de time. An' den when yo' do dat yo' go on back home fo' two or three mo' days time. Why den dose aigs, yo' see, dat bust up on dat tombstone. Den yo' takes - well, as many pennies as yo' wanta carry - no mo' den three - but chew gotta have some pennies. An' yo' take about three han's of dirt - jes' lak yo' pick down about de middle of de grave an' yo' puts it in a papah, an' yo' put some salt an' red peppah wit it an' yo' take it in somethin'. Yo' take it an' yo' go an' yo' throw it fo' three nights right in dat person do', jes' throw it right in de front of de panel jes' as hard as yo' kin throw it. An' talk to it fo' three nights aftah yo' throw dat *graveyard dirt* fo' three nights. An' den, yo' know, she goin' sweep de po'ch - yo' not goin' be de one. Well, yo' see dat dirt yo' done throwed de headbo'd from de foot to de haid, an' de footbo'd to de haid from de feet - well, dat's *angry dirt*. Yo' see, yo' done got dat *angry* - dat's *angry*, yo' see. An' den when she sweep it out dat make her dat much mo' angry an' she jes' git so upset an' mad in de home till evah time yore husban' go dere, she be ready tuh cuss him out.

He ask her, "Whut ail yo'?"

"Not a damn thing. Whut de hell yo' think ail me?" Or somepin lak dat, yo' know.

He say, "Whut ail yo' - who - whut?"

"Not nuthin but ah jes' don' want no mo' tuh do wit chew. Yo' stay 'way from mah house. Ah don' want nuthin do wid chew. Go on tuh yore wife, ah don' want

chew." She say, "Ah got chew anyhow - go on tuh her."

Well, inside of three days, dat be angry, cross in her, an' up until de ninth day ovah wit, why she can't stan' him an' she don' want him in sight. He git tuh de place where, "Ah jes' don' give a damn! Hell, mo' wimmins 'sides her. Ah ain't goin' back no mo'." He go on off.

Maybe a couple of weeks aftah dat [someone say], "Yeah, ole boy, ah don' see yo' out ovah yondah?"

"Man - hell, ah done quit dere. Ah ain't goin' up dere no mo'."

But dey don' know whut's all about. Yo' done done dat work an' dey don' know still whut's about.

But chew gotta have nerve enough tuh go to dat cemetery yo'self. Ah did dat mah ownself. Ah did dat las' summah.

Yo' evah see dis brier called de tame [shame] brier? It's a tame [shame] brier.

(It runs along the ground?)

Yessuh. An' it grows a lotta vine an' it's a peculiar lookin' brier den any brier yo' evah seen. Have yo' evah seen it? Ah wisht dat ah could show yo' one.

(What does it look like?)

It look somepin lak a fern - yo' know, flower ferns, but it's not exactly like it, but it's somethin' de image of dat. An' jes' lak if yo' walkin' along de road an' don' even see dat brier - yo' go 'long dere an' yo' jes' brush ag'inst it, all dose leaves jes' close up jes' lak dat.

(They call it tame brier? It isn't shame brier?)

Well, it's shame, too. All of it's shame an' tame.

[She is talking about the shame brier - see p.646.]

An' while it's shamed an' closed up, it's shamed den, see. Yo' dig it 'fore it open back up - dig down an' git chew a big piece of dat root an' yo' goin' tuh hunt a job tomorrer, see. Take an' put a piece of dat in yore pocket. 'Fore yo' git dere yo' put a piece in yore mout' an' yo' chew it. All de boys walkin' roun' dere askin' fo' a job, yo' sit down in de office dere an' yo' ain't sayin' nuthin but yo' kinda keepin' close tuh de *bossman* yo' see. Boys jes' a-talkin'.

"Boy, yo' wanta git a job?"

(Blowing.) [Note by my transcriber who hears informant chewing root and blowing breath!]

"Sho' would like tuh git some." Yo' jes' blowin' yore breath all de whole time yo' know. An' evah time de bossman move yo' move, too, so yo' kinda git dat breath in his face, see. Yo' kin tell when he git it - he drop his haid, he can't look at yo'. Say, "Well, boy, ah don' seem tuh have nuthin much tuh do dis mawnin'." He ain't goin' hol' his haid up de whole time dat scent in his face.

Walk up tuh him, say, "Well, Capt." (blowing) [comment by transcriber who could hear the blowing] "to tell yo' de truth ah'm in bad condition." Keep a-goin' an' chewin'. "Ah got a wife an' plenty of chillern an' dey jes' ain't got nuthin tuh eat an' ah'm jes' naked an' de man 'bout tuh push me out de do'." Jes' make it wus' den evah'thin' is. An' yo' say, "An' ah tell yo' de truth - if yo' jes' do somethin' - jes' anythin' - jes' do somethin' fo' me." An' jes' keep blowin' - keep on - an' he say, "Who is yo'?"

Yo' say, "Mah name Sech-an'-Sech."

Say, "Where yo' from?"

"Sech-an'-Sech."

"Who yo' know? Yo' know any white people?"

"Yessuh, ah know Sech-an'-Sech."

"Anybody kin give yo' a good name?"

"Yassuh, Mistah So-an'-So know me. Ah worked fo' him a long time."

"Why yo' ain't workin' fo' him now?"

"Well, he didn't had any work tuh do an' he tole me he have tuh lay me off till he git somepin tuh do, but ah've about starved 'fore he give me anythin'."

Now, all dat crowd of people done turn off an' go on back. Yo' jes' stay on - "Stan' off heah a minute till ah come back."

He go on off now an' yo' think he ain't - say, "Aw, dat thin' won' do nuthin'."

Well, he come back, "Kin yo' do so-an'-so-an'-so?"

"Yessuh."

"Come on heah, ah'll try yo'. Ah'll try yo' a day or so."

An' he'll try yo' a day or so, an' he keep tryin' yo', an' when yo' come tuh find out yo' got a job fo' life, yo'll jes' stick dere, 'cause ah know when mah brothah first came heah in Sumtah, he wus a boy from de country an' didn't know nobody an' wanted a job. Yo' know, jes' didn't wanta be knockin' about from place tuh place, 'cause we wus raised up on a farm an' we all loved tuh work in order tuh have somethin'. So he didn't know whut tuh do an' ah say, "Earl, whyn't yo' do whut mama done one time?"

Mah mothah went an' got some money from a white man once - borrowed some money when papa couldn't git it - an' all of us needed clothes an' wanted somepin fo' Eastah an' papa went dere an' he turnt papa off. An' mama went dere an' got it - took dat [shame] brier an' went to his house an' set down in de room an' talk to him - chew it, yo' know. Mama come back wit de money.

So mama came back an' he let her have de money. So ah tole Earl about it. Earl say, "Carnella, ah don' b'lieve in dem thin's."

Ah say, "Nuthin be done traileed but a failure."

[Is she being original or quoting a proverb? See what Earl says later.]

So he say, "Ah don' know where no brier is."

Ah say, "Come on go wit me, ah'll go."

So de railroad's right across dere yo' know. So me an' Earl went walkin' down de railroad jes' lak yo' walkin' out an' ah run up on some, ah say, "Heah, dis de brier heah."

He say, "Is it?"

Ah say, "Watch when ah tech it, it goin' die."

He say, "Do it?"

Ah say, "No, but it ack lak it goin' die. It'll jes' dry an' frizzle up."

He say, "Well, how it goin' do?"

Ah say, "It'll jes' go togethah."

So ah tech it an' all de leaves jes' close togethah jes' as quick as dat.

So ah said, "Now he'p me dig it quick befo' it wake up." See, it supposed tuh be 'sleep. An' he he'p me dig it an' ah done dig it an' we set dere until it wake back up. An' aftah it wake up an' open out, den we leaves it, see. Ah gi'd Earl a piece of de brier an' put a piece in his pocket so want tuh have - be shore he got it. He put a bunch of it in dere. He had his mouth so full evah'one wanta know how come he man or cow - him chewin' somepin 'sides chewin' gum.

He said, "Ah had a mout'fulla dat thin'."

Ah says, "Yo' did?"

An' he went on down tuh de Brooklyn Cooperage an' ah mean dey wusn't hirin' a soul down dere, an' even wus turnin' off de people whut dey had. Dat about three or fo' yeahs ago.

An' so he went on down dere an' de boys all said, "Boy, yo' cain't git nuthin tuh do heah." Say, "Heah ah'm goin' home." Say, "Ah'm a ole han' heah."

He say, "Yeah?" Say, "Ah ain't nuthin wit a trial but a failure - ah'm goin' ask him. He ain't got nuthin tuh do but tell me no."

Earl say he went up tuh de bossman an' he stood up roun' dere an' his heart would jes' fail on him two or three times, he said, but he remembah whut ah tole him - yo' know, whut tuh do. He chewed de brier an' he jes' keep a-scentin' roun' dere an' he say 'fore de man - he ast de man an' de man say, "Well, whut chew want, boy?"

He say, "Ah come down heah tuh see could ah git me somepin tuh do, suh. Ah got a sistah up heah ain't got nobody supportin' her. Got six head of little brothahs an' sistahs, an' dey ain't got nuthin tuh eat an' no way tuh gittin' nuthin, an' dey need clothes."

He say, "Where yo' from?"

He say, "Ah'm from de country."

Say, "Raised up on de farm?"

He say, "Yessuh."

He say, "Yo' all farmers love druthah tuh work, ain't chew?"

Say, "Yessuh, ah don' know no othah way tuh make a livin' 'thout workin'." An' Earl look pitiful as he could look - look lak he wouldn't min' cryin'. He say, "Boss, if yo' jes' give me somepin tuh do dis mawnin', yo' don' know how glad - ah ain't got a mout'ful in mah house fo' me an' mah sistah an' little brothahs tuh eat."

He say, "Whut kin yo' do?"

"Ah kin do anythin' tuh make a livin'. Ah raised up on a farm but ah kin learn othah work jes' lak anybody else'll learn."

He say, "Well, ah tell yo' whut chew do. Come on back heah."

He an' Earl went on back dere an' dem boys whut he done sent home, ole han's, started tuh, "Ah'll be damned! Ah b'lieve dat! Git a job!" Earl say he look back at 'em, dey say, "Come heah, boy!" hear 'em say. He throw his han' back lak dat [telling them not to bother him] yo' know, 'cause if he'd a-turn on back [to-wards them], de man [would] say he didn't want nuthin tuh do wit him.

So he went on an' followed de man, an' de man give him a job. An' today - till today, he'll come an' hunt Earl an' work Earl an' he won't hunt de ole han's. He like Earl, yo' know, says he's a good worker, an' dat tame brier jes' got his nerve, yo' know, an' he couldn't tell Earl, no.

Jes' lak a person to be tried - tomorrer de trial comin' off - take de sulphur an' de brimstone an' de peppah an' yo' mix it togethah, an' put it in a bucket an' yo' put a lotta trash on it. An' if yo' kin git aroun' de jailhouse or de co'thouse an' nobody see yo', yo' set dat thing jes' as yo' git dere - yo' stick a match down in dat trash an' put dat peppah an' brimstone an' sulphur on top of dat trash yo' see. An' den let de fiah come up through it, yo' see. See, dat be's smoke, an' brimstone smoke, an' yo' go roun' dat co'thouse an' smoke it - roun' an' roun' dat co'thouse - an' talk to it while yo' smokin'. An' yo' do dat fo' 'bout three nights, jes' befo' de trial come off - whut ah meant tuh say de co't. An' den dat night, de time when de co't goin' be, den yo' go dere lak de trial of de man. Yo' goes dere an' yo' set opposite de co't do's - jes' lak dis de co't do's. Yo' set down dere an' yo' keep some of dat stuff right wit yo' an' put some in yore pipe. An' de smoke, shoot de smoke towards de co'thouse. While de trial goin' on, yo' sit dere an' jes' smoke. Dey think yo' smokin' yo' know, don't know de diff'rence. Shoot de smoke towards de co'thouse. An' when dat trial ovah wit, dat person will come clear. Ah seen a lady did dat, dey called Miss Hattie McCloud - she's daid now about two yeahs. She brought sev'ral people clear of co't. Right heah in Sumtah she did dat.

People take dose chips an' draws a tea out of 'em. Jes' lak if a baby's bawn an' de mothah wus goin' wit anothah chile an' nursin' it on top of de othah one, well, yo' take dat an' yo' make a tea out of it an' give dat baby an' draw dat

blood out of it - yo' know, dat wouldn't be blood whut ah might call it, but it bad milk yo' see. Well, dey give it a tea offa dis lightnin' striked wood, until dey git all of dat bad milk out of it. Den when yo' know de baby done got all de bad milk out of it - yo' kin tell from de looks of it. It'll commence lookin' lak a baby an' git stout an' lookin' somebody - not - an' bad lookin', po' sickly looks will pass away from it. Ah heard of people doin' dat.

[Why the younger baby had the *bad milk* I no longer remember, though surely I knew the answer at the time. I am inclined to guess that my informant believed the older of two children nursing the same mother at the same time took sustenance from the younger child, giving the latter *bad milk* and consequently *bad blood*. See WOOD (2): STRUCK BY LIGHTNING, pp.514-517.]

Ah've heard of people takin' red antses an' givin' 'em tuh people to eat but dey didn't know it yo' know.

Jes' lak if a person got de *fever an' chill* [usually *chills and fever*] an' can't git it broke - yo' know dere some antses are little antses an' den dere are big antses. Well, yo' kin git hold of one dese big ones almos' ready tuh fly an' ketch it an' fix it up in a dough-like, an' den take it an' put it in some pine tar, lak it's a pill, an' give it to dat person to take in dat pill till dey take up dat red ant. An' dat - see, dat red ant, it takes away dat fever an' quite nachurl de chill gotta go when de fever leaves. Ah heard of people doin' dat several times.

Dey kin ketch a person's spirit - well, yo' know whut dat means. Dat mean a hag. Yo' know if a hag ride yo' - well, lotsa time thin's worry yo' - jes' lak if yo' did somethin'. Yo've been a terrible person in yore young days an' yo've killed people an' yo' kept it as a secret an' nevah told 'em about it. Well, if it's dat, yo' can't ketch it, 'cause dat's a person dat's dead, see. But if it's a human bein' angered an' got somethin' in 'em an' riding yo', yo' kin ketch it. Jes' lak if a hag ride yo' evah night an' yo' say, "Well, ah don' know why dat hag rides me evah night, ah can't sleep."

"Well, how he do?"

"He jes' git on me an' jes' have me smothered an' ah be tryin' de hardest."

So - well, ah've heard of people takin' a broom - a *straw broom*. Yo've seen a straw broom, not de stick broom [besom]. Yo' seen a *straw broom* people wring out de broom sedges [= broom grass - see p.421, No.1143]. Well, yo' take dat broom an' yo' carry it to de bed an' yo' put it right at de haid of yore bed, an' yo' take some red peppah an' salt an' yo' place it right across de pillah of yore baid - jes' lak yo' goin' sleep, yo' don' put it right on de pillah yo' know, but yo' put it right so close until - befo' de hag [come] to yo', he gotta come ovah it chew know. [The sex of a hag is male to some, female to others.] An' yo' take dat broom an' yo' put it right at de haid of yore baid. But befo' dat hag go tuh yo', he gotta count evah straw in dat broom, an' jes' befo' he git through countin' de straws he git mixed up an' he have tuh go right ovah it agin. Evah time he git halfway done, he git mixed up an' fo'git whut he counted, an' he would go right back ovah it agin. An' he'll keep on till he'll try tuh make a step to go towards yo', an' right where he make a step tuh go, he goin' tech dat red peppah an' salt, an' when dey come to yo', ah've learnt dat dey, yo' know, shed dere skins off. An' ah've heard of people ketchin' people all ovah wit dere skin off lak dat, an' ketch a person ridin' yo' an' it be yore fren'. Ah've heard of people doin' dat lotta times. Said dat dey shed out - dey had a way dey learned how tuh shed out dere skin. An' when dis red peppah an' salt git on de skin, why dey can't bear de idea of puttin' de skin back on wit it - see, dat skin an' red peppah makes it burn 'em. Ah don' know how true it is but ah heard dat - it's a ole joke from ole times.

Ah've heard of a person did dat. A person tole me he really did dat - said he took a - he wanted to be a person dat could do things yo' know an' said he wanted tuh go about an' take money, draw money, an' de person wouldn't know when dey git it. Jes' lak if a cash registah in heah an' he'd go dere an' he'd take dat - draw dat cash registah an' dat person don' even know it, an' de cash registah ring an' he won' be able tuh hear it.

Ah heard of a person done dat once - said he took a cat an' when yo' do dis thing yo' gotta give up yoreself to de devil. Yo' sell yore soul to de devil. Whut ah mean, yo' can't nevah be saved any mo' - yo' can't pray an' be saved, don't care how yo' pray, if yo' done gived yo'self to de devil yo' gotta [do] his work. Dat's whut ah mean - sellin' yo'self to de devil.

Well, yo' take a black cat an' yo' go down to de swamp in a dark place by yore lone self, an' yo' gotta dip yo' some watah right up out de swamp, out de runnin' stream, an' yo' take yore han' an' yo' run along until yo' find a cold place in de stream, de coldest place in dat stream. Yo' dip yore watah right up outa dat. Yo' take it an' yo' put it in de pot an' yo' ketch up a big fire. An' yo' put dat fire aroun' de pot till de pot jes' boil - de watah's bubblin' up lak dat. An' while dat watah bubblin' up, yo' gotta have de heart tuh threw dat cat in dere an' put de top down on dere. An' when yo' put de top down on dat cat, yo' gotta hol' it down until he die. Don' leave him knock de top off - if he knock de top off, yo' lose out. Yo' gotta hol' dat top until he - yo' know, die. An' aftah he die yo' gotta sit right dere an' contin'lly bile dat pot till evah bone outa dat cat bile an' become separated - evah bone come out of his skin. Well, de first bone dat rise to de top, dat's de bone fo' yo' tuh take. Yo' take dat bone an' yo' put it in yore pocket, an' while yo' bilin' dat cat, yo' gotta be cussin' evah nasty cuss yo' evah think of, an' yo' gotta cuss God dat chew, "Don' b'lieve dere's sech a thing as a God. Ah don' b'lieve nuthin 'bout it's no heaven. People says it's heaven - dere ain't no heaven. Damn sech as dis-an'-dat." An' yo' gotta say, "Oh, de devil an' hell," an' all dese ole bad words, yo' gotta be sayin' dat. An' de whole time yo' settin' dere sayin' dat, yo' gotta make a whole day in de swamp by yore loneself. Yo' gotta go dere early dat mawnin' an' stay till sundown dat night.

An' de whole time dat cat boilin' evah kinda imps in de worl' will repear befo' yo' but yo' can't - yo' gotta be man enough tuh stan' it. Don't care how it scare yo', yo' gotta stay dere. If yo' git up an' go yo' can't do whut chew wanta do. An' de devil he come an' wit all kinda ha'nts - dis man said dat came befo' him, all kind ha'nts. An' he [devil] goin' come up dere, "Yo' mean tuh do whut ah say do? Yo' goin' follow me? Yo' goin' leave God off? Yo' b'lieve dere's anything as a God?"

"Yessuh, ah b'lieves dere's no God. Damn whut dis an' dat dere. Ah jes' wanta be a devil - ah wanta be a devil heah on earth."

Well, dat will pass away an' dere somepin else will come up dere. Directly, heah come de Lord wit His angels tuh appear.

[This is the only example of the Lord and His angels taking part in the black-cat-bone rite!]

All dat in de spirit, yo' know, dat'll appeah. An' yo' gotta cuss dat an' drove it away, see. An' when yo' drove dat away, dat done drove God away from dere. Dere ain't no use in yore prayin' tuh try tuh git Him back, 'cause He's gone. Well, de devil imps an' all kind of things - ah don' know whut he didn't tell us come up on him. Evah kinda imps of all kinda bad lookin' things - wit horns, an' deer an' evah'thin' terrible come befo' 'im. An' he said as dis thin' wus comin' up befo' him, he had tuh stan' it. He said some of 'em would be so terrible lookin' till he thought dey wus goin' tuh eat him, but he had tuh stand



it, see. An' aftah dat ovah wit, den de cat bone come to de top, see, an' de first bone come to de top, dat wus de bone fo' him tuh stick in his pocket. He could do anythin' in de worl' he wants - he could drew money out of a cash registah.

Dey take dirt dauber nest fo' dis reason. Ah've heard of people usin' dirt dauber nest fo' when a person in labor an' goin' tuh birth a chile.

Dey make yo' a tea out of it an' take dat tea an' give it to yo', if dat chile takin' slow tuh birth or tuh come in de worl'. Dey give yo' a drink of dat tea once an' de pains rise - an' de next time dey give it, it rise mo' - an' de next time, well, dat chile will soon become.

Jes' lak if it somebody, yo' know - de person don' have much tuh say an' yo' want 'em tuh talk or somepin. Dere some business yo' wanta know an' dey won't talk fo' nuthin - yo' cain't git it out of 'em. An' they'll eat anything yo' cook yo' know, if yo' kin git 'em tuh eat somepin. Yo' take dat mockin'bird aig an' fry it an' make it as a gravy an' give 'em somepin tuh eat. An' evah'thin' dey know or evah heard or evah seen, dey'll tell it. An' dey'll be a tattler from den until dere death, 'cause dey done eat de mockin'bird aig - 'cause de mockin'bird sings all de time an' dey cain't help it. Evah'thin' dey ever know 'bout anybody or heard or seen, dey cain't keep it to demself.

It's young moontime - yo' gotta do it on de young moon when yo' want it tuh act. When yo' wanta bust up somebody, yo' gotta do it on de waste of de moon - see, dat waste 'em away, yo' understan'. But a young moon, when yo' want anythin' tuh grow, yo' do it on de young moon.

An' jes' lak if yo' start out de first or second day of de moonrose, de first or de second - jes' lak if yo' did it de second day, de mo' dat moon grow de mo' dat work increase.

Milk from a black cow? But dat wusn't nuthin. Yo' know, dey take dat tuh give people fo' diff'rent disease.

Well, jes' lak if a person got somethin' dey call it de claps - some people call it - an' yo' git milk from a black cow an' give dat person to drink from it fo' nine mawnin's. Well, if it's de claps, dey git bettah of it; but if it's not, why it won't he'p dem - it won't well dem, it'll he'p dem a lot. But if it's de claps it will heal it right up - or somepin dey calls de runnin' rings or somepin lak dat. Ah've heard mah mothah talkin' 'bout dat, 'cause ah had a brothah once, his name wus Bernie - he's in Wilson [N. Car.]. Yo' know how little young boys love tuh run 'round. He got ahold of dat - he lived dere an' he came home tuh mama an' he hid it. An' mama seen it. He's makin' watah outside of de house yo' know, an' she ast him wusn't somepin wrong. He wouldn't say nuthin 'tall, he jes' wouldn't give her a straight word. So she went ovah an' got her some milk from a woman had a black cow. An' ah axed her why she wouldn't give Bernie some of de milk from our cow milk, an' she say, "Cause it wusn't de kin' ah want." Said, "Ah want it from a black cow."

Ah said, "Well, ah know Mis' Seever got a black cow."

She said, "Ah'm goin' ovah dere an' git some from her."

So fo' 'bout three or fo' mawnin's she give it tuh Bernie. She went ovah dere an' she got it an' she give Bernie de milk an' hit healed it. But our cow milk wouldn't heal it 'cause our cow wus a Jersey cow - a red-lookin'(!) cow.

\*(Where did this happen? Did you say where?)

It wus in Wilson, North Carolina. Ah went up dere fo' tuh be a witness fo' mah sistah gittin' ma'ied - de reason ah wus up dere. An' aftah she got ma'ied, why we commenced goin' to de diff'rent factories - we got a job. We got a job to de Imperial an' she got one dere.

[My informant now tells the best devil tale I ever heard - for others, see

"Demon Rider" and "Devil Tales" in *FACT*, 2ed., 1965, pp.747-750, Nos.15607-15616.]

So aftah we git de job at de Imperial place, we runned up on a man our fathah knew when we wus quite kids - 'fore we were raised up. An' he wus up dere an' he wus a manager of de Imperial - lak a second boss or somethin', yo' know. Dey had him workin' lak dat. An' he runned across us an' he made it out tuh know us, an' so he ast us how long we wus up dere, an' ah tole him.

He say, "Have yo' all j'in any church?"

Ah tole him, "No."

"Well," he say, "ah want chew tuh j'in my church." He'd done begun bein' a preachah. So ah tole him, ah said, "We'll think ovah it."

So, aftah dat we sta'ted visitin' his church. He have a meetin' at nights - aw, jes' usu'lly lak people church meetin'. An' so one lady wus a member of his church, she had a wicked husban' - he wus ver', ver' weecked. An' he'd git drunk on Sa'iday an' he wouldn't git sober till time tuh go tuh work Monday mawnin'. An' so she wus tryin' tuh git him tuh go tuh church, coaxin' him yo' know, an' she start in tellin' him whut God done fo' him, an' God would bless him through all his wickness, an' he oughta be a bettah man. He'd keep puttin' off, "Ah go tuh church - ah'll go one day."

So he promise her - she got him tuh promise her one night dat he would go. So, sho' 'nuff aftah he promise her - so she stayed home dat Sunday lookin' fo' him tuh go. So he went on an' he said, "Ah'll be right back." Cooked breakfast an' he went on. He said, "Ah'll be right back." An' when he come back - drunk down. She stayed dere all day yo' know, thinkin' he wus comin' back. She say, "Well, ah won't go till he come." Aftah she think preachin' wus out, she says, "Well, maybe we'll git dere to de testimony, ah'll wait a while longah."

So, sho' 'nuff she waited till all, evah'thin' wus ovah. So when he came in, she had done cooked breakfast an' done - he come in late dat evenin' goin' on nighttime. So she bust out in cryin' an' ast him why he done fool her an' had her tuh stay home fo' nuthin an' know he wusn't comin' back. He bust out an' went tuh cussin' to her, tole her, "Damn de church an' damn de people in de church - all dem sanctified people ain't no mo'n I is, an' pertendin' - ain't a damn thing de mattah of 'em - jes' put up through yo' know." So she bust out, she went tuh cryin', say, "Dat's all right if yo' didn't intend goin' tuh church, yo' shouldn't have tried tuh keep me from goin'." Say, "Yo' shouldn't a-coax me an' he'p me tuh go, an' if yo' didn't wanta go tuh he'p yo'self, yo' could have went an' listen aftah. It wouldn't hurt chew. Yo' coulda went an' listen [to the testimony] aftah de [preaching] service."

He cussed her out an' went on tell her tuh git him somepin tuh eat.

She say, "It done cooked. Go ahead on in dere an' git it chureself. Go out an' git it, it's done cooked."

He cussed an' move around in de house. So he went on in de house an' went in de kitchen an' he begin gittin' him a plate an' went to take him some rice. All at once - he wus jes' a-cussin' - all at once a light come in de top of de house, a pearly light, it look lak it wus a spotlight. An' de spotlight came. Den [by] dat time a light come in de pot an' his han' dat wus pickin' de rice up got stuck to de pot - de spoon got stuck to de pot an' his han' stuck to de spoon. He wus jes' a-hollerin' fo' his wife an' his wife thinkin' he cussin' an' raisin' Sam, yo' know, as usual. She went on roun' dere an' come on through de house, "Whut's ailin' yo'? Yo' jes' worryin' me tuh death." She looked an' he dere den hol-lerin' till he goin' backwards wit de pot up lak dat. She run to him an' ketch him an' holler, ast him whut de mattah, an' he done got paralyzed, couldn't say anythin'. But she hollered so an' made such a loud voice until somebody come on

de outside. Yo' know, dey wusn't fur, yo' know, right in town, nex' do' neighbors dey come runnin' tuh see whut's de mattah. An' she dere holdin' de man up wit de pot in his han' an' it stuck to him. So dey ast her whut de mattah an' she say, "Ah don't know, ah don't know." An' de light wus goin' roun' an' roun' up in de house jes' lak a spotlight - an' de light wus in de pot - an' his han' wus stuck to de pot - an' right where his han' wus stuck to de spoon, look lak it glued in it - didn't look lak it wus glued in de pot - looked lak it wus made in-to de pot de way it wus. So she hollered an' hollered, an' dey pried dere fo' about an hour an' a half an' grad'lly his han' come off de pot. [This reminded me of the young Buddhist monk who got his head stuck in a pot, in the remarkable little book I had read years before, *The Diary of a Japanese Priest*.] An' when de han' come off de pot an' dey went to hol' him, yo' know, he jes' dropped, jes' lak a beast, an' dey - it was a hallway dere, jes' lak a hallway dere - an' dey had a sleepin' couch in de hallway, yo' know, an' dey layed him down on de couch an' covered him up, put a sheet on him an' he went tuh snorin' jes' lak somebody snorin', sleepin'. An' he jes' snore an' snore an' snore, an' people come in from far an' near, an' dey put it out in de papahs de next day. An' de people wus goin' dere so, till dey had tuh had guards - de policeman had tuh stan' at de do' an' jes' guard de people in. An' dere wus people goin' in dere lookin' at 'im, done see him, an' dey goin' right back. So dey had tuh let dem who done see, go out alone - guard de one who done went in dere, out; an' dem whut ain't seen, guard dem in dere.

So we went in dere an' dey had 'magination [magnifying] glass - yo' know these glasses yo' look through yo' know - an' we went in dere an' we looked at it. [She didn't need any 'magination glass!] We put de glasses - dey some kinda glasses dey say dey had 'em in de wartime [see my note later] - yo' remembah dat, in de Worl' War [First]. An' we looked an' ah'm - honest tuh God ah'm tellin' yo' de truth if ah nevah wish to say anothah word. It wus somethin' in dat pot where he took de rice out dere, yo' know, an' dat spoon glued dere. It wus somethin' in dat pot - it wus a yellow boilah - one dese heah ole yellow double boilahs, an' it wus somethin' in dat pot standin' up jes' lak Christ, jes' lak de picture of Christ. An' He wus standin' up dere jes' as innocent as a lamb, wit dis han' lak dat an' a lamb wus on His elbow, an' his haid - de lamb's head wus jes', yo' know, lookin' towards off from His han' lak dat, an' He had a stick, a walkin' stick [crook or shepherd's staff], an' it seemed dat He had de walkin' stick hung to His little fingah. An' He standin' an' yo' could see along heah. Look lak yo' could feel His beard - yo' could see it, yo' know, grow from His mouth, when He stan' up dere lookin' lak dat.

An' it wus in de pot dey had printed dere - yo' know, de people print dat aftah dat came in dere. Ah imagine dey had dat print in dere, "I am Christ de Resurrection." Dat whut dey had in de pot. An' we looked at dat pot - not one day - not two days - not three days [her favorite device] - but dey had dat dere fo' three long weeks. An' people from Chicago - all about us - an' no'th - an' ever'where - come dere on de train an' in cars an' seen dat pichure. An' in dat town dey offered her \$300 for de pichure an' she wouldn't take it. An' dey tole her if she would give 'em de pot, dey would give her \$300, an' aftah de pot is sent off, dey had it fixed so she would git a interest or pension or somethin' lak dat. She wouldn't do it. "Dat's mah husban's weckedness an' ah jes' want tuh keep it to look at it - it's so much tuh me."

An' so dey couldn't git it out of her. Some people come from Chicago, Ill. Dey call 'em some gove'ment people - ah don't know whut it wus but we wus dere dat day an' dey came in an' took her out in de back an' talk wit her evah so long, an' dey couldn't agree her to let dem have it an' give her some money. So

dey study a plan, an' dey say, "Well, we's tryin' tuh give yo' somethin' tuh hol' on dis pot until we git it workin' through de gove'ment, an' we goin' have some pitchures make of dat." See, dey wus goin' have some pitchures make out it an' sell 'em - dey'd bring a lot. "But yo' won' let us have dis heah - heah's a warrant we bring fo' dis pot." An' see dey show her a papah. Well, yo' know people a-worryin' an' upset. Well, she thought it wus a warrant sho' 'nuff, an' she give de pot up fo' nuthin in de worl'. An', honey [I was called *honey* by several women!] dey didn't give her nuthin - tole her in ten days she'd hear from de pot, dey'd send her a pension. An' dey took dat pot. An' yo' know when she heah from dat pot? When it come out in de papah - de pitchures dat wus made of de pot, an' whoeverah wanted a pitchure could buy it. An' de man dat wus runnin' de 'bacca plant where we worked fo', he bought one an' placed it right up in de factory, an' ever'body could see it, an' she would jes' bust out in cryin' when she'd see it. She knew dat whut it wus. An' it had on dere, "I am Christ de Resurrection." An' it had de man's name on dere whut cussed - yo' know, all whut he said an' all, it wus down below dere. An' den dey had along dere, "Christ is a man cannot lie." An' "Whosomevah trust in Christ shall have everlastin' life." (Did the man die?)

No sir, he sleep three long days. He slept three long days an' when he jump up - he waked up one evenin' de sun wus jes' down, look lak it wus almost goin' down.

[Having just given me a *devil tale*, she logically ends the interview with a *preacher story*.]

Well, it wus a man - a preachah, he died heah las' - ah think it wus in Novembah. Hit wus a preacher called Reverend Allison, an' he wus sent to a church, an' de people didn't want him tuh dat church. An' he wus tole dat dey didn't want him dere. So he went dere an' he said, "Joo all don' want me." He said, "Ah know yo'all don' want me," an' he said, "jes' 'cause ah know yo' don' want me, ah'm heah, an' yo' got me tuh take. An' yo' can't send me back."

An' so some of de people in de church wus so evil an' hated him, dey said, "If we can't send yo' back, we kin put chew six foot." Dat whut dey said - dey talkin' to de back of de church, yo' know, fo' some people heard dem talkin'.

An' so all at once - he wus preachin' an' thought he wus well - all at once Rev. Allison, evah time he' git in de pulpit he'd git sick. See, dey dressed de pulpit fo' him. Ah don't know whut dey *dressed* it wit, but dey *dressed* it. So evah time he'd go up dere tuh preach he'd git sick. He couldn't nevah preach a sermon lak he should.

Well, some of 'em invite him roun' to dere homes, tuh git meals, yo' know, lak dey usu'lly do preachahs yo' know, an' dey carried him roun' to dis home an' tell him sit down. De' tell him - make out dey so like him, "Oh, Rev. Allison, sech-an'-sech a one said dey don' lak yo', but ah lak yo' - ah think yore fine - yo' has a nice manner an' yo' jes' sech a fine position man" - an' evah'thin' yo' know. Well, dey wus gittin' dis man fo' de othah man, givin' him whut dey want him tuh, each - see. An' dey put snakes in him - dey put bugs in him - an' dey put cootahs [tortoise or turtle] in him - an' dey put frog in him - an' den dey put somepin othah dey call inch worms.

An' ah wus livin' right in back of him - lak dis house an' de house right back out dere. An' de people keep a-talkin' 'bout de Rev. Allison passin' snakes an' worms an' bugs an' things. Ah didn't believe it. So ah went dere one mawnin' an' ah set down, an' evah time he git ready tuh make a action, yo' could tell it, he jes' [imitates sound] jes' groan lak dat, an' yo'd jes' have tuh run an' grab de pan an' put it undah him. So ah wus dere, ah say [to his wife], "Ah'll he'p yo', Mis' Allison." Ahsee if de people tellin' de truth. So ah said, "Ah'll

he'p yo'."

She say, "Oh, mah Lawd, ah'm jes' worn out - ah've worked so hard ah'm jes' worn out."

So ah take de pan an' ah slip it up undah him, an' when he got through, ah took it down an' ah look at it, dose thin' jes' a-wigglin' an' goin' on. Ah jes' threw de pan out in de flo' - de whole - evah'thin' in it - an' hollered - dey scared me so, yo' know.

She say, "Ah wus so worried ah shoul'da tole yo' dis," say, "several people been heah an' wait on me an' he'pin' me an' dey knows all about it."

Ah said, "Well, ah didn't know." Ah said, "Ooh, ah'm so scared an' nervous ah don' know whut goin' become of me." An' ah wus in de family way at de time - ah thought ah done *mark* de baby up. Oh, ah wus so worried ah couldn't sleep fo' three or fo' nights - jes' worryin' ovah whut ah seen.

An' so ah said, "Dat been comin' from him all de time?"

She say, "Yes'm." She said, "At first he start passin' black stuff lak soot, an' from dat he started dese - alive."

An' dat maw'nin' ah took it an' throw it on de flo', dose ole things wus jes' keepin' up - dere wus worms an' it wus somepin long in dere, an' ah axed her whut dat wus - a hookworm.

She said, "No, it wus a snake." It wus little baby-lookin' thin's yo' know.

(Did they ever get them out of him?)

Dat came outa dat man. Dey nevah cured him, no.

(The woman in telling me these stories, she acted them out. She went through all the motions - very interesting. Too bad we haven't a picture [movie] of her. She told them very nicely, too.)

### GUINEA PIG AND TOADFROG

AH WUZ BO'N WIT DIS

AH KETCH ME A TOADFROG....

AH'VE GOT CHURE PITCHURE IN MAH MIND....

AN' WHIP DAT FROG AN' STOB HIM

DIE YO' OLE SON-OF-A-BITCH

DIE! DIE!

### MEMPHIS, TENNESSEE

[At least this woman, informant 1520, could express her emotions and probably do a fair killing job - magically. Later, she will go to work with a pistol, brand-new knife and axe, even *benedicting* a prayer. Wait! I almost forgot. The frog - whipped and *stobbed* to death in the title - happens to be me! Her material is on cylinders D23:7-D29:7 = 2706-2713.]

What tuh do wit chure foot track? Well, ah'm tellin' yo' whut ah know - ah'm not tellin' yo' whut ah'm thinkin' [up] - ah'm tellin' yo' whut ah know. Yo' take dat left foot track up an' yo' take it an' seal it up in a envelope. An' jes' lak yo' gonna run somebody crazy or put 'em a-wanderin' an' goin' - when yo' seal dat track up, dat left-foot track out de hollow of yore feet - write de person's name on dat envelope an' jes' below it chew take [write] de Lord's

Prayer, "Father, Son an' Holy Ghost." An' yo' go tuh de rivah an' yo' take it - it's yore left shoulder - turn backwards an' throw it ovah yore [left] shoulder jes' lak dat [demonstrates] about nine foot backwards. An' den whirl aroun' an' go on, an' dey will go de direction dat gone.

[The preceding over-your-shoulder rite, a common one in magic, is an unusual variant. Instead of the performer walking away without looking back, the normal procedure, he makes a complete whirl on his heel before leaving the river. This whirling-on-the-heel is also a magic rite - of separation, protection, contempt, all sorts of things. In the present instance, it keeps the spirit of the name (also footprint?) from returning. Here is also an example of my wool-gathering! But I doubt my informant's ability to have answered my question - magically, I mean.]

Yo' go to de left-foot crossroad [my only example of the term], where de roads fo'ks lak dis [demonstrates].

(Cross one another.)

Cross. Dat's when yo' goin' do away with a fellah. And yo' take his pitchure on a tintype an' yo' carry it to de fo'ks of de road. An' yo' take yo' three needles an' yo' cross 'em dataway - yo' stick one straight up an' down in de groun', jes' lak dat, on de no'th cornah of where yo' at. An' yo' take dat pitchure - dat photograph pitchure dat's on a tintype - an' yo' write his name down dere an' yo' bury it one inch in de ground an' cover it up. An' when dat pitchure fades away, yore gone.

(Now, I walk out to the crossroad. Here's the crossroad like that, the two roads. Now, where do I stand?)

Yo' stands on de no'th side.

(And then you cross these three needles?)

Yes, on de no'th side right down in de ground [demonstrates].

(You cross one over the other and stick [lay] them right down across [crossing each other], the two of them like that.)

Yes, an' den yo' stick de othah one [third one] straight up.

(Right between the cross [crossed needles] down in the ground.)

Yes. Yo' bury de pitchure jes' undah dat, undah it - dat's on top of it. As dat pitchure fade away, yo' jes' seein' doctors an' doctors an' doctors for de pain in de haid, in de stomach, an' all, an' dey cain't stop it.

(All they do is just write that name on it - not anything else, and don't say anything?)

Naw, don't say nuthin; jes' *fix* dat jes' lak dat.

Now, yo' take dat hair, anywhere yo' git it on de body, [even] if it's from down heah - if it's from heah or any place dat chew kin git it. Now, if yo' wanta love dem - or if yo' wanta love dem or if yo' wanta kill dem. Now, if yo' wanta kill dem, yo' take dat hair an' yo' ball it up in a little ball. Yo' take de bow out of de hat right heah, an' yo' take dat bow an' wrap it up tight. An' yo' take yo' three needles an' stick dem in dere, an' de fo'th needle yo' break it in two an' yo' put it crossways on dat bow. Now, dat's when yo' *fixin'* it tryin' tuh kill 'em - gittin' dat awful pain in de haid, an' yo' cain't stop it. Den yo' go to de no'th side of any kinda ole tree an' yo' bo' a hole in it jes' about dat big.

(About as big as your finger.)

Yes, an' yo' put dat in dere. Yo' write his name - write his name on a piece of papah an' yo' wedge dat up in dere an' take a cork stoppah an' beat it into dat tree. Say, "Die, yo' ole son-of-a-bitch." Well, de tree goin' die, an' when de tree [dies], yo' die. See, dat's tuh kill yo'.

(Now, where is this hair put?)

De hair's put in dere wit de needles.

(That [hat] ribbon is wrapped around the hair, then you put these needles in?)

Yeah, crossways - three across, an' one [broken] in two cross dere.

Well, now, if yo' want love wit hair, yo' take dat hair out of de mole [mold] of de haid. Yo' take de left-foot shoe - pull it off an' scrape in de middle of de bottom of it. Take dis dirt off de shoe.

(From the outside of the shoe?)

Yeah. So's he cain't tell it an' put dat othah little piece [inner sole] back down on it. [She meant the inside of the shoe.] Yo' take dat an' yo' sew it up into a little bag. Yo' put chew a small piece of lodestone in it, an' yo' put chew some *love powdahs* in dere, an' yo' put chew some *drawin' powdahs* in dere. Yo' [also] put his name [in the bag] an' yo' wear dat on yore body an' he can't quit chew.

(Any particular place you wear it on the body?)

Anywhere 'bout chew jes' so it's 'bout chure body, but yo' have tuh pull it off when it's done in de night - dat lodestone draws it on yo'.

Yo' take yore *chamber lye*, jes' lak yo' wuz mad wit me. Ah got a chance tuh come in dis room, yo' git dat *chamber lye* an' put it in a little bottle. Den git a *end piece* [see later] dat come off yore body somewhere, an' yo' put dat in dere, into dat bottle, an' yo' put chure needles in it. Always work wit dem needles when yo' doin' evil. An' yo' take dat an' yo' stop dat up wit a rubber stoppah. Throw it up undah de house or lay it in de sun, or anywhere yo' wants tuh, or lay it up on de crosspiece where nuthin kin bothah it, an' let de sun dry it up. Yo' cain't make yo' watah - de doctors will have tuh draw yore watah.

(Why do they use a rubber stopper? Any particular reason?)

Only so cain't rot out.

(What do you mean by the *end pieces* from your body?)

Ah mean jes' a piece of yore drawers, or de feet of dem, [or] undah yore arm.

Dey take dat [human excrement] an' dey do's almost de same thin' wit dat.

Dey eithah put it in a tree, de no'th side of a tree, or stop it up into a bottle, an' say dem bad words ovah it.

(Stops the bowels?)

It stops 'em altogethah.

Well, lak dis lady lives heah an' de people *puttin' down* somepin lak *graveyard dirt* or somepin tuh make her move or somepin lak dat. Well, yo' go tuh de drugsto' an' yo' git chew a box of lye - Red Devil Lye [brand name - picture of a red devil on it] - an' yo' gits some incense, an' yo' gits some dragon's blood, an' yo' git some bay rum, an' yo' git some oil of clover an' oil of cedar, an' yo' make all dat up into a mop, an' yo' mop yore flo', an' yo' repeat dat prayer, "De Father, Son an' Holy Ghost" ovah dat. Yo' scrubs yore steps, an' de watah dat comes, yo' sweep it back up undah yore house. Yo' bury yo' a can of Red Devil Lye undah yore [front] steps, an' one at chure back [steps or door], an' open one in yore house an' let it be open. Nobody kin *hurt* yo'.

Yeah, dey kin do it. Some people kin do it an' some cain't - some people kin throw dere voices, yo' know. Uh-huh, jes' lak ah'm ovah dere in dat house dere an' ah want tuh throw de evil spirit ovah heah. Ah'll have tuh purify mah soul tef days an' ten nights an' pray tuh de Lord tuh throw dat evil spirit ovah heah into dis house. An' yo' throw it ovah an' yo' tell 'em whut chew wanta tell 'em through dat. Dey be 'sleep but it will wake 'em up. Dat's supposed to be evil spirits.

Well, yo' go to de graveyard an' yo' git - yo' dig down by anybody's [grave] dat fur in de ground on de no'th side an' yo' git dat dirt. Maybe ah'm yore fren'. Ah git in de house an' sprinkle it up dere in dat cornah, a little bit

in dat cornah, an' a little bit in dat one, an' little bit in dis one. Dat is to make yo' move.

An' all through de night dat person's grave dat yo' got dat dirt out of will worry yo' an' wake yo' up, an' torment chew so yo'll have tuh move. 'cause it's got chure mind.

(That is a different way of doing it - to move them when you are sending the spirit over?)

Dat all goes togethah, when yo' goin' make 'em move.

(Well, how do you send the evil spirit over?)

Well, yo' have tuh use the Six an' Seven Books of Moses. If ah had knowed whut chew want, ah'd brought it wit me. It's prayin' an' whut tuh do an' how tuh throw it in de book. Tells exactly how tuh throw it.

Well, yo' jes' git chew a little *hot-foot powdahs* an' yo' jes' sprinkle it on de do'step where he gotta come in, an' when he gits ready tuh go out, take yore broom an' sweep behin' him wit salt an' sugah. Sweep behin' him, he won't come back.

(Keeps him away from the house?)

Yes.

Jes' lak yo' had a roomin' house heah an' yo' couldn't keep nobody heah - de people wuz all leavin' an' leave all [their bills and troubles] on yo'. Well, yo' take de left foot of a man's shoe at seven a'clock in de mawnin' an' yo' say yore prayers ovah dat shoe an' yo' burn dat shoe. Go all through de house wit it, all through yore house. An' yo' set it down an' let it finish burnin' in de floor an' den yo' seal dem ashes up. Seal dem ashes from de shoe up undah yore house. Dat will keep yore house fulla people.

(Either shoe is all right?)

No, no! De left-foot shoe of a man. Evah'thin' evil goes tuh de left.

Now, ah want chew. Now, it's de left-foot sock - dey all left, de right foot don't mean anythin'. Git dat left-foot sock an' yo' roll it up right tight. Ah take some po'tions of mah body offa me.

(What would you put into it?)

Into dat sock? Somepin belongin' to me, if ah want chew. Well, anythin' off a-heah or out from undah heah - a piece undah yore arm lak dat, anywhere lak dat, an' ah roll it up tight, an' ah'll say de Lord's Prayer. Ah'll wrap dat up in dere an' ah'll wet dat wit mah *urinate*, an' ah'll put dat up ovah mah do' dere an' he'll change off.

(That keeps the man right there?)

Keep a man.

If ah had a man an' ah wanted tuh git rid of him an' ah couldn't git rid of him, ah'd go into mah kitchen an' ah'd git me a teaspoonful of cayenne peppah. Ah would git me two tablespoonsfulla salt, Epsom salts, an' ah would put dat into a bag. An' aftah puttin' dat in de bag, an' put a little *hot-foot powdahs* into dat, an' put dat in de bag in de tick fo' him tuh sleep on. Den he will leave himself.

(That is if it was a man that you don't want around?)

Yes.

Well, if she loves him an' he don't love her, yo' mean? Well, yo' git chew writin' tablet an' cut chew off seven pieces 'bout dis long an' yo' write his name on dat tuhnight. Yo' put dat an' de Lord's Prayer into it. Yo' lay dat undah yore rug. De nex' night yo' do de same thing dat yo' put on de first one. Lay dat undah yore rug till yo' git de seven. Aftah yo' git de seven, yo' git a brand-new plate an' put dem in dere an' yo' ball 'em up tuhgethah tight an' yo' burn dem an' yo' seal dem up tight - don't put his name on it - an' plant dat



undah de house. Put it somewhere where de win' won't blow it away. An' if he's in New Yawk, he'll wander back. Evah time he go tuh sleep, it'll come fo' him - jes' to'ment him, he jes' cain't rest at night.

(You seal this up in an envelope?)

Yes, de ashes dat chew burn.

(On these strips. You write his name on each strip and the whole Lord's Prayer?)

Yeah, de "Father, Son an' Holy Ghost" - dat's nuff.

(How long are these strips of paper you use? [She demonstrates.] Just a strip four or five inches long and about two inches wide.)

Yeah. An' evah night lak dat first one, wit de pen an' ink, fresh evah night, jes' like yo' put one in dere tuhnight an' yo' put dat one dere till yo' git seven.

(You sleep on it at night and in the morning you put it under the carpet?)

Yeah, an' de nex' night yo' put anothah one. An' aftah yo' git seven yo' burn 'em.

A woman or a man, either one of 'em - jes' take de seat outa dere drawahs an' yo' sew dem up into a place dat chew wanta kill 'em. Now, dat's fo' killin'. Or, if yo' wanta love 'em, yo' kin sew it up an' wear it right nex' to yuh. See, dat's tuh love 'em. But, if yo' wanta kill 'em, yo' cut dat seat out in fo' cornahs an' sew dat seat up an' place dem needles in dat seat - three needles in dat seat. Dat's when yo' fixin' tuh killin', now, an' yo' take one an' yo' break it in three pieces an' put dem straight up an' down in de hole. Yo' go tuh de fo'ks of de road an' yo' put dat in dere an' yo' make dat - benedict dat prayer ovah it.

("The Father, Son and Holy Ghost." You put one needle one way and the other needles running three times crosswise.)

Crossways.

Well, dey kin - jes' lak ah wants tuh kill yo'. Ah taken me a piece of papah an' ah cut a casket [coffin] out, an' ah line dat casket jes' lak a casket. Ah'll draw yore pitchure jes' lak ah know yore pitchure. Well, ah'll take dat pitchure an' ah'll draw dat pitchure in dat - whut chew call parchment papah, yo' see. Den aftah yo' draw dat on dat pitchure, right undah dat yo' put de Lord's Prayer, undah dat. Right undah heah yo' put de many days tuh die, an' in dat many days yo'll eithah go crazy or yo'll lose yore mind or yo'll git kilt.

(What do you do with that?)

Take dat coffin an' bury undah de steps, up undah de steps or some place where dey nevah won't find it, or hide it in dey room some place.

Well, buy yo' a hunderd pounds of ice - git me [two] fifty-pound pieces - an' yo' write on dat ice whut chew - 'bout chew wanta job, askin' him questions jes' lak ah would be talkin' to yo' an' put it an' let dat stay 24 hours. Takes dat out on de next hour an' yo' facin' him an' his kindness will fall tuh yo'. [The boss will say] "Yeah, stand ovah dere." Yo'll git a job.

Den aftah he give yo' dat job - now, yo' gotta ketch him 'fore his mind 'flex (reflects) [note by transcriber]. Den yo' gotta put somepin on yore body lak a *seal* [see pp.643-645] - lodestone, *drawin' powdahs*, *love powdahs* - fo' him tuh love yo' an' [you to] handle him. An' in passin' by him he git de scent from yo' an' he jes' content tuh keep yo'.

(How do you write on that ice? What do you write it with?)

Write it wit ink on dat parchment papah.

(You put that parchment paper between those fifty-pound pieces of ice?)

Yes. Keep it dere. Aw well, yo' could keep it dere 48 hours will be bettah. Yo' let it stay dere, into dere, an' go on wit chure date [appointment with the

boss] an' facin' him - when yo' go face him, face him at one a'clock, not twelve. At twelve his business is on his min', an' when [after] he eat his dinnah his mind settle - he'd have his mind on his family, an' his mind's in good shape. Den yo' face him an' he'll give yo' de job.

Yes, yo' have tuh *dress* yore house wit dat *drawin' powdahs*. Well, yo' kin hardly git dem heah, but chew kin git dem in N'Oleams, called drawin' powdahs, draw evahbody dat pass de street tuh come in - awful good smellin' odors. An' dey'll come in dere. An' in drawin' dem people dere yo' goin' draw de law in. Now whut chew goin' do? Well, go tuh de drug sto', or yo' kin go tuh a grocery sto', an' git chew some bluestone an' git chew some copperas whut chew give dogs. Git chew bluestone an' dat, an' yo' beat it up togethah, an' in beatin' it up togethah yo' put it in a little sack, an' yo' jes' tie a string roun' it. An' write de Lord's Prayer on it - not dat same prayer, jes' any prayer - write dat ovah yo' [front] do' an' ovah yore back do' dere an' down undah yore feet. Dey [the law] come dere mad, goin' raise Sam, but dey do nuthin 'bout it. Dat takes ca' of 'em.

Well, jes' lak yore mad at me - me an' yo' done had a big argument an' ah wants tuh git rid of yo' but ah wants tuh put chew in a slow death. Yo' go tuh de - ah don't [know] whethah yo' kin git 'em at de grocery sto' - anyhow, where dey kill beef. Yo' git chew a ole beef tongue meat, let de cow be old, old as yo' kin - one dem long tongues. An' in gittin' dem long tongues, yo' lay dat tongue down jes' lak dis is now [demonstrates] - [like] someone layin' down daid chere. Yo' git chew a brand-new pocketknife ain't nevah been used. Yo' git hold of dat knife an' say, "Son-of-bitch, die, die" - drive de knife in an' say, "Son-of-a-bitch, die, die - dwindle away - can't stay heah, cain't stay nowhere, until yo' daid." Yo' cut it in half an' yo' go to yore front gate an' yo' dig a hole dere an' yo' bury it jes' lak a grave, an' yo' build it lak a grave [mound and tombstone] ovah it. An' when dat tongue rots, he eithah fall from a stroke or dwindle away, but dey gone.

(That's very good.) [She must have put on quite an act for this comment. Remember, this *slow-death* rite, she demonstrates every detail.]

Well, yo' go to somebody's home or yo' kin go tuh de [hoodoo] drugsto' an' yo' git a black hen's aig an' yo' take dat black hen's aig an' yo' git chew a papah of needles dat's nevah been used. Understan' me. An' yo' go dere where dat man wuz killed at, right where he wuz layin' at, an' yo' don't know who did it, but chew jes' distrustin' de law tuh find out, to make 'em come back, an' yo' bury dat at dat place, right dere wit dat aig down. Yo' make a little hole in dat aig an' in fixin' dat aig put de Lord's Prayer on dat aig an' bury it right dere where dat man wuz killed at an' wuz layin' where yo' found him. Yo' bury it dere an' go tuh de grave where he's buried at. Yo' git chew two aigs. Yo' take one of dese aigs an' yo' git chew a quart of vinegar an' yo' write dis daid man's name on dat aig an' put dat aig in dat vinegar an' in 24 hours it will eat dat shell off it, an' den yo' take dat to de no'th cornah of dat grave an' yo' bury dat aig dere, an' in seven days dat man will give up.

(How many eggs do you bury there?)

Now, yo' have two, one at de foot an' one at de place. See, dis one yo' take to de grave de shell's been et off of, an' yo' bury dat in dere. Yo' don't make no hole in dat. Bury dat on de no'th side an' dat man will give up to de law.

(You bury one egg where he is killed and one egg in the grave. What do you do with those needles?)

Dat needle dat chew got dere, yo' leave dat needle in dat aig dat yo' put chere - yo' don't put no needles in dat aig yo' carry tuh de grave, none at all. Jes' bury dat dere. Well, he cain't sleep, he cain't rest, he cain't stay no-

where, he jes' tormented out of his life. Dat's de evil spirit tormentin' yo'.

(How many needles do you put in that egg?)

Jes' one right dere - one stickin' all de way through so's it drip. See, dat gives him time tuh wander an' wander, an' den he wander right back up dere.

Ah don't know whethah yo' kin git it heah - git *John de Conker* an' put a wad of it in yore mout', jes' befo' dey have trial. Go in dere an' spit it all ovah de co'troom. Jes' go in dere when de boy's cleanin' up. Jes' spit it all ovah dat co'troom, or even go back in where de box where de jury is gotta be, an' all undah de feet, an' if yo' git - yo' kin spit a little bit on de Bible. See, now, yo' want dat man outa dere, now.

Well, if yo' wanta come clean, yo' put de judge's name, yo' put all de men's name, all but de jurymen's name in dat ice, 'bout three days befo' co't, an' dey find yo' not guilty.

(You take a piece of paper?)

Yeah, parchment papah.

(And you write the officer's names on the parchment paper on the ice about three days before?)

Yeah. Fifty pounds of ice on top an' fifty pounds at de bottom, an' jes' let it stay dere. Dey cain't find yo' [guilty] - dey all in sympathy wit yo'.

Well, now, a black candle. Dey's 25¢ - dey come about dis tall. Jes' lak yo' wanta kill me. Yo' write mah name all ovah dat candle an' yo' burn it seven minutes in de mawnin' an' seven in de evenin' - twice a day till dat candle is burnt up, an' dat kills him [me].

Now, tuh draw a strangah of yores dat chew love an' he's gone - he's in N'Yawk. Yo' git a red candle an' yo' light it. Yo' write his name on dat candle an' de Lord's Prayer on dat candle. [Her *Lord's Prayer* previously given is "Name of Father, Son and Holy Ghost."] Do it in de mawnin' an' do it at night an' read de *Six an' Seven Books of Psalms* [Moses? or Psalms 6 and 7?] ovah evah night. If he don't know where yo' is, he'll come 'quirin' - if he's able, askin' 'bout chew. He's to'ment till he walk in on yo'. See, dat's a red candle. Dat means love. A black candle means death. A white candle it means upright.

(What do you do with the white candle?)

De white candle, aw, dat's burnin' on de Lord, jes' lak yore holdin' meetin' heah in dis room an' yo' wanted some good news from heaven - yo' light fo' candles an' offer up yore prayahs. Dat's all de light dat chew have when yo' usin' de Lord's Suppah roun' de table tuh git good things.

Well, in writin', yore han' an' layin' yore arm down lak dat, de scent from yo' gits on dere. Well, yo' kin take dat han'writin' dat dey write to yo' an' yo' kin *dress* dat lettah wit *evil dust* or *evil oil* or anything lak dat tuh eithah kill 'em or draw 'em to yo', any way dat chew wanta. Yo' kin eithah *fix* 'em or yo' kin *draw* 'em or yo' kin *send* 'em, eithah way yo' want to wit dat.

(Do they use *van-van* here?)

Yeah, dey use *van-van*, whole lots of it, yeah, heah in Memphis.

(Do they talk much about *goofer dust* up here? What do they call *goofer dust*?)

Yeah dey talk about dat *goofer dust* heah. Well, it supposed tuh be - dat *goofer dust* it whut chew call *hot-foot powdahs*. It's brown, *hot-foot powdahs*. Yo' put dat down jes' lak ah told chew 'bout keepin' dat fellah out. Dat's dat *goofer dust*.

Gotta git dat *Six an' Seven Books of Moses* an' read it an' take dat *lucky oil* an' dat...an' yo' make dat up an' yo' put dat *drawin' powdah*...

[The three periods show that I turned off my machine twice, not expecting anything from the *Six and Seventh Book of Moses*, but she began to talk about a *toby*.]

(That is what they call *fixing* a *toby*.)

Dat's a *toby*.

(This is a *gambling toby*. Tell me again the ingredients you put in there.)  
[She repeats what she had said and adds to it.]

This is a *gambling toby*. Yo' git a piece of lodestone an' YO' GIT A DAID MAN'S BONE - YO' BUY DAT ALREADY IN A PACKAGE[!]. Yo' git a dead man's bone an' yo' put it in dere, an' yo' put some *drawin' powdahs* in dere, dat's brown, an' yo' put some *five-finger grass* in dere. Den yo' put chew two needles in dere, cross 'em, an' yo' put dat *drawin' oil* on it, which is red [symbolic blood], on dat jes' befo' yo' go tuh gamblin'. Why, yo' put it on it an' yo' rub it lak dat, an' yo' put it in yore pocket jes' lak yo' bettin' out dere, an' if dey pass or didn't pass, lak dat, chew put chure han's on dat. See, in puttin' yore han's on dat, dat evil spirit will jes' kick it ovah dat didn't want it on dere. But chew got a system tuh gamble wit dat - yo' gamble one hour an' be off two hours. See, yo' cain't stand any gamblin' - yo' jes' gamble wit chure luck, den quit.

(What about that needle now? What do you do with that needle?)

Put dat needle in dat *hand*. Yo' have dat right heah [demonstrates].

(You put that in that tablecloth.)

If it's [there is] a tablecloth - if it ain't, why stick it up in de toe of yore shoe. Well, dat kills dat man's hand, if he has a hand.

Yo' take dat hick'ry stick an' dat dogwood, jes' lak yo' goin' - dat's kill-in', too. Yo' build yo' a fiah in yore yard an' yo' git chew a brand-new knife an' git chew a pistol an' yo' git chew a brand-new axe. De people is at a distance, but chew know dere mind into yore heart - yo' know dere failure. Yo' go dere an' yo' write dere name on dat wood 'fore yo' set it afire, an' yo' curse it jes' lak yo' - nobody but chew an' de devil standin' dere - an' jaw wit it, say whut chew want to it till it burns up. An' when it burns clear up, jes' be nach'ral [natural] name is on dat, an' he'll be daid, yo' see.

Yo' do jes' lak yo' choppin' it. Don't be choppin' but ack lak yo' choppin', but yo' punch it wit dat knife, jes' jab lak dat wit de knife till it burns up. An' when it burns up into ashes, an' his name be on dat - his name goin' be on dat - yo' take it tuh de rivah an' yo' throw it ovah yore left shouldah, an' yo' *benedict* dat prayer ovah dat shouldah, an' walk seven foot backwards 'fore yo' turn roun', den turn roun' an' go dat way an' nevah look backwards.

(You use the pistol in it, too?)

Yeah, yo' has yore pistol jes' lak yo' goin' kill somebody; jes' lak yo' murderin' somebody, layin' down dere.

Now, if dey [live things are] into yore intestines, in yore stomach lak dis, de first dose yo' take, or de doctor have tuh give it tuh yo', yo' go dere an' git chew some *flaxseed meal*. Yo' take two tablespoonful an' put 'em into a boilin' cup of watah an' yo' whip dat up aftah it sets fo' twenty minutes an' drink all dat down. Den aftah hit lays in yo' one or two hours, yo' git chew a package of hops, an' yo' take one teaspoonful of dat hops, an' yo' put it into dat cup of boilin' hot watah an' yo' drink dat down. Den aftah yo' drink dat down, yo' git into bed an' in about maybe half an hour, yore bowels will move, an' ah don' care if it's glass or whatevah it is into yore stomach, it'll go into dat slop jar. Yeah, dat's de live thing - dat'll be right into dat slop jar.

If ah wanted somepin tuh happen tuh yo', ah'll take a 'plinter outa dat tree dat de lightnin' have struck an' ah put some of dat *goofer dust* as yo' call it [she had said *hot-foot powder* was *goofer dust*] on dat an' ah'll stick it down in de ground by yore house, right dere where yo'll be to'mented till yo' move from dere, eithah [that or else] dat house will be hit agin by lightnin'.

It's [a whirlwind is] a sign of dry weather, an' it's de sign of or token of

someone dyin' in yore family lak dat. If it goes straight up lak dat, it's a true sign of someone yo' goin' tuh lose in yore family, if yo' don' put chure foot on it. But if it's a whirlwind jes' git out right dere an' jes' go on down de street lak dat - jes' de minute it's a storm comin'.

[A weak whirlwind of short duration means death or is "a sign of dry weather;" a strong whirlwind going down the road, "it's a storm comin'."]

Well, jes' lak if mah husban's in N'Yawk an' ah live heah - he don't do anythin' fo' me - ah git me a lamp an' wash it out nice an' clean an' ah fill it up full of oil an' ah put me a piece of red *flannen* [flannel] in dere. Ah'll write his name in dere an' de Lord's Prayer an' mah name in dere - an' mah name in dere, an' mah numbah where ah live at. Ah burn it all dat long an' nevah let it go out, jes' lower yore flame [where] it jes' kin burn. He'll send all his money home an' he'll come home hisself.

If a man is runnin' aroun' aftah othah wimmin an' yo' wanta break him up - don' want him tuh have nobody but chew - yo' take jes' some of his pants. Yo' know yo' wash his underwear. Yo' git chew a snail an' yo' take dat snail an' his clothes he goin' put on, don' put it next to him, put it on de outside, jes' right up an' down heah.

(Right in front of his crotch.)

Jes' so it won' tech him, but it will tech de woman but not him. Put it up an' down dere an' he go tuh deal wit a woman an' evah time he go tuh have her it'll fall. An' when he push against her, well things come on her jes' lak she got de *pops* an' turn her wrongside out - an' she'll go tuh doctors an' go tuh doctors an' go tuh doctors, an' dey cain't cure it. Dey won' know whut tuh do fo' it tuh git it off.

Well, aftah yo' done did her dataway, maybe yo' git in sympathy wit her an' yo' wanta take it off of her, den yo'll go tuh de drug an' git chew a bottle of carbohic acid. An' yo' make her set in it mawnin' an' night, three times a day in that carbohic acid - set down in a pan of watah, jes' set in it till it draw it off. An' jes' take jes' nuthin but sulphur - jes' puttin' sulphur onto it. Dat's all of it. Ah did so many case heah lak dat.

Jes' lak yo' wanta tie yore ole man when he 'sleep in de bed. Take yore cord string an' make yo' a measure. Yo' measure him an' tie a knot dere. Yo' measure aroun' dere an' tie a knot dere. Take nine knots - tie nine knots an' yo' take it an' yo' wipe it up an' yo' git his stuff on dat, an' tie it right roun' heah, wit chure silver dime. He cain't have nobody else.

(Either leg, just below the knee?)

Either laig, yeah. He cain't have nobody else. Yo' know, yo' kin use it jes' lak it's yore gartah.

Well, yo' take a dirty dishrag an' yo' have connection wit yore husban' an' yo' wipe him wit it - yo' don' wipe yo'self - an' yo' fold it up in a hard knot an' keep it up undah de bed. All yo' do, use dat same dishrag - yo' don't do nuthin in de world but dat - an' he cain't have nobody but chew. He fall every time he git to a woman.

If a man's a heavy likkah drinkah an' yo' want him tuh stop drinkin'. Now, dat's somepin yo' git an' put it in, but it's cheap but it good. Do it an' yo' kin try it on anybody. Git chew some aspirin tablets, jes' nuthin but natural aspirin tablets, an' yo' put it in dat whiskey an' let it set. Aftah it set dere ovah night all night long, git up an' strain it de nex' mawnin', an' when he buy him some whiskey, jes' put a little bit of dat in dere, or eithah set it down dere an' let him drink it, an' he'll drink out it twice but he'll nevah drink no mo' whiskey.

Dey take de live catfish an' dey stick a knife, a brand-new knife in his tail

an' dey kin git only three drops of blood an' put it in a pint of whiskey, an' let him drink it, but dat might' neah kills him. It stops him but.

If somebody break in mah house an' steal evah'thing ah got, ah don' know who tuh have 'rested. Maybe ah got a ole wagon back out dere in de yard. Well, ah go an' git somebody tuh block dat wagon up, so's ah kin turn dat wheel. Ah'll write each name on seven of dem wheels [spokes]. Ah'll go out dere evah mawnin' fo' seven minutes an' turn dem wheels - seven minutes an' say de Lord's Prayer ovah it when ah'm standin' dere, an' he'll eithah come an' tell yo' he's got dem thin's or bring 'em back, or put dem down where yo' kin git dem.

(You turn that wheel either way?)

Eithah way yo' wanta, jes' so yo' turn it.)

Yo' take a brand-new file - jes' lak ah'm *poisoned*, yo' take a brand-new file an' a brand-new dime an' yo' take dat dime an' yo' grate it up. Jes' lak if somebody done *poisoned* yo' an' yo' almost ready tuh die an' de doctor cain't save yo', yo' jes' git chew one aig an' yo' whip dat aig up until it git jes' lak yo' goin' give a cake, but yo' takes de white, not de yallah. An' yo' grates dat dime an' yo' whip it into dat an' yo' give 'em dat, an' evah bit of it from heah will come back out, both ways - it comes outa yo' an' yo' kin see it in de slop jar. Dat will kill *poison* right now.

Well, it's [a] key yo' know. People in dis country is not able tuh git dat key. [Machine stopped.] It's lak if yo' wuz a thief or yo' wuz a bank robber, somepin lak dat. Yo' have tuh git dat from down dere. Ah couldn't git chew dat key.

(You get that down in New Orleans at the Blackcat Drug Store. [She told me this while machine was stopped.] Is that anywhere near the Crackerjack [Drug Store]?)

Yeah, not far.

(That's a key that is supposed to fit any lock?)

Any lock, don' care whut kind of a lock.

(And is there powder already on that?)

It's already made of dat stuff - open any do' - dat key cost \$500 [this wonderful key as well as price is folklore].

Jes' lak yo' live heah in dis house heah an' spirits an' thin's - yo' know dere's sech thin's as spirits - dey worry yo'. Jes' lak spirits worry yo' an' jes' run evah night, throwin' down thin's in heah an' yo' heah it - yo' cain't see nuthin but yo' kin heah it. Why yo' git up an' git chew two brand-new ten-penny nails an' nail one ovah dat [back] do' an' yo' nail one ovah de front do' an' [with several more nails] nail one ovah each one yore windahs, an' nail one right down at chure bed. Dem spirits ain't goin' worry yo' no mo' in dere.

Yo' kin use dat on yore own dog, jes' lak yo' had a dog an' he run aroun' an' he won't stay at home; take de scissors an' cut de hair off his tail an' bury it at de steps, he won' nevah leave home.

Well, it's jes' - dat's almos' like a person sick of religion when yo' do dat. Yo' have tuh sell yore soul to de devil tuh do dat. Nobody wit common brains hardly would do dat 'cause he have tuh sell his soul.

Now, yo' have tuh purify yore soul thirteen days an' thirteen nights an' read dat *Six an' Seven Books of Moses* - thirteen days an' thirteen nights wit'out even a drink. Den on de fourteenth night, yo' ketch yo' - maybe yo' have dat black cat back dere in dat room dere an' yo' have yore boillin' watah one hour jes' befo' an' yo' take dat cat 'live an' yo' drop him into dat pot 'live, an' yo' set dere until all de hair cooks off of him an' all de meat cooks off of him. Den yo' set him aside till he gits cold enough fo' yo' tuh reach in dere in dat pot. An' yo' take dat out 'fore de lookin'glass an' yo' take a bone out an' run

it cross yore mout' lak dat, an' yo' keep on pullin' out every bone in dere till yo' git to de right bone. When yo' hit dat right bone in dere yo' cain't see nuthin, it gits dark. Well, yo' got de right bone den. Dat's de black cat bone. Dat's so when yo' caught dere nuthin dey kin do. Yo' sold yore soul right dere an' yo' have tuh keep dat bone in yore pocket, an' evah'thin' yo' do yo' gotta have dat bone wit yo'.

Yo' know dat black cat bone ah wuz tellin' yo' 'bout - when yo' wanta make music easy, well, yo' do dat an' yo' take dat guitar an' dat bone. Den yo' go tuh de fo'ks of de road an' yo' set dere an' make yore music right dere. An' den if yo' steals thin's, yo' kin come in heah an' ah cain't see yo'; yo' jes' be gone, see. Dat's sellin' yore soul to de devil.

Well, dere so many thin's yo' kin do. Jes' lak ah wanted yo' tuh die. Ah ketch me a toadfrog an' ah take him out in mah backyard into my henhouse, if ah have one; toilet, any place ah want to. Ah know yore pitchure 'cause ah've saw yo' an' ah've got chure pitchure in mah mind how yo' look. Ah hand dat frog dere an' in hangin' dat frog at one a'clock - yo' stand dere from one tuh fo' an' whip dat frog, an' stob him, "Die, yo' ole son-of-a-bitch. Die! Die! Yo' cain't stay heah. Yo'll go crazy. Die yo' ole son-of-a-bitch," until dat frog dies. Stay dere until dat frog dies. Stob him an' yo' cuss him. An' call his pitchure to dat frog till dat frog pass away an' die. When dat frog die, den yo' go immediately, yo' start tuh goin' insane - crazy. Yo' see things, yo' jes' go crazy an' dey have tuh put chew in de 'sylum.

(Well, all the time you are stabbing that frog, you must keep my picture in mind?)

Yeah, keep yore pitchure in mind - right into yore mind, until dat frog die. When dat frog die, when yo' git ready tuh leave, "Die, yo' ole son-of-a-bitch, yo' done done me harm long enough."

[That is the end of my death by magic!]

(From one to four in the daytime. What do you do with the frog after he is dead?)

Jes' let him hang dere until aftah he comes tuh be crisp. When he comes tuh be crisp, maybe she's got a friend dat chew don' like dat friend, an' dat friend 'sociatin' wit me. Aftah he comes tuh be crisp, ah cut him up an' ah git me a rag, an' ah pulverize him - pulverize dat frog, an' den ah git me some whiskey an' ah po' it onto it, an' let it set dere seven days till it soak through it.

Den maybe yo' drink it. [I] jes' say, "Come on an' have a drink on me." Dey goes back fo' de drink, gives yo' a drink, an' ah po' me out some in a teacup an' make out lak ah'm drinkin', an' ah'm leavin' it settin' dere. Some live frogs will come into yore stomach.

[I am killed a second time.]

To make a man tuh come back home, yo' git chew a frog an' git a man's left-foot shoe. Fore yo' put dat frog in dere yo' roll some shots an' he'll pick up shots. Yo' roll dem dere an' he'll pick 'em up, an' when he gits full yo' lift him up wit chure left han' an' put him ovah in dat left shoe. Stop him up in dere till he die. Den yo' take dat frog outa dere an' yo' bury dat frog at chure front do'. An' dere ain't no way in de worl' fo' dat man tuh leave dere wit his name in dat frog dust undah de do'. He cain't leave dere. Ah don' care whut ch<sup>e</sup>w do, he goin' raise Sam tuh stay dere; but he'll beat chure brains out he'll stay dere.

Well, dey take dem little ant aigs, all de ant aigs yo' want an' dey put it into a bottle an' put 'em up an' let 'em dry. Jes' lak yo' do a snake, if yo' wanta dry a snake an' wanta put snakes in yo', yo' let dat snake dry up. So yo' put 'em up dere an' aftah dey dry, yo' po' a little whiskey on 'em. De whiskey

will eat 'em up. An' yo' give a person a drink of whiskey or drink of watah, drink of coffee, dat will bring live things in 'em.

Dat makes *fast luck*. Dat's fo' a *gamblin' han'*. Yo' don' need nuthin but dat bat. Take dat bat an' sew it up an' put him in yore pocket. Dat's luck, awful good luck. All bats - he's a little bit of thin' aftah he withahs up - little bit thin' jes' 'bout big as dis aftah he withahs up. Yo' sew it in red flannen. Put him in dere an' a piece of lodestone - dat's all yo' need.

(You sew it up alive?)

No, let him die - an' let him set dere an' withah up an' git dry. Put dat lodestone into him an' maybe some *anvil dust* into dat, sew it up an' keep it in yore pocket, keep it dere.

(*Anvil dust*?)

Yes.

Yo' use de bird nest fo' plantin' thin's in it, jes' lak yo' want somebody tuh die. Yo' take dat black hen's aig an' yo' *dress* it an' put it up in dere an' when de sun dries it up, why dat kills 'em.

(How would you *dress* that black hen egg?)

Well, yo' take dat black hen's aig an' yo' write de peoples name on dat aig wit ink, an' den aftah writin' it in dat aig, yo' run yo's needles through dat - two needles through disaway, two needles through disaway [demonstrates].

(Here's the length of the egg. You put one needle through one end and one through the other, lengthwise of the egg.)

Yeah, dat's right, jes' cross 'em in dere jes' lak dat. Den yo' go de othah way an' yo' run de same through dis way, an' yo' turn it ovah an' yo' cross it through dataway. An' yo' wrap dat up nine times an' good so dat nobody kin tell it's a aig, an' put dat bird nest up on top of dat. When dat aig dries up dey will die.

(You put this in the bird nest in the tree?)

Up in de tree.

When yo' do dat chew waverin' a person's mind - yo' runnin' a person crazy. Jes' lak ah come in heah an' maybe steal yore drawers or yo' ole hat [she is looking at my "ole hat" with concealed microphone] or somepin or othah, an' ah put dat hoodoo dust as yo' call it into dat. [She means *goofer dust* as I called it.] Ah write chure name into dat an' ah'll cross dem black needles into dat an' put it up dere, an' as de wind blow dat yo' lose yore mind. Put dat up in de tree, way up where nobody see it chew know.

Well, de dirt dauber nest, yo' take dat dirt dauber - dat's de same as gittin' *graveyard dirt*. Dat's jes' de same an' yo' plant it in each one of de cornahs of de house an' make de people move, dey cain't stay dere. Don' do nuthin but say a prayer ovah it.

(What does it do to the people?)

Dey will leave dere. Dey'll move 'way from dere.

Aw - jes' lak a cow, a nice fed cow dat eat clean food, yo' take dat manure an' yo' steep dat. Yo' give her one cup-a tea - one tablespoonful of it three times a day fo' 'bout three months. Dat will kill T.B.

Heah tell of 'em usin' dat. Dat's fo' tuh kill diff'rent diseases.

(This milk from a black cow.)

Kill - cure T.B., an' in general dat kills germs.

(Way out in New Mexico you have worked?)

Ah work out in New Mexico altogethah an' ah come tuh New O'leans an' finished up. Den ah know whut tuh git.

(Well, were you initiated into the work in any way or anything of that sort?)

Ah wuz bo'n wit dis.



(Is there much of it out there in New Mexico?)

No, it's not - it's mo' of a T.B. country....

Scrape de bottom of yore feet - jes' lak yore mah husban' [!] an' yo' runs aroun' an' yo' won' stay at home an' yo' don' give me no money - an' ah take dat bottom. Scrape any one of yore foots, don' care - take yore fingahnails an' cut 'em off, an' tie 'em up [feet bottoms and fingernail cuttings] in a little rag an' put it into de teapot or de coffee pot, an' make tea off it fo' nine mawnin's an' throw it away. Dat's all of it. He stay at home - dat's love.

Yes, yo' kin *cross* it up. Yo' kin come into dis house heah an' jes' lak ah first told yo', yo' kin git up ovah dat do' dere an' yo' kin plant dat *hot-foot powdahs* dere. It's brown, it's in a little bag - yo' make yo' a little bag of it, yo' see. But chew don't git any of it on yore fingahs - yo' git yo' on some gloves an' yo' plant it. Po' dat off, an' put dat in dat do' dere, an' nobody kin stay in dis house. Dat's *crossin'* it up. Dere cain't nobody move in dere or stay in dere.

(End of 1520. This woman is a professional.)

#### DOCTOR PAUL BOWLES OF NORFOLK

YOU ARE SCARED FROM DE LAW, HE'S A OUT TO PICK YOU UP  
DIS THING'LL ["HAND" WILL] KICK YOU AND WAKE YOU UP  
SO YOU'LL BE ON YOUR GUARD....

IT KICKS AND JUMPS IN YOUR POCKET, WAKE YOU UP  
DAT'S JES' DE SPIRIT DAT CONTROLS DIS THING WILL MAKE IT DO DAT

HIT IS DE "HOLY HOODOO OIL" SEE  
DERE'S SOME OF DESE ARE "SANCTIFIED PEOPLE"  
DEY WHAT USES DAT  
WELL MOST DE PEOPLE MAKES DE "HOODOO OIL"  
WELL DE BES' "HOODOO OIL" DAT IS IN DE COUNTRY TODAY  
DOSE "WITCHCRAFT PEOPLE" MAKES IT DEMSELVES

#### NORFOLK, VIRGINIA

["No. 466 - Paul Bowe [[I have spelled his name several ways]] - 713 Henry Street - Norfolk - R.D. [[Root Doctor]] - very good" - *Numbers Book* 442-621. Several things from his broken-up interview are in the preceding text - see p.89, No.300. Somewhere in the text I believe I have recorded one of those little gems lost and found several times (see Preface), the saying that "snakes in Currituck (County, N. Car.) have no tails because *conjures* have cut all of them off." Instead of Madam Griffin (p.1309f.) giving me this, I am now certain the saying came from Doctor Bowles, a native of nearby county of Pasquotank. His material is on cylinders 458-463.]

Well, yes, I've heard a little story once about this ol' thing they call the *hoodoo business*. And once there was - back, I might say, in slavery, it was a man once, his name was John. And old John, he was a man that he prayed and prayed. Old Massah told John, he said, "John," he said, "you will be sold." John says to him, he said, "Mastah, I don't want to be sold." He says, "I want to stay with my family." He says, "Well, John, he said, I must sell you - you

must be sold." He wanted to stay with his family. So John was a man that he prayed and prayed, you know, and asked the Lord to change Ole Boss's mind, but he wouldn't change his mind.

And after while he told John to get all his garments washed clean, he was gon'a sold him. And he [John] never could change his [Mastah's] mind. So a fellow says to him, he says, "You go down and see a fellah they call *Cunjure Joe*," says, "and ah think *Cunjure Joe* will do you a little good."

(*Cunjure Joe*?)

*Cunjure Joe*. So he goes on down to *Cunjure Joe* and says to him, says, "Joe, I want you to do me a little job for me."

He says, "All right." He says, "What is it?"

He says, "I'm going to be sold and I can't change the Mastah's mind...I been prayin' goin' on 33 days and haven't changed his mind yet."

He says, "Well, you bring me two hams and a peck of sweet potatoes and I will change your boss's mind." So he said he would change his mind.

So he carried him dis stuff and he did so...tells him, says, "You go on by the grave on the left hand side you want to get two pinches of that dirt with your right hand." So he did so. He said, "Now, after you get it, I want you to get his sock...."

(Sock?)

"Get this dirt from the grave and a sock." And he had taken dis and he carried it to - wrote Ole Boss's name on a paper and put it in dis sock and throws it overboard. When the tide come in [and] it went out, why that changed his mind.

So the next morning, he come out there, he says to him, he says, "John, I had it in my mind to sell you but I won't sell you...I come to find you is a good fellow and you is a nice worker, so I'm going to keep you."

So Ole John went to tellin' people from then on - said that if you want a job did, he said to go see *Cunjure Joe*. He said, "I've been prayin' to the Lord for goin' on thirty some days and hadn't changed the boss's mind," he said, "and I went on to *Cunjure Joe* and had five minute's talk and he changed his mind right away, and he said..."He's got all[?] [the Almighty?] skinned a mile." He say, "If you want a good job, see *Cunjure Joe*."

(Well, where was this supposed to have taken place? I mean any particular place? Or just a story?)

Oh, well, this is what you might say, a little fairy tale, kind of a joke; but de same time, it was what you might say the foundation of the *cunjuration* started way back from Ole *Cunjure Joe*. He was a real man that carried a *high hand* at that time.

(Where was he supposed to have lived?)

Well, the story says this fellow he lived at 13 ought nuthin, Nowhere Avenue, upstairs in a vacant lot....That's where he was supposed to have lived at that time. That's the way the story ran.

(Where did you hear the story?)

Well, I heard the story here in town.

(Somebody talking?)

That's the idea, yes sir.

(Where did you say he lived?)

1300 in Nowhere Avenue upstairs in a vacant lot.

You might say a girl dat you like. All you wanta do - you'd have to get you a little *hoodoo oil*, a little of dis *High John de Conker*, and Adams-and-Eves and mix it up together, you understand, and get in the wind so she'll smell the smell of it. You might have it all in a little han'kerchief you might snap her. See,

when she get up close-like, she'll follow you anywhere you wanta go, you understand, and do most anything you want did.

A woman can be playing with a man, you know, and she take the measure of his...and she'll take the measure with a string...and she'll tie nine knots in it, and she'll put it in a bottle airtight so no air kin get to it. And he can't bother with nobody but her, and he couldn't bother with her if she didn't pull de stopper when she get ready to be with him.

(She pulls the stopper up when she gets ready to be with him.)

That's the onliest way dat he kin be with her.

Well, de way that is did. I'll give you dat one. You wants to get a *toad-frog*. Well, this frog is supposed to be whipped with two sticks until he rear up on his hind legs. Den you have your fresh hog lard all in a pan - let it be fryin' hot. When dis frog rear up, you take dis frog and you put him in dis pan of grease and you fry him. And after you fry him, you takes him out of the pan and den let dis grease git cold. Take the grease and put it in a box for a salve when it gits cold. When you be with the girl, you make out you are playing with her, and you bathe her on de inside with dis. And then the next time you'll ketch a boy dog when he is (coming off) [comment by transcriber] and get some of his *come* and put it in dere with dis salve...that's the second time. And you grease around in dere. And the next man that goes there he'll get stuck....

(Any way of getting them apart?)

Dere's a way dat you get 'em apart without killin'.

You go and get you some bramble briars. You know what a bramble briar?

(Bramble briar?)

Yes. And you take them and you whip his hind part, his rump with dat....

(You beat the man? Oh, you beat the man who's stuck with the woman.)

That's the idea. That's right, right to his rump and he'll try to come apart.

(I see. That's all you have to do?)

That's all you have to do.

Well, dis photograph is kinda - a bad thing. Course the most of 'em is on paper. Paper is kind of hard to harm a person wit that. But on a tintype it is very easy. But it's one way that you kin harm 'em on paper.

You will take dis old photograph and you will carry it out and you will put a tack in it and put it on a tree. Well, you'll take a nail and you'll put it right up about his heart.

(Where?)

Right up about his heart on de tree. And you'll give it a tap nine mornings. You'll give it a little drive and just drive it in enough so on the ninth morning when you drive it to the head. It no matters where he is, where he may be - sometime you hear of people fallin' out, dyin' you understand. The doctors say he got heart trouble. The minute you hit it hard and send the nail through the head on the 9th, that's when it going to come. He'll drop like that - drop right out.

Well, you kin get a dead man's bone, and after you get this dead man's bone - it's a certain bone you gotta get though. [A preparation called *Deadman's Bones* is sold - see p.1076, line 37.]

(What bone is that?)

\* You gotta get de little fingah bone off de left hand.

(The little finger off the left hand.)

Off the left hand. And you take dis finger and you soak it in alcohol for nine days, and after you soak it in alcohol for nine days, you take it back to the grave and bury it on the breast of the grave. Then you feed it with sweet milk for nine days, and after that you do that.

(You sweeten it up?)

[I was not yet too familiar with *feeding a hand* - see *HAND FEEDING*, p.578.]

No, you bury it on de breast of the grave and *feed* it with sweet milk for nine days - just give it a little milk. And after you do dat, you wanta get you - den you get you a black cat and cut a piece of his left ear off, you see. Cuts his left ear off and then you wanta soak this a little bit - a little alcohol into hit. Then you take dis bone and dis cat's ear and you sew it up in a piece of red flannel, and then you tote this wit cha and you have you a little of this Hearts Perfume and a small bit of dis *High John de Conker*, and you'll *dress* this and wear it in your pocket. And, you see, it's A-No.I when you enemies begin to come on you. Or you are scared from de law - he's a out to pick you up - dis thing'll kick you and wake you up, so you'll be on your guard.

(How does it do that?)

How it do it?

(No - you said it moves, it kicks.)

Yeah, it kicks and jumps in your pocket - wake you up. DAT'S JES' DE SPIRIT DAT CONTROLS DIS THING WILL MAKE IT DO DAT.

(I see, tells you when the law is coming.)

That's the idea. In other words it's good fer a *gamblin' hand*. You've heared about dat? When you go to *gamblin'* you wants to make you a thumbstall on your right hand. You stick this stuff right underneath of it and always shoot dice from that same hand. This is a *gambling hand* also.

(I see. They use it for a *gambling hand*, too.)

Well, you take a little of this *hoodoo oil* and this *High John de Conker* and get in dere and out wit your han'kerchief and let it, you know, let him get a whiff of it, and he'll conquer. In that way he'll give you a job. You have to do this about nine mornings and I'll guarantee he'll give you a break.

(What is *hoodoo oil*?)

Well, *hoodoo* - hit is de *holy hoodoo oil*, see. Dere's some of dese are *sanctified people* - dey what uses dat. Well, most de people makes de *hoodoo oil*. Well de bes' *hoodoo oil* dat is in de country today, dose *witchcraft people* makes it demselves.

(Do you know what it contains? What it is?)

Well, yes. It contain a little dis *graveyard dust* and a little of dat *High John de Conker*, *Adam-and-Eve* and *Devil's-shoestring* - jes' diff'rent stuff it is made out of.

You kin take the bow out of a man's hat and take all the *nature* from him.

(Well, how would they do that?)

The way they do that - most of the women do's this. They will be with a man and they will let him wipe on a cloth, understand, and they'll save this *come* dat he discharge and take some of dat and the bow out of his hat and just stick dat in de same bottle. You understand me? Why he won't have *nature* for nobody or nuthin. They bury that. If he don't find dis, it will go to his head - will burt in his head and he'll die. They have to bury it upside down.

(What comes to a head?) [What goes to his head?]

Dat'll send it [*come*] to his head. They might put it in the graveyard, a sinner's grave and bury it upside down, and that'll send it to his head.

(Oh, that makes his *nature* go to his head.)

A man can *lock* a woman, you know, with her sock. He get a sock and hang it up about de house, and if she gone to Halifax, Nova Scotia or California - any place she may go, and he'll do the right thing. He call her three times through de keyhole at sharp nine o'clock at night and burn some of dis *High John de Conker* into his house, and fill it with dis here incense. And I guarantee she'll

come back. She can't stay away.

(He gets hold of her stocking?)

Yes.

(What does he do with that?)

He get her sock and hang it up about de house.

(Oh, he get's his sock or her sock?)

Her sock.

(And what does he do? Hang it any place?)

Any place - in a kind of a secret place, you know, where it won't be astirred. I mean a closed place. And call her name three times through the keyhole sharp at nine o'clock at night, and I guarantee she'll come; if she ain't in jail or bad sick, she'll come....She can't stay away.

Go to a white oak tree. Go to a white oak tree where the lightnin' have hit.

(The lightning had struck it?)

Yes. And if you find anyone that did - who dat you think they did something to you, and you kin get nine of his tracks and nine of those splintahs and put one in each one of his tracks.

(Nine of those splinters?)

Yeah, and make a wish that if he did it, this thing will turn back on him and nobody can take it off of him. He will finally get down and die.

Nine needles and you kin take them nine needles and put them under the door block or at the gate, or under the house - somewhere where you stay. And you get sick, and if you don't find dem needles, they'll pin you right down to the bed.

(They'll pin you right down.)

Yes, sir, right in de bed - can't get up yourself, unless someone help you. But if you wise enough to locate these needles and find 'em, and take 'em to de river and throw 'em overboard in running water, he'll soon run crazy.

(The fellow that did that?)

Turn this *trick* back on him.

Go to the cemetery and git a little of that dust and come by and just throw it across your door and make a wish, and when you cross - you gotta pass over it - you gotta pack up and go.

Then take it to the water and throw it overboard, and when the tide comes in and goes out, you will soon leave - you gotta go, even if you was to leave every-thing you got dere. You heard talk of people leavin' dere home - don't know jes' where dey gone, left everything. That's what happened to him.

Well, that's one thing you kin do if she around him. Suppose that he is fooling around with her. He'll take and get a little wax from his ear and he rub his *tommie* [tomahawk] wit dat. And if he goes with her, it'll burn - she can't stand him.

(He puts it on himself, on his.)

Yes, sir, on himself. And she'll flinch, you understand - she is bound to jump, you understand. She can't stand it 'cause it will burn her. Or either, he kin put a little cayenne pepper on the stove when she got him. That'll drive her, she gotta go out - she can't stand it anywheres dere.

[Here is a cure for *no nature*.]

•He kin go an' git 'im two red onions, an' a brand-new cotton pocket handkerchief, an' tie those onions up in there an' beat 'em out. An' git choo a bottle of spirits turpentine [from the] drug store never been used out, an' pour into dis-like, into a little cup or somepin an' take an' wring it out. Den ketch his *tommie* by the head and rub it down three time, and make a wish every time he do it an' say, "You come from the devil, go back to the devil" - for three times.

Well, dat all he could do. Den he'll be able to go with anybody he want to. But don't let dis turpentine get on his body; if it do, it will burn him. Well, if it don't work for me in forcing de woman, it'll work itself to forcing you.

(Now, what do you do with this handkerchief that has this onion juice in it? What do you do with that handkerchief?)

Well, you kin throw the han'kerchief away after you strain that through dere. Then you throw the han'kerchief away, but jest take your hand and dip it in dis stuff and rub it on de head three times. Then they throw it away.

(Then they throw it away. I see.)

That'll kill de *trick*. If it don't do dat way - if it's not in de cemetery. But if it's buried in de cemetery on de east side, upside down, the onliest way you be able to get rid of dat, you have to find someone kin locate dis bottle and [or] tell you where to find it.

(I see. You simply have to find the bottle. That's all you have to do. Well with this other thing, you don't have to find the bottle.)

Don't have to find the bottle - that's used outside the cemetery. But in the cemetery the bottle have to be found.

The best way in de world is to do dis - on the growin' of de moon.

(On the growing of the moon.)

Yes, get you a dirt dauber's nest.

(A dirt dauber's nest.)

A dirt dauber's nest and get you a pint of vinegar, and get you some *High John de Conker* and some of dis *Hearts Perfume*, and you will put just nine drops of dis in the dirt dauber. And den you take dis dirt dauber's nest and you'll scramble it all up, you understand me, into an old cup or somepin. You take dis, a little vinegar and pour it in dere and you take your *tommie* and wash it in de dirt dauber with your hand. Keep dis stuff so you kin put it aside. And she can't do nuthin with nobody but you. Any man that start dere will darn near fall. And after while the nearest you find out that someone have come round and tried to get her, she'll come and tell you, say, "I ain't got *no nature* for nobody but you." But then (by that) [comment by transcriber] you can bet your life that somebody been tryin' but they couldn't make no headway with her.

(I see. But each time you go to her you have to wash. That the idea? Or just once?)

Just one time.

(Just once is enough?)

One is enough.

(But you got to keep the rest of it. You don't throw it away.)

No, you still keep it.

(Keep it?)

Yeah, you kin keep it twenty years if you wanta - jes' keep adding to it. Don't let the cup never go dry. If the cup happen to go dry, you still have some of that same stuff - mix it up again. Keep it in a secret place. Or either in a bottle's all right.

#### GRANDSON TALKS ABOUT DOCTOR JONES

HE SAID HE GOT HIS POWER FROM ABOVE

HE WOULD PUT ON BLACK  
EVEN HAVE ON BLACK GLOVES AN' ALL  
HE HAD A BLACK CAP HE PUT ON

HE HAD ALL HIS WORKS RIGHT DERE  
JES' LAK YO' GOT YORN ALONG HEAH

HE HAD A LITTLE MAN  
IT WAS IN A BOTTLE...  
AT TIMES DIS MAN WOULD BE BLACK AS SUT  
AN' AT TIMES HE BE JES' AS BRIGHT  
AS DE MAWNIN' STAR...  
HE SAID DAT WUS HIS BODYGUARD

BRUNSWICK, GEORGIA

[This man's description of *grandfather* partly describes himself. Where does *grandfather* begin or end? Was there a *grandfather*? We are dealing with an image or *dream self*, created by an agile mind - perhaps to hide his identity from me. If at times this creation is *hole-y*, we must remember that its creator is a professional worker familiar with hoodoo thought and world. The material of informant 1205 will be found on cylinders C442:3-C451:4 = 2023-2032.]

Well, mah grandfather, he wus a doctor himself. Co'se he's daid now - he wus 104 yeahs ole. He wus bawn an' raised in Beaufort [S. Car.]. When he got tuh de age of 100, ah wus wit him - he had a stroke an' couldn't walk.

(He wasn't *Doctor Buzzard*?)

No sir, wusn't *Doctor Buzzard*. *Doctor Jones*. He wus a noble fellah. He wus in slavery-time, ole fellah. Well, ah go tuh work an' explain it tuh yo' as near as ah can.

Now he wus a *root doctor* an' after he got to be 100 yeahs ole....

Dat hair proposition, ah've seen peoples come to him dat wus tricked in de hair an' he would tell 'em directly how it happened an' tell 'em right where tuh go an' git it an' all.

(What would they do with the hair?)

Well, a woman come tuh him one time an' tole him 'bout it dat - dat she wus a *root-worked*. De time she come tuh de do', he called her name an' tole her where she comed at an' everything. Well, she didn't know whut had happened tuh her, yo' know, an' he wus past walkin' den.

He had a little ball yo' know. He had a little ball an' he had somepin black dat he put ovah it. He put dat ovah it an' he tuk it off an' he looked at her hand an' tole her, said she wus goin' wit a outside man. [Informant will tell us more about this crystal ball - see p.172.] He tole her dis man had taken some of her hair an' taken two needles an' crossed 'em an' put it in her do'steps. An' so - he wus past walkin' - so he tole me where tuh go an' git it. Ah wus a boy - ah wus 'bout seventeen yeahs ole den - tole me where tuh go git it but ah had tuh wait till night. So ah went an' got it an' brought it back to him. An' jes' lak he tole her, hit wus *fixed*, dat's de way it wus *fixed* - some hair, a plait of hair about dat long. It wus hers, jes' lak hers [demonstrates].

\*(Long as your finger.)

Yes sir. It wus put in a black *flammen* - black piece of cloth or somepin an' two needles crossed, an' it smelt like it had some sulphur or somepin in it. So he'd taken dat an' burnt it an' taken de needles an' broken 'em in fo' parts, each one of 'em. He broke each one of dose needles in fo' parts an' taken de hair an' burnt it. Well, after he burns dis hair he gived it tuh dis woman an'

he taken some *nightwood oil*.

(What?)

*Nightwood oil*, he called it. Dat's whut he told me it wus.

[I have at least two examples of a hoodoo tree that shines or glows at night. Would *nightwood oil* come from that? Or is *nightwood* a corruption of lightwood, a pine, and the oil a crude turpentine?]

An' taken dis hair wit de burnt ashes from it an' dropped about nine drops of dis *nightwood oil* in her hands an' let her rubbed it like dat - rub it ovah her face like dat three times. An' each time she'd rub it why she made a wish - jes' lak dat three times, made a wish an' done her han' like dat three time an' fold it. An' den she fall down on her knees an' he went tuh a certain place in de Bible - course it wus Psalms. De Bible, dat's de mos' book dat he worked wit, an' de Six an' Seven Books of Moses. An' he prayed fo' her. He told her tuh go back home an' at twelve a'clock dat day, why dis par'ic'lar fellah whut wus workin' aginst her would come an' beg her pardon. An' so dat would - dat happen.

Ah seen several peoples dat come tuh him dat whut chew call wus *root worked*. Co'se ah wus old enough - ah wus 17 yeahs old - ah wus old enough, yo' know, tuh remembah things; an' den, in othah words ah wus workin' fo' him den yo' see, 'cause he wus pass walkin'. Well, dere's a lotta things ah'd have tuh do fo' him - shiftin' round in his room. Well, he had all his works right dere jes' lak yo' got yorn along heah.

Ah've seen peoples come tuh him dat wus pass walkin' an' couldn't talk, an' wit live things in 'em, an' he tole 'em jes' 'zactly how it happen tuh git in 'em an' den he got it out of 'em.

(Can you tell me how he got them out? Tell me how they got them in, first; and then tell me how he got them out.)

Well now, dere wus one woman come to him. Well, she wanted tuh know how she become by 'em. Well, he tole her dis - he done all good things, he didn't do no evil. He wouldn't do yo' no harm. He done all good things. He said he got his powah from above. An' he lived tuh be 104 yeahs ole.

Now he tole her dat dis lizard would come - dat wus her enemy, about her husband. Den he called her name when she entered de do' - tole her husband name. Had nevah seen 'em befo'. Even tole her de woman name whut tricked her an' dat wus her husband's sweetheart. He tole her dat dis woman goes in de woods an' gits a lizard - a scorpion. Yo' know whut dem is, yo' know. An' she goes tuh work an' puts it in de stove an' roasts it until it come tuh be thoroughly hard - cooked done until she kin make a compound, powdah out of it. Ah guess yo' understand dat chew hear dem talkin' [making noises in the body], ah guess. All right she makes a powdah out of dat - jes' lak yo' would take some sand. Well, den she goes tuh work an' cooks a meal fo' dis woman, puts dat in it jes' lak yo' would put de 'gredients in a cake or pie or somepin. Well, she eat some of it. After she eat, why hit become tuh be live again an' transilates through her body, yo' see. Well, dat makes her sick. Well, dat's root working.

Well, dis woman come to him an' he tole her all about it. Well now, he goes tuh work an' make up some medicine. Ah had tuh git all de roots. Well, yo' know a kid, yo' know, he wants tuh know everything yo' know. Well, it's a lot of things ah'd ask him. Ah'd say, "Grandfather, whut is dat dere?" A little small root. He had dis place fixed wit all dis stuff an' de fireplace yo' know. Well, yo' know how dem ole bachelors is. Ah said, "Whut kinda root is dis?"

He says, "Son, dat's de John de Conker."

Ah said, "Whut is it fo'?"

He said, "Well ah'll tell yo'." He said, "It might do yo' good in de future," said, "cause ah ain't goin' be heah much longer wit chew." Said, "It might do



yo' some good if yo'd treasure it."

Ah said, "Dis *John de Conker*?"

He said, "Yes."

An' so he had a ole knife ovah dere - looked like a ole potato knife - rusty  
So he tole me whut tuh do. So ah chip some of it off an' put it in mah pocket.

Ah sayed, "Whut chew goin' do wit dat?"

He said, "Well, ah'm goin' make me some medicine."

He says, "Now, give me dis root."

Well, all of his roots had a name on it.

An' de first root he give me an' tole me tuh chip some off an' put in de pot  
wus *John de Conker*. De next one wus de Samson snakeroot. Well, dem two wus put  
in dere. Well, hit's another little root. Ah went an' got it many a time back  
in de field. It's a simple thing - dey call it de bull nettle [also horse nettle  
(*Solanum carolinense*)]. It's a little bush dat grows about dat high. [He  
demonstrates.]

(About a foot high?)

'Bout a foot high an' it got three or fo' little balls on it about de size of  
yore thumb, an' hit got a root.

(Do they have stickers on those balls?)

Yes sir, little stickers. [They do not.] Dey han' tetch it - Jesus Christ,  
dey sting. It's a bull nettle, see. Well, he gits dat. Well, dem three roots  
he puts in dat water an' it comes to a boil. Well, after it come to a boil it  
turn tuh be about de color of *Coca Cola*. Well, he takes dat out. Well, after  
he takes dat out, he puts a broken dose of Epsom salt in dere. He goes tuh work  
an' he takes, ah'd say, about half a dose of dis liver an' tomatuh - liverate  
[liver extract?]. It's liverate or either dis black drahf [draft] - one or de  
othah. It looked like leaves ground up anyhow. An' he puts in one of dem little  
tea bags yo' know. He puts dat in dere. Well, all dat comes to a boil. Well,  
after dat, well he strains it. Well, after he strain dat he gives her a dose of  
it, an' he sets an' holds his watch. In ten minutes time why she have de action.  
Well, after dat action come, why yo' kin look right in de slop jar an' dere dey  
is [demonstrates].

(Running around.)

Runnin' aroun' - ah mean live lizards, runnin' aroun'.

An' anothah woman come dere wit a alligator in her.

(One of the alligators?)

Alligators, yes sir. It wus a *farmer woman*. Peoples come dere wit frogs in  
'em.

Well, now dis woman come dere wit de alligator. Now, he stripped her in de  
bed. Now dese ridges - now 'long in de daytime he rests pretty well; but at  
night, de time she have her rages.

[Why the alligator moved about in the woman only at night, I do not ask in-  
formant. But he does say the *ridges* of the reptile's hide caused the *rages*.]

Well, she got dere in de afternoon. Now, de day befo' dis woman got dere to  
'im - come - he tole me about it. In de afternoon he'd laid down an' taken a nap  
of sleep. An' de day befo' dis woman even come, he tole me dat she wus goin' be  
dere. Tole me whut a lookin' woman she wus, after he had laid down in de after-  
noon an' taken a nap. Ah asked him - yo' know, children is very 'quisitive - ah  
said, "Grandfather, how yo' kin tell dat people's comin' an' yo' ain't nevah seed  
dem befo'?" He say, "Well, son," says, "dat's a gift from God." He says, "Ah  
sees dat."

Ah say, "How yo' see dat fur off - two or three hunderd miles?"

He says, "Well, ah sees de individual." He says, "Dat wus gived tuh me." He

say, "Dat's de secret part of a man." An' he said, "Befo' ah dies ah'm goin' give it tuh yo'." He said, "Whatevah yo' do," says, "don't give it away." He says, "Co'se, ah don't figure dat chew'll evah treasure it," said, "but it will do yo' good in de future." He said, "But if yo' should take a notion to give it away" - he says, "co'se ah know yo' won't give it away - but if yo' should take a notion tuh give it away, an' won't treasure it, it's wuth somepin." He said, "It is wuth thousands an' thousands of dollahs."

He said, "When ah wus takin' mah first step in witchcraft," he say, "ah didn't have a dime." He said, "But now ah got aplenty." He says, "Ah gits mah powah from above."

[The purpose of the preceding financial talk is quite obvious.]

An' so ah wus goin' tell yo' 'bout de woman wit de alligator. Now, she came dat next day. An' dey brought her dere on stretchers an' befo' she come he wus drinkin' a cup of coffee by de fireside. He looked up at de ole clock - one dem ole-fashioned clocks yo' see, tickin' slow. He says, "Well, in about seven minutes from now ah'll have company," he says, "Rachel [somebody], her husband an' her two sons will be heah." He say, "She on stretchers in de wagon - dey drivin' a ole ox."

Ah looked at 'im. An' so in about thirty minutes ah looked down de road an' ah seed dem coming but ah didn't know who it wus yo' know. Ah didn't give it a thought, but ah jes' looked yo' know. An' so atter while dey drive up an' hailed him. He says, "Yes, yo'all like tuh been too late." Says, "Bring ole Rachel on in an' see whut Jones kin do fo' her." So in dey come.

[The *doctor's* greeting, "Yes, yo'all like tuh been too late," is standard consultation technique - see p.307f. Somewhere I call it *scare-hell-out-of-them technique*.]

So dey put her in de bed, yo' know, an' so he had everybody tuh 'scuse de [excuse themselves from the] room but me. So he stripped her an' so yo' could jes' look up an' down her side. Yo' couldn't see nuthin but yo' could jes' see her skin movin' - kinda like - up an' down her side. Den it would stop an' when-evah it did stop why she'd be quiet. An' when it move like dat yo' could hear her two or three blocks screamin'.

Well, he goes tuh work den an' he has some oil. It wusn't zactly oil whut chew could po' but it wus between - it jes' would drop yo' know - jes' kinda lak a salve but it a bottle, yo' know, or somepin like dat - like tallow. If yo' put it by de fire hit would dissolve jes' enough fo' yo' tuh git it like dat where yo' could rub it like dat an' grease yo' all ovah. Well, he got some of dat.

Well, he had a little man - it wus in a bottle ah guess about lak dat.

(A little what?)

A little man.

(A little man?)

A little man.

(Like a little figure of a man?)

In a bottle, yes sir. An' at times dis man would be black as sut, an' at times he be jes' as bright as de mawnin' star.

An' so he tole me tuh give it to him. He jes' set it up anywhere. He said dat wus his bodyguard. Jes' lak dat ah wus goin' carry yo' up de street an' ah wus wit chew•an' had a gun to protect yo'.

(To guard me, yes.)

Yes, dat's whut he called - it wus his *gardybard* [sort of Spoonerism for bodyguard] he said.

An' so he'd taken dis bottle an' give it tuh her, but when he give it tuh her, dis fellah wus jes' as white as anything yo' evah seen. It wus in alcohol. De

minute she put her han' on it, dat room turn dark an' dis little bottle - man an' all turnt black. So he'd taken it back an' set it up on de shelf an' it was black right on.

[The preceding bottle is an interesting example of bottle divination (see BALLS EIGHTEEN, p.166), used here to diagnose whether or not the patient is *tricked*. Since the old man calls this bottle his bodyguard, he considers it a companion, a *Jack* (see JACK, p.190f.). Informant does not tell everything about the bottle. You will remember that grandfather "had a little ball an' he had somepin black dat he put ovah it...an' he tuk it off" (p.1739). Now here is what could have happened. Grandfather put in patient's hand a small cylindrical bottle containing a clean fluid in which the figure of a diminutive man, pure white, floated. He laid a black cloth over the woman's hand and bottle. He may have held both in his hands, praying over them. Then he lifts the bottle from the woman's hand, not removing the black cloth, but carefully wrapping up the bottle in the black cloth. He lays this bundle on the table, takes out his watch, timing something. Finally he unfolds the black cloth. Instead of the white man and clear liquid, the bottle now contains a black man and a dirty liquid. This meant that someone had *tricked* the woman. It also means to us that the woman had been *tricked* twice, the last time by *Doctor Jones*. Here is the old two-bottle *trick* (see BOTTLE SUBSTITUTION, p.265f.). What about the room turning dark? A little addition by informant. The dark room, possible only if electricity were available, would not have increased patient's faith. Few things and simple things are best.]

So she says, "Well, *Doctor Jones*, whut is mah trouble?"

He say, "Well, *sister*, yo' jes' been *tricked*."

She say, "Well, how it happen?"

Well, he tole her it was worked de same like de lizard was worked dat ah 'fore tole yo' jes' now.

See, ah'm jes' tellin' yo' personally whut ah knowed 'cause it growed in me, 'cause ah was right dere an' seen it all. Ah had tuh wait on him after he'd passed 100 - he lived tuh be 104. Well, it was quite natural dat ah learned a whole lot by workin' wit him, yo' see.

An' so he tole me dat dis woman - yo' know dem little 'gaters when dey first born dey like dat, chew know - little bitta things [demonstrates], yo' know, when dey first hatch.

(About three inches long.)

Yes sir. Well, he tole her dat dis little 'gater was caught an' it was put in de stove an' was parched yo' know, jes' lak dis heah scorpion was. After it come to a parch - jes' cook thoroughly, say, mighty near burnt, chew know, where yo' kin make a powder out of it. It was beat up, see, an' put in her food. An' she et dat an' dat's why she become to be *tricked*. Well, he fixed up de same thing an' so she had a action. Dere dey is. But dere was mo' den one - dere was three or foah in de slop jar, jes' runnin' round down in dere.

Whenever he takes somepin lak dat from a person, he don't kill it. He keeps it until a certain time at night an' den he carries it an' buries it.

(Alive?)

Bury it alive. [Unusual.] He always go in de eastern part of de world. An' he'd have a certain way he'd dress. An' befo' he'd leave out de room he'd turn to a certain verse in de Bible, but he always be's in Psalms. He turn to a certain book - verse in de Bible - it be's Psalms an' he had a certain way he'd dress.

(How would he dress?)

He would put on black - even have on black gloves an' all. He had a black cap

he put on. An' he'd turn to a certain verse in Psalms, an' it be a certain time of de night, an' he would go an' bury dat. An' after he'd bury, why he'd fall down on his knees an' pray. He said he always git his powah from above.

(He lived right there on the Island of Beaufort?)

Yes sir.

(Well, tell me something about old *Doctor Buzzard*.)

[See *DOCTOR BUZZARD*, pp.891-905.]

Ole *Doctor Buzzard*, well, *Doctor Buzzard* wus all right but ah seen mah grandfather top him.

[What he says about *Doctor Buzzard* is worthless.]

(*Doctor Buzzard* was a colored man wasn't he?)

Yes sir.

(He's dead, isn't he?)

He's daid now.

(How long has he been dead?)

Oh, he died 'long in '28 or '27 - somewhere back in dere.

(Didn't somebody carry on his work - his son or his daughter or something?)

Yes sir, but ah think dey up de country now - down in New York.

But mah grandfather wus stronger den *Doctor Buzzard*. Dey had a dispute one time about de cattle - yo' know, yo' seen a line fence. Ah'll tell yo' dat.

Jes' lak yo' got a farm ovah heah an' ah got one ovah heah, an' yo' cattle git in mah farm - understand, an' dere come a dispute. Well, dey got in a argument.

Now, *Doctor Buzzard* he had a walkin' cane - course it might seem like a story but it's not. Mah father - grandfather had a walkin' cane an' *Doctor Buzzard* had one. [*Doctor Jones' walking cane* now becomes Aaron's rod (Ex.7:9-12).] Well, dey got in a argument right at mah grandfather's house an' so *Doctor Buzzard*, he cuss mah grandfather. Well, mah grandfather wouldn't cuss him, but mah grandfather tole him, say, "Well, me [my] young man," says, "ah won't cuss yo'." He said, "But dis one thing ah kin say. Dis is ole *Doctor Jones* an' ah know dat ah kin keep every bit of de ground dat ah stand on." Say, "Ah've traveled all fo' corners of de world," an' says, "if yo' think dat yo's a better man den me," says, "yo' kin jes' show yore shape."

So *Doctor Buzzard*, he'd taken his walkin' cane an' chunked it out dere in de yard an' it turnt to a snake. So mah grandfather chunked his'n out dere an' it turned to a snake, an' mah grandfather's snake killed *Doctor Buzzard's* snake.

An' so after den dey shook han's an' come tuh be friends.

(You said your grandfather's name was Jones. Rufus?)

Ole man Bill - dey called him Uncle Bill Jones.

An' den ah've known people tuh come way from Florida. Ah seen him make a hund'ed dollahs one mawnin' in ten minutes...A fellah had lost - it wus a ranch down dere ney [near] Lake [City?]. Ah don't know whether yo' are 'quainted wit Florida or not. It wus a ranch down dere where de fellah had lost around - ah reckon about three or foah hund'ed head of cows. Dis fellah come clean from Florida dere tuh see mah grandfather.

So, de time he walked in - he wus a white fellah - called his name an' tole him whut he'd come dere fo' - everything. [See *THE DOCTOR KNEW WHAT SHE CAME FOR*, p.317.] He say, "Yo' ain't had tuh come heah tuh see about chure cattle. Yo' coulda jes' wrote me."

He says, "Well, ah didn't know de address."

Says, "Well, yo' heah now." Says, "Well yo' want tuh know about chure cattle?"

Say, "Yes sir."

"Well, yore cattle now is in New York. Some of 'em done got eat up."

He says, "Yes? Well, who stole dem?"

He tole him. An' he tole him so straight about it, yo' understand, he didn't put no charges on him - de white man.

So de white man says, "Well, as *wise* as yo' is, dat's wort' hund'ed dollahs." [*Wise* is a lingering vestige of *wise man* - see INTRODUCTION.]

An' mah grandfather tole him, says, "Well, is yo' got confidence in me?"

He say, "Yes sir. Ah don't know nuthin bettah dat chew kin do fo' me no mo' den jes' fix it where ah kin ketch dis fellah."

An' he tole right where tuh go git him. Dis fellah had stole dese cattles. See, dis fellah dat owned de cattle, he wus a big hunter an' a trapper. Well, he had been off fo' a day or two, yo' understand an' dis fellah had spotted dese cattles an' loaded dem on de train an' den shipped 'em to New York an' sold dem. So he tole him zactly where tuh go an' find dis fellah - put de law on him, yo' know. He wus at Miami den in de Biscayne Hotel. Ah guess yo' know where dat is. Well, dat where he wus trapped at. So mah *daddy* [grandfather!] made a hund'ed dollahs offa dat in less time den ten minutes. So he went on back an' captured dis fellah.

An' so ah've seen mah *father* [grandfather] give *han's* fo' gamblin'.

(How would he do that?)

Well, now, hit's 'cordin' tuh whut size *hand* yo' want an' how strong yo' want it. He didn't sell none at no less den \$15, an' if yo' wanted a big one it would cost yo' \$50 or \$75 or \$100 - 'cordin' tuh whut kinda gambler. If yo' wus a big gambler, why yo'd git a big *hand* an' he would make it stronger. Ah've sit down an' fix all dat fo' him.

(Well, tell me about fixing the small *hand* - or the big *hand*.)

Now, de small *hand*, he would always use dis heah - git somepin look like a part of charcoal. Ah guess yo' know whut dat is. It looked like charcoal but it ain't. Yo' know whut it is.

(What? Lodestone? Black lodestone?)

Lodestone, dat's whut it is.

Now, he had a big piece - ah guess about lak dat, but he wus mo' pa'tic'lar - wit dat den anybody ah evah seen in mah life. Dat's one thing in pa'tic'lar he would always keep de lock an' key on dat. He had him a little chest - ah reckon jes' about de size of dat radio ovah dere. He would keep dat locked up all de time. So when anybody come dere fo' a *hand*, why he would always run de cards on 'em. Run de deck of cards an' read de cards an' put dat *nightwood oil* ovah dere hand an' rub it jes' so it would be thoroughly clean, an' den he would look in dat ball. [The ball covered with black cloth, p.1739.] Den he go tuh work an' read his fortune. Den he turn around den an' tell de fellah - says, "Well, how much money yo' wanta put in a *hand*?" Well, yo' know de average man he goin' lie about his money, yo' know.

Says, "Well, Uncle Jones, ah ain't got but \$5.00."

Say, "Aw, shucks, yo' got \$20.00 in yore pocket right now."

He said, "No, sir, ah ain't got dat much."

He say, "Dere 'tis, right in yore pocket right dere."

So he pulled it out. Dere it wus.

He says, "Well, now tuh show yo' dat ah kin do whut ah says ah kin do - an' ain't tryin' tuh beat chew nuthin" - he says, "Whut chew want tuh put in a hand?"

Say, "Well, de \$15.00."

He say, "Well, tuh show yo' now dat ah kin do whut ah says, ah goin' let dis boy fix it." He say, "Ah'm goin' let yo' have one fo' \$15.00 an' yo' give me \$5.00 down." An' he tell him zactly when he goin' tuh win an' he say, "When yo' win dis money, jes' take a ten-dollah bill an' fold it three times to yo', an'

jes' go to yore mantelpiece or either de washstand anywhere where a lamp is, an' jes' pick de lamp up an' take it an' put it under dere an'," he say, "ah'll git it."

[As a good example of a *doctor* getting his fee *through the air*, see p.14, line 22f. *Through the air* is merely a part of the witchcraft-hoodoo legend.]

An' so ah'm goin' tell yo' how he fixed dem *han's*. He'd git jes' a little small *hand*, why yo' gits a small piece of lodestone, jes' a little. Yo' know it grows, yo' know. Take a little small piece of lodestone an' take a little red *flannen* an' put de lodestone in dere an' den he take *John de Conker*. Dis lodestone - dat's de little way, jes' a small piece. Gits dat piece about de size of a blackeyed pea. Ah guess yo' understand dat. Take a small piece of *John de Conker* an' de *Samson snakeroot*. Well, he put dat together. Well, after he do dat, he would go right back to Psalms an' he would take his pencil an' he would write dat in yellow. Yo' seen dese pencils whut dese heah artists use - he would write it wit dat. Den he would give it to yo' an' tell yo' how tuh fold it - fold it to yo' every time, an' as yo' fold it, wish. Yo' know yo' goin' wish tuh be successful in life. Yo' know, wish wit confidence, faith in him an' de Almighty above, an' fold it until yo' git it as small as yo' kin tuh make, jes' as small a package out of it as yo' kin. Den he give it tuh me an' ah sew it up. Well, after ah sew it up, den he blesses it. Den he goes tuh work den an' put his *nightwood oil* on it, an' den yo' ain't supposed tuh put chure hand on it.

An' den yo' take a fellah dat gambles an' be out all de time at night, it's quite natural de law goin' run up on yo' somewhere an' likely search chew an' put dere han' on it. Well, he would tell yo' right whare tuh put it - jes' inside de bindin' of yore pants. Well, yo' could cut a hole dere an' put it dere an' sew it back up. Den he would give yo' a little bottle about lak dat wit some liquids in it tuh dress it. Jes' lak now if yo' drinks, every time yo' drink, give hit a drink.

(Do you know what that liquid was that he put in there?)

Yes sir, ah certainly know whut it wus. Ah been wit him many a time down 'side de branch an' got it.

(What did he have in that bottle?)

Hit's a simple thing. Yo' evah remembah a bush dat chew call de sweet [suds] bush?

(Sweet what?)

Sweet suds bush.

(Sweet suds?)

Yes sir, bush.

(Has it a foam to it or what?)

It got a foam to it an' it got de sweetest smellin' flower dat dere is in de forest - sweet suds. It's got a little bloom wit de top jes' de color of dat cover back of dat chair dere - see, de chair yo' settin' in. Yes sir, de color of dat.

(Sort of magenta.)

Yes - wit flowers on it, see. An' dis bush grows jes' about dat high. [He demonstrates.]

(Four or five feet high?)

Yes, sir. Now it's got three or foah prongs in de ground an' de main tap root. Yo' know whut de main tap root is - it's got a little ball. Well, dat's whut he'd git. But he nevah dig it up - he nevah would dig de tree up, he'd go tuh work an' pull it up. Well, dat little ball would come up wit it. So he jes' - he carried a pair of scissors - he always nuse [use] scissors an' he clip it off. Well, dat's whut he'd nuse. He would split it in foah parts - he'd take

dat little ball an' he'd split it in foah parts. Well, he'd take de [meat] an' dat's whut he'd make his oil out of, an' it have jes' de sweetest scent to it as ah wanta tell yo'. An' he made his oil outa sheep buttah [tallow]. Ah asked him one time why did he nuse dat sheep buttah.

He says, well, dat wus de choice beast of de forest. He said he nuse dat in order tuh gain de influence of de peoples in one way; an' he said de peoples would always figure dat de fellah dat transposed his business wit dat hand, was a calm fellah - had de protection powah. Yo' take de sheep, dat's de commonest beast we got. Yes sir, dat's de dressin' dat he give dem tuh put on dat joo.

Now, in takin' de jooos, dey cost big money - now, dat's de fifteen or twenty dollah one. Now, yo' take dem jooos dat cost big money, he nevah did wrap dem. He nevah would put dem in no bag - he always put it in a little bottle, an' he put lodestone in it. He had one special root dat he put in dere, an' dat wus Eve-an'-Adam. He'd put Eve-an'-Adam in dere wit dat lodestone an' den he'd put Hearts Cologne in dere, but whatevah he put in dat Hearts Cologne, ah don't know. But jes' long as it three things, ah seed him put in dere. Dat's all - jes' Eve-an'-Adam an' de lodestone an' dat Hearts Cologne an' stop it up. An' hit would grow - dem roots would even grow. Ah'd see de fellah come back to him - it done grew so much he had tuh take it out an' give him a bigger bottle; but dat cost him \$75 or \$100. But didn't nobody buy dat much but white peoples yo' know.

An' den ah knowed a fellah ovah in Ca'lina killed two men an' de case wus throwed outa co't.

(How did he handle the court case?)

Well, now, de way he handle dis one - ah seed him do eve'thing tuh dat one. All dat he did - he got eve' bit of his'n outa de Bible. De only thing about it, de day befo' dis fellah wus tried, he went tuh de co'thouse dat night - nobody didn't see him but ah seen him. He went dere an' stayed dere about thirty minutes an' left on out.

(Do you know what he did?)

Yes sir. Well, now, befo' he left de room dat night he goes an' gits all de twelve disciples names an' wrote it down. Befo' he left, he fell down to his knees on de bedside an' said his prayers, an' after he did dat why he had Seven Books - de Six - Seven Book of Moses. He went to a certain volume in dere an' he read dat. Well, after he did dat why he closed 'em all up but one. He take dat first one an' he put it in his pocket, an' he taken all dem twelve disciples name an' he went tuh de seat where de judge set. He put one's name dere - one of dem brothers [disciples]. Den he went where de state attorney ranges at - ovah dere at his desk an' he put one dere.

(Cyl. C447 which comes in here is blank. What follows comes on Cyl. C448.)  
[Comment by transcriber.]

[Just before my transcriber's comment - the cylinder on the machine having been filled, I put on a new cylinder. This changing of cylinders was always done rapidly and with some *fast talk* - see INTRODUCTION. My hands here were quicker than my thought. I immediately took off the unused cylinder and put on another one! This happened twice during 3000 cylinders - not too bad. It also shows how closely I followed an informant's every word. Some of the holes in this man's story are evident.]

\* He went ovah tuh de desk where de state attorney set an' he put one in dere. Yo' know, he put it where it can't be seen - yo' know, under de seat of de chair.

[I did not ask how a man of 100, unable to walk, could do this - see final comment.]

(Under the seat of the chair.)

Yo' know, where it can't be seen.

Well, ovah heah, yo' know, where de jury all set in de box, well he has some little tacks - yo' seen dem little tacks, little carpet tacks. Well, he had a little hammer wit him an' he tack one under all of dem seats. Well, de book [*Six and Seventh Books of Moses?*] - he carried dere. He takes dat in de room an' he puts it up ovah de do'. An' so he come on back home.

Well, dis fellah wus out on bonds. So he come by, "Well, Uncle Jones, ah'm goin' up fo' trial dis mawnin'," say, "how is things?"

He say, "Well, jes' go ahead, son, ah'm already dere."

He say, "How yo' dere an' settin' heah?"

Said, "Well, ah went up dere last night," said, "an eve'thing all right." Said, "Eve'thing come out all right."

So his trial - ah went up dere - he tole me tuh go up dere. So ah went up dere an' so de jury went in de box an' stays in dere about five minutes an' come out an' "Find de defendant not guilty."

(That was all he did?)

He jes' tuk an' carried de disciples [tacks and book] an' prayed.

He sent 'em dere - about de black cat bone.

(Well, suppose you tell me about that.)

Well, yo' see, when yo' do dat yo' sell yo'self tuh de devil - say dere no mo' redemption fo' yo' den. Well, yo' see, dat's fo' a fellah yo' see dat wants tuh disappear. Jes' lak ah want disappear an' come in dis room heah an' git de de-tails of yore business, or might wanta come in heah an' take yore money somepin lak dat. [What would a psychologist say about this?] Course ah nevah wus a man wanted tuh do nuthin lak dat but ah seen mah grandfather fix people tuh do things like dat. [He rejects the idea.]

It ain't one thing 'bout it, yo' have tuh go to dese fo' corners to do dat - jes' say fo' corner [demonstrates], jes' lak dat. Dey have tuh be dere at twelve a'clock. It's a certain place in de Bible yo' have tuh read. Ah didn't nevah learn dat, but it's one thing ah do know - dat all his work wus in de Psalms, an' whut work he didn't git out de Psalms in de Bible, he got direct out de Six an' Seven Books of Moses. He wus a well-educated man but den he didn't study nuthin but Psalms. An' dis fellah heah dat ah'm goin' tuh tell yo', he come dere one night. He had a black cat - he didn't have a white spot nowhere about him - an' dis fellah wanted - dis fellah had done somepin bad, too, but he didn't come from Ca'lina, he come from somewhere else. Mah grandfather tole him eve'thing he had done an' when he done it an' eve'thing. An' he plank down \$150 cash money on de table an' ah counted it. He give it tuh de ole man an' de ole man put it in his ole greasy sack.

He says, "Well, mah young man," says, "ah know whut chew want," he said. "But," he says, "de things yo' want yo' nevah - yo' will have dem."

An' so he says, "Well," says, "Uncle Jones, whut's dat?"

He say, "Yo' want de *black cat bone*." [See pp.74-97.]

He say, "Yes, dat's shuah whut ah want."

"Well," he says, "yo' have tuh have nerve."

He say, "Ah ain't got nuthin but nerve." Said, "If ah didn't have nerve, ah wouldn't a-done whut ah done."

He say, "Well," say, "yo' right 'bout dat." Say, "Ah know yo' kin stand de test."

Well, dis fellah already had de black cat wit him but he put 'im outdo's on de do'steps. [This man tells a smooth story - ties up loose ends.] An' he goes tuh work den an' wanted tuh know from grandfather how he knowed all dose things.

Says, "Well," says, "ah gotta know, ah'm a man of dat type." Says, "Ah git mah powah from above." He say, "why yo' didn't bring yore black cat in wit chew



when yo' come? Go out dere an' git it."

So he went out dere on de step an' got de ole cat.

He say, "Dis cat's wild, Uncle Jones; if ah turn him loose he give it tuh yo'."

He say, "Dat's all right, yo' jes' turn him loose."

So he opened de sack an' he drapped out an' de ole cat jumped up in ole grand-father's lap, an' he rubbed him on de back an' fiah jes' commence flashin' out his back. Well, ah seen him do all dem kinda tricks.

[The good *doctor* is *talking down* to me - underestimating me, at least just a little, because that's one *trick* I knew without having learned it from *ole grand-father*. As a small child on a winter's night I frequently took our cat into the stairs closet and rubbed his back to see the sparks fly.]

But he goes tuh work den, an' he says, "Well, now," say, "yo' wants yore *black cat bone*?"

Says, "Yes."

Say, "All right."

So mah grandfather gave him a ole pot.

He went out an' gits de ole cat an' when he brought 'im in why he tole him de cat wus wil'. He tole him de cat wus wil', yo' know, a wil' [stray] cat. De fellah pick him up on de way comin' [to grandfather], yo' know. An' so he jes' dumped him out an' he jumped up on mah grandfather's lap. An' he petted him an' rubbed him on de back an' fiah jes' spark from his back. So he looked up at de clock - it wus 'round ten-thirty den, an' he says, "Well," says, "yo' say yo' got plenty nerve." Say, "Ah'm goin' try yo' out." Say, "Ah ain't goin' wit chew - ah'm goin' send yo'." Said, "But ah'll know how eve'thing come out."

So he give him de ole pot an' he filled it up wit water. An' he give him some matches an' he went out tuh de woodpile an' taken a ole axe an' chipped him up some fat lightwood.

[*Lightwood*, sometimes called *fatwood*, *fat-lighter*, *lighter pine*, etc., is several kinds of pines used for lighting fires - often the Georgia pine. All terms from Southern U.S.A.]

So he went on down tuh de fo'ks of de road.

Well, now de watah got tuh be boilin' by twelve, an' de cat has gotta be put in dere at twelve, an' he gotta cook until he jes' - jes' put him in dere 'live. An' dis cat gotta be cooked until he come tuh be well done where yo' kin jes' take de meat an' jes' pull it off de bones. Dat's whut he tole dis fellah tuh do. Den he tole him some words tuh say tuh cuss God - yo' know, all dem things.

An' dis fellah said dat it wus all dat he could do tuh stay dere. Suddenly, he said, while he wus doin' de cookin' of dat cat, he said dat he know dat cat had been cookin' at leas' a hour, an' he said, it look like he could hear dat cat whinin' right on. He said it thundered an' lightnin'ed, an' hogs an' cows, goats an' eve'thin' jes' runnin' all round dere an' barkin' an' tryin' tuh run him away from dere - an' it jes' athundered an' lightnin'ed an' flashin' jes' lak dat. An' he stayed right dere.

An' so after de cat come tuh be thoroughly done, why mah grandfather tole him tuh jes' take de pot an' bring it right back tuh him. An' he did dat. Ah sot an' looked at dat. An' so mah grandfather he'd taken all de bones out an' he sorted it an' he got de right bone. An' after he got de right bone, why dis fellah stood de test right in de room. After he got dat right bone mah grandfather dressed it fo' him. It wus a bone ah guess 'bout dat long - it wus small in de middle an' it's large on each end, an' jes' as white an' purty as it kin be. An' mah grandfather dressed hit an' ah sewed it up in a *flammen*.

(Do you know how he *dressed* it? What did he do?)

How he *dress* it? Yes sir. He taken dis *John de Conker*. He tole me all de time dat de reason he nused de *John de Conker* all de time in his business. He said dat dat wus de king root of de forest - *John de Conker* wus. He didn't take de root - he taken de bark, de bark of *John de Conker*. Yo' seen jes' lak people would take tape an' wrap aroun' a piece of wire when it shorted. Well, dat's de way he'd taken dat *John de Conker* an' he wrapped it round dere, an' taken him a black cord an' he corded dat from end tuh end. He corded it till yo' couldn't even see de bone - nuthin but de thread. Well, after he did dat, why he goes tuh work an' put his *nightwood oil* ovah it. An' den ah sewed it up fo' dis fellah. An' den he went tuh certain places [in the Bible and] *Psalm*ed right on it an' den he blest it an' give it tuh dis fellah. Well, after he give it to dis fellah, why he tole dis fellah to put it in his mouth an' go an' stand befo' de glass, an' dis fellah couldn't see hisself. He taken it out an' den he see hisself. Put it back in his mouth an' he couldn't see himself. [Then he] *planken* [laid] down \$150 an' eve'thing wus lovely.

Dis fellah, after mah grandfather *dressed* it lak dat, he called his name *Lightnin' Express*. Ah guess yo've heard of him. He could be in Jacksonville - jes' lak yo's a [railroad] engineer - he could be standin' at de station an' yo'd come tuh Jacksonville goin' tuh Savannah. Yo' say, "Well, whut chew say?" Eve'body knows him yo' know. No law couldn't ketch him. He'd rob banks an' go in places an' git whut he wanta - nobody couldn't ketch him - called him *Lightnin' Express*. An' he could be standin' at de Union Station in Jacksonville, jes' lak yo' de engineer, say, "Well, *Lightnin' Express*, yo' bettah go ovah wit us."

He say, "Well, ah'll be dere time yo' git dere, white folks."

An' de train would leave him an' he be standin' dere lookin' at it, an' when yo' git tuh Savannah, he'd be standin' dere.

[*Lightnin' Express* is merely a new name for an old folktale theme about the person who does not depart with you, could not possibly catch up with you, but in some mysterious way is at your journey's end to greet you. *Doctor Buzzard* also knew this *trick* - see p.896, lines 28-38. We are told that *Lightning Express* performed this *trick* by using a *black cat bone* of a special shape: "It was small in de middle an' it's large on each end." Surely this describes an arrow: "small in de middle" being the *shaft*, and one "large...end" being the barbed *point*, and the other "large...end" being the *butt* with *nock*. Surely also, this arrow is *the dart of Abarris*, a mythical Greek sage of the 6th century B.C.; a dart which made him invisible like the *black cat bone* and a dart upon which he could ride through the air. Surely? Well, I'm guessing, but I think it a good guess.]

Well, he'd always pay fo' whut he'd git. He would always pay fo' dat. Now, he would nuse dat *graveyard dirt* fo' peoples in business. He nevah wouldn't nuse it fo' no *gamblin' hand* - he would always nuse it jes' fo' bringin' folks customers. But he would always go dere, jes' lak now dat a - jes' lak he didn't have none an' yo' - lak yo' goin' in business crosstown somewhere an' yo'd come tuh him, see. An' den if he didn't have none, well he'd tell yo' tuh come back tomorra at a certain time.

Well, now, he'd go tonight an' git his works. Ah go wit him. An' he would always go to a grave of somebody dat he'd knowed had died, woman or man, white or black - didn't make no difference - dat wus in business. Den he would pay fo' whut he'd git.

(How would he do that?)

Well, he would go dere - but de fust thing he would do - he always wus a ole man whut pray. He carry prayer wit his'n, an' he nevah did do nuthin fo' no evil. He nevah did *hurt* nobody, ah tell yo' dat. He'd always do good. He nevah did *hurt* me. Yo' couldn't pay him \$1000 a week tuh *rootwork* nobody. He'd

always do good.

He'd go to dis grave. If he git dere 'fore twelve, he wouldn't do nuthin till twelve a'clock. An' de minute twelve comes, he'd be standing dere. Me an' him be settin' out dere sometimes ahead but he would be at de pa'tic'lar grave where he wanted tuh git his dirt from. Well, when twelve a'clock come, ah say, "Grandfather, it's twelve a'clock." He'd fall right down on his knees wit his haid pointin' east, an' he would pray a secret prayer. [See secret prayerbook, p.15, line 24.] Well, after he'd do dat, why he'd go tuh work an' count out a certain amount of pennies wit dat - jes' count out a certain amount of pennies an' he would go right tuh de haid on de left side, closest to his heart an' he would run his han' down until he git, yo' know, tuh de casin' [casket?] - right tuh de casin' an' dat where he would git his dirt, an' he'd always come out wit it lak dat - come out wit it lak dat [demonstrates].

(Bring it out toward him?)

Yassuh, bring it out toward him, an' den he had him a little silver container an' he'd always put it in dere - it had a lid on it, an' he'd drap it in dere, an' eve' time he drap it in dere why he'd say, "De Father, de Son an' de Holy Ghost," an' he'd drap it in dere an' he'd make three draps an' eve' time he'd make a drap he'd say one of dem words an' drap it in. When he'd git enough, he'd say, "Well done, In de Name of de Father, de Son an' de Holy Ghost." Dat be his last time. An' den as he put de money in dere, he would say de same thing, an' he would drap pennies - nuthin but pennies, a penny at de time, "De Father, de Son an' de Holy Ghost." An' he do dat until he put de last penny in dere. Den when he'd put de last penny in dere, he'd go tuh work den, an' talk jes' lak he wus a preacher fixin' tuh put somebody away [perform a brief burial ceremony]. Yes sir, an' den he close dis hole back up, an' when he'd leave, it don't make no diff'rent if he live in de west - when he'd leave he'd always go east.

Well, now, when dese peoples come - tuh bring folks dese customers - he would go tuh work an' take dis dust. Jes' lak heah underneat' de do' yo' see - dis place right chere yo' know where yo' see dis heah - heah, ah'll show yo'. [He gets up and goes over to the door and points.]

(That piece of wood across there. That saddle on the door. All right.)

Yes. Well, now, he would git a certain amount of money from yo'. He wouldn't use nuthin but dat dust an' money. He would take dat dust. Well, now yo' take dust in a place like dat, if yo' don't put hit in somepin, why it'll seep out. Well, yo' throw quicksilver at it. Well, he jes' taken some quicksilver an' he'd jes' take it an' fold it [his quicksilver is tin foil] an' put it down jes' like he would - yo' ain't got a piece of papah, have yo'?

(No. There's a piece of paper there.)

[I evidently quickly tore a blank page from the loose leaf Numbers Book I was using.]

He take dis quicksilver jes' lak dat an' take an' put dat dust in it, yo' see, an' fold it, an' he'd take so much of dat money - ten or fifteen cents silver money or somepin like dat - an' put it right in dere wit dat dust.

(He takes a piece of paper or a piece of cloth - a piece of thin cloth.)

Yes sir, but it quicksilver. He do dat in order keep dat dust from gittin' dry an' seepin' through dere. Piece of papah or cloth, dat wear out. He take dis heah quicksilver like dat, an' de dust be in dere an' den he'd take dimes an' put in dere. Well, after he do dat he'd let chew fold it, an' as yo' fold it, make yore wishes *In de Name of de Lord*. Den he go tuh work den an' whip dat up an' put it right in de middle. Well, after he do dat he takes a penny, an' take jes' a small tack an' nail it jes' on top [demonstrates].

(On top of the saddle of the door.)

Right chere.

(Right in the center of the saddle.)

Yes sir, an' yo' walk right across it. Haven't yo' seen plenty houses wit dat in 'em? Any time yo' walk in a house in Savannah wit a penny dere, why dat's his work. Ole Man Jones - dat Bill.

(That is what he did to bring in customers?)

Yes sir.

Well, now, it's one way he kin bring 'em back - jes' lak now, dat he's in tetch wit her. Ah've seen him do lak dat. He ast her, says, "Have chew got any mail from him lately?"

Say, "Yes sir."

He say, "Well, bring me de last lettah yo' got from him."

An' she go git dat last lettah an' he tear it open, he read it - yo' know, take it out an' read it. Well, after he read it he goes tuh work an' write it. Don't know whut he put on it; but whut he git, he gits it out dat Six an' Seven Books of Moses an' also de Book of Psalms. He'd write on it. An' den he gives it to her an' tells her to take its fo' sheets or two sheets - he let her split it - put so much in one shoe, in de sock in de hollow of de foot, an' so much in de other one. An' he'd tell her, say, "Well, in seven days he'll be dere." An' say, "An' after he return," say, "yo' come tuh me." An' she come back to him an' den he - befo' she come back he tell her, say, "Now, befo' yo' come back, de last suit of underwear dat he pull off - change clothes - like she goin' wash today - yo' bring dat suit tuh me."

She bring dat suit to him an' he go tuh work an' take his scissors, yo' know, didn't nuse no knife, an' he cut jes' a small little piece outa de seat of dem dat he kin git fo' him not tuh miss it, jes' in his crutch [= crotch]. An' he *dresses* dat an' gives it back to her, an' she takes dat an' puts it ovah de do' - de front do' right where he transport in an' out. An' jes' as long as he live wit her, he'll be a husband to her.

(Do you know how he would *dress* that piece?)

How he *dress* dat? Well, de only thing ah seen do to dat - he jes' go tuh work an' dis same *nightwood oil* dat he makes outa dis heah.

(How would he move them out of town?)

He had two ways he would do dat. Now jes' lak a ole tree de lightnin' struck, now he could go dere an' git some de bark or somepin offa dat, an' he could make 'em move. Wit'out either he could take.

(What would he do with that lightning-struck wood?)

He jes' tell yo' whut tuh do wit dat.

(What would you do?)

Yo' jes' take it an' put in undah yore do'step, but chew have tuh put it dere at night - don't let nobody see yo' put it dere. Yo' have tuh bury it.

An' yo' evah been out in de field an' seen dese little sharp stones, shape like a heart?

(Like a little arrow?) [Indian arrow heads or flints - thought to be *thunderbolts* by some persons.]

Yassuh. Well yo' kin do de same thing wit dat.

(How do you do that?)

Jes' put ~~it~~ right under de do'step. He jes' tell yo' tuh go git it, or either he kin give yo' one.

(And what will that do then?)

Dey gotta go.

(You mean those little things that look like little arrows? They have a point on the end?)

Yes sir. He's got a sackful of 'em, an' den he'd give a fifty cent piece fo' 'em. Ah've seen him buy dem off little chillun. Yo' kin go out in de field - jes' go an' git 'em an' bring 'em.

An' den it's anudder way yo' do's tuh move a person. As long as dis pa'tic'lar thing dat he operates wit - as long as hit live an' moves, yo' gotta move - an' dat wus de simplest thing as a gopher. Jes' take a gopher an' jes' lak, yo' know, he know yore 'nitial. An' jes' take a knife an' jes' 'grave yore 'nitial, jes' lak yore name is "W.D." - somepin lak dat - put dem two lettahs on dere an' jes' as long as dat gopher live, why yo' be movin' an' wanderin'.

(The gopher down here is what we call a sort of a turtle, isn't it?)

No sir, dem gophers. See, hit's a gopher an' a turtle, yo' see. De alligator turtle an'.

(Well, the gopher has got a hard shell hasn't he?)

Got a hard shell an' it's kinda round - have kind of a scoop humpback-look-like.

(Sort of a humpback-like. It lives in water or on land?)

No, land - it grows in de sand, up on de sandhills.

[The burrowing land tortoise (*Gopherus polyphemus*) along the coast of the Southern States is called a *gopher*.]

Well, de gopher, yo' jes' ketch one of dem an' jes' 'grave his 'nitial on it, an' long as dat [thing goes yo' go].

Well, see, he didn't nevah do no evil. Jes' lak, now, dat somebody wus *tricked* by a foot track, he tell 'em how dey wus *tricked*, an' when dey wus *tricked*, an' who done it, an' den he would go to work an' stop dat.

Know whut do wit dem hen aig dat come from dis pa'tic'lar hen. He always kept her in a little pen tuh herself.

(This black hen?)

Dis black hen. An' he wouldn't nuse de aigs fo' dis heah.

Jes' lak a man dat his *courage* would be in a shape where he can't have a fornication wit nobody but one pa'tic'lar wumman. Well, now, he'd nuse dat aig fo' dat. Well, he'd take dis aig an' break it an' he would yolk dis aig. Ah guess yo' understand whut ah'm talkin' 'bout [by yolking an egg] - jes' separate de white from de yallah. Den he would go tuh work an' take some of dis same *night-wood oil* ah'm talkin' 'bout an' mix it wit dis white of de aig an' whip it. Well after he whip it, why it come tuh be a kind of a salve-like - yo' know, come to be kinda half stiff yo' see an' soft. An' den he would give it tuh yo' an' let chew bathe yo'self in it, right round de navel, jes' lak den an' den yo' come tuh be jes' lak yo' once air [were].

He say a man lose his *nature* through two ways, ah've heard 'im explain. He kin have intercourse wit a woman an' after he have de discharge, she don't git her'n mix wit chure's. After yo' have yore discharge an' yo' git up, well she wipe yore private chew see. Well, her'n ain't mix wit dat an' while she wipin' yo' yo' understand, she let some of it git round yore navel - jes' rub some of it round yore navel. [This is an unusual cause of impotence - even for hoodoo!] Yo' don't pay no 'tenshun whut she doin'. Yo' might be a ole *rum-haid* or somepin lak dat an' yo' ain't payin' nuthin no mind. Yo' know how a *rum-haid* is. Well, dey jes' fix yo' lak dat. Dat's one way. Dat's yore discharge.

Well, now, de othah way, she kin take yo' discharge an' wipe yo' wit a dishrag an' fold dat an' put it ovah de do'.

Well, now, he tole 'em jes' how dat done, an' den he go tuh work an' take it off dem.

(With the black egg?)

Wit de black aig an' den dey kin go tuh work an' jes' lak a woman's got chew

*trick* whut chew can't have no woman but her, well, yo' kin nuse dat dishrag wit milk - black cow's milk.

(How would he do that?)

He takes dat rag eve' mawnin' an' he bathes dat an' washes dat rag in de black cow's milk jes' at sunrise, an' after yo' wash dis rag wit de milk, yo' goes tuh work an' yo' washes yore private wit de same milk, jes' at sunrise an' throw it sunrise. An' do dat fo' nine mawnin's an' yo' come tuh be jes' as much lak yo' have been. Ah've seen him do dat.

Don't know 'bout no feather from a buzzard, but ah've seen him go to de buzzard nest an' git somepin out de nest. Ah've seen him go to a buzzard nest in de woods an' git a stone outa de nest about dat size. Ah ast him whut dat stone - whut de buzzard nuse dat stone fo' an' he say he nuse de stone fo' tuh hatchin' of de aigs. He foun' 'em in eve' buzzard nest yo' could go tuh.

Now yo' take de bat - now he always nuse de heart of de bat fo' luck, too.

(How did he tell people they were *fixed* with their *chamber lye*?)

Well, when peoples come to him wit anything *tricked* like dat, he jes' tell 'em jes' zactly whut happen to 'em yo' know.

He tole me not tuh tell nobody.

(Just before he died.)

He tole me somepin he didn't want me tuh tell nobody but ah ast him why. An' he said, "Well, son, yo' be takin' bread out yore mouth." Says, "It might do yo' good in de future, but course ah sees it in a vision." Says, "Yo'll nevah treasure it," said, "but if yo' should take a notion tuh give it away," he says, "it wuth somepin to yo'." Dat whut he tole me."

(This secret - you wouldn't tell it to me?)

Well, ah - ah nevah did [learn] 'nuff - he wus good ole [man].

### HOODOO BOOK MAN

I READ DE "SEVEN BOOKS OF MOSES" SEVEN OR EIGHT YEAH A'READY....  
DE FOUNDATION OF "HOODOOISM" CAME FROM WAY BACK YONDAH  
DE TIME DAT MOSES WRITTEN DE BOOK "DE SEVEN BOOK OF MOSES"

"HOODOOISM," ANYTHIN' DA' CHOO DO IS DE PLAN OF GOD  
UNDAHSTAN', GOD HAVE SOME PIN TO DO WIT EVAH'THIN' YOU DO  
IF IT'S GOOD OR BAD, HE'S GOT SOME PIN TO DO WIT IT....  
JIS' WHAT'S FO' YOU, YOU'LL GIT IT

MOS' OF 'EM [SHRINE KEEPERS] DRESS IN A GOWN....  
IF YOU GO DERE FO' ANYTHIN' LIKE "HURTIN'" SOMEBODY  
YOU [SHRINE KEEPER] PUTS ON A BLACK GOWN  
AN' IF YOU GO DERE FO' GAMBLIN'  
DEY [SHRINE KEEPERS] PUT ON MOS' OF DE TIME A GREEN OR PINK ONE....  
HE [SHRINE KEEPER] SETS IN FRONT OF DAT ALTAH  
DAT ALTAH HAS GOT ALL KIN'A CANDLES ON AN' SAINTS OF ALL KIN'S  
AN' JIS' WHAT YOU TELL 'IM YOU WANT 'IM TO DO....  
• HE SET DAT CANDLE TO DAT SAINT....  
BUT DAT IS GON'A COS' YOU MONEY

DEY GOT A RIVAH DOWN HEAH DEY CALL DE MISSISSIPPI RIVAH

NEW ORLEANS, LOUISIANA

[Elsewhere I have also said that the black-magic book or books titled *Sixth and Seventh Books of Moses* is part of the Bible for most hoodoo believers. The last quotation - like similar quotations from other *doctors* - shows that no one accused me of super-intellectual airs while out in the collecting field. The material of informant 786 is on cylinders A275:4-A281:1 = 1091-1097.]

Mos' of 'em dress in a gown - sometime it's a black gown. If you go dere fo' anythin' like hurtin' somebody, you puts on a black gown; and if you go dere fo' gamblin', dey put on mos' of de time a green or pink one. But most of de time yo' trip in dere with dat black gown on. He sets in front of dat altah. Dat altah has got all kin'a candles on and saints of all kinds, and jis' what you tell 'im you want 'im to do, how you want 'im to do it, he set dat candle to dat saint. Understand. But dat is goin' to cos' you money. Or even, it may cos' you \$25 or \$30, if you want it to do somethin' real serious. Now, if you want a hard to gamble, it cos' you maybe \$25 or \$30. I have had it mahself, you understan'. But de hoodoo people dey got a altah made jis' like in a Cath'lic church, but not as big as dat, an' dey got all ovah de wall diff'rent saints and diff'rent candles burnin' all round - diff'rent candles burnin'. Now any candle dat you want to set, or anythin' dat you wanted done - you tell 'em, "I want you to kill So-and-so." "All right, I charge you so-and-so much."

(Tell me how those gambling *hands* are made.)

Well, one of dese gamblin' *han's* is made like dis. You take a silvah dime, you take yeh a piece of lodestone, you take yeh some *steel dust*, you take yeh a piece of red *flannin* [flannel] an' a piece of garlic. You put dat in dat little piece of red *flannin*. When you git done wit it, it'll be about dat big. An' you sew it up good. An' you keep dat always in your pocket. Don't let nobody tech it. Oh! When you git to gamblin', you po' whiskah [whiskey] on it. Dat causes you're makin' it drunk. You keeps it drunk when you goin' to gamble. You po' whiskah on it. But don't let nobody tech it but yoreself. Now, dat's what choo call a *gamblin' han'*.

Now, some people have a biggah one. De biggah dey is, de more dey cos'. But a small one'll cos' choo aroun' \$25 or \$30.

*Steel dust*, a silvah dime.

(The same thing in both sizes?)

Dey use de same thin' in both size, but de biggah pieces dey make mo' powah. You understan'. Or jis' like you gon'a make a big one, you put a quartah; if you gon'a make a small one, you put a dime. It got to be silvah money. Silvah money mos'ly use in anythin' like dat.

Sometime dey use *John de Conker*. Now, *John de Conker* is made like a root. You done see a root dat grows in de woods. People git 'em an' make diff'rent kin'a soda an' medicine. You understan'. Dey call dat *John de Conker*. It's a little dry root 'bout little biggah 'an a match. You put dat in yore mouth an' you chew it, an' you spit it all aroun' de table where you're gamblin'. You see. Dat's to make it, you know, evah'thin' den come yore way.

If you haven't got de [gambling] *han'*, you use de *John de Conker*. But you kin use 'em bof togethah. Dat will make you still have a mo' biggah powah.

If you could git somebody befo' you go to trial, to git choo some *lucky powdah* - now, dey got two kin'a powdah. Dey got one dey call *bad luck an'* [another called] *lucky powdah*. I tole you about de *bad luck powdah* a few minute ago. Git choo some *lucky powdah* dat mornin' befo' you go to trial. Git choo a piece of *John de Conker* in yore mouth, you understan'. Let somebody go to de co'rtroom befo' trial. You know co'rt is open up early in de mornin', but de trial har'ly

start to roun' about nine o'clock. If somebody kin ease in dere befo' trial, sprinkle roun' de judge pulpit - you know, place of business, an' where de district attornah sets at, den where de jury box...sprinkle good, you understan', befo' anybody kin git in...Now, dis powdah...dey use [is] dark powdah - you can't see it, it's dark. You can't see nuthin on de floah. But if it was light powdah, you couldn't throw in somepin an' sprinkle. You use dat dat mornin' befo' you go into co'rt. Now, dey got some stuff dey put in dere clothes dey call *lemon bark*. It's made like de bark on a tree, but not as green.

(You mean lemon bark - like the lemon juice is from?)

Dis is like a piece of wood. Dat's de name of it, lemon bark. You take dat and you soak it in watah dat night befo' you git ready to go. You bath yoreself in it. You understan'. Now, dat's *lucky powdah*, de lemon bark, an' dat *John de Conker*. You got to use dem thin's though befo' you go to co't. If you could git somebody to put dem two thin's in dere befo' you go to co't, choo kin use one yoreself; 'cause dat *John de Conker* root, choo have to use dat yoreself.

(How do you do that?)

You chew dat. An' den you go on in de co't. You jis' keep a-spittin' all de way from where you start from de jail. Dey tell you, spit. You don't have to spit no big mouth of spit. Jis' spit enough, you know, so it'll evaporate from your breas' [breath]. An' while you settin' in de co't, keep a-spittin'. Don't nevah spit unless you use a co't spittoon. Jis' spit enough so he [the judge] inhale it, so dat it'll fly out chor mouth. It'll fly ovah de judge bench. You know, jis' like you breathe, yore breath - well, it evaporates in dis room. Well dat [spit] will do de same thin'. Well, dat would git de influence of de jury-mens. It would make de judge feel mo' towards you. But as fo' de district attornah, he couldn't talk like he wanted to.

Ah come from Louisville, Ky. Ah came heah in 1912. Ah been heah twenty-eight [twenty-six] yeahs in dis town. An' ah got into a trouble heah. Ah tell you ah was in purtty bad shape. Dere was ol' lady ovah de rivah at a place called Algier. Now, dere where all de hoodoos mos'ly at. Dere's not too many on dis side. But de people on dis side dey got plenty sense. But de most of de hoodoos is *ovah de rivah*. Dey got a rivah down heah dey call de Mississippi Rivah. So whilst ah was in jail mah wife she hired - ah don't know what ah'm gon'a do. Dey got two lawyahs heah, good lawyahs. One dey call O. an' [the other] R. Now, dem's de two bes' lawyahs in dis city. Well, dey had mah case fo' \$150. Ah goes ovah dere an' gits dis ole lady to work on mah case. She tole mah ole lady to git her a beef heart.

Mah wife went. Ah couldn't go, ah was in jail you see. So she tole mah ol' lady to git her a beef heart - a heart out of a beef, a cow. She took dat heart, she driv it fulla needles - all through dat, needles. Now, ah - she buried it. But where she buried it, ah don't know. An' den she tole mah ole lady to bring her a pair of mah underweah a day or so befo' ah go to co't. Well, mah ole lady carried underweahs, socks, top shirt an' all, ovah dere to her. She takes dem things an' she *fix* 'em up in some stuff she had. Now, what de stuff she *fixed* 'em up in, ah couldn't say. Well, she *fixed* dem clothes up an' told mah ole lady to tell me to put 'em on de mornin' dat ah was goin' to go to co't. An' ah went to co't dat mornin'. An' at nine o'clock dey call mah case. An' at three o'clock - well, dey call mah case at nine o'clock. Dey jis' hold mah case to about ten-thirty an' went in de box settin' aroun' to somepin to eleven. At two o'clock dey was still in de box. By half-past two dey was still in de box. It was somepin to fo' when dey came out de box. Dey come outa de box an' found me not guilty. Ah was guilty, jis' as guilty as ah'm settin' in dis chair.

(What was the name of the woman your wife went to?)



Madame White. You take Madame Helen, she dead. But dis woman dey call Madame White, she still livin'.

Well, de way dey do dat. I'd write chore name five or six diff'rent way. I'd write it disaway [demonstrates] - all de way down disaway. Den I'd turn it aroun' den an' I'd write it all de way down disaway. Den I'd turn dis papah roun' disaway an' I'd write it all de way down disaway. I take dat den an' I put it in a bottle. I stop it up. I'd walk to a stream of watah dat's runnin' - not no still watah, runnin' watah, somepin like de Mississippi Rivah or de Gulf of Mexico, or some place. I'd throw dat in dere. An' dat bottle'll drift an' drift an' drift an' drift. An' jis' de mo' de bottle - as long de bottle drift, you'll drift right on somewhere. Don't say you'll follow de way de bottle went, but choo drift away from dat city. An' evah'where you stop, as long dat bottle. Now, if it rains, or somepin, enough to wash dat bottle up on de shore - well, when dat bottle wash up on de shore - well, you'll drift until dat bottle quit driftin'. When dat bottle'll quit driftin', right where dat bottle quit driftin' is right where you pass away.

What do you do about de moon. Now, you got a certain time - jis' like if you wanted a man wife, you have to work dat on de light of de moon. You git dis woman name, an' try to git a piece of her clothes. An' you take an' git it on de light of de moon an' you'd bury it. You take her name an' wrap it up - write it on a piece of papah - an' you put it in a bottle. You take her undahwear - if you could git it - or top clothes, but choo like to git somepin close to her skin. You take dat den an' you bury it. Wrap it up an' you bury it. An' do [though] it'll take about six or seven week befo' dat would take effect. She may not even wan'a have you. She may evah time you dere, she tell no. You have to take dem thin' an' bury 'em in de ground. An' mo' an' mo' she'll have somepin to say. De [one] minute she'd meet choo an' she won't speak when you meet her. Aftah awhile she'd meet choo an' she'd want to have a conversation. You see, dat works gradually, it don't work right now. But if you take dat an' bury it - you take her name an' try to git some of her underweah, you wrap it up an' you bury it.

(Now, what do you wrap up? Do you put that underwear in the bottle, right in the bottle?)

You put her name in de bottle. You see, de undahweah is too big to git in de bottle, but choo wrap dat up roun' de bottle like dis, right aroun' de bottle, an' take you a string an' tie it. Den you dig a purtty good size hole fo' dat to go in - aroun' a foot or foot an' a half - an' you'd bury it in de groun' by de light of de moon. Now, w'en dat moon git on de light, evah time dat moon git on de light, she come dat mo' to you. You understan'. You know when de moon's on de dark, she wouldn't be worried about cheh, so anxious about cheh. But when de moon change on de light, den she'd want to pass somewhere where she could see you. You understan'. Her mind would be always on you at de light of de moon, until she come in yore house where you could call man an' wife. An' den you go to where you digged dat up, where you put it, an' you dig it up, an' den you do away wit it. You do away wit it 'cause you wouldn't need dat in de ground no mo' den. Dig it up an' you do away wit it.

If you had a woman an' you was to leave home, she would go down heah to de Crackerjack Drug Store an' she'd git some *steel dust*, she'd git some cinnamon, an' she'd git huh a bottle of *Lucky Dog*. Dey got a bottle of perfoom about dat high an' about dat big aroun' - it cos' you two bits - down heah in de 400, in de fourth block of Rampart Street.

(What do you call it? The *Lucky Dog*?)

Lucky D-O-G - Dog. You go down dere an' you git choo a bottle of dat. You

git choo a pack of *steel dust*. Well, you kin git a ten-cent one - it's in a little small package somepin like you buy flower seed. You git choo a package of dat *steel dust*, you git choo a bottle of *Lucky Dog*, an' git choo some of dis scent [incense] powdah. You put dat in all togethah.

(Talcum powder or incense powder?)

Incense powdah. You put it in somepin like a 'bacca sack. You write dat name on a piece of papah. You put dat *steel dust* in dat little sack, an' dat name in dat little sack, an' you sprinkle dat *Lucky Dog* all ovah it. You see, dat *Lucky Dog* is a sweet-smellin' cologne. You sprinkle dat all ovah. You see, in hoodooism you have to use somepin to keep dem thin' alive - if you got a hand, you have to use somepin on dat hand to keep it 'live - an' you have to keep it out of anybody's way to keep 'em from touchin' it; fo' if dey touch it, it ain't no mo' good, it's dead. An' you take it an' you put it in a little sack, an' you sew it up wit his name, or her name, or whosomevah you wan'a git back - if yore wife gone an' you wan'a git her back. You take dat an' you put it in dere, an' you sew dat up good, good, so no air can't git to it. An' yo' wear dat in yore pocket evah day. You wear dat in yore pocket until you see thin's begin to change. If you see where she - now, she may come de nex' doah, understan'. Fin'ly, if she don't - she don't come right on in dere. She gon'a come to de nex' doah. Well, fin'ly she come to de nex' doah, an' you may be settin' on de *gall'ry* readin' de papah. She'll say somepin. Tomorra, she come back again. But you got to wear dat in yore pocket, an' you keep dat sprinkled wit dat *Lucky Dog* until she come back home. Well, aftah she come back home, you won't need dat any mo', it wouldn't be no service to you, an' you could do away wit it.

You kin take a woman an' you don't want her to fool wit nobody. You ketch you a *toadfrog*, you ketch you a *toadfrog* an' you'll fry him. Git choo some lard an' you put him in a hot grease an' you fry him. An' when you fry it down to nuthin but a little cracklin', you take him out. An' he's no more good, you throw him away. An' den while she sleepin', any time you kin ketch her sleepin', jis' take some dat grease an' rub her from her navel on down, way down between her legs, good, jis' rub her good wit dat. An' ain't no main in town kin ketch her.

If you wan'a learn to be a music [musician] now, you go out to the forks of a road at twelve o'clock at night. You see, at twelve o'clock at night, de mos'ly dat hoodooism is worked at. You see, hoodooism was given down from de foundation of Moses long years back. An' at twelve o'clock at night.

(Can you tell me something else about how it started? How hoodooism started?)

Hoodooism started way back in de time dat Moses days, back in ole ancient times, nine thousand years ago. Now you see, Moses, he was a prophet jis' like Peter, Paul an' James. An' den he quit bein' a prophet an' started de hoodooism - what we call de Seven Book of Moses. See, I read de Seven Book of Moses seven or eight year a'ready. You take de Seven Book of Moses - well aftah Moses writ de Seven Book of Moses, dere where hoodooism took about. Now, jis' like you am bitter wit a man, or you owe a man some money. You haven't got any money an' you don't want to be worried wit his arguing for it. You take his name an' write it, an' wear it in your left shoe, an' you'll never be worried wit dat man. Well dat's hoodooism. Or jis' like you want to git a piece of money from me an' you say, "If I go to him, he won't let me handle it." Well, you walk right down here to de drug store an' git choo a piece of *John de Conker root*, an' you come to me wit dat *John de Conker* in your mouth. But I can't see it. I don't know if you chewin' chewin'-gum or you chewin' tobacco. But yet you spittin'. De whole time you talk wit me, you spittin'. Dat atmosphere from your mouth, your breath dat choo lettin' out, draws de influence of me, make me do things dat I wouldn't

wan'a do, because de powah is strongah 'an mah mind. You see. Dat's hoodooism. You see. But hoodooism came about - de foundation of hoodooism came from way back yondah de time dat Moses written de book - De Seven Book of Moses.

You go out to de forks of de roads - dat's if you wan'a learn how to do somepin. You might wan'a learn how to be a - maybe a conjurin' person, or you might wan'a learn how to be a - some kin' of an officah or somepin, or you might wan'a learn how to be a good gamblah. Nobody can't tell w'a' choo got in view. You make up your mind an' say, "Well, ah'm goin' out to de forks of de road." Well, you know you can't har'ly find forks of de road dat are plentiful. You have to be whure you know a road run down into a fak. You go out dah roun' de ahur of twelve o'clock. Well, you see, if it aroun' de ahur of twelve o'clock - de reason why so many peoples do thin's at nighttime, because night care [carry] more evil 'an day. Dere's mo' thin's dat done at night 'an dere is in de day - dere's not no light. An' murdah, you know, an' kidnappin', or you taken somebody for a ride, is mos'ly done at night. Well, dat's de time de most of de evil spirit travul - is at night. You go out to de forks of a road an' you carry you out dere a gi'tah'. You carry you out dere a gi'tah' an' you jis' play an' play. You gotta do some - but if you kin play, you jis' play you some music out dere. An' you ain't gon'a be able to see roun' you fer de spirit - full of spirit. An' den if you kin talk to spirit, or if you kin see spirit - well, you gon'a see some dat night, because dey gon'a come all kin'a way [in various forms]. Bu' choo got to have nerve to stan' it. You see, some people can't stan' it because it too much frighten to 'em. You see. But if you kin stan' it, you kin git anythin' tha' choo wan' do right dere - anythin' tha' choo wan'a command. If you kin stan' a good tune - wit it, you'll git evah'thin' you want to do.

Now, he gon'a be de same spirit joo got out of all dem spirits standin' to ask fer w'a' choo want dere. Aftah you play de moosic a certain lenck of time, all de rest of spirit gon'a leave. But dey gon'a leave dis spirit standin' dere. Dis de spirit da' choo want to git your gif' from. An' den you ask him. An' den he'll tell you - well, w'a' to do an' how to do it.

A rainy night is de best.

(Why?)

Because de evil spirit walks mo'.

(Oh, they walk more on a rainy night.)

When it's lightnin' and thunder de spirits travel mo' dan dey do on any othah night. But anyhow any night at twelve o'clock de evil spirits out. Jis' like you go out during de day - jis' like you was gon'a dig money, you wouldn't wan'a go dig money at twelve o'clock in de day. You have to go at night at a certain hour - at twelve o'clock - to be start on de job.

(How do you do that, dig money? How do you do that?)

Well, diggin' money, I've been follow dat all mah days. But diggin' money, you have somepin made like a pitchure machine dey take pitchures [with = camera on a tripod]. Now, dis is what dey call a locatah.

(A locator.)

Dis will direct joo where de money at. Or hits made somepin like a man dat's levelin' lan' [surveyor's level] or he'd work with a needle [compass]. Now, jis' like dere's money anywhere in de cornah of dis buildin'. Maybe somebody tell you, dey say, "A man stayed in heah, dey say he had plenty money when he died, but nobody could fin' it." Well, you'd imagine dat he might of put it in heah an' cement it ovah. Well, you'd git choo a money director. A money director sets up on a high leg jis' like a lan' - one of dem thin's dat ver [survey] lan'.

(Surveyors use.)

Yes. You work it wit a needle - back an' forth - back an' forth - an' anywhere you stop at - you work on around like dat - dat money is suppose to be in dat direction. Now, you not sure of de spot, you have to take what choo call a soundin'-rod. A soundin'-rod is sharp on one end. You jerk dat in de groun' an' by dat bein' steel, you git de soun' of de money from de rod. Well, dat's de spot. Now, when you gon'a dig dat money, you have to dig dat money late ahurs at night - roun' de ahur of twelve o'clock de mos' it is dug. Den, you gon'a have a lot of trouble wit spirits, too - do [though] some people kin talk to spirits, some kin command spirits. Now, dey got people kin handle spirits - evah'body can't do it. Do dey got some stuff you sprinkle dey call wild emmit[?].

It's somepin like dust but it's a dust out of a dead man's bones; but dey don't say dead man's bones, dey say wild emmit. It's dust dat groun' out of bone.

(How do you spell that?)

Well, I don't know zactly how to spell it mahself.

(Wild Emmet?)

Yes, *Wild Emmet*.

(All right.)

You take dat an' you sprinkle dat around de spot where he gon'a dig dat way you can't demand spirit. Well, you kin demand spirit if you read de Bible befo' you start. Jis' like if six of us gon'a dig, one man is goin' to read de Bible. Now, you no 'pose to talk atall. If you want water, or a shovel, or spade, or pick, you p'int it. But choo don't wan'a use nary anothah a word aftah you start to diggin', because if you do, you won't be able to git anythin'. It 'pose to be dug late ahurs at night - no talk, no confusion in your mind. Now, if you got a mind to take it from me an' de othah fellahs had a mind to take it from you - but you jis' rathah stay at home. You see, you have to go dere wit one mind - one intention. An' if you take your own an' I take mine - not one fellah to beat de othah fellah out of anythin' because you won't do any good. You see. But dat is done at de ahur of twelve a'clock. An' den you dig dere. Sometimes you hit it an' don't git it. I see one night we hit a chest up here in Mississippi [Mississippi] at a place dey call in Mississippi - five miles above Picayne, Miss., on de Southern [Railroad] dey got a place dey call de Di'mon' [Diamond] Hill.

(Diamond Hill?)

Yeah. Di'mon' Hill, Miss. Dat's six miles from Picayne, Miss. Well, dey started diggin' an' aftah dey started to diggin', de closer you git de more trouble you gon'a have. Now, dey got one spirit - he's wuser 'an any othah spirit. Dey got a gang of little spirits. You read de Bible dere some of 'em in it. Dey got a spirit wit his haid cut off. Now, it's all spirit haven't got de haid off. Dey some spirit walks jis' like you - jis' look zackly like a man. An' den dey got one spirit wit his haid off. Oh, he was at a time, ah think, if ah'm not mistaken, de time dat Golyolith [Goliath] kilt dat big king - dat awful king dey had back in ancient times. Aftah he kilt tim, he took his sword by bein' so angry an' cut his haid off, you see. But he kilt tim wit a slingshot.

You see, David was a small shepherd boy an' so dis fellah was supposed to be a powahful man in dem days. Nobody could handle him. So David told his fathah, he said, "Let me go out on de battlefield an' fight dis gi'nt." So his fathah said, "You nuthin but a lad, what kin you know?" So he say, "All right, jis' give me de privilege to go fight 'im." So, aftah he bein' a boy wit sich a nerve, dey say, "Well, go ahaid." David said, "Well, give me a slingshot." An' on de way goin' 'long he picked up some good rocks - about four or five good nice round rocks. He went out dere an' he - but it was all in de plan of de Lord. It

make no diff'rent - hoodooism, anythin' da' choo do is de plan of God. Understan', God have somepin to do wit evah'thin' you do. If it's good or bad, he's got somepin to do wit it. An' on de way David was goin', he were talkin' to de Lord an' de Lord were wit 'im. See, if de Lord wit choo, well you might go out dere an' a street car hit choo an' it won't hurt choo. Den you might go out dere again an' stumble an' break yore neck. Jis' what's fer you, you'll git it. So, on de way while David was goin' out dere he has dis slingshot. When he got out dere he seen dis great big gi'nt an' he jis' had his rock in his sling an' de first rock dat he throwed it would hit him in de temple an' kill 'im. Well, by 'im bein' so angry, he run to 'im an' rushed out his sword an' cut his haid off. Now, dat de worst spirit you have any trouble wit diggin' money. Now, de first you may see a spirit come paw like a horse. You see, it take nerve to dig money, because dis money's a evil spirit in de house. An' if you were to die an' had about fifty or sixty t'ousand dollahs somewhere, de whole time you'd be on your sick bed, yore mind would be on yore money. Well, if you were to die, dat money'd still be dere, an' you would die wit dat money on yore mind an' fer years an' years you would watch dat money. If somebody would try to git dat money, you'd make - you fright 'em away some kind of way. Understan'? Well, dat's de way dat is worked. Now, some time you see a spirit comin' - one night we were diggin' money out in a hole an' here come a whole team - look jis' like a fellah's farmin' in de tobacco country or somew'ere - you could hear 'em on dem mules jis' a-comin', pawin'. You see, wit dese little spirits, dey'll come. If dey can't git choo away, well den de big spirit'll come. Dey come pawin' like a horse, barkin' like a dog - dere eyes be big as a saucer an' red as a ball of fiah. But if you kin stan' dem thin's, you kin come purt' near doin' anythin' you want. But you can't stan' it. Dat's de money proposition.

I say anythin' da' choo take from yore body an' bury it in de groun', it'll kill somebody.

I say - you see, anythin' from yore body [is] a substitute of yore body. [See PART OF SPIRIT EQUALS WHOLE OF SPIRIT, p.21.] Jis' like yore urinate, well dat's a substitute of yore body - it comes out chor bladdah. Understan'. Well, you take dat pee an' put it in a bottle, an' stop it up an' bury it in de groun'. Well, in de long run you begin to - don't feel so.

#### MAN TO THE MANNER BORN

YO' BO'NED WIT DIS

TAKE ONE [BLACK CAT BONE] AN' KEEP IT IN YORE HOUSE  
AN' DE POLICEMAN CAIN'T COME IN....CAIN'T KETCH YO'....  
BEFO' ANYTHIN' HAPPEN TO YO' - ALL YORE FLESH  
JES' UP FROM DE BOTTOM OF YORE FEET GON'A JES' QUIVAH  
AN' ALL YORE BACK FLESH GON'A QUIVAH  
DAT'S TUH NOTIFY YO' [THE LAW IS NEAR]

#### NEW ORLEANS, LOUISIANA

[Doctor Paul Bowles of Norfolk tells us (p.1733, title quotation), what it is in the quivering *hand* that warns its owner of danger - "dat's jes' de spirit dat controls dis thing will make it do dat." Our informant, 1567, is an Algiers hoodoo man interviewed in New Orleans. His interview comes from cylinders

E38:9-E45:3 = 2871-2878.]

Tuh do a person some dirty deed, some real dirty deed, some enemies of yores dat yo' don't lak, or some of yore relations [you] don't lak - perhaps dere's somethin' wrong in dat family an' yo' would lak to git even wit dose peoples one way or de othah - why yo' make it ha'd fo' de rest of 'em.

Yo' go tuh work, if yo' cain't git real close up to 'em - if yo' know anybody dat died an' died hard, cursin' on dey bed of death, an' if yo' know whare dey buried at, or any sinnah, but not dem [alive], [one] dat buried, yo' go to dat graveyard, an' let it be da'k as it kin be, an' let dere be lightnin'. Go by de lightnin', whenever it lightnin'. Go an' walk a piece, when de lightnin' move, until yo' git to dat real ha'nted place. If yo' don't know zactly whut tomb, jes' any place aroun' in dere git chew some dirt. Git chew some *graveyard dirt* an' aftah yo' git dis *graveyard dirt*, yo' git chew some pure vinegah. An' if yo' kin buy de loose calomel - by de calomel capsules an' jis' [empty] dat an' put dat into dat vinegah, dat calomel in dat vinegah. Git chew some red peppah an' git chew some black peppah an' git chew some salt - purity salt [new, unopened table salt] - an' yo' mix all dat up togethah. Yo' mix all dat up togethah. Den yo' take dat an' see if yo' kin put it anywhere cross aroun' dey house, or anywhere dey kin walk ovah it. Dey kin cause dose peoples tuh have a paralyzed stroke an' den de doctah cain't do no good. Yo' shocked. He cain't do no good. Yo' got de stroke. Dat whut dey call purely hoodoo, 'cause dat devil work whut chew did. Yo' did evil work an' de devil laks evil.

Now, if yo' wants tuh bring a person back who done did a murdah, a innocent murdah, a unguessed [unpremeditated] murdah. Whut chew do, if yo' jes' know dere name, or jes' describe 'em, or if yo' see dere pitchure. If yo' kin see dere pitchure, heah whut chew do. Yo' take yo' six eggs, any kin'a eggs, an' crack de shell open 'bout dat much an' po' all dat outa dere; an', if yo' kin, git dat name or de first part of it an' put dat down into dat egg. Den aftah yo' do dat, yo' take an' tie dat up jes' as tight as yo' kin, tight as yo' possibly kin, an' put chew a strand of black thread on de end of it, an' throw it in de Mississippi Rivah, or any kinda watah, runnin' watah, an' if dat runs, dey bound tuh come back to dat town. Dey bound tuh be caught comin' back to dat town in less time den six weeks or six months - wit de six eggs.

(Do you put that name in each egg?)

In each egg write it down. Yo' write it nine times. Yo' write it goin' disaway an' yo' write it comin' disaway [making a cross]. Yo' write it nine times [on paper] an' yo' put dat in each egg, an' yo' tie it back up wit de black thread an' put it in de middle of de rivah or in de middle of de lake, an' dey bound tuh be ha'nted [why, he will tell us much later]. It's goin' tuh worry an' to'ment dere mind. Dat evil's on dem an' dey gotta come.

Now, heah's a question. If a man an' his wife is separated - if dey's separated an' it's concernin' of evil - evil broke dem up, yo' understan', yo' say, "Let evil put dem back togethah, in dis way." Git chew two candles, two wax candles, plain white candles, an' yo' cut dem candles down to de wick, plumb down to de wick. Yo' write dere name small as yo' kin [on a small piece of paper] an' put dere name inside dose candles an' jes' take dat same wax an' melt it wit a match an' seals it back up. An' take dem lights an' burn dem lights jes' as dey be's fo' nine days, but not continual fo' nine days, an' put dem out - put dem lights out. When you put dem lights out de man have give up his evil an' come back to his wife.

(Now, here's these two candles. Do you put both names in each candle or just

one name in each candle?)

Yo' put both name in each candle, an' yo' write it small as yo' kin. But dis name dat chew write, yo' folds it to yo', not from yo'. Yo' folds it to yo' comin' disaway, an' yo' puts it de long ways, yo' understan', an' yo' put it right direct to de wick. Take a knife an' cut it down to de wick an' dat wick will draw.

(Any place on the candle, just so that you cut it down to the wick.)

Jes' set it onto de wick, down to de wick, an' fold it small, because if yo' don't, yo' cain't git dat same wax yo' took outa dere. But yo' cain't nevah tell de diff'rence by wipin' it wit a cold-watah rag.

(Do you light those candles at any special time?)

Any special time lak twelve a'clock at night supposed tuh begin it - twelve a'clock at night an' let hit burn, yo' understan', roun' about two hours an' put it out.

(How do you put it out?)

Oh, yo' take yo' fingah [thumb and index finger] an' pinch it out - don't blow it an' don't spit it [out], jes' pinch it out lak dat [demonstrates]. But don't have nuthin in yore mind good. Yo' kin curse if yo' wanta, jes' say, "Son-of-a-bitch." Don't have no good words.

(The color of these candles is just plain wax?)

Plain wax - cain't be not no tallow candles, not no red ones, not no green ones - wan' whites. Dat's fo' tuh *put dem togethah*.

Now, yo' kin take a sulphur-fumigatin' candle an' if yo' got neighbors livin' next do' to yo' dat continual drunkards an' confusion - dey jes' really confuse peoples an' dey drunkards - whut chew do. Yo' git chew ten cents of *war watah* an' yo' take an' lock yore house up. Yo' an' yore wife both go out chure house. An' if dey nex' do' to yo', yo' know dere name, yo' take dat candle. It's a *cup candle* lak dis about [demonstrates]. Yo' put dere name in de bottom of dat an' den let dat candle burn till it'll go plumb out to ashes. An' when dat sulphur-fumigatin' candle burns till it go down to ashes, yo' take dat dust, yo' understan', de next day an' let chure wife or yo' jes' sprinkle all in front of yo' do'. Den dey goin' go 'way from dere. Dey goin' be fussin' an' fightin' lak dey kill one 'nothah.

(Well, now, what do you do with that *war water*?)

Dat *war watah*, yes. Den yo' po' dat *war watah* into dat candle, in de bottom of de candle.

(Do you burn this candle in the *war water* or do you mix those ashes with the *war water*?)

No, yo' burn dat candle into de bottom of dat *war watah*. Let dat burn until it jes' a powdah. It ain't gonna be lak a white candle - it's lak a powdah.

(This candle that you burn is just a big hunk of sulphur?)

Ye-as. It's call Johnson an' Johnson. We use it tuh kill a rat or a dog, anything, yo' see.

(You burn this in your own house?)

Yes, but chew cain't stay dere.

A black candle is a good candle - dey think it ain't, but a black candle is a good candle. A black candle is bettah dan lightin' a boss candle. People mostly think it's a evil candle but it's a good one.

Now, a black candle, if yo' wants fo' tuh win a lawsuit case wit money - if yo' got a lawyah yo' understan', if yo' got property an' yo' wants tuh win a lawsuit case, don't write dese people's name atall, but yo' take an' light dis candle an' let it burn three solid hours. Yo' git chew cinnamon an' yo' read de Seven Tribes. It's in de Bible - Exodus - it's in Revelations. I know 'em, ah

could name 'em if yo' don't mind, "De tribe of Esau was sealed wit 12,000; de tribe of Nathaniel was sealed wit 12,000; de tribe of Simon was sealed wit 12,000; de tribe of Levi was sealed wit 12,000; de tribe of Benjamin was sealed wit 12,000; an' de tribe of Jacob was sealed wit 12,000" - ah can't git [all of] 'em, but yo' git dem tribes. An' yo' take dis heah black candle an' yo'll win dis heah lawsuit case - yo' understan', tuh keep anybody from buyin' yo' out - dis heah lawsuit case.

Yo' take de black candle an' yo' light de first [proper] end of it an' let it burn fo' two hours an' cut de bottom end off an' turn hit bottomsides upwards an' trim dis end an' burn dis end. An' den eve'ything dat chew got in yore room of yore house, yo' change eve'ything at de time dat chew goin' to de co't - change yore mattress, an' change all yore dishes, one way. Dat's fo' tuh upset dere mind an' git 'em woolgathahin'. Do dat fo' tuh win de case. Dat's whut de' call hoodoo. Ah've tried dat mahself.

To blind a person, put both dere eyes out wit'out usin' any kinda lye or any kind lak dat, yo' take two or three marbles jes' lak whut chew shoot, ord'nary marbles whut chew shoot. An' if yo' kin git any kin'a rabbit hair or dog hair, yo' understan', an' - yo' wanta mix all dat up togethah, fine, wit some gunpowdah. An' have yo' a han'chef dry or wet, an' have some of yore personal friends, yo' understan', jes' play lak dey playin' wit anybody an' jes' hit 'em anywhere roun' dey eyes, yo' understan', an' dey'll go stone blind. Dey will go stone blind wit'out any kinda lye. Dat hair an' dat powder cuts de eyesight out.

Well, dere one way dat ah strictly knows - a lightfeet dey call it, a lightfeet, dat chew cain't stay in one place, yo' see. Yo' cain't stay in one place tuh save yore life. Ah don't care where yo' go, yo' gotta be movin'; an' yo' don't care whut sorta property yo' got, yo' gotta move.

Whut chew do - let anybody - let it be a wet day or any kinda day dat chew kin git it, de length of yore track wit yore shoes off or yore shoes on, it make no diff'rence. Git de length of dere shoes an' whut chew kin do, yo' take dat [piece of string] an' yo' put it in de middle of a Bible, but don't have no good thoughts - in de middle of any Holy Bible. Don't have no good thoughts. An' yo' jes' read de Psalms backwards, de Psalm of David backwards. Don't read 'em farwards lak dey say, yo' know, "Plead mah cause, O Lord." Yo' read it backwards disaway. [He failed to demonstrate.] Yo' understan'. An' aftah yo' do dat yo' git chew a quart of sweet milk an' yo' take dat sweet milk an' mix it wit some bluein' an' take dat track, de measure of dis track yo' understan', an' tie nine knots into dat co'd string an' put it down into dat milk, yo' understan'. Dem folks yo' understan', dey movin' until dey'll move outa town. Dat's a fact.

(How long do you leave that cord in the Bible - just while you are saying the Psalm?)

While yo' readin' dat.

(Then you take it out and put it into this milk and blueing?)

Yessuh, yo' put it into dis heah quart of milk, but yo' tie nine knots in it. Be sho' dat yo' have tied dem folks in a mannah where dey can't stay no one place. Yo' gits evil into dere minds. All dat is evil.

Yes, now dis is de fo'ks of de road, now. Listen, jes' somethin' othah lak a country road dat ah was speakin', somepin lak a country, jes' - yo' understan', not in de town. De fo'ks of de road mean jes' lak if yo' wants tuh git some *graveyard dirt* or do some evil thing - yo' gotta do evil, see. Yo' understan'. Yo' go in dere an' yo' git some dirt, jes' don't care if it's de sinnah. Yo' goes in dere an' yo' gits some dirt. Now, if yo' wanta do dis heah work, if yo' wanta do some dirty work, jes' git it, 'long as yo' git it outa de graveyard, an' git yo' some bottle glass - yo' know, jes' lak yo' break a pop bottle, any kinda



bottle glass. Den yo' break dis heah glass up, an' yo' scorch dis heah glass. Yo' take de dirt an' brown it on de stove - be sho' yo' scorch it, dat *graveyard dirt* an' yo' beat all dat up fine, jes' as fine as yo' kin git it, jes' right fine. An' yo' jes' take dis if yo' want to an' roll it jes' lak yo' would roll a cigaret papah, an' yo' kin drop it by anybody dat's yore enemy, white or black or cross [mixed white and black]. Yo' understan', yo' goin' make 'em disappointed, fallin' down or dey fall daid - dey say dey jes' died wit heart trouble. Dey will say dat yo' know, but it's nuthin but evil. Dey won't *cross* [counteract] dat - dat's somebody who's daid an' gone tuh hell.

Now, de dirt from undah de bottom of yore feet an' a dirty sock. A dirty sock is sweaty. An' dis dirt from undah de bottom of yore feet - yo' bath yore feet an' yo' kin take de scuff from de bottom of yore feet an' a dirty sock, an' take hit an' put dat scuff togethah down into dat dirty sock, an' take dat an' tie it up in any cornah of yore house. Dat will make yo' - yo' rule a man. Yo' kin rule a man by doin' dat. Jes' let him take a bath an' take dem last drugs [dregs], dat whut he leaves from his bath. Cut de sock jes' lak if yo' goin' sprinkle somethin' othah ovah somethin' othah. An' take dat an' sprinkle dat to yore do', comin' in dere, an' yore husban' cain't, gotta stay at chure house. He cain't leave.

(The woman would put this in her stocking or his sock?)

In his sock, in de man's sock. Take an' tie it in de cornah of her house where he won't pay no 'tenshun to hit. Yo' do dat to yore husban'. Yo' take dat an' when yo' tie dat up, den yo' take an' cut dis heah stockin' dis way [demonstrates]. Cut de stockin' jes' lak dis heah, two or three diff'rent ways, an' dis heah watah whut yo' take yore bath wit, dat *druggy* [dreggy] watah, an' take an' sprinkle dat stockin' from de front an' come to de back. Understan'. Dat'll make a man ca'm. Ah don' ca' how he been fussin' or how yo' been doin', he goin' do right - he'll be a nice man.

Heah whut chew kin do, if yo' kin git de back part of a person's shoe, not de tongue - de back part whut goes back heah to de heel, de heel part. Yo' take a small piece of dat. Now, dat's good fo' a woman or man. Git chew a small piece of dat, git chew a piece of lodestone, an' git de back of de woman's waist or else de man's waist an' take dat an' put it in de middle of yore mattress - tie nine knots in it. An' dat man, yo' understan', he cain't have no feelin' fo' no woman, yo' understan'. De same wit her, dey won't have no feelin' fo' no man. Dey might take all dere money an' throw it away, but dey cain't have no feelin' - cain't have no pleasure no mo'. Dey throwin' dey money away. Dat's whut yo' call [something? meaning *tying up a person, taking away a person's nature*, etc.]

If anybody wus tryin' tuh harm yo' an' yo' wanted tuh protec' yo'self, heah whut chew mus' do. Yo' git chew a oil dey call de oil of cinnamon, an' git chew some pure Jockey Club [perfume], an' yo' git chew some *steel dust*. If somebody's tryin' tuh harm yo' wit'out a cause, if dey tryin' tuh harm yo', if yo' done did dem somepin - it don' make no diff'rent - if dey tryin' tuh harm yo', git chew some oil of cinnamon, Jockey Club an' git chew some dis stuff dey call *Follow Me* - it comes in a powdah an' it comes in liquid. Dey got a powdah an' a liquid; but if yo' kin, try tuh git de liquid. An' yo' take dat, yo' understan', an' take an' write your own name dis way - listen to me good - write chure own name an' powdah it up, an' put it an' keep dat in yore pocket. Yo' keep dat into yore pocket, into yore own deah pocket. An' den whut yo' do, yo' open de Bible an' yo' read de 100th Psalms, "Plead mah cause, O Lawd" [Ps.35:1;cf.119:154], an' read dat fo' three days straight wit all yore heart. Yo' know dat's good. Read it wit all yore heart. An' yore enemy li'ble tuh go an' kill dey ownself or git in trouble.

(You read that with what kind of oil?)

Oil of cinnamon.

(What do you do with that oil?)

Yo' jes' take dis oil an' *dress* dis han'ch'ef. Yo' take dis heah an' put it all ovah yore han'ch'ef an' yo' take dis heah Jockey Club an' yo' wet chure han'ch'ef. Dat ain't goin' last. Dey'll come an' tell yo', "See whut's goin' happen to yo'." Yo' take dis heah [demonstrates] an' tie yo' a little knot - take yo' han'ch'ef an' tie yo' a little knot but put 'fume [perfume] in it. Pe'fume dis good, an' den take yo' a match an' burn it lak disaway, an' pattin' ovah yore face, "Name of de Father an' Son an' Holy Ghost." Say dem words, see. An' yore enemy cain't stan' it tuh save dere live, because de done evil 'ginst yo', dey cain't stan' nuthin good. An' dey gon'a git hurt some way or 'nothah - run into a automobile.

Now, de onliest way tuh make de candle go out - some folks got diff'rent ways but ah'm goin' tell yo' de way dat ah know is true. De onliest way, yo' git chew three glasses of clear watah. See [demonstrates], yo' put one heah. See, jes' whosomevah [against whom or when] yo' put de candles out, yo' put chure glass heah. Yo' jes' sets 'em heah lak ah'm settin' [them] - put yore glass heah, one right in de middle an' one on dis side.

(You put three glasses in a row.)

Three glasses in a row but let one be roun' 'bout a feet apart. Den yo' take dis heah light - git chew a wax candle an' yo' light dis heah candle yo' ownself. Yo' take an' don' light de top end of it [demonstrates], yo' take it an' clip dat [wick] end off an' trim dat candle [on the bottom making a new wick]. Stick dat candle down. An' yo' let dis person git right ovah dis light jes' lak dis - let 'em git right ovah dis light jes' lak dis [straddle it, almost but not quite], an' let dem, yo' understan', jes' say, "In de Name of de Father, de Son an' Holy Ghost." An' let dem jes' stan' dis way, an' drop de spit right out dere mouth right on dis blaze - jes' put it out right now, right on de blaze of it. It might take three or fo' minutes tuh do - de spark goin' come, see, it goin' twitch lak dat 'cause de evil be in it. An' yo' put dat light out. Den yo' feel lak a brand-new person right now - yo' feel de change of yore mind.

(But you are standing in front of those three glasses in a row. What do you put that candle in? Do you put it in one of those glasses?)

No, [if] yo' ain't got no candlestick, take an' jes' take yore match an' stick it an' let it set right down on de flo', right smack on de flo'. An' den afteh yo' put dis heah light out, yo' take three swallows of watah out of each glass, "In de Name of de Father, de Son an' de Holy Ghost, Lord he'p thou me."

(The first two you say that.)

"In de Name of de Father, Son an' Holy Ghost."

(And the last glass you say what?)

"De Father, Son an' Holy Ghost, he'p thou O me."

Yo' kin take a person's hair - where dey been combin' dere hair, take de hair outa de comb, yo' understan'. Yo' take dat hair outa de comb an' take dat hair an' put it in any kinda top, jes' any kinda top [anything closed with a top, screw lid or cork]. Jes' stop it up tight, an' if yo' wanta tuh keep 'em wit a bad, bad headaches, bad headaches, yo' take an' bury dat in de ground, deep down in de ground. Dat keep 'em wit a headache an' dey nevah will git rid of it. Tain't no chance fo' dem git rid of it, if yo' bury it. But if yo' take it an' put it in de rivah, yo' understan', yo' see, dey have it fo' awhile but dey git ovah it.

Ah know it fo' bad, not fo' no good - de *chamber lye*. Yo' take a person's *chamber lye*, jes' anywhere yo' kin git it, anywhere yo' kin ketch it [even] outa

de *can* [outdoor privy or inside toilet], 'long as yo' own ain't in dere wit deres, woman's or man's. Yo' take dat an' yo' stop it up into a bottle an' if yo' wants tuh *hurt* dem folks, yo' understan', yo' jes' stop it up in a bottle an' put it up undahneat' of yore steps or anywhere undah a sill undahneat' yore steps. An' whenever dat bottle will rust inside an' if de bottle busts, dey taken wit de dropsies an' dey die.

Ah've heard tell of a gum tree, a sweet gum tree. Yo' take de bark, if yo' wanta quarrel in a family - don't care who in de family - or a family fuss or a family fight or dispute, yo' understan', a police scrape, anythin' of any kin'. Yo' take de bark an' go to a gum tree, a red gum tree [sweet and red are the same], an' lak de bark be drawin' [up into a ridge] yo' take dat bark an' yo' know scrape dat bark on de back [edge] dere [of the wing-like projections of the bark on smaller branches, peculiar to this tree] an' anybody's in de family, name, anybody's family name, jes' open dat bark enough fo' tuh put dere name back in dere wit a whole bag [package] of pins, jes' as many pins as yo' kin git. If yo' kin git twelve an' break 'em - ah kin break 'em fast as yo' gi' [give] 'em to me, an' break dem pins an' put dem pins in dere, an' as dat tree grows, dem people jes' goin' fuss an' fight.

(How do you put those pins in - do you drive them or just put them in, down in there?)

Yo' take any of 'em name an' yo' take 'em yo' understan' an' jes' place 'em all on de papah, jes' lak dat, an' de gum tree an' all be's open, [after you make the hole], an' put dat right 'side [inside] of it an' seal hit up. Ain't nobody goin' pay no 'tenshun. An' de' keep growin' badder an' badder as dat tree is growin', an' dat's goin' make 'em fuss an' fight, an' if dey got property, dey goin' separate from one 'nothah an' nobody nevah know de cause of it.

Now, dat's about de same time or concern of dis headache. Yo' kin take de bow out of a person's hat, or a girl [can] if she wanta gain de influence of a boy, or if she wanta gain de influence of a man. A woman wanta gain de influence of a man, she take dat bow from behin' heah where dat man sweat - yo' understan', from dat sweat. Anyhow, dat's de min' of a man, yo' know. She takes dat an' she gits 'er any kinda pe'fume, any kinda pe'fume, an' write his name an' put dat name inside her left shoe between two papahs. Yo' understan', dat man or de woman dey wants, dere min' is gonna be always comin' on 'em.

(This name and the bow together in the shoe?)

Jes' put it between de two shoes [two soles, inner and outer, both sometimes originally of paper and the inner often a replacement of paper], yo' understan' an' put it in yore left shoe, an' wear it till it jes' wear out. Gain all de influence of 'em.

Yo' kin take a person's pitchure, if yo' kin git holt of a person's pitchure, an' if it's somebody dat chew wanta kill or anybody dat chew wanted tuh perish, an' name 'em. Yo' kin take a tintype pitchure. Yo' kin take hit an' git chew some black thread an' some needles an' wrap hit up, jes' wrap it up - no mo' lak dat. Yo' take it an' turn it on its face, jes' dat pitchure, an' take dem pins an' needles - take needles, an' jes' wrap it up jes' as tight as yo' kin wrap it up an' bury dat on hit's face. Dem people jes' perish - dey die.

(You take the picture like that and you put these needles in there and then just wrap it with this thread.)

Jes' let de needles [demonstrates] jes' be to de face of de pitchure, not on de bottom. See, heah's de back of de pitchure. Don' let de needles be to de back.

(Leave the points sticking up toward the face?)

Yes, dat's de eye [of the needle here] an' let de needles be on de pitchure,

on part of de pitchure, not on de face, yo' know, de top part. An' take an' wrap dat up ovah an' ovah an' bury dat, yo' understan', one feet deep, an' dem folks goin' lingah, den dey goin' die.

Now, heah whut ah know somepin 'bout, makin' a coffin. Now, yo' kin take, sech a thing yo' understan', yo' see, whut dey call a toadfrog. Yo' take a toadfrog an' yo' take an' git dis toadfrog an' kill dis toadfrog, an' aftah yo' kill dis toadfrog, yo' measure dis toadfrog jes' lak when yo' went tuh school. Yo' measure dis toadfrog an' den aftah yo' measure him, yo' put him somewhere, where yo' know de ants is goin' eat 'im up. Dey eat up evah'thing excusin' his bones - dose antses eat him up. Don' leave 'im jes' stay dere an' somebody take 'im. Let de antses eat 'im up. An' aftah yo' take dis toadfrog yo' take an' take yo' a piece of pastebo'd lak a woodbo'd, an' makes it lak a coffin. Now, anybody who got money - anybody who got money an' if yo' wanta git into dey money, if yo' wanta git any money from dem, any kinda man, white man or who 'twas, an' if yo' wanta favor, jes' git dere name an' take dat toadfrog an' jes' turn 'im bottom-side upwards, jes' anywhere roun' yore house, yo' understan', an' yo' kin go git any kinda favor yo' wanta.

(You make this cardboard into a little box or a little coffin.)

Jes' lak a little coffin.

(Put this man's name in there with this toadfrog.)

Yessuh. Well, listen, don' put no piece-a pastebo'd up on top dis heah frog - leave it open jes' lak a shoe box, leave it open. Be sure tuh wrap it up wit dis thread, yo' know how thread do, jes' as much as yo' kin, an' take dat an' bury dat anywhere roun' yore house. An' yo' kin go to dat man an' git any kinda favor, an' he come tuh be yore best fren'.

(What do you do with that measure of that frog - that outline, rather? You mean - here's the frog, you just draw a pencil mark around him like an outline?)

Yeah, heah's - dis in de frog heah. Dis is de frog. Well, now yo' measure it dis way heah, jes' lak if yo' measurin' a [buried] treasure, jes' lak if somebody want money. All right, den yo' git dat dere, aftah yo' kill dis heah frog, yo' understan'. Yo' see, in de summertime or de wintertime de antses goin' eat de frog.

(What do you do with that measure?)

No, yo' keeps dat whole measure, jes' evah'thing - jes' puts evah'thing into dat box, evah'thing.

(You just draw right around that box like a circle.) [A circle is drawn on the ground above the supposed buried treasure.]

De measure an' evah'thing yo' puts into dat box an' yo' bury dat anywhere roun'.

Yo' kin take a black cat - listen to me good - yo' kin take a black cat or a little bit of cat. Git a small one if yo' kin, an' git chew some boilin' hot watah, some boilin' hot watah. An' listen, when yo' curse, say, "Goddam son-of-bitch" an' throw him down in dere. An' don' have a thought, jes' lak if yo' drinked a glass of watah [be unconcerned]. An' yo' let him jes' boil, jes' pale as yore fingah, till his bone jes' white as snow, jes' as white as snow. Den yo' take dem bones, take ary [any] one of 'em - jes' any of 'em yo' want. Yo' kin take one an' keep it in yore house, an' de policeman cain't come in yore house. Go in yore house an' he cain't ketch yo' - dey nevah find yo'. Yore flesh goin' quivah jes' lak dis [demonstrates] befo' anythin' happen to yo', all yore flesh jes' up from de bottom of yore feet goin' jes' quivah, an' all yore back flesh goin' quivah. Dat's tuh notify yo'.

Den yo' kin take dat black cat bone an' yo' kin go into a place an' yo' kin do anythin', an' cain't nobody ketch yo'.

If yo' would have a lawsuit case - if yo' have a lawsuit case an' done cut somebody or yo' done kilt somebody an' yo' don't know whut tuh do, an' it's ha'd fo' yo' folks tuh git in contact wit chew. Whut chew do, yo' understan', de minute, yo' understan', yo'd know it, take yore undersuits an' turn 'em wrongside out - wrongside out, yo' understan', yo' see. An' don' have nuthin good on yore min' - jes' have a ordinary mind, don' have nuthin, don't be worried, jes' don't worry atall, jes' lak yo'd know dat chew comin' out. An' hit'll come out.

If yo' wants tuh call a person's 'tenshun to yo', if yo' wanta call a person's spirit - jes' if yo' know 'em or if yo' evah see 'em, jes' lak it wus President Roosevelt [then living], jes' anybody dat chew know, call dem jes' as loud as yo' kin call 'em, jes' mah name, says, "'Lijah Moses" - ah live at 1429 [something] - call me tuh de tiptop of yo' voice, but call me inwards. Yo' jes' keep a-callin' me lak dat until mah mind jes' dwell on yo' - all mah whole heart an' min' jes' fell on yo', an' ah could not help but think about chew. Yo' understan', if ah did yo' somepin or else it somepin dat ah owe, ah'm goin' try tuh git in contact wit chew.

(What did you say about the name, now - that is what?)

De name of a person, whut chew come in de world wit, yo' understan', dat's a spirit.

Jes' lak if somebody done kilt somebody in yore family - done kilt somebody in yore family, heah whut chew wants tuh do. Yo' wants tuh bring him to yore peoples. Yo' git chew six aigs, make no diff'rence, black hen aigs. It don' make no diff'rence, an' yo' take an' dreen dem aigs.

(You told me that.)

If yo' wants tuh be lucky an' if yo' wants tuh gamble, git chew a piece of white lodestone an' git chew three silvah dimes. An' don' let chure wife or none of yore friends put dere han's on it, an' don' shoot dat fo' no money, don' fo'git an' spend it, but keep it wit chure silvah money. An' if yo' wants tuh gamble an' if yo' take one dem black cat bones, de same thing. See, it's two points to it heah. Take one dem black cat bones if yo' wants tuh gamble an' keep a point an' wear one. Jes' keep dem three silver dimes an' de black cat bone an' yo' bound tuh win wit dat lodestone an' steel dust - it draw good. Try tuh git a piece of live lodestone, dat whut goin' hold steel dust. Yo' gotta take a live lodestone, not no dead lodestone, yo' know. Put de steel dust on it, an' it jes' look lak, yo' know, it look live. An' keep dat, yo' understan', in yore left pocket. An' den yo' has yore green-back money in yore watch pocket an' yo' kin shoot, yo' understan', till yo' li'ble tuh break evah'one - dey can't wait fo' yo' tuh lose.

Yo' wanta bring customahs roun' an' yo' in some business. All right, heah whut chew wanta do. Go git chew some Florida watah, yo' wanta git chew some dat best Florida watah, an' yo' wanta git chew some of dat Dicky Perfume. Yo' wanta git chew 'bout a pint of some dat best Florida watah dat chew kin git from any drug sto', an' git chew some Dicky Perfume, which is kinda very high [expensive]. Git chew some Dicky Perfume an' yo' mix dis togethah wit some granulated sugah into a quart or two quarts of rain watah. Try tuh git de rain watah whut ain't nevah hit, yo' know, try tuh git some from de middle of flo', yo' know, whut haven't hit, yo' know, lak no top of de house [put a pan or bucket under a hole in the roof]. Try tuh git some pure holy watah, yo' know, whut dey call holy fo' tuh make yore luck successful, 'cause when dat'll hit de house it's tainted. But git some of dat an' mix dat togethah an' ah tell yo' whut chew do, yo' sprinkle it in each cornah first, each cornah - dis cornah, dis cornah an' dis. Start to de front - don' go to de back an' come out, dat drive yore luck out. Start to de front an' come in yore place an' jes' sprinkle all ovah it, yo' understan', good.

Den be comin' in passin' jes' lak dat, an' dey bound tuh come in. De place could be daid fo' six yeahs, but people bound tuh come in.

Yessuh, if yo' wanta keep de laws 'way from yore house, de way yo' do, yo' git some ten-penny nails an' take dem nails, yo' understan', yo' see, an' drive dem nails, understan', wit de haid's up, yo' understan', in any kinda place undah-neath yore sill. Take de sill up, drive 'em in de ground wit de nails up - 'leven nails, zactly 'leven. An' no law cain't come an' raise Sam an' evah'budy welcome. Yo' raisin' Sam an' dey ain't goin' say nuthin to yo'.

(You mean you put the nails in there so that they point up - set them down but the point sticks up.)

But let 'em be into de earth, not no wood.

(So that nobody can see them?)

Dat's de idea.

Yo' kin stop 'im if yo' kin git it in 'im, but yo' cain't do it no othah way but dat. If a man dat drinks whiskey or drinks beer or anything, dat jes' take all his money - jes' is a fiend of it an' it may cause his death, let her git her de gall, de gall of a rabbit, de gall of a chicken or any kind of a gall an' put dat into some whiskey dat he gotta drink. Den jes' about a leetle pinch of quinine in dere an' he drink it. Aftah he drink dat once or twice, he'll nevah drink no mo' whiskey. Ah've know it to be proof. He'll nevah drink no mo'.

Ah know somepin 'bout a coconut, too. Now, heah's whut chew wanta do. If yo' got a dissipated wife an' de woman is treatin' yo' wrong an' yo' givin' 'er money an' she foolin' roun' wit othah men an' diff'rent things, an' yo' kinnot git rid of de woman, been tryin' tuh git rid of her an' yo' cain't git rid of her wit'out gittin' yo'self into no trouble. Well, heah whut chew do wit dis woman. Stay wit her an' leave [live] long enough tuh try tuh git some of her - yo' know, let her *come*, be wit her. Let her make *come* wit chew when yo' make a connection. Yo' understan', an' yo' take dat little piece, dat rag - tear a piece of dat off. Yo' take a piece of dat off an' take dat an' put dat down - open de coconut big enough tuh put a stoppah in it an' dreen all dat watah out of it, an' put chew three silvah pins into dat coconut, three pins into dat coconut wit dat rag whut she wiped wit, an' take an' git chew a little glue an' stop dat up, stop dat up an' yo' take dat an' put it in de rivah or any place. Don' bury it, cause yo'll harm her - yo'll dry her up. But put dat in de rivah yo' understan', an' yo'll nevah [have] no bothah from her. She'll go 'head on 'bout her business. Dat's de coconut.

(That will send her away, you mean? Or what?)

Dat'll have her diff'rent. She'll be right in town heah an' her mind'll be offa yo' an' yo' won't be thinkin' 'bout 'er.

If yo' have a notice to move - if yo' have a notice tuh move an' yo' jes' cannot pay yore rent an' if yo' kin git chew a crawfish. Git chew a live crawfish an' wrap him all ovah three safety matches. Take an' tie him, jes' tie him enough so he cain't back up, backwards an' fo'wards, an' turn him loose into yore house. Yo' understan', yo' see, an' dat crawfish goin' all roun' an' he kin not git out, he cain't git in no hole or crack. An' if yo' keep dat crawfish in dere until dat crawfish dies, yo'll stay right wit dat landlord. He cain't move yo'.

(What do you do with the three matches?)

Three safety matches - not no plain matches. An' yo' take dem matches an' tie 'em undahneat' of his belly - wrap 'em, don' tie 'em. Yo' jes' wrap 'em enough yo' understan' an' if dey lose [lose], let 'em lose. It don' make no diff'rence. Let him lose all of 'em if he kin, see, but jes' tie him 'nuff, an' he goin' go all about in de house. An' dere ain't a way in de worl' fo' de landlord tuh put chew out.

Now, if yo' got a co'thouse notice, yo' understan', an' yo' take dat crawfish wit chew, if he daid or 'live, take him an' put him in yore pocket anyhow.

(When you go to the courthouse - if you have a notice?)

Yessuh. Ah'm goin' tell yo' whut dat is. Dat's on accounta Christ, when dey wus pleadin', dey wus - Christ tole 'em fo' tuh ketch plenty fish, yo' know. Dey wusn't, but yet he had enemies, yo' understan', an' de fish is one de greatest things in de worl'. De crawfish is one de wonderful things in de worl'.

Fo' tuh keep a woman - fo' a man fo' tuh keep his wife from havin' a chile from him or anybody else, yo' understan', yo' take dose scissors. Take de plain scissors yo' understan', de scissors dat chew use in de house an' if yo' kin git close enough tuh her tuh cut a little piece of her hair off her place, anywhere roun' heah.

(Down below?)

Yessuh. Any scissors dat de family use. If ah got a wife use de scissors fo' de house, an' if ah kin git holt of de scissors fo' tuh cut jes' a little piece of hair. Yo' understan', if ah don' want mah wife tuh have no chile from me or nobody else. Cut jes' a little piece of hair from right out de center, yo' understan', right 'long heah an' take dat yo' understan', yo' see, an' wear dat to mah left side, anywhere; jes' make it small as ah could, jes' sew it an' she nevah see it. Den ah rule her. Den ah take de scissors an' break de scissors. Jes' take an' break 'em, jes' take an ordinary axe or anything an' break 'em an' throw 'em away - wit jes' a common ordinary mind, jes' throw 'em away. Dat's dead evil, though.

(You rule her then.)

Yo' rule her an' she cain't git no chile by yo' nor nobody. She might have plenty property or somethin' othah an' ah might have plenty property an' she wanta have a chile from me on accounta, yo' understan', so she kin own a chile, yo' know, an' mah property, or if she goin' wit somebody else she nevah have no chile from me.

Git fo' nails out of a ho'seshoe, dose little nails out of a ho'seshoe. Take dose fo' nails out of a ho'seshoe, an' take dose nails yo' understan' an' nail 'em down. Jes' take 'em an' nail 'em right into de middle of yore house, ah don' ca' where de center is. Nail 'em into de center of yore house, yo' understan', yo' see, an' yo' have all kinda luck, if yo' got a spo'tin' house. Dat's mostly fo' a spo'tin' house or fas' house. Yo' jes' take an' nail dem nails out cross heah in de middle of de center of de flo'. An' dat makes peoples, spo'ts or any-thing, yo' know, like it 'tract all kinda folks tuh come into yore place, wit'out usin' any kinda perfume or any kinda luck. Jes' use dem. Dat's powah.

Now, if a person would break into yore house an' would steal a suit from yo', an' yo' got fren's aroun' 'em - yo' got fren's aroun' dere an' yo' don' know who did it. If yo' don' know who did it, yo' take a deck of cards - buy yo' a brand-new deck of cards an' yo' take de jack of clubs out de cards, yo' take de jack of diamonds an' de jack of spades, an' yo' take - lemme see how many needles yo' git. Yo' take 'leven needles wit de jack of clubs, an' de jack of spades, an' de jack of diamonds, an' yo' take an' write 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 an' 11. An' yo' take dat an' yo' take dem cards an' yo' git chew a plain lamp, a plain burnin' lamp lak yo' burn fo' light, an' yo' put jes' one dose cards - put it right on de side of de lamp an' put 'em in a close place, jes' lak round in dat corner dere, in behin' dere, an' let dem, jes' let it burn dere. Jes' put it up wit some mo' oil if it gits down, keep a-burnin' it. An' whoeverah did dat, dey goin' come an' acknowledge it. If dey yo' fren' dey goin' tuh acknowledge it. If somebody stole it, somebody goin' git in touch wit 'em an' tell who it wus.

(What do you do with those needles?)

Dose needles yo' understan' is fo' tuh pin de cards togethah. See, yo' pin dose cards togethah wit dose needles; dose needles yo' understan' is fo' tuh keep 'em from bein' frightened[?].

(What do you make those numbers on there with, a pencil or?)

Take a pencil an' jes' 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 an' 11. See, now in de 'leven day or de nine day - give 'em two or three days mo', but in nine days or 'leven days dey bound tuh find 'em.

De skin - yo' know jes' lak de skin off a rattlesnake. All right. Yo' kin take a rattlesnake skin - skin a rattlesnake an' dry de hide. An' if yo' cain't dry it, it take yo' too long tuh dry it, parch it an' beat it up fine, fine, fine. An' yo' take dat an' put it roun' anybody house jes' lak ah tole yo' 'bout de othah stuff - it's two diff'rent things dat chew could use. Yo' kin put jes' de powdah roun' anybody house tuh make a confusion. Yo' kin break anybody up wit dat rattlesnake dust. But chew kin take it an' put it in yore own pocket, an' it'll *hurt* chew too - it'll do yo' harm, as ah fo' tole yo'. Ain't supposed tuh give no mo' *cross* to yo' [rattlesnake dust on your person does not protect you from being *crossed*]. Dat's bad evil.

If yo' kin git tuh kill a buzzard an' if yo' kin git de wings - not de wings, but jes' git de feathahs out de back, an' if yo' got anybody goin' tuh de penitent'ry - if yo' got anybody goin' tuh de penitent'ry maybe fo' a lifetime, or any time, if yo' kin git dat an' take dat an' git de man who's de captain of de penitent'ry who gotta read de lettahs, an' if yo' kin take dem feathahs an' take dat an' put it into a gallon of watah - boil de watah an' stop dat up. Stop dat feathah up into a gallon of watah, an' den eve'y time dat chew write, whomevah dat chew write a lettah, yo' understan', yo' po' some of dat clear watah - it ain't goin' make no stain, an' dry it by de fiah, yo' understan'. An' dem folks will be pa'rolled outa de state penitent'ry.

(But you have to get a letter that's written by them?)

Listen, yo' gotta git a lettah. Yo' see, dis is de sign, de sign of dey han', dis writin'. Yo' jes' gotta see dat one time - all yo' have tuh do is jes' see dat. Listen at me good - all yo' have tuh do is see dat. An' yo' take dem feathahs, see, whut wandahs all ovah de world - yo' know, whut scatters, dey goes eve'ywhere. Take dem feathahs an' put 'em into a gallon of watah, but yo' boil de watah first an' let de watah git cool, an' put it into a gallon of watah, an' evah who write dat lettah, yo' understan', jes' - no, yo' don' soak it, yo' take an' sprinkle it, an' den dry it.

(But you must get someone who sent a letter from this penitentiary and get his name off there.)

Jes' git dis name - yo' ain't gotta git his writin' - yo' have tuh do is git his name, jes' Al Winter, lak dat. But if yo' kin git his name an' keep him name, yo' nevah have 'em dere any mo'. If yo' git dat, yo' understan', yo' see, yo' wet dat all aroun' - wrap dat all aroun', yo' see, yo' got dat writin'. Yo' wrap it aroun' jes' lak if yo' got a papah wrapped up roun' dere. Dat is fo' tuh ca'm his mind.

Yo' kin take a piece of garlic, piece of garlic lak a seed garlic, an' a piece of red onion; an' yo' kin take dat an' tote it in yore pocket. If yo' done had a fight out dere in de street or in a fight anywhere. Yo' kin tote dat in yore pocket, de left back or front. Jes' keep dat in yore pocket. Nobody - ain't no enemy goin' come close to yo'.

(This will protect you?)

Yes.

A hog hoof is a wonderful thing, too. Any man dat in a race, dat play races - any *head-man* dat play races, yo' understan', git chew a hog hoof, an' git, chew



understan', three pair of dice. Git chew three pair of dice an' some granulated sugah, an' git chew a silk pocket han'ch'ef, yo' understan', one de smallest dat chew kin git, an' stuff it jes' as fur down in de hog hoof as yo' kin stuff it. An' take yo' some glue an' glue it up, an' yo' kin have a [something? some sort of *hand*]. Yo' kin run a race, yo' know, bettin' on de races; yo' know, yo' got somebody runnin' de place, an' yo' havin' money jes' lak dis [by the handful]. Guarantee dat, yes. Yo' tote dat in yore pocket or jes' in yore pocketbook - de hog hoof.

Yo' kin take guinea seeds an' *dress* a house too, de same way. Dere's two or three diff'rent things dat chew kin do. Yo' kin take yo' some guinea seeds - yo' git a great big package full dat cost a small amount of money. An' yo' take dem guinea seeds an' git chew some fine granulated sugah, an' jes' take 'em, yo' understan', an' yo' see yo' jes' sprinkle 'em jes' lak yo' do flaxseeds. Yo' know, jes' sprinkle 'em all through yore house, yo' understan', jes' lak dat. Den when yo' be goin' out, jes' drop it somewhere 'nothah on de street, anywhere. If yo' in business or somethin' lak dat, a fas' spo'tin' house, people be comin' in jes' lak dat [as many as the seed sprinkled].

An' de guinea seed keep de law from runnin' to yore house an' 'restin' anybody fo' stolen goods.

(What do you mean by *just like throwing flaxseed*? Do you throw flaxseed around?)

Yes, de flaxseed will move any kind of dirt or evil or anything around. If you use flaxseed, if yo' kin git it, see, dis flaxseed will move somethin' othah an' keep de law from roun' yo', jes' lak if yo' put a flaxseed in yore house, it'll move tracks [so that dogs cannot trail a person]. But if yo' have any idea, use it wit granulated sugah. Git a packet of sugah, yo' know, lak de sugah dat chew git to de sto', mix a little watah in it - git granulated sugah, fine.

(To do this type of work, do you learn that from somebody, or were you initiated into it?)

Listen, yo' bo'ned wit it. Yo' bo'ned wit dis. Yo're a generation of people wit dat. Yo' knowed an' seen dis heah, but yo' learn mo' by bein' wit people who knows mo' den yo' do.

(End of 1567. This man if from Algiers and is a professional hoodoo man.)

#### DOCTOR WATSON

WELL HE [YOUR LOVER] RUB YUH OVAH YORE JAWS  
 HE STEAL YORE BREATH - HE STEAL YORE BLOOD  
 AND HE WENT [AWAY] WIT YUH [YOUR SPIRIT]  
 AND YOU DON'T KNOW WHAT DE HELL HE DID PUT ON YUH  
 BUT HE GOT CHUH, AND NATCH'LY  
 WHEN YORE HUSBAND WENT TO SLEEP WIT CHUH APTAH DAT  
 DAT WOULD DRIVE [AWAY] HIS SPIRIT AND HE GO ON TO DE OTHAH WOMAN  
 DAT WOMAN [HE WENT TO] AIN'T DONE NUTHIN TUH YUH  
 IT'S DE MAN [YOUR LOVER] DO IT TUH YUH

#### CHARLESTON, SOUTH CAROLINA

[Our title quotation asks a question. How can there be any responsibility or morality when someone by casting a spell can control your thought and action? Watson, like all my Charleston *doctors* must have seen better days. His title

quotation and advice to me about a woman patient reveal the experience of a professional worker. He is informant 509, whose material comes from cylinders 724-726.]

(Suppose a case was done like this and this man came up here to Charleston to get the money out of his yard or under his porch. How would you do that?)

[This is a buried treasure question.]

I didn't have anything like dat. I kin *fix* you wherevah you be, but you gotta change from where you are. I could *fix* you where you could be - come to my house and [I will handle a buried treasure case].

Dat's spiritual work.

(That's spiritual work. Do you have to be initiated or something like that?)

Yes, sir, you have to be initiated. You gotta stand de test. Mighty few men - persons kin stand de test. Dat's a-turning loose of de demon - de devil himself. An' nach'ly must look [at] 'em and if you kin stand dat, you kin git out yore skin same as you do out you clothes. Den you nuthin but a puff o' wind.

(You turn into sort of a spirit then?)

Into a spirit - you nuthin but wind, ball of wind.

(Well what kind of a test would a person have to stand to be able to do that?)

Well, you gotta deal - actch'ly you gotta sell out, sell to devil.

(Do you go down to the crossroads or something of that sort or what?)

You go out dere to stand de test. It means dis - thoroughly make up yore mind to sell out to dis man. Den write you a lettah which is a contract what chew willing to agree to, selling yore soul, heart, body and mind to dis man. An' den in dis lettah declare he must meet chew eithah behin' a old broken-down house dat people moved from fo' five or ten years, or jes' in lonesome woods behin' some ole oak tree, or high cane, or at some ole crossroad dat nobody don't travel, or in some graveyard. And de best place is in de graveyard. An' Doc, if you stay dere, you's a winnah.

(Well, what do you do with that letter after you write the letter?)

Oh, when you git dere, de fellah what sign dat contract will meet chew dere. Don't worry.

(Where do you put that letter? Do you hide it or do anything with that letter?)

Carry dat letter and put it down in de graveyard where's dey kin read it. He don't know what time come to meet cha. He comes to meet cha thru de grave. Seal it ahead of time - Father, Son and Holy Ghost. Dere's your test, right on de spot - othahwise de job is no good. Seeing him right dere. "I'll meet you chere at ten 'clock or 'tween one and two, or one-thirty or two-thirty" [you write in the letter].

(You will come?)

I will be dere - it's 'greement, dat's a contract. Well, one-thirty you dere and he'll be up dere and he'll come up to you - unmatch'l but he look awful terrible. I'm telling you you won't see nuthin good. And he'll tell you all right.

Say I'm goin' overboard, go roun' de udder people's houses an' cut 'em off. Git up an' go out an' cut pole 20 feet long. Go over to de mastah house an' drive dem all in de - dey comin' up to you and dey comin' to you so rushed. Den dey goin' call you by your name, goin' call your mother name, an' goin' call your father name. Dey goin' talk to you like you talking to me. Dat's what chew call standing de test. Dat test mean something.

(Do you write this letter on just ordinary paper?)

On ord'nary papah, but it gotta be a papah dat haven't been used - go right

to de store and get it, a new one. And have yore mind made up three days befo' you write dat papah, an' let it stay in de graveyard three days befo' you meets chew equal - you company.

First thing you have, you make up yore mind. Second in hand, you git de papah. Thirdly you write it. And when you writing it, you writing your doom and damnation. You is selling [yourself to] de man and he's goin' tell you it's all right, and he signs de papah, too. And when you meet him dere, he didn't - "This is your agreement dat you made such and such a one, on such and such a day, and you willing to stand de test. You stay through de night and we will treat you right. We will make a [something] of you, if you don't live; but two minutes aftahwards, well you is [all right?] and something is wrong with us, and you will be given back to life."

Dat's on de othah [side], he wanta be fair. An' den he let drop a drop of blood. You'll have to pull off yore clothes. De othah one will say, "Don't pull off yore clothes, but first pull off your pants." You says, "Gee willikers, it's hard changing." Dat'll be yore condition. And you'll be standing right dere looking at dem, [they say] say, "Don't be scared, you's a good man."

(Now in order to be able to be a first class *'root doctor*, you have to be initiated then by someone who belongs to the group?)

That's it. Now you coming. I want chew to git it right now.

[While machine was stopped, he spoke about *Doctor Buzzard*.]

(Now, I'm getting to it now. Then you were initiated by *Doctor Buzzard*?)

Uh-hah, I was initiated by *Doctor Buzzard*.

[That, we need not accept.]

(And that's the reason that you were.)

An' I stood de test.

(Well, how about *Doctor Buzzard*? Was *Doctor Buzzard* initiated when he began years ago?)

He was initiated befo' I evah knowed him. And I went to him just like now dat you come to me, only in a diff'rent way. I didn't went for no job. I went to him for to be educated in de *slick work* and he charged me \$1000. I paid \$700 and I saw 'em [*slick works*] sure. And I saw - I done so much *trick work* and brought in so much work to him, dat he didn't worry me anything about de money. See, I done earned it, see. He done pat me on de head and say, "Boy, I'm goin' turn you loose."

["Long section left out." A note I made at the time I checked the transcription.]

(What is the address on this street?)

58 Cooper - on de corner of 18 and Cooper.

(I want to know that, you know, in case I want to go to some of those people. I have to remember that.)

(How many people did *Doctor Buzzard* initiate? Now very many did he?)

He didn't initiate many. I tell you zactly. He didn't initiate very many - five.

(Suppose a man leaves home and his wife wants to bring him back. Is there anything she can do to bring him back - make him come back?)

Yes, all dat in de line [of my work].

• (Well, how would you go about it? Suppose a woman came to you and said that her husband had left her?)

Well, ah'd start to rubbin' her head about three times.

(When she starts to talk to you, you rubbed her head three times.)

Rubbing her head thru here [demonstrates].

(Rubbed her head right back - rubbed your hand right back over her head.)

Rubbing her head three time and put chure left hand on de left side of de head, an' go right on wit de right hand - one, two, three and then drop de hand on de shouldah. Dere harmless den and den look 'em right dead in de eye.

(You use your left hand?)

Yes, use de left hand all de time - de nearest to your heart. And look 'em dead in [the] eye, "Well, daughter, it will come out fine." Look as harmless as you possibly kin look, cause it is serious; cause dat woman have come to you is out of bread, prob'bly out of a home, and dead scared. Dere no play dere and no smile dere. And don't mix dat thing, 'cause dat playing spirit might get cha de minute dat thought come on you to play, or frown or smile, de evil of de playing spirit jump in - gotta keep 'em out of it. You kin understand how to keep 'em out, you know.

She might say to me, "Well, *Doc*, my husband left me and ah don't know what de reason and I'm suffering and I wanta know if you kin git him back fer me."

My first question, "How long he gone?" She tell me and I take dat in my mind and memory.

My second question, "Did you have any fighting, shootin', cussin'? Answer is yes or no."

If dey say, "Yes," den dere was trouble behin' dat man. Dat gives me [something to work on. See, it is] not easy. See what I gittin' a holt of now?

If de answer she made on de udder side, "No, we hadn't a bit of trouble atall, no fuss atall. He went off and sayed he'd be back tonight and ah nevah see him no moah."

Dat give me to understand dis, dat she was scared away by some of de women. Well, now, suppose I want prove dat. I go take my deck of cards. I take my compass and I go to sleep - sleep 24 hours and I find out wot de woman done to her. And whilst I searchin' for him, I search fer her [the woman who took the husband away]. Sometime de woman come to me fer dere husband and brought from de other man dat goes with her and measured dem.

If a woman come up and tell me so and so and so and so, you will be doing wrong [if] you jump on dat fellow and beat 'em before you git de mattah [straightened out] cause both [may be wrong].

Well, now when dey come to me and gimme dat dope, "I'm de doctor," I say. "Now, listen, you come back tomorra evening." [Here is the magic delay I comment on several times in the text.] She say, "I've gotta have dat." Ah say, "Now, listen now, you git in de house. You come to my office now." Yes, sir. "You want me to mind your business fer you?" "Yes, sir." "You goin' come back tomorra?" "Yes." "Come 'tween two and three 'clock." I give dem de hours when de buried wicked up - all de graveyards give up. See, 'tween two and three 'clock.

(In the morning?)

In de morning. And she come back dat time. When dey come back I tell, "I done look about fer dem [husband and other woman]." I don't. I done knows I gotta to do fer 'em, but I don't know what to do. So when dey come back I say, "Now listen, you gotta boy friend and you want your husband back?"

"Yes, sir."

"Well, you quit wit dat guy."

"What will he [husband?] do to me? Why, what he [lover] do to me?"

I say, "Well, he rub yuh ovah yore jaws. He steal yore breath. He steal yore blood and he went [away] wit yuh, and you don't know what de hell he did put on yuh, but he got chuh, and natch'ly, when yore husband went to sleep wit chuh aftah dat, dat would drive [away] his spirit and he go on to de othah woman. Dat woman ain't done nuthin tuh yuh, it's de man [your lover] do it tuh yuh."

I say, "Now, listen now, gimme \$25 and your husband will come back home." I say, "Yes mam, but I want cha give dat man up. I know why yore husband wit dat woman he got. I know he ain't goin' done anything to her."

"Well, I ain't got but fifteen."

"Ah don't care but you must pay me. Gimme de ten dollars or if it's fifteen, gimme de fifteen dollars." Den ah goes to work and does this. Ah'll trim her toenails, ah trim her fingernails, ah git dose brand-new pieces of cloth wit fo' cornah to it about as big as a dollar. Cut it round and put at de foot of de sock. Cut it round de [demonstrates] anothah shape and make fo' cornahs to it. (You cut this silk cloth as round as a dollar.)

Round as a dollah. Den ah shape - make enough to make fo' cornahs. Ah put dat toenail and dat fingahnaill in dere. Den I order her to go and git one of his socks. Ah wanta draw it, wash it, bring me a half a glass of dat dirty watah. Den ah make her spit nine times, bring dem toenail and dat dirty watah. Watch me now. Den I makes her wit her own hand write his name, write de street, de do' numbah and make 'em [her] blow in dat and fold it up like dat around - blow into dat eighteen times, in de bottle [demonstrates].

(Through both her hands.)

Put her hands jes' like dat.

(Eighteen times.)

Eighteen times. De first time in - de last time - first night it 18. Git it right now. Dat two diff'rent. You gotta make, spit it in dere 9 times, blow in dere 9 times and 9 times again. Twice 9 is 18, ain't it? Dat's it.

Now, when you done dat, wish right on in dere, right in de watah. Dem things foam like dat. You take holt de bottle like dat [demonstrates].

(With the two fingers.)

No, I mean de woman.

One, you take one put up in de glass [bottle] dat it can't come out not 'less somebody gits it. And try to git her hair near de center, de center of dat split [mold of the head] - don't need but one strand.

(Just one strand near the middle.)

Puts dat in dat bottle and carry it out and bury it as de man coming home - undah de first step. De man who's *fixed* her goin' stop and de husband goin' meet him coming home - travel ovah it coming out from de house. Gotta travel ovah it.

### AH'M A JESUS CHRIST DOCTOR

AH KIN KETCH A SPIRIT - A HA'NT

ON DE YOUNG MOON DIS WORLD IS CROWDED [WITH SPIRITS]....

TWELVE 'CLOCK IN DE DAY, FO' 'CLOCK IN DE EVENIN'

TWELVE IN DE NIGHT AN' FO' IN DE MORNIN'

EV'RY DEAD SPIRIT RISE

DEY HAS ONE HOUR JES' LIKE WE DO YERE IN DE FLESH

AN' DEN DEY GOES BACK TO DERE JOB

DAT'S [A] "HERB MAN" [WHO] HANDLES DEM KIN'A THINGS

### SAVANNAH, GEORGIA

[This interview was originally titled OLD MAN, R.D., NO.540 on p.135, line 36. Informant's ability to catch a spirit entitles him to be called a *herb man* by his

own definition. And he also refers to himself as a *cornfield doctor*. His three terms *Jesus Christ doctor*, *herb man* and *cornfield doctor* must be rare for I do not recall hearing them elsewhere.]

[I describe this man as "No. 540 - Uncle Bill - Wm. Jordan, R.D. - verbose - 3 or 4 things - mostly *roots* & not Conj. [[conjunction]]" - *Numbers Book* 442-621. Later, when I check my transcriber's transcription against the cylinders, I call informant, "ng - old man - *root doctor* - verbose." My "ng" (no good) is unfair. I merely found it difficult to understand *roots* with which I was unfamiliar. Yet, even my transcriber omitted much of the conversation, because it was wordy, repetitious and meaningless. I transcribed or annotated a few of her deletions. His material is on cylinders 662:1-664:3 - how much before and after I do not know.]

["A disease - *Cherokee root* or *big root* - only put here because I heard of these roots in Charleston, S.C." 662:1. I do not know whether *Cherokee root* = Cherokee rose, a Chinese climbing rose (*Rosa laevigata*), state flower of Georgia; or whether *big root* = bigroot, a California vine (*Echinocystis fabacea*) having an enormous tuberous root.]

["Persimmon bark, red oak bark, dogwood bark, alum and bluestone cures *claps* [[gonorrhoea]]." 662:2. All five of the preceding substances, separately or in combinations, are frequently used as healing remedies.]

["Sweat bark - slit or shed bark - also called slit-bob? weed - heard of this root in Charleston, S. Car." 662:3. This is a diaphoretic bark, root or weed. Could it be boneset, butterfly weed, etc?]

[My notes on 662:4 read: "A *root bag* called a *guard* - in this bag were the *king root*, the *deadly shoestring*, *peace root*, *man conker* - showed this bag to me - 'that [[bag]] is de Spirit of Jesus - de *cunjure* sends a *damnable spirit* to *cunjure* you - dis *guard* protects you - I'm a Jesus Christ doctor."']

[He also calls himself a "*cornfield doctor*" - "one who hasn't any learning." 663:1.]

[Informant's complete text now starts.]

(How would you catch a hag?)

De hag is a spirut. Dere's two of 'um. One of 'um is comin' so you can't sleep in de night - dat hants, dat's a hant. An' another one is a hag; a hag is a livin' person - dey've become a hag, dey deals wit de devil.

Den yo' kin ketch a hag. Ah don't know de whole [story] but chew kin stop dem from comin' dere. An' ah kin ketch a spirit - a hant. Ah kin ketch a live man an' ah kin ketch a dead man.

(How would you *ketch* a live man's spirit?)

Kin ketch 'em wit milk.

(How would you do that? I never heard of catching them with milk. I've heard about catching them with a bottle. How would you catch them with milk?)

Ketch 'em wit milk in de bottle. Yo' gotta have a certain root an' you kin ketch 'em.

(You put this milk in the bottle and you put this root in the bottle.)

Three piece - rattlesnake root, three piece. Yo' kin meet de man and yo' jes' look at de map and you open de bottle - de man ain't know it, de man thinks dat you goin' to drink milk or somethin' else.

(You give him some of the milk to drink?)

Yeah - heh [no], yo' jes' open de bottle and he go into it, his spirit.

(Oh, all you do you just open the bottle. He doesn't see the bottle?)

No, he never see 'em.

(That means when you get to the man, you open the bottle - when you get near him.)

Yo' kin jes' pass in de street an' you kin git it.

(When he passes you open the bottle and then you put the cork back in and then you got the spirit of this live man. I see. What do you do with that spirit then?)

You got his spirit in dat bottle. Well, now, supposin' a woman want chew to bring de man spirit to her. You carry de bottle an' make dem pay you. Put him to de woman's house. Make 'em pay you.

(That makes him come back to her.)

Catch dead spirit wit likkah an' root.

(Just how would you do that now? For example?)

Well, you go ahead - you got de root and likkah.

(What root do you put in that? The Sampson root, then?)

[This root shows that we were talking about catching a dead spirit while machine was turned off.]

Sampson rattlesnake root - three pieces of Sampson rattlesnake root. Three of 'em. Open it [bottle] and he git in dere and den you stop 'em up.

(Well, where would you find the different spirits to get in there, though? Where would you find him?)

Him? Meet him anywhere on de street on de young moon. On de young moon dis world is crowded: one 'clock, [I mean] twelve 'clock in de day, fo' 'clock in de evenin', twelve in de night an' fo' in de mornin', ev'ry dead spirit rise. Dey has one hour jes' like we do yere in de flesh, an' den dey goes back to dere job. Dat's [a] herb man [who] handle dem kin' things.

(In other words, all you do is open this bottle any place at those hours.)

An' den at quarter to twelve de good and de bad spirit come - dey comin' to de graves, an' at twelve 'clock de good spirit comes.

If a man done kill a man - if yo' lays de man *crossways of de world*, you'll git him. Don't bury him so [demonstrates], but bury him so, and take de man dust and de man [murderer] will come to yo' right where he is....

(Take the what?)

Take dat same man dust.

(His dust? What kind of dust?)

[He tells later - dust from murdered man's grave.]

Make a *seal* like dis. Seal - dis called seal.

[He shows a *seal*.]

(Oh you make what they call a *seal*, like that little bag - that little parcel you carry in your pocket.)

Yeah, dat's a *seal*. Dat's a *seal*. And anywhere dat man goin' in dis world dey'll know. Go right down and talk to him and he tell yo' he bring 'em back - he ketch 'em.

(Well, now, how can you get that man's dust? Oh, you get it from the grave.)

Trim dey toenails and fingernails. Ah'd git a piece of hair from here and some heah from de head and put 'em under a brick right in de fireplace and dey's comin'. To take a spell off a man.

(No. What do you get out of the fireplace? I don't understand that.)

\*Ah goes in de fireplace up de chimley at certain time of de night. Dat ketch dat hant and put dat hant from yuh. De hant is a spirit - dat's to craze yuh, people goes crazy.

[He does not say why he "goes in de fireplace up de chimley," but a clue is probably given on p.149, No.489; also cf. *FACI*, 2nd ed., pp.906-907, Nos.16490-16493.]

(Well, when you get hold of that hair and those fingernails, what do you do with those, then?)

Ah burns it and ah puts de Good Spirit of Jesus to it and Jesus is dere on de way.

(Where do you burn this?)

Salt - pot salt, dat's not white. Dere's nuthin greater dan salt. Salt kin do good and salt kin do bad.

(Well, now you are taking this spell off and you sweep up the chimney. What do you do then?)

Ah swears at 'em an' cuss 'em - drive 'em away from yuh, de damn devil spirit. 'Now, yo' leave dat man, go back to de devil whare yo' belong.' An' you'll miss 'im.

(I see. But what do you do at the chimney?)

Put 'em in a quite place - in de left corner dat would be, and talk to 'em, an' burn it. An' de other way I learn you, if you will git household ammonia. [See AMMONIA, pp.412, 670.]

Git dis ammonia - you buy a bottle an' you git yo' brimstone powdered up and put it in dat bottle, a quart bottle; ammonia and de medicine now what chew buy. And let dem people take a bath [p.412] - three baths, three nights, jes' shower down and talk to Jesus, and after de three nights in de same water, den you throw dat water in de running closet and tell 'em, "Go back where yo' come from."

(In the *running closet*.)

Yeah - yo' *water bucket*.

(Oh, your water closet. I see, take a bath three nights. Do you wash only once each night or three times each night?)

Once ev'ry night.

(Once each night for three nights and then you throw this liquid into your water closet.)

An' if you ain't got no water closet, go an' dig a hole at de west *corner of de world* and pour it in dere easy - in de ground. An' den cover it ovah easy - don't flush it out - and tell 'em, "Go back where yo' come from." You send de spirit back where it come from.

(I see - that's taking off the spell. Well, how else do you get off the spell?)

Dere three ways. Cut chure toenail and fingernail - dat's first way of throwin' de spell off. Takin' dat bath is two ways. Well, ah ain't got no other way. Two way ah got.

Now, if you got a man, fellah wit dropsy. Now, dere's three of 'em - three dropsies. If dey ain't too far gone, you go out in de country place - dat's a secret. Yo' collect money off dat. Ah don't bother wit it 'cause I too old. You find a pond, you put it [water] in a demijohn - wit dat pond [water].

(Fill it up with that water.)

Yeah, put 'em in dere. Dat pond goin' dry. [Water must be from a pond that is going dry - drying up.] Bring dat bottle and you strain it. Den you put de brimstone - not brimstone - brim-sulphur into it and den git dem to drink it. And den [you] must git rain water - must take rain water. Ah got rain water now. Any time de fust rain, you ketch de jug of water and mix dat in it - dat makes medicine. An' den you got 'em strict [pure] medicine. You git some of de rain water and put in dere with it - quick work. An' you kin [cure] de man an' de doctors [M.D.'s] wouldn't know [how you did it].

(You mix this water from the pond with the sulphur in it and the *May water*, and that will dry the water up - cure him of dropsy.)

Right.



HAVANA MAN

WHAT AH DO AH DO IT WIT BIRTH  
SUCH AS STOPPIN' BLOOD AN' TAKIN' OFF WARTS  
AH HAVE A HEALIN' HAND

NEW ORLEANS, LOUISIANA

[If this man came from Havana as he claims, he probably was fairly young. Whatever the truth, he made me feel at home by claiming to stop blood and take off warts, for I had heard of these powers ever since I could remember back in Adams County, Illinois - actually had known an older boy reputed to possess the gift of stopping blood and healing burns. Havana Man is my only *doctor* to mention warts. Why? I never asked about them. Either I had a feeling that warts were a little beneath the dignity of the profession or cures for them too endless to record. The material of informant 1564 comes from cylinders E26:12-E31:1 = 2859-2864.]

Dis is how yo' keep a woman from suin' yo' fo' divorce. When yo' go befo' de judge, why yo' take all of yore undahclothes an' yo' change 'em wrongside out. Den yo' come back to yore house an' git chew an' Adam-an'-Eve root - dat's a she Adam-an'-Eve root an' a he Adam-an'-Eve root. Den yo' git a long-lost-friend [see comment at end of rite] an' do-as-yo'-please - dat's de root - an' take 'em an' boil 'em up togethah, an' take de essence from 'em an' put 'em in a tobacco sack [formerly a small cloth sack with draw string for cigarette tobacco], but be shore tuh wash de tobacco sack out wit clear watah, an' tie nine knots on it, an' put it undah yore do'step, an' let it stay dere fo' nine days an' nights. Den take it out an' wear it in yore pocket. [This is a *hand*.] When yo' go befo' de judge he will postpone de case.

(How do you tie the nine knots in the sack? With the string that's on the sack or?)

Wit de string dat's on de sack.

(That's for a divorce case.)

[If I remember correctly, long-lost-friend root is mentioned only here in the text. This root, whatever its identity, was surely suggested to some enterprising hoodoo-products merchant by John George Hohman's, *POW-WOWS or LONG LOST FRIEND, a Collection of Mysteries and Invaluable Arts and Remedies for Man as well as Animals - with many proofs of their virtue and efficacy in healing diseases, etc., the greater part of which was never published until they appeared in print for the first time in the United States in the year 1820.* No modern publisher or date - merely "Printed in U.S.A." The most interesting statement in this historic book comes from TESTIMONIALS (pp.15-16), an old medicine-man technique revived by television advertising: "I did not wish to publish it, my wife also was opposed to its publication; but my compassion for my suffering fellow men was too strong....is it not to my everlasting praise that I have had such books printed? Do I not deserve the rewards of God for it? [[*Rewards of God* I do not understand, though it sounds like success, money and the critics of Job.]] Where else is the physician that could cure these diseases? [[This hostility towards Doctors of Medicine has lingered on and is everywhere in HOODOO.]] Besides that, I am a poor man in needy circumstances, and it is a help to me if I can make a little money with the sale of my books." Little now remains of this former influential

book. The verb *pou-wow* I heard once only out in the field (see *FACI*, 1st ed., p.243, No.5019 = 2nd ed., p.265, No.5827). Few rites from *LONG LOST FRIEND* remain in eclectic *HOODOO*: five-finger grass, counting backwards to stop blood, heart of bat on red-silk string in gambling, and names of Twelve Apostles on sage leaves for court.]

If a man has a place, a business - a gamblin' house, well, he go an' git him a *do-as-yo'-please* root an' de Adam-an'-Eve she - de he an' she Adam-an'-Eve root, an' a *palm-a-christy* leaf.

(Palm of Christian leaf?) [See *PALMA CHRISTI*, p.626f.]

*Palm-a-christy*, an' yo' take an' boil 'em an' make a liquid out of 'em. See. Ev'ry mawnin' at three a'clock yo' go to yore front do' an' yo' walk nine steps back [backwards - see his scrubbing rite later] towards yore table, an' you say, "By St. Peter, by St. Paul, by the Lord whut ovah us all" - fo' nine times. An' ev'ry day yore business will increase fo' gamblin'.

(What do you do with this liquid you made?)

You sprinkle it on de flo', back aroun' yore tables an' ev'rything.

(This *long-lost-friend* you spoke about a moment ago - what is that?)

Dat's a root. [I am rechecking to be certain it was a root.]

(Where do you buy these roots or get these roots?)

Why yo' go in de country an' find 'em in de country. But sometime when dey brings 'em to 'em, dey had 'em in drug sto's, an' dey make liquid outa some of 'em. An' some of 'em dey jes' have in a root.

Fo' a *black cat lucky bone*, yo' ketch yo' a black cat dat has no white about him at all, but it's very seldom yo' kin do it. An' yo' take de black cat an' bring him to yore house while he's 'live, yo' jes' open yore stove up - lay yore fiah in dere wit nine small stick, which dat'll burn a cat up. An' yo' git chure stove good an' hot, takes yore cat an' put him inside of yore stove an' fasten yore do', an' den when dat fiah burns down yore cat will probably be daid. Den yo' take rain watah an' put dis cat into a gallon bucket - aftah he has cooked tuh pieces yo' put him into a gallon bucket an' po' hit fulla [rain] watah an' set it on top of yore stove an' de heat from dat stove will warm de watah. Den yo' gits yo' - yo' a lookin' mirror an' a pan. Yo' set chure pan on one side an' yore bucket on de othah, an' yo' take yore bones outa yore bucket an' yo' pass 'em by yore face lak dat [demonstrates]. Yo' don' have tuh put 'em in yore mouth, yo' jes' pass 'em by yore face lak dat an' keep lookin' in dis mirror, an' when yo' come to de black cat bone, ev'rything will be invisible to yo' - yo' can't see anything at all. Dat's de way dey git a black cat bone.

(What will they do with that *black cat bone* after they get it?)

De *black cat bone* is to - when yo' go tuh do anything, why de people cain't see yo', yo'll be invisible.

Yo' take a silvah dime an' git chew some white sand an' brown papah dat has nevah been used, jes' run off de roll. Den de person who yo' think dat have harmed yo' in any way, yo' take an' write dere names down nine times backwards, but cross it ev'ry time when yo' write it down, an' den when yo' do dat, yo' put yore name on de bottom of it. Take dis silvah dime an' dis small amount of sand an' put it in dere an' fold it to yo' nine times an' pin it wit a pin an' go tuh yore lamp an' put it in yore lamp, or pin it onto de wick of yore lamp. An' sometime people uses de sugah in de bottom of dere lamp yo' know. Den nevah let chure light go out, jes' let it burn an' burn lak dat fo' nine days. An' dose people will come to yo'. Dat's when yo' bring yore enemies to yo'.

(And then when they come to you, what will that do?)

Dey will come to yo' an' confess.

Yo' take [use] yore fingahnails when a person has money an' yo' wanta gain de

influence of 'em. Well, if dey do any drinkin' yo' take yore fingahnails an' scrape it off in de glass lak dat [demonstrates], an' dat gains de influence of dose people at dat time. Den dat will give yo' a chance to give [get] some of dere - well, dere dirty socks. An' lotsa time when a person takes a bath dey scrape de bottom of dere feet an' leave it lay on de bathtub lak dat. Well, yo'd take dat an' put dat into a red *flannen*, a red *flannen* rag an' dis whiskey an' de fingahnaill stuff dat came off yore fingahnails, dat supposed to be put into a liquid, but yo' take dis *husk* whut chew call from de bottom of yore feet an' put dat in dat rag an' put it all in dere togethah, see, an' sew it up an' wear it - wear it, an' everytime yo' see 'em an' yo' ask 'em fo' anything, dey give it to yo'. Dey'll nevah turn yo' down fo' anything. Yo' gain de influence of 'em.

(Where do you usually wear a bag like that?)

Yo' wear it around yore waist.

(This whiskey is put right into the cloth?)

Dat's right.

[This becomes a *hand* or *toby* or *jomo* which is *fed* whiskey.]

If a person is away from yo' - if yo' have a 'quaintance an' dey's away an' yo' don' know whare dey are, yo' kin take a tintype pitchure - dat's de onliest pitchure yo' kin do it wit - an' at twelve a'clock ev'ry day, fo' nine days, in order tuh git results from it, at twelve a'clock yo' turn dat pitchure wit it's face down in yore windah whare de sun is comin' into de east part of yore house, an' let de sun dry it lak dat fo' nine days, one hour, dat's from twelve tuh one. An' in nine day's time yo'll git the *long lost friend*.

(The root?)

Yessuh, an' *do-as-yo'-please* root - dose are two liquids, an' ev'ry time yo' take yore bath, yo' rub wit 'em. See, it's somethin' lak an' oil an' yo' rub wit it. See, yo' kin git it in liquid form an' yo' kin git it in a root. Yo' git it in de liquid form an' jes' rub yo'self wit it, jes' lak yo' would any kind of salve - rub jes' wit dat.

(Whose picture do you put at that window?)

De person who yo' wanta see, tuh bring 'em back or eithah heah from 'em.

To make a person leave. In de first place if a person is livin' in a house an' yo' really don' want 'em tuh live dere, yo' go an' git yo' a small vial of *war watah*. Dey has tuh buy it in de drug sto', *war watah*. Den yo' git yo' a small bottle of honey an' take dere names an' write it on dis papah nine times. Use dis yellah papah - mostly dey use it fo' wrappin', yo' see.

(Just ordinary yellow paper.)

Yo' supposed tuh git dat papah befo' it's been used any kinda ways - right off de roll. Den yo' write dere names down an' write it catahcornah - ever' time yo' write it backwards, yo' see [each time you write the name you turn the paper up-side down]. Den yo' write chure name down. Den yo' put down, "By St. Petah, by St. Paul, by de Lord dat's ovah us all," an' take dat an' put it into dat jar of honey [first] take some portion of de [new bottle of] honey out, an' take it [the bottle] to de rivah an' throw it in de rivah. Jes' shet it up an' throw it in de rivah. Dat carries 'em away an' dey cain't stay dere.

("By St. Peter, by St. Paul, by the Lord that's over us all?")

\*Dat's it.

Well, when yo' have someone dat chew re'lly wanta git rid of or wanta run 'em crazy or somepin lak dat, yo' take a lock of dere hair; ketch 'em when dey are asleep or any way you kin git it, an' yo' go to a white oak tree. Now, very few people uses dis dis way, but it's de way it supposed tuh be used. Take an augah an' bo' it down [slant the auger down] to de tree because when de tree is growin'

de sap grows up, an' bo' it [the hole] out, an' take dis lock of dere hair an' honey an' put it in dere, in dat tree, an' peg it up. Yo' kin peg it up wit anything yo' want to - lotsa people use wax an' diff'rent othah things tuh peg it wit. But as dat tree grows - yo' git a very small tree, if it is growin' - an' as dat grows up, dose people will go insane, an' it will kill 'em in time tuh come.

(You just bore this hole slanting down into the trunk of the tree, while the sap is going up or down?)

When de sap is goin' up.

Ah could git de name of de landlord. Dey have a ointment called blue ointment, an' people use it fo' dey bodies an' diff'rent things - lak a insect. Yo' take blue ointment an' fresh hog lard, which are both grease togethah, an' yo' mix 'em togethah. Den each part of de house, even to yore lavatories an' bath-rooms an' ev'rythin', jes' put a small bit of it dere. Lotsa times it's good tuh use wit chewin' gum. Ev'ry time yo' stick it - an' yo' stick dat down right down in de cornah of yore house, in each cornah of yore house, but be shore, don't put it in eight cornahs, put it in nine cornahs of yore house - in nine cornahs of de house. An' den de landlord, whatevah his name is, yo' take his name an' write it down on a piece of papah an' put it [do this] de ninth day of ev'ry month. Well, yo' burn dat, burn dat piece of papah wit his name on it written down nine times. Jes' burn it lak dat an' he'll nevah be successful an' nobody will stay in his house.

(You write that landlord's name down nine times, just write it down straight like that nine times?)

Naw suh, yo' write his name backwards. An' ev'ry time yo' fold his name, yo' fold it to yo' ev'ry time. Den yo' say, "By St. Petah, by St. Paul, by de Lawd who's ovah us all."

Well, in de first place, she - quite natural she'll be de one dat do dis line of work. An' in de seat of his undahwah well, she'll take - lotsa time a man'll throw his undahwah away, an' down in dere dere's a little cross inside dis undahwah. Dey take dat an' boil it, an' yo' boil dat fo' about eight or ten minutes an' yo' take dat an' make a solution out of it. An' whenever yo' git ready tuh go out, jes' take an' sprinkle dat aroun' lak ovah his body or ovah his haid or anything - lak he be 'sleep or sometime he be settin' down. Yo' jes' - lotsa times yo' have it on yore han' an' yo' jes' rub it on him lak dat, he cain't even wait [keep awake].

[This rite because the cross piece was used, *crosses* him up, keeping him asleep while she is absent from home.]

De little piece dat comes - dat's right in de front, right in front of de privates, dat little cross piece down dere.

Well, ah use *graveyard dirt* fo' one thing especially only, dat's fo' a *skin game*. Yo' take, lak yo' has a jumpah - mostly gamblah wahs a jumpah, an' yo' take yore jumpah an' wash it good an' clean, an' yo' carry it to a ole graveyard where dere isn't been any people buried lately, an' jes' throw it ovah in de graveyard an' let dat stay dere fo' three days an' nights. At three a'clock on de third day, yo' go back dere an' git chure jumpah an' dig yo' up some dirt. Well, yo' have tuh dig down in dere, maybe 'bout fo' or five inches down in de butt of de grave, dat's de front part of de person, see. Dig down to dat part of it an' git dat dirt from de flesh. See. Den yo' bring it back an' yo' git olive oil, jes' de plain, ord'nar' olive oil outa de drug sto', an' mix dat dirt up an' let it be real moist, an' it'll come back to flesh. An' yo' wear dat in yore pocket an' ev'ry time dat chew *be on de turn*, when de people turn de cards lak dat - see, dat'll be moist, jes' de dirt, an' den yo' feel it jump lak dat

in yore pocket ev'ry time, an' yo'll be even all de time lak dat, dat keep yo' from bettin', from losin' money lotsa times where yo' would lose.

(When that jumps, then you are not to bet?)

Not tuh bet.

(I didn't understand - how far down in the grave do you go to get that dirt?)

Lotsa times yo' have tuh go as much as six inches, yo' see. Well, if yo' dig in de trunk of de grave, because dat's de shallow part of de grave [demonstrates].

(About the center of the grave. Anyone's grave?)

Well, it have tuh be a man.

Fo' shootin' dice - to keep down all cheatin' offa yo' in dice games, dey have a frog which is a toadfrog. Somepin dat ev'ry person don' know, but it's true - ev'ry frog has a numbah undah his neck, written jes' so.

(Under his neck.)

An' yo' git a frog an' at night. Yo' kin gen'ally mo' bettah ketch 'em den yo' kin in de daytime, an' ketch him an' bring him to red ants - lak dey have a red ants bed yo' know. Take a tin can or anything an' put de frog on dat red ants bed, an' turn dis can ovah him, an' if he will stay dere fo' as much as fo' or five days dese ants will eat him up. Well, aftah he's eaten up, dere's a bone dere jes' lak de wishbone of a chicken [impossible] - it's a very, very small an' delicate bone. Yo' take dat bone an' wrap it up in very soft papah, somepin lak [tissue paper, he probably intended] - yo' have tuh be very careful wit it - an' wah it in yore pocket wit dice. Regardless to whut kinda dice a person put down on you, it's tuh control othah minds, dat bone is. An' it doesn't 'low yo' tuh bet on things where yo' should not bet.

(What about that number on the frog's throat? Has that anything to do with it?)

Naw suh, dat hasn't anythin' tuh do wit dis. But dat's de bone dey call de king of bones. Dat bone mastahs all hypnotizin' an' jes' anythin' a person wanna do.

Some people call it hoodooism an' some jes' say, "Well, he's a - one dose fo' haided people."

(What do they mean by that, four-headed people?)

People dat has a diff'rent mind to 'em - to mastah-mind people.

(Does that mean one person with four heads, or a person who has the four heads of four people?)

Dey supposed tuh have de senses of fo' people.

(What have you heard about them, the Seven Sisters?) [See p.745.]

Well, ah heard dey wus awful brainful, but ah don' think so much of 'em mahself.

(Are they still alive?)

One of 'em.

(They seem to live a long time, those Seven Sisters?)

Yessuh.

(Well, what do they say about them? Just give me a little account of the Seven Sisters. What have you heard about them?)

Well, dey tells me dat de Seven Sistahs kin read yore mind; dey kin do any kind of hoodooism dat kin be did. An' cos', de Seven Sistahs works most by prayers an' in terms of de Bible. Dere are things dat chew kin take yore Bible an', where dat de Seven Sistahs couldn't give yo' a substantial answer about, even so mahself.

(Madam Helen is white?)

White.

(Is she supposed to be alive?)

Well, naw sur, she not supposed tuh be 'live. She might be though.

We have a lady heah on Claybourne - No. XXXX Claybourne - Mothah Rose. She is a ole colored lady - ole Creole lady, an' excusin' her, ah don't think dere is anything bettah den she is. But she does all her work through spiritualism.

(Explain what you mean by turning the Bible. You say that this is the way you do most of your work?)

Yessuh. Well, if any person would come to me an' wanted a substantial [answer] about somepin, ah git a Holy Bible, an' dere is a verse in de Holy Bible where yo' take a brass key an' place it into dat Bible an' close de Bible up. Co'se yo' have tuh wrap dis Bible wit a string because de key wouldn't stay in dere wit'out it. Den yo' take de key an' hold it in yore two fingahs lak dat [demonstrates], yo' know, by de knob of de key. Hold it in yore two fingahs dat way an' yo' ask dose words, "By St. Petah..." whatevah [the] person [or] yo' wanted tuh know. Well, den ah would say, "By St. Petah, by St. Paul, by de Lord who is ovah us all, if dis case should be true, why let it be known by de Bible turnin' de key an' all." An' de Bible would turn if it wus true; it it wus not true, de Bible wouldn't turn. But mos' ev'rybody can't do dat.

(Do you use an altar in your work? Just how is that done?)

Mah altar work? Well, ah usin' mah altar work only by prayers myself - fo' mah own beliefs.

(Do you burn a candle or anything of that sort? Tell me about candles.)

Well, ah burn a red candle fo' intelligence. Ah burn a white candle fo' undahstandin'. An' de black candle, we burn dat fo' luck - lak if yo' need money or yo' have a friend dat yo' wanta go to an' consult wit him about a favor dat chew want. Ah burn his name - ah write his name on dat candle.

If ah wanta come to yo' or anyone fo' a favor or fo' money, ah would take a black candle an' ah say de prayer of faith ovah dis black candle mahself to mah altar an' make mah vows across it. An' ah would write chure name from de top of yore candle down, see, wit dis indelible pencil - jes' scratch it in de candle. Den ah would take a piece of ord'nar' white papah an' wrap de candle in it. Dat's in ordah to keep leakin' dat comes from de candle to keep it from goin' down on yore table or anything lak dat. Yo' would ketch it right back down again - yo' open de top of it so's [so as] it'll burn ovah an' ovah lak dat all de time. Dey call dat draggin' it [or] de dragnet. Well, we use dat lak dat because people yeahs ago used to use diff'rent things an' den doctahs an' things uses othah things tuh drag it, but dat's de ole way of usin' it. Dey call it de dragnet because it burns ovah an' ovah all de time - aftah yore candle burns down, den it comes right back up agin, de same stuff burns agin, [until] it burns up. Well, when dat candle start tuh burnin' up - yo' start yore candle at five a'clock or rathah at five-thirty in de mawnin'. Den yo' burn it nine seconds by yore clock, jes' burn it nine seconds. Well, dat candle is burn down den. Aftah dat candle start tuh burnin' back up, dat's when yo' reach yo' party, reach de 'tenshun, de mind of de man - den dat's de dragnet yo' see. Yo' burn it down an' when it comes tuh burnin' back up agin, call it de dragnet.

[If I remember correctly, there is no other example of *dragnet* in the text.]

Den when yo' go to dose people fo' dat favah, whatsomevah yo'd ask dem fo', dey couldn't turn yo' down, even so if dey didn't have it demself, dey'd make some kinda 'rangement to git it fo' yo'.

(In doing this work, do you just work by yourself, or do you have to have somebody teach you, or are you initiated into it?)

Well, ah wus a child wit a gift from birth. Whut ah do, ah do it wit birth - such as stoppin' blood, an' takin' off warts, an' all dem things lak dat.

(You have a healing power.)

Yes, ah have a healin' hand.

Well, yo' see, lotsa time a person will be a gamblah an' dey prespire undah dere arms an' undah dere clothes. Now, wherevah - yo' see, when yo' prespire undah yore arms it a diff'rent prespire altogethah den it is undah yore clothes.

See, lotsa time yo' have yore shirt on, yo' take outa yore left arm when yo' prespire - yo' see, lak close to yore skin. Well [demonstrates] jes' kinda hol' yo'self lak dis so yo'll prespire an' wet chure shirt. Well, yo' jes' cut dat out an' yo' take dat. Dat's a very common thing tuh do - it's not very much to it, it's very short. Yo' take right undah yore front, jes' lak if yo' got a step where yo' come into yore front do', lay dat undah yore do', an' no polices come dere, not goin' 'rest yo' or anybody else.

(You say that was commonly done by gamblers, by men who are in the business?)

That's local fo' underworl' people.

(What could they do to have luck, to bring in customers in cases like that?)

Well, we use sugah an' cinnamon powdah an' do-as-yo'-please.

Well, yo' take de cinnamon powdah an' sugah an' jes' mix it up togethah, an' aftah yo' have scrubbed, mostly people use sawdust an' stuff lak dat. Well, aftah dat's scrubbed yo' put chure sawdust down an' yo' sprinkle dis sugah an' cinnamon in each cornah of yore house an' round yore tables. Start at yore front do' sometime, but mostly gen'rally we start at de sidewalk, an' we back right up wit it, right on back to de back part of yore house. An' while yo' goin' around yore tables an' sprinklin', yo' say, "By St. Petah, by St. Paul, by de Lawd who's ovah us all," because that is our king. Den yo' use de do-as-yo'-please oil - dat oil is used jes' as yo' wanta do anything, why yo' nevah be harmed by anyone.

It started from faithful people.

(Hoodooism did?)

Yes.

[While machine stopped I asked why "By St. Peter...." was called our king.]

St. Petah an' St. Paul supposed to - dose two supposed to be de kings an' [for] de people who do evil work.

(They are pretty good men?)

Yessuh.

Any mawnin' when yo' git up, wit'out speakin' to anyone, aftah yo' crawl from yore slumbers, why yo' take sugah an' cinnamon bark - dey has a bark - an' boil dat cinnamon bark wit yore sugah an' have dat made all ready so in de mawnin' jes' lak when yo' goin' to yore job, git up an' bathe yore feet, both feet wit dat, an' den yo' don't wear no socks at all. An' den yore undahwah yo' change 'em wrongside out, an' also yore undahshirt, an' when yo' go to yore boss an' ast him fo' a job, his 'tention maybe would a-been to say *no*, why den he would say *yes*. If he didn't say *yes*, he'd give yo' some good reason why. Or he would tell yo' when he would need yo' agin.

(What do they do to bring them back?)

Well, take de judge's name, an' dat de onliest time dat yo' use a person's name one time. Ah wouldn't know hardly how to speak to yo' about, 'cause ah [don't] understan' de English language so good [see later]. Yo' take, lak a person would go an' have a passage, but be shure to git his own passage while it's warm, an' yo' write his name. Write his name down on de headin' of a news-papah - de headin' of a newspapah.

(That's the man who wants to get free does that? He would use some of his own passage?)

Yessuh, an' git it while it's warm an' take dis an' jes' smear it ovah dis papah good, an' fold it nine times to yo'. Well, it's easy to fold it because it would be about dat much [very little] on it, but be shure tuh git it while

it's warm where it go into de papah.

(Fold it to him you say?)

Fold it to him - it'll be a strip about dat long - fold it to him nine times. An' jes' befo' he go on to be called befo' de judge or district attorney, why yo' see up undah his arms, undah each side of his arms lak dat, take an' rub dat papah up undah it an' put it undah his left arm. Aftah yo' wipe yo'self undah both sides, take it an' put it up undah yore [left] arm lak dat.

(And he finally puts it under his left arm?)

Yessuh, undah his left arm when he go befo' de judge - even de jury's mind will turn an' he hasn't been tried yet.

(You said that you didn't speak English too well?)

No suh, not too well.

(Where were you born?)

Ah wus bo'n in Havana, Cuba.

(These things that you are telling me about, did you do these down in Havana, Cuba, or did you learn them since you have been here?)

Ah done 'em in Havana, Cuba. Ah came heah doin' it.

Yo' kin - yo' see dese 'larm clocks, dese night settin' 'larm clocks - yo' take an' git chew a carton box. Lotsa dem clocks comes in boxes. Yo' take a clock an' set it at nine-thirty, set de 'larm at nine-thirty. Dat's fo' detectives or whoevah comes to inquire fo' de prisonah. Put it in de bottom of yore car an' yo' kin drive ovah any part of de city yo' want tuh, an' if he's in dis vicinity, when yo' comin' to de man, de clock will 'larm on yo'.

(The alarm will ring? Then you know he's working in that vicinity?)

Yessuh.

Den yo' take an aig right from - jes' lak a hen jes' laid it, 'cause yo' re'lly want a fresh aig. Dat's whut dey call a tracer - dat aig dey call a tracer. Den yo' take dat aig an' put it in dis party's han's aftah dey have been embalmed an' laid out, an' if dat person is in dat city at all anywhere, dey'll come dere. An' dey'll come person'ly right dere.

De red onion is used fo' an' instance - de red onion, garlic an' black peppah in yore shoes. Dat's tuh keep 'em from trackin' yo'.

A woman uses a red onion when she's tryin' tuh gain de influence of some man who she could go to an' git money from 'em.

She'd take a red onion an' boil it jes' in clear watah wit de jacket [skin] an' ev'rything on it. Take [corn = maize] meal, fresh meal, an' make a poultice. She wears dat poultice along her spine lak dis - see, lak she goin' tuh his house or somewhere an' wear it, an' she go ask his favor. Dat keep him from turnin' her down fo' anything she ast him fo', while she puts dis poultice on.

(All around her waist?)

Jes' around her neck.

(The poultice will be in the back?)

In de back, yessuh, 'cause gene'lly a man if he wants tuh hug her, he'll grab her right heah - ketch her lak dat, see. An' it goes right into his arms an' he ketch it in his brains when de blood will rush to his brains.

(And she'll get the money?)

Yes.

(Is there anything they can do?)

Yessuh, dey use garlic an' white buttons.

De garlic - see, dat garlic comes in buttons itself. Well, yo' take nine garlic buttons an' nine white pearl buttons an' put 'em on, boil 'em into yore house. Mostly, people in dis part of de country use furnaces [room heater] to cook 'em on, use dese small furnaces. Why yo' take an' put it in a bucket or



somepin - some people use teakettles - [they] jes' set it on lak dey would have watah fo' a person to wash wit aftah dey git through havin' an' interco'se wit a woman. An' in dat watah, when yo' git ready to wipe a man, dey use dat same watah fo' washin' wit. Jes' po' a little bit of it in yore pan, an' 'cause it's gon'a be hot, lotsa times dey use cold watah wit it. Be shore tuh po' de watah on yore steps. Yo' see, most of de people washin' dere steps in de State of Louisiana, dat's whut de watah dey use. De prostitutes - dat's to bless prostitutes houses - dey scrub wit dat same watah, wit white pearl buttons an' garlic.

(That brings in trade.)

She takes a cord string whut we use fo' wrappin' - cords an' things lak dat - an' she tie nine knots into de string an' she wears it around her waist dat way. But she first gits de measure of his privates, from his stomach out to de end of it - see, de length. Aftah she gits de length of dat, den she ties nine knots into dat measure. Den she'll take de othah part of de string an' wear it around her waist, an' yo' cain't have no feelin's fo' no othah woman but her.

If he's been tied up dat way wit a woman, why yo' take a silvah dime an' a penny, an' at twelve a'clock in de daytime - see, mostly gene'lly de workin' people eats at dat time. See. An' fo' nine days when yo' git ready to eat - an' lotsa times a fellah smokes, an' dey take de ashes from de cigar or his pipe, eithah one, an' jes' put de silvah dime down, print it down in de ground, try tuh use red clay, an' sprinkle dat dust ovah it. Den on de ground where dey are layin' at, yo'll find her address. Den whenever yo' find dat address, yo' kin go to dem an' tell 'em dat dey have got it on 'em an' yo'll find it on 'em.

(You use both a silver dime and a penny?)

Uses both of 'em.

Coppah gives yo' controllin' power.

(What does silver do?)

De silver, dat de intelligent parts of a person.

Yo' see in all meals [edible part of grain ground to a course powder that is not sifted], an' mostly dey use corn [as meal], now dey take dat husk from de co'n. Some people call it a bran, aftah yo' sifted de meal. Well, yo' take dat bran an' when she ministrates ev'ry month, take one of her cloths an' dat bran an' open her cloth up an' - dat's when she first comes aroun', see - an' fold dis bran right into dat cloth an' close it back up, an' take it an' put it into a fruit jar an' bury it down undah yore house. An' even so it doesn't make 'em tie up, but she'll - instead of her comin' round, it'll be three days ministrate. She'll ministrate de whole time wit dis undah dere. Dere has been a case right heah, people ministrated fo' thirty-six days. A lady right down stairs heah, wit dis man dat wus heah [Patterson Hotel], ah heah.

Yo' see an ash tree, mos' gene'lly of 'em are very small an' tall. Yo' git de roots from an ash tree fo' rheumatism, if a person would have it, an' de white of an aig. Yo' [get] de root of an ash tree, an' dere's one root when de tree is very small, comin' in a bush lak, an' dere's one of de roots grows right straight down in de ground lak dat [taproot] - it's called de fingah root. It looks jes' lak a person's fingah. De butt of it is real blunt jes' lak dat. Well, dat's a small tree, dat's a small bush. An' yo' take dat an' scrape de bark off it. See, de bark is very tendah, somepin lak de peelin' of a potato. Yo' scrape it off an' take dat. Break yo' a fresh aig - de white of a fresh aig - an' make a salve. See, yo' put 'em togethah lak yo' had tobacco - it crumbles up jes' lak dirt aftah it gits dry. Yo' make a salve lak dat an' yo' use dat fo' inflammatory rheumatism.

Yo' use crossed fo'ks fo' spirits - yo' know, table fo'ks. Lotsa times people, mos' gene'lly in de South [he knew I was from New York City], believes

in spirits - ha'nts dey call 'em. An' if yore house is ha'nted, why yo' take yore table fo'ks from yore house. Lotsa times de spirits gene'lly moves on rainy nights aftah twelve a'clock. An' yo' take yore table fo'ks an' cross 'em undah yore front do'.

But if yo' bothahed wit diff'rent kinda funny kind noise an' things dat yo' couldn't undahstand jes' whut it wus, well, dat stops all dese spirits an' yo'll nevah have no mo' bothah wit 'em. Jes' use table fo'ks, two table fo'ks an' cross 'em dat way undah de front of yore do'.

When a person is burnin' candles on yo' - de way dat yo' tell when a person is burnin' candles on yo', den yore fo'head hurts yo' all de time. See. Well, yo' take a white limestone rock. Now, all limestone rocks haven't got dis in it. Now, dere's a limestone rock dat down in de heart of [it] is red, make lak a fiah come up. It's somepin dat looks lak sulphur but it's mo' yellah den sulphur is. Well, yo' kin take yore knife blade an' trim dat outa dere. Aftah yo' trim dat outa dere, yo' take an' go an' git chew a root dat dey call heah in de States, *crab-orchard*. Dey have crab orchards heah wit very small apples. Well, dey take de rcots of dat [crabapple tree] an' de red outa dis rock, dat limestone rock, an' boil 'em an' de rock dere will absolutely turn right back to rock agin. See, it will eat de root up wit lime - it will eat de root up, an' it will be a little small rock lak dat. Well, dey use dat rock fo', lak if yo' wanta open locks - yo' heah talk of people blowin' locks an' openin' diff'rent kinda locks an' things. It's a magic [magnet?]. Dey use it fo' a *magnet-stone*, dey call it. Dat's de way dey git 'em. Instead of we usin' lodestone, we use dose rocks of dose, but unmaterial rocks. Sometime dat rock used to be soft lak a rotten potato, but den when it's damp weathah, it gits hard agin. It gits hard de same as a bone.

(Do the people in Havana burn the candles the same way they burn them here?)

Naw suh. We only burn three candles there. We burn one, de black candle, an' de white candle fo' faith, an' a red candle fo' encouragements.

(Do they use altars in this hoodoo work in Havana?)

Well, dey use a altar but de altar doesn't mean anything - it's jes' one of de scenery fo' de public.

(That is if somebody comes in?)

Yessuh, ev'rybody thinks dat ev'ry hoodoo person do dere work wit altars an' things lak dat, but dey doesn't mean anything.

(Have you found that there is as much of this type of work in Havana as there is in New Orleans?)

No suh, dere's mo' heah, but de people have less undahstandin' about it heah.

(Down in Havana, do the people say that they put live things in you? Down there - how do they do it down there?)

Well, dey has a string. Dey make a string out of a - jes' lak, ev'ry piece of meat dat we have, why it corresponds wit yore own flesh. Yo' take rabbit - dat's de nearest meat we have, an' we take dis candle of faith, dis white candle, an' take one of dose threads out of a meat jes' lak a vein, lak us yo' know, an' wrap it aroun' a candle. Dat's when dey wanta put rats or a snake or somepin lak into a person, or make 'em bark lak a dog. An' it is a prayer dat chew say ovah dat, whut we call de prayer of faith.

#### HE SAT ON FLOOR WHILE AUTHOR STOOD

*YO' GO TO DE TOMBSTONE, DE HIGHEST TOMBSTONE,  
DEN A CERTAIN TIME 'FORE DAY IN DE MAWNIN'*

AN' DEN IT'S ON DE YOUNG MOON  
JES' COMIN' AS JESUS CHRIST RISIN' AT DAT HOUR  
ALL RIGHT DEN YO' MUS' SET DOWN  
SET DOWN FLAT DISAWAY RIGHT BY DE TOMBSTONE  
[HE SAT DOWN ON THE FLOOR]  
(SIT DOWN WITH YOUR BACK AGAINST THE STONE?)  
YES AN' YO' SET DERE UNTIL YO' HEAH DE BUSTIN' UP IN DE GRAVE

IF YO' GOT SENSE IN ANYTHING, IT GOT STRENGTH TO IT

SUMTER, SOUTH CAROLINA

[This man of 80, who called me *son* and *my son*, sat for awhile in the interviewing chair on the opposite side of the table from me; but he was soon sitting on the floor. Later in Wilson, N. Car., a barefoot man of 87 entered, ignored interviewing chair and immediately sat on the floor. I had to stand up to see him also - see p.50, No.175. Present informant, No.1388, mentions the well-known fairy-tale theme, the *unliftable object*, usually an object that can be lifted only by the destined person - for example, "Nothung" (Needful), the sword wrested from the ash tree in *The Valkyrie*. For the noise in the grave - here, *de bustin'* *up* sound - cf. p.36, No.89. Informants material comes from cylinders C902:5-C904:4 = 2483-2485.]

Now, yo' go to de tombstone, de highest tombstone. Den a certain time 'fore day in de mawnin', an' den it's on de young moon, jes' comin' as Jesus Christ risin' at dat hour. All right. Den yo' mus' set down - set down flat disaway [demonstrates] right by de tombstone.

(Sit down with your back against the stone?)

Yes.

[He sat down on floor with his back against his chair.]

An' yo' set dere until yo' hear de bustin' up in de grave. All right. Den when yo' heah dat bust in de grave, den yo' turn on de left side - on his left side, lak dat, an' gradually down, an' reach down and grab it down one foot.

(You don't turn? You just sit there and bear[?] down?)

Yeah.

(How do you turn?)

Well, yo' jes' turn away. Yet set on his left side. Yeah, jes' *gravel* it down [with the heel of your hand push sand and gravel away like a boat running aground on the beach].

(With your left hand?)

Yeah, wit yore left hand. An' *gravel* it down. [*Gravel* was an obsolete word. Had he not been acting out everything, I would not have understood it.] An' one foot, git into de moist dirt. All right, den. Den - well yo' - when yo' git a foot, one foot, yo' kin tell dat chew got de right grave. When yo' git dat [dirt] den yo' hold it tight, an' den all de devils in hell goin' be behin' yo', de try tuh take it from yo'. But de minute dat chew take dat, covah ever'thing, de minute yo' take dat yo' hol' tight. Den yo' git right up den an' yo' go on back. Yo' know yo' got all de devils in all hell of de dead. All right. Yo' hol' it tight. Den yo' begin tuh walkin' - walkin', yo' see. But mind, de devil goin' be carryin' yo' back, but yo' know what - hol' it until yo' git home. An' when yo' git home, den he goin' be roun' yore house. Yes sir, de devil goin' be

all roun' yore house but yo've got it, but chew hol' it tight. If yo' don't hol' it tight and close, he goin' take it out of yore han', see.

All right. Yo' git home, yo' take yo' some asfetidy an' go where ah gwine, an' yo' take an' put dat right in de middle of dat, an' den yo' take dat dere an' den yo' band it up tight. Yo' band it up tight. An' den yo' takes an' put it in a airtight somepin. An' den yo'll put somepin like a cork stopper on it, an' yo' let it stay dere yo' know in a privacy six days. All right, den. Den yo' can take dat den into - an' do anything yo' wanta do.

An' yo' kin take dat, dat same thing [*graveyard dirt*] - ah'm goin' tell yo' dis heah now - an' put it in a little purse, a nice lookin', yo' know, rag in diff'rent colors, yo' understand - a cloth, yo' understand. An' den yo' take an' tote dat wit chew an' set up in business, an' yo' git dollahs lak dat. Yo' undahstan' whut ah'm talkin' 'bout - git dollahs lak dat. An' yo' kin put down a dollar. Den yo' kin bet de green or de red, an' put dat dollah in dere an' bet anyone, but yo' takes dat dirt out an' shake it ovah dere. Yo' undahstan' whut ah'm talkin' 'bout? Yo' take dat an' shake it ovah dere....[The following words are meaningless because he is demonstrating on the floor, but as my comment now shows we have the unliftable or unraisable object.]

(You'll bet them a dollar that they can't pick that dollar up, and you win their money because they can't pick it up.)

Dey can't pick it up. See heah. Yo' know whut make it strong an' dat's stronger den de world - through me mahself. Faith is - all account of faith. Dat's all.

Very easily. Yo' take her hair an' yo' wrap it nine times, jerkin' it ovah to yo', an' yo' take dat hair an' yo' take it home an' put it undah de bottom of yore do'step, an' if she don't come to yo' in nine days, de Lord - it bad busi-ness and yo' know de Lord did it [sent her away from you, the man].

Dere ain't nuthin fo' her tuh do but tuh git her step an' his step an' git his undahwears - his sweat, where he sweat undah his arms [get a small piece of cloth from the armpit of his underwear] - an' band dat togethah, an' take it an' put it in a airtight, jes' lak a cork-stopper bottle. Anything so it airtight. An' she'll take dat an' bring it to her home an' she'll bury dat undah de back do'step.

(What will that do to him then?)

Why, dat will bury his spirit. Why he goin' hunt de way home....

Now yo' kin take de *chamber lye* an' yo' could git it fresh an' put it in a airtight bottle, an' put chew a pinch of sulphur an' salt in it.

(What will that do?)

Why, dat'll bring 'em down - bring a woman down, bring a man down, my son, yes. In other words, it will keep on bringin' 'em down.

An' if yo' wanta cure 'em, yo' go an' let de air git to it.

Why, yo' kin kill a man if yo' kin git his own pitchure, my son - yeah, yo' kin kill a man. Kill him, ah mean stone-daid, if yo' kin git his pitchure. Yeah....

(How would you use that? What would you do with that picture?)

Well, ah'm goin' show yo' now. Ah'm goin' explain it to yo'. Yo' can do as much as dis, an' if yo' got sense in anything, it got strength to it. But wit faith yo' know.

All right, listen now. Go in de mawnin' soon, jes' at de risin' of Jesus Christ - de time yo' know when dat bright star, yo' see, 'fore day in de mawnin'. You understand. Yo' take a double-barrel gun - a double-barrel gun an' take it, son, an'....Let me 'splain it to yo'. See, yo' jes' put it on dis side of a tree [demonstrates] - take it an' jes' put it in a big ole tree lak dat, an' jes' git

on de othah side of de tree. Jes' git back heah lak dat. Boom! If yo' don't die in twenty-fo' hours den, yo' ain't heah to die....Dat's all to dat.

(You shoot that photograph.)

[The word *boom* and his actions described the aiming and shooting of the gun.]

If yo' don't like a fellah too much, yo' could take his shoes an' grease 'em in de instep - de shoes wit fresh lard. An' yo' take sulphur an' salt an' black peppah an' jes' let it stay dere - damp it yo' know - let it stay dere, dat mean his left foot. Let it stay dere fo' twenty-fo' hours so it git exhausted in de leathah yo' undahstand. Inside de shoe - no, right undah dat little skin of leathah....An' if he wear dat shoe an' live, in twenty-fo' [hours] he'll come near tuh die....

(Do you put that stuff on the inside of the shoe or on the outside?)

Undah dat little piece of leathah inside - what he stands on, de instep....

(That insole.)

Yeah....A severe pain will take him but he won't know whut brought it....

(This old fellow said he was 80. He hopped around on the floor - I think he was just a little bit childish. He sat here on the floor and went through all the motions.)

#### MAMMY - THE CIGAR SMOKER

DIS IS SOMETHIN' DAT'S WU'TH SEVEN HUNDERD DOLLAHS TUH YUH-

DE OLE PEOPLE YUH KNOW DEY USE' TUH CALL DAT "CUNJURE"  
DAT'S WHUT DEY USE' TUH CALL MAH FATHAH WUS

BUT HE WUS A PREACHAH....

HE WOULD JES' HE'P PEOPLE, BUT AH KNOW HE STUDIED DIS STUFF

#### MEMPHIS, TENNESSEE

[Everyone called her Mammy. She entered smoking a big cigar - see my final comment. Preaching and *cunjure* frequently went together. The material of this woman, informant 1551, is on cylinders D135:9-D139:5 = 2818-2822.]

Ah'm sixty-five yeaahs, dat's mah age. Co'se ah nevah worked in de public fo' mah livin' fo' whut ah knows. Den some of mah friends would come around in distress fo' somepin lak dat, an' say, "*Mammy*," says, "ah 'clare, so-an'-so an' so-an'-so," says, "ah want chew tuh he'p me, an' whut do yo' charge me?" Yo' see.

Ah says, "Well, listen, ah don' work fo' mah livin'." Ah says, "Ah'll tell yo' whut tuh do."

"Well, ah'll do dat."

An' ah says, "Whatevah yo' wanta give me, ah thank yuh." An' ah says, "Ah don' go in de public fo' mah livin' in dat way."

(That's the old-time way?)

•Dat's de ole-time way. [I will explain this later.]

(These are *receipts* that have been handed down for years?) [She had called them *receipts*, while machine was stopped.]

Yes, dese ole *receipts*. Mah ole mathah an' mah ole fathah learnt me, yo' know. Ah'm got 'em from mah forepappies.

Now, de first *receipt* we goin' tuh git on, an' dat is, yo' know, fo' luck.

We'll give dat first. Now, fo' luck, tuh he'p yo'self through things, yo' go out in de woods an' git de stuff dey call *devil's snuff* [powder from the devil's snuffbox]. See. Well, yo' git dis *devil snuff*, an' den dere's three kinds of John de Conker. Yo' git *devil's snuff* an' den yo' git *High John de Conker*. Yo' put dose two articles togethah. Den yo' git, po' jes' de quantity, as much whiskey as yo' wanta make up, yo' know, lak dey wanta make up - yo' know, lak dey wanta make a bottle about lak dat [demonstrates]. Den yo' take it an' put it half fulla whiskey. Yo'll put de *devil snuff* in dere, de *High John de Conker*. Now, dat's two *ingredients* yo' got. Den de nex' thing yo' git, put in dere, is whut chew call a ladyfingah. It's a ladyfingah dat grows out in de wood. [She may mean a variety of red pepper, that does not grow "out in de wood," or as lady's finger, one of several plants.] Yo' put dat in dere. Yo' make enough mixture fo' luck. It'll drive away all evil an' bring friends. See. Den yo' put in dere dat devil's-shoestring[s]. Now, yo' got dose mixtures in dere. Den heah, yo' come an' put *Eve an' Adam* [Adam-and-Eve]. Yo' put dat in dere. Den de nex' thing yo' put in dere is whut we call sandalwood - it grows, now dere's yore luck - it's a root dat grows. Dere is one thing dat yo' prepare fo' luck.

(What do you do with that bottle now?)

Yo' have yore mixtures in dere. Or yo' can dry it an' have it in a powdah, yo' see. Now, yo' have two ways to mix it - yo' have one way wit all dose herbs, an' yo' have one way dat yo' kin use in a powdah. Den de othah way dat yo' use in de liquid.

An' de way yo' do, yo' jes' powdah yo'self yo' know, yo' see, an' de Three High Godheads, "God de Fathah an' God de Son an' God de Holy Ghost, let me be prosperous fo' dis day, let me be prosperous fo' so-an'-so."

Now, dat is one. Dat is luck.

Now, heah comes - de man is gone or de woman is gone, yo' see, an' yo' want 'em back home. Yo' go out in de woods to a twin tree - yo' know nuthin sticks no closer den a twin. Yo' go out dere an' yo' git dis bark between dere.

(Between these two trees that are growing together?)

Growin' togethah - any tree except de cedar tree. Yo' don't use de cedar tree understan'. Yo' go home an' yo' burn de bark. Dat leaves de ashes. Isn't dat right? Den yo' git an' ole churn an' yo' git de milk an' yo' go tuh churnin' an' git de buttah an' dip it right up from dere, don't chew see. Don't even wash de milk out of dere, jes' git it up, an' git dat bark an' jes' work it togethah jes' lak dat.

(With that fresh butter?)

Dat fresh buttah. All right, yo' goin' ask de question. Maybe de person is in Jackson, Mississippi, dat chew want heah. Now, whut chew goin' do? All right, ah'll tell yo' whut chew goin' do. Yo'll take a man's shoe.

(What do you do with this bark and this butter from the churn? What do you do with that?)

Well now, ah jes' tole yo'. Yo' see, yo' take up de buttah an' dere's yore ashes. Yo' take de buttah, jes' de quantity of buttah, jes' how much yo' wanta make up; den yo' sit down an' work it, cream it togethah, don' chew see. Yo' cream dat togethah.

Den when yo' cream it togethah, now, if yore party is in Jackson, dat chew want tuh come home - now, if he's in Jackson, dere's two ways to use dat. If he's in Jackson, Tennessee or he's 'way in Jackson, Mississippi. Now ah've made it heah. All right. Now, yo' take a man's shoe, don' chew see, an' put a spoonful in it at de time. Heah's de buttah, now. Whut must ah do? All right, dis is whut ah'm goin' do. Yo' know a gamblah, he has tuh recognize goin' to de gamblin' table - if he don', he's shot down. An' nuthin dat won't put God into,

why dere's nuthin to it. If de party who yo' tell, if dey don't sacrifice fo' it, yo'll have tuh sacrifice - de sacrifice has tuh be done. Dere's why a spoon at de time, an' yo' says, "In de Name of de Fathah, de Son an' Holy Ghost, while dey are willin' tuh come back home to me." Now, dat's done zactly twelve a'clock night or day. Dat's when de person comes back. Dat will re'lly bring dem back.

(You just put a couple of teaspoons of that right in that shoe?)

In dat shoe an' strike a match an' hit burns. Yo' know, grease [the butter] will re'lly burn. Well, now, dere is two *receipts* dat will do de work.

Well, now, fo' instance, dere's a person comin' heah to dis home. Dey doin' yo' harm an' yo' jes' don' wanta ask 'em away, yo' know; yo' don't know whut tuh do an' ah want 'em tuh stay away from me, because he's gittin' me into trouble. All right. Den yo' go on back to de woods agin, an' dis mistletoe - yo' see dat grows up in de trees, de mistletoe. Well, yo' git de mistletoe an' bring it home an' jes' put it on an' jes' let it boil, jes' hard boil, an' when hit hard boils, yo' turn round, aftah it gits cold an' yo' put it in - maybe if yo' have half a gallon of de juice, yo' see, a half a gallon, yo' kin put a tablespoon of cayenne peppah in dere, in dat mixture. Now yo' want 'em to stay away from yore home. All right, while yore mixin' it up, yo' repeat de Lord's Prayer, "Our Fathah who art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Lord give us dis day our daily bread. Lead us not into temptation but deliver us from all evil, for thine is de kingdom, de powah an' de glory fo'evah an' evah. Amen."

All right, den. Dose two things is all yo' need. Den git chew a pencil an' sit down an' write dat party's name six times on diff'rent pieces of papah - use six. An' ev'ry mawnin' at nine o'clock yo' burn dat papah an' dey'll not make de third trip dere at chure house.

(Now what are you going to do with this water that is down here?)

Dis is de watah dat chew see ah'm takin' up. Yo' take dat watah an' yo' sprinkle it in dis pan, an' yo' scrub yore steps, or put it up dere where he would walk ovah it. Now, when he comes ovah dat, he might come de third time but he'll nevah come de fo'th.

(Just this mistletoe boiled up with that red pepper in it?)

Wit dat red peppah in it an' repeat de Lord's Prayer.

Now, maybe it's one individual party, yo' understand, dat yo' have yore mind placed upon. Maybe yo' want tuh make love - maybe yo' wanta make love with dese parties. Maybe yo' wanta gain dere influence, don' chew see.

All right, now dis is somethin' dat's wu'th seven hunderd dollahs tuh yo'. All right. Yo' git a well-grown frog, yo' understan', an' yo' take him an' jes' punch a lotta holes into de cloth lak dat an' set de frog down. An' jes' as de sun is goin' down, yo' go to dat ants' nest an' set dat dere an' covah it up - set it right dere, jes' silent. Don't say a word, jes' be silent; jes' as de sun is goin' down, set it dere. Now, see, it has to stay six days, an' when yo' go dere six days aftah dat, dere ain't much a frog dere - nuthin but de bones, de frame.

Den in dat yo' will find two bones - one like a fishhook an' de othah one lak a fish scale. Den yo' take dis bone an' jes' hitch [or hook] it anywhere, jes' anywhere into de person's garment who yo' wanta love, tuh love yo'. Yo' undahstan'. An' if it stays dere fifteen minutes why yo' gain dere thoughts. Now, dat's a sure *receipt*.

Well, now ah'm glad yo' brought dat up. Dis is a ole-time *receipt*, jes' as good as sun gold. Yo' git dat party's *chamber lye* an' yores wit it mixed togethah, nine needles an' nine pins. Shake if fo' nine mawnin's an' bury it undah de do'.

(Bury it where?)

In de back - an' dat brings 'em in de front. An' if he jes' go runnin' round, he'll stop.

(That is to bring a man in?)

Dat'll bring him in, woman or man, dat's runnin' round - keeps 'em at home. See, if yo' put de bottle in de back, it pulls dem in de front.

Yo' go to de woods an' yo' ketch a frog, a well-grown frog an' take some black ink an' write de party's name who yo' want tuh go an' bind it around dat well-grown frog, an' go out in de forest an' turn him a-loose. Dat's de *receipt* fo' dat. He will certainly go.

Den heah's anothah one. Yo' ketch a rabbit, yo' understan', a live rabbit an' on de left shoulder yo' jes' break a little place enough tuh push his hair in dere an' turn him a-loose. Dat person will go away. He'll nevah stay dere. Dat's true.

Ah seed mah fathah do dat. Mah fathah re'lly did it. Now, dere's a man once dat wus givin' him lots of trouble an' he got dat foot track. An' he'd taken a horseshoe nail, ah think it is - yes, he'd taken dat foot track, dat's de way he did it. He takes dat track an' he puts right center in dat, where he took up de track - he takes de track up first, an' he puts a little stick right dere in de middle of de hollow part. An' he drove a horseshoe nail down dere an' den he'd taken dis track an' he put in dat track cayenne peppah an' three cambric needles an' fasten it up in a can an' throw it in de rivah. Ah remembah dat since ah wus a girl.

(What did he do that for?)

Ah said to him one day, ah says, "Father, whut did yo' do dat fo'?"

An' he said, "Well, yore too young tuh know but ah will tell yo' some day." An' he didn't say anything, an' later on aftah ah wus grown up befo' he died, he tole me lots of things.

An' he tole me, he says, "Well, ah'm goin' show him how tuh be so smart, dog-gone him." He says, "Now he will nevah no mo' in dis worl' will evah walk on dat foot straight no mo'." An' he didn't - when he went tuh de grave he went crippled. His foot swelled up an' dey got ev'ry doctor an' ev'rything but nuthin would move dat misery. Jes' dat one track.

(Either track, I suppose?)

No - yeah, it don' make any diff'rence.

(And after you pick that track up - you don't take it up any special way, do you?)

Now listen, heah's de way dat track is taken up. Heah's de track - yo' git it lak dis an' wit dis fingah. Yo' see now, heah's de track [demonstrates].

(Wait! This is the toe and that's the heel. Take the middle finger of the left hand.)

Dat's de left han' - now roll it. See, now listen. Ah'm goin' push dis heah right dere. Yo' see, dis track. Ah'm pushin' some of dis track away an' ah'm comin' right heah. Now, when ah git to de hollow, ah'll come ovah back an' git all de track an' put dat horseshoe nail right down dere. An' den ah come on back an' ah take it dere an' ah jes' put de horseshoe nail. Den ah come an' git mah whole fingah lak dat an' git de width of dat track, de length of it.

In de ole wartimes - jes' lak ah wus heah an' dey wanted me tuh move away. I got enemies ovah dere an' he's tryin' tuh git me away. Den he'd done got in wit a man dat owned dis property.

(This was years ago?)

Yessuh. Den he's got in wit de man dat owned dis property an' turnt his mind against me - nuthin dat ah have did, but he jes' turned his mind against me. All



right. Den ah'll go 'cross de street ovah heah to any grocery sto' an' ah have tuh go in a way that they will give it to me, whut ah hope fo', an' dat is a bacon skin, an' ah have mah han', de whole length of mah han' tied up an' ah go to de sto' where ah been tradin', yo' know, an' says, "Listen - ooh, ah'm jes' sufferin' wit mah arm, ah'm sufferin' so. Ah want chew tuh give me a little skin." An' he'll give it to me. Ah'll take it an' bury it right at dat do'. Dat's where ah'll put it, right at de do'. Den when ah put dat ovah 'ginst de do', 'cordin' to de ole wartime, when yo' are goin' to de woods. An' ah'll go dere an' roam dat woods until ah find a hick'ry stump dat have been cut down an' de sprouts grow. Ah want fo' of 'em, fo' of dose. Co'se yo' know it's fo' cornah of ev'ry house. Ah don' care how it's built, it's a fo' cornah. Isn't dat facts? All right.

Now, ah'm goin' to de man, or maybe he'll come fo' rent or ah'll owe him rent an' ah'll go dere an' take a dollah an' ah say, "Captain, ah says, "Will yo' give me change fo' a dollah, please. Ah wanta pay yo' so-an'-so." Well, now, if ah'd ask yo' right now tuh give me a change fo' five dollah, why yo' not goin' pick up dat pile an' say, "Heah yo' kin count it." Yo' goin' tuh count it. Anybody would do dat. See. Den when yo' count out de five dollahs, five one's or any amount of dat, well, now ah'm got mah eye on yo' an' de last piece of money yo' puts down dat's de one ah pick up. Den ah'll reach back an' git de othah. See.

Den when ah git it, ah'll bury dose hick'ry switches at de fo' cornahs of dat house an' de last piece of money dat chew lays down, dat's de first switch ah put down, an' dat's why ah plant dat down. Den dat'll make me an' yo' friends agin. An' turn him against dem people who have did dat - lak dey turn ag'inst me. Den ah kin stay dere.

(They can't move you out of that house. What do you do with that first piece of money?)

Dat first piece of money dat ah took up dat's de money ah put down at de first sprig dat ah plant. Den de rest yo' do whut chew please. But de first piece whut breaks de *trick*.

(You must put down one piece of money?)

Yo' must put down dat first piece dat chew picked up - de last piece he laid down. De first piece yo' pick up, dat's de piece yo' put down dere.

(You pick up two pieces then - you use two pieces?)

No, no. Yo' jes' use one piece. Now, yo' listen. If yo' give me five dollahs, maybe yo'll give me five one's, but in behin' be five ones maybe put two halves, but yo' bound tuh lay down de last piece of money dat chew got. Yo' know yo' goin' to - don't it look reasonable? Now, dis is ole wartime now, when yo' do dat - dat's de money dat chew want tuh gain de influence of dis man who has been turned ag'inst yo'.

(You bury that with the last stick - this last piece of money?)

Bury it right dere.

(And the first piece of money you bury that with the first stick?)

De first piece of money. Yo' don't put down but one piece of money. Yo' put down one piece an' dat is de last piece of money dat he counted.

Now he'd use *graveyard dirt*, lak dat. He'd take a tablespoon of *graveyard dirt* an' nineteen grains of red peppah an' a nickel. He'd put it on de stove an' he'd stir it - ah've seen him do it a million times. An' he'd stir it jes' lak dat until yo' see dose grains leapin' first one way an' den anothah lak dat. An' he would stir dat nickel an' dat *graveyard dirt* until de last seed left dat hot stove, de last seed left de stove. Den when he done dat he'd have a sifter. He would have a plate or pan tuh ketch de dust yo' know, an' he would turn dat sifter until ev'ry bit of dat dirt went out an' left de nickel in dere. Den

whoevah he wanted tuh go, he would go to dat house or else send it yo' know. Sometimes yore enemies, you cain't go in dere [their] home. An' he says, "Go dere an' git me a nickel worth of sugah or a nickel coffee," say, "ah found dis heah ole nickel an' it's kinda black, but ah think it will pass." Yo' see.

He say, "Yes, dat's a good nickel - it jes' black."

Den yo' says to de party, "Now, yo's de one ah wanta go."

Well, yo' step ovah dere an' git me some sugah or git me a nickel worth 'bacco. Now, when yo' goes across de street an' spend dat nickel, yore a lost boy. Gone. Yo'll nevah stay at dat place.

(That will move you out of the house?)

Yo'll move out of dere.

(That pepper seed will pop out like popcorn?)

Yo' stir it an' yo' kin jes' see 'em leapin' lak dat. Den yo' stirs until yo' doesn't see a-one leapin'.

(Where did your father live, here in Tennessee?)

Aw, he lived in Mississippi. He's been daid fo' twenty yeahs.

Dere blackroot, Sampson [*or* Sampson's] snakeroot, Indian turnip, May apple an' po'k root. Lemme see now, blackroot is one, Samson snakeroot is two, Indian turnip's three an' May apple is fo', isn't it?

(Yes. You called five roots.)

We jes' git 'em straight now. Take dose five-six roots an' put 'em into a bottle. Nope, ah got dat wrong, no he didn't. Yo' take dose roots an' put 'em in de stove - dat's right. Yo' put 'em in de stove an' dry 'em, an' take a coffee mill an' grind 'em up into powdah. See. Yo' give a teaspoonful to one dose. Don' nevah have tuh give but one dose to git nobody's mind. A teaspoon of dat in a tablespoon of molasses wit three seeds of red peppah. All right. Now, de seventh [sixth] root is de devil's-shoestring. Dey takes dat an' put it on an' boil it. An' hit will natchrully work de one time he start dat tea, an' dreen ev'ry bit of watah from his branch[?].

(That brings a person's mind back?)

Bring his mind back.

From de dirt daubers to yo'. Ah've seen mah daddy do dat. Now, jes' lak yo' runnin' a grocery sto' or any kind of a business place an' yo' wants tuh move [increase] dat business. Yo' go an' git some light bread, yo' understand, yes, light bread. Yo' take *High John de Conker* an' yo' dry it, yo' know, jes' into a powdah an' yo' put - jes' covah dat bread wit dat an' put a teaspoon sugah, an' jes' have a sandwich, an' den yo' set it in de fiah an' let it burn an' yo' put a glass of watah right dere wit it. Ah know yo' know it all yo' life, de moss dat growin' in de trees - an' wash it [moss] right nice an' clean. An' now, heah's de sandwich an' heah's yore glass of watah. See. An' burn it. An' den when it burns, yo' take dis an' put it down in dat moss an' sprinkle it in front of de do' an' de rooms, an' de crowd jes' po's in.

(Now wait! Here's your sandwich and here's your glass of water. Now, where do you put this moss? Do you burn this moss?)

No, no. Yo' put chure moss in de glass of watah - sets it by de sandwich while it's a-burnin'.

(What do you burn the sandwich on?)

See, yo' take dis sandwich an' covah dis sandwich wit dis heah *High John de Conker*. An' it's gotta be dry yo' know. An' den yo' put chew a teaspoon of sugah. Now, heah's de bottle an' heah's de light bread an' heah's de sandwich - ah mean heah's de layer [of the sandwich]. Jes' lak if yo' would buy a sandwich, see; now, heah's a piece of bread on de top an' heah's a piece of bread at de bottom, lak dat. Well, now when hit burns up, den yo' take dose ashes an' put

it down on top of dat moss. See, dat bread's done burnt into a crust, an' ev'ry-thing is burnt up an' yo' put it in de glass, an' let it set dere all night till de next mawnin' befo' de sunrise. Yo' sprinkle it in front of de sto' do' an' sprinkle it in de sto'.

(You just burn this sandwich on a shovel or something?)

Jes' a shovel or somethin'.

(Then you take those ashes and mix it up with that moss, and you put all that down into this glass of water?)

Yessuh. Now, dat will boom anybody's business. De white people at Carteret, Mississippi, [her father did this for them].

[I had evidently asked about capturing a murderer.]

Ah see him do it. He'd eithah take dat party [murdered person] an' bury him, yo' know, with de face down lak dat - bury 'em on dere [their] face. An' den de one who done de killin' would come back.

(Years ago when you were a child, what did they call that type of work - *root working* or what? Did they call it *witchcraft* or what?)

Yo' know, dey's always called dat *hoodoo* [she soon qualifies this].

(Did they call it *conjuration*?)

Dat de same thing. De ole people yo' know, dey used to call dat *conjure*. Dat's whut dey used tuh call mah father wus. But he wus a preacher - but he would jes' he'p people. He did do some of dese things, but he would jes' he'p people. But ah know he studied dis stuff.

[Her father's work explains her "Dat's de old-time way" at the beginning of the interview.]

(End of 1551. This woman's name was *Mommy*. She came in - she says she is 65 - smoking a big cigar. [I told her to continue smoking - I was smoking a cigar.] That counting she did in one of her items, she began [counting on her fingers] - she missed her thumb. She really couldn't count....)

#### DROPOUT STUDENT

AH DIDN'T EVAH FINISH UP DAT TRADE

WHUT DE' CALL IT? DE NAME OF IT? CALL IT WITCHCRAFT

(WHAT DO THEY CALL A FELLOW WHO DOES IT?)

WHUT DOES DAT SORT OF WORK? "ROOTWORKAH"

AH KNOW A LADY RIGHT CROSS DERE  
"WITCHIN' WOMAN" CURED 'ER WHILE AGO  
SHE GOT SEV'RAL SNAKES FROM 'ER

SEE, DAT WUZ WITCHCRAFT, TOO

#### FLORENCE, SOUTH CAROLINA

\*[We have here something rare in *witchcraft* - his own name for the *trade* - a man who admits being a dropout from *witchcraft school*, "didn't evah finish up dat trade." The story he tells about one of his instructors selling himself to the devil is exceptionally good, so are several other matters, and rare is his term *witchin' woman*. The material of informant 1305 fills cylinders C623:6-C628:4 = 2204-2209.]

Whut ah heard dey kin do wit hair. Yo' take it to a runnin' stream of watah an' throw it in dere. An' wrap it in a piece of *silvah cloth*, throw in de watah, a runnin' stream of watah.

(What would that do?)

Dat would make yo' lose yore mind.

(What do you mean by *silver cloth*? Like silver that goes around tobacco?)

Yes sir, dat kind.

Ah've heard talk of buryin' de hair. Whut ah heard whut de' do wit hair is bury it. Dat's one thing, bury it. Take an' make a box an' bury it in - a little small box, but covah it good wit silvah [see later] ovah it. Bury it good like anybody when yo' put 'em away - fix it de same way, an' dig a place in de ground deep. Jes' put somepin on top of it an' pack it down dere good an' tight. An' if yo' do dat, dey won't live long aftah dat - dey'll die aftah dat. Dat'll kill 'em, too.

(Now what do you mean, you put silver on top of the box or in the box?)

Put it in de box. Now, yo' take a person when yo' put him in a casket, inside of a wooden coffin - yo' undahstan' whut ah'm talkin' 'bout.

(What kind of silver do you put in that box?)

Jes' lak a piece of quicksilvah. Yo've seen quicksilvah haven't yo'? Yo' wrap it wit dat.

(You mean that silver that comes around tobacco?)

Yes sir.

(You wrap that hair in that and put it in the little box.)

Yes, jes' inside of a little box - like dey puttin' somebody away.

Ah heard of killin' folks wit hair. Dey say de way dey do dat. Jes' lak yo' go tuh sleep, dey cut hair from yore arm[?] an' take dis hair an' carry it - carry it 'way, 'way from yo' but don't carry it where nobody see where yo' put it or throw it. Throw it in de rivah an' dat will carry it away. If dey do dat, dat will make yo' leave home.

Ah've known of a ole man once. He wuz ver' ole an' one day ah met him. Ah wuz talkin' wit him an' ah wuz axin', ah said, "Well, ah'd lak tuh learn some things," ah said, "how tuh play music, how tuh be lucky an' win, an' how tuh gamble an' nevah lose."

An' he say, "Well, de best thing yo' kin do is come, go wit me an' ah carry yo' tuh de fo'k of de road an' ah kin tell yo' whut tuh do." An' ah went wit him to de fo'k of de road an' he tole me, he said, "Yo' go in de fo'k of de road" - he wuz standin' right in de fo'k of de road - "befo' daylight. Go befo' day." He says, "Dere will come some people, but yo' won' see which way dey come from, but dey'll come. When dey come yo'll hear some sounds of music or if yo' wanta learn tuh gamble, de man will show yo' how tuh gamble. He'll come up to yo'. When he come up to yo', don't run from him. He come up to yo', he ain't goin' hurt chew or harm yo' 'tall." Say, "Yo' stan' dere till he comes."

An' ah didn't evah finish up dat trade, but dis ole man he already finish but ah see some things he had done, plenty of 'em.

Well, yo' go - yo' go to de graveyard an' yo' turn de headbo'd - take de footbo'd an' bury it to de haid, an' take de haidbo'd an' bring it to de foot. An' use de person's name whut would do yo' dat way - use dere name aftah yo' come back from de graveyard. Bring some dirt an' threw it all roun' de house, underneat' de steps, all about dat - an' dat will hold dem from yo', dey can't do it.

(If they come to your house to harm you by putting down anything, then you do that.)

[He did not explain the name and I having heard similar rites before failed to ask for an explanation. While sprinkling the graveyard dirt he calls the

suspected person's name, often adding a little profanity. For some illogical reason the evil spirit or spirits who actually do all evil work dislike profanity.]

Well, a man once - co'se he's daid now - he wanted to learn to be lucky an' doin' funny schemes - winnin' an' goin' places where nobody can't see him when he go dere. So one evenin' he said to his brothah 'fore he tuk de trip on off - he had tuh go by himself - he say, "Well," say, "ah got twenty cents," he say, "ah'm goin' to go uptown an' ah'm goin' buy me a sack of coke," says, "ah already got a fryin' pan." Say, "Ah already got a fryin' pan an' ah'm goin' buy me most any sort of good thing ah like tuh eat, but ah don' carry no fiah wit me when ah go, ain't goin' carry no match - ain't goin' carry nuthin lak dat."

So he went on out in de woods, an' aftah goin' out in de woods - it wuz in de nighttime, wuzn't no light noway. It wuz a da'k night, wuzn't no moon shiniñ'. He clean him off a clean space on de ground an' he put down dis coke an' he put on his fryin' pan an' he cleanded de meat an' he put it on, but still he didn't carry no light or no matches or nuthin wit him. An' aftah doin' dat, he carried a gui-tah-fiddle wit him in de woods where he play a guitar. He started - yo' know, he begin tuh play an' after while he say - an' he spoke to de fiah an' he say, "Come, fiah, come." An' de fiah come an' light on de coal [coke]. De first thing he heard wuz a scramble of sticks an' broken-like trees comin' down, fall-in', an' one min' [mind] tell him, "Don' chew run, stand still." Say, "Yo' wanta learn do dis lucky [stuff] an' be lucky in gamblin' er[or] anythin' yo' do, don' run. Yo' don' be 'fraid of it, jes' stand still. Yore luck will come aftah while." So he had a min' hissself [the second mind] an' stay right dere, an' de fiah come light de coals. An' aftah dat happen - see, de fiah come but it light-ed. De devil done dat. He do's devil work. An' he come an' light it. De devil sent de fire. De devil didn't come himself, he sent de fiah to come.

So aftah he got through cookin', de fiah - yo' know, de fiah whut de devil send - a voice spoke to him sayin', "Eat it now." Tole him, "Yo' eat it." An' he eat ev'ry bit of it. An' he tole him, say, "Aftah yo' eat dis heah, yo' kin become tuh do anything yo' wanta do." Say, "Yo' kin go uptown an' spend fifty cents an' git a dollah back." An' say, "Yo' kin go uptown an' go in any place dat chew know - in de bank or anywhere. Any place yo' kin call de name of it, yo' kin go in an' nobody can't see yo' when yo' go in dere."

An' aftah all he did, he come back. Aftah he done dat *trick*, he come back home an' he knock on his mothah do' an' he called his mothah an' his mothah answered, an' she ast-ed, "Wheah yo'?" Well, she had de do' shet - de do' wuzn't open. An' he come in de house but dey don' know how he got in de house - didn't see him when he come in.

An' 'bout two weeks aftah dat, he had a little trouble. He got in a little trouble in town dere an' de policeman wuz all aftah him, an' he got 'way from de policeman - leastways de policeman couldn't keep in tetch wit him, yo' see. De policeman saw him once an' he disappeared befo' him an' he couldn't see him no mo'.

(Well, now, this fellow took this coke and this meat out there to the woods, and then he sat down and played on something?)

Sat down an' made up to cook somepin. First rake him off a clean place fer tuff set his fryin' pan an' he carried him two piece of bricks - two ole piece of bricks tuh set it on, but he didn't carry no fiah, no matches, nuthin. An' aftah he become tuh do dat, den he spoke, say, "Fiah, come." De fiah didn't come right den - in about thirty minutes time. First he hear a stem of a tree jes' broken like somepin were fallin' on it.

(Well, you mean, he knew he would sell himself to the devil before he went out

there or that's how he sold himself to the devil.)

Dat's de way he sold himself. See, he got dat part from an ole man - he ["an ole man"] had taken [learned] dat trade, so he [second old man] learnt it [jes' like we] settin' right chere.

(Who told you this story, this experience?)

Dis same man, ah tell yo' whut did dis.

(The [second] old man that you were speaking about a moment ago, out in the country?)

De same man ovah heah at [near] Orangeburg [South Carolina].

(What do the people here in South Carolina call this kind of work? What do they call it - them - the people that do this sort of thing?)

Whut de' call it? De name of it? Call it witchcraft.

(What do they call a fellow who does it?)

Whut does dat sort of work? Rootworkah.

Take up dat, yeah. Take dat foot track an' git chew a piece of homespun cloth an' yo' take it up an' put it in dat cloth an' tie it up in a ball an' dig a hole right undah de house where he gen'ly travel 'long - right dere - an' he can't travel 'long dere no mo'. Dat'll stop him from trav'lin'.

(How do you mean that stops him from traveling?)

It will fix him so he can't go where he travel to.

(You mean it will keep the man *at* home?)

Keep him home, dat's right. Take up de right foot - make no diff'rence jes' since it's comin' or goin'.

A ole man - de same man ah tellin' yo' 'bout ovah yondah - ah got in some trouble an' de boys wuz givin' me trouble an' ah couldn't git rid of 'em an' ah went to de ole man. He wus a rootworkah, an' he say, "Well, yo' pay me a little money an' ah'll fix yo' up all right."

Ah say, "All right."

So he tuk up a person foot track, tuk up de foot track an' ah ain't had no mo' trouble wit dem people since.

(These fellows were giving you some trouble?)

Yeah.

Lak dey carry it to a stream of runnin' watah.

(This black cat.) [I repeat because my machine had missed the opening words.]

Fust yo' git 'im an' yo' boil 'im - make yo' a fiah an' yo' boil 'im. Fire him in de pot an' yo' boil him an' aftah boilin' him yo' carry him to a runnin' stream of watah, down to some far branch somewheah or 'nothah, an' de bone whut comes up de stream dis way is de lucky bone. An' de one go dis way is de unlucky bone.

(Well, what do you do when you get this bone?)

Yo' be lucky an' go an' win.

[He calls a bone floating downstream *de unlucky bone*. Nowhere in my recorded or unrecorded material does this *unlucky bone* appear.]

Well, anythin' lak dat, if yo' do somepin; so de dog can't track yo' anywhere, de way yo' do, take turpentine an' sulphur - dat will stop de dog. Dey can't stand dat, dat turns 'em off.

(Where do you put that turpentine and sulphur?)

In yore shoe.

Jes' lak a person kill a person an' go on away an' say, he wuzn't comin' back, dey go to de graveyard an' switch de haidbo'ds. An' dey'll switch de haidbo'ds an' when dey do dat, dey'll come back home den. An' den [they] got a kinda powdah - got a powdah made outa sulphur an' *graveyard dirt*, an' use dat an' dat'll change dere mind an' dey kin come back home. Dat's de way dey grab 'em

too. Dat'll bring 'em back.

(To make this fellow come back himself, if he has killed someone. Tell that story over again.)

Go to de grave an' switch de haidbo'd to foot, take de footbo'd an' carry it to de haid. Den aftah doin' dat, den use de Father Name, de Son an' de Holy Ghost. See, use dem words, "In de Name of de Father, Son an' Holy Ghost." Use dem three names an' say undah [unto] yo'self, say, "Lawd, Yo' know, Yo's all. Anything dat be done gotta be done through [and] by Yo', an' ah hope dis will be done unto yo'." [The last "yo'" is the escaped killer.]

An' aftah yo' do dat, go back home den. When yo' git back home, take some of dat dirt an' carry it from de grave wit yo' - carry dat 'long wit yo'. An' aftah yo' git back home yo' git some sulphur an' mix it wit dat, see, an' red peppah, brimstone, salt. Mix dat togethah an' make a powdah of it. An' aftah making dis powdah yo' burn it in de fire an' dat will make 'em come home - dat will bring him back home.

(The fellow that killed this man.)

Tuh make him do lak yo' want him tuh do, see, take an' gi' to him in his bread. Cook his bread wit it.

(This *chamber lye*?)

An' make him do lak yo' want him tuh do. Dat's witchcraft, too.

One time ah wuz studyin' for somepin, ah quz [was] goin' be somepin. A voice spoke tuh me - 'spose it wux [was] de devil spoke. It wux witchcraft, too. Ah wuz tryin' tuh study fo' dat work. A ole lady taught me an' ah wuz studyin' fo' it. A voice spoke to me, say, "Is yo' [can you] read?" Axe me, "Wux yo' ready to do dese *tricks*?" But ah went on, but ah didn't nevah git to de end where ah would do 'em. But anyhow ah saw a man wit no haid an' dat begin tuh stop me, dat witchcraft.

(You gave up the work, you didn't continue with it.)

[The preceding *quz* and *wux* show how difficult it is to transcribe some South Carolinian lowlanders without expert recording, good ear and elaborate diacritical marks.]

Well, yo' take Adam-an'-Eve. Yo' know Adam-an'-Eve. Puts it in a bottle an' put whiskey on it or eithah *Hearts Cologne* an' tote it in yore pocket. An' while nusin' [using] it, dere's a powdah yo' nuse 'long wit it. See, yo' nuse dat on yore face three times, "Name de Father, Son [and Holy Ghost]." Nuse it lak dat an' nuse dis powdah. Burn dis, see, an' make yore wishes, an' ever'thing yo' wish fo', yore luck will come an' ever'thing will be free. Ah've seen dat did.

(You put this devil's-shoestring (Adam and Eve) [I am corrected by my transcriber] in this bottle, and you put either *Hearts Cologne* or whiskey on it; then, when you want to do anything, put that on your face three times.)

Three befo' doin' anythin' - anythin', don't care whut it is yo' gotta do. Befo' yo' eat do dat.

(You put that three times, "In the Name of the Father, Son and Holy Ghost.") Use them three Names.

(And you burn something you say, make some wishes or what?)

Yassuh, burn it an' make some wishes.

(What do you burn?)

•Sulphur.

(Then you make wishes for anything you want to do?)

Anything yo' wanta do, yo' make wishes.

(And what do you call that bottle? What do you call that whole thing now? You were making a what?)

Dat bottle whut yo' make a wish wit, yo' talkin' 'bout?

(No, you told me you were making a lucky what?)

A lucky hand or jomoo.

(Either a hand or a jomoo.)

Hear of 'em takin' de socks an' buryin' de socks. Dat will make yo' left home, de way ah've heard whut dey do wit yore sock.

(Make you stay home or go away from home?)

Make you leave home.

(Where would they bury those socks?)

To de cemetery. Dey carry 'em an' dey bury 'em.

(You mean they make you leave home or kill you?)

Make yo' leave home an' yo' won't come back no mo'.

Dey gits peach-tree root an' cherry-tree root an' dis heah plum-tree root an' locust-tree [root]. Take dem three roots [see correction later] an' take an' git 'em togethah an' wheah he stay at, bury 'em dere. Bury 'em right wheah he stayed at an' dat will make 'em come back.

(What tree roots do you use now?)

Cherry-tree, peach-tree root an' locust-tree root.

Ah heah talk of a girl once de lightnin' had struck her but it didn't kill her, an' de place wheah it struck her dat give her misery, an' dey wash dat place an' in 'bout thirty day's time it began tuh git bettah, but she wuz nevah solid lak she once have been.

An' ah hear of 'em takin' milk an' out lightnin' fiah. Ah've seen dat done - out lightnin' fiah. [Out in this region is often *outen*.]

(What kind of fire?)

From de lightnin' - lak lightnin' set a house afiah - put sweet milk on it, yo' know.

Well, de silvah-dime proposition, ah've seen dat did, too. Ah seen a man once, he tuk a dime an' filed it an' he took dat an' filed dat dust off it an' he drink it, drunk dat dime. So he said, if anybody evah *poison* him, couldn't *poison* him through dat. Dat keep 'em from *poisonin'* him. Yo' take a dime an' file it an' git de silvah off an' drink it. Nobody can't *poison* yo', don't care whut dey do. Yo' kin eat anything, it won't *hurt* yo'.

(Do they drink that in water?)

Drink it - dey drunk watah behin' it, jes' de silvah off de dime.

Lak dey have a shirt tuh weah, yo' kin po' dat on de shirt - onto yore shirt an' dat'll keep him home. *Fix* him so he won't leave home.

(What do you put on the shirt?)

Adam-an'-Eve - dat same stuff ah tell yo', dat *jomoo*.

(That will keep them home.)

Dis woman - she in New Yawk now, do.

(What did she do with this persimmon tree?)

First she cut a piece in de groun' at de root of it - a good solid place where dere no roots dere. Take a shoe an' take de tacks out - a ole shoe, yo' see, wheah he have any at home - an' drive 'em in de tree, de ole tacks, an' dat'll bring him back home.

(The woman to bring back this man took the tacks from his old shoe and drove them into the root of a persimmon tree.)

Dat bring him back home.

Ah know 'em take a chicken aig an' take 'em an' cross-mark on 'em.

(How many chicken eggs do they take? They put a cross-mark on them?)

On each one of 'em an' name 'em. Jes' lak yo' got a friend heah, two or three friends, an' yo' put each one dem names on 'em - name dem atter dem people - an' if yo' wanta make 'em left home, jes' throw dem on de housetop an' broke 'em up.



If dey stayin' wit dere wife, dat will broke 'em up if dey stayin' wit dey wife. Dat will make 'em quit dere wife. Yo' chunk 'em on de housetop an' broke 'em.

De same way ah wuz tellin' yo' 'bout. She went off, ah went wit 'er. [He drove the automobile.] Along de way off to dat business, she wuz tellin' me a man had went tuh her an' ast her about comin' an' givin' 'im he'p - yo' know, he'p 'im out so he wouldn't go to de pen'tent'ry. So she did. She went dat night an' she carried a - fust she carried a chicken. She carried de chicken fust. De fust thing she done, picked de chicken clean - picked evah feathah offa him an' throwed de feathah in de street while de car's drivin' 'long, while de car wuz drivin' 'long de street.

(What car?)

Any car, jes' since dis car wuz ridin'.

(That she was riding in?)

Yes sir. Ah seed her doin' dat - throwed de feathahs out dere.

An' de next two or three weeks, why de co't nevah sentenced him. An' dem three aigs ah wuz tellin' 'bout, she t'row dem on de co'thouse top. Dat broke up de co't - dey have no co't atall, dey turn it off an' dey ain't nevah had no co't. Ah've seen dat did.

(Did she take these feathers off - of a dead chicken, you mean?)

No, a live chicken. Tuk de chicken in de car an' pick him while he wuz live.

(Any color chicken?)

Any kinda chicken.

(What did she do with those three eggs now?)

Named 'em atter three persons.

(What three persons did she name them after?)

Name 'em aftah de jedge, one atter de man - atter de man whut had dis trouble goin', an' [someone else - prosecutor?]. An' befo' de time de co't - she chunk 'em dat night, see. Dey didn't have no' co't, dey pass on ovah it.

An' dat hen' ah wuz tellin' yo' 'bout, she tell him to go an' keep it, an' dat turn de minds of 'em. Dat wuz all witchcraft, too.

(What did she do with that hen after she picked the feathers off of her?)

Carried it back home an' put 'em in de coop - see, he's liable to [still be alive] in thirty days. An' when de hen die, yo' know - see, wit [without] dose feathahs - see, if yo' go off an' eat dat hen, one of yo' [rootworker or client] will die. Couldn't eat dat hen though inside of thirty days. See, dat wuz witchcraft, too.

Ah heard tell of 'em nusin' de knee-bone of a dead person - dat bone of yore knee. Take de knee-bone an' anything yo' wanta do, dat's lucky too - dat's lucky. Take de knee-bone an' carry it 'long in yore pocket, put it in a piece of cloth, piece of flannel, sew it up an' tote it in yore pocket right up heah on dis side [demonstrates]. Tote it.

(On your right side.)

Yeah, it'll make yo' lucky.

(Lucky for anything?)

Yeah, lucky fo' anything.

(You do that same thing - go to the cemetery and switch the headboards and tell the spirit what you want done?)

\* Yes sir.

(Then what do you do? Take some of that dirt. What do you do with that?)

Yes sir, yo' nuse it at de place wheah yo' goin' work at. But don' go in de day - gotta go at night when evah'body's sleep an' still [to get a job].

(What is goofer dust?)

De same thing ah wuz tellin' yo' 'bout - dat powdah made up of sulphur,

graveyard dirt an' table salt an' brimstone. Dat goofer dust. An' it's made outa dis ole thing dey call - maybe yo' have seen 'em - dey grows in de woods. Dey grows up in a kind of a big top-like - a frog pillah, seen like de frogbread. Somepin lak dat.

[For toadfrog bread, see p.72, No.250; p.562, No.1907.]

(The toadstools?) [If I had said mushroom, he would not have understood.]

Toadstools. Git dat toadstool an' dry dem an' put wit it an' dey call it goofer dust, an' dat whut de' do to gain customers an' be lucky.

(How do you use that?)

Burn it in de fiah.

Use dose aigs lak ah tole yo' 'bout - two aigs, name de aigs atter de policemen. Lak de police come to yore home, name de two aigs atter dem two an' broke 'em on de housetop, an' dat will keep dem 'way - dey can't come dere. Dat'll turn dey mind. Ah've seen dat did.

(Any kind of eggs?)

Any kind of aigs.

(You name those plain eggs for those policemen?)

Yes.

Git dis heah Society Snuff [brand name?] an' when yo' makin' coffee put some in it - in some of his coffee an' dat will stop him from drinkin'.

(To make them bring back this article that was stolen, you go to the graveyard and switch the headboard and the footboard.) [I am repeating what my turned-off machine failed to record.]

An' call de name of de person. Dat'll make 'em bring it back.

(The woman would take this man's water?)

Take his watah in a bottle an' git a good cork stoppah an' cork it up, an' dat will stop him - he can't make watah. Dat'll cut his watah off. If yo' don't un-stop de bottle it will kill him. Dat's de way de' do to stop him wit othah wimmin.

[My informant now begins to tell a few cures.]

Go to a runnin' stream of watah. When yo' go to dis runnin' stream of watah, don't carry nobody wit chew. Yo' go down dere an' yo' jes' wash, don't call no name. Go down dere fo' seven mawnin's an' seven nights, an' yo' wash evah' time yo' go dere. Yo' go dere seven mawnin' an' seven night, an' de seventh night dere'll be a man dere. Yo'll hear a man talkin' but yo' won't see him an' he got a voice lak a lion - when he roar he roar lak a lion. Well, if yo' look back yo' won't be cured. See, when yo' go dere, don't look back - de last time when yo' go dere, de seventh night, don't look back; if yo' do, yo' won't be cured. Yo' walk off an' don't look back. When yo' do dat, jes' walk right on off, jes' lak yo' lookin' fo' somepin an' don't look back.

(What does he wash, his whole body or what?)

De whole body. Git right down in dere an' jes' wash - wash fo' thirty minutes in de stream, fo' thirty minutes an' atter [that] yo' come back home. When yo' do dis, don't eat nuthin. Yo' don't eat nuthin till de next mawnin' - perish [fast] all night. An' de next night come an' go back agin. Eat dat day at twelve a'clock an' aftah dat don't eat no mo' till yo' go down dere an' wash agin. Yo' have tuh go seven nights, an' de las' night yo' go, dere'll be come a man dere yo' nevah seen befo', but yo' won't know 'em. He be as a ball of fire but yo' hear him talkin'. Don't look back. If yo' look back yo' won't be cured. Dat is de way yo' git rid of things lak dat - jes' lak yo' have rheumatism an' yo' can't git rid of it. Dat's whut yo' have to do to git rid of rheumatism - go to a runnin' stream of watah an' bath fo' seven mawnin's an' seven nights.

(That was to regain his *nature* if the woman took it away from him.)

Dat's right.

Lak it be all out on yore face - ringworm on yore face, ah know dey use de green worms [caterpillars]. Take it an' beat it up an' boil it lak yo' boil coffee, an' bath de face off wit it, an' aftah yo' do dat, take a dishrag an' wash it off wit a dishrag an' dat will carry it away. Ah've seen dat done.

(You wash your face off with the dishrag - wash this boiled stuff off with the dishrag?)

Yes sir.

Take lizard blood, put it in de bread an' cook it an' let 'em eat it. It would form in 'em young little lizards. Ah've seen dat done.

(Is there any way of getting rid of them? How could they get them out?)

Go to a ole witchin' woman. Ah know a lady right cross dere, witchin' woman cured 'er while ago. She got several young snakes from 'er.

(Wait a minute! What kind of a frog is it?)

A toadfrog. Take his laig an' sew it up in a piece of cloth an' tie it roun' yore neck an' tote it right 'fore yore breast.

(What will that do for you?)

That will make yo' be lucky - lak yo' goin' tuh de fair - goin' to de fair - lak dey havin' a big fair down dere. Ketch a frog an' [you] kin go down dere an' win anythin' yo' wanta win.

(How many feet do you put in there?)

Jes' put only one - dat's his left foot.

(Which one - front or back?)

De back - de left.

Say it good luck. Yo' kill him [a bat] an' cut dat little heart out, save it - dat's lucky. Ah know dey do dat wit dat.

Fo' little chillun when de' teeth. Lak little chillun dey teethin' - have tooth - dat way de dirt dauber nest is good.

(Well, how do you fix that nest?)

Take dat nest an' put it in a rag an' sew it up an' put it roun' de baby's neck.

An' git a cricket nest. De cricket nest good fo' makin' him cut tooth - lak a little chile can't cut tooth, dat's good fo' a young baby, too.

(How do they do that?)

Tote dat roun' yo' neck, too.

(The cricket nest?)

De cricket's nest.

Dat grows in de woods - ole common grass - de broom straw. Yo' take dis broom sage an' de thing whut de' [they] call sea linament[?]. [Broom straw = broom sedge (not broom sage) = *Andropogon scoparius* or *A. virginicus* or *A. argyraeus*.] Have yo' seen sea linament? It grows in de woods. How dey git sea linament, yo' go to a 'simmon [persimmon] tree an' git some of de 'simmon bark and cherry-tree bark an' take an' boil it an' dat will cure dis - whut dey call pelleg....

(Pellagra?)

Yes.

(Now, this red onion now, is it for luck or bad luck - the red onion?)

Yo' git chew seven stickpins [ordinary pins] an' a box of sulphur an' some brimstone. Yo' seen brimstone, hard as a rock. Beat it up an' yo' fix it - pack it, an' yo' put pins in it. Put seven pins in it, turn all dem points down an' all de heads lak dat [up] an' yo' squeeze it. See, dat cause - lak yo' talk-in' to a man, dat turn his mind. Yo' kin be right dere talkin' to him lak ah'm talkin' to yo' an' dat will turn his mind - dat will make him talk to yo' an' do whut yo' want him tuh do.

If yo' wanta *keep* anyone *down* dat yore enemy - ah've seen dat done. Well, yo' kin take, lak dey go to...and yo' put it in dis shoe, put it down dere in dis shoe. Dey call it keylock[?]. Dat de name of it - a thing call keylock. Put it in dey shoe. It's lak watah. An' when he go to work, he'll put his shoe on an' go to de job. When he's on de job, see, it to tuh gittin' hot. Dat will jes' make his mind go, make him left de job an' he'll jump off de end of dat [dock and] maybe kill himself. Ah've seen dat done.

(What is this stuff - a liquid like water?)

It's somethin' othah in witchcraft dey use.

[My transcriber comments "(Quicksilver)". I doubt it.]

(Do you buy it or does somebody make it?)

Dey makes it.

Dey take quicksilvah [see later] an' take three ten-cents an' den drive three holes through 'em, an' drive 'em through dat one ["hole through de horseshoe" later] an' tack dat horseshoe up, an' take quicksilvah an' dress ovah it [cover it] wit some [wall]paper. An' dat'll *keep* him *down* - he won't come dere no mo'.

(Now you take three dimes.)

Take three dimes an' drive three holes through 'em.

(Then where do you put those dimes?)

Up ovah de do' - de horseshoe, put dat up dere too.

(Over the dimes or under or what?)

Put de dimes underneath it. Drive de hole through de horseshoe right on through dese dimes through into de wall.

(What do you do with that quicksilver?)

Wrap 'em.

(You mean that quicksilver that comes off of the tobacco?)

Take dat [tin foil] an' wrap it in, an' dey won't nevah be seen no mo'.

Take flaxseed an' red peppah, dat'll keep de hag [away]; an' if dey come in de house, he can't git out. Yo' put down a box of flaxseed, de next mawnin' yo' git up, yo'll see de hag - be right in de house.

If de ghost come in an' yo' can't git rid of de ghost - yo' don't know whut tuh do - yo' put a new part ovah de house. Dat'll keep him out de house.

(A new piece of lumber - a new part on the house.)

Build a new part on it, or new shingle or eithah a new windah. Dat'll keep 'em 'way.

Where it buried at - we dug down till we got down to where de money - ah reckon it wuz de money, too. We got down to it. Well, ah dug an' ah dug. Ah kept diggin', diggin'. But he went tuh git a drink of watah. Ah's diggin'. Ah got down to de thing, ah could see it jes' plain as mah han' - got down to it an' ah took an' ah talk. Ah talkin', it sunk. An' ah didn't see it no mo', it went in de ground.

#### ROOT DOCTOR FOR THIRTY-EIGHT YEARS

AH'VE NEVAH BEEN SICK ONCE IN MAH LIFE  
AN' WHEN [AT THE END] AH GIT SICK, SICK ENOUGH TO DIE

AH DON'T WANT ANY MEDICINE  
[AH] HAVE DE SIGN IN DE BOSOM, YOU UNDAHSTAN'  
DAT CHEW DON'T HAVE TO TAKE ANY MEDICINE

AH SAW DE WORLD ON FIAH ONCE  
AH SAW DE MIAMI STORM BEFO' IT COME

AH DIDN'T SEND OUT A LOTTA CARDS AN' ADVERTISEMENT  
[PEOPLE] HAD TO FIND OUT [ABOUT ME]  
AN' AH GOT WORK IN ALL DE STATES IN DE UNION

AH BEEN ON DIS JOB THIRTY-EIGHT YEAHS  
AN' AH DON'T DO A THING IN MAH OFFICE BUT SUCH WORKS  
AH STAN' APPROVAL ALL OVAH DE UNITED STATES

WAYCROSS, GEORGIA

[My comment at the end of this interview - made under tough field-work conditions (see my account of Waycross in INTRODUCTION) - should be softened a little. The material of this man, No.1124, is on cylinders C229:2-235:3 = 1810-1816.]

Well, if dey could git some of yore hair de' could. An' git it from de mole of de haid. But yo'll ball [boil] dis hair down - now ah'm showin' yo' - dat yo'll ball dat hair down until it become a lickrich [liquid]. Ah - yo' kin den spike it wit *Hearts Cologne*, jis' a drop or two, t'ree or eithah five drops, an' hit has been said dat anyone inhale such, why it's re'lly sufficient.

(For what?)

Fo' love sake.

(I will boil my hair down. Do that and some girl smells that, get the odor of that.)

Dat's right, dey git de odor of it. It settles on de brains yo' understand.

(It settles on the brain, and that would make her love me.)

Dat's right.

A person git hold of yore photograph he couldn't do anything but jis' take anothah one jis' lak it. [He could do no evil with it, only make a copy of it.] Did yo' know dat?

(No.)

Dere is nuthin in de photograph of a person by no means whutevah. Hit remembah de future or somethin' lak dat, dat yo' may be enabled to look at de person again.

Git up in de mawnin' at fo' 'clock an' go down, tryin' to be dere at fo', which is a certain time at night. Try to be dere at foah. Yo' go down dere at de fo'ks of de road. Now heah's a plain situation. Many people gits it from diff'rent ways an' from diff'rent angles. But yo' go down to de fo'ks of de road in de mawnin' an' de very first thing yo' ketch crossin' dere - stay dere somewheah so yo' not noticin' anyone, an' de first thing cross about or jis' a little befo' de sunrise, yo' ketch dat whatevah it is. All right, say de first thing dat cross dere mo' den apt to be a little ant. Ketch dis ant an' put him into a snuffbox. Do not hurt de little ant by no means. Put it in de snuffbox or somethin' - a little box so he couldn't git out. Take dis ant an' carry 'im to a spring. Always have to go to springs. Speak in words in yore own tongue an' ask de spring fo' a drink of watah. And yo' take t'ree swallahs of watah. Befo' taking de watah turn yore back an' throw de little ant ovah towards de springs an' notice him in de watah. But take t'ree swallahs of de watah. Go yo' way an' look not back.

Right den an' dere [claps his hands once] de enemies will certainly disappear, as quick as dey would from *drivin' [away] powdah* or quickah.

(This will drive your enemies away?)

Yes sir, drive yore enemies away.

(Well now, after you have taken those three drinks of water, then you throw the ant over your shoulder. Or you throw it over first?)

Ovah yore left shouldah. Throw it ovah yore left shouldah.

(Before you take the drink or after?)

Befo' yo' take de drink. See, heah's de idea. First thing yo' do, yo' have to send dis little ant home. Den de cup is sufficient - makes a cup outa it, jis' go ahead an' take de watah. See dat - fact, dis cup supposed to hold about t'ree swallahs of watah.

All right, go to de forest - whut ah mean tuh say, some ridge on de hill an' find a couple of simmon [persimmon] twigs dat grow togethah. Yo' see, a whole lot done come togethah yo' see. Pull dat up.

(Like a fork.) [Forked trunk.]

Dat's right, like a fork. Pull dat up an' cut it den. It's accordin' to how many people's in dere. If dere are t'ree or five, cut dat den five inches long, make a twist in it an' when yo' have made a twist in it an' yo' secured de twist in it, if yo' throw de little sweach [switch] undah de house or stick it down at de gate, soon de family will move. Always jis' count de names [days?]. If dey don't move den, den go to de sto' an' buy a spool of No.40 black thread. Go to a oak an' tie it on de no'th side, or if yo' didn't find a oak, tie it on a peach tree, on de no'th side, an' put as many knots in dat string as dere is mens or wimmins in dat place. Jis' let it hang jis' one yard - dat's when yo' repeatin' de *trick*. Tie it on de no'th side of a limb an' walk away an' look ye not back. Leave it hangin' down, jis' along [so] de wind will wind it. When de wind winds dat up, see if dose people ain't moved.

If yo' wanta bring a person back regardless to who he is, wife or some of yore lovin' friends - regardless to who is dat's gone away from home an' yo' wants to bring him back. We goes den to de *Sixth and Seventh Books of Moses* and read de 32nd or 37 chapter, an' go to de five-an'-ten-cent store an' buy a tin plate. Don't pay but five cents fo' it. Yo' cannot git but six persons from rim tuh rim right straight cross. In dat yo' can't git but six persons in de plate, chew know.

All right. We write her name an' write yores undahneath - dat's undahneath. "Now, I want chew to come home, In de Name of de Father, de Son an' de Holy Ghost, Amen." Write dat true [through] an' when yo' have got it wrote, den git yo' on yo' own home, or if yo' on a leaseded home or somewheah dat yo' supposed to stay fo' a good long time, bury dat t'ree feet, turn de face downward, an' yore friend will return.

If she's gone away, den we goes to ovah de ole field an' wherevah you know dat *frogstool* is. Dey goes dere an' dey git some of dose frogstools an' we take de heart outa dat *frogstool*, bound it in a wool cloth, an' yo' may *spike* dat again wit about t'ree drops of olive oil - ah don't mean dat. Wit *Heart Cologne*, dat's whut ah mean tuh say. An' if yo'll wear dat on yore right side t'ree days, an' fo' days on de left - dat's seven. An' den if dey haven't returned in de seven days, wear it one mo' day, which means de ninth [day he or she will] come home or die. Dat's true. Ah tried dat.

Dat is so, but a few understands it - de ideas of pickin' up de foot track. We kin go wait until a man - manage to meet him - pick up jis' a pinch of dirt out of de right an' also out of de left, an' keep it separated. Care a little cloth, sew [the dirt up] in a han'chief or somethin', that you keep it separated, which yo' know de right from de left. Yo' take dis foot track an' - what chew wanta do wit it? Ah'm tellin' yo' how to take it up, I wanta know what chew want

to do wit it.

(Well, suppose we send him away first.)

All right, yo' wanta send 'im away. Take two of 'em de same way, 'cause when yo' mix it togethah, den when yo' gits ready, why dat it took so long 'cause it took yo' very long to get a golden spider web. Yo' seen dem thin's - kinda gold yo' know, yallah-spotted webs. Git one of dem an' break it near where hit's spreaded an' wound it until it break aftah where it begun. Put dat in dat track. Yo' wanta sen' dem away - nevah return, don't want 'em to come back.

(Which way? What is going to happen to them if you use this spider web? What are you going to do, send them away or bring them back?)

Gonna sen' dem away. All right, ah'm gonna sen' dem away. Well, yo' put dat in dere - dat's in de track. Go to de drug sto' an' buy a cork stoppah about as large as dis [demonstrates], ah suppose. It don't mattah about de size of de cork stoppah. Go an' bo' a hole in a plum tree - bo' a hole in it an' put all dem articles dere down in it [cylinder changed] when you have did dat, yo' wait until de moon change - de first *tract* of de moon change to de new. Den, if dere be any watah dat nevah runs dry - ah'm talkin' about such as [a] rivah, or evah-lasting live creek - mostly a rivah. Go to de rivah, turn yore back on 'em. Yo' got dat cork den wit all dat stuff in it. An' cork de - stop it up wit a little small cork in dat one, yo' understand an' cut smooth. Stand on de bridge of de rivah - if dere is no bridge, stand beside de bank - ovah de left shouldah yo' cast dat into de rivah. Call dis man by name, "So-and-so, go an' nevah return," an' it won't be but seven days when dis man will be *skipped* [he will skip = leave hastily and usually secretly].

(He'll go.)

All right. Well now, yo' take de foot track of a man again. And if yo' pick it up, yo' have certainly gotta pick it up right in de hollow of de track. He's comin' dis way, see - take it outa de right first an' den take it outa de left an' be careful about bringin' 'em togethah, 'cause ah've seen people try so many foolish plans about it. Co'se [of course] ah'm one dat knows jes' zactly whut dat is. All right, yo' take dat an' den yo' put about a teaspoonful of peppah - ah'm talkin' about dat same track now, track like dat. Stop it up in de same way. What chew do? Yo' wanta draw 'im on home? All right, take dis heah same track. Yo' brought 'im up heah an' corked it up - jis' as ah tole yo' in de first one, web dat same color. Wear dat in yore pocket nine days, den wear it seven. Dat's takes de life of a cumulated child from seven months to nine.

Well, when you have wore it dat long, den put hit into yore bed mattress an' let it stay for about nine days. If he don't return, yo' wanta send 'im or bring 'im faithfully. An' try it ovah agin. But, he may come home sick, he may come home dead; but he's coming.

Says, dere is no man - ah'm tellin' yo' somethin' to depend on, too. Dere is no man kin serve de devil an' do dese thin's. Dat is truth. Why? Cause de devil is mighty an' God is almighty. Why? De devil kin fly but he can't fly high, he can't fly high. All right. When a man has decided to do a thin' like dat, den let me go along an' start his fiendish devilish ways in evah respect. Put a man behin' 'im den. Ah wanta show yo' somethin', show yo' de diff'rence dere is in de two spirits.

An' den we go - ah'm talkin' about yo' [I the usual guinea pig] who have drunk a pint of sheep blood warm. Any man will do anythin' to a sheep - a hard-hearted man yo' know. If de sheep look yo' in de eyes - well, ah did dat cause dis mah line of work, yo' talkin' about mah line of work. Befo' yo' do dis yo' bettah consult de spirit of de Holy Ghost.

Place wit'in fo' t'ree nights de sock offa yore right feet undah yore pillah,

an' if yo' get no news, de next night de same; if yo' get no news, de next night de same. Dat third night yo' try dat, an' yo' still didn't learn no trade or had no kind of communication wit de Holy Ghost, den yo' will know it yoreself dat yo' [belong] wit de devil, an' den yo' kin go ahead an' do whut chew want an' yo'll meet death an' hell down below.

If yo' thought dere was anyone dat was tryin' to harm yo' - de idea in de first place is, how yo' know it. Does yo' know dis?

(All right, how would I know it?)

Well, yo' know it by yore enemies. Yo' know it. Yo' say to yore friends dat yore enemies can't harm yo' no time cause dey can't git to yo', but ah'll tell yo' how dey gits to yo'. Dey gits to yo' through yore friends. Den yore friends git to yo'. See how dat is?

(Do you know what a person does to do that?)

Why certainly. Whut a person does to do dat, why he goes to work den an' he goes - ah mean he goes to work den an' goes to de cemetery, borrowin' a iron rod from somebody, cause dis is all [something?] too. An' goes to de cemetery an' be dere at two a'clock dat night, an' put de rod against his breast an' go right on till dey strike de box [coffin]. An' if he's on time - don't know whethah yo' kin stand dat or not or anyone else - dere will be a voice heard, only one time ovah, "Why seek ye de livin' among de dead? Dere's no relation of yores is buried here, as I see it." So yo' pull de rod up easy pull it right on up an' take a silk pocket han'chief an' strip de rod. If dere's any dirt on it, it's quite natural yo' got it.

Well, now, if dey don't wanta change han'chiefs - don't wanta change han'-chiefs at all - he wants to wrop dis han'chief an' jis' find de form of a coffin. What is yo' want done?

(Cause confusion in the home.)

Dat's right, cause confusion in de home.

All right, den yo' jis' take dis cloth an' go to de rivah an' put a weight on it an' throw dat ovah de right shouldah an' de enemies will disappear.

(They what?)

Yore enemies will disappear an' friends will drew near. Yo'll always - yo' nevah will be troubled any mo' wit anythin' like dat.

(This is to break up the confusion in your house. Bring peace in your house.)

Dat's right, an' dere's great powah, mo' powah in dat den anythin' ah tole yo', cause God's in dat.

A man dat *weights* about 150 pounds prob'bly may be able to use his *nature* fo' 1500 times in life, an' den as age takes place, why a co'se de *prospect glands* will give away. All right, we've been among de very best science doctors an' dey says dat dey can be built up. I know it can *any time at a time* [= sometimes], but not where dey are altogethah - nevah no mo' can [they] be built [up] as once befo'.

Now, when a woman goes to work an' *ties* a man up wit his *nature* - it has been said, it's been tried. Ah've had 'em round me sech as dat. An' dey would try some of dere periods into his food. Well, let me tell yo' somethin'. Hit would be all right, if she knew zactly whut to do wit it, but de reason why dey didn't know whut to do wit it, cause she thought it would be sufficient dat he jis' got it on de *inside*. It may have made him sick as a dog, or if he had too much an' he couldn't tell whut done it. If dey start wit too much or somethin' like dat, but he couldn't tell it to save his life. A lotta mens won't eat rice an' toma-toes on dat account. But when he has taken de *nature* away from him, dis [the following] is true. Whenevah she is gone to de dishwatah an' have taken out a dishrag an' have bathed t'ree times down an' t'ree times up an' t'ree times



down - t'ree times t'ree go into nine - see if his *courage* don't fall. Most at any time excusin' wit her, an' yo'll notice dat in de nine months he ain't very much account wit her. Dat's true.

Anythin' wit de shoes. Well, he take de shoes up an' take a new teaspoon an' scrape de bottom of de shoes. Scrape it back towards de heel providin' she wants to git rid of de man. Or if she wanta take him in, jis' turn it round, scrape de bottom up forward [towards the toes]. Den take de back of de spoon wit de same scrapin' dat she scrape de scrapin' wit, an' den wipe dat backwards an' forwards. It will soon come smooth an' dere will be no notice paid. An' de man will goes away.

(Both shoes or either shoe?)

Both shoes - always both shoes.

(She scrapes the inside of the lining - inside the sole.)

[She scrapes the inner sole or insole.]

Inside de sole. Yo' see, yo' open de shoe, take de teaspoon - ah don't mean a spoon dat has been used at de table or elsewhere - use a new spoon, an' yo' scrape it dis way an' scrape it until yo' have got about de same amount as de othah. An' if yo' wants him to come, why scrape it to yo'; if yo' want him to go scrape it from yo'.

Now, we take a person's *chamber lye* - ah'm tellin' yo' jis' whut's so. An' now if a man will take - it's accordin' to who an' whut chew want done, accordin' to whut chew want done.

(Well, now what could you do?)

Well, yo' take a person's *chamber lye* an' put it into a gin bottle an' den yo' may put - yo' can't hardly count 'em cause it's most too tedious. An' take jis' about a bit of hair from de left temple an' mix dat wit dat. Well, yo' take dat an' yo' take a silk thread - stop de bottle up an' take a silk thread an' connect it in de bottle wit a very small stoppah until it have faded away. BUT IT'S NUTHIN AT ALL, YO' KNOW YO'SELF, AS TAKIN' ANYTHIN' AN' PUTTIN' IT IN A BOTTLE AN' PUTTIN' IT UNDAH PEOPLE'S HOUSE, AN' NOT WORTH A DARN, IF DEY DON'T BELIEVE IT. Take a rattlesnake an' split his head open, which you are satisfied dat he is poison, yo' understand. Yo' may step ovah it 100 times an' it will harm yo' not. But when or why? Dere's no life in de serpent.

[I turn off machine but he contines: I repeat his lost words.]

(You say that there is no life in the snake but there is in this urine in the bottle because there is a *feed cord* to it.)

Yes, a *feed*.

(The string that's down in the bottle - the cork is bound by the string, and this life comes out through the string.)

That's right. Must be a silk string - silk cord.

(What happens after awhile then?)

Well, if yo' put dat to it den, dis person will go to work an' have some kind of ailment such as rheumatism, an' dere's not but one herb will cure it. An' hit'll lingah fo' a good long while. Aftah while, why he'll be down on de bed an' all de doctors in town, an' all de medicine he kin find will nevah cure him, an' dey all won't reach his case.

(What would cure that?)

Well, ah'm gonna show yo' how commonly he kin be cured. Go to de hills or in de country where yo' kin find a root of bear grass. Yo' know dat [grass]. [I'm talkin' about de top by no means, but cut - dig de bear grass up by de roots. Dig it up [he repeats here because cylinder was changed], den take a axe an' go jest below it. Yo' see some parts of it growin' hard. Well, yo' wanta cut dat off right dere. Ah'm talkin' 'bout curin' rheumatism an' de only way to cure it,

too. Den take dis heah, dat root, an' cut it up - cut it up in pieces from a jint to a halfa jint an' all along dat way. Cut it up in small pieces. Take a pot. If yo's kinda lazy, yo' have to git one [pot] who don't care anythin' about it [because it will be hard to clean] - if yo' lazy. But ah will speak de entire thin'. Take dis bear grass an' put it in a pot an' put on a open fiah an' ball it down till it - let it come very red. Ball like yo' seen syrup an' it cook till dose bubbles comes in it. Take de fiah away from it. Den it cool down, take out dose roots out of it an' yo'll find in de mawnin' or 'fore de night, sometimes yo'll find it dat it's come togethah an' favors [looks like] chitlin' [chitterling] grease. An' hit takes a long time to clean dat pot. Den yo' kin go take it out by de bottle. Ah don't know but a bottle of it ain't worth in some cases a \$100. It's de only thing dat do cure rheumatism.

(What do you do with that, then?)

Why yo' take dat den an' rub dose jints. See, rub de jints, an' it acts like a tonic yo' know, in a way. An' rub de jints an' yo' warm dat an' take a dose of it about a teaspoonful. Any medicine dat chew can't take [inside] not much [of a] medicine.

Well, yo' strike mens dat thinks dat whut chew kin do wit a black hen's aig, yo' understand. An' dey'll t'row it up in [on] de top of yore house an' let it fall down on de porch or somepin like dat, an' de aig will bust an' de work will be done. Not so. Don't chew believe dat. It's right about de black hen's aig. Yo' take de black hen aig - yo' gotta cook dat aig, brown it until it gits de place it's nuthin mo' den a powdah. Yo' doesn't want anything but de yellah of it nohow. Yo' kin do jis' whut chew wanta do wit dat powdah. Even if yo' put it in a bucket of watah, it's harmless in a way but den it will do business.

(What will it do?)

Well, it will confuse dat person - if he don't wanta move, he will move. Dat's why yo' see people dat's so superstitious about washin' - gettin' fresh watah evah mawnin' an' one thin' anothah - say wit dat only *trick* but many othahs.

Ah seen so many *tricks* played.

(He will rinse [wash] in that water [or drink it] and he will have to move out of the house.)

Oh yes, he gotta go from dere, an' don't mind if he git in a fuss when he git away from dere.

(If you want to bring in customers?)

Say, ef yo' in business an' wanta bring in de customers it's very easy an' very bad. Yo' see, yo' really has a speech an' send a speaker ovah it. Take [it takes] a very pleasant man to do business anyway, yo' know. He kin draw it or he can drive it. Well, yo' want business. Well, we has anothah plan. We take a piece of devil's-shoestring an' a piece of *John de Conker* an' a piece of lode-stone - certain lodestone, two kinds. We take dat.

(What kind do you take?)

Well, ah reckon bettah get de white.

(What's the other kind?)

It's black. Yo' take dat an' yo' pound dat togethah an' yo' make yo' a little pouch of it. Wear it on de right side to start wit [this is a *hand*], an' as long as yo' care fo' dat, yore business will boost.

Den git a piece of devil's-shoestring dat seven year old [age is rare] - piece of devil's-shoestring. Start wit de root, but a piece about six inches, which would make twelve in all. Two - one on each side of de do', you [can] see dat. Anothah at de gate, put it down until it's plumb down outa sight. Step on it goin' an' step on it comin'. An' de law will always smile in yore face an' stay

ovah [on the other side of the street, never] takin' advantage of yore home. Dat make peace wit de law evah time.

[The time in the following superstition is unusual:]

Dat de birds take de hair from anyone an' mix it wit it's nest, why it's quite natural in t'ree year's time, why - in othah words, when dis little bird is hatched out an' left his mothah's nest, in t'ree year's time dat person will go crazy.

[I do not have a snail divining anything under DIAGNOSIS (pp.165-217), but the following is an example:]

Whatevah yo' wants tuh do when yo' git in trouble, why yo' may take a china plate an' fill it fulla flour, an' git yo' a snail befo' yo' put it down dere. Put de snail down dere an' if de snail don't cut a lettah in t'ree days an' nights, why yo' had bettah git chew anothah snail. Whatevah yo' want he'll cut one lettah of whatevah yo' want. Any lettah in de alphabet pertainin' yore troubles de snail will be sure to cut it.

Go down to red ants bed when dey are at labor, go in de mawnin' an' dig down quick where it come from sunrise to sunset, dip it dat way. When dey is at work, yo' bound to bring up at least t'ree or foah little ants in dat box. All right. Now dere is somethin' dat yo' wanted tested out - dat is, somethin' tried. Yo' kin drop a little red peppah in dere, yo' nevah see ants git out so fast befo'. But let 'em git out, cause yo' playin' a *trick* [on someone]. Let 'em git out. Den take dat same box - de dirt which de antses have labored an' put on de hill - yo' draws it [box] right ovah de hole. Well now, what is it yo' want done?

(Well, what could you do with it?)

Well, yo' take dis dirt den an' yo' kin scattah it in any place of business. If yo' had a sto' right chere yo' understand, an' a man had anothah sto' jis' 'cross de street dere, an' yo' wanted tuh move him, yo' carry dat box ovah dere. Yo' know he wouldn't notice it by no means. Jis' scattah dat dirt down dere an' carry de box back home, an' take de box den an' take a brass tack an' nail it back of yore do'. Dat man will soon close up his sto' an' his customers will come to yo' - come from ovah dere to heah. If yo' had a fillin' station, stationery sto'.

(You would draw his business.)

Ovah to yo'.

Ah don't know as it's necessary fo' me to say any mo'. Ah tell yo' de reason why. Ah been on dis job thirty-eight years an' ah don't do a thing in mah office but such works. Ah stan' approval all ovah de United States - most in evah form, evah nook an' cornah, an' whatevah dat ah tell yo', if it ain't true, recall me.

(How did you learn your work? How did you begin?)

All right, ah show yo' how it was. Dere is no man dat kin come up outa de streets an' mudholes, sands an' ditches an' so forth, an' begin to learn somethin' - somethin' like dat. He jis' can't do it. First, he's born undah signs. He's born in de sign, an' aftah which - yo' see, take me, ah've nevah been sick once in mah life. An' when ah git sick, [at the end], sick enough to die, ah don't want any medicine. Have de sign in de bosom, you understand, dat chew don't have to take any medicine.

All right. Well, I didn't send out lottah cards an' advertisement. [People] had to find out [about me]. An' I got work nearly in all de States in de Union pract'ally. Den, whatevah ah do, ah do dat. An' ah've nevah took a drink of whiskey, curse none, sleep a night - nevah have slept a night, nevah has. De shortest night in de summah is too long fo' me.

(Well, did someone else teach you how to do this business, or what?)

Ah saw de world on fiah once. Ah saw de Miami storm befo' it come, an' people was as hard-headed as dey is now. Ah saw de world on fiah - de comin', burnin' as not today, have not yet so far has seen. Ah will not sleep - settin' in de do'.

Heah, take me - ef I evah see yo' agin ah'll know yo'. Well, let me tell yo' somepin 'bout me agin. Yo' kin take a common man out dere an' ah kin meet him half a dozen times an' not know him - blind to such colors, blind to such thoughts, blind to such ideas. An' de blood didn't mix.

[Is he trying to say that he will recognize me again because we have something in common? That our same interests have made us of the same blood? Is he saying that I did not "come up outa de streets an' mudholes, sands and ditches," but that like him I was "born in de sign?" For the mark or sign on my forehead, see *Doctor Brown* on p.1290 - title quotation and introductory comment.]

All right, if yo'll ketch de *toadfrog* an' take de left hind leg of him, yore luck come t'rough like most anythin' - if yo' will take de left-hind laig of a frog, yo' see, an' cure it an' tote it. If it wears out, keep dat, if yo' have to keep it in yore pocket; but keep dat in yore purse an' yo'll always have money.

Dey have said dat chew take de heart of a bat - yo' know, dem leather-wing bats. It may bring luck but whethah it's true or not. But dere is a brown bat dat chew'll be successful to git holt of it. An' if yo' know whut chure doin', why a mattah a co'se yo' may have some luck.

Now we take - de way ah do, I have a lotta people come to me fo' luck fo' gamblin'. I sent away a lettah today. Well, lemme tell yo' somethin'. Ah've tried dat ovah in Tennessee. Say yo's gamblin' an' yo' don't mind a man ketchin' yo' sometime but not all de time. Yo' see how dat is. All right. Well yo' take a - if yo' kin ketch dis rat. It's a ground rat - whut we call de, bettah known as de salamandah. [Salamander in the southeastern United States means the pocket gopher *Geomys tuza*.] If yo' kin ketch 'im in such weather as dis [for weather, see Waycross in INTRODUCTION]. But chew bettah know whut chure doin'. Why? Cause yo' may shoot him an' den yo' may not be successful. But we made a pen fo' 'im - a trap when dey ketch 'im. An' he gen'ally carries, supposed to - he has a little bag [pocket] undah his jaws heah an' he has somepin like a bead[?] in it. Dey ketch a salamander an' [if] he got anythin' in his pocket, he eat it up. [Whatever he carries in his pocket, it is difficult to obtain.] All right. Any parts of him dat chew bound, any parts chew carry round yore right arm, shuffle de cards wit, dey'll nevah ketch yo'. Jis' walk up dere [in a gambling game] an' sit down fo' a minute. He's got a t'ousand dollahs dere - yo' win every bit of it.

Yo' see yo' take a ground rat. Ah tell yo' whut ah done. Ah caught one an' he was a grown one - had a great twisty tail. An' ah killed it an' taken it to mah wife, tole her, ah says, "Ah want chew to take de skin off." She went in an' she skin it an' she says, "Now, whut are yo' goin' tuh do?"

Ah says, "Ah jis' want de hide of it." An' den [I] takes de diff'rent parts an' put 'em all in a diff'rent places - in diff'rent places yo' understand. "An' now, if certain thin's will work, why, as a mattah a co'se, I kin put de rat [together again] 'fore mawnin'." So de second day it was dere, an' de third day dat dirty th'n' got hisself togethah.

(Ran off?)

Evah piece of it was gone.

[The preceding rat story reminds one of a similar example of folk *science* I heard from an elderly white man while I was collecting folklore in Adams County, Illinois. As a young man he had known or heard of a woman who had given birth to

a dog! The *dog* of course did not live, therefore I did not record the event for posterity. It never occurred to my informant that the pieces of rat could have disappeared by natural means.]

Dey go to a well. It gonna keep yo' fo' one night. If a man ain't willin' to sacrifice his time for one night, why it's not very much - cause yo' wanta watch dat thin'. Buy yo' a new dippah. Ah didn't pay but a nickel fo' it. Draw yo' a bucket of watah an' stand dere until it settles. When yo' know dere's no one about an' nobody tuh come, put dat dippah on top dat bucket now. Yo' lay it on dere easy. We has a benediction joined to a wish. If dese thin's is true, let de dippah be sunk an' yo' leave dat foah hours an' yo' come back it still remain, leave on de next fo' hours or five, an' it still remains up dere, dere nuthin to whut chure tryin' tuh do; but if dere's anything to it, de dippah'll sink. An' yo' know it's got no holes in it - yo' bought it, yo' know whut chure doin'.

(You do this to find out if you are going to be successful.)

If dey goin' be successful, successful or not. Dat's when yo' tryin' yo'self. It'll work wit othah people. [For similar water-divination rites (hydromancy), see pp.215-217.]

(What day did you say Friday was?)

Hangman's day.

[For hangman's day, see also *FACI*, 1st ed., No.7243, p.365; 2nd ed., No.9950, p.454.]

(Why is it hangman's day?)

Yes sir. Yo' know, dey had a Negro dat dey was goin' to hang on Friday an' he tole 'em, he says, "No, ah wanta break up dis record if possible. Says, "If yo' wanta hang, now, don't let it be Friday." He says, "Ah wanta be hung a little diff'rent." An' from den on it been some diff'rent days.

(End of 1124.)

(The man who just left was very good but just a little bit queer in the head. Probably if I had talked all day with him, I could have pumped something out here and there but he got to be rather tiresome.)

#### MIND READER

YOU CAN TAKE A ROSE [ANY FLOWER] AND READ A PERSON'S MIND....

[IN] A BOUQUET OF FLOWERS...EVERY ONE...IS DIFF'RENT

[EACH FLOWER] THAT'S A DIFF'RENT PART OF YOUR MIND....

I'M A MIND READER...HERE IS A BOUQUET OF FLOWERS...I SAYS

THIS RED ROSE MEANS WORRY TO YOUR MIND

THIS WHITE ROSE IS CONTENTED

THIS CREAM ROSE IS ILLUSTRIOUS AND

THIS YELLOW ROSE IS FOR SUCCESS

(WHAT'S THAT CREAM ROSE FOR)....

THAT'S LIKE YOU LUSTRE [LUST] AFTER SOMETHING....

LONG AS YOU GET A BEAUTIFUL SET OF FLOWERS AND ALL OF THEM IS

ALL BEAUTIFUL AND PRETTY, WELL IT'S NO HARM THERE

IT'S NOTHING BUT LOVENESS, KINDNESS, AND HAPPINESS

BUT YOU GET A BOUQUET OF FLOWERS...

SOME OF THEM IS DEAD AND SOME OF THEM IS WILTED

WELL YOUR MIND RUNS JUST LIKE THOSE FLOWERS DO

YOU GOT ALL KINDS OF BAD IDEAS AND MEAN THINGS

[Here is an unusual method for reading the mind or telling a person's fortune. Among some other good things she has a different coconut rite. The material of informant 847 is on cylinders A485-A493 = 1301-1309.]

Well there is a powder they can get, you call *move quick powder*. You sprinkle that all over the floor and all up in the corners, and you take, kick one of your left shoes and turn it down up under your bed and then you - they'll move - put stuff all round your door like powder, same *move quick powder*. And then that'll cause a big 'sturbance in there with you and that'll cause you to move.

(I see. Well now, suppose somebody was making me move. Would they turn my shoe upside down or would they turn their shoe upside down?)

They would turn your shoe upside down. The person that wants you to move, to get out - like practically, if you in this room and they wants you out of here - they'll turn your shoe upside down, your left shoe upside down.

(And where do they put that shoe?)

They'll put that shoe underneath your bed or either where you keep your shoes, and they'll put some of that powder into that shoe.

You can take that foot track, that left foot track, and you kin take nine pins and you take that track and you pick it up on a piece of pasteboard - take nine pins and you put it 'round. You take nine needles and you put it round. Then you take your *steel dust* and put on that foot track and bury that track. That'll keep you going.

(I see. How do you mean you put these pins and needles around?)

You put your pins around in the middle of the foot track.

(Wait, here's the foot track. Now, how do you put those pins around?)

You would take your pins and you would put your pins in here [demonstrates].

(In a sort of a circle.)

Yes. Now, here come your needles [demonstrates].

(And your needles in an outside circle.)

Yes, sir.

[Pins and needles separately are in concentric circles.]

And then you take that dirt and you pick that track up on a piece of pasteboard, and then you get this same track what you put that on and you go to your steps and you put that up under there. You bury it.

(I see.)

And that will keep you from going.

(It will keep you going? Keep you going all the time?)

[I misheard informant's preceding statement.]

Keep you from going.

To protect yourself from being harmed is to wear all of your clothes - for instance, like your clothes underneath, you wear them wrongside out to your skin, and then to go to the Mother of Perpetual Help, or either the Sacred Heart of Jesus and talk to him concerning about it, and then you will have a division [vision] in your sleep what to do and it all'll come natural to you. And you can fix yourself with your clothes and your right foot on your left shoe - you always wear that on the right foot. You see, your left shoe on your right [foot] and your right [shoe] on your left [foot]. And that will protect people from doing anything to you whatever. And always keep a couple of matches across the top of your head - you know, crossways. Like if you put one here, well you cross 'em all on here. That keeps all things from happening to you.

She is for children - St. Rita's for children.

(Well, what would you do with her now in that case?)

Well, for St. Rita, you carry St. Rita flowers. And you make a prayer to St. Rita, and you ask her to help you to conduct you with your children and bring them up and keep them in school and all for their sake. Well, you see, they have a big place for children by St. Rita. Yes, she's mostly for children - to help children along. She was one of the youngest saints in heaven.

[She had said something about St. Michael and evil work.]

(What saint does evil work?)

St. Michael.

(Well, how would you approach St. Michael to do that evil work?)

Well, St. Michael is a saint, he has a piece of iron drove down in chains.

Well, just like you wanted to do somebody some harm, you take that saint and you keep it in a place behind there, and you write that person name.

(Behind what?)

'Hind - just like it's a hidden place.

(Oh, some kind of a mirror or some kind of bureau or something?)

Yes, yes - anywheres I hid so nobody can't see it.

(Then what do you do?)

Then you take a piece of iron just like he got that piece of iron drove [on his picture card]. You take that piece of iron and you curse that piece of iron, and you drive it down in there [into the iron on his picture card]. And as long as you keep that iron and those people name wrote nine times in ink crossways - just like, for instance, you wanted my name, you write it crossways nine times [on a piece of paper], and then you'd put your name on it nine times. And you'd put it [the paper with names] behind St. Michael and you'd drive it [iron through St. Michael and names] down in the wall just like he [the saint] got that [iron in the picture]. That keeps all evil-going-on upset and disturbance [disturbed] all the time, around.

(What saint did you put it behind?)

St. Michael - yeah, the man got the [iron driven through the chain].

(Do you put this paper behind St. Michael's pictures?)

Yes, just take that piece of iron - just like [in the picture].

(And drive it through the saint's picture?)

And just drive it through this paper [behind the picture], and this saint is got this [iron] on him right here. Well, you take that piece of paper [with names and saint picture] and you put it [them] just like this - that high [on the wall] and you just drive it down. You keep it there always.

(I see. Well, do you drive that iron through the picture?)

Right on through the saint - right through the saint, yes. Just like he got it, you drive your iron right on his'n with that name in there. And you talkin' 'bout disturbance and trouble [you got some]!

(I see.)

(Now, what other saints do work of any kind?)

Well, I like - St. Raymond is one of the best saints, saints ever was.

(How would you do that? How would you handle St. Raymond?)

Well, I go to St. Raymond and talk to him just like I'm talkin' to you. If I needs a favor - if I'm out of work, want something to do - I needs money to help me along - I take - on a Monday for instance, I'll go to big St. John's Church and I'll go to Sacred Heart of Jesus. First, I'll go to St. Raymond. I'll sit down and talk to him and I pray to St. Raymond. I tell him my condition and tell him how things is, and I promise him things I'll do. I'll say, "Now, if you do me this - if you get me a job or open the way for me, I'll bring you flowers." Well, I'll do that for so many mornings. Well, in the meantime whilst I'm doing that, I'm got my candle burning to St. Raymond. Well, when I get my job, I

brings his flowers, and that keeps the good works going on. He's a good saint.

(Do you give ordinary white candles to him?)

I gives him white candles for goodness, and for work or luck I give him light green candles. Yes, sir.

(And you go there no particular number of mornings - just?)

No, just sometime when you feel like making a novena to him. But I just go for three mornings straight - you know, it's odd, and he's a saint do all things. Well, I go to him three mornings straight and maybe I talk to him - I don't pray to him, just talk. And he do's things for yuh.

(What did you say about St. Peter?)

Well St. Peter, he's a saint all right - but St. Peter is mostly for business. He got a key in his hand - he kin shut and he kin open. But chew [have to use] a plenty green and a plenty thyme wit St. Peter. You know what thyme is don't you?

(Thyme - herb, it smells?)

No, it's - it's a pure plant grows here they call thyme. You can get it out the markets, anything.

(Plenty green what?)

Yes, uh - green, like parsley. Now you take St. Peter, he got the keys. If you got your place of business, you take you some thyme, you take some parsley, and if there's any way to even get you some mistletoe - you know what mistletoe is? If it's any way you can get you some mistletoe, you take that and put that together and fix it up, and take and get up early in the morning before the sun rise and you wash. You start - just like you got your place of business in front - well you start right from your front door, from your front door with your water and sprinkle it. Keep your light burning to St. Peter, go on in backwards, make your wish, promise him what you wanta promise him. Keep your water right straight back, and when you scrub all your corners out, you get that incense, that green incense and you burn it, and that draws your business. He's really for business. He can close now, just as good as he can open - he can close. Now, if you fail to do as you promise to him, he going to shut you up and you be in so much trouble till you have to shut up.

(What color candle do you burn to St. Peter?)

White and red.

(White and red.)

A dark red.

(Either one?)

Either one - white or red. Now for luck, to St. Peter you burn your reds. The most of the people have their candles burning a distance from him, you know.

(Why is that?)

That's to draw - that's to draw. Those candles draws you see and you gotta honor him, but not so close. You honor St. Peter, but you don't honor him close as you would St. Raymond, and you keeps your candles away from him and that's to draw.

[Informant has the wrong reason. Candles are kept at a distance from St. Peter because he is a pyromaniac (see 3034-3040, p.874f.).]

(Did you ever hear of them using holy water?)

Well, the holy water is something to keep - to keep all evil just from around. You get you a bottle of this holy water for instance, if you're worried and dissatisfied and your mind's upsetted. I pass by every morning and washes my hand in holy water. Well, you go - hit makes peace, it makes everything feel more good and ah don't care how upsetted your mind is, you can sprinkle your place and sprinkle yourself and wash your face.

(Wash the house?)



Just wash this house with holy water - just sprinkle yourself thoroughly and keep it - always keep holy water around to keep all evilness away. And it's a good opening to you - it helps you plenty, cause that water's blest, see.

You take a black candle - just like if somebody did you something and you wanta get even with them. You take a black candle, you write their name nine times - don't put your name nowhere about it. You curse that name. You write that name thisaway and you write it thataway, each way nine times - two times nine you see each way, straight and across.

(And across - make it in the form of a cross. All right.)

Yes sir. And you take that candle and you set it in the center of that name. And you take that black candle - some of 'em is that high [demonstrates]. Well, when it burns down more, if you want this person to die, you let that candle go out. But if you want 'um just *to drag*, you take another candle and light it and set it right up on the top of that candle what's burning. And you just keep them continually *on the drag and a waste*, and the moment you get tired of this *dragging* and all that *waste*, you let that candle go completely out, and everything's wiped away - they goes right with that candle.

(You say, if you want them *to drag*, you just take a new candle and put it right down?)

Put it right down on top of there.

(On top of the other one?)

Now, like you sets this candle aburning. Now, that's in that cross - that cross you done made with their name. Well, then, that black candle is still burning. When that candle get low, it's going to make a big oil around, you know, like that candle melt - going to kiver that name plumb up, but it still going to be burning on that name. Well, you take that candle and you put a new candle in there, and you keep it burning just as many days as you want - nine or ten days, long as you wanta. And long as you keep that candle burning you can keep 'em *lingering* and *dragging*, but the moment you want 'em to go, just let that candle burn completely out and they goes out with the candle.

They burns candles for luck. They burns green candles for luck, they burns candles to diff'rent kinds of saints.

(Candle for peace and happiness in the home?)

Well, I would take that white candle and I would set it on my altar, and I would have Sacred Hearts of Jesus there, and for peace and happiness, I would ask for that. I would take those candles and I would put there and burn it, and long as you got those candles going, your home and you at peace, and everything else. And peace abides with you 'cause you burn in front of Jesus and He know you wants peace.

(I see.)

You wears your clothes, as I first told you, on the wrong side - wear your shoes on the wrong feet. And then when that candle is strictly burning on you and you know it's burning on you, you - every night you awoke when that candle is lit - now, for instance, they have three candles started. They'll burn that candle on you round twelve o'clock in the day, round five o'clock in the morning. Well, at them times in the morning, if you's a strong person, why they can't get you like they want - your eyes will fly wide open. Well, they can't do it so handy; but the moment you go to sleep, that candle start to burning. But if you keep your clothes turned on the wrong side, wear your shoes on the wrong side, keep that holy water 'round - those candles'll go out, they can't do you no harm whatever. But, unless you do that, they can do you anything they want. They can run you crazy and suffer with headaches. You can suffer with all kinds - you just drift and drag away to nothing with them candles burning on you.

They say you could take - just iffen like there was somebody you want or somebody you want something to happen to. They tell me you can take a coconut, which I have tried coconut on one thing.

They got a he coconut and a she coconut - the he coconut got three eyes, and the she coconut only got two. Well, a he coconut - you take that coconut and you dreen [drain] the water out of it, and you fill it full of whiskey. And you take a piece of paper and you write that name down on that, what you want to happen in the fork of that road, and put it in that coconut. And you go in there [fork of the road] and you bury that coconut upside down. Then you take another coconut and do the same thing to and keep it in your home. And every Monday you write - now, like you want somethin' to happen to me, you write my name nine times down and put it in that coconut. Put the very best of whiskey - not no cheap whiskey, the very best, and then you write that name all the way round that coconut. And whilst that coconut is down in the ground, well you got the same thing at your house. Well, every Monday, round five o'clock in the morning, you get up and you kick that coconut all the way round your house and you curse it with everything you can think of, and you take it and put it back up on the shelf. Friday - you do that twice a week, do that Monday and Friday. Friday you do the same thing and I'll guarantee you what you wishing to happen in the fork of that road will come true inside of nine days.

(I see.)

What done all through by coconuts.

They take that fingernail and their toenail and do that on Friday. That's to keep a man down under your feet. You take that toenail and you cut it and you parch it. Part of that toenail you sprinkle it into your shoe and that fingernail; and the other part whilst he's eating - if you make it fine, fine, fine - you sprinkle it over his food and make him eat it, and there's no way to get rid of that man. You got him under your feet and right in the palm of your hand at any time and anything you want him to do.

You take your house and you get you some oil of verbena.

(Oil of verbena?)

Oil of verbena. Get you oil of wintergreen, get you some of this luck they calls the *Three Sisters*. You take that.

(What is that *Three Sisters*? Is it a powder or a liquid?)

It's a liquid - *Three Sisters*.

(They call it *Three Sisters*?)

Yes, *Three Sisters*. You buy it at the Crackerjack Drug Store right around the corner.

You get that *Three Sisters*, you take and scrub that house. Start at the front steps, you scrub it from front to back. You go all over that house and scrub it. And after you get through scrubbing that house well, you take that *Three Sisters* and you sprinkle it all over there. Then you take the water which you scrub that house, and go in the back yard and throw it over your left shoulder and don't look back, and come back on out and open that door and hang up your sign, and I'll guarantee you in less time nohow your house is rented.

(How would they *cross up* that house and nobody would rent it?)

They'd take that house and they'd put all kind of old *messing* - just like that St. Michael picture I'm telling you about. Now, he do's all that. He can keep you moving, he can keep you stepping. They take St. Michael and stick him behind that door and put that piece of iron in there. You won't pay no attention when you come in that house - behind the door, the door be closed, you don't hardly pay attention to that. People walk in and they can put this old *moving powder*, they call it. You can buy - you buy it, *moving powder*. They sprinkle that house

with that and nobody in the world can't move in there - can't stay in there, till you get that house cleaned up of that.

They can take your hair and they can do everything with your hair. They can take that hair and they can put that hair in a little lamp and they prick their finger till it bleeds three times - three drops, and they take that three drops of blood and put it in that lamp. Then they put oil of cinnamon and honey in that three drops of blood and your hair, and something that you really loves to eat. Now, lots of people knows what people loves to eat. If you got a wife, she know you like to eat such-and-such a thing. Well, she'll take that and she'll put it in that lamp. And she'll keep that lamp going on you. Always she have the light burning, but you don't know what it's all about cause the lamp is green and you can't see in it - it's red [has a red piece of flannel in the oil]. But when you want to keep you - that's to hold a man, you see. You can take that hair and fix that hair up with her blood and hold you. It's no way in the world for you to get rid of that woman. And if you wants to be somewheres else, it's no getting along thataways - not a bit of getting along, it's always a fuss or confusion. But that hair, long as it burns, you going to be there wit him [her].

Well, they can take that and dry you up completely on this earth. They can take that *chamber lye* and take a lemon. They can cut that lemon in four parts. They can take red cayenne pepper and they can put that lemon and that pepper together and your *chamber lye*, and curse the day you was born, and take and dig a hole and shake it up and bury it upside down, and you'll just dry up on this earth. You will go away to nothing.

To lock a person's bowels so they can't do nothing, they takes your bowels and they stop it - you see, like a tree. Now there's a old tree standing out there. You go bore you a hole in that tree and they can take your bowels and put it in that tree, and then they'll take a wedge and they'll wedge that with your name and your bowels in there, and that will cause your bowels to never move. And some people say it will lock your bowels, but that kills you. You see, you don't live from that. If as long as your bowels in that rotten tree and that tree is rotten, you rots right along with it.

(Have to put it in a rotten tree?)

A rotten tree - a rotten tree carries you away.

Take that bow [from a man's hat] and wear it next to your skin - like a woman love a man and he don't love her. You take that bow and you wear it - put it in your step-ins, right inside next to your skin on your left side. And you keep that bow there day and night. That's to hold your man. You got him and you got his perspiration. You going to hold him right to your side. He's going to be there and there's no chance of him getting away till he get his hands on that bow.

They can take your shoes - they can get some of that fast-foot powder - hot-foot powder they calls it. You put it in them shoes and just as long as he got that shoe on his foot, or anywhere round when you put that powder in that shoe, you gotta be particular - don't let it touch you, 'cause it's fast foot-moving powder. And them shoes'll move you plumb out of existence - you and them shoes. And that powder will carry you plumb out of existence until somebody stop yuh. It's something to move you - your shoes makes you go.

You can take a man's socks and you can dig a hole at your steps and you bury those socks with them nine needles again and them nine pins. You bury that sock and he can't leave - he's going to be there. And a woman will be the same, you can't get rid of him. He'll be right there all the time.

They can take your photograph and regardless of where you at you can [must] come back.

(How do they do that?)

You take that photograph and you lay it bottom-side up - just like this is the picture, you lay it here, and you put your candle on top of that and put you a red candle. You burn that red candle a night, about three - now, you start to burn it this morning, about three hours in the morning. Make your wish. Three hours in the evening. And then you take that picture up again and you turn it in front of the candle and talk to your picture and talk to that candle - just like you say, "I want you back, regardless to where you at, I want you to come back." Well, the next day, you go there again and you turn again, and then turn your back to it. Then, when you get through burning it, then you say, "If you coming back, I'll turn your face towards me." Nine days and the person is there. When you turn the face. Now, this is the candle. This is the candle, this is the picture. Now, you going to turn the back to the candle and the face to you, which you begging for, and the person what you want to come back, they coming back.

(Well, the third time you turn the face towards you.)

*Graveyard dirt* is a disturbance and *graveyard dirt* is supposed to be lucky.

(Well, how would this be - disturb you?)

They sprinkle *graveyard dirt* all around in your place, keeps up all the trouble. Well, *graveyard dirt* and salt. You take salt and you go out there and you get dirt right off the top of the grave and you mixes it together, and whilst a person is sleeping - they get something they call devil powder, you mix that with it. You sprinkle that all around people's house and all into their home, and that keeps up trouble - makes trouble you know, makes plenty trouble.

(How would you use that *graveyard dirt* for luck?)

For luck - well, you take that *graveyard dirt* and steel dirt - *steel dust*, and a *John the Conker*. You know what that is. You get *John the Conker root* and you grate it, and you take that *steel dust* and that *graveyard dirt* and you mix that together and you put it in a big bottle and you keep that. And that *steel dust*, it draws money; and that *graveyard dirt* - they all gets together and you have your luck and successful and you get jobs. But the moment that you takes that steel dust away from that graveyard dirt it's confusion. You gotta always keep that right - them three things right together - that *devil dust*, that *graveyard dirt* and that *John the Conker root*. If you keep them together, that brings you work and brings you happiness and successful to your home.

She take and light candles on him. He be lying in bed asleep and before she go she light her candles. And before them candles are burned out - she'll light a green candle and a pink candle together with his name wrote on there. If there ain't no chifferobe [chifforobe] - got a place on the chifferobe and burn it. See. Well, whilst he's in bed asleep and if she knows - she gotta watch to know just how long that's going to burn. Now, when that candle goes out - that pink candle goes out - it's going to burn - she'll put one of them 25¢ candles that supposed to burn somewhere around about five or six hours. Well, as long as that candle burning, he going to sleep. The moment that candle, that red [pink] candle go out, he going to wake up. Well, before that candle burns out, she going to be back home, you see. And when he do wake up, she going to be in bed with him, although she done been everywhere she wanta and he won't know a thing about it. Those candle's works on a man's brains.

(What do you mean, there's a place on the chifferobe for the candle?)

You know how them chifferobe made. They gotta - right in the center is a looking glass and right here you keep a towel. Right here they got a place with a little door. You open that door and inside that door you can put your [chamber pot] or put your candle and you can lock it up and burn it just like you want.

[What a fire hazard!]

If a man killed somebody and go away and if they can get this body what he kilt, you get a black hen's egg and you write that man's name all around on that egg, and you put in the middle of the palm of that [dead man's] hand and hold their hand over it like that. That's the way you going to leave that egg. [She demonstrates.]

(The fingers are crossed around that egg?)

Yes. Instead of leaving this body on it's back, you have to turn it on it's face. You bury it face down and the back up, and that man what did that, he can't go nowhere, he's coming back and give up.

(You just use one egg?)

One egg - don't use but one - in that one right hand. Let that egg [be] with his name on it. Let the hand be acrosst it and I'll guarantee you that man can't go nowhere. He going to come back - probably be there when you bury that body.

When you catch a person weak-minded you can do all kind of dirty things by the moon. They say you can do plenty of good things by the moon. Now, bad things, like you wanta harm a person, you wanta to do some smarty tricks - put something down on a person that cause them to suffer, you ketch 'em on the dark of the moon or when the moon's on the waste. And when you ketch 'em like that, just like you wanta put a person under a spell of sickness, you get to them and you put your dust down - that *sick dust* and that *blacksnake-root dust*. And you take their shoe and you put that in there on the dark of the moon and them people will be all right. Now, long as the moon ain't dark, they all right; but the moment that moon gets dark, they goes into a raving - they treacherous, they'll do most anything. But when that moon begin to clear - if they fight through it, some people have a strong constitution - if they can fight through that, well, they'll come natural. But when it's time for that moon to go back thataway - as long as you keep that that way, they'll come, they's always going to be just, almost going into like a devil.

To be lucky in gambling you get you some *John the Conker*, you get you some devil's-shoestring, you get you a silver dime, and you get you some lodestone. You take this lodestone and that devil's-shoestring and that *John the Conker*, the silver dime, and you put that all together. And if you got a wife or woman if you a gambling man - she'll put that in a little bag and you leave it in *chamber lye* all night. [This is a gambling *hand*.] Now, when she - when you get ready to go gambling, you take that out of the *chamber lye* and put it in your pocket and let her stay home. And he can't [win] - it get dry whilst you gambling - well, you go back and let her do the same thing to it again, and your luck comes. You wins plenty.

(What does the wife have to do with this?)

Ah don't know. Well, the wife, you got her urine.

(Oh, you use her urine?)

You use her urine, but you make it - soak it in urine all night. [This soaking is called *feeding*.] And then when he go out to gamble it's going to be wet. Prob'ly by being in his pocket it going to get dry. Well, he come back and let her do the same thing again and that keeps good luck on him.

(For gambling?)

Yes, for gambling.

You could *dress* your place with *fast luck*. Scrub your place out every morning good with *Red Devil Lye* - what you call the *Red Seal*, got a big red devil on it. Every morning you have your place scrubbed out clean with *Red Seal Devil Lye* - that's before you open it, before anybody come in. Then you sprinkle it all over with that holy water. Then you take your incense and you give it a good smoke,

all over it, and you sprinkle it with that *red fast luck* [*fast luck* colored red], all over the place and sugar - put sugar in it, sprinkle it with sugar. And you'll have more trade in there than you'll be able to wait on.

(You just call it *fast luck*? Or *red fast luck*?)

*Red fast luck.*

(Well, is that the same thing as *fast luck* or?)

*Fast luck, fast luck.* They got two. They got *red fast luck* and then they got a *fast luck*. But this is *red fast luck*. That goes with every nation - all colors, you see.

Well, they got it so you can keep the law away. You can take the law and handle 'em like a baby. You can put the law in a bottle or in a lamp. You can write their name, you can go talk to 'em. You can write their name down nine times and put that bottle - that name down in a bottle of honey and put your name in there with it. And you take this honey and you spike it with cinnamon - pulverized cinnamon. And you put you some *steel dust* in there, put you some sugar - that's to keep them policemen sweetened down. And every time you see 'em, to keep 'em off you, always have something sweet around - thrown around. Don't take - just - you know they coming, just sweeten the place up and put that in that bottle and set that bottle upside down behind that door. The law won't bother you.

When you going down before the judge - and you can take this guinea seed and you can chew it. All the time keep - you's lookin' for the judge to call you - you chewing and you spit. They got a seed they call guinea seed, you spit it all the way around. In the meantime you got somebody at home that's cooking. You take you some red beans and you get them red bean, and you put that judge's name on there nine times and your name on a piece of paper nine times. Well, you put this piece of paper in that pot with the red beans. And the whole time them red beans is cooking, in the meantime you supposed to go up on the stand. And you chew them guinea seeds and you go - at home you got them beans still cooking, and in the meantime you going on 'cause your case maybe called up. The whole time the beans is cooking that's got the judge's mind on you, you see. You don't season it with nothing to eat, you just season it with that name and his name and sugar. And you just keep them cooking. Now, if you go in there about ten-thirty, at eleven-thirty you be home.

(Why do they use beans?)

Red beans.

(Well, why do they use red beans?)

They use those red beans like - that's because it's really a favorite dish amongst the colored population and also the white, and they are lucky. For instance, on a New Years, beans is about the luckiest thing you could cook in your home to produce money and to have money all the way round. They always say beans is lucky for that. So the people picks out red beans to do their *tricks* with, see. But most every body loves red beans. [Eat white beans on New Year's Day for money and luck all year, *FACT*, 1st ed., 7824, p.391; 2ed., 12213-12214, p.542.]

A beef tongue - well in case of sickness, like a person been *hurt*. In the gall, the tongue and the gall - like a person has been *hurt* and they wanta get a spell off 'em. Like they got some kind of terrible sickness spell, keeps 'em lingering [lingering] in sickness, and they wanta get rid of 'em, they go to somewhere and they take that beef tongue and that gall and you cook.

(The gall?)

The gall from that beef.

(I see. All right.)

You take that beef tongue and that gall - the beef gall and you boil that down to a broth, and you kinda sweetens that, and you let the person what's got that fit on 'em drink that - about nine drops, you give that by the drop. You see it's so bitter you can't stand it, but you give 'em nine drops of that about three times a day in a mon of nine days - you see, it's nine and nine. In a mon of nine days they'll be all right and that spell'll be off 'em.

He was a heavy whiskey drinker and you want to make him quit drinking. You get you a live catfish and don't kill it. You cut his head and take three drops of blood outa that catfish, and you drop it into a pint of liquor whatsoever that man love best. And you put it there and give to him to drink, and the first drink he gets he will never drink another drink as long as he live. That's if you wanta break him up.

A person steals something from you and you wants them to bring it back. You could go to St. Raymond and make a nine day novena. You could call, if you know the person's name; or if you don't know it, you could ask him to show you who did these things. You go to him and make the nine day novena and promise him what you going to give him for that, and in the ninth day those things supposed to be returned back to you - if there's any way for it to get back, it supposed to be turned back to you.

Now, I had a watch taken from me - was brought and laid on my bed by St. Raymond.

Nine tacks. You can take nine nails and you kin take them nails and tacks and you can put 'em in people's drink to make 'em drink off it, and that kills them spells people put on them. You know, you have spells sometimes and it all comes from some work somebody done put - some dirty work somebody done so. But them tacks and nails - like you done got a cooler, you let 'em rust and you put 'em down in the bottom of that water. Every time you drink you drink water from those nails and that kills those spells in your body.

You take a woman's linen what she wear next to her. You tie hit - nine knots in it.

(Well now, which piece of linen do you use?)

Next to her, next to her skin - something like this; but they usually wear linen, don't wear no silk.

(Just anything - any kind?)

Anything come next to the skin. You tie that nine times and when you tie it don't tie it toward you, you tie it from you and every time [you tie a knot] you cuss them nine knots in that slip - you curse it. Then you take it and measure it about the length of a baby and you tie it three times. And you take that slip that you got and you put a place right under her doorstep, and you bury that slip and her shoe on top of that - and she walking over that every day, you see. And she never will deliver.

(The baby will die?)

The baby will die in her and she'll die with the baby.

(You take her shoe?)

Her shoe and her linen - you tie nine.

(I understand about that. But what do you do with that shoe, now?)

You take that shoe and you turn it upside down on top of that.

(On top of that linen. Just one shoe?)

One shoe - her left-foot shoe. You take that and turn it upside down and you bury that right up under her steps. By her walking over it every day it's tying her baby up - as she go each day tying it up. When the time comes there's no delivery there.

You can go to the railroad track and get a frog - you know, frogs be's on

railroad tracks. Just for instance, if people has got a similar disease like rheumatism of something in [like knots] on the shoulders or on the legs, well the more [a] frog's got the knots on him [the better]. Well, the only place you kin find [a knotty frog] is down at the railroad track. You go down to the railroad track and you get one of those frogs, and you take that frog and don't kill him. You cut that frog open alive and you fill him up with red pepper, and wheresomever you got a pain on you - you press somewhere and it hurt you, you gotta pain like rheumatism - you slap that frog on there alive and let him die. And after he going to draw up - see, just like that - and he going to draw the pain plumb out your body.

I heard of them using chicken feathers for something like asme [asthma]. If a person is suffering from asme, you can take chicken feathers and you can burn 'em. You can hold a person's head over it [smoke] and that will clear up the asme. And you can take it - and take it and burn it and make a dust and it's the best remedy in the world for piles. You know what piles are. Some people don't believe in piles - they afraid to hurt. But if you take chicken feathers and burn it and mix it with fresh lard and put just a little alum in it, that draws your piles. But this here smoking for asme - that cures asme, smoked feathers.

Dirt dauber's nest is confusion, too.

(How do they handle that?)

You take a dirt dauber nest and you go and pull it down, and you break that dirt dauber's nest up and you mix it with *graveyard dirt*. And you take whosomever you want to get in trouble, you get you some *war water*. You put that dirt dauber's nest in the bottle [of *war water*] and that *graveyard dirt* and you shake it up, and you cuss that dirt for everything you can think of and you bust it [bottle] down at a person's place. It causes a policeman, it causes everything to happen right there - with dirt dauber nest.

You take that chicken feet and you cut the nails off of it and you skin it like a boot and you soak it in vinegar and this *red fast luck* and you keep it in a close place around about you, and that [*hand*] changes your luck for any kind of thing and cain't nobody harm you. See, chicken feet - those curly chicken feets - they kills any kind of thing that they put down. For instance, you could take one of those chickens what's curly [a frizzly chicken, pp.59-61] and put him out there in that back yard, and if anybody put anything out there for you, he going to scratch [it up] and the next morning he'll have a form [of the scratch-up object] on his leg that big - the stuff they put down there for you.

(A form on there?)

A form - some kind of form what they put down for a person to ketch. Just like they put something down for you to ketch in your jints, that chicken going to scratch - see, he scratches all day and all night practically, that big curly chicken. And in the morning you'll see something what you would've caught that chicken ketched. They keeps that [chicken] for to get up things like that - that chicken scratches anything.

Apples, oranges, bananas, grapes is the fruit - you keep that always on the table. That was used on the table when Christ was betrayed so that bound to be lucky, you see. You keep that there because there's thirteen of them there at the table. But on that table you didn't see nothing but a big dish of fruit and those candles and a little wine. Well, wine is a lucky drink, but those fruits, if you keep those fruit in your house, you will be always happy, lucky and successful.

Go to the store and buy a yard or half a yard of yellow cotton, and then her and her husband will go to bed - if she could get with him, in touch with him,



they go to bed. Well, her and him would connect with each other. Well, she wouldn't discharge with him, she let him discharge by hisself. Well, she take that and she tie it - she put it on that yellow piece and she tear a piece off of that yellow cotton. She tie nine knots in it and she curse every knot she tie, and she put some lodestone on it and she'll wear it around her waist.

(Wait a minute. Does she wear the big piece or just a little piece?)

It's a little piece - a string.

(Oh, just a little piece she tore off. All right.)

The string. Well, she will wear that around her waist or even pin it in here or anywheres close to her body. And the other piece that's left, every time she go with him she'll take that and she'll put it in the bed where she sleep, and she sleep on top of that. And every time he get ready to go with another woman, he can't have no intercourse with her.

Lots of things can be telled now. To get a man back - now, one of the best things you can do. You could take a man if he be done quit you - don't care how long he be done quit you - you take you some red pepper, you take you some guinea seeds and you try to get holt of a little piece of beef what he like. The package containing it would be no bigger than that. At twelve o'clock in the day when you - well, just you be on some neutral ground where it's earth just before twelve. Just as the clock strikes twelve, you make your wish, say, "Oh, I wish my man would come back to me, I'm going to try to get him if I can." And at that time when the whistles start to blowing - during the whole time it's ringing, you be burying that down in the earth and kiver it up. And in less time - in three days he'll be walking in your door.

(If you want this man to leave you?)

If you want him to leave you and you don't want nothing to do with him at all, you take you some *red foot powder*. [This could be the same thing as *hot-foot powder* - colored red.]

(*Red foot powder?*)

*Red foot powder* - red foot. And you take you some powder out of a shell - gunpowder. *Red foot powder* and gunpowder. You mix all that together and you put it in a pitcher of sweet milk. He going to come in - he going to want you ever so bad and you don't want him. When he get ready to go he step out the door. You just dash that behind him and cuss him, say, "Go, I hope you never come back," and cuss him, cuss him - anything you want. And you'll never see him again. Somebody'll tell you about him, "I seen such and such a person at such and such a place." Well, that stuff just keeps him a-going along.

(What do you do with this little box?)

You can take roses - just like you got a goodwill towards somebody. For instance, you can take a rose and read a person's mind. You can get somebody to bring you a bouquet of flowers and every one of those flowers is different. That's a different part of your mind. A red rose, a white rose, a cream rose - any color flower, you can take them and you can read a person's mind.

You ask someone to bring you a bouquet of flowers. You say, "I'm a mind-reader, bring me a bouquet of flowers." Or you go - you come to me and you say, "Margaret, here is a bouquet of flowers." And you going to take those flowers. I'll take the flowers. I says, "This red rose means worry to your mind. This white rose is contented. This cream rose is illustrious and this yellow rose is for success."

(What's that cream rose for?)

The cream rose is for lustre - that's like you lustre [lust] after something. And this yellow rose is for success. You can take a bouquet of flowers and read a person's fortune out of them.

(How do you do that?)

Well, just like you got a good mind and he had a mind. Now, you don't know a person's mind, but whatsoever good they bring in, or beautiful, you could see. Well, beautiful means good. You could bring a beautiful bouquet of flowers - probably have some bad ones or dead ones in there. Well, if something bad on your mind when you get a bouquet of flowers, there is something dead in it. Now, long as you get a beautiful set of flowers and all of them is all beautiful and pretty, well, it's no harm there - it's nothing but loveness, kindness, and happiness. But you get a bouquet of flowers - you go buy a bouquet of flowers and you look all over those flowers - some of them is dead and some of them is wilted. Well, your mind runs just like those flowers do. You got all kinds of bad ideas and mean things. You mind is not good, you don't want to do no good for nobody - probably you have one or two flowers in there that means good, that two persons you might do good favors for.

(Kill this live thing in you?)

Yeah. You see, to breathe, inhaling, of germs in peoples bodies, you can take and take a snake, a rattlesnake or something like that. They parches that and they put it in your hair; then you breathes that and that causes that thing to grow in yourself, in your stomach. Well, and you could see it crawling and working in people. But you kin take them flowers, you kin go out on the side of the water and get those *thimbleheads* and those yellow flowers - the *darry*. You boil all that together and you kin rid of all that - you can pass all that. That'll leave you. You can break up any kind of a mess in the world in a person with that kind of herb I'm telling you about.

#### A MAN CALLED "DOC"

MAKE A CROSS DAT HAS SIX PRONGS, IT'S MO' DEN A "X"

SHE [VIOLA] HAD TAKEN UP WIT A MAN...IN SAVANNAH...

HE CUT HER THROAT - CUT HER HEAD OFF...

DEY HUNT HIM AN' COULDN'T FIND HIM...

DEY BURIED VIOLA IN LAUREL GROVE CEMETERY...IN SAVANNAH...

DEY BURIED VIOLA "CROSS DE WORLD"

(HOW DO YOU MEAN "ACROSS THE WORLD")

YO' KNOW, SUH, YO' BURIES A PERSON IN DE USUAL FORM

AN' WAY YO' DEPOSIT DE BODY IS EAST AN' WEST

ALL FOOTS ARE TURNED EASTWARD AN' HEAD ARE SUNDOWN WESTWARD  
BUT WHEN YO' BURY A PERSON TUH BRING A PERSON [MURDERER] BACK HOME  
YO' KIN BRING 'EM, DAT'S POSITIVE, BURY 'EM "CROSS DE WORLD"

TURN HER HAID SOUTHWARD AN' HER FEETS NORT'WARD

AN' AH DECLARE HE'LL COME BACK

(DID THIS FELLOW COME BACK)

HE CAME BACK, YES SUH

SHE'LL TAKE AN' SEW DAT UP SOME PIN LIKE COLORED FOLKS USES

WHEN DEY PUT ASBESTOS [ASAFETIDA] IN IT

TO KEEP A BABY FROM KETCHIN' DE WHOOPIN' COUGH

AN' IF IT KETCH IT IT WON'T DO IT VERY BAD

LOTS OF 'EM WEARS IT IN DIS PART OF DE WORLD ON DE LITTLE BABES

FLORENCE, SOUTH CAROLINA

["Florence, S.C., Thurs., Apr. 7, 1939 - No.1327 - man 55 - R.D. (root doctor) - good" - *Numbers Book* Nos.1291-1515. *See also* final comment at end of interview. His material is on cylinders C689:15-C700:1 = 2270-2281.]

Well, a wumman will take a man's hair. She git 'is hair an' she kin make 'im follah her. She takes it an' she ties it up. Be sure it's dat stuff heah [demonstrates]. She'll take 'is hair - she take it outa heah when he's 'sleep an' git some of it from back heah, an' if she don't wants 'im tuh go she'll gits it back heah somewhere [three places].

(She gets it from the left, then from the right, and then from right in the back of the head.)

Yes suh.

Well, she'll take 'is hair from back heah - de back of 'is haid. She'll take it an' she'll git some silk thread, an' she'll take an' put dat hair - an' take de ends den of de shorts, she'll take it an' put it dere. She know why she clip it, an' she take an' put some in dat way an' she bring some dis way, an' she take an' put some dat way, an' she squeezes 'em up togethah, an' she has no'th, east, south an' west, an' she'll wind dat. Wind it wit de thread three times goin' dat way, den she'll cross it jes' enough dat she kin ketch it roun' in heah, an' den she'll take it an' bring it back. Yes suh, she'll wind it back. She carries it three times dataway an' den she'll bring it back dis way twice, den she'll carry it an' she'll ketch dis thread dat hangin' down an' bring it heah an' wind dat. Den she'll carry it dat way. Bring it in heah an' when she bring it up dere, dat's three ways she have worked it. Den she'll ketch both of dose ends an' make a hard knot, which she ties three knots instead of two. We us'llly use two knot to tie a hamstring or anything on a horse or a mule, but she'll make three knots. Den she claim den dat she had God de Fathah, God de Son an' God de Holy Ghost, or de Holy Spirit. Den, dat dere dirty wumman, she will take it den, aftah she done do dat, an' she'll clip off a little bit, if she kin git it, of de shirrtail - a little piece of dat. An' she'll take dat an' put dat - she don't take dat othah. She take dat an' lay dat undahneath dere. Ah don't know whut diff'rence dat make but she lay it undahneath dere - she lay it on de top but she'll turn it ovah. But she won't turn it dat way now, she'll turn it to 'er. When she turn it dat way, den she'll turn round den an' she'll take a little piece out of her drawers or her gown dat she wear, dat hasn't been in de watah yet. She'll take a little piece about one inch an' she'll place dat on de top den, an' she'll wind dat dat ways one time an' bring it back an' cross it, an' den she'll wind it twice to 'er, an' tie dat hard an' fast. Den whut she do wit it den? Wear dat wit 'er back behin' 'er. Make a little concern - little thing - an' she'll take dat an' sew dat up somepin like colored folks uses when dey put asbestos [asafetida] in it to keep a baby from ketchin' de whoopin' cough; an' if it ketch it, it won't do it very bad. Lots of 'em wears it in dis part of de world on de little babes. Den she'll take dat stuff an' sew it dat way, an' she'll take a brand-new string an' she'll fix it an' she sticks dat good hard an' fast - a string on each end. Den she wears dat - take an' carry it round on her laig an' wear it back undahneath heah.

\* (Under the knees?)

Yes suh, back undah heah. Yes suh, lotsa women does dat. Yo' can't leave any sech woman as dat, den, yo' see.

[This square cloth bag is a *hand* with two strings for tying it about a baby's neck or behind a woman's knee.]

(In the beginning what did she wind that hair around?)

Take de hair itself an' put it togethah fo' ways - bring it dat way. [He demonstrates.] Den it may not be den mo' den about - from de strength part of his neck - any mo' den about dat long.

(She has that hair pointing to the *four corners of the world*?)

Yes suh. An' den she calls no'th, east, south an' west. An' when she fix it up, den she put in a little piece of *flannen* or a piece of silk - unfaded piece - an' twist it down in dere an' stitch dat. Why co'se she got yo' den.

Goes tuh work when she be's wit yo' - if yo' goes an' be's wit 'er, havin' a good time wit 'er, why she go tuh work, aftah which an' take - she takes a han'-cheff - it doesn't be a towel - she use a han'cheff, a large han'cheff on yo' or a clear rag of a size of a man's han'cheff. An' she gives dat to yo' an' when she give dat to yo', den she'll turn aroun' den an' tell yo' - jes' 'bout aftah yo' usin' it an' says tuh give it tuh 'er, please, when yo' git through - an' she'll make out dat she's wantin' it real bad, yo' know, to use - don't want no othah towel or rag an' she ain't goin' let chew put it in de watah, or she'll try tuh not. Ah know how she did me when she caught me. Den she'll take dat han'cheff, dat rag ah calls it, an' she put dat - or wipe herself - an' she fold it. I saw de thing but ah didn't know whut it wus de next mawnin' slept all night wit 'er. An' den she'll take it an' fold it in - fold it in an' put it in [see later]. An' aftah a woman - all women, aftah dey have be'd wit a man in de bed why dere's a heat come from a woman. Dey knows it - all women will tell yo' dat, suh. An' she take an' put dat han'cheff dere. She ain't not only got de discharge dat ah ruined mahself wit, but she got hers an' she take dat an' put it in dere, an' when she git up in de mawnin', she will carry it out.

(She will keep it between her legs all night?)

Yes suh. De next mawnin' den she'll take dat han'cheff up, or dat rag, an' she'll carry it wit 'er an' she'll take it an' put somepin in dere, an' de somepin whut she put in dere is a persimmon. If yo' familiar wit de persimmon tree, take de little sprig dat comes from de ole thing; in dis country, where de roots runs out an' bring up a little bit of a little plant [his preceding *little sprig*], she pulls dat up.

(Just one?)

Yes suh, jes' one. She'll pull dat up an' it'll run [sucker] somepin lak a *shoemaker* [= shoemaker = usually the smooth sumac, *Rhus glabra*; sometimes the dwarf sumac, *R. copallina*]. We have a herb dat grows in dis country dey call de *shoemaker* dat will cure gonorrhoea. An' den she'll take it [the sucker] an' split it - split dat three ways an' put dat in dat concern an' *tie it tight as de mischief*, an' she take dat thing an' carry an' bury it undahneath de steps or undahneath de house. An' ah declare ah'm *fixed* - be jes' lak dat chair be's dere. But yo' wouldn't git no furthah den dat if yore anxious, an' it'll jes' back right out. It'll back out an' fall, an' de mo' yo' fingah at it, look lak de shortah it will git - it will draw up. Ah declare.

[Informant does not understand the symbolism here. He is the *sucker* because the persimmon makes him *pucker*.]

But ah'd bought me some cartridges an' borrowed a friend's revolvah of mine - a left-hand wheelah [wheeler], a 32 left-hand wheelah - an' by she had tole me of dat dirty *trick* when she first got in wit me, why ah knew somepin had been did tuh me. Ah wuz settin' down, de aftahnoon ah went down - dat wuz in Savannah. Ah went an' got de cartridges an' came back an' she settin' down dere.

Ah says, "See heah, *Trixenella*." Aftah suppah [supper] an' evah'thing, right into de livin' room settin' down.

Ah say, "See heah," [showed her the revolver], an' ah pushed de little concern dataway [demonstrates], an' de wall of it will swing out to de left, an' ah - ah

didn't have it loaded. Ah had me some cartridges an' ah said, "See heah."  
[Shows the cartridges.]

She said, "Whut chew goin' do wit dat?"



Ah take an' drop de secret cartridges round in dere an' did it dat way - whup - an' it'll lock itself back in. Ah say, "See, dis heah." Ah said, "Yo' remembah whut yo' tole me about yore cousin whut she did to dose men, an' den aftah she git 'em where dey wuz no good."

It don't mattah if yo' born dere, it but one thing. If a person is livin' at a place doin' well - so it seem dat dey doin' well - an' dey didn't want chew dere, dey kin git chew 'way from dere. Yo'll jes' git disgusted sometime an' stray, jes' wandah away an' wandah away an' yo' own folks won't know where yo' are - hunt chew. If dey try tuh find yo' through de papah by adding [advertising] for de whereabouts of sech a man or woman, why when dey bring yo' back, yo' won't stay - yo' cannot stay.

How dat's did? By dis method. Yo' kin natch'ly take de fruit of poultry - a black hen, a black hen aig will put a hard stricture on yo'. Yo' cannot stay home. Take from three tuh seven aigs an' throw 'em dere on de comin' new moon. If de moon change dis mawnin' or yestahday, de mawnin' or de aftahnoon, dey go dere tuhnight at de first opportunity dat present itself to dem. Take dose an' if yo' kin git dere, go roun' dat way tuh de sunrisin' side an' throw one of 'em ovah de house, an' de othah two ag'in de house, jes' as hard as dey kin throw it - bust it up. It'll bust up an' yo' can't see no shells hardly evah. Yo'll see a mess of greasy spot dere, but heah - it's simple an' easy. Write de person name - call dere name. Learn dere full name an' write dere name goin' from dem. In fact a person could write it goin' from dem dat way an' den make 'em cross in heah. Make a cross dat has six prongs - it's mo' den a "X" - dis way an' dat way an' dat way. Den aftah dey do's dat.

(They cross three marks to make six prongs.)

Yes suh, right accurate, come right accurate. Den aftah dey did dat - an' remembah den - den dey'll put a period dere, an' a period ovah heah, an' one ovah heah, down in between dere, in between dose marks yo' know, as though dis wuz a pencil [demonstrates].

(You make those three lines crossing each other and then in  between those lines you put three dots, making a triangle.) [Example:  ].

Yes suh. An' aftah dat's done - an' den dey write de person name - takes it from right in front of dis mesh of dese three marks cross dat way. Write de person name goin' first, turn roun' an' write it dis way. Yo' turn it as yo' turns de papah, an' write it goin' from yo' all de while. Den turn roun' an' write it dis way goin' from yo', but yo' call dere names - supposed tuh call dem three times. An' [when] yo' place yore pencil down to do dis writin', call dat, call dat, call dat. An' yo' set by dis aig. "By de powah of dis aig an' de hen dat laid dis aig," says, "ah move yo', ah send yo', ah move yo' - ah send yo'." Turn it roun' - don't carry it dat way, de sunrise, turn it round. Change it round an' write chere [here], "Ah move yo'. Ah send yo'." An' de last, "Go, damn yo'." If it don't - if it don't do it, ah mean - den yo' make a mark round it, all de way round dere on dat aig, but yo' ain't write up de whole aig. An' den yo' take, aftah yo' done did dat - take a pencil jes' dataway [demonstrates].

(And just cross it all up.)

Yes suh.

I tole yo' if dat aig is landed in yore castle, yo' cannot stay dere - gotta go, will go, must go. Ah can't stay heah.

Another way to affirm [perform or induce] dis same affection [hoodoo disease] dat yo' will go an' nobody can't find yo' - yo' wander away, destroy demselves

[yourself].

Go to de cemetery to a real mean person who died wicked, even if he had been murdered. Go dere an' take de footbo'ds an' shake it - pull it on up, callin', especially if yo' know de person's name. An' if yo' doesn't know de name an' yo' know where dey're buried, shake it crossways. Don't break it. Pull it up an' yo' call "stranger" - if yo' don't know dere name, call 'em "stranger." Split dat off, de shoulder of it - let it go down, jes' on one side. Den yo' will have a piece of dat splintah about as wide as mah little fingahnaill. Yo' takes a knife, a pocketknife, an' sharpen dat [splinter] an' make it kinda like a wire nail - a large wire nail about de size of whut chew call a twenty-penny wire nail. An' take dat an' it will be five inches long from de top to de point. Square de top of it square, jes' lak anything dat wuz sawed off, 'er round it. Don't shape it in no shape of no gravestick den. Den yo' take dat - dat kin only be done where dere's earth lak yo' have a fireplace, or in de country. Take dat an' stick dat down in de simple thing as makin' dey track. Dey'll make a track dataway. Don't put it in de spoon [*hollow*] of de track.

(Either track?)

Yes suh, left jes' natch'ly where dey have went 'long.

(Either foot, it doesn't make any difference.)

Yes suh, don't make any diff'rence, suh, but yo' doesn't put it in de spoon part heah. It doesn't take any affection [effect]. Put it right undah heah - jes' ahead of de heel. It's called in de hollah of de track. Den yo' take dat an' take yo' a hammah, an' when yo' go dere an' know dis person name - want tuh go - den yo' call dem three times. Call dem, an' aftah yo' call dem three times, den yo' tap it. Don't hurry it - to nail it down - jes' tap it each time yo' hit it an' yo' call. Lak de person sleep - suppose it is John Brown, say, "Johnny? Johnny? Johnny?" Shake him an' call him - don't yo' know, suh. Well, jes' so fo' dat, each time yo' hit it, yo' call 'im. Yo' hit it an' call 'im, hit it an' call 'im, until yo've got it driven down about three inches. See, it's five inches long [you] make dat peg. Den yo' talk to 'im. Den aftah dat until it git down to about - jes' about lak dat [demonstrates].

(About a quarter of an inch?)

Yes suh, an' den yo' say, "Dis day, ah move yo', ah call yo', ah send yo'." Yo' tap it each time. "Pick up, pack up, bundle up." Tap it lightly [and say,] "Go." Yo' see it's kinda stout in de ground down dere but chew hittin' it each time. Tap it, say, "Go, go, go." Hit it strong de last time, "Go, stay go" - all dat send yo' - "go, damn, yo'." De last time, dey gone. No mo' returnin' - no mo' returnin', suh.

(All you have to do is to find one of his foot tracks and put that peg right down into it?)

Yes suh, but now it mustn't be a day old or somepin lak dat. See, it's whut dey call doggin' a person. Dey'll dog behin'. Say now, suppose dey lived dere an' yo' done live up heah [he points], yo'll watch till yo' see dem leave home an' yo' git out an' go an' have dat peg in yore han' an' yore hammah - little hammah. Go on an' put dat dere while it's [track is] hot. Jes' lak a dog runnin' a animal, de dog make mo' noise if he isn't got none; but if yo' gotta go back an' accordin' to de nose he has, it's like unto de same thing.

(It's gotta be in a *hot* track?)

Yessuh, put it dere right den.

Yo' don't let [leave] no sign dere - yo' jes' drive dat down dere an' hustle a little dirt ovah de top of it lak dat yo' know, suh. Shocked! All gone! Gone!

Den agin, yo' kin do dis, suh. Take some dirt out of de hollah of dere tracks or dat first dirt, an' have yo' a little bottle - clear, no oil or no dampness or

watah. An' yo' take some of dat earth an' put in dere. Dat's sendin' now, yo' know, suh - sendin' away.

Take dat earth from right outa heah, de hollah of de track, an' take it up - don't jes' go dere an' pick it up lak dat match [package of matches] dere is [he points], jes' git de dirt up an' jes' git it up dat way. No suh. Take it wit yore three fingahs dataway, an' yo' raise it [demonstrates].

(You bring the three fingers down so it [joined fingers] picks and lifts the dirt up?)

Yes suh, dat way [demonstrates again].

(Away from you.)

Yes suh. Do dat an' take it an' put it back in dere. Yo' kin have a piece of papah. It looks like yo' will jes' be pickin' up somepin dat chew find, if yo' think somebody is lookin', seein' yo'. Pick it up an' put it in dere - jes' pick it up. Take it out of dis track where yo' kin see three tracks goin' right on. Take some outa dis one, an' yo' take some outa dat one, an' put in dere, an' yo' take some outa dat one. Yo' put dat in a vial an' put a little gunpowdah in dere an' a little sulphur, red sulphur, an' cork it up real tight an' hard. An' put chew a little - whut kin go in dere, yo' may git yo' some large buckshot an' put 'em in dere, if yo' want 'em tuh drown demselves. If yo' want 'em tuh drown demselves, put 'em in dere an' den yo' go to de rivah an' throw it, "Doggone de luck, away yo' go." An' don't look back. If dey don't go dere an' jump in right dere, dere nevah wuz a sturgeon tuh jump up in de watah. Jump right ovahbo'd an' drown.

Othah den dat, yo' could take it an' sail it 'way out yondah an' hit'll float an' dey'll jes' keep awanderin' an' goin' - goin' an' goin'.

But dose tothah [two other] things - dose three things is A-No.1 *to send.*

(They will really send them away?)

Ain't *no two ways about it* - jes' run 'em 'way, dey gone. Yassuh.

Well, if yo' want a person back, yo' can't bring dat person back if he's got dat did to him. See, suh. Ah'm frank wit whut ah'm explainin' to yo'. Yo' can't bring 'im back. Yo'd have tuh git dat bag an' git dat off. Yo' can't bring 'im back.

(Well, suppose a person has just gone away [and has not been hoodooed] from home and you want to bring him back?)

Well, yo' kin bring dose back. Jes' go tuh work an' write dere name, an' yo' write dose person name but it's in a diff'rent way - don't use no aigs or nuthin lak dat. Yo' jes' take a clear piece of papah wit no space or lines on it, an' yo' write de name of de person dat chew want to return home - back. Write dey name. Yo' write de name an' in writin' it, yo' says, "Ah call yo' dis day" - day or night whensomevah it be. Yo' says, "Ah call yo' dis night." Ah'll use de day fo' dis is day now. "Ah call yo' dis day. I bid yo' return, pick up yo'self, bundle up." Yo' writin' dat. Write dat as yo' say it, says, "Oh, Sally," if it's a woman - ah jes' mention dis name - says, "Ah bid yo' come home. Ah wants tuh see yo'. Whut in de worl' is de mattah wit chew, yo' stay 'way so long? Oh, Sally, come. In Jesus' name." Den yo' call yo'self, yore name. "Dis day ah call yo'. Come." Den yo' write, "Come." Make a period de end of it, make a period. "Oh, come back home tuh me." Dat de end of it.

Den yo' wanta put dere, write, "JAH calls yo', come to me." Take dat, aftah yo' done done dat, den yo' will write dere undah, "In de Name of God de Fathah, God de Son an' God de Holy Spirit, come, I bid yo' come back home to me." Dat seems simply [simple] an' it may sound strange. Den yo' git chew nine grains of spice - de grain of spice. Take dat spice an' put dat in dere an' take a little bit of sugah an' take a little pinch of red peppah an' put dat in dere - in dat

same papah. Have it square an' fold it up, so when it done fold dat's in de centah. An' when yo' done did dat go an' git chew some rain watah - git some rain watah from de heavens. Ketch dat an' set it up in a large glass or pitcher or somethin' but no tin, an' set it up on somethin' from de earth, 'cause yo' see when de heavy drops of watah rain down it hits de earth an' it bounce de sand if it's on a sandy place. Ketch dat watah an' yo' dip dat down in dere. Aftah yo' done dipped dat in dere.

(That paper you mean?)

Yes suh. Dip dat down in dere an' den aftah dat when it's dry off. But do not carry it to de fiah, it'll dry. When it's done dry den yo' take yo' some of de best cologne yo' kin git an' baptize dat well wit de cologne, all ovah. An' if yo' have a small garment, any part dat dey have weared - dat de party have wore, yo' know, suh - an' yo' take dat an' wrop dat up in dere. Fold it up dere an' put dat up ovah de do' somewhere's. An' yo' gotta put a little pitchure up dere temporarily. Most of de houses carry pitchures anyhow. Put dat ovah de do' anyhow where dey went out. If yo' cannot git it ovah dere, take it undahneat' de house an' lay it up on de sill undah dere, but not on de piazza side if it has a po'ch like we gena'ly has heah. Why take it an' lay it behin' de sill right undah de do'. Jes' lak yo' come in de do' yondah, a small do', den put it down undah dere but it's on dis side.

Den dey kin take yore *urinine watah* an' keep yo' home.

(Before we go on with that - when you wrote their name on that piece of paper you only wrote it once?)

No suh, yo' write dat name three times.

Take yore *urinine watah* - dis is anothah method will effect de same. Take de *urinine watah* - take yo' natchly *urine watah*. Ah kin make yo' prove dis by yo'-self, yes suh. Yo' takes dat *urine watah* an' yo' gits a tough bottle, a square bottle, an' put dat in dere prackly up to de shouldahs. An' yo' git chew nine needles - new needles. Git chew nine pins, nine nails - not new nails, jes' find de nails. If yo' cannot find dem, bat some ole nails outa somepin. Dose ole fashioned whut dey' call square-cut nails are de best. Yo' take dose nails an' put chew nine nails in dere, one point down an' evah othah one de nailin' part is down. One down an' de next de head's down. Points up - point up an' haid down till yo' drop de nine in dere. Put chew nine needles an' nine pins an' drop dose de same way - point down. Den one way yo' thread de needle through dere till yo've used 'em dat way. De pins yo' turn de haid an' points an' drop 'em in dere. Yo' put dem in it, jes' in de *urinine watah*. Put 'em in dere an' co'k dat bottle up tight. An' yo' know it ain't goin' stay tight unless yo' - yo' take yo' a strong string somepin lak a fishin' co'd an' tie it round de neck. Put it round de neck below de ridge - de ridge of de bottleneck, suh. Den yo' take an' tie de string round de neck - let's say, let it be slack. An' yo' take an' make yo' a sharp knife or a razor an' cut chew a kind of a trough back in dere in de top of de co'k. Den yo' take an' run dat string - wedge it round dat ways one side where it been tied an' bring it right - take one end of it an' bring it right cross in dat little trench an' run it through where it had went round de neck of de bottle - bring it down dere an' draw it. Carry it round dataway an' bring de othah roun' dis way an' carry it roun', draw it tight - tight. An' if yo' don't an' if de weathah - if we have summah, some ole day or night it'll pop off. Pow! An' it's gone, everythin' is gone.

Now, whut chew do wit dat, now. A man kin be off from 'er an' a woman do dat. Womens an' things does dat kind of *tricks*. Yo' kin take dat bottle an' jes' shake it - shake an' churn it milky. Jes' shake, shake it, shake it dat way an' call 'im. Shake it, shake it an' call 'im, an' if he's out in de club-



house gamblin', brothah, all at once he goin' git up an' come - he go to dat woman. Shake it.

Den now, she takes dat wit her tricky self - an' she's not goin' let 'im find dat. She keep dat in her trunk, an' when she place dat in de trunk, it's not placed leanin' wit de mouth out. It's in dere in de trunk leanin' wit de mouth dat way - triangle, about on a 45 angle degree in de trunk.

An' yo' take dat bottle an' put such bottle down eithah right undah de edge of de do', jes' since he wouldn't know or she, an' jes' have de mouth turnin' inside [pointing into the house] - have it where it's kinda - an' he won't go out, can't go no furthah den dat do' an' look out an' turn roun' an' go back in dere. Dat's a fact. Dat's natch'l - jes' as natch'l as yo' has yore eyeglasses ovah yore eyes.

(That will bring him back - makes him stay home.)

Bringin' 'em home.

Yo' go to de graveyard an' yo' git some of dat earth an' ah tell yo' whut's a fact. Yo' go an' git it off a mean person along heah [demonstrates].

(Off the breast.)

Some little distance from de haid. Yo' know, suh, where de tombstone are, or if it's a stone or a stick, git it right out de centah of it, but not de centah from de haid to de foot - jes' de centah of de top of it. Yo' don't have tuh go deep. Git a little bit out dere an' bust open a little hole like yo' wuz goin' set out a hand of flowahs - git it right out de bottom, git dat. Git dat, suh, an' mix dat little graveyard dirt wit a trick dat comes from outa de woods - it's known as a, it's somepin yo' git out de woods yo' put wit it. It has a name - it's called de devil's-shoestring. Yes suh. Aftah it's dry. An' it'll hole [hold] a elephant if yo' kin git it long enough when it's green; when it's dry yo' kin snap it up. Take it an' pound it up fine an' mix dat wit dat graveyard earth an' take a little black gunpowdah an' mix dat up in dere wit it. Oh, Lord! Fix a time tuh carry it to some frien' of yores dat's a fren' to yore enemy - carry dat in dere an' throw down in de cornah dere. Jes' take it an' throw it. Dey can't see it aftah yo' throw it an' it gits tuh blow, it's dere. Yo' throw it dere an' call dere name. Ain't gotta do a thing to it though, only call de party's name. Yo' say, "I separate chew." An' ah tell yo' whut it do agin. Dey say, "Ah demand yo' by dis powah. Dis dead spirit, ah place yo' heah." Dat's de dead spirit yo' speakin' to den. Says, "Fight an' fight an' fight like cats an' dogs. Go." An' it won't be no nine days, nuthin lak dat. An' on de young moon, de first quartah, yo' kin jes' do dat, an' less dan any five days, dey gone. Somebody say, "Yo' know So-an'-so? Dey leave, So-an'-so tole me. Ooh, yo' didn't heah all dat rumpus dere las' night?" Dey fight an' go on so. Say, "Why [formerly] dey jes' live like two peas in one hull."

Say, "Yes, but dey ain't now. Dey gone."

Some ole demon did it. Yes suh. Ah've been through de age an' seen dat.

Whut chew call a bluestone, take dat an' pound it up fine - see, it's poison. A person cannot use it, yo' know. Mighty little bit of it, if yo' use it fo' somepin - jes' a pinch of it. An' yo' kin take yo' about - well, round not a halfa teaspoonful, less den dat. Pound dat up fine an' mix dat up, some of dat same ingredients dat ah mentioned jes' de last, of de earth - dat wuz de *graveyard earth*. Take some of dat an' bluestone an' put in dere an' take it an' throw dat out. Take some red peppah an' cayenne peppah an' jes' rub round dere, an' he han's will jes' draw up, he'll be goin' on an' dey will jes' draw up dis way [demonstrates]. De best thing de doctor will say - he say he got a stroke, but it ain't a thing but a stroke of de devil. Dat does it.

(You get that on them some way?)

Yo' take it an' anything dat dey have - dat de party have, yo' jes' take it an' jes' rub it, rub it up an' down dere on dat good. Dey might left dey axe out in de yard at de woodpile, an' jes' in de night do dat. Jes' take de axe handle an' yo' jes' hold it an' jes' rub it good wit dat stuff in it - jes' rub it through [thoroughly]. Dey won't see none on dere. Latah on, if dey would take dere han'cheff an' blow dere nose or wipe dere face, may get dat - dere eyes burnin' 'em an' so forth. Dey don't know whuts de mattah. An' it won't be long 'fore it got 'em.

(Do you put the devil's-shoestring in that too, as you did in the other case?)  
Not in dis heah.

(Just that dust and the *graveyard dirt* is all you use?)

Yes suh, dat whut *hurt* yo'.

Well, dey did dat to me. Yo' kin take a person's pitchure an' yo' kin go tuh work an' carry dat out to de fo'k of de road an' hurt a person - not only hurt dem, kill dem.

Well, ah learned dis an' tole dis. Ah had tuh learn 'cause ah hadn't tried it an' carry it out dere an' stick it up on ag'inst a tree an' shoot it near enough dat yo'll be sure an' hit it. But ah imagine - ah doesn't know positive, anything ah don't know positive, why yo' know ah wouldn't stipulate dat to be a fact. An' dey shoot dat pitchure. Ah hear people talk positive dat knows, but ah don't know it - ah know of it. An' dey would shoot dat pitchure. Aftah dey shoot it - well, dey'll have tuh call yo' or do somethin' 'sides jes' shootin' at yo' pitchure. Anyhow, he's destroyed. Ah doesn't know dat to be positive. Anythin' ah don't know positive, why ah wouldn't like to mention dat to yo'. Be truthful. Dat supposed to kill 'em. It'll take 'em.

[He starts to talk about pine trees before I decide to turn on my machine.]

(How can you tell the difference between those *lady pines* and *men pines*?)

Well, de *workin' pine* is called de she. Well, yo' kin go dere - if ah wuz in de woods ah would go where dere's a heap of pines an' ah would show yo' de diff'rence in 'em. But de *workin' pine she* has mo' - she'll flow mo' gum den de *he pine*. Yes suh. An' if yo' go where de *shortleaf pines* is - whut we have wit a kind of a rough bark - *she* has de roughest bark. De smoothest bark on one, dat's de *he pine*. An' if yo' take an' chop in dere, gits a sharp hatchet or an axe an' yo' chip out one chip, an' yo' take dat chip, look at it, an' chip one outa 'nothah; an' yo' find dis [first] one heah will bleed, yo'll find little beads up on dat chip like beads on good whiskey, an' yo' look at de othah one an' dat 'un jes' be grease, dat's de he. But dis *she pine* heah, dat chip will be fulla oil right quick, suh - plenty of dose beads. Well, dat's de she part, suh. De most of de people knows de he from de she - yes suh.

Dey takes an auger an' bo' a hole in de tree - well, dat's de pine tree. Yes suh. An' dey bo' a hole in dere wit dat auger, bo' in about three inches deep, an' if dey kin git holt of yore stool an' take - an' den dey puts a peg, a hard peg an' drive dat peg up in dere. Dat dirty fellah. An' den he'll saw it off. Dat's tuh drive it hard up in dere an' it's in dere, an' especially if dat tree is not finished growin'. Yes suh. An' leave it dere an' it will stop up de bowels.

(It will kill them, too, I suppose.)

Yes suh. •

Write yore name an' write 'er name an' put it in dere an' turn de shoe down. Yo' take dat shoe an' put it undahneath yore house, yo' bury dat undah de house, don't bury it very deep, an' turn it like my shoe is - dis part heah is turned down [demonstrates]. If it's a high-top shoe, dis heah is turned down inside like yo' would strip off a glove or put de two sock in one, den turn it down an'

dat note's down in dere, turn dat ovah [demonstrates].

(Upside down.)

Yes suh, de toe part in de house - comin' in de house. Bury dat undahneat' dere. Pshaw! She'll hole yo' - jes' as she choose to do yo' an' yo' can't do anythin' to her but grieve an' fret about it.

Kin mess yo' up, too - kin mess yo' up bad wit yore socks. Yes suh, kin mess yo' up wit chure - wit an ole dirty shirt, one dat yo' done wore, an' a undah-shirt or a top-shirt, it kin be done. Take yore hat or cap an' put some of dat mess in dere. Go to de graveyard fo' dat. Take an' make some of dat same stuff lak ah first mentioned an' she take it an' dust dat in dere.

(What stuff do you mix up in there?)

De stuff dat yo' go to de graveyard an' git some of de earth - git some of dat yo' know, suh, an' yo' take dat an' take a hammah an' put it on somepin solid an' pound it up, pound de grains up. An' yo' know, yo' kin take dis jes' dataway an' de least wind it'll jes' carry it - it'll be gone. First thing yo' know, yo' won't have a thing dere.

Yo' kin take dat an' if yo' git a chance - de woman, be careful yo' [don't] give 'em de hat. Dey take it an' put it up. If she wants yo' she kin make yo' - she thinks she goin' miss yo' an' yo' call on her an' yo' payin' bettah 'tenshun to some othah girl. If ah payin' mo' 'tenshun to some othah girl an' she think she goin' miss me, why she'll harm me, den say, "Well, if she don't git me [you], yo'll marry me." Aftah she done do dat, she tell, "Well yo'll marry me or else." If yo' marry her it ain't goin' do yo' no good, as by de way if she kin git to her - if she's kindly friendly, mess aroun', she kin put some of dat stuff on her. Yo' know womens is very deceitful - dey love tuh hug up anyhow. She has some in her han' an' jes' put her arms across her shouldah wit some of dat mess in her han' an' dat jes' - dis powdah is jes' goin' right on through her clothes jes' de same if it wus dis stuff whut is made of iron, it go on in dere an' in a few days she's sick. She can't live.

Yo' kin take a *toadfrog* an' go in a *gamblin'* place. If he a gamblah in de game, take dat frog an' drink a little whiskey, jes' take him on de side, like if ah open a catfish mouth to take de hook out of his mouth, when yo' done drink, yo' jes' spray it in his [toadfrogs] mouth. See, his mouth is open lak dat, ah got mah fingahs cracked in dere. Jes' spit some of dat out of yore mouth in dere an' he'll swallah it, an' he'll swallah. Jes' take an' put him back in yore pocket an' pin it up - any pocket yo' wanta put on yo' an' pin yore pocket up wit a safety pin an' go on to a game. An' if yo' don't win, nobody in dat game will win. Dat's a fact. Now, ah've tried dat mahself.

Yo' kin take some devil's-shoestring. Dat devilish thing is good fo' many a thing. Take some devil's-shoestring an' some *High John de Conker* an' yo' take devil's-shoestring an' have holes in dat - cut it up in three pieces an' put it in yore vest pocket or yore fob pocket of yore trousers. Den yo' take an' yo' put chew a piece in yore mouth. It's kinda hard tuh start wit, but yo' keep it in dere an' directly it'll git soft. Yo' jes' have dere an' jes' keep achewin' on it gradually along - not as rapid as ah see people use chewin' gum, but yo' be chewin' it all de while. An' when it time fo' me tuh shuffle de cards - don't do dat every deal but about evah othah deal - yo' spit, spit. Spit in yore han' anyhow, an' den when yo' spit dat in yore han' an' yo' pick up de cards an' shuffle 'em - jes' shuffle 'em any ole way - shuffle 'em, riffle 'em, an' shuffle 'em an' put 'em down. Ah say unto yo', "Poker." Ah know dis, suh. Ah used tuh play de game strong. An' put dat frog in yore pocket, have dat frog in yore pocket an' use some *High John de Conker*, devil's-shoestring - yo' use de devil's-shoestring in yore mouth. Doesn't use de *High John de Conker*, yo' know, suh, in yore

mouth - jes' have dat in yore pocket. Put it in yore pocket. Pshaw! De rattle-snake mastah, yo' has in dere - de he an' de she, a pair of 'em. Carry dem wit yo'. Dey can't win nuthin from sech people. No suh. It's A-No.1. Dat's fo' gamblin'. Yes suh.

Dat's done dis way. Dat's luck. Some folks don't believe in it. Dey believe in luck but some folks don' believe dat yo' kin be ill luck an' den yo' kin ovah-come it. Ah tell yo' most of 'em believe until de time come to change, but yo' kin make dat change. Jes' lak a man go on out dere an' git on de railroad track an' walkin', de time de train gits about lak from heah to de front of dat [points to something], jes' step right in dere, well, natch'ly, yo' see, suh, de train have to kill him den. Well, when he make dis luck, de people have tuh come. Yo' have yore room perfumed up an' have it well perfumed up an' yo'll go tuh work an' yo'll git yo' some spice. Take some spice an' yo' take some *High John de Conker* an' yo' take yo' some *fo' corners of de worl'* - dat's a herb comes up de latter part of dis month, de month of May - de five fingahs [grass]. All dat grows in dis country. Yo' take an' pound dat up an' put it dere. In a few days when it's warm heah, it's wilted. Jes' strow dat aroun' in de house. Don't nevah sweep an' always den when yo' sweep, go to de do' an' sweep back in de house - nevah sweep it out. Yo' take dat an' den yo' go tuh work den an' yo' take some - git chew some gunpowdah, a little gunpowdah. No mattah whut kind. Dey mostly use de black gunpowdah. Yo' take dat gunpowdah an' yo' takes yo' a little sulphur. Take yo' right smart of sulphur an' mix de gunpowdah an' de sulphur up togethah an' den yo' make yo' some dragon's blood - dat's somepin in a hard stick about lak mah little fingah, 'long heah. Yo' pound up a little piece about dat long, pound it up fine an' mix dat in dere; an' den aftah yo' done mixed dat in, yo' put a little ole *German Hearts Cologne* in it - sprinkle it in dere. It's damp den. Yo' put it up dere an' let it dry. It won't be long. An' yo' put dat in some papah, any kinda papah, an' fold it up. Take it an' put it on a saucah, an' den yo' take an' do dat an' git yo' some matches - don't put no oil about it - an' set it afiah an' let it burn. An' *hist* [= hoist] de windahs aftah it burn about three minutes - *hist* de windows an' let de fumes go out. But it's always got dat odor in dere fo' several days. An' dat is lucky. Ah mean it's lucky. Ah don't care who don't believe dat. Yo' kin make it - in othah words, bring luck.

(That penny is no good?)

No suh. Ah went to a place an' find pennies, right undah whut de' call de trestle of de do' on top [under the door saddle] right dere wit whut look like about a numbah fo' [No.4] little nail driv' through it. But dat doesn't take any 'fect. [That will not keep the law away.] Dey jes' threw dat penny away - jes' ruined dat penny.

Now, ah had a fren' - Curtis Flowah [Flower] out dere in Savannah. We were good fren's an' jes' tuh mention it. Ah talks of dis but jes' tuh mention dis. In othah words, well, ah will say we were brothahs of de lodge - de same lodge. He wuz a Mason an' so were I. Ah'm a finished degree Mason. Ah have 32 degree in Masonry. An' ah would do most anythin' fo' Curtis.

Yo' could take dese little ole boxes like dese women use fo' snuff an' yo' kin go in dere to de officers - write de names of all de officers yo' know, an' especially at de headquartahs, an' yo' take 'em an' fold 'em up an' put 'em down in dere, an' put yo' somepin whut dey call *pot salt* whut chew put in food. Put dat salt in dere an' den yo' go tuh work an' put dis heah blue vitriol in dere, an' yo' take an' yo' - aftah yo' put de blue vitriol in dere, yo' go tuh work den an' yo' git some incense. Yo' put chew five grains of incense in dere - mix dat up in dere. But chew writes in dere an' say, 'bout dese officers, "Ah bid yo'

pass by. Ah bid yo' stay 'way." Yo' take some of dose an' put 'em down in front of de house - a little above an' a little below heah, [and] put some undah yore steps. An' if yo' cannot - it happen tuh be stone undah dere or concrete, why, in othah words, tuh make a long story short, yo' bury it undah dere an' let de box jes' about dat near de top [demonstrates].

[I say several words not understandable.]

Yes suh, jes' a trifle dat way an' den aftah dat, yo' jes' place some dere. An' ah declare! Now, ah have nevah sold any whiskey mahself, but dis is mah brother fren' an' ah'm satisfied dey sellin' dere plenty of it. An' dey used to go dere fo' tier [four rows] deep, two by two, an' dey have nevah raid dat man an' his wife place de whole while.

(In that snuffbox - you have snuff in that box, too?)

No suh, jes' a empty box.

Yo' kin use a simple thing, whut chew would nevah think - yo' kin use some fig leaves. Take yo' some fig leaves an' write de name of de judge on dere, an' if it de Superior Court yo' goin' be tried befo', write de judge name an' dis gentleman name. Watch de papahs an' git de jury's, an' yo' put down some of de jury's names on dere.

(How many do you use - just one leaf?)

No suh, yo' use sev'ral leaves, yo' use twelve leaves - of dose little leaves, yo' know, suh. De whole leaf - jes' clip it off, yo' know, suh. An' den yo' write de name. Yo' see, if yo' evah noticed a fig leaf close - if yo' haven't, yo' take notice of it, suh. Or yo' might ask someone tuh bring yo' a fig leaf. Dey don't know why yo' want it. Yo' look at it. It got veins jes' lak in our han' - on de sides, de veins. An' yo' write his name, write his name right in de centah. Den yo' turn roun' an' write yore name right heah, meetin' his - don't care if it go ovah it or in it. Yo' write it dat way, yore own name [demonstrates].

(You write your name across his name, making a sort of a cross.)

Write his name jes' lak yore veins is standin', lak mah han' is sot [demonstrates]. Write his name on dis one de same. Yo' notice dis fig leaf if yo' happen tuh git chew one, in de middle of it, in de middle of it heah, dis middle fan is wider - it's fixed jes' lak a person's han', if yo' notice it close. Den yo' write de judge's name in heah [demonstrates].

(On that middle thing.)

Yes suh, on dis middle one. Den yo' write yore name, yore own name. Yo' turn it round dere. Turn it round. Let it be on somepin solid. Yo' turn it round an' den write yore name right into his'n. Ovah heah yo' write it an' yo' write it heah, "God bless yore soul." An' yo' write dose words, suh. If it's a hard case, yo' write de solicitor general name an' yo' write some of de jury's name all like dat - dey draw 'em in de papah. [The names of these jurors are drawn and will appear in the newspaper.] Yo' bound tuh ketch some of 'em an' yo' kin make a mistrial. An' yo' write it dat way an' den aftahwards, den yo' turn around an' yo' write jes'a reg'lar little prayah, "In de Name of God de Father, Mr. So-an'-So." An' yo' call de judge an' yo' write him anywhere's dere, an' yo' done got him, he'll bind to yo', says, "In de Name of God de Father, God de Son," jes' on his name, "God de Holy Spirit, be favorable wit me. Loose de man an' let him go. Oh! Oh! Oh! Let me go back home." Write dat, write it wit ink. Yes suh, wit ink or a indelible pencil. Says, "Home - home - home - back home." If dat judge don't be favorable wit yo', den yo've nevah seen a dead boy in yore life.

(What do you do with that leaf after you write those names on it?)

Well, yo' write 'em all ovah it an' den yo' turn round dere an' den yo' write de name on one of de leaf of de twelve disciples. Yo' write dose on dat fig

leaf - write dere name on 'em outa de twelve leaves. Yo' write de twelve disciples on one leaf, one large leaf. When yo' done write 'em all, den yo' fold 'em in careful. Dat's a leaf dat dries fast. Yo' take dose an' yo' put 'em in de foot of yore shoe. An' yo' strip yore sock down - start from yore toe an' slip dem in dere. It be about dat high but dey'll go down, but dey'll go down. Dere nuthin tuh hurt chure feet.

(You take these two fig leaves - one like that - and you put those together and put them in your shoe. Or do you put one in your shoe?)

De whole thing, suh - yo' have twelve fig leaves.

(You have twelve fig leaves?)

Yes suh, but yo' write de judge's - start him in de center as ah said an' den aftahwards yo' write de name of de twelve disciples. Yo' use twelve leaves. An' yo' take dose leaves an' pack 'em right on top of each othah an' den aftah yo' pack 'em on top of each othah den yo' kind of fold 'em in lak yo' figure undah yore feet. Den yo' take de sock an' put it on. Be careful. Den yo' git chure sock about long to heah, toward de hollah of de feet, den yo' slide dose leaves down in de sock undah yore feet an' pull de sock on up. Fix yore sock an' yore shoe. Go on tuh co't.

(Then the judge will dismiss your case?)

Yes suh.

Dis one case dat happened an' ah wuz tole dat's whut dey did about de woman. Dat wuz de man dat had killed anothah friend of mine's sistah. Dey only had one sistah. Dere only three, two brothahs an' a girl - two boys an' one girl, an' dey wuz grown. She had taken up wit a man, dat wuz in Savannah, Ga., an' he cut her throat - cut her haid off, not on de throat. Dere wuz two cases of dat happened dere. Cut her throat, de head away from her body, an' she wuz pregnant at de time. An' he left - he escaped an' he wuz gone. Dey hunt him an' couldn't find him.

Her name wuz Viola - Viola Ramsey. An' when dey buried Viola in Laurel Grove Cemetery - dat's de name of de cemetery dat's in Savannah, an' still dey have mo' [graves] dere, but dat's about a mile long. An' one half, de no'th part, is white; an' de south part is colored. An' dey buried Viola cross de world.

(How do you mean *across the world*?)

Yo' know, suh, yo' buries a person in de usual form an' [the] way yo' deposit de body is east an' west. All foots are turned eastward an' head are sundown, westward. But when yo' bury a person tuh bring a person back home - yo' kin bring 'em, dat's positive - bury 'em cross de world. Turn her haid southward an' her feets no'thward, an' ah declare he'll come back.

(Did this fellow come back?)

He came back, yes suh.

Dat's simple, suh, dat's simple - de spirits of turpentine. De odor from it will prevent a dog - de very best bloodhound yo' kin put on anyone's track an' he can't trail 'em. Kin trail 'im to right where he starts - he ain't goin' do nuthin but jes' howl around.

(Does he use that turpentine with something together, or just?)

No suh, jes' take it an' po' it in yore shoe.

Ah've did dat - ah've did dat mahself. Ah've cooked two of 'em [black cats] mahself - me an' mah woman cooked one, an' me an' de preachah cook de othah.... [He tells a long story to which there is no point except the three bones.]

She takes an', "Look heah, *Doc.*" Ah went an' look ovah in dere [the pot in which the cat had been boiled]. She called me "Doc," Hattie did. Yes suh. She emptied it [the boiled cat] all ovah in dere, in de [small] bucket. An' hit wuzn't de bucket full - dat big big black cat.

An' ah taken dat an' got on car an' go out back towards - in Savannah it's called East Savannah, an' dey have a East Savannah an' West Savannah. So ah went on out dere an' ah went ovah tuh a friend of mine. Jack Kettle[!] wuz his name. He's dead now. An' ah went down to a little stream where nobody wouldn't be dere tuh bothah wit me, yo' know, suh. An' ah had tuh take mah han' in all dat ole slime den. An' yo's tuh search till yo' git evah'thing dat feel like a little gristle. An' ah jes' drop 'em dere an' put 'em in de watah an' dey'd go right on down. De watah wuzn't mo' den dat deep, suh, where yo' kin see de sand. Drop 'em in dere an' dey go on down. An' ah tell yo' whut's a fact. Dere's three bones in a cat. Ah'm be able tuh tell yo' cause ah have did it twice. An' de bones - de right foot bone it's a small bone. None don't go to de top. Dey all goes to de bottom. Dat bone will be turnin' ovah jes' lak a worm. It appears tuh come upstream, an' ah taken it out. Ah found de three.

(What bones were they? From what part of the body?)

Ah don't know, suh, whethah dey outa de tail or where dey's from. Dey's real small.

(You got three bones that were going upstream?)

Yessuh, on de bottom of dat sand - on de bottom, yo' know, suh. Be like a worm, jes' be turnin' ovah. [The bones don't float upstream on the surface of the water, but tumbled over and over upstream along the bottom of the water.] Ah take it out. Dere three - yes suh, dere really are three. So ah took one dose bones an' sold it fo' \$20. Ah had plenty luck....

(This fellow when he came in he said he could only stay an hour. He said he had to go now. I think he probably knows some other things.)

(End of 1327.)

# **Here Is The Great Leader**

---

**Eld. Father Caffrey, Christlike  
Spiritual Temple**

---

**Come unto me, I am healing the sick.  
I move pain at once. I am master of 12  
different gifts. You do not have to tell  
me anything. I tell you everything.**

---

**I answer all questions before you ask them. Come out and  
see these miracles performed.**

**NOW IS YOUR CHANCE  
Thursday and Friday Nights,  
December 16-17.**

---

**Preaching the Kingdom of God at  
MT. HORB M. B. CHURCH HOLLANDALE,  
MISSISSIPPI**

**Private Reading and Healing daily. 9:00 o'clock A. M. 50c.  
Anything you were not born with**

---

**Father Caffrey is only 29 years old. All who want to be  
healed on these nights, bring 50c.**

**Residence of Robt. Williams.**

CAFFREY IS ON PP.1459-1470



STATEMENT

ETHICAL  
INVESTIGATIONS



ARMORED CAR  
SERVICE  
MALE AND FEMALE  
GUARDS

IN ACCOUNT  
... WITH **New Orleans Private Patrol Service, Inc.**  
309 PAN-AMERICAN BUILDING  
CAMP AND POYDRAS STREETS  
S. C. GURVICH, SUPERINTENDENT  
FORMERLY WITH BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

NEW ORLEANS, LA., Feb. 23, 1940

Dr. Henry M. Hyat

Room 1088, St. Charles Hotel,

New Orleans, La.

From Feb. 23 19 40 To 19 , Service Rendered, \$-25.00  
For time required, with maximum  
of five weeks.



PHONE RAYMOND 7111

OUR PREVENTION IS YOUR PROTECTION  
MOTTO: EFFICIENT PATROL SERVICE

WE NEVER CLOSE

EDWARD, MACK AND I NOT TOO WELL DURING ALGIERS  
RECRESSED RIVER TO NEW ORLEANS BEFORE DARK  
CHECKED IN BY THIS DETECTIVE AGENCY

(For agency, see p.XLII, par.4.)



POLICE! POLICE! POLICE!

My *Numbers Book* No.12, 1291-1515, reads, "Wilson, N. Car., Monday, June 19, 1939 - woman 40 - 1 thing." She was talking about willow leaves protecting you from all harm, when two detectives threw open door of interviewing room. Fortunately one of them immediately said, "It's all right, the Chief was telling me about this fellow [C1082:4 = 2663:1]." After the detectives left, I reopened the interview: (We were taking leaves off the willow tree when we were interrupted.) [She replies.] Oh, yes, git de leaves offen de willah tree an' tie 'em in a cloth an' put it undahneat' yore bed an' dat will keep anybody from interferin' wit yo'. [I ask.] (How do you mean, won't interfere with you?) [She answers.] Yo' know, anybody won't do anything tuh throw yo' [usually to throw for you] or give you a *unlucky han'* [the word *unlucky* preceding *hand* is rare - for *hands*, see *MAGIC HELPERS*, pp.519-669] in dat way. Jes' take a bunch of dese leaves an' put it right undahneat' yore baid heah, yo' know, [somewhere] yo' won't interfere wit it - between yore mattress springs or somepin lak dat [C1082:6]. After she leaves, I comment to microphone about *excitement*. This page, except inset, is a Rediprint of original transcription [C1082:11].

(The excitement was due to the fact that two  
*The excitement was due to the fact that two*

*detectives* marched into the room and almost  
*detectives* marched into the room and almost

*scared us to death.*)  
*scared us to death.*)

AUTHOR AND THE WHITES ON PORCH.

HOME OF THE WHITES, DEAL ISLAND, MD.  
SEE P.XXI LAST 3 LINES, P.XXII, 26 LINES.





NEW ORLEANS' FINEST  
COLORED HOTEL

# The Patterson Hotel

AND  
RESTAURANT

759 S. RAMPART ST., CORNER JULIA  
ONE BLOCK FROM I. C., UNION AND L. & A.  
RAILWAY STATIONS  
MAIN 9338  
NEW ORLEANS, LA.



J. R. PATTERSON  
PROP.

Received of N.M. Hyatt \$1.50 on  
Wednesday, March 9, 1938 for rent on  
room No. 17, including electricity for my  
machines, room space for my clients  
downstairs.

The Patterson Hotel  
J.R. Patterson Prop.

PATTERSON HOTEL DESCRIBED IN INTRODUCTION

SHE ON PP.992-1024

Mrs. Myrle Collins  
SPIRITUAL DOCTOR

651 Stephens St.

Memphis, Tenn.



SEE P.748  
NO.2743



I. B. P. O. E. W.  
NO. 422

REV. HATTIE V. LEWIS  
SPIRITUALIST MEDIUM

SERVICES SUNDAY, WEDNESDAY, FRIDAY 8:00 P.M.

PRIVATE READINGS DAILY  
9 A.M. TO 9 P.M.

WASH. D.C.

1805 FIFTH ST. N. W.



MAY. 18 1938,

PROF F.J.CUNNINGHAM

14CHESTER ST. LITTLE ROCK ARK,

Dear, Sir. I am informed you are interested in learning a few facts of vood doism also if it such ones that can cast evil spells upon

And indiduvai p̄rson that will cause them suffer in life that it will. puzzle doctors, now I have good Bit of expereince on this line of work as I can do a many diffrent things myself. would like make and appointment with you as I am keep very buisy and canst get to you.

right now it would reach me better to meet you after my talking hours, here. send me a little ideas of just what youre seeking.

:YOURS:::YOURS TRUL,

THIS TYPED NOTE WAS DELIVERED BY HAND TO  
"MR. EDWARD BUFFORD" MY CONTACT MAN  
FOR WHAT HAPPENED SEE "FAITH DOCTOR" PP.1314-1325

## THE TWELVE SIGNS OF ZODIAC

OF THE HIDDEN VEIL  
MAGICIAN and ADVISOR

On any Business; Marriage, Home Having  
Been Broken Up, Holding Your Own, Wishes  
To Your Own Request, Law Suits, Building  
Up Business, Curling.

### ORIENTAL MYSTICS

There are Magic Pieces that you can retain  
according to the planet under which you  
were born, as every man is born with magic  
in his body.

**FOR TO MASTER, YOU OUGHT TO  
HAVE A MAGIC PEICE**

**DR. E. D. ENGLAND, M. A.**

**FAMOUS MENTALIST**

Mystic Voice Incense, Superb, Exquisite, Wonderful, relieves Head-  
ache, Throat Trouble, Fumigates, Purifies, Destroys any Unsatis-  
factory Condition in the House.

**Liberal Supply! \$1.50 Liberal Supply!**  
(OVER)



I will answer Four Questions Free of Charge with each order by  
mail. For private, exclusive interview make your calls in the  
morning only for appointment and office location.

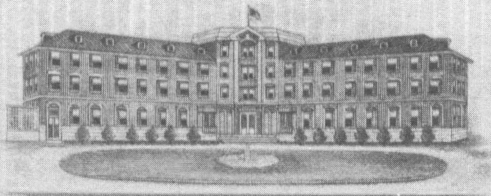
**I CAN DEAL WITH YOU NO MATTER WHERE YOU ARE**

Zandro's Good Luck Incense .....  
Race .....  
Wall Street Dream .....  
Zandro's High Power Dream .....  
Combination .....  
Zodiac Incense .....  
Temple of Solomon .....  
Mystic Initiation .....  
Temple of Moses .....  
England Love Mystic .....  
England Luck Oil .....  
Clearing House Dream Incense, Large Size .....

**E. D. ENGLAND**  
ASTRONOMER

847 MONTICELLO AVE. NORFOLK, VIRGINIA

MISTAKENLY I HAVE CALLED THIS MAN DOCTOR ENGLISH  
FOR HIS INTERVIEW SEE PP.1386-1401



# Hotel Stratford

Fredericksburg, Va.

\$ 10<sup>00</sup> bottles

\$ 2<sup>00</sup> hub caps { Fri. June 18/18  
4<sup>50</sup> generator { day left Norfolk

1<sup>50</sup> for battery and of previous money  
3<sup>00</sup> from dept  
W. L. Carter

Friday June 18th 1937

\$ 9<sup>00</sup> for covers  
\$ 12<sup>00</sup> for wages  
\$ 21<sup>00</sup> for universal joint  
J. L. Carter

[I INTERVIEWED MEN AT STRATFORD, THEN AT NEGRO HOMES IN COUNTRY. CONTACT MAN W.L. CARTER, A WAITER HERE, SIGNS AT NORFOLK HIS LAST EXPENSES DAY WE START DOWN COAST TO FLORIDA. COPY OF CARBON COPY OF INSTRUCTIONS FROM "THE CARLYLE" - EAST 76TH, NEW YORK CITY, WHERE WE LIVED - TO CONTACT MAN EDWARD BUFFORD.]

January Twenty-third  
1 9 3 9

Edward Bufford  
457 Monday Street  
Mobile, Alabama

[How I Met Bufford, See Page XXX.]

Edward:

Enclosed is your railroad ticket to St. Petersburg, Florida. Leave Mobile on the first possible train. Go to the hotel, if there is one, and rent a room by the week - for it will be cheaper. After you are located, immediately telegraph your address. I also enclose money for your expenses. Be careful with it. Besides your room and food, use what is necessary for gasoline and a few tips.

I leave New York on February 1st or 2nd, reaching St. Petersburg the following day. I shall send you the Exact time of my arrival so that you can meet my train.

Everything depends upon securing the right contact man. Don't pick him the first day. A middle-aged man is best - someone like Mack or the man who worked

for us in Memphis. Don't take anyone who has lived in the North, but get a person who has been for years at St. Petersburg and knows everybody. Stay out of Tampa, because we will do that town later; but if you find a man who knows Tampa well, keep him in mind. And don't forget a place where I can work.

You and he make contacts more or less on the quiet until I arrive, for we will receive sufficient advertisement after the first day of work. Don't round up too many people. Until I test myself out, I shall interview only in the mornings from nine to one. That means that five or six good people a day will be enough. You know the sort of things I want. Test them well, Don't take their word for their knowledge; make them tell you something. Be sure they can talk to me for a half hour or hour. Don't bother with root-doctors, fortunetellers, and the like. They will hear about me and come around if they want to.

Be sure to impress upon the prospects with whom you talk that we are not selling anything, that we are not taking money from anyone; but that we are merely collecting information.

As soon as I arrive I shall have a talk with the police so that they will know just what I am doing. They merely want to be certain that our business is honorable.

The TO WHOM IT MAY CONCERN at the end of this letter is merely for your protection, so keep this letter on your person.

Yours truly,  
Harry M. Hyatt

TO WHOM IT MAY CONCERN:

The bearer of this letter, Edward Bufford, colored, of 457 Monday Street, Mobile, Ala., who can establish his identity by his driver's license, is in my employment from the date of this letter. In case of accident or sickness to him, or trouble of any sort, please communicate with me at the Carlyle immediately by telegram, collect. If my personal references are desired, communicate with any of the following New York City addresses:

- (1) For finances: C. Rahmer, Vice-President, The National City Bank of New York, 42nd & Madison Avenue.
- (2) For automobile matters: The Automobile Club of New York.
- (3) For the character of the folklore work being done by Edward Bufford as my contact man: Thomas A. Edison, Inc., 444 Madison Ave., Attention Mr. J.W. Eakins, and
- (4) Character: The Rev. Dr. John A. Maynard, Rector of the Church of the Holy Spirit (Episcopal), 229 East 61st St., New York City and Senator William J. Murray, State Capitol, Albany, N.Y.

Harry M. Hyatt

April, 24, 1937 INTERVIEWED  
HERE  
Received from H. M. Hyatt  
\$3.00 covering all expenses  
from Apr. 19th - 24th.  
INTERVIEWED HERE  
Mrs. Addie Johnson  
811 1/2 N. Clay St.  
Richmond Va

Received of H. M. Hyatt  
\$6.00 for car &  
work for  
Sat. Morn. 19, 1938  
Mark Berryhill

CONTACT MAN  
NEW ORLEANS

HOODOO DOCTORS TALK TO AND ABOUT

A MAN NAMED HYATT

"Yo' remembah a bird dey call de mockin'bird,  
De free bird dat sings.  
Nobody kills him,  
He's not good fo' anything,  
But only hear his beautiful song in dere.  
Dat's a blèsed one from God."

Waycross, Ga., *HOODOO* page 1601

"What ah'm tellin' yo' 'bout - these diff'rent signs - it means so much tuh carry them along with yo'." Algiers, La., *HOODOO* page 1276.

"Yo' don't put any cards out, don't advertize at all. Yo' sit heah an' have 'em come tuh you. See whut ah mean. Dat's a man! Yo' supposed tuh be a *herb doctor*, a *spiritual* an' a *herb doctor*." Memphis, Tenn., *HOODOO* page 1248. ,

"Now dis somepin, Doc, I hate to give away. I tell you de truth. But I have to give [it to] you because I see somepin on you. You [are] marked in de forehead [Ezk.9:3-7 or Rev.14:9] and I gotta 'plain [explain] dis to you. But you ought [to] put dis in a extra book because dis somepin extra, see. Put dis in a extra book." Charleston, S.C., *HOODOO* page 1289.

"You ain't de law is you....I don't want you to put me in jail." New Orleans, La., *HOODOO* page 1401.

"De black will believe yo' quicker den me, but ah kin *play* mo' whites den yo' kin....yo' evah seen de punkin [pumpkin] dat grows in de field?" Florence, S.C., *HOODOO* page 1526.

"Jis' lak if yo' wanted me now, ah would meditate an' tell yo' yore business bettah den yo' know yo'self." Little Rock, Ark., *HOODOO* page 1044.

"Ah wanta tell you another thing, too, and ah hope ah'm not sayin' too much. Aftah yo' have sealed yore papahs, aftah yo' have gotten everywhere, then there is a Power, a supernatural Power that is beyond all power. Yo' do's whut ah'm tellin' yo' tuh do, a little bit, an' yo'll find out yo'll be blest in whatevah yo' undertake tuh do." Memphis, Tenn., *HOODOO* page 1114.

"God is even in de middle of de earth and He works in a terribly wonderful form. He works, he'p me to he'p yo' - all jes' comin' together by de he'p of God." Florence, S.C., *HOODOO* page 1024.

"Ah'm talkin' tuh yo', a man dat's out tuh learn somepin." Brunswick, Ga., *HOODOO* page 1325.

"I dreamt about you." New Orleans, La., *HOODOO* page 1085.



## LIBRARIAN LETTERS AND NOTES

### CONCERNING THE SECOND EDITION OF *FACI*

Dr. John Sperry, Librarian of Culver-Stockton College, more than 13 years ago found their copy of the first edition of *FACI* missing. After a long search he was able to locate one for which he had to pay \$37.50 - the original having cost \$7.50. Within 20 years, perhaps less, an edition of 2000 books had become a collector's item. We will soon learn that Western Illinois University failed to obtain a volume. Did Arthur Godfrey cause the disappearance? Years ago he read sections of *FACI* over the radio, giving the name and address of the New York City printer. A number of persons all over the country discovered me. I saw one of their letters some months ago. What has happened to the second edition of *FACI* - much enlarged in subject matter - I have already described (*see* p.XLI). Because Dr. Duncan Emrich and I have been discussing a possible abridged edition in paper back, I thought it might be convenient to list a few comments made by Librarians. Remember, most universities accept by formally printed card or sheet: Oxford, Cambridge, London, Edinburgh, Paris (the Sorbonne), Munich, Vienna, Basel, Rome, Madrid, Mexico, Capetown, Sydney, Tokyo, Princeton, Yale, Columbia, Pennsylvania, Indiana, Michigan, Texas, etc. What follows will be quoted from typewritten letters and notes:

"Harvard College Library gratefully acknowledges receipt of your gift to the Library of *Folklore from Adams County Illinois*. May we express our sincere thanks for your thoughtful interest in our Library." Harvard College Library, Cambridge, Mass., Gunars Rutkovakis, Gift and Exchange Section. [Similar to the Harvard note are others of *thanks*, these among them at random: Alaska (at College, Alaska), Colorado (Boulder), Dartmouth, Florida (Gainsville), Georgia (Athens), Illinois (Urbana), Oregon (Eugene), Stanford, Washington (St. Louis), Wellesley, etc. Among foreign universities: Ceylon (Colombo), Indore (India), Sind (Karachi-Pakistan), Ghana (Legon, Accra, Ghana), University College (Nairobi), Tasmania (Hobart), Queensland (St. Lucia, Brisbane), etc.]

"The book is really a treasure and delight. It will make a wonderful addition to our folklore collection and I know that many people are going to enjoy it...Once I wrest it away from the staff. They keep picking it up and reading bits of it aloud." [...are in the text and not a deletion.] Juneau Memorial Library, Juneau, Alaska, (Mrs.) Dale DeArmond, Librarian.

"We wish to acknowledge the receipt of your book, *Folklore from Adams County Illinois*. We have had requests for the first edition of this book but unfortunately we never were able to obtain it for our collection. This achievement in recording folklore of our neighboring county will be an outstanding item in our collection for our scholars who are interested in ethnology, and our students in the social sciences." Western Illinois University, Macomb, Ill., George F. Heise, Acquisitions Librarian.

"Thankyou very much for donating a copy of this monumental study to the

Tulane Library. We have students and faculty members in many fields who will find this volume an invaluable aid to their research; there will be many others who will be fascinated by the material even with no scholarly interest in it. A book plate will be attached to the volume during cataloging showing the Alma Egan Hyatt Foundation as the donor. Thank you again for giving us a copy of this valuable reference and research work." Tulane University Library, New Orleans, La., (Miss) Mary F. Ready.

"We find that our History and Travel Department could use two additional copies. Do you have two more copies you could send us? If not, where may they be purchased and what would be the cost? Please accept our sincere thanks for this donation." The Chicago Public Library, (Mrs.) Louise B. Johnson, Head Accessions Department.

"We are certain that this book will prove of interest to our readers and students. It makes an especially appropriate contribution at this time since we have only recently opened a department of American studies at the Hebrew University and have been busy assembling a suitable library in this field." The Jewish National and University Library, Jerusalem, E.J. Lorch, Acquisitions Department.

"We are most grateful for this lovely gift and wish to thank you for your generosity in making it available to the citizens of Wyoming." Wyoming State Library, Cheyenne, Wyo., (Mrs.) Rosemary Martin, Assistant Administrator.

"The Director of Libraries has requested me to write you an expression of our appreciation and thanks for the presentation copy of your *Folklore from Adams County Illinois*. I am sure that it will be very useful in our folk-psychology section of the library. With renewed thanks for a most impressive gift, I am." University of Notre Dame, Notre Dame, Ind., Francis D. Lazenby, Assistant Director of Libraries, Humanities Division.

"This will be an interesting addition to our collection, and we are glad to have it." Baylor University, James H. Rogers, University Librarian.

"Your imposing and entertaining volume of folklore has been received and I wish to thank you. We are making this volume available to our teachers and students at once." Butler University, Indianapolis, Ind., H.L. Boisen, Librarian.

"It will make a nice addition in our library and I'm sure our patrons will enjoy it." Oklahoma City Libraries, Oklahoma City, Okla., Mary Jeanne Hansen, Technical Services Librarian.

"This is indeed a fascinating volume, the type that one may pick up at any time and open to any page to begin reading. We marvel at the amount of research and industry that must have gone into the production of this book." Central Michigan University, Mount Pleasant, Mich., John Cumming, Director, Clarke Historical Library.

"May I express our sincere thanks and appreciation to you for your recent gift of a presentation copy of *Folklore from Adams County Illinois*. This delightful and unusual book will have an honoured place in our library. Again, many thanks for your kindness." The Public Library, North Bay, Ontario, Margaret Clarkson, Librarian.

"This publication will be of great interest to our faculty and students." Iowa State University, (Miss) Margaret Orr, Head, Order Department.

"We are delighted to add this fascinating volume to our collection and appreciate your kindness in sending it to us." Washington State University, Pullman, Wash., (Mrs.) Ann Connette, Head, Acquisitions Department.

"I am sure it will prove to be of real interest and value to our students and faculty." University of Maryland, Albert M. Turner, Head, Acquisitions Department.

"We feel sure this volume will be of interest to many of our patrons." Birmingham Public Library, Ala., Frank H. Thornley, Director.

"This most interesting volume is a welcome addition to our collection." Corpus Christi Public Libraries, Corpus Christi, Texas, Mrs. Phyllis S. Burson, Librarian.

"Many many thanks." [Note added to the formal printed form by someone whose signature I am unable to read.] Universiteits-Bibliotheek Van Amsterdam.

"We are much obliged to you for this important gift." [A personal note on formal card of The Montreal City Library, signed] Jules Bazin, Head Librarian.

"A truly handsome, interesting and valuable gift." Washington and Lee University, Lexington, Va., Henry E. Coleman, Jr., Librarian. [Personal note written on formal acceptance card.]

"We have recently received your book *Folklore from Adams County Illinois*, 2nd rev. ed., 1965, and wish to thank you for this gift to our library. It has been added to our folklore collection, which we believe to be outstanding, and we are very pleased to have this fine addition to it. We appreciate very much being included in the distribution of your book." Miami University, Miami, Ohio, Charles E. Irvin, Acquisitions Librarian.

"Thank you very much for the copy of *Folklore from Adams County Illinois* dedicated to your wife. We are happy to have this interesting book for our library." Free Public Library, Atlantic City, N.J., (Mrs.) Ruth S. Wilson, Library Director.

"We have received the copy of the beautiful and valuable book entitled....A number of the professors in the Department of English of this University are interested in folklore. They and their students will be pleased that you sent this volume to East Texas State University. Thanks so very much." East Texas State University, Commerce, Texas, Opal Williams, Associate Librarian.

"On behalf of the Sudbury Public Library Board, I wish to acknowledge receipt of your handsome publication *Folklore from Adams County Illinois*. I can see that it is a treasure-trove of fascinating folklore and superstition, and I am sure it will prove of interest to our readers and of use in the reference collection." Sudbury Public Library, Sudbury, Ontario, Margaret Galloway, Acting Librarian.

"I am sure many of our students will find it interesting." Case Institute of Technology, Cleveland, Ohio, Frederick L. Taft, Director.

"This work will be a most valuable addition to our collection, and its use by faculty and students now and in the future is immeasurable." University of Windsor, Windsor, Ontario, (Mrs.) Dorothy Howard, Gifts and Exchange Section.

"On behalf of the faculty and students...." University of Utah, Salt Lake City, (Miss) Eloise McQuown, Gifts and Exchange Librarian. [The formal acceptance of Kenyon College - see p.XXIV - reads, "On behalf of the President and Trustees...."]

"Thank you very much for the gift copy of this interesting book. It will be cataloged and placed in our library for the use of our faculty, students, and other patrons." Wichita State University, Wichita, Kan., Downing P. O'Harra, Librarian. [Like Utah's.]

"May I express on behalf of the Council and Senate of this University our sincere thanks to the Alma Egan Hyatt Foundation in presenting the library with a copy of *Folklore from Adams County Illinois*. We can assure you that it is a most welcome addition to our stock." University of The West Indies, Mona, Jamaica, W.I., W.E. Gocking, Librarian. [Like Kenyon's.]

"Je tiens à vous exprimer ma vive et sincere reconnaissance non seulement en mon nom personnel, mais également au nom de tous ceux qui pourront profiter de ce nouvel enrichissement de nos collections." Bibliotheque de L'Université de Nancy R. Nouat, Le Conservateur. [Like Utah's.]

"We are delighted to add your gift to our collection. It will contain a special bookplate which recognizes you as the donor." The University of the South, Sewanee, Tenn., James L. Nicholson, Acquisitions Department.

"This book will form a useful addition to the University Library." The University of Aberdeen, Aberdeen, Scotland, W. Douglas Simpson, Librarian. [Personal note on formal acceptance card.]

"I am very pleased to place this handsome volume in our stock." The Manchester Public Libraries, Manchester, England, D.I. Colley [M.A., F.L.A.], City Librarian.

"This handsomely prepared work will be a valuable addition to our collection." University of California Davis, J.R. Blanchard, University Librarian.

"We shall find this book most useful in our reference library." Queen Victoria Memorial Library, Salisbury, S. Rhodesia, (Mrs.) E.J. Lee, Reference Librarian.

"Thank you very much! [signed] W.S. Bakken." [Director], University Library of Bergen, Norway. [Card printed in English, comment added.]

"I am very glad indeed to have this for addition to the Reference Library." Birmingham Public Libraries, Birmingham, England, W.A. Taylor [M.C., F.L.A.], City Librarian.

"It obviously represents a tremendous amount of work and should be of considerable value to sociologists and anthropologists." Wake Forest College, Winston, Salem, N.C., Carlton P. West, Librarian.

"As we have courses in folklore and its literature this is certainly a worthwhile addition to our collection." Drexel Institute of Technology, Philadelphia, Pa., Mary E. Nehlig, Head Reference Librarian.

"We feel sure that many of our borrowers will benefit by having your gift available." Glendale Public Library, Glendale, Calif., H.A. Toffefson, Chief Librarian.

"Thank you for your very nice and most interesting publication *Folklore from Adams County Illinois*. We are very glad to have this addition to our collection." Auburn University, Auburn, Ala., (Mrs.) Frances M. Honour, Gift and Exchange Librarian.

"I have much pleasure in acknowledging receipt of *Folklore from Adams County Illinois* which you have so kindly presented. I am most grateful to you for this donation which I am pleased to accept for addition to these libraries." City of Liverpool Libraries Department, G. Chandler [M.A., Ph.D., F.L.A., F.R.Hist.S.], City Librarian.

"It will be a valuable addition to our folklore collection....In appreciation of your generosity to us we are sending you a membership in the Friends of the University of Missouri Library." (Mrs.) Mildred L. Isely, Secretary.

"I am sure that this book will be of great interest to many of our patrons." City of Phoenix, Arizona, W.R. Henderson, Library Director.

"We are delighted to add this book to our collection." Wilmington Public Library, Wilmington, N.C., Katherine Howell, Librarian.

"It is a fascinating collection of information which will be valuable for our cultural anthropologists as well as our folklorists in the humanities division. It is so fully indexed, I am sure it will also be a handy reference too for our librarians." Sacramento State College, Sacramento, Calif., (Mrs.) Pearl Spayde, Acting College Librarian.

"This is a very interesting book and answers many questions which come to a public library concerning folklore, superstitions, and history. We will be happy to make it available to our patrons and will keep it in our reference department." McClelland Public Library, Pueblo, Colo.

"I am sure the people of Fort Lauderdale will find this book interesting." Fort Lauderdale Public Library, Fort Lauderdale, Fla.

"This book is most interesting and informative and we appreciate having it to add to our shelves." Illinois State University, Normal, Illinois, Bryant R. Jackson, Acting Director of Libraries.

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