



# HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK

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

By

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VOLUME THREE

MEMOIRS

OF THE

ALMA EGAN HYATT FOUNDATION

1973



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of  
*HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK*

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TO  
ALL THOSE WHO  
HAVE ENRICHED MY LIFE  
THE LIVING AND THE DEAD  
KNOWN TO ME PERSONALLY OR BY THEIR WORK  
I DEDICATE WITH GRATITUDE THIS VOLUME



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## INTRODUCTION

Volume three of HOODOO-CONJURATION-WITCHCRAFT-ROOTWORK has finally been completed, also enough work on volume four to set its publication date at the end of 1974. An index being prepared by the *Center for the Study of Comparative Folklore and Mythology* - University of California, Los Angeles - will necessitate volume five. The *Center* previously had indexed my *Folklore from Adams County Illinois*, 2nd ed., 1965. Between the appearance of volumes one and two in April 1970, and present volume three near the end of 1973, two experiences of personal importance happened: first, after years of absence, I returned to field work, the actual collecting of folklore among people themselves; and second, I became acquainted on three occasions with leaders in the folklore world. Both experiences deserve a few words.

The third week of April 1970, volumes one and two of *Hoodoo* came from the press. A few days later I left by automobile for Florida. If I were to attempt volumes three and four, I would need not only a rest but also a renewed acquaintance and understanding of my living sources - an incentive to continue. These, I felt, could be obtained only by returning to field work. A tape recorder went with me.

St. Petersburg was a wise choice, psychologically perfect. Here I had restarted my folklore-collecting career in 1939, after that experience with the Memphis police (v.1,p.XXXIV; for attitude towards police, see letter to Edward Bufford at end of v.2). Here also my wife had been with me (p.XXXIV). How the city had changed! The spacious Gulf of Mexico beach had disappeared in the clutter of real estate development, so had the little vegetable farms on the way to it. The bay area on the inland side had become a megalopolis. As a field worker, always sensitive to my surroundings, I felt depressed. During my resting period I occasionally practiced with tape recorder, but always my eyes watched for the man wanted. While in a repair shop, something having happened to my tape recorder, I became interested in a cassette recorder for the first time. Its battery power fascinated me. I could interview a person anywhere. If only I had had such a machine years ago! There and then I made the great decision.

The purchase of the cassette recorder having depleted my traveler checks, I went down to my bank to purchase new ones. As I was entering the bank, I saw a Yellow Cab standing in front of it. A short fat man, middle-aged and white, sat in the driver's seat. I asked how much it would cost to drive about the city for an hour. He answered \$6.00. "If you are still here when I come out," I said, "I'll ride with you." The time had come for someone to drive me through the old black district so that freed from driving I could study it.

My business in the bank took longer than expected because the cashier was busy. To him only could I deliver a letter from my Cincinnati bank permitting me to cash their checks in the St. Petersburg bank. The cashier of course had previously received instructions from Cincinnati. All this took time. Yet when I left the bank, that Yellow cab was still there! I went over to it, leaned down and was about to say, "Let's go." The driver was a black man! Young, clean-cut nice-looking - light-brown actually (ILL.3). But let Mr. Clarence Cuppy, ex-paratrooper of South Vietnam, describe our first meeting to my new cassette recorder:

[My voice.] (*Mr. Cuppy, here's the microphone.*)

Thank you, Mr. Hyatt. The other day on Wednesday [May 27, 1970], when I met

Mr. Hyatt in front of the First National Bank - and immediately I recognized that he was a clergyman - he asked me about taking him around town for about an hour. Upon getting into the cab he began to talk about folklore, and then explained to me about his interest in folklore. I started to tell him about the story of a gentleman who used to live not too far from me, about a hundred yards from where I live [from where he and I were talking], a Mr. Hewett Dixon. Everyone considered him a root doctor, etc. [The complete story will appear in volume four.]

Mr. Cuppy omitted one important matter. I told him that back in 1939 I had collected folklore at the Clark Hotel (ILL.8; also v.1,p.XXXV, line 3) for the blacks of Memphis Town - a black district of St. Petersburg. Was the building still standing? Yes, but it had been condemned several years ago and was falling into ruin. Then, after 31 years I learned it was not Memphis Town but Methodist Town. What an impression that Memphis episode must have made on my mind!

All this new St. Petersburg material, 135-150 pages of it, will appear and be explained in volume four. Here, however I will identify the other illustrations from St. Petersburg.

Near the same automobile and in front of the same house, Cuppy takes a picture (ILL.5) of me and the Prophet Warkiee Sarheed, the latter wearing a pink turban he calls his *seeing and hearing hat*. Wearing this hat and under proper conditions he can see the unseeable and hear the unhearable. I interviewed him five times in five different houses, reminding me of Hamlet's stage business of hopping about the stage to confuse the ghost below. He heads a commune of twelve separate homes. In illustrations 19 I reproduce his business card, and in 22 a letter written to him by a patient or client - a rare document, the only one I have ever seen.

Bishop Womack and I (ILL.6), his arm about me, stand at the side of his Temple Bus. We are on his own large plot of land with a commodious house to our right. He too has a commune, the reverse of The Prophet's. People he has healed live with him. One of these patients, appearing with him and me in an unpublished photograph, will tell us about his cure during the Bishop's interview in volume four. Rumor considers the Bishop a former *doctor*. At least as a healer he was acquainted with hoodoo rites and symptoms and psychosomatic disorders. This interview from a veteran of World War II, describing his life and philosophy, is an amazing document. Its content, spontaneity and sincerity could make it a masterpiece!

Mrs. Davis, a healer and I (ILL.7) are standing outside her home, a house next door to Cuppy's. He takes this photograph. We hold a *spirit picture*, a design revealed to her in a dream or vision. The medium is colored glass from broken bottles, but the red-yellow-blue rainbow ordinary paint. The special details about this unusual creation, as well as other wonders, she will narrate in volume four. The gray automobile in preceding photographs is author's.

Illustration 8 is the old Clark Hotel at Methodist Town, described in preceding paragraph 6. During my collecting days back in 1939 there was an upper porch, as you can see from the three second-floor doors leading out upon it, and a roof over it. My interviewing room was on the second floor, surely to the rear. When I worked in a hotel I always paid my rent each day.

I will now describe the *three occasions* mentioned in the opening paragraph of this Introduction. *Occasion one* begins:

Dr. Wayland D. Hand in 1972 invited me to attend the folklore section of the annual meeting of the Southern California Academy of Science (ILL.27). This meeting would be held in early May at the University of California, Los Angeles. He had asked me several times in previous years to examine his great Index, which



included *Folklore from Adams County Illinois*, but too involved with Hoodoo I could never get away. That non-stop flight from St. Louis to Los Angeles, my first airplane, was an awesome adventure. He met me at the airport. First, he introduced me to the famous freeway as far as Santa Monica, where he turned off to pass his house and continue on to the Marina. His invitation had offered me his home or the University Guest House. I chose the latter as more convenient for everyone. Did we eat at the Marina? Finally and early I bedded down in the Guest House.

Next morning I had coffee, fruit and pastry in the living room of our Guest House hostess. The Guest House does not provide meals. Dr. Hand soon came by. We walked a short distance to the *Center for the Study of Comparative Folklore and Mythology* in Ralph Bunche Hall (usually shortened to Bunche), he a graduate of U.C.L.A. Here at the *Center* I had an opportunity to examine an unusual folklore library, especially rich in magazines, and also to dip into the vast files of the Index. Equally interesting were assistants and students as they entered and were introduced. Came noon I was ready to eat, but first a chore had to be performed by our walking back to the Guest House. Yes, University Police had ticketed Dr. Hand's automobile! Only a guest may park at the Guest House. He moved his car to a nearby street. We had luncheon at the Professors Club, the food being excellent. Each time we ate there I, now an inlander, concentrated on the excellent fresh fish.

Friday I attended the morning and afternoon folklore lectures and discussions, receiving between the two sessions a delightful surprise. A man back at the *Center* waited to have luncheon with us - "Jackie" Starkey! As soon as I learned from him that he knew my books, was an old Trinity College Dublin man, and heard from Dr. Hand that Starkey had been at Abbey Theatre for years, a torrent of words began to fall. We talked across several streets and at the entrance to the Professors Club did an Alphonse-Gaston routine; he to my age, I to his brilliant career and unusual personality. Dr. Hand stopped this deference contest by entering first and asking us to follow.

Here was a man related to James Sullivan Starkey, the Irish poet, founder of the Theatre of Ireland and the *Dublin Magazine*. I told Starkey my wife and I had read much of the Irish Renaissance literature, had attended several plays at Abbey Theatre, long since gone up in flames. On our first sight of the building, outside and inside, it was difficult to grasp that immortality resided within its walls. Yes, sitting opposite me was a man who had personally known Lady Gregory, Yeats and other notable persons, including George Moore; which reminds me, if I can find it:

*Neil House, Columbus, Ohio  
Wednesday, May 11th, 1921*

*Dearest,*

*The situation looks very promising...I have told you before, the Lord somehow always seems to be with us...Before I forget it, one of the men at church is an editor of a Columbus newspaper. He wants to put an article and my picture in the paper. Will you please send the picture of me in clericals immediately and I will return it as soon as I can. Be sure to wrap it well in cardboard...I met a man this morning [on the train] in the chair [or parlor] car, who noticing I was reading George Moore, asked me what I thought of him. It turned out that he was writing a magazine article about Moore, and a long literary discussion developed...[signed] Henry. [The letter was addressed to Mrs. George Altenberg, Cincinnati, Ohio.]*

That letter with others I found forty-two years later! *In clericals!* It was the only photograph I had had taken in years, and just two copies at that, all I could afford; one for Mrs. Altenberg, the future Mrs. Hyatt, and the other for my parents. After 1920 I was called *Henry* by almost everyone. The photograph *in clericals* can be seen at the end of *Folklore from Adams County Illinois*, second edition.

Sorry for this intrusion of my wife, but she and I had been in Los Angeles in 1938, also in San Francisco, which I was soon to visit. There were rich memories from both places. Besides, these two cities were a part of my forgetting the recent Memphis episode (*see* v.1, Intro. p.XXXIV, lines 10-42).

Friday night, Dr. and Mrs. Wayland D. Hand gave me a reception in their modern home, spacious, beautifully designed, and furnished with rare taste. Here I met a hostess as gracious as my host. The guests were special too, all from the folklore world. How many were there? Thirty-five? Not everyone I had previously met had been invited. I no longer remember names, there or anywhere else, unless I take them down, but among those present were Dr. D.K. Wilgus, President of the American Folklore Society, and his wife. After an abundance of excellent food, drink, and conversation, most of us sat down, I in the center of a large settee with a tape recorder in front of me and its operator at my side. I, sitting, spoke briefly about why I began to collect folklore, gave a few experiences, and then asked for questions. To me the occasion was memorable.

Saturday I again attended the morning and afternoon sessions of lectures and discussions. During the afternoon I remember being the center of attention on two occasions: (1) A young lady born in Finland and a Roman Catholic, who was lecturing, looked towards me and said she would be embarrassed to explain the next Finnish custom, because it contained some words not proper to use in front of a priest. She thought I, an Episcopalian, was a Roman Catholic priest. Someone in the audience - surely Inkeri Rank of U.C.L.A., who knew *Hoodoo* - told her to go ahead, I would not be shocked. (2) Unexpectedly at the very end I took the chair to say a few words and invite questions. The preceding speaker had been so interesting I began by asking her a question! This gave me a moment to adjust to the novel situation in which I suddenly found myself. The day had been long, and since an evening activity would soon follow, I stopped my part of the action after fifteen minutes. The real chairman then declared the meeting ended.

All speakers were excellent. One in particular I liked because he was the only high-school teacher to speak. For his course on folk song he played records and lectured. Here at the Quincy Library students frequently ask for FACI 2nd ed. Notre Dame, Catholic High School for girls, began long ago to use FACI 1st ed as a reference book. Years before when I attended 8th grade we had a delightfully written book on Greek mythology enjoyed by all of us. Surely our own living folklore with new beliefs being created daily would also be appreciated. What a collecting force these youngsters could become!

That night the Academy of Sciences for Southern California held its annual banquet. Prizes were given, scholarships awarded, and experts spoke - one of the latter a nationally known ecologist. I sat next to a young man, a biologist, working on fish scales. Showing him a few scales on my hands, I suggested he might some day come up with a healing remedy. Surely, I theorized, my ailment could have come from my ancestors, the fish. I mean real fish, not Pisces my Zodiac sign (ILL.31). When I offered that theory to my dermatologist he made a gesture meaning *let a hoodoo man stick to his hoodoo*. Despite my rejection as a scientist, let me say this. Since June 1970 in Florida, when I ate a piece of half-spoilt fish, I have worn gloves! For the first two years, light weight, loosely knitted, white cotton gloves; for the third year, and only at night,

plastic gloves over a liquid on my hands to make them sweat - not perspire. My ailment is under control but not cured, and it is not catching.

Since there was no Guest House hostess on Sunday, Dr. Hand brought me breakfast; a large roll sandwich with ground ham and other mixtures inside (delicious!), a container of coffee, and several apples, the latter in a sack. I was already downstairs with my two bags waiting for him, the key to my room on one of them so that he personally could return it to the proper place. Having plenty of time to catch my eight o'clock plane, I had breakfast in that very reserved parking lot of the University Guest House. Later, as I was about to board the plane, I remembered the television advertisement his wife and I had joked about: *Please tell Mrs. Hand, "I ate the whole thing."*

Fifty-five minutes to San Francisco! Again I was among memories. My wife and I in 1938, after Memphis, had crossed Canada from Toronto, driven down the Pacific Coast as far as Mexico, Tijuana, and then retraced our route back to Los Angeles. Here we took trains to Grand Canyon, Albuquerque (automobile to Santa Fe and Taos), Chicago and New York. We had all sorts of adventures, the craziest of them my wife's insisting upon us staying awake two hours, so that we could stand a few minutes in the clattering and chilly outside vestibule of the Pullman, to watch passing by the three or four lights of Medicine Hat, Canada! The name and place had intrigued her since girlhood. She had already seen a real *medicine hat*, that of *Doctor E.D. England, M.A., Famous Mentalist* (see Illustrations at end of v.2). What would she have said about The Prophet's pink *seeing and hearing hat* (ILL.5)!

I was met at the airport by friends from San Jose, Mr. & Mrs. Joy P. Birdsley, sister and brother-in-law of the Pogges (ILL.4 & 25). They, having lived in San Francisco, gave me the complete outdoor tour of this fascinating world city. From 9 A.M. to 3 P.M., I looked at city and bay, always aware of the latter even when not in sight, until we sat down to an excellent luncheon on Fishermen's Wharf. Finally the Birdsleys returned me to my hotel.

At Denver my cousin Wana came down from Wyoming to be with me several days. She is a rancher as well as presently president of the state's retired teacher's association. Her two glorious pictures among the illustrations at the end of *Folklore from Adams County Illinois*, 2nd ed., speak for themselves. The day after her departure I took a bus tour down to the United States Airforce Academy and up Pikes Peak. Next day I flew to St. Louis and Quincy.

*Occasion two* - mentioned in the opening paragraph of this Introduction - now follows:

Illustrations 23 and 24 explain how I happened to attend the annual meeting of the American Folklore Society at the University of Texas at Austin. For the first time I had to make two airplane changes, one at St. Louis and the other at Dallas. At the latter place a kind gentleman, William E. Brown, of McGraw Hill Publishing Co., seeing me wandering about, asked, "Father, could I help you?" I explained I was hunting for the Austin gate, also that I was an Episcopalian father. "Good," he replied, "I sang in the future Bishop Hines' choir when he was a rector here in Texas." Well, he bought me a drink, sat with me on the way to Austin, and let me out of his taxi at Villa Capri Hotel.

The latter, an extensive and well-equipped establishment is just across a boulevard from the President Lyndon B. Johnson Memorial Library and the Joe C. Thompson Center. I registered at the Center before the first three simultaneous sessions began and then, instead of selecting one of the three sessions, sat down in the Lobby to wait for the appearance of my host Dr. Richard M. Dorson, and to watch the many registrants. More than 450 persons registered. They came from every American state and Canadian province, and many foreign countries. The girls



of all ages interested me. Here were modern women with brains, looks, style, liberated women, the younger ones wearing mini skirts and hot pants.

It was before and during the first coffee break that Dr. Dorson appeared and began to introduce me to everyone. More about some of these people later. Here, for the general reader, who does not realize the vast extent of the folklore field, I must include the program for the first day:

# THE AMERICAN FOLKLORE SOCIETY

## PROGRAM FOR THE ANNUAL MEETING NOVEMBER 16-19, 1972

*Villa Capri Hotel*

2400 Interregional  
Austin, Texas 78767

*and*

## JOE C. THOMPSON CENTER

THE UNIVERSITY OF TEXAS AT AUSTIN

AUSTIN, TEXAS 78712

All Meeting Sessions Are in the Joe C. Thompson Center

THURSDAY, NOVEMBER 16  
8:00-9:00 A.M.

REGISTRATION  
(Lobby)

9:00-10:30 A.M.

FOLKLORE AND POLITICS - I  
(Room 2-102)

THE STRUCTURAL ANALYSIS OF  
FOLKSONG AND MUSIC  
(Room 3-102)

FOLKLORE AND COMPUTERS  
(Room 3-120)

Chairmen: KENNETH S. GOLDSTEIN,  
University of Pennsylvania  
DAVID C. SCHWARTZ,  
Rutgers University

Chairman: WILLIAM HUGH JANSEN, University  
of Kentucky

Chairman: KENNETH KETNER, Texas  
Tech University

1. Folklore and Politics in the Soviet Union. FELIX J. OINAS, Indiana University
2. Politics in Vietnam Helicopter Pilot Songs. SAUL F. BROUDY, University of Pennsylvania
3. "Don't Shoot, Comrades": A Survey of the Submerged Joke-lore of Eastern Europe. JAN HAROLD BRUNVAND, University of Utah
4. The Reinterpretation of Traditional Themes for Revolutionary Purposes in the Peoples Republic of China. MAXINE L. MISKA, University of Pennsylvania

1. The Oral Formulaic Structure of Blues Lyrics. MICHAEL TAFT, Memorial University of Newfoundland
2. A Comparative Study of Folktale Structure and Musical Form. J. RUSSELL REAVER, Florida State University
3. The Morphology of 'Ballads of Family Opposition to Lovers.' JOANNE D. KRAUSS, University of Texas at Austin

1. Computer Analysis and the Study of Dance. ALAN LOMAX, Columbia University
2. Computer Analysis and the Study of Tunes. JEROME WENKER, Indiana University
3. Computer Analysis of Folklore: The State of the Art. ELLI KONGAS MARANDA, University of British Columbia

10:30-10:45 A.M.

Coffee Break

THURSDAY, NOVEMBER 16 (cont.)  
10:45 A.M. - 12:15 P.M.

FOLKLORE AND POLITICS - II  
(Room 2-102)

THE FOLKLORE OF RELIGIOUS SECTS  
IN THE U.S. AND CANADA  
(Room 3-102)

THE COMPUTER AND INFORMATION  
RETRIEVAL IN FOLKLORE ARCHIVES  
(Room 3-120)

Chairmen: KENNETH S. GOLDSTEIN,  
University of Pennsylvania  
DAVID C. SCHWARTZ,  
Rutgers University

Chairman: DON YODER, University of  
Pennsylvania

Chairman: JOSEPH C. HICKERSON,  
Library of Congress

1. Folklore and Nationalism in Finland. WILLIAM WILSON, Brigham Young University
2. Bengali Nationalism as Depicted in the Folklore of Bangladesh. ZAHURUL HAQUE, Alcorn A. & M. College
3. Esoteric-Exoteric Expectations of Red-Neck Behavior and Country Music. PATRICIA AVERILL, Heidelberg College
4. Field Work in Kentucky Politics and Folklore. HUGH M. FROMASON, Western Kentucky University

1. The Shaker Spiritual and Its Reshaping of Traditional Tunes and Texts. DANIEL W. PATTERSON, University of North Carolina
2. The Weberite Sect in Colonial South Carolina. WALTER L. ROBBINS, Nasson College
3. Folk Ethics and Applied Folklore in the Russian Spiritual Christian Communities of the Southwestern United States. WILLARD B. MOORE, Diablo Valley College

- Panel:
- DENNIS COELHO, Indiana University
  - ROBERT GEORGES, University of California, Los Angeles
  - TOM BJURNS, University of Pennsylvania
  - KAREN BALDWIN, Wayne State University
  - JOSEPH C. HICKERSON, Library of Congress

4. Mischief on the Meeting Ground. MELVIN R. MASON, Sam Houston State University

THURSDAY, NOVEMBER 16 (cont.)  
1:30 - 3:30 P.M.

- | ASPECTS OF NARRATIVE ANALYSIS<br>(Room 2-120)  | FOLKLORE AND THE EDUCATION AND<br>SOCIALIZATION OF CHILDREN<br>(Room 3-120)  | NON VERBAL ARTS AND TRADITIONS<br>(Room 3-102)  |
|--|--|---|
| Chairman: ROGER D. ABRAHAMS,<br>University of Texas at<br>Austin   | Chairman: CHARLES S. ADAMS, University<br>of Massachusetts   | Chairman: JAY ANDERSON, Pennsylvania<br>State University, Capital Campus  |
| 1. Bahamian Narrative After<br>Twenty Years. DANIEL J.<br>CROWLEY, University of<br>California, Davis                        | 1. A Bibliographic Review for Folklore<br>and Education. RICHARD S. TALLMAN,<br>Memorial University of Newfoundland  | 1. Traditional Newfoundland Cookery:<br>A Vanishing Art. HILDA MURRAY,<br>Memorial University of Newfound-<br>land  |
| 2. "Ole' Man, Dead Man":<br>Personal Narratives of a<br>Texas Rancher. BEVERLY<br>STOELTJE, University of<br>Texas at Austin | 2. A Plea for Greater Use of Folklore<br>in High School and College Classes.<br>KARL AMES, University of Texas at<br>Austin  | 2. Basket Weaving in Kentucky: A<br>Folk Art. W. LYNWOOD MONTELL,<br>Western Kentucky University  |
| 3. Zuni Narrative Performance:<br>Pause, Clause and Parallel-<br>ism. DENNIS TEDLOCK, Yale<br>University                     | 3. Patterns of Learning in Newfound-<br>land: The Interaction of Tradition<br>and Education. WILFRED W. WAREHAM,<br>Memorial University of Newfoundland                          | 3. Ben Owen, Master Potter, Moore<br>County, N.C.: A Traditional<br>Potter with an Artist's Integ-<br>rity. CECELIA CONWAY, Univer-<br>sity of North Carolina |
| 4. Style in the Traditional<br>Narratives of the Palouse<br>Country. DON HINES, Washing-<br>ton State University             | 4. Oral Narrative Among Bilingual<br>Children of Rural-Urban Migrants in<br>a Peruvian City: Acquisition of Con-<br>tent and Style. JEAN MAYO MACLAUGHLIN,<br>Indiana University | 4. The Well Wrought Pot: Folk Art<br>and Folklore as Art. MICHAEL<br>OWEN JONES, University of<br>California, Los Angeles                                     |
| 5. Humorous Narrative and Israeli<br>Self-Image. ELLIOTT ORING,<br>California State College, Los<br>Angeles                  |  |   |

3:30-3:45 P.M.

Coffee Break

THURSDAY, NOVEMBER 16 (cont.)  
3:45 - 5:45 P.M.

- | APPLIED FOLKLORE - I<br>(Room 2-102)   | FOLKLORE IN AFRICAN LITERATURE<br>(Room 3-102)  | FOLKLORE AND THE EROTIC<br>(Room 3-120)  |
|--|---|--|
| Chairman: RICHARD BAUMAN,<br>University of Texas at<br>Austin  | Chairman: SUNDAY O. ANOZIE, University<br>of Texas at Austin  | Chairman: FRANK A. HOFFMANN, State<br>University of New York College<br>at Buffalo   |
| 1. Folklore and the Desegre-<br>gated School. WILLIAM R.<br>FERRIS, JR., Yale Univer-<br>sity  | Respondent: KOFI AWOONOR, State Univer-<br>sity of New York at Stony Brook<br>1. Arabic Folk Biographies: A Critical<br>Analysis. SAMI A. HANNA, University<br>of Utah  | 1. Studies in Erotic Folklore: A<br>Second Look. FRANK A. HOFFMANN,<br>State University of New York<br>College at Buffalo  |
| 2. Folklorists and Craft<br>Revival. RAYNA GREEN, Univer-<br>sity of Massachusetts   | 2. Folklore in East African Literature.<br>LEE HARING, Brooklyn College   | 2. The Handwriting on the Wall:<br>Graffiti at a University.<br>DELL R. SKEELS, University of<br>Washington  |
| 3. Folklore and Medicine:<br>Applications in Teaching,<br>Practice and Research. DAVID<br>H. HUFFORD, Memorial Univer-<br>sity of Newfoundland | 3. Retentions of Traditional Style in<br>the Novels of Thomas Mofolo. DANIEL<br>P. KUNENE, University of Wisconsin  | 3. Erotic Traditions in Victorian<br>Literature. LYDIA FISH, State<br>University of New York College<br>at Buffalo   |
| 4. Applied Folklore and Southern<br>Mountain In-Migrants in Detroit:<br>Health, Law, and Family. ELLEN<br>STEKERT, Wayne State<br>University   | 4. Kofi Awoonor's <u>This Earth, My<br/>Brother...</u> as an African Dirge.<br>RICHARD PRIEBE, University of Texas<br>at Austin<br>5. Response. KOFI AWOONOR, State Univer-<br>sity of New York at Stony Brook<br>6. Social Darwinism and Definition in<br>African 'Folklore' and 'Literature'<br>Scholarship. AUSTIN J. SHELTON, State<br>University of New York College at New<br>Paltz | 4. Sado-Masochistic Games Among<br>American Adolescents. TERRENCE<br>L. STOCKER, Southern Illinois<br>University<br>5. The Stuck Tampax: Menstrual<br>Beliefs and Modern Legend.<br>ABBE NUDELMAN, Indiana<br>University |

On Friday, November 17, 1972, in the Empress Room, Villa Capri, came the annual luncheon of the Fellows of the American Folklore Society. Dr. Richard M. Dorson, President of the Fellows, introduced me and read several letters from Quincy, Illinois. He had prepared me for the letters by asking my permission to read them. How the Mayor of Quincy, and Carl Landrum, the Historian of Quincy, and Caroline Sexauer, Librarian, speaking for herself as well as the Board of Directors and the Staff of the Public Library - how these three persons knew I was in Texas perplexed me. It was not until I returned to Quincy that I discovered the culprit (ILL.25). To have been invited to this annual luncheon as guest of honor was a rare recognition indeed.

After the afternoon sessions, on reaching my hotel room I found flowers and three telegrams; the latter from the Pogges, Xerox and IBM regional representatives. The flowers puzzled me. Then I saw the small corner of something protruding from under the container. The card read *Manpower, Inc., Jane & John [Ray]*. I began to suspect the name of the Quincy culprit.

Saturday night brought the annual banquet of the American Folklore Society preceded by a cocktail party, both in the Regency Room of the Villa Capri. While I was standing there watching the crowd gather and drink, here came an attractive young lady with whom I had talked several times previously, Lydia Fish. You will find her name on the preceding Thursday schedule of lectures, the afternoon session FOLKLORE AND THE EROTIC. I was delighted to learn that folklorists had not only discovered sex but also were talking about it openly. Volume 3 of *Hoodoo* would contain a considerable amount of sexual material, beliefs and rites long delaying the publication of *Hoodoo*. Well, I bought Lydia a drink. Later, she seeing some friends with whom she was eating, I moved over to the buffet around which people had started to gather. The food looked and was delicious. I filled my plate. Where would I sit? Were tables reserved? Then I saw the very man who could help me, the Secretary, Prof. Kenneth S. Goldstein of the University of Pennsylvania. To my question about sitting anywhere, he replied, "No! No! You are sitting at the head table." He may have said *dais*, I no longer remember. In any case I was amazed. As you look at the head table I went up and took the end seat to the right. There were about twelve seats.

I had been eating about five minutes when Dr. Dorson came up and sat beside me. My dinner companion he explained, would be a Lady from London, the Secretary of the English Folklore Society. He thought we would have many things in common to talk about. There would be several other persons from foreign countries. As soon as eating ended and the meeting opened, the master of ceremonies would introduce the guests of honor. He, Dr. Dorson, had asked for the special privilege of introducing me, and that was the reason I would be introduced last. No, he was not sitting at the table of honor but down there, a table just below us.

Well, the Lady from London and I had many things to discuss. Did the train still run from Oxford to Paddington, I asked? "Yes," she answered. My wife and I used to think that sixty miles in sixty minutes was the greatest ride on earth to London remember, not to Oxford! And how Americans avoided London back in those days. As soon as the boat docked at Cherbourg or Le Havre, nine-tenths of the passengers disembarked to rush up to Paris. Today in London, throw a stick and you'll hit an American!

The gavel sounded, the master of ceremonies was about to introduce the guests of honor. Quickly each guest was introduced, briefly hands were clapped, while introducee sat there trying to look pleasant. Then we were informed that Dr. Richard M. Dorson would introduce the last guest. He came to the podium, said

a few words about my books...the whole thing happened in a few minutes. I was stunned, absolutely stunned! Everyone in the Regency Room, even those at the high table, was standing and clapping. I had received an ovation!

Eventually I found myself on an Ozark plane to St. Louis. Approaching the city we ran into a terrific rainstorm. We would move along slowly, then drop down a few feet and move along slowly again. It was like walking down steps, putting both feet on each step. Suddenly we were below the clouds, the ground looked very near to me, an unexperienced air traveler. The pilot made a beautiful landing. And then I heard the man behind me talking to the woman with him: *I never thought we would make it!* Several months later, this spring or summer, the Ozark did not make it. It was the worst plane disaster ever to happen in St. Louis.

To catch the plane for Quincy I had fifteen minutes. That airport in St. Louis is a confusing place, but I made the connection. Every seat had been taken except the one next to me. A man's voice said, "Father, may I sit next to you?" I answered, "Delighted!" Then, as always, I explained that I am an Episcopalian priest retired. To his question about my destination, I replied Quincy. He gave me the bad news. Conditions in Quincy were bad, I would probably be compelled to continue on with him to Burlington, Iowa. Meanwhile why not relax and have a drink with him. I accepted. We did land in Quincy, in a snowstorm and four inches of snow. I said goodbye to my companion, E.G. Sutherlin, vice president and plant manager of the Modern Welding Company, and walked carefully across the snow. It was cold. No one was outside except a few airfield employees. My niece met me.

*Occasion three* - last of the *occasions* mentioned in the first paragraph of this Introduction - now begins:

Dr. Wayland D. Hand in July, 1973, deciding to drive east to meet his speaking engagements in Indiana and Arkansas, stopped in Quincy to pick me up as a traveling companion. Since he had little time to spare and was a day late in arriving, we could not put together a reception for him. The Pogges, including the two younger of their four daughters, Jean and Judi entertained. We invited only my other assistant Mrs. Harry Dyel and her husband.

In Terre Haute we stayed at Indiana State University's Hulman Center, formerly a very large downtown hotel. As a special feature of the Center, the former ballroom had been converted into a summer theatre. The size of the university, 15,000 students and numerous buildings would later impress me. Besides, I did not realize that Terre Haute had grown so large, past 80,000 inhabitants. Soon after arriving we drove out to the home of Dr. and Mrs. Roland L. Baker (ILL.2) to have dinner with them.

The two-day sessions of the Hoosier's Folklore Society were a great success in attendance, speakers, and discussions. The final day everyone attended a luncheon downtown. The second and third nights Dr. Hand and I were again entertained by the Bakers, the last night being quite a party. Here once more I saw Howard Wright Marshall (ILL.2) and his wife, she a graduate of Stephens College, the only one of these much publicized girls I had ever seen. He by the way, a native of Moberly, Mo., was almost a neighbor of mine. As an athlete he had played against Culver-Stockton College at Canton, Mo., which brings him even closer. Both he and his wife are musicians.

Next morning Dr. Hand and I had breakfast at Hulman Center with Dr. and Mrs. Allen Walker Reed (ILL.2), and then drove, I mean tried to drive them to the airport. We were almost there when we lost our way and drove round in a circle before reaching our destination. After the airport we continued on to Bloomington, home of Indiana University.



Later that afternoon we called upon Prof. and Mrs. W. Edson Richmond. The latter was the first woman senior warden I had ever met in the Episcopal Church! I told her that back in 1920-1921 in the Diocese of Southern Ohio three or four of us young clergymen had fought for the right of women to sit on the vestry. The diocesan convention ran the steamroller over us. We were considered dangerous radicals! The Richmonds, as well as the Roberts family met next day, were interested in Norwegian folklore. At one point in the conversation I reminisced about Oslo. My wife and I, while still residents of England, decided in the summer of 1925 to visit Oslo, Stockholm and Upsala, and Copenhagen. (As a matter of fact we would then continue on to Hamburg, Berlin - where I had been in 1923 - Paris, and back to Oxford.) I had never been in these three northern countries, though they were known to Mrs. Hyatt. We left Newcastle upon Tyne in a 2000 ton boat for Oslo. It looked like a rowboat when compared to the trans-Atlantic liners *Berengaria* and *Empress of Britian*; and like a rowboat behind an oldtime sternwheeler on the Mississippi River, our Newcastle boat bobbed up and down for 24 hours in an exceedingly rough North Sea. The only part of the voyage I enjoyed was breakfast the second morning while going up the Fiord to Oslo. Yes, I remembered Oslo very well: the streetcar or tram tracks passing the Opera House, this main street continuing on towards the distant Royal Palace; the location of our hotel with its corner entrance to the restaurant; and the excellent restaurant opposite the University Library, the latter then a rather small building. At this latter restaurant we were served cooked whole, unopened immature peapods with baby peas inside - in other words very unripe peapods, a delicacy! Were these peas still served? As on all our trips, we had an unusual experience. This one happened the morning our night express from Warsaw to Berlin to Paris reached the border of France. We were awakened by shouting outside our compartment window. The commotion continued for about a hour, delaying our train. A young man in Warsaw, Poland, had tied himself under the train beneath our future compartment and had ridden that way with only the brief stop in Berlin, where we boarded the train. This was an incredible feat of endurance! Moreover an amazing coincidence had occurred the night before. While this Pole was riding and suffering beneath the train, only a foot or so beneath my feet, I chanced to be reading a *Parsee* classic in which the author discusses the suffering of Jesus for the sins of man. He could neither understand the purpose nor the ethics of such suffering. I was impressed by his objections. The name of the author I am unable to remember at the moment. This book, a classic for many years when I bought it, will be found in the bibliography of the original *Golden Bough*. Normally I did not carry with me such a serious book. Usually on the continent I picked up at any railroad station something from the *Tauchnitz Edition: collection of British and American Authors*, a paperback selling for about 10¢. I have one in front of me now: *Ambrose Bierce, In the Midst of Life*, vol.2814, bought in 1923. In Paris we attended the fascinating French Colonial Exposition, the feature of which was a large-sized replica of the facade of the Angkor Wat or Vat. The food in the restaurants of the Exposition was outstanding, food that no longer is served to the public. That reminds me - we had refreshments at the Richmonds.

Everyone calls her Linda Dég, though she is a professor and an author well-known in the folklore world. A native of Hungary and an authority upon its folklore, I had met her at the Annual Meeting of the American Folklore Society in Austin, where she was chairwoman of one of the sessions and also lecturer. The night of our stay in Bloomington she and her husband gave a reception for us. Having been invited to arrive early, we had an excellent opportunity to talk to her alone in her study, a place of distinction reflecting her own warm personality. She asked me to autograph *Hoodoo* volumes 1 and 2, a surprise and honor.

Later I was again surprised and delighted to meet some of her students who were actually working on *Hoodoo*! No one left the party, a tremendous success, until 11 P.M.

Next morning we had a substantial breakfast with Prof. and Mrs. Warren Roberts, she cooking the pancake part of the meal on a small stand near her. We ate in an outdoor living room or Florida room. Here as everywhere I enjoyed the conversation. A real surprise came just as we were leaving and had been taken into the formal living room. Prof. Roberts was a skilled cabinet maker! He had made the period furniture we were looking at.

All these folklore people at Indiana I found interesting. Unfortunately Dr. Richard M. Dorson, Director of the Folklore Institute, was in England.

On leaving the Roberts we drove to Columbus, Indiana to see Prof. Stith Thompson, one of the earlier persons interested in folklore. He and his wife, living at the Four Seasons Retirement Home, had invited us down to luncheon. I had never seen a retirement home quite so large, so modern, and so well arranged. The dining room was formal, a large square, perhaps a story and a half high, and well lighted by windows. All visitors ate in a central square lighted by a glass dome. This permitted residents to leave occasionally their own tables or to see other guests. We had quite a walk along halls to reach the Thompson apartment, where we sat outside on a screened porch looking out upon open country. Here the Thompsons were near Indiana University, their former home. By the way, those halls had a purpose; walking exercise and recreation. Each hall turned before reaching its normal end, thus leaving a large cubicle with comfortable chairs and several tables, where a tired walker could rest or a group of persons could meet for conversation or games.

From Columbus we returned to Terre Haute to pick up Interstate 70, a modern divided highway that eased our way across Illinois to St. Louis, Mo. As we had feared, the evening rush hour caught us near East St. Louis. We were soon among the automobiles backed up for miles trying to reach and cross the Mississippi River bridge that unloads in St. Louis near Busch Stadium. Worse, there were no traffic signs indicating proper lanes! Not one policeman - standing, on motorcycle, in automobile - did we see. I had not been in such a traffic jam for years. Finally we are out of the traffic jam but driving in the wrong direction! Three times we had to ask at service stations how to reach Holiday Inn, North, the one near the airport. I was tired, my arthritic bones ached. Could I continue on to Arkansas?

The following morning I *continued on* to Arkansas. Vance Randolph I had to meet! Soon after my arrival in Fayetteville, I learned that Mrs. Vance Randolph, the former Mary Celestie Parler, was a folklore collector and an outstanding person in her own right, one of the treasures of the University of Arkansas. To have missed them both would have been a serious misfortune. As folklorists they lived in a building appropriately named - *Skull Creek Apartments*! Dr. Hand and I, guests of the Randolphs, stayed in a nearby apartment building. Each morning we had breakfast in the Randolph apartment, a meal prepared by a graduate student who cooked and served. So impressed was I that later I wrote to the Randolphs: *Those breakfasts with the Randolphs, food and conversation, could anything have been more delightful? Such breakfasts I have not had in years. Food? You know a clergyman is writing this. Even attending the Episcopal church with you and Dr. Wayland D. Hand was an event. Please extend my greetings to the Rector, I liked him.* Dr. Hand gave two university lectures, one during the day to Mrs. Randolph's class of folklore students; the other, next night in a university lecture theater open to the public. As we were leaving the theater a young man approached me saying he had always wanted to meet me, "I am Wayne D. McGinnis,

a fellow countryman from Adams County, Illinois - from Ursa!" This was my last surprise for the trip. Next morning Dr. Hand started on his drive back to California. I accompanied him as far as Tulsa, Oklahoma, where I took an airplane to St. Louis and, because the Ozark Air Line was on strike, an automobile to Quincy.

That eight-day trip with Dr. Hand had been one of the great adventures of my life! I was tired, dead tired. Not in years had I been so physically and mentally involved, except with *Hoodoo*.

Having finished the *three occasions* of paragraph one of the Introduction, I must now complete the identification of the remaining illustrations - numbers 9-17.

Mrs. Alfred F. Pogge's letter (ILL.25) about my devotion to the completion of *Hoodoo* caused the inclusion of illustrations 9-17, pictures of my wife's and my final home at the edge of the village Gladstone, New Jersey. Here I finished the second edition of *Folklore from Adams County Illinois* and decided to do something about those cartons of hoodoo material in the garage (ILL.9, 15).

Originally we purchased the Gladstone property about 1948 as a weekend retreat from the noise and dirt of New York City, but we moved in permanently three years before my wife's death in 1963. Through the years we remodeled and landscaped this double farmhouse. It was bought from St. Bernard's School, then college preparatory for boys, now Gills-St. Bernards for girls and boys. Their property and two public roads surrounded us, except our three acres across Mendham Road (ILL.9, 10, 15, 17). To the south of the house and towards the village is Church Street, called "The Gladstone Road" in *Fair is Our Land* (ILL.17). Church Street, only 1/4 mile long, ends at the top of the photograph where Mendham Road crosses it. Beyond the latter road and among the trees and over to the house spread our preceding three acres (ILL.17).

As we stand behind an L-shaped counter (ILL.11) having four electric burners under a stainless-steel hood, we can see the top of a table against the triple window, a window visible also in outside views (ILL.9, 16). To the left is my seat, to the right my wife's, and towards the counter a third - all armchairs. Two objects appear on the table, a hurricane lamp holding a square red candle half-burnt, and to its left and lying flat, a black-bound springbinder containing a part of the typed manuscript of *Folklore from Adams County Illinois*, 2nd ed. That bulge to the extreme right happens to be a Chinese cloisonne vase on a high teakwood stand. Out through the window we could watch birds at our busy feeding station, see both the circular drive with its entrance from Mendham Road (ILL.15) and part of the walk to the front door (ILL.16), and therefore observe traffic passing by on Mendham Road or Church Street, or anyone approaching the house. You will now understand why after my wife's death I deserted my study to write at the table.

Our backs to the triple window we face the former L-shaped counter and a similarly shaped counter with sink and coffeepot (ILL.12). Between these counters runs a passageway through the door on the left, partly visible under the hood, to a rear exit and powder room. A large refrigerator intrudes on the far right. Notice those convenient drawers facing the table. Finally we gaze through a doorless door, across the back-from-the-road part of a long living room, and out the corner picture window (ILL.10). Beyond or to the north is another acre of our land which adjoined St. Bernard's annual horseshow ground, and in the distance the far-off hills up Pleasant Valley. Left of our acre or to the west, but on school property, we could see a small swamp, home of redwing blackbird, and the bordering trout stream visited occasionally by great blue heron fishing, and frequently by killdeer (plover) repeatedly crying *killdeer*. Beyond, still to the west and dominating the landscape, rose the steeple of St. Bernard's Chapel. All

this we saw from the corner picture window, including deer early in morning or late in evening coming down from the hills to drink; bats and fireflies; sunsets, rainstorms, and blizzards. That corner picture window can also be found among illustrations at the end of *Folklore from Adams County Illinois*, 2nd ed., where my wife and I are sitting in it.

Now we are in the corner picture window glancing back through the "dinekit" (dining-room kitchen) at the triple window (ILL.13). Near the top of the door notice the aluminum spotlight in the ceiling over the counter. That light is turned on, by the way; you can see it shining on and over the edge of the counter. These photographs were taken in 1964 without flashlight or time exposure. Three objects rest on the piano; a fairly large oriental rug, a part of which hangs over into the doorframe foreground; an intricately carved piece of bamboo on teakwood stand; and that small bulge which is another piece of Chinese cloisonné, a very large bowl. All these oriental pieces, some unseen and unmentioned we bought years before in London at various times.

If while in the corner picture window we turn slightly to the left, we will be peeking through our *Chinese screen* into the other half, the towards-the-public-road half of the living room (ILL.14). This unusual and exotic screen is what remained after my neighbor and helper, Edward J. Zimmerman and I removed the door and wall, excluding studs, between the former farmhouse parlor and kitchen-dining room. Those unplanned oversized studs are not the skimpy modern 2"x4"'s. We sand-papered them just enough to remove the splinters; Next to the piano are a phonograph and television, given depth or distance from the eyes by that enlargement (72"x40") of "The Gladstone Road" (ILL.17). This scene in sepia was among a choice of several the Chevrolet Automobile Company asked their dealers to buy and display. I bought mine through my local dealer about 1960 - the price \$25. It is considered a great rural snow scene. That open front door shows the glass-louvered porch (ILL.9, 10, 16). Perhaps I should add here, that up under the eaves at each corner of the house was a spotlight turned on before dark. Even during the night we lived in a circle of light.

Speaking of light, here I should shed a little more of it upon the purpose and nature of these volumes called HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK, an unwieldy title I have reduced for reference purposes to *Hoodoo* rather than the possible but clumsy HCWR. As I have said somewhere, my *Folklore from Adams County Illinois* - abbreviated FACI in references - was a collection of general folklore in a small community. What I planned for my next investigation would be based upon the common magic rite of reversing - do the opposite. Instead of the general folklore of FACI, I would limit my subject matter to witchcraft, only a part of general folklore, collect it over a wide territory, and confine my informants to black people. While narrowing the inquiry we must remember two facts: (1) Witchcraft itself is a vast and complicated field of study, and (2) white people also believe what you will read in *Hoodoo* (see v.1, Intro. pp.II-IV; also p.4, line 23; p.475, line 41; p.573, line 7; p.894, line 34; p.896, line 27; p.897, line 24; p.1323, lines 41-43; p.1870, line 40; p.1909, line 39; and elsewhere.)

Why did I limit *Hoodoo* to black people? (1) What little hoodoo I gathered among the blacks of Adams County Illinois was not enough to indicate much of anything. (2) I wanted to collect down the Atlantic Coast so that my wife could be with me occasionally (see v.1, Intro. p.XV, paragraph 5) and this meant Southern States. At this time, 1936, I doubted whether I could work among blacks and whites simultaneously as I had done in Quincy, Adams County, Illinois. Remember, all my collecting among blacks of the South occurred in the homes or hotels of blacks. (3) I theorized that blacks, with less educational opportunities than whites, would preserve more witchcraft traditions and current practices.

(4) Blacks were chosen *because of their special concentration in or near cities, or in country districts* (see v.1, p.XV, par.6). (5) My preliminary experience with those first ten informants, interviewed in my New York City study, indicated that witchcraft could be found in the South. Besides, I already knew fairly well Maryland and Virginia, where I would begin field work, many of my ancestors having come from those states.

Witchcraft or hoodoo is a complex belief and practice involving almost every aspect of life. Nothing ever happens naturally. If you become lame, someone *planted* a *root* for you to walk over; if you have a headache, someone is burning a candle against you; if you are unlucky when gambling, someone has a stronger *hand* (a magic helper or good-luck piece) than yours; if your business is bad, someone has dropped a *dressed* article in your place; etc. Witchcraft or hoodoo is a magic rite - whether acted out according to a formula or merely intended or wished - against someone's welfare. The victim or his *doctor* uses a counter magic rite for cure or protection. Witchcraft concerns a person's spirit. To understand witchcraft a person must be familiar with the spiritlore upon which it is based. I have summarized the situation as follows: *To catch a spirit, or to protect your spirit against the catching, or to release your caught spirit, this is the complete theory and practice of hoodoo* (Hoodoo, p.24, lines 16-17).

In addition to the spirit basis of hoodoo or witchcraft, we must remember that the *Name of God*, the *Three Holy Names*, the *Psalms*, holy water, blessed candles, altars, and other Christian elements have been added. Hoodoo is a religion for many believers.

Even so, we must realize that not every believer in hoodoo believes the same thing, or believes with the same intensity. This of course is also true of Christians. No two *doctors* are alike. A convention of *doctors* would be amazed by the amount and variety of material in these volumes of *Hoodoo*. This *corpus hoodooensis* of mine is not like the laws of the Medes and Persians *changeth not*. *Hoodoo* is an amorphous body of rites and substances continually changing. Not all the matter I discovered a generation ago would be found today. Even then commercialism, other *isms*, and modern forces had been watering down for years the older witchcraft. Today, the modern revival of witchcraft in many forms, openly practiced and widely publicized, will add confusion to a field already confused.

I need not say that this conglomeration of material was difficult to grasp and handle. I wasted two years of my life shuffling rites about, trying to establish a semblance of order. Even worse, what could I do about the sexual rites I began to discover 35 years ago! Back in 1936 many sexual terms commonly used freely today were unprintable and unspeakable. Consequently I felt obliged to separate many of these rites from their interviews. As a result, later I had to restore some, not all, of this deleted material to its original interview. Another waste of time! In the end my attitude had to be, preserve the material by publication. and let someone else or other persons do the arrangement and commentary.

*Hoodoo* therefore is an archive to be studied, a quarry to be used in research, and not a logical presentation of special subject matter. Nonetheless, I hope the intelligent general reader will also discover *Hoodoo* and browse in it. Better for his or her benefit, maybe in the future the cream of *Hoodoo* can be reduced to a manageable one volume.

In addition to the preceding characteristics of *Hoodoo* I must also emphasize another important one, the professional worker called *doctor* and other names. Strange, I never heard of a woman being called *doctor*. Today, perhaps she is. After I had interviewed 371 persons, I found in Richmond, Va., my first real *doctor* (p.933f). More *doctors* followed him immediately. By the time I left



Norfolk, Va., I would no longer hunt primarily for magic rites, but living men and women who kept the hoodoo system alive. Always I sought the *doctor*, his appearance, personality, mannerisms, origin of his power, possible descent from a predecessor, activities, beliefs, methods, special devices, and the atmosphere surrounding him. This latter also meant a study of his clients. Naturally I still welcomed anyone having information pertinent to my search.

Information, accurate and reliable, was the very essence of that preceding search. Several persons have been surprised and shocked that I paid my hoodoo informants in the Southern States, something I did not do in Adams County, Illinois. In Adams County, where my identity was known, I collected general folklore (weather sayings, planting beliefs, black cat crossing your path, etc.) among an overwhelmingly white population; among the black people of the Southern States, where I was completely unknown, I collected hoodoo (magically how to kill an enemy, influence the judge at a trial, make someone love you against his will, steal without being caught, etc.), hoodoo in the cities often being considered an *underworld* activity. There was a reason for my payments during my hoodoo search in the South. First, I had to use a contact man who had to be paid wages and expenses, if he traveled with me. In each city I had to hire a local contact man, usually a taximan whose automobile I also rented. Sometimes I rented a room in his home for interviewing informants. Every informant who came to me knew that two persons were being paid. Sometimes the taximan was separate and I rented the room from a woman. Informants were paid on the basis of the amount and quality of material offered. How much to pay was always a problem. These informants, while I was interviewing someone else, had to wait in the waitingroom one or two or three hours before they could see me. Do you think they came to see me for the purpose of advancing human knowledge? Beside they knew I was writing a hoodoo book that would be sold. And what about those professional men and women who visited me? They made or tried to make a living from their profession. I always respected their profession. I was there to learn from them, not to teach or criticize them. Would you, the reader, go to your dentist, physician or lawyer and expect to be treated free? Of course I had to pay these professional men and women. Could I pay them and not the smaller informant? Now, on the other hand, when at St. Petersburg, Fla., in 1970, I interviewed the WHITE WOMAN WHO SEES AND HEARS, she, an outstanding teacher with a M.A., wanted to be interviewed in the interests of knowledge. I did not offer this able woman money! Unfortunately I lacked the scientific training to ask the right questions. I did, however, keep everything on a natural basis by asking the history of her health.

We had in the last lines of the preceding paragraph an educated white woman who saw strange sights and heard unusual sounds. Her first husband divorced her because of these *psychic gifts* or *psychological problems* or *physiological disorders*. Many persons I interviewed could see and hear strange things. Even Edward Bufford, my chief contact man, slept with a light burning to prevent the appearance of spirits. On the other hand some of my informants welcomed the materialization of spirits: *I 'municate [communicate] 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' an' dissipatin' an' goes out fo' a month"* (from quotations at beginning of Doctor England's interview, p.1386). I am unable to explain the preceding expression *goes out* except by the term *black out*. Sometimes these *seeing* persons realize they are dreaming. For interesting examples of this, read about two persons who saw me before we met (p.1095, line 23 to end of interview p.1097). Having met or seen someone before is a well-known psychological problem. I interviewed persons with all sorts of mental difficulties.

To become acquainted with a mind especially strange, read the quotations preceding my interview of *Doctor Heard*, p.1948. Not one of the foregoing informants is a liar. The question I have been leading up to is: Did some of these black informants tell me a white man lies? A few did, but I tossed out their material. If you work carefully through *Hoodoo*, you will scarcely find an out-and-out lie. However, you will discover some made-up, legitimately made-up material. Let me explain. If on a visit to your M.D. you complain of a vague sort of pain or a *draggyfied* [sluggish] feeling and he does not know what is wrong with you, he may prescribe something unharful but possibly useful on the basis of his clinical experience or knowledge of you. Similarly the same situation arose when I interviewed a hoodoo doctor. If my question was new or difficult for him, he would answer on the basis of his knowledge. He is *making-up* a legitimate remedy. Remember, "*any work yo' do, it's five or six ways tuh work it*" (p.1870, line 13). As a matter of fact, some problems in hoodoo have fifty or one hundred solutions! You will find few lies in *Hoodoo*.

Several more illustrations need explanations. The Rt. Rev. Robinson, L.L.[D.], D.D., (ILL.18), I did not meet, he being out of the city. This was a misfortune. Please observe his *No Witchcraft Used*, showing that what I call "hoodoo" or "witchcraft" has been (with much other evidence) the common term for this practice along the southern Atlantic coast for generations. Illustration 19 tells us more about the Prophet Warkiee Sarheed (*see also* ILLS.5 and 8). For the first time I had my palm read by professional palmists - three of them. I will not say that these three palmists would have done so, but some of them, known to be only through informants, will hand out lucky numbers, supply advice in domestic affairs, counsel northern visitors on what property to buy or investments to make, and in fact offer any information wanted. I now discuss the three palmists separately:

(1). Madam Chakta (ILL.20) definitely *Gives answers to your problems*. Would she advise me about some of my problems, I inquired. "No," she replied, but perhaps her mother would see me. Had I asked for an appointment with her mother, her mother would have been temporarily out of the city. These people are experienced and clever. You have probably noticed that she uses the BIBLE-O-GRAPH. If you submit a question, she puts a blank piece of paper in the Bible, closes the book, and after several minutes opens it. Meanwhile there may be a little hocus-pocus to impress you. The paper taken from the Bible contains your answer: *You need special readings, or You will succeed with proper advice*, etc. The message had been written previously with invisible ink. I had had this *trick* worked on me 30 years before in Little Rock, Ark. (*see* my opening comment on interview FAITH DOCTOR, p.1315; also p.1323, lines 7-10). That *letter from the spirit trick* had been played on me soon after I had entered the doctor's consultation room before recording could begin, but I kept it in my mind and recorded it indirectly later.

(2). Asia Teal (ILL.21), my second palmist was a white woman. Unknowingly, Mr. Cuppy and I visited her home on a no-work day, Wednesday; but she must have peeked through the window and seeing my clericals became curious. Somewhere in *Hoodoo* I say it would be impossible to collect hoodoo while wearing clericals. Forgive that nonsense. As I look back at my mistakes, I actually never learned how to collect hoodoo. We chatted a few minutes. She, a native of Ohio, had been in business more than 30 years. What did I think about the work on ESP at Duke University. Of course you are familiar with Bishop Pike; etc. She immediately suspected that I was an investigator of some sort, though she did not say so. The reading of my palm she conducted with skill and style. I had encountered an expert, a master of her profession, much, much better than the

two black palmists here described. Besides, she charged me \$2.50; they, \$5.00 each. At the end I suggested she might like to inform me about her work, her clients for example, for an additional fee, a worth-while one. Uninterested, she declined. The spirit behind her knowledge of me had been exhausted. A week or so later Mr. Cuppy and I attempted to meet her again. There were so many automobiles near her house I thought someone in the neighborhood had died. No, said Mr. Cuppy (remember he is a taxi driver), she's always crowded. Nevertheless I sent him into the house to investigate. He soon returned to report every chair was occupied. Some of the clients had dropped in without appointments. At a later date I telephoned her. Her husband, a part of the business, answered. After telling him I was the clergyman who had had a reading several weeks ago, she came to the telephone. She refused to see me: *I said no and I mean no*. And I knew she meant no. These people are licensed and can summon the police if annoyed. Her name ASIA TEAL I consider a possible cryptogram signifying *Asia Tealeaves*, and that she started her work as a fortuneteller reading tea leaves.

(3). My third palmist, black, lived across the bay bridge and several towns south of St. Petersburg. I do not have her card. She had a triangular altar set against the wall in the corner of her consultation room. It held symbols of all religions; cross, crescent, a few queer looking angels I would have identified as devils, and other objects. There were no candles, but I imagine they could have been supplied quickly had a believer requested a service. The palm reading did not take long. She lacked the poise and technique of the other two palmists. Her work was the altar. My questions about it disturbed her. "Excuse me a moment," she said, opening the door to the waitingroom and yelling to a boy we had seen outside when we entered the property. She yelled, "Did you feed the chickens?" Anything she yelled would have been sufficient, for I realized the signal had been given and the interview had ended. Two minutes later an automobile drove into the yard. Her final words were, "I have another appointment. They have just arrived."

Illustration 29+29A+29B at the end of this volume is a report in 1920 to the former Icy Hot Bottle Company of Cincinnati, Ohio. The president of this company at that time was Mrs. George Altenberg, my future wife - see my letter of 1921 to her, Intro. p.III. I had known her since July 22, 1920, but knew nothing about this report until 44 or 46 years later, when I wrote on original of illustration 29 as follows: *This page and following two pages about Icy Hot (thermos [type] bottle) films [motion picture films about Icy Hot] I found only after I had started to publish second revised edition of Folklore from Adams County Illinois. What a strange coincidence!!! Her money started Icy Hot factory, also paid for my field work and book; her book following her Icy Hot round the world! This note in ink by Harry M. Hyatt, March 23, 1966.*

When I wrote that note the chances that I would ever complete and publish any part of *Hoodoo* were slim indeed. These three pages of the report I include among illustrations because they very much concern the second edition of *Folklore from Adams County Illinois* and also the publication of *Hoodoo* itself.

Moreover, that notation of mine on March 23, 1966 raises a *seeing* problem of my own, not a psychic or supernatural one, because I use the word *coincidence*, but it does pose a possible unconscious trick of the mind. (For these *seeing* and *hearing* problems, see p.XVI, par.2f.) Here is the specific problem. Was I looking at this document for the first time as I thought, or had I casually glanced at it any time during the two preceding years and had forgotten it? In an attempt to solve this problem, let me go back five months before March 23, 1966.

Towards the end of October 1965, the second edition of *Folklore from Adams County Illinois* came from the press in an edition of 1000 copies. The book was

dedicated to the memory of my wife, Alma Egan Hyatt. Then I did something somewhat original, I created a supermemorial by immediately mailing 700 copies of the book as a gift to 700 libraries round the world. The only copies ignored by recipients were the 15 scattered across Russia and Siberia. Even Peking (not *Peiping* but *Peking* on letterhead) acknowledged its copy. Most of these thank-you notes were form-sheets or form-postcards, but many personal communications also arrived. Some of the latter are quoted in the addenda at the end of *Hoodoo* volume 2.

If I had found 29+29A+29B before sending these books round the world, my action would have been a deliberate imitation of a former action by Icy Hot Bottle Company and not a *coincidence*. In other words, at the time of that notation I thought I had just discovered the document, five months after the books had started round the world. My notation should have read *I found only after I had published*. Whether *imitation* or *strange coincidence*, the idea of books round the world was surely original. You must be told, that following my wife's death I spent some months examining a mass of documents she had left. I could have had a previous glimpse of illustration 29.

While these books were on their way round the world, I was on the train to New York to consult with the bank, trustees of my wife's estate. The summer quarterly payment from the estate being long overdue, I had telephoned my trust officer for an explanation. He explained that the possibility of new payment arrangements had caused a delay. If I were coming to New York City soon, the bank would like to confer with me about these changes. I answered I had a book in the press and would be at the bank in about two months, sometime in October.

When I reached the bank my trust officer referred me to the bank's lawyer, who could better manage the legal details. The latter also had been my wife's lawyer, had written her will. He was personally known by me. As I walked into his office my hand held a copy of the newly released *Folklore from Adams County Illinois*, because later that afternoon I would visit old friends, friends of my wife and myself even in Cincinnati before our marriage. After an exchange of greetings, the lawyer briefly explained that a *possible* heir to the whole of my wife's estate had appeared! He was telling me this two years after my wife's death, after all taxes had been paid, after thousands of dollars in bequests had been honored! He was talking about a *possible* heir! (All through this momentous conference, 51 stories up in the air, we talked calmly!) Then he handed me a copy of the will of George Altenberg, my wife's first husband. He bequeathed everything to his wife Alma. At a later date came the codicil, that after his wife's death his estate would revert to his mother and sister or to either if the other had died. George Altenberg I never knew, he being dead before I reached Cincinnati.

I had read that will and all documents of the estate two years before, they being among papers left by my wife, and I had not been disturbed by them. Two weeks after the bank meeting, my wife's nephew Thomas Egan Feuss hired a firm of lawyers to defend the large bequest he had already received from her estate. One of these lawyers later called this affair the greatest case ever to involve the Probate Court, no lawyer he had talked to ever having heard anything like it. Moreover he stated that some competent person should publish all the documents and annotate them; it would become a legal classic. He also added that I had grounds for a suit against the bank. And all this occurred while I was trying to put together the first two volumes of *Hoodoo*!!!

Here is how my present discussion further concerns *Hoodoo*. The bank did not renew payments to me until the estate was settled almost three years later. Had the bank learned one year sooner about the *possible* heir, the second edition of *Folklore from Adams County Illinois* would never have been published. Without

its publication no attempt would ever have been made to complete *Hoodoo*.

Similarly revelant here, I must include one of my wife's automatic notes written in 1922 just after she had sold the Icy Hot Bottle Company. Though undated, the subject matter of this note is unmistakable; not legal evidence of course, but meaningful in a search for truth. (For these automatic notes, see CONTENTS of present volume, next to last page.) My future wife's sister-in-law - THE CLAIMANT WHO WOULD REAPPEAR 45 YEARS LATER - had threatened to bring suit against her. Presumably she did this as one of the two residuary legatees of her brother's estate, because she had not been legally notified of the intended sale so that she could protect her interests. There is no court record of such notification. On the basis of the will and lack of legal notification, the sister-in-law had the law on her side. Did she?

The legal notification was never issued because my future wife claimed always to have been the owner of her husband's stock and the Judge of the Probate Court so allowed. The year before George Altenberg's death, personal documents show she received the income on two large blocks of stock about half of the total. All this of course is not so simple as it sounds. The Internal Revenue Service in Washington, D.C., made the widow pay taxes on the estate, saying it did not recognize the decrees of a Probate Court. That IRS letter is a revealing document about the lack of woman's rights!

However, one man in Cincinnati did accept the decree of the Probate Court. Icy Hot was bought by the city's smoothest financial *operator*, who planned to resell it as soon as possible to the Thermos Bottle Company. I neither believed in 1965, nor do I believe now, that this *operator* or Thermos would have purchased a pig in a poke.

Yes, my feelings were just that, as I sat opposite the bank's lawyer, my wife's own lawyer. Yes again, I was in a state of shock; not about the money from her estate, I could continue to keep on living. Opening the book in my hand to the correct page, I pushed it across the desk to him. *Here is a picture of the woman we are talking about. What you and the bank are thinking, if not saying, is that this woman, known by me 43 years and married to 40 years, was a fraud!* These are not the exact words of course, but the substance of what I said. In that hour, that book was what my hoodoo informants would have called a *hand* or a *mojoh* or a *good-luck piece*, my needed spiritual power.

That photograph handed to the lawyer happened to be a part of a strange, strange statement called "Pictures for Alma," the addenda to *Folklore from Adams County Illinois*, second edition. It is a haphazard fragment from the material and memories I immediately began to collect about her after returning home from the burial in Cincinnati. This and the mass of documents she left had kept me busy from October to spring as I lived there alone in the Gladstone home (ILLS. 9-17). The book itself, ready to run off the press, I held up several weeks while I threw together some photographs and paragraphs from the preceding collection. This mixture, too large, I had to reduce to the present size by eliminating half the paragraphs, one here and another there. Its purpose? My wife would have said I had foreknowledge of the trouble about to descend upon me. Can a man have a purpose who uses as a colophon for the book, his wife's epitaph! I did something just as unusual at her funeral in St. Lukes Episcopal Church, Gladstone, New Jersey. The funeral service had just ended. At my side stood my niece; up in the chancel was my great friend, the Rev. J. Langtry Williams (ILL.28) assisting the Rector. No one in church knew about what would happen next. Eight men, dressed alike, undertaker assistants, came up the aisle. Each grasped a handle of the coffin. Instead of marching forward, they suddenly raised the coffin upon their shoulders, and then slowly lockstepped down the aisle. The silence



was broken only by an English-born woman who exclaimed in a stage whisper *How English!* I had Alma not *pushed out*, but carried out; not as a soldier, but as a *Master of Life*. I had never heard of or seen a woman's coffin on the shoulders of men. Those of you who saw on television President Eisenhower's funeral understand how effective the rite can be. My undertaker had to make a quick search for eight trained men; you do not turn this sort of task over to a hastily gathered group of amateurs.

Only one person ever mentioned "Pictures for Alma," Barbara Connelly (ILL.30), who typed *Folklore from Adams County Illinois*:

Dear Dr. Hyatt,

Hope you are well and enjoying the holiday season.

I can't tell you how excited I was when "Folklore from Adams County Illinois" arrived! It gave me such a funny feeling to see my typing in a book. (I immediately started looking for imperfections!) I loved the Pictures for Alma Section - it was so interesting and beautifully written. The cover is very handsome looking also.

There's one thing I wish - that you would write a biography of Alma - rather the story of your life together. It seems you had such an interesting, full, rich life together - it would make wonderful reading - if you would share it with the world.

Thank you so very, very much, for the book. I'll treasure it always. I just want to tell you once more what a wonderful experience it was working with you.

Hope you get in touch when you come East again. Would love to see and talk to you.

Fondly,  
Barbara Connelly

There were special reasons why Barbara Connelly would mention "Pictures for Alma" and consider them "beautifully written." Occasionally I showed her old pictures being enlarged in Morristown, New Jersey; some to be kept in an album, others to be framed seriatim: 9 and 3 in two separate horizontal frames, and 3 in a vertical frame. These 3 frames still hang on my bedroom walls. The fact that my wife had been a successful business woman, I being an author, our long marriage definitely successful, would appeal to a 23 year old girl, mother of a 2 year old son, both of whom lived with her parents. *Manpower* in Morristown found her for me, someone who could work at home and meet me at least twice a week at *Manpower*. Problems or questions arising in between could be settled by telephone. I never met her except at *Manpower*.

Barbara's name in *Hoodoo* (v.1, Intro., p.XLII) intended to acknowledge the typing of *Folklore from Adams County Illinois*, 2nd ed. She had nothing to do with *Hoodoo*. In the same paragraph the name R.H. Hayes should be R.M. Hayes. This Introduction also forgot to include a margin title for New Orleans, La., p.XXXIII, and completely omitted descriptions of my work in: Sumter, S. Car.; Fayetteville, N. Car.; Raleigh, N. Car., where I stayed only three days, my contact man and I being doubtful about possible work there; and Wilson, N. Car., where police, as in Memphis, rushed into my interviewing room (see Police! Police! Police! among illustrations at end of *Hoodoo*, v.2).

Having confessed to errors and omissions in the preceding paragraph, and before that having corrected a previous statement of mine about not being able to engage in field work while wearing clericals (p.XVII, last par.), allow me one more correction where I say: *Permission [by Chiefs of Police] of course was never*

given in writing (see v.1, Intro. p.XXXIV, line 19). As soon as I returned home from Florida in 1970, guess what I found; a package containing all the letters of permission from Chiefs of Police beginning with St. Petersburg and including my second trip to Memphis! These original letters, permission to work among black people and to identify me in case of a raid as the result of a complaint, will be filed with the manuscript, the transcriptions from the original cylinders.

Before I forget, my only possible explanation for "Pictures for Alma" was and still is, they in a much abridged form tried to complement or answer my wife's automatic notes. The latter were messages written or scribbled with various degrees of *automaticity* under great stress, fatigue, sorrow, to communicate usually with a spirit. A good example of one type of automatic note is the one written by my future wife in 1919 on a letter of thanks she had just received from Drecoll, her couturier in Paris, he located in a building opposite the Opera. The thanks were for the French mourning costume she had recently purchased, her husband having just died in Paris. (Mrs. Ivy Eisenman in her letter to me of March 21, 1964 - at end of "Pictures for Alma" - describes the costume.) On my finding Alma's note in 1963 or 1964, I immediately wrote an answer. You will find her note and mine under it in volume 1, opposite unnumbered p.1 of the text. Should I reveal to you before the appearance of volume 4, that her dead husband actually wrote a note answering her preceding plea? And that, dear reader, is the real automatic note! Automatic notes, fake ones at least, are common in hoodoo (see *Hoodoo*, v.3, Intro. XVII, under Madam Chakta). While doing field work it never occurred to me to search for real automatic notes surely used by some *doctors*. I mean a real note written by the *doctor*, completely forgotten, and then rediscovered by him as a message from the spirit.

Our final illustration, No.31, pictures the result of my attempts for more than 50 years to produce a bookplate that would identify me. My first bookplate was one of those two-pronged devices, actually a punch, into which you inserted the front flyleaf, pressed the two prongs together, and embossed EX LIBRIS over HARRY M. HYATT. Then followed a succession of designs, some in color. The latter idea probably appeared in the 1930's, after I became acquainted with Gordon Craig's book *Nothing*. His colored designs were too small to express anything suitable for me. About two years ago, after seeing an excellently designed Zodiac five or six inches in diameter, an inspiration flashed through my mind; put the titles of my two books within and around the circle. Should I enclose everything within solid black circular lines? No, leave everything open, give the spirit a chance to breathe, roam about at will. All this I did in less than an hour. After my design came off the press, I discovered a serious flaw; the printer in twisting the word HOODOO separated it into HOO-DOO! Instead of a mistake ruining 1000 bookplates for my much reduced library, I rationalized the accident into a virtue. The flaw had converted the design into a perfect piece of magic. That is why the hunchback, the pegleg and the blind man, imperfections, are lucky in folklore. And finally, notice that this bookplate, the symbol of fifty years of effort, is the colophon for volume 3.

Those words *Harry Middleton Hyatt Genealogical Papers 1973* on the title page of this volume contain another archive of mine. This vast collection of original material is a documented study of, not hearsay or guesswork about, my families, all of whom lived on the colonial frontier. I began this search as a high-school boy, writing letters, visiting people, and later examining court and other records. These thousands of pages of material, much of it in my own writing, as well as letters, account books, etc., I have been Xeroxing into ten copies to be deposited next year in well-known archives, such as Virginia State Archives, Richmond, Va., Kentucky Historical Society, Frankfort, Ky., and others.

A word about the name *Alma Egan Hyatt Foundation*. It was once a legal corporation paying for magazines, books, and my field work. There are no longer any funds to be granted.

That period between May 1972 (the trip to California) and July 1973 (visits to Indiana and Arkansas) was the final great experience of my life. What I have written about this adventure among folklore scholars and students is very inadequate. After rereading my account about them, a few more names must be mentioned:

(1). Herbert Halpert, Memorial University, in St. Johns, Newfoundland, Canada. Following that amazing conference with the bank's lawyer in New York City previously described, I found on reaching home the first of those formal notes of thanks for *Folklore from Adams County Illinois*. Here at least was something that could not be undone by a bank or court of law 45 years later! Two weeks afterward came Dr. Halpert's letter of November 19, 1964 (see *Hoodoo*, v.1, Intro. p.XI). I did not even know that the first edition of FOCI was being used in a university. Several newspapers had printed popular articles, and once selections from the book had been read on radio by Arthur Godfrey. I told Dr. Halpert at the Texas meeting his letter had given me the encouragement sorely needed to re-start *Hoodoo*.

(2). Alan Dundes, University of California at Berkeley, introduced himself. To my remark about seeing his book upstairs in the publishers display, he asked whether I had seen my name in it. I had not. He took me back upstairs and pointed out my name several times, promising to mail me a copy on returning to California. The book soon arrived and here is its unusual title: *Mother Wit from the Laughing Barrel: Readings in the Interpretation of Afro-American Folklore*. Laughing Barrel? A black slave who could not control his mirth, stuck his head down into a barrel to prevent his master from hearing the excessive laughter.

(3). Bruce Jackson, Director of Center for Studies in American Culture, State University of New York at Buffalo. Later he wrote me a letter I consider, as I wrote to him, "a sensitive and understanding appraisal of *Hoodoo*."

(4). Barbara K. and Warren Walker, wife and husband, I remember quite well, having watched them prepare for the presentation of a Turkish motion picture film SUSUZ YAZ, by Ulvi Doğan, first prize winner, Berlin Film Festival, 1964. This was a story or study of Turkish rural life. The Walkers once had lived in Turkey, he winning a Fulbright Scholarship. She had written a number of books, some in cooperation with her husband, a list of which I have temporarily misplaced. Both are at Texas Tech University, Lubbock, Texas.

(5-10). Daniel J. Crowley, University of California, Davis, an expert on the Jamaica narrative; Frank de Caro, Louisiana State University; David Hufford, Memorial University of Newfoundland; Alan Jabbour, Library of Congress; Donald A. Bird, Central Michigan University; and Dr. Mark? Mealing?, Selkirk College, Castlegan, B.C., Canada.

(11). Roderich Moore, a very young man, was the last folklorist I met in Austin, Texas. As I sat alone at the high table watching the crowd leave the Regency Room, he approached asking could he speak with me for a few minutes. I would be delighted. He taught at Mount Empire Community College, Big Stone Gap, Va., population 7070 in 1960, and surely several thousand larger on the 1970 census. This town is in the extreme southwest triangular corner of Virginia. My wife and I in 1928 had been near it when at Abington, Va., Kingsport, Tenn. (about 20 miles away as a crow flies), and Cumberland Gap. Mr. Moore had already started to search for my type of folklore, interviewing root people, healers, and witchcraft persons. His having attempted Richmond, where I had collected years before, interested me. He wanted to know whether I had ever heard a story about two snakes. Only once, as I remember, when someone attributed this feat to the

powers of *Doctor Buzzard*. Just as the judge was about to sentence the defendant, two snakes, standing upright on their tails, corkscrewed or spiraled into the courtroom. Everyone in the courtroom, including the judge, rushed outside the courthouse. This inability of the judge to begin or complete the sentence automatically freed the prisoner.

So that readers meeting *Hoodoo* for the first time in volume three will have a proper perspective of all preceding material, I will summarize it briefly. Volume one contains: *A Strange World* (a few typical witchcraft stories and beliefs to establish the atmosphere within), *Ghostlore*, *Spirits with Special Forms*, *Spirits and Animals*, *Black Cat Lucky Bone*, *Sell Self to Devil*, *Spirits Guard Buried Treasure*, *Hag or Witch in Hag Form*, *"Doctors" Themselves (Diagnosis of Spells and "Doctors" from Birth to Death)*, *Time and Hoodoo Spell*, *Principles of Healing*, *Cures and Protection*, *"Hands" or Magic Helpers*, *Business and Customers Produced by "Doctor"*, *Shrines and Altars and Candles and Saints in New Orleans Area*, and *More "Doctors" Described by Laymen*. Volume two contains *Interviews: My Conversations with "Doctors"*. Volume three, as you can see, continues the *Interviews* of volume two. Then follows a lengthy division on *The Physical Human Body Itself* divided into ten sections, the first section *Sexual Impotence* (pp.2341-2509). Here for the first time in American folklore, sex rites and beliefs were normally collected, sex itself being treated as a legitimate part of folk life. This material, unusual for its time, was recorded during the years 1936-1942. Despite my own liberal views, sex did delay the publication of *Hoodoo*. I had no desire willfully to offend, I had never tauntingly shouted, *Devil! Devil!* Even so, someone will say, *But only uneducated blacks believe that sort of thing!* Only they? Listen to the *Family Weekly*, published in New York, N.Y., distributed to Sunday newspapers throughout the United States, and to me locally (August 8, 1972) by *The Quincy Herald Whig* (Quincy, Illinois). The first inside page contains a double column called *Ask Them Yourself*, in which readers ask a *famous person* a question. A photograph of each *famous person* is opposite the question asked and answered. R.N., of Bloomington, Indiana, asks a question of Gail Kuhn, author of *Sexual Powers Through Witchcraft*: "Can men over 40 really be sexually regenerated, as you claim?" Gail Kuhn, a white woman according to her photograph, answers: "I believe men from 18 to 75 can be sexually regenerated by witchcraft. This can be done through metaphysical experiences, incantations, applications of love oil, massages and occult experiences."

## INTERVIEWS

*Witchcraft or hoodoo is a complex belief and practice involving almost every aspect of life. Nothing ever happens naturally, you live in a world of magic. If you become lame, someone "planted" a "root" for you to walk over; if you have a headache, someone is burning a candle against you; if you are an alcoholic, someone put a spell on you....Witchcraft concerns a person's spirit...."To catch a spirit, or to protect your spirit against the catching, or to release your caught spirit, this is the complete theory and practice of hoodoo" ["Hoodoo," v.1, p.24, lines 16-17]....Hoodoo is a religion for many believers....not every believer in hoodoo believes the same thing, or believes with the same intensity. This of course is also true of Christians. No two "doctors" are alike. A convention of "doctors" would be amazed by the amount and variety of material in these volumes of "Hoodoo"....Hoodoo is an amorphous body of rites and substances continually changing. Not all the matter I discovered more than a generation ago [before 1973] would be found today....I need not say that this conglomeration of material was difficult to grasp and handle...."Hoodoo" therefore is an archive for scholarly research, not a logical theme presented about a special subject. Yet I do hope the intelligent general reader will browse among the pages of "Hoodoo." Such general interest could some day reduce the cream of "Hoodoo" to a usable single volume for everyone. (Quotation largely from "Hoodoo," v.3, Intro. p.XV.)*



## INTERVIEWS

### MY CONVERSATIONS WITH HOODOO DOCTORS

#### CONTINUING FROM VOLUME TWO

[These four volumes of *HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK*, often abbreviated HOODOO when quoted, are one "vast quotation from my interviews with hundreds of informants" in every southern state of the United States of America except Texas. Let me explain "vast quotation." Omitting explanatory notes within the brackets, every word of the text is spoken by the author or the person interviewed. "To identify the two speakers - all parentheses and brackets enclose my words; the first indicating question or comment during actual interview, the second denoting subsequent editorial matter. Everything else belongs to the informants." Within the preceding quotation marks I am quoting myself (HOODOO, v.1, p.1, par.2).]

[In the present INTERVIEWS and remaining material of volumes 3 and 4, "we will hear these professional practitioners explain their beliefs and works, how they have mastered a STRANGE WORLD [[described in pages 1-19]]. 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." Words within quotation marks are from my prefatory note to INTERVIEWS (v.2, p.933). The first interview starts:]

#### SELF-SUFFICIENT SPECIALIST

AH DON' NEED TUH GO TUH NEW ORLEANS TUH LEARN NUTHIN

(WHAT PERCENTAGE OF THESE PEOPLE COLORED AND WHITE  
WOULD YOU SAY ARE INTERESTED IN THIS TYPE OF WORK?)

ALL OF 'EM - DE RICHEST TUH DE PO'EST [POOREST]  
(COLORED AND WHITE BOTH?)

BOTH

(AND YOU HANDLE BOTH?)

NO, MAH TRADE IS WHITE

#### MEMPHIS, TENNESSEE

[*Professional and excellent* I marked this woman's material on each page, while checking it with original cylinders recording our conversation. She is informant 923, recorded on cylinders B34-B39 = 1492-1497. Hoodoo from New Orleans does not impress her, she having enough hoodoo of her own, a hoodoo based upon experience. She - thinking I am or want to be a *doctor* like herself - advises me, *yo' make*

yore own stuff, meaning gather your own roots and produce your own *black cat ashes* (see BLACK CAT POWDER, p.526). The latter was a Memphitic monopoly, sold a stone's throw from where we were sitting. Its seller or one of his *stooges* may have been the *stool pigeon* who informed police that a white man asking questions was working at the Eureka Hotel, the downtown hotel for black people (see following interview EUREKA HOTEL WHERE I INTERVIEWED IN MEMPHIS - BUILT BY THE DEAD). She warns me, *evahbody don' b'lieve in de same thin'*; and cautions, *any work yuh do it's five or six ways tuh work it*. One of these different ways she suggests, telling me where to buy *she lodestone* molded into the form of a diminutive woman, small enough for insertion into *hands* (cf. MAN-SHAPED CANDLE, p.804). But most important was her evaluation of the number of hoodoo believers, black and white, rich and poor - the highest estimation of all those I gathered (see INTRODUCTION, vol.1, pp.II-III). Realize too, this woman is more than a manipulator of rites, she is also an expert *reader* - with playing cards. Also, I must not forget her specialty. In the preceding title quotation she repeats the very words of Madam Wiley of Memphis, *mah trade is white* (see INTRO., v.1, p.II, 5 lines from bottom of page; quoted from p.1567, line 3f.). These four words of both quotations are a trademark for an exclusive and special type of hoodoo - the private domain of the specialist!]

Ah go tuh git a cat an' a dog an' ah make de cat an' de dog mad, an' when dey bristle up heah, ah cut dem bristles from behin' de neck. Ah cut dat hair an' mix it wit cayenne peppah an' ah take a little sut [soot] an' ah colah [cover?] dat cayenne peppah. Den ah take dat dog hair [and cat hair] aftah ah mix it, an' carry it tuh yore house an' ah throw it in dere an' say, "Cats an' dogs cain't agree, *niggahs* an' whites cain't agree. Leave!" An' yo' go in peace.

[The first word sounded like *sut* to me, though transcribed *salt* by my transcriber; and the second word, either *color* or *cover*.]

Ah go tuh de woods [for a *root*] which ah keep in han'; ah may bring me a piece of bark an' let chew look at it. An' ah go out in de woods - have yo' heard talk of love vine? Well ah go out dere an' ah git me some love vine. An' ah git me a piece of *John de Conkah*, cuz ah use'ly [usually] have groun' *John de Conkah* - git it green an' grin' it in de food choppah. Ah mix dat *John de Conkah* an' de love vine tuhgethah an' ah use Jockey Club Perfume an' ah mix it in a bottle. Ah put three drops at each do', den ah scrub mah fron' steps. If yo' got a house where dere trans'ents [transients usually for one night]. Undahstan' me [you do that] fo' nine mawnin's an' yo' throw yore do' open. Yo' don't need tuh worry 'bout 'em comin' in. Den dey comin'. Dat's fo' trans'ent trade.

(If you are keeping roomers. Like a hotel?)

Yes.

Now, yo' undahstan' dat. See whut ah'm tellin' yo', yo' make yore own stuff. It's very easy tuh git love vine by de sack. See how ah do it, ah go git bundles of it lak dat an' ah puts it in de jar green, undahstan' me, an' ah covah it wit Jockey Club Perfume to keep it 'live. An' ah use it on whatevah 'casion [occasion] it called fo'.

Ah go tuh town [downtown to buy that] yo' see - yo' know, de ole-fashion iron fo'k wit de wooden handle, wit de fo' prong. Ah go tuh de Kress [Kresge Co.] an' buy me one dose iron fo'ks, an' ah walk tuh de do' an' stab it three times [with the fork prongs] say, "Move!" Co'se yo's gotta be riled when yo' want 'em tuh move. [*Riled* shows *anger* like *laughter* a magic rite - see comment later.] Yo' say, "Git outa heah, yo' son-of-a-bitch! Leave! Move! Git outa mah path!" [She demonstrated.] Dat move 'em.

[I describe demonstration.]

(You pull the fork out.)

Walk tuh de do' an' pull it disaway.

(Jab the fork into the door.)

Intuh de do' an' pull it tuh yo'. See, yo' pullin' 'em outa dere.

(You do that on the outside of the house?)

De outside of de do'. See dis do' here [demonstrates]. [She points to the door of the Eureka Hotel room in which I interviewed - see INTRODUCTION, v.1, p.XXXIII.]

[To return to the preceding *anger* rite. All rites such as this one concern the magic of imprecation or malediction. They are numerous. *Laughter* as magic appears to be rare. I can think of only one at the moment, that of keeping police from your house - see interview of informant 1376, THE KNOWIN' WOMAN, soon to follow, and the explanation given there.]

Yo' an' yore fam'ly ain't gittin' long tuhgethah. Well yo' know whut chew do. Yo' go tuh de Scripture an' yo' git chew de 120 Psalms. Yo' read de 120 Psalms an' zhoo draw a cross in de middle of yore flo' [demonstrates] in huh absence. Yo' take dragon blood, pulvahize dragon blood, an' [informant demonstrates] put on each haid [head = arm of cross drawn on the floor], an' take dat cross, undahstan' me, den yo' take an' eithah light dat cross. [If I remember correctly, dragon's blood burning on the four ends of the cross is the only fiery-cross rite in HOODOO.] An' dis chaptah [Psalm 120] say, "Ah'm peacin' yuh up from home [I am sending you away in peace]." [Here is what Psalm 120 in the King James Version says: "My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war."] See, ah'm gittin' yo' outa mah house in peace - doin' away wit chew.

(Here's your cross and you put some of that dragon's blood at each end of that cross.)

Yo' take dat dragon blood, an' git de powdah, pulvahize dragon blood. Leave it thick though.

(Leave a pile, a little ridge of it.)

Den yo' git lil [little] of cedah [demonstrates].

(And pour it [red-cedar shavings] on that little ridge.)

[Pour it on those four little ridges of dragon's blood at the four ends of the cross.]

Den yo' light dat an' say dose words, 'cordin' tuh whut chew want. Yo' kin ~~move~~ 'em [from that house] or yo' kin keep 'em walkin'.

[*Keep 'em walkin'* suggested another *walkin'* rite:]

If yo' wanta move 'em outa town, pick up dey tracks an' go tuh town an' buy yo' a coconut, an' bo' yo' a hole in dat coconut an' let dat dirt dry. Do yo' undahstan' me? Let it dry, dey foot tracks. Den yo' bo' a hole in dat coconut an' yo' dreen [drain] dat coconut watah, an' let it lay a few days till all de watah's outa dere. Den yo' po' dem tracks in dat coconut an' take yo' a cork stoppah an' fit dat hole. Take it tuh de rivah an' throw it ovah yore shouldah an' let it tumble, an' dat makes zhoo walk. If dere people dat chew wants tuh ~~move~~, tuh go, well dat's whut dey do.

(Now which track is it? Or both tracks?)

Eithah foot will do, some folks use de left one.

Yo' take yore silvah dime an' grate it up an' yo' take pulvahize saltpetah an' put it in de bottom of yore shoe an' wear it.

(What do you do with this silver dime after you grate it up?)

Put it in yore shoe wit de saltpetah, an' keep it - it be's luck when yo' mix it up. Den yo' sprinkle it from shoe tuh shoe. Den yo' wear a silvah dime roun'

yore waist in de back an' in de front.

[This may be a new silver-dime rite among the many given in HOODOO. In any case it is rare.]

(You do all those things together?)

Dat's fo' pertection [protection] - one pertection.

Well, perhaps dat ah've got chure hair, an' yo' fin' a bat's nest [in folklore a bat is a bird], an' git a young bat. An' if ah git chure hair, ah'll pull a feathah outa his wing, de middle of 'is wing, an' ah'll put dat hair in 'is wing an' turn 'im a-loose. Well, dat keeps yo' wit a crazy min' - yo' fidgety, crazy, absolutely.

[This could be only reference in HOODOO to a *bat's nest*.]

Well, yo' go tuh dat same person an' git a stran' of 'is hair an' fin' where de roads are fo'ked, yo' undahstan'. Yo' take dat stran' of hair an' yo' plant it in de fo'k. Den yo' lay dat [down and] dat bat'll come right dere where dat hair is, jis' flyin', an' yo'll have tuh shoot dat bat down. See?

[Since bats in folklore are considered birds, they like human hair - presumably for building a *nest*. For that reason hair from the head of a woman is better than a man's hair (see FACI, 2nd ed., 2002-2006, p.79). To leave human hair at a crossroads, and how a bat finds this hair - these are new beliefs to me. You will also notice, that as soon as the hair is put at the crossroads, the bat comes *jis' flyin'*.]

(That is, I would have to do that to get myself cured?)

No, someone else could do dat, whoevah do de work [whatever *doctor* is working for you]. Dat's all one thin' about de bat. If yo' wanta do somebody dat harm, yo' stuff dat hair in de bat's wing.

If yo' wanta kill 'em, yo' take a stran' of dat person's hair an' put it at de crossroad, an' yo' point it tuh de two fo'ks [towards the two roads of the fork].

It's a mighty great thin' if yo' know whut tuh do wit it. If it a man yo' wanta *tie* him up so cain't nobody have 'im, yo' *tie* him up in 'is watah. But it takes a cow.

(A cow?)

C-O-W, cow. Well, yo' take his [man's] urine an' teaspoon an' half of sugah an' three teaspoons fulla pure sweet milk, hot milk, not milk dat's been on ice. An' yo' take dat milk [urine and sugar] an' put it intuh dat bottle, an' yo' don' stop dat bottle too tight. It works. See, dat urine an' stuff has gas in it. Yo' kinda let dat gas work off it, an' den yo' put a small stoppah down in de bottle; any cap wit a screw top [will] do, cain't no air git tuh it. An' if yo' want dat man tuh de house, lak [like] him purtty much, yo' want 'im tuh come on back, an' yo' don' have tuh go out, yo' stan' dat bottle on its haid, but always keep it aroun' yore bed somewhere, in fron' de bed. Or if yo' don' wanta work on 'im, want 'im ca'm [calm], yo' got 'im lak yo' want 'im, jis' put it in yore trunk an' let it stay dere till he blow up.

(Why do you put the milk in that?)

De milk of de cow, see yo' workin' on a man. All female mates don' dey? Well dat cow's milk has tuh rule dat man.

Always keep dirty pocket han'ch'efs. Yo' put 'em on in watah on de stove in sugah an' boil dem, lak he's gone. An' yo' write his name nine times an' boil it in dat watah. Scrub yore steps wit it an' scrub on back intuh de house.

(Do you write his name on that handkerchief or on a piece of paper?)

On writin' papah. Yo' write his name nine times an' when yo' fold it, fold it tuh yo'. Yo' fold dat papah tuh yo'. Have room dat each time his name is wrote, it'll come down ovah de othah.

[Within HOODOO the most common magic rite of folding is *to fold to you* or *to*

*fold away from you.* Here we have a special magic rite of *overlapping* or *corresponding* or *accordion folds*.)

(You put his handkerchief in the pot and you put this piece of paper in, too?)

In too - into it an' tie it nine times.

(Tie that handkerchief nine times.)

[Make nine knots in it.]

But yo' put dat sugah in dere now, remembah. An' yo' put de sugah in dere an' put it on in watah an' start it tuh cookin'. Den yo' call 'im by 'is name, say, "Come on back heah, So-an'-so," an' so on.

(After this water has finished cooking, you take it out and scrub with it.)

Scrub yore front steps. He'll come on back.

Yo' take de right-foot sock an' put it right up in de front of de do' an' yo' pee on it nine mawnin's an' yo' leave it dere. Dat's tuh keep 'im from gittin' away. Dat's one way of [doing] it.

(Do you put it down any special way?)

Put de toe tuh de do' an' spread it out wit de toe tuh de do', wit de nail in de middle of each toe, so it will be smooth. Ah don' take no 'mount of nails.

Ah jis' nail it down till it's smooth, so it won't be no wrinkle undah yore rug, becuz de man is a superstitious [suspicious] thing. Yo' have tuh look fo' [watch] him as well as he do yo'. Yo' pee on it fo' nine mawnin's. Dat's one way.

But de way ah have of doin', ah bear [bury] it undah de steps, de same way [with the nails], but ah druthah [rather] bear it undah de steps becuz he won't hunt it dere.

(He won't see it there.)

Yo' kin pee in front of dere fo' nine mawnin's.

Yo' kin run people away wit dey shoe. Yo' kin go on down heah to de railroad an' git abo'd one dem flatcars, an' take yo' five 20-penny nails an' nail it down dere jis' tuh de box [over the hotbox], an' when dat car roll yo'll roll - yore min' will roll an' keep yo' rollin'.

Ah burn 'em.

(What do you burn the shoe for?)

Aw, fo' luck. Ah take sulphah, sugah, cinnamon an' bluestone an' burn 'em an' puts money an' burns money in 'em - take some nickels or dimes, pennies or whatevah yo' got. See, de money is jis' as good as it evah wuz. Put it in dere an' take a little oil of cedar an' put in dere an' burn it - see, opposite de do' lak dat [demonstrates].

(Right in the middle of the front of the door, the saddle of the door. What is that supposed to do?)

Fo' luck - spo'tin' [sporting] houses, fo' transits [transients], anythin'.

If he's done quit chew an' gone off - see, dis bed heah.

[On my first trip to Memphis, I interviewed in a bedroom of the down-town hotel for black people, Eureka Hotel - see INTRO., v.1, p.XXXIII.]

Yo' take his pichure an' git chew fo' pins. Yo' turn 'is haid down, undah-stan', pin it on de back of dat bed, an' go on an' lay down. Dat keeps 'is min' on yo' in dat bed.

(Which way do you stick it, looking outside [away from] or facing the bed?)

Tuh de bed.

[The man in the photograph at the back of the bed, his head down, looks through the bed headboard at the woman on the bed!]

(What else can you do with the picture?)

Well, yo' kin take it an' put it ovah watah an' draw 'im back.

(How do you do that?)

Take de glass an' take de pichure an' set de watah lak dat, but if it's a

small one, smallah dan de glass, den yo' know whut chew do, yo' git chew a little whiskey glass an' put watah in it but don' let de pichure tech it. An' yo' double dat lil pichure on dat lil whiskey glass an' set it in de inside - yo' know, let it spread out enough dat it will hold itself. Put it undah yore bed.

(Do you put that picture in [the glass] just any way or do you put the head standing up?)

On 'is haid always.

Dat [dragon's blood] one de greates' thin's yo' kin use. Yo' kin use it fo' peace or yo' kin use it fo' de devil.

Fo' peace ah use it wit sugah, but dragon blood will stop it [devil work]. Any time yo' don' want a fuss, yo' gotta put sugah in it.

(What do you do, burn it?)

Burn it. Den yo' covah it. Dere lotta thin's yo' mix wit it tuh keep people from knowin' whut it is - salt. An' yo' dig roots, but chew don' wan' people tuh know whut de roots are.

[The FOLLOWING STATEMENT ABOUT THE UNUSUAL BLACK CAT ASHES IS AMAZING. My informant first tells how she or rumor says these ashes are made and then, after our brief digression with the *black cat bone* we return to the use and price of *black cat ashes*.]

Git chure own *black ket ashes*. Yo' git some undahtakah to take de ket [cat] an' fill it fulla *fohmenhide* [= foam-en-hide = formaldehyde], joo know, an' den yo' go where dere de crematory an' git 'im tuh burn dat, an' den yo' ketch all de ashes. See, yo've made yer own ashes. An' jis' git chew a ket yo'self an' kill 'im [and take him to the undertaker].

(What about the *black cat bone*?)

Aw, well, yo' put 'em in boilin' hot watah an' cook 'im an' de bone dat rises tuh de top, yo' take it tuh a stream of watah. All de rest of dem will sink, sho' [sure] as ah'm livin', but chew mus' sell yo' soul tuh de devil tuh mastah dat.

(How do you sell your soul to the devil?)

Ah've nevah learn tuh do dat.

But sellin' yo'self to de devil, yo' know whut dat is don' chew? Yo' don' believe dere is a God, dere nevah wuz a God.

(How do you use these *black cat ashes*?)

Dat *black ket ashes* is 'bout one de highest [hoodoo ingredients] yo' kin buy. Yo' cain't buy undah five dollahs right roun' at de cornah heah.

(You mean at the drug store?)

Five dollahs.

(What do they use it for?)

Well, sometime dey use it fo' success - dey fo' drawin'.

(Mostly *hands*?)

Gamblin' *han's*.

(How would you make a good gambling *hand*?)

Well, sometime ah'd git bat hearts, dry 'em. Yo' know dey'll dry if yo' jis' take 'em an' lay 'em in de sun an' dey'll wizzle [= wizen] up. An' yo' take dat bat heart an' yo' take nine needles an' yo' break dose needles off at de top. An' yo' stick nine needles right aroun' dat heart. Yo' take yo' a piece of lode-stone - it's cordin' tuh whut colah it is, whoevah yo' makin' a *han'* fo'. When yo' read [the cards] fo' 'im yo' kin [tell] what he needs. Yo' kin take white lodestone or black lodestone an' dere is a *she lodestone* made lak a woman. Dat's a *she lodestone* [demonstrates, or does she show me one?].

(Just in the shape of a woman.)

Yeah. Yo' kin git dat at Dahinton [Darlington?] Bros., Natchez, Miss.

[*She lodestone* in the shape of a woman is rare in my experience. This would

be powdered *she* lodestone pressed into the semblance of a woman, a very small form so that it could fit into a *hand*. This figurine appears to have been a speciality (or specialty) of this business firm. See margin-title LODESTONE: HE AND SHE, pp.601-603.]

[We now return to the gambling *hand* made with a bat heart.]

Yo' take de nine needles, yo' break 'em off sho't [short] yo' know, but yo' stick 'em in de heart. Den yo' put yore heart in cloth, silk an' flannen - red flannen [flannel].

(You use both of them?)

Uh-huh, one's de inside bag an' one's a' outside bag. Some of 'em use shammy.

An' den yo' take dat [heart] out an' [as a substitute] yo' put dat lodestone in dere an' yo' keep a silvah dime in dere. Dat silvah dime, dat'll las' yo' a long time, not gratin' it. An' yo' put a lil dat silvah money in dere, an' yo' put dis lodestone an' nine needles, an' yo' put a lil piece of John de Conkah, an' yo' take a lil piece of devil's-shoestring, an' yo' sew dat bag up an' wish. An' den yo' dress it. Wish success tuh yo'.

(What do you use specially to dress it?)

Well, ah use - sometime ah use bergamine [bergamot] an' wintahgreen mixed, but ah us'llly use oil of cedar an' Jockey Club [Perfume]. But yo' see in some instance, tuh make yore stuff go fur [further], yo' git chew toilet watah an' halfa bottle of Jockey Club, becuz it's [a full bottle is] mo' expensive. But chew kin make it [go further].

(The inner bag is of silk and the outer one is the flannel?)

No suh, innah bag is flannen, an' de outah bag is de silk.

Take a bath in sweet spirits of nitre fo' nine days an' garlic. Yo' take it an' po' it in yore bath watah. Yo' take a little Red Seal Lye, yo' know. a lil lye on a knife. Yo' put it into yore bath watah an' den yo' po' de sweet spirits of nitre in dere an' nine pods of garlic cut up, an' take a bath in dat. Den yo' kin go tuh de rivah an' take a bath in runnin' watah, an' dat's luck.

(After you take the bath?)

No, ah say eithah one of dose. Dey are two diff'ren' thin's dat ah'm tellin'. One if yo' in a stream of bad luck an' yo' want chure bad luck [to change].

Some people [doctors] send dere customahs to de [Mississippi] rivah tuh take a bath in runnin' watah tuh wash de jinx off an' it'll roll on down [the river].

(How often do you do that?)

Well, one or twice, but yore luck will change.

[For bathing in the Mississippi River at New Orleans on May 1, see p.381, No. 986.]

(For this luck in gambling [I mean] for this bath nine times, do you take it at any special time?)

Any time you kin make it [= any time you get ready].

De furse thin' yo' do, yo' git chew some *love powdahs*, yo' kin buy 'em at diff'ren' places, [and] peace powdahs.

Den anothah way yo' kin do, if yo' know de man's name. Den jis' lak yo' know who yo' goin' tuh work fo', well yo' go dere, an' yo' go to de icehouse an' yo' git chev a dime piece of ice, an' write his name an' put it in dat ice, an' wrap dat ice up tight an' don' 'low [allow] nobody tuh break dat ice. Dat cools 'im out an' he'll talk wit yo'.

(What do you do with that love powder in the meantime?)

Well, dey use it sometime an' women use it tuh make men love 'em, tuh make whoevah yo' meet be cool, peaceful.

(Do you make your own love powder?)

No suh, ah don't make mah own love powdahs but ah do makes some powdahs.



Yo' kin go - jis' lak yo' git up in de mawnin' an' take jis' nine clear buckets of watah. YO' DO SOMETHIN' DIFF'REN' EVAH TIME YO' MAKE LUCK IN BUSINESS.

[This is an unusual rule, probably informant's own, one that will keep an expert operator like the informant mentally agile. For this type of luck, see BUSINESS AND CUSTOMERS, pp.669-744.]

Yo' throw nine buckets of watah on yore front po'ch an' sweep. Don' nevah sweep yore po'ch off, always sweep it back. Cleah watah from de hydran' [considered running water]. But don' speak to nobody while yo' doin' it. But evah time yo' do somethin' diff'ren'. Well, de nex' time ah do it, ah use bergamine an' wintahgreen mixed; scrub mah front wit it, dat an' one bucket of watah. A dime's worth will be enough fo' two scrubbin's.

Go an' git chew some pure hick'ry an' take dat hick'ry an' burn it in de stove, an' yo' rake it out an' git chew some bluein', de stick bluein'. It blue clothes, yo' know. Yo' wanta keep de blues away [cops wearing blue suits].

Yo' take dat hick'ry an' bluein' an' mix it togethah an' yo' put it ovah yore do'. Put de ashes an' de bluein' ovah yore do'. Pulvahize it tuhgethah, in anythin' yo' want. Eithah put it in a lil box so it ovah dat do'.

(That will keep the law away.)

Den lak yo' wanta win a suit or anythin' [any court case]. Yo' go down heah [the market] - yo' know whut double pansy whut grows in gardens an' thin's.

(Double pansy.)

Well, yo' git chew nine new leaves of double pansy an' yo' put it in yore shoe an' yo' write six Disciple names an' wrap dat double pansy up in dat papah where de six Disciple names are in. Yo' write de Twelve Disciple name an' weah six in each shoe an' put a piece of double pansy in each shoe. Undahstan' me, but chew fold it in papah an' den put it in yore shoe. Now, de furse six take an' put it in yore right shoe, de nex' six yo' put dem in yore left shoe, when yo' go into co't or anythin' lak dat. ANYTHIN' DAT CHEW WANTA MASTAH, YO' WEAH DEM TWELVE DISCIPLES.

De way tuh do lak yo' got a lotta enemies. In dat case an' yo' wanta git rid of 'em so dey cain't talk, yo' go git chew a beef tongue. Yo' take dat beef tongue an' yo' write dere name, all dere names, an' yo' stick a hole in dis part of de tongue - de tip of de tongue - an' yo' stick dose names up in dere. Dat's used personal, understan'. Den yo' take it to a flue an' let it down dere an' start chew a hot fiah, an' go on to co't [court]. Yo' kin jis' put it on a wire yo' know, so it will hang dere. Yo' *hangin' 'em*.

(Well, why do you want to warm then?)

Ah'm *hangin' 'em* [not warming them].

[This rite causes a *hung jury*.]

Ah know from experience. Yo'll laff when ah tell yah. A fellah killed mah uncle heah, two of 'em, an' ah drewed 'em back heah. Ah tole 'em, ah said, "Dey goin' ketch 'em, ah ain't goin' put mahself tuh no trouble."

See, yo' gotta have fo' aig an' dey mus' be de aig of a black hen. Dey cain't stay 'way. Yo' put two undah his [murdered man's] arm, two undah his haid. Yo' take yo' a pair of scissahs an' cross it in his back - steel. [To open the closed scissors makes a cross of steel.] It done wit steel, an' shet dem han's up an' let dem arms tight down on dem aigs. When dem aigs bus' he cain't stay still. Dey'll git back heah. He'll come back hisself, yo' don' have tuh hunt fo' 'im.

(This case with your uncle, did you get the man?)

Yessuh.

(Did that happen right here in Memphis?)

Right heah in Memphis. Dere a piece in de papah about hoodoo hero[ine] dis

long [demonstrates].

(How did they find out about it?)

Ah tole 'em, tole 'em ah wuz goin' do it.

'Cordin' tuh whut kin' 'tis. 'Cordin' tuh whethah it's murdah or whut 'tis.

PEOPLE DAT ARE MURDAH'S [murderers] CAIN'T DO DIS WORK.

(You mean that a person who has killed someone can't do any kind of hoodoo work? Why is that?)

Becuz dey got blood on dere han's.

[My next question naturally followed.]

(How about these bones from the dead person?)

Well, some of 'em use - some of 'em use de bone of a man fo' gamlin' han's.

Some of 'em use bones fo' dice. See.

(How would they prepare this bone for the gambling *hand*?)

Well dey git de bones. Yo' know yo' git de small bones. It's de finjah bones dey use. Well, dey take 'em an' bleach 'em out. See, dey be's dark but dey bleach out. Dey take stuff an' shine 'um, some people do's.

Dat she goin' have a chile by some othah woman's husban? Well, dis woman jis' take an' *dress* 'er husban'. Well, jis' lak yo' say if mah husban' is messin' wit *chew*. Well, ah go in de woods an' ah git me a schrail[?], a lil ole green schrail[?].

(A plant?)

A lil ole wet thin' be on where dere wet places.

(A snail.)

Ah take dat snail an' ah'll iron 'um, while it's wet *chew* know, on mah husban's undahweah where it's wet. An' ah'll iron de print of dat snail on 'is undahweah.

(Take it and just put a hot iron on it and mash it right on there.)

An' when he git ironed on dere he ain't goin' move from dere. Dat snail ain't goin' leave dere.

(Well, what will that do to your husband then?)

Him an' dis woman - dat makes dis woman's delivahin' hard, twill [until] she might not have it.

Den some wimmin takes a proudin' slut [slut in heat]. Yo' take a proudin' slut unbeknownst to 'im an' feed it tuh de man, den yo' ketch 'im.

(What can he do then?)

Well, yo' ketch 'im an' he ain't nevah no mo' good.

Well, some of 'em do dat, weah it [string] roun' dere laig. Take it [string] an' measure his privates an' tie nine knots in it [and wear] roun' heah [the leg].

Den yo' kin measure from his haid down, down tuh his feet, an' evah time he'll start lak dis.

But yo' don' have tuh wait [until he is asleep] tuh git 'im. Nat'rally yo' kin wait [until he leaves the bed] tuh git 'is print in de bed. Evah time yo' measure yo' tie a knot, see. Tie it till yo' tie nine knots tuh de foot of dat bed. Den yo' weah dat double roun' yore wais'. Dat's tuh tie 'im up.

(If a man is in that condition, how can he get rid of it?)

How can yo' git rid of it? Yo' take a young girl dat's nevah ministrated from hah teens till sixteen yeahs old, an' take de pee of a young girl an' saltpetah an' give it tuh 'im as medicine. She must be in 'er teens.

(That will take the spell off him.)

Well, a lotta fo'ks feel dat's impossible but it's not. If he gits 'im a new towel or new han'ch'ef an' have a intahco'se wit 'er an' take dat han'ch'ef an' put it in a lil bottle an' stop it up. Yo' undahstan' me, him an' huh. See, he's tied huh up wit 'im. Dat leave huh wit no nature, no feelin' atall fo' no

man. Now, ah know dat fo' a fac'.

(What do you do with that bottle then?)

Yo' keep dat chureself. Yo' wan' 'uh [her] *tied up*, don' chew?

(How do you happen to have the power to do this work? Did somebody teach you?)

[Here a penciled note of mine made years ago while checking transcription with original cylinder reads: "Her voice becomes very low and slow when I begin this type of questioning - sort of (?)." I am unable to decipher my last scribbled word, but it has four letters looking like "mask" - meaning disguising her voice.]

Ah been doin' work - ah been readin' [cards] evah since ah wuz a kid.

(But you lived in New Orleans?)

[Since she did not say this previously, the machine must have been turned off momentarily. The four widely spaced dots following her preceding word "kid" often indicate a stoppage. I am not asking a leading question.]

Ah been in New Orleans, but ah nevah live dere. AH DON' NEED TUH GO TUH NEW ORLEANS TUH LEARN NUTHIN.

(Does a person ever have any trouble getting paid?)

Sometimes. Yo' know some folks wouldn't pay a *granny bill*, but yo' know how tuh turn 'em loose don' chew? When dey bring yo' dey watah [urine] an' bring yo' thin's dat belongs tuh 'em, always hole [hold] part of it. Dat blocks 'em all de way, de hole [= hold = the held] part of it dere, so if dey don't pay yo', yo' kin let it go [do something to it]. An' den dey cain't ketch yo' [for doing this sort of thing because you leave no evidence].

[I laugh.] (Always have a string tied to them.)

Dat's right.

[While machine is stopped I ask about candles.]

Yo' burn can'les 'cordin' tuh what chew wan' 'em fo', 'cordin' tuh whut mont' a man's bo'n in, or a woman.

Yo' burn red can'les fo' de devil [for the devil's work]. If yo' gon'a burn red can'les yo' burn 'em on a new moon. Den yo' must *fight chure can'les*.

(Fight them? How do you fight them?)

Git chew a switch an' whup [whip] 'em lak yore mothah used tuh whup yuh.

[She laughs.]

Lak ah want chew fo' mah ole man an' yo' somebody else's, well ah set dese heah red can'les on yuh. Den ah go tuh whuppin' 'em. [I say], "Ah whuppin' yo' out dere" [out of your home]. Ah commence tuh callin' yo' by yore name, see. Den ah whup each can'le, an' ah say [to your wife or girl], "Leave heah, git outa mah path." An' when dat can'le goes out...[the rite is finished].

[To catch my breath after being symbolically whipped with the candles, I turn off the machine. She evidently says much candle burning is a waste of time and money.]

It [the use of just any candle] come from misundahstan'in'. Yo' see dey have can'les made fo' nuthin but dese thin's. Undahstan' me, dey not lak de average can'le.

[According to this *doctor*, ordinary colored candles, even white ones, are worthless. Candles must be made for a definite purpose. If this be so, then you must trust your candle dealer; better still, make your own candles! Yet purpose still remains a problem. That is the reason for the many candle rites on pages 797-862.]

Dat's [the preceding red candle rite and whipping is] fo' yo's tuh git rid of 'er. [Informant has forgotten, the red candles were for informant to get rid of my wife!] Blue is fo' peace. Some folks burn 'em [white?] fo' sickness, worries an' troubles.

(Do you know how they use holy water?)

Holy watah, sho'. Yo' go tuh church an' git some of it, take a bath in it.

[This small amount of holy water from a church is put in the normal bath water. Many *doctors* bless water for the use of patients.]

(What do you do that for?)

Success.

See, EVAHBODY DON' B'LIEVE IN DE SAME THIN'. Some fo'ks use dog - dey take dog manure an' let it dry an' ket manure an' let it dry. Dey uses dis manure in a fo'm [form] of powdah, undahstan'. Well, dat's tuh make a person die. Mix dat wit black peppah an' sprinkle it wherein [in the house where] yo' don' wan' de fo'ks tuh live - ah want chew tuh move, ah wan'a tear up yore home.

Keep 'em from drinkin'. Yo' see a catfish ministrates lak a woman. Don' chew know dat? Well, dey do's. De female catfish min'strate lak a woman evah munt - evah munt she min'strates. Well, yo' take, go git chew a live catfish an' yo' take dat catfish an' lay 'em down an' yo' stab 'em in de tail, an' yo' hold it on [over] dat bottle where [out of which] he's drunk an' let it bleed dere an' give 'im dat. An' if he kin keep any whiskey in, when whiskey gits near 'is mout' or anythin', he'll say, "uh-huh-unh." Jis' de same as castah oil, dat whiskey.

De catfish min'strate evah munt' lak a woman an' 'long 'bout from de fust tuh de fifteen yo' caught 'em. Put it in dey whiskey tuh stop 'em drinkin' - break up a drunkard.

Ah kin tell yo' whut tuh do wit some of 'em but [there are] diff'ren' thin's yo' do. Take a frog an' put 'im in a box of sardines, lak yo' in bad luck. Yo' take an' git chew one dose lil young frogs an' yo' take an' put 'im in a box of sardines, an' jis' put 'im right in dere wit dat oil an' all an' let 'im stay dere. An' afiah 'is flesh come offa him, yo' git dat collar [bone] of 'im an' yo' wear it in yore pocket fo' luck.

(You don't take the sardines out of the tin, out of the can.)

An' dat oil go in dere [his body] an' he goin' fall off dere [his flesh will fall off] an' yo' find 'is bones - dat collar bone right roun' dere. But if dat bone gits stole fum ooh [from you], yo' in worsah luck den yo' wuz.

De only birds dat ah use is de sparrah an' de bat. Well, yo' use de sparrah jis' lak yo' would a bat, if yo' cain't git 'im [the bat]. But de bat is de best

(Did you ever hear of using dirt dauber's nest?)

Um-huh. Yo' use his dirt an' graveyard dirt fo' de devil - some fo'ks do. It's evil. Yo' take graveyard dirt - go where dey have graves, dis yellah colah [color] [yellow clay], yo' know, an' yo' take de dirt dauber's dirt an' de grave dirt an' yo' roll it lak dat [demonstrates]. See, yo' keep a-rollin'. An' yo' let it dry. An' sprinkle it all roun' yore house an' all undah yore house. Well yo' gon'a move, dat's whut chew gon'a do - yo' gon'a leave dat house.

Den ah kin take yo' pichure an' cut it in de shape of a coffin an' bear it on a new grave. Co'se ah jis' tellin' yo' dat, ah ain't experience it. I see fo'ks dat has did it, but ah haven't did it.

Yessuh. Dey use all kin' insexes lak dat wit graveyard dirt, fo' tuh draw yo' up, tuh cause enemies, an' dey put dat stuff in yore food.

Well, some wimmin's feed mens offa dere periods an' all dose diff'ren thin's. So much tuh dis [hoodoo stuff].

Yo' take lak she stay all night wid joo, an' she's off yo' [away from you for a moment], yo' steal 'er stockin' an' make out somebody is took de stockin', but chew hold de stockin' - right.

(Her right foot stocking.)

Take dat stockin' an' wherevah yo' goin' yo' pack dat stockin'. She's gon'a follah dat stockin' - bring 'er tuh yo'.

Yo' burn seven can'les, den make a wish on 'em.

Jis' lak ah say, well, yo' go buy yo' a pair of solid white stockin's or white socks - thin as yo' kin git 'em. An' den yo' put 'em on yo'self an' weah 'em till yo' wear a hole in 'em. Den yo' take 'em tuh yore grate an' start a big hot fiah. Yo' say, "Ah want mah trouble tuh go back where it come from, an' mah good luck restore back tuh me. Bring back whut chew stole from me." See, but yo' mus' weah dem white stockin's fo' nine days. But chew put 'em on lak dis an' pull 'em off - yo' jis' ketch 'em an' pull 'em off lak dat. In de mawnin' yo' git up an' put 'em on lak dat, fo' nine mawnin's. Dat makes yo' return dat yo' stole.

(What do you do with those stockings then?)

Yo' start chure fiah of - not a lil fiah, a hot fiah. Say, "Ah want mah bad luck tuh go back where it come from. An' mah good luck tuh restore back tuh me, dat chew stole - restore it back tuh me."

Evah time ah'm tellin' yo' ah'm tellin' yo' diff'ren one. See, ANY WORK YO' DO IT'S FIVE OR SIX WAYS TUH WORK IT.

(No two people will work the same thing the same way?)

No suh.

(Well, could I do something so that they wouldn't hurt me?)

Sho', yo' keep a cross in yore house an' yo' keep can'les burnt. Chew keep yore enemies away.

(How do you mean with the cross? What do you do with that cross?)

Yo' know whut a cross is. Yo' git chew a can'le holdah wit a cross [stamped] on it, an' ah keep a cross on mah do', tuh keep mah enemies out.

(What kind of candles would you use?)

Ah burn blue can'les fo' peace always.

(Do you burn them at any special time or any length of time?)

Six in de evenin', twelve in de day, an' six in de mawnin'.

[This is what I call "FORMULA 6-12-6" - see p.830.]

(For any number of days?)

Jis' dat one day.

(While you are burning these candles do you say anything?)

"De Lawd is mah shepherd an' ah shall not want." Yo' call dere name, ah tole yo' dat. Yo' call 'em by dere name.

[THE PROBLEM OF WHO AND HOW MANY BELIEVE IN HOODOO NOW FOLLOWS:]

(What percentage of these people, colored and white, would you say are interested in this type of work?)

All of 'em - de richest tuh de po'est.

(Colored and white both?)

Both.

(And you handle both?)

No, mah trade is white. Ah mean [those who] keep de cooks an' maids an' [have] thin's [in other words, the well-to-do whites].

[The problem of *who and how many* I have discussed in the INTRODUCTION, volume 1, pages II-III. Once again, notice that present informant's *Mah trade is white* are the very words of Madam Wiley of Memphis (preceding p.II, 5 lines from bottom of page, from p.1567, line 3f.). My only reason for not adding present informant's four words to the preceding discussion is simple. I could neither remember nor locate at will all details of a vast amount of material.]

Yo' take a grapevine jis' lak yo' say yo' got a enemy an' yo' figure dat he's tryin' tuh do yo' dirt, tryin' tuh hoodoo yo'. Yo' undahstan' me. Ah go cut me a grapevine. Take dat grapevine an' whup yo', whup de bottom of yore house wit it. Ah gon'a whup yo' outa mah int'res' [interest]. But it take de grapevine tuh break up 'is enemy.

(Why is that?)

Didn't Christ whup 'em out?

(He whipped them out of the temple, that's right. Did He use a grapevine? Or what?)

He didn't do nuthin wit de grapevine. Jis' take de Scriptures [I am merely using the Scriptures to show *Christ whup 'em out.*]

Den ah'll go git me a black hen. Ah'll go fin' a hen barn where she's layin' an' ah git dat black hen aig, an' ah write chure name in dat aig nine times an' throw dat aig an' bus' it on de top of his house. An' when dis house - lak dat aig splattah, den de thin's in dis house will splattah.

(That will make him move out of the house?)

Dem black hen aig.

(WHY DO THEY USE THE BLACK HEN EGG, I WONDER?)

WELL, DAT'S EVIL. ANYTHIN' YO' SEE DAT'S DIRTY IS BLACK AT HEART, AIN'T IT?

[HOW QUICKLY SHE THINKS! SHE IS CAREFUL NOT TO SAY, "ANYTHIN' YO' SEE DAT'S BLACK IS BLACK AT HEART." BLACK HENS, CANDLES, BOTTLES, ETC., WILL NEVER BE THE SAME IN HOODOO. THE PSYCHOLOGY OF BLACK HAS CHANGED FOR THE BLACK MAN.]

EUREKA HOTEL WHERE I INTERVIEWED IN MEMPHIS  
BUILT BY THE DEAD

YO' GO DOWN IN DE GRAVE...GO DE THIRD DAY...

IF A NOTAD [NOTED] GAMBLAH DIED

AN' IF A PERSON WANTS SOME PIN FO' DE UNDAH WORL'

LAK FO' A SPO'TIN' HOUSE OR A BOOTLEGGAH

WELL, IF A HARD GAMBLAH, A HIGH SPO'T [SPORT] GUY  
DE THIRD DAY YO' MUS' PICK A CHANCE IN DE GRAVEYARD

DAT NIGHT AN' GO DOWN IN DERE [HIS GRAVE]...

TAKE OUT 'IS LEF' FINGAH ON DE LEF' HAN'...

DE THUMB OR 'IS MIDDLE FINGAH OR 'IS LITTLE ONE...

DIS HOUSE IS BUILT OFFA DAT STUFF

(THIS HOUSE HERE?)

[EUREKA HOTEL FOR BLACKS IN DOWNTOWN MEMPHIS]

YES...DE WOMAN DAT USED TUH OWN DIS HOUSE...

(THIS HOTEL HERE?)

[IN WHICH I INTERVIEWED, MAY 1938-SEE VOL.1, P.XXX111]

SHE HAD GIRLS FROM TWELVE YEARS OLE TUH TWENTY

AN' SHE BOUGHT DIS [HOUSE]

CO'SE SHE'S MOVED TUH CHICAGO NOW

BUT SHE HAD ONE [A "FINGAH"]

(THAT'S WHAT SHE STARTED WITH?)

STARTED WIT DAT "HAN"...

SHE MADE MILLIONS OF DOLLAHS

AN' DEN YO' USE DIS "CONTROLLIN' POWDAH"

OF CO'SE WE ALWAYS SENT TUH NEW ORLEANS AN' GIT IT

UNTIL DEY [POST OFFICE] STOPPED IT THROUGH MAILIN'

AN' NOW YO' GOTTA GO DERE AN' YO' GIT IT NOW

IF AH WANTA PUT CHEW IN BAD LUCK...AH LEARN YORE NAME

AH GITS ME SOME GRAVEYARD DIRT...RED PEPPAH...SALT [3 INGREDIENTS]

AH WRITES YORE NAME 9 TIMES...SPRINKLE DIS STUFF ALL OVAH DAT

AN' DEN YO' COULDN'T HAVE ANY MO' [MORE] LUCK

UNLESSEN YO' KNOW JIS' WHO TUH GO TUH  
 YO' HAVE TUH GO TUH A MIGHTY-FINE FELLAH [A FIRST-CLASS "DOCTOR"]  
 TUH GIT CHEW OUT FROM DAT

DE PROSECUTIN' ATTORNAH, WRITE HIS NAME ON A BROWN PIECE OF PAPA  
 AN' YO' PUT 50 POUNDS OR 100 POUNDS...OF ICE...  
 YO' TURN DE NAME - JIS' LAK DIS BOOKS DOWN HEAH [DEMONSTRATES]  
 [INFORMANT TURNS UPSIDE DOWN MY SMALL "NUMBERS BOOK" ON THE TABLE.]  
 (TURN IT DOWN) [I DESCRIBE HER ACTION TO MICROPHONE]  
 AN' PUT DAT [NAME ON BROWN PAPER] BETWEEN  
 [BETWEEN TABLE TOP AND "NUMBERS BOOK"]  
 IF IT'S 100 POUNDS, PUT 50 ON DE BOTTOM AND 50 ON DE TOP  
 AN' DAT'LL FREEZE HIM SO HE CAIN'T TALK  
 HE CAIN'T EVEN AST A QUESTION  
 [SEE "NUMBERS BOOK" SHE ACTUALLY HANDLED IN ILLUSTRATIONS, p.1846]

MEMPHIS, TENNESSEE

[The reader will notice that the woman of this interview and the woman in the preceding one have interview numbers 921 and 923. This shows they were probably together with other people waiting to see me. Moreover, each woman begins with a fork-in-the-door rite. Did they know each other? I doubt it. In my experience *doctors* are almost always *loners*, jealous and wary of one another. Exceptions will be found when healing or rootwork is handed down in a family or transmitted from *doctor* to younger assistant. (For handing down of cures in a family, as well as for a remarkable erysipelas rite of great detail, see pp.372-374, quoted from FACI, 2ed., No.5826, pp.264-265.) Equally amazing is a simple remedy soon to follow, probably my only example of a rare silver-dime rite: to sleep with a silver dime under your tongue! The material of informant 921 came from cylinders 1487:10-1492:6.]

Yo' take a bran'-new fo'k an' yo' strike three times on de do' an' yo' tell de person, call dat full name of de furse lick. Yo' say, jis' say, "John Henry," or whoever it is, say, "John Henry, leave town," or "move." Eithah one dat yo' want 'em tuh do. Says, "Ah mean, go! Yo' gotta go." Dat's a shore [sure] shot, if yo' kin git tuh dat doah.

(You just jab that fork into the door three times?)

Jis' three times.

Lak if yo' wanta draw roomahs, yo' take oil of wintahgreen an' oil of cinnamon an' oil of van-van [3 oils, see THREE OILS, pp.652 & 729], an' yo' take dat an' put it intuh dis 20 Mule Borax an' put some pupahrize [pulverize] alum in it an' scrub wit dat. An' den yo' take lump [incense], not de othah, an' sugah an' dragon blood an' burn dat three times a day - six, twelve an' six agin [see FORMULA 6-12-6, p.830].

(What will that do then?)

Dat draws.

(Draw roomers in?)

Draw plenty of 'em.

(And how often do you scrub?)

Twicet a week.

(Any particular days?)



Whatevah day yo' want, but gin'rally [generally] yo' scrub ev'ry Friday an' Tuesdays.

Yo' go tuh de fo'ks of de road an' lak if yo' wan'a play music - dat's de only thing dat ah've seen done. Yo' go dere tuh de fo'ks of de road an' yo' set down. Yo' go at midnight or yo' go at three, but yo' gotta go three straight nights an' yo' stay till three or foah - whatevah. If it's wintahtime, co'se yo' stay till foah, becuz it's jis' befo' - yo' know it's gotta be dark an' jis' at de breakin' of day yo'll meet 'im. Yo' sets dere an' yo' swears at dis end of de road dat chew pahfur [prefer] nuthin concernin' God. Yo' have tuh swear dat chew wuh [were] goin' [to leave God]. Aftah de furse night yo' see den it appeahs a road, a small road. When yo' furse go dere yo' tell 'em yo' come, dat chew decided tuh meet de spirit dere - de devil. See, yo' don' wan'a see [serve] God or nuthin, an' yo'll do yore purpose dere. Yo' wan'a sell yo'self tuh de devil. An' when yo' set dere, den yo' wait. An' den it's a spirit [a vision] appeahs. An' it [has] two sides. It's a small road look lak heah an' den it's a wide road. Yo' say, "Ah don' wan'a go disaway, ah'm goin' disaway." An' yo' sets dere wit yore music, an' yo' say, "Ah desire tuh play dis fo' dis crowd ovah heah." An' yo' set dere dat night. Dat's de furse night.

(What night is that?)

Dat's de furse night.

(What road are you going to take, the narrow one or the wide one?)

Yo' take de wide road if yo' sellin' yo'self tuh de devil. Dat's de black-art work. [The term *black art* appears only 2 or 3 times in HOODOO.] Yo' set dere an' when yo' set dere, de second night you do de same thing. Den a gate open. Den a spirit - a spirit sees dose things. Aftah yo' take dis oath dere at de end of dis road, yo' says - yo' makes yore vow jis' whut chew want done, whatevah yo' want. If yo' wanta play music or yo' wanta hunt treasures or anything lak dat - dat whut chew's dere fo'. Yo' make dat contract wit dis evil spirit, an' he'll tell yo' whut time tuh come back. An' yo' come back de nex' night an' do de same until de third time. Den de third time lota spirits will appeah. Den if yo' kin stan' tuh see dose things, yo'll pass; an' if not, why yo' git a bad deal dere, yo' git scaret nurly tuh death.

Wit dere foot track, yo' kin bring a person back.

(How do you do that?)

If yo' want 'em back, yo' ketch de foots - de foot goin' dat way [away from you], yo' rake de dust back [demonstrates] an' yo' tie it up.

(From the toe back to the heel.)

Back to de heel an' tie it up in a sack an' put it ovah yore doah. An' if yo' wan' 'em tuh leave town, den yo' put red peppah an' graveyard dirt an' salt an' write dere name intuh dis bun'le, den yo' put it intuh a lemon an' den yo' ovah-bo'd [overboard] it. An' dey leave de city.

(Do you take the dirt the same way?)

De same way dat you did it de furse time.

(Either foot?)

Well, now, if yo' want 'em tuh come back tuh yo', yo' git it - yo' see, if dey goin' from yo' an' yo' want 'em back, yo' take it dis way [demonstrates]. An' if yo' want 'em - dis lak de foot, if ah want 'em come tuh me, ah take de dirt from dis way [demonstrates].

(From the heel to the toe.)

Yes. Now, ah want 'em tuh leave, ah take it back [demonstrates].

(Take it back [to the heel].)

Dat's when yo' gonna try tuh do 'em somepin tuh make 'em leave.

Ah'll take bluestone, coal oil an' saltpetah [3 ingredients] an' bathe in dat

three times, an' so long as yo' take a dime an' yo' grate it up an' yo' put half in one shoe an' half in de othah. Not half but three-quartahs of it - divide it up in three parts. An' den yo' make yo' a little silk bag an' yo' weah half of dat up heah right in dis [demonstrates].

(The hollow of the neck, yes.)

An' den yo' take de othah [half] an' yo' put in de hollah of yore foot [one-fourth in each foot]. An' yo' take dose bluestone an' saltpeter an' coal oil an' take a bath in dat three times, an' dat'll take off any evil spell. Dey cain't do anything tuh yo'.

(You take that bath the same time - three times that day?)

Yo' take dat at night always an' empty it befo' day. Empty de watah in runnin' watah an' dat'll run off any bad luck or any evil influence dat dey try. An' it will go back to where it come from.

[Presumably the bath is taken three nights in succession.]

(You cut the dime in three parts you say? One part in the hollow of your neck and one in each foot?)

[Three parts or four?]

In de hollah of de foot. Yo' kin put it in a little silk bag if yo' wanta, an' if yo' have a shoe yo' tack it in dere; or a little piece of kid, dat be de bes' so it will hold it bettah. Put it in each shoe. Or some people puts it [dime] down roun' dey laig, but lotta people don' wan' chew tuh know dat dey havin' dat - doin' anything lak dat. So yo' put it in a little piece of kidskin an' tack it in de hollah of yore shoe, inside.

Gin'rally [generally], if yo're poisoned, why yo' TAKE A SILVAH DIME an' yo' PUT IT UNDAH YORE TONGUE an' yo' SLEEP WIT DAT DIME UNDAH DERE IF YO' KIN. Some people kin an' some cain't stan' it. An' if yo're [you are] poisoned dat dime will turn black, if it's somepin in yo'. An' if it's a spell on yo', yo' wash wit dat stuff [the preceding bath] an' it'll - yore mind will come normal at once, in a few minutes.

[I have ONE OR TWO ACCOUNTS OF PERSONS DELIBERATELY SWALLOWING A DIME (see SILVER under IMPOTENCE CURES, 5 dimes being swallowed!) but this sleeping with a dime under the tongue is probably my only example of the rite.]

Well, yo' kin put it [hair] in a bird nest or yo' kin ketch a fish - catfish. An' yo' take dat catfish an' open up dis tail, or put it intuh him any place yo' wanta. Jis' bo' [bore a hole in] him an' push dat hair - wrap it an' put it in dere yo' know. An' write on dere whut chew want tuh be done, an' push it intuh dat fish an' put it back out in the rivah. An' dat fish - jis' lak he run, yore brains'll run dat same way.

(And how do you put that in the bird's nest?)

De bird nest, dat's tuh make yo' always suffah wit a haidache an' nevah be well; yo'll be sick all de time, so long as dat stays in dere.

Take dat [hat] bow an' yo' put lodestone an' yo' put dragon blood an' yo' sprinkle sugah in it [3 ingredients], an' yo' weah dat in de ban' of yore drawahs or yo' weah dat in - make yo' some gartahs an' put it double an' sew it in dere, an' dey cain't quit chew tuh save dey life. Ah tried dat an' got mah rib broke once, so ah don't fool wit dat no mo'. Dey go crazy 'bout chew.

Take dey shoes an' run 'em, too. Well, yo' take de shoe an' take de inside sole out an' yo' sprinkle it wit - take some lodestone an' beat it up an' put some of dat stuff dat chew put ovah lodestone. Yo' git animun [anvil] dust an' yo' fold it tuh yo'. It comes offa iron in - where [they] fixes horseshoes, jis' de iron, dat dust.

(The *anvil dust* in the blacksmith shop?)

[*Anvil dust* in my collecting days came from the hoodoo shop.]

Uh-huh. Yo' take dat an' yo' wrap it tuhgethah, an' yo' take de toe [of that insole] an' yo' roll it back tuh yo' an' make yore wish.

(The toe of this inside sole. Then what do you do?)

Yo' put it ovah de do'. Take dat [wall] papah loose an' keep dat flat an' den put it down betwix it. Dat bring dem back.

Yo' use dragon blood an' sulphah intuh de shoe an' burn it evah mawnin' 'fore daybreak, an' burn it six a'clock in de evenin'. Dat's tuh draw 'em, tuh draw mens.

(To draw men you take an old shoe and do that?)

No [not any old shoe]. Lak if yo' wuz runnin' a house an' yo' wanted nuthin dere but men, yo' take de man's shoe; if yo' want wimmin, yo' take a woman's shoe - de left shoe.

Ah wuz speakin' of hoss [horse] hoof. Yo' take dat an' incen' an' burn dat an' sprinkle it wit sugah [3 ingredients] in a room. Dat's tuh draw in fo' luck, too - good luck fo' roomahs. DIS WOMAN BURNIN' IT ALL DE TIME NEX' DOAH [the hotel room next to the one in which I was then interviewing]. [If not already printed, somewhere I have a note that this *hustling woman* played her radio or phonograph all day long at full blast! You do not complain. Bribery was out of the question. One of those little-crosses-to-bear experiences in field work.] De sugah wit it, dat's fo' peace. De sugah's fo' peace all de time.

(What do you do with that stuff after you burn it?)

Yo' jis' keep de sugah in back an' burn it. Yo' know where dey go tuh put de boss-shoe on, dey scales off dat stuff dat comes off de hoss hoof. Well, dey'll take dat an' put dat wit dis, an' dis lump incen' an' dat. Jis' burn it evah, 'bout twicet a week an' dat draws. SHE USE IT ALL DE TIME RIGHT NEX' DOAH [in the hotel]. [A later note of mine reads: "Where the radio or phonograph was on all the time. See my note." Where?]

Yo' use dat [sock]. Yo' jis' bury dat at de doah an' dey take, if dey want 'im back, dey point de sock toe inside - comin' in de do'. Some takes 'em an' dress 'em wit sugah, put 'em in de bed an' sleep on 'em.

(What do they do that for?)

Tuh make 'em come back.

(Either sock?)

Well, 'cordin' if yo' kin git 'em. If yo' cain't git but one, yo' use one.

(Well, if you want to send a man away?)

Well, if yo' wanta send 'im away, yo' take an' git de graveyard dirt an' yo' put it in his shoes, an' if yo' gits it undah dere wit de red peppah - but chew jis' gotta put dat up undah dere so he cain't discovah it. An' put it in his pocket an' he'll go an' git in so much trouble he won't be roun' yo' any mo'.

Den, if yo' scared of 'im an' don' wan'a do dat, why yo' take it - take dat graveyard dirt an' red peppah an' beat de dirt up. Yo' know, co'se [of course], dat be's fine anyhow when yo' go tuh de graveyard an' git it, but chew have it fine an' den yo' take a teaspoonful an' git mad. Yo' have tuh git mad tuh do it. [To get mad is a magic rite, see p.1860, 4 lines from bottom & p.1861, line 10.] An' whenevah yo' an' 'im have a fuss - yo' have it where yo' kin git it - jis' take a spoonful an' put it in a papah. Well, yo' cain't do it wit'out yo're mad. When yo're mad - an' den yo' have yo' a red-hot fiah an' yo' say, "Ah don't want chev heah nohow," an' jis' throw it in de fiah. An' den say, "Goddam yo'! Git out!" An' he'll git out an' start an' git intuh all kinda trouble until he leaves. Yo' jis' be talkin' an' cleanin' up, see.

Wit dere monthly periods dey kill 'em. Some of 'em run 'em crazy. Ah've nevah seen 'em run 'em crazy, but ah know dey take it an' bottle it up an' pine 'em away, make 'em dry up.

Take de photograph an' it two or three things yo' kin do wit it. Git dat photograph ovah a glass of watah an' burn yo' a white candle [9 of them], dat draw 'em back in two weeks. It take eight or nine days to do dat, but dey'll come back tuh yo'. If dey in New York dey'll come back.

(Just how do you put that candle over that? I mean that photograph over that glass of water?)

Yo' set de photograph on its haid ovah dat. Or yo' kin lay it down. But in gin'ral [general] if yo' want 'em tuh hurry, yo' stan' dat photograph on its haid.

(In the house, that photograph standing on top of the glass of water on its head.)

Or yo' do it disaway, put de face disaway [demonstrates].

(Put the face down over the glass of water.)

Jine [join] a line of small candles, nine of 'em roun' dere - white candles.

(How long do you burn those white candles?)

Yo' kin burn 'em nine days, but sometime dey at home in three days. Den co'se yo' gotta git dat out de way [hide everything from the returning man].

Ah wuz taught tuh use white candles fo' a photograph, an' [but] some people use de black candles an' stick de needles through 'em, or pins, an' dat's tuh make a person sick.

(Well, what else do they do with the photograph?)

Well, dey cut it in de shape of a coffin an' bury it, an' pine de person away.

Well, now in beginnin' - ah dunno [don't know], some people do-es in differn [different] ways in differn things. But if dey wanta kill yo', dey cut a little box somepin lak a cigar box in de shape of a coffin, an' den dey make a little doll, cut de head out, an' dey callin' yo' all de time. Dey tellin' yo' if dey want chew tuh die or whutevah it is, "Yo' must die, dis is yore las' time in dere. An' yo' must be daid." An' so-an'-so. An' dey talkin' all de time tuh dis, an' sew it up an' bury it an' have a ceremony ovah it chewself - off tuh yo'self in de woods or some place in a deserted place where dat nobody could see, an' den yo' nail dat aroun'. An' yo' bury dat face down, but dat name must be down in dat, wrote nine times. An' dat supposed tuh pine yo' away an' kill yuh.

Take her drawahs an' spread 'em ovah his haid. Sho' [sure]. Yo' spread 'em ovah de baid, or yo' spread 'em heah, if he's covahed up. Yo' spread 'em right across de top, jis' lak if it's wintahtime, or cool enough to have somepin ovah [the] haid. If yo' git it ovah him he won't wake up until yo' come.

Yo' go down in de grave but chew must go de third day, yo' cain't go nine or ten days [after death]. Yo' must go jis' lak if a notah [noted] gamblah died, an' if a person wants somepin fo' de undahworl', lak fo' a spo'tin' house or a bootleggah - well if a *hard gamblah*, a *high spo't* [sport] *guy*. De third day yo' mus' pick a chance in de graveyard dat night an' go down in dere [the grave]. An' see, yo' don't have tuh dig de whole grave. Jis' dig a straight enough hole about half de grave, enough fo' yo' tuh git in dere tuh his fingah. An' den yo' take out 'is lef' fingah on de lef' han'. See, yo' take de thumb, or 'is middle fingah, or 'is little one [little finger] - eithah one of dose. DIS HOUSE [HOTEL IN WHICH I WAS AT THAT MOMENT INTERVIEWING THE SPEAKER] IS BUILT OFFA DAT STUFF [hoodoo work].

(This house here?)

[The Eureka Hotel for blacks in downtown Memphis, Tenn., the building in which I interviewed, May 1938 - see Vol.1, p.XXXIII, par.3f.]

Yes.

(How do you mean?) [In what way was this house built by hoodoo?]

De woman dat used tuh own dis house, she did dat - Dora Smith.

(This hotel here?)

She had girls from twelve years ole tuh twenty, an' she bought dis [house]. Co'se she's moved tuh Chicago now, but she had one [a finger from the left hand of a recently dead-and-buried gambler or underworld person of wide reputation. If he had been stabbed or shot to death, so much more the power].

(That's what she started with?)

Started wit dat *han'*.

[Informant now calls this finger a *hand* (see HANDS, pp.519-669), because it has been sewed into a bag and periodically *dressed* to be kept alive with power.]

She made millions of dollahs. She bought ovah heah in X Street. Yes, it's fine if yo' kin git 'em de third day. But ah've always been scared tuh go wit 'em, but ah've seen 'em go. An' dey dig down an' den dey jis' reach in dere an' git dat han' out. An' co'se now, yo' gon'a have some trouble. If yo' scarey yo' cain't do it, becuz de spirits an' things an' thundah an' evahthin'. Yo' heah evahthin' when yo' do dat by dis gamblah business. Bein' a sinnah yo' die lak dat. Yo' take dat out dere an' den yo' take it an' put it in alcohol an' let it stay about thirty days, an' git it so it don't stink, yo' know, an' den yo' care [carry] dat.

An' when yo' down dere takin' dis han' yo' tell dem yo' take dis spirit as yore guide tuh all success in evahthin' yo' undahtake. Yo' take his fingah an' yo' tell 'em yo' takin' it fo' dat.

(That was about 1907.)

[This date was given after I had turned off my machine. I restarted machine to add note. On reading transcription and original cylinder years ago I made a penciled note beginning "She," but later I scratched it out. It is quite evident that our millionairess obtained her bone in 1907 and that her special luck then began.]

Yo' take a tablespoonful of red peppah, a tablespoonful of ashes, a tablespoonful of salt an' yore chamber lye, where yo' make watah. An' yo' scrub de place all de way 'cross de do' evah mawnin' fo' nine mawnin's. An' den yo' take yo' a sack of salt an' keep it near de do', an' if evah any officah come in dere, jis' throw de salt down an' sweep it out.

(After they leave?)

Aftah dey leave.

(You sweep it across the door for nine mornings. For nine mornings?)

No, right 'cross heah [demonstrates].

(The top sill of the door. And then all the way down. You wash the whole door, and across the saddle of the door.)

[MY PRECEDING COMMENT IS MADE WHILE SHE DEMONSTRATES AT THE DOOR OF MY INTERVIEWING ROOM.]

(You use the same liquid for nine mornings, not fresh?)

Naw, jis' de same thin'.

Take a aig an' put it in 'is [murdered man's] han'. An' den take a fresh hen aig dat's jis' been laid, yo' put it in de palm of his han' an' bury 'im - put one undah his arm an' yo' bury 'im wit 'is han's folded wit de aig in it an' be'll [murderer] come back. Some people put it undah de both [arms] an' some put it undah de left.

Git a bat an' kill de bat. Co'se it's two or three ways. An' yo' take dat bat's heart an' wear it on yore arm on a silk cord, yore left. Some people use dere right if dey gamble wit dere left. But on de han' dat chew use tuh gamble - lak yo' throwin' de dice or playin' cards, have it on [that arm]. An' den some people uses differn stuff. Some people use van-van an' oil of geranjen [geranium] an' white codfish - de fish dat de Jews eat, it's dry.

(The codfish?)

Dat's it. Den yo' boil dat.

(All three together?)

Yo' boil de fish an' den yo' git dis stuff outa de soup bunch dat green. Whut chew call dat? Parsley! An' yo' boil dat tuhgethah an' den yo' put dat oil in dere an' 'noint yore han's wit dat.

An' anothah way dey do, dey go tuh de graveyard an' dey care [carry] a dime or 12 apples, 12 bananas an' 12 oranges. An' if dey goin' tuh a Christian's grave, dey care fruit. If dey goin' tuh a sinnah's grave an' wants a favor, dey care dat fruit an' put it on a grave an' tell 'em dey want 'em tuh guard dat an' want 'em tuh make dem successful. But in gin'ral [general] when dey gamble dey go tuh a gambler's grave, an' dey care a pint of whiskey or a half pint, an' dey po' dat whiskey in a glass an' set it dere, an' den dey give him a dime an' tell 'im - call 'im an' tell 'im yo' want 'im tuh be a guide fo' 'em tuh gamble wit, buys 'im in an' tell 'im, "Yo' always look fo' me at dis day at dis hour." An' den don't break dat an' dey'll make yo' successful.

(But if they go to a Christian's grave, they will always use the fruit?)

Always use de fruit.

(And 12 of all three or either one of them?)

Yo' care 12 apples, 12 bananas an' 12 oranges.

(All that together and what do you do with it?)

All dat, put dat on de grave.

Dey use black lodestone an' white lodestone, High John de Conkah an' five-fingah grass, an' dat van-van oil. Dey take dis an' sew it in a bag an' dey put de van-van oil an' dampen it wit it. Lotsa people do dat yo' know.

[My informant says this is a common kind of *hand*. To *dampen it* is called *feeding*. The purpose of this *hand* was lost while my machine was turned off - it being for luck in general and gambling in particular.]

If ah wanta put chew in bad luck - if yo' done somepin tuh me an' ah wanta put chew in bad luck. All right. Ah goes tuh work an' ah learn yore name. Ah gits me some graveyard dirt an' ah git me some red peppah an' ah git me some salt [3 ingredients]. An' den ah writes yore name nine times an' ah put it in de bottom of a pan or glass jar. Den ah sprinkle dis stuff all ovah dat an' den YO' COULDN'T HAVE ANY MO' LUCK UNLESSEN YO' KNOW JIS' WHO TUH GO TUH. YO' HAVE TUH GO TUH A MIGHTY-FINE FELLAH [a first-class *doctor*] TUH GIT CHEW OUT FROM DAT.

An' if ah wants yo' tuh leave town when ah git through wit yo', lookin' at chew have [having] bad luck, ah go tuh de rivah an' throw it [pan or jar] in. An' yo' must leave heah, wanderin', an' yo' won' be able tuh git back.

Yo' git dat controllin' powdah an' yo' take yo' a bath an' dat same stuff ah tole yo' 'bout - dat bluestone, saltpetah, an' coal oil. Yo' take yo' a bath good furce, so dat yo' won't be in tough luck. An' den yo' use dis controllin' powdah. OF CO'SE WE ALWAYS SENT TUH NEW ORLEANS AN' GIT IT UNTIL DEY STOPPED IT THROUGH MAILIN'. AN' NOW, YO' GOTTA GO DERE AN' YO' GIT IT NOW. Yo' see, yo' sprinkle it.

(How do you use that *controlling powder*?)

Well, yo' use it on yore body, jis' powdah up. An' den yo' go tuh de boss. Well, dey have a controllin' oil, too. Some people use dat. Den dey *dress* dere pocket hans'cuff wit it an' when dey go tuh talk wit de boss, dey pop de pocket hans'cuff out [and say], "Boss, ah'm outa a job. Ah really need one." See dat influence goes ovah 'im.

Well, yo' 'fore de judge. Yo've heard of it, ah guess. Ah've tried it. Well yo' git sulphur, ashes an' alum an' saltpetah an' beat it up fine till it's a powdah, an' den yo' take dis controllin' powdahs an' sprinkle it ovah it, an' it

makes it sweet smellin'. Den yo' dress de pocket hans'cuff an' yo' go in co't. When yo' go intuh co't - an' den yo' read de Psalms, de 122nd Psalms - when yo' go in de co'troom yo' say as yo' go in dere, yo' says, "Ah go intuh de house of de judge, befo' three men, one blind, one deaf an' one wit no lungs." An' dat's de prosecutin' attornah - de prosecutor an' de judge. De prosecutin' attornah be's blind, de judge have no lungs to condemn yo', an' de prosecutin' attornah he's deaf tryin' tuh fight ag'inst yo'. Dere's three thin's an' three people [only two] who condemns yo'. An' den yo' use dose uh sage leaves.

(How many sage leaves do you get, now?)

Yo' git twelve sage leaves. Yo' put de 'postles, twelve depostles of de Bible lak Peter, James an' all dat. Yo' take de 'nitial of each name, de head-furce 'nitial, an' yo' put it on each leaf, de twelve of 'em, an' dat stan's fo' de jurymens. An' den yo' put six in dis shoe an' six in dis one. An' de jurymens dey cain't prosecute yo', dey cain't condemn yo'. Dey'll have a mistrial or somepin.

Den de prosecutin' attornah, write his name on a brown piece of papah an' yo' put 50 pounds or 100 pounds - if yo' in a serious case yo' git a hunderd pounds of ice, so it won't give out, an' YO' TURN DE NAME - JIS' LAK DIS BOOKS DOWN HEAH [demonstrates].

[INFORMANT TURNS UPSIDE DOWN MY SMALL NUMBERS BOOK ON THE TABLE.]

(Turn it down.)

An' put dat [name on brown paper] between [between table top and *Numbers Book*]. If it's hunderd pounds, put 50 on de bottom an' 50 on de top, an' dat'll freeze him so he cain't talk. He cain't even ast a question.

[See *Numbers Book* she actually handled in ILLUSTRATIONS, p.1846.]

(You use all these things at the same time, altogether?)

De same thin', uh-huh. Yo' see dose fellahs up dere whut's condemned. If ah would be dat kind, ah wouldn't do dat. If ah think he needs persecutin' ah wouldn't try to he'p 'im. But if yo' could git 'em dose thin's, dey make a mistrial all de time. Dey couldn't git much time. But yo' cain't fool wit justice. Ain't NO USE IN HE'PIN' A MAN WHEN YO' KNOW HE REALLY NEEDS PROSECUTIN'.

If yo' gonna do somepin dat chew figure - all right, if yo' goin' tuh a crap game, or if it's a bottleggah. Yo' goes to any sto' an' yo' git a nickel or dime [worth], jis' eithah one yo' want, cuz yo' don't need but one, of red onions, an' den he [person changed from you to he] takes an' hull dose down an' de smallest one he pick it out. Den he takes saltpetah an' sugah, an' bo's [bores] de haid of dat onion out, an' he cuts dat in two [cuts onion in two parts] - an' cuts it two, split in two right even [parts] - an' take de middle of dat [onion] out an' put dat stuff in dere, an' close it up in dere. Put it back tuhgethah an' take a needle an' sew dat aroun'. An' den put it in any kinda cloth yo' have. [Thus the onion became a *hand*, a luck-piece, protector, etc.] An' DE LAW WILL COME IN HEAH. If dere's 500 in heah, dey gonna 'rest evahbody but de one who has dat. DAT'S BEEN DONE A HUNDERD TIMES FO' ME.

[AND FOR ME, TOO, SOMETHING WAS DONE. WITHIN A FEW HOURS THE DOOR WHICH I WAS FACING, WOULD BE SLAMMED OPEN BY THE POLICE! SEE VOL.1, P.XXXIV.]

If yo' haven't a real good steel needle, why yo' take three matches an' cross 'em lak dat [demonstrates] in yore hair, see - east, west, no'th an' south an' drop yo' three drops of turpentine on dere. Dat's one way.

[Three matches crossed form a double cross.]

An' den if yo' got a steel needle, a real one, den yo' stick it right straight through yore hair - right in heah [demonstrates but I failed to comment where].

(That will put the candle out?)

It won't do him any good. It won't even har'ly burn, yo' cain't git it har'ly

tuh burn.

[In the more usual two-needles-crossed rite to stop a burning candle (*see* p.857f.), the protecting power comes from both the steel and the holy form of a cross. The present single-needle rite depends solely on the witchcraft-deterrent steel - *see* FACI, 2nd ed., pp.878-882, 894-899, and especially p.880, No.16353, in which boiling needles and pins stick and pain the absent witch so much that she hastens to her victim's home.]

(If the man is baldheaded.)

Yo' boil it an' make it a tea an' yo' always massage his head an' it'll make hair grow where it nevah has growed.

(What do you use?)

Dat's cow manure.

A frizzly chicken will take up hoodoo.

Yo' make de dog an' de cat fight an' yo' clip de hair, an' den yo' put de graveyard dirt with dat. Dat'll certainly make anybody move. Ah made a woman move las' wintah wit dat.

[A new black-cat-bone rite follows:]

Yo' take a new boilah dat nevah been used an' yo' take a new mirrah dat nevah been used an' yo' git chew - CO'SE YO' HAVE TUH DRINK WHISKEY, AN' FUR YORE NERVE, NUTHIN ELSE.

Yo' kin take dope if yo' like it [this is one of the two or three times I heard the word *dope*.] But gin'rally dey drinks whiskey tuh keep from bein' scared tuh death, becuz de spirits 'peahs aroun' an' stuff lak dat. An' yo' take dis cat dat black all ovah an' den yo' drop it intuh de new boilah an' den yo' covah 'em up an' let 'im boil. Den yo' take dis new mirrah in yore han' an' hold de glass befo' yo' an' try dose bones until yo' find it. Try dose bones undah yore tongue, an' den when yo' git de right one den yo'll disapeah - when yo' have de right bone. But yo' have tuh try all of 'em till yo' git de right one.

Boil 'im 'live.

(Boil this frog alive?)

Dat's tuh kill out anybody's luck dat have anythin' on yo'.

(What do you do with the frog then?)

Boil 'im an' take de grease dat comes from 'im an' bathe in it an' rub yo'self all ovah wit it.

Dat's hoodoo. De mockingbird [or dove], go tuh his nest if yo' kin git it, an' if yo' kin git his aigs yo' take 'em an' boil 'em whole. But it's hard tuh find yo' know, it's a hard job. If yo' kin git 'is aigs, yo' take 'em an' boil 'em whole, an' den yo' take 'em back an' put 'em in dere [the nest]. An' yo' go back in three days an' de dove [or mockingbird] will be settin' on dose aigs, an' when he sees dat dey ain't be hatchin', den he takes 'em tuh de field - no, he goes tuh de field an' he gits 'im a rock an' brings it back an' put in dere. Dat's in ordah tuh try tuh liven dose aigs up, an' yo' won't take 'em - so he think. An' den yo' git dat rock, an' den nobody cain't do yo' no harm no way. Keep on yo'.

Yo' kin write dey name nine times an' fold it tuh yo' an' yo' take it tuh de rivah an' throw it tuh de south.

(What do you do with that name after you write it nine times?)

[I am trying to make informant use the word *coconut*, that she had mentioned before I turned on my machine. Remember, I am stopping the machine after each rite as a rule and asking the question which does not appear in the text.]

Dat's tuh run people outa town.

[Informant still does not understand, therefore I must say *coconut*.]

(What do you do with the coconut?)

Yo' put it down in dere - write de name an' put it down in dere.



Take garlic an' chamber lye an' sugah an' set it all night - beat it up tuh-gethah an' set all night, an' put bluein' in it an' scrub wit it fo' luck. Boil it befo' de sunrise an' read de Psalm - any Psalm dat chew prefah.

(What kind of luck especially do they call that?)

Dat's fo' drawin' trade.

Yo' take green coffee an' yo' git a new broom an' yo' sprinkle dat [evah] room wit dat new coffee - wit dat green coffee. An' den yo' sprinkle it at night an' git up de nex' mawnin' wit a bran'-new broom an' sweep evah room. Sweep it all in de middle of de flo'. If it's ten rooms on de flo', yo' sweep it all jis' one pile in de middle - so it be's middleways de house. [Center of the house completes the magic quincunx - see margin title QUINCUNX, p.710.] An' den yo' sprinkle sugah ovah dat an' pick it up on a shovel an' put it in de stove an' burn dat. An' den yo' take a baby an' make him make watah an' yo' take dat watah an' dis new broom, dat chew done swept wit, an' go out in front. If yo' wanta men an' women [customers] git a girl an' a boy watah, an' sprinkle it from de gate intuh de house. Dat draws trade tuh yo'.

(If you want men, just get it from a male, and so on, and you sweep in [from the gate] to the front of the house.)

Yes.

(But you don't do anything with those ashes after you burn the coffee, do you?)

No suh.

Well, yo' take a fresh hen aig an' yo' git a dark bottle or somepin lak dat - blue or brown bottle. An' yo' git some new cotton whut nevah been used, an' yo' have a connection wit 'im, an' den yo' take dat cotton an' put it in de little jar somewhere, but let it [the place] be dark. An' den yo' take dat aig an' bust it in dere an' sprinkle it wit sugah, an' stop it up an' bury dat in de house - in de bottom of yore trunk or any place whare he cain't fin' it. An' he won' have no othah woman.

(You put this raw egg down on that piece of cotton.)

Jis' - yo' [the women] don' do anythin', jis' he does. An' yo' git his'n [semen] all on dat cotton, but de cotton whut have nevah been used.

[The preceding dark bottle or jar (see BLACK BOTTLE, p.523f.) and its contents makes a *hand* (pp.519-669); the raw egg sweetened by sugar being the agent that feeds (p.578), keeps the power within alive. You will notice that the man's spirit is held double captive by sealed bottle (see TO CATCH A SPIRIT, p.24f.) and locked trunk. Everything is done in the dark.]

(Now what is another way of doing that?)

Well, yo' jis' git an ole pair of drawahs of deres an' yo' cut de drawahs from de front of 'is privates, right on up, right whare hit hangin' down an' 'is shirt git undah dere on de seat - yo' know, plumb on tuh de top. Den yo' wind it right tight an' use any kinda perfume an' wear dat on yo'. Dat fellah he cain't raise no heart fo' nobody.

(Tell me what they do when they measure a man. It might be different from what I heard it?)

Well, yo' don't have tuh - yo' don't have tuh measure 'em but chew kin. Yo' kin measure him fo' de waist or fo' de laigs [= penis] or [and] yo' take a tack wit a wide end on it.

(A tack with a large head.)

Den yo' wrap it [measuring string] aroun' dat tack an' yo' wet it in dat same stuff.

(His?) [Semen.]

Yes. An' yo' put [tack] it [tack holding measurement string] right dere tuh

[demonstrates].

(Right in the middle part of the door sill.)

[Having pointed to the door sill, she then points to molding over the door.]

(At the top where nobody can see it.)

Or put it down dere [at the sill]. If yo' have a good [saddle] lak dat [one there], why yo' kin put it down dere. An' he have tuh walk ovah dat.

[The following rite is not well recorded, there being several small lacunae, but the meaning is quite clear:]

If he's a [something (nice-looking man) and] lak yo' crave 'im [to love you]. Well, yo' git candy, yo' know, somepin dey cay [care] somepin about an' won't discovah it. [Or you can use] cream or strawberry or somepin lak dat - soda watah. Yo' go git it [the bottle of soda water] an' jis' pop dis [demonstrates].

(That little finger of the left hand.)

[She opens a bottle of cream or strawberry flavored soda water or soda pop, scrapes three times the fingernail of her left little finger.]

Put three drops [scrapings] in it [bottle] an' dat [instead of saying *man*, she changes sex] - let 'er drink dat an' den she'll be 'tracted to 'im an' won't understan' 'erself [why she fell in love with the man].

He kin have his place jis' if he want tuh - but he wants tuh keep dat woman. He taken a snail an' he cook de snail. An' he take dat snail, he grease his han's dataway, an' he be playin' wit 'er. An' den she won' have any feelin' fo' no man but 'im.

Yo' take sugah an' yo' take salt an' walk right in front of de person, an' drop it dere an' nevah open yore mouth. Dat's simple but it really fact. [They call that] tryin' tuh *kid a man*, a ma'ied [married] man.

(A *kid man*?)

[You making him] a *kid man*. Yo' ma'ied an' bot' [bother] anothah man - dat called a *kid man*.

(The second one is the *kid man*?)

Yeah.

[She *kids* or trifles with or tempts the second man.]

### THE KNOWIN' WOMAN

KEEP 'IM [SNAKE] FO' ANYBODY DAT JIS'  
 ANYONE DAT WANTA BE "WISE"  
 BE A "WISE PERSON" DAT STAN' ZAMINATION  
 AH MAY HAVE A CASE DOWN HEAH AT DE CO'THOUSE  
 AN' AH STAN' UP IN DE MIDDLE OF YORE FLO' LAK DAT  
 AN' YUH TURN DAT SNAKE OUT  
 DAT SNAKE COULD COME TUH ME AN' RUN RIGHT UP ON ME  
 AN' [IF] AH STAN' DERE AN' DON'T BE SCARED  
 AH'LL WIN DAT CASE...  
 IF YUH HAVE A SNAKE IN YORE BUSINESS  
 YUH KIN DO ANYTHIN' YUH WANTA  
  
 YUH SEE, ANYONE COULD FIN' IT [THIS "ROOT"] FO' YUH  
 IF YUH ONLY WANTA GO IN BUSINESS

(THE "LUCKY SALT" YOU BUY IT SOME PLACE?)  
 IF DEY DON'T KNOW YUH...DEY HARDLY WANTA SELL IT TUH YUH  
 AH TELL YUH WHERE YUH COULD GO

LORD, AH AIN'T TRYIN' TUH INJURE NOBODY  
AH AIN'T TRYIN' TUH TAKE NOBODY'S RIGHTS  
BUT AH FEEL DAT MAHSELF DAT AH'M NOT GITTIN' 'NOUGH  
FO' MAH JOB AN' AH WANT CHEW TUH HE'P ME

IT'S ALL IN KNOWIN', ALL IN KNOWIN'

NUT'IN CAN'T DO YUH GOOD, IF YUH DON'T PAY FO' IT

SUMTER, SOUTH CAROLINA

[My informant, No.1376, recites in the last two title quotations two fundamental laws of hoodoo: the *doctor* must *know*, the patient must *pay*. To *know* in hoodoo is believed to be a spiritual *gift*, a power born with or conferred later mysteriously - see margin titles: TO BECOME A DOCTOR I WAS GIFTED (p.273), A GIFTED DOCTOR FORESEES AND ABSORBS AILMENT (p.269), YOU HAVE TO BE BORN PSYCHIC (p.748), and many places. For awesome ability, read the fabulous DOCTOR BUZZARD (p.891), or DADDY SNAKELEGS (p.293), whose friend escaped police by riding his mule, Ole Sal, into a cloud of dust - dust that wasn't there! Not to pay *doctors* like these was foolhardy. I am not threatened in the quotation, merely being warned that unless I pay at the end of the interview, my new knowledge will be useless. This informant was one of the few persons who did not consider me a *hoodoo-man* or *law-man*. She even offered to help if I wanted to enter the *root-working* business. Most valuable of her statements is a rare account of how some *doctors* using them obtain their snake: companion, helper, diviner, healer and impressive stage-prop. The recording covered cylinders C857-C864 = 2438-2445.]

Well, ah tell yuh whut dey do wit it. Dey kin take yore hair an' put it in runnin' watah. Put it intuh a little sack or a little bag, put some salt on it an' put it in dere, call de person's name, an' [or] write de name on a papah. See, dere's de hair, de salt an' de name [3 ingredients]. An' put it in runnin' watah [to send person away]. Git a little bag jis' about dat long an' tie de mouth wit a little cord an' - it's diff'ren' ways dey do it. See, if yuh wan'a person tuh go crazy, jis' tie it tuh a limb ovah de watah. See, de limbs hitch ovah de watah lak dat an' yuh see when de' [wind] blow, dat bush [or young tree] jis' goin' up an' down lak dat. See, dat will run yuh crazy. See, dat gwine up an' down lak dat, an' yore haid cain't stan' dat. Dat'll run yuh crazy.

An' den dey kin git it agin an' git chure [foot] track, an' yore hair out chure haid, an' put some peppah in dere, red peppah [3 ingredients], an' put it in dere [sock? or sack?] an' tie dat, an' jis' chunk it right in de runnin' watah. Well, dat'll git rid of yuh right now. Yuh'll leave heah.

(They do that to move you?)

[My question seeks an exact definition of her *git rid of yo'*.]

Make yuh leave.

[She now distinguishes between *move* and *leave*.]

In othah words, if dey wanted tuh move yuh - if dey wanted yuh out de house an' yuh doesn't wanta move, dey come heah an' say, "Well, listen, dere's some-one rentin' yore place. Ah don't know whethah yuh wanta move or not but ah got chure place an' ah'd lak tuh notify yuh."

Well, now yuh know yuh got a place until ten days - in January, dat's de one ah knows of [from personal experience]. Well, dey kin git chew 'way from dere

shortah [sooner] dan dat. Ah tell yuh how dey kin git chew 'way from dere. Dey will take piece of bluestone - listen good - an' a piece of rock salt an' yore name [3 ingredients] - whatevah yore name been, a [like] Peter Jones. Well, dey goes tuh de no'th cornah of yore house an' dig a hole in de groun'. An' dey bury dat in de groun' an' yuh'll leave dere in five days time. Yuh'll git out from dere. Yuh lef' dere 'cuz yore name is in de groun'.

If yuh want anyone tuh leave dis worl' - dey bothahin' yuh, bothahin' yuh. Dey a peace brokah [breaker of peace], 'struction [destructive] neighbah. Call his name three times an' go tuh a dogwood tree which is bloom out. Go tuh a dogwood tree, a tree whut has dese bloomin's on it, an' shoot dat tree three times. See, if dat all he [a tree] kin do - when a tree bloom out whut don't bear no fruit, dat's all it kin do is done bloom. It done is past. An' yuh go dere an' yuh shoot dat tree, "Bam! Bam! Bam!" Dat person is gone.

An' den yuh kin poison 'em tuh death. Yuh kin take de skin of a snake an' put it [in] yore [stove] an' let it become dry. Den yuh put dat on de table, an' yuh git chew a piece of ole bottle or iron an' yuh beat it [snake skin] up - yuh commence poundin' it in a dust. Yuh might have some gravy, [bacon] skin gravy, an' yuh tie dat - put it intuh a rag wit dust on it, a thin rag whut yuh kin [demonstrates].

(So that you can sprinkle that, just like that [the way you are doing].)

An' stir dey gravy roun' an' roun' an' roun' [demonstrates] ovah yore rice lak dat. Let it dissolve good. Yuh put dat little rag lak dis. De gravy is so sweet an' nice yuh wouldn't know whut i'tis. Yuh eat dat. Dat settle it.

Even if yuh have some whiskey. Now listen - jes' a quick death. Yuh may have yuh some whiskey. Yuh put chew a halfa spoonful of table sodee in dat whiskey an' de doctah kin come. Evah doctah kin come dat's in de country, dey can't do nut'in.

(That settles me.)

[The preceding *quick death* is balanced by the *slow death* of the celebrated *cunjure-woman* and fortuneteller, Zippy Tull, see p.929, lines 7-8.]

[My informant's *snake dust* and *sodee in whiskey* are two more of those experiments in which I am the guinea pig - see interview GUINEA PIG AND TOADFROG, p. 1721, I being the GUINEA PIG of the title. But the *sodee in dat whiskey* did not kill me, as *evah doctor...dat's in de country* knew. What killed me was the hoodoo intention placed upon the soda.]

[My preceding comment (*That settles me.*) is merely my reaction to informant's last three words at the end of her snake-dust rite - *Dat settle it*. Why pretend that an indefinite *it* is being killed. That *snake dust* and *sodee* do not *settle it*, (*That settles me.*)]

(Well, now how - after they get those *live things* in there. How could you get that *live stuff* out of me?)

Yes sir. How yuh git it out. Now yuh go git chew a snake whut is crawlin' - ketch 'im. Yuh kin ketch 'im back of 'is neck dataway an' hol' 'im, he cain't bit [bite] chew. He runnin' along an' yuh jis' go an' grab 'im dat way back of 'is haid an' hol' dim. He jis' stan' dere an' look up in de top [into the air] dataway. He cain't twis' disaway an' he cain't twis' dataway, an' yuh hol' dim an' yuh stick 'im in de side an' git some of de blood out of 'im. An' yuh put dat blood intuh de person dat 'live. Yuh see whut he got [snake powder] is daid, an' yuh put dat live blood in dat snake - [I mean] intuh dat person out of dat snake - if yuh have anothah person an' dat'll cure 'im. An' den turn 'im loose - let 'im go. Yuh kin hol' dim - jis' ketch 'im dat way an' he cain't move.

(You mean to say, that if the person has these snakes in him, that is made from the dry stuff, the dry [snake] powder. If you put some of the blood from

the living snake in him, that will drive the other snakes out.)

An' if yuh have [see] a bullfrog an' he is hoppin' along, gwine dat [in your direction, yuh kin git dat bullfrog an' put 'im in yore home an' den anyone dat come tuh yuh hurt, yuh kin take dat bullfrog. Or if yuh know dey have a spell on 'em - now listen good - if dey have a spell on 'em, take dat frog an' jis' wipe all ovah dat person.

[Here you meet a frog going your way; in a moment informant will discuss a snake that comes to your house. Notice that she distinguishes between being *hurt* and having a *spell*. Hoodoo action against you is threefold: inside (something you take internally), outside (something you walk over, touch, etc.), and spiritual (catch your spirit, praying against you, calling your name, etc.). The word *spell* was not commonly used in hoodoo back in the 1930's and early 40's, though I have a few examples of it. Now to return to the frog:]

(Wipe all over that person?)

Yessuh. Make him stan' up dere good. Start right from yore haid an' wipe all de way down. He may be intuh a little sack where he cain't fight. Put 'im in a little sack. Take dat sack an' jis' wipe him all de way down dat way. Dress 'im [with that frog]. An' when yuh turn 'im [frog] loose, turn 'im loose 'live an' dat person live agin. Yessuh, dat cuah [cure] dat.

If anyone doesn't like yuh, ah kin tell yuh whut tuh git an' yuh *dress* yuhself. Jis' po' it in yore han' till yore han' git hot lak dat [demonstrates].

(And the arms and about the face and the body.)

An' yuh win 'im an' he come tuh yuh.

(What would you put in your hands that way?)

Yuh git dis high [smelling] German Cologne, high German Cologne, an' put 'bout five drops of yore watah in it - yore watah, yuh undahstan'. Ah'll gurantee dat yuh has frien's dat yuh nevah has.

An' den if yuh wanta have yore home fixed an' yuh'll prospah. Yuh git chew somepin dey call de box salts, an' when yuh git up in de mawnin' yuh has yore prayahs. But yuh must say yore prayahs, 'cuz Jesus is de haid of all t'in's. He is de one dat brought yuh safe, an' He died tuh save me an' yuh. Say, "LORD, WILL YUH STREN'DEN ME DIS MAWNIN' WHERE AH'M WEAK, BRACIN' ME UP WHERE AH'M LEANIN', STAN' BETWEEN ME AN' MAH ENEMY." Yuh kin have a whole houseful of money, but den Jesus said, "Well, tuh live up tuh de law, yuh must be all ready an' yuh gotta go."

(You mean those salts that you put in the bath, in the tub? That kind of a salt?)

No suh, dese heah lucky salt.

(Oh, the lucky salt. You buy it some place?)

If dey don't know yuh - it lucky - dey hardly wanta sell it tuh yuh. Ah tell yuh where yuh could go.

[She will tell me where the hoodoo store is, but has doubts about my being able to buy this *lucky salt*. The *root* she now mentions, anyone could find for me, if I want to enter the *root-working* business.]

[Informant now offers an impotence (*courage* or *nature*) cure.]

Well, yuh see anyone could fin' it [this root] fo' yuh, if yuh [the author] only wanta go in business. Yuh kin git jis' about dat much an' - it'll be broken up in pieces where dere a piece lak dat, de rattlesnake mastah [see p.469]. Well be's a mastah. Yuh take dat now an' yuh draw about dat much [tea]. Yuh kin draw it fo' or five times, six or seven times, an' yuh drink dat off, but don' take but a spoonful, an' yuh'll be a man. Yuh don' have tuh take a quart or nut'in - a quartful or a gallon - of dat rattlesnake mastah.

(That brings [or restores] a man's *courage*?)

Yes sir.

Ah'm goin' tell yuh a simple t'in'. She kin git huh dishrag, huh greasy dishrag, an' let yuh use dat as a towel an' yuh *lost yore nerve* [become impotent].

Ah kin tell yuh how dey take it from yuh an' tell yuh how tuh git it back. Dey take it from yuh wit a dishclot', an' den if yuh want it back, yuh go dere yuhself an' git chew a live frog. Put 'im intuh a little sack an' take dat sack an' drag it ovah yuh t'ree times. Turn 'im loose an' let 'im hop on off - don't kill 'im, he'll hop on off. An' yuh'll have yore *courage* back.

(You drag that sack over your whole body three times?)

Ovah yore body t'ree times - yore whole body. An' turn 'im loose - let 'im go, don't kill 'im.

If a blin' person - listen good now - he is blin', can't see. Yuh go tuh a 'simmon [persimmon] tree whut don't bear no 'simmons, an' git de root an' steep it down into a pint, if yuh wan' tuh, or a quart. Strain it. An' when yuh wake up in de mawnin' an' wash yore face, jis' take a drop in yore eyes. Take a piece of cotton an' wipe yore eyes an' let dat watah drop in dere. If yuh don' have yore sight back, why DE SUN AIN'T SHININ' BY DE HE'P OF GOD.

If yuh have a [venereal] case - anyone have a case - yuh go an' git dose fig leaves an' de root. Yuh pull it where dey call de *red shank*. Dere's a bush in de woods called de red shank. It jis' as red lak a pod of peppah. An' it broke [breaks] jis' as quick as de pod. Yuh put dem two leaves tuhgethah an' make yuh one quart of medicine an' yuh done cure 'em of de bad disease - done cure it.

[The preceding *red-shank* appears a number of times in HOODOO, but I am unable to identify it, except to guess that *shank* = shanker = chancre = initial sore or ulcer in syphilis; that is, some part of the plant in form and red color suggests chancre and therefore will cure the disease - see margin title LIKE CURES LIKE, p.394.]

Dat chamber lye keep anybody from yore do'. Yuh git up in de mawnin' - yo' save yore slop or chamber lye fo' dat, chew know. Put some salt in it, about a teacup of salt. Shake it roun' lak dat an' dash it out chure do'. Yuh wouldn't have no mo' enemies.

Yuh cain't keep a mule. Anybody come tuh dat, keep a mule an' de mule sick, git chew a nickel wut [worth] of asafetidy an' put it intuh a ole clot' [cloth]. Sew it up an' nail it in yore trough. Take a nail an' drive it down in dere. See, he eat off it. Evah time he eat, he'll be eatin' off dat.

[Asafetida does not cure a sick mule; it protects the mule against witchcraft (see p.414), and so does the steel nail, several places in HOODOO and margin title NAIL, in FACI, 2nd ed., p.898.]

Well, yuh kin go out tuh de fo'k of dat road an' git chew - it's 'cordin' tuh how many fo'ks of de road. Git chew new aigs, git chew fo' new [fresh] aigs an' yo' string dem aigs 'long jis' lak dat [demonstrates]. Yessuh, string 'em 'long, see. Yuh might, if yuh walkin' 'long dere on dem aigs an' yuh miss it right 'long heah, yuh git it chere; an' if yuh miss it chere, yuh git it chere. See. An' de way fo' yuh tuh miss it, yuh gotta come 'long dat way. An' yuh bury dem aigs down dere. Den yuh go where de lightnin' strike a tree an' drive dat [splinter or piece of wood] in de nex' road, an' if dey cross dat dere, dey won't come back no mo'.

(Where do you drive that wood, that you get from the lightning-struck tree? Where do you drive that?)

Drive it right in de path.

(Drive it right in the path right near those eggs?)

[Here is a good example of how I pick up informant's word - the word *right*.]

Yessuh. Put dem, bury dem aigs down in de groun'. Go down tuh de place an'

bury 'em aigs. If dey cross dere, dey won't cross it no mo'.

(Where do you put that lightning stick?)

Put it in de fo'k, too. Yessuh, put dat in de fo'k, too - right where de lightnin' strike a tree.

Yuh kin take a man's shoes, if yuh wanta drive 'em 'way from yuh, yuh kin use 'em; an' if yuh wanta bring 'em tuh yuh, yuh kin use 'em.

(How would you drive them away?)

If yuh want tuh drive 'em away, yuh git de right foot an' put three spoonsfulla salt in de toe of it, an' den yuh put a spoonfulla sulphuh in de toe of it. An' den yuh cut de guts outa gourd, pack in good lak yuh puttin' a wad in a gun, an' fasten dat toe of dat shoe up. Undahstan'. An' den yuh take dat shoe an' put it in any runnin' watah, jis' whut yuh use in heah [in this house] - watah whut's floatin', jis' lak dey'll drown [if they fall into it]. Put it in dere. Dat person will nevah come back tuh 'is home any mo'.

Now, if yuh want 'em tuh come tuh yuh, yuh kin take dat [left] shoe an' put chew spoonfulla salt. Call de person name t'ree times. If ah love yuh, call yore name t'ree time an' put t'ree spoonfulla salt intuh dat shoe.

(That same right shoe, the right shoe?)

De left shoe. Put t'ree spoonfulla salt an' call 'is name t'ree times. An' put dat shoe up ovah yore do' an' ah don' care where he is, he'll come home.

Cut de piece off it - cuts a piece of it out de toe an' de heel.

(Of the stocking?)

Yessuh. An' den yuh kin put some salt in it an' sulphuh an' wind it up. Don' tie it from yuh, come tuh yuh - bring dat tuh yuh, dat's de way tuh do dat. An' den yuh kin take dat an' take a piece of yore rock [from the fireplace] - make a place in yore rock right down dere, bury it right roun' yore fiah.

(Take up a piece of the rock right down at the hearth?)

Yes, jis' take up a piece of dat hearth, an' put dat right in yore hearth, an' yuh couldn't git 'em 'way from yuh.

Yuh have a little bow in yore hat. Yuh kin take dat little bow out of yore hat an' git chew a piece of papah, an' put dat little bow in dere an' wrap it up careful, an' put chew some cologne on dat little bow. An' den put chew a half a pod of red peppah on dat little bow. Put it in a little clot' an' sew it up, an' yuh chunk dat in runnin' watah; an' if yuh wanta run 'im 'way from heah, he gone. He'll leave heah. A bow's a dangerous t'in' in yore hat. It kin hurt chew an' it kin take care of yuh. It's 'cordin' tuh whut dey do wit it.

[HERE BEGINS INFORMANT'S REMARKABLE ACCOUNT OF A DOCTOR'S SNAKE COMPANION OR HELPER:]

A snake kin come in yore home. If he come in heah, live an' hid in heah, don' chew worry. One day or mo' he'll be seen. An' whenever yuh ketch 'im, if yuh kin git up on 'im, don' kill 'im. Yuh kin take 'im an' put 'im intuh somepin jis' lak yuh wanta raise 'im lak yuh raise yore chickens. Fix a place an' put 'im in dere an' yuh'll have 'im so - tame 'im lak yuh do a rabbit or a duck or a geese. An' when anyone [a patient] come tuh yore house - yuh kin train 'im an' turn 'im loose an' let 'im run roun' in dere. An' yuh git ready tuh ketch 'im, ketch 'im an' put 'im back in, why yuh done a hunderd dollahs wut [worth] of good [for yourself in business].

(What would you do with that snake, if that person came to you and this person was ill? What would you do with that snake?)

Jis' feed 'im in dere an' keep 'im in dere, an' [when] dey come, turn 'im loose. He ain't goin' bothah 'em. If yuh wanta pull out 'is teeth, pull out 'is teeth. He couldn't bite.

(Well, what would you keep that snake for?)

Keep 'im fo' anybody dat jis' - anyone dat wanta be wise, be a wise person dat stan' zamination.

Yuh see, if yuh wanta stan' zamination tuh be somepin, yuh have tuh go t'rough somepin. Anyone dat might [come] tuh yuh tuh save 'em in trouble. Or I may have a case down heah at de co'thouse, an' I stan' up in de middle of yore flo' lak dat, an' yuh turn dat snake out, dat snake could come tuh me an' run right up on me. An' ah stan' dere an' don' be scared, I'll win dat case. Yuh goin' win dat case.

[The preceding *middle of yore flo'* is the fifth and last point completing a quincunx: a magic design with 4 points outlining a square or rectangle, completed by a fifth point in the exact center. This fifth or central point is widely used in hoodoo as a magic place.]

(That snake about your house will give you power to do these things?)

Yes sir. If yuh have a snake in yore business yuh kin do any'hin' yuh wanta.

[Let me divide this comment into 3 parts: (1) THE PRECEDING ACCOUNT IS A RARE EXAMPLE, MY ONLY ONE, OF HOW SOME DOCTORS USING SNAKES OBTAIN A SNAKE COMPANION OR HELPER. A SNAKE IS NEITHER SOUGHT NOR BOUGHT, IT COMES TO THE DOCTOR'S HOME. (You will remember that informant's preceding healing-frog was hopping your way.) Our snake is a version of the ancient *mysterious visitor* of folklore, originally the return of an ancestral spirit. My informant previously offered to tell me where I could buy *lucky salts*, and how I could obtain roots: *If you wanta go in business (as a root-worker)*. Is she now suggesting that if a snake comes to my house, I keep him and train him? That he could be worth a hundred dollars to my business? The situation here can be understood better by consulting margin title SNAKE, p.66. (2) The snake crawling upon the patient as a sign of victory in court is a rite of divination, a subject I have gathered largely under DIAGNOSIS, pp.165-217 - see margin title SNAKE, p.209. (3) An obsolete meaning of the preceding word *wise* is *magic*, a word and meaning popularly coming to us from the Biblical *wise men* [[magic men]] *from the east* (Matt. 2:1, King James Version). Instead of *wise men*, The New English Bible rightly has *astrologers*. We have *wise woman* (a healer), I interviewed in HOODOO, p.1294, and several examples of *wise man* and *wise person* in the text. These terms appeared to be dying out back in the 1930's. Were they killed by the repugnant sneer, *wise guy*? More expressive than *wise* was the black man's term (if he coined it) *two-head* or *double-head*, a person so *wise* or learned in the arts of magic, hoodoo and the occult, that he needed two heads to hold his knowledge. I deliberately used the word *was* instead of *is*, because *two-head* and *double-head* have become suspected titles; Doctor Cafrey being almost the only one of my informants to admit "I'm the *two-headed man*" - see title quotation, p.1459.]

(HOW DO THEY CATCH A PERSON'S SPIRIT?)

When yuh go tuh bed at night, yuh t'ink about dis person an' yuh talk about 'em. He'll come tuh yuh nex' mawnin', or dat night, an' when he come tuh yuh dat night, yuh say, "Lookey heah, ah been seein' yuh from time tuh time an' ah cain't t'ink of yore name. What is yore name?" An' he'll tell yuh, say Peter or John. Yuh say, "Well, lemme git dat name 'fo' ah fo'gotten it." Yuh write it down an' put it in any pahtic'lah place yuh kin, an' whenever yuh wanta ketch 'is spirit, yuh call 'is name an' he'll come tuh yuh, an' yuh'll git 'is spirit off.

(But you do this at night when you are asleep?)

Do dat in de night. Jis' lak yuh goin' tuh bed, yuh t'ink of sech-an'-sech a one, an' he'll come tuh yuh dat mawnin'. An' when he come, say, "Lookey heah, ah've tried tuh remembah yore name. Ah cain't t'ink of yore name. What is yore name?"

[There are many ways in hoodoo to catch a person's spirit, but the fundamental



method is the power of thought, the transference of your thought to someone else. Informant now tries it out on God:]

Ah tell yuh whut chew do. If yuh have anyone 'way from home an' yuh wanted [to] see dem, yuh git dat pitchure an' look at it lak yuh wan' 'em, say, "Lookey beah, dis is mah son who's gone fo'evah an' evah. God, ah would lak tuh see mah chile agin. Fathah, kin ah evah see mah son. Ah wan' tuh see 'im." Go tuh yore-self now. Go out in de fiel' or in de woods an' call 'is name t'ree times, t'ree times, jis' as hard as yuh kin call 'im. An' yuh put dat pitchure up ovah yore do' or in yore Bible an' he will come tuh yuh. It wouldn't be t'irty days, it wouldn't be two weeks, he'll pack up an' leave dere.

Yuh kin take yore lookin' glass an' go tuh a well an' turn de lookin' glass dis way [demonstrates]. Yuh go an' look in de lookin' glass, an' yuh see yore coffin behin' it.

(You hold the looking glass [I am describing her demonstration] so that you can look down into the well, [I mean] so that it [the bottom of the well] reflects over your shoulder. [Your back is to the well. It would have been too dangerous to have looked directly into the well!] And you will see your coffin?)

Yes, box.

[A plain wooden box formerly made by any carpenter. The mirror-and-well rite is a love divination usually tried by girls on May 1. Instead of a well, a spring of water or running water may be used. Many of these rites will be found in FACI, 2nd ed., pp.397-400, Nos.8866-8890. Informant now uses this love divination for a court case:]

An' if yuh wan'a have - in de case of dat yuh wan'a win a case, yuh takes yuh dat lookin' glass an' look behin', look down in dat well, an' if yuh see a coffin, yuh goin' git yore job [in court done successfully].

(Do you have to believe it?)

Yessuh.

(You have lost your job [in court] or won it?)

Yo'll win yore job [in court].

(You take this looking glass and look into it so that it will reflect the well [water] - over the water in the well. If you see your coffin you are going to win this case in court.)

Yessuh, goin' win de case in co't.

[Even before trial, the case is *dead* and in its *coffin*!]

Yuh git some graveyard dirt an' yuh kin do away wit a fellow in nine days or five days, 'cordin' tuh whut chew doin'. Now yuh kin git dis graveyard dirt an' call de person name. Put it in dat graveyard dirt. An' git chew a piece of blue-stone, rock sulphuh [three ingredients] an' put it in dere [the dirt] - jis' a piece 'bout so big. Put it in dere an' call de person name. An' den yuh'll go an' pick up de [grave] haidbo'd, an' den yuh go roun' an' pick up de footbo'd, an' den yuh take de haidbo'd an' put it tuh de foot, an' put de footbo'd tuh de haid. Den yuh bury dat down dere, say, "Leave me, fo' ah know yuh not." An' it won't be but five days he'll be gone.

If it's a devil, yuh go tuh a wicked man grave an' yuh go down in de groun' as fur as yuh kin go. Pay dat grave a penny when yuh go tuh git dis graveyard dirt. Yuh'll have tuh pay. If yuh don't pay, yuh'll see thin's in dere dat will fright-en yuh tuh death. Yuh go dere an' knock dis [board] so [like this]. Yuh come roun' so [like this]. Yuh say, "Well, listen, ah want a little bit of yore dirt, yore graveyard dirt. Here is de money tuh pay fo' it." Den yuh taken care of. Yuh scratch de hole an' git de dirt an' put de money in dere an' covah it up. Den yuh do wit de dirt whut chew want; but chew gotta pay it, pay it fo' whut chew want. Dere ain't no way yuh kin go dere an' steal it. An' if yuh go, pay

fo' whut yuh'll git an' it'll do yuh good. YUH KNOW NUT'IN CAN'T DO YUH GOOD IF YUH DON'T PAY FO' IT.

Well, dey say dis way. If a fellah wanta do yuh harm, dey come befo' yore do' or git yore name, an' dey draw yore box [coffin] an' yore name. No doubt drive de haidbo'd down an' de feetbo'd down where yuh can't see it, but yuh kin walk ovah it. An' yuh step on it, den yuh become tuh gittin' weakah an' weakened down. Yuh ain't *hurted* no way, but yuh jis' pinin' away, jis' pinin' away, jis' pinin' - YUH HARDLY KNOW WHERE YUHSELF. Yuh jis' keep gittin' thin, *drawin' back* [usually *drawing up = withering*].

(How do you mean they draw their box?)

Well, dey take it disaway, yuh see [demonstrates]. Yuh draw dis *box* disaway, an' yuh take a line an' go roun' dat way, an' bring it kinda roun' dataway, make it narrowah an' narrowah right chere, an' dataway.

(In the shape of the old fashioned coffin.)

Yessuh.

(How would they draw that? With what?)

Well, yuh kin draw it wit a pencil on a papah, or on de groun' dis way - jis' which yuh see. [Actually, she got up out of her chair and drew coffin on the floor.] Den yuh trim yuh a piece of bo'd 'bout wide as dis hand [hers], an' trim it jis' 'bout sharp lak dat [probably measured width with two fingers] an' trim it good, an' drive it down at de haid [of grave]; an' den trim anothah piece jis' lak de feet [footboard] an' drive it down. Yes, so yuh ready tuh say, "Well, John or Peter, yuh been bothahin' me an' bothahin' me fo' a long, long, long time, but yuh shall bothah me no mo'."

(Then they are supposed to walk over that?)

Yes, dey walk ovah dat an' de're [they are] gone.

If yo' want a tree tuh bear an' don't have no wormy fruit, yuh go tuh dat tree de firs' day of February an' dig roun' it. Den yuh let it stay tuh de firs' day of January an' yuh put some lime.

[I am unable to explain the preceding rite. It sounds like the work of some would-be wit trying to impress his mental inferiors.]

When yuh go in de baid [bed] at night: eat chure suppah an' say yore prayahs, say, "Lord, ah ain't tryin' tuh injure nobody. Ah ain't tryin' tuh take nobody's rights, but ah feel dat mahself dat ah'm not gittin' 'nough fo' mah job an' ah want chew tuh he'p me." An' den a voice will come tuh yuh, no doubt, tuh go fo'-wards. Now yuh go tuh de sto' an' git chew a - yuh kin go tuh de sto' an' git chew dis high German Cologne [high = strong smelling]. Den yuh put a piece of rock sulphuh - an' yuh ain't gotta let nobody see it - in dat bottle, about dat large. An' yuh shake it up lak dat when yuh git ready tuh go tuh yore job. Po' some on yore han' an' rub it till it gits hot, an' yuh have yore min' on yore bossman an' have yore min' on yore work. An' po' dat last on yore coat. An' when yuh go dere dat mawnin' an' go in dere, pick at 'im a little bit, see. Say, "Captain, ah declare yuh look lak yuh growin'; yuh fattenin', seem lak tuh me" - lookin' in 'is eyes [a part of many job rites]. He don't know whut chure tryin'. "Captain, yuh look lak yuh fat, look lak yuh growin'. Yuh lookin' bettah an' bettah evah day den evah." Den he'll commence takin' a 'tenshun on yuh [paying attention to you], an' aftah while he'd take yuh jis' lak a frien' of 'is - lak a deep frien' of 'is. He will tell yuh somepin, he show yuh somepin. He git tuh gittin' in wit chew, he lak yuh mo' bettah. Den he raise yore job.

[The preceding words *pick at 'im a little bit*, to make the boss angry, is it-self a magic rite.]

(You do what?)

YUH USE DE *SOLID MAN*.

(And you learn what?)

An' learn yore future. Yessuh, *pull it from de stop* [see later]. Yuh ain't tuh have a papah dollah, use a silvah dollah [the preceding *solid man*]. Yo' cain't ary [ever] 'stroy silvah. Fiah couldn't burn it, it could fall about, de win' kin blow it, de rain kin hit it - it's de silvah dollah aftah dat. IT'S A BIG DIFF'RENCE IN PAPAHA MONEY AN' SILVAH MONEY. De house burn down, de silvah money's right dere - if yuh kin realize [remember] where yuh put it, it's dere. Papah! De win' hit it, it's gone. De rain hit it, it's gone.

(You have to use a silver dollar to do that line of work because it's the heart of a fellow?)

Yessuh.

[In the preceding *pull* [[take]] *it* [[silver dollar]] *from de stop*, *stop* = stopping place, any sort of private container; and in Memphis, perhaps the *nation sack* or *nation bag*, worn on a woman's body and protecting her special treasures: *cunjure*, *lucky hand*, money - see interview THE "NATION SACK" WOMAN, pp.1449-1459.]

Ah tell yuh what ah do. Ah'm a [elder? deacon?] in de church an' ah'm a good workah an' ah do de right thin'. AH STAYS IN DE MIDDLE OF DE ROAD. AH NEVAH HAS SEEN A DOCTAH. [Doctor of Medicine she has never visited.]

[Do you know how to] (keep the officers away from any house?)

[I started question before turning on my machine! Many times my question is asked before machine starts.]

Yessuh. All yuh gotta do is git chew one dozen of aigs an' bury de aig right in yore neahst path. An' git chew one quart of what chew might call de cod livah oil - cod livah oil is a peculiar thin' - an' bury it in yore othah path. An' if yuh know ary [any] one of dose law [men], jis' call dere name an' put it on a papah. An' yuh take dat name - any one of 'em name, if it be a dozen [law-men] - take de papah off an' carry it, carry it tuh runnin' watah. An' put it intuh a lil bag an' sew it up lak dat an' put it intuh runnin' watah.

(How do you sew it up?)

[I want informant to say *to me* or *away from me*. Here is what happens:]

Put it in a lil sack, lak a lil 'bacco sack, an' tie de string roun' de mout' [demonstrates].

(How are you tying that string now?)

Yuh see, yuh wrop it roun' - tie it lak dat.

(Which way do you wrap that?)

Wrap it dis way, jis' tuhwards yuh, yessuh. [She drops her *wrop* for my *wrap*.] An' yuh tie de knot off, an' when yuh turn it, jis' laugh an' say, "Ah want chew tuh go 'way from me," or "Don't come 'bout me, ah know yuh 'nuff" [I have had enough of you]. An' take dere names an' t'row it in runnin' watah an' dat'll carry 'em.

[The general reader should not miss informant's preceding words *laugh and say*. As in so many rites, the point of danger has been reached. Our informant has just called and written down the name of the officer, whose spirit in some mysterious way is now present. Since she in his very presence is preparing to throw him into running water, an act which normally sets a person adrift in the world, no wonder she laughs and pretends. Laughter here is the better part of valor and wisdom. Remember, she used *anger* as a magic device a few moments ago.]

Yuh know a person name, [you] kin *hurt* 'im. Yuh kin take a person name an' WRITE HIS NAME AN' RUIN 'IM. Yuh wait till de moon come out. When dat moon is come out about t'ree days ole, yuh work on dem. An' when de full of de moon, yuh won't have no trouble.

De young moon is de time fo' yuh tuh work on. If yuh wanta win a case or be lucky, de young moon.

An' de full of de moon, if yuh wanta run a person crazy, start on de young moon, an' when de moon gits full, he'll be full, too. He'll be done - de work will be finished.

Yuh kin take a scissors, yore scissors, out chure home an' carry it tuh a graveyard, tuh a mean person in de graveyard an' call 'is name; an' if yuh open de scissors, stretch it open wide wit de han', an' cuss de scissors an' drive it down in dere, yuh'll have a curse on 'im. [This may be my only example.]

Den yuh kin take de spoon outa yore home an' kin go tuh a lil child grave, an' begin tuh dig in de centah of de grave - dig it wit a spoon near de centah of de grave. [You] dig mah grave wit a silver spoon. Yuh kin take dat spoon an' go tuh a baby grave an' dig dat grave an' call dat person name t'ree times, an' dat'll settle it wit 'im.

Den yuh kin go wit yore axe, an' yuh name dat tree ovah dere, name it dere name - lak if ah'm name Daisy. Well, name de tree Daisy, say, "Miss, ah been talkin' tuh yuh an' talkin' tuh yuh." An' yuh wait till de moon come out, an' when de moon come out, den yuh go dere an' git on [start working on] dat tree. Yuh done name de tree Daisy - say, "Ah been talkin' tuh yuh, Daisy, an' been talkin' tuh yuh, but ah ain't goin' talk tuh yuh no mo'. An' yuh don't shuh [shove] off an' go 'way from me lak dat - dat chew don't even tell me whut chew goin' do." Well, jis' soon as dat moon come out, den yuh go on me now. An' yuh go up on me an' cut me down, cut dat tree down wit de axe. He won't do nut'in no mo' - dat de end of 'is job. Yore name kin ruin yuh - jis' known whut tuh do wit yore name.

Take a new file an' go in de fo'k in de road where yuh comes out, an' yuh go dere an' yuh dig yuh a hole. An' dig yuh hole an' now yuh git chew - yuh go tuh de druggist now an' git chew whut dey call de medicine watah, an' den yuh put dat bottle of medicine watah right down in dat hole. Covah it up an' drive dat file 'long it [along the side of it]. It's a peculiar thin' - tell it jis' whut yuh want it, an' yuh kin do anyt'in'. It'll work any way yuh want it, anyt'in' yuh got in yore min'. If yuh's mad - whet'ah [whether] yuh mad or yuh pleased, or jis' lak whut yuh got in yore min', it'll do. A bran'-new file, can't git ovah dat. A file kin he'p yuh an' a file kin shake yuh.

Now, if yuh want dis file tuh he'p yuh - speakin' in a he'pin' mannah or guessin' mannah. Well, dat file will he'p yuh becuz it's a new file. WHEN YUH START OUT WIT A NEW FILE, YUH START OUT WIT A NEW MIN'. A NEW FILE MEAN NEW BUSINESS. Yuh might have a piece of work heah an' yuh want tuh do it. Well, yuh might have an ole file on de yard. Well, de ole file can't do it. Yuh git dis new file. De new file goin' make yuh new business. Dere a whole lotta money in a new file. Yuh kin sharpen yore axe wit it, it's lucky dataway - sharpen de knife or take yuh ary [even] a scissors. IT'S ALL IN KNOWIN', ALL IN KNOWIN'.

If yuh put a scales up, it'll balance jis' lak a scales. It ain't goin' git right till yuh git on de level. [She is thinking of the scales, a hand balance, used for a picker's cotton in the field.] When yuh git on de level den it quit goin' up an' down. Dat's de way de file is, it'll work on de level.

Take a tin plate an' yuh kin go an' put it on de sundown side - turn it up. If yuh kin git dat tin plate an' put it up on de cornah [edge] lak dat an' yuh kin git it tuh stan' - jes' stick it a lil bit so it kin stan', an' yuh talk tuh dat tin plate. Try it 'fore yuh leave whut chew goin' do wit it. Try it an' if yuh kin git it tuh stan' lak dat, an' yuh kin do de work. Yuh take dat tin plate den an' yuh take a fo'k - de fo'k go wit de tin plate. Yuh might have - jis' lak if yuh have meats on yore table, yuh gotta have a fo'k tuh han'le dat. Well, dis fo'k go wit de tin plate. Now, yuh stick dat tin plate up dere in [on] de cornah lak dat, an' den yuh put dat fo'k jis' 'bout a distance from dat [demonstrates].

(Two feet from it.)

Yessuh, two feet from it, an' yuh let dat fo'k stay up dis way [demonstrates] Put it dere, de *butt* of it be down an' de prong be up lak dat. Put it tuhwards de sundown side an' tell it whut chew wanta tell it; an' jis' as de sun go down, it'll drift on away - drift away, jis' lak dat. But tell it whut yuh want it [t do]. An' drive it down in de groun' where no one can't see it. Put all dem dow in de groun', but chew kin travel ovah it. But jis' as it begins tuh gittin' rusty an' decayin' an' gittin' away, yuh'll go away jis' lak dat. Dat fo'k is a dang'rous thin'.

[While my machine is stopped, I ask for information about the whirlwind.]

De ole folks [the whirlwind is old folks] who done been gone from dis worl' an' leave, no doubt, a piece of money. Or dey have a piece of lan' [land] yuh might say an' dey not satisfied any way it gwine. Someone might begun - dey ain't satisfied how dey divide it up, an' be worried in dey min' an' at a certai time dey begins tuh travel, goin' nex' where dey property is. Dey ain't satisfied. See, some people call it devils. But yo' see dese thin's, dey in diff're form. Yuh take notice of Christ, when He disappeared He was a spirit. When He been flesh an' blood why he couldn't disappeah, but when he come tuh be a spirit why he could disappeah. Anywhere roun' in about lak dat, yuh can't see it. But he jis' a spirit, travelin', it worries 'im.

(That wind traveling, going around in a circle, is just the spirit that's worrying him?)

Yes sir, [that whirlwind is] de spirit worryin'. An' it got eithah land some where or some money buried an' dey wanta go dere. Dey worried in dey min'.

(Did you ever hear of them doing anything with that dirt from that wind?)

Yessuh.

(What do they do with that?)

When yuh cleans 'im.

(Well, how do they do that?)

Yuh kin take it an' put it intuh a gourd. Jis' put a lil hole in a gourd an' sev dat dirt up in a lil clot', an' shut it in dat gourd an' stop de gourd up, an' chunk it intuh runnin' watah. Dat run 'im crazy. An' name it aftah de person who yo' want it tuh work fo', Petah or Joe or Eddie, an' he'll be gone crazy He be gwine an' gwine jis' lak de [whirl] win' is.

(Like the wind picks up the dirt. But you must name that gourd?)

Name it, yes.

[I stop my machine temporarily to ask about nails.]

Yo' take three new nails or fo' an' tie one dataway. Put 'em, winda string roun' 'em dat way, an' tie a knot in dat, one dat way an' dat'll hold dat one, an' den de string jes' leave out dat way, an' tie a string roun' dat way. An' den yuh take dat an' yuh win' de string aroun' an' tie de knot in dat way. An' jis' keep dem three nails.

[I summarize her demonstration:]

(They are all tied together - they are about an inch apart.)

'Bout an' inch apart. Well, yo' could name dem whoevah name yo' want tuh.

An' yuh dig a hole an' yuh put a spoonfulla salt undah dem names an' a piece of dis rock sulphah an' a piece of bluestone undah dem, an' drive dem down tuh de groun' on de sunrise side. An' nobody won't, dey won't bothah yuh no mo' - dey wouldn't bothah yuh.

(On the sunrise side?)

Yessuh, on de sunrise side - dat way. An' dey won't bothah yuh no mo'.

[I ask informant about *those things* that ride people during sleep.]

Yes, see de hag suppose tuh worry yuh durin' de co'se of de night. Yuh gits

up outa yore baid an' yuh go an' git chew some salt - git chew a jar no doubt. Put about dat much of table salt in dat jar an' git chew some chamber lye an' put on dat salt an' put fo' nails in dere an' cross 'em. Jis' pile 'em up cross lak dat an' call dat person name, an' he'll be dere de nex' mawnin'. Den yuh'll have a chance tuh tell 'im whut yuh want, say, "See heah, listen, yuh's ridin' me las' night. Yuh ain't ridin' me agin."

If yuh wan' anyone tuh leave dis country, yuh kin git 'is track an' put it in-tuh a red ants nest an name de person. But yuh do dat on de young moon. If de moon come out today, see yuh wait until it git two days ole or t'ree days ole. An' yuh put 'is track intuh dat red ants nest, an' see, he'll be jis' so - dem ants jis' be mixin' 'em up lak dat. An' jis' as dey mix 'em up lak dat, he'll be movin' on out.

Now if yuh git chew a snail - if yuh wan'a man an' de man runnin' roun', or a woman runnin' aroun'. Yuh kin git hol' of dat snail an' jis' she have her wash-clot'. She may have a washclot'. Yuh kin take dat snail an' rub on de wash-clot' - see, on de moon, a young moon. Jis' keep dat snail on de washclot' an' yuh'll broke 'em up wit de man. When he wit a woman or anythin', dat'll broke 'em up.

(Where are they supposed to use that washcloth?)

Well, jis' when yuh go tuh take yore bath, yuh know. Dat is de only way yuh kin use de clot'. [There are many ways to use snail and dishcloth - see IMPOTENCE subsections.] It'll work jis' de way yuh use it. Take an' rub it good.

Yuh kin take yore hair an' put it in dat bird nest an' dey begin tuh buildin' nest outa it, it'll run yuh crazy.

Jis' lak if ah'm in labor dis aftahnoon, yuh go an' git dose dirt daubah an' put it intuh a lil cup. Pick out dose othah hull [cells], chop dem out. Put de clay in de cup an' put chew a cupful of hot watah an' let it steam down dere. An' ah'm in childbaid. All yuh gotta do is gi'me a swallah. Don' gi'me too much one time. It'll urge de pain on. Jis' gi'me 'bout a swallah now, see how dat ack; de nex' time gi'me anothah swallah an' see how dat ack.

[Informant will now tell one of the few stories in which the bones and other parts of a black cat have not yet been condensed and specialized into the well-known *black cat bone* (pp.74-97):]

Yuh wait till jis' about baidtime. Evahbody come tuh baid an' take yuh a pot. Yuh kin build yuh a fiah an' put dat pot on an' - put dat pot of watah on dere, put watah in de pot - 'bout full it up if yuh wanta. An' yuh ketch dat cat. Wait till de water begins tuh git hot an' commence ballin' [boiling]. When it commence ballin' lak dat, yuh grab yore cat an' put it right in dat pot. Shet de lid down. See, if yuh wait till de watah git hot, he can't do much scramblin', cuz de watah goin' kill 'im right now, cuz it already hot. Put it [cat] in dere an' put de lid on it an' yuh let it ball an' ball till it ball tuh pieces. An' whut bone yuh want - if yuh wan' de thigh bone, yuh git it. If yuh wan'a bone from de ahm [arm], yuh git it. If yuh wan'a breas' bone, yuh git it; or if yuh wan'a toe bone, yuh git it. But chew have tuh cut de cat firs'.

A snake runnin' along, an' if yuh kin ketch dat snake an' git de blood offa dat snake an' put it intuh a bottle, den yuh kin raise snakes, an' de snakes yuh'll raise dey'll be tame snakes.

IF YUH KILL A SNAKE WHILE HE'S MAD, AN' ONE DROP OF 'IS BLOOD WILL KILL YUH RIGHT NOW.

(How would it kill me? What would you do with it?)

Put it in whiskey or coffee or tea.

[The two preceding snake beliefs, as well as much of HOODOO reveal a total ignorance about the transmission and processes of life.]

HER PATIENTS LIVE AND DIE QUIETLY

YO' HAVE TUH WORK IT [HOODOO] QUIET...  
IF IT'S A PERSON [WORKING] BY UNLAWFUL [MEANS]  
YO' CAN'T USE DAT YO' SEE  
BECUZ YORE BUSINESS WILL NOT WORK CALMLY WIT'OUT LAW  
OR LET DE LAW KNOW DAT CHEW WORKIN' WIT SOMEPIN ELSE  
[LET THE LAW KNOW YOU DO NOT WORK WITH UNLAWFUL PEOPLE]  
AN' IF YUH DON'T, DEY'LL GIT ROUGH WIT YUH  
BUT CHEW HAVE TUH DO IT TUH [WORK FOR]  
A QUIET SOMEBODY DAT LIVE QUIET AN' DIE QUIET  
[SOMEBODY UNLIKELY TO BE SHOT OR STABBED TO DEATH]

JES' LAK YO'S DONE KETCHED [HAVE BEEN CAUGHT]  
AN' GIT "IMPREGNANT" AN' WANT TUH DRY DE MILK  
IF YO' PUT NINE NEEDLES IN A [CORK] STOPPAH  
AN' WEAR 'EM AROUN' YORE NECK...  
DAT WILL STOP 'ER [HER = YOU] FROM BEIN' IMPREGNANT  
AN' DRY DE MILK ON DE INSIDE

AH TELL YO' WHUT AH DID  
AH DO' [DON'T] KNOW 'BOUT DE OTHAHS  
AH'M TELLIN' YO' THINGS WHUT AH EXPERIENCED AN'  
AH DON'T WANT IT TUH GIT ABROAD

SUMTER, SOUTH CAROLINA

[This woman, No.1339, in addition to the title-quotations has the usual unusual rites: *graveyard money*, requiring the payment of a penny for each dollar of work done; an over-the-shoulder rite combined with a magic-of-the-diagonal rite; an obscure rite of *pichure ovah a chimley chambah (pot)*; and even something new about a *black cat lucky bone*. Her material was collected on cylinders C731-C735 = 2312-2316.]

Yo' take de person's [hair], if yo' be de pahtic'lah one dat comb 'em. How tuh git it yo' see, if yo' comb dere hair an' do' nevah clean de comb when yo' lay it down. Yo' take dis hair out de comb an' yo' place it in a bottle in yore chamber lye. Stop hit up an' turn it upside down an' yo' bury it. Dat's tuh run yore min' crazy.

An' to attrac' yo' wit hair, a man would take a woman hair an' wear it in de linin' of dere hat.

(What would it do if they wore it in the lining of their hat?)

If yo's a man an' yo' want dis woman tuh love yo' - yo' see, sometime jes' tickle her lak dat yo' know. When he gits enough of dat hair, he wears dat inside of 'is hat to attrac' yore love.

When a man leave home, tuh make him return back, a woman kin take his right-footed sock an' a bran'-new box of pot salt an' nine stick-pins [ordinary pins] an' bury it one foot underneat' 'er steps. Dat's to attrac' a man tuh make him return back home.

An' de nex' time, if yo' want 'im tuh come back quick, write him a lettah. ~~When~~ yo' write him a lettah yo' do's dis, *In de Name of de Fathah, Name of de*

Son, [*Name of de Holy Ghost*], three times wit chure right arm [demonstrates].

(Do that again now. You take your left hand and put it over your right shoulder and circle it right over and under your right arm. And each time you do that you say, *In the Name of the Father, of the Son and of the Holy Ghost*. You do that three times that way.)

Three times dat way. An' den yo' take - den stan' back an' do de same, see [demonstrates again].

(Then you take your right hand, push back your right leg and do it under your foot three times, *In the Name of the Father, Son and Holy Ghost*.)

Speak dose same words, "Return back to me." See, now dat's to attrac' a loved one to return back.

(Bring them back.)

[I suggest that informant acted the preceding rite backwards. Here is what should have been done. You take your right hand and put it over your left shoulder and circle it right over and under your left arm. In other words, by circling over and under your left arm, you are making three circles around your heart. Try it! Now try with your left hand to circle *over and under your right arm*. Impossible, unless you are left-handed. Besides, the latter action is magically meaningless. Now, take your left hand push back your right leg (you may need a chair or the ground to sit on) and make three circles on the bottom of your right foot - with each circle naming a Person of the Trinity. In this rite, my only example of it, informant encloses man in her heart and keeps him under her right foot - this left to right diagonally across human body also being an example of MAGIC OF THE DIAGONAL (see p.828 and elsewhere in HOODOO). There is one other possibility. Did I facing the woman read her actions backwards? I doubt it. Another possible explanation? No, she did not make up this rite.]

(Now, this one you just told me about, that right-foot sock. You also have to put in one of his foot tracks with that, and you bury it under the steps. Either track?)

Dat's it. No, not eithah. Listen! Yore lef' track will run yo' from home, yore right track brings you home. Yo' see.

De left track - yo' see, dere left sock is [like] dis. Now, if yo' wanta run a person, yo' take dere left sock an' nine safety pins an' ball it up an' throw hit in runnin' watah, an' yo' got 'em.

(That will send them away.)

Heah whut chew do. Maybe yo' kin git it [the following cedar] at de drugsto'. But whut chew do tuh make dem move out, yo' gits a cedar off de right-han' side.

(A cedar limb off the right-hand side of the tree.)

[Originally this was probably a graveyard cedar. For example, if you plant a cedar in a graveyard, you will soon die (FACI, 2nd ed., p.662, Nos.14450-14451).]

Dat's it. An' if yo' *in good frien's* wit 'em an' kin git in, drop de cedar at dey do' or drop it in dey house, an' dey gotta go. An' aftah dey move an' yo' don't want no confusion, take a cedar off de left - start to de back an' drop it to de front an' dere no trouble.

(You take this cedar off the left-hand side of the tree and you start at the back of the house?)

Dat's right.

(What do you do then?)

Sweep jes' lak, yo' know [demonstrates].

(You sweep right on through the house?)

Yeah, jes' come right on through - go right on through tuh de front.

(And that's to keep down confusion in your own home?)

Dat's it.



Ah tell yo' whut ah did, ah do' [don't] know 'bout de othahs. Ah'm tellin' yo' THINGS WHUT AH EXPERIENCED AN' AH DON'T WANT IT TUH GIT ABROAD.

Well, about a picture. If ah'm in love wit yo' an' yo' in a foreign country an' ah wanted joo fo' three mawnin's ah would put chure picture ovah a chimley chamber.

(Over a chamber pot.)

[Before proceeding further an obscure custom must be mentioned. Originally the toilet was the two inside corners of the outside chimney (see p.57, No.203, lines 7-11; and p.913, No.3093, lines 6-11). The chamber pot of the present rite, resting at night in a corner of the fireplace, must have been quite an improvement for after-dark usage. But, do we not also have here in urine a possible remnant of an earlier rite; the prevention of a witch from coming down the chimney, even the catching of a witch? (See HOODOO, p.151, No.496; and FACI, 2nd ed., p.905f., Nos.16490-16495.)]

Fo' three mawnin's an' call yore name, but said, "In de Name of de Father," jes' whatsomevah yore name, "return home at once," or "return to me." An' ah'm tellin' yo' dey surely come jes' lak yo' would call dis mawnin' about a picture.

(You hold it face down over that chamber lye, and then, "In the Name of the Father, Son and Holy Ghost.")

Yes.

An' den agin about dis picture, yo' kin run a person crazy. Yo' kin take dis picture an' take a closed pin an' stick it in dere heart nine times an' throw it away in runnin' watah, an' dey's gone.

(You take this straight pin and stick it through their heart nine times?)

Nine times.

Well, heah whut ah mean tuh break trouble or break peace - say at de darkest hour of midnight, de last hour of de day. Well, de darkest hours in de night. Now, ah'm goin' part yo' an' yore wife. Yo' knows whut ah'm talkin' about. Well yo' goes out dere in de middle of dis road. See, it's gotta lak dat [demonstrates.]

(Three roads coming together - a crossroad?)

Yes, dat's it jes' lak dat. An' says, call dere name, lak it's Wilhelmina, "It's mah desire tuh part chew an' John, In de Name of de Father, de Son, and de Holy Ghost." Yo' bust dat aig up dere. Dat's all.

(Any kind of egg?)

Any kind of egg, jes' one, an' yo' smash it on de ground. Dat smashed up.

(You go out there at twelve o'clock and break just one egg, as you say, to separate them, "In the Name of the Father, the Son and the Holy Ghost.")

Take de finger nail an' de toenail an' de dead skin from undah de bottom of yore feet an' de hair from othah places.

(The private? Under the arms and everywhere?)

Dat's it, yeah. Dat is to attrac' love an' cut jealousy - dat's fo' peace an' happiness, yo' use.

(How do they use that, do you know?)

Yo' boil it. Yo' know, make it a tea an' when yo' strain it an' po' it in whiskey or tea or coffee. Dat's how dat's done.

(And give it to that other person to drink.)

Or give it to 'em in watah.

Put pot salt aroun' yore house tuh drive away the evil spirit whut's comin' to yo'.

(If anybody's evil spirit is around you?)

Dat's it.

Yo' walk backwards. See, if anybody wanta ketch chure track, yo' can't ketch

a track goin' back. Yo' always gotta ketch it goin', see. Dat all ah know about a track.

[Regardless of the many foot-track rites in HOODOO, including those in which a person walks a few steps backwards, this is the first real rite of walking backwards. The additional statement about *always gotta ketch it goin'* is also new.]

A black cat kin have no white hair - not a spot on 'im. Yo' takes dat cat down to a stream an' yo' boil 'im de darkest hour of midnight. Yo' put 'im in a pot alive an' yo' boil 'im. An' aftah yo' kill dis black cat - yo' know he dies in dis watah. He dies in dis watah - an' after he's boiled down - yo' take him out an' yo' throw 'im in de stream an' a forked bone come floatin' back. Dat's de lucky black cat bone.

She drag huh bloomers ovah his face. Dat will keep 'im asleep an' will not arouse him. When yo' return he'll be glad tuh see yo'.

De right-han' shoe, an' yo' cut de top off. Ah tell yo' whut ah do. If dere some people heah dat ah don' want 'em go. Yo' take an' cut dat shoe up an' yo' burn it. Yo' gits de sole, if yo' want. Jes' lak if ah want chew an' ah wanta keep yo' in mah bed. Burn dat shoe an' git some salt, sulphur an' brimstone, an' make a powdah an' put it in de cornah of de mattress. Dat's whut ah do wit a shoe.

(What does that do now?)

Dat's keepin' yo' - keepin' de man.

An' de nex' about de shoe, if yo' don' wanta keep it in yore bed. Yo' know, lotsa people insist dere ain't no place tuh bury nuthin', but in de country. Well, yo' kin bury a shoe. Cut it up an' bury it - an' write his name in dat shoe. Yo' know, some mens b'lieve in runnin' away, an' dat is tuh keep 'im fo' yo'. [That is] as fur as ah know, 'bout whut ah did - as fur as ah wanta do, yo' know.

Dat, yo' know, is tuh run a person crazy. If yo' git a piece out of de back of anybody's drawahs an' bury hit wit nine stick-pin or eithah burn it up, dat'll run 'em through. Dat's about undahclothes.

An' about a man's shirt, yo' kin take de piece out of a man's - de tail of a man's shirt an' stick [it] into yo' [clothes].

(How will you do that?)

Yo' cut a piece out of it [shirt tail] - yo' cut a piece out of de back an' yo' cut a piece out of de front from ovah 'is private an' sew it in yore clothes. Dat'll draw dis man to yo'.

Dese monthly cloth is dis. Dey kills a woman wit dat. Dey puts it in a gun, a loaded shell, an' puts dat into a gun an' shoot it into a tree. An' after nine days de woman is gone.

(They put that piece of cloth [a small piece of the cloth] right into a shell and shoot the shell off. That is if you want to get rid of them.)

Jes' lak it's dis - whut chew must do in de mawnin' befo' de sunrise, if yo' got done [hoodooed] wit some *poison.* An' it's words dat chew must read out of de Bible, lak if yo', "B'lieve in de Holy Ghost, de Holy Roman Catholic Church, de communion of saints, de forgivin' of sins." Yo' git up an' read dat befo' de sunrise. Dat is pectectin' yo' *In de Name of de Lord.* Dat's fur as ah have went.

Den dey puts grave dirt to yore house to run yo' - yo' see, to give yo' evil spirit tuh change yore min' tuh run yo' from home. Dat's whut dey do wit graveyard dirt. Dey sprinkles dat.

[What you do] wit a string is dis. Take yore length of a person an' put it in a crack to keep yo' from leavin' 'em.

An' dey kin take de length of dis string an' bury it, an' in nine or eighteen

days yo's gone.

(What do you mean by taking a person's length with a string?)

Yo' see, lak makin' a grave. Yo' see, jes' lak if yo' gotta come an' [or] ah've gotta come [see later], yo' take's a string an' measure from yore head to yore feet [dip string into *come*], an' den dey tie it in a knot an' jab it in de crack. Dat's to keep yo'. An' den, if dey don' like yo' dey bury it [*lak makin' a grave*].

[The technical meanings of the preceeding word *come*, for both men and women, is fully described later in the subsection CAUSES OF IMPOTENCE.]

Well, how a woman ties a man up is dis. She has her husban' first an' she ties dis homespun in nine knots an' tie it in de bed. He can't have nobody but her.

In gamblin' games yo' gits a root, devil's-shoestring root. Yo' puts it on whiskey an' rub it ovah yore han' an' yo' go out tuh gamblin', an' tell 'im, [the root] "In de Name of de Father an' de Son, ah wanta win a bunch a-money tonight in mah games," an' throw it back [over your shoulder] an' yo' walk out. Dat's real.

[The preceding devil's-shoestring rite will be almost meaningless to the general reader unfamiliar with hoodoo *hands* (see pp.519-669; devil's-shoestring *hands*, p.546; especially prefatory note about *hands*, p.519). Here is what our informant does. She takes a piece of devil's-shoestring (for identity of this plant, see p.432, No.1207), sews the root into a piece of cloth making a small package or bag, and then pours whiskey on it. This pouring process, known as *feeding* (see p.578), activates the spirit power in the *hand*, the spirit she now addresses with her words within quotation marks. Finally she adds a surprising and original touch to *hand* theory. Ready to walk forward out of her house for the gambling game, she throws the hand back over her shoulder. She does not look back, because the spirit would follow her to the game. Why she leaves the hand at home, she now tells us:]

[You work] wit pot salt an' call yore business [tell the salt what you want done] - jes' call whatevah yo' workin' aftah. Dat's whut chew bring in business tuh gain influence wit de neighbors.

[Informant's intention is well illustrated by other salt rites (p.711, No.2583f.).]

[Another one of informant's original and rare rites follows:]

If yo' sellin' whiskey, yo' gits a bran'-new lookin' glass an' break it an' put it underneath yore bed. De law will nevah come dere as long as de lookin' glass underneath dat bed.

Feed him on chamber lye.

(What will that do then?)

Stop him from drinkin', give it to him in 'is coffee an' in 'is food - chamber lye will stop 'im from drinkin' whiskey.

Ah tell yo' whut *goofer dust* is - de man whut use *goofer dust*. Hit's a certain portion of a dead person' bones, grin' into powdahs, tuh throw aftah yo'.

(What will that do, if they throw it after you?)

Well, dat is dis: Now, yo' livin' bettah den ah am an' ah want trouble tuh ovahtakes yo'. Now, dat whut dat fo', to put chew in hard luck. Dat's why yo' bear 'em call it *goofer dust*, see. [For this celebrated dust, see *GOOFER DUST*, pp.222-227.]

Whut chew do fo' dat - jes' how dat goes: De footbo'd is fo' fo'ward, goin' fo'ward in life; an' de haidbo'd is stoppin' yore business [going backward in life]. See, becuz, yo' know if de foot can't go, yo' know de haid can't go.

Yo' take de *haid-stick* an' yo' put dat to de foot, an' de *foot-stick* yo' put

it to de haid. Dat's to weaken yore business, if it's a wicked person who dey turn de stick tuh. Dat's tuh harm yo' in life, yo' undahstan'.

(Well, don't you make any sort of a comment, or anything of that sort?)

Naw.

To make him calm if yo's in a lawsuit, see. An' it's a person by quiet - well, yo' have tuh work it quiet. An' if it's a person [working] by unlawful [means], yo' can't use dat, yo' see, becuz yore business will not work calmly wit'out law. Or let de law know dat chew workin' wit somepin else; an' if yuh don't dey'll git rough wit yuh. But chew have tuh do it tuh [work for] a quiet somebody dat live quiet an' die quiet. Dat's whut dat's fo', fur as ah know.

Well, yo' kin TAKE NINE NAILS AN' CUT DE HAIDS OFF 'EM, AN' HANG 'EM OVAH YORE BED TUH KEEP AWAY DE EVIL SPIRITS. IF SOMEONE GOT A SPIRIT AT CHURE BED, now dat'll take evil spirits from yo'. Dat's fur as ah know about nails.

Fur as ah know - JES' LAK YO'S DONE KETCHED an GIT IMPREGNANT an' WANT TUH DRY DE MILK, if yo' PUT NINE NEEDLES IN A STOPPAH AN' WEAR 'EM AROUN' YORE NECK.

(That will stop the milk from coming into the breast, or that will stop her from being pregnant?)

DAT WILL STOP 'ER FROM BEIN' IMPREGNANT AN' DRY DE MILK ON DE INSIDE.

Yo' take a tin plate to the graveyard tuh git new graveyard dust to do yore devilmint. Dat's all whut - all fur as ah know about a new tin plate.

Chicken feathahs is fo' if yo' suffahin' wit stomach trouble. Yo' sprinkle turpentine on 'em an' scorch 'em an' sit ovah 'em. Dat'll do yo' good. Dat fur as ah know about chicken feathahs.

Git de feathahs from a roostah's tail to mark yo' ear.

[Does mark here mean sign of the cross? Or swab?]

(What for?)

Fo' sores or fo' bad air arisin' in dere.

(Bad air in the ear. Do you put anything on that feather?)

Yo' puts, yo' know, jes' lard or camphor.

[*Bad air arising in dere* is unknown to me. The nearest I can come to an explanation here would be the following earache cure: "breathe against the pain" (FACI, 2nd ed., p.201, No.4657); in other words, *bad air* causes one type of earache and hence LIKE CURES LIKE in HOODOO, p.394. Presumably *bad air* also causes the common *ringing* in the ear, which eventually might turn into an earache.]

Use de wood fo' a burn. Jes' lak if yo' git burned, yo' burn dis wood an' yo' take de ashes an' make a tea tuh bathe de burn in - whut de lightnin' strike, because lightnin' is fire. Dat fur as ah know about that.

(That will cure a burn?)

Cure a burn.

[Here we fight fire with fire, a special kind of fire, and have another like-cures-like rite.]

Make a tea - jes' lak de dirt dauber nest. Yo' take de dirt dauber nest an' yo' boil it an' yo' drink dat tea to make labor pains come.

Yo' go to a red ants' nest an' yo' git de red ants' nest an' yo' boil it - yo' know, boil it to make a baby walk. Yo' know, take up enough of de dirt in dere an' yo' boil it in a sack an' take de watah an' bathe yo' babe. He'll go tuh walkin'.

[The activity of the ants is transferred to the baby.]

(That will make a baby walk if he didn't walk before?)

Make a baby walk if he's not walkin'.

Yo' kin take a toadfrog an' kill 'im, an' aftah he's daid yo' kin put 'im out somewhere an' let 'im dry, an' grin' 'is powdahs up, dat toadfrog powdahs, an' poison anybody yo' want wit it.

(When they have these *live things* in them, do you know what they can do to get these out?)

Whut chew do - well, dey have tuh take a poison medicine to kill 'em.

[Poison medicine is not medicine that poisons.]

In nine days a turtle will create in yo'. Aftah de nine days live turtles will be in yo'. Yo'll have tuh take a poison medicine tuh kill it.

[Poison and poison medicine can be many things: perfume, penny, etc. (see POISON, pp.219-221, and many places.)

Pennies is dead man money - see GRAVEYARD PENNY, p.569. Yo' go into de grave tuh pay somebody. Jes' lak if - as ah first said awhile ago, yo' gotta pay a person fo' whut dey do. Well, dese pennies, if yo' in a hunderd dollahs worth of trouble, yo' gotta put one-hunderd pennies in de grave - dat's a dollar.

(If you are only in ten dollars worth of trouble, then what?)

If it's ten dollahs, yo' only put ten pennies - a penny supposed [to be paid] tuh evah dollah, see.

If a buzzard lays an' yo' git dis egg an' boil it, den go an' git chew a piece of lodestone an' put it dere, den dis egg will hatch. Dat fur as ah know about a buzzard.

Take red peppah an' pot salt an' chunk it behin' dem. Say, "Stay gone from mah house." No mo' dey won't return dere.

(As they go you throw that out behind them and say that, they won't come back.)

They won't come back.

Dat lodestone when yo' totin' it, yo' supposed tuh po' cologne [on it] - feed it lak yo' feed yoreself, an' carry it wit yo' in yore pocketbook or in a bag roun' yore neck. Dat fur as ah know about lodestone.

Yo' SLEEPS WIT DAT UNDAH YORE HAID THREE NIGHTS, de LEMON, an' YO'LL SEE DE MAN DE THIRD MAWNIN' who yo' GOIN' GIT MARRIED TO.

Yo'll dream of 'im an' den aftah yo' dream of 'im, yo'll meet 'im person'ly.

A whirlwin' is fo' confusion or bustin' up a neighborhood, if yo' kin git in tuh ketch enough of de dus'.

Aftah yo' got de dus' yo' bury it, yo' bury it in de groun' beneat' - jes' bury it. Dat cause bustin' up de community.

[While my machine was stopped, informant said, "You use *John de Conker* for luck."]

(How do you use *John the Conquer* for luck?)

Yo' rub it in yore han' an' yo' tell John whut chew wanta do: "Ah wanta be lucky an' successful in all of mah undahtakin', in mah business." Yo' know dat's zactly how yo' speak. Well, dat's fo' good luck.

An' lodestone tuh attrac' love ones an' to follah an' to do good.

She kin give a man her ministration to attrac' 'im fo' bettah, an' de woman kin cook rice an' steam it an' give it to 'im.

Well, aftah dis rice is done, yo' steam it jes' lak yo' steam yoreself. Now, yo' doin' dat tuh draw dis man to yo' tuh love, tuh love an' tuh care fo' yo'. If yo' can't git 'im no othah way, yo' have tuh git 'im through by eatin'.

(Well, AFTER THIS RICE IS COOKED, THEN WHAT DO YOU DO?)

SIT OVAH IT.

(AND JUST LET IT STEAM YOU, AND THEN LET HIM EAT THE RICE?)

DAT'S IT.

(Well, what could a man do to get a woman?)

A man kin rub candy underneat' de bottom of 'is feet an' give it to a woman - or chewin' gum - an' dat'll attrac' dis woman tuh follah 'im.

(Rub it underneath his feet?)

Dat's it.

(Is there anything else he can do to influence a woman?)

Well, jes' lak as yo' firs' say [see later]. He kin take whut dis woman wipe wit an' tie dat in nine knot, an' dis woman can't have nobody but 'im.

[What I firs' say, while machine was stopped, would have been something like: "Have you ever heard of tying knots to hold a person?" There are many ways of tying knots for this purpose besides the one she gives.]

(What would he do with that after he ties the nine knots?)

He kin bury it.

Garlic is fo' a kid [child] dat have worms. An' den yo' kin use it in de cookin'.

Yo' take syrup, pot salt an' likker [alcohol] [notice 3 ingredients]. Dat's tuh kill de sore throat.

If he run through a lot, he gotta go where mules go, an' dey [dogs] cannot track 'im.

[Notice how my following comment to microphone is for my future understanding while transcribing from cylinders.]

(You mean, if he steps in the mule manure, they can't track him?)

Dat's it.

Jes' lak yo' write me a lettah an' it's a insulted [insulting] lettah. Well, ah mus' not ansawah dis lettah. Burn it off on de fo' cornahs, seal it back, an' den 'turn [return] it back to him. Dat's givin' yore words back, yo' don't accep' 'em.

#### ALGIERS ATMOSPHERE ABOUT HER

ST. ESPIDEE [EXPEDITE] HE WORKS FAST  
HE'LL RUN YUH [AWAY] AN' HE'LL BRING YUH [BACK]

AN' AFTAH WHILE DEY'LL JIS' WITHAH 'WAY UNTIL DEY DIE  
AN' DEY WON'T KNOW WHUT DEY GOT  
DE "DOCS" [M.D.'s] OR NOBODY ELSE WON'T UNDAHSTAN'

A PIECE OF "RED ROCK SALT"...BEHIN' DE FRONT DO'  
AN' WHEN ANYBODY TRYIN' TUH HARM YUH, IT'LL SWEAT

TO SPEAK TO A BOSS YO' READ DE 23RD PSALM...  
AN' YO' GIT DOWN AN' YO' PRAY BEFO' YO' GOES  
AN' ASK GOD TUH GIT IN DE LEAD  
AN' ASK 'IM TUH SEN' DE SPIRIT AHEAD OF YO'  
TUH MAKE A WAY FO' WHEN YO' GIT DERE  
DAT DIS MAN WILL SPEAK TUH YO'

#### ALGIERS, LOUISIANA

[Here again we have the New Orleans-Algiers atmosphere and paraphernalia already described in HOODOO volume 2. Once more, but with the usual differences, we meet candles, coconut rolling, *four thieves vinegar*, *gumbo file*, and the color scheme of black, white and red distinguishing black man from white. A brief note on the old hoodoo dance also appears. Perhaps the best rite of all is the last quotation, a prayer, so poignant, yet glowing with social significance. The

BODY DAT YO' KNOW DIED BAD. Yo' call dat party an' yo' tell 'em, "Ah want what-evah yo' want done. Ah want chew tuh teach me an' give me powah tuh do dus' [thus] an' so, whatevah it is tuh be done." An' yo'll git powah to do any kin'a nuse [uses].

Yo' git a black cat an' yo' have boillin' watah an' yo' throw dat black cat in dat watah, an' let 'im boil till evah - yo' kin see evah bone. An' it's a bone in dere yo' takes out an' yo' keep dat bone on yo'.

(Do you know what bone it is?)

Ah think dat bone is - dat little wishbone.

Take de toenail an' de fingahnaill de dirt, an' yo' parch - [the dirt] from undah de fingahnaill an' de toenail. Yo' parch dat an' yo' make a powdah wit it. An' yo' take dat an' yo' put it in anybody's food, dat makes 'em go crazy about chew.

Yo' go in dis house an' yo' take yo' a Bible, an' yo' read de 60th Psalm three times befo' yo' move in dere, an' yo' make yore wish whut chew want. Yo' bring yo' a sack of salt an' a loaf of bread in dat house befo' yo' move in, an' yo' leave it stay in dere an' yo' put it high on a wardrobe or any high place - jis' leave it in dere as long as yo' want. An' yo' read de 37th Psalm in dere. An' ah declare yo'll rent chure house.

Yo'll git some incense, Temple Incense [trade name or type] an' yo' smoke it good. Yo' go inside dere an' yo' close it tight, an' yo' make a smoke wit dat - an' jis' let it be a fog through dat house. An' when it's a heavy fog yo' open up de windahs an' let de fog go out de windahs an' do's an' thin's. Yo'll rent yore house.

Yo' git chew some of dat Fo' Thief Vinegah an' some Epsom salts, an' yo' take dat an' yo' jis' put it all up ovah de ceilin', up at de do' - put it all ovah de ceilin's. Throw it all in de walls an' in de fo' cornahs of de house, all ovah de place, an' leave some undahneat' de house undah de steps, an' dat house will nevah git rented. Dey rent it but it won't stay rented.

Yo' take de landlord's name an' yo' write it nine times, an' yo' take dat name an' yo' fold it, an' yo' git chew a new can, a little yeast powdah can, an' yo' put dat name in dat can. An' yo' fill it up wit salt an' yo' shake it, an' put it behin' de front do'. An' he'll not, he won't move yo' out dat house. An' when yo' git ready tuh move he won't want chew tuh move.

(How do you write the landlord's name?)

Jis' nine times.

(On any particular paper or ink or anything?)

White papah [the landlord usually being a white person] or any kin'a ink, or lead pencil will do dat - jis' since yo' got 'is name.

Yo' kin take dem party's name an' write 'em nine times, always wit red ink, an' yo' fold it to yo' three times, an' make yore wish, an' yo' wear dat in yore right shoe. Dere mind will contin'ly be on yo'. Dey won't git peace or rest.

Well, fo' good [work]. Yo' take de pee of a party. Let it jis' be de pee though, no watah or no nuthin in it. Yo' put it in a bottle an' yo' git chew one - all kinds of perfume an' put in dis pee an' stop it up tight. An' save somewheres in a cornah anywhere, put it in a trunk - jis' save it an' yo' always keep dose parties.

An' fo' bad [work], tuh hurt 'em, yo' take dat pee, yo' put nine new tracks, nine new nails, an' yo' stop it up tight an' bury it upside down. Dat'll make 'em jis' withah away.

If dey tryin' tuh harm yo', yo' git chew a piece of parsley an' wear it in yore shoes. An' yo' git a piece of Red Rock [trade name] Salt an' yo' keep it behin' de front do', an' when anybody tryin' tuh harm yuh, it'll sweat, an' when

it's nobody ain't doin' yo' nuthin, it'll jis' stay dry. But dat'll kill all de poison.

[This piece of salt, my only example of the belief, is what I call rites of diagnosis - see pp.165-217, and compare sweating-hands diagnosis, Nos. 632-633, p.213f.]

An' den if anyone burnin' a candle on yore haid, yo' take a little cheap shirt or any ole thin' yo' don' need, an' yo' wear it to yore skin fo' 'bout a week [7 days] - let it git dirty. An' yo' take it an' yo' pin it upside down at de haid of yore bed. Jis' leave it dere an' de candle will nevah burn.

Yo' take his shoes an' yo' turn 'em upside down undah de bed where he's layin', an' yo' take a broom an' yo' lay it 'cross de do', an' he'll nevah wake up till she come back an' move dat.

Yo' take a broom, if yo' don' want nobody at chure house, yo' jis' take dat broom an' turn it upside down back of de front do'. Nobody will nevah come dere.

Yo' take de dirt an' yo' put it in a bottle.

(This human passage?)

Yessuh. Yo' put it in a bottle an' yo' stop it up an' yo' bur' [bury] it upside down. Dat stop 'em, dat stop de bowels.

Yo' git up befo' de sunrise an' yo' read de fo'th Psalm. Yo' read it three times in succession an' three days in succession. Dat's fo' success. De eight [8th] Psalm, when de sun is down, yo' read dat three times in succession an' three nights in succession. Dat's success, great success.

Yo' git chew some of dis - yo' git ammonia, yo' git witch hazel an' yo' git saltpetah an' yo' boil dat togethah. An' yo' take dat an' yo' put it in a lil watah an' yo' say yore prayers three times. An' each time yo' say yore prayers yo' take yore han' an' yo' pass it aroun' [in a circular motion in the water] an' make yore wish dat dis evil condition will move - IN DE NAME OF DE LORD.

(How do you pass your hand around?)

Well, yo' see lak dis [demonstrates] is de watah, yo' put chure han' in dere an' yo' do dat way [and say], "Name of de Fathah, ah wish dis evil condition would disappeah from me." [Informant demonstrates again.]

(Your hand is going around in a circle.)

In de watah, yes - each time yo' say yore prayers ovah it.

[Our informant, a *doctor*, has now prepared a holy water for a sacred ablution - see margin title THE RITUAL BATH, p.367f.]

Den yo' take an' yo' git in dat watah, an' yo' take it an' yo' jis' let it fall [demonstrates] all de way down. Jis' let it go all de way back, "Name of de Fathah, an' in de Name of de Son, an' in de Name of de Holy Ghost."

[I now describe her preceding demonstration:]

(Put [pour] it up over your head.)

Jis' let it go all de way down an' all de way back. Let it run right down all de way down all ovah yo' an' [say], "In de Name of Jesus, let dis condition be remove from mah body." Den yo' git outa dere [tub]. An' yo' don't dry yo'self. Put chure clothes on an' let it dry in yore clothes. An' yo' do dat fo' about nine days an' at de end of de nine days, when de sun goin' down, yo' take it an' yo' pitch it [bathwater] out, "In de name of de Fathah, de Son an' de Holy Ghost, go back to hence yo' come from." Throw it away from yuh an' yo' got rid of it.

(Any spell that they have put on you?)

Yes.

Yo' consecrate [concentrate] yo'self. Yo' git in a certain position an' yo' jis' set quietly to yo'self, an' keep yore min' jis' on dat party an' yo' ketch dey [their] spirit an' yo' worry 'em tuh death. Wherevah dey is dey goin' tuh come to yo'.



Yo' take dat an' yo' burn lights in, on dat band, de inside sweatband [of the bat]. Yo' put it in a can with sugah, honey, rock candy an' glycerine, rose watah, an' yo' put chew some lights - whatevah color it is. If it's [sweatband is] black, well yo' put brown [because a black candle would kill the man!]. If yo' wanta make 'em sweet an' mild an' come tuh yo', yo' git sugah, yo' git honey. Yo' git rock candy an' rose watah. Yo' put it in a can. An' yo' take a candle an' constantly burn a candle evah day an' yo' pray an' ask God tuh bring 'em back.

[How the candle is burned is explained in many rites under subsection CANDLES, pp.797-862. Often the candle is placed in a saucer or glass, but here it is put upright in a disposable tin can. The ingredients are poured around the standing candle.]

Now, if yo' wanta give 'em headaches [see margin title CANDLE BURNING CAUSES HEADACHE, p.834f.], or somepin lak dat, well yo' take yo' some vinegah, Epsom salts, some cayenne peppah, some fightin' peppah, some separation powdah [the last two being hoodoo-drug-store preparations]. Yo' write de name nine times an' yo' put it in dat cap [for a man's head] an' yo' burn a candle evah day on dat [cap] an' make yore wish. Yo' rap three times an' call dere name three times an' make yore wish whut chew want. Evah day at a certain hour - yo' must have a certain hour tuh light dis candle an' let it burn. [For times to light candles, see pp.828-831.]

(What color candle would you use?)

If it's black [a black person], burn a black candle; an' if it's white, well any color fo' white. But always black fo' black.

[The informant's preceding statement is most unusual. In the use of cloth, ink, paper, sugar, syrup, thread, etc., there are in the text of HOODOO many examples of white for the white man and black for the black man, but this general rule does not apply to candles. Candle-color symbolism will be found on pp.797-822 and elsewhere. The black candle is always for evil work, usually death. Though bearing in mind that a first-class professional practitioner like my informant can at times break the usual laws of magic, I believe she here is merely stating the general rule without realizing the implications.]

(What will that do then?)

Dat will make dem - ooh, upset. Dey git lak dey crazy - yeah, dey crazy.

To make 'em come back, yo' gotta git all sweet stuff tuh make 'im come back. Gotta write his name nine times, yores on top, but yo' git chew some honey - [I mean] yo' git yo' some sugah. If it's white [man], git white sugah; if it's black [man], git brown sugah. Yo' use brown papah fo' black an' yo' use white papah fo' white an' [she says something about ink].

(What color ink?)

Well, mo' or less red ink. An' yo' git chew some rose watah, an' yo' git chew some git-togethah powdah, an' yo' put dat on dis name, an' yo' contin'ly light dis candle evah day till yo' see yore success. Yo'll have a certain hour though tuh light dis candle, 'cause de spirit will meet chew at dat hour. An' yo' have a certain hour. An' if yo' believe in saints or whatevah - well, whatevah saint yo' believe in, yo' take dat saint an' yo' set it [saints picture or statue] up in front of dere [the candle and ingredients preparation], an' yo' call dat saint name an' yo' rap t'ree times [rapping 3 times and calling the saint brings him], an' tell dat saint, "Through de powah of God, ah want chew tuh do dus [thus] an' so." Yo' ask God tuh back 'im up wit dis [His] powah, an' let dis saint work an' work quickly. An' ah declare it work fo' yo'.

Dey take de shoes an' dey buries 'em. Well, yo' kin dress a person's shoes dat'll make 'em have cramps in dey feet an' dey cain't walk. Well, yo' take dey

shoe, take dere right shoe an' yo' fill it fulla dirt dauber [nest]. Yo' takes yore cayenne peppah an' yo' take yore gunpowdah an' yo' take some of dis vinegah, fightin' vinegah an' yo' put all dat in dat shoe. An' yo' take dat shoe an' yo' care [carry] it to de graveyard where somebody died bad. Yo' dig a hole [in the bad person's grave] an' yo' put a quartah in dat hole to pay dis dead off. An' covah dat ovah, an' tell 'im dat yo' want 'im tuh do wit dis party, whut has been done to dem [the dead person who is unable to walk]. An' he git so he won't be able tuh walk. He won't be able tuh do nuthin - jis' fall down in cramps an' evahthin' else.

Well, ah know good about dat, ah don' know nuthin bad. Yo' take dirty socks, if yo' want 'em tuh stay home. Yo' take de toe an' yo' turn de toe part inside de do', an' lak if dis is de sock [demonstrates]. Yo' put de two toes togethah an' put a new tack dere, one dere an' one dere.

(You put one tack in the toe.)

Yeah, yo' put two toes of de sock togethah an' jis' turn 'em inside de do' - lak if yo' walkin' in de do'. Yo' turn it ovah an' yo' put t'ree tacks in de centah of de sock undah de do'. Yo' take 'is socks an' put 'em togethah an' put t'ree tacks in 'em. An' yo' take de same part an' put one tack dere, an' one dere, an' one on de othah end. Undahneat' de front do' where yo' gotta come in undah - undah de mat. An' always keep 'em dere.

An' den ag'in yo' kin taken a pail of watah an' wash de dirt outa dem - outa de socks, de stockin's - de clear watah, jis' enough tuh wash de dirt. An' yo' take dat watah an' yo' put it in a bottle, an' yo' put all kinda sweet perfume wit dat an' bear [bury] it, but not upside down. Bear it in de groun' lak dat, settin' up, an' dem parties will always be behin' yo'. Dey cain't leave yo'.

Dey takes dat piece, de ministration piece, an' dey git some of dis bad fightin' powdah an' yo' git some of dat fightin' vinegah, an' yo' git some of dat cayenne peppah, an' yo' git some of dat vinegah. Yo' put dat into a bottle or somepin an' yo' take dat an' yo' go to de graveyard an' bear [bury] it, but chew put a quartah in de hole tuh pay de daid off, tuh do whut chew want 'em tuh do, an' yo' tell 'em whut chew want. Jis' tell 'em, "Ah'm payin' yo' off tuh do whatevah yo' want tuh be done to de parties."

(Well, what would you usually have done to them in doing anything like that? Something bad?)

Yeas, fo' bad. Dat'll make 'em watah [wither] away, watah away till dey die.

Well, yo' kin make a little coffin an' make a woman or man, whatevah yo' want, an' yo' dress 'em [put garments on the woman or man]. Yo' name 'em dose parties. Yo' put 'em in dat coffin. An' yo' git some coffin nails an' yo' nail it down, an' yo' go an' bur' dat in de graveyard. Make a wish.

(What will that do?)

Dat kill 'em, dey'll die.

(Do you nail that up with real coffin nails?)

Real coffin nails, jis' lak yo' do de coffin.

(Where would you get the nails?)

Well, yo' go to de sto' an' ask fo' dem little brass tacks, yo' know.

[I turn off the machine here and ask an unrecorded question producing the following answer.]

DAT DE HOODOO DANCE.

(What is that?)

Oh, dey git necket [naked] an' dey jis' dance all kin's a-way. Dey have all kin'sa candies an' cake on de bo'd [board] - jis' dance all roun'. Dere bees [is] about a gang of 'em doin' dis hoodoo dance, an' all kinda funny dancin', an' dey got a song dat dey sing wit it. But ah don' know de song, an' dey jis' dance

an' dance dere fo' hours. Whatevah dey want, when dey wanta pass a person out, dey jis' dance. Aw, have a big time, all kinda good fine drinks an' evahthin', an' dey dance dere fo' 'bout a half a day. Co'se dey jis' dance necket an' den aftah dey dancin' dey sit down an' eat.

(Who does that?)

Well dat's de people dat do dis hoodoo work. DEY DAID NOW, MOS' OF ALL OF 'EM. AH DO' KNOW NONE OF 'EM NOW DAT'S LIVIN'.

(They used to do that sort of thing years ago?)

Oh, yes suh, ah used tuh see 'em do it. Ah used tuh know plenty of 'em, but all of 'em daid. All of 'em daid - all dem good fo'ks is daid, yes indeed. Yo' don' heah no mo' of dat thin'.

(Did they used to initiate people into those groups? Or anything of that sort? Or did you just join it if you wanted to or what?)

No, dey's a gang dat sells dereself to de devil an' dey kin do anythin', an' dey all gits togethah whenever dey wanta pass a person out. Dey all git togethah an' dey do dis dance an' dis song - dey sing dis song - an' have all kinda fine candies an' cake, an' champagne an' fine drinks, an' all dat dancin' all roun', an' den when dey git through dey have a big time eatin' an' drinkin'. An' de parties [victims] don' be heah long. [For hoodoo dance, see Nos.2773 and 2775, pp.794-796f.]

[We now talk about MARIE LAVEAU, but informant knows nothing.]

Marie Laveau! Oooh, she wuz terrible. She's daid. Ah know where she's buried at.

(Do people ever go to her grave?)

Yes.

(What do they go there for?)

Go dere tuh make wishes on people, ask her tuh he'p 'em tuh do diff'ren works. Go dere at her grave an' dey kneel, an' dey pray, an' dey knock [to call her spirit], an' dey call her tuh he'p. Whatevah yo' want done, ask 'er tuh he'p yo'.

(JUST AS IF YOU WERE GOING TO A SAINT?)

Yeas.

[For Marie Laveau, see p.794f.]

(Did you ever hear of the Seven Sisters?)

De SEVEN SISTERS. Well, de leader of de Seven Sisters is daid, but de othahs don' know much. [For SEVEN SISTERS, see p.745.]

(What about Madam Helen, is she still alive?)

MADAM HELEN is [somewhere].

(Is she colored or white?)

White. Oh, she is - she throws her card aroun' but ah jis' don' pick 'em up. [This shows the original Madam Helen has imitators. For the original, see p.776.] Ah nevah picks 'em up. She's up in [somewhere]. Most anybody will tell yo' where she at.

(ARE THERE MANY WHITE PEOPLE ENGAGED IN THIS SAME TYPE OF WORK?)

YES, INDEED - YES SUH. We got several of 'em roun' heah - same kinda work.

(Who are the famous hoodooers around here? Did you ever hear of a fellow by the name of Luke Turner?)

Luke Turner? Uh-ah. [Never heard of him.]

Ah heard of one dey call Mary. She died here, right heah in Algiers. Oh, she wuz a whizz. Ah wuz small den.

Ah don' know much about 'em [later persons].

Dey don' do nuthin good, dey do bad. Dey git a tintype but yo' gotta have de photograph standin', yo' know standin', an' yo' take dat type an' yo' turn it up-side down ovah a glass of watah, an' keep a light in front of dat an' make yore

wish. Well, dat party'll go jump ovahbo'd.

(What kind of a light do you use for that?)

A candle.

(Any color?)

Yes. Dat party'll go jump ovahbo'd.

[I ask an unrecorded question about *hands*.]

Yo' have tuh make dem han's. Yo' gotta git a bat an' den yo' gotta git a veil whut de baby is bo'n wit - piece of dat. An' yo' git othah ingred'ents tuh mix wit dis stuff, an' yo' make a bag an' yo' put dat in dere. An' ah know a woman but she's daid now. She used tuh git \$50 for dose han's an' dey wear dem han's on 'em fo' gamblin'.

Yo' go tuh de drug sto' an' git chew some business powdah an' put aroun' chure house. An' jis' when yo' scrub aroun' yore house yo' sweeten [the scrub water]. Yo' take sweeten watah an' cinnamon an' mix it togethah an' yo' scrub yore house. But chew come in when yo' scrubbin', yo' scrub in wit it.

(What do you put in that water? Or is it just ordinary water?)

Ordinary watah. Yo' git chew some van-van an' yo' git chew some sugah an' git chew some rose watah [3 sweetening ingredients], an' yo' put dat into de watah an' some cinnamon, an' yo' take it an' yo' wipe yore flo' but yo' wipe it comin' in, an' when yo' scrub de sidewalk yo' always throw de watah up to de house. When yo' git through scrubbin' den yo' sprinkle dat sweet watah all around dere.

(Where do you get that *business powder*?)

At de drug sto'.

(What do you do with it when you get it, I mean?)

Jis' sprinkle it aroun'.

Take a axe or a hatchet an' yo' nail it at de gate or de do' an' dey cain't cross it.

(They would see it there wouldn't they?)

Dey cain't come dere. Yo' jis' take it lak yo' goin' tuh chop down on a piece of wood jis' [strike] it inside of [into] de gate or de do' [and let it stick there]. Jis' take it lak yo' goin' chop somepin an' face it in [into] de wall. Jis' take it an' let it stick in de wall, an' dey cain't come near yore place. Dey cain't come near yore place.

[The purpose of preceding rite, ungiven, is probably to keep police away.]

An' tuh draw ag'in, yo' git chew some shrimp haid an' boil it an' yo' put chew some [something]. Or else yo' git chew a piece of codfish, de tail of de codfish, an' yo' boil dat eithah one, an' yo' git chew some van-van, some sugah an' some honey [3 sweetening ingredients]. An' aftah yo' scrub good all de dirt, den yo' take dat an' yo' sprinkle it all aroun', but chew throw it up against de house an' let it run down, don' sweep it down, an' dat sho' will draw 'em. Yo' sho' make money, it sho' will. Jis' lak dey draw de fly, it will draw de trade.

If it's a bad case yo' gotta git de parties dat put chew in co't. Yo' gotta git dere witness name an' yo' gotta git de district attorney, de lawyer an' all of 'em name. Yo' write all dem names down an' yo' git chew a beef tongue, an' yo' split dat beef tongue, jis' split it an' yo' put dem names in dere. Yo' git about a pack of new needles an' a pack of new pins, an' yo' jis' stick it wit needles an' pins - all ovah jis' as much as yo' kin git. An' yo' git chew a spool of thread, coarse thread, an' yo' jis' wrap it an' call dere name - jis' wrap an' wrap it an' wrap it. An' yo' take dat tongue an' put it on ice an' jis' freeze it out. Dey git up dere an' dey cain't talk.

Dey mo' or less take some cayenne peppah an' rub in an' out undah dey shoes. Dat's tuh keep de dogs from smellin' dere track, an' when dey do dat dey got a chance tuh git away.

When yo' git 'em [the murdered person] an' yo' gonna bury 'em, yo' put a new scissors in de coffin, open it [scissors], an' yo' turn 'em [the corpse] on dey face an' bury 'em, an' dem parties [the murderer] will come back.

Yes, ah've hear'd of 'em goin' to a tree an' bo' holes in dere an' puttin' de fo'kses names in dere, an' stop dat hole up an' dat'll stop dem, stop 'em from talkin' [about you]. An' aftah while dey'll jis' withah 'way until dey die, an' dey won't know whut dey got. De docs [M.D.'s] or nobody else won' undahstan'.

Go to a weepin' willah tree an' bury a person [anything of his] undah dere, or dey names undah dere, an' jis' lak dat tree sways an' weep, dat's jis' de way dey'll be weepin' an' moanin' an' downhearted all de time till dey jis' go down on down - down.

What do dey say about whuppin'? Yo' git chew a blackjack [oak] stick an' yo' take dat blackjack stick an' beat a person wit it. Jis' whittle an' dey won' live long - dey won' live long.

[After the whipping, whittle on the stick. Since it came in contact with the whipped body, that whipped person will not live long.]

(What is a blackjack stick? What is it?)

Well, it's a kin'a stick de mens git outen de woods.

[It is a stick made from the blackjack oak (*Quercus marilandica*).]

Yo' take a lamp an' wit dat oil. Yo' put a little sugah in dere, an' if it's anybody yo' wanta bring back, yo' write dere name nine times an' yore name on top of it an' fold it to yo'. An' yo' take a gold-haid needle an' pin dat name to de wicks an' keep it constan'ly burnin'. Dat'll bring 'em back.

Git a catfish - ketch 'em 'live an' take t'ree drops of dat blood an' put it in de likker an' let 'im drink it. It'll make 'im sick but he'll quit drinkin'.

To speak to a boss, yo' read de 23rd Psalm of David, an' yo' git down [on your knees] an' yo' pray befo' yo' goes, an' ask God tuh git in de lead, an' ask 'im tuh sen' de Spirit ahead of yo' tuh make a way fo' when yo' git dere, dat dis man will speak to yo'.

Anybody put anythin' down fo' yo', yo' take dat lye an' yo' scrub wit it, yo' scrub it up.

(What about holy water?)

Sprinkle yore house tuh bless yore house wit it, jis' lak yo' bless de church. Yo' go git it an' sprinkle yore house, "In de Name of de Fathah, Name de Son, an' de Name of de Holy Spirit, ah want de evil condition tuh dismiss outen dis room."

Heard of 'em takin' a dishrag if a person is sick, swole up or anythin'. Yo' go to anothah one's house an' steal dere dishrag an' take it an' wrap jis' where-eseah dey swole an' dat'll pass away.

If dey gone from yo' an' yo' don't know where dey at, den hear of 'em, yo' git a new tin plate an' yo' write a Psalm of David on dis plate, any Psalm, an' den yo' write dere name undah, an' yo' take dis plate an' yo' put it amongst chure clothes whut chew wear evah day. An' ah declare yo'll heah from yo' ['em] an' de nex' thin' yo'll see 'em.

If yo' wanta swell a person up or put 'em down sick, yo' git a piece of bread from dose parties' table, an' yo' ketch a turtle or bullfrog or lizard an' yo' put dat bread down in 'em. Dat'll [that animal will] swallow it, an' den turn 'em a-loose. Well, dese people will swell up an' die right now - right now! [This is my only example of the rite.]

Yo' git a horseshoe an' yo' git chew some gold sand an' yo' git yo' some silver sand an' yo' dip one end in de gold an' one in de silvah, an' yo' name it an' put it ovah yore front do'. Dat'll bring success.

[These sands or powders are hoodoo-drug-store or curio-company products which will gild or silver an object. Though horseshoes painted gold or silver or wrap-

ped with gold-colored paper or tin foil [now aluminum foil] are fairly common, this present rite is rare.]

(How do you mean you name it?)

Well, yo' jis' say, "Well, dis is So-an'-so. Ah want chew tuh brin' me success an' prosperity" - jis' give it a name.

(You mean some man's name?)

Anybody name.

[Originally, probably named after a successful or rich person - see FACI, 1st ed., p.54, No.1246, etc.; 2nd ed., No.1258, p.49.]

If dey got anythin' [poison or live things] in 'em, yo' git chew a pint of milk an' yo' take a silvah dime or silvah quartah an' yo' grate dat an' grate it in dat milk; an' yo' give dat milk two or three times a day to dem parties tuh drink. An' den ag'in yo' take garlic an' yo' beat up de garlic fine, fine, fine, an' put dat garlic wit dat milk an' dat silvah, an' let 'em drink dat two or three days. An' den yo' give 'em doses of Epsom salts tuh cut it [the live thing] up. An' den tuh pass it, yo' go an' yo' buy yo' some French tea. An' yo' make a dose of tea an' give it to 'em an' let 'em pass it. Dey'll sho' pass it.

[The preceding French tea - an aromatic herb (*Micheliella anisata*) of south-eastern United States, family Lamiaceae - had just about disappeared from hoodoo by 1940, this being my only example of its use.]

Yo' [a woman] git a new tape [cloth tape measure used in sewing] an' yo' measure de [man's] waist an' yo' measure 'im down heah [from waist to feet]. An' where yo' measure it yo' make a knot. Heah in de waist, two knots heah [one at the beginning of the measure, the other at end of waist measurement]. An' den down heah yo' measure - yo' make a knot down dere, an' den at de feet. An' den altogethah yo' make othah knots till yo' make nine knots. Den yo' take dat [tape] an' yo' put it in a can an' stop it up an' keep it undah yore back steps. Dat will keep de parties dere.

(First you take the measure of the waist. Then you measure from the waist down to the feet?)

Yes, an' den yo' put a knot heah [at the beginning] an' a knot dere [end of waist measure] an' a knot at yore feet [3 knots], an' den in between altogethah yo' make nine knots, an' yo' put dat in a can an' stop it up an' keep it undah de back steps.

[Why doesn't she measure the man from head to foot? That would kill him! See several examples in HOODOO.]

De dust of snail [snail dust]. Yo' go tuh certain drug sto's an' git dose thin's! An' yo' sprinkle dat in a person's food or in dere coffee an' anywhere. An' when dey drink dat, de head from de blood [the blood from the head of the snail] will breed othahs [other snails] inside 'em.

Yo' take de feathahs an' yo' make a hole [in the ground] an' yo' burn dem feathahs up - de chicken feathahs. An' yo' take de ashes of de feathahs an' yo' make a lil bag an' put dat in dere an' wear it aroun' yore neck. Well, dat's supposed tuh give yo' strength.

(You burn these feathers in a hole.)

An' yo' keep de ashes an' yo' make a lil eithah a woolen bag - if it's wintah yo' make a woolen bag an' if it's summah yo' make a silk bag, an' yo' put dat ashes in dere an' wear it roun' yore neck. Dat'll give yuh health an' strength.

(Any kind of chicken?)

[Asked to make certain it was not a black chicken or frizzly chicken.]

Any kind.

If a person got a eatin' cancer, yo' take a pigeon an' yo' split 'im live, in back, an' take de bones out 'im an' lay it right on dat place. Leave it stay on

dere a day an' a night if dey kin stand it. An' when yo' take it off, yo' git chew some Cooper Well Watah an' some olive oil - Cooper's Well Watah an' olive oil. An' yo' wash an' wash an' wash dat face [of the cancer] an' fin'ly dat chin' will drop out lak a lil piece of fat jis' about dat big.

[Since I do not ask about *Cooper's Well Water*, my only example of this liquid, I must have assumed that it was another hoodoo-drug-store product, perhaps one of former years; or somewhere informant had lived, a local well may have had water supposed to heal. During my boyhood, artesian wells along the upper Mississippi River (at Quincy and Warsaw, Ill.) were considered health-bestowing. This rotten-egg-smelling water would have scared away any witch, the historic cause of ill health. Well water, like spring water and rain water, is a magic water.]

Yo' kin take a apple an' yo' cut it an' - yo' hull it out an' take some of dat stuff [core] out of it, an' put some rose watah an' put some honey an' put some sugah [3 sweetening agents] an' write a party's name nine times, an' put it [in] dere an' stop it up, an' take it an' set it up somewheres an' burn a light [candle or taper] right in front of it. Dat'll keep 'em.

Yo' dress dat [beef] tongue. Open dat tongue an' yo' put people name in dere, an' yo' sew dat tongue up an' tie it up good, an' yo' hang it up in de chimley an' let it smoke, an' dat'll stop dem from talkin' [against you when you go to court].

Yo' put nine knots in de eelskin an' yo' tie it aroun' yore laigs or yore arms, if yo' suffah wit cramps, an' wear it roun' dere. Well, de cramps disappeah an' den yo' take it off.

(You just take the eelskin and tie nine knots in it?)

An' tie it aroun' yo' wherevah yo' have cramps.

(What about St. Rita?)

St. Rita? If yo' a man got a wife, she'll separate chew. If yo' use St. Rita fo' anythin' yo' gotta be a single person, cuz she don' believe in husban's. Cuz she had a husban' in 'er days an' he treated 'er so mean till she don' believe in no woman wit no husban' - unless he's mighty good tuh 'er. If not, she'll separate 'em. She'll sho' separate 'em. But if yo' single she'll help yo'.

St. Espidee's [Expedite is] fine, he works fast. [A fast-working saint would be called Expedite!] He'll run yuh an' he'll bring yuh an' he'll do anythin'. If yo' promise 'im, yo' give it to 'im. An' jis' pray an' ask 'im tuh do whatevah yo' want. He works fast.

Yo' pray tuh 'im. He keeps de do' open, keeps de avenue cleah - always make a way fo' yo' tuh git somepin. Yo' take 'im an' yo' put 'im ovah yore front do' - St. Petah.

He'll [St. Anthony] keep bread in yore house if yo' put 'im ovah yore do'. Or on Tuesday yo'll go an' yo' pray tuh him. An' yo' ask dat Infant Jesus tuh back 'im up wit powah an' let 'im he'p yo'. An' if yo' do, yo' always he'p de po', yo' always put a nickel - promise 'im a nickel or a dime or 15 cents for bread fo' de po'. An' den yo' go dere evah week an' give 'im somepin an' yo'll nevah want. St. Anthony.

He he'p tuh keep yore enemies down. Yo' go tuh St. Michael an' pray an' ask 'im. Ask de Lord tuh back 'im up wit His powah an' let 'im - he throwed de devil out of heaven an' yo' know he kin keep yore enemies undah yore feet. Let 'im put yore enemies, whosomevah dey are - call dere name an' jis' tell 'im whut chew want 'im tuh do an' he'll do it. Promise 'im a light or anythin' an' - when yo' see yore success where yo' goin' - give 'im whut chew promise 'im.

He give yo' plenty work.

[Here I turned off machine by mistake and must repeat her unrecorded words.]

(St. Joseph is?)

[I am asking her to repeat what she said about St. Joseph.]

St. Joseph is - he give yo' all de work yo' want. Yo' go tuh 'im an' yo' pray an' ask 'im tuh give yo' he'p an' he'll give yo' work. Ask his son Jesus tuh back up his fathah wit his powah an' let 'im give yo' work - dat chew want work. An' yo' give 'im a promise [promise an offering].

St. Raymond is fo' money. Pray tuh 'im on Thursday. Yo' go tuh 'im on Thursday an' yo' bring 'im a green leaf an' put it up dere an' ask 'im - tell 'im dat chew need money, yo' need finance very bad, yo' want 'im tuh give yo' money. An' yo' give 'im a light, or bring 'im a green palm an' put up dere to 'im.

### SHE OBSERVES THE ASTRO'MICAL SIGNS

*FUST FIND DE SIGNS, ASTRO'MICAL [ASTRONOMICAL] SIGNS*

*YO' KNOW WE HAVE TWELVE SIGNS...*

*DOSE SIGNS HAVE SEVEN DAYS IN DE MONTH...*

*YO' KETCH DIS SIGN WHILST IT IN DIS MAN'S BRAIN*

*IF YO' WANTS TUH CHANGE HIS MIND FO' ANY PURPOSE*

*IF DE SIGN IS ON HAN' TODAY*

*IT WON'T BE BACK ON HIS BRAINS UNTIL NEXT WEEK*

*IF YO' MISSIN' 'IM TODAY, WELL YO' CAIN'T DO NO BUSINESS*

*NOT UNTIL DAT SIGN COME BACK NEX' WEEK*

*BUT CHEW HAVE TUH HAVE DAT SIGN...DE HAID SIGN*

*PUT IT DERE ON DE DAY*

*AN' IT MUST BE AT A CERTAIN HOUR*

*IT MUST BE FROM SIX TO NINE IN DE MAWNIN'*

*FROM SIX TO NINE AT SUNDOWN*

*AN' FROM TWELVE TO ONE AT MIDNIGHT*

*IF YO' WANTED TUH WORK A MAN IT'S VERY SERIOUS*

*YO' SHOULD KETCH DE SIGNS OF 'IS MIN' DE RIGHT DAY AN'*

*TAKE DE DEAD HOUR OF DE NIGHT WHEN DOGS AIN'T WALKIN'*

*AN' GO TUH DE CROSSROADS AN'*

*IF YO' SHOULD HAPPEN TO HEAR A DOG BARK, WHEN YO' LEAVE YORE HOME*

*BEFO' YO' GIT HEAH AT DE CROSSROADS*

*TURN ROUN' AN' GO TRAVEL BACK HOME AN' START AG'IN*

*DE THREE DAYS WHEN DE MOON LAYS IN DE BED*

*'FORE HE COME OUT FULL*

### FAYETTEVILLE, NORTH CAROLINA

[This woman's *de moon lays in de bed* from the preceding title quotation is one among other quaint figures of her speech: *before sun hours (= before dawn), cut his speed off; as tight as dick's hatband,* etc. Among her many excellent rites are: an article of conjuration swinging in a tree, a swinging rite always rare; how an evil doer protects himself when he handles a person's excrement upon which a curse or harmful protective device may have been laid; two broomstraws worn crossed on the wrist as a deterrent against evil; milk from a black cow to catch a witch; the terrible fate of the *red toad dat stays in yore bramblebrier bed,* one of the frequent rites showing the innate brutality and indifference to suf-



fering found in much hoodoo; and finally the unusual divination to discover who committed the murder. Here the slimey water used happens to be unique, because magic water or water of power has always been running water in stream, well, spring, faucet, or else rainwater or blessed water. Informant 1445 was recorded on cylinders C1033-C1042 = 2614-2623.]

If yo' wanta use a man's photograph, well as ah kin undahstan', yo' take dis photograph. Fust find de signs, astro'mical [astronomical] signs. Yo' know we have twelve signs an' as dose signs have seven days in de month - yo's a man, see. Yo' ketch dis sign whilst it in dis man's brain, if yo' wants tuh change his mind fo' any purpose. If de sign is on han' today, it won't be back on his brains until nex' week. If yo' missin' 'im today, well yo' cain't do no business - not until dat sign come back nex' week, till de nex' one come.

[Informant speaks of the sign being in the *brain*. This is called the *head* (Aries) in FACI, 1st ed., 2100-2101, p.97 = 2nd ed., 2362, p.95; and *top of the head*, 2nd ed., 2401, p.96. Signs of the Zodiac were rare in hoodoo and witchcraft; the *up signs* and *down signs* of the human body in general folklore (see FACI, 1st ed., Index) being unknown.]

Yo' sign his name on dis photograph, den yo' make three cross marks, *In Name of de Fathah, Name of de Son, an' [Name] of de Holy Ghost.*

(You make those cross marks right on the photograph?)

Yessuh.

Den yo' takes dis photograph an' yo' may punch jes' a small hole in it, or eithah hang it up by any kind of twine.

(Just punch a hole any place in the photo?)

Dat's right.

Tie a little cord on it an' yo' may hang it up in some diffren - some disrupt-able [secluded] place where nobody will not bothah it, where de wind kin git tuh it an' hit'll graj'ly affect [be affected] as hit be blowin' by de wind. Dat's wit de photograph.

(So it will change his mind?)

Dat's right.

(Well now, how would you select this sign? It depends upon the day that you are going to work this? And the man and everything?)

[She does not understand my questions. It is diffuse, as often, in an attempt not to ask a leading question.]

(Well now, suppose you were going to work that on me, then what day would you choose and what sign would you choose?)

Well, yo' couldn't take no day tuh work it on no man except de sign was on dat day.

[Choosing the sign cannot be supposed!]

(The day you work it, you have to get the sign for that day? You have to have the astrological sign for that day and you draw that sign on the photograph?)

Dat's right.

[Since she says nothing to suggest my "you draw that sign on the photograph," I must have stopped the machine momentarily to readjust my or our thinking. I would never have suggested drawing "that sign on the photograph" had she not mentioned it. This was the first and only time I heard of this sign rite.]

Yo' could make 'em sick, or yo' could cause 'em tuh lose friendship.

(How would you do that with the photograph?)

Well, jes' take de photograph an' find out de same sign becuz [I stop machine to try for better communication.]

(To make this fellow fall out with some particular person. Now, what you do, you say you have to get the sign while it is in this fellow's heart?)

Dat's right.

Aftah gittin' de sign right tuh his heart, yo' go 'head [ahead] an' yo' write de othah fellah name, see, on dat [photograph]. Den write his name on dat photograph, see. Den draw in between hit three cross marks between de two names. Dat will bring de *cross* between 'em - dissatisfaction. Put three cross marks between dose names.

[My informant by drawing three crosses between the two names *crosses up* the two persons. Three crosses instead of two (*double cross*) are used for Trinitarian power.]

Den yo' take it an' care it intuh a cemetery an' pull up de footbo'd an' write one man's name on it an' turn it roun' an' stick it back down [demonstrates].

(Put it back in the same hole but turn it around backwards?)

Dat's right.

Pull up de haidbo'd an' write de othah name on it an' turn it roun' an' stick it down. Go on back [home] an' don't look back.

(Where do you put that photograph?)

Right in de hole at de haid. Makes dissatisfaction.

Take a dirt dauber nest an' very lil sulphah, red peppah, an' powdah up dat dirt dauber nest. Mix all dose thin's togethah, mix it up an' write dese two person names upside down. Write one name disaway on dat papah an' turn de papah roun' an' put tuh de foot see, de othah name, an' put de three cross marks in dere between 'em. Den yo' should divide dat powdahs. Find a wicked grave where yo' know de man died wicked an' go an' bear [bury] dat dere. Save one po'tion of it an' if yo' kin git tuh dey home, have it scattahed roun' dere home. Dat split 'em off from dat home.

(What will that do then?)

Dissatisfaction an' quarrelin'.

(You put a portion of that mixture in this paper that you bury and the other portion you sprinkle around their house.)

Yo' kin take dey hair an' mix it up wit peppah an' bluestone, sulphah, graveyard dirt, an' drive it up in a tree an' run 'em crazy. Bo' yo' a sugah hole in a tree. [A *sugah hole* is a small hole bored into a maple tree for its sap to make maple syrup or maple sugar.] But chew have tuh have dat sign, don't chew see, de haid sign. Put it dere on de day an' it must be at a certain hour. It must be from six tuh nine in de mawnin', from six to nine at sundown, an' from twelve tuh one at midnight.

(You must do this on a day when the sign is in the head?)

Dat's right.

If it's a man wants tuh use a woman's hair, put a lil table salt on it. Tear a piece outa his own sock, let it be a dirty sock dat he leave sweatin' in it. Take yo' a lil cord string an' wrap de hair up in dat piece of sock, an' take yo' a cord string an' cord it jes' as tight as yo' kin cord it. Put it in any secret place where it won' be bothahed, where yo' walks ovah it all de time yo'self. Yo' git her yore way. If not so, take a piece out de sole of yore shoe, loosen it up an' fasten it ovah dere jes' as tight as yo' kin git it, an' wear it undah dere till yo' wear out dat shoe an' it become tuh be frazzled. Den take it out an' put it in anothah an' yo' bring dem yore way.

Well, if yo' wanted tuh work a man, it's very serious. Yo' should ketch de signs of 'is min' de right day an' take de dead hour of de night, when dogs ain't walkin', an' go tuh de crossroads. An' if yo' should happen to heah a dog bark when yo' leave yore home, befo' yo' git heah at de crossroads, turn roun' an' go

travel back home an' start ag'in, an' yo' git dere dat time befo' yo' heah a dog bark. [*Signs of his mind = head sign or sign of the head.*]

Yo' writes dat man's name right in de crossroads wit a brand-new horseshoe nail. Yo' takes dat nail back home an' drive it up intuh a place where de sun evah shine on it. Yo' have tuh sign his name right onto a piece of wood or papah an' throw it away. Den yo' goes an' dere's a chapter in de Bible, an' yo' prob'bly quote dat chapter fo' three days: once dis mawnin', once de nex' mawnin', an' once de nex' mawnin'. Dat's bringin' him yore way, an' crossin' him up - makin' 'im fall out wit somebody at de crossroads, an' makin' 'im git in hard luck. Dat's at de crossroads.

(Is there any particular chapter you use in the Bible?)

Yessuh, it has tuh be a special chaptah fo' de business. Well, dat chaptah would be in Solomon's [she means David's]. Whut yo' should use if he wuz a enemy tuh yo' an' yo' wuz tryin' tuh conkah 'im, dat he wouldn't be a enemy, yo' would use de 35th Psalms, "Relect [recollect] tuh plead mah cause, O Lord, [not] tuh abandon de fight against me."

[The first verse of Psalm 35 reads: "Plead my cause, O Lord, with them that strive with me: fight against them that fight me." King James Version.]

IF HE WUZ YO' WUST ENEMY AN' YO' DIDN'T WANT TUH BRING 'IM IN FRIENDSHIP WIT CHEW, YO' JES' WANT 'IM TUH GO ON 'IS WAY AN' LET LUCK STRIKE 'IM AS IT PLEASE TUH STRIKE 'IM, YO' READ DE 36TH PSALM. Dere [you have] two tuh read, de 35th an' 36th.

Yo' takes up dey track, if yo' wants tuh run 'im, picks it up from de heel goin' out tuh de toe, jes' a small scant bit of it, an' put it intuh a bottle or box, or dry gourd. Yo' take dat track an' mix it wit sulphah, peppah, hot foot powdahs an' some dirt from some wretched man's grave. But chew must go attach dis dirt in de right hours an' den ask permission tuh use it from de dead - it's his grave. Den yo' must pay de grave fo' dis dirt wit three pennies, aftah yo' touch down an' git dis dirt. Yo' have tuh ask permission. An' pull dose fingahs up outa de grave an' de hole dat chew got de dirt outa, drop de three pennies in dere, "In Name of de Father, de Son an' de Holy Ghost, ah do hope tuh God yo' will do mah way." Den covah it up an' walk away an' don' look back. Put it wit dat track heah. Mix dat an' put it intuh whatevah yo' wanta put it in, lak if it wuz dat matchbox [she refers to my matchbox on the table between us]. Go tuh some runnin' stream an' turn yore back an' throw it, "In de Name of de Father, de Son an' de Holy Ghost, ah hope tuh God yo' go 'way." Throw it ovah yore left shouldah de same [way] an' go on.

Yo' could take sulphah an' a little bluestone an' a little red peppah, an' pull up de bottom sole [insole] of yore shoe, an' yo' put chew a half teaspoonful undah dis piece an' half one undah de othah one, an' yo' kin walk ovah anythin' dem dere. It don' make any diffrens.

Well, yo' kin take dat same powdahs, if yo' know dey's goin' be round yore house, jes' take it an' sow it roun' yore house lak a man sowin' grain, an' if anybody put down anythin' fo' yo', why dey won't do yo' no harm.

Well, yo' take a piece of de fingah nail an' scrape it an' give it tuh dem in white bread or anythin' tuh eat lak dat - jes' de scrapin' of yore fingah nail. Dem persons dat eat de scrapin' of yore fingah nails, dere's no way by which dey kin git away from yo'.

(Just scrap the fingernails off?)

Dat's right, an' also de dirt from undah yore nails. Mix 'em all togethah an' dem feed anyone wit dat, why den he'll be in undah yore rulin' jes' as long as yo' want 'im tuh be.

De toenails, now, if yo' wanta git some othah man toenail, why yo' kin go an'

do jes' as much wit dem as yo' would do wit his track. Yo' would git 'is toenails. In othah words if yo' feed 'im on de scrapin' of yore toenails, why he'll jes' be yore slave.

Yes, yo' kin take de chamber lye at a certain time of mont', which would be de three days when de moon lays in de bed 'fore he come out full. Yo' kin git dat chamber lye - look fo' de 'stromical signs - de sign down in heah.

(Down in the privates?)

Dat's right.

[The Zodiac sign called by informant *de sign down in here* is known in FACI (1st ed.) as, *private parts*, Nos.2096, 2117, 2189 (pp.97, 98, 101); *secret parts*, No.1823 (p.82), and *sex organ*, No.2655 (p.129).]

An' yo' put dat intuh a bottle an' drive yo' stoppah intuh it jes' as tight as dick's hatband. Well, yo' did dat, den yo' take de bottle an' bury it, no place pahtic'lah, but any secret place even if it wuz undah de drippin's [eaves] of de house roun' dere, right where de watah drip off de house when it's rainin'. An' he wouldn't nevah be able to give watah [to urinate].

Take chamber lye, laudanum, paregoric [3 ingredients], mix it togethah an' fry it wit grease. [These two tinctures of opium appear only 2 or 3 times in HOODOO.]

If someone have a spell on 'em dat someone put on 'em, jes' take it an' where it be in de haid all de while, take it an' bath 'em up wit it [demonstrates].

(You keep going up all the time with it?)

Yessuh, until it gone out.

(Until you are on top of the head?)

Dat's right - on out.

[To send a disease or spell out through the head instead of the feet (as in No.980, p.376) is rare indeed. This may be my only example of the rite.]

Well, yo' kin take some chamber lye an' yo' kin put in it a lil sulphah, de salt brine from dese kegs yo' know where dey have de fish - dat brine. Put it into some chamber lye an' stir up until yo' know it got de brine through it. An' yo' kin take dat an' jes' sprinkle it all roun' yore house, an' if dere's anythin' dere, all right, it mattahs not how deep it's buried, it's daid. An' if dere's nuthin' dere an' if someone come tuh put down somepin, it's two chances tuh one dat he can't git fur as de street tuh put it down roun' de house. An' if dey don't put it down at dis time, it won't do no good.

[The rite that follows is an unusual one, as I will show by comment in the ending bracket.]

Dey say if yo' kin ketch dat last end, de last end of de bowel - ketch dat. Jes' come an' cross ovah it a silvah dime an' mix it wit dat. An' bo' yo' a hole in a green tree tuh de sunrise side but measure from de ground up whut inches, whoever dey is, befo' yo' want it tuh take effect on 'im. Bo' yo' a hole an' put it in dere, wrop it up in somepin, an' make yo' a peg lak a bung in a barrel, an' drive it in jes' as tight tuh it. Fust, let it stan' fo' 'bout three days, but fo' nine days go dere evah mawnin' between six an' nine an' hit it one lick fo' nine mawnin's. An' whatsoever goin' happen tuh him on dat count, dat ninth mawnin' it'll take 'fect.

(What will that do to him?)

Well, it be jes' de same as a locked bowels - yo' know, he won't have a passage.

[The preceding excrement rite, having many variants, I heard several hundred times; but the present one is a unique piece of magic, my only example of it. So that the general reader may understand the thought involved, let me quote a different informant about a similar action of the human body: Dere's anothah superstition among men dat if yo' urinate an' don't spit in it...ah learned dat from

childhood an' ah will do it. But somebody kin do somepin tuh offset [[harm]] chew, yo' understan', if yo' don't do dat. (From HOODOO, p.401, No.1057; speaker born in Fairfield Co., S. Car. Nos.1058-1059 show how non-spitters can be offset.) To return to our excrement rite, the evil-doer must guard against a possible curse or other protective device placed upon that part of the human body left behind. He holding a silver dime makes the sign of the cross over the excrement, and then taking a stick spreads a little of the stuff on the dime. The latter he wraps into a small paper package for the tree hole soon to be bored. Our evil-doer has defended himself in 3 ways: (1) silver, (2) cross, both silver and cross being witchcraft and evil spirit deterrents, and (3) payment of the spirit performing the work. The words measure from de ground up what inches may cause trouble. If you bore the hole at ground level into an exposed root, the spell will begin to work upon the victim after the 9th lick or the 9th day. The scale of delay is then determined by the number of inches up the tree trunk, each inch equals 1 day or 1 hour.]

De ole shoes, yo' don't have tuh use de whole shoe, jes' pull dat inside sole outa dere. Yo' do's jes' as much wit it as dey do wit a man's tracks.

Or yo' kin take dat bow outa dat hat or dat band dat has been sweated on, an' do jes' as much wit dat or mo' den dey could even wit de inside sole outa de shoe, becuz it would interrupt his haid, dat band or dat bow. Prackly [practically] run 'im crazy wit it.

Take dat bow an' get de sign of de time dat yo' find of de haid. Take dat bow an' prob'ly mix jes' a lil sulphur on it into yo' lil cloth, a lil piece of de band of his hat, an' cord it jes' as tight as yo' kin cord it, an' den yo' go at de right time, de right hour, evah 'tween six an' nine at night or in de mawnin'. Yo' should climb a tree an' yo' should tie dat lil package tuh a limb dat's as fur up as yo' could go up, where hit would blow an' it be outa of sight unseen. It's where nobody would have tuh pass it 'cuz it's way up a tree. Fo' three days, if yo' could go tuh de tree yo' would read dis 36th Psalm of Solomon [David] an' look tuh dat direction tuh where yo' have it fixed at, an' make yore wishes, say, "Ah do hope in de Name of de Father, in de Name of de Son, an' [in de Name] of de Holy Ghost, dat ah will accomplish mah wish." But chew must do dat, an' look at it an' speak dose works befo' de sunrise, fo' three mawnin's [demonstrates].

(AND DO YOU MAKE THOSE SIGNS OF THE CROSS THAT YOU MADE THERE ON THE TABLE?

Do you make those signs too?)

Yes.

(Where do you make those?)

Make 'em wheresoevah yo' hang it at. An' make a cross when yo' tie it tuh a limb lak dat - yo' MAKE DAT CROSS ON DIS LIMB.

(And when it is on that limb on that string, why it swings back and forth?)

Dat's right. Dat upsets 'is mind.

Yo' kin take a woman's stockin' an' wrap it up wit jes' a lil table salt in it an' call 'er name, whatsomevah she may be name. She may be name Sarah. Drop a lil salt, "Name of de Father, Sarah; in de Name of de Son, Sarah; an' Name of de Holy Ghost [Sarah], ah do hope tuh God dat ah kin care out mah wishes wit chew." An' yo' put it intuh a cup or bottle an' bury it undah yore do'step or any place where yo'll be able tuh walk ovah it, if yo' wants tuh bring 'er yore way. Dat's tuh make her stay at home, if she's one dat love tuh be goin' an' always on de go. Yo' fasten dat undah de do'step or undah de sill of de house right undah yore front do' an' she'll stay home.

Well, yo'll buy yo' a bran'-new tin plate dat yo' cook dese pies in [a pie pan] an' yo' turn tuh de 123rd Psalms an' write her name. If she is named Jane, write her name at de top of it. Den yo' write from dat Bible dese 123 Psalms an'

about evah third verse jes' state, "June 25th yo' must be home," an' write, an' yo' write about three mo' verses, an' say, "Dis day, June 25th, yo' must be home." An' de last, closin' now, yo' say, "Dis day, Jane, June 25th, yo' must be home." Den fold it an' sign it, "De Father, Son an' Holy Ghost." [She demonstrates.]

[I describe her actions.]

(You make three crosses.)

Dat's right. [She ends her incantation:] "Ah do hope tuh God dat ah will gain mah wishes."

[Those preceding words *sign it* mean that each time she mentions a member of the Trinity, she makes a cross on the verses she has written from the Psalm.]

(Do you fold [bend] that tin plate?)

No, fold dis papah up - have tuh write it down on papah. Den yo' takes dis new tin plate an' goes tuh some trunk or dressah an' goes right down tuh de bottom of it, turn evahthin' off an' go right down tuh de bottom of it, lay down dat papah an' turn dat tin plate down on it. An' evahthin' dat wuz in de drawah dere, kivah [cover] it up. An' if she don't be home by de date - yo' must date it whut day yo' want 'em tuh be home.

(That will bring them back?)

Yessuh.

Ah have heard of 'em diggin' some lil hole an' have a image in it, as a grave. An' dey would make dat outa clay or charcoal, de image of a person, an' at a certain hour. An' if dey wanted tuh make yo' be in hard luck - dey wanta put hard luck on yo' - dey take dat image which dey made outa charcoal an' carry it tuh dat hole at a certain hour, which should be between six an' nine, or less [else] 'tween twelve an' one at de dead hour at night, an' dey would lay 'em in dat hole. Aftah layin' it in de hole, yo' take de p'int [point] of a knife or a pin an' yo' cross it [image] three times, "In de Name of de Father, of de Son an' of de Holy Ghost," an' de way up heah [demonstrates].

(From the privates up to the chin.)

Yessuh. Den yo' take de bran'-new pins an' jes' stick it [them] through it [image] enough so it will hold - jes' stick it right through dat man, three new pins, dat way [demonstrates].

(Crossing them.)

Dat's right, in de charcoal [man] dere. Den yo' take yo' some graveyard dirt [and say], "From ashes to ashes an' dust to dust, lookin' fo' gen'ral resurrec-tion, or else change." Go on off, walk away an' don' look back. Den dat man or dat woman dat chew buried dere, de constitution dat dey has don't have anythin' tuh say. Don' evah be bothahed no mo'. But still if yo' git it tuh bring dem yore way, dey will be all right wit yo'. But [you will have them under your feet].

(You will have them under your feet.)

Yessuh.

[The original transcription of the cylinders attached to the final MS will show that my last parenthesis, (*You will have them under your feet.*), is neither an idle remark of mine nor something made up by me, but that I stopped the machine too soon for her final words and had to repeat them. That is why I could add the bracket of missing words to her final *But.*]

Well, if she wanted tuh slip out an' make him sleep on. Even if he not asleep, see, she jes' goin' an' jes' don' 'peah tuh min' - she jes' goin'. If he sleep it's all right; an' if he wakes, it's jes' de same if he wuz sleepin' cuz he don' pay no 'tenshun [attention] atall. She take prob'ly some of his hair an' she would care it to a cemetery wit about a han'fulla salt. An' she would take dat hair an' cord it roun' de foot of de footbo'd, not de headbo'd - cord it roun' de

footbo'd, jes' as tight as she could git it. An' she would take it [footboard] an' stick it back down in de same hole, an' hit it three licks an' says, "Ah do hope to God dat yo' will stay dere until ah call yo'." Walk on away. De dead man is silent, see. She put 'im [her man] in de company of de dead man so fo' 'im tuh be silent, regardless tuh whut she do.

(She will do as she pleases.)

If a man wants tuh fasten a woman an' she can't git 'way from 'im an' she jes' be contented his way, no othah man take uh. He takes jes' a bran'-new needle dat a gown of some deceas' person has been buried [sewed] wit. He would take dat needle an' he would draw hit through de bin'in' of 'er hat an' make a stitch, tie it an' cut it off. Turn it ovah an' do de othah side an' don't knot dat side [don't tie it - see explanation later]. Yo' push de needle through de side of de hat [demonstrates] an' bring it out de hat heah, an' cut de thread off an' stick it through de othah side heah, out dat way. An' in doin' dat she winnin' 'im. She'll be fasten tuh 'im. Or if not so, draw it [needle] towards yo'. Dis de end, de needle which a dead person sewed in 'is [shroud] [the needle used in sewing the dead man's shroud] - a bran'-new needle. Den yo' takes dat needle an' yo' bury hit in one of 'er own tracks, an' dere she'll be.

(You'll have the woman *tied to you*?)

Yessuh.

(In putting that [needle] through her hat, one side of the hat you tie it, and then you put it through the other side of the hat and pull it out but don't tie it. Then you bury this needle in her track?)

Dat's right.

[The preceding account describes two shroud-needle rites, the complicated one I just explained in my comment made during the interview, and the simple one of the man sewing his woman's hat, drawing the needle towards him - probably one stitch and knot only.]

Jes' lak if a man were goin' somewhere fo' any purpose an' yo' did not want him tuh be successful where he goin' tuh. If yo' take a dead man bone an' powder it up an' sow it anywhere where he have tuh pass ovah it, dere no way in de worl' dat he kin [be successful]. He be disappointed in any aim he undahtake.

If any man did a crime lak dat, if yo' didn't know zakly who done it, yo' have ~~some~~ wretches in yore mind - yo' got a idea dat man whut done it. Ah mean yo' got a idea dat man might a-done it. Take all dose names down on a papah, if yo' got a idea who done it - yo' take 'em down. Yo' go tuh de branch where de watah scarcely runs, jes' nuthin but jes' ole muddy slime, an' yo' dips up a panful of dat ole slimey, green slimey watah. If yo' got fo' strips of papah wit foah ~~names~~ on it, throw 'em all in dat watah in dat pan. Den yo' throw 'em all in dat watah in dat pan, de slime will covah 'em, it will sink de [every] last one of 'em 'cept de man dat were guilty, if he's one dose names dat chew got written.

(That means the fellow who was guilty, his paper won't sink?)

Dat's right.

Den dis papah dat floats tuh de top, yo' takes dat out an' go tuh a wagon ~~wheel~~. An' take dis papah wit dis man name on it, wit a splintah, any kinda piece of splintah, an' stick it down right intuh de hub of dat wagon wheel. Set dat wagon wheel back on de axle an' den yo' turn it farward three times [a petition to the THREE HOLY NAMES for help], an' den turn it all de time backwards, "Ah do hope tuh God whosoevah did dis crime will return an' show hissself." Bring it backwards.

(You take this paper, and you don't put it on the axle? And put the hub on?)

No suh, yo' puts de - see, lak dat's de hub [demonstrates]. Yo' got a box in dere, haven't yo'? Well, yo' push it down 'tween de box in de hub, an' when de

wheel turn it's not goin' tear de papah 'tall, but de hub will jes' turn wit de papah in dere.

(Do you put that down in there next to one of those spokes [where it joins the hub] or do you put it inside the hub?)

Inside.

[It had been years since I had taken wheels off buggies, surrys and spring wagons to grease axles!]

(So that paper actually touches the axle when it is turning around.)

Dat's right.

[The point of the rite is not *touches the axle* but *turning around* backwards after a turning forwards three times. Informant has joined three separate magic ideas; *hydromantic*, *theomantic* (3 times forward), and *reversing*.]

Git cow manure wit turpentine an' anoint chure feet wit it, an' dere's no bloodhoun' able tuh trail yo'.

Yo' kin take a juniper tree an' do somepin tuh hit an' kill a man.

[She will return to this rite after the following hickory-tree rite.]

Take a hick'ry tree an' do somepin tuh hit an' bring a man in all hard luck an' dere some dan'drus [dangerous] disastah happen tuh 'im.

If yo' wanted tuh do somepin tuh a man, if yo' would like tuh see somepin bad happen tuh 'im, but yo' don't wanta do it yo'self. Yo' go tuh a hick'ry tree an' bend it ovah an' call dis tree by de name of dis man. An' if yo' wanted a dog tuh bit 'im, or a cow tuh hook 'im, or a mule tuh kick 'im, yo' git eithah one of dose dead bones from dat beast. An' when yo' bend dis tree down, have yo' a rock heavy enough when yo' lay it on de top of de [top] branch of dis [small] tree. When yo' bend it down, lay dat rock on dere an' dat will hold it off [down]. An' dat bends [a small hickory tree will bend]. Aftah yo' bend dat, den yo' would take dat bone of dis dead beast an' put it undah dat rock, on de tree-top to hold it down. Take some graveyard dirt an' red cayenne peppah an' sulphur [3 ingredients] an' sprinkle it on de treetop dere on dat rock an' says, "Ah do hope tuh God evaht'in' bad will happen tuh yuh, but nuthin good, In Name of de Father, de Son an' Holy Ghost." Den walk away an' don't look back. Some bad disastah will happen tuh 'im.

Well, yo' take a juniper tree if yo' wanted somepin bad tuh happen tuh 'em, tuh a man or a woman, bend it down in de same shape. But yo' must use dese words, "In de Name of de Father, Son an' de Holy Ghost, I bend heah", call de tree de man's name, "dat chew may nevah rise no mo' but from heah on, ashes to ashes an' dust to dust, an' look fo' de gen'ral rez'rection [resurrection]." An' walk away. Den he'll git killed.

Take lightnin' splintahs from a tree [struck by lightning] an' make a lucky han' [for gambling] outa dem. Git some kin' of a herb an' git yo' a piece of white homespun. Let dose splintahs - put three in de package wit dat piece of herb.

(What kind of herb do you put in there?)

Dat a herb de root of - git de leave [leaf] of a herb dat chew call de *Mastah Root of de Woods* [see 2097, p.609]. Yo' put it in dat lil package wit dose three lightnin'-struck splintahs. Turn dose splintahs one point dat way an' one dat way [demonstrates].

(Make an "X".)

Dat's right. An' now all de whilst he's in de game an' he wants tuh be lucky, evah now an' den, any time when he jes' step outa de game, an' go pee on 'is han' an' rub dat trick [see comment later] in his han', an' den go back in de game. Well, he kin take prob'ly jes' one lightnin'-struck splintah, an' if he ain't lucky playin' cards on de groun', he kin stick it [one splinter - she will tell



~~where~~ later]. Or if it's in de house, it's a crap game, he kin stick [splinter] ~~where~~ nobody won't see it. Stick it in a crack an' stop de game fo' evah man 'cept 'im. An' if dey on de groun', he kin stick it down a lil in de groun' if yo' wanta, an' as long as it dere, he jes' de luckiest man in de game.

(This is two ways of having luck in gambling?)

Yessuh.

[Informant in preceding rite calls her *lucky hand* or *gambling hand* a *trick*; an ~~unusual~~ though legitimate use of the term. Any unfair or deceptive object or action is a *trick*, though normally the action is the *trick*. See margin titles **TRICKS**, p.260f. and many other places.]

Ketch a bat an' jes' as quick as yo' kin kill 'im, an' 'fore he even gits cold, split 'im open an' git his heart. Tie it up into a bran'-new white homespun square, tie it on yore arm an' jes' keeps yore luck wit chew. Put it up undah de elbow lak dat on yore arm [demonstrates]. Jes' de heart of a bat, but yo' must git it outa de bat befo' he's col' [cold] daid.

Well, if yo' wants tuh be lucky an' draw de influence of people, or intuh yore ~~business~~, yo' would sharpen yo' a piece of stake of a fence 'bout dat long. In othah words, yo' should make it six inches long. An' yo' would trim it smooth on each side wit a knife an' sharpen de end of it, de end of it be dat wide. Den yo' kin write wit ink on it: Make R, make a cross mark [an "X"]; Z, 'nothah cross mark; S; A, 'nothah cross mark; D.R. [A cross mark is probably made after each of the letters - "X" the 7th letter.] An' yo' drive dat stick down right out in front of yore do' where no one will see it, turn it out from de house, tuh draw de influence of who may come by an' dey come in.

Den yo' write de 72nd Psalm on yore papah an' hang it up right behin' yore do' an' den hang a picture of any kind ovah it [to hide it].

(Up over the top of the door?)

Yessuh. An' hit'll be incorp'rated wit dis peg dat yo' drove right down - de ~~readin'~~ [writing?] of de 72nd Psalms.

(What did you say? Read the 76th Psalms?)

Write it.

(Write it and put it over the door?)

Yassuh, but readin' it will be incorp'rated wit dis peg whut chew drove down ~~by~~ de do'.

Take salt an' throw out dere - mix it wit graveyard dirt - evah night, if yo' ~~expectin'~~ 'em on a certain day. If yo' know when some enemy would come tuh ~~bechah~~ yo', why evah night or so, go out an' go in de - throw it up in de centah of de road an' make yore wishes, "Ah do hope tuh God dat no enemies will appeah." Dat's all dere is wit de graveyard dirt.

(Especially if you thought the law would come there, if someone were boot-  
legging.)

Well, ah heard tell of 'em usin' graveyard dirt fo' dat. Well, dey go ovah ~~dere~~ when dey spectin' [expecting] 'em to try de man, an' he take graveyard dirt, about half dirt an' about half salt, an' walk all de way roun' de co'thouse sow-  
in' it fo' times befo' trial; in othah words befo' sunrise, an' any man dat goes  
in dat co'thouse can't git in 'cept he gotta walk ovah dat.

(After you sow that around the courthouse, then what happens?)

Evabone dat goes intuh dat co'thouse connected in wit chure trial, dey will be ~~disappointed~~ 'cuz dey spect dey had yo' fixed.

(They can't do anything to you.)

She take her a glass of watah. Go out tuh de spigot an' draw it a-purpose [on purpose, for that purpose], not a pailful but jes' a glass or a pitchah. [Spigot ~~water~~ is considered running water.] Draw dat pitchah fulla watah. As she comes

back in de house, if he layin' dere drunk an' don't know anythin', come back in de house an' git 'er Bible an' stan' up ovah 'im wit de watah, an' read de 39th Psalms ovah dis watah. [The reading of the Psalm makes this *holy water*.] Den dip dis watah an' bath 'is face wit it. [This is RITUAL BATH, p.367f.] Den give 'im a glassful tuh drink, dis same watah, aftah bathin' 'is face in de watah. An' he'll come disgusted aftah drinkin' dat.

(He won't want any more liquor then?)

No, he come disgusted aftah drinkin' likkah. Dat will stop 'im.

(What do they say that *goofer dust* is? What is it anyway?)

Ah don't b'lieve ah know anythin' about de *goofah dust*. Ah've heard 'em talk-in' 'bout it but not enough tuh know. Co'se, take SOME PEOPLE DEY WOULD CALL ANY KIN' OF THIN' DAT A MAN OR WOMAN WOULD DO *GOOFAH*, IF HE DIDN'T KNOW NO OTHAH WAY TUH CALL IT. Dey jes' say, "*Goofah*." An' dat's de way ah reckon dey call dis dust.

(ANYTHING YOU DO TO A PERSON TO *TRICK* THEM, THEY CALL THAT *GOOFER*? They *goofer* you or something of that sort?)

Yessuh.

Well, heah's a common thin' dat a man could do [in wrestling]. He git 'im a bran'-new white homespun an' make 'im a or'ary [ordinary] tight belt an' wear it right tuh his necked [naked] skin. He kin - it look lak almos' 'is loins loose from 'is back, but still by dat bein' roun' 'im, de kinda stuff it is, why he kin ketch 'im. Anyway he [opponent] be throwed.

Take de dust whut chew call *black cat dust*.

(Where do you get that?)

*Powdahs*? Why ah couldn't say [reveal?] where yo' git it.

[For *black cat powder* or *dust*, see 1731, p.526.]

Rub himself wit it an' he couldn't by no ways be hurt wit a rattlesnake.

It's [blacksnake is] good fo' cramps an' it's good fo' dis rasslin' [wrestling] proposition. [For latter, see 2397-2399, p.668f.]

(How do they do that?)

Jes' take an' split it open an' make a belt out of it an' wear right to yore skin.

(And no one can throw you then?)

No suh.

[The preceding word *blacksnake* is not in the original transcription from cylinder, because at the end of the preceding *black-cat-dust* rite I stopped my machine. I did not restart it quickly enough to record her *blacksnake*, and I forgot to repeat the word as a precautionary measure against its loss. My restoration of *blacksnake* to the text is not a guess, this word immediately following the word *rattlesnake*. Moreover, *blacksnake*, the animal, is used as a wrestling belt (2397-2399, p.668f.); *blacksnake*, the root, protects against conjuration *when you wear that round yo'...yo' holdin' dem down...pin de othah fellow* (1126, p.418).]

Dere's a herb dat chew call *Southern John de Conkah*. [This may be my only example of *John de Conkah* preceded by *Southern*.] Yo' kin take dat an' jes' put a piece right in yore mouth an' go tuh de man an' talk wit 'im dat way, an' he will eithah give 'im [you] a job or tell when tuh come back an' git one.

It's mighty powerful [I interrupt].

(*Hearts Cologne*.)

Wit a herb of eithah *High John* or eithah *Southern John* or dis herb dat chew call de *Mastah of de Woods*. Dis *Mastah of de Woods* [see margin title, p.609] is purposely fo' peace an' harmony [harmony] in usin' it 'mongst people tuh bring peace. Where dere dissatisfaction it bring peace, de *Mastah of de Woods*.

(How do they fix that up?)

Use it in wine. Git it an' cure it an' den grind it up - make a sorta 'bacca [tobacco] outa it. Put two handful of it intuh a gallon of wine. Den if yo' use de wine outa dere, it's purty good. But yo' doesn't have tuh drink it, don't have tuh drink it 'tall. Jes' lak yo' put dat watah cup settin' up dere. [She points to the cup; I WAS INTERVIEWING IN THE KITCHEN OF A BLACK PERSON'S HOME.] Jes' set it out dere fulla dat wine wit de herb in it - it's got a odor. Dis herb makes a nice odor tuh it, an' when de wind blowin', de odor of dat wine wit dis herb in it brings a change backwards of it.

(They'll have it round the house?)

Yessuh.

[The following whirlwind rite is a good example of my normal practice, except with fluent talkers, of turning off my recording machine at the end of each rite and turning it on just before the start of another one. Here, during the stoppage after the master-of-the-woods rite, I say something like; "If you are walking down the road or across a plowed field and see dust whirling like this", (I demonstrate with my hand), "what do people call that sort of thing?" Informant answers, "Dat's spirits." At this point I restart machine to record my following question:]

(This whirlwind is spirits?)

Yessuh. Well, ah have hear some talk concernin' of it, but not payin' much 'tenshun tuh it.

[I pay great 'tenshun tuh WHIRLWIND, pp.46-53.]

Take two rusty files if somebody done somepin tuh yo'. [I become informant's patient.] Take two files an' bring 'em tuh yo' - yo's is de man dat hurted see - bring 'em tuh yo', [I] let yo' hold 'em in yore han's an' make yore wishes, tuh how yo' would wanta overcome whatsoevah ailin' yo'. Den ah take dese two files an' carry 'em tuh a stream an' stick one down dat way an' stick de othah one down dat way [demonstrates].

(You are leaning them together, crossing them.)

Yessuh. Den yo' - it be in shallah watah, but chew stick 'em down fur 'nough so de runnin' of dis watah will run ovah de files, right 'cross dat cross.

(So that the water will just run over that cross in those two files, where the files are crossed.)

Dat bring de *refuge* tuh yuh tuh ovahcome jes' whatevah yo' wanta ovahcome.

(That brings a *refuge* to you to overcome your trouble as that water overflows that cross in the file.) [SHE USES A GOSPEL HYMN FIGURE OF SPEECH, REFUGE IN THE CROSS.]

Dat's right.

Takes a piece outa his undahweah dere.

(Down below the privates.)

Well, dey jes' go an' fix it up an' tie it up an' bind it up, an' prob'ly drive it up in some tree or somepin, where it would be airtighted. Den dat would cut his speed off - he wouldn't have no courage.

[Speed is a new name for impotence; no courage is a common name for it. For this rather large field of causes and cures for impotence, see subdivision IMPOTENCE later in volume 3. Impotence like disease and everything else in hoodoo is always a trick. Informant now gives a version of a common remedy for the ailment.]

When she washin' clothes, she'd boil his undahweah in de pot wit dese clothes what she *ministrate on*, see. Well, she kin han'le 'im - he can't have any othah ~~man~~.

[For the many beliefs and rites about menstrual blood, see subsection "HER

PRIVATE TIME" later in volume 3.]

See, if she ketch 'im 'sleep, she'll measure his private dere wit her fingah. Den she'll take an' measure a hick'ry stick, a lil small hick'ry stick. She'll take it an' measure it de leng'h of whatsomevah she measure his private. An' she'll take dat stick an' go an' hide it undah somewhere, even if she wanta go an' put it undah a log dat weights a thousan' pounds. Well, den he'll jes' have sech a load on, until his courage gone.

If he wuz tricked lak dat [made impotent], nine drops of turpentine in about dat much watah intuh a glass, an' jes' ketch hol' de end of his private an' dip his han' in dat turpentine watah an' run it up dis ways, from de end right on up, fo' nine mawnin's, an' each time he do it, throw de watah in de sunrise co'se [course].

[Rubbing *upwards* (see margin title UPWARDS, p.405) is common only in impotence rites, most rubbing rites being downwards to rub ailments out of the body through the feet and sometimes the big toe. In the present instance, the *private* is symbolically rubbed upwards for an erection. The rite now following also has an *upwards* action.]

Well, if dat didn't do it [the preceding rite], git 'im a clean - a dishrag an' wash it clean. Well, he should steal a dishrag, but he mustn't git one outa his house. Go tuh some neighbor house where he jes' goes through lak he do home an' steal de dishrag, dat dey uses tuh wash dishes, an' gives it a wash befo' he use it. Den he takes de dishclot' an' wash 'is private wit it. Take it [bath water] out an' throw it toward de sunrise co'se, an' be sure tuh throw it [dish rag] in a tree an' let it hang jes' as high as yo' kin throw it. As soon as he git it up on dere, jes' soon his courage will be dere.

[The preceding rite of throwing the used dishrag high up into a tree is merely another *upwards* action to produce the similar erection mentioned in the foregoing turpentine cure.]

Dey tells me people gives a man dog livah.

Well, when yo' doin' dese thin's, yo'll go ahead an' do any kin'a dirty thin'. Yo'll go ahead an' pay me \$25 tuh go somewhere - way off somewhere or 'nothah - an' kill a dog an' bring de livah heah. Well, ah come an' bring it tuh yo' an' yo' keep it. All ah know is yo' wanted it. Ah'll bring it tuh yo'. Den yo'll take dat livah an' at chure very mos' convenient time, yo' make some arrangement to have it cooked somehow or 'nothah, an' give it tuh whosomevah yo' wanta give it tuh, in a way dat dey won't know whut it is. Now, if he evah goes wit a woman or de woman evah goes wit a man, well dey'll git de dog nature - git de dog nature, git stuck.

(Well, isn't there any way of getting them apart?)

Well, hit would be a most, right good job tuh git 'em apart until de season comes - dis nature of a dog. Dey'd have tuh be dere. Ah have seen dat done.

(What would they do then?)

If dey were real stuck togethah, dey would jes' lay right dere - don't care who come an' look down on 'em. Dey jes' had tuh stay dere. Ah've seen dat done. When de nature of a dog change, hit would change on dem de same way an' dey come apart.

(It will only hold them until the dog would change again?)

Yessuh.

[The preceding dog-liver rite with variants is known everywhere. The present one is unusual in speaking about *dog nature*. Though informant does not say so, she evidently assumes that a female dog in heat is killed, unless she believes that a male dog has a special period for chasing the female. If informant's *dog-nature* theory be true and the only cure, the waiting period for release could be

a long one - more than a *nine day's wonder!*]

Fo' bad luck. Take yo' a lil graveyard dirt an' yo' may wrop up dis aig in a lil rag wit dis graveyard dirt, sorta smear de aig, prob'ly paint yo' know. May-be it red clay - dat's whut de graveyard dirt is, de red clay. [Red clay is largely but not always true.] An' dat man ovah dere yo' wanta put hard luck on 'im, or yo' wanta make 'im go, whatsoever wish yo' make, yo' make dese three cross marks on dis aig an' ketch dis sign from de [mind], an' throw hit [egg] dat same day whilst de sign is right, right cross de top of de house. If hit bus'ses when hit [it] hit de groun', de mo' hardah de luck will be. If hit do not bus' when it hit de groun' an' spattah up, hit will jes' be normal hard luck.

Git hold of a roostah dat wuz ole enough. Say yo' could take three feathahs from de tail of a roostah if he wuz three yeahs ole, an' jes' in talkin' tuh yore girl or yore woman have de feathahs in yore han'. Ketch 'er han' in yore han' lak dat [demonstrates] an' be playin' wit 'er han' wit dese feathahs, an' keep sbettin' up 'er han' on 'em lak dat an' pullin' 'em through. An' each time yo' pull 'em through dere, she not knowin', yo' have in yore mind whut chew doin', hopin' dat she wouldn't tire of yo' regardless tuh whut happens. Three times an' she b'longs tuh yo'.

Tuh cure bad wounds, sores, an' fo' curin' warts. Yo' take de chicken's feet an' roast it intuh ashes, an' come tuh de watah regardless tuh where hit's at, dat it's runnin', an' rub it wit de laig ashes. Den yo' go tuh de outah do' in de house, lak de front, an' say yore Our Father Prayer dere, an' bury it undah dere where de watah leak, where it leaks from de house. Go on thoughtless [don't think of the wart] fo' jes' a few days an' de wart will be gone.

Dey use milk from a black cow tuh ketch a witch. Yo'll have tuh ketch fresh sweet milk an' yo' puts it in a bran'-new pot an' yo' boil it, an' whilst it's boilin' have on yore mind, "Whosomevah, which one it wuz, did sech-an'-sech a chin', he will be back." An' keep a-stirrin', a-stirrin'. Continue stirrin' an' have dat on yore mind. An' aftah dis milk is boiled maybe about ten or fifteen minutes, take dis milk tuh a runnin' stream an' when yo' git tuh de distance - well yo' couldn't guess it. Yo' git de distance of twelve steps from de stream, go on tuh de stream an' step twelve steps back off, an' walkin' backwards wit de milk an' po' it in de stream [demonstrates].

(Over your shoulder.)

Dat's right. An' make yore wish, whosomevah done dis witch work shall appeah.

(They will come to your house?)

Yessuh.

Go tuh de ants tuh cure somebody, dat somebody had done somepin tuh 'em, an' pack'ly nuthin dat nobody do, do 'er no good. Yo' take a bran'-new aig dat wuz laid from a hen on a Thursday. Stick de needle - it matters not if a new needle or not, but stick three lil tiny holes in it wit de p'int of de needle, one on de side an' one ovah heah an' one ovah dere. Yo' put three needle holes in dat. Carry hit tuh de ants' nest befo' de sunrise an' yo' name whosomevah dis victim is, if he name Sam or Sarah, "In de Name of Sarah, ah lay de aig down heah dat yo' may be de means of Sarah health bein' restored." Walk away, an' dem antses when dey come out aftah sunrise dey'll git attached tuh dat aig an' suck it through dat egg hole. An' in nine day's time, yo' an' evahbody else will know be diff'rence in dat sick patient. But yo' have tuh work some way tuh protect dat aig dere on dat ants' nest, cuz somebody, maybe a dog or somepin othah, will rob it, see. Have tuh build somepin roun' it so it be protected dere, an' still stay dere on de ants' nest.

Ah hear tell of 'em usin' frogs fo' diffren thin's. If someone has did some-pin tuh yo', yo' go an' yo' ketch a toadfrog, but dere mo' den one kinda toad.

Git a red toad.

(Are they around here?)

Yessuh, A RED TOAD, DAT STAYS IN YORE BRAMBLEBRIER BED. Yo' git 'im an' tie a string tuh 'im an' tie yo' stick on 'im, an' hang 'im up in de chimley an' let 'im hang down below de face of de chimley heah [demonstrates], jes' enough so - down below de edge of de brick out dere on de edge of de floor by de hearth. [I am interviewing in a kitchen.] Let dat person who had dis evil deed done tuh her, let dem set on dis side of dat frog, not outa his sight, until he die. Hang it right dere an' dey'll become well.

(You say it's called shame brier. Why do they call it shame brier?)

Cuz evahtime yo' tetch it, it shet up.

(Have you ever heard of them ever doing anything with that?)

Yassuh, heah 'em talk about dat.

See, yo' go tuh dat brier befo' sun hours, an' have yo' somepin sharp. Yo' don't have tuh make but one stroke at it. Dem vines lak heah an' de root of it [demonstrates]. De vines scattah evahwhere round it, an' if yo' jes' tetch one, jes' de least pin p'int, de whole thin' shet up. Yo' has some blade or 'nothah dat chew kin jes' swipe evahthin' off it at one swipe. An' when it shet up an' done cut off, go ketch de tempah of a man an' ketch de tempah of a woman. [Temper can be used as a magic rite.] De powah of it is used [after] cut de top off an' it shet up.

(How do you mean, ketch the temper of a man?)

De tempah, high-tempahed people, dat are mean people, yo' know, an' yo' cain't nevah git no satisfaction out of 'em. Dissatisfaction, nobody kin be able tuh talk tuh 'em.

(Well, what do you do with that? You cut the brier right off?)

Yassuh, cut de top of it right off an' whut chew want of de root tuh it. [The power of the leaves went into the root.] Yo' dig de root up, if it's long enough tuh measure three j'int of yore fingah, cut off one aftah yo' measure it. Yo' got three-j'int measure, "Through de Father, Son an' de Holy Ghost." Den yo' take one of dose j'int an' put de othah two in yore pocket an' goes tuh de rivah, dat [is] if yo' or any othah man, or any othah woman got dey tempah cut off, so dey cain't be in peace an' talk kind an' all lak dat - 'sociate togethah wit'out havin' any words atall about it. Now dat one piece dere, dat one j'int, yo' keep dat an' in de mawnin' early befo' de sunrise, put dat one j'int in yore mouth an' go tuh yo' watahpail an' dip yo' a dippah of watah an' drink three swallahs out of it - de dipper, but don't swallah but two. Spit de third swallah back in yore watahpail, dash dat ole dippah out de do', an' take dat piece of herb out chure mouth an' put it back in yore pocket an' go on 'bout chure business.

(That will control a bad-tempered person?)

Yessuh.

Take a pigeon or take a mockin'bird an' go tuh de sign dat be seen in astro'-mical almanac, an' git de sign of a man's mind, de sign dat leads tuh his haid. An' yo' take dat sign prob'ly wit a mockin'bird's feathah an' yo' may prob'ly name someone, call de name of someone, call de name of dis fellah. An' whatsomevah yo' want tuh do wit dis fellah - suppose yo' wanta make a man tell somepin othah. Yo' name him an' yo' take dis feathah wit dis sign an' yo' draw 'is picture, an' den go an' set 'em somewhere tuh a public place, but still yo' would make it so small dat nobody wouldn't see it. But yet hit would be public. It's jes' lak yo' may pass along out dere an' it may be draw up 'side de house an' yo' couldn't see it. It could be draw up 'side de road on a bo'd an' yo' couldn't see it. An' den whatsoevah he go tuh do tuh damage hissself he jes' do it in public. If it wuz somepin he gone an' done an' he goin' tell on 'imself, cuz de

mockin'bird do de same thing. Dat's whut lak de mockin'bird are.

(He is going to tell on himself.)

Well, de pigeon, if yo' got mad at a man, an' wanted tuh do him harm, but still yo' didn't wanta go tuh him, yo' didn't wanta goofah 'im, yo' go an' git chev a pigeon an' name him an' jes' as quick as yo' could name 'im, jes' whatsom- evah yo' wanta happen tuh dis man, slam yore knife right in de pigeon, an' call dey name, cut de pigeon throat. Befo' de pigeon die, dey'll git 'im.

Dey say yo' kin take a raven aig an' do great many thin's wit it.

(Are there ravens around here?)

No suh, ah don' think dere's a raven aroun' in dis far country. Take de aig of a raven, maybe dey steal it an' cure it till it come tuh be somepin lak a powdahs. An' yo' could jes' take dat powdah an' rub it on yore han's an' do great wonderful thin's.

(How do they use the cat blood and dog blood?)

Well, if yo' put it in whiskey an' give it to a man tuh drink, ketch it on de right time an' de right sign, he will have de movements of a dog.

If yo' use de cat blood, why he'll be jes' as a cat.

But yo' see, yo' ain't gotta kill eithah one of 'em tuh git de blood, yo' gotta leave dem alive an' git de blood.

He'll ketch de cat an' put 'im into a cook pot 'live an' boil 'im till evah bone separate from de flesh. Po's [pours] it out into yore bucket an' take hit on down tuh a runnin' stream, an' dey say jes' about de time yo' throw it in de stream de spirit of de devil will appeah. Den yo' should sign a contract wit 'im wit permission tuh git dat bone, fo' when yo' dump dat stuff out de bucket into de runnin' stream evaht'in' will sink except dat ring bone an' yo' gotta go in an' git dat ring bone. An' yo' gotta go in an' git de ring bone out an' yo' have de black cat bone.

Well dey say red onion is good fo' a good many diseases. It's good tuh cure cold. Jes' make a poultice out of it or cut it up an' make a quart of watah out of it jes' lak yo' drawin' a tea, red onion tea yo' call it.

Ah hear some of 'em say dat yo' put one big red onion roun' yore neck, when yo' go in co't an' havin' trial, an' dey'll give yo' yore rights in co't.

[What a commentary on justice for the black man in the year 1939!]

Dere diffren [harmful] thin's when yo' eatin' dat gits down [in you], den dey say yo' drinks silvah tea. Use silvah money, silvah dimes, jes' po' on de watah on 'em an' let it steep lak a tea. Drink dat silvah tea. Put rattlesnake root [tea] an' milkweed tea - put dem two herbs togethah, milkweed tea an' dat [rattle-snake] root, it eithah gits 'em up or kill 'em, if dey alive, wit dis silvah tea.

(You put all three of those things together? That will kill any live things dat you have in you?)

Dat's right.

Dere's people cross de broomstraws on de wrist.

(Why is that? They wear them that way?)

Tuh cut off de expectation of people who is tryin' tuh do 'em harm.

(You do that to protect yourself?)

Yessuh. Don' wear it roun' [where they can be seen], put it up where - tie it roun' jes' lak a little string an' let it be undah yo' sleeve.

Den take nine broomstraws an' drive 'em - stick 'em down in some part of de do' an' make yore wish evah day fo' nine days, jes' lak de nine straws, an' yo' break up dat home.

(You put that in the home you want to break up?)

Yessuh. An' nine new needles.

(You do the same thing with the nine new needles that you did with the broom-  
straws.)

Jes' make a tea off it [garlic] or eat de lil buds. It's got a great big root dat have lil buds on it a certain time of year lak dat. An' yo' dig dem out an' jes' keep 'em on hand, an' yo' kin git 'em free of all dose buds. Dey eat [kill] mostly any kind of goofah work.

(These little buds of garlic?)

Garlic buds.

(That will kill mostly any kind of goofer work?)

Yes.

(This woman that was just in here was a professional root doctor.)

### "IT'S KIND OF A MYSTERY"

FIN' [FIND] DAT OUT TRAVELIN' AROUN' ABOUT HALF PAST NINE...  
YUH GO ON SECH [SUCH] A LIGHT OF DE MOON  
MAYBE DE MOON WILL BE ON DE "FIRST LIGHT"  
YUH DON'T GO ON DE "FIRST BLACK"...GO ON DE "FIRST LIGHT"  
WHEN DE MOON IS JIS' ABOUT...LIKE IT "GOIN' TUH SET DOWN"

DOSE FLOWAHS NOT SUPPOSED TUH BE FOUND EVAHWHERE  
DOSE FLOWAHS FOUN' BY [NEAR] SOME PIN LIKE HIDDEN TREASURE  
BY PEOPLE WHUT KNOWS, BY "TWO-HEADED PEOPLE"

AH WAN' CHEW GIT DIS WHITE HORSE HOOF...  
YUH MAKE DE SIGN OF CROSS TUH GIT IT OUT...  
ANYTHIN' TUH BE DONE AN' YUH GOT A WHITE HORSE...  
JIS' TAKE IT TUH DE EDGE OF DE WATAH

HE ["DOCTOR"] TOOK DE SNAKE..."IT WON' HURT CHEW..."  
SHE WUZ JIS' HOLLERIN' AN' HOLLERIN'...  
HE WRAPPED IT AROUN' 'ER LAIG...  
HE TOLE DE BOY [ASSISTANT] TUH GIT ON...HIS KNEES...  
"KEEP YORE HAN' GOIN' LIKE DIS [WAVING] SAYIN' YORE PRAYAHS...  
'LORD, HAVE DOMINION OVAH DE PO' [POOR] [WOMAN]  
OVAH 'ER WEAKNESS AN' 'ER SICKNESS'"

### VICKSBURG, MISSISSIPPI

[My informant calls her following experience a *mystery*. The mystery for me is how a year or two after hearing this remarkable story in 1938, I could have written on the first sheet of the original transcription four words: *long story - Vicksburg - doubtful!* True, there are a few loose ends and inconsistencies, my questions at the time indicate this; but the mind describing the actions and words of the healer within is steeped in the theory and practice of hoodoo. Despite a little twilight and fog, one certainty we have - an extraordinary picture of a celebrated man. But to meet him, the reader and I must in imagination go out into the back country to a secluded house in the woods. Twice before, I had searched the countryside for V.I.D.'s - *very important "doctors"* - Madam Griffin and Doctor Frank Harris (see INTRO., p. XXIX, 3 par.). To find a hoodoo doctor is an interesting but difficult task. Fortunately, our informant guides us to the



**Doctor's** home and introduces us. Along the way she had warned that he was *dangerous*, meaning odd-looking and queer-acting (see pp293-301 and elsewhere). We are ~~now~~ in the presence of an unusual psychotherapist, a man who has his own *druggist department* and much else besides, including a white horse that comes when you ~~circle~~. This animal also supplies a medicine. Fortunate again, we are permitted to watch our host working with a mental patient, beginning his amazing psychosomatic treatment with *snake oil*. Our informant calls this unique operator both *doctor* and *hoodoo man*. He, not constantly with us, weaves in and out of a strange tale told by a strange woman. Was she a city contact woman who sent or took clients to him? Was she his wife, the woman we vaguely hear talking later? Was she the patient? Whoever our informant was, she had a first-hand knowledge of hoodoo in her locality and time. Nothing in these four volumes of HOODOO surpasses her valuable account of *Doctor Fargo*. Even his name, professional, *stagey* and unreal equals *far-go* and *go-far*. In an attempt to understand this ~~interview~~, I suggest a rereading of the psychiatric atmosphere in the wonderful ~~entry~~ in title DOCTOR EXPLAINS AFTER HIS DEATH (pp.344-349). Material of informant TSI was collected on cylinders A200-A208 = 1016-1024, the present story on 1020-1024.]

[They can] plant somepin aroun' [to hoodoo you] - kin plant somepin aroun', a **flowah** [for example]. Yuh kin set [plant] some eggs, put some eggs at de back do'. Yuh kin put one egg in de back do', but yuh dig up groun'. Dig a little space in de groun' jis' about dis deep [demonstrates], roun' about a half foot. (I see.)

An' aftah yuh dig about a half foot, den yuh place anothah egg, one tuh de east. Dey got one egg dat's pointin' tuh de west - de point of de egg. Den aftah dey plants de two eggs, wan' some dirt on top of de firs' egg an' den some dirt on top of de secon' egg, but de secon' egg will be pointin' tuh de east. An' de firs' egg, dat's pointin' tuh de west. An' de third egg, yuh put on top. Dey set it right straight on top of de groun'; but it'll be right at de back do', at de back of yore steps.

(They - do they have to point that egg any way? That they put on top of the ground?)

Dey kin point - it points east an' it points tuh de west an' right tuh de **point** [where they are to work]. Point 'em tuh yore house. Yuh kin point 'em **right** in yore back do'.

(That egg on top, that last egg, points to your door.)

Tuh yore do'. An' den de flowahs dat ah wuz tellin' yuh about, dey plants 'em aside of de house. Dose flowahs wilt. Dere's nuthin tuh 'em becuz ah knows. Ah had mah firs' cousin, she wuz hoodooed. Co'se she got cured. She got hoodooed in '30 [1930] an' got well in '36. [This interview is in '39.]

(What flowers did they plant?)

Dis vermilion flower [later called *permilion flowah*] - familiah camellia whut dey done use.

(Camele?)

Camellia[?].

(Oh, Camellia. I see.)

[Did I see? See later.]

Yuh fin' dose - dose flowahs not supposed tuh be found evahwhere. Dose flowahs foun' by [near] somepin like hidden treasure by people whut knows - by two-headed people. Dey fin' dose flowahs like up aroun' t'rough de delta [see later], by people who stays up aroun' by a bayou, out back of fo'ks of rivahs an' places

like dat. Dose flowahs not foun' way out chere, yuh know.

[The delta is a V-shaped piece of rich farm land in northwest Mississippi, along the Mississippi River east to the Yazoo River, and just south of Memphis, Tenn. Clarksdale is a county seat and social center of this large district.]

(And how do they plant those around the house?)

Dey plant dose flowahs - dey got six. Dey plant two on each side, crosses dose flowahs.

(Two on each side of what?)

On each side of de dirt, de dirt yuh got made in somepin like a trench-like. Dey puts dat dirt, puts it in a trench, an' dey puts a trench on de othah side; see, right where yuh sleep. Jis' like if yuh sleep an' dis is mah baid here.

(You mean, on this side of the house they put two flowers?)

Put two flowahs.

(And on this side of the house, they put two flowers?)

Put two flowahs dere. An' den, yuh see, dey take anothah flowah an' dey'll put it right up undahneat' of yore [front] step, where yuh gotta walk off at. Den dey puts one right up undah yore back step, where yuh gotta walk over dat. Dat [is] six flowahs. Dat's a *permillium* flowah.

(*Permillium*, I see.)

[Here the word *camellia* vanishes and we have left a vermilion flower.]

Well, yuh were speakin', jis' like yore hand right here. Well, yuh see, mah han's apt tuh wandah ovah mah side. See, dey'd plant dat flowah right at chure side.

(I see.) [Maybe I did at the time.]

Well, yuh see, dat flowah it grows from de sod, from de birth - jis' like de birth of a baby. Well, yuh see, dey don' jis' put a big flowah an' let it come up, 'cuz yuh see, yuh come out an' be suspicious of how de flowah ails yuh. An' yuh see, when de flowah is small, it's like a [seed?] real little - like a little nut or somepin like dat. Well, den it grow, an' when it grows, dis pain it becomes in yuh - innah-like, inside where dat is. Yuh wondah whut's de mattah wit yuh, what's it all about, an' yuh don't know. An' yore min' is not recollected [your mind does not remember] or anythin' like dat, an' den yuh beginnin' tuh feel of de pain inside.

[Here we must return to examine our flower. A flower picked only by a *two-head* (see 815f., p.280 and elsewhere), found near buried treasure, on an isolated bayou, behind *fo'ks of rivahs* - such a flower is not an ordinary vermilion *camellia* or any other flower! This is a hoodoo flower. A flower that *grows from de sod* and will *wilt, dere's nuthin tuh 'em*; such a flower is artificial, a *trick* flower that can be bought. Among the rites gathered in and near St. Petersburg, Fla., in 1970 (see CONTENTS), you will find a . . . flower that wilted before the eyes of my two contact men. You can hear . . . everything on the cassette recording. Nothing was faked. The preceding . . . six flowers rite is a rare variant of the six-nails rite which are driven . . . into the ground or board to make this design. The four dots forming the . . . parallelogram is a grave symbol; the upper dot being the headboard and the lower dot the footboard. The CONTENTS should refer to another example.

Well, den, dey got anothah [way of harming you]. It's a red bird.

(Now, wait just a moment. What happened to the eggs? The egg was to drive you out of the house?)

[I return to the eggs because they appeared to be real.]

Dat egg ah....

(That egg...or just keep this feeling inside?)

Feelin' inside.

(I see. That's all right.)

Inside - de feelin' inside of yore body.

(The eggs are inside? Oh, all right.)

[WE HAVE HAD THE FLOWERS. NOW COMES THE BIRD.]

De cerulean[?] bird - it's a bird, yuh see. [More about the identity of this bird later.] It's a bird. Only is found like in de watahs of creek-like - jis' a place way off. It's not foun' by anybody. Dere's people dat go tuh tell yuh where tuh fin' dose thin's at night - ovahnite. [Presumably these birds, like the flowers, are found by people what know, by "two-headed people".] Tell yuh, "Well, yuh go fin' dat out travelin' aroun' about half past nine." When yuh go out dere 'bout half past nine, yuh go on sech a light of de moon. Maybe de moon will be on de first light. Yuh don't go on de first black, yuh go on de first light when de moon is jis' about - jis' like it goin' tuh set down or somepin. Yuh don't go when it gits black yuh know. Den yuh goes out dere. Den dey tell you zactly what time tuh go out dere an' how tuh fin' dat bird. An' yuh git dat bird an' dey tell yuh how tuh split dat bird tuh use dat bird. An' aftah yuh splits dat bird an' use it, den dey tell yuh tuh bring it tuh 'im [hoodoo man, see later].

An' aftah yuh bring it tuh 'im, dey tells yuh tuh po' [pour] out a cup of coffee. Make a cup of coffee 'roun' about eight a'clock. An' aftah yuh makes dis cup of coffee at eight a'clock - well, dat he use on mah cousin. Tell 'er tuh use dis cup of coffee roun' about eight a'clock. Say, "Now, when yuh make dis coffee at eight a'clock" - mah mothah made de coffee, she stayed wit mah mothah - she made de coffee at eight a'clock. [He] say, "Now, when yuh po' out de coffee, say yore prayahs ovah it - jis' one prayah. Let dat be Amen." An' she said Amen ovah de coffee. An' she [informant's mother or cousin] say, "Now, when yuh say Amen ovah de coffee, den yuh look tuh de east, an' when yuh look tuh de east, den yuh drop dis blood down in dis coffee an' yuh drinks it." When yuh drop it down, drop dat blood down in de coffee, [she] say, "Den de coffee will come a foam - a foam-like - somepin like, jis' like de film of a screen picture-like." Well, it jis' come somepin like a skin ovah it, ovah de cup. [She] say, "Den yuh look down in de cup," she say, "but yet don't yuh git excited. Yuh go ahead an' drink it anyhow." An' she went on an' dranked dis coffee.

Well, she [cousin] had been in misery [poor health] an' trouble wit 'er home on account of 'er husban'. He didn't wan' 'er tuh stay dere an' she had bought - prob'ly he didn't wan' 'er tuh live dere, wanted 'er away from dere. An' dis jealousy 'im an' he said he would disqualify 'er. An' he wanted tuh uproot 'er away from dere, an' dis one [husband] had a great [dislike] against 'er. An' it wuz de only [thing] it seemed he could git [to do] ag'inst 'er [was "TUH THROW SOMEPIN "AT" 'ER AN' MAKE A WISH. An' so de [main story] an' part about de whole thing, de bird she brought in, she showed tuh mah mothah. Co'se, ah wuzn't payin' any 'ention, ah wuzn't, but yet ah knows de hist'ry. She brought de bird. Ah seen de bird. De bird wuz black, jis' about like dat [evidently pointing to my black hat on the recording table] - a black bird [dat grows upon a tree].

(A bird that grows upon a tree? It's black?)

It's a bird grows upon a little place - called a little, somepin yuh jis' fine [find] dese here little, dese little dogweeds-like. It comes up jis' about like dat. It's a real bird. Comes up about jis' like dat. An' she [cousin] took dat bird off of dere. An' [doctor or his wife who appears later] tole her tuh use it. An' aftah yuh use dis bird, tole her tuh take it, an' aftah yuh take it, tie it up in a tobacco sack an' put a dime in it.

(Put in what?)

Keep it in a - keep it in tobacco sack an' keep a dime in dere.

(You put it in a tobacco sack and put a dime in it.)

Put a dime in dere - jis' put it in tobacco sack an' put a dime in dere. So now she tie it in a tobacco sack an' put a dime in dere. Say, "Now, ah wan' 'er tuh put de birth of 'er name in dere wit dat tobacco sack, de birth of 'er name an' when she wuz borned, an' how ole she wuz, an' where wuz she borned at, an' whut 'er name wuz, an' who wuz 'er fathah's name, an' 'er mothah's name. Say, "Now, yuh put dat written 'scription in dere an' aftah yuh write dat writin' 'scription in dere, put it in dat tobacco sack," say, "den yuh take it an' yuh tie it up an' yuh put it - an' den yuh weah dat nex' tuh yore body an' now, an' tote it, yuh know, roun' down here, in de bottom roun' down here" - where it [spell] *wuz throwed at 'er* [by her husband] down 'er privates.

(Down near her privates. I see.)

Where it *wuz throwed at 'er*, see.

[*To throw at*, or *to throw for*, does not mean that the husband actually threw something at his wife; he merely threw something for his wife to walk over. We do not have his side of the story.]

Well, she worn it roun' down dere. Dey say, when yuh wear it roun' dere roun' about six mont's, an' den yuh take it off. An' dey go an' take it an' dey go an' bury it. Say, "Now, I wan' chew tuh carry dis - ah wan' chew go bury it. Ah wan' chew go tuh a place dey call Glen Ellen [Allan], Miss."

(Glen Ellen [Allan], Miss.)

Glen Ellen [Allan], Miss. "An' carry it out dere on a place dey call *De Lake* - out on *De Lake*." Dey went an' dey carried it out dere 'bout twelve a' clock dat night - jis' carry it roun' about twelve a'clock dat night, but weah it six mont's tuh de day of dat time. Dat woman were tuh bury it nine feet down in de groun' an' make a little box, somepin like a little coffin-like. Scoop it an' take wha' chew call a knife an' sharpen it down an' fix - an' showed 'er how tuh do it an' evahthin'. She [*doctor's wife*] say, "Now, ah wan' chew tuh bury it roun' about eight feet [previously 9] down in de groun', as fur as yuh kin dig down." An' tole her tuh git somebody tuh help 'er an' evahthin' like dat an' planned it out. An' she must git fo' men. An' ast 'er would dose men have good heart. Let 'em have good hearts dat she carried wit 'er - not let 'e [he] be married so dey wouldn't have any worries behin' 'em or anythin' like dat. See, if dey have any wives dat might be worried about 'em or somepin lak dat, an' dey might be worryin' about 'em an' dere hearts wouldn't be right. So she wanted 'em tuh have good hearts tuh carry 'em out dere. Had de box jis' about dis large, wit de bird an' where dat 'scription wuz written - whut she tole her how tuh do it - took an' put in de box, an' carried it out dere an' buried it. An' dat box - den let dat lay dere until it jis' rot, till de papah done all rot away. So dey come on de time....

(Just a moment. How far away was this place from where she was living? Where she had to go and bury it?)

She wuz livin' right here [Vicksburg, Miss.]

(And how far did she go to bury it?)

She done go bury dat box aroun' jis' about 106 miles. It wouldn't be sufficient, she tole her, says, "Bury it roun' dese parts." Dey wanted tuh go 'way off an' bury it, so it could be all straight place.

[Now that the principal trouble was *all straight place*, straightened out, the old fairy-tale theme of misfortune after misfortune occurs; or as we might say today, the *Perils of Pauline* begin.]

An' so in de beginnin' of de time, she wuz worried den wit 'er haid. She [*doctor's wife*] says, "It look like our plans wuz worryin' 'er haid." So, she

tell 'er, "Well, ah tell yuh zactly whut tuh do fo' yore haid." She went an' got a place - she got a herb an' took some cerome, dis here cerrone, cerrome dust an' tole her tuh mix it up.

(What dust? WHAT IS CERROME DUST?)

*Cerrome dust.*

(What is that?)

*Cerrome dust?* Well, I COULDN'T TELL YUH whut it is unlesen ah wuz dere, jis ~~whan~~ dey put it in 'er han'. It's dust - *cerrone dust.*

(DO YOU BUY IT?)

No, yuh can't - yuh can't buy it. YUH CAN'T BUY IT, YUH SEE SHE WUZ DEALIN' WIT A HOODOO WOMAN AN' DAT ALL SHE DO'S [MAKES HOODOO DUSTS] - nuthin but dem. An' she had some *cerrone dust.*

[The reader may notice I do not ask informant to spell *cerrone* or whatever the word is. From experience it would have been a waste of time.]

An' tole her tuh mix dat [*cerrone dust*] wit sweet milk - how tuh fix, yuh see She showed 'er how tuh use dis dust. She mix it wit some sweet milk an' drink it fo' her haid. [Tell 'er] fo' her tuh stir it. Tell 'er, "Don' stir it evah minute." See, she tole her tuh stir it about evah half a hour. She say, "Now don' stir it evah minute, stir it evah half a hour." Well, she stirred it evah half hour like she tole her an' she tole her, she say, "Now aftah stirrin' it evah half a hour be sure an' DON' TALK WIT NOBODY IN DE LENGT' OF SIX DAYS." She say "In de lengt' of six days den, yuh talk wit someone. Den she say, "In de lengt' of de time yuh stay in yore house fo' about three weeks. Stay in yore house three weeks in de lengt' of de time." So she stayed in 'er house fo' de lengt' of de time of three weeks, but de lengt' of dem six days she didn't talk wit anybody fo' de lengt' of de six days. But she talked wit somebody de lengt' of de three weeks, but it wuzn't jis' tuh anyone, [it was] jis' intuh yore home an' own people. An' den aftah she drink de sweet milk an' *cerrone dust* which wuz mixed an' stirred in de lengt' of time she tole us tuh do it - evah half hour. Yuh know, ah knows what ah'm talkin' about 'cuz ah done explain mahself ovah it. An she stirred it up good. An' so she pepped - taken an' pepped up [improved], yuh know, what effected 'er haid or somepin.

Den, anothah thin' wuz done [and] *crossed* 'er again [another spell was put on her!]. Her mind become [injured?] so she had tuh go back tuh 'im ag'in [to the doctor, not his wife].

(Her mind became sort of injured?)

Yes, her mine - she had tuh go back tuh 'im ag'in. So, she [cousin] say, "Well" - she tole mah mothah.

(Where was this man living at the time?)

This man he stayed at [something] Miss.

(This man was in Berwin [or Berbig or Erwin] Miss?)

Erwin [or Berwin] Miss. His name is *Doctor* Fox - Fargo, a preachah-like [faith healer?].

(Fargo- Fargo?)

Fargo, dat's 'is name. Anybody kin show 'im tuh yuh. So - it costs [plenty] tuh see him, yuh know. Co'se [of course] mah folks knew about dat, knew about de honds, yuh know. An' so she went on den - went out intuh de woods where he wuz at an' tuh see 'im ag'in - went dere at night roun' about ten a'-clock dat night whathin' wuz workin' all right. Her haid, yuh know. Her side wuz all secured an' evahthin' like dat, yuh know. Got dat all fixed up an' evahthin'. An' den, so dat she went on back. She have tuh see him ag'in. So she went tuh call on 'im at night an' he wuzn't home. [If she was there by appointment, this looks like another magic delay.] An' de people tole her, say, "Wait aroun' about till

ten a'clock," he'd be in. Aroun' about ten a'clock he'd arrive dere. So she wuz tellin' 'im den about 'er mine wuz upset. An' so he tole her, say, "Well, ah tell yuh now about yore mine. Ah wan' chew GIT DIS WHITE HORSE HOOF.

(White horse what?)

A white horse - a real white horse.

(Yes?)

An', it wuz a boy wuz out in de [back yard].

[She may have said a boy was in the *pen!*]

(It was a what?)

It wuz a white horse in de back yard.

[A *doctor* with a white horse as one of his stage *props.*]

(Yes?)

An' went an' sent an' got a little boy fo' him tuh bring dis white horse back up tuh 'im. An' he brought de white horse up dere where she wuz at, an' he brought de white horse 'roun' about twelve a'clock dat night. It wuz a little boy. An' de little boy brought 'im dere an' so she wuz standin' out dere in de back yard - fo' nobody else, no one tuh be out dere but dem. An' he tole her, he say, "Now, dere's one thin' yuh have tuh do. Yuh have tuh fin' a man roun' about 58 yeahs ole" - 58 dat she could trust. An' she got a man roun' about 58 yeahs ole - life de horse's foot, de hoof undah 'is feet. Took de hoof an' picks de stuff out from undah de hoof of 'is feet an' got some of dis Salada Tea[?] an' fixed some of dat stuff dat he scraped out from de hoof of dat white horse's foot. Git some [?] tea.

(What kind of tea?)

Seedless tea. [Not Salada Tea, a brand name for commercial tea.]

(Seedless? Where do you get that?)

Well, ah ain't nevah bought none.

[This is not a *store tea* but a *root tea.*]

(I see. [I understood *seedless* or leafless tea.] Did he make it there?)

He mixed it 'isself. He mixed dat herb an' all, yuh see.

(After he got this man to dig this off - get this stuff off the horse's hoof?)

Yes.

(I see. All right, go ahead.)

An' aftah dey got dis [*seedless*] tea an' dat stuff from de hoof of 'is foot, he tole 'em, say, "Now when yuh git ready tuh git it out," he tole dem, "now, yuh have tuh make de sign of de cross; YUH MAKE DE SIGN OF DE CROSS TUH GIT IT OUT." WHEN ANYTHIN' TUH BE DONE AN' YUH GOT A WHITE HORSE NOW, JIS' TAKE IT TUH DE EDGE OF DE WATAH. [In] dis place dat horse will nevah git out nowhere. Yuh do dere, yuh'll see him way down [near the water]. Yuh kin jis' whistle an' de horse will come.

[For a patient to whistle for the white horse was a little *trick* in itself!]

An' dey wrapped it up, aftah he got de [*seedless*] tea wit de stuff off dis horse's foot, an' den he went intuh 'is kitchen, he did, an' got a bottle wit some oil on top of it [a snake]. It wuz jis' like a little snake wuz in de bottle, it wuz.

[This was not the usual preserved snake some *doctors* kept in bottles, supposedly snakes removed from patients. (For snakes in jars at Algiers, La., see INTRODUCTION, p.XL, 7 lines from bottom of page; for snake therapy, see pp.66-73, and elsewhere.) This was a bottle of oil, probably olive oil, with a very small artificial snake inside. Or was it artificial? In any case we have snake oil, once a common remedy but already rare back in the late 30's. The doctor's psychosomatic medical treatment now begins.]

An' aftah he got dat [bottle] he made some motions ovah 'er face wit 'is

han's - 'cuz ah used tuh go wit 'em all de time, yuh know, cuz ah used tuh stay dere right where mah mothah wuz. She [patient] wuz mah firs' cousin, too. So she wuz cured. An' ah wuz working wit 'em mahself an' makin' money. An' he made some signs ovah 'er face an' den she brought on back home - she come on back home an'....

(He held this bottle before her?)

Held de bottle wit one han' an' made some signs ovah 'er face, an' den he took a little of dat oil an' po'ed it in 'is han' an' rubbed 'er haid ovah wit it like dat - an' aroun' 'er jaws an' back of 'er neck. An' den she become, she had dis otah stuff wit'out de appendicitis. An' when she got ready tuh go out, he tole her, say, "Now yuh stan' up in de door an' when yuh stan' up in de door," he say, "AH WAN' CHEW TUH LOOK AROUN' QUICK THREE TIMES." DAT'S TO GIT 'ER MINE BACK.

(Look around quick three times?)

Yeah, cuz yuh know 'er mine wuz *flusterated*. An' she looked aroun' jis' three times like he tole her - right fast, yuh know. An' he tole her, "Now, ah wan' chew tuh stan' quick. STAN' QUICK!" An' he say, "Ah wan' chew tuh strike yore han' down by yuh jis' like dat, an' STRIKE YORE HAN' THREE TIMES." She struck 'er han' three times. An' he say, "NOW I WAN' CHEW TUH LOOK EAST." Den she look ed east right quick. An' he said, "Now, WHEN YUH LOOK EAST AH WAN' CHEW TUH BACK UP." See, dat's tuh git 'er mine agoin' an' comin', see. Yuh see, 'er mine wuz all upsetted. Yuh see, wan'a git 'er mine goin' an' comin'. An' aftah she did dat, den he tole her, said, "Now" [cylinder changed along in here]. He said, "Wuz" - he had a big bottle. He had a big bottle, de bottle wuz roun', jis' about dat big - a big quart bottle, he had. He carried it tuh de druggist de-partment [ a place where he kept some bottles]. HE CARRIED 'EM TUH DE DRUGGIST DEPARTMENT. He said, "Now, ah'm goin' tuh," he said - HE TURNED ON A BIG LIGHT, see. [Some other *doctor* somewhere in HOODOO turns on a *big light*.]

(He had a *druggist department* in his own home?)

In his own home.

(I see.)

She didn't tell - yuh know, ah couldn't see it, yuh know - tole me of it. An' HE TURNED ON A GREAT BIG LIGHT AN' DEN HE TURNED DE LIGHT OUT RIGHT QUICK, an' he said, "Now" - an' HE TURNED ON ANOTHAH LITTLE BITA LIGHT. Didn't know he had so much stuff aroun' dere. Got all kin'a thin's, individual, evahthin' - he got dere. He wanted [her] tuh see what kin'a bones he had. HE WANTED TUH GIT 'ER WID, TUH SEE WHAT DID SHE KNOW. He ast 'er, "Whut wuz dis here." Well, he'd have anothah thin'. It wuz made in a shape SOME PIN LIKE A ALLIGATOR [perhaps a baby alligator stuffed]. He [animal] had, yuh know, all dat hard stuff [scales] on 'is back, layin' in right side of [beside] de watah [beside the pump or water bucket]. An' HE HAD ANOTHAH THIN'. HE AST 'ER WHUT WUZ DAT. She tole him, "Well, dat LOOK LIKE A LITTLE GOAT-LIKE." [He probably showed her the circle of the Zodiac in an almanac, pointing a finger to Capricorn, the sign of the Goat.] Well, den he had anothah thin' up here looked - diff'ren' thin's aroun' here. He tole her, say he didn't wan' 'er tuh talk over dat. Ast 'er could she stan' it, yuh know. Well, he had dose in dere, DOSE DEGREES HE WUZ CARRYIN' 'ER THROUGH, tuh see could 'er mine stan' it.

(Those were the degrees he was carrying her through to see whether her mind could stand it. I understand.)

Tuh see could 'er mine stan' it, dem 'grees yuh know he wuz carryin' 'er through, tuh see could 'er mine stan' it. An' so den, he carried 'er den tuh a little place where it wuz nuthin but right smart wit snakes an' diff'ren thin's like dat. An' dere wuz some thin's lookin' like diff'ren kin'a creatures, bones an' thin's like dat, an' she become frightened an' start tuh holler. An' den he

said he knowed he kin'a had 'er mine kin'a straight - somepin like dat.

An' so, see, dat man tole her, say, "Now, take dis bottle whut ah give yuh," what wuz fixed [here probably meaning *dressed*, magically prepared]. Had dis bottle in his han', afteh he made de motions. Well he didn't. - tole her tuh rub 'er han's on de bottle fo' [four] times.

(What?)

He tole her tuh rub 'er han' on de bottle fo' times. An' she rubbed 'er han' on de bottle fo' times jis' like he tole her. He said, "Now, turn de bottle a-loose." An' she turned de bottle a-loose. An' he said, "Now" - ast 'er how did she feel. She said, "Well, ah feels purtty good." She said, "Ah feels mo' [more] bettah dan ah did feel." An' so den, her laig, her laig wuz a little bit of - about laigs, her laigs look like dey wuz kin'a comin' kin'a swellin'. An' den he tole 'er, say - she say, "Well, Doc, ah'm not able tuh jis' come an' pay yuh fo' de laigs an' all de trouble, anythin' like dat, becuz ah'm jis' about broke now.

(Wait a minute! How long had this been going on? How long had she been ill, now? About?)

It happened in "thirty". He cured 'er from '30 to '36.

(He worked on her three years?)

[My *three* must have come from something informant had said though unrecorded.]

Yeah, '30 to '36.

(He must have got a lot of money out of her, didn't he?)

Well, he did. Yuh know, took a long while yuh know tuh git 'er well.

(I see.)

An' so, de girl den she said she'd have tuh [go] home. So he tole her tuh come back about de nex' time - come in two weeks. He tole her tuh come back about in de nex' two weeks. He tole her tuh go home an' look up undah de step an' dat she would find a bone - well, layin' right up undah de heart of de step not very far from de pillah [pillah, see later] of de house. Yuh know, some houses got dese pillahs an' thin's - got dese pillahs an' like undah dere. [Small houses in the country, especially in low-lying land, rest upon four or more pillars or foundation blocks of various kinds, leaving an air or a crawl space under house.] Well, de pillahs wuz what we wuz talkin' about. Yuh bury it undah de steps - right across it like a lady wuz comin', yuh know. [I didn't know and still don't.] See, layin' right dere on de side - dere wuz a bone layin' right dere. It wuz a bone wit a hole in it. He tole her, he said, "Yuh go up undah dere, undah de house, an' yuh dig two feet undah de groun' an' yuh go dere an' yuh look down." He said, "When yuh look down in de groun'," an' he said, "den yuh git down on de groun' two times. Git on de groun' two times," he said, "and yuh take yuh a fork an' dig down in dere an' yore han' will become numb." An' she dug down, set on de groun' two times tuh dig, an' dug down wit de fo'k twice like he tole her. An' 'er han' become numb. He said, "Yuh don't have tuh holler. Don't holler fer anyone, jis' tuh git it 'erself. An' she dug dere an' she brought de bone out. An' de bone wuz jis' about like dat. De bone had holes in it. An' he tole her tuh git de bone an' bring de bone tuh 'im, an' he would take de bone an' he would know how tuh use de bone. Yuh know, tuh do fer de bone. So in de comin' two weeks she took de bone tuh 'im an' dat HOODOO MAN kept dat. An' he took dis bone, he did, an' put it into a place somepin like a x-ray-BOX JIS' SOMEPIN LIKE DIS IS [MY TELEDIPHONE!] - a box. An' he had dat bone fixed [*dressed*]. But de bone wuz a kin'a bone of a person-like - kind'a skeleton-bone-like. But dis bone wuz *crustified*, dis bone wuz *fixed* [*dressed*]. Dis bone wuz red, dis bone wuz - dis bone wuz throwed undah de house. De doctor said dis bone wuz throwed in de house. An' by dis bone wuz shoved up undah de house, an'



de baby had de bone, an' by de baby havin' de bone, de bone bein' outdoors, yuh know diff'ren dog or somepin othah mus' have carried it undah de house - foolin' aroun' wit it or somepin. But it wuz somepin like a skeleton bone.

An' he worked on dat bone an' had some drawin' powdah - some powdah dat wuz white an' wuz made in somepin othah jis' like - made kinda like, well, yuh evah seen dis here sugah dust-like? Sugar-white dust [what we used to call powdered sugar, now called confectioner's sugar] wuz made jis' like dat. An' took dis dust, dis sugah-white dust an' rubbed dat bone. Rubbed it. Put dat powdah ovah dat bone an' rubbed it. Den he took de bone, he did, an' he rubbed it ovah 'er laig, he did, all de way where it wuz hurtin' 'er - plumb down tuh 'er feet an' evahthin'. An' den he tole her he had a boy what he kept at 'is house all de time. It's a boy dat works wit 'im - he keeps dere wit 'im all de time. An' he taken de bone den, an' he took 'er an' carried 'er on to de place dey called de Little Lake, called de Little Rivah of [Joe-eye?].

(Now, what was the name of that lake?)

The Rivah of Nugei.

(The river or lake?)

De rivah. It's a little rivah called Nugei.

(Nugei?)

De new GI - Nugei.

(What county in Mississippi is that?)

Dat's in - don't know jis' whut county Glen Ellen [Allan] is.

(Oh, up near Glen Ellen [Allen]? All right, let it go at that.)

See. Aftah carr'in' dis bone an' 'er out on dis Nugei, he said he wouldn't go out dere until roun' about twelve forty-five. Dat's a quartah tuh one when he got ready tuh [go] out dere.

(That's in the day?)

Night.

(I see.)

He have tuh go out in de dark, an' when he goes - when he went out dat night, he said he'd have tuh have, tuh carry dem along. He took - he had took a snake. Don't know what kin' it was, yuh see. An' he wrapped it up, he wrapped it up aroun' 'is arm. He wrapped de snake aroun' 'is arm. It wuz [for] his enemy, see. He wuz gittin' rid of 'er, gittin' de enemy away from roun', off of 'er - yuh see, off 'er home. An' he took de snake an' wrapped it aroun' 'is arm like dat, an' put de snake intuh a covah [wrapped it in a cloth] an' took it an' put it intuh a - made a box-like for it an' put it in, put it in a box. Well, now, he goin' tuh brew de snake, brew de snake up, git rid of 'er [enemies] an' de bone - git rid of 'er enemies yuh see. An' he carried 'er out intuh a bayou, an' carried 'er intuh de middle parts of dat rivah. It's a little lake but yuh see it runs right intuh a - spills right intuh a small little stream of a rivah, yuh see.

(I see.)

[They went] an' ridin' out in a bateau. What I mean about bateau, it's a skiff. Put 'er intuh de skiff.

[A bateau is usually a small light boat with flat bottom and tapering ends.]

(What do they call it, bateau?)

Dey call it a bateau but it's a skiff. What dey rides in, yuh know. It paddles, but some people calls 'em bateaus [bateaux] but I'll explain it tuh yuh bettah. It's a skiff. An' 'er an' de Doc an' de boy, dat all dey used. Don't use anybody else, jis' dem three. Dat's de only one it could accomodate, see. An' carried 'er out intuh de middle parts of dat rivah an' he - an' tole her tuh throw 'er han' high as she could git 'em, both han's high as she could.

(Both hands up in the air?)

Both han's up high as she could git 'em. An' aftah she reach 'em up in de air, tole her, said, "Now turn to de east, turn yoreself tuh de east." She turned 'erself tuh de east, an' he said, "Now, as yuh turn yoreself tuh de east," he say, "ah wan' chew tuh kick yore laigs straight up." Kicked 'er laigs straight up. He say, "Now, ah wan' chew tuh kick yore laigs straight south. Put yore laigs right straight south so yore laigs will become strong." An' he say, "When dey become strong, ah wan' chew tuh let me know." An' so she jis' turned 'er laigs strictly as firs' instructed. He say, "Now, when yuh stretch dat one, ah wan' chew tuh stretch de othah one." An' she stretched dat othah one. He said, "Well, now, ah wan' chew tuh stretch yore laig strong. Hold 'em out, hold 'em out till yuh can't hold 'em." An' so she held 'em an' she held 'em fo' roun' about - she held 'em fo' a time roun' about five minutes, fur as she could hold it out. He said, "Now, hole de othah one out, as fur as yuh kin hold it." An' den he took de snake what he had an' took it out of de box an' he said, "Now, it won't hurt chew, won't hurt chew atall." An' he wrapped it aroun'. An' so she wuz jus' hollerin' an' hollerin' fo' her life.

(He wrapped it around her leg?)

He wrapped it aroun' 'er laig, wrapped it all de way aroun' 'er laig. Aftah he got it aroun' dere, he wrapped it so many more wraps. An' den he tole de boy, aftah de boy done dat, he tole de boy tuh git on - de boy got on 'is knees. He tole de boy, de boy got on 'is knees. He says, "Now, yuh hole yore han' out like dat now, an' say yore prayahs. An' keep yore han' goin' like dis, sayin' yore prayahs [demonstrates].

(Keep your hand waving.)

"An' say yore prayahs." Hold 'is han's hangin' like dat, swingin' like dat, an' say 'is prayahs. An' de boy did like he tole him tuh. De boy works wit 'im. De boy roun' about sixteen years ole. He been wit 'im evah since he's been a kid an' he really - so de boy wuz swingin' 'is han' aroun' like dat an' sayin' 'is prayahs like dat. An' so den 'er laig become strong ag'in. He tole, said, "Now stan' straight." An' he tole de boy, "Now yuh take dat off." An' de boy took it off. An' he say, "Now put it on dat othah laig." An' he tole him tuh swing 'is han' out an' say 'is prayahs. Swing 'is han' out an' say 'is prayahs. An' de prayah dat he said wuz: "Lord, have dominion ovah de po' [poor], ovah 'er weakness an' 'er sickness."

(Over the poor?)

"Ovah de po'." Fo' po', yuh see. See, she wuz po', yuh know. An' ovah 'er sickness. Dat's what de boy wuz sayin', yuh know.

(Over her what? Poor?)

"Ovah 'er po', an' have [dominion] ovah 'er sickness." See, she had a real sickness. An' de boy wuz wavin' 'is han's, sayin', "Lord, have dominion ovah 'er po' an' de sickness" - ovah 'er sicknesses like dat.

(What is this poor that she had?)

De po' means dat she wuz down an' she couldn't be [cured] unless dat he had done it, or any othah person didn't even know, yuh know, her troubles or anythin' like dat. An' yuh see, he give it like he did, yuh see. Like dat.

(Do you mean poor in the sense that I am poor, or down and out?)

No, no, not dat po'. I mean, yuh know, po' [poor] soul - po' soul in 'er body.

(Poor soul, I see.)

Po' soul in 'er body.

(I understand now.)

Dat's it, po' soul in 'er body. An' den, an' as de boy made dat prayah, he tole de boy tuh take de snake away from roun' dere. De snake away from roun' 'er

laig. An' dey chased de snake back intuh de box.

(Where was this bone all that time?)

The bone?

(Yes.)

De bone - dey took de bone in dere where de snake wuz at.

(Oh, the bone with the hole in, it was in the box with the snake?)

Where de snake wuz at. Dat's where de bone wuz at. It wuz in dere where de snake was at. Hit wuz in dere from de beginnin'. Ah tole yuh dat right at de beginnin', wuz keepin' dat where de snake wuz at. Wuzn't takin' dat out of dere, keepin' dat where he wuz at. An' den aftah he got ready, he said, "Stan' roun' about three hours." He tole her tuh stan' up three hours straight. An' he say, "Don't make no stan', don't say nuthin, an' yuh'll be free of 'em. Jis' stan' an' [demonstrates].

(Just stand straight there.)

Stan' straight up.

For [three hours straight].

(Get pretty tired from that.)

An' aftah de three hours, den take de bone out of de box an' jis' throw it in de watah. Well, yuh see, he got plenty money fo' dat, yuh know.

(I see.)

Take it out an' tuh take it - aftah dey make an oath over dis bone - an oath. Jis' like ah make an oath ovah anythin', well, "God, have mercy an' do so and so, an' nevah tell 'em about an' nevah know nuthin." Well, dey took de bone. An' den dey took de bone an' dey cast it, throwed it away.

(What about his wife?)

Den he called. He called 'is wife tuh de house. His wife wuz neah about as good as he is. An' she tole de girl, she tole mah cousin, she say, "Now, how do yuh feel?" [I mean] she ast 'im, his wife [asked him], "Why, how does she feel?" An' he say, "Why, she feels all right," say, "she feels all right, but she's not done." Den she came on, dey got ready an' packed up. An' dey give her a little basket - he did.

(Wait, just a moment. This night, did you go out there with her to the man's house?)

Ah went wit 'er twice, but she tole mah mothah how thin's, how evahthin' would happen, an' mah mothah tole me. She wuz stayin' dere, all stayin' tuhgethah yuh know.

(Now, what was in this basket now?)

De basket? Dey give her a little basket jis' about like dis here.

[Informant points to black switchbox of my Telediphone, separate from the recording machine, about 6"x4"x2", having on and off pushbuttons. There are many references to my black hat, which also rested on the interviewing table, but this is probably the only reference to the switchbox.]

Somepin like a little Eastah basket, yuh know. An' in de basket what he give her wuz some dirt from de graveyard. Give her a lot of dirt. Dis dirt, some of it wuz green an' it had some hair in dis dirt. What hair it wuz I don't know, but it wuz hair like de hair off a person, yuh know. An' he say, "Now, ah wan' chev tuh take dis here dirt an' git dis dirt, an' ah wan' chew tuh place it in a bucket. An' yuh take it an' aftah yuh place it in a bucket, ah wan' chew tuh git a fern an' plant it in dere. An' take it an' let it stay outside fo' days."

(Was that an ordinary fern she got?)

Ordinary fern, an' let it stay out dere fo' [for] fo' [four] days.

[Informant evidently pauses.]

(Yes, all right.)

An' aftah it stay out dere fo' fo' days, ah wan' chew tuh place it in yore house, an' let it grow in yore house; an' let it bring peace tuh yore home an' bring happiness back tuh yore home, an' de home becomes strong. An' aftah - so she went an' took de stuff like he tole her. She went an' placed it in a bucket an' fixed it so it would become a [blessing] tuh 'er home, an' let it stayed out dere fo' days. An' den aftah dat lengt' of time, stayin' out dere fo' de time of fo' days, she put it in de house. Why den she tole de people, tole my mothah at least, dat she felt some bettah all ovah, from 'er laigs on up through 'er body, her haid an' mind, an' evahthin' like dat. But one trouble she felt ag'in, wuz 'er arms - in 'er arms. Somepin wuz wrong wit 'er arms. Her arms wuz kinda weakened 'fo' [before] dat. An' den, so she written 'im, she had written 'im a lettah. Ah seen dat mahself. She had written 'im a lettah.

(Awhile back you said she was here in Vicksburg?)

At dat time she wuz livin' in Vicksburg.

(I see. All right.)

An' de lettah whut he [*doctor*] sent 'er [in reply] wuz a lettah whut it had two marks on it, on top of de inside of dat envelope. It wuz on de lettah two marks. [On] it wuz made two marks like two bones wit a skeleton haid [skull] on top, an' two powdahs wit it tuhgethah, an' directions of dat - of dose words wuz dat [*to be continued*].

[Here with the skull and crossbones we have the well-known poison label, an excellent example of a *doctor* aping a Doctor of Medicine. (For this aping of scientific medicine, see *doctor* labeling his own medicine, p.326, line 28f.; a *doctor* testing drinking water, 893, p.326; a *doctor* using antisepsis, burning patients clothes, 894, p.327; etc.) Our *doctor* does not answer patient's letter as informant thinks. (See SHE WON'T ANSWER DE LETTER, p.319; and HE'D NEVER WRITE YOU MUCH, p.319). He sends to her a normally addressed envelope, but instead of a message is a smaller unaddressed sealed envelope, containing on the outside the skull and crossbones, and on the inside the dirt - supposedly graveyard dirt. Despite informant, the doctor's instructions about the medicine (to be quoted in a moment) were sent before or after the medicine to avoid the charge of practicing medicine or selling drugs through the mail. I have an excellent example of this rather common avoidance-of-law device in HOODOO v.1 or 2, but I am unable to find it at the moment. The *doctor's* direction about the medicine now follow:]

Take dese powdahs an' put 'em intuh some fresh cold watah, an' take some ice an' crush it an' put it in dere. An' aftah crushin' it an' puttin' it in dere, an' den take it an' po' a little sweet milk ovah it. An' den take it an' let it kinda 'solve-like [dissolve-like] an' put chew - put it intuh a - take a linen rag an' soak it in dat, an' wrap it [rag] aroun' 'er arm. An' den AT NIGHT TAKE FOUR OR FIVE STRINGS AN' TIE IT [RAG] AROUN' 'ER ARM REAL TIGHT an' LET DAT STAY ON DERE TIGHT about - fo' ABOUT TWO WEEKS AND A HALF. An' den aftah it stayin' on dere two weeks an' half, den send fo' 'im.

An' den aftah she sent fo' 'im, he came down dere, yuh see. He says, "Now, I'll git evahthin' outa yore house an' it will become whole." An' he come down dere, he did - yuh know, HE LOOKS VERY DANGEROUS ANYHOW.

[We have a considerable amount of information about the appearance of some of these *doctors*, see: pp.294-301; my note about *Doctor* Buzzard of Norfolk, p.1515; photograph of *Doctor England* among illustrations at end of HOODOO, v.2; etc.]

He come in dere, he did. Ah wuz right dere. He come in dere an' he walks in de room an' he looked. He looked in de cornah an' he said, "Now, I wan' chew tuh take dis cornah here an' sweep dis cornah out an' take yuh a knife an' dig in dat cornah dere. [Corner and four-corners magic is common in hoodoo.] An' yuh'll

git a nail outa de cornah. Dat nail dat yuh fin' in dat cornah dere is a bad nail. In dat cornah - dere's a bad nail in dat cornah. Dere's a nail jis' about dat big." Don't know how it got in dere. Dere wuz a nail in dere dat big [demonstrates].

(A spike?)

[Informant thinks I mean a railroad spike.]

Not a spike, nail, in dat cornah. Ah nevah knowed dat a spike or nail could harm [harm] anybody, but it wuz a big spike-nail jis' about dat big. An' it had it had some skin-lak meat tied aroun' it. An' he took dis nail wit de meat-skin tied aroun' it, an' he took it an' he tied it up tuh a piece of white cloth, he did. Some white cloth, whut he did wit it.

[Here is an amazing story. For the moment let us accept it as an accurate account of what happened. Someone had this long-suffering woman *nailed in a corner*. Sometimes a person is *buried* in a corner of the yard or field. This is *cornering* a person. Here our rite begins with the *magic sweeping* as a prophylactic precaution. Evil spirits performing evil work do not like to be swept with a dirty broom or to be covered by dust - so it is said. The *doctor* of course is immune from anything the spirits can do; the sweeping was for the woman's immunity, not to mention a little psychosomatic healing. Supposedly the woman finds sticking lightly in the floor a *spike nail*, actually a 6 or 8 penny nail, because a knife digs or knocks it out. Informant says, "Don't know how it got dere." I do. First, someone had stepped on a nail. To avoid blood poisoning, he had wrapped a piece of fat about the nail and hidden it (see FACI, 2nd ed., 5165, p.228; for stepping on nail, see 5154-5172). But how did the *doctor* know this? He didn't. Second, while the *doctor* engaged the woman elsewhere, his young assistant handled the nail-in-the-corner situation. One thing I can say for the *doctor*, he acted according to his beliefs. Someone, he thought, had *nailed* the woman in a corner. Since he could not find the nail, he substituted another one. Then he purified the nail by wrapping it in white cloth. Finally came the most astonishing part of the story.]

An' [*doctor*] tied it [nail] up an' wrapped it up, an' put it right in a suitcase of 'is.

[I HAVE JUST SAID THAT DOCTORS IMITATE M.D.'s, BUT ONLY A GENIUS WOULD USE A SUITCASE AS A MEDICAL KIT!]

Den he went den - he said, "Now, dere's somepin else hahmin' [harming] dis house." He tole dem, he said, "It's right about yore baid." An' went right up undah de baid parts. [Informant speaks] Don't know dose people, how dey got in dere. Co'se [of course] mah people's very frien'ly, wouldn't nevah watch 'em or anythin lak dat. Don't care who wuz comin' in. Wuz purtty good livahs too, yuh know. An' he [*doctor*] come in dere an' he foun' a person of - a bo'd-piece of bo'd jis' about lak dat, he did. A piece of bo'd wit three cornahs split in dere, an' made somepin lak intuh - made jis' lak a casket-lak [coffin-like]. But it had three marks across it.

(Like a coffin.)

Lak a coffin. It had three marks across it. It wuz layin' right about dere [informant points to bed in interviewing room], fixed in de cornah of dat baid-like. An' he took dat out of dere. An' he took....

(In the bed or under the bed?)

In de baid. Right dere - right undah dere.

(What kind of marks were across it?)

[Informant demonstrates.]

(Just lines like that?)

No, no lines. Dere wuz jis', yuh know, jis' dis [something] mark wuz made.

(Like an [interrogation mark] something of that sort?)

It wuz made somepin [like] a "2".

(Like a what?)

1 - 2 - 3 marks. 1 - 2 - 3.

See, wuzn't but three of us in de house. It wuz mah mothah an' mah cousin an' mahself. See, dey had numbered us out [on this coffin-board].

(I see.)

(Just like a "1" and a "2" and a "3" on it?)

2 an' 3, but yuh see, de bo'd wuzn't no great big long bo'd. De bo'd wuz about lak dat. But yuh see, it wuz made in good [well-formed] numbahs lak dat, jis' make lak on a typewritah. It wuz cut good when dey got ready tuh make it. But when dose numbahs wuz made, it wuz made an' it wuz *dress-marks* [the numbers were *dressed*]. De numbahs on dere they took it an' dug it out. He carried it in front of 'is eyes. In de position of 'is light dere in de home where he wuz stayin' at. An' got it jis' in 'is light an' took it out an' dere wuz marks, *dress marks* dere where we wuz layin' - where she wuz layin' in 'er baid. An' I layed in de bed an' I would take dat in such a length of time, an' mah mothah would take it in such a length of time, an' each numbah had a *dress mark* on it.

(You mean the address where you were living?)

Dose numbahs wuz *dressed*.

(How were they *dressed*, do you know?)

Dey had a little white somepin in dere an' by it bein' a little white it had green. An' stuff wuz mixed - wuz kinda somepin like little streaks of blood runnin' through green an' white spots - dem green spots in dere. See, dem numbah wuz on top of dat stuff whut wuz in dat wood. It wuz planted through de wood, yuh see. It wuz somepin made kinda LIKE A MYSTERY; see, it wuz more mystery dan anythin' else. An' - but anyhow, he protect it by dese numbahs bein' placed, yuh see, wit dis white stuff in dere. Jis' like if yuh see a crack - if a table start tuh crack, yuh undahstan', an' yuh take a knife an' start tuh dig it out of dat crack, yuh see an' den yuh would know jis' what would git in dat crack. Well, dat's de way he *updressed* [*undressed*] dat an' took dat outa dere. An' den he worked it out an' took dat - all dat stuff an' wrapped it up intuh a white piece of papah. Looked like he wrapped it up intuh a white sheet. He wrapped it up into diff'ren pieces an' took it an' tied it up tuhgethah an' put it in a bag an' tied de bag tuhgethah. An' so he said he knowed where some more stuff wuz at. He went in de kitchen den. An' den went in de kitchen an' went to a place - in two of de cornahs in de chimney, call it de chimley-lak an' yuh see, yuh got a little place dere got a little cornah dere where is de chimley. An' he went back in dere an' took out a little gray - little box it wuz - little tin box it wuz. Somepin like dat wit a lot of graveyard dust an' diff'ren stuff an' all in it, in dat box. He took dat stuff an' he took an' po'ed it out into a little 'bacco sack he did, an' tole mah mothah an' tole us, he said, "Well yuh all wuz well fixed - dere's some smart folks what had yuh all fixed." An' de home - aftah he loosed de home up, de home become feelin' lak it wuz a home.

An' dose people what wuz stayin' by us, wuz dere, wuz comin' dere all de time. Dey wuz stayin' dere by us. Dey becomes tuh gittin' feelin' bad. Dey wuzn't by dereselves lak nobody ought tuh be - firs' up an' firs' down. Firs' up an' firs' down. Firs' - an' de las' one, he goin' tuh Louisiana, her husban' did. An' den 'er son, he moved down, way down here tuh Natchez. An' she lef' an' she - dey all got scattahed an' lef' dere home.

An' den, de Doc he said, "Well," he said - he ast 'em could he git de privilege of goin' nex' do' an' talkin' wit 'em, dat he could tell who dey are an' what dey wuz [doing to them]. Dey tole him, "Yeah." He went ovah dere - got de privilege

of goin' ovah dere talkin' wit 'em. An' [when he returned to his patient and family] he looked 'em in de eyes an' he said, "Yes, dere wuz dere conscience. ~~Dem~~ are de ones got chew." Say, "Dem de ones got chew, an' dem de ones dat yuh all done had such a hard session wit, all dis long-bein' time." An' so de girl, mah cousin, she wuz, yet she wasn't lingahin' atall but she wasn't jis' strong. An' den he give her a bottle of oil. Now, dis oil wuz fer greasin', or some ~~sorta~~ kinda oil. Ah don't [know] wuz it screening[?] oil or [what] it fo', or fo' somepin. But ah know it wuz some sorta oil he give her. An' he tole huh tuh use dis oil three times a day an' don't miss nary - yuh know, none of de hours or nothin lak dat. He tole huh tuh take it evah hour an' [miss] none of de days, an' fo' huh tuh take it fo' three months straight an' den she become - she become straight. An' den she used dis stuff on an' on, on an' on, fo' de three month's time an' become a real natchel [natural] girl.

An' den he tole huh, he said, "Now yuh go out an' git chew flowahs. Dis way an' on dat side dere. Two flowahs on dat side an' two flowahs on dat side, an' got one flowah back here an' one flowah tuh de front." An' he say, "Now yuh git chew a egg, git de shells." An' she got de shells. Dat wuz pointin' tuh 'er do'. She got de one dat wuz pointin' tuh de east, an' one dat wuz pointin' tuh de west. An' he say, "Now yuh take dat dirt out of dose shells whut yuh got, an' yuh take all dat when yuh git it, an' all dose flowahs an' all dat, an' yuh place dem intuh a - don' evah jis' take dem an' jis' throw 'em away." He say, "Yuh jis' take it an' yuh jis' place it intuh mah little sack." Place dem intuh dis sack whut he had dere.

He say now, he made dem - he goin' tuh git rid of 'em altuhgethah, burn 'em out of de way. An' he took it an' placed intuh de sack an' tole 'em how tuh make de fire. She made a fire lak he tole 'er an' make a fire. Make a fire not of ~~no~~ - not out of no coal or anythin' lak dat, but jis' make somepin lak a pastebo'd fire. An' make a pastebo'd fire but don' even burn it in de grate or anythin' lak dat, but burn it outdo's, becuz it wouldn't smell right in dese places. An' she come an' lak he tole us tuh make de pastebo'd fire outdo's an' dump dat ~~stuff~~ right in dere, sack an' all, an' lay it right on de fire. He say, "Now, whan yuh make de fire an' put de stuff in dere," he said, "ask de Lord tuh have mercy on yuh." See, jis' put it in dere an' ask de Lord tuh have mercy on yuh, an' de fire will come an' jis' burn. An' she mus' stay right dere until evahthin' gone [burned up]. An' aftah dat, he said, "When it become ashes, den yuh take de ashes up. An' aftah yuh git de ashes, den yuh take it an' yuh let de boy or anybody jis' go dere an' take a shovel an' dig it up. An' put dose ashes in dere an' covah it ovah, an' evahthin' will be all right."

(Did she get well then?)

She got well.

(I see, but that took three years to do that.)

Took three years.

(This was your sister?)

Mah cousin.

(Oh, your cousin, that got well. Now, how did the whole story begin. You ~~didn't~~ tell me how she happened to get - her husband happened to do that stuff to her. Then - how did the story begin, from the very beginning?)

De story begins, a lady wuz comin' in our house - wuz transferrin', jis lak. Yuh see, mah cousin an' dis woman, dey wuz goin' tuhgethah a lot an' dey - yuh know, dey would eat an' drink an' she'd fix salads fo' her an' mah cousin would fix salads fo' her. An' so dey becomin's tuh - mah cousin would dress nice. Well, she jes' wouldn't, yuh know, dress lak mah cousin would. An' den she asked mah cousin, she tole her, she say, "Well," she say, "yuh know ah haven't got

little thin's-lak." She said, "Yuh know nice thin's lak yuh is." She says, "Well," she says, "Well, ah got some thin's but ah jis' couldn't let anybody have mah thin's tuh put on an' weah an' go out." An' she say, "Co'se far as drinkin' an' eatin' an' loanin'," she say, "ah don' min' loanin' yuh little thin's - a little somepin ah don' jis' weah mahself." An' so den de girl den, she comes tuh have malices against 'er, yuh see. An' den - an' she had *little light malices*. An' she come dere one mawnin' - nobody wuzn't sayin' anythin' atall tuh 'er, yuh know, an' ah wuzn't even payin' attention 'cuz ah wuz workin' at de time. An' so she said - ah heard 'er tellin' de girl, she said, "Uhhh, yuh got a nice little home here, an' ah think dis home is fine." So she come dere an' she wuz sottin' [sitting] aroun' dere an' talkin' - talked wit 'er an' talked wit 'er. An' so mah cousin tole her, said, "Now, listen," she said, "yuh know ah've been nice tuh yuh an'," she say, "I don' see where yuh would want tuh fall out wit me or anythin' lak dat." So, dat evenin' - she come by dere dat evenin', mah cousin did, an' she didn't speak tuh 'er. She looked off. Mah cousin spoke tuh 'er an' she said, "Hello." Spoke tuh 'er an' looked off lak dat. She looked off jis' lak dat [demonstrates]. An' so dat mawnin', mah mothah, she wuz comin' down de steps, an' so she wuz sweepin' our gallery off. An' she wuz sweepin' 'er gallery off an' she ain't nevah turned aroun' - didn't even said, "Well, how yuh Miss" or nuthin lak dat. Ain't said nuthin, sort of looks through 'er. An' so, all de time, ain't nobody evah knowin' it, she wuz comin' in, yuh know. An' not thinkin' she had any kinda malice or any kinda disagreement in de home atall, or what wuz she doin' tuh de home or anythin' lak dat or anythin'. So in drinkin' an' dischargin' an' goin' on lak dat - ain't nevah knowin' whut mattahs or anythin' lak dat kin' - about 'er havin' a pair, her loanin' 'er a pair of stockin's, an' she ast 'er fo' her stockin's. Why, she become jis' lak - angry yuh know fo' her quality so she could wear it, yuh see.

So, de girl, she tole her, she says, "Now, yuh know we been out chere - dis girl whut, yuh know, come ovah tuh reconcile - dis one whut's got dis othah home here whut done all dis wreckin' fo' us, yuh see. Mah cousin tole her, say, "Ah don't see what ah done fo' yuh tuh do - fo' tuh act lak yuh do." 'Cuz, see, she laked de girl. She didn't wan' de girl tuh fall out, it bein' dat 'er an' de girl wuz workin' tuhgethah an' evahthin' lak dat yuh know. Didn't wan' de girl tuh fall out or nuthin. Always try tuh be nice neighbahs tuh anybody, yuh know. Yuh know, don' try tuh jis' live an' not let 'em think we mo' [more] dan anybody else, 'cuz we ain't go no mo' dan anybody else - jis' live. An' so dat evenin', de girl tole her dat nex' comin' week, she said, "Now, yuh needn't speak tuh me no mo'," she say, "I ain't pahticlah [particular] about havin' nuthin tuh do wit chuh." She say, "Ah ain't even knowin yuh. MAH NAVEL STRING WUZN'T CUT TUH YUH."

(What does that mean?)

De girl tole her, say, she needn't speak tuh 'er no mo' 'cuz, see, *her navel string wuz cut tuh 'er*. Say she didn't have tuh have anythin' tuh do wit 'er.

(She said *her navel string wasn't cut through her*?)

*Wuzn't cut through 'er*. Said she didn't have tuh have anythin' tuh do wit 'er. An' so she said, "Becuz ah think as much of mahself as anybody do's dereself." Jis' lak dat.

[The expression is: MAH NAVEL STRING WUZN'T CUT THROUGH YUH." We are different persons.]

(I see.)

An' so mah cousin tole her, said, "Well, ah haven't done anythin' tuh yuh. Co'se if yuh jis' wanta fall out," she said, "why it's jis' up [finished] wit us den. It make it all right wit me. It's all right wit me." Jis' lak dat. "Becuz ah ain't done nuthin tuh yo'." An' dey went on an' dey jis' parted, yuh know.



An' den she would cross de yard an' nobody wouldn't pay no 'tention, yuh know. An' nobody wouldn't - yuh know, wouldn't pay no 'tention crossin' no yard. If she crossin' de yard, [nobody] would jis' *outstop* 'er from crossin' de yard, 'cuz we nevah did 'spicion [suspect] or anythin' of de kin' lak dat, yuh know. [No one suspected she would cast a spell.] Co'se she had a mothah an' she started tuh come in. An' 'er mothah come in an' she jis' - yuh know, funny [queer], lak dat. See, it wuz three of 'em. Dere wuz 'er mothah an' 'er husban', see. An' 'er husban', well he quit havin' anythin' tuh do wit me - wit all of us, yuh know. Didn't have anythin' tuh do wit us. An' so ah come by dere one evenin' an' he come ovah dere on de gallery [porch] where ah wuz at an' he wuz tellin' me where some work wuz at. So, ah tole 'im, ah say, "Ah lakes tuh have a job, providin' if ah could git a job an' git a little somepin out of de job." Co'se ah wouldn't wanta git a job an' wouldn't git much in de job. "Well," he said, "Ah tell yuh whut's goin' on, but yuh don't nevah come an' tell me whut's goin' on *atall*." Ah say, "Well, I hunts yuh an' try tuh tell yuh, but yuh don't be aroun' where ah kin tell yuh whut's goin' on." Yuh see. So, lak he became angry 'cuz - lak ah wouldn't jis' look fo' him, or go hunt 'im up or somepin, or go downtown tuh de cafe or somepin an' look 'im up - take him out of de cafe or somepin an' bring 'im where tuh git 'im a job or somepin lak dat. An' he wuz speakin' [to us] den, yuh know, 'cuz we had de lights burnin', yuh know, an' all lak dat yuh see. Yuh know, great malice ag'inst us, yuh see. An' dey wuzn't - some people is jis' jealous, yuh see. A whole lot of jealousy through life. Git us down or somepin lak dat an' git somebody sick an' die. Git us all gone an' git rid of all we've got an' den be satisfied, yuh see.

[These jealous persons are not satisfied until they rid you of everything and you become sick and die.]

[They put] none of it on me. An' at de meantime, mah cousin, she said, "Ah *think* it's somepin peculiar." Say, "Ah think it's somepin peculiar, de thin's dat's happenin' - de reason dey are actin' so funny." Said, "Ah think it's somepin peculiar about dere - whole lot of agitation, dis meanness dat's goin' on *roon*' heah. Dere's somepin peculiar goin' on." An' she say, "Ah think ah'll take a drive at it befo' it git too far or anythin' lak dat." An' she becomin' [became] uncertain, yuh see. [She was too far under their spell to "take a drive at it."] Yuh see, dey couldn't work at me lak dey could workin' at 'er, becuz ah wuzn't eatin' an' drinkin', an' wuzn't swappin' [food, etc. with them] yuh see. Dey got it in 'er, yuh see, becuz she wuz eatin' an' drinkin' an' goin' tuh picture [picture] shows an' places lak dat wit 'em, yuh see, an' goin' out places an' dinin', an' places lak dat, yuh see. Well, dey couldn't give it tuh me no *no*' dan - ah wuz jis' layin' aroun' or settin' aroun', an' ah wuzn't doin' anythin'. But ah wuz one, whose numbah wuz on dat little bo'd what dey had marked 1 - 2 - 3, yuh see, 'cuz dere three of us in de house an' dere wuz three of dem, yuh see. It wuz 'er mothah, dere, yuh see, an' 'er daughtah an' 'er husban', yuh see, dere. Dat wuz de total of dat gang whut wuz ag'inst us. An' jis' us wuz me an' mah first cousin an' mah mothah wuz in de house.

(Well, when did she first have that sickness come on to her? How did you pick this man out, this *doctor*? How did you happen to go to this man? This *doctor*, this root doctor?)

In knowin' 'im - knowin' 'im. We had known 'im a long time, yuh see. Knowned 'im through by knowin' of mah firs', firs' stepfathah of mine - by knowin' 'im.

(Well, after she - after awhile when your cousin started to get ill, then she first went to this root doctor. That the idea?)

She knowed 'im through by, yuh know, mah stepfathah.

(I mean, did something happen to your cousin? Was she feeling very bad, or

how did she happen to go to him?)

She commenced tuh fellin' ill. Felt ill through 'er sickness, yuh see. Felt ill through 'er sickness, yuh see. She felt lak she wuz wit dat. See, she know she wuz cunjured. It wuzn't anythin' else. It wuz not no othah sickness. She had been tuh all de doctors [M.D.'s] an' she went tuh Dr. Mudusky. He supposed tuh be de bes' in town an' he said dere wuz nuthin wrong in 'er. He didn't un-dahstan' it an' he couldn't test 'er out.

(Well, the first time she went to this doctor. Then she went to him for three years?)

She went tuh 'im - steady tuh 'im fo' three years.

(Well, now, what did he charge you people as a rule?)

Evah time she went - de firs' time she wen' tuh 'im, it cos' \$25. De secon' time she wen' tuh 'im, it cost 'er \$15. De nex' time she wen' tuh 'im, it cost 'er \$12.50. An' de nex' time she went tuh 'im, it cost 'er \$12 ag'in. Evah case - dat is condition ovah 'is ideas or somepin-like, it's kind of a mystery, or somepin lak dat, why it's more and more [money]. Anythin' took a bone costs more [any treatment needing a bone cost more].

[The preceding decreasing fee is my only example of it. Fees in odd or even sums of money was quite a common practice.]

(The first time she went to him, was that where you began this story? What happened to her at that time? That is the first time you went to him?)

[MY PRECEDING QUESTION THAT IS THE FIRST TIME YOU WENT TO HIM? WOULD INDICATE THAT AT THE TIME OF THE INTERVIEW I THOUGHT SHE HAD BEEN THE DOCTOR'S PATIENT.]

De firs' time ah begin de story wuz about, tellin' yuh about de eggs. Ah wuz tellin' yuh about dat.

(What did he do the first time you went there?)

[I insist upon identifying her as the patient.]

De time ah tole yuh, when we went dere, he worked' wit de bottle. Whut ah tole yuh.

(With the bottle, that was the first time she went there?)

Yes.

(I see. Well, that's the whole story?)

Yes sir. [Vicksburg, Miss., (751), 1020:1 through 1024.]

#### DOCTOR HEARD

NOT A MAN OR WOMAN DAT WALKS ON TWO FEET  
WILL BE ABLE TUH COMPREHEN' DIS

GO BACK TUH "FO'TH BOOK OF MOSES" AN' TAKE A "ALPHABET"  
ABOUT DE NINTH VERSE IN "ALPHABETS"  
YO' CALL DIS INDIVID'AL'S BLOOD...  
AS AH AN' YO' TALKIN' HEAH DIS AFTAHOON  
IF MAH NAME IS JOE...SAYS "JOE, JOE"  
YO' SAYS "JOE" IN A PAIR [THAT IS, TWICE]  
JES' LAK DAT [LIKE I JUST SAID IT] - YO' SAYS  
"JOE, AH WANTS JES' ONE PINT OF SOLID BLOOD  
REGARDLESS TO WHERE AH GIT IT"...  
[THUS THE NAME "JOE" IS SAID 3 TIMES]  
JOE IS DE ONE...DAT CHEW WANTA DO DE HARM TO...  
CALL 'IM UP TO ME, "JOE, JOE, JOE"  
AN' HE'LL APPEAR BEFO' ME AS A SHADAH [SHADOW]

DEN AH GOT JOE BEFO' ME TUH DO WHATEVAH AH WANT  
 AH SPEAK TO JOE IN DE PERSON [IN PERSON] OF WHAT AH WANT  
 AH GOT MAH [BLOOD-DRAWING] INSTRUMENTS  
 SETTIN' RIGHT IN FRONT OF ME  
 WHILE DE SHADAH IS DERE BEFO' ME  
 AN' AH CORK 'IM UP IN DE BOTTLE  
 EITHAH KIN'A BOTTLE - MATTAHS NO DIFF'RENT  
 CLEAN OR DIRTY - SINCE IT'S A BOTTLE  
 ["INSTRUMENTS" AND CORKING UP BLOOD SPECIMEN IN BOTTLE  
 IS ONE OF MANY EXAMPLES OF "DOCTORS" APING DOCTORS]  
 (BUT YOU HAVEN'T ANY BLOOD IN THE BOTTLE?)  
 AH HASN'T GOT ANY BLOOD IN DE BOTTLE  
 AH GOT DE BLOOD FROM DE SHADAH "ALPHABETLY"....  
 WHEN AH CALL 'EM ['IM] UP DERE  
 DEN AH TAKE JOE'S BLOOD IN DE BOTTLE  
 AN' AH GO TO DE GRAVEYARD...AH DON'T WALK IN  
 DE GRAVEYARD FACE FORE ME [FACE FORWARD]  
 LAK AH'M GOIN' IN TUH BEAR [BURY]  
 A INDIVID'AL FROM DE UNDAHTAKAH  
 AH TURN MAH BACK TUH DE GRAVEYARD [WALK IN BACKWARDS]...  
 AN' AH'LL GO INSIDE OF DE GRAVEYARD FURTHAH [FAR] ENOUGH  
 TUH ADVANCE [FACE FORWARDS] AN' AH'LL [COUNT]  
 NINE STEPS BACK TUH [TOWARDS] DE GATE  
 AN' DERE WHERE AH GIT DE "GRAVEYARD DIRT" - NINE STEPS  
 FROM WHERE AH PARKED AT [STOPPED WHILE WALKING] BACKWARDS  
 TAKE DAT SAME DIRT AN' DROP IT IN DE BOTTLE WIT JOE'S BLOOD  
 AN' TAKE DAT SAME BOTTLE [HITS HIS HANDS TOGETHER]  
 AN' WALK BACK TO DE RIGHT-HAN' SIDE OF DE GATE  
 AN' BEAR [BURY] IT DOWN DERE JES' AFTAH DARK  
 AN' JOE'LL BE A DEAD MAN IN 36 HOURS

WAYCROSS, GEORGIA

[Since the two preceding title quotations introduce this man fully, I will add to his own words only these few. Two old comments of mine read: *talked well and impressively*; and *he is a R.D. [[root doctor]] but did not admit it, merely repeated* AH HEARD, the origin of the name I gave him. He uses the terms *wise man*, *wise woman*, and *wise-head woman*; and he gives us a good snake story as well as an old Thomas Parr story, or to be more modern this year of 1972, a Frazier the Lion story. The material of this man, No.1151, was collected on cylinders 1876-1888.]

AH HEARD that if an individ'al git three stran's of hair out de mole of yore hid an' wrahp it wit black thread, an' take de black thread an' de hair an' put it wit in dere pocket an' tote it three days. An' aftah three days dey'll take de hair tuh runnin' watah an' place de hair in runnin' watah - aftah three days when de moon is young, jes' befo' it grows old. Young [moon you want]. Dat in'vid'al will certainly go crazy.

Dat photograph - AH'VE HEARD of 'em speak of it. Mah gran'aunt spoke of it, in de presence of mah mothah an' me, 'bout takin' de photograph off de wall an' takin' de Six Books of Moses, de seventh paragraph, an' call yore alphabetic nombahs. Mah name is John. She say, "J-H-O." Pin three needles tuhgethah dat

pahtic'lah time wit de points point [pointed] tuhgethah. Dat individ'al dat's on de wall yondah, she's got 'is pichure called [named]. As spasmodic Egyptian witchcraft she says, "Certain it will cause dat individ'al tuh lose his min' wit'-out any delay in 36 hours."

[Informant, instead of saying *Sixth and Seventh Books of Moses*, changes the seventh book to *seventh paragraph*.]

(What do you do with those needles? Where do you put them?)

She pin dose needles tuhgethah in yellow homespun - new cloth.

(What does she do with that?)

It's nuthin tuh do wit dat aftah she pin it tuhgethah in yellah homespun, but tuh keep dis huhself. An' de individ'al on de wall on who she's workin' aftah - fo' some othah individ'al - she's got 'em handicaptured.

(Does she pin those things while she is talking to that picture up there?)

While she call dose *alphabets* tuhgethah.

Out tuh de fo'ks of de road AH'VE [HEARD] de individ'al say dat a man or a wooman dat dey desired tuh do evil tuh at twelve a'clock tuhnight. Ten minutes of twelve ah walk tuh de fo'ks of de road an' when ah git tuh de fo'ks of de road, ah turns mah back tuh de road, an' when ah turn mah back tuh de road ah ask a certain question. De question is dis: "In de fo'ks of de palms, if ah undahstan' de individ'al travel ovah dis road daily, ah want three grains of sand from de heart [or palm] of dis individ'al's feet. Ah wanta take de three grains of sand in de palm of mah lef' han' an' ah wanta carry it three days an' three nights, an' dat individ'al aftah three days an' three nights will not be in dis county any longah. Dey'll have tuh move cuz ah move de track from de hollah of de feet, by de grains of sand dey walks ovah at de fo'ks of de road. Dis is done jes' befo' de moon begin tuh waste away. Whut AH HEARD.

Someone tryin' tuh harm [you] personal - [I] mean mahself - AH'VE HEARD of it. Now de switch of de earth which is a herb dat grows in de earth. I git dat herb outa de earth an' I squeeze three drops of de milk outa de herb [this may be the milk weed, also called silkweed], an' take three drops of milk outa de herb, an' when I git dat I git me a brass pin of mah own perscription [prescription]. Git dis brass pin an' take three drops of juice dat I git from de switch of de earth, an' I wrahp it up in dis juice. Den I take dis brass pin an' pin it wit'in mah sock an' wear it daily. An' not a man or wooman dat walks on two feet will be able tuh comprehen' dis.

(You wear that in the right sock?)

De right sock.

(What was the name of that herb?)

*Switch of de earth* - it's a herb.

[I turn off my machine, he continues talking, and I restart machine in time to catch:]

[It grows in the] southern states.

Well, [if] a man wus livin' in a house dis aftahnoon an' ah wanted 'im tuh move out, de very firs' thing ah'd do dat AH HEARD of to git dem outa dat house - an' wanted dem out. At 'is well, where he gits 'is watah, or where he gits watah from 'is pump or 'is hydrant - it mattahs no diff'rent where it is. When ah go dere an' turn on dis watah, ah draw some of dis watah. Ah take dis watah an' ah draw it up outa de well or outa de pump. As de sun risin' in de mawnin' ah'll dash it away from dere [demonstrates].

(Toward the sun?)

Ah'll dash it away. Now, dere's no diff'rent - no'th, east or south - jes' since ah dashed it away from me. An' when ah dash dis watah away from de pump or de well, de individ'al mo' den apt tuh be dere [in his house]. Ah want jes'

one aig. Ah git one aig from a hen dat lays prob'ly reg'lah. Ah git it. Ah'll take dat one aig an' ah'll go to de earth out yondah an' ah'll git de gall of de earth. [All these things] tuhgethah. Whut AH HEARD. When ah git de gall of de earth tuhgethah, which is a compounded powdah, an' ah'll stick [make a hole in] dis aig an' ah'll po' dis powdah in dis aig.

[Somewhere in the text I have discussed the plant gall of the earth. It can be one of a number of plants. Our informant, however, is talking about a compounded powdah he certainly buys from a hoodoo company or drugstore - a powder that can be made from anything.]

Ah'll take de same aig along wit me wit de watah an' ah'll mash dis aig on de ground.

[Note that this is one of the many magic rites of 3 ingredients: water, egg and gall of the earth.]

When de individ'al come dere [to the well] an' git de watah, wit'in three days dey goin' tuh leave even de county - dey may leave de state. AH HEARD [very loud]!

[This *very loud* is a penciled note I made when checking transcription against recording.]

(You mash this egg near where they get the water.)

[Here comes a complicated soul-catching rite.]

An' take yo' one dese fingahnails - whut AH HEARD. An' filin' de fingahnail, yo' more den apt tuh file it right all de time; har'ly evah a man or woman will find de fingahnail wrong. Now, dis is tuh do harm, not tuh do good. An' whensoevah a individ'al file his fingahnail - now dere's a herb dat's in de woods out yondah WHUT AH HEARD, dat's called de big snakehead - not snakeroot.

(Snakehead root.)

[If the doctor's plant snakehead is also the turtlehead, any herb of the genus chelone, especially C. Glabra, it could be in de woods out yondah; but if his plant is the guinea-head flower, a Eurasian plant, Fritillaria meleagris, he would buy it from a root seller or hoodoo store.]

An' whensomevah dis individ'al is filin' dese fingahnails weekly, regardless tuh where he is - in de city, mattahs no diff'rent, jes' since - if de individ'al in de city or rural. Git dis snakehead which is a powdah compounded, whensomevah it's a dry herb, an' dat same fingahnail filin' whut dis individ'al are doin' at de partic'lar time an' de week doin' dat. Dey take dis powdah an' compound it up - whut AH undahstood an' HEARD. An' when yo' git it in yore possession, yo' take de Six Books of Moses, den yo' call de alphabets of de individ'al name an' whensoevah yo' call de alphabets of de individ'al name, dey [their] shadah will come befo' yo' an' yo' corked it up as yo' lookin' on it - cork dis powdah up. Yo' got de individ'al corked up by dey fingahnail filin' an' it's a known fact - WHUT AH HEARD.

(What will that do to that person?)

How dat individ'al are gonna leave dis worl' - gonna leave dis worl'.

(You only cork that bottle up when you see this shadah?)

Only when yo' see de shadah.

(You don't cork the shadah up?)

No, only corks de bottle up. De fingahnails an' de root mixed tuhgethah.

[For similar rites about catching a spirit, see margin title TO CATCH A SPIRIT, p.24. Among these rites is one telling how to catch a person's shadow, 44, p.25. Shadow rites are rare. In the present rite the person's shadow appears only in the doctor's mind. According to our doctor the shadow spirit of his victim watches the spirit of his own clipped fingernails being captured in the bottle. I agree with title quotation 1 of this interview: Not a man or wooman dat walks on two feet will be able tuh comprehen' dis - except the doctor himself.]

Say, if she be a wooman of dat type, say dat chew kin take *chamber lye* tuh keep anyone from huntin' yo' or gittin' anywheres near yore business affairs, roun' yore home. An' yo' kin chunk it tuh de no'th side of de [foundation] pil-lah of de house as de sun risin' or eithah de south side as it goin' down. Dat keeps any individ'al from damagin' roun' yore place of welfare or properties.

[House in the lowlands, especially small ones, are raised above the ground on four or more pillars of wood, brick, and latterly cement blocks.]

A few years ago - take de sole an' rip it off.

(Which shoe, either one?)

De lef' shoe which is contracted closest on de lef' side of de body. Rip de sole an' on de inside of de sole nex' to de feet, where dat little pad is - if yo' git dat inside sole - scrape dat leathah an' pound it up tuhgethah. Den yo' take dat pounded leathah whut chew got pounded tuhgethah an' yo' cork dat up in-tuh a snuffbox wit Sweet Scotch Snuff [probably a trade name]. An' yo' kin take three of dose, jes' or'nary common ole iron pins - straight pins. An' take dose three pins - AH HEARD - an' point de head of 'em down intuh dat snuff in dat shoe sole, an' bear [bury] it at de individ'al's do'step. An' whensoevah yo' do dat, dat individ'al will come to be lame as rheumatism - not until [unto] death but as rheumatism. Den AH HEARD if yo' want dis individ'al tuh die from de same prescription, yo' take yo' three needles an' set up, an' de three pin-heads down, an' de individ'al will go intuh de graveyard. AH HEARD DAT.

De man sock DAT AH'VE HEARD OF. An' as de toe en' [end] is wored [worn] in de sock - yo' don' wan' anythin' but jes' de toe of de sock - de toe en' of eithah sock, it mattahs no diff'rent. AH'VE HEARD ABOUT DAT. An' when yo' git de sock tuhgethah on de young moon, jes' befo' de moon change from dark nights tuh de young moon, an' watch it very closely right aroun' 36 hours, somepin like dat, while she [the moon] gone in bed, an' watch it very closely. AH HEARD DAT.

Den yo' take dis same sock whut de individ'al wear daily. If yo' could person'ly git chure han's on it, AH HEARD it would be bettah; but if yo' can't git chure han's on dis sock, den yo' go back tuh de earth an' yo' git de gall of de earth, which is de bettahest herb dat dey is in de earth - so says dey tuh me, ah don't know. An' yo' take dat sock an' dat herb, an' yo' pound dat herb tuhgethah an' yo' wrahp it up in dat sock, an' yo' go tuh de drug sto', an' when yo' git dere yo' buy yo' one pound of cocoa hagger, which is somepin *dat-keeps-yo'-woke medicine*, dat keeps yo' woke. An' when yo' pound dat up tuhgethah, yo' kin take it an' bear [bury] it anywheres in de earth. Mattahs no diff'ren' where yo' is, dat individ'al don't sleep no mo' until he jes' walk 'imself tuh death - don't sleep no mo'.

AH HEARD ABOUT DAT bowel business being lock-tied [locked] from a man havin' a action, an' de way AH HEARD IT - dat bowel business bein' lock-tied - is tuh take de bowel aftah de passage is come from de individ'al an' take spirits of turpentine - jes' straight spirits - an' yo'll saturate dis [as] if yo' goin' spray wit a gun fo' insex or bugs, somepin like dat - saturate ovah it. An' yo' take dat bowels an' instead care-in [carrying] it - if yo' want 'im tuh lingah - 'stead of care-in it tuh a green pine, yo' care it tuh a dry block, a dry block of pine wood. Bo' yo' a hole wit'in dis block large enough fo' dis bowels tuh go in - on de bottom en'. Den cut chew a green peg an' drive dis green peg until - de person will hit it until de juice come outa dis green peg an' sorta seals it. In three days de individ'al will commence tuh painin' in dere stomach an' will lingah away until dis green peg begin tuh shrinkin'. An' if yo' don't want de individ'al tuh die, den yo' release de peg an' give de individ'al a dose of eponson [Epson] salts in hot watah to *moralize* de bowels ag'in an' let 'im have action.

But if yo' want 'im tuh go tuh de graveyard AH UNDERSTOOD AN' LEARNT, jes'

~~Take~~ it tuh a green pine an' take a dry peg an' drive [hits hands together] it ~~in dere~~ jes' as hard as yo' kin drive it, an' WIT'IN THREE OR NINE DAYS DAT IN-  
VID'AL ALL READY FO' DE UNDAHTAKAH. DAT'S WHUT AH HEARD.

[WE NOW LEARN HOW yo' "call" dis individ'al's blood.]

Live blood. Yo' kin take an alphabet. Yo' kin go back tuh Fo'th Book of Moses an' take a alphabet - DAT'S WHUT AH HEARD - about de ninth verse in alpha-  
bets YO' "CALL" DIS INDIVID'AL'S BLOOD. Now, jes' de same as WHUT AH HEARD now,  
as ah an' yo' talkin' heah dis aftahnoon. If mah name is Joe. All right, says,  
"Joe, Joe" - yo' says "Joe" in a pair jes' like dat befo' yo' says, "Joe, ah  
wants jes' one pint of solid blood regardless tuh where ah git it - one pint of  
solid blood." Well, Joe is de one dat [cylinder changed] - de one dat chew wanta  
do de harm tuh. His name is Joe, AH HEARD.

"Now, Joe" - ah'm gon'a call 'im up from de Fo'th Book of Moses, de ninth  
verse. Ah'm gon'a call Joe.

(You are going to call him to you.)

Call 'im up tuh me, "Joe, Joe, Joe," an' he'll appear befo' me as a shadah  
[shadow]. Den ah got Joe right befo' me tuh do whatsoevah ah want. Ah speak tuh  
Joe in de person of [in person] whut ah want, "Joe, ah want a pint of blood." Ah  
got 'in den. Ah got mah [blood-drawing] instruments settin' right in front of me,  
while de shadah is dere befo' me, an' ah cork 'im up in de bottle - eithah kin'a  
bottle, mattahs no diff'ren', clean or dirty, since it's a bottle.

(BUT YOU HAVEN'T ANY BLOOD IN THE BOTTLE?)

Ah hasn't got any blood in de bottle. AH GOT DE BLOOD FROM DE SHADAH - alph-  
betly from de shadah, when ah call 'em up dere.

Den ah take Joe's blood in de bottle an' ah go tuh de graveyard an' when ah  
git tuh de graveyard, ah don't walk in de graveyard face fore me [face foremost]  
like ah'm goin' in tuh bury a individ'al from de undahtakah. Ah turn mah back  
tuh de graveyard [walk in backwards]. SO AH HEARD AN' UNDAHSTAN'. An' ah'll go  
inside of de graveyard furthah [far] enough tuh advance [face foremost] an' ah'll  
[count] nine steps back tuh de gate an' dere where ah git de graveyard dirt -  
nine steps from where ah parked at [stopped while walking] backwards. Take dat  
dirt an' drop it in de bottle wit Joe's blood, an' take dat same bottle an'  
[hits his hands together] walk back tuh de right-han' side of de gate an' bear  
[bury] it down dere jes' aftah dark. AN' JOE'LL BE A DEAD MAN IN 36 HOURS.

If 'er husban' is a man of de type, a jealous man dat don't want 'is wife tuh  
be out at night - he wants 'is wife indoors wit 'im an' she wants tuh be out.  
Her good husban', while she's preparin' de meals fo' 'im, she will sweeten 'im up  
wit diff'ren' food an' git 'im tuh lovin' 'er sho' 'nuff, carin' fo' her sho'  
'nuff. An' while she an' he are layin' down, prob'ly he doze 'way tuh sleep, an'  
de very moment dat he doze 'way tuh sleep, his good lovin' wife, she'll take some  
part of 'er unions [suit] or 'er bloomahs or 'er step-ins. She'll take some part  
of it from 'er private somewhere or 'nother, an' she'll attach dat tuh her shimmy  
dat she wears or eithah her undahskirt, while he's 'sleep. An' she'll take dis  
individ'al's piece offa his garment, anywhere, don't mattah no diff'ren' jes' so  
it's his undahclothes. She'll attach dat tuh it an' wrahp dat tuhgethah jes' as  
tight as she kin wrahp it tuhgethah, an' place it undah de mattress or in de mat-  
tress, or eithah on de bed, anywheres about de bed, where he an' she has communi-  
cation wit one anothah at, an' leave him dere an' go on an' stay [out at night]  
an' he can't he'p 'imself.

Now, on de othah han', right dere he can't he'p 'imself - got 'im tied on.

Now, if he wants tuh git 'er loose from 'im an' don't wanta have any dealin' wit  
'er, since she's not de housewife dat he wants, an' she's got de advantage of 'im,  
an' he layin' 'sleep, dere'll come a slumbah dream tuh 'im while he's sleepin',

tuh be showin' 'er as a plain shadah wheresoevah she might be, regardless if she's in town or out of town. He will see her but he can't protec' 'isself.

Dere's not but one thing fo' 'im tuh do den 'imself, is jes' tuh git up out of de bed where he is. He gonna waken. When he gits up out de bed where he is - AH HEARD - go an' git 'im NINE SWALLAHS OF WATAH an' drink it an' he'll go right tuh it an' pick up whatsomevah she got down. What AH HEARD.

(Well, she puts that there so he will sleep while she is gone?)

While she's gone.

AH HEARD - ah write mah sweetheart a pers'nal lettah. When she git de lettah from me an' read de lettah an' see in de lettah wherein dat words are not common an' pleasin' tuh 'er min', causin' 'er heart tuh be grievous ovah mah han'writin' an' words which ah have spoken tuh 'er, an' she desire tuh take mah han'writin' tuh de wise man or to de wise woman, whom are wisah dan he or she. Dis individ'al [wise man or wise woman] AH HEARD will take de han'writin' which ah have wroten from eithah han', by de pen dat's gripped intuh mah han'. He or she will take dis han'writin' an' whensomevah dat she git dis han'writin' in 'er possession, why she calls me person'ly by mah name dat address-ed on dis lettah - call me person'ly tuh 'er, an' when she call me person'ly tuh her, den she got me han'-writin' an' all. An' do whatsomevah dat she wants done.

If de woman wants 'er [wise woman] tuh do any harm tuh me, den she has a herb dat grows out chere in de woods. It grows in de low soil, which is the southern state where yuh are now - AH HEARD. An' dis herb is called tuh be - out chere - quinsy light. An' now hit's not de blossom of de quinsy light or neithah de stem dat she uses, but she uses de root in de ground.

[This herb could be quinsy woodruff = quinsywort = squinancy, a European herb (*Asperula cynanchica*), formerly to cure quinsy; but I doubt its growing out chere in de woods. Whatever it is, it probably grows in a root shop or hoodoo drug-store.]

She takes de root in de ground, by de same han'writin' as [of] mah name dat she called me tuh 'er, an' when she git dis here root an' herb tuhgethah, she wrahs it all in de same papah - lettah an' all tuhgethah. Den she takes dis lettah [cylinder changed], she wrahs dis lettah an' quinsy light root tuhgethah an' rolls [it] jes' as tight as possible an' folds it three-cornah-ways tuhgethah, where dose three point comes will come down on dis 'erb. An' if dis individ'al who brought it tuh her [wise woman], if she wants me tuh be broken up wit anothah woman ovah yondah, den she'll pin it tuhgethah; but if she wants me tuh leave away from dere, she'll tie it tuhgethah; an' if she wants me tuh die, she'll take an' wrahp it tuhgethah an' AH'M GRAVEYARD BOUND AG'IN. AH HEARD.

Dey [wise man or wise woman] have a bone, which is a LIVE PERSON'S BONE, not a bone dat's out of a boneyard dat's down dere - a live person's bone - dat's [causing] dose spasamatic [spasmodic] perform [performances] to de individ'al. If ah wanted de work done, ah care [carry] it tuh de wise man or woman, who are wisah dan ah, tuh git de work done. An' dose individ'al [professional persons] will call upon demselves, outa dere person [personal] body, who an' which, dat ah want de work done, an' take it up. Dey call dat de king of de earth. Den we call de rattlesnake marstah - dose two tuhgethah - which is a 'erb dat grows in de woods. An' take de compoundin' powdah of dose velaceous [villainous?] roots dat dey call tuhgethah WHILE DEY GOT MAH BONE DRAWED RIGHT BEFO' DEM AS A SHADAH. An' den de work dat dey do wit mah shadah an' mah bone dat dey draws, are dose two 'erbs - de rattlesnake an' de kingsnake root [= the preceding de king of de earth]. Dey take dose an' pound dem tuhgethah an' it mattahs [not] who dey [is] AH HEARD, or what part dey may be in de world, de individ'al, don't care who it is, surely dey are goin' be achin' an' goin' be hurtin' an' lingahin' until de



day dey are buried. AH HEARD DAT. Dat's from de shadah of de individ'al which is called a *alphabet* befo' de *wise man* or de *wise woman* who dey went tuh. [The preceding *live person's bone* turns into a shadow!]

Ah've been travelin' right smart in life among diff'ren' things. Whut ah seen person'ly of one case - a man shoten [shot] anothah one. Ah seen dis wit mah *natchel* [natural] eyes. Was done by unknown parties but de off'cahs hemmed de whole squad tuhgethah while de man wuz dead, an' cared [carried] evah man back where did [dead] individ'al wuz - where dey had pitched 'im offa skin game an' wuz gamblin' - de man gotten killed. An' dey had evah man, why dey caused all of us tuh tetch dis man person'ly wit dis *dog f'ingah* of dis han' - of de right han' [demonstrates].

(The *dog finger* - that's the index finger of the right hand.)

[The rite of touching a corpse to discover the murderer is well known (see MURDER in CONTENTS and elsewhere), but to use the *dog finger* is unusual.]

Dat's right. An' had evah man dat talked wit dis individ'al - he's done been dead now long enough fo' his blood tuh git cold, too - ovahnight, not warm blood in de individ'al, done been dead long enough.

An' de very man dat fired de gun - de bullet pierce through dis man, so de othah witness stated aftah de cornah [coroner] inquest - de very secon' dat he patten 'is han', tetch dis man, de blood shot out of 'is mouth.

He kin git away, too, aftah doin' de crime. If he wuz gonna git away an' de dogs wuz at 'im - de officahs wuz runnin' 'im - an' he killed a man - AH HEARD - on Teaboe [Thibaud?] comin' on down tuh de fo'ks of de road. An' when he got in tuh de fo'ks of de road, dere wusn't but one thing fo' him tuh do - AH HEARD. He'd have tuh raise his right hand - he made his oath - he would raise his right hand [and say], "Nevah in life any mo' tuh have anythin' tuh do wit: God de Fathah, God de Son, an' God de Holy Ghost. Ah'll repend [depend] upon de devil all de days of mah life an' my earnings." AH HEARD dat tuh be a fact.

[Among many rites for a fugitive to evade the pursuing officers (see MURDER), raising one's hand at the fork of a road and denying God is my only example.]

(They can't catch him?)

He's not been *handicapped* since.

On de othah han' dat if he, dis individ'al, dat pierced de bullet through de man an' killed 'im on Teaboe Street, got intuh de fo'ks of de road an' would turn right or left an' didn't raise his han' an' made no oath tuh De Fathah, Son an' Holy Ghost, made no oath, runnin' off on his own a-mericus [merit?], like untuh dat, he may be gone fo' years an' years. May be gone so long dat some of de ole head [old men] ovah dere when he pierced de bullet - AH HEARD - through dis man [these old men may be dead or have forgotten], but preadventurely dere'll be someone in dis deadman's family will contin'ly workin' aftah de thing, form, shape or fashion, somewhere until de *wise man* will be wise enough, or de [*wise*] *wooman*, tuh tell 'im where at dat he kin bound [be found], or eithah point de officahs tuh whut part of de world dis individ'al is now livin' in 'is old age. Dey kin go an' pick 'im up. AH HEARD dat. An' bring 'im right back.

De man dat goin' out tuh make de fortune in playin' cards, AH HEARD dat dis individ'al - he wanted tuh succeed in 'is undahtakin' - instead of 'im goin' tuh pray fo' success, he don't go tuh no *wise woman*, no *wise man* atall, he jes' go tuh de fo'ks of de road 'imself. An' when he git dere he take his pocketknife outa his own pocket while he dere, an' TAKE HIM ALONG WIT 'IM A BOX OF EITHAH CRIDESTONE, OR SOME BRIMSTONE IN DE BOX, IF NOT A BOX OF BRIMSTONE. An' if it's possible so dat he kin do so, an' is swift enough or schemin' enough tuh git - AH HEARD - wit 'im, prob'ly maybe git 'im some lodestone an' have it wit de brimstone, which is a quick fire, when he git tuh de fo'ks of de road. He go dere

between twelve an' one or someways nigh one a'clock. An' when he git tuh de fo'ks of de road an' strike his match ag'in' [against] de brimstone, hit'll come a quick fire, an' dere where he'll meet de KING OF ANGELS FROM HELL, dat will be dere wit 'im, AH HEARD, an' will tell 'im jes' zactly whut he'll have tuh do. He'll have tuh play cards on a certain moon tuh win, or he play cards on a certain moon tuh lose, 'cuz if he goes out intuh de world an' take it *rough an' tumble*, he is not goin' tuh success. By havin' quick fire 'long wit 'im shows 'im de light, zactly, AH HEARD, whut tuh do tuh win a fortune in playin' cards.

Dey call *goofah dus'*, whut AH'VE HEARD, not whut ah person'ly know but whut AH HEARD from diff'ren' people in life. Take a rattlesnake's head an' pound it up, dry it any way dat yo' kin git it dry - by air or by slow heat - any way yo' kin git it. Pound it up jis' as fine a-zhoo kin pound it up. When yo' git dat rattlesnake head pounded up intuh a powdah, den yo' kin go tuh de graveyard. It mattahs no diff'ren' whose grave it is, or where he come from, jes' since yo' git some of de soil in yore han' wit dat snake head. When yo' git dat in yore han' wit dat snake head, yo' got chure box along, little ole powdah box or little ole perfume box or whatsoever yo' want. Cork it up in it. Den, dey tell me yo' got chure *goofah dus'* along wit chew den. It mattahs no diff'ren' where yo' is, yo' got it 'long wit joo.

An' if a man or wooman, AH HEARD, regardless tuh who it is, wants chew tuh do anythin' fo' dem tuh destroy anothah individ'al, yo' kin destroy 'em by watah or yo' kin destroy 'em by tight air - nuthin but jes' de dus'. By watah or by *tight air*. If de watah is runnin' watah, yo' will look fo' de *poison* tuh go, but it have tuh be still watah which is stagnated watah dat yo' will confine intuh a vessel. An' jes' as many, AH HEARD, as goes an' tastes de watah, DE UNDAHTAKAH WILL COME ON 'EM.

(What do you mean by still [*tight*] *air*?)

Inside of a closed room, whut AH HEARD, see. Jes' ah an' yo' or an' individ'al in dis closed room, an' ah'm workin' fo' [against] yo'. Ah stan' roun' an' do mah talkin' in heah wit yo' an' evahthin'. Ah'm done got chew spotted an' ah'm gonna go out. An' when ah gittin' tuh de do' - ah'm already prob'ly gotten mah han' - AH HEARD - on de stuff - got it in mah pocket - nuthin tuh do - ah got it 'long wit me - but jes' tuh shake it as ah go out an' close de do'. Dat's all yo' want. Dat individ'al done got de do' snatched quick an' yo' on de outside.

(What will that do to him then?)

Dat'll kill 'im. Dat *goofah dus'*, dat'll kill 'im.

If ah undahstood, an' which ah did undahstood a woman tuh tell me, as a person bein' out of a job once mahself. An' ah went tuh her an' ast 'er, a *wisah woman* so said tuh be dan ah [a man]. Said, "Listen heah, AH HEARD dat chew wus a woman dat wus tryin' tuh do good."

She said, "Dat's mah job, tuh do good."

Says, "Ah want some work tuh do."

She says, "Ah tell yo' whut chew do in de mawnin'," says, "yo' come tuh mah house 'fore de sun rise in de mawnin'," an' she says, "ah'll give yo' somepin dat chew won't have tuh worry about gittin' work tuh do as long as yo' in dis world an' be able tuh work."

[This postponement is the common *magic delay* used by some *doctors*, examples of which are scattered through the text. The *wise woman* does not tell him why he should come back before sunrise, but we (as well as *Doctor Heard*) know the reason. The power of what she gives him when he returns will rise with the sun.]

Ah git up mahself person'ly an' go ovah to dat woman's house, cuz ah wus needin' labor. An' when ah gotten dere she had a little package fixed up, little small bundle, an' ah'd taken de little small bundle an' opened it an' looked in

it, aftah gittin' away from 'er. She didn't tell me not tuh look in it. An' when ah looked in dere ah see where she had cut three steel needles in two some way or 'nothah. Might-a cut 'em wit a hacksaw fo' all ah know, but dey wus cut in two. An' dey was placed three right side by side tuhgethah, an' in dem three she had a little piece of red flannen stuck on de bottom an' wropped up. An' had - it looked like silk thread wropped around dose three needles; an' she had de outside of it wropped wit yella homespun. An' dat's all ah seen 'er give me, an' ah went [away] wit dat. Now since den ah've learnt by othah people ah gotten a job outa whut she given me dat same evenin' [though before sunrise next morning he is actually describing one of his own hands].

But since then ah learnt dat dere's a lucky bone an' dis lucky bone grows in a rooster [something about *on top of the skull* but not well recorded].

A fowl dat walks out on a man's - mostly evah man dat owns a fowl - walks out on 'is yard. An' dat little bone dey call de *pull bone*. Dere's anothah little bone on dat bone. Ah learnt dat chew take dat little bone an' wrop it up in yore own pocket in a piece of tissue papah, an' go tuh any man's job an' he'll hire y'. Now ah learnt dat.

(You mean this little bone is on top of the [rooster's] skull?)

Dat little ole bone is called to be a *pull bone* which is a big bone on de chicken. Den dere's a little bit of bone dat grows on dat one [*hypocleidium*, see later]. Yo' wanta git dat little bone - whut AH HEARD - an' yo' wrop it up in a piece of tissue papah an' let it dry. Put it in yore pocket an' go tuh any man's job an' he'll hire yo' if yo' wit'out a job.

(That *pull bone* - you mean that bone that two people pull apart to make a wish on?)

Dat's de bone.

[*Doctor Heard* does not consider the *pull bone* or *wishbone* a lucky object, except for one wish. According to him the lucky bone of a chicken is only a part of the wishbone, the *hypocleidium*, the medium point of union of the 2 clavicles, that roundish flat bone joining the 2 sides [or clavicles] of the wishbone. The longer piece when breaking a wishbone has the *hypocleidium*. However, the whole wishbone is also carried as a luckpiece - see p.666.]

If yo' wus a wholesale man in de wholesale business an' yore business need boosten, an' yo' haven't any means look like. Yo' boosten yo' business yo'self. An' gotta have some help. AH HEARD dat, a ole man speak concernin' 'is business. He said tuh de people who he wus talkin' tuh - AH jes' HEARD dis - he says, "Mah business is so dull, ah'll have tuh shet down 'cuz mah financial is runnin' slim."

He says, "Ah tell yo' whut chew do." He says, "If yore business is wherein dat chev kin hold open nine days," he says, "yo' git up in de mawnin', each mornin' befo' de sun rise," he says, "an' walk outa yore do' an' git tuh yore bottom do' step." Says, "Yo' reach down wit chore lef' han' on de soil an' tetch de soil. Well, "Be shore dat yo' tetch de dirt, too," says, "an' when yo' tetch de dirt, den yo' ask God in heaven tuh open de way fo' yo' business tuh go tuh success." Says, "An' if yo' don't go tuh success," says, "ah mahself, will fix somepin fo' yo'."

De man said he did it, [he] said, an' 'is business hadn't advanced. An' de ole man whut tole him about it, he went to him an' tole 'im, said, "Mah business hasn't advanced nary a bit." He says, "Ah'll work fo' yo'."

Den he goes tuh de earth out chondah [yonder] an' when he goes tuh de earth out dere, he gitten 'im buttahfly root outa de earth - whut he say - a root called buttahfly root. He'd taken de blossom of buttahfly root an' mixed de blossom wit buttahfly root tuhgethah, an' brought it back an' give dis ole man a parcel wit nuthin but dis natchal root, person'ly [separately] wropped up in

yellah homespun, an' tole 'im, said, "Don't put dis in yore pocket but take it an' lay it in yore cash registah where yo' handle yore change, where yo' handle cash money," says, "an' see if yore business don't pick up."

He said he done so. Within 37 days he said dere wus mo' trucks an' vehicles an' buggies, an' things wit mens on, bicycles an' on foot, comin' tuh his business, dat had nevah been dere - 'preciated jes' from dat herb dat dat ole man give him outa de forest. Dat buttafly root.

Person'ly - when yo' hear me say dat, chew know ah mean mahself, person'ly. USED TUH BE A BOOTLEGGAH MAHSELF AN' WORRIED WIT DE COUNTY OFFICAHS, an' had a lotta money in de thing an' had accumulated - havin' so much trouble ah could har'ly see mah way tuh git mah money back quick, exceptin' tuh go through de punishment - makin' up mah min' tuh go through de punishment. An' while ah makin' up mah min' tuh go through de punishment, whut dat ah had heard othah people say, gits out an' try some means fo' mahself tuh see if ah could bettah mah condition an' tuh turn aside de officahs. An' whatsomevah ah did - ah gitten up mahself an' goes an' pick, go tuh a [wise] wooman an' ah ast de wooman could she do any good.

She say, "Son, yore business is so heavy," she says, "It'll cost chew a hunderd dollahs tuh do de work."

Ah didn't have de hunderd dollahs in mah han' at dat pahtic'lah time tuh do business on, AN' IT WUS REVEALED INTUH MAH MIND.

[THE SPIRIT] says, "Yo' go out chondah tuh de soil an' when yo' git out dere tuh de soil," says, "yo' git down on yore knees an' de very first 'erb dat chew see in front of yo'," says, "it look like a potato, which is a wild potato of de earth." Says, "Yo' take dat outa de earth an' don't disturb de roots - don't cut nary a root, take it out solid. An' when yo' take dat out solid," says, "jes' wrop it up in any kin'a clean cloth, it mattahs no diff'ren' whut it is, an' put 'em in yore right pocket wit'in inside of yore coat, an' go ahead on."

Which is a herb grows in de woods as a potato, like we eat sweet potatoes now - dat's de wild potato. An' dat's whut ah did an' ah ain't had any trouble wit none of de county officahs, state officahs or federal officahs since; an' accumulated, got out, made it voluntary mahself tuh go ahead on an' quit - didn't had tuh do. [The police did not drive me out of the bootlegging business, but having accumulated a little money I quit voluntarily.] Dat's a personal affair [experience].

Now, AH HEARD about othah people whut dey had done. AH HEARD of a man dat dey were lockin' up [jailing] - runnin' a [bootlegging] business - an' he had done evahthing he could do, an' yet he had tuh go tuh someone [wise man] tuh git somepi done. An' preadventure [peradventure] ah an' him got tuhgethah an' tuh talkin' wit one anothon an' ah tole him de same thing whut ah done. An' he went an' did it ovah, an' he wus all right. Ah reckon he doin' business like dat now.

[In the preceding rite spoken by the spirit we have THE MAGIC OF THE "FIRST THING" SEEN FOLLOWING A GIVEN ACTION - here, getting down on your knees. This type of magic is as old as the Bible: the story of Jephthah, who vowed to the Lord that if granted victory over the Ammonites against whom he was advancing, he would sacrifice unto the Lord as a burnt offering - he would kill by burning - the first living thing to meet him on his return home. The first living thing to greet the victorious Jephthah was his own daughter (Judges 11:30-40).]

De Book of Moses tells me - which AH HEARD - dat in workin' Egyptian witchcraft, dat a man got...perfected...[= keep on perfectly good terms] wit de officahs of yore said state an' yore said county, wheresoevah dat chew might meet chure officahs. Salute 'em regardless tuh who he is. An' when yo' salute yore officahs, it won't be long befo' dey goin' care [carry] yo' down befo' de mare [mayor] an' he [you] salute 'im. An' when yo' git in de mare's office an' have

a conversation an' talkin' wit de mare, don't tell 'im any lie at all about de mattah. Jes' tell 'im out an' out in plain words dat chure guilty of de crime, regardless tuh whut it might be - sellin' whiskey or runnin' a gamblin' house or red light or whatsoever it might be dat chure pulled [arrested] fo'. An' while yo' in 'is office at dat pahtic'lah time, yo' wanta have in yore pocket yore pocketknife - nuthin but chure pocketknife [cylinder changed] - nuthin but jes' yore pocketknife, while yo' got chure eyes in 'is eyes. Put chure lef' han' in yore lef' pocket an' git chure knife in yore han' - shet up, not open. An' pull it from yore lef'-hip pocket in yore han', closed up, an' whensomevah yo' do do dat, he gon'a tell yo' tuh go ahead on.

Now AH HEARD dat - dat's whut AH HEARD.

(When you go before the judge.)

Now, comin' in de officah - speedin' dese bring yo' in tuh represent yore case - speedin'.

Dere's one 'erb dat grows in de woods called tuh be samson snakeroot dat dey use fo' medical 'erb. Take it an' bottle it up wit gin-whiskey [gin or white (uncolored) whiskey] or corn whiskey. Use it as a medical 'erb.

We take dat same samson snakeroot an' jes' dry it out - AH HEARD - has tuh be ground up intuh a powdah [for medicine]. Not anythin' tuh do wit dat herb - AH HEARD - like performin' it up in a lickrish [liquid] perform [form]. [In the present case you use the root neither in powder form nor liquid form - mixed with whiskey - the medical forms.] Jes' take de dry natchel 'erb an' chew it. Chew dat 'erb while yo' in de office among de jurges [judges] an' [or] de councilmen an' dey'll give yo' a medium fine or eithah dey'll turn yo' loose fo' bein' speedin' until yo' caught de nex' time.

Intoxicatin' likkahs [by] which [he] is come tuh be [a] fiend - AH HEARD - an' 'is wife or 'is children desire de man tuh not drink any mo'. HEARD dis several times fo' stoppin' a man from drink. Most people, AH HEARD, take likkah an' castor oil an' make a medical [cure]. It come tuh be clear lard in de likkah while it dissolvin'.

If a man or wooman dat's intoxicated [by] whiskies an' 'is wife desire 'im tuh go her way regardless tuh whut it is - tuh go her way, AH HEARD. An' she'll go tuh de graveyard, AH HEARD, an' mark 'is grave off - step 'is grave off by de length of 'is garment dat he wears. An' right where dat headbo'd come down on 'is goozel [= goozle, a variety of guzzle = throat = head] - ah HEARD DAT - she kin stob [stake] de [head] bo'd down, an' at 'is foot she kin stob de [foot] bo'd down. He ain't gon'a drink no mo' whiskey; if he do, he'll be a dead man. AH HEARD dat.

AH HEARD a wooman say dat she could take a fig tree, whenever it start tuh bearin' de figs - jes' befo' dey come tuh be ripe an' fall from de tree - an' she kin git dat milk outa de fig jes' befo' it ripe an' cork de milk up intuh a form, bottle, any kin'a sterilized bottle, an' cork it up, which it would be pure milk. An' she kin take dat milk an' she kin take high-grade lime, an' put it intuh anothah vessel wit watah or eithah alcohol, which will make it more strong, if yo' got alcohol in dere, an' shake dis heah an' let it settle. An' take dis lime-watah an' dis milk an' she could put intuh anothah vessel altuhgethah. She's got heah ovah yondah in 'er box, she's got 'er HIGHLAND MOCCASIN ovah in dere an' she's got 'er KING SNAKE ovah in dere - each one in a separate department [compartment].

(Snakes.)

Snakes. An' [she] call dese individuals in [into] 'er room an' tell 'em whut she want 'em tuh do. [For these individuals, see later.] Take dis little vial. Her nex'-do' neighbor live nex' tuh 'er an' plant dis little vial undah 'uh [her]

do'step or undah his do'step, an' when he steps ovah dat, HE IS THROUGH WALKIN' IN DIS WORLD. Dat's from de fig tree.

(WHO PUTS THAT UNDER THE DOORSTEP?)

DIS SNAKE BURIES IT DERE. De wooman who - AH HEARD - do's de work in 'er room, which is a "WISE-HEAD WOOMAN", SHE SENDS DIS MILK FROM DE FIG TREE, AN' DIS LIME-WATAH AN' ALCOHOL, BY DIS SNAKE DAT SHE CALL OUTA HER BOX TUH MAH HOUSE OR TUH YORE HOUSE or any individual, when de moon is jes' beginnin' tuh waste away - aftah full moon. An' she do's dat work, AH HEARD, dat ah or yo' will surely walk out ovah it, one do' or de othah, we goin' come out ovah it. When we hits de ground WE ARE READY RIGHT DEN TUH GO TUH DE GRAVEYARD, cuz AH HEARD dat is de deadliest poison, by de milk dat expand de poison through de individ'al - dey ain't even got tuh tetch it.

[To fully understand the preceding *wise-head woman* and her two snakes, read the remarkable story of the hoodoo woman in Richmond, Va., who similarly sent out two snakes to do her work (219, p.66). We should also note the kind of snakes our *wise-head woman* uses: highland mocassin or copperhead, one of the few poisonous snakes in the U.S.A., and the king snake, a large non-poisonous snake, called the *king of all snakes* in hoodoo because it kills other snakes. And so *poison* and power are joined with fear and awe of snakes and witchcraft - quite a combination! We must not forget the single snake sent through the air to dominate a crowded courtroom (248, p.70).]

[An example of one of those rare not-letting-it-touch-the-skin rites follows:]

An individual said [another way for informant to say AH HEARD], dat if mah coat was stole off mah body an' ah wanted tuh git dat coat back - hung on de wall an' someone taken it, ah wear it daily - whensoevah ah wanta git dat coat back dat stole by unknown parties, dere wusn't but one thing fo' me tuh do about dis coat. If ah haven't got a pants tuh dis coat, ah've got some shirt or somepin dat ah wears ovah [under] dis coat. An' try tuh be sure tuh git one dat ain't been washed, an' outa de hollah of de lef' arm cut out de seam dat's undah de hollah of de lef' arm.

(The shirt that you wore under this coat that was stolen.)

De shirt dat ah wore undah dis coat dat wus stolen. Cut dat seam outa dat shirt undah de lef' arm dat wored undah dis coat. An' when ah cut dis out, roll it tuhgethah jes' as tight as ah kin roll it. Den take it an' git white thread, bran'-new white thread, an' wrop it jes' as tight as ah kin wrop it, an' put it back in dis lef' shirt pocket, or somewheres about dis lef' shirt, or even if ah have tuh pin it tuh me between de raiments, de union suits [underclothes] an' not let it tetch mah skin. Wit'in 24 hours dey'll have dis individ'al back tuh yo' where yo' kin see 'im. Mustn't let it tetch me [the skin] though.

A ole lady said [another substitute for AH HEARD] she'd taken a match an' she had been in possession of de match, aw she guessed, a year or bettah, at dat pah-tic'lah time when she'd taken de match an' struck de match tuh light 'er pipe. Says de match jes' exploded like it wus powdah or somepin. An' de thoughts come tuh her, says, "Ooh it's a match dat [I] had twelve long munts [months] an' yo' ruint chureself - yo' cuzin' [causing] damage tuh come tuh yo' dat chew ought nevah have."

Well, she didn't know whut tuh do about de match, cuz dat match wus prepared fo' her roun' 'er home place dere, tuh go tuh success by fire. An' she had destroyed 'er own welfare of de future progress, an' she didn't know whut tuh do. An' de thought come tuh her, "Yo' bettah git up an' go tuh work now."

She tole me outa her own mouth, ole lady say she went way up in South Ca'lina [Carolina], couldn't git whut she wanted an' she goes fu'thah up in No't Ca'lina, an' she couldn't git whut she wanted dere. Den she come on back home. Her home

was in Valdosta, Ga. An' she come on back home. An' 'er mind struck, says, "Yo' bettah git up, yo' got too much property heah, dey's at chew, gon'a git chew, if yo' don't git up an' go tuh work ovah yo'self." Said, "Dey gon'a git chew."

An' while she was thinkin', anothah thoughts come tuh her, said, "Dere's no need of goin' nowhere, yo' done spent enough money, yo' ain't got but a little bit." Says, "Git chew three of dose matches dat chew got up dere," says, "an' take dose three matches," says, "an' put de heads of dose three matches tuhgethah," says, "an' clip 'em off jes' as close up tuh de stem as yo' kin git 'em. Den when yo' do dat," says, "den yo' take dose three matches an' yo' wrop dem up in a silk cloth." Says, "When yo' wrop 'em up in a silk cloth, den yo' take a yellah piece of homespun an' wrop dem up in dere an' put 'em right back where yo' had dat one match." Says, "An' de damage is all ovah wit three matches dat one could do."

AH HEARD anothah individual say about a match. He said he wanted tuh go tuh a ~~game~~ where dey was playin' pokah, say he didn't have anythin' [hand or luckpiece] tuh help but about 60 or 70 dollah, an' he didn't know dat he was goin' tuh lose dat. Says he'd taken 'is matchbox down. One man tole 'im, says, "Now, kin yo' handle fire?" Says he [*one man*] scratched de match an' he'd taken dat match an' put it on his [one man's] flesh an' de natural match wouldn't burn [the flesh]. Well, ah wanted tuh know somepin 'bout dat mahself. Dat kinda got me upstirred, ah want tuh know somepin 'bout a match - ah couldn't undahstan' dat match. It burnin' like dat, couldn't undahstan' it. Tried it [demonstrates].

(I see, just like that: rub that match right under your forehead.)

All right. He'd taken dat match an' he goes where dat pokah game wuz an' he got in dere, taken de head of dese matches off an' he rubbed 'em in 'is han' - jes' de natural match [demonstrates].

(Rubs his hands together making quite a noise.)

Put de match in de pocket, where he had 'is change of 'is money tuhgethah, an' said he had de best luck wit'in 12 hours dat he evah had in 'is life. He goes in dere wit about 60 dollahs an' come out wit 300 dollahs. Dat wuz done wit de powah of de matches - whut AH HEARD.

[The preceding *powah of de matches* was a *trick*, like the *trick* played on me by *Doctor Buzzard* of Norfolk, Va. He entered the interviewing room without saying a word, walked over to the interviewing table and blew flames of fire out of his mouth (p.1515, introductory comment following the title of his interview). The *old trick* of invisible ink was played on me by *Doctor Cunningham* in Little Rock, Ark., (introductory comment p.1315, and the letter written to me by the spirit, p.1323, line 7f.). Further *tricks* are listed under *TRICKS*, pp.260-269.]

If he got a wife an' she's a wooman dat runs about - AH HEARD - she jes' got'a have her sweet back. [This] is about all can be done, [if] he wanta break 'er off it. He wanta live wit dis wooman an' raise his family on wit'out any trouble, AH HEARD. Why dis undahskirt dat she wears, dose [both] strops ovah her shouldah dat comes down 'cross 'er breasts, he clip one of dose strops - AH'VE HEARD - an' he ties nine knots in dis nine nights [one knot each night] an' tote dat in his own pocket. An' when he do's dat, ah hear dat dis wooman will come in outa de streets. She desire tuh go an' wants tuh go but she cannot go as long as he got it in 'is pocket.

An' if in case now she's wise enough tuh git up an' try tuh see aftah fo' her-self, she'll go off an' have somepin done tuh make him lose dis. An' dere is sech - AH'VE HEARD - dat grows in de woods. Dey call it, a little ole 'erb, peppahmint. It jes' as sweet - AH HEARD - called peppahmint. Dey says dat chew, de wise men says yo' kin take dis peppahmint [rubs palms of hand together] an' yo' kin take it in yore own han' [rubs again], dis wooman [can], an' rub it in

'er han' while it's live [RUBS HANDS ALL THROUGH THE TALKING], an' go right back tuh her husban'. Now while she's got it [rubs] in 'er han' smellin' so sweet, earthly, earth ou' chondah [out yonder], an' he'll lose dis cloth dat he's got [it] in - de string [shouldah strap] he's got in 'is pocket wit de nine knots in it. He'll lose it. Den she's done got unloose from 'im ag'in.

Now, he wants tuh git 'er back, wanta git ahead of 'er. Dey workin' ag'ins' one anothah tuh git thin's comin' dere way. He gon'a git 'er back ag'in. She's got de peppahmints rubbed in 'er han'. He gon'a git 'er back ag'in.

He's done cut dis lef' side of dat garment - he gon'a git 'er back ag'in - he'll take dat same garment, ketch a chance an' git dat same garment an' he'll cut from de lef' side aroun' de tail-end of dis garment. Instead of tyin' nine knots in it dat [this] time, he'll sew nine knots aroun' it wit thread. An' he'll take dat same piece of goods whut he sewed 'em nine knots aroun' an' git a brass safety pin an' put dat inside of 'is clothes nex' tuh 'im, where it'll be confined tuh his sweat. An' dat kills 'er befo' she gits away. If she leave dere dat time, SHE'S GONE TUH DE GRAVEYARD. As long as he keep dat nex' tuh his sweat - ah learnt - she will have tuh stay wit 'im or go tuh de graveyard.

Evahbody know tin is poison tuh a certain extent, but AH HEARD a man said about a tin pan, dat if 'is wife would feed 'im outa a tin plate, he'd quit 'er.

Ah met a man an' he had a wife, an' he said if 'is wife fed 'im outa tin plate, he'd quit 'er. An' ah wanted tuh know from 'im, "Why would jew quit chure wife cuz she feeds zhoo outa tin plate?" He said cuz she could draw mah phosto [photo] in dis tin plate at my absent [absence] by de alphabets [initials] of mah name.

Well, ah wanted tuh know from 'im, jes' as a person wanted tuh know, why could she do it - how could all dat be done. He says tuh me, says, "De Six Books of Moses, about de 8th verse in de Six Books of Moses," he says, "teach all dis zactly - how tuh draw mah phosto."

Ah says, "Well, ah don't know nuthin about it mahself, but ah would like tuh know how it wus done."

He says, "Den othahwise," he said, "tin is poison tuh a certain extent." Say, "She subject yo' tuh it any time when she put dat hot grub in dat tin plate. [The way tuh protect yourself] is tuh put in potash or tuh put in a anarligaskit[], any kin'a somopin dat is poison tuh de tin which would be unsterilized. Dat might kill."

[An old note of mine about the tin pan statement says, "He goes *scientific* in this item."]

Den AH HEARD anothah man said dat 'is wife could take a tin plate an' turn dis tin plate down whut he eats out of, aftah he's done eatin's 'is suppah or done eatin' 'is breakfus' an' go on tuh his job tuh work. An' [she] turn it down, an' she kin go anywhere in de worl' dat she wanta go, have all de fun she wanta have, an' at [if] twelve a'clock dinnah's not ready, he's jes' as quiet as a lamb - not raise any argument, hit 'er, or stirrin' up wit 'er about de dinnah. He got'a go back dis aftahnoon tuh work an' he got but thirty minutes tuh noon [for lunch], an' jes' as happy hongry [hungry] as he would be if she'd fed 'im. AH HEARD dat about de tin plate.

[The preceding rite is my only example of a turned-down tin plate keeping a man happy and quiet. This is similar to those simple rites to keep a person asleep, usually a man, if a woman wants to go out at night - see CONTENTS.]

A OLE MAN, HE AST ME ONE TIME, SAYS, "SON, HOW COME YO' WHISTLE SO MUCH? SOMEBODY MUSTA GIVEN YO' MOCKIN'BIRD'S AIGS FO' YO' BREAKFUS' OR SOME PIN."

[Ah] says, "No, ah haven't et [eaten] none at all."

[He] say, "Well, if yo' ain't got 'em, if yo' don't quit whistlin' yo' will git 'em" - as a comment [warning].



[The preceding belief was new to me, the usual one about mockingbird eggs being that eating them makes you talkative (see MOCKINGBIRD, p.461). This is probably the only time I ever heard the whistling variant; but remember, I was not collecting general folklore.]

Den he stopped me an' he tole me, says, "Young man," says, "listen, ah'm a ole man." Says, "Ah been heah a long time an' ah heard of many things since ah been heah in dis worl', but ah'm gonna tell yo' whut ah did heard." He say, "Yo' may come tuh be a man wit a family sometime an' yo' may desire tuh raise yore children up right in dis worl' an' live right in yore family."

He says, "An' yore wife or yore children run about ovah de woods," he says, "robbin' bird nestses an' gittin' fust one bird egg, an' bust one little bird outa de nestses an' bringin' 'em up tuh yore home where yo' raisin' dem children up dere." He says, "Trouble will grow in yore family." He says, "Whatevah yo' do, remembah, DON'T LET CHURE CHILDREN RAMBLE DE FOREST AN' BOTHAH DOSE LITTLE FOWLS WHILE DEY ARE LAYIN' DEY AIGS IN DEY NESTSES," he said, "cuz [of] dat bluebird aig, person'ly," says, "dat bluebird aig in dat nest." He says, "Dere's a poison aig laid in dere," he says, "an' de word is zactly as used [poison]."

He says, "Ah kin git it or yo' kin git it, or any othah man, dat knows anythin' about an aig, kin git dis aig," he says, "an' yo' can't take it in de palm of yo' han' to safe [save] yo' life," he says, "an' break it. Yo' kin take it dataway [demonstrates] an' yo' can't break it. Yo' kin take it sideways [demonstrates] an' yo' can't break it - can't crush it no way." He says, "But chew kin git any of de rest of dem aigs outa dere an' yo' kin break 'em."

Ah wanted tuh know from 'im how could it be poison from de rest of 'em. He says, "Ah'll tell yo' how come it's poison."

He says, "Yo' pick up de Fo'th Book of Moses, an' ah'll point chew furthah den ah kin tell yo'. But ah'll tell yo' how come it's poison," he says, "becuz dis bird is not a fowl like any othah fowl of de air." Says, "We could use any othah fowl of de air: we could eat it, we could make broth, make soup, or we could use de aigs," says, "but chew can't use dis one. Dat's how come it's poison."

Den ah met anothah man youngah den 'im a few years latah, tellin' about aigs an' one thin' 'nothah - fust one aig an' den de othah. He says, "A eagle aig," he says, "is one of de purttest [prettiest] aigs" he says, "ah evah is looked at in mah life in de nes'." He says, "But whenevah de eagle is laid dis aig in de cliffs of de mountain," says, "dey always watch dis aig. He do dat," he says, "cuz he don't want de egg disturbed no time, an' if yo' don't watch de aigs, why de young eagle will be disturbed in de aig."

Den he says, "Yo' kin take dis eagle's aig, if yo' be wise enough tuh git de eagle's aig, [if you] kin ketch de drops on de eagle [take him unawares], while de eagle were tuh eat or had his eyes off de nest, or de she is off de nest feed-in'; if yo' be wise enough tuh GIT DIS EAGLE'S AIG OUTA DE NEST in de cliffs of de mountain," says, "YO' GOT ENUFF IN YORE HAN' TUH 'CUMULATE MILLIONS AN' MILLIONS OF DOLLAHS IN DIS WORL'."

Ah wanted tuh know how could dat be done, cuz ah wus interested 'bout dat mahself right dere.

He says, "Yo' git dis eagle aig in yore han'," he says, "yo' go tuh de swamp," he says, "an' when yo' git tuh de swamp," say, "dere's a root down dere called swamp root." He says, "It's performed in medicine all ovah de United States - swamp root." He says, "Yo' take dis heah same eagle's aig dat yo' git an' yo' git dis swamp root, an'," says, "yo' break de eagle's aig while de root is green [hear him hit his hands together] ovah dat root. An' take dat same root an' yo' wrop it up in any kin' of a cloth exceptin' wool - yo' don't put it [in] no wool"

at all. Yo' take dat same piece of 'erb from de earth," say, "yo' kin tote dat in yore pocketbook," says, "it'll care [carry] yo' tuh wealth anywhere in de United States dat chew may go." AH HEARD dat 'bout de aigs.

AH HEARD about a black hen dat lays a aig jes' as white as any othah chicken, but outa de body [egg bag] dat dis aig come from is red jes' lak any othah chicken. But de passage from de bowels of dis chicken, which is a black hen, AH'VE HEARD dat chew kin take de passage of dis bowel from dis black hen, which lays de white aig like de othah ones [THIS IS HIS *HOUSE-THAT-JACK-BUILT STYLE*], compound it intuh a powdah perform [form] as it dries, jes' lak, as yo' know, any othah kin' of a herb or somepin from de soil. An' yo' kin take dat same powdah from dis black hen's bowels an' yo' kin mix it in a powdah perform wit pure talcum powdah - AH HEARD - tuhgethah. An' when yo' mix it wit pure talcum powdah, YO' GOT SOMEPIN IN YORE HANDS TUH DRAW ANY WOMAN IN DE UNITED STATES - min's [any woman's mind] tuh yo' dat chew want, don't care who she is - if yo' kin git clost enuff jes' tuh have a conversation wit 'er, or eithah git some mail tuh 'er an' sprinkle jes' a little of dis powdah perform [form] in dis mail [letter], as it 'sposed tuh go tuh [on] her, which it will [when the letter is opened]. [See LETTER, p.599 and elsewhere.]

Mackerel fish in pure salt, a straight real mackerel fish. Yo' know salt called to be purified - whut AH HEARD about it - dat wus taken up outa de briant [brine], soaken ovah, sterilized, whut 'sposed tuh be fish fried fo' breakfus' an' wuz ate fo' breakfus'. An' de individ'al who ate de fish fo' breakfus', while de lady wus fryin' de fish - AH HEARD - wus preparin' de meal fo' her family, she prepared a *dose* in dis fish person'ly fo' her husban'. AH HEARD dat when preparin' dis *dose* she gotten a earthworm from de earth. It's called tuh be a *rally*[?], a long blue earthworm called to be a rally, a *rally* bait from de earth. An' while she wus preparin' dis fish, she fried dis rally in a sesperate [separate] vessel an' putten dis salt fish in dere wit it, dis rally, fo' her husban'. He eaten jes' lak de rest of 'em but it wus fixed in a sesperate preserve fo' 'im tuh eat. Wit'in 24 hours it formed in 'is intestines snakes from de fish - snakes.

Dis husban' dat had dat snake in 'is intestines, yo' know from dat fish, AH HEARD dat dis snake had tuh be taken out of 'im dat wus put in through fish. AH HEARD dat it wus taken out through floundah, which is a fish dat swims on dey side - AH HEARD.

Now de same individual dat cooked de food didn't cook dis floundah fish, but it wus worked in anothah perform through a 'erb by a *wisah* wooman den she wus. An' she goes out an' digs up from de earth de gall of de earth which wus made in a lickrish [liquid] *perform*. [She] had taken dis same floundah an' worked dis floundah fish up in flour, an' made pills from de gall of de earth, out dis 'erb, an' passed it tuh dis same husband an' de snakes wus shed from 'is bowels, an' de man lived.

AH HEARD talk of de hair from a dog's back - not a dog wit de mange or no kinda disease atall - a certain place outa de dog's back, between de shouldahs near his left shouldah at 'is backbone, jes' pull de stran' of hair. De wooman done dat. She wanted tuh ketch 'er husban' havin' communication wit de othah wooman. She wusn't, yo' know, wise enough othahwise tuh ketch 'im an' - until she wus taught dat, AH HEARD - an' dis same yard dog whut followed 'im evah day, daily. She'd taken de hair from dis dog an' wroppen de hair up - some of 'is [man's] hair tuhgethah. An' when she wroppen de [dog's and man's] hair up tuhgethah, AH HEARD, dat she taken dis hair an' wropped it up intuh a yellah piece of homespun. An' it wus tole tuh her tuh put dis hair in a private place somewheres aroun' de fiahplace, where she would know where it wus always an' could go tuh it. An' while her husban' bein' aroun' de place, as men's gen'ly [generally]

do, his sweetheart, de one dat he wanted tuh see, passed along by, an' he had business tuh go in de streets. Well, she didn't have anything tuh do but reach up an' git de hair in 'er han' an' let 'im go on tuh head of her an' 'is dog follahin' behind 'im. An' de dog cared [carried] 'er directly tuh de bushes - tab de very spot where her husban' an' 'is sweetheart wus.

If de hair from undah dis dog's feet, aroun' dis dog's feet anywhere, wus boiled in coffee an' dis man drunk it - an' when he drunk it he wus de same as a mad dog - he couldn't stay at home, couldn't stay nowheres. He had tuh leave 'way from his wife an' children fo' de sake of dis sweetheart on de outside. His wife gotten tired of it an' she run 'im away.

Lightnin' strikin' dead wood. Den AH'VE HEARD of lightnin' strikin' green wood. AH'VE HEARD talk of lightnin' strikin' dead wood an' splittin' de tree through de path [= peth = pith] - de little shaddahs [= shadders] of de splintahs all shattahed [= shaddered?] aroun' out cross de earth.

[The preceding word *shaddahs*, my correction of transcriber's *shadows* in original manuscript, is surely the word *shadders* that I met for the first time on the Eastern Shore of Maryland in 1936. *Shadders* = *shatters*, a plural of the noun *shatter* (a fragment of anything shattered), meaning in southern U.S.A., fallen pine leaves or needles (see a good example of this usage in 723, p.240). Whether informant says *shattahed* [shattered] or *shaddered*, I am unable to say. Regardless of words, the essence of the rite is splinters caused by lightning striking a dead tree. For lightning-struck wood, see pp.514-517 and elsewhere.]

Go an' pick up dose splintahs from de earth out yondah an' take 'em in yore own han'. If yo' desire tuh stop a man or wooman, AH HEARD, from havin' communication or dealin's wit one anothah, an' not dey kin even be tuhgethah an' den can't have communication wit one anothah.

Yo' take dose three splintahs - ah learnt, AH HEARD dis - three goes straight an' den three crosses, in small groups. Yo' wrop dose three tuhgethah wit twine or eithah small flax or somepin where it will stick an' not be slippin', an' yo' place dat undah de brick aroun' yore fiahplace an' yo' don't move it. Jes' place it undah dere an' let it stay undah dem bricks, [and] s'long [so long] as it stay dere, yore wife or yore husban', whosoevah, dat are givin' yo' de trouble in de house, he or she on de outside, dere's no mo' trouble out dere. Yo' needn't worry 'bout dat cuz dat's de dead wood - dat's from de dead tree.

Den AH HEARD from de live tree dat de lightnin' has struck an' jes' skinned de bark off. Dat little stuff between de bark an' de sap an' de heart of de tree. Whut chew call de sap, AH'VE HEARD 'em say, dat chew kin take dat little sap an' yo' kin boil it in tea, an' give it tuh a wooman an' [or] give it tuh a girl or boy, regardless tuh who dey is, an' yo' kin make 'em follah yo' anywhere in de United States dat chew wants tuh go, an' bring dey earnin's tuh yo' whatsoever it might be. If dey's makin' a good salary - \$50 or \$60 a month or a week - when dey git it dey come tuh yo' befo' dey dispose of it. AH HEARD of dat.

[HERE COMES THE THOMAS PARR STORY.]

If a man has done losed out, AH HEARD, is gotten tuh de place dat he done losed teetotly [totally] out, can't tell [why], his vitally [vitality] gone down, can't do anythin' at all, noway. AH'VE HEARD by a OLD MAN ONE HUNDRD AN' SOME YEAHS OLE, AH HEARD 'im said, he'd gotten so dat he couldn't do it in noway, jes' gone clean down altuhgethah. He walked out one mawnin', when he walked out an' he looked up an' thought about how times used tuh be by lookin' ovah de females walkin' 'long, he jes' sweat all ovah, he didn't know whut tuh do, nearly 'bout tuh go intuh spasms in 'is min'. Somepin said tuh 'im, says, "Yo' heah yet 'bout as long as yo' kin hole a teaspoonful of meal husks in de palm of yore lef' han', all yo' gotta do is tuh go tuh work."

Says he goes down tuh de drug sto' an' ast de doctor [druggist], says, "Looke heah, Doc," says, "ah'm done losed out." Says, "Mah vitally's [vitality's] done lost out." Says, "Ah got a family an' ah wants yo' tuh do somepin fo' me."

De doc ast 'im, says, "How long yo' lost out?"

He says, "Oh, some twelve-fifteen yeaHS."

He says, "Ah can't do yo' any good." Says, "Why yo' didn't come earliaH?"

He says, "Ah kin work de cold outa yore system all right, he says, "an' ah kin prob'ly give yo' some medicine tuh open yore bladdah connection an' evahthin' an' git dhure kidneys in good shape fo' passin' watah an' sech like dat," he said, "but yore *nature's* done bad." Says, "Ah can't do a thing fo' yo'." [Druggist] lef' 'im in bad condition.

De ole man said he come on back home an' he sot aroun' dere an' he wondered an' he wondered, an' up come two-three young mens talkin' an' goin' on about diff'ren' woomans an' girls, an' a thought come tuh his min'. He says he got up an' got 'is ole grubbin' hoe an' he went on out to de forest an' he went tuh diggin' 'erbs. He dug up a 'erb out dere called *bluegrass*. Evah'body in de Southern States dat knows anythin' about 'erbs know somepin 'bout bluegrass. He dug dis bluegrass up. Never mind no [other roots]. He says, "Git as much as a pound or more." Take it tuh de house, de 'erbs from de woods. He dug it up an' went on tuh de house an' he washed de 'erbs an' he put dose 'erbs on in a ole vessel. He boiled dose 'erbs until de 'erbs come tuh be perfec'ly pieces - almost as yo'd cook a salad joo know. Taken de 'erbs from de lickrich [liquid] an' dreened [drained] it out. So when he dreened de herbs out from de lickrish, says, "Don't drink it hot." Says, "Let it stan' 24 hours as near as yo' could come at it - tuh be cool." Says, "Den yo' take nine swallahs seven mawnin's he says, "An' de eight mawnin'," he says, "yo'll be all right." He diden so, says he nearly about almos' forgotten it, but it jes' come tuh 'is min' an' he go ahead an' taken it. An' in de seventh an' eighth mawnin' he woken up early an' say his *nature* feelin' woke 'im up jes' de same as he had been a young boy seventeen years ole - stand-in' waitin' fo' 'im. All come from dat bluegrass from de soil - from de earth.

(This is something that happened to you. All right, tell me the whole story.)

AH WUS OUT IN LOUISIANA - NEW ORLEANS. When ah wus out dere ah had a wooman tuh throw at me an' dis right arm - she throwed at me in dis right arm an' gotten dis arm tuh where ah couldn't use it fo' three weeks no way, form, shape or fashion, simply cuz ah wouldn't anticipate tuh go her way.

While AH WUS OUT dere ah goes ovah tuh Plattmans[?] TUH SEVEN SISTAHS an' AST DEM TUH DIANOSE [diagnose] MAH CASE. Dey's known not tuh miss, but dey missed dat arm - dey did miss it. Ah given 'em dere price. DE PRICE DEY CHARGED ME, \$50 tuh straighten dat arm tuh where ah could use it lak yo' see it's natural now. DEY FAILED TUH DO IT. Come on back tuh New Orleans an' when ah got back in New Orleans mah arm wus painin', wus hurtin' me so bad an' it looked lak ah wus jes' [I interrupt him].

(Just a moment. Where did you go to see them, over across the river?)

'Cross de rivah - Plattman.

[Could he mean Plaquemine?]

[For the *Seven Sisters*, see p.745; p.1255, line 15f.; p.1417, line 32f.; and perhaps elsewhere.]

An' ah gotten back in New Orleans mah arm wus hurtin' me so bad it looked lak ah wuz jes' about in dis right fo'head, temple, tuh go beyond. Goes tuh de drug store an' ah ast de druggis' two *bits* [25¢] worth of aspirin tablets, taken a couple of 'em. Goes tuh mah room an' lays down. While ah wuz layin' down sleep-in' at mah ease, SOME PIN COME TUH MAH MIND, says, "IF YO' WANTA STAY HEAH IN DIS WORL' ANY LONGAH, YO' HAD BETTAH GIT UP AN' GO TUH WORKIN' ON YO' OWNSELF." An'

ah wuz unwise tuh de fact, not knowin' whut in de worl' tuh do fo' mahself. Ah done went tuh wisah people - so said tuh be ten times wisah den me - an' dey did-n't know whut tuh do. Went tuh a medical doctor an' he done dianose de case, say rheumatism or rheumatic, some kin'a inflammatary rheumatism, an' dey doctored on it an' hadn't done any good. Ah gittin' up from mah bed an' caught de train an' come on back tuh Meridian, Miss., an' gits off at Meridian, Missl, tuh mah sistah.

She says, "Brothah, whut's de trouble?"

Ah says, "Honey, ah couldn't tell yuh but one thing." Ah says, "A wooman throwed at me in New Orleans."

She says, "Dat's all right."

Taken me tuh mah gran'auntie - mah gran'auntie wuz a wooman dat worked Egyptian witchcraft all-a her life. [Doctor Heard comes from a family of doctors.] An' de very moment dat she looked at mah arm, she says, "Jes' wait a few minutes."

She goes intuh 'er room an' comes out wit a little ole vial somepin 'bout lak dat [demonstrates], an' she begin tuh rubbin' it lak dis, an' mah arm been straight evah since. Dat's person'ly tuh me [that's a personal experience].

Now, whut wus in dat ah didn't know at dat pahtic'lah time, but ah ast 'er aftah mah arm gotten bettah, says, "Auntie," says, "ah don't know where ah been in de world," say, "yo' tell me." Ah says, "Ah won't tell nobody."

She says, "Son, dere ain't but one thin' in dat," she says, "an' ah kin tell yo' whut dat is." She says, "Ain't nuthin but trumpet root."

"Nuthin," she says, "but trumpet root," she says, "jes' pound up tuh a powdah an' dat's all." She says, "When ah rub dese thin's tuhgethah," says, "ah ast de Fathah in heaven tuh move de pain." Say, "An' dis 'erb is heah fo' me tuh use. Dat's whut yo'll have tuh use."

[That preceding trumpet root, I should have made an attempt to have him identify; but an informant's description of a root or plant was almost always a waste of time. There are examples of my attempts in HOODOO. Besides, to me a trumpet root would be the trumpet creeper (*Campsis radicans*), which I had known all my life; but in Southern U.S.A., a trumpet plant, flower or root, could be any of many plants: several pitcher plants, especially *Sarracenia flava*; several of the genera *Datura*, *Campsis* (one mentioned above), *Bignonia* (one in the text, *B cap-reolata* = cross vine, see margin title, p.542 and elsewhere.)

### CANDLE DIVINER OF NEW ORLEANS

YO' KIN "READ" [TELL FORTUNES WITH] A YELLOW CANDLE...

IT BURNS A LITTLE INDIFF'REN' FROM DE REST OF 'EM...

YO' ANOINT IT WIT HOLY WATER...

DON'T WET IT TOO MUCH BECAUSE IT WON'T BURN...

GET YO' A [DRINKING] GLASS DAT'S NEVER BEEN USED...

GET...LINSEED OIL...POUR DAT LINSEED OIL IN DAT GLASS...

ABOUT A INCH...SETS...CANDLE DOWN IN THERE...LIGHTS...CANDLE...

IF IT'S A PARTY DAT YO' WANTA KNOW SOMEPIN ABOUT

IT'LL [MELTING WAX WILL] FORM DE IMAGE OF 'EM IN DAT OIL

SUPPOSE...SOME MAN WUS VISITIN' YOUR HOUSE...WHILE YO'...AWAY...

YO'...SEE HIS IMAGE AN'...IMAGE OF DAT HOUSE IN DAT OIL...

IF EVERYTHIN' WUS WORKIN' WELL THERE...

WHILE DAT CANDLE MELTS THERE

THERE GOING TO BE A LITTLE STRAIGHT STRING

[OF CANDLE DRIPPING] IN DAT OIL

BUT IF THERE'S ANY DIFFICULTY IN THERE [THE HOUSE]

YO' GOIN' SEE LITTLE BREAKS IN DAT CANDLE  
WHERE IT MELTS AT, SOME PIN LIKE LITTLE KNOTS

NEW ORLEANS, LOUISIANA

[Here is a competent practitioner of his craft, New Orleans style, late 1930's. Years ago on the original manuscript I marked him excellent. Some of his material makes additions to the *hoodoo corpus*, especially the title quotation, a divination which may be the only example of oleomancy in HOODOO. He, No.873, was collected on cylinders A605:1-A618:4 = 1421-1433.]

Well, yo' could get yo' some new wine - get yo' some wine an' get yo' some mustard seed, an' go to a graveyard an' get yo' some dirt off a grave [three ingredients]; an' mix dat up togethah an' carry it an' sprinkle right down befo' de do' there, an' it won't be but a short while befo' dey'll be moved.

(Now, that's what I want to hear; just like that - all these tales.)

[*Tales* is scarcely the word.]

Well, yo' could take yo' some frankincense, some brown sugah an' mix dat up tuhgethah, an' get yo' a bottle of ammonia an' scrub your house out wit it early in de mornin' just about sunrise. [Three ingredients.] An' take some of dat frankincense an' burn it in there - dat's for *drawin' power*. Yo'll soon have your house rented.

(I see.)

Go out an' get yo' a bunch of green parsley, take yo' some chamber lye, an' get yo' a box of consecrated [concentrated] lye [three ingredients]. Yo' take dat parsley an' yo' put it on a fire, heat it until yo' kin pound it up. Yo' pound dat parsley up, yo' mix it up wit dat chamber lye, yo' mixes dat [concentrated] lye up wit it, yo' puts it in a bottle, see. Yo' stops dat bottle up good an' yo' turns dat bottle upside down, an' hides it in some place dere, conceal it where nobody will find it. I'll guarantee yo' nobody will ever live in dat house.

(How do you *uncross* this *trick*? How do you do that?)

Well, de way he could *uncross* it. He could get him some holy watah an' get 'im horseradish - dat's de powdah only, see - an' get 'im a bottle of ammonia, household ammonia, see. [Three ingredients.] He kin mix all dat up tuhgethah, yo' see. He could go aroun' an' sprinkle his floor, all four of de cornahs first - see, all de way aroun' an' all four of de cornahs. See. Den he goes out an' he sprinkles de steps off good - scrub it off good. Dat will *uncross* dat.

[Informant opens his interview with four rites, each having three ingredients.]

(What can they do with a photograph?)

[After my question I am late turning on my machine, missing word *crossroad*, the reason I mention it as soon as possible.]

Well, yo' can take a person's picture, if it's on a tintage - take dat picture an' take yo' an egg. Yo' goes out there [to a crossroad] an' gets yo' an indelible pencil. Yo' writes de party's name on dat egg - see, yo' write it three times on dat egg. Then yo' take dat picture an' dig yo' a hole in de ground an' yo' turn dat picture upside down an' yo' buries dat egg right on top of it, see. Cover it over good, see. Aftah yo' cover it over, den yo' take dat pencil an' yo' draw a cross "X" for all fo' of de cornahs of dat road wit dat pencil - cross it out an' leave it stay there.

(You draw a cross at all four corners of this crossroad - fork of the road?)

Yes, yo' see, like de road crosses like dat, yo' draw a cornah from there [that corner] to dis cornah of de road ovah here, yo' see. From dat cornah ovah there, an' den yo' cross it down there jus' like dat - connect dem all tuhgethah. Yo' see, dat's a cross, "X"-like, yo' see. Made dat in de ground - yo' see, de image of it in de ground an' yo' leave it stay there.

[This is also the *magic of the diagonal*; here, two diagonals crossing each other.]

(What will that do then? What will this do?)

Well, if it's a party dat yo' want to get rid of - yo' understan'. Well, dat will get rid of 'im - dat will keep 'im *on a wandah* all de time, he can't stay nowhere he goes.

(I see.)

See, where all de traffic crosses over 'im, he'll contin'ly go.

Well if a person was trying to harm yo', yo' could get yo' some of dat horse-radish dat ah tole yo' awhile ago - dat's a powdered herb - an' get yo' some broom sugah. Yo' mixes dat up tuhgethah, yo' see, an' yo' wear it in both of yore shoes. See. An' yo' could get yo' some holy watah an' anoint yoreself wit it an' ah'll guarantee nobody could harm yo'.

(You do all these things together?)

Yes, de three mixes tuhgethah.

(I see.)

Nobody can harm yo'. Take yore bath in dat holy watah, nobody can harm yo'.

[HE NOW DISCUSSES TIME IN HOODOO - see TIME AND HOODOO SPELL, pp.349-361.]

(Tell me about that.)

Well, yo' see, IF SOME PERSON HAD DID SOMEPIN TO YO, it doesn't work - IT DOESN'T TAKE A DEEP EFFECT ON YO' AT ALL TIMES. Now, early in de mornin' befo' nine o'clock, yo' will feel dis severely. Understand. After nine o'clock an' de sun is beginnin' to heat out, yo' won't feel it so, it'll lull down. Well, in de evening aroun' three o'clock - from past three o'clock on until round nine o'clock at night, yo'll feel it severely. See. Yo'll have dat funny feelin'. Well now, hit'll work dataway every dat - every day at dat partic'lar time, see. Because when dey cross yo' up like dat, they sets dat at a certain time aftah yo' - well, at dat time yo'll feel it severely. Aftah den it'll lull down an' yo' won't feel. DAT'S HOW YO' TELL DE DIFF'RENCE.

(BETWEEN THAT AND ORDINARY SICKNESS?)

YES, SIR.

Well, if yo' wet yore feet, like yo' goin' take a bath - bath yore feet off, dat soften dat skin on there. Get yo' a knife or somepin othah an' scrape all dat dead skin off of there. Aftah yo' scrape it off, puts it on a [tin top] or somepin othah, puts it on a slow fire. Yo' heats it up till it parches where yo' kin make a powdah out of it. Yo' take dat powdah den an' yo' kin put it in some whiskey or some milk, or anything dat yo' kin give a person to drink. Well, now, hit won't kill dem, but it will draw dem to yo' all de time. Say, fo' 'ninstance, if it wus a woman, it will draw her to yo' all de time an' she will follow yo' everywhere yo' go - can't get rid of 'er.

A person could go dere an' take up de tread of yore foot track like dat - take dat tread up, see. After [that] dey takes it up an' mix a little lime wit it.

(Lime?)

Lime, enough to hold dat dirt tuhgethah, see, an' makes it - dey wets den an' makes a small paste out of it. Aftah dey makes a paste out of dat, get 'um a piece of black silk cloth. Understand? An' dey sew dat paste up in there - jes' de length of yore foot track. Yore whole foot track an' everythin', dey sew dat up in there, yo' see. An' dey kin take an' hang it up ovah de door or eithah

bury it some place, like dat, yo' see. Yo' will nevah go away from dem people.

(You mean, bury that under the door?)

Yes, undah de door.

(I see.)

Dey get holt of some of yore hair. Dey take dat hair an' plat it - make a small plat or yo' could twist it up tight, yo' see. Get yo' a piece of blue silk linen an' a spool of blue silk thread. Yo' puts it in dere - make a little bag out of it. Yo' wrap it good wit dat thread, but always wrap it comin' to yo', yo' understan'. Wrap it comin' to you [demonstrates] like dis all de time. Aftah dey wraps dat up, den dey take dat an' dey wear dat in dey pocket, yo' see, an' yo'll follah dem everywhere dey go.

(What kind of cloth do they make that bag out of?)

A piece of red flannel.

[The color of the preceding bag is not a problem. *Hands* are sometimes put in one bag and enclosed in a second bag - the latter usually red flannel. Here, however, I think the hair was packaged in blue cloth, tied up with blue thread, and then sewed up in a red flannel bag. Blue symbolizes true love (see FACI, 2nd ed., 10002-10004, p.456).]

[In the following rite he begins with the word urine because I had evidently used it in my unrecorded question, but he soon returns to his usual *chamber lye*. This occasional repetition of each other's words - exchange between author and informant - I have discussed in the INTRODUCTION.]

Dey kin harm yo' wit dat urine, if dey wants to get yo' down in yore stomach - yo' understan', don't wanta kill yo'. Don't wanta injure yo', yo' know, any way bad - jis' get yo' down where yo'll be weak in yore stomach. Take dat *chamber lye*, get yo' some Sloan's Liniment an' get yo' some cayenne peppah [three ingredients]. Yo' puts dat in a bottle, see. Yo' sweetens dat urine, see. An' when yo' sweeten it dat's goin' to create an acid, see. Well, dey take an' dey stop dat up. Den dey'll take an' set dat bottle down somewhere an' every time dey wanta see yo', den dey shake dat bottle up, yo' see, an' yo'll think 'bout dem a an' dat will draw yo' to 'em.

(I see.)

Yo' kin do dat very easy. Yo' could take some of his dung - yo' understan', like he goes to de lavatory. Yo' take dat an' yo' put it in a rag an' yo' tie it up good. Yo' could go to a green tree somewhere an' jis' bore yo' a little hole in dat. Yo' takes dat an' yo' put it in there, see, an' yo' stops it up good an' leaves it stay dere. It'll lock his bowels dat quick.

(I see.)

She could take her bloomers, yo' understan', or her drawahs - see somepin dat she wears right nex' to her skin. See. As he's layin' in de bed, she'll go dere an' spread dat right up ovah de head of de bed - right ovah it, yo' understan'. Den take both of his shoes an' turn 'em bottomside upwards undah de bed an' cross 'em like dat [demonstrates].

(I see, put one right on top of the other [crossed].)

Yes, right over. But turn 'em upside down, yo' see, an' he'll sleep there as long as she got dem crossed there.

(I see.)

Yo' take dat little bow [from your hat] an' yo' go out an' ketch yo' a snail - yo' know what a snail is, things dat crawl. Go out an' yo' ketch one of dem. Yo' brings 'em back an' yo' puts 'im in somepin an' yo' heat up to a powdah, till yo' kin powdah 'im up. Yo' takes 'im then, after yo' powdahs 'im up, an' yo' takes an' yo' sprinkles dat little bow good wit dat powdah - move it all in dat powdah. Den get yo' some sweet milk, see. Aftah yo' put dat powdah on there, den yo' wet



it [with the milk] an' it makes dat powdah stick on there, yo' see. An' dey take dat an' dey bury it. Yo' will have de headache as long as dat's buried dere - but until somebody gets it up, yo'll continue to have a headache.

(Do you know how they work to do this?)

Yes sir. Yo' could get yo' a snake. Yo' takes dis snake an' yo' cut him so yo' kin get some of dat blood out of 'im, yo' see. Take an' cut 'im an' hold 'im up ovah somepin an' ketch dat blood, an' yo' get yo' some ammonia see, an' yo' mixes dat blood up in there see. An' yo' get yo' a piece of glass an' yo' beats it up real fine to a powdah-like - beat it up fine to a powdah an' yo' mixes dose three things tuhgethah. Yo' puts dat glass in de shoe see, jis' where he can't see it - it be like powdah - an' yo' take dat ammonia an' dat blood, an' yo' sprinkle dat shoe wit it good all de time, yo' see. An' yo' wears dat shoe, it will form a little sore right on de bottom of yore foot see, an' hit'll - it never will get well.

[If] yo' had a woman an' she had been stayin' wit yo' an' she were gone, yo' see. Yo' could take one of her stockin's, yo' could take an indelible pencil yo' see, an' yo' would write her name on dat stockin' - see, jis' mark it on it. Course she couldn't see it, but yo' could mark it on dere yo' see. After yo' takes an' mark dat on there, yo' take dat stockin' an' yo' tie three knots in it - see, one on each end and one in de centah. Yo' folds dat stockin' up good - folds it back good, small [tight].

(How do you fold that now?)

Yo' fold it back to yo'.

(Oh! All right.)

Always comin' to yo' - dat's to draw 'em to yo'. Fold it back to yo' until it gets about like dat, yo' see, an' yo' take dat an' yo' wear it on yo' all de time; an' if she's gone, it won't be long befo' she'll come back. [One of the great laws of hoodoo follows:] But LET NOBODY PUT DEY HAND ON IT, see.

(WHY?)

IF DEY PUT THEIR HAND ON IT, well DAT KILLS IT - naturally, dat kills de powah.

Now, if it wus a man - if a woman had a man an' he had taken, attracted to another woman, yo' undahstan', an' were about to leave her altuhgethah. She could take one of his socks see, an' soak it in chamber lye - some of her chamber lye. Jis' wet it good, wash it in there good see, an' let it dry in de shade - don't let it dry in de sun, let it dry in de shade.

(Why is that? Any particular reason?)

Well, yes sir. Yo' see, de sun - if it dries in de sun, well de sun is de strongest planet, it have de strongest controllin' powah of any planet we have. Yo' see. Well, de sun, quite naturally, will weaken dat power [the power empowering the rite], yo' see.

(I see.)

Well, yo' lets it dry in de shade. An' aftah hit dries good, she takes it den an' she writes his name on there three times, yo' see, an' she folds dat sock up good, yo' see. Aftah she folds it up good - slow [demonstrates], about like dat, den she takes her a piece of red flannel. Make a little bag out of it, yo' see, an' she puts dat in there an' sews it up [making a hand] an' takes an' wets it good wit dat chamber lye - de same chamber lye, yo' see. Jus' 'noint [feed] it wit it once in awhile an' wear dat right nex' to her skin, an' he can't stay away from her.

(Any place on her body?)

Yes, but it gotta be nex' to her skin - any place on de body but be next to her skin WHERE NOBODY KIN SEE IT. See.

[Here is another law of hoodoo - no one should see your hand.]

(I see.)

Dat will draw him back.

[If they] got a-holt [hold] of yore photograph, or if dey wanted tuh put yo' out of de way - I mean, get rid of yo' - dey could do dat. If dey didn't wanta get rid of yuh, if yo're at some place an' yo' wanted to leave there an' dey didn't want yo' tuh go, dey take dat photograph an' write yore name on there three times, see. But always write it comin' to yo', see. Den take an' write deres 'cross it - see, write deres 'cross it [demonstrates - the names forming an "X" or cross].

(What side do they write these names on - on the back or the front side?)

On de front side where de picture is.

(I see. You write the name coming to you and you write theirs across it?)

Across dat.

(I understand, all right.)

Den dey take dat den, dey puts it in somepin where dey can conceal it. Get yo' a piece of cloth like dat see, an' wrap it up good all de way 'round where nobody kin see it, see. Dey take dat photograph an' dey bury it right under de steps, yo' see, an' yo' can't stay away from dat place.

(I see.)

YO' KIN DO - do VERY SMART STEALIN' THINGS WIT A BONE LIKE DAT, yo' see. Ah've seen persons dat yo' would know of an' dat yo' don't know of - yo' GO TO DE GRAVEYARD AN' YO' GET ONE OF DEM BONES OUT OF DERE, yo' see. Yo' kin get as many of 'em as yo' want. If yo' kin get de whole hand, it's all right; if yo' don't, yo' kin jest get one bone out of dere, yo' see.

(Wait a minute! What hand do you take?)

Yo' take de right hand.

(Which one is that? Which is the right hand?)

[Was he holding up his left hand?]

This one [demonstrates].

(The right hand - all right, take that. Now, what finger do you take, if you don't take the whole right hand?)

Yo' take dis index fingah here [demonstrates].

(The index finger. All right, go ahead.)

Take dat index fingah right dere. Yo' take dat bone an' yo' bring it, an' yo' works a little hole through it like dat [demonstrates]. See, get yo' a little small piece of wire, yo' burn a little hole through it [bone], see. An' yo' takes some of dat same graveyard dirt, yo' see, an' yo' pack it up in dat little hole dere. Aftah yo' pack dat, then yo' take yo' a piece of black silk an' make yo' a little bag out of it, an' yo' puts dat bone in dere an' close dat bag up good [making a *hand*]. You see? An' yo' wear dat on yo' all de time, an' I guarantee yo' dey can't hurt yo' no kind of way [while you are stealing].

(Then they can't hurt you.)

No, sir - can't hurt yo' no kind of way.

[This is a version of *thief's candle* or *hand of glory*, see p.545.]

Yo' kin take - but yo' have to get three of 'em to do dis wit, yo' see. [Demonstrates.] Yo' get dis one, yo' get dis fingah heah - nex' to de little fingah - an' yo' get the thumb.

(From which hand?)

See, yo' kin get dat same hand - de right hand.

(You get the thumb.)

De thumb.

(You get the index finger.)

De index fingah.

(And the finger next to the little finger.)

Yes, what we call de ring fingah.

(The ring finger.)

Yes, sir.

(All right.)

Yo' take dem three bones, see, an' yo' brings 'em an' yo' get yo' some lye. Put a little bit of lye in some clear watah, see. Yo' takes dem bones an' yo' puts dem in dere an' yo' lets 'em soak in dere about a half a day or three-quarters of a day, see. An' when yo' soak 'em in dat lye, dat lye will eat little holes in 'em like dat, yo' see - little hole in 'em. All right, yo' take dat den an' yo' get yo' some cookin' salt. See, yo' sprinkle 'em good all ovah wit dat cookin' salt, an' yo' take dem three bones, yo' put 'em tuhgethah like dat - yo' see, thataway [demonstrates].

(Like three logs - in the SHAPE OF A TRIANGLE.)

Dat's right.

(All right.)

Yes. Yo' wrap dem three tuhgethah, but get yo' some black silk thread - get yo' some black silk thread an' yo' wrap 'em always comin' to yo', always comin' to yo', see. An' aftah yo' wrap dem bones, den yo' get yo' a piece of white silk linen.

(White silk linen?)

Yes, sir - piece of white linen, yo' see, an' yo' make yo' a little bag an' yo' put dem bones in dat an' yo' get yo' a little small piece of LODESTONE like dat an' put in dere wit it [making a *hand*]. See. An' yo' kin JUMP OVAH ANYTHIN' DAT COMES ALONG - yo'll be so swift, just AS SWIFT AN' ACTIVE AS A CAT, an' a person can't take advantage of yo' nohow, no kind of way.

Yo' ketch yo' a live fish.

(You what?)

Yo' ketch yo' a live fish.

(Yes?)

But yo' have to ketch it on a line.

(On a line.)

Wit a hook - jes' like yo' fishin'. Yo' take dat fish an' there three parts in him dat yo' get out of dere. Yo' get his livah, his gall an' his heart.

[Three ingredients.] Yo' takes dat livah an' dat heart an' yo' dry dem, put it on a fire or somepin an' yo' dry it.

(Just the two things?)

Yes, jes' de two.

(All right.)

Aftah yo' dry dem up where yo' kin powdah dem up, yo' takes dem then an' yo' puts 'em on a top or somepin or othah an' yo' make a smoke out of 'em, see. An' yo' get jes' a little bit of cayenne peppah an' mix it up in dere wit it, see. An' yo' lights 'em an' makes a smoke out of 'em. When it gets tuh smokin', yo' take dat gall, yo' see, an' hold dat gall right up ovah it an' drop several drops of dat gall on dere, an' hit'll draw him right back.

(All this will draw him back?)

Draw him back - yes, sir, it will bring him back.

(I see. You don't have to - how do you know you got the right man?)

Well, he's goin' to come back. [Intention is sufficient.]

(Oh, I see.)

He's goin' to come back, he can't stay away.

[Informant's preceding fumigation rite is actually the classic one for eye trouble and blindness - see 1256, p.439f.]

[INFORMANT NOW DEMONSTRATES HOW TO MAKE A SMALL COFFIN FROM CIGAR-BOX WOOD.]

Yo' get yo' a cigar box, see - little thin wood like a cigar box, see. Yo' take yo' two flat pieces of it like dat - see, jes' two pieces. Yo' take 'em an' yo' cut 'em right in de middle dere, so yo' kin bend 'em like dat, see. Den cut 'em so yo' don't have to break it, yo' see. Cut 'em right in de middle dere so yo' kin bend 'em like dat, yo' see. Dat'll make 'em set down in de middle dere an' come tuhgethah on each end - jes' like a schooner yo' see. See, shape dat coffin out jes' like dat, yo' see. Den yo' take yo' anothah piece an' put it right undah de bottom - a straight piece. See, right on de bottom - jes' cut it enough where it will go right up in dem cornahs like dat. See, straight to de bottom an' one for de top. Yo' see.

(The ends of that coffin come to - sort of to a point?)

Yes sir, right to a point, jes' like dat on both ends - see, jes' like dat. Get yo' anothah little flat piece, a straight piece, an' yo' shove it right up in dem cornahs like dat. Yo' see, one on top an' one on de bottom. Yo' got it shaped den. An' yo' kin take a person's photo, yo' see, an' put it down in dere an' stop it up real good an' den bury it in de groun', yo' see. An' get up every mornin' early, jes' about sunrise, an' take yo' a little hot watah an' carry it out dere an' pour it on dat, see. An' den, inside of nine days, dis person goin' to fall wit a hard spell of sickness. Yo' see, have a headache an' he can't stay nowhere he goes - nevah rest contented nowhere he goes, see.

(Why do you pour this hot water on it?)

Well, dat's to keep 'im upsetted all de time, keep 'im tormented all de time.

(I see. I see.)

Yo' would take yo' a frog, but yo' don't kill dis frog yo' see. Yo' ketch dat frog while he's alive. Get yo' a little small piece of lodestone, see. Get yo' some cayenne peppah an' black peppah. Get some sugah an' yo' mix all dat up tuhgethah, yo' see. Den yo' put it in a little bag an' yo' put 'im down in dere while he's alive, yo' see, an' den sprinkle some of dat cayenne peppah all ovah 'im, see. An' dat's goin' tuh keep him jumpin' all de time see. An' of course, if yo' leave 'im in dere a course of time, hit'll kill 'im - see, be too strong for 'im, it'll kill 'im. But as long as he lives in dere, ah'll guarantee yo' yo'll break ever' game yo' go in.

(I see.)

Get some table salt an' get yo' some saltpeter, see. An' yo' mix dat up tuhgethah, see. Put jes' a little bit of hit in yore pocket, see. Every once in awhile yo' take yore han' an' rub dat on - stick it down in dere an' get some of dat on dere an' rub yore han' tuhgethah dataway. An' as yo' shufflin' de cards or handlin' de dice, or somepin like dat, yo' see, dat kills action on de othah fellah's altuhgethah. See, dat perspiration off 'is hands, dat gets on dere - yo' see, dat kills action or hissen right away.

(I see. I see - that kills his *toby*.)

Kills hissen right away.

Get yo' some frankincense, get yo' some brown sugah, get yo' some horseradish - dat's a powdahed herb, see. Yo' mix dose three tuhgethah, see. Yo' take yo' a bottle of ammonia, get yo' some clear watah, mix dat watah an' ammonia tuhgethah. Yo' scrub yore house out wit it all in front of yore place good - see, scrub dat. Yo' takes dat frankincense an' dat sugah an' dat powdered herb - see, de horseradish - an' yo' makes a smoke wit it yo' see, an' yo' set it somewhere in a cornah dere where it will burn slowly, see. An' dat smoke'll 'vaporate de house all ovah an' den it's goin' go outside, see. An' dat frankincense, dat's de draw-in' powah yo' see. Everybody pass along dere mostly goin' to come in dere.

Yo' go tuh de market an' get yo' a beef tongue, see. Yo' brings dat tongue

**back an'** wraps it up in a piece of white silk cloth.

(In a piece of white silk cloth.)

**Yes**, a piece of white silk. Yo' wraps dat up good. Yo' get yo' two small pieces of ice, yo' see. Yo' lays dat tongue on top of one an' yo' put de othah one on top of it, see. An' yo' takes an' yo' wraps dat ice up in a cloth somewhere, so it won't melt quick, yo' see. Den yo' takes it an' yo' puts it aside dere where nobody interferes wit it - where nobody goes close aroun' it. An' dere ain't no law goin' to come dere atall - he ain't goin' to *lose no time* aroun' dere atall.

(I see. That will keep him away from there.)

**Keep** 'im away from dere altuhgethah.

**Take** yo' a piece of newspapah - a sheet of newspapah an' yo' writes de twelve apostles' name on dere, yo' see - de twelve apostles, but yo' write five on one side an' yo' write six on de othah one, see. All right, yo' takes dat den an' yo' folds it up, see.

(Why do you only write five on one side and six on the other? What about the twelfth one?)

**Well**, ah'm goin' to tell yo' about dat one.

(Oh, all right.)

Ah'm goin' to tell yo' about dat one. Take de apostles an' yo' write five on one side an' yo' write six on de othah one, yo' see.

**Aftah** yo've wrote 'em on there, yo' takes an' yo' puts 'em in yore right shoe - **fold** dat piece of papah up wit all dose names on it. Yo' put it in yore right shoe. Den yo' take de othah one by itself, yo' understan'.

(That other one - that's the twelfth man?)

**Dat's** de twelfth man. Yo' take dat one by itself an' yo' puts dat one in de othah shoe - in de left shoe, yo' see. An' yo' wear those names in dere, yo' see. When yo' goes to de court, yo' undahstan', everythin' goin' be split up, yo' see. **Dat** will offset de case right dere - upset it, everythin' goin' to be split up. **Every** time he call de case up, it's a miscase - a mistrial, every time. See, dat scattahs 'em - it's unbalanced, see.

**Whensomever** dat yo' wanted to do somepin to a person - say, fo' ninstance [**an instance**], yo' want to run a person crazy. Yo' undahstan'?

(Yes.)

Yo' ketch de first three days - like if de moon was to change today, see. **Well**, when de moon changes, yo' know it'll be three days befo' yo' kin see it - **say** for ninstance, today's Friday. If de moon was to change today, it would be Sunday befo' yo' could see it - an' yo' would see it Sunday evening, yo' see. Yo' ketch dem on de signs of de moon when it's changin' - dat's dark nights, yo' undahstan'. All right. Yo' take dat person name, if yo' knows his name. Yo' take an' yo' write his name on a piece of papah. Yo' get yo' a bottle an' yo' puts dat name down in dat bottle. Yo' get yo' some cayenne peppah, get yo' some black peppah, get yo' some table salt an' yo' mixes all dat up tuhgethah, see. Yo' puts dat down in dat bottle, see. An' yo' gets yo' a lemon an' yo' squeezes de juice out of dat lemon in dere, see. Den yo' fill dat bottle up wit chamber lye, see. An' yo' sweeten it, yo' see. Aftah yo' sweeten it, yo' take an' seal it good - get yo' some wax an' seal it ovah good, see. Well, when yo' sweeten it, dat's goin' to create a asick [acid] in dat bottle, see. All right, yo' go an' yo' bury dat bottle upside down. Yo' see, but bury it [neck] towards de sunrise. Aftah yo' bury it there, yo' gets up every mornin' an' yo' heat yo' some hot watah, yo' see, an' yo' carry it out dere an' yo' pour it on dat bottle, yo' see. Well, as dat askick rise in dat bottle, dat's goin' make dat bottle bust when yo' pour dat hot watah on it. In de course of about seven tuh nine mawnin's,

when yo' do dat, dat bottle goin' tuh bust. An' de very mawnin' dat dat bottle busts, yo' gon'a fall right den.

Take yo' a fish - see, get yo' a live fish an' take jes' a small quantity of dat gall out of 'em. Yo' see, take his gall out of there. See. Drop jes' a couple of drops of it in some whiskey an' shake it up good, an' give it to him an' let 'im drink it [to cure a drunkard].

Yo' kin take some of her clothes. See, it have to be some of her undahweah - see, somepin dat she wears right nex' to her skin. An' yo' clip a little small piece out of it like dis, yo' see.

(Like what?)

Yo' see, jes' take an' cut a little small piece - a little piece about like dat, yo' know. Yo' take dat piece an' yo' boil it in some hot watah - see, put yo' some watah on an' heat it up. Yo' boil it in dat watah, see. Aftah yo' boil it in dat watah, den yo' takes it an' yo' can go an' get yo' some graveyard dirt, see. An' yo' puts dat dirt in dat rag [piece of underwear], tie it up in dat rag, yo' see, but yo' tie three knots in it, yo' see. An' aftah yo' tie dem three knots in dat, den yo' take an' yo' sew it, see, intuh a little bag or somepin othah. Yo' sew it up, yo' see. Yo' sew it disaway an' yo' sew 'cross like dat, see [demonstrates].

(WHEN YOU SEW it, YOU MAKE IT IN THE FORM OF A CROSS?)

Yes sir, make de form of dat cross, yo' see. An' aftah yo' sew dat up, den yo' take it an' bury it, an' ah'll guarantee yo' she'll nevah have no birth.

(She will have a hard birth or it will kill the child?)

Well, if yo' don't get somebody tuh uncross it, it will kill her, see.

Sure, sure, ah undahstan' [your question]. Suppose it was somebody out of dis town - say fo' ninstance it was a woman. Yo' livin' here in town an' yo' wanta bring her here tuh town, yo' undahstan', where yo' is. Yo' go anywhere where dey keep candles at an' get yo' a pink candle - what we call old rose.

(Old rose.)

Old rose. Yo' takes dat candle an' yo' writes her name three times on dat candle. See, yo' take yo' a bran'-new needle dat's nevah been used. Yo' see, yo' sits down an' yo' prints her name on dat candle, but always print it comin' to yuh, yuh see. Yo' prints dat name on dat three times, yo' see. An' aftah yo' printed her name on dere, yo' see, yo' take yo' three of 'em needles, yo' see [demonstrates], an' jug [jab] dem disaway an' jug 'em dataway, yo' see [push these two needles into the candle so that they touch and cross each other, making the form of a cross] an' yo' take an' stick one [the third needle] right down in de centah of it like dat. Yo' see?

[For needles and pins stuck into candles, see p.815, line 31f.; 2838, p.817; 2841, p.818; 2844, p.819; 2871, p.828; 2913, p.840, line 25; 2952, p.853.]

An' yo' light dat candle an' yo' burn dat candle at de period of one hour twicet a day. But let it always be undahneath an hour - say fo' ninstance like nine o'clock, yo' light dat candle at nine o'clock in de mawnin' an' yo' let it burn till ten. Yo' take an' yo' put it out. Yo' light dat candle again at five o'clock in de evenin', yo' see, an' yo' let it burn until six - let it burn fo' de period of about one hours, yo' see. An' ah'll guarantee yo' wit'in side of de course of five days she'll be there.

Now, if it's a person aroun' yo' - yo' can't get along wit 'em somehow an' yo' wanta get 'em from aroun' yo', don't wanta be worried wit 'em. Yo' get yo' a black candle, see. Yo' takes an' yo' prints his head name [first or given name] on there, but write it goin' from yo'. Yo' undahstan', say fo' ninstance dat's de head of de candle, yo' start from de bottom of it, yo' see. Yo' prints his name goin' from yo', yo' see, three times, an' aftah yo' printed his name on dat,

yo' get some ink.

(You print that with a needle? That?)

Yes, sir, wit a needle dat's nevah been used. Don't use anythin' dat's been used.

(All right.)

Get yo' some ink an' pour a small quantity of ink in a glass or somepin like dat, yo' see. Yo' get yo' some syrup or eithah some honey, yo' see. Yo' pours dat in dat little bit of ink, yo' see. Den yo' anoints dis candle wit it, see. Jes' take an' 'noint dat candle good wit dat, see. Dat's goin' to stick on dere. Den yo' set dat candle up an' yo' light it, yo' see. Yo' see? Yo' light dat candle in de mornin' - about seven o'clock in de mornin', see. Let dat candle burn until about half past eight, about a period of an hour an' a half - twice a day, see. Wit inside de course of three day's time, he'll be gone away from aroun' yo' - yo' ain't goin' have no trouble wit him no more.

Now, suppose yo' wanted peace between yo' an' some party - yo' see, if yo' stayin' close to a party an' it seemed like yo' couldn't get along wit 'em an' yo' wanted peace wit 'em, see. Take yo' a solid white candle - dat's fo' peace. Yo' take dat candle - yo' don't write anythin' on it, yo' see, but yo' take dat candle. Take yo' some HOLY WATAH, see. Yo' ANOINTS DAT CANDLE wit it good. An' aftah yo' anoint it wit dat holy watah, yo' get yo' some olive oil, yo' see. Yo' anoint dat candle good wit dat olive oil, see. Den yo' takes yo' a nail an' draw yo' a round circle [notch] all de way aroun' dat candle - see, jes' a little circle like dat. Den yo' light dat candle, yo' see. Yo' let it burn, see, an' yo' let it burn until it burns out. See. An' dat will cause peace between yo' an' him.

(WHY DO YOU MAKE THAT CIRCLE?)

Well, yo' see, dat circle aroun' dere, now when it burns down to dat circle there - dat candle is goin' to burn slowly, yo' see, aroun' dat circle there; it's goin' to burn slowly, yo' see. Well, sometime it might look like it's al-  
most out, yo' see. Well, every time when it gets down to dat circle dere, yo' see, dat's the CONTROLLIN' POWAH - aftah yo' anoint it see, an' yo' make dat circle aroun' there, yo' see. When it burns down to dat circle there it might seem like it out, but it ain't goin' to be out yo' see - it will continue to burn. Hit might burn fo' maybe a half a day or somepin like dat, right around dat circle. Yo' can't see where it meltin' at or nothin', but finally it'll burn an down below dat. See.

(I see.)

Now, green candles. Suppose that yo' wanta be lucky an' successful. Yo' see. Yo' get yo' a green candle. Dat's fo' money, yo' see. Yo' takes dat candle an' yo' get yo' some honey an' get some sugah - some white sugah, yo' see. Yo' mix dat up tuhgethah to a stiff paste yo' see. Yo' puts some of it on de [tin] top like dat, yo' see.

[Instead of tin can lid as here, the *dressing* (here honey and sugar) is often put in a saucer.]

Yo' sets dat green candle down in there like dat yo' see, an' yo' lights dat candle an' yo' make yore wish yo' see. Dat's fo' de green candle - to make yore wish. Yo'll be successful an' lucky to secure money - yo' see, dat's fo' money.

Now a red candle - dat's fo' powah, see. Suppose dat yo' wanta overthrow some-  
body - see, some smart guy who's workin' aftah yo', an' yo' wanta overthrow him, yo' see. All right, yo' take a red candle, see. Yo' take an' yo' gets yo' some olive oil see, some salt, an' yo' mixes dat salt an' dat olive oil tuhgethah, yo' see. Yo' saturate dis candle wit it - YO' BLESSIN' DIS CANDLE, yo' see. All right, yo' bless dat candle [with mixed olive oil and salt] an' yo' make yore wish,

yo' see, an' yo' light dat red candle. Dat give yo' powah ovah him, yo' see.  
Now a PURPLE CANDLE.

(A purple candle, all right.)

DAT'S FO' LOVE AFFAIRS, yo' see - dat's fo' love. Yo' goes an' - yo' have been connected wit a woman an' she's about to slight yo' in some way or *cold-treating yo'* in some way. Yo' take a purple candle an' yo' write her name three times on dat candle - write it comin' to yo', yo' see. Aftah yo've wrote it, den yo' get yo' some rose oil, see. Use small parts of rose oil, put yo' a little table salt in it, yo' see, an' mix it up tuhgethah. Yo' anoints dat candle wit it an' yo' start dat candle to burnin'. Well, as it burns on down on her name, yo' see, dat draws her back to yo' - draws her back to yo'.

(Did you ever use any yellow candles for anything?)

A yellow candle? Yes, sir. Suppose now dat some guy would come to yo' an' tell yo', says, "Well, there's somepin dat ah wants to know," he say, yo' see. YO' KIN READ [tell fortunes with] A YELLOW CANDLE, yo' see, if yo' know anything much about candles, yo' see. Because a yellow candle is somewhat a little - it burns a little indiff'ren' from de rest of 'em yo' see. Yo' takes dat yellow candle an' yo' anoint it wit holy watah, yo' see. Well now, yo' don't have to write anythin' on it - don't put no scratch or nothin' on it, jes' a plain candle. Aftah yo' anoint it wit dat holy watah - don't wet it too much because it won't burn, yo' see. An' yo' set dat candle up but yo' must get yo' a glass dat's nevah been used.

(What kind of a glass?)

Jes' get yo' a plain glass-like, a drinkin' glass - see, dat's nevah been used. Get yo' some linseed oil. It's rather high [expensive]. Get yo' a little small quantity of linseed oil - enough to come up about dat much on dat candle, yo' see [demonstrates]. Yo' pour dat linseed oil in dat glass.

(About an inch in the glass.)

Yes, jes' about a inch. Yo' pour dat in dat glass, see. Yo' sets dat candle down in dere, yo' see; an' yo' lights dat candle in dat oil, yo' see. When dat candle starts to burnin' - when it starts to meltin' yo' see, an' it melts slowly yo' see - when dat candle melts an' crumbles down in dat oil there yo' see, if it's a party dat yo' wanta know somepin about, it'll form de image of 'em in dat oil dere, yo' see. [THIS IS PROBABLY MY ONLY EXAMPLE OF OLEOMANCY - DIVINATION BY OIL.] Suppose now dat yo' had a house - some man wus visitin' your house, yo' understan', while yo' be gone away. Yo' could see his image an' yo' could see de image of dat house in dat oil, yo' see, an' yo' could see dat image, see it leadin' right to dat oil there, yo' see. Well, now, if everything was working well there, yo' see, while dat candle melts there, it goin' be straight there, yo' see. All dat wax where it melt there, there goin' to be a little straight string in dat; but if there's any difficulty in there, yo' goin' see little breaks in dat candle where it melts at - somepin like little knots, yo' see. It might go in a little piece there an' it might drop from there maybe to down to there, yo' see, an' it'll start runnin' again. But if it runs straight on away down there an' no break in there, everything's workin' well.

(You mean this melted wax if it's in a straight line, everything's all right?)

Yes, everything's okay, but if it's got a break in it - a little difficulty is there, dat's a sure shot [of trouble].

(I see.)

Yo' kin get up soon in de mornin' see, an' go some place where it's runnin' water, or yo' could go to the hydrant yo' see, an' yo' takes yore hand like dis, see. Yo' puts your hand on yore face like dat [demonstrates].

(Put your hand just over your face - just flat over your face.)



Yeah, jes' flatten yore hand over yore face jes' like dat, yo' see, an' yo' repeat de Lord's Prayer in de palm of yore hand like dat - yo' repeat it three times like dat.

(Into the palm of your hand?)

Yes, sir - see, jes' like dat [demonstrates].

(With your fingers up towards your forehead.)

Yeah, jes' like dat [demonstrates].

(I see, your fingers spread apart.)

Yes, sir, so it cover yore whole face - jes' like dat. Yo' repeat de Lord's Prayer three times an' yo' take dat runnin' water an' yo' wash yore head wit it - see, anoint yore head good all over wit it. An' ah'll guarantee, IF ANYBODY BURNIN' A CANDLE ON YO', that THAT CANDLE WILL GO OUT. See. An' every time they light dat candle, it'll go out. See. An' if dey got it settin' anywhere around - up side of de wall or settin' on anythin' - IT'S GOIN' TUH SET DE WHOLE HOUSE AFIRE, if nobody watchin' it.

St. Michael?

(Yes.)

What we call St. Michael - some people call him St. Mitchell, but it's ST. MICHAEL. Yo' kin take St. Michael an' suppose dat there was somebody in dis house dat yo' wanted 'em out of here, yo' see. An' yo' won't have to be livin' in here - yo' kin be livin' anywhere in town. Yo' jes' get dat St. Michael, yo' see. Take an' put him right up side of de door like dis, where everybody have tuh pass in there, yo' see. Puts him right up side de door there an' GIVE HIM A BLACK CANDLE - yo' undahstan', give him a black candle. When yo' set him up dere an' light dat black candle wit him, an' jes' TELL HIM WHAT YO' WANT - or JUST LIKE YO' COME TO ME AN' TELL ME YO' WANT ME TO DO SOME PIN. TALK TO HIM JES' LIKE YO' WOULD NATURAL PERSON. An' ah'll guarantee he can't stay there - can't stay there.

(You're going to put this picture [of St. Michael] in your own house?)

Yes, sir, in your own house.

(To make this other fellow move out of this other house?)

Dat's right - yes, sir.

(I see.)

(What do they say about St. Rita?)

Well, ST. RITA is a *controllin' saint* - yo' see, fo' controllin', fo' peace. Fo' ninstance, yo' had a house like this [Patterson Hotel] where it's all diff'rent class of people comin' there, yo' undahstan'. Well, yo' jes' imagine some of 'em ain't goin' to carry on de same way all de time. Well, yo' want peace in there. Yo' takes an' yo' put 'im [usually a her] right up ovah de door there - right up ovah de front door where everybody gotta come in an' out dere, yo' see. Jes' put dat saint up ovah de door there an' he keeps everythin' quiet - no fuss at all.

(What is he?)

He's a great *money saint*.

(ST. EXPEDITE?)

St. 'Spedee, he's fo' success an' prosperity, see.

[*Speedy* is a good name for Expedite!]

Suppose now, yo' stake - suppose yo' play lottery, or if yo' gambled or somepin like dat. Yo' see, yo' get St. Expadee an' yo' give him a red candle. Yo' burns a red candle to him twice or three times a week - Mondays, Wednesdays an' Fridays. Yo' see, give him a red candle an' he's very successful fo' money matters.

[This is time magic, three-days of the week magic, every-other-day magic, stop-and-go magic, skipping magic, etc. For the three separated days of the week, see

margin title MONDAY, WEDNESDAY, FRIDAY, p.830, a title which does not contain the many examples of this common practice. For better and different accounts of this saint, see margin title ST. EXPEDITE, pp.863-866.]

(What about ST. CHRISTOPHER?)

[A penciled note reads, "I did not ask about him" - this may be my only example.]

Well, he don't like no womens, yo' see.

(Why?)

Well, St. Christopher was supposed tuh be a eunuchs, yo' see. He didn't like no womens - he had no dealings wit womens at all, didn't like no womens. He's very tough on womenfolks, he keeps them upset all de time. If a woman got St. Christopher in her house, well she ain't goin' to get along well atall - see, cause he don't like her. See if she got him in there an' she gives him a candle, set dat candle in a glass or somepin othah, he goin' to break dat glass whatever one yo' put in there. See. Now, fo' a man it's diff'rent. See, 'cause he was supposed to be a eunuch, didn't like no women, he had no connection wit women at all.

[While machine is stopped I ask about St. Raymond and am told *he isn't much for men.*]

(Why is it ST. RAYMOND isn't much for men?)

No sir, he don't like men very much.

(Why?)

Well, yo' see in time of St. Raymond's time, he mostly dealt wit the women people, yo' see. Wit all de virgin people, say for instance like these nuns - these sisters, yo' see. Well, he always dealt closely wit 'em, yo' see. He was a great instructor for 'em, yo' see. But now fo' men, he never had no time fo' men, yo' see, 'cause he was a quiet - he lived a quiet life, yo' see, an' he was a man didn't dissipate wit men much. Took no part in [men affairs] - was all fo' women.

(I see.)

(You say it's not a real gun?)

No sir. Yo' could get yo' one of dese little papah-cap pistols - yo' know, little toy gun like dat. Say fo' ninstance, yo' GET YO' A LITTLE AIR GUN DAT SHOOT ONE OF 'EM [cork] STOPPERS, yo' see. When yo' push it down in there it shoots dat stopper out, yo' see. Yo' could TAKE YOUR PHOTO, yo' see, yo' could PUT IT UP SOMEWHERE LIKE DAT FO' TARGET, say fo' ninstance [he must have pointed at the wall].

(Up against the wall.)

Up against de wall fo' a target see, an' jes' set it up anywhere, an' yo' have it fo' a target, yo' see. Well, yo' takes dis little air pistol, yo' see. Dat shoots dat stopper there, yo' see. Now, before yo' do dat, yo' anoint yourself good. Take yo' a bath, yo' see, an' yo' anoint yourself, see.

(What with?)

Yo' take yo' some olive oil see, an' some cookin' salt see, an' some tallow. Get yo' some beef tallow an' melt it see, an' put it in dat oil, an' mix all three of 'em up tuhgethah, see. Yo' take yo' a bath in clear watah - wit'out puttin' anythin' in de watah, see. Yo' anoint yourself good down wit dat oil, yo' see. An' yo' take dat photo an' yo' set it up somewhere fo' a target, see. An' yo' take an' yo' sight at it like dis. An' ALL DE WHILE YO' SIGHTIN' AT IT, YO' MUST ABUSE DAT PHOTO, yo' undahstan', make yo' a bad wish - prob'bly cuss it, yo' see. Like dat. Yo' SHOOT AT IT fo' a target wit dat pistol. Yo' see, yo' do dat fo' THREE MORNINGS STRAIGHT. See. An' every time yo' do dat, ah'll guarantee yo' it'll be jes' like shootin' 'em wit a real gun, cause it cuts his life

off jes' dat quick.

[The preceding gun rite is tame after the story of the *real* shooting of old ~~Black~~ ~~Un~~wright by the Indian, Marcellus Gates - see 3103, p.925.]

Yo' TAKE A LIVE CHICKEN, yo' see, take 'em while he's alive. Take him an' yo' ~~SPLIT HIM~~ RIGHT OPEN down his breast here - an' do dat while he alive an' get yo' a ~~PIECE OF SKY-BLUE SILK~~. Yo' see, silk cloth, jes' about wide as dat - somepin ~~take~~ make a band to go round your waist. Yo' take an' yo' cut 'im open, an' yo' ~~cut~~ 'im open an' yo' take dat an' yo' roll it up - dat piece of cloth, yo' see, an' yo' take an' yo' jes' wipe it down inside dere an' yo' get it bloody, yo' see. An' yo' takes dat den an' yo' TIES DAT AROUN' YOUR WAIST right NEXT TUH YOUR SKIN. ~~See~~, tie dat aroun' there, an' yo' kin walk to a person - if he's got a store, ~~yo'~~ ~~kin~~ WALK IN DAT STORE AN' GET ANYTHIN' YO' WANT an' den yo' don't have to pay ~~for~~ nuthin in there.

(If you wanted to borrow money from them?)

Why certainly, if it's a person yo' wanta borrow any money from, yo' kin walk up to him an' ask him - goin' to say de amount of money yo' want, in reason yo' ~~understan'~~, an' he goin' to let yo' have it an' nevah think of it no more. See. But now, dat's goin' to last yo' jes' a short while, yo' ~~understan'~~ - it last, ~~of~~ ~~course~~, about two or three days, yo' see.

(You just take any kind of a chicken for that?)

Yes, sir, take any kind. But yo' use 'im while he alive - don't kill it, yo' ~~see~~. Use it whilst it's alive an' dat blood's warm an' everythin'.

(I see.)

It's purty good, yo' see. Suppose yo' wanta put a person on a drift, yo' see - in othah words yo' wanta get 'im down and make 'im drag, yo' see. Yo' take yo' a LIVE FISH. Yo' take this person an' yo' WRITE HIS NAME ON A PIECE OF PAPER. Yo' ~~write~~ his name FIVE TIMES - most people say nine times, but yo' don't have to write it dat much. [Here is the mark of an experienced *doctor* - a person who can ~~make~~ an exception, violate a normal rule of magic.] Write his name five times on a piece of paper. But write wit an indelible pencil, see.

(Well, why do you write it with an indelible pencil?)

Well, it never - yo' see, indelible never spoils out. It's somepin like ink, yo' see, de water or nuthin won't wash it out. Yo' see? Yo' takes dat paper den an' yo' folds it up, but fold it goin' from yo' - don't want it comin' to yo', ~~but~~ goin' from yo'. Yo' see. Yo' take an' yo' cut dat fish open like dat - half an' jes' like yo' wanta clean it, yo' see. Yo' take an' yo' fold dat paper up an' yo' put it in there, yo' see. Yo' get somepin an' yo' sew 'im back up - yo' ~~sew~~ 'im back up. Yo' carry 'im an' throw 'im in some runnin' water somewhere. An' as long as he floatin' in dat water, yo' see, dat party will never stay still. He'll always be on a *drag*.

A BUZZARD has certainly got de best eyes of any fowl we have.

(He's what?)

He got certain to de best eyes - of any fowl we have. An' a buzzard sails high in de heavens, excusin' any othah fowl we have except one - dat's a eagle. ~~But~~ [also] yo' take a buzzard kin see further out of his eyes than any other fowl we have, excusin' de eagle. Yo' kin take yo' a buzzard an' get 'im while he alive. See. Yo' take his right eye - take both of his eyes [see explanation later]. Yo' take 'em an' yo' get yo' some sweet milk, an' yo' boil 'em eyes in dat sweet milk. See. When yo' boil 'em in dat sweet milk, dat's goin' to harden 'em, yo' see. Take 'em out of dat, then get yo' some table salt an' make yo' a strong solution of water - salt water, an' yo' drop 'em eyes in there an' yo' let 'em soak in there fo' about three days. Yo' take 'em eyes out of there then an' yo' get yo' a small piece of lookin' glass - plain glass like dat there [window],

a small piece of lookin' glass - but cover dat [plain] glass on de backside. Jes' [make it] like dat lookin' glass there [in the room], take yo' a little small piece of paper an' clasp it over de back, see. [Make a mirror from a small piece of glass by pasting paper on the back.] Yo' take dat an' yo' make yo' a little bag, see. Yo' take dat little bag an' yo' sets dat glass down in there jes' like dat. Yo' take dat eye an' yo' place it right in front of dat glass like dat, yo' see.

(One or two?)

No, take one - yo' take his right eye. Now, say for ninstance this is his right eye. Yo' make yo' a little bag fo' each one of 'em wit dat glass. Yo' take de right eye an' yo' puts it in this bag, yo' see. Now, after yo' put 'em both in 'em bags, yo' take both of 'em bags an' yo' takes yo' another little piece of plain lookin' glass - piece of dat same glass an' yo' put it in between 'em two bags like dat, yo' see. Now, yo' don't have to put nuthin on de back of dat [second] glass. Take 'em two bags an' set 'em together like dat. Yo' stick dat little plain piece of glass down in there, yo' see.

(Between these two glasses?)

Between de two glasses, see. Well, now yo' take de right eye, yo' understan', an' yo' puts it on de lef' side of dat glass like dat, see. Yo' hold de glass like dat - it be's flat. Yo' take an' yo' put hit over there. Yo' takes de left eye an' yo' put it on this right side - dat crosses 'em up, yo' see. Then yo' takes yo' some black thread an' yo' wrap 'em two little bags together like dat. Wrap 'em together where they won't come loose. Yo' takes 'em then an' yo' makes a scaffold out of it an' yo' tie a string on it, see, an' let it come aroun' your neck, an' let dat bag hang down to about along here. See.

(The middle of your breast?)

Yes, about de middle of your breast like dat. An' YO' COULD BE STANDIN' OUTSIDE DAT DOOR OUT THERE AN' YO' COULD HAVE DAT DOOR SHUT THERE AN' YO' COULD DISCOVER WHAT'S GOIN' ON INSIDE OF HERE. See.

(See right through that [door]?)

Yes sir. Yo' be goin' down de street some place - suppose dat a guy had kilt somebody, see, an' he was hidin' aroun'. Well, de minute yo' looked at 'im, yo' would know it. Yo' would know his secret.

Yo' kin take an APPLE an' let it be ripe, take dat apple an' yo' boil it in water see, till it get soft. When it get soft, yo' kin pry - yo' kin work yo' a hole down in there. Yo' see, yo' work dat hole out - down in where, yo' know, where dat core is down in there. Yo' take an' yo' works yo' a hole down in there. Handle it very careful so it won't break, see. Den yo' kin take - write a person's name on a piece of paper, yo' see. Get yo' some sugar, some honey, see, an' mix dat together. See. An' yo' take it an' yo' put dat name - de paper wit de name on it, yo' put dat in dat first, like dat. Then yo' put dat honey an' dat sugah in there, see. Den take yo' a small quantity of table salt an' a small quantity of cayenne peppah, yo' see, an' yo' puts all dat down there on top of dat, yo' see. Then yo' takes yo' some wax. Even yo' could take yo' a piece of candle an' melt it - see, melt dat wax.

An' stop all dat up in there - yo' see, stop all dat up in there. Then yo' see, yo' don't peel dis apple, yo' see. Yo' jes' stop it up in dere, yo' see, an' yo' takes an' yo' sets it out somewhere till it dries. See, set it out in de sun an' it get like hard again, yo' see. Well, now, yo' kin take dat apple an' suppose a woman had a husban' an' he had gone off. See. She could take dat apple an' jes' roll it 'cross de floor like dat - all ovah de floor, yo' see. All undah de bed an' anywhere. All in de corners of de house yo' see. Dat's all - jes' roll it like dat. Don't have to roll it hard enough to break it or

nuthin like dat, yo' see. Jes' roll it all aroun' in de corners there. An' sh'll guarantee yo' in de course of three day's time he'll be back there, yo' see. An' every time he get in a rage, gets ravin' mad wit her, all she have to do, jes' get dat apple an' roll it 'cross de floor all undah de bed, everywhere, chuck it up an' play wit it like dat, all round in de corners dere, an' he'll come back there an' he'll be quiet. See.

(Yes, sir.)

[The magic rite of rolling, by foot or hand, is fairly common - see 2251, p.636; 2259, p.639; pp.816-818 and elsewhere.]

[While the machine is stopped, we start to talk about *putting live things* in a person:]

(How do you do that?)

Yo' take yo' - SUPPOSE DAT YO' WANTA PUT SOME PIN IN SOMEBODY, or yo' wanta hurt 'em some way. Take yo' TWO SNAILS, see, or either scorpion or any kind of creepin' insect like dat. See, dat's all - dat's deadly poison to de body. Yo' see. Take two snails an' yo' takes an' yo' put 'em in a little tin can or somepin other, yo' see, where he can't get outa there. Yo' kill one of 'em, see; yo' leave de other live. Yo' leave 'im stay in there. Don't give 'im no water or don't give 'im nuthin to eat, jes' take an' stop 'im up in there. See, put 'im up somewhere where he can't get outa there. Well, in de course of time when he gets so hungry in there, he most likely goin' to eat up de other one. Yo' see, he'll very near eat 'im up anyway. See. Well, when he eat 'im up, leave 'im stay in there 'till he die himself, see. An' after he dies, yo' go an' take 'im outa there. Yo' put 'im on a slow heat of fire. Yo' parches 'im up to a powdah, see. Powdah 'im up. Suppose there's somebody dat yo' wanta hurt. Yo' put 'im in some whiskey or some milk or anythin', somethin' to eat or anythin'. Yo' jes' take a little of dat dust-like down undah yore fingahnails, see. Drop it in dere like dat an' let 'em eat it, yo' see. When he eat dat an' it goes down in his body, it's goin' to settle in de weakest part of his body. Well, IT'S QUITE DANGEROUS BY YORE BODY BEING MOISTURE INSIDE ALL DE TIME, WHEN HE STRIKE DEM MOISTURE PLACE RIGHT DOWN DERE, HE GOIN' TO COME BACK TO LIFE, yo' see. When he come back to life, dat forms a live insect in yo'. Yo' undahstan. Hit goin' to be movin' in yo' all de time. See. From diff'rent sides, he's goin' to be movin' in yo'. See. Well now, when he comes back to life, yo' see, as he grow an' grow, yo' goin' to take down, yo' see - yo' can't rest no kind of way. An' yo' kin see 'im movin' in dere. Yo' see.

(Can you get rid of those things in you in any way?)

Yes, sir, yo' kin rid of 'em all right. Now, suppose dat some person had did somepin like dat to yo' an' yo' wanta get rid of it, yo' go out to a creek somewhere. They got a shell in dere dey call a MUSSEL SHELL. It's somepin made on de order of a snail shell, but it's more harder; yo' see, it's coiled up jes' like a snail shell. Yo' get yo' some of 'em mussel shells outa dere, yo' see. Yo' brings 'em home an' put 'em on a slow fire, yo' see, an' yo' boil 'em - boil 'em good till dey get soft. When yo' boil 'em dey get soft, yo' see. Yo' takes 'em an' take some of dat water, yo' see, yo' get yo' a piece of chinaberry root. Yo' know de chinaberry tree out dere?

(Yes.)

Go out dere an' get yo' a piece of dat china[berry] root out dere - jes' a little small piece of it like dat, an' hit jes' as bitter as anythin' yo' ever tasted in your life. Yo' takes dat an' yo' puts dat little piece of china'root in there, an' when yo' drop it in dat water it goin' go right to de bottom - see, it won't float in dere atall, it will go right to de bottom. Yo' boil dat tuh-gathah an' make yo' a tea out of it, yo' see. Yo' get yo' some whiskey - see,

take whiskey or a little sweet milk, but de whiskey is de best. Yo' mixes a small quantity an' yo' pour it out in a teacup, yo' see. Pour de teacup about half full of dat tea, yo' see. Yo' fill it up wit about two big tablespoonful of whiskey an' mix all dat up together, yo' see. An' yo' give him three table-  
spoonsful of it three time a day. Dat's goin' to make 'im vomit, yo' see. Dat's goin' to make him vomit dat thing out, yo' see. Dat, if yo' put dat in dere - see dat mussel shell dere, dat has a controllin' powah to draw dis out of it, yo' see. Well, then about de time yo've taken about three or four doses of dat tea, every time yo' take a dose yo' goin' start vomitin'. See. Yo' goin' vomit out little small pieces of it like dat, yo' see. Yo' goin' vomit an' make 'em come out of yo'.

(I see.)

[Fortunately for the *doctor* the *live things* in you, having been killed by the medicine, will come out of you not as recognizable snails but as small piece of anything. For *tricks* by *doctors*, see 250, p.72f.; 792, p.265; 793, p.266; etc.]

Take a BROOM dat yo' been usin', yo' see. It have to be one yo' been usin' - not a new one see, one yo' been sweepin' wit. Suppose a person were in yore house, roomin' wit yo' an' yo' wanta get rid of 'em, see. Say, fo' ninstance, if it was a woman comin' aroun' yo' an' yo' didn't want to be bothered wit her, didn't want *to lose no time wit her*, see. Take dis broom an' every time she come there, yo' see, yo' take dis broom an' yo' stand it up, see. After she leaves dere - when she come dere, don't do it while she dere. Long as she dere, well, yo' can set an' talk wit her, but when she leaves, yo' take dis broom an' yo' stand it up. See, jes' like dis han' standin' up like dis an' let yore chin rest on it like dat, see [demonstrates].

[Though I could see the demonstration, I wanted an answer in words.]

(On the handle or on the straw?)

On de handle, see. An' every time she leave dere, yo' let dat broom fall right behind her toward de way she goin' - see, jes' let dat broom fall right behind her full length like dat, see. An' ah'll guarantee yo' about de third time yo' do dat see, she'll stay away from dere.

[I describe her actions.]

(You have that broom handle with the brushing part to the floor?)

To de floor.

(And the broom handle under your chin?)

Under your chin.

(And let it fall toward her?)

Yeah, just fall - jes' like [that].

Befo' he leaves dere take 'im a strand of WHITE THREAD - see, jes' plain white thread. An' let it be de whole LENGTH OF DE BED dere - see, jes' cut it de whole length of de bed. An' put dat string right undah de sheet, yo' undahstan', where she - yo' an' her both sleepin' at, yo' see. Put it right undah dat sheet an' let her lay down on it, yo' see, fo' about three nights befo' yo' goin' away. Do dat fo' three nights straight, see. But be careful now, don't let her get holt of it, yo' see.

(You put that string from the head to the foot and across the middle?)

Yes. No, from de head to de foot, lengthways - jes' like dat, see.

(Oh, all right.)

Right up an' down dere. Let 'er lay on dat fo' about three nights, yo' see. Yo' get up every mornin', an' yo' think of it, yo' take it out, but she can't get out from undah dere. Yo' see, yo' jes' reach undah dere an' get it out. De next night when yo' get ready to go to bed, yo' don' have to put it no particular place - jes' so yo' put it undah de sheet, anywhere on de bed see. Do dat about

three nights, an' take dat string an' yo' tie seven knots in it. See, jes' like dat - tie 'em knots in dere all aroun' dere, yo' see. Yo' take an' yo' fold dat string up, yo' see, an' wear hit aroun' yore waist here like dat yo' see. An' yo' wear dat string aroun' yore waist - see, right next to yore skin, an' as long as yo' wear dat string aroun' dere, dere can't no man have no connection wit her, see.

(You mean by folding that string - you just shorten it by folding it?)

Dat's right, yo' got [it] right - fold it backward [another way of saying fold it to you] an' wear it aroun' dere like a belt.

(I see.)

Well, now, suppose he have intercourse wit her, yo' see. Well, most gen'rally ~~de~~ woman's always goin' wipe yo' off, yo' see. Well, yo' see, yo' take dat same rag dat yo' wipe off wit - yo' see, don't wash it out, cause yo' got of dat on dere, see, dat same rag. She takes dat rag den an' she ties three knots in it, see. She takes dat rag an' she folds it up carefully, yo' see, an' she puts it ~~any~~ in a quiet place where nobody won't interfere wit it see, an' DAT'LL KILL HIS NATURE. He can't have no connection wit no othah women - not until she lose dat rag or do away wit it - as long as she let it stay dere.

(How, can he do anything else for himself?)

Well, he could get rid of it, see.

(How?)

He could get rid of it. Yo' could take yo' an ole greasy DISHRAG see, an' every mornin' yo' heat yo' a little water see. Yo' dip dis rag up an' down in dere like dat, yo' see. Yo' don't have to wash it out or nuthin like dat - jes' dips it up an' down in there enough to sofetn it, see wit dat grease on there. Well, he take an' he wash hissself off wit dat - see, fo' about five mornin's straight wit dat greasy rag. But DON'T LET NOBODY ELSE HANDLE IT but him, yo' see - jes' handle dat himself. Now, when he get through wit it, jes' fold it up an' put it away 'till de next mornin', see. De next mornin' he'll take an' heat it in dat same water, yo' see, in dat water like dat. An' he wash himself off wit it fo' about five mornin's see, an' he get rid of dat - get rid of it.

Yo' could do dat wit a lemon - get yo' a lemon, see. Take dis lemon an' yo' go to some runnin' water see, an' get yo' some of dat runnin' water. Yo' takes dat water an' yo' puts it on in a pot or somepin other - yo' puts dat lemon in dere an' yo' boils dat lemon, see. An' yo' boil dat lemon an' yo' get yo' some vinegar. Yo' soaks dat lemon in dat vinegar - see, after yo' boil it, soak it in dat vinegar. Yo' see, take dat den an' get her some brown rock sugah. See, she takes dat sugah an' she puts it down in dat lemon, yo' see. She drops a few drops of dat vinegar in there on dat sugah - drops a few drops of Sloan's Linament in there in dat sugar, yo' see. She puts a small quantity of cayenne peppah in dere, yo' see. She takes dat lemon then an' she gets her some dirt an' put it in a bucket, yo' see. She buries de lemon in dat bucket - see, dat dirt. Every mornin' jes' after sunrise, or every evenin' jes' before sundown - about time the ~~sun~~ sets, she go there. Yo' [she] heat jes' a little water, yo' see, an' she pours a little bit of it on there. Yo' see, dat keeps 'em quarrelin' an' fussin' all de time, see, an' dey break up. See? Den, as natchly [naturally], dat's ~~gonna~~ draw him back to her - keep his mind on her all de time.

(That breaks him up with the other woman?)

Break 'im up from her right away - see, jes' be a-quarrelin', a-quarrelin'.

Dat break 'em up right away.

[WE NOW REACHED THE FIRST AND PERHAPS ONLY "BUTTON RITE" IN HOODOO.]

Suppose yo' gotta woman an' yo' wanta get along peaceably wit her in yore home, yo' see. In other words, YOU KINDA WANTA HAVE HER UNDER YORE JURISDICTION where

yo' kin have her - maybe yo' wanta go out an' have yore *full fling* wit othah women, yo' see. She won't say nuthin about it or *raise no sand*, yo' see. Yo' take her undahclothes like dat, see, an' yo' get dat top button off dere - jes' like dat, see.

(The top button.)

Of her undahclothes dere. Yo' takes de top button offa yours, see. Yo' takes dem buttons an' yo' sews de face of 'em buttons tuhgethah. See, dat's de face of it dere [demonstrates] - see, take dat button an' put 'em two tuhgethah like dat.

(Face to face.)

Face to face. But sew de one dat come offa yore clothes on top of de one comin' offa hers. Yo' see, sew 'em up dis way - sew yourn on top of hers. Yo' see [demonstrates].

(While you're sewing, hold yours on top.)

Sew yours on top of hers like dat, see - all yo' sew 'em up like dat. Sew 'em an' go down like dat, but let de last stitch yo' make - yo' see, every time yo' sew up thisaway, tie a knot in dat thread. See, an' yo' jes' sew on dis side an' come back up dere an' tie anothah knot right dere. [Demonstrates all sewing.]

(You mean while you are pushing the needle up through the buttonhole, make a knot?)

Dat's right - make a knot in dere, yo' see. Yo' do dat - yo' make seven knots in dat thread, yo' see.

(How many knots in that thread did you say?)

Make seven knots in dat thread, yo' see. Yo' takes it then an' put it right in de centah of de door dere, yo' see. Get yo' a little small piece of pasteboard or somepin else, iffen yo' had a mat or somepin on de floor like dat, yo' see. See, a little small piece of pasteboard an' nail it right in de center of de door like dat an' plaster dat right where she gotta walk in an' out over dat, yo' undahstan'. Yo' kin do anythin' aroun' dere yo' wanta - anywhere yo' wanta, have yore *full swing* wit her. Well, she ain't goin' to say nuthin. An' she'll never leave yo' - never raise no fuss, no fuss atall. Anythin' yo' do will be O.K.

Anothah good *smart scheme*, if yo' wanta. Suppose yo' want a woman to follow yo' somewhere, yo' see - if yo' is man an' wife, anythin' like dat, an' yo' wanted her to go along wit yo', yo' see. Yo' could take yo' some of HER HAIR - see, if yo' be goin' aroun' her like dat, see. Say fo' ninstance, if she had been combin' her head or somepin othah like dat. See. Well, it's quite natchly she goin' to have some of dat hair - don't have to be all dat much - most of 'em use dat grease of somepin on dey head, yo' see, an' yo' get some of dat. Yo' jes' take dat comb an' scrape it out like dat - get dat hair an' dat grease all on dat, yo' see. Yo' take dat den an' yo' get yo' some powdah - any kind of powdah like talcum powdah or anythin' like dat, see. Powdah dat hair somepin good - see, fill it full of powdah good. Take yo' a piece of white linen. Yo' see, jes' cut it de length of dat hair - yo' see, jes' enough to fold it up in dere. Yo' don't have to make no package - jes' fold it up in dat linen. See, fold it an' wrap it to yo'. Yo' get yo' some silk thread - it can be blue, yellow or anythin' like dat - see, some silk thread an' wrap dat always comin' to yo' like dat. See, wrap dat good, yo' see. Yo' see? Yo' take an' yo' wear dat in yore pocket, yo' see, an' anywhere yo' go, as long as yo' got dat an' don't lose it or DON'T LET NOBODY ELSE PUT THEY HAND ON IT, she's goin' to follow yo' anywhere yo' go. An' if yo' slip off from 'er, an' she find out where yo' is, she goin' to come dere - see, dat keeps her mind always on yo'. Dat's *controllin' powah* to keep her mind on yo' all de time.

(Controlling power?)



Dat's what it is - yes, sir.

(Now, this is something else now. All right.)

If yo' wanta make a confusion in dis house, dat yo' don't want dat landlord to nevah rent dis house, an' it will stay empty fo'ever, yo' jes' take his name down wheresomevah yo' lives at an' jes' keep dat house there from rentin' it. It'll nevah be rented any more.

(All you do is put his name down?)

[Informant ends with one of the ROLLING RITES of New Orleans.]

Put his name down in de groun', den yo' takes dat flaxseed an' dis lemon wit de name in dat. Make a hole an' put yo' some of de cayenne peppah in dere see, an' get yo' some of dis salt an' put dat in there, an' yo' take an' put de top back on it an' jes' tie it up, an' den yo' jes' take an' roll it.

(What do you put in this lemon, now, that you are going to roll?)

In de lemon yo' puts flaxseed, an' yo' put cayenne peppah an' de name in dere.

(The landlord's name, yes?)

Yes, an' den yo' take some salt an' yo' puts dat in there an' then yo' ties it up jes' as tight. Then yo' roll dat - jes' keep arollin' it, every three times a day, an' den CUSS HIM OUT, if yo' wanta cuss him out. An' jes' keep arollin' it an' it'll give yo' de satisfaction of dat.

(Yes, you don't bury that lemon?)

Yo' keep to rollin'.

(One way of doing it is just bury his name only - that's all, that's one way of doing it?)

Dat's one way of doin' it.

(Then this is another way of doing it?)

Yes.

#### GREAT WISHER

*JES' WHUT YO' WISH FO', DAT'LL HAPPEN*

*MAKE YORE WISH, DAT'S YORE PROTECTION  
YO' KIN WISH FO' ANYTHIN', IF YO' AIN'T GOT A PENNY*

*HE'LL [LORD'LL] HE'P YO' THROUGH EVIL WHEN YO' DO GOOD*

#### FLORENCE, SOUTH CAROLINA

[This man, informant 1316, makes a wish on almost every page - the reason for the title I give him. He has few exceptional rites, except a cure for fever - the greatest I ever collected. There are several blowing rites, somewhat rare in HOODOO. Also a number of small rites, new and good, will be found. His statement that the Lord will *he'p yo' through evil when yo' do good* - title-page quotation - reminds me of the informant who said, *You know the Lord, Jesus Christ, is the bigges hoodoo, too, in the world* - title-page quotation, p.1624. Cylinders C667 = 2248-2259 contained this interview.]

Now wit dat hair - yo' supposed tuh take dat hair out de middle of yore haid, yo' understan', an' sew it up intuh a red silk cloth an' MAKE YORE WISHES tuh bring yore min' tuh dat woman. An' put it in de bottom of de left shoe, yo' know,

jes' as a pad. Dat will bring yore min' tuh dem, tuh dat loved one.

Well, yo' kin take dat hair, now ag'in, an' yo' kin sew it up in a piece of red flannel, an' now - jes' say tuh scattah dem - put it wit dis thin' whut de' [dey = they] call dis mockin'bird.

(Where would they put it?)

Wit dis nest. See, it'll scattah. An' den yo' take dat mockin'bird - take it an' put it wit dat mockin'bird, put dat hair wit it. Well, dat's tuh scattah yore min'.

(What do you mean? You pick that mockingbird?)

Yeah, an' den yo' scattah dose feathahs wit de hair to do yo' harm - *to scattah yuh min'*.

(Scatter his mind the same as the mockingbird. Do you kill him when you put the hair there?)

No sir, yo' ketch dat mockin'bird an' put dat hair an' let it go, see - dat'll scattah yore min' as dat mockin'bird fly.

(Where do you put that hair?)

Put dat hair wit de feathahs, but he's not daid.

(You mean put the hair under his feathers?)

Yes sir, yo' jes' pull de feathahs out.

(What do you do with the feathers and the hair then?)

Jes' take dat hair an' de feathahs, an' throw it, throw it up [into the air], but yo' don't kill dat bird.

[Blowing is a magic rite of two parts: first, letting the wind blow objects away, as in the preceding rite; or tying an object into a tree, so that the wind swings it back and forth; or second, blowing your breath, including breathing on or into, as in the following fever cure.]

If yo' git any, yo' bury dat hair from undah de arm. Take some graveyard dust, jes' de plain dust an' bury it undah yore front do'step - jes' lak yo' don' wanta harm anybody. Tell 'em whut tuh do an' dey do' nevah done it [this will make them do it]. Dat will conkah 'em.

Take dat graveyard dirt an' dey kin give yuh de fevah. Git chew a bottle, a green bottle [blackish green, often called *black bottle*] an' yo' go tuh de graveyard an' yo' carries fifteen [thirteen] cents. Yo' go tuh de graveyard an' yo' take de footbo'd an' put it tuh de haid; walk on tuh de front, take de haidbo'd an' put it tuh de foot. An' MAKE YORE WISHES, if anybody is 'g'inst chew, workin' 'g'inst yo' tuh harm yuh. An' yo' call de name of de person, de spirit [dead person's] name. Yo' call de name nine times, an' yo' git yo' thirteen han'ful of dirt outa dat grave. An' when yo' git dat dirt, yo' stick dat thirteen cents down in dere, an' yo' blow yore breath three times: *In de Name of de Father, de Son an' Holy Ghost*, an' yo' put dat thirteen cents in dere, covahin' dat bottle - in de middle of dat grave. Den when yo' go leavin' dat grave, yo' take dat plain dirt an' say, "Ah pay thee, spirit, fo' whut ah'm leavin' wit yuh." Leave it dere an' don't look back when yo' walk away.

An' whoeverah is worryin' yuh an' yuh want peace tuh yore home. Jes' lak me an' yo' git [quarrelsome] at chure place, yo' be dere an' make peace - de spirit [of the *graveyard dirt*] will calm de place where yo' live at.

[*Graveyard dirt* causes quarrels or brings peace, depending on intention or rite.]

(This bottle you put in the grave, you don't put anything in it?)

Jes' leave it. No sir, jes' stop de breath up, an' yo' pay wit dat thirteen cents.

[INFORMANT'S PRECEDING LINES ARE REMARKABLE IN RECORDING BOTH FIELDWORK DIFFICULTIES AND THE GREATEST FEVER CURE I EVER COLLECTED. A field worker must con-

concentrate on every word, spoken and unspoken; and all explanations, including those omitted. At times an informant's thought is not only involved, it is also full of holes. That is why I asked that question about the green bottle. The purposeless burial of that bottle in the grave was senseless. My question about it rewarded me with a rare cure for fever. LET ME RECREATE THE RITE: The person performing the rite has been spelled with a fever by some enemy using *graveyard dirt*; possibly dirt from the grave of a person dying from a fever. Remember, in folklore *fever* is a disease, not a symptom. To cure himself the fevered person carries 13 pennies and an empty green bottle with stopper to a grave. Whether this is the grave of a person dying with a fever, I do not know. He summons the dead person's spirit by calling the name of the dead 9 times. Then the sick man kneels at the grave and begins to scoop up 13 handfuls of dirt, laying down into the hole made a penny after each handful put in a paper sack. We now reach the crucial place in the rite. He holds the neck of the bottle in his left hand, so that his thumb covers the mouth, and his right hand can grasp the stopper. He begins an incantation: *In de Name of de Father*. The thumb pressed against the mouth of the bottle is quickly raised, as he blows once into the bottle, and then quickly repressed against the bottle mouth. This action he repeats for *de Son* and for *an' Holy Ghost*. Three times he blows into the bottle and three times the bottle is closed, the last time tightly. The bottle and 13 pennies on it are buried in the center of the grave; this spot with the four corners of the grave forming a magic quincunx (see margin title p.710 and elsewhere). Some general reader may ask, *Is it not dangerous to blow one's own spirit into a bottle (see margin title p.24) and to bury it in a grave?* No, because our hoodooed man does not blow his own, he blows the *spirit of the fever* into the bottle. Having paid the grave spirit 13 pennies for the 13 handfuls of *grave dirt*, our fever victim now takes it home in a paper sack. What informant means by *plain dirt* I can only guess: either some dirt brought with him, or some dirt not actually on the spirit's grave.]

(You take that thirteen handfuls of dirt back home with you.)

An' when yo' git tuh dat place yo' scattah three han'fuls aroun' de place where yo' live at, an' make a NEW WISH tuh conkah all yore enemies an' tuh conkah yuh, an' say, In de Name of de Lord. Yo' might see sompin an' den yo' may not, but it's nuthin tuh frighten yuh.

To cause confusion, well yo' kin take dat same dirt - ah mean confusion [that] upsets a man an' woman. Yo' kin take dat dirt an' throw it right ovah de front de'steps an' MAKE YORE WISH. In nine days time dey'll move.

(You get that dirt the same as you got it the first time?)

Yes sir.

(Only you use it a different way and different wishes.)

Jes' make yore diff'ren' wishes. [Intention is the first and great commandment of magic.]

Well, now ah tell yo' if de law is after yo' - jes' lak if yo' in a lawsuit. Yo' go tuh de woods an' yo' cut three persimmon switches, an' yo' cut 'em wit three prongs pointin' dis way, an' be sure an' cut 'em wit a pocketknife. [He demonstrates].

(The kind of prongs that a bird would build it's nest in.)

[A three-pronged fork.]

Yes. An' yo' MAKE YORE WISHES if de law is behin' yo', tuh keep de law from yo', an' yo' kin use dis heah cotton co'd thread. An' when yo' git in de fo'k of de road - jes' lak if yo' live in de fo'k of de road an' de law is aftah yo' - yo' take three prongs an' turn 'em tuh de sunrise side, dis one dis way an' dat one dat way. Jes' lak dat an' yo' tie dis jes' lak dat [demonstrates].

(You put three that way and the three behind like that. Put the prongs one behind the other.)

Yes sir. Den yo' jes' tie dem across each othah lak dat, jes' lak yo' would tie a beatin' brush, an' yo' tie dose - tie dem in nine knots an' MAKE YORE WISH. Now yo' let dem prongs [stay] right in de fo'k of de road, an' MAKE YORE WISH fo' whatevah officer, if yo' want sompin tuh harm dem. Dey might git in a automobile wreck - car wreck, or anythin' dat chew wanta wish.

Den, if yo' wanta win a lawsuit, yo' kin take a mockin'bird, kill dat mockin'-bird an' yo' let 'em eat dat mockin'bird. Dey'll talk an' talk until dey talk de heart outa dem[selves].

(Can't get the truth out of that person that's against you.)

Dat's 'g'inst yo'.

Now, yo' kin take it ag'in in dis way. Yo' gits a red hen, but be sure it be at twelve a'clock at night - git de red hen or any hen else will do. Yo' in a lawsuit an' yo' wanta win dat lawsuit. Yo' take dat red hen, but yo' got'a be sure an' be ridin' at twelve a'clock at night, an' yo' go - yo' ride around dat jail where dat prison is. An' yo' pull dese feathahs tuh yo' [off that live chicken and say], "Ah know, *In de Name of de Lord*, de witness case," an' scattah dose feathahs - like yo' goin' up dis block, scattah dem feathahs towards dat jailhouse. Den yo' take dat [hen] an' yo' ride dat block ag'in [and] yo' scattah de feathahs dis way. [The circumambulation of the *jailhouse* is surely made a third time.] It's a live hen, a live chicken. While yo' ride around yo' scattah. An' den yo' ride right home an' yo' take dat chicken an' turn it loose. Nobody will nevah lose nuthin, dat confusin' dose people.

(What happens to the chicken then? You don't bother it any way, just let it go?)

Yes, let it go, it disapeah.

[To turn the chicken loose is a sort of scape-goat rite.]

[After the preceding red-hen ceremony I forgot to turn on my machine quickly enough to record the following seven-switches rite, similar accounts of which are in the general text somewhere.]

(Those same seven switches will keep the law away if you are bootlegging.)

Dat will keep dem 'way.

Git some of dis same graveyard dirt, an' yo' git sulphur, salt an' peppah, an' brimstone, an' git yo' a box of dis Red Devil Lye, an' take yo' a new ten-penny nail an' yo' drill about ten hole through de top of dat box. Put dat brimstone in dere, an' have about six of dose Red Devil box of lye. Yo' put one at each side of de front steps an' at each cornah of your yard - dat's two [places, but six boxes or cans have been used]. An' yo' turn it down an' bury it about dat much in de earth. One dis way - well, two would be to de back. [Two at back door makes eight.] Dat's sufficient fo' yore place. Dat'll keep yore place safe an' nuthin goin' tuh harm. See, yo' got both de lye an' de brimstone. Den yo' takes dose powdahs, dis red cayenne peppah an' sulphur, table salt - don't use it fo' nuthin but dat. An' yo' MAKE YORE WISHES an' yo' powdah dat up an' throw it in yore fire or burn it in yore hearth. Well, yo'll have mo' people [customers] sometime on one night den in a week.

If yo' wanta cure anybody who got lung trouble. Now, yo' might kill a buzzard. Well, yo' cook dat buzzard an' yo' git de oil of dat buzzard, an' [take] a tablespoonful of dat oil [probably three times a day]. Dat's good fo' lung trouble.

(Any kind of lung trouble.)

Now, ah tell yo' whut yo' kin do wit dat. Yo' take de left foot of his socks an' de right foot of de wife's stockin's, an' a tablespoonful of flour an' a

tablespoonful of salt. Yo' take dat socks - don't wash it. Yo' tie dat sock wit dat stockin' an' jes' make it jes' lak a band disaway an' wear it aroun' her wrist. Put dat salt an' flour in dere - sew it up in a piece of brown papah sack an' put it in de toe of dat sock. Dat'll keep him tied up tuh her.

An' den yo' kin take a hickory stick - jes' lak, see, if he givin' 'er trouble, she kin go tuh de woods an' git a hickory stick an' cut it jes' about dat long [demonstrates].

(About two feet long.)

Git her a brand-new knife - pocketknife. Cut holes in it jes' like yo' put rings [rungs] in de spoke of a chair - cut rings in de stick.

(Just like little rings or little grooves around it?)

Yes. [Demonstrates.] De first, de second an' de third - de third an' dey stop. [Three notches are made about the stick.] It'll be about dat long. Well, yo' sharpen it on de end like a pencil 'cause it supposed tuh go in de ground under her do'step, MAKING her WISH or his wish. See, if it's a man got a wife rumin' roun', he do de same; or if it's a woman got a husband, she do de same. "Ah mean tuh tie him down in his home - nuthin to harm 'im but fo' peace." An' TAKE DAT STICK AN' CARRY [circle] IT OVAH HER HEAD THREE TIMES, or his [if a man ~~uses~~ the stick], "In de Name of de Father, de Son an' de Holy Ghost, ah mean yo' tuh stay in yore home - ah mean tuh pin yo' down tuhnight." Well de first she MAKE HER WISH, she drive it in de ground up above dat much [demonstrates].

(About five or six inches.)

An' de second ring, de next night she drives it down; not thoroughly put it [stick] all de way down, but it 'sposed tuh stay dere 'long as she live dere - if she lives dere de balance of de year or two years, well if it stay dere it'll rot ~~den~~. An' if not, let it stay fo' two or three months, when she move dat stick. Den dat lets yo' [him] loose.

(You put those rings around that stick because you drive that stick down to the first ring the first night, then the second ring the second night, then the third ring - finally, all the way down?)

Yes.

If she wanta git rid of 'im, git her some table salt an' a little block of camphor, go to de fire heart [hearth] an' shave it up on dere. Put dat table salt an' dat camphor pound [shaved] up an' dat graveyard dirt. In de mawnin' about six a'clock befo' she speaks to anybody, or him, MAKE HER WISH an' take an' throw a pinch out de front do' each mawnin' fo' nine mawnin's, an' dat'll git him on de move from 'er. If she wanta git rid of 'im - de graveyard dirt wit de camphor mixed wit it an' de table salt, throw a pinch, an' den go back tuh de fireplace an' put a pinch in dere. Dat'll make de wish [come true] in sine mawnin's - him or her will move on.

Now, if yo' wanta put anybody in jail - if anybody worryin' yo' [I mean], dey wanta give yo' pains an' yo' wanta give it back tuh 'em, yo' git chew a ole coat an' git chew a THORN STICK. Be sure it's a black coat or all-round black dress [if you are working on a woman], [or] all navy - jes' dark blue or black, no othah color but dat. Yo' can't do it if yo' have any othah color - can't do it. Yo' take dat stick an' yo' whips dat - whatevah dat person name is - if anybody harnin' yo'. Yo' throw dat behin' yore do', lak anybody [might be] comin' in dere in de day. Yo' take dat thorn switch an' whip it in de mawnin' 'fore sunrise about six a'clock right 'fore day. At twelve a'clock yo' whip it ag'in, an' six a'clock in de afternoon yo' switch it ag'in. [For this magic time period, so common in candle rites, see margin title FORMULA 6-12-6, p.830.] An' evah bit of dirt yo' sweep up out of your house, yo' sweep it up on dat [coat or dress] fo' sine mawnin's. An' yo' mean to give dem pains, miseries an' den dey don't rest

becuz dey givin' yo' de same thing.

Now dat person is li'ble tuh come tuh yo' sometime wit tomatoes or sompin othah fo' medicine or sompin othah tuh eat, an' dey'll tell yo' eat it.

[My informant has just stated the well-known theme of how to bring to your house a witch bothering you. Many examples of this belief are given in my FACI, 2nd ed., under WITCHCRAFT, pp.790-920.]

Soon as dat thorny switch done wear out git chew anothah one - don't take it up, let it stay dere [behind the door] until aftah anothah time [nine days] is up. Den if yo' wanta, use it ag'in. Yo' kin use it ag'in, but be sure de nine days is up. Do it in de mawnin' befo' de sun git up, twelve a'clock, six a'clock, but yo' have tuh go back tuh bed. Now, dat's tuh give a person pains who is harmin' yo'.

How could yo' protect yo'self? Well, yo' heard talk of de Twelve Apostles. Now, yo' go back in dat Bible an' yo' read de 23rd Psalms, an' anythin' dat's harmin' yo', yo' say, "Ah'm undah God's guidance an' [He] protects me. Yo' know de Lord is mah shephard an' ah shall need." Well, yo' read dat three times a day.

Yo' git yo' some dis sage leafs, yo' write de name of de 'postle on a piece of papah, slip of papah, an' tie it aroun' dat leaf. Jes' write it on a little strip piece of papah, an' yo' tie it roun' de sage leaf. Git black or red thread an' be sure an' tie it in nine knots, an' MAKE YORE WISH dat yo' want peace an' protection, an' yo' wear dat in de left foot of yore shoe.

(Now, you only use the one sage leaf and one name of the Apostles?)

Yes, jes' de one name. Jes' lak de' got 12 jurors heah - well, yo' kin take one of dem, yo' see.

Now, de chamber lye, yo' kin take dat an' yo' kin go tuh a dogwood tuh do sompin tuh harm 'em. Yo' kin go tuh a dogwood tree an' yo' drill dat hole intuh de sunrise side. Yo' stop dat up in a bottle - put dat in dere an' stop it up. Well, dat will stop yore watah or yore bowels. [Here is the usual confusion between bladder and bowels.]

An' dat person den, if yo' wanta make dem free, yo' kin go dere an' aftah a certain length of time yo' say, "Well, ah believe ah'll let dis fellah go," or sompin othah lak dat. Yo' turn 'im loose.

(You just take it out of the tree, take the bottle out and empty it. That will relieve them?)

Dat will relieve 'em, jes' lak somebody let 'em loose.

An' den yo' kin take a red onion fo' yore pertection [protection], or anybody else's if yo' wants tuh. An' yo' take dat red onion or yellah onion an' bo' nine holes in it, an' if yo' wanta conkah yore enemies put about nine or thirteen stickpins [ordinary pins] in it. Head 'em dat-a-way [push pin head deep into the onion] - see, about nine holes roun' an' roun' dat onion. Jes' lak yo' go [round the onion], jes' lak dat, full of [fill with] sulphur. Yo' make dat onion dat way an' yo' wear it in yore pocket for several days. If yo' don't care tuh wear it in yore pocket, yo' take an' a-queueze it an' MAKE YORE WISH an' put it somewhere in de house where yo' kin git chure han's on it. Nobody will git hold of yo'. An' dose new stickpins, jes' as many fren's yo' got, eithah as many enemies yo' got, yo' do de same thin'. MAKE YORE WISH, dat's yore pertection. Yo' kin WISH BEFO' DE DAY OUT yo' may have two or three dollahs.

Put aroun' de place - yo' kin take a little bit of bluestone an' chamber lye, an' throw it out of yore do' evah mawnin' 'fo' sunrise, an' MAKE YORE WISH tuh protect yore place from all - most anythin' - jes' dis bluestone an' chamber lye. Git chew a ole bucket or maybe a two-quart jar an' keep dat. Shake it up good an' it will turn blue.

But now fo' love, yo' git de thing dey call de Eve-an'-Adam - ah guess yo'

~~hear~~ talk of it - from de woods. Den yo' git chew some perfume - some kin'a perfume, let it be fo' ten cents [from Ten Cents Store] or de drug sto'. Maybe yo' git a bottle jes' about lak dat. Yo' put chew about five or seven pieces [of ~~Adam~~-and-Eve] in dere - de largest one is Adam an' de smallest one is Eve - an' dat de' call de John de Conkah. Yo' mix dose three tuhgethah [he considers ~~Adam~~-an-Eve two roots] an' yo' MAKE YORE WISH. Yo' may say, "Well, ah wish dat sh could bring dem tuh love wit me." Or maybe, yo' put about nine drops in yore han' an' rub it in yore han' an' MAKE YORE WISH. Dat Eve-an'-Adam, an' put chew a little - it might be one or two drops of whiskey intuh it wit it. [Demonstrates.] Han's ovah yore face three times, In de Name of de Father, in de Name of de Son, an' in de Name of de Holy Ghost.

(Each time you pull your hands down over your face.)

An' MAKIN' YORE WISH, whoevah dat girl or dat boy, or whoevah it is, dat brings dere min' jes' tuh yuh.

Yo' kin take dat shoe, wrap dat piece outa dat shoe - de left-foot shoe - take an' fold it tuh yuh three times.

(Which piece?)

Yo' take dat piece of linin' out de back of de shoe an' fold it three time tuh yo' an' MAKE YORE WISH - jes' lak yo' want dem tuh come back tuh yuh. An' yo' git chew about nine pods of red peppah an' a spoonful of graveyard dirt, put 'em intuh dat, an' yo' folds dat tuh yo'. An' yo' take it an' bury it undah yore front do'steps. An' at night when yo' goin' tuh bed, yo' kin take de right foot of yore shoe an' turn it up, bottom up, an' MAKE YORE WISH dat, "Ah wish dat So-an'-so would come." Inside of 24 hours dat person will come tuh yo'.

(You mean that lining of the shoe - the insole that you walk on?)

Yeah, de insole.

Yo' know whut a *wandahin' mind* is. Well, yo' take dat PHOTOGRAPH PICTURE an' yo' HOW YORE BREATH ON IT THREE TIMES, say, "Ah mean tuh keep yore mind wandah-in' jes' lak yo' worry me." Yo' go tuh de graveyard an' yo' take dat picture an' turn it bottom upwards, "Ah'm goin' tuh give yo' trouble, confusion an' worry, wheresomevah yo' stay." An' yo' bury dat in de graveyard bottom upwards, turn de frontbo'd to de head an' de headbo'd tuh de foot. An' yo' take yore pocketknife an' yo' cut a piece out de headbo'd - change de head, put dat tuh de foot, an' trim a piece off dat an' carry dat back home with yo'.

(What do you carry back home?)

Yo' carry it back home an' MAKE YORE WISH in dat part, dat dirt. Dat tuh ~~come~~ 'em.

(What did you do with those two pieces of sticks you cut off the headboard and the footboard?)

Yo' see, yo' shave it an' yo' left it dere.

(You shave off just a sliver?)

Yes sir, jes' a slivah an' yo' shave it up tuh a dust, jes' lak dis heah, an' put it in dat dirt an' yo' take it an' powdah it tuhgethah. Yo' make YORE WISH. Well, yo' comin' home now - jes' lak yo' comin' cross de cornah, yo' throw it dis way an' dat way. Dat mean yo' scattah dere min', if dey harmin' yo'.

Now, if yo' want 'em tuh come back home, yo' take it an' bring it home an' burn it in de fire an' MAKE YORE WISH fo' dem tuh come home, but be sure dat dat picture be turned upside down. Inside of nine days yo'll see dem.

(You mean to bring them back home, you have to bring that picture back home?)

No sir, let de picture stay dere, jes' burn de dirt. Dat stick dere, see dat ~~change~~ dere mind.

(Now, in burying that picture in the grave, do you put it standing on its head, or face down?)

Yes sir, jes' put it standin' on its haid. An' dat'll git dat person home tuh yuh.

Now yo' MAKE YORE WISH an' yo' wipe dat person about nine times - yo' take dat dishrag an' yo' wipe him about nine times. An' yo' take dat dishrag an' yo' s'posed tuh wash it or rinse it, an' take it an' drop it in whut chew call alum watah. An' yo' let it stay in dere fo' nine days. An' when yo' throw it out, de watah out, yo' throw dat to de sundown side. Dat will carry dere nature down. Yo' know alum is supposed tuh tie.

Now yo' kin git it back disaway.

(Get his *nature* back?)

Yes.

Ground some parch-brown aigshell an' ground-up alum, an' let 'im take a table-spoonful of it three times a day jes' befo' meals. He'll git 'is *nature* back.

She kin take jes' dat thin' called - whut dey call de Red Dragon Powdah, an' she'll mix it in a little bit of whiskey an' her own watah. An' she kin take dat an' she kin MAKE HER WISH, carryin' it up ovah her face an' make her wish, jes' lak she go on out, an' use dat stuff in her socks.

(What will she do with that?)

She'll take dat an' she wear it when she goin' out. She use dat, she git it intuh perfume, dat red powdah an' her own watah [3 ingredients], an' she make her wish wit dat.

Now, jes' lak if yo' wanta make frien's peace. Now, suppose yo' might - yo' might be in a little debt, an' dis man he might come an' give yo' some trouble. An' yo' say [to yourself], "Now, ah don't wanta meet dis man dis mawnin', ah haven't got any money. Yo' stay outa trouble." Now, YO' DRAW THREE RINGS ON DAT AIG - three roun' rings AN' THREE FACES.

(On each egg or just one?)

Jes' one - three rings on one aig. Now yo' - suppose yo' have three aigs. Well, now, yo'll take one of dose eggs an' yo'll draw three faces. Now, yo' could use 'nitials in de middle an' yo' draw de person dat chew owe an' maybe someone else dat treat yo' bad on de outside. "Ah mean tuh have peace in dis house, AH WISH fo' mah business tuh pick up." Well, yo' go off an' write down dere whut chew want tuh come yore way.

(You are doing that on the third egg now?)

All dis is on de one aig at de time. Now yo'll take dat aig an' yo'll throw it right up in de east side of dis house, "Ah mean fo' peace." Now, when dat person come dere dey ain't goin' harm yo'.

An' now if yo' mean fo' trouble - yo' kin make trouble or yo' kin move a person wit dat aig. But now dat'll pertec' yo' - well, dat aig, "In de Name of de Father." Yo' use dat aig.

(You do all this on one egg. That is for peace in the house. What do you do with those other two eggs?)

Now de othah two aigs - now yo' draw de same three rings an' put de 'nitials. Be sure tuh put yores in de middle - yo' wanta divide dem people from worryin' yo'. Yo' put dat - do it maybe out on yuh porch. But be sure, jes' lak yo' smash it on de do', yo' kin throw a piece of papah ovah it. Well den, de next day say, yo' might clean it up er [or] sompin. Well, de third day yo' do de same.

(In other words, you do the same thing each day - you do that for three days.)

Yes sir, each day fo' three days.

(And that will accomplish what you want?)

Yes.

[Informant, while machine turned off, says you can smash a lawsuit with eggs.]

(How do you smash a lawsuit with eggs?)



Well, yo' take if dey tryin' somebody whut chew interested in. Yo' take dose aigs an' yo'll draw de faces, yo' call dem, yo' put de laws [name] on dere an' yore name on dere an' de othah prisonahs. If dey got three or fo' prisonahs, den yo' may draw five or six faces, but yo' make it small counta de aig. Jes' lak now, yo' on trial, yo' might be dere wit de witness. Yo' supposed tuh have dose aigs, an' jes' as yo' go intuh de co'thouse, even if it be in yore pocket, yo' kin take it an' smash in yore pocket. Dat lawsuit will scattah. [Splatter would be a better word.] Dey might try dat man but dey'll turn 'im loose an' dey won't try de othahs.

(You only use one egg for that?)

Yeah one aig fo' dat - an' dat onion.

(That you spoke about before?)

Yes sir.

Jes' lak yo' want a job or somebody might want yo' out of a job, yo' go tuh de graveyard fo' dat same thing. When yo' come back, yo' says, "Well, ah won' kill yo'." Write yo' a script outa de Bible an' fold it in nine folds. Fold it ovah an' yo' take it an' seal it up in some red silk or black-silk cloth. An' tie it wit nine knots wit black or red thread an' seal it up in a piece of red-silk cloth or black, an' wear it in yore bosom. An' yo' git some of dat graveyard dirt wit sulphur an' peppah an' table salt. Sew it, yo' know, [into] a tobacco sack an' wear it in de bottom of yore shoe. An' yo' kin git a job anywhere - anybody else turned down, but yo' kin git a job.

Well, yo' kin take an' yo' kin git 'em tuh ketch a cottah - yo' git someone tuh ketch yo' a cottah, but now yo' kill it yoreself.

[The cooter is: (1) any fresh-water turtle of the genus *pseudemys*, (2) box tortoise, and (3) common snapping turtle. For another example of cooter, see 2348, p.657. We will soon learn that the cooter is edible. As a boy the author occasionally ate the snapping turtle of the Mississippi River.]

Now dere's supposed to be - dere's certain bones in dat cottah. Yo' know some of dem's so hard, yo' kin take a hammah an' yo' kin hardly crack 'em. Yo' find some in diff'ren shapes an' yo' - co'se some peoples eats it, anybody [eats it] sometime. Well, if yo' don't wanta [eat it], yo' jes' save all de bones outa dat cottah. An' now, yo' see some of dese hard bones up an' down de back of dat an' de foot, well yo' dry 'em up. Yo' take 'em an' sew 'em up in a piece of red silk or black, an' yo' kin win a game anywhere.

Den yo' take a frog, but yo' ketch dat frog - one dese spring frogs. Take him an' tie him up in a papah sack, jes' don't kill him atall. Yo' know some people are scared of a frog. Jes' take him an' tote him in yore pocket, an' yo' kin win wit dat.

(In gambling?)

Wit dat cootah bone or rabbit bone [or live frog].

(What do you do with the rabbit bone now?)

Take all but de head bone. Yo' know some of dese pieces in de backbone of a rabbit an' de side pieces. Well, some people take de little foot, den yo' kin win any loss in lawsuit.

(Is that good for luck in gambling too?)

Yes.

Yo' take a black cat at jes' abou' twelve 'clock in de night an' yo' git a pot of watah - boilin' watah. Throw de black cat in dis watah, an' Lawd [Lord], dis cat gona say evah'thin' but God. But yo' have tuh have nerve tuh try it. An' let it boil dere till dis bone - de bone jes' [come] in pieces. Now, den yo' got-ta go tuh de graveyard, but yo' gotta let dat be right at de graveyard. Jes' lak now yo' might have dat pot dere right at de graveyard picket [picket fence or

entrance], but - an' it's gona do evahthin' but talk. Well, yo' take dese bones an' yo' throw dem intuh runnin' watah an' de bone dat swin tuh de top, dat's de bone to take. Den yo' kin mastah anythin' yo' want.

(What about the graveyard?)

Yo' have tuh be right at de graveyard when yo' do dat - cook it right dere. [see margin title GRAVEYARD, p.78]. But if anything come tuh yo', yo' gota stay, don't bothah.

Tuh keep dem from harmin' yo', if yo' writin' a lettah - tuh keep dem from harmin' yuh, yo' BLOW YORE BREATH IN IT THREE TIME an MAKE YORE WISH. Now yo' take dat an' jes' as [I told you elsewhere] yo' burn dose powdahs of dis peppah an' dis sulphur an' salt. Yo' hol' dat lettah ovah dat an' MAKE YORE WISH. An' yo'll be able tuh send it anywhere yo' want, an' don't care who dey is dat wanta do dat [hoodoo] tuh yo' an' yo' don' know dere name. Why yo' doin' de same thin' ovah dere [as your unknown enemy is doing], if yo' burn dose powdahs an' yo' hol' dat lettah ovah dere an' jes' MAKE YORE WISH. Den dey can't hurt chew, see, wit dat sulphur an' dat powdah an' graveyard dirt [they use]. Yo' MAKE YORE WISH [don't forget].

[Fortunately for the preceding letter-protection rite, we have an actual case history from my contact-man while we were working in Savannah, Ga., back in March 1939 - see INTRODUCTION, vol.1, p.XXXVI, lines 39-49.]

Well, now dey say dey have a silvah dime aroun' yo', or ah see some of 'em have one roun' dere ankle or maybe one roun' dere neck. Well - an' yo' take dat wit a piece of brimstone. Yo' take dat brimstone, an' yo' take dat wit dat dime. Now, if dat dime turn black or DAT BRIMSTONE TURN BLACK, well dat's if yo's hurt.

[The preceding *brimstone turn black* is - up to here in the complete text - my only example of this diagnostic rite in HOODOO.]

Now, eithah a dime or fifty cents [silver half dollar]. Yo' take dat fifty cents an' yo' tell dem tuh wear dat in dere pockets or anywhere, an' it will turn back [not *black*] jes' lak dat person whut did it.

[The preceding *to turn back*, an expression frequently heard in hoodoo, means to reverse the spell. If a spirit, forced or bribed to activate a spell, finds himself thwarted by silver, he will return to the spell-caster to unload (*turn back*) the spell upon him.]

Well, yo' go tuh de woods an' git dis thing dey call de rattlesnake mastah, poke root, an' dis whut dey call de gall de earth, dis bloodroot jes' 'bout dat long - jes' 'bout as big as a frog. Now dat person may be poisoned wit frog, snake or whatevah it may be, but in about nine days time yo'll be able tuh tell what dat person is - what come from dat person. It might be a snake, might be lizard of might be a scorpion. Dat person may pine away, pine away an' fin'ly [die].

(What do you do with these herbs, these roots and stuff? How do you fix those up?)

Dose herbs? Yo' take dose herbs an' put 'em in tomatoes or in a quart of whiskey. Yo' split dat rattlesnake mastah an' yo' take dat bloodroot jes' 'bout dat long, red shank an' dis poke root - yo' git some of dat. An' yo' take dose thin's an' let 'em take a tablespoonful of it three times a day befo' meals. If yo' don' wanta make de person very sick - if de person - it gonna make dem sick, make 'em think dey's gonna die, but dey ain't gonna die. IT'LL GO THROUGH 'EM JES' LAK LIGHTNIN'. An' when dey done take dat, well it'll first come from 'em - it'll surprise yo'. Den yo' use dat fifty cents or dat dime an' dat brimstone ah wuz tellin' yuh.

(HOW DO THEY GET THOSE LIVE THINGS IN THEM?)

YO' TAKE AN' ORDER DEM AT DE [SOME PLACE] RIGHT HEAH. Yo' kin get 'em. It's

nuthin but jes' de devil. People dat are evil dey takes dese an' poun' 'em up tuhgethah as a powdah, an' dey beginnin' tuh grow in yuh.

(Through your food or something?)

Yes.

Yo' kin ketch dem *live baits*, yeah. Yo' know, yo' see 'em, dey go' fishin' wit. Some people call dem hookworms.

(Have they little legs on them? Don't they call those ground puppies?)

Yes sir.

[Despite informant's *Yes sir*, I am still dissatisfied with my identity of what *Some people call dem hookworms.*]

Yo' take an' drop dem in dat bottle of whiskey. Den yo' let 'em stay in dere a day and a night an' aftah dat yo' strain it off an' put it in anothah bottle. Now when dey take dat an' git sick, dey won't drink no mo'. It ain't gonna kill 'em.

[The preceding bracket written more than a year ago still dissatisfies me. Could the *hookworm* have been the fisherman's friend, the hellgrammite? Informant may mean the hellgrammite or dobson, the aquatic larva (*Corydalid cornuta*, order Neuroptera) of the dobson fly, a large North American insect.]

(Have you ever heard of *goofer dust*? What is it supposed to be?)

Now yo' go tuh de - yo' kin go tuh a tree, dis whut dey call dis thin'. YO' SEEN DIS THIN' BE'S ON A TREE DEY CALL DIS DEVIL DUST - IT BE'S BROWN. Yo' take dat an' yo' powdah dat up. An' DIS OLE THIN' DE' CALL DE FROG'S - IT BE RAISED, DEY CALL IT DE *FROG PARASOL*. Yo' put dat in de sun an' yo' dry dat up, an' yo' tote dat in yore pocket an' yo' MAKE YORE WISH. Yo'll be able tuh mastah anythin' yo' want tuh do - dat de devil dust. It jes' looks lak a ole brown snuff.

[My INFORMANT IS MISTAKEN about the origin of *devil dust* or *devil powder* - see margin titles DEVIL'S DUST, p.546, and DEVIL POWDER, p.546. Natural *Devil's dust* or *powder*, not the commercial product, is not a *frog parasol* a mushroom growing on the trunk of a tree and producing something that *looks lak a ole brown snuff*. It is a *frog parasol* or *frog bread* springing up from the ground - a devil's-snuff-box, a mushroom (see margin title FROG DUST - TOADFROG BREAD - DEVIL'S-SNUFFBOX, p.562, and No.250, p.72, for *frog bread* and *parasol*. There are one or two other references in the text.)

(And what do you do with it after it's dust then?)

Yo' tote it in yore pocket an' MAKE YORE WISH, an' [tote] one of dose [black cat] bones.

Dat red powdah which dey call dragon's blood an' saltpeter an' brimstone [3 ingredients]. But, it's rock [the last two] - gotta mash it tuhgethah an' let it be tuh a fine powdah, but dis red powdah is gonna be already powdahed up. An' mix it tuhgethah an' when it burns - see, yo' makes a fuse lak a firecrackah. Dat's de lucky dust - MAKES YORE WISH. NOW DAT - YO' KIN GIT TEN, FIFTEEN OR TWENTY DOLLAHS FOR DAT.

[Here in the preceding price tags, as in many other places in HOODOO, I am considered a professional *hoodoo-man*.]

Now, yo' take dose nails - jes' lak now yo' be in yore place of business or where yo' live at. Well yo' could go dere an' drive nine new nails, where yo' live at, fo' peace. An' yo' takes yo' a piece of new homespun, git chew a package of table salt, an' yo' jes' sew a teaspoonful of dat table salt in dat piece of new homespun. Be sure an' fold it tuhward yo', an' yo' put a little square [of new homespun containing salt], tack up ovah yore front do'. An' yo' take one of it den an' put it in a little square, sew it up jes' lak a little pillah case, ovah yore back do'. Dat'll - make yore wish, keep out all harm. An' put side of dose nails in yore house, an' MAKE A LITTLE WISH.

(Where do you put those nails in the house?)

[A considerable amount of demonstration follows:]

In each cornah of de room. Jes' lak now, here's dis one - two - three - fo' - five - six. Well, yo' might put one on de front [door], two to de back do' - AN' MAKIN' YORE WISH. An' each pinch of salt at each cornah of yore room - don't use nuthin but dat - but be sure an' po' it out de left han', not chure right han'. An' yo' bury 'em in de groun' at yore front do', in de front yard, one dis way an' one dat way - dat salt.

(You go from the front to the back door of the house?)

Yes, jes' one lak dis [door] an' yo' jes' put it right in de hol' dere, an' one dere an' ore dere, an' covah it ovah.

(You put this salt at the four corners of the house outside?)

Outside, yes. An' yo' put a little pillah of it right up ovah yore do'. Dat whut yo' hear talk of people usin' table salt.

Pins an' needles. Well yo' take nine of 'em needles an' tie dem tugethah, an' two pins - two or three pins - an' yo' MAKE YORE WISH. Jes' lak if yo' wanta harm anybody, yo' kin take dose nine needles an' sew 'em up an' put 'em in a bottle. An' yo' take dat bottle an' two or three rusty nails an' turn dat bottle up; jes' lak dat person wanta harm anybody, turn it upward in front of dey house, an' a piece from de headbo'd from a graveyard. An' dey cut nine little notches in dat an' write de person name upside down an' turn dat headbo'd - jes' lak yo' gon'a run dat person or do dat person harm, dey won't be dere nine days 'fore dat dey'd be gone. See, dat needles put 'em in misery an' worry dem till dey go. An' dat piece of de headbo'd yo' write dat name on dat but write it from yo'. If yo' wanta bring 'em tuh yo', yo' write it tuh yo', an' put nine notches in dat piece of headbo'd, jes' lak a splintah [like putting notches in a splinter or stick], but let dat headbo'd come from dere jes' lak dis, an' stick it in de front of dere yard, an' bury dat, dat bottle in front of dey do'. Dey won't stay dere.

Now, jes' lak now, yo' gonna MAKE YORE WISH, "Ah wish sech-an'-sech-an'-so would happen." Yo' take dat piece of dat where dat lightnin' strike an' yo' take dat an' carry it in front of a person's house, an' a piece of dat headbo'd jes' lak ah tole yo', an' dose nine notches in it. MAKE YORE WISH, if dey against yo'. Or maybe if dey die, jes' - jes' it may take a month or it may take a week. [Or maybe if dey] take a bad fever. Wit dose two thin's dere dey ain't goin' be dere too long - see, dem two thin's tuhgethah, dat piece of wood from dat lightnin' an' dat headbo'd, an' dey name is on dere, dat'll give it tuh 'em.

[Despite a large collection of methods for preventing a hag or witch from riding you (see margin title PROTECTION AGAINST WITCH-RIDING, pp.147-158), the following device of thorny switch is a new one:]

To keep de hags from ridin' yuh, yuh take it an' yo' put it [horseshoe] up ovah yore do' upside down, an' den yo' git chew a thorny switch. Now jes' lak if it's a hag is aftah yo', an' yo' cut it in de fo' cornahs of yore room. Cut wit dat thorny switch in de fo' cornahs of yore room.

(How do you mean cut with them?)

[It was quite evident what informant meant, but I wanted an explanation.]

Jes' lak yo' go intuh de cornah an' MAKE YORE WISH, jes' cut it - yo' know, cut intuh de cornahs [demonstrates by cutting or beating the air]. An' MAKE YORE WISH if yo' mean tuh git rid of de hag.

Well den, an' jes' lak - now yo' do dat fo' nine mawnin's an' MAKE YORE WISH an' whatevah person worryin' yo' - an' yo' turn dat shoe bottom upwards in de fire an' put de ole [shoe], not yore shoe - an' put some table salt on it, an' yo' cut wit dat switch fo' nine mawnin's an' - jes' lak if dat hag worryin' yo', whoevah it is dat's worryin' yo' might turn tuh [into a] hag, an' dat person come

to yo' maybe fo' a favor [usually to borrow something] an' yo' - but be sure tuh git up in de mawnin' befo' de sunrise, befo' yo' speak to anybody an' put a ole shoe in de fire, don't care what it is - could be a chile's or grown person - an' put table salt on it. Jes' let dat shoe burn up an' yo' MAKE YORE WISH. Now, dat [is the] person whut worryin' yo'. Den sometime aftah dat hag will go, dat person will come tuh yo' sometime fo' a favor, but now dey ain't goin' favor yo' 'er nuthin - jes' comin' tuh yo' tuh see whut dey kin do tuh harm yo'. But chev keep dat thorny switch, an' when dat one wear out git chew anothah one.

Jes' lak now, yo' burn dis sulphur an' table salt tuhgethah. An' git chew a piece of new bo'd an' a horseshoe an' put it in dere. Yo' jes' put it in any part of yore house - put a new bo'd up dere an' yo' put a horseshoe up dere. Dat'll keep 'em [a spirit] from worryin' yo'. An' burn dat sulphur an' salt.

Yo' mean yo' wanta give anybody trouble? [Take] dat file an' file de dust off de file, an' yo' git dat graveyard dust an' sulphur a'gin - an' dat dust off de file. An' den if anybody harmin' yo' - an' table salt - yo' could take a pinch an' throw dat in front of a person's do', if yo' want 'em tuh leave yo', or fo' TUH MAKE YORE WISH tuh eithah hush dey mout'.

If yo' wanta have a person have a wanderin' mind an' make 'em move, yo' take dat powdah an' yo' take it an' put intuh a pint of sweet milk. An' yo' boil it an' put a pinch of sulphur wit it, an' boil it right good an' let it go tuh a poedah. Jes' lak now, well, ah say, "Ah wanta *run* a person." Well say, yo' might run 'em mad. Yo' git 'em mean yo' know in jes' a quick passion, an' git 'em in a passion an' give dat tuh dem see, an' dat'll *run* dem. Dat will git 'em in a fiery condition.

[The preceding unnamed powder caught me in a rare moment's nap - the powder could have been the foot-track dirt or dirt dauber nest that follow.]

(Have you ever heard of them shooting a gun for anything? What do they do about that?)

Well, jes' lak if yo' wanta run a person away. Well, yo' kin take de track of a person - de left track, pullin' dis way. Jes' lak a person walkin' from yo', yo' kin take dat track an' pull it dis way - pull it tuh yuh, jes' de dirt out of it.

(Do you pull the heel to the toe or the toe to the heel?)

From de toe to de heel, den yo' go tuh de right one an' pull it from de heel to de toe, an' yo' take it up an' put it in - put nine grains of red peppah [nine seeds from a red pepper]. An' yo' take de shell out of a gun - a breech gun [a shotgun] - an' yo' empty de powdah in dat 'an mix it wit table salt an' dis dirt dauber nest - mix it all tuhgethah. Now yo' take dis empty gun an' dis empty shell - yo' empty de powdahs out of it an' yo' put dis [foot-track mixture] back in dere. Well, it's gonna be a dead shot, it ain't gonna be no loud one. Yo' put dat in an' yo' shoot it tuh de sunrise side, an' den dat'll make dat person leave.

(Will it actually shoot? It's just the dead shell?)

It's jes' de dead shell, it's goin' shoot de tracks away.

(The tracks won't shoot out of the gun though?)

Yes sir, it'll shoot out. Yes sir, de gunpowdah's still dere.

(You only took the shot out of the shell but left the gunpowder in there?)

Yes, de shot ain't goin' make no noise at all - jes' be dead. Dat will run a person away from yo' - harm 'em.

Now, if somebody stole anythin' from yo' an' yo' wanta know how tuh git it back. Yo' go tuh de graveyard - dis again - an' yo' turn dis trick. Yo' pay fo' dis dirt an' yo' bring it back. Yo' mix it wit red peppah, sulphur an' salt, if it no more den a han'ful, or maybe two han'fuls - sulphur, salt an' red groun'

peppah. An' yo' take yo' a piece of corn bread an' jes' any kin'a bread, an' any kin'a grease like lard or butter, or jes' any kin'a fryin' grease. Yo' split dis bread, an' git chew three pieces of splintah, an' yo' put it cross in de fire-place three times a day. Now, yo' say, "Ah wanta know where sech-an'-sech a thin' is, "An' yo' take an' lay anothah splintah - lay it right 'cross dere lak dat. Now, yo' take dose three splintahs an' lay 'em in de fire or maybe in de heatah. Yo' take dis bread an' split it. Yo' butter dis bread wit lard or some kin'a grease an' yo' put raw table salt ovah it an' MAKE YORE WISH - ah mean tuh make dis speech, "Whatevah [you] took away from heah, [I want you] tuh bring back tuh me at once an' tuh - ah mean tuh worry yo', confuse yo', an' ah mean fo' yo' tuh steal an' steal until yo' be caught by de police." Dat whut yo' say.

Now yo' take dis peppah an' graveyard dirt an' sulphur an' salt ag'in an' sprinkle on dat bread an' set dat bread afire an' let it be burn up tuh a coal, an' yo' do dat all through de day, in de day any time, until dey - sometime somebody might come an' says, "Yo' missed yo' hat?"

Say, "Yes." Say, "Mah hat's gone since de othah day."

"Ah saw a man wit yore hat on de othah day. What color it?"

Yo' might say gray, maybe black or brown.

Well dey commence tuh talkin' 'bout dat hat an' dey keep a-talkin', a-talkin' - an' sometime dey be de very one dat took dat hat an' it won't show up [you will be unaware of this fact]. But chew burn dat bread right on an' yo' sprinkle it wit dat salt an' sulphur. First put dat mixture wit dat graveyard dirt an' peppah an' de salt an' sulphur mixed. It's goin' git 'em on de haid [worry 'em]. Sometime yo'll git yore stuff back whut wuz stolen from yo'. Yo' understan' 'bout dat bread. Dat bread is gonna be biscuits, it kin be light bread or it kin be corn bread, but any kin'a grease. An' yo' salt dat thing see, an' put chure [informant is repeating, I turn off machine].

Now, yo' take a new tin plate an' yo' take dat tin plate an' yo' bury it undah a person's front do'step an' yo' MAKE ANOTHAH WISH, jes' lak if yo' want 'em tuh go or - tuh go away. Fo' 'bout nine nights, yo' throw a pinch of dat graveyard dirt undah dat step an' MAKE A WISH whut fo' - fo' dem tuh move. An' let dat plate - yo' know bury it flat an' covah it ovah undah de steps. See, yo' bury dat an' den yo' MAKE YORE WISH an' throw a pinch of dat graveyard dirt right at dat step where dat plate is. An' if it stay dere six months, of course it will rust. Den dey'll stay dere. [If you want them to move, remove the tin plate before it rusts.]

Yo' take dat dirt dauber nest an' groun'-up brimstone an' a pinch of sulphur, jes' a tablespoonful of sulphur, an' boil it in yore chamber lye. Jes' lak if somebody come tuh yo' [here again informant accepts author as a *hoodoo doctor*], yo' tell 'em tuh boil it in dere chamber lye an' po' it intuh a two-quart jar of dis runnin' watah - spring watah. Yo' see, dey is scattahed dere - dose eels [= ails = ailments, the reason for using running water to reach all parts of the body]. When dey git dat watah an' bring it tuh yo', den dey put dis chamber lye wit dat boiled sulphur an' dat brimstone an' dat dirt dauber nest tuhgethah an' dey shake it up in dat two-quart jar. Dey take a wineglassful three times a day, an' dat will kill any pain anybody got - lak rheumatism, any kin'a stiffness in de joints or any kin'a sickness, it will move dem, wit dese othah thin's whut ah tellin' 'bout, lak dat rattlesnake dust.

Yo' jes' go dere, yo' know, while dey in dere stirrin', de red ants, an' git dem - jes' git 'em all up in dere. Jes' git 'em all up wit de - yo' know dey stirs 'bout fast. Jes' lak yo' wanta runnin' anybody, yo' jes' take 'em up an' put 'em intuh some runnin' watah, jes' lak yo' wanta run 'em away - dat red ants' nest, dat dirt an' all.

(What dirt?)

Jes' lak yo' take up de dirt wit dem red ants an' yo' take it an' throw it in runnin' watah - dat red ants' nest, jes' lak yo' wanta *run* 'em. Yo' know dem red ants runnin' all de time. Dat'll make dem tuh git up tuh go.

(You just take those red ants to running water and that will *run* a person away?)

Yes, it really will.

(You don't do anything else with that?)

Yo' don't do nuthin else, not wit dat. [Your intention is sufficient.]

Jes' lak if he'd have a wanderin' mind.

(Would want to go out all the time?)

Yes. Well, yo' take dese red antses nest an' MAKES YORE WISH, an' mix it wit some table salt an' dat red-ants-nest dirt, an' maybe one [ant] or two's in dere; an' yo' take it an' covah it ovah in a bottle or a can, an' bury it in yore yard an' MAKE YORE WISH, an' dat'll keep 'im home.

An' yo' kin scattah 'em lak ah tole yo', an' dat'll run 'em off.

Now, ah hear talk of 'em takin' a snail, yo' know, jes' lak undah de front do'step to harm a person.

(How would they harm them?)

Dat will keep 'em sick. Dey take a snail an' a piece of wasp nest an' a piece of yore wearin' garment [3 ingredients], an' stop it up in a bottle, an' dat'll keep 'em jes' goin' slow in misery - yo' know, jes' how dat snail go.

Somebody might say, "Well, ah don't know whut's wrong, be painful all de time."

An' somebody may say, "Well, go look undah yore front do'steps."

See, a piece of yore wearin' garment an' dat snail an' dat wasp's nest - dat keep yo' in misery. Sometime yo' be sick yo' think yo' goin' tuh die. Well, dat misery will go slow. Dat's lingahin' [lingering].

Dey take a bat an' kill de bat an' a lizard, an' if anybody throw it on de top side of yore house on de sunrise side, dey kin smash a aig up dere an' MAKE DERE WISH, it'll harm yo' - keep yo' in debt, keep yo' jes' confused an' keep yo' up-set.

Jes' lak if anybody want a job, yo' kin take a straw out of a broom an' a piece of red dog fennel [see comment at end of rite], an' yo' kin take it an' yo' kin take about three pieces of dat broomstraw wit a red top, an' de dog fennel. An' yo' sew about three pieces [of red-top broomstraw] tuhgethah an' two pieces of dat dog fennel [the magic five]. Sew it up in a piece of cloth an' tell 'em tuh git 'em a bottle of Hearts Cologne an' MAKE DERE WISH - jes' lak dey be comin' tuh yo' fo' a job - an' tote it in de left pocket. Rub it evah mawnin' an' MAKE DERE WISH. Dat's fo' anyone tuh have if dey want a job - woman or man.

[Dog fennel I have known from childhood, but not *red dog fennel*. Unless *red dog* like *yellow dog* means worthless, or it means *peristence* in growing (like *red-dog attack* in football); if neither of these, identification must come from a taxonomist or a collector of popular names for plants.]

(That *Hearts Cologne* now. What do they do with that?)

[Notice that informant mentions *Hearts Cologne* but fails to offer a reason for its presence. I knew that he had made a job *hand* and that the perfume would *feed it* (see p.578), but I wanted a recorded statement of the fact.]

Dat *Hearts Cologne*. Yo' take dat *Hearts Cologne* an' use dat wit dat - rubs it on dere, MAKIN' A WISH, jes' lak a person out of a job. Dat red dog fennel an' broomstraw will put 'em on a job.

Jes' lak if a person wanta give anybody trouble dat'll cause 'em, yo' know, jes' tuh git in a lawsuit.

(Well, what will you do to get them into trouble?)

Jes' lak now, yo' might take up a brick out of dere [fireplace in interviewing room] an' bury it - bury dat socks in dat fireplace underneath'. Dat git 'em - bury de sock or stockin', dat'll git 'em intuh a lawsuit or git 'em intuh a cuttin' scrape or anythin'. Yo' MAKE YORE WISH wit dat.

[The magic of the preceding rite is obvious. The buried piece of your clothing in the fireplace puts you in a *hot spot*, and the wish makes it a *lawsuit* or *cutting scrape*.]

Now, if yo' want tuh make peace wit anybody, yo' kin take anythin' lak cow milk, an' yo' kin put five or three drops of milk into anybody's drinkin' watah fo' peace an' MAKE YORE WISH. Jes' lak if anybody ag'inst yo' in anythin', dat'll bring about peace.

(Do you do anything else with it then?)

Now, yo' kin take black cow's milk ag'in fo' trouble or confusion, an' MAKE YORE WISH ag'in, an' yo' kin drop dat in dere water where dey drink at, an' yo' kin cause confusion wit dat.

[Milk from a cow can mean peace, unless it comes from a black cow, which means trouble.]

Now yo' kin take lemons an' yo' kin - yo' kin git chew about a dozen lemons, an' yo' kin cut 'em an' MAKE A WISH on 'em fo' somebody dat's harmin' yo'. Git chew a bran'-new pocketknife. An' yo' take dat lemon - but now yo' won't be doin' it cause de lemons [you are using more than one lemon]. Yo' make yore wish an' lak if somebody comin' tuh yo' tuh trouble yo' - dey might harm yo' - yo'll put about, maybe about twelve or twenty-four lemons. Git chew a bran'-new pocket-knife dat nevah have been used. Yo' take dose lemons an' yo' cut 'em - jes' strip 'em an' MAKE YORE WISHES, "Ah mean fo' yo' tuh git cut." Mind now, dat's in de mawnin' befo' six a'clock, 'fore sunrise jes' about six a'clock, "Ah mean fo' yo' tuh git cut, car wrecks, git sick, painful." An' jes' turn de lemon roun' an' jes' strip it up in splits. Den yo' takes an' yo' bo's a hole through dat lemon, an' bo' roun' an' bo' roun' an' squeeze it up. Squeeze every bit of de juice out of it. Sometime yo' may have a jarful of dat juice. Evah mawnin' when yo' go tuh de sunrise side of yore house, stick dat knife wit dat lemon on it - be careful don' let yore han' git cut. Yo' put dat blade right in dat cornah - jes' like it behin' sompin like dis chair heah where anybody can't see it, an' don't let anybody put dere han's on it an' not let 'em run yo' off. MAKE YORE WISHES fo' dis person. Well, in about nine days time yo' goin' hear talk of dat person gittin' shot, maybe he gits cut - he may not die - de same person dat wuz harmin' yo' dat way. An' dose lemons, yo' use dem nine mawnin's an' nine nights until yo' use dem all. When yo' git all done yo' use 'em a'gin. Sometime when yo' have dat juice, yo' take it an' throw it out, "Ah mean fo' yore min' tuh stay wanderin', stay angry an' pine den away." Well, dat person might git worried. Well, maybe in about a week's time somebody might come tuh yo' an' say, "Sech-an'-sech-a-one got shot, Sech-an'-sech-a-one got cut." Yo' won't say nuthin. JES' WHUT YO' WISH FO', DAT'LL HAPPEN.

[While my machine was stopped for a brief rest from the concentration hoodoo recording demanded, informant began to discuss hoodoo theory. After an opening sentence or two, and asking him to repeat what he had said, I restarted my machine.]

Ah said when yo' doin' dese things yo' do it In de Name of de Lord when yo' doin' nuthin tuh harm nobody. Sometime dem things, de works of a man han', is powah. See, jes' lak somebody harmin' yo', well YO' AIN'T MAKIN' NO BAD WISHES ATALL. De thin' dat yo' do - but In de Name of de Lord yo' got de powah tuh ovah-come dis thin'. An' dese things will work, yo' see, in order. Yo' havin' yore Bible, DE LORD SAY, "IF YO' HE'P YO'SELF, HE'LL HE'P YO'!" See, HE'LL HE'P YO'



THROUGH EVIL WHEN YO' DO GOOD.

Ah've heard talk dat DEY BURY DEM [fingernails], yo' know, FO' PAINS.

(How would they do it?)

Well, jes' lak if yo' got pains in de fingahs, maybe rheumatism, yo' may clip 'em wit any kin' of a scissors. Yo' may clip yore fingahnails an' put 'em in a piece of new homespun or jes' any piece of white cloth. Or yore toenail - yo' may have a pain in yore foot. An' MAKE YORE WISH. Den yo' take it an' go tuh a graveyard an' yo' bury dose fingahnails an' toenails, if yo' have pains in de foot an' han's both. MAKE YORE WISH fo' whatevah yo' want. Yo' bury dem an' carry away all de misery of dose toenails an' fingahnails. Dat's fo' pains.

Now dose buttons - yo' poun' dem buttons up lak a powdah.

(These rattlesnake buttons?)

Yes. An' dey kin put 'em intuh yore foot or dey kin put it in a powdah any way [anywhere] in [on] yore haid, an' it will cause yo' tuh have a - yo' know, yo' kin be confused, jes' lak some kin' of a breakin' out. Or yo' kin put it in yore clothes.

(Did you ever hear of them doing anything to blind you - to make you go blind?)

Yes sir, dat same thing, but yo' gotta be [able] tuh git it befo', yo' know, befo' he bit hissself, yo' see.

(When you get this dust from his rattles?)

Yes.

Yo' kin take dis graveyard dirt an' dis sulphur an' red peppah an' put it tuh-gether, an' sew it in a pad an' let 'im wear it in his shoe, an' wet it wit spirits of turpentine, an' yo' see, when dey git on his trail, yo' see, dey cain't - no sir, dey cain't ketch 'em.

[INFORMANT TALKS ABOUT A JOHN THE BAPTIST PENNY.]

Now yo' kin take a eelskin an' a piece of brimstone an', jes' lak if yo' want luck, an' dis bran'-new one cent wit John de Baptist on de haid of it. An' yo' take an' sew it up in a piece of velvet. Co'se eelskin is jes' a thin as dat. It's good tuh protect yo', too. Yo' see, ah know - AH KNOW ALL SECH AS DAT.

(How would you use it to protect yourself?)

It would protect yo' from pain, from harm. An' dat one cent, an' put dat brimstone tuhgether, an' sew it up an' a bran'-new dime. Sew it up an' yo' wear it aroun' yore waist an' put it - yo' see, if anybody wuz tuh poison yo', dey cain't harm yo'.

(What do you mean, a penny with John the Baptist on it?)

Yo' see dat haid is dere. Yo' know yo' be sure an' have jes' a bran'-new penny.

(What kind of a penny is that?)

One cent.

(With John the Baptist on it? Where do you get those pennies?)

Well, now ah tell yo' - on any one cent, any one.

(A John the Baptist head. What does it look like, John the Baptist?)

Yes sir, got a, yo' know, de feathahs - jes' a Indian head.

(Oh, an Indian head! You say it's John the Baptist?)

Yes sir, dat's whut de' calls it.

(Who calls it John the Baptist?)

Dat's whut dey always called it - mah mothah always called it dat.

Dere sompin else about dis Devil Lye. Yo' take dis Red Devil Lye, a bran'-new box, an' yo' git some bluestone, red peppah an' dis ashes out'a de fireplace, if yo' want a guard aroun' yore home or anybody else's. [Guard is another name for hard.] Yo' mix dat tuhgether in chamber lye an' yo' mix it roun' - yo' save de can, yo' may have de can. An' evahthin' yo' pick up, yo' save it. Yo' git dat

can full an' den evah night, don't care how many nights, yo' mix it up an' about sundown yo' sprinkle it all roun' yore house. Sprinkle it tuh de front out, [saying]; yo' mean tuh have peace in yore home, mean tuh keep out all evil, keep anythin' from harmin' yo', keep out all evil spirits. An' yo' will bring luck tuh yo' wit dat ashes, Red Devil Lye, bluestone an' *chamber lye* all mixed tuh-gethah. Yo' know dat's a hot devil, an' whenever de police go out de do' [say], "Jes' go back tuh devil where [you] come from."

ANY METHOD, ANY TIME

YUH KIN KILL 'EM ANY WHICH WAY YUH WANTA...  
IF YUH DON'T GIT 'EM IN DE SUMMAH, DEY SHO' GOES IN DE WINTAH

IF DERE'S A PERSON DAT CHEW WANT AN'  
DEY DON'T SEEM TUH PAY YUH NO MIND...  
IF YUH SERVIN' 'EM A LUNCH OR COFFEE OR WATAH...  
YUH KIN SPIT IN IT AN' DAT'LL TAME 'EM DOWN

"GOOD LUCK TEASIN'-BROWN POWDAH"

TAKE A FELLAH'S TRACK OR 'IS URINATE...TUH SOME WATAH...  
MAKE...THREE CROSSES OVAH YORE SHOULDAH...THROW IT OVAH  
(HOW DO YOU MEAN, MAKE CROSSES OVER YOUR SHOULDER?)  
LAK DIS [PRETEND TO THROW] OVAH EACH ONE OF YORE SHOULDAH...  
AN' AT DE LAS' [THIRD TIME]...THROW IT OVAH YORE LEF' SHOULDAH  
IF IT'S DERE URINATE...DEY'LL JES' SWELL UP AN' DIE

MEMPHIS, TENNESSEE

[*Any method, any time* - the substance of title-quotation one - reveals the theory and practice of a first-class hoodoo doctor; a person free from routine and sensitive to changing social conditions. This woman, informant 1545, was among those professional workers who greeted my RETURN TO MEMPHIS (see v.1, INTRO., p.XXXVIII). In title-quotation two she gives an excellent example of the numerous rites of spitting; there alone being about 98 of them in the first edition of my FACI. That third title-quotation bears the longest name of many powders in HOODOO. *Teasin'-brown*, of course, refers to the complexion of certain brown-skin Negro women - to say *black women* here would be a contradiction in terms. As for terms, our informant has a few new ones; *inside luck* and *outside luck* among others. There are also some unusual rites: the powder box; an elaborate quincunx, and a simple quincunx with a bed; and one of those scarce keyhole rites. Despite frequent over-the-shoulder rites, title-quotation four is rare. Any over-the-shoulder rite fools the stupid spirit residing within the object about to be cast away forever, but the present rite triply deceives the spirit. Clever deception against a person or person's spirit in hoodoo is called a *trick* (see pp.260-269). Material was on cylinders D113-D120 = 2796-2803.]

If yo' in dis house an' someone wanted yo' tuh move, ye-as. Ah could git - yo' know, fin' a late person died, yo' thought wuzn't saved; yo' know, a wicked person, an' go tuh dere grave an' dig yore right arm down in dere clean up tuh

heah [demonstrates].

(Up to the shoulder.)

Up to de shouldah heah. an' git chew a handful of dat sand an' bring it [back home], an' mix it up wit nine pods of red peppah, an' take de powdah outa five gunshells - yo' know dat black gunpowdah - an' mix it tuhgethah an' sprinkle it aroun' dis place befo' sunup fo' 'bout three times. Yo' could do dat fo' three mawnin's befo' sunup an' in nine mawnin's yo' supposed tuh be movin'.

Could run 'em out by gittin' dere tracks. Yo' know, out chure right foot track, ah could git three pinches of dirt disaway out chure right - outa three tracks. Jes' take a pinch jes' lak dat outa three tracks, an' den ah could take me some lye, yo' know, an' mix wit it, an' some of dis cayenne peppah whut's ready ground, an' put it all tuhgethah an' put it at de do' where yo' stay at, chew know, put it undah yore do'step, or undah a brick undah yore sidewalk or sompin lak dat. Well, yo' would go wit dat.

(If you were running me away, you would put that under my doorstep? Some place where I could walk over it? That would send me out of town?)

Yessuh, yo'd go wit dat.

Well, if someone wuz goin' away an' yo' wanted 'em tuh come back, yo' could work from de day yo' know dat chew wanted 'em tuh come back. If someone wuz gone away dat ah wanted tuh come back, ah would take me a quart of watah, if ah wanted tuh work 'em in nine days or five days. Ah kin use dose length [amount] of pennies, five pennies [for 5 days, 9 pennies for 9 days], but it begins tuh work wit dem nine pennies.

Ah git me a quart of watah, good clear watah, an' ah put dose nine pennies in it. An' ah would write dey name on a papah, yo' know in a pichure-lak, an' turn it bottom upwards. Yo' know, turn de haid down in dat jar [quart of water]. Bury it anywhere, yo' know, aroun' mah house, an' dey would come back, if ah wanted 'em, tuh mah house. Or if yo' jes' wanted 'em in de town, yo' bury it anywhere an' dey would come back tuh de town.

(Now, on this piece of paper, you said you would draw their picture?)

Yes.

(And then you put the name on that picture?)

Draw it lak dey wuz de las' [time] dat yo' seen 'em.

Burn Japanese sticks [incense] fo' dat. Yo' know, start tuh burn 'em at six a'clock in de mawnin' an' burn 'em until nine, an' quit off at nine an' burn 'em ag'in about ten-thirty tuh twelve, an' don't burn no mo' till six dat night. Don't start tuh burn 'em until six dat night. In about five days yo' supposed tuh heah from 'em, if dey not where yo' is. If dey ain't so fur, dey supposed tuh be where yo' is.

(You don't do anything but just burn those Japanese sticks?)

Burn dose Japanese sticks, burn 'em right back heah [where you are].

Yo' kin go tuh de fo'ks of de road an' yo' kin take a fellah's hair, if yo' want 'im run crazy or sompin othah. Yo' could take a fellah's hair an' go tuh de fo'ks of de road befo' sunup an' bury it dere. Yo' know, jes' run yore min' wil' [mind wild], run 'em away or crazy or sompin. If dey stay dey go crazy - yo' know, if dey didn't go. But dey mos'ly goes when yo' do dat.

(Why did you say you buried that at the forks of the road?)

Yo' know where de roads cross at, jes' dig yo' a place an' bury it right dere. See, dat jes' messes up dey mind. If dey stay dere, dey'll be crazy; an' yo' know dey'll have tuh go. If dey try tuh stay anyhow, dey'll jes' be crazy, but dey mos'ly goes. Sometimes dey go crazy befo' dey goes.

Well, whut chew could do fo' tuh protec' yuhself fo' dat, yo' could git chew some sulphur an' saltpetah an' bluestone [3 ingredients], an' mix dat tuhgethah

an' sprinkle it all roun' yore house, an' nuthin in dis world a fellah could *put down* would do yo' no harm.

Yo' kin take a fellah's track or 'is urinate or sompin lak dat an' take it tuh some watah, an' yo' may make two or three crosses ovah yore shouldah [see later], an' step back an' throw it ovah [into the water] an' walk away, an' dat will run dem away.

(How do you mean, make crosses over your shoulder? How do you mean that?)

Yo' know, jes' do it jes' lak dis ovah each one of yore shouldahs, an' at de last yo' know, throw it ovah yore left shouldah. An' if it's dere urinate dey'll nevah urinate no mo' - dey'll jes' swell up an' die.

(First you [pretend to] throw it over your left shoulder, then your right shoulder, then [throw it over] your left shoulder.)

Jes' motion ovah 'em both; but fo' yore [third or] last, throw it ovah yore left shouldah.

Yo' kin take dat bow out de back of a man's hat an' dress it in Heart's Perfume an' a little of yore urinate an' wear it, an' yo'll also keep de man as long as yo' want 'im.

If yo' kin git some of de sole out of it, de inside sole out of a man's shoe, an' sew it up in a little cloth, an' yo' could wear hit or yo' could bury it at some place in yore house, an' yo' could keep 'im wit dat.

Well, lak if yo' want luck wit 'er, or a woman wants luck wit a man, she supposed tuh burn a man's right foot shoe fo' three mawnin's in evah week - yo' know, burn de right-foot shoe. She go somewhere an' pick 'em up fo' three mawnin's fo' luck in 'er home or anywhere she work - roun' dere. Den she'll have it.

Yessuh, yo' kin take a man's dirty sock an' cut chew a piece out of it de shape of a di'mond-like. Den yo' kin take a piece of writin' papah an' draw dis piece of de sock in dis writin' papah. Git some glue an' glue it up - yo' know, glue dat piece of sock on dat writin' papah an' wear dat or bury it, an' yo'll also have dat man long as yo' wan' 'im. Cuz ah done dat mahself.

(You bury [or wear] this DIAMOND-SHAPED PIECE of that sock after you glue it on the paper.)

Yes.

Yo' kin take a fellah's pichure an' yo' kin kill 'em any which way yuh wan'a, but one way dat ah know of dat yo' kin take it an' kill 'em wit it. Yo' kin take dat pichure an' bo' a hole in a tree. Take yo' a augah or anythin' an' bo' yo' a hole wit it, an' bo' a hole in de tree an' pack dis pichure in dere, an' pack it back wit de dust dat chew bo'd outa dere, or take a stoppah an' put it in dat tree. Well, yo' kin kill 'em lak dat. IF YO' DON'T GIT 'EM IN DE SUMMAH, DEY SHO' GOES IN DE WINTAH.

Yo' kin take a reed [cane] pole or sompin lak dat, but leave dat knot [joint] part on it, chew know, an' den git chew a stoppah. Git some [BOWELS] an' push it in dat, chew know.

(Some of his bowels?)

Yessuh. Yo' sho' tuh use dat reed fo' dat. Git chew a stoppah an' puts on dat an' take it tuh some watah. Or yo' kin put it in a tree or take it tuh some watah, an' dat'll kill 'em.

Yo' kin put it in a tree though an' dey bowels will nevah move, cuz it kin be stopped somewhere on watah, yo' see, an' [or] dat might rot. But it be a long time 'fore dey git ovah it.

[My informant is quite right, the preceding floating reed could be stopped by a first-class *doctor*. For two brilliant examples of this type of hoodoo work, see pp.338-339, Nos.920, 921.]

While he sleep while she go out at night. Well, ah'll take de right-foot

track an' [or] de right-foot shoe, if ah got de track aroun', but anyhow yo' kin git dey shoe quickah cuz it's in yore house. Yo' kin take it an' take [pass] it 'cross de bed three times [a rare rite], an' den put it undah de middle of de bed an' - lay it bottom upwards undah de middle of de bed [another rare rite] an' dey'll sleep dere until yo' return.

[The preceding shoe *undah de middle of de bed* is at the place where the diagonals of the four corners of the bed cross; these forming the five points of a quincunx - see p.710.]

Ah kin take dat sweatban' [of the hat], 'cordin' tuh whut chew wanta do wit it. If ah wanted 'em tuh go crazy, or take dey eyesight, say anythin' lak dat. Ah could take dat sweatban' an' some dust off a rattlesnake's rattler an' take dat sweatban' an' turn de wrongside, yo' know in [inside out], an' put some of dat dust in dere, somebody's hat, chew know dat dey are wearin' an' let dem still wear it, an' dat'll run 'em blind as a bat - give 'em *crazy haidaches* an' evah-thin' else.

(How will that happen to run them blind?)

Yo' see, yo' know yo' sweat from heah, yore haid, yo' know dat gits in dat ban' dere, an' it jes' settle in yore eyes an' jes' run yo' blind.

(What else can you do with that hat then?)

Ah kin take dat hatban' an' wear it an' keep a person. Ah take it an' wear it aroun' mah waist, or any which way - aroun' mah laigs. But ah mostly - yo' know, it best tuh wear it roun' mah waist, where nobody couldn't see it. Dat also keep a person.

Well, ah kin take a snail, yo' know whut a snail is. Ah kin take a snail an' some fresh hog lard dat ah do know it is fresh. Git me some pork an' stew it up, yo' know, an' make me some lard dat ah know it is hog lard. Den take dat snail, yo' know, an' stew him up in dat. Put him in dere alive in dat grease an' let 'im die in dere. An' take some of dat grease an' ah could grease, yo' know, de seat of 'is drawahs, or jes' grease 'im up or grease mahself an' have interco'se wit 'im, an' he couldn't have nuthin tuh do wit nobody but me.

If dey gits tied up lak dat, dey could put some bluestone in olive oil an' grease fo' a few times wit dat. Dat's supposed to loose dat.

If dere's a person dat chew want an' dey don' seem tuh pay yo' no mind, nuthin lak dat. Lak if yo' servin' 'em a lunch or coffee or watah or sompin othah, yo' kin git a chance, yo' kin spit in it, an' dat'll take 'em down.

Yo' kin take a fellah's hair or sompin lak dat, or where he trim his nails at, yo' see, an' take hit, an' yo' know where it crack in de keyhole-lak, an' push it down in dere - jes' as much as yo' kin git, jes' as much of it as yo' kin git it in - so he'll be jes' in an' out dere [your door] reg'lah [regular], till yo' won' wan'a see 'im.

(You just put it down in that hole?)

Yessuh, right down in dat hole where it slack yo' know, where de key is.

[Keyhole rites are rare, there being none in the Index of Popular Beliefs and Superstitions from North Carolina, NORTH CAROLINA FOLKLORE, vols. 6 and 7, Duke University Press, 1961, 1964; though examples may appear in the folktale, etc. volumes. Two examples appear in FACI, 1st ed. p.476, No.9249 and p.527, No.9573; and in addition to the present example, there is at last another one in HOODOO, p.139, No.445.]

Well, if somebody's livin' dat chew want daid, an' yo' go tuh a fellah's grave is daid, git dat headbo'd an' DRAW A COFFIN ON DAT HEADBO'D, an' write his name on dat an' turn dat headbo'd down. See, take it from stickin' up an' turn it down. Well, yo'd git 'em lak dat.

(What would happen?)

Dey jes' start tuh gittin' sick an' swellin' away until dey die.

If yo' want good of de world, yo' know, yo' kin mix some sugah an' table salt tuhgethah, an' saltpetah, an' fo' nine mawnin's befo' de sunrise, jes' git chew a pinch of dat an' go tuh yore do' an' cast it, yo' know, backwards tuh de do', an' throw it ovah dataway fo' nine mawnin's, if yo' want good tuh git 'long of de world. An' den yo' git along good wit evahbody.

(Do you turn your back to the house?)

Yessuh, jes' lak yo' go tuh de do', turn yore back an' throw it ovah yore shouldah, yore left shouldah [demonstrates].

(Just the way you are throwing it now.)

Yessuh, in de east, fo' nine mawnin's an' dat will make yo' git along wit evahbody, yo' see. Lak evah which one is yore friend.

Well, ah've heard about de lettah. Yo' know, where a fellah writes yo' an' yo' dislike 'im or anythin' of de kind. Yo' take a lettah an' jes' burn it some place by itself an' git de ashes of dat lettah an' git a - yo' know dis spidah whut called de black widah spidah. Git de ashes of dat lettah. Burn it in some clear place an' git nuthin but de ashes from dat lettah, an' yo' git dat spidah. Co'se folkses when dey see ['em], dey mostly kill 'em, cuz dey made aftah [cause] evil. Yo' git dat spidah an' burn 'im up wit dat ashes of dat lettah, aftah he was kilt, yo' see. An' yo' take dat spidah an' dat lettah an' put it in a jar or bottle or sompin othah, an' take some red peppah an' put it in some. Hide it in some dark cornah of yore house, an' de peoples dat writin' dat lettah, dey han's will come to draw up an' evahthin', an' dey come tuh have a stroke or evahthin' - yo' know, sompin lak dat. Why dey cain't do no good or cain't write nuthin. Dey cain't hold a pencil or anythin' any mo'.

Ah heard of dis Heart Perfume. Well, de way tuh do wit dis Heart Perfume, yo' kin take hit an' some of yore urinate tuhgethah, an' put it in a man's pocket or in 'is glove, anywhere he has 'is money, or anythin' lak dat, an' whatsomevah yo' asked fo', he gives it tuh yo'.

(How do you put it in his pocket or glove, just pour it in?)

Yes, jes' yo' know, by de drops or sompin, if yo' want two or three drops in dere. Yo' supposed tuh put three drops. Jes' lak if yo' cain't git tuh his pockets an' he rest 'is glove, put it in 'is glove, 'is right glove - jes' drop it in 'is glove.

About de willah tree. Well, ah heard dat yo' could take a fellah's hat at nine a'clock at night tuh a willah tree an' yo' put it on yore haid fo' about fifteen minutes, an' yo' urinate in it. An' yo' take it tuh de tree an' urinate in it an' leave it dere until de mawnin'. Yo' know it be about nine a'clock in de night or sompin. An' leave it dere ovahnight until de mawnin' an' let de dew git in it where yo' urinate, an' bring it back an' lay it anywhere he kin git a-holt of it, where he goin' wear it ag'in - yo' know, git one he goin' wear. An' dat's a man yo' kin have as long as yo' live an' want 'im.

Well, yo' kin take a man's undahweah, his dirty undahweah, an' yo' know, if he ain't treatin' yo' good, jes' lak yo' desires tuh be, jes' somebody yo' want, yo' see. Yo' want kinda run off wit 'im or sompin, yo' kin take his dirty undahweah tuh a dogwood tree, an' cut down purtty good in de tree an' take jes' de tip-end outa de dirty undahweah, yo' know, an' put it in dat dogwood tree an' stop it back up. First, pack sugah tuh it - yo' know, yo' want 'im sweet-tooth. Yo' pack sugah tuh dat undahweah an' den yo' put sompin else dere, jes' tuh hold dat in dere, an' yo' kin do 'im lak a dog an' he'll take it.

(What do you mean by the tip-end of his underwear?)

Yo' know, jes' de real feet of it, of 'is drawahs [underwear] - de real feet out 'is drawahs.

De elderwood switch.

(The elderberry. That is these little berries they make wine from?)

Yessuh. Well, yo' kin take an' git chew a switch offa dat an' de badest person, [who] kin do evahthin' in de world, supposed tuh be - yo' kin jes' have a walkin' stick or jes' any little stick [of elderberry] yo' know, an' if yo' kin git a chance tuh punch 'im two or three licks wit it, yo' kin punch him off dere [off his power] wit it. Anythin' dey kin do, dey won't do it no mo', 'long as yo' keep dat stick. If it's no longah den a pencil, yo' kin punch 'em three punches wit it an' take whatsomevah dey kin do away from 'em.

[By hitting a witch or hoodoo with an elderberry stick you deprive him or her of power.]

(What do you mean, whatsomever they can do?)

Well, any kinda work lak dey kin do, lak he'p anybody [do healing work or] yo' know, hurt [put spells on] anybody, or anythin' lak dat, [even] if dey de best [in the business], yo' know. Jes' lak we come in heah an' yo' - an' somebody's fo' sompin an' yo's fo' sompin othah. Well, if yo' die an' dose think dey may be bettah dan yo', den yo' kin jes' punch two or three times - three times supposed tuh be best. If it [the stick] tain't no mo' longah den a pencil, den yo' got 'em.

(That elderberry stick. Is THAT THAT stick THAT has THAT hollow [stem] - it has the berries in a big bunch on it? They are reddish purple berries?) [WHAT A COLLECTION OF THATS!]

Yes, dat's whut dey call it, eldahberry.

Dey use de grapevine tuh tangle up a fellah's mind.

Well, yo' gits de grapevine yo' know at de time de season is gone fo' dat - dere ain't no grapes or anythin' on it. An' yo' boil dis an' yo' put it up in yore house, jes' lak a tea-lak. An' if anybody hurt or anythin' of de kin', dat chew kin take a silvah dime, file a silvah dime, de silvah off a silvah dime in-tuh dat, an' give it tuh 'em tuh drink, an' about two teaspoonsful of salts. An' dat supposed tuh kill it in 'em, if dey hurt or anythin' of de kind lak dat - dat grapevine.

(Well now, you get this grapevine at this time of the year? That is, after the grapes are taken off?)

Yessuh.

(Do you get any special part of the grapevine?)

Jes' any of it, 'cept jes' don't git de roots - jes' git de vine. An' dat balls up evahthin' in a fellah an' he'll jes' pass 'em out. Well, dey will have salts in dat medicine, an' dey'll jes' pass right on out of 'im.

(You mean physic salts?)

Yessuh.

(That tangles up the things and kills them?)

An' gits it out of 'em an' dat salts works it on out of 'em.

[The following rite describes an elaborate quincunx:]

Ah heard about takin' a fo'k [forked] stick an' measurin' yore rooms lak dat, fo' tuh put down fellahs. Take a fo'ked stick. Yo' know, if yo' wanted it fo' half a foot or a foot, yo' cut dat an' git dat an' measure yore rooms, an' git chew jes' as many nails as yo' kin measure across. Yo' know yo' measure fo' cornahs, jes' lak fo' cornahs of de world, an' drive a nail in each cornah an' de fo' centahs. An' one in each cornah an' where yo' put dem fo' centahs at, put chew a silvah dollah - or somepin dat don' wear out - jes' lak [so that] it's unlah yore room [carpet], an' dey say dat chew kin do any kinda thin' dat chew wunta do in de world, an' nobody will nevah bothah yo'.

(What kind of a forked stick do you get? From any kind of a tree?)

No, not from no pahtic'lah tree, but chew kin git a inch or halfa inch, anythin' lak dat.

(Well, now how do you measure that room? Show me.)

Yo' measure dis room jes' lak, yo' know, catahcornah [demonstrates].

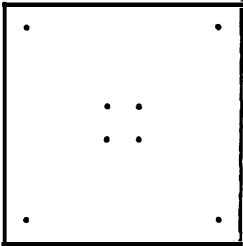
(Catercorner, from one corner to the other, and then you begin at the other corner and go across. Diagonal. You measure it. Where do you put those nails?)

Yo' puts de nails right dere [demonstrates].

(You put a nail in each corner.)

Put a nail right dere, see, an' one right heah, when yo' git tuh heah, an' den one ovah dere. An' yo' start from de nex' cornah an' put one dere. When yo' git heah, yo' put one heah. See, when yo' git dere, yo' put one dere. Dat gives yo' yore fo' nails right in de middle, an' see, gives yo' a nail in each cornah. An' put chure silvah dollah right ovah dose nails, an' put chure rug on dere. Den yo' could do anythin' dat chew wanted tuh do in de world, supposed tuh, an' git money, an' nobody won't bothah yo'.

(But you have to measure with that stick. You measure right across the diagonal. First, you get in this corner and put a nail there, and then come to the center and put a nail there. Then go to the opposite corner and put a nail there, come back to the center and put a nail there. Do that in each corner, so that I have four nails in the middle.)



[This square (or oblong) room, illustrated in the diagram, has become an elaborate quincunx (see QUINCUNX, p.710) with an unique four point instead of the one-point center. Or does this represent a double four corners of the world? Or both designs?]

Take A SILVAH DIME IF A FELLAH'S HURT. Yo' kin take a silvah dime an' LET 'IM WEAH IT IN DE MOUTH[!] or roun' de wais' or anythin' of de kine nex' tuh 'em yo' know, an' dat'll ketch some of it but not all of it. But chew kin take a silvah dollah an' put it in a sack or put a hole in it [so that it can be worn], [or] put it in a linin' an' put holes in it. But chew kin put it [it is better to put it] in a sack jes' since yo' weahs it. Den anybody kin put down anythin' dat dey please fo' yo'. It'll [the silver dollar will] pick it up.

[The silver in a dime is not strong enough, a silver dollar is needed.]

If yo' knowed 'is name, dat chew could write his name on a WHITE CANDLE - yo' know dat kinda candle. Don't write his name comin' up [to the wick], write his name goin' down. Yo' see, start it, jes' scratch it wit a needle yo' know, sompin sharp lak dat an' burn it. Well, burn it fo' - jes' lak if yo' started it in de mawnin', well yo' burn dat awhile each mawnin'. But don't blow it out, but smothah it out, de candle. Jes' smothah it out each mawnin' an' light it ag'in until de candle is gone. An' den yo' kin take some saltpetah an' a whole sheet of writin' papah, an' put dat saltpetah in dat writin' papah. Fold it in dat writin' papah, yo' know, kinda three way [triangular] or sompin lak dat, jes' lak yo' foldin' baby diapahs or sompin lak dat. An' write his name [on that sheet of paper] an' put it in dat saltpetah an' lay it in yore fiahplace. An' finish burnin' dat white candle an' burn it down on dat, yo' see undah dere, dat saltpetah an' dat papah. An' dat papah [with name] will ketch afiah, an' de saltpetah [in the paper]. Aftah de nine days dey do declare dat dey [the man named] will come back.

(This burglar will come back and give himself up.)

He will come back where he kin be got. He'll be seen. IF HE DON'T SAY, "HEAH AH AM", AH AIN'T GOT NUTHIN TUH DO WIT DE CASE.

(You take this saltpeter [and name] and simply put it underneath the candle, and when the candle finally burns out it will burn that stuff also?)



It will burn dat saltpetah an' papah [also name]. Dat [must be] new papah.

Yo' kin take a black candle an' burn a BLACK CANDLE an' run a fellah crazy, burn 'em fo' me or yo' or somepin othah lak dat each mawnin'. Yo' know, start dem at six tuh burn till nine lak dat. Dat will run yo' away from heah or jes' upset chew where yo' cain't stay nowhere.

Yo' KIN START TUH WORKIN' MOST ANYTHIN' yo' wanta work, dat's de proper thin', yo' know, tuh start ON DE NEW MOON, an' AS DE MOON GROW WHY YORE BUSINESS WILL GIT BETTAH FO' YO'. Ah'll start tuh bringin' peoples back tuh places on de new moon.

Ah know dat chew could take de two fresh aigs dat chew know dey is fresh, if yo' could git 'em, but chew have tuh git 'em. Take TWO FRESH AIGS. Jes' lak if yo' got somebody an' ah lak yo' an' ah don't want chew tuh have 'em, ah'd write chure name an' her name on each one of dose aigs an' take 'em to de rivah, any watah - yo' know, big watah. Jes' take 'em an' go dere an' hit 'em tuhgethah an' bust 'em lak dat an' throw 'em in de watah. Walk on away. Well, yo'all goin' separate.

Ah kin take a BLUE CANDLE an' BURN SALT AN' RED PEPPAH ON IT fo' anybody, a man an' his wife, or a man an' his friend, an' dey won't git along.

Yo' kin burn a fellah's picture IN A LAMP an' yo' kin burn a fellah's name in a lamp. Ah kin bring a person back tuh yo' by burnin' his name in a lamp.

Well, yo' writes dere name on a piece of papah an' yo', yo' know, clean yore lamp out good an' clean. Git some fresh coal oil an' put dis picture - put dis ~~wate~~ or picture, whatsomevah [whichever] it is, dey both about de same, an' put it in dere bottom upwards, an' set dis lamp in some place where nobody won't have ~~unthin~~ tuh do wit it but chew. An' LET IT BURN ALL DAY AN' ALL NIGHT, jes' slowly burn, jes' de least bit yo' kin see - yo' cain't hardly see it - UNTIL DAT LAMP OF OIL GONE. An' whatsomevah dat chew want done outa dat - if yo' burnin' it fo' a fellah tuh be gone or yo' wanta draw a fellah, why yo' fill dat lamp up fall ag'in. But if yo' wan'a fellah tuh be gone, when dat oil burns outa dat lamp inside wit dat picture, yo' turn it [picture] bottom upwards in dat lamp, or dat name is, if it ain't goin', or if it is goin'. An' jes' burn it jes' a li'l bit an' sprinkle yo' some - drop yo' some peppah in dat lamp an' let it burn ag'in ~~until~~ dat oil be gone. An' oh, dey cain't stay nowhere. Dey'll be a-goin' an' a-goin'.

(Well now, what if you want to bring them back, what do you do? Do you burn it the same way?)

Yessuh. Yo' kin burn it de same way but chew gotta fill up de lamp wit oil an' keep sugah sprinkled in yore coal oil, yo' see. If yo' wanta bring dem back, well dat brings 'em back.

But if yo' want 'em tuh go, why yo' jes' keep dat peppah dropped in dere.

Yo' know, yo' kin git a DEAD PERSON'S BONE DAT dey said DIED WICKED or sompin lak dat, if yo' wanta do sompin kinda dirty work. Yo' could git a fellah's bone ~~dat~~ died lak dat, an' anythin' dat chew wanted done - jes' lak if yo' wanted a woman or sompin othah of de kind, yo' could git a piece of 'er dress an' sew it up wit dis bone in it. If it wuz a bone wit a hole in it, yo' could draw anythin' of hern through it, yo' see. Anythin' dat yo' could draw of hern through fr, or his'n, it would be bettah if yo' could git dat kin'. But if not dat kin', jes' de bone an' her hair, drawahs or stockin' or anythin', hans'cuff, anythin' lak dat yo' could git of hern an' put wit dat bone, an' a silvah dime, an' keep fr. An' yo' could also keep 'er.

(WHAT IS GOOFER DUST SUPPOSED TO BE?)

Ah dunno whut evahbody calls it, ah dunno whut it supposed tuh be, but ah tell yo' whut ah calls dat. Lak if yo' wanted tuh be *in good wit de world* or

anythin' lak dat, yo' git chew some dirt dauber nestses an' de beds of where waspses yo' know, have laid dere little young. Yo' git all dat an' put it tuh-gethah an' put dat peppah wit it, dat cayenne peppah wit it, sompin of a fellah's track, if yo' want it, or anythin' lak dat. Yo' kin git some smut [soot] out, if yo' kin go up a chimley an' git it, an' mix all of dat tuhgethah an' put chew five pennies wit it, an' put it in a sack an' carry it, jes' wheresomevah yo' go all de time. If yo' ain't got it in yore pocketbook, have it in yore pocket or in yore stockin's, anywhere yo' kin keep it. An' dat's very good fo' de world, an' ah call dat one of de [best] goofah dust.

(What do you carry that for?)

Yo' carry dat fo' luck or anythin'. If yo' want outside luck, yo' kin git it; if yo' want inside luck, yo' kin git it. An' if yo' wanta be wise or anythin' lak a dirt daubah or wasp, yo' wanta be hard on a person any time, yo' got all dat.

[*Wise...lak a dirt dauber* is the theme of "TOMB OF DE BABE OF BETHLEHEM", p.1325f.]

Well, ah hate tuh tell dat. Yo' know, jes' lak yo' got a wife or lady, sompin, yo' carry fifty cent [piece] tuh her or a silvah dollah, an' let 'er take some of 'er ministrate an' paint dat ovah twice, jes' lak paint, on dis side of de dollah, yo' see, jes' on top on half of it.

(Just the whole side of one dollar?)

No, half of it.

(Here's a dollar. You only paint half of this side?)

[Evidently I had a silver dollar, or perhaps I used a quarter.]

Uh-huh, an' turn it ovah an' paint anothah half. Dat gives a two-cornah painted dollah, but not on de same side.

(Opposite halves of the dollar?)

Yes, an' so let it dry. Paint it ovah twice, yo' know - twice good, yo' know, where it'll have a good coat. An' he kin put it in 'is pocket wit all kinds of money, an' go in any kinda gamblin' game an' won' nevah lose no money.

Tuh have luck in gamblin', yo' kin take some sugah an' put wit yore money, two or three days. Take some sugah an' put wit yore money. Wet chure money good wit dis Heart Perfume, an' dis heah John de Conkah root. Yo' kin git it at de drug sto's on Tenth Avenue. Yo' put it wit chure money. Jes' lak if yo' expect a big game, goin' tuh a big game lak tomorra, dope [= drug = feed] dat money wit Heart Perfume fo' about a couple of days befo' yo' goes. Den yo' go intuh dem games an' have all de luck.

(What do you do with that *John de Conker root*?)

Yo' puts dat wit chure money, chew it, an' git aroun' tuh yore frien's, yo' know, close aroun' 'em if dey winnin'. Dat puts dem tuh fallin' an' yo' gits lucky.

Tuh kill anothah fellah's luck - he kin be winnin'. Now dis is de trut'. Yo' kin hang offa dis, cuz ah used tuh gamble. Yo' kin be winnin', ah dunno whut, an' ah kin git close tuh yo' from 'way roun' yondah. Ah'm goin' git close tuh yo' an' ah kin take some table salt, jes' a pinch, an' put on yo', an' yore luck will change an' yo'll go down, losin' yore money.

Well, if yo' want luck in yore house, if yo' runnin' games lak dat, yo' should take, yo' know, save yo' some urinate fo' three or fo' days till it git old an' stale. Put chew some sugah in it, an' lye, an' jes' put it in as much watah as yo' goin' use, an' sprinkle yore flo' good, an' den git chew some solid lye, yo' know, an' clean yore flo's where it needs cleanin'. Jes' lak yo' mop all ovah it, den when yo' git through, jes' sprinkle yore flo's good an' nice wit it - yo' see, a couple of times when yo' lookin' fo' dis tuh happen, yo' see, dat's if yo'

goin' pull it tuhnight or tomorraah or sompin, git on it lak tuhday. Dat brings yore luck.

(Do you use Peter Thompson lye?)

Jes' dis Red Devil Lye dey calls it.

[What a foolish question! I had heard of Peter Thompson and a few other lyes several times, but IN THE SOUTHERN STATES NO LYE IN HOODOO COULD COMPETE WITH RED DEVIL LYE - NOT WITH THE PICTURE OF THAT "RED DEVIL" ON THE CAN!]

To keep de law away, if yo's bothahed by dem. Ah taken me a can of lye, a bran'-new can of lye, dat Red Devil as ah call dat, an' stand it up on its haid, see. Jes' don't bury it yo' know, lak de can be lak dat [upright]. Jes' dig yo' a place out dere an' bury it right dere at yore steps. An' de law is supposed tuh not tuh give yo' no trouble.

If yo' go BEFO' DE JUDGE an' could git a-holt of anythin', yo' could take dis *Six* - or if yo' couldn't do it, yo' could THINK OF DE *SIX AN' SEVEN BOOKS OF MOSES*. An' if yo' didn't have it, it could be in yore min'. An' if de judge wuz talkin' or de jurymen, some of dose thin's, yo' should repeat de *Six or Seven Books*, dey say, an' dat would be good on yo' up dere. If yo' didn't come out, yo' wouldn't git whut belongs tuh yo' [if guilty, the sentence would be less].

(It has to be something out of that book?)

Yessuh.

If yo' wuz in dis house an' dey wanted yo' tuh move out an' yo' didn't wanta move, yo' could take yo' a red candle, or a couple of red candles dat ah nuse [use], an' ah would set one in mah do' an' shet mah do's. Set one in mah do' an' set one in mah fiahplace or mah dressah, or whatsomevah de propah place, yo' know, dat she visit ary [*any* or *every*] side of it. An' ah would burn it fo' two or three mawnin's until it is all gone, an' keep mah room shet up, an' let all dat smoke git intuh heah; an' when it all gits a-loose in heah, den ah would open mah do's. See, let it go out an' peace would walk in.

(The landlord wouldn't put you out then.)

If dey wanta cross [= *cross up, put a cross on, hoodoo*] dat tuh keep anybody from doin' any good dere, yo' know. Well, ah'd take me some red peppah an' some dis gunshell, dis black gunshell [powder] an' sprinkle all dese flo's good an' git it all in de walls an' de sills of de windahs or any which way dat ah could git it up in dere. Nobody would stay heah.

(That would *cross up* the house and nobody would stay in there.)

Nobody would stay in dere.

[Symbolically and by intention the red pepper and gunpowder make the house *hot* for tenants.]

Ah've taken cigarette ashes or cigar ashes an' taken dis rubbin' alcohol an' mix dat tuhgethah, jes' lak if he's already a-drinkin', yo' know, where he won't pay much attention. Put some of dat in 'is whiskey an' dat will stop 'im [cure an alcoholic].

If yo' go down tuh de boss tuh git chew a job an' wanted one, yo' git dis heah *Heart Perfume* or *Jockey Club* [Perfume], an' dey call it *GOOD LUCK TEASIN' BROWN POWDAH* [3 ingredients] an' yo' mix up dat stuff into dat. Yo' know, mix up dat perfume intuh dat an' jes' saturate good all dat. Yo' may go roun' 'im a couple of times, he'll give yo' de job.

Yo' kin take a new file an' git chew a ole ten-penny nail, yo' know, rusty - rusty as yo' could git it - an' take dat file an' file dat ten-penny nail down until it is smooth as new. Take all dat chew kin ketch an' git out of dat, an' yo' kin put dat in whiskey. Dat'll stop a fellah from drinkin' likkah. [This is a *kill or cure* remedy!]

Turn de wagon wheel aroun' jes' lak if yo' would, yo' know, take de cap off it, an' yo' wanta put a fellah's track in dere, also his hair, one of dem thin's. Well, yo'd put de cap slightly on it, an' put it in dere, an' turn it aroun' un-til dat iron git nearly about hot, an' den tighten it up on it, an' dey gone. Dey'll be gone.

(He tightens it up after he turns it around.)

Turn it aroun' until dat iron supposed tuh git hot. Den yo' turns it up good on dat cap, yo' know, ready fo' runnin', an' dey supposed tuh be gone. Yo' know, when dat [wagon] pulls out, dey goin', if anybody go tuh use it.

(That's to drive them away?)

Yessuh.

Ah heard tell of 'em usin' [table] fo'ks sompin lak dat; yo' know, jes' lak if yo' wanta take dat toe of a fellah's shoe or sompin lak dat, if a fellah's gone from yo' an' yo' want 'em tuh come back. If yo' wanta use de toe of de shoes fo' tuh wear fo' sompin, or tuh burn, yo' supposed tuh take a fo'k an' junk [jab] in dere an' git dat toe end of dat shoe out, yo' see.

(Inside of the shoe - either shoe?)

Git de toe outa dat right shoe, but chew can't git no middle of it or no half way, gotta git dat toe. If yo' kin git dat toe, git as much of dat as yo' kin git. Well, yo' kin take hit an' some of dat brown sugah an' burn it, an' if one is leavin' yo', or ain't true to yo', yo' kin burn it, yo' know in dat sugah. Dat sugah will jes' crinkle up yo' know, jes' make a powdah out dat sugah. An' yo' kin take dat powdah an' put it in yore powdah box, yo' know, undah where yo' wanta use it. Jes' keep it in yore powdah box all de time an' AS LONG AS YO' OPEN DAT POWDAH BOX, YO' JES' BE LOOKIN' IN DAT MAN'S FACE.

(You put some [brown-sugar-insole] powder in the powder box?)

Yes, but yo' know, put it undah dere, yo' know, where yo' won't use it [on your face].

[It never occurred to me to ask, "How can you *look into a man's face* by using the toe of an insole from his shoe? *Kick in the face* is the only association of words entering my mind. But everything is possible in symbolism or magic. Yet we have here more than meets a casual reading of commonplace words. This woman talks not about the old-fashioned messy powder box of my youth, but about the modern pre-World War II portable powder kit with mirror in the lid. My question shows I thought she mixed the brown-sugar-insole powder with the face powder; the logical reason for the *kick in the face*. Instead she put the shoe powder under the powder cake insert or fill. The insole having touched the man is a part of his spirit, and because a part of his spirit equals his whole spirit (*see p.21*), the whole of the man's captured spirit (*see p.24*) resided in the portable powder kit. His spirit, constantly looking into the mirror of the closed lid, is confused and unable to escape. No wonder my informant could see the man's face in the lid mirror each time she opened the powder box - many of my informants could do likewise. Why did she use something from his feet rather than from his head? Because she could now *look down* upon him from head to foot. He was completely in her power.]

(If a person is coming in my house and I don't want them to come back?)

Yo' don' wan' 'em tuh come back. Well, if a person come to yore house an' yo' don' wan' 'em dere, yo' git chew some of dat table salt an' red peppah. An' if yo' don't have de table salt, yo' jes' git chew dat red peppah an' sprinkle it behin' dem when dey leave. An' git chew a broom an' sweep it, an' tell 'em tuh go. Evah time yo' make a stroke wit de broom, jes' tell 'em tuh go; an' dey won' give yo' any bothah, cuz ah have sweep 'em outa mine.

[If you are] all worried an' all messed up, feelin' dat dey [they = there] is

sompin wrong ag'inst chew, yo' burn yo' a red candle fo' yo'self.

Yo' kin have intahco'se wit a man an' git chew, yo' know, a cotton string, yo' know lak wrappin' string, twine, an' yo' have intahco'se wit 'im. An' de woman kin, yo' know, jes' git dat good an' wet an' tie nine knots in it, yo' know, tie it aroun' 'er waist, an' maybe anothah tie. Purtty soon she may have intahco'se wit 'im an' she may wet it ag'in an' tighten up on dose knots. Dose firs' knots is slight [loose], an' de second knots yo' tighten up on 'em, an' weah dem, an' be cain't have nuthin tuh do wit nobody but chew.

Yo' could take a new tin pan - jes' lak if a person had a sentence or sompin othah fo' de 'lectric chair or tuh be hung or sompin - yo' kin take a new tin pan an' a cap or sompin, but it [hoodoo book?] run [reads?] fo' a cap. Yo' kin take a cap an' burn it in dat new tin pan, jes' put it inside of de stove an' put dat cap in dere. Don't care how much it smokes, or nuthin, an' burn it yo' know un-til it's all gone into a powdah. Den yo' kin take dat powdah, if dat fellah's in jail. Yo' kin take dat powdah of dat cap, an' some sugah, an' some of dis beah whut chew call sugah of lead [3 ingredients]. An' if yo' kin git tuh where dey at around de jail, or have some frien's yo' know dat goes purtty close tuh 'em - an' ah taken an' sprinkle dat all roun' dere. An' if yo' kin sprinkle it all aroun' de jail, an' in de jailah's place, yo' know where he be's at, an' have somebody cleanin' up de office tuh git some of it tuh de jurors' [box] an' sprinkle it all roun' dere aftah cleanin' up, den he gits a life sentence. He or she gits a life sentence wit dat cap [the cap that symbolizes the cap in death by hanging].

Dey say dat if anybody steals sompin from yo' an' yo' want 'em tuh bring it back, dat yo' should burn de blue candle. Take an' burn de blue candle till it's about half done, an' yo' know, yo' take it when it gits soft, yo' know dat stuff gits soft, an' glue yo' some pods of peppah roun' it, chew know, an' burn it. Yo' know, let de peppah burn wit dat. But he cain't hardly stan' dat peppah burnin', an' dey said when dat peppah's all gone, yo' goin' git de straight details of it. If dey don't come an' say, "Ah got so-an'-so, ah seed somebody git it. Ah'll tell yo' where yo' kin git it at." Yo'll git de straight details of it.

(If somebody stole something from you?)

Yessuh.

[I know] dat chew could take a red flannel an' a person's hair an' put it in a red flannel, an' take yo' nine new needles dat nevah been used, an' pin it all kinda ways an' take dat an' bury it, take it an' bury it or take it an' burn it fo' a fellah an' put 'im in bad shape where, ah don' care how healthy he is or how wealthy he is, he lose evahthin' he got.

Take sulphur, brimstone, if yo' kin git it. Ah have taken sulphur an' brimstone an' mix it tuhgethah, an' mix it wit a fellah's hair, an' [or] yo' kin mix it wit a fellah's track an' yo' kin weah dat. An' as long as yo'll live, yo'll keep dat fellah, an' when yo' don' wan' 'im, yo' kin take dat off an' burn it an' run 'im on outa dis place.

If yo' wanta, yo' know, make a person humble or jes' do any way yo' wanta do, yo' could cut some of a dog's hair, jes' as close out de mole as yo' think yo' kin git a-holt of, an' take some of a man's hair, an' bury it undah yore steps - hit an' de dog's hair tuhgethah - an' he'll take offa yo' jes' whut a dog will take offa yo'. Yo' put dem [man and dog hair] tuhgethah.

(Where do you get this hair from the man?)

Yo' git it from de mole [mold] of his haid if yo' could git it.

Yo' could take a cow's horn an' bo' out de inside of de horn, an' take hit an', yo' know, take a crawfish an' de bones out of one eye [probably one of the two precious stones in the head of a crawfish, see FACI, 2nd ed., 1536, p.61.]

(The bone of one eye of that crawfish?)

Yeah, an' take de crawfish an' take de crawfish feets out it - yo' know, take his feets offa his body, an' yo' take dat stuff outa dat cow horn an' yo' pack it in dere. Or whensomevah yo' have dealin's wit a man or sompin othah of de kind, have yo' some kinda thin [piece of cloth] dat chew kin ketch some of it [his semen] an' mix dis wit dis cow horn an' poke it in dis crawfish laig, an' yo' kin keep it wit chew in yore pocket. Den some folkses have put it undah de house, bury it undah de house - not propahly buries out chure door or nuthin of de kind. Put it [hide it up] undah yore house, sompin of de kind lak dat. An' dat man whut mostly go out an' stay de night, yo' know, jes' take it as hard as a cow would or sompin lak dat. Dey jes' go crazy almos', if yo' poke it in dat crawfish. [This is an aphrodisiac to make the man, staying out late at night, come running back home.]

(What would his feelings be toward you after that?)

After dat, why he would be jes' as crazy about chew as yo' seen a crawfish wuz glas tuh meet de watah. YO' KNOW HOW DEY IS IN DE WATAH, DON'T CHEW? An' dey would be jes' as crazy about chew, as a horn is hard, yo' know.

(You take this bone [scrapings] out of a cow's horn and you stuff it into a crawfish's leg? You don't mean that claw?)

Yessuh, yo' know where de scissors part [pincers]. Yo' know dere's a little part 'fore yo' git tuh dat. Well dere's a little hollow in dat yo' kin pack anythin' in it. An' yo' kin put it undah yore house where nuthin won't pick it up, or keep it wit chew. If yo' keep it wit chew, dere ain't nobody run across it.

(What do you do with the rest of that cow horn then?)

Well, yo' kin use it fo' anythin' else, yo' know.

(You just get that dust off the cow horn?)

Yessuh, jes' git de inside - dat de propah thin' tuh do.

Well, yo' kin take de blood from a - yo' kin kill a snake. Yo' know, kill a snake - yo' supposed tuh put 'is haid, yo' know, an' hang 'im some place [see p.4, No.4]. An' yo' kin take three drops of blood outa dat snake an' put it in watah or whiskey, an' give it tuh yo' tuh drink. It would make, yo' know, jes' form snakes in yo'.

Dey say dat chew could ketch a bat an' yo' could take de back of a fell's [fella's], yo' know, git sompin outa de back of anythin' [of his] collah or coat or shirt or anythin'. Git de back out of it an' git chew a big enough piece tuh make some kin'a instrument outa it tuh fix it on a bat; but, yo' know, keep de bat livin', where it could fit up undah 'is wing. An' dey say jes' as often as de bat would go, say yo' would go, too.

(You would tie that on to the bat?)

Yessuh, where it jes' fit undah 'is wing. Let it be part of de cloth, but yo' fix it, yo' know, where yo' could tie it on 'im or tack [sew] it on 'im. Some sews it on 'im.

Well, ah know two thin's about a toadfrog. Ah know dat yo' could take a dirty piece off anybody an' cut, yo' know, places in it dat chew could put on a frog, make 'im a garment out it an' sew it up on 'im. Yo' know, jes' sew it [frog] in dis thin', yo' know, where it could fit 'im. An' dat person would go crazy. Dey use a frog on dat.

(They make a little garment and put it on the frog?)

Yessuh.

Well, yo' kin take yore frog alive, have yore stove good an' hot an' put 'im in de stove - yo' know, bind 'im. Jes' let 'im brown up. An' if he drawed up, if 'is ashes - yo' know yo' ketch 'is ashes. De form is standin' up, stretched up, yo' know. SOMETIME IT JES' BE'S FLAT, BUT YO' HAVE TUH GIT IT WHEN IT'S ALL

STRETCH UP, yo' know, LAK HE'S FIXED TUH JUMP LAK DAT. An' yo' could take hit an' put it in a person's food, could even put it in de peppah shakah or salt shakah or sugah dish, any which way yo' wanta put it in. It will also 'cumulate frogs in dere.

Ah have heard, least ah know, dat chew could take a fellah's track an' put it in ants' bed, carry it tuh a ants' bed early in de mawnin' an' put it in a ants' bed, an' dey will work yo' away. Dey git tuh totin' yo' backwards an' farwards, yo' would be gone.

Heard of 'em usin' dat dirt from a ants' hill fo' runnin' people, lak dat. Yo' would go tuh a ants' bed twelve a'clock in day when dey's kinda ceased [working]. Yo' know dey workin' purtty good in de mawnin's. [You go] when dey's kinda ceased, an' yo' git some of dat dirt an' carry yo' a teaspoon. Git chew about three teaspoons of dat dirt, yo' know, dat dey done put outside. An' git chew de same amount of black peppah, an' yo' git chew de same amount of dat gunshell, black gunshell powdah [3 ingredients] an' yo' take it an' sprinkle it all aroun' dis place heah, an' dat also will put a fellah tuh goin'. But jes' sprinkle it in de mawnin', dat will also put a fellah tuh goin' - early befo' sunup. Yo' supposed tuh sprinkle it befo' sunup.

Heard of 'em usin' a red onion fo' runnin' peoples blind lak dat. Well, yo' kin take dat bow outa anybody's hat, dat chew wanta go blind, an' git chew a red onion an' take dat outside peelin's of de red onion an' burn hit an' dat bow tuh-gehah in somepin, jes' so yo' could save de ashes. An' as it burn up tuh de ashes, take dat, yo' know, dat juicy part of de onion an' squeeze hit intuh dat bow, an' on occasions jes' keep it dampened, yo' know, wit it. An' wear it, an' dey would lose dere eyesight.

(Who wears it?)

Yo' could weah it. Yo' weah dat bow [ashes], yo' see, an' dat onion yo' done burnt - of, somebodys, dat bow is somebody's - an' dat [unburned] onion, yo' jes' squeeze, yo' know, where yo' kin git de juice outa de onion.

[The preceding blinding rite is unusual. Instead of rubbing something, such as *snake powder*, on the hatband so that the sweat mixed with *snake powder* will run down into the eyes, the evil-doer here wears in a small bag a combination of hat-bow ashes and red-onion-peeling ashes. This *hand* is kept wet, *fed* occasionally by squeezing on it the juice from the previously peeled onion.]

Ah heard about de broom, dat yo' could take a broom, yo' know, a new broom. Yo' could take a new broom an' sweep a fellah away from yo', or sweep 'im tuh yo', if he didn't come often. Yo' could take a new broom. Well, jes' lak he'd come tuh a place maybe a couple of times an' dey wanted yo' [him] tuh come, well yo' kin take a new broom an' dampen it in some urinate an' sugah. Jes' lak if yo' would come in, jes' lak yo'd come in right now from dat do', well dey'd seat chew an' evahthin'. Well, dey'd git dat broom an' dampen it in dat, yo' know, an' sweep it on tuh where yo' went in an' stop de broom right dere tuh de do' - each time dat chew'd come. An' direc'ly, prob'ly, yo' would be stayin' or comin' so reg'lah, wheresvah yo' could be stayin'.

Heard of puttin' hair or tracks in a boxcar. Well, yo' could take a person's hair from dere haid or anywhere yo' wanta git it from, jes' since it's sompin grows dere, an' where dey put dat waste at in [the axle-box] de boxcar, take out dat waste an' put chure hair in it, an' den pack dat waste back, an' when dat car roll out somewhere, wheresomevah it be's standin' at, yo' supposed tuh leave out from where yo' is at.

(You mean that *hot-box* by the wheels?)

Yessuh, WHERE DOSE PASSENGERS BE [where the hobos or tramps ride under the boxcar].

(You use only the hair. You said you could do it with the foot tracks, too?)  
 Could do it wit de foot tracks, too. [A foot track in a *hot-box*!]

Well, if a person is poisoned, yo' could take a green gourd an' take de insides outa it an' boil it wit alum an' saltpetah an' turpentine, boil it good until it's good an' tendah, an' den yo' strain it out. An' yo' put two table-spoons fulla salt, table salt, intuh a quart [of this liquid] an' let dem drink it. Also, dey kin bathe in it. Yo' could drink it an' bathe in it too, an' it will kill it [*poison*] in yo' - wit dat green gourd.

Well, yo' kin take lodestone, jes' lak if yo' wanted a piece of money or sompin othah, or anythin' yo' wanted tuh do, dat chew could take yore lodestone an' yo' could dress it wit whiskey - yo' know, po' whiskey on it. Talk wit it, whatsomevah yo' want, an' po' whiskey on it an' go intuh a place an' be successful of whut chew wanted tuh do - wit yore lodestone.

Dey can take some manure from a cow, an' take hit an' hog hoofs, an' boil it tuhgethah an' make tea out of it. It supposed tuh cure de asthma.

Ah've heard of 'em goin' tuh a spring, if dey wanted yo' tuh leave or sompin othah. If dey wanted yo' tuh leave de place [lose your job or work] or sompin othah. Jes' lak if yo' wuz a woman, yo' know, an' some of yore sewin' instruments, thread or thimble or needles or sompin lak dat. Dat chew go tuh de spring at twelve a'clock in de day an' yo' could take a thimble or yore thread or sompin lak dat. If it's yore thread, yo' kin take yore thread an' put a piece of yore garment in it [put thread in garment] dat chew were sewin' on last - dat ah seed [saw] yo' sewin' on. Take a spool of yore thread or thimble an' pack it in dat [garment] an' bury it, yo' know, where de spring drain, an' yo' would lose yore work lak dat. Yo' would do no work. Jes' lak if yo' were sewin' fo' a livin' or sompin, or doin' good in sompin lak dat.

(That would kill your work?)

Yessuh.

Take a eel - yo' know, jes' lak yo' would ketch a eel an' yo' would git dat hide, yo' know, whilst he's good an' fresh. Yo' could stuff a garment of a person, or sock, or piece of drawahs, or piece of shirt, or anythin', intuh dat eel hide, an' tie it aroun' a tree, an' let it cure aroun' dere wit whatsomevah dat chew got in it. Whatsomevah yo' wish would be done tuh a fellah, if he's hung or anythin', he'd git dat - wit dis eel hide.

(You tie it around the tree and let it cure there?)

Cure dere wit whatsomevah in it.

Yo' kin, yo' know, give yore feets a good bath an' de daid skin dat's undah de bottom of yore feet, yo' kin scrape it good an' make it up into bread, coffee or tea - yo' kin put in it. Or put it in yore sugah bowl or anythin'. An' yo' kin git a deah frien' lak dat.

### KEEPER OF A "HOUSE"

YO' GOT SOME TOUGH LAWS HEAH IN DIS TOWN  
 AH GOT A "HOUSE" AH RUNS  
 PEOPLES IN DERE, GIRLS "HUSTLIN'"...  
 AH DO'S WHUT AH KIN FO' LUCK AN' PEACE

EVATHIN' IS SUPPOSED TO BE DONE IN DE NAME OF DE LORD

LORD...IF AH'M WRONG...FO'GIVE ME...  
 IF AH'M RIGHT, BLESS ME



LORD, AH WANT SO-AN'-SO TUH STAY AWAY FROM ME  
AH WANT 'IM TUH GIT ANOTHAH TERM [IN JAIL]  
AH DON'T WANTA BE BOTHAHED WIT 'IM NO MO'  
IN DE NAME OF DE LORD

MEMPHIS, TENNESSEE

[We have already had the very words of a young woman of Memphis, who *hustled* for her living (see HUSTLIN' WOMAN, pp.1335-1344). In the following interview we will hear from an older woman, No.1536, the landlord of *hustlin' women*, the keeper of a *house*, who describes herself on cylinders D85-D91 = 2768-2774. We should also know that some of these *keepers* also engage in other activities such as a little hoodoo work, bootlegging and gambling.]

Now, dis is fo' bringin' a man back, if yore man is off. Yo' take a blue candle an' yo' set [it] zackly twelve a'clock at night. Take a white saucah an' three teaspoons fulla sugah, a little cleah watah - jes' a small 'mount chew undahstan' - den will write dis fellah's name down nine time on a little papah. Den we goin' fol' dis papah tuh us, undahstan', an' yo' set dat at de bottom of dat saucah, an' yo' keep a-settin' dat candle on dat papah, yo' undahstan', until yo' git it tuh stick, an' yo' burn dis.

(The water and sugar in the saucer, too?)

Yessuh.

(You put the paper in and then you put the candle on that. Then you put your sugar and water in. You put his name on that paper nine times.)

Dat's right, nine times.

Now, dis is zackly twelve a'clock at night, all right, we goin' set dis candle wit 'is name on it. Den at three a'clock in de mawnin' dat same night - see, dis candle will be burnin' till three. It will burn dat long or maybe longah. Yo' goin' git ovah dis an' yo' goin' repeat, "De Lawd is mah shepherd an' ah shall not want" - three times. Den yo' goin' call 'im by his natural name at three a'clock. In nine days he's supposed tuh repo't at home.

(Now, when you repeat "The Lord is my shepherd," you just say that or the whole Psalm?)

Jes' say dat, "De Lawd is mah shepherd an' ah shall not want."

(That brings him home.)

Ah will take one dese settin' chairs heah now an' at de time, see, when he go outa de do' [demonstrates].

(You turn the chair upside down against - no, just against the door - the top of the chair is under the door knob, just as [if] you were locking the door.)

Yes, yo' goin' set it jes' tuh de do' dere. When he go out see, he gone. Ah'm goin' tuh [get] some salt. Yo' buy dis salt fo' dat dey [motto on box] says, "It po's when it rains" - yo' know, dis salt in dem roun' boxes. All right, yo' take about three doses of it. We goin' po' dis behin' 'im when ah set dat chair, yo' undahstan'. Yo' goin' look an' see if he gone, or is he comin' in de house - throw dis behin' 'im three times. In nine days he'd be gone, an' evah time he comes out an' in, yo' turn dat chair up. He goin' way from dere.

(Do you do this on three different occasions or just do that three times in the same day?)

Yo' do dis [on] occasion till nine days is out, if it take dat long fo' 'im tuh go. But ah tells yuh, it hardly evah takes but three. Undahstan' me, now.

But sometime if he's purtty hah'd [hard], 'pend [depend] on de 'tution [constitution] of de person. Yo' know some peoples got strongah 'tution den othah peoples. Yo' undahstan' me, dere hardah tuh rule. AH THINKS A REAL DARK FELLAH'S HARDAH TUH RULE DEN A LIGHT COMPLEXION MAN, ah've undahstood.

Git me some brimstone, coppah [coppers], sugah, oil of bergamine [bergamot]. Burn it at twelve a'clock at night an' open evah do' in mah house an' roll dis heah up in a brown papah, in a brown cloth, an' fold it tuh me, yo' know, jes' kinda like yo' do a han'ke'ch'ef, an' yo' kin fol' dat up lak dat. An' ah'm goin' put dis on me. When ah put dis, ah say, "Lord, In de Name of de Lord, an' de Fathah an' de Son, if ah'm wrong ah want chew tuh fo'give me, an' if ah'm right, bless me. Ah want So-an'-so" - call 'im by 'is name - "tuh leave heah, In de Name of de Lord." An' yo' burn dat fo' three days. He'll left.

(What do you put in there now, oil of bergamot?)

Sugah, oil of bergamine - dat sugah is fo' your peace, keep favor from fallin' ag'inst yo'. Dat's fo' peace an' success tuh yo', sugah is. But dat brimstone an' coppah[as] is fo' dat enemy yo' wanta git away from yo' - he's a enemy tuh yo'.

(What kind of copper do you mean?)

Jes' buy dis heah rock coppah[as], yo' know, all dat in a can an' it's always kinda in a rock.

(What do they use it for? Is that something they use for dogs?)

Sho' do - SOME OF 'EM PUT IT IN A LITTLE BABY'S FOOD FO' DE WORMS.

(What is it supposed to do?)

It makes a smoke an' makes a scent through de house. Yo' undahstan' me. Well, dat's supposed tuh go out an' ketch all de, yo' know, ketch out 'is tracks an' send evahthin' out an' he takes heed tuh 'em.

[I evidently ask about the forks of a road.]

Well, now dis heah is somebody yo' wanta cut off. All right now. Jes' lak dese is two roads from heah tuh heah [fork of a road]. Ah know whut chew are talkin' about - ah stayed in de country - an' den it's some streets [in town] runnin' lak dat. Say, "Well, ah wanta cut 'im off from dere." Know whut chew kin do wit dat?

Now, maybe - jes' lak if yo' - yo' gotta git in touch wit dat person, de way ah figure dey do dat. Anyway, ah undahstan' it, an' ah done dat. Jes' lak yo' know it wus 'im an' yo' don't wanta git nuthin but 'is track. Try tuh take three of 'em comin' dis way.

(Coming which way? To you or what?)

Yessuh, comin' tuhwards yo', jes' lak he comin' tuh dis road disaway, an' yo' pick up three of dem. Now yo' takes dat track up, undahstan' me, an' yo' mix track up wit some sugah. See, why yo' always gotta work wit sugah, see, when yo' doin' somepin yo' gotta keep thin's offa yo', undahstan' - sugah is peace fo' yo'. Git chew some sugah, cayenne peppah an' de same brimstone - it's in a rock an' yo' beat it up real fine. Saltpetah - dat saltpetah goes down nex' fo' yo'.

All right, now, aftah yo' git dis heah all along in dat place where yo' come along, yo' undahstan' - an' yo' sprinkle it, but yo' gotta git a certain hour. Don't be afraid an' don't take nobody wit chew, "Ah sprinkle dis heah In de Name of de Lord. Lord, ah want So-an'-so tuh stay away from me. Ah want 'im tuh git anothah term [in the penitentiary = *pen* = state prison]. Ah don't wanta be both-ahed wit 'im no mo', In de Name of de Lord." Evahthin' is supposed tuh be done In de Name of de Lord. Ah done tried it.

All right, now, yo' turn roun' an' den yo' go on home an' yo' go set a red candle.

(What do you do with those three foot tracks?)

Yo' take dose three foot tracks, ah'm goin' tell yo' now - yo' goin' take dem an' care [carry] 'em home an' sack 'em up an' make de mixtures wit 'em. Den yo' gotta come back dere tuh dat certain place. Dat's whut ah'm tellin' tuh yo'.

All right. Now, aftah yo' done mix dese mixtures up, as ah tole yo' tuh do, wit saltpetah, cayenne peppah, sugah an' brimstone, right along at dat place. See, yo' wanta 'ply [apply] dis heah where he's supposed tuh run in it, an' care it de way he comes - throw it back dataway. Yo' undahstan' me.

(Throw it back the way he comes?)

Dat's right. Den yo' go back home an' gits yo' one dose red candles an' git chew three black-haid pins an' set it in salt an' peppah at three a'clock in de mawnin'. "Ah'm burnin' it fo' Henry. Ah don't wanta be bothahed wit chew no mo'." Jes' lak yore talkin' tuh 'im. "Ah don't wanta be bothahed wit So-an'-so no mo'" - his name - "an' ah don' wan' 'im tuh stay wit me. Ah don' wan' 'im tuh come transferrin' back from dat road no mo', In de Name of de Lord. An' ah wan'a heah from somebody, tuh know dat dis done happen." Yo' want somebody tuh come up an' tell yo' suddenly he won' trouble yo' no mo', yo' undahstan'. An' dat's gon'a happen.

All right, now heah 'bout dat hair. Now, yo' got'a git live hair. See, any hair dat comes out chure haid won't do, yo' undahstan'. Maybe, say, jes' lak ah comb mah hair now. Well, prob'ly de first hair ah comb out den, yo' ain't got de right hair. See, dat firs' hair ain't nuthin. Jes' ah combin' firs' out, quite natural, yo' know, some hairs lodge up in dere. Well dat hair is all through dat. Now, ah'm goin' tuh mah hairdressah an' ah say, "Ah wan' chew tuh git me So-an'-so's hair." Now, ah'm goin' tell 'uh how tuh git dis hair.

Say, "Now, when yo' git dis hair see, yo' comb an' brush it good. Well now, yo' boun' tuh git some mo' aftah dat." She go dere tuh git dis heah live hair. Try tuh git some of dis hair kinda lak out de mole of 'er haid, from jes' a man or woman or whoevah it is, dat remain in de barbah's.

Say, "Now, when yo' git 'is hair, time yo' git dat, kinda ball dat hair up so much air won't take place of dis hair," yo' undahstan'. "Ball dat hair up an' put it in yore pocket somewhere an' yo' gimme [give me] dis hair."

Now ah kin take dis hair, de livest hair, an' ah git me three gold-eye needles an' ah'm gon'a set dis in oil of bergamine. Ah'm goin' try tuh take advantage of 'im now. Fo' three days an' nights ah'm settin' dis hair, undahstan' me good. Now, ah'm goin' take dis heah hair aftah dem three days an' ah'm goin' sew dis hair up in a little sack wit nuthin but sugah. Dat's fo' tuh bring 'im tuh me. Now, ah'm goin' take dis hair den an' ah'm goin' eithah put it in de hem of mah undahskirt or roun' mah waist, anywhere yo' put it, jes' as close tuh yo' nex' tuh yore skin. She goin' follah yo' an' run aftah yo'. Dat's de way ah use dat hair.

An' de hair from down heah, kin use dat. Yo' kin take dat hair from down dere an' put dat. Git some of dat red vaseline an' sugah, oil of bergamine an' grease dat up real good. Maybe yo' have dealin's wit 'im, undahstan'. Take yo' a ole - if it's a ole fren', git a ole white piece; if it's a new fren' - de same way wit dis hair - yo' git chew a new piece. An' yo' sew dat hair up in it an' put it roun' yo' somewhere an' keep it on yo'. Yo' ain't got no trouble 'bout keepin' 'im.

[Among the many *interco'se-rag* rites (see subsections on IMPOTENCE, the preceding new-or-old friend one is unique.)

Yo' see, de *chamber lye*, ah kin use it fo' luck, bringin' peoples in yore house an' all sech as dat chew know.

Fo' bringin' peoples in yore house, yo' take chamber lye an' yo' save it ovah three days an' nights - jes' yore *chamber lye*. Set it ovah in de cornah yo'

undahstan' an' aftah yo' use it stop it up. Den yo' takes one teaspoonful of saltpetah - yo' don' wanta cut all 'is nature 'way from 'im, see. Saltpetah's good but chew gotta be careful how yo' use it. Yo' put one teaspoonful of saltpetah, three teaspoonful of sugah - see, three.

All right, aftah yo' put dese heah tuhgethah, git chew Jockey Club - Jockey Club is mighty good fo' a man. Yo' drop in nine drops of dat in dere. Git chew a whole bottle of oil of bergamine. Now, we goin' mop some, an' in three days at a certain hour - twelve a'clock in de mawnin', six a'clock in de mawnin' an' six a'clock in de evenin', we goin' mop. [See FORMULA 6-12-6, p.830.] Open mah do's open.

Now, lak sandalwood incense, but yo' use it constantly - sandalwood. Yo' gits one of dose little poles [incense sticks] dere, aftah ah done mopped, evahthin' open - open mah do's an' evahthin'. Ah'm goin' set dis in de east cornah, dis sandalwood. Yo' go an' talk tuh dis incense some an' pray ovah it, say Our Fathah [Prayer], "Our Fathah which art in heaven. Hallowed would be thy Name. Thou Kingdom come, thou will be done on earth as it is in heaven. But give us dis day our daily bread an' forgive us our trespass as we fo'give dose who trespass ag'inst us. Lead us not in no temptation but delivah us from all evil. Thine is yore kingdom, yo' powah an' yo' glory, fo'evah. Amen. Lord, if ah'm wrong, fo'give me; if ah'm right, bless me. Ah wants tuh burn dis incense *In de Name of de Fathah an' de Son* fo' peace an' success intuh dis house, tuh me." An' dey po's [customers pour] in.

Take yo' three white candles - dat's fo' de laws. Take yo' a cleah glass. Whut ah mean by a cleah glass, not no colored glass - a white glass, jes' a cleah glass.

(An ordinary glass?)

Yessuh. Git it half-fulla watah. Now, mo' or less de law's hours is eight till seven-thirty, but chew git on up in a town [downtown] an' yo' knows dey hours - ain't dat right?

Say, "Now, ah wan'a burn dis heah. Ah don' wan' de law transferrin' roun' heah." See, yo' gotta talk wit dem, "Ah don' wan' de laws trampin' roun' heah." Po' dat glass half-fulla watah an' set dem three white candles, one heah an' one dere an' dere, stand 'em up. Git chew three matches. Yo' don't light dese on de same match - three matches. Den when dem matches go out, yo' git chew three mo' but don' burn nary one of dem. Undahstan' me.

(If one of the matches goes out, you get three more new ones, altogether. You have to throw away the two others [two unused ones] and get three new ones.)

Three new ones, dem othah two ain't no good. Say, "Ah wanta burn dis, ah wan' de law tuh stay 'way from heah." YO' TALKIN' TO DIS WATAH WHUT CHEW GOT. Yo' see watah will 'vaporate chew know an' as watah vaporates, see, now yo' set dese candles in dere an' yo' let 'em burn out. Den yo' let dat watah set up dere fo' three days an' see how dat watah go. De law goin' stop long as dat time. But, if it take yo' tuh set dem ovah, git up - if dat watah don' go dat far maybe from dere in three days, yo' jes' say dat dey's purtty tough. Yo' know, de laws is purtty busy, hard tuh keep 'em 'way. See, ah'm goin' do de same thin' ovah ag'in. Yo' may have tuh set it three times. But if yo' have tuh set it three times, don' pay us no 'tenshun, cause it goin' cut it. But yo' set it at de hours dat de law's supposed tuh come on an' de one dat chew think de best. Yo' know, it's day laws an' night laws - dey ones yo' workin' aftah, yo' undahstan', mo' or less.

Yo' kin take a shoe, jes' lak yo' wearin' dat shoe. Ah'm goin' tell yo' de way ah wear a shoe. Jes' lak if ah have a dealin' wit mah man at night, an' he's runnin' roun' mo' den ah wan' 'im tuh run aroun', ah kin have a dealin' wit 'im at night an' jes' take dis cloth, an' me an' 'im both, yo' know, have a action,

an' aftah we do dis, ah take dis cloth an' ah double it up, yo' undahstan', an' keep it an' take care of it. Well, prob'ly when he git up an' git outa mah way, den ah - see, yo' kin tell where it wus soil. Ah cut dis out an' ah don't do nuthin but take me some sugah an' Jockey Club, an' put on it, an' pull up de sole of mah shoe an' put it right in de centah dere. Dat brings 'im down humble tuh me. Ah kin have a man mostly lak ah wan' 'im. In yore lef' shoe.

Yo' take a woman's sock - ah mean a man's sock - yo' take dis heah sock. Jes' lak mah foot in heah, yo' kin take an' turn dat sock bottom upwards an' sleep on it; jes' lak yo' got a sheet an' right in de middle of yore bed an' yo' lay on dat. Sleep on it fo' three days. Dat if he's off from yo' an' yo' wan' 'im back - undahstan', lak dat. Dat's whut 'is wife do. But it have tuh be dirty - yo' know, he's been wearin' it. An' yo' take dat an' jes' put it in de bed an' yo' kin sleep on dat. Dat'll bring 'im back. It will worry his mind, trouble him up an' git 'im bothahed an' he'll come back soon.

Den, aftah he come back, don' evah let 'im see dem sock no mo'. Fold 'em up ~~some~~ where an' hide 'em an' put 'em in a close place where dey will always keep moist.

Dat sweat part of it, yessuh. Yo' kin take dat sweat part of a man's hat, take dat an' sew it up in a little piece, oil it up. Ah jes' come tuh yo' whut kinda oil yo' lak. See, diff'ren' people dey believe in goin' wit diff'ren' boys, yo' undahstan'. Well, MOS' EVERYBODY YO' MEET SAY, "WHUT KINDA PERFUME YO' LAK?" Now, any kind yo' lak, yo' kin use dat; but any kinda oil yo' lak, see. An' yo' oil dat [hat piece] real good. Yo' oil dat fo' nine days - evah nine days, ah mean, yo' oil it good evah nine days. Sew it up real tight. Jes' lak yo' got a nation sack or wherevah yo' keep yore money at. [See THE "NATION SACK" WOMAN, p.1449.] Dat'll make him give yo' money an' be kind tuh yo'. Put it where yo' money is, sew it up an' oil dat.

(That's the bow from his hat?)

Yes.

Well now, yo' kin take de seat of a man's drawahs - yo' know dey have a fold right in heah. Yo' kin unthread dat an' take dat out an' yo' oil dat up wit de Jockey Club fo' a man. Sew dat up an' put it wit chure money. He goin' give yo' money spite of anythin' an' he goin' sweet 'bout chew, always be where yo' is, roun' yo', lookin' [at] yo', settin' roun' yo'. But yo' supposed tuh weah dat tthough aroun' yore waist. See, dat takes advantage of 'im, an' he'll think mo' of yo'.

Well yo' kin take a cord string, some kinda little twine or somepin in dealin' wit chure man. A whole lotta mens don't be takin' much of women - dey let 'em do all dryin' off or somepin lak dat. But chew have it in yore han' an' be done tied yo' nine knots, which some mens is measured. Co'se ah have measured 'em - it's de best tuh measure. Sometimes yo' kin tie it an' nine knots in it an' it will be jes' de length of a man's thing, yo' know. Well, yo' tie dat somepin lak dat an' den when yo' go tuh have a dealin's wit me yo' go tuh dry 'em. Yo' know, jes' lak down dere yore wet, take dat an' jes' wet dat all up wit dat. Den yo' ball dat up, yo' undahstan' me. Yo' have de string long enough so yo' kin tie it aroun' yore waist. Den he cain't git ready fo' nobody but chew.

[SHE NOW GIVES ONE OF THE ENDLESS IMPOTENCE CURES - see IMPOTENCE sections later.]

He kin go an' git 'im some sweet milk an' gunpowdah, dat same Jockey Club whut chew had fo' him [three ingredients], an' he kin set dat whut he got up dere fo' nine days 'fore he go tuh use it. Undahstan' me, dis milk is boun' tuh clabbah up on de man, jes' as bad when it go tuh work. Den he take dat an' he wash hisself good wit dat fo' nine days aftah it set. Den grease hisself good off wit

dat oil of bergamine an' vaseline, an' he's ready ag'in. But he gotta do dat chew know.

Now about dat photograph - some of 'em's [them is] tintype, yo' know, an' some of 'em jes' ordinary. Well now, yo' kin take a person's photograph an' set it up at night an' whatevah yo' do, yo' do yore work befo' dis photograph an' burn candles in front of it. Undahstan' me. Yo' wan' 'im back wit dat photograph. Yo' ain't got nuthin but 'is photograph an' ah'm goin' set dis up, set chure house up, nobody in heah but ah an' yo' - ah mean but jes' yo'. Take dat saucah, git a white one [see p.823], an' den set one blue candle in dat. Yo' call 'im three times at twelve a'clock. Let dis set dere - dat blue candle an' dat sugah an' watah an' let it burn till it burn out. When hit burn out, yo' take dat photograph den an' lay it on its face somewhere in de bottom an' let it stay dere. Put it up ovah yore haid somewhere an' he'll be back. It will bring 'im back.

Yo' kin take a fellah's *urinate* or eithah his bowel action - yo' know where it at - take dat an' stop it up in a bottle. Den yo' kin go anywhere an' bo' a hole - yo' don't have tuh pick no kinda tree, jes' a little solid tree dat's thrivin', not daid, chew undahstan', jes' since dis tree is alive. Some ole trees is daid an' some of 'em ain't. Bo' yo' a hole in dere an' stop it up. Dat will make [his bowels stop].

Whut chew kin do wit dat, take yore undahweah whut chew done had on all day. Yo' go down lak yo' go on de bed, say yore prayers - yo' know, yo' watchin' 'im, he's kinda sleepy haid, yo' know, an' hang dat up ovah his haid dere. He'll sleep right dere till yo' come back.

Fo' luck in gamblin'. All right, now. Ah'll go git me some white lodestone fo' gamblin' - dat's fo' white an' colored, evahbody yo' meet. Git chew some oil of van-van. Yo' oil dis up, put nine drops on it. See, while yo' oilin' dis, yo' turnin' it ovah an' ovah. Yo' git chew a red flannel cloth an' yo' sew dis up in dis heah. [This is a *hand*.] Now, 'fore yo' do dis, yo' go out round yore house somewhere, if yo' wanta go backwards or if yo' wanta come farwards, yo' go on tuh de back, start at home an' yo', yo' know, urinate on dis heah. [Putting urine on *hand* is called *feeding*.] Put it in yore pocket 'mongst yore money. Have it good an' firm, jes' lak yo' go tuh git chure money out lak dis heah, yo' have yore money in dere an' den tech dis heah little thin' yo' got. But now de way ah've used dat, evah six months - now dat oughta last, if yo' really do dat an' oil dat up - but ah have always renewed 'em up in six months.

Take dat an' burn dat up tuh a ashes, set it in front of yo' an' go an' po' dat in runnin' watah, so thin's will run on. But chew renew dat ag'in.

(When you get rid of the old one you have to destroy it that way, before you take the new one?)

Yes, dat's right.

[THIS DESTRUCTION OF AN OLD *HAND* BY FIRE BEFORE MAKING A NEW ONE IS UNUSUAL.]

(Why do you have to go out there in the back part of the house?)

Yo' go roun' in de back of yore house if - see, yo' wan' thin's tuh come in front of yo', yo' understan'. If yo' in bad luck, quite natural, yo' wan' evah-thin' tuh come befo' yo'. Yo' wan'a start at de back of yore house, so thin's will come forward tuh yo'. But chew don't go roun' dere wit nuthin but chure urinate, when yo' goin' out an' yo' tryin'. But have plenty oil on dere [your *hand*] so when yo' go in dere [to gamble] quite natchel people gon'a [say], "Whut is dat ah smell?" Don't git mad or nuthin. If yo' don't git nuthin [if you are not lucky] ah want chew tell me why.

Yo' kin go tuh de graveyard - if yo' got any relation in dere, yo' know, it's bettah. Co'se it's all mad dirt, but if yo' got any relation an' yore not 'fraid yo' know. But ah'm not 'fraid mahself. Co'se ah've did sech as dat. Some people

say dey are scared tuh, but ah know whut tuh do wit it cuz ah do's it.

Well, now dat's fo' if yo' wanta make somebody move from heah. Jes' lak ah come in heah an' we's supposed tuh be in frien'ship an' ah wanta maybe git chew 'way from heah. An' if yo' got a rug or somepin othah on yore flo' yo' undahstan' me, maybe ah'll send yo' out an' git me a drink or somepin, yo' undahstan' me. Now, ah done made WISHES AN' THOUGHTS ovah dis graveyard dirt an' prayed ovah it 'fore ah come round dere, an' ah say, "Go git us a drink." Den ah stick dis undah all fo' cornahs of yore rug, undah de fo' cornahs of it, dis dirt, an' sprinkle it. Den ah go on out de do' an' peep out fo' yo', an' throw a little out dere an' make a wish dat chew leave 'way from dere. Den yo' goin' way from dere. An' call dem daid folks dat chew went tuh de grave whare dey wus, call dere name three times, say, "Ah wants So-an'-so tuh leave heah, *In de Name of de Lord.*"

(Do you do anything out there at the grave while you are getting the dirt?)

Yo' pray when yo' go dere. Yo' gotta go out dere tuh pray yo' know, tuh come in touch wit 'em out dere.

(Well now, what if a person is afraid to go to the graveyard? What are you going to do about that?)

Well, somebody goes fo' 'em, dey friend. See, jes' lak if yo' workin' fo' him.

Yo' take dis boss name an' yo' write it down nine times, write chure name right in de center of dat boss' name. Jes' lak yo' write [demonstrates] de boss ~~name~~ down on dis line, den yo' write chure name right in dat nine times. Consecrate wit dat boss. Whut ah mean by consecrate, we wanta pray wit de boss on our mind, "De Lord is mah shepherd, ah shall not want. He maketh me tuh lie down in green pastures. He restoreth mah soul." Yo' say dat ole 33rd [23] Psalm. Dat's whut it is.

Now, aftah yo' say dat, yo' goin' tuh read de 14th chapter of John 'fore yo' go tuh 'im. Den yo' take dis an' fold it up an' take yo' a dime, dat's de least piece of silvah yo' got, an' yo' put it on dat an' open de Bible. Now, ah'm ready. An' git chew some John de Konkah root. Have dat soaked in Jockey Club an' sugah an' yo' take a little piece of it. [You talk to these things.] "Ah'm goin' down an' talk tuh 'im tuhmorrah mawnin'. See, ah ain't got no job an' ah wants tuh go back tuh work purtty soon." Whut chew tryin' is workin' fo' peace now. An' yo' want money, talkin' tuh 'em [the preceding things], "Ah wants tuh go back tuh work. Yo' know ah needs de work." Look steady at 'im, lak dat, yo' undahstan' me [when you go to the boss]. De boss will give yo' a written contract 'fore yo' leave dere.

An' yo' let dat set up dere until yo' go tuh work, wit dat Bible ovah it an' dat silvah in dere, until yo' make yore firs' payday. Yo' kin set chure Bible ovah it.

(You go down with that John de Konkah root in your mouth, don't you?)

Yessuh, but yo' done soaked it.

(What do you do with that in your mouth? Just hold it in your mouth?)

Sho', dat's de idea.

(While you are talking to the boss?)

Yessuh.

(What is goofer dust? What do they say that is? What is it supposed to be?)

Goofah dust is diff'ren' dust jes' lak hot-feet dust an' powdah yo' know, an' all sech as dust. It ain't no sech thin' as goofah dust, but dat's all dey talk in' 'bout - dem powdahs.

(Anything that will do you a little harm?)

Uh-huh, dat's right.

Now, a fellah come tuh me, jes' lak a fellah got a itch or somepin othah. Yo'

broke out. Yo' kin take yo' some sulphur, vaseline, castor oil, bluestone an' yo' beat dis all up an' yo' boil dis heah so it will be pure. Undahstan' me. Den aftah dat yo' take dis grease an' sulphur, whatsomevah yo' got dat it an' cook it down tuh a salve. It kill mos' any kinda breakin' out chew got.

Jes' lak if yo' found some of dat clods[?] [clothes?], you know, [of] the person that did it [the murder], undahstan' me, yo' kin take dat home an' put alcohol an' vaseline an' castor oil [three ingredients] on it an' stop it up an' dat person will come back.

(You mean you have to find something belonging to the fellow that did the killing?)

Dat's right, yessuh.

Jes' lak if it's lightnin' an' yo' wanta break dis storm or lightnin' up, yo' know, turn dis about, jes' take a axe an' go an' set it out in de east cornah, yo' undahstan', out dere lak dat an' stick it up kinda on its haid yo' know, lak dat, an' hit'll split it up. [For ax as protection against lightning, see 892, p.32, FACI, 2nd ed.]

Well, dey claim dat, jes' lak if yo' got any daid folks or anythin' daid, undahstan', yo' kin git in dere - yo' know some folks is 'fraid of a whirl lak dat - an' go right in dat, go in dere prayin', "Whut In de Name of de Lord do yo' want? Whut's de trouble? So-an'-so, who are yo'?" Ah've heard of daid folks talkin' wit people lak dat [from inside of whirlwind]. Yo' go in dere an' git in dat whirl, see, yo' know dat whirl is goin' backwards [counter-clockwise]. Yo' know it kinda ceases. Den yo' git chew some of dat dirt an' trash lak dat, an' carry it an' throw it up in yore house lak dat. Den yo'll have 'em comin' in, daid peoples lak dat, an' at certain hours at night if anythin' wrong in yore house, dey will settle it.

(If there is anything wrong around your house, what do you mean?)

Anythin', yo' know, jes' lak if yo' believe somebody doin' somepin tuh yo', yo' git a shovel. See, when dat *whirl* git settle lak dat - dey say it settles - well, yo' keep dat in yore house but yo' gotta throw it up dere.

(From this whirlwind - that is if somebody is coming around your house?)

Yeah, jes' lak yo' see dis heah horseshoe up heah.

(Up over that door?)

[There was a horseshoe over the interviewing-room door! Was it put up there to protect room and house from people I interviewed?]

Uh-huh, well, yo' kin take a forked stick or somepin lak dat an' yo' take dat stick an' name it, an' yo' kin take piece [forked stick], whut chew deal wit chure man wit, an' take three nails, jes' lak yo' say dis is a bag, yo'd put it in de shape of a bag. Put one right in de bag wit new nails, three of 'em. Put one right in de centah dere, an' one on each end, an' put dat forked stick right up ovah dere. Dat will keep 'im *cross-minded* wit whut he wanta do [you *cross*, prevent his work].

(What sort of shape do you make? Or put that in?)

Jes' lak yo' got dis heah disaway, but chew [demonstrates] fold it tuh yo' all de time.

(You just fold it [forked stick] up into a little bag, a little package, but you have to put three nails into it?)

Yessuh, see, put [demonstrates] one right in de centah an' one right heah an' one right dere.

(Three right in a row. Then you put that over the door and then you put this forked stick on top of that. What do you do, nail that forked stick on it, too, on top of that?)

Uh-huh, put a pichure or somepin ovah it tuh keep people, yo' know, from jes'



seein' whut it is. An' yo' don't need tuh worry about 'im not - he's always comin' undah dat fo'k [under the yoke]. Yo' kin git evah so mad an' yo' kin do whut chew want wit 'im; but he may git cross an' evahthin', but he'll be right dere when he end up.

Sage is a good thin', yo' tote it in yore pocket. Well, say, if yo' git 'rested. Well, dey done 'rest yo' now an' done taken yo' away. While yo' in dere yo' take some of dis sage an' go on tuh de lav'tory an' put some yore urinate on dis sage an' pull dat sole [insole] of yore shoe up an' put it undah dere, an' stay up 'g'inst 'em, an' look right at de judge an' talk tuh 'im. He mo' den apt tuh dismiss yo'. If he don't, he make it mighty light on yo'. Yo'll come out de right way. Jes' dat pure sage. Yo' put it in each shoe, yo' undahstan' - in both of 'em. When de judge talkin' tuh yo', don' have no droopy haid, look up at 'in.

(Sage is a good thing for *underworld people* to carry around with them, isn't it?)

Yessuh, a piece is lucky. An' IF YO' GIT 'RESTED, YO' GOT CHURE OWN BOND AN' FINE WIT CHEW. Yo' sho' do's. Now, de reason ah know dis - talkin' 'bout dis heah, ah've really experienced dat.

We got 'rested fo' runnin' intuh de Greyhound Bus. Dere wus five of us. Uh-huh, we run intuh de bus. It's jes' lucky we didn't git killed. Mr. Kerr from West Memphis [Ark.], he picked us up twixt dat bridge in West Memphis an' carried us on back. When ah'm goin' out lak dat, ah takes dat wit me. He called me Fatty. He says, "Fatty, whuta yo' doin' heah?" Ah got six little kids. So ah's figurin' - so ah thought *he kicked me undah de gun*. Ah say, "Hmm, good night, Lord have mercy! Mistuh Kerr, yo' goin' 'rest us heah? We jes' ovah heah fo' a good time cuz ah used tuh live ovah heah an' evahthin'," ah say, "an' ah brought dese girls ovah heah. Co'se ah ain't got no car an' we jes' ridin' out fo' a good time." He say, "Well, tell de judge dat." Dat whut he tole me, said, "Tell de judge dat, Fatty." He carried us on tuh Memphis. An' while we wus - de men, ah didn't tell dem nuthin. Ah say, "Ah'm goin' try dis tuh see how it act." AH WENT ON IN DE LAV'TORY an' taken some of dis sage an' pull off mah shoes an' ah peed on it, an' put some undah both shoes, an' AH PRAYED WHILE AH WUS IN DERE, said de Lord's Prayer.

[GOD IN THE LAVATORY! "Yes," say I and preacher informant in TOMB OF DE BABE OF BETHLEHEM: "Angel of God's kingdom will go wit chew wherevah yo' goes - in de *skin game* or in de gamblin' hall. God in de gamblin' hall lak He was [is] in church. Do yo' believe dat?" I answer "(Yes)." (See p.1326, line 3f.).]

De nex' day he come an' got us an' taken us back tuh West Memphis fo' trial. He got up dere an' de judge axed 'im, an' he tole 'im he had us all fo' ridin' drunk an' disordahly an' disturbin' de peace. Fined de girl whut wus drivin' \$125, de othahs \$17.50 [each?]. Now we all tuhgethah. We got anxious. Ah say, "Judge, Yo' Honor, ah beg mercy of de co't," ah said, "but ah'm not guilty. Ah don' drink whiskey, eithah beer."

He said, "Whut about dis officah?" Now, ah'm got de stuff [sage] on me, undahstan'. He shet up an' go on.

De judge say, "Ah tell yo' - she commence pleadin' an' talkin' about obeyin' dis an' lak dat," say, "ah'm goin' dismiss yo' dis time, an' yo' go on home an' stay home."

"Thank yo', suh."

Well, ah couldn't believe but nuthin but dat done it. We right dere all tuhgethah. See, MAH RIGHT EYE JUMP. AH BELIEVE IN SIGNS ABOUT CHURE EYE JUMPIN'.

["If your right eye throbs...jumps...quivers, you will soon be laughing; if your left eye, crying - hence the couplet: *Right eye, laugh eye; left eye; cry*

eye. FACI, 2nd ed., 4035, p.176.]

While ah wus in dere ah tole dose girls - see, dey put us girls tuhgethah an' de mens separate. Ah say, "Ah believe we goin' be all right." So a girl says, "Ah know ah'm goin' be all right, 'cuz ah got [something] an' money" - which she had money. Ah didn't have no money but [because] 'fore evenin' he had taken it off me, which he gived dat back tuh me all right 'nuff. "Well, ah don' care 'cuz dey hard ovah heah in West Memphis, but ah believe ah'll be all right. Mah right eye keep a-jumpin'." Dat's de way ah come out. Well, dat'd de way ah did.

An' yo' got some tough laws heah in dis town [Memphis itself]. Ah got a house ah runs, peoples in dere, girls hustlin' yo' undahstan', an' ah do's whut ah kin fo' luck an' peace. Burns in dere - dey won't be bothahed. Dey come right on de othah side of me an' git dem girls. Dey come in dere one night when dey wus raid-in' - which ah'm doin' de same thin' wit de women - he come in dere, he tole me, he say, "Whut's de mattah?" Ah wus whuppin' one of mah kids, jes' de - he say, "Whut's de mattah heah?" Ah said, "Well, ah'm tryin' tuh make mah kids mind. Dey work me so hard, tryin' tuh take care of 'em an' do whut ah kin fo' 'em." He said, "Well, don' whup 'em lak dat tuh git somepin tuh eat - heah's - shift 'em off from roun' heah, maybe dey do bettah." Dat's whut he tole me.

(How are the police, pretty hard on you here?)

[I asked very few questions about police.]

Yessuh, purtty tough heah. Dey purtty hard.

(In some towns the police come around and take some money from you. But they don't do that here.)

No, dey don't take it up dere where we is. Ah've heard in some parts of dis town, where de mos' of dem is at, dey says dey hustles [= shake = *shake down*] a place an' do diff'ren' thin's, but dey ain't much fo' thievin' ovah heah.

See, jes' lak dose do's steps out dere; yo' kin take a file an' dig up in de ground an' put dis heah file, dey straight anyhow, an' lay dat file down even wit dat groun' down dere, an' ain't nobody comin' cross dat file dat ain't right tuhwards yo'. Yo' kin block away yore enemy, dey cain't do nuthin tuh yo'. Dey cain't come cross dat an' do yo' no harm. Supposed tuh git a rusty file. Yo' don' wan' a bran'-new file, yo' want a file dat been used.

Ah use de Red Seal Lye, but now yo' not supposed tuh use so much lye - lye is strong yo' know, it kill luck. It brings luck an' kill luck. Yo' don' use so much lye. Jes' lak yo' kin take a tablespoon of lye wit chure othah mixture whut chew got an' put it in about fo' gallons of watah an' mop dis room an' all dis hall an' it will bring peace an' success in several thin's. In a uproar, thin's will git peaceful an' thin's will git settled aroun' dere.

(Put that on the hinges - what for?)

Yessuh, yo' kin take de hinges an' oil of [with] van-van oil an' oil of berga-mine, undahstan' me. Dat's two diff'ren' oils yo' got, ain't it? Now, yo' go an' take hinges an' put in dis oil. Yo'll always have luck an' a whole lotta frien's who love yo' an' do all good at all time. Jes' keep yore do' open, in action lak dat, peoples always goin' tuh an' fro' - whatevah kinda place yo' got - jes' comin' in an' out, an' den dey comin' wit peace. Yo' know, jes' lak some people come tuh a place fo' 'sturbin', but chew kin have evah so much confidence an' so much luck dat evahthin' is peaceful. Goin' out - WHEN YO' GO OUT, EVAH DO' YO' GOT, JES' SLAM IT.

Well, yo' take dis toadfrog while he's 'live, jes' lak yo'd wanta put 'im in peoples, an' while he's 'live yo' put 'im in some hot watah already 'live. Shet somepin up on 'im - see, he's 'live when he went in dere. Undahstan', yo' don' wanta kill 'im when yo' put 'im in dere. Put 'im in dere 'live an' jes' turn yore back on 'im, or somepin lak dat, an' shet 'im up an' let 'im boil. See.

Den yo' take dat watah whut chew got in dere, yo' undahstan', an' don' strain it; put it in some whiskey or somepin an' give it tuh a person tuh drink. It'll put live frogs in 'em.

Now, yo' know de way yo' git 'em out, yo' use olive oil. Yo' kin take olive oil an' turpentine an' mix it wit sugah an' sulphur, an' make it all up lak mixture, lak in a mess, an' yo' shakes dis up an' yo' drinks dat aftah dat live frog, yo' undahstan', an' yo' bath in saltpetah all de time yo' doin' dat. De frogs come, yo' see 'em workin' through de skin lak dat.

Yo' kin take a bat, yo' kin take 'im an' yo' git dat leathah part outa 'im an' use dat, an' grease a man wit it lak dat an' dat'll kill 'is nature - dat bat whut fly about in de air.

Well, a snail de same thin' - do dat jes' lak yo' kill a bat. Take dat an' put it up in dere - when yo' git dat out dere - git it up dere somewheres or othah, de snail skin lak dat, lak yo' do dem strings. Dat will *tie* a man up.

Well, ah tell yo' 'bout a red onion. Yo' take a red onion, if yore man's is fussy. Take dat an' set it in some sugah, an' yo' take dat watah aftah yo' set it - chew know, draw dat watah. Dat onion, yo' know yo' kin put sugah on it an' dat will draw dat watah out of it. Den yo' put it in yore mop whut yo' got in dere an' it'll make him quiet an' peaceful, an' he'll quit fussin' wit chew.

(You just mop with that water then?)

Yessuh, open yo' do's up. See, yo' air out all dat junk he been doin', yo' air all dat out.

### "TOOTHACHE-TREE" DOCTOR

WE CALL IT DE "TOOTHACHE TREE" IN DIS COUNTRY...  
IT HAS THINGS ON IT JES' LAK A PUSSON'S TEETH AN' GUMS...  
TAKE TWO OF DOSE [TOOTH-LIKE BARK PROJECTIONS]...  
DEN YUH'LL FIN' A LITTLE CUP [BARK INDENTATION]...  
[TOOTH PROJECTION] SETS...DOWN IN DE MIDDLE OF DAT...  
DAT'S LUCKY TO GAMBLE WIT...  
(WHAT OTHER NAME HAS THAT "TOOTHACHE TREE")  
WELL IT'S KNOWN AS DE YALLAH PRICKLY ASH...  
DAT BA'K [BARK]...IT'S REAL HOT...  
YO' GOT A HALLAH IN YORE TEETH...  
PUT A LITTLE OF DAT BA'K IN DERE  
AN' IN A FEW MINUTES IT [PAIN] STOPPED

YO' KIN GO TUH DIS [MURDERED] MAN  
AN' KETCH 'IM BY DE HAN'...  
PULL 'IS HAN' - DON'T CARE HOW STIFF 'E IS  
AN' AST 'IM "DID SO-AN'-SO KILL YUH"  
AN' HE'LL GIT LIMBAH ALL OVAH

### BRUNSWICK, GEORGIA

[This doctor has the usual diverse rites, all new, including: toothache cure, divination to discover murderer (these 2 in title quotations), sell self to devil at crossroads at midnight with sacrifice of black chicken, another variant of black cat lucky bone, a complicated *goofer dust* blown through the keyhole, and other things. The material is on cylinders C521-C527 = 2102-2108.]

Well, now de way dat chew do dat, yo' git nine stran's of de hair see, an' yo' take de nine stran's of hair an' yo' write de 'postles' name on a piece of papah, an' yo' take dat intuh de woods or any place where dere's trees, but it's a certain tree. An' yo' take yore pocketknife an' cut yo' a little slit intuh de ba'k, an' yo' put one stran' in each tree until yo' have gone tuh nine trees. An' aftah yo' git tuh de nine trees, why den yo' say whatsomevah dat yo' wanta happen tuh dose people - try 'em, make 'em move, make 'em leave. Why yo' jes' call dey name three times, an' BLOW YO' BREATH intuh de ba'k of de las' one.

(Now what kind of a tree do you go to?)

Yo' kin go tuh a gum tree, go tuh a cypress tree, go tuh a cedah tree, an' yo' go tuh a poplah tree, an' yo' go tuh whut we call a bay tree, an' yo' go den tuh whut is known as de pine tree.

(That's six of them. Then there are three other trees.)

Yes sir.

(Now what do you do with that paper that has the twelve apostles on it? What do you do with that?)

Yo' jes' take dat an' yo' wrap one stran' of hair in de papah, fold it up in de papah.

(In other words you have to have nine slips of paper, and each strand of hair is one slip of paper.)

Yes sir.

(And you want to make the wish in the ninth hole, what you want done.)

Dere's anothah way [to use hair]. Yo' kin take de hair an' put it intuh a jah [jar] - yo' might say a small pickle jah - an' git a bran'-new pocketknife dat has nevah been opened, nevah been used, an' take de hair an' put it in de pocketknife [demonstrates].

(You open the pocketknife and put the hair in there. Do you close the pocketknife then or leave it open?)

Yo' close one blade, de blade dat chew got de hair in. Yo' close dat blade an' den yo' open de smallah blade an' turn it wit de blade down. An' if yo' kin git de [foot] track, put one han' in one track - de right han' in de right track an' de left han' in de left track, an' take up jes' a little small pinch of dirt out de hollah of dere feet, as neah as yo' kin git it, pack it tuhgethah an' put it in de jar. Den yo' puts de knife in de jar, an' den call de pusson name three times, an' BLOW YORE BREATH IN DE JAR EACH TIME, an' put chure stoppah in dere an' put it undah de steps.

(What will that do then when you do that?)

Well, it seems it draw de 'tenshun of dere min'. Sometime, yo' know, a fellah will seem worried about sompin. He doesn't know if he worried about some [one at] home, he wanta go home an' see somebody. Well, he'll git worried an' wanta leave an' go tuh anothah place, see. Well, dat puts it in 'is min'. It seem tuh 'tract 'is min' tuh where he'll leave back tuh, lak as [they] say.

(Well, I mean, when you put that under the fellow's step do you say, "Go", to run him away or what?)

Well, yo' kin put it at chure steps an' make him visit chew.

(Oh, a woman would do that to a man to make him come to her.)

Well now, dere's one mo' thing yo' kin do wit 'is track. Yo' pick up 'is track an' yo' take it an' put it on a bo'd an' put it in a small cup an' [a tin can with lid - see later], an' put it on a bo'd an' jes' say tuh 'im, say tuh dis cup, dat chew got dis track in, say, "Yo' shall go an' shall travel as long as de watah runs." An' yo' put dat ovahbo'd an' dat floats.

(You put this cup on the board and the board floats. You take either track or both of them?)

Both of 'em, BUT CHEW CAN'T CROSS DE TRACK, YO' HAVE TUH USE DE RIGHT HAND FO DE RIGHT-HAN' [TRACK] AN' DE LEF' HAN' FO' DE LEF' TRACK. Den yo' kin bring it tuhgethah in yo' han' an' yo' kin put it in de cup an' yo' set it on de bo'd, de yo' go an' fasten de cup up. Yo' jes' say tuh de cup an' blow yo' breath in dat say, "Long as dis watah shall flow, yo' shall be movin'."

(In picking up that dirt, you pick up a pinch in the right hand out of the right track and a pinch out of the left with the left hand. That is *getting the person*.)

Dat's right.

Well now, yo' kin go tuh de fo'k of de road at a cer'in hour, AT TWELVE A'CLOCK AT NIGHT, an' yo' kin STAN' IN DE FO'KS OF DE ROAD WIT A BRAN'-NEW FO'K IN YO' HAN' AN' A BLACK CHICKEN DAT'S NEVAH LAID A AIG. An' den yo' kin stoop down an' take an' PIN DIS FO'K THROUGH DIS [LIVE] CHICKEN'S CRAW, PIN 'IM DOWN TO DE GROUND. An' den someone will appeah, A SPIRIT WILL APPEAH, an' whatevah yo' wanta learn, why yo' kin do it.

(You pin that fork through the chicken while it is alive?)

While it's 'live.

(What time do you go out to that road, night or morning?)

Twelve a'clock at night.

Dis a little diff'ren from dat [preceding rite of selling self to devil]. Well, anothah way tuh do dat is yo' kin take a black cat wit'out a [white] spot on 'im an' at twelve a'clock at night go tuh a watah where it's a runnin' stream It runs one way, not a tidewatah. Yo' take de cat 'live an' put 'im intuh a can an' yo' put jes' so much watah, jes' so de cat will keep 'is haid up 'bove de watah, yo' see. An' den yo' start it wit a slow fiah an' yo' shet de can down, put weights on it. An' den diff'ren things will appeah, but if yo' kin stan' tu see 'em come - until dis cat boil till he's done. He'll purtty neah talk in dat can. But aftah he come out - well, when yo' through, dere come a storm, sometim it will appeah lak yo' see a cow or bull or snake of some kind. But now when he gits through boillin', yo' takes it out an' takes a bone. If yo' by yo'self, tak a glass an' put de glass or mirror in front of yo', an' yo' pass de bone through de top, in yore lips, so in ordah, in case if yo' git de right bone, yo' done se it so. An' dat's jes' de bone tuh have. An' den if yo' is nevah where yo' kin do dat, ag'in yo' kin pass de bone when yo' doesn't see yo'self, den yo' throw d bone intuh de watah, an' de bone den will swim upstream an' de rest will go down

(Then what do you do with that bone after you get it?)

Yo' carry dat bone, an' if yo' wanta go in a place an' don't wanna be seen, put de bone in yore mouth, an' de people be standin' dere all right 'nuff, but nobody won't see yo'.

Hit's [urine is] only good fo', hit'll kill a [hoodoo] germ. Jes' say fo' instance if yo' thought somebody had put sompin at chure gate tuh harm yo', yo' could throw it at de gate an' dat will kill dat.

(Put the *chamber lye* out there.)

Yes sir.

Well now, dey say yo' kin take it...

[I interrupt to notate what we are going to talk about. To save space my question about *chamber lye* or urine was not recorded.]

(Take his *chamber lye*.)

Take 'is *chamber lye* an' put it in a can dere [in your home], yo' see whut ah mean, an' dey say dat will make 'em love yo'.

[I now ask an unrecorded question about the bowels.]

Well now, dey'll take it an' put it in a bottle.

(This passage.)

De passage, put it in a bottle or jar, an' dey'll bury it. An' dey git a frog wit a numbah on 'em. Yo' know we have whut is known in dis country as toadfrogs. Jumps about dis way [demonstrates] in de trees, on de ground, anywhere. But if yo' turn 'im ovah, he got a numbah on 'is belly, an' if he hasn't got no numbah, he's no good. He have tuh have dat numbah. If he got a numbah fo', numbah one, numbah two, or numbah three - even tuh a ought, yo' see. An' dey take 'im an' carry 'im to a ants nest an' let de ants eat de flesh off 'im, aftah yo' cook 'im yo' know. Den aftah dey eats de flesh off 'im, den yo' go tuh work den an' find a bone wit a fishhook in it, an' den yo' take an' tie nine - take a cord an' go roun' dis jar nine times, roun' de jar on de outside. Yo' count nine times. Den yo' hook dat fishhook in dere [the cord] an' yo' bury dat tuh de groun'. [For frogs with numbers, see p.559, Nos.1892-1893, and elsewhere.]

(What will that do then?)

Dat locks his bowels.

(You hook this *fishhook* into this twine that you had tied on the outside, but you have this fellow's business inside the jar. Then you bury that jar. That locks his bowels?)

Locks 'is bowels.

[The preceding buried bottle or jar is sufficient for locked bowels; the frog *fishhook*, usually used for other purposes, being a work of supererogation. Remember, a *doctor* is a law unto himself.]

Well, now dey'll take dat, de cloth, a woman kin use dat.

(That she uses each month?)

Yes sir. She kin take it an' put it intuh food dat chew eat an' dat makes yo' love her.

(There's nothing the man can do with that to harm the woman?)

Not dat ah evah knowed of.

Well, now dere's three or fo' ways yo' kin do dat. But if yo' knew, if yo' know de person dat's done it or have de idea who done it.

(If you have any idea of the man who killed this fellow?)

Dat's right, if yo' got an idea who done it, yo' kin go tuh dis man an' ketch 'im by de han' - tuh de dead man an' pull 'is han', don't care how stiff 'e is, an' ast 'im, "Did So-an'-so kill yo'?" An' he'll git limbah all ovah. [This is a rare rite in my experience.]

(You just keep calling the names of various people whom you think did that. When you get the right name, why this fellow, this corpse will come limber.)

Come limbah.

If he asleep when she goes out, she kin put her undahpiece ovah his face an' he won't wake up till she come back.

Well, dat's breakin' up from one 'nothah, de way dat's done. Jes' [like] now, if a fellah wus co'tin' [courting] a girl an' he fell out wit 'er. Well, tuh git 'er off 'is min', or tuh git 'er min' offa 'im, he burn de fo' cornahs off de lettahs.

(If she writes to him.)

If she writes tuh 'im.

De special thing on dat is we got a thing dat is known as a bat - a leathah-wing bat. Well, yo' git nine of dose, an' yo' git some silk thread an' yo' string 'em jes' lak wit beads, an' yo' fasten it above his muscles - fasten it above 'is muscle, an' dat's lucky fo' gamblin'.

(Well, what do you do with those nine bats then?)

Yo' jes' git de heart, jes' de heart.

[Nine bat hearts is most unusual for the bat-heart rite.]

(You have to have nine of them. And where do you wear them?)

Yes sir, yo' have 'em on yore ahm [arm] jes' above yore muscles.

(You have to wear those nine hearts for luck in gambling.)

Well, now we go tuh certain trees. WE HAVE A TREE DAT IS KNOWN AS A "TOOTH-ACHE TREE" - we call it de toothache tree in dis country.

Now, yo' go tuh dis toothache tree an' yo' skin de ba'k, de rough ba'k off, but it has things on it jes' lak a pussun's teeth an' gums, an' it be - well, sometime it be about two inches apart. Well, yo' take two of dose [tooth-like bark projections], an' yo' cut de first, cut de tooth off, an' den yuh'll fin' a little cup - it looks kinda lak glass - sets right down in de middle of dat.

Well, now dat's lucky tuh gamble wit.

(What do you do, just carry that?)

Yes sir.

(What other name has that *toothache tree*?)

Well, it's know as de yallah prickly ash.

(Well, why do they call it the *toothache tree*?)

Well, cuz it has teethses kinda lak a human.

An' den why dey call it *toothache tree*, yo' take dat ba'k, de same ba'k, an' it's real hot, an' yo' take an' skin it back, an' yo' got where yo' got a hallah in yore teeth, yo' kin put a little of dat ba'k in dere an' in a few minutes it [pain] stopped.

(It stops the toothache.)

Yes sir, it kills de nerves in de tooth.

Well now sometime yo' GIT A SPLINTAH OFFA TREE DAT'S BEEN STRUCK BY LIGHTNIN', an' IF YO'S GOT A TEETHACHE an' yo' pick yore teeth wit it, dat will stop it.

Sage is fo' suits in co't, where a fellah is goin' be tried. If he goin' be tried in co't he git 'im twelve sage leaves, green sage leaves, an' write de twelve apostles on a small piece of papah. Take a little muc'lage, sompin dat will stick de leaves tuhgethah, an' dey stick eight of 'em - ah mean, put six in one shoe an' six in de othah one, an' don't take no thoughts of what he will say tuh de judge or to de jurors, an' dey won't fin' no true bill 'g'nst 'im.

(He can put each six leaves together into one leave by using glue in them.)

Dat's right.

(What is *goofer dust*?)

Well, *goofer dust* is made of six insexes [insects]: take a frog an' cut 'is head off, take a snake an' cut 'is head off, an' a lizard an' cut 'is head off, git a grubworm an' cut 'is head off, an' git a groun' puppy an' cut 'is head off. An' hang it [them] up de chimley, jes' any chimley lak dat, an' keep a slow fiah - jes' a little smoke - onto dose things fo' nine days until dey git perfec'ly dry. An' aftah it gits dry, yo' take it on a anvil or piece of iron, put 'im in a rag an' beat it up. Yo' beat dat dust up fine an' den put it in a quart jar. Yo' kin put Coca-Cola on it, or yo' kin jes' boil some coffee an' don't put no sweet-ain' in it an' strain it good, po' it in dat jar. An' aftah yo' po' it in dere, yo' put de dust in dere - a part of it. An' den shet de jar really air-tight an' in twenty-fo' hours it will germ back intuh livin' things - livin' snakes, frogs, an' scorpions an' lizards. Den de *goofer dust* yo' got is good. Yo' take yore dust an' whatevah yo' wanta do wit it fo' luck or anythin', why yo' got it dere.

(Well now, give me one example of what you could do with that dust.)

Well, dey say it's lucky. Yo' kin take it an' sew it up intuh a bag, den sew a piece of red flannel round it an' carry it wit yo'.

(Could you harm anybody with it?)

Oh, yes sir.

(How would you harm somebody?)

Well, lak if yo' wanta harm anybody wit it, yo' have tuh carry it tuh where dat chew kin PUT IT INTUH A REED - jes' a cane or anythin' dat's got a [hollow] stem in it - an' yo' put it in de end of it, see. Den GO TUH DE KEYHOLE of de do' at eleven a'clock an' BLOW DE DUST INTUH DE DO'.

(What would happen to them then?)

Well, dere won't be nobody dere in nine days, evahbody will leave. Eithah dey fall out, git mad wit one anothah, [or] will pick up an' raise Sam [Sam = devil] - one goin' one way an' some goin' anothah.

(What were those six things you used, now?)

[This is not a tricky question, merely a recheck.]

Dat wus a frog, a scorpion, lizards, groun' puppies an' grubworm haid.

(That's five. Then you said a snake didn't you? That's six.)

Yes sir.

Yo' git what is known den as *John de Conkah*. Yo' take three pieces of John de Conkah an' put one in de middle of de house ovah de do', one at de back do', an' one at de front do' - three pieces.

(That will bring in customers?)

Yes sir.

Now de way dat's done, yo' git a bottle of whiskey, wit no label or no pappah on de bottle, an' yo' take it an' dig down three feet undah de house an' bury dat, an' say, "Nuthin shall harm me." Dat keeps dem away.

(That keeps the law away.)

[A bottle of whiskey without a label is moonshine whiskey. If a part of the spirit of the whiskey is hidden and unidentifiable, the whole of it is (see PART OF SPIRIT EQUALS WHOLE OF SPIRIT, p.21). This privilege extends to the boot-legger. Further, the bottle buried three feet means in the *Three Highest Names*, which fortify the present incantation. This is my only example of the rite. Did informant make it up on the spur of the moment? I doubt it. Even if he had, it is for him a legitimate piece of magic - therefore for me.]

Dere's a thing in medicine we call de yanktem an' yo' kin give 'em dat, an' dey can't even stan' de smell of it.

[The author now makes one of many futile attempts to identify a *root* - most of them unrecorded to save space.]

(Is it something you buy at the drug store?)

Yes sir, yo' kin git it tuh de drug sto', or yo' kin git it in de woods.

(*Yanktem?* What is it, a root of some sort?)

It's a root, yes sir - make intuh a extract.

(Do you know how it looks, what the root looks like?)

Yes sir. Well, it's a root dat has a stem tuh it. It grows up wit wide leaves an' has a awful sweet odor an' it's real hard - jes' as hard as it kin be, de root of it.

(Has it a flower? What kind of flower has it?)

It has a tassel lak corn - have a tassel on it.

[Informant decides to do the same thing in another way.]

Well, now anothah way will do dat. Yo' go an' git three candles - see, burn 'em candles. Go at twelve a'clock at night an' dig a hole dat will conceal dese candles - yo' dig three holes. An' evah time yo' light all three dose candles. Yo' light one - befo' yo' light it, yo' git chew some lard dat's nevah been used in a package, an' yo' grease dat candle. An' when de candle start tuh burn, den yo' po' de lard on dere. Dat lard will begin tuh melt an' will run down. An' yo' take some salt dat's nevah been use, a new box of salt, an' yo' sprinkle it on dat candle. An' den when yo' do dat, yo' take dat candle an' turn it bottom up-  
wards intuh de wall [side of the hole], an' say tuh de thief, dat he shall bring



back de stolen goods. An' den when yo' go roun' [the holes] go roun' tuh evah one of 'em [candles]. An' evah time yo' git tuh de one [you do the same thing], [until] dat yo' git tuh de third one. Yo' turn it ovah an' put chure lard on dere an' set it afiah. An' den when it begin tuh burn, sprinkle de salt on it. An' den yo' say tuh de thief three times, "Yo' shall bring back de stolen goods." An' turn dat candle ovah an' covah hit up. [Do that] until yo' git tuh de last one, an' say de same thing to all three until yo' bury de all three of 'em. Well, wit'in three days or three weeks, he'll be back wit it.

(What kind of candles do you use?)

Well, yo' use, it doesn't mattah whethah dey red ones - yes, any color.

(Now, when you dig those three holes, you put those three candles, each one in each hole, the candles are upright.)

Dat's right, upright.

(But when you start to burn them, before you start, you turn that candle upside down.)

[I am mistaken. Here I am thinking of the New Orleans method of cutting off the wick and making a new wick at the bottom of the candle - this is turning the candle upside down.]

Aftah it's burned - yo' see, when it's stickin' up, when it's burnin', yo' put chure lard roun' dere an' de candle den will melt de lard, an' de lard will run down. Den yo' sprinkle dat wit salt, an' take de candle an' jes' turn it right ovah [upside down].

(That puts the candle out?)

Dat's right. An' covah de hole up.

Now, anothah way, if yo' wanta take care of yore home. Fo' ninstance, say yo' walk out an' leave a do' open. Well, yo' doesn't wanta say, "Well, ah leave mah do' open, somebody come in heah."

Yo' take a candle intuh a high jar or cup where it can't be seen, where it be hidden, an' yo' light dat candle an' set it down in dere, an' let it burn whilst yo' gone. Hit takes care of de home whilst chew away.

[It also *takes care of* burning the house down!]

De wire nails, dat is square nails - dese square nails de' use dem fo' runnahs [a staple - a small two-pronged tack]. Fo' ninstance if a person wanta run a person off, he git 'im nine of dose nails, an' he call de person name an' hit each one dose nails, he call 'is name ag'in an' hit de othah one, till he hit all nine of 'em one lick. Well, dey do dat fo' nine mawnin's an' he drive den nine nails up dere nine mawnin's, but he calls yore name each time. Well, den yo' worried den. Ah don't care where yo' at yo' worried, yo' wanta leave - yo' don't wanta be round dere no mo'. Dat's whut dey calls runnin'.

(Where do you drive those nails?)

Well, yo' kin drive 'em in a house or yo' kin drive 'em in a tree - jes' any place where it works [where you can drive them].

Dey kin use pennies too, fo' luck.

(How do you use those?)

Well yo' take a penny an' yo' drive it in yore do' - drive it right down in yore, right in de middle of yore do'. Take a nail an' make yo' a hole through it an' drive yore penny down through de do'.

(The front door?)

De front do', yes sir.

(That's for luck.)

[I first heard this penny-in-the-door rite on a train (see 2108, p.611) and would hear it a hundred more times as here and also in many other forms.]

Well, dey do dat tuh keep from bein' poisoned. Say fo' ninstance now, if a

person put down sompin fo' yo'. All right, if yo' walk ovah it - if yo' got dat dime, yo' not supposed tuh ketch it, de dime supposed tuh ketch it. Den when de dime ketch it, it turns it black.

Well, not dat - we use dat an' lodestone. Yo' scrape de dime or file it an' take an' put it wit what is known as black lodestone an' yo' tie dat up in a bag. Dat's luck.

(You put this silver dust and this lodestone together and put it in a bag. That's for luck?)

Yes sir.

Now, fo' ninstance now, one way wit red peppah. If a person come in yore house an' yo' don't want 'em in dere an' if dey's got some kinda disease, yo' figah [figure] dey got some sore - kinda cancer sore or bad sompin othah - yo' take dat red peppah an' sprinkle a little bit on de flo', an' dey won't be dere but a few minutes. Dey be gone.

Yo' have tuh tie nine knots fo' 'im.

Well, de way dat's done, yo' got de measure of his fingah, an' den yo' git from one joint of 'is fingah tuh de othah joint, an' yo' make nine knots in dat. Den yo' take dose nine knots an' yo' goes tuh where a house is got a block [set up above the ground on blocks], not a pillah but jes' a ord'nary wooden block. An' den yo' gotta jack dat house, or put it up high enough dat chew kin git dis cloth [measure] in dat pillah [block]. An' den see, de sill sets on top of dat.

(What will that do then?)

Well, now dat makes dat person - makes dat person he goin' like yo' an' think a whole lot of yo'. Do anythin' yo' ask 'im tuh do.

Now, yo' kin take de same powdahs - de man kin take de same powdahs an' lay dat on de woman's breast. Dat's tuh draw de - an' rub 'er breast wit it in a salve. Put it in a salve, if yo' wanta, an' yo' kin go dere an' jes' rub 'er breast wit it. Den dat *nature* - dat womb is open.

(That unlocks them.)

[These powders to *untie* a man and woman *tied up* together were probably named while my machine was stopped. I failed to make certain that they would be in the text by reasking for or repeating the name or names.]

[Among many dishrag rites (*see* subsection DISH RAG in volume 3 and other places), the following rite with 7 or 9 dishrags is unusual:]

Well, dey [women] take de dishrag yo' see, jes' have connection wit a man, an' dey'll wipe 'im off yo' see wit de dishrag, until dey gits as much as six or seven of 'em, or nine of 'em. An' den dey'll hide dem at a certain place, jes' hide 'em anywhere where he can't find 'em, or where dey won't be used any mo'. An' den when he comes tuh 'er, he all right wit 'er. He kin go wit 'er all right, but he can't go wit no othah woman.

He kin go an' watch 'er jes' as she washes de dishes - see, wit de same cloth, wit de dishrag [that *tied* him up], an' he go dere an' [steal dat rag] whilst 'er hand is warm on dere, an' git some place tuh 'imself, an' he rub 'imself up. See, she rubbed 'im down, he rub 'imself up. An' den dat knocks dat offa him.

(That restores his *nature* back to him.)

Well, now, dere's one aig we use whut dey call a black hen's aig. Yo' kin use a black hen's aig fo' breakin' up a man an' 'is wife, breakin' up 'is home.

Yo' take de black hen's aig at twelve a'clock at night an' yo' bury dat aig undah 'is do'step.

(That will cause confusion and break up the house.)

Well, now dey use eelskins fo' rheumatism - fo' rheumatics.

(They use this dirt dauber with what?)

Wit vinegah an' make a paste an' put it on a cloth an' bind it tuh de place.

(For what?)

Fo' a sprain.

We use red onions, dey are lucky too. If yo' use red onions yo' git de smuck off dat, off de red onion yo' know, an' yo' burn dat - yo' burn it tuh a powdah. Dat's lucky. But if yo' kin burn it tuh a powdah an' carry it wit yo' it's lucky, an' if yo' wanta give somebody bad luck, why yo' sprinkle dat ashes of dat onion on dere flo'.

Dey sweep de track out.

Well, now, jes' as yo' walk out dey come back behin' yo' wit a broom an' sweep behin' yo'.

(What will that do?)

Well, dat drives yo' 'way from 'em.

A thing dat is known as a groun' puppy. Yo' take dat groun' puppy an' gits on de waist, or say, on de piece dat is nex' tuh yore skin. Yo' take dis groun' puppy, he has a slime on 'im kinda lak a snail, wherevah he crawl an' leaves a slime, an' dey rub dat aroun', right aroun' de bindin' of yore undahpiece. An' den - but chew couldn't see it. It look kinda lak starch. An' den when yo' put it on, hit takes de use from yo' - from yo' body on down tuh yore laigs - yore laigs is no mo' good tuh yo'. Dey 'live but dey limbah, an' if dey don't git limbah, dey git stiff. Yo' kin use yore [upper] body perfec'ly all right, but de othah part is dead.

OLE HOODOO LADY WORKS BOTH SIDES

SEVEN YEARS WOULDN'T BE TOO LONG  
FO' A RACCOON TO WEAR A RUFFLED-BOSOM SHIRT

MOBILE, ALABAMA

[The title quotation about the raccoon is the theme of the following story told by another *hoodoo lady*. What the raccoon means you shall learn later. Unfortunately, trouble with my recording machine in Mobile compelled me to recall this voman to retell her story. However, I must also add *fortunately*, because she repeated the same story, showing she had not made it up as she went along. But as always in field work, retold material reappears in a much abbreviated form, and some of the original clarity and freshness fades. Another example of abbreviation from Mobile will be found in the margin title PROFESSOR FRANK OF NEW ORLEANS, page 128. Despite some losses, our raccoon story does display the futility of superstition and magic action, drugs for the mind. And finally, for another account of a double-dealing doctor, see DOCTOR PLAYS BOTH SIDES, p.257.]

[They] take a pillah, or where yo' lay yore head, an' dey put some graveyard dus'. Fix it in a glove-lak, a han' yo' know. Dey were layin' [sleeping] on de pillah yo' see an' jes' wuz continusly [continuously] wit headaches all de time. See. An' dey didn't know whut cuzed dose headaches, see. An' dey went an' ast a ole hoodoo lady whut could dey do, yo' know, fo' dese headaches. De doctor [M.D.] couldn't remedy it. An' dey say - well de fortunetellah [ole hoodoo lady] tole dem tuh, "Look about chure bed, search about dat an' see. Someone may be tryin' tuh hurt cha an' tuh cuz confusion in de house." [An *ole hoodoo lady* can always tell fortunes.] An' so she went an' unraveled 'er pillah an' between de

feathahs of de pillah dey fin'ly [finally] pulled out a glove, a left-han' glove made jes' lak [the shape of] a han' an' it wuz stuffed. An' when dey opened dis glove it wuz fulla graveyard dus' in dere. An' dey have somepin else in dere looked lak peppah, an' in dere it had nine needles an' nine pins stickin' in a little red-flannel piece. An' so dey undid dis here glove in dis pillah an' dey carried it back to dis [hoodoo] woman, see. She tole dem dat whut made her suf-fah so severe wit 'er head, see. An' tole her dat dese people in de [same] house wanted dem [headache woman and her husband] tuh move out, see, becuz evah mawnin' she would fin' dis fresh salt an' dis cayenne peppah sprinkled all aroun' in each room an' in de do'. An' she would sweep it an' clean it up dat day, an' de nex' mawnin' it would be back. But see, dey cuzed confusion all de time in de house. See. An' aftah dey did [cause confusion], well yo' see dey couldn't git along an' she [headache woman] moved out. See, she moved outa de house. An' dis woman whut wuz in de house dat wuz tryin' tuh make 'er move, she wanted 'er husban', see. She wanted tuh make confusion between 'er [headache woman] an' 'er husban'.

An' she moved out an' lef' 'er husban', an' she [trouble maker] continued in de house, an' 'er husban' went on correspondin' wit dis woman, see. [The verb to correspond, in the sense of having sexual relations with, occurs several times in HOODOO.] An' dis woman kep' 'er husban'. Dat is [the headache woman said] if she couldn't [have] 'er husban' dat dis othah [trouble maker] woman couldn't have him eithah. An' she [said she] wuz goin' tuh do somepin to hurt 'er tuh make her move or tuh break dem up, see.

An' so she goes an' consult a hoodoo [the same ole hoodoo lady] an' dis ole lady tole her if she could git somepin belongin' tuh 'er husban', dat she could make 'im come back. An' so she calls 'im tuh where she lived one night an' while he wuz asleep she got a piece of 'is hair outa his head. See, taken a piece of 'is hair an' she carried it tuh dis woman, [who] fixed it an' put it in a little red bag, sewed it up an' dipped a cord string in some kin'a dus'. Ah don't know whut kin'a dus' it wuz, but she tole 'er tuh dip it in dat powdah an' tie nine knots in it an' weah it conti'sly aroun' 'er wais'.

Well, she did dat. An' [hoodoo] tole her dat evah mawnin' fo' nine mawnin's tuh go dere tuh dis place an' sprinkle some salt an' dis heah cayenne peppah dere. Make dem break up. Well she did dat. An' she says on de change of de moon - she tole 'er tuh git a black hen's aig on dis moon. An' dey had a big house lak dis house [in which author was interviewing] wit a glass do' in it [see later]. An' she went dere one mawnin' an' she threw dat aig, wit 'is name wrote on it, up side de do' an' broke dis aig. Dat's tuh break 'em up. An' so he walked ovah de aig when he went out dat mawnin', see. An' so SHE WROTE HER A LETTAH AN' TOLE HER DAT, "SEVEN YEARS WOULDN'T BE TOO LONG FO' A RACCOON TO WEAH A RUFFLED-BOSOM SHIRT." MEANS DAT SHE WOULD GIT 'ER IF IT TAKES DAT LONG.

An' so she received dat lettah, see. An' so aftah she threw dis aig 'g'inst dis do', dat would cuz 'em tuh break up. An' so dis woman [trouble maker], goes out tuh fix dis fellah fo' herself, too. An' he wouldn't give her any money. An' so dis hoodoo woman tole her - de same [hoodoo] woman dat wuz fixin' fo' [against] 'er. She [trouble maker] thought she [hoodoo] wuz a fren' tuh 'er. She wuz doin' it fo' de othah - workin' fo' de two. [Headache woman and trouble maker were working against each other through the same hoodoo woman.]

An' she tole her dat if she'd git piece of 'is money - jis' a silvah dime, yo' see, an' keep it, dat he would give her alla his money. An' so she'd taken dat. An' she tole 'er tuh cut a piece outa his shirt an' put it in some of 'is bath watah an' keep it [in a bottle].

An' so when he got tuh stayin' out she begin tuh burn candles on 'im. See, she got pink candles. An' she tole her tuh roll it in sugah an' write his name

on it an' burn three times a day: early in de mawnin', an' at noon, an' in de aftahnoon, when he git off an' he couldn't stay away. Well, whenevah dose candle begin tuh burn, he begin tuh git in a rave tuh go dere, see. She'd light dese candles an' have his name wrote on dere. Well, de name wuz written - his las' name wuz written firs'. It wuz written backwards on de candle. His las' name wuz written firs' three times aroun' de candle, see. An' den dey would burn it, see. At some certain hours dey had tuh burn dis candle, yo' see. Well, when she burned it at night, dat wuz tuh turn 'is min' tuhwards 'is home where she wuz, see, an' until it burned out. See, don't put it out, jis' burn it an' let it go out. Well, de last name wuz written firs'; dey wrote it backwards across de candle. An' so derefore at night he couldn't rest, he had tuh come dere, an' when he'd git back dere, he wanted tuh go tuh dis othah one. Dat was two fo' one man, see, tryin' tuh fix de one an' de same man. An' so aftah he would come dere, he wouldn't stay.

An' so dis ole hoodoo lady tole her tuh take - if he would stay dere at night, tuh take any of de towels he washed 'is face or use or anythin'. Take dis towel an' fold it tuh 'er three times, goin' tuh 'er three times. An' as he lay in de bed, fix it so dat it would lay - he would lay on it across 'is back [see my comment later], yo' know, aroun' from side tuh side. Fix it between de mattress where he could lay on it. An' fold it tuh 'er three times. An' evah time he wanted tuh use it fo' his face or anythin' he wanted tuh use it about 'is body, let 'im use an' don't wash dis towel. When he goes, fold it again three times an' put it back an' let it stay in de bed. An' dat would keep 'im dere - comin' back dere. Well, so she did dat. See, dat wuz dis woman dat did dat.

An' de wife, well she went out dere an' she got some graveyard dus'. [Ole hoodoo lady] tole her to git dis graveyard dus' an' a little dus' from a rattle-snake. Well, when he would come dere tuh git 'is meals, dey give 'im somepin lak a little pill or somepin in 'is coffee, an' dis little pill dissolved, see. Dis little tablet it dissolved an' he dranked it. An' so when he dranked it, several times aftah he drank it, he begun tuh feel bad. Dat wuz 'is wife, see, becuz he wouldn't stay away from dis woman he wuz runnin' aroun' wit. An' so he would begin tuh feel bad an' he begin tuh dry up an' look bad, becuz she kep' afeedin' 'im offa dis stuff.

An' so aftah he begin tuh feel bad, he went 'isself tuh a ole woman. Doctor's medicine didn't do 'im any good. See, evah time he'd take de doctor's medicine, it would make him worse. An' so dey tole him dat he wuz fixed, dat he wuz dressed. So he had gone tuh dis ole woman an' she tole 'im dat she would fix 'im some stuff. If dere wuz anythin' in 'im, it would pass out. So she fixed 'im up a bottle of medicine. She went an' got 'im some kin'a root an' tole 'im tuh chew some calomel [calamus] root. He chewed de calomel [calamus] root an' he'd taken dis medicine as de woman directed. An' [she] tole 'im tuh bathe hissself evah mawnin' fo' nine mawnin's wit saltpetah. Well, he did dat. An' so when he chewed dis calomel [calamus] root up, well on de ninth mawnin' lak she said, somepin passed from 'im looked lak little worms - came outa him lak little worms. Some were live an' some were dead.

An' she tole 'im dat dat's whut - yo' know, dey were fermentin' in 'im. See, whatevah dat wuz, dat little tablet or somepin musta been an aig from an insect [insect] or somepin, see, an' it passed from 'im. An' aftah he did dat, well he begun tuh git all right, see. An' he said dat whichevah woman dat give 'im dat, he wuz goin' tuh fin' it out an' he wuz goin' turn it back on 'er.

Well, he goes tuh de fortunetellah an' she tole 'im dat which he had de two vinnins. An' he believed dat it wuz de othah woman, but it wuz 'is wife did dat, see. Well, he goes an' said he wuz goin' tuh have it turned back on 'is wife,

becuz he didn't want de wife. He thought he wanted de othah woman whut he wuz runnin' roun' wit.

Well, he goes back tuh 'is wife, yo' see. An' so she - well he goes back dere jis' long enough tuh stay so he could git even wit 'er - see, tuh *turn it back* on 'er. So he had taken - he jis' took a piece of 'er hair, an' cut off a couple of 'er nails, fingahnails. An' he'd taken dat an' he tied it up an' brings it tuh dis woman [hoodoo], see. While she wuz asleep he got a little piece of 'er hair outa 'er temple, right along here by 'er temple, an' 'er nails, an' carried 'em tuh dis woman. An' dis ole woman had taken dat fo' [from] 'im an' she tole 'im dat when she *dressed* it, he could come back an' git it - tuh git 'er a sum of money an' she would *fix* dis fo' 'im. An' he brought 'er, dis woman, his wife's pitchure. Her pitchure wuz made of a tintype, an' so he brought dat tuh 'er. It wuz kinda faded, a small pitchure lak dat. An' dis woman [who] had taken dis pitchure [and *dressed* it] tole 'im tuh take dis early one mawnin' an' go bury it in de graveyard face down, which he did dat. An' she'd taken de plait of 'er hair from 'er temple an' 'er fingahnails. She'd taken dat an' so she went an' sewed it up in a little bag, see. An' when she sewed it up in a little bag, she put three or four of dose little buckshots in it - look lak little shots in de bag. An' she tole 'im dat when she *dressed* dis bag, she wanted dis fellah tuh weah dis aroun' 'is leg or in 'is shoe, of dis woman. An' if he could git any closah tuh 'er dat where he could git somepin in 'er, dat she would turn it back on 'er dat she [wife] couldn't do 'im nuthin. But all de same time dis othah woman dat he wuz runnin' roun' wit, she wuz fixin' 'im too. He had 'is clothes dere an' she got de ban' of 'is hat, see. An' she got somebody tuh go tuh a *hoodoo* an' git 'er a little dus' from a rattlesnake, an' she put it in de ban' of 'is hat, see. She said, whenever dat perspire sweat run down in 'is eyes or somepin, it would run yo' [him] blin'. See, de rattlesnake is poison, yo' know. An' so he wore de hat, yo' see. Well, he suffahed from headaches an' evahthin'. Well, hit begin fin'ly [finally] lak it wuz beginnin' tuh run 'im crazy. Yo' see, ON EVAH MOON HE WOULD HAVE SOME KINDA SPELL - on de change of each moon he would have dose crazy spells. Well, she wuz contin'usly - both of 'em wuz contin'usly workin' on 'im. Evah moon he would have dose spells, so he goes - so, yo' see, dis ole [hoodoo] lady, whut wuz doin' de fixin' fer 'em, she died. See, DIS OLE WOMAN DIED AN' DAT COULDN'T GIT DE SPELL OFF 'IM [see margin title IF EVILDOER DIES, SPELL INCURABLE, p.396]. See, de one put it on 'im had tuh take it off 'im. Well, dis ole woman she died an' yo' see, well, dis heah woman - dis woman she went tuh someone else. She wanted tuh *dress* de man fo' dis woman - de wife wanted tuh *dress* de man fo' dis woman. An' so dey - whutevah dey *dressed* 'im wit, dis woman broke out wit an itch all ovah. She broke out wit dis itch all ovah 'erself, 'er body. It came sores all between 'er han's an' evahthin' between 'er han's. An' so DE DOCTORS [M.D.'s] COULDN'T CURE IT. She had to wrap 'er han's an' evahthin' up. It all became raw, see. Well, afteh she did dat an' dis woman had died whut *dressed* dis man, yo' see, fo' 'er, well yo' see den she couldn't git well, an' she died, see.

So den, de people says [remembered] dat de woman wrote de lettah an' tole 'er, dat seven years wouldn't be too long, fo' she knew she would git 'er, see. Well, she died. Well, afteh dis ole [hoodoo] woman died, dey found all kinda diff'ren' hoodoo stuff dat she had in dere doin' dat tuh diff'ren' people, yo' see - dem roots an' evahthin'. [All sorts of conjuration objects are found when a *cunjure* or *witch-crafter* dies - see 239, p.66, and elsewhere.] She even much as had live snakes in bottles an' diff'ren' thin's, becuz de diff'ren' snake dus' an' diff'ren' thin's yo' kin put it in people's food an' evahthin' dat cuzes snakes an' worms an' thin's tuh come out of 'em. See. 'Cuz dis ole [hoodoo] lady had *fixed*

de man so, until - it wuz some kinda stuff dat hit begin tuh draw 'is feet. It drew 'is toes back, yo' know, lak drawin' 'em back - had 'im walkin'-lak on 'is heels, on 'is knees rathah. Drewed 'im clean back lak walkin' on a [something?], see. An' dey thought it wuz some kinda drawin' rheumatism, but NO DOCTORS COULD-N'T CURE IT, see. An' it had drewed 'im clean back. Dis ole [hoodoo] woman had fixed somepin fo' it - put it in 'is shoes. Dey had put it in dis fellah's shoes fo' dis woman, dressed 'is shoes. Yo' see, well, she died an' dey found all of dat. See. An' dis woman whut he wuz runnin' roun' wit, she had dis itch an' died. Well, dey come tuh 'er house an' foun' a pair of dis man's shoes, dis woman's husband's ole shoes dat had been misplaced a long time - fo' years. She had dose ole shoes dressed an' he couldn't leave becuz evah time he would [leave] she would go out dere an' git 'is lef' track an' bring [drag] it back - yo' know, de dirt off 'is track, an' would keep it in 'er purse. Well, yo' see, he went back dere an' tried tuh git back in wit 'is wife, see, aftah dis woman died. He wanted tuh git a reconcile [reconciliation] wit 'is wife. An' so he goes back tuh make up wit 'er.

Well, she'd taken 'im back but still he had dose spells becuz yo' see de woman had died. An' he had dose spells an' he wouldn't treat 'er right aftah all. Yo' see. An' she'd taken 'im back an' he would have dose spells on evah change of de moon an' he would run off.

[INFORMANT NOW STARTS TO RESTORE SOME INFORMATION OMITTED.]

Well, she said dat if dis othah woman fixed 'im, had 'im 'er way, she would do de same, see. Well, dat's when she goes out tuh dis fortunetellah an' dey tole her dat whenevah he would take a bath, tuh git some of 'is dirty watah an' a piece of 'is shirt [and bottle it]. An' tole her tuh shake it up an' go tuh de fo'th cornah of de house an' bury it.

(The fourth corner. What corner is that?)

Yo' know dere is fo' cornahs tuh de house. Well, she tole her tuh go tuh de left fo' cornah of de house.

(Front or back?)

Well, it's to de back. See [demonstrates]: one, two, three - dat's de fo'th cornah. She goes aroun' an' goes - yo' know it's a alley lak dis, an' goes tuh dat fo'th cornah, an' she buries dis bottle. Dis bottle had nine needles an' nine pins up an' down [heads and points alternated up and down], an' she tole 'er tuh bury it downwards [neck down]. An' had got some of 'is urine an' put in it, see. An' say evah time he have dose spells, jis' go an' shake dat up - shake dat bottle up an' turn it down. Keep it buried downward, an' shake it up wit 'is urine, an' dat dirty watah, an' dose needles an' pins, an' jes' shake it up an' bury it back down. Well, she set it dere.

[Shaking a bottle of urine and turning it upside down is a common rite.]

An' she tole 'er tuh git 'is lef' sock, git one of 'is dirty lef' socks. She carried it tuh dis ole lady an' she dressed it - 'is lef' sock. Tole 'er tuh bury it undahneat' of 'er step. An' she buried 'is sock undahneat' 'er step. Well, yo' see she had it in a can-lak.

Well, he goes an' someone tells 'im dat dis sock wuz undahneat' dere, an' dat he couldn't stay away. An' so he goes an' he digs fo' dis place an' fin'lly he struck dis can, yo' see, an' he foun' de sock in dere - foun' one of 'is dirty socks in dere. An' it had de dus' an' all in dere, an' he carried it dere. He know dat dis woman buried it dere. Well, she proclaim she didn't knew anythin' about it, but she did, yo' see. An' he carried it tuh have it dressed. He said he would have it dressed an' git rid of 'er. Dat wuz 'is wife. See, dis othah man died. See, dat wuz 'is wife doin' dat.

Well, he goes. An' dey tole 'im tuh go back tuh 'is wife an' if he stays wit

'er any length of time dat she would have 'im killed or would kill 'im. See. Well, he goes back tuh 'er anyhow. Well, dey said de only way, if dis othah woman put de spell on 'im - DE ONLY WAY DAT HE COULD GIT RID OF DIS SPELL IS TUH CROSS SOME KINDA RUNNIN' WATAH, see. But she wuz daid, so he couldn't git dis spell off unless he crossed de runnin' watah. See. So he didn't know which way tuh go. An' so his wife wuz still - see, evah time she would prepare his meal, she would have somepin tuh put in dere, fix in dere see, tuh put in 'is meals. An' so she said dat she wuz goin' tuh make some kinda insex come outa 'im, see, becuz he wouldn't stay wit 'er. An' she wasn't goin' tuh let 'im stay wit nobody else. An' so aftah she said she would form dese insex in 'im - see he wuz afraid tuh eat from 'er becuz he knew dat he had already had some of dat did tuh 'im, an' had tuh go an' git cured of it. He wanted tuh git rid of dese spells dat he wuz havin' on evah change of de moon. See. An' so he couldn't. An' dey tole 'im de only way dat he would git rid of dese spells wuz tuh cross de runnin' watah, take a long trip somewhere on a train, so long as yo' cross dis watah. Well, he prepared tuh leave, see. He prepared tuh leave. Well, dis woman 'is wife didn't care if he did leave, jis' so long as he wasn't dere wit no one else. So when he did leave she'd taken an' had one of his ole shoes hidden. She'd taken one of 'is ole shoes an' follow 'im tuh de train where he wuz goin' leave on de boat tuh cross dat runnin' watah. An' when he left she throwed dis ole shoe behin', behin' de train where he wuz leavin' on. She throwed dat ole shoe aftah 'im. An' so dat made 'im when she throwed de shoe behin' - dat made 'im, he couldn't come back here. So he took a long voyage when he left. An' evah time he would write or say he wuz comin' back, he couldn't git back. See. An' so she worried. Fin'lly she worried aftah 'im. An' dis woman had put de spell on 'er an' she couldn't git rid of de spell. She couldn't git rid of de spell cuz dis ole [hoodoo] woman had died. An' den, yo' see, fin'lly she died; but he didn't die, yo' see. Aftah he left from heah he didn't die, but evah time he wanted tuh come back he couldn't come back, becuz de change of de moon, dat spell would be on 'im. BUT HE COULDN'T COME BACK BECUZ EVAH TIME YO' CROSS RUNNIN' WATAH OR SOMEPIN LAK DAT [TO BREAK A SPELL], YO' CAN'T COME BACK. See, a person kin put a spell on yo' an' if yo' cross de watah dat settles it. [You lose the spell but you can never return.] See, any kind of watah yo' cross dat settles it. [I BELIEVE THIS BELIEF TO BE MY ONLY EXAMPLE OF IT.]

(Where did this happen?)

Right heah.

(How long ago?)

Dat's been not quite fo' years ago - about three years ago [1935]. [Mobile, Ala., (688), 953:5.]

#### ROOT DOCTOR SHOWS HIS RARE LUCKY ROOT

KIN YO' NAME DE TWELVE APOSTLE?

(I DON'T THINK SO.)

ALL RIGHT - IT'S DE LAS' [LAST] ONE  
DE LAS' APOSTLE DAT WUZ MADE APOSTLE  
DAT WUZ OLE JUDAS

YEAH, HE MAKE DE TWELF' ONE

JUDAS WUZ DE TWELF' ONE - ALL RIGHT  
YO' WRITES 'IS NAME ON A SAGE LEAF  
YO' DON' HAVE TUH PUT DE TWELVE NAME DERE  
JES' PUT 'IS NAME DERE



YO' GO IN DERE AN' YO' SAYS  
"JUDAS BETRAYED CHRIST AN' AH'LL BETRAY MAH ENEMY"  
ALL RIGHT - YO' GOES TUH WORK AN'  
YO' GIT CHEW SOME "THOUSAN' JOINTS"  
(WHAT IS THAT?)  
IT'S A HERB...PARCHES IT...POWDAH IT UP INTUH A DUS'  
PUT...SALT...AN' SOME COFFEE WIT IT AN'  
DUS' DAT ROUN' - DOWN THROUGH YORE PANTS LAIG  
IF YO' GWINE TUH DE JAIL...YO'LL WIN DAT...  
(THE JUDGE CAN'T DO ANYTHING TO YOU.)  
HE WOULDN'T DO NUTHIN TUH YO'  
(WHAT DOES THE "THOUSAND-JOINT ROOT" LOOK LIKE?)...  
WANTA SEE A PIECE?  
(YES.)  
[HE SHOWS ME A PIECE]

AH GOES DOWN TUH DE RUNNIN' WATAH IF IT'S  
A STREAM SMALL ENOUGH FO' ME TUH STEP OVAH IT BACKWARDS  
AH STEP OVAH IT BACKWARDS...  
TAKE DAT [STOLEN DISH] RAG...WASH WIT IT...AH WASH...  
FACIN' DE WAY DE WATAH COMIN' TUH ME...  
WHEN YO' DONE DO DAT...TAKE DAT RAG AN'  
YO' THROW IT JES' AS FUR AHEAD OF YO' AS YO' KIN...  
YO' STAN' DERE TILL DE WATAH CARRIES IT BY YO'...  
YO' GOES BACK HOME - DON' SPEAK...DON' LOOK BACK  
WHEN YO' GIT HOME...GIT...SALT AN' WASH WIT IT...  
[THIS COMPLICATED AND RARE IMPOTENCE CURE CONTINUES]

SUMTER, SOUTH CAROLINA

[An old note on the title page preceding the transcription of this material tells something important concerning this informant, No.1354: *Where is his story about when he was in the asylum at Goldsboro, N. Car.? Did I take down the story? Or is it indexed elsewhere?* I remember the story vaguely: doctors visiting the asylum to work on a patient - unknown to asylum authorities of course. This sort of thing has gone on for years and still continues: healers, fortunetellers, diviners, hoodoos, etc., practicing in asylums, jail and hospitals. I have already given an interesting example of this custom in the long story, THE DEATH OF A WITCH (FACI, 2nd ed., pp.918-920, p.920, lines 22-31; repeated in HOODOO, vol.1, pp.1-4, p.3, lines 27-36): Miss Healer (author's substitute for her real name) is supposed to be a healer. She don't tell you what she does. People say she is good. She don't take no pay. What you give her she takes...So Monday morning Miss Healer called me up and told me she went to St. Mary's Hospital [Quincy, Ill.] Sunday afternoon to give one of her patients treatment. Miss Healer and Informant who told THE DEATH OF A WITCH were white women. HOODOO also has examples of doctors doctoring hospital patients. It will come as no surprise to readers acquainted with volumes 1 and 2 of HOODOO, who have encountered informants performing in the interviewing room, to learn that the present informant at one point crawls round on the floor. Among his rites I am especially interested in a new version of the silver bullet theme: (You can kill a spook! How?)...Yo' might use a pistol. If yo' hit me [informant posing as a spook] wit de lead, yo' won't kill me but yo'll die. But if yo' got silvah in dere an' yo' hit me wit dat,

*ah'll take it.* Our *doctor's* spirit is snobbish and ill-tempered. He does not mind being shot at with silver, but to be shot at with common lead enraged him enough to cause the death of the shooter. We should remember however, that silver, nothing, kills the spirit; it merely keeps him from bothering the person using silver. I had been shown *roots* before: by MY FIRST DOCTOR, p.934; ROOT DOCTOR JOHNSON, p.1621; and others. Informant's material comes from cylinders C782:9-C791:5 = 2363-2372.]

Dey kin take it an' do dis. Dey kin take yore hair an' dey kin take it in de woods, an' bo' a hole intuh a tree on de sundown side of it, see. An' den dey kin trim a peg an' dey place dat peg in dat - put dat hair in dat hole an' dey place dat peg in dere. An' de firs' mawnin' dey put it in dere, dey go dere an' put it in dere 'fore sunrise when dat moon is back up dere travelin' ovah west - from east tuh west.

(The sun you mean?)

No, de moon. All right. When yo' put it in dere de firs' mawnin', one lick wit chure hammah. All right. Yo' goes dere - yo' go befo' de sun rise de nex' mawnin' - one lick wit yore hammer. An' de time yo' hit it nine mawnin's an' hit it nine licks. An' yo' dies when dey hit it dat nine licks.

When yo' commence feelin' bad, if yo' knows dat whut happened tuh yo' - undahstan' - or somebody done sompin. Well, all right, dat's sompin done tuh yo'. All right.

Yo' git chew gum asafetidy [asafetida]. All right. Yo' git chew a silvah dime. Now yo' be unravelin' it, yo' gittin' it off yo', befo' he could git tuh hit it de nine licks. All right. Yo' git chew dat slick dime an' yo' goes tuh de hardware sto' somewhere where yo' kin buy a bran'-new file dat nevah been used. Yo' take dat dime an' yo' file it intuh a dust intuh a glass. Yo' put jes' a least bit of dat dust in dat glass an' yo' add some cleah watah tuh it out de pump or spigot or wherevah yo' use yore drinkin' watah. An' den yo' shake it up in dat glass an' yo' drinks it down.

Yo' take de othah portion of dat dust an' yo' mix it wit dis heah asafetidy, a little salt wit it an' some groun' coffee, an' yo' make yo' a little pill out of it, an' yo' take dat an' dat gits dat off yo'. He didn't git tuh kill yo'. If yo' wait though until he hit de nine licks, dat wouldn't happen.

(This keeps the man who has put your hair in the tree - that keeps him from *hurting* you by doing this?)

Yeah, doin' dat.

Dey kin take dat, dat hair, an' sew it up in de hemmin' of dere garment dat dey wear tuh dere skin. Dey kin wear it in dere shoe.

(What will that do then?)

Well, dat jes' make yo' crazy ovah 'em all de time.

Dey kin take de garment dey weah tuh dere skin an' boil dat in some cleah watah, den yo' add a drop of dat in anything yo' might eat, drink or cookin'. It won't kill yo', but it jes' make yo' - yo' couldn't stay away from roun' 'em tuh save yore life.

(They get their clothes and boil them and put that water in your food to make a man love them?)

Boy, it will make 'em go crazy.

[I am called BOY.]

(You can get that off, you say?)

Yeah, yo' kin git dat off yo'. Dat's yore min', dey got chure min' den.

(That is, if they boil this piece of underclothing and give this man some of

the water to drink, you can get that off?)

Yeah, ah kin git dat off.

(How do you do that?)

Well, ah would git chew some brimstone, a package of sulphur, package of table salt. Ah take half of dat package of salt, half of dat package of sulphur, an' den take a couple of pinches of dat brimstone an' powdah it up, an' put it in dere wit dat salt an' stir it up good. Nine mawnin's ah take me a teaspoonful or a tablespoonful of it evah mawnin' yo' wash. Place it intuh yore vessel dat chew wash yore face in an' wash yore face an' han's in dat fo' nine mawnin's. How yo' SKIP nine den, on de tenth mawnin' which is runnin' intuh de nex' nine, undahstan', tuh de third nine, yo' undahstan', which would be de tenth mawnin'. All right, yo' SKIP nine aftah yo' give it nine treatments firs' time, den yo' SKIP nine. Double right back den aftah yo' SKIP nine an' do it nine mo' mawnin's, an' she's de same tuh yo' jes' lak anybody yo' meet an' nevah have even delayed any time, nevah worry yo'. But if yo' don't do dat, it jes' keep yo' crazy.

[I put preceding word *skip* in bold type four times to indicate that *skipping* is a magic rite, a fairly common one. It commonly appears when inserting needles or pins into a cloth or bottle - one, head up; next, point up. The practice also occurs with foot tracks: pick up every other track until you have three (see the rite of picking up three left tracks in this interview, p.2047). This rite could also be called *alternating*, *rotating*, etc. We need a detailed terminology with examples for our large assortment of magic rites - nothing fancy, something practical. This also would be useful for index purposes.]

(Crazy about her?)

Crazy about her.

(But this will take off her influence?)

Yes, yes.

Dey take yore pichure, if dey wanted tuh kill yo'. Dey take de pichure an' take it in de woods where dere's a swamp somewhere, an' tack it up ag'in' a tree or sompin othah bottom upwards.

(How do you mean bottom upwards, head up or what?)

Head down see, an' body up. An' ah steps off wit a shotgun an' ah'd shoot it, ah shoot in de heart of dat pichure. Well, yo'll jes' lingah an' lingah an' lingah an' lingah, AN' NUTHIN DON'T NEVAH CURE YO' BUT TUH CLOSE DE EYES - dat will be de only time it finished fo' yo'.

Yo' kin take dere pichures an' jes' lak dey gone, yo' take it an' bury it on de face. Yo' bury it on de face, dat will bring 'em back.

(If somebody has gone away from home.)

If dey gone away.

(What can she do to make him stay home?)

Well, she could do dis. When he connects wit 'er - see, when he go tuh git up, she jes' take a rag an' wipe it down back tuh her lak dat. She takes dat thing den an' she keep it right in her mattress an' sleep on it. She rips open 'er mattress an' she puts it [in], she sleeps on it. An' den she'll put hers undahneat' de pillah an' put it undah his haid. An' she won' have no trouble wit 'im, wit nobody else.

God, dey have - so fur as dat, DEY HAVE TOOK MINE [my nature away] AN' DEY HAVE TOOK IT MO' DEN ONE TIME; but dey haven't got no stuff fo' it, relief wit it. Ah kin kill it fastah den dey kin git cured wit it.

(What can you do?)

Well, ah'm goin' wit one right now whut had me messed up, an' ah goin' wit 'er an' goin' tuh her sistah. Dey do's dat tuh keep yo' from messin' wit any othah one, see.

All right. Ah goes tuh work an' ah'll git me - ah'll go tuh somebody house an' ah steals me a dishrag. All right. When ah gits dat, ah goes down tuh de runnin' watah. If it's A STREAM SMALL ENOUGH FO' ME TUH STEP OVAH IT BACKWARDS, ah steps ovah it backwards. All right. Ah go down tuh de runnin' watah den. All right. Take dat rag an' here's whut ah do. Git down dere an' take dat rag an' ah wash wit it. All right. Ah wash facin' downwards - see, facin' de way de watah comin' tuh me.

(You are facing up the stream?)

Yes. All right.

Heah's de watah comin' by. All right. When yo' done do dat, yo' undahstan', yo' take dat rag an' yo' throw it jes' as fur ahead of yo' as yo' kin.

(You throw the rag up the stream?)

Yeah, an' yo' stan's dere till de watah carries it by yo'. Yo' walks off den from dere an' yo' goes back home - don' speak tuh nobody, don' look back till yo' git home. All right. When yo' git home, yo' goin' tuh wash den - git chew a little table salt an' wash wit it. [demonstrates].

(YOU PUSH YOURSELF UP, YOU WIPE IT UP.)

Yes. An' yo' kin go an' have anybody who yo' want.

(YOU JUST DO THAT ONCE, WIPING UP THAT WAY?)

THREE TIMES. All right.

Den yo' git yo' one of dose same rags, dishrag - yo' steal it from somebody - an' place it right in yore pocket an' yo' wear it all de time. Yo' wears it in yore pocket at least nine days. All right, yo' git chew a linen pocket han'ke' ch'ef. All right. Yo' weah dat [dishrag in the handkerchief] aroun' yore waist.

Now, dere's several way dat ah kin do dat when dey *fix* yo' dataway. Yo' jes' git it off yo' but yo' ain't *hurt* her 'tall, undahstan'. All right.

Well now, yo' kin take her washrag, it will only cost me a dime. Well, ah take dat, undahstan' an' ah'll wear dat nine days an' put some knots in dat. Yo' *throwin' it back on 'er* den, if yo' wanta. If yo' wanta *throw it back on 'er,* where it come from, den dat's de way yo' do dat dere. Weah dat, tie it aroun' yore waist, hang it right ovah yore [demonstrates].

(So that the string, so that the knots hang right down over your privates.)

Yes, yo' weahs it nine days. Den when yo' take it off, den yo' put dose knots in it an' keep it in yore pocket. Den yo' got her right. All right. Well now, dat goin' give her de devil - it give her de devil.

She will wish tuh God she nevah put chew lak dat, but ah wouldn't nevah suffah a woman lak dat, not unlesen ah couldn't git it off no othah way. But ah kin git it off othah ways wit'out *hurtin' 'er,* see. If yo' love a person lak dat, den yo' wouldn't do sompin dat chew know would suffah 'em an' all lak dat.

(Well, now what do you do with that handkerchief then, and that dishrag, when you wear it that way in your pocket? What do you do with those?)

Why yo' wear it nine days an' den yo' goes tuh dat runnin' watah an' throw dat away. Throw it jes' as fur as yo' kin chunk it - have yore laigs straddle lak dat [demonstrates].

(Throw it upstream, stand with your legs straddled.)

Yeah.

(In other words you do that sort of thing twice. In the first place you take it there after you have been to the stream once, and then you come back and get another dishrag and a handkerchief and wear it nine days, and then throw them away, too. Then it is off of you.)

Yes.

(Well, how do you *turn it back on* the woman?)

All right. Yo' wanta *turn it back on 'er* den. Yo' take dat bran'-new linen

han'ke'ch'ef an' yo' weah it down [as before] - yo' weah it fo' nine days. Yo' take it den an' - yo' jes' only put de knots in it - wipe her wit it den. Yo' see, wipe her wit it. Wipe her wit it, an' den yo' jes' put dose knots in it an' jes' keep it in yore pocket. An' evah mawnin' jes' pull on de knots, see - dat dey kept tight, see. All right. Now how many knots yo' want in it? Yo' put six knots in it. An' den yo' jes' keep dat in yore pocket.

(Why do you put six knots in it - any reason for putting six knots in it?)

Yeah. Well, dat's all dey evah do, put six knots in it.

All she'd have tuh do den is jes' take table salt, as he's leavin' de house, den go out dere an' pick up three of his lef' tracks. Yo' put it in de first three of 'is lef' track as he leave. All right. De nex' three lef' ones yo' take it from de heel, see. Watch me [demonstrates].

[To pick up the preceding 3 left tracks you actually pick up every other track, skipping the right tracks. Here we have the rite of *skipping* mentioned in the bracket on p.2045. But our present rite is more complicated: you are picking up the first 3 left tracks from toe to heel; the next 3 left tracks from heel to toe.]

(You take it from the heel up to the toe.)

Yes, three times - jes' a little pinch. Out of three of dose tracks, de lef' track. An' yo' don' have tuh git no big quantity - jes' enough, yo' know.

(You put the salt in the first three left tracks and then you take the dirt out of the next three left tracks?)

Yes. Den yo' take dat dirt out of de nex' three - de second three. Yo' takes dat an' yo' put it intuh a piece of cloth, a bran'-new white cloth. Yo' know, a bleached or sompin lak dat - yo' know de white. An' git chew nine matches. All right. Well, den yo' could put nine pins in dere an' nine needles in dere. Yo' goes somewhere an' yo' takes it den an' yo' go in front of de house an' throw it ovah de house as fur as yo' kin - fur as yo' kin. Dat runnin' 'im long - fur [far away] ah mean, an' yo' [he] won' [be long in going]. He may be dere a few days but in anothah few days, he ain't got time tuh stop when he went by dere. An' fin'ly he's long gone. An' he stay gone.

(That is the way the woman will get rid of a man if she doesn't want him?)

Yes.

If he leave any clothes back dere, de piece dat he wear tuh his skin, cut a little - take a scissors an' git a little piece right out de heart of his shirt tail - de heart of his undershirt, right heah ovah de heart. Git chew a little piece out dere. Aftah yo' git it, take a little piece out de seat of his drawahs. An' yo' put dem [2 pieces] intuh a piece of cloth an' yo' wrap it tuh yo' fo' nine times - in dat cloth, see. Wrap it tuh yo' nine times an' den tie it in a good hard knot. Yo' goes tuh de steps an' put it undah dat steps, an' fo' nine mawnin's yo' take an' put about fo' drops of stale watah, aftah it stop [up] 24 hours, a day an' a night - stale watah.

(What kind of water? Ordinary water or you mean chamber lye?)

Chamber lye. Let it git a night an' a day ole. An' befo' sunrise evah mawnin' fo' nine mawnin's yo' go dere, wherevah yo' got it dere, an' po' a little bit on dat. Den in nine days he'll be back home.

Oh, yeah, yo' kin break it up easy. Yo' kin git chew a black hen aig - fresh, dey have [to be] fresh laid. Yo' write each one of 'em name on it, see. An' yo' jes' walk by dere gate an' smash it up right at dere gate. Do dat at night, yo' know, an' co'se nobody won' know who do it - nevah wuzn't no way of tellin'. Firs' thing yo' know de firs' one come out an' dey step ovah it 'fore dey see it. An' dat got tuh run 'em along.

Git chew a turtle head. All right. Put dat in de stove an' bake it hard an'

brown. Yo' should put it up on de fence somewhere an' let it dry [some] folks say. Powdah dat stuff up. Jes' put a little of dat on 'is han' disaway. When yo' an' her be togethah, when yo' gittin' ready tuh leave, yo' take dat dere an' wipe her wit it, jes' drag it between her laigs. An' dat fellah go dere an' git stuck.

(If some other fellow goes there he'll get stuck?)

Dey stick jes' *lak a dog*.

[This last simile *lak a dog* is true only if the *chastity-belt* rites comes from a dog, especially dog liver (see subsection DOG under SEXUAL IMPOTENCE). The appropriate comparison here would be, the man will be held until it thunders: *If a turtle bites your finger, it will not let go until there is thunder* (FACI, 1st ed., 1642, p.74; 2nd ed., 1612, p.65). Turtle-powder is not a theory for believers, it is a hoodoo fact. One of the most amazing stories in HOODOO concerns a turtle (terrapin) biting a woman who was accommodating another woman's husband (10, p.7).]

[My machine was turned on a little too late to record completely my next question:]

(.....[Can you] get them apart without killing them?)

Yo' place a dime undah dere tongue - a silvah dime undah de tongue - dat's all, de man's comin' out.

(Under whose tongue do you place that?)

Undah de man tongue.

(You don't put it under the woman's then?)

No - yeah, eithah one of 'em. But dey put it undah de man 'spec'lly. Dat will loose it right den.

[For other *penis captivus* cures, see SEXUAL IMPOTENCE.]

Well, jes' lak if me an' yo's out dere fightin', prob'ly yo' may shoot me down. Yo' go right on tuh de cemetery an' yo' walk aroun' a grave three times. De third time when yo' git tuh de headbo'd, strike right down in de heart of dat grave as deep as yo' kin. Yo' gits a little of dat dirt an' place it in yore pocket an' go about chure business an' yo'll nevah be harmed - can't ketch yo'.

[There are many rites with graveyard dirt to help a murderer or any fugitive from the law to escape his pursuers (see HOW MURDERER CAN BE CAUGHT under MURDER), but the preceding circumambulation of a grave is rare; the only thing similar being the one of walking backwards round the grave, also rare (see GRAVE in CONTENTS).

If yo' shoot me down - if ah fall ovah tuhwards yo' dere - if ah falls ovah tuhwards yo' when yo' shoot me, ah'll go [die] but ah'll come back mahself [to haunt you]. If ah fall back from yo' dataway, dere ain't no way fo' 'em tuh ketch yo'. An' dere ain't no way fo' 'em tuh bring yo' back, if yo' kin git dat [graveyard] dirt, if yo' git far 'nuff 'way. If yo' git dat dirt, dere ain't no bringin' yo' back 't'out [without] yo' leave some of yore clothes an' dey kin git it an' bury it lak ah tell yo'.

Well, if dey git dat piece from right ovah de heart lak dat an' bury it, dat'll bring yo' back. From yore clothin'.

(The fellow that did the killing.)

All right. Kin yo' name de Twelve Apostle?

[My answer is not an evasion but an honest one. Before 1920, while in the theological seminary, I was taught Bible by two masters of higher criticism, Mercer and Easton. The naming of the Twelve Apostles is not a simple problem, more than twelve men being called apostles in the Gospels. The problem can be solved only by identifying several of these extra apostles with those of the Twelve. The historical solution is easier but need not be discussed here.]

(I don't think so.)

All right. It's de las' one - de las' apostle dat wuz made apostle. Dat wuz ole Judas. Yeah, he make de twelf' one - Judas wuz de twelf' one. All right. Yo' writes 'is name on a sage leaf - yo' don' have tuh put de whole twelve name dere, jes' put 'is name dere. Yo' go on in dere an' yo' says, "Judas betrayed Christ, an' ah'll betray mah enemy." All right. Yo' goes tuh work an' yo' git chev some thousand joints.

(What is that?)

It's a herb. Yo' gits dat an' yo' parches it an' yo' take dat an' yo' powdahs it up intuh a dus'. Put some table salt wit it an' some coffee wit it, an' yo' jes' DUS' DAT ROUN' DOWN THROUGH YORE PANTS LAIG, if yo' gwine tuh de jail, anywhere, an' yo'll win dat.

[You *dus'* the jail cell and courtroom *down through yore pants laig* by carrying **the** dust in your pocket, which has a hole in the cloth about the powder. With **hand** in pocket you drop the dust down through the pants leg.]

(You win the case, the judge can't do anything to you.)

He wouldn't do nuthin tuh yo'.

(What does the thousand-joint root look like? Is it a plant or a tree or what?)

Hit's - wanta see a piece?

(Yes.)

[He shows me a piece.]

(That's called the *thousand-joint root*?)

Yes.

(Does it have flowers on it? A bush or anything?)

It jes' grows up jes' lak a kind of a onion or sompin, but it nevah has a button or nuthin on it - jes' plain always.

(Does it look like an onion?)

Yeah.

(Looks like an onion. Has it any other name? Did you ever hear people call it anything else? I mean, do people call it any other name around here, this *thousand-joint*? Do they have any other name for the plant?)

No, dey don't hardly anybody heah know it. Dey ain't but a few people know it.

[While recording machine stopped, he talks about lodestone.]

(This thousand-joint is the luckiest root that you carry. You say they can't take anything out of your pocket or do anything to you with lodestone?)

Wit lodestone, lessen yo' know it.

[*Thousand-joint root* warns you of any trouble with lodestone.]

(Well, how would they draw it from that pocket with lodestone? How would they handle that lodestone?)

Well, ah tell yo' de truth, ah nevah have handled dat.

[He has never had any experience with anyone trying to draw his *lucky root* from his pocket.]

Dis same thing heah whut ah've showed yo' jes' now, if yo' jes' carry a piece of dat, yo' kin go right out dere wit sompin in yore car, de officer kin see yo' put it dere, dey would nevah bothah yo'. Dey nevah come neah yore home nohow.

(If you are selling liquor or anything?)

Yes, if yo' sellin' liquor.

(This is the thousand-joint root you put there?)

Yes.

[I suggest that *thousand-joint* is a hoodoo drug-store or hoodoo mail-order-house product.]

Dey [women] kin take dat [bow from man's hat] an' run yo' crazy, an' den dey

kin take dat an' yo' can't stay way from roun' dere. Wear dat in de *hemmin'* [hem] of dere garment, yo' know. Yo' know, sew it up in dey stockin' or weah it in dere shoe.

(That bow from the man's hat?)

Yeah.

Den dey kin take it an' run yo' crazy wit dat, wit it. Well, dey take it an' gits a stick an' split de stick - a good solid peg - an' fasten it in dere. Go tuh runnin' watah an' stick it down in dat runnin' watah. An' it will run yo' crazy.

An' dey kin stop dat in a tree an' that will run yo' crazy.

Yeah, an' why dey kin jes' weah it an' nobody kin take yo' way from 'em.

[For other split-stick rites, see CONTENTS.]

Well, dey take yore stuff [excrement], yo' undahstan', an' dey put it in a bottle an' dey cork it up as tight as dey kin, an' den dey take it an' have dat bottle - turn dat bottle upwards [demonstrates].

(Turn the bottle upside down, so that the neck is down.)

Yeah, an' bury dat den. An' dat will po' [poor] yo' den [give you poor health]. Yo'll die cuz yo' can't unlock 'em.

(You can't unlock the bowels.)

Yo' kin take dat - yo' kin take dat an' put it in a bottle.

(The chamber lye.)

An' tie it up - swing it up on a limb wit a string, an' as long as it swing round an' round lak dat.

(Tie that bottle with that urine in it, and it swings around and around - tied up on that limb?)

Yes. Why dey've got chew.

(You mean I couldn't pass water then?)

No, yo' sho' couldn't.

An' when dat string breaks an' hit drop - when dat drop, an' dat bottle'll shure bust when it drop, yo' gotta tie it purtty hard - if it drop or de stoppah drops outa dat, yo' may recover from dat. But othahwise, if dey co'k it good an' sound lak dat an' let it swing up dere till dat string break, why yo' gone.

(If the cork comes out and if the bottle breaks it will kill you?)

Yes.

[For other swinging rites, fairly rare, see CONTENTS.]

Well, now listen, git a blacksnake head, take dat snake head an' yo' burn it intuh a ashes, an' yo' put jes' a little on dere.

(On what?)

Dust it on a rag an' yo' git it on 'er, dust 'er wit it. Nobody kin go dere wit 'er, no one but chew.

(That keeps someone to yourself.)

Yo' could scrape dat dirt, scrape de inside of de left foot.

(Of the shoe?)

Yeah. Scrape de bottom of it an' yo' kin git dat stuff an' yo' kin tote it an' yo' kin always bind 'er up.

(You would have to scrape the woman's shoe, the man would, and he would have her then?)

Yes.

If yo' live in a place where dere livin' snakes, why yo' kill a snake an' den yo' burn dat ole shoe sole an' all wit it. Dey supposed tuh - dey [snakes] won't worry yo' den at all.

(Keep the snakes away.)

Yes.



If yo' wanta tie anyone to yo', yo' take up [pull up] yore pants, take dat sock down lak dat [demonstrates].

(You cut the foot part off right at the ankle.)

[He pretends to cut his sock. Then, though he does not say so, he takes the ~~woman's~~ stocking and does the same thing.]

Right at de ankle - bossin' while yo'all roun' 'er, an' yo' tie 'em tuhgethah lak dat. An' yo' put some sugah an' cinnamon in dere, an' den yo' weah 'em.

(What will that do then?)

Well, dat brings yo'all tuhgethah jes' lak dat.

(Brings the man and the woman together?)

Ye-as.

(You cut either foot off, it doesn't make any difference?)

Well, yo' take de left - it de *heart foot* [side of the body the heart is on].

Yeah, ah tell yo' whut yo' kin do wit it, if yo' wuz away an' ah wanted yo' tub come home. Now dere's sompin yo' call de buck-root.

[*Buck-root* is perhaps the buckberry of the southern United States, the common *buckleberry* (*Gaylussacia ursina*), which bears an insipid black berry eaten by deer.]

Ah jes' take dat thing [root] an' ah rub it, rub it on dat glass. Put a little bit of *Heart's Perfume* on it an' rub it, rub it on dat lettah. Tetch it lak dat, put chure han' lak dat [demonstrates].

(Put your hand to your breast over your heart.)

Yeah. Den ah mail dat lettah. All right. An' when yo' git dat lettah, dat day yo' comin' home. Make no diff'rence how far.

[While machine was stopped we evidently spoke about *courage*.]

(If your *courage* has run down, yes?)

If yore *courage* is run down, yo' goes ahead at de sunrise side of dat cedar tree, don't strike it [bark] down, take it up lak dat. Yo' boil dat good an' strong, make a tea out of it. An' yo' drink dat tea an' dat'll put de live [life] dere.

(Brings back your *courage*?)

Yes sir.

(You must get these leaves from the sunrise side of the cedar tree and you must pull them up, not pull them down.)

Yeah, yo' done boil it, an' when yo' done cook it down, takes [drink] it - dat whut yo' take out dere [the bark]. Why yo' [also] burn it [cedar bark] in de chimbah an' let de smoke go up.

Den yo' kin take a person's *nature* from 'em. Yo' kin git some of deres - yo' wit an' go where dey pee an' yo' git some of dat dirt.

(You get some of that dirt where they pee on the ground.)

Yes. Put it in a bottle an' hang it right in de back of de chimley an' keep ashes on it.

(What will that do?)

Dat fellah will nevah be good fo' nuthin.

(It takes away his *courage*?)

Yeah - kill it, kill it dead.

(You put it back of the chimney and keep ashes on it all the time?)

Dat's right.

(That [woman's] cloth, have you ever heard of doing anything with that?)

Oh, yeah. Dey kin take dat an' stick it down in runnin' [water] an' dat will run 'em buck crazy, run 'em stone foolis', an' den fin'lly dey'll die.

Take dat *graveyard dirt* if yo' kin git - knows where dey - jes' lak yo' knows where dat bed head at, yo' git roun' dere an' dash it undah de house where dey

sleep. Dey'll leave out dere.

(You put that *graveyard dirt* under the head of their bed under the house.)

Yeah.

Jes' lak now ef ah wuz in dis house - 'spose it's yore house an' somebody else undahmine me tuh git dis house. All right. Well now, ah know whut ah'll do if ah don' wanta leave 'em stay in heah. Ah'd move out an' when yo' come yo' can't stay.

(What would you do to make them move out then?)

Now listen, it's not fo' yo', undahstan'. Somebody else undahmine me an' got de house from yo', see. But ah'm livin' in dere at present. All right. Well now, ah say, "Well, ah'll let chew in dere but yo' can't stay in dere, ah fix it so nobody kin stay in heah but me." Yo' kin git me tuh come back an' ah kin stay in heah but nobody else will.

(That is, if I own this house and make you move out and somebody else moved in, you are going to keep both of them from staying in that house.)

Nobody kin stay in dere 'cept me. Co'se if ah'm yondah somewhere else, yo'd have tuh git me if yo' want anybody in dere. Yo'll nevah git nobody in dere tuh stay.

(What would you do?)

Ah go evah do'step - look heah [demonstrates] ah take mah knife.

(You go to every door of the house and you take your knife and make a mark like that, a cross mark over the door.)

All right. Ah git me a piece of 'simmon [persimmon] wood - a limb - see, an' cuts nine notches onto dat an' put it right up ovah de front do'. An' ah reckon nobody even come in dere tuh stay. Yo' kin go back in dere tuh stay but nobody else kin go in dere.

(The owner can go in and stay, the renter can't stay.)

No rentah can't stay in dere, nobody kin live in de house.

(You do that before you leave the house?)

Yeah. If yo' make me move out ah'll *fix* dat 'fore ah go - if ah fin' out ah have gotta go. Den nobody kin go in dere tuh stay.

Ah'll tell yo' fur as whut ah knows, de way dat ah hear dey do dat. All right. Dey take dat.

(This black cat.)

Black cat. Yo' gotta put 'im in a pot 'live. Build a fire undah 'im an' cook 'im down. All right. Yo' gotta do it on a Sunday, too. [Sunday is unusual.] An' yo' have tuh be a good [brave] man tuh stay roun' dere, too. Whenevah yo' cookin' 'im down dere, dere run up dere evah devil of a thing in de world, come dere try tu'n [turn] yo' 'way from dere. Yo' build a fire undah dat pot, an' put 'im in dere 'live. Weight sompin on dere so he can't git out, so he can't kick de pot ovah er nuthin. Den yo' build a fiah an' yo' cook dat scoundrel down. Go on down tuh runnin' watah, an' throw in dem boiled things, an' evah one dem bones whut yo' throw in dere, dey goin' sink but one. Dat one dat don' sink den, yo' grab dat one an' put it in yore pocket. Den yo' got de right one.

Ah know whenevah yo' diggin' it [buried treasure], YO' GOTTA CROSS [put a crossmark on] EVAH MAN WHUT DONE GO WIT YO' [THIS CROSS IS UNUSUAL], jes' not tuh say nuthin tuh each othah, nobody dere, an' jes' go on diggin'. Shore as yo' say anythin' - see, jes' lak yo' may hit somepin othah down dere. Dat could be de money, but de minute yo' say somepin it go on furthah [away or down into the ground].

Jes' lak if ah had a job ovah yondah an' yo' wanta pull me offa dat job dere. An' ah have tuh walk tuh mah job, yo' git chew five new nails. Take yo' a - yo' goes an' drive 'em down in mah tracks right in de hollah of mah feet. When ah

git up dere ah have tuh do lak dis [demonstrates].

(YOU CRAWL AROUND THE FLOOR LIKE THAT [he evidently is crawling on the floor]. You have to crawl around then. That makes you lame.)

An' when [I] go [to work] kin ah work dat way? Kin ah do de job dat way? Yo' [culprit] go on an' tell dis [boss] man, "Well yo' got a cripple, he can't work." He'll try yo' out an' ah leave dere.

Now dere's othah thin's dat chew kin do.

(With this nail?)

[He probably answered by shaking his head.]

Well, if ah wanta *pull yo'*, dere's anothah way ah kin *pull yo'*. Ah kin *pull yo'* dis way.

Ah kin go tuh work an' git de string outa yore left-footed shoe.

(The shoestring.)

Yeah.

Ah kin tie nine knots in dat an' ah kin go tuh work an' git me some of dis beah devil's shoestring, an' ah kin git a heap of switch [switches], git a heap of switch an' ah cuts it round. [See comment later about the switches.]

Take dat sometime an' bury it dat way an' yo' [victim] step ovah it gwine intuh yore job, an' de job is soon mine den. Yo' can't stay dere. An' ah take dat shoestring an' tie nine knots in it an' take an' turn me a good solid peg an' place it right in - fasten that string to it an' drive it down, see.

(Any place?)

Any place. Yo' have tuh give dat job up, brothah.

(What would that do to you, anything harmful?)

It jes' *knock yo' fo' de job* [hitting the peg is *knocking* you], dat's all. It **not** kill yo'.

[The preceding rite has 4 elements: left shoestring tied into 9 knots; devil's shoestring; a *heap of switch*, a besom (called a *hand broom* - to distinguish it from the *handle broom* - by several informants in HOODOO); and a wooden peg. Though informant does not say so, the devil's shoestring is evidently crudely wrapped round the bundle of switches to make a handle for the besom. This *hand broom* is buried in the worker's path to sweep him away from his job. The left shoestring (left for evil work) is driven down into the ground by knocking the peg - usually called *knocking for you*.]

Yo'd have tuh go tuh work den an' redeem yo'self fo' luck.

(If someone has taken your job away from you?)

Yeah, yo'd have tuh go tuh work an' den git chew some 'nothah [something or other] fo' luck.

Yo' go tuh work den an' yo' kin git chew some fig root, buck-root [see p.2051, line 15f.], five-fingah-mastah [usually called *five-finger grass*] an' yo' git some goldenrod [rare in hoodoo] - git some buck-root an' High John de Conkah. Take dat an' put it all tuhgethah intuh a ball an' keep it wet in Hearts Cologne, SPIT ON IT an' rub it in de mawnin' good lak dat [demonstrates].

(Over your head and face and all over your body.)

Yeah, lak dat. Den yo' go on. Den yo' put some of de same thing wit it, dat thousand' j'int [see p.2049, line 7f.].

(Put some of the *thousand-joint root* with it?)

Yeah, put dat wit it. Yo' kin git a job an' yo' won' be worried an' yo' kin stay on dere.

(You can kill a spook! How?)

Ain't but one way yo' kin kill a spook: if yo' take an' open dat **sbell** an' reload it, take the lead out of it, an' chop up a piece of **silver** an' put in it. Jes' 'spose, say jes' fo' ninstance, 'spose if ah would go tuh work yo' know,

an' could work - ah may turn mahself tuh some kind of a ole hag or sompin an' punish yo' tuhnight. All right. Now yo' see, yo' might use a pistol. IF YO' HIT ME WIT DE LEAD, YO' WON' KILL ME BUT YO'LL DIE. But if yo' got silvah in dere an' yo' hit me wit dat, ah'll take it [it'll kill me] - kill yo' [me] de second time, kill yo' [me] in a second's time.

(A stick of a tree or a bush?)

Yeah. Ah kin go a cer'in [certain] place an' git a stick - ah kin be mad at chew. Ah kin go if ah see yo' in de mawnin' - tech dat heart wit it.

(You'll touch me with the stick?)

Yo'll lingah about a day.

(What sort of a stick would that be? What kind of a tree do you get that from - or bush?)

Well, yo' git it out of de graveyard.

(Any kind of a stick out of the graveyard?)

A hickory.

(A hickory stick. And all you do is touch me with it?)

Yes, an' yo'll lingah all yore days. Yo' nevah be no mo' good till yo' die.

(You get this switch off the hickory tree?)

Yes, it gotta grow in de graveyard.

Ah would burn de ashes - jes' lak if ah wuz stayin' heah now an' ah didn't wanna move from heah - ah'd burn dat ash an' ah'd throw it 'roun' de front steps. Den ah'd take dis ashes an' [I interrupt to show that we will talk about another subject.]

(You burn this wood to ashes, this wood from the tree struck by lightning?)

Yes, dat's right.

(Then you get another piece?)

Den ah'd git anothah piece of de wood an' ah make me fo' peps. Ah stick one peg on dat cornah, an' one on dat, an' one on dat, an' one on dat [the 4 corners of the house]. An' ah'll guarantee yo' ah won' move, ah stay right dere.

Yo' kin take a dog livah an' yo' kin tie people up. Yo' take it home - wrap it up. If yo' wanta lock somebody some way or nothah, jes' carry it on in an' let 'er cook it an' eat it. Ah kin go dere if ah wanta, but whethah or no ah does, ah'll be dere when yo' come - can't loose.

(Any other man gits stuck in other words.)

Dat's right.

Well, if yo' wanta git in good or sompin wit some woman yo' goin' wit. All right. Yo' take her roun' somepin othah sometime but yet yo' can't make good, can't git 'er tuh go yore way, an' yo' wanta be wit 'er - yo' know, secretly. Well now, whut ah'd do - dat's easily done wit an orange or an' apple or anythin' - any fruit or anythin' dat she might eat.

Well, now yo' take an' pass it [fruit] - hol' it in front wit dis han', jes' drag it through dere three times [demonstrates].

(You take that fruit with what hand now?)

Take an' hol' in dis han' an' wit de right han' [demonstrates].

(Pull it right from the front, right up to, through your crotch.)

Back to yore tail. An' yo' let 'er eat a piece of dat. She kin scald it, she kin do anythin' she wanta, an' [or] she kin jes' eat it cold. She'll nevah know de diff'rence, nevah know anythin' in de worl' done tuh it. Ah know one thin' - she'll nevah lose friends wit yo'. Don' care whut happens, nobody will nevah break yo' up. Nobody kin nevah be in between yo'. Nobody kin nevah take her. Yo' kin git 'er an' yo' kin quit, an' yo' kin go right back dere. Don't care who's dere yo' kin go in an' git 'er right back. Go tuh work - don't care who she got, she'll come an' hunt yo'.

[TO MAKE CERTAIN I UNDERSTAND. I REDESCRIBE THE RITE:]

(You do that three times. You take the left hand and pass it [the fruit] underneath your body [through the crotch] and put it in your right hand [at the buttocks]. You must do that three times and give it to her and let her eat it.)

Dat's right.

[THIS IS A RARE RIGHT!]

De mockin'bird, if anybody eat it, dey say dey tell everythin' dey know an' do. Dat's all ah know.

[THE FOLLOWING RITE IS A CONFUSING STUDY IN GENDER.]

If ah wuz yore wife [informant is a man] an' ah'm slick [clever] - if yo' got a idea dat anothah man is goin' wit me, an' yo' ask me an' ah won' tell yo' de truth, an' ah [you] would git mad an' make yo' [me] tell me [you] de truth.

Well, if ah would go tuh sleep dere, git chew a glass an' put a little watah in it, an' take her [my] han' lak dat, take de end of 'er [my] fingahs an' put in dat glass of watah. Keep 'em wet in dat watah. An' yo' ask 'er [me] anythin', she [I] won' wake up. She'll [I'll] tell yo' de truth of evahthin' she [I] evah done, dat yo' wanta know.

Take a toadfrog. If ah wuz a gamblah ah'd go tuh a game an' ah'd break it. Ah'd take dat jomoo [see p.519, par.3] an' put it in mah pocket. Ah wouldn't kill 'im [the toad]. Take dat toad [a living jomo] an' put it in mah coat pocket an' evah time ah put mah han' in dere on dat frog an' come out an' deal dem cards, ah slip mah money in dere too. Yo' couldn't ketch me [win from me] all day an' all night long.

Yo' kin take dat crossbone out of 'im.

(Out of the toadfrog?)

Yes. Yo' kin take dat crossbone out of 'im [usually called a fishhook] an' go on tetch her wit it, ah'll guarantee yo' ain't got no trouble wit her. She'll go yore way.

Den yo' kin take dat frog an' yo' kin take table salt. If ah goin' tuh a game an' anybody ketchin' evahbody - 'lessen he have got dat frog - if he haven't got dat frog - all right - ah don' think de salt will do any good. But if yo' jes' cold ketchin' 'im fo' his nerve, yo' know, ah jes' take dat salt an' wrop it in dere an' do lak dat.

(Put it on his hair?)

No, jes' let it be down on his skin any place. Jes' wrap it up firs' so nobody kin see it. Sprinkle a little bit of dat salt lak dat, let some hit his coat or anywhere. Well, he'll fall lak a million.

(That kills his luck?)

Yeah.

Yo' kin take a broomstraw an' yo' kin measure de joints of a person's fingah, jes' measure de joint on yore fingah - dem nine fingahs.

(Nine fingers? What finger don't you measure then?)

Yo' don' measure this one. The right thumb yo' don' measure it, yo' measure these. Yo' measure de left - all on de left han' an' fo' on de right, an' yo' leave dis heah thumb off.

If somebody's diggin' aftah yo' tuh keep yo' from strivin' anywhere in evah instance dey can, doin' sompin tuh pull yo' down. All right, den yo' take dat fingah straw aftah yo' done measured it, an' yo' name it an' yo' cross yore heart. Take dose straws an' yo' bind 'em tuhgethah lak dat from yo', tie it wit a string an' take dat straw den an' yo' take it an' carry it ovah dis shouldah - ovah yore left shouldah, an' throw it an' don' look back. Throw it an' don' look back, an' anythin' he tryin' tuh do tuh yo', dat will happen tuh 'im an' it will evah happen tuh yo'.

Dat mighty fine but yo' kin take it, too. Yo' kin take red onion an' red peppah an' yo' could rub yo'self if yo' jes' fin'ly jes' lose yore nature or somepin othah. Dat will bring it back.

(What would you rub with that?)

Jes' take it an' rub yo'self up lak dat. Yeah, yore body - jes' rub yore body from heah on up [demonstrates].

(From the privates on up?)

Yeah, wit dat red onion. It's purtty good an' dat red peppah.

If anythin' [a hag] would ride yo' at night, all yo' have tuh do is git - put a broom across yore feet, put chure Testament undah yore haid. Or yo' kin throw de broom 'cross de do' as yo' come in yore room an' dey can't come in dere.

Yo' kin kill evahbody dat ends up right in dis room heah. An' ah kin come in heah an' he go tuh was'lin' [wrestling], can't any way ah evah go outa dere.

(How would you do that?)

Well, de way yo' do dat. Yo' jes' write yore name on some little pieces of new bo'd, little pieces, have evah one of dem dat big, an' evah time yo' write chure name, yo' jes' write lak dis heah, "I in heah only; I am heah only, only me." All right, yo' write lak dat on each one. Yo' fasten one ovah [dat] do', an' fasten one ovah dis do', an' yo' tack one ovah evah do' dat comes intuh dat place. Why, dere wuzn't a thing, yo'd nevah heah nuthin or see nuthin.

Well, ah tell yo' whut ah did. Yo' take right heah [in Sumter]. Dere wuz a fellah died heah sometime ago, sometime heah last yeah, an' de way he died - ah went right on dere an' ah rented dat place. HE DID PULL DE BLANKET ON ME ONE NIGHT [see BEDCLOTHES DISARRANGED (by spirits), FACI, 2nd ed., p.737], an' ah said, his name wuz Barton, "Well, Barton," ah say, "yo' made Perry run out chere. An' he lak tuh bust his haid open ovah somepin othah runnin' out chere one night." Ah says, "Well, dere ain't nobody evah nigh' tuh pull any blanket kivah offa me." Ah say, "Yo' kin pull it tuhnight, son, but ah'll bit [get even] wit chew tuh-morrah night." An' de next day ah went an' ah fixed it up lak dat [the rite already given], fixed it up lak dat. An' from dat day up tuh dis, AH NEVAH HAVE HEAH BREAKIN' UP WOOD [see BREAKING and CRACKING (by spirits), FACI, 2nd ed., p.723] an' thin's 'way late in de night. De hag ah nevah have heah 'em roun' dere any mo' aftah ah did dat.

(Where did you hear him, you say? This ghost, where did you hear him - when?)  
EVAH YOUNG MOON.

(Why is that?)

Well, yo' see he'd connect all de steam pipin' an' all dat pipin' an' thin's in dere, an' he'd heah dat 'lectric hammah start, "Oooh, come, come."

One evenin' jes' befo' de boys knocked off in dere, dere's two fellahs have tuh clean up de prayin' room dere [in the church].

(Ghosts always make those noises on the new moon?)

Yessuh, on de new moon - during de young moon, yessuh.

(Then they don't make it after the moon is full?)

After de moon git ole an' all, an' de moon shinin' an' all, dey won' worry yo'. But dey comes on de real young moon an' de dark night - dat de spook's time.

Ef ah'd kill someone tuhnight an' wanted tuh git away, where yo' reckon ah would go an' stay?

(I don't know.)

Go right straight tuh de cemetery an' nobody would nevah come in dere an' hunt yo'.

(Why?)

Well, DE LAW AIN'T GOIN' IN DERE. Well, dey ain't got no idea nobody in no

cemetary but de dead, an' DEY AIN'T HOT TUH GO IN DERE AN' HUNT NUTHIN. IF DEY SEE SOMPIN IN DERE DEY WOULDN'T GO AN' DO IT.

Take dis same thin' dat ah have told yo'.

(That root? *Thousand-joint root?*)

Yeah, in mah pocket. Ah'd leave heah. Why ah'd travel all ovah.

(This man who just left was telling me a story about when he was up in the asylum near Goldsboro, N.C.)

"WE BEAT THE BUSHES FOR THESE FELLOWS"

TAKE A FROG, A "TOADFROG", ON DE 26TH DAY OF NEXT MONT' [MAY]  
AN' IF YO' WANT 'IM TUH TALK ON DE 26TH DAY  
NOW AXE [ASK] 'IM, "WHUT IS DE BEAUTY OF A WOMAN?"  
AN' HE'LL PLAINLY TELL YO' [ANSWER IN TEXT]

PUT A DEAD MAN BONE IN A JAR OF BRICK [LUMP] SUGAH  
AN' SET IT AT DE NO'TH CORNAH OF YORE HOUSE  
ON DE NEW MOON, DE NIGHT OF DE NEW MOON  
AN' YO' KIN CALL ANY SPIRIT FROM A GRAVEYARD

SUMTER, SOUTH CAROLINA

[Two undated notes are written at the end of this interview: *I interviewed him after 1348, the woman who wanted to know how to make a living. This woman, as well as everyone interviewed by me, had been instructed I did not give advice, tell fortunes, heal; had nothing to sell, never accepted money from anyone. Yet occasionally, four or five times, a person seeking help slipped in. The second note reads: We beat the bushes for these fellows - "witchcrafters", "root workers", "hoodos", and "cunjures". From this second note comes the title of this interview. One woman in Vicksburg expressed the intensity of our drive for anyone knowing anything about witchcraft and hoodoo as follows: And this is worth twenty dollars, understand. I don't gen'rally do it, but after all the "troopers" come over here and I say, well maybe I [go over to see the man]. Here is my later comment about her remark: [Speaker calls my personal contact man Edward and our Vicksburg contact man, "troopers"'. Medicine-show "troopers?"] These last two italicized quotations will be found in 2348, p.657, lines 6-11. A third comment at the end of this interview, made a minute or two after informant left the room, shows how critical and cautious I was about everyone interviewed: (This man who just left, I am not very certain about the truth of his material. Some of his things are all right. Some of the things he might have made up, and some of it sounds rather [blank space].) I realized later there is nothing wrong with his material. Among his rites he has two interesting and rare examples of magic spinning; in one, a spinning apple is tossed up into the air, clockwise or counter-clockwise for two different purposes; other rite, an egg self-spins on its small end or walks by itself - an amazing activity with a logical answer! His material was on cylinders C751-C758 = 2332-2339.]*

Dey'll take dat hair, yore hair, an' dey'll put it in a li'lle vial an' den dey'll carry it down tuh runnin' watah, an' dey'll chunk dat hair in de runnin' watah, yo' see, an' dat vial won' sink. Well jes' as long as it run on dat watah,

as fur as dat go, dat jes' as fur as yore mind gwine, yo' undahstan'.

(You mean they are going to send that person away, or make them go crazy?)

Yessuh, make 'em go an' leave home.

Den dey kin take yore hair an' bury it undah de do'step wit some camphor gum, an' dey kin bring yo' tuh 'em an' make yo' love dem jes' lak yo' wanta. Kin yo' hear me? Close as dey want tuh. Yo' undahstan' me?

(That's for love?)

Yesiree [Yes sir].

Dey kin take yore hair from undah de arm an' put it in a vial an' jes' put one drop of [something?] an' let yo' drink offa dat hair. Den yo' love her, see.

(You put one drop of what in it?)

Watah, yessuh, jes' fresh watah from a pump or from a well.

[This is a perspiration rite.]

(And you fill that bottle with this water, so that she will drink off that. That will make her love you?)

Yessir.

Yo' kin go down tuh de fo'ks of de road an' git some dirt right out of de crossroad an' bring it back, an' den go tuh de graveyard an' git some graveyard dust an' mix wit it, an' den yo' cross dat. An' dat will make yo' jes' go from home an' forsakin' all yore people an' relatives fo' eternity.

(Where would they cross that dirt?)

Right in de path where yo' gotta come out - out yur house, yo' see [demonstrates].

(Oh, they cross it like that with that [crossroad dirt and] graveyard dirt - make a form of the cross on the ground for you to walk over.)

Dat's right.

Jes' lak dey put sompin down roun' yore house an' yo' walkin' ovah it, dat take effect maybe tuh yore brain or tuh yore heart or anythin' lak dat? Dat whut chew mean? Well, yo' kin git some dust from a graveyard, from a person foot at de graveyard - at his foot. Yo' git some table salt, some Crystal Table Salt, an' yo' gits a nickels worth of sulphur. Den yo' git chew a nickels worth of fine alum an' yo' pound it up. An' mix it tuhgethah an' sprinkle dat an' dat will kill all sech thin's as dat.

(It won't harm you if you walk over it.)

[You can walk over anything *put down* or *planted* for you.]

Well now, ah'll tell yo'. Dey'll go tuh work an' git dis GRAVEYARD DIRT an' dey'll go tuh yore do' an' dey SPRINKLE DAT DIRT BACKWARDS. WALK BACKWARDS, yo' know, an' sprinkle dat dirt as yo' walk out. An' den yo' hit dat, why dat'll turn yo' roun' den an' cuz yo' tuh be gwine back. In evahthin' yo' goin' in yo' gwine backwards. [An unusual *backwards* rite.]

Now, dey kin take yore foot track an' dey kin put it in a pint bottle an' put some salt an' put some quicksilvah on dat. [Informant explains quicksilver later in interview.] An' den dey kin go tuh work an' jes' sprinkle a li'lle bit in de fiah, yo' see, or on de stove, anythin' hot, yo' see, an' jes' call yore name. An' jes' any way dat dey want chew tuh do, why dey kin control yo'. Dey kin send yo' off or dey kin put a spell on yo'. Dey kin cuz yo' tuh be jes' any way dey wanta.

But now tuh 'void dat. Now yo' wanta know whut tuh do tuh 'void dat. Yassuh. Yo' go tuh work an' git de frog, a toadfrog, an' yo' burn dat in de ashes, yo' undahstan', an' den yo' git some alum, some powdah alum an' mix it wit de ashes, an' put chew some Red Top Beer on it - Red Top Beer, *yesiree.* An' den yo' jes' sprinkle yoreself good wit dat - jes' sprinkle yo'self. An' dat'll 'void dat. Yessuh.



Yo' kin take a person toenail - now if yo' wanta do 'em bad, a silvah dime an' about a halfa teaspoonful of black gunpowdahs. Listen good. An' yo' kin take de thin' called sulphur stone. Does yo' know dat?

(It's in a lump?)

Yes sir, sulphur stone. Den yo' kin git chew a nickels wut'a [worth of] apple vinegah. An' yo' kin mix all dat stuff tuhgethah an' yo' kin take dat an' [either] put it down [to harm someone] an' [or] jes' sprinkle yo'self [for protection]. An' den dat'll bring anybody tuh yo', or dat kin put a spell on 'em. Dat kin kill 'em, or dat kin destroy 'em. Any way yo' wanta, jes' so when yo' sprinkle, why jes' call dere name, yo' undahstan', tell 'em in de direction yo' want 'em tuh go. Jes' lak yo' talkin' tuh me, says, "Ah wan' chew tuh go sech-an'-sech a place." Yo' undahstan'. "Ah wan' chew tuh come sech-an'-sech a place." Well den, ah have tuh do jes' whatevah yo' 'pect [expect] fo' me tuh do.

(Awhile ago when you were speaking about quicksilver. You mean that quicksilver that is in a bottle or you mean that tin paper [tin foil] that is around tobacco?)

No suh, it's a quicksilvah yo' ordah fo' dat purpose. Yessuh.

(It's like a liquid, a silver liquid?)

Yessuh.

Well now, yo' wanta know whut de man do TUH SELL HISSELF TUH DE DEVIL. Well, yes. Yo' go take a black cat an' go down an' burn a black cat - yo' burn 'em. Yo' bile [boil] 'im. Den yo' go an' take dat bone [bones] an' yo' take it intuh de watah an' dat bone will rise intuh de top. An' natchaly [naturally] yo' will see dat bone. Den a storm come right ovah hit, yessuh - lightnin' an' thunderin' an' rainin'. It will come right ovah yo'. Den yo' make a prayah, sell yo' out tuh de devil - call on, evahwhere yo' call on nuthin but de devil, tuh ask 'im tuh deal wit chew in evahthin'. But yo' nevah call on de Name of God. An' aftah yo' receive dat bone intuh yore pocket, den yo' kin go on aftah anythin' yo' want den, cuz yo' no mo' God's, yo' belongs tuh de devil.

Yo' go tuh work an' git chew some sea sage.

(What is that?)

Dat's a herb.

(Where do you get it?)

Yo' git it down de side of a branch or rivah.

(You don't mean watercress?)

No suh, sea sage. An' yo' git chew a bran'-new glass an' yo' put some red wine - whut yo' call blackberry wine. AH RECKON YO' HEAH TALK OF DAT. An' put dat sea sage in dat an' let it stan' fo' 'bout two hours or three hours. Den yo' take a swallah of it. Den if hit not natchal [natural] why den hit'll come back, yo' undahstan'. But if it natchal, it don't bring nuthin. An' den [something] it give a spring out de eyes. [The eyes are affected in some way - ache in eyes or head? Perhaps this depends upon how much red wine is used!]

(In other words, if that comes up again, then you know somebody has tricked you?)

Yessuh.

Yo' kin take a person's chamber lye. An' lots of folkses take it an' git asifedis [asafetida] an' mix wit it an' put it in a lile vial. Gits three drops of Heart Cologne an' mix wit dat an' jes' 'noint de clothes. An' jes' let 'em walk by an' yo' git de scent of dat, why den dat'll draw love.

Or eithah, den, if dey take it [chamber lye] an' put camphor an' alum, why den dat'll change dem, drive 'em away. Yo' kin use dat eithah way yo' wanta.

Go tuh work an' take some of yore chamber lye an' STOP IT UP IN A GREEN BOTTLE [substitute for old black bottle] tight an' bury it. Yessuh, dat will stop yore

watah right dere.

Dey take dat de same as dey urinate, yessuh.

(Their passage?)

Yessuh, an' stop it up in a bottle an' bury it in de same direction an' dat will stop dat [bowels] up.

(Any kind of a bottle?)

Yessuh.

Well, now, dey kin take a woman when she have her periods on her, take some of her rag an' stop it up in a bottle jes' de same. Dat will kill 'er.

(What would you do with that bottle then?)

Bury it.

Yo' kin go tuh a chicken coop - tuh a fowl house or a hen house, an' yo' kin git one feathah out of dat fowl house, an' SAY DE OUR FATHAH PRAYERS OVAH DAT FEATHAH THREE TIMES 'FORE SUNRISE, an' STICK IT DOWN IN DE NO'TH CORNAH, or in de SOUTH CORNAH, or in DE WEST, or in DE EAST [a *four-corners-of-the-earth* rite] or anywhere yo' wants tuh. An' if yo' wants tuh accomplish anythin', why jes' stick dat feathah down, In de Name of Jesus, an' yo' got it.

Now yo' kin take a AIG FROM A BLACK HEN an' yo' kin bring anybody from prison.

Well, yo' take dat aig an' yo' bury dat aig one day. Den yo' take dat aig an' speak de Ten Commandment ovah dat aig three times. Yessuh. Den yo' take dat aig an' yo' bile it down in quicksilvah. Den yo' TAKE DAT AIG AN' BATHE IT OVAH WIT JOB'S-TEAR WATAH.

(Job's-tear water?)

Yessuh. Ah reckon yo' hear talk of dat.

[Yes, I had heard of Job's tears, see FACI, 1st ed. (1935), 2681-2682, p.130; 5286, p.259; but I wanted further information.]

(That's something you buy?)

Yessuh, yo' ordahs dat fo' dat purpose.

Den yo' kin take aig an' yo' kin turn dat aig up on de sharp end [so that it can become like a spinning top], an' yo' speak tuh de aig, an' jes' turn [egg] roun' an' roun' an' jes' call de person name - walk roun' an' roun'. An' suh, as long as dat aig walkin', why den dey jes' can't pass a sentence on 'em. Yes-suh.

(You just turn that egg around?)

YO' JES' TURN ROUN' YO'SELF. [here was the first hint that I was not understanding the rite.]

(You keep talking to it? You put that egg on its small part in the ground and you say that will keep turning around?)

Oh, yessuh, it jes' keep turnin' roun' itself.

(And what do you do? You just keep talking to it? You tell it what you want done? You don't walk around the egg, you just stand there?)

No suh, dat's right.

[Informant's preceding no and yes at the same time were meaningless to me. I did not understand the rite. An egg standing on its small end turning or walking by itself was beyond my experience, but not beyond the adventures of some *doctors*. Perhaps informant saw these antics only after he had had some of that blackberry wine; the old homemade variety, being potent indeed. (For *doctors* and alcohol, see title quotations from *Doctor English* [England], p.1386.) Even so, alcohol is neither the complete nor immediate explanation of this black-hen-egg rite. I ask him, "You just turn that egg around?" He answers, "Yo' jes' turn roun' yo'self." That is just what he does! But first, he digs a shallow hole in the ground to stand the egg up on its small end, then he turns the egg round several times in its resting place, while calling the person's name, and finally he himself stands

up and begins to spin like a top! Dizziness and alcohol are the **complete explanation.**]

Take de mane from a li'le young colt, a stran' of hair from a li'le young colt right up in his forehead. Den yo' git some of de hoof of his mothah, jes' cut a li'le piece of de hoof off 'is mothah hoof-foot. An' yo' take dat strand of hair an' yo' twist it. Aftah yo' twisted it up in de [demonstrates].

(You mean you twist that hair around the hoof?)

Yessuh.

Den yo' take de horse hoof an' dat hair an' git chew some lodestone powdahs, yo' undahstan', an' magic sand. Den yo' git chew some quicksilvah an' put in dat an' call dere name of dese mens - de officahs. An' den not a one kin come tuh yo'.

(What do you do with all this mixture after you get it together. What do you do with that, then?)

Den yo' bury dat right in de road comin' in. Dat keep dere mind.

Now yo' take de manure from a chicken an' jes' lak if anythin' in yo' lak pizen [poison] - say pizen, a frog or anythin' lak dat. Yo' kin take de manure an' strain it, put it in a bottle an' let it stan' dere fo' about fo' hours. Den yo' kin git some of dis Crystal Salt, alum, mageddy [magnetic?] powdahs - yessuh, mageddy powdahs [another name for powdered lodestone?]. An' yo' mixes dat tuhgethah an' give 'em a teaspoonful of dat, an' dat will kill frogs, snakes, scorpions, asps or anythin' dat in dere dat poison - dat will bring it out.

De snake now, yo' go tuh work an' burn dat powdah. Yo' see, burn up jes' whatevah i'tis. Put dat powdahs, de same ashes, on anythin' yo' eat.

(You burn up these snakes and frogs and things like that?)

Yessuh, an' put de ashes on dere food, yo' see.

Yo' git chew a dimes of spirit of turpentine, git chew a dimes wut of spirit of paragoric, an' yo' mix dat paragoric an' turpentine an' Crystal Salt tuhgethah. Den yo' git chew a piece of asafetidy an' put it in dere an' git chew a used steel knife, undahstan'. An' jes' wherevah yo', if it in de house, why yo' set it in de house; if it's undah de bed, yo' set it undah de bed - jes' wherevah yo' wanta ketch it at. If it's undah de eve [eaves] of yore house, why yo' take dat knife, de sharp point of dat knife, an' yo' stick it down in dat stoppah, yo' undahstan'. Yessuh, intuh de stoppah right in dat bottle.

(All that stuff is in the bottle.)

An' jes' ease it up undah de house an' jes' whoevah yo' wanta ketch, why it'll go in dere. Jes' call de person name, whoevah yo' wanta ketch, an' it'll go right in dere. [This is catching a person's spirit in a bottle - see margin title **TO CATCH A SPIRIT**, p.24.

Den aftah yo' ketch 'em, why den it look jes' lak leetle chicken entrails. An' as long as yo' got dat, why den yo' got it. Why we [*doctors?*] can't do nothin'. An' den, if yo' wanta let 'em go, why den yo' have tuh let 'em go from [the bottle] de nex' mawnin' 'fore daylight, yo' undahstan'. Yo' know, dey jes' soon ketch 'em. An' if yo' wanta, turn 'em loose. But if yo' don' wanta turn 'em loose, den de othah fellah [*doctor?*] have tuh loose 'em, why den yo' kin hold it.

(What if you didn't turn them loose before sunrise? What would happen?)

Well, if dey don' turn 'em loose befo' sunrise, why den, why yo' can't turn 'em loose, no sir.

(Well, HOW WOULD THAT SPIRIT GET THROUGH THAT STOPPER IN THE BOTTLE?)

Well, DEY JES' LAK 'LECTRIC, yo' see - or lightnin', see. HE RUN DOWN IN DAT KNIFE, in dat steel knife, yo' undahstan'.

(He runs down through that steel knife in the cork in that bottle?)

Dat's right.

Yo' take wood from a tree an' yo' kin git table salt.

(A tree struck by lightning.)

[My comment here shows I had asked about a tree struck by lightning.]

Yes sir, de same tree. An' yo' kin take three pegs, or fo' peg, jes' how many cornahs dey is in de house, an' take dat stoppah an' takes it an' bo' a hole in it an' put some salt in dere. Why dat stop de lightnin' from gittin' in any-body house.

(You put these four pegs you say in each corner of the house?)

Yes. South, east, no'th an' west. Yessuh.

(And you bore a hole [4 holes] in the house?)

Dat's right.

(And you put what in there?)

Crystal Salt.

(And then you put these pegs in that hole?) [Those holes?]

Dat's right.

(The lightning won't be able to strike the house.)

Yo' kin take dat little bow from a man hat an' yo' kin run him crazy.

Dey take dat little bow from a man's hat an' dey git some cow-wet - pee.

(Water from a cow?)

Yessuh. Den yo' git some red peppah, some cayenne red peppah - dis hot fine peppah. Ah reckon yo' have seen it, yo' undahstan'.

Den yo' take dat bow an' yo' twist it. Den yo' git chew some sulphuh an' yo' tie dat little bow up in dat sulphuh. Den if yo' weah it undah yore arm, why he'll love yo'; den if yo' weah it in yore shoe, he apt tuh git away. Den if yo' weah it in yore hatband, why den he have tuh come undah yore feet, come undah yore jurisdiction. Yessuh.

Yo' kin take a shoe - yo' kin dress a shoe fo' a man in a way dat he can't weah a shoe, an' if he weah it, why it kill 'im right away. An' if he weah it, why it run 'im crazy; or if he weah it why it run him blind. Or jes' any way dat he [you] set - JES' LAK YO' SET CHURE MACHINE, yes sir.

[My Telediphone with rotating cylinder, my occasional pushing stop-go button, and changing cylinders must have impressed him!]

(Tell me how that is done.)

Well, dey gits rabbit manure. Listen good. An' git a sparrow eye, ONE DESE NEEDLE WIT A SPARROW EYE WHICH YO' KIN ORDER DAT.

(The eye of a sparrow?)

Yessuh.

Den yo' kin git de fallin' from a BLACK CAT, de MANURE. An' yo' mixes all dat up tuhgethah. An' git graveyard dirt an' mix dat up tuhgethah an' dress dat shoe. An' any way dat dey want chew tuh do wit dat shoe, why den yo' has tuh do it, yo' see. If dey want chew tuh go an' git on de railroad an' let de train kill yo', why yo' have tuh git on dere. If yo' have tuh git on de road an' let de automobile run ovah yo', if dey says so. DAT'S WHY YO' GIT RUN OVAH. *Yesiree*. [HERE HOODOO CAUSES AUTOMOBILE ACCIDENTS!]

Well, yo' kin burn a person's shoes tuh kill 'em in de same [way - tuh kill him by fire]. Yo' kin burn a person's shoe tuh send 'em off. Yo' kin burn a person's shoes fo' him tuh go in de fire or be burn up in a house.

(How do you do that?)

Well yo' git de heart from a bat, yessuh. An' yo' git a livah from a dog, yo' undahstan'. An' lodestone powdah an' quicksilvah, an' some Crystal Salt, an' sprinkle it on his shoe an' call his name an' he have tuh go.

(What about burning that shoe, burning himself in the fire? How do you do

that?)

Well de same attitude.

[An old penciled note of mine here reads: *Your intention, which is the power behind everything.*]

[Again he refers to my Telediphone as follows:]

Yo' set up chure machine tuh go. Yo' kin set chure clock or anythin', fast or slow. Or eithah yo' kin take anothah machine, if yo' want it tuh go right.

[Did my preceding question tread on his professional toes? Here another old penciled note of mine reads: *I understood later that he was improvising - joining gambling device and "pen. cap." method, which he, as an expert, had a perfect right to do.* I always remembered, as the reader must also remember, that excepting several persons, I never interviewed anyone more than once. I caught my informants unprepared for a searching interview, unless they knew what they were talking about. Let me repeat what I said at the beginning of this interview: *This man had the great secret - it is the intention.*]

Well, yo' take de socks an' git chew some runnin' watah an' wash de socks out in runnin' watah. Den yo' turn right back wit de same watah an' po' it intuh de swamp or de rivah, an' dat have tuh make 'em left.

Den [again] yo' take dat same watah an' put it in a quart jar, an' bury it undah de eve [eaves] of de house an' dat will cause dem tuh die.

Now, 'simmon [persimmon] bark, yo' kin take dat an' yo' kin come 'bout trouble wit dat. Well, now, yo' go tuh work an' gits a man hair an' git dere track, git de fingah nail, an' den yo' git de toenails from a cat, any kinda cat. Jes' powdah it up in' 'matoes [tomatoes] - dat bark pound up, yo' know. An' den git a wet from a dog - de watah from a dog, a he dog jes' whoevah he is. An' mixes dat wit some Crystal Salt. An' yo' kin kill anybody.

(What do you do with that stuff when you mix it up?)

Whut chew do wit it? Jes' sprinkle it, yessuh, where a pusson wanta walk ovah. Den let 'em walk ovah it an' dat germ will fly, git dat disease intuh a pusson.

Well, yo' kin take de footbo'd [from a grave] an' bring it tuh a pusson house an' let 'em sleep on dat footbo'd at night [under the bed or house]. An' if dey want dat footbo'd tuh call de dead from de graveyard, call de man from de dead tuh carry 'em back wit 'im. He certainly will.

(What will happen to the fellow then?)

Why he died.

Git de eye of a dog an' black gunpowdah an' make a li'le bag. An' git de blood from a black cat an' most any kinda salt an' some asafetidy, an' mix all dat stuff up tuhgethah. Den yo' go tuh work an' git chew a bottle of Heart Cologne an' yo' feed dat, feed it about three drops about once or twice a week. It bring up [causes] a green moss on de bag, or a groun'-mole bag or skin - evah whut chew put it in, eithah a batskin or anythin' - den it come up a green moss. [The bag becomes moldy.] When dat green moss on dere evah mawnin', why den rub yore han' yo' know.

(What will that do for you?)

Why anythin' yo' may have tuh do, dey can't ketch yo'. Bring yo' luck, money. (You are supposed to do that for gambling?)

For gambling.

[While my recording machine was stopped, informant started a rite that uses salt and some of the dirt from under the toenails of the murdered man.]

A diff'ren one dat same fellah tole me. An' weah it in yore pocket. Dat's de Crystal Salt [and toenail dirt], an' yo' put it in a li'le cologne bottle [with the cologne], an' evah mawnin' 'fore sunrise, take one drop, jes' one drop

an' sprinkle it right where dat fellah git killed, or in de direction he git killed. He can't stay 'way. He [murderer] have to come an' give up.

(From whose toenails - under whose toenails do you get this dirt?)

De dead man.

(That is to bring the fellow back who killed him.)

Yo' go tuh work den an' dey'll nevah ketch 'im, providin' if yo' use de Lord [Our] Fathah Prayers, yo' undahstan'. Den he kin go tuh work an' git de EYE FROM a cootah, dat's a animal [turtle or tortoise]. An' PULL YO' OFF DE LEF' FOOT OF A COOTAH an' den yo' give dat tuh 'im an' dey nevah will ketch 'im.

(If he has committed some crime or killed somebody?)

Yes.

Now, yo' kin take wire nails an' yo' kin drive two new pegs down - yo' take yo' dem [twelve] wire nails an' yo' git chew some brimstone an' some asafetidy an' camphor gum. Den yo' go tuh work den an' git chew some lodestone powdahs, quick-silvah, potash, an' mix all dat tuhgethah, an' dress dem nails [with this mixture].

(Drive them down in the path? Just the one nail?)

Twelve. Den dat person go ovah dem, den dat will hold 'em down; or eithah dat, chew bring 'em up. It's 'ccordin' tuh how yo' want 'em tuh go.

Or eithah yo' kin take twelve nails an' drive two nails in each cornah of yore house, an' dat will hold 'im down or dat will let 'im go - jes' whatevah yo' say.

Yo' kin take matches. Yo' kin take two matches on yore haid an' call de name of Jesus or Joseph or jes' whoever yo' name - one of dose 'ciples. [*Two matches on your haid* are usually crossed - see margin title MATCHES AGAINST CANDLES, p.856.] Yessir. Den yo' kin take de matches den an' put 'em undah yore left arm, an' yo' wear dem matches undah dere till de head weah off. Den yo' take dem same matches an' put 'em in a bottle or in a bucket of watah.

(Well what do you wear those matches in your hair for?)

Undah yore arm, dat tuh git de sap out, jes' lak de perspire from a person - ah mean, jes' lak yo' git de sap from a man or a person, it de scent of a man's body.

(What do you do with those matches then?)

Yo' take an' cut 'em up, an' put 'em in a li'le pile or sompin lak dat, an' jes' lak yo' wanta, drop one drop in a man's watah, if yo' want him kill himself; or if yo' wanta kill, jes' drop one drop in dat. It 'ccordin' tuh whut chew wanta do. An' dat will settle him.

Well, says yo' kin go tuh work an' git one of dem stockin's an' bury it undah-neat' his house, an' dat'll make him stay home.

Well, he have tuh go tuh work now an' take some dog watah an' take some dog-wood bark an' steep it tuh a tea. An' evahthin' bring his nature right back.

(What does he do with that tea then?)

He drinks dat tea.

Well, yo' take an' tie dem knots intuh a string, sompin lak love knots, gamb-lers knots, or anythin' lak dat. Den yo' kin tie dem knots in a string an' call yore name as yo' drive 'em [tie the knot tighter] - jes' whatevah [whoever] yo' are, jes' lak ah tie dis [knot] now for mah love. Well, ah tie dat. Ah'm [tying knots] dat yo' may aim tuh git away from de girl. [Presumably the speaker is *tied up* because girl *tied knots* for him.] Well, when ah tie jes' turn mah back tuh 'em. Well, ah call dat name, undahstan'. Well, ah take dat same knot [knots] an' ah take it an' put it in a basin of fresh watah an' put it undah de head of mah bed. An' den in de mawnin' 'fore daylight, 'fore de sun rise, ah take dem knots out an' ring de watah out an' bathe mah face in it an' den ah go out [I am *untied*].

Yo' kin git de livah from a dog an' powdah it up an' give it tuh a woman in

her bread an' dat will lock any man.

(How do you get them apart when they are locked together?)

Tuh git 'em from tuhgethah, git de livah from a black dog, git de livah from a black dog an' pound it up an' make a tea out of it wit dogwood bark, an' give it to 'em an' dat will loose 'em.

An' now, ah heard yo' take dat dirt daubah nest put it in - de same thin' an' cook bread dough an' put it in dere. But den yo' have tuh mix it wit graveyard dirt, undahstan', from de foot of a grave or from de head of a grave, de dust of it, chew know. An' yo' kin take dat graveyard dirt an' daubah nest an' mix it tuhgethah, an' put quicksilvah wit it, an' put it in anythin'. **DAT WILL CREATE WASPS.** De same thin' whut is dere in de dirt daubah nest, why it will cuz it tuh create in dis person hissself - eithah young daubahs or young waspses, jes' whatevah it is.

(Poplar bark?)

Yes sir. Dogwood, yes sir, an' 'simmon [persimmon] bark. [Three barks.] An' yo' bile [boil] all of dat tuhgethah an' den yo' git de left foot from a toadfrog an' yo' make a tea out of it an' drink it.

(What will that do then?)

Dat will give relief.

(FROM ALL THESE LIVE DIRT DAUBERS AND THINGS THAT ARE IN YOU?)

Yes sir.

[For the use of a frog in cures, see margin title FROG, p.441, and many places.]

Yo' kin git a hawk nest, git de li'le [litter or rubbish] on de outside. Git a hawk nest an' yo' kin go anywhere yo'self an' yo' kin rob - kin git money, anythin' lak dat.

(What would you do with that hawk's nest?)

Take de hawk's nest an' den yo' burn it, yessuh, git de sand out of it - ah mean de ashes out of it. Den yo' git some quicksilvah, an' den yo' git de hair from a deer, den yo' git de fat from right undahneat' 'is neck, an' yo' mix all dat stuff up tuhgethah, undahstan'. Den yo' git chew some lodestone an' den yo' lathah yo'self all de way down.

(After you do that, what do you do then?)

Den yo' kin go an' do anythin'.

(Go around and do anything you want to do?)

Yessuh.

Yo' could take a snail an' burn 'im an' put de ashes in a quart bottle an' put some vinegah on it. An' yo' kin TAKE DAT SAME VINEGAH AN' YO' KIN DRAW A PERSON DOWN SO SMALL DEY COULD BE IN A BOTTLE, JES' BY BATHIN' 'IM.

(What would you do that for?)

Well, yo' take dat an' make up a form [image], yo' take dat an' bathe a pusson [image after naming it] an' put 'im in a quart bottle.

(What would a fellow do that sort of thing for?)

Well, yo' kin jes' do dat if yo' don' wanta kill 'im. [This is also a spirit catching rite, see margin title TO CATCH A SPIRIT, p.24.]

Yo' kin take a red ants nest, if a man gwine wit a woman. Take de red ants an' make a tea an' dat woman bathe huhself an' - why it turn 'er stomach jes' as hard as a brick, an' any man connected wit 'er, why he'll die [unless he is unloosed].

Den yo' kin take de same ants, de big [red] ants nest, an' make a salve an' unloosen it.

Now yo' kin take a mink, take his blood, an' yo' kin take a raccoon's blood, an' den yo' kin take a wolf eye, an' mix it tuhgethah. Den yo' kin take quicksilvah, kin take asafetidy - see, dat de gum of it. See, yo' always have tuh use

dat asafetidy. An' yo' kin go in any place yo' wanta [to steal] an' not a animal kin hurt chew. Yo' kin call 'em, yo' kin lay yore han' on 'em, an' he can't hurt chew.

(How would you do that with this stuff?)

Jes' rub it on yore han' an' BLOW ON IT.

Yo' kin take borax an' yo' kin take de white of a aig; yo' kin take mockin' birds feathah an' yo' kin take de sackfulla bat heart! [He is using a small sack making a *hand*.] Den yo' kin take primetty seeds.

(What is that?)

It's a little seed grows in de woods - little bunches of whole - little seeds 'bout as big as a mustard seed. Ain't quite as big as a mustard seed.

(What do they call it, now?)

*Primetty.*

(*Palmetty?*)

Palmetty seeds. It grows right dere in Florida - in Cah'lina [Carolina], back down heah tuh Charleston. [Demonstrates.] Don't nevah be no highah den dat.

(You don't mean palmetto?)

No suh, *primetty.*

[I'll leave this one for the experts.]

An' yo' kin git dem seeds an' beat 'em up an' mix wit dat [previous mixture] an' put de quicksilvah or [*asafedidy?*] wit 'em, an' dat will cause de engineer tuh wreck his train. Soon as he git about ten miles, five or ten miles, down de road, he'll wreck it.

Well, yo' kin take a dead man's bone an' call all [the whole of] de spirit from de grave.

[In hoodoo a part of the human body equals the whole body; the same rule applies after death in the spirit world - see margin title PART OF THE SPIRIT EQUALS WHOLE OF SPIRIT, p.21.]

(How would you do that?)

Put de DEAD MAN BONE IN A JAR OF brick [lump] SUGAH an' SET IT AT DE NO'TH CORNAH OF YORE HOUSE on de new moon, DE NIGHT OF DE NEW MOON, an' YO' KIN CALL ANY SPIRIT FROM A GRAVEYARD.

Yo' kin take a snake - yo' kin skin a snake an' take yo' a black cat. Git de fat out of a black cat. An' den yo' kin go tuh work an' take de snake skin an' twist it up jes' lak a cat gut, an' yo' kin light it, an' den yo' kin bring snakes in dere house, jes' lak goin' tuh [put snakes in them], but jes' by goin' an' inhale [inhaling] de smoke.

Den ah kin take de dust from a black cat an' pugetti root.

[For *black cat dust*, see my comment in margin title BLACK CAT POWDER, p.526.]

(*Forgetty? Asafety?*)

Yessuh. An' yo' kin git a lettah from anyone yo' want tuh. Yo' kin jes' send one anywhere's [to you or to your client]. Yo' jes' send it tuh certain people.

[*Certain people* of course are *root workers* who *dress* your letter for you, but you yourself mail it. There are examples of this procedure in HOODOO. The *root* used in the present instance is *forgetty root*, which will make the recipient forget the writer. Is *forgetty root* sold by a commercial hoodoo firm, or is it the creation of an imaginative *root doctor* - my informant?]

(How would you do that?)

[After a moment's delay, informant shows a *root*.]

See, DAT'S DE FORGETTY ROOT. See dat? It's p'inted [pointed]. One goes by de p'int of de root, an' one comes p'int dere [I turn off my machine].

[I turn off my machine after the marking [--- or ...], which usually means the changing of a cylinder. If this was not the cause of stopping, then I needed a



~~moment~~'s rest from intense concentration upon informant. The machine restarts with a new subject.]

Yo' take de tongue from a dog - yo' take de tongue from a black dog, an' yo' kin take lodestone an' yo' kin take quicksilvah. An' yo' kin bring evah kin' - now, yo' take dat, yo' know, in de mawnin' jes' befo' de sunrise. It 'ccordin' tuh jes' which way dis apple gwine. Yo' take dat an' spin it, jes' take it up in de air an' jes' spin it lak dat. An' dat put's 'em jes' as fur as one end of de world tuh de othah. An' jes' as fur as a animal kin git dat in 'is mouth, why he's comin'. He's comin' right wit yo' - maybe de tenth hour he comin'.

(That's to bring him home?)

Yes sir, *yesiree.*

[In the preceding rite there are placed into a stem-plugged apple 3 ingredients: a small piece of black-dog tongue (probably a powder that can be bought), lodestone and quicksilver. The apple is then tossed spinning into the air; clockwise to bring him back, anticlockwise to send him away. These spinning rites are rare.]

An' yo' kin take a frog, a toadfrog, on de 26th day of nex' mont' [May] an' if yo' want 'im tuh talk on de 26th day, now, axe [ask] 'im whut is de beauty of a woman, an' he'll plainly tell yuh. Yes sir. Yo' evah heard dat befo'?

[I must have shaken my head, no.]

(What will he tell you?)

[He will] tell yo' jes' whatsomevah is de beauty of a woman, is her hair.

Wanta try it?

[Here I probably shook my head, yes.]

(What day do you do that on?)

On de 26th day of May, any time in de day.

(You just ask the frog?)

Yes sir.

(The *toadfrog*. And he'll tell you the beauty of a woman is her hair?)

Yes sir. An' whut ah want chew tuh do though, git chew a new vessel, a new basin, an' jes' put dat frog an' put chew two quarters in dere. Let 'im sit in dat watah. Jes' keep 'im in dere an' feed 'im on a litle piece of bread wit no salt in it - jes' a small piece. An' 'long about ten or 'leven a'clock, or jes' whatever time in de day aftah yo' put 'im in dere, an' give 'im dat piece of bread wit'out any salt in it. He ain't go'na left. Jes' take him up an' put 'im on top of a board or anythin' an ast 'im, "Barney, whut is de beauty of a woman?"

An' he will answer den, jes' lak he knew, "De beauty of a woman is her hair."

(THE FROG WILL SPEAK?)

YES SIR.

(What do you call him? You say, "Barney?")

Now, yo' kin go tuh work an' git chew some mustard seed, an' jes' sprinkle it roun' hin' yore baid, or eithah callin' some of de 98th Psalm. Dat will keep 'em [a hag] from bothahin' yo'.

[Well-known Psalm 98 begins: "O sing unto the Lord a new song; for he hath done marvelous things." King James Version.]

Well, now, you go out [to find BURIED TREASURE], if anybody hears de sign of anythin'. An' if he goes an' tries fo' dis money an' he kin find it, an' den if he find it, HE WILL HAVE TUH PAY DIS SPIRIT.

(How would he pay the spirit?)

Wit coppahs [copper pennies]. Well, now he goes. Jes' lak he gotta go up dis way [demonstrates] tuh de pasture, or he's gotta go maybe 'bout halfa acre dis-away, an' he drop two cents. Den he go disaway - dey ain't got but fo' ways. An' he drop two cents chere - two cents chere an' two cents chere. An' [another]

thin', HE HAVE TUH SPRINKLE A LITTLE WHISKEY ROUND DERE [where the treasure is buried], yo' see. [For whiskey and buried treasure, see margin title, ALCOHOL FOR THE SPIRIT, p.32, and KNOWED WHUT KIND OF WHISKEY HE LIKED, p.122.] An' when dey git dere, dey'll tarry 'long enough fo' him tuh git dis straight [arranged for night's digging] an' go 'way. Den he kin go back dere an' git dem pennies.

(All he has to do is dig it [the buried treasure] up then?)

Yessuh.

Yo' take a man, if he done misplease his wife in diff'ren way, he'll take a horseshoe an' write de wife name on a piece of papah around de horseshoe, an' put it in de stove an' burn Crystal Salt on it, an' dat will cure 'em [make peace].

(This man who just left, I am not very certain about the truth of his material. Some of his things are all right. Some of the things he might have made up and some of it sounds rather [blank space]. However, I shall let that go and see if I get any parallels. Some fellow had to go out and get him in the country this morning, and he is going to be sort of a contact man out within a few miles of town.)

[At a later date I added two comments:]

[I interviewed him after 1348, the woman who wanted to know how to make a living.]

[We beat the bushes for these fellows - doctors.]

#### ROSA A HOODOO WOMAN

YO' GO TUH DE DOCTOR [M.D.] AN' HE'LL SAY YO' GOT BLADDAH TROUBLE  
 STONE GALLS AN' ALL OF DAT BUT HE DON'T KNOW  
 HE DON'T WORK DAT KINDA STUFF - "HOODOOISM"...  
 AN' IT WILL SWELL YO' UP AN' KILL YO'  
 DEY'LL TAP YO' ONCE OR TWICE BUT IT IS NO USE...  
 DE THIRD TIME YO' GOT TUH DIE  
 UNLESS YO' GIT TUH SOMEBODY DAT WILL MAKE DEM DIG DAT UP

IF AH WAN' CHOO TUH "DRAG" AN' AH WAN' CHOO "TUH BE DOWN"  
 WALK DE STREET AN' BEG AN' BE HUNGRY  
 AH WILL GIT ME A BLACK CHICKEN  
 AH'LL TIE DAT CHICKEN BY DE LEG  
 (WHAT DID YOU SAY THAT CHICKEN WAS?)  
 A EVIL CHICKEN...  
 TIE HIM TUH MAH KITCHEN TABLE...  
 AH DON'T GIVE HIM ANYTHIN' TUH EAT  
 AH WHIP DAT CHICKEN AS OFTEN AS AH CARE TUH  
 JIS' BEAT 'IM - TAKE A STICK AN' KNOCK 'IM ASIDE...  
 KICK 'IM OR ANYTHIN' AH FEEL LIKE DOIN'...  
 TUH MAKE DE CHICKEN "DRAG" AN' BE SICK TUH DIE...  
 [AUTOMOBILE HORN OUT IN STREET]...  
 KEEP DAT CHICKEN DERE UNTIL HE GITS JIS' A FRAME...  
 HE'LL DIE FROM HUNGRY AN' DIE FROM ILL TREATMENT...  
 WHEN DE CHICKEN DIES  
 DE PARTY WILL "DRAG AWAY" JIS' LIKE DE CHICKEN

AH DON'T KNOW IF SOME PEOPLE DO LIKE AH DO

NEW ORLEANS, LOUISIANA

[Rosa is the woman I mention in the INTRODUCTION to volume 1, page XXXIII, lines 5-13. As I explain there, her material no longer sounds as evil as it did when collected at the end of a long tiring day. Even so, the black-chicken rite in preceding title quotation does not reveal a person filled with kind thoughts and good actions. The material comes from cylinders A343-A352 = 1159-1168. Her interview number is 818.]

Firs' yo' git some war powder, nex' yo' git some quicksilvah, nex' yo' git ~~some~~ hot-foot powdah, nex' yo' git some red peppah, an' nex' yo' git some [a bottle of] war watah - dat is tuh mix it up in, tuh shake it up, yo' undahstan'. Yo' shake it up nine times.

(How do you mean?)

Firs' yo' put all de powdah intuh a bottle an' yo' shake [demonstrates] once, twice, three times, fo', five, six, seven, eight, an' nine.

(Just shake down that way.)

Den yo' git yo' a black hen aig an' yo' write de name of dose persons on dat hen aig nine times. Den yo' crack dat aig. Yo' put de inside [of the egg] intuh dat same bottle. Aftah yo' uncork it, put dat inside dere. Yo' break de shell up intuh pieces, yo' put dat intuh de bottle. Den yo' shake it well nine times. An' at twelve a'clock in de night, any night in de week, a rainy night, yo' jis' pass by dat door an' break dat bottle; but when yo' go, don't nevah look back aftah yo' do it. Don't nevah look back, becuz if yo' do, dat will make yo' go, too. An' don't nevah come back across it, if yo' have tuh even cross de street an' come ovah tuh yore apahment. Don't nevah cross it.

(Never go by that house again?)

Not aftah yo' break de bottle dat night. Aftahwards yo' kin.

(What will that do?)

Dat makes 'em move, yes sir.

Yo' wants de powdah tuh weah on yo', don't yo', fer pertection. Firs' yo' git some cinnamon an' nex' yo' git some loaf sugah, one block, an' de nex' yo' git are de names of yore family. Undahstan'? Write dat on a piece of papah nine times, each name on top of de othah, backwards an' forth. Write it three tuh yo' an' fo' from yo', yo' see. Den yo' take dat an' yo' put it intuh dat papah which has tuh be a piece of brown papah. Git yo' a spool of silk thread, black silk thread, an' yo' put dat ingredients in dere. Yo' fold it tuh yo' all de time, not from yo', an' yo' take dat an' yo' flatten it out. Yo' put it in de bottom of yore shoe dat makes de firs' step. YO' KNOW WHICH FOOT MAKES DE FIRS' STEP? Yore right foot. An' take one bran'-new tack an' nail it undah de innah sole. See, it is got a lile soft sole in de shoe. Yo' take it up, raise it up, an' den nail it [insole] one time an' weah it an' nobody will nevah harm yo'. An' git yo' some good-luck powdah from de drug store. Ah use dat. Git it from de CRACKAHJACK DRUG STORE DOWN ON DE STREET HERE, an' nobody will nevah hahm [harm] yo'. An' always when goin', have yore han' in yore pocket, take it out an' rub it jis' like dis [demonstrates] until de han' gits warm. An' yo' kin go on about yore way an' nobody'll nevah do yo' any harm.

Go out tuh de FO'K OF DE ROAD on a FRIDAY NIGHT at MIDNIGHT. Yo' take nobody wit yo', go alone by yoreself. Yo' have yore pot of boilin' watah. Yo' git a BLACK CAT an' yo' put 'im in sack an' bring 'im wit yo' at de fo'k of dat road. But nobody mus' not be dere wit chew. Yo' takes dat sack an' yo' holds it down intuh dat hot pot of boilin' watah, an' let it stay dere until de bones - de skin is cooked an' de meat is cooked off de bones. An' de lef' foot, de LEF' FOOT IN DE BACK, yo' TAKE DAT BONE AN' YO' PUT IT 'CROSS YORE MOUTH AN' YO' MAKE A WISH.

An' nobody'll catch yo', if yo' evah git intuh anythin', or nobody will evah speak out fer [against] yo', as long as yo' take dat bone [along]. An' put some love powdah on dat bone, an' den yo' sew dat bone up intuh a piece of red flannel an' weah dat bone in yore pocket; an' crimes dat yo' kin do, yo' cannot be caught. YO'LL ALWAYS KEEP MOVIN', YO'LL JIS' BE AS QUICK AS DE CAT IS DAT HAD DE BONE, yo'll git out of de way. Yo'll always have dat feelin' dat dey are neah yo' an' always yo' will move on. Dey'll nevah ketch yo'.

YO' WILL SUFFAH WIT A HEADACHE, staggahin'-like - dat's WHEN DEY ARE BURNIN' CANDLES ON YO'. An' yo' kin tell whethah it is a black candle or a red candle. Dat is, if it's a black candle, yo' have a dizziness; if it's a red candle, yo'll have a thumpin' right here [demonstrates].

(On the top of the head.)

Yo' take TWO MATCHES, yo' cross 'em in de top of yore head, which is de mole [mold]. Yo' take yo' some ice, a li'le block of ice, an' yo' set yo' a white candle on dat ice. Dat is if yo' kin have a brace, yo' know, from de woodwork, or anythin' dat will hold dat candle. Jis' dat it will absolutely fit upon dat piece of ice. An' yo' take yo' some vinegah an' yo' po' it intuh a bowl where dat ice is at, an' dat candle will commence tuh doin' [demonstrates], poppin' jis' like dat, until it constantly [gradually] goes out. An' yo' do dat fer nine mornings - not nights, nine mornings. An ah'll guarantee yo' dat candle will go out.

Ah tell 'em tuh take DE BEEF TONGUE. Yo' take a beef tongue - dat's when it's [a candle is] burnin' on yo' an' yo' are cold all de time, even if it's summah-time yo'll have chills. Yo' take de beef tongue. Dey puts nine needles an' nine pins [demonstrates]. Stick dis way, stick dat way.

(Head one way and head the other way.)

Yes.

Dey continue. An' yo' take de beef tongue, dey put it on a block of ice, on top of de ice; but constantly it makes it headway down intuh dat ice, yo' undahstan'.

(I see.)

Yo' take de candles, dose black candles, NINE BLACK CANDLES, an' yo' set 'em all aroun' dat box.

(Around the box you have the ice in?)

Aroun' de box yo' have de ice in. But yore name is goin' tuh be on a piece of papah wrote nine times an' its slipped in dat tongue, an' put down in dat tongue an' fold up. An' dose candles burn aroun', an' de party which is burnin' dose candles makes a wish, an' yo' keep a chilly feelin'. Don't care how warm it is in de summahtime, yo'll always freeze. Finally, yo'll pine away - yo're git po' [poor], yo' don't know what it is all about. Yo' go tuh de doctor [M.D.], an' de doctor will say its chills-an'-fevah, which dey doesn't even work in dat kinda way - yo' see, in no hoodooism way. Dey can't say anythin' but chills-an'-fevah becuz yo' are cold yo' see, but yore blood is warm. It's cold an' hot, cold an' hot - yo'll have dose. Finally, if yo' continue like dat an' nobody stops it, it will run yo' crazy.

Red candles are not fer death, but black candles are. Blue candles an' green candles are tuh make yo' drag.

Yo' take any part of yore undahweah, yo' take nine ten-penny nails. Stretch yo' out as though yo' are dead, yo' undahstan' wit no pertection, nails in yore han's as dey did Christ on de cross. Dat's de party dat is goin' tuh burn dose candles on yo', yo' see.

(If I were going to burn those candles on you, I would stretch myself out?)

No, if yo' are goin' tuh burn 'em on me, yo' git mah undahweah, some pahtic-

'Lah place, an' yo' take an' stretch it an' yo' nail each sleeve, as if it were ham's, undahstan'. Den yo' take de collah an' nail 'em dere. Den yo' take it in de front an' yo' nail it dere; yo' nail three right in a row dere. An' den yo' stretch it on out until yo' git tuh de leg of it, jis' as straight as yo' kin stretch it, an' yo' nail two bran'-new ten-penny nails in dere yo' see. Now, dat is undah a piece of linoleum, dat yo' does dat. Now, in dat room, [it] is absolutely a private room, DEY GOT 24 CANDLES. Dose candles are green - no white at all - red an' blue, black, but only one black one. But git as many green an' red ones as yo' kin git, as yo' kin afford, an' burn 'em.

(And what happens?)

Oh! Mah deah child, yo' will absolutely [be] draggin' from de land of de livin'.

An' den ag'in, yo' kin bury it [underwear] in de groun', but stretch it like-wise. An' yo' put dirt on it as if dey are buryin' yo'. Put dose nails, dose ten-penny nails, an' spread de dirt out as if it were de grave. [Make a mound] out of it an' go dere evah mawnin' an' make a bad, bad wish fer death, an' yo' will absolutely leave here an' de doctor can't undahstan' what is de mattah wit yo'. All he knows is dat yo' are wastin' away. Dat is all he knows about it. Undahweight, dat is all he'll give.

Yo' take a pan, a common ordinary tin pan. Yo' take dat chamber lye an' yo' put red peppah, which is cayenne peppah, yo' put it in dere. Yo' put war powdah, an' yo' put dis called black-cat powdah - dat's a terrible powdah. Dat's a powdah dat choo shouldn't even git it on yore han's eithah walk intuh it. Yo' take dat intuh dat chamber lye an' yo' mix it up an' yo' put it intuh a bottle. Yo' GIT A WHOLE NICKEL OF pins an' a whole nickel of needles. Yo' git yo' some steel dust, an' yo' git yo' some bluestone, an' den ag'in yo' kin git yo' a lemon, yo' undahstan', but don't take de inside of de lemon, take de hull, de peelin'. An' yo' put dat in dere, an' den yo' git some what yo' call lodestone an' yo' pulverize dat lodestone, if yo' can't buy it pulverized. Here lately yo' kin buy it pulverized, but yo' used tuh git it in dose bricks, yo' see. An' yo' put it in dat bottle of chamber lye. Yo' cork it up an' yo' be sure dat yo' git dis glue [so] dat no air will git tuh it whatevah in de world, an' yo' glue it an' yo' take it, yo' bury it in de groun' upside down, where de sun rises but not sets yo' see.

(You mean you bury it where the sun rises on it but won't set on it.)

Now, dat's nine days yo' leave it dere in de sunset [sunrise], an' yo' take it out dat hole an' care [carry] it tuh where de sun goes down, yo' see. Now, in de graveyard it's still bettah. Dat's if yo' git in dere. Yo' git in wit de custom [custodian], maybe yo' kin git in dere, in de graveyard on de side dat de sun goes down. An' yo' bury it upside down an' covah it ovah. Bury it as deep as yo' kin git it an' dey will absolutely swell-up-like. De stomick will always keep swollen an' it will even go down intuh de private, an' den constantly yo' git so yo' can't pass yore watah. Yo' go tuh de doctor an' he'll say yo' got bladdah trouble, stone galls [he means gallstones] an' all of dat, but he don't know. He don't work dat kinda stuff - hoodoism. Yo' see he don't know. An' it will swell yo' up an' kill yo'. Dey'll tap yo' once or twice but it is no use of tappin' yo' - de third time yo' got tuh die, unless yo' git tuh somebody dat will make dem dig dat up, who will give 'em a mind tuh dig dat up. Maybe dey will look at yo' an' pity yore case an' go an' dig it up. Dey will have tuh if yo' go tuh de right party.

Now, yo' see tuh make yore husban' have good passion, tuh stay at home an' - his bath watah. Yo' kin take it an' SCRUB DE WHOLE HOUSE WIT IT - wit a spoon of sugah in it. Yo' kin scrub de whole house in 'is bath watah an' he will be a

good-humored man.

An' de fingahnaill clippin' is tuh hold a man fer a woman, yo' see.

Yo' take nine strands of hair, three out de mole of de head, three from de person's [privates], dat's six, an' one from undah de lef' ahm [arm] an' two from undah de right ahm which is nine. Isn't it? Yo' take de fingahnails an' yo' cut 'em. Let 'em git dirty, dirty, dirty. Don't nevah keep 'em manicured. Yo' take de fingahnails yo' clip 'em. Yo' clip de toenails. Yo' scrape de bottom - yo' soak de feet, yo' scrape de bottom of de feet - all dat crust out from undah dere. An' yo' take it an' put it in a pan, put it on top of de stove an' let it parch, burn-out as yo' kin git it. An' aftah it parches brown, yo' take dat an' put it intuh a li'le containah, a jah [jar] yo' undahstan' - yo' see, it's so high [demonstrates]. An' close it dat it won't git moist. An' evah mawnin' an' evah evenin', as many times as he eats, yo' put a pinch of dat in 'is food, an' he will nevah quit yo'. Ah've been married 25 yeahs an' ah've got a son, he's 23, an' mah husban' has nevah lef' me. Ah go when ah want an' ah come back when ah want.

(WHY HASN'T HE LEFT YOU?)

BECAZ AH FEEDS 'IM ON DAT.

His lef' shoe, put some sugah in it. Turn it up undah de bed an' git a bowl of watah an' push dat up undah de bed, an' he will sleep until yo' come back. An' he will nevah wake up until yo' open de do' an' shake him or eithah he finds yo' gittin' in bed. But turn de shoe up when yo' wants 'im tuh be awake, becuz if yo' leave it undah dere he'll ovahsleep de time tuh git up tuh go tuh work.

[I ask a question while my machine is stopped.]

No, turn it aftah yo' put de sugah in an' shake it up tuh de toe - tuh de end of de shoe, end of toe. An' stick de shoe up undah de bed, right up undah 'is head.

Dey kin kill yo' wit de photograph. Dey take de photograph an' dey take one long ten-penny nail an' yo' nail dat photograph down out in de graveyard. But on dat photo yo' take an' plastah yo' a piece of papah - write yore name on it. But it has got tuh be a tintype, it can't be a card photo. It have tuh be a tintype photo. An' yo' write de name nine times on dere. Yo' take one ten-penny nail an' yo' go in de graveyard where in de direction de sun goes down. An' yo' take a li'le box like a cigah box, yo' undahstan', an' yo' put dat photo in dat cigah box an' yo' nail it wit some tacks all aroun' in it, as many tacks as yo' kin git.

(You nail that photograph into the box.)

In de box. Yo' see jis' like yo' put de box down in de groun' an' yo' nail dat nail through dere, regardless if it anythin' tuh hold de dirt dere. Yo' undahstan'. But dose tacks is nailed befo' yo' go tuh de graveyard, yo' see, an' dat one ten-penny nail goes down intuh de graveyard dirt. An' yo' covah it up an' den dat will kill yo'.

Put de photograph in de box face downward. Put de piece of papah ovah de face of de photo an' de names are on de outside of it. Yo' write it fo' times tuh yo' an' five from yo'. Yo' take de papah an' yo' write it fo' times an' den turn it ovah an' write it five more times. An' paste dat on de photograph wit de names on de outside.

Yo' MAKE A LI'LE COFFIN.

(Out of what?)

Out of a tombstone which is de bo'd [headboard]. Yo' got tuh take a bo'd, yo' can't carve dat [stone tombstone]. Yo' take de tombstone an' yo' git some card[board] an' make yo' a li'le coffin jis' about so long [demonstrates].

(About 6 inches long.)

Dat is from de board out of de graveyard, an' yo' take any kin' of a piece of sock or anythin' dat choo got, yo' undahstan', an' yo' nail it down - evahthin'

goes nine times - nail it down nine times in dat coffin, yo' undahstan', an' yore name, an' bury it jis' as though yo' buryin' de dead. An' dat will kill yo'. If yo' don't git it up, dat will absolutely kill yo'.

Yo' take dat li'le bow [from his hat] an' yo' git yo' a spool of black silk thread, write de name nine times on a piece of papah. Always be brown papah, as ah firs' tole yo'. Yo' take dat li'le bow an' yo' put it inside of a piece of papah an' yo' git yo' some war powdahs, which will keep 'im flusterated all de time, yo' undahstan'. Git a piece of de hair, positively, becuz if dey are close enough tuh yo' tuh git a bow, yo' ought tuh git de hair. Yo' git de hair, yo' put dat in dat piece of papah, an' yo' take dat silk thread an' yo' wind it as tight as yo' kin git it, as many times as yo' wan' tuh. Yo' take it in de woods, yo' nail it in de tree. Yo' make a hole, yo' bore a hole wit a augah. Yo' stick dat li'le piece of papah intuh dat hole an' yo' take one of dese pegs an' yo' drive it in - dat peg intuh dat hole, which carries dat piece of papah down in dere. An' dat will run yo' crazy.

An' den dey make a cross. Well, dey carve dat man, dey makes a man, yo' undahstan', outa piece of papah. Dey make de cross as ah tole yo'.

(What do they make the cross from?)

Any piece of wood dat will hole tacks, yo' undahstan'. Yo' take dat piece of papah an' yo' nail it tuh dat cross as Jesus Christ wus. An' yo' take dat tuh de graveyard an' yo' bury it, but yo' bury in de sod. Don't bury it in de box. An' when dat wood rottens - now if yo' want me tuh drag a long time, git a piece of oak wood, it won't rot so fast; an' if yo' wanta kill 'em in short while, which is six months or nine months like dat, yo' make it out any kinda wood, cypress or anythin' yo' undahstan', an' bury it in de graveyard. An' go home an' make de same thin' an' set it up an' burn a black candle all de time, nevah let it go out. An' befo' it goes out - don't nevah blow it out, jis' take an' wet yore fingah an' touch it, pinch it out. Dat will kill yo'.

An' anothah thin' will run yo' tuh de rivah. Dat is tuh git a coconut, open dat coconut, put yore name in dat coconut, put choo de same kinda powdah - hot-foot powdah. Dat keeps zhoo walkin', walkin' all de time, an' yo' are nevah satisfied. Write one name on de papah nine times.

(You have a little hole where you put this paper in, on which you have written your name nine times, five one way and four the other way.)

Yo' empty de watah outa de coconut firs', though. An' always take dat silk thread an' tie dem jis' as tight as yo' kin, an' yo' stick it in dat coconut. An' yo' take yo' a stoppah, a co'k yo' know, an' trim it, make a li'le co'k an' put it in dat hole an' stop it up. An' go tuh de rivah, but don't nevah look. Always throw it ovah de lef' shouldah an' make yore wish. Dere wus a woman rior tuh de rivah here, right aroun' de cornah, here 'bout, well dey say 'bout five months ago. She went ovah in dere an' dey caught 'er yo' undahstan', yo' see; but she went in de wintahtime an' de boys, two white boys were comin' along at de time an' dey caught 'er. But aftah she got out dey brought 'er tuh de hospital an' she caught double pneumonia from goin' in de watah in de dead of de wintahtime. Dat woman is as crazy as a betsy bug. She's got a husban' right aroun' here in Parches[?] dat runs a barbah shop roun' here. An' jis' she got barefeeted an' necked [naked] an' jis' took fo' de rivah. De doctor say if she had had li'le heavieh clothes on, she would not have taken dose congestive chills.

Now yo' go de graveyard an' try a grave from a person dat yo' know has been lately buried, de new dirt, an' yo' bring it home; but DON'T BRIN' IT IN DE HOUSE - DON'T PASS THROUGH DE HOUSE BECUZ IT'S DEADLY BAD LUCK. Brin' it roun' de alley way, carry it in de yard an' do whut yo' have got tuh do wit it. SPREAD SOME PIN OUT DAT IT WILL NOT EVEN GIT IN YORE YARD, mixed up intuh dirt. Yo' take

dat *graveyard dirt*, yo' take yo' some dirt daubah nes', cayenne peppah, *war powdah* an' quicksilvah an' *hot-foot powdah* - dose are de powdahs dat keep yo' goin' all de time. An' yo' mix dat all up, an' if yo' wan' anybody tuh move or even outa town, yo' take dat an' throw on 'em unbeknownst tuh 'em, jis' as yo' go in ahead of me or yo' goin' out yore do' an' ah'm already outside. Jis' throw it an' nevah look back, jis' keep on. If dey touch it, don' act like yo' know anythin' about it, go on.

Dat will make dem leave town, even walk away from dere own home.

Ah've heard of workin' wit de moon. Dat is when de moon goes down an' when it is wastin' away, yo' see. Yo' say, ah wanta kill a woman. Ah takes 'er intah-co'se rag on de waste of de moon an' yo' put it in a bottle wit some vinegah, half fulla vinegah, an' yo' twist it as tight as yo' kin an' wind it. An' take yo' a cord string an' ball it as tight as yo' kin, in way dat it kin git in dat bottle. But a perserve jah is bettah dan a straight long bottle. Dat is if yo' make it like a ball, an' yo' put it intuh dat vinegah, see. An' yo' stop it up an' yo' bury it in de ground on de side de sun goes down. But please bury it on de waste of de moon an' it will waste away den. Of co'se, put de top on it [jar]. An' she will have terrible cramps an' SHE WILL DIE IN AN HOUR, BECUZ IT JIS' LIKE YO' TRYIN' TUH HAVE A BABY AN' CAN'T HAVE IT.

An' den yo' kin cross a person dat's carryin' a baby. Yo' take - de woman who is carryin' de baby befo' de baby comes tuh life, where she stays at, yo' take a ten-penny nail an' a stud horsehair an' yo' wrap it aroun' dat nail until yo' git halfway, an' den yo' take de name of dat woman an' de horsehair an' de number of de month dat she is in, which if she's two months, yo' see, yo' put dat second month on dere. An' yo' write her name an' yo' wrap it aroun' dat nail. An' yo' go tuh 'er do'step an' yo' nail it right down where she's got tuh cross; or ei-thah at de gate, if it's got a piece of bo'din' [boarding] down dere, yo' nail it down in dat bo'd. An' when she cross dat nail SHE IS TIED UP, SHE CAN'T EVEN HAVE HER BABY. DAT IS WHY WHEN DEY GO TUH DE DOCTOR, DE DOCTOR SAYS DAT DEY CAN'T DELIVERY, yo' undahstan'. See, sometimes dey have tuh take it from 'em. Sometimes dey have tuh kill de mothah tuh save de baby, sometimes dey have tuh kill de baby tuh save de mothah.

Now, if han'writin' 's [handwriting is] ink, yo' take it an' put it in a jah an' yo' put nine LI'LE FINGAHS dat are SEWED UP - yo' undahstan', nice li'le FINGAHS DAT'S MADE OF COTTON. Jis' make yo' some *fingahs* yo' undahstan', an' yo' put nine - yo' don't know whethah yo' write wit yore lef' or yore right han'. By de way it's right. Now, if she don't know, can't undahstan' if a person kin write wit both han's de same way, some kin do dat, yo' see, yo' put nine. But it's got tuh be de *fingah*. Now, dere are ten *fingahs*. Yo' take it an' yo' put it in a jah, an' yo' put nine li'le *fingahs* on it.

(You take nine little *fingers*.)

Nine li'le *fingahs* made of cotton. Jes' make yo' some *fingahs*, yo' undahstan', an' yo' put nine. Well, ah don' know whethah yo' write wit yore lef' or yore right han'. Now, if yo' don' know, can't undahstan', if a person kin write wit both han's de same way - some kin do dat, yo' see - yo' put nine *fingahs*.

(Suppose that person is right handed, then what would you do?)

Well, yo' take nine, yo' see, nine of 'em an' yo' take dose *fingahs* an' yo' put 'em all tuhgethah aftah yo' have done made dem, yo' see, an' yo' take needles an' pins, an' as many as yo' kin, an' stick through dose *fingahs* - jis' pierce, stick, through dose *fingahs*. Yo' put dose *fingahs* IN A JAH AN' YO' TURN IT UP AN' YO' TURN IT DOWN NINE TIMES WIT DE WISH, yo' undahstan'. An' yo' git yo' some red, red-hot *peppah*. Yo' git yo' some *graveyard dirt*. An' yo' be sure tuh git de dirt daubah's nes' an' yo' poun' dat up an' yo' put dat intuh dat jah.



Den yo' bury it undah de steps where dat yo' have got tuh pass ovah - ah've got tuh pass ovah. Ah'm gittin' yore writin', yo' undahstan'. An' finally - yo' see ~~some~~ people paralytic stroke - yore han's will git wit no feelin's in 'em.

Now, yo' kin do it tuh de feet too, de same way, yo' undahstan', an' yo' git so dat yo' can't walk, yo' can't use dat foot. Yo' go tuh de doctor an' de doctor will say it's a paralytic stroke, which it is. Yo' haven't any use of yore-self, yo' see. DAT'S FROM YORE TEN-PENNY NAILS.

See, de bone of de dead person, don' git it when it's buried too long. An' yo' take dat bone - AH DON' KNOW IF SOME PEOPLE DO LIKE AH DO, yo' know - yo' take dat bone an' yo', well yo' say it's perfumed, yo' see, an' yo' put it in a oven an' yo' bake it as though yo're bakin' meat, yo' undahstan'. An' yo' take dat dust from dat bone an' yo' kin take an' put it in de food, an' de party dat yo' put it in de food fo', in nine day time, ah guarantee yo', will be dead. Dat's deadly powdah - DAT'S WHAT YO' CALL DEADLY POWDAH. Yo' kin buy it - YO' USED TUH COULD BUY IT FROM DRUG STORE, Crackahjack Drug Store. Deadly powdah, dat's what it is.

Fo' luck in gamblin'? All yo' got tuh do is tuh git some good-luck powdah - yo' call it de Fifth-Day Powdah. Yo' take dat an' dat love watah, an' dat drawin' powdah, yo' undahstan', an' dat steel dust - always carry it in yore pocket when yo' are goin' tuh gamble. Yo' take dat an' yo' make a bag - a hoodoo bag out of it. Git yo' a piece of red flannel. Yo' wet it wit dat love perfume - yo' undahstan' yo' call it, an' dat love powdah yo' put in it. Yo' put dat drawin' powdah in dere - dat's tuh draw de money tuh yo', yo' undahstan'. Yo' put de steel dust in dere an' yo' sew it up. Yo' stick nine needles in it but brin' it up, stick yore pins up tuh give yo' sharp luck.

An' yo' take dat an' yo' put a piece of coarse black thread on it, yo' undahstan', an' yo' pin it on yore undahweah in de inside. An' yo' put de drawin' powdah in one pocket, dat yo' always keep yore money in, an' de steel dust, dat'll hold yore money an' draw mo', yo' undahstan'. An' yo'll be constantly movin' yore han's in yore pocket an' takin' 'em out, rubbin' 'em like dat [demonstrates] all de while long. An' when yo' rollin' dose dice or playin' dose cards, always be fumblin' fo' matches down in dere - dat yo'll have tuh take on out tuh light yo' cigarette or cigah, an' like dat, an' make yore wish fo' luck tuh win, an' ah'll guarantee yo' yo'll win.

Fast luck powdah is jis' whut yo' uses aroun' de place, which is called drawin' powdah or fast luck powdah. An' dat steel dust. An' yo' put it in each cornah, yo' undahstan', of de firs' room dat yore business - aroun' behin' de countah where yo' constantly walks. Den yo' go on de outside an' yo' sprinkle it close up side de wall. Dat steel dust goes down, it makes a hole, it always sinks in an' yo' can't sweep it away. It goes in, it looks like lile black peppah aftahwards, about a day or so. Aftahwards yo' throw it up in dose cornahs, all aroun' de rims on de outside, yo' undahstan'. An' evah mawnin' take yo' nine buckets of hydrant watah, THROW NINE BUCKETS OF HYDRANT WATAH WIT A WISH. Sprinkle yore place wit fast luck powdah, steel dust an' cinnamon, sugah an' make yore wishes. An' always put a lile of dat fast luck in yore stuff, dat drawin' powdah in yore stuff. It's not poison though.

(You mean in your liquor?)

Not too much, yo' undahstan', jis' enough in yore likkah fo' tuh touch it, an' shake it well whenever yo' touch it, an' ah'll guarantee yo' will have profit. Yo'll draw de ones on de othah cornah [where your competitor sells liquor] ovah on yore cornah.

(THIS WAR WATER IS LIKE WHAT?)

IT'S LIKE BLOOD, IT'S-A PINKISH.

(YOU SAY YOU CAN'T GET THE STAIN OUT?)

NO, IT DON' COME OUT AN' AS LONG AS IT STAYS IN DERE, DE BAD LUCK WILL BE OVAH DERE - DAT CORNAH WILL BE VACANT.

(Drives your competitor out of business.)

Yes.

Yo' git yo' nine buckets of bluein watah. Aftah he [policeman] leaves outa de place, but not aftah he gits outa de neighborhood, yo' undahstan'. Yo' kin say yo' scrubbin' de banquette [sidewalk]. He don' know any bettah, yo' see. He'll have tuh move so yo' kin throw yore watah.

Yo' git nine buckets of bluein watah, yo' throw it out dere nine mawnin's, stop nine mawnin's, an' start nine mawnin's mo' [skipping magic]. Yo' throw some red peppah behin' 'im, cayenne peppah, an' war powdah right behin' 'im. [Every] time he go, yo' jis' - jis' like yo' have tuh put it in sawdust. Jis' put it in some sawdust an' jis' chunk it out his way. Den yo' git dat bluein watah an' yo' dash it out dere nine times evah mawnin'. Ah'll guarantee he'll pass yore place, he won't stop in.

(That's to keep the law away from your place.)

Well, firs' yo' go befo' yo' leave home, yo' TURN EVAHTHIN' YO' HAVE IN YORE HOME UPSIDE DOWN dat is turnable. Yo' take like dis dressah here, yo' lay it ovah on de flo'. Yo' turn yore chairs upside down. Yo' take yore mattresses, yo' turn 'em ovah. Yo' turn ovah evahthin' in de house upside down, yo' undahstan'.

Now, yo' take de judge's name. Write it nine times tuh yo', not from yo', an' yo' take dat an' yo' put it inside of a LAMB TONGUE. Yo' take an' yo' make a hole in de lamb's tongue right at de end - de li'le end at de tip. Yo' split dat tip open. Yo' put it in dere an' yo' put yoreself some dis loaf sugah - de least li'le bit, jis' a li'le bit will do. Dat's tuh sweeten 'im down, de loaf sugah. An' yo' sprinkle it in dere an' yo' use cinnamon. Den yo' sew it in dere jis' as tight as yo' kin git it wit coarse No.8 black thread. Yo' put it in dat lamb's tongue an' yo' set it in a pan. Yo' stick dat candle - git yo' a candle an' stick yore candle clean through dat tongue an' leave it burnin' in de home while yo' is gone. Dat'll be a blue candle. An' yo' leave it burnin' until yo' get back home an' dat will make him absolutely turn aroun' in his chair an' say yo' did de othah.

An' git a row of pins, yo' know, a whole nickel of pins an' pin 'em in yore undahweah. Evah pin dat yo' have, in yore undahweah, pin it up. Jis' go right on up de undahweah wit de pins. Don' pin none of dem down, all of 'em up.

(Why do you do that?)

Well, dat goes in wit de rest of it. Yeah, dat goes in wit de rest of it an' he'll [the judge will] discharge yo'.

(Why do you use a lamb's tongue?)

Well, he will be humble as a lamb. He'll be humble as a lamb. He will talk jis' as modest an' mild, an' he will give yo' a smile. A lamb's tongue. Yo' know how humble a lamb is.

Yo' take an' buy him a halfa pint of whiskey dat he'll like, anythin', if it's wine or whutevah he likes de best, DAT HE GITS DRUNK ON. Yo' go tuh de rivah where dose fellah ketches catfish at. Yo' buy yo' a live cat[fish] which will stay alive until yo' git home, if yo' put it in a bucket. Yo' come home an' drop yo' nine drops of dis catfish blood - jis' cut de fish while it is alive an' leave de blood drops down while it is warm intuh de whiskey an' shake it up. Put some mo' in dere which will make a halfa pint; den aftah, yo' take half out an' drop dis blood in an' put de rest of it in dere. An' yo' set it up on de mantel-piece. Don't tell 'im anythin' about it. He always goin' tuh grab it 'cuz dat's

what he loves. An' ah'll guarantee if he drinks dat it will not kill 'im. It will make him heave up evah bit of it he drank, an' turn 'im ag'inst any kinda likker an' make 'im sick fo' awhile, yo' know. Dat is he'll not evah wan' it any mo'.

St. Rita? St. Rita doesn't like a man. Well, she is a woman an' she married a man, her firs' husban' an' he wus a drunkard an' a mean man. He cut 'er in de head, which de pichures will show yo' if yo' evah see it. She has a cut an' it bleeds. Yo' kin see where de blood runnin' down, right in de fo'head, right here. Aftah he did 'er so mean, her firs' husban', her firs' love, she turned completely ag'inst men an' she went tuh be a nun. When she went intuh nunhood, she despised all boy babies, an' men she don't like dem.

Now, if ah want yo' [a man] tuh drag, if ah wan' choo tuh have de worst kinda luck in de worl', ah'll have tuh burn yore name undah a black candle tuh St. Rita an' keep it burnin' all de time an' yo'll nevah conkah it. Yo'll git money an' yo' can't keep it. Yo' can't hold it an' it won't do yo' no good. Yo'll go raggedy. Yo'll wish tuh buy clothes, but when yo' git dere yore mind will turn. Yo'll go an' buy somepin tuh drink dan tuh buy clothes tuh put on yore back.

An' put a teaspoon of whiskey or whitevah dat party drinks in dere, in dat glass. An' burn de name undah de glass of watah, yo' undahstan', an' put de likkah in de watah an' burn de candle.

(Put the candle to the side, then you put the name under the candle under the water.)

[The candle is in a glass of water, the name is under the glass.]

Yo' have dis glass in fronta her pichure, an' put de candle tuh de side an' yo' have de name undah de candle or undah de watah. An' make de wish tuh St. Rita, which is doin' it in through dat watah. But let dat watah be holy watah.

(This is St. Rita.)

(How do you spell it?)

R-E-T-A.

St. Raymond is fo' luck.

(How?)

Well, yo' take in yore home yo' burn St. Raymond. Yo' burn St. Raymond intuh yore home an' wit tapahs. YO' KNOW WHUT TAPAHS ARE?

(Yes.)

An' yo' git yo' some tapahs an' yo' put it in a glass an' yo' light dose tapahs, yo' undahstan', an' yo' burn St. Raymond, an' anythin' yo' wish fo' in yore home - fo' comfort, peace, or anythin'. Yo' don' have tuh use any name wit 'im. He is whut choo call a Christian saint, yo' undahstan'. It's no harm, yo' can't do any harm wit 'im becuz he is a Cath'lic, an' yo' burn dat fo' luck in de home.

(Who is St. Peter?)

St. Peter, he opens de do' of de heaven, yo' see. St. Peter, if yo' wan'a burn St. Peter fo' - say fo' a saint an' fo' luck, yo' kin burn a candle too. Dose are all good saints, yo' know.

Now, ah had a pichure in mah home of St. Rita an' ah had three boys. An' ah got two now. Ah got one dead. An' a lady tole me, ah had so much trouble wit mah boy goin' tuh jail. He got so he steal - he stole an' he didn't care whut ah did. He had a good home. His fathah, he nevah wus in trouble, an' ah nevah wus in trouble. He jis' natchly [naturally] couldn't keep 'is han's off people's thin's. An' he stole an' he stole an' he stole. So ole lady came tuh mah house one day. She says tuh me - ah wus cryin'. Ah says, "Mah boy's about tuh go tuh penitentry [penitentiary]." Ah say, "Ah don't know whut tuh do." She says, "Well, ah'm goin' tuh tell yo'," she says, "whut tuh do." She said, "Yo' take

St. Rita's picture outa yore house. Don't break 'er up," she said, "fo' Christ's sake." Say, "Take her aroun' de cornah in de street, anywhere yo' kin lay 'er down, but don't harm 'er, don't break it an' don't give it away." An' says, "Aftah dis yore boy will be a good boy."

An' ah taken 'er picture an' ah went aroun' de cornah in a empty house an' ah put it in dere an' ah lef' dat picture. Now, ah got two good boys but mah othah boy wen' tuh de pen. Aftah he got outa dere he come back home an' wus taken sick from exposure up dere an' he died. As long as ah had St. Rita in mah home, ah wus in terrible, terrible trouble wit mah children. Dey go out an' in a minute dey come back wit dere heads cut in a fight. Ah'd have one on dis shouldah an' one on de othah brin'in' botha dem tuh de hospital. If one stuck a nail in 'is foot tuhday, de nex' one stuck one in 'is foot tuhmorra. If ah had one wit double pneumonia, ah had de othah wit circumcising. Well, sure cost enough. But dat wus too much trouble all at once tuh po' down on me at once.

An' ah would be a constantly worried woman all de time from St. Rita's picture. It's a terrible woman.

(Where did you get St. Rita's picture?)

Yo' kin buy St. Rita's picture down dere. Yo' kin buy 'er at de Ten Cent Store.

Yo' write de name nine times on a piece of papah. Yo' git dat *drawin' powdah* an' dat quicksilvah. Now, if ah put de quicksilvah down in dis room right now, yo' could throw it down dere now, yo'll hear it rollin' in balls. Yo' know it's like balls, it's like china, it'll roll all aroun' but it will nevah stop.

(Like little china marbles?)

Yes. It'll nevah stop until it gits tuh de place wherevah ah'm *fixed*, or anythin' is *put down* fo' me in dis room here. Ah kin find it wit dat quicksilvah.

[The preceding is like those many rites under DIAGNOSIS, pp.165-217.]

Now, jis' lay it down quietly an' it's goin' tuh roll an' wherevah it stops, gives yo' luck, fo' de parties tuh be [will] put dat right dere in dat quicksilvah place.

An' yo' take dat quicksilvah an' yo' take de name of de party dat yo' believes has taken yore thin's an' dat drawin' powdah. Write dere name nine times an' put it on a piece of papah, an' roll it tight, an' nail it at yore threshold undah de carpet. Nail it wit one bran'-new tack. As yo' walk in evah day, make yore wish fo' de loss, dat yo' have tuh come back home. An' fin'ly de party will come an' knock at yore do'. Dey goin' proclaim dey foun' it, an' dey will proclaim tuh yo' dat yo' lost it off yore person, but yo' know bettah.

Guard thin's yo' don' wan' stolen. Jis' yo' git jes' whut ah tole yo', de quicksilvah an' lay it in dere, lay dat article in dere. Always keep it an' de powdah on de dressah. Ah always keep dat [drawin'] powdah on mah dressah an' in mah jewels dat ah want. Yo' kin put [it] even in de dressah drawahs, jis' sprinkle it in de dressah drawah an' lay yore jewels dere. Dat quicksilvah is goin' tuh hold it, goin' hold it right dere, an' dat *drawin' powdah* is goin' tuh hold it. Dose are de pahitic'lah thin's yo' use.

Dat's makes great trouble, gunpowdah an' bluestone.

Well, yo' see now, if yo' got a husban' or - even now de chicken feathahs. Ah don't in gen'ly [generally] use dose chicken feathahs, ah use de chicken. Now, if ah wan' choo tuh drag an' ah wan' choo tuh be down, walk de street an' beg an' be hungry, ah will git me a black chicken. Ah'll tie dat chicken by de leg.

(What did you say that chicken was?)

A evil chicken.

Ah take dat chicken an' ah tie 'im by de leg, not by de neck. Ah tie him by de leg an' ah tie him tuh mah kitchen table. Ah take dat chicken an' ah don't

give him anythin' tuh eat. Ah whip dat chicken as often as ah care tuh - jis' beat 'im. Take a stick an' knock 'im aside outa mah way. Ah kick 'im or anythin' ah feel like doin'. Harm 'im, yo' know, tuh make de chicken drag an' be sick tuh die. Ah'll do it. But ah wanta kick it tuh death an' ah'm goin' tuh starve it tuh death. [Automobile horn out in street.] Ah'll take dat chicken an' ah'll starve dat chicken. Ah'll keep dat chicken dere until he gits jis' a frame, nuthin but an absolutely frame. An' he'll die from hungry an' die from ill treatment. An' de chicken - when de chicken dies, de party will drag away jis' like de chicken. An' ah named dat chicken by de party. Den ah'm supposed tuh do de harm tuh dem. If it's a woman named Ada, ah'll call dat chicken, "Ada". Ah'll cuss dat chicken, ah'll kick dat chicken. Ah'll starve dat chicken - don' let 'im git aholt of a grain of food, an' ah'll starve dat chicken. An' when dat chicken dies, den yo'll die. Dat's whut yo' call anothah drag.

Dey takes de horse manure.

(Take horse manure.)

Yeah, an' yo' takes human manure, dat's de one dat yo' wanta stop de bowels, yo' undahstan'. An' de doctor'll say it's locked bowels. Yo' undahstan'? Yo' take dat an' yo' put dat intuh a piece of red flannin an' yo' take dat tuh a tree in de woods. Yo' bore a hole an' yo' stick dat manure up in dat hole an' cork it up on de down - de sundown side, an' yo' cork it up. An' when dat manure dries up an' goes - de sap goes down in de tree, den yo' die.

But long as de sap is up in de tree, yo'll not die; but yo'll go intuh T.B.-like, an' de doctor will say "locked bowels," but he don't know. See?

[Take] a bird's nes' in de early part, yo' undahstan', when de birds are breedin' yo' see. An' aftah de chicks come out of de nes', yo' take dose - de birds nest an' yo' mix it wit de dirt daubah, graveyard dirt an' all, an' yo' take it an' yo' mix it all up tuhgethah. Yo' see. An' yo' sprinkle dat aroun' de do' of de party, an' dey'll fly away. Look like dey'll jis', dey don' wanta stay at dere home no mo'. Yo' undahstan', yo' see. Dey nevah satisfied - jis' like a bird in de air, dey always look like dere brains will go in, dey wants tuh go. Dey'll move from house tuh house, clean up until dey'll have tuh move [from] de city. Dey'll figure dat dey will be nearah dere work, if dey go tuh anothah place. An' fin' demselves - dey're jis' like a bird when he's goin' tuh fly home fo' de wintah.

(Like a bird when they are flying home for the winter.)

Ah've heard of 'em. Now dey take a frog - if ah wants tuh have yo' wit frogs in yo', ah'll take a frog an' ah'll dry dat frog, yo' undahstan', in de sunshine an' ah'll take dat frog aftah its dry, dry, dry. Ah'll poun' dat - grin' it up. Yo' undahstan', yo' see? It's dry. Ah'll pound it up an' aftah ah pound it up, ah take dat frog dust an' give yo' a plate of food which is got tuh be steamin' hot, an' take a - well, a bit of dat frog dust an' sprinkle in dat food. An' it becomes alive again aftah it gits in yo' - yo' undahstan', from de heat. Dat's whut makes some people have toadfrogs in 'em. An' den ag'in, if yo' want 'em tuh have snakes in 'em. Yo' take a snake an' yo'll dry de snake, an' yo' take dat snake dust an' yo'll sprinkle it intuh de food whilst it's hot.

Yo' make people bark like dogs.

(Yes. How do they do that?)

Well, yo' kin take de tongue of a dog an' yo'll bake it dry, dry, dry - jis' like yo' fry a piece of meat intuh a crisp. An' yo' take dat tongue, dat poudah, an' yo' sprinkle it intuh de food, which soup is much bettah, gits down 'em quickah. An' put it intuh de soup an' yo' will bark like a dog.

(You do what?)

Now, tuh take a man's nature, ah'm goin' tuh tell yo' dis. Yo' take a snail,

one of dose snails - yo' take three. Yo' take, yo' know, on a man's drawahs dat got de pad in 'em between de limbs. Yo' know it's got de double seat, de double seat. Yo' take dat snail an' yo' sew it up intuh dat double seat - open it up an' put dat live snail up in dere an' yo' sew it in dere.

(One, or two, or three?)

Three or two. Jes', yo' know, de ones dat will stay de longes'. If yo' think one will stay until his *nature* leaves him, yo' put one. An' yo' sew dat up intuh de seat an' yo' fold it up, if he's ready tuh take his bath. If he's ready tuh take his bath an' goin' tuh dress ag'in, dat's when yo' fix it. An' if he puts dem drawahs on, he'll nevah make a heart fo' anothah woman. Now, he kin make one fo' me, mahself, but he won't make none fo' anothah woman. He'll be cold as ice, see.

(Now, can he get that spell off of him? How can he get rid of that?)

Yo' can't take dat off.

(Oh, you can't take that off.)

No, yo' can't take dat off becuz dat snail has died, yo' undahstan', an' he'll always be furious fo' yo' but not fo' anothah woman. See.

Yo' have intahco'se rag. Yo' take yo' a half a yard of yellah cotton, an' yo' cut it in a part.

(In a what?)

In a part. Yo' take one piece fo' yo'self an' one fo' him, yo' undahstan'. Well, dat's tuh pertend [pretend] dat yo're goin' tuh intahco'se wit him. But don't have intahco'se wit him. Yo' undahstan'?

(I understand.)

Yo' take dat an' when he intahco'se wit yo', yo' take dat rag an' let him wipe hissself wit it. An' aftah he wipe hissself wit it, de nex' mawnin' yo' git up an' take dat rag an' jes' fold it tuh yo'.

(To you?)

Fold it tuh yo' an' yo' wrap it tight, an' yo' put it undah de do'sill. Git up undah de house an' put it undah de do'sill, an' nail it wit nine bran'-new tacks - nine. An' he'll nevah raise a heart fo' anothah woman. He'll always - yo' got him nailed down, he can't raise up. He'll have ideas but he can't do anythin', see - not anythin' in de world.

Take her intahco'se de same way. Leave her come - don't he lose, not wit her. An' let her wipe it. Take dat rag an' he'll, he'll have tuh carry dat wit him though. Yo' see, yo' take dat rag, an' take dat rag an' wrap it tight as he kin git it. An' aftah he wrap it tight as he kin git it, jes' stick as many needles an' pins as yo' kin in each end of it. An' tie it tight as yo' kin git it, an' she'll be *tied up*. She won't be bothahed wit no othah man until he comes back.

### "THREE HIGHEST NAMES" DOCTOR

IF DE SHERIFF WUZ BEHIN' ME AN' AH KNOW DAT HE WUZ COMIN'  
 AN' AH GIT TUH DAT CROSS OF DAT ROAD  
 IF AH DIDN'T WAN' 'IM TUH COME NO FU'THAH BEHIN' ME...  
 AN' [AH] WAN'A TURN 'IM ANOTHAH WAY...  
 AH WOULD WALK BACKWARDS ON DE ROAD DAT AH WAN' 'IM TUH GO...  
 WALK BACKWARDS OUT DAT ROAD FO' TWELVE STEPS...  
 MAKE STOP AN' SAY  
 "IN DE NAME OF DE FATHER, DE SON AN' HOLY GHOST  
 AH WAN' CHEW TUH TAKE DIS ROAD"  
 COME ON BACK OUT AN' DEN GO ON A CONTRARY WAY

YO' GOES TUH DE GRAVEYARD AN' LET IT BE A PERSON DAT CHEW KNOW...  
AN' HE KNOWS YO'...CALL 'IM AN' TELL 'IM WHUT CHEW WAN' 'IM TUH DO...  
TUH GO WID JOO AN' HE'P YO' TUH FIN' DIS MONEY...TELL 'IM  
"NOW AH WAN' CHEW TUH TAKE POSSESSION OF MAH MIND"...  
YO' DON' KNOW WHERE DE MONEY IS...  
BUT DE SPIRITS DO KNOWS WHERE IT'S AT...  
PAYS 'IM BEFO' YO' LEAVE DE GRAVE  
YO' GIVE 'IM DE SUM OF 39¢  
YO' DIG A HOLE AN' BURY IT IN DE GRAVE...  
HE'LL TAKE CONTROL OF DE OTHAH SPIRIT [GUARDING THE TREASURE]...  
AFTAH YO' FIN' DIRECTLY WHERE DE MONEY AT  
YO' TAKES DE FIFTY CENTS [SILVER QUARTER] AN' LAY IT  
IN DE CENTAH WHERE YO' THINK DE MONEY AT...  
AN' CALL DE SPIRIT AN' TELL 'IM DAT "CHEW KIN HAVE DIS"  
DE SPIRIT...DE PERSON DAT WUZ LIVIN' AN' DID BURY DE MONEY...  
YO' GAVE 'IM DAT FIFTY CENTS OF YORES  
"IN DE NAME OF DE FATHER, DE SON AN' DE HOLY GHOST"

FLORENCE, SOUTH CAROLINA

[I have called this man the *Three Highest Names Doctor* because he uses so many times the *Three Highest Names = In the Name of the Father, Son and Holy Ghost*. Wishing also appeals to him, as well as walking backwards. His most original rite may be a three-way and equidistant measurement at a "Y" forks of the road, equalling a trisected circle or stylized "tau" or "T" looking like a "Y" - see diagram. The 9 nails rite, forming a combined cross and circle, must likewise be mentioned - see diagram. Rare is the boiled-penny water for pain cure and conjure remedy; this perhaps being my only example of it in HOODOO. Unusual, too, are a number of expressions and terms: concerning his red-onion gambling hand with 9 holes he says, *it will talk tuh yore cards*; further, *yo' kin use a hammah* [[hammer] fo' "tuh stationary" a woman at home; the scarce verb *to hag*; the infrequent word *dog finger*, previously occurring only once or twice in HOODOO; the word *blossom* with a sexual connotation; etc. Material for informant 1335 was recorded on cylinders C721:5-C728:5 = 2302-2309.]

If yo' wanted tuh *hurt* a person wit a snake, yo' take dat snake an' yo' kin fry 'im or boil 'im an' git de blood out of 'im, which an' why, an' feed tuh a person - put some of dat intuh dey food. An' dey would come wit snakes in dem.

Well, if yo' want dem snakes out, well ketch yo' a live frog - git 'im live, now. Cut 'im open an' snap [slap], 'im right on de stomach an' hold 'im dere fo' at least - *which an' why* - if one [frog] don't take him [snake] out aftah dat one [frog] dies, take him away an' ketch yo' anothah, an' in de three frogs, like de fo't [fourth] one, dat'll take evah bit of de *poison* out. But be sure [to] put 'em on dere live an' in twelve hours time dey draw all of dat *pizen* out.

(This man has left home and the woman is going to bring him back home. Now what does she do?)

She take his hat an' she WALKS THREE STEPS BACKWARDS from her do'step, an' de first step [say], *In de Name of de Father*, de second, *In de Name of de Son*, [de] third, *Holy Ghost*. An' stop dere an' dig a hole dere. Take dat hat an' put it down in dat hole, In de Name of de Father, Son an' Holy Ghost, dat she mean tuh bring 'im back home tuh her. Covah dat hat up down dere, an' be's shore comin'

back.

A man kin go out tuh a fo'k of a road. Now dere's more dan one way yo' kin use dat fo'k of de road.

(Tell me one way without mixing up the four ways. Tell me one way what you can do out there.)

Ah kin go out tuh dat fo'k of de road fo' nine mawnin's, In de Name of de Father, de Son an' de Holy Ghost. Dere's somepin dat ah wanta work tuh bring it mah way. Ah go out to de fo'k of dat road fo' nine mawnin's, *In de Name of de Father, de Son an' de Holy Ghost.* An' if it's a person dat ah want tuh leave out of de town, I would break up in a home. Ah kin bring it tuh work - it'll work.

Go out dere nine mawnin's befo' de sun rise an' use de word of *De Father, Son an' de Holy Ghost*, an' make yore wishes on dere an' it will come tuh pass.

(Make them leave?)

Yes sir.

An' ah go out dere tuh dat fo'k of de road, [as] if de sheriff wuz behin' me an' ah know dat he wuz comin', an' ah git tuh dat cross of dat road. If ah didn't wan' 'im tuh come no fu'thah behin' me de way dat ah wuz goin', an' wan'a turn 'im anothah way, dat ah could turn 'im. De way dat ah do tuh turn 'im, AH WOULD WALK BACKWARDS on de road dat ah wan' 'im tuh go. Ah would walk backwards out dat road fo' twelve steps, an' in de twelfth step ah'd make a stop an' say, "*In de Name of de Father, de Son an' Holy Ghost*, ah wan' chew tuh take dis road." Come on back out an' den go on a contrary way. But ah don't mean fo' him tuh follah me. Ah means tuh dodge him dere - see, turn 'im anothah way.

If dere wuz anyone dat wuz goin' out dat way, wuz leavin' home fo' any cuz [cause], an' ah know dat wuz de way dat dey wuz goin' out, ah could make a trip out dere befo' de time fo' dem tuh go out, an' MEASURE NINE INCHES THREE WAYS - nine inches three ways. An' each one of dem nine inches, *de Father* [stands] fo' one, *de Son* stan's fo' de othah, an' *de Holy Ghost* stan's fo' de othah, dat ah mean tuh return 'em backwards. An' when dey git tuh dat fo'k of dat road, dey'll stop dere an' come on back. Think tuh 'emselves an' dey decide dat dey bettah go back 'stead of dey goin' on. Dey couldn't go on.

(You measure [I demonstrate] nine inches that way, nine this, and nine that - measure them together like that, like the spokes in a wheel, right in the center of the crossroads [forks of a road, a "Y-fork" - not crossroads].

Yes.

[The preceding spokes in a wheel is a trisected circle, a stylized "tau" or "T" cross - actually a triple "T" or cross.]

Yo' kin take a person's chamber lye an' put it intuh a vial, airtight it, an' yo' kin kill a snake or scorpion an' put in dere wit dat *chamber lye*, stop it up an' bury it, an' dey bound tuh die - can't hardly live.

Yo' kin use chamber lye ag'in, dat if a person is poisoned. Yo' kin take dere *chamber lye* an' salt an' let 'em drink it *In de Name of de Father, Son an' Holy Ghost* an' dey'll vomit it up.

(You mean if someone has given them something with *poison*.)

Yes sir.

Yo' kin take a person's shoe an' yo' kin make him leave home wit it. Yo' take dat shoe an' yo' carry it out anyhow intuh a road dat de traffic travel in - not jes' a little byroad or nuthin lak dat, a road dat de traffic travels in. Yo' put it out in de middle of de road an' call dis person name - by his name - an' tell 'im dat, "Ah mean fo' yo' tuh leave home, ah don't mean fo' yo' tuh stay heah." An' he shore gone.

Yo' kin use dat shoe fo' anothah thing too. Yo' take dat shoe an' put it on



a piece of tin or sompin an' set it afiah, burn it up. Den aftah it burn up, yo' take dose ashes an' put some alum in it. Mix it up thoroughly tuhgethah an' yo' put it in a vial an' put watah ontuh it, an' yo' kin give it tuh a woman tuh drink. It's good fo' [what] she has evah time at de month. It's good fo' dat. An' it's good fo' when 'er blood is rushin' tuh 'er haid. Give her a tablespoonful of it if it flows very bad, an' if not, a teaspoonful about evah three hours.

[For the preceding *blood is rushing to her head or it flows very bad, an' if not* - see FACI, 2nd ed., 4968f., p.219.]

Yo' kin take a man's sock an' yo' kin cuz 'im tuh git burn up wit 'is sock. Yo' take dat sock an' yo' put chew some gunpowdahs in it, some sulphur in dat sock, an' stick a nail in de chimley - up de chimley piece an' take dat sock an' push it ovah dat nail. Build a fiah an' use de word, "In de Name of de Father, Son an' Holy Ghost, ah mean fo' yo' tuh git burn up." Dat man will ketch afiah spite of all he kin do.

A person kin take yore photograph an' dey kin run yo' crazy wit it.

(How do they do that?)

Well, dey take it an' carry it out tuh a tree, an' take nine penny nails an' make a cross wit dose nails - jes' make a cross 'cross dat pichure wit 'em. Den aftah makin' de cross, dey carry dose nails round an' round, make a circle outa dose nails, an' use de word whatsoevah [they want]. If dey want 'em tuh go crazy, dey kin use de words, make de wish fo' dem tuh go crazy. An' if dey want 'em tuh die, den dey wish *In de Name of de Father, de Son an' de Holy Ghost*. An' it will work both ways. Be shore tuh make dat cross wit de nail.

(How do you mean, *make the cross with the nail*?)

Yo' drive 'em in cross [form], see.

(You drive them in so that it forms a cross. How do you make a circle then?)

Yo' carry de circle round, see.

(You use other nails for making the circle round that cross. So you have a cross in a circle. Then how many nails do you use altogether?)

Yes sir, yes sir, use nine nails, *In de Name of de Father, Son an' Holy Ghost*. Eithah way. Yo' kin work it tuh git rid of 'em or . . . eithah run 'em crazy.

[Informant is . . . right. Five nails makes the . . . cross and nine nails make the circle . . . .]

She take her . . . bloomahs an' she spread 'em ovah 'is head an' WALK BACKWARDS outta de room, an' he'll sleep right dere till she git back.

A person kin take yore han'writin', take it down tuh swift runnin' watah an' take dat lettah an' put it in de watah, *In de Name of de Father, de Son an' de Holy Ghost*, an' let 'em go upstream - don't go downstream. It'll go upstream if yo' nuse dose words, an' jes' whut chew wanta happen tuh dat person will happen tuh 'em. An' den let 'em go upstream an' de watah - ah don't care how swift it be runnin' - it don't go downstream.

Yo' kin go out tuh 'simmon tree on de sunrise side of dat tree, dō [though] yo' wanta git dere befo' de sunrise. An' if a person is livin' on a place an' yo' want 'em tuh leave dere - yo' wanta git rid of 'em 'way from dere - yo' kin go out dere an' cut three cuts on dat tree, on de sunrise side, *In de Name of de Father, de Son an' de Holy Ghost*. An' dey'll leave dere. An' den yo' kin make a medicine too outa dat ba'k [bark].

(Don't you say anything else when you make those cuts besides *In the Name of the Father, the Son and the Holy Ghost*?)

Yes sir, call dere name an' dat chew mean fo' dem tuh leave dere, whosomevah dat person is.

(And you say you make a medicine?)

Yo' kin take dat ba'k offa de sunrise side of de 'simmon tree an' bile [boil]

it an' put chew some alum intuh dere an' physic salt. Take it wit physic salt an' ah fo'git whut othah dey call dat fo' de whoopin' cough.

[My transcriber in a parenthesis suggests "(creosote)," an early note of mine guesses asafetida - see p.414.]

Yo' kin take de fig tree ba'k or de roots an' bile it an' give it tuh a person tuh drink, an' yo' kin put intuh dat fo' 'em tuh drink - yo' wanta drop nine black peppah seeds in dere, nine whole grain black peppah seeds. Yo' put nine of 'em in dere an' let 'em bile down dere *In de Name of de Father, de Son an' de Holy Ghost*, an' yo', "Mean fo' dem tuh have a breakin' out." An' dem peoples will break out from de head tuh de feet, jes' lak de fig tree have figs on it.

Yo' kin take graveyard dirt an' use it in several idff'ren ways.

(What way could you tell me?)

Yo' go down tuh de grave an' jes' about a feet an' a half from de headbo'd yo' git three or nine han'fuls of dat dirt - anywhere yo' wanta dig down in dere round about a feet or feet an' a half in de grave. An' yo' takes dat dirt an' yo' brings it back an' yo' put some sulphuh, red peppah an' brimstone wit it. Pound it all up good tuhgethah. Den yo' take dat dirt if a person git in jail. Yo' kin build a fiah in dey home. Or, say, if dis man is in jail, yo' kin give it tuh 'is wife, an' 'is wife kin burn it right here in dis chimley [we had an open fireplace in the interviewing room] an' make her wish dat she want 'im tuh come out of jail. An' she right dere at home an' burn dat dirt, an' he'll come out somehow or nothah. Dey'll turn 'im loose. Somebody will go dere an' git 'im when he comin' out.

Derefore, dat if a person, if yo' want 'em tuh move 'way from dat house, yo' could take dat graveyard dirt an' bring it dere, put some of it in all fo' cornahs of de house. If yo' couldn't git it in de fo' cornahs, jes' throw some intuh de walk. An' dey would have tuh leave dere, dey couldn't stay dere tuh dat graveyard dirt.

Well, yo' kin nuse a dead person's bones, yo' kin weah it in yore pocket - yo' totes it. Dat is, if yo' got a idea dat dere's somebody got lotsa of animosity in 'em fo' yo', supposed tuh kill yuh - supposed tuh threaten tuh kill yuh. In any way form or fashion lak dat, if yo' kin git hold of a dead person's bone an' put it in yore pocket an' weah it, dey kin have de gun right wit 'em, but chew kin walk by 'em an' dey'll shoot chew, yo'll nevah git killed as long as yo' tote dat dead-man bone in yore pocket.

If a person in a lawsuit, dey got a lawsuit fightin', git jes' de nine disciples intuh de Bible - er a twelve disciples intuh de Bible. Yo' take dose twelve disciples names out on a sheet of papah. Write 'em down an' fo' twelve nights yo' bury one an' ez [as] yo' bury it yo' say dat chew mean tuh win dis case - yo' mean tuh worry dem an' win dis lawsuit. An' fo' de twelve nights de twelve disciples will be buried, regardless tuh when de case come off.

Which is undah yore do'steps. Yo' git nine spoonsful of dat dirt undah de do'step an' yo' git nine spoons of table salt, nine spoonsful of sulphuh, nine spoonsful of red cayenne peppah an' yo' sprinkle hit aroun' yore house. Start at one cornah an' go roun' till yo' meet, an' come up de do'step an' come in, an' sprinkle some straight through de house so dey - anyhow, not pass [bypass] it but go through it. If it not a passage tuh go through, jes' since it's got a back do' tuh it. Sprinkle it on out tuh de backdo'. Den yo' WALK BACKWARDS intuh de house. An' when yo' walk backwards intuh de house, yo' say, "In de Name of de Father, de Son an' Holy Ghost, ah mean fo' de law tuh stay way from mah house." An' yo' will shore have rest from 'em.

Tuh bring yo' folkses tuh buy from yo', yo' go down tuh de graveyard an' git chew NINE HAN'FULLA DIRT. An' yo' bring it back, an' git chew some brimstone,

an' yo' git chew sulphuh an' red peppah an' table salt, mix it tubgethah. An' yo' burn it in yore house an' make yore wishes, *In de Name of de Father, de Son an' Holy Ghost*, yo' wanna gain fren's an' yo' want chure fren's tuh come in an' buy from yo'. An' yore house will always be crowded.

Yo' will have tuh go tuh de grave tuh do dat. She could go down tuh de grave an' call de spirit three times an' change de bo'ds aroun' an' tell de spirit dat she wanted 'im tuh change her husban' from drinkin' likkah, "Don't let 'im have no taste or no min' tuh drink any atall, *In de Name of de Father, de Son an' de Holy Ghost*." An', brothah, he will leave it off.

(He will stop drinking.)

Yessuh.

Git chew a red onion an' BO' YO' NINE HOLES aroun' dat onion, an' put chew wine pins in dat onion an' full dose holes up in dat onion wit sulphuh. Den yo' takes a piece of flannen an' put ovah dat onion an' put it in yore pocket, an' it will do de work fo' yo'. Yo' jes' gotta have it in yore pocket where *it will talk tuh yore cards*.

(What do you mean *talk to your cards*?)

If yo' win, jes' whatsomevah numbah dat chew lookin' fo' yo' call it, see.

(You are supposed to get it?)

Yes, suh.

Yo' work it wit a frog dō [though]. Yo' take a live frog an' put 'im in yore pocket, an' yo' carries 'im 'long wit yo' when yo' gamblin'. An' jes' befo' yo' set down tuh de table, yo' take yore han' an' rub it all ovah dat frog. An' yo' keep de frog in yore pocket an' go ahead wit de gamblin'.

Yo' kin take a silvah dime an' yo' kin wear it aroun' yore laigs, an' yo' kin walk ovah anythin' dat a person put down fo' yo' tuh *hurt* chew. It won't *hurt* chew.

Yo' kin use pennies at de grave an' den yo' kin use pennies ag'in fo' biling [boiling] an' drink de watah off 'em fo' hurts. Dat'll cure yo'. Ag'in, if yo' hurt or poisoned or anythin' lak dat, yo' kin take dose pennies an' put 'em in a pot of sompin an' boil 'em an' drink dat watah off it an' it will cure it.

[The preceding *hurts* (rare as a noun) means ordinary pains, but *hurt* or *poisoned* denotes pain from *cunjure* or hoodoo. *Penny-water* is rare for these two purposes; in fact, I do not recall at the moment any similar usage in HOODOO.]

Dere's two ways tuh 'rage dat, now.

De one of de ways, yo' kin go down tuh de graveyard an' call de spirit an' tell 'em dat chew want 'im tuh take control of dis man dat killed de man. Want tuh take control of 'im, change de headbo'd roun' tuh de foot an' bring de foot one up tuh de haid. Den yo' git chew three handful of dat dirt an' yo' carry it tuh de dead man, wheresomevah dat de dead man at, sprinkle it on 'im. An' dat person [murderer] will nevah leave.

(The fellow that killed him will come back?)

Yes sir, if he gone he'll come back. An' if he dere at de town an' figurin' on gittin' away, why he won' go den.

Yo' kin go tuh a murple [myrtle?] bush. Yo' know whut a murple bush is.

(What is that?)

Dat's a bush grows silvah leaves. Yo' go out dere tuh dat murkle[?] bush.

(Murkle? Not myrtle? Maple?)

No sir, not maple - murper.

(Does the bush have flowers?)

Ah don't think it does.

(It has silver leaves?)

It has silver leaves.

Yo' go tuh de sunrise side of it an' yo' break a limb offa dat tree jes' about de height dat man is, if yo' evah seen 'em an' know about de height he is. Yo' break a limb off dat tree, jes' about de height he is.

(This man who killed someone.)

He tryin' tuh git away.

An' yo' take dat limb an' bring it back an' throw it undah yore own house where dat yo' live at. Yo' throw dat limb undah dere, *In de Name of de Father, Son an' Holy Ghost*, yo' mean tuh bring dat man back - yo' mean fo' him tuh come tuh yo'. An' he'll come round tuh yore house an' if yo' want 'im yo' kin git 'im.

Dere's two ways tuh remedy dat. One of de ways, yo' put some sulphuh, red peppah, gunpowdah; mix it tuhgethah an' put it in each one of yore shoes, an' de dogs couldn't scent yo' atall.

An' de othah way, yo' could go by anywhere dat a cow stall at an' git some of dat cow manure an' put it in yore shoe an' put chure shoes back on, an' go ahead on about chure business. Couldn't trail yo' no longah den yo' put it in dere an' step out.

Well, yo' could use it wit yore red onion. Yo' take yore red onion, if yo' had one, an' if yo' didn't have it fixed, yo' could fix it wit de sulphuh an' de pins.

(That is what you told me before?)

Yes sir, de same thing. Yo' take dat onion when yo' go tuh de bossman an' yo' put chure han' in yore pocket an' ketch dat onion, an' squeeze it tight an' talk tuh yore bossman; an' if yo' want a job, yo' will git it.

Befo' yo' leave dat house yo' take yo' some gunpowdahs an' yo' walk twelve step out de back way an' yo' light dat gunpowdahs an' burn it, *In de Name of de Father, de Son an' de Holy Ghost*, yo' mean tuh keep yore enemies away. All right, yo' come back tuh de house an' yo' walk twelve steps out dis way, an' yo' burn dat powdahs, *In de Name of de Father, Son an' Holy Ghost*; an' yo' walk twelve [steps] dis way an' yo' burn it, an' twelve dis way an' burn dat gunpowdahs, *In de Name of de Fathah, Son, an' Holy Ghost*, an' yo' kin go anywhere yo' wanta go tuh. Nuthin missin' an' no harm will bothah yo'.

(That is, if people are coming into your house and stealing anything or harming you, you walk twelve steps in each direction of the four directions?)

Dat's right.

Ah shore wouldn't know how tuh tell yo' tuh make yo' find out who it wuz, but ah kin tell yo' how tuh make 'em bring it back, an' den yo'd know who it wuz.

Yo' go down tuh de graveyard an' yo' make de changes wit de bo'ds, an' yo' call de spirit name three times an' tell 'em dat chew mean fo' dem, de spirit, tuh worry de individual an' to'ment [torment] 'em until dey have tuh bring what-somevah dat dey stole 'way from yo' back tuh yo'. An' eithah - co'se yo' have tuh pay 'em dō [though]. If yo' don' pay 'im he ain't goin' do it.

Gits teaspoonful of table salt right out yore house an' sprinkle it out de do' behin' 'em an' take yore broom an' sweep it out an' tell 'em, "Go an' nevah return back, *In de Name of de Fathah, Son an' Holy Ghost*." Yo' won' have no mo' trouble.

(They'll never come back again. If they keep coming, that is a way to keep them from bothering you.)

Yessuh.

Yo' kin take dose needles an' yo' kin put 'em intuh - dat's in *hurtin'* peoples dō [though]. Yo' *hurts* lak dat wit dose needles. Yo' take 'em an' put 'em intuh a piece - yo' know, a lile pad or somepin - an' yo' kin put some scorpion blood or snake blood on dose needles an' bury 'em undahneat' of yore do'step, an' de person who dat yo' want 'em tuh harm now, yo' call dere name nine times, *In de*

None of de Father, Son an' de Holy Ghost, dat chew want 'im tuh ketch dat. An' he'll ketch it. Anyone else kin walk ovah it as much as dey please, it will nevah harm dem.

Yo' kin take twelve matches an' put 'em undah a glass - have watah intuh de saucer den take de twelve matches an' put 'em in dere an' turn yore glass down ovah 'em intuh de watah, an' slide 'em undah a person's bed aftah he sleeps. Jes' slide it undah de bed an' yo' kin git all of dere secret out of 'em while dey sleepin'. Put dem matches an' watah undah dere an' dey'll start tuh talkin'.

(You fill the saucer with water, with the matches in it, and put the glass over the matches, and put it under the bed.)

Yessuh.

Use de horseshoe tuh keep hags from worryin' yuh. Hang 'em up ovah yore do' or ovah yore windah. Sometime hags comes in yore house thru de windah, dey don' come in at de do'. Well, yo' put a nail or hangah somewhere up ovah dat windah an' hang dat horseshoe up ovah dere, an' call de spirit name an' tell 'im dat chev mean fo' tuh keep 'im out, an' he won' hag yuh.

[For hags, see pp.135-164; for protection against a hag or witch riding you, see pp.147-158; for horseshoes protecting you against hags, see Nos.512-514, p.154. Both a hag coming into the house through a window and hanging a horseshoe over a window to keep out hags is rare. Also rare is the verb *to hag*.]

Yo' kin tie nine knots intuh a string. Dat is if yo' wants tuh make love. Yo' kin put nine knots in makin' love.

Yo' measure three inches of yore fingah, yore middle fingah - three inches [joints] of it, de middle fingah, of de right hand. Den yo' measures, if it's a woman, she measures from 'er navel down to de tip end of her blossom [vulva]. Den yo' takes dat string an' yo' measure it from yore middle fingah, den up intuh heah in yore han' [demonstrates].

(Right up to the end of the hand, at the beginning of the wrist.)

Den yo' takes dat string an' yo' put nine knots in it, fold it up an' put it intuh a cloth, an' yo' throw it in yore pocket, an' yo' put Heart Cologne on it, an' [or] yo' kin bind it aroun' yore waist. An' yo' got dat individual de way dat chew want 'im.

(Well, how would you measure them? They would know you were measuring them wouldn't they?)

Yo' measures yo'self - ownself. If yo' wanted de woman, yo'd measure yo'self. An' if she wuz a woman an' wanted yo' she'd measure herself. AN' LAK YO' WUZ WORKIN' FO' SOMEBODY ELSE - WUZ DOIN' DAT JOB FO' SOMEBODY ELSE [here I am considered a professional worker, a doctor], if it wuz a man come tuh yo', yo'd measure 'im an' if it wuz a woman, why yo'd measure her. Yo' wouldn't measure her yo'self but tell her how tuh do it.

(After she measures you with that string then what does she do?)

After she measure yo' wit de string den she ties nine knots in it. An' dose nine knots she ties three of 'em In de Name of de Father, de Son an' de Holy Ghost. An' de othah three she tie 'em an' think of 'im an' call 'is name - de individual who she wants. [Both of us forget the third 3 knots.] An' den when she tie dose knots in dere, she take de string an' fold it up tuhgethah an' put it inside of anothah piece of cloth an' sew it up intuh dere an' jes' keep it dere.

She kin take a new piece of homespun cloth an' let 'im wipe in it an' den she take dat homespun cloth an' put it in a place dat stay wet all de time, bury it undahneat' chure pump or anywhere where yo' know it stay moist or wet all de time. An' he couldn't have a thin' tuh do wit anothah woman except 'er.

An' he wanted 'is nature back. If he wuz a man dat wuz wise enough, he'd know

where tuh git it from, which an' why ah've did dat mahself. Dere's a woman dat took 'er man nature away an' ah knowed right 'zactly where tuh git it.

Ah jes' went tuh de well where dat she had a cup down dere tuh watah de chick-ens an' she kep' watah po'in' outa de cup - kep' de cup runnin' ovah. An' ah went tuh de well an' took up de cup an' digged down in dere an' got it up mah ownself.

[This ability to find buried or hidden objects causing hoodoo spells is merely a part of a larger *gift* claimed by all *doctors*; a gift exercised in many ways as we have already met in HOODOO; vision, reading cards, crystal ball, *Jack*, etc.]

(Well, what if you can't find that, is there anything else you can do to bring your *nature* back?)

Yes sir, if yo' couldn't find it, yo' kin take yo' some camphor an' Heart Cologne an' mix it tuhgethah an' rub yo'self down wit it, In de Name of de Fathah, de Son an' de Holy Ghost, yo' want chure *nature* back. An' yo'll git it back.

Well, yo' kin use dat in runnin' a person an' yo' kin use it in bringin' dem back.

(Tell me how it would *run* them first.)

De first way dat chew use it tuh run 'em away, yo' take de shots outa dere, outa de shell, an' if yo' kin git hold of any piece of dey garments, take some of dey garments an' put intuh dat shell. Den yo' put some graveyard dirt in dere wit it. Den yo' put it in yore gun an' yo' shoot it an' make yore wish, an' yo' kin run 'em away.

Yo' kin bring 'em back wit dat gunpowdah by shootin' it. If yo' wanted 'em tuh come back, yo' wouldn't put none of dere wearin's intuh de gunshell. Yo' put in dere some of de graveyard dirt, some table salt intuh it, an' shoot it an' make yore wish, In de Name of de Father, Son an' Holy Ghost. An' yo'll bring 'em back.

Yo' jack de wagon up where yo' kin turn de wheel, an' yo' kin use if a person leavin' or comin' - yo' kin bring it both ways.

All right, yo' wanta make 'em leave, yo' turn dat wheel de farthah [farward] way.

(Forwards - the way the wagon is moving?)

Dat's right. An' yo' turn it wit chure dog fingah - wit one fingah.

(Which is the *dog finger*?)

De fingah next to yore big fingah [index finger, the term occurring several times in HOODOO] wit chure lef' han' fo' leavin' an' yore right han' fo' bringin' 'em back. Den yo' turns dat wheel, In de Name of de Father, de Son an' de Holy Ghost, yo' mean fo' 'em tuh leave, an' yo' turn it de forwards way. Den if yo' want 'em tuh come back yo' turns it wit yore right hand an' turn it backwards tuh bring 'em back, "In de Name of de Father, Son an' Holy Ghost, ah mean fo' yo' tuh come back." Dat bring 'em back.

Yo' kin use a hammah fo' tuh stationary a woman at home. Yo' take two ten-penny nails an' drive 'em in de hearth of yore house an' drive 'em in wit de hammah, In de Name of de Father, de Son an' de Holy Ghost, yo' mean tuh station-ary her at home. An' she'll stay dere tuh home.

Yo' kin buy a bran'-new pocketknife wit a blade in each ends of it an' yo' kin buy yo' nine lemons, an' IF YO' WAN'A PERSON TUH GIT CUT TUH DEATH, yo' kin use dat new knife. Don't use it fo' anythin' else dō but dat. Yo' take de knife an' cut de lemon. Yo' cut de lemon roun' an' roun' an' make yore wish whut chew want tuh happen tuh dem, In de Name of de Father, de Son an' de Holy Ghost. Den yo' take dat knife an' yo' stick it up somewhere; yo' nevah shet it up an' put it down. Yo' put it up somewhere where it won' be seen, or moved about by anybody until yo' git true [through] - anyhow workin' up yore nine lemons. An' dey shore

git cut tuh death by a pocketknife.

(You cut those nine lemons all at one time?)

No suh, day by day [one each day for 9 days].

Yo' kin write a person name - if yo' wan'a person tuh move, yo' kin use a chicken aig fo' movin'. If yo' wan'a person tuh move, yo' kin write a person name on dose aigs. It may take mo' den one tuh do it. Anyhow, if one won't do it, jes' use a couple mo' tuh git 'em, in ordah tuh do it. Den aftah yo' write it on dere, yo' t'row dose aigs on de sunrise side of dere house, an' when yo' t'row 'em tells 'em, "Ah mean fo' yo' tuh move. Pick up yore bed an' leave heah." In de Name of de Fathah, Son, an' Holy Ghost, ah mean tuh run yo' 'way from heah." An' dey'll go. In nine days time dey'll be gone.

Yo' kin take chicken feathahs an' yo' kin put 'em on de inside of anyone's coat. Jes' take a hen feathah or a chicken feathah an' put it on de inside of de coat. Yo' don't care if dey find it in dere. Aftah dey come 'cross it dey can't do nuthin but take it out. If yo' kin git a chance tuh put it in dere, dat's all yo' want. Den yo' kin run dose person crazy or yo' kin make 'em leave a town or make 'em leave from where dey at.

[I forgot to ask for details, but they probably were the *Three Highest Names* and wished purpose.]

Dere two thin's dat yo' git. If a person got *rejeezes*[?] wit chew - *pops* or *claps* [= clap = gonorrhoea] - yo' jes' take de sweet milk an' put some alum in an' 'noint 'em good wit dat. Milk from de black cow.

(Does it cure anything else?)

Yessuh. Well, it's good fo' a baby when he got de thrash [thrush]. Dat's somepin dat a chile have. Well, it's somepin dat busts all in 'is mout' an' on 'is tongue.

(Well, do you let him drink it or what?)

Yo' let 'im drink it, dat black cow milk.

Yo' goes down tuh de grave an' communicate wit de spirit. Dat is, yo' call de spirit dat's dead an' call de live person name an' tell de spirit dat is dead dat chew want 'im tuh take possession of de live person's spirit. An' if yo' wan'a, yo' kin dig a hole in dat grave dat chew at an' git chew nine han'fulla dat dirt an' pay fo' it an' bring it tuh yore house an' yo' kin use dat dirt fo' anywhere dat chew wan'a command de [to] do wit dese spirit.

Yo' kin take a mockin'bird aigs an' if a man an' 'is wife or family livin' in dis house, yo' kin bring dose aigs in dere an' yo' kin bust eithah one of 'em in ary [any] cornah of dat house, In de Name of de Father, Son an' Holy Ghost, an' 'im an' 'is wife will nevah git along in dat house. Dat's tuh break peace between 'em. Or eithah, yo' kin carry 'em on a job where a man workin' at, an' if it de bossman or if 'e's a ovahseah an' yo' wanta run 'im 'way from dere, yo' break dose aigs roun' dere, In de Name of de Father, Son an' de Holy Ghost, an' yo' kin run 'im away from dere. He'll leave his job. He's ovahseah dere, yo' see, an' yo' wanta git rid of dat ovahseah.

Yo' kin take a dog hair an' cut it off an' take it an' put some castor oil in dat hair. Den yo' let it soak fo' twenty-fo' hours an' aftah it soak fo' twenty-fo' hours, yo' take it an' yo' put it in a piece of clot' [cloth] or sompin an' yo' tie it roun' dat dog an' let 'im weah it fo' nine days. Den aftah he weahs it fo' nine days, yo' take it offa 'im an' anywhere dat chew wanta 'range [arrange] a thin', if it's tuh *hurt* a person, or eithah if yo' want it tuh cuz a man tuh leave his wife or wanta woman tuh leave her husban', yo' kin bury it undahneat' de do'steps an' use de word, Of de Father, [Son an'] Holy Ghost, an' dey'll part - dey'll leave one anothah.

(You mean that is to separate a man and his wife?)

Yessuh.

Yo' kin take a [black] cat an' yo' kin bile 'im an' take his bones. Take 'em down tuh de runnin' watah an' t'row 'em in dere, an' de one dat goes upstream, dat's de one yo' want. Yo' take dat an' den yo' bring it back an' yo' weahs it in yore pocket. An' yo' talks to dat bone. An' anythin' dat chew wanta do or work t'rough, yo' talks tuh dat bone an' it'll put chew t'rough. An' yo' tote dis wit chew evahwhere yo' go.

Well, yo' take it an' yo' makes a powdahs out it - outa dat horse hoof undah-neat 'is feet. Well, yo' take dat an' yo' put sulphuh wit it an' red peppah an' table salt an' yo' mix it tuhgethah. An' anywhere dat chew wanta use in de home, or yo' kin use it on a job, or anywhere tuh break peace or disturbin' between dem, dat'll bring it.

Yo' kin take quicksilvah [tin foil] an' yo' kin make a band of it - out of de quicksilvah. Den if yo' tryin' tuh git away an' didn't want nobody tuh shoot yo' - if de laws or anythin' wuz shootin' aftah yo', yo' take dat quicksilvah an' yo' make a band out of it intuh anothah cloth, an' yo' put sulphuh in between in undah de quicksilvah in de cloth. Make a band out of it an' put it aroun' yore wais' an' if yo' runnin' away or gittin' away, or if yo' think anybody's shootin' at chew or anythin' like dat, dey'll nevah hit chew. Dey kin shoot all dey want, dey'll miss evah' ball dey t'row at chew.

(This silver paper, you mean that comes around tobacco.)

Yo' kin take dat snail an' bile 'em, an' if it any way dat chew kin git 'em tuh put some of dat snail-watah intuh dey food or watah dat dey got'a drink [if you can not do that] why yo' kin sprinkle de watah where dat dey got'a walk or lay out, an' dey come tuh be slowful mos' as de snail wuz, too slowful fo' any good tuh 'em.

[For similar and more complicated beliefs about snails and slothfulness, see 2305-2306, p.648f.]

Yo' puts it intuh a piece of flannen. De lodestone, jes' put it intuh a piece of flannen an' yo' puts Heart Cologne on it an' de least bit chure chamber lye, an' totes it in yore pocket. Dat'll do de work fo' yo'. Well, if yo' wants tuh make frien's wit a woman, yo' take yore lodestone an' aftah dampenin' wit yore chamber lye an' de cologne, an' yo' rub yore han' ovah de cologne, er ovah de lodestone, den yo' put chure han' on de woman an' yo' kin bow 'er yore way. She'll do anyway yo' wan' 'er tuh do. An' dey frien's.

Well, yo' kill a dog an' cut 'is livah out, an' if yo' kin git some of it fixed fo' a man or a woman tuh eat or drink it, it will cuz dem tuh stick tuhgethah. Dey have connection an' dere dey are.

(How do they get them apart?)

Yo' give 'em sulphuh an' castor oil tuh drink. Take some sulphuh an' mix it in de castor oil an' let 'em drink it.

Make a man have a accidents on 'is [railroad] engine. Well, if yo' kin git holt of 'is [foot] track, yo' mix some salt an' peppah wit it, an' yo' carry it down dere an' sprinkle it on de engine an' make yore wish, In de Name of de Father, de Son an' de Holy Ghost, an' sompin will happen tuh 'em den on dat engine. He'll be goin' or comin' an' sompin will happen tuh 'em.

Yo' goes tuh de graveyard an' let it be a person dat chew know dō [though] an' he knows yo'. Yo' go out dere tuh 'im an' yo' call 'im an' tell 'im whut chew wan' 'im tuh do, dat chew want 'im tuh go wid jew an' he'p yo' tuh fin' dis money, an' tell 'im, "Now ah wan' chew tuh take possession of mah mind." Now, yo' don' know where de money is, yo' see, but de spirits do knows where it's at. Yo' tell 'im dat yo' want 'im tuh take possession of yore min' dere, an' yo' [have in] de min' de idea where tuh go at, an' he'll lead yo', yo' see. Den yo' pays 'im befo'



yo' leave de grave. Yo' give 'im de sum of 39¢. Yo' dig a hole an' bury it in de grave. An' den yo' gits right [up] an' go ahead on out [the graveyard] an' jes' wheresomevah - if yo' know where de money at, yo' kin go on where yo' know it at an' axe de spirit tuh he'p yo' tuh git it. An' he'll take control of de othah spirit [guarding the treasure] an' yo' kin git it. An' if yo' don' know where it at, why dis spirit dat chew bought, he'll control yore min' an' give yo' a min' where dere's gold, an' yo'll find it.

(Well, how do you get that stuff out of the ground? Do you dig it right up?)

Suh? Well, yo' fin', yo' takes a fifty cent aftah yo' fin' directly where de money at, yo' takes de fifty cent [silver quarter] an' lay it in de centah of where yo' think de money at. Yo' lay dat fifty cent in dere an' call de spirit an' tell 'im dat chew kin have dis - de spirit who dat did it, de person dat wuz livin' an' did bury de money. Yo' tell 'im dat he kin have dat fifty cents. Yo' gave 'im dat fifty cents of yores, In de Name of de Father, de Son an' de Holy Ghost. Yo' give 'im dat an' den yo' go tuh work fo' yore money, an' yo'll have no trouble on dat - yo' kin git 'im.

Yo' kin take yore guitah box [guitar] an' go down tuh de crossroads, let it be on a Sunday mawnin' dō [though], fo' five Sunday mawnin's. An' aftah de five Sunday mawnin's, de first five Sunday mawnin's, de devil will come tuh yo', an' he'll axe [ask] yo' which would yo' ruthahs [rather have] God or de devil. If yo' say de devil, dat's okay. Yo' kin go ahead on wit yore box, an' yo' kin [learn to play it].

[Similar accounts of selling oneself to the devil will be found on pp.97-111.]

#### ROOTWORKER FROM FLORENCE

IF YO' WANTS TUH BE LUCKY OR EITHAH  
IF SOMEBODY'S TRYIN'...TUH KEEP YO' FROM BEIN' LUCKY  
YO' TIES NINE KNOTS IN A STRING AN'  
YO' GITS ONE OF YORE BEST FRIEN'S TUH UNTIE DEM KNOTS  
AN' HE UNTIES DEM KNOTS FO' YO'  
YO' SWINGS [HANG] 'EM UP ANYWHERE IN DE HOUSE  
DAT CAUSE [YOU] TUH BE LUCKY

IF A PERSON WRITES YO' A LETTAH AN' "DRESSES" DAT LETTAH FO' YO'...  
NINE DAYS AFTAH YO' GIT DAT, WELL YO'LL COME TUH BE AILIN'  
YO'RE MIN'LESS...YO' AIN'T PACIFIED NO WAY - JES' GWINE ALL DE TIME...  
SOMEBODY WILL COME ALONG DEN...SAYS, "GOT'A BE SOMPIN DONE TUH 'IM"...  
DEY'LL RAKE UP AS MUCH CHICKEN DIRT AS YO' KIN HOL' IN YORE HAN'...  
OUTA DE "HEN CORNAH"...PUT IT IN A POT...MAKES A TEA...  
SWEETENS IT WIT...SUGAR...LET 'IM DRINK DAT  
DAT CONKAHS 'IS MIN' BACK...DAT KILLS IT [LETTER] DEAD...  
IT WILL CUZ [CAUSE] YORE MIN' TUH COME COMPETENT

#### FLORENCE, SOUTH CAROLINA

[After informant 1330 left the interviewing room, I speak about him to the recording machine: *This fellow told me some lies, so check up on him carefully.* I am merely telling myself - not future readers, if I would ever have any - to *check up on him.* Specifically, had his imagination occasionally exceeded the rights of any professional rootworker and doctor, to state what he would do under

the circumstances, though he had never had the experience my question presupposed. That I might be a little doubtful about a few of his rites have already been indicated by my question during the butterfly-root rite: *He doesn't eat the pins though?* The reader will remember that I was once *doubtful* about the informant who gave us "IT'S KIND OF A MYSTERY" - see introductory comment on p.1930. BEFORE I COULD SAY ANYTHING ELSE TO THE TELEDIPHONE, MY CONTACT MAN EDWARD BUFFORD ENTERED TO EXPLAIN HOW OUR INFORMANT OUTWITTED THE POSTAL LAWS BY SENDING HIS HOODOO PRODUCTS THROUGH THE MAIL, AND THEN INSTRUCTIONS FOR ITS USE A FEW DAYS LATER. Informant's statements about the 2 needles crossed and floating in a saucer of water, and the 9 matches stood heads up disappearing after 9 days; these beliefs show the gullibility necessary to become a *doctor*. His *middle bone* from a dead person is the *indestructible bone* or *everlasting bone*, an object rare in American folklore. And finally, in spite of several hundred knot rites in HOODOO, he offers us a simple but unusual tying-and-untying-9-knots rite - see first title-page quotation. This latter rite I believe is based upon the many wart cures by knots in folk medicine - see FACI, 2nd ed., Nos.6915-6973, pp.320-323. The material for this interview appears on cylinders C702:3-C708:1 = 2283-2289.]

Ah wanta give it plain tuh yo' - jes' lak if yo' love a woman an' somebody's tryin' tuh break yo' all up, yo' see. Well, yo' see, yo' makes a knot an' - a love knot yo' know, each one pull. Well, dat ties de love between yo' an' 'er, an' de othah man can't untie it.

(You tie these four knots into one.)

Yes, dat's right, intuh a han'cheff.

(Do you do anything to the handkerchief first - anything?)

No sir, nuthin but jes' de han'cheff.

(Take it out of your pocket and just tie it any way?)

Jes' tie dat knot.

An' den yo' come behin' de knot an' says - now yo' got enemies. Well, yo' kin take - dis de way ah'll tell yo'. Ketch it dis way an' ah'll make it short. Yo' take nine pins an' a red onion. Yo' takes yo' three ounces of sulphur. Yo' undahstan' me? Listen good. An' yo' sticks dem nine pins in dat onion an' yo' punch dat sulphur in dat onion wit a pocketknife - a sharp clean pocketknife. Yo' take dat onion den an' yo' carries it home an' yo' put it undah de left cornah of yore do'step. Den yore enemies breaks fren's wit yo', departs away from yo'. Dat's right, keeps yo' enemies slam away from yo'.

De firs' thin' yo' gotta do tuh dis person, yo' go tuh dis person house an' picks a conversation wit 'im. When dey rans off from de house wit dere back tuh yo', yo' picks up 'is lef'-foot track out de hollah an' ties it up in de clean white cornah of a pocket han'cheff, in de lef' cornah. Yo' takes dat an' yo' goes tuh de graveyard an' drops three cents, yo' undahstan' me, in de grave. Digs dat fur down in de grave at de centah, as near as yo' kin git tuh de dead person, an' yo' gits up jes' about as much dirt as yo' kin pick up dere an' put it in dat han'cheff. Yo' takes dat an' mix it up tuhgethah wit de track an' all. Yo' brings it back home ag'in an' yo' gits two ounces of sulphur out de chimley an' yo' puts dat in it. Takes it an' buries it intuh de no'th cornah of de steps. An' evah time she walks ovah dat she 'comes conkahed.

(You do that to conquer the woman?)

Or a man, eithah one. Jes' lak somebody tryin' tuh *hurt* chew, sompin othah, dat conkahs 'em.

Yo' takes yo' two aigs an' yo' marks east, an' yo' marks west, south an' no'th on dat aig, an' den writes dey name right in de center of it. [The 4 directions

on the 4 sides of the egg and the name on top of the egg **creates a quincunx.**] Jes' whoevah name yo' write it right in dere. Yo' walks tuh de house where dey stays at an' yo' throws it backwards ovah yore left shouldah an' don't look back an' walk on off. It fall up on de house an' bus'es [busts = bursts], dey dis-appeah - dey moves out de house, clean away from roun' dere.

(What do you mean by marking east and west and north and south?)

Well, yo' see, yo' mark de cornah of de aig - yo' take de aig an' yo' mark on dat aig an' say, yo' marks east. Well, dat's fo' 'em tuh go east. Yo' mark west, dat's fo' 'em tuh go west. Say, if yo' want 'em tuh go no'th, yo' mark it no'th-ward. Jes' eithah way yo' mark it an' yo' wishes in yore mind fo' dem tuh go, well dey got'a go dataway. An' yo' walks backwards.

(Well, do you make four marks on the egg or just one mark?)

Fo' marks.

(Here's your egg - here's the length of the egg. You make a mark there, and a mark there, and a mark there, and a mark there?)

Dat's right - fo' ways. An' den write dere name right dead in de centah.

[In other words, the preceding design is a quincunx; but not a square, a diamond-shaped one (actually a pyramid) - the name in the center being the fifth or center point. See margin title QUINCUNX, p.710.]

Yo' come in dis way, jes' lak yo' got a case in co't, an' yo' in jail an' yo' wants de case throwed away. Yo' goes in de woods an' yo' gits a bush. It's a bush dey calls - LOOK AT ME AN' AH WILL SHOW YO'. It's a bush jes' about dat high called *murkle* [demonstrates].

(Myrtle - about three feet high?)

Dat's right. An' de roots is roun' jes' lak yore fingah, thumb, an' it's red. It's roun' dataway an' den it's linked off.

(There are links in it - joints.)

Yo' take yo' 'bout five er six of dose [links or joints] an' yo' takes an' brings it home an' yo' boil it till it turns white.

(That red root will turn white?)

Turn white. An' aftah it comes white, yo' take hit den an' goes tuh de grave-yard an' git chew as much dirt as yo' kin go down intuh de groun' tuh yore elbow an' git. Puts dat tuh it. Goes tuh de *jailhouse* an' ast de jailah kin he [prisoner] talk wit yo'. He says, "Yeah." When yo' walks in de do' an' pass by de jailah, yo' sift it along, jes' enough yo' know he can't see it but yo' know it done.

(Well, what are you sifting? You can't sift that water.)

No, dere ain't no watah in dere, dat jes' dry stuff. Dat's tuh make de man turn yo' out.

(Wait a minute! You boil this myrtle in water.)

Yo' boil it but chew takes it out an' gits it dry. Yeah. [And powder some of it.] Well, yo' sift it along. Well, dat jailah comes behin' yo' an' he walks in dere. Dat's conkahin' 'is min', his min' comin' tuh yore min'. An' yo' goes on up tuh de jail do', de cell do', where he is an' yo' do's [not *does*] de ~~same~~ all de way roun' an' he walkin' all in it.

Well, yo' give it [a piece of the root] tuh de party dat's in jail, jes' lak he would give it tuh yo'. Ah tell yo' [prisoner] whut tuh do. Well, ah've talk-ed wit yo'. When ah leave dere, yo' put dat root in yore mouth an' keeps it in dere. Evah time he come up, yo' talk wit 'im an' keeps it dere. Fin'ly, when co't come, de case throwed away. De judge say, "We throw dis case away - an honest person." Turns yo' away, say, "Go on home."

De' tryin' tuh poison yo', an' yo' goes an' yo' git chew - dig up out in de woods whut dey' call de Sampson snakeroot. Yo' brings it home an' goes tuh de

sunny side of a oak tree an' yo' gits yo' as much as three pieces of bark off it, down to de skin - yo' know dis skin inside de bark. Yo' takes dat home an' yo' goes in de woods den an' yo' git chew a bunch of murkle [myrtle] root an' puts dat all tuhgethah. Yo' sits down an' yo' takes yore knife an' yo' cuts it all up good - fine tuhgethah an' makes a powdah out of it. Well, when yo' gits a powdahs out of it, yo' gits yo' a pint of likkah an' yo' puts it in dere, an' shakes it up an' set it down an' let it thaw [dissolve] good. An' when yo' pick it up yo' can't see nuthin but de likkah. Well, if it's a frien' of mine dat ah'm aftah, ah'll carry it tuh yo' [the friend] an' give it tuh yo', an' say, "Oh, have a drink." Ah may have had some - ah'll drink dat mahself but dat ain't it. Ah'll hand yo' dat an' yo'll drink dat, see. Ah've got chew *poisoned* tuh death. Well.

(Poisoned in what way? What will that do to them, just kill them?)

Well, it'll kill 'em if somebody don't come tuh work an' kill it.

[In preceding rite informant gives a cure for or a protective tonic against hoodoo *poison*, despite his "Ah've got chew *poisoned* tuh death." First, note that he uses 3 ingredients: Sampson snakeroot, oak bark, and myrtle - if that is the proper identification of *murkle*. This snakeroot is a well-known remedy for conjuration, see margin title, p.481; red oak bark is used for various ailments, 1402, p.462, and 1442-1443, p.470; but *murkle* or myrtle I do not recall at the moment. Yet, if this red *murkle* root turns white with boiling, as we just saw in the *jailhouse* procedure, its symbolism would suggest good rather than evil. Finally, we must remember, any rite or ingredient can be used for the opposite purpose - intention is everything. Informant now gives his own solution for the preceding case of *poison*.]

An' comin' long now - dat's anothah story. Comin' behin' dat now - yo' poisoned. Ah'll come 'ong den an' take a shoe sole an' burn it in de fire till it come to a crisp. Beat it up an' pound it up. Goes tuh de graveyard an' ah gits me one ounce of graveyard dirt an' puts it in dere an' stirs it up. Puts jes' about a swallah of watah in it an' stirs it up an' makes yo' drink it. Dat kills dat - kill it dead. Kill de poison dead. He heaves it back up on de groun'.

Anybody's got a live thin' in 'em lak a snake, ketches yo' a frog - one dese jumpin' frogs. Yo' splits 'em wide open 'live an' lays 'em right chere on yore chest - fasten 'em dere so he'll stay dere, an' he stay dere fo' so many hours. When yo' takes 'im off, he's jes' as green as any grass yo' evah saw. Yo' goes tuh work den aftah yo' take him off an' put 'im aside. Yo' goes in de woods den an' yo' hunts yo' a snail - dat's a little white thin' [shell] yo' know has a hole in it. Yo' git dat an' it's already dry. Yo' beat it up fine - powdah it up good. An' yo' goes tuh de drug sto' an' yo' git chew one ounce of alkyhol [alcohol] an' puts wit it. Give 'em fo' a dose kinda lak a pill. He drinks dat an' dat thin' passes out through 'em.

(That will kill as the *live things* in him?)

Kill all de germs inside him - dey pass out.

Well, now jes' lak yo' say yo' wants tuh be sompin or yo' wanta do sompin. Yo' goes tuh de fo'ks of de road at twelve a'clock in de night, an' yo' give yo' whole soul, body, up tuh de devil. Yo' sets right in de fo'k regardless of who come 'long or who don't come, yo' sits right dere. At twelve a'clock evil spirits will come tuh yo' an' dey tell yo' whut tuh do. Well, yo' gits up an' yo' takes dat dime [what dime?] an' yo' goes home. Yo' goes in de woods an' whut de spirit tell yo', yo' gits it an' fixes it up. Dat's tuh hurt people or unhurt people. Or eithah run yore enemy, if yo' got a enemy - tuh run 'em 'way from yo'. Dat's whut dat fo' - dat's whut de crossroad does.

If a person goes tuh de crossroads - anothah story - tuh break up yore home, jes' lak break yo' an' yore wife up. Yo' goes undah de eve [eaves] of dey house,

de person whut's doin' dis. Yo' goes undah de eve of dere house, an' yo' gits yo' a snuffbox of dirt right out from undah de centah of dey house. An' yo' takes it tuh de graveyard an' po's it in de grave, an' den take some back out an' carry it to dey do'step an' lay it up on dey do'step an' dey picks it up [by walking in it]. An' when dey picks it up, dere comes tuh 'em a pain an' dey will leave from yore home.

(You get this dirt from under the eaves of their house?)

Yes, right in de centah of yore house.

(In the center of the eaves of their house.)

[Whether CENTER-OF-THE-EAVES DIRT or CENTER-UNDER-THE-HOUSE DIRT, this dirt is rare.]

Well, in breakin' up a home a person will come tuh yore house an' dey'll git three snails - little white thing ah wuz jes' tellin' yo' 'bout jes' while ago.

(They are empty shells aren't they?)

No, dat's de shell, but dey gits de snail out de shell - he's live. Dey git three snails an' dey take dem three snails an' dey'll go tuh work. An' dere's a little sompin on de ground dat grows roun' - dose kin' yo' know lak a biscuit. Dey called de devil's smuff. Yo' takes dat an' puts it wit dat snail, an' yo' carry it tuh yore home an' yo' throw it down in de no'th cornah of yore house. Dat breaks up de home an' yo' an' yore wife jes' parts. Long as dat snail crawls - he crawls from dat cornah to de do', an' crawls on out de do' on de groun', yore wife parts right on out behin' dem.

(That white thing - you mean, some people call them toadstools, [toad] parasol?)

Yeah, de devil's smuff it got a little skin ovah it. An' it got a little stem on it 'bout dat long an' yo' take an' break dat little stem off, an' den yo' bust dat skin an' dere's powdah - look lak powdahs in it, look lak brown snuff.

(Mushrooms?)

Dat's right.

[A typed comment by my transcriber follows:]

(Don't believe he means the toadstool - probably means the little puffballs of brown dust found in certain conditions and parts of the forest near damp-dry tree roots, beds of leaves, etc. They have a skin covering.)

[I used the word *toadstool* because few, if any of my informants ever used the word *mushroom*. The second time I try *mushrooms* on him and he answers *Dat's right*. Did he know or was he agreeing with me? That I knew the devil's-snuffbox before 1935, before the material of HOODOO, is shown by the following: "A devil's-snuffbox is poisonous. As children we took great delight in squeezing a devil's-snuffbox to see the brown powder fly out. There was always something mysterious and intriguing about these balls, perhaps because adults told us the brown powder was "deathly poison," and if any of it got up our noses, we would die. We had no idea that these devil's-snuffboxes were only dried or mature puffballs, and the brown powder merely ripe spores." (FACI, 1st ed., 887, p.36; but eliminated from 2nd ed.).]

If a person is gone from home, well, say he's gone six months, seven months, an' if yo' happen tuh got a pair of 'is pants roun' dere or a pair of 'is undah-weah, or 'is hat, anythin'. Dere's a li'lle seam, yo' know, a li'lle bow in de back of 'is hat. Yo' take dat li'lle bow out an' yo' take it tuh de graveyard an', yo' bury it in a grave an' yo' says [to the bow], "Babe, come tuh mama," [to the graveyard dirt], jes' draw 'im back home. Yo' takes up a handful den an' puts it tuhgethah [with bow]. Comes back home den an' git chew one ounce of table salt an' puts in dere, an' de do' dat he went out, yo' puts it up, right up ovah dat do' an' nobody can't stay [away]. In nine days he'll come back.

Yo' kin take a person's chamber lye an' yo' gits graveyard dirt an' puts in dat. Yo' takes an' puts it in a quart bottle an' stops it up wit a cork stoppah tight. Yo' buries it three foot in de dirt right where she'll walk ovah it, an' she'll come tuh where she can't make watah - dat kills 'er.

Well, yo' take in lockin' a person's bowels, yo' goes in de woods an' dere's a root it grows jes' about dat big called de rattlesnake mastah. Yo' gits dat an' yo' take an' bring dat home an' yo' chips it up an' puts it in one pint of whiskey, an' let it stay dere till it come dissolved - it jes' goes away tuh nuthin. Yo' carry it tuh yore house an' yo' say, "Lookit heah, yo' wan'a drank?"

Say, "Yes." She drinks.

Yo' give her one drink of dat. An' fo' days aftah she drink it, her bowels is locked tight as wax.

Take de photograph an' take it tuh de no'th-east an' yo' tack it up 'side of a tree. Yo' makes de top wit de length of yore haid - dis high, say six foot or seven foot. Yo' take yore han' an' carry it right ovah yore haid an' measure it tuh de top of de tree an' yo' standin' right up. Turn right roun' an' yo' takes it an' yo' turn dat face [of the photograph] de way dat chew want 'em tuh go, an' yo' nail it up dere. Put nine nails in dere. An' nine mawnin's yo' go back dere an' put de tenth nail in dere, an' dey goes away jes' lak de wind blows a shadah - daid, jes' dies away, withahs away.

[The preceding word *shadah* is not the normal word *shadow*; the wind being unable to blow a shadow. *Shadah* = *shadders* = *shatters* (a plural of normal word *shatter*) a word in southern U.S.A., meaning fallen pine leaves or needles - see 723, p.240.]

(You don't put those nine nails all in at once?)

No, one each day. Inside of dem nine days yo' put dem ten-penny nails. Jes' lak yo' go up dere de first day yo' put one nail right in de centah, right in de centah of 'er heart. De nex' day yo' go back dere yo' put one on de cornah. De nex' day yo' go back an' yo' put anothah one on de othah cornah. Go back de nex' day on anothah cornah, an' yo' come tuh de ninth day an' puts it [tenth nail] neah de centah where de firs' one. De tenth day yo' puts it ovah on de othah side. [I doubt this tenth day. The photograph is nailed to the tree. The first day you return you drive the first nail of 9 nails, which is the second nail.] An' nine days aftah yo' do dat she's disappeared away from de world.

Take a man's stockin' an' go tuh de graveyard - git graveyard dirt an' put in it. Come back an' take an' bury it undah de east cornah of de steps. Let 'im walks ovah it, an' he come tuh be painful. He gits down tuh where he jes' can't he'p 'isself no mo' den a newborn babe, jes' withahs away, an' long as it stays dere. An' fifteen days aftah yo' put it dere, he comes tuh be a corpse.

Somebody come behin' 'im an' say, "Well, he's *hurt*." Well, he goes tuh work [author interrupts].

(If anybody is *hurt* that way?)

Yeah, goes tuh work an' goes in de woods an' he gits whut chew call de butter-fly root. It's a weed, it grows about dat high an' has a yellow top tuh it. Git it, dat ball, about one ball about dat big, an' brings it home. Yo' take an' git chew one ounce of salt tuh mix wit it. Yo' sticks yo' ten pins in it, in dat ball [what ball?] an' yo' give it tuh 'im, an' tell 'im tuh bite a little piece off evah mawnin' fo' nine mawnin's. Dat kills dat. Dat grows in de woods. He comes tuh be a healthy fine man.

(That will kill that thing where he is *hurt* in his foot? This fellow just eats off of that dry ball? That butterfly root? He doesn't eat the pins though?)

Yeah, evah mawnin' he bites jes' a little pinch off. No, he don' eat de pins becuz de pins be's on de side, an' he turns it ovah where dey ain't de pins an'

jes' eats. Dat cures 'im.

If yo' got enemies an' bad 'sturbments [= disturbment = disturbance] in yore ~~home~~, evah time yo' turn roun' dere's a reg'lah 'sturbment - fussin' an' rovin' wit one anothah. An' yo' wants tuh git rid of 'em. Yo' takes yo' a rotten aig an' yo' bo's a hole in de end of it an' yo' goes tuh dey house an' walk backwards, an' say, "Go, yo' hell on [hellion? or hell on wheels?], son-of-bitch." An' yo' throw it backwards ovah yore shouldah an' hit bust, right in front of de do'. An' nine days aftah hit done, dey moves away from roun' dere - clean away. Don't gits roun' dere no mo' - clean away.

Her man is 'sleep an' she wants tuh slip out. She take de closest garment ~~next~~ tuh 'er, if it's 'er bloomahs, she spreads it ovah his face an' jes' say it puts 'im dead asleep - sleep away. See, she goes on where she wanta go an' stays half de night.

Well, jes' lak if a person writes yo' a lettah an' dresses dat lettah fo' yo'. Well, when yo' gits dat lettah it's dressed, but chew don' know it. Dey has a perfume in it an' yo' gits de pizen [hoodoo poison] off it [the dressing]. It smells awful good [because of the perfume], yo' know. Well, dey put it in dat lettah. Dat's dressed, but it 'taint [noticed]. Well den, nine days aftah yo' git dat, well yo'll come tuh be aillin'. Yo're min'less an' it jes' look lak yo' ain't pacified no way - yo' jes' gwine all de time. Well, somebody will come along den - see, yo' goin' be's all tore tuh pieces - says, "Got'a be sompin done tuh [for] 'im."

Dey'll go tuh work den an' dey'll go tuh de chicken house, an' dey'll rake up as much chicken dirt as yo' kin hol' in yore han' dataway outa de hen cornah. Yo' take it an' brings it den an' yo' put it in a pot, boil it, makes a tea out of it. An' yo' sweetens it wit about one ounce of sugah, put sugah in it an' let 'im drink dat. Dat conkahs 'is min' back. Dat lettah - dat [tea] kills it dead, jes' throws it away.

(That fellow that has been *tricked* by the letter.)

Yeah, kills it dead, throw it away. And it will cuz yore min' tuh come competent.

Well, yo' goes tuh a 'simmon tree an' yo' goes tuh de no'th side an' yo' gits de inside bark an' yo' takes dat. An' yo' digs down tuh de east side an' if yo' kin git de middle root, yo' git it; an' if yo' can't, why yo' kin git de third root. Yo' take dat root an' brings it home an' puts it on in a pot. Yo' go tuh de fig bush an' digs down an' yo' gits de third root yo' strike in de fig root. Puts it tuhgethah an' bails [boils] it an' makes a tea out of it. Yo' goes tuh de graveyard den an' yo' gits chew one ounce of dirt, graveyard dirt, an' puts it in dere wit it. Shakes it up till it 'comes 'solved [dissolved]. When it comes 'solved it's jes' lak medicine yo' rub. Yo' take an' go tuh a person's house - well, say, jes' lak yo' wanta fix 'em up. Yo'll drop a drop right in de do'. By de time yo' git in - yo' walk in, yo'll drop anothah drop, turn roun' an' walk on out. He walks in. He comes tuh be aillin' - comes down where he's he'pless. He can't do no good. A person come 'long behin' 'im - anothah story of killin', comin' behin' 'im.

He goes tuh work an' gits de dust of offen de graveyard - jes' de dust. Yo' know yo' go tuh de graveyard, yo' know, it's dry. Yo' git a kin' of a fine dust like dust. Yo' mix up dat - it's not real dirt but it's dust-like. An' yo' gits yo' one ounce of smut [soot] out de chimley an' puts in wit dat. Goes tuh de drug sto' an' gits yo' a box of sulphur an' mix in wit dat. Puts 15 pins in dere, baid all stickin' up. An' yo' carries it tuh 'is house an' puts it undah de do'-step an' let's 'im walk ovah it. An' it come tuh be conkaded an' kill dat.

A willow tree is fo' throwin' away a woman - anyway, fo' throwin' away a baby.

Jes' lak yo' got a wife or ah got a wife an' she wanta mishap, wit me, an' don't want nuthin of mine wit somebody else. She go tuh de willow tree an' she goes - if she can't git up tuh de top, she gits some little chile tuh go up on de top an' gits de middle limb at de top, jes' de little top, de buds. She brings it back home an' she steeps it like a tea, an' she drinks. An' aftah she drinks dat, she comes tuh throw dat away.

She goes tuh work now an' take a dishrag - suppose it chure wife yo'self, she throws it up on top of de house. An' yo' come tuh where yo' won' nevah love her, yo' won't nevah fool wit 'er. She done scattahed yo' love an' all yore feelin's 'way from 'er.

(What would she do that for?)

Dat's to - she don't want chew, she jes' throw dat away.

(And she does the other to get rid of the baby?)

Yes, she throw hit away.

Yo' take de lightnin' hit a tree. Well, if it strike de east side or de no'th side or de south side, yo' go dere an' yo' git chew fo' splintahs. Yo' know sometime it strikes yo' know an' dere be splintahs. Yo' gits up fo' splintahs an' yo' taken yo' a knife an' sharpen dem keen as yo' kin, an' yo' sticks one intuh de do'step - one on one side an' one on de othah. An' dat cause 'em tuh b be unagreeable dere. Yo' can't stay dere, yo'll move out dat house.

(You put those splinters on each side of the doorstep?)

Yes, one on one side an' one on de othah, points down. An' dat cause it tuh be disagreeable in dat house an' yo' moves out dat house - leaves dere.

(How many splinters do you use altogether?)

Two, jes' only two. [Presumably the other two were spares.] Have tuh sharpen 'em keen as a pin at de end, an' yo' sticks one on one cornah, an' evah time yo' goes out dere yo' passin' ovah dem.

Evahbody dat moves in dere - if yo' move in dere yo' can't stay dere.

(No one will stay in the house.)

No, lessen somebody [normally a *doctor*] take it up.

Now, jes' lak now yo' lost a job an' yo' wan'a job, yo' git chew three grains of salt - table salt. Yo' ties it up in a linen white pocket hankahcheff, an' yo' goes tuh de man where yo' goin' tuh git de job from, an' yo' walks in 'is office. He may be out or he may be in dere. He may be roun' in a little out office, in dere somewheres writin'. But chew walk in de front do' an' yo' git de chance den, an' yo' throw it in de no'th cornah of dat room where he is. Den yo' walks on back out. Nine days aftah yo' walks out he'll come tuh yo' an' say, "Ah think ah kin work yo'." Yo' goes on out dere an' go tuh work. An' yo' keep dat up den fo' nine days an' he come tuh be conkahed.

[Informant now gives us a glimpse of how he *reads* cards.]

Well, yo' take gamblin' - yo' goes tuh work - de Jack of Diamonds, Queen of Hearts, de Ace of Spades. Now, if a person come tuh yo' an' want chew tuh raise dere min', yo' shuffle de cards an' set 'em down dere. Dey cut 'em in three parts. An' [you] turns up de three of hearts, he'll have good luck. Turn up de Queen of Clubs, he have bad luck. Turn up de Queen of Diamonds, still hardah luck. Jack of Hearts, Ace of Hearts, good luck.

She goes tuh work if she wanta quick stop 'im from drinkin' likkah. She'll go tuh work an' git de end of a rotten log, a hollah rotten log, a ole oak log, sompin lak dat, any kin'a log jes' since it's rotten. Git de end of it. She'll pound it up an' makes a powdah-lak. She'll put it in a pint of likkah, or eithah if he smokes cigahs or cigahettes, anythin', she'll punch it up an' down in de cigahette - good, jes' lak yo' put *coke* [Coca Cola] in it. Give it tuh 'im an' he smokes it. An' nine days aftah he smoke dat he comes tuh hate likkah.



If yo' wants - say yo' wanta gain frien's or yore enemies, yo' goes an' yo' git chew de queen of life - de queen of de world.

(What is that?)

It's a root, yo' git it out of de woods - it's called de queen of life. It grows jes' about dat high. Go in de woods an' yo' git de queen of life an' bring it home, an' yo' git chew a teaspoonful of graveyard dirt an' puts wit it. Yo' takes it an' yo' sews it up in a bag. Yo' put a string in it an' yo' drop it aroun' yore neck. It will cuz dem tuh be conkahed an' gain many influence. De laws won' even much bothah yuh.

If a fellah kill a person an' he wants tuh come back tuh give up or he don't wanta give up an' dey wants 'im, yo' goes tuh de graveyard at twelve a'clock in de night an' gits down on yore knees an' digs - says, two foot down in de ground wit chure arm. Yo' gits de middle dirt [middle or center of the grave?]. Yo' brings it back an' yo' goes tuh 'is home, or eithah go tuh de jailhouse, dat time of night, an' throws it up as high as yo' kin git it an' walks off fa'ward. In nine days aftah yo' do dat, he comes back tuh de jail an' gives up or eithah comes back tuh 'is home an' sends fo' 'em.

Why, yo' take a dead person's bone. Yo' gits de middle bone out of 'em. Dat sompin lak de backbone, sompin lak dat - dat's de middle part of 'em. Yo' gits one joint of dat.

[The fact that I do not ask the *doctor* to identify the *middle bone* would normally indicate that I understood what he was talking about, or thought I did. But my transcriber, on the contrary, was confused or impressed, she typing *back-back* instead of *backbone*! The jointed bone in the middle of the body, *sompin lak de backbone*, is the coccyx. And the *one joint of dat* is the pointed end joint called the *indestructible bone* or *everlasting bone* or something - it being able to withstand fire and decay, a magic bone.]

Well, yo' takes it an' yo' dress it - it an' de black cat bone tuhgethah. Yo' go tuh de drug sto' an' yo' git whut chew call de quicksilvah. Yo' gits it in a li'le ball about as big as a cent - cost yo' 25¢. [This is tin foil, not quicksilver.] Yo' wraps dat up in it an' git chew about fo' ounces of sulphur an' puts in dere wit it. Yo' gits nine pins an' lay 'em in dere 'side of it. Yo' take 'em tuh de no'th cornah of yore house, or in de east cornah of yore house an' lay 'em down. Covah 'em - hide 'em-like. Yo' come tuh be complicated[?] or comes tuh - not enemies, or yo' won' have no fren's come roun', yo' know, an' hart chew.

Take two needles an' cross 'em dataway [demonstrates] an' puts 'em in a saucah of watah. Yo' sets 'em down. An' if yo' wanta - jes' lak ah'm gona work against yo'. Dey's sharp. Look dem needles will swim right roun' in a cross, an' when dey gits round tuh a certain amount in dat saucah, says halfway, dey slightly partin' - one goes one way heah, an' 'head. Yo' takes dem two needles an' yo' goes tuh dere house, tuh de person house whut chew wanta ketch. Yo' sticks one in de no'th face of de do' face, an' sticks one in de south, an' de east. An' stick de head - yo' kin fin' a little crack where yo' kin stick it [head] in dere an' let de point be out, dat called sharp luck.

(That will give you *sharp luck*.)

Take nine ten-penny nails, dese wire nails about dat long [demonstrates], an' yo' puts 'em in a jar of watah, clear watah. Jes' go tuh de well an' draw a bucket - a bucket of watah, fill up de jar half-full. Put nine nails in dere. Jes' lak now ah come tuh yore house an' ah want a drink of watah, an' ah ask yo' fo' a drink of watah. Ah go git a drink of watah - go git dat jar an' po' out a glass of watah an' yo' drink off it. Yo' drink offen [off of] dat watah fo' nine days, an' evah time yo' come dere ah give yo' some of dat watah. Well, yo'll

come tuh be ailin' in yore stomach. Well, dem nails den, de mo' dey stay in dere, de mo' dey come tuh be rusty, an' all dat goes inside of yo'. Fin'ly kills yo' - in so many days it kills yo'.

Jes' say, if yo' wants tuh be lucky, or eithah if somebody's tryin' tuh work against yo' tuh keep yo' from bein' lucky, yo' ties nine knots in a string an' yo' gits one of yore best frien's tuh untie dem knots. An' he unties dem knots fo' yo', an' yo' takes dem den an' yo' swings 'em up anywhere in de house. Dat cause tuh be lucky.

(You swing that string up in there?)

Yeah, yo' swing dat string up. Yo' tie it, but chew don' untie it - let somebody else untie, some of yore good frien's. Dey'll untie it an' yo' take it an' hang it up anywhere in de house.

Yo' kin take nine matches an' stand de heads up an' in nine days de stuff whut's on de end of de matches will fade away an' de match will disapeah from yo' an' work against yo'.

Ah nevah experienced much on de fish but a eel. Dat's sompin look lak a snake, dey call 'em a eel. Take his hide an' dry it up an' ah kin run yo' crazy wit it. Yo' poun' it up, jes' lak yo' poun' up dirt or anythin'. Yo' know, yo' dry it. Jes' lak yo' put it up on a string an' let it come tuh be dry, yo' know, jes' lak sugah, an' yo' rub it up tuh a powdah. An' ah'll put dat in sompin, slip it in, yo' know, sompin tuh eat, an' it will come tuh run yo' crazy.

Yo' go tuh a red ants bed an' yo' git chure right-foot track, an' yo' gits a glass of yore chambah watah - nightglass watah, yo' steal it out de house unknownst tuh dem. Yo' go tuh de red ants bed an' yo' gits a spoonful of red ants dust, an' yo' git chew nine big red antses, an' puts 'em in dat jar [or glass holding the urine]. An' den takes it back an' goes tuh de lef' cornah of yore house an' sets de jar up undah de eve [eaves] where nobody can't fin' it. An' as long as he livin' well, yo'll come tuh be painful; whenever he die, yo'll die. He'll die inside of nine days - dose ants.

(What do you do with that stuff you got out of the foot track? What do you do with all that?)

Well, yo' put dat in dere - dat's conkahin' yo', dat kill yo'.

(You get his urine or your water?)

His watah. Yo' see yo' put it in dere wit de ants an' de ants dirt an' de foot track. Yo' see dat kills 'im.

Take de hull of a cootah an' skin 'im an' let a person eat it. Dat will make yo' have fits.

(Kills them?)

Yeah.

[Cooters (several kinds of turtles) can be eaten (I have eaten the common snapping turtle of the Mississippi River) and they are not poisonous in the world of nature. But anything in hoodoo can be *poison*, if the hoodooer wills it and the victim is a believer.]

A bat will causin' yo' tuh be troublesome - be mindless. Evah time yo' be settin' down, yo' wanta do thin's. Dat bat he's daid - he die - an' yo'll be mindless jes' lak a mindless person. Lose his mind altogethah.

(What do you do with the bat?)

Well, yo' take dat bat an' stew 'im up, makes a stew out of 'im, an' mix 'im up wit yore food an' yo' eats it.

Takes it an' puts it in a jar an' put dat quicksilvah [= quicksilver or tin foil or back of mirror] in dere. Take an' po's it down at de do'step. Well, as hit dries up yo'll dry up.

(This red cow's milk or black cow's milk?)

Yeah, gotta be a black cow, a red cow won't do no good - black.

Well, yo' take nine straws an' yo' stick 'em up at de do'staps an' yo' puts three pins in each one of dem nine straws - three pins, an' yo' turn de point up. An' de time yo' walk outa dere yo' come tuh be painful - jes' lak de rheumatism.

(These broomstraws.)

Broomstraws, right out chure broom - jes' take 'em out de sweepin' broom.

Take a lemon an' split it an' turn it wrongside outwards. Ketch yo' when yo' asleep an' lays it on yore chest, an' it comes tuh suck yo'. An' yo' kin take dat lemon off an' it be jes' as dry as a chip, an' yo' jes' fades away as that hull fades away. It gits hard.

(What do you do with that hull later on?)

Well, yo' takes dat hull an' yo' throw dat hull away.

[After informant left the room, I comment to my machine:]

(THIS FELLOW TOLD ME SOME LIES, SO CHECK UP ON HIM CAREFULLY.)

[After my preceding comment, MY CONTACT MAN EDWARD BUFFORD ENTERS INTERVIEWING ROOM TO TELL ME MORE ABOUT THE MAN - how he circumvents the postal laws. I repeat what Edward tells me and he answers my question:]

(This root doctor, this man, he sends through the mail - he sends the preparation. Then he sends a letter later on telling them how to use it. He doesn't send it all together?) [Author]

(Not all together, no sir.) [Edward]

(That's a new *trick*. That's good.) [Author]

"CUNJURE BUSINESS" IS HER WORK

*SOMETIMES AH QUIT [MY OCCASIONAL JOB]*

*AN' AH LEAVE TOWN AN'*

*GO OUT ON CUNJURE BUSINESS*

*DEY BURN CANDLES FO' MENS*

*AH BURN CANDLES FO' DAT...*

*DON'T LET NOBODY IN DE ROOM OR GIT ON MAH BED*

*AN' BURN CANDLES THREE TIMES A DAY AN'*

*LET ALL DE SHADES DOWN*

*GIT A SMALL CANDLE AN' AH BURN IT CLEAN UP*

*AN' DEN AH COME OUT AN' OPEN MAH DO'S*

*AN' H'IST [HOIST] DE WINDAHS FO' DE MENS*

*AH GOT A COTTON MATTRESS AN' AH TAKEN IT OUT*

*IN DE SUNSHINE...PRETEND AH'M AIRIN' IT...*

*TAKE A FORKED STICK AN' BEAT IT...*

*AN' DE SIDE HE LAY ON [OPEN UP MATTRESS]*

*JES' FILL IT WIT...RED PEPPAH AN' SALT...*

*AN' AH'LL SEW DAT [BED] TICK BACK UP*

*AN' DE STICK AH BEAT IT WIT*

*AH STICK IT UP TUH DE CORNAH OF DE HOUSE*

*AN' HE WON' NEVAH DISAGREE 'BOUT NUTHIN*

*JES' ANYTHIN' AH DO IS ALL RIGHT...*

*AH KIN BE WORKIN' FO' SOME WHITE PEOPLE*

*AN' DO 'EM UP DAT SAME WAY*

MEMPHIS, TENNESSEE

[We have here an interview without its most important hoodoo statement, the three final pages of the original transcription. The reason for this omission and where the missing material will be found, I explain at the very end. As important as the rites, perhaps as interesting, is the woman herself, informant 1535, who calls her work *conjure business*. This *business* was recorded on cylinders D80:4-D86:6 = 2763-2769.]

Well, now, dere's a man done kilt a person outa town. Well, ah go tuh de graveyard an' git some dirt an' put it in a quart of watah in a quart jar, an' put three pennies in it an' set it behin' mah trunk or behin' de do', an' dat'll bring him back - he'll come back tuh town.

(Now, that is, if somebody has killed somebody and has run away, that is to bring him back. You put this graveyard dirt and these three pennies in this jar behind the door. That is all you have to do?)

Dat's all yo' got'a do. An' if ah'm livin' wit a man an' he don' seem tuh ca' fo' me, well ah gits a steak an' wear it when ah'm minstratin' an' ah'll cook it fo' dat man an' he'll love me - he'll come tuh be crazy 'bout me.

Well, if ah love him, ah an' him have intahco'se tuhgethah. Aftah it's ovah, why ah'll take mah sep'rate rag an' wipe, an' he'll take his'n. An' ah'll take his'n when he wipes on it an' sew it up in a rag an' wear it roun' mah waist. An' dat will make him love me.

An' if ah don't want 'im tuh have intahco'se wit nobody else, ah'll take an' measure him while he's 'sleep an' tie three knots in a cord string an' wear it aroun' mah waist, an' evah time he go tuh have intahco'se wit somebody else, why it falls. He cain't do no good.

An' ah take a scissors, if ah wants him ag'in an' if he don' want me, ah jes' take three strands of his hair an' put it in some lodestone an' [red] peppah an' wear it in mah shoe, mah left shoe an' he'll be crazy about me.

(What kind of pepper do you use?)

Red peppah. An' ah'll tell yo' anothah thin', if ah want 'im tuh git outa town. If ah want 'im tuh go on a freight train, ah take one of 'is ole shoes, ole shoe, an' throw it on a freight train, an' he'll leave on a freight train.

An' if ah want 'im tuh go outa town on a passengah [train], ah'll tell yo' whut ah'll do, ah'll take de band outa his shirt back heah - yo' know, jes' back heah in de shirt [demonstrates].

(Back of the neck.)

Dat's right. Ah'll take a piece of it an' write a lettah, an' take a piece of it an' fold it in dat lettah an' put it on de passengah train mahself, an' he'll leave town on a passengah train.

(You take this piece [demonstrate], right out of the back of the neck...?)

Dat's right. An' if ah wanta keep de poleesemens away from me, tell yo' whut ah'll do. Ah'll burn me some sulphur an' red onions, an' ah kin keep de *poleeses* from bothahin' yo' [me].

(Where do you burn that?)

At home, ah burn it befo' sunup an' aftah sundown.

An' ah kin burn incense befo' sunup. Dat's de mos' wondahful thin'. If ah want it fo' luck, why ah burn it fo' dat. An' if somebody, lak somebody *knock ag'inst it* [my business or luck], ah kin burn it fo' dat.

Take his lef'-foot track an' throw it ovah mah shouldah, ovah mah lef' shoul-dah an' put it up ovah de do'.

(You take his left-foot track and you throw it over your left shoulder. How can you put it over the door, if you throw it over your left shoulder?)

See, see ah has it in a bag or some kinda little rag or sompin, undahstan', an' throw it ovah mah left shouldah an' [pick it up and] put it up ovah de do'.  
(What will that do?)

Dat will bring him back, if ah wish fo' tuh bring 'im back; or if ah wish fo' him tuh leave, jes' whatsomevah ah make mah wish tuh do. [Here is a good statement of the first law of hoodoo - intention is everything.]

(Do you pick up that track when he goes away or when he is comin' back, which way do you pick it up?)

Well, if ah want 'im tuh go, ah'd pick up when he goin'; if ah want 'im tuh come back, pick it up when he comin'.

[The preceding *coming* or *going* is merely psychological assistance or window-dressing; it does not nullify the primacy of the preceding *wishing* or *intention* - the power of the mind.]

An' lak if he out of town an' ah love him, ah tell yo' whut ah kin do. Ah kin write his name an' put it in a lamp [in the oil container] an' burn it fo' nine tuh twenty-one days [3x3 or 3x7], an' he's comin' back. He ain't goin' stop until he gits home.

An' ah tell yo' dis. Yo' know, if ah wuz lovin' somebody else's man an' ah couldn't get tuh see him when ah wanted tuh, an' whenever ah did git tuh see him ah could jes' hug 'im an' git some of his hair - jes' hug 'im roun' an' git some of his hair.

(Where? From the head?)

Yessuh, three strands, an' cross it, an' put it in some scissors an' hang it on mah back do' in mah kitchen, an' dat'll make him stay 'way from 'is wife an' come tuh me.

(You get three strands of hair from his head.)

Yes.

(And put it in what?)

An' cross de hair, jes' twist it up, an' put it in a pair of scissors, yo' know, lak yo' cut wit. [Twisting is a magic rite. Here it is called *crossing*.]

(Well, how do you put it in the scissors?)

Yo' jes' hang it in between dere yo' know, where de scissors goes tuhgethah lak dis [demonstrates], an' hang it up right on de do'.

Den ah kin take three stran's of hair from 'is haid an' two from undah his arm.

(Either arm?)

Uh-ah, his left arm - got'a be his lef' arm. An' wrap it up in a papah an' onions an' sulphur an' red peppah, an' yo' kin wear dat, an' he'll always come where ah am. Dat's tuh bring 'im where ah am.

(Where do you wear that?)

Wear dat - make a sack on a string an' put it roun' mah waist, anywheres roun' mah waist; but always let it hang in front, don't nevah let it git behin' - always be in front.

(Three strands from his head and two from under his left arm.)

Dat's right.

An' den ah do dis. Now, if ah dislak - yo' know, if somebody's disturbin' de home an' dey put de poleeses on me, see. Ah kin jes' go by dey do' - yo' know, ah kin go on behin' dem, jes' lak if ah think somebody done me some harm, an' ah jes' go on behin' dem jes' where ah could pick dere track up. Well, yo' take de track from de lef' feet an' jes' go on home, an' jes' git up in de mawnin' befo' de sunrise an' come back by his do', or whosomevah her [door if a woman disturbin' de home], an' throw it an' scattah dat dirt on dey po'ch, an' let 'em walk out. When dey walk out an' step intuh dat dirt, dey won't nevah think about

doin' me no harm. Dey'll come tuh be mah fren'.

(Now, suppose I am doing you that harm, you would get my left-foot track and you take it home with you. And then after you have left it there overnight you bring it back and throw it on my porch?)

Dat's right. An' yo'll come out. Ah don' care who else come out ovah it, it don' do no good but chew.

[That is, if hoodoo is not intended for you, it is powerless against you - see margin title IT WARN'T PUT THERE FOR YOU, p.220.]

An' yo' come out an' step in it an' den yo' come tuh me mah fren'. Yo' won' nevah try tuh do me no mo' harm.

An' jes' lak if mah husban', or somebody else's husban', a frien' of mine, yo' know, would love me an' mistreat me - sompin lak dat, see, an' ah worry about 'im, an' worry about 'im sech a length of time, an' ah jes' make up mah min'. YO' GOT'A MAKE UP YORE MIN' TUH DO DESE THIN'S. Ah ketch 'im 'sleep an' cut 'bout six stran's of hair from down dere, six stran's, an' jes' ball it up. Don' put nuthin in it but jes' peppah, red peppah, an' wear it in mah lef' shoe. (What will that do then?)

Dat will make him love me. He won't nevah leave heah. He won't nevah go home, he jes' continue dere [with me], see. If he somebody else husban' an' ah wants 'im, an' lak if he got money an' ah wants tuh git 'is money, see, ah'll do dat.

An' when ah go tuh ministratin' monthly [she stops, having given this previously].

Lak mah *urinate*, yo' know, take mah *urinate* when ah'm cookin' an' put some of dat in de coffee, eithah in mah bread, jes' anythin' ah wanta cook it in, an' he eat it. De mo' he eat de mo' he'll come tuh like me.

Yo' kin take it an' bury it, de pitchure, bury it wit de face down, an' git down on mah knees, on mah knees, one knee. Git down on mah right knee an' let mah left knee settin' up, an' make a wish, an' whosomevah wish ah make - why, if ah wish he'd leave, or [wish to] kill 'im or anythin' lak dat, DAT KILL 'IM JES' DEAD ON DE SPOT. Ah know dat tuh be true.

Ah tell yo' 'bout dis. Ah heard yo' go tuh de crossroads an' make a wish, ah hear dat, an' whosomevah wish yo' make dere, it will come true. Dat's whut ah heard about dat.

Ah heard dat yo' kin take hair out chure haid an' put it in a bottle an' put it up in a tree, an' as de tree grows, why dat woman will go carzy - as de tree grows dat's de way it [craziness] grows.

(You take this hair and put it in a bottle, and nothing else in it?)

Nuthin else.

(Do you stop the bottle up?)

Dat's right, yo' stop de bottle up.

(Where do you put the bottle then?)

In de tree, set de bottle up in de tree.

(Just on the outside of the tree?)

Jes' lak it's got limbs, set it inside de tree in de limbs, see. Don' set it on de groun' or nuthin lak dat, jes' up in de tree.

(Put it up in the fork of a tree?)

Dat's right. Put it in dere while it young, as de tree grow, why de mo' yo' go crazy.

Den yo' kin take his lef'-feet track an' throw it in runnin' watah an' run 'em crazy.

(How do you throw that in running water?)

Throw it in dere an' TURN AROUN' THREE TIMES, an' de third time [leave and]

don' nevah look back, an' jes' go on where yo' goin'.

(You walk down to the water and you throw the track right in?)

Right in de runnin' watah.

(Then you turn around three times?)

Turn roun' three times an' de third time don' look back, go on an' **don' nevah look back.**

[I insist upon the *three times* (as well as *before* or *after*), because it is **rare**. The rites of *whirling three times* and *not looking back* are to confuse the spirit you have thrown into the water, so that it will not follow you.]

(You turn around after you throw the stuff into the water?)

Dat's right, three times an' don' nevah look back.

Yo' kin take a string an' measure a man an' den yo' kin go tuh a small tree **growin'** up, a saplin', an' tie de string dere three times. Tie a knot in dere three times an' den tie it on a tree, an' go away an' nevah look back, an' dat **will** run de man away.

(You measure the man with the string and tie three knots into it. Then tie **this** string to a limb?)

Dat's right, an' nevah look back. An' dat'll run 'im or a woman, yo' know, **jes'** whosomevah - yo' kin run 'em outa town. If somebody, A OLE *SNITCH* yo' know, **er** soapin lak dat an' ah know it, yo' undahstan', do dat an' dey'll git on outa **town.**

(You say you measure them with that string. How do you measure them?)

Yo' ketch yore husban' while he's 'sleep - see he havin' intahco'sin' wit dis **woman**. If she doin' any harm, or him, jes' which one it is, or he go roun' her. **He** don' have tuh be, yo' know, jes' roun' 'er, see. Yo' measure him while he's 'sleep. Den yo' kin git up to him, yo' understan', jes' tie three knots in it **an'** tie it up on de tree an' leave 'way, don' nevah look back an' dey'll leave **town**. Leave 'way from roun' yo' an' nevah give yo' no mo' trouble.

Cut his toenails off an' put 'em in a bag, anythin', yo' see. Make a little **bag** or tie it up an' put salt in dere an' throw it in de rivah. Jes' throw it **in** de rivah, if yo' wanta git rid of yore husban', den. An' dat'll run him **crazy**, he jes' git out walkin'.

(How many toenails do you put in there?)

Jes' lak he cut all of 'em, yo' don' have tuh cut 'em all.

(Just a little piece of each?)

Dat's right, yo' cut 'em off tuh keep. Jes' lak yo' cut off one de feet, **chew** **now**, an' leave de rest of 'em. Cut 'em all up an' put in dat bag an' put some **salt** in dere an' throw it in de rivah. It don' have tuh be runnin' watah, jes' **throw** it in de rivah, an' he'll leave. He jes' gits up a-walkin'.

Bury a strand of his hair undah de do'step on de lef' side, bury it 'bout six feet [inches] deep [six inches symbolizes a grave six feet deep], jes' bury it **chew** see. An' when he come in, when he come in ovah dat an' go out, he'll nevah **come** back an' mo' [any more]. When he come in an' go out, why he'll jes' **keep** on **goin'**. Dat's drivin' 'im away.

An' ah tell yo' dis, too. Jes' lak ah'm in de bed wit him an' wants tuh go out wit anothah man. Ah git up when he 'sleep an' take mah left stockin' an' hang it ovah his haid, an' git out an' stay 'long as ah want to. Den he'll nevah **wake** up, long as dat stockin' hang ovah dere.

An' if a man wanta do a woman, he kin hang his [left] sock ovah de **head** of de **bed**, ovah her haid now, while she 'sleep. She'll nevah wake up until he **come** **back**.

A woman kin be ministratin' an' a man kin git some of dat an' bury it an' kill 'er dead - jes' bury it an' kill 'er.

Take some of 'is shirt tail an' bury it underneat' de step on de left side an' dat will kill him daid - jes' cut a piece out 'is shirt tail an' dat will kill 'im daid.

Yo' kin take incense an' burn it. Well, if ah wanta burn it fo' luck or tuh do away wit some man, ah kin do dat. Well, yo' know, ah ain't makin' no money from any kinda mens, yo' know, make a wish an' do dat [burn incense]. Ah know dat's good.

If yo' wanta man an' he don't want chew, an' if yo' evah git up by 'im an' kin gi' 'im some whiskey, or sompin lak dat, gi' it tuh 'im tuh drink wit it. An' jes' lak if ah smoke, ah git a cigar - JES' BIG-TIMIN' YO' KNOW - an' put some cigar ashes in dat whiskey an' keep on givin' it to 'im, see, an' dope him until he gits 'bout drunk, see, an' wanta make a date wit me. Ah make a date wit 'im, see, an' ah care [carry] 'im home. An' ah git some of 'is hair outa his eye-brows, two or three stran's out of his eyebrows, an' put it wit sulphur an' throw it ovah mah left shouldah an' nevah look back. See, ah got 'im.

(After he has been doped you get this hair from his left eyebrow.)

If yo' [I] wanta be wit yore wife -

[If I, the woman being interviewed, am going with a man and want to allay the suspicions of his wife, a friend of mine. But first, here's how I entice the man.]

Yo' [I] has sulphur, incense an' Jockey Club Perfume an' rub it on mah han's an' pass it lak ah play wit 'im, put mah han' on 'im lak dis, yo' know jes' be's talkin', an' event'ly he'll fin'ly, he'll make a date wit yo' [me]. An' den if his wife - jes' lak I an' his wife is close fren's an' she's suspicious or sompin lak dat, see. Well, ah say, ah tell yo' whut ah kin do. Ah kin use some burnt onion an' sulphur tuhgethah an' jes' rub it on mah han' lak dat, chew know, an' go visitin' tuh her house an' talk an' git a drink of watah - have her tuh give me a drink of watah. An' she give me some watah outa a dippah or a glass. An' when she go tuh wash dat glass, why she goin' always be crazy about me, when she take up dat dippah. Nobody could tell 'er 'bout dis man [her husband]. She won't b'lieve 'em.

(You put this powder on that glass or on that dipper?)

No, ah has it on mah han' see, when ah go dere. See, when ah go dere, it be done - ah rub mah han' on it.

(Then it gets on the glass or dipper that you are handling?)

Dat's right, an' ah'm gonna wanta drink of watah shortly aftah ah gits dere.

Now, it's anothah thin', if ah know somebody dat don' like me, ah tell yo' whut ah kin do. Ah go tuh dere house an' ah wanta use de res'room, see. Ah go in dere an' use de res'room, an' ah kin put down some peppah, salt, onions - put it down in dere, yo' know, jes' sprinkle it roun' in dere. Now ah know dey don' lak me. An' dat will make 'em come tuh be mah fren's.

Dat's right, de tongue of it. Ah heard de left shoe. Take de left shoe an' sulphur.

(What do you take, the whole shoe?)

Dat's right, yo' kin take de whole shoe an' den yo' kin take de tongue - de tongue or de whole left shoe an' burn it in some sulphur. An' stand ovah it 'long as it burn until it burn up, until it jes' burn intuh ashes, jes' undahneat' yo'. Jes' stand dere until it burn intuh ashes. Jockey Club an' sulphur. Put Jockey Club Perfume an' sulphur an' jes' stand dere until it burn intuh ashes. Dat's fo' luck.

(What kind of luck?)

Dat's if ah want a man yo' know an' he makin' good money. Yo' know ah got'a do dat in ordah tuh git de money. People makin' good money, see. It's a white



an an' ah'm tryin' tuh git 'im, why ah kin do dat.

(You stand over that sulphur while it is burning?)

Dat's right.

[To stand in the shoe-sulphur-perfume fumes and smoke is one of the fumigation rites used by *hustling women* or prostitutes - see margin title SMOKE 'EM: FUMI-CATE SELF, p.723. Somewhere I have a note on sulphur fumes in a closed room - quite an ordeal.]

Yo' kin take his sock an' turn it on de wrongside, take de left sock. It's always best fo' de left one. Take de left one an' turn it on de wrongside an' git dis Jockey Club Perfume an' incense an' burn dis sock, an' put it in de stove or beatah. Jes' put it where it won' be out anywhere, an' burn it, an' fasten up de room an' don't let nobody in dere while it's burnin'. An' dat will make him love yo'. Ah've had people tuh tell me dat dat really knows.

DAT BAND DAT'S IN HEAH [SHE IS POINTING TO THE MICROPHONE IN MY OLD BLACK HAT], ah know dey use it. Ah tell yo' whut chew kin do wit it. Yo' take dat outa dere, out de man's hat yo' know - dat's whut ah heard, yo' know, dat little bow whut be's in de back dere. Yo' take dat outa dere an' tear it apart an' jes' twist it - jes' put salt in dere an' jes' twist it up until yo' cain't twist no mo'. An' put it in a bag or wrap it up in a piece of papah an' wear hit in yore right shoe. Jes' keep dat in yore shoe an' don' let nobody git holt of it an' don' let nobody see it eithah. He jes' follow yo' evahwhere.

(What do you put with that now, sulphur or salt?)

Salt, an' twist it, in a piece of papah, bag or anythin', an' put it in yore right shoe an' don't let nobody see it.

Take his underweah right nex' tuh him out de seat an' wear it - yo' know, put it in a rag or sompin an' wear it in back, keep it turn roun' in back of her, behin' of her all de time. She take a rag or sompin an' rub her han' up dis way lak she goin' wash back dere.

[Previously she wore hair from under a man's left arm in a sack about her wrist, always hanging down in front, never behind.]

(What will that do?)

Dat will make a man love her.

(You must always wear it in the back part of the body?)

Dat's right.

A man kin cut out de seat of a woman's bloomahs, it's de same thin' - he kin do de same thin'. He don' have tuh wear his'n yo' know on a string. He jes' put his'n in his hip pocket.

Jes' take dat bark offa dat [tree] an' yo' kin wear dat bark in yore stockin'. Yo' kin wear it in yore stockin' wit red peppah an' wrap it roun' wit papah - yo' kin wear it in yore stockin'. Keep it twisted up in yore stockin' lak dat, dey tell me in yore lef' stockin', an' he'll be good tuh yo' an' he won' even leave no money out, lak if he's goin' out on yo'.

(That bark from what kind of tree?)

Oak, red oak tree. An' even let it be kinda dry - white. If yo' cain't git it white, it's best white when it's dry - from a red oak.

Ah heard about needles. Yo' put three needles in a bag an' sew 'em up an' wear it roun' yore waist, or eithah jes' carry it in yore purse all de time. Some people says carry it in yore purse an' keep de p'int of it tuh yo'. Yo' know keep it down dere in yore purse an' keep de p'int of it tuh yuh, sharp. An' de' say dat's luck. Dat's luck fo' money, dat's always fo' luck.

Say lak yo's got money an' ah wanta tuh git up tuh yo' 'counta dat money, an' ah come 'long heah an' have de p'int of dat needle towards me. An' git tuh talk-in' tuh 'im, if ah kin evah git tuh talk wit 'im, put mah han' on yo' lak dat,

dat will bring it tuh mahself.

(That will bring the money to you?)

Dat's right.

Well, incense is good fo' any gamblin' luck. But chew gotta know whut kinda luck yo' want. Yo' know yo' kin burn it fo' anythin'.

Ah burn onion an' sulphur tuhgethah, burn dat, an' den he turn about, burn a red onion tuh keep de law away.

Yo' go tuh de graveyard an' git some dirt an' put it in a quart of watah an' three pennies. Set it behin' yore trunk or yore do', an' he's comin' back tuh town, dat man dat did de killin'.

(You told me that before.)

[MY PRECEDING COMMENT SHOWS HOW CAREFULLY I FOLLOWED ALL INFORMANT'S EVERY WORD.]

Yo' kin if yo' already been dealin' wit dis [kind of work], yo' undahstan', or else yo' couldn't do it, yo' know. If yo' in dis [hoodoo] business, why see, yore onion an' sulphur an' peppah, dem things, why dey can't do nuthin tuh yo'. Yo' kin dismiss co't, yo' kin have co't dismissed. Dat stuff kin be so strong until dey can't do yo' nuthin.

[You must know how to handle hoodoo materials from experience.]

Yo' pick dat up, dat dust. Yo' jes' hold yore han' out an' yo' kin ketch any of dat dust whut de whirlwind got a'goin' - yo' kin ketch any of it. Why, don' put a thin' in dat but black peppah in dere wit dat dirt, jes' do lak dat [she demonstrates later], an' put it in a bag an' den put it up ovah yore do'. Dat's luck. Put it up ovah yo' do' whut chew gotta go in an' out.

(Luck for what?)

Luck fo', yo' know, if ah make a wish fo' money - if ah wants money an' ah'm in bad or sompin lak dat chew know an' need money.

[Hidden treasure will be found where a whirlwind stops - see 163, p.48 and 176, p.50.]

(You put it in your hand. What do you do with that dirt now?)

Yo' put dat peppah in dere wit dat dirt whut chew ketch an' jes' rub it [demonstrates].

(Rub it in a circle in the palm of your hand.)

Dat's right, till yore han' git hot an' yo' put it in jes' a papah or a rag, an' put it up ovah yore do' where yo' transfer out of. If ah want money, if ah'm in bad an' ah wish fo' money or ah need he'p.

Ah heard about puttin' lye an' lard tuhgethah, mixin' it up tuhgethah, lye an' lard - fresh hog lard, mixin' it up tuhgethah. An' aftah ah git it mixed up, put some sulphur in it. Don' put mah han' back in it no mo' - yo' know, not de [mixing] stick or nuthin. Jes' sprinkle de sulphur in it an' jes' whatsomevah it in, jes' empty it out ovah some brown papah. Git some brown papah an' empty it out an' sprinkle sulphur on dis side, an' take dat stick, stick a [different] stick in it. An' have yo' a hole dug undah mah back do'step, an' put dat in dere - an' put dat lye an' dat lard an' dat sulphur on it. An' ah always have luck. Yo' know, jes' whatsomevah ah wish. Yo' got'a make a wish. Put somebody's name or money - make mah wish about dat.

Dey burn candles fo' de mens. Ah burn candles fo' dat, an' don' let nobody in de room or git on mah bed; an' burn candles three times a day an' let all de shades down. Burn dat candle early in de mawnin', out it at twelve a'clock sharp [noon] an' burn it [first] at six a'clock [and second at nine o'clock]. An' don' let nobody - yo' know, git a small candle an' ah burn it clean up. An' den ah come out an' open mah do's an' h'ist [hoist] de windah fo' de mens. Dat's luck. All dat's fo' luck. Any color candles, have de same color [you start with that

day or a color lucky to you].

Ah roll a lemon, roll it good, an' squeeze it an' put dat in a glass, an' put ~~sweet~~ milk in it, an' ah put mah spit in it an' let it set halfa day. An' ah go back in dere an' beat dat up, an' ah wait till dat man come in, yo' know, dat ah'm goin' wit, an' quite natchal ah'll be wit 'im. See, he got money an' won't turn loose of it. Ah wait till he kinda be drinkin', come in where he is an' say, "Honey, drink dat lemon juice an' dat aig whut ah done beat up." An' den ah have one han' on 'is lef' knee, an' he drink dat, an' be talkin' to 'im all de while. An' from dat day on he'll always be wit me. He do anythin' in de world he kin fo' me, even if it's a white man.

[Several places in HOODOO mention black women and white men having sexual relations, especially interview "HUSTLIN' WOMAN" (pp.1335-1344), which says of Memphis prostitutes, "Some (black) girls won't fool with anything but white trade," p.1342, line 28.]

(You take a whole lemon and you roll it until it gets soft?)

Yessuh, an' take a lemon squeezer or anythin' an' squeeze all of dat out as yo' kin git.

(Then you put it into the glass - just the juice or the whole lemon?)

De juice, jes' de juice.

(Then you put that milk in there?)

Dat's right.

(Anything else?)

No, nuthin else.

[She does not consider spitting into the glass a part of the mixture; the egg is added later.]

An' let it set in dere fo' halfa day. Don' make no diff'rence if he come in befo' dat halfa day, don' bothah it. Let it set dere halfa day an' if he come in, if he ain't goin' be in dere halfa day, jes' let it set dere until he come back dere. Den ah'll beat it up an' come in dere where he is in bed an' put mah han' on his left knee.

An' jes' lak if ah leave home an' go on de train somewhere an' de man start flirtin' wit me. Yo' [women] mostly do sompin fo' men yo' know. Ah tell yo' shunt ah do befo' ah leave heah. Ah git mah onion an' peppah - git black peppah dis time - sulphur an' Jockey Club Perfume, an' ah burn dat. An' aftah it git dry, jes' take it an' rub it in mah han', an' put me some in a papah or anythin' an' put it in mah pocket. An' whensomevah ah'm on a train - dere's a man down dere, an' ah wants tuh flirt wit 'im, see. An' HE'LL TRADE OUR NAME [introduce himself], an' he'll be talkin', an' heah ah brush 'im down an' let mah han' hit him or sompin lak dat, yo' know. An' all de while ah keep on talkin', till fin'ly he'll keep askin' fo' a date or anythin', an' kin he come roun'. An' see, an' den, ah done made him den.

(You use the red onion for that?)

Yessuh, de red onion an' de black peppah.

Ah cut de tail of his shirttail out an' wear it - where he wear 'em clear down - an' wear it. See, turn it behin' me an' wear it. An' if dey [man and woman] on bad terms, why ah kin make 'im - he'll leave 'em [her].

If ah don' want 'im tuh leave me on bad terms, ah tell yo' whut ah kin do. Ah kin git some hair outa his haid, 'bout two strands of it, sprinkle dat wit black peppah an' put it in his shirt pocket. If dey on bad terms, lak somebody might come in an' tell me dey on bad terms, sprinkle it an' put it in his pocket. An' when she wash his shirt, lak see she ain't goin' be knowin' it in dere, cuz she goin' come an' tell me. When she goin' wash dat shirt, she goin' empty dat pocket out - empty it out on de flo', in de middle of de flo'. An' she'll nevah

have no mo' trouble wit her husban' or dat man whosomevah he is.

Dey take de hair out de haid an' put it in vinegar - yo' know, jes' lettin' it dissolve. Let it dissolve away in vinegar, an' when it dissolve in vinegar jes' put it in sompin open an' let it dry up. She let it dry up an' aftah it dry up, take some incense an' set it beside it an' burn it. Burn dis incense an' stan' ovah it wit chure arm fold up [another body fumigation rite of informant's] an' make a wish fo' whosomevah ah wants - if ah wants some money. Lak somebody in bad [trouble] yo' know an' ah don' wanta be bothahed wit 'em, or sompin lak dat. [INFORMANT DOES NOT WANT POLICE CASES, etc.] Always be mo' fo' luck, yo' know, fo' money.

If he drink whiskey, ah tell yo' whut chew kin do. Ah kin git 'im drunk. Put some cigar ashes [in the whiskey] an' den git 'im drunk. An' ah take dat whiskey an' wash his face in dat whiskey, an' leave some in de bottle 'long where de ashes is, an' jes' wash 'is face in it. An' take a dishrag, wash it [his face] wit a dishrag, nuthin but a dishrag - wash his face wit dat whiskey. An' den take it an' wash his private down dere wit dat whiskey, it goin' burn him lak anythin' - goin' put peppah in it, black peppah in it, an' it's goin' burn. An' he'll nevah will drink no mo' whiskey. Jes' wash 'im in dat whiskey an' he won' nevah want no mo' whiskey.

Ah heard dat when yo' kill a chicken, squeeze de blood out of de neck, yo' know, where it always bleeds - don' ring his neck off, jes' kill him when yo' git ready. Pick him, see. An' yo' take an' jes' cut de neck off an' take dat blood. Dip it off in dat tablespoon an' if yo' kin git a measure of two tablespoons of it, put it in a halfa pint of watah an' let it be rain watah. An' put lime in dat watah - see, dat lime will cut it an' won' make it look red. An' yo' kin give it to him in his coffee. Evah mawnin' when ah make his coffee, put a tablespoon of dat in 'is coffee when ah'm sweeten' it yo' understan'. An' den, ah tell yo' he will be crazy about chew, an' he won' run out wit no othah woman. Evahthin' a woman say tuh him, why he'll come back an' tell me. He'll come back an' tell me evahthin' - if it's about money or anythin', he'll come back an' tell me. Do dat fo' nine mawnin's.

Ah kin take a black hen's aig, lak if ah wanta cook sompin - cook corn bread or anythin' lak dat - ah take de black hen's aig an' bust it an' beat dat aig up. When ah wanta cook corn bread or sompin lak dat, ah goin' save dat aig - see dat aig fulla foam. Jes' beat it, put dat salt on dat foam - see dat make it fall quickah. An' give it to dat man. See, ah kin eat some of it, it won' make no diff'rence lak dat. An' [but] evah time he go tuh 'er, he have a mind tuh do sompin, an' he kin git right on de woman tuh do sompin an' when he git ready it will fall - it won't do no good, fall right down. Jes' lak dat salt will make dat aig fall, dat's de way he'll fall evah time.

(This is the black hen's egg?)

Well, yo' take his [a bat] heart out an' put it in peppah an' salt, an' sew it up in a bag wit lodestone an' wear it in yore pocket - put it in yore pocket. All dat's luck - jes' ANY KINDA LUCK TUH MAKE A WISH. SEE [THERE'S A PAUSE], AH'M A-CARRYIN' ONE NOW. Ah got dat fo' luck - de heart of a bat.

[And HERE IS A MYSTERY! If she showed me the bag or *hand*, I would have said something about it; if she did not show me the bag, I would have asked, "May I see it?" IT IS EVIDENT THAT I UNKNOWINGLY TURNED OFF THE MACHINE. I had seen many *hands*. THEY ARE NOT IMPRESSIVE, BUT THE HOPES AND FEARS, THE PHILOSOPHY OF LIFE BEHIND THEM, ARE AWESOME - EVEN TO A SKEPTIC LIKE ME.

Take a buzzard - jes' lak ah kill a buzzard an' take him an' jes' wrap him an' make a knot - jes' put fresh hog lard. Jes' take a piece [of buzzard] an' put fresh hog lard in dere an' cook it down till it grease. Yo' know, jes' git all

de stuff outa dere, all de water an' juice come out dere, an' won't be nuthin but grease. An' put it in a jar or sompin. An' ah kin take him an' grease him [a man], grease from heah, grease de skin an' stuff yo' know, an' he'll be always good to yo' [me]. Yo' know, yo' kin do thin's an' he won't say nuthin tuh yo'. Anythin' yo' do will be all right wit 'im, he won't say nuthin - lak be come in an' yo' be wit anothah man, an' he won't say nuthin 'bout it.

[The theory here is that buzzard grease makes you so limber in body that you ~~become~~ mentally pliable - see margin title BUZZARD, p.422.]

Yo' kin git a drop of dove's blood in de palm of yore han', in de palm of yore left han' an' put incense, dis incense powdahs in it [demonstrates]. Jes' lak dat, yo' put a little powdah in it. When yo' pick dat powdah up lak dat, yo' take it an' bury it undah yore do'step, jes' bury it. Dat'll keep de poleese 'way from yo' an' dere ain't nuthin dey kin do. De people kin *snitch* [report] on yo' or do anythin' dey wanta. Dey kin also proceed tuh do thin's but dat'll keep 'em 'way from yo'. Dey won't bothah yo', dey'll pass on away.

Jes' lak if ah go tuh a sto' somewhere, uptown somewhere an' steal sompin, yo' know, an' let somebody see me. Well, maybe dey see me an' put de cops on me, see de cops done see me wit dis. See she'll wait till ah git home. An' go right on home an' burn dis onion an' sulphur. See, jes' burn it right in de middle of de flo' an' some lodestone, burn dat lodestone in it. An' if he come dere tuh 'rest me, an' prob'bly she'll come wit 'im, an' he'll search fo' it. Ah kin have it undah mah bed or anywhere an' he won't even search fo' it. Ah jes' tell 'im ah didn't carry it away, say, "Ah didn't git it, she got me wrong, ah didn't git it." An' den, why he'll turn roun', turn on her den fo' 'cusin' me of dese thin's. See, he won't even search.

[ONE OF THOSE INTERESTING BEATING OR HITTING RITES FOLLOWS:]

Lak if ah got a cotton mattress an' ah taken it out in de sunshine, airin' yo' know, pretend ah'm airin' it, ah take a FORKED STICK an' beat it. Take dat forked stick an' beat it. An' de side he lay on, [open it and] jes' fill it wit peppah, red peppah an' salt - de side he use [uses] tuh sleep on, see. An' ah'll see dat tick back up, an' de stick ah beat it wit, ah stick it up tuh de cornah of de house, an' he won't nevah disagree 'bout nuthin. Jes' anythin' ah do is all right, jes' anythin' is all right wit 'im. He is lak a strangah: if he come in he don't care whut ah do, nobody kin tell 'im nuthin or anythin'. Jes' keep 'im undah good control.

(Any kind of forked stick?)

Dat's right. An' ah kin be workin' fo' some white people an' do 'em up dat way. She have me cleanin' up, yo' know, an' ah kin take dat cotton [mattress] up - don't have tuh be [do] nuthin but jes' put salt an' peppah on de side dat - yo' know, if he have anythin' tuh do wit me, why, an' she won't say nuthin about it. [The second reference to her with white men.] Nuthin he do - he kin play wit me, he kin take me home, an' when ah git off from work an' [he] be out late wit me an' she won't say nuthin 'bout dat. Jes' do anythin' he wan' tuh.

(You use that forked stick, and you beat this mattress with that?)

Yessuh.

Yo' drink dis saxafras [sassafras] root. Yo' take 'em [roots] an' let hit dry - hang hit up an' let hit dry. An' aftah it dry, yo' an' 'im both want a drink, why yo' make it [sassafras tea]. Yo' always make his separate, undahstan', have his in a separate thin'. An' when ah git his made, ah kin take some powdah, jes' a pinch of face powdah, yo' know, any kinda powdah lak dis, jes' a powdah, an' sprinkle-like, but not in dere [the drink], jes' sprinkle hit in de saucah. Jes' sprinkle de powdah in dis saucah where he goin' take it at. An' aftah he drink it den he might say, "What make it smell so sweet?" or sompin lak

dat. "Oh, dat ain't nuthin but de tea. Drink it." Well, aftah he drink dat, give it tuh him fo' three mawnin's straight. Give it tuh him three mawnin's straight an' ah won't have no mo' trouble wit 'im. Anythin' ah wanta do or say, kin be wit mah men. An' ah kin put 'im out any time of de time tuh go git 'em an' he'll go git 'em. An' let it be red [strong sassafras tea] an' make [let] it set dere an' sprinkle powdah in de saucah. An' den let 'im drink it fo' three mawnin's straight, an' AH KIN HAVE HIM SO AH KIN SEND 'IM FO' ANY MAN AH WANT.

Jes' lak ah an' him walkin', goin' somewhere, yo' know, makin' love an' evah-thin', an' he kin be sweatin', an' yo' see mah *han'* [my helper or power] - ah'm always got dat onion an' sulphur lak dat wit me. He kin be sweatin' an' ah kin rub mah *han'* down dere lak ah'm playin' on 'is left arm where he sweat at, an' put it [*hand* = bag holding onion and sulphur] back in mah pocket lak dat. He's nevah be [been] nuthin tuh me. Well, he'll come an' fall in love wit me, he'll always got sompin tuh give me, or call me up an' have sompin tuh tell me.

Well, jes' lak ah'm workin' heah on a job, workin' some place, she's liable tuh fiah me any time she wanta, expeci'lly if ah'm cookin' or house cleanin' or anythin' lak dat, why ah tell yo' whut ah kin do. See, ah'm cookin', why ah kin make mah bread [(recording bad) and something else and probably puts something in them] - ah know she's crazy about 'em - fo' three days, three mawnin's. Ah make it three mawnin's, an' she come tuh be crazy 'bout me. She wouldn't fiah me. Ah kin quit any time ah want tuh an' go back.

(She won't fire you at all?)

She won't fiah me, ah kin quit any time ah wanta, an' ah kin go back an' git mah job. Ah know dat's true 'cuz ah do dat where ah'm workin' now.

At de same time ah kin be goin' wit her man [a white man, see later], an' she won' b'lieve nuthin until she quits 'im. Ah kin fix 'er so she go off an' leave him an' stay three or fo' days. She jes' run off by night, run off - she won't leave town, jes' run off. An', weel, derefo', ah had tuh stay dere wit de kids. She got kids an' ah have tuh stay dere wit 'em. Well, now she goin' off de same time he goin' wit me, see. Whut ah do dat fo', tuh git 'im tuh be wit me.

An' he kin give me any 'mount of money tuh go uptown an' spend on de kids, an' all ah have left why spend on mahself. Den ah come back an' she won' say nuthin about it.

An' ah kin take de kids an' stay wit me.

(Are they white children or colored?)

White. Ah kin take de kids an' stay wit me an' she ain't bothain' 'bout 'em. Ah kin keep 'em wit me two or three nights in town at mah home an' she ain't bothahin' 'bout 'em. An' if ah quit, she bawls about near crazy. SOMETIMES AH QUIT AN' LEAVE TOWN AN' GO OUT ON CUNJURE BUSINESS, an' she near about goes crazy. She writes tuh me an' ah have tuh come back. She jes' can't stand fo' me tuh quit. She kin have some othahs workin' fo' 'er an' she wants me.

If he gits funny wit me, yo' know, sompin, comes flirtin' tuh me yo' know, in a private or public place, ah git tuh flirtin' wit de man. An' why he gits funny an' - ah fix his breakfast. Ah always fix his breakfast an' ah have his coffee an' ah have dat dirt [dead skin] outa de hollah of mah foot an' put dat in his coffee - git 'im on dat. But if ah slack up on it, why yo' know it git weak. If ah slack up, why it git weak; an' ah do dat, why he jes' goes an' ah kin do anythin' ah wanta. Ah don' have tuh work. All de rest of 'em kin be workin', killin' deyself, an' ah jes' be messin' aroun' dere. An' he *git on dem [bawls them out, upbraids them]* ah would nevah defend 'em, see. He be crazy about me an' she will too.

[The three final and original transcription pages (triple-line spaced and numbered 71-73) are not here with the otherwise complete interview. They, needed

some years ago for a collection of material about *hands*, were used in the important margin title: HAND POWER RENEWED BY DOCTOR (see HOODOO, vol.1, No.1978, p.580).]

"AH DON' TALK PLAIN"

DRY A LIZARD AN' IF A PERSON IS NICE LOOKIN'...  
AN' YO' WANTED 'EM SPOTTED...DRY DAT LIZARD AN'  
GRIND DE DUST UP AN' GIVE IT TUH 'EM [IN FOOD OR DRINK]  
YO' KNOW DE LIZARD CHANGES COLOR  
WELL DAT PERSON'S COMPLEXION WILL GO JIS' LAK DAT LIZARD  
SOMETIME ONE COLOR, SOMETIME ANOTHAH

YO' GIT CHEW A BRAN'-NEW KNIFE...AN' SPOON...  
PUT DAT SPOON AN' DAT KNIFE CROSSWAYS  
IN DE CORNAH BEHIN' DE DO'...DAT WILL KEEP YO' FROM MOVIN'  
IF YO' DON'T WANT DE LAN'LORD TUH PUT CHEW OUT

IF YO' WANT A GAMBLIN' "HAN'" YO' GIT CHEW A 'ISH [IRISH] POTATO...  
KETCH ONE DAT'S SPROUTIN' UP, TAKE DAT EYE OFF...  
PUT IT IN DE CENTAH OF DE POTATO...GIT CHEW SOME "STEEL DUST"...  
(TAKE THIS EYE FROM THE END OF THE POTATO...DIG A HOLE...  
DIG HOLE...IN...CENTER OF...POTATO...PUT IT IN THAT HOLE AND SEAL IT UP?)  
YEAH, AN' PUT IT RIGHT IN YORE POCKET  
(YOUR LEFT POCKET?)  
YES...BUT ALWAYS REMEMBAH TUH PUT CHURE HAN'  
ON DAT POTATO BEFO' YO' PULL YORE MONEY OUT

DEY WRITE CHURE NAME DOWN AN' SEW IT UP IN HEM  
IN DE FROG BEFO' HE DIES AN' WHEN DAT FROG DIES  
YO' HANG 'IM IN DE SUN AN' EVAH MAWNIN'  
YO' WHIP [DEAD FROG] FO' THREE DAYS  
IN DE FIFTH DAY YO'RE GONE! YO'RE DEAD!

ALGIERS, LOUISIANA

[Only towards the end of the interview does informant say, "Ah guess yo' ~~wadahstan~~ ah don't talk plain nohow." Nothing I had said, no attitude of mine could have induced the remark. Actually she may have been apologizing for her own success. Her impediment, harelip or what, I no longer remember. Stuttering was rare, I recall only two cases - one of them in Florida stuttering badly. This woman, informant 1595, competent, and with some new things, was recorded on cylinders E164:15-E168:4 = 2997-3001.]

Well, if yo' want a gamblin' han', yo' git chew a 'ish [Irish] potato an' yo' take a knife. Ketch one dat's sproutin' up, take dat eye off. Yo' take it an' put it in de centah of de potato. Aftah yo' put it in de centah of de potato, yo' git chew some steel dust, dey call it, an' den yo' put de eye right down in de centah of dat potato. Den yo' take it an' put it on de lef'-han' side of yore pocket, an' when yo' go out tuh gamble, yo' put chure han' on dat an' place yore

money on it an' each bet yo' make yo'll win.

(You put the potato in your left-hand - in your left pocket?)

Yes.

(You must take this eye from the end of the potato. Then you must dig a hole right in the center of the potato and put it in that hole and seal it up?)

Yeah, an' yo' put it right in yore pocket.

(Your left pocket?)

Yes. When yo' git ready tuh go out to gamble, yo' place yore han' upon dat. Take de first bet dat chew gonna win an' cut out de win an' put chure han' in dere an' put it on de table. But always remembah tuh put chure han' on dat potato befo' yo' pull yore money out.

Lak yo' wuz runnin' a spo'tin' house or sompin, yo' understan', an' yo' wanta keep de law from dere, yo' git chew a bran'-new mop an' saw it right in half. Den yo' take dat thread [threads = thrums, originally of yarn or rags] lak dis [demonstrates] an' yo' plait it, an' stand it up in de cornah. Take yo' a little sugah an' cinnamon an' sprinkle it all aroun' dat mop handle. Ah don't mean de part whut chew throw away. Yo' understan' whut ah mean.

(You save the part [the half of the mop] that has the threads on it?)

Yessuh, dat's de one yo' take. Yo' take an' plait it, an' yo' stan' it up in de cornah.

(You plait the threads. Is the mop part down or up?)

Yo' see de mop whut chew wipes de flo' wit, yo' understan', Yeah, dat's down tuh de flo'. All right. Aftah yo' saw it off, yo' take it an' stan' it up in de cornah an' yo' plait it jis' lak yo' plait de hair. Yo' stan' it in de cornah. Yo' put chure cinnamon an' yore sugah aroun' dere, an' no law in de worl' kin touch yo'.

(What do you do with that piece you saw off?)

Dat piece dat chew sawed off, yo' takes dat - listen good. Aftah yo' plait dat string [of the mop] - don't touch it [sawed-off mop handle] 'fore yo' plait dat string. Yo' plait dat string [part] an' stan' it in de cornah, an' den yo' take dat othah one [sawed-off mop handle] an' yo' lay it right crossways undah-neat' de do'. Yo' know whut ah mean, as yo' come up de step, undah de step, but put it toward de sill of de do'.

(To be sure [I understand]. You put the handle down and the mop part up. Is that the idea?)

Yeah, de part wit dat [plaited] hair [the strands of the mop] yo' put dat up, lak yo' plait hair. Dat's de way [demonstrates].

(That rope part, that's standing up, and the handle part down?)

Dat's correct.

Well, 'cordin' tuh whut kinda [court] case it is. Well, ah tell yo' we take it disaway. Now if yo'd be in a big row-lak [here a robbery] an' yo' don't want de fellah tuh ketch up wit chew. Undahstan', yo' wanta git goin' [get away fast] dat chew kin make yore way. Yo' git chew a dozen of aigs an' each place [town] dat chew gittin' [reach] yo' drop one [egg] an' git [continue] goin'. Now when yo' git tuh de last place where yo' wanta git off at, yo' drop dat [last] aig an' git off dere, an' yo' break it good an' yo' pick de shell up an' tie it up in de cornah of yore han'ke'ch'ef an' stick it right down yore right pocket, an' git goin'. Yo' got 'em.

(Do you have to go through twelve states?)

Yo' see it 'cordin' tuh where yore goin'. Yo' see. Now, lak yo' say we'll pitch out [start out] from heah now tuh Texas, if yo' had done a robbery heah in Algiers. Den yo' wanta git away. Yo' git twelve aigs, dat's a dozen. Yo' break dat aig an' git goin', an' each state [town] yo' git [reach], yo' drop it, yo'



undahstan' - lak yo' goin' through at night down by Gretna, yo' drop dat aig an' keep a-goin'. When yo' git tuh de last place where yo' wanta git off, yo' take dat aigshell [and put it in your right pocket].

(In other words, you just drop ten of those eggs between Algiers and where you are going, and the twelfth egg you drop there?)

Dat's correct.

(You can drop those eggs any place along the way.)

Yeah.

He's in jail an' his trial hasn't come up, an' whut chew wanta do? Git him o out or yo' want his trial tuh come up or whut?

(Get him off, or a light time, something of that sort.)

Yo' wanta git him off on light time. Well, right. Yo' take an' write his name down. Listen good at whut ah'm tellin' yo'. Write his name down nine times an' aftah yo' write his name down nine times, yo' git chew a block of ice an' two needles an' put dem two needles. Drive dem two needles right 'cross dat ice an' put his name undahneat' dere, an' dat's all tuh dat.

(How do you write those names down nine times? One right under the other?)

Yo' see yo' take 'em lak dis [demonstrates], see, den yo' take de othah one lak dis. Write 'em intuh one.

(All into one. You put the needles into the paper, don't you?)

No, no! Yo' put dat papah. Jis' lak mah han' is heah [demonstrates]. Yo' put dat papah down an' yo' put de ice jis' lak dis, on top of dat.

(Where do you put the needles though?)

Yo' take de needles an' drive through de ice. Yo' nevah saw dat done?

(No.)

Well, dey kin go through de ice, work 'em through dere.

(How do you work them through into the ice now?)

Yo' take de needle jis' lak mah fingah heah.

(That's the point?)

Yeah, an' yo' take it an' jis' keep on drillin', drillin', drillin'. Dat steel goin' tuh draw dat needle right on through dat ice.

(You put them in this way?)

Yes.

All right, now, lak a person is sentence' tuh be hung or a person is sentence' fo' lifetime or sompin, yo' kin change de judge min' an' have 'im tuh contahdic' his own word dat he spoke.

All right, all yo' do is go right on tuh market an' git chew a - dey call it tripe. Ah don' know if yo' undahstan' dat. [Imagine! I, the author, who had had tripe in many ways in Paris from 1923 through the years!] Well, yo' take yo' a tripe an' take de judge name, an' yo' write de judge name down an' yo' put it in dat tripe, an' dis person name, an' fold it ovah an' make three folds. Now, when yo' git it [folded] yo' git chew some needles an' pins an' put it dere. He cain't go no furthah den where dey fined 'im, he's gotta come [free].

(What do you do with that tripe? Where do you put it?)

Well, yo' kin take de tripe an' put it anywhere, it don' make no diff'ren' where yo' put it. Yo' see it don' make no diff'ren' where yo' put it. Yo' see, yo' kin lay it in eithah cornah of yore room.

(Here's your tripe. You put the judge's name in first, then you put this man that you are trying to get off. You put his name on top of that?)

Yeah, dat's correc'. Fold dat ovah, yeah, three times. Den yo' git cbare needles an' yore pins. Now listen [demonstrates], yo' stick one needle dis way an' one disaway, an' put de pin.

(Across that, and one that way, and one that way, across the tripe.) [Crosses

are made with the needles and pins.]

Dat's correc'.

(Then you put that tripe away while he's...)

Yeah.

(What about a beef tongue?)

Well, yo' see, now it's 'cordin' tuh sompin lak dis, a person bein' in difficulties. Yo' undahstan' whut ah mean, yo' know. Yo' know, dey in a whole lotta trouble or sompin of de kind, an' anothah person - lak take me dat ah wanta talk false on 'em. Undahstan' whut ah mean. Yo' take dere name an' put dere name in dat beef tongue, yo' undahstan'. All right when dey git up dere in front de judge dey cain't say nuthin. [This is not a well-described beef-tongue rite.]

Yo' goes somewhere where yo' know de people away lots an' yo' git chew a black hen aig. Yo' take dat aig an' yo' roll it three time in cayenne peppah [demonstrates].

(Just roll it back and forth.)

Jis' roll it backwards an' forwards lak dat. Three times. An' yo' gits right tuh de do' an' break dat aig an' dey gonna go in two or three days. Dey gotta go.

(That will move them out. But you must roll that egg backwards and forwards.)

Backwards an' forwards in dat cayenne peppah three times.

Whut chew do, yo' git chew a bran'-new knife, listen good, an' spoon an' yo' take an' put dat spoon an' dat knife crossways in de cornah behin' de do', an' dat's all.

(What will that do then?)

Dat will keep yo' from movin', if yo' don't want de lan'lord tuh put chew out.

All right. Dat's whut we wanta talk about. Yo' git chew a piece of bran'-new chalk, white chalk, an' yo' goes in de cornah an' yo' make a 'nitial heah. Say now, we'll take it lak dis heah [demonstrates]. All right, an' de "D" ovah heah an' de "W" ovah dere. Make it in de fo' cornahs of de house.

(I would initial in the four corners of the house?)

Yes, but chew git white chalk, but be shure dat de chalk has nevah been used. An' dat's all. Now anybody dat move in dere dey cain't stay. Dey gotta go.

(That will cross up the house?)

[These initials, any initials, are drawn in a rotation so that the two diagonals of the four corners cross each other making an "X" or cross - *crossing up* the house. THIS IS THE MAGIC OF THE DIAGONAL OR CATERCORNER MAGIC.]

Dat will cross de house, dat nobody else kin rent it.

(Or if they move in they can't stay?)

Dey cain't stay.

(One initial in each corner of the room?)

In de fo' cornah of de house. But be shure tuh git bran'-new chalk.

If dey wanta keep yo' goin', dey kin keep yo' goin' wit chure foot track. Yo' take yore foot track an' measure it. Carry tonight down tuh de cemetery, or take it an' put it in a bottle an' throw it ovah de rivah, an' jis' as dat bottle drift down yo'll continue driftin'. Take dat foot step of yor'n, jis' lak yo' put chure foot in de sand, an' take it.

(Do they take the whole foot, that dirt, or just the string that they measure it with?)

Listen, dey gits down an' wit a piece of cord an' dey measure dat, yo' see.

(What about the cemetery? You said they did something at the graveyard, too?)  
Why sho'.

(What would you do with it if you took it to the cemetery?)

Now, yo' see if dey take it tuh de cemetery, dat brings yo' dere. Dat makes yo' die, yo' undahstan' whut ah mean. De way dey *fixes* it, dat kills yo'.

(They take that measure from your foot track?)

Yeah, an' dey brings yo' right tuh de cemetery. Yo' gotta go.

Ah tell yo' whut ah would do if a man would leave home. Take mah lamp an' clean mah lamp nice, an' take an' write his name down nine times, an' ah'd git mah steel dust an' mah sugah an' cinnamon an' put it in dere an' bring him right on back. Write de name down. Yo' burn de light on it. Yo' undahstan' whut ah mean. Yo' take de name.

(You got it in the lamp. What do you do after you put it in the lamp?)

Yo' put de oil in dere an' den yo' light dat light. An' dat'll draw him.

[While machine is stopped, informant says something about running them crazy with hair.]

(Suppose you run them crazy with the hair, then.)

Well, yo' take de hair - yo' kin take dey hair an' do many things. Yo' kin take dere hair an' bury it in de cemetery wit a dime, a silvah dime, run 'em crazy.

Yo' kin take a person hair, if yo' wanta put 'em down undahneat' chure feet. If yo'd leave from heah - yo' kin leave from heah, an' if de person is heah, yo' kin carry 'em right on wit chew. If yo' kin git dere hair, or if dere any way fo' dem tuh git dat hair, BUT IT'S ALWAYS IN KNOWIN' HOW TUH DO IT. [For similarly knowin', see second title quotation on p.1883.] Now yo' gotta take, yo' git chew sompin dey call a lodestone, de first thing. Yo' buy yo' a bran'-new broom, yo' take three straws off dis broom. An' when yo' leavin', yo' throw dat broom ovah yore shouldah, an' yo' take dere hair an' dem straws an' go. An' dey gotta follah yo' evahwhere yo' go.

(Now suppose I was leaving here and I wanted this woman to follow me. I'd get me the broom, and I'd get some of her hair, and take three broomstraws, and as I leave, I'd throw this broom back over my shoulder, the left shoulder. Then I would put these three broomstraws and her hair, keep it about me some place, and then she has to follow me?)

Dat's right, she's gotta go.

(She'll come with me.)

Take a person in co't or sompin of de kin', yo' kin take an' write dere name down an' yo' put dere name as fur as yo' kin git it in de broom, undahstan'. Don' stan' de straws up, stan' de broom down an' put it behin' yore do'. Dey keep dem goin' tuh jail.

(Keep them going to jail?)

Yo' see, a person dat yo' wanta keep goin' tuh jail, undahstan' good, lak me or anybody else. Yo' wanta keep me goin' tuh jail. Yo' take an' write mah name an' stick it down right direc'ly in dat broom an' stan' it down lak dis wit de straw down.

(In other words you would do that and it would send me to jail?)

Yeah.

Stop his nature. Well, yo' take dere name an' yo' take dere urine an' put it in a bottle an' yo' git chew foah ok-rāys [okras], dose green things, green ok-rāys, an' yo' take de seed outa each ok-rāy. Take fo' seeds outa each ok-rāy. Den yo' write dere name an' yo' put it down in dere urine an' turn it [bottle] upside down. Dat's got 'em. It's 'cordin' tuh whut chew want it to do. If yo' don' want 'em tuh go about, yo' understan' whut ah mean.

(Give me a parable, explain what you are doing that for.) [This word parable, here meaning an explanation, I picked up from numerous informants.]

Yo' see, ah'm so bashful, ah don' lak tuh talk. [This bashfulness rarely occurred - see INTRODUCTION.] Well, dat keeps from goin' an' havin' nothah person, havin' intahco'se.

(How many times do you write the name down? Just once on a piece of paper?)

Dat's all yo' gotta do. Look, yo' take dere name, de first name, lak yo' would take me. Ah'm Ollie Johnson. All right, now [demonstrates] lak yo' put Violie [Ollie] heah an' put Johnson 'way down, an' put dat right on down on it. Yo' understan' whut ah mean?

(You write that name once?)

Yeah.

Yo' kin take dey shoe an' yo' kin run 'em away from town. See, when dey walk out de do' in de mawnin', well yo' kin throw dat shoe behin' dem an' dat'll keep 'em goin' an' dey'll nevah come back tuh de do'.

Yo' kin take a person shoe an' yo' kin bury it an' put 'em on a *drag*, dat dey'll nevah be able tuh come up in de worl'.

Well, ah tell yo' anothah thin' about de shoe. Yo' kin take de shoe an' keep it upside down an' de person, dey mind will be jis' lak dis - crazy minded.

Yo' kin take a woman's stockin' an' bury it an' make her be undah yore feet, put her *undah yore feet*.

If yo' want a man tuh be *undah yore feet*, yo' take his sock an' yo' bury it an' put him undah yore feet. But yet an' still yo' gotta use - yo' git chew some lodestone, needles an' black thread, an' put it down dere.

(Tell me how it's used. What do you do with that black thread?)

Yo' bury it right at de steps. Yo' see, jis' lak - yo' take it an' wrap it around de stockin'. Yo' git chew some lodestone an' yo' put de name in dere, an' yo' wrap dat black thread aroun' dat, yo' undahstan', an' bury it right at de steps dat chew gotta come in at, yo' undahstan'. Dig a hole an' bury it dere. Dat keeps 'em undahneat' chew.

Dat photograph, yo' wouldn't wanta take it an' bury it, yo' wouldn't wanta take it an' burn it up or anythin', if yo' wanted tuh draw a person back tuh yo' or sompin of de kind. Yo' kin jis' take dere pitchure an' write dere name on it an' put dey face right behin' de bed, de face tuhwards de bed, yeah. An' when yo' put de face tuhwards de bed, dat's all.

(What will that do?)

If yo' wanta bring dem back tuh yo'.

Dat kin run yo' crazy. Now yo' take graveyard dirt an' yo' take mah name or anybody else name. Put mah name in de graveyard dirt an' take it an' stop it up in a bottle an' turn it upside down, an' it'll run me crazy.

(What do you do with that bottle?)

Yo' bury it right by de house.

(Do you write the name once or twice?)

Yo' take de name an' yo' list it down one time.

Git de boss name, if yo' know his name it would be all right, yo' git de job. All yo' do, yo' take de boss name an' yo' write it down nine times. All right. Yo' take it an' yo' put it in yore right-foot shoe. All right. Put a li'l'e sugah an' cinnamon an' yo' draw him right up undahneat' chew, an' when yo' go tuh him an' tell him dat chew want a job, all right yo' got chure job.

Tuh put a person on a drag, yo' jis' den take dere name an' write it, an' carry it an' chip a hole in de tree an' bury it right in dat tree, an' dat's all tuh dat. Don' need tuh put nuthin wit it but jis' dere name.

If a person wanta go out an' row up somebody. All right, all he do is take his clothes an' turn his topshirt, yo' know whut ah mean, his undershirt on de wrong side. Turn de front tuh de back an' den aftah yo' turn de shirt, listen good, take his right-foot sock an' turn it, an' turn it de same. Take his left-foot sock an' keep it de same way. Ah guess yo' undahstan', ah don' talk plain nohow. All right, den aftah he do dat, den he gits ready tuh go out, he take a

glass an' throw three glasses of watah, an' when he goin' out he throw 'em lak dis [demonstrates] ovah his shouldah. Now, he's goin' dis way, an' den he throw de watah behin' him, an' he go an' do anythin' he wants tuh do.

Tuh drive a person away, yo' kin take dere name an' put it in de cocomut, an' roll it aroun' on de flo' three times, an' take it an' throw it in de rivah. Dat puts 'em on de drift.

(How would you roll that around on the floor three times?)

Jis' take it an' roll it lak dis [demonstrates], roll it lak dat. Yo' undahstan' whut ah mean, jis' roll it lak dat.

(Just hit it till it rolls?)

Yes. Den take it an' yo' go down to de mout' of de rivah.

Take a onion if yo' wanta give a person trouble. Yo' take a onion an' yo' write dere name down nine times, an' yo' take yo' three brass tacks - tacks wit de haid on 'em, but dey must be brass. An' yo' write dere name an' roll dem tacks up in dere [the piece of paper holding the names] an' put 'em in dat onion. An' take yo' some white thread, brown thread an' black thread [three colors] an' cross 'em, jis' lak yo' goin' make a ball. When yo' git down tuh de edge of de rivah, yo' throw it ovah de right [shoulder] an' let it go down [the river] an' make yore wish.

(Throw it back over your shoulder. You just wrap those threads around like you were making a thread ball?)

Yes, jis' lak yo' threadin' a ball.

(What does that do?)

Well, yo' wanted tuh drag 'em or run 'em clean outa de town.

Yo' write his name down, de fellah whut done de killin'. Yo' write his name down an' put it in a white saucer, an' take yo' a red candle an' 25¢, a silvah quartah, an' place it dere an' draw 'im back.

(Just burn that candle?)

Yes, yo' put his name - write his name on a piece of papah [demonstrates].

(The candle is right on top of the silver quarter.)

Dat's correct.

[While machine is stopped, I ask how I can put out a candle someone is burning against me.]

Why yo' take yore two [broom] straws an' cross it in yore haid, or take yo' some coffee an' put it right up in de center of yore haid. Dat's all.

(What kind of coffee?)

Coffee, yo' know whut chew drink, but dry coffee, see, lak yo' git a pound of coffee.

(You mean coffee that hasn't been used?)

Yeah, dat's correct.

(Not coffee grounds?)

[Clumsily I have been fishing for unground coffee beans. A CANDLE BURNING AGAINST YOU SOMETIMES MAKES YOU SLEEPY, COFFEE KEEPS YOU AWAKE.]

(You say that will make this candle go out?)

Put it out.

Kin take candles, if yo' wanta draw money, an' yo' take a green candle an' burn it tuh St. Raymond. If yo' don' have bread in de home, yo' take yo' a brown candle an' burn it tuh St. Anthony. If yo' haven't got no work, no kind of luck, yo' take an' burn it tuh St. Rita, an' ask her. If yo' got a husban' dat don' treat chew right, yo' pray tuh St. Rita an' she'll find a way fo' yo'.

(What color candle would you use for St. Rita?)

Well, yo' take St. Rita an' yo' kin take a red candle. Dat's vict'ry.

A green candle is fo' money.

A brown candle is fo' bread, dat's fo' St. Anthony.

Take dere name an' write it down, an' go tuh de hydrant an' git chew a glass of watah. Write dere name down, listen good, an' put it jis' lak dis, undah a glass, an' go tuh de hydrant [and] say, "De Name of de Father, de Son an' de Holy Ghost, ah want Sech-an'-sech a one tuh come back, de one dat took sech-an'-sech a thin'." Dey comin' back right now.

(You just put this name under the glass and then fill the glass with water?)

Yessuh, dat's whut chew do.

(Where do you put this glass?)

Jis' put it anywhere yo' want, don' make no diff'ren'.

Yo' see, lak yo' cain't rest at night, all yo' do is bless yore home wit dat. Jis' take it an' sprinkle it aroun' de home. Dat's all ah know about dat.

(The holy water.) [See margin title HOLY WATER, p.695f.]

Yo' use 'em [frogs] fo' killin' a person. Yo' take him an' put him up an' let him dry an' grind him. [She decides to tell me something else.] Dey write chure name down an' sew it up in him, in de frog befo' he dies; an' when dat frog dies, yo' hang 'im in de sun an' evah mawnin' yo' whip 'im fo' three days. In de fifth day yo're gone! Yo're dead!

(That kills you. You just write the name once on that paper?)

Yes.

(You put it in the frog while he is alive?)

Yes.

Yo' kin dry a lizard an' if a person is nice lookin' or sompin an' yo' wanted 'em spotted or sompin. Yo' dry dat lizard an' grind de dust up an' give it tuh 'em [in food or drink]. Yo' know de lizard changes color. Well, dat person's complexion will go jis' lak dat lizard; sometime one color, sometime anothah.

(Spots come on him?)

Yes.

Git a man's hat an' take dat bow outen his hat an' yo' kin make him jump off de ferryboat an' drown hissself. [I used the ferryboat twice a day, going across the Mississippi to Algiers and back to New Orleans.]

(How will you do that?)

All yo' do, yo' take his hat bow off an' take it an' put it in yore stockin', an' wear it jis' lak dis, an' jis' as yo' twist yore stockin', when he git on dat boat, his min' twistses dat way an' right down he goes [over the side of the boat].

(You twist your stocking while you are on the boat?)

Jis' lak ah'm doin' now, yes.

[She sitting on the other side of the table, my machine between us on the table - she evidently was twisting the top of her stocking.]

If yo' got a business place, yo' git chew a bottle of bluein', yo' git chew a bottle ammonia, yo' git chew some cinnamon an' some sugah, an' yo' scrub de place out wit it. When yo' finish scrubbin' yo' take de watah an' throw it up undahneat' de steps. Den yo' take each bottle, de ammonia, de bluein', an' bury it right down at de edge of de steps. Den yo' take de cinnamon an' sprinkle it aroun' jis' lak dat. An' de bluein' bottle yo' put it right up undahneat' de edge - always remembah de edge. Yo' see, lak heah is de steps - jis' lak dis, an' de othah, de ammonia on dis side, an' de cinnamon, yo' sprinkle it aroun'.

(You use blueing and ammonia, and what else?)

Cinnamon an' sugah.

[I summarize the rite:]

(The two bottles, you put one on each side of the step. There's the steps, you are coming up. You put one bottle there and one here. That is right at the

edge at each side of the step.)

Dat's correct.

(And you sprinkle cinnamon and sugar around?)

Aroun' lak dis. Dere yo' got it.

(You do that when you are opening up a business.)

HOUSE PARTIES IN NEW ORLEANS AND ALGIERS DURING GREAT DEPRESSION

TAKE A PERSON'S HAIR...WRITE HIS NAME DOWN NINE TIMES  
PUT IT UNDAHNEAT' CHURE PILLAH...[OR] IN YORE PILLAHSLIP...  
WHEN YO' LAYIN' ON DAT MAN'S HAIR AN' HIS NAME  
WHY YO' LAYIN' ON 'IM AN' DAT'S GOIN' BRING 'IM HOME

DE BLACK CHICKEN IS TUH RUN A PERSON CRAZY...  
YO' WRITE DE PERSON'S NAME DOWN NINE TIMES...  
MAKE A CROSS OVAH IT...GIT...CAYENNE PEPPAH...  
DE BELL PEPPAHS - STICK IT UP INTUH DE BACK PART  
OF DE CHICKEN...DE HIN' PART...BUTT PART OF DE CHICKEN...  
WHEN DAT PEPPAH COMMENCE TUH BURNIN' [CHICKEN]  
DAT'S GOIN' SET 'IM [NAMED PERSON] ON FIAH  
AN' DAT'S GOIN' RUN 'IM CRAZY

SPRINKLE SALT AN' BLACK PEPPAH AN' SWEEP IT BEHIN' 'EM  
SWEEP MAH FLO' IN NINE PLACES AN' TAKE MAH BROOM  
AN' TURN IT UPSIDE DOWN BEHIN' MAH DŌ'  
DEY NEVAH COME BACK ANY MŌ'

ALGIERS, LOUISIANA

[The word *house party* in the title of this interview had a special meaning in New Orleans and Algiers during the Great Depression just before World War II. These *house parties*, like most ventures those days, were often unsuccessful. What brought success to the *house party* described later and makes it a hoodoo matter was the magic rite chosen by our informant. Despite her explanation, *Ah used tuh try all dem thin's tuh see in case did dey work*, informant 1591 is a professional hoodoo. Perhaps she followed in the footsteps of her grandmother, who instructs her in a vision? Did she actually visit *Father Goulet* and see his performance with the glass of water - a well-known rite of hydromancy? Or does she describe one of her own attainments? Material was recorded on cylinders E154:6-158:5 = 2987-2991.]

Well, yo' see dey had a fellah ah wuz runnin' wit. He had a good job. So his wife - him an' his wife wuz separated, yo' see. So fin'ly ah made a [separation]. Suh, he wuz treatin' me nice when we firs' made up [started going together]. So aftah his wife found out dat ah wuz goin' wit 'im, she went tuh a place across de rivah tuh break me an' 'im up. [*Across de rivah* usually means Algiers, but here it means a *doctor* in New Orleans.] So she had - AH WOULDN'T TELL YO' A LIE - she had 'im so dat, though he wuz passin' me, he would look at me lak if he hadn't known me befo', yo' see. So one night ah laid down in mah bed an' it had hurt me so, yo' see. He had tole diff'ren' people diff'ren' thin's about me an' all, dat

he didn't wanta be worried wit me no mo', yo' see. So ONE NIGHT AH WUZ SETTIN' HEAH ON DE BANQUETTE [sidewalk] AN' AH'M CRYIN' AN' DERE HAD AN OLE LADY CAME UP TUH ME IN DE VIEW [form] OF A SPIRIT, WHICH WUZ SUPPOSED TUH BE MAH GRAN'MOTHAH, WHICH AH HAD NEVAH SAW BEFO' IN MAH LIFE. She tole me, she say, "Now, Frances, yo' go tuh de Crackahjack Drug Sto' [in New Orleans]." She say, "Yo' take an' yo' git chew a bran'-new wick an' a bran'-new burnah. Yo' buy yo' a purity white lamp." [Later in interview *purity white* means clear, uncolored glass.] See. "An' yo' go tuh de fillin' station an' git chew a gallon of oil [coal oil or kerosene]." She say, "Yo' take yo' a bottle of blue ink an' yo' write his name down nine times wit de ink." [Blue for true - see FACI, 2nd ed., 10002-10003, p.456.] Yo' see. Say, "Yo' write his name down on it nine times straight." She say, "Den yo' take it an' yo' git chew some sugah, some cinnamon an' steel dust." She say, "Git chew a can of dis white syrup." She say, "When yo' git dat, yo' take dat syrup an' yo' po' it in de bottom of yore [demonstrates]. Yo' po' it an' yo' make a ring roun' lak dat an' jis' say, 'Draw him back tuh me.'"

(She [informant] says that as she is pouring this syrup in a ring like that.)

Jis' po' it lak dat, po' dat in a ring. "An' [she says] whosomevah yo' wanta draw, yo' say, 'Draw her or him back tuh me.'"

So ah did dat.

An' so she say, "Yo' take dat an' do dat, an' yo' take yore cinnamon an' sugah an' yore steel dust, an' yo' fold it tuh yo'. Yo' take yo' a piece of silk white thread an' sew it wit nine stitches in it, yo' see." She say, "Aftah yo' make de nine stitches in it, yo' pin it onto yore lamp, on yore lamp burnah wit de wick." She say, "Aftah yo' sew it on dere fo' nine pieces of thread on it, yo' take it an' yo' burn it in yore lamp fo' nine days. An' when dat nine days [end] he'll come." An' sho'ly he came. He had got paid off from work an' HE CAME AN' HE BROUGHT ME SIX WHOLE DOLLAHS IN MAH HAN'. See, when he came in de mawnin' he brought me some money, cuz he know he hadn't give me nuthin an' ah had been tryin' tuh make him, yo' know, be right. An' nuthin would do, yo' see, his wife jis' had him crossed dat way. See.

(And who told you this?)

A lady, mah grandmothah, supposed tuh be mah grandmothah, which ah don' know nuthin about her. She came to me in a spirit, see. She tole me tuh do dat.

Well, yo' see, a friend of mine in de roomin' house - a friend, she'd come in mah house an' she'd drink coffee lak dat an' whosomevah ah'd have somethin', when it wuz left ovah from de house, ah'd always give it tuh her. So fin'ly, ah don' know whut got intuh her, but one mawnin' ah woke up an' ah always scrub mah house three times a week - Monday, Wednesdays an' Fridays [for these 3 days see p.830]. Ah got up dat Friday mawnin' an' ah wuz scrubbin' mah house, an' aftah scrubbin' mah house ah went outside tuh scrub mah front steps. So when ah went tuh scrub mah front steps, an' by de watah splashin' on mah han' when ah got nearly tuh de last step, mah han' swole up about dat big. SO AH WENT OVAH DE RIVAH TUH FATHER GOULET right on Fo'th an' [something]. So he tole me about dat. He says, "It's a friend of yores." He say, "She comes right intuh yore house, dat's de causin' of yore han' swellin' up." He tole me some kinda powdah she had put down, but ah dis-remembah de powdah name.

Ah say, "Well, ah wondah why she did dat?"

Well he say, "Didn't yo' know her?"

Ah say, "Ah think ah do know her."

He say, "Well, AH'M GOIN' GIT CHEW A CLEAR GLASS OF WATAH," he say, "AN' AH'LL DRAW HER INTUH DE WATAH TUH YO'."

So he took an' he drawed her tuh me. She's tall brown-skinned woman wit plenty gold in her mout', heavy set - nice-lookin' brown-skin woman.



[Since I do not ask what she saw in the glass of water, I probably realized that *Father* Goulet described what he saw. For other examples of *hydromancy*, and the seer doing the seeing, see margin title WATER, 636f., p.215f., and elsewhere.]

So de lady nex' do' tuh mah house, "Now, yo' see dat," she say, "yo' see she did yo' dat an' if ah wuz yo'," she say, "ah would do her all de same thin'."

So ah said, "No, ah don' think ah do, but ah'm goin' do her sompin when ah know it's goin' have her rollin'." So she said, "Well, all right."

Ah went tuh de little sto' on de cornah of Knowlton an' [something] an' ah bought me a coconut, yo' see. Ah took dat coconut an' ah broke it in two, broke it in half lak dat. [She did not, she punched out one or two of its eyes.] Ah written her name down on a piece of brown papah nine times wit red ink. An' aftah ah written it down in ink, ah got me some cayenne peppahs [used in pepper sauce and sometimes called *finger peppers*] an' some bell peppahs [fresh peppers shaped like a bell], an' ah took dat cayenne peppah an' dat bell peppah, an' her name an' her husban' name, an' ah put it in dat coconut an' ah seal it. Ah sealed it up, yo' see. Ah rolled it in de fo' cornahs of mah house fo' nine mawnin's straight. An' she commenced tuh rollin', COMMENCED TUH ROLLIN', COMMENCED TUH ROLLIN'. So fin'ly, she came in an' she tole me, she says, "Yo' know, one time, a lady tole me tuh do some dirt," she say, "an' ah went an' ah done de dirt."

AH SAY, "YEAH." Ah say, "Yo' caught me one Friday mawnin' an' mah han' wuz up lak dat, an' if ah wouldn't of went tuh see nobody, de man tole me, it woulda been in mah whole body. It would work from mah arm tuh mah body." AH SAY, "YEAH."

She say, "Well, de Lord punish me," she say, "somebody got me rollin'."

AH SAY, "YEAH?"

SHE SAY, "YEAH." But she say, "Ah wish ah know who it wuz, so ah could beg an' please tuh tell me if dere's anythin' wrong, dat ah did tuh 'em. AH FO'GIVE 'EM AN' WOULD DEY PLEASE TAKE DE ROLLIN' OFF."

So ah took an' ah left it stay offen her fo' about a month or so. An' aftah dat ah took de coconut out, an' ah took de peppah an' ink, an' ah washed de peppah off de papah, an' ah washed de steel dust off de papah an' de cayenne peppah. An' when ah washed it off, well she commence tuh gittin' lak herself ag'in.

(Who told you to use that coconut?)

Oh, a ole lady tole me tuh do dat. She lives on de othah side [in New Orleans] where ah used tuh live befo'. She wuz a grand ole lady.

See, ah had a fellah once an' ah liked de fellah, so ah tried all ah could do tuh git tuh him. So ah couldn't git tuh him. He liked me, too. But he wuz sort of a bad person, yo' see. So he would ketch womens heah an' ketch womens de othah way.

So one day ah went, ah think, tuh mah auntie's house an' he wuz nex' do' by her intended sistah-in-law. So him an' ah wuz talkin', we got intuh a conversation. So he [later] came tuh mah house. An' so when he came tuh mah house ah looked at him. So he say, "Whut's de mattah?"

Ah say, "Oh, nuthin'."

He say, "Yo' useta [used to] lak me a long time ago," he say, "but ah didn't have mah mind made up."

AH SAID, "NOW, YO' CAIN'T BLUFF ME, CUZ NO ONE IN DIS WORL' KIN BLUFF ME." AH KIN SET HEAH AN' TELL ANYBODY, IF DEY THINKIN' ABOUT DOIN' ME SOMPIN, OR IF THINKIN' ABOUT PUTTIN' SOMPIN AROUN' MAH DO' OR ANYTHIN'. So ah said, "Oh, let's fo'git about it. Let's talk about sompin else."

So an ole lady, she tole me, she say, "Yo' kin'a lak Jack, don't chev?"

Say, "Yeah, ah do lak Jack." Ah said, "Fo' a good while ah been likin' Jack."

So she say, "Well, yo' want 'im?"

Ah say, "Yes, mam."

So she say, "Well, yo' take an' yo' git chew a piece of yella flannel," she say, "an' yo' take dat yella flannel an' yo' tie nine knots intuh it. An' yo' tie it roun' yore laig, an' yo' weah dat fo' nine mawnin's, yo' see. An' when yo' take it off," she say, "Jack will come ag'in, he'll be heah ag'in."

So he came.

An' she say, "Ah tell yo' whut else yo' kin do." She say, "Yo' git chew a piece of bran'-new white cord from de groc'ry." She say, "Jis' make b'lieve yo' be playin' wit him."

Ah say, "Yes, mam."

So she say, "Yo' take de measure of him, his person, an' yo' make nine knots in dat an' yo' tie it roun' yore laig, an' den yo' weah dat fo' nine mawnin's." An' she say, "Jack will be turnin' roun' an' he cain't have nobody but chew."

So ah tried it out. AH USED TUH TRY ALL DEM THINGS LAK DAT, JIS' TUH SEE IN CASE DID DEY WORK. So ah tried it out an' it wuz lak dat. See, when ah got tired of him, well ah unloosed dat an' he went on about his business. He stayed ovah on de othah side of de rivah an' ah stayed ovah heah.

[Despite informant's preceding words, *ah tried...dem things...tuh see...did dey work*, a woman now comes to her for help - while machine stopped.]

Yo' take an' git chew a silvah dime an' a moss fern, yo' know a fern, but dey call it a *moss* fern. It's a fern wit little fine, fine prongs on it, but dey call it a *feathah* fern. It's a *moss* fern.

So she says, "Yes."

Ah say, "Yo' take an' yo' got'a git me a bottle of ink, de blue ink, an' a piece of white papah wit'out no line on it."

An' so she says, "Yes. An' den ah git a silvah dime?"

Ah say, "Yeah." Ah say, "Now when yo' git dat silvah dime, yo' take an' yo' take it an' yo' take yore fern up an' yo' plant it [dime] right in de middle of de fern." Ah say, "Yo' leave dat stay dere fo' nine mawnin's."

So she say, "Yeah."

Ah say, "But ah'll tell yo' whut ah'll do. Ah'll fix it fo' nine days so yo'll stay dere, see, at night, dey let him come home wit his check."

An' she did dat. So he came home dat payday wit his check an' he gave her de whole \$25 he had made. An' she couldn't git him outa de house tuh go nowheres. We had planted dis fern an' it wuz growin' an' growin' him.

Yo' see, yo' got'a take him an' run him ovahbo'd lak dat. Yo' see, yo' steal de right-foot shoe an' yo' write de [owner's] name down wit red ink nine times on dere [on a piece of paper]. Den yo' make a cross lak dat [on the owner's name], an' yo' take dat [insole] up. An' yo' make dat cross lak dat. Yo' take an' - yo' take de shoe an' yo' stick it [insole] back in de shoe, an' yo' take it [shoe] an' yo' bury it underneat' chure step an' yo' let it stay dere awhile. Let it stay fo' three days. An' aftah yo' bury it fo' three days undah yore step, yo' take it an' yo' go tuh de rivah at twelve a'clock dat night an' yo' throw it in de rivah. Jis' lak dat shoe drift off, dat's de way dey'll jump ovahbo'd - jis' drift off jis' de same way. But ah have nevah tried dat.

Yo' kin take red beans an' make 'em move out de house - red beans. Yo' take yore red beans an' yo' soak 'em; take a pure red beans an' yo' soak it intuh a pot of watah. Dose beans gon'a swell till dey git about dat long. Yo' git chew some flaxseed an' yo' take dem red beans an' de flaxseed. An' yo' git a raw aig an' yo' break up undahneat' de steps. Yo' sprinkle de flaxseed aroun' de steps an' yo' throw dem three red beans right where yo' break de aig. An' 'fore six days dem peoples out de house.

Ah have heard people say yo' take an' yo' git chew a white candle, take some

cinnamon an' steel dust an' sugah, an' write dere name down in three times an' yo' fold it [the paper] into a diamond stitch. An' as yo' be foldin' dat stitch, yo' be's say [saying], "Draw whosomevah it is back tuh me." See. An' when yo' take dat name lak dat yo' git chew a pichure of St. Rita. If it's yore husban' an' he wuz good tuh yo', yo' git chew a pichure of St. Rita an' yo' put St. Rita dere. But chew have tuh put 'er behin' de bed an' PUT CHURE BED CATAH-CORNAH, yo' see. DAT'S TUH KEEP YORE BED FROM KETCHIN' AFIRE 'EN [WHEN] YO' BURN A CANDLE. [See margin title CATER-CORNERED: MAGIC OF THE DIAGONAL, p.827, and the preceding CORNER margin titles.] Burn dat white candle tuh St. Rita wit his name or her name, whosomevah name it is, undah de candle, yo' see. An' when yo' do dat yo' take an' yo' write it [the name on the candle]. Yo' take de candle an' yo' put de candle straight [horizontal] an' yo' write [scratch with pin] dat name [sometimes initial only] down nine times on yore candle, an' den yo' let dat candle burn. As dat candle burn down, see dat's burnin' 'em an' bringin' ['em] right on tuh yo'.

St. Espidee [Expedite]. Well now, dey always used him fo' money. Yo' got'a always keep 'im wit green. Yo' burn 'im a green candle evah mawnin' 'fore nine a'clock. Yo' burn a green candle an' yo' give 'im a glass of rain watah, cistern watah [cistern collects rain water from roof of house]. Gits a purity white glass [an uncolored drinking glass] an' yo' put dat glass intuh a white saucer, an' puts it anywhere dere a pichure, wheresomevah yo' want 'em wit dat pitcher [of the saint]. An' git chew some green onions - AH KNOW YO' KNOW WHUT GREEN ONIONS IS - an' parsley an' dat green candle, an' ah'll bet chew dat yo' goin' git money an' yo' don' know how yo' got it.

[In the preceding rite a green candle is put in a clear-glass drinking glass full of rain water. Then glass with candle is set into a white saucer and surrounded by green onions and parsley. All this is placed beneath or in front of a picture of St. Expedite. The candle is lighted.]

Well, dat's dat - plus de Holy Family of Jesus. When ah have trouble, ah pray tuh her dat de trouble will be sent back an' all lak dat. An' den, ah had a bag once, ah had taken wit a medal of hers. Ah used tuh have tuh weah on me tuh keep any dangahs from harmin' me, when ah wuz goin' tuh school. Well, ah used tuh weah dat.

If somebody come tuh yore house an' steal sompin from yo', yo' kin take St. Anthony an' give 'im a piece of stale bread an' a apple, an' de one dat stole it, it's goin' worry dem until dey bring it back, yo' see.

(How do you give that to him?)

Yo' take de apple - he's always, yo' kin git [buy] 'im in a box [as a statue] an' yo' kin git 'im in a pichure. Yo' take St. Anthony an' yo' place 'im dere, an' yo' git chew a piece of stale bread an' yo' place dat stale bread in front of 'im, an' yo' place dat apple in front of 'im, an' yo' place him a brown candle. An' whosomevah, if it wuz me mahself, an' ah done took dis heah offa yo', ah ain't goin' rest till ah bring it back.

Now, yo' kin take a person's hair, an' yo' lak 'im, an' yo' kin write his name down nine times, an' take dat hair an' put it up undahneat' chure pillah, put it in yore pillahslip, yo' see. An' WHEN YO' LAYIN' ON DAT MAN'S HAIR AN' HIS NAME, WHY YO' LAYIN' ON 'IM, an' dat's goin' bring 'im on home. An' ah bet chew he won't lak no woman but chew, yo' see. If it's yore wife, she won't have no othah man outside yo', 'cuz dat hair an' whut chew got up in yore pillah, lak dat whut yo' layin' on it, dat jis' gon'a make 'im throw his mind all towards yo' an' all lak dat.

Mah mothah tried dat once wit mah daddy, an' laid 'im in de ground. But chew have tuh have dat [chamber] lye, yo' have tuh have a gall, an' yo' have tuh have

cayenne peppah, an' dere name - any kinda gall of a beast - chamber lye, gall, cayenne peppah an' dere name. Yo' set it on yore stove an' yo' cook it, let it boil fo' nine mawnin's. Be sure yo' put it in a big can an' have de can wit little holes in it. Dat's tuh keep it from puffin' up, yo' see. An' yo' cook it fo' nine mawnin's in dere, yo' see. Yo' cook it dere fo' nine mawnin's lak dat, it's goin' break up [separate people]. IT CUZED MAH DADDY TUH SHOOT DE OLE LADY HE WUZ GOIN' WIT.

(Whose *chamber lye* do you put in it? Did your mother put hers in or his in it?)

She took an' put mah daddy an' de lady in it - mah daddy's and de lady's chamber lye.

(How did she get the lady's?)

From a friend of hers.

Sprinkle salt an' black peppah an' sweep it behin' 'em. Sweep mah flo' in nine places an' take mah broom an' turn it upside down behin' mah do'. Dey nevah come back any mo'.

(You sweep your house what?)

In nine places, an' yo' take salt an' black peppah, an' when dey go yo' jis' be throwin' it right down on dey coattail.

(You sweep in nine places after they go, and you put the broom upside down?)

Uh-huh, upside down behin' mah do'. Dey'll nevah come near me.

(After they have gone you throw that pepper and salt behind them, then you come in and sweep in nine places. Then you put the broom upside down behind the door.)

Yes.

Ah've heard talk of 'em burnin' da'k candles on 'em. An' yo' take any kinda candles yo' want, but ah tell yo' one thing whut ah have tried. Dey had a lady, a fren' of mah brothah, an' a lady thought ah wuz talkin' tuh her about mah brothah, yo' see. So she couldn't - didn't lak me at all. She most had me crazy wit headaches. So ah take an' went tuh de Ten Cent Sto' an' ah bought dere a ten-cent package of bran'-new gold-headed needles. Ah taken two of dose needles an' ah burnt de end of 'em, an' ah made a cross up in de mole [mold] of mah haid. Mah haid ain't ached tuh dis day. [The use of two needles crossed on the head is a common rite, but the previous burning of them is a new remedy - see margin title NEEDLE REMEDY FOR CANDLE, p.857f.]

Ah nevah tried it but ah kin tell yo' whut ah heard about it. Yo' kin take a man's pitchure or eithah a woman's pitchure an' - take her an' yo' write chure name on de back of it, her pitchure, nine times an' yo' weah it intuh yore shirt - intuh de coat or your vest or whatsomevah yo' have - in yore pocket. Yo' weah it fo' three mawnin's straight wit her name on dere, but yo' have tuh git dat on a litle cedah oil. An' yo' put intuh yore coat wit a little cedah oil smell on it. An' yo' put dat intuh yore coat sleeve. Or turn [pour by turning the bottle] a little cedah oil in yore han' dere an' dat'll draw 'er tuh yo'. An' it'll keep 'er wit chew always.

Yo' take an' yo' scrub yore house out wit cinnamon an' sugah, an' clean out all de cornahs so no dirt on it. An' clean out all yore cornahs whatsomevah yo' has, jis' sweep out yore house lak yo' do when yo' doin' gen'ral cleanin'. Yo' take some cinnamon an' sugah, sprinkle it all ovah de top of yore do's. Take yore cinnamon an' sugah an' yo' scrub yore flo's wit it, an' yo' leave it - don't dry it. Yo' jis' leave de watah till it dry off its ownself. IT'S DRYIN' YORE LUCK IN DERE, yo' see.

Den yo' take it aftah yo' finish, aftah scrubbin' yore front room, take it an' throw it undah yore front step. An' when yo' git through yore kitchen, de watah

yo' scrub yore kitchen, yo' take it an' yo' throw it up undah yore back steps.

An' den yo' mix yo' up some cinnamon an' sugah an' put mo' sugah in it den yo' put cinnamon, an' yo' mix dat cinnamon an' sugah up an' yo' take it an' yo' sprinkle it all aroun' yore [front] steps. An' yo' sprinkle it all aroun' yore back do', an' yo' throw some up undahneat' de steps, an' whatsomevah yo' got or whatsomevah yo' sellin', it's goin' draw de people tuh yo' mo' an' mo'.

[HERE FOLLOWS HOUSE PARTIES IN NEW ORLEANS DURING THE GREAT DEPRESSION:]

Co'se ah know when de first - ah have tried it mahself. De first party dat [we] git in, dey [we] didn't know about anythin', dey [we] jis' lost on evahthin'. So de lady nex' do' had been givin' parties [to sell things] and we thought it wuz funny, she hadn't give a party fo' a long time. Yo' see, de las' party she give, she sold out her thin's an' made \$33 - cash dollahs, an' we [at our first party] had evahthin' she had. So she tole mah mothah whut [to] do. An' we tried dat, an' 'fo' twelve a'clock dat night, we didn't have a thin' in our house but de people at de crowd.

(What were you selling?)

We wuz sellin' cakes an' sellin' candies, sellin' ice cream, an' sellin' beer fo' dose dat wanted it. An' we wuz sellin' sandwiches an' we had, yo' know, diff'ren games yo'd have tuh pay tuh play. An' we had little han'ke'ch'efs we used tuh sell dat had 'nitials in it, an' de one yo' would like, her 'nitial wuz dere. An' yo' take an' yo' buy de han'ke'ch'ef wit her 'nitial in it an' yo' give it tuh her. We had three boxes of han'ke'ch'efs an' dey were ten cents apiece an' we had fifteen han'ke'ch'efs in each box. Ah mean, we completely sold evahthin' we had dere. All dat wuz left wuz de music an' de games. So yo' see de people wuz gittin' ti'ed [tired] of playin' de games, see. But de stuff we had we sold evahthin' out. Well, our house, we had fo' rooms an' a kitchen. Our house wuz so packed dat all long de outside, an' all out in de backyard [there were people]. Den from dat [time] on, mah mothah did always use cinnamon an' sugah.

(What do they call those parties?)

House parties.

(Do many people give then?)

Yeah. RIGHT SMART PLENTY PEOPLE GIVE DEM, BUT VERY FEW MAKES OUT. YO' GOTTA HAVE SENSE TUH MAKE OUT ON DEM.

Now, ah could take tuhnight, it be rainin' an' cloudy an' muddy an' git a house party at mah house, an' YO' PAY TEN CENTS AT DE DO', an' yo' may think evahthin' will stay in, ain't nobody comin' in tuhnight cuz it's rainin'. May meet some people on de street, "Ah ain't comin' tuh yore party tuhnight becuz it's rainin'." Ah git dere an' start tuh workin' mah cinnamon an' sugah. Well, mah luck 'gin [again] all right. Sold out all mah stuff. [RAIN WAS ALSO BAD FOR COLLECTING FOLKLORE, SO WAS EVERYTHING ELSE; HOT AND COLD WEATHER, RELIEF-CHECK DAY, WASHDAY, BIG LEAGUE BASEBALL, SPECIAL FUNERAL, ETC.]

Well, yo' take - dey always git a lef' hin' rabbit laig, de lef' laig. An' yo' take dat lef' hin' rabbit laig, but don' take de hair off it - yo' leave de hair on dere. An' yo' git chew some OO Kisses Perfume an' yo' put intuh dere, an' yo' make yo' a li'le sack an' yo' keep dat in yore pocket. An' whatsome h yo' git ready tuh gamble, if yo' shootin' dice or whatsomevah yo' do, why yo' jis' touch dat dice an' yo' jis' - take yore li'le pad [sack holding the rabbit foot] an' drop perfume in dat lak dat [this is feeding the hand, this sack] jis' drop it [sack] in yore [own] han' lak dat nine times.

(That's luck in gambling.)

Yes, ah have heard talk of dat. Yo' take - yo' got'a have a judge. Yo' take de judge an' yo' write his name down on a piece of papah wit blue ink nine times,

an' yo' git chew some honey an' yo' git some loaf [lump] sugah. Yo' know dis li'le white loaf sugah. Yo' git chew three loaf sugahs an' yo' git dat honey. Git dat loaf sugah an' yo' git dat honey an' yo' git chew some cinnamon, sugah an' steel dust, an' yo' take dat an' jis' put dat cinnamon an' sugah an' steel dust intuh de judge's name. Yo' take it [judge's name on paper] an' yo' fold, an' as yo' fold it, yo' fold, fold it half in a di'mond - intuh a di'mond. An' yo' git chew a white candle an' git St. Joseph's pitchure. Git chews a white candle an' St. Joseph pitchure an' dat loaf sugah, an' yo' place it intuh de cornah, but chew have tuh have it ovah yo' [higher than your head], yo' see, jis' not straight back tuh de cornah lak dat [demonstrates]. Yo' have it jis' 'bout catah-cornah tuh de cornah.

(Just out from the corner a little bit?)

[See her previous cater-corner rite.]

Yeah, kinda catah-cornah, an' yo' take dat an' yo' burn dat [candle]. Yo' start it de day, a week befo' yore trial, an' evah time yo' go dere [to the candle] yo' jis', [say] tuh de judge, keep a-tellin' 'im tuh throw de case outa co't, till dey bring it back ag'in an' dey throw it ag'in. Dey'll bring it lak dat ag'in till dey jis' git ti'ed of it an' dey'll discharge yo'.

[You keep telling the judge before you go to trial and during the trial. If you are not permitted to return home during the trial, someone can perform the rite for you.]

Cuz ah had a sistah-in-law, her mothah tried dat fo' huh.

Go tuh a weepin' willah tree an' whosomevah yo' angry wit an' whatsomevah dey done done yo', yo' write dere name down an' make dem take an' weep. When dat tree begin tuh weep, dey begin tuh weep.

(When you write the name down, how do you write the name down, and what do you do with it?)

Yo' write de name down nine times. Yo' write it 'cross, not straight lak dis [demonstrates]. Yo' write it lak dat yo' see, yo' come down lak dat nine times.

(Cater-corner across the paper.)

Catah-cornah cross de papah. Write dere name nine times down dere lak dat, an' git chew some cayenne peppah an' git chew some bell peppahs an' yo' put dat up undahneat' dat tree. If yo' kin git it up undah de tree, dey cain't - yo' git it tuh where yo' kin git de party, cuz yo' know de weepin' willah tree it runs. An' as dat tree begin tuh weep, whosomevah yo' got dere [on the paper], dey jis' weep an' weep till yo' take it. An' yo' go an' yo' git ti'ed 'em weepin' lak dat. Yo' take it an' yo' take it up an' jis' wash it [name] off. Be shure tuh wash it off in cleah watah. When yo' wash it off in cleah watah, if de name's done gone, erased, well yo' keep jis' de names dere. Yo' see. An' dat name will weah off de papah. But if yo' take dat [name] an' place it down undah dere, undah dat weepin' willah tree, it's goin' have 'em weepin'.

(Take the liquor he drinks?)

Take dat, yo' see, why cuz yo' see cer'in [certain] mens drinks cer'in drinks. Yo' take de likkah he drinks an' yo' take an' yo' write his name down dere nine times, an' yo' take a glass an' yo' put his name intuh de glass. Yo' take de glass an' put de name intuh de glass, an' yo' take de candle an' put it on top dere wit de likkah, an' yo' let dat candle burn in de likkah he drinkin', an' when de candle begin tuh burn, an' burn, an' burn, well, it cuts him out from gittin' drunk - an' drinkin'.

De black chicken is tuh run a person crazy. Well, yo' take de chicken an' yo' write de person's name down nine times. Yo' write de name down straight an' aftah yo' write de name down nine times, yo' take an' make a cross ovah it. When yo' make de cross ovah it, yo' git chew some cayenne peppah an' yo' put de cayenne

peppah an' de bell peppahs intuh it [into the paper holding the names] an' yo' take it an' yo' stick it up intuh de back part of de chicken. An' yo' take it, aftah yo' stick it in de back part of de chicken, de hin' part, de butt part of de chicken - an' when dat peppah commence tuh burnin' 'im [the chicken], dat's goin' set 'im [the person] on fiah, see, an' dat's goin' run 'im crazy. An' when yo' do dat, yo' take 'im [chicken] out tuh de woods an' yo' let 'im run roun' inruh de woods. An' whosomevah name yo' got written, when dat peppah commence burnin', dat runnin' dat chicken crazy, de person min' begin tuh goin' crazy.

(You write that name nine times on a piece of paper. What kind of paper?)

Yeah. Yo' take brown papah an' red ink.

Yo' take de wife an' de husban's name an' write it down nine times straight, den yo' cross it. Yo' take de dog's hair, yo' git it out de mole of de dog's haid, an' git it out de mole of de cat's haid, an' yo' put it down in de can. Yo' put de cayenne peppah in de can, an' yo' put vinegah, an' yo' put de red bell peppahs. Yo' undahstan' whut bell peppahs are. Ah don' mean de sweet peppahs, ah'm talkin' about a red bell hot peppah.

(It's in the shape of a bell?)

Yeah, but it's a hot peppah. Dey don' grow no longah den dat, red bell peppahs. An' yo' take dat aftah yo' git de red bell peppah an' yo' write dere name down, whosomevah it is. Write de two names down straight an' den yo' cross 'em lak dat. Yo' put dat cayenne peppah, put it down intuh de can, an' yo' po' de vinegah wit de cat hair an' de dog hair, but don' chew put de cat hair an' de dog hair togethah. Yo' see, yo' put de dog hair at de bottom an' de cat on de top, an' when yo' put de cat hair on de top, yo' take it den, an' when yo' po' de vinegah intuh it - yo' see, when yo' po' de vinegah intuh it, yo' put chure cayenne peppah an' yore bell peppah, an' dat dog an' de cat hair, an' de name, an' yo' shake it up lak dat. Shake it up an' leave it stay. An' evah mawnin' yo' git up, yo' go tuhward tuh sunrise an' yo' shake it up, an' it'll have 'em fightin' lak cats an' dogs. Yo' know how cats an' dogs be's don't chew. Well, jis' dat way dey'll git.

Once mah lan'lord had put me out, [I] outa work. An' den mah husban' he had lef'. An' [the landlord] wuz doin' little bad thin's, till ah commence tuh workin' right on 'im. So ah took me a glass of sweeten watah, sweet, sweet, an' ah written his name down wit de sweeten watah, de lan'lord's.

(How did you write it with sweetened water? How did you write it?)

Yo' write de name down wit de pencil, wit ink - white papah an' blue ink, not red. RED INK IS FO' DEVIL WORK, AN' BLUE INK IS FO' PURITY. An' ah written it down nine times straight lak dat an' ah roll it up to me lak dat wit de sugah. An' ah roll it up lak dat wit sugah. Ah mean wit a sweet, sweet, sweet - glass of sweeten watah, an' ah put it intuh de glass of watah, an' ah took a saucah an' ah covahed it. Ah put de glass upside down behin' mah do', an' mah lan'lord nevah did worry me no mo', an' when he come tuh collect, he'd ask, say, "Well, [how are you]."

#### MISOGYNIST

*DAT [CATCHING A MURDERER] WORKS KINDA LAK A RABBIT  
IF YO' GO OUT HUNTIN' [AND] YO' JUMP A RABBIT RIGHT UP CHERE  
AN' YO' RUN 'IM ALL DE WAY ROUN'  
AN' WHEN YO' KILL 'IM  
YO'LL KILL 'IM SOMEWHERE NEAR DAT [SPOT]  
WHERE YO' FIRST JUMPED 'IM UP AT*

DE KLU-KLUX [-KLAN] DO DAT, DEY MAKE A LITTLE BOX  
 IF DEY WAN' CHEW TUH GIT OUTA TOWN...  
 FORM A BOX LAK A COFFIN...BURY IT...  
 SHAPE LAK A GRAVE...FRONT OF YUH DO'...  
 DEY'LL WRITE ON YORE DO' A CROSS SAY, "BEWARE AN' BEGONE"...  
 YO' SEE DAT [GRAVE] OUT DERE...DA' THING [CROSS] ON DERE [DOOR]  
 YO' DON'T KNOW WHUT TUH DO  
 WHY YO' GO OUT [THE HOUSE] AN' GO AHEAD ON OUT [OF TOWN]...  
 (WEAT PART OF THE COUNTRY DO THEY DO THAT IN?)  
 DEY DO DAT CHERE

YO' KNOW A WOMAN IS A TERR'BLE THING  
 IF YO' TRAIL IT UP  
 AH'VE DEALT WIT MANY OF 'EM

### BRUNSWICK, GEORGIA

[If you "trail" it up - these words from the last title quotation are certainly original! Our informant while walking along the edge of a swamp finds an unidentifiable track and decides to trail it up. At the end of the trail he encounters a terr'ble thing - a WOMAN. Original also is one of his interpretations of the well-known eel-skin belt: it makes yo' "slick" [slippery, sly]...do slick thin's...yo' kin do "tricks" an' git away wit it. Informant 1248 is one of many "small-time doctors" I interviewed; they sometimes having a few unusual rites. The following material was collected on cylinders C532:5-538:6 = 2113-2119.]

Dey tell me yo' kin take - take a black hen aig an' make fo' cross marks on dis side an' one on de othah side.

(Four on one side and just one on the other side?)

Yassuh. Fo' cross marks on one side an' one cross mark on de othah side. An' if yo' livin' nex' do' tuh someone an' dey seem tuh be yore enemy or anythin' lak dat, why at night twelve a'clock go an' git some graveyard dust an' throw it on dey pō'ch. Den take dat hen aig an' step back three steps an' throw ag'inst de dō'. Let it break, see, an' it'll spattah. An' den turn yore back an' go on away from dere an' don' look back at it. Well, when dey git up in de mawnin', dat changes dey min'. Dey don't know whut tuh do, an' dey'll be in a wrangle tuh leave an' dey'll move - move from outa dere suddenly.

If yo' had a job - but it [a hoodoo book?] didn't say whut kinda aig, but dey jes' said take a aig. If yo' had a job an' yo's workin' wit de boss an' he would fiah yo'. Jes' take dat aig an' git nine drops of Hearts Cologne an' put on dat aig, an' go in de path where he travel from his office, back out among de employees, an' hol' it above yore haid [demonstrates] lak dat an' drop it - dat in his path. An' it'll spattah all ovah de groun', an' as he travels, he'll walk through dat. An' den in three days, so ah'm told, he'll send fo' yo'. He'll send fo' yo' an' put chew back tuh work.

Well, ah've heard dat at de fo'ks of de road dat yo' kin sell yo'self tuh de devil.

(Do you know how it's done?)

Yeah, yo' kin sell yo'self tuh de devil. Yo' take an' go tuh de fo'ks of a road an' - fo' nine mawnin's. An' have a music, sompin lak a gee-tah [guitar], an' yo' go tuh a fo'ks of a road fo' nine mawnin's. An' aftah yo' go dere fo'



nine mawnin's, on de ninth mawnin' it will be sompin dere will meet chew. Will meet chew in de form of a spirit, but don't git afear'd an' run away from dat. An' dat spirit will talk tuh yo' an' tell yo' whut hit wants yo' tuh do. An' den when it tell yo' whut it want chew tuh do, den yo' go on away an' make escape[?]. An' anythin' dat chew go intuh or whatevah yo' go in anywheres, if de officahs are lookin' fo' yo', dey can't - dey kin be right in yo' presen' an' not see yo'.

An' fo' dese reasons, jes' lak if yo' wanta be a man dat steal or anythin' an' don't git caught, well yo' sell yo'self tuh de devil.

If someone is harmin' yo', jes' lak if yo' sellin' whiskey or anythin' lak dat, yo' kin git a box of potash an' put it undah yore steps. Dig a hole down in de groun', an' wit it [top] up, a box of potash. An' take a nail an' drive three holes in de top of dat potash where it - evah time it rain dat scent would come up. An' den covah hit up an' evah mawnin' take yore chamber lye dat yo' use evahnight an' throw it undah yore step on top of dat potash. An' fo' nine mawnin's take yo' some salt an' jes' scattah it undah de po'ch on top of dat potash. An' de officahs - when yo' sellin', whatevah yo' doin' - de revenooahs [revenue officers] or anythin' lak dat, dey'll pass right on by yore house, pass right on by.

Whut chew do tuh bring in customahs, why yo' git dis incense. Yo' git dis incense an' burn it. Yo' know whut incense is. Git dis incense an' burn it. Yo' burn it at six a'clock in de mawnin' an' six a'clock in de evenin' an' twelve a'clock dat night, an' den do de same thin' in de mawnin', an' de customahs will jes' [come] right on in. Why dat incense go up, it goes up an' it perfumes de house an' de scent goes out. Jes' kinda crack yo' do' [leave door slightly ajar] so de scent kin go out, jes' go outa de house, an' dey'll jes' come in dere by droves.

Yo' go in de woods an' git dis thin' whut chew call High John de Conkah - git dat High John de Conkah an' take off. When yo' go in, bite a piece of it off in yore mout' an' chew it.

(When you go into the courtroom?)

When yo' go in de co'troom, bite a piece of it off an' den whilst yo' settin' dere, yo' undahstan', jes' have a tendency tuh spit, jes' spfutt-spfutt in yo' mout', see, tuhwards de judge. See. Well, dat changes 'is min', de feelin's dat he had tuhwards yo' - in givin' yo' a sentence. Or may turn yo' loose. Well, dat will change his mind.

Ah've heard dat dey kin take yore foot track. Ah nevah have did it. Ah've heard people say dey take yore foot track, if dey wanta run yo' 'way, away from den - dat's woman, a man, run yo' outa town from aroun' dere. Take yore foot track an' do sompin tuh it, put sompin in it fo' nine mawnin's an' go tuh de rivah. Take dat same dirt, go tuh de rivah, yo' undahstan', an' give three bad words an' throw hit in de rivah an' tell it tuh, "Go! Go! Go! Don't return no no!" An' jes' throw it right on in de rivah an' turn yore back from where yo' throwed it at, an' don't look back, an' jes' keep right on de way yo' goin' an' don't look back tuh where yo' throw it.

(What do they put in that track those nine mornings - nine days? Do you know?)

Ah don't know whut dey put in it, but dat's whut dey said dey do.

[Actually, it is unnecessary to put anything in the tracks.]

Dey take de chamber lye. A woman kin take yore chamber lye an' hers an' - lak yo' lak coffee or tea - take an' take yore chamber lye an' her chamber lye an' put nine drops of it in yore coffee an' let chew drink. An' evahthin' yo' make, yo' undahstan', yo' cleave right onto her an' give it to her. When she think yo' givin', yo' laborin' fo' anothah woman, anythin', when yo' come dere yo' won't

even stop till yo' come dere an' bring yore envelope, yore payroll, an' give it up tuh her.

(She mixes her chamber lye and his together until it makes nine drops?)

Yeah, tuh dat.

Yo' take nine nails. If she's a woman dat if yo' sweet on her an' she wants tuh have a whole lotta mens, [she] take nine nails an' put 'em in a bottle, put 'em in a bottle [demonstrates] lak dis heah wit de haids, wit all de haids settin' up lak dis [on their points] - in de bottle wit de haids settin' up. Let de nail part be drivin', go down tuh de bottom of de bottle. An' set 'em undah her baid, see. Den she take an' put in dat bottle, yo' undahstan', nine drops of chloroform in dat, an' den whenever she gits ready, now, dat's drivin' 'im away, see. Yo' goin' away from 'er fo' three or foah weeks. Jes' long as she let dem nail haids set up lak dat in de bottle, yo'll stay 'way from dere. Now, when she wants tuh see yo', when yo' done made a good HAID OF MONEY, she'll take dat same bottle an' turn de nails haid down [turn the bottle upside down] see, an' let de bottle where dey [nails] set on up [set upon their heads]. Turn de nail haid down. Well, dat puts yo' on yore haid tuh see her, an' regardless of whut chew doin' or where yo' workin' at, yo' comin'. Turn de nail haid down. Well den, yo' see, yo' on yore haid tuh see her, when she turn dem nail haid down in dat bottle. Take an' close it up tight wit a cork stoppah, 'fore dat stuff dere would run out, see, an' turn de bottom up jes' lak dis heah an' let de haid be down lak dat.

(That's all she puts in that bottle, those nine nails and those nine drops of that chloroform?)

Dat's all she put in dere.

(And she puts it under her bed?)

Set it undah 'er baid whut she sleep in.

YO' KNOW A WOMAN IS A TERR'BLE THIN', IF YO' TRAIL IT UP. AH'VE DEALT WIT MANY OF 'EM.

Now, a woman, she kin have yo' an' she will take a dishrag, yo' undahstan'. YO' KNOW WHUT A DISHRAG IS, DON'T CHEW? She take a dishrag an' when yo' have her, yo' an' 'er have a connection tuhgethah, well, yo' down dere yo' know, she'll take dat dishrag an' wipe herself wit it. See, wipe herself wit it an' yore come [semen] an' hers [her come] would be right dere tuhgethah [for her come, see section IMPOTENCE]. She take an' wipe herself wit it an' den take an' ball it up jes' lak dis heah [demonstrates], jes' ball it up an' put it right undah de mattress - see, between de mattress. See, take an' CUT A LITTLE HOLE IN DE BAID where yo' sleep at an' put up right undah dere. Den when he go off an' try tuh have - now, when he go tuh have anothah woman, his thin' would be jes' as hard as a brick, an' by de time he git on 'er it would fall, can't have her tuh save his life. Time he git on 'er, it would fall.

Den he come right on back tuh her, leave dat same woman an' come on back tuh her, an' he'll git on 'er an' nevah fall.

(Well, how could you get rid of that? Can you get rid of that in any way?)

Yeah, yo' kin git rid of it.

(What would he do?)

Jes' - all yo' gotta do, jes' go an' git anothah dishrag. Jes' git chew a dishrag, see, an' git chew a dishrag an' whensomevah yo' have her, yo' take an' have her. All right, den yo' jes' take an' take dat dishrag, yo' undahstan', an' wipe yo'self wit it. Take it chureself an' wipe yoreself wit it, but chew gotta steal dis dishrag. Jes' lak ah come in yore house an' yo' got a dishrag whut chew wash de dishes wit. Well now, ah go tuh work an' sneak aroun' in dere an' steal dat dishrag unbeknownst tuh yo'. Yo' won't know ah got it. Take dat same

disbrag an' ah go out an' go an' have her, an' den take an' wipe wit it. Wipe mahself wit it - jes' wipe mahself wit it an' go ahead an' bury it in de groun'. Bury it in de groun' an' let it stay dere an' rot. Well, dat take all dat away. Why see, de ear' draws all dat from out dere, see. Well, it won't take any 'fect at all. [Your *nature* is restored.]

Well, dey take dat bow out de back of a man hat an' run yo' crazy.

(How would they do that?)

Take dat bow outa yore hat an' go in de woods an' take yo' a three-quartah [inch] augah bit, or a half-inch bit, an' bo' yo' a hole in a tree. An' den cut chew a peg jes' de size of dat hole an' put dat bow in dat hole an' put dat peg in dere. Put dat peg in dere an' drive it in dere, jes' hit it one lick fo' nine mawnin's. Go dere nine mawnin's an' hit it one lick until yo' drive it up, see. An' den when yo' - de las' lick dat chew hit it, den yo' give a oath, "Dat ah'll nevah be bothahed wit chew no mo'." See, dat runs yo' crazy. See, yo'll have a win' go an' come. Yo'll be a man yo' absent-minded, 'cuz dat bow is in dere, in dat tree. As dat tree grow, yo' see, yore min' will jes' git flustarated. But yo' don't drive it all de way up right immediately.

Tuh stop yo' from havin' any passage or lak dat, take an' burn it in sompin till it git dry, till it gits right dry, an' den take an' put it in a tree in a hole. Bo' a hole in a tree an' stop it up. Stop it up an' drive it up in dere an' yo' can't have-a action. Ah knowed a fellah dat wus done lak dat an' de doctor couldn't do him no good.

(Burning his *business* and putting it in the tree?)

Put it in de tree.

Dey say dey kin take yore photograph an' sleep on it fo' nine nights. Sleep on it fo' nine nights an' den git chure min' on whut de subject dat chew an' dem had talked de las' talk yo' had, an' write it on a piece of papah. Write it on a piece of papah an' fold it up. An' den take dat photograph an' split it jes' lak dat [make a split in the edge large enough to hold the paper], an' put dat same right down, whut de las' conversation yo' an' dem had between dat, an' den glue it. Glue it back an' den jes' let it lay between dat.

(You split that photograph and put this little note in that hole [split] and glue it back up?)

Yes sir, jes' lak yo' take a piece of papah lak dis [demonstrates]. Jes' take an' split it lak dat down enough, an' den stick it right in dere, an' glue it up. An' den continue tuh sleep on it, sleep wit it undah yore pillah, yo' undahstan', fo' nine mawnin's. Den aftah yo' sleep on it fo' nine mawnin's, den take an' set it back an' lay it back on de wall. An' if yo' want dem people, dey'll come right on tuh yo' an' stay wit yo'. An' dat jes' draws dey min' right up tuh yo'.

Dey kin take it an' run yo' outa town. Jes' go tuh de graveyard at night aftah six a'clock an' - but chew gotta pay fo' de graveyard dirt. Well, yo' gotta go tuh someone dat wus bad, jes' lak he a [murderer] or a bad man, kills an' robs people; an' yo' know 'is name an' call 'im by name. But chew gotta pay him befo' - tuh do anythin', yo' gotta leave him a penny. Take an' put a penny down on top of de grave, lets [leave] one of 'em dere, an' says, "John," says, "ah'm usin' some of yore dirt an' ah want chew tuh conkah dis fo' me an' ah'm payin' yo' fo' it. Heah's a penny." An' put dat penny down in de grave an' covah it up. Den git dat dirt an' come on back an' jes' throw it all roun' in de yard, up on de po'ch, roun' where dem people is gotta walk at, an' dey can't miss it. Dey can't stay in town, dey can't stay nowhere in town contin'ly [continually] - dey gotta leave outa dat town.

Jes' lak if ah kill a man, well, yo' take dat blood. Take dat blood, part of dat blood of who ah killed, an' take dat blood an' git it an' git nine drops of

watah, clear watah - nine drops of clear watah an' put it in a li'lle vial. Jes' put it in a li'lle vial an' set it out in de open air in de mawnin' an' let it stay. De time yo' git up, nobody don't know whut chure doin' wit it. Set it out in de open air fo' nine mawnin's an' den on de tenth mawnin', if dat man git away, he's comin' back - he's comin' back, he can't stay away. Yo' see dat blood shows up, see, an' he jes' can't git away. He had de intention tuh go, but he can't go. An' he'll come, come right back, yo' undahstan', in de neighborhood where yo' kin lay yore eyes on 'im. An' den put de officahs on 'im. Yo' see, dat work kinda lak a rabbit. If yo' go out huntin' [and] yo' jump a rabbit up right there, an' yo' run 'im all de way roun', an' when yo' kill 'im, yo'll kill 'im neah dat spot, where yo' first jumped 'im up at.

Tuh run away, why he [a fugitive from the law] kin git some turpentine an' put in his shoes, or he kin go through a lot - go through a lot an' dey'll nevah git 'im.

(What kind of a lot?)

A horse lot, where cows an' hogs an' sheep an' one thin' anothah - jes' goes through a hog lot an' jes' pick up some of dat hog stuff, 'nure [manure] dere, yo' undahstan', an' jes' put it in his pocket, put it in 'is hip pocket an' continue tuh go, jes' continue tuh go till he git out de reach of it. Well, dat - dey'll jes' git off de track of 'im an' fo'git 'im.

[In the preceding rite my informant misses the essential point of these escape rites - to kill the scent of your foot tracks so that dogs can not trail you (see similar rites in subsection MURDER). A fugitive from the law would not have put hog manure in his pocket, he would have stepped in it, if his feet were bare; or if wearing shoes, rubbed them thoroughly in it.]

Dey say yo' kin - jes' lak yo' have a wen on yo' or anythin' lak dat an' can't git it off, jes' go tuh a dead person befo' he's buried an' talk tuh him, an' whatever his name is [speak it], tell 'im whut chew wanted done, says, "This is a misery ah want chew tuh carry wit yo' in ordah dat it'll nevah come back on me no mo'". An' rub it, rub dat wen on 'im, even if it's on yore face or on yore han', jes' rub dat on 'im an' den turn roun' an' walk out [don't look back]. An' when dey bury 'im, dey'll bury dat wen wit 'im - he'll carry it right on wit 'im. [For cure of wen by dead, see FACI, 2nd ed., p.332, Nos.7159-7160; cure of mole, p.332, No.7164.]

De Klu-Klux [-Klan] do dat. Dey make a li'lle box if dey wan' chew tuh git outa town. Dey take an' form a box lak a coffin an' den dey'll put right - bury it right in de front of yore yard lak a coffin - see, shape lak a grave right in yore yard front of yuh do'. An' den dey'll write on yore do' a cross say, "Beware an' Begone." See. Well, yo' git up, yo' see dat [grave] out dere an' den da' thin' [cross] on dere [door], yo' don't know whut tuh do. Why yo' go out [the house] an' go ahead on out [of town].

(What - how big a grave do they make?)

Jes' a little shape - jes' a little thin' 'bout lak [demonstrates], jes' lak a grave.

(About a foot long.)

'Bout a foot long.

(What part of the country do they do that in?)

Dey do da' chere.

Yo' git chew some chloroform - some Hearts Chloroform [Cologne] an' take yo' de lef' hin' foot of a rabbit. [LATER, IN THE TOAD RITE THAT FOLLOWS THIS RABBIT RITE, HE SAYS HE MEANS HEARTS COLOGNE.] Git chew a lef' hin' foot of a rabbit an' put dat - jes' soak dat rabbit foot in dat chloroform [cologne] befo' yo' start, soak it in dat chloroform [cologne] good. Den take it out befo' yo' start out an'

let it dry. Soak in dere good. Den aftah it dry an' soak in dere good, yo' **TAKE THREE DROPS OF DAT SAME CHLOROFORM [COLOGNE] an' drop on dat rabbit foot.** Den yo' [demonstrates] take one drop an' rub it right: one ovah on dis eye, an' one heah, an' den yo' take one an' rub it right down heah.

(YOU PUT ONE DROP ON EACH EYE AND THEN ONE DROP ON YOUR CHIN.)

[Notice - 3 PLACES OR POINTS FORMING A TRIANGLE.]

Right on heah. An' den yo' take dat rabbit foot an' put it in yore right pocket, an' when yo' 'proach 'im [the boss], have it out in your han' jes' waggin', an' he may not have nuthin fo' yo' tuh do right den, but he's goin' tuh point chew a time tuh come back soon an' he'll give yo' a job den - make a way open fo' yo'.

[The preceding rabbit foot is called a *hand* - a magic helper. For various types of rabbit-foot *hands*, see margin title RABBIT FOOT, p.632.]

Yo' kin git chew a toadfrog. Yo' kin take yo' a *toadfrog* an' jes' git chew SOME CHLOROFORM, some good chloroform - AH MEAN PERFUME. Git chew some good perfume.

(Well now, did you use chloroform before [in the rabbit rite] or did you use perfume?)

Yo' kin use perfume - de perfume [that] is de best, dis Hearts Cologne.

[Because he says, "Yo' kin use perfume," I repeat the question.]

(WHEN YOU TOLD ME ABOUT THAT RABBIT'S FOOT, DID YOU USE CHLOROFORM OR DID YOU USE PERFUME?)

YO' USE PERFUME ON DAT RABBIT'S FOOT.

Now, yo' take dis frog, don' kill 'im. Yo' goin' out gamblin' an' yo' take dis frog an' ketch it, an' put three drops of Hearts Cologne right in de top of his haid - see, right in de top of his haid. An' den, if yo' shoot dice, jes' lak when yo' goin' - befo' yo' come in heah, dey all shootin' dice in heah or gamblin' whatevah - go out in de toilet some place dere an' take dat frog out an' rub yore han' 'cross 'is haid like dat three times, see. Den stick 'im back down in a papah bag, wrap him up good an' put 'im right on de inside of yore pocket an' let 'im stay dere. An' if yo' don' win money, yo' nevah will win nuthin. Dat's right.

If yo' so lucky, people will throw salt on yo' unbeknownst tuh yo' while yo' gamblin' [demonstrates]. Dat takes yore luck.

(They throw salt on your back if you are lucky.)

Yeah. If dey throw salt on yore back yo' be unlucky den - dat's 'fore yo' git dat frog. But if yo've got dat frog in yore pocket an' yo' done dressed dat frog, dey kin throw all de salt on yo' dey wanta an' dey'll nevah - it nevah take effect.

Yo' kin go out in de field an' git chew broomstraw, grain [a plant] - yo' know, straw whut grow in de field, dat's bran'-new. Now, take it an' make a broom out of it.

(Out of broomstraw.)

Long broom lak dis heah [broomstraw tied together at one end and without wooden handle], an' sweep yore house evah mawnin' wit dat broom - see, wit dat broom. Den take dat broom an' step backwards, yo' understan' - three step backwards towards de do', an' three from de do' back intuh de house. See, an' den take dat broom an' have two [table] fo'ks up ovah yo' do' where de people come in at [forks to push customers into the house], up ovah yore do', an' put dat broom - let dat broom lay 'cross de do' [not on the floor - people would never step over it - but over the door] where yo' come in at. [The broom over door sweeps in customers.] An' dat bring all de luck. Don't do nuthin but sweep it, jes' sweep yore house wit dat broom, nuthin else.

(Brings in the customers to buy from you.)

Yeah.

[As so, so many times, I ask for a repetition.]

(Now let me understand. You take this broom after you sweep and you do what? Take three steps back?)

Yeah. Yo' take, yo' see yo' walks three steps back disaway [demonstrates]. Yo' got chure broom in yore han's disaway. Den aftah yo' git back dere, den yo' walk three steps disaway. [Walk backwards three steps out the door.] Den yo' turn roun' - dis de same do'way - yo' come in dere. [Walk backwards three steps to the door.] Den have yo' fo'k an' den lay dat broom right up ovah de do', right in dere.

(Now, there's your door [I point to the door]. You are out there, outside the door and you walk three steps in - [I mean] walk three steps backwards [out the door and turn round]. Then you walk three steps in [and through the door] with the broom over your head like this.)

[I sometimes did a little *demonstrating* on my own.]

Dat's right.

(Then you put it up over the door?)

Put it up ovah de do'.

Dey take nine pins an' bend 'em down [demonstrates].

(Bend ~~them~~ in the shape of a "U"?)

Yeah, dat's right, jes' bend 'em right down, an' nine needles an' don't - yo' can't bend dem needles, but take dem needles an' dem pins an' put in a cork stop-pah, an' stick 'em up an' put 'em in a box. An' git chew some potash - git chew some potash an' some graveyard dust, an' de whiten of a fresh-laid hen aig an' put in dat box. [Somewhere a white candle is called a *whiten* candle; see also *whiten vinegar*, somewhere.] An' slip tuh dere house where dey at an' bury it undah dere do'. An' as dey come ovah it, come ovah it, come ovah it - dey'll have pains. An' jes' lak dem pins is bend down, dat's de way de pains will double yo' up, down, an' de needles represents de sharpness of de pains. Dem needles will be stickin' up, yo' understand, dere. Evah time yo' penetrate through dere [I interrupt, or turn off machine].

(What does the white of the egg represent?)

De white of de aig, yo' undahstan', represents driven away - see, driven away, dat yo' got a weak constitution. Dere's no strength tuh de whiten of de aig, 'cuz yo' done separated de yallah from de aig, an' it represents a weak constitution. An' evah time yo' go dere yo' gits weakah an' weakah, till it jes' slime away tuh itself. An' jes' lak dose pins, dat's de way yo'll be.

Yo' kin take sulphur an' burn it in yore house an' dat is fo' luck. Yo' kin take sulphur an' incense an' burn it in yore house fo' luck, an' it [also] keeps down de odor of whiskey an' thin's lak dat.

Yo' kin take a eel an' take his hide, an' aftah yo' ketch a eel an' soak - when it gits dry, den soak it a'gin, soak it in some alcohol till yo' stretch it out good, see. Jes' stretch it out an' yo' kin make a belt an' wear dat. Wear it roun' yo', it's good fo' rheumatism. An' den ag'in, it makes yo' slick [slippery and sly], see - it makes yo' do slick thin's, see. Yo' kin do tricks an' git away wit it, yo' undahstan'.

[The word *trick* in hoodoo has two general meanings: (1) a deception usually of a clever nature with harmful result (see margin title *TRICKS*, pp.260-268); and (2) *trick* is a synonym for *hurting*, *cunjuring*, *rootworking*, *witchcrafting* and *hoodooing*.]

A eelskin, yo' kin make a belt of it an' put it, wear it right round yore waist - right next to yore skin. An' if anybody grab holt of yo', it'll take dere strength away from dem, yo' undahstan', an' cause 'em tuh come weak. Dey

git nervous - dey become nervous, yo' see. Yo' git slick [slippery, as though covered with oil] - dey couldn't throw yo', can't even throw yo'.

Now, yo' kin take a black cat an' don't kill it. Go tuh a rivah, go tuh runnin' watah, an' have yo' a pot. An' yo' take dat black cat [with you]. An' put chure watah on an' have yore fire 'roun' de pot, an' have yore watah boilin' hot. An' have dat cat dere blindfolded - see, have 'im blindfolded in a bag. An' den when dat watah gits tuh boilin' good an' hot, jes' take dat - have yo' a lid - jes' take dat cat an' dump 'im, whove [heave] him right down in dat hot watah. Den shut de lid on dere an' let 'im stay dere an' cook till de meat jes' come off his bones.

Now, yo' - yo' gotta have a nerve tuh do dis. Yo' take an' sit right dere side of de watah where it runnin' an' yoreself, an' jes' take bone fo' bone outa dat pot an' suck it, suck de meat off it an' throw it in dat runnin' watah. Den keep on suckin', suckin' an' throw it in dat runnin' watah till yo' git de right bone. Well, yo' know, watah goin' down dis way, anythin' yo' throw in dere, why evah-thin' goin' wit de watah. Well, now de bone yo' want, if yo' git hold of de right bone - yo' gotta suck till yo' git de right bone. Now, de bone dat comes back up to de stream, de object of de bone comin' back tuh yo', dat's chure bone. Now, yo' take dat bone an' jes' weah it - jes' carry it in yore pocket an' yo' kin do anythin' yo' wanta do.

People git poisoned. Yo' take a snake, a poison snake an' kill 'im an' take his haid an' put it in a stove, a hot stove, until it cook dry, jes' dry, till it dry lak powdah. Den yo' take dat haid out, take dat haid out, git chew a bottle an' jes' roll it till it look lak powdah. It come tuh a powdah, see. An' put it in a bottle an' jes' take a litle of it, an' if yo' want tuh - if yo' want tuh kill a person or whatevah yo' wanta - tuh have 'venge [vengeance] of a person, why yo' kin jes' take a litle of dat dust an' put it in de whiskey or whatevah yo' have roun'. Put it in de whiskey an' it will knock a fella down, kill 'im.

If someone is livin' next do' tuh yo' an' yo' can't git 'long wit 'em, yo' kin take some red peppah. Now, jes' lak yo' on dat side an' yo' got yore stove flue comin' up through de same chimley, but mine comes dis way an' yores comes de othah way. Well now, yo' kin take nine pods of red peppah an' burn it in yore stove, see. Well, dat smoke goes up ovah yorn [your flue] so well, dey can't stan' it.

(That will come through into the other side of the house.)

Will come through tuh de othah side of de house. Well, now dey gotta leave dere. Yo' burn dat. Yo' take nine pods of peppah an' burn it in yore stove fo' nine mawnin's, an' if yo' don't min' [pay any attention], befo' de nine mawnin's out dey done hunt anothah place an' moved out dere.

### SHE IS A SEER

*IF SOMEONE STOLE SOMPIN AN' YO' WANT 'EM TUH COME BACK...  
GIT CHEW A PIECE OF PLAIN WRITIN' PAPA...  
WRITE DAT PERSON NAME ON DAT STATIONERY...  
YO' DON'T KNOW WHO TOOK IT BUT...YO' HAVE A IDEA OF WHO...  
WRITE DOSE NAMES DOWN ON DAT PIECE OF PAPA...  
PUT IT IN WATAH...PUT NINE DROPS...TURPENTINE  
IN DAT GLASS OF WATAH DAT CHEW STICK DAT PAPA IN...  
TAKE DE PAPA CATACORNAH [FOLD SHEET OF PAPER DIAGONALLY]  
AN' DROP DE NAMES DOWN IN DIS GLASS...  
HOL' DIS PAPA [IN THE GLASS OF WATER] TUH DE LIGHT...*

AN' DE PERSON DAT STOLE DE THIN'S WILL APPEAH  
COME RIGHT TUH YORE MIN' - APPEAH RIGHT IN FRONT OF DAT PAPA

BRUNSWICK, GEORGIA

[Since neither I nor intended readers of HOODOO can drop a list of names into a glass of water and have one of the names turn into the image of a person, it is evident that informant 1222, a young woman, claims in the preceding title quotation to be a seer. Almost every hoodoo doctor, as HOODOO illustrates, asserts he has the gift of *seeing*, or *foreseeing*; or *backseeing*. The latter ability appears in every case where the *doctor* tells his patient how he was *tricked*, *hurt* or *conjured*. That title quotation by the way is informant's best rite and a complicated one, as we shall learn later. Her material comes from cylinders C491:2-C495:3 = 2072-2076.]

Whut ah heard about de chicken aig, ah heard dat dey said yo' could take nine black chicken aigs, black hen aigs an' take hit - but dey have tuh be fresh laid aigs. Take nine fresh-laid aigs of a black hen an' take an' go tuh dis person house dat chew wanta harm 'em. Take it tuh dat fellah house an' yo' bury three tuh de front an' bury three at de back, an' yo' bury three tuh de east side of de house, yo' undahstan'. [This leaves the west or *sundown* side of the house open for the victim.] An' den yo' take an' yo' git eight, [I mean] nine bran'-new needles wit dose aigs, an' nine bran'-new straight pins. An' den yo' have tuh have a box of sulphuh. Well, yo' take dat sulphuh an' dose nine needles an' stick dose needle down right roun' dose nine aigs on each side, yo' undahstan'. An' den yo' take dat sulphuh an' yo' put dat sulphuh down wit dem aigs an' needles. An' dat is fo' tuh drive away a person - jes' lak if yo' wanta run anyone outa town, dat is whut dat's fo'.

(You take nine pins, too?)

Yeah, yo' take nine aigs, nine bran'-new needles, nine bran'-new straight pins. (Well, you didn't tell me what you did with those straight pins.)

Ah tole yo' tuh take de needles an' yo' put de needles, an' de straight pins - yo' see, yo' put nine each, yo' know, [I mean] yo' put three of each - jes' lak yo' put three aigs heah.

(You've got three eggs on three sides of the house?)

Dat's right.

(Now you have one needle with each egg or you have nine needles around each egg?)

Yo' have one needle aroun' each aig, which would make three needles wit de three aigs.

(Yes, you have one pin with each egg?)

Dat's right.

(And you have the sulphur around these eggs.)

Yes.

(Altogether you only have nine needles and nine pins?)

Dat's right.

Jes' lak yo' wants tuh make love, yo' takes - jes' git chew low whiskey [cheap whiskey], don't need much whiskey, but it have tuh be seal whiskey [sealed in a bottle with government tax, not bootleg whiskey]. An' yo' take dat an' jes' lak yo' wanta git de skin from undah a person feet - take dat halfa pint of whiskey an' soak dey feet an' scrape dat dead skin from undah dere. An' put dat halfa



pint of whiskey in de darkes' cornah of yore house, let dat whiskey set dere fo' foah weeks. An' den take dat whiskey an' jes' lak yo' wanted tuh do sompin fo' a person. Now, dat's fo' love affairs. Yo' undahstan' now, don't chew - love affairs. Jes' lak yo' wanted tuh give somebody sompin to make a person love yo', yo' jes' take yore Hearts Cologne, a small bottle. Well, dey wouldn't know what it wuz - medicine, see. An' yo' give 'em dat. Yo' take dat an' yo' feed it tuh a fellah in his coffee or his tea or anythin' he eat or anythin' yo' cook, put dat stuff in it fo' love.

(All you are doing then is putting this dead skin from your feet into whiskey and putting it into his food.)

Yes.

[At the same time she also uses a few drops of perfume separately or in the whiskey.]

Dey kin put it in a book, yeah, on its face, de photograph. Yo' lay it down on its face though, in a book an' put it undah anythin' in yore house. Let it be de dark part of yore house. An' dat'll keep 'im lingahin'. Dat won't kill 'im right immediately, but dat'll keep 'im lingahin'.

If he leave home, yo' take his track - take his lef' track. But if he leave, yo' don't take it goin' from yo'. Jes' de way lak he walk out dis do', yo' go de way he goin' an' comes back tuh de house, an' pick up his lef' track an' put it in a box. An' take sulphuh an' dis heah Come Back Love Powdah, an' yo' put dat in dere wit dis track an' de sulphuh. An' take it an' take it in yore house an' keep it right where yo' lay it, keep it right tuh de very side of de bed dat chew lay in, an' dat'll bring 'im back quickah den anythin' in de world.

If yo' wants tuh have him back, yo' go tuh de sto' an' buy a bran'-new pocket han'ke'ch'ef - a large one. An' don't de woman use dat han'ke'ch'ef, or de man, jes' which one yo' tryin' tuh bring back. If ah have a man an' ah wants tuh bring 'im back tuh me, he wants tuh leave, ah buy me a bran'-new pocket han'ke'ch'ef. Ah'd have intahco'se wit 'im. When ah have intahco'se, ah let 'im use dat han'ke'ch'ef, an' evah spot dat he'll leave on dat han'ke'ch'ef, yo' tie a knot in it an' draw it jes' as tight as yo' kin, an' tie it tuh yore bed springs, right on de very side dat he used tuh sleep on. An' dat will bring his min' - see, dat tie him up. He can't git up a heart fo' nary anothah woman, an' dat will make him, bring 'is min' right on yo'. An' dat'll make him come back.

Git chew a bran'-new pocketknife an' yo' git chew a lille sack, a lille ole sack, yo' kin make yo' one at home. Yo' put dis pocketknife in dat sack an' yo' go tuh de graveyard an' yo' git up some of dat graveyard dus', git it from de east side of de graveyard. Yo' put dat graveyard dus' an' jes' burn incense - burn it an' git de ashes. Put dat in yore pocket [sack] an' go tuh de man an' ast 'im fo' a job. Whethah he want chew or not, he'll hire yo'.

An' if yo' want him tuh pay mo', yo'll renew dat dust. Jes' lak if yo' work-in' today an' he supposed tuh raise yore wages nex' month. Well, yo' go dere an' go right back tuh de same place where yo' got dat from an' renew it. An' jes' keep a-puttin' dat same on dere an' burnin' dat incense, an' use it wit dat dus' an' dat bran'-new pocketknife, an' he pay yo' jes' whut chew ask fo' - he give yo' jes' zactly whut chew ask fo'.

De hair from undah a woman's arm - see, she sweat, yo' know. Well, at night, see, if she got a man, yo' jes' take an' cut some of dat hair out from undah 'er arm an' twist it up tuhgethah an' weah it in 'is undahsuit - sew it up in a sack an' weah it in 'is undahsuit. He tie her up, she can't leave him no way she try.

If yo' workin' an' not gittin' a good pay, yo' go tuh-a any drug sto', any sto' dat chew think sell it, an' jes' git chew a bottle of dis banh incense oil. It's a oil in a bottle, an' yo' take dat oil an' yo' rubs it ovah yore face an'

han's evah night, if yo' want tuh git a job, if yo' want bettah pay fo' a job or anythin' lak dat. Rub it ovah yore han's an' face evah mawnin'. An' evah mawnin' when yo' go tuh dat man, de third mawnin', yo' ast 'im fo' mo' wages, he'll give yo' mo' wages, see.

An' if yo' want - jes' lak if yo' heah an' want tuh leave a person an' don't know how tuh go, scared tuh git off, yo' jes' only go down an' git 'is undahsuit. An' cut de seat out de undahsuit an' put it in a snuffcan, an' put sulphuh an' whiskey wit his undahsuit an' throw it anywhere in de yard. An' he'll 'part away from yo' jes' lak dat, an' yo' kin go where yo' wanta go an' come when yo' git ready. He couldn't say anythin' tuh yo'.

An' if yo' wants tuh make peace in a home, jes' lak if me an' mah husban' git-tin' 'long bad an' ah want chew tuh make peace fo' me in mah home. Well, yo' go an' yo' git chew a can of dis Red Seal Lye potash. Yo' take de whole can an' yo' empty it undah de do'staps an' empty it undah de gate. An' yo' come right back befo' yo' close dat hole up [in the can], an' yo' take a box of red peppah an' a box of sulphuh, an' yo' drop half of de sulphuh, half of de red peppah in dat same hole of potash. Undahstan', covah it back up. Yo' go tuh de back step an' yo' do de same thin'. Dat's peace if he stayin' out an' won't come home, late at night, an' yo' want 'im tuh come home. Or eithah bring his money home, stay at home. Dat will make peace in any home. Sprinkle it all in de cornah of yore house, dat red peppah.

An' if yo' wanta sell whiskey an' don't want de law tuh ketch yo', yo' kin git de same Red Seal Lye an' Hearts Cologne, an' scrub yore house out wit Hearts Cologne an' bury dat Hearts Cologne an' Red Seal Lye tuh yore do', an' de police couldn't nevah come no furthah den yore gate. He nevah will search yore house.

Tell yo' how tuh do dat. Yo' git chew nine needles an' yo' goin' 'fore de judge, goin' on a hard case or any kinda case. Yo' git chew nine needles an' yo' makes a cross wit 'em. Yo' cross it jes' lak if yo' makin' a cross, pin it all de way down yo'. Yo' git chew a box of dis whole grain red peppah an' as yo' goin' tuh co't, yo' git dat peppah in yore han'. Well, nobody wouldn't pay dat no 'tenshum, dat whole grain peppah an' dem nine needles. An' yo' use de words, "Judge, wit'out God yo' can't do me no harm." Dat's de words yo' use as yo' go intuh co't, an' yo' drop dis whole grain peppah, jes' drop it away as yo' go. An' he can't, he'll puzzle his min' tuh death. An' dem nine needles - an' write de judge name three times 'cross, jes' lak yo' cross dose needles. Yo' cross dose name evah time yo' write 'em, three times yo' cross dose names. Put it in de bottom of yore shoe an' go tuh co't an' git befo' him. He couldn't fine yo' tuh save his lfe, he puzzle his min', can't fine yo'.

(Now those needles are where, down your coat?)

Right straight down.

(You cross them like that, one cross and below that another cross.)

Cross 'em jes' lak dat.

(What do you do with that odd needle, the ninth needle?)

Yo' take hit an' yo' pins de ninth one, yo' pin it in de bottom of dat papah. Pin dat papah wit it an' weah it wit his name in de bottom of yo' shoe. An' when yo' git in dere, yo' carry dat peppah an' all de whole time yo' walkin' tuh him. Why yo' jis' talk an' drop de peppah all roun' in dere, jes' drop dat peppah an' yo' puzzle his min'. He couldn't finish it tuh save his life.

Wanta go, leave heah, an' yo' haven't got much money. Lak yo' goes up tuh a man an' ast 'im fo' money, yo' kin git chew - ah kin go anywhere roun' heah now an' git de same thin', if ah go out in de woods. Yo' git chew a little pine sap-lin' dat's green. Yo' doesn't git anythin' dat's old, one growin' up, an' if yo' knows, a little bud in dere, yo' cut it out, an' shave off dat ole bark off it,

an' yo' take a knife or fo'k or anythin' [sharp] an' yo' stick it right down in dere, an' den yo' take an' stuff it fulla salt, table salt an' red peppah. Put it in yore pocket an' walk up tuh him, any man in de street, anywhere dat chew think got any money, an' ast 'im tuh lend yo' money. He'll lend it tuh yo'. Turn it down so dat stuff will always, yo' know, always be in yore clothes. An' yo' go up tuh any man yo' kin go tuh an' ast 'im fo' money, an' if he got it, he can't tell yo' no - he'll let chew have it.

An' if yo' wants tuh git a woman an' yo' don't know how tuh git 'er an' yo' can't git tuh her, yo' git anyone yo' know dat kin git in near tuh her, an' take one dime, a silvah dime. Scrape dat silvah dime, scrape dat silvah dime an' if she drink whiskey or anythin' she drink, git a frien' of hers an' scrape dat silvah dime an' put dat silvah dime an' wash undah heah an' git de sweat from undah yore arms.

Yo' git a silvah dime an' scrape it off intuh dat whiskey, or anythin' yo' wanta fix fo' her, an' take dat same whiskey an' wash undah yore arms an' po' it back in dere in de bottle, an' if yo' can't git tuh her, jes' give it tuh a friend or anyone dat yo' know dat be's 'sociate wit 'er, an' let 'er drink dat. She'll come dere. She'll come hoppin' in whethah yo' want 'er back or not.

An' de toenails or fingahnails, yo' take dem an' if yo' want somebody tuh leave yo', yo' take her toenails an' fingahnails an' cut 'em off. An' aftah yo' cut it off, yo' take it an' put it in a rag, an' den yo' take it an' yo' go tuh de graveyard, an' yo' git some of de graveyard dust an' put it wit dem fingahnails an' dem toenails, an' put it tuhgethah an' mix it up. Jes' tie it jes' as tight as yo' kin tie it, an' take it an' carry it - jes' lak a freight train or anythin' goin' off. Yo' want 'er tuh leave, yo' throw it on dat train, dat train dat's goin'. If yo' want 'er tuh come back, put dat on a train dat's goin' come back dat way. A freight or anythin', a car. Anybody goin' off from dere, yo' throw it if yo' want 'er tuh leave yo'. An' she'll git up an' go.

If yo' write a person an' dey wanted tuh hurt chew any way, if it's yore han'-writin', dey kin. Dey jes' take yore han'writin' an' burn it up in de dust, burn de lettah up an' make a dust out of it. An' take dis lettah - an' take de dust an' put it wit some sulphuh, an' graveyard dust wit it, an' bury it an' it will kill yuh. If dey wanta kill yo', dey kin kill yuh. If dey don't wanta kill yo', dey kin throw it ovahbo'd or scattah it on de watah, an' yo'll git drownded or anythin' lak dat. Dat dust will do dat.

If yo' want a person tuh come back, yo' git twelve horseshoe nails. Gittwelve of dose an' yo' take 'um an' yo' tack 'em. Yo' know three times fo' den is twelve, ain't it? Well, yo' put fo' in a row. Tack 'em - jes' lak if yo' wanta, tack 'em in de front do'step or anywheres. Yo' jes' tack 'em. Jes' put three right, yo' know - fo' right tuhgethah jes' about dat far apart. Ah say about dat far apart fo' de nails tuh be, but jes' 'bout as far as dey could make a [foot] track. Jes' how wide yo' put it on de bo'd, yo' undahstan', about wide as de steps [tread of the steps]. An' yo' put 'em fo' right tuhgethah. An' den yo' git dis horseshoe an' yo' take fo' nails an' put a horseshoe right ovah de do', but chew gotta turn dis horseshoe up instead of down, if yo' want 'er tuh come back. If yo' wanta drive 'em away, when yo' nail dese nail down yo' nail dem nails goin' out de house, an' if yo' want 'em tuh come back, yo' nail 'em as yo' comin' in de house. Undahstan'. An' den, if yo' want 'em tuh come back, yo' turn dat horseshoe down, want 'em tuh leave yo' turn de horseshoe up.

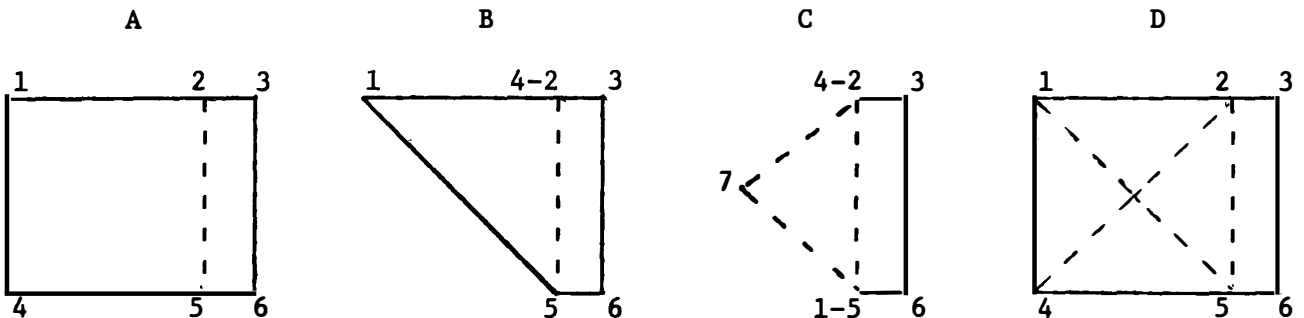
(How many nails do you use altogether?)

Well, yo' use fo' an' den twelve. Yo' use twelve fo' de tackin' in de flo', an' yo' use fo' up ovah yore do'.

If someone stole sompin an' yo' want 'em tuh come back, yo' jes' take - jes'

git chew a piece of plain writin' papah, stationery papah. Yo' write dat person name on dat stationery, which yo' write. Now, yo' don't know who took it, but jes' lak yo' have a idea of who, yo' write dose names down on dat piece of papah. An' yo' take dat piece of papah an' yo' put it in watah, see. Put dat papah in watah an' yo' put nine drops of spirits of turpentine in dat glass of watah dat chew stick dat papah in. Yo' take de papah catahcornah [see later comment in bracket] an' drop de names down in dis glass of watah, an' yo' hol' dis papah right tuh de light. Aftah yo' do dat, hol' it up to de light, an' de person dat stole de thin's will appeah, come right tuh yore min', appeah right in front of dat papah. But it have tuh be white stationery, it can't be no papah wit no lines at all - jes' plain white stationery papah. An' dey will appeah right in front of dat papah. Ah knows dat's true.

[The preceding word *catahcornah* indicates that the oblong sheet (not square) of unruled stationery (probably from a tablet) is folded *catahcornah* as follows: (1) points 1, 3, 4, 6 are oblong sheet or diagram A; (2) points 1, 2, 4, 5 denote square to be diagonally folded; (3) fold 4 to 2 creating diagram B; (4) fold 1 to 5 forming diagram C; (5) unfold the sheet to obtain diagram D; and (6) fold 3 to 2, 6 to 5, produces a bisected square along the creased or dotted lines. The result is a quincunx (the fifth point of the crossing) with an X cross. The names on the folded paper, having been *dressed* with the sign of the cross are dipped into running water = holy or pure water. Ruled paper could not have been used because the lines would have interfered with the magic X cross.]



Dey come tuh yo' aftah yo' done dat. Dat turpentine an' dat watah an' dat han'writin' is goin' bring dere min' back tuh yo'. When dey come back tuh yo' dey goin' describe.

[I turned the machine off here, but soon discovered that I had been too hasty. I now attempt to recapture some of the lost material.]

(When you find out who took this article, with that stuff in the water, then they are coming to your house.

Yes, dey comin' tuh yore house.

(All right. Now what are you going to do when they leave?) [I have recaptured the lost material.]

Yo' take dere track up, take dere track an' put it in dat same watah whut ah tole whut chew put de name in, an' yo' set it right in a cornah at de east end of yore house. An' if dey don't come back, jes' lak dey don't come back tuhnight, well tuhnight yo' go den an' put one mo' drop of turpentine in dat stuff. If dey don't come back tuhmorrah night, yo' put one mo' drop. But in nine night's time dey supposed tuh bring it back.

(The first time they come back you get their [foot] track.)

Yo' kin take a key an' do anythin' wit a key. Yo' kin take a key an' tell whethah anyone lak yo' or whethah dey hate chew. But chew'll have tuh take de

Bible wit dat.

Well, yo' take de Bible an' de 14th chaptah of Exodus, an' yo' take a cord string, but it have to be a large cord string whut will hold de Bible up, an' yo' have two keys. Yo' take de keys an' yo' make a cross wit it. Yo' see, yo' hol' one of de key, but chew hol' dem both in yore han' lak dis. Aftah yo' read de 14th chaptah of Exodus, yo' put a brown piece of papah in dere - a plain brown piece of papah. It could be a papah sack jes' since it cut square wit de Bible. An' yo' lay it on dat same chaptah, an' if yo' wants tuh fin' out, yo' jes' ask whut chew want it tuh do. An' if yo' wants tuh find out anythin' - yo' find out jes' anythin' about chure loved one or anythin' about someone dat steal anythin', yo' jes' use dis word, "De Holy Bible supposed tuh be true, an' we go tuh fin' nuthin but de Word of God," an' if dey stole it, de Bible will turn an' fall. An' if dey didn't, de Bible will stan' straight in yore han' an' dat key won't move. If dey stole it, dat key, whut standin' lak dis, will turn roun' an' roun' an' de Bible will fall out chure han'. It will tell yo' anythin'.

(Where do you put those keys?)

Yo' take it - yo' have dose twine string - well yo' fix it jes' lak yo' would be totin' [carrying] a grip [a small suitcase], but chew have tuh tie it on dose keys, yo' see. Yo' tie de key in a cross, gotta tie it so dat it won't slip out, yo' undahstan'. An' yo' have de Bible up, yo' have it jes' lak yo' open it. Yo' have dat part turned jes' lak dis, see. An' whatevah yo' ast it, if yo' want ~~somebody~~ tuh come back, or is dey comin' back, or is dey goin' leave, or anythin' lak dat. If dey are goin', de Bible will turn an' fall, an' dat key will turn straightways wit de Bible.

(Now if your Bible is held like this?) [I am demonstrating the rite.]

Dat's right.

(And your string and key like that? [I continue demonstrating.] And that will allow it to fall off of the string?)

Dat's right.

(You open the Bible and turn it over this cord?)

Ovah it, dat's right.

[It is evident that I had followed intently this Bible and two keys rite (usually Bible and one key) and that I understood the details well enough to demonstrate them, but more enlightening comments and less demonstration would have been useful 30 years later (April, 1971) as I write this note.]

Ah know several thin' about a frog but ah'm goin' tell yo' fo' gamblin'. Well, yo' take a frog a toadfrog, an' yo' know dese big ants, dese big ants bed. Yo' take 'im an' yo' take a tin can an' yo' take dis frog in de tin can an' care [carry] 'im tuh one dese big ants beds an' yo' put dat frog in dere an' yo' turn dis can ovah, put a weight on it yo' know so he won't knock hit down, an' he'll stay dere fo' five days. An' when yo' go back dere see, dem ants, dey done ate him up. An' it's a bone in him shaped jes' lak, one shaped lak a fishhook, kinda lak dat; an' de othah one shaped jes' lak, shaped kinda dat way [demonstrates]. Look like a hip bone but bended de two piece tuh de hip, an' dey hook - dey mate tuhgethah. One look lak a fishhook, kinda right straight on down, an' it connect wit de othah one, look lak it must be his hip bone - come out dataway, yo' know. Well, dat fishhook part is hook into dat othah part, dat othah one dat shape lak dat.

An' yo' take dat an' a jar of dis heah - awe well, yo' call it gamblin' oil, it's green, it's a bottle 'bout dat high. Yo' take dat an' put it an' take dis bone, dis fishhook bone - jes' lak if yo' know ah gotta plenty money an' yo' wanta break me. Well, yo' take dis part whut look lak de fishhook an' yo' unhook it from dis othah. Hit'll unhook jes' lak a fishhook. Well, yo' walk up tuh him

an' ast 'im fo' a game. He might say no, but if yo' talk tuh him - might hit 'im on de shouldah, sompin lak dat - yo' hook dat bone anywhere on 'im, dat part look lak a fishhook. An' take dat othah part an' dat oil an' put it in yore pocket - de gamblin' oil, dey call it. It cost \$1.75. Yo' take dat [oil] an' dat othah bone an' put it in yore pocket, an' put dat othah bone - see, DAT'S DE LOSIN' BONE, DE ONE LOOK LAK A HOOK, hook it anywhere on 'is clothes, jes' catch it anywheres on 'im. He kin lose it offa him, dat's all right. Yo'll break 'im.

Dat's fo' gamblin'.

[Here, while my machine was turned off, I probably remarked, "Several minutes ago you said, 'Ah know several things about a frog.' Tell me one of your other things about a frog."]

Yo' kin take a toadfrog an' put it in yore pocket alive, jes' pick 'im up an' put 'im in yore pocket an' go tuh a show, if yo' wanta turn it out [expose it] or make de animals cut up, or anythin' lak dat. If yo' wanta win anythin' dey got dere tuh win, jes' put 'im in yore pocket, an' evah time he jump - don't bet until he jumps.

Yo' kin take a snail an' git some runnin' watah. Go tuh a runnin' stream an' git some rumin' watah. Dat's fo' drivin' a person away.

An' yo' git some runnin' watah an' put dis snail intuh a jar wit dis runnin' watah an' fo' nine mawnin's yo' go dere tuh dat jar. If yo' wanta drive a person away, yo' set dat jar right on yore dressah or anywhere an' fo' nine mawnin's yo' go dere an' call de person names tuhward dat jar, an' evah time yo' call his name, dat snail will go up side dat jar. Yo' know how he come out dat shell. He'll lay up de side of dat jar evah time yo' call dat person name - he be up de side of dat jar.

[Here is the old belief that a snail when called or spoken to will "come out your hole" or "poke out your horn" - see FACI, 2nd ed., 1440-1442, p.57.]

(That all you have to do, then he comes all the way out?)

Dat's all.

[The preceding rite is another example of hydromancy by the author, but the purpose is meaningless as it stands - something has been omitted. The snail crawling out of a glass of water does not send away the person named, it reveals the identity of the person who stole something from you, or who has a spell on you, etc. This revelation of the name could automatically send the culprit away, if the diviner so wills it.]

An' den, if yo' wants tuh bring 'im back, yo' takes dat snail an' yo' kill 'im dere. Yo' have tuh kill 'im if yo' want 'im tuh come back.

If yo' want dis person tuh come back, yo' kill it - not dis same snail, yo' git anohtah one. An' yo' bring 'im dere an' git chew some runnin' watah. Kill dis snail, jes' put enough watah in de cup to bury de snail in, jes' a little bit of dat runnin' watah, an' yo' dig a hole an' yo' put dis cup down in dere, shut it up tight an' stick it down in de groun', an' call dat person name ovah dat snail nine times, an' in nine day's time dey'll be back.

(Where do you dig that hole, out near your house some place?)

Right. Lak if yo' come out chure front do', put it right up undah de cornah of yore front steps - dig dat hole tuh bring a person back.

Yo' take a leathah-wing [leather-winged] bat an' yo' skin 'im. Ah know a thin' about dat fo' gamblin'. An' yo' skin 'im - he shape up jes' lak a man, yo' know, aftah yo' skin 'im - an' yo' take his heart out, it de hardest little thin'. Take his heart out an' put his heart in a red piece of bag wit sulphuh, wrap all aroun' it. An' aftah yo' put dat sulphuh in dere, den yo' po' dis Hearts Cologne all on dis heart. Now dat's his heart. Yo' take a little pin an' take his heart out aftah yo' kill 'im. An' den yo' take dis bat [heart or body? see later] an'

sew 'im straight up in a black piece of satin cloth, sew 'im straight up in dere, an' yo' 'noint 'im wit Hearts Cologne an' sulphuh an' put it in yore pocket fo' gamblin'. An' evah time yo' would go tuh bet, why yo' would have dat little - dat heart chew know in yore han', an' yo' run yore han' in yore pocket an' yo' take dat out an' yo' pick out a card. Well, yo' pick it [card] out wit dat heart in yore han' an' yo' can't lose, yo' winnin'. Dat's fo' winnin'.

(What did you do with that body and that skin?)

De body, yo' totes hit always. Yo' see, yo' keep it 'nointed wit dis Hearts Cologne.

(You have two different bags for that or what?)

Sew 'em up in a bag.

(You have two different bags? One bag for the heart and one for the body?)

Yes, dat heart bag is jes' a little ole bag yo' know, but chew has dis sulphuh on it. Den aftah yo' put it [heart] in dat bag, den yo' put Hearts Cologne on it tuh keep dat odor down ah reckon. An' de bat [body] yo' have 'im sew up in a piece of black satin cloth.

(The black one, and the other is in the red?)

In de red.

Take a dog an' kill a dog. Den go to dis person house - or yo' don't have tuh go to dere house, jes' some neighbor or anybody, yo' know. Jes' kill a dog. If she's goin' wit mah husban' an' ah wanta ketch 'em yo' know. Yo' kin kill a dog an' take dat dog livah an' cut dat dog livah in fo' parts an' give her. An' take de smallest part of dis dog livah an' cut it, but chew cut it jes' lak yo' slicin' a beet or sompin lak dat. An' yo' take de smallest part out de middle of dat - off dem ends. She cut dose ends off aftah she cut it lak dat. An' put it in 'er food, an' den yo' kin tie her an' dis man up jes' like a dog tie up dere, an' yo' ketch 'em.

(How do you mean you cut the liver up?)

Jes' lak dis - see, jes' lak yo' cuttin' a cake.

(Cutting a cake in four parts.)

An' den aftah yo' cut it intuh fo' parts, den yo' cut off dose li'le ends. Yo' see, jes' 'bout lak dat. Yo' jes' cut off all dose li'le ends dat's in de middle, an' den yo' put dat intuh her food or his.

(Just like quartering a pie, you cut this across [into halves and then into quarters]. And those little ends in the center, you cut these four off, and that's what she eats?)

Yeah, dat whut she eat.

It's jes' lak if yo' go out heah an' have a action. Well, if yo' want tuh kill 'em, yo' take de las', de li'le bit - yo' take off dat las' part. Dat's all yo' want, de las' of dat, an' yo' take it out tuh a tree an' yo' cut a hole in de tree an' stop it in dat tree. An' yo' stop it in dat tree, an' den fo' nine mornin's yo' go out dere an' call dat person name, an' in nine days time dey'll be daid.

(What does that do? How does it kill them?)

Kill 'em - jes' he can't have no action, it tie him up.

#### THIS DOCTOR WALKS BACKWARDS

AH NEVAH NUSE [USE] EVEN DAYS...

TUH PUT BAD LUCK AG'INST DEM

YUH DON'T HAVE TUH TECH [TOUCH] DE PERSON

PUT IT ANY PLACE WHERE HE SHOULD WALK

AFTAH DEY WALK OVAH IT  
 AH WALK OVAH DE PLACE  
 AH KIN BACK BACK OVAH IT AN' DO ANYTHIN' AH WANT  
 IT'S DONE TAKEN 'FECT ON 'EM  
 AN' DE SECOND DAY DAT HE WALKS OVAH IT  
 YUH KIN TELL OR ANYONE ELSE DAT KIN SEE IT...  
 HE'LL HAVE A CHANGE IN 'IS DOIN'S, IN 'IS WAYS AN' ACTIONS...  
 NO PERSON KIN CURE DIS, NO MEDICAL MEDICINE KIN CURE IT

TAKE YORE INK PEN WHUT NEVAH BEEN WRITTEN WIT BEFO'

WE TAKE DIS GRAVEYARD DIRT...SPREAD IT OUT ON SOME PAPAH  
 WE'LL PUT US THREE X's IN IT CATAHCORNAH...  
 ON DAT PAPAH...WE'LL BURN DIS DIRT...  
 CUSS IT WHILE WE BURN IT...  
 WE NUSE SOME DEVIL'S SHOESTRING OR SAMSON SNAKEROOT...  
 THROW YORE DIRT WHERE DAT SHE KIN BE STEPPIN' ON IT...  
 DAT WORKS ON YUH LAK A RHEUMATISM...DAT'S UNCURABLE

NOW YORE LUCKY DAYS OF GAMBLIN' IS  
 ON THURSDAYS AN' FRIDAYS AN' MONDAYS...  
 IF YUH GO AGAMBLIN' EVAH DAY  
 AH WOULDN'T SAY DAT CHEW WOULD WIN  
 ANYTHIN' IN DE REST OF DE DAYS  
 AN' AH WOULDN'T SAY YUH WOULDN'T

#### NEW ORLEANS, LOUISIANA

[Almost every doctor has a favorite device, our informant's being walking backwards; but walking backwards with a difference. To walk backwards is a common counteractant in general folklore against bad luck. Perhaps the greatest number of these walking-backwards counteractants will be found under a black cat crossing your path. FACI gives 19 walking-backwards rites for meeting this crisis, two of them concerned with backing-up automobiles (see 2nd ed., 2117-2136, pp.84-85). In HOODOO there are several examples of walking backwards towards a stream before throwing an object over your shoulder into running water. This latter, too, is a protective measure. Our informant, after the victim has walked over the buried article, walks over it backwards to give it increased and immediate power. The present belief will not be found elsewhere in HOODOO. Perhaps the most interesting example of walking-backward comes to us from Doctor Heard, who walked backward into the graveyard - see title quotation, p.1949, line 16f. In this interview we also meet the fairly rare person who eats clay, an earth eater. Informant 1573 - one of the many different types of doctors in New Orleans - was recorded on cylinders E57-E62 = 2833-2895.]

Well, all right, about de snail. Well, ah ketch me a snail an' ah gits me some fresh pure hog lard. An' ah puts de snail in a cup alive an' ah gits me a teaspoon of salt. De salt eats de snail up an' it makes it intuh a liquid-lak. An' den ah puts mah lard intuh it an' den ah lets dat set. Now, dat's tuh remove a person nature. It won't only remove a person nature, it will move a mahn's [man's] nature.



(What will you do with that?)

Tuh remove de *nature* from a person, or mahn or anythin'. If yuh put it on 'im or 'er any place - jis' fo' instance if yuh be wit a woman, well yuh kin befo' yuh be wit 'er, yuh may put a little on yore han', yuh know, an' kinda rub it on 'er down dere. Quite natchel [natural] it's gonna git on yuh [a man]. But tuh take it offa yuh, now heah's whut chew take tuh take it offa yuh.

Yuh git chew some whiskey an' yuh git chew some coal oil - any 'mount whiskey yuh want from a half pint, half a pint, quart or a teacupful, but no mo' den nine drops of turpentine. An' wash yuhself real good wit dat. Dat's de onliest thin' yuh kin git it off wit - whiskey. No gin or nuthin lak dat.

An' den yuh kin put it on a person an' she'll nevah have no mo' *nature* fo' no one but chew - nobody else.

Well, heah we go. Ah use nine grains of whole rice an' takes me a piece of grisley [= grizzly = gray-haired] lodestone wit hair on it, an' ah puts dat tuhgethah an' ah use me dragon [dragon's] blood. Well, ah breaks off jis' a little wee piece of dat, sompin lak a little largah den [than] a match haid. An' den ah gits me some hoodoo camphor gum [evidently a hoodoo drugstore product - a new one in HOODOO] an' ah mashes it all up until ah git me a tablespoonful. An' ah puts dat all tuhgethah. Well, ah let it - befo' usin', ah lets it set three days, always an extra day. Ah nevah nuse [use] even days - in a very few things. Ah let it set three days. All right. Fo' dat person who it evah be's dat yuh wanta use it on 'em. Tuh put bad luck ag'inst dem, yuh don't have tuh tech [touch] de person. Put it any place where he should walk. Aftah dey walk ovah it, ah walk ovah de place. Ah kin back back ovah it an' do anythin' dat ah want. It's done taken 'fect on 'em. [This walking backwards over the buried article empowers the *cunjure* to start working on the victim.] An' de second day dat he walks ovah it, yuh kin tell or anyone else dat kin see it - dat evah see him - he'll have a change in 'is doin's in 'is ways an' actions.

Well, now, no person kin cure dis, no medical medicine kin cure it.

De hair off any part [of the body]. Ah kin git de hair below or git de hair off yore haid. Now, dis thin', if yuh wan'a person tuh do as yuh wan' 'em tuh do. Well, ah takes de hair an' ah clip de hair intuh six parts, an' den ah gits me three point of dese needles, an' ah git me a brass safety pin tuh put wit dat, an' ah take me a piece of dragon blood, an' ah gits me a frog or sompin an' put me three drops of blood or one in dere. Den ah buries dis hair. Any place will do tuh bury it. Well, de woman she'll nevah leave yuh. She'll be undah yore control. If she ha'dly [hardly] evah wouldn't min' [mind] yuh [pay any attention to you or obey you] she'll do jis' as yuh say, jis' as yuh say do. Anythin' dat yuh ast 'er tuh do an' dat she able an' haven't any min' tuh do, she'll do it.

(Is there any particular reason why these needles and pin are put with that hair?)

Yessuh. Well, now de reason why de pin dat ah put in dere. Dey take 'fect quickly. De brass pin are put in dere, dat's tuh kink de needle points. Now, very few peoples think a brass pin or [steel] needle are silvah. We say iron, or sompin dat [is] cast, but it will kink it. When ah put dat in dere, well it does sompin. Dis woman wit de hair proposition, she can't stan' it. She comin' wit de haidache. Well, she will be sickly. She will throw up jis' lak she were bein' pregnant.

If yuh wan' 'im tuh leave, not be aroun', all right. Yuh gotta kech 'im. He gotta walk at least 20 steps, yuh gotta see 20 footprints. Each othah track - don' git 'is footprint, git 'is heel. But git it an' don' let chure han' tech it. Pick it up wit sompin, wit chure knife, a li'le bit of it. Yuh wo' [won't] need no great heap. Wit a li'le bitta knife. Jis' anythin' dat chew git, an'

not put chure han's on it. An' always nuse [use] a flannen [flannel] rag or eithah a black rag. An' yuh put dat dust, de dirt or whatsomevah it is - well, yuh nuse wit it. Don' say each word befo' yuh put it in dere. [You say], "He may stay," or "He may leave," or "He may go." Evah time dat chew mix dese footprint tuhgethah yuh say any kinda diff'ren' word dat chew will have in min' tuh say. Aftah yuh git 'em altuhgethah, yuh carry 'em tuh de house, anywhere yuh should go, an' sift 'em altuhgethah. Yuh use some kinda siftah workin' dis an' mix it all up tuhgethah good. Well, aftah yuh do dat, we nuse a flannen rag tuh dat. We'll put a piece of tin in dere, a rusty tin, an' jis' a little watah or nail. Let it be a rusty nail. An' tie yuh up two li'le pieces of diff'ren' lodestone, any kin' but not de same pieces. Have diff'ren' pieces, any kin'a lodestone dat chew have, but see it's diff'ren' lodestone. Got lodestone grisly [grizzly] an' de black lodestone, but any two pieces. Tie 'em up in a separate rag apiece, but not de same kin'. An' when yuh sew dat cloth up tuhgethah, sew it square [to send him to the four corners of the earth - Biblical expression]. Make a square sew across it, an' throw it on de top of 'is house. Jis' any way dat chew kin git it on 'is house. Do so de firs' time it rains or DE FIRS' DE WIND BLOW HIT OFF. Dat's de day he leave. He cain't stay.

(You tie them in two separate rags? Are they both together or are they separate?)

Now, de rag whut we sew it up in, dat's all by itself; but dese othah two, yuh have three rags tuhgethah. See, yuh use three rags altuhgethah, but dey not sewed tuhgethah but it's three diff'ren' ones. Jis' lak dere's three diff'ren' ones dere. Well, dere's sompin in dis rag an' dere's sompin in dis one heah; but we'll put it all tuhgethah an' sew it all up tuhgethah.

(You have three separate packs: one has this footprint dust in, and the other has the lodestone, and you sew it all up into the other rag. And you throw the whole package on top of the house.)

Dat's right, jis' put it all on top of de house, an' whensomevah de win' blow or it rain, an' dat package wheresomevah it fall it, he gotta go. He nevah thinks, his min' nevah leads 'im tuh do anythin'.

Well, yuh take a piece of 'er clothes or 'is clothes. Yuh take yore ink pen whut nevah been written wit befo', a ink pen, an' yuh write dere name. Yuh kin write it three time or one time or seven time wit dat ink pen. An' [take] a piece of dere clothes whut nevah have been washed. An' take 'er pitchure an' wrap dat piece of papah aroun' de pitchure an' bury it in de house; not undah dirt or any kin' lak dat. Put it undah sompin where it kin be hid an' nevah be removed. Take yuh a piece of mirror of any kin', a glass dat chew kin look in yuh know. A piece of it an' put wit it. Put chew two cross x's. Put it east or west or eithah no'th or south, but don' put it lak dat [demonstrates]. Mix it up, see. Dis is no'th, dis is south, an' dis is east, an' dis is west. Put de two. We put no'th heah an' south heah. See, dat's two cornah right lak dat. Put 'em tuhgethah an' in nine days she'll write chew or be dere.

(These cross marks, what do you put them on?)

De cross mark, dat's jis' whethah anyone else is workin' on 'er tuh keep 'er away [this is a new rite in HOODOO]. Yuh put dem mark on a papah, an' whosomevah workin' on her or causin' 'er tuh leave or whethah she jis' made in min' tuh leave anyway, dat cross mark will [solve the problem].

If a person goin' out tuh de fo'ks of de road, yuh wan' 'im tuh stay heah or don' wan' 'er tuh leave or anyway lak dat. Well, we'll go tuh de fo'k of de road an' we'll git us some rain watah in a bucket or jar, jis' as very li'le as a teacupful. We'll git a piece of John de Conkah's root an' put in dat watah. We'll boil it befo' we carry it dere. Well, we'll go tuh de fo'k of de road an'

we'll take a brass spoon, an' dig a hole an' po' dat watah in it, an' bury dis spoon bottom upwards in dere - not de way we eat out it, but turn it ovah lak dat [demonstrates]. An' covah it back up. Well, jis' let it rest contime nine mawnin's. Now, dat's tuh keep 'im from leavin'. He have it in min' tuh go an' he will go outside de nine days. But in de ninth day, any time through de day dat chew may, go dere ag'in an' sprinkle yuh some sulphur down. Yuh don' take a whole box or eithah a spoonful; jis' a li'le bit, as much as a spoonful, an' sprinkle it ovah where yuh bury dat at, an' jes' five or six drops of turpentine. He couldn't leave yuh den if he wanted tuh, couldn't nobody care [carry] 'im away. If dey care 'im away tuhnight, he be back heah befo' daylight in de mawn-in'.

If dey have a headache, yo' kin git chew *hoodoo camphorate* [camphorated form of informant's previous *hoodoo camphor gum?*], nine drops of iodine an' [something else]. Dis heah is fo' tuh stop dis person, if yuh wanted tuh kill 'im or do 'im harm where he cain't git well. All right. Ah would git me a bottle an' ah would CUT ME A PIECE OF RED PAPAH IN DE SHAPE OF A HEART [this is new in HOODOO] an' ah would put it in de bottle firs' an' put jis' a little watah in dere. Well, de red papah would fade. When it starts tuh fadin' po' dey urinate in dere.

(This person that you want to kill, you pour his urine in there?)

Dat's right, po' hit in dere. An' yuh po' it in de bottle jis' as quick as yuh kin, an' stop de bottle up where it cain't git no air an' bury it right away. Anywhere will do but bury it in a place where yuh wouldn't think no one would dig it up. An' she nevah will or he nevah will urinate long as he live.

(That will kill them.)

We kin take a person's shoes. Dat's tuh make 'em leave home or tuh keep 'em at home. Well, we say [let us say] tuh keep 'em at home. All right, we'll take his shoes an' we'll put - po' a little turpentine in de shoe, an' we'll put some salt in de shoe. Now, dis is tuh keep 'em at home an' nevah have no luck. All right. In a lenk [length] of time he put 'is shoes on an' walk in 'em a day, or half a day, whatsomevah it is. He pulls 'em off. Den we'll take a piece out, a piece of 'is innah sole out, an' we'll keep dat piece of 'is ourselves. We'll put dat innah sole or whut piece we git, an' put it in a piece of flannen cloth or eithah black. An' we'll put us some cayenne peppah, say 'bout a halfa table-spoon fulla cayenne peppah we'll put wit dat. Den we will put us a piece of white lodestone wit dat an' we in bed wit 'im. Den we will git a piece of hair below, an' we will sew it right through it - right through de centah three times. DON' CUT DE THREAD BUT BREAK IT. An' keep it wit yuh. Long as yuh keep dat, he will be dere. When yuh lose dat, yuh will fin' dat he will change in 'is way of doin'. But he will nevah think tuh fin' dat, an' he kin tech it but still he cain't harm it. He won' know it. He nevah has de min' tuh ast yuh dat, an' he nevah b'lieve dat no one did nuthin tuh 'im.

(Did you say that you could send him away with that shoe, too?)

All right. Yuh take de shoe an' yuh cut de shoe into fo' parts but not a-loose. Cut it intuh fo' parts an' curse when yuh do so. An' we'll take a piece of John de Conkah's root an' tie it tuh dis shoe. Let dat shoe soak in some urinate or po' 'nuff in it where it will be wet an' throw it in some rumin' watah. He won't be wit chew long.

(Whose urinate do you use?)

Yuh nuse 'is. Yuh nuse his urinate an' insides of fo' days he'll leave yuh.

(That is, you take his shoe and you cut it in four parts but you don't cut it altogether [completely apart].)

Naw suh, jis' lak ah tear dis papah but not all de way 'cross, see, intuh fo' parts. All right. An' den weah dis white lodestone, see. An' tie it tuh it an'

throw it in some runnin' watah, see. An' he wouldn't be wit chew no latah den fo' days.

Take a woman's sock or a man's sock. We kin take dat sock an' when we wit 'er an' she go tuh sleep - if yuh kin do so, if yuh kin tech 'er wit it below. Well, we'll do good wit it. Well, all right, we'll take her sock an' we'll burn dis sock. We don' wan' all de sock, we jis' wan' de bottom of it. An' we'll burn dis sock, a hole through de centah. All right, we'll burn dis sock an' we'll fole dis sock twice. Fole it twice dis way an' once tuh yuh. Well, aftah we fole de sock, we sew de sock. An' jis' de way we sew it, [sew] WIT ONLY BLACK THREAD. WE NEVAH USE WHITE THREAD - black thread always. An' where she'd have tuh lay at, down at night, put it in 'er [bed] tick or in 'er pillahcase where dat she don' have tuh wash or remove. Long as she sleep on dat she nevah have in mine tuh leave. Yuh don' have tuh put no othah kine of instrument wit it.

(You don't burn the sock or anything do you?)

No. Well, yuh have tuh burn a hole through it in de centah of de sock, right through de centah of de sock. An' we fold it two ways from us an' one way tuh us, wit black thread, an' den we put in de mattress at de haid of de mattress, or eithah in de pillah - anywhere in de pillah.

(Now what do you do to do harm with that sock?)

Well, we'll take de sock an' we'll fold it diff'ren'. We fold it two ways tuh us an' one way from us. An' den we'll take us some pin-points, any kind, jis' since it's pin-points. But we'll nuse nine an' we'll stick 'em in dis sock. Jis' stick three at de end an' three at de heel an' three across de centah. Three 'cross de heel an' three 'cross de centah an' three 'cross de toe. Dat's nine. Aftah we do dat, if we kin, we got de sock an' got dat all fixed up. Well, we'll git us three grains of rice an' put it in de sock, an' fo' drops of turpentine, an' we'll wrap dat sock up. We'll git us some rain watah in a bucket or sompin, anythin' we kin stop up, but we gotta have tin wit it. An' bury it. Well, yuh bury dat where nobody kin find it. But ah says, IF ANYONE FINE DAT AN' DIG IT UP, IT GOES BACK [THE SPELL RETURNS TO THE SPELL-CASTER]. But bury it where it can't be found. At some day or night yuh be walkin' aroun', bury it where she nevah fin' it an' no one dig it up. Den she nevah will be back. She'll leave.

(That will send her away.)

Now, if a woman - if ah done did sompin tuh yuh now. A woman dat happen tuh wipe yuh wit a bad rag - whut we call a bad rag. When ah go wit dis woman an' she use me wit a diff'ren' rag. Well, she have dis rag fixed up [dressed] by someone else [by a doctor]. Now, tuh git rid of dat - maybe she have yuh where yuh cain't have nobody but 'er. Now, whut we would do. Ah wipe her wit dis rag an' ah keep dis rag. She at mah room. Well, ah wanta be wit some othah woman. Well, ah be all right, but when ah git dere well, mah nature falls.

Yuh go in de woods an' yuh go tuh a thorn tree, a tree dat grows an' have li'le limbs wit thorns all ovah it. An' yuh take dat rag whut she wipe yuh wit, an' po' coal oil or gas [gasoline] on it, an' take dat red thorn an' hook an' whup [whip] it plumb until it burns up tuh black. An' de nex' day she'll be dere an' tell yuh why she done dat an' she git on her knees.

(You burn this rag?)

Yassuh, po' coal oil or gasoline on it an' burn it. An' WHILE IT'S BURNIN' WHUP IT WIT DAT THORN BUSH. Dat's right, jis' de limbs off it an' whup it plumb until it burn up. If it didn't burn up, po' some mo' oil on it an' whup until it burn up. An' de nex' day, if it's in de mawnin'time, she be dere 'fo' sundown an' tell yuh why she did it, an' tell yuh who did it fo' 'er.

(But you have to keep this rag that she used on you?)

Keep dat rag. De same thin' kin be did tuh yuh or ah. Dat de nex' person do

scopin.

(What is the name of that thorn tree?)

Well, de red thorn tree - any thorn. It don' make any diff'rence. **Any bash dat** grow out dat has thorns on it.

Graveyard dirt. We'll go git us some graveyard dirt an' we'll put - **well, we'll** git a cupful of ut [it]. Well, dis dirt goin' do harm.

Well, we take dis graveyard dirt an' we'll bring it an' we spread it out on some papah. We'll put us three cross X's in it - catercornah, disaway, on dat papah, while it's on de papah. Jis' put a mark dis way an' do it lak dat [~~dem-~~strates]. Dat's three X's. Well, all right. We'll burn dis dirt. Aftah we burn dis dirt - we cuss it while we burn it - well we nuse some devil's shoe-string or samson snakeroot. We'll put it in dat dirt an' burn it wit it, an' yuh kin jis' throw yore dirt where dat she kin be steppin' on it - where it kin be stepped on - in de house or roun' on 'er steps, anywhere whare she wouldn't sweep it away 'fo' she come out. Anywhere where she could walk on it. Well, dat works on yuh lak a rheumatism - a rheumatic. Dat's uncurable.

(Is there any way that you can get rid of that with graveyard dirt?)

Yassuh. Yuh take de dirt - yuh git graveyard [dirt] an' we kin git it, if yuh got any kinda pains of dis same kind, 'tic'lah [particularly] dat we are talkin' on, if anyone had did us [that way]. Anywhere dat she have pains at. Den yuh take de dirt an' put chure Epsom salts in it, a teaspoonfulla Epsom salts, an' git chew High John de Conkahs. Not de root but it's some li'le balls look lak pills dat John de Conkah is wit it. But chew kin take dose an' beat dose up, an' we'll heat dis dirt an' where it's a pain at, we'll rub dere, rub it an' den plas-tah it on dere. Let dat stay on dere fo' nine mawnin's. Don' burn it no mo' or don' remove it. Let it stay dere at dat certain same place fo' nine mawnin's, an' de ninth mawnin' whatsomevah dat de person did tuh yuh, an' how it act an' work, if it's in yuh, it's goin' bring it back. An' when it brings dat, it's not goin' come out, it's goin' be right dere. But it still won' pain yo'. Now, heah's de thin' we gotta do tuh make dat come out. Ah'll git me some bluestone an' ah'll git some white petroleum jelly. It's goin' burn an' ah'll put me a table-spoon-fulla cayenne peppah, dis peppah whut grows on bushes - de red peppah, de red part. Take three pods of red peppah an' put it wit dat. An' mix it all up tuh-gethah an' make yuh a plaster an' put it jes' where dey hurtin' at, an' whatsome-evah in yo', whethah it's anythin' in yuh tuh come out or whethah it's not, dat's goin' bring it out. But dat's not goin' heal de place though.

Now, we'll go right back an' git de same bluestone an' de petroleum jelly, jes' de plain bluestone an' petroleum jelly an' beat it up real fine an' soft lak dust an' mix dat up an' put it on dere, an' dat's goin' bring a scab, an' when it does, use *poison medicine* in ordah tuh kill it - iodine, dat'll cure dat. An' dat's out an' yuh're solid, sound an' well an' whut wuz in yuh *poisoned is out.*

Well, now, dey kin take de linin' of a man's hat an' ball it up. We'll take us some needles, we'll take three whole needles an' cross dem needles up in de shape of a [six-pointed] star. Three whole needles. An' we'll hole han's behin' us an' we'll break dose needles in dat star. An' we'll bury dat, an' he will fo'evah have haidache.

(You stick these needles right in the hatband, the three needles, and you put that behind you and break them and bury it.)

Yes suh, he'll keep de haidache.

Well, we'll git us black lodestone an' we'll git white grizzly lodestone an' put it in a black rag, an' if we kin find us a rusty screw of any kind, but not too large, a small one. But it have tuh be rusty. An' take us three points of a needle - de THREE POINTS OF DE NEEDLE DAT'S TUH TURN DE **RAD LOCK.**

(You mean the three needle points?)

De three needle points. Well, if it's any person dat tryin' tuh do yuh sompin, de three needle points will kill it. Well, we take de three needle points, an' we'll take de screw, an' we'll take de black lodestone, an' we'll take de white lodestone, an' put it all tuhgethah. An' we'll sew it up in a bag. An' we gotta have a piece of buckeye ball [a buckeye]. Dat's a thin' grow in de woods on a li'l'e limb. YUH HEARD OF IT? We take a piece of a buckeye ball - de eye out of it. Yes, de eye out of de buckeye ball, an' put wit dat, an' keep it in yore left hip pocket - in yore left hip pocket.

(What will that do then?)

Well, dat's yore luck. Now, yore luck will run dis way. Fo' instance now, yuh know, tuh be lucky evah day, evah time yuh gamble. But now yore lucky days of gamblin' is on Thursdays an' Fridays an' Mondays. Dere yore lucky days gamblin'.

(Is there any reason why you put that screw in there or that buckeye?)

Well, de screw an' de buckeye dey goes tuhgethah. De needles an' de lodestone goes tuhgethah.

Now, if yuh go a-gamblin' evah day, ah wouldn't say dat chew would win anythin' in de rest of de days, an' ah wouldn't say yuh wouldn't.

De onliest thin' dat ah knows about de lemon, dat a person, he kin take a lemon an' put 'im a li'l'e castor oil in de lemon wit a li'l'e dragon blood. If he goes tuh be wit a woman of any kin' an' she got any kinda disease of any kin' lak dat, well she wouldn't let 'im be wit 'er. An' if he would ketch a disease, he would take 'im a snail an' rub ovah 'imself, 'live. Let de snail go ovah 'imself 'live. An' jis' rub ovah 'imself wit snail 'live. An' when he rub all ovah 'imself wit de snail, git 'im some whiskey an' give hissself a good washoff wit it. An' fo' nine mawnin's takes a drop of iodine evah mawnin'. Take dis mawnin' one drop, an' de nex' mawnin' two drops an' fo' nine mawnin's he be takin' even nine drops [THE MAGIC OF INCREASING AMOUNT]. Dat cures dat.

Well, all right, we have a case up befo' de judge. We'll git us some Hearts Cologne. Yuh kin buy dat at prack'ly [practically] all drug sto's. All carry dat but chew git de clear, de clear Hearts Cologne. An' yuh git de perfume olive oil an' yuh nuse three drops of frog blood in dat oil. An' yuh git chew a piece of lodestone an' beat it up fine an' put wit dat oil in a bottle, in a large bottle. An' yuh rub wit dat oil from yore han's tuh yore elbows, no highah, an' ovah yore face, evah mawnin' befo' yuh wash yore face. An' yuh do dat, an' yuh WASH YORE FACE IN COLD WATAH. NEVAH WASH IT IN HOT WATAH LONG AS YUH BEFO' DE JUDGE OR COMIN' UP ON A TRIAL. An' use sanford root [sanford? root or Sampson? = Sampson snakeroot]. Dat's a bush dat grows up lak a peppahgrass bush. De sanford root. It's mighty neah lak a shoestring [devil's shoestring?] a little bittah. It steenks [stinks] - it steenks very bad. Yuh kin git some de sanford root an' chew yore sanford root an' whenevah anyone comin' in dere tuh see yuh - jis' de district attorney or any of de people comin' tuh see yuh or yore lawyah or any kin' lak dat - jis' spit de root aroun', jis' lak dat aroun' [demonstrates]. Dat takes effec' on evahone. Well in ordah tuh do harm, has tuh do good. Dey have mo' faith an' mo' belief in yuh. [This doctor inverts the usual statement by other doctors: *To do good you sometimes must do harm.* There are several examples of the latter in HOODOO but I do not have time to search for them.] Well, de judge he goin' throw yore case out an' tell yuh go complete [completely free].

Well, we'll git a frog an' we kill 'im half daid, 'nuff fo' him tuh bleed, an' we will git three drops of 'is blood, an' rain watah or whiskey, an' we will put it in whut he will have tuh drink or whut he are goin' tuh eat. In nine days he will create a snake or a frog, if we nuse [use] de snake blood or frog blood - de

same if a snake or frog.

[HERE FOLLOWS A NEW RITE FOR "HOODOO", HOW TO LAY THE GHOST OF A PERSON YOU KILLED. Both fork and pillow are interesting. The burning of the latter is about as close as black people come to the witch wreath of German origin, a belief common in FACI, second edition. For feathers in a pillow, the nearest thing in HOODOO to the witch wreath, see the remarkable experience related in DOCTOR EXPLAINS AFTER DEATH, 927, pp.344-349.]

If he's worried or done kilt someone, he'll break one teeth [tine] out of a fo'k. A fo'k has foah an' some has five, but whatsomevah how many it has, break one out. Keep on bendin' it till yuh bend it out. Take yore knife an' push it through yore fo'k lak dat [demonstrates with fingers] weaves it [knife through remaining 3 tines of fork; these representing the Three Highest Names]. An' where de two ends tuhgethah heah - jes' put de two ends, de knife end an' de fo'k end down stickin' tuhwards each side of yore baid, an' if possible put chure haid between dere - fo' nine mawnin's. An' when de nine mawnin's are up, yuh burn dat pillah up an' yore worryin' is done.

[The knife woven through the 3 tines representing the *Three Highest Names*, completes the form of a cross, which is put under pillow about where head would lie.]

(Now you broke that one tine out of the fork.)

Den yuh weaves it. Yuh go on top, not undah beneath [demonstrates]. Yuh got top of de firs' prong, undahneat' de second, an' de top of de third - see, an' dat's through. See, if it isn't but fo' [tines]. But if it's five, yuh do dat way, but on top.

(Where do you put that fork now?)

Yuh put it undah yore pillah nex' tuh de mattress. Yuh put dis fo'k dis way an' put de ends a-stickin' out dis way, at each side of yore baid.

(How do you mean both ends?)

Well, see de end of yore fo'k dere whut we hold tuh eat with, an' de end of yore knife dere [demonstrates].

(You cross your knife and fork?)

Dat's right - dey cross. Well [demonstrates] heah de two ends dis way, an' dey point out dis way. Well, we'll lay 'em near as possible in de centah between dose two places as we kin. But whethah yuh feel lak dat or not [haunted or worried or not], yuh wanta put it dere when yuh lay down.

Well, yuh sleep on dat fo' nine mawnin' [an unusual expression for *for nine nights!*] an' when de nine mawnin's are up yuh burn dat hole intuh a pillah.

(You say that after you cross that, you put it under the pillow for a while, and then you burn that pillow up?)

Yes, aftah nine mawnin's.

(After you have slept on it for nine nights. Then what do you do with that dust, did you say?)

Yuh git de dust an' yuh keeps dat. See, yuh don' throw dat away. Yuh keep de dust an' bury dat dust. When [before] yuh bury dat, yuh wash yore face in it fo' nine mawnin's, an' evah time yuh wash yore face, yo's gotta po' it in de back of somebody's fiah furniture [grate]. Po' it in de back of it. If not all of it, some of it gotta be in de back of it, whethah fiah be in dere or not, where de othah dirt an' stuff whut be in dere. It goes out through de top - dat is, it goes out through de top [chimney]. Dat remove yore worries.

If he keep comin' dere an' yuh don' wan' 'im. If we kin git our han's on sompin he weah, anythin' of 'is clothes or shoes, or we'll git 'is track. We keep on comin' till we git 'is track, an' we don' wan' but three of 'is tracks. An' we will po' a little turpentine wit dat an' we will burn dat dirt in our

chimley dere. An' we will burn it in de turpentine. An' we will take it out an' we'll put us a snail wit it, an' a snail in de dirt 'live. An' cut it [snail] twice in two. Cut 'im one [once] disaway [cut once lengthwise and once across making form of cross]. An' den we will bury dat. Why, he'll come dere one mo' time. He gotta come ag'in. An' when he steps ovah dat, dat'll be his las' time steppin' ovah it.

Now, EVE'THIN' AH TOLE YUH IS REALLY DE TRUTH. Ah'm not goin' talk ovah too much tuh lies. An' when he steps ovah dat, he'll nevah come back dere. An' in de long run it'll worry 'im tuh death. But how long ah wouldn't know.

We could ketch us a spidah an' put wit dat cat hair an' put it in a person's food. Cook it in dere any way yuh could git dat intuh 'is food or git it intuh 'is stomic. Quite natchel [natural] he would suffah wit stomic trouble until 'is death.

[OUR DOCTOR NOW GIVES US ALMOST AN IMPOSSIBILITY - A NEW BAT RITE!]

Ah heard dat we could git a bat an' git three drops of 'is blood, 'is lef' wing, an' we'll sew it jis' lak if we wuz makin' a quilt. Sew a piece of red flannel on to it an' we will cross de blood. We will make a cross wit de blood on dat wing, not on de cloth but on de wing, an' we will roll dis - roll it from yuh. Aftah we make a roll out of it, disaway, we will fold it from us disaway. Den we will sew dat tuhgethah. Now, we'll keep dat dat way. Dat's fo' luck. Now, whut kin'a luck though? DAT'S FO' LUCK, BEIN' SUCCESSFUL AN' BEIN' AROUN' WIT PEOPLES 'SOCIATIN' TUHGETHAH. We be roun' wit company an' we're roun' jobs. Peoples will lak yuh mo', an' yuh be successful in doin' whut yuh had in mind tuh do.

We git us a dirt dauber nest an' de shell off de wasp or dirt dauber or what-soevah dat's in dere. We will git dat shell an' part of dat dirt dauber nest an' we will put dis heah clay - dis heah clay mud, yuh know, SOME PEOPLES EAT DIS HEAH SWEET CLAY MUD. [Earth or soil eating (geophagia) is a pathological condition not too rare.] Git some clay mud an' mix wit dat in a ball. An' yuh git some of a person's track or a piece of his dress or his hat or jis' anythin' dat he have worn an' nevah been washed. An' bo' a hole in any kinda tree an' stop it up where it cain't git any air tuh it. Dat's tuh do harm, dat'll run 'im crazy.

Put herbs in it, but how tuh put de herbs in 'im? De same way. Yuh git a herb. Now we will mash dis herb up. Yuh kin kill 'im [black cat?] if yuh wan'a, but we wan' dis haid proposition an' de stuff, marrah [marrow] out 'is neck an' ev'ythin'. We wan' dat whole haid proposition mashed up intuh 'is [a man's] food. An' put it where he kin eat it. If he evah eats dat, dat put herbs in 'im. An' tuh git dis herb out, we will give him bluestone. Well peoples, dey don' lak tuh take poison medicine 'cuz dey 'fraid of it. But yuh mix yuh up some bluestone watah, but put three drops of iodine in dere, an' yuh put chew jis' two drops of turpentine an' 'bout a spoonful, aftah yuh put de two drops, put yuh one spoonful in dere. Den yuh mix dat all up wit some flour, but let it be self-risin' flour. An' put chew - well jis' as much cayenne peppah in dere as yo' kin.

#### SPIRITS CAN BE SEEN BY HER

AH'VE GOT A WAY TUH SEE A SPIRIT  
 IF AH'M GOIN' ANY PLACE IN DE NIGHT  
 AH KIN WALK 'LONG DE ROAD  
 AN' IF ANYBODY DIED IN A HOUSE  
 AN' AH PASS DAT HOUSE OUT IN DE COUNTRY  
 AN' AH WANTS TUH SEE WHOSOMEVAH 'TIS DIED



AH SPIT ON DE GROUN' IN FRONT OF ME  
AN' HOL' UP MAH AHM [ARM] AN' LOOK UNDAH DERE  
AN' YO' [I] KIN SEE WHOSOMEVAH 'TIS DIED...  
LOOK BACK AN' YO' KIN ALWAYS SEE DE HA'NT BEHIN' YUH  
YO' HAVE TUH LOOK UNDAH DIS AHM...YORE LEF' AHM...  
IF AH WANTA SEE 'EM BEFO' DEY SCARE ME

IF A HAG - YO' KIN SEE 'IM BEFO' HE COME TUH RIDE JOO  
YO' KIN SEE HIM - HE IMITATE A MAN OR A OLE LADY  
OR SOMETIME HE COME AS A LITTLE BOY  
AN' IF YO' KIN SEE HIM BEFO' HE GIT TUH YUH  
YO' CURSE - SAY

"GO BACK! YO' SON-OF-A-BITCH YO'! WHERE YO' GOIN'?"  
AN' HE'LL TURN BACK FROM DERE  
HE CAN'T COME TUH YUH TUH SAVE HIS LIFE...  
AN' JES LAK IF YO' GOIN' ANYWHERE IN DE NIGHT  
AN' IF YO' SEE A SPIRIT AN' IF IT IMITATE ANY  
OLE PERSON BEEN DEAD A GOOD MANY YEAHS AGO  
YO' CURSE 'EM AN' DEY CAN'T SCARE YO'

IF YORE ROOM WUZ HA'NTED...YO' HEAH THIN'S IN HEAH...  
GIT CHEW A NEW HORSESHOE...TACK IT OVAH DE DO' AN'  
PUT THREE NAILS IN IT THREE HORSESHOE NAILS  
AN' DEY SAY DAT WILL KEEP OUT ALL HA'NTS

SUMTER, SOUTH CAROLINA

[This woman's stepfather was a hoodoo man, she says, and this may be the reason for her taking up the work. Rootwork and hoodoo frequently runs in families. Though she tries to disguise her hoodoo background by story form (cf. Doctor Heard who only heard about the things he told me, p.1948f.), the profession is written all over her. Her little speech to me about: A MAN WUS LAK A DOG an' he always go an' lusted aftah thin's. Prob'ly he'd be settin' down heah an' he see a woman pass along out dere, an' he'd say, "Well, yo' know, dat's a good-look-in' woman." Well, he right ready tuh git in behin' 'er. I repeat her little speech (not diatribe) reveals an interesting and independent woman. I like her expression ole half-rootman. The whole rootman had about disappeared by the time I began field work. She, informant 1341, was recorded on cylinders C736:12-C741:7 = 2317-2322.]

Once a hag usta ride me, an' mah mothah wuz about 70 yeahs ole, [I] of age den, an' she tole me tuh put de siftah undahneat' de baid. Well, ah did dat an' dat didn't do much good, de hag ride right straight on. Den she tole me tuh sprinkle mustard seed undahneat' de baid, an' said if dat hag come back, he'd have tuh pick up evah one dem mustard seeds befo' he could ride me. An' ah did dat an' he quit.

Yeah, dat stopped 'im, he couldn't ride me no mo'.

[Here I turn off my recording machine to ask another question; but before I can restart, informant continues by explaining why the sifter under the bed failed.]

Put de siftah on yore feet. See, he'd have tuh count evah one dem holes befo'

he could ride yo'. Put it on yore feet. Jes' go tuh baid - when yo' go tuh baid jes' take de siftah an' turn it down on de foot of de baid on top yore feet. Now when he come tuh git on yo' he'd have tuh count dem holes 'fore he could git on yo'. An' dat quit 'im from ridin' me.

[The sifter under the bed failed, but the sifter *on top yore feet* (most unusual) succeeded.]

If a hag - yo' kin see 'im befo' he come tuh ride joo. Yo' kin see him - he imitate a man or a ole lady or sometime he come lak a little boy. An' if yo' kin see him befo' he git tuh yo', yo' curse, say, "Go back! Yo' son-of-a-bitch yo'! Where yo' goin'?" An' he'll turn back from dere, he can't come tuh yo' tuh save his life, if yo' curse him. An' jes' lak if yo' goin' anywhere in de night, an' if yo' see a spirit an' if it imitate any ole person been dead a good many yeahs ago, yo' curse 'em an' dey can't scare yo'.

An' ah've got a way tuh see a spirit. If ah'm goin' any place in de night, ah kin walk 'long de road an' if anybody died in a house, an' ah pass dat house out in de country an' ah wants tuh see whosomevah i'tis died, ah spit on de groun' in front of me an' hol' up mah ahm [arm] an' look undah dere, an' yo' kin see whosomevah i'tis died.

(You hold up your arm and look under your arm?)

Look undahneat' chure ahm lak dat - look back an' yo' kin always see de ha'nt behin' yuh. Yo' have tuh look undah dis ahm, jes' lak - yeah, undah yore lef' ahm, jes' lak dat. Jes' lak if ah'm goin' from heah an' gotta go through a dark street dere, an' ah figure ah goin' see a spirit or anythin' about - if ah wanta see 'em befo' dey scare me, look undah yore ahm lak dat an' yo' kin see 'im.

Dey says dat if yo' know dat anybody's put down anythin' fo' yo', yo' git chew some sulphur, git chew - de firs' thin' yo' must do, git a dime an' put a hole in it an' wear it roun' yore ankle. Den git chew some sulphur an' git chew three pods of red peppah an' a tablespoon fulla table salt. An' put it in a thin rag an' put it in yore shoes. Yo' mus' wear dat in each one of yore shoes an' don't care whut dey put down dere, yo' kin step on it an' dey won't ketch yo'.

Befo' - if yo' step on it, dat silvah dime will ketch it, an' dat peppah an' salt will turn it back, an' den yo' can't ketch it.

(You mean *turn it back* on the person that put it there?)

*Turn it right back* on 'em. Dat silvah dime will *turn it back*.

If a man git mad wit a woman, can't have his way wit 'er - an' if he kin git hol' of some of 'er hair, he'll put it in a bottle, stoppah de bottle up an' take it wit 'im to a stream, an' chunk it in runnin' watah an' curse it, an' dat'll run 'em crazy.

(He doesn't put anything else in there but that hair?)

Nuthin but de hair. Jes' put dat hair in a bottle, any kin'a bottle an' put a cork stoppah in dere, where no kin'a watah or nuthin can't git tuh it. Throw it intuh runnin' watah an' make a oath an' it'll run 'em crazy.

Lotsa times if people could take yore hair an' dey would twist it real tight. Now, if dey wanta git in love wit yo' somehow or nothah, dey would take dat hair an' dey would twist it real tight, an' dey would put it in a Heart's Cologne bottle an' jes' tote it in dere pocketbook, an' dey say dat will gain love.

(With just that hair in the bottle?)

No, dey didn't say put anythin' else in it. Now, a woman tole me dat yeahs ago.

Take Heart Cologne an' jes' tote it in yore pocketbook an' evah time he see yo', he'll be crazy about chew.

Take de bow outa his hat. Dey say sew it wit black thread in de seat of 'er bloomahs. Say dat'll make him crazy 'bout chew.

Ah've heard diff'ren ways people say dat dey would make 'em stay home. Now, ah've known some wimmins right now, dey wuz supposed tuh be - well, at least one of de wimmins made three yeahs at de pen [state prison] fo' killin' mah firs' cousin. Now, ah heard dis tuh be de fac', in fac' ah know it. Dis is not a story, dis is de truth.

Dis woman, her name wuz Irene Jones an' she said dat she wuz fightin' another man. Dis othah man wuz goin' wit 'er but at de same time dey say - jes' lak ah would have two boy frien's - an' dis othah boy whut got killed [informant's cousin], he run in tuh stop 'em from fightin' 'er, an' she missed an' stobbed 'im up in heah, an' he died. He lived a hour an' a half aftah he got to de hospital.

Well, she went tuh de pen an' she stayed three yeahs an' she come back an' she went tuh goin' wit a man by de name of Charlie Harris, an' she tole me dat de mens were all a-scared of 'er on account of she bein' a murde'ah. But she got dis man an' ah ask 'er, ah says, "Well, how did yo' do tuh make him stay wit yo' an' he bein' scared of yo'?" In fac', he is scared of 'er.

She said, "Well," she said, "aftah ah got 'im tuh eat a meal or two wit me," she said, "ah studied. Ah went tuh a root woman an' she tole me dat when ah ministrate, tuh ketch some of it an' put it in his food, an' if ah evah got one dose of dat in 'im, didn't care whut ah do, ah couldn't run 'im off. So ah did dat." An' she say, "Evah since den," she say, "evah dime he make in de worl' he give it to me."

An' evah payday in de place when he git dat check cashed - he worked tuh de Brooklyn Cooperage - he bring dat money an' he count it out tuh her an' she nuse [use] it jes' lak she think tuh - give him whut she want 'im tuh have.

Ah says, "Now yo' reckon dat he love yo' or he can't he'p hisself?"

She say, "Oh, he jes' as crazy about me as he could be."

An' dat woman's livin' now, an' dey don't live very far from heah. Dey live right on X Street, 000, X Street. Ah've knowed dat tuh be de fact.

Ah've heard dat if a woman want a man tuh go away from 'er, she tire' of 'im an' can't git rid of 'im, tuh git a han'ful of table salt an' he'd go from 'er house, an' throw dat table salt in behin' 'im jes' as hot as yo' kin' an' cuss 'im three times - [I mean] cuss 'im fo' three things: "Yo' damn son-of-a-bitch." An' dey say dat man will keep on goin', he won't nevah come back no mo'.

(You say curse him for three times?)

Cuss 'im fo' three thin's.

(What are those?)

One of 'em is a "damn" an' de othah one is a "son" an' de othah one is a "bitch" - damn, son, of a bitch. Ah've seen people doin' dat.

Yo' know, when ah wuz married an' livin' right down dis street chere, well, mah husban' wuz a kind of a runabout man. 'Co'se ah nevah, yo' know, study nuthin tuh avoid 'im from goin', cuz ah figure a man wuz a man - A MAN WUZ LAK A DOG AN' HE ALWAYS GO AN' LUSTED APTAH THIN'S. Prob'ly he'd be settin' down heah an' he see a woman pass along out dere, an' he'd say, "Well, yo' know dat's a good-look-in' woman." Well, he right ready tuh git in behin' 'er. Well, ah nevah would say nuthin 'tall tuh 'im, an' he start den goin' wit a woman an' ah hear all about it. In fac' me an' her had some words about it. But ah nevah would say too much tuh 'er.

So, fin'ly at last he ranned aroun' tuh 'er. Dis woman worked at a hotel, tuh de bo'din' house, an' she bringed li'l'e meals home fo' suppah at night. He met 'er an' - he worked at a coffee factory. So he met 'er one evenin' an' she had some pie fixed fo' 'im. She give him a slice of pie an' a slice of cake. He ate it an' he come home an' he said tuh me, he say, "Yo' know one thin'," he said, "ah don't feel good."

Ah say, "Well, prob'ly yo' worked too hard tuhday."

He says, "No," says, "ah jes' as well tell yo'," said, "ah et [ate] mah damnation."

Ah said, "Well, how did yo' do it?"

He said, "Well, dis ole woman dat ah wuz messin' roun' wit," say, "she give me a slice of pie an' ah been sick evah since ah et it."

Ah said, "Yo' did?"

He say, "Yeah."

Well, de nex' mawnin' when it time fo' him tuh go tuh work - he used tuh go tuh work at nine a'clock. De nex' mawnin' 'bout roun' nine a'clock his min' seemed tuh, yo' know, go away. So ah kept noticin' 'im den. Ah wouldn't say no too much tuh 'im, an' so ah'd move out of one room, yo' know, an' go in de othah, an' he' follah me aroun' in evah room. So, ah said tuh 'im, ah said, "Why yo' follahin' me so tuhday?"

He said, "Jes' so sompin won' happen tuh me."

Ah said, "Well, whut is it?"

He said, "Ah et dat pie from dat woman an' it goin' run me crazy shore as day." He say, "It goin' kill me, it goin' be de death of me."

So yo' know, he lasted dataway about fo' days, an' he fin'ly went crazy. So den ah call up mah lawyah - Lawyah Short[?] an' ast 'im tuh come down tuh de house an' he come down. Ah ast 'im whut he thought about it. He send de doctor down dere. De doctor said he couldn't reach 'is complaint.

So Lavyah Short tole me, he say, "Well, yo' shore have been mighty good." He say, "Ah'm goin' tell whut ah'm goin' do, ah'm goin' send 'im tuh Columbia."

Ah tole him, "All right."

He say, "Well, de mens will be ovah heah fo' him in de mawnin'."

So we endure wit 'im dat night - it wuz on a Wednesday night. Thursday mawnin' 'bout ten a'clock two white fellahs come fo' him - from Columbia fo' him - an' he last dataway five weeks an' he died. Ah don't know how he knew dat he wuz poisoned. Dat woman had got it in dat, a slice of pie an' a slice of cake. Now, whut she put in it - ah dunno whut she put in it, but it wuz sompin musta been sorta of poison. Musta been rough on rats or sompin, some kinda poison. She'd figured if she couldn't git 'im no othah way [no one else could have him].

Heard de folkses say, if yo' wanta make anybody be down sick a long time, dat yo' take dey shoes an' bury 'em - bury dere shoes. Ah've heard tell of dat.

Ah don't believe dere's anythin' much in dat. Dey said dat if yo' burn a shoe dat dat would run anybody crazy, too. But ah don't believe dere's nuthin atall tuh dat.

If yo' wanted tuh run anybody crazy wit dere pitchure, or yo' wanted tuh kill 'em or somepin othah, dat chew'd take dat pitchure an' carry it out - jes' lak if ah wanted tuh, had a photograph of mah boy fren' an' me an' 'im fell out, an' ah cain't git tuh 'im. If ah could git hold of one of 'is pitchures, yo' take dat pitchure an' carry it out somewhere an' put it up 'side a tree an' shoot it. Take a gun an' shoot dat pitchure, dey say dat would kill 'im.

Ah heard tell about de socks, too. Dey says yo' take dose socks, as much as two, an' pack 'em in a bottle an' put sulphur an' red peppah in a stockin' or eithah a sock an' bury it undah de steps, says a person couldn't leave yo' 'tall [at all], said dey couldn't leave yore house 'tall. Ah've heard of dat.

Dey say yo' take a - jes' lak yo' have a intahco'se wit a woman, wit a man, yo'd go uptown an' buy yo' a piece of new homespun, jes' lak yo' go an' buy a yard of homespun or a half a yard of homespun, an' when yo' have connection wit 'im, yo' nuse dat piece of homespun, jes' wipe yo'self or wipe him, dey say pull it tuh yo' lak dat, an' take dat piece of homespun an' stretch it dat long way

lak dat. Tie three knots in it an' lay dat right straight on yore [bed] springs an' don' wash dat out. See, he cain't be wit nobody else. He couldn't rise up fo' nobody else.

Dey say yo'd have tuh bury yore track an' dey track tuhgethah. Jes' - if yo' kin git hol' of dere track an' take yore track an' carry it tuh dere house an' put it undah dere steps, said dey will leave. Dey wouldn't wanta stay, 'spec'ly if yo'all fall out. Say yo' gotta git both of 'em track, but pull 'em tuh de front. Jes' lak if ah wuz walkin' 'long an' yo' git behin' me. If yo' wants tuh make dem go from dat house, yo' git dere track - pull it tuh de front.

(What do you mean, pull it to the front?)

Jes' lak yore heel, start at yore heel an' go tuh yore toe. An' yo' put all of dat in a bottle an' bury at de steps, but be shure an' put yore lef' track in dere, too. Say dat'll drive 'em.

(What track do you get from them?)

Git both of dere's, but git dere right feet firs' an' git dere lef' feet nex'. Now take yore lef' feet an' put wit dose, an' put it in a bottle an' bury at de steps, right undahneat' de steps. See, say yo' must go dere in de night when dey sleeps. Dig a hole undah dere an' bury it at dere steps an' dey'll go 'way from dere cuz dey wanta git away from yo'. Dey don' wanta have nuthin tuh do wit chew an' dat lef' track of yores will make dem leave.

If a person is not speakin' tuh yo' an' yo' an' dem unbearin', say yo' kin meet 'em out tuh de fo'k of de road sometime an' dey don' say nuthin tuh yo' an' yo' don' say nuthin tuh dem, jes' as dey go yo' git dey track den an' carry it back tuh yore house. Put dat track in a piece of red flannel an' sew it up wit black thread. Put dat track an' a piece of asisfety [asafetida] - sompin whut chew nuse. Put dat in a piece of red flannel an' sew it. Dat woman or dat man will take down sick an' dey can't git up until yo' loose 'em out - loose dey track out of dat asbesty [asafetida].

(What track would you get, either or both of them?)

Eithah one of dem will do.

(Where do you put this red flannel then after you get it?)

Tote it roun' yore wais' in sompin [red flannel] an' dey'll git down bad off sick.

Dey take dat undahclothes, a person undahclothes - jes' lak a man would take a woman bloomahs or 'er petticoat or sompin, if he wanted tuh make her stay wit 'im, an' weah 'em roun' 'is wais'. Dey say he must take sulphur an' graveyard dirt an' sew it up in whatsomevah one yo' git, an' weah it roun' yore wais', an' dey couldn't leave yo'.

Dey tell me if anybody bite chew, yo' put black hen manure on yo', on de place an' all dere teeths will drop out, or rot out.

About lookin' in de watah fo' good luck. Jes' take yo' a glass [mirror] an' go tuh de watah an' shadah [shadow] yo'self lak dat [so that you appear in the mirror]. Hol' it ovah de watah, stand on sompin an' hol' it ovah de watah lak dat, an' dey say yo'll see diff'ren thin's in de watah.

Ah knows if yo' want anybody [to move]. Jes' lak if ah lives in a house beah an' prob'ly ah had a room back dere, an' ah wanted yo' tuh move. If ah kin git me a han'ful of graveyard dirt an' a han'ful of table salt, an' a lile Hart Cologne an' sprinkle on dat, an' slip' it undah yore baid, yo'll leave dat baid - yo'll leave dat baid. Yo' wouldn't go back in dat baid no mo'.

If yo' know dat de lightnin' struck a tree an' yo' got a toothache, yo' go dere an' cut chew a splintah off dere an' pick yore teeth, pick down in de gums until it bleed. Dat'll cure de teethache.

Dat if yo' kin git up tuh de bossman, git a pocket han'ke'ch'ef or sompin dat

he has nused, an' kin git dat pocket han'ke'ch'ef. Yo' must write chure name in one cornah an' yore wife an' how many chillern yo' got, an' put it in sompin an' put it roun' yore wais' - dat pocket han'ke'ch'ef dat he have nused. An' yo' go back tuh 'im fo' a job, he may say "no" de firs' time, but chew stan' awhile bein' patient. Aftah while he'll come roun' an' tell yo' "yeah" - he give yo' a job.

De firs' time ah evah heard about dat, it wuz a ole colored man tole me 'bout dat.

(You write your name and your wife's name and the children all in one corner?)

[My question repeats what informant said while recording machine was stopped.]

In one cornah of de pocket han'ke'ch'ef dat he has nused. Jes' git sompin outa his hand, an' yo' kin put dat in sompin an' weah it roun' yore wais'. He couldn't he'p from givin' yo' a job.

If a woman got a man an' he's a great likkah drinkah - dat chew go tuh de drug sto' an' git chew a ten-cents bottle of spirits of ammonia, an' po' it in 'is likkah. Mix it wit 'is likkah an' evah time he drink it, he would vomik an' fin'ly quit wit it.

Ah've heard 'em say THREE WIRE NAILS AN' [IN] A PINT OF VINEGAH TUH DRINK, TUH KEEP OFF ROOTS an' diff'ren thin's. Jes' lak if yo' thinkin' dat somebody goin' put down sompin fo' yo', yo' take a swallah of dat in de mawnin's an' at night - three wire nails an' [soaking in] a pint of vinegah.

Ah said if yore room wuz ha'nted - jes' lak yo' could heah thin's in heah or yo' could imagine of hearin' thin's, yo' jes' git chew a new horseshoe an' tack it ovah de do' an' put three nails in it, three horseshoe nails, an' dey say dat will keep out all han'ts.

A fellah tole me one time - he supposed to be a ole half-rootman, too - he tole me one time, said if ah didn't lak a person, dat he could kill 'em an' dey would be in de house at night [they would not haunt you at night] an' dey would die an' dey [law] wouldn't really know how dey die. Said he would take de shots out of de shell, let de powdahs stay in dere, an' dere's anothah wad dat he said dat he would put wit it, an' sulphur, an' he'd shoot ovah de house at night at exactly twelve a'clock, an' he'd go tuh dat person house an' shoot ovah de top of dat house, an' dat person would die.

(What did he put in that shell, did you say?)

He put sulphur wit de powder an' he said dat he had sompin else he would put wit it [3 ingredients]. He wouldn't tell whut de othah wuz.

Sweep roun' de do' wit de broom dat chew sweep de house wit, an' put salt an' chambah lye down dere [to protect house], an' if yo' don't wan' a person tuh come in yore house soon in de mawnin', yo' git up in de mawnin', dey say, an' throw chambah lye at chure front do'steps an' yo' back do'steps. Put a li'le salt in it jes' lak if yo' goin' put salt in sompin tuh cook.

If yo' in love wit anybody an' wants tuh stay in love, yo' have tuh thread nine needles an' weah it roun' yore neck fo' nine mawnin's, an' dat 'is love would increase an' he would be bettah tuh yo'. Ah've heard folkses say sompin lak dat, but ah don't know how true dat is.

A ole woman tole me one time dat a man had a woman an' she wuz a spo't [sport] an' he had did evah'thin' he could in de worl' tuh make her stay home. An' he couldn't make her stay home. An' evah time he'd go out an' come in, he fin' de house fulla mens. An' he said he wuz goin' make her stay home or kill 'er. So he got holda one of 'er ministrare rags an' he cut a li'le piece out of it, an' he took a axe an' he went tuh de tree an' he shaved de side of de tree off, a pine tree, trimmed de bark off an' he took a augah an' he bo'd a hole in dat tree, an' he packed dat piece whut he had cut out - he pack it in dere an' put table salt on dat, an' den he filled dat hole up where nobody couldn't see it,

place anothah plug in dat, an' dat woman, she couldn't har'ly git out de house.

(What did it do to her?)

It jes' kep' 'er right home.

If anybody have a sick spell or use tuh havin' 'tacks [attacks], jes' lak ah wuz c'able [capable] havin' [convulsions], jes' take dose chicken feathahs an' a piece of garlic an' burn it. Burn de chicken feathahs an' let 'em inhale de smoke. Now dat's good fo' dat.

A eelskin is good fo' cramps an' rheumatism.

Earwax is good fo' ringworms on yore face or in yore haid, on yore haid or on yore ahms. Take de wax out chure ears an' grease dem places. Dey say it will carry 'em away.

Gittin' a hog hoof or a cow hoof or sompin lak dat, burnin' it an' make a ashes out of it, an' mix de vaseline wit it, an' dat good fo' sores. Jes' lak if yo' got cat's-paws or sompin on yo', yo' put dat on sores. Mix it wit Blue Seal Vaseline an' make a salve out of it fo' sores.

[If I asked for the meaning of the preceding cat's-paws, I did so either while my recording machine was stopped, or I realized that she was talking about the paws of a cat. Cat's paw means either scratches from a cat's paw, or the plant cat's-paw = cat's-foot, a plant = (1) ground ivy (2) Antennaria or (3) wild ginger. Antennaria is a large genus of the thistle family (Carduaceae), many species of which are called cat's-foot. Could one of these plants have thorns or stickers causing scratches or sores? I think informant is talking about a cat!]

Use cow manure fo' burns. Ah have nused dat. We had a girl one time got burnt nearly tuh death an' we nused fresh dung on 'er an' dat cured 'er.

Tell yo' dat. Now dat ain't a tale. Dis is de truth. Ah have a cousin lived down tuh Pax Rivah, S. Car., an' 'er husban' got in jail fo' whiskey. [There is a Paxville, R. Br. (= River Bridge) Manning (at or near Manning in South Carolina - see U.S. Postal Zip Code Directory, 1968, Norman Publishing Co., Washington, D.C.)] An' she came home an' tole mah mothah 'bout it. Mah step-fatah he wuz whut yo' call a hoodoo man. So he tole her tuh take three pennies, go tuh de graveyard at twelve a'clock. Change de footbo'd tuh de haid an' de haidbo'd to de foot. Bury dem three pennies at de haid of de grave an' meet trial de nex' day an' 'er husban' would come cleah. She did dat, ah went wit 'er, an' he tole her dat when she stick de footbo'd tuh de haid, dat she would heah a roahin' in de cemetery, but she mustn't run, neithah look back, an' say, if she didn't do whut he tell 'er tuh do, wouldn't do no good. An' ah went wit 'er. We wuzn't very fah from de road, ah kin go tuh de spot tuhday, an' she changed dat footbo'd tuh de haid an' buried dose three pennies in dat place. An' when she stick down de footbo'd, sompin roah undah dat grave dere jes' lak a lion. Ah got scared, but she didn't.

[A NEW BLACK-CAT-BONE RITE FOLLOWS:]

If yo' wanted tuh be lucky in gamblin', dat chew ketch a black cat an' yo' kill 'im an' yo' TAKE THREE BONES OUT OF 'IM, an' aftah yo' boil 'im - yo' see, yo' gotta boil de cat. Kill de cat an' boil 'im an' git three of de bones an' TIE 'EM TOGETHAH AN' TOTE 'EM in yore pocket. An' yo' could go tuh any game an' win a bunch of money.

(What three bones do you pick out, do you remember?)

Dey say yo' git de two front ones an' one of de back laig ones, de laig bones; see, dat's a little straight bone an' yo' jes' tie 'em right togethah, an' carry 'em, dey said, tuh a game.

[For 2 bones, see p.84; for 5 bones, p.85.]

Take yo' a bottle of Heart Cologne an' sulphur, put it in de bottom of yore pocket where yo' put chure money, an' go tuh a game an' yo'd win de money. Sulphur is luck tuh de money.

Said dat, if dey could git a ants nest dey could make yo' move. Said dey would take dat ants nest an' dey would put it in a box, an' dey would po' aham-bah lye on dat. Dey'd put salt on it an' dey'd put sulphur on it, an' keep it right tuh dere house, an' den whosomevah wuz in de house wit yo', dey would leave out - dey couldn't stan' it.

(You wouldn't bury it? Just keep it somewhere around the house?)

Jes' keep it somewhere roun' in yore house. Dey didn't say bury it. Jes' lak if dis wuz a big house an' ah wuz rentin' some po'tion dis house an' ah wanted tuh git people outa mah house, jes' take dat red ants nest an' put sulphur - yeah, keep it roun' in mah room jes' anywhere.

A cat or a dog dat would be wormy, dat would create worms.

(All she [a child] has to do, play with the dog?)

Play wit 'em. Jes' lak ah got a baby now, if she ketch dat cat up an' play wit 'im sometime, she will bite de cat or sompin othah an' git dose hairs in her mouth an' swallow dem dere. Dey would create worms in 'er.

[I did not turn on my machine quickly enough to catch the name of the bird in the following rite, but I am certain it is the mockingbird:]

Run yo' crazy. Dey say dat dose are God's birds an' dey wuzn't tuh be bothah-ed an' if yo' eat one of dem birds, yo' violated de law an' if yo'd eat de aigs dey would run yo' crazy.

Jes' lak dey got a lil'e show down heah. Dey say dey got a lotta sleight of han' 'bout dose shows. Say, if yo' wanta win sompin down dere an' dey not take it back from yo', tuh ketch a frog an' put 'im in yore pocket an' go down dere an' win anythin' yo' wanta win.

Ketchin' snakes an' killin' 'em an' cuttin' off dey haids, poundin' up dere haid an' put in yore food - kill yo' daid as a do'nail.

#### INANIMATE OBJECTS LIVE FOR HER

*NOW DE WAY SOME FOLKS KNOW IT AH DON'T KNOW IT  
BUT DE WAY AH KNOW IT WHY YO' KIN TAKE A SHOE  
TAKE A PERSON RIGHT FUTTED [FOOTED] SHOE AN'  
CARRY IT INTUH A NO'TH CORNAH OF A HOUSE AN'  
YO' KIN CALL IT [SOME PERSON] REBUKE DAT PERSON  
DEN CALL DE DEVIL THREE TIMES AN'  
TURN YORE BACK TUH DE SHOE AN'  
LOOK OVAH YORE LEF' SHOULDAH AN'  
DE DEVIL WILL BE STANDIN' UP BEHIN' YO'*

*CARRY 'EM JES' WHERE YO' WANT DAT JOB AT...  
JES' STICK DEM NINE PINS RIGHT IN DERE  
AN' TELL DEM NINE PINS WHUT CHEW WANT  
DAT YO' WANT 'EM TUH HE'P YO' GIT A JOB  
"AH WANT CHEW TUH LOOK OUT FO' ME"  
AN' DEM NINE PINS WILL LOOK OUT FO' YO'*

#### SUMTER, SOUTH CAROLINA

[Among the shorter interviews in HOODOO, the following one is quite original and among the best. We have such things as 9 drops of the judge's spit (spit from his mouth will control his voice during judicial decision), the first 9



cards run from the deck (divination rite), a *gambling hand with which informant won a million dollahs*, and others. However, most interesting of all I found the SPIRIT-TRAP rite, the box-coffin that suddenly snapped shut to catch the spirit. **Box**, for obvious reasons, is a common name among my informants for coffin. The reader may remember another closing of the box-coffin, a remarkable one without parallel, under my account of the celebrated Zippy Tull (p.927, lines 5-12). The material of Informant 1366 comes from cylinders C833:1-C837:5 = 2414-2418.]

Well, dere's one way yo' kin lock a person's bowels up. Now, yo' kin take dey stools when dey make stools an' go tuh a green tree, any kinda green tree, jes' so it's a green tree in de woods, an' bo' a augah hole in dere an' put dat stool intuh it. An' make a cork, a peg, where it will fit dat hole airtight an' drive dat up. Evah day yo' go dere an' hit dat a lick fo' nine days. An' de ninth day dat will kill dat person - have pains in dey stumick [stomach].

Dey burn it [person's excrement] fo' tuh make dem so' [sore] down dere. Mix peppah an' turpentine tuhgethah an' burn it an' make 'em so' down dere. Dat [burning pepper, turpentine and excrement] will make 'em so' down dere.

Take a woman monthly rags - take 'em an' tie nine knots in 'em an' take it an' put it intuh a dry place. An' let it stay dere till de time comes fo' her periods tuh come on her. Yo' know it bound tuh be wet. An' if dat rag in a dry place, when dat rag is in a dry place, why her periods jes' can't come on her - it can't come on her. Dere ain't no way in de worl' for it tuh come on her as long as dat period stay dry on dat rag. But soon as yo' put dat where it will git wet an' damp, why den her periods will come on her.

Jes' lak yo' want luck, yo' take a ole shoe, yo' take a certain foot ole shoe fo' luck - a right foot ole shoe is fo' luck. Take an' put it in de fiah an' burn it, an' let de smoke come out through de buildin'. An' ah don' care whut yo' undahtake tuh do, why yore luck will come - yo' be lucky in whut yo' do.

Yo' kin take a woman stockin', her right-footed stockin'. Lak yore wife or woman gone off an' yo' want her tuh come back, yo' take her right-footed stockin' an' git a toadfrog an' put him in it an' bury him. Dig a hole undah de right side of de steps an' bury dat, an' in nine days dat woman will be back regardless tuh where she is.

Well, ah've known folks tuh make a little boxes lak coffins an' name de person who dey make de box fo'. An' name dem an' go tuh dey front gate an' call dere name nine times wit de little box open. Call dere name nine times an' shet dat little box up an' turn dey back on 'em. Jes' turn roun' an' take dat little box an' lay it down, turn roun' an' don' look back aftah dat box no mo'. In nine days dey'll be put in a coffin.

(You say you write that person's name on a piece of paper?)

Write it [name] on a piece of papah an' name 'em [at the gate] - [I repeat] jes' put it in dere an' name 'im. Yessuh, write de person name on a piece of papah an' name it [call the name] fo' nine days [times]. An' den put it dere an' go dere, an' jes' shet dat lile box, an' turn yore back to it, say, "Go, go, ah hope ah'll nevah see yo' no mo'." Dey sho' [sure] bury dat person.

[The preceding mock-coffin rite resembles the well-known method of catching a person's spirit in a bottle (see TO CATCH A SPIRIT, p.24). The victim's spirit, called to the open coffin by repeating his name 9 times at the gate, is caught by closing the lid! To make doubly certain of the catch, the spirit is also lured to the capture by the name in the coffin.]

Ah've heard of 'em makin' a person pitchure, drawin' dey pitchure, jes' lak dey got anythin' ag'in a person an' dey wanta git rid of dat person. Dey take

an' draw a pitchure of dem an' take dat pitchure, take an' nail it on tuh a green tree, an' aftah so many days dey'll go an' drive dat nail up in dat green tree, an' dat person will be done away - dey'll eithah die or leave. Dey can't stay, have tuh go.

Ah know yo' kin take - if yo' wan' anythin' tuh work roun' a home an' it don't work tuh suit yo', why all yo' gotta do is tuh git a green stick, a green hick'ry stick or any kinda stick yo' want; an' stand it up an' name it de person who yo' wanta do yore harm tuh, an' hit dat stick a lick, nine licks evah day fo' nine days. In de end of nine days why yo' kin handle dat person lak yo' handle dat stick. When dat stick dry, why it will draw dat person tuh yo', an' yo' kin handle dat person lak yo' handle dat stick.

Dere several thin's yo' kin do wit graveyard dirt. Yo' kin take graveyard dirt - it depends upon how yo' git it.

Yo' go tuh a graveyard at twelve a'clock at night an' carry three pennies, or as many pennies as yo' wanta carry, an' stick yore han' right down in de middle of dat grave. An' when yo' stick yore han' down in dere befo' yo' git dat dirt, say, "Ah'm payin' fo' whut ah git an' ah want yo' tuh conkah, be a mastah of So-an'-so-an'-so. Ah wan' chew tuh do so-an'-so fo' me" - jes' whatsomevah yo' want it tuh do fo' yo', yo' know. See de idea? An' yo' git it out an' bring it out, an' yo' kin take dat graveyard dirt an' name it. Aftah yo' git it out, name it de person who yo' wanta work on wit dat graveyard dirt - name de person wit it. Take it an' put it in a lile sack an' put it up in a dry place, an' in nine days anythin' dat yo' want dat person tuh do, dey'll do it - don't care whut it is.

Ah know of folkse buryin' woman's periods in de graveyard. Dat will stop dere periods on 'em - dere periods will nevah come on 'em. It will run 'em crazy by buryin' 'em in de graveyard, dey periods.

But dey go tuh de grave tuh a certain side of de grave, at de right-han' side, an' when yo' bury it den yo' wanta tell whut yo' buryin', "Ah'm buryin' dis woman. Ah don't want 'er tuh evah come 'live any mo'." Git de idea. Well, yo' see WHEN A WOMAN'S PERIODS OFF HER, DEN SHE JES' DE SAME AS A DEAD WOMAN. Don' yo' git de idea, in a way? Well, yo' do dat an' dig a hole down dere an' bury, an' say yo' buryin' dat tuh nevah come 'live no mo'. An' s'long [so long] as dat stay dere, dat woman, dere's nuthin tuh 'er.

Dey calls evah'body who's roun' in de settlement, an' de man - evah'body put dere han' on him [the corpse] - an' de man who done de killin', if he put de han' on dere, it'll [the corpse will] bleed - de blood will come out. Yessuh. Don't care who it is dat kill a person, if he's round.

Take dat body an' bury it on de face an' it will bring dat person [the murderer] back.

Dere's several thin's yo' could do now. Jes' lak if yo' have a case in co't, jes' lak de case yo' talkin' 'bout, an' ah wanted git out light an' didn't want tuh [do any time]. If ah could git de thin's, now. Yo' see de trouble 'bout it, yo' would have tuh have somebody tuh work it fo' yo' on de outside, don't yo' see. Now, yo' couldn't work it yo'self, 'cuz yo's in jail. See de idea?

If yo' kin jis' git somebody tuh be roun' anywhere where dat jedge spits an' git some of his spit, an' git enough of 'is spit tuh make nine drops of spit, an' put it on a white pocket han'ke'ch'ef. An' whilst he up in de co'thouse talkin' or whilst yo' talkin', de person, where he got it on dat white pocket han'ke'ch'ef, jes' put a little Hearts Cologne on dat pocket han'ke'ch'ef an' jes' wave dat pocket han'ke'ch'ef roun' in de co'thouse an' dat'll change his mind. Take his spit an' change his mind.

Git nine brass pins an' nine pennies an' put dem in some Heart Cologne, an' let 'em stay fo' a hour or two hours, sompin lak dat. An' jes' take de money -

jes' lak yo' want me tuh fix yo' a gamblin' han' - de money fo' yo' in gamblin'. An' take nine pieces of silvah from yo' an' put it in mah pocket where dat at, put it in de sack where dat at, an' let it stay in dere roun' about thirty min-utes. An' take it out an' let de scent of dat cologne be all ovah it good, an' take it out an' go tuh a skin game an' yo' win evah time. **AH'VE WON A MILLION[!]** DOLLAHS WIT IT. Win evah time.

(Do you keep those pennies in that sack too?)

Yessuh, dem pennies in dat sack.

(You don't do anything with them?)

No mo' den po' de *Heart Cologne* on 'em.

Well, if yo' runnin' a gamblin' game an' wanta keep de law away from your place, why yo' kin go tuh work an' git chew - go tuh de graveyard an' git chew two level teaspoon fulla graveyard dirt. Pay fo' it. Yo' gotta pay fo' it, pay de money an' take it, at twelve a'clock at night. An' bring it tuh yore home an' de day dat yo' wanta sell yo' stuff an' ain't lookin' fo' de law, all yo' gotta do jes' sprinkle from inside de house out tuh de do' - jes' sprinkle a li'le of it 'long. Den take yore broom an' sweep it an' name de laws, "[Name of policeman] stay out! Don't come in heah! Ah don't want chew roun' me! Ah don't want no devil roun' me today." Sweep out an' say, "Go! go! ah don't care if ah don't nevah see yo' no mo'." An' throw some table salt behin' it an' he'll nevah come in dere. If he happen tuh come dere, he come tuh de do' an' say he heard dat yo' wuz doin' so-an--so, but he'll nevah come in. Dat salt an' graveyard dirt will change his mind, have his mind de othah way all de time.

[*Reading* the cards or telling fortunes with them was once, perhaps still is, the most used method of diagnosis and divination in hoodoo (see p.936, line 30f. and many places). The following rite reveals a thief and makes him restore the stolen object:]

A deck of cards. Ah take out nine o' dem cards. Jes' shuffle 'em up an' pull out nine o' dem cards. An' in dem nine cards - name 'em while yo' shufflin' dem cards an' pull out nine o' dem cards, an' de man or de woman, or whosomevah it be dat stole - whatsomevah dey stole from yo' - dey'll be in dem nine cards. An' when yo' open dem cards out until yo' git tuh dat queen or dat king or dat jack, why den dat'll be de person.

Den yo' take dat [card] an' go tuh yore fiahplace an' turn yore back tuh de fiah hearth an' say, "Listen, ah wan' chew tuh bring mah stuff whut yo' stole from me back tuh me, an' ah wan' it back in de nex' twenty-fo' hours." Says, "Ah'm goin' lay yo' up heah until yo' bring it back. Yo' bettah bring it back tuh me right at once." An' take some ashes out de fiah hearth an' sprinkle it on dat card, an' put dat card on de mantelpiece right ovah de fiah hearth, an' put sompin ovah it where no air can't strike it. An' it won' be long 'fore dat person will come to de house. If he don' bring de money, he'll tell yo' he got it but he jes' borrowed it, an' he goin' bring it back, or whatsomevah it is, he's goin' bring it back to yo'.

Yo' kin take a pair of scissors an' name dem scissors dat person an' put it in a certain place, any secret place. Ah'd put 'em in a secret place an' turn de sharp points jes' de way yo' think de person lives, an' dat sharp point will draw dat person. Whosomevah it is, it'll draw 'em back tuh yo'.

Take a [table] fo'k an' go tuh a person's house an' go undah de middle of de house, an' stick dat fo'k right straight down in de ground undah de middle of de house. An' anything dat yo' want dat person tuh do, why dey compelled tuh do it s'long [as long] as dat fo'k stick dere - sticks right undah de middle of de house.

[In the preceding rite the "middle of the house" is where the two diagonals

of the four corners of the house cross; the fork at this crossing creates a fifth point making a magic quincunx (see p.710).]

(What did those old-time people used to call that?)

Well, dat wuz a whirlwind. Well, some folks would say dat wuz de devil, an' den some folks would say dat wuz a sign of dry weather. Den some folks would say it wuz a sign of rain. Whirlwinds.

Den some folks would say dat wuz de devil doin' diff'ren thin's.

Yo' kin take a lotta diff'ren thin's an' de devil'll come out it, but now de way some folks know it ah don't know it. But de way ah know it, why yo' kin take a shoe. Take a person right-futted [footed] shoe an' carry it intuh a no'th cor-nah of a house. An' yo' kin call it [some person], rebuke dat person, den call de devil three times, an' turn yore back tuh de shoe an' look ovah yore lef' shouldah, an' de devil will be standin' up behin' yo'. Yo' kin see de devil standin' up behin' yo' if yo' look ovah yore lef' shouldah. Yo' kin do dat tuh-night if yo' wanta, look ovah yore lef' shouldah an' yo' see de devil standin' up behin' yuh.

Ah've done dat - ah've made cross ma'ks [marks] tuh tie people up tuh keep 'em from goin' or comin' when ah wanted 'em tuh stay heah, or don't go or come. Yo' kin git in front of a person do' an' make a cross ma'k an' name dat ma'k dat per-son. If dat person is 'way from home, dat person is goin' come back home. An' if yo' want dat person tuh go, yo' turn yore back tuh de house an' look off from de house an' call dat person name when yo' makin' dat cross ma'k. An' dat person will leave home an' he can't come back home, until yo' go git 'im an' bring 'im back home.

(You mean you make that cross mark while you are looking the other way?)

Yessuh, when yo' lookin' de othah way. An' name dat person, call 'em, call dat person name, "Come," or, "Go ahead on." Dey kin come or go, eithah one.

[For preceding cross mark or an "X" on the ground, see pp.254-255, Nos.754, 759, 761, 762, and other places.]

All yo' gotta do is take some table salt an' start from de fiah hearth an' jes' sprinkle it along, jes' yo' ain't thinkin' 'bout de person - [I mean] dey ain't thinkin' 'bout yo' or nuthin. Sprinkle it right along out tuh de do'. Yo' walk on out tuh de do' an' sprinkle it right on out, an' when dat person sweep dat house, he sweep 'is ownself outdo's. When he sweep de last of dat table salt outdo's he goin' move. He goin' move - cain't stay dere, gotta move.

Jes' take a person's hair an' git a cup - take a cup an' put dat hair in it an' put a certain amount of watah tuh dat hair, an' put salt on it fo' nine days, till dat watah git good an' salty on de side of dat cup, yo' know. An' ah don't care where dey go, if it's a certain time of day, when dey'll take a spell an' fall anywhere dey at - in de fiah or anywheres else.

(That's to give them falling spells?)

Yeah, fallin' spells - DEY FALL in de fiah or anywheres else [at a] CERTAIN TIME OF DAY. Dey'll fall anywhere as long as dat hair stay in dat salt. Dat person will have whut folks call fits - fall.

[For making a spell happen at a certain time, see TIME PSYCHOLOGICAL, pp.350-356.]

Well, de ole-fashion cure whut ah know, of a person havin' de fits, yo' pull off dere clothes - have 'em put on some raggedy clothes, an' while he's havin' dat fit, pull off dem clothes an' throw 'em right on de fiah. Dat will cure de fits.

An' den anothah thin' of a person havin' a fit. If dey havin' a fit, if yo' kin git tuh a bucket of cold watah an' throw it on 'em, dat will cure a fit. Any kinda fit a person have wit dat pizen [= poison = hoodoo poison] - but dem fits

whut people put on people [like preceding hair in salt water], pull de clothes off an' throw 'em back on de fiah. Dat'll cure de fits.

(That is if somebody put a spell on them?)

Throw de clothes on de fiah an' burn 'em.

If a person interfere wit choo an' yo' wanta git rid of dat person, yo' go an' git a twine string an' tie nine knots in it an' bury it undah de do'step. An' long as dat string stay undah dat do'step wit dem nine knots in dere, dat person can't worry yo' no mo'. Well, he even pass by an' won' even speak tuh yo'.

[THE PRECEDING RITE IS OBVIOUSLY INCOMPLETE AND INDEFINITE. NOW COMES THE DELAYED EXPLANATION SO FREQUENT IN INTERVIEWS:]

(You bury that under your own doorstep?)

Yes, undah yo' own do'step - jes' undah yore own do'step. Jes' lak if a person comin' heah tuh yore house an' dey intahferin' wit choo all de time. All yo' gotta do is tuh take dat string an' name 'em - name it dat person when yo' tie dem [nine] knots in dere. An' bury it undah yore do'step an' dat person will nevah intahfere wit choo no mo'.

Took gunshell an' taken de shot out an' put powdahs in dere - put sulphur in dere an' shoot it fo' pertection roun' mah home. Dat's good fo' pertection roun' yore home, too. Jes' lak if anybody intahferin' wit yuh roun' yore home an' yo's tryin' tuh make a livin', an' somebody come an' intahfere wit yo'. All yo' gotta do is take a shell an' take de shots out, an' put some sulphur in it an' shoot it roun' yore home, an' 'slong [as long] as dat scent of dat sulphur roun' dere, nobody can't come dere an' bothah yuh. Keeps evahbody 'way from dere.

Oh, yo' kin take a black hen aig. Well, yo' kin take not only a aig, yo' kin take de black of othah thin's - dere dung. An' yo' kin take de aig though, an' name dat aig, jes' lak yo' want sompin done tuh dey person, an' yo' take dat aig an' name it by dat person. An' take dat aig an' hole it up an' say, "Ah want so-an'-so-an'-so done to yo'." But name de aig de person. Den, "Ah want so-an'-so done tuh yo', In de Name of de Lord. An' ah want dis tuh happen right away." An' take dat aig an' go roun' de house nine times, an' de last time yo' go roun' de house, put dat aig right down by de pillah [see comment later] to de right-han' [front] cornah of de house. Bury it down dere an' let it stay dere. An' anythin' yo' want tuh happen tuh a person, dat will happen tuh 'em. Don't care whut yo' name, it will happen tuh 'em.

[In the preceding rite informant is talking about the small house known to him, built a foot or so off the ground and resting on four corner posts; the latter called *pillah* (pillar) here and on page 34, line 22, but *block* on page 128, line 28f. Ocassionally there was a fifth post in the center of the house (I have an example somewhere), making a quincunx - see p.710.]

Yo' kin take a cat hair an' run a person crazy wit a cat hair. Take nine hairs of a cat an' if yo' heah - lak yo' messin' roun' a person food - jes' lak yo' make coffee an' give 'em a cup of coffee. Put a stran' of dat hair - dat cat hair in dat cup of coffee fo' nine mawnin's [one hair each morning] an' de ninth mawnin' yo' put it in dere, why yo' turn yore back tuh de table an' tuh de cup of coffee an' say, "Go! Go! Ah hope ah nevah see yo' no mo'."

Put dat stran' of hair in 'is coffee fo' nine mawnin's an' de ninth mawnin' den yo' kin jes' say, "Well" - name de person whatsomevah de person is, jes' name 'em - an' say, "Yo go! Go!" Says, "Ah don't wanta see yo' no mo'. Ah'm ti'ed-a [tired of] havin' trouble wit choo an' ah don't wanta have no mo' trouble wit chuh." An' turn yore back. In nine days aftah yo' put dat hair in dere, in nine days, jes' whatsomevah yo' wanta happen tuh dat person will happen tuh 'em. Don't care whut it is, it will happen tuh 'em.

Dey take de milk from a dog or a beast when dey got puppies. Yo' take huh

milk. An' jes' lak yore wife is runnin' roun', or yo' a woman an' yore husban' is runnin', yo' kin take dat milk an' wet a cloth wit it an' wipe 'em nine times wit dat milk. An' ah don' care who dey go wit or where dey at, yo' wipe 'em nine times. If dey goin' have anythin' tuh do wit anybody else, yo' would know it. If dey have any connection wit any othah woman or man, yo'll know it.

(How will you know it?)

Why dey'll git hung up.

(How do you mean, wipe them nine times?)

Jes' take de rag an' wet it - jes' lak when yo' have a connection in de baid or sompin lak dat yo' know. Jes' take it an' wipe 'em nine times - a bran'-new pocket han'ke'ch'ef - jes' wipe 'em nine times an' take dat an' put it intuh a dry place. Ah don't care where dey go.

[Among the many rites of this type - see under IMPOTENCE - dog milk is new.]

Take a dog blood, nine drops of a dog's blood, an' jes' put it on a rag an' rub a man wit it, or a woman, eithah one, an' when dey go tuh have connection wit anybody, dey git hung up.

Dey tear up a home wit a owl's nest. Ah've heard dat dey tear up a home wit a owl's nest. Tear up folks' home wit a owl's nest by takin' de nest an' puttin' it undah de front steps. It will make a person move out de house by takin' a owl's nest an' put it undah de front steps. Let it stay undah dere fo' nine days. An' den take it off from de front steps an' carry it round to de back, an' name de person as yo' goin' round tuh de back, an' pitch it undah de back steps. In nine days aftah yo' place it undah de back steps, dey'll move out de house. Don't care if it's dey own home, dey'll go.

A woman, she kin go tuh de market an' git a piece of steak an' tie it on herself an' wear it, den give it tuh 'er husban' an' dat'll make him give her evah dime he evah made. Dat'll make him go home an' nevah go nowhere but home.

A woman kin take an' wash 'er feets good an' take de dead skin on 'er feet an' powdah it up, an' make a powdah out of it an' put it intuh a man's food, or intuh anybody's food, an' dat will make 'em love 'em, or make 'em do anythin' yo' wan' 'em tuh do wit it. Put it in anybody food - put it in a man or a woman, anybody's food.

Den dey kin take it an' dry it, powdah it up an' make a powdah out of it, an' jes' lak yo' would be home an' yo' an' 'im goin' on affairs, sompin lak dat, an' dey want chew tuh love 'em. Dey could take it an' saturate chure room wit it - jes' throw it ovah yo' an' yo' not noticin' nuthin'-lak. An' yo' drawn right tuh 'em an' be one de bes' frien's yo' got.

Dese rattlesnake buttons yo' dig up out de woods, yo' kin do a whole lot wit dem. Now, yo' kin take a rattlesnake button - de weed whut grows. Ah don't know 'bout de [animal] rattlesnake button, but de weed whut grows [rattlesnake master, genus *Liatris*, called button snakeroot, see bracket on p.469, lines 34-36.] Take dat an' yo' kin bring a person undah yore command tuh do thin's yo' want 'em tuh do. An' if he don't wanta do it, why yo' kin take dat an' name it. Name it by dat person an' weah it in yore pocket an' it dry up in yore pocket. Yo' let it dry up in yore pocket till it git hard, dat person will be de bes' friend yo' got on earth.

De scorpion haids use fo' killin' people. Take de scorpion haid an' dry 'em an' mash 'em up tuh a dust, make a dust out of it, an' put it in folkses food an' it will kill 'em. Ah've heard of dat. Ah've seen one or two cases of dat.

Well, now, jes' lak a woman an' 'er 'usban' don' wan' any intahference in de home, an' dey cain't - cain't git 'long in de home, she'll git nine straws out de broom an' she'll name dem straws, an' she'll take dem straws.

(What will she name those straws?)

Well, she'll name 'em by 'er 'usban', jes' whutsomevah 'er 'usban' name - she'll name 'em fo' 'uh 'usban'. An' she'll take dem straws den an' she'll put 'em intuh huh chamber lye, have sompin where she kin put 'em in huh chamber lye, an' let it stay in dere fo' nine days. An' den she'll take dem straws out an' say, "Now, ah worked on dese fo' yuh, tuh conkah yuh, tuh bring yuh undah mah comman'. Yo' mus' come undah mah comman', when yo' be home yo' gotta be undah mah comman'." Den she could take dem straws den an' put 'em up ovah de do' where it will stay dry. An' long as dem straws stay up ovah dat do', she kin rule dat man jes' any way she wanta rule 'im.

Git nine pins an' put 'em in Heart Cologne an' let 'em stay dere until dey git [soak] good - say, let 'em stay fo' or five hours in dat Heart Cologne. Den take 'em an' wrop 'em up where no air cain't git at 'em, an' carry 'em jes' where yo' want dat job at, an' where - jes' lak dat man be roun' dere all de time in dere, roun' in dat place where yo' want dat job. Jes' stick dem nine pins right in dere an' tell dem nine pins whut chew want, dat yo' want 'em tuh he'p yo' git a job. "Ah want chew tuh look out fo' me." An' dem nine pins will look out fo' yo', dey'll he'p yo' git a job. Yo'll git a job, too.

All a woman have tuh do when she have connection wit dat man, git a bran'-new white pocket han'ke'ch'f an' wipe him nine times an' tie nine knots in dat, an' put hit undah de do'steps, an' he can't have nuthin tuh do wit no othah woman but 'er.

Well, he kin go tuh work if he kin git a chance at 'er, an' git nine stran's of hair off 'er down heah.

(Off her private?)

Yessuh. Take dem nine stran's of hair an' put nine drops of Heart Cologne on it, an' weah dat right on 'im dere, an' in nine days his nature will be back regardless tuh where she keep it.

(Where does he wear that?)

Right roun' 'is wais'. An' let dat be in a little sack an' let it fit right ovah - down heah lak dat, right neah tuh 'is private. Dat bring 'is nature back to him.

If yo' want good luck an' cain't git it - if yo' wantin' it, a person kin go tuh work tuh make-a luck. Go in de swamp an' go tuh a elm tree, an' dig a root off de east side of a elm tree, an' name it whilst diggin' dat root, an' tell it whut chew diggin' dat root fo', an' bring it home an' dry it. Den, aftah yo' dry it, den burn dat root, an' take de dust of dat root an' saturate [sprinkle] yore room fo' nine mawnin's. An' de ninth mawnin', if dere's anybody whosomevah done anythin' tuh yo', all yo'd have tuh do de ninth mawnin' - yo' have tuh do - walk out on yore front po'ch an' set down. An' dat person whut done dat devilmint tuh yo' will come tuh yuh - de ninth mawnin', will come tuh yuh. All yo' gotta do is name it whilst yo' dryin' it an' fixin' it. De ninth mawnin' yo' set on yore po'ch, dat person come tuh yuh.

De way ah git it about ketchin' a hag, yo' takes a bottle an' put nine peppah seeds in it - take de bottle an' put nine peppah seeds in it an' put about three or fo' teaspoonful of chamber lye in it. An' jes' lak yo' got a idea who de hag is or whut de hag is, den yo' say, "Ah'm puttin' dis heah tuh ketch yo' In de Name of de Lord. Ah'm tied [tired] of yo' worryin' me." An' yo' put it at de keyhole of de do' on a chair, an' when he come in dere he'll shore go in dat bottle evah time. Dat peppah will draw 'im intuh dat bottle - he can't leave dat bottle.

(What would he look like?)

Look lak a li'le piece of meat - li'le piece of red meat.

(What do you do if you catch him?)

Oh! Well, if yo' ketch 'im, why - ah nevah caught any but ah hear folkses say, tell me dat dey way yo' ketch 'im.

A Sloan Linament, turpentine an' sweet milk [3 ingredients] fo' hoodoo work. Jes' lak if a person put down anythin' an' yo' git on it, step on it, or git onto anythin' - 'cuz ah took a needle out mah foot dat way, wit Sloan Linament, turpentine an' sweet milk. Took a needle out mah foot wit one lak dat. Ah walked in dat gate one mawnin' an' a needle [someone *put down* for her] about dat long stuck right in bottom of mah foot. An' ah went tuh a man [*hoodoo man* or *healer*] an' he got Sloan Linament an' turpentine an' sweet milk, an' rubbed till he rubbed dat needle out. Dat needle wuz evah bit of dat long.

"GIT MAH MIN' ON YO'"

LAK AH GIT TUH THINKIN' ABOU' CHOO  
IF AH KNEW YO'D KNOW  
JES' GIT MAH MIN' ON YO'  
AN' LET MAH MIN' GIT OFFA EVAHTHIN' ELSE  
AN' PUT MAH MIN' ON YO' AN' JES' CALL YO'  
IT WOULDN'T BE LONG BEFO' YO'D COME

IF YO' KILLED A MAN AN' YO' WERE TRYIN' TUH GIT AWAY AN'  
YO' GO BY A OAK SAPLIN' - SPLIT DAT SAPLIN'  
IF IT'S JES' A LI'LE BUSH AN' YO' WALK [CRAWL] BETWEEN DAT  
AN' DEN DE LAW CAN'T KETCH YO' - YO' GIT ON AWAY

AN' DEN AH HEARD DAT DE BLACK COW'S MILK WUZ GOOD FO'  
MOS' ANY KIN'A "PIZEN" [POISON] IN DE MONTH OF MAY

MEMPHIS, TENNESSEE

[The title of this interview from informant's words, *GIT MAH MIN' ON YO'*, could be applied to any informant in HOODOO, all of them believing in the control of another person's mind by the transference of thought. Though all these people talk about the concentration of the mind, actually they depend upon magic rites. Hoodoo is not a society for the scientific study of mental telepathy. Our title reminds me of ZORRO - THE MENTALIST (see interview, p.1158f.). He, however, tried to be different by introducing a few modern ideas into his work. Present informant, 1528, marked excellent, appeared on cylinders D44:1-D48:15 = 2727-2731.]

Well, ah would go tuh de graveyard an' ah would go dere at nine a'clock an' at twelve a'clock an' at three a'clock - eithah one dose hours, nine, three or twelve - an' ah'd git de graveyard dust an' ah'd come at nine, three or twelve an' sprinkle it aroun' de house. Dat would certainly make dem move, so ah've heard.

(That is in the nighttime or daytime, those hours, or doesn't it make any difference?)

At night.

Well, ah heard dat yo' could go behin' 'em an' git de right-foot track in de centah of de foot, an' pick it up an' bring it tuh yo', an' put it in a piece of papah an' carry it tuh runnin' watah at odd numbahs - jes' lak seven, nine, some-



thin' lak dat yo' know - a'clock, an' throw it in runnin' watah. Dey would leave.  
(Do you throw it into the running water any particular way?)

No, yo' throw it ovah yore right shouldah an' yo' don't look back.

Yo' git de hair of yore haid, right dere in de centah of de haid, an' put it in a bottle an' put some chamber lye in dere wit it. Stop it up an' go tuh a stump an' stick de bottle in a hole in de stump wit de mouth in. Well, dey go crazy.

(Stick the bottle upside down in that hole down in the stump?)

Yes.

Tuh make a person follah yo', yo' git dat hair an' yo' burn it, den yo' put it in yore pocket aftah burnin' an' weah it. A man would put it in 'is lef' pocket an' a woman would put it anywhere on 'er.

(Take some of the hair out of the mole of the head.)

Ah heard dat yo' could shave de hair from undah yore arms an' den othah places.

(Down below?)

Yessuh. Dat would make 'em love yo'.

(How would they handle that?)

Well, dey could jes' shave dat from undah de arms, an' jes' a li'le from othah places, an' den parch it till it be's ashes, an' den put it in anythin' dat dat person eats, an' dey nevah will fo'git chew. Dat's whut ah heard of dat dere.

Well, yo' kin take de bottom of yore feet an' scrape it tuh yo'. Wash yore feet real clean an' git all de surface dirt off dere, an' wash yore feet real clean an' den scrape de dead skin tuh yo'.

(How do you mean, from the toe to the heel or the heel to the toe?)

From de toe tuh de heel, dat's tuh yo'. An' when yo' git dat tuhgethah, yo' git de fingahnails an' de toenails. An' yo' parch all dem tuhgethah. An' when yo' parch 'em dey become tuh ashes, an' yo' put dat in whiskey, watah or anythin' dat chew could. Dat will make a person follah yo' an' love yo'. Dat's real.

Dey claim dat if yo' put dat in dere, it will make yo' love 'em. Put dat chamber lye in dere.

(Put it in what?)

In anythin' tuh eat, dat will change de person. If dey are mean, yo' know have a mean disposition, why dat makes 'em humble.

Ah heard if a man wuz goin' tuh leave yo', yo' git 'is right-foot sock an' one dat he's worn, an' start at de toe an' roll it tuh yo' tuh de end, an' take it an' bury it undah yore steps, an' he won't nevah leave while dat sock's dere. But if yo' move, why yo' move de sock.

If he went away, why yo' git a fresh laid hen aig, a fresh aig, an' yo' write his name roun' dat aig three times. An' den yo' bury dat aig undah yore steps wit de sharp point down an' he will come back.

(you do this after he has gone away.)

Yo' kin go tuh de sto' an' git some aigs, lak dere someone in heah dat chev wunta make fall out - a man or woman fall out. Yo' jes' git three aigs an' jes' toss 'em up on de bed, jes' throw 'em on de bed where dey sleep at, sit dere an' talk awhile, an' when yo' git ready tuh go, carry de aigs on wit yo'. An' dey'll have a fight befo' night.

(Well, they'll see those eggs, won't they?)

Yes, but dey jes' think yo' come from de sto', jes' lak yo' comin' in.

(You have them in a sack or something of that sort?)

Yessuh, anythin'. Come in, yo' know, lak yo' visitin', tell 'em bello, an' sit down an' throw yore belongin's on de bed - throw de aigs on de bed, three aigs.

Well, ah always heard dat a shoe wuz good luck tuh burn in yore home - ole

shoes on Friday. Burn ole shoes on Friday.

An' den tuh make a man stay at home, yo' git 'is right-foot shoe an' carry it undah de house, an' take a bran'-new nail an' nail de shoe up undah de house - nail it up undah de house an' he will stay dere den.

(You nail it up under the house any place?)

Yes, up undah de room where she stayin'.

Ah heard dat chew take dat pitchure an' put it in chamber lye an' let it stay in dere fo'ty-eight hours an' take an' bury it wit de face down, an' when all yore likeness away yore person will die.

(That will kill them?)

Yes.

Yo' kin take a person's underweah an' jes' bundle it up, bury it, an' as dat fade away, why dey'll fade away.

(That kills them?)

Yessuh.

Yo' git three hairs outa yo'self down heah an' put dem inside a man's hat in de band - in de sweatband an' jes' lay 'em down, an' he'll jes' be crazy 'bout chew.

Yo' take some of yore undahweahs an' jes' spread it ovah de haid of de baid jes' where she sleep at - jes' toss it ovah dere on de haid of de baid, an' she won't wake up.

Yo' git chew some Red Devil Lye an' a tablespoonful of sugah an' a tablespoonful of salt, an' start at de back room. If it wuz a house lak dis, jes' start at de back an' mop all de way through - put chamber lye in dat an' watah an' mop all de way through. An' as yo' come through, evah room yo' git tuh, yo' repeat de Lord's Prayer. When yo' git tuh de end, scrub de po'ch off an' jes' throw it on out in de street - de watah. Dat'll bring luck tuh yore house, if yo' run a roomin' house or a transient house [house for a night] - dat will bring trade. Dat's good luck all de way round tuh yore house.

Lye is de bes' thin' tuh kill out anythin' dat puts bad luck, but chew git de red peppah [that is] cayenne peppah an' salt an' chambah lye [3 ingredients], an' sprinkle it all roun' yore house. Dat will kill anythin' anybody's put down. [*Bad luck and anything...put down* are two different problems.]

Take a ole shoe an' git a red onion an' some sulphur, an' put it in dat shoe an' burn it an' de law won't bothah yo'.

(Do you burn it at any special time or anything of that sort?)

Jes' as incense. Yo' burn incense jes' fo' luck, jes' tuh bring in trade. But dat shoe an' onion is supposed tuh keep de law away.

When yo' firs' move in a house, yo' git a bran'-new box of salt an' a loaf of bread. Bring de salt in first an' fix de bread an' nail it ovah de kitchen do'. Den yo'll always have bread in yore house.

If yo' fin' him daid, den yo' git a fresh-laid aig an' put it in 'is han', an' de person dat killed 'im could not go away. Ah've seen dat tried.

Ah've heard how tuh give 'em bad luck when somebody's winnin' yore money - if somebody is awful lucky in a game an' yo' wanta change dere luck. Yo' jes' git chew some table salt an' put a li'le bit - go ovah by dat person an' sprinkle it on dere, dere luck will change right dere.

Take dis red pod peppah - jes' dis long pod peppah. A person dat's gamblin' an' dey have some surplus money in dere pocket, put dat pod peppah in dere an' keep it in dere, an' den when de peppah git 'mongst de money, why yore luck will come. Yo' s'posed tuh keep peppah in yore pocket.

Yo' s'posed tuh put peppah in dat shoe an' dat is s'posed tuh keep anybody from doin' anythin' tuh 'em. Keep dat red peppah in dere shoe.

If yo' killed a man an' yo' were tryin' tuh git away, an' yo' go by a oak saplin'. Split dat saplin', dat oak saplin'. Split de oak saplin' - jes' split, if it's jes' a li'le bush, an' yo' walk between dat an' den de law can't ketch yo' - yo' git on away. . .

[The preceding three separated periods . . . indicate that informant ~~made~~ a long pause or I was too quick turning off machine. Sometimes I ask informant to repeat, other times I repeat his or her final words as I now do:]

(After you walk through it, you are supposed to put it together again.)

[The split-tree rite in cures and fugitive rites I found rare.]

People in de medicine line, see, dey use de fig leaves fo' de asthma - de doctors yo' see, dey use dat fo' de asthma.

An' den grapevine, yo' smoke dat fo' de asthma.

An' red oak vine, yo' use dat fo' de dysent'ry - red oak vine.

Dis othah thin' called goofah dust is devil's snuff [from devil's-snuffbox = a puffball], an' yo' kin cook[?] dat [puffball or mushroom].

An' den fo' goofah dust yo' git snake dust - have a snake dried, an' put it intuh a person's hat, an' when de sweat, well, it's natchal [natural] when de sweat run on down, it put chure eyes out.

(They call that *goofer dust*, too?)

Yessuh.

Dat's tuh be lucky, dat's fo' a person dat's a-spo'tin', she uses Hearts Perfume. Dat's s'posed tuh be lucky.

Ah always heard dat wuz de devil in de whirlwin', an' if yo' git in dat whirlwin', dat chew'll certainly have a fuss wit anybody. If yo' git any of dat dirt outa dat whirlwin', why yo' kin break peace at a person's home wit it - outa de whirlwin'. Jes' pick up some of de dirt outa de whirlwin' an' carry it an' throw it aroun' in somebody's home. Dat will cause confusion in de home.

Yo' could git a bran'-new file dat's nevah been used, a small file 'bout dat long, ah reckon it's about fo' or five inches. An' write de person's name dat chew want tuh control an' wrap it aroun' dat file wit de point down. Make a hole an' put dat file down in dere, an' say de name aftah it, an' covah it up, an' yo' kin control dat person.

If a person steals sompin from yo' an' yo' wanta know who it is. If yo' have any idea, yo' have tuh have some kin'a idea who it wuz, an' yo' git chure min' on dat person an' yo' write his name, an' put it undah yore pillah an' goes tuh sleep. An' jes' put chure min' on dat person, jes' put chure min' on 'em, an' if he's taken it, why he'll come tuh yo' an' given it up. If yo' kin git a person's min' - yo' know, jes' git chure min' on dem.

An' den yo' kin call a person lak dat. Now, lak ah git tuh thinkin' abou' chew, if ah knew yo'd know, jes' git mah min' on yo' an' let mah min' git offa evahthin' else, an' put mah min' on yo' an' jes' call yo'. It wouldn't be long befo' yo'd come.

Dat's de way dat chew could tell abou' a person dat steal anythin' from yo', if yo' git chure min' on dat person. But ah don't know how tuh git a person dat ah didn't have any idea dey did dat.

Ah heard dat a person could name de knot in de bo'd [board] an' jes' take a bran'-new nail an' nail it tuh a tree an' dat chew would die. Name it jes' lak yore name an' nail it tuh de tree.

(You knock [out] this knot on the wood [board] and then nail it to the tree?)

Yeah. Name it.

Well, yo' take two needles an' two pins an' yo' git a piece of a cloth of de person, outa de coat or a dress dat dey weah. An' yo' lay de piece of cloth dere an' take de needle an' run it across, put a pin across, an' take anothah

needle an' lay it across, den take anothah pin an' lay it across, an' yo' bury dat. Dat will make a person sick an' dey will pine away. De needles an' pin will rust, an' as de cloth molt away, dat's de way dey life will molt.

(You just take these four things, the two needles and two pins, in the form of a cross?) [In fact, a double cross; and if spaces between, a tick-tack-toe design.]

Yessuh, an' lay it down an' bury it.

Ah've heard of 'em makin' shots. Take a person's name an' write it an' put gunpowdah an' sulphur in a bottle an' carry it out at five a'clock in de mawnin' an' shoot it off. An' befo' dat day is out dey will have serious trouble.

(They put all that in a bottle?)

Yo' know, jes' set it - put de match down in dat bottle an' let it shoot.

Well, yo' git chew some black-eyed peas an' evah month dat chew have lived in yore house, yo' count yore peas. An' yo' go right undah de centah of de front porch, or de front room, whatevah it is, an' lay dem peas in [undah] de room, an' call 'is name an' call yores, an' he [landlord] won't rent dat house. When dose peas sprout, why sompin will happen tuh dat house - he won't rent dat house. See, evah month dat yo' been in dat house, git de peas, de black-eyed peas an' lay 'em in a row an' jes' covah 'em up wit dirt. [Center of porch or room makes this a quincunx.]

(You call the landlord's name and then your own name. Just once?)

Yessuh.

If yo' wants 'im - if it's a man away off a distance, why yo' repeat de Lord's Prayer jes' aftah sunrise fo' nine mawnin's an' call dere name, an' tell it lak, "Ah wanta see John, In de Name of de Father, de Son an' de Holy Ghost," evah mawnin' fo' nine mawnin's. An' on de tenth mawnin' he's s'posed tuh come wherevah he is [you are].

Ah know how yo' kin keep yore dog at home. Yo' ketch some hair outa de dog's tail an' yo' bury it undah yore steps an' de dog won't leave home.

Well, at twelve a'clock at night yo' git de cat an' yo' don't say a word tuh nobody an' yo' have yore watah boilin', an' throw de cat in alive an' shet de pot up. An' sit dere an' repeat de Lord's Prayer - pray anythin' dat chew want tuh - until all de meat git off de cat's bone, all de meat comes off de cat's bone. Den yo' have tuh take each bone an' rub it across yore mouth, an' when yo' git tuh de right bone, why dat bone will stick in yore mouth. Den yo' know yo' got de black cat's bone. But yo' have tuh suck all de bones until yo' git tuh de right bone. Dat's de way ah always heard.

(What do you mean, that bone will stick in your mouth?)

Dat bone, it won't move, yo' know, when yo' pull it across yore mouth. Yo' kin move it but chew know it kinda - de thin' will stick.

(Hard to move.)

Wit dat bone yo' kin conkah anythin', if yo' have dat black cat bone. De black cat bone makes yo' invisible. If yo' have de black cat bone why yo' kin go in places dat chew cain't git through.

Yo' have dis John de Conkah root an' when yo' go intuh 'im yo' be chewin' dis root, an' yo' jes' spit a lil'le all roun', an' when yo' go in dere an' when de judge says sompin tuh yo', why [informant makes spitting sounds] yo' chewin' it. An' whatevah it is, yo' rely on dat John de Conkah root.

A beef gall, yo' kin take beef gall an' put it in whiskey an' dat'll run a person crazy. Beef gall an' whiskey, jes' two or three drops of it an' it make dem have fits - beef gall an' whiskey. [This running crazy or having fits is supposed to cure a drunkard.]

An' den anothah thin' if a man is drinkin' whiskey, yo' ketch a eel, fish-eel,

an' skin dat fish-eel an' jes' put a li'le bit of it in some whiskey. Jes' have tuh drap a li'le bit, an' he nevah will lak whiskey no mo'.

Yo' could git de turtle an' let de turtle dry an' git de dust an' put it in somethin' fo' him tuh drink an' dat turtle will come alive inside of yo' - li'le turtles.

Yo' kin do de same thin' wit frogs or a lizard or a snake - let de dust dry an' put it in somepin dat dey drink, not somepin dat's goin' tuh be cooked, an' it will come alive in 'em.

Well, if yo' want comfort in de house, or if yo' want peace at home, yo' git de manure from a cow, dry manure, an' put some sulphur an' sugah in dere an' burn it in yore home - burn it right in yore home. Yo' won't have no trouble wit de rent man or nobody.

Ant hill causes confusion. Well, yo' take de dirt from a ant hill an' put it in de fo' cornahs of de house - not de ants, jes' de ant hill, put it in de fo' cornahs of yore house. An' whatevah yo' want done, say dat, say, "Ah want John tuh move In de Name of de Father, Son an' de Holy Ghost," or, "Ah want John tuh git sick, Name de Father, Son an' Holy Ghost," an' sprinkle dat ant hill in de fo' cornahs of de room. Dey move, dey will all fight an' move - jes' cause confusion.

Git de heart of a bat an' weah it in yore pocket an' yo'll be lucky gamblin'. Let dat heart dry an' wrap it up in a li'le piece of papah, an' yo' always be lucky wit chure bat heart in yore pocket.

Well, it's 'cordin' tuh whut kind yo' git. Yo' put white lodestone in yore pocket, dat will bring yo' exceedin' good luck - white lodestone. Yo'll have money but yo'll have tuh put money wit it. Git a silvah dime an' grind it up. Yo' know. Jes' grate it off an' put dat silvah dime wit dat lodestone an' put it in yore pocket.

An' den yo' kin hold a person wit lodestone. Git some of dat hair an' put some lodestone wit it an' dat will hold 'em too. Dat's white lodestone.

Dat black lodestone, why people uses dat fo' luck. Dey use it de same way but it's not as strong as de white lodestone.

Yo' take some quicksilvah, if a person has a well an' yo' want tuh destroy dat well. Yo' throw de quicksilvah in dat well an' dat well will cave in.

Yo' kin ruin a spring wit quicksilvah.

Halve a apple or orange, anythin' fo' a mans tuh eat, an' put it undah yore arns, an' den when de puseration [perspiration] gits on it, why ah hand it tuh yo' tuh eat, an' yo'll follah me jes' lak a dog.

People weah garlic in dere pocket fo' luck. De spo'tin' class of women put garlic in dere pocket fo' luck. Dey even chip up garlic when dey makin' dis wash fo' dere house. Dey put concentrated lye, chamber lye an' cut up some garlic in it an' put a tablespoonful of sugah an' a tablespoonful of salt an' mop wit it. Dey put dat garlic in de watah. Dat makes de men come in.

Ah heard dat if yo' git a snail an' ketch a man asleep, an' if yore man is bad tuh run aroun' aftah women an' all - yo' jes' wants tuh stop 'im from evah havin' 'em an' all - yo' jes' git dat snail an' pull hissself out chew know, an' let dat snail rub on de haid of it, an' he nevah will raise up no mo'.

(For any other women.)

Yessuh, nevah will raise up.

Yo' ketch 'im 'sleep an' take a cord string an' yo' measure his private intuh [up to] 'is stomic. Den yo' tie three knots in it an' yo' put it aroun' yore waist an' he ain't goin' raise up fo' nobody but chew.

Lak if he been fixed by de snail, why he git 'im some sulphur an' some salt-petah an' wash wit dat prac'ly [practically] ev'y [every] mawnin' fo' nine

mawnin's - ev'ry mawnin' fo' nine mawnin's. An' he goes in de east an' he repeats de Lord's Prayer. An' aftah he wash wit dat stuff, throw it in de east an' say, "Lord, take dis away from me." Throw it in de east.

Make a tea. Parch de hog hoof, an' aftah yo' parch it, yo' put it in some watah an' make a tea, an' put some whiskey an' sweeten it, an' drink it. Dat's de bes' thin' in de worl' fo' pneumonia.

Ah've heard dat if yo' wanta a person tuh leave yo', why yo' git chew some peppah an' put it on de stove an' burn it, an' jes' git anythin' an' whip it, "Ole daviil, ah want chew tuh leave heah." Jes' whip it an' if dey comin' tuh de house while dat peppah's burnin', dey won't come back no mo'.

An' den tuh make a person leave ag'in, yo' git chew some salt - jes' lak yo' had visitors an' yo' didn't want 'em dere, yo' didn't want 'em evah tuh come back no mo'. Ah've tried dis. Jes' have yore han'fulla salt an' walk behin' 'em an' when dey git tuh dat do', jes' sprinkle dat salt on out. An' git chew a broom an' jes' sweep, sweep on out behin' 'em, on down de steps, an' talk tuh 'em as dey goin' on out, "Well, come back ag'in" - jes' sweepin' on out. Dey nevah will come back dere no mo'.

Dey say dat if a person bite chew an' yo' git a black hen's manure an' put it on dat place, why dere teeth will rot out.

Fish brine is awfully good fo' swellin'. If yo' swoled up anywhere, yo' use de fish brine, why dat's good.

Boil de cedah [cedar] - jes' boil it an' git chew a handfulla dat bushes an' boil it, an' take de watah an' put de fish brine in it an' bathe. Dat's good fo' de dropsy. Cedah is fine fo' de dropsy.

A watahmelon vine in de field, jes' split de vine near de middle, jes' split it de least bit, an' put some soda in dat an' let it close back up. Dat will kill yuh, really. An' a gourd will do de same thin'.

(If you put it in the gourd?)

Yes, an' den even in a watahmelon vine.

Yo' goes an' gits earthworms, if yo' have de rheumatism - git earthworms an' stew 'em up an' git de grease from de earthworms, an' rub yo'self good fo' de rheumatism.

Use de milk from a black cow, it's good fo' so' [sore] eyes an' it's good fo' so'es.

An' den ah heard dat de black cow's milk in Maytime wuz good fo' mos' any kin'a pizen [poison] in de month of May. An' her buttah in de month of May, May buttah an' May milk, it's good fo' de so' eyes, any kin' of so'es.

[The preceding black-cow milk, but not May milk, was used by the first *doctor* I interviewed; he removing from his patient *groun' puppies* an' something looking like fish lice - see p.938, lines 43-52.]

Dey jumped ovah de broom a long time ago, back in slav'ry time. See, dat's de only way de people had tuh marry den. Dey jumped ovah de broom - see, dey didn't have any license, an' dey jumped ovah de broom. Dat wuz considered bein' ma'ied. [For this rite, see also FACI 1st ed., 7325, p.369; 2nd ed., 10193, p.465.]

If yo' ketch a person asleep, well yo' kin git dere secrets. Ah reckon dat's ketchin' dere spirit, too. Yo' kin put a pan of watah or a cleah glass of watah undah a person's baid an' ketch dere spirit. Den yo' kin git chew a basin of watah, cool watah an' ketch a person asleep an' put dere right han' down in dere an' dey'll tell yo' evahthin' dey done.

Yo' kin write his name. Take jes' a piece of or'nary [ordinary] writin' papah an' write his name seven times an' write yores 'cross dat an' fold it tuh yo'. See, jes' fold it up in a small piece an' put it in de bottom of yore shoe an' weah it, an' he won't run aroun' nowhere till dat's gone.

Git a red onion an' write a person's name, an' bo' a hole in dat onion an' stick dat name down in de onion, an' carry it an' put it undah de eaves of de house, an' dey'll leave from dere, if yo' want 'em tuh leave an' not nevah come back.

An' den yo' kin write dem a lettah, tell 'em whut chew want on dat lettah, an' ca'y [carry] it tuh runnin' watah an' jes' throw it ovah yore lef' shouldah an' don't evah look back, an' tell 'em whut chew wan' it tuh do, an' dey'll keep on de way dat lettah went down de stream.

Yo' kin take cleah watah an' do a heap a thin's wit it. Kin put cleah watah undah a person's baid an' if dey don't know it's undah dere, jes' keep it undah dere an' dey'll pine away - jes' keep it undah dere. Ketch a person sick an' jes' put some cleah watah undah dere evah mawnin' an' say de Lord's Prayer, what-evah yo' want tuh tell 'em.

Tuh call a person's spirit, yo' have tuh have somebody tuh he'p yo'. Yo' gits two people if yo' wanta find out sompin from somebody. Jes' about midnight git chew a fresh aig fo' each person. Now, dat's two people. Now, dis is pa'tic'lah. Both of us git dis teakettle an' we put it on de stove. Both of us put de wood in de stove; both of us light de fiah; both of us set de table, an' we set fo' chairs tuh de table. We's not said a word de whole time we's fixin' dat aig. Both of us git holt of de ladle an' git de aig out de kettle. We take dat aig an' we peel it. We cut it on fo' parts an'; we put dat aig on each plate, a part on each plate an' sit down, an' whoevah dat chew call will come, if dere daid.

(If they are dead. That brings the dead spirit. Then what do you do?)

Whatevah yo' want tuh tell 'em, if yo' got nerve enough tuh sit dere when dey come. Yo' do dat at twelve a'clock at night, begin. An' all yo' do, let it be done befo' one a'clock - between twelve an' one - let chure wife be present. But each person - jes' de two of us.

[The preceding rite is a *dumb supper*, usually reserved for love-divination rites - see FACI 2nd ed., 9549-9584, pp.432-436.]

Ah heard dat mockin'bird aigs would bring confusion.

(What would you do with them?)

Well, dey bury de mockin'bird aigs undah yore steps. Take a mockin'bird aig an' yo' break a hole in it an' yo' bury de mockin'bird aigs undah de steps.

Well, if yo' burn fo' cornahs of de lettah an' throw it in runnin' watah, why dat person, why dey'll have bad luck. Or yo' kin stop 'em from writin' tuh yo'. Yo' won' heah from 'em any mo' if yo' burn de fo' cornahs of de lettah. Sometimes yo' kin sen' it back tuh 'em.

Den ah've heard of people gittin' some goofah dust an' puttin' it in a lettah an' sendin' it tuh de person. An' when dey git dat lettah, dey'll go blind.

Oh yes, too, an' ah've heard dat it's a root dat chew git called Eve-an'-Adam root an' dey put dat Eve-an'-Adam root in a lettah - jes' chip it up in a lettah an' send it tuh a person, an' dat would make dem have a shaky han'.

Ah know whut chew kin do. Yo' kin burn a person's name in a lamp an' dey'll disappeah. Jes' write de name an' put it in a lamp - jes' put it down in de oil an' burn it. Dey'll disappeah - yessir, dey'll jes' go on off.

Dey tell me dat if yo' git de bone out of a dead man's, a gamblah's han' - git de bone out one of 'is fingahs on 'is right han', dat chew'll be lucky wit dice or de cards.

(How would you wear that bone?)

In yore pocket, jes' put it in yore pocket.

Well, now, when a woman is ministratin', yo' git a-holt of one of 'er pieces dat she use, on de new moon, an' take a nail, a bran'-new nail, an' go tuh a tree, a hollah tree an' nail it down in dat hollah an' she won' min'strate any mo' -

she'll jes' pine away lak she has de T.B.

(You mean that tree is just rotten inside? That has a hole in it?)

Yes.

An' den yo' kin take some of dat blood an' stop it up in a bottle an' put 'er name in dat, an' den do lak ah said about de othah bottle. Stick de haid down in de hollah of a tree an' she'll pine away.

On de new moon, put dat in cakes fo' meals.

(That blood. What will that do?)

That will make 'em love 'em an' be crazy about 'em.

People say dey stop dat up in a bottle an' put chure name in dere an' bury dat in de tree, an' dat'll give yo' locked bowels.

(Put this bowel right in the bottle?)

Yes.

Dey say dat dey go tuh de fo'k of de road at twelve a'clock at night an' stan' right in de fo'ks of de road an' play, an' if yo' gonna be a good musician, why a spirit will come dere an' if yo' kin stand de spirit, why den yo'll be a good musician. At twelve a'clock at night.

If yo're tricked yo' git chew a bran'-new silvah dime an' put it undah yore tongue in yore mouth an' keep it in dere five or ten minutes, an' de silvah dime will turn black. If not, it jes' come out as it wuz.

(Did you ever hear of them drawing a circle?)

[I was expecting a treasure-hunting circle - see margin title MAGIC CIRCLE, p.123.]

Yessuh, an' namin' it, if yo' goin' cross ovah it. Jes' lak if ah see yo' comin' an' ah would jes' take mah foot an' jes' lak ah'm playin', jes' make a circle an' name it, where yo' goin' walk ovah it. Now, yore limbs will git sore an' yore laigs an' yo' cain't walk good - somepin lak a stroke.

Well, when de baby's eyes are sore, yo' know a newbo'n baby's eyes, de mothah jes' takes de breast milk an' milk it in de baby's eyes. Dat's one of de best thin's in de worl' fo' a sore-eyed baby, de breast milk.

An' den when de baby has de thrush, take one de baby's diddies an' wipe his mouth out. Dat cures de thrush.

### YOUNG "READER"

(WHAT PERCENTAGE OF THE PEOPLE WOULD YOU SAY  
BELIEVE THAT THEY CAN BE "TRICKED" OR HOODOOED  
WHAT PERCENTAGE WOULD YOU SAY OF BOTH WHITE AND COLORED?).  
WELL DERE SOME PEOPLE DAT DON'T BELIEVE DAT CHEW  
KIN PUT A SPELL ON 'EM AN' SOME [BELIEVE] YO' KIN...  
IT'S MO' DEN HALF OF 'EM BELIEVE IT  
DEN DERE DO DAT DON'T BELIEVE IN IT  
CUZ IN DE OLDEN DAYS PEOPLE DIDN'T BELIEVE IN SECH AS DIS...  
BUT NOW IN DE WORLD YO' KNOW IT'S MO' DE YOUNGAH RACE...  
SEE DEY UNDAHSTAN'S MO' ABOUT IT  
AN' LOTS OF 'EM DO'S MO' DEN DESE OLDAH PEOPLES  
BUT DE MAJORITY OF 'EM YEAHS AGO  
DEY DIDN'T BELIEVE IN SECH AS DIS  
BUT MO' DEN HALF OF 'EM BELIEVES IT NOW

YO' KIN DO WORK ON DE DA'K OF DE MOON...FO' COLORED [PEOPLE]...  
ON DE LIGHT OF DE MOON IF IT'S A WHITE PERSON



A BRAN'-NEW PAIR OF SCISSORS AN' HANG 'EM OVAH YORE DO'  
IF DE PERSON [WHO STOLE FROM YOU] COMES IN YORE HOUSE  
YO' FIN' OUT DESE SCISSORS WILL DROP...  
AN' IF DE PERSON DON' LIVE ROUN' DERE CLOSE...  
A SPIDAH [WILL] WRITE ON DESE SCISSORS DERE NAME  
AN' ADDRESS...OF DIS PERSON WHUTEVAH STOLE DIS HEAH

MEMPHIS, TENNESSEE

[This is the young woman in Memphis who came in without saying a word, pulled out a deck of cards, ran a few of them on my interviewing table, and began to tell my fortune. Meanwhile, except for my greeting as she entered the door, I sat there like a bump on a log, forgetting to turn on my recording machine. Immediately after laying out the first row of cards, she started to interpret them. As I looked back upon this experience later I wondered whether her silence was a stage prop or a magic act, the latter conferring success upon her venture or increasing her interpretative power. She had been brought up by and among older people; once again a craft being handed down through a family. What she says about more hoodoo than formerly among the *old-timers* is true. She also could have added the craft changed slower in country districts than in cities. Commercialism changed and is still changing the old witchcraft and conjuration. I must pause here to add something that happened yesterday.]

[This morning (November 6, 1972) on the 7 o'clock CBS televised news, I saw and listened to a brief report showing some black people in Beaufort (Bū'fert) County, S.Car., reviving their African tribal dance. More interesting to me was the sheriff, 26 years in office, who related some of his experiences with hoodoo. Mentioned were one of the *Doctor Buzzards* (see pp.891-905) and the after-my-time *Doctors Bug and Eagle*. The surprising thing said by the sheriff went like this: *years ago few white people believed in this sort of thing, but now more than 60% of them are believers! More whites than blacks believe in hoodoo!* The Beaufort newspaper reporter then introduced a young white man with a spell. Finally a psychiatrist in Charleston was asked, "Is there anything true in hoodoo?" The doctor gave the only possible reply under the circumstances, "If you believe it, it is true for you." Amazing was the statement made by the national anchor man, who opened the interview by informing us that witchcraft had died out everywhere in the United States except the Southern States. Where has he been all these years! Even if he has never heard of FACI and HOODOO, a visit to the nearest paper-back stand or the reading of daily newspapers would enlighten him.]

[Here is a convenient place to summarize references to what informants say about the numbers of people, black and white, who believe in hoodoo and witchcraft: see title quotation, p.1860, from p.1870; pp.I-II, INTRO., vol. 1; white believers, not numbers, p.1909, line 36-43; p.894, line 34; p.897, line 24; and probably other places.]

[Among a number of new beliefs, I find most important two rites of divination by belching. These may be my only examples of belching, surely rare in folklore.]

[*Memphis, Tuesday, May 24, 1938 - 924 - \$5 - girl 25 - excellent - from Numbers Book 885-977. \$5 was money during the Great Depression. Her material came from cylinders B39:2-B43:12 = 1497-1501.*]

Git a bran'-new file an' put it right undah dere. If yo' haven't got any steps, undahstan', dig up a hole aroun' de side of de buildin' an' put dat file

in dere, a bran'-new file. Don't git no ole file, jis' git chew a bran'-new file an' put it undah dere an' covah it up wit jis' a small amount of dirt, an' jis' let dat file stay dere. Ah guarantee yo' wit'in a week [7 days] dey'll be gone.

Git chamber lye, see, an' save it. Save it up, yo' know, jis' lak - yo' don' have tuh have a whole slop jar full of it, jis' save it up until yo' git a 'mount dat chew want. Git some Red Seal Lye - not any othah kinda lye. Git chew some red peppah an' some salt. Put it on an' let it boil - come tuh a boil yo' undahstan' an' scrub yore flo' wit it, an' scrub dis house in it. Scrub in front of de walk. An' wit'in a week, it may be - yo' know some people come in an' look at it an' may not rent it firs', but in a week aftah dat stuff settle down good, an' git dat house fumigated good, somebody come an' rent it an' yo'd have good tenants.

(If I want to rent the house to somebody.)

Git chew some red peppah - dis red pod peppah. Git chew a pod of it an' wher-evah dis heah fellah whatevah yo' want tuh move, got'a walk at - yo' take dese seeds an' beat 'em up good. Grin' it up an' jis' sprinkle it all roun' where he got'a walk at an' dat's all tuh 'im.

(He won't rent the house then?)

No, no.

(You mix up the red pepper with the ground pepper?)

De groun' peppah an' de groun' seeds, yo' kin use 'em tuhgethah - jis' so yo' groun' 'em up intuh lak a powdah-lak an' sprinkle 'em roun' dere where dis fellah whoevah it is has got'a walk.

Well, dey kin take yore foot track, jis' lak dey scoop up de dirt - undahstan', fo' instant [instance] - an' sprinkle it roun' yore house. Dat's tuh put de jinx on yo'.

Dey kin take de dirt from yore footstep an' sprinkle pee in it, wit'out movin' it, yo' undahstan'. Jis' pee in it an' dat makes bad luck tuh yo'.

Dey kin take yore dirt an' take it tuh a fo'ks of a road an' bury it, an' make yo', yo' know, go astray from home; yore foot track where yo' walk at [bury] at de fo'ks of de road. But dey got'a take dis print, undahstan', dey cain't git dis othah dirt. An' dey kin pee in it, undahstan'. Dat will jis' make yo' wandah roun' diff'ren places. [A penciled note of mine reads, "Full transcription very windy; this substantially what she says."]

(Get a twig from a peach tree?)

Uh-hunh, but it cain't be daid, undahstan'. Yo' got'a git chew a fresh twig from a peach tree an' take it an' put it in a bottle. Put it in watah an' let it set dere fo' about a week an' den when yo' take dis bottle yo' gotta hide it somewhere in a dark place dat no one kin see it, yo' know, an' don't chew even let no light come tuh it at all wit'in a munt's time. An' all dat will go away. But yo' got'a git chew a fresh peach-tree twig.

(No one can harm you then.)

[This is my only example of the peach-tree twig rite for protection against harm (or originally witches?). Is this one of the simple rites before commercial products entered witchcraft or hoodoo?]

Dey kin bury yore fingahnails an' toenails an' make yo' have spells - jis' lak yo' have dese heah foamin' spells at de mout'. Dey call it apoletic [apoplectic] fits.

Yo' kin TAKE YO' SOME SALT AN' WATAH AN' SODA JIS' AS HOT AS YO' KIN BEAR IT AN' DRINK IT, an' aftah yo' drink it, if yo' belch - undahstan', aftah yo' drink dis salt an' watah an' soda, IF YO' BELCH FREQUENTLY, YO'S ALL RIGHT; but if yo' cain't git no gas or nuthin from yore stomach, yo' kin tell it ain't somepin right about chure body. See, yo' kin take a person, lak fo' instant, yo' kin TAKE A LITTLE VINEGAH AN' SUGAH AN' SALT AN' DRINK IT WIT'OUT DE SODA see, an'

IF YO' START TUH FOAMIN' AT DE MOUT', IT'S SOME PIN WRONG WIT YO'; **but if yo're a straight person**, yo' ain't got nuthin lak dat [witchcraft or hoodoo] - **yo' jis' be natural** [nothing unnatural has been done to you]. But if yo' **start tuh belch-in'**, yo're all right. But if yo' don't belch when yo' take dis **soda dere's** somepin wrong wit yo' an' yo' kin tell if yo're not right. See.

[The preceding two rites of diagnosis (for similar ones, see pp.165-217) are probably my only examples of belching.]

Dey kin take some of yore hair an' put it in a bird, yo' undahstan'. Well, dey kin jis' ketch a couple-a stran's of yore hair, eithah one stran', an' pull a feathah out of a bird an' put it in dis bird where dis feathah is pulled out. See, undah his wing, an' let dis bird fly away wit dat. Dat'll make yo' be crazy.

If dey git hold of a person's *chamber lye* an' use it aroun' dey house, yo' undahstan', fo' scrubbin' wit, or in front of dey house, or somepin lak dat, dat'll throw a spell of sickness on 'em. It won't harm 'em in no othah way but throw a spell of sickness on dem an' dey'll have tuh go tuh some TWO-HAIDED PER-SON tuh git it off. Dey cain't git it off naturally [a Doctor of Medicine would be useless.]

(That is, if somebody came here and they got hold of my *chamber lye* and scrub around my house with it, that would harm me?)

Not roun' yore house - around dere house.

Yo' kin take dat [hat] bow an' weah it in yore shoe, undahstan'. Put chew some salt an' red peppah an' make dis man do as yo' say, undahstan'. Jis' lak if yo' tell 'im tuh do somepin an' prob'ly he didn't wan'a do it, but yo' take de bow an' put salt an' peppah an' weah it in yore shoes - jis' de bow, weah it in yore shoe. An' if yo' wanta, pee on dat bow jis' 'bout once a week, or some-time twice a week. If yo' see thin's goin' off [the spell weakening] or de lak, yo' kin take an' pee on de bow - dat's whut dey call oilin' it, oilin' de bow. Yo' could weah dat in de lef'-foot shoe.

Yo' kin take a person's shoe an' - jis' say fo' instant, heah's de shoe. Yo' kin take dis part out. Take dat innah sole out an' write dere name in it - write it on papah an' put it undahneat' of heah an' let 'em weah it. Don' make no diff'ren whoevah got'a weah de shoe. Let de shoe be worn aftah yo' write dat name on de papah, but chew got'a write it down dere three times. Undahstan' [demonstrates], cross dis way on de papah an' cross disaway - three times comin' dis way an' three times comin' dis way. [Make three crosses.] An' dose people's [that person] will jis' wandah aroun' de streets. Dey're [the person is] **not** harmin' de peoples, as othah peoples would be, 'cuz dey [other people] **are not** addressed [by name] dere, see. Dat make 'em a *wandahin' mind*, if yo' write dere name on it.

Den yo' kin take a shoe an' burn it. Take a man's shoe, 'cuz yo' cain't use no woman's shoe lak dat. But yo' kin take a man's shoe, de lef'-foot shoe, an' burn it an' it will run 'im stone crazy. A man's shoe, yo' kin take an' burn 'is lef'-foot shoe, an' burn it an' run 'im stone crazy.

Bury it [shoe] undah de do'step undah wherevah dey live an' dat'll run 'em stone crazy.

Yo' kin take a woman's stockin' an' kin bury it undah dat do'step an' run 'er crazy.

Yo' kin take a woman's stockin' an' jis' lak when she firs' tuh ministratin', wash dis stockin' or eithah dis man's sock in dis ministration when yo' firs' start - not aftah it is on two or three days, but when yo' firs' start. Take dis woman's sock an' yo' pee in de watah an' wash aftah yo' ministratin', an' wash de sock an' let 'er weah it. Dat'll make her crazy. **Yes, kin do it tuh anothah**

woman or eithah a man. Yo' kin take a man's sock an' wash 'em - take his sock an' wash 'em an' let 'im weah 'em an' dat'll make 'im crazy.

(When the woman first starts to menstruate, and that will drive him *crazy in the head.*)

Well, ah kin take a pair of a woman's undahweahs an' weah 'em mahself, aftah she had wo' 'em, weah 'em mahself, an' take de seat out of 'em, undahstan'. Jis' take de seat out of 'em an' weah it right undah de piece where ah wus tellin' yo' 'bout - write de name - cross put it [cross the names, one over the other], undahneat' of yore shoe. Weah it undah de [inner] sole of 'er [his] shoe an' she can't have no dealin' wit no kinda man - a woman [can't].

Yo' kin take a man's, yore husban's or any othah man's, an' weah 'is'n de same way in de bottom yore shoe. He cain't have no othah woman 'cuz he cain't *raise no heart.*

Jis' lak if ah have yore pitchure an' ah wan' chew tuh come back, ah kin turn it tuh de wall an' fo' nine days. If yo' anywhere in town roun' dere yo'll come; an' if yo' anywhere off, yo'll write.

An' eithah yo' kin take a person's pitchure, if yo' mad wit 'em an' yo' don' wan' 'em roun' or somepin lak dat. Yo' kin bury it upside down in de groun' an' call dere name three times, aftah yo' bury dis pitchure, an' dey nevah would wandah roun' or give yo' no mo' trouble aroun'; 'cuz dey won't nevah come neah yo' no mo'.

Den yo' kin take a tin foil [tintype] an' bury it upside down an' cuz de person death. Yo' know whut ah mean - one dose tintype pitchure.

Jis' fo' instant [instance], if ah wus goin' make a PARABLE of yo', see, ah would take an' cut it out - as a parable of yo'.

[Word *parable* is occasionally used instead of *for instance, etc.*]

(You mean you would cut out my 'type.)

Yo' [ah] kin cut out chure 'type - see, a parable of yo'. Have it plain, undahstan'; don' write nuthin on it. Take it tuh a windah an' read three verses in de Bible an' place dis right 'cross de Bible where ah read dese three verses in any chaptah yo' want tuh. Make a wish, undahstan', an' jis' open de windah an' let dat piece go right on. See.

(It will blow away?)

[There are TWO TYPES OF MAGIC BLOWING RITES: (1) blow with your breath or let someone blow with his; and (2) let the wind either blow the object away, or back and forth - the latter usually being an article tied loosely to a tree.]

Uh-huh, if ah wish yo' daid, or if ah wish yo' luck, an' if ah wish anythin' fo' mahself. Well, aftah ah read dose three verses - see. But ah've got'a go tuh a windah, open windah, wit no one in de room but mahself, see. But it's got'a be yore 'type, an' call yore name when ah'm done makin' dis wish. Jis' lak ah [say, "I] wish yo' daid" - whatevah yore name would be. Or say, "Ah wish yo' luck," or, "Ah wish So-an'-so tuh mahself," or somepin lak dat. But ah couldn't take yore 'type, undahstan', an' make a wish tuh me fo' somebody else. But ah have tuh make dat wish from yo' tuh me, see, or from me tuh yo' [because] dat chure 'type.

Sho' [sure]. Yo' kin take graveyard dirt an' make it up wit vinegah an' git chew some dese okray [okra] seeds.

(Those green pods.)

Uh-hum, but it's [the small seeds inside the pod gone to seed] got'a be dry. Yo' kin take okray seeds an' beat 'em up, yo' don't have tuh grin' 'em. Jis' beat up dese okray seeds an' put 'em in dis graveyard dirt an' sprinkle it roun' in mah house or anythin'. An' if ah wish yo' bad luck, ah kin make dat wish; an' whatevah ah make a wish tuh, it'll come true. An' whatevah - if ah sprinkle

it on de baid - lak if yo' mah husban' fo' instant, an' if ah sprinkle it on yore baid, well yo' cain't have no dealin' wit no othah woman, see. But yo' got'a have special graveyard dirt. Yo' cain't use jis' ord'nary dirt, yo' got'a use it where people has been buried - see, fo' tuh make anythin' come true what chev make a wish.

Well, yo' kin take a bone from a person's body - jis' any part of a person's body an' let a dog gnaw it, undahstan'. An' if yo' kin git holt of dis dog gnawin' it, yo' kin keep dis dog in a coal-house [shed] or in some kin'a closed place an' let 'im gnaw on dis bone - but he cain't eat it up, undahstan' - an' jis' let 'im gnaw on dis bone. Git yo' a piece of red flannel an' put dis bone in it an' if it's a daid person - if it's a daid person's bone, dey'll come back an' tell yo' somepin in yore sleep. If it's not a bone of a person's body, yo' see, it won't be no kin'a vision tuh yo'. But if it's a bone of somebody's body - aftah yo' put it in dis flannel an' dis dog been gnawin' on it, well dis person whutevah dis bone came from will come aftah yo' an' gi' yo' some kinda idea in yore sleep where yo' kin do somepin. Undahstan' - some kin'a way where yo' kin git luck.

[The preceding dead person's bone kept in red flannel is a *hand* - see DEAD, BONE FROM, p.543.]

Well, yo' kin take a lil'e ole matchbox an' make one [coffin] out of a match-box. Yo' kin take some wood an' make some [a coffin] out of it. Well, yo' gits dat fo' an idea - give yo' an idea on it.

Yo' kin take somepin an' make it lak de shape of a coffin an' fix it. Take yo' a brick, some red brick - yo' cain't use dis othah kin'a brick. Take yo' red brick an' beat it up real fine an' git chew some con'strated [concentrated] lye an' put it in dis coffin. Whatevah house yo' go intuh undahstan', jis' lak if yo' come in dis house heah. Some peoples use 'em, yo' know. Yo' kin make 'em small enough fo' 'em tuh stay in dere pocket. Yo' kin come in dis house an' wondah why in de worl' yo' haven't got no money. Yo' kin touch a person [make him give you something for nothing], but yo' got'a have dis red-clay [red-brick] dirt an' red-con'strated lye. [The lye is not red, the red is on the label of the can - *Red Devil Lye, Red Seal Lye*, etc.] An' put in dis red dirt, mix it up tuhgethah - no watah or nuthin. Yo' come in dis house an' yo' haven't got any money. Yo' wan'a room from heah. Well, yo' explain to de lady dat yo' haven't got any. She's not goin' wan' chew tuh rent dis room so bad, but she'll tell yo', "Well, ah'll try yo' fo' a week, but in dis week yo' try tuh have somepin." Well, yo' kin live right on aftah dat week, an' if yo' ain't got nuthin nex' week, she'll tell yo' de same thin' when yo' come up an' tell her somepin. All right. An' yo' kin take dis coffin, say fo' instant, an' go in places - sto's an' thin's lak dat an' ast peoples fo' diff'ren thin's. Dey are not - it's not yore motto or yore idea dat chew wanta do dese thin's, but it jis' a thin' dat dey have yo' undahstan'. But it go ag'inst yore will - see, anythin' ag'inst yore will which yo' wouldn't do. Dat's de idea. Den dey usin' dose. Dat's fo' a demonstration fo' deyself. But still yo' don't know ah have it, undahstan'. But ah'm astin' yo' fo' somepin dat ah want.

[The preceding mock-coffin *hand* (see COFFIN, pp.536-542) is a device to trap a spirit, who by dwelling in the mock coffin will power or activate the *hand*. The coffin shape and the red-brick dust symbolizing blood trick the curious spirit into entering a new home. The lye protects the wearer or the *hand* should the spirit cause trouble before or after entry. The lye also guards the hand against any ill-wishing or counter magic by some other person.]

If it's a [tomb]stone an' yo' got a pocketknife, an' yo' kin chisel off de stone, yo' git it [some tombstone dust]. An' if yo' haven't - some of 'em done

have de stone headbo'ds [= tombstones] wit de name on it. Dey have wood - undahstan', dey have 'em diff'ren woods. Well, yo' take a knife an' jis' chip - yo' know, git off a li'lle piece of dat. Well, yo' kin take it an' take yo' some of yore chamber lye, see. Take yo' some of yore pee, an' if it's wood, yo' take dis wood an' chip it up real fine in somepin, an' put it in a li'lle brown piece of papah, see; an' if it's stone, yo' take it an' beat it up real fine. Yo' don't have tuh have a large piece. Jis' take a small piece of it an' beat it up real fine an' put chew [the tombstone dust into] a small piece of brown papah, an' den weah it [this *hand*] nex' tuh yore skin wherevah yo' go, an' whatevah yo' wish an' whatevah yo' ast a person fo', it's good fo' dat.

Yo' kin take, but chew have tuh buy expensive candles - yo' kin buy yo' a candle fo' a dollah - an' git chew some dis heah incense. See, if yo' git chew some dis incense dat's real good incense, such as *Glorene Incense - Glorine Incense* an' take yo' a candle an' put it in yore stalk, one dese candlesticks, see, an' burn dis candle an' burn dis heah incense, dis *Glorene Incense* at de same time. An' jis' lak if anybody come in yore house, if dey have got any money an' yo' ast 'em fo' it, dey cain't deny yo', see. Yo' kin use dat, or eithah if yo' burn dis candle an' jis' lak - people use 'em fo' monuments [saint statues] in a way. Yo' kin pray to dese candles an' wish fo' diff'ren thin's an' befo' two or three days yo' kin git 'em [your wish].

Say, fo' instant, yo' kin ketch a live frog, see, an' put 'im in yore pocket, an' as long as yo' kin keep 'im in yore pocket an' long as he ain't jumpin' in yore pocket, yo'll win; but if he start jumpin' in yore pocket an' die, yo' have tuh quit gamblin' [for jumping frog and gambling, see p.557f., Nos. 1878-1883].

Aw sho'. Yo' kin take yo' some dis heah cayenne peppah - not dis pod peppah. Jis' take yo' some red peppah an' take yo' some sugah an' some salt an' put it in yore pocket, an' have yo' enough in it so yo' kin sprinkle it aroun' yore table, undahstan'. Git chew some 'bacca an' chew it at de same time, see. An' don' jis' stan' at one part of de table an' gamble. Walk aroun' de table to diff'ren places where dat yo' - yo' know, as long as yo' gamblin', always have de 'bacca in yore mout' whethah yo' chew 'bacca or not, see. Spit some out an' den go roun' de table in diff'ren places an' sprinkle dis heah salt an' black peppah an' cayenne peppah an' de sugah aroun' de table. It's lucky.

Write de boss name - write his name down nine times on a piece of papah an' put it in yore lamp when yo' go home an' burn it. Yo' may not git a job when yo' firs' go an' ast 'im, but chew take his name an' write it down on a piece of papah, brown papah, jis' dis sack papah. Write it down on a piece of papah fo' nine times an' take it home an' burn it in de lamp an' turn dis lamp down real low an' continue tuh burn 'is name. An' whenever yo' come tuh 'im an' ast 'im fo' a job, dat'll make him ca' [care] mo' fo' yo' an' he'll soon give yo' a job.

Den yo' kin take dat name fo' instant, yo' know, burn it fo' diff'ren thin's whut chew want. Yo' kin take dat name an' write it down nine times on brown papah. Should yore rent man come tuh yore do' an' knock on yore do' an' yo' haven't got money tuh pay 'im an' yo' needs de money, undahstan', an' yo' wan' 'im tuh be easy wit yo' if yo' kin. Yo' may be on de [point or verge] of bein' reahed [reared = kicked] out, but yo' jis' tell 'im, say, "Well, ah haven't got chure money now, but as quick as ah git it ah'll bring yo' some, or eithah whenever yo' come out heah, Wednesday or Thursday," whatevah day he come, "ah'll try mah bes' tuh have yo' some." See. Well, he won't be as ba'd. But if yo' won't do dat, he will come roughah. Yo' may done 'scape 'im two or three weeks - somepin lak dat. But chew gotta write de name down nine times on brown papah.

Git chew some lye, some yore *chamber lye*, an' save it up an' scrub all roun' yore place - all in yore house an' let chure house fumigate good wit dat, an'

yo'll git mo' trade den yo' needs.

Yo' git chew some *Red Seal Lye*, see, an' scrub yore house out good, an' all 'cross yore walks evah mawnin' an' evah night. As yo', yo' know, pee in de slop jar, jis' throw it out all in front of yore place wit dat Red Seal Lye in it.

(That will keep the law away.)

Uh-huh.

Git chew some cayenne peppah an' black peppah an' some li'le sugah an' salt an' jis' sprinkle it all roun' where dey [police] got'a walk at an' yo' won't be bothahed wit 'em. Make no diff'rence how mad dey be, if dey come roun' dere. Firs' an' las' dey come roun' dere an' a-laugh an' talk wit yo' - somepin lak dat an' den go on away.

Yo' kin take jis' befo' yo' go down tuh de judge, undahstan' - if yo' kin git chew a piece of tabacca. Have yo' heard dis apple sun-cured tabacca? Ah have nevah use any othah. [Down in the Bluegrass Region of Kentucky, which I know fairly well, I have seen any number of sun-curing tobacco barns with shuttered sides.] Well, yo' kin git chew a piece of apple sun-cured tabacca an' jis' put chew a li'le in yore mouth, undahstan', an' a brown piece of papah undah yore tongue. An' de mo' yo' talk wit de judge, de easier he'll git wit chew on yore case. An' if yo' git a sentence it's not goin' be a heavy sentence. Ah mean, if yo' git a fine it's not goin' be a heavy fine, see, whatevah he give yo'. But yo' got'a use dis apple sun-cure tabacca an' take yo' a brown small piece of papah an' put it right undah yore tongue.

Jis' lak, say fo' instant, yo' kin take a woman when she's ministration. Yo' know, wash 'er pieces out - she kin take an' wash 'er pieces out an' use two or three drops of dat in 'is coffee. An' if he's a heavy whiskey drinker, in about a week time - she kin use it in 'is coffee a week - he'll let whiskey alone completely - [inconsequential matter follows].

Well yo' kin do work on de da'k of de moon, fo' instant, fo' colored [people]. Jis' lak yo' have somepin an' yo' angry wit some colored people or somepin lak dat, yo' go on de da'k of de moon - yo' kin do work if it's 'ginst dem, see. An' on de light of de moon, if it's a white person, yo' kin do work on de light of de moon against dem - against de white person. [This is not commonly believed - light of the moon for white person, dark of the moon for black person.]

If a person steal - jis' anythin', make no diff'ren whut it is, if dey stole from yo', yo' may not know dere name, undahstan', whoevah stole dis heah from yo'. Yo' kin take yo' a bran'-new pair of scissors an' hang 'em ovah yore do'. If de person comes in yore house, yo' fin' out dese scissors will drop, see. An' jis' hang 'em up so, not whah [where] dey hang down heah, see, but jis' hang 'em up jis' lak dat piece up dere [demonstrates but I do not comment]. Yo' hang dese scissors up dere an' if de person don' live roun' dere close - well, yo' know one thin', a spidah [will] write on dese scissors dere name an' address an' evahthin', of dis person whatevah stole dis heah. But chew got'a have a bran'-new pair of scissors whut chew use. An' if de person come in an' out chure house, when dey come in dese scissors will fall an' yo' know it [know who it is].

(If the person does come in the house, the spider will write their name on the scissors over the door?)

Uh-huh, ovah de do' but chew got'a hang 'em on a string, yo' know, right on de do' - not on a nail. [A penciled note of mine made while checking transcription reads, "Dog barks and confuses words."] Yo' have a nail up dere tuh hang de string on, but if de person come in do' dat stole anythin' from yo', de scissors will drop. But if dey don't, a spider will write dere name an' address on dese scissors, but dey gotta be bran'-new scissors - [write them] in spiders

thread see, an' yo' kin undahstan' it.

[This is a spider-web diagnosis (pp.165-269) or divination - my only example of it I believe. The spider of course does not write the thief's name and address; the spider merely spins a web over the scissors - naturally, if the scissors hang down from the string and nail long enough. But you do have an opportunity to find and decipher the thief's initial in the web. For the letter M in spider's web meaning Marriage in love rites, see FACI, 2nd ed., 9090, p.411.]

Uh-hmph. Yeah, yo' kin take it but chew got'a put it behin' somepin, or yo' could put it undah yore baid. Yo' kin take - jis' say fo' instant, if yo' smokin'. Yo' kin take yore smoke an' pee in yore slop jar an' [or] put chure ashes in dere, if dey cigahettes or if yo' use 'bacca or if yo' don' use anythin' - jis' spit in yore chamber lye, undahstan', an' set it undah yore baid, see, an' jis' make a wish. Whatevah yo' make dat wish, don' say nuthin tuh nobody 'bout dat wish. Jis' come in an' make yore wish an' lay down, an' if anybody comes tuh dis do', make no diff'ren how sound yo' sleep, or dey try tuh come in dis room or somepin lak dat, yo'll heah 'em. Even if de do' ain't locked, dey goin' tuh make some kinda noise outside de do' befo' dey git in. If yo' use de cigah yo' kin knock de ashes in yore *chamber lye*, but chew got'a pee in it - pee in de slop jar firs'. Or yo' eithah got'a spit in dere, if yo' don't use no kinda 'bacca or don't use no kin'a snuff - plain spit in yore *chamber lye* an' shet it up undah de baid, see.

(That will warn you if thieves are trying to come into your room?)

Yes.

Take her shoe if she wan'a an' turn it up sideways - up sideways dis way [demonstrates].

(On the side.)

Uh-hunh, on de mantel or anywhere up high ovah [his] haid, undahstan'. She kin take her undahweah an' put it up a chair - let it be ovah 'is haid. Jis' spread it 'cross a chair ovah 'is haid - anythin' dat ovah 'is pillah, ovah 'is haid, eithah on de baid. Her undahweah - or she kin take her shoes. He won't wake up until she move dis heah piece.

Yo' kin take a match an' trim it down till it git real keen at de end an' jis' - if it's real keen at de end, yo' kin use it. Jis' say if yo' lay it undahneat' de *congoleum* [trade name for an inexpensive type of floor covering], but always have de sharp point towards de do'.

An' if yo' wan'a make a wish fo' somebody tuh come tuh yore house - yo' use 'em fo' makin' wishes fo' people come tuh yore house, undahstan'. Dey call it sharp luck, yo' undahstan'. Yo' turn it - yo' put it undahneat' de *congoleum* an' turn de point tuhwards de do'.

(And make a wish for a person to come?)

Yeah, fo' a person tuh come.

An' if yo' got a needle, yo' kin stick it anywhere up side de wall wit thread in it. Jis' say fo' ninstant, yo' take it an' stick it up undah dere an' let de point part hang down. Well, yo' kin have 'em make a wish fo' dat - fo' somebody come tuh yore house fo' *sharp luck*. Yo' know, jis' lak if yo' in de gamblin' business or somepin lak dat, an' yo' make a wish fo' diff'ren' *hustlers* tuh have money an' thin's come tuh yore house - tuh come roun' yore place, or whiskey buyers or somepin lak dat tuh come roun' yore place. Yo' kin use matches fo' dat an' yo' kin use needles, but yo' cain't use no pins, 'cuz a pin is got a haid on it an' dat haid yo' cain't use it. But dat match, yo' kin take an' burn dis match haid off, undahstan', an' use dat part as de point part.

Git 'er some blue seal vaseline an' grease up in 'er good, undahstan' befo' she git in bed - grease up in 'er good wit dis *blue seal vaseline*. An' den git 'er some laudanum if she kin - yo' know, from whatevah doctor she use - if she



kin git a doctor's prescription [usually called 'scription or perscription]. An' git 'er some dis laudanum an' take dis laudanum an' make her a poultice-lak, an' weah it right roun' 'er weise [waist], wit dis laudanum in a belt. An' she won' have no pains at all, yo' know, as hard as she would have if she didn't use 'em. Jis' laudanum an' blue seal vaseline - grease up in 'er.

Yo' kin git cow manure tuh use it fo' fevah. Take yo' some cow mamre an' git chew a piece, a clean piece [of cloth], an' put it in watah an' boil it good an' git all de strength outa it.

If a person is got blue balls - yo' know, take dis hoss-manure [hoss = horse], if a person is got blue balls or eithah is got de gravels. Yo' know whut gravels is. If dey got dat, yo' kin take an' boil it an' make a tea fo' 'em tuh drink. Co'se it's a bad taste but yo' kin use it fo' gravel or eithah fo' blue balls, tuh make de blue balls go down an' make de gravel go out yore system.

Well, dey kin take chicken feathahs an' burn 'em - see, an' put cayenne peppah an' chicken feathahs an' burn 'em in a stove yo' know, an' jis' call yore name while dey burnin' dem feathahs an' jis' wish diff'ren thin's would happen tuh yo' an' it's bad luck put on yo' fo' burnin' dose chicken feathahs. Jis' say fo' ninstance if ah buy a chicken. Or eithah ah don' even have tuh buy a chicken. Ah kin jis' go somewhere roun' a chicken place where dey have chickens, a poultry house or somepin lak dat, an' git dese feathahs an' burn 'em, undahstan', an' put cayenne peppah.

Yo' kin take de hair of a dog an' de hair of a cat an' make luck. But chew got'a git chew some sulphur. Git sulphur an' git chew some dis heah - an' some potash. Git chew 'bout a tablespoon of sulphur an' a tablespoon of potash an' mix it up tuhgethah. An' take yo' some - jis' de clippin's of a dog hair an' clippin's of cat hair, an' mix it tuhgethah an' weah it nex' tuh yore skin; jis' lak if yo' go tuh a gamblin' house, it's lucky tuh yo'.

An' yo' kin go tuh diff'ren out parties, or eithah a woman kin go out wit a man, yo' know, an' jis' make him lucky tuh 'er. She'll weah it nex' tuh 'er skin, see, in any kinda piece. It don't make no diff'ren jis' so she weah it nex' tuh 'er skin an' tie a string tuh it. Put it in a bag an' weah it nex' tuh 'er skin.

Yo' kin take de blood of any kinda animal an' drop it in watah an' drink it, if dey still alive, but if dey daid yo' cain't use it. But if yo' kin take de blood of any kinda animal an' drop a few drops in watah an' go out somewheres, it lucky tuh yo'. But chew got'a drink dis watah undahstan'. Drop a few drops of blood from a dog or cat or any kinda bird or somepin lak dat, if dey still lives on, but if dis animal dies yo' cain't use it. It won't do yo' any good [is] whut ah mean.

Yo' kin take a twig from a dove - yo' know, a feathah. A feathah jis' lak a twig yo' know. Take a feathah from a dove an' take some of yore hair an' push it in dat dove's - in dere where yo' pull dat feathah out. An' jis' push dat feathah back in dere on dat stran' of hair, an' let dat dove fly away. Dat'll cuz yo' tuh be crazy, undahstan'.

Or yo' kin take a bat an' take a twig of yore hair an' put it right undah-neath dis bat's wing. See, but chew got'a tie it undah dere. See. An' let dis heah bat fly away wit it, but he got'a lose dis hair see. An' dat makes luck tuh yo', but yo' won't go crazy from a bat.

But chew kin let a bat take yore hair, an' jis' lak if he pee on yore hair - if de bat pee on yore hair it's bad luck tuh yo'. But if he move dis hair befo' he pee on it - but if he pee on dis hair befo' he loses it, it's bad luck tuh yo'; but if he don' pee on it befo' he loses dis hair, it's good luck tuh yo'. But yo' got'a do dat yo'self, wit chure own hair. If somebody else do it, it's bad luck tuh yo'.

Git dirt daubah's nes' an' use it wit vinegah an' it's good fo' any kinda stains [strains], burns or.

Yo' kin take a part of a hawk, if he's eaten anything recently. Yo' kin take, jis' say a feathah of a hawk, if he's eaten anything lately an' use it - jis' say fo' a pen roun' de house, fo' a ink-pen roun' de house. It's lucky fo' dat.

If dis buzzard should happen tuh kill hissself in some kinda way, if yo' kin git a part of 'is body, an' jis' keep it roun' de house say, fo' a ornament or somepin lak dat. But yo' got'a use it wit salt. Jis' put salt on it an' keep it washed in salt an' watah, undahstan', an' use if fo' ornaments roun' de house it's lucky.

Ah've taken lemon peel an' boil lemon peelin' an' used abject oil in lemon peel an' jis' put it in de stove an' let it dry - see, an' take dis lemon peelin' which is dry. An' aftah it's dried out yo' take de juice of it whut chew boil it in, undahstan' an' yo' know, cook wit it, undahstan'. Yo' firs' cook it in somepin tuh eat. Jis' say fo' ninstance fo' yore husban'. An' den yo' take de dried out part an' jis' lak if yo' goin' cook anythin' sweetenin' fo' 'im or somepin lak dat, yo' put it in dere an' 'bout two or three drops of dis cons'-trated lye an' put two or three drops of watah, see, whut chew use fo' cookin'. An' dat'll make him stop runnin' roun' from home.

Yo' kin take orange peelin' an' drive peoples away from yore house dat chew don' want roun' dere if yo' boil it in watah - boil it in watah an' den take de peelin's an' use it fo' cookin' fo' yo'ownself. But yo' eat dis yo'self, see, an' make yore wishes whut chew wish would happen dat chew don't want 'em roun' dere, or yo' wish dey would come roun' dere - somepin lak dat. See.

She take an' let 'im have dealin' wit 'er at home; see, when she's minis-tratin'. Take an' wash dis out. She jis' let 'im come wit 'er when she have dealin's wit 'im an' she wash dis piece out - see, whut he done used [to wipe with]. See. She wash it [the *come*] out an' git dis watah an' stop it up in a bottle good. An' if - [she put it] right in de centah of 'er house undahstan' [a quincunx]. Yo' kin, yo' know, go undah de house an' set it in de centah. Well, some houses is so yo' cain't git in. [Some houses rest off the ground, some do not.] Well, if yo' got any kinda closet in de house, where yo' kin set it, where he don't, yo' know, fool aroun', jis' set dis bottle in dere an' let it stay in dere fo' 'bout a month befo' yo' remove it. When he go out he cain't raise a heart fo' anothah woman.

She kin measure 'im wit a string. Fo' ninstance she kin take wit 'er han', see, an' measure 'im. She kin measure 'im from heah, see, yo' know, jis' lay 'er han' on 'im an' measure 'im an' use dat string, see, an' weah it roun' 'er body wit turpentine on it an' he cain't have nuthin tuh do wit de woman.

Yeah, he kin an' git 'im a package of dis heah *loco metal*. It's *l-o-c-o metal*. Dat's de name of it. Well, yo' kin buy it in drug sto's. It cost fifty cents. Else yo' kin git it from dese special doctors. AH'VE GOT IT. Yo' kin buy dis heah *loco metal* an' use it in burnin', see. It's jis' nuthin but a li'le powdah. Yo' kin buy it an' use it in burnin' befo' yo' leave home. Yo' kin sprinkle it roun' de house an' diff'ren mens may come dere or somepin lak dat, but chew won't have any dealin's wit 'em; a woman or eithah man, becuz dey won't have no *nature* wit'out usin' it. Don' have tuh use saltpetah or somepin lak dat. It's *loco metal*.

Yo' an' yore wife is gittin' along bad, an' prob'ly [you] may go out somewhere an' when yo' git home, yo' know, when at she's gon'a git angry wit yo' or somepin. If yo' kin go tuh somebody's house, yo' kin git chew some salt an' black peppah an' red peppah an' a pinch of sugah, an' put it in dere an' sprinkle it roun' de do' 'fore yo' come in. Knock on yore do' three times, [she knocks], befo' yo'

come in whethah yo' got a key or not, an' she's dere. Knock on yore do' ~~three~~ times befo' yo' go in if she's dere. If she's not dere, knock on yore do' an' go in. Yo' undahstan'. She may say somepin tuh yo' 'bout it, but it woa't be no argument. See.

Yo' kin take an' go out in yore garden an' git chew some onions. YO' ~~SEE~~ DESE LI'LE ONION BUTTONS. Dey don' grow about no largah den dat.

(They grow on top of the stalk - the seeds?)

Uh-hmm, de li'le buttons, an' boil dose in cleah watah - boil 'em in cleah watah an' po' dat 'side yore do'. If a woman, yo' know, is *turnin' tricks* [*selling herself*] or somepin lak dat, she kin po' dem outside her do' an' it won' be a worn path even if it's a woman or man, undahstan'. Dey goin' stop by dere an' inquire or somepin lak dat, see, so she kin git a chance tuh talk, EVEN IF DE LAW IS HOT ROUN' 'ER PLACE, she kin git a chance tuh talk wit 'em. Well, sometimes yo' kin po' 'em right roun' 'side de steps. See, some people don' go outside an' throw 'em, yo' kin jis' po' it right 'long 'side de steps - jis' where peoples got'a pass, undahstan'.

Dey kin git 'em some dere *chamber lye* an' git 'em some *Red Seal Lye*, an' boil it good an' throw it out 'side de do', an' scrub right roun' on de steps. Don' need scrub yore house - jis' scrub right roun' on de steps evah mawnin' wit dat *Red Seal Lye* an' dat *chamber lye*. An' dat's good fo' tuh draw, yo' know, men wit money - not jis' any kinda person come 'long. Somebody wit money so dey kin git somepin.

(WHAT PERCENTAGE OF THE PEOPLE, WOULD YOU SAY, BELIEVE THAT THEY CAN BE TRICKED OR HOODOOED? WHAT PERCENTAGE WOULD YOU SAY OF BOTH WHITE AND COLORED?)

WELL, DERE SOME PEOPLE DAT DON' BELIEVE DAT CHEW KIN PUT A SPELL ON 'EM AN' SOME YO' KIN. AW, WELL, IT'S MO' DEN HALF OF 'EM BELIEVE IT, DEN DERE DO DAT DON'T BELIEVE IN IT, CUZ IN DE OLDEN DAYS PEOPLE DIDN'T BELIEVE IN SECH AS DIS, SEE. BUT NOW, IN DE WORL', YO' KNOW, IT'S MO' DE YOUNGAH RACE COME UP, SEE DEY UNDAHSTAN'S MO' ABOUT IT AN' LOTS OF 'EM DO'S MO' DEN DESE OLDAH PEOPLES. BUT DE MAJORITY OF 'EM YEAHS AGO, DEY DIDN'T BELIEVE IN SECH AS DIS. BUT MO' DEN HALF OF 'EM BELIEVES IT NOW.

De way ah kin do tuh put live things in yo'. Ah kin take a dead roach an' grind 'im up an' cook 'im in yore food an' dat'll involve live roaches in yo'.

An' ah kin take rattlesnake dust, yo' undahstan' an' put it in yore food. Yo' kin take any kinda animal - any kinda animals hide or somepin lak dat an' grind it up an' cook it in a person's food, an' dat'll cause 'em tuh create inside of a person.

YO' KIN TAKE ANY KINDA DOG BONE AN' GRIND IT UP AN' PUT IT IN A PERSON FOOD. DAT'LL CUZ DOGS TUH REVEAL IN 'EM. WHAT'LL COME INSIDE OF 'EM, A SMALL DOG. ANY KINDA ANIMAL BONE AN' GRIND IT UP.

[She means a real dog, not a water dog or mud puppy, the latter frequently appearing as *live things* in persons - many examples in HOODOO.]

### RAGGEDY MAN

YO' GIT DOWN FLAT DOWN ON DE GROUND'  
AN' YO' SLIDE DE LENGTH OF DE MAN'S GRAVE DE HEIGHT OF 'IM  
IF HE BE FIVE FEET TEN, YO' SLIDE SIX FOOT  
DAT GIVE DE FULL LENGTH OF DE GRAVE  
DEN YO' GIT CHEW NINE BRAN'-NEW EIGHT-PENNY NAILS...  
GIT A OLE PIECE OF WOOD OR A TIE [RAILROAD] AN' DRIVE 'EM INTUH IT  
[WOOD OR TIE A COFFIN SYMBOL - 9 NAILS NAIL IT SHUT IN 9 DAYS]

(WHAT IS THAT SUPPOSED TO DO?)  
 DAT WILL SEND HIM TO HIS "LONG HOME"  
 (NOW WHEN YOU ARE DOWN ON THE GROUND YOU SLIDE YOUR BODY ALONG?)  
 YO' GIT'S DOWN JES' LAK AH'M [HE GETS DOWN ON FLOOR] - LAK DAT  
 [BEFORE THIS] AH USES MAH VERSES IN DE BIBLE  
 DEN AH GIT DOWN JES' LAK DAT [DEMONSTRATES ON FLOOR WHILE I COMMENT]  
 (YOU SLIDE ON YOUR BEHIND, YOU SIT DOWN ON THE GROUND  
 AND YOU SLIDE THE LENGTH OF HIS GRAVE ON YOUR BEHIND)  
 YES, DE LENGTH OF HIS GRAVE DEN YO' GIT UP

AH WENT TUH A OLE LADY DAT SELLIN' "ROOTS"  
 AN' SHE GAVE ME A THREAD WIT NINE KNOTS IN IT  
 AN' TOLE ME TUH WEAH IT TILL AH LOST IT...  
 AN' MAH HOME HAS BEEN JES' AS CALM AS  
 DIS ROOM IS IN SILENCE NOW

[TO DISCOVER WHO MURDERED THE DEAD MAN:]  
 EVAHBODY WOULD BE AST [ASKED] AS DEY COME TUH CALL  
 TUH PLACE DEY HAN' ON 'IM AN' WHOSOMEVAH DONE IT  
 AS AH PLACE MAH HAN' ON 'IM HE WOULD PURGE  
 IF DAT DE ONE DAT KILL 'IM HE [CORPSE] WILL BLEED  
 AN' IF NOT - IF HE DOES NOT BLEED  
 HE WILL MAKE SOME NOISE - HE WILL GROAN

#### FLORENCE, SOUTH CAROLINA

[My comment to the microphone after informant 1310 had left the room provides the interview title RAGGEDY MAN: *This fellow who came in here has on high [rubber] boots and has the most ragged coat and pants I have ever seen in my life. For the first time I had seen the man all tattered and torn. Only later did I realize I had been talking to a swamper - a logging term, here meaning a busher, a man who clears away underbrush, fallen trees, etc. Swamp work once or twice had been described, but this was my only experience with a professional swamping costume. Its owner, for a short interview, has a number of surprising rites; some of them an old theme with a new detail or development, others completely new - like the first title-quotation. What a surprise that was! Imagine this strange-looking man down on the floor of the interviewing room, scooting along, measuring off a six-foot grave! As you know, a dog in folklore measures off a grave. Did my visitor move forward or backwards? A dog always drags himself forwards. Blowing rites being scarce, he adds a special one to the folklore corpus - blowing 3 times through closed fist. His 3 knots and 3 pieces of silver and 3 turnings round before throwing object into running water is also unique. There are interesting terms: *wise man* (not common); *witch man* (new); *seven devils root* (new); etc. Original material was taken down on cylinders C634:3-C639:8 = 2215-2220.]*

About luck in gamblin'. Well, dere isn't anything ah know 'bout luck in gamblin', if yo' wants tuh gamble. We always have used salt an' sulphur - shuffle it intuh dat deck. An' in shufflin' it intuh de deck ah always kept de salt an' use it in mah lef'-han' pocket of mah hip. An' ah always uses mah right han' tuh pass it from de lef' tuh de right, an' tuh shuffle by drawin' wit mah lef'. Dat's tuh keep mah han' moist wit dat. An' de opposite man whut set de *cuff*

[cut], ah always puts a flyin' cuff turned in dat pass, an' pass de cuffs behin' me - dat's a *fast mark* [too fast for me the author] - an' sets it [deck] down an' hands three [cards] to 'im.

[I think he means the *opposite man* cuts the cards and lays the cut = *cuff* on the table. Informant then uses a *flyin' cuff* - either tosses the uncut half or lets it drop in dribbles onto the cut portion. Finally the joined halves he picks up with his right hand and transfers to his left hand, which then holds the deck behind his back, where the right hand retakes the cards and replaces them on the table - a complete circle about his body having been made. This circle is a protective device - see MAGIC CIRCLE, pp.123-125. Moreover we must not forget that this circle was made with salt, also sulphur, rubbed on the cards; protection for person rubbing but bad luck for an opponent - see 2264-2265, 2268, p.641.]

An' as yo' pass three tuh him, de salt is fasten tuh his [hands] - by its [being] so sticky. When ah sets it [the cut deck] tuh him, gives it tuh him - when he git it, den's [then he's] dealah den. [And informant receives three cards.] Well, ah have de three diamonds in one han' - dat de mos' cards, dere's no chance tuh git it unless he got a *fly cuff* right in front of me. Well, ah'm gotta [something] tuh him. Dat's de mos' ah kin tell yo' 'bout gamblin'.

Ef ah git hold de strands of yore hair, ah would take it an' cast it into a bottle. Ah would use a little sulphur an' castor oil, stop it up tight in de bottle an' bury it undah yore step.

(What would that do?)

Dat would call yo' back tuh me.

(Some woman would do that to me so that I would go back to her?)

Yes.

From yore lef' arm git about three strands of hair an' bury it undah de step; dat will take yore strength an' PUT CHEW UNDAH DE *TROMP* OF 'ER FEET.

(A woman would do that to keep him in her power?)

Keep yo' in 'er powah.

Ah'm goin' take yore photograph an' cross it - make a "X", cross it an' make nine holes in it.

(What would that do?)

Dat would cuz yo' tuh die.

(Now, how would you make the "X"? Here's the photograph. Do you make the "X" like this, or through part of the corner?)

Yes sir, shoot nine holes in it.

(You put the "X" in part of the corner?)

Yes sir, make it lak dis [demonstrates]. Cross it lak dis - jes' lak ah cross it lak dis. Dis is de pitchure settin' dere, well yo' cross it from [demonstrates]

(Diagonally across the paper and you shoot nine holes in it.)

Shoot de lef' firs'.

(The left what?)

De lef' side. An' aftah de lef', come tuh de right.

(And what will that do then?)

Dat will give yo' a cancah, make yo' sick - graz'ly [gradually] pass yo' 'way.

[Cancer is rarely mentioned in hoodoo.]

Dey tell me if yo' wants tuh go down dere tuh have luck.

(Down there to the forks of the road.)

Say, go down dere tuh de fo'ks of de road. Git chew a black cat, go tuh de fo'ks of de road an' build yo' a fiah an' sweep de place [this sweeping a rare detail], an' put de live black cat in dere. Boil 'im till de black cat bone come tuh - float tuh de top. An' take de one dat float tuh de top an' cast it intuh

yore lef'-han' pocket an' walk away. [This is a different version for BLACK CAT BONE, pp.74-97, especially pp.80-84.]

(What will that do?)

Dat whut chew tell me - *witch-man* [you become a *witch-man*] - same as de [female] witches [are *witch-women*]. Yo' kin do most any artistry.

Jes' lak yo' goin' somewhere an' dey watch yo'. Dey go out dere an' take yore track - go out dere an' make de: "Name of de Father, de Son an' de Holy Ghost. Amen. Hail Mary." An' grab de track intuh de palms of mah han' an' tie it up intuh a knot in mah han'ke'chuf an' take it tuh mah home; den carry it tuh somewhere an' throw it 'cross mah lef' shouldah an' come on back. Dat'll bring yo' back.

(Where do you throw that over your left shoulder?)

By de runnin' - some stream of watah - throw it ovah yore lef' shouldah an' jes' don't look back.

(What will that do then?)

Dat'll bring yo' back from where yo' is, if yo' are gone.

(You take it any one track?)

No sir, take it out de right.

If someone wus tryin' *tuh throw* somepin out dere in de dirt - ah mean [tryin'] *tuh injure yo'*, an' if yo' knowed de person - not knowed it, jes' believed it, yo'd buy yo' one li'le sulphur an' a li'le salt an' [take] a li'le chamber lye [three ingredients] an' broadcast dat tuhgethah. Dat'd kill dat germ an' fix it. An' who it wus, dat wise man should come dere - de conscience would give [it] yo', too. Believe direct who it is, den yo' only takes a silvah spoon an' walk tuh de right of de steps....

(That will kill the germ?)

Dat kills de germ.

(That's all you do then, put out that silver spoon?)

Yo' take yo' a silvah spoon - not a brass spoon, a silvah spoon, an' walk tuh de right of dat step, an' ast de Lord, pray tuh de Lord an' say whut wus put down an' beg fo' nuthin tuh harm yo'. Yo' will fin' yore enemies down dere, an' yo' will take it [buried object] out an' pick it up wit yore lef' hand an' walk away wit it. Don't put it about in yore pocket. Yo' walk tuh de same strem dat chew wus workin' befo' an' drăp it in. Don't nevah broke it. Dose [throws] it in de stream. If she goes up de stream, it's bad; if she goes down de stream, it's done [good]. [This is a divination rite; for many more see DIAGNOSIS, pp.165-217.]

(If they bury something out there?)

Anything buried.

(Then you pick up the silver spoon?)

Yes sir. See, dat silvah takes dat 'fect [absorbs the *germ* or *poison* - see SILVER, pp.484-493.] De silvah takes dat 'fect from yo'.

Dey take yore fanghnaills or de dirt from undah yore fanghnaills an' ruins yo' wit yore courage an' yore min'. Yo' git scattered an' yo' git frantic an' yo' don't know whut yo' are doin'. Yo' git nervous an' yo' kinnot git chure min' on anythin' whut yo' supposed tuh have. It be jes' lak if yo' be reconciless tuh a anythin' - yo' couldn't be reconciled tuh a thing.

(What would they do with that stuff then? How would they use that? What would they do with it?)

Dey takes it an' pounds it an' buries it.

(Just bury it in the ground.)

Well, if yo' had someone dat chew wanted tuh rent 'em a house - yo' wanted tuh bring 'em tuh yo', yo' would go out in some close places anywhere an' when yo' sees some ole shoes, cast 'em tuh yore house - own house or tuh yore home. An'

pile dose shoes an' burn 'em - put sulphur on 'em an' burn 'em. Dey'll burn down tuh a ashes. Yo' take dat ashes an' yo' throws it out an' den when yo' throws it out, yo' prays tuh de Lord fo' yore luck tuh come on. An' two tuh one, if dere weren't nobody in de nex' house, dat's yore luck is comin' tuh yo'.

(Somebody will come and rent the house?)

Someone is comin'.

Well, now if yo' had a house an' ah wus rentin' dat house an' yo' had forced me tuh git out. Yo' want me tuh git out an' ah didn't wan' tuh git out. Well, ah would go out an' ah would go tuh de woods an' ah'd visit de seven devils.

(What's that?)

Dat's a li'lle root in de woods - it's called de seven devils, it's got seven knotted joints in it. An' ah would take dat seven devils an' ah will boil it in- tuh boilin' hot watah; ah would boil it till it come tuh a tea. I will drink dat tea an' de remains of dat tea ah will bury it intuh de basebo'd of dis house or undah de do's of de house - undah each do' - an' it wouldn't be worth while fo' anyone else tuh come dere, an' yo' couldn't hardly move [me out of that house].

(Has that root any other name?)

No sir, jes' call it *seven devils*.

(What does it look like? Has it any flowers or anything?)

Well, it's a plant dat jes' lak a blacksnake root. Yo' kin hardly when yo' see it - hardly tell it from a bramble brier. When it grows up every joint of it, it looks mo' like it - EF AH'D HAD DE TIME AH COULD SHOW YO' A PIECE. De plant of it looks lak de bramble brier, only it has a strip [stripe?] in it. Dey 'bout an eighth of an inch apart.

(These joints?)

Yes sir - an eighth of a inch, not a inch.

(Has it any leaves or anything?)

Yes sir, jes' a few leaves - looks jes' about lak a blacksnake root. It a bush an' it grows jes' about dat high [demonstrates].

(One foot high from the ground.)

If she have a husban' an' she wanta stay out at night, she could lay down wit him de first of de night. Den she git up an' take her *teddies*, dat she weahs neah tuh 'er, an' she turn 'em on de right side [inside out] an' spread dem ovah his face, right ovah dere as if he lookin' at her, pull de sheet back ovah dere - dere tuh his nose. He lay right dere till she come back, if it's de nex' nawnin'.

(What do you mean, you turn them on the right side - turn them inside out?)

De side nex' tuh 'er. She take an' turns 'em wrongside out, lak dat yo' see, an' she cast 'em ovah his face lak dat.

Now if it someone lak me [a doctor], ah would go ahead an' go tuh somewhere dere fowl in de yard, an' watch dey chickens, an' de fust [first] black hen ah see make a act, git dat li'lle bit in a papah. Take it an' rub it on dat place [where someone bit you]. Take it fo' a salve. Use some vaseline tuh it - add it an' use it as a salve, an' evah teeth [one] by one comes out.

(All the teeth will come out?)

Yes sir.

Well, a man kin take a woman's chamber lye - take it an' cast it off some way, an' wet a towel an' he'll set an' bathe wit it, an' bathe her wit it. It will keep her down tuh him.

(Whose *chamber lye* would he use?)

He would have tuh use his'n.

(He would just wet the towel in his own *chamber lye*.)

He kin use her *chamber lye* at times he kin ketch it - jes' lak she sleepin'.

Den he kin take dat *chamber lye* an' kin feed 'er. She kin feed 'in on it an'

jes' ruin 'im. Or he kin feed 'er off it an' ruin 'er.

(What would it do to them?)

It won't kill 'em atall or won't hurt 'em; jes' put eithah side down undah one anothah's feet.

Now, yo' kin take a woman's sick cloth an' yo' goes tuh de woods. Take it an' wrap it up in somepin nice. Take it an' go somewhere dat chew - dig yo' a hole, or cut chew a hole in some wood - whut chew call whut dey makes dose things. Bo' yo' a hole in a tree wit about a one or two-inch augah. Stick dat sanitary in dere an' take yo' a cork an' bury it in dere. Stop it up. Dat close her *nature* fo' any man.

(But you?)

But me. She can't have no one but me 'cuz ah'm got dat.

A woman kin take a man's nature, if a man had intahco'se wit 'er. She take it - take a, her han'chuf, blow three times.

(What does she blow her breath on?)

In her han' - do jes' lak dat [demonstrates]. If she had intahco'se wit me, she'd git up an' do jes' dis way [demonstrates] - she stretchin' it [hand] fust. She take her han' an' jes' blow [demonstrates].

(BLOWS THREE TIMES RIGHT THROUGH HER CLOSED FIST. She has hold of you - on her hand when she blows over it. Then what does she do?)

She takes dat an' she puts it intuh a bottle. She takes dat an' puts it in a bottle an' aftah she puts it in a bottle, she takes a bran'-new cork stoppah an' she stops it up tight. An' she takes it at wheresomevah she sleep an' she puts it undah de house up neah by her, or by some post or by some two-by-fo' in de house somewhere. If she can't do dat, she'll take it an' cast it out an' she'll bury it, an' yo' can't have nobody but her - yo' can't have no *nature* fo' no othah woman. Yo' be risin' but chew can't do no business.

(She simply just puts your *nature* in that bottle?)

Yes sir.

Well, now, jes' lak she did dat. He'll mess roun' wit 'er ag'in - dat's maybe his wife, an' she uses a dishrag. Well, he do de same thin' tuh her - pays her right back. He'll go 'head an' have intahco'se wit her an' git 'er where she kin have quick 'fect; an' soon as she have quick 'fect, she say, "Ah have." Den he'll take dat dishrag, jes' take it. An' he has de dishrag - he done stole de dishrag. He takes dat greasy dishrag an' he wipes 'er. He may not git it off, but he git de principle dat's hers. He haven't discharge. He takes dat dishrag an' he folds it up. He rolls it jes' lak he roll a han'chuf, jes' lak dat, an' HE'LL TIE THREE KNOTS IN IT, AN' IN EACH KNOT HE'LL TIE A PIECE OF SILVAH. Or he will take dis trip - he will take dis TRIP TUH DE CREEK - undahstan', right immediate - TURN AROUN' THREE TIME AN' IN DE THREE TIME, THROW IT AS FUR AS SHE'LL [the cloth will] GO. [This is a unique over-the-shoulder rite.] Then he got his *nature* back, an' now he got hers.

(He threw that dishrag over his shoulder?)

Jes' lak ah wus goin' an' had dis han'chuf in dis pocket, ah'd walk heah [demonstrates].

(You turn around three times when you get down there. And then the third turn, just fling it around your shoulder.)

Well, yo' see, when yo' - when yo' turn good yo' walked off.

(What did you say she did when they are together? You said she does something.)

When she makes 'er 'charge [discharge], he don't 'charge.

Well, dat li'le bow, yo' take dat li'le bow out de back of de hat whut chew weah, an' dey take it an' yo' 'noints it in turpentine, sulphur an' castor oil



[three ingredients] tuhgethah. Den yo' take dat bow an' take yo' one penny. Have a special person tuh name dat chew knows whut have been dead fo' a considerable time. Yo' walks tuh de graveyard lak dat an' yo' prays a prayah, de Our Fathah's Prayah. Den yo' ast fo' de wish - whut chew wish tuh do. Takes one brown penny an' turns de face down - turns de penny down, payin' today. Take dat bow an' set it in down dere. Put dat bow right on dat penny an' yo' covah it up. An' turn to de no'th side - turn yore back an' walk three steps an' pray ag'in, an' go on back home. An' de man, dat ah token de bow from, has lost all sense - he jes' goes whut dey calls stark crazy.

(Now the last time you turned your back to the north. And you pray?)

Yes sir, when yo' turn. See, yo' pay - pay de daid an' yo' risen to de no'th side, an' yo' turn jes' in dat direction - dat lef' de dead behin'. All right. Yo' walks three steps, study [steady], den yo' stop an' give de same prayah ag'in, as yo' firs' walked tuh de daid an' ast dem. Aftah yo' do dat, an' pray yore las' prayah den an' make yore wish desire an' go on back home.

(Then he goes crazy.)

Ah heah dey say yo' could go tuh de graveyard - jes' lak dat someone wus ag'in-st me in dis town an' ah wanted tuh perish dem away. Ah would take de same amount of three pennies an' go PAY WHITE OR COLORED, needn't have no special name - pay de sinnah grave. Take - go take de haid tuh de foot an' turn it [graveboards]. Jes' lak it settin' lak dat an' when ah git 'em down tuh de feet, ah turn 'em lak dat. Sticks 'em right back down. Pay de daid fo' de sinnah. Take de same amount of dirt aftah yo' paid de pennies, in de palm of yore han' an' carries it back tuh dis special person house an' throw it. An' he's compelled tuh move.

(Now, here's the headboard right there. Take it down to the foot and you turn that around like that so that the face of the headboard will face back to the head again. Then you take the footboard and take that up to the head. You turn the footboard around so that it will still face the grave.)

Ah've heard - MAH MOTHER TELL ME DIS. Dat chew could TAKE A LOOKIN' GLASS DURIN' DE ECLIPSE OF DE SUN an' take de lookin' glass an' go tuh de grave, GO TUH DE WELL, AN' SHINE IT DOWN INTUH DE WELL, an' yo' could see if it's yore wife or yore sweetheart comin' befo' yo'. Yo' could see in de bottom of de well. An' if yo' soon will die, de coffin will come rollin' up an' show de pitchure of dat an' yo' see it in de glass plainly.

(When there is an eclipse of the sun, then you go out to the well and hold that mirror or that glass over the well.)

Blacksnake root is good tuh nuse [use] in de homes fo' heart trouble, nerves, broken down systems an' any bad 'fect dat chew have tuh de body.

(What would you do with that root - just boil it and take the tea?)

No, AH JES' HOT DE WATAH AN' PO' IT OVAH DE BLACKSNAKE ROOT an' take de tea - somepin lak dat. AH'LL TAKE IT AN' PO' IT IN A LI'LE WHISKEY AN' NUSE IT. [See DOCTOR AND ALCOHOL, p.292, and many places.]

If yo' had a good peaceable home an' ah wus a person wan' tuh tear yore home up. All right. Yo' got a pair of shoes. Ah'd go tuh yore house an' ah'd steal one of dose shoes - ah'd steal de lef' foot, dat's de heart side. Ah'd steal de lef' shoe. Den ah would take dat shoe an' ah'd go tuh work an' git me some sulphur, some salt an' red peppah [three ingredients], anoint dat shoe an' burn dat shoe. Take dat powdah of dat shoe an' bury it, an' yo' won't have nuthin den but a tore up home all de time. Yo' jes' be's all - don' care how careful yo' have been, dere jes' be dat flusterated time all de time. Dat's de same thin' dat happened tuh me jes' a few months ago.

(Someone did that to you?)

Yes sir, dat wus done right heah on X street, 317.

git chew nine bran'-new eight-penny nails an' den yo' goes somewheres neah tuh 'is home an' git a ole piece of wood or a [railroad] tie an' drive 'em intuh it.

(What is that supposed to do?)

Dat will send him to his long home.

(Now when you are down on the ground, you slide your body along?)

Yo' gits down jes' lak ah'm [he gets down on floor] - lak dat. Ah uses mah verses in de Bible, den ah git down jes' lak dat [demonstrates on floor while I comment].

(You slide on your behind, you sit down on the ground and you slide the length of his grave on your behind.)

Yes, de length of his grave. Den yo' git up. Dat ain't de end of dat. All right, yo' got chure length of 'im, yo' done read yore verse back tuh de end; but yo' don't read de end of dat verse until yo' git tuh his place.

(Until you get to his place.)

Yes, at his place. Den yo' use dose same words ag'in: *Name of de Father, Son an' Holy Ghost.*

(Then you drive those nails into his house or some piece of wood near his house.)

[*Into his house* must have been added during a stoppage of recording machine.]

Some place near where he gotta be visit ovah - dat he gotta visit ovah dat yo' see. Ah could [go to] his do' an' ah could drive it [in] yore do'step de same.

[The preceding sliding-man rite is my only example of the belief. Informant did not make it up. Are there parallels elsewhere? Could the rite have been suggested by a combination of the following rites from the dog world? *If you see a dog wiping his behind on the sidewalk, somebody is saying nasty things about you* (FACI 2nd ed., 2270, p.90); *A dog that crawls on his belly and moans is measuring his master's grave* (14719, p.676); *A dog that lies on the ground in front of you and stretches himself is measuring your grave* (14720); and *A dog that lies in front of a door and stretches is measuring a grave for someone in the family* (14721).]

[A note at this point in the sheets of the original transcription reads: pp.44-49 omitted for present. These pages were probably a little raw about sex. They are not in volumes 1 and 2. Maybe they are somewhere in the material yet to be published.]

When yo' go out tuh hunt money dat buried, yo' goes out an' yo' has a money machine wit chew. Yo' goes wit de machine an' yo' rod. Yore rod commence tuh do dat [demonstrates by quivering] when yo' git closah tuh it. When yo' git closah tuh it, den yore rod signs [sings?]. See, when it signs, dat light come on out - de light, de compass yo' know whut yo' have tuh find wit it, de money. An' aftah yo' fin' it dere, den yo' rods it [= drive rod partly down into ground]. Den yo' takes a halfa dollah an' yo' takes it an' yo' files it intuh dust, an' jes' where yore rods at, [you pull up the rod and] yo' takes an' force it [silver dust] down dat hole an' push two rods down dere lak dat - angles [demonstrates].

(Cross them.)

[This is making a sign of the cross with steel over spirit guarded treasure.]

Sticks one right down ovah dat one, an' de third right on each side of it, 'cordin' tuh yore compass. Den yo' go back den an' whosomevah goin' wit yo'.

(When do you go back there?)

Go back dere at night at ten a'clock or twelve a'clock - ten or twelve an' read yo' a verse from de Bible. Read de verse from de Bible when yo' git dere. Den yo' begin tuh dig an' no one says anythin' atall. But de fust one dat jes' grunt Ugh, yo' don' git nuthin.

(That is all you have to do?)

Yes sir.

(THIS FELLOW WHO CAME IN HERE HAS ON HIGH [RUBBER] BOOTS AND HAS THE MOST RAGGED COAT AND PANTS I HAVE EVER SEEN IN MY LIFE.)

A "DOCTOR" MAKING "BADGES" KNEW "DOCTOR" HARRIS-SON OF FLORENCE

IF YO' GON'A MAKE A "LUCKY CHARM"  
YO' TAKE TWO PIECES OF LODESTONE  
AN' YO' WOULD TAKE SOME OF DAT "MAGIC SAND"...  
IF YO' WANTS YORE MONEY TUH COME LARGE  
YO' PUT TWO [SILVER] QUARTAHS IN DERE  
IF YO' WANT IT TUH COME SMALL  
YO' PUT A [SILVER] DIME IN DERE...  
YO' WEAR DAT FO' A "BADGE" - LUCKY YO' KNOW...  
AFTAH YO' USE DAT "CHARM" [OR "BADGE"]  
PUTS WHISKEY ON IT OVAHNIGHT AN'...  
NEX' MAWNIN'...DROP A LITTLE PERFUME ON DERE  
AN' MAKE YORE WISHES AN' PUT IT ["BADGE"] ON  
AN' ANYTHIN' YO' WANTS IT COME YORE WAY

IF YO' HAVIN' BAD LUCK  
YO' KETCH A FISH AN' YO' STICK 'IM...  
AN' TURN 'IM BACK - LOOSE 'IM...  
AN' DAT CHANGE YORE LUCK

FIX IT [GRAVEYARD DIRT]...SULPHUR...SALT [3 INGREDIENTS]...  
ROLL IT TILL IT COME TUH A DUST, DEN...  
IF YO' WAN'A BRING PLENTY FRIEN'S, PLENTY PEOPLE...  
STAN' OUTSIDE AN' BLOW DAT [DUST] BACK IN DE HOUSE...  
AN' MAKE YORE WISHES  
AN' EVAHTHIN' WILL COME KINDA LAK YO' WAN' IT...  
IF YO' DOIN' ANY KINDA BUSINESS

FLORENCE, SOUTH CAROLINA

[As the title states, our *doctor* knew the man who succeeded the celebrated *Doctor Harris* of Florence (see 3080, p.897; also WOMAN WHO GOT SANCTIFIED AND DOCTOR HARRISON OR HARRIS, p.908). I have chosen the title and first title quotation because it is my only example of a *hand* or *mojoh* (*jomoh*) or *toby* being called a *badge*. The *feeding* of this *badge* is also unusual (see HAND FEEDING, p.578). Those brackets [SILVER] before *QUARTERS* and *DIME* are intended to show that these present silverless coins of the United States of America are valueless in hoodoo rites, silver being necessary. Second title quotation, another only example, displays the versatility of our *doctor's* mind. If you are in bad luck, every believer knows that someone has put a spell on you. You are never responsible for anything in witchcraft or hoodoo; someone else made you a drunkard and took away your husband (see 78, p.33). Our *doctor's* cure for bad luck is an old one in witchcraft, that of drawing blood from a witch. Since you do not know who the witch or offender is, you use a substitute, drawing blood from a fish - of course you talk to the fish. Our informant also gives a number of other rare rites: 3 graves, those of 2 women and 1 man; pepper for evil, salt or

sugar for good (depending on whose ox is being gored); to bring back murderer; 9 broken broomstraws; etc. My long comment in *caps* during interview demonstrates how helpful a contemporary description can be in clarifying the action. A most valuable part of this interview was removed to become a part of my data on *Doctor Harris of Florence* and *Doctor Buzzard of Beaufort* - see 3080, p.897. This material of informant 1332 appeared on cylinders C712:5-C717:4 = 2293-2298.]

Dey had fo' pins an' two li'le balls of hair in a bottle wit some perfume in it. Dey said dat wuz tuh make sharp love.

[The term *sharp luck* for pins or needles is common, but *sharp love* is rare.]  
(Where did they put that?)

Dey had it put in a close cornah in dey room where dey stayin' at.

(Let it stay in the *chamber lye*.)

[My comment in the preceding parenthesis indicates that *chamber lye* or urine was mentioned before recording began.]

Dey say dey kin run yo' crazy wit dat.

(How would they do that?)

Well, some of 'em says dey would put nine pins an' nine needles an' put dat hair, an' dem needles an' dem pins, in a li'le gourd or sompin 'nothah, an' put it in de watah, dey say goin' up - where de stream goin' up. It'll run yo' crazy.

[Water *going up* is the incoming tide going up a tidewater river.]

Dere's a simple thing yo' kin do tuh bring 'im back. Yo' see, yo' work yo' tricks wit: de Fathah, de Son an' de Holy Ghost. Yo' takes three pinches of cheese, three pinches of flour, three of salt, an' yo' make a li'le ball an' yo' put it in de three cornahs of de bedroom. An' yo' call his name an' talk to him, "In de Name of de Fathah, de Son an' de Holy Ghost, ah want chew tuh res' contented nowhere. Ah want chew tuh be aggravated an' terrified till yo' bring evah piece back whut chew take away from me." An' yo' put it back in de cornah an' yo' 'sposed tuh hear from 'em in 24 hours, or nine days. He'll shore git home in nine days.

(You say you only put this in three corners of the room?)

Three cornahs of de bedroom, in yore room or his room where he wuz sleepin' at. He'll come back.

Yo' take nine pins an' nine needles, dis way, an' some of his watah, an' yo' turn dat bottle - turn it [point the neck of the bottle] intuh de house, an' yo' make so many wishes by it. Bury it. Dat'll stop 'im from runnin' aroun'.

(Where do they usually bury that?)

Bury it comin' intuh de house, tuh de steps turnin' intuh de house.

Turn de shoe bottom upwards. Whatevah yo' want, yo' turn de shoe bottom upwards an' make yore wish. An' yo' kin nail it down wit ten-penny nails an' [or] whatevah yo' wanta do wit de shoe.

If anybody stole anythin' from yo', yo' could make 'em bring it back.

Well, if anybody stole sompin from yo', [you] could take three pinches of bread crumbs, three of salt, an' three of lard, an' yo' put dis on de fiah - LAK DAT FIAH DAT'S BLAZIN' [IN THE INTERVIEW ROOM].

[Informant is correct, THERE WAS A BLAZING FIRE IN THE ROOM WHERE WE WERE TALKING. I made a note about it while I was in the room alone. (This room that I am working in is as cold as ice, although the sun is shining outside and it is probably about 70 degrees. My nose is dripping and I suppose I've got a terrible cold. Ought to warm this room up some tomorrow.) This means I did not start the fire until the following day. For the quotations, the material in the two parentheses, see HOODOO, vol.1, INTRODUCTION, p.XXXVII, lines 18-22.]

An' if yo' know de person name, yo' would call dere name [while the fire blazes], an' yo' says, "Ah don' mean fo' yo' tuh res' contented, ah mean fo' yo' tuh be aggravated an' terrified, In de Name of God de Fathah, de Son an' de Holy Ghost, till yo' returns sech-an'-sech a thing back whut chew stolen from me." An' yo' say dat while dat fire's burnin' hot. An' dat person will be aggravated an' will be upset in de brains an' mind, till dey returns dat back tuh yo'.

Weah it [hat bow] in de bottom of de shoe or weah it in her stockin'. Dey say dat will make a man come back, make him love yo'.

(That little bow in the back of his hat?)

Yes.

If a person is away from yo' an' yo' want 'em tuh come back, yo' wanta bring 'em back wit dat pitchure. Yo' put dat pitchure ovah a glass of watah undah yore baid an' let it set dere so many days an' nights, an' dat person will return back.

If yo' stan' it up on de haid, why dat person will be neah by crazy till dey git back tuh yo'.

Dey say yo' kin take a person hair, if yo' wan' dere love tuh grow. Yo' go tuh a tree, a growin' tree on de east side an' yo' bury dat thing dere. Nail it down so many days, wit twelve tacks or ten-penny nails, an' dat person love will grow fo' yo'.

Well, if yo' got any business yo' wanta 'tend tuh, or anythin', yo' goes tuh de grave. Yo' go tuh two women grave an' one man [3 graves] an' yo' take up dat haidbo'd. Yo' call 'em, call de dead, an' tell 'em yo' come tuh dem fo' he'p, in ordah tuh he'p yo' git sech-an'-sech a person outa jail, or yo' want 'em tuh grant sech-an'-sech a thin'. An' yo' pays 'em fo' dat. Put a penny about where dey breast is. Yo' take up de haidbo'd an' jes' lak it wuz settin' heah, lak [you] in front of it, yo' turn it roun' [demonstrates]. See, yo' change dere min's.

(And then you put that headboard right back in the same hole.) [I am describing his action.]

Right back in de same hole. All yo' do is change it. An' den yo' goes - yo' go [went] tuh de man. Now, yo' wan' he'p, [you go to] dese two [dead] wimmins tuh take care of whatevah yo' want tuh do, yo' see. An' yo' pay 'em all off wit pennies. An' yo' git some of de dirt from each grave [each of the three graves]. Den yo' carry dat dirt home an' DERE A WHOLE LOTTA WAYS YO' KIN FIX DAT DIRT.

(Tell me what you do with that dirt.)

Well, if yo' wanta upset anybody, yo' put some peppah in dere an' salt. Dat will bring de frien' an' keep de evil spirit away from yo'.

Well, jes' lak dat's out way [out of the way or undesirable], throw it.

(Throw it out in front of the house?)

Out in front of de house.

If yo' wanta do evil, yo' use peppah; an' if yo' wanta do good, wouldn't use no peppah but use salt an' sugah.

Dere's a whole lotta ways tuh fix it.

Yo' kin fix it [graveyard dirt] an' git - yo' kin git some sulphur, powder [it], an' salt, an' yo' kin roll it till it come tuh a dust. Den yo' kin stan' outside - an' if yo' wanta bring plenty frien's, plenty people - YO' STAN' OUTSIDE [YOUR HOUSE] AN' BLOW DAT [DUST] BACK IN DE HOUSE an' make yore wishes. An' evahthin' will come kinda lak yo' wan' it.

(You do that if you are bootlegging or something of that sort - selling something, you do that.)

Yo' do dat, yo' know, jes' lak if yo' doin' any kinda business - a restaurant or any kin'a business.

(You take that graveyard dirt, sulphur and salt, and blow it into your place?)

Yes, dat'll bring good luck tuh yo'.

Jes' lak if he kill a man an' he got away, an' yo' wanta make him come back, yo' kin go tuh de cemetery fo' dat, too. Yo' kin go tuh de cemetery an' dey says, if yo' don't know who did it, yo' would say - jes' lak if it wuz mah brotthah, yo' says, "Ah come, Daid, ah come tuh yo' fo' he'p. Mah brotthah's been killed, mah brotthah's been taken away from me an' ah don' know how he come away from me, an' whoevah done it. Ah don't mean fo' dem tuh rest contented. Ah mean fo' 'em, In de Name of God de Fathah, de Son an' de Holy Ghost, tuh be aggravated an' terrified in dere min', till dey come back."

Dey'll come.

But ah tell yo' de bes' thin' dey says tuh make a person tell a thin' lak yo' want 'em, is tuh go tuh de woods an' GO TUH A ELM TREE. An' yo' would FIN' TWO LI'LE SWITCHES, an' yo' take dem an baid 'em tuhgethah lak dat [demonstrates], an' yo' go an' git a heavy rock.

(YOU GET THOSE ELM SWITCHES AND YOU TAKE THOSE STEMS AND YOU BEND THEM LIKE THAT, LIKE YOU ARE MAKING A FORK - LIKE A "Y".)

Yes.

Yo' git de rock - yo' pick out de twigs, yo' know, in de day, an' befo' sunrise de nex' mawnin', dat 'bout de time yo' have tuh go dere an' do dat. An' yo' go dere an' bind dese two tuhgethah, an' yo' say, "Whoevah killed dis person" - or anythin' yo' wan' 'em tuh do, yo' jes' make yore wishes, In de Name of God de Fathah, de Son an' de Holy Ghost. An' bow dese trees [switches] tuhgethah. An' den yo' say, "Ah don't mean fo' 'em tuh res' contented. Ah mean fo' dem tuh be aggravated." Dey gotta tell whut dey done, see. An' den yo' put a rock on it.

(A rock on these two twigs?)

A rock on dese two twigs an' weigh [weight] dem down, an' dat person will have tuh tell - have tuh come up. IF HE DON'T, HIS HEART WILL BUST [a rare remark in hoodoo].

[FORTUNATELY I HAD FORESIGHT ENOUGH AT THE TIME OF RECORDING TO REDUCE THE PRECEDING WORDS TO MY FOLLOWING COMMENT:]

(YOU GO OUT TO THIS TREE BEFORE SUNRISE, AND THERE ARE TWO TWIGS THERE ON THAT TREE, AND YOU BEND THEM TOWARD EACH OTHER - YOU DON'T CUT THEM OFF OR ANYTHING. THEY ARE STILL ON THE TREE. AND YOU "BOW" THEM TO EACH OTHER, BEND THEM TOWARD EACH OTHER. THEN YOU TIE A ROCK ON THEM TO KEEP THEM BENT DOWN.)

Den yo' weigh it down an' dat person who done de crime, why on a certain day he'll go crazy or he'll tell or he'll bring dat person tuh sight. Jes' lak if dey had kill a person yo' know an' yo' didn't know who done it.

An' yo' take a bat - ketch a bull bat an' take his heart an' make a hand. Yo' put it in a piece of cloth of sompin [of some kind of material] an' yo' weah it. Say as lon' as yo' keep dat dey can't ketch yo'.

(That is for luck in gambling.)

Dey say yo' kin measure a man [foot] track an' tie a knot at each end [of the measuring string], or yo' kin measure anythin' about a man an' tie a knot at each end, an' den weah it roun' yore laig for a stockin' garter or anythin' lak dat. He won' go off.

Well, she has connection wit a man, an' aftah she gits through, she ketch some of dat [semen] in cotton or sompin an' put it in a bottle an' stop it up. An' he can't go wit nobody but 'er. Evah time he'll come tuh her, she'll loose dat - de stoppah slightly. An' den when he goes she stop it up tight.

(Where do you keep that bottle?)

Eithah in 'er trunk or somewhere 'bout 'er laigs.

Yo' go somewhere an' git a red onion.

(This fellow that has lost his nature?)

Yeah, if he's lost it by a trick laid on 'im, or if he lost it by somepin bad [disease] or somepin he ketched in his laig [walked over]. But if he lost it on account of somebody tricked 'im, he gits a red onion an' cut a slice out it lak yo's cuttin' one, an' rubs 'isself down wit dat an' throw dat one away. YO' RUB WIT IT EVAH DAY AN' YO' THROW IT A DIFF'REN CO'SE [course or direction] TILL YO' THROW IT TUH DE FO' CORNAHS OF DE WORL', an' wash it wit sweet milk, an' dat brings yore nature back tuh yo'.

(You mean you slice this onion - you slice it in four quarters - just like you do a watermelon?)

Jes' lak yo' do a watahmelon.

(And each day he takes one of those slices and rubs himself down. And then he throws one in each direction to the *four corners of the world.*)

Dat'll bring it [nature] back, an' sweet milk, if he's tricked. BUT IF HE'S NOT TRICKED, yo' know, AN' IT'S COME FROM 'IS KIDNEYS OR SOMEPIN OTHAH lak dat co'se he'll have tuh take somepin else.

Well, dey says IF YO' WANTA BREAK UP ANYBODY, YO' WOULD RUN BACKWARDS NINE TIMES, and yo' would write dat person name an' whut chew want on dat aig, an' den yo' must run backward. An' den yo' must throw dat. Break it undah de cornah of yore house an' dat will drive dem crazy. But dey didn't break it on de cornah of de house, dey break it on mah do' an' it shore done whut dey break it fo'.

(Caused confusion in the house?)

Cause confusion, lawsuits.

(Now before he writes your name on that egg, he takes nine steps backwards.)

Yes.

(What must you do to win a lawsuit?)

Yo' would read de 35th Psalm, "Leave mah fate unto God an' strive."

[The opening words are, "Plead my cause, O Lord, with them that strive with me." *King James Version.*]

Den yo' gits nine, nine'r [nine or] twelve sage leaves, an' yo' use de disciples. Yo' take dem twelve sage leaves an' yo' git a cheap pair of stockin's an' yo' put six in each shoe wit de twelve disciple name on 'em, an' yo' go on tuh de trial. Yo' go on tuh de co'thouse. An' den yo' have a litle thin' dey call de lucky glass. Yo' hold dat in yore hand, shet it up in yore han', an' yo' have in yore min' dat chaptah whut chew read about, "Deliver me," an' dose twelve disciples.

[The complete verse of the preceding "Deliver me," is: "Deliver me, O Lord, from the evil man." Psalm 140:1, *King James Version.*]

Dem twelve mens [on the jury], some of 'em won't agree. Jes' speak tuh 'em [silently] holdin' dat glass, an' den yo' come cleah.

(What about the *lucky glass*? WHERE DO YOU GET THAT?)

[There is no answer. I may have accidentally turned off my recording machine or suddenly have decided the question unimportant. The *lucky glass* came from a hoodoo store.]

Well, if yo's in love wit somebody, yo' pull out one of his [a rooster's] feathahs, an' run 'em in yore han's, yo' know, an' git 'em hot. [Heating something in your hands by rubbing is fairly rare - a friction rite.] See, rub 'em in yore han's dat way, an' git 'em hot an' git de grease, an' den yo' go an' rub it ovah dat fellah's haid. Dey say, he go crazy mos' about chew.

(You pull this feather out of a live rooster. Any kind of a rooster?)

Any kin' of a roostah, jes' since it a year-ole roostah.

Yo' git bulldog manure an' dirt - an' some of dis same graveyard dirt an' red peppah, an' yo' kin break up anybody wit dat.

(How do you use it?)

Well, yo' uses it all tuhgethah, an' den yo' go an' throw it undah dere house - any way yo' wanta deal wit dat person.

Well, jes' lak if ah wanted any business wit chew, well ah git dat wood from dat tree an' ah'd write chure name on it.

(On a piece of that wood that has been struck by lightning?)

Yes. An' aftah puttin' yore name dere, ah'd turn it down an' ah would sharpen dat [one end of that piece of wood] an' ah would bury it on de east side - on de east side of somepin. An' whatevah ah want tuh be done, it would happen.

(You would drive that peg down into the ground some place - on the east side of some place.)

Sometimes people wants tuh break up a man from 'is job, wanta bring 'im off 'is job, dey would write dat name on dat lightnin' wood, den dey would turn it down - lay it down in de groun'. Long as dat stay dere he could nevah work no place.

Dey say yo' kin take a straw from a broom an' jes' lak if anybody be's heah, an' yo' don't want 'em in heah, yo' take dem straws from dat broom an' yo' break off so many pieces, nine pieces. An' jes' walk through yore house breakin' off. An' den sweep dat straw out. Dat person will den leave dere, dere business will go down lak dat.

(You get nine straws from the broom and you walk through the house just keep breaking them up?)

Breakin' dem up.

Well, yo' ketch a snail, an' jes' lak if yo' wanta take somebody *nature* or somepin othah, yo' ketch dat snail an' den yo' rub it in yore han', an' den when yo' go tuh bed or somepin othah wit dat person, yo' rub dat ovah dat person. It won't rise fo' 'im. He don' know whut *hurt* 'im.

Jes' lak yo' wanta carry somebody 'way, yo' would write dere name on a piece of papah an' yo' would grease it an' sprinkle a litle sugah ovah it, an' dey would put molasses or somepin on it, an' dey [ants] would eat all dat off.

(What do you do with the paper after it is all finished?)

Yo' put it in de ants' nest, de red ants' nest, an' dey'd eat, an' eat, an' eat, till dey carried off all of dat, carried dat papah [away]. Dey would carry dat person away jes' lak dat.

(What does it do to the person? Carry them away or kill them?)

Jes' whatevah yo' write on dere. If yo' want 'em tuh leave town, tuh move - if yo' write dat on dere. An' if yo' want it tuh kill 'em, yo' write dat on dere.

If yo' an' a man's in love an' yo' wanta fin' out somepin 'bout 'im, yo' git fo' lemons an' yo' paint de fo' postses of de baid.

(You paint the four posts of the bed.)

Wit de lemons, wit de fo' lemons. An' if he are tuh marry yo', or anythin', he'll jes' make yo' a present of de fo' lemons in yore sleep. But if he not tuh marry yo', dere be mo' den one woman comin'. Mah husban' gave me a present of three lemons, but ah did marry 'im.

(What do you do with those lemons? Do you tie them on those posts or what?)

No, yo' jes' rub 'em. An' yo' jes' carry 'em - dere 'nuff hole in dere tuh put, fo' dat tuh stay on dat post.

(You stick them on top of each post? If they have a hole, then stick one down on each post?)

Yes.

[The preceding lemon rite belongs to general folklore. For similar lemon rites, see FACI, 1st ed., 6998, p.346; 2nd ed., 9067-9068, p.409.]

Some people take a wasp an' put live thin's in yo'; take a snake an' do de same thin'. Dey simply git de haid - cut de haid off an' dey put it in a powdah



box in some private place an' let it dry off. When it dry off dey ~~make~~ dat tuh a powdah, an' give tuh dem tuh eat off. Den dere will become live thin's in 'em whut ah heah.

[AT THIS POINT IN THE INTERVIEW INFORMANT GAVE SOME INFORMATION ABOUT THE CELEBRATED DOCTOR HARRIS OF FLORENCE. THIS MATERIAL HAD TO BE REMOVED TO BECOME 3080, p.897, A PART OF MY DISCUSSION ABOUT THE GREAT DOCTOR BUZZARD OF BEAUFORT, S. CAR.]

Fo' any favors, yo' know, lak ah would come tuh yo' - lak ah would come tuh yo' an' say ah want so many dollahs. Any favors yo' wants from a person, gits de five-fingah grass, an' yo' would a - dis fingah heah [demonstrates].

(That's the finger next to the little finger on the right hand.)

Yeah, yo' use dat fingah lak dat [demonstrates].

(You put your thumb against that finger next to the little finger on the right hand.)

Yeah, an' den yo' put dat in yore right-han' pocket wit dat five-fingah grass, an' den yo' talk tuh dat person about a favor - ask 'em anythin' yo' want an' dey quick tuh oblige yo'.

(You do that for when you want a job.)

Well, yo' go git a five-cent package of blueing, an' five cents salt, an' five cents soda, an' yo' take nine teaspoons of each. But yo' couldn't take nine of de blueing, but yo' jes' put some of de blueing in de watah [from here on voice too low to transcribe].

[Author's voice comes in clear at the end:]

(You do that especially if you want to get a job.)

[At this point my transcriber makes a comment: (Voice is too low to make sense of this story).]

Well, yo' take a piece of lodestone, take one piece - or two pieces, if yo' wanta make a lucky charm. [Word *charm* is rare in HOODOO.] If yo' gon'a make a lucky charm, yo' take two pieces of lodestone, an' yo' would take some of dat magic sand wit it. An' den yo' would put, if yo' wants yore money tuh come large, yo' put two quartahs in dere; if yo' want it tuh come small, yo' put a dime in dere. An' den yo' weah dat fo' a badge, lucky yo' know. Yo' use whiskey on it. [Feed it with whiskey.] Yo' use whiskey sometime an' yo' use perfume sometime on it. Whiskey is best, see, aftah yo' use dat chance [charm]. Puts whiskey on it ovahnight an' den de nex' mawnin' when yo' git up, yo' drop a li'le perfume on dere an' make yore wishes an' put it [charm] on. An' anythin' yo' wants, it come yore way.

[The preceding *lucky charm* or *charm* is rare in hoodoo, *magic sand* is fairly common, but informant's use of word *badge* for *hand* is otherwise unknown.]

If yo' havin' bad luck, yo' ketch a fish an' yo' stick 'im - he's alive or somepin othah - an' turn 'im back, loose 'im, an' dat change yore luck.

#### NEW WINE IN OLD BOTTLES

YUH TAKE DIS FROG AN' SPLIT 'IM OPEN 'LIVE  
AN' YUH RUN DAT STRING THROUGH HIS BACK  
AN' IF YUH GOIN' TUH A "SKIN GAME", IF YUH GOIN' WIT  
DIS FROG WON'T MOVE - YUH TOTE HIM IN YORE POCKET  
BUT IF YUH GOIN' LOSE ANYTHIN', WELL DAT FROG WILL START JUMPIH'...  
DAT STRING TELLS YUH WHETHAH YUH GOIN' BE LUCKY OR NOT  
YUH GOTTA TIE SO MANY KNOTS IN DIS STRING...  
WHEN YUH TIE DAT KNOT YUH GOTTA NAME

CALL SOME KIN' OF A FUNNY NAME FO' EVAH KNOT YUH TIE  
 AN' DEN YUH TIE DEM KNOTS TILL YUH GIT RIGHT DOWN TUH DAT FROG  
 AN' DE LAST KNOT YUH GOTTA MAKE A CURSE OF SOME KIN'...  
 AN' DEN IF DAT FROG DON'T MOVE, YUH'LL BE LUCKY...  
 IF HE DOES MOVE...YUH'RE GOIN' LOSE IN DE "SKIN GAME"

FLORENCE, SOUTH CAROLINA

[As the title of this interview suggests, there is nothing startlingly new about the material within. Old forms are used, but with a difference - like the title quotation. Similar frog rites appear in HOODOO (see last title quotation on p.2113 and elsewhere), but the present rite differs greatly from the others, making it my only example. Likewise, the common ant-hill rite is turned into one of those rare *spiral* rites. Informant 1317 was recorded on cylinders C678:6-C681:3 = 2259-2262.]

It's 'bout makin' love. Now, whenever yuh - jis' lak yuh has a boy fren' an' yuh doesn't wan' 'im tuh quit chew or somepin lak dat. Jis' whenever he goes out from de house, yuh git chew a li'le tiny snuffbox an' yuh goes out dere, an' yuh git jis' de middle outa each one of 'is tracks from right tuh left, till yuh git nine tracks. An' when yuh git dose nine tracks, den yuh drop 'em intuh de snuff-box an' yuh shet it up, an' yuh tote dem intuh yore pocket fo' nine days. An' den yuh come back an' go roun' de house 'wards sunrise side [CIRCUMAMBULATE THE HOUSE CLOCKWISE] an' yuh come tuh de steps an' yuh po' dat out right at de steps. An' den yuh take de box an' throw it undahneat' de steps an' go ahead on. An' den yuh come back in de house. An' den yuh git a pinch of sulphur, an' yuh git a li'le pinch of salt, an' a pod of red peppah; an' yuh take dat an' yuh well mix it tuhgethah, an' put dat intuh yore shoes an' weah dat fo' nine mawnin's. An' I guarantee yuh dat nuthin lak dat will happen. Yo' always will keep fren's.

(Well now, you do that with his tracks to do what?)

Dat's tuh keep 'im.

(And what do you put the stuff in your shoe for?)

Well, yuh see, yuh weah dat sulphur in yore shoe jis' when anybody come roun', jis' lak anybody come roun' yore house, lak he wants tuh git love wit anothah woman an' yuh don't wan' 'im tuh go wit dis woman. Yuh weah dat sulphur in yore shoe in 'casion [occasion = case] she come an' put somepin roun' yore house. Yuh kin walk all roun' dere an' yuh won' git dis stuff, see.

(That's the way that goes.)

Jis' about lak, yuh know, yuh wan' someone - yuh know, yuh see someone yuh like an' yuh wants tuh fall in love wit 'em, an' yuh wants tuh keep 'em, dere be anothah way yuh could do - jis' lak, yuh know, tuh have intahco'sin', yuh know, tuhgethah lak dat. Why when yuh wants tuh keep 'em, well evah time yuh know, have connection, somepin lak dat tuhgethah den yuh take, git chew a yard of white homespun. An' yuh take it an' evah time yuh have intahco'se tuhgethah, yuh use dat, each one use it, an' den evah time yuh use it, yuh tie a knot until yuh git nine knots on it. An' den yuh take dat an' put it in a jar an' put de top on it. Dat's jis' lak yuh don' wan' 'im, yuh know, runnin' roun' wit othah women. Yuh tie nine knots in it an' put it in dat jar an' let it stay fo' nine mawnin's. An' den yuh take it an' dig yuh a hole undahneat' de steps, an' yuh put it undahneat' de steps an' let it stay dere fo' nine mawnin's. An' dat's sure, he can't be wit nobody else but chew.

Jes' lak if he leaves 'er an' she wants 'im tuh come back. Why, she - if she evah gits in touch wit 'im an' kin git 'im tuh huh house one time, why she, jes' lak yo' know women suppose tuh be. She take about two drops of huh ministratation an' she puts it intuh a glass. An' den she takes two or three drops of urinate an' put dat wit it. An' den she take dat an' shet it up in a bottle an' she put it undahneat' de steps. An' den if she kin evah git 'im ovah dat one time, he'll always come back. Dat's de way yuh do tuh git 'im back.

Let's see how would she do tuh git rid of 'im, now. Jis' lak if she wants tuh git rid of a man, she would git two pods of red peppah an' she gits some sulphur an' salt. An' evah mawnin' she'd go roun' de house wit dis salt an' red peppah an' sulphur. She'd [she would] go roun' de house fo' nine mawnin's an' drop some at dis windah, an' drop some at de othah windah. An' den she'd go an' she'd put some undahneat' de steps. An' den yuh make yore fiah inside de house an' yuh dash a han'ful of dat in dere an' burn it. An' yuh cut a piece of de leathah outa 'is hat - right out de hatban' inside, yo' cut dat out. Den yuh take it an' put it in a li'le sack an' git two stran's of 'is hair. An' den yuh take it an' put it in dere [sack] an' some sulphur, a pod of red peppah an' mix it all tuh-gethah. An' den yo' take it an' carry it an' throw it in runnin' watah an' dat'll run 'im cleah [clear] away.

But ah know yuh take two stran's of a person's hair an' yuh take dere pitchure. An' yuh take dis hair an' yuh put it in, yuh know, jes' weah it in yore shoe, both stran's of dat hair [a strand in each shoe], an' yuh weah it in yore shoe. An' yuh take dat pitchure an' yuh kin put it in yore house an' jis' stan' it right up on de mantelpiece, an' yuh kin turn it upside down. An' dat'll run 'em away, too.

Jis' lak when she goes out an' she wan's 'im tuh sleep until she gits back. Jis' lak she pull off 'er step-ins an' he's layin' flat on 'is back asleep, she take jis', yuh know, jis' de seat of it an' spread 'em right across 'is haid, an' put de dishrag undah 'is pillah. An' he'll sleep right dere till she comes back. She kin go out an' come back an' he won't nevah know it.

Take yore chamber lye an' dey could shet it up in a bottle jis' lak, yuh know, if yuh wants a man tuh love yuh. Yuh take it an' put it in - jis' use his'n, take his'n. An' ketch some of his'n in a bottle an' mix some of yores wit it. An' yuh kin go tuh sunrise of a tree an' yuh drive a ten-penny nail in dat tree tuhwards de sunrise. An' yuh bury dat bottle undah de steps. An' yuh gits three stran's of 'is hair out of 'is haid, an' when yuh go tuh drive dat nail intuh de tree, yuh drive dat hair in dere wit dat nail. An' den yuh bury dat stuff, chamber lye, undah de steps. Dat's sure tuh git 'im lak dat.

(That will hold him.)

Jis' lak if yuh write someone an' dey, yuh know, have somepin ag'inst yuh, an' dey git hold of yore han'writin', why dey cut each cornah off dis lettah an' dey'll take it an' dey'll put it in a jar. Dey'll put sulphur in dere an' dey'll put peppah in dere an' den, if dey could git chure hair, dey will put dat in dere. An' den dey'll take it down tuh some rivah of runnin' watah an' dey'll throw it in. Well, yuh see dat eithah runs yuh crazy or eithah gits yore han's nervous where yuh can't even write - yuh'll always have fumblin' han's in writin'.

If yuh go down now tuh git a job an' yuh wanted dis job - jis' lak if it's a good business job, an' yuh wanted tuh git it. Well, yuh go down an' yuh see 'im 'bout dis job. Well, if he act any way lak, yuh know, yuh're not gon'a git de job, well yuh come back home an' yuh fix yuh some - git chew a bottle of perfume. An' yuh git dis perfume. An' den yuh take yuh a pinch of sulphur, an' at night befo' yuh go tuh bed, yuh take dis sulphur an' yuh throw yore [sulphur] dust in de fiah tuhnight. An' den when yuh throw dis sulphur in de fiah tuhnight, den

yuh weah dis stuff in yore shoe in de mawnin's when yuh git up. An' jis' lak evah night, yuh throw yuh a dust of dat sulphur in de fiah at night an' let it burn. An' den de nex' mawnin' whenever yuh git up, yuh jis' take an' WET CHURE RAG WIT CHAMBER LYE AN' WIPE YORE FACE OVAH IN DE MAWNIN', an' yuh put some of dat perfume on yuh, an' put chew a pinch or two of dat sulphur in yore shoe, when yuh go tuh 'im in de mawnin' an' ask 'im fo' a job. Why it's hard fo' 'im tuh turn yuh down. Yuh jis' do dat evah mawnin' at about time fo' yuh tuh go dere, an' dat's a good way fo' yo' tuh git a job lak dat.

Jis' lak if yuh wanta gain customahs, yuh git chew - jis' lak yuh have plenty ole shoes aroun' yore house. Well, den, lotsa times yuh wanta gain customahs an' it look lak business is kinda dull, somepin lak dat, yuh burn two of dose ole shoes evah mawnin'. Burn two of 'em an' den jis' lak de firs' JAR OF WHISKEY DAT YUH WAN'A SELL [bootleg whiskey was usually sold from a jar in the small-house liquor shop], or somepin lak dat, yuh put about three or fo' drops of dis chamber lye in dere [many examples of this in HOODOO], an' den evahone dat buy dat whiskey will come back an' buy mo'.

Well, jis' lak if yuh sellin' whiskey an' wanta keep de officahs away. Evah night befo' yuh go tuh baid, jis' lak yore slop jar dat yuh uses, why yuh git chew some sulphur, saltpetah, an' red peppah an' put it in yore slop jar, an' den yo' uses dat evah night. An' den evah mawnin' befo' de sunrise, yuh take dat slop jar wit muthin but de chamber lye in it an' dat saltpetah an' sulphur an' red peppah, an' start from yore top do'steps - soon in de mawnin' befo' de sunrise, 'fore anybody sees yo', an' befo' anybody starts stirrin' - an' yuh starts from yore top steps right on down wit dat slop jar tuh right on out tuh de, yuh know, walk tuh de street out dere. An' yuh po' dat out evah mawnin' fo' nine mawnin's - back do' an' front. An' dat will keep de laws away.

Jes' lak if he's a heavy likkah drinkah an' she wants 'im tuh quit drinkin' likkah, why she ordahs some saltpetah. An' den, if he drinks coffee or tea or anythin', jis' evah day at dinnah or evah night at suppah, an' breakfast, three times a day, she puts about a pinch of dat in 'is coffee or tea or whatsomevah he drinks. An' den, see, dat will stop 'im from drinkin' - lak dat.

Jis' lak if dey wants, yuh know, git a lucky han' of anythin', yuh git chew one of dese purple onions - yuh know, dose dark-red onions. Yuh git chew nine straight pins an' yuh stick evah one of dose straight pins right in de top of, yuh know, de root part of dat onion. An' yuh stick evah one in dere. An' den yuh go an' git chew some sulphur an' some table salt an' yuh mix it tuhgethah, an' yuh put it in box an' yuh tote dat in yore pocket. An' yuh put dat onion in dere [pocket]. An' den evah mawnin' yuh take out one of dose straight pins [from the onion] an' den yuh put it intuh dat box, evah mawnin' fo' nine mawnin's, till yuh take dem nine pins out of dat [onion]. Den when yuh take dem nine pins outa dat onion, den yuh take dis onion an' yo' split it fo' times an' yuh [I interrupt because *split it four times* is vague.]

(Now wait! You split it like this. Here's the onion. You split it like that [I demonstrate] - like cutting a pie?)

Yo' split it like dis [demonstrates] an' den like dat.

(Just as though you were quartering a pie?)

Sure, dat's right.

[I knew that informant's *split it four times* meant *cutting it into four pieces* but I had to make certain.]

Den when yuh cut dat, den yuh take yore sulphur an' yuh put it down dere, an' nine seeds of red peppah an' yo' put dat down in dere [sulphur and seeds are put against cut sides of onion], an' den yuh take it [the four quarters of the onion] an' put it back tuhgethah, an' wraps a cord string aroun' it. Stick nine pins

back in dat - in dat onion. When yuh stick dose nine pins back in dat onion, yuh put it up undah jis' whosomevah yuh wanta git, chew know. Yuh take an' put it right up in de left cornah of dere house, an' ah'll guarantee yuh dey'll do anythin' yuh want 'em tuh do. If yuh want 'em tuh move, dat'll move 'em; an' if yuh want 'em - if yuh want 'em tuh git crippled or anythin', dat'll do dat - anythin' lak dat.

(Anything you want done?)

Dat's right.

[If I may guess here, you can do *anything you want done* because the *dressed* edges of the quartered onion represent the *four corners of the world*.]

Tuh make love or, yuh know, bein' wit anybody, yuh kin take a pocket han'ke-chef - jis' lak if dey have, yuh know, connection tuhgethah. An' evah time dey both use de same, yuh know, han'ke'chef. An' evah time yuh'd be de las' one. Yuh take it an' tie a knot an' pull it tight. An' de nex' time yuh use it yuh tie anothah, until yuh git nine knots in it. An' yuh rip de lef' cornah of yore mattress, an' yuh kin take dat an' put it in de lef' cornah of yore mattress. An' yuh kin fold dat back up an' he kin go where he wanta, but he can't be wit no othah woman but chew.

Dey use a toadfrog jis' lak fer a skin game or anythin' lak dat. Jis' lak yo'd git a frog an' yo'd take dis frog an' yo'd bust 'im wide open in de back. An' when yuh bust 'im open in de back, yuh take 'im an' yuh run a cord string straight through 'is back. An' yuh take [it] an' jis' lak if yuh wanta, yuh know, be lucky. An' yuh take dis frog an' split 'im open 'live, an' yuh run dat string through his back. An' if yuh goin' tuh a skin game, if yuh goin' win, dis frog won't move - yuh tote him in yore pocket - but if yuh goin' lose anythin', well dat frog will start jumpin'.

See, jis' lak yuh have dat string in dere, well dat string tells yuh whethah yuh goin' be lucky or not. Yuh gotta tie so many knots in dis string, an' jis' when yuh tie dat knot, yuh gotta name - call some kin' of a funny name fo' evah knot yuh tie. An' den yuh tie dem knots till yuh git right down tuh dat frog. An' de last knot yuh gotta make a curse of some kin', yuh see. An' den if dat frog don't move, yuh'll be lucky; an' if he does move - if he does move, why dat shows yuh're goin' lose in de skin game. [This is a "heads I win, tails you lose" rite!]

Whenevah yuh go tuh a red ants nest, if yuh got anybody dat chew love an' look lak dey goin' away, yuh - jis' lak if dey'd leave de house an' if dey goin' from de house, yuh go out dere an' yuh ketch dey track right from de toe an' rake it tuh de back, an' yuh take dat up an' put it in a lile sack. An' yuh go tuh dis red ants nest an' yo' po' it, start right from de edge of dis ants nest an' yuh PO' DAT DIRT RIGHT ROUN' AN' ROUN' SLOWLY TILL NINE TIMES. [Among the many ant-hill rites in HOODOO, this is surely a new and unusual detail - a *spiral* rite.] An' when de nine times out, jis' lak if yuh, yuh know, wants dem tuh go away, dey'll go away jis' lak dem antses marchin' in an' out. Dey'll jis' be in an' out, dey won't nevah stay lak dey once have stayed. Den, if yuh wan' 'em tuh go shure 'nuff, yuh jis' take de MIDDLE OUTA DERE TRACKS an' throw it IN A 'BACCA SACK. Put it in a 'bacca sack an' shet it up, an' THROW IT ON TOP OF DE HOUSE AN' DEY GO AWAY. [Dey go away after a rain!] Yuh won' have no mo' trouble wit 'em.

(Put it on top of whose house?)

On top of yore house - jis' lak he comes in, yuh throw it right straight up right ovah on top of de porch, on de front porch right up ovah de step-lak. Yuh jis' throw it up dere, so dat he won't come undah dere no mo'. Dat will keep 'im away.

Jis' lak if yuh love a man an' yuh wants tuh keep 'im, yuh go out in de woods an' yuh git chew a bird nest, an' yuh bring dis bird nest intuh de house. An' den yuh take dis bird nest an' yuh build yuh a li'le small fiah, an' yuh take dis bird nest an' yuh sprinkle yuh some sulphur in dis bird nest. An' den yuh take dat bird nest an' jis' hold it ovah de fiah, let it burn. An' den, yuh see, dat smoke goes all ovah de house. Den, if yuh wanta keep 'im dere, aftah dat bird nest done burned, den yuh rake de ashes of de bird nest up an' put it in a li'le sack, an' put it in de left cornah of de po'ch as he come in. An' he always - evah time he come undah dat, well see, dat will make him have dat much mo' care fo' yuh.

Jes' lak if a woman goes wit a man an' she wants tuh keep dis man, or he wants tuh keep 'er, why she takes dis stuff an' she fixes it.

(Fixes what?)

Dis oil - dis fish grease. Jis' lak if yuh fry fish or anythin', yuh know, an' de grease lef' from de fish. An' jis' lak if he not dere, if she wants tuh fix dis stuff, well, whenevah she fixes it up she puts sulphur in it, an' she puts sulphur in it an' she puts a li'le table salt, an' she mixes it up. An' den evah time she - yuh know, dey has any connection tuhgethah, she puts three or fo' drops of dat on whatsomevah he gonna use an' let 'im, yuh know, use dat. An' den she kin stick it right in de lef' cornah of 'er mattress evah time he uses dat, an' dat'll keep 'im down [for other women].

"AH COME TUH TELL YO' 'BOUT MAH FATHAH"

PAPA'S A GREAT BIG MAN ALMOS' TWICE BIG AS YO'

DAT MONDAY...DAT WOMAN...TOOK A FRESH AIG  
DOSE DOMINICK [DOMINIQUE] CHICKEN DEY LAYS A BROWN AIG  
AN' WROTE PAPA'S NAME ON DERE - "ALEX MOORE" SEE  
AN' MADE HER BOY CRAWL FROM DIS WOMAN'S  
SIDE OF DE HOUSE TUH MAMA'S SIDE OF DE HOUSE  
TUH GIT TUH DE FRONT STEPS AN' DIG A HOLE  
AN' PUT DAT AIG IN IT - SO WHEN PAPA  
CROSS OVAH DAT...HE'LL GO OUT DERE AN' GIT KILT

AH SAYS "BRING PAPA HOME"  
SO 'BOUT THREE 'CLOCK DE' [THEY] BROUGHT PAPA  
AN' LAID 'IM SIDE DE WINDAH IN DE BASKET  
TILL DE' FIX DE STRETCHAH  
PUT 'IM UP DERE - KILT IN ALL 'IS FAT  
'CUZ DE HOT SWEAT WUZ STILL POPPIN' OUT  
AN' DEY HAD STUFFED 'IM WIT COTTON

ALGIERS, LOUISIANA

[Life has troubles enough without adding to it the tragic belief in hoodoo displayed here. What wonderful material informant 1600 unfolds for a black dramatist able to hew closely to the simple lines which need no embellishment - no black version of *Papa Is All*. Within is an atmospheric story rather than a collection of magic rites. However, we do visit a fortuneteller who provides us with one of the many examples of hydromancy given in HOODOO. Informant's words

were taken down on cylinders E184:4-E188:10 = 3017-3021.]

So now, ah come tuh tell yo' 'bout mah fathah. Mah fathah wuz a man an' he used tuh work fo' a firm, he used tuh drive fo' mules, a great big float, yo' know, tuh carry burlaps an' sacks an' rice an' stuff - work fo' a wholesale place, yo' see - a float where yo' put mules in, de' fo' mules. It had wheels on it.

(Just like a sort of a truck?)

Jis' lak a truck. So mah mothah she had six small chil'ren lak ah got now. Ah got six small ones. Mah mothah had six small ones comin' on up. An' mah mothah wuz a person, she didn't have tuh git out an' work or look fo' nuthin jis' lak dad made his money, he brought his money home on Satiday. An' mama had three girls an' out de three it ain't but two of us livin' now. One daid, an' mah daddy daid. Ah'm goin' tell yo' 'bout mah daddy fuse [first].

Ah had a way, evah Satisfiday evenin' ah wash mah li'le sistah, ah washed de othah one, an' ah take mah bath, an' we go meet papa on St. Charles Street where he made his groceries. [*Made* means either *bought* or the groceries were a part of his wages.] See. We come home wit papa. All right.

It wuz a woman livin' on dat side [of our house], Mis' Salina Wallace. She didn't lak mama cuz she had a husban' an' she had tuh dig fo' a livin', an' he wouldn't give her nuthin. So a woman tole mama 'bout where she used tuh go meet papa evah Satiday, tuh try tuh git in wit papa, but papa wouldn't have nuthin tuh do wit 'er. See. Dat Satisfiday mama watched 'er, an' mama runned 'er from St. Charles Street clean tuh Crowlett Street. She couldn't ketch 'er. See. She wuz afraid tuh fight mama, see. So tuh git even wit mama, ah guess she thought she'd git eithah one of us tuh pick up de apple. An' she'd got mama right off. See, she'd git eithah one of de chil'ren. All right.

Lak dat windah [pointing to window of interviewing room] wuz a windah, mama's windah facin' lak dat. All right. Dat Satisfiday ah washed mah li'le sistah furse. She wuz eight yeahs ole. Ah sent 'er out furse on de steps an' ah washed de othah sistah. De othah one [*other sistah*] when ah takin' mah bath, ah heard 'er say tuh 'er [*li'le sistah*], "Florence, whut's de mattah?" She wuz a chile she could pick up anythin'. She say, "Whut chew been eatin'?"

She say, "Nuthin."

She say, "Well, whut's de mattah?" [Then] she say, "Mama, come see Florence, she's jis' aslobbahin' an' foam, spittin' up foam."

Ah hurried an' got out de tub an' ah run on out an' she down on her back. She wuz spittin' an' her mouth fulla foam an' her lips swellin' lak dat [demonstrates], look blue-lookin'. She wuz a light [colored] chile. Ah says, "Mama, Florence has picked up sompin sho'." Dat woman wuz home an' de house shet up tight. She wuz home.

So mama say, "Florence, what did yo' pick up?"

She say, "Nuthin."

So mama say, "Ef yo' don' tell me, ah'm goin' whip yuh."

Ah says, "Don' scare her, mama, an' she may tell yuh whut she picked up." So ah said, "Bring her in."

Mama sent fo' de doctor. Mama had two white doctahs tuh wait on her. Dey couldn't fin' her sickness. Whut a face she had. One of 'em say she had [*something*], one of 'em [the other] say she had *wastin' disease*; but dey couldn't fin' her sickness. All right, she had a colored doctah, Dr. Burris. Dey couldn't fin' 'er sickness. She stayed sick fo' nine days. All right.

Dat Sunday, she say tuh mama - papa wuz layin' on de flo' - she say tuh mama, "Mama," she say, "jis' lookit [look at] dose li'le angels comin'." She say,

"Ah'm goin' away."

[The angelic vision before a death is quite common. Another one follows: *I know before my little brother died he said, "Papa, I'm going to die. I see an angel right in that corner. I'm bound to die and I want to die" - New York City, (5), by Ediphone. Informant was a grown girl when Civil War began; born and grew up near Woodville, Miss. Thirty years after interviewing her in New York City (March or April, 1938), I happened to be driving through the State of Mississippi on my way up the Mississippi River from New Orleans to St. Louis (see INTRO., vol.1, p.II, line 20). Suddenly I came to and passed a sign marked WOODVILLE! So this is the place where, before the Civil War, the spade used in digging a grave was left there until burial, and then kept on the filled grave a certain length of time (3 days?). I believe this rite is already in HOODOO but I am unable to find it. A word about the preceding "angel right in that corner." Angel in a corner comes from: *I saw four angels standing on the four corners of the earth, holding the four winds of the earth* (Revelation of St. John the Divine, 7:1).]*

Mama say, "No, yo' ain't a-goin'."

She whirled ovah, she did. Aftah we had her christianed [christened]. Mama hadn't had her *christianed*. Aftah mama had her *christianed*, she straightened out an' give one breath, she did. Died right away. No soonah she died, her lips got blue an' her li'le fingahnails turnt blue. Ah say, "Mama, didn't ah tell yo' sistah done picked up sompin an' et [ate]?" Ah say, "Lookit [look at] her fingahnails how blue dey is." An' 'er urinate - she made watah on de flo'. Her urinate wuz yellaah jis' [like] yo' take a yellaah aig [egg yellow = yolk] an' beat it up thick. See. All right, she died lak dat.

We buried 'er. Den nex' come papa. Dat Monday. It had a dance hall lak heah an' mama live lak heah [demonstrates]. Ah wuz settin' on de steps lak ah'm settin' in dis cheer [chair] an' mah daddy wuz settin' - it wuz durin' de summahtime wit de light out - smokin'. So dey has a policeman by de do', by de dance hall [door], an' anothah li'le boy wuz standin' dere an' mah li'le brothah he wuz standin' dere too - jis' lookin' in. So de police run mah li'le brothah an' mah li'le brothah run an' stumble ovah mah fathah's foot. He say, "Whut's de mattah chew [the matter with you]?"

Ah said, "Daddy, lookit dat policeman runnin' brothuh."

So he say, "Say, Capt. [captain], whut's de mattah?"

He say, "Yo' keep dat boy 'way from dat dance hall. If yo' don', ah'll put 'im in jail."

Papa said, "Dat othah kid stayin' in dere an' yo' didn't run 'im. Why's yo' runnin' 'im?"

Say, "Well, dat's all right. Keep 'im 'way." Dat wuz on a Monday night.

So dat Tuesday mawnin' ah got up an' ah made de coffee fo' papa an' mama. 'Bout fo' 'clock papa went tuh work. So papa say, "Mammy, yo' put a sack apron on dat boy an' keep 'im in, cuz ah don' wan' 'im tuh go tuh jail. Dat boy didn't do nuthin las' night. Dem people run 'im fo' nuthin."

(PUT WHAT ON HIM?)

PUT A SACK APRON ON 'IM. Dat's tuh keep 'im in out de street, so he wouldn't go out. See, jis' cut a sack an' put on him so he couldn't go out.

(So he wouldn't have any clothes on him?)

Yeah, won' have no clothes on. All right.

[Only once did I ever hear about the sack dress for small black children, but I suspect the custom was widespread years ago and included some of the white children. I speak of pre-Civil-War times. My greatgrandfather, James Miller, and his son James Martin Miller, my grandfather, were slave owners in Lewis Co.,



Mo., both appearing with slaves on the U.S. Census, 1850 and 1860. As a boy I knew three of them; in fact, wrote about them in my *Descendants of John Walton of Baltimore County, Maryland, and Harrison County Kentucky, New York, 1950, 75 pages*. This was one of the preliminary sketches for my rather large study of the descendants of Martin Baker, English, of colonial Virginia, who met and married in Kentucky, the descendants of Robert Miller, Scotch Irish, of old Cumberland Co., in colonial Pennsylvania. My mother, Sarah Frances (Miller) Hyatt, born 1855, as well as her older sister May, said during summer small slave children always wore sacks with cut-out head and arm holes.]

So de papah man come at fo' 'clock an' shove de papahs undah de do' an' papa got up, an' so ah went an' laid down. So right where de cups where ah left fo' mama an' papa tuh drink de coffee - ah had nevah moved 'em. So mama says, "Say, ole man, whut chew goin' do wit mah papah?"

He say, "Ah wanta look at it at dinnah time."

She say, "Ah wanta look at it."

He say, "Well, ah wanta look at it." An' he say, "If ah don' bring dat papah back [to you, in the other part of the house], somebody else will." PAPA'S A GREAT BIG MAN, ALMOS' TWICE BIG AS YO'. So he carried on wit hissself [looked at the paper]. So, now lak in de back - mama lived lak in de front part of de house [demonstrates]. An' in de back part dey had a woman on dis [side] supposed tuh be mama's fren'. An' on dat side anothah woman. A brown-skin woman on dat side, an' a right-jet-black woman on dis side.

So papa went out dat Monday mawnin' - ah mean dat Tuesday mawnin' 'bout fo' 'clock. About ha'f pas' seven ah got up tuh fix mah brothah's lunch fo' 'im tuh git ready fo' work at a undahtakah on Washington Street - George Gales. All right. Ah jis' seen de man de othah day. So somebody knocked an' ah peeped ovah de alley an' ah seen de back of de lile buggy where dey carry de stretchah an' thin's. Ah seen de back dere [of buggy, reading], "George Gales, Undahtakah." Ah looked an' ah say tuh mahself, "Whut he want, ain't nobody heah daid." 'Cuz ah know mama's very sick but we had got mama all right.

So ah says, "Who is dat?" He's a lile bright [colored] fellah.

He say, "Liza is yo' mothah dere?"

Ah say, "Yes." Cold chills runned ovah me, an' mah hair stood. Ah say, "Yes-suh, she's heah."

He say, "Tell yo' mothah dat chure daddy done got kilt."

Ah say, "Mah daddy got kilt?"

He say, "Yes."

Ah say, "No suh, mah daddy ain't been long lef' heah - 'bout fo' 'clock."

He say, "Yeah, he got kilt at de rivah front." He say, "Ah went an' got 'is body, it's roun' home dere in de undahtakah shop."

Ah say, "How did dat happen?"

He say, "Well, he wuz goin' 'cross de train tracks," an' he say, "he had one mule in de shaft wuzn't tame good - he wuz a green mule." An' he say, "When de train blowed [the whistle] dat mule dash cross de train track, an' he wrapped 'is han' in de line tuh hole [hold] 'im back, an' dey [mules] throwed 'im off de flo' [of the float] undah de wheels [of the float] an' de wheels roll cross 'is belly an' mashed 'im flat." He [man with him] say, "He jumped about five feet," de fellah dat wuz wit 'im said, "an' run befo' he fell." An' dey eased 'im 'side of de wall in de grass. So he [undertaker] say, "Ah wanta let 'er know ah got 'im roun' dere." Well, we knowed papa b'longed tuh de [something - burial society]. So ah look an' ah say, "All right." He left. Ah looked an' ah got as weak. An' ah say, "Whut is de trouble?" Ah went tuh de do' [of mother's room] an' ah knocked. An' mama wuz a person, she wouldn't come out de room wit'out

puttin' no clothes on. Ah said, "Mama?"

She say, "Whut?" She say, "Go 'way from dat do'."

Ah say, "Ah got sompin tuh tell yo'." So ah wuz cryin'.

She say, "Whut chew got tuh tell me."

Ah say, "Gales say Daddy done got kilt. He's at de undahtakah's shop." She jumped up an' she say, "Whut?" It de time of de flu [influenza]. We jis' had got 'er kinda well. She say, "Whut?"

Ah say, "George Gales say daddy's done got kilt. He's at de undahtakah's shop."

She run. We had a hatchet an' a axe settin' behin' de kitchen do'. Well, she bust out. Ah runned ahead an' grabbed de hatchet an' axe an' throwed it ovah 'cuz ah knowed she had high fevah. Ah didn't know whut she's gonna do. She run through de house tuh de back of de yard tuh de lavatory, an' she runned in de lavatory an' ah lef' 'er dere screamin'. Ah went an' woke mah brothah up, ah said, "Morris?"

He say, "Whut?"

Ah say, "GIT UP AN' GO SEE IF DAT'S DADDY SHO' 'NUFF." Papa always made his own whip. So heah mah brothah come back wit de whip in his han' an' daddy's hat. Ah seen it an' ah jis' fell [on the floor] an' ah jis' lumbled[?].

So aftah while George Gales come an' when he got dere ah says, "Is it papa?"

He say, "Yes."

George come back an' mah oldest brothah come dere. An' so mah oldest brothah made de 'rangements an' ah says, "Bring papa home." So 'bout three 'clock de brought papa an' laid 'im side de windah in de basket till de 'fix de stretchah, put 'im up dere - KILT IN ALL 'IS FAT, 'CUZ DE HOT SWEAT WUZ STILL POPPIN' OUT, AN' DEY HAD STUFFED 'IM WIT COTTON.

DAT WOMAN ON DAT SIDE, SHE COME AN' STOOD, LOOKED IN DE DO' AN' SAYS, "PO' MISTAH MOORE." DE ONE ON [THIS] SIDE COME IN AN' LOOKED AT 'IM AN' SAYS, "HMM-UH-HUH, ALL DIS FAT. AIN'T DAT TOO BAD. LOOK ALL DEM LI'LE CHIL'REN HE LEF'. IN ALL 'IS FAT HE WUZ KILT IN." SEE, PAPA'S A GREAT BIG MAN.

Now, dis woman on dis side supposed tuh be mama's fit fren'. All right. Now, if she wuz any kinda fren' tuh mama, dat Monday when dat woman on dat side took a fresh aig - dose dominick [Dominique] chicken dey lays a brown aig - an' wrote papa's name on dere, "Alec Moore." See, an' made her boy crawl from dis woman's side of de house tuh mama's side of de house tuh git to de front steps an' dig a hole an' put dat aig in it, so when papa cross ovah dat Tuesday mawnin' he'll go out dere an' git kilt. If dis'n [this one] on dis side would's [would have] been a fren' tuh mama, she'd'a [she would have] come an' tole mama right away dat Monday night, "Look, Miz Moore, [she] had made her boy put a fresh aig undah yore steps." An' she say, "When yore husban' goin' cross dat aig, he ain't goin' come heah till dey bring 'im back heah A COLD BOX OF MEAT. An' she'll know yo' have tuh git out an' skuttle [variant of scuttle = scurry] fo' a livin'." Whut she tole mama? She didn't tell 'er nuthin. All right.

We kept mah paw till dat Thursday 'cuz it de time of de war [World War I]. We tried tuh git mah brothah offa [something = duty] an' we couldn't git 'im. It wuz in de war, yes. See, an' we couldn't git 'im. So he couldn't come, so he sent \$25.00 fo' flowah's fo' papa. All right.

So we buried papa dat Thursday.

So dat Monday, it wuz a lady livin' nex' do', her husban' an' 'er wuz settin' on de steps. Mama wuz settin' up heah - Mama wuz settin' down in de do' an' ah wuz standin' up ovah mama. [The following names are confusing but the story is clear.] An' de woman on dis side, on dis alley side, Miz Dalkin, wuz settin' lak heah, settin' heah talkin'. An' she say, "Well, Miz Moore, well," she say, "now

yo' got a load tuh travel wit. Dem six small chil'ren, dey not big enough tuh he'p demselves." Mama say, "Yeah." Mama say, "Well, God will take keer of me an' dem chil'ren." Jis' lak dat. She looked. She's a right-black woman - red eyes. Ah looked at 'er. An' she said, "Miz Moore, ah got sompin tuh tell yo' if yo' don' think it'll make any fuss."

De man looked at 'er an' said, "Yo' got sompin tuh tell de woman, if yo' don' think it's goin' make no fuss." So 'is wife said, "What is it Miz Allen?"

She say, "Ah'm goin' tell yo'."

Mama say, "Well, what is it? Ah wan'a heah it."

She say, "No, ah bettah not tell yo'."

Mistah Jarvis say, "Well, tell de woman. Yo' done start it. Tell de woman." But ah felt in heah it wuz sompin wrong whut she wuz goin' tell mama concern papa. See. All right. Yo' know, AH KIN SEE TROUBLE 'FORE IT COMES. AH KIN SEE GOOD LUCK BEFO' IT COMES. So all right. So ah wuz standin' dere. So we had de hatchet an' axe behin' de do'. She say, "Yo' know Monday night when dat police jumped at chure boy tuh run yore boy?"

Mama say, "Yes."

She say, "Well, Miz Jenkins took a fresh aig an' made her boy put it undah yore steps." She say, "When yore husban' went out dat Tuesday mawnin' dey wuz goin' bring 'im back A COLD BOX OF MEAT. An' she knowed yo'd have tuh git out an' skuttle [variant of scuttle = scurry]. An' yo' ought see right now." So de sun wuz shinin' undah de house - de sun shine undah de steps. So Miz Jarvis say, "Come heah, Miz Moore." She say, "Come heah, June," she say, "yo' git dat long shovel. When ah keep [held] back she say, "Come heah." So Mistah Jarvis, his wife, me an' mah mama put some papah down an' got down on our knees an' looked, an' Mistah Jarvis' boy. An' sho' nuff [sure enough] de dirt where dat boy had raked de dirt up an' piled it - heah wuz a clean pile [of] clay where he put de aig down an' covered it.

Mistah Jarvis says, "Boy, dig 'way," he says, "an' git it up." He said, "Don' shake it." He said, "Han' it up." Mah brothah done it an' lef' a deep hole, an' han' it up. He gived it tuh mama. He said, "Now, heah Miz Moore, yo' empty it out careful." He say, "Don' shake it." So mama knocked it off careful wit a stick an' sho' 'nuff de aig, de white of de aig wuz dere, an' de yellah of de aig wuz dere. It wuzn't broke. An' de piece where de aig - see, lak when papa got kilt de aig jis' popped open. See. Dere wuz papa's name up dere. An' Mistah Jarvis looked an' picked up de shell an' say, "Well, ef dis ain't ole man Alec Mo' name it nevah wuz - de ole man nevah wuz bo'n."

Mama, she wuz standin' up dere in de gate lookin'. An' he say, "Well, Miz Allen, if yo' knowed dat, whyn't chew tell dat poah woman dat last night so she could of got it from undah dere an' 'er husban' woulda been heah tuhday."

So she say, "Well, ah didn't want tuh do it." Say, "Hadn't wan'a nuthin tuh do [with it]."

He say, "Yo' didn't wan'a have nuthin tuh do wit it? Yo' helped dat woman tuh fix it." He say, "Miz Mo', yo' know whut chew do wit dat?" He say, "Yo' take dat aig jis' lak it is an' put it in a 'east [yeast] powdah can an' go tuh de drug sto', git chew a piece of lodestone. Wrap it up an' tie it good." He say, "If a nickel piece don' do it, git a dime piece." He say, "An' ketch dat ferry boat," he say, "an' let 'er go until dat ferry git middleways de rivah, an' let it go down." He say, "Ah'll bet chew she'll go."

Mama done it. See, dat Monday, ah tole mama, says, "No, mama, don' do it."

She say, "Yes, she took yore daddy's life." She say, "Ah'm goin' take hers de same way."

Mama lef' dat Tuesday mawnin' an' mama came back.

Ah say, "Whut chew done?"

She say, "Down de rivah." She say, "She went an' she ain't comin' to de top." All right.

When ah lef' from ovah dere - ah left dere. All right. When ah went back, mama say, "Guess whut happen tuh Miz Jenkins. Her oldes' boy jumped out one night back dere in de rain an' cold an' got chilled wit nuthin on. An' she went back tuh 'er daughtah's an' 'er daughtah rang up fo' de police, 'cuz she's talkin' outa her haid an' dey put her in de 'tenshun [detention] house." She died in de 'tenshun house. When ah come ovah heah, ah heard she wuz daid. She died in de 'tenshun house.

(She put the egg there?)

Yeah, dat whut Miz Jenkin - de one put de aig an' had it *fix* fo' papa. Dat boy of hers who she had tuh put de aig undah dere, one Wednesday mawnin' ah wuz layin' dere, he passed an' he knocked on de wall an' said tuh mama, "Say, ole lady, whut chew doin' in dere? Have mah breakfas' ready." He wuz a boy laked tuh joke. An' yo' know dem things dat pick up de sand an' gravel, dat swings.

(Those derricks?)

Ye-as. He wuz workin' at de rivah front. His oldes' brothah wuz workin' dere too. He went out dat mawnin' well an' hearty, de boy dat put de aig undah dere. His oldes' brothah say - he said tuh 'im, "Say, Bud, stop jumpin' up on dat thin', it swayin' ovah de rivah lak dat, 'cuz it might hit chew." He done it once, said he'd do it. So de second time his brothah turn 'is face, he jumped up. De fellah says he jumped up an' grabbed it 'bout 'leven a'clock an' de thing swunged roun'. When it swunged aroun' dey say a piece of iron struck 'im an' down de rivah he went. So de boy say, "Ooh, buddy, look yo' brothah done got 'is neck broke. He went right down heah." Say, "See de bubble." It knocked 'im in de rivah an' seems lak it musta knocked 'im undah sompin an' he couldn't come up. See. So his brothah went an' looked an' sho' 'nuff 'is hat wuz floatin' on top.

Dat Wednesday evenin' 'bout two 'clock ah wuz comin' from work an' ah seen de people roun' mama's do' an' ah say, "Jesus, whut's done happen ag'in?" Ah run. When ah runned back, ah say tuh a lady, ah say, "Whut's done happen at mah mothah do'?" 'Cuz ah knowed she wuz sick.

She said, "Miz Jenkins' boy got 'is neck broke dis night, evenin', in de Mississippi Rivah out dere."

Ah say, "Which one?"

She den say, "De li'le one."

Ah say, "Dat's it! Dat's de one put de aig undah mama's step." Ah say, "Now, she took papa's life an' dat's whut done happen dere." All right. Dey didn't git dat boy till dat Friday. When dey got 'im his face wuz all picked up so from de crabs an' stuff dey couldn't let 'em see 'im. All right. Dat went well 'nuff.

Mama goes, she did, tuh a ole lady roun' de cornah on Sixth Street, tuh a ole colored [woman] dat tole fortunes. An' when she walked in - mama went tuh see 'bout mah sistah, why she died an' whut from. When she walked in, de ole lady looked at mama. Mama carried me wit 'er. She say tuh 'er li'le granddaughtah, she say, "Come heah, Mayme, take dat pitchah" - a cleah pitchah. [A rite of hydromancy now starts.] She say, "Go at de hydrant an' rinse it." De ole lady didn't move. De chile went an' rinse de pitchah. An' she say, "Bring it fulla watah." De chile brought it fulla watah an' put it dere. She say, "Take dat glass an' go rinse it." De chile done it, an' she say, "Gimme a clean towel out de drawah." An' she wiped it. She took cards jis' about dat wide, nuthin on 'em, jis' plain white cards. Look lak she jis' cut 'em up. She stacked 'em tuhgetah an' she put 'em on de table. Den she took one out de top an' she put it down in dat glass of watah. She said, "Now, Mis' Mo', yo' set dere. Liza set nex' tuh

yo'."

She say, "Yo' wan'a find out whut chure [sister] died of." She say, "Diff'ren doctahs say she died of dis an' dat," an' she say, "dat chile wuz poison." She say, "De woman wuz afraid of yo'," she say, "an' tuh git nex' tuh yo' she dropped de apple where one of de chil'ren would git it," she say, "an' she knowed she git chev right off."

So she say, "Yo' jis' pay 'tenshun. So she went tuh smokin' 'er pipe an' so ~~mama~~ wuz talkin' an' ah wuz listenin' an' it wuz a black foam jis' lak yo' put a aspirin in watah. Commence tuh foamin' at de bottom, caught in dere. An' ah ~~watched~~ it an' it foamed up tuh de las' end of de card. Ah looked an' she said tuh mama, she say, "Do yo' know dat woman?"

Mama took a glimpse at de woman an' she went tuh cryin'.

(She put this stuff in this glass of water?)

She put a plain card in de glass of watah - jis' a piece of card, yo' know, lak dis book. [She points to my *Numbers book* on the table.] Jis' a piece of plain card. Yeah, cardboard in de glass of watah.

(And that black started to foam up?)

An' it started tuh foamin' at de bottom, jis' lak if she had put somepin in it. It wuz nuthin in it, 'cuz ah watched 'er how she fixed it. See. All right. She say tuh me, she say, "Liza, do yo' know dat woman?"

Ah say, "Yes, mam, ah knows 'er."

She say, "Who's dat?"

Ah say, "Dat's Miz Lena Wallace."

(Where did you see her picture?)

In de glass of watah, formed on de card. Her pichure formed on de card in de glass of watah, a cleah glass of watah. See. Ah say, "Yes mam, dat's Miz Lena ~~Wallace.~~ She lives on de lef'-han' side of mama. She stout dark woman got eye-glasses - her pichure an' all."

So she say, "Dat's de woman dat Satiday when yo' sent de chile out" - she say, "She know de chile apt tuh pick up anything. She peeled a apple an' put so many grains of strychnine in it," she say. [Real poison appeared to be rare in hoodoo.] "When de li'le thin's come tuh de back, she dropped it ovah de fence in front of 'er an' de li'le thing picks it up an' goes to de front an' sets down dere," an' she say, "it chops all her entrails up." She say, "Dat chile's livah wuz cut up lak yo' po'ed hot grease on it." An' which it wuz, 'cuz de doctahs held a 'topsy on 'er right at home dere, yo' see. Mama wouldn't let 'em move her. An' 'er aunt looked ovah de transom of de do' an' say, when dey took her guts an' 'er livah out, 'er guts wuz black an' 'er livah wuz jis' lak yo' po'ed boilin' hot grease ovah it. See, dat chopped all tuh pieces.

"See," she say, "dat's de woman who took yore chile's life," she say. "See, she took de chile's life, eithah one de chil'ren, yo' know, she said she'd git tuh yo'." She say, "Dat woman's goin' aim tuh take 'er husban's life de same way." She said, "Her husban' belongs tuh a Great Benevolent Organization, an' she's aimin' tuh git 'im out de way tuh git de money," she say, "but she's goin' be caught up wit it." See. All right.

So she charged a dollah, but she tole mama if she had anythin' tuh give 'er, so mama put 'er dollah on de table an' walks out. So she tole mama tuh watch 'erself. She even tole mama how many chil'ren an' how many gran'chil'ren she's goin' have. See. She say, "Yore daughtah sittin' dere by yo' goin' have two chil'ren, two twin boys." Ah is got two twin boys. She say, "An' her nex' chil'ren goin' be six single chil'ren." Ah got six single chil'ren sho' 'nuff, eight altuhgethah [previously she had said six.]

So mama went on out. An' so de nex' week 'er husban' come in off 'is work.

He a great big stout dark fellah an' he had de diphtheria. But he wuzn't dat bad. Dat poah man usta holler at night, usta holler at night. SO ONE NIGHT WE PUT DE LIGHT OUT AN' ME AN' MAMA STOOD UP IN DE WINDAH WHERE WE COULD LOOK RIGHT DOWN AT 'IS BED. Dey had one of de sick committees dere wit 'im. So he wuz settin' up an' de man says, "Joe, tell mah wife tuh fix mah medicine." It wuz a medicine look lak red medicine in de bottle. So she say, "All right." She come in an' got de glass an' den took it back. We wuz lookin' right at 'er. She come back wit de glass an' she po'd [poured] a tablespoonful in de glass an' po'd dis medicine in an' stirred it up an' han' it tuh 'im. De man wuz talkin' an' he did lak dat an' took 'is bottle an' he looked - he didn't lak dat. Ah said, "It wuz God made 'im look in de glass 'fore he drank it." See. An' he looked an' he said, "Lena, whut is dat in de bottom of dat glass?"

She said, "Nuthin, Joe."

He said, "Don' tell me. It look lak Epsom salt in de bottom of de glass."

She say, "It ain't nuthin."

So de man took it an' looked an' say, "Yes, it's somepin dere."

He say tuh de man, "Go git de president at de cornah." De president lived right at de cornah.

De ole man come, a ole tall bright [colored] man. He say, "Look, Mistah White, whut's dat in de glass?" De ole man looked an' de ole man say dere sompin dere lak Epsom," say, "who fixed it fo' yo'?"

He say, "Mah wife."

So de ole man took anothah glass an' drained it off an' took a spoon an' raked it out an' put it - he say, "Joe, dat's glass." He say, "Whut's glass doin' in yore medicine? Is it in de bottle? Where de bottle?"

He say, "Dere de bottle." She wuz in de back. De ole man say, "Dat's glass, ef it nevah wuz glass" [= "dat's glass ef ah evah saw glass"]. So he say, "Call 'er."

So she come an' he say, "Lena."

De man call 'er an' she come tuh de do' an' Joe say, "Whut glass doin' in mah medicine?"

She say, "Tain't no glass in de medicine!"

Say, "Lena, don' tell me it ain't no glass in de medicine." So when he turned, she run. See, he kept de pillah undah 'is haid. She run. She went out de back way an' didn't come back. He died dat Satiday mawnin' wit de diphtheria, see. An' de' took 'is body right away from dere an' buried 'im right away an' burnt all of 'is clothes. See. Well, she done dat wit de intention tuh git whut he had. See. But 'fore he got so bad off, he had evahthin' fixed so 'is one sistah an' 'is mothah got it. Dat locked 'er out, didn't git anythin'. All right.

Mah husban' wuz jis' de same way, jis' lak mah daddy wuz. Ah lived dere on [something] Street - ah used tuh live. Well, ah got six chil'ren now an' mah husban' work fo' de WPA.

(What happened to the other two children?)

De' ovah de rivah wit mah mothah. De twins, mah mothah got 'em. She raise 'em. Ah got eight altuhgethah wit de twins. All right.

Mah husban' worked on de WPA an' evah two weeks when he got paid off - well, ah had babies jes' lak mama. Dey didn't lak me 'cuz ah didn't have tuh go lookin' fo' nuthin. Mah husban' come home an' mah rent wuz paid an' ah go git mah bag of groceries - jis' tote much groceries as ah could bring home. See. An' dey didn't like me. See.

Mah husban' wuz a person he drink very hard on paydays. Ah wuz up on de chair behin' de stove fixin' sompin on de shelf an' one of mah boys from ovah de rivah wuz settin' down at de table. Mah husban' wuz out in de yard standin' undah de

fig tree talkin'. So ah heard de boy say tuh me, he said, "**Mama,**" he say, "look-it Charlie. He's drinkin' sompin outa bottle. De fellah givin' 'im some white wine outa bottle - po't wine." Ah aims - well, ah jumped off de table an' a piece of wire on mah stove caught mah dress an' ah didn't wan'a pull de stove ovah wit all mah food. By time ah got off an' got roun' dere, he had drank de white po't wine, roun' 'bout a ounce. An' de boy wuz standin' up dere, de boy, rummin' 'is han' at papa an' got anothah halfa bottle an' mah husban' reach tuh drink some mo'. An' he say, "No, yo' drank de whole bottle, so ah'm goin' drink dis one. De ole man nex' do tuh me he said tuh me, he said, "Dat's funny dat boy'll bring white po't wine in an' give chil'ren lak dat."

Ah said, "Jimmy, whut is dat yo' give Charlie?"

He said, "It's some white po't wine."

Ah said, "Well, yo' shouldn't bring white po't wine lak dat, or nuthin else, an' give Charlie 'cuz yo' know he really drinks anythin'." Ah said, "Whut is it?"

He said, "It ain't nuthin."

Well, ah got mad. Ah comes outside on de gall'ry, an' de boy followed me out dere. He say, "Miz Smith look lak yo' got mad 'cuz ah give Charlie dat wine."

Ah said, "Ah'm mad an' mad indeed. An' why?" Ah say, "'Cuz it don' look right. It looks funny." See. So Charlie stayed sick on me fo' weeks. All right. De las' day, dat Friday mawnin', he got up 'bout three 'clock. He wanted tuh go tuh work an' ah tole 'im, "No." He didn't go, an' 'bout 'leven 'clock ah wuz aimin' tuh send 'im tuh de hospital. He took wit a change, an' he couldn't keep nuthin on 'is stomach, evahthin' - he couldn't eat, couldn't eat at all. An' 'is guts - mah husban's guts wuz positively cooked up, look jis' lak a yella aig [egg yellow]. He said tuh me, he said, "Hon [Honey], ooh ah passed somepin look lak guts. Whut it is?"

Ah went an' looked in de toilet. Sho' 'nuff [sure enough] dey's jis' long pieces lak dat. One piece wuz lak dat long an' pucker up. An' [ah] says, "If dat ain't dat man's guts it nevah wuz 'is guts."

Ah come in an' he's layin' down an' ah said, "Charlie." An' he started tuh vomit. "Ooh," ah said, "Charlie, whut is de mattah?" He rise up an' ah said, "Ah'm goin' sen' fo' de doctah ag'in." He looked at me an' he said, "No, Honey, don' sen' fo' de doctah." He said, "Ah gotta go." He say, "Hon, yo' usta tell me 'bout drinkin' evahthing."

Ah say, "Charlie, yo' know ah begged yo' 'bout drinkin' wit evahbody. It wuzn't good." Ah said, "Ah usta tell yo' how mah daddy went away from heah, an' mah sistah."

He say, "Jimmy give me dat wine dat Thursday." It wuz dat Thursday dat boy give 'im dat wine. But he say, "But dat's all right, God's goin' take care of 'im."

Ah said, "Well, whut wuz in dat wine, Charlie?"

He said, "Well, dat wine liable tuh be mah death, de cuz of mah death."

Ah say, "Yeah, it may be yore death." An' jis' dat minute ah rushed out tuh git de doctah den he dropped from de bed on de flo'. Ah picked 'im up an' straighten 'im out in de bed, an' 'bout half an' hour from dat, out dis worl' he wuz gone. All right.

Aftah he died, his fingahnails wuz blue an' he wuz a bright, bright [colored] man. His fingahnails wuz blue, an' 'is tongue turned blue. His lips turned blue. Ah looked at 'im an' ah said tuh mahself, ah said, "Dat wine dat boy gived yo' poison'd yo'." All right.

Ah buried 'im. He died dat Friday an' ah buried 'im dat Satiday, 'cuz dey say if he died lak tuhday, bury 'em de nex' mawnin' at nine a'clock at High Mass. He

believed in Cath'lic, an' ah buried 'im lak he said. All right. De white undah-takah he used tuh work fo', Mr. Martins - ah guess yo' heah talk of 'im. He said tuh me, he said, "Liza, why is yo' goin' bury Charlie so soon?" Ah say, "He tole me if he die lak tuhday, bury 'im de nex' mawnin' at High Mass, at nine a'clock Mass." An' ah buried 'im. He say, "Well, all right." Dat white fellah buried 'im out at McDonnellville graveyard.

So dat nex' Tuesday dat boy must have heard talk of it. An' heah he comes. Ah wuz standin' in de lile room lookin' through de glass an' he looked at de do' an' he looked hard an' his colah changes. He's a brown-skin fellah an' he changed all colahs. He looked an' he commence tuh laughin' an' talk tuh 'isself. Ah open de do' quick an' ah said, "Jimmy?"

An' he say, "Mam?"

Ah say, "Come heah."

'Fo' he walked in de yard, he say, "Miz Smith, ah didn't give Charlie nuthin in dat wine."

Ah say, "Jimmy, yo' ain't wait tuh heah whut ah has tuh tell yo'." Ah said, "Yo' remembah dat wine yo' give Charlie las' Thursday?"

Ah said, "Dat wine de cause of Charlie tuh be in McDonnellville graveyard. Dat's where he's layin' up dere now."

He said, "Well, ah didn't give it tuh 'im."

Ah said, "Jimmy, if yo' didn't give him dat stuff, yo'self, den somebody," ah say, "got dat stuff an' give yo' tuh give him," ah say, "'cuz it wuz people dat didn't lak 'im." See. All right.

So de boy lef' dere ag'in, an' he say, "Miz Smith, if yo' think ah give Charlie anythin', ah'll carry yo' tuh a woman ovah de rivah could tell yore fortune."

Ah said, "No, ah won' go wit chew nowhere." Ah said, "But, Jimmy, ah give yo' up in de hands of God. He take keer evahthing." See.

So de nex' Friday, de boy come back an' he say, "Miz Smith, heah's fo' bits." He laid de fo' bits on de table an' he said, "Treat chureself, 'cuz ah don' wan' chew think dat ah give Charlie dat." He said, "But ah'm goin' tell yo'," he said, "it wuz a man las' Thursday, bought a quart of po't wine an' come from de back wit dat half of po't wine in de half a flask an' tole me tuh give dat tuh Charlie when he passed mah house, 'cuz he promised tuh send 'im some wine."

Ah said, "Didn't ah tell yo' dat somebody bought dat stuff an' give it tuh yo' tuh give Charlie? But, Jimmie, ah wouldn't hurt chew."

It wuz a white man, where he used tuh work down dere fo' 'is wife, in de co't [court]. A lawyah in de co't, Miz Gladys Short - Miz Short's son. He's a lawyah in de co't. He said tuh me, he said, "Liza, wit dem words yo' sayin' dere, we'll send dat boy to de rope.

Ah say, "Yes," ah say, "but ah got chil'ren, an' ah give him up in de han's of God." Ah says, "Somebody give him dat wine tuh give Charlie, cuz 'im tuh be in de graveyard, an' 'is time comin'. It may be long, but it's comin' an' he goin' have tuh puke it up."

Dat's whut ah know 'bout dat.

#### PRIVATE SHRINE OF YOUNG GIRL

AS YO' BURN DESE TWO CANDLES, YO' TELL 'EM, SAY,  
 "WELL, JESUS, AH WANT CHEW TUH BACK ME UP  
 AH WANT CHEW TUH BACK ME UP  
 AS AH GO IN BACK OF MAH SPIRIT...  
 LORD, HE'P ME AN' BACK MAH LIGHT UP..."



DAT LIGHT WILL ALWAYS GIVE YO' POWER AN' ALWAYS HE'P YO'...  
DE BES' LIGHT IS DE WHITE AN' BLUE LIGHT TUH GIT  
DE WHITE ONE IS "MASTER" AN' DE BLUE ONE IS "UNCLE"  
YO' ALWAYS SAY "MASTER" BACK OF "UNCLE"  
AN' YO' AST HIM TUH DO SUCH-AN'-SECH A THING  
AN' HE'LL DO DIS THING

ALGIERS, LOUISIANA

[I include the present broken-up interview of informant 1587 to explain the background of an unusual experience in Algiers and as a complement of the following interview - "DE BES' DIS SIDE OF RIVAH FO' 55 YEAHS." In each of them I kept my permanent contact man Edward Bufford in the room with me during the interview, something I had never done before. The preceding title-page quotation with other material was previously removed from the present interview to become margin title THE PRIVATE SHRINE - MASTER AND UNCLE - JESUS AND SPIRITUALISM (No.2757, pp.773-775). I had to add this margin title to balance the preceding margin title PUBLIC SHRINE AND THE CUSTODIAN (No.2753-2756, pp.770-773).]

[Here is my opening comment for the private-shrine margin title: *The following statements come from the interview with the girl mentioned in the INTRODUCTION [[see later]] because of her youthful age for this kind of work. She - though familiar with usual hoodoo devices - is more interested in her own brand of spiritualism centering round a special power rite. Two candles, one behind the other, are used; the forward blue candle named Uncle, the backward white candle named Master. Uncle or Unkas, a well-known spirit, we shall meet again (see THE "UNKAS" MAN in Interviews section) [[= THE "UNKAS" MAN, New Orleans, La., No.863, pp.1295-1309]]. She does not say so, but any object upon which her candles rest - table, mantelpiece, bureau, box - must be called an altar. She operates a private shrine.]*

[I did not discuss this girl in the INTRODUCTION as intended and noted in the preceding quotation. Time to tie loose threads was lacking. Mounting tension and fatigue on account of age demanded the immediate release of HOODOO. Speaking of tension, all three of us - Edward, Mack and I - were not too well during our work in Algiers. That receipt from the New Orleans Private Patrol Service, Inc. (see ILLUSTRATIONS) shows the atmosphere under which we lived. The white overlords of the underworld suspected a white man who was asking strange questions among the black people. They had sent in their stool pigeons, male and female. (Somewhere in HOODOO I commend Edward for getting rid of or warning me against a stool pigeon.) The type of work I was doing, they knew; also that I had police permission, that we took the ferry back to the city long before dark. I respected their opinion of me. No man in his right mind would spend time and money and inconvenience on such an asinine pretense as mine. I was an undercover man!]

[This is the reason I was surprised when Edward brought into the interviewing room a small girl, a child. He introduced her. She knew this work, had quite a reputation, he told me. I asked her her age. Seventeen she answered. Even so I could not see myself staying in the room with her alone. Through my closed door opening into Eagle Eye Hall (INTRO. p.XL, line 8) were people waiting to see me. One of them could be her confederate ready to rush in at a planned scream. (For similar problems in field work, see margin title NEW ORLEANS, LA., MY FIRST VISIT in INTRO. p.XXXI.) Since I thought she knew little about hoodoo work - a young fortuneteller at best - and would remain only a few minutes, I suggested that Edward stay in the room. If there were any secrets she did not care to

reveal in his presence, he would leave.]

[Then came the surprise. She had an excellent mind, thinking rapidly and speaking fluently. Someone had trained her well, possibly a member of her own family. She knew, thought and talked hoodoo, had made a religion of it. Candles cast holiness over everything. Her personal spirit, guide or control, Uncle, did all work for her or others for whom she worked; but she "christianized" everything by asking Jesus to "back up" Uncle. Once again in hoodoo Jesus is de "*trick giver*" and de "*trick taker*" (Madam Collins, p.994, 5 lines from bottom of page); once again *the Lord Jesus Christ is the biggest hoodoo too in de world* (p.1624, first title quotation). Though I list her as from New Orleans (p.773), which is true, she belonged to Algiers, a part of New Orleans "across de River" or on the "west bank". Her material was collected on cylinders E132-E138 = 2965-2971.]

Yo' wanta know 'bout hoodoos - lak if yo' wanta know 'bout graveyard dust, yo' go an' yo' wanta do sompin ag'inst a person or make a person *drag* or have 'em tuh do anything dat chew wan' 'em tuh do.

Well, yo' go tuh de graveyard an' yo' git de dust in a bag. Aftah yo' git dis graveyard dust in a bag, den yo' takes it tuh wherevah yo' gwine tuh be. Yo' steal a person's piece of dere hair an' den yo' take a piece of dey clothes an' yo' put 'em in dis graveyard dust. An' aftah yo' take dis graveyard dust yo' git dere names, dey whole name, age an' how ole dey is, an' how long dey been doin' things. An' aftah yo' git all dat info'mation an' things, yo' take an' put it in dis graveyard dust. An' when nobody is not aroun' an' not lookin', yo' take dis graveyard dust an' yo' stick it undahneat' dere steps. An' dat's fo' tuh make dem drag. Now, while dey be *draggin'*, dey don' know whut's de meanin' of dey *draggin'* or why dey goin' on *draggin'* so, becuz yo' have dem doin' dese things; but dey don' know who did it tuh 'em, yo' see. Well dat's de graveyard dust.

Now yo' take, especially if yo' wanta person tuh have lak bad luck - *tuh cross* 'em. Yo' take six penny-nails. Nails.

(You take six penny nails or six different nails but they are one-penny nails?)

Yes. [Yes what?] Yo' take dose nails an' yo' put 'em in - yo' take three an' put in each three walls, three cornahs de wall. An' yo' take two an' cross 'em. Take de othah two an' come down de steps an' cross 'em. Den yo' cross it undahneat' de step wit a person's name. [This means we have 7 six-penny nails.] See, an' den dat make 'em cross. Evahtime dey git so cross dey don' wanta see nobody no mo'. Dey don' wanta have anything tuh do wit dis person. Dey don' wanta even have tuh talk wit dis person. Dey don' even wanta see dis person any mo', yo' see. Well, dese nails an' dese people done took dey name, but dey cain't find it where dey at.

All right, if yo' wanta take a person an' break 'em up, yo' take de name an' put 'em - put it in a piece of papah. An' yo' take de bag an' yo' git some, lak if yo' say yo' git some [graveyard] dust. An' aftah yo' take dis dust yo' take an' git some things [of theirs] an' put it in dis bag. Yo' put it ovah [or] below dey place [door]. Now dese people break up an' dey don' know why dey broke up or whut dey broke up fo'. But dey know dey breakin' up an' dey don' nevah go back tuhgethah, yo' see. Yo' see, dey don' undahstan' dese things, de reason why yo' did 'em so many things.

Now yo' take ag'in, if yo' want luck fo' a person, yo' take an' yo' wash, lak if yo' wanta scrub yore house. Yo' take yore watah an' yo' take an' put some cinnamon an' some sugah in dis. Now, don' nevah start tuh scrubbin' from de front of yore house an' go all de way back. Always start from de front gallery

[porch] but take yore bucket an' set it on yore gallery. Den take an' scrub from - start from de steps. Stan' on yore step an' don' nevah go down but stan' up an' den dey come from de front. Dey take dat an' dey take anothah diff'ren' watah, an' den yo' go all de way through it [house] back wit three watahs, yo' see. Dey take dat an' dat's fo' luck, bringin' luck.

Now, if yo' wan'a person - fo' lak dey say a person wan' luck fo' gamblin' or sompin lak dat. Well, yo' take de [bucket or shovel] an' yo' git some *smoke*. An' yo' take an' aftah yo' git *smoke*, yo' put it - git some *rocks*. Sea rock dey call it. [Sea rock is a hoodoo drug-store or mail-order-firm product that *smoke* when lighted. This may be my only example of the term.] Git dese *rocks* an' yo' *smoke* 'em. An' yo' put some cinnamon in it an' den yo' put sugah in. An' aftah yo' put de sugah in it, yo' take dese person shoe an' yo' takes 'em [the shoe] an' po' it all ovah wit dis heah [*smoke*], yo' see. An' aftah yo' take dat shoe, yo' take an' smothah it aroun' [in the *smoke*], den yo' take an' put dat shoe tuh dat person nose. Den yo' make 'em pass ovah it [the pan or bucket holding the *smoke*], make 'em pass ovah it. An' if he have silvah quartah, take dat silvah quartah an' pass it ovah dis smoke. An' as he pass it ovah de smoke, yo' take an' make yore wishes. An' aftah yo' make yo' wish, well yo' go ahead on out [to *gamble*] an' yo' come back [from *gambling*] yo' have so much money yo' see. Dat's when yo' [*doctor*], makin' a wish fo' somebody.

Now if yo' wanta break up a person - lak if yo' wanta break up - take six pens [pins] an' cross it in each piece. Take lak a sweet potato an' bust dat sweet potato an' take dese pens [pins] an' stick in dere [cross the pins in the pieces]. An' take some salt an' black peppah, an' take some cinnamon an' put nex'. Well, yo'll have dem people dere, yo'll have 'em so yo'll break 'em up an' dey don' know whut tuh do, where dey goin' tuh. Dey jis' don' know why dey luck so bad, why dey breakin' up. Why, yo' see, yo' done broke 'em up. But dey don' nevah know where yo' buried it at.

(Where do you put these sweet potatoes now?)

Now, where yo' put dese things. Yo' bury it up undah dere [door] in a piece of papah. Well, dey gotta come out wit it, yo' see. Aftah dey come out dey gotta come cross dat step. Yo' put it undahneat' dat step where dey comin' out an' dat's where yo' break dem up.

(You put six pennies in it you say?)

Six pens - pins, dose straight pins, an' yo' take yore black peppah an' put in it.

Den yo' wanta take lak if a woman wants tuh draw a man tuh 'er, dey take 'er hair. Yo' take a piece of 'er hair undah 'er arms an' down below, an' den yo' takes dat an' den yo' put it in some coffee. Yo' groun' de coffee an' let dis coffee drip. Let it drip an' yo' put in 'is - give it tuh 'im an' sweet it an' let 'im drink it. Dat's tuh keep de man dere wit chew.

Now, if yo' wanta man tuh love yo' so, yo' take below down an' take a steak an' fry dat steak an' yo' give it tuh dis man. Dat man goin' tuh love yo' mo' den he love anybody else. If yo' wan' dis man tuh go 'way from yo' - yo' don' nevah wan' tuh see dis man no mo', an' yo' don' want nevah heah talk of dis man no mo'. Yo' take de man's urine an' put it in a bottle of watah. Yo' put a li'lle salt in dere an' yo' put a li'lle black peppah. Den yo' take his name an' stick 'is name down in dere. Yo' go tuh de Mississippi Rivah an' yo' turn, but chew take yore lef' han' an' go backwards an' turn-lak, an' say whatevah yo' wan' dat man tuh do - drift away or go 'way. Throw it in dat rivah an' yo' drift 'im. Yo' see, he won' nevah come dere no mo'. He will always be driftin' an' goin' from place tuh place. He nevah wanta see yo' no mo', nevah wanta have talk wit chew no mo'.

Den, if yo' love a man an' yo' wan' dis man tuh stay wit chew an' nobody else but chew, yo' take an' go an' git chew some lye watah. An' take dis lye watah an' throw it wherevah he got tuh pass. Den as yo' pass, aftah yo' take dat lye watah - yo' take his name down an' den yo' see him comin' tuh yo'. Or yo' ketch 'is hat an' yo' taken 'is hat an' yo' put three safety pins. Yo' pin 'em undahneat' de linin'. An' aftah yo' take de three safety pins, yo' take de number of 'is hat an' wit [width] - de shape of 'is haid. Aftah yo' take dat, well, 'is min' won' fall on nobody. He'll leave dis woman an' he'll treat dis woman so dat she have tuh put 'im out, an' he'll come right back tuh yo'.

Den ag'in, if yo' wan' a man an' lak 'im tuh be so by yo' an' bring all de money tuh yo' - don' wan' 'im tuh bend tuh nobody else - all yo' do, ketch 'im when he's 'sleep, an' take one his stockin's an' piece of one his undahweahs, one his shirts, an' clip a piece off 'is hat, an' den yo' put it undahneat' dere. See, yo' got 'is strength an' he haven't got any mo' his strength. All 'is strength is gone ovah tuh yo'. Now when he go out fo' his money an' anybody ast 'im, say, "Well, treat." Well, he say, "Ah got tuh hurry up an' bring it tuh mah wife." An' whatevah she give 'im he take it. See. Well, his hair done made 'im so dat she got all 'is strength. She drawin' 'im tuh 'er.

(Where does she put this stuff?)

His hair? Yo' bury dat. Yo' supposed tuh bury it. All dat yo' bury where yo' gotta pass [over it]. See, lak if yo' comin' out de front, yo' bury it at de front do'. If yo' comin' out, always comin' out de back, yo' bury it at de back do'. See. If yo' always gotta pass de do', yo' put it ovah de sill of de do', yo' see. An' dat's [to] bring love.

Now, if yo' want a person - lak, yo' know, a person yo' don' wanta see 'im no mo', don' want tuh have 'im look in yore sight. Yo' don't wanta even be bothahed wit 'im. Well, he been worryin' yo' so an' yo' don' wanta have nuthin tuh do [with him]. All yo' jis' take an' do is go an' git chew three hairpins. Take dese hairpins an' cross 'em, an' as yo' cross dem hairpins, yo' make three crosses [signs of the cross] cross dose hairpins, an' yo' put it undahneat' yore steps. An' when he leave, yo' pin 'im a piece in 'is back, in 'is clothes where he can't find it. Den yo' write such, lak if yo' take dat lak John, yo' take an' put a certain scripture out de Bible an' put it on 'is back. Well, he'll leave an' yo'll nevah see 'im no mo'. He nevah want have nuthin [to] do wit chew. Yo' see, he always runnin', carryin' on.

All right, yo' take if yo' wanta make a person go crazy. Yo' take a piece of dere hair [from head] an' dey take dat piece below in de body. Yo' take an' yo' burn it. Yo' take it out an' don' let it burn too much. Yo' take an' bury it, an' aftah yo' bury it, dat person mind begin tuh leavin' 'im, an' de blood begin tuh go up in dey haid an' begin tuh make dem crazy. Well, yo' see, yo' undahstan' all de doctors [M.D.'s] won't be able [to] undahstan' it; but if dey [hoodoo doctors] found dis piece, well dat kin bring dem back. But if dey don' nevah found dis, well dey mind always be crazy. Dey nevah have good sense, an' dey go out dere bodies. Well, dey always be goin', driftin' so far 'way, an' yo' don' nevah see dese people no mo'.

Some people give yo' a bag wit seeds in it. [This is a *hoodoo bag* or *hand* with seeds.] Yo' take dese seeds an' some sweet, sweet-smellin' cloth an' yo' take some bay rum an' rub it, dis heah, an' yo' give a person dat, say, "Dis cost so-much-an'-sech." An' yo' take dis bag an' yo' take it away an' yo' evah do so much wit [it]. [For use of seed, see Nos.1947-1952, pp.570-571 and elsewhere.]

Yo' take a rabbit foot an' wrap it up. Yo' kin do so many things. Well, go an' yo' take dis rabbit foot an' stick in a person purse when dey always broke. Dey nevah got nuthin, nevah have it. But yo' gotta have it in sech a way - cut in

dis pocketbook an' set dis rabbit foot so dey would nevah know dis rabbit indere. But yo' gotta cut dis rabbit foot off, so dat dey won't know whut's in dis. Dey won't know dis rabbit foot in dere. An' aftah dis rabbit begin tuh travel [the foot must be taken from a live rabbit] an' yo' begin tuh travel, yo' always be broke. Yore mind always tryin' to cringe. Yo' go outa yore mind. Yo' nevah know who's fo' yo' an' who ag'inst yo'. Yore min' always travelin', too many things, yo' always think dis an' dat. Well, yo' nevah know who doin' dese things, see. Well, dat rabbit is always workin' on yore mind. Sometime it work an' work an' carry yo' ovahbo'd, kill yo', or yo' git drown or sompin lak dat. Yo' always goin' diffently [differently]. Well, yo' see, yo' see yo' taken dat [from the rabbit?].

Den ag'in when yo' wanta know any othah thing lak dis, yo' take an' say, "Well, ah wanta go sech-an'-sech a place but ah haven't sech-a-cent a money." All yo' gotta do is git chew some cinnamon. Yo' take dis cinnamon an' put in yore han' an' some sugah. An' as yo' take de sugah - yo' take a lump of sugah an' yo' walk. An' as yo' walk, yo' rub yore han's good an' take some salt an' rub all ovah yore han's. Now, if yo's a gamblin' man an' yo' gamble, yo' take jis' a pinch of salt an' a pinch of black peppah an' some cinnamon. An' yo' put it in yore pocket an' yo' [go] along about chure business. Take some bay rum on a small rock an' yo' keep dis rock. As yo' keep dis rock, well as dis rock begin tuh - yo' go in a place tuh gamble, yo' always win an' yo'll nevah lose. Yo' win so [much] money, yo' see. Well, dat rock is helpin' yo' out.

[Here is a magic rock *fed* with bay rum used as a gambling *hand*. For magic rocks and stones, see STONES OR ROCKS, p.650f., and elsewhere; also some 32 examples in FACI, 1st ed.: No.531, p.20 (weather sign); 1652, p.75 (protect chickens); 2982, p.144 (keep hair from falling out); 3050, p.146 (make next tooth come in straight); 4228, p.202 (wart cure); 5099, p.248 (sty cure); 5373, p.264 (rheumatism cure); 6979, p.344 (divination); etc.]

Yo' take a beef tongue an' put safety pins in it an' de name. Yo' put a person's name an' yo' put dey age an' yo' put dere month, de day yo' wuz bo'n in it an' all. Yo' take dis beef tongue an' yo' wrap it up in a new cloth. An' aftah yo' wrap it up in new cloth yo' put it down in a bag. Aftah yo' put it in dis bag, yo' take it [to] a certain person's place where yo' want dis person tuh do sech-an'-sech a thing. Yo' want 'em tuh lie plenty or steal plenty. Yo' take dis bag an' yo' go, lak yo' settin' in dey house, an' if dey have a hole in dere place, yo' take dis beef tongue an' yo' stick it in a wall. An' as yo' stickin' it in de wall, yo' make a wish lak yo' say, "Ah want dem tuh always suffah." Well, dis beef tongue an' dese pins an' things will always keep yo' [in trouble]. An' stickin' needles [she adds these], dey almos' send yo' up de rivah [up the Mississippi to the penitentiary - State prison]. Yo' don't know of yo'self. Yo' always takin' yo'self an' go off tuh a certain place. Well, yo' take each pin an' yo' - dese pins do so many diff'ren' things. A safety an' a straight pin kin do so many things wit a tongue.

A tongue, yo' kin take a tongue an' stick it in a person's food an' almos' poison 'em or almos' weaken dem. Take dere strength, dat's whut a tongue kin do.

Take a person's foot track an' keep a person travelin'. Don't nevah travel. All yo' gotta do is tuh take a person's foot track an' de number of dey shoe. If yo' kin git de shoe befo' - aftah yo' kin git dis track, yo' put dere name underneat' of de bottom of dey shoe track. Den aftah yo' put dere name in [the bottle or other container] yo' take an' yo' put three pins in it, safety pins, an' yo' tell 'em, "Go, an' ah don't want chew tuh stop." An' wherevah dey stop - dey may stop in de rivah [drown]. Yo' may nevah heah from dem. Dese people may vanish away. Yo' take dey foot track an' yo' do dose things wit it.

Dey take yore pichure an' run yo' crazy wit it. Well, dey take yore pichure an' yo' take dat pichure an' yo' bury dat pichure. Bury dat pichure so long, but yo' gotta have a piece of de person hair fo' dat pichure. Take dat pichure an' yo' bury it. An' aftah yo' bury dis pichure, dis person begin tuh git li'le an' thin an' begin tuh fall away. Dey begin tuh git po', all dat. Well, dey begin tuh drift, evah day dey lak dey driftin' till dey die. As de pichure vanish 'way, dey vanish. Long as dat pichure stayin' good, dey good. Long as yo' put dat pichure down in de mud or sompin lak dat, well as yo' go an' look at dis pichure an' dat pichure begin tuh git old an' funny-lookin', dey begin tuh git old an' dey face begin tuh turn away. Well, yo' see, long dey pichure dey's all right.

Yo' take a broom an' yo' turn it upside down an' de person [owner of broom] nevah have good luck. Yo' take a broom an' yo' beat a person wit it an' yo' send 'em tuh jail.

Yo' take a broom an' yo' set it 'cross de do'. An' lak if a person goin' tuh de co't, yo' set it 'cross de do'; an' if yo' don' want 'em tuh win, yo' kin cross 'em. Dey don' nevah come through.

(How do you cross them?)

Dey don' nevah git a job. Yo' take de broom an' set it 'cross [the door]. Yo' take a chair an' turn it ovah de broom, an' take anothah broom an' cross it ovah dis broom. Den yo' put dat person [name] in wit dat broom. [This is probably a new rite for HOODOO.] Dey always goin' an' nevah, nevah receive nuthin, dey always outa luck.

(What about that broom in that court case, about going to court? What do you do with that broom in court?)

Well, when yo' goin' tuh co't an' yo' wanta git outa co't, yo' know. Lak yo' goin' tuh co't an' yo' wanta win a case or sompin lak dat. All yo' do is jis' turn dat broom ovah. Yo' turn evahthing ovah in yore house. An' yo' take yore bed an' yo' turn it ovah. See, an' all dat.

Well, yo' kin take a man's sock an' yo' kin take a man's sock an' bury it. Take a man's sock lak if yo' take a piece of 'is undahweah an' a piece of 'is hair from undah 'is ahms [arms], a piece of 'is hair up heah [head] an' a piece below. Yo' take dat sock an' yo' wrap dat sock up an' yo' boil it. But it have tuh be a black sock. Yo' take some pings an' junk in dat sock. Yo' take some black peppah an' put dis black peppah in dere. An' den yo' put dat sock wherevah dat man's gotta pass or wherevah - right whah [where] he sleep at. Yo' stick it undahneat' an' bury it in de ground. Yo' bury dis sock. Well, dat makes 'im - all de time he don' nevah think about nobody but chew. An' yo'll nevah see anybody in 'is eyesight but chew. Well, dat sock is drawin' 'im tuh yo', evah day. But de sock got not tuh be clean. It gotta be a dirty sock tuh do dat thing, yo' see. An' he'll always think of yo' mo' den he think of any othah woman. An' yo' kin draw 'im mo' tuh yo'. If he happen tuh leave dat same sock, yo' kin go git dat sock an' git anothah piece of 'is dere [in the house], an' bring 'im back dere. An' he'll stay wit chew until he die.

Ketch a frog an' take it an' dry it. Lak if a person cookin', aftah yo' dry it, yo' take dis frog an' yo' fry it. If a person is cookin' an' dey don' know, an' yo' take dis frog an' throw it in dey food. An' den dey go tuh eat. Well, undahstan', yo' cut all de frog's feet off an' all de skin off an' jis' don' let 'em see de feet or nuthin. An' yo' take dis frog an' yo' give it tuh 'em. An' if dey eat dis frog, it'll grow in 'em; an' as it grow, it always will begin tuh work in 'em. It work in 'em until it eat evahthin' out dey body, an' den it kill 'em.

(Is there any way of getting those frogs out?)

Well, de onliest thing yo' kin git 'em out, if yo' pray an' yo' git some - lak yo' tell a person - take some black peppah an' some salt an' some watah, an' yo' git dis outa dis person. An' it'll come. An' yo' give 'em lak it's a dose of hot [Epsom?] salts, or a dose of black draught, an' let 'em go out. An' dem tell 'em tuh set in a place, an' as dey go out, dey'll see dem things crawlin'.

Take his feet, a turtle's feet. An' take dat turtle's feet an' jis' some kinda galls in dis turtle, an' yo' give it tuh dis person. If it's a young turtle lak gittin' young things, yo' take his aig, whut is goin' tuh bust [burst] anothah turtle. An' lak if yo' goin' roun' a person, yo' make a sandwich an' give it to 'em. When dey eat dis sandwich, well dey begin tuh swell. An' long as dis aig done bust an' dis li'le turtle come out - long as dis aig will bust an' dat li'le turtle will grow. An' as de little turtle will grow, de mo' dat turtle grow, de mo' dat aig will git bigger an' bigger, an' dere body will be muthin but a big turtle in dere.

"DE BES' DIS SIDE DE RIVAH FO' 55 YEAHS" AND HER ASSISTANT

*KETCH A CATFISH...GIT DE HOOFS...DE HOG HOOF, HIS FO' HOOF...*

*TAKE THREE OF 'EM AN' YO' PARCH 'EM*

*YO' PUT SOME CAYENNE PEPPAH - DAT'S DE BADNESS, DAT'S WAH [WAR] RED PEPPAH - AN' [GET] THREE OF DE GROWIN' PEPPAH OFF DE BUSHES AN' YO' PUT ALL DAT TUHGETHAH...PUT DAT IN DE CATFISH MOUTH AN'*

*SEW IT UP AN' THROW 'IM OVAHBO'D*

*[BUT FIRST] WRITE DEY NAME, WRITE IT SO...*

*NINE TIMES [AND] WRITE IT IN DE FO' CORNAHS...*

*BUT DE NINE TIMES RIGHT IN DE MIDDLE [DEMONSTRATES]*

*[I DESCRIBE DEMONSTRATION]*

*(YOU HAVE A PIECE OF PAPER LIKE THAT AND*

*YOU WRITE THE NAMES ACROSS EACH OTHER CATERCORNERS*

*[MAKING A CROSS IN EACH CORNER] ON THAT PAPER*

*ACROSS CORNERS AND THE REST YOU PUT IN THE MIDDLE)*

*LET DE NINE FALL RIGHT IN DE MIDDLE*

*AN' FOLD IT FROM YO' LAK DIS [DEMONSTRATES]*

*[I DESCRIBE DEMONSTRATION]*

*(KEEP FOLDING IT IN TRIANGLES, KEEP FOLDING IT FROM YOU)*

*PUT IT IN DE CATFISH MOUTH AN' SEW IT UP WIT BLACK THREAD*

*AN' THROW DE CATFISH OVAHBO'D AN' CURSE IT*

*AN' DAT'S HELL - DAT'S RAISIN' CAIN AN' HELL*

ALGIERS, LOUISIANA

[After the young girl in the preceding interview PRIVATE SHRINE OF YOUNG GIRL had left the room, my contact man Edward Bufford brought in a succession of informants, most of them knew little about the material wanted. These lesser people we welcomed because they sometimes supplied a few excellent rites, and they were always valuable in flushing out the experts; perhaps I should say, in acting as a cover for the experts - the bigger the crowd, the smaller the attention on the individual. Among the latter were MADAM MURRAY (1589) pp.1276-1289 and CUSTODIAN OF A SHRINE (1598) pp.1139-1158. Finally came "DE BES' DIS SIDE DE RIVAH FO' 55 YEAHS," No.1602A. Edward had kept her waiting too long, but such delays were unavoidable when some of our people lived 5 or 10 miles away in all

directions. Occasionally, too, people refused to keep an appointment, compelling our taximan Mack to seek a substitute or to return to Eagle Eye Hall to drive someone home. Somehow the young girl of the PRIVATE SHRINE met the fifty-five year practitioner and upset her says Edward later. How and where, in hall or taxi, I do not know. The old lady, tired and nervous and frightened, appeared before me. I asked Edward to remain in the room. He and I tried to handle her carefully. After a number of false starts, she began with the title quotation. For these interviews of Nos.1602A and 1603, the younger woman who came with her, we used cylinders E193:1-E196:5 = 3026-3029.]

Yo' take de catfish. Ketch a catfish an' yo' git de hoofs [hooves] lak ah tole yo' [before we started to record], de hog hoof, his fo' hoof, an' yo' take three of 'em an' yo' parch 'em. Yo' put some cayenne peppah - dat's de badness, dat's war, red peppah - an' three of de growin' peppah off de bushes. An' yo' put all dat tuhgethah, an' yo' put dat in de catfish mouth, an' sew it up an' throw 'im ovahbo'd. [But first] write dey name, write it so [demonstrates].

(Just once or what?)

Nine times. Write it in de fo' cornahs [of the paper], write it so; but de nine times right in de middle [demonstrates].

[I describe her demonstration.]

(You have a piece of paper like that and you WRITE THE NAMES ACROSS EACH OTHER catercorners on that paper, ACROSS CORNERS, and the rest you put in the middle.)

Let de nine fall right in de middle, an' fold it from yo' lak dis.

(KEEP FOLDING IT IN TRIANGLES, KEEP FOLDING IT FROM YOU.)

Put it in de catfish mouth an' sew it up wit black thread an' throw de catfish ovahbo'd an' curse it an' DAT'S HELL. DAT'S RAISIN' CAIN AN' HELL.

(What do you do that for?)

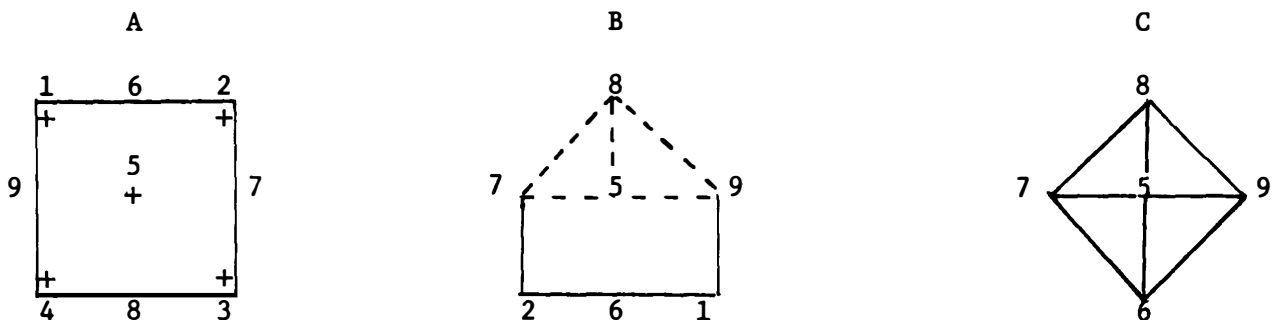
Tuh break anybody up, tuh make fuss, tuh make 'em move.

(Do you have to write both those parties' names down there or just one party?)

Whosomevah yo' want moved.

(That is to send them away, send them out of town.)

[Our informant began with one of those complicated folding rites (*see* diagrams on p.2142). Since I did not dare question her too closely, I must rely on my own comments at the time and two other examples of folding given in margin titles: FOLD TO YOU INTO TRIANGLES, and FOLD (ROLL) 4 CORNERS TO CENTER, both under SEXUAL IMPOTENCE.]



[In diagram A we have a square, points 1-2-3-4. Where the diagonals of this square would cross at point 5, we have the center of this square. Points 1-2-3-4-5 also make a quincunx. We have 9 names crossed in this square, so that 8 names are crossed in the 4 corners, and the 9th name is halved and crossed in the center



at point 5. Our problem is to fold this square so that the **crossed names remain** in the center; always folding from us, always folding into triangles. **Solution:** (1) fold from you point 3 to 5, creating a triangle at points 8-5-7; (2) fold from you point 4 to 5, creating a triangle at points 8-5-9. Turn this diagram clockwise until it is upside down as in diagram B. In diagram B fold from you point 1 to 5, creating triangle 6-5-9, and fold from you point 2 to 5, creating triangle 6-5-7. We now have in diagram C a square 7-8-9-6, half the size of its former self; a square composed of 4 triangles, and all crossed 9 names in the center. This final square of four triangles we fold once away from you, points 6 to 8, creating triangle 7 (6+8) 9. Again, if wanted, fold once away from you, always turning diagram clockwise.]

[After informants first rite, just explained by diagrams, she is still nervous. Before turning on recording machine again I thought it wise to let contact man Edward ask the next question which follows:]

(Now, ef ah wanta bring somebody back home tuh me, how would ah git dem back? Please ma'm.) [Question by contact man Edward. Note his courtesy.]

All right, now ah tell yo' how ah gits 'em back. Now yo' write his name if yo' want a man, write his name nine times, so - lak ah tole yo' [in preceding rite].

(CATERCORNER ACROSS EACH CORNER OF THE PAPER?)

Dat's right. An' yo' git chew some - it's a powdah call....

[Recording stopped here to give her a chance to recover. As I look back through the years my Telediphone here and many other places should have been kept going to show some of the collecting problems. Eventually she starts to give me one of the numerous coconut rites familiar to the New Orleans area.]

(Take a coconut.) [Comment by author.]

Dis fo' war....Takes a bulldog an' git de turd from a bulldog. An' yo' take dat bulldog an' take a lemon an' put it [bulldog's passage] in de lemon an' put it [lemon] in de coconut. Jis' have a sharp knife an' dig a hole - yo' dig a hole in de coconut....

[Again informant breaks down and recording is stopped. I now comment on the situation.]

(This woman [1602A] who was in here talking - Edward had to stay with her, she was so nervous. He says that she is supposed to be the best here in town. She seems to know her stuff, but she was just so nervous she couldn't talk. I sent her out to recover. I don't know whether she is going to come back again or not. This is 1603 [next]. So we shall have to wait a little while. She says everybody out there is talking about that she is going to be sent to jail, and something is going to happen to her.)

[The woman (1603) who had come with the old lady now enters the room. We should have taken her first. I ask her to repeat the rite she had given Edward as a token that she knew something about the subject.]

(Now, just what you told him about bringing the man back, if he left.)

Now, tuh git a man back, ah git me a bran'-new black cloth, about a yard, an' ah cut it in nine pieces; yo' know, straight, straight. An' dem nine strips ah tie dem in nine knots.

(Do you tie each strip in nine knots or do you tie them altogether into nine knots?)

Tie each strip. Yo' know, jis' take a strip an' jis' tie nine knots, an' take it an' put it aroun' yore waist - put it aroun' 'is waist. An' aftah ah do dat, nine mawnin's aftah dat, ah make 'em take a bath. See. An' aftah ah make 'em take a bath, well she really wants tuh be wit me [him]. See. Some othah people have 'em while ah'm gone, but he wants tuh be wit me. Ah make him take a bath

an' he knows ah've got dat [strips or bathwater or both?]. Ah make 'em take a bath in Epsom salts fo' nine mawnin's. An' aftah he take a bath fo' nine mawnin's, ah make 'em bathe his feet an' put some mustard undah 'is feet, an' let 'im walk in dat mustard in 'is shoes, an' den weah dat fo' nine mawnin's. An' ah take dat mustard outa dere an' take it an' put it in a bottle, an' bury it undahneat' de step fo' nine mawnin's tuh de sunrise.

(With the point of the bottle?)

Wit de point up. Points dat up an' let it stay dere fo' nine mawnin's. Aftah nine mawnin's ah take it up an' bring it in de house. Ah let it stay in de house fo' nine mawnin's. Den me an' 'im be's all right.

(Well, now, how are you going to get these black strips around - he'll know you got them around him won't he?)

Well, he wants tuh be wit me. Dere's othah people tryin' tuh git 'im from me an' he tells me he wants tuh be wit me.

(And that's to help him stay with you?)

Yessuh.

(If some other person is trying to get him away and he wants to stay with you, he'll let you do that to him. These nine pieces of cloth tied?)

Jis' cut 'em wit a pair of bran'-new scissors.

(Then you put this around his body? What do you put that in around his body?)

All de way roun', jis' de whole strip roun' wit nine knots.

(Do you tie these nine things together?)

Jis' knots, tie 'em tuhgethah.

(Won't they fall off him?)

No, dey're tied. Ah tie 'em aroun' heah. Ties nine knots in 'em.

(But you tie nine knots into each separate strip? Or do you tie all the strips together and make nine knots tying them together around there?)

Tie 'em tuh each strip an' put dat roun' 'is waist.

(Now, here's one strip. You put that around his waist and take another strip and tie a knot there, and take another strip and tie the knot there. Take another strip and tie the knot there. Then you have sort of a necklace around his body. There'll be nine knots because you have tied nine of these things around his body. Then you do all these other things, and that will hold him with you?)

Yes.

[We now move on to another rite.]

Fo' separatin' a person. Yo' take a bran'-new piece of white cloth - about a yard, white cloth - when yo' connection tuhgethah. Yo' take an' - yo' know whut ah mean - take dat an' do yore part wit dat, an' yo' keep dat. Yo' stick dat inside yore pillahslip. An' when he gone - when he gone yo' take dat piece an' write his name on dat piece of cloth, an' keep it dere an' wrap it in a piece of brown papah. Put 'is name on top dat piece of brown papah whut chew fold in dere. Take an' fold it evenly an' write his name on dere. An' take dat cloth an' a piece of brown papah an' take dat an' yo' git some ashes. Aftah yo' gits de ashes, yo' takes de ashes an' yo' rub on 'is name lak dat, on dis piece of brown papah on 'is name. Yo' could take de ashes an' rub it on 'is name lak dat. An' 'is name, yo' might rub it off a little bit, but dat don't mean fo' 'im not tuh say nuthin tuh yo' or be wit yo'. Well, yo' take an' rub jis' a little bit lak dat, an' yo' take dat little bit of ashes. An' take dat ashes an' dampen it an' yo' fold it right up. An' den yo' take dat an' yo' put dat in a box. Aftah yo' put dat in a box, den yo' dig a hole [in the floor? or wall?] an' yo' dig it behin' de toilet. Let dat stay behin' dere, runnin' watah, an' when dat watah flush, right behin' runnin' watah. An' let dat stay dere fo' thirty days till yo' dig it up. Den yo' take it an' yo' take it in a bottle. Put dat down in a

bottle. When yo' put dat in a bottle, yo'll hold dat fo' about nine mawnin's mo'. Den yo' carry it tuh de Mississippi [River] an' dig it right at de edge of de watah. Be rattlin'.

(What will that do?)

Dat'll break yo' apart.

(That is, if you want to get rid of this man, you do that. You take a piece, piece of white cloth. And then what do you do with that cloth? You wipe him with that cloth?)

Don' wipe herself wit dat cloth. Ah won' use de cloth mahself. Let 'im use it.

(Let him use it. Then you write his name on that cloth?)

On de cloth. An' take de cloth an' write his name on dat cloth. An' git a piece of brown papah an' write his name on top of it an' fold it neatly. Aftah yo' fold de cloth neatly, take de piece of papah an' write his name on de piece of papah, an' take some ashes.

(The ashes you rub on that name, those are the ashes you put in the box.)

An' take a little pinch of it an' put it on - jis' pick it up aftah yo' rub it. Pick it up an' fold dat in a little piece of de papah. See, aftah yo' rub dat name off a little bit. Den yo' take dat an' put dat in a bottle, an' keep it in dat bottle fo' 'bout a month. Keep it fo' a month an' take it aftah de end of de month an' bury it tuh de sunrise. An' aftah yo' take it from de sunrise, yo' keep it in yore house nine mawnin's aftah de month. Den yo' take it an' put it in de bottle, an' carry it tuh de rivah an' bury where de watah risin'. Yo' takin' an' bury it.

(Now what about - what do you put in the pillow?)

Yo' put dat cloth in de pillah, aftah yo' git through usin' it. Jis' leave it stay in dere fo' 'bout - anyhow fo' de night. Jis' keep it dere fo' de night an' he'll go off.

(Then you put this cloth in the paper?)

Aftah de nex' mawnin' yo' put dat in dere.

(And you write the name on that cloth?)

Put de name on dat cloth.

(Then you write the name also on this piece of paper?)

On de papah, aftah yo' fold it in dere.

(What do you do with that cloth now?)

Yo' take dat cloth an' put it in de papah, an' yo' fold dat papah nex' tuh de name right on dat cloth an' on dat papah too.

(Well, what do you do with that paper and the cloth in there? What do you do with that package?)

[Machine turned off briefly, then I try once more.]

(We are getting this all mixed up again. Now you take this piece of cloth and you put it in this piece of paper. And you roll that piece of paper after you write his name on it. Then you take ashes and you rub his name like that.)

Jis' lak dat, off a little.

(Now you take a pinch of these ashes and you put it back in this piece of paper. Do you put it back in that piece of paper that has the piece of cloth in there?)

Uh-hah.

(Then you take this whole package and put it into the bottle?)

Yeah, put it in de bottle.

(Now about this graveyard, start right at the beginning as you did before and tell me the same thing right over. Then we will know how to tell the story, see.)

Some of 'em says dat chew go dere at night. Yo' go tuh de cemetery at night

an' git dirt off de people grave whut died bad. Yo' take dat an' yo' bring dat home an' yo' take a top [from a tin can].

(A tin top.)

Take dat off [a can] an' make yo' a fiah an' put dat dirt down in it, an' write de person name whut chew wan' tuh go crazy. An' aftah yo' write de name, yo' tear it up in fine, fine pieces of papah - all up tuhgethah in small pieces. An' aftah yo' tear it up in small pieces, yo' take dat an' bury dat. An' de nex' day take a cigarette papah an' wrap it up small, small, small - real small where yo' could hardly see it. An' if dey got a knot [in the siding or weatherboards] at de cornah of dey house, well yo' take dat an' put it in dere; anywhere where dey couldn't see it.

(That will run them crazy. Now, you put this name that you have torn up, into this mixture you are burning in the top. You put the name right in there and let that top - let that stuff dry in the top?)

Let it dry into a powder.

[Evidently Edward knocks on the door to tell me the old lady will try to talk again. I should have kept the younger woman.]

(This woman, 1603, [who] came with the woman, 1602A, came in just to see how things were before the woman came back again. Now that she is coming back, I don't know.)

(End of 1603.)

[The old lady, No.1602A, starts talking again.]

Git a turd of de bulldog manure an' three peppahs, [three] pod peppahs, an' caynine peppah at de drug sto'. [Cayenne pepper was often bought at a hoodoo drug store rather than at a grocery. Perhaps the former place had more magic.] An' write de name of de party's nine times, an' fold 'em so from yuh. Dat's tuh walk [a person].

(Now it's folded that way and then you curse that.)

From yo' heart curse it. Dat's badness. Dat's runnin' [a person] 'way, 'way from yo'.

[A note of mine written while checking transcription against original cylinder reads: *I stopped the machine three times because she still couldn't talk!*]

Now, yo' take a lemon an' yo' write nine times on papah de party's [name] whut chew want tuh go 'way from yo'. An' put it in de lemon an' put de caynine peppah in de lemon, an' put de pod of peppah. Yo' know [cayenne pepper is] whut de' call de loose peppah. Put dat in de lemon an' take it an' put in de coconut. Dat's de badness. An' when yo' put dat down in de lemon on de piece of papah, an' yo' sew de lemon, an' yo' take a coconut an' take a knife an' cut de hole in de coconut, an' den yo' put dat in coconut....

(You take this person's name and you take three pods of red pepper, and you put that cay-yine [cayenne] pepper, and you put that bulldog manure - you put that in this paper.)

[A later note of mine reads: *Evidently I am trying to pronounce cayenne the way she did; not to correct or "make fun of" but to communicate with her. All through HOODOO informants and I pick up or exchange each other's words. Only once, as far as I can remember, was offense taken at one of my words; my use of the word *sporting woman* - see BOY-GIRL OR GIRL-BOY, p.1685, 5 lines from bottom of page.]*

Parch it.

(Then you put this in the lemon. Then you take the lemon and put it in the coconut. All right.)

Den yo', whatsomevah yo' want done, yo' roll de coconut an' yo' cross it in yore place - anywhere yo' be at, in yore room, all roun' in each cornah of de

house. Yo' roll de coconut.

(That is to send them away.)

Well, yo' git a black-hen manure an' yo' parch de black-hen ~~manure~~. An' yo' write de name on a piece of yellah cotton an' tie it aroun' yore laigs, of who-somevah want it done - lak if ah want it done. Yo' tell 'em tuh tie it aroun' dere laig an' weah it aroun' dey laig. An' git some mustard seed or flaxseed an' plant it in de cornah of yore yard. Dat's in yore neighbor nex' do'. Plant de seed an' jis' as de seed sprout, grow yo' know, dey'll commence fussin' an' raisin' Sam an' dey gen'ly [generally] leave de place. Ah'm sho' of dat. Ah have done dat.

(Now, suppose you were working for me and I wanted these people next door to move. Am I going to wear that chicken manure on my own leg?)

Why de people whosomevah want it done. DAT'S IF AH COME TO YO' AN' WANT DAT DONE.

(Suppose you come to me and say, I want these people next door to move. All right. I get this black chicken manure. This manure from a black hen. Now am I going to put it around your leg or am I going to go over to those peoples' house and put it around their leg over there?)

No, put it roun' yore own laigs.

(That is if you wanted the work done, I would put it around your leg?)

Yore laigs. Dat's if ah want it done, mah laigs.

(Then I would give you these flaxseed and you would bury these flaxseed in your own yard or their yard?)

In yo' own yard, an' jis' as dey come up den dey go tuh *raise Sam* an' leave de place. Ah've done dat mahself.

(You don't do anything to the people that live in that house next door, you don't do anything to them or in their yard?)

Nuthin. An' not in dey yard. People ketch onto things whut be done.

Ah'm goin' tell yo' how ah done mah husban'. Write his name nine times an' put it in a lamp, or git dem little Tapers. Burn dem small Tapers an' burn it in oil an' put de name undahneat' de glass. Yo' undahstan', undahneath de glass lak dis [demonstrates] an' set de glass on top of it. An' put de name inside de glass an' undahneat' de glass lak dat.

(You get two separate pieces of paper [name on each] and one you put under the glass and one in the glass?)

Yes. Dat's tuh draw de man. An' den yo' throw watah out chure back do' nine mawnin's an' call 'is name loud, loud, loud.

(And you let this candle in that glass burn all this time?)

Ah don't burn candles, burn Tapers.

(That is to bring the man back?)

Yes. Sacred Heart Tapers.

[Informant uses Sacred Heart Tapers. Transcriber calls them Secret Heart Tapers. By Taper she means a small floating wick in small glass container of oil - see line 30.]

[While recording machine stopped, informant begins rite about putting person's hair in tree.]

(Puts this hair in the tree.)

Yo' see, an' ah'll nail it wit nine-penny nails - de ten-penny nails in de sun rise.

(That drives them crazy, it kills them?)

Yes.

Go to de drug sto' an' git essence of verbena an' fast luck, an' git a glass of watah an' put a silvah dime in it. An' git chew some - whut de name dat stuff

yo' call it.

(Some kind of perfume?)

Perfume dat's lucky, an' burn dat wit chure Tapers fo' luck.

(You burn all that stuff in the glass now. You burn that to bring in customers?)

Yessuh.

(These people that are going to come to your place, you write their names?)

Write de name of 'em wit indelible pencil or ink an' put it undahneat' de drip [eaves] of de house where de watah drip upon it, an' dat'll wash 'em away.

Dat's fo' good.

(If there's a bill collector [who] comes around, I write his name down on a piece of paper once?)

No, nine times.

(And I bury that under the drip of the house and that will keep the bill collector away. Or if the police come to the place, it will keep the police away. Or some enemy. It would keep them all away.)

Jis' - dat's right. An' keep it undah de drip of yo' house.

Take yore picture an' make yore box an' bury it at de sunset.

(What do you mean, make a box out of the picture?)

Make a coffin outa wood an' draw yo' a picture on a piece of cotton, a frame [outline] of a man or woman on a piece of cotton, an' put dat in de coffin an' bury it. Dat'll molt 'em 'way.

Go in de graveyard an' git it from a person dat died bad, whut died a sinnah-man or died a sinnah-woman. An' mix it wit garlic an' salt an' peppah.

(What do you do with that?)

Yo' sprinkle it - sprinkle it roun' de house.

(What do you do with the graveyard dirt then?)

Mix it up.

Git file [sassafras leaves].

(What do you do with that?)

Dat's fo' fuss aroun' de house. Sprinkle it roun' de house, jis' de natural file', an' dey walk in it. Dat make anybody move.

(Just file' gumbo?) [For file' see page 1904, third paragraph from bottom of page.]

Yes.

Git a lamb tongue an' write de judge's name nine times an' yo' cut de tongue an' yo' put de name down lak dat, peel it lak dis [demonstrates] - cut in de tongue, see. An' put it in de ice in a tub, an' yo' burn it [candle or Taper] all day an' all night. Fo' nine days or three days, 'cordin' tuh how long dey stay in jail.

[Recording stops.]

(Dat's okay.) [Edward speaks.]

[Edward and informant 1602A leave room. He then returns.]

(What is the matter with her?) [I ask Edward.]

(She jis' frighten tuh death.) [Edward replies.]

(What do you think about her story? Tell me, any good?) [I ask Edward.]

(No good. SHE DE BES' ON DIS SIDE DE RIVAH FO' 55 YEAHS. De youngster frighten 'er.) [Edward's answer.]

[It is unfortunate I did not keep recording machine on until Edward brought in next person. He and I must have discussed our estimations of the old lady and how much money should be given to her. In fact, on that last trip to New Orleans I always felt that I was paying too little to good informants, too much to uninformed ones. Moreover, between interviews we sometimes talked about the

serious problems we were encountering in Algiers. A permanent record of difficulties would have been better than memory, which tends to soften realities.]

GOD'S NAME AND SCRUPULOUS DOCTOR

IF SHE WAN'S 'ER FRIEN' TUH COME ROUN' [TO SEE HER]  
OR SHE WAN'S TUH GIT RID OF HIM  
SHE'LL TAKE A CAT AN' CUT A LI'LE FUR OFF DE CAT TAIL  
AN' A LI'LE OFF DE END OF A DOG TAIL  
SHE'LL TAKE SOME OF DE DOG'S - NOT HIS URINE BUT HIS BUSINESS...  
MIX DAT ALL TUHGETHAH - AN' TAKE SOME OF HER URINE  
ONE PIECE OF HER SHIMMY  
GIT DE DIRT IN DE "PALM" [PRONOUNCE "PAM"] OF HIS RIGHT FOOT  
OF DE LAS' TRACK HE MADE WHEN HE COME TUH DAT HOUSE...  
SHE'LL AIM TUH BURN IT SOMEWHERE CLOSE WHERE HE KIN SMELL IT...  
WHILST HE SMELLIN' IT OR SHE BURNIN' IT  
SHE'LL BE MAKING REMARKS [HE CANNOT HEAR]  
SAY, "DAMN YO', GO!" DAMN YO', GO! DAMN YO', GO!"  
BUT SHE'LL NEVAH CALL DE LORD NAME  
IN DOIN' ANYBODY [EVIL] AS "GOD, DAMN YO'!"  
SAY, "DAMN YO', GO! DAMN YO' GO! [DAMN YO', GO!]"  
TUH CALL DE LORD NAME [FOR EVIL] IS [TO] DRAW OFFENSE  
EVIL [IS] OF DE DEVIL  
JIS' SAY, "DAMN YO', GO!"

IF A MAN'S BUSINESS IS BAD AN' HE WAN'S TUH DO'S GOOD BUSINESS...  
HE'LL GO ROUN' AN' HE'LL FIN' AS OLE A WOMAN AS HE KIN  
SECH AS A WOMAN HER LIFE IS CHANGED LIFE, DON' "MINISTRATE"  
WELL HE AST 'ER FO' A SHOE DAT SHE WEAHED  
HE TAKES DE SHOE WHILE IT'S HOT AN' HE WALKS OFF  
WRAPS IT UP IN SOME PIN AS QUICK AS HE KIN [TO KEEP IT "HOT"]  
AN' RUSH TUH...WHERE HE'S RUNNIN' HIS BUSINESS  
AS QUICK AS HE KIN AN' BURN DAT SHOE  
DEN HE SHOULD GO FIND A YOUNG GIRL AS YOUNG AS HE KIN  
SOME GIRL DAT "PARTLY OF VIRGIN NATURE"  
AN' 'ER CO'SES [COURSES] FIRS' START  
IF HE HAS TUH BUY IT, TAKE A PIECE OF NEW HOMESPUN CLOTH  
AN' GIT SOME OF DE BLOOD FROM 'ER BODY  
TAKE DAT AN' CARRY IT TUH 'IS BUSINESS  
AN' PUT IT OVAH DE DO'  
WELL DE OLE WOMAN'S SHOE IS S'POSED [SUPPOSED]  
TUH DRIVE 'WAY DAT BAD BUSINESS A-GOIN' OUT  
AN' DE NEW HOMESPUN AN' DE VIRGIN GIRL BLOOD  
S'POSED TUH BRING NEW BUSINESS TUH 'IS PLACE

SUMTER, SOUTH CAROLINA

[Such scrupulousness displayed by the first title quotation about the use of God's name for an evil purpose rarely occurs in hoodoo. The name of Jesus, however, appears to be in a different category, a magic man classification - see p.2222, lines 7-10. The second title quotation is also new and uncomplicated,

except the phrase *partly of virgin nature*. I did not ask the *doctor* to explain words that once had caused a bloodless duel between Senators Randolph of Roanoke and Henry Clay. Informant 1358 has interesting and valuable material, which was recorded on cylinders C807:4-C811:5 = 2388-2392.]

Well, he'd [my contact man] asked me tuh tell yo' 'bout s'posin' [supposing] dat chew put a snake in a person's body or a scorpion or sompin.

(You are going to take these out or what?)

Yo' wants tuh put it in firs' [good answer!], den yo' wanta take it out.

All right, de firs' thin' yo' do. Yo' takes an' stahb [stab] a scorpion, a live scorpion, through his stomic. Yo' take an' ketches a scorpion 'live an' cuts his haid off whilst he's 'live. Yo' takes an' puts it up an' let it dry till it git dry crispy hard. Takes dat an' yo' beat it up an' yo' make a powdah out of it. Durin' de while when yo' makes de powdahs, yo' takes it while some-one eatin' some food, 'fore dey eats it, take an' sprinkle dat ovah de food. Dat real powdah dust dat go in food an' dey can't hardly tell whut it is. Dey use it in sech thin's as tomatoes an' ketchup, an' sech thin's lak dat dat yo' can't tell it, 'cuz it's red - see, de scorpion haid is red. But dey eat dat food an' in a lengt' of time it will develop in yore stomic an' it will come tuh make de live growin' scorpions an' de poison of de scorpions will continue.

Now, yo' wanta take it out.

If yo' wanta take it out, yo' takes 13 pennies. Boil de 13 pennies in de watah - put de watah on firs' an' let it come tuh a boil, drop de 13 pennies in dere an' let it boil 13 minutes. Aftah it boils 13 minutes, be sure yo' have a aig from a white hen. Drop de whole aig in - hold it at a distance so dat it will crack when it strike de bottom of de watah. De person name dat contain de scorpions in dere stomic, call dere name as de aig fall. As de aig falls, yo' call dere name. Take dat an' give it tuh 'em tuh drink as a tea, an' dem scorpions will turn back - come out.

(After you give them that water to drink?)

Yes.

Well, if ah'm goin' tuh gamble, goin' tuh a game, mos' of de time ah'll go tuh a place, tuh a sto' dat has onions, red onions. Ah'll jis' take de red onion, ah won't buy it. Use it as a steal, 'cuz gamblin' is stealin'. Ah uses a *steal*. Ah'll take up de red onion an' ah'll take sulphur an' cayenne peppah an' stuff it in dis onion. Ah'll take dat an' ah'll wrap it tight. Ah'll git some *Hearts Cologne* an' soak dat onion an' dat *Hearts Colonge* tuhgethah. Jes' befo' ah go tuh de game, if ah wan'a play cards, ah rubs mah han's good [demonstrates] all de time. Ah nevah carry 'em from me, ah always bring 'em tuh me lak dis [demonstrates].

[With a rare gambling detail:]

(Rub your hands up to you.)

Always ah rub mah han's tuh me, an' all de while ah rubbin' mah han's tuh me, ah says, "Lord, he'p me tuh win. Lord, he'p me tuh win."

(That will help you to win in gambling?)

He'p yo' tuh win in gamblin'.

Fo' instance yo' had a house an' yo' sellin' whiskey or runnin' a gamblin' house or doin' anythin' dat chew don' wish fo' dat law tuh come tuh dat house, why yo' should git yo' sech as a black sheep or a black cat or a black chicken. But it bes' if yo' kin git de blood from a black sheep. Yo' firs', yo' takes's [if you] see some officahs or de law-enfo'sin'-man [law-enforcing-man], pay purtty good 'tenshun tuh anywhere he go at an' where he stan' aroun'. Yo' git



de heel of his lef' foot, yo' git de toe of his right foot - dat is de dirt. Yo' takes dat an' yo' go in de graveyard tuh a fresh grave. Yo' takes some of de dirt, yo' sticks yore fingah down in de grave. De person who buried, yo' mus' know who dey is befo' yo' [go], so yo' kin call dere name. Yo' call de name while yo' puttin' yo' fingah down dere [demonstrates] - de firs' two fingahs from yore thumb [demonstrates].

(On your right hand.)

On yore right hand - de firs' two fingahs from de thumb. Yo' goes an' yo' takes dat an' YO' PAYS 'EM. YO' WANT 'EM STAY FROM YORE HOUSE ONE MUNT', TWO MUNT'S, THREE MUNT'S - JES' DAT MANY, PUT DAT MANY PENNIES. LET 'EM BE AS OLD A-PENNY AS YO' KIN GIT. An' take de dirt up. Pay de daid man fo' de dirt, carry it tuh yore house. Take dis officah's whut chew got from de lef' foot an' his right - dat is, de dirt, git chew de sheep blood while it's hot, mix dat all up in a place an' take dat an' spread on yore front do', on yore back do'. An' in de meantime while yo' do, read de 21st Psalms all de while yo' do it. An' do it in de dawn of de mawnin'. Keep de officahs 'way from yo', becuz yo' got a combination of his foot, a combination of de grave, an' a combination of de black sheep blood. [3 combinations.]

If a man's business is bad an' he wan's tuh do's good business - if his business down, he'll go roun' an' he'll fin' as ole a woman as he kin, sech as a woman her life is changed life, don' ministerate. Well, he ast 'er fo' a shoe dat she weahd. He takes de shoe while it's hot an' he walks off. Wrap it up in somepin as quick as he kin [to keep it hot] an' rush tuh 'is business - where he's runnin' his business - as quick as he kin an' burn dat shoe. Den he should go find a young girl as young as he kin, some girl dat partly of virgin nature an' her co'ses [courses] firs' start. If he has tuh buy it, take a piece of new homespun cloth an' git some of de blood from her body. Take dat an' carry it tuh 'is business an' put it ovah de do'. Well, de ole woman's shoe is s'posed [supposed] tuh drive 'way dat bad business a-goin' out, an' de new homespun an' de virgin girl blood s'posed tuh bring new business tuh 'is place.

[The following rite is another one of those unused methods of diagnosis and divination - see pp.165-217.]

Fo' instance, somebody livin' nex' do' tuh me dat don't wan'a move. Dese enemy tuh me an' ah 'fraid dey'd do me harm. Well, ah'll git a twenty-penny nail an' on dis twenty-penny nail dere's twenty li'le notches. Well, ah'll go mah bes' tuh sweep dem, tuh git 'em away from home ON DE NEW MOON WHILE IT'S RAININ'. Ah'll take dat nail an' ah'll take as heavy a hammer as ah kin, an' AH'LL DRIVE DAT NAIL DOWN on de do'step right in de centah of de firs' do'step WIT JES' AS HALF AS MANY LICKS AS IS NOTCHES ON DAT NAIL, AN' AH'LL CURSE AN' AH'LL SWEAR EACH TIME DAT AH DRIVE DE NAIL. AN' DE LAS' WHEN AH DRIVE IT, IF DE THUNDAH AN' LIGHTNIN' BU'ST STRONG BEFO' AH GIT BACK HOME, WHY DEY'LL MOVE AT ONCE; AN' IF IT DON'T AH HAVE TUH TRY DAT AG'IN. But ah'd have tuh do it an' de thundah an' lightnin' would have tuh strike *BLAMM* befo' de person will move. Dat's when ah know definitely dey goin' move, when ah heah de claps of de thundah an' lightnin'. [A diagnosis and divination rite, see pp.165-217.]

(There must be a burst of lightning and thunder before you get home?)

Mus' thundah an' lightnin' 'fore ah git home.

Well, if she wan's 'er frien' tuh come roun' or she wan's tuh git rid of him, she'll take a cat an' cut a li'le fur off de cat tail an' a li'le off de end of a dog tail. She'll take some of de dog's - not his urine, but his business, de dog business. [There are many cat-and-dog-hair rites for confusion in HOODOO.] Mix dat all tuhgethah. An' take some of her urine, one piece of her shimmy, or anything she weah close tuh her body. Den de *palm* - git de dirt in de palm of his

right foot of DE LAS' TRACK he make when he come tuh dat house. She takes all dat tuhgethah an' in de meantime when he dere, she'll AIM TUH BURN IT SOMEWHERE CLOSE WHERE HE KIN SMELL IT. An' in de meantime WHILST HE SMELLIN' IT OR SHE BURNIN' IT, SHE'LL BE MAKIN' REMARKS, say, "Damn yo', go! Damn yo', go! Damn yo', go!" But she'll nevah call de Lord Name in doin' anybody [evil] as "God damn yo'!" Say, "Damn yo', go! Damn yo', go! [Damn yo' go!]" Tuh call de Lord Name [for evil] is [to] draw offense, evil [is] of de devil. Jis' say, "Damn yo', go!"

(That will send that man away so that he wouldn't bother them any more?)  
Won't bothah 'em any mo'.

If yo' know 'er name an' know 'er 'dress [address], firs' yo'll take an' yo' have tuh write a lettah. Yo' take a piece of papah an' dampen each cornah wit Hearts Cologne, an' aftah yo' dampen each cornah of de papah wit Heart Cologne, yo' take an' dip it in yore urine - all fo' cornahs of de papah. Den yo' WRITE HER NAME BIAS across de papah [the only use of *bias* in this sense in HOODOO], jes' as it comin' back tuh yo' - write her name backwards. If dis name is Mary Jones, Annie Jones, Carrie James, yo' starts heah, Mary Jones, dis way [demonstrates].

(Up - diagonal. Then what do you do?)

Backwards. Dat's when yo' send it tuh her. Dat's when yo' sign 'er name backwards. Den yo' writes dis lettah an' send her dis lettah. Yo' be sure dat she gits dis lettah, 'cuz yo' put returns [return address] on it, see. An' if it don't return in ten days' time, yo' know she got it.

An' yo' takes 'er name an' yo' write it on a piece of clean newspapah, about as clean as yo' kin, wit de name of dat town she lives in. Jis' say, if she livin' in New York or Chicago, jis' fin' Chicago in some newspapah an' writes her name right above dat. An' yo' takes an' yo' folds dat in de envelope, jis' de same as yo' write someone a lettah. Yo' takes an' go an' git some runnin' watah - dat is tuh bring, run dere min' tuhward yo'. Yo' dips some runnin' watah, got'a take chances of runnin' watah. Yo' takes dat an' at sundown in de aftahnoon yo' buries dat close tuh de do' where yo' live at, doin' dat jis' close enough dat chew kin draw frien's an' where yo' live at. An' in ten days from dat time yore frien' or yore husban' or yore wife, whosomevah, will return dere.

A man runnin' wit othah wimmins an' his wife want 'im tuh stay home, why dere sev'ral diff'ren' method dat chew kin use. DERE'S SOME OF 'EM IS REAL DIRTY AN' SOME OF 'EM'S PURTTY CLEAN.

Well, if a man runnin' roun' an' his wife want 'im tuh stay home an' she don' wanta do nuthin real dirty tuh him, why she jis' take her underweah, sech as 'uh [her] bloomahs or step-ins at night, an' jis' where he lie, jis' as she take 'em off jis' 'fore she go tuh bed, jis' pull 'em off an' lie 'em right undah dat p place dere, as warm as she poss'bly kin. An' soon as he git up de nex' mawnin' tuh go tuh work, why yo' know, jis' put dat undah de pillah, de scent from 'er. Dat is if a woman wanta live a nice decent life an' don't do dirty work.

But now if a woman, if her husban' is dirty, an' wanta do her husban' a dirty trick, why dere's othah methods she kin use. If a woman wants tuh do her husban' a real dirty deal, well she takes some of her ministration at de time an' puts it in 'is coffee or in 'is tomatoes or somepin.

If a woman love yo' an' yo' wants tuh git rid of 'er an' don't wanta do 'er no othah harm, yo' go an' jis' take one of 'er periods rag while it's wet. Yo' goes to a pine tree dat grows kinda tall, an' yo' takes a augah an' yo' drives a hole-bo's a hole in de tree. Cut chew a peg jis' big enough dat chew kin put it in dere, an' yo' put dat period rag in dere while it's wet, an' yo' stops dat up an' yo' place it up dere. Yo' kin open it up any time yo' wanta an' she'll jis'

fo'git about chew.

(What will that do to her then?)

Dat change her mind from yo', doesn't like yo' any mo' - doesn't care anythin' 'bout chew, whut chew do, where yo' go, anythin'.

If yo' wanta cuz confusion in a house, dere's dat li'le thin' - git some incense an' take de incense, de Art [Something] Incense or Mexican Incense. Yo' takes 'em an' sulphur an' cayenne peppah an' bluestone an' yo' mixes all dat in a powdahs. An' yo' takes a bran'-new rag an' sprinkle it through de house, all roun' de house wheres dey sweep - see, on de rug or anywhere. An' soon as dey sweep, dat'll start a evil source an' [upset their] mind, an' be fightin' in dere all de time an' won't stay in dat house.

Take an' learn tuh pick a gui'-tah, or a good way tuh learn tuh do diff'ren' thin's - go dere tuh dance. Go tuh de fo'k of de road nine mawnin's an' each mawnin' yo' go tuh de fo'k of de road, yo' s'posed tuh CURSE GOD AN' TRAIN YO'-SELF TUH ENTAH HELL. De ninth mawnin' yo' go dere, sompin will meet chew - s'posed lak a cat or sompin othah, an' it will tell yo' where tuh go an' whut tuh do. Den when yo' go dere an' whatsomevah yo' wanta do - dance, play a gui'-tah, or shoot good pool, or sompin lak dat, dey s'posed tuh GIVE YO' SOMPIN LAK A MAGIC THIN'. [This *magic thing* is a new element in this forks-of-the road rite.]

[If anyone] put down anythin' tuh do yo' harm, de bes' thin' fo' yo' tuh do wit dat is use sulphur, bluestone, alum an' 'eastfoam [yeastfoam]. Yo' rub yore shoe wit dat 'eastfoam - it 'vaporates quick an' yo' rub yore sole wit it. Yo' puts de bluestone, alum an' sulphur in yore shoe an' weahs dat as a [guard] an' den yo' rub yore feet each an' evah day wit ethah or turpentine [or] asafetidy.

(Is that essol[?] or ether?)

Ethah.

(What they put you to sleep with?)

Yes. [Ether is rare in HOODOO. This could be my only example.]

If yo' wants 'em tuh have bad feet or walk out, run 'em away or make 'em do sompin funny, take de toenails an' grind 'em up an' cook it in a bread, an' try yore bes' tuh let dem eat some of de bread. Dat will drive yore mind, jis' keep yo' wandahin'.

Ah heard dat dey take yore urine an' stop it in a bottle an' carry it an' throw it in some watah, an' long as it stay dere, WHY DAT WILL CUZ YO' TUH COME TUH HAVE GALLSTONES - yo' cain't urine.

Urine is a good thin' tuh keep 'way people from yore house. Lak somebody yo' don' wan' tuh come tuh yore house, yo' have a ole pot of urine roun' dere an' yo' let it stay two or three days. If ah go tuh yore house, well de nex' day when ah come, jis' soon as ah leave, yo'll mix dat wit salt an' throw it behin' me.

(That will keep you away.)

Dey say if yo' wan's tuh lock a person's bowels, well yo' ketch it jis' as dey's finished, quick as yo' kin. Yo' take it an' yo'll burn it an' yo'll take de ashes an' carry it an' put it in a grave - as old a grave as yo' kin fin'. Try an' git one wit a tombstone on it [not headboard and footboard], an' break some of it, as much as yo' kin off de tombstone, an' puts dat right in dere tuh-gehah. An' if dat stay dere - long as dat stay dere, why yore bowels will stay one place.

(They will stay locked?)

Yessuh.

(You break something off that tombstone?)

Break it off de tombstone, dat supposed to be de *lock* of 'em.

Well, ah heard dat de wimmins take dat li'le bow out de back of man hat tuh

make him love her. She takes an' weah it in 'er bloomah or somepin tuh make him love her.

Well, if yo' got someone dat chew don' like or wanta put 'em tuh trouble or wanta put 'em away, why yo' take de pitchure an' yo' go tuh de largest stream of watah dat chew fin' dat chew kin cross at yore convenience. But chew have tuh walk in de watah, an' yo' cross wit dat pitchure. Yo' take a containah dat yo' kin stop up airtight. As yo' walkin' 'cross yo' pray, yo' use de second verse of Matthew halfway, befo' yo' entah dis watah. Den as yo' go 'cross yo' dip some of dis watah in dis can, yo' stop de can up airtight. An' yo' git 'cross de stream of watah, an' yo' WALK NINE STEPS BACKWARDS, an' yo' says de Lord's Prayer. Yo' digs a hole an' yo' buries it dere. An' long as dat pitchure stay dere, dat person will wandah, 'cuz de runnin' watah cuz a runnin' min'.

Well, dey say if a hag ride yo', an' if sompin worryin' yo' 'gin, an' yo' cain't git rid of it, yo' gits yo' a siftah an' yo' git one-half mustard seed an' one-half flaxseeds an' a pan of cold watah, as cold as yo' kin git it, but don't let it be ice watah. Yo' puts de pan on one side of yore bed an' de mustard seeds [and flaxseeds] an' de siftah on de othah side. Well, dis hag or dis spirit, it someone dat's mad [with you] or yo' got someone wit enemy thoughts about chew. Well, when dey come tuh worry or aggravate chew, dey gotta count evah hole in de siftah, evah flaxseed an' evah mustard seed, an' den wash his face in de watah 'fore he kin leave. [FOR THE HAG, THE SPIRIT FORM OF SOMEONE, TO WASH HIS FACE MUST BE RARE!] Well, at dat time de day break an' yo' kin ketch 'im.

(What will he look like?)

Ah s'pose he look lak a li'lle piece of jelly - jis' nuthin.

Yo' kin go an' git graveyard dirt. Say, fo' instance, yo' wants tuh go some-where an' don' wan' anybody tuh know yo' goin', soon as dey slip out at night - dat's if some of yore people daid an' yo' use dere spirit as a [guard]. Yo' takes de graveyard dirt an' yo' bring de graveyard dirt an' yo' make a paste out of it. Yo' paints, if dey sleep in a iron bed - it has tuh be a iron bed - yo' paints de fo' posts of de iron bed an' place dat in de centah of de haid of it, an' yo' writes dat daid person name. An' as yo' write dat daid person name, yo' read de 2nd chaptah of John, three words, an' yo' asks God tuh watch de place while ah'm gone.

Well, lak if yo' got a wife dat wanta slip out, well she'll stay right dere, nevah think yo' gone. See, dat spirit will jis' stick [stay] aroun' in dere an' keep guard of it.

*Some of yore people daid can be a guard or guide, the former here. The word guard is occasionally used as a synonym for hand when latter becomes a protective device - several examples in HOODOO.]*

(You say you paint the bedposts of this bed with this mud or paste.)

Take de mud or paste an' yo' paints all fo' posts of it - it must be a iron bed. Den yo' take a li'lle piece right on de stick, but yo' must write de daid person name right undah dat li'lle place dat's painted - jis' dab it enough tuh keep anyone from seein' it.

(You write that on the head of the bed?)

On de haid of de bed.

(You write that name with the graveyard dirt?)

Wit a pencil - jis' so it written dere - or wit a nail.

(Right on the bed.)

Den yo' ask 'em, "Take mah place, guard mah house." Long as dat dere, yo' kin slip out mos' any time of night, or come in at any time of night.

If a man got sech a sickness [venereal disease] an' yo' wants tuh make him a

tonic to purify his blood-like. Well, aftah yo' cure de swellin' [I failed to ask later how this was done], yo' gits some red poplah bark [see note later] off de right side of a poplah tree, Queen's-Delight [or] Queen of Life, it's a herb yo' call de Queen of Life [or Light].

[My informant was correct the first time. It is queen's-delight, not queen of life or queen of light, the latter two being his corruptions of the first - see margin title QUEEN'S DELIGHT, p.630. The plant is better known, except to root doctors, as the queenroot, a perennial herb (*Stillingia sylvatica*) of the southern states of U.S.A., used, or formerly used in medicine as an alterative. Queen's-delight or queenroot must not be confused with queenweed - see margin title QUEENWEED, p.631 - the wild parsnip, the wild original form of the cultivated parsnip. Instead of the preceding red poplar bark, I suggest informant means red oak bark, which is used in a bad disease - see 1443, p.470.]

It's a herb grows wit a white blossom, but chew have tuh git it in de cemetery so yo' know it. Yo' use dat. An' yo' gits some cedah an' holly bush. Yo' takes all dat tuhgethah an' yo' puts it in a gallon of watah an' yo' boil it down to one quart [magic of diminishing amount]. Yo' takes two lumps of potash jis' about dat big [demonstrates].

(The end of your little finger?)

Yessuh, yo' drops dat in it. An' yo' takes dat, 'bout two tablespoonful three times a day. Dat's a good blood purifiah.

If a woman had a husban' an' she wanta take his nature from him so he couldn't have no nature fo' no othah woman but herself. Well, she take a clean pocket han'ke'chuf, she gits a snail. She'll git de snail an' she'll wrap 'im in a han'ke'chuf an' she kin jis' parch dat snail in dat han'ke'chuf. She'll take dis han'ke'chuf an' she'll go tuh bed wit her husban' an' she'll have intahco'se wit 'im. As soon as dey have intahco'se, she'll wipe him down, den she'll take an' stroke herself up wit dat tuh right heah. Den she'll take dis han'ke'chuf an' she carry it an' she'll hide it in some secret place where he'll nevah fin' it. An' he cain't do nuthin tuh no othah woman but her.

If a fellah git did dat way an' he wants tuh git rid of it, he has tuh go roun' tuh anybody house an' steal a dishrag. He steal a dishrag an' wash 'imself good wit it an' event'ly [eventually] it will bring 'im back.

Say, fo' instance, dat she write me a lettah. Well, dat's her han'writin' on de lettah. Well, her fingahprints bound tuh be on de lettah somewhere. Well, ah kin take dat an' take dat tuh a still pond of watah, stagnant watah. Ah take dat an' right by dat stagnant watah, ah tie it somewhere so it won' git away, tellin' it, "Ah want chew tuh write me ag'in," or, "Ah want chew tuh don't write me no mo' or nuthin lak dat." Take dat an' let it stay dere.

Ah'll ketch me a cat an' ah'll take dat cat dere den, if ah don't want chew tuh write me no mo', an' ah'll kill dat cat - sech as cut his throat or sompin lak dat, an' take dat lettah an' throw it all in his blood an' burn it. Den yo'll nevah write me no mo'.

An' if ah want chew tuh write me any mo', ah'll take dat lettah an' ah'll go git sompin lak a goat or sompin dat will eat papah, an' ah take dat lettah tuh him an' let 'im eat it, but ah'll write mah name on dere, an' ah'll let de goat eat it. Well, she'll continue writin' to me an' will 'long as ah kin git in touch wit 'er.

If he shot dis man or stob 'im an' dere's blood dere. Well, if ah kin fin' any piece of yore [murderer's] clothes dat yo' leave when yore gone, ah'll take dat an' ah'll put it in de grave wit dis [dead] fellah, an' den [fugitive] he's boun' tuh come back.

If a man wants tuh git away an' nobody kin trace him by his blood or anythin',

why whut he try tuh do, go through a cow pen an' step in de cow business. An' aftah dat he gits some turpentine an' rub de bottom of 'is feet wit turpentine.

Dey say if yo' eat a raven, say dat yo' kin do anythin' prac'ly [practically] dat yo' wanta do.

(Is a buzzard a raven?)

Yessuh.

[His *Yessuh*, of course, is wrong. I had hoped my mention of buzzard in connection with eating raven might bring to his mind anything about buzzard meat. Somewhere I have a statement that buzzard flesh confers power upon the eater.]

AH TELL YO' FO' A NACHAL [NATURAL] FAC' WHUT AH KNOW

TAKE IT [TRACK] AS SHE MAKE IT AN' USE IT UNDAH 24 HOURS  
AFTAH 24 HOURS DEN DE TRACK IS DEAD

LAK IF AH WUZ A THIEF AN' KNOW  
YO' WUZ HEAH WIT A-PLENTY-A MONEY  
AN' AH WAN'A ROB YO' TUHNIGHT, AH COULD WAIT TILL LATE HOURS  
TILL DE COPS ARE NOT ROAMIN' DAT WAY  
AH COULD TAKE DAT GRAVEYARD DIRT AN' COME TUH DIS HOUSE  
AN' THROW IT ON TILL AH HEAH IT FALL ON DERE  
AN' YO' COULDN'T WAKE  
AH COULD COME RIGHT IN YEAH [HERE] AN' WALK ROUN' DIS ROOM  
AN' YO' IN DAT BED - YO' COULDN'T WAKE TUH SAVE YORE LIFE

SET DAT AIG RIGHT DOWN BY HER...  
TUHWARDS DE SUNDOWN SIDE...  
WHEN YO' WAN' SOMPIN TUH DO DE WORK  
YO' MUS'N'T [MUST NOT] GO TUH SUNRISE  
GO TUH SUNDOWN, SEE  
AN' AS DE SUN GO DOWN, YO'LL GO DOWN WIT IT

SUMTER, SOUTH CAROLINA

[Most short interviews like the present one were broken up to create volume 1 of HOODOO as an introduction to volume 2. The present one may have been preserved for atmosphere rather than rites. Even so a note of mine says the last 3 pages of the transcription are missing. Volume 1 does not contain them. Possibly they may be among the material for volumes 3 and 4. Informant - whose interview number is somewhere near 1342 - was recorded on cylinders C758:2-C760:4+ = 2239-2341+.]

I heahed [= heard] talk of dat. 'Tain't - cain't be shure of whut ah knows tuh be a fac' [fact].

Ah has a brothah an' dey'll git some of de hair from right back dere yo' know. An' she mus' mean tuh take dat hair an' she tote it wit her, see. An' does yo' know fo' a nachal [natural] fac' dat boy wuzn't aftah dat girl. Chew know dat girl, he turned roun' an' ma'ied [married] 'er. An' whut ah mean she worked him so wit dat hair till dey gits 'long jis' lak two peas in de hull.

(What did she do with that hair?)

She tuck [took] dat hair an' she wad it in a li'le piece a-cloth. An' she take dat hair an' she weah it right in de bottom of her shoe, yo' undahstan'. An' she say dat bring her love an' ah'm nachal shore [it did].

A man useta go see me, yo' undahstan', an' he wuz anothah woman's lovah, see. But den he useta love me, see - 'counta seein' me, yo' undahstan'. An' dis woman went tuh a place dey call Beaufort [S. Car.] tuh git a li'le han'. She wuz goin' kill me, yo' undahstan'. An' 'stid [instead] of she killin' me - now she git a aig, yo' undahstan', an' she had dat aig dressed, undahstan'. She went tuh bury dat aig undahneat' mah steps. See, ah had knowed dat bettah'n [better than] she did. She sent it by her daughtah-in-law an' she bust it ovah de do'. See. An' aftah bustin' dat aig, some of dat thing splash back on her. An' she went right home an' tuck sick an' died. Now if she done let dat aig spill undahneat' mah step, it coulda bust itself an' ah would been a dead woman. Yo' undahstan'.

[While recording machine stopped, informant says egg was *dressed* with sulphur.]

(All she did with the egg was just simply *dress* it with sulphur?)

Dat's right. Any kinda chicken aig. See, she *dressed* dat aig fo' me, but if she'd a-used it right she'd a-killed me, see. But she didn't know zactly how tuh use it.

Dis woman has went tuh me an' walk in mah do' jis' lak if a robbah may come in. Jis' guard yo'self, when dey went walk intuh mah do'. Tell yo' whut done happen tuh me an' ah done ovahcomed dat.

Ah went right back roun', undahstan', as she walked intuh dat do'. Ah went right up dere an' git me a li'le bit of dis - yo' know dis sulphur yo' kin git dat not so soft sulphur but hard sulphur - undahstan', lak a rock. Undahstan', ah tuck dat rock sulphur an' ah fling it aftah her, undahstan'. An' threw a li'le bit of table salt. Well, ah wuz rid of her. See, she didn't know how tuh come tuh me [how to reach me], see.

(That prevents her from coming back again?)

Dat's right.

Ah went tuh her steps.

(This woman that was trying to run after you with a hammer?)

Dat's right. Ah went tuh her step wit a li'le hen aig lak dis [one of those very small eggs sometimes laid by a hen], undahstan', an' ah punch it wit jes' de least li'le bit hole in dat aig, undahstan'. An' ah put me some sulphur, a li'le paris green [rare hoodoo substance] in dat aig. An' ah set dat aig right down by her - set tuh, tuhwards de sundown side, see. Undahstan', when yo' wan' sompin tuh do de work, yo' mus'n't [must not] go tuh sunrise, go tuh sundown, see. An' as de sun go down, yo'll go down wit it. See, yo' go right down wit it.

An' ah work her so - she wuz lookin' fo' me tuh be [on] one laig, an' ah set right back at [of] her nex' Sunday in Church. She say, "Ah thought chew be down sick."

Ah said, "Oh, no, yo' ain't got no stuff fo' me."

She ain't got no stuff fo' me 'tall. See, nobody in de worl' kin harm me. Fo' de truth, ain't nuthin kin come ag'instant me de day dat ah don' know it.

It be a nachal fac' - ah tell yo' wha' ah done done. Yo' see, we stay out chere in de country. Yo' know how country houses - kinda fur apart, yo' see, an' yo' cain't git 'em tuh shet 'em up, see.

Ah goes tuh work an' ah took dat track - pick it up as she wuz guine. Take it as she'd make it an' use it undah 24 hours. Aftah 24 hours den de track is dead, see. Ah take dat track an' ah put it in a li'le piece of white cloth, see. An' ah bring dis track back tuh mah house. An' if she lef' [home], ah go tuh her house an' bury dat track right undah her step. See. Den ah took a li'le bit of dat same sand [from her foot track] when she leave an' chunk it behin'

'er. De real fac' - she move. Hones' 'fore God, she move. Dat made her move.

Den ah have had a lady - once upon a time ah used tuh live in a city called Orangeburg. Yo' haven't git dere yet, have yo'? [I did not collect at Orangeburg, but my wife and I on our way to Charleston in 1926 or 1927 had driven through the town.] Well, ah used tuh live at dat place called Orangeburg. Dere'd [there had] used been a woman jis' lak dat nex' tuh me, an' she wuz de wus' [worst] woman in de worl'. Yo' couldn't sleep at night fo' her, she'd make so much racket. She do evahthin' tuh worry yo'. Ah jis' made her move. Ah took her track an' ah made her move an' ah guarantee dat's two of 'em ah made move.

Tuh bring 'em back - ah got a lettah from mah husban' right now. When mah husban' leave me - undahstan' whut ah say? He leave me twelve munt's an' he come back Saturday. He come back Saturday, which ah did. He didn't come of his own hook, see. Ah made him come back, see.

How ah made him come back? Ah'd write his name - it wuz Jones, undahstan'. Ah took a piece of papah an' put it in de fo' cornahs of de house, undahstan', an' write his name on it evah night. Undahstan'? An' ah done dat fo' nine nights, see. An' in de nex' nine nights he wuz home.

(You took this piece of paper and you stand in the corner. Write his name on the paper?)

An' jis' stan' tuhward de wall an' jis' write his name. Write dat [demonstrates].

(Put that paper against the wall.)

Put de papah on de [wall in each corner of room] an' write his name. Go ahead write his name an' he'll come back. Den ah take dat papah an' put dat papah undahneat' mah pillah at night when ah go tuh bed.

Yo' know who ah see done dat? Mah ole grandfathah, see. An' he could sit down hyah [here] an' bring yo' from New Yo'k.

[Here is another example of hoodoo running in the family.]

(You take this piece of paper and hold it against the wall in each corner and you wrote his name?)

Dat's it. An' jis' fol' [fold] jis' lak fo' a book, yo' undahstan'. An' yo' bring dat people back.

(You do that nine nights at nine o'clock, you say?)

Dat's right, at nine a'clock.

Ah had about de bes' husban' in de worl'. Ah done had two husban' yo' know. Ah'm a ole woman, yo' see yo'self. Ah'm 'bout fo'ty some odd yeahs ole. Ah goes tuh work - some peoples say, "Well, yo' cain't make 'em stay home." But yo' kin make 'em stay, see.

Ah went tuh work an' ah took a li'le bit of his hair. Yo' see, he would let me comb his hair any time ah feel lak it. Ah took a li'le bit of his hair out de top of his haid. Den ah git a li'le bit from his temple - right heah, yo' see [demonstrates]. An' ah git dat thing yo' call *Heart Cologne*, yo' know, an' ah put it in dat bottle of cologne. An' ah took it an' put it right tuh de haid of mah bed, an' took one bottle an' buried it undahneat' de steps. See. Now, he would go but he would be right back dere 'fore nine a'clock. Ah had had 'em stay out all night. He'd go an' stay de whole night 'fore he'd come home.

Yo' kin take his *nature* 'way from him, but den dere ain't no [sense?] in dat.

But den yo' kin do it. Yo' kin jis' go tuh work, if yo' wanta take a man's *nature* from him, undahstan'. Yo' take yore dish towel. See, yo' got a towel tuh wash dishes an' yo' got one tuh dry 'em, ain't it? Well, at night when yo' an' dat man have a communication, undahstan', 'stid of yo' carryin' him a towel in de bed, yo' carry dat dish towel, yo' undahstan'. An' yo' let him use dat



towel. An' he become jis' as nachal [natural]. He wouldn't have no feelin' fo' no othah woman but chew. If he go out he couldn't use 'em.

Ah ain't nevah heered talk of it but AH KNOW FO' A NACHAL FAC' dat mah grand-fathah - he goes out, he useta go out tuh de fo'k of de road at one a'clock in de night. See, an' he would carry him a roostah. Carry a roostah, undahstan', an' he would carry a ole black cat, undahstan'. An' he would go out tuh de fo'ks of dat road, an' he would stan' in dat road an' he would take dat cat - he say de devil would meet him tuh dat road, undahstan'. An' he would take dat cat an' dat roostah, an' de devil would meet him dere an' have a talk wit him. Yo' undahstan' me? Why, ah tell yo' fo' a nachal fac' whut ah know. See, de devil would meet him dere an' have a talk wit him, jis' lak me an' yo' nachal talkin'. See, yo' got'a have a face tuh stan' 'im, yo' undahstan'. An' he'd go dere tuh dat fo'k of dat road, an' 'im an' dat devil would talk. Den he would come right back home an' take dat black cat, an' he would put on a pot of watah an' put dat cat in dat watah 'live an' boil him. An' aftah dat cat done boil, de lucky bone of dat cat swim right tuh de top. See, swim right tuh de top. He took dat bone an' tote it wit him, an' he could come tuh yo' or tuh me or anybody fo' a favor an' 'long as he got dat *black cat bone*, yo' couldn't turn him down. See.

(What did he do with that rooster?)

He took dat ole roostah an' he didn't kill de roostah, undahstan', but he carried de roostah 'long fo' tuh meet de devil dere, undahstan'. He'd take de roostah back an' he jis' cut off - de ole roostah have a long spur, undahstan'. He cut off dat lef' spur tuh dat roostah foot. Undahstan', yo' kin take de spur off an' dat won' injure his laig a bit. But he took dat ole roostah spur an' dat *black cat bone* an' put it in his pocket, jis' lak ah 'fore tole yo' [told you before]. An' ah don' care whut he want, he could git it, see. He could git it.

See, yo' take dis *night watah*, ah call it, an' yo' throw it [this night urine] aroun' yore steps. Undahstan'. Evah mawnin' yo' git up an' take yore *night watah* an' put it roun' yore steps. Don' care wha' a person put dere, jis' lak ah tell yo', ah set dat aig tuh dat step, see. If dat lady wuz usin' her chambah tuh dat step, hit wouldn't do no good, see.

Dey kin take dat pichure up dere 'side by de wall, jis' lak mine or yores, an' if ah don' lak yo' - see, dat if ah don' lak yo', ah take dat pichure an' ah put dat pichure on a tree, undahstan', or else a post, an' ah'll shoot dat pichure nine times. Undahstan', jis' take a shotgun or pistol an' ah shoot dat pichure, an' aftah shootin' dat pichure yo'll die. See.

Ah tell yo' fo' a nachal fac', now yo' take a person socks or eithah a stock-in', yo' undahstan', if yo' wan' anybody tuh love yo', yo' see. Yo' take de stockin' an' cut off half de toe, undahstan'. Yo' know how a stockin' is.

(Just cut the toe part off?)

Cut it lak dat - back, undahstan'. An' yo' take dat stockin' an' yo' weah it fo' three days. An' den aftah three days yo' bury dat stockin', see. Git dat one, now. Yo' bury dat stockin'. An' he don' care whut yo' do or how yo' treat dat person - jis' lak dat chure wife, yo' undahstan', don' care how yo' treat 'er, she cain't lef' yo', see.

(You take either sock?)

Eithah stockin'.

(You just cut the toe part off and wear it three days then bury it.)

Git graveyard dirt in de night. Yo' take some ole thief, undahstan'. Jis' lak if ah wuz a thief an' know yo' wuz heah wit a-plenty of **money**, an' ah wan'a rob yo' tuhnight, ah could wait till late hours till de **cops are not roamin'** dat way. Ah could take dat graveyard dirt an' come tuh dis house an' throw it on till ah heah it fall on dere. An' yo' couldn't wake. Ah could come right in

heah an' walk roun' in dis room an' yo' in dat bed. Yo' couldn't wake tuh save yore life. See, yo' could not wake tuh save yore life.

Take graveyard dirt ag'in an' yo' kin take jis' a li'le bit of graveyard dirt an' yo' kin run people from dey home.

Yo' kin take it an' bring it tuh dey house, undahstan', an' mix it wit a aig. Jis' peck a li'le hole in dere an' put chure graveyard dirt in it. Den if yo' want tuh, yo' kin take a han'ful of dirt an' put de aig an' hit in anothah sompin or othah lak a hans'cuff, undahstan', an' yo' kin bury it right dere. Undahstan'. Yo' kin bury it tuh dere house tuhwards sundown side. See. An' yo' kin take dat graveyard dirt an' dat aig an' made 'em leave dere. Dat will make 'em leave, make 'em leave de house, see.

Yo' kin take a li'le graveyard dirt, if yo' don' lak a person, undahstan'. Yo' kin go tuh de oldest grave yo' kin find in de graveyard, an' go git a han'-fulla dat dirt, see. An' yo' come back an' yo' go undah dat person house, JIS' LAK DERE'S CHILUN [CHILDREN] UNDAHNEAT' DIS HOUSE HEAH NOW an' yo' bury dat. Dat whut chew got'a bury undahneat' dat house. [Children were actually under house!]

Yo' come back roun' tuh de sunrise section an' bury about dat much mo' tuh dat house, yo' undahstan'. But chew mus' put dat person track wit dat dirt, undahstan'. Jis' take dat person track an' den yo' take a - jis' lak a fellah go tuh have a pass [passage] yo' undahstan'. Yo' ketch dat pass when it's hot. Yo' got me now? An' dat graveyard dirt an' yo' bury it. Put it in a bottle, see, an' yo' stop it up jis' as tight as yo' kin, an' yo' bury it. In nine days dey'll die. Yo' take a person action, yo' undahstan', from de bowels. An' den yo' let it be hot when yo' git it, an' dat graveyard dirt. An' yo' take dat aig an' dat graveyard dirt an' dat action, an' put it in a bottle. Yo' know jis' lak a big bottle an' yo' cork it tight as yo' could git it. Den yo' bury it right undahneat' dat house, an' right tuh de cornah yondah. An' yo' wouldn't live ovah nine days tuh save yo' life. Yo' jis' perish away an' die. An' yo' know anothah thing, dey couldn't have anothah action of dey bowels.

Once 'pon a time ah knows fo' a fac', undahstan'. Once 'pon a time wuz a man had a dance, had a party, an' dey git intuh a li'le wrangle. Dey used tuh drink a lot'a whiskey, yo' undahstan'. Dey used tuh git it in de jug. An' dis man, Jack Buckley, shoot dis othah fellah, undahstan'. Den he leave home, see; an' de laws couldn't fin' 'im at all, see. He went.

Well, jis' as ah 'fore tole yo' about dis writin' on de wall in his name, yo' see. Yo' undahstan' me now. Dey took dat an' dey bring him back home. See, dey write his name fo' nine nights at nine a'clock an' dey brought him right back home. See. An' den de law hadda *jug* him [put him in jail]. An' nobody didn't know how de law git him.

DOCTOR BROWN WELCOMES DOCTOR HYATT TO CHARLESTON

*LISTEN GOOD NOW, DOC....*

*AH'M DOCTOR BROWN A WELL-KNOWN MAN*

*EVAHBODY KNOWS ME, AH CAN'T HIDE FROM DE WORLD*

CHARLESTON, SOUTH CAROLINA

[Here is an interesting fragment missing from the published MARCUS BROWN interview (pp.1289-1294); it, as well as several others, having been lost in the constant shuffling of a mass of material explained elsewhere. First, if immedi-

ately accessible, do read my introductory comment at the beginning of page 1290 to appreciate what now follows:]

Well Doc, listen plain, regardless of [= regarding] dis town. Ah don' keer [care] what chew do off frum heah. Well, in dis town heah, whosomevah come who ain't got de grandest [hand] bill, don' want 'em.

[I was greeted similarly on my return to Memphis (see v.1., INTRO., p.XXXIV, line 40) by a doctor I call MOJO EXPERT (pp.1247-1268) who complains: Yo' heah today an' yo' wants de people tuh come heah [[to you in this house]]. An' yo' workin' secretly. Maybe yo' hasn't got on yuh wall whut's on mine [[a license]]. An' yo' wants people tuh come heah wit'out puttin' out cards [[or hand bills]] [[p.1253]]...Yo' come in heah [[to Memphis]] 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" [[p.1263]]. This Memphis doctor was mistaken about my working secretly. I had a letter of permission from the Chief of Police, though I did not, could not tell the doctor so. I would have been connected with the police! But I like the doctor was also mistaken years later when I wrote: Per-mission [from the police] of course was never given in writing (vol.1, INTRO., p.XXXIV, line 19). One year after that horrible lapse of memory, I discovered a collection of letters-of-permission from Chiefs of Police - from everywhere after my first trip to Memphis!]

Dere's money in dis town, onnahstan' [understand] an' dey [who?] is aroun' me fer what dey kin git. But ah ain't givin' nobody [who?] papah money.

[Up to this point Doctor Brown says: There is money in this town, but you will not get it unless you distribute *de grandest* (hand) bill. What you do away from here, *ah don' keer*, but I hope you don' advertise too extensively. Why? Because *I ain't givin' nobody...money for papah* - for handbills. Here I did a foolish thing, I turned off my machine while I explained I had not come to make money but to learn from experts like him. I did not then or ever quite realize that cylinder space, or the transcription problem, was not as important as what I said to informants.]

Anybody who want dat tuh happen an' come tuh yuh, yuh tell 'em tuh go an' bring de nex' piece tuh 'is skin, heah. Tell 'em bring de nex' piece tuh 'is skin. DOC, AN' CHARGE 'EM MONEY FER IT, HEAH. [He says: don't undercharge and leave me (and other doctors?) holding an empty bag after you leave town.] Den he bring de nex' piece - dat is, bring de bloomahs. Yuh ketch de two laigs an' ketch de bindah. Listen good now, DOC. Dere's de bindah [seat] an' dere's de two laigs [demonstrates]. Yuh bring dem two tuhgethah. Yuh put a pin in heah an' a pin in heah. Yuh pin dem two tuhgethah an' yuh let it stay dere. Jis' when de - yuh take an' pin two needle in dere, onnahstan'. Yuh take dat an' take a quart bottle an' one othah pin - all in dat quart bottle. Yuh gits some of de chambah lye an' yuh put it in dat bottle an' bury it deep down 'neat' chare steps, onnahstan'. An' de bottle supposed tuh work so dey can't have nobody but chew.

(I see, if he goes to work [or leaves town].)

Regardless of where he go. Dey [men] kin go dere but she can't have nobody but chew. But now, don' let 'em [bloomers] be clean; let 'em be dirty, see. Dey got'a be dirty, see. Dey got'a be dirty 'cuz de stuff got'a be in dat, yuh know. CLEAN THINGS DON' DO YUH NO GOOD.

An' REGARDLESS OF WHERE YUH GO, YUH KIN REMEMBAH MAH NUMBAH. AH'M 43 NORMAN STREET, DOCTOR BROWN, A WELL-KNOWN MAN. EVAHBODY KNOWS ME. AH CAN'T HIDE FROM DE WORLD, SEE. Call anybody an' dey tell yo' 'bout Doctor Brown. [(513), 592:1.]

[*Doctor Brown did not immediately welcome me to Charleston. We had to study each other first. In the following extract, five cylinders before the welcome you can see that we were making progress towards an understanding:*]

Well, see dey take dat watah yuh bath [not *bathe*] in. Dey kin kill yuh wit dat, yuh see - kill yuh quick, see. Yuh take dat watah what is - yuh got'a be's tricked tuh git dat watah. Yuh git dat watah t'rou' [through] yuh fren', yuh know. Now, when yuh done take a bath dat's when it's bes' fer yuh tuh take dat watah an' carry it an' t'row it down outside. But if yuh leave de watah, somebody git dat watah an' kill yuh. Onnahstan'? Well, yuh take dat watah. It might be half a tubful, see. Yuh take dat watah an' yuh boil de watah down tuh fo' quarts [magic of decreasing amount], see. An' yuh boil 'em down tuh fo' quarts. Yuh take dat watah - if yo' cain't git sompin tuh hol' fo' quarts, yuh git sompin tuh hol' two quarts at a time. Onnahstan'?

Now, when yuh take dat watah, yuh gotta git a box of black peppah. Now, yuh git chew one box of black peppah an' git chew six new-bran' [bran'-new] needles, see. An' yuh gits yuh uneven [number of] pins - dat'll be three, onnahstan'? Yuh drop dat in dere, see. Yuh co'k [cork] dat up tight an' yuh go right down tuh low watabmark, when de tide is real low, see. An' yuh walk about dat much ovahbo'd [into the water], jis' about a foot, yuh know. An' yuh dig a hole an' yuh buries dat, an' dey'll finely [finally] pine away, pine away, pine away.

An' finely HE MAY COME TUH YUH AN' SAY, "WELL, IF YUH CURE ME, AH'LL GIVE YUH TWO OR THREE HUNDERD DOLLAHS." Well, yuh know yuh got 'em. Onnahstan'? Yuh say, "Well, listen, YUH SO FUR GONE NO DOCTAH [M.D.] KIN DO YUH NO GOOD. Well, ah'll do yuh some good, but it will cost yuh \$500." He say, "Well, ah'll make up mah min' tuh pay yuh." Yuh say, "Well, yuh got'a pay \$250 down an' promise [the remainder] on yuh word." Well, he gits dat [money] an' gives it.

Well, yuh go dere an' yuh git 'em [go to conjurer's home] an' yuh ask fer dem bottle [holding the *cunjure*] an' yuh turn 'em [conjured person] loose - t'row 'em [*cunjure*] away. De moment yuh t'row 'em [*cunjure*] 'way, why he finely git on up an' be ovah dere on a woman, see. Well, long he don't come tuh yuh an' yuh git paid tuh do dat, let 'im go on about 'is business, see. Evah time de tide come an' go he go on dat way. [587:5.]

[He kin] take a match, see, an' jis' scrape all dat sulphuh off dere. See. An' when he scrape dat sulphuh off dere, he got about as much as dat, see. Dat's what evahbody aroun' dem keep all dem [fingernails] clean. See, dey scrape along wit yore fingah dust, onnahstan'. Well, dey kin scrape 'em wit dat *fingah dust.* Dey kin take 'em an' drop 'em in a glass of whiskey fer yuh. Dey kin drop 'em in yore food fer tuh eat. Dey kin give it tuh yuh in enythin'. An' ONCE YUH GIT DAT, WHY MAN, DAT'S DE RANKEST PART OF DE WORLD. See, dey scrape dat an' dey mix it. NOW LISTEN DOC, DAT'S A OLE CURSE DE INJUNS DO. Dey take dat an' match-sulphuh an' mix it wit de dust from dere. Othahwise yuh can't do nut'in.

(I see, they use that with the dust from your fingernails.)

Undahneat' de fingahnail, onnahstan'. But de match by itself can't do nut'in, can't do yuh nut'in. But dem two tuhgethah will kill yuh in twenty minutes. [519:2.]

Evahbody can't do dat, yuh see. It takes certain man [hoodoo doctor] doin' dat. But col' [cold] hair don't do yuh no good, see.

(Cold hair?)

Col' hair don't do yuh no good. But if col' hair would do any good, yuh

[could] take de barbah cut yore hair-lak [use hair from barbershop].

Now, how dey do dat hair. Supposed tuh - jis' lak, now ah wanta do sompin tuh yuh, an' ah an' yuh is good fren's. Ah yore fren'. Dey would git me tuh do sompin tuh yuh, onnerstan'. Dem things happen dat way, yuh see.

Now, yuh got'a git a hot hair, see. Now ah tell yuh how yuh git de hot hair, see. Now yuh git de hot hair. Yuh git chew a wial [vial]. Yuh know dese ten-cently [ten-cent] wials dey sell cologne in. Yuh git chew a wial, see, an' yuh git chew three penny-nails an' two needles, onnahstan'. Yuh git chew a stoppah, see, an' when yuh gits de stoppah, see dat de stoppah don't go but about half way down in dat bottle. Ar-right [all right]. Now, when yuh git dat, yuh goes tuh de graveyard firs', see an' yuh gits dust from 'em, but yuh pay 'em fer it good, see. An' ask 'em tuh do dat fer yuh. Got'a ask 'em tuh do it, an' yuh pay 'em tuh do it. Now, yuh pay 'em fer dat an' git about dat much [demonstrates], but pay good fer 'em, see.

(About as much as the size of the end of your finger?)

Dat's right. No mattah if yuh give 'em two dollahs. Why? 'Cuz yuh is workin' dat fer money, yuh onnahstan'. Don' do it fer nut'in. [Once again I am asked not to undercharge for my services or to work for nothing.] Well, yuh put dat down in dat bottle. Well, ah'll come up tuh yuh an' ah'll play aroun' - play aroun' yuh an' ah'll clip dat hair out de top [of your head], an' run 'em down in dere [bottle] whilst dey hot, PUT CHEW IN DERE, an' co'k 'em up an' tell 'em tuh, "Go on, I wan' chew tuh work fer me." See? Well, now yuh carry dat. Well, if yuh wanta t'row 'em ovahbo'd - if yuh wanta make dem go on quick, yuh jis' throw 'em ovahbo'd on de ebb tide. If yuh don' an' YUH WANTA LINGAH 'EM, yuh carry 'em an' bury 'em anywheres. But jis' bury 'em where nobody kin fin' 'em, an' finely *he'll be gone*.

(He'll be what?)

Finely *he'll drop away*. Ah - he prepare tuh go, nut'in will keep 'im. [587:6.]

An' anothah way tuh do dat - see, dere anothah way tuh do dat too, see. Jis' like now if yo' workin' wit de boss see, an' somebody ag'inst yuh an' yuh wan' 'em off from aroun' dere, yuh'll git chew one of dese long red peppah, unnahstan'. An' like de boss comin' from de no'th, yuh watch fer de boss an' he comin' from no'th, see, an' dis fellah may [be] comin' from s'uth, well yuh git de boss track comin' from no'th an' yuh gits 'is track comin' from s'uth, an' yo' put dat in dat peppah.

(Inside the pepper?)

Inside de peppah, jis' bite off de end, put it inside de peppah wit a little [gun] powdah, unnahstan'. An' yuh put a string on de end of it an' yuh light dat an' dat will shoot. An' he ain't goin' be dere a deal longah.

(I see, that gets rid of him.)

Yes, yuh unnahstan' good now. [587:2.]

Dat now - see, dat ketchin' yore watah. See how dey do. Now, den dey *hurt* chure teeth in yore haid - droppin' out like dat. Well, now finely [finally], dey will ketch yore watah, see. Somebody ketch yore watah, carry it tuh some good *doctor*, see. Well, now dey carries dat watah - dey strains dat watah. Yuh see when de watah come from yore body, dat watah come on through yore body, why he picks up all kinda things comin' out, unnahstan'? Well when dat watah strain-it's three kinda watah, see. In dat strainin' dere's sompin yuh gotta strain dat watah through. De last watah always be sudsy. Well, dat ain't chamber lye, dat's sompin else, see. Well, yuh take both of dat an' yuh put dose by deyself, yuh unnahstan'. Well, ah call one Jack an' ah call one Jill, unnahstan'. Well, now, ah'm gon'a *hurt* chew now, see. Now, ah'm goin' take each one of dem watahs an'

make each one tell fer itself. See, an' de firs' one ketch yuh, dat's yuh. Now, dat sudsy watah de one comin' from here, see.

(From your face?)

From here, from yore teeth. Dat's de one goin' through here, unnahstan'.

(It comes down through your?)

Uh-huh, comin' on down through.

(Your private?)

See, yuh see, de watah when yuh drink 'em, yuh soak 'em through yore body. Dere jis' as much watah here as in yore bladdah, yuh unnahstan'. All right, now when yo' die, de undahtakah drain yore body. Well, dey don't drain yuh dere. But a lot'a people don't unnahstan' dat, yuh unnahstan'. Now, yuh ketch dat watah an' when yuh done strain it - now dat sudsy watah is de watah yuh mus' pay attention tuh. Don't mind dat cleah watah, see; but always look at dat sudsy watah. Well, ah'll take dat sudsy watah an' ah'll call 'im "Jack." He's de firs' one, see. Well, ah'll *fix* 'im. Know how ah *fix* 'im?

Well, ah'll *sweeten* 'em. Git chew a teaspoonful of pot salt - common thing as dat - a *teaspoonful* of pot salt, see. Git chew - if yuh cain't git de pure alcohol, yuh *kin* take it from de whiskey; but don' take but two spoonful of it. Sweeten 'em *good*, see. Put dat an' a little peppah an' take yore tongue an' taste 'em. Yuh taste 'em until yuh git 'em how yuh wan' 'em. So, if yuh know anythin' *about what* chew doin', unnahstan'. An' when yuh git 'em seasoned right - ah mean *seasoned* right now. Yuh know when a pot is seasoned right - an' sompin fresh, yuh *know* it fresh. An' if yuh pour salt, if yuh pour salt in 'em, well git 'em *jis'* right. Den when it gits right, yuh'll say, "Well, de Lord giveth an' de Lord *taketh* an' blessed be de Name of de Lord. Mastah yuh don' excuse nobody to he'p 'isself, an' yuh don' charge nobody he'p 'imself." Yuh takes one step - *anyways two* - an' yuh take dat an' put it in yore pocket, an' yuh walk tuh de *rivahside*, see. An' go down tuh de low watah mark, see an' jis' de - jis' cross de *hull* an' says, "Go." Yuh may take 'em up an' if de thing don' go right, yuh let 'em *stay* dere, yuh unnahstan'.

(But all this sudsy water always comes out of your private?)

Dat's right. All comes out t'rou' [through] dere, but chew strain it. See, yuh got'a *strain* it.

(And the purpose of burying this is to - you take that fellow's water or the other fellow's water? You strain the other fellow's water when you are doing that?)

Yeah, ah got chure watah.

(And then I *am* under your power as long as that's buried. That the idea?)

I don' unnahstan' yuh.

(Well, what's the purpose of doing this? Why do you do this - put this water into the little bottle?)

Well, dis watah tuh *keep* - now, see, if somebody done *hurt* chew, see. Well, dat's comin' from yo' teeth an' all yore teeth will drop out from dat.

(Oh, I see.)

Onnahstan', see? Listen now, dat's suds. Dat's why ah strain de watah. Dey cleah watah got'a come from dere, but dat sudsy watah come frum up heah. Dat what will make yuh lose all yore teeth out chure haid, see. Now, ah carry dat watah an' *fix* 'em like ah tell yuh an' carry it tuh de low watah mark, see an' finely all dis is started, all is comin' down.

(All your teeth are coming out?)

SEE, NOW YUH IS DE *DOCTOR* AN' AH MAY COME TUH YUH, SAY, "LOOK IT, *DOC*, AH'M GITTIN' SO DAT AH'M LOSIN' ALL MAH TEETH. AH GOT NO TEETH IN MAH HAID AT ALL." WELL, YUH KNOW DAT CHEW GOT ME, SEE.

Well, yo're glad 'cuz yuh de man wot got me. Well, yuh goes back dere an' yuh picks dat up an' yuh turn me loose, an' finely yuh'll cure me. Yuh onnahstan'. PERHAPS YUH IS DE MAN DID ME IT ALL. SEE, YUH DID ME AN' DON' TAKE NUTHIN FER IT, BUT CHEW CURE ME. BUT IN DAT MAYBE YUH'LL CHARGE ME MAYBE \$500. SEE DE POINT?

See, but it's a simple thin' in dis worl' dat's ah'm gon'a be keerful wit mahself, yuh see. Evah man, ah say, is got so many enemies, see. Dat why ah always - aroun' me. Ah don' hurt nobody 'cuz ah don' pay fo' mine. Ah got mine.

(I see, you know your business.)

Yes sir, an' ah got proof fer it, got de guarantee. [588:1.]

Yuh wanta know whut is dey do tuh keep 'em from gittin' or aftah dey git it?

(Well, both ways - first one and then the other.)

Well, tuh keep 'em from passin' yuh [out = killing] in yuh photograph - listen plain - now yuh do dis yoreself. Ah'm tellin' yuh dis fer yoreself. Now, yuh go right now [about this time], about de mawnin' of de day. Yuh take a photograph an' yuh put 'em - now listen good, when yuh take a photograph, don' take 'em too big. Onnahstan' [understand]. Yuh take a photograph an' take 'em on a tintype where yuh kin bend 'em an' yuh cook 'em down [reduce them] fer me [to go] in a three-quartah-ounce bottle.

(In a three-ounce bottle?)

Yeah. Listen tuh me good, now. Yuh git de photograph, tintype, an' put it down in dis bottle.

Goin' ahaid about dat [probably after a cylinder change], all right. Aftah yuh git 'em in dis bottle, yuh take 'em - yuh know, all yore life yuh always keep a card of pins on yuh like dat. But yuh see dese new pin. Don' git nohow done used. NEW PINS AN' NEEDLES IS HALF OUR LIFE. AIN'T BUT FEW MANS KNOW DAT. Onnahstan'? AH GOES BY MOSES'S LAWS. [He uses *Sixth and Seventh Books of Moses*.] Now, aftah yuh git 'em in dere, yuh drop six pins in behin' 'em, see. Yuh put a stoppah in dere, see. An' yuh take 20¢, two dime - don' want no nickel atall. Jis' take two dime an' go tuh any cemetery, onnahstan'. An' yuh go mark a hole right in de breast of anybody, see. An' yuh put de bottle down dere an' yuh put ten cents both sides of dat bottle. An' yuh co'k [cork] 'em up an' let 'em stay dere fer two days - dat all, two days. If yuh'd put 'em dere tuhday, take 'em up in de mawnin', onnahstan', an' bring dat home. An' yuh take 'em out dere [take photo out of bottle] an' let 'em dry out, an' put 'em any way [anywhere]. LET ANYBODY HURT CHEW IN DIS WORLD. MAH NUMBAH IS 43 NORMAN STREET. WHERE IS DOCTOR BROWN? YUH COME TUH ME AN' AH WILL GIT DE THING ALL OFF.

(Well, this is the way they hurt you by putting this bottle down on you - down in that grave. What will that do to you?)

Dat - now listen, dat's de way tuh keep 'em from hurtin' yuh, keep 'em from hurtin' yuh. Dat's yore photograph now.

(You own photograph?)

Yuh carry dat an' lay it dere an' yuh bring it away - leave de money dere dough [though]. Leave de money dere an' yuh bring de bottle back an' take yore photograph out an' dem pins. An' put chure photograph wherevah yuh wan'a [want to]. IF ANYBODY'S GOIN' HURT CHEW, AH'LL PAY FER IT.

(I see, they can't do anything to your photograph after you have done that.)

Can't hurt chew no way aftah yuh done dat. Let 'em lay in de cemetery fer dat two days, unnahstan'. But be sure tuh put dem two dimes, one tuh de haid an' one tuh de foot, see. An' co'k up dat bottle an' let it stay dere [two days] an' yuh take dat away an' yuh kin go on [about your business].

Give anybody yore photograph an' if dey hurt chew, come tuh Doctor Brown - 43 Norman Street. Wherevah dey go in dis world dey can't hide, can't hide [from

Doctor Brown.] [588:2.]

Well, dat's all right. Now ah'll tell yuh how dey do dat. Now, if dey git holt chure photograph, see. All right. Well, de easiest way now tuh git dat away frum 'em, if yuh could find de man who take 'em. But as yuh can't find de man who take yore photograph, dat's all right. Yuh go - listen good now, ah'm talkin'. Yuh git a photograph taken an' when yuh git 'em taken, yuh tell de man, say, "Now listen, as yuh taken dis photograph, will yuh do me a favor?" He say, "Yes." Yuh say, "Now, de firs' lettah ah wan' chew tuh put is *God de Fathah, God de Son, God de Holy Ghost*, see, an' turn de prong away tuh de foot of de pitchure. Onnahstan', *God de Fathah, God de Son, an' God de Holy Ghost*. Yuh see. All right, yuh take dat pitchure. Dey done got chew *fixed* in dat place. See, dey got chew *fixed* now. Yuh take dat pitchure an' yuh come on home, see. Well, yuh walk in yore door an' yuh say de same words, *God de Fathah, God de Son, an' God de Holy Ghost*. See? Now dat three lettah will cos' [cost] joo a dollah a lettah. See, yuh carry it tuh any cemetery but don' let it be sundown. See, let it be de sundown side. See. Yuh care [carry] 'em dere an' yuh go tuh two graves see [two graves an unusual rite], an' yuh split about a dollah an' a half among each one of dem graves. Yuh let dat pitchure lay in dis grave a night. Let 'em lay in de nex' grave a night. Onnahstan'? When yuh go dere fer dat pitchure an' stan' at de foot of dat grave - *DOCTAH, LISTEN GOOD! Pray, O Fathah prayahs [the Our Father prayer]. Onnahstan'? Anyone know O Fathah prayahs. Den yuh say, O Fathah prayahs an' yuh git up, see.*

(O Father Paise?)

Say, *O Fathah prayahs: O Fathah, who art in heaven, 'allowed be's is dy Name. Yuh know dat prayah.*

(Oh, I see.)

[I see he means *Our Father* prayer.]

[Yuh go] tuh de haid of de grave. Now see, if de pitchure layin' on dis grave tuhnight, yuh take it off dis grave tuhnight an' put it on dat grave fer tuh-morra night. See. Well, yuh go out dere in de mawnin'. Well, fo' [before] yuh go take up dat pitchure, yuh git right at de haid of de grave an' kneel down an' say *O Fathah prayahs*. An' den when yuh say de las' words, *Amen, thank God*, yuh git up an' go right on de grave. An' yuh grab yore pitchure lak dat, yuh say dese three words - now lis' [listen] tuh me while ah tell yuh dis now, *God de Fathah, God de Son, God de Holy Ghost* - Three diff'ren' words, see. All right, yuh take de pitchure up an' yuh come back home, see. Yuh take dat pitchure an' put it in yore right-foot shoes, an' yuh weah it dere two days, an' walk out de do' in de night an' throw 'em on any, away, any way. Throw 'em see. Throw 'em out an' let nobody bothah. An' when yuh throw 'em lak dat, yore spirit back home in peace.

(What happens then?)

Soon as yuh throw 'em, de pitchure lak dat in yore right hand - an' throw 'em out chure do'. Onnahstan', soon as yuh throw 'em out chure do', yore spirit an' yore mind an' evahthin' will be back tuh yuh, right back tuh yuh. Be de same man yuh been, aldo [although] yuh been *fixed*. See? Listen good, now. Aldo dey had yuh *fixed*, but now yuh done come tuh be de same man yuh always did been.

(This *fixing* the photograph this way takes the spell off, if somebody put a spell on you?)

Take it right off an' [yuh] jis' bran' new [by the] time yuh git out de grave-yard an' bring it back home. Lay 'em in yore shoes an' weah 'em dere all day. But yuh got'a weah 'em in yore right-footed shoes, see. An' soon as yuh take 'em an' walk tuh de door an' throw 'em out lak dat - don't bothah about, don't mind about de pitchure, jis' throw 'em out an' let 'em go. Jis' as soon as yuh do dat,



YUH'LL FEEL LAK A MILLIONAIRE-MAN. [589:1.]

Yes, dey kin make 'em bring 'em right back.

(How would you do that?)

Well, IF SOMEBODY STEAL SOMPIN FRUM YUH, DOC, SEE, WELL AH'M DE DOCTOR, SEE AN' YUH COME TUH ME, [say], "DOCTOR BROWN, DIS ONE STEAL SOMPIN FRUM ME." Ah say, "Yes?" Arright [all right]. Now, dis party steal frum yuh, ah'll go on tuh 'is house an' if he - now, BUT LISTEN DOC - but if he let me git intuh 'is house, it's all right; but if ah cain't git intuh 'is house - see some people jis' try tuh git aroun' dis stuff. But ah goin' give evahthin' plain. Now, he steal frum yuh an' if ah kin git intuh 'is house - if ah come in dat door an' ah kin jis' git a piece of papah or git any piece of thin' off 'is house, ah got 'im. Onnahstan'. Now if ah kin git a piece of papah out 'is house, piece of clothes out 'is house, ah'll take dat, see. AN' AH'LL TAKE DAT, DOC. DAT'S A HARD CASE, YUH KNOW. Ah'll come on home, onnahstan', an' ah'll take dat an' ah'll roll dat up good, see. AN' AH'LL PUT DAT IN MAH MAGNET MIXTURE. SEE AH'VE GOT ALL MAH STUFF PILE [PILED] AT HOME DERE. AN' AH PUT A MAGNET OVAH AN' TEST. AH AIN'T A JEWELER, YUH KNOW, AN' AH TEST DAT MAHSELF.

(You have a magnet at home?)

Oh, yeah. Ah have tuh test it mahself, see. AH'M DIS WAY, DOC, IF YUH COME TUH ME FER A JOB, AH GOT'S SEE WHETHAH YUH ARE WRONG, ONNAHSTAN'. Well, ah put dat...AN' DEN AG'IN AH'LL GIT MAH DECK OF CARDS AN' RUN OVAH 'EM AN' SEE IF IT'S TRUE. Well, if it's true, ah'll take dat an' gwan [go on] up tuh de graveyard, see, an' ah lay 'em dere fer two hours, see. An' ah come back home. Listen good, now. When ah'll come back home, ah'll take dat, see an' ah got a - jis' like a Bible or a rattlesnake root, see. An' ah've got one snake dere, onnahstan'. Ah'll put dat right dere befo' dat snake, see; an' ah'll put dat rattle-snake root right - like de Bible is put up dere, see, an' ah'll keep mah han' right dere on dat machine. Now, he steal frum yuh, see. Now he comin' to my house - he may come to me - gotta come. An' when he 'gin knock at de door, I say, "Who is dat?" "Well, it's me." I say, "Wha' chew want?" "I wanta see yuh." I say, "Come in," an' he say, "No, ah can't come in." But I say, "Go on wit it - wha' chew want?" "Well, Doctor Brown, ah wan'a see yuh. Ah don' wan'a git in no trouble. Ah take dat man's stuff." Ah say, "Well, carry it on back tuh 'im." If he don' carry it on back, *he'll be hard as Jones' body.*

(What will it do? He'll what? If he don't carry it back what happens to him?)

If he don't carry 'em back, *he hard as Jones' body.* See, he work from de beart, onnahstan'. He sorry fer it, he have tuh carry it back. But he brought it back an' put in yore han'. AH JIS' HAD A CASE OF DAT [KIND] SUNDAY. Ah jis' git through wit a case like dat Sunday. [591:1.]

DOCTOR WASHINGTON ASKS FOR DOCTOR HYATT'S "LIVE-THINGS-IN-YOU" CASES

IF YUH GIT A JOB LAK DAT, YUH COME TUH ME  
IF AH DON'T PULL IT RIGHT OUT, AH HOPE YUH KILL ME

DAT'S A GIFT DAT AH CANNOT GIVE NOBODY, DAT COMES FROM GOD

VEN [WHEN] AH KNOW IT'S A SPELL ON 'IM  
AH DON' GIVE NO MEDICINE...  
DE LAS' PLACE VIR [WHERE] DE DAMAGE AT  
DAT'S DE PLACE MAH VERK [WORK] IS...

AH'LL FIN' A PACKAGE  
 AN' AH'LL BET MAH LAIG AG'INST TEN CENTS  
 AH'LL GO DERE IN 18 MINUTES AN' GIT IT  
 AN' [OR] MAKE YUH OR ANYBODY ELSE GIT IT

CHARLESTON, SOUTH CAROLINA

[To show how difficult the task of removing live things from a person could be, *Doctor* Washington describes a case to show his experience with this type of work. Further, he suggests if any such cases came my way while in Charleston, I could refer them to him. *For this relief much thanks!* We have heard from *Doctor* Washington before: margin title DOCTOR WASHINGTON OF CHARLESTON, 428, pp.132-135; 586, p.192; and 673, p.226.]

Dey call it a spell. About dat, de question is, how we will cure dat. Ah ast de question of de pusson ah'm gwine tuh. Ah kin go intuh mah home an' check on dat pusson, 'zamine 'im t'oroughly an' see vir [where] 'is trouble is, an' question 'er [if my patient is a woman], or he [if a man]. An' den ven [when] ah know it's a spell on 'im, ah don' give no medicine - not a bit. Now, ven dat spell is on a pusson, de reason ah go visit 'em [him or her], ah'm gwine visit 'em an' VATCH 'ER ACTION OR 'IS ACTION, SEE [WHETHER] DEY GON'A WHOOP, SQUEAL AN' YELL. Make no diff'ren' if a chile or it been a woman unfamiliah [to me]. An' IF YUH SEE 'EM DOIN' DAT, DEN IT'S A SPELL UNDAH 'ER OR HE. Den de secon' step - dat de firs' step - de secon' step is, den don't treat off vit no medicine.

Yuh chase [trace] her tuh where she moved from. She might'a moved fo' or five diff'ren' places befo' ah verk upon 'em. Ah got'a git back an' check 'er back fo' or five yeah back vir she moved from. An' de las' place vir she got de damage at, dat's de place mah verk is. Ah'll fin' a package, an' ah'll bet mah laig ag'inst ten cents ah'll go dere in 18 minutes an' git it, an' [or] make yuh or anybody else git it. All right. Now, when ah git dat package, ah vould go tuh de graveyard tuh vicked people: drunkards, home [whore?] mongahs, gamblahs an' murdah's [murderers]. She is signed up dere undah a written contract [with the dead] an' yuh'll fin' 'er 'nitial [on the contract], yuh'll fin' some pieces of 'er stuff - de pieces of 'er stuff. Ah wan'a make it plain tuh yuh, eithah got'a be from undah yer ahm [arm] here or down here. An' yuh'll fin' - now yuh may not can't see, but yuh'll see de papah [contract] written on dere wot dey wan' dese people tuh do fer 'um. Dat is plain as day. An' dere's so much money put dere ven dat supposed tuh put dere, eithah 18 [17?] or 19¢ [indivisible except by one]. Now den, ah got tuh double dat. Now, lots of people git beat in dis case dat's vy [why] our hawkin' [?] now. But comin' tuh mah test. If ah don' wan'a pay nobody tuh take dis box heah - de trouble is it cost me \$5.05. Yuh don' wan'a git it up. Dey law 'quires [requires] fo' yuh tuh double de bond an' hold it, tuh de proof in co't [court]. Well all dat's de same - 'quires etc.

Now, de 19¢ ah could double dat. Dat ain't no money tuh talk about, but tuh git some money [like \$5.05] an' double dat - an' ah could leas' [afford that].

Now, ven ah double dat - suppose it 19¢, ah go dere tuhnight at a certain hour. Ah got'a git dere at a certain hour, too - cuz *ah'm puttin' a square lead wit joo* - between nine an' ten a'clock. Don' go no othah hour. Cain't git it. Cain't git it tuh save a durn soul. 'Tween nine an' ten a'clock. An' v'en ah go up dere, [if] dis is de place heah, ah's tuh valk up tuh dat place in about

ten step an' stop, an' talk tuh dat man an' [or] talk tuh de woman, cuz it may be a man an' [or] a woman. Den [after taking 10 steps and stopping], ah back back nine step. Den ah turn mah back an' ah walk backward an' count evah one of mah step. An' ah git tuh de place where ah turn aroun' an' tell 'em, if here's de devil dere now, ah wan' dis package. Ah wan'a cancel dis agreement - dis contract - vich [which] dat chew got ag'inst Emma Brown, or Henry Brown, or Peter or Paul. An' ah bores down intuh dat grave - dere's de haidbo'd - goes down tuh de heart on de lef' side. Go no deepah dan dat [demonstrates] up tuh de elbow. Go down dere. Ah'd be carryin' dat double amount of money down dere. Put dat money down lak dat an' pick up lak dat [demonstrates] vit dem five fingahs jis' as [so] much [grave dirt]. Ah take dat up. Ah place dat [dirt] in a vaseline jah vit nuthin in dere. Shut dat in a vaseline jah. Git chew some of dis same vaseline, let it be bran'-new stuff vhat chew bought in de jah. Take dat stuff back home an' mix dat up, jis' lak yuh'd mix up salt an' vatah. Ven yuh mix dat up, have yuh mind on what chew wan'a do. Den check dat sick pusson name, see, an' fold it up an' stick it down dere an' mix dat up, see. An' take dat an' carry it back dere in 24 hours an' put it back in de same place.

(In the grave?)

Yas, in de grave right on de place vir de woman buried 'er. Yuh don' mind about dat. Why she gon'a hit de street. Now, ven yuh done dat, den go back tuh de patient - watch me good now - go back tuh de place she stuck 'er. Git two - don' be 'shamed - git chew a tub of vatah. Vatch me good now. Set in dat tub of vatah right dere on de stove. Take yuh time. Git chure vatah *blood-warm*. All right, go an' git yuh some, a 25¢ box of hep[?] salt, right from de druggist - vhut drug vould turn vatah red.

(What was that word?)

Head[?] salt - cost 25¢ in a bottle.

(Is it a powder or liquid? What is it?)

A powdah. Ven yuh git dat box of powdah, git chew a two-quart pot an' yuh po' it all in deah. Yuh draw it lak yuh draw tea, an' it's as red as blood. Ven yuh draw dat medicine, ven yuh done draw, den take yuh nine drops of turpentine, listen at me, nine drops of linament, put dat in dere, nine drops of spirit of a'-mon'a - spirit neumonia [ammonia] put dat in dere. Den take yuh three tablespoon of de bes' physic salts an' jis' stir it up, jis' stir it up, jis' stir it up. Den git choo a thick piece of cloth an' po' it in dere an' stir it aroun', an' it come jis' as pure as a blood [demonstrates].

(Right from there where you got it mixed up now, on the rag and the cloth.)

All right. Now, when yuh strain dat out, put dat in a jah [jar], set dat aside on de table. All right, ah'm goin' back tuh de tub of vatah now. Ven yuh git tuh dat tub of vatah, take de balance of dat physic salts, t'row in dat vatah. Go tuh yuh chimley, if yuh ain't got no chimley, go tuh somebody's chimley an' steal a han'ful of ashes. Dat's de bes', steal it. An' steal a dishrag. If yuh kin do it, dat's quick verk. An' steal 'em ven dey in de house. Don' steal 'em ven dey gone off. An' put in yuh pocket an' walk out. An' take dat dishrag an' de ashes an' bring dat vatah up, dat varm vatah, an' vash it aroun' an' yuh stir it up an' git chew yuh some of dis sweet [scented] soap an' vash it up until it git sudsy an' de steam comin' outa it. Take dat voman an' truss or cross 'er laig up an' let it or dat thing go right tuh 'er bulgin'-out voman. Den git yuh some fresh hog lard an' grease yuh han'. Grease yuh han' an' take dose t'ree fingah [demonstrates] an' stick 'em right up - de two go up dere. Stick it up [anus] tuh de bowels an' dat insex [insect] dat live insex will come out in two minutes. Go up tuh de womb.

[The doctor's Go up tuh de womb I am unable to explain. I had assumed that

his *bulgin'-out* meant buttocks, otherwise how could his fingers go up *tuh de bowels*. Moreover, in hoodoo *live things* or live things dead usually come out through the bowels, though occasionally a live thing has crawled out patient's mouth.]

An' ven yuh pull 'em [live things] out de firs' or de *secont* time, jis' t'row 'em down in dat tub. It'll run lak de devil, jis' jumpin' up tryin' tuh git up de top but dey cain't git out. De stuff in dat tub goin' kill it. Put de stuff in de tub tuh kill it: de ashes, put dat in dere; de dishrag an' dat ounce of de physic salts; an' about - ah missed one thing. Ah'm goin' back, ah'll git it, dat turpentine. Put all of dat in dere, but ven yuh put dat turpentine, don't put dat in dere until de stuff about tuh boil. See, cuz if yuh put dat turpentine in dere befo' yuh go up in dere, he knows 'is hand prob'ly it isn't dere, an' turn back an' go away dat quick. Tuh keep it from gittin' away ven it run out, git chah lak dat. An' here's vhu' chew fin' come out 'er: toadyfrog, scorpions, lizards, rat, woodlice, earthworm, a little catahpillah dat goes on cotton bush. An' if dat ain't so ah don' wan'a see...[what he does not say]. An' ah'd lak tuh see anybody disputin' me. Ah'd go in dere 'fo' [before] any man an' take de job 'fo' yuh face. Now, IF YUH GIT A JOB LAK DAT, YUH COME TUH ME. IF AH DON' PULL IT RIGHT OUT, AH HOPE YUH KILL ME.

(Well, how do they get those things in there in the first place? How do they put them in there?)

Well, dere two side of a pichure. De side ah give yuh, dat de side tuh cure. Ah cain't give it [the cause] at de same time. De' have de dirty man's come - dirty man wit filthy han'. Dere lotsa 'em go dere. Now, he goin' tuh play aroun' lak a pusson be tryin' tuh do - tuh make some money. "Dere's a hundah [hundah = hundred] dollahs, ah van' dat voman or man put down." BUT A HUNGRY MAN - fo' a hundah dollahs he'll do a dirty *trick* all right. He'll take de hundah dollahs. He'll take one dollah of dat money an' he'll grind it up.

(He does what?)

He file it up jis' lak a powdah. All right. He take some dat money an' change it tuh nine pennies, an' he got'a file dat up if it take him a month tuh file it up. Tuh do quick vork, guarantee, he got'a file dem eighteen pieces - nine dime an' nine pennies. Vell, ven he file up dem t'in's [things] an' put dem tuhgethah, dat change de colah - some brown an' some lak silvah. Dat's dat.

All right, ven he git done vit dat den, he got'a git somepin from dis voman, eithah 'er han'writin' - dat's one. All right, or take his hat, dat li'le bow in dere. Dat's two. Take dat out. Dat's two ain't it? Eithah one good all right. Ah'm jis' givin' t'in's diff'ren' part of a man. All right, ah'll git a dirty sock. Dat's three, ain't it? If he cain't git de three, he cain't do business. Git chew some vaseline, it ain't but 5¢. As yuh frien' go, vipe it in yuh han' [demonstrates] an' as yuh vipin' 'em, vell, yuh put 'em in yuh han' lak dat, or pick 'em up in yuh han' jis' so, an' call dere name, "Annie."

(As you are wiping you name, keep calling her name.)

Yeah, Annie. "Annie, ah van' chew tuh lay down, 'cuz yuh have done me dirt." Vatch me han' now. "Annie, yuh cain't live. Annie, yuh [must be] punish 'cuz yuh split me." An' de moment yuh call dat voman's name, yuh put dat t'in' up dere [demonstrates].

(You simply just slide it on your hand.)

It slippery, lak a fish, yuh know, an' ven yuh git through dat, den he takes *Sweet Cologne* an' pat 'er always dere. Den he ready [to] leave her. Ven he ready tuh leave, see, den he, "Hello, baby." Ven she be dere, might pat [bite?] 'im on de shouldah, might pat [bite?] 'im on de jaw. Dat's all he'd vant.

Now, yuh do dat. Go tuh verk fast an' pick some eggshell, a black hen. Git

dat egg an' take de white an' throw it in de fo'k of de road, right in de fo'k. Put it right in de fo'k of de road. Don' look at it, don' let nobody see when yuh put 'em dere. Put 'im in de fo'k. Bring de shell back home an' hang dat shell up in de sun until it gits t'oroughly dry. Jam a needle through it an' stick de needle up in a piece of bo'd right in de sun vir [where] de sun will hit it, an' let it git real dry. Den yuh take it off an' put it in a bran'-new piece of cloth, an' den yuh rub it tuh a reg'lah powdah. Git it tuh a powdah. Put dat in dat coppah wit dat penny an' dat silvah an' yuh mix dat. Ven yuh mix dat, put dat intuh de same vaseline bottle dat yuh vipe yuh han' vit. Be pahtic lah now vid [with] dat. Den yuh puts dat in yuh yard, in back of yuh yard, an' yuh wisit dat t'ree times, which is t'ree days, t'ree night at de wery minute yu got'a be dere. An' let de air git intuh it. Jis' do lak dat [demonstrates].

(Lift up the top of the bottle.)

"Annie - Annie - Annie." Screw 'em [the top] down, screw 'em down, screw 'em down, t'ree diff'ren' time [demonstrates].

(You screw this lid down.)

Screw de lid down. Ven yuh do dat t'ree diff'ren' times, t'row it back down. Yuh see, any time yuh are ready fo' business, take dat dere an' yuh got two places tuh carry dat. If yuh wan'a t'ree places [tuh carry dat]. One place is shore death. God! Ah don' see v'at vill cure yuh. One place outa de t'ree nobody in de vorl' [world] kin cure yuh.

(Where is that?)

T'row 'em ovahbo'd in runnin' vatah. Goin' dere evah day an' cain't cure 'em nuthin cain't cure 'em. Only way tuh cure dat voman is tuh tie 'em down an' den she'll die. Kin bury dat in de yard vir she done be, or yuh kin carry 'em back tuh de people - de rough people an' vicked people in de graveyard - kin carry 'e dere fer....

(When they carry this bottle, they go down to river and it goes out with the tide, and they can't do a thing for it. And now the second place. Where is the second place you bury that now?)

In de yard vir she livin' at, an' [third] in de graveyard, who de' make de contract vit. Now, ven yuh done dat, dat de vay yuh fix people. Dat vha' chew call a firs' class spell. [(509), 562:1.]

(Well suppose a woman made me that way and I couldn't do anything. Could I come to you and you take that off of me?)

Ah, yes. Ah, yes. Yuh wisits me. All ah vants is some of yuh hair. Ah'll go right dere an' git it [hidden rag]. All ah vants is fin' dis rag. Ah'll go right dere [where the woman buried it] an' git it.

(You'll find that rag?)

Ah, yes. An' ah fin' - now DAT'S A GIFT DAT AH CANNOT GIVE NOBODY. **DAT COME FROM GOD.**

(That's spiritual?)

Dat's a spiritual gift. Now, if yuh come tuh me on a job lak dat an' vana me at night, ah may go vit yuh, if yuh lak a long vays. But ven ah git tuh yuh house, yuh vants tuh let me sit [in] a chair an' let me sleep - anyvair on de porch, anyvair in de yard, any baid. Anyvairs. Jis' don' min' me atall. Jis' gib [me] about one or two drinks of likah an' let me git tuh de job. An' ah sleep right away. An' ven [after] ah git tuh sleep, [has had a sleep], ah got'a li'le compass about dat big aroun'. It look lak a gourd, but it ain't no gourd. It look lak a vatch, but it ain't no vatch. An' ah got dat t'in' loaded. An' ah got'a bottle ah got dat loaded [bottle, loaded with some sort of preparation, is spun to point to buried object]. An' ah git right in de yard, jis' me an' yu too. [Doctor says to his instruments], "Pull me right tuh yuh, comin' right tuh

it - in heah, in heah, Sonny." Ah go right - [he'd] nevah find it, he cain't nevah find it - cuz she'll [compass or bottle] turn right aroun' an' p'int [point] tuh it. Ah'll go right tuh it. Ah'll say tuh yuh, "Open it." Ven yuh open it an' ah see it, ah t'row somepin on it an' kill it. Let yuh git 'em an' live upon 'im.

(Well, what sort of stuff would kill that? Kill the effect of that?)

Take - don' take a darn t'in' but turpentine an' lodestone - turpentine an' lodestone an' silvah. Dere's t'ree t'ings. Always remembah de *Fathah an' de Son* [and the Holy Ghost]. Dat's boss - is vorried, yuh know. No use gittin' one of dem two, no use git two, yuh use dose t'ree t'in's tuhgethah. [564:3.]

HEADBOARD OF GRAVE ANSWERS DOCTOR GLOVER BY ROCKING

*GO...TUH A GRAVE WHICH YO' IS ACQUAINTED WIT...  
TAKE HOL' [HOLD] OF DE FOOTBO'D...CALLS 'EM THREE TIME...  
PUT CHURE HAN' ON DE HAIDBO'D AN' CALLS...THREE TIMES...  
DAT HAIDBO'D WILL ROCK TUH LET CHEW KNOW DAT HE HEARD*

CHARLESTON, SOUTH CAROLINA

Ah've brought many of two couples, a couple rathah, tuhgethah. If one of 'em should be far from de othah, ah'd bring 'em home wit de othah an' dey kin return immediately.

Yo' go tuh work - it's very confidential - yo' record dere name on a piece of papah an' yo' put chure name above dat, an' draw a circle aroun' it an' cross it direkly [directly], yo' know, in de centah. An' yo' take dat an' three pennies right on top of dat, go direk tuh de cemetery tuh a grave which yo' is acquaint-ed wit. Yo' goes tuh de footbo'd an' be sure tuh go so as yo' will pass aroun' 'is haid from de right, don' chew know. Yo' take hol' [hold] of de footbo'd an' yo' calls whomsoevah dey are, man an' [or] woman. Call 'em by name. Yo' calls 'em three time. An' den yo' pass on aroun' tuh de haid an' put chure han' on de haidbo'd an' calls 'em at de haid three times. An' nine an' a half times outa ten DAT HAIDBO'D WILL ROCK tuh let chew know dat he heard. Yo' say, "Ah want chew immediately tuh bring back tuh me on short notice Such-an'such-a-one by name, don' chew know, an' ah mean what ah say. Ah'm not beggin' yo', ah'm goin' tuh pay yo'." An' den yo' go right on roun' pas' de haidbo'd an' go right on midways an' git right about where yo' feel de right han' [hand of the corpse] goes intuh de pocket. Yo' goes down in dere until yo' git yo' han' down about dat deep [demonstrates], tuh de elbow intuh dat grave, right dere in de pocket on de right side. An' yo' deposit dem three pennies right dere. "Now, ah wan' chew tuh do what ah ast yo' tuh do, 'cuz ah'm payin' yo' fer it." Covah it up an' go on off an' don' look back.

Ah guarantee yo' 'fore two days - 24 hours - dat party will be dere. Dat ah proved. Ah've tried dat, ah've worked it out on many.

(I see. Where did you hear this last thing?)

I got dat in Kingston, Jamaica.

(That seems reasonable.)

[My preceding comment *that seems reasonable* refers not to Kingston, but to the possible truth of my informant's rite. If we remember that a doctor working with spirits frequently fortifies his own spirit with other spirits, whiskey or gin, I have no doubt that a headboard has occasionally rocked. For an example of this

professional weakness, *see* the title quotations and my comment about *Doctor English* (England), p.1386, and his photograph at the end of volume 2.]

[Later in the interview *Doctor Glover* returns to the same theme as follows:]

Yo' goes tuh de cemetery an' carry yo' three cents, an' if dere's a person in de graveyard dat yo' knows dere by name, go right tuh 'is grave an' walk right tuh 'is foot, 'fore de footbo'd, an' call 'im by name an' tell 'im tuh wake up, yo' wan' 'im tuh do some jobs fer yo' right now. Pass right on roun' de right tuh 'is haid an' call 'im ag'in, three times. An' when yo' call 'im den yo' feel somepin lak de stone movin', an' yo' come right aroun' an' tell 'im whu' chew want. Yo' go right down intuh dis right breas', right breas', an' yo' go down dat deep [down to elbow]. An' git a han'ful of dat earth, an' take yore lef' han' an' yo' put de pennies right in dere. Covah it up propahly. Den tell 'im, "Now, ah come an' ah call yo' an' ah pay yo' tuh do jis' whut ah wan' done. Ah wan' dese people tuh leave an' [while they are leaving] nevah look back. Ah wan' chew tuh run 'em clean outa town. Ah pay yo' fer dat an' ah wan' chew tuh do dat. Take dat earth an' come right on home. An' yo' git a teaspoonful of pot salt an' a tablespoonful of groun' red peppah an' mix it up tuhgethah, an' yo' sprinkle it right out in de yard in front of de do' where dey boun' tuh walk ovah it. An' yo'll be rid of dem in 24 hours. Dey'll be gone from dere.

(If you put that inside of the house what happens?)

If yo' put some inside of de house, nobody will nevah stay in dere.

(Well, why is that?)

Jis' cain't go in, de dead spirits will keep 'em out. [595+85:1; & 598+85:4.]  
[*Doctor Glover* adds a wrestling rite:]

Yo' wrastlin' - yo' laks tuh wrestle, why yo' git chew some long sumac root. Yo' know whut dat is. Some dat long enough so dat yo' kin carry it aroun' yo' waist two or three times. Don' knot it, jis' slide it in through so de ends won' pull out - right roun' yo' waist. Go right on an' git yo' victim an' yo' kin put 'im down evah time. He cain't handle yo'. Evah time when he puts 'is han's on yo', why yo' git loose. Dat gives yo' powah ovah yo' victim. [598:2.]

### "DOCTOR" CASON DRIVES OUT DISEASE SPIRIT

*REGARDLESS OF WHUT KINDA SPIRIT GOT ON YO' [BY A SPELL]  
IN NINE DAYS TIME YO' WILL BE ALL RIGHT*

### CHARLESTON, SOUTH CAROLINA

(In taking off a spell and using these wood herbs, do you use the same thing for all spells or do you use different herbs for different spells?)

Yo' use some in de - lak yo' use watah.

(How do you do that?)

Don' let de watah hit de groun', ketch de watah 'fo' [before] it hit de groum'.  
(Rain water?)

Dat's right. Ketch it in de glass, pitchah, ketch it above de groum'. Don' even let de watah drap [drop] off de top of de house. Set it [container] out one side upon a shelf an' de rain come until it git full. If yo' ain't got it full, de' [they] take an' po' out dat an' git it [water] till yo' git it [container full] - de rain watah. An' take it fo' a wash regardless of whut kinda spirit got on yo'. In nine days time yo' will be all right. But yo' got'a wash. Ketch about a half a gallon or a gallon an' yo' don' throw de watah away aftah yo' firs'

wash. Yo' wash yo' face in dat. Yo' kin wash yo' han' in any othah watah, but chew wash yo' face an' haid in dat watah. Den po' dat [rain] watah in anothah jah [jar] an' let dat stay. Tomorrah mawnin' yo' git up, yo' do de same thing, yo' wash yo' face an' hair [in the preserved rain water]. An' de nex' day yo' wash in de nex' watah dat wus had fer nine days. Den yo'll put all dose watahs tuhgethah, all in one, an' dey travels to de sundown way.

(To the sundown what?)

To de sundown side.

(Sundown side. Well, you said "way" didn't you?)

[This may sound captious of me, but there could be another explanation. I may have stopped recording for a moment, a part of our conversation being lost.]

Well, in de way dat de sun go down at - see, out in de wes'. Yo' turn yo' back to de lef' at de lef' cornah. Yo' turn yo' back to de lef' an' wave dis bottle ovah yo' haid [demonstrates].

(You swing it around over your head.)

Yes, an' let all de watah po' out. Dat yo' see. Den yo' throw dis stuff by turnin' dis bottle loose [so that], de' [dey = they] all go out. Turn 'em [loose, the 9 waters] an' let 'em stay. An' dey [the patient] walk off from de house, say, "Go." Tell 'em to take an' carry 'em wherevah dey come from. Den he go back where he come from. An' whosomevah brought on de spell, it is off. Ah'll bet anything or not dat it's off.

(Now, you take this rain water that you catch, a half gallon or a gallon and you wash in that nine days. The same water?)

Yes, de same watah.

(Nine days, and then you throw it to the west back over your head; but you swing it around over your head when you do that - in a glass jar or something.)

Ovah yo' lef' shouldah.

(And you don't look back - walk away.)

Yes. [(503), 549:1.]

#### DOCTOR NELSON AGAIN

[Doctor Nelson of Charleston again, is an old and important acquaintance - see DOCTOR NELSON WORKED FOR DOCTOR HARRIS, p.1599f. In addition to his valuable information there, we now learn that *root working* ran in his family.]

It's a West Indian vine grows on pine tree, grows right on up from de roots to de top [of the tree]. All right, yo' go up dere to dat tree, yo' know, an' yo' commence nine inches from de groun' on dat tree, an' den yo' skin dat bark up nine inches, an' cut dat piece out. An' yo' take one ole shoe - take de extra one back, yo' know. Yo' take three pins an' three needles an' sew it up in a cloth an' carry it wit 'em. An' put it aroun' home so nobody, dey cain't do yo' no harm.

(Where did you learn that?)

Weel, mah gran'fathah wus a West Indian, yo' know.

(Oh, your grandfather was a West Indian. Were you born here [in the U.S.A.]?)

Yes sir. Ah born in lowah S'uth Ca'lina. Ah wus [born] in S'uth Ca'lina.

(You were born in South Carolina, but your grandfather was a West Indian. Was he a root doctor?)

Yes, sir.



(You were born in South Carolina. Where were you born in South Carolina?)  
Sumter, S'uth Ca'lina.

(Oh, you were born at Sumter. I see. I've talked with a number of people from Sumter, when I was working up in [Wilmington] North Carolina. [I collected in Sumter later.] That was one of his remedies from the West Indies?)

Yes, he had several othahs.

(What was the name of that vine?)

Call it West Indian Vine - peoples talk about West Indian vine, chew know.  
Yo' git to know it, chew know.

(Well, you can't use that remedy here in this country then. There is no West Indian Vine in this country.)

Oh, yes, growin' up on a pine tree. De nex' thing dey use fer dat [to protect against spells], dey use de mistletoe.

(How do they use that? Yes, I know the mistletoe.) [(518), 607:6.]

Feathah is good fer taking off on a certain weakness. Yo' burn de feathah. Yo' sew it up in a piece of cloth, de ashes, an' hang it on de individual who have a - some kinda flow of blood. Dat will stop it, yo' know.

(That have what, you say?)

Dat have a issue of blood.

(That will cure it, stop it. [611:6.]

BLACK-CAT-LUCKY-BONE MAKER ADVISES AUTHOR

*IF YO'S DE ONE WAN'S TUH HAVE DE [BLACK-CAT-LUCKY] BONE  
YO'D HAVE TUH GIT ME TUH DO DE WORK*

*DE BONE IS NO GOOD APTAH SEVEN YEHS*

*SHE KIN TAKE HER "INF'MATION [INFLAMMATION] RAG"...  
PUTS DAT UNDAH DE PART OF DE BED WHERE HE SLEEP AT  
DAT'LL WI'DREW [WITHDRAW] STRENGTH OUTA HIS BACK  
AN' KEEP 'IS [HIS] BACK WEAK  
AN' HE WON' BOTHAH 'ER TOO MUCH...OVAHNIGHT  
SHE'S PERHAPS ONE OF DOSE KINDA WOMEN  
WHUT CHEW CALL A FREAK WOMAN  
SEE SHE JIS' GOT DIS MAN  
SHE HAVEN'T DIS MAN, SAY, JIS' IF SHE LOVE HIM  
SHE KEEPS 'IM WEAK WHILST SO SHE KIN HAVE DE MONEY  
TUH BE 'SOCIATE WIT DE KINDA PEOPLE WHUT SHE 'SOCIATED WIT  
LAK WHU' CHEW CALL "BULLDRAGGING WOMEN"  
(WHAT KIND OF WOMEN ARE THOSE?)  
DOSE DE KIN'A WOMEN WHUT LAK OTHAH WOMEN  
DEY CALL DEM FREAK WOMEN*

*AN' WHEN A WOMAN CROSSES A MAN IN DE BED  
WHY SHE TAKES 'IS STRENGTH*

NEW ORLEANS, LOUISIANA

[There is a considerable amount of material in HOODOO about the *black cat lucky bone*: see pp.74-97, many other places, and another section to be added in

volume 3 or 4. From this evidence we occasionally learn, that even after a person has performed all ceremonies for the bone, the bone will remain useless unless a *doctor* "dresses" it. Such a *dressing*, however, was never normal procedure. Our present informant, No.1572, happens to be the only expert who ever gave me a completely new theory of the *black cat lucky bone*; one logically explaining why professional services are required. As a part of his explanation he also tells us this *dressing* lasts only 7 years. For a time limit on *hands*, and the *black cat lucky bone* is a *hand*, see p.577. Informant has several unusual rites, especially title quotation 4. This is merely one of primitive man's many taboos against women, one that has continued down to modern times. A woman must never crawl or climb over a man in bed (or step over him lying on the floor or ground), because it gives her the *superior position*, the magic position that makes her more powerful than the man. One of the most interesting statements about woman's *position* I came across years ago while living in England. I frequently bought fairly early printed books for a few shillings. One of them, Spanish author if I remember, with text in Latin of course, stated: It is a sin, what kind I no longer remember, (surely not mortal!), for a woman to assume the *superior position* in coitus! (The author writing in Latin naturally uses the words *superior* and *inferior*.) How long did that one remain in moral theology and penitentials? I know nothing like this in general folklore! The folk have too much common sense. But something about the *superior position* has survived in general folklore: A *pregnant woman by crawling over the husband can transfer her future labor pains to him* (FACI, 2nd ed., 2953, p.133). A milder form was previously collected: *If a pregnant woman crawls over her husband, he is going to suffer as many pains as she will have* (FACI, 1st ed., 2508, p.122). Informant's material was recorded on cylinders E53:1-E57:3 = 2886-2890.]

Wal [well], as ah wuz fir' [first] sayin', if de woman wanted tuh hold 'er man, she kin take his socks. Take his socks an' she'll boil dose socks an' dry 'em. She'll take de watah offa dat lak if she's cookin' beans or any kinda meal. Well she takes dat an' she puts it in dis. Well dis man become - when he eat some of dat, he become tuh weaken. Aftah he weaken, well it keeps 'im wit a dizziness in 'is haid all de time, an' keep 'im feelin' lak he cain't leave home. An' if he happen tuh leave home an' try tuh have a contact wit a woman, well he cain't. His private falls. Now dat's a story on how a woman kin fix a man on 'is own filth.

Now, anothah story how dis woman kin *fix* 'im ag'in on 'er filth. She kin take her inf'mation [inflammation] rag [only example of term]. An' she takes 'er *inf'mation rag* an' she puts dat undah de part of de bed where he sleep at. DAT'LL WIT'DREW STRENGTH OUTA HIS BACK AN' KEEP 'IS BACK WEAK AN' HE WON' BOTHAH 'ER TOO MUCH, havin' contact wit 'er ovahnight. She's perhaps one of dose kinda women whut chew call a freak woman. See, she jis' got dis man mos'ly fo' convenience. She haven't dis man, say, jis' if she love 'im. She keeps 'im weak whilst so she kin have de money tuh be 'sociate wit de kinda people whut she 'sociated wit, lak whu' [what] chew call bulldraggin' women.

(What kind of women are those?)

Dose de kinda women whut lak othah women. Dey call dem freak women.

Graveyard dirt - [that's for] a fellah in havin' luck in gamblin'. Now, dey got three kinda oils dey sell in de druggist. Yo' kin buy jis' linseed oil, coconut oil an' olive oil - dat's three oils. Now, dey got anothah thing dey sell in de drug sto' dey call bluestone. Dey takes dat bluestone an' dey powdah it up, beats it up intuh a powdah. Aftah dey beat it intuh de powdah, dey mix

it wit eithah one of dose oil - makes it damp. Dey goes tuh de graveyard lak if dey got a fun'ral. Well, dey git some ole dust whut dey done dug from de grave, from in de bottom of de grave. Dey take dat an' if it's damp, dey dry dat out, an' beat it intuh a fine dust. Dey mix dat [graveyard dust, bluestone and oil = 3 ingredients] tuhgethah an' dey put it in a little sack whut chew call Bull Durham sacks [the earliest tobacco mixture for hand-rolled cigarettes]. Dey take dat an' dey put it in de Bull Durham sacks an' dey ties dat on de inside of 'em. Well, when dey go aroun' where dey's shootin' dice, he'll git in de game wit de fellahs wit 'is own dice; not no dice whut he freshly buy out of a place [but] de dice whut he had been soakin' in dis oil, in dis olive oil. Dat makes 'em heavy. Any point whut he throw out in a short roll, he kin make dat point where de othah fella cain't becuz he know how de dice gon'a roll. An' den yo' cain't beat 'im wit dat dice, becuz dat's whut chew call de moojoo bag [or *mōjō*]. Dat bag gon'a produce 'im some kinda money evah day. Den he's a real gamblah.

Den he got cards - he got a deck of cards dey call strips.

Yo' kin take a person's photograph an' yo' kin put it undahneat' yore front walk where yo' got'a walk ovah. Yo' take dat an' yo' kin take some of yore urine an' yo' has de pichure face up in de ground. Yo' take urine an' yo' po' dat intuh de face in de mout' of de pichure. Aftah yo' do dat, if yo' walk ovah it seven days, yo' take it up. When yo' take it up yo' bend it in fo' pieces. Yo' kin go den an' git chew anythin' whut floats, sech as a coconut or tin-can an' throw dat ovah'bo'd. Well, dat's when a woman or a man wan's tuh git rid of each othah, but it have tuh be done on a tintype pichure.

(That is to get rid of them?)

Dat's tuh send 'em away lak if dey wan's tuh disband wit'out any trouble or fightin' or killin' each othah. Well, one out de two kin do dat tuh git rid of each othah. An' throw dat in a stream of watah [Mississippi River] lak whut's runnin' out tuh midsea or runnin' out tuh de lake [Lake Pontchartrain]. Well, dat'll throw 'im intuh a travelin' min'. He cain't stay dere wit 'er, or she cain't stay wit 'im. Eithah one of de two [has to go].

Sho' [sure], dey could run 'em away easy. Yo' kin take lak if yo' wan' somebody tuh move from nex' do' tuh yuh, or wan's 'em tuh go outa de town. If yo' formally [formerly] 'quainted wit 'em an' kin git some of dere clothes, yo' kin take an' cut a piece out de seat of dere drawahs. Yo' kin take dat an' yo' put it intuh a piece of papah, an' yo' write on it about seven or eight times - write de name of dat person. Yo' take dat piece of papah an' yo' wrap it up wit dat name an' yo' burn it. Yo' take dat dust. An' when yo' take dat dust yo' go wit it, an' if any breeze comin' along, dat'll take de dust away if it's pound enough intuh a dust. [If there is no breeze] yo' kin take dat an' put it in yore han', an' yo' blow it away up intuh dust, in dat air. An' when it goes, well dis person whut livin' next do', or yore husban', or somebody whut chew wan's tuh git rid of out dat block, dey go away from roun' dere if yo' [he] givin' 'em [you] trouble or sompin. Well, if dat dust flies wit de wind an' de wind goes, well dat makes 'em have tuh go. Dey always be upstirred an' dey cain't stay dere. Dey are nevah satisfied where's dey at.

Well, if a woman goes out tuh de fo'k of de road, she have tuh go early in de mawnin' when nobody's on dis road, becuz dere's so many things dat she kin do at de fo'k of de road. Well, she kin go out dere lak in de mawnin' an' she takes a bottle of urine out dere - she takes a bottle of 'is urine. She take dat out dere an' she po's some of dat at de fo'k of de road evah mawnin'. Dat keeps 'im weak an' in a min' dat he cain't leave dat town - he cain't leave her. He cain't pass de fo'k of dat road tuh git out dat town. Dat's if he's a man whut she's tryin' tuh hol' an' he's always talkin' about quittin' 'er. Well, dat's whut she

kin go tuh de fo'k of de road fo' - wit 'is urine tuh keep 'im in town.

(How often does she go out there?)

Well, she go out dere nine mawnin's. She goes dere nine mawnin's, but she don' have tuh go but nine mawnin's. Dat's tuh hol' 'im nine mawnin's out of each mont'. She goes out dere nine mawnin's outa each mont'. Aftah de nint' mon' in de yeah's up, if he ain't lef', well he's not gon'a leave. But she have tuh do dat fo' nine days outa each mont' fo' nine mont's.

Tell yo' how dey kin do wit de man's filth offa 'im, an' de scrapin' off 'im, an' some of 'is intahco'se. Well, she kin take an' fool wit dis man. She kin take dat rag, de rag whut she wipa 'im wit. An' she kin take an' put dat in a secret place an' she'll keep dat an' let it git dry. She'll let dat git real dry, an' she'll go an' bury dat out at de fo'k of de road jis' lak she would do de urine. She kin bury dat an' she kin take his hat - kin take de sweat offa de band of dat hat an' scrape dat wit a knife. When she scrapes dat wit a knife, she gits dat an' she puts dat in a bottle of pee, a bottle of urine yo' know. An' she puts dat at de fo'k of de road in a cross. She dig a hole an' she lay dat down in dere. Well, she take a piece of papah an' she write his name on it nine times. Well, if he's a man lives outa town an' she don' wan' 'im tuh come in dat town, he's got'a stay in de direction of de fo'k of de road dat entah in dere. De ma'k [mark] of de bottlè is de way he is: if he's south, well dat bottle is buried south. If de woman got a man an' she know whut part de world he's in, an' don' wan' 'im tuh come bothahin' 'er, becuz he perhaps threat tuh kill 'er or sompin, an' he wuz de fuz of 'er maybe - if he went tuh de penitentry [penitentiary] or sompin lak dat about her. An' aftah he got out, well she wouldn't give 'er [him] no break an' he lef' town. Well, tuh keep 'im outa de town dat's whut she kin do. Keep dat bottle pointed at de fo'k of de road in de direction whut he's out in, an' he cain't come intuh dat town tuh bothah 'er.

(What does she have in that bottle now?)

In dis bottle she'll have urine. She jis' have urine an' scrapin's off de band of 'is hat in dere. Dat's tuh keep 'im away.

(And this stuff - the other stuff she buried out there. What did she bury that for?)

Well, she buried dat tuh keep dis man weak. She keep 'im weak. As long as dat rag is in de groun', he cain't do anything but stay dere an' take her always. Dat gits 'im weak - lak dey got some kinda men, yo' see, hangin' in de house wit dere wife. Dey call dem hen-pecked men. Dey cain't he'p deyself. [Once again hoodoo and witchcraft free a person from self responsibility!] See, dey bury dat out at de fo'k of de road an' dem dey eatin' filth from dis woman.

Dey kin do sompin wit dat. Dey kin take de measure of 'is feet. Git de measure of 'is foot out of dat. Dat's lak if a detective would git a trail on somebody. Now, a woman could take de track of 'er husban's foot an' take some snail. She take some snail an' she kin go put it in dat track which way he went. Or dey take dat snail an' dey boil 'im up intuh a oil. She kin put dat in 'is track an' dat'll turn 'im back. He'll come back tuh 'er all de time. Well, see, dat draws 'im in 'is feet. De track of dat foot, see dat'll inhale it from de groun' intuh 'im regardless tuh where he is on dat sand. If he's in dat city anywhere, he'll come back tuh 'er. Dat's from a snail, dat's de snail dust.

Well, a woman kin take a piece of hair out de lock [mold?] of a man haid, dat's if she wan' [to] git rid of 'im. She kin take dat hair an' she'll wrap dat hair up in a coconut, an' she'll put dat coconut in some dry place where dat coconut will rotten. Well, when dat coconut rotten, she'll take dat hair an' dat cocomut an' she bury dat tuhgethah. Well, when she bury dat tuhgethah, she'll buries it in a hole where she kin go have passage in it. She does dat roun' about in de

middle part of de night when nobody's aroun'. She does 'er dirt on dat hole an' she let all dat dry up. An' dat filth whut she put in dere, dat'll quite natchal [natural] will bring a maggot. Well, as dat hair done rot intuh dis coconut, dat makes de maggots eat it. Well, as dem maggots is eatin', dey'll be eatin' 'is flesh away de same as dey eatin' dat filth an' dat coconut an' dat hair, becuz dat hair be done got rotten an' dat'll cuz 'im tuh go stone crazy. His brains will rot on 'im, an' dey have no cure fo' 'im at all. Dat's whu' chew kin do wit 'is hair.

(What kind of filth does she put in there, her water or her passage?)

No, she don' put it - de coconut, she put he passage in dat. Dat's tuh make dis coconut an' de hair all rotten in dis coconut.

(She puts something from herself into that hole?)

Yes, her passage.

Well, dey kin take yore shoe an' dey kin take dat shoe an' dey cut all de inside linin' out dat shoe. An' dey kin take de shoe an' dey bury dat shoe. When dey bury de shoe dey kin go tuh de drug sto' an' dey kin git some etch [itch] powdah. Etch powdah dey call it. [This is another example of *itch powder* somewhere in HOODOO.] Well, she put dat in a hot part of de groun' where de sun shines - where dat groun' stays dry. Well, dat's when dey wan's tuh draw up a man. Dat sun will draw dat up. Dis heah is his perspirin', his sweat yo' know, an' out de inside of de shoe linin' [that] is buried. But as dat dries, dat cuzes 'im tuh dry up. He'll fall off an' he'll be gittin' so small, dat he'll go intuh wastin' away. He'll jis' waste right away. As dat be's dryin' an' rottenin' an' de sun drawin' dat, he'll stay sickly. Well, dat's whut a woman would do a man dat would wan' 'im insurance money. She do's dat on account of insurance, lak if she's got - dis man have insured. Well, she kin take his shoe linin' an' bury it, an' he dries up an' nobody knows whut he died wit. Dat's when dey want insurance money.

[A new black cat luck bone rite follows:]

Well, see, yo' kin take de bone of a black cat an' - dey say yo' got'a ketch a cat dat got'a be black but yo' not supposed tuh be de one tuh kill it. [This is a new and rare addition to the black cat bone - see pp.74-97, and many other places in HOODOO, including a new section on black cat lucky bone in volume 3 or 4.] Yo' see, DE BONE WON'T DO YO' ANY GOOD IF YO' KILL DE CAT, BUT CHEW HAVE TUH GIT SOMEBODY ELSE TUH KILL DIS CAT. Well, aftah yo' kill [someone else kills] dis cat right in de lock of his back, in 'is shouldah blade - dey got a bone on each side of 'is shouldah blade dat's about three inches long an' it's square on each end, but yo' have tuh cut it off. An' aftah yo' cut it out, yo' have tuh boil it. Well, aftah yo' boil it, it becomes white.

IF YO'S DE ONE WAN'S TUH HAVE DE BONE, YO'D HAVE TUH GIT ME TUH DO DE WORK.

Well, if yo' boil dis bone, it gits white. Well, yo' take dat bone an' yo' bo' a hole in each end of it. An' yo' take dis bone aftah yo' bo' a hole in each end of it, an' yo' soaks dis bone in oil tuh git it soft. Well, aftah dat bone gits soft, dat's if yo' a man in de racket, lak breakin'-in entries or comin' in contact wit de law, yo' could take dat bone an' jis' weah dat bone in yore pocket. An' yo' kin break in anybody's house an' if dey shoot at chew, well dey cain't hit chew. Yo'll be sellin' yo'self tuh de devil as yo' weahin' dat bone an' carryin' dat bone.

(What do you bore those holes in that bone for?)

Well, yo' bo' dose holes in de bone fo' tuh po' dis oil in it.

(Is that any special oil that you use?)

Well, any kinda oil will keep it damp, jis' lak it wuz flesh or 'live in de cat. Yo' got'a keep dat bone soakin'. Aftah yo' keep it soften up, why yo' kin

work wit it, if yo' in dat plungin' racket or breakin' an' enterin'. Why yo' kin git by de people. Yo' kin take dat an' wherevah yo' is wit dat bone on yo', why yo' kin go intuh de house.

De bone is no good aftah seven yeahs. Yo' have tuh git yo' anothah one aftah seven yeahs. At de end of de seven yeahs if yo' may go tuh do sompin, workin' on dat same....

Dey kin take fungahnail clippin's offa man, lak if he's let off 'is fingahnails, an' she kin take dat scrapin' offa de bottom of 'is foot. An' she kin take dat bottom scrapin' offa his feet an' 'is fingahnails, an' she kin take dat an' put it in 'is food an' he kin eat dat. Well, he'll become tuh git nervous an' lak tuh drink. She kin run 'im intuh a drunkard tuh keep 'im away from de house, becuz she may be one of dose kinda woman dat fool wit fo' or five diff'ren' men, an' dat keeps 'im [away from her].

Dey kin take de man's lef' sock offa his foot, an' ole sock, an' let 'im sleep wit dat undahneat' of 'is haid. Well, he'd be weak tuh one side of de bed all de time an' he won't nevah try tuh cross ovah dat woman. Well, see, dat gives 'er a chance tuh cross ovah 'im, an' keeps 'im weak fo' dat side of de bed so she kin cross 'im all de time. AN' WHEN A WOMAN CROSSES A MAN IN DE BED WHY SHE TAKES 'IS STRENGTH. Well, aftah she takes 'is strength, well he be's weak all de time tuh 'er, an' he cain't do nuthin nowheres he go but right dere at dat woman, becuz he's sleepin' ovah 'is filth an' 'er filth, in 'er stockin' an' 'is sock. She got it tied up in a knot. Some of 'em puts it, cuts de mattress - cut de mattress an' sew it up in dere, but sew it up in dere on de side of de bed where he layin' at. As long as he got 'er stockin' tied aroun' 'is sock, well dat keeps 'im tied tuh 'er.

Dey kin lock yore bowels up. Dey kin take potatoes. Dey kin take dem potatoes an' dey kin soak dose potatoes in pee. An' dey cook dat potatoes up wit some kinda meat. If dey cook 'em wit de peelin's an' all on 'em, so de strength wouldn't be's in de peelin's - see, de strength don' go in de potatoes. It goes in de peelin's. Well, aftah dey'd git dat cooked up, dey kin feed a person wit dat lak dey neighbah or dey husban', or anybody, but dey won' eat none of dis stuff. Well, dis stuff when it git down in 'em, it don' go intuh de pit of yore stumic. It goes right in yore bowels an' it tighten yore bowels up - it locks yore bowels.

[Missing here is p.25 of the transcription, already published as No.1136, p.420; not 2880:4 as in present published text.]

Dey kin take a li'le piece of wood an' cut it up as a coffin an' de daid man - lak if somebody whut dey don' lak an' dey wan's tuh git rid of dose people, dey will try tuh git some of dere blood. Lak sometime a man would happen tuh shave at home - jis' any kinda blood, jis' a li'le bit offa his face on de towel, jis' as long as it 'is blood. Dey kin take dat an' dey kin put it intuh dis coffin an' dey kin take dat out dere tuh de graveyard. Well, when dey take dat tuh de graveyard, dey buries dat. Aftah dey buries dat li'le coffin an' as dis man blood in dere, it won' be long befo' he'll be dere, becuz as dat blood gits dry in dere an' dat li'le thing rottens, dat li'le dead man in dat li'le coffin rottens. Well, maybe, it might be one yeah or it might be a yeah an' a half, but when dat git rotten he begins tuh git rotten. He draws up an' dry up an' he perhaps drop daid, becuz it dries all 'is blood up.

(What is in that little box? That little dead man you say?)

No, not de dead man, dis man's name an' 'is blood. De name on dis piece of papah, bury it in dere. An' dey covah dat ovah an' evah Monday fo' 'bout twice or three times a yeah, dey goes out tuh de grave an' dey puts two match[es] across dat an' dey sticks two straight down. Well, dat's jis' 'cuz 'is grave

would be dere an' hit barricaded in. Hit won' be long befo' **he'll be dere**. He'll be dere, come dere when dey do dat.

(They put two match sticks down, like [I demonstrate headboard and footboard]? And two down there?)

An' two down across. Dat's fo' [four] match sticks.

(One at the head and one at the foot and then two across in the center of the grave.)

Well, den dere [they are] live [matches] supposed tuh be burnin' on dere [their] life as dey livin'. Dat's de way dey do wit de matches stick, **becuz DAT SUPPOSED TUH BE DE LIGHT IN 'IS [DEATH] WAKE**. Dey wan' 'im tuh die right **sway**. Dey light dose matches an' burn 'em. In [at] de grave dey lights 'em, aftah dey put [mock coffin] in de groun'. Dey are stuck up an' dey lit, an' den dey pushed down in dere [ground] an' den dey covah up aftah. Dey are put down wit dust. Dey puts de light out wit de graveyard dust, lak dat. Dey fold it ovah an' dey put dat out. Den dey bury dat out an' dey stomp ovah dat about three times wit dey foot, an' dey bury dem down to de groun'. If he's in town or if she want git rid of 'im.

Yo' kin git some luck on a job - kin go tuh a drug sto' an' yo' kin git chew some van-lou oil. Dey got anothah dust dey sell down dere dey call 'fo' [before] co'tin' dust [before court dust]. Well, dat's a dust yo' kin mix up in a sack an' yo' kin sprinkle dat roun'.

If a man done kilt somebody an' dey wan's tuh make him come back, well dey kin go an' git a beef tongue. Dey kin git a beef tongue an' dey kin stick nine needles in dis beef tongue. An' dey hang dat in de sun where dat kin dry out. Well, when dat beef tongue starts tuh dryin' out, dis man be's trickin' 'imself all de time, wheresomevah he is, becuz he cain't fo'git about dat dere. An' dat keeps 'im worried an' dat keeps 'im talkin' about it. Well, as he be talkin' about it, well somebody will take him up an' perhaps git in contact wit de law, an' have 'im 'rested in dat city an' sent back. As dat tongue git dry dat'll make 'im talk an' tell people whut he did, an' keep 'im worried about it. As dat beef tongue dries, dat worries 'im. He wan's tuh come back. He don' care some-time if he git hung, but dat makes 'im be undah de impression of de dead man. It's worryin' 'im. But it don' be de daid man dat worryin' 'im, it be dat beef tongue wit de nine needles an' 'is name on it.

Well, dey got SOME CASES dat goes IN CO'T, lak IF A MAN IS 'RESTED AN' 'IS OLE MOTHAH'S A HOODOO, dat knows a lot'a dope how tuh go an' talk tuh de judge. Well, she kin take an' find out de judge's name firs' befo' she goes to de co't. She wan's tuh know whut judge gon'a trial 'er son, or whut judge gon'a trial 'er cousin. Well, she firs' wan's tuh git 'is name. Well, aftah she git 'is name, she take an' go in de market an' she gits a steak. She takes de steak an' she cuts de steak up. She takes de judge's name nine times an' stew dat up tubgethah an' make it sompin lak meatballs. Well, she kin eat dat 'er ownself an' dat's whu' chew call eatin' 'im up. [This is a rare case of symbolical anthropophagy in hoodoo.] He'll be speechless an' cain't talk or give definite faks [facts]. Perhaps some of 'em dey cain't go on de stan', dey gits a-chokin' - dat give's 'em a-chokin' in dey throat. Well, dat'll throw a mistrial, or dis man will git discharged wit'out a hearin'. If de trial had tuh go on dat day, well it be discharged wit'out a date fo' mistrial. Well, dat's if she firs' wan's tuh do - git de judge's name an' fin' out whah [where] he lives at, an' she kin tangle 'im up befo' he leaves home.

[In here come pages 34, 35, 36, 37 and 38 of the original transcription, containing 4 rites already printed as follows: (1) E56:4 = 2889:4, see No.2706, p.738; (2) E56:5 = 2889:5, see No.2794, p.801; (3) E56:6 = 2889:6, see No.3000,

p.865; (4) E56:7 = 2889:7, see No.3054, p.880; and possibly another rite discarded or as yet unprinted.]

Dey kin take a toadfrog an' have yo' so ragged dat chew cain't do nuthin. Dey kin take dat toadfrog an' dey kin cook 'im. When dey cook 'im, dey kin take 'im an' cut 'im up in three or fo' diff'ren' pieces. An' dey take 'im an' kin put dat frog intuh a man's stew. Let dat man eat dat frog an' he cain't stay well dressed or he cain't keep no money. Evah nickel he gits he'll go an' lose it, or he'll always be doin' sompin else, if dis woman wan'a keep 'im ragged. A woman kin do a man dat whut done quit 'er.

Well, yo' kin take a fish, yo' kin take an' bleed 'is tail. Yo' kin git 'is blood lak if yo' wan'a stop a person from drinkin'. Well yo' kin drink a fish's blood. An' yo' kin put dat fish blood intuh whutsomevah - dis person yo' wan'a stop drinkin' - whutsoevah dey drink. Well yo' take dat fish blood an' yo' kin put it intuh dat wine or whiskey or beer or whutsomevah dem people drink, an' dey won't nevah take anothah drop of no kinda whiskey.

(What kind of a fish do you use?)

Naw, yo' uses a fish dey call de red snappah. Yo' kin take him becuz he have plenty blood in 'is tail, but de rest of de fish don' have much blood. But dey kin jis' git free blood outa 'im when dey split 'is tail.

Kin take a lemon an' make de hair fall out chure haid. Dey kin take a lemon an' dey kin take some snails. Dey kin take dat snail in lard an' dey take dat lemon. An' dey take de juice out dis lemon an' dey mix dat wit dis snail, an' lak if a nickel bottle of vaseline, an' dey kin mix dat lemon an' dat snail up tuhgethah. Dey take dis lemon - well yo' think it's lemon lotion or sompin. Well dey kin take dat an' give it tuh some woman whut dey don't lak whut's always borrahin [borrowing] dere comb or askin' 'em fo' a li'le grease, if she's a fascinatin' woman an' dey don' lak 'er. Well, dey kin take dat snail an' dat lemon juice an' make all de hair fall offa dere haid - all roun' dere haid. It'll take de hair out gradj'ly [gradually]. But she'll firs' fin' 'erself - she'll be bal'-haided.

Well, dey kin take a dog an' take some of a dog's hair. Aftah dey take his hair, dey kin bury dis hair intuh de groun' an' dey jis' tell dere ole man, if de ole man say, "Well, where's mah socks at or where's mah shirt?" Say, "Aw, de dog et it up."

Well, dis man will nevah kill dis dog or nuthin. Dat's lak if she's got mens whut she's givin' dis man's clothes tuh. De dog is bettah fren' tuh 'im den de woman is. Well, dat's why she kin take de dog's hair an' bury dat hair an' keep dis man always calm an' nice wit 'er an' when she give away his clothes.

[Page 44 of original transcription is missing here. It may have been reduced to a footnote or turn up later.]

A woman does it fo' weakness of a man. Wal, she kin take some beans an' soak it in urine - any kinda beans, red beans or white beans. She kin soak dem in 'er urine. She kin take some of 'er passin' an' put it intuh dis [cooking] pot. She puts dis intuh de pot an' anothah woman fren' of hern will come in an' she'll tell 'er.

TWICE I SOUGHT DOCTOR "DOG HEAD" ON A PUBLIC DUMP

IT'S A OLE MAN NAMED "DOG HEAD" ...  
LIVED DOWN HEAH ON DE DUMP PILE  
WE GOT NEAH 'BOUT DERE AN' DE DOGS  
LOOKED LIKE DEY WOULD GO CRAZY BARKIN' ...



SO WHEN AH'D GONE ON IN  
LOOKED LIKE DE WHITE PEOPLE AN'  
COLORED PEOPLE BOARDIN' DERE AN' HE SAY  
"YO'ALL HAVE TO SIT DOWN AN' WAIT A FEW MINUTES"...  
JIS' LIKE AH'M SAYIN' TO YO' NOW

NEWPORT NEWS, VIRGINIA

[My contact man, Carter, and I did not find *Doctor* "Dog Head" on a public dump at the edge of Newport News, but we saw his square shack, 10 feet by 10, with shed roof, and everything covered with flattened-out pieces of tin from the dump. There was one curtained window which hid the inside. But the two or more dogs within kept up a constant barking contest, the barking described later by my informant. Nor did we meet informant's crowd of patients waiting: *Looked like de white an' colored people boardin' dere*. But our visits in 1937 were more than 13 years later than hers. If informant is accurate about the death of *Doctor* "Dog Head", then the man we sought was his successor. Why was he called *Dog Head*? Perhaps his forehead retreated and chin protruded. Surely his appearance must have been somewhat odd (see margin title DOCTOR: PERSONAL APPEARANCE, p.294). I also mention DOG HEAD on p.294, line 9; and in INTRO. to volume 1, p.XXIX, par.2. In the latter I also refer to a man living on a dump in Petersburg, Va., who looked like a cat. He appears in margin title CRYSTAL BALL, pp.172-178, one of the best stories in HOODOO. This material was given by informant 480 on cylinders 501:1-502:9.]

Ah 'magine so mahself now. Ah don't know dat's real. He [her husband] took some of mah hair an' some of mah monthlies, an' he put it in a envelope [envelope] - no, he firs' put it in a cloth an' wrapped it up real closely.

Ah used to go to de show evah night. Evah night he said to me, he said, "Whut choo keep on goin' to shows so much?"

Ah says, "Well, ah vork durin' de day," ah says, "an' [at] night," ah says, "if mah white folks give me money to go to shows vit it on, do anythin' ah please vit it," ah says, "an' I go to shows."

He say, "Yo' mus' be goin' out to see some man anothah." He said, "Aw well," he said, "dat's all right." An' he *went on* [started to leave].

Ah said, "Whu' choo mean dat's all right." An' he didn't say any mo'.

An' aftah while ah got so ah go to vork [work], ah didn't want to verk. [All along the coastal lowlands there is a tendency, especially in the Carolinas, to pronounce the letter *w* as *v*. This tendency is not always consistent. Informant probably came from farther south.]

Dr. R. s̄ays to me, "Lizabeth, whut's de mattah wit joo." He say, "Yo' used to be very smart an' dustin' [industrious] roun' de house." He say, "Yo' got so now yo' don't c̄air [care] weah [whether] yo' verk er [or] not."

Ah say, "Ah don' know whut's de mattah wit me, Doctah R. Ah don't feel like ah been always feelin'."

Well, anyhow, ah go 'long an' fin'ly me an' 'is vife [wife] ~~commence~~ to combat words togethah. So ah say, "Ah tell yo' wha' choo do Miz R.," ah say, "yo' give me mah money an' let me go home."

She said, "Lizabeth, ah hate to part from yo'." She say, "Ah hate to part from yo'. Yo' been wit me evah since ah firs' got married, but ah don't undahstan' joo."

Ah said, "All yo' do, pay me off." Well she paid me.

Ah went to my girl frien'. Ah said, "Do yo' know dere's somepin wrong wit me, but ah don't zackly know whut it is."

She said, "Come on go wit me."

Ah say, "Where yo' goin' cair [carry] me?"

She say, "Dat's all right, ah'm goin' cair yuh somewheah." She sāys, "He'll come purt' [pretty] neah tellin' yuh whut yore trouble." An' ah goin' on vit 'er.

It's a ole man named DOG HEAD. Called 'im DOG HEAD - dat's all ah know. Lived down heah on de dump pile. We got neah 'bout dere an' de dogs looked like dey would go crazy, barkin'.

Ah sāys, "Whut is all dem dogs barkin' like dat fo'?"

She said, "Vhen anybody's comin', anyone gittin' close tuh dis house," she said, "dey bark like dat."

Ah say, "Whoevah heah'd talk of such."

So when ah'd gone on in, looked like de white people an' colored people board-in' dere [there were so many of them]. An' he say, "Yo'all have to sit down an' wait a few minutes." We tole [said] all right. We set down.

So aftah evahbody wus goin' an' comin' - dey come by turn, rathah - he said to me, jis' like ah'm sayin' to yo' now, he said, "Lizbeth."

Ah says, "Suh."

He say, "Yore husban' got choo down," he say, "yo' can't hol' [hold] no job."

Ah say, "Got me down how?" 'Cuz ah always a person, ah didn't believe in nuthin [didn't believe in *tricking* and witchcraft].

He sāy, "He got jore hair an' jore monthly," he say, "in a envelope," he says, "rolled jis' like dis." [He evidently showed her an empty envelope rolled up lengthwise - rolled to him, this rolled something belonging to the person to be held or brought back.] He sāyed, "De nex' time he come in de house drunk," he say, "yo' go in de linin' of 'is coattail, an' yo'll fin' dis." Ah didn't wanta believe de man. Dat's de God's truth!

Ah went on home an' ah had de lock fixed so evahone [could hear him]. Dat night when he come in drunk, he said, "Open de do'." Ah say "Betchur [bet you are] drunk." He didn't say anothah word. Sure 'nuff he wus drunk. Ah got up an' open de do'. It wus aroun' twelve a'clock. He said, "Pull off mah shoes an' let me lay down," he sāys, "ah don't feel good tonight." Ah said, "Whut is de trouble, it's nuthin but liquor." "Aw," he said, beginnin' to pull 'is shoes off, "let me get mah clothes off an' git to baid." He got in de baid an' he went to sleep ah believe in five minutes aftah he git in de baid.

An' ah goes an' gits dat coat whut he had on an' sure 'nuff, an' ah'd 'zamed it all de way roun' here, an' ah got a little way of it, I got a li'le way 'is coat in back, sure 'nuff wus a li'le [little] [package] 'bout dat long, dat de envelope wus in. Ah got it. "Lord," ah said, "who'd uh *taught* [thought] he'd do me like dis?"

Ah vent de nex' night tuh de ole man [DOG FACE] jis' about dis garment. Ah got Julia [her *girl friend*] an' she vent vit me back dere.

He say, "Well, yo' found it didn't chuh?"

Ah said, "Yes."

He said, "Well, now, dat convincin' to yo'." He said, "From now on aftah, yo'll always notice aroun' yo'self. Don't let nobody git so close to yuh. Dey'll put choo in no trouble."

Ah said, "But ah wouldn't think mah husban' would do me like dat."

He said, "Ah, Lord! Dere's a whole lot now yo' don't know." He said, "Ah'm goin' put yo' wise though." But he die befo' he evah, yo' know, tole me anything to do me any good.

So ah got it [the rolled up envelope containing her blood]. An' he tuck [took] it an' he opened it, an' he tuck somepin outa a bottle - whut it wus he usin', ah don't know. He sprinkle it on dat piece [of cloth of paper].

He s̄ays, "Now, yo' go back home an' fix 'is suppah tomorra evenin'." He say "Yo' put dat undahneat' of 'is plate." He sayed, "De firs' thin' he do when he turn 'is plate up, see, he gon'a hollah [= *holler*] an' ast yo', "Whut in de worl' is dis?" He say, "Yo' tell 'im to ast hisself a question." Ah say, "Whut would dat do?" He sayed, "Yo' do like ah tell yo'."

So ah went an' did like he tole me to do. Ah fixed de table an' put some to eat on it. So when he come he washed 'is face an' han's an' sāht right down at en' of table whur dat plate wus. He tuck de plate up an' he nevah look in de invelope. He s̄ayed, "Whut is dis undahneat' mah plate?" Ah s̄ays, "Dat whut ah fix fer yore suppah." He s̄ays, "Ah don't want no damn suppah." Ah says, "Well, its up to yo'." Ah say, "It cooked here," I s̄ays, "if yo' don't wan' it, dat's up to yo'." I said [to myself], well, ah'm gon'a let it stay, cuz if he [*doctor*] didn't tell me to move it [I won't move it].

So he sayed, when he come back, he sayed, "Dis damn house ain't right." Ah sayed, "Whut yo' mean de house ain't right?" He say, "Somebody musta done somepin to dis house." He sayed, "Ah'm gon'a move from heah." Ah sayed, "Go anywhur yo' wanta." So he pulled up an' he moved from dis house an' he moved out in de East en', some place on X Street. I sayed, "All right." He run hot an' gon'a jump on me an' beat me.

Ah come on uptown an' stayed at Dr. R's house. Dr. R. s̄ays, "Ah knowed dere wus somepin troublin' Lizbet', but whut it all is about, ah don't know." Ah say, "Well, some day ah'll tell yo' jis' whut ah learned about de man," ah sayed, "but ah won't tell yo' now." He s̄ays, "Is yo' worried yet about dat. Mah wife misses yo'," he says, "she hates fer yo' to leave." He sayed, "Yo' know yo' got a home wit us as long as we live." Ah sayed, "Ah know dat, Dr. R."

So all right. Couple-a weeks longah, he gone back [to me] an' he done de same thing back to me again. Yes, he did. An' dere wus a ole lady here den from Georgia. She lived on 23rd Street in de 400 block. Ah'd gone to huh becuz ole man DOG HEAD wus dead.

She sayed, "Mah chile," she sayed, "Yo' jes' as well git rid of dat man, "she say, "Cuz he always gon'a keep yo' tied up." She say, "He don' wan' choo, he don' want nobody to have yo'."

Ah sayed, "Whut dat mean?"

She say, "He jis' think yo' a nice lookin' woman," she sayed, "an' he jis' don't want nobody else to take up no time wid joo." [This particular piece of flattery for women is common from *doctors*.] An' she sayed, "He jis' gon'a keep on plannin' an' plannin'," she say, "presently yo'll die." She sayed, "De thing fer yo' to do," she say, "is bring me his shoes an' let me send 'im away from here."

Ah carried out 'is shoes an' she put somepin in 'is shoes. God knows, ah don't know! Ah kin go right to de house today an' get de shoes. She put somepin in dose shoes an' tole me to set dem wit de toes goin' from de do'. Ah went dere an' started vit de toes goin' from de do', an' ah haven't even seen 'im from dat day to dis one.

(You haven't seen him since?)

Ah haven't seen 'im.

(Well, how did you set them in the door?)

Now, dis is de heel heah [demonstrates]. Set de heel heah to de back of de do', see, an' de toe goin' 'way from de do'. An' ah did it. Ah did it dat night. Did it dat night while he wus gone away. An' when he come back de nex' day, ah'd

gone to mah work. An' when ah come back, he done packed 'is suitcase an' wus gone.

(Had gone! Well couldn't he see that shoe?)

No, ah'd dig a hole an' sot [set] 'em down in it an' dey right dere in de dirt today!

(Oh! Covered them up.)

Ah covahed 'em up - packed dirt on 'em an' covahed 'em up. An' he went off. Ah done dat like tonight an' de nex' day he worked. De nex' day ah'd gone on to work, too, an' when ah come back he wus gone - packed 'is suitcase an' gone.

[Here at the end of this rite I have a contemporary note of mine about the *ole lady*: "They ran the old lady out of town 13 years ago" (about 1924).]

THIS SKELETON WAS NOT IN A CLOSET BUT NEAR A WELL

"DAD, WHU' CHEW GO TUH DE SWAMP FO' LIKE DAT IN DE EVENIN'..."

HE SAY, "DAT'S NINE "ROOTS" AH GOES GIT..."

AH SAY, "WHU' CHEW GON'A GIT DAT FO'?"

AN' HE SAY, "WELL DAT'S TUH KEEP EVIL FROM MAH HOUSE"

AN' HE SAY, "NOW YO' GOIN' [GO AND] LOOK BY DE OLE WELL..."

YO' [THE AUTHOR] IS DE FUS' [FIRST] MAN AH'M TELLIN' IT TUH...

AN' HE BEEN DAID NINE YEAHS...

HE SAY, "YO' LOOK BY DE OLE WELL, DE OLE GRAN'MAH'S WELL..."

YO' GOIN' TUH SEE A PIECE OF IRON DERE...

DIS A MAN WHEN AH WUZ TWENTY-ONE YEAHS OLE

DAT AH AST 'IM AN' AST 'IM TUH STAY AWAY...

DAT BEFO' AH MARRIED YORE MOTHAH

BY DAT PIECE OF IRON, DAT'S WHERE HE IS AT

AH DON' KNOW DE NAME OF DAT SNAKE

BUT IT'S A LONG RED-BELLIED SNAKE...

HE CAN'T POISON YO' FROM DE HAID

HE POISON FROM 'IS TAIL

WELL HE GIT IN DE TREES

AN' KILL TREES WIT 'IS TAIL...

HE'LL STAN' UP ON 'IS HAID

AN' HE'LL WHIP DAT TREE WIT 'IS TAIL

NEW ORLEANS, LOUISIANA

[Besides the nine-roots protection rite in the first title quotation, informant 856 gives us two unusual snake stories, and a remarkable cure I shall later illustrate by a personal memory. I must also warn any general reader, who may accidentally stumble upon HOODOO, not to accept the skeleton-near-the-well story as true family history. It may be, but the possibility of its being a folktale always exists. A folktale expert will eventually tell us whether there are parallels. One thing is certain, informant did not *make up* the theme. His material was recorded on cylinders 1353:1-1363:1.]

If yo' git in trouble an' yo' are arrested an' lak dat, yo' put yore undah-suit - listen good - on but turn it inside out. Put de drawahs on wrong side out

an' yore undahsuit de same way. Take an' put yore Bible in a - a small one - in yore pocket an' go on tuh co't. De jury will decide *not guilty*.

Well, dey could even take a black hen egg, an' if dey know yore name, dey'll ma'k [mark] yore name nine times fo'ward on dat black hen egg an' nine times back an' cross it. An' pitch it across yore house backwards, an' don' look back at it. Well yo' won' be in dat house undah nine days.

(Now, just a moment, here's your hen egg. You write the name nine times forwards, then you write it nine times backwards right over it. And then when you get to the house, you throw that over your shoulder over the house.)

Yes, sir, an' don' look back at it.

(That makes you move.)

Jis' befo', if yo' evah lived in dat house, jis' befo' yo' lived in dat house, yo' would take a needle wit some of yore receipts yo' have.

(From the landlord?)

His writin', an' yo' would cross [2 needles] in de lef' cornah of dat house. Aftah crossin' in de lef' cornah of dat house wit two needles, an' befo' he rent dat house ag'in, he will have tuh renew it.

(Renew the what?)

Renew de house, refurnish [utilities] de house an' repaint it.

(But what do you do with the paper, those receipts?)

He take dis one an' he put it in de roof of de house in de lef' cornah, an' he take de rest of dem, not de res', but nine of dem an' he'll fold some lak dis [demonstrates]. He'll fold some lak dis [lengthwise] an' some lak dis [widthwise] an' some eithah way. Nine papahs. Aftah he complete nine papahs, he'll put 'em undahneat' de foot of de steps, an' evahone comin' to dat house, dey'll look at it [house], dey'll think about de house, but still dey can't make up dere mind tuh go tuh de landlord tuh git de house.

Yo' jis' cross dem needles on one sheet of dis landlord's papah [receipt]. An' de nex' papahs, yo'll cross nine of dem undahneat' de steps. An' quite natchel [natural] when yo' goes intuh a house, well yo' mus' always go through de front do'. An' whensomevah yo' move out of it, out of dis an' yo' don' intend fo' tuh go back in dis house any mo', instead of yo' goin' fo'ward out of dat do', yo' walk backwards. An' den dey won' have any mo' trouble wit yo' of rentin' dat house from dem anymo', an' dey couldn't rent it tuh nobody else befo' dey repaint it.

Ah'll tell yo' lak dis. Jis' lak if someone is tryin' tuh lay off in de dark or somepin an' shoot yo'. Probably yo' may know who it is. If yo' even know dere name, yo' mus' git chew some kangee powdah.

(Do you know how to spell it?)

No, sir. Mah daddy wuz tellin' me 'bout dis. Yo' git chew some kangee powdah an' yo' sprinkle it jis' where he'll have tuh pass. No othah place but where yo' know he got tuh pass. An' whenever he passes dere, goin' lak dis, he'll be thinkin' 'bout what he have tuh do tuh yo'. He'll come back an' while comin' back befo' he wuz makin' up 'is min' tuh do yo' somepin, yo' see, he'll come an' tell yo'. He'll tell yo', "Yo' done me wrong an' ah had it in mah min' tuh kill yo', but ah can't do it." He'll say, "God won' let me." Well, dat is de way he'll act tuh yo' but he can't.

[I evidently ask for description of *Kangee powder*.]

Brown powdah wit lumps in it. Yo' kin git it from de Crackerjack Drug Sto' - Kangee.

Yo'll have tuh know 'is name. Dat's becuz yo'll have tuh put dis powdah in lettahs, see. Jis' lak yo' sprinkle it down, yo' got'a write de name in dat powdah, see. An' whensomevah he pass ovah dis, lak he is passin' ovah from here on

down. An' dat'll go through 'im when he pass through dat. Jis' lak he pass through it 'is name. Jis' lak he'd call mah name, ah kin heah it goin' through, from de haid tuh de bottom of de foot.

Ah had a woman once tried tuh bring me tuh dat cross. Ah don' know if it's true, but she took a plait of hair from here [demonstrates].

(The top of your head.)

Yes, sir. It wuz nine of them. She took nine stran's an' she buried it, an' evah mawnin' she used tuh go tuh dat fork. When she goes tuh dat fork ah watches 'er one mawnin' tuh see whut make she goes lak dat. When she go out dere evah mawnin' she wet dat wit watah, wit 'er urinate. So ah ast mah daddy whut wuz dat fo'. An' he tol' me dat she had me buried an' tied up, so ah couldn't use nobody but 'er. An' if ah could git dat an' make her loose it, dat ah would be a free man ag'in. So aftah ah got it, well dat's whut make ah'm whut ah am right now.

Well, if ah would git yore photograph an' care tuh do yo' anythin' wit it, ah write yore name in dat photograph. Ah take two black hen eggs.

(Suppose we start over again. Oh, all right, go right ahead.)

Jis' lak if ah would take yore photograph. Ah'll take yore name on dat photograph, across, an' ah take two black hen eggs an' ah would take de two black hen eggs an' ah would put yore name on dem, an' ah would bury dem all. Whenevah de two black hen eggs is broken, has rotted an' bust, dat'd be de last of dat man.

Well, dey could measure de length of yore foottrack an' git de length of yore body, yo' see. See, from yore foottrack, from here to here, dat de length of yore foot, an' from here tuh here, dat de length of dis. Well, dey git de length of yore body an' dey tie yo' up lak dat.

(How do they do that?)

Well, dey kin git cords, jis' plain store cord, an' jis' when dey git de whole length of yo' de way dey got it measured, dey kin tie de knots - nine knots. But dey have tuh make mo' dan nine, dey have tuh make 99. An' dey kin bury dat in a can wit de same kangee powdah undahneat' de foot of yore steps. An' evah time yo' would walk tuh yore door tuh do anythin', dat yore mind would change. An' through by yore mind changin' - it mattahs no diff'ren' - anythin' dat yo' wan'a do, yo' jis' git yore mind jis' lak dat, an' yo' can't even start at it. Fine'ly [finally] when dat is off yore mind, yo' kin do whutevah yo' please.

(How many strings do you have for this, one?)

Yo' kin have one - de whole length. Yo' jis' measure dat, de whole length of yo'.

(I see. You take this string and you measure the whole foottrack, and then you put this piece of string over here. And then, just use the other piece to [measure the length of body]. But it's all one string?)

Yes, sir.

(And you tie those knots in there - 99 knots?)

99, yes, sir.

Dat bow in de back of a man's hat. An' dey could bury dat in a small, small can. Aftah bur'in' dat small bow of a man's in a tin can - firs' see dat it got two knots on de end. Tie dem dere. An' jis' as dat be rottin' - aftah puttin' 'is name in it - aftah dat be rottenin', dat jis' as he be goin' crazy. But jis' befo' it rotten, walk tuh de rivah an' throw it in. Well, he won't have no mo' sense fo' 'isself.

Well, if she happen tuh come in de house if he be asleep, she kin take dat lef'-foot shoe of 'is an' turn it upside down at de haid of de baid, an' he nevah goin' tuh wake up until she [come in] an' shake 'im.

Dey take 'is shoes. Dey kin burn 'is shoes until dat sole, de inside sole, squinge [shrivel?]. Aftah dat inside sole is squinge [singed?] dey kin take dat

up. Dey'll take dat up an' dey'll measure it, becuz aftah it **shrinks**, de measure of de shoe is about dat long [demonstrates]. An' aftah it **shrinks**, it **balls up**. Dey'll take dat an' take dat ball an' dey'll pass it through yore **house where yo' live at**. Aftah passin' it through yore house where yo' live, dey may throw it ovah de house an' go git it, an' bring it back tuh de house an' bury it in de centah of yore do', right in de centah of yore steps-like where yo' **goes down at**. Dis is tuh keep yo' dat yore mind is always on 'er - yo'll nevah change.

(You mean this whole inside sole of the shoe, you don't use the whole shoe at all, just that little piece inside?)

Yes, sir. Yo' take dat out an' burn it until it shrinks, don't let it burn up. Yo' jis' shrink it, jis' like yo' take an ole - don't let it burn tuh nuthin.

(Crumbled up, like that?)

Yes, sir.

Take yore socks. If she don' take 'em dirty, she can't do nuthin wit 'em. But she'll have tuh take dem dirty fo' tuh tie yo' up wit 'em. She kin put dat dirty sock in de haid of yore baid where yo' are sleepin' - undah yore haid. Tie it up wit some of 'er night rags [my only example of the word so far] an' yo'll nevah change wit 'er excusin' fussin' at 'er. [Love will be perfect *excusing* (except) fussin' at 'er.] Well, dat's all yo' could do. From de way she does dat, she do dat so dat yo' couldn't tell 'er nuthin an' she could do anythin' she wanta do. An' all yo' would be able tuh do would be fuss. An' dat is all yo' kin do, is jis' fuss at 'er.

(WHAT DO YOU MEAN BY HER NIGHT RAGS?)

Whut ah mean by *night rags*. Don' chew know? Evah mont' a woman lose blood. Well, she'll take dat sock an' wrap 'er *blood rag* up in dat [dirty] sock.

Well, jis' as if ah would steal anythin' from yo'. Co'se, yo' may not know who ah would be, but yo' know whenever a rogue go tuh do somepin an' if he don' take it all, he come back ag'in. Well, jis' as de place he goes back, he knows whut place he goes back tuh. An' yo' ain't tryin' tuh ketch 'im fo' de nex' time atall, yo' jis' wan' 'im tuh come back tuh yo'.

Yo' take yo' a black hen aig an' yo' put it in de lef' cornah of de house, of de buildin' whut he is stealin' out of.

(What do you mean by the left corner?)

Well, yo' see, jis' like ah'm settin' now, dis way. De lef' cornah would be here, an' settin' dis way, de way yo're settin' at. De lef' cornah's here, jis' lak he is comin' in de front do'.

(If he comes in the front door, the left corner from that way?)

Yes, sir. An' yo' know zactly whut he is touchin'. Yo' mus' tie dat aig jis' a li'le piece from de flo', in ordah fo' it tuh fall an' break. An' aftah it goin' tuh fall an' break, yo' goin' tuh have it in a papah sack. Yo' take it in dis papah sack jis' lak it is, an' yo' go tuh de rivah. Don' stop on de side, but in de centah of de rivah. An' yo' take yo' a long piece of string of any kin' wit a bottle, an' yo' let dat bottle goes down an' git chew some watah in dat bottle. Yo' comes back an' yo' take dat aig, an' instead of fryin' dat aig wit grease or lard, yo' take dat aig an' fry it wit dat watah. An' fo' nine mawnin's yo' sprinkle dat watah befo' yore do', an' if ah stole anythin' from yo', ah come back an' tell yo' 'bout it.

(Well, now who breaks that egg?)

He breaks dat aig.

(When he comes back the next time, he fools around in the dark and that egg falls and breaks.)

It is jis' lak a trap.

Jis' as yo' are goin' out, yo' take yore undahsuit - jis' lak if yo' got anythin' fo' 'em tuh steal. Yo' know, if yo're expectin' a rogue or a thief tuh come in yore place.

(When you are going to town?)

Yes, sir. Yo' take yore undahshirt - yo' kin weah yore undahdrawahs de way yo' feel lak it. Yo' take yore undahshirt an' instead of puttin' it on straight, yo' take it an' slip it ovah yore haid, slip it backwards, jis' turn it aroun'. An' wheresomevah yo' goin', yo' kin stay eight tuh ten hours an' no one come tuh yore house until yo' git back. If anyone wants tuh see yo', dey'll wait until yo' git back, becuz dey is figurin' dat yo're comin' back at any time. Dat is becuz yo're weahin' yore clothes backwards. Yo' don' even know whut time yo' is comin' back, an' if dey wan' tuh see yo' or wan' tuh steal anythin', dey make up yore min' tuh ast chew whensomevah yo' do come back.

Well, ah had a lady burnin' a candle fo' me couple of days ago, an' dat wuz tuh bring a girl tuh mah house.

(Well, now wait a minute. Someone was burning this candle for you. Well, tell me the whole story.)

Well, when ah firs' went tuh 'er [doctor] ah ast 'er tuh cut de cards fo' me [tell my fortune]. Well, she cut de cards fo' me an' she bring in de pichures. She bring in a couple of pichures an' ast me did ah recognize dem. Ah didn't recognize mo' dan one, an' dat wuz de one ah wanted tuh see. But de girl dat ah wanted tuh see, she said, "Do yo' recognize 'er?" Ah said, "Yes, mam." She said, "Yo' wan' somepin done tuh 'er, don' chew?" Ah said, "Yes, mam, ah loves 'er, an' ah wan' 'er tuh come back home wit'out me goin' aftah 'er." She tole me tuh go back home an' she give me two candles jis' 'bout dat long [demonstrates]. Dey wuz yellah lookin'.

(Four or five inches long.)

Yes, sir. She tole me tuh sit one in de no'th cornah of mah house an' one in de east cornah. So ah went back home an' ah put one in de no'th cornah an' one in de east cornah. At nine days dat candle is still burnin'. When ah goes on back tuh 'er, it wuz day befo' yestahday. When ah goes on back tuh 'er, ah tole 'er de candle wuz still burnin'. An' she tole me, "Don't worry, it's goin' out, an' when yo' go back home it'll be out now." So ah tole 'er, "No, mam, it jis' burnt about dat much. So it seemed tuh me dat it burnt ovah two inches a day." She said, "Well, it goin' tuh burn up until de 10th day," an' she said, "befo' de 10th day is out, yore wife is goin' tuh be back home." So ah ast 'er, could she tell me whut did she do. She tell me dat she had 'er name written in dat candle. She say, "Yore name an' 'er name is written in dat candle, an' it wuz double-folded an' wuz at de bottom. An' whensomevah yore name - her name burn, yore name burn nex', an' dat is jis' de same as if yo' are callin' 'er. Her comes tuh yo'."

She tole me if anyone ah would know wuz burnin' a candle on me, if ah would take urinate an' rain watah an' salt an' sprinkle it all aroun' de house evah mawnin' fo' nine mawnin's - urinate, salt an' [rain] watah - an' sprinkle it aroun' de house evah mawnin' fo' nine mawnin's straight, an' at mah do' ah would take de urinate an' throw it out de do', back an' front, an' she say in nine mawnin's de candle would be gone an' it would disappeah, she tells me.

If anothah woman - co'se ah ain't seen no man do it - a woman did it, a woman who wuz mah sistah-in-law. Well, she had two kids an' she didn't born eithah one of 'em. Wuz stolen, her undahbloomahs, her undahweahs, an' dey wuz burnt an' buried down befo' her do'. An' evah time she cross 'em dat make her have pains worsah an' worsah all de time. An' evah child she'd git, evah time she come tuh git de child, instead of comin' alive, it would be born dead, an' come very nigh



killin' 'er from it. Dat's from burnin' 'er undahslip an' 'er germs inside dat undahslip an' buryin' it befo' her do'.

Yo' kin take a needle wit crochet thread. Dat lasts a long time. Yo' kin sign mah name on yore name inside dat - inside of a piece of cloth - jis' sign-like inside dis piece of cloth here [inside my black hat]. Well, yo' sign mah name or yore name dere jis' lak dis wit dat thread, writin' it wit dat needle an' thread, sewin' it in. Yo' come back aftah yo' have finished, de same way. Yo' make de sign of Jesus Christ cross on it. Yo' take yo' one needle an' yo' stick it in dat cross, an' yo' take one [another] needle an' stick it lak dat in dat cross [demonstrates].

(You cross these needles over that cross.)

Yes sir. Yo' hang it ovah de haid of yore do'. Evah time ah go through dat do' ah think about de home ah had lef' from an' ah couldn't leave mah home tuh go back an' see 'bout it. Dat's whut yo' kin do wit a needle.

(Are you doing that against somebody or for yourself?)

Yo' are doin' it ag'inst someone not tuh intahfere wit [you], an' in ordah dat, so if he is in [your] home an' yo' don' wan' no confusion from 'im, yo' walk tuh yore do' an' yo' think about goin' tuh intahfere 'im intuh yore home, jis' lak ah would do lak dis.

(Give me an illustration.)

Ah will give yo' a illustration of it. JIS' LAK IF he would take mah wife. AH WOULD LEAVE AWAY FROM MAH HOUSE IN ORDAH TUH KEEP OUTA TROUBLE WIT YO'. All right, ah would come an' git anothah house. Ah will take dat an' ah'll sign 'is name wit dat thread an' needle, an' ah'll take dat an' ah'll cross it. An' ah'll hang it befo' mah do' in dat new house, an' when ah think about mah ole house maybe ah'll walk tuh de do'. But ah couldn't go ovah dere an' do anythin' at all 'bout it becuz ah'm *crossed*. AH'M *CROSSED* MAHSELF TUH KEEP MAHSELF OUTA TROUBLE.

(You wouldn't go back to your old house to get into trouble?)

Yes, sir.

(If you are living in the country?)

Yes, sir.

Yo' kin take a chicken gizzard - well, take dat stuff out of it, an' dey got somepin inside of it. Well, dat somepin inside of it ah don' [know] whu' chew call dat, but yo' kin peel dat loose from dere.

Inside the gizzard, all right.)

Yo' peel dat loose from dere an' yo' git chew some black peppah an' salt aftah dat gits dry. Yo' git some black peppah an' salt an' yo' meets [catch] yo' a toadfrog. Yo' sew dat up firs'. Yo' meets yo' a toadfrog - whut ah mean a toadfrog dat plays, hop aroun' by de light at night. Yo' cut 'im open. Dat's anothah lucky piece. Yo' cut 'im open an' yo' put 'im undah yore steps an' aftah dat toadfrog git well - he supposed tuh git well - aftah he git all right, he'll git all right wit dat inside of 'im.

(WHAT'S INSIDE OF HIM?)

DAT SALT AN' PEPPAH INSIDE OF DAT LININ' FROM DIS CHICKEN GIZZARD. Well aftah he gits well from dat, he can't git out from where yo' got 'im, becuz yo' got 'im buried [in a can]. Even in a can yo' kin feed 'im evah mawnin', but ~~whensome~~ ah he git well yo' kin take 'im in yore pocket. An' if yo' would go tuh gamble, yo'll be lucky tuh make five, six or seven, maybe ten passes befo' yo' tuck de dice away. Dat's whut dat's fo' - fo' luck.

[These are] a few things dat he have tole tuh me - yes sir, mah fathah.

Well, he often goed [went] tuh de swamp an' ah ast 'im, ah say (ah used tuh call 'im dad) ah say, "Dad, whu' chew go tuh de swamp fo' lak dat in de evenin' an' late at night?" He tell, "Ah have tuh go git somepin." Ah say, "Why can't

ah go along wit chew sometime?" He tell me, "No." So aftah ah become pas' nine yeahs ole, he tells me, he say, "Dat's nine roots ah goes git." Ah say, "Whu' chew gonna git dat fo'?" An' he say, "Well dat's tuh keep evil from mah house." An' he say, "Now yo' goin' [go and] look by de ole well." He say, "Ah'm tellin' it tuh yo' becuz yo' is mah baby son, an' don' tell it tuh none of mah [your] li'le brothahs." An' yo' [author] is de firs' man ah'm tellin' it tuh as he tole it tuh me, an' he been dead nine yeahs. So he say, "Yo' look by de ole well, de ole gran'ma's well." He say, "Yo' goin' tuh see a piece of iron dere." Ah look-ed ovah by de well an' ah seed de piece of iron. He said, "Dis a man when ah wuz 21 yeahs ole dat ah ast 'im an' ah ast 'im tuh stay away from home. An' evah time he come home, he jumps on mah ole lady. Dat befo' ah married yore mothah." I say, "WELL, POPPAH WHUT HE DO DAT FO'?" He say, "AH CAN'T GO TUH DAT TROUBLE." HE WOULDN'T TELL ME WHUT HE DID IT FO'. [For this reason, I am unable to identify mah ole lady.] AN' HE SAID, "BY DAT PIECE OF IRON, DAT'S WHERE HE IS AT." An' he say, "Long as ah go in de swamp an' git dese nine roots..." Ah say, "Whu' kinda roots yo' git?" He say, "Jis' a common thing. It's a blackjack [a common oak]."

(You mean nine different kinds of roots?)

Nine diff'ren' kinds of blackjack. Blackjack root, but nine diff'ren' kinds of blackjack. He say, he git nine diff'ren' kinda blackjack an' yo' boil dat watah off it, an' if yo' done kill a man, yo' po' dat watah ovah dere evah mawn-in' fo' nine mawnin's an' fo' nine mont's in de yeah. He say, "De othah three mont's yo' kin have yore chance tuh do anythin' yo' feel like it." He say, "But whensomevah any time dat de man would happen tuh do somepin tuh yo', an' yo' hap-pen tuh kill 'im an' don' let 'im kill yo' firs'," he say, "yo' take dat an' yo' git dem nine kinda blackjack roots." Ah kin git 'em but ah can't name 'em. Ah knows 'em when ah see dem. He say, "Yo' take dem nine roots fo' nine mont's in de yeah an' yo' boil de watah off it, an' yo' po' dat watah on dat bur'in' place evah mawnin' fo' nine mawnin's an' nine mont's in de yeah." Ah say, "Whut's dat fo' pop?" He say, "Dat's tuh keep de law from evah thinkin' about chew. Even if any of yore brothahs would happen tuh go tuh jail, yo' mus' carry some of dat along wit chew if yo' have dat. Yo' mus' carry some along wit chew." Co'se, yo' goin' tuh scent yo' from bottom tuh top. [You will have a blackjack root odor from head to foot.] Ah say, "But whu' chew do when yo' walk in befo' yo' walk in dere?" He say, "Yo' po' some of 'em down yore neck an' when yo' po' some of 'em down yore neck, stick dat bottle right in de back dere. An' if dere is any place where he kin reach yo', yo' kin jis' wrap it [bottle] up in a piece of papah, aftah yo' po' some down yore neck. Wrap some up in a piece of papah. An' yo' take some outa de jug or whutsomevah yo' got it in, an' yo' wet dat an' put a concealed packaged marked on it [secret mark for prisoner] an' give it tuh de jailah an' he'll give it tuh 'im." An' so ah ast 'im, ah say, "Whut would de jailah do tuh me if he foun' out whut dat is?" He said, "He'll nevah ast chew whut chew bringin' watah here fo' yore brothah fo'." An' if he is convicted tuh git hung, he'll serve his time in de pen. All he has tuh do is tuh use dat watah in dere [his cell]. Instead of sprinklin' it in one place, sprinkle it all ovah de place where he is, becuz it is already tied. [The bottle with blackjack water was in a tied-up paper package.] There's another thing he tole me.

(Wait, there're a couple of points I want to have explained. What was that piece of iron doing in that or near the well?)

Dat piece of ole iron wuz de man he had kilt, he said.

(Well, the iron wasn't the man.)

De iron wuz where de man wuz. Dat's tuh remembah it. Dat's where he buried de man, right at de well, an' put a piece of iron ovah 'im fo' remembrance.

(Why did he kill this man?)

Dat's whut he tole me - fo' comin' in 'is house. He had tole 'im tuh stay away an' he wouldn't stay away, so....But he couldn't tell me whut it waz all about, but ah ast 'im whut did he kill de man fo' an' he jis' tole me, "Ah tole him tuh stay away from home." An' ah ast 'im why he tole 'im tuh stay away from home, an' he tole me he couldn't tell me about it.

(Oh, I see, you were too young.)

Well, ah ast 'im an' ah used tuh cry when ah ast 'im somepin an' he wouldn't tell me. So he tole me dis, becuz ah guess he didn't wanta see me worryin'. Ah used tuh worry his life outa him evah day.

(He only did this nine mornings out of each month, out of each of nine months?)

Yes, sir.

(And he did this to keep the law from ever finding out about this man?)

Yes, sir.

He tole me 'bout dis corn proposition.

(What kind of corn, like horse corn?)

Not de seed, but green corn. He say, yo' kin take nine roast ears. Whut ah mean roast ears, whut people eat, like dey sells in de market. He say yo' kin take nine roastin' ears. Yo' kin squeeze de grains, nine grains outa evah roastin' ear yo' git, an' if yo' have de *claps* or de *runnin' range*, or somepin of kind...

(The running what?)

De *runnin' rand* - jis' lak if yore private be runnin' all de time, yo' know. Jis' lak yo' when yo' have a woman an' yo' private nevah stop aftah yo' have finished. Well, he say, yo' take nine ears of corn, [I mean] nine [grains] from each ear, an' yo' squeeze de white milk out of 'em.

(Cooked or raw?)

Raw. Yo' squeeze dat white milk out of 'em. Aftah squeezin' dat white milk outa dem, yo' put it in a bottle an' yo' shake it well. Aftah shakin' it well, yo' take it an' yo' take a teaspoonful of dat fo' nine mawnin's. Dat cut *runnin' rand* or de *claps*, or kill it.

[The preceding cure, my only example of it, suggested the following reminiscence: Back in the 1930's my wife and I in London decided to drive down into Kent for the day. We had been there a number of times, not including the boat trains to and from Dover. On this present occasion our destination was countryside alone. Consequently we had luncheon not in Canterbury, Tunbridge Wells, or other historic towns, but in a small village inn. Since the dining room was small, finally empty, and time did not press us, we made ourselves known to the proprietor and his wife. Both were natives of South Africa. Almost immediately they turned the conversation to mealies - the South African word for American *roasting ears* or sweet corn - because they frequently ate them from the can, tin I should say here. Was there, they asked, any dislike of the odor of mealies in The States? Neither of us had ever heard of any. After we had returned to our automobile, my wife relayed an additional piece of information from the woman. Quite a number of English people, some traveling in South Africa and other in The States, thought mealies or sweet corn smelled like a man's semen. I have heard that belief several times since. It is most interesting in the preceding remedy that uncooked corn milk or juice cures a disease of man's privates. Surely we have here another instance of *similia similibus curantur* - see margin title LIKE CURES LIKE, p.394, and many places in HOODOO.]

Some things ah remembah, but it will take me quite a while tuh tell it all tuh yo'.

(Well, you can tell it to me, there's no hurry.)

Well, yo' kin take berries.

(What kind of berries?)

Dose berries dat grows on dem trees, not dem runnin' berries [like strawberries]. Mulberries yo' call it.

Yo' kin take de mulberry, an' de mulberry it has a seed. It have a seed in dat mulberry, jis' a li'lle bit of seed, but yo' kin cut [it] if yo' chew it. Well, yo' git yo' nine mulberries an' yo' split 'em in half. Well, when yo' split 'em in half yo' make 18 parts out of de nine. Yo' take de 18 parts an' yo' divide 'em, yo' goin' tuh have a seed in each one of 'em. No, sir, ah don' mean divide de pieces, yo' divide de - yo' take de nine pieces an' yo' cut 'em apart, an' yo' mus' have a seed in each piece. Dat makes 18 pieces. Yo' burn dem seed lak yo' do coffee, yo' know. Yo' take coffee, yo' burn it, parch it up nice an' brown. Aftah yo' parch dis yo' take it an' mash it. Dat's if a snake done bite yo'. If a snake done bite yo', yo' take yore razor blade an' yo' jis' cut dat jis' a li'lle fo' it tuh bleed. An' jis' befo' de sun rise evah mawnin' fo' nine mawnin's an' befo' she set fo' nine evenin's, yo' take some of dat seed dust an' yo' sprinkle it in dat cut an' in 18 days dat snake bite would be well. Well, he [father] is [was] mos'ly a *snake doctor* 'isself, becuz ah've got bit by a snake mahself.

Ah don' know de name of dat snake but it's a long red-bellied snake. Yo' kin take dat snake, well he can't poison yo' from de haid, he is poison from 'is tail. Well he git in de trees an' he kill trees wit 'is tail. If yo' kin make him mad close by de bark of a tree, yo' kin make dis snake mad close by de bark of a tree, he'll stan' up on 'is haid an' he'll whip dat tree wit 'is tail. An' jis' as de leaves be dyin' on dat tree, [you will know] dat by yo' watchin' it jis' as de leaves be dyin' on dat tree, cut dat tree down. An' yo' git de heart[wood] outa it an' yo' would boil it. Dat's if yo' wanta do anybody a dirty trick. But dat don' call fo' evahbody tuh try tuh do a dirty trick. Dat's if yo' wanta do a person a dirty *trick*, yo'll git de heart outa dat tree jis' befo' it dies, jis' befo' de leaves fall off it. An' by de time all de leaves be done fell off dat tree, yo' done boil dat heart in one pot. Aftah yo' boil it, any place or any person dat yo' feel lak makin' 'em dismiss [demise?], yo' kin drap jis' a tablespoon of dat in watah in de cistern or anythin' - jis' whut dey drinkin' from. Well in a few days come dey be feelin' sickly. An' jis' de time it take fo' dat tree tuh die, dat jis' de time dey'll die.

Well, if yo' git a tree-climbah.

(A *tree-climber*! What's that?)

Dat's a snake.

(Can you do anything with that? How do they do that?)

Well, if yo' git a tree-climbah - dat's more dan a chicken snake - dat's all it is, a chicken snake. Yo' ketch [see] a tree-climbah hangin' aroun' yore hen-house an' yo' put aigs where he kin reach 'em. Whensomevah he git tuh dem aigs, all he do, ah couldn't zactly show yo' but, yo' make a li'lle bita [bit of a] hole jis' 'bout big enough fo' his li'lle mouth tuh git in an' he sucks.

(He makes that hole himself?)

Yes, sir, an' he sucks de juice outa dat aig - all de aig, de white an' de yellah. He sucks it out. Well, if he kin git three aigs sucked out, yo' take dat shell an' yo' parches it, yo' stir it in watah, if somebody done blind yo' ag'in. Yo' stir it in watah, an' aftah stirrin' it in watah - yo' mus' ketch rain watah from de skies in a white glass or somepin, but no tin or no zinc, or cast [iron] or nuthin, jis' a plain glass. Yo' ketch it from de sky an' yo' stir dat up in dere, de white of dat aigshell, an' yo' wash yore face wit dat evah mawnin' fo' nine mawnin's. Yore sight begin tuh come back tuh yo' aftah nine mawnin's.

"DAT'S ACCORDIN' TUH SCIENCE: SCIENCE IS GREAT"

A WOMAN HAS 'ER MENSTRATIN'...BY DE MOON IN EVAH WAY...  
AH KNOW A WOMAN EVAH MONTH...WHEN DE MOON WOULD BE YOUNG  
SHE SUFFAHED WIT 'ER STOMIC, SHE SUFFAHED WIT 'ER BACK...  
AH SAY..."IT STRIKES ME DAT DE CHANGE OF DE MOON  
MIGHT HAVE A WHOLE LOT TUH DO WIT YORE PAINS  
YO' TAKE DAT SILVAH DOLLAH AN' YO' HOLD IT UP TUH DE MOON  
AN' YO' MAKE A WISH WIT DAT SILVAH DOLLAH  
AN' YO' TAKE DAT SILVAH DOLLAH  
AN' PASS RIGHT ON DAT PAIN....  
UNTIL DE MOON BEGINS TUH GIT OLE...  
DE MINUTE AH STOP DAT PAIN ON DIS MOON  
DAT'S GOIN' TUH PREVENT IT FROM COMIN' BACK  
ON DE NEX' TURN OF DE MOON..."

[A BOTTLE HAS BEEN PREPARED WITH MANY INGREDIENTS AND SHAKEN:]

ANYTHING DAT YO' WAN' TUH DO OR WAN' TUH KNOW  
YO' KIN AST YORESELF WIT DAT BOTTLE  
TAKE DAT BOTTLE AN' TAKE IT RIGHT IN FRONT OF YO' AN'  
YO' SET DOWN AN' AST DAT BOTTLE WHUT CHEW WAN'A KNOW  
IS IT TRUE?  
AN' WHILE YO' SETTIN' DERE ASTIN' DAT BOTTLE  
IT MIGHT BE A HALF A HOUR BEFO' DEY COME  
BUT DEY'S COMIN' TUH YO' IN A VISION  
IT COME TUH YO' JIS' PLAIN AS IT HAPPENED  
IN FRONT OF MAH EYES  
IF AH WANTA KNOW WHERE YO' IS AT AT DE PRESENT TIME  
AH WOULD AST DAT BOTTLE WHERE YO' AT  
JIS' KEEP ASTIN' "DEAH BOTTLE" [3 TIMES]  
DON' TALK AT WHUT'S IN DE BOTTLE, JIS' [TALK TO] DE BOTTLE  
"WHERE YO' AT? WHERE YO' AT?" [REPEAT 3RD TIME]  
AN' IT'LL COME TUH ME JIS' AS PLAIN AS DE NOSE ON MAH FACE  
AS IF AH'M LOOKIN' AT DIS HAT  
[AUTHOR'S OLD BLACK HAT ON INTERVIEWING TABLE]

ST. RAYMOND HE IS FER DAT STRICTLY ALONE  
HE'S A "DO SAINT" AN' A "UNDO SAINT"  
HE'S DE SAINT DAT DEY GOES TUH  
FER ALL OUR FAVORITE "ISMS"  
ALL "HOODOOISM" YO' GO TUH 'IM FER DAT  
YO' GO TUH 'IM AN' YO'LL PRAY TUH ST. RAYMOND  
MAKE IT BE SO DAT YO' GO TUH 'IM ON DE 13TH...  
BEFO' DE SUN RISE YO' GO TUH 'IM [AND]  
AT TWELVE A'CLOCK NOON...SIX A'CLOCK IN DE EVENIN'

NEW ORLEANS, LOUISIANA

[According to this man's words in the title, he considers hoodoo a science. (Theologians used to call theology the queen of sciences - science in the sense of knowledge of course.) Consequently he does not claim a mystic gift or a divine origin for his power. In fact, at the very end he tells us how he entered hoodoo-

*ism* - by chance and with a little help from grandfather and hoodoo books. Everywhere he carefully points out how a rite produces its own power. Power comes from correct procedure, not from God. His use of the *Three Holy Names* is practical, *scientific*, not religious. Complicated thought confronts us at times. He reasons closely, if you want to call this sort of thing reasoning. Could I describe him as meticulous? Repetition also abounds, either naturally or because like a good teacher he makes certain I understand. Perhaps he tries to impress. I was impressed, still am. Yet a year or two later, after I had heard other capable men and women, some of my first impressions had worn off. At least about this time I marked the original transcription of his words "doubtful," meaning "restudy." Finally I added a "ng." Perhaps I was tired, careless - who knows? Fortunately the mistakes of procedure and errors of judgment contribute to a field worker's training. One good deed, as well as others, informant did for me. He gave me my first and outstanding example of numerology, a part of which I quote: *Whutevah de measure of dat grave is, if it's six feet, yo' take dat an' divide it in two. Dat makes three times two is six. Yo' take dat six yo' got dere an' six go intuh fifteen two times an' three ovah. Put dat down. Yo' take dat three an' yo' multiply it, an' whutevah it totals tuh yo' take dat total an' weah it in yore pocket a whole day.* Informant 852 was recorded on cylinders 1320:2-1343:1.]

Yo' take yo' some black peppah an' yo' take yo' three spoons of black peppah an' three spoons of salt, an' yo' take yo' a rotten lemon an' yo' squeeze de juice out of dat rotten lemon in dat bottle. Den yo' stop dat bottle up. Aftah stoppin dat bottle up, yo' let dat bottle set ovahnite. De nex' mawnin' yo' git up, yo'll git de names of dese people who am livin' in de house. Yo' write dere names down. Yo' undahstan'? Yo' write each of dem name down dat yo' wanta move. All right, yo' take dat bottle an' yo' go tuh dis house an' yo' bury dat bottle at de do'step an' let dat bottle stay dere three days. Den yo' go back an' git dat bottle, an' yo' take dat same stuff whu' chew got in dat bottle out of it, an' put it in a black piece of papah. An' yo' git chew a 'ish [Irish] potato - git a common ord'nary 'ish potato an' yo' cut fo' slices of dat 'ish potato. An' den chop it up an' yo' put dat wit de same stuff whu' chew had in dere. An' yo' bury it an' go back tuh de same hole where yo' had it buried, an' yo' put it in dere an' don' covah it up. Not in no bottle, jis' put it in dere sliced up an' [in] dat black papah an' don' covah it up.

Now, dey goin' tuh come out an' see dat hole dug dere, an' dey goin' tuh wondah whut it is. It is impossible fo' dem tuh come in confusion fo' movin' until dey touch it. Well, dey goin' tuh git it outa dere an' fin' out whut it is. An' de moment dat dey put dere han' on it, dey become confused an' upset. An' an uproah [uproar] which takes place dere - an' dey got'a leave away from dere. Dey got'a move.

(That first piece of paper, is it a white piece of paper?)

Yes, sir, a white piece of papah.

(And you put it in a bottle before you bury it?)

Put it in a bottle wit some peppah an' yo' only bury de bottle.

(Well, when you put that stuff back in the hole, do you put the paper also back in the hole?)

[His following summary shows that he is not *making up* things.]

Yo' put dat white papah wit de peppah an' salt in de bottle stopped up, an' de lemon juice, an' let it stay dere three days. An' aftah three days yo' go back dere an' steal dat bottle away from dere. An' when yo' steal dat bottle

away from dere, yo' takes dat ingredients whu' chew got dere **mixed up**. Cut an' git chew an' 'ish potato. Yo' cut chew fo' slices of dat 'ish potato an' yo' chop it fine. An' yo' take yo' a black piece of papah dat's nevah been used, an' yo' wrap dat up in it.

(Including the name?)

Yes, includin' de name.

If yo' have a house dat's nevah had anyone in it, dat yo' can't rent, nobody will rent it, nobody won' stay in it but a few days an' den move, whut chew should do. Yo' would take yo' a can of concentrated lye. An' yo' go dere an' yo' scrub dat house out good. Scrub it out good, wash de walks all roun' de house - po' de lye watah whu' chew scrubbed wit roun' de house. Den yo'll come back an' yo'll git chew cinnamon, an' yo' git chew some sugah, an' yo' take yo' a ten-cent bottle of common olive oil. An' yo' mix dat tuhgethah, an' yo' shake dat up good, an' yo' git at de front do'. Yo' put dat down in a gallon of watah, jis' one gallon of cleah watah. Yo' put dat in dere an' yo' stir it up good. An' git chew a broom an' put dat right at de front do' an' sweep it in. Sweep it clean on through de house an' clean out de back do'. An' when yo' git tuh de back do', wash de steps off good wit it. An' whutevah watah, if yo' have any lef', yo' bury dat at de back steps. An' de nex' tenant dat yo' have in dat house, it will be hard tuh git rid of 'em, git 'em outa dere.

Yo' mean if de house is *crossed up*?

(Yes.)

Well, if de house is crossed up, dat's easy tuh uncross it, if de house is *crossed up*. De firs' thing yo' do aftah yo' know de house is *crossed up*, an' yo' become suspicious dat de house is *crossed up*, why den yo' take yo' a common thing. It's a bottle - dey got somepin in de drug store dat dey call potassium permanuate [permanganate]. It's a potash, potash permanuate. Yo' take dat potash permanuate. Yo' git a ten-cent vial of it - it's a powdah. An' dey have somepin dey call salicylic acid. Yo' combine dose two things tuhgethah. De one is black an' de othah one is white. Dis is fer tuh uncross de house. Aftah yo' git dose two packages, put 'em tuhgethah, mix 'em up, dry. Yo' git fo' teaspoons of cookin' sodee [soda] an' yo' take dis cookin' sodee an' yo' stir it up in vial alone by itself. An' yo' take dis partassic permanate an' de salicylic acid an' yo' stir dat up tuhgethah alone, not wit de sodee. When yo' go tuh dis house tuh uncross dis house, yo' go tuh a lef' back windah. Yo' go [to] dat lef' back windah an' yo' dig yo' a hole. An' yo' come back inside de house an' yo' raise de windah an' yo' say three words [= THREE HOLY NAMES], befo' yo' put dat down. Yo' say, "Ah am goin' tuh do dis in de Name of God de Fathah, God de Son, an' God de Holy Ghost." An' yo' mix dat an' dat sodee goin' tuh foam wit dat postassium permanuate. An' when it foams like dat, po' it right down dat hole. Don' covah it up dere. Yo' do dat in de day an' jis' as de sun go down, yo' go covah dat hole up. All right. De nex' mawnin' whut chew do befo' - yo' go dere an' dat stuff will be all seeped down, but it goin' tuh leave. De sodee goin' tuh be eaten up. Yo' won' see nuthin of de sodee, yo' ain't see nuthin of de salicylic acid. De potassium permanate goin' tuh eat de acid up, an' de sodee goin' tuh wash away wit de watah. But dat goin' tuh be dere an' yo' take dat stuff whut is lef' dere an' yo' let it dry fer a couple of days, so long as it takes tuh dry. It dries out in a few days. Yo' take dat an' yo' crumble it all up an' sprinkle it in evah cornah in dat house an' - de cross is started from de cornah of de house. Dey cain't *cross* a house unless dey git tuh some cornah.

(The crossing of the house, it began from a corner.)

Now, yo' kin *cross* a house so dey cain't do nuthin tuh it, see. Jis' a li'l'e light *cross*, but not fer de - dat crossin' of a house got tuh originate from a

cornah. Well, now, dat's where yo' put dat dust at, 'at evah cornah in de house, an' don' clean dere. Don' clean up dere, let it stay dere 'bout as much as ten hours anyhow. An' when yo' sweep it, whut chew mus' do, is tuh git yo' sugah. Yo' take dat sugah an' yo' git chew 'bout fo' teaspoons full of common, ord'nary flour dat's as white as possible - even talcum powdah - an' mix it wit dat sugah. An' sprinkle dat in evah cornah where yo' put dat dust, an' let dat set dere. While sprinklin' dat be sayin', "Ah trus' [trust] dat will destroy who have been an enemy tuh me."

(What did you say? Again.)

"Ah trus' dat will destroy who have been an enemy tuh me." All right, let dat stay dere while yo' walk aroun', an' while walkin' aroun' yo' kin be sayin' de same thing, "Destroy, destroy." Evah cornah yo' git in yo' tell dat whu' chew got down dere, dat sugah an' flour, "Destroy." Well, all right. About de time yo' go aroun' tuh all de cornahs, go back tuh de firs' place an' start sweepin'. Yo' sweep all dat up tuhgethah. Aftah yo' git it up, swept up tuhgethah in de middle of de flo', take yore bucket an' pick it up wit a shovel an' put it in dere. Put yo' some watah in dere, jis' watah yo' wash wit. Yo' take dat wit chew an' put it in a runnin' stream of watah, throw it ovah. Throw it like dis [demonstrates] in front of yo'. Dat make it destroyed an' go away. Jis' throw it like dat in front of yo' in dat runnin' stream of watah, an' it's gone. Dat house is incrossed.

Well, now, DAT'S ACCORDIN' TUH SCIENCE. SCIENCE IS GREAT. Now, yo' kin take yore foot track. Jis' as yore foot track is, dey kin pick dat dirt up - right out here [demonstrates], de same as yore foot were. Dey take such as black pep-pah an' dey'll git de inside of a coconut, of a he coconut. Dey have got a he coconut an' dey have a she coconut.

(What's the difference?)

Well, de diff'rence of a he coconut an' a she coconut: a she coconut has got two eyes an' a he coconut got three.

Now, dey'll take dat coconut an' dey'll git de centah of dat coconut. Dey'll bus' de top off dat an' git right down in de centah of dat coconut, scrape it out; git tuh de centah of dat coconut at de bottom aftah destroyin' [pouring out] de watah. Dey take dat coconut shredded whut dey have dere, an' put it wit de track dey have of yores, an' dat dry ingredients mixed tuhgethah. Dry ingredients, de coconut mixed wit, yo' undahstan', an' de dried dirt dey got picked up. [Mix] tuhgethah. Well, dey take dat an' dey take a can - any kinda bottle dat dey kin seal tight dat no air kin hit, an' dey put dat in dere, wit yore name in it, an' let dat stay in dere fer nine days wit yore name in it wit dat dust. Now, dey goin' tuh write it on a piece of papah. Write chore name on a piece of papah 'bout dat long, 'bout a foot long, an' each half a inch - write yore name in dat, on dat papah. An' fol' dat papah up an' put it in dere wit dat coconut, an' wit dat track dat dey've taken up. Aftah it stays down dere nine days, dey'll take dat papah outa dat dust an' coconut, an' dey'll burn dat papah intuh ashes - JIS' LIKE ASHES ON DAT CIGAR [YOU ARE SMOKING]. Aftah dey burn it intuh ashes, dey take up dose ashes an' mix it up wit dat foot track an' dat coconut. An' git a bottle 'bout so long an' put dat in it. An' den dey'll take a black spidah an' dey kill dat black spidah an' put dat black spidah in dat bottle wit yore track an' wit dat coconut wit yore name on dat papah to dust. Dey put 'im in dere alive an' let 'im die in dere, an' stop 'im up. Aftah dat spidah dies in dere, whut chew do den, yo' put about a ounce of whut chew call witch hazel - 'bout an ounce of witch hazel. As dey are puttin' dat witch hazel in dere, he be sayin' a word. Po' it dere while he says. Dat word is dis, "Do whut ah say, witch hazel." Aftah it is po'ed in dere, yo' po' de las' drop in dere, yo' say,



"Witch." Dat 'is word, "Witch." He says dat.

(You say, "Witch." That's all?)

Yo' say, "Witch" wit de las' drop. DAT'S DE POWAH OF IT. Aftah yo' git dat in dere, yo' take it an' stop it up ag'in. Now, dey firs' gotta see yo', git close tuh yo'. He goin' tuh shake dat up an' dat is when he wan' chew tuh do anythin' he wan' chew tuh do. Any way dat he wan' chew tuh come, yo'll come in dat way. He'll git close tuh yo', git in contact wit chew. If he cain't, he'll git some frien' tuh come in contact wit chew. An' dat witch hazel is goin' tuh destroy whutevah feelin's yo' have. Yo' won' even smell de witch hazel, see. He'll git someone tuh put dat on yo' or he'll put it on yo', if he got close 'nough tuh yo'. Should he evah git dat on yore clothes when he git contacted wit yo', anythin' dat he demand of yo', yo'll do it.

Well, all right, someone aftah harmin' yo' an' yo' git - yo' kin feel it some times when someone is trickin' at yo' an' harmin' yo'.

Now, dey have a saint dat dey call St. Raymond. St. Raymond he is fer dat strictly alone. He's a do saint an' a undo saint. He's de saint dat dey goes tuh fer all our favorite isms. All hoodooism, yo' go tuh 'im fer dat. Yo' go tuh 'im an' yo'll pray tuh St. Raymond. Make it be so dat yo' go tuh 'im on de 13th. Pick out de 13th day of any month an' go tuh 'im. Sure dat mawnin' befo' de sun rises, yo' go tuh 'im an' yo' pray tuh 'im. At twelve a'clock noon, high twelve, go back tuh 'im. Six a'clock in de evenin' go back tuh 'im ag'in an' pray dat same prayah. De prayah dat yo' pray tuh 'im consists of dis: "St. Raymond, mah good saint, ah know dat yo' knows ah know dat ah have been tuh yo' befo', an' yo' have he'p me, an' yo' are mah guide. Ah've got mah trust in yo' tuh take care of evil things dat is comin' here tuh me." Dat's de prayah dat yo' pray tuh 'im. Dat's all yo' pray, git up. Dat's fer de firs' day on de 13th. Now, don' go back dere no mo' until three days latah. Three days latah yo' go back tuh St. Raymond an' yo' take yo' a penny. Yo' take dat penny, yo' put it in a hot fire an' let it get hot, hot, hot. An' while dat penny's hot, dere a name on de penny - one cent. Yo' take yo' some kin' of iron, steel or somepin an' yo' rub dat one off dat penny, an' yo' destroy de one dat's goin' tuh do yo' harm. Destroy dat one cent, dat de name one. Yo' do dat while de penny is hot. An' yo' take dat penny an' go back tuh St. Raymond, aftah dat third day, an' yo' give St. Raymond dat penny. Den yo' say tuh 'im, "De one." Dat's all yo' gotta say. All right, yo' leave St. Raymond den wit yore prayahs lef' dere wit 'im. Yo' come back an' go tuh baid at night, an' yo' git down on yore knees at night an' say dis prayah. Dere's five words yo' mus' say, "St. Raymond, one who gives mah enemy." All right, all yo' gotta pray dat night. De nex' mawnin' yo' git up an' jis' as plain as de nose on yore face, he reveals tuh yo' de very person, de very party who is tryin' tuh harm yo'.

Tuh prevail ag'inst dat, whu' chew should do, aftah yo' know 'im, aftah 'im revealin' tuh yo' who it is. Yo' make sure dat chew come in contac' wit yore enemy. Take 'im an' treat 'im, if it's necessary [to] such as a bottle of coke. Anythin' dat he enjoys jis' yo' treat dis enemy. Laugh, hold 'im jis' as long as yo' kin talk wit 'im. Don' hold 'im on no personal conversation, jis' hold 'im. Jis' try tuh engage 'im an' int'rest [him] in somepin dat's ord'nary, any kinda way dat yo' know. Now when he gits ready tuh leave yo', ready tuh part, yo' say, "Oh, by de way, when am ah goin' tuh see yo' ag'in?" Yo' know what he goin' tuh say tuh yo'. He can't he'p but tuh say it. An' den yo'll know positively he's de one. He say, "Oh well, ah don' know, but mos' any time." Well, anyway, if he is not de one, he is goin' tuh make some date tuh meet chew. Ah'll say, "Ah'll see yo' tuhmorrah, yo' - ah'll see yo' such-an'-such time. Where yo' goin' tuh be at So-an'-so? Ah'll meet chew dere." But dis party, if he is de

right one, an' which is goin' tuh be de right one, whut he goin' tuh say tuh yo' is, "Almos' any time." Dat's whut he is goin' tuh say, an' yo' know he's de one. An' yo' knows jis' how bad de things dat he could do tuh harm yo'.

(In other words, yo'll keep away from him after that, and you are all saved from the harm that he is going to do to you?)

Yes.

Well, de fo'k [fork] of de road is where all devils meet, an' de devil's home dey call it, de fo'k of de road.

Now, at de fo'k of de road, great things kin happen dere. Now, yo' kin go tuh de graveyard on a certain night - let it be a night dark - between de 4th of de month an' de 9th of de month, any time between dat certain time. Yo' have tuh make it in dat time on de dark of de night. Yo' go tuh de graveyard an' dey got a weed dat grows dat dey call a sou[?] sow[?] weed. Dat's not de name of it, but ah'll tell yo' de name of it. De name of it is de smartweed.

(Has it another name, too?)

Yeah some people calls it de [an impossible word sounding like *sou*, *sausage*], but de original name of it is de smartweed. [Several weeds are called *smart.*] Now hit grows in places like de graveyard. Well, all right, yo' take dat weed an' yo' go tuh de foot of a grave, it [hoodoo book?] don' specify no certain grave.

(Now wait a minute. You have to take that weed when you go out at midnight on a dark night?)

[He sees the implication of my question.]

But yo' could have located where dat weed is at [during the day] an' on a dark night yo' go out dere an' git dat weed. It mus' be gotten at night an' yo' git at de foot of a grave. An' yo' take yo' a carryin' knife [pocketknife] an' yo' dig yo' up, well say, about three cupsful of dirt outa de grave. An' yo' takes dat dirt an' yo' takes dat smartweed home an' yo' boil it. Yo' boil it from a quart of watah down tuh 'bout a half a pint [the magic of diminishing amount]. Let it boil right down tuh half a pint. An' yo' take dat dirt dat yo' got outa de foot of dat grave, an' yo' takes dat watah of dat smartweed, an' yo' put it in dat watah in de cup an' let it dry back out tuh dust - jis' like it wuz. An' yo' takes dat dust an' yo' go tuh dat fo'k of de road, an' right at de middle of dat fo'k of de road, yo' dig yore hole in de middle of dat road an' bury dat. An' when buryin' dat dust whutevah yo' desire, or whutevah yo' wan' tuh happen, yo'll be sayin' dat whilst buryin' dat dust. If yo' wan' someone tuh die, if yo' wan' someone tuh git hurt, if yo' wan' some great happiness tuh happen tuh someone, if yo' wan' some good tuh happen tuh dem - BUT NUTHIN GOOD KIN HAPPEN TUH DEM, NOT AT DE FO'K OF DAT ROAD. IT'S ALL BAD THINGS DAT KIN HAPPEN DERE. Nuthin good kin happen. While yo' are buryin' dat dirt, whutevah yo' wants of evil tuh happen, yo'll bury dat dust in dere. De minute dat yo' bury dat an' covah it up, yo' breaks de cup. An' when yo' breaks de cup, yo' TAKE UP SOME DUST, PICK IT UP AN' BLOW IT AWAY LIKE DAT [demonstrates] right off de spot where yo' buried it at.

(Just like a whirlwind, it shoots right away.)

Jis' like a whirlwind it shoots right away. Aftah dat yo' go right home. Whutevah yo' buried dat dust fer, whutevah yo' wish tuh happen, when yo' go back home, inside of three days time, yo'll heah talk of whutevah yo' wanted tuh happen. It done happen from three tuh five days time.

Yes, yo' kin go tuh de graveyard, yo' kin git de measure of a grave dat's got writin' on de tombstone. Yo' take yo' fifteen lettahs which is wrote on dat tombstone. Yo' don' want but fifteen lettahs. YO' TAKE DE MEASURE OF DAT GRAVE. IF IT'S THREE FEET AN' A HALF, OR IF IT'S SIX FEET, YO' TAKE DAT AN' DIVIDE DAT DIS WAY. DIVIDE IT BY DE AMOUNT OF THREE. IF IT'S SIX FEET, YO' MAKE IT TWO.

**THREE TIMES TWO = SIX. AN' YO' TAKE DOSE FIFTEEN LETTAHS WHICH IS ON DE TOMBSTONE AN' PUT SIX IN DERE AS MANY TIMES AS IT'LL GO IN DERE. YO' UNDAHSTAN'?**

(NO, I DON'T.)

All right, whut ah mean tuh say, is yo' got fifteen lettahs off de tombstone.

(Do you cut them off [the graveboard] or what?)

No, yo' jis' write dem off on a piece of papah. It don' have tuh be straight readin' [make sense], jis' whutevah lettahs yo' desire. Yo' put on de lettahs jis' so dere is fifteen. **YO' TAKE DOSE FIFTEEN LETTAHS AN' WHUTEVAH DE MEASURE OF DAT GRAVE IS, IF IT'S SIX FEET, YO' TAKE DAT AN' DIVIDE IT IN TWO. DAT MAKES THREE TIMES TWO IS SIX. YO' TAKE DAT SIX DAT YO' GOT DERE AN' SIX GO INTUH FIFTEEN TWO TIMES AN' THREE OVAH. PUT DAT DOWN. YO' TAKE DAT THREE AN' YO' MULTIPLY IT, AN' WHUTEVAH IT TOTALS TUH, YO' TAKE DAT TOTAL AN' WEAH IT IN YORE POCKET A WHOLE DAY.** An' den yo' go an' cut it in a piece of bran'-new wood dat nevah has been used. Yo' undahstan'? Yo' take dat wood whut yo' cut it in, an' yo' burn dat wood tuh charcoal. Yo' take dat charcoal an' yo' git yo' a bottle an' take dat charcoal an' pound it up an' put it in dis bottle, yo' undahstan'? Stop dat bottle up an' yo' take yo' fourteen drops of turpentine an' put 'em in dat bottle. Take seven grains of corn off a cob dat nevah been used. Yo' put dat in. Yo' let dat stay in dere fer three days. Yo' take dat corn out from dat charcoal dust. Dat seven grains of corn, take it out an' grin' it up. Grin' it fine an' put it back in dere wit dat charcoal dust. Aftah dat yo' take dat dust from dat coal an' dat corn wit dat name an' shake it up. Anythin' dat yo' wan' tuh do or wan' tuh know, yo' kin ast yoreself wit dat bottle. Take dat bottle an' take it right in front of yo' an' yo' set down an' ast dat bottle whut chew wan'a know. Is it true? An' while yo' settin' dere astin' dat bottle, it might be a half an hour befo' dey come, but dey's comin' tuh yo' in a vision. It come tuh yo' jis' plain as it happened - in front of mah eyes. If ah wanta know where yo' is at at de present time, ah would ast dat bottle where yo' at. Jis' keep astin', "Deah bottle" (don' talk at whut's in de bottle, jis' de bottle) "where yo' at?" "Where yo' at?" An' it'll come tuh me jis' as plain as de nose on mah face, as if ah'm lookin' at dis hat [author's old black hat on interviewing table]. Ah'll git out an' come an' fin' joo. An' anythin' else ah wan' tuh know it'll tell yo'. It's a vision, yo' see.

(Now there is just one point I want to clear up. After you have divided these numbers by that three, you multiply something. What do you multiply three times what?)

Well, yo' gotta - six go intuh twelve twice an' three over. Well yo' take dat three an' multiply de twelve, yo' undahstan' an' dat makes thirty-six.

(Then what do you do with that thirty-six, then?)

Yo' take dat thirty-six an' cut dat down on dat wood.

(That six into fifteen goes twice and three over, and then you put thirty-six in that wood.)

Dere's two or three diff'ren' ways dey kin git yo' wit yore hair. Dat's easy. Two or three dey kin git yo'.

Now, dey kin take yore hair an' do jis' mos' anythin' except kill yo'. Some people dey'll kill, if dey brains are not strong, but dey'll run yo' mos' [mostly] crazy.

De firs' thing dat a person do wit yore hair is, if dey git it outa de mole of yore haid, right outa de mole of yore haid. She don' wanta harm 'im, jis' wanta make 'im love her. She wanta make yo' love her or he wanta make yo' git abaid. Ah wanta drive yo' away from home. Ah wanta keep yo' wit a suffahin' haidache, somepin of dat kind. Whut dey goin' tuh do if dey wanta keep yo' wit a haidache? Dey'll take dat hair outa yore haid. Dey take a bran'-new pocket han'ke'chuf.

Dey'll go git five cents worth of livah outa de market an' dey beat dat livah up de same as hash. Yo' take dat hair an' yo' put dat hair in about half a pint of watah an' boil dat hair an' allow all de watah to boil away from dat hair. Yo' take dat bran'-new pocket han'ke'chuf an' dat raw livah dat's been cut, an' yo' put dat hair in dat bran'-new pocket han'ke'chuf, an' take dat raw livah an' put dat in dere on top of it. Yo' tie it up an' yo' let dat set two days, forty-eight hours. Aftah forty-eight hours yo' take dat outa dere an' po' it in a rusty tin can, anything dat, any kinda rusty vessel, an' po' it in dere. An' yo' take dat bran'-new pocket han'ke'chuf an' yo' wash it clean, clean, clean. Yo' take dat watah whut chew wash it wit an' put in dat same rusty can. Write chure name nine times wit a indelible pencil on dis bran'-new pocket han'ke'chuf. Yo' write it three times dis way an' three times dat way - [double cross]. Yo' take dat pocket han'ke'chuf an' go back tuh dis rusty can an' put dat pocket han'ke'chuf down in dis rusty can. Yo' kin take dry ashes an' put in dere an' dry dat up, yo' undahstan', an' yo' bury dat. An' de dry dust from dat livah when it rots, an' when dat hair rots, an' dat ashes gits dry, from beginnin' time until de dryah it gits, de mo' yore haid it will hurt chew. Mo' dan likely it'll run yo' crazy or kill yo'.

Now, dey got a relief fer dat, see. If yo' don' git no relief, quite natchly [naturally], no doubt it'll kill yo'.

Now, de relief from dat is dat yo' may go find some woman dat knows [how] tuh git rid of all dat. Yo' gotta get dat outa yore system. Yo' know dere is somepin dat yo' can't detect, but dere is somepin wrong. Whut yo' do den? Yo' done git certain kinda plants or whutevah is good fer haidaches, but nuthin cures it. Yo' know dere must be somepin unsoun'. Whut chew do den? Yo' go tuh de market an' git yo' a nickel's worth of livah. Yo' take dat livah an' yo' beat it up de same identical way, but yo' don't bury it. Yo' take dat livah an' yo' take yo' about fo' drops of spirits of ammonia, de same stuff dat yo' is supposed tuh take fer a haidache, put dat wit dat livah. Yo' take dat livah an' yo' bandage dat up in a bandage an' yo' weah it right in front of yore haid when yo' go tuh baid at night. Yo' tie it down undah here, undah yore neck, an' de nex' mawnin' when yo' git up. Yo' git up de next mawnin' an' yo' git yo' a papah bag or anythin' prepared tuh put it in, wit'out seein' it. Yo' don' wanta see. All right, yo' untie dese knots an' yo' shut chure eyes an' yo' take it off from ovah yore haid. An' yo' put it in de bag an' wrap it up, but yo' don't wanta see it. An' take a runnin' stream of watah an' turn yore back, yo' see, an' yo' say, "WHATEVAH BE WRONG, LET IT BE GONE," an' throw it in dat runnin' stream of watah an' befo' yo' git back home, yo' will feel yore haidache has lef' chew. Inside of nine days yo' won't have a bit mo' haidache dan yo' got right now. Bet chew ain't got any. Dat's tuh relieve it. De same way almos' dat it's done, dat cures it.

Well, now yo' take a person's urinate an' yo' take yo' fourteen bran'-new needles dat's nevah been used - dat's nevah been sewed wit. Yo' take fourteen bran'-new pins dat's nevah been used an' yo' take a bran'-new bottle dat's nevah been used. Yo' put chure urinate in dat bottle an' stop it up. Don' put de pins in it. Let dat stay until it comes up - 'fume, yo' undahstan', until it begins tuh stink. When it begins to stink, yo' jis' put three needles in dere de firs' time an' three pins, dat'll leave yo' eleven out of de fourteen. Dat's de first step. All right, de nex', yo' take de whole 'leven - de whole 'leven of each one of dose, de eleven needles an' eleven pins. Yo' git dat bottle stopped back up. Yo' pin 'im jis' as close in a bran'-new piece of cloth as yo' possibly kin. Ten of de needles by demself in a piece of cloth, a bran'-new piece of cloth an' de pins dis way. Yo' put 'em down an' yo' set dat bottle on top of dem. Den yo' make yore wish. Aftah yo' make yore wish, yo' walk away while makin' yore wish.

Make yore wish an' come back. An' take dese needles out of dere an' wrap 'em up, jis' like dey're stan'in' up an' put dem down in dat bottle. Put de needles down in dat bottle. Whutevah, whoevah it is, yo' take dere name. Yo'll only need de name one time. Yo' write dat name on a bran'-new piece of dat same cloth, bran'-new cloth, wit de indelible pencil, somepin dat will stay, won' come off, a bran'-new indelible pencil. Aftah dat on dere, put dat name down in dat bottle. Now, aftah yo' put it in dere, stop it back up. Yo' don' wan' de person tuh die, but chew wanta punish 'em. If yo' want dem tuh die, well, it'll kill 'em right off. If yo' should not want 'em tuh die, aftah yo' got 'em in dat bottle an' full of control of 'em - yo' go an' git an aig, if de watah gon'a stop on yo'. Yo' got it fer de control, if watah gon'a stop on yo'. Ever' once in a while, yo' make me suffah kinda like chokin' a man. Yo' open dat bottle up, yo' see, an' dat bottle gits air an' dat gives 'im relief. If yo' wanta make 'im go back tuh suffahin', yo' stop dat bottle up.

Now, if yo' wanta kill 'em, yo' take dat bottle an' yo' bury [it] somewhere dat yo' make sure dat he's goin' tuh walk ovah. An' yo' bury dat bottle some-where he's gotta walk ovah, even at de foot of 'is steps or down by de lef'-han' side of 'is steps. Anywhere dat he's goin' tuh walk ovah, yo' bury it. De day dat he walks ovah dat bottle, he's nevah a well man no mo'. He's a daid man.

Yo' kin do dat wit a photograph. Ah kin take yore photograph an' write yore name nine times - three times. Write it nine times dis way. Nine times 'cross dat way. Nine times 'cross dat way [demonstrates].

(Double deck?)

Double deck.

(Double cross?)

[The name is written 3 times, 3 times.]

Dat's right. Take yore photograph an' git me some lampblack. Take de bottom of de photograph, not de face, de bottom of it an' paint dat wit dat lampblack.

(Back of the photograph?)

Back of de photograph. When it gits dry enough tuh pick up, de back of yore name, pick up dat papah dat ah've got wrote dere. Pick it up. Aftah ah pick dat papah up - ah picks dat papah up like dis wit de photograph [demonstrates], bring it up an' turn it up like dat. Ah've got yore pichure face down. Ah grab mah han' out from undah it an' let de pichure fall.

(It falls with the name still down and your face down?)

Yore face - de name's on top an' de face of de pichure is down.

(This name is on top of the photograph, of the face?)

Dat's right.

(The name is down over the face. The face is down, too?)

De face is down, but here ah pick it up. See, ah take de face of de pichure [demonstrates].

(And turn it up.)

De back - de bottom of de pichure is painted, yo' undahstan'. Here's de papah down here. All right.

(The name is up or down?)

De name is up.

(The name is up. Oh, all right. And then when this photograph goes down, the face is on the name?)

No, de back is on de name. Ah've got de back painted. Ah've got de back of de pichure painted wit dat lampblack.

(All right, I understand.)

Here's de pichure here an' here's de papah here wit de name on it. All right, ah got de pichure up in mah han' an' dis is de back of it, wit de lampblack on it

here. Well, ah put dat down dere.

(Does the lampblack touch the name?)

Yeah, jis' touchin' de name. De lampblack is touchin' de name. Den ah put de face of de pichure up. Ah pick dis pichure up like dis [demonstrates] wit de name undahneat'. Ah turn it up like dat.

(Turn it over and put the face down?)

Put de face down an' press mah han' on it like dat.

(The name gets the lampblack, but the face of the picture is down?)

Put de face of de pichure down an' de name is down, too. De name is touchin' de lampblack.

(I understand now.)

Dey both is down den, now. Well, all right. Aftah ah do dat, ah take dat - ah let dat stay dere an' ah walk back an' ah gits me three drops of blood from any kinda live animal - anythin' live. Git three drops of blood an' ah come back an' ah take dat, right where de centah of dat papah an' de cross is, an' ah'll drop one drop dere. An' ah take de othah cornah an' ah drop one drop dere, an' ah come back an' drop one right dere - right straight across dere.

(ONE DROP OF BLOOD EACH IN THE OPPOSITE CORNERS AND ONE OF THEM IN THE CENTER OF THE PICTURE. I understand.)

Den ah take dat an' ah fole dat up.

(Now, wait a minute. Now here's your photograph down here. In this corner is a drop of blood, and in the center is a drop of blood, and in the opposite corner catercornered is another drop of blood. Now you fold that. How do you fold that?)

All right, heah's de papah.

(Here's the photograph.)

Ah takes dis heah an' fold it right dere [demonstrates].

(You fold that end over to the center.)

Tuh de centah, yeah [demonstrates].

(Then you fold that end to the center. The four corners are folded to the center.)

All right. Ah take dis firs' cornah dat ah had down an' bend it ovah. Ah take dis cornah heah an' ben' dat ovah de same way. An' ben' dat ovah ag'in de same way.

(You do that twice?)

Twice. An' ah pick dat up. See? Take it off dat pichure.

(Take it off the picture.)

Take it off de pichure. All right, aftah ah take dat off dat pichure, it'll [lampblack'll] come off. Dat lampblack ain't goin' tuh hol' tight, jis' pick it up, dat's all.

(You pick up this piece of paper with your name on it?)

Dat's right. Aftah ah take dat off dere, ah leave dat pichure down - leave de pichure right dere, leave dat down. Ah've got dat name an' whut ah wan' wit dat blood on it. Ah take dat an' ah take dat pichure ag'in an' ah take me a dark piece of rag. A black piece of rag, yo' undahstan', real dark, an' ah put it ovah dat pichure. When ah'll be puttin' dat ovah dat pichure, ah'll be sayin', "Nevah tuh be seen no mo', nevah tuh be seen no mo', nevah tuh be seen no mo'." Ah put dat name dere on dat pichure ag'in an' ah got me a big piece of rag dere an' ah fol' dat ovah dere [saying], "Nevah tuh be seen no mo', nevah tuh be seen no mo', nevah tuh be seen no mo'." De same way, "Nevah tuh be seen no mo'." Dat's when ah'm foldin' dat rag whut ah've got dere, yo' undahstan'.

(Just as you folded the paper?)

Jis' as ah folded de papah.

(With the four corners to the center and you do it twice.)

Do it twice. All right, now yo' hol' dat rag ovah dat picture.

(You already have that picture in this dark rag?)

Yes, wit dat rag ovah dat picture.

[His rag sounds like *rāg*, once like *rāge*.]

(I understand.)

Now, ah ain't nevah goin' tuh see dis picture no mo'. Don' wanta see dis picture no mo'. Ah'm sayin' dat an' ah'm doin' dat, "Don' wanta see it no mo'." All right, aftah ah git it wrapped up, ah take dat picture an' set it dere befo' me an' fold it up in dat dark rag.

(Fold the photograph up.)

"Nevah tuh be seen no mo', nevah tuh be seen no mo', [a third time]." Now ah take dat an' ah git me a li'le box, a li'le wooden box, an' befo' ah nail dat up, seal dat up in dat wooden box, ah make mah wish of whutevah ah wants tuh happen. If it's death, if it's sorrows an' trials an' tribulations through life. Whutevah ah wants tuh happen, ah make mah wish. If ah'm goin' tuh glue dat box, ah glues it an' if ah'm nailin' it, ah nails it up, sayin' dat whutevah ah wants tuh happen. Aftah ah do dat ah'm got tuh give dis box away, see. An' de way ah'm goin' tuh give it away, ah'm goin' tuh take dat box - ah'm goin' tuh take dat picture outa dat box aftah nine days. See? Ah leaves dat in dere nine days. Aftah nine days, evah day at a certain time, yo' kin specify yore own time, yo' go ovah tuh de box an' make yore wish. An' aftah de ninth day yo' kin take dat out. Take dat out an' yo'll bury dat picture face down in dat rag. An' de box dat jis' have it in, yo' have tuh wrap it up in a piece of papah like a package, yo' undahstan', an' put it down somewhere where somebody goin' tuh pick it up. Dey thinks dat dey got a surprise, yo' undahstan'. An' when dey open dat box, dat starts evahthin' - dat party dat whutevah yo' wants tuh happen. Dat party dere he verifies evahthin', HE GIVE YO' POWAH TUH DO IT. De party dat fin' dat box, when he opens dat box an' looks on dat box, dat makes whutevah yo' wished, give it powah.

(Your wishes will come true. That help's with the wish.)

(What do you do about black candles?)

A black candle is a dangerous candle, a black candle is a very dangerous candle. An' dey have a white candle, a red candle, a black candle an' a green candle. An' each of dose candles got a great meanin' tuh dem.

Now, dey have de candles - de green candles dat's nex' tuh de black candle. De black candle is de worst. Ah kin take a black candle - ah kin take 17 drops of cleah, cleah watah an' a black candle, an' ah put dat watah in a vase - a li'le vial, put dat black candle down in it, jis' dem 17 drops, an' light dat candle an' make mah wish, wit yore name undah it. Write yore name jis' one time, set it undah dat glass, put de 17 drops of watah in dere. Write yo' name undahneat' dere, undahneat' de glass, an' put de 17 drops of watah in de glass, an' put de candle in dere, light dat candle an' wish. Whutevah ah wish tuh happen tuh yo' will happen. Now, ah've got plenty else tuh do tuh dat yet. Now, ah'm goin' tuh make dat wish wit dat candle lit. Aftah mah wish ah've got'a let dat candle stay dere fer a few days burnin'.

Now, aftah dat candle sets dere all night tuhnight, perhaps until nex' mawnin' at perhaps seven or eight a'clock, it's liable tuh be burnt purtty [pretty] neah out, down tuh de wax yo' undahstan'. Well now, de watah will be gone. De watah will be dried up. Each time dat wax falls down, dat watah will be dried up, will be destroyed, will be gone. Well now, when dat candle burns out, what yo' gotta do, have yo' a li'le wick, any kinda wool. Make a li'le hole in dat wax an' re-set dat. Let it burn. It'll burn. Reset it an' fix it up. Yo' kin git chew a

wick out of anothah candle an' set it in dere. But it's gotta burn fer three days. Dat wax will be lef' dere jis' as long as yo' make it burn, undahstan', ovah an' ovah wit de wick. Aftah it burns dem three days, den yo' take dat out. Yo' take dat wax out an' yo' take yore trey of hearts out of a deck of cards.

(Trey of hearts?)

Out of a bran'-new deck of cards, take de trey of hearts. Yo' take dat wax an' yo' smeah dat wax all ovah dat trey of hearts, so dat yo' can't see none of de red part at all, none of de printin' on de card. Aftah yo' do dat, yo' take - now dat trey of hearts got a three on it. NOW WHITEVAH YO' WANTS TUH DO YO' GOTTA WORK BY THREE. See? Takes yo' three days tuh burn de candle. See whut ah mean? An' yo' go git chew five cents worth of beef tongue an' yo' take dat beef tongue an' yo' puts thirty-one bran'-new pins in it. Yo' take dat wax an' de card - yo' takes dat card up jis' like it wuz here. Have a pin. Put dat down ovah dose pins an' dat beef tongue. Stick de pins in de beef tongue like - de tongue is ovah. Dat makes de pins be up. Yo' take dat trey of hearts which has got de wax ovah it, an' put dat down ovah de pins.

(The pins come up through the trey of hearts?)

De pins come up through de trey of hearts. De points of de pins come up through de trey of hearts. Now, yo' got 31 pins, but not evah pin dat's in dere ain't goin' in dat trey of hearts, becuz yo' got too many of 'em. Now, de pins dat goes in dat trey of hearts, evah one of dose pins dat goes in dat trey of hearts, dem's de pins dat yo' wanta use. Yo' undahstan'? All right. Yo're givin' yore candle powah. All right, yo' lets dat trey of hearts stay dere through three days ag'in. Dat's de length an' dat's de powah. An' IT'S WORKED BY THREE. It has tuh stay dere three days ag'in. An' den yo' take out de amount of pins dat went through dat trey of hearts in dat wax. Yo' take dem out an' lay 'em aside. If it be fifteen or nineteen or whutevah amount it is, yo' lay 'em ovah yondah. De rest of de pins - jis' like dey are in de trey of hearts wit de wax, yo' fold 'em right up, an' wrap it up in any kinda cloth. It don' make any diff'rence 'bout cloth now, an' yo' throw it away like dat. Yo' throw dat away, not lookin' where it goes. Dat's when yo' wanta throw somebody away WIT DE POWAH OF DE PINS DAT YO' GOT LEF' HERE. See, yo' throw dat away. An' DE MINUTE DAT YO' THROW DAT AWAY, YO' GIVE DESE PINS POWAH UP YONDAH TUH DO DE SAME THING DAT YO' DONE DONE AN' YO' CAN THROW A PERSON AWAY DE SAME WAY. All right, yo' take dese pins heah now. AH WANTA DO SOME PIN BAD TUH YUH. TUH GIT DE POWAH, AH'LL GIT ME A BLACK CANDLE AN' WHEN DAT BURNS OUT DAT'S DOUBLE POWAH TUH DO JIS' WHUT AH WAN' TUH DO.

All right. Ah'm goin' tuh set mah candle on yo' now ag'in. Ah go git me a black candle. Whutevah ah wants tuh do - mah wishes - ah take one of dose pins an' ah press dat pin up in dat candle. Undahstan'?

(On the side or in the bottom?)

In de bottom of dat candle, an' ah sets dat candle wit yore name ag'in right on it, but dat pin's got de powah.

(Just one pin?)

One pin, don' use but one. Yo' got dese othahs fer whutevah yo' want's tuh do ag'in. Dat one pin. Now, aftah doin' dat - yo' done work it by three already: yo' done work it wit de third day; yo' done work it wit de trey of hearts. Yo' set dat candle an' yo' make yore wish, if it's death or whutevah it is, fer three days ag'in. An' yo've gotta relight it de same way wit dat candle. It's goin' tuh burn down tuh dat pin, an' yo' goin' tuh leave dat pin in dere. But use dat same l'il'e wick. Yo' have tuh git one an' reset it. Yo' set it fer de third day. An' aftah de third day, yore wishes, whutevah is tuh happen will happen. Positively happen wit de black candle.



(What do you do with the pin?)

Well, aftah dat yo' kin throw dat away, aftah anythin' done **happen wnt yo' wanta happen**. An' becuz yo' got pins plenty tuh do elsewhere **wit de black candle**.

(You can use those for other things on later occasions?)

Fer latah occasions.

(That pin gives you power and then you throw the pin away?)

Dat's right.

(One Sunday morning?)

Yes, one Sunday morning. My wife an' ah decided we'd go ovah tuh wash de saints, which we did.

(Do what?)

Go ovah tuh de church an' wash up de saints.

(Wash them up? What do you mean by that?)

Go an' pray tuh de saints.

(I see. You say to wash them? Wash them up?)

Watch 'em up.

(Watch them up.)

Ah didn't know St. Raymond at de time wuz a evil workah.

(St. Raymond was an evil saint?)

No, ah didn't know he wuz an evil saint. So ah went ovah dat Sunday mawnin', mah wife an' ah, an' got down an' prayed tuh St. Raymond. An' ah made 'im promises whut ah wuz goin' tuh do an' so on. We goes on back home an' eats breakfas', an' mah wife she stayed at home an' ah walked out. Ah went on tuh a gamblin' place, went tuh gamblin'. Ah promised 'im some good things ah wuz goin' tuh do, yo' undahstan'. All right, ah gambled all day dat day until about five a'clock. Five a'clock dey came an' dey raided de house an' we all went tuh jail. So of course we paid five dollahs tuh git out. So, comin' on home at night - we came out about eleven a'clock dat night - mah wife said, "Well, yo' had no business tuh go dere. Yo' went tuh church dis mawnin', yo' ought've come on home." AH SAY, "YES, AH MADE DAT SAINT A PROMISE AN' HE PUT ME IN DAT BAD LUCK." JIS' SAY- IN DAT AS A JOKE, YO' UNDAHSTAN', NOT KNOWIN' IT'S TRUE. BUT AH JIS' SAID IT OUT LOUD [AND THE SAINT HEART HIM!]. De nex' two days aftahwards, ah goes back tuh de saint an' ah makes anothah wish. De same way ah did, ah done it dat night. Ah went tuh a speakeasy dat night an' we wuz gamblin' an' havin' fun, an' dat saint went back on me. Mah wife an' ah den began tuh squabble, began tuh quarrel, didn't know whut it wuz. Dat saint done cuzes somebody tuh git me in mischief - whosomevah it wuz - becuz me an' mah wife did argufy about any li'le thing. We wuz all de time doin' dat. She wuz workin' an' ah wuz workin' on what yo' call de welfare, yo' know. Ah had some days home an' some days off, yo' undahstan'. So, we'd argue an' we'd squabble. An' it happened on one day ah had off. Mah wife, she worked evah day, but me an' mah wife we would argue at night. Couldn't do nuthin wit us. Nobody could do nuthin wit us. Couldn't give us no kinda satisfaction. So, ah say, "Well, ah'm goin' to move." Where ah wuz roomin' at de time, she an' ah wuz ruined jis' completely, yo' undahstan'. So, she had a habit of comin' in an' out of our room. So, mah wife an' ah begin tuh pack up. Ah wuz goin' tuh go one way an' she wuz goin' tuh go anothah. But while ah wuz packin' up ah found a li'le vial like ah got now, wit some red-lookin' stuff in it. Ah looked at dat stuff an' ah say, "Whut is dis?" Ah say tuh 'er. She say, "Ah don' know, yo' musta put it dere." Ah hadn't seen nuthin like dat befo'. Jis' dat time a son of mine walked in. He say, "Yo' all ought tuh be ashamed of yoreselves, quarrelin' an' havin' evahbody stan'in' outside an' lookin' up." Ah say, "Well, ah don' care, dis woman jis' tantilize me tuh death." Ah wuz lookin' at dat stuff an' he say, "Whut's dat yo' got on yore han'?" Ah say, "Ah don'

know. Ah jis' foun' it ovah dere in mah clothes an' things." He looked at it an' he say, "Jesus Christ, man, dat's war watah." Ah say, "war watah." He say, "Yes." Ah say, "Whut de devil's dat fer?" He say, "No wondah yo' all quarrelin' an' stan'in' aroun' here." De minute he say dat, mah wife say, "Whut is de mat-tah wit us fer truth?" An' it looks like jis' de minute he say tuh me war watah, dat jis' woke me up - yo' undahstan', relieved me. Dat wuz about eight a'clock at night an' she looked mah way, ah looked 'er way. So we kinda calmed down an' stayed dere dat night, an' kinda reconciled ourselves an' got ourselves tuhgetah. So de nex' mawnin' de pharmist [pharmacist] at de drug store, ah carried dat tuh 'im an' ast 'im whut it wuz. He looked at it an' looked at it an' said, "Who yo' goin' tuh harm wit dis? Yo' haven't got an enemy. Yo're lucky. It's a wondah yo' ain't done killed somebody." Ah say, "Ah done heard whut de stuff wuz, but whut is dis?" Well he say, "Dat stuff whut yo' call war watah. Dat's tuh make yo' fight an' raise hell, boy." He say, "Dere is some mo' stuff ag'inst dat in dere." Ah say, "Well, whut is dat?" He say, "Well, ah don' know but ah kin see dere's somepin else in it. It's not altuhgetah war watah. Tell yo' whut yo' kin do. It'll cost chew \$1.35 so yo' kin have it analyzed, an' yo'll know whut's in dere an' where'll git chew [where it will git chew = what it will do to you]."

So ah kept dat stuff fer about eight days an' den ah went down an' had it analyzed an' it wuz sent off. [*Sent off* is the only thing I do not believe about the story. This is a plain swindle.] Dis is de facts. Dere's a man right up here now about eight or ten blocks from here dat will verify de statements jis' as ah'm sayin' 'em. When dat stuff come back, whut it stated. It had "concentrated lye, carbolic acid" an' stuff dat chew call devil's horseshoe root. Had devil's horseshoe root in it. Dat de devil, see. [This is my only example of devil's horseshoe root.] An' dey had somepin else in dere dat didn't show, but dere wuz anothah ingredient in dere. So dey wrote me. Ah kept dat lettah dere fer a good long while - an' ast me whut wuz de idea of puttin' all dat ingredi-ents in dere. But ah didn't put 'em in dere. So ah sent it back tuh de drug store an' dat man laughed at me an' say, "Wherevah yo' are at, yo'd bettah be careful, jis' move away from dere." Ah say, "Ah did, but ah can't imagine who mah enemies are." An' dat's whut ah experienced about dat war watah.

[The preceding story about having a *cunjure* package or bottle analyzed by a druggist is a treasure. This was my second experience with the practice, my first one having occurred in Virginia will be found in volume one of HOODOO. I believe I refer to it somewhere else. If I eventually find the reference, I shall write it in here by hand. By the way that letter of analysis I do not believe. My informant has an agile mind. But fundamentally what he says is true.]

Now, dere's plenty of times when a man looks at a man an' likes 'im right off. Plenty of times a man looks at a man an' don' like him. Whut yo' would do is git tuh know 'im, git 'is name. Aftah yo' git 'is name an' [then] take an' git chew a coconut. Jis' as ah said befo', dat's a wondahful thing. Yo' take yore he coconut an' yo' write dis man's name, an' yo' leave de watah in dis coconut dis time. Don' take de watah out. Git chew a he coconut an' write dis man's name three times, but on three diff'ren' pieces of papah an' jis' put dat - evah three hours apart - in dat coconut. Aftah yo' put de third piece in dere, yo' take yore stoppah an' yo' stop dis coconut up. An' yo' shake it up good. Dat night yo' shake it up an' de nex' mawnin' yo' git up an' yo' bust dat coconut. Yo' bust dat coconut an' yo' take de watah out of it, an' yo' put it in a litle bot-tle; anythin' dat yo' wanta, yo' know, jis' in ordah dat yo' kin po' it down where yo' kin walk ovah it. An' yo' take his name which yo' got wrote three times an' yo' put one in yore lef' shoe an' one in yore right shoe, an' yo' take de othah one an' put it in de band of yore hat. All right. Befo' yo' git through

wit 'im, yo' write yore name three times. Now, don' chew do nuthin wit yore name yet. Jis' write yore name three times on a diff'ren' piece of papah. Now when yo' git where yo' goin' tuh make it, where he goin' tuh stan' or walk, yo' put dat watah outa dat coconut down dere - jis' de watah. Yo' ain't goin' tuh say nuthin tuh 'im. Yo' ain't goin' tuh ast 'im fo' no job. Aftah yo' do dat yo' go on back home. Now, yo' take his name out of yore shoe. Yo' done walked dere wit de name in de shoe. Yo' go back home an' yo' take his name out of dis shoe an' twist it up tuhgethah an' put it up in de toe of yore shoe. An' take it out of dis one an' twist up an' put it up in de toe of yore shoe.

(Your name?)

Yeah, yore name an' 'is name tuhgethah. Yo' got 'is name on a piece of papah three times an' yo' got yore name on a piece of papah three times. Yo' twist dat up an' yo' ball it up an' put it up in de toe of yore shoe. Now he done walked ovah dat coconut [water].

(WHAT ABOUT THE NAME IN THE HAT?)

Wait a minute! [AT LEAST THIS IS EVIDENCE THAT I AM FOLLOWING CLOSELY HIS EVERY WORD!] Yo' take dose two names in de hat dat yo' go dere, yore name an' 'is name, an' yo' fol' dem up an' put dem right back in de hat jis' like dey are. An' goin' down dere de nex' mawnin', walk in, "Good mawnin'." He say, "Good mawnin'." Yo' go right on, "Would dere be any possible chance dis mawnin' of gittin' a job? Is dere any possible chance dat chew could use anothah man dis mawnin'?" He say, "Stick aroun' awhile, ah might be able tuh do somepin fo' yo'." All right. "When ah come back?" yo' say. He say, "Well, yo' might come back tuhmorrah an' ah might do somepin fer yo'." An' as yo' leave dere, yo' look aroun' an' yo' see some fellahs yo' wanta join, some fellahs dat got a job an' yo' might like tuh git hold of. Befo' yo' git away from dere, yo' try tuh find out dat fellah's name. Yo' got de spirit of dis boss already. Yo' try tuh fin' dat fellah's name whut chew wan' a job from [whose job you want]. All right, yo' git 'is name an' yo' go back. Yo' take 'is name an' write 'is name down nine times - jis' nine times straight off, nine times - an' yo' fold it jis' like dis. Evah time yo' fold it, git it right on 'is name. Fold it nine times an' evah time yo' fold it yo' be sayin' dis word, "Mah job, mah job, mah job." An' fold it nine times, an' take dat piece of papah an' yo' fold it up tight. Aftah yo' got it folded, yo' fold it ovah ag'in an' take a piece of string an' yo' tie it up. Yo' go back de nex' mawnin' an' whut chew do. Yo' take dat piece of papah whut is tied up an' look all roun' an' fin' some place - de cuspidor or anythin' - yo' leave it dere, drop it in de cuspidor. If yo' don't go tuh work dat day, ah bet chew on de third or fourth mawnin' dat man will put chew tuh work, an' take dat man's job an' give it tuh yo'.

Ah guess dere is no money tuh be made now nowhere. [This was during the Great Depression.] Ah kin fix [dress] a house inside of two days time where yo' can't hardly git in it, an' dere won't be nobody go in dere.

Dat same thing whut ah told yo' a while ago, dat smartroot, dat works fer many, many diff'ren' things. Ah take dat smartroot, git about as much of it as will make 'bout five gallons of watah. Ah let dat watah set. Ah want dat watah tuh set aftah ah boil it down wit de smartroot. Aftah ah take de smartroot outa it, ah let dat watah sour. Aftah dat watah sour, ah put a stoppah in de can. It won' sour wit de stoppah in it, but if yo' leave it open it'll sour. Well, now ah got me three gallons of watah off de smartroot sourin' an' when it sours, ah stop it up. Ah go tuh de drug store an' ah git me some cinnamon. Ah git me a poun' of sugah fer evah gallon of dat watah. Put dat sugah in each gallon of watah. Ah put about nine drops of cinnamon in each one of dose gallons of watah. Ah shake dat up well, well, well. Ah take me a box of Epsom salts an' ah take me

fo' bottles of beer dat yo' drink. Ah take de Epsom salts an' dis beer an' ah stir it up tuhgethah. Ah let dat set ovahnight. Aftah it sets ovahnight, de nex' mawnin' ah take dat an' ah git me a full can of dis malt, whut chew make beer out of. Ah stir dat up but ah'm not goin' tuh stir dat up wit none of dat ingredients. Ah stir dat up by itself. It lathahs. An' so aftah it lathahs, aftah it mashes, it'll be too much tuh put in dere; but ah'm goin' tuh put a gallon of watah wit evah gallon of dat malt watah. Ah take dat Epsom salts an' ah put dat in dere. Ah let dat set ovahnight. De nex' mawnin' ah'll go wherevah ah'm goin' tuh dress de house at, an' ah'll clean dat house up good firs'. Now, ah take me a piece of coarse string, a piece of rope, but ah wan' de do' tuh be open, but ah don' wan' anybody tuh cross dat door. Ah tie it across dat do' so nobody kin come in dere, yo' see. Ah have tuh tie it a piece dere, a piece dere, an' a piece up dere [he works with 3's], yo' undahstan'. Whutevah do' ah specify, dat do' ah don' wan' nobody tuh come in. Ah take dat six gallons of watah wit mah ingredients in it, an' ah go dere wit mah broom, an' ah'm goin' tuh start from dis do' where ah don' want nobody tuh come in. See? Ah'm goin' tuh start from dis do' where ah want de people tuh come in, but not while ah'm workin' dere. Dey can't. Ah put mah watah down an' ah start tuh scrubbin', an' scrub it all tuh de do', wipe it all up tuh dat do'. An' when ah git tuh dat do' ah don' wan' any watah, if possible tuh go outa dat do'. Ah scrub it back, an' when ah git tuh dat do' ag'in, de second time ah git tuh dat do', dat where ah change mah watah out. Ah'm use three gallons of dat watah scrubbin' in from dat do'. Ah take dem three strings dat ah got tied, an' ah go tuh de othah do' an' tie dem across dat do'. See, so nobody can't git in. Ah could shut de do' if ah wanta, but ah don' wan' it shut. Ah wan' it tied but ah don' want nobody in dere. Yo' undahstan'? Ah take dat othah three gallons of watah an' ah go tuh dat othah do' an' scrub it back de same way ah did de othah do'. Den ah take me a nickel an' a silvah dime an' ah bury dem down at one of dem do's. Usely [usually] ah put it up ovah de do's, but it's bettah tuh put it down undahneat' where dey kin walk ovah it. See? An' aftah ah do dat, when de house gittin' jis' about dry, ah go tuh de closet an' ah gits me 'bout fo' teaspoonsful of sugah. An' ah go all aroun' de house, sayin', "Evah grain of sugah multiply, evah grain of sugah double multiply ag'in." Evah grain, an' ah got fo' teaspoonsful. An' if yo' open up dat night or de nex' mawnin', yo' can't git in dat place.

(It's full of customers. But what do you say when you sprinkle that sugar around?)

Yo' be sayin', "Evah grain of sugah double multiply itself." Dat means, tuh jis' twice as many of dem. Five times as many, yo' know. IT'S A KNOWN FACT. Ah did dat tuh fo' places roun' town an' de nex' day people were in dere like dat. An' one place ah remembah, dere were only seven customahs, an' ah went down dere, an' went out tuh de City Park out dere an' got some smartweed. An' ah wuz so long fixin' up dat ah couldn't git back, an' de fellah said ah wuzn't comin'. Purtty soon ah come an' ah fixed [dressed] dat place up-like. His ole place stood alone an' it seemed nobody evah paid no attention tuh it, becuz de othah places were all clustahed up tuhgethah-like. An' dat Saturday night yo' couldn't git in de place. An' now he does a lot of business. He can't count 'is customahs, dey've doubled an' doubled.

(You do it to each place how often?)

Yo' scrub - yes, yo' have tuh scrub it mo' dan once, but dere is somepin dat will keep it fixed.

Now, when ah put dis nickel an' dime down dere, nobody goin' tuh know it's down dere but me. If somebody evah know it, it wouldn't do no good. Yo' gotta put it down when nobody don' know about it.

(Do you scrub this place or does the other man?)

Not - ah gave 'im de ingredients tuh scrub dis. Ah gave him de ingredients of sugah, cinnamon an' Epsom salts [3 ingredients]. Dat's tuh make de people work. Dat Epsom salts, dat's a powahful thing, dat works de people in - dat is active in spurrin' people. So ah gave him de ingredients an' ah give it tuh yo'. But now if...

Well, now dere are two or three diff'ren' ways dat yo' kin keep de law away - diff'ren' ways tuh keep de law away, easy ways tuh keep de law away, above all keep 'em from bein' suspicious.

Now, should ah be bootleggin' an' ah know de law knows dat ah'm bootleggin' an' he wants tuh come AN' AH'M NOT FIXED IN WIT 'IM TUH KEEP 'IM AWAY FROM DERE. Well, whut ah would do, ah would go git me de same thing as ah tole yo' awhile ago. Ah'd git me a beef tongue. Ah'd be sure tuh git me nine bran'-new nails. Ah'd go fix up - facin' de do' down at de flo', an' nail dat piece of tongue down dere wit de nine bran'-new nails. Ah put dose nails in dat piece of tongue an' nail it down, nine nails, but don't nail 'em all de way down, becuz yo' are goin' tuh take it up. Undah de face of de do'. Now, whut chew wanta do. Yo' ain't goin' tuh sell nuthin 'till yo' git things straightened out 'cuz yo' know he is goin' tuh go in dere. Now, yo' take a chance an' send fer 'im tuh come dere. Git dis man whut chew wanta git on de bettah side of, an' when he come dere, "Come in Officah." He walks ovah dat. An' when he walks ovah dere, yo' got tuh do dis. Yo' got nine nails in de tongue, see, an' yo' got nine nails in yore pocket. While he is in dere, yo' goin' tuh talk tuh 'im tuh throw 'im off guard, yo' undahstan', tuh hold 'im dere. Dere ain't nuthin tuh interest 'im but whut yo' got set fer 'im. Yo' say, "Whut is eatin' yo' officah? Whut chew all got tuh tell me?" [Brave talk!!!] An' while yo' talkin' tuh 'im, yo' take dose nails, dose nine yo' got in yore pocket an' throw dem, one at a time an' say wit each one, "Hush. Hush. Hush." Say, "Hush", nine times, yo' undahstan'. Yo' got dat tongue down dere wit nine nails in it.

Each time yo' say *hush* yo' make a throw. Yo' throw away dem nine nails yo' got in yore pocket.

All right, yo' walk back in an' yo' finish yore conversation wit 'im. When he walks outa dat do', yo' point at dat do' an' say, "Hush." An' befo' he git away, yo' say, "Oh, Officah, listen. Ah didn't git through talkin' whut ah wanta say. Step back a minute please." An' he'll come back. "Ah'm doin' so-an'-so aroun' here. Co'se [of course] ah figured yo' might've knowed it, but ah wan' chew tuh protect me ag'inst de othahs." He say, "Yes, yes, ah'll do dat. Yo' hush yore mouth an' ah'll hush mine." Dat's whut he goin' tuh say de firs' thing off de reel. "Aht'll take care of evahthin'," he say.

Now, if yo' wanta keep 'im teetotally away from dere, yo' undahstan', yo' git chew a bran'-new whut chew call butchah knife dat nevah been used. Dey have an-othah name fo' dat knife, but it's a butchah knife, ah know. [Does he mean cleaver?] Git a bran'-new butchah knife. Make it be steel. Yo' git dat knife an' yo' git chew seven green apples. An' yo' take dat butchah knife an' yo' cut each one of dose apples in half. Dat makes fourteen parts. An' yo' turn all dem fourteen parts down, jis' like yo' cut 'em. An' yo' take dat butchah knife - yo' got seven on dis side an' seven on dat side, layin' dere. Yo' take dat bran'-new butchah knife an' take it as neah de centah as yo' kin an' hit it, an' let it stan' straight up between dose green apples [7 halves on one side, 7 on the other side]. Den yo' go git yo' some steel dust. An' yo' git chew about a dime's worth of steel dust. Yo' git chew a rotten egg, an' yo' git chew fo' teaspoonsful of sweet olive oil, but chew sweeten it wit sugah. Dat's kind, dat makes people kind. Let 'em think dat chew ain't goin' tuh do nuthin an' dey let chew go, yo' undah-

stan'. Make people sympathize. If dey gits tuh talkin' about comin' tuh see yo', some say, "Aw, let 'em," so on. One might [say] yes, an' de othah say no. An' dey are on opposite ways. Yo' take yo' dat fo' teaspoonsful of olive oil. All right yo' put dat in dere, an' yo' go tuh de policeman an' yo' talk tuh 'im wit dat stuff in yore pocket, see. Yo' got dat *steel dust* in yore pocket. Yo' got dat rotten egg in yore pocket, an' yo' got dat sugah an' dat olive oil in yore pocket, stopped up in a bottle, see. Yo' wrap de bottle up in a brown papah. An' while yo' are talkin' wit dis law, it don't have tuh be a pahtic'lah one, but chew have got tuh have somepin tuh tell one of 'em, yo' undahstan'. While yo' are neah 'im, yo' be sayin' tuh yoreself, stan'in' like dis [demonstrates] wit yore han' on it in yore coat pocket, chew know. An' yo' be stan'in' an' makin' yore wishes whut's not tuh happen tuh yo', an' fer 'im tuh take care of yo', stay from dere. Yo' undahstan', be wishin', makin' de wish dat he'll stay away from dere. Aftah yo' git through talkin' tuh 'im, all right, yo' go on back. Yo' got yore rotten egg, yore fo' teaspoonsful of olive oil sweetened wit sugah. Yo' go on back home. Yo' got yore seven halves of apple on each side of de knife heah. Yo' take dose ingredients an' dat whu' chew got dere, sit dere. An' when yo' go back, each one of dose apples dat chew pick up, each piece of apple dat chew pick up, yo' take yore bottle in yore lef' han' an' set it down at de centah opposite dat knife. When yo' go back, yo' starts in, yo' don't take it, jis' start like yo' are goin' tuh take it. Dat's *sharp luck*. Pick up de knife, dat's *sharp luck*. Take de knife an' lay it down ovah heah. All right, yo' say, "One, two, [etc.]" an' put 'em ovah heah. "One, two," pick up de apple up like dat, yo' undahstan' an' put it ovah heah by de knife. As yo' pick dat up an' put it down ovah heah by de knife, yo' take dat same lef' han' an' lif' de bottle. Take dat bottle wit de lef' han'. Yo' got de han's jis' like dis [demonstrates] when yo' do dat. No mo' *crosses*. All right, nex' mawnin', it has tuh be de nex' mawnin' aftah, if it's at night. It would have tuh be de nex' night. Whutevah time dat it will be, de nex' mawnin' yo' make it yore business ag'in tuh come in contact. Leave dat dere. Don't touch dat. Leave it all right dere wit yore wishes. Come in contact wit de law ag'in, an' yore idea is tuh come in contact wit dis law while yo' are workin' 'im. Dat is tuh make 'im sympathize wit chew, tuh help yo' tuh do whu' chew are goin' tuh do. See? Dat's de idea. Now, whutevah one decides tuh come an' raid yore place, if yo' are sellin' liquor or whutevah yo' are doin', de othah fellah goin' tuh say, "Aw, ah wuz jis' talkin' tuh 'im de othah day an' he's all right. Ah wouldn't bothah 'im." Well, now aftah yo' talk wit 'im dat time, when yo' leave away from 'im, turn yore back tuh 'im an' go all de way back, sayin', "*Sharp luck, sharp luck,*" an' git right tuh dat knife, yo' undahstan'. If yo' kin keep anybody from sayin' anythin' tuh yo', yo' bettah off, yo' undahstan'. But even if dey do, go right on say, "*Sharp luck, sharp luck.*" Yo' take up de knife firs', an' as soon as yo' pick up de knife, break it half in two[!!!]. Take all dat up den an' put it in a bag. Yo' put dat in a bag an' go back of de house - apples an' evahthing, bottles evahthing, an' dere won't be a policeman cross yore do'step.

If yo' have tuh go befo' de judge an' yo' want de judge tuh dismiss yo'. Be-fo' yo' go tuh court, if yo' have a chance tuh be out befo' yo' go tuh court, yo' get dat judge's name an' git yore attorney's name an' yo' write yore name wit 'em. Write yore name wit de accusah, if it's somepin dat chew have got tuh go ag'inst someone. Write yore name wit de accusah, write de judge's name, write de attorney's name. Put it up ovah yore do', an' yo' do dat at twelve a'clock at night. Be sure dat chew do dat at twelve a'clock at night, an' let it stay up dere from twelve tuh one. An' while dat's up dere, spend yore time writin' somepin or othah. Don't specify [a hoodoo *book* doesn't *specify*?] any certain thing yo' gotta

write, jis' anythin'. Jis' write anythin' fer dat hour dat dat's up dere. See? Jis' whutevah yo' feel like writin', jis' keep on writin'. Jis' befo' it comes on one a'clock, de las' thing yo' write, let it be de judge's name. See? Now, dat's one hour yo' done wrote, an' whutevah it wuz, it is unnecessary. Jis' de las' thing yo' wrote wuz de judge's name. Den yo' reach up dere an' yo' git dat wit de names on. Ah've got de accusah dere. Ah've been accused of somepin. Ah've got de name of de one tuh appeah ag'inst me. An' ah've got de judge's name an' mah name. Now, whut ah'm goin' tuh do tuhmorrah when ah'm in court. He kin fine me, he kin set de case back. Ah'm doin' dis tuh git de case set back. See? While court's in session, whut ah wrote las' night, jis' whutevah wuz in mah mind, yo' undahstan', ah'll be readin' dat. An' as ah'm readin' dat, evah once in awhile ah look down at 'is name befo' de case come up. Do dat early, yo' know, befo' de case come up. Yo' have tuh always be dere at court time. Yo' be readin' dat all de time yo' are settin' dere. Now, when he calls yore case up, yo' gits up an' yo' ast fer a' appeal, see. If it's serious enough, ast fer a' appeal. Aftah askin' fer de appeal, he'll grant it tuh yo'. Yo' go back an' whutevah yo' got wrote dere, yo' don't know, maybe yo' jis' write mos' anything until yo' git down tuh 'is name.

(Yes, I understand that.)

Now, aftah yo' done got yore appeal, yo' undahstan', yo' teah [tear] 'is name off from dere. Yo' put dis name wit yore name ag'in, wit 'is name an' wit de accusah's name. Dat's fo' names. Dat's 'is name twice. Yo' got yore name an' de judge's name.

(You tear his name off this piece of writing. I understand.)

Now, yo' take dis - whutevah it is dat yo' have wrote dere - it ain't gotta be no special thing. See? Yo' take dat back tuh de courthouse an' fold it up like dat. Make it some kinda convenient [way] fer yo' tuh git back in dere, like yo' are lookin' fer someone or yo' wanta see someone. An' drop dat somewhere close roun' dat judge's stan' where yo' gotta [go] on. Yo' undahstan'? Whutevah yore charges, don' care whutevah yo're charged wit, he [judge] can't git hisself tuhgethah dat mawnin'. Dat special hour at night yo' got 'im undah control - 'is name, de accusah's name, an' yore name. Yo' got 'im undah control dat night.

(That's the end of that way for the judge.)

Yeah. Dat's de end of dat way, but dere's anothah way.

Now, yo' got anothah way, but yo' have tuh go through some experience tuh git tuh it, see.

Now, dey got somepin dat yo' kin ovahpowah de judge but yo' have gotta do somepin tuh git dat, yo' undahstan'. Now, dey got a bird which ah guess yo' know about. Yo' saw 'em or read of 'em, called the peckahwood. He's a woodpeckah. He guilds 'is nest in a tree, yo' know, in de side of a tree, eithah in a ole post or somepin. Now, DERE'S SOMEPIN DAT YO' KIN DO WIT DAT BIRD DAT WILL GIVE YO' ALL DE POWAH IN DE WORLD.

Dat bird, yo' watch dat bird when he's hatchin'. While dat bird hatches on de side of dat tree up dere, when 'is young-'uns are jis' seven or eight or ten days ole, dey are strong enough tuh begin tuh feathah. Yo' watch dat bird when he goes away tuh git food tuh feed 'is young-'uns. An' yo' gits up dere an' yo' take yore peg an' yo' stop dat hole up. Aftah yo' stop dat hole up, leave a li'l hole in dere so de young-'uns kin git air. Aftah de bird comes back, yo' make it convenient tuh have yo' some kinda drop cloth or sack or somepin othah put at de trunk of dat tree. Yo' undahstan'? In ordah dat it would ketch somepin if it would fall. Somepin goin' tuh fall off dat. So when dis bird comes back dere, he may have a worm or whatevah he has in 'is mouth bringin' home. An' when he sees dat hole is stopped up, he is goin' undo dat. Dat's goin' tuh fall on dat

cloth dat yo' got down dere. Den he is goin' tuh begin tuh peck dat plug dat chew got in dat hole. He'll peck it out an' all dat li'le trash an' stuff will fall out on dis drop cloth. Aftah it do so, he gits 'is young-'uns. De nex' day when it's convenient, aftah dis bird goes away, go back dere an' git chew three feathahs. If it's two yo' git dat many from each one of dem; an' from de five [if there are five] yo' gotta take de same amount.

(Each of the young birds?)

Each of dose young birds. So yo' take dose feathahs, de same numbah of feathahs out of each one of 'em. If dere ain't but two at de same time, yo' take 'em out, yo' undahstan'. Come on down an' git de drop cloth. Yo' git de crumbs or whutevah it is dat has fallen down dere. Yo' git it all an' wrap it up an' take dat home. Yo' put dat in a bran'-new papah bag. Take yo' a half pint of sweet milk an' po' evah bit of dat [peckings] in dat sweet milk, an' let it stay in dere about ten or twelve seconds, an' den strain de sweet milk off it. Den take dat sweet milk an' put dat sweet milk in a bottle. See? Den take dat othah stuff an' let it dry. Aftah it dries out, yo' take yo' about eight teaspoonsful of granulated white sugah an' put it wit dat. An' yo' crumble dat all up, fine as yo' possibly kin, an' put it in somepin dat yo' kin keep it in. An' yo' got yore half pint of sweet milk, an' yo' have taken dat sweet milk off dat stuff, yo' undahstan'. An' yo' carry it back tuh dat tree where yo' got de crumbs an' stuff from, an' yo' dig a hole in front of dat tree, in de ground, an' say dese words, "Thank yo', good bird; thank yo', good bird." Say dat until yo' bury dat in front of dat tree in de ground. An' when yo've buried, say, "THANK YO' GOOD BIRD FER YORE POWAH."

Aftah dat, ah don' care whut yo' wanta become a person, it's granted tuh yo'. All yo' gotta do - an' if yo're askin' fer it - whutevah favor dat yo' ask fer, yo'll git it. Now, like de jury.

(He'll have to keep his tongue?)

Yeah, he'll have tuh keep 'is tongue. If yo' ast de court, ast de judge tuh be discharged, yo' get up an' start talkin'[:] an' have it in yore han'.

[Even my transcriber put a penciled question mark behind this paragraph. That was years ago. Today (Jan. 10, 1973) I erased it. Black men are talking back to white judges, especially in a Chicago trial where the judge was obviously prejudiced and also in his 70's. No man, on the judicial bench, in a university, church, United States Congress, anywhere, past his seventieth birthday should be controlling the life of anyone but himself. The writer of these words will be 77 next month.]

Yo' kin go tuh de graveyard an' git a carcass, a dead carcass; yo' know, a dead skeleton. An' git de bone off de lef' han', de lef' dog fingah; from de lef' han', de dog fingah.

(WHY DO THEY CALL IT THE DOG FINGER?)

WELL, IT'S A KNOWN FACT DAT DERE IS FO' FINGAHS ALTUHGETHAH, SEE, AN' ONE THUMB. NOW DIS FINGAH HERE, DAT'S CALLED DE BEGINNIN' FINGAH, AN' ANYTHING IN FRONT, WHY DEY CALL IT DE DOG FINGAH.

[The *dog finger* is the index finger according to informant 1335 of Florence, S.Car.; see p.2088, line 33f. This word is also mentioned in the following interview and several times elsewhere in HOODOO.]

(All right.)

Aftah gittin' dis fingah off dis lef' han', yo' take dat bone an' yo' go tuh de fo'k [fork] of de road at dark midnight. Yo' wanta make it so dark dat chew can't see. An' let it be a dry night - not no rainy night - where yo' kin git dust, see. Yo' git chew dust as neah as de centah of dat fo'k of dat road as yo' kin. DAT'S WHERE DE POWAH IS AT, RIGHT AT DE CENTAH OF DE FO'K OF DAT ROAD. Jis'



as neah at de centah of dat road as yo' possibly kin. Git chew de dust, about a cupful or maybe mo'. But anyhow git enough in dere tuh put dat bone in dere likes it's dead, buried. Den yo' bury dat bone back ag'in - off dat dog fingah - in dat cup or whutevah yo' have in dat pan. How so much dust chew got, yo' bury it in dere. Yo' don't want too much. Yo' take dat dust evah mawmin' until it's gone. It goes. When it's goin' yo' be makin' yore wishes an' astin' fer powah. Yo've done all de othah work now. When de last dust is lef' on dat bone, dat's easy tuh see, yo' take dat dust out an' yo' take de bone out an' put in yore right-han' aftah-guard [back] pocket.

(Your right hand *after guard*? Hip pocket?)

Yes. An' yo' take de balance of dat dust an' yo' put it in de centah - in de palm of yore lef' han'. In de palm of yore lef' han'. Yo' set yore han' up like dat [demonstrates] an' yo' do dis wit 'it - throw dat dust away.

(Throw it?)

Befo' yo' bring yore han' back, wishin', ast fer powah an' git dis bone out of de right han' pocket wit yore lef' han'. Bring it aroun'. Don' put it back in yore pocket like dat, jis' put it in front of yo' like dis. An' make yore wish, whut chew wan' tuh happen. "Ah wants tuh be de mastah of So-an'-so. Ah wan's tuh be de mastah of So-an'-so." Aftah yo' git through astin' de diff'ren' things dat yo' wan' tuh be mastah of, drop de bone. Den stan' right ovah de bone, like dis, an' make yore wish ovah ag'in, de same thing. DAT GIVES DOUBLE POWAH. Den reach down, don't - an' pick up de bone an' put it in yore pocket. Go back home an' take yo' a bran'-new piece of screen wire, any kinda wire. Well, let it be screen wire, but let it be bran'-new. An' wrap dat bone up so it can't be seen, wrap it up so it can't be seen - so it can't be touched. Yo' undahstan'. An' sleep on dat bone, right in front of yo'. Or tie it by yore haid, keep it dere. But chew wanta sleep on it, see, fer fo' nights. Well, befo' de fo' nights it's goin' tuh come. Now, it might come de second night an' it might come de third night. Fer some people it comes de firs' night. BUT CHEW ARE GOIN' TUH HAVE A DREAM DURIN' DAT NIGHT, YO' ARE GOIN' TUH SEE AS MANY DIFF'REN' THINGS IN YORE DREAMS. YO' GOIN' TO BE LIKE YO' ARE OFF IN A TRANCE WHILE YO' ARE SLEEPIN' ON DAT BONE. YO' ARE GOIN' TUH SEE DE SKELETON IN YORE SLEEP. It may not come until de fourth night, but it ain't goin' ovah de fourth night. Now aftah dat, yo' know dat de powah is yores. Only fer whut yo' asted fer. But now yo' got to. Befo' yo' kin do dese things dat yo' have asted fer, yo' have got tuh do dat an' DAT VISION GOT TUH COME TUH YO' TUH VERIFY DE POWAH, TUH LET CHEW KNOW DAT YO' HAVE GOT DE POWAH. An' whutevah yo' have asted while doin' dose things when yo' had dat bone, dem de only things dat yo' kin do. De mo' things dat yo' asted, de mo' things yo' kin do. Yo' undahstan'.

(Well, HOW DO YOU USE THAT BONE, then?)

Well, now aftah yo' have gotten dat bone an' yo' done got dat vision, dat screen wire wit dat bone in dere, yo' don't wanta see dat bone.

(You got the bone in this wire?)

Yo' got dat bone in de wire. Yo' take a piece of papah howsomevah yo' wanta weah it, an' weah dat bone in yore watch pocket hours at a time. Yo' got tuh keep dis bone, yo' undahstan'. Whutevah yo' started wit yo' got to keep [with] dis bone. Well, yo' started wit dust, it got tuh be dust dat yo' keep dis bone in. Any kinda dust, jis' got tuh be some kinda dust - be a powdah - it's got de dust right on it, yo' undahstan'. But steel dust is de bes' tuh keep it wit. Yo' take 'bout dat much steel dust an' git chew a piece of hard - well, anything, a silvah dime an' scrape as much of dat silvah off dat dime as yo' possibly kin, in dat dust. An' take dat dust wit dat bone an' wit de papah on top dere, an' make yore wish. Whutevah yo' goin' tuh do den, make yore wish at 'is grave. Yo'

kin take it off dere if yo' wanta but yo' got tuh make de wish while dat's on dere. Put it back in yore pocket an' go in an' - whutevah yo' wish - if yo' wanta go an' git a drink or whutevah yo' wanta do, or yo' git tight, are tired, dat's whut yo'll do. If yo' are goin' tuh some big party an' dere's a woman in dere yo' wants, yo' wants 'er tuh run tuh yo', dat's whut will happen. Jis' whutevah yo' wished in front. But joo got tuh feed it. An' when yo' go tuh do dese things, it's jis' as plain as de nose on yore face.

Now, at a certain time of de moon, if yo' notice it, whutevah yo' wants tuh do, yo' kin do it bettah by de moon. When de moon is young, dere things dat chew kin do would be weak, yo' can't half do dem. When de moon [growing] de things dat yo' wants tuh do, yo' kin do it strongah. See? Now what ah wanta say, yo' take a woman. A woman has 'er menstratin'. Well, not, dat's whut chew do directly wit an' by de moon in evah way. Yo' know dat. Ah knows a woman evah month dat passed ovah certain of de time of de month when de moon would be young. She suffahed wit her stomic, she suffered wit 'er back. An' nobody knowed what wuz de mattah wit 'er. So, one day she an' ah wuz settin' down talkin' an' she explained tuh me how sick she wuz. So ah say, "Well, it's accordin', yo' know, how yo' women is. Yo' know whut happens tuh women. Possibly it could be dat." She say, "Now, it's nowhere aroun' de time. It can't be dat." Well, somewhere aroun' ah believe it wuz about de 12th of de month, durin' de firs' part of de moon, ah say, "Well, does it still hurt chew? Ah'll give yo' a li'lle prescription outa de drug store dat is very good." She say, "Ah wish yo' would." So ah tell 'er, "Well, yo' go tuh de drug store." I say, "Ah wish ah knowed [if you can get it without a prescription]. Maybe yo' kin buy it an' maybe yo' can't." She say, "Yes, ah've bought it dere." So she went dere an' she used dat an' she used diff'ren' othah things. So it came about de time dere wuz a new moon. Ah see 'er sev'ral days aftahwards an' ah say, "Where's mah ole gran'mothah [remedy]?" She say, "[I bought it] an' used it an' ah payed plenty."

Ah say tuh 'er, "Ah tell yo' frankly, it strikes me dat de change of de moon might have a whole lot tuh do wit yore pains." She say, "Well, ah nevah paid no attention, mahself." Ah say, "If ah tell yo' tuh do somepin, will yo' do it?" She say, "Yes, ah'll do anything so dat ah don't have no attack. Ah suffah mo' at night dan ah do in de day." Ah say, "Well, ah'll tell yo' whut ah'll do. Ah'll tell yo'." Ah say, "Of co'se, it's a ole remedy an' mah grandmothah gave tuh me an' ah'm supposed not tuh give it away, but ah'm goin' tuh give it tuh yo'." So she laughed an' she say, "Well, whut is it?" Ah say, "Take yo' a silvah dollah." She say, "Where am ah goin' tuh git it at?" Ah say, "Yo' change a papah dollah fer it if yo' wan' it." She say, "Yes, ah kin git one." At dat time money wuz plentiful. She say, "Whut will ah do wit it?" Ah say, "Ah'm goin' tuh tell yo' now." Ah say, "Yo' take dat silvah dollah an' yo' hold it up tuh de moon an' yo' make a wish wit dat silvah dollah, an' yo' take dat silvah dollah an' pass right on dat pain." Ah say, "Dereaftah, until de moon begins tuh git ole, ah say, de minute ah stop dat pain on dis moon, dat's goin' tuh prevent it from comin' back on de nex' turn of de moon." She say, "Well, if such a thing kin be possible, ah'm goin' tuh try it." So she tried dat an' jis' as ah tole 'er dat pain in 'er stomic - she wore dat silvah dollah an' tied it aroun' 'er, but it didn't stop it quite natchly [naturally] on dat new moon. But de nex' turn of de moon, she nevah had a pain nowhere. Jis' as common a thing as a silvah dollah.

(Did your grandmother live in the state of Louisiana?)

Yes.

(What parish did she live in?)

She lived in [?] Parish. Dey changed de name of de parish now. It's Beaur-

guard Parish, dat's what it is.

(That's your grandmother's old remedy?)

Dat's 'er ole remedy.

Some people use diff'ren' things an' some use diff'ren' ingredients an' courses, but de very bes' thing in de world tuh use tuh stop a man from drinkin'.

Yo' know he drinks an' yo' know he drinks hard. Yo' kin take yo' three drops of catfish blood, any kinda fish blood; but a catfish, three drops of a catfish's blood is de best. But chew don' give him three drops at once, it is goin' tuh make 'im sick. But one drop ain't goin' tuh make 'im sick. An' yo' take yo' one drop of blood of dat fish blood an' put it - some people put it in coffee an' some in tea, but chew wanta put dis in whut he is drinkin'. Yo' put it in de whiskey. Whiskey is whut he is gittin' drunk of an' yo' put it in dere. One drop. An' he is goin' tuh git sick from dat. But he ain't goin' tuh stop drinkin'. All right, de nex' day or two, he starts tuh drink, yo' put de othah drop in. Dat ain't goin' tuh stop 'im. De third drop yo' give 'im. Aftah yo' give it tuh 'im, de minute dat yo' see 'im drink dat de third time, yo' call 'im out, "Come on, let's go git some gin." He follah yo' out of dere an' yo' go somewhere an' buy 'im a bottle of gin. If yo' can't git whiskey, buy 'im a bottle of gin an' make 'im drink dat. If he is gittin' drunk off of wine, buy 'im whiskey. It's accordin' tuh whut he is drinkin', whut chew put dat fish blood in. Anything contrary tuh de drink he has been drinkin', an' it will all come back. Now, de firs' thing he goin' tuh do, de nex' mawnin' he will want a drink. De firs' mouthful he can't stand it. All right, he'll think dat's funny. He'll think dat he is jis' sick, see. All right. He thinks he'll git a drink yet. De nex' couple of days - it might be a couple of days, when he drinks again, try it again. An' it's a sure cure, dat fish blood is a sure cure fer a man's drinkin', if yo' kin give it tuh 'im whensomevah he got somepin in 'im. But no doubt if he hasn't got enough of it in 'im already, it won't take such great effect. But he has gotta be about two-thirds intoxicated, when he gits dat fish blood in 'im.

Dat's done evah day.

If a man is away from home an' a woman wants 'im back inside of thirty days time, she will take 'is name an' write 'is name in de same coconut whut ah tell yo' is so powahful. Git 'er a she coconut. She will take dat coconut an' write 'is name nine times. She won't put 'er name in dere yet. She take 'er seven drops of coal oil. She takes de milk outa dat coconut. She'll take dat coal oil, mix dat milk an' de coal oil tuhgethah - dat seven drops of coal oil. She will take dat lamp whut she got up dere an' she po's all de oil out of dat lamp. She got seven drops of coal oil in dat lamp an' she will put dat coconut oil in dat lamp. She will take dat wick, which is already soak in oil on dere, an' she po's de oil off it. She takes dat name of 'is an' she put it in dat lamp. She will light dat lamp an' she will stan' right dere wishin' 'im back until dat seven drops from dat wick, whut is soaked in coal oil, have burned out. When it burns out, dat will leave de coconut watah in dat lamp. She will take dat watah out of dat lamp, po' it out of dere, an' she will take dat name whut she had in dat lamp, an' she will put dat in de coconut, an' she will write 'er name firs' an' she will write his name ag'in. She write 'er name up dere like dis [demonstrates] an' she writes 'is name here on [the] edge [demonstrates]. Now, she take dat an' she folds it up, an' she puts dat in de lamp an' she lights dat lamp. An' she takes in dat coconut an' stop it up, an' puts in a cornah of de room an' let's it stay all night. An' she will git down on 'er knees dat night an' pray fer 'im tuh come back home. So de nex' mawnin' when she gits up, she goes tuh de cornah an' gits dat coconut an' she busts dat coconut. She will git dat name outa dere. An' dat name is goin' tuh be kinda face down in dat coconut,

yo' undahstan'. An' dat coconut, dat name be - take dat out an' go tuh dat lamp an' turn dat light up. An' while she is turnin' dat light up, she is lookin' at dat name an' be sayin', "In de Name of de Fathah, Son an' de Holy Ghost, bring, whoever or whatever 'is name is, back here tuh me." As she read dat, she'll say dat to de lamp until it gits dry. Right up ag'inst de lamp.

(Right up near the flame?)

Yes. She'll say dat until it gits dry. An' when it gits dry, de minute it gits dry, she'll fold it up, while she is standin' dere, an' drop it ovah in de lamp. An' she will stan' dere at de table, sayin', "Burn, burn, burn." Den she'll take, lift de lamp up an' let it fall. Don't make no diff'ren' whut way he come, he'll come - jis' like he's comin'.

So. All right, she got de name now in 'er heart. She takes dat lamp an' sets dat lamp on de end of de mantelpiece. An' as she turn up dat she say, "Oh (John) come home." An' when she say dat, "Oh, John," say it three times: "John, come home. John, come home. John, come home," SHE JIS' SPITS BY DE LAMP, yo' know. DAT'S BY 'ER AN' 'IS NAME IN DAT LAMP. [Demonstrates.]

(Throws the lamp down?)

No, jis' slaps 'er han' on de lamp. She's stan'in' by de mantelpiece an' she say, "Oh, John" - here's de mantelpiece heah an' here's de lamp on heah - "Oh, John, come home. Oh, John, come home. Oh, John, come home." [Demonstrates.]

(Throw a stick of wood?)

No, she throw de lamp. An' in three days time, he's goin' tuh become confused. Wherevah he's at - not too far tuh take 'im a distance, but from three tuh five tuh seven days time, he'll be dere.

Now, de only thing, de only trouble wit dat is aftah gittin' 'im dere is keepin' 'im dere. Aftah he git home - he's goin' tuh be confused tuh come home. But aftah he git home - yet, he ain't satisfied. He's not yet satisfied. Co'se he come home an' he's got dat same mind whut he lef' fer - guessin' in 'is mind whut he had tuh come back home fer. She call 'im back home. Whut she goin' tuh do den? She goin' tuh take one night when he's asleep - he's got tuh be asleep. An' she's got tuh git up outa his firs' sleep - ketch 'is sleep - an' she got tuh git three hairs outa his haid.

(Three hairs out of his head.)

Three hairs outa his haid, an' she get three hairs off 'erself - down below, yes. An' she'll take dose hairs an' put 'em tuhgethah an' she'll scorch 'em ovah some tindah [tinder], a blaze at de fiah. She'll scorch 'em an' she'll take dose hairs an' she'll take a lile knife, put 'em on somepin hard an' cut 'em all up fine - chop 'em up fine. Dat's 'er hairs an' 'is hairs. An' she'll take 'bout, well, 'bout a half teaspoonful of salt, table salt, an' put dat tuhgethah. An' she'll make 'im some gumbo, a gumbo - a stew, dat gumbo altuhgethah. An' she got tuh give 'im dat fer 'bout three mawnin's straight. An' de third mawnin' she give 'im dat - de firs' time she give tuh 'im, fo' de day's out, he ain't goin' tuh feel any diff'ren' in 'is haid dan he always feel. He's goin' tuh come home from 'is work - an' he done goin' tuh work. An' when he come in he ain't goin' tuh come in any diff'ren' dan he went out. De nex' day he goin' tuh come in feelin' diff'ren'. She give it tuh 'im de nex' mawnin', he goin' tuh come in still diff'ren'. Now, aftah she fix dat stuff fer 'im - YO' KNOW A WOMAN'S KINDA SMART, yo' know, AN' SOME OF 'EM DOES DIRTY THINGS, yo' know. So, she gits a piece of steak. Go tuh de market an' she git a steak like dis. Maybe its de time of 'er menstratin' an' weah it between 'er legs about three days. All right, de mawnin' she goin' tuh give it tuh 'im, cook 'im dat steak, she git up an' say, "Ah sure feel dis mawnin' [like not staying up]. Yo' go on an' cook yoreself. Ah'm goin' tuh lay down." She ain't goin' tuh eat none of it, see. He say, "All

right, baby." She already got 'is hair an' 'er hair, see. All right, she go an' she git a can of tomato paste an' she'll fry de steak, fix de steak up, put it on like dat, an' she'll git some coffee an' put a li'lle of dat in 'is coffee too. From den on he begin tuh git crazy 'bout 'er. But now, evah three or fo' days befo' de time comes fer 'er - positively, its a fact. Ah've known 'er all de time right here in de city. Onct a mont', like dat, de mos' disagreeable woman, he wouldn't know whut wuz de mattah an' dey would call 'er an'....

Take a man, sometimes he's got a wife an' othah men liable tuh come dere. Now whut chew goin' tuh do.

(To stop her from going with other men?)

Yeah. Whut chew goin' tuh do den? Yo' do somepin like de same thing. He'll have 'is wife an' he won't come. Aftah he have her, he'll take care an' have a pocket han'ke'shuf de same way. He's goin' tuh control dat. See? He's goin' tuh take a pocket han'ke'chuf de same way tuh git dat stuff like he got it befo', but he'll use it diff'rently. He'll take dat pocket han'ke'chuf aftah gettin' dat stuff from 'er. An' when he gits up, he'll tell 'er, "Now, Baby, befo' ah go away," he say tuh 'er, "dere's somepin ah wants yo' tuh do." She say, "All right." All right. Dere ain't nuthin he wants 'er tuh do fer 'im. See, he hasn't confidence in 'er. All right. He has got dat pocket han'ke'chuf wit dat stuff on it. Dat night befo' he go tuh sleep, [he] git up an' urinate. Yo' undahstan'. Git up an' urinate a couple of time, jis' like yo' goin' tuh git up tuh urinate. Git up an' git 'im a li'lle vial. Undahstan'? Put dat in a vial. All right. He got dat stuff on 'is pocket han'ke'chuf. He'll wash dat pocket han'ke'chuf in watah wit dat stuff. An' [he pour it in] de bottle. Undahstan'? He'll put a hole in de stoppah, in de cork, in de bottom of de cork dere an' stop it up. He don't have tuh bury it. He'll take it out behin' de house or anywhere dere ain't nobody goin' tuh see whut he goin' tuh do. He'll put it down in a secret place. Don't wanta bury it. Jis' put it somewhere where nobody goin' tuh find it. An' when he leave away from dat bottle, he leave away from dat bottle three times. Walk away from dere an' go right back, walk away de second time an' go right back. De las' time he walk away from dere, he say, "Don't let nobody come here 'till ah come back, don't let nobody have yo' 'till ah come back." De las' time he walk away [after the same words]. He kin go an' stay fo' [four] mont's, evah time dis woman wants tuh have a man, she'll git right out de do' perhaps an' 'er mind is changed. HE CHANGED IT. An' sometimes it might be dis man an' it might be dat [one].

She may not often [often] wanta man, but any time when he's gone, she liable tuh make a date tuh do it; an' when it comes de time, she can't do it. See? Now, when he comes back, he remove dat bottle. He mus' remove dat bottle. Some people [say? or think?] he kin take it wit 'im an' shake it up evah night an' dat'll make her wanta be wit 'im, don' wanta see any othah man. But he be's keepin' in some place where nobdy kin find 'im. Her mind is dead on 'im all de time, as long as dat bottle stay still, if nobody come along an' shake it, an' not at night. She kin go to town [leave home], but long - so long as he keep dat bottle hid, she can't git [away to another man].

(HOW DID YOU LEARN THESE VARIOUS THINGS? DID YOU LEARN THEM FROM SOMEBODY ELSE, YOUR GRANDMOTHER OR SOMEBODY?)

My granddaddy.

(Here in New Orleans?)

He died here about four years ago.

[This is not an answer to my question.]

(What was his name?)

We always called 'im *Dad*, bettah known by *Dad*.

(What was his real name?)

Witherson. [He spells:] W-i-l-s-o-n. But dey pronounce it Witherson. But it's Wilson.

[I am unable to explain that one!]

(What was his first name?)

Charlie Wilson.

(He wasn't born here in New Orleans?)

No, he was born [evidently in some parish we could not decipher. Besides here and there the recording was spotty and difficult to transcribe].

(What is your first name?)

My name is Alfred[?] Wilson.

[For his name, see my comment following title quotations.]

(WERE YOU INITIATED INTO THE WORK OR SOMETHING OF THAT SORT, OR WHAT?)

AH JIS' COME BY IT. AH USED TUH FOLLAH PEOPLE DAT DID *TRICKS*, YO' KNOW, AN' DEY HAVE A MAN OF DAT KIND. DEY GOT RID OF 'IM BECUZ DEY [DID NOT TRUST HIM?]. SO AFTAH DEY GOT RID OF 'IM, dey looked fer trade [to improve?], an' not bein' successful - dey nevah find anything [to help]. An' dey had another fellah an' dey [the people wanting good-luck assistance] works at night. So he called de man's name an' he wasn't dere. An' if dat's de case, ah'll stick. AN' DAT CUZED ME TUH COME IN CONTACT WIT 'EM. AH WUZ ABOUT 18 YEAHS OLE.

(Did you practice those things yourself or did you give them to other people?)

WELL, AH HAVE STUDIED A LOT OF BOOKS AN' DOSE THINGS DAT AH PERSONALLY TELL YO' ARE THINGS DAT I KNOW.

[The 3 lines following are spotty.]

(What do you think about...think that's good?)

Well, it's....

(What about...? What do you think of that?)

Yes.

(Well, now I tell you, after I have talked with some other people [informants], I will probably want to talk to you again, see. You get my man here [Edward had probably been called in by me] and he will get in touch with me, you know, and all these other things you can tell me at that time.)

MY OUT-IN-THE-FIELD JUDGMENT ABOUT HIM WAS CORRECT

*IF YO' DON' WANTA TAKE A CHANCE ON GOIN' TUH GRAVEYARD  
WHEN HE DIE YO' CUT 'IS "DOG FINGAH" OFF  
[WHY DIG UP CORPSE? CUT OFF ITS FINGER BEFORE BURIAL]*

*WRAP IT ["CUNJURE"] UP AN' GO TUH WHERE DERE'S A STREAM...  
HAVE A LI'LE STRING [EXTENDING FROM PACKAGE]...  
SWING IT [PACKAGE]...OVAH YO' HAID THREE TIME  
AN' DEN THROW IT [LET GO] OVAH IN DE WATAH*

WAYCROSS, GEORGIA

[As soon as this man, informant No.1155, left the interviewing room I marked him "excellent" in my *Numbers Book*. A year or so later, while checking the transcription of his words against the cylinders recording them, I had doubts about the former excellence. Why? I was unfairly comparing him with the transcriptions and cylinders of truly great informants who also had come from a large

circle of territory surrounding Waycross. No.1155 is a professional worker, a good, not a great informant. A few of his rites are "excellent": the *dog fingham* (cf. p.2300, line 38f.); two different methods for obtaining the black cat lucky bone, the latter of them unique; two separate objects shaped like a human hand, one of them powered by piglet blood, a substance unknown to HOODOO up to this point; a mocking bird killed for the first time in HOODOO; and another *whirling* rite, which is somewhat rare. Let me explain. There are many ways to cast a spell by throwing an article into running water, but the second title-page quotation is my only instance of leaving an extra length to the string, so that the tied-up package can be whirled round the head before letting go into the water. The whirling, of course, sends victim dizzy out into the world. The classic illustration of this dizziness rite is surely in Lane's *Modern Egyptians*, where the coffin bearers on reaching the cemetery run in circles with the corpse and then dash through the gate! The confined spirit can never find his way back home. Informant's material came from cylinders C311:1-C320:2 = 1892-1901.]

Tell yo' one thing de [dey] do wit a chicken aig. Well ah kin run de person away wit a chicken aig. Yo' kin take dat chicken aig, well yo' break it an' git de yellah of it. Yo' save de yellah. Yo' take dat yellah of it an' beat it up an' git chew some sulphuh. Git chew some salt. Well, den yo' git chew some sugah an' put in dis aig, an' beat it up good an' put in some whiskey. Well, yo' git tuh dis person, see. Well [git] along wit 'im an' yo' git some of 'is hair, an' yo' put it in dis whiskey bottle an' jis' carry dat. Git up some of dat dirt out of 'is shoe track an' put it in dere. Fix dat up good an' tight. Go tuh a runnin' stream of watah dat's runnin' kinda swift. Yo' throw it in dat stream of watah an' dat gits 'em.

(How do you throw it in?)

Take it wit chure han', take it by de neck of de bottle; see, yo' jis' toss it ovah an' let it go on down.

A person stole some yore hair. Dey take dis heah hair an' dey put it in a rag, a red rag an' yo' take dis rag an' yo' fold it disaway [demonstrates].

(Fold it to you once?)

Yes, den yo' fold it from yo' once, den yo' fold it on each side tuhgetah. Git it in mah ironin'-bo'd an' - put it in mah ironin' bo'd an' take me a hot iron. Git dat good an' hot see, an' jis' squash dat rag dere an' dat hair. Den dat hair yo' put it an' weah it in dat shoe. See, dat runs yo' crazy.

(That will make you lose your mind?)

Yes sir.

Yo' take yo' - go tuh de fo'ks of de road now, sompin dat way [automobile born]. Well, yo' git some her clothes she weah. Well, yo' git chew a penny, an' yo' wrap up dat penny, see. Doesn't mattah how yo' wrap it up, jis' since dat penny wrapped up in dere. Yo' wrap dat penny up an' have her 'nitial on it, a lettah, her name on it, see. Befo' yo' put dat penny in dere yo' burn dat penny in some sulphur. Den yo' wrap it up an' carry it tuh de fo'ks of dis road. Yo' git chew a string wit three knots. Put three knots, yo' knot in dat string. Well, yo' take dis penny tuh de fo'ks of dis road an' yo' take it an' git chew a good hamah an' yo' drive it down where nobody can't see yo'. Take it tuh a graveyard where anybody daid, so on, an' git chew some of dat dirt out dat graveyard, an' yo' dig a li'le hole side of grave dere, an' yo' drive it in dere so nobody can't step ovah it. An' uncovah it, see. Dat's got de woman den where she crazy about chew. Anywhere yo' go, why dis woman why she right dere.

(What do you put on that penny, her initial?)

Put de firs' lettah of 'er name on dere. Git chew a knife or sompin an' yo' cut it. See, now if it's be "A" or sompin, cut chew a "A" on dere.

Well, yo' git chew a piece of red cloth, a piece of flannen red cloth, see. Well, yo' cut it an' sew it lak fo' fingah on it, see. Git chew some sulphuh an' yo' pack dat third fingah dere. Pack it good an' tight. Den git chew some salt an' put it in dere an' yo' pack it too. Den yo' git chew a chicken, a black chicken, an' cut 'is haid off. Well, dat thumb, where it would be; dat haid, put dat haid of dat chicken in dere, see.

(The head of the chicken into the thumb?)

Yes sir, git chew some salt an' put it dere an' pack it roun' dere good. Den yo' sew it up good so nuthin else can't git in dere, see. Intuh dat chicken haid, yo' put in some vinegah. Let dem othah fingahs hand out. Well, dat keep 'em from harmin' yo'.

(What do you do with that?)

Have tuh keep dat in a drawah now where nobody don' bothah it. Nuthin else in dat drawah but dat, see. An' git chew a rag an' wrap it up good. See, nuthin but dat. Well, if enemies aroun', dey can't bothah yo'.

(You make a sort of a hand. How many fingers are there?)

Fo'.

(And the thumb?)

Yes sir, yo' pack two fingahs an' don' put nuthin in one of 'em, see.

(Which fingers do you pack then?)

Yo' pack dese heah two rye [right] chere. Yo' don' pack de thumb.

(What do you put in that first finger there, that index finger?)

Salt an' sugah an' some clay.

(What do you put in the next one?)

Put sulphuh in dis one.

(What do you put in that?)

Yo' don' put nuthin. Let dis heah one be out dere by itself.

(Where do you put the chicken head?)

In de thumb.

(YOU ONLY PUT SOMETHING IN THREE FINGERS THEN?)

Yes sir.

[For these *hands* in the shape of a hand or glove see margin title HAND - HANDSHAPED, pp.583-585, and elsewhere. Later, in connection with an otherwise unrecorded pig-blood rite, informant will give us another hand-shaped *hand*.]

Ah'm gon'a tell yo' whut chew do wit chure shoe. Yo' git chure shoe, yo' take de tongue out of it. Well, yo' take dat an' yo' burn it. Git chew some cow manure an' yo' burn dat, too - all up tuhgethah. Well, yo' take dat an' yo' wrap it up good. Well, yo' take dat an' git some of 'is hair, take an' put it in dere good. Let it soak good. Den go tuh a do'step an' dig up an' git a piece of clay. Well, yo' bury it down in dere, an' yo' pack it down dere good, see. Dat'll make yo' go crazy in yore home an' all.

(You take the tongue of my shoe and bury it at my door to cause confusion in the home.)

Yo' take a woman's stockin' - well, yo' take out where her big toe is. Well, yo' take dat an' yo' wrap it up in a piece of cloth. Firs' yo' bring it towards yo' an' yo' carry it from yo', an' fold it dataway, an' put it up undah de heel inside yore shoe. Well, yo' weah dat. Well, evahwhere yo' go, even if yo' go tuh work, she goin' a piece of way wit chew an' follah yo', see where yo' go, becuz dat keeps 'er mind. See, dat keeps 'er trackin' wit chew, follahin' yo' all de time.

(Now in folding that, do they fold one side or both sides?)



Dey fold it tuhwards yo', den away from yo'. Den yo' fold it ~~tuhwards~~ yo' disaway an' den yo' bring de othah side tuh yo'. Meet 'em **tuhgethah**.

(You wear that in either one of your shoes, either one of the **socks-stockings?**)  
Yes sir, eithah one of 'em.

De way yo' do wit dat photograph, yo' take dat photograph an' yo' cut all de way roun' dat photograph [cut head and face from photograph]. An' take it den, go git chew a clean bowl an' put some salt in dere, see. Yo' put dat photograph in dere, let it stay in dere so long. Den yo' go out an' yo' git chew a penny an' yo' put 'er 'nitial on it, an' yo' git one an' put chore 'nitial on it. Well, dis penny wit 'er 'nitial on it, give it tuh 'er. Doesn't make no diff'rence whut she do wit it, jis' give it tuh 'er. Den yo' come back an' yo' take dat penny den whut chew got an' put it on dat pichure. Git chew some watah an' put on dat pichure an' let it set dere until it [cut-out head] dissolves. See, dat pichure gon'a crumble all up an' dat face is gon'a go all off. Well, dat'll fade dat woman away from yo', dat chew wanta git rid of.

(You put the water, the salt and the photograph and the penny in there. You put that penny with your initial on it, the penny with her initial you give to her.)

Whut chew got'a do befo' de sun rise. Like yo' wanta run somebody from de town, yo' git a peg [also called stake later] an' yo' cut nine notches in it. Yo' git chew a bo'in' [boring] augah an' yo' go tuh a tree an' bo' a hole in it long as dat stake whut yo' got de notches on dat stake. Well, yo' gc tuh dis person an' yo' git a piece of 'is clothes whut he weah. Put on dat peg an' git some of [his] hair an' put on it too. Take an' yo' drive dat peg in dere in dat tree. Well, he go tuh gittin' crazy. He go tuh gittin' jis' out of 'is haid. Goin' tuh run 'im away. Well, yo' gon'a knock it in dere. Dat peg gon'a be all de way in. He's gone.

Well, yo' - like yo' goin' to be wit anothah wumman. Well, prob'ly she will leave some of 'er clothes somewhere. Yo' git a piece of 'er clothes. Well, when yo' git tuh do whut chew wanta do wit 'er, yo' wanta dry off wit dat cloth. Don' let dat wumman dry off wit it. Yo' take an' yo' dry off wit it. Yo' take dat cloth an' yo' put it in yore pocket an' go right where yo' stay at. An' take yo' a hot iron, place it on a bo'd. An' take yo' a hot iron an' go out an' git chew some chicken manure. Yo' put it [manure] in dere [cloth] an' yo' fold dat cloth eithah way yo' wanta fold it. Fold it nice yo' know. An' yo' press dat good an' tight on dere - good an' tight where it dry dat stuff all up in dere, see. An' yo' weah dat in yore lef' hind pocket. Well, dis wumman she comin' back tuh yo'. Long as yo' keep dat thing in yore pocket. Weah dat till she come back.

Well, ah heard dis heah now. She wanta go out at night an' she don't wan' 'er husban' tuh bothah 'er - keep 'im asleep, somepin like dat. Well, she have 'er husban' 'fo' she go. She have him 'fo' she go an' she take dat cloth dat she dry on, dat dey dry on. She take hit. Prob'ly she go an' she wash. She git a rag big enough cuz she expectin' dat. An' she'll fol' dat cloth like she want it. Well, she git up den an' put it on undah 'er clothes, an' she weah dat cloth right 'tween - on 'er womb, see. An' she go anywhere she wanta go. He won't say anythin' about it.

Git chew some graveyard dirt. Like yo' want luck, git chew some graveyard dirt. An' yo' go dere 'bout twelve a'clock. An' be sure it's yellah dirt. Yo' git chew some dis yellah dirt an' git chew a li'le bag, a li'le black cloth, an' sew it up where it be 'bout dat long [demonstrates]. Well, yo' git dat. Well, yo' git chew a frog an' put in dat an' yo' sew it up. An' carry it tuh yore house an' git chew nine pins, nine nails at least. Well, yo' bury dis heah dere at dere, at chure do'staps. Yo' bury dese nails. Yo' drive 'em down, down front

yore do' lak dat, see [demonstrates].

(Those nails lean out from the door.)

Yes sir, nails out from de do' lak dis heah [demonstrates again].

(What will that do? Bring luck?)

[At beginning of rite informant says it is for luck.]

Yes sir. Well, when yo' bury dem down dere, from yore do' see, dat's trouble leavin' yo' do'. Dem nails, dat's trouble leavin' yore do' right dere. Well, dat change yore luck. Dat dirt dere is yore luck. Long as dat dirt stay dere yore luck is still dere.

(*Did you say something about a frog in there?*)

Yo' could put dat frog inside dat sack an' sew 'im up.

A person die - well, when he die, IF YO' DON' WANTA TAKE A CHANCE ON GOIN' TUB [THE] GRAVEYARD, WHEN HE DIE YO' CUT 'IS "DOG FINGAH" OFF.

(Which is the *dog finger*? Show me the *dog finger*. Which hand?)

EITHAH ONE OF 'IS HANDS [DEMONSTRATES].

(THAT INDEX FINGER IS THE "DOG FINGER"?)

DAT DE "DOG FINGER," YES SIR.

Yo' cut 'is fingah off [before burial]. Yo' take his fingah an' git chew some salt, an' git chew some alum, an' git chew some vinegah. Well, yo' pickle it down good an' let it stay in a jar. Git chew a red piece of cloth an' yo' sew dis jar up. Firs' tighten de lid of de jar tight an' yo' sew it up in dere. Go tuh yore fiahplace up undah yore house an' bury it by yore fiahplace. When yo' bury dat, dat's luck ag'in.

(Luck for what?)

Dat's luck fo' anythin'. S'long [so long] as dat fingah stayin' dere, why yore luck is still on. An' if it go tuh gittin' kinda weak, yo' go tuh de graveyard an' git chew some of dat dirt from where dat fellah wuz buried at, right from ovah 'is face. Puts it in a sack an' bury it down dere. Well, dat will bring customahs. Lak yo' got a business, dat bring customahs an' all.

(Where would you bury this dirt *down*?)

Right down where yo' bury de jar at.

Lak a person die an' yo' wanta gain love, home, tote plenty-a money or anything. Yo' go dere [graveyard] 'bout one a'clock at night an' yo' take - git chew somepin 'nothah, anythin', cut dat footbo'd, yo' know, an' cut a 'nitial on dat, up undah de ground of dat bo'd, yo' know, where anybody can't see it. Cut a 'nitial on it in three places. Den yo' cut 'bout nine notches up from de 'nitials. See, cut nine notches up from de, dat 'nitials, lak yo' do tuh a tree or anythin'. Cut nine notches up from dis 'nitial. Den yo' covah dat back up. Jis' go tuh de haidbo'd an' cut chure 'nitial on dat one, see. Yo' cut 'bout five notches up from it - eithah way yo' wanta leave yo' see - an' covah dat back up. Yo' go back dere de nex' day or two. Yo' git chew some ole cow manure an' yo' burn dat, an' yo' put it in a papah sack. Wrap it up good an' put it at dis haid an' put it at dis foot. Dat's luck. Dat's totin' money an' evahthin'. Dat's keepin' de law away an' evahthin'.

(You cut both the headboard and the footboard when you are doing this?)

Yes sir.

Fo' gamblin', yo' git chew a card, a ace of spades. Yo' teah [tear] de ace of spades an' yo' burn it. Aftah yo' burn it yo' take up all de ashes. Git chew some salt an' yo' put it in dere good, stir it up good. Go gits some sugah an' yo' puts dat up in dere. Git chew a deck of cards, a whole deck an' rub it in dem ashes good. Yo' wrop dem ashes up an' git chew a sack an' put it in yore pocket. Well, yo' got ring on yore fingah. Open dat sack [drop ring in], shake it up good, an' put dat [ring back] on yore fingah. Den yo' rub han's right

good, see. Take some of dat [ashes from bag] an' put it in yore pocket, yore fob pocket or anywhere - any yore pockets is all right. GO INTUH A GAMBLIN' GAME, GIT TUH DE DO', WALK IN DE DO' AN' YO' WALK RIGHT TUH - AST ANYBODY GIT UP, SAY, "YO' GIT UP." PUT SOME DAT STUFF ON YORE HAN'. PUT IT BACK IN YORE POCKET. ALL RIGHT. DEN YO' GO DEN AN' YO' FIXED FO' GAMBLIN'. DAT'S LUCK.

Dey take yore han'writin' - take dat lettah. Dey burn all fo' cornahs of dis lettah. Yo' carry it tuh a graveyard an' bury it right down side of any person, whether yo' know 'em or not - jis' bury dat lettah down side any person. Dey become nervous. Dey change so much. Dat upset some man's mind. Dat whut de' do wit a lettah.

Yo' take now if yo' wanta run a person crazy; don' wanta run 'im crazy, upset 'is min' or anythin'. Well, yo' take an' yo' write his name. Yo' write his name on a piece of papah in big black lettahs. Yo' write his name down dere. Yo' take dis sheet of papah an' yo' fol' dis sheet of papah one time [demonstrates].

(To you.)

Yes sir. An' yo' take dat lettah ag'in an' put anothah piece of papah on dere. Well, yo' go tuh a cat an' cut it. Cut some of 'is hair off right 'tween 'is ears an' put in dat papah dere, an' yo' fol' dat papah up good den. Yo' take dat an' yo' go an' bury it undah yore fiahplace. Dat drive a man crazy, jis' stop 'im from doin' mos' anythin'.

Well, yo' take dis dog manure, take dat an' put it in a pan. Git chew some gasoline. All right yo' put dat in dere. Git some cow manure dat's linghamed dere [dry manure]. Yo' take all dat an' yo' burn it, burn it up till git be jis' a ashes. Yo' take dem ashes den an' yo' put 'em in some sulphuh an' some vinegah. Yo' put dat in dere too an' yo' shake it up good [A FIRE ENGINE GOES BY!].

Well, yo' take dat an' yo' dig a good roun' hole. Yo' bury dat all. Well, yo' steps nine times ovah dat, circle dat nine times, den back off from dere.

Dat brings yo' luck. Dat keep de law away an' anythin'.

Well, lak yo' do a murdah crime - sompin lak dat, kill a man. Well, yo' jump ovah dis man one time an' den jump back ovah dis man. Well, yo' go on den tuh de graveyard an' git chew some of dat clay outa de bottom of dis fellah's grave. Dig 'way down right up tuh de coffin an' git chew some of dirt offa his face. Den put it in yore sock. Take one of yore socks dat chew been weahin', take off de shoe. Put it in dere, yo' stick it in dere good an' tight. Den go tuh a ole lady's house, someone wit gray hair, take some of 'er gray hair out of 'er haid. Yo' put it in dat sock. Well, yo' back out dat do' an' den yo' go on where yo' girl fren' lives, see. Goes tuh 'er mattress, go tuh de centah of de mattress an' put in dere dat sock. Well, yo' sew dat sock up good. Well, yo' take it den an' yo' go bury it undah yore house, den. Longah [later] yo' git aways from dere, yo' go an' dig dat up den an' put it in yore pocket.

Well, den yo' go back up dere an' let 'em ketch yo' den, yo' see.

When yo' go up dere, see - yo' go up dere, dey may throw out de case. Well, it might cost joo somepin. See, dat's good luck fo' killin'.

Heard of 'em bo'in' a hole in a tree. Well, jis' lak yo' livin' wit somebody an' jis' can't git along wit 'em, jis' could kill 'em or somepin. Well, yo' take an' go tuh a tree an' bo' a hole in de tree. An' git chew some salt an' yo' put it in de tree. Git chew a piece of tin or anythin' an' nail it ovah dat bark.

Well, den yo' go tuh dere house den. Yo' git de sole of dey ole shoe, a piece of dey ole shoe anyway, an' put it intuh dat peg. Yo' drive dat peg in dere. Dey gonna git sick den, if dey ain't sick already.

Well, yo' go on up tuh dey house den, be talkin' wit 'em. Befo' yo' go up dere, git chew some snuff. Git chew some snuff an' some sulphuh. Yo' tell 'em dey ought rub wit some salve, "Well, rub wit dis heah salve." Dey rub wit dat.

Tell 'em den dat chew rub 'em. Well, yo' rub 'um. Yo' git a piece of dey bed-clothes an' carry it tuh a graveyard, an' yo' bury it. Put it on de lef' side of dis man, on de lef' side of de graveyard. Yo' bury it down dere, see. An' den go on back tuh 'em. Git chew some salt, an' git chew some black peppah, an' git chew some sugah, an' rub dat all tuhgethah in a li'le sack. An' sew dat up an' jis' put it undah dere mattress - in de mattress, if yo' kin git it in de mattress. An' dat gits holt [of] dat.

(What is that for now?)

Dat's fo' killin' a person, dat's tuh git rid of yore enemies.

Well, git chew nine pegs, green pegs - yes sir, nine green pegs. Well, lak if a woman - if it ain't a woman, git a man's britches' [breeches] laig. Take a man's britches' laig. Well, yo' drive down two of dose pegs. Put piece of dis britches' laig 'tween dem pegs. Well, yo' git chew den - yo' git chew three straight pins. Well, yo' put one heah on dis side of de do' an' one dis side of 'em. Den yo' git chew a piece of dis man's britches' laig an' yo' bury it down dere. Den yo' put dis othah pin down dere good, where nobody can't see it. Den yo' walk back off from dere. Git chew nine pegs an' yo' drive 'em so many updis-away. Well, some go off right. Den yo' put one up in de middle of dat, see. Den git chew some chicken manure an' yo' burn hit an' go dere an' scattah it ovah dat durin' de night. Let it be maybe 'bout firs' part of de night about nine a'clock, sompin lak dat. Well, in a day or two dey will be move. Dey be gone, dey can't stay dere. Dey gone somewhere. Ah've seen dat done mahself.

Ah've heard 'em - lak yo' wanta gain de influence of a wumman. Well, she stayin' tuh a house somewhere. Maybe dere's a li'le tree or somepin by dere. Yo' go tuh 'er house - firs' when yo' go dere yo' go on back an' chat wit 'er a while. Well, yo' git some of 'er hair an' yo' put it in yore lef' pocket. Yo' go ovah tuh dat tree an' cut a - maybe it's a li'le small tree. Yo' cut dis tree down. Dat tree open up dere 'bout dat high, jis' a place fo' her hair.

Yo' walk right straight up dere - don't look back, right straight. Yo' go up dere an' yo' set down an' yo' take yo' a knife, a good sharp knife. Well, yo' trim it down tuh de size yo' want it; but always, see, trim it tuhwards dis wumman's house. Den yo' CUT IT UP LAK A COFFIN, see. Well, aftah yo' cut it lak a coffin, yo' take her hair an' yo' put it in dere. Yo' take yo' some dirt, some yallah dirt, some clay, an' yo' pack it in dat dirt. Well yo' go back right up tuh 'er house straight tuh 'er kitchen an' take dis coffin, an' yo' dig a hole lak yo' would [for] a coffin. Yo' bury dis coffin down in dere. Well, yo' shove de dirt up ovah it an' yo' put chew a peg at dis end an' a peg at dat end [for headboard and footboard].

Den yo' go ovah tuh dis wumman's house an' gits a piece of 'er stockin' - anythin', bein' it's hers. Den yo' go back dere an' yo' bury dat at de haid of dis li'le coffin dat yo' got buried down dere. Dis wumman, well she laks [likes] yo' den. She do anythin' fo' yo'.

Ah've seen dat did.

(You bury this hair in the coffin, then you bury the sock at the head of the grave?)

Yes sir.

Well, if yo' gon'a b'lieve in dis conjure, dey go tuh a graveyard. Firs' dey go tuh dis magieman [first appearance of this word up to this point].

Dis magieman will tell 'em tuh go tuh a graveyard. Yo' go tuh a graveyard an' yo' git some of dis heah graveyard dirt, yallah dirt. Yo' bring it back tuh 'im an' he'll take a cat - he kill dis black cat. An' he boil dis black cat, boil dis cat till all de meat come off de bones. Den he take dis black cat's left-hind-laig bone an' put it in dis graveyard dirt. An' den he'll put it away in

some salt den fo' while, till a day or two. He'll tell yo' come back. Well, dey come back. Well, dey give me dis heah, dis dirt an' dis bone in dat. Dey tells me tuh go bury dat on de lef'-han' side of de cornah of yore house. Dey go bury it dere. Well, in a few days latah dey come back an' dey tell 'em who did it.

(You mean some man will have to tell them that?)

Yes.

(WHAT KIND OF A MAN DO YOU CALL THAT?)

A "MAGICMAN" OR A "ROOTMAN."

(Probably who had heard of this man?)

Yes sir.

Whut dey do wit perfume, ah heard dis. Whut dey do wit perfume, if yo' wanta gain influence wit a fren', wumman or eithah a man. If yo' wan' luck an' dey got plenty money; if yo' wan' dis money an' yo' wan' 'im tuh be, jis' not tuh have any money at all.

Git chew some Hearts Cologne an' put some dis Hearts Cologne in whiskey if he's a whiskey drinkah. If he not a whiskey drinkah, well in anythin' lak yo' eat - lak he have dinnah. Take some of dat Hearts Cologne an' yo' po' in some food whut's cookin' an' let it be cookin' on.

Well, while settin' dere, be talkin', well, ah come dere an' be up close by 'im an' git some of 'is hair or maybe his han'ke'chuf or somepin. An' tell 'im excuse yuh an' yo' go out - go 'way out. Git tuh a tree. Well, yo' dig it nine diff'ren' ways - dig dat tree nine diff'ren' ways. Well, den yo' bury dis.

(What about this tree nine different ways?)

Go tuh a tree an' yo' dig nine diff'ren' ways off from dis tree, yes nine diff'ren' ways off from dis tree. Well, den yo' take an' yo' bury dis heah har'ke'chuf of de hair, whichevah yo' git, right close by de root of dis tree. An' yo' take yore time an' yo' covah dis back up. An' aftah yo' got dis covahed, yo' go back an' yo' talk. A day or two an' yo' go back an' covah de rest of dese hole back up.

Well, a day or two yo' go tuh 'im an' yo' wanta borrah maybe three hunderd dollahs from 'im. He tell yo' all he kin let chew have is a hunderd. Yo' go tuh 'im an' yo' pay 'im back. Well, he gon'a forgit about dat, cuz 'is mind is git-tin' bad.

Well, yo' go back tuh 'im an' yo' wanta borrah some mo' money. Aftah while yo' has 'im broke an' yo' have all 'is money, an' all 'is fren's.

(What do you mean by those other holes? When do you cover them up?)

Yo' covah one of 'em up de time yo' bury de hair or de han'ke'chuf - depend on whut chew git. Yo' covah one of dem up den. A day or two latah yo' go back dere an' covah de rest of 'em back up dere.

(Don't you put anything in them?)

Don't put anythin' in dem. Jis' covah up dose nine holes.

(What do you do to influence the boss?)

Well, when yo' go tuh dis man - firs' befo' yo' go tuh any man - er [or] anythin' - yo' go tuh 'im an' yo' ast 'im about a job. Prob'ly he might say he ain't got no openin'. Maybe he tell yo' tuh come back latah. Well, when he tell yo' tuh come back latah, dere's not no openin'. Tell yo' come back latah an' he talk tuh yo' den. Well, he tell yo' come back latah. Well, yo' go den an' go tuh some ole lady an' git some of 'er hair. Yo' put it in yore pocket han'ke'chuf, dat hair. Wrap it up an' bring it tuhwards yo', an' yo' carry it from yo' dataway [demonstrates].

(Then you fold one side of it and then the other side of it.)

Yes. Den yo' go back dere, day or two, an' ast dis man fo' a job. See, yo' drop dis heah han'ke'chuf down right dere by de do' somewhere. Den yo' go on

back den, an' durin' de night yo' come back 'bout two a'clock an' yo' dig yo' a hole dis way an' a hole disaway - about three hole. Dig one off right, one lef' an' one in de middle. Jis' don' let nobody know dat somebody dig it dere yo' know. Yo' take yo' three matches, let de haid of 'em be off. All right, yo' put one in de middle of dis heah hole heah, one in de middle of dis heah, an' one up in de centah one.

Well, when yo' do dat, yo' take dem matches - yo' take one dem matches an' yo' strike it up [upwards] an' yo' set it afiah. Let it burn down clean tuh groun'. If it go out, let it burn ag'in. Den yo' covah dat trench up.

Well, yo' go on den. Go tuh somewhere dat cow manure at an' git some of dis manure. When yo' git it yo' come back an' yo' put it in dese li'le holes aftah dem matches, see. Den yo' covah dem holes up tuh de middle an' let dem matches stay dere.

Den yo' go on an' yo' git chew some of dis heah perfume, *Hearts Cologne* perfume.

(How many of those matches do you burn up?)

Jis' one of dem.

Git some dis perfume an' yo' put it all ovah yo'. Put all on yo' vest up heah an' rub some of it in yore han's. An' yo' take some in yore han's an' yo' take one stran' out at de mole of yore haid. Got a ring an' yo' put dat ring on yore fingah. Go tuh dis man an' ast 'im fo' a job. Yo'll open yore han'. Well, dis man kin not turn yo' down.

(Now when you drop that handkerchief down there the first time what do you do? Leave it there?)

Jis' leave it right dere until dey move it aside.

All right, if yo' in business an' yo' ain't got no mo' customahs, anythin' yo' take - go an' git chew a ole coat, no mattah whut kinda coat it is. Git dat pocket outa dere, pocket out dat ole coat. Yo' go back tuh dis graveyard an' git tuh de lef' foot, lef' side of 'em. Yo' dig way down dere tuh dat coffin an' git chew some dat dirt out of dere. Yo' put it in dat ole coat pocket, see. All right, yo' go out dere an' git chew some ole mule manure, sompin lak dat, an' yo' burn it. Git chew some sulphuh an' yo' burn dat good. Git chew a penny, not silvah, wit dat sulphuh an' burn dat penny. Yo' put it in dere. All right. Yo' fol' dat an' sew it up. Yo' carry it den or have yo' a drawah somewhere an' put dat. Don' let nuthin else be in dere but dat pocket an' dat.

Git chew a penny den an' yo' drive it down in yo' do'. Git chew a horseshoe at twelve a'clock an' yo' carry it tuh yore place. Yo' wanta git some slick shot at it ag'in. Yo' go back an' nail it up ovah yore do'. Yo'll git all de trade yo' wanta. When dey come in dere one time dey jis' keep comin'.

(If I am bootlegging, [how] to keep the law away?)

If de law evah ketch chew - well, if de law evah come roun' dere one time. Well when he leave, well yo' git de foot of 'is track. Git chew some dirt out of 'is right-han' shoe shoe track. Firs', put it in a bottle. Go tuh de othah, de lef'-han' shoe [track] an' git some outa dat, an' yo' put it in a bottle. Git dat dirt an' yo' stop it up good an' tight. Dat's fo' de law.

Go tuh dat stream dat's runnin' far beyond. Take de bottle by de neck an' jis' toss it ovah in dat stream, dat's runnin', comin' swift. Dat law nevah will come. Come evahwhere, but it nevah will come roun' yore place. He might come in dere, wanta know - want chew tuh he'p 'im ketch someone, but he nevah will come in dere an' trouble yo' 'bout anythin'.

Well, when a woman ministrate, well she cook dat in some tomato soup or sompin lak dat. Dere two or three thin' whut she take dat an' give tuh 'im wit - some tomato soup or anythin'. Well, she ministratin' an' while she cookin' she'll

take some watah, an' she'll rinch [rinse] dis heah rag, she weah, out in some watah. An' she'll put about nine drops of it in de pot dat she's cookin' in. Well, she won't eat none of it, see, right den. She'll call yo' [a man] in an' let chew eat. See?

Well, dat stuff puts dat whiskey drinkah - quits it altuhgethah. He won't drink no mo' at all.

If someone steal anythin' from 'em an' if yo' kin git dere track. If yo' can't git dere track, if yo' wanta bring 'em back - wan' 'em to bring dat stuff back. Jis' lak dey got it ovah dere, see. Well, yo' take yo' a stick, a green peg dis time - a green one. Git chew a red piece of cloth. Git a stick about dat long [demonstrates]. Git chew a red piece of cloth an' yo' sew it roun' dat stick.

(About a foot long.)

Yes sir. Firs', yo' cut chew about three notches on dat peg. Go tuh a post - daid post, either a daid tree or anythin', jis' so it's daid. Yo' bo' a hole in dat tree. Well, yo' throw it up at de cornah of dat tree an' yo' ketch dat. Yo' ketch it in anythin', jis' so yo' ketch dat aftah yo' throw it up. [THROWING A STICK UP INTO THE AIR AND CATCHING IT, this is the first time in HOODOO.] Yo' take dat an' yo' drive dat peg in dere ag'in. Yo' take a straight pin if yo' kin, cuz dat [is] green wood an' it soft. Yo' take dat straight pin an' yo' stick it in dere. Yo' take some of dat sawdust [from the bored hole] den an' git chew some sulphuh an' a penny. An' dig a hole by dat dead tree down dere - dat daid post whut chew put it in. Dig a hole down dere an' put dat down dere an' yo' burn it. Den while it's burnin', yo' take it an' yo' covah it up. Jis' covah it up an' let it smoldah right on.

Well, dey goin' bring it back an' dey goin' bring mo' den dey brought. An' dey goin' tell yo' dey de one dat got it. Yo' gain anythin' dat chew want dat-away.

De willah tree de only thin' ah heerd. Dey git de [top] bud of de tree. Dey go out tuh de tree 'bout six a'clock in de mawnin' an' yo' put de bud out dis tree in de spring - de bud out dere. Yo' cut de bud out de tree. Well, [while] yo' comin' down yo' git chew 'bout nine leaves of dis willah tree, too - li'le sharp green leaves, while yo' comin' down. Well, yo' come on down. When yo' git down, yo' cut chew a peg - three pegs sharp. Cut it up tuhward de tree where yo' come out. An' yo' take yore peg [pegs] an' yo' drive 'em down by dat willah tree out dere. Den yo' git chew sompin an' yo' cut chew a li'le hole off from de tree de way yo' go. Jis' walk dere an' dig a li'le hole out from dere. Well yo' go an' git chew some sulphuh an' some sodee an' jis' throw it on dis hole dere. See? Den yo' come back off on de side of it an' yo' covah dis hole up. Covah dat hole up good. Well, aftah yo' covah dat hole up, yo' go on den wit de [top] bud of dat tree. Yo' go on an' set on yo' do'steps. Well, it be 'bout seven a'clock den. Yo' go an' set on yo' do'step. Well, dat wumman come back tuh yuh den, if yo' wan' dis wumman, think 'bout 'er. Well, den yo' take an' yo' write her name on a piece of papah. Yo' put down all dem leaves. Well, yo' cross 'em up. Yo' put 'em in a piece of papah an' - well, dat piece of papah dat's got 'er name on dat. Yo' fold dat piece of papah up. Den yo' take yo' a piece of leathah an' yo' wrap it up good, an' yo' dig down jis' as fur as yo' arm kin reach down, an' yo' put it down in dere. Well, now yo' take dat bud of dat tree an' yo' cut it up good an' fine. Yo' pack it down in dere, too. Yo' got 'er name down on a piece of papah good, an' yo' wrap it up by itself an' put it down dere too, an' take an' covah it up. Put nine shoeprints on it, jis' pack it down dere nine times.

Well, dis wumman, if she gone, she'll come back tuh yo'. Well, if she ain't, evahthin' she do she'll do it fo' yo'. If a wumman got any money, she give yo'

all de money she got.

(What do you take from that willow tree? That bud, you say?)

Go out tuh de tree an' yo' take de bud.

(What do you do with that?)

De top, dat tiptop bud yo' see.

(The tiptop of the tree, the bud right in the center of the tree, cut off the bud.)

Yes sir.

About usin' needles - lak yo' wanted tuh hurt a enemy an' yo' laked dat enemy an' yo' wanted tuh bring 'im back, ah heerd dis. Yo' take yo' a red piece of cloth - git de three red pieces. Firs' yo' take one needle an' stick it - jis' pin 'em tuhgethah, right in de middle of 'em. Take two needles an' put on each side of 'em.

All right. Yo' take dis den an' yo' dig a li'lle trench an' yo' bury dese [3] needles in fron' of 'is do' - well, jis' so it's in fron' of 'is do'. Take dose othah needles, say about nine needles - take dose othah needles, yo' stick 'em down where nobody can't even see dose needles. Yo' put 'em all tuhgethah. Yo' git chew some salt an' some sodee, an' yo' burn dis sodee till it git plumb brown. Yo' put it in a black piece of cloth an' yo' wrop dat up. Yo' bring it tuhwards yo' [while wrapping]. Yo' carry it from yo' an' yo' wrop both sides tuhgethah. Yo' come out dere an' yo' bury it right undah yore do'steps.

Well, he'll come back tuh yo' an' he'll fall on 'is knees an' beg yo' kindly pahdon [pardon]. He come back an' yo' pahdon 'im. Anythin' he got yo' kin git.

Take a gunshell [train whistles] an' take all de li'lle balls [shot] out of it. Take dis cap an' blast it some way or 'nothah. Den yo' go tuh 'im an' yo' git 'is fingah nail an' yo' put it in dat li'lle cap. Yo' git some of 'is hair an' yo' put dat cap tuh it. Den yo' take it an' git chew some powdah somewhere. Yo' put dat in dat cap good. All right. When yo' put dat in dat cap, yo' wrap it up an' go tuh where dere's a stream of watah dat's runnin' swift. Take dat an' have a li'lle string on dat, an' yo' take it an' jis' SWING IT OVAH THREE TIME, OVAH YO' HAID THREE TIME, AN' DEN THROW IT OVAH IN DE WATAH an' let it go. [This is a new overhead rite.] Dat brings yo' luck. Dat carry 'way yore frien's - any way yo' wan' it [to] work. Carry it ovah [your head] three time. Dat supposed tuh be yore luck.

See, yo' throw it ovah in dat watah dere. Dat brings yo' luck in anythin'.

(Whose fingernails do you put in there?)

De one dat chew want good luck or wanta gain influence wit, or anythin', git 'is fingah nail.

Yo' take chicken feathahs - git chew nine black hen chicken feathahs. Yo' pull 'em outa dere tail whilst she's alive. Yo' pull 'em outa de tail. Yo' wrop 'em up good. While wroppin' 'em yo' drop a penny down in dese feathahs. Wrop 'em up good an' tight. All right. Yo' wrop 'em up good an' tight wit dat penny down in 'em.

Well, go tuh - by yo'self - yo' go tuh de fo'ks of de road in de night an' set down, an' yo' build a li'lle fiah. Yo' throw dese feathahs in dis fiah. Not a big one. Yo' jis' throw dese feathahs in dis fiah. When dat fiah burn down, dat penny an' dat feathahs git chew de ashes up an' git chew a pocket out of a coat, anythin' [a pocket out of anything], an' yo' put dese ashes in it, penny an' all, an' sew dat pocket up good.

[Here and elsewhere informant gives first example of an old pocket being used for a small sack to hold a *hand*.]

Den yo' go on den tuh a graveyard right to a grave an' yo' bury dis. Den yo' take yo' two pegs. An' yo' put one heah 'bout right at de gate an' den yo' go



on alone an' yo' put one down tuh a - anywheres say, yo' put one down about a hunderd yard on from dere [from the gate]. Yo' leave dat. Den yo' count up tuh three. Den yo' back it up till it come up tuh 'bout nine steps, den yo' turn roun' an' go home.

Well, dat keep yo' from gittin' caught if yo' doin' anythin' bad an' wanta git away. Dat keeps yuh from gittin' caught.

Go out tuh de roots of a tree. Well, yo' git dere.

[Here I stopped recording until informant mentioned what *the woodpecker pecks*. Immediately I restarted machine with the following explanation:]

(THIS STUFF THAT THE WOODPECKER PECKS OUT OF THE HOLE.)

[The reader will remember that what *the woodpecker pecks* was mentioned back in the preceding interview hundreds of miles away in New Orleans, see p.2299, line 37f. However, the two stories are entirely different.]

Well, yo' keep dis. Rake it up even if a li'lle dirt go 'long. Rake it up. An' git chew a li'lle ole peg - make any kinda peg, so long as it a peg. Yo' dig down tuh de clay down dere wit dat peg. Yo' take some of dat an' yo' put it in a red piece of cloth. Wrop it up an' covah it back up. Yo' git chew three straight pin. Put one no'th, one east, an' one in de middle of it. Well, yo' back off from dere about nine steps an' yo' turn an' yo' walk on. Well, yo' got dis in yore han' right on. Yo' go on den an' yo' git chew some sulphuh, git chew some sodee, an' git chew some salt. Well, yo' take dat in a rag an' yo' fold it up good. Git chew a iron - go git chew a real hot iron an' a li'lle ironin' bo'd. An' yo' press dat good an' tight, good an' tight until it scorchin'. Den yo' take it an' yo' go tuh yore mattress where yo' sleep at, an' put it up undah yore haid, right in yore mattress. Den yo' sew yore mattress back up an' put chure pillah back ovah it.

Well, now dat, if yo' be in business, dat makes yuh. Customah comes *from all anywhere*. Dat brings joo trade an' evahthin'.

Ah heah of 'em ketchin' a mockin'bird while he set. An' anyway, when yo' ketch a mockin'bird - while he settin' on dem aigs, while he got aigs, yo' ketch dis mockin'bird. Well, yo' don' kill dis mockin'bird. Put on yo' a hot pot of watah, let it be boillin'. Take dis mockin'bird an' put 'im in it, an' yo' put a lid on it quick. Take dis mockin'bird an' yo' put 'im in it alive. An' yo' put a lid on it right quick an' hold de lid on it. Well, den yo' let de lid stay on it fo' a while. Den yo' take dis mockin'bird out an' yo' take an' yo' take an' rub 'is feathahs. Yo' rub 'is feathahs like dat until dey git plumb clean den [from the flesh]. See? Yo' take his feathahs an' git chew a red piece of cloth about de size of yore han'. Yo' put de feathahs in it an' yo' sew dis feathahs up good. Well, yo' put dat in yore lef'-hin' pocket.

[Up to here this is my only example of killing a mockingbird, a bird usually exempted from human annoyance. For a rare estimation of this bird, see p.1601, last title quotation, one repeated on unnumbered p.1852.]

Yo' take dis mockin'bird an' yo' cut 'im an' yo' git 'is heart. Yo' put 'is heart in some vinegah an' some sulphuh an' some salt an' yo' put dat up tight, see. Go tuh de cornah of yore porch, airy [any] cornah, de no'th cornah, east cornah, any side. An' yo' put dat in a jah an' yo' bury undah dat jah - dis heart.

All right. Take his laig bone den, an' cut it off. Yo' wrop it up. Yo' put it in some vinegah an' some salt an' put dat in a jah. An' yo' put it down by yore do'step, 'bout de lef'-han' side of yore do'step. Yo' bury it tight. Put chure - stomp on it one time. An' den go from here.

Well, dat gain influence fo' us. Dat's gainin' luck. Dat's gainin' fo' yo' money. Dat's when yo' livin' ag'inst de law. When yo' livin' in de spirits of

dis world, fo' money, fo' women - well, jis' anythin' mos'ly.

(For prosperity - something of that sort.)

[ANOTHER ENTIRELY NEW BLACK-CAT-LUCK-BONE RITE FOLLOWS:]

De *black cat lucky bone*. Well, yo' ketch a black cat dat haven't got a white spot on 'im. Yo' ketch 'im - well, git chew a pot of watah, git it tuh ballin' [boiling]. Yo' take dis cat an' git chew a fo'k'd stick, an' yo' put dis cat in de pot of watah. Let it be ballin'.

(WHAT DO YOU DO WITH THAT FORKED STICK?)

YO' TAKE 'IM AN' HOLD 'IM BY HIS NECK WIT DE STICK TILL HE DIE. Den yo' take an' yo' back off from dis pot. Yo' walk off an' yo' set down. Yo' take an' jis' think of somebody's name, anybody's name, an' write dere name an' put it in yore shoe. Well, yo' go right up tuh dis pot while dis cat is ballin'. When dis cat come up tuh de top, yo' shet yore eyes an' back off. Yo' goes an' git somebody else's name. Write dat name an' put it in yore othah shoe.

All right, when dis cat ball [boil] an' all de meat come off 'is bone, yo' take dis cat an' yo' git 'is lef'-hin' laig bone. Yo' take it an' yo' go an' put it in salt fo' nine days. Dis cat bone, put dat in a sack - all de bone, meat an' stuff in a sack, an' tie it up good. Go tuh a stream of watah, runnin' swift, an' throw it in dat stream of watah an' let it go.

Well, now, when dat sack float on down, yo' got any enemies, dey goin' too. If yo' got de law aroun' yore house anywhere, well dey goin' too - dey ain't comin' back. If dat sack come back, de law comin'; but chew know dat sack is not comin' back.

[A SECOND WAY TO USE THE SAME BONE FOLLOWS:]

All right, take dat cat bone den an' put it in a red piece of flannen cloth, flannen cloth. All right, an' yo' sew hit up good. Yo' put it in dat hind pock-et. Well, if yo' wanta go anywhere an' don' wan' de law search yo' or anythin', wanta go tuh anythin' wit'out nobody ketchin' yuh, wanta rob a bank or somepin lak dat, yo' go intuh it an' nobody evah know it.

[HERE FOLLOWS AN ENTIRELY NEW AND RARE RITE, ONE ABOUT A PIG AND THE SHAPE OF A HAND THAT BECOMES A HAND. Once before informant gave us a hand-shaped *hand* - see p.2308, line 3f.]

A person take de BLOOD FROM A LI'LE PIG - from a li'le young pig. Well, yo' take dis pig an' yo' stob dis pig an' ketch 'is blood - kill it wit a knife. Yo' take dis pig den an' yo' wrop 'im up in a piece of red cloth. Go tuh de fo'ks of de road an' yo' go tuh dis one dat lead tuh de lef'. Yo' bury dat in de fo'ks of dat road, way down where nobody can't dig it up or anythin'. Bury it 'way down in de night. Yo' bury it down dere, dat pig.

But chew let 'is blood set up dere [aboveground] where anybody can't bothah it, chew see - mos' any place where anybody can't bothah it chew see. An' yo' don' bothah it eithah fo' 'bout nine days. Dis blood git jis' plumb thick an' jis' stale as anythin'. Yo' take den an' yo' MAKE YO' A [SHAPE OF A] HAND OUT OF A PIECE OF CLOTH. Make sompin othah lak a li'le hand. Yo' take dat piece of cloth an' dat blood an' put some watah in it an' some sulphuh. Yo' shake it up. Well yo' full all dose fingahs up wit dat - all dat blood, see. Go tuh de grave-yard an' git chew some dirt - anywhere from de graveyard. An' yo' pack it indere wit dat watah an' stuff. Den yo' take an' yo' sew it up. Yo' go tuh yore fiah-place den, in front of yore fiahplace, tuh de back yore fiahplace an' yo' DIG YO' A HOLE JIS' LAK A HAND. [THIS IS THE ONLY HAND-SHAPED HOLE IN "HOODOO."] Make it [hole] kinda lak a hand, an' yo' hang it [the hand shape] in dere. [*Hang it* because the hole is on the back wall of fireplace.] An' yo' plug it up. Don' dig dat deep, jis' kinda covah it up where dere won' be no raise when yo' covah dat.

Den yo' take three nails. Yo' [put] one on dis side of it [the hand shape]

an' one behind dat hand [shape].

[THE HAND SHAPE OF COURSE IS NOW ALSO A MAGIC *HAND* OR *MOJO* OR *TOBY* OR LUCK PIECE.]

Well, now dat's [The hand-shaped *hand* is] fo' yo' luck fo' anythin'. Lak yo' wanta game, or place [job] wit somebody, or wanta win money - dat's fo' dat.

(How do you put those nails into the hand [or *hand*]? Not - here's the hand [or *hand*] here?)

Put a nail right dere [demonstrates] about middleways of de hand.

(The nails are on each side of the hand.)

About middleways of the hand an' one right back up dere.

(This is where the wrist would be.)

Right up behind de wrist.

[THE HAND SHAPE (ALSO A *HAND*) IS NAILED AT BOTH ENDS AND IN THE MIDDLE.]

Yo' KETCH A HAWK an' yo' take his eyes out. DON' KILL 'IM, TAKE HIS EYES OUT. Yo' take his eyes out an' yo' take a piece of cloth, a white cloth an' yo' sew it up. Yo' take his eyes den an' yo' weah 'em in yore pocket fo' a long time. Yo' take it out chure pocket den an' yo' sew it nex' tuh yo' an'....Well, yo' take it out den an' yo' carry it tuh de graveyard gate, an' yo' bury it on de lef'-han' side of dis graveyard gate. Yo' bury dis hawk [the eyes only - see later].

Yo' take dis hawk befo' den, aftah yo' put 'is eyes out, yo' take 'im an' yo' cut 'is haid, jis' cut 'im so he kin bleed some, an' ketch some of 'is blood an' carry it tuh de fo'ks of a road. If yo' kin jis' kinda be in de fo'ks of de road dere an' kinda po' it down tuhwards yo'. Well, den yo' take it an' yo' throw it off from yo'. Take dis hawk den an' yo' carry 'em tuh a - go tuh some stream where de watah is runnin' swift, de watah is runnin'. Well, yo' take den an' yo' bury dis hawk down dere, an' den yo' walk off backwards from dis hawk den.

WELL, AFTAH YO' WALK OFF FROM DIS HAWK DEN, YO' GO ON BACK DERE DEN AN' DEN YO' BURY DE EYES, INSIDE DIS GATE CHERE. YO' MAKE NINE STEP-PRINTS ON 'IS EYES, NINE TRACKS ON 'IS EYES, DERE.

Well, den, anythin' yo' want - lak yo' want love, or in gamblin', wanta win de love of a woman - anythin' lak dat. Well, dat's fo' dat.

Take a honeybee - yo' ketch 'im. Well, yo' want 'is stingah. Well, yo' take de honeybee an' yo' take his stingah - pull out 'is stingah. It's de smallest thing. Yo' can't hardly kill it wit dat. Yo' take hit an' yo' put it in a match-box wit three matches in it. Yo' take some sulphuh an' yo' put it in dis wit dis li'le stingah. All right, yo' go tuh somebody's do', somebody dat chew don' even know nuthin about, an' yo' bury dis thing undah dere. Yo' take dat honeybee - well, yo' see it won' kill 'im tuh pull 'is stingah out. Yo' put 'im in a match-box too. Yo' go - yo' throw it in a stream of watah. Dat matchbox float down dere, jis' go on.

Well, now, as dat honeybee go away, if anybody dat chew wanta go away, anythin' - well, he's gone. Dat stingah, where dat - when dey go, dey comes in.

De red ants bed. Well, if yo' wan's tuh cuz confusion in de house. Well, yo' go tuh dis person's house - yo' go dere an' yo' git de bow out of 'is hat. Well, while yo' dere, yo' git de tongue out of 'is shoe, or a shoestring, or a piece of 'is clothes, or sock or anythin' while yo' dere. Yo' git a stran' of 'is hair. Yo' wrap it up all tuhgethah.

Go tuh a red ants bed an' yo' bury it down in dis red ants bed. Yo' bury it down in dis red ants bed firs' when yo' go out an' den yo' covah it back up. Den yo' go an' git chew some kinda common li'le insect, anythin' dat 'live. Let be 'live an' yo' turn it loose ovah dat ants bed. Dat cuz confusion in yo' home. Dat cuz anythin'. Dat cuz 'em tuh be upset an' make 'em leave. Jis' part 'em.

Yo' take a blacksnake an' yo' kill 'im. Well, he ain't got no teeth in 'is

haid. Well, yo' take a blacksnake an' yo' kill 'im. Well, yo' git somepin an' yo' cut dis snake's haid off. Yo' take it an' yo' jis' put it in - an' jis' put it in a bottle wit some alcohol in dis bottle. Den yo' take some sulphuh an' yo' put it in dere wit dis alcohol. Take some sodee an' put it in dere too. Yo' go tuh a graveyard an' git some of dis dirt, dat yellah dirt, an' yo' put it in dat bottle. Yo' put dat stoppah on dere good an' tight.

All right, yo' go an' yo' bury it undah yore do'step - bury it yoreself.

Den yo' got de rest of dis snake right on - yo' let 'em git rotten. Well, yo' come down dere den in about nine days an' yo' take de othah part of de snake [dog barking from here on for some time]. An' yo' go an' yo' bury it tuh de foot of dis grave, de same place where yo' got dis dirt.

Well, in about three mo' days, yo' take dis bottle an' yo' carry it back dere an' yo' bury it tuh de haid of dis grave.

Well, now dat's fo' luck - dat's fo' games, customahs, kin gain anythin' yo' want. If yo' git anythin' an' don' wanta pay fo' it, dat's de way yo' do an' yo' won' pay fo' dat.

Take a snail. Well, yo' take de snail out of 'is hull, pull 'im out of 'is hull. Put dis snail in some alkihol [alcohol] too. Yo' take his hull an' yo' beat it up good an' fine, jis' as fine as yo' kin beat it. An' den git chew a aigshell an' yo' beat it up good an' fine too. Git chew some sulphuh an' git chew some black peppah [automobile horn] an' jis' put it in dere good wit some salt. Well, yo' put it in a pan, a tinpan. Be sure tuh let it be a tinpan. All right, yo' take dat an' yo' put it in some watah. Well, git chew a li'le pool, a li'le whirl till a li'le circle an' whirl roun' an' roun' in dat watah. Yo' take yo' a match den right ovah dat an' stick it right in dat li'le hole. See? Den yo' po' dat watah out. Git chew a rag an' po' dat watah. Yo' ketch dat sulphuh an' stuff in dere, see. Take it den an' put it in a cloth an' tie it up good an' tight. An' yo' bury dat cloth down tuh de lef'-han' cornah of yore house.

Take de snail den. Yo' take 'im an' yo' put 'im in a matchbox. Take a piece of cloth, a big piece so yo' can't tell dere any cloth in dere hardly, an' yo' sew dat cloth up good. Take dat cloth den an' yo' sew it up good. Take it an' bury it undah de back do'step. An' at de back of de step, yo' take an' yo' WALK BACKWARDS OFF FROM HERE. Yo' take a strand of yore hair dere. Yo' carry it an' yo' take it an' yo' put it in a li'le matchbox, an' put chew a li'le needle in dere wit dat. An' yo' put it up undah yore mattress dere.

Well, dat keep - lak yo' don' do no [some money is taken] somepin. Dat keep de detectives, de law, anybody askin' any questions, anythin', dat's fo' any persons or anythin'. Well, de numbah de money's on dere. If yo' spent it, an' if somebody else git - long as yo' got de money yo'self an' spent it, dey nevah know whosomevah got dat money.

Well, dey take a cloth when dey do anythin' lak dat - a cloth an' dey wipe wit it, dey dry off. Dis woman take dis cloth an' she'll fold dis cloth. She git a big cloth becuz she want it good enough. She take dat cloth an' [demonstrates] she bring it tuh 'er an' she carry it away from 'er, an' she bring de side up an' she take a hot iron an' she press dat thing good.

(She brings it to her and then away from her and then she folds up the sides of it.)

Den she puts it in a band 'roun' 'er waist, cloth, an' she weahs dat in front of 'er womb. Well, yo' kin go wit any wumman yo' want. Yo' kin have de inclination tuh do it, but de time yo' git ready tuh do it, it fall, an' yo' can't have nuthin atall.

Well, yo' git chew a frog or sompin lak dat den an' yo' put it in yore pocket. Well, den yo' kin go tuh any which one of dem. Git chew a frog an' put it in yore

pocket, den, an' yo' kin go wit airy wumman dat chew wanta go wit den. An' weah dat frog long as she weah dat rag. Well, yore *nature* is goin' right on.

(Who wears the frog, the man?)

Yo' keep de frog. Dat's jis' fo' de man.

(That's to keep that other - what she is wearing, to kill that out.)

Yes sir.

(So he can get his *nature* back again by wearing the frog.)

Yes sir.

Well, if yo' wan'a git anothah out de way, if ah wuz a man, yo' take **dis wumman** - why yo' an' dis wumman be tuhgethah. Wait till she dry off dere. Yo' carry it tuh yore house. Or eithah git chew a dishrag. Yo' give it tuh 'er an' tell 'er dry off. Give it tuh 'er tuh dry off, an' den tell 'er tuh give it back tuh yo'. Yo' git de dishrag den. Put it in yore pocket or some place tuh keep it.

Well, aftah she go on or yo' go on den, an' carry it tuh yore house den. Yo' take dat dishrag an' yo' carry it tuh a iron, tuh a hot iron, an' put it undah dat hot iron good - good an' tight. Yo' take dat dishrag an' yo' weah it de same as she do. Well, dat kill 'er *nature* fo' any man. She won't do it. She jis' won' have no *nature* fo' dis man.

### "RICH MAN, POOR MAN"

AH'VE HEARD DAT MATCHES WUZ VERY LUCKY...  
IF AH WUZ TRYIN' TUH TAKE ADVANTAGE OF YO'  
AH'D TAKE A MATCH AN' AH'D GO TUH A DUSTY ROAD  
WHERE YO' BEEN WALKIN' AN' AH'D TAKE UP  
SEVEN OF YORE TRACKS...PUT IT IN A...WOODEN BOX...  
TAKE A PIECE OF PAPAHA...PINCH OF LIME...  
PUT IT IN DE BOX WIT DE PAPAHA ON TOP OF YORE TRACKS...  
DAMPEN IT GOOD WIT SOME "GASOLINE OIL"...  
AH'D TAKE MAH MATCH AN'..."LUCKY GLASKET POWDAH"...  
WHEN AH'M RUBBIN' DAT MATCH IN DAT POWDAH  
AH'M TALKIN' TUH IT  
"LUCK AH SUCCEED [SUCCESS] TUH HAVE  
LUCK AH LONG TUH HAVE  
LUCK IS WHUT AH DESIRE TUH HAVE"  
AN' AH STRIKE DAT MATCH AN' AH THROW IT  
ON DAT PIECE OF PAPAHA AN' ON DAT GAS  
WHERE AH GOT DE DIRT YO' WALKED FROM  
OR [THE DIRT FROM] YORE SEVEN TRACKS  
AN' LET IT BURN  
AN' OF CO'SE AH COME TUH BE VERY FORTUNATE WIT CHEW  
YO' LAK'D [LIKED] ME WELL AN' OF CO'SE  
YO'D BE WEALTHY AN' AH'D BE PO' [POOR]  
AN' YO' WOULD TRY IN EVAH WAY  
TRY TUH HE'P [HELP] ME OUT IN ALL THINGS  
  
SET FO' [FOUR] CANDLES ON A TABLE AN'  
YO' GO AN' GIT TUH DE WEST SIDE OF A  
SYCAMO' TREE AN' YO' DIG UP A ROOT  
DE TREE DAT JOSHUA [PRONOUNCE JOSH-YOU-WAY]  
TRIED TUH CLIMB TUH SEE GOD [LUKE 19:4]

HIS MIND WILL JIS' GIT SO DISSATISFIED AN' SO DISCOURAGED  
 UNTIL HE CAN'T STAY NOWHERE  
 AN' HE WOULD MO' DAN DRUTHER BE WHERE SHE'S AT  
 DAN BE WHERE ANYBODY IS  
 CUZ SHE DONE GOT DE 'VANTAGE OF 'IM  
 WHEN SHE WENT TUH DAT POPLAH TREE  
 AN' GOT DAT ROOT FROM UNDAH DAT [WEST] SIDE OF DAT TREE

VICKSBURG, MISSISSIPPI

[At the beginning of this last interview for volume 3, I placed a remarkable title-page quotation. It is pointedly personal and timely, also delightful despite the poignant wealth-poverty theme. Rich by comparison with him, yes; but richer perhaps only within. At least inward riches told me that he, as well as similar men and women, would one day make HOODOO possible. What can I say about *Glasket Powder* put in the wooden box, a coffin symbol? Was the sick mind inventing the name afraid to call it *Casket Powder*? Or do the two letters *Gl* (meaning *good luck*) before the *asket* change a deadly powder into a lucky one? Even the *asket* means *ask it*. *Glasket* is the cryptogram *ask for good luck*! Even so, we must not forget that our quotation *tricks* both whites and blacks, and that whites are also believers - see INTRO. to v.1, pp.II-III and elsewhere. Among informant's other interesting rites we have the always welcome *doll baby*. He ends with two live-things-in-you cases, both good examples of *trickery*. Material of informant 766 was recorded on cylinders A226-A236 = 1042-1052.]

Dey tell me tuh git a ball of lime.

(Ball of lime?)

A li'le small ball of lime an' some red flannel an' a piece of lodestone, an' bury it at de back steps. An' den take some chamber lye an' mix it wit sugah an' salt, an' sprinkle yore back step an' yo' couldn't stay dere.

(I see. That will drive me out of this house?)

Dat'll drive yo' outa dis house, an' yo'll come on [become] dissatisfied heah an' yo' couldn't be at ease. Yo'd have tuh leave heah.

(I see.)

Well, take yore foot track an' prob'ly git holt of one of yore [under] pieces. An' take de dust dat dey git up from yore foot piece [track].

(How many of the tracks do they take up?)

Only two, two tracks.

(The right and the left?)

Right an' left. An' take it an' put it in one of yore undahpieces. An' wrap it up an' git some Hearts Cologne an' put intuh it. An' den bury it beside de house purtty close tuh where yore bed is settin'. An' den yo' would begin tuh upset an' yo' couldn't be at ease, an' yo'd have tuh leave dere.

(I see.)

(What do they do out there?)

Well, take a black cat bone an' take a knife an' a fo'k, an' lay it in de fo'k of de road an' take a...

(Now wait a minute! You've got to have a black cat bone to begin with, and a knife and a fork?)

A knife an' a fo'k.

(Now, how would you lay those out there, then? At the fork of the road, how

would you lay those down?)

Jis' go tuh de fo'k of de road an' cross de knife an' fo'k in dis fo'k of de road. An' lay de black cat bone at de end of de knife an' fo'k [demonstrates].

(I see, right in that "V"-like.)

[In the upper "V" of the blade and tines, not the lower "V" of the crossed handles.]

Right in dat "V" - jis' right in de fo'k, yo' undahstan'.

(All right. What will that do? What is that for?)

Well, dey do dat in orderness [order] dat yo' might change yore road.

(Is that all they put out there, the knife and fork and that black cat bone?)

Black cat bone an' de knife an' de fo'k.

(They lay it on top of the ground or what?)

Lay it up on top de groun', an' put it - put it direc' in de fo'k of de road.

An' den dey go back dere an' take it up ag'in. Yo' undahstan'? But dey only put it dere at night, won't put it dere in de day. An' let it stay dere until de nex' mawnin' an' den dey take up. Yo' see? An' go back dere an' place dat dere fo' 'bout nine nights, an' den dat'll cuz yo' tuh change yore road. Yo' couldn't travel dat road no mo'. Dat road would begin tuh come hidjous [hidious] tuh yo' an' yo' couldn't stan' tuh travel it.

(Just why would they do that to me? To make me leave? Or make me break up? What do they do that for?)

Well, dey do dat tuh make yuh change yo' road. Wan'a make yo' leave dere.

(Leave the town or what?)

Make yo' leave de town.

(I see. Would I have to cross over that to do that or what?)

Well, yo'd have tuh cross ovah it. It's quite natchel [natural] dat chew got'a come tuh de fo'k of dat road tuh come out. Of co'se, as yo' come tuh de fo'k of dat road tuh come out, well yo' boun' tuh come in cooperation wit dat knife an' fo'k an' dat black cat bone. An' dat'll git yore mind upset an' now yo' won' wan'a come dat way no mo'. Dat'll break yo' up from comin' dataway. Yo'll have tuh leave dere. Yo'll have tuh hunt chew anothah place.

Dey'll take yore hair an' take a piece of flannel, an' dey take a sheepskin an' dey makes a ball [bag] outa it.

(Do you mean just the skin or some of the wool on it too?)

Jis' de natchel sheepskin.

(The natural sheepskin with wool on.)

[My *sheepskin with wool on* is impossible here. I had not yet been to New Orleans and, except for my visit to Mobile, had little first-hand acquaintance with the New Orleans hoodoo atmosphere and influence. Informant is talking about a small piece of shammy (chamois), occasionally used for the small bag holding a *hard* - a number of examples in HOODOO. This shammy bag is sometimes enclosed in a red flannel bag, the most frequent material for *hoodoo bags*. The word *sheepskin* is infrequently used for parchment in hoodoo. *Unhoodoo* language still calls *diplomas* sheepskins! Hoodoo stores in the New Orleans area of influence sold for *parchment*, parchment paper, often calling it sheepskin. A few informants knew *the* truth, calling it parchment paper.]

An' den dey take a horsehide [he means a piece of thin leather] an' dey make a bag an' dey put dat in dere. But befo' dey put dat bag in dere, dey sprinkle it good wit oil of cedah an' oil of clovah an' *Mastard Oil*.

(What kind?)

*Masca Oil*.

(*Masca Oil*? You mean the *mascot* don't you?)

[*Mascara* was impossible.]

Yes.

(Mascot Oil?)

Mascot Oil.

(All right.)

[In other words some hoodoo drug store or mail-order house sold a lucky oil called *Mascot Oil*.]

An' wrap it up an' bury it in de way dat yo' got'a travel, yo' undahstan'. Well, now, if yo' dissatisfied any place, yo' know, dat would give yo' ease. Dat would qualify yore mind, an' dat would ovahcome de resta de stuff, an' dat would make yo' stay dere. Yo' undahstan'.

(You do that - I would do that so that I could stay there.)

Yo' would do dat so yo' could stay dere.

(First they make a bag of the flannel, then they put the other stuff in there?)

Yes, sir.

(Then you put it in a horsehide.)

Then you put it in a horsehide.

(I see. Then when you get that sheepskin, you don't have any wool on it - just like a skin.)

[My summation of the rite catches my *sheepskin-with-wool-on* mistake. The order of the 3 wrappings or bags is red flannel (= blood for life), shammy and leather. Unusual are 3 bags, 2 being fairly common.]

Jis' de skin, yes sir.

(Just to keep the moisture in?)

Dat's right.

(I see. All right.)

Scrape de bottom of de natchel dead skin off yore feet. Well, dat's jis' dirt an' don' amoun' tuh anythin' - jis' so it come out from de bottom of yore feet. An' yo' take hit an' put it in a jah [jar], an' den yo' take some vinegah an' put it in de jah wit dat dead skin, dat yo' got out de bottom of yore feet. An' den yo' git some dragon's blood.

(Dragon's blood.)

Dragon's blood, an' mix it in wit - yo' see, well, dat's akinda [a kind of], yo' know kinda lichrich [liquid] yo' know wit dat vinegah. An' den yo' sprinkle. Yo' see? Well, now, dat would cuz yore mind tuh come qualify [qualified]. Dat would cuz yo' tuh stay in a place. Dat would ease zhoo.

(That's if somebody was trying to drive me away, I could sprinkle that around and I could stay there, then?)

Yo' could stay dere wit ease.

(I see.)

(You do what?)

Use it at yore steps, yore back step an' yore front step. Well, out - if yo' got'a go outside, yo' know tuh [the W.C.] or tuh yore garage where yo' go tuh yore car, yo' kin sprinkle from de step or from de house right straight on.

Well, if he [here he includes himself among the *doctors*] got aholt of yore fingahnail or yore toenail, well we go tuh work an' we take dem - take yore fingahnail an' yore toenail an' den we git a cigahette papah.

(A cigarette paper.)

A cigahette papah. An' now we got a kinda powdah dey call a *Emanius Lucky Powdah*.

(What do you call that?)

*Emanius Lucky Powdah*.

(Magnus?)

*Emanius*.



(HOW DO YOU SPELL THAT?)

*E-m-i-e-n-g-e-s - E-m-e-n - E-m-i-n-g-i-e-s - E-m-i-n-g-i-e-s Lucky Powdah.*

[The preceding attempt is the reason I rarely ask anyone to spell! Could this be *Magnetic Lucky Powder*? Or merely the name of person or firm selling it?]

(Where do you get that? Do you mean you buy it some place?)

You buy it.

(I see. All right, go ahead.)

Well, now yo' take dat an' yo' put it intuh de cigahette papah. Put it intuh de cigahette papah, yo' undahstan', wit de toenails an' de fingahnails. Yo' undahstan' wit de toenails an' de fingahnails. Well, now, yo' take dat now an' yo' wrap dat cigahette good an' tight, an' den yo' git a piece of brown papah. Yo' undahstan'? An' den yo' git choo one-fo'th of a Hearts Cologne bottle, yo' know - one-fo'th bottle. An' den yo' saturate it right through it. All right, now, yo' git choo some salt an' yo' sprinkle ovah it. Well, now, yo' take dat an' yo' bury. Yo' bury it at de no'th cornah of de house. Well, now, if yore mind is upset, an' if yo' dissatisfied, an' if dey's tryin' tuh git choo tuh leave dere, why yo' couldn't stay dere.

(You say, you couldn't stay there?)

Yo' couldn't stay dere.

Dat's purtty dang'rous. Well, if dey [get] holda yore chamber lye an' mess wit choo - if dey git holda some of yore chamber lye an' stop it up in a bottle, wit'in nine days [you are dead]. An' den dey take dat chamber lye an' den dey take some black seven-day bark root.

(*Black seven-day bark root.* I see. All right.)

*Black seven-day bark root.*

(Do you buy that?)

Yo' buy dat. Well, now, yo' kinda put dat in de bottle. Yo' see dis bark is small-lak. Yo' know yo' kin break it up an' put it in de mouth of a bottle, yo' undahstan'. An' yo' shake it up. Well, den yo' weah dat - yo' totes dat. An' if dey tryin' tuh run yo' away, why - are tryin' tuh hurt choo, ah meant tuh say, if dey tryin' tuh do yo' any harm, dey kin do yo' all de harm in de world wit dat. Yo' see? Dat'll run yo', yes sir.

(You mean, if I were trying to harm you with that, I would get some of your *chamber lye* and put it in a bottle and I would wear that bottle?)

Yes, sir.

(To harm you?)

You'd wear dat bottle.

(I see.)

[Normally one would not wear this bottled urine to *hurt* or harm, but here it is quite possible.]

Well, dey take yore shoes an' give yo' a kinda hotfoot, dey call it [cf. *HOT-FOOT POWDER*, p.590 and elsewhere], wit red peppah, garlic an' oil of sandwood[?].

[There is a sandwood but oil suggested sandalwood.]

(Oil of sandalwood?)

Oil of sandalwood. An' den dey takes - cut a ball of hair outa black cat an' put it in a sheepskin [shammy] bag an' sew it up, an' dress de bag wit Heart's Cologne. An' fix yore shoe up. An' dat would hurt choo. Yo' couldn't be contented. Yo' couldn't weah dat shoe wit ease.

(Now what would they do with those first things you mentioned? Where do they put those?)

Whut? De- oh! yo' take de bag an' - oh! ah thought yo' wuz speakin' about it all ovah. Ah thought yo' wuz speakin' about at de beginnin', but ah see yo' speakin' on de same project whut we talkin' about now.

(Yes.)

Well, yo' take de bag an' yo' weah de bag - yo' undahstan', yo' weah de bag.

(And what do you do with the shoes?)

Well, de shoes - dat's whut ah'm speakin' tuh yo' now. Yo' take de shoes an' den yo' put de red peppah an' de vinegah an' de oil of sandalwood, yo' undahstan'. An' git some cayenne peppah, an' take de piece of hair from undah de cat's tail, see, an' stick about in de shoe. Well, yo' couldn't weah de shoe.

(Off of this cat - right from under his tail?)

Right from under his tail, yes.

(Right where he just - where his behind is?)

Right behind, yes.

(All right, then what do you do with that stuff, so that he couldn't wear that shoe? What do you do with this pepper and vinegar? What do you do with that?)

Put it in - yo' rub dat in de shoe.

(Rub it in the shoe?)

Rub dat inside de shoe - yo' see, right where yore feet got'a go.

(I see. I see yo' couldn't wear anything after that.)

Yo' couldn't weah it.

(Well, what do you mean - well, if I put it on? Then what would happen to me if I put it on?)

Well if yo' put it on, it's quite natchel dat chure feet would become painful. De - yore whole body would come painful.

(I see. And then why do you wear that bag?)

Well, yo' weah dat bag in yore watch pocket.

(What do you wear it there for?)

Well, dat is fo' tuh conkah [conquer] yo', yo' see. Dat is fo' yo' tuh keep, yo' see. Ah'm keepin' yo'.

(I see. I fix your shoes and I wear this bag also, here?)

Yes, sir.

(I understand.)

A man's socks, dat is a great dangah in a man's life an' in 'is travelin'. Yo' take a man's ole dirty socks an' yo' git holda some of 'is, yo' know, his bowels - some of 'is dung, yo' undahstan'. Well, all right, yo' bury it, an' den aftah yo' bury it...

(Well, what do you do with this dung? Do you put it in the sock?)

Put it in de sock, yes. Den yo' bury it an' den yo' - but befo' yo' bury it, yo' put Venus Turpentine.

(What kind?)

*Venus Turpentine*.

(Venus?)

Venus.

(*Venus Turpentine*?)

*Venus Turpentine* [perhaps trade name] an' den yo' puts spirits of turpentine, an' git chew some pine rosin. An' go tuh de no'th side of a elm tree, an' den yo' git some moss outa dat tree. An' yo' rub dem things up tuhgethah an' den yo' bury it, yo' see. An' den he would begin tuh become dissatisfied, couldn't stay.

(I see.)

Well ah've heard of a doll bein' dressed, dresseded wit powdah, talcum powdah. An' go to de - go in de woods an' dey got a bush we call a May apple bush.

(May apple bush.)

May apple bush.

(Yes?) [Meaning continue.]

We take dat May apple bush an' we make a kinda tea. We boil it, yo' undah-

stan'. All right. Well, now, we wash dat doll down in dat May apple. Yo' know May apple is got a whole lot of effects in it, yo' know. Den we take an' powdah dat doll [with talcum powder], an' den we go git us a oil dey call Jealous Oil.

(Jealous what?)

Jealousy Oil - Jealous Smith Oil.

[Probably Smith's Jealous Oil.]

(All right.)

An' den we grease dat doll. All right. We git a small black cat bone outa cat's shouldah an' we sew it up in dat doll's dress. Ah heard dat de doll wuz layin' on de bed an' a lady come in an' picked it up an' said, "Dis here is a nice-lookin' li'le doll. Santa Claus brought yo' dis fo' Christmas." An' a pain struck 'er in 'er han', runned all up in 'er arm clean up tuh 'er shouldah, an' paralyzed 'er so she couldn't git 'er han' down.

(Is there any way she could get cured of that, I wonder?)

Yes. Ah've heard about 'er being cured of it. SHE WENT TUH A DOCTOR NAMED DOCTOR MARTIN.

(Doctor Martin.)

Doctor Martin.

(Where is he?)

AT AVON, MISSISSIPPI.

(Avon, Mississippi.)

An' Doctor Martin come den an' he says tuh 'er, say, "Yo' got chure han' up an' yo' can't git it down?" She say, "Well, yes." He'd taken some owl grease.

(Owl?)

Owl grease, [and] black cat grease, spread it on dere good fo' about three mawin's an' she could use dat arm.

(You mean the owl, like a bird - bird owl?)

Yes, sir.

Ah've heard of dat too. Providin' dat dey wan'a git - wan'a do somepin tuh yo'. Write yo' name on a piece of thick papah an' take it an' carry it an' dress it right through it wit Heart's Cologne an' dragon's blood.

(Dragon's blood.)

Yes. An' den yo' go tuh de east side of a rose bush, an' git a piece of root of a rose dat come on de rose bush, an' boil it, see. An' dampen dat papah on three cornahs, an' take a match an' put Venus Powdah on one cornah an' burn it.

(On the corner that wasn't damp?)

On de cornah dat yo' wouldn't damp.

(Yes, go ahead.)

Well, aftah yo' burn dat piece of papah, yo' undahstan'...

(Yes, you dampen the three corners and you burn the other corner.)

An' yo' burn de othah cornah.

(All right.)

Put Venus Powdah on dat, on dat cornah an' den burn it. Well, now, yo' take dat an' yo' take it an' put it in de Bible.

(In the Bible.)

Put it in de Bible. Git chew a fo'-leaf clovah an' den, if it's - git a toad-frog, a small toadfrog, an' kill 'im. Let 'im jis' - jis' let 'im be dead, yo' know, an' put 'im on dere. Put 'im in de Bible wit de fo'leaf [clover] up on top of dat papah. An' lay a horseshoe upon de Bible. An' den yo' would become dissatisfied, git all flusterated, an' yo' couldn't be at ease.

(Candles. What do they say about burning candles?)

Ah heard about dese burnin' candles. Yo' take a burnin' candle, fo' of 'em - set fo' candles on a table, an' yo' go an' git tuh de west side of a sycamo' tree

an' yo' dig up a root. De tree dat Joshua [pronounce *Josh-you-way*] tried tuh climb tuh see God [for this mistake, *see later*].

(The tree that what?)

Joshua climbed tuh see God.

(I see. You do that for protection from being disturbed?)

Dat's right.

(I see.)

Well, yo' do dat...

(You'd have to go out to the sycamore tree? To get this root of the Sycamore tree?)

[Awkwardly I ask, "Do you go out to the sycamore tree or do you buy the root?" He did not understand, I did not pursue. From the beginning I wanted to know how many *doctors* gathered their own *roots*. Very few. Oldtime *root doctors* were fast disappearing. As you know, the real name of the man climbing the sycamore was Zacchoeus. He being a short man and the crowd large wanted to see Jesus passing through Jericho. The last name always suggests Joshua, the reason for my informant's mistake. For this Biblical story, *see Luke 19:4*.]

Jis' de root of de Sycamo' - a piece of de root, yo' know.

(All right, I *get* it.)

But ah wan'a small piece, yo' undahstan'. An' yo' take dat an' yo' put it - cut it in two an' put it between two candles. De othah two candles don't have nuthin between 'em, yo' see.

(You put it between the two inner ones or the two outer ones?)

The two innah ones, de two outah ones ain't got nuthin between 'em, yo' see.

(Are these white candles?)

One white, an' one pink, an' one is red - let's see. No, one is white, one is blue, one pink an' one's green. Well, now, yo' go tuh de Bible an' yo' open de Bible, an' yo' git de tuh read de 12th chaptah of Ecclesiastical [Ecclesiastes] ah believe. Well, aftah yo' read it, yo' takes - yo' take an' write it on a piece of papah six diff'ren' ways. See, 'cross de papah.

(What do you write on there?)

Yo' write de 12th chaptah of *Ecclesiastical* - jis' write de chaptah an' write de verse yo' know, not no readin' [words] atall. Jis' write, chew know; jis' say, lak de 12th chaptah of *Ecclesiastical*. [He probably means *Eccl.12*.] Yo' write dat seven diff'ren' ways across de papah. Den yo' teah [tear] dat papah in two an' yo' put it undah one side of dis end candle, an' one on dis side. An' den yo' put...

(One-half of the paper under that one outside candle and that other half of the paper under the other outside candle. That what you mean?)

Dat's right. Not undahneat', jis', yo' know, on each side.

(Near it, outside of it. All right.)

All right. Yo' git a pair of scissors an' yo' lay de scissors between de two candles dat dere's nuthin in - mos' of dat space, yo' undahstan'. An' take a black stran' of thread an' tie it from de one end of de candles on here, an' let it jis' come on aroun' de othah an' tie aholt of dis end, yo' undahstan'.

(Now, wait! This end candle over here, you tie the string around that, and you bring that black string over and - and let it touch these two candles here.)

[My explanation is more demonstration than elucidation!]

Let it touch dese two candles jis' lak a stran' of wire would touch a fence.

(I see. All right.)

Well, all right. Well, now all at de same time when yo' do's dat, yo' have a word yo' says: "Name of Sabecca..."

(Name of Sabecca?)

"Name of Sabecca, mah God have thou fo'saken me?"

(I see.)

[His Sabecca comes from: *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabach-tha-ni? which is being interpreted, My God, my God, why hast thou forsaken me?* These words come from Mark 15:34 and are repeated by Matthew 27:46 - from King James Version of the Bible. Informant's Sabecca = sabach, the first part of *sābāch-thā-nī*.]

Yeah. Now, dat will cuz peace. Dat will cuz peace tuh come in yore home.

(You burn these four candles?)

Yes.

[You burn them on] Friday.

[Having turned off recording machine, I restart just in time to catch his Friday.]

(You burn these on Friday.)

Friday. Ah forgot [to say] on Friday.

(You burn these candles on Friday.)

An' yo' burn 'em seven hours.

(Seven hours.)

Seven hours in de day.

(Any particular time during the day?)

Well, begin at seven a'clock in de mawnin'?

[He knows little about the candlelore of the New Orleans area.]

(That's the sort of work that brings peace in the home.)

Yes, sir.

If dey wuz burnin' a candle tuh harm an' wuz against yo', yo' could git chew - **QUITE NATCHEL, LONG AS DAT CANDLE BURN, WHY IT'S HARMIN' YUH.** Yo' go tuh work an' yo' git chew a ball of lime.

(A ball of lime - l-i-m-e, lime?)

Yes. Ball of lime. Yo' take dat lime an' yo' put it in a piece of thick heavy papah, wrap it up. Let it be jis' a li'le bettah dan a thimbleful, yo' know. An' den yo' go tuh de so'th side of a cedah tree, an' when yo' git tuh de so'th side of a cedah tree, yo' reach up on de tree an' cut off a piece of cedah. Yo' don' wan' it so big. An' den yo' dig down an' dig up a root. Den yo' take dat. Yo' take dat root an' den yo' carry it tuh dat place of business, dat root an' dat lime. Yo' carry it tuh dat place of business an' den yo' put it at de gate. Put it at de gate, but try tuh put tuh de gate post where de chain is nailed onto de gate, chew undahstan'. Well, now, yo' let it stay dere five days an' five nights. Dat lime an' dat cedah an' dat cedah root, let it stay buried; but yo' don't wrap 'em tuhgethah now, yo' see. Yo' wrap dat lime by itself. An' yo' don' wrap de cedah an' de root eithah tuhgethah. But yo' dig a hole an' yo' put 'em both, all three of 'em in dere an' yo' bury 'em. An' yo' let 'em stay buried five days. All right. Yo' go back in de fifth day an' yo' take it up. Well, yo' git chew a ball of sheep wool.

(A ball of sheep wool?)

[He does not mean a ball of yarn.]

Sheep wool, a small ball. An' den git chew a lef' front laig of a rabbit's foot. See? An' yo' take dat rabbit foot an' yo' dress it wit Venus Powdah. An' den aftah yo' dress it, yo' take it tuh de same place an' yo' bury it right in de same place where yo' buried dat fust [first] article, but now yo' dig dis up. Now don' chew let dis stay down heah whut chew supposed tuh be in five days. Yo' dig it up. But now, yo' bury dis rabbit foot so's [so as] it right undah de [gate] chain, right in de same place where yo' bury dat. Well, yo' see yo' runnin', yo' rummin' away from dere. An' it's quite natchel dat dose candles quit burnin' an'

yo'll be at ease, an' yore mind will come qualified an' yo' git all right.

(I see.)

Ah'll take a piece of papah, lookin' up in de element of de moon, an' drawin' de moon on a piece of papah. Draw de moon on a piece of papah an' take it an' dress it wit Palmalou Oil.

(With what oil?)

Palmalou Oil.

(Palmalou?)

Palmalou - dress it wit Palmalou Oil. Yo' grease, but chew don' grease in de moon. Yo' grease oil roun' de moon. An' den, aftah yo' do dat, yo' take it an' yo' lay it in de Bible. Lay de picture of de moon in de Bible an' let it stay dere a day an' a night. An' den lay it out an' write moon six diff'ren' times on dat papah, on de backside of dat papah where yo' drewed de moon's picture, yo' see. An' den yo' take hit an' den yo' cut three stars in dat papah. An' den yo' cut de seven stars in it. Let de papah be good size enough, yo' know, fo' tuh do dat.

(You cut three stars?)

Yo' cut three stars. De name of de stars is Jupitah, Venus an' Mercury. See? An' den yo' cut de Seven Stars in dere. Yo' know, it's a li'le bunch of stars, yo' know, up in heaven dey call de Seven Stars [the Pleiodes]. Well, now, aftah yo' do dat, yo' take dis papah - let it be good size - an' git chew a small, a small frame 'bout lak dat picture dere [on the wall of interviewing room], or a li'le bit biggah. An' den yo' dress dis papah wit dis Palmalou Oil ag'in, an' put it in dat frame an' hang it up ovah yore do'. Or, well, anywhere in yore home, an' den home will come tuh be play.

(That's to bring peace to the home. Luck.)

Luck an' happiness.

If yo' goin' down tuh git chew a job an' if yo' want chew a job. Well, yo' go tuh a blackjack tree.

(Blackjack?)

A blackjack tree.

(What kind of a tree is that?)

[I would meet the blackjack oak many times, later.]

Well, dat's a tree we use'ly have in de hills. Has a li'le small ball [acorn] grows on it. Sometime kids eats 'em, yo' know, blackjacks. Dey call 'em black-jacks. In de fall of de yeah when de frost done fell on 'em, why den dey, yo' know, dey's sweet an' some people laks 'em. Dey eats 'em.

Yo' take dat blackjack - yo' go tuh de west side an' den yo' see dis. It's a main root on de west side of de tree is longah dan any roots about de tree. An' yo' dig dat root up.

(That root belongs to the tree?)

Dat root belongs tuh de tree.

(All right.)

Yo' dig dat blackjack root up an' yo' take it an' bring it on home. Well, try tuh git chew a piece as big as de palm of yore - as big as yore hand, if yo' possibly kin. All right, when yo' git home yo' git chew a brace an' bit, a brace an' bit. Let it be small. Or, except chew got a good sharp pocketknife an' chip yo' a hole in it. Yo' undahstan'.

(In that root?)

Yes, sir, in dat root. An' den yo' take yo' six buckshots outa shell an' put intuh dat root. An' git chew as much lime as yo' kin hold between yore fingahs.

(Lime?)

Lime, yeah, as much lime as yo' kin hold between yore fingahs. Git chew THREE

SIX-LEAF CLOVAHS an' yo' take dem six-leaf clovahs an' yo' tie dem onto dat root. An' take yo' a li'le of dat oil of cedah an' sprinkle on de root. An' git chew a silk pocket han'ke'chuf an' wrap it up an' put it in yore pocket, an' walk on up tuh de man an' ast 'im fo' a job, an' he gives yo' one.

Well, yo' go tuh a sand pile.

(Go to a sand pile.)

Go tuh a sand pile an' yo' git chew about a quart of sand.

(A quart?)

A quart of sand, yeah. An' den yo' git chew about a snuff can [usually snuff-box in HOODOO] full of lime.

(Lime?)

Yes. All right, yo' take dat lime an' dat sand, set it down, an' yo' go an' look an' dig up yo' a violet - flowah.

(A violet?)

Yeah, a flowah. Well, now, yo' take dat flowah when yo' fust dig it up, jis' lay it aside an' try tuh git de roots of it. Take de roots an' carry it home an' pahch it, chew see. An' mix it wit dat sand an' wit dat lime. An' den yo' put chew some oil of cedah an' put chew some oil of - er, ah mean, dragon's blood in it.

(Dragon's blood?)

Dragon's blood, yeah. An' den yo' git chew a rusty horseshoe an' beat de rust off in dat mixture yo' see. When yo' git ready tuh sweep yore flo' yo' sprinkle. An' we use a sprinkle, yo' know, fo' tuh, yo' know, tuh clean up wit. An' den yo' sweep. An' in sweepin', don't nevah sweep it down yore step, sweep it tuh de side, each side of de house, an' den dat luck will stay dere.

(This is to bring in trade?)

Dis is tuh bring in trade. An' evahbody will think well of yo' an' lak yo'. Dey'll wanta trade at dat place pref'rence from any othah, becuz dey lakes it dere.

If ah wuz bootleggin' an' had a li'le likah an' didn't want de law tuh interrupt me, de fust thing dat ah would do, ah would go git me a ear of corn - a ear of hard corn.

(Just like the ripe corn - horse corn?)

Horse corn, let it be hard. An' ah'd take it an' ah would grate it. Ah mean, ah would pahch it, chew know. Jis' put in a - jis' turn de ashes back an' covah it up, yo' undahstan', an' jis' let it come pahched an' jis', yo' know - an' den ah'd take me a gratah an' ah'd grate it off. Well, all right, aftah ah'd grate it off, ah'd git me some B & I Powdah.

(What B & I?)

[B & I is probably a trade name.]

B & I Powdah.

(What kind of powder is that?)

Well, dat's a powdah dey call de Suss[?] Lucky Powdah - Sorcery[?] Lucky Powdah. Now, yo' know, we got two kinds. We got a B & I Powdah dat's good fo' sores, but ah ain't talkin' about dat. Ah'm talkin' about de B & I Powdah dat's good, dat would bring on luck, yo' know, an' things lak dat.

(I see. Where do you buy that, in New Orleans? Or in the drug store [here] or something like that?)

Ah have bought it in Baton Rouge.

(I see. All right.)

Ah have bought it in a place in Baton Rouge. It's kinda - it's a red-lookin' powdah.

(I see. All right.)

Well, now, yo' take dat an' yo' mix it tuhgethah. Well, now, aftah mixin' it, we git a piece of cowhide an' git me a piece of lodestone - but ah wan' dis lodestone roun', yo' see. Well, now, dat is tuh rule.

(That's for what?)

Rule.

(Rule?)

Dat lodestone rule. Ah take dat lodestone an' dat powdah an' dat corn an' ah'd put it in a buckskin bag an' ah sew it up. Den ah take it an' ah'd sew it up in a flannen bag. An' ah dress it wit oil of cedah an' wit palm oil an' wit jaspahs oil - an' jaspah oil.

(Jasper Oil?)

Yeah, jis' de red. Ah'm done got mah red flannen all ovah it, yo' undahstan'.

(All right, now. Now what?)

Palm oil an' Jaspah oil an' den ah git me a piece of - well, somepin lak a ole innah tube.

(Like an old inner tube of a tire?)

Yeah, lak a ole innah tube of a tire. Well, now, ah'm goin' tuh fix dis lak a rubbah ball, an' ah'm goin' tuh take dis an' ah'm goin' tuh put it in dat rubbah an' dis ball. Ah'm goin' tuh sew it up, yo' see. Den ah'm goin' tuh weah it.

(And what's it going to do then?)

An' dat'll bring about, yo' know, dat'll keep de laws an' things [away].

(That keeps the law away.)

From bothahin' me. Ah kin do anythin' ah want in de way of handlin' likkah, yo' know, an' den maybe come tuh be a frien' tuh 'em.

Well, now, yes yo' kin be *fixed* wit dat. Yo' go tuh de south side of a willah tree an' strip de bark down - see, a small tree. Take yore pocketknife an' jis' start it, chew know, an' strip it down. An' take an' carry it on home an' pahch it, an' put it in a top [lid from top of tin can].

(A tin top?)

In a tin top. An' yo' kin, aftah yo' do dat, yo' take some - yo' take seven small pieces of lodestone. Yeah, take seven small pieces of lodestone. Well, aftah yo' do dat, yo' git chew some of dis Venus Powdah, an' yo' sprinkle it in wit dis willah - dis willah whut ah done pahched, yo' undahstan'. An' den ah git some of Venus Lucky Oil, Venus Lucky Oil an' de Lucky Powdah, an' ah saturate dat stone, dem seven stones good. Ah take it an' ah put it in a bag. Ah sew it up. An' ah want it in a black bag. If it's possible, let it be broadcloth, ole broadcloth coat. Dat's de firs' covah. An' den ah'll covah it ovah wit white flannen. Den ah take a green strip, jis' a green strip, an' sew it up an' down de ball [bag]. An' take a piece of papah an' cut it, an' write chure name three times on dat ball [bag] an' yore frien' kin give it tuh yuh, an' yo' kin put it in yore pocket. An' de court would more dan likely dismiss yo', or give yo' a fair [far] bettah decision an' yo' come out more bettah dan yo' thought yo' would.

(Well, now, do you write this name on this piece of paper once?)

Write it once only an' pin it up an' sew it on de ball [bag].

(Oh, you sew that paper on the ball?)

Yeah.

(I see, and you wear that in your pocket?)

Weah it, jis' put it in yore pocket; put it in yore coat pocket or yore pants pocket.

Well, ah've seed a fellah kilt a fellah an' got clean away, he thought. Befo' dey buried dis fellah, dey went an' got both of dis man, got two ole shoes belong-in' tuh dis man dat kilt dis man. An' dey cut de heels out of each one of 'em, yo' undahstan'. An' dey'd taken dat shoe an' put it in de casket. Well, aftah



doin' dat, dey cut de end off a black cat's tail an' tied dem two shoes tuhgetah  
an' take some Pepless Oil.

(What kind?)

*Pepless, Pepless Oil.*

(*Pepless Oil.*)

*Pepless Oil* an' sprinkle in dem shoes, an' when dey buried dat man dey jis'  
buried 'em right on wit dat, an' fine'ly dey capture dat man dat done kilt 'im,  
or event'ly he'll come back tuh dat place. He jis' can't he'p 'imself.

[*Pepless Oil* takes away your *pep* (energy). Put into your shoes even though  
you are not wearing them, it tires your feet, keeps you from running away. This  
added to the coffin makes escape impossible.]

[Nuthin] 'tall to do but jis' git holt of one of 'is ole dirty shirts, ole  
dirty shirt or some of 'is ole work pants or somepin dat he use'ly weahs. An'  
den yo' take it an' yo' hang it on a big rusty spike nail, an' let it hang. Let  
it hang dere about two or three days. An' den yo' take dem rags, dem clothes  
whut he got an' yo' burn 'em up. Yo' burn 'em in de ashes an' den aftah yo' burn  
'em in de ashes, yo' gathah up de ashes. Try an' not let it be nuthin but jis'  
dat, chew know. Try an' not git nuthin but jis' semblance [remains] of dat stuff.  
Den yo' take dat an' yo' put it in a bag, put it in jis' a common cotton bag, jis'  
sew it up in a common cotton bag. An' den take-a three needles an' stick all  
three of dem needles in dat bag. Yo' undahstan'. Den aftah yo' do dat, yo' hang  
it up at de top of de house [or near the ceiling]. An' yo' walk tuh dat bag an'  
den yo' look up at it. An' when yo' do dat, yo' touch it. Yo' see, yo' touch  
it wit yore han' an' let it rock about until all three of dem needles fall out.  
Den yo' take yore scissors an' yo' - yo' take yore scissors of howsomevah yo' got  
it, yo' see.

Cut it down from side de wall where yo' had it hung up at.

(You cut the bag down?)

Yes.

(All right.)

Don't cut de bag, jis' cut de, yo' know, de string off. Den yo' take dat bag  
an' yo' hang it right about where he stole dat article from yo', if dat is dere  
in de house. Yo' hang it right kinda undah de place where, or in dat direction  
in de house where he stoled it from. Den yo' take it ag'in an' yo' dress it.  
Yo' dress it wit Violent Oil[?].

(*Violent Oil*?)

*Violent Oil* an' *Magnet Oil*[?].

(What kind?)

*Magnet Oil.*

(*Magnet*?)

*Magnet Oil* an' *Violent Oil.* Ah can't call it so plain.

(Well, I don't know, so I can't help you.)

*Magnet Oil* an' *Violent Oil.*

(It isn't *Magnet* [or *Magnetic*] *Oil*?)

No, *Maginit, Magnet.*

(I see, all right.)

Den yo' SPEAK TUH DAT BAG an' de words dat yo' speak tuh it, say, "Why, why  
have thou have treated me so ill?" An' it's quite natchel dat he [thief] will  
come an' give it up. Yes, he'll give it up tuh yo'. He can't he'p 'imself.

(Anything he has stolen from [you], he will bring it back?)

Yes, he'll bring it back tuh yo'.

Ah've heard dat matches wuz very lucky. Ah've heard dat if yo' wanted tuh git  
any po'tion [portion] of luck, well wit a fellah or jis' anybody - yo' know, wanta

gain luck - well, yo' take a match. Or if ah wuz tryin' tuh take advantage of yo', ah'd take a match an' ah'd go tuh a dusty road where yo' been walkin'. An' ah'd take up seven of yore tracks. An' aftah takin' up de dust of seven of yore tracks, den ah'd take it an' ah'd put it in a box - in a kinda wooden box. Den ah'd take a piece of papah, an' den aftah ah'd do dat, ah'd takes a li'le pinch of lime, an' den ah put it in de box wit de papah on top of yore tracks. An' den ah'd dampen it good wit some gasoline oil, yo' undahstan'. Den ah'd take mah match, an' ah have a kinda powdah dat ah put dat match intuh, A POWDAH DEY CALL "GLASKET POWDAH, LUCKY GLASKET POWDAH." WELL, AT DE SAME TIME WHEN AH'M RUBBIN' DAT MATCH IN DAT POWDAH, AH'M TALKIN' TO IT, "LUCK AH SUCCEED [SUCCESS] TUH HAVE. LUCK AH LONG TUH HAVE. LUCK IS WHUT AH DESIRE TUH HAVE." AN' AH STRIKE DAT MATCH AN' AH THROW IT ON DAT PIECE OF PAPA AN' ON DAT GAS, WHERE AH GOT DE DIRT WHERE YO' WALKED FROM OR YORE SEVEN TRACKS, AN' LET IT BURN. AN' OF CO'SE AH COME TUH BE VERY FORTUNATE WIT CHEW. YO' LAK'D [LIKED] ME WELL, AN' OF CO'SE YO'D BE WEALTHY AN' AH'D BE PO' [POOR] AN' YO' WOULD TRY IN EVAH WAY, TRY TUH HE'P ME OUT IN ALL THINGS.

(I see.)

A chicken aig. Dey tell me dat a chicken aig is very lucky. Yo' take a aig firs' an' if ah wanted tuh git chew away from heah. If yo' wuz heah in dis house an' ah say ah lak dat surroun' [surroundings] dere, ah lak dat outlet [location?]. Ah lak dat home an' ah wish ah could buy it. Ah believe ah try tuh git it away from 'im [you]. [This change of person is frequent everywhere in HOODOO. You can see the reason for it here.] Ah take twelve aigs, twelve new-laid aigs an' put 'em in a basket. An' ah'd go tuh dat house an' in a small way of doin', ah'll draw - ah'll draw a house on six of dem aigs. Try tuh draw de house dat yo' is in, yo' undahstan'. But of co'se, yo' know yo' do it plain, but let it be a type figure [outline] of a house, yo' see. Den ah set it aside. All right, ah take de rest of dem six aigs an' ah write chure name on one side of de aigs. An' den ah take dem aigs an' ah put 'em back in a box. Well, ah'll go tuh work an' ah'll git me a piece of weepin' willah [willow]. Den ah git me a - de root of a button willah [the buttonbush]. Yo' know we got a willah dey call a button willah, too, yo' know. Ah dig de root up of a button willah. An' den ah take dat button willah an' dat weepin' willah an' ah boil 'em tuhgethah as a tea, jis' lak ah wuz goin' tuh drink it. But yet ah ain't puttin' 'em - ah ain't boilin' dem aigs wit it, chew know. Den aftah ah do dat, ah git me some - ah go tuh de east side of a hill, of a clay hill an' ah git me some clay dirt. An' ah come back an' ah po' dat button willah an' dat weepin' willah syrup tuhgethah an' ah mix it up intuh dat clay dirt. Yo' see? Well, ah take dem aigs an' ah take me a small piece of Maginet Lucky Lodestone [Magnet or Magnetic Lucky Lodestone] an' put in dat aig box. An' ah'll go tuh dat house an' set dem aigs up on top of dat clay dirt dat ah made up - set up wit dat button willah, chew know, mixed it up in de watah. Put it in dat box an' take dat box an' take it an' go tuh de west side of de house an' put it up undah a sill, if it's possible.

(Put it up under the sill?)

Undah de sill of de house, yeah.

[As I have explained several times in HOODOO, small houses in the lowlands along the Atlantic coast were usually resting a foot or more aboveground on stilts of wood, or large stone, or a few bricks, etc. Here in Vicksburg such houses would not be so common.]

An' ah put it up undah de sill of a house. Well, now, yo' can't stay dere. Yo' got'a leave 'cuz ah done shot cheh - ah done shot fo' yo'.

(You shot for me?)

Ah done shot fo' yuh, an' yo' can't stay dere.

(Then you can get the house?)

Den ah kin git de house. Yo'll move out. Yo'll become dissatisfied an' git on outa dere.

Well, she kin go an' git de tail of 'is shirt an' cut it off an' take it, an' git 'er a string an' make it jis' lak a apern [apron], yo' undahstan', jis' lak a apern, but cut de tail of de shirt off. An' go tuh de west side of a poplah tree an' git a piece of a poplah root an' boil it. An' aftah boilin' it - in de meantime while boilin' it, why let it git cold. An' den [take] dat shirt outa dere - dat shirrtail outa dere whut she done made in de shape of apern - an' wash it, wash it in dat poplah root [tea]. Well, all right. Aftah she wash it, rinse in it, an' den she go tuh work an' she take a - one of 'is shoestrings, if he got 'em, an' she sews it up in de end of dat apern shirrtail dat she got or dat she weahs. An' if he's got a razor blade dere, why she take it an' do de same thing. An' den she...

(What would she do with the razor blade?)

She sew it up in de end of dat shirrtail lak she do de shoestring, an' she weah dat fo' 'bout ten days. An' it's quite natchel he'll come back.

(I see.)

His mind will jis' git so dissatisfied an' so discouraged until he can't stay nowhere, an' he would mo' dan druthah be where she's at dan be where anybody is, 'cuz she done got de 'vantage of 'im when she went tuh dat poplah tree an' got dat root from undah dat [west] side of dat tree.

Dey kin do dat, fix 'im up so he can't fool wit no othah woman - won' want nobody but 'er. Well, she ain't got a thing in de world tuh do but jis' go tuh work an' jis' right where, yo' know, 'im an' 'er had a communication tuhgethah, well she'd take de rags, yo' undahstan', dat 'im an' 'er cleaned off wit right good. An' when he'd go tuh sleep she'd taken dat rag an' she'd dampen an' she'd wash 'is face, wash 'is face down in it. See. Well, he don' want nobody else but 'er.

(What does she dampen it with?)

Jis' in watah, jis' plain watah - don' want no soap or mixture atall, jis' dampen it wit it [water] an' jis' wash 'is face off.

Yes, sir. Well, he ain't got a thing in de world tuh do but jis' go tuh work an' go tuh de south side of a holly tree an' dig 'im up a root about six inches - yo' know a holly tree got small roots tuh it. [I did not know that.] Dig 'im up a root about six inches. Go tuh a magnolia tree an' git 'im a root of de same [length], but go tuh de south - de east side of a magnolia tree, an' git 'im a root about six inches. Well, aftah he do dat, come on back an' link both of 'em roots tuhgethah. Tie 'em both tuhgethah. See, jis' lak ah got mah [hands] [demonstrates].

(One over the other.)

Yes, jis' tie 'em up - tie both of 'em tuhgethah. Let 'em be six inches apiece. Let 'im take him a - take dem roots, git 'isself hard an' measure hisself. See. Let 'im write her name three times 'cross a piece of papah, an' den - **ah mean LET 'ER WRITE HER NAME THREE TIMES ON A LINE ON A PIECE OF PAPAHA, AN' DEN HE TAKE AN' WRITE HIS NAME FOUR TIMES RIGHT 'CROSS HERS.** [Among many ways of writing names on a piece of paper, this 3-4 or 7 arrangement is rare.] Yo' see? Well, he be double-crossin' 'er den an' it's quite natchel dat he done got away from 'er.

(Well, DID HE DO ANYTHING WITH THOSE STICKS AFTER MEASURING HIMSELF?)

[I mean the holly and magnolia roots.]

The sticks?

(Yes.)

Yes, he weah 'em.

(Where?)

Weah de sticks in 'is pocket - jis' tote 'em in 'is pocket, aftah he measures 'imself - until he begin tuh come tuh de place where he kin git back [with other women again]. An' den he kin take de sticks an' bury de sticks. Bury de sticks somewhere 'roun' 'is place of business, zhoo know, where he has. Don't jis' throw 'em, but he jis' bury 'em yo' see.

(Will he do anything with that paper after he crossed up those names?)

The paper? Yes, sir. Well, yo' jis' take de papah an' jis' weah it in yore pocket.

(I see.)

Put de papah in yore pocketbook an' weah it, jis' lak yo' would do an ole receipt or somepin othah.

(I see.)

Dey tell me dat choo kin take dog dung an' cow dung an' a spidah.

(And a spider?)

An' a spidah - jis' a, yo' know, jis' a gang of spidahs. Take dog dung an' cow dung an' mix it tuhgethah an' if yo' poss'bly kin, git choo much as seven or eight spidahs. An' yo' stop 'em up in a can an' let 'em die. An' den aftah dey die, yo' take an' let 'em jis', yo' know, jis' kindadry-lak. An' den yo' take - yo' take it an' yo' mix it wit dis dung.

(With this cow dung?)

Wit dis cow dung an' dis dog dung.

Yo' take yo' a chicken haid, yo' don' want no feathahs on it. Git de feathahs good an' clean [from the head] an' den yo' take dat chicken haid an' yo' put it down befo' de fiah an' yo' pahch it. Yo' cook it, cook it till yo' cook all de meat offa it. Take de meat off it an' throw it [meat] away. Take de bones an' grind it up. Grin' de bones up jis' lak yo' would [use] an ole grate [and grate the bones] or somepin. Mix it wit de dog dung an' wit de cow dung. An' den aftah yo' do dat, yo' git chew a piece of rabbit hair. Take a piece of hair outa de lef' hind laig of a rabbit, an' yo' mix it in wit dat dung - wit de chicken haid an' de dog dung an' de cow dung. An' den aftah yo' mix it tuhgethah, den yo' take an' git chew about a thimbleful of Brassic [Boracic?] Lucky Powdah, an' mix it up tuhgethah. An' dey tell me dat dere's no bettah lucky gamblin' powdah dan dat.

(Lucky gambling powder.)

(What do they say about that?)

Well, if a man has done murdahed somebody an' de hound is aftah 'im an' he is tryin' tuh git away. Well, he'd git 'imself some black peppah, an' some cayenne peppah, an' git 'im some salt, an' have 'im a piece of lodestone. An' when yo' do dat, yo' put dat in a shoe. An' den aftah he put dat in 'is shoe, he take dat piece of lodestone - don't want but one piece, a small piece - an' put it in yore right shoe an' den yo' jis' [go] ahaid on. Well now dat peppah an' stuff, dat'll turn de dog back; an' dat lodestone is luck, dat'll carry yo' on.

(I see.)

Yo' kin git on out of de way.

Tuh keep 'em [men] away while dey [a man is] gone.

(Yes.)

Well, yo' do somepin. De firs' things yo' do, when he's leavin' home - he know he's goin' tuh leave, he'll be gone fo' some considahable time. He'll git up an' he'll git a pair of 'er bloomahs - her ole bloomahs, maybe she got, chew know, layin' some place. Somepin dat she can't detect [miss] much. Den yo' cut de left laig of dat bloomah off. An' aftah doin' dat yo' go in de *kitchen depart-*

ment an' git a spoon, an' double dat spoon up an' put it intuh dat bloomah, yo' undahstan'. An' den take yo' seven straws out of de broom dat she sweeps wit an' lay 'em seven straws in a piece of papah, but let all of 'em be jis' 'bout de same size as a match. But befo' yo' put 'em in dere, yo' burn each end of 'em. Burn each end of de seven straws, yo' undahstan', an' put 'em in yore pocket. Take yo' a piece of rubbah an' tie it aroun' 'em. Wrap it aroun' 'em so it won't come loose, yo' know. Den yo' take dat spoon an' dat bloomah dere, whut choo got dere, an' yo' git chew a small piece of lodestone - jis' a very small piece an' wrap it up. An' put it in yore pocket an' weah it, an' she'll stay fo' yo' until yo' come back dere.

(I see.)

Well, now, ah know - AH REMEMBAH A WOMAN, A NICE LOOKIN' GIRL WUZ CO'TIN' [COURTING] A PREACHAH, an' he had a li'le money an' a home, yo' know, but he wuz a li'le bit too ole fo' 'er. See. So she tole 'im dat she didn't believe she cared fo' 'im, he wuz a li'le bit too ole. He say, "Well, if yo' don' do me no good, yo' won' do nobody else no good." An' he took an' hit 'er in de face wit 'is pocket han'ke'chuf, an' somepin fell outa de top of 'er haid lak wood lice 'bout two hours aftah he had hit 'er. [A handkerchief tossed or waved about is usually *dressed*; in this case perhaps with *wood-lice powder*.] Aftah he hit 'er, he disappeahed, went on somewhere, yo' see. An' she jis' stan'in' talkin' tuh some of 'er schoolmates, an' somepin fell outa her haid lak wood lice. An' dey fell all down aroun' on de groun', an' she commence tuh fightin' 'em, frightened aftah 'em, yo' know. All right, SHE COMMENCED TUH HOWL. COMMENCE TUH HOWLIN' LAK A DOG; SHE COMMENCE TUH MAKIN' FUSS LAK A COW, AN' SHE COMMENCE TUH CARR'IN' ON LAK A GOAT. Well, dey'd taken 'er an' carr'in' 'er home an' laid 'er in de baid an' yo' know she couldn't rest. Well she, dat nex' mawnin' - co'se she suffahed all dat night - got up de nex' mawnin' an' LOOKED AT 'ER THIGH. SHE SAID 'ER THIGH HURT 'ER. DERE WUZ A SMALL COOTAH [TURTLE] ON 'ER, LAYIN' RIGHT HEAH. DERE WUZ THREE SCORPIONS LAYIN' DOWN ON 'ER THIGH. AN' DERE WUZ A BLUNT-TAIL MOUSE OVAH ON DIS HIP.

(What kind of a tail?)

A blunt-tail mouse.

(Blunt-tail?)

Yes, sir, BLUNT-TAIL MOUSE AN' SNAKE layin' ovah on dis side of de hip. Well, evahbody kinda doubted 'er. Yo' see she wuz hurt. DERE WUZ ANOTHAH OLE FELLAH STAYIN' ABOUT 25 MILES FROM DERE. HE COULD DO DAT KIND OF WORK. DEY WENT AN' GOT 'IM AN' HE COME AN' LOOKED AT 'ER. AN' HE SAID DAT HER CASE WUZ PURTTY SERIOUS [for this type of judgment, see CONSULTATION TECHNIQUE, p.307f.], but he could do her good inside of eleven hours.

[A stoppage of recording shows he also lived eleven miles from somewhere.]

(About eleven miles?)

On dis side of Greenville, Mississippi.

(Greenville, Mississippi. How many years ago?)

Oh, dat been now about 28 years [about 1910].

(All right, go ahead with the story.)

An' aftah he looked at - he'd taken 'er up an' laid 'er in de baid - taken 'er outa de baid she wuz in an' laid 'er in de [another] baid. An' he saw dat cootah an' dat lizard an' dat mouse. An' he had a kinda grease. He jis' gressed 'er all ovah, yo' know. An' den he'd taken some kind of a ole funny somepin look lak a blade an' he marked - he didn't cut 'er skin but he jis', yo' know, belt [held] dat blade right ovah dem things, jis' drawed it across dem but not on de skin.

(What kind of blade?)

A Kisah blade.

(A Kiser?)

[This could be spelled Kaiser.]

Yeah, a kisah blade whu' choo cut bushes wit whut men use tuh work in de right of way.

(Oh, I see. All right.)

An' he'd taken dat an' he jis' draw it across dat cootah [cooter or turtle]. An' he come up on dis side an' he draw it across dat blunt-tail mouse an' right ovah 'er. An' draw it across dem lizards. Well, all right. IN ABOUT ELEVEN HOURS TIME DEY GIVE HER UP TUH DIE, AN' DEM THINGS COME JIS' A-CRAWLIN' OUT OF 'ER. AN' WHEN DEM THINGS CRAWLED OUTA 'ER, SHE GOT RIGHT UP AN' LOOKED AT US, AN' DEY WUZ CRAWLIN' ALL AROUND ON DE FLOOR. [I have no doubt about a small cooter, three lizards and blunt-tail mouse crawling on the floor. There is too much evidence in HOODOO for this sort of thing. THE DOCTOR HAD A FAST HAND! IN THE STORY FOLLOWING THIS ONE WE WILL AGAIN MEET DOCTOR MARTIN, ANOTHER HEALER QUICK WITH HIS HAND.] An' he tole 'er, say, "Ah'm goin' make yo' do dat." She got a stick an' she kilt 'em all. An' de cootah she couldn't ketch. He runned on outa dere. Now, dese three lizards dey wuz so stiff - scorpions rathah, dey couldn't git nowhere. She caught 'em an' kilt dem. So dat woman got all right.

(WAS THAT ALL HE DID?)

YES, SIR.

SO NOW, DERE WUZ ANOTHAH WOMAN AN' SHE WENT TUH A DANCE ONE NIGHT, an' he wuz a real dancah [dancer]. An' 'er fellah didn't wan' 'er tuh dance wit nobody, an' he hauled off an' pushed 'er. Well, heah come anothah fellah wuz likin' 'er, yo' undahstan'. HE TOOK AN' LAID 'IS HAND ON DIS FELLAH'S SHOULDAH AN' DIS FELLAH FELL. AN' WHEN HE FELL HE COMMENCE TUH HOWLIN' LAK A COLLIE. Well, dey'd taken 'im an' carried 'im home. An' aftah dey carried 'im home, dey ran an' got de doctor. Well, he begin tuh retch very bad, yo' see. Oh! he jis' got restless as if he possessed. An' aftah 'im doin' dat, AFTAH DE DOCTOR COME, DE DOCTOR LOOKED AT 'IM AN' HE SAY, "AH CAN'T DO HIM NO GOOD. AH DON'T KNOW" - A MEDICAL DOCTOR, YO' KNOW - "AH DON' KNOW WHUT'S DE MATTAH WIT 'IM. AH NEVAH SEED A MAN ACT LAK DAT BEFO'." DIS FELLAH YET HOWLIN' LAK DAT COLLIE. AN' SO, DEY TURNED DAT MAN OVAH TUH LOOK AT 'IS BACK, THINKIN' YO' KNOW HE HAD A FEVAH. DERE WUZ THREE SNAKES: A RATTLESNAKE AN' A GARTAH SNAKE AN' A CHICKEN SNAKE IN 'IS BACK. BUT YO' COULD SEE DEY WUZ SNAKES BY DERE SKIN - jis' right in 'is skin in 'is back. Well, dis same fellah dat ah'm tellin' yo' 'bout - ah think yo' heard me speak of Doctor Martin - he come.

[For Doctor Martin, see p.2327, line 15.]

(Where is he from?)

HE'S AT AVON, MISSISSIPPI.

(Avon, Mississippi.)

DOCTOR MARTIN COME AN' GOT DEM SNAKES OUTA DAT FELLAH'S BACK AN' HE GOT WELL.

(Do you know how he got them out? What he did to get them out?)

Yes, sir.

(What did he do to get them out?)

WHEN HE GOT READY TUH GIT 'EM OUT, HE PUT 'IM IN A BATHTUB AN' HE WENT TUH DE SOUTH SIDE OF A HILL AN' HE GOT SIX DIFF'REN' KINDA ROOTS, an' he say one of de roots wuz de Queen Elizabeth root an' de othah root wuz de shargrass root[?].

(What kind?)

Shargrass[?] root. Shargrass root an' de Queen of Elizabeth root. An' de othah [4 of the 6] wuz de blacksnake root, an' de ginseng root, an' de beechnut [beechnut = beech] root, an' de sippahred[?] root.

(Sipper?)

Sippah-red[?] root. Well, he'd taken dat an' he boiled it. Den aftah he

boiled dat, he dropped a KNO4 tablet in it.

(What KNO?)

KNO4 tablet an' de watah turnt as red - well, it turnt as red as dat, as dat spot in dere.

[He may have pointed to something red in the room; carpet or window curtain.]

(I see.)

AN' HE LAID 'IM IN DAT WATAH AN' BATH-ED [NOT BATHED] 'IM. AN' WHEN HE GOT THROUGH BATHIN' 'IM, HE TOLE 'IM, LOOK BACK BEHIND 'IM. AN' WHEN HE LOOKED BACK, WELL DERE DEM SNAKES WUZ IN DE BATHTUB! BUT DEY WUZ DAID. YO' SEE. DEY WUZ DAID, BUT HE [DOCTOR] KILLED DEM. HE PUT 'EM IN DAT WATAH. YO' SEE, NOW, WHUT WUZ GIVIN' 'IM DE TROUBLE, DEY WUZ ALIVE, SEE. SEE, WHEN DEY WUZ MOVIN' ABOUT [IN HIM] DEY WUZ HURTIN' 'IM.

[My informant *doctor* is saying *Doctor* Martin killed the snakes with the red bath water. I say a good *trick*!]

## THE PHYSICAL HUMAN BODY ITSELF

1. SEXUAL IMPOTENCE
2. BLOOD
3. URINE
4. EXCREMENT
5. **SWEAT**
6. HAIR
7. FINGERNAILS AND TOENAILS AND FOOTSKIN
8. FOLK MEDICINE
9. MURDER
10. DEATH AND BURIAL AND GRAVEYARD

[*HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK*, abbreviated HOODOO throughout the text, was arranged in the first two volumes to show a strange form of thought based upon a belief in spirits. Here in volumes three and four I group this new material round the physical human body and common objects of every-day life to highlight the dangers of superstition and magic. Appropriately THE PHYSICAL HUMAN BODY ITSELF should start with its own origin, the theme of sex; specifically here with SEXUAL IMPOTENCE, a subject wider than its scientific definition, and a matter of great concern for believers who will soon talk to us.]

### 1. SEXUAL IMPOTENCE

[Impotence in hoodoo has no medical or psychological cause. Neither bodily weakness nor mental problem makes you sexually inadequate. You are impotent because some man or woman has you *tied* or *tied up*. Originally this meant someone had put a spell on you by *tying* something of yours, or by *tying* anything while *naming* or wishing it you. Consequently, like all ailments and diseases of the body, impotence comes from hoodoo, conjuration, witchcraft, or rootwork. All following rites with few exceptions are to keep a man away from another woman, or a woman away from another man. They could be called *chastity-belt* rites. This section SEXUAL IMPOTENCE is divided into subsections CAUSES and CURES.]

#### (1). CAUSES OF SEXUAL IMPOTENCE

##### (a). MISCELLANEOUS

[This subsection is called MISCELLANEOUS because it contains everything that would not fit into the four remaining homogeneous subsections, namely: DISHRAG, DOG, KNOTS, and SNAIL. Margin titles, here as elsewhere, will try to indicate the great variety of ideas involved, including: magic actions, objects, places, substances, and thoughts or intentions.]

3110. You take a boy around sixteen years old, that way. That's all their ambition. They are all that way, I don't know why. They think that the more women that he has connection with, that the bigger it makes him, see. Well, nothing can ruin the blood as quick as that, see. An' he gets a certain amount of germs in him an' a certain amount of bad blood. No physician can get it out



because he [boy] ain't going to take that kind of treatment to get it out - see, that is to purify him. Well, all right, that boy comes to marry, you understand, an' have a wife.

A COMMON BELIEF: "THE MORE WOMEN...THE BIGGER IT MAKES HIM" Then the children will have it, in-

herit that, you see, by having bad blood. Well, that is worse than the other. It happen that a poor [boy] get gonorrhoea or anything that way, he has a certain amount of energy in him, he can't get it out of him unless he has connection with a woman. But if he ever once has the *claps*, the *running range*, or gonorrhoea, every time he urinates he urinates some *ambition*, you see. That's why a man can be 45 years old and younger than a boy 25, you see, by using himself [properly] in his young days before he developes. [New Orleans, La., (816), 1158:5.]

3111. Yo' kin take, if a man's goin' wit anothah man's wife an' dis man don' want 'im tuh go wit dis woman, yo' kin take some red antses, dese large one, if yo' kin git a lot of 'em. Jes' go tuh a antses bed an' git all de antses yo' kin git, an' take dese antses an' put 'em in a pan an' take dem home, an' put ANTS 'em in a stove an' let 'em parch an' den powdah dem all up. An' when dis woman goes tuh bed at night an' go tuh sleep, he kin take an' powdah dis stuff across 'er stomic part down dere, her private part. An' when dat man goes tuh have a date wit 'er, why dey git hung up dere jes' lak dogs.

(Do you mix that red ant dust with lard?)

No sir, yo' don' need tuh put any lard in it, jes' put red antses dust by itself. [Fayetteville, N. Car., (1452), 2639:1.]

3112. Ah heard yo' kin take dese red antses beds, yo' know, an' git chew some of 'em. Take 'em if yo' wanted to fix up a man or anything lak [that] yo' know, an' yo' kin take 'em an' beat 'em [into powder] an' wear 'em roun' yore wais'. An' aftah de man - say yo' an' 'im be togethah. An' aftah he git through wit whut he done, yo' jes' take dem antses an' jes' wipe right, takes 'is leg an' den let it run up an' down 'is back, dese antses lak dat. But chew have it tied up in a rag. An' say den yo' wear it roun' yore wais'. Den de man can't have any dealin's wit anyone but choo. Ah've heard of dat much about antses. [Waycross, Ga., (1107), 1781:2.]

3113. Den ah've heard of *ladyfolks*, yo' know - pardon [for what informant is about to tell me], ah've heard of ladyfolkse goin' ahead takin' a intahco'se, an' puttin' it onto, intuh a towel, yo' know, jes' whut dey use [for wiping themselves], an' puttin' Hearts ARMPIT - BEDCLOTH WORN IN Cologne on it an', yo' know, jes' take a piece of it [from the towel], an' wear it undah dere arms, an' dat gain de influence of love, sech as dat, yo' know. [Florence, S. Car., (1304), 2204:2.]

3114. (Have you ever heard of a woman measuring a man?) [Measuring rites will come later.]

Well, yes, ah've heard of it. Said dat dey would take string yo' know, an' measure dere privates, an' keep 'em from havin' a intahco'se wit a woman.

ARMPIT - MEASURING STRING WORN IN LEFT (What do they do with that string then, after they do that?)

Aftah dey do dat, well dey would tote it aroun' up undah dere lef' arm. [Memphis, Tenn., (927), 1509:6.]

3115. Ah heard yuh could take a man's sock an' weah it between yore laigs an' keep 'im down, an' yuh kin go an' he would not be jealous of yuh.

ARMPIT - IN LEFT - MAN WEARS WOMAN'S DIRTY STOCKING BETWEEN LEGS - WOMAN WEARS MAN'S DIRTY SOCK (You use either sock?) Eithah sock, eithah one, jis' since he have worn it. An' a man kin take a woman's

stockin' an' weah it undah 'is lef' arm wit de feet turned up, an' he'll ketch 'er in evahthin' dat she start at.

If she go tuh slip on 'im an' have othah men, he'll walk right up on 'er.  
[Sumter, S. Car., (1384), 2459:12.]

3116. Yo' kin take a pocket han'ch'ef which yo' kin use wit chure wife, an' a new nail an' place it intuh a tree [root] jes' beneat' de groun' an' nail it in dere an' kiver up an' leave. Back nine steps away from de han'ch'ef back [backwards] an' den turn an' call de woman's name de third  
BACKWARDS - NINE STEPS time [call her name 3 times] an' leave from dere. Dey won't have - evah time dey [other men] begin tuh top 'er wit dat, ah've been able tuh know dat dey've [demonstrates with finger, letting it fall over].

(They [the other man's tool] will just fold up. I see.)

(You nail this handkerchief on the tree down under the ground, but you will wipe her off with this handkerchief?)

Yes sir. [Savannah, Ga., (538), 658:1+85.]

3117. In case if yo' don't have time, dis is a quick way now. Ah'm goin' tell yo' 'gin [again]. WANT CHEW PAY CLOSE 'TENTION AN' KETCH DIS.

Yo' go tuh a fruit stan' an' git chew one banana. Undahstan' good now, jes' one. Yo' know dere's lotsa bananas are ripe, jes' so ripe dey'll almos' fall tuh pieces off de hull. Well, yo' git dat banana peelin'. Git dat BANANA banana peelin' an' den when she lay down at night an' go tuh sleep, jes' slip dat banana peelin' dere, an' take dat banana peelin' an' jes' double it. See dere, double it jes' lak dat [demonstrates]. An' yo' take it an' wipe dat woman. Wipe her fanny, see, an' yo' say, "No son-of-a-bitch don't git dis but me, no son-of-a-bitch don't git dis but me" [and probably repeat a third time]. All right, an' yo' do dat. Den yo' take dat banana peelin' an' throw it, throw it ovah yo' shouldah an' nobody else can't go wit 'er tuh save 'er life but chew. [Mobile, Ala., (656), 938:5.]

3118. Take it [bath water] an' put it in a bottle, an' take an' po' [pour] some of dat watah an' stop it up. Put in a bottle an' put in a place where yo' kin - where yo' kin [walk] undah it, an' dat will control yo'. But yo' take dat [bath] watah an' a piece what yo' use wit an intahco'se wit dem.

BATH WATER An' yo' rinse dat tuhgethah an' put dat in a bottle tuhgethah, an' have dem so dey kin go backwards an' fo'wards undah dat, an' dey control yo'. Whut dey tell yo' tuh do, well yo' come undah dat, an' do whut dey tell yo' tuh do.

(I see. They take this bath water and some of the, piece of that cloth they use for intercourse, put in the bottle and stop it up.) [Vicksburg, Miss., (743), 1012:11.]

3119. Yuh take dat [bath] watah, put it in a bottle an' mix it wit war watah, mix it wit salt an' gunpowdah. Throw dat in de runnin' watah, see. Dat will

BATH WATER - WAR WATER - SALT - GUNPOWDER - BOTTLED  
MAKES MAN LOSE AMBITION FOR WOMAN

keeps yuh tied up. Well, it will make yuh lose ambition fo' de woman dat yuh have, yuh undahstan';

an' it will keep yuh wit a mind - yuh undahstan', yuh will nevah be satisfied where yuh be yet. [New Orleans, La., (816), 1154:6.]

3120. [To] fix a man to stay at home - dere's two or three ways yo' kin fix a man, see. Well, jes' lak a woman's got a husban' an' he runnin' aroun'. She kin stop 'im from wandahin', yo' undahstan', an' de wimmins do do it, cuz I done seed 'em do it. Dey'll take dat - dey kin cook cake, pies.

BED - IN CENTER OF

(What?)

I say, jes' lak yo' have intahco'se wit yore wife, have connection wit 'er, well de rag what she wipe yo', well she'd put dat in de middle of dat bed where yo' lay at. I'll guarantee dat yo' can't have no othah wimmin.

(I see.)

See, she put dat an' fasten it to de mattress. See, an' keep dat rag where yo' sleep at, right where yo' lays all de time. An' I betcha yo' can't have nuthin to do wit no othah wimmin.

(I see.) [Vicksburg, Miss., (747), 1017:2.]

3121. Dey say when yo' have sexual intahco'se, dey say yo' take de towel an' put it undah de bed in which yo' sleeps, in a dark place, an' he doesn't have any *courage* fah anyone else. [Waycross, Ga., (1104), 1778:3.]

BED - BEDCLOTH UNDER

3122. [Informant is repeating at my request.]

Jes' lak if yo' had a sweetheart an' yo' wanted tuh quit 'er or she wanted tuh quit chew. Ah said, yo' could take de rag, de towel dat chew all wipe wit, an' yo' kin take dat towel an' yo' kin roll it up an' put it undahneat' yore baid. An' if she goes she'll come back. [St. Petersburg, Fla., (1009), 1633:1.]

3123. Yo' know lak dey both have intahco'se wit one anothah. Well, dey git through yo' know, dey wipe off an' dry off, why SHE USE HER MONTHLY-PERIOD RAGS

AN' DRY OFF WIT IT, an' if he go wit anothah woman, why it'll

BLOOD - MENSTRUAL

fall yo' see - it won't stand up.

(What does she do with that rag then?)

Don't do nuthin pahtik'lah. [Waycross, Ga., (1068), 1728:11.]

3124. Ah've heard dat if yo' could git a woman's periods an' keep 'em, she can't have nuthin tuh do wit no othah mens.

(Where do you keep it?)

Jes' keep it in yore house. [Wilson, N. Car., (1470), 2592:16.]

3125. Well, now, if he'd wanta keep a man away from his house - his wife be sick evah month - he'd take'm [take him] one of de piece she use. He'd take one of 'em an' he'd fold it up an' cut dat stain out an' wrop it up in 'is pocket han'ch'ef an' put it in 'is pocket. A man kin come tuh de house but she won't have no desire tuh be wit 'im. [Charleston, S. Car., (?), 652:5+81.]

3126. See, whut he do tuh *fix* 'er up, he go tuh work an' he takes - he gits some of 'er intahco'se [menstrual blood here], yo' undahstan'.

(I understand, from her *intercourse*.)

Yes. All right, he takes dat. He takes dat rag an' he foles - he takes dat cloth an' he foles it, foles four times towards 'im. Don't nevah fole it from 'im, fole it up towards 'im. If he got a shoe, he puts it [a piece of it] in 'is shoe. Yo' undahstan'. Jis' put it in a pair of 'is shoes an' go on. He kin go on off an' stay three uh [or] four weeks, an' she ain't got no feelin' fuh no othah man atall, she always wantin' to see yo', yo' undahstan'.

[Both *to fold* and *four times* are common magic rites. To fold is magically to confuse, confine and control the spirit, or part of the spirit, residing (often temporarily) in the object being folded. The magic or sacredness of the *four* comes, to Christians at least, from the following Biblical quotation: *I saw four angels standing on the four corners of the earth, holding the four winds of the earth* (Rev. 7:1).] [New Orleans, La., (831), 1237:4.]

3127. Now, a woman in de town heah - yo' got a woman an' yo' wants tuh hold 'er. If a woman git away from yo', why den yo' goes tuh work den an' take some of 'er cloth, her cloth whut she use, yo' know. Yo' take dat an' yo' measure on yore fingahs part of it, an' den yo' wear dat yo' see. Put about nine knots in it an' yo' wear dat. An' in wearin' dat, dat will hold 'er dere wit yo' - she

cain't git away.

(What do you measure that cloth with? Your finger or what?)

Yes, jes' ketch yore fingahs [demonstrates].

(Right along your middle finger.)

Now, her, when yo' gittin' dat, den yo' take yore fingah an' measure 'er, yo' see. An' den yo' come, aftah measurin' 'er - well, den yo' measure dat cloth.

[I now comment upon the preceding rite to be certain that I understand it.]

(After you measure her with your finger, you measure that cloth with this.

You take this piece of cloth long enough, just as long as that measure, then you tie nine knots in it, and you wear it around your body. That holds her. She can't have any other man?)

No, she cain't. [Algiers, La., (1575), 2897:10.]

3128. An' den she kin do dis heah. She kin take an' trim 'er fingahnails, she take some of 'er period, an' she puts it intuh his sompin tuh eat, an' dat'll take his nature from 'im [except for her].

(She has to put all those together though?)

Scrape huh fingahnails an' take some of 'er ministrate. [Brunswick, Ga., (1188), 2004:2.]

3129. Ah heard a li'le sompin about dat. Dey say a man kin fix a woman lak dat. He git one of 'er monthly pads, yo' undahstan', an' take dat an' put dat in a bottle, see. Wash it an' wrench [rinse] some of dat out an' put it in a bottle an' stop it up, yo' undahstan', an' carry it aroun' wit 'im. An' evah time a [another] man [tries] to make a connection wit 'er, his thing will fall evah time. [Fayetteville, N. Car., (1398), 2516:21.]

3130. If your husban' is mistreatin' yo' fer anothah woman, now yo' kin take her periods an' she kin take a brass needle, or eithah a brass pin an' write [on a piece of paper] his name on top an' hern upon de bottom. An' put it midways her bedpiece an' jes' so dat she sleep on it as much as he do. He won't have anythin' tuh do wit anybody else but her.

(She writes it with her blood on this pin?)

Yes, sir. [Memphis, Tenn., (972), 1573:9.]

3131. Yo' kin take yore [a man's] hair an' kin run yo' crazy. Well, yo' kin take it an' tie it behin' a wumman - dat mean a wumman kin do it. A wumman kin take - whut ah mean, her ministrator an' wrap it [a man's hair] up an' tie it roun' 'er wais' an' it'll run yo' [him] crazy.

(The woman would take whose ministrator, her own?)

Yes.

(And wrap it around her own waist. That would run you [a man] crazy?)

Yes sir.

(Well, what about - what is she going to do with your hair? Where do you put this hair?)

Roun' yore wais'.

(What would she do with this hair?)

She wraps it up, yo' know, in one of de [her] towel.

(She wraps it up in her menstruation cloth and wears it around her waist.

That is to run you crazy about her?)

Yes sir.

(Or to run you actually crazy?)

Well, it tuh run yo' actually crazy in dis way, run yo' where yo' couldn't have any othah woman but 'er.

(She takes some of my hair, and then takes her menstrual cloth and wraps my hair up in it, and then wears it around her waist.)

Yes. [Waycross, Ga., (1149), 1874:8.]

3132. Jes' lak dey go tuh bed at night, well her an' 'er husban' always - yo' know, she got it in fo' him but he don't know nuthin 'bout it, an' so she *tie him* - lak he *doin'* [running about with other women]. So she goes when dey have intahco'se an' evahthin', she gits out de baid maybe early dat **BOTTLE** mawnin' 'fo' he do an' she steals away, yo' know, an' hurries ahead an' goes on tuh huhself an' she have a bottle an' evahthin' prepared. Well, she ketches it an' by some means she puts some in a bottle.

(What does she put in the bottle?)

Well, it's.

(Something from her or him?)

From him.

(Where did she get it?)

It from both of 'em ah 'magine, somehow.

(How did she get it from him?)

Well, see when she go tuh - when he go tuh use de towel tuh dry off wit, she dry 'im an' pulls kinda hard - squeeze, gits evahthin' jes' lak she pullin' on sompin. She'd git it all out lak dat. Dat's how she become tuh have it.

(What does she do with that stuff when she puts it in the bottle?)

She puts it in de bottle see, an' when she put it in dis bottle, takes de bottle an' stop it up airtight an' she put it away. Well, long as she keeps de bottle - ah mean, an' keep it airtight - well she got 'im. But if she evah lets it git away.

(What does that do to the man?)

Well, dat 'fect 'im so he cain't raise no kinda heart fo' no othah woman.

[Florence, S. Car., (1297), 2198:15.]

3133. De way she ties 'im up when she make a connection wit 'im, she'll use de cloth, an' she takes it an' puts it in a quart jar an' stop it up. He could-n't go tuh anothah woman tuh save his life. Evah time he go - an' he'll make yo' know. If it's mah husban' an' ah do dat fo' him, he'll make yo' know dat he can't go out an' have a connection wit anothah woman. He'll come in an' tell yo', say, "Ah don't know whut's de mattah wit me. Mah back wore me out. Ah'm jis' tuh de place where ah cain't do nuthin. Ah'm goin' up tuh see de doctor." Long as yo' keep 'im stopped up - she don't use de same cloth he does, jes' let 'im use it. [Savannah, Ga., (1272), 2153:2.]

3134. Yo' could take dis man's - when yo' have somepin tuh do wit 'im, yo' kin take 'is come [semen]. Yo' ketch it on dat rag, on a homespun piece of cloth [unbleached cotton], an' put it in de milk bottle, a bottle of buttahmilk, an' half stop it up, if dis boy's in yore way. But don't use it fer nuthin else but dat. An' take it an' yo' know, put it in a ditch or somepin where it'll half drain out. An' den, whenevah it all drains out, why dat boy'll go away or sompin. [Wilmington, N. Car., (260), 178:13+85.]

3135. An' anothah way, if a woman stopped it up in a bottle, yo' have tuh hunt dat, yo' see.

(If she stops that cloth up in a bottle he'll have to hunt that.)

[The *doctor* he hires finds the bottle!!!]

An' one way dat she kin rule him, dat is tuh put it in de mattress an' she lay upon dat. An' when she lay upon dat he can't fool wit nobody, less'n he lay upon dat bottle. If he ain't layin' upon dat bottle dat got dat, he'll always be limbah.

(As long as she has that.) [New Brunswick, Ga., (1206), 2036:3.]

3136. She kin take some of 'is discharge, some of dat, an' she kin take an' tighten it down [in bottle], jes' lak she kin put it in a rag an' tighten it down airtight an' wear dat on her, an' dat will keep 'im. Dosin' it a lile bit

wit black peppah, put black peppah on it, an' de firs' thing yo' know, yo'll be at de place dat chew don' want nobody else but 'er. [Fayetteville, N. Car., (1450), 2635:3.]

3137. De way she do tuh take his nature away from 'im. AH WANT CHEW TUH LISTEN AT DIS GOOD, so ah - dis is mah wife an' dis is me an' dis is anothah woman. Well, ah'm goin' wit dis woman, an' dis is mah wife heah. She don't undahstan' about not bein' wit 'er as much as ah do wit dis othah woman. Well, dis othah woman ovah heah, well, ah had a communication wit 'er, an' she taken a rag an' she take some of de diff'rence twixt me an' 'er an' puts it in a bottle, a li'l'e perfume bottle, an' took dis Heart Cologne an' po'd it on top of it an' stopped it up, an' keeps it in 'er trunk. Dat took it [my nature] away. An' de fellah dat ain't git sharp enough tuh git dat, it'll [his nature will] stay away.

Well, mah wife kin do de same thing an' bring it [my nature] right back, make hers [the other woman's magic] no good. [Florence, S. Car., (1334), 2302:1.]

3138. If a man doesn't care very much about chew. Yo' an' 'im livin' tuh-gehah an' yo' want 'im tuh love yo', don't want 'im tuh go out wit no othah woman, yo'all git intuh bed an' whutsomevah yo' wipe wit, yo' git it. An' yo' git a whiskey bottle. An' yo' git a li'l'e bit of 'is come [semen] an' a li'l'e bit of yores [see later]. Put it in dis bottle an' screw it tight an' put it up undah de bottom of de do'step. An' any othah woman dat he git ready tuh make a date wit, he can't do it tuh save his life.

[The prescription of a whiskey bottle, most unusual, presumably offers solace to the man's bottled spirit (see margin title ALCOHOL FOR THE SPIRIT, p.32). In an empty bottle! But surely a spirit could still detect the evanescent aroma of spirits! What happened to her imprisoned spirit? Perhaps it was merely content to be with us. Or maybe she surreptitiously intended her spirit not to enter the bottle, or just before the final twist of the cork tricked her husband's spirit by jumping out of the bottle! This spirit business is so complicated and devious that it confuses a skeptic like me.]

[Now for the word *come*. His *come* definitely means his *semen*. The woman's *come* sometimes equals *menstrual blood* or other times a mythical or non-existent *ejaculation of procreative substance* at or near the same time as his discharge. Ovulation, a modern biological discovery, remains unknown to folklore, hoodoo and witchcraft.] [Florence, S. Car., (1322), 2186:3.]

3139. But now, if ah wan' chew tuh bring evah penny yo' makes tuh me, well yo' fool wit me in de baid an' ah git a cloth an' dry yo' off. An' [I] cut out dat spot an' shut dat up tight in a bottle, an' git yore toenail an' fingah nail an' a li'l'e bit chure chamber lye an' shake dat up. Well yo' can't git away from me.

(You put all that in the bottle?)

Yeah, gotcha [got you]. Long as yo' got dat he gotta come back. [Charleston, S. Car., (530), 640:5+85.]

3140. She'll take his currun[t] or comin' an' pu-tit in a Hearts Cologne bottle wit some *Hearts Cologne*, an' put a needle in it an' stop it up, an' pu-tit [in] huh bosom an' weah it; an' dat'll make dat man go tuh 'er house tuh see huh.

[I met that word sounding something like *current* (without the *t* a number of times an' transcribed it as such in my original pencil transcription attached here to the final manuscript. I soon realized that the word should be *comin'* (coming) the verbal form of the normal word *come*, meaning *semen*.] [Wilmington, N. Car., (270), 190:3+85.]

3141. If she have connection wit a man, she kin jes' take a piece of raw cotton an' wipe huhself wit it, an' she take dat an' stop it up in a bottle, an' put some alum an' salt in it. Put dat in dere an' makes huh wishes, an'

screws de top on real tight. An' if she don't want tuh do dat, she kin take a new cloth an' wipe it on dat an' throw it in DE EAST CORNAH OF HUH HOUSE [the sun-rising side] when he go out [leaves the house]. Jes' tie it up an' jes' when he go on out of do', jes' throw it in de east cornah of de house. Den yo' [he] kin go but nuthin yo' [he] kin do - he can't do nuthin. [Norfolk, Va., (486), 516:6+85.]

3142. (You say she wipes him with this towel. Then what does she do with it?)

Put it in a jah [jar], yessuh. Stops it up tight an' put a weight tuh de jah, so it will sink when yo' throw it in de watah. Throw it in de watah where nobody can't git holt of it, or yo' kin even bury it, yo' see, but nobody will know where it's at but chew. An' dat will stop a man from havin' anything tuh do wit anothah woman. [Fayetteville, N. Car., (1442), 2611:6.]

3143. If de man have a date wit dis woman. Now, yo' know she make a connection wit 'im. Well, when dey git through, she don' have tuh if she don' want tuh. When dey git through den, she take dis new pocket han'ch'ef an' wipe 'im wit it chew know, an' take an' cut off de wettest part of dis pocket han'ch'ef, an' put it in a bottle an' stop it up, an' go throw it in runnin' watah an' dat'll kill a person.

(Kill him?)

Yes sir, dat would kill 'im. Well, nobody would wanta do dat. [Fayetteville, N. Car., (1452), 2638:10.]

3144. (Have you ever heard? They tell me a woman does something to a man to make him lose his *courage*?)

Oh! Oh! Yes, sir! She holds 'er breath on 'im.

BREATH HELD (Holds her breath on him?)

Yes, sir! Takes his *nachure* away from 'im.

(How does she do that?)

Well, when he git ready tuh make a 'nection [connection] tuh her, she ketches her breath on 'im. Dat knocks zim out. [Richmond, Va., (385, Negro-Indian root doctor, *see* ROOT DOCTOR JOHNSON, pp.1620-1624), 330:1+85.]

3145. Ah heard dat, jes' lak if a man wus tuh be runnin' aroun' wit anothah woman, an' she [wife] wanted tuh do somepin tuh stop 'im. No doubt if dis othah woman didn't expect dat dis heah man prob'ly wus bettah in some instance den prob'ly any othah. Well, ah heard dat if dis woman [wife] an' dis man [husband] could evah be tuhgethah, dis husban' an' wife could evah be tuhgethah, an' dis woman [wife] could git a chance tuh hold huh breath on 'im while he wus at 'is work, JES' FO' 'BOUT DE SPACE OF TEN MINUTES, TUH HOLD 'ER BREATH ON 'IM JES' FO' DE TIME AS LONG AS SHE COULD, FO' 'BOUT TEN MINUTES FO' NINE TIMES, well den dat would cause 'im tuh git weak an' he couldn't do jes' lak he wanted tuh do wit de othah lady.

(You mean nine different days? Not on the same day?)

Yes.

[Nine breath-holdings on one occasion for a total of ten minutes.]

Jes' lak evah time dey have a intahco'se she would do dat fo' nine times. An' den dey said dat would cause him tuh git weak an' weaken down an' he couldn't hol' up.

(He couldn't do anything with other women except her. [Fayetteville, N. Car., (1391), 2495:7.]

3146. Well, when yo' an' he's *doin'* yo' git choo a brass pin an' put it in yore mouth up undah yore tongue, an' yo' hold yore breath. An' whilst yo' hold-in' yore breath, yo' jes' sayin', be BREATH HELD WITH BRASS PIN UNDER TONGUE repeatin' tuh yo' heart what choo don't

wan' tim [want him] to do to nobody but choo. An' den when yo' git through, well yo' take dat brass pin an' tie it in a rag an' wear it. An' any time he go tuh anothah woman, well it'll fall. [Memphis, Tenn., (971), 1572:5.]

3147. It's a li'le bush grow dis high called de buckeye. Well, its in de summahtime de sun dries 'em an' it cracks open an' li'le black ball draps out on de ground. [The buckeye is a tree, it and the *black balls* I have BUCKEYES known since childhood.] Yo' take dat ball up an' yo' take bunch of 'em an' yo' put 'em in yo' pocket den. All right. She take one an' den yo' takes one. Yo' go on about yo' business.

[Here informant's words meaning little I stopped recording, but almost immediately restarted machine to ask about some promising words I had missed.]

(What was that?)

Don't want anyone toward 'er whilst yo's gone [on] yo' job. Yo' kin go on yo' job about two or three weeks - ah got a job about two or three weeks ovah heah. All right, yo' pick up dem two balls an' she take a buckeye ball an' yo' go any-whah yo' wanta go, an' she satisfy no one.

(How many of those do you carry?)

Yo' carry two an' leave her one. [Jacksonville, Fla., (607), 786:4+85.]

3148. I get me - DO YOU KNOW WHAT BUMBLEBEES ARE? You know what they are?

(Yes, wild bees.)

Yo' have tuh do dis in de summahtime. Yo' have tuh git someone tuh ketch dese fo' yo'. Yo' take dese nine bumblebees an' brown 'em in de stove. Jes' put 'em in an' cook 'em dere. An' den yo' jes' git yo' a hammah an' put 'em BUMBLEBEES in a piece of new cloth of some kine, an' jes' take yo' a hammah an' jes' poun' dem intuh powdah.

Well, now, say yore husban', yo' don't wan' 'im tuh be wit no othah woman. Yo' wan'a keep 'im away from dis pahtic'lah person. So aftah yo' have - yo' take dis befo' yo' go tuh bed, yo' see, put dis in dis cloth an' rub it tuhgethah yo' know. Be sure yo' got dis powdah all in dis cloth. Have anothah one fo' yoreself. Yo' an' 'im both don't use de same - let 'im use dis cloth fo' 'imself. Yo' know, some people are not very careful tuh take a bath. If he should take a bath, don' give it tuh 'im until he dries. If he dries 'imself wit it befo' he takes a bath - when he gits ready tuh dry 'imself, den give 'im dat an' rub 'im wit de powdahs on it. Well, he gits finished wit dat an' he goes tuh see dis person, whenever he has intahco'se wit dat person, dey will have a burnin' sensation. Dey will come tuh yo' an' tell yo' how somepin has happened tuh dem an' yo' will know dat dat is de person.

Den take dis cloth an' fold it ovah an' tie it in a real hard knot, as hard as yo' kin draw it, an' den yo' stick dese nine small needles in dere. Dat is tuh keep yo' away from dis person. Dey always have some kin'a complaint. Yo' know yo' heah of people always havin' aches an' pains - down here in pahtic'lah. Well, dat is part of de spell tuh keep dem away from dat person.

(What do you do with the cloth then?)

Yo' go an' bury dat. An' dat will stick fast until he when [you, another woman] go wit 'em [him] dey [he] be lak dey [he] be dead. [RUBE GOLDBERG THE CARTOONIST MUST HAVE DESIGNED THIS RITE!] [Mobile, Ala., (650), 869:1.]

BURN BEDCLOTH - KEEP ASHES 3149. Dey take de cloth, yo' know, dat yo' both use. She brown it, take dat cloth an' puts it in de stove an' let it parch, don' chew see. An' aftah it parch down, den she takes it an' puts it intuh somepin othah, an' keeps it concealed aroun' de bed whah yo' an' 'uh is.

(What will that do then?)

Dat will cuz yo' tuh be weak, don' keer [care] fer nobody, don' wan' nobody



else but chew long as she keep dat in huh possession. [Jacksonville, Fla., (588), 755:1+85.]

BURY BEDCLOTH 3150. An' jes' lak now, yo' fool wit a woman, yo' know, well she'll give yo' a towel. An' she won't use dat towel, but she'll bury dat towel. An' when she done bury dat towel, yo' won't have no feelin' fer no othah woman but she. [Charleston, S. Car., (521), 623:6+85.]

3151. Den if she doesn't want 'im tuh have a *outside fren'*, yo' see, she'll take huh a new piece of new white homespun an' she goes tuh bed, yo' know, an' be wit 'im. She ketch evahthin' in dat white homespun an' she'll take dat piece of white homespun an' bury it anywhuh roun' 'uh house - undah huh steps, undah de side of de house, undah a brick pillah or anywhuh. Well, if he go out he can't have no woman, see. Dat blocks 'im any way he tryin' tuh have anothah woman. [Florence, S. Car., (1326), 2270:1.]

3152. 'Fore yo' leaves dere, yo' see, dey go git a fresh egg an' git dat li'le skin nex' tuh de shell - dat li'le thin skin right nex' tuh de shell - an' place dat. An' he have intahco'se wit 'is wife 'fore he go [away]. He place dat li'le thin skin on de end of 'is penis an' den have connection wit 'er. It will come off. Well, when it comes off in dere dat jes' goin' tuh stick tuh de lining, see, 'cuz it slips, yo' know, an' it's very thin an' light, yo' see. Well, dat dere, it comes off in dere. He wants tuh leave it right dere. It will come off in dere - dat thing comes off in dere, yo' see. She kin lay down all she wants, but de [other] man can't do a thing. Yo' kin leave off dere an' GO TO DE WORLD'S FAIR - go far as yo' wants - she'll nevah have done dere.

(That keeps other men away.) [Jacksonville, Fla., (610), 788:5+85.]

3153. Take a black hen feathah. An' yo' know when yo' pull it out 'is wing, yo' git a little bit of juice in dere. An' sprinkle dat 'cross a woman, see. Or yo' kin sprinkle it in yore han' an' rub it in yore han' [and rub across a woman]. Dat's if yo' got a woman dat yo' don't wanta have nobody else. Jes' sprinkle dat in yore han' an' rub it in yore han' an' [rub it across her]. If a man tetch her, she fastened jes' lak a dog. [Charleston, S. Car., (525), 629:5+85.]

CHICKEN - BLACK HEN FEATHER CHICKEN - ROOSTER SPUR 3154. He kin take de right han' of a roostah's spur an' do de same thing - take de right foot of a roostah spur an' do de same thing. An' she kin take de left one an' do de same.

Yo' jes' buy yo' a roostah, kill 'im an' eat 'im, cut dat spur off, an' aftah de last dish of dat is eat up, yo' jes' take it an' rub it lak dat.

(Where do you rub it?)

Jes' rub it in yore han', de right of a roostah's spur. If she wanta work one on yo', yo' undahstan', jes' take an' rub 'em lak dat three times. Whensomevah she wit chew, she kin rub it up dere lak she's playin', an' yo' can't have nobody else. She kin take de left one [a man takes the right]. But yo' cain't do it until de chicken's eat up. Den yo' kin try it den. [Fayetteville, N. Car., (1450), 2635:2.]

COFFEEPOT - BEDCLOTH BOILED IN - DRINK 3155. If a man wants tuh make - eithah a woman make 'im love her. Durin' de time dat dey are havin' a intahco'se, take de discharge an' put it in a li'le cloth wit a li'le coffee grin's [grinds] an' tie it up in a rag an' put it in de coffeepot, an' boil it an' let eithah one of 'em drink it, an' dat'll make her be able tuh hold 'im. [Fayetteville, N. Car., (1426), 2573:3.]

3156. A girl tole me dat she could take beef livah an' cook it an' give it tuh me tuh eat, an' dat would cuz me, if ah went out wit anothah woman, dat would

cuz me an' 'er tuh go tuhgethah lak a dog.

Jes' beef livah.

COW - BEEF LIVER (She wouldn't put anything else with it?)

Ah don't know whut she put wit it. She nevah did tell me whut she put wit it. [Surely not beef liver but dog liver is meant - see later subsection (c) DOG, under subsection (1) CAUSES OF SEXUAL IMPOTENCE.] [St. Petersburg, Fla., (990), 1598:1.]

3157. Dey say when yore man is runnin' aroun', say if yo' bathe him wit dat sweet milk from a black cow, an' it will stop 'im, say dat he cain't have a woman.

COW - MILK FROM BLACK (Bathe whom?)

Bathe de man - whatevah yore frien' may be, or anybody dat chew come in contact wit dat chew don't want tuh run aroun'

(I mean how would you bathe him? Where would you bathe him?)

Bathe him down heah, his privates.

(With this milk from the black cow and that will keep him from running round?) Yessuh. [Fayetteville, N. Car., (1452), 2637:12.]

3158. Well, now, anothah way is if yo' know someone dat has a young calf, cow wit a calf. If yo' know dis person milks de cow, yo' go dere when de person is milkin', yo' know. An' de calf sucks de cow has dat saliva

COW - CALF SALIVA in it. Yo' reach yore han' in dere an' git dat saliva. Carry a rag or sompin wit yo', yo' see.

(The saliva from the cow?)

No de calf's.

(Do you get it out of the cow's mouth or get it out of [off] the tits of the cow?)

Yes, out [off] de tits from de cow. Yo' put dat on dat rag. If yo' know dis person [man] is goin' away an' is goin' tuh be wit somebody [a woman] dat day, well yo' [a woman] gotta be wit me [him] befo' yo' [he] leave, yo' see. [THE SHIFTING PRONOUNS ARE SOMETIMES DIFFICULT TO MANAGE.] Well yo' take dis rag an' when yo' are through, yo' dries 'im wit dat. An' when dey [woman] do dat, dey [the man] will stay dere. [The man will be held there.] Dat's a fact. [Mobile, Ala., (650), 843:2.]

3159. She have a connection wit chew, why he's brought back, from whut dey say.

Well, dey tell me dat if she kin have connection wit yuh, dat she'll take de cloth dat she nuse [use] an' bring it back an' fold it tight as she kin. An' de firs' crack dat she find anywhere in de house, she'll pack  
CRACK IN THE HOUSE it in dere. Have it good an' tight. Well, whut she didn't  
FIRST ONE FOUND use in dat crack, she'd always keep it twist up an' keep it  
undah de haid of 'er baid, right where she had tuh lay.

(That would keep him what?)

Dat would keep 'im in wit 'er, make him stay home. [Florence, S. Car., (1286), 2183:4.]

3160. (You what?)

If yo've had any dealin's wit 'er, yo' kin take an' tie it up an' stick it in de crack of, any crack of 'er house, an' till yo' move dat she'll have dealin's wit yo'.

CRACK IN THE HOUSE - ANY ONE (You have to tie up what?)

Jes' take de towel dat yo' an' 'er wipe wit an' stick it in de crack of a house, of any house an' any crack. Until yo' move dat yo'll have sompin tuh do wit 'er long as yo' want tuh.

(I see, but it must be in the crack of a house?)

A crack of any house of some kin'. It's in a tight place where yo' have tuh wedge it in.

(That's the only place you can put it?)

Yes, sir. [Vicksburg, Miss., (727), 1000:6.]

3161. Take two match sticks an' two needles, two new needles, an' take dese two needles an' stick 'em each into each end of de match stick. An' take a new piece of thread an' tie it [the 2 matches] in a cross, an' hide it up under yore girl friend's bed or somepin like dat. An' dey say she wouldn't have no courage for no guys or nuthin like dat, an' you could walk right in an' ketch 'em right at de work. [Wilmington, N. Car., (262), 182:4+85.]

CROSS - TIE 2 MATCHES IN A  
2 NEW NEEDLES - NEW THREAD

3162. An' if yo' wanta keep yore man tuh home, don' want 'im tuh go roun' wit nobody, yo' kin take a bran'-new pocket han'chef an' let 'im have intahco'se wit chew, an' dry 'im on dat han'chef an' take an' fole dat han'chef in fo' parts.

CROSS 4 NEW NEEDLES  
HANDKERCHIEF FOLDED 4 TIMES TO YOU  
SQUARES 16 BY FOLDING  
MAGIC OF "GEOMETRIC PROGRESSION"

Yo' know, jes' lak yo' take yore han'chef, a man's han'chef is a real large one. See, yo' take it an' yo' fold it. Don' nevah fold it from yo', always fold it disaway - see, lak dat [demonstrates by folding opposite corners of nonexistent handkerchief to

her, creating two parallelograms - see later]. An' as yo' fold it, turn it roun' disaway. See, dat's once.

[Informant folds again.]

(Then you fold it to you again, twice.)

Dat's twice, yassuh, an' yo' change it roun' disaway. Dat's three. An' yo' ketch it an' turn it roun' dataway an' fold it back tuh yo' lak dat. Well, dat's fo'. Well, yo' take dat jes' lak yo' see it dere an' put chew a pen [ink] in heah crossways an' put chew needle through it dataway an' put chew a needle in it dat way, an' pens [pins] it right heah. An' it's no way he kin have no one. He may have a strong mind fo' it, but all de same time when he do git dere, hit falls, he cain't do anything.

(In other words, you put a pin across?)

A needle, git chew a gold-eyed needle.

[*Pin* is my mistake from her words *put chew a pen* [pin] *in heah crossways*. A needle, not a pin, is pinned crossways.]

Git chew fo' gold-eyed needles tuh pin it, de point of dat needle dat way [demonstrates]. Take de othah pointed needle an' set it dataway. See, dat's fo' [four] cornahs; in evah cornah be a needle.

(They are all catercorner; they are all diagonal.)

[*Catercorner* and *diagonal* are notations for my use later, not questions for informant.]

Yessuh.

(You have to use four needles so that the point goes to each corner.)

[Informant gives 2 methods for sticking needles in corners - see later.]

Dat's right.

[We have here THE MAGIC OF "GEOMETRIC PROGRESSION", specifically a magic rite of *increasing squares* - in number, not by size. It is also a magic rite based upon the *four corners of the earth* (see 3126, p.2344). Let me explain it: (1) Spread out a handkerchief so that it lies square - not diamond-shaped - in front of you. Fold the 2 farther corners over to you and lay them on the 2 nearer corners, making 2 oblongs one over the other. (2) Without lifting the once-folded handkerchief, turn it clockwise so that its length extends directly out

from you, and for a second time fold it to you, making 4 squares. (3) These 4 squares were not turned clockwise but probably should be to keep the magic in proper revolution. Again fold the 2 farther corners over to you so that they coincide with the 2 nearer corners, making 8 oblongs. And (4) turn the 8 oblongs clockwise so that its length extends directly out from you, and finally fold the 2 farther corners over to you so that they agree with the 2 nearer corners, making 16 squares. Our package is now ready to be pinned. These 4 needles can be pinned into the folded handkerchief in 2 ways. Either each pinned-in needle cuts across a corner, making 4 triangles resting on 16 squares, or each needle, pointing outward or inward, bisects the 90° angle of the corner. If the needles point inward, they help keep the folded-up man inside; if they point outward, they keep possible intruding women outside. And so on ad finitum. For further folding rites in this section, especially triangles, see 3182-3190, p.2356f.] [Memphis, Tenn., (1551), 2775:2.]

3163. (What do they say about that?)

Dey kin use nine needles an' nine pins, too. Dat's de same thing I wus tellin' yo' 'bout wit women in bad work. Get some of dat, yo' know, an' take a little piece...

CROSS 9 NEEDLES AND 9 PINS IN BEDCLOTH (Well, will you explain the whole thing?)

Take a little piece an' get some of dat on dere an' cross dem needles an' pins [in the piece]. Says yo' kin wear dat - say dat will take effect - dat will control a man, too. Co'se I've nevah tried dat.

(Well, what sort of a piece do you take?)

Jes' whatevah kinda piece yo' use, a piece of a towel or anything.

(I see, anything you wipe with. I understand.) [Vicksburg, Miss., (720), 990:7.]

3164. Well, I got a cousin. Dat ain't no story, dat's truth. An' huh an' huh husban' separated an' she wanted to be wit 'im an' he didn't want to be wit 'uh. Dey separated about anotheh woman. So dis woman *dressed* 'im, had her [the wife] swelled up.

CUTICULE SALVE (Do you know how she *dressed* him?)

MONTGOMERY SALVE Yes.

(You tell me that, then. If there's anything you want to say, I want you to tell me just what happened.)

Well, she takes an' washes 'im an' *dresses* 'im, puts dis stuff on 'im.

(What sort of *stuff* did she put on him?)

She put dis heah Cuticule Salve an' Montgomery Salve, an' mix it up tuhgethah an' rubbed it on 'im. An' den...

(On his private?)

Yes, rub across 'is private. An' he got it on 'uh [the wife] an' swelled 'uh up, turned 'uh wrongside outwards.

(Turned her wrongside outwards. You mean her womb?)

[I used womb thinking a *fallen womb* was being described.]

No, sir, dat place down dere where he put it in.

(It turned it [I avoid *womb*] wrongside out.)

[That was not the end of cousin's trouble!]

[This woman] put cayenne pepper and salt, kerosene and stuff in snuff an' grind it up an' give it tuh mah cousin. Turn 'uh wrongside out, jes' eat 'uh up inside.

(Well, how did she get it in her?)

She give - see, dey all wus workin' tuhgethah, an' she ast huh fo' a bit of smuff. She wus mad wit huh anyway, but she didn't know she wus aftah huh husban'.

She ast fo' some snuff an' she give it [in] de stuff, an' it turned huh wrong-side out an' eat it up inside. De *doctor* say dat snuff eat it up inside. Well, she died.

[In a serious case of this sort an M.D. would have been involved - without saying anything about *doctored* or *cunjured* snuff. After the woman's death, however, someone would have consulted a root doctor who explained what really had happened. Every believer knows that a Doctor of Medicine could not recognize *cunjure*. He would call it cancer or *somepin othah*.]

(That happened right here in Norfolk.)

Not in Norfolk, it was Danville, Virginia.

(Do you come from down that way?)

Yes, sir. Dat's my home, I wus born dere. [Norfolk, Va., (474), 491:5.]

3165. Ah know once a lady she had taken a - had intahco'se wit 'er husban' an' so she nused a clean white pocket han'chuff, brand-new, had nevah been used. An' she take it an' buried it.

(What did she do with that handkerchief? She didn't bury the handkerchief first. What did she do with that, now?)

She digs a hole.

DISHWATER - THROW 9 MORNINGS (No, she doesn't bury the clean handkerchief.)

Aftah she nused it wit de intahco'se, she wipe wit it. She kin jes' take dat han'chuff an' bury it, yo' see, an' den put dishwatah on it.

(Where did she bury that?)

At de kitchen windah. An' den yo' take dishwatah where yo' wash de dishes an' throw [through the kitchen window] on it fo' nine mawnin's. See, dat will stop de man from lovin' any woman or havin' any woman but 'er. See, he can't keep no heart up for nobody but her. [Waycross, Ga., (1063), 1723:1.]

3166. Well, she has a intahco'se wit 'im, an' git dat - de undahpiece whut dey done use. See, prob'ly dey done use dat. Take it an' dey use dat if dey done has intahco'se. Take dat an' put it up dere [points to over the door]. Dey [men] kin come in an' out an' dey kin start tuh have intahco'se, dey cain't do nuthin.

DOOR - BEDCLOTH OVER (Put it up over the door?)

Where dey come in an' out. An' dey'll [it'll] fall evah time dey start in. Dey won' have any luck.

(Who puts it over the door?)

De woman.

(What would she do that for?)

He may be goin' off wit othah women an' she don't want 'im tuh go off, keep 'im from doin' dat. [Little Rock, Ark., (897), 1470:2.]

3167. Well, if she want 'im stay home, she'll have connections wit 'im, lak dat, an' she wipes 'im off wit a rag, an' take dat rag an' put it ovah de do' where he have tuh come in, where he come in de firs' night, an' he always dere. Won't go out. When he go out tuh work or sompin lak dat, he hurry right back home. Keep 'im home. [Wilson, N. Car., (1504), 2670:17.]

3168. (How would a woman take the *nature* away from a man?)

She'll take, jes' lak you'd go out an' be wit 'er dat night, she goin' - when yo' - an' use de rag at - all right she goin' take dat rag an' she goin' put it - she ain't goin' wipe huhself off wit it, eithah wash huhself off wit it. She goin' let yo' wash off wit it. An' when yo' throw de rag down, she goin' stoop down an' git it an' yo' ain't goin' know whut. Yo' might not know whut she be gittin'. Well, when yo' know anythin' she'll have de rag back tuh de house. Lak some night she'll be gwine off tuh be wit a woman or somepin an' yo' might have

good *nature* whilst she gone, an' jes' at de minute dat chew walks out an' git off wit anothah woman, why yo' ain't got no *nature* atall. She'll take dat rag, an' dat stuff be on de rag which yo' have used wit 'er, an' she'll put some salt in it an' put it up ovah de do'. An' evah time yo' go out de house, gwine out tuh have anothah woman, dat's goin' tuh kill yore nature.

(That is if you walk out under it?)

Yes. Ain't no diff'rence had it at de front do' an' back do' an' yo' cain't miss it. Yo' gotta go out one of de do's. An' when yo' go out dat do', gwine tuh huh, yo' ain't goin' tell 'er nuthin about it. Yo' know, yo' gwine out tuh have a woman. Yo' jes' slippin' out de do', yo' know, wit huh dat night. Well, when yo' go out tuh go wit huh, an' jes' as yo' an' huh git in de baid, dere ain't nuthin yo' kin do. [Jacksonville, Fla., (599), 788:2+85.]

3169. A simple thing. Ah's been did dat way by mah wife. Lak she go on an' have connection wit yo', see. Well, now, aftah yo' git through, take an' wash, yo' undahstan' an' she takes any kinda cloth whut yo' might dry wit, takes an' puts it in any kinda can, a coffee can or eithah a glass, somepin small lak a can, an' puts it ovah de roof of de do' an' let it stay dere. Well, where a man don't pay no 'tenshun tuh it lak dat. An' whensomevah he goes back tuh de same place where he jes' came from, dat othah girl, well he cain't even git up no *courage* fo' her. He'll be jes' as soft as when he git through. Jes' as long as she keep dat in de can, he can't.

(He can't do anything.) [Florence, S. Car., (1306), 2209:10.]

3170. Well, she git a bran'-new pocket han'schef, or eithah a bran'-new piece of white homespun, an' when he'd have a intahco'se wit 'er, she'd let 'im use dis cloth. She take dis cloth an' set it up ovah de do' facin', an' he can't raise a heart [for other women]. [Fayetteville, N. Car., (1397), 2518:14.]

3171. [Many examples of this rite are given elsewhere.]

DOORSTEP - UNDER Ah heah how tuh make anybody love dem. Ah heah dey take dey han'chief an' make dem take it firs' an' yo' take it nex'. An' put it undah yore do'step, an' yo' kin keep dat dere an' dat makes 'em love yo'. [Wilson, N. Car., (1469), 2652:5.]

3172. [There are many examples of this magic rite elsewhere.]

Evah time jes' when he start to deal up wit 'em, some of dese *broad wise one* dey takes, instead of yo' wipin', dey wipes it, pulls it down. Dey don't pull it up, pull it down, an' den yore horn will stay down. When yo' git aroun' anythin' lak dat it will curl up like a grubworm, instead of goin' in.

(That's all they have to do then, just wipe it?)

DOWNWARDS AND UPWARDS - WIPING Some of 'em will take an' wipe it off, yo' know, an' dey will pull it down an' make wishes an' stuff lak dat an' it will stay down. [Norfolk, Va., (472), 482:6+85.]

3173. (Cut the seat out of his drawers?)

DRAWERS - A PIECE OF HIS - WORN ABOUT HER WAIST Where his private lay, yo' know, whilst he's dressin' yo' know - jis' whutevah side it lay on, cut dat off an' weah it aroun' dey waist on dis cord.

(What will that do?)

Dat would keep 'im from foolin' wit anybody...any time he'd git tuh...[New Orleans, La., (883), 1456:5.]

3174. [This belief is found everywhere, despite the few examples here.]

EARWAX See elsewhere in HOODOO.]

If yo' go tuh have a intahco'se wit a girl, if dere's anythin' wrong wit her, yo' take yore han' right ovah heah, 'fore yo' start anythin' wit 'er, she up an' gone.

(What do you put on her?)

De wax out chure ear, take it an' put it on dere an' she's gone.

(She can't stand that.) [Wilson, N. Car., (1455), 2646:10.]

3175. Takin' de [ear] wax 'fore yo' have any connection wit 'er an' de wax she says, very well, see, an' if she have anythin', any kinda bad disease, undahstan', de moment time yo' touch 'er, she jealous [nervous], she cain't stan' anythin', jis' as if yo' stick 'er wit a pin. [New Orleans, La., (816), 1158:6.]

3176. If she has some disease, yo' kin take earwax an' jes' grease yo'self, an' de minute yo' start in an' evahthin', dat disease...

(The woman will yell or something of that sort?)

[I am not prompting; informant is repeating something not taken down.]

Yes. [Memphis, Tenn., (1529), 2733:11.]

3177. Tuh tell whethah woman has bad disease, rub 'er privates wit yore earwax, sets 'er on fire. [Washington, D.C., (638), 826:4+85.]

3178. Dey say yo' kin take somepin [cloth or] stick an' put it in 'is year [ear] an' get wax outa his year, an' play wit 'er an' he fin' dat burn 'er an' sting 'er so dat she can [have a bad disease]. [Norfolk, Va., (465), 458:5+85.]

3179. De mens say dey use earwax tuh put on a woman so she cain't have a connection wit de men. [This belief is similar yet different from the preceding earwax beliefs. Only a catalogue of earwax statements in HOODOO and other sources would indicate the frequency and territory of the latter rite.] [Memphis, Tenn., (1524), 2723:8.]

3180. Den yo' kin take de towel, yo' undahstan' whut ah'm talkin' about now, an' use dat an' yo' take a fat-lightah chip about so high, 'bout a foot hight, an' wrap dat towel up on dat chip, an' git a piece of  
FAT-LIGHTAH [PINE] CHIP new homespun cloth an' band on dat, an' dig a deep hole up undahneat' de front do'step. See, dat's de way yo' want 'im tuh go in. An' stob it down dere an' covah it up. An' evah time yo' go on in an' out dat house yo' go right ovah dat, an' yo'll nevah go wit nobody but dat one woman. Dat's a one-woman man an' yo' ain't goin' have no *courage* fo' no one but dat one woman. [Sumter, S. Car., (1343), 2324:4a.]

3181. Den aftah she git back to yo', yo' takes an' goes anywhere an' git a fish. Yo' takes de gill of dat fish - de gill of dat fish an' yo' take 'is gall an' de livah [3 parts] of de fish. Yo' take it an' yo' parch it - de FISH gill, livah an' gall - tuhgethah as a dust. When she gits back, yo' got it all fixed up but have it kinda in lak a sponge - do lak dat [demonstrates], in a sponge. Well, whilst yo' playin' wit 'er lak dat, regardless of what kinda clothes she be in - if she be in 'er night clothes, OR GOT ON OR'NARY CLOTHES LAK YO' GOT ON YO' NOW - yo' jis' take it lak yo' playin' wit 'er an' touch 'er lak dat wit it an' sprinkle some of dat dust on 'er.

[For heart, liver and gall of fish, see cure for blindness, 1256, p.439 from *Book of Tobit* in *Apocrypha* (6:1-4; 11:10-14).]

(Any place on her?)

Anywhere on 'er. Yo' jis' 'noint it. She wouldn't have no kinda mind of leavin' yo' or bein' worried wit nobody else but yo'.

(That's to keep her after she comes back?)

Aftah she comes back. [New Orleans, La., (829), 1224:1.]

3182. An' den ag'in ah heard 'em say dat if yo' want chure husban' or yore frien', eithah one, if he's goin' wit anothah woman an' yo' wanta break 'im up from foolin' wit 'er. De way yo' do, yo' an' 'im, whenever yo' FOLD TO YOU an' 'im have intahco'se, yo' see, yo' take one end of dis new piece of homespun an' aftah yo' - yo' wipe wit one end an' she wipe wit one end, an' take dis piece of homespun an' fold it tuh yo' all de time, an' den

wear it, pin it aroun' jure waist, an' dat will stop 'im from havin' anythin' tuh do wit any woman excep' chew. He can't do it tuh save his life. [Fayetteville, N. Car., (1446), 2626:5.]

3183. Dey say dat's when yo' have intahco'se wit someone. Dey take a linen pocket han'scuff, an' say, yo' fol' dat linen pocket han'scuff three times, an' yo' press dat pocket han'scuff wit a hot iron an' bury it right **FOLD 3 TIMES** up undah de steps an' dey say dat he won't have anythin' to do wit no one but yo'. See, evah time he would try, hit would, yo' know, hit would fail on 'im - he couldn't do anythin' but wit dat woman.

Dey uses dat han'scuff, don' choo know, evah...

(On one, or on both of them?)

On 'im, see. She jis' use it on 'im, see.

(Then she folds it?)

Folds it an' presses it.

(I see.)

An' den buries it undah de steps right where he have to go ovah. [Vicksburg, Miss., (716), 986:9.]

3184. Maybe, say yo' had a woman an' yo' wuz jealous. Yo' couldn't do lak yo' wanted tuh do wit 'er. Evahwhere yo'd go, somewhere she'd squabble an' fuss. Well, now, de way yo' wanta do dat.

**FOLD 3 TIMES - INTO 4 OBLONGS - WEAR 5 DAYS** Jes' lak yo'd have a intahco'se wit 'er or sompin, yo' git a bran'-new towel an' den when yo'all wipe, wipe in de middle of dat towel an' den fold it.

[Informant evidently produced a handkerchief.]

(Show me with the handkerchief.)

Take de towel jes' lak dis, jes' de centah dat chew wipe wit, an' take dat towel an' fold it dis way [demonstrates].

(You fold one-fourth of it [oblong towel] to the middle, away from you; then a fourth of it away from you, bring it to you to the center.)

Yes, dis way; to yo' ag'in dis way.

(Then you fold it over again, fold it three times.)

[The towel is folded into 5 oblongs.]

Yes. Well, dat keeps de air from it, see. Well, now yo' take dat an' pin it right aroun' yore wais' dis way, see. Wear dat aroun' yore wais', an' when yo' goin' take a bath or at night take it off, put it where nobody cain't find it or git to it. Put dat aroun' yore wais' an' wear it fo' five days. At de end of dat five days yo' kin bring de woman in de house an' yo' kin do anythin' yo' wanta an' he won't say anythin'. [Memphis, Tenn., (1530), 2736:2.]

**FOLD 4 TIMES - 9 SQUARES** 3185. Take an' git some of 'is nature yo' know, when she have anythin' to do wit 'im. Have a clean cloth. Take a clean cloth an' use dat, but chew don't have connection wit 'im. Take dat cloth an' fold it fo' times. Fold it one time dis way, an' den fold it dat way. Fold it dis way an' fold dis end in. An' put it [demonstrates].

(You fold that handkerchief [I describe informant's actions]. You fold it to you one fold. Then you come to this other end and fold it the **other way, and** you fold it again in the middle, and you fold this other side in **the middle.** That's four folds. You make two [by folding top to you, then **folding bottom** away from you, making 3 oblongs] and then fold them over [**fold the 3 oblongs,** left side to right past center, right side to left past center, **creating 9** squares and you have a tick-tack-toe design.]

Dat's right, den yo' put it in de middle of de bed undah de mattress. [For another folding 4 times, see 3162, p.2352.] [Memphis, Tenn., (1524), 2719:8.]



3186. Or jes' lak yo' be wit 'im an' yo' love 'im. Yo' don't want 'im go out. Keep 'im from havin' othah women. Yo' git a bran'-new pocket han'scuff an' yo' be wit 'im. Yo' let 'im use dat han'-  
FOLD (ROLL) 4 CORNERS TO CENTER scuff an' yo' full it wit salt an' roll de fo'  
cornahs to yo', an' bury it undahneat' chure  
 steps. He goin' bring dat money home when yo' git 'im lak dat.

(He isn't going out with other women.)

He ain't goin' bothah wit 'em, he cain't.

(That's the way you take his *nature* away from him then?)

Yes. [Brunswick, Ga., (1201), 2016:11a.]

3187. Well, if a woman wants a man, an' don' wan' 'im tuh run roun' wit no othah woman, well if she have anythin' tuh do wit 'im, see. When dey git through she takes a white - clean pocket han'chef - see, an' wipe 'im on  
FOLD 6 TIMES it, an' den she takes it an' she folds it six ways. She goes up-  
9 PINS town an' gits 'er a bunch of safety pins an' she puts nine pins in  
dat han'chef an' bury it undah de steps. Well, he can't be wit no  
othah woman but dat woman.

(Show me how she puts them six ways?)

See, she take de han'chef - lak it's fo' cornahs, an' she fold it dis way an' she fold it dat way. Den she brings it dis way, den she bring it dat way. Dat's five ways. Den she bring it back ovah tuhgethah. Dat makes it de last, see. An' she buries it undah de steps. [Sumter, S. Car., (1367), 2419:1.]

3188. If a man runnin' aroun' an' a woman wanta stop 'im, cut 'im completely  
 off where he won't have no *nature*, know whut chew do. She act sweet wit 'im, go  
to bed wit 'im tull he discharge a little. She don't do nothin',  
FOLD AND IRON she fool wit 'im [fools him], yo' see. All right, she takes dat  
3 TIMES 3 TIMES rag an' she fold it three times to her. She take a hot smooth-  
in' iron an' put on it an' leave dat set dere fer about thirty  
minutes. She take it up an' she fold it ag'in - she folds it three times firs'.  
 All right, an' she leave dat iron set dere 'bout thirty minutes. She take an'  
fold it three mo' times to her an' leave dat iron set dere ag'in. Den she take  
 it an' put it, hid it somewhere in de mattress or eithah hide it somewhere he  
 gotta sleep. He cain't do nothin. Evah time he go out, he jes' go jes' lak  
 [demonstrates with a falling gesture]. [Jacksonville, Fla., (549), 686:7+85.]

3189. A man kin have intahco'se wit 'is wife or eithah 'is girl frien', see, an' she don't wan' 'im to run aroun'. He may be constantly doin' dese thin's.  
 An' she take dis han'kechef or dis cloth whut she, yo' know, dry  
FOLD TO YOU huhself off wit an' make a triangle of it, see, an' always fold  
INTO TRIANGLE de ends to her. See, an' fold it careful an' put it in de bottom  
of 'er trunk an' let it stay dere. An' 'er husban' will natural-  
 ly be broke off havin' contact wit de womens - runnin' roun'. [Waycross, Ga.,  
 (1076), 1742:10.]

3190. Yo' kin take a bran'-new pocket han'kerchief an' dry 'im on de pocket han'kerchief an' den fold de han'kerchief. Fold yore han'kerchief lak dis. Yo' fold it disaway, even, an' always fold it to yo'.

(It is supposed to be put in a square?)

Yeah, fold it to yo' disaway.

[My supposition about the *square* is wrong, despite informant's *yeah*. What  
follows shows the handkerchief folded into triangles, meaning the handkerchief  
 lies before her like a baseball diamond, not a square. She does not fold a hori-  
 zontal line but a right angle.]

Den when yo' turn it, yo' fold it catercornah till yo' fold it lak dat, see.  
 An' wear dat nex' to her skin, right on de top of 'er pussy [the folded piece

must be shape of triangle]. An' dat won't let 'im have nobody. [Memphis, Tenn., (948), 1530:3.]

3191. If a man wants tuh have a woman undah 'is jurisdiction fo' his life-time! He jes' - when yo' go an' mate wit dat woman an' take whut chew wipe wit, yo' see. An' when yo' take it - dat whut yo' wipe wit, wit a clean pocket han'-scuff dat nevah been stained - yo' dry off wit dat, yo' see. An' when yo' dry off wit dat, yo' kin take dat an' take a little watah, yo' see, an' wet it, an' jes' drain dat into a little whiskey. Den give dat to her, den yo' can't git rid of 'er. It take death tuh part chew den. Yo' might git tired of 'er an' wanta quit 'er, but she goin' plague yo'. [Florence, S. Car., (1309), 2214:6.]

3192. I went to a man [root doctor or wise man or two-header]. A woman had done quit me. An' he ast me if dis woman drink whiskey. I tole him she does. He said, "Well, yo' go back home, git choo a half a pint of whiskey." He said, "Yo' git in a close place so kin nobody see yo'." He said, "Yo' go in dat room, shut up in dere, *jack yore fist* [masturbate], see; an' take about three or four drops of dat stuff an' put it in de whiskey, an' shake it until yo' can't see it in dere, an' jes' keep on givin' it to her, yo' know. Absolutely bring 'er love back." [Wilmington, N. Car., (283), 198:3+85.]

3193. De mens whenever dey have an intahco'se wit wimmin lak dat, why dey kin git some of it an' put dat in sompin an' give it to a woman sweet-like, an' yo' know, she jes' almost go crazy about 'em. [Waycross, Ga., (1107), 1782:2.]

3194. Dey tell me if a man wants a woman - dis is a real fak cuz ah always - ah'm not able to have none now, but ah nevah did have to do dis, but ah had plenty of 'em when ah wus young. Dey tell me yo' kin take yo' ownself off an' git some of dat stuff an' put it in somepin an' let 'er eat, she'll always be crazy 'bout chew. Dey all say dat's def'nite. Dey said yo' git dat stuff into her stomic, it jes' 'fectin' [affecting] 'er haid. Yo' can't hardly keep outa her sight. Dey said dat's de bes' thin' in de world. Ah've had hunderds of people tell me dat, fo' [in later years] ah have ast de question fo' he'p, an' dey tell me. But ah didn't do dat. [St. Petersburg, Fla., (1008), 1631:7.]

3195. An' den ah've learned ag'in dat yo' kin take an' go an' urinate, see. An' den git chure *come* [semen] an' put jes' a lil' taste [of] dat in dat Coca-Cola an' put it somewhere on ice an' keep it cold, see. An' if yo' got a frien' dat chew wanta git up wit, well, have dat Coca-Cola in yore pocket an' walk into somebody place an' say, "Ah wan'a leave dis Coca-Cola on ice." Dey's a frien' of yo', leave de Coca-Cola on ice, unlesen dat yo' goin' to her house. Yo' got two Coca-Colas, one yo' goin' take, an' dis girl ain't lovin' yo' so good. Say, "Honey, ah got two Coca-Colas heah tuh drink. Yo' take an' put 'em on ice." Well, yo' give her de one dat's got dat dere Heart Cologne an' dat come an' dat pee in it [three ingredients]. Boy, she'll take dat an' she'll die by yo'. [Fayetteville, N. Car., (1415), 2546:6.]

FOOD AND DRINK  
FEMALE "SEMEN"  
CHICKEN EGG

3196. [The words *female semen* in the margin title are not used in this rite, but such a non-existent substance is clearly indicated. I previously hinted at this possibility back in

No.3138. We shall be told later, *yo'all have yore correction dere togethah an' aftah yo'all DISCHARGE...* (see No.3211). The implication here is that a woman emits or ejaculates her vital substance in the same manner as a man. More evidence of this belief will be found elsewhere in HOODOO. We must remember that woman's part in procreation - ovulation, not the discharge of semen or something similar - became known only in modern times.]

Say a woman take a chicken aig an' she'll [do] somepin othah wit it, take somepin an' wrap it up in some cotton in a cloth. Jab [rub] huhself until she git chere [has an orgasm] an' take a leetle dat stuff [put] it on de chicken aig an' don't put much of it on dere, an' put a saucah - break de aig an' put it in a saucah an' put anotheah one [saucer] ovah it, an' put a leetle bit watah in it. An' de nex' mawnin' she'll put a leetle bit mo' watah in it, an' den put it [egg] on de stove an' let it come tuh a heat an' turn it ovah. Den - don't let it git good an' done - an' den when 'er husban' or de man come in, "Oh, ah have a aig fo' yuh." She give him dat aig an' she got 'im.

(What will she put on that egg from her?)

Dat stuff whut's in 'er. Yo' know, when a person *comin'* yo' know.

(You mean her [menstrual] blood?)

Yes sir.

[He means nothing of the kind.]

Yo' know dat stuff, yo' know when yo' *come*.

(You mean when she *comes*?)

Yes sir, she take dat thing an' jump up [and down?] until she *come*, an' git some of it an' put it on dis aig.

(On the outside of the egg?)

[This sort of question, one already answered, may sound stupid; but I frequently wanted repetition, always hoping for further bits of knowledge, or clarification as here.]

On de inside. Break de aig an' put it in de saucah. She take some of dat stuff den an' drap it on dat aig, yes sir, an' den de nex' day, she....[Waycross, Ga., (1128), 1833:7.]

FOUR-CORNERED PIECE FROM DRESS - PRINCESS - BLOOMERS 3197. Or you kin take a woman's undahclothes, yo' know whut yo' sit down on, an' yo' cut a plug outa each one, her dress, her princess, her bloomahs an' yo' cut it jes' in a four-cornahed piece, an' yo' fold it up. An' now, jes' as long as dat man weah dat piece in 'is watch pocket, she's got no *nature* fo' nobody else but 'im.

(I see. A piece out of each of her [3] things?)

Yes, each one of 'er [3] pieces.

(Where she sits?)

Yes, sir. [Memphis, Tenn., (972), 1573:8.]

3198. If a man gwine wit a woman. An' he'd ketch a toadfrog an' wrap 'im up in 'is pocket han'chef an' tote him in 'is pocket. An' when he have connection wit dat woman - she'll not know whut he doin' - take dat han'chef quick outa dere an' dry off dat woman. Dry 'er off wit dat from dat frog. An' de nex' man come dere, he'll be all right till time he gits up dere, den he fall. He cain't he'p it. But yo' gotta do dat mo' den one time. Jes' as it happen [do it each time it happens]. Dat's fur as ah know 'bout dat. [Sumter, S. Car., (1359), 2397:1.]

3199. Yo' know, dat chew wanted 'em joined togethah - yo've heard tell of people bein' joined togethah, man an' a woman. [They] say, dat perhaps [you] have to ketch dat frog. Take dat frog an' kill it an' [but] while he's raw - yo' know lak he is [while he's alive] - rub a cloth on 'im. Git dat part of de cloth an' den when a lady an' a gentleman, yo' know, have dat intahco'se, don't chew [a lady] do nuthin wit it but let 'im wipe hissself. Purtty soon dat man an' woman be togethah. Yo' know, yo' heard tell of people gittin' togethah.

(Stuck together?)

Stuck togethah - can't git 'em out. Ah've heard tell of dat - wit dat cloth. His wife's got 'im so dat he can't - move. Wit de frog, but it's gotta be when

he's live. [This last statement shows a live frog rubbed on a cloth and then killed. [Mobile, Ala., (663), 872:1.]

3200. Dey says dat dey take a frog - ketch a frog an' put 'im in a can or a pot where yo' outdo's washin', while it's 'live, an' put 'im in dere an' jes' let 'im cook on down tuh a powdah, an' sprinkle a man wit dat, or a man could sprinkle a woman wit it, an' dey won't have no intahco'se atall wit nobody atall but jes' dem.

FROG POWDER (That's all they have to do?)

Dat's all - jes' take it when it gits, yo' know, it burn tuh powdah, jes' lak ashes, an' yo' put it in a cloth yo' know, an' evah time yo' have sompin tuh do wit a man or woman, yo' sprinkle some of it on 'em. [Fayetteville N. Car., (1414), 2545:13.]

3201. Jes' lak anothah woman goin' wit mah man, ah take dat toadfrog an' kill 'im an' let dat - let 'im dry - let 'im dry an' take dat dust an' scrape it off an' take an' rub it on yore husban' private, an' when he go an' have dat woman, li'le skippahs will jump outa her. Ah see a woman do dat.

(Jump out of the woman?)

Yeah, goodness!

[GOODNESS! is the proper exclamation here. Skippers are usually any insect of Hesperidae, a large family of order Lepidoptera, the latter also including the true butterflies (Phopalocera), with which skippers are popularly confused. However, in the Southern States of the U.S.A., skippers are either any maggot infesting meat or a water skipper. The latter is meaningless here. I am certain that our skipper means the one hatching in home-cured hams, because on one of my trips south I bought a home-cured ham at a crossroads country store. They were hanging up in the back of the store. No one told me a ham unprotected from a certain fly or flies could cause trouble. I shipped the ham home to New York City. On reaching home and opening the package, the maggots began to jump! Here was an animal 1/2 inch long, twisting itself into a U, and jumping 1 foot up into the air! Soon there were 100 of them jumping all round the kitchen! No wonder my informant exclaimed GOODNESS! How skippers could come from toadfrog powder I do not know.]

[For HOODOO's classical example of putting *live things*, a turtle, in the *other woman*, see 10, p.7.] [Brunswick, Ga., (1189), 1998:2.]

3202. And there's a way where women *dress* their husbands when they don't want them to go with other women. Well they do that by catching a live *toadfrog*, and they put the *toadfrog* alive in a container and put a top with a brick on top of it so he can't jump out, and they cook that frog down to just natural grease, and fer nine nights they dress their husband's private with that grease from the frog.

It doesn't make any diff'ren' if he washes the nex' day, she continues to do that every night and when she doesn't have anything to do with him herself, because it would be detrimental to her, too. And when he comes in contact with this other woman, aftah nine days, the same amount of nights she greased him, there'll come a ball on her privates like your fist and it baffles the doctors, they don't know what it is, because it's somepin very unusual. The toadfrog is used for lots of things. [Memphis, Tenn., (973), 1575:2.]

FROG BONE 9 DAYS 3203. Ah heard dat yo' git a *toadfrog* an' yo' know, kill 'im, an' put some black peppah an' some salt on 'im, an' carry 'im to a red ants bed an' put 'im down in dat - lay him right down in dat bed - yo' know, dem big bed yo' know - lay him right down in dat bed an' let de ants eat 'im up all but de skin an' bones. Den yo' kin take dat sharp bone - yo' know, let 'im stay dere though fo' nine days - an' take dat sharp bone an' carry it an'

stick in yore wife's garment, her nightgown, can't nobody else mess wit 'er atall but chew. [Waycross, Ga., (1136), 1850:3.]

3203A. If he had a ole shirt, an' iron a frog - yo' know a ole frog - on de tail of it...he'll stay dere...

[These 3 separated periods show that I stopped my recording machine twice. A later copy of an original comment explains why: "THE WOMAN HAS BEEN HOPPING ABOUT LIKE A FROG [[demonstrating the rite]]. Iron him [[the man represented by his shirt]] as you do the frog and his *nature* will be killed."]

(IRON A FROG ON THE TAIL OF THIS OLD SHIRT OF THE MAN?)

YESSUH.

[This woman is marked *prof?* (professional) and *good*, but SHE EVIDENTLY HOPPED ABOUT DURING THE WHOLE INTERVIEW. This sort of thing was wonderful when words accompanied actions, but in the present case she was pretending that my interviewing table was an ironing board. But with my recording machine, switch control, notebook, and old black hat on the table, I preferred demonstration a little farther away.] [Memphis, Tenn., (925), 1503:11.]

3204. If a woman wants a man tuh drive away - well if yo' kin git in touch wit 'er, if him an' 'er have a intahco'se, yo' git de rag where dey use an' yo' take dat rag, an' yo' go to de graveyard or cemetery where dere somebody jes' fresh buried, an' git some of dat dirt an' mix it wit it an' put some Heart Cologne on it, an' bring it right back an' drop it right undah de step where dey walk ovah. It will take 'em on away.

(That is to separate the man and his wife, the man and woman.)

De man an' woman. [Brunswick, Ga., (1188), 2003:1.]

3205. They go to the buryin' groun' w'ere the grave is sunken an' dig about six inches down in there an' git some of dat dirt. An' they claim dat they mix dat up with it [semen] an' it'll either run you out of town or will stop you [make you impotent]. Stop it up. An' can't nobody le' choo loose until somebody break the bottle an' throw it in runnin' water. [Richmond, Va., (341), 280:1+85.]

3206. Jes' lak yo' have a intahco'se wit a man - a woman would, see, an' she wanta make dis man love her. Well, when she use dis towel tuh wipe wit, see, she wipe her han's on dis towel an' take her han's an' run 'em through dis man's hair - run it ovah his haid, see, jes' lak dat. An' dat will make a man love yo'.

HAIR OF HEAD (Well, how does that affect you, you say?)

Wal, ah figured it must - in 'is haid ah guess - jes' goes to 'is brain or sompin. But ah guess it in 'is haid - whut a person study, quite naturally it is in dere haid. [Brunswick, Ga., (1228), 2086:4.]

3207. Well, de othah is, yo' kin take hair from roun' yore private an' use in a way, say a man or a woman, if she runnin' aroun' an' yo' in love wit 'er or somepin, an' yo' wanta stop 'er. Say yo' use dat tuh stop 'er.

(Do you know how they would use it?)

HAIR - PUBIC Take it - yo' have tuh git it durin' intahco'ses an' git it an' keep it tuh yo'self. Take it an' put dis hair in a bottle an' stop it up, an' den somepin othah goes with it - take a cloth or rag, anythin' she use. Take dat an'.

[Informant was so long trying to finish sentence, that I suggested:]

(You carry it with you, that the idea?)

No, yo' kin stop her tuh make her stay where yo' is, have no connection wit nobody but chew...

[I stop machine and let him talk (see dots) and then attempt to summarize:]

(By taking some of her private hair and a piece of her monthly cloth, and putting it in this bottle and stopping it up, and keeping it on your person. Wearing it.)

No suh, place it in a secret place right ovah de do' dere or anywhere yo' kin hide it - up ovah her, where she goes through.

(That will keep her from running out with men?)

Yes. [Fayetteville, N. Car., (1393), 2503:8.]

3208. Now, yo' takes a man dat runs aroun' wit de wimmin an' she wanted 'im always to stay home. An' dere's [when] she git 12 or 15 diff'ren stran's of hair dat she gits from aroun' 'is private, yo' undahstan'; an' she gits about de same amount from 'ers, yo' see; an' she combines both togethah, yo' undahstan'. Den she makes a bag an' she carry on 'er. Dat'll keep 'im dere.

(That will keep him home.) [Charleston, S. Car., (499), 542:5+85.]

3209. Ah said she could take some of yore [pubic] hair an' some of your come [semen], an' put it togethah an' wear it aroun' 'er wais', an' let it swing down 'tween 'er laigs an' dat make yo' love her. [Memphis, Tenn., (953), 1539:2.]

3210. [If I] have intahco'se wit a woman an' she git de hair offa me, well she could do it wit dat.

(What would she do with that hair?)

Take it an' wear it - tie it up an' wear it up in dey...

(What will that do to you?)

Well, dat jes' mess me up where ah ain't no mo' good. [Florence, S. Car., (1294), 2195:7.]

3211. Co'se dis is diff'ren hair do [a different way of doing or using hair]. Tell me yo' kin take when yo' messin' wit a woman an' git a stran' of hair offa her down heah an' git a stran' from yo', an' when yo'all have yore connection dere togethah an' aftah yo'all discharge, jes' take an' put dat hair in it an' tie 'em togethah an' put it in a li'le sack - a flannel sack an' tie it aroun' yore wais' an' wear it. Dat keep love right tuh yo'. She won' love nobody but chew all de time. [Fayetteville, N. Car., (1398), 2516:20.]

HAIR - PUBIC - BURNED 3212. She could cut some of 'is - his hair from de lowah part of 'is body. Take an' cut some of it off an' she'll take it an' go out an' burn it, an' she'll take his *nature* 'way fo' anybody else 'cept 'er.

(She will take and burn this hair she took from him, take his *nature* away for any other woman.)

Yes. [Wilson, N. Car., (1509), 2677:10.]

3213. Why she jes' take 'im an' cut de seat outa his drawahs an' wash it an' take de watah an' goes dere wit 'im. Aftah dey go to bed at night, jes' lak she wus playin' wit 'im an' put dat watah ovah 'im. Take de hair, yo' know - burn some of 'er hair offa her, yo' know, burn it an' put it in dere, why he couldn't ride nobody.

(The hair from her head?)

De hair from under her clothes.

(And she puts that in the water from his drawers.)

Shore.

(Just what would that do then?)

Take it jes' lak she wanta wash 'im good, lak she gonna have ~~communication~~ wit 'im. She have dat an' - so's [so she] could put it in de basin, yo' know, an' [he could] wash hissself wit it. An' aftah he wash wit it, she pore de watah out an' den taken watah an' washes 'erself. An' he couldn't have no othah woman.

(The man loses his *nature*.) [St. Petersburg, Fla., (1042), 1690:4.]

3214. (Tell me that again now. What would you do?)

Take de bow out of a man hat. Yo've seen mens when dey buy hats, pull de bow out de hat an' burn it up, haven't chew? Dey won't nevah - very seldom yo' see a man wit a bow in 'is hat. Take dat bow an' tie it an' wear it right roun' heah, roun' yore private, wit a string. Jes' wear it right roun' an' he can't raise no heart fo' no heart fo' nobody but chew. [Brunswick, Ga., (1207), 2041:2.]

3215. Yo' kin take de bow out of a hat an' transfer [to another job] an' take dat bow wit yo', an' evah day whilst yo' gone yo' pee on it. Yo' undahstan' what ah mean?

(The bow out of her hat?)

De little bow outa her hat. Pee on dat bow and he can't do a thing in de world.

(Who can't do a thing?)

De man.

(The man who comes to see her?)

Can't do nuthin.

(I see, that protects, THAT KEEPS MEN AWAY FROM HER WHILE YOU ARE GONE.)

Can't do nuthin. He kin try all he wanta. SHE GIVE UP TO HIM BUT DAT'S ALL. [Savannah, Ga., (542), 673:3+85.]

3216. Yo' could take dat little bow, yo' know, an' wear in de back of yore, in de calf of yore laig, when yo' rollin' yore stockin', yo' know, an' wear it in de calf of yore laig an' dat would git yo'. But yo'd have to be [use it], yo' know, wit intahco'se.

(What would happen? What sort of thing?)

Listen! Yo' understan'. Yo' take de little bow outa de back of a man's hat. (Yes.)

An' jus' lak yo' have intahco'se wit dat fellah, an' yo' could wear it in de back of yore stockin', yo' know, in de calf of yore laig an' use it, yo' know, 'casionly [occasionally] lak dat - use it once in awhile lak dat.

(You mean get some of that off this fellow, when you have intercourse with that man?)

Yes.

(And you put it in that stocking?)

In de back of yore stockin', yo' know, in de calf of yore laig. An' quite natchly [naturally], dat would hold 'is nature towards yo' - his nature toward yo'.

(I see.) [Vicksburg, Miss., (761), 1041:7.]

3217. Now a woman kin take a man, she livin' wit 'im - she take a little bit of 'is shirttail, an' take dat same bow out his hat, an' git a little sand, jes' a little plain sand, an' a little garlic, an' a silvah dime, an' sew it up in a little bag an' wear it, an' no othah woman in de world he kin mess wit but 'er. 'Cuz ah know dat mahself, cuz ah done be fixed dataway an' ah took de bag an' cut it up an' looked at it an' seen whut was in it. [Brunswick, Ga., (1182), 1994:7.]

3218. She takes a cord string.

(She takes a cord string.)

An' she ties nine knots in dat string. She takes a cord string an', yo' know, she [informant hesitates]....

(What does she do with it, measure him?)

Yassir. Dere's two or three diff'ren' ways yo' kin do dat.

(Tell me the two or three different ways. Tell me the first way.)

She kin measure him an' tie nine knots in dat string an' den she kin - she ties it aroun' 'er wais'. Den she kin git a new domestic piece [a piece of new

*domestic*] of cloth when she have - yo' know, when she - whenever she have intahco'se wit 'im. She don't have intahco'se, she'll let 'im have

HEART - BEDCLOTH CUT IN SHAPE OF OR MEASURE - TIE 9 KNOTS

it. An' den she take dat an' she cuts it out in a heart - de shape of a heart. She puts it in 'er shoe an' he sure can't - he can't go, he can't do anythin' [with other women]. [New Orleans, La., (785), 1090:3.]

HOG OR CATTLE HOOF AND ROSIN 3219. It was said that a woman took rosin an' take a hoof of a hog or any kind of cattle an' grind it up fine, an' rub it on that person would cause 'em to draw up so that they would connection an' they couldn't be *witied*. [Richmond, Va., (356), 295:6+85.]

3220. Lak yo' loves a man an' wanted 'im, yo' know, alone fo' yo'self, why yo' an' 'im - yo' have intahco'se wit 'im. Why don't chew wipe wit de towel, yo' let 'im wipe wit it, see. An' den yo' take dat towel an' bury it down in de dirt undah de steps somewhere. Why he couldn't *raise*

HOLLER: HE COULDN'T RAISE A HOLLER

a *holler* wit nobody but chew, undahstand. He'd try tuh be wit othah women but when he git dere, he'll fall. He might raise up, but he'll fall. [This *raise a holler* will also be found later among the opening expressions of subsection DISHRAG.] [Brunswick, Ga., (1207), 2040:6.]

3221. Take de rag whut she nuse - take it an' yo' know, press it yo' know, iron it real hard yo' know, jes' press de stuff in dere an' put it up somewhere underneat' chure bed or sompin othah lak dat, an' de' tell me dat will take yore nature away.

IRONING

[For another ironing rite with the same purpose, ironing a live frog, see 3203A.] [Brunswick, Ga., (1177), 1990:16.]

3222. Git one dese linen han'kerchuffs, a ten-cent one, an' jes' lak yo' an' 'er have'n [have an] intahco'se togethah. Yo' go back home an' sew dat up an' put it in yore pocket. Yo' go home an' hitch up yore 'lectric or any kinda iron an' iron it, see, an' spread it right out undahneat' de mattress on de springs. She couldn't git rid of dat man to save her life. [Brunswick, Ga., (1211), 2048:4.]

3223. She kin take a new piece of homespun an' let 'im have a connection wit 'er. When he git through wit 'er, den she take dat, take a smoothin' iron an' dry hit out on de palm of her han', an' den she keep dat an' put it in 'er bed. An' den he cain't have no othah one but 'er. [Brunswick, Ga., (1206), 2036:5.]

3224. Jes' lak dey have a man an' yo' don't want 'im tuh go out wit anybody else. Well, yo' a, yo' know, an' yo' kin take a new han'chuf an' use dat. Iron it an' fold it up - eithah a little towel - fold it up roun' an' sew it up tight as yo' kin an' stick dat in de mattress, an' he cain't go out wit nobody else.

Yo' kin take an' eithah use his pocket han'chuf an' use it - iron it an' put it under yore rug an' dat will cause him tuh bring in 'is money an' stay home.

(You would use this the same as you use the handkerchief you mean. You mean wipe him with that and then iron it and put it under the rug to make him bring his money home.) [Brunswick, Ga., (1192), 2011:18.]

3225. A lemon is for when yo' want to have a woman an' if dere's sompin wrong wit 'er, an' yo' - lak yo' want to put it in. Yo' squeeze dat lemon on 'er, see. Well, she can't stomik [stomach] it, she got to hold it.

(What do you do that for?)

Dat's for disease. See, dat's like if she got a dose an' she have to have yo', well, yo' squeeze dat lemon on 'er. She can't finish, she got to [something] an' *evahbody* know what it's all about. [New Orleans, La., (833), 1253:5.]



3226. Yo' use a lemon, dat is, if yo' wanta find out if it's anything wrong wit a woman, if she got any kinda disease. Dat is, yo' kin squeeze a little of dat lemon juice on 'er, see. If she got any kinda disease, well she'll holler. [Little Rock, Ark., (902), 1474:14.]

3227. If yo' be's wit a woman or man an' tuh keep from ketchin' any kinda disease, yo' take a lemon an' squeeze de juice an' bathe yo'self wit it. [Memphis, Tenn., (1524), 2723:9.]

3228. While dey have a intahco'se deysself.

MATTRESS (The very first time?)

[The words *first time* are not mine but those of the informant before I decided to start my recording machine.]

Yessuh, den she ketches de contents, see, on a little rag - a little han'-chuff - but let it be clean, yo' see, an' she wrap it up good an' tight an' small [magic rite], yo' see, an' she'll put it in 'er mattress, an' dat'll keep 'im at home tuh serve 'er. [Little Rock, Ark., (900), 1473:17.]

3229. If he [a husband] goes to his wife - to keep 'im [any other man] from havin' intahco'se wit 'er, [they] say yo' kin go to a - dere's a kinda bush out in de woods called de mullein.

MULLEIN (The mullein vine.)

Take a mullein an' put chure han' tuh de top of it an' strip it right down lak dat [demonstrates], an' take dat stuff yo' strip down lak dat, an' put it right in a pot an' boil it an' draw some tea outa it, an' put chure fingah in de tea an' stick it down in dere.

(You put your finger in this tea and then do what?)

Have de tea where yo' kin do it on 'er. Put chure fingah in it an' put it down in 'er yo' see. An' de man cain't git up de heart tuh go wit 'er.

(Who would do this?)

Her husband.

(You mean her husband would do it and [but] that man wouldn't. He [other man] wouldn't be able to do anything with her then?)

No, de outside man couldn't do it.

(Oh! the outside man couldn't. Yet the husband *dresses* her with this mullein tea. Then no outside man can come.)

(And in getting this mullein, you've got to strip it right from the top, you have to strip it right down.)

Jes' as de sun rise in de mornin'.

(Just at sunrise in the morning, you have to strip it all down. Any number of times or just once?)

No, jes' once, jes' take yo' hand an' come right down wit it.

(Just once, all at once.) [St. Petersburg, Fla., (996), 1612:8.]

3230. [To] take a man's courage or sompin lak dat, why yo' kin take a rag, jes' a rag whut chew wipin' wit, an' yo' kin take dat an' take it an' wrap it roun' dere nails an' wear de nails roun' yore waist fo' nine days, NAIL - ONE an' dat'll make a man stay home - eithah dat or keep 'is *courage*.

(What kind of a nail do you use?)

Use a six-penny nail.

(Just one?)

Yeah, jes' one six-penny nail.

(And this rag that you use, you wrap around that nail?)

Yeah, roun' dat nail an' wear it round yore waist fo' nine days.

(Then what do you do with it?)

Well, dat will take a man's *courage*. [Florence, S. Car., (1320), 2264:7.]

3231. Take nails an' cross 'em up in de seat of a man's underweah an' bury

it in any parts about de house, yuh know, an' he cain't have nobody but chew.  
(How do you mean, cross these nails in the seat of his underwear?)

Well, yuh know yuh jis' take 'em an' cross de fo' cornahs right down in de strotch [crotch] of 'is undahweah.

(How many nails do you take?)

Fo' [four] [demonstrates].

(Two parallel like that and two across there.)

[This designs a tick-tack-toe, or double cross or many crosses.]

Dat's right. In some of 'is dirty undahweah whut he's wō'n [worn]. See, don' wash 'em. Whut he wō'n. An' jis' roll 'em up an' lay 'em up undah de side of de baid, direc'ly

NAILS 4 - CROSSED TICK-TACK-TOE - IN SEAT OF MAN'S UNDERWEAR where he sleep at. An' he'll git tuh

de place he won' wan' nobody but chew. An' re'lly de fac' of de business, he cain't go wit nobody but chew. [Memphis, Tenn., (940), 1522:6.]

3232. Lak yo' wanta *fix* somebody tuh make 'em stay home, keep 'em from runnin' aroun' in de streets, yo' kin jes' git chure wife or yore sweetheart or anybody tuh write her name, or eithah git

NAME - IN EGG SHELL - UNDER DOORSTEP 'er han'writin' wit 'er name. Take an' break dat aig an' put 'er name intuh dat shell an' bury in de ground undahneat' de front step. Dat will stop 'er from runnin' aroun' or havin' anybody tuh have intahco'se wit 'er at all.

(Any kind of chicken egg?)

Jes' any kinda chicken aig. [Brunswick, Ga., (1226), 2084:7.]

3233. Dey'll git a new piece of cloth, see, an' dey place undah dere feet an' dey'll cut dat out. See, cut dat out in de shape of yore feet an' write de name of de person on dat an' dat also - an'

NAME - ON CLOTH CUT SHAPE OF HIS SOLE den yo' write yore name across it, see. HER NAME ACROSS - USE 9 NIGHTS An' den yo' use dat fo' nine nights jes'

WEAR IN SHOE - OR BURY AT CROSSROAD lak if yo' have a connection or anythin' lak dat, dey also use dat. An' dey'll wear it in dere shoes, or dey'll bury it at a lonely crossroad.

(They write the name how? Like this?)

Yes, cross and den cross. See, dey write de person's name up and down de foot of de cloth [the cloth foot], see; an' den dey write dere name across dat. Yeah.

(And how did you say they use that now?)

An' den dey use dat jes' lak if yo' an' I are frien's, see, an' yo' an' I have connection togetah. Why we use dat, see, fer nine nights.

(I see. And what is this supposed to do now?)

An' den yo' take dat an' yo' take it to a crossroads where dere are wagon ruts at de crossroad, an' yo' bury it right dere in de middle of dat an' dat also will keep yo' lovable towards 'em.

(A woman uses that for men.) [Savannah, Ga., (539), 660:1+85.]

3234. Take a new piece of domestic cloth. Yo' write on it 3 times a man's name dat yo' want. Yo' write dere name an' wear 9 days in yore shoe an' dat'll draw 'im back to yo'. An' when

NAME - 3 TIMES ON NEW CLOTH - 9 DAYS IN SHOE he gits dere, yo' take dat little piece of cloth an' wipe yore privates wit it. An' yo' wear it contin'us an' he can't leave yo'.

(You wear it in either shoe?)

Well, I would wear mine in de left shoe. [Memphis, Tenn., (959), 1544:1.]

3235. Jis' lak if yo' have a man, a fren' or somepin, yo' kin git 9 needles

an' wear 'em an' he cain't have no othah woman but chew.

(Where would you wear those 9 needles?)

NEEDLES 9 Yo' kin wear 'em roun' yore neck or sew 'em in a bag, yo' undahstan'. But chew have tuh wear 'em where he cain't see 'em. See, at nights when yo' go tuh bed yo' have tuh hide dis bag tuh keep 'im from seein' it. [Memphis, Tenn., (949), 1531:8.]

3236. Jis' lak if yo', yo' know, take yo' a little small towel. All right, an' yo' an' 'im do business togethah - at least [I mean] yo' don't do no business wit 'im yo' undahstan', he do de business, see. Well, if yo' goin' do de business, yo' do it aftah he do it. Undahstan', don't do it wit 'im. Well, yo' take dat towel an' yo' takes it an' ROLL IT TO YO' NINE TIMES, jis' lak yo' do a snake [demonstrates], yo' know [see later]. An' aftah dat, all right, yo' take nine needles an' yo' PIN DEM NINE NEEDLES IN [IT], YO' KNOW, COMIN' TO YO'. An' den aftah yo' pin de nine needles in it, well yo' take it den an' roll it roun' nine times lak dat an' den git chew a fruit jar.

(You mean you would roll it around like you would coil a snake.)

Yes sir.

(The first time you roll it towards you nine times?)

Yassuh. An' git chew a package of brand-new needles [demonstrates].

(And after you get these needles in it, then you take that roll like a jelly roll, a cake, and you make it like the coil of a rope [or *lak yo' do a snake*].)

Den yo' take an' git chew a fruit jar an' put chew jis' enough watah in dere to covah dis heah towel, yo' undahstan', an' den take an' put chew a little sugah in dere an' airtight it, an' take an' bear [bury] it undah yore steps. He goin' come back home - bring dat money. [Memphis, Tenn., (952), 1538:1.]

3237. She say if yore husban' is runnin' aroun' aftah any othah women, she say whenever yo' an' 'im jis' 'ave connection, have yo' a new piece of homespun dat is nevah been use, an' take a hot ahn [iron], jis' press dat in dere 'y [where] it wet, press it [semen] right dry into dat piece of new homespun. She say yo' leave it undah yer pillah [pillow] fer nine mawnin's, an' de ninth mawnin' tie it aroun' yer wais' an' weah it dere fer nine mawnin's. She say he'll nevah run aroun' aftah nobody else no mo'. [Wilmington, N. Car., (?), 261:6+81.]

3238. Ah know dis wuz positive cuz ah have tried dis. Ah've known mah husban' tuh run out a lot, an' ah took - an' a lady [*doctor*] tole me somepin tuh do, it wuz worryin' me so, yo' know. An' quite nachural it wuzn't nuthin tuh hurt 'im at all, it wuz jes' tuh gain 'im back tuh mahself, see.

9 TIMES WIPE An' she tole me tuh go uptown an' git a nickel worth of dis cheap homespun, but let it be bran'-new an' take it an' come home an' tear a piece off an' don' use it fo' nuthin but dat. An' she tole me tuh take dis piece of homespun an' dry him off wit it fo' nine times. An' aftah ah dry 'im off dat ninth time, jump up right off de bed - don't care if it twelve a'clock, one a'clock or whut hour of night it is - while dat dishrag is wet, ah mean dat new homespun is wet, an' take it an' BURY IT UP UNDAH DE STEPS AN' SAY, JOE, AH'M BURYIN' YORE NATURE HEAH BECUZ YO' HAVE LEAVE ME, AN' ALTOGETHAH YO' DIDN'T WANT ME. YO' WUZ GIVIN' MINE'S WHUT BELONG TUH ME TO SOMEONES ELSE. AN' AH'M BURYIN' YO' HEAH NOW FO' YO' TUH COME BACK HEAH AN' BE WIT ME AN' BESIDES ME NO OTHAH, AN' WENEVAH YO' GO TUH GIT UP ON TOP ANOTHAH WOMAN YORE HEART WILL FALL. An' evah time he go tuh git up on anothah woman, tuh save his life he couldn't have it. Don't care if de Judgment comin' an' dat wuz goin' save him, he couldn't have 'er 'less he die, an' he cain't have her den. He jes' be up dere tryin'. Evah time he go tuh put somepin dere it jes' buckle back, couldn't

do anythin' wit 'er. Ah've tried dat mahself.

An' aftah ah did it fo' a limited time, ah watched 'im to see how it wuz goin' act yo' know - tuh see whut he goin' do. An' lak ah did it dis mavnin' an' on de nex' third day, he would be wit me an' all befo' he wuzn't bein' wit me. He'd be out yo' know, othahwise. [Sumter, S. Car., (1381), 2351:2.]

3239. You see, if a woman has a man an' she wants to fool a long time, you understan' - don't want him to git there an' git right away - w'y she jis' take this penny an' put it right on her tongue - you understan', on top of de tongue - an' he can have all de fun he want but every time he starts to git there, you know, she'll suck down on that penny, that'll go back. [For holding breath, see also margin titles on p.2348.] [Snow Hill, Md., (?), 10:1+ 85.]

PENNY ON WOMAN'S TONGUE  
BREATH HELD - ENDURANCE

holding breath, see also margin titles on p.2348.] [Snow Hill, Md., (?), 10:1+ 85.]

3240. If a woman wants tuh kill a man - jis' lak if dat's 'er sweetheart an' she wants to git 'im out 'er way, [they] say she kin take a penny an' put it undah her tongue while dey's makin' a connection togethah an' says, whenever he goes to make his end, well she's gwine [to] hol' 'er breath while dat penny's undah de tongue. An' dey say dat'll paralyze him. Say it won't kill 'im right den, it'll jis' give him a stroke, he can't walk - he won't be no mo' service to hisself. [St. Petersburg, Fla., (1014), 1641:7.]

PENNY UNDER HER TONGUE  
HOLD BREATH  
GIVE HIM A STROKE

can't walk - he won't be no mo' service to hisself.

PENNY IN MOUTH PREVENTS  
VENEREAL DISEASE

3241. Makin' connection wit othah woman, in case anythin' won't happen to him, hol' a penny in 'is mouth an' it'll kill de germs - ketch anythin'.

(Hold a penny in his mouth while he is doing this.) [Waycross, Ga., (1067), 1728:2.]

3242. (Begin at the beginning.)

A bad disease. See, her have a pox.

(She has it?)

Yes, she has it.

He hasn't got anythin'. Now, she'll take a penny, a brass penny, an' put it into her mout' undah her tongue, an' she'll lay down in bed wit dis man. Now, when he git up outa baid, from affiliatin' wit 'er, he's got a dose dat he'll nevah git rid of.

PENNY IN MOUTH  
MAKES DISEASE STRONGER

(What has that brass penny got to do with it?)

Well, dat penny, dat gives it - you know, dat makes it mo' strongah dan what it would, if a man bein' ketched wit it jis' by himself. (I see, that makes it stronger.)

Strongah. [New Orleans, La., (860), 1370:6.]

3243. How to git rid of 'em? Yo' have a Indian head penny an' buy a pocket han'skuff or eithah a piece of domestic, jis' so it a new piece of cloth. When yo' have a intahco'se wit 'im, why den yo' don't make connection, jes' let 'im make de connection. An' den yo' try to handle [the cloth] in a way da choo [That you] git all dat [semen] on [in?] one sass [sauce, try to collect the semen in one spot]. Yo' put dat Indian

PENNY TIED IN BEDCLOTH  
SLEEP ON TO HOLD MAN  
SPEND TO GET RID OF HIM

head penny right in de middle of dat stuff, an' den yo' tie it. All right, an' yo' sleep on it. Well, dis hol's 'im. An' de minute choo wan'a git rid of 'im, yo' jis' turn it loose, jis' throw de rag away an' take de penny an' spend it. [Memphis, Tenn., (965), 1557:6.]

3244. Dere is de roots of de 'simmon tree. Yo' go out dere an' yo' git de roots offa dat.

[A rooster began to crow. I must have put up my hand asking for silence, because informant inquires:]

Suh?

(That rooster is crowing in the daytime. Means change in weather doesn't it?)

[I did not ask him what it meant because I was not collecting folklore unconnected with spirits or magic rites.]

Yes.

[We continue.]

(Get that root of the persimmon tree?)

Yessuh.

(Any place?)

From dis side [demonstrates]. Always gits it from dis side, from de sundown side. An' in de mawnin' yo' git it from sunrise, see. An' yo' take dat off dere den an' yo' carry it back home an' yo' boils

PERSIMMON ROOTS AND ALUM  
SUNRISE OR SUNSET SIDE OF TREE  
OPENS OR CLOSES VAGINA

it - yo' make a tea out of it. When yo' make de tea out of it, den yo' kin put dat, chew know, into a bathe fo' a woman tuh bathe. Put jes' some in de watah in case she wants - she goin' wit chew [her husband] sompin. An' jes' a little teaspoonful of alum an' dat will make her close up - see, jes' draw up. An' he swears she won' have nobody but 'im. He swears nobody go dere but 'im.

(You say if she takes a douche with this bath water, with this persimmon root boiled in it, it makes her close up?)

Close up, an' a little piece of alum.

(And who would do this? The woman does that to herself?)

To herself, whut she do it fo'. An' when he go dere he swear she ain't messin' wit nobody but 'im. He ain't nuthin but a fool about it. She jes' ain't goin' worry 'im 'bout it. An' she kin mess wit, have a hunderd diff'ren mens; but she nevah git it - close right down. An' he go right behin' dem an' swear she ain't nevah have no one.

(She is having those men. It would be too open if her husband [unexpectedly] came around. She uses that and she closed it back up again. And he won't think anybody has been there.)

Dat's right.

[THE THEORY OF MAGIC HERE IS: A ROOT FROM THE SUNRISE SIDE OF THE TREE OPENS; FROM THE SUNSET SIDE, CLOSES.] [Sumter, S. Car., (1368), 2422:6.]

PIN - HUSTLING WOMAN - ENDURANCE 3245. She say kin take a pin an' put it in her mouth. An' dat's whut she did do to make a livin', an' no man could evah, yo' know, bring 'er atall. She could have a hunderd mens a night. Jes' put a pin undah-neat', yo' know, her tongue.

(Hold it there?)

Yassuh. [Brunswick, Ga., (1176), 1989:5.]

3246. A pin, a brass pin. You can take a brass pin - like if she - if a woman's goin' an' she get after you and she wants to give yo' a vener'al disease, you understand.

PIN - BRASS - HELD IN MOUTH  
CAUSES VENEREAL DISEASE  
CURED BY SWAMP ROOT = WATER LILY

(She wants to give you a venereal disease?)

Yes.

(I understand.)

She take dat pin - she'll take a brass pin when yo' havin' intahco'se wit 'er. An' she'll take dat brass pin an' she'll hold it in 'er mouth, see. Well, she hold it in 'er mouth. Well, all right. Aftah yo' have yore intahco'se wit 'er, see, well nine days aftahwards, if yo'

don't have no idea about it, why dat thing will start to run, an' stay on if, if yo' don't know what to do. If yo' don't know whut to do to cure it, why it jes' keep gittin' worse. An' I DON'T CARE NUTHIN ABOUT DOCTORS [M.D.'s]. **MEDICINE WILL NOT CURE IT.**

(I see. That's if she wants to give you a venereal disease.)

Yes, if she want to give it to yo', yo' undahstan'.

(Well, ISN'T THERE ANY WAY YOU GET RID OF IT, if she gives it to you?)

Yes. Well, de way yo' git rid of dat, yo' go to de woods. Yo' go to de woods or a swamp somewhere an' yo' git swamp root or de watah lily.

(The what?)

De watah lily root - *swamp root*.

(Water lily. All right.)

[This is probably the swamp lily, a white flowered lily (*Crinum americanum*) of the southern United States.]

*Swamp root*, yo' boil dat. Yo' boil it down an' yo' take one tablespoon of sugar, one tablespoon of sulphur. Yo' mix dat togethah into a quart of watah. Yo' take three tablespoonsful a day. Before each meal yo' take a tablespoonful.

Dat'll cure it. But not wit'out some *swamp root*. Somepin ah'll do it wit, it'll nevah not cure it. DOCTORS *SHOOTIN'* AN' ALL DAT KIN'A *SHOTS* WILL NOT GIT RID OF IT, AN' I HAD IT. SO MANY PERSONS A DAY IN TOWN DAT DIES FROM DAT GOIN' TUH HOSPITALS AN' NEVAH BE'S CURED. YO' GOTTA GIT SOME MAN OUTA DE WOODS, OR SOME MAN TO GIT SOMEPIN OUTA DE GROUN' TO CURE DAT. [New Orleans, La., (831), 1237:2.]

3247. Say fuh ninstan' [instance], if mah husban' had some othah woman dat he's runnin' aroun' wit an' won' do de right thin', stay shet [shut] at home. In havin' dealin' wit 'im, ah kin git a towel PINNED - NOT TIED - WEAR 16 DAYS dat's long enough tuh reach aroun' me, an' right in de middle of dat towel ah kin use it on 'im [wipe him], an' den pin it aroun' me, an' wear it fer sixteen days. Dat will break dat othah place up [break up the affair with the other woman].

(Wear it for sixteen days, then what do you do with it?)

Den yo' wash it aftah yo' wear it de sixteen days. But chew have tuh wear dat aroun' jew. [Memphis, Tenn., (1529a), 2735:9.]

3248. Jes' lak mah wife figures dat ah'm messin' wit anothah woman an' she wants tuh stop me. She'll go ahead when we done have connection an' she'll take an' wipe me when ah - den she'll take de rag, an' take de rag POCKET - WORN IN an' wear it in 'er pocket. An' when ah go to anothah woman, jes' lak ah go to anothah woman, ah would nevah have any *nature* fo' de othah woman. Ah would have no *nature* fo' no woman but mah ole lady, or if dis wuz mah woman - sompin lak dat. [Florence, S. Car., (1311), 2223:6.]

3249. Dis here is one way. Dey tell me yo' send a man off, too. Say yo' go to work an' if a woman wanta git a man off in dat respect, why yo' go to work an' yo' fool wit one anothah, yo' know. She won't wipe wit de same cloth he wipe wit. She wipes 'im off yo' know. Den she'll take dat an' tack it RAILROAD - BOXCAR or somepin lak dat - yo' know, sew it up in a cloth an' den go to de railroad track or somepin lak dat wit a boxcar open

or somepin lak dat, an' throw it in dere. An' dey tell me he'll drive along somewhere, cuz lotsa time dey take a boxcar, yo' know, an' dey carry it off - put it on some diff'ren track. Maybe dey carry it to de Mississippi valley some- wheres or nothah befo' dey evah lose it. An' dey go off wanderin'. [St. Petersburg, Fla., (1021), 1652:1.]

RED - HANDKERCHIEF 3250. If a man wants tuh fix a woman so she can't have any- thin' tuh do wit anybody else. At de time dat dey have fin- ished it, dey said if he uses a red pocket han'cheff an' cleans de woman an' den

he folds it an' wear it in de bottom of 'is shoe, he'd have dis woman *fixed* so she won't be able tuh go out wit anybody else.

(He wears it in his shoe. Either shoe?)

Yeah, either shoe. [Folding is a confining rite like tying a knot.] [Fayetteville, N. Car., (1426), 2573:4.]

3251. Yo' kin take that him an' her, yo' know, use, an' wrap it up in sulphur an' some sugar an' some red onion. Take it an' pu'tit [put it] in your pocket an' wrap it up. Take dat cloth an' she won't have any other use for no other man. [Memphis, Tenn., (959), 1543:13.]

3252. If he is away from home dataway, yo' see dose red peppah pod, split de peppah open an' hull it out well - only one. Durin' de times he's sleepin', yo' take de scissors an' cut a little piece of hair off of dat, way down below. Put it in dat peppah, sew it up in a little band, an' wear it aroun' yore waist dat way. She may talk to men but huh mind will have no dealin's wit 'em, yo' see.

[New Orleans, La., (816), 1158:1.]

3253. Well, ah tell yo' whut chew kin do tuh break a man up wit a woman. Yo' buy a bran'-new pocket han'chuf, if yo' wanta break up 'im from intahco'se wit 'er. Take yo' a bran'-new pocket han'chuff an' have intahco'se wit 'im. See,

RED PEPPER - 9 PODS OF DRIED FINGER PEPPERS - SALT  
ROLL TO YOU IN HANDKERCHIEF USED AS BEDCLOTH  
REVERSE ROLLING BY TURNING - 3 ROLLINGS AND FOLD  
BURN AT MIDNIGHT IN FIREPLACE OR STOVE  
BE SILENT - TELL NO ONE - DON'T LOOK BACK

ketch it [semen] all in dis new pocket han'chuff an' take it home wit chew. Yo' take dat han'chuff jis' lak dis [demonstrates] an' roll dis to yo'. See dis, evah time. Yo' turn it roun' an' yo' roll it right back to yo'. Den yo' turn an' yo' roll it ag'in. Fold it up, see. Take yo' nine pods of red peppah [9 dried *finger* peppers - hot peppers] an' put it on dere an' two spoonsfulla table salt. Dig yo' a hole in de fiahplace or cookin' stove. Do dis at twelve a'clock in de night, zackly twelve, an' don't talk tuh nobody, be by yo'self. Dig dat hole an' put it in dere. An' whosomevah build a fire - yo' don' have tuh build no fiah [if there is a fire, use it; if not] build a fiah dere an' burn dat up an' don't even look back, an' if yo' don't do whut chew wan'a do, dat's yorn [man or woman].

Ah had a man ah wuz re'lly crazy about. Ah re'lly loved 'im an' he done rid-ded [got rid of me] me fo' anothah woman. A Mistah John Cook [*Mistah* indicates a white *doctor*], ah nevah will fo'git, he tole me jis' whut tuh do an' ah tried it. Ah thought he wuz jis' lyin'. So ah went home an' ah tried it. He quit dis woman. He moved up dere wit Miz Wallace. He worked fo' dem [Wallace family] a long time in de garden. He said, "Honey, ah jis' don' feel satisfied if ah ain't wit chew." An' ah went off an' left 'im mahself, come ovah heah [to Little Rock]. He lef' [the Wallace family] an' he come home tuh me [followed me to Little Rock] an' he stayed dere. [Little Rock, Ark., (00), 1461:3.]

3254. Dey tell me if yo' git chew a new piece of homespun an' use fo' him tuh wipe wit, aftah dem be togethah. Take dat piece of homespun an' roll it up tight,

ROLL UP - NEW HOMESPUN - OVER DOOR OR DARK PLACE

an' take it an' put it up ovah de do' or in some dark place, somepin othah. Dat'll bring 'im in - make him come back. He can't have nobody but chew. Say he would come back if he's in New Orleans den. [Fayetteville, N. Car., (1404), 2527:5.]

3255. (Do they get it out of any particular track, or doesn't it make any difference?)

No, it don' make any diff'rence jis' since it de hollah of dey track, yo' undahstan'. See, right in de hollah of dey track. Dey take dat dirt, yo' undahstan' an' wrap it up in a rag, see. Take dat rag, if yo' take it out a girl's track, yo' take it to yore home, yo' undahstan', an' put dat rag up undah de baid in de rollah.

(You take the roller out and put it up in that hole and put the roller back?)

Dat's it, an' dat girl won' take nobody else, have nuthin tuh do wit inter'-co'se atall. [Bed leg, roller not mentioned, will be found later under margin title UNDERWEAR.] [Wilson, N. Car., (1487), 2661:2.]

3256. Jes' lak yore ole man is about tuh git away from yo', yo' git a new piece of white cloth an' jes' lak yo' know, yo' use a towel at night, an' instead of usin' dat, yo' use dat cloth fo' nine mawnin's. Jes' whenever, yo' know, yo' have any dealin's wit 'im, yo' use dat cloth. If yo' want it tuh be nine days, yo' kin. An' den yo' take it aftah de ninth day an' yo' use it. Well den yo' take some sugah an' spread it out an' put it in dis new cloth an' yo' fold it to yo' an' den yo' sew it [to you] an' then yo' carry [turn] it dis- away an' bring it back [to you] disaway an' sew it. An' den de place he sleeps on, de side he sleep on, yo' put dat new cloth an' dat sugah an' that othah stuff into it, right where he lays.

(You roll that to you and then you fold the ends together?)

Yessuh, always bring it to yo', don' nevah go 'way from yo', an' jes' fold it always to yo', an' when yo' sew, sew it to yo'. An' yo' jes' let it stay right on de side where he sleeps on. Jes' cut de mattress an' put it in dere an' let it stay right on de side where he sleeps on. [Memphis, Tenn., (1527), 2726:9.]

3257. Of co'se I don't believe in it now, I'm gonna tell yo' de troof, but I heard a girl said [and] men said. To keep yo' from havin' any intahco'se wit womenfolks, dat chuh wife or yore girl frien', whoever dey might be, kin take a part of yore undahweah, see de part dat be down nex' to yore privates. Dey take dat an', yo' know, git some yore - I don't know wha' choo call it, yo' know jis' lak when it comes aftah yo' havin' intahco'se wit degirls, see. Well, dey kin take a clean piece of homespun - not have nuthin on it, jis' clean homespun - an' take it, yo' know, an' dey'll wipe demselves wit it, see. An' den take de part of yore undahweah where he had it, an' put it all in de same piece an' sew it up wit a bran'-new needle an' some new thread an' weah it. Dey weah it, yo' know, in dey [he doesn't know the name here either]. An' dey say, den yo' can't raise no mo' *nature* fo' no othah woman outside dem. I know two or three boys cain't even do it, nuthin at all. Cain't do nuthin only wid de ole lady - de wife. [Wilmington, N. Car., (262), 182:1+85.]

SEW - NEW NEEDLE - NEW THREAD

3258. [This margin title SEXUAL ENDURANCE is placed here merely

SEXUAL ENDURANCE - BLOOMERS OR TEDDIES OVER HEAD OF BED

to call attention to the fact that, because of comparative scarcity, I have had to scatter a number of sexual endurance rites among those of SEXUAL IMPOTENCE.]

For to have endurance with a woman during sexual intercourse: If she will hang a pair of her bloomers or teddies, either one, over the head of the bed - over your head, too - your endurance will last indefinitely. [Fredricksburg, Va., by Ediphone, meaning I repeated informant's words into speaking tube.]



3259. Well, if dis man have any - if he's runnin' aroun' an' if he have any dealin' wit dis woman, she [wife] could take dat piece he use, yo' see, an' put it in some lukewarm watah an' it would clab-  
SHAKE 3 DAYS MAN'S BOTTLED NATURE bah jis' lak buttahmilk. An' she puts it in  
SLEPT ON BY HIM 3 NIGHTS a pint bottle. Yo' know, put dis watah in a  
 pint bottle an' let 'im sleep on it three  
 nights an' shake it up each night he sleep on it. An' well, he cain't have  
 nuthin tuh do wit no othah woman. He cain't do dat.

(Who does this now? The wife does that?)

De wife do's it.

(When he has connection with her, then she does it. Then he won't have any dealings with any other woman.)

See, she have tuh use it. When he gits through, she shouldn't git through. See, jis' let 'im git through, an' den she wipe, yo' know dis rag whut he use it. Well, den she take it an' put it in some lukewarm watah an' it'll clabbah, an' den she puts it in a pint bottle an' den let 'im sleep on it three nights. Put it in de bed where he cain't see it - yo' know, all unknown tuh him, an' let 'im sleep on it three nights, an' den shake it up each mawnin' an' sleep on it, an' it ain't no woman he kin have.

(What would she do with that bottle after he sleeps on it three days?)

She has dat bottle, keeps dat bottle. She kin bury it in de ground, but it ain't nuthin he kin do. [Little Rock, Ark., (about 885), 1460:7.]

3260. He kin take dat inside sole of 'er shoe. Yo' know de piece inside. Take de inside outa her shoe, take her right one, an' he kin put on dere, write  
SHOE - HER INSOLE - WRITE INCANTATION ON 'is han'skuff or somepin or a piece of  
WRAP IN RAG - WIPE HER - KEEP rag, a small piece of rag, an' make  
 lak he's wiping, an' wipe her. An'

wrap dat all up tuhgethah. But he writin' on it [before wrapping everything up he has written on the insole], say, I don't want no man to take her away from me - an' have her name down - an' give me no trouble about it. An' he keep dat so she won't put 'er han' on it. Well, kin no man take her away from 'im. [Memphis, Tenn., (971), 1572:7.]

3261. [AS YOU KNOW, THE READER WHO HAS MORE THAN DIPPED INTO HOODOO, I AM FREQUENTLY USED AS A GUINEA PIG. THE FOLLOWING EXAMPLE IS A LITTLE UNUSUAL!]

I will tell yo' - of co'se yo' could - maybe if yo' have to - now, yo' know what yo' do? It's a sure sign - yo' could try it. Now, lak if me [a man] an' yo' wuz a woman - listen good! - yo' an' me lie in de  
SHOE - BEDCLOTH WORN IN bed an' go to bed. Now, well, yo' know she'd use de  
 hair. Soak it in watah. Well, she give yo' one rag  
 an' he take one. Well, while yo' [who?]. Yo' undahstan', don' chew [the woman] wipe wit dat, undahstan'. Listen good! Yo' wipe wit de one what yo' have.

(Well, what would she use then?)

No, what you use.

(I see. [I see that I am still the guinea pig.])

An' yo' cut a piece out right dere an' wear dat in yore shoe. I betcha she do dat evah day.

(I see - that's to hold her [or him].) [Vicksburg, Miss., (724), 991:11.]

3262. An' den [in] othah words, let 'im have a intahco'se wit 'er an' she not have an' interco'se wit him. An' take dat rag whut wuz used an' stick it in de toes of her shoes an' she has 'im locked dat  
SHOE - BEDCLOTH WORN IN TOE OF way [he cannot have another woman]. [Memphis, Tenn., (1544), 2794:14.]

3263. (What do they do?)

He'd have dealin's wit 'er - jis' take a piece of lint cotton.

(Lint?)

Lint.

(A piece of lint cotton, yes.)

[*Lint cotton* years ago used to be raw cotton after it was ginned - seeds removed by a cotton gin.]

An' jis' use it. An' he'll git dat, yo' know, an' take it an' put it 'tween de big toe an' dat othah toe an' put 'is sock on ovah it. An' as long as he wears dat dere, she can't have no other man.

SHOE - BEDCLOTH WORN NEXT TO  
BIG TOE UNDER SOCK

(Where?)

Put it between dem two toes.

(Oh! then he wears his sock over lint cotton [used as bedcloth] between his big toe and that other toe. Which foot? Or both feet?)

This here foot [demonstrates].

(Right hand.)

Ary [either] one.

(Either foot.)

Yes, sir, eithah foot.

(I see.)

'Tween de big toe an' de next toe to dat, 'tween 'em like dat.

(I see. And that will keep other men away?)

Yes sir. No sir, dat won't keep 'em away, but dat will keep 'er from playin' wit othah men. She can't have anothah man.

(I see.) [Vicksburg, Miss., (538), 1009:13.]

3264. [You] kin take a new han'chuff an' put it in a man's left-foot shoe an' let it stay dere all night long aftah yo' done had somepin tuh do wit 'im. Yo'

use dat han'chuff an' put

SHOE - NEW HANDKERCHIEF AS BEDCLOTH - IN MAN'S LEFT  
REMOVE BEFORE MORNING - LATER BURY UNDER HOUSE

it in 'is left-foot shoe, see, an' he cain't fool wit nobody but chew.

(Well, he would find that handkerchief in the shoe, wouldn't he?)

No sir, yo' supposed tuh take it out.

(You get up before he finds it?)

Why certainly. A new han'chuff dat's nevah been used fo' anythin' but de business.

(What will you do with the handkerchief then?)

Bear [bury] it.

(Where?)

Put it undah de house. Dat make him always wanta be comin' dere. He won't fool wit nobody an' bring de money home. [Memphis, Tenn., (941), 1523:9.]

3265. You can take a dime, a silver dime, an' put it underneath your tongue when you're on top of a woman, and keep that dime under your tongue all the time [during intercourse], and she'll have no *nature* for any other man, and no man can raise a head for her.

SILVER DIME - UNDER THE TONGUE [I would say the preceding word *head* is rare in HOODOO, *heart* or *hard* being the common term.

But I was not collecting sexual language, merely recording speech as it came. [Fredricksburg, Va., No.00, by Ediphone.]

3266. To give a man a disease, she kin take an' hole [hold] a silvah dime in 'er mouth. See, she take an' hole a silvah dime in 'er mouth. She take de wax out of 'er years [ears] an' when she go to fool aroun' wit yoreself [with a man] yo' undahstan', she kin put dat on de head of it, if she gits a chance to do it-

she put dat on de head of it, yo' see. Now, when yo' go to have any connections wit 'er, yo' undahstan', an' when yo' go to discharge, she's got dat dime in de cornah of 'er mouth. An' when yo' goes to discharge, she put it in de roof of 'er mouth. She

SILVER DIME IN HER MOUTH  
ASSISTED BY EAR WAX  
GIVES MAN VENEREAL DISEASES

hole it in de roof of 'er mouth an' dat's goin' to strain yo', see. It'll strain yo' an' by strainin' yo', dis here wax what she'd taken outa her years an' put on yo', yo' see, dat's goin' to burn. Dat burn, dat make yo' tendah dere, dat's goin' to give yo' a cut, see. An' den dat strain yo' in de back an' when yo' git through, when yo' git up from dere, de nex' mawnin' when yo' look at yore-self, yo' got what yo' call a cleft. Yo' see, yo' got a cleft. An' den from a cleft it'll turn into maybe a shingle. An' dat'll cause maybe fer yo' to be operated on. If yo' let it run, come too bad, dey might have to operate on yo'. She give it to yo' dataway. An' de shankle is de worst disease dat a person kin have, excusin' de pox. See? Well, den yo' kin git de pox off of de same thin'.

(That same way? That same woman?)

Yes, sir.

(What do they use to get rid of those things?)

Well, now, if she wuz givin' yo' anythin' of dat sort - *shankle*, or *pox* or somepin of dat sort, yo' git yo' some of dis brown healin' powdah, dey call it. [New Orleans, La., (832), 1252:1.]

3267. You hold a silver dime in your mouth and when a man is dischargin, yo' hold that dime on him, an' he'll take the *claps*. [New Orleans, La., (851), 1319:5.]

3268. This is so, I done tried that myself. If you wan'a be wit a woman an' don't wan'a discharge so quick, yo' take a dime, jis' put a dime in your mouth an' hold it underneath your tongue there, an' yo' kin screw that woman I reckon about two or three times as long as you would if you didn't have it. Dong if yo' can't whip 'er almos' to death. [Richmond Va., (343), 286:2+85.]

SILVER DIME UNDER WOMAN'S TONGUE  
OR NEEDLE IN HER MOUTH  
BRINGS MAN QUICKLY

3269. Wal, ah heard if yo' wanted 'im tuh come right quick, jes' put it undah yore tongue.

(What would you put under there?)

A dime, yes sir, or either a needle. Yo' kin put a needle in yore mouth[!!!].

(Well, that isn't the way I heard it.) [I was thinking of endurance rites for men.] [Waycross, Ga., (1081), 1750:12.]

3270. A man kin take de piece of his - when he through wit 'er, he kin take dat piece an' tote it in 'is pocket an' wrap it up wit a silvah dime an' she won't have no othah man but 'im as long as he tote dat piece.

(What piece is he going to tote with him?)

SILVER DIME CARRIED IN HIS POCKET AFTER  
WRAPPING IT IN PIECE OF BEDCLOTH HE USED

De piece dat he use yo' know, when dey have intahco'se wit one anothon.

He steal one of dose pieces an' put a silvah dime in dere.

(You mean what they wipe with?)

Yessuh. [Memphis, Tenn., (947), 1527:10.]

3271. Well, when a man is runnin' aroun', yo' ask 'im fo' a silvah dime. He [does not] give yo' a silvah dime an' he gives yo' two nickels. Well, yo' know, [say], "Oh! honey, ah don't want dis becuz ah don't want it aroun'." Or somepin lak dat. Give him some kinda story in ordah to git a silvah dime from 'im.

Well, yo' takes a dime of yore own, go to de drug store or any store dat sells

Hearts Cologne an' git chew a bottle of Hearts Cologne. Git chew a piece of white cotton, jes' enough to covah a dime. Den go wash out a jar, yo' know, a vaseline jar dat's large enough. Whenever at night de man have intahco'se wit de woman, well he kin take [the cloth], or she rathah - it [cloth] be [at] de woman's side. Most mens take first but in [this case] a woman must take first. She takes dis cotton an' jes' gits - jes' sodge [massage] it in dat, see. Fold it ovah dis dime an' drops it in de bottom of dis little glass jar. Den po's de Hearts Cologne ovah it [cloth] an' tighten it [jar] up tight, an' den set inside in de clothet. Or if a man, he kin do lak dat. He kin keep it in 'is pocket jes' in ordah where nobody won't see where - where she won't see it. Dat will keep 'im where he won't go out any mo'.

SILVER DIME - WOMAN ASKS MAN FOR

(How many dimes do you use, just the one or two?)

Jes' one, but when yo' see it's dryin' out, why yo' jes' renew it wit Hearts Cologne, dat's all. Den jes' massage it ovah ag'in an' use de Hearts Cologne. [St. Petersburg, Fla., (1031), 1698:6.]

3272. If yo' have a man an' he don't give yo' money lak he should, yo' buy yo's a bran'-new pocket han'schuff an' yo's fool wit 'im when yo' use him an' have a intahco'se an'

SILVER QUARTER WORN IN SHOE AFTER FOLDING COIN TO YOU  
IN PIECE FROM NEW HANDKERCHIEF USED AS BEDCLOTH

yo' take de pocket han'-schuff an' put a silvah quatah in de pocket han'-

schuff. Fold de pocket han'schuff to yo' - lay it in dere an' fold de pocket han'schuff to yo' an' weah it in de shoe, an' he kin be mean to yo' but he'll give yo' his money.

(You wear that in either shoe?)

Eithah shoe, it don't make any diff'rence. [Memphis, Tenn., (947), 1527:11.]

3273. Ef anybody git connected wit 'is wife, he git a snakeshed an' he'll consult [advise] 'is wife befo' leavin'. Tell 'er to be nice an' evahthin' whilst he's gone. He say, "Now ef yo' do enythin' ah'm goin' ketchuh." Well, he go ketch 'im a - he'll do dis befo' he goes - he go an' git 'im one dose dry snakeshed, an' he take a bottle an' he take de top out of it an' he takes de snakeshed by de mouth lak dat an' it go right dere an' it go down in de

SLAKESHED IN BOTTLE  
WITH WHISKEY

bottle [demonstrates].

[I describe informant's actions.]

(Then he would let the snake[shed] go round [in] the bottle. And snake will twirl around, twist around [in] it.)

Yeah, it will go dis way [demonstrates], jes' lak dat, till it gits all de snakeshed in dere. Den he'll put whiskey on dat snakeshed [feeding the spirit in this hand, see p.578], an' dat night befo' he goes away or dat day befo' he goes away, he will have communication wit 'is wife. Well, he will brush 'er wit dat whiskey - he'd wash hissself in it [snakeshed whiskey] befo' he communicate wit 'er an' it stick to her.

[HERE WE HAVE THE OLD THEME OF A SNAKE OR A DRAGON GUARDING TREASURE - Pafner in Wagner's opera Siegfried immediately comes to mind. Uninspired and lowly examples will be found in HOODOO: p.112, line 34; p.118, line 28; p.122, line 52; p.123, line 9; etc. For Whiskey fed to spirits, see: 77, p.32; p.123, lines 2-5; etc.]

Whenever she has anythin' to do wit dis [other] man - have anythin' to do wit dis man - dat snake will ketch 'im, in fack [fact] it 'most [almost] tie dem. Ah know dat. Het'll fasten 'im tight, so dey can't git away.

(Is there anything they can do to get them apart? How would they get them

apart then?)

Git a piece - git a hunderd pounds of ice an' put dat between 'em in de back an' let it stay at 'is back, ah think it's two hours, an' remove de ice [from] dere an' put it right 'tween 'em. Freeze 'em. [Jacksonville, Fla., (594), 767:2+85.]

3274. Yo' [a woman] kin take a man's socks an', yo' know, have intahco'se wit 'im an' wipe 'im wit dat sock. An' take it an' put it in de bottom of a trunk or some place secret, an' he nevah will leave her. Ah know about SOCK AND STOCKING dat.

A man kin take a woman's stockin' an' do de same thin' wit it [wipe with it and then] take an' drive it down - yo' know, take a stahb [stake] an' drive it [stocking] down in de ground an' she nevah will quit 'im.

(Well, what does he do with that - the woman's stocking?)

He takes de woman's stockin' an' do dat - yo' know, use jes' lak yo' usin' a cloth an' wipe wit it.

(Himself or her?)

Either one - himself, wipe wit it yo' know, unbeknownst to her. [Waycross, Ga., (1093), 1761:3.]

3275. [Ah] broke up a man an' 'is wife.

(Tell me the whole story.)

How ah did it?

(Yes.)

Well, de reason ah'd taken a min' tuh do it, she messed wit a man of mine, an' 'er husban' wus away [in the army]. Durin' de time when dey got bonus [World War I] he come back. An' ah started goin' wit 'im. She started runnin' roun' fo' tuh 'rest [arrest]

SPIT 3 TIMES INTO A GLASS OF WATER...

AH JES' MADE LAK AH CARED MO' FO' HIM

DAN GABRIEL DID DAT TRUMPET HE'S GON'A BLOW ON JUDGMENT DAY

me - put me in jail. Ah wus workin' fo' de law durin' de time [she was working in jail]. Well, ah jes' put in de ticket. Den aftah she made me pay a fine. An' ah would take 'im off an' ah would buy thin's fo' him. Ah would give 'im money. AH JES' MADE LAK AH CARED MO' FO' HIM DAN GABRIEL DID DAT TRUMPET HE'S GON'A BLOW ON JUDGMENT DAY. Ah'd do anythin' in de worl' dat he'd ast me tuh do an' dat he didn't ast me tuh do. Well, ah jes' gained love wit 'im. Ah didn't stop 'im. Den ah told 'im to go tell 'er dat he didn't wanta take me up den, an' tell 'er dat he didn't wanta right befo' mah face. Well, he did. Dat was cold blood on gen'ral principles. Dat wus nuthin, jes' lak witchcraft fo' money. But dat wus jes' cold-blooded. But if ah hada done it [retaliated] ah woulda [here is what I could have done]:

Ah'd have taken a string an' measured 'im an' tied nine knots in it an' wore it roun' mah waist an' he couldn'ta have nuthin to done wit 'er tuh save his life. He woulda had tuh go wit me. If ah couldn'ta got 'im in gen'ral principles, ah knowed whut ah could git 'im wit.

Why ah coulda took a snail - yo've seen dose snails. Yo' kin take a snail an' break de shell, break 'em in yore han', an' wipe de man down [wiping down is a magic rite] wit it an' he can't have nuthin tuh do wit nobody but chew.

Yo' kin spit three times in a glass of watah an' give him tuh drink an' he can't have no love fo' nobody but chew. Dat'll break up a man an' a woman quick-ah den anythin'.

WHY DESE WHITE PEOPLE WHUT RAISED ME, A WHITE WOMAN BROKE UP 'IM AN' 'IS WIFE DE SAME WAY. AH SAW WHEN SHE DID IT. SHE'D TAKEN DE DIRT OUT FROM UNDAH HUH FINGAHNAILS AN' SHE CUT 'EM. SHE PUT IT IN DAT GLASS OF WATAH AN' SHE SPIT THREE

TIMES IN IT, an' she carried it to Mr. H.D. [name in original manuscript]. He wus in de bed sick down heah at 000 Teaboe [Thibault?] [address in original manuscript]. SHE CARRIED IT TO HIM TO DRINK. HIS WIFE WUS SICK IN DE HOSPITAL, AN' WHEN 'IS WIFE COME OUT, HE DIDN'T PAY HER NO MO' 'TENTION DEN HE DID ME - AN' AH WUS A NIGGAH. He's wit dis woman in Miami now - married. Daisy B. [last name in original manuscript]. He sent 'er to *de south*. [Notice that informant of Georgia calls Miami *de south*.] [Waycross, Ga., (1140), 1858:2.]

3276. I know anothah remedy, would stop 'im. I'll take a knife or fork an' go to bed an' he'll tell me, he say, "Come on, let's give a piece." But I say, "I don't feel lak it." I feel bad or somepin. He'll  
STEEL - FORK OR KNIFE start to fussin'. I'll get up an' I go get me a fork dat yo' eat wit. I take dat fork an' I place it right back here in my back, an' I lay down on it. When he get ready to go wit me, when he get right dere, he gona fall - fall. Dat fork, de way I've got dat fork, I've got dat fork stickin' de point towards mah head. But I'm layin' down right here - yo' see, right in dere [demonstrates].

(In the hollow of your back?)

In de hollah of mah back. So, he can't raise no *heart*. He'll have one when he git ready to go dere, but he won't - he can't put it in, he'll go fall evah time. [New Orleans, La., (826a), 1208:3.]

3277. Sech as, yo' know, havin' a intahco'se wit a man - yo' know, yo' wanta keep 'im an' have 'im tuh bring all 'is money home lak dat. Yo' have a intah-co'se wit 'im. Yo' git some brown sugah, yo' know, an' put it up lak yo's goin' take a douche. Yeah, put it up yo'self, yo' see. Jis' lak yo' goin' have him dat night, why yo'd put it up dat evenin', yo' see. An' den yo'd have intahco'se wit 'im dat night.

(What will that do then?)

Dat would make him bring all 'is money home. But yo'd have tuh use dat as often as yo' have him, see. If yo'd have him twicet a week, yo'd have to do dat twicet a week.

(You put this powdered sugar itself?)

Yes - no, dis gradulated [granulated] brown sugah - don't mix it wit nuthin. Jis' take yore fingah, yo' see, an' run as fur as yo' kin up yo'.

[SHE USES BROWN SUGAR BECAUSE: *fo' colored* [[person]] *yo' git brown; an' white* [[person]] *yo' git white sugah*, says Nahnee, a master of color symbolism, p.1351, line 22.] [Memphis, Tenn., (927), 1510:10.]

3278. Dey says dat a woman kin keep a man. Whenever dis man be wit 'er, she'll take one dese little six-pound sugah sacks whut dey taken sugah out of an' wipe herself wit dat sugah bag. An' den put it up ovah dis man's haid, up in a place ovah his haid, jes' anywhere jes' behin' dis man's haid, an' dat will git rid of 'is nature [for other women]. [Wilson, N. Car., (1497), 2666:15.]

3279. Den yo' kin take anothah woman if yo' wanta make her love yo' - yo' see, yo' kin have dealin's wit 'er. In othah words, yo' wear yore hanscuff roun' yore neck all day long an' let it git good an' sweaty. An' when it git good an' sweaty, an' den yo' have dealin's wit dis woman, yo' take dat hanscuff an' wipe. An' den yo' take some watah an' yo' put dat hanscuff down in de watah an' squeeze it out. An' den yo' put dat in a bottle an' keep it in yore pocket all de time, an' she'll come to love yo' an' she wouldn't have no dealings wit no one else.

See, all of dem t'ings [things] ah have, yo' know, sperienced [experienced] it - ah done it mahself.

(This handkerchief you use to wipe both yourself and her?)

Yourself an' her, an' den yo' put it in some water an' den you squeeze dat water out. [St. Petersburg, Fla., (1028), 1672:5.]

3280. [Three ingredients is only one of many groups of 3's in the text (pp.651-654 and elsewhere). Blackjack received it's name from the black bark of the common oak *Quercus marilandica*.

THREE INGREDIENTS

BLACKJACK - PALMETTO - TURPENTINE WEED

Palmetto in the present case are the scrubby palm plants one sees in the coastal lowlands from North Carolina

down into Florida. Turpentine weed can be one of several plants having an actual or a fancied odor of turpentine.]

[To] fix dat up to keep de mens away from dere [his wife or woman] he'd go out in de woods an' he'd git 'im - jis' ast anybody, any of dem ole people. Dey tell 'im right, yo' know, right where to git dat, dem kinda roots at. Yo' take a blackjack root - get de blackjack root an' a he palmetto root an' some of dis 'tentime [turpentine] weeds. Dey got some weed dey call de 'tentime weeds. An' yo' mix dat up, yo' understan', an' put it on yore private see, an' let it dry.

(You mean, you just mix the leaves up, themselves?)

Yes, jis' take nuthin but de leaves, see.

(You don't boil them, you just mix the leaves up?)

Mix de weeds [leaves] up, yo' undahstan'. See, it'll come wit juice all ovah it. An' mix 'em up, put 'em on yore private, see, an' let it dry. Don't wash it off. An' go wit yore wife, yo' undahstan', an' go ahead on out dere an' work where yo' wanta work at. Evah time a man git ready to go wit yore wife - dey won't have it, but he'll get on her, yo' undahstan'. Well, he'll jis' straddle her an' 'is thing will fall - he can't have her. [New Orleans, La., (850), 1316:2.]

3281. To keep a man away from yore wife, yo' git yore wife's undahshirt - see, like yo' goin' to leave [town]. Yo' git de sweat of 'er shirt. Yo' take de shirt an' yo' wrap dis shirt up an' carry it wit yo'. See, yo' carry dis shirt wit yo'. Yo' take it an' make a package wit it. Undahstan'? An' yo' take yo' some sugah an' cinna-  
mon an' oil of clovah [3 ingredients], yo' see, an' yo' mix it up in dat. An' yo' put dat in dat package, an' when yo' sleepin' yo' sleep on dat. An' ah bet yo' she won't worry 'bout no man, while yo' are gone. [New Orleans, La., (823), 1192:6.]

THREE INGREDIENTS

CINNAMON - OIL OF CLOVER - SUGAR

3282. If yo' wanta be wit a woman a long time, yo' kin place it undah yore tongue an' dere nuthin she kin do. She jes' have a fit den an' yo' jes' continue tuh stay dere an' she can't make yo' [come], nuthin lak  
TIN FOIL UNDER TONGUE dat.

(What kind of quicksilver do you mean? The silver paper that comes around tobacco like that - that kind of quicksilver? Or do you mean that liquid quicksilver?)

Nosuh [not the liquid but] de silvah dat be roun' a cigarette package. Take it an' fold it an' put undah yore tongue. Yassuh [yes sir] up undah yore tongue. Jes' lak if yo' had a woman an' yo' wouldn't be satisfied up undah dere an' yo' still stay dere.

[The preceding word *quicksilver* is one of numerous examples showing that I am merely repeating a word used by informant before recording began. Usually I try by question or other means to induce informant to repeat key word or idea lost in retelling part of rite.] [Sumter, S. Car., (1364), 2408:4.]

3283. Take 'is undahweah if he's runnin' roun' or anythin'. Take it an' run

it through yore laigs three times an' den he can't have no connection wit no othah woman an' he'll stop runnin' roun'.

THREE TIMES WOMAN RUNS

MAN'S UNDERWEAR BETWEEN HER LEGS

(You run it through your legs?)

Yeah, run it through yore laigs three times.

[Fayetteville, N. Car., (1419a), 2557:6.]

TOBACCO SACK

3284. Take his *come* [semen] an' put it in a 'bacca [tobacco] sack an' throw it up undah

de house, an' he can't have nuthin tuh do wit no othah woman but 'er. [Fayetteville, N. Car., (1428), 277:16.]

3285. She gotta go where he's at.

(Yes?)

[My (Yes?) means informant hesitated.]

Well, she's gotta have connection wit dis man. She gits dis [his] what-cha-call-it an' hers, an' be sure hit's gotta be a bran'-new han'chief or bran'-new

cloth. An' she takes dat an' she puts sugah in an'

TOUCH NOT - MAGIC RITE

cinnamon an' powdah [3 ingredients], an' put dat in a box an' she keep it all de time, weah it aroun' in 'er

pocketbook or in 'er pocket. Don't let nobody put dere han's on it. An' he's comin' back.

(What kind of powder did you say she put in there?)

Sugah.

[Informant probably misunderstood me. It would have been some kind of *love powder*.]

(What did she put the powder in?)

In a box.

(End of 884 and end of my work in New Orleans, La. So-so. I'll try to get out tonight on the train [for New York City].) [Within the parenthesis I am speaking to the *Telediphone*. That *So-so* had to mean I had had a tremendous experience: first my wife and I alone about the city, and after her departure, the hoodoo field work. I would return to New Orleans later.] [New Orleans, La., (884), 1458:3.]

3286. Yo' kin have a' intahco'se wit a woman. A woman if she wants to, she kin have a' intahco'se wit yo' an' whenever yo' go 'head, yo' know, an' she kin ketch some of it an' take it an' put it in a rag or sompin, an' go tuh any kinda tree an' cut a notch an' bury it in dere, an' close it up, said dat chew cain't rise fo' nobody but 'er.

TREE - BURIED IN

[Wilson, N. Car., (1455), 2645:2.]

3287. An' den if yo' wanta git a woman, or anybody in de family, why yo' kin a - de rag dat dey use, de towel rathah, an' go in de woods an' bo' a augah hole in a hick'ry tree an' put it in dere, an' stop it tight an' drive a peg in it tight, an' dat'll carry 'em away.

(What did you put in that hole?)

De towel dat dey use.

(After they have been together?)

Dat's it, aftah dey have been togethah. Jes' a hole in a hick'ry tree jes' about one inch an' stop it up in dere tight, an' drive it in dere tight.

(What will that do?)

Dat will perish 'em away.

(Do you mean that monthly rag the woman has?)

No, de one whut dey use aftah dey git through.

(The one that she has wiped with?)

Yessuh. [Sumter, S. Car., (1377), 2445:9.]

3288. Yo' kin go to a tree where de lightnin' struck an' if yo' have intah-



co'se wit a man, yo' kin take an' stop it up an' he won't nevah have no mo' intahco'se wit no othah woman.

TREE - LIGHTNING-STRUCK (Where do you stop this up?)

Jes' lak yo' use a rag or sompin, tear it all tuh pieces an' take a nail an' nail it up ovah de tree.

(In this tree that was struck by lightning?)

No, he won't nevah have anybody.

[Answer to my ignored question is *yes*.] [Wilson, N. Car., (1514), 2681:12.]

3289. Well, dere was a woman her husban' used to run around quite a bit an' she couldn't understand it, see. Otherwise - yo' know some men jes' can't git enough *trimmin'*. Yo' see, every time yo' see 'em, jes' wanta go, wanta run, yo' see. An' so, ah don't

TRIMMING: SOME MEN JES' CAN'T GIT ENOUGH "TRIMMING"

know, some wimmin jes' can't take it [husband running about] as much as others, an' someone advised dis woman tuh go down town an' buy whut chew call a new flannel rag or something, yo' see; an' so aftah yo' finish, jes' take an' wipe him off wit dis new rag, an' he can't have any desire fo' any othah woman, yo' see. He jes' can't *raise heart* fo' any othah woman, only fo' dis woman.

(Well, what did she do with that rag?)

She didn't do anything special wit it, only she jes' wiped him off - jes' wipe him off wit a new rag, flannel or something. Jes' wipe him off whenever he git finish - jes' wipe him off an' dat would jes' absolutely keep him away from othah wimmin.

Ah know dis woman. Her husband jes' didn't - ah don' know, aftah he married dis woman he jes' lost affection. In other words, while he wus goin' wit her, he wus jes' merely - it wus infatuation, an' aftah he married her he wanted tuh leave her. Dis woman bought some steak fo' him an' befo' she fried de steak, she took dis steak an' pulled it between her laigs an' den fried it fo' him, an' he thought it, no doubt - he thought no doubt it was de best steak he evah had in his life. An' so yo' know she didn't nevah have no mo' trouble after that.

(They call it *trimming*?)

Yes - yo' know lak in different sections of de country - *trimmin'*, dey call it *trimmin'* down heah.

(They call it trimming like trimming a stick [a piece of lumber].)

Othahwise, intercoursin', yo' know. People have different names for it in different sections of the country.

(What about the eggs in connection with that?)

Well, no mo' than maybe yo' jes' [take] certain eggs an' fix 'em in certain things. It will jes' maybe give yo' mo' energy. [Eggs here are believed to be an aphrodisiac - perhaps one of a nourishing meal.]

[At the end of informant's brief interview - he did not know much about the material I wanted - I speak to my Telediphone: "(This man in here, 1389, is a school teacher. School is over now and he is going to work for us)."] [Fayetteville, N. Car., (1389), 2490:7.]

3290. Now yo' take a woman, she'll take a man's *nature* dataway. She'll go to work - jes' lak yo' fool wit a woman. Well, now when yo' gits through foolin' wit 'er, she'll take a piece of 'er undahwear an' wipe dis man UNDERWEAR wit it. Well, aftah she wipe him wit it, she'll take it den an' she'll carry it, fold it up an' she'll put it undah 'er bed laig. Well, now she'll keep it in a secret place where nobody passes. Well, as long as hit dataway, she keep it dataway, he can't have no *nature* fo' nobody regard- less, but 'er. [Waycross, Ga., (1097), 1772:7.]

3291. Wal, yo' kin take yore undahclothes whut chew weah, yore bloomahs [for example], an' when yo' have intahco'se wit 'im yo' kin use dat. Wipe wit yore bloomahs an' put it undah de haid of yore baid, an' where yo' sleep - see, yore haid be layin' on dat. He can't have nuthin to do wit no one else but chew.

(You have that hidden so that he can't see it?)

Yeah, have it undah de mattress an' see, yo' lay on dat. [Waycross, Ga., (1078), 1746:6.]

3292. An' if a woman wants tuh *trick* a man dat way, she takes at de time dat dey have finished, takes 'er slip an' cleans dis man - cleans 'im an' wear dat slip, an' he won' be able to have anythin' else to do wit anybody.

(Where does she wear the slip?)

Undah - jes' lak she wear it any othah time. [Fayetteville, N. Car., (1426), 2573:5.]

3293. Yo' take de dirty socks an' de dirty undahwear an' wash 'em, an' take dat watah an' put it in an airtight containah [usually a bottle] wit dere name an' seal it up, an' it makes a man lose *nature* fer any othah woman except de person dat put it dere. [Memphis, Tenn., (973), 1576:1.]

3294. All right, if a woman or man - if it's anybody wit dere *chamber lye*, jes' lak yo' go tuh bed, well, she ain't goin' urinate at all in dat bucket, but he don' know no bettah, see. Well, she goin' put dat *chamber* URINE - BOTTLED *lye* in a little bottle. Dis is anothah thin' dat yo' can't raise no *heart* fo' nary [negative form of *ary*] 'nothah [interesting double negative] woman but de one dat's doin' dat.

Take dat *chamber lye* an' put it in a bottle jes' about dat large [demonstrates], jes' enough not tuh feel it in de pillah or mattress. But place it on 'is side, see. Now he can't go out wit no othah woman - nuthin, no satisfaction at all. [Savannah, Ga., (1252), 2125:4.]

3295. Yo' kin take a man's chambah lye - jes' lak mah husban' goin' wit dis woman ovah heah, an' make him sevah [sever] of de woman. Yo' take dat *chambah lye* an' stop it up in a bottle an' he can go wit me an' nobody else. Yo've got 'im right dere [in the bottle] - he can't do nuthin'. [Savannah, Ga., (1261), 2141:3.]

3296. Put 'em in a bottle an' stop 'em up an' put it down in de groun'. Dat kill yo' manhood.

(What do you mean *kill my manhood*?)

Yo' couldn't go nowhere near 'er.

(I see - if they do that with my water, my urine. [Savannah, Ga., (543), 676:8+85.]

3297. (What does she do with that urine then?)

I've heard of 'em gittin' a hold of de urine. She take it from de man dat she wanta git in dat stage [state] an' he [does not] belong to any othah woman exceptin' 'er. She take it an' corks it into - put a few drops of watah, ah don't know zakly [exactly] how much, an' cork it into a bottle an' put it where yo' kin walk ovah it [this keeping man under her feet]. Some people says it is nes'ary [necessary] to have somepin else dere, but it isn't nes'ary to have more dan jes' de urine. Cork it up tight an' put it in 'tween de mattress or undah de do'step - anywhere dat chew walk ovah it. An' as long as dat bottle is corked up, yo' [the man] can't have no intahco'se wit any othah woman excep' 'er. [Jacksonville, Fla., (556), 692:1+85.]

3298. By takin' 'is chamber lye an' takin' an' corkin' it up an' carryin' it off an' buryin' it, dat will take his nature 'way, see. [Wilson, N. Car., (1513), 2680:8.]

3299. She kin take a quart bottle an' she kin take jes' lak 'is chamber lye,

she kin take dat an' stop it up in a quart bottle an' bury it about a foot down in de ground anywhere, jes' anywhere roun' de house, anywhere lak dat, an' 'is nature will go away. [Waycross, Ga., (1135), 1847:1.]

3300. Dey say jes' lak ef ah wanta a woman tuh love me, well ah gits some of 'er chamber lye an' puts it into a bottle, see, an' stop it airtight an' put it somewhere in de house dere into de bed mattress or sompin lak dat. Well, ah could keep 'er from messin' wit anybody else. [Waycross, Ga., (1136), 1847:8.]

3301. Take dat chamber lye an' bottle it up an' cause sompin bad tuh happen tuh yore bladdah. [I have indexed this rite here on the assumption that bladder trouble caused by witchcraft would in some way impair sexual potency.] [Memphis, Tenn., (953), 1539:3.]

URINE - BOTTLED - UNDER BED 3 DAYS - BOIL 3302. She kin take some of 'is urinate an' stop it up in a bottle, yo' know, an' set it undahneath 'er bed fo' three days. Aftah dat she take it out from underneath de bed an' boil it. An' den she cut 'im off from othah women. [Vicksburg, Miss., (779), 1073:2.]

URINE - BOTTLED - UPSIDE DOWN 3303. Yes, dat's to stop 'im, yo' see. Dat's how a man an' wife are fastened like dat - like I had a husban' an' he keeps runnin' aroun' wit diff'ren' women. Well, I'd git 'is watah an' put it in a bottle an' stop it up, turn it upside down. Well, he couldn't make connection wit no othah woman.

(I see, as long as you got that bottle.)

Take dat bottle an' turn it upside down. [New Orleans, La., (821), 1184:7.]

3304. Like, say fer instance, I'm livin' here. I have a wife here. I'm a fellow, I'm accustomed to gittin' up at night an' urine in de *night jug*. Now, dis woman wants to - she don't want to kill me or nuthin like dat. She jes' wants to harm me so dat she could keep me. Now, she'll take dat, dat

URINE - BOTTLED - WITH NEEDLES - UPSIDE DOWN IN CORNER urine - see, it mustn't be no watah. She'll take dat urine an' she'll put dat into a quart bottle. She'll put needles into dat. She'll stand it up on de head, anywhere in a cornah. It must be in a cornah so dat yo' can't see it. An' she'll have yo' so dat yo' can't be wit anyone else but 'er. If yo' go to be wit any othah woman, yo' can't do it. Yo' gotta be wit 'er. [New Orleans, La., (860), 1369:4.]

URINE - IN DARK BOTTLE - 9 NAILS - UPSIDE DOWN IN CORNER 3305. Dey could git ahold [a hold] of yore *chamber lye* an' could stop it up in a dark bottle, yo' know, an' put nine nails in it, lak dat, an' keep it turned up on de head, an' quite natchly [naturally] dat would *hurt* yo', yo' know.

(Well, how would it *hurt* you?)

Well it could stop yo' from makin' watah. It would give yo' pains or things lak dat.

(I see. What kind of a bottle did you say you have to keep it in?)

Keep it in, you know, lak a beer bottle - dark bottle, any kinda dark bottle.

(It wouldn't do any good to put it in a white bottle, would it?)

No. Yo' would have to put it in de cornah of de house some place, in a dark place yo' know, an' turn it up. Dat will stop yo' from makin' watah an' keep yo' painin' [hindering sexual potency]. [Vicksburg, Miss., (761), 1044:6.]

3306. She kin take a man's watah.

URINE - BOTTLED - SHAKEN (Take a man's urine.)

Dat's right, an' stop it up in a bottle an' if he goes off from 'er, she kin shake it up - his own urine - he'll fall [his *courage* will]

an' come on home. [Brunswick, Ga., (1206), 2036:4.]

3307. Well, dey'll take dey *chamber lye*, so dey say, an' dey'll put dragon's blood in it, nine drops. Dey'll put nine pins in it wit de points [up]. Dey'll drop de heads down in dere, an' nine goldeye needles. Den dey'll take dat, dat'll keep

URINE - BOTTLED - SHAKEN

9 DROPS DRAGON'S BLOOD - 9 PINS POINTED UP - 9 NEEDLES

a man from havin' intahco'se wit any othah woman but de one dat does it, see.

(The woman who does this.)

De one who does dis. She kin take up de bottle, so she says, an' shake it an' anywhere's he is, he's comin'. If he see death in front of him, he can' [can't] prevent from comin'. [Mobile, Ala., (695), 943:7.]

3308. In othah words, if dis mah wife or mah girl fren', if she want me tuh have her an' nobody else, she take mah watah an' 'er watah togethah an' put so much of hers an' so much of his'n [a change from first to third person] - put it in a bottle an' stop it up tight an' bury. He couldn't raise a heart fo' nobody else but 'er. [Florence, S. Car., (1294), 2195:5.]

URINE - HIS AND HERS - BOTTLED

3309. In othah words, see, jes' if yo' got a woman an' yo' an' 'er - yo' would like her, yo' undahstan'. Yo' would like dis woman an' yo' couldn't do nuthin in de world, yo' undahstan', to keep dis woman. But here what you'd do.

URINE HERS - HIS SEMEN BOTTLED

Yo'll take dis woman an', yo' know, fool aroun' wit 'er, yo' see, an' you'll - jes' like yo'll discharge, de man'll discharge, eithah one of 'em [it depends upon which one wants to hold the other]. She take, yo' know, an' [keep it] herself. [Here informant changes from man to woman.] Den she takes a rag an' go off an' strap it down in a bowl, yo' undahstan'. Den she won't discharge wit it, yo' undahstan'. [I don't understand.] [This belief of hoodoo makes a woman into a sort of man, a lesser one at that. I have mentioned this problem several times in HOODOO.] An' aftahwards, she jes' take it an' go back an' urinate ovah herself, yo' see, [I mean] ovah hit [man's rag]. Den, aftah dat she take it [with him and her in the rag] an' rinse it out an' wash it, see. Well aftah she rinse it out an' wash it out, she take some of it an' put it down in a bottle, see. An' den when she stop it up, yo' [man] go where yo' want, yo' won't wanta see no othah woman in de world but her, yo' see.

(How can a man get rid of that?)

Well de way I get rid of dat, be jes' a-continue on - keep 'er. [New Orleans, La., (871), 1413:3.]

3310. If it's 'is wife, he natch'ly [naturally] takes de *nature* of 'is wife away from 'er for anybody but 'imself. An' de way he would do dat, [is] when he has intahco'se wit 'is wife. He buy a bran'-new piece of domestic an' he doesn't use it 'imself, he lets 'er use it aftah dey're finished. An' he has a slop jar washed clean an' see dat he don't use it at all. He waits an'

URINE - BEDCLOTH - BOTTLED

lets 'er use it. He won't use it. Den he takes dat urine an' pours it in a fruit jar, an' he puts dat cloth, dat *domestic* dat dey use, in dere wit 'er urine. An' get a rubbah, put on dat jar an' seal it up tight. An' as long as no air strikes it, she has no *nature* but for de one dat put dat in dat jar. [Memphis, Tenn., (973), 1575:4.]

URINE - BOTTLED - WITH GARMENT-NEAR-SKIN ASHES

3311. Dey takes dat chamber lye, yeah, from a man or woman, don' make any diff'rent. Dey tell me - jes' lak ah got a wife an' ah wanta take her courage down offa her fo' anybodys else but me, an' ah git 'er urine an' stop it

up. Take a piece of 'er garment dat she wears nex' to her skin - see, make no diff'rent if it 'er stockin' or 'er drawahs or whatsomevah it may be. An' yo' burn dat, see. Yo' burn dat anywhere so yo' kin git de ashes. Well, yo' po' dat into dat *chamber lye* an' stop it jes' as tight as yo' kin stop it, an' yo' stop 'er *courage* right dere until yo' git ready fo' her. Den yo' holds 'er dere until yo' git ready to turn 'er loose, so she can't have any othah mans. She might try to an' would do it, but it wouldn' do her any - she would [not] find any result of it.

(What do you put her *chamber lye* in?)

In a bottle. Put dat burnin' [burned] stuff [ashes] - set it anywheres in de house commonly. [Brunswick, Ga., (1183), 1996:1.]

3312. Heard 'em say dey would use a simple little piece on dere shirt, yo' know, roun' by de tail of 'is shirt [near privates]. Yuh takes it an' *dress* it an' wear it de back of 'er shoes.

URINE - USED AS DRESSING (How would she *dress* that?)

Dey tell me she *dresses* it wit some of 'er *chamber lye*, yo' know, fo' othah womens.

(What shoe does she wear that in, both shoes?)

She wears it in her left one. [St. Petersburg, Fla., (1007), 1626:3.]

3313. Now, yo' kin take dis heah *man havin'* a intahco'se wit a woman. Well, she wanta make him be so dat he won't have no one else but 'er. She kin take his socks an' take it an' git some of 'is watah an' mix it. An' she take his sock an' put it in dere, wad it in dere.

URINE AND SOCK HIS - HEARTS COLOGNE - VINEGAR  
REMAIN TOGETHER 3 DAYS - WITH IT SHE DRESSES HIM

An' when he gits 'sleep at night she take an' rub - rub 'is thing wit dat sock an' he can't have no intahco'se wit no one but 'er.

(Use either sock?)

Eithah sock - take ary [either] one of 'is socks.

(Does she rub it any particular way?)

[Informant does not understand my question and evidently does not know.]

Put it in dat *chambah watah* an' let it stay in dere three days. She take it out an' she put some *Hearts Cologne* on it an' vinegar. An' she take it when he sleep at night an' she rub it on 'im, rub it on 'is private. Dat'll gain 'im. When he put de sock back on, he can't have no one but 'er. [Brunswick, Ga., (1188), 2003:2.]

3314. An' den I've heard dat yo' go an' yo' git ten-penny nails an' a piece - I'M ASHAMED TO TALK.

(YOU GO RIGHT AHEAD, I'VE HEARD ALL THAT.)

Red *flannen*, piece of red *flannen* an' den dey get a piece of dis ah - ah dis root choo call...

[A long pause.]

(What?)

*John de Conkah*. Gits a piece of dis *John de Conkah root* an' yo' puts dat in dere an' den dey gits a piece - den if yo' kin git yore husban' when yo' have connection wit yore husban', git a piece of towel an' yo' put 'em undahneath de steps an'

URINE HERS - 9 MORNINGS - UNDER STEPS - ON RED FLANNEL  
HOLDING: JOHN DE CONKAH - 10 PENNY NAILS - HIS SEMEN

den yo' throw - dey say yo' throw *chambah lye* undahneath dere fer nine mawnin's, see. An' on de ninth mawnin', if dat man's gone, dat man will be comin' back fast.

(Now, you do this after that bottle has been there nine days?)

No, yo' put dat dere - no, dat ain't got nuthin to do wit de bottle.

(Oh! this is something different, I see.)

It's somethin' diff'rent.

(You put this *John de Conker* and that other *stuff* [semen] in this piece of red cloth, and put that under the step for nine days. And the nails in there?)

Uh-huh, an' den yo' put 'em undahneath de steps, see. An' dan yo' take de *chambah lye* - yo' [this] suppose to be done so nobody see it, nobody kin see yo' 'tall [at all], an' yo' throw it dere fo' nine mawnin's, nine straight mawnin's. See now? [Charleston, S. Car., (497), 539:2+85.]

3315. Well, if a person wanted to *trick* yo' some way in de *chamber lye*. All right, yo' have to eithah ketch dere natchal [natural] *chamber lye* or either ketch where dey put de *chamber lye* at. It's lak if he go out dere an' he let it on de ground some place it will **always** leaves a little hole in de ground. Well, yo' prob'bly take a pocketknife or *sompin* an' cut dat hole out. Den yo' take it an' punch it into a bottle, an' yo' take

URINE - BOTTLED - WITH JOHN DE CONKAH  
4 STEPS FORWARDS - 10 STEPS BACKWARDS  
FACE THE WATER - THROW BOTTLE IN

aftah yo' punch it into dat bottle, yo' git some *John de Conkah root* an' yo' put dat *John de Conkah root* in dat bottle an' stop it up. Den yo' walk fo' steps farwards, eight steps backwards, an' turn facin' to de watah stream, an' walk to de watah stream an' throw it in dere. Dat's de last of yo'.

(Well, just what would that do to me?)

It will take yo' *courage* clean from yo'. Yo' wouldn't have any *courage* fo' no woman whatevah, no mo', long as yo' live on land. No doctors kin bring it back, unlesseen.

(These steps forwards and backwards, do you do that before you go down to the running water? Or do you go down to the running water to do those?)

Yo' go to de runnin' watah, an' den, aftah yo' git to de runnin' watah, yo' make - jes' close enough fo' yo' to throw it in. Yo' make three [four] steps backwards, den eight steps farwards [informant inverts or transposes number of steps] an' den throw yo' bottle ovahbo'd. [St. Petersburg, Fla., (1049), 1703:6.]

URINE - HIS AND HERS - ON PHOTOGRAPH

3316. Yo' kin take a man's pitchure, his photo, an' yo' put it in de bottom of de slop bucket, an' yo' let 'em wet on it an'

yo' wet on it. Dey say dat will [*tie 'em up*].

(*Tie them up?*)

Yeah, *tie dem up*.

(You mean - suppose a woman will take a man's photo or picture and she'll put it in the bottom of the slop bucket?)

Yeah, turn it bottomsides upwards.

(And she'll let him wet on it, and then she will wet on it?)

Den she wet on it.

(And that will *tie* whom up? This man and this other woman? Or this man and the woman who does it?)

Yeah - no, dis man an' de othah woman. Not 'er [the woman who does it]. De man an' de othah woman.

(If she wants to catch him and some other woman. A wife would do that. So he goes to some other woman and she catches him.)

Yeah, so she ketch 'im ovah dere. [Fayetteville, N. Car., (1396), 2513:5.]

3317. Well, it's jes' like I'm got a woman here an' I ain't home daytimes, an' I'd urinate in a glass or anythin' an' put it undah de bed. Well, she wouldn't use dat watah at all. She'd git up de nex' mawnin' aftah I leave. She'd take dat watah an' she'd put it in a bottle. She write my name nine times on a

piece of papah an' take two needles an' cross 'em, an' drop it down in dat watah an' stop dat - stop it up

URINE - NAME WRITTEN 9 TIMES - 2 NEEDLES CROSSED tight an' bury it, see. Now, when she bury dat, I cannot

have no connection wit no othah woman but 'er. Yo' see. She's got me *tied up*, yo' see. [New Orleans, La., (866), 1399:7.]

3318. If a man or a woman wants tuh stop yo' from runnin' aftah anothah woman, she git chure *urinate watah* an' bottle it up, an' she'll take a auger an' bo' a hole in a tree [put the bottle in and stop it up]. It'll kill yore *courage* fo'evah. Yo' nevah have no *nature* - yo'

URINE - BOTTLED - HOLE BORE IN TREE wouldn't have any fo' her or nobody else. [Sumter, S. Car., (1371), 2429:6.]

3319. [The letter V like the equilateral triangle has three points or corners and both are magic shapes or forms in hoodoo. Usually the equilateral triangle signifies the Trinity - three sides, each equal - but originally and like the

letter V it was a sign of the *mons veneris*. That such was the case can be substantiated by much historical evidence as well as the following rite:]

V-SHAPED PIECE CUT FROM SHIRTTAIL

A woman kin take a man's shirt, if she gon'a wash it fer 'im. Befo' she wash dis piece, she would fold de end of de shirt - de part dat hangs close to de front part of it. Fold it right near a V-shape [to fit *mons veneris*] as she can an' cut it off, an' dis man will be her slave. She supposed to wear dat piece of cloth on her body. Take it an' put in somepin an' tie roun' 'er body nex' to her skin. [Wilmington, N. Car., (217), 127:5+85.]

3320. Jes' lak yo' an' 'er havin' intahco'se, an' when yo' git through, jes' take a new pocket handkerchief, yo' undahstan' an' dry off wit it, an' yo' take an' fold it up in some little small piece an' put it where dere can't no one step ovah it.

(What does that do?)

Well, yo' kin rule 'em - jest handle 'em any way yo' want 'em.

(You mean you use that handkerchief in wiping her.) [St. Petersburg, Fla., (991), 1598:8.]

3321. Yo' take dis *Lysol*, dat whut woman douches [with].

(From the drug store, *Lysol*?)

Yes. De woman - now if a woman fix it up, she put a teaspoonful of it in a quart of watah an' douchin' wit it. Well, yo' [a man, if you can obtain this water] kin take dat watah an' carry it

WATER FROM DOUCHE - TAKE TO HERB MAN to a *herb man*. Well, he kin fix it so she can't fool wit nobody but chew. [*Lysol*

is a trademark name for a solution of cresols in soap used as a disinfectant and antiseptic.] [Fayetteville, N. Car., (1392), 2501:3.]

3322. A man an' woman can't git along togethah an' he can't have sexual intahco'se like he wants to wit 'er, [the reason] is becuz some othah man is got 'er mind along wit 'im. An' de way she do to hold dat good

WATER FROM EAVES husban' at home, she'll go to work an' have it wit 'im, intahco'se wit 'er husban', an' she'll take dat rag an' go an' bury

it undah de *leaks of de house* where de watah falls off de top, an' dat cuts 'im down wit any othah woman, an' she kin go have all she want wit de othah man.

[Waycross, Ga., (1162), 1938:8.]

3323. If yo' have a spigot - lak yo' got a spigot out in de yard, a hydrant or a pump, or a well, she do yo' dis way. She take dis heah same pocket han'kerchuf or towel, she dry yo' off, jes' lak dat - damp it. All right, she fold it

an' stick it in undah de bed lak dat. An' yo'll go ahead. Now, she'll take dat, aftah yore gone, she'll take dat thing long as it rolled up an' fresh an' wet, take dat thing an' go tuh dat hydrant, or spigot, or well, where yore watah hits de ground. Where it hits de ground dere a moist place dere all de

WATER DRIPS

HYDRANT - PUMP - SPIGOT - WELL

time. Take dat thing an' bury it down in de ground, right down dere jes' lak dat. Dig a hole an' bury it right down undah dat watah. An' as long, undahstan', [as] dat watah hittin' dat rag dere, until hit rot - co'se dat will rot in a yeah or two - yo' ain't no mo' good fo' nobody but 'er. [Fayetteville, N. Car., (1433), 2595:5.]

3324. I know a lady dat wus livin' wit 'er husban', dey were livin' very comfortable. An' he came in contact wit anothah lady, an' on evah Sundah aftah-noon he would go an' meet dis lady, an' tell 'is wife he wus goin' prob'bly tuh de show or goin' tuh see diff'ren' fren's of 'is. Well, fin'lly dis came tuh such an extent till he couldn't stay home at all, at night an' at certain times.

WATER RUNNING

So fin'lly he left. He jes' left home wit'out lettin' 'is wife know - all of a sudden. An' he left 'er in a bad state. An' when he left, he left tuh git rid of dis lady becuz she wus beginnin' tuh break 'is home up. No, he didn't leave tuh git rid of 'is wife, he still takes care of 'is wife. Dis is real. He still supports 'is wife an' wants tuh live wit 'er, but it was said dat he wus run away. Somepin in connection wit 'im an' dis lady put 'im - she throwed it in a stream of watah an' put 'im on de wandah [wander], aftah she couldn't git 'im.

(Well, now just what did she do to make him leave that way? [Informant was evidently taken aback by my question and I surely turned off the recording machine for a moment before beginning to talk again.] Why it's quite all right. You can say anything you want to. I've heard of ways that they do that, but you might know a different way.)

Well, de way she got 'im wit 'er, she gave him a drink of wine. She'd pull 'im tuh 'er house dat way. An' den she gave him - while dey had connection wit each othah, she kept dat so many times.

(How many times?)

Nine times. An' den she would throw it in a stream of runnin' watah, an' of course he begin to worry, an' worry, worry more about leavin', leavin', aftah he wouldn't give her all 'is time. An' den he worried so much about leavin' until he jes' - it jes' looked like all 'is works an' evahthin' began tuh be a strain wit 'im. An' he left.

(Did he ever try to do anything to get rid of that spell?)

He didn't know fo' sure it was a spell. He didn't know what it wus. Dis wus unknown tuh 'im even till now.

(Well what did she put that stuff in? Did she do anything special? Just take that stuff and throw it in running water, that all?)

She wus supposed tuh have put dis in runnin' watah an' dey say dat would give him dat goin' mind; if he couldn't stay wit 'er, he couldn't stay wit 'is wife. [Mobile, Ala., (664), 872:4.]

3325. Take a piece of new homespun an' let 'im wipe in it, an' den WIPING aftah he wipes in it, take it an' put it undah de bed mattress. Put it where he sleeps an' he can't have no connection wit no othah woman.

(Put it on the side on which he sleeps?)

Yeah. [Fayetteville, N. Car., (1419a), 2557:9.]

3326. If yo' wanta hol' a woman, yo' git a piece of new homespun about dat wide [demonstrates].



(About a foot and a half wide.)

Yeah, 'bout a foot an' a half wide, an' when yo' have connection wit 'er, why yo' wipe three times - yo' gotta wipe three times. Yo' know, jes' lak yo' be wit 'er - jes' lak yo' got yore pocket han'chif - understan', dat's lak a pocket han'chif, lak dat.

WIPING 3 TIMES - NEW JAR - BURY UNDER HOUSE (You wipe her three times.)

Yeah, see when yo' git up offa her, understan'. Yo' gotta have dis three times, see. An' den yo' wipe her wit dat an' yo' take a jar - understan', a quart jar but it gotta be new, nobody use it atall. An' den yo' screw it up in dere tight an' bury it underneat' de house. An' yo' don' have tuh worry no mo'. [Sumter, S. Car., (1348), 2331:11.]

3327. Dey say yo' take - jes' lak yo' mess wit dis one. Yo' lak de othah woman an' yo' wan'a love her. Well, yo' take some of dat stuff away from 'er [first woman] mess [*nature*] wid joo. Well, yo' keep it, choo WOMAN'S NATURE see. Yo' take it from 'er, yo' take it an' try to mess it on de othah [second] woman. Dis [first] woman here won't have no use fer yeh - won't have no *nature* fer yeh. [Wilmington, N. Car., (323), 257:8+85.]

3328. Now, if a man know a woman do him lak dat, he kin go tuh work, if he have any sense an' - yo' know dis thin' whut dey call earthworm, yo' see dis little worm be's in de earth. Folks fishin' wit it. Yo' take dat earthworm an' yo' take it unbeknown tuh her when she goes out an' yo' dig enough, yo' see. An' yo' put dat earthworm in a cup an' yo' take dis castor oil an' put it in dere an' yo' cook dat wit dat castor oil. Ah've seen whut it wus. An' evah time when yo' go tuh fool wit her, yo' dress yo'self wit dat, yo' see. Yo' dress yo'self wit dat an' yo' fool wit 'er, an' evahthin' will be all right.

(That will take off the spell she has on you and you will get your *nature* back again.)

Yo' see, dat will turn it back on 'er. Dat will keep 'er - yo' see, when she go tuh have a man den, she'll have a cold *nature*. [Brunswick, Ga., (1249), 2121:4.]

3329. If 'er husban' havin' othah women, yo' kin take dat *bait* [= fishing-worm = earthworm] an' stew 'im down to a fat-like an' put 'im on 'is undahpiece in de crutch [crotch], an' he won't git ambitious fo' nobody but chew. An' a snail will serve de same thing.

(What do you mean by *bait*?)

Fishworms. [Memphis, Tenn., (1543), 2794:9.]

3330. [Wrapping - like folding, packaging, and to some extent rolling and sewing - is a confining rite. Many types of wrapping are scattered through the text.]

WRAPPING Well, now, if he - when she an' 'er husban' meets togethah, well if she take some of 'is, yo' know. Well, all she gotta do is tuh wrap dat up an' jes' keep it. Yeah, jes' wrap it up an' keep it an' den he can't make it nowheres else - he can't make de grade at, evahwhere he goes he jes' lak [demonstrates].

(Limber?)

Yeah. [Brunswick, Ga., (1189), 2009:3.]

3331. Take a person's *chamber lye* an' stop 'em, like if yo' got a wife an' she runnin' aroun' wit anothah man. Yo' take dat an' put it in a cloth, jis' po' it on a cloth an' let it soak intuh dere, an' wrap it tight. Wrap it up in-tuh a piece of flannel.

(Which way do you wrap it?)

Wrap it always from yo'. [It is more likely *wrap to you*.] Den yo' take a needle an' sew it tuhgethah tight. An' den take dat an' put it inside of yore mattress an' sew it back tuhgethah. Or eithah take it out an' bury it behin' de house or behin' a tree or by a tree, any place like dat. Den yo' kin stop 'er from runnin' roun'. [St. Petersburg, Fla., (1025), 1659:6.]

WRAP TIGHTLY FROM YOU IN FLANNEL - WIFE'S URINE  
SEW IT INTO MATTRESS - OR BURY BEHIND HOUSE OR AT TREE

(b). DISHRAG: A CAUSE OF SEXUAL IMPOTENCE

[Rites concerning dishrag or dishcloth, and occasionally dishtowel, will also be found under CURES FOR SEXUAL IMPOTENCE, the other subsection of this subject. As in the preceding subsection MISCELLANEOUS, I start this one by quoting a few introductory beliefs. The very first margin title, parts (1) and (2), show that sexual impotence like all disease and ailments in hoodoo is not caused by biological factors, but by someone capturing your spirit. Let me repeat what I said on the page facing the PREFACE of volume 1: *To catch a spirit, or to protect your spirit against the catching, or to release your caught spirit - this is the complete theory and practice of hoodoo*. Parts (3) and (4) of the first margin title introduce us to the incredible ideas about *penis captivus*, a subject unknown to folklore a generation ago. FACI has no example of it.

3332. She kin *dress* it, yo' know. Well, she dress 'em wit a dishrag. See, she kin take a dishrag while he sleeps, yo' understan', an' she takes dat dishrag - see, de dishrag is limbah-lak [limber-like], an' she take dat dishrag an' jes' pass it across 'im, yo' know, lak dat. Jes' pass it across 'is penis, yo' know. Yeah, jes' lak yo' wipe [him] off, see, an' it will become he can't use it on nobody else, yo' see, but de person dat wipe. Cuz ah been in dat fix mahself. Evah time yo' go dere yo' can't do it, can't git up.

A FEW EXPRESSIONS

(1) DEY GOT YORE SPIRIT

Well, de way it happens, yo' see, dat *dressed* [or *dressing*], yo' see it lasts a certain length of time, yo' undahstan'. See, cuz DEY GOT YORE SPIRIT, yo' undahstan'. YO' GOTTA FEED UP YORE SPIRIT AFTAH DAT.

(How do they *feed* it?)

Well, dey repeat it, yo' undahstan' - jes' make a repeat, see. But AFTAH THIRTY DAYS OR SO WHEN IT RUNS OUT, IF DEY DON'T REPEAT IT, you'll come back to yore *nature* again, see. But dey can - but long as dey keep dat goin', it will keep yo' off [your *nature*], yo' undahstan'. [Jacksonville, Fla., (610), 788:4.]

3333. Take a dishrag an' when she [he] go tuh sleep, he [she] take dat dishrag an' wipe it ovah him. Carry dat dishrag all ovah him an' 'is lowah part.

(2) CUT 'IS SPIRIT

Take dat dishrag an' wash 'im down dere, wipe him down dere whilst she [he] sleep, an' aftah he [she] done washed wit dat dish - wipe wit dat dishrag, he [she] go tuh work an' throw - carry it to a branch an' throw it down de stream of runnin' watah. Ah heard folks say dat.

[The preceding interchange of pronouns is not rare in hoodoo.]

(What will it do to that man?)

Cut 'is "spirit."

(The woman does that. She rubs him down with the dishrag while he's asleep and then throws it into running water?)

Yeah. [Sumter, S. Car., (1338), 2312:3.]

3334. When dey git togethah dataway.

(The man and a woman?)

Yeah, man an' a woman dataway. Dere's no way to git 'em apart unlessen case one 'tother of 'em will have to die. Co'se now, if dey could git a probe in de woman, dey could do it, but it be *fixed*

(3) ONE 'TUTHAH OF 'EM HAVE TUH DIE [*conjured*] so dat dere's no way to git 'em apart unlessen one 'tuthah [or the other] of 'em have tuh die. [Waycross, Ga., (1097), 1772:6.]

3335. I had one of dose case ovah heah an' I had wanted \$500 to cure dem, see, an' dey wouldn't give it to me. I'd a turned 'em loose, see. An' by dey bein' diff'ren' in color, dey

(4) DEY KILL DE WOMAN SAYS "DOCTOR" BROWN killed one an' dey saved de oddah, see. Well, I ain't had no part in dat, yo' know, Doc, becuz I'm heah to live an' let live.

(Well, who did they kill, the woman or the man?)

Dey killed de woman.

(I see. Was it a colored woman? She was a colored woman?)

Colored woman.

(Was the man a white man?)

Yes.

[I wanted to be certain about the color of each.]

(I see. And they killed the woman?)

IF DEY'D KILLED DE MAN SHE'D A DIED ANYHOW. Onnahstan' [understand]? Well, DEY HAD TO KILL 'ER, see; CUZ DEY COULDN'T DO IT NO OTHAH WAY. See, becuz if dey'd been tryin' to save de woman an' kill de man, de woman would have died anyhow. Onnahstan'? CUZ DEY HADDA CUT ROUN' TO SAVE DE MAN. DE WAY DEY HADDA CUT SHE COULDN'T OF STAN' IT. Yo' onnahstan'? Dey hadda die.

[As you can see, there is no racial prejudice here, merely the inability of Doctors of Medicine - says hoodoo. Later we shall learn that cases sent to the hospital fare no better, the woman always paying with her life. Only once does an informant tell how a woman was saved. By the way, the amazing *Doctor Brown* - the man who says he could have performed the unperformable operation - will also be found: pp.1289-1294, 2246-2253, and in a number of scattered rites.] [Charleston, S. Car., (513 or *Doctor Marcus Brown*), 593:1.]

3336. Take de dishrag an' grease it good in lard an' put it in a airtight box an' de man nevah *raise a holler* no mo', nevah in dis worl' be able tuh *raise any holler* [see margin title of

(5) DE MAN NEVAH "RAISE A HOLLER" NO MO' 3220, p.2365.]

(That all she does with the dishrag? What does she do with it then? Does she wipe him with it?)

No, she don't have tuh wipe him wit it. Jes' grease it in lard, see. She kin jes' let it touch 'im - jes' [touch] him anywhere, when she have connection wit 'im. An' den she kin wipe wit it if she wanta wipe off wit it. But she kin jes' take it an' grease it in lard an' jes' touch 'im anywhere. [Fayetteville, N.Car., (1415), 2546:9.]

BACK - DISHRAG - HAND TO HAND - ACROSS MAN'S 3337. Now if yo' runnin' aroun' wit anothah woman, yore wife git holt of it she wipes yo' wit a dishrag. She git a chance tuh wipe wit de dishrag when dey go to bed an' have connection wit 'im. An' while she have connection wit 'im, dat time yo' know, she'll change dat rag [from one hand to the other]

'cross 'is back fo' 'im. Dat weaken 'im in de back. [Hand to hand across man's back is a magic rite of encircling or confinement.] An' den she'll wipe 'im wit dat rag. When she give him dat rag to wipe wit, dat kills 'is nature fo' any woman but 'er.

(She draws this rag cross his back before she gives it to him to wipe with. She puts her arms around his back.)

She'll hand it jes' lak dis [demonstrates]. She'll hand it to him.

(She'll have it in her right hand like that and just throw it over his back.)

Jes' come 'cross an' put it in 'is hand - hand it to him tuh wipe wit. [Way-cross, Ga., (1074), 1739:3.]

3338. De way to deal wit 'er. She git 'er a dishrag an' he come out, she say, "Wait a minute fo' yo' git out." An' when he come out she would reach down, 'er

han' down dere, an' she take dat rag an' she ketch 'im right dere right down close dere, an' he'll

pull it out. Got 'im dere an' drop 'im to her. To keep 'im from othah womens, go to de windah dere an' throw it out an' don't turn aroun' an' walk back an' don't nevah look back. He's fixed den.

(Is there anything he can do to get rid of that?)

He kin do dis. Yo' kin fix up some way dat nobody deals wit 'er but chew, an' dat dishrag ain't goin' keep 'em apart.

(How do they do that?)

Don't use it - jes' got 'er. Yo' keeps dat wit yo', yo've got 'er. Aftah yo' take dat dishrag an' do dat an' den throws it out de windah.

[I stop machine and then informant continues about times.]

(How many times do they wipe with the dishrag?)

Wipe right across dere three times, an' when yo' do dat, go to de windah an' throw it out an' don't nevah look back.

(And nobody can fool around with her.) [Jacksonville, Fla., (592), 765:5+85.]

3339. If he wus runnin' aroun' wit othah wimmin an' she wanted tuh stop 'im, all she'd have tuh do, she would have connection wit 'im 'erself an' instead of usin' a towel, she would use her dishrag. An' aftah usin' de

BAKED IN STOVE dishrag, she would put dis dishrag in de stove an' bake it.

Well, she wouldn't bake it to a powdah, she would jes' bake it so she could keep it - hold it 'erself. Well, dis man, he wouldn't know anythin' about it. Whenevah he'd go out to see whatevah woman he wanted tuh see, why he wouldn't be any good. He would rise befo' he git to dis woman an' soon as he touch 'er, he would fall. Well, den, if he'd go back to his wife, why he would be de same as he was befo'. He'd nevah fail wit 'er but he would wit othah wimmin. An' aftah so many times he'd do dat, why he would see dat he couldn't be wit no othah wimmin an' it would stop 'im from runnin' out. [Fayetteville, N.

Car., (1390), 2492:9.]

BED - SHE KEEPS DISHRAG UNDER HER

3340. Jes' lak if a woman's goin' wit a man an' he don't wanta pay her much min'. Why she kin take a dishrag an' not use it 'erse'f, but use it on 'im an' don't nevah wash wit dat dishrag. An' jes' leave it undahneat 'er bed, den he can't go wit nobody else but 'er. [Fayetteville, N. Car., (1411), 2536:1.]

3341. Dey does dat m mostly wit a dishrag.

BOTTLE - DISHRAG SOAKED - URINE - OPEN AND SHUT MAGIC

Dey git de dishrag yo' see an' in havin' connection wit a man, dey'll take dat whut come from 'em - yo' know, between dem two. An' dey'll put it in her watah an' let it soak - or in chambah lye, eithah one, an' let it soak. An' den dey ring dat watah out. An'

when dey ring dat watah out, dey'll have 'im lak dis heah rag. An' yo' see, den dey jes' have it away [hidden], yo' know, lak wimmings do's. Let 'im use dat an' dere's no mo' chance fo' him. An' den dey put dat dishrag in a bottle. An' if she need 'im, she'll keep open dat bottle. If she need 'im, she'll open dat bottle; an' if she open dat bottle, why evahthin' is all right. An' if she don' need 'im, she'll keep dat bottle stopped tight; an' dere ain't nowhere else he kin go. [The words in italics are a part of the problem previously mentioned; what does a woman do - not according to science, but in accordance with hoodoo.]

[Sumter, S. Car., (1382), 2457:3.]

BURIED DISHRAG 3342. Take his discharge an' do some things wit it tuh keep 'im from runnin' aroun' wit othah women. Den she'll take a dishrag an' use it fo' a towel. An' she take dat dishrag an' she bury it dere 'bout dat house. Long as she keep dat buried dere, jes' if it's sompin he's done, why dat take care of 'im. [Brunswick, Ga., (1174), 1983:1.]

3343. Dishrag or either a linen rag - know what ah mean. An' whenever he have discharges wit yuh lak dat an' [you] bury it, dey tell me dat he couldn't have anybody but yo'. [Jacksonville, Fla., (611), 788:14+85.]

BURIED DISH TOWEL 3344. Well, if a man wuz runnin' aroun' wit anothah woman - if mah husban' wuz runnin' aroun' wit anothah woman, why when he have an intahco'se wit me, why ah'd git mah DISH TOWEL an' use dat on 'im. An' dat would cuz 'im not to have any nature, dat would make his *nature* bad. Ah know dat.

(How would you use the dish towel then?)

Well, yo' would take de dish towel an' yo' would bury de dish towel an' dat buries 'is nature. [Dish towel is rare compared to dishrag.] [Waycross, Ga., (1116), 1792:10.]

3345. Now, heah's anothah one. Now if yo' have a girl. It quite jes' natchel [natural], lak some of our menfolks dey have wimmin dat dey really love, yo' see de idea. An' we don' want anyone else tuh be wit 'em, yo' see. Well, now, yo' kin go tuh work, an' yo' kin take a little simple thin' in yore home, dey calls a dishcloth.

CROSS SIGN - MADE UPWARD AND ACROSS - WITH STOLEN DISHTOWEL  
AFTER USE - HANG ON NAIL - SUNRISE SIDE OF PINE TREE  
LEAVE 9 DAYS - KNOCK OFF WITH STICK - INTO HOLE AND COVER

Someone calls it dishtowel - some folkses, yo' see. Well, yo' go tuh work an' yo' steal dat. Yo' see, when yo' goes tuh work an' steal dat, yo' goes tuh work an' yo' puts it somewhere, put it away an' let it dry. Den say, tonight yo' goin' out tuh have a date. Well, yo' see, quite natchel, some use pocket han'-cheffs yo' see, an' so fo'th, but yo' have yorn. She say, "Ah got a han'cheff." Yo' say, "No, ah have a largah han'cheff den yo' got," yo' see. Well, yo' take dat an' in de place of she wipin', yo' see, yo' goes tuh work yo' see an' yo' take dat an' yo' wipe yoreself - yo' wipe her yo' see. An' in wipin' her, DON' NEVAH WIPE HER DOWN - WIPE HER UP AN' CROSS 'ER. [The wiping makes the sign of the cross!] Yo' see whut ah'm talkin' about? An' den aftah yo' do's dat, yo' take it an' ball it. Don' chew wipe yoreself wit it. Chew take it an' ball it an' put it away. Next day - mawnin' befo' sun up, yo' make tuh de forrest an' yo' fin' a pine tree. Drive yo' a nail into de pine tree lak dat on de sunrise side. Den yo' let it hang dere fo' nine mawnin's. Hang it so de wind can't blow it off yo' know. Let it hang dere fo' nine mawnin's. Den yo' go back, an' when yo' go back dere, yo' dig a hole jes' about dat deep, yo' see [demonstrates].

(About as deep as your hand?)

Dat's right, about wrist deep, as yo' said. An' yo' take a stick an' knock it off, yo' see. [IT WOULD BE DANGEROUS TO TOUCH IT.] When yo' knock it off,

yo' let it fall in dat nole, yo' see, an' den aftah yo' let it fall in dat hole, yo' cover it up an' walk right straight away. An' if yo' top 'er, yo' gotta pay somebody tuh loosen 'er. [Sumter, S. Car., (1388), 2486:1.]

3346. She kin take her dishrag an' she kin wash 'erself wit dat dishrag, an' evah time he go to try to do somepin [with another woman] he can't do a thing.

WOMAN WASHES SELF WITH DISHRAG

He'd be jes' lak 'er dishrag yo' see. [To cure himself, he will] steal somebody's dishrag an' go wash wit it an' den dat'll stop it. [Waycross, Ga., (1126), 1832:10.]

WOMAN DRYS SELF WITH DISHRAG

yo'self - let de woman dry herself off wit dat dishrag an' take it an' put it up ovah de do'. She may leave but she'll come back. [Little Rock, Ark., (895), 1465:16.]

3348. It have been said dat if a wumman has a husban', a bad husban' dat runs aroun' from wumman tuh wumman an' she wants tuh check 'im up, why she has a dishrag. Instead of usin' dat dishrag whut she has been

SHE WIPES MAN WITH DISHRAG

usin' fo' house purpose, she don't use it fo' dat no mo'. She take it an' may wipes 'im off wit it. An'

whenevah he goes tuh someone else, why his nature will fall until he gits back tuh 'er.

(What does she do with that dishrag?)

Well, if she git dat dishrag an' 'serve [preserve] it an' wash it an' use it all along. [St. Petersburg, Fla., (983), 1590:9.]

3349. Jes' lak wimmins wants tuh trick a man or sompin lak dat tuh keep 'im home. Well, dey'll take dey sickness, some of 'em, an' put it in sompin tuh eat. An' jes' lak yo' got a wife an' yo' runnin' aroun', why yo' go tuh have her, she'll take a dishrag an' clean yo' wit it. Well, yo' wouldn't be able tuh mess wit anothah woman on de outside. Yo'll start but it will fall. [Brunswick, Ga., (1243), 2113:8.]

3350. [If he's] runnin' aroun', she kin cut 'is nature off. Well, yo' take up - if yo' wanta keep 'im home, all yo' gotta do, she fool wit 'im. If anybody go home an' fool wit mah ole lady - see. She kin take whut chew call, wit de rag she use, yo' know. Git one of 'er dishrags an' jes' take it an' dry me off wit it, yo' see. Den when she take dishrag an' dry me off, she jes' keep it dere [hidden somewhere] an' when ah go out yondah tuh fool wit de othah woman, ah jes' be as greasy as dat dishrag yo' know [and] limbah yo' know. An' dere's nuthin ah kin do dere. Fo' whut need of me gwine den, ah can't do nuthin. An' ah'll soon stop.

When ah go to bothah wit 'er, be jes' lak dat [probably demonstrated by holding up a straightened forefinger], but when ah go tuh see dis woman out yonder, ah'll be, yo' know - all limber [like a dishrag].

[To cure himself:]

Ah'll fish roun' dere an' fin' dat dishrag. [Florence, S. Car., (1309), 2214:4.]

3351. She do dat wit a dishrag. Whenevah dat chew has a connection wit 'er, she'll take a dishrag an' dry yo' wit it, den she'll put dat dishrag away. If she use dat dishrag to dry yo' wit it an' den put dat dishrag away, why yo' can't have no nature nowhere but right where dat dishrag is - jes' in de house where dat dishrag is. Outside dat house yo' can't fool wit no one. [Waycross, Ga., (1120a), 1801:7.]

3352. See, if a woman wanta take a man's measure, she'll git a dishrag an' she'll wipe herself wit it an' den she'll wipe dis fellah, an' den she'll take

it an' put it in 'er mattress an' keep it dere, an' see, evah time he have any dealin's wit anothah woman 'stead of he stayin' hard, WOMAN WIPES MAN AND SELF he'll fall. [St. Petersburg, Fla., (1028), 1672:7.] 3353. If he's runnin' aroun', how she kin make him stay home, she kin do him dis way. She kin do him so dat he - dere two or three ways of doin' it. He might go out but he come right back. He might done try tuh run aroun', he might be in min', but he can't have no connection wit none othah woman, an' she knows dat. She kin take him, whenever dey havin' dere lunch, dere tea or coffee, DON'T USE NO MILK, let 'im drink tea or drink coffee.

Kin take him ag'in, lak if he's runnin' out, an' she goin' tuh break 'im up of it, she kin fix 'im where he can't have connection or no intahco'se wit no woman but 'er. DAT'S A DIRTY TRICK TUH DO. She go tuh work, undahstan', when she's wipin' 'er - git 'er a dishrag whut she wash 'er dishes wit. An' she use it lak dat fo' tuh dry off wit when he has connection wit 'er. An' jes' ketch 'imself, she says, "Ah'll wash yo'." She's got 'er dishrag an' wash yo'self. Yo' don't know if it ain't a dishrag [the man does not know it is a dishrag], it jes' lak anythin'. Now YO' KIN GO, MAH FREN', tuh any othah house an' yo' kin have a sweetheart anywheres yo' want tuh, an' yo' kin [be] AMBITIOUS GREATLY FO' HER, an' yo' go tuh bed, an' yo' all right, an' yo' jes' crawl right ovah her jes' lak a man do do, yo' 'come [become] jes' lak dat, dat dishrag. Yo' say, "Wait a minute, ah'll be all right." [He never *be all right*.] [Fayetteville, N. Car., (1433), 2595:4.]

3354. Dey'll take when a man have connection wit 'er. She'll take a dishrag. Quite natural he'll come back if she ain't a lady, so to state. Yo' know he'll come back, an' she'll ketch dat in dat dishrag, an' she put DOOR - UP OVER THE it up ovah de do'. Ah wuz livin' in Richmond, Va., an' dat wuz where ah heard dat one. Well, ah got up dere - ah wuz stayin' wit mah auntie. Well, ah couldn't have nuthin tuh do wit a girl tuh save mah live. Well, ah tole mah auntie about it an' she said, "Somepin or othah fixed yo'."

An' ah said, "Dere's a woman at Clinton [N. Car.] kin tell me."

Well, ah come all de way from Richmond, Va., back tuh Clinton - about 300 an' some miles - an' a man [doctor] workin', tole me, said, "Yo' go back to yore brotuhah's house," said, "don't chew walk in," said, "yo' go tuh de front do' an' feel up ovah dat do' an' yo'll find a dishrag." [Fayetteville, N. Car., (1440), 1610:5.]

3355. Lak yore husban', he goin' off wit some udder [other] wimmins, an' if she wanta have him, wants 'im stopped - yo' see, he go roun' wit 'em but he cain't do whut he wants to. Yo' take an' use dis rag aftah yo'all make connection togethah an' yo' take an' put it up ovah de do' an' he walks undah dat rag dere, den if he goes to any wimmin, he cain't do a thing.

(With this dishrag.) [Wilson, N. Car., (1495), 2664:19.]

3356. Sompin about usin' a dishcloth, see. Jes' lak a man messin' aroun', yo' kin take a dishrag an' wipe him wit it an' put it up ovah de do' an' dat'll make him fall. [Waycross, Ga., (1090), 1758:7.]

3357. Fix 'im so's he cain't bothah wit nobody else. If he bothahs wit 'er, she'll git a dishrag an' wipe herself off wit it good all up in heah. She stow it ovah de do' an' he can't run aroun' wit nobody else. [Brunswick, Ga., (1223), 2078:8.]

DOOR OR DOORSTEPS - DOWN UNDER 3358. Yo' know, jes' lak if a woman got a husban' an' he runnin' aroun' an' won't stay at home. She can't keep 'im home, worried wit 'im all de time. Jes' lak when dey have intahco'se yo' know togethah, she take an' use de dishrag instead of a

towel, or sompin. She use dat an' take it an' bury it undah de step aftah she use it, an' den dat holds 'im home. [Florence, S. Car., (1297), 2198:14.]

3359. If a woman leave a man an' yo' wanta git her back, well it ain't but one way ah know to do dat, but chew have to have dealin's wit 'er. See, if yo' have dealin's wit 'er an' de rag yo' wipe wit - DOORSTEPS - BURIED UNDER BACK let it be a dishrag. See, an' yo' take dis dishrag den an' come back an' bury it undah yore back do'steps an' she'll fin'llly come back. It wouldn't be ovah a day or two befo' she'll be back. [St. Petersburg, Fla., (1028), 1672:6.]

3360. Dey tell me dat whenever him an' 'is wife, yo' see, would have an intahco'se, dey tell me dat she could take a dishrag, yo' see, an' aftah she git through yo' see, wipe him down wit it an' evah- DOWNWARDS - WIPING WITH DISHRAG thin', yo' see. An' take it yo' know an' put it up yo' know ovah de do' in a private place, where it can't be seen dat way. An' dey tell me he can't have nobody but 'er. [Waycross, Ga., (1069), 1730:7.]

WOMAN HANDS DISHRAG TO MAN 3361. Ah've heard now - not dat ah know. Say when STOLEN AND SNAIL DRESSED a man runnin' aftah a woman an' if yo' wanted tuh HE RUBS DOWNWARD break 'im up from it, say git chew a snail or a dishrag, ary [either] one, an' rub dis snail on de dishrag an' when he have connection wit 'er, gib 'im dat rag - steal de dishrag - an' have him wipe, straighten hissself down wit it dat way. Wipe himself aftah he git through wit 'er. An' dey say he can't have no connection wit nobody but 'er. [Waycross, Ga., (1077), 1743:6.]

DOWNWARDS - WIPING - NAME CALLED 3362. She takes de dishrag - he fast asleep, fast asleep. Jes' take dat an' jes' wipe it down 'im an' call his name. Wipe it down, don't wipe it up, cuz hit'll come up. Yes, wipe it down, an' it'll be jes' lak de dishrag. [Sumter, S. Car., (1361), 2399:3.]

3363. Yo' could use eithah a bran'-new pocket han'cheff or eithah de dishrag, lak ah tole yo', tuh keep 'im from foolin' wit any othah woman, see. Yo' kin take an' wipe him down wit a bran'-new pocket han'cheff, an' take fo' nails an' nail it down undah de flo' undah yore rug, an' dat'll keep 'im. He couldn't raise a heart fo' othah women. Ah know yo' kin do dat. [Savannah, Ga., (1259), 2138:13.]

3364. Yo' kin go buy a new pocket han'kech'ef an' yo' kin wash de dishes wit it once, an' take an' strip 'im down [when wiping him]. [*Strip* here means to deprive of equipment or power.]

DOWNWARDS, NOT UPWARDS - WITH NEW HANDKERCHIEF Don' strip 'im up. Evah whut THAT WASHED DISHES ONCE ONLY - THEN PUT way yo' wanta do it, git it HIS TRACKS AND TOENAILS ON - SEW UP AND KEEP [foot track] toward yo' - git 'is tracks an' toenails, an' put dem in a cloth an' sew it up an' keep it. An' he git tuh de place hewouldn't wanta go nowhere. He stay home dere an' nevah treat chew bettah den he evah have treated joo. [Wilson, N. Car., (1503), 2669:4.]

3365. Dere's things she could do to make him love her. She could take a dishrag, she could pet 'im up to have intahco'se wit 'er. Take a dishrag an' wipe him down an' bury one undah de do'steps an' put de other one undah de mattress or on de springs, an' he couldn't have no feelin' fo' no one but 'er. He'd have to love her cuz he couldn't git a passion fo' nobody but 'er,

TWO DISHRAGS - WIPE HIM DOWNWARDS  
ONE UNDER DOORSTEP - OTHER UNDER MATTRESS



as long as she kept dat dishrag buried.

(Did she use one or two?)

She use two - yessuh, she uses two. She buries one undah de front do'staps an' uses de othah undah de mattress. [Waycross, Ga., (1141), 1858:1.]

3366. Yo' wanta learn how a man can't have no *nature* fo' a woman outside de woman dat he goin' wit dere? All right, jes' lak yo' have connection wit each othah. Dey take dat dishrag an' use it, see. All right, DRY OR DAMP DISHRAG dey don' let dat dishrag git dry. Dey keep dat dishrag moistahin' [moistering] becuz she an' 'im done used it, see, an' he can't use it wit no othah woman. Yo' undahstan'?

(That's all she has to do, just keep that rag moist - damp.)

When it git dry, keep it damp right off.

(What does she dampen it with?)

Jes' dishwatah.

[Informant now gives a cure:]

He might feel suspicion. Well, now, if he fin' de dishrag - he goin' look fo' things if he a sensible man, undahstan'. All right, he might say, "Ah believe yo' done sompin tuh me."

All right, he goin' look fo' - see, he can't raise, can't do nuthin, see. An' he goin' look fo' dat dishrag, see, 'cuz he figures, sometimes he knows a lots about it, see. All right, well, he finds dat dishrag. Undahstan'? If he fin' dat dishrag, take an' hang it out an' let it dry, an' den he's all right ag'in. But he gotta fin' dat. [Savannah, Ga., (1252), 2127:7.]

3367. Or eithah yo' could take a simple thing as a dishrag. Yo' could wipe him wit dat dishrag an' put it undah de side of de mattress, on de side dat chew sleep on. An' keep it wet, see. Whut ah mean, evah time it dries, yo' damp it ag'in - jes' wipe him right down ag'in. An' long as yo' do dat he'll nevah raise a heart for anothah woman, until yo' take dat dishrag from undah dere.

(But you must wet it with him?)

Yeah, when yo' wit 'im evah time. [Savannah, Ga., (1259), 2137:6.]

3368. If a woman don't want a man to run aroun' wit nobody but 'er, it's a certain, it's a thing, true fact dat she kin do. She kin use a cloth, yo' know dishrag, an' any *two-time* [*two-timing*] dat he wants, to go to work an' start wit anyone else, he'll fail evah time.

She take dat dishrag an' put right back where she got it from [in the kitchen] an' when she git through washin' all de dishes, she puts it back in dere an' git it wet ag'in tuh bring it back an' use it ag'in. An' dat keep him perfec'ly in de attitude dat she want 'im. An' he can't go wit no one but 'er.

An' de man kin do de woman de same way. [St. Petersburg, Fla., (995), 1607:6.]

3369. Git a dishrag. Take a dishrag if a man go messin' wit anyone. His wife wipe wit dat dishrag an' put it where it'll git dry. He'll go to de doctor [M.D. or hoodoo?] den. [Wilson, N. Car., (1508), 2676:16.]

3370. She take a dishrag, a dishrag dat chew wash dishes wit an' she dried it good, an' she took an' put it undah 'er pillah at night. An' at night when he went wit 'er, she take an', yo' know, wipe wit it an' she take an' throw it right out de bed. An' evah time she mess wit 'im she use dat dishrag, an' it stop 'im where he couldn't be wit no one else but 'er. [Sumter, S. Car., (1363), 2403:9.]

FOLD INTO DISHRAG - A PIECE OF BEDCLOTH

3371. Well, ah tell yuh firs' how dey do dat. Dey take a man when dey have intahco'se wit a woman, de clot' dey use. Dey take dat clot', de woman take de clot', yo' know. When yo' git through wit de clot', she don't wanna use it. Den she take dat clot' or towel, an' she put undahneat' de pillah, aftah usin' it -

aftah yo' git t'rough wit it an' git up. She take an' cut dat stain out of it dat yo' havin' intahco'se wit 'er. Den she take dat clot' an' she fold it up, an' she put it in a dishrag what she wash de dishes wit an' she put dat tubgetah. Take dat an' wrop it up good an' den put it somewhere keerful in de house. An' yo' is all right when yo' come tuh her, to be wit 'er; but wit anybody else yore nachure wouldn't rise. But enytime yo'd come to be wit 'er, yore nachure would be all right. [Charleston, S. Car., (530-539), 652:2 and 10.]

3372. She would take a cloth or sompin lak dat an' she would take his **HAIR** nature, see. Some of de hair so dat he couldn't mess wit othah ~~women~~. She'd take a white plain cloth an' she would place it into de bottom of a trunk an' she'd place dat - well, he's lost 'is nature, see. She'd place it dere. [St. Petersburg, Fla., (1018), 1648:6.]

3373. Dey take yore hair an' dis - yo' know whut ah mean - an' yo' wrap it up in a dishrag or any kinda cloth an' yo' bury it undah de do'step which he travel through an' from, an' he cain't have anything tuh do wit any othah person but dat pah-tic'lah one. [Wilson, N. Car., (1472), 2653:8.]

**HEAD - HIGHER THAN YOUR** 3374. If he have connection wit anothah woman an' she know it, she kin take de dishrag an' wipe 'im an' put it up ovah dere [informant points to high piece of furniture] in a can, lak dat. Jes' since she put it up ovah yore haid. Don't have tuh be undah lock nowhere. [Florence, S. Car., (1306), 2210:1.]

3375. [The following margin titles could also have been indexed later under subdivision KNOTS AND TYING, but they *logically* belong here.] Yo' say, now, to influence a person - yo' wouldn't want dis person to leave, or dis person would go away an' yo' want dis person to come back. Say, now fo' instance, yo' were mah husban' an' have decided prob'bly dat yo' didn't want me. I say, "Well, yo' an' I come back home an' stay - anything.

KNOT 1 - TIED TO YOU - IN STOLEN DISHRAG  
INCANTATION - KEEP IN PILLOW MAN SLEEPS ON

Yo' prob'bly say, "No, I don't want chew." Well, now, ah go to a neighbor's house unaware - when de neighbor steps out. I go in de neighbor's house and steal 'er dishrag. I let dis dishrag dry. Well, den when yo' come back ag'in, if yo' do come back - well, yo' said yo' don't want me or anything. Well, suppose I ask yo' to do me a favor. Yo' come in an' I let chew be wit me, yo' see.

(The last time. I understand.)

Well, now, I use dis towel [dishrag as a towel].

(On yourself or on him?)

[I evidently was not too keen about being the guinea pig!]

On mahself aftah yo' do what chew do. But ah don't do anythin'. Well, I take dis an' even wet it an' let it dry, an' den I take dis an' bring it ovah lak dis [demonstrates]. I tie a knot in dis an' ah pull dis tuh me, yo' see [demonstrates].

(YOU TIE THE KNOT TOWARD YOU.)

Yes, an' den ah say, "Now, ah want chew to stay wit me always, an' should ah be no mo' service to yo', no one evah will." Ah twist dis. Ah tear a place in mah pillah an' ah put dis in de pillah, an' ah sew dat up. An' ah put dat on de side dat yo' sleep on when yo' are dere, if yo' are not dere. It is a positive fact dat yo' will nevah be able to be yoreself.

(With any other woman.)

Not wit - whenever yo' start, yo' might have a desire, but jes' at dat pah-tic'lah time when yo' get to [approach] dat person, yo' will fail. **BUT DAT IS NO JOKE.**

(I've heard about the dishrag, but you are telling me something that is a

different version of it.) [Mobile, Ala., (650), 842:1.]

3376. Take de dishrag when yo' mess togethah, only *de woman mustn't discharge*. *Gen'ally de men do all dat*. Den yo' take dat dishrag an' yo' clean 'im off wit it. An' take de hair out de top of 'is haid an' tie it togethah, an' put it up 'tween de mattress an' put one knot in it in de cornah, an' put it right in de middle of de mattress. An' he stays dere, he won't go.

KNOT 1 - TO HOLD - HEAD AND PUBIC HAIR  
IN CORNER OF DISHRAG - KEPT IN CENTER OF MATTRESS

(You said the hair from the top of his head and the hair from down below, and you put it in the dishrag - tie it up in the dishrag. Then you put one knot in the dishrag.)

Dat's right. [Sumter, S. Car., (1368), 2420:12.]

3377. Well, jes' lak yo' has a husban' an' yo' don' wan' 'im tuh make no co'se [intercourse] wit no othah woman, yo' go somewhere an' yo' steal a dishrag - doesn't use yore own dishrag, yo' steal some othah woman's dishrag.

KNOT 1 - TO TIE COIN IN STOLEN DISHRAG  
WIPE MAN WITH AND WEAR

An' why latah in de night when yo' wit 'im, make lak [pretend] yo' also wit 'im an' yore not. See, yo' git yores an' not his'n. Well, yo' take yo' a piece of money an' tie it up in a rag an' yo' wipe 'im off wit dat same dishrag. Well, ah would tote it an' ah wouldn't throw it away. An' he couldn't have no othah woman den but chew [me].

(You say he doesn't wipe with that rag at all?)

No sir. Yo' wipe him, see. Yo' don't wipe yores atall. He won't undahstan' whut chure doin', see. Yo' don't make connection wit 'im - may pertend yo' do's.

(And you put a piece of money in that rag and TIE IT UP IN A CORNER. WHY DO YOU PUT THAT MONEY IN THAT RAG?)

Yes - well, de rag will keep him down. See, dat's money, an' dat makes yo' git de money. [Florence, S. Car., (1328), 2282:3.]

3378. Take a string an' measure 'im when, yo' know, de full length. She'll measure 'im wit dat string, wit 'er undahskirt string. If she have a undahskirt on, she'll have a string on dat. She'll take dat undahskirt string an' she'll measure his length. She take it an' tie it in a hard knot to dat same length. Tie it right in a hard knot an' tie it to her waist, an' at night she take dat string an' break it off. She go to her table an' she git a dishrag, an' she take dat dishrag an' wipe it down by dat string. Pull de string through dat dishrag three times an' roll de string up an' throw it behind de door - or hang it up ovah de door.

KNOT 1 - TIED IN UNDERSKIRT STRING USED TO MEASURE MAN  
PULL STRING THROUGH DISHRAG 3 TIMES  
BALL UP - THROW BEHIND DOOR OR HANG OVER

Throw it behin' dere an' dat will *tie him up*. He nevah kin have any truckin'.

(Now she takes this string from her underclothes and she gets his measure. Then she ties one knot in it. And what piece does she bring out of that, then?)

De same end - jes' see [demonstrates] lak he's [his] length heah, she tie it right dere. She tie de knot in dat string to jes' de length of 'im. Yes, she break dat off.

(It's his length then that she pulls through the dishrag?)

Pull through de dishrag. [Jacksonville, Fla., (594), 767:3+85.]

3379. Dey tell me dey ties three knots in a string an' wear dat. Dey tell me dat will hold somebody.

(What do they do with the string?)

Dey take an' put three knots in it an' gits a dishrag an' tie it roun' dere wit dat.

KNOTS 3

IN STRING

TIED ABOUT DISHRAG

(What will that do?)

Dat will hold a man an' keep 'im from runnin' aroun'.

(They just take a string and a dishrag. That's all? She doesn't use it on him or anything?)

No, jes' wear it. [Fayetteville, N. Car., (1434), 2599:12.]

3380. Or eithah take a dishrag aftah yo' use it washin' dishes wit it. Yo' kin take dat dishrag an' wipe a man wit it an' fold it up an' put it ovah yore do', or eithah put it in de bottom of yore shoe an' wear it. Well, he can't raise no heart fo' no one.

KNOTS 9 (Which do you tie?)

Jes' tie de dishrag in nine knots, or eithah yo' could fold it an' wear it in de bottom of yore shoe, or eithah up ovah de do'. [Florence, S. Car., (1308), 2213:7.]

3381. (TELL ME THE ONE ABOUT THE DISHRAG, THAT MY BOY [Sorry! No disrespect.] SAID YOU TOLD HIM. Begin right at the beginning and tell the whole story now. About the dishrag.)

About de dishrag, now. If yo' wanta keep - say yore husban' home from bein' wit any othah woman, or anythin' lak dat, why yo' supposed to, while he's asleep, yo' take de dishcloth an', yo' know, have it a little damp - not too wet, jes' kinda damp - an' yo' supposed to wipe him wit dat. Yo'

KNOTS 9 - AFTER WRAPPING 9 TIMES

see, yo' wipe 'im down dere wit it. Den yo' take it an' yo' double it up - fold it up. Yo' has a cord string an' yo' wrap it nine times, yo' know de long way down. Ah show yo' [demonstrates]. Jes' fold it up lak dis, an' yo' carry de string roun' dat nine times, see. An' den aftah carryin' it dis nine times, yo' take it an' yo' tie nine knots in de end of it. An' when yo' take it, den yo' carry it out. Yo' know, carry it out de do' when yo' goin' out an' bury it at de side - lak if yo' goin' out, lak dat gate, yo' bury dere. Well, when he goes out, why he ain't no good no mo' in dis house, but whenever he came back on de inside to yo' why he's all right. But when he go out, why dere nuthin' tall to it. [Sumter, S. Car., (1386), 2465:2.]

3382. When he runnin' aroun' - well, it tain't but one thing fo' tuh do fo' him, an' ah hate tuh tell yo' dat. Ah'm goin' tell yo' dat now, an' den ah'm goin' leave yo'. Yo' know whut dat is?

MATTRESS (No.)

Have intahco'se wit 'im wit a dishrag. An' aftah de intahco'se is made wit de dishrag an' yo' wipe 'im wit dat dishrag, place it into de bed, LIKE YO' LIVE IN A HOTEL, an' TAKE A SAFETY RAZOR BLADE AN' SPLIT DAT BED, DAT MATTRESS OPEN, an' make him lay right on dat dishrag, an' his will nevah git stiff fo' nobody else but 'er.

(Well, isn't there any way that he can get rid of that?)

No.

[This was the end of her information. She is marked *not much*. My answer no to her opening question is an honest one. I did not know what she was going to tell.] [Brunswick, Ga., (1237), 2102:10.]

3383. Kin use a dishrag on him to stop 'im from dat.

(How would she do that?)

She'd take dat dishrag an' have intahco'se wit 'im, an' wipe him off wit dat dishrag. Take de dishrag an' put it in de mattress at home, an' he'll have to stay dere, too. [St. Petersburg, Fla., (1027), 1671:3.]

3384. An' yo' couldn't fool wit nobody else but dem. Well, dey take de rule

an' dey measure it an' jes' how long it is. Dey call de inches, an' as dey call de inches, dey measure it 'cross. [To measure with a rule is rare.]

MEASURING After dey measure it 'cross, why dey take de rule an' double it up.  
After dey done dat, why dey will go to work - dat's when yo' 'sleep, now - dey will go to work an' git a dishrag, yo' undahstan', an' wipe yo' private wit it, see. Dey wipe yo' private wit it, why dey'll take dat dishrag an' put it in a cornah or some part of de house where yo' can't git holt of it, see. Aftah dey's done dat, why yo' jes' couldn't git no *heart* fo' nobody else but 'er.

(What will they do with that rule, then?)

Dat rule, dey don't do nuthin wit de rule, jis' measure yore *dick* an' dey'll close rule back up, see.

[My informant, marked good, thinks magically. This rite, like many others, contains a number of magic actions: measuring (magic of limitation); length and width (makes a cross), crossing up according to operator's desire or wish; closing the rule after measuring [[this is like opening and closing a pocketknife in some rites]] (magic of enclosing); double (magic encircling), cornering the dishrag (cessation of movement); etc.] [Charleston, S. Car., (511), 580:4+85.]

3385. Dey takes de dishcloth, yo' know whut dey use in de kitchen, an' when dey fools wit one anothah on de bed, she'll wipe wit dat yo' see - she wipes 'im off wit dat. He'll have no feelin' for nobody else.

(What does she do with that dishcloth then?)

MONS VENERIS - 'FORE HER PLACE DERE

Dat dishcloth? Why she weahs it awhile roun' 'er waist, yo' know right 'fore her place dere yo' know, an' den fer three-fo' days yo' know. Den she quits. De only way yo' kin rid of dat, yo' has to steal yo' someone else's dishrag an' wipe yo'self wit it. Dat's de only way yo'll git rid of it. If yo' don', yo' cain't have no feelin' fo' nobody but 'er.

9 TIMES - DISHRAG KEPT IN MATTRESS

3386. Take a dishrag an' evah time he mess wit 'er, why she wipe wit dat dishrag an' take an' ball it up, an' put it right back undah de mattress. Do it fer nine times an' ah cain't mess wit no woman on de outside atall. But ah kin mess wit 'er but no one else. [Jacksonville, Fla., (613), 790:7+85.]

3387. Den again, if a woman got chew so dat yo' can't have nobody else an' don't want chew tuh have nobody else, yo' go tuh somebody's house an' steal a dishrag; dat, if it mean ah can't have nobody else, if ah can't have no one but one woman. Ah would go to a

9 TIMES OR MORNINGS - WASH WITH STOLEN DISHRAG

person house an' steal a dishrag, where dey be washin' dishes [the rag must be damp], an' ah'd take dat dishrag, an' wash mahself off good for nine mawnin's. Dat will make mah *courage* come back to me. [Brunswick, Ga., (1188), 2006:6.]

3388. Jis' like if I come here to dis lady's house an' steal 'er dishcloth, an' take it back home an' wash dat dishcloth out so dey won't be no fat on it [to] make the man suspicious]. Den, yo' see, use it ovahnight on 'im. Yo' got

9 TIMES OR NIGHTS - USE STOLEN DISHRAG  
WASHED FAT FREE - FRIED IN GREASE - BURIED

to use it for nine nights, or use it nine times - it's all right. Den take it an' put it into a pan of grease an' fry it. Take de cloth an' ball it up an' put it into a can where it'll stay hot - yo' know, not let it git cold - an' go an' bury dat can. An' he cain't leave dat house to save his life. A man ain't gon'a leave home. An' when he do go, he can't have no pleasure. [Baltimore, Md., (150), 55:2+85.]

3389. Gits her a bran'-new piece of cloth an' she use dat nine times fo' a dishrag. She use dat nine times wit 'im, an' she take dat piece of cloth an' she put it in her bosom, an' she wear it all de time. Now, when she wear it he can't do nuthin.

9 TIMES - NEW CLOTH - WEAR IN BOSOM

(She doesn't actually use it as a dishrag?)

No.

(Just for wiping?)

Yeah, jes' fo' a dishrag. [Fayetteville, N. Car., (1396), 2513:4.]

3390. He kin take de dishrag whut she nuse [use], an' if he's smart enough tuh git 'er monthlies cloth an' put it [both see later] ovah de do' - ovah 'er

9 DAYS - HE KEEPS DISHRAG AND MONTHLY CLOTH OVER BACK DOOR EACH MORNING BEFORE SPEAKING - HE COUNTS 26 - ON 9TH DAY THROWS TIED CLOTHS OVER LEFT SHOULDER - NOT LOOKING BACK

back do' - an' evah time she go out dat do' will bring 'is nature back tuh 'im. Aftah nine mawnin's

he count tuh 26 - fo' nine mawnin's - soon as he git outa bed 'fore he speak tuh anybody. Fo' nine mawnin's he'll count tuh 26, an' aftah dem nine mawnin's, he take dis back down, an' throw it ovah 'is left shouldah an' walk away an' don't look back, an' IT WILL RESTORE HIS BACK TUH 'IM, an' she can't do anythin' tuh it no mo' - no mo'.

(What does he put over the door, now?)

De dishrag, yeah, dat she use in de kitchen, an' 'er monthlies cloth, tied togethah. Put it ovah.

(The door as [where] she walks out?)

Where she gotta go out dat do'. [Savannah, Ga., (1279), 2177:2.]

3391. Whut could yo' do wit a greasy dishrag. Well, if yo' got a man an' yo' don't want 'im tuh care fo' anybody else, yo' kin take a greasy dishrag an' let 'im drink off an' yo' don't. Take dat greasy dishrag an' wipe him fo' nine times

9 TIMES - AFTER HE DRINKS WATER FROM THE DISHRAG - WIPE HIM WITH IT - FOLD TO YOU 9 DIFFERENT WAYS - PUT OVER DOOR

wit it an' den fold it in nine different ways tuh yo', fold it all de time tuh

yo'. Den yo' put it up ovah anywhere dat he's gotta walk in an' out undah. Dat'l keep 'im from goin' wit othah women. [Memphis, Tenn., (1542), 2788:3.]

3392. If a man is runnin' aroun' an' 'is wife wanta stop 'im, she gits 'is washrag or washcloth - de man's, not hers. Den she puts wit dis, de nex' time she have anything to do wit 'im, she put dat wit 'im whut dey wipe wit, wit dis

9 MORNINGS - SHE POURS HER URINE - ON DISHRAG UNDER STEPS

washcloth, an' bury it underneat' de steps. Fo' nine

mawnin's she will evah mawnin', when she use her bucket - she won't go to de lavatory - she'll use a *nightglass* an' po' it on dere nine mawnin's. He can't have anything to do wit no othah woman but 'is wife. Finally, he'll find out dat he can't. He'll come back home an' be satisfied an' stay dere fo' nine mawnin's.

[Savannah, Ga., (1279), 2177:1.]

3393. Well, ah tell yo', it's very simple - it's nuthin very much to do. If yore husban' - if a woman's husban' have anothah woman an' she kin jis' *fix* 'im,

9 TIMES - WIPE TO YOU - BURY UNDER DOOR

he can't bothah no woman but 'er, cuz a ole lady tole me dat years ago when ah were quite young. An' she said,

"Any time yo' wants yore husban' tuh stop goin' wit othah women an' stay home more," she say, "yo' take yore dishrag." Yo' know yore dishrag'll git right

greasy, if yo' don't change 'em often. An' she said, "Yo' take yore dishrag." She said, "Don't wash it, leave it git right greasy - whut yo' wash dishes wit." An' she say, "Any time he have - always carry dis dishrag to bed." She said, "Don't leave it in yore kitchen any more," she said, "but yo' carry it to bed an' keep it by yore bed where he won't see it." An' she say, "An' when he have a connection wit yo'," she say, "yo' always use it yoreself an' bring [wipe] it to yo'. Yo' dry 'im yoreself. An'," she say, "when yo' dry 'im, bring it to yo'."  
(Oh! bring it out to you?)

Uh-hmm, bring it to yo' dat way. "An'," she sayed, "den if yo' have a towel or somepin, give it to 'im an' let 'im take to 'imself," she said, "but yo' always do dat [wiping] first." An' she sayed, "He can't bothah no othah woman but choo."

Well, I know dat by experience becuz when I married my second husban' he wuz awfully - yo' know, he wuz much older dan me an' he quite natchly he had othah womens befo' he evah met me. But he got where it seemed dat he got so careless, he wouldn't stay home like he ought to, an' ah loved 'im dearly. An' he would go away an' stay an' stay. An' one night ah wuz cryin' an' all dis come to me, as dis ole lady tole me dat, when ah had my first husban' an' ah wuz in my teens.

An' ah did dat thing. An' so finally, he [second husband] wuz named John Jenkins. An' finally John commen' [commense] tuh stayin' home. Sometimes ah said, "Why don't yo' go on out" - jis' tryin' 'im, yo' know. Ah say, "Yo' don't nevah stay home," ah said, "Ah'm surprised at yo' bein' home."

He said, "Well, ah don't care to go out any more much an' ah thought ah'd try to stay here at home." He say, "Ah want to stay here an' watch yo'."

Ah said, "Well, stay here an' watch me den." We jis' pass it off dat way.

An' finally one night he tole me, he say, "Ulah."

I say, "Huh?"

He say, "Yo' always aftah me 'bout othah wimmins." He say, "Yo' all ought not to bothah me 'bout othah wimmins." He say, "Ah used to would run aroun' bad," he said, "but ah tell yo'," he says, "here of late," he says, "ah got where," he say, "ah want to tell yo' de truth." He say, "Ah've tried," he said, "but ah can't bothah no woman in de world but yo'." He say, "Ah have tried - all my old friends ah used to be roun' wit, ah can't do anythin' to dem." He say, "But when ah git to yo'," he said, "ah'm all right."

Ah said, "Well, maybe dat's de way God intends it." An' ah know fer myself an' ah'll nevah forgit dat. Co'se ah ain't got no husban', no friends, nuthin now, but ah won't forgit dat.

(What did you do with the dishrag then?)

Take de dishrag aftah yo' use it wit 'im fer nine times an' bury it undah de do'step.

(And after that, then he's no good?)

Ain't no good. He's no good. [Why? See informant's remarkable story about his biting her, 888, p.319.] [Newport News, Va., (482), 509:2+85.]

3394. Dey kin use a dishrag on a sweetie, jis' lak if a sweetie's runnin' aroun'. Well, an' she ketch 'im 'sleep, yo' see. Yo' know jis' lak some men do sleep real fast. [The preceding *fast* = *deep* or *sound*; but *to sleep fast* is still

9 TIMES - BATHE UP - HANG DISHRAG IN CORNER OF HOUSE

an unusual expression in my experience - *to go to sleep fast* or *quickly*, yes.] Well, yo' take dat dishrag an' git at de end of dereself an' bath it up. Jis' lak dis hissself, lak dis [her] fingah, well yo' go to de end which is de haid of it, see, an' *bath* it up to his stomach. *Bath* it up nine times. An' den yo' hang it up in de cornah of yore house an' don' use it, see. An' dat rag'll

jis' dry up an' he cain't have no intahco'se wit nobody - no one. [Memphis, Tenn., (940), 1523:4.]

3395. Ah've tried dat mahsel', ah've 'sperience dat. Go tuh anybody's house, ah don' care who 'tis, an' take dere dishrag whut dey wash dere dishes wit, an' take it nine times. Jes' take 9 TIMES - RUB UP WITH STOLEN DISHRAG - RETURN IT it lak dis an' rub it right up lak dat nine times. Don' rub it down, take an' rub it up nine times an' put it [dishrag] right back in dat same place.

[I need not say, except to the dirty-minded, that informant when demonstrating was holding an imaginary dishrag in one hand and using it on his other hand.]

(After you do that, you take the dishrag and bring it back to the house where you stole it?)

Jes' where yo' pick it up at, take it an' put it right back in dat same place. Ah've did dat.

(That will bring back the fellow's *courage*.) [Wilson, N.Car., (1455), 2645:3.]

3396. Well, if he lose 'is *nature* an' cain't nevah git up no heart or nuthin lak dat, well, yo' slip aroun' tuh yore sistah's house [anyone's house], an' slip in de kitchen an' git [steal] a dishrag an' wipe 'is prick down fo' nine mawnin's 9 TIMES - WIPE DOWN - SECRETLY IN SOMEONE'S HOUSE

straight. It'll come back. [Memphis, Tenn., (952), 1538:5.]

3397. It's a ole story. Ah reckon so many [times] yo' heahs about dat. So many people do's it.

Well, de only thing ah've heard dat a wumman take, use a greasy dishrag, an' she would take dat dishrag aftah she'ud [she would] be wit 'im an' use it. Co'se she'd soak it in cold watah an' make her wishes on de wumman dat she had trouble 'bout, fo' nine mawnin's, an' she use it on 'im den de ninth day, see. Aftah she use it eight mawnin's, de ninth mawnin' she must have some connection wit 'im, see. An' den she use, an' den she would take it an' de *nature* from de othah wumman, an' den she use on 'im, an' use it on herself. Well, dat bring 'is *nature* to her. Ah've reckon yo' heard it dat way.

9TH DAY SHE USES ON HIM AND HER DISHRAG SOAKED 8 MORNINGS IN COLD WATER WITH WISHES AGAINST OTHER WOMAN

(First she takes the dishrag and she put it in cold water and makes her wishes on it for eight days. The ninth day she takes that rag and uses it on him.)

Use it on 'im an' den she uses it on 'erself, an' makes 'er wishes dat he wouldn't have anythin' wit no othah wumman but 'er. See. An' she takes dat rag an' den she buries it, see. Jes' as long as dat rag stay buried, why he wouldn't want nobody else. [Wilson, N. Car., (1507), 2675:1.]

3398. Well, de way a woman use dat, she comes in contact wit 'er husband, she uses de dishrag, yo' know, an' he won't have any feelin's fo' no one but 'er. (What does she do with that dishrag, then?)

PILLOW - DISHRAG UNDER HIS When 'im an' 'er gits through she wipes wit it an' puts it 'way, yo' know, an' sticks it undabneat 'is pillah where he kin lie his haid on it evah night. He'd nevah have no mo' feelin's fo' no othah woman but 'er. [St. Petersburg, Fla., (1007), 1627:8.]

PLATE, HIS - WIPED WITH DISHRAG 3399. Mah husban' wuz mistreated me fo' an-othah woman an' ah didn't want 'im to have dis woman. Ah wet mah dishrag an' ah washed my whole self wit it an' ah wipe 'is plate out wit it an' let 'im eat out of it. He ain't goin' wit nobody but me. [Memphis, Tenn., (972), 1573:14.]



3400. Jes' lak if a person is mean an' cruel - a man is mean an' cruel tuh 'is wife or sweetheart or sompin lak dat. When yo' cook fo' 'im, take her [your] urine an' put it in 'is food, if yo' want 'im tuh still love yo'. Jes' take her [your] ministratin' an' put it into meals - put dat into meals. An' take de dishrag an' wipe his plate out wit it. An' dat'll *make him come undahneat' cha.*

(That urine in his food is supposed to make him be kind?)

Yes sir. [Brunswick, Ga., (1184), 1997:3.]

3401. A woman use a dishpan - a new dishpan an' a dishrag. Evah time she feed 'er ole man, why she rub dat dishrag in 'tween 'er laigs an' wipe his plate wit it an' 'is cups whut he use, to keep 'im. [Brunswick, Ga., (1182), 1993:12.]

SHOES - PIECES OF BEDCLOTH WORN IN 3402. I don't want 'im to have nobody but me. An' I will have dealings wit 'im at night. [I do] not come, but I take dat piece, aftah I git up an' wipe wit it, an' jis' cut dem pieces out an' put 'em into mah shoes an' wear it.

(In both shoes?)

Both mah shoes. [Memphis, Tenn., (972), 1573:15.]

3403. [Snail and impotence is quite a collection of material in itself - *see later.* The present snail rite I have decided to include here.]

SNAIL AND DISHRAG I've heard of people takin' snails. Take dat snail an' mash 'im up fine. Yo' git a dishrag out de kitchen, I've heard, take an' wrap 'im up in dat dishrag. An' when yo' fool wid a woman yo' wipe her wid dat an' bury dat, an' she no good. Den if she happen to fool wid anudah [another] man on yo', she's gonna git hung jis' lak de dog. [Wilmington, N. Car., (252), 248:6+85.]

3404. [To steal a dishrag is a common rite that will be found elsewhere in the text.]

Now, when yo' have a intahco'se wit her, why yo' take a dishrag - steal someone's dishrag, see. An' den when yo' an' 'er gits through havin' intahco'se, why yo' wipe her wit it an' take it an' throw it away - jes' bury it right off where dere can't nuthin git to it. An' dere can't nuthin git to it [the woman]. An' dere can't no man have her but chew. [St. Petersburg, Fla., (991), 1599:3.]

3 TIMES - WIPE - PILLOW 3405. She kin take a dishrag an' jes' wipe it [him] three times. He won't have no use fo' nobody but 'er. (What would she do with that dishrag then?)

She jes' keep dat dishrag an' stick it in 'er pillah an' sew it up in dere. She won't let 'im see it, though. [Waycross, Ga., (1118), 1796:6.]

3406. A woman can take a dishrag from a man's house she loves, wash it out and bury it in the ground. Let it stay for three weeks [21 days or 3x7 days].

3 WEEKS - 21 DAYS OR 3x7 DAYS Then go back and dig it up and wear it around her neck, and this man won't have anything to do with any other woman except her. That's how she can keep him. [Fredricksburg, Va., (46), by Ediphone.]

3407. It wuz man an' wife had a fuss, dey said, an' 'is wife, she wuz a woman dat liked to run aroun' a lot yo' undahstan' wit othah men. An' he went to a fortunetellah an' see whut - yo' know, how he could stop her from runnin' aroun' wit so many men.

URINE - PIECE OF STOLEN DISHRAG WIPED WITH STOPPED UP IN BOTTLE - THROWN INTO RIVER So she tole him, she said, "Yo' steal a dishrag." Steal one from someone else, not 'is own - jes'

like yo' steal anythin' else. So he steals a dishrag.

An' she tole 'im, she said, "At night when yo' go to bed wit 'er, befo' yo'

intahco'se wit 'er yo'self," she say, "yo' play wit 'er an' take a part of de rag - jis' tear it off - an' rub it aroun' in dere, an' den put it in a bottle an' stop it up wit some of 'er watah, not yore own." She said, "Dat night when yo' go to her," she said, "don't use [put] yore watah in dere [chamberpot] - yo' see, don't mix it [yours with hers]. An' den take hern [her water] an' put it in a bottle wit diz [this] rag. Yo' stop it up an' put it in de rivah. No othah man could have a chance to have intahco'se wit 'er. Soon as he git to de place, he'll jis' drop right down." [Richmond, Va., (362), 298:1+85.]

3408. Ah don't know how true dis is but ah heard whut wimmins tole me, dat if a woman got a husban' an' don't want 'im tuh be wit no one but 'er - jes' lak he goin' [a] bit [little] wit 'er. Well, she gits a dishrag an' she will wipe 'im wit dat dishrag an' throw it out undah de bushes where de dew an' evahthin' kin fall

WATER AND DISHRAG:

(1) WHERE DE DEW...KIN FALL ON IT

on it. He stay limbah all de time. Why he couldn't be wit no woman but 'er. Well, den durin' de time dat it wuz out dere, if de sun happen to strike it an' dry it off, why he wuz jes' as good fo' anybody else as he wuz fo' her. [Way-cross, Ga., (1112), 1785:11.]

(2) EAVES...WHARE DE RAIN DRIPS

3409. Wal, she kin take a dishrag dat she usin' in de kitchen an' let 'im an' 'er have connection togethah an' use it an' take it directly undah de eaves of de house where it rains, an' he won't have feelin' fer nobody else but 'er.

She buries dis undah de eaves of de house right whare de rain drips. [Jacksonville, Fla., (617), 792:5.]

3410. Yo' take an' go in dere an' take dere dishrag. Take dey dishrag an' use it on yoreself an' de man's self an' take it an' throw it in runnin' watah.

(What will that do?)  
Well, dat will separate 'em. Dat's whut ah heard.  
(Separate a man and his wife?)  
Separate dem.

(3) WATER THAT RUNS - THROW INTO

(That is, some other woman that would want to separate a man and his wife, she would take their dishrag - go to the house and get their dishrag. Then she would use it on this man and herself when they were together, and throw it into running water. That would separate a man and his wife?)

That's right.  
(So this woman would get the other woman's husband?)  
Dat's right. [Fayetteville, N. Car., (1414), 2544:6.]

3411. An' a woman take a man, if he mess wit anothah woman, an' she take a dishrag tuh wipe him wit it. If she want it tuh last always, take an' soak it in sugah, den wipe him wit it. Den yo' put it in a quart jar an' throw it in runnin' watah. Well, it

(4) WATER THAT RUNS OR SUGAR IN BOTTLE OVER DOOR  
SPELL LASTS FOREVER OR 30 DAYS

jes' work fo' about thirty days. Jes' take de dishrag an' put it in a bottle up ovah 'is haid, yo' know, where no one won't git to it. It lasts thirty days.

(Where do they usually put it over his head?)  
Jes' lak yo'd go out dis do' an' lak yo' comin' in from work, yo' come in dat do' - go back an' come in dat do'. He cain't mess wit no othah woman. Ah know dat's tuh be true.

(You put that over the door, but if you soak that dishrag in sugar before you use it on him, then throw this into running water it will last all the time.)

Yes. [Fayetteville, N. Car., (1504), 2571:11.]

3412. Well, ah hate tuh explain de thing so.

(Well, I hear all those things.)

Well, jes' lak yo' say, take a dishrag an' yo' use it, yo' undahstan'. An' den take it an' - take de dishrag an' use it wit yo' until yo' git a-plenty on it, yo' undahstan'. An' take a cord string an' wrap it up

(5) WELL DRAIN very tight an' carry it an' bury it in de dreen of de house [or] where de watah drops from a well. An' not so, put it up ovah de do'sill somewhere up high. An' yo' couldn't have 'nection wit nobody but 'er. [Sumter, S. Car., (1355), 2633:9.]

3413. She kin [take] her a dishrag an' aftah 'er an' 'im have a 'co'se, she wipe 'im off wit dat dishrag. An' she'll take a small piece of dat dishrag an' wipe herself wit it, an' wrap it up in a piece of white rag, a little  
WHITE RAG - PIECE OF DISHRAG IN - TIED ABOUT HER WAIST  
 small white rag, an' jis' tie it right aroun' 'er waist. Den she have him undah 'er control. [Memphis, Tenn., (951), 1537:4.]

(c). DOG: A CAUSE OF IMPOTENCE

3414. Yo' kin ketch a houn' see when she's in heat - a bitch at least, when she is in heat, an' raise up 'er right hind laig an' cut it.

(Cut it?)

BLOOD FROM DOG Yeah, an' git some blood from it, see an' put it in a cup. Put it in some of 'er coffee or tea, anything she drinks. Let 'er drink it an' if a man go to her, she'll get stuck an' can't nobody get 'em loose until yo' come back an' give her anothah drink of dat stuff. [For *like cures like, see p.349.*]

DE DOCTOR [M.D.] [KIN GIT 'EM LOOSE BY KILLING ONE OF 'EM, BUT CHEW KIN GIT 'EM LOOSE AN' SAVE BOTH OF 'EM.

(WELL! HOW CAN YOU DO THAT?)

JES' GIVE 'EM A DRINK OF DAT - FROM DAT CUP WHAT YO' KET' DE BITCH'S BLOOD WHEN SHE'S IN HEAT. Yo' know a bitch runnin' roun', an' yo' raise her right hind laig an' slit it. Jis' cut a gash enough to git some blood an' put dat blood in dere. Put a drop of blood in 'er cup of coffee or tea or somepin an' she drink it see, an' if a man go to her, why he gona stick.

(He'll get stuck.)

An' den when yo' come back [from finding a bitch] - evahbody roun' dere yo' know, doin' somepin fer 'em, see - no soonah yo' come back an' yo' walk in, an' picks up a dose of somepin [coffee or tea] an' put [in it] a drop of dat blood an' give it to her, an' she'll git back all right. [Norfolk, Va., (469), 476:1.]

3415. (They do what?)

IF M.D. FAILS - HOODOO DOCTOR MAY SUCCEED  
IF BOTH FAIL - THEY COME APART IN 9 DAYS

Take dem to de doctor [M.D.] an' if de doctor don' git 'em apart, go right back an' git some of de dog's,

some dog blood, an' grease de man back right in de centah, an' he'll come loose right immediately.

(You grease the man's back you say?)

In de centah wit de same dog blood - de same dog dat dey got de livah from [in another rite]. Dey kin git 'im right loose right immediately.

[I stopped recording machine, but informant soon continued with a time statement I had to recover.]

(And you say if the doctor [M.D.] doesn't get them apart, or you don't get them apart, they will come apart in?)

In nine days. [Sumter, S. Car., (1384), 2462:9.]

3416. Jes' lak if yo' wanted to tie a woman an' a man togethah. Jes' lak if a woman wus goin' wit chure husban', or he wus goin' wit 'er. Jes' lak when yo's dog be matin', yo' kin take yore pocketknife an' cut dat dog enough tuh bleed.

MAN PUTS DOG BLOOD UNDER HIS SIDE OF MATTRESS  
STRANGER AND MAN'S WOMAN TIED WITHIN 3 DAYS

Ah mean jes' in a piece of cloth or sompin. An' aftah it bleed on dis cloth, yo' take it an' carry it home wit yo' an' put it undah yore mattress, an' dey'll be tied togethah. Jes' fold it up in two ways - jes' lak heah mah han'kchuff now. Aftah yo' git de blood on dat - YO' DON'T MIND ME STANDIN' UP? Aftah yo' git de blood on dere, jes' fold it lak dis [demonstrates].

(Wait a minute! You fold one half to the middle and then the other half. You fold one half to the middle and the other opposite half to the middle. Then you fold it lengthwise to the middle, each side.)

Den yo' put it right undah yore mattress where [the side] yo' sleep at.

(Nine folds.)

[Only one way can I understand *nine folds*. Surely the design here is 9 squares, a tick-tack-toe diagram, several examples of which appear in HOODOO. The handkerchief is folded twice, the two folds overlapping evenly, creating 3 equal and horizontal oblongs. These are turned vertically and folded twice, again both folds overlapping evenly, creating a stack of 9 squares. Instead of saying *You fold one half to the middle*, I should have said *You fold one half toward the middle*.]

(Well, don't you do anything else with that blood first before you put it under your mattress?)

No, jes' take dat blood on dis han'kschuff, lak ah got mah han'kschuff in mah han', an' put undah de mattress. In three days time dey'll git tied up.

(You don't put the blood on them or anything?)

No.

(Which dog do you get the blood from, the male or the female dog?)

De male dog. [Brunswick, Ga., (1210), 2044:5.]

3417. Git de blood from a dog an' de sickness of a woman an' mix dose two things togethah. Put 'em in a little bottle an' take dat bottle an' stop it up tight. Lay it down in a little groove lak dat an' put sand over it, an' dat will take her *nature* away from all men, any man. She can't have nuth-in to do wit anyone.

2 BLOODS - DOG'S BLOOD AND WOMAN'S SICKNESS  
MIX - BOTTLE - BURY

(Do you take that from any kind of a dog, that blood? Any time?) Any kind of a dog, any time. [St. Petersburg, Fla., (1025), 1662:4.]

3418. Git a ole slut dog. Yo' heah 'em talkin' about mens an' womens being stick tuh one 'nothah an' couldn't git 'em loose. Well, dey jes' take dese ole slut dog dat run about, yo' know, de *muss* [usually *mess*] dey have at de time dey are *proudin'* - see whut ah mean, tuh mate wit de othah dogs. Well, yo' kin jes' cut dat little tip off down dere, cut dat off. An' well, go in where she makin' sandwiches or

OLE SLUT DOG... "MUSS"  
CUT DAT LITTLE TIP OFF DOWN DERE  
FEED IT TO THE WOMAN

sompin lak dat an' give it tuh her. See, if yo' think she goin' out an' can't stop, an' yo' wanted tuh ketch dat man an' dat woman tuhgethah, yo'll shoo [sure]

git 'em - she'll stay dere. [The word *prouding* is quite common in hoodoo; it merely means *swollen*. Years ago I used to hear the word *proud* in connection with a wound - the flesh of the sore had begun *to proud*. One dictionary calls its use to describe certain female animals *obsolete except for dialect*. [Fayetteville, N. Car., (1430), 2580:3.]

3419. Dere wus a man goin' wit a girl an' he couldn't do nuthin wit 'er. Well, she'd have connection wit othah men, an' he couldn't ketch 'er, an' he couldn't ketch 'er. Well, dis same John McKinna, he lived at Clinton [N. Car.],

CUT IT FROM PROUDIN' DOG - RUB ON WOMAN  
M.D. HAD TO KILL WOMAN WITH BLACK PILL TO SAVE MAN

wus *proudin'* an' he cut it off, an' he goes home an' he wipes 'is gal wit dis thing. Now, dis wus at Wilmington [N. Car.], an' he said de nex' time dis man an' dis woman have connection, dey'll git hung up jes' lak dis dog did. An' IT WUS A WHITE MAN HAVIN' CONNECTION WIT A COLORED WOMAN. An' ah did know 'er mah-self, ah wus stayin' dere [Wilmington] at dat time. An' de doctor [M.D.] had tuh git 'em apart, an' de only [thing] he did wuz tuh give de woman a black pill. He kill 'er tuh git 'em apart. Ah saw de woman mah ownself. [Doctor McKinna appears or will elsewhere in HOODOO.] [Fayetteville, N. Car., (1440), 2609:4.]

DOG IN HEAT - BAKE TIP-END - DUST ON PERSON'S FOOD

an' cut de end of a she dog's - de she dog, jes' dat tip-end of it. An' yo' take an' bake it till it git hard to a dust. An' den yo' take an' sprinkle it ovah a person feed, an' den he or she, or whoever it 'tis have a connection wit anothah person, will hitch up lak a dog. [Brunswick, Ga., (1206), 2037:8.]

3421. In matin'-time wit dogs yo' kin git a piece of de hair out of a dog's chest an' neck up in here an' swinge [singe]. Burn dat hair real good an' burn it down to sompin - into a ashes. Jes' burn it slow but burn it into ashes where yo' kin jes' - whenever it's rolled up, mashed up, it ain't paid much 'tention to. An' sprinkle it in a man's food, if he runnin' roun'. An' sprinkle it in 'is food or eithah in a woman's food, any individual's food, an' let 'em eat it.

HAIR FROM DOG - SINGE - IN PERSON'S FOOD

(Then what happens if they eat it?)

Well, if dey eat [it] an' happen tuh start tuh runnin' roun' ag'in, well dey'll git tangled up jes' lak two dogs.

(Stuck.) [Mobile, Ala., (692), 928:4.]

3422. Yo' kin take de hair from a dog or a cat when dey *proudin'* an' yo' singe it, burn it yo' know, parch it an' git it in dey food where dey kin eat it, an' when dey eat it, it will

SINGED HAIR AND DROP OF BLOOD FROM PROUDING DOG  
IN FOOD - 9 DAYS DEY COME APART DEYSELF

make 'em *hitch up*. An' a drop of dat blood, dat dog's blood - a drop of dat in dey food, yo' see. An' if dey runnin' aroun', de husban' or wife, an' yo' ketch 'em doin' dat, dey'll *hitch up*.

Not till nine days dey come apart deyself.

(After nine days.)

Can't loose 'em. Stay dat way nine days. [Sumter, S. Car., (1368), 2425:3.]

3423. Yo' git de wax outa de cat's ear an' git de wax outa de dog's ear an' cut jes' a little piece of hair off de dog's tail an' den de half way of his back, an' den de back his neck [hair from 3 places], an' put it in dey shoes.

HAIR 3 PLACES FROM DOG AND CAT  
EARWAX FROM BOTH  
PUT IN DE WOMAN'S SHOE

Dey put in de woman's shoe.  
(What happens then?)  
Dey git stuck to 'em lak dogs. **Yeh, de' [dey]**  
put dat in dere shoe, de woman's shoe.  
(They don't get any hair from the cat then?)

Git de cat hair an' de dog hair togethah. [Wilson, N. Car., (1505), 2672:9.]  
3424. De hair from a dog an' de  
HAIR FROM DOG AND CAT - INTO PERSON'S FOOD hair from a ket [cat] an' dey dump  
it into de food of a person. Dat

will cuz a *tyin'* between a man an' a *run-aroun' woman*, but not at home.  
(Cause what?)

*Tie* 'em up jes' lak a dog tie up. [Savannah, Ga., (538), 657:5+85.]

3425. If yo' want two people tuh be *tied up* tuhgethah, jes' lak yo' know a man an' a woman goin' tuhgethah an' yo' want 'em tuh be brought tuh shame an' disgrace. Why then yo' git de [male] dog livah. Kill a dog an' git 'is livah an' let - jes' [like] ah wuz tuh cook livah fo' suppah. Well,  
LIVER FROM DOG now, ah put livah on yore plate, de dog livah on yore plate, but ah ain't goin' put it on mah plate, see. An' ah ain't goin' be wit chew. Ah'll play lak ah'm ministratin' an' can't be wit yo', see. [To be with him before the *dressed* liver performed its mission would break the spell; it could also be magically dangerous. Another example of the belief will be given later.] An' let dem use de dog livah an' yo' use de othah livah, yo' see. An' when dey go ahead an' be tuhgethah, dey'd git tied up lak a dog. [Sumter, S. Car., (1351), 2345:1.]

3426. Ah heard dem say yo' take a - jes' lak yo' kill a dog, or a dog git killed. Yo' take dat blood from dat dog an' fix it up in bread or sompin othah lak dat fo' yore husban', an' if he mess wit ary [any] othah woman, dey'll git fastened.

(You mean they get that from a dog that gets killed?)

Or, eithah yo' - de dog git killed, if yo' ain't got de heart tuh do [it]. But dey say mostly it'll work bettah if yo' do it chureself. Split dat dog open an' git de livah. Cook it an' give it to yore husban', an' if dey'll have a intahco'se wit a woman, dey'll do jes' lak a dog do's.

(You get that dog's blood and put it in some of his food.) [Brunswick, Ga., (1211), 2049:7.]

3427. Othah things about a dog, ah hear'n 'em say. Yo' could take a dog's livah if yo' wanta. Jes' lak if a woman's husban' goin' wit anothah one [woman] an' she [wife] wanted tuh ketch up wit 'im an' couldn't ketch up wit 'im no way, an' she take dat dog livah an' cook it an' let dat man eat it. Well, when he go back to dat woman an' have connection wit 'er ag'in, dey git hang up. [Savannah, Ga., (1278), 2174:9.]

3428. Well, yo' see de way dat's done, it's lak a man an' woman's havin' connection - white an' [or] colored, yo' know, togethah, an' de woman want 'er husban' tuh stop. Why yo' git dat dog livah an' cook it, yo' know, an' den have her husban' eat it fo' suppah, yo' see. He eat an' den he go out, de firs' thing he git in 'is min', 'bout dat colored woman or whatevah woman he's wit, an' he go dere an' git wit dat woman, an' de doctor [M.D.] have tuh git 'em apart. [Wilson, N. Car., (1496), 2665:11.]

3429. Dat is to say, to *tie up* a person. If a man thought 'is wife wuz runnin' aroun', he could kill a dog an' git 'is livah an' feed de livah to his wife; an' den if de man come dere an' have intahco'se, he would git hung to her lak de dog. [Waycross, Ga., (1086), 1755:7.]

3430. Yo' uses dog livah. Ketch a dog an' git 'is livah. Dey does dat to

ketch a man an' a woman *tied up*.

(How do they do that?)

Kill de dog an' git de livah an' feed de man on it, an' he go an' have [connection] wit a woman, why den dey git *tied up*. So when dey git *tied*, why den dey'll be shown out to de world - evahbody will see 'em. Ah've seen dat. [St. Petersburg, Fla., (997), 1601:8.]

3431. [I say] dat yo' could use dog livah tuh ketch a man wit a woman. De same if a man wus gwine wit mah wife an' ah wanted tuh ketch 'im an' he wus too slick fo' me tuh ketch 'im. Ah would go somewhere an' kill a dog, an' bring 'is livah home an' let 'er cook de livah. An' by her not knowin' an' she eat it, why - ah would nevah have anythin' tuh do wit 'er, see [see No.3425]. Jes' let 'er go on an' eat de livah, an' if she go out tuh have 'er man, why dey would hang up tugethah de same as two dogs.

[Here, having heard this rite so often, I turned off recording, but turned on machine again so that I could repeat his final statement as a question.]

(YOU HAVE TO KILL ONE OF THEM TO GET THEM APART. THERE IS NO OTHER WAY OF GETTING THEM APART?)

No sir. [Florence, S. Car., (1286), 2184:10.]

3432. He kin take de livah of a dog an' tie a man an' a woman togethah.

(How do they do that?)

It jes' lak if yo' got a wife an' yo' know yore wife got anothah man on, an' yo' got two or three dogs yo' see, yo' won't min' partin' wit one dem dogs, yo' see. Yo' know wimmins lak livah, yo' see. Well, yo' kin jes' take dem dog out lak yo' goin' huntin' someway [somewhere] an' kill one see, an' fix de livah up nice an' bring it back home to her, an' let 'er cook it an' eat a good suppah out it, an' if dat man evah touch 'er any mo' dat settle her.

(They get stuck together?)

Yes sir. [Brunswick, Ga., (1249), 2124:1.]

3433. Well, jes' lak yo' want - if yore wife is a *run-aroun'* woman an' yo' wanta ketch 'er wit someone, an' she all de time tellin' yo' dat she don't do dat. Well, all yo' gotta do is git yo' a dog - steal de dog an' carry 'im off an' kill 'im, see, an' git 'is livah. An' den when yo' LIVER FROM STOLEN DOG git de livah, yo' jes' go on an' buy yo' a dime or so of de othah livah, yo' know, an' mix in it an' carry it to her dat night, dat aftahnoon, an' tell 'er to cook it fer supper, "I be home fer suppah." See. AN' DEN SHE GO ON AN' COOKS IT. WELL, IT'S A KNOWN FACT DAT SHE BE WAITIN', WAITIN', WAITIN', AN' DON'T SEE YO' COMIN', SHE GOIN' GIT MAD AN' EAT HERS, yo' undahstan'. She goin' eat part of 'ers an- MAYBE IF SHE DON'T, WHENEVAH YO' COME IN, YO' JES' MAKE OUT LAK YO' GOT A PAIN IN DE STOMICK or yo' sick OR YO' DON'T FEEL LAK NUTHIN, yo' see. An' den she'll go on an' eat 'ers. See, an' 24 hours aftah she eat 'ers, why de nex' day or so if she go off, any time dat week, any time - CO'SE YO' CAN'T EVEN HAVE NUTHIN TO DO WIT HER, see. [For other examples of this belief see Nos.3425 and 3431.] If she go out why yo'll find it out. See, yo' undahstan', she goin' git stuck. See, dat dog's livah make her, when she have connection wit de othah man, dat will draw de both of 'em togethah. Dey can't git away. See, he'll swell up an' she would too. [Charleston, S. Car., (just after 529), 638:3+85.]

LIVER FROM PUPPY 3434. It jes' lak dis: if yo' were a man - is yo' a man an' goin' wit anothah man's wife. Now, lemme see if dat right. Yes. Aw - no. If yo' wuz goin' wit anothah woman an' yore wife found it out, an' she killed a puppy an' cooked dat puppy livah an' give it to yo', why yo' an' 'er [other woman] when yo' have connection yo' would git hitched [= tied]. Yo'd git hitched, an' yo' know it take doctors [M.D.'s] dat

know dere business to unhitch yo'. [Sumter, S. Car., (1343), 2327:7.]

3435. Yo' could kill a dog, a puppy don't yo' know, an' take his livah out don't chew know an' fry dat. Put it wit some ole livah don't chew know from de sto' when yo' fry dat. Give it to yore ole man. He shore [sure] eat dat wit de dog livah. An' jes' whatsomevah woman he runnin' roun' wit, foolin' wit, well when dey *ties up* togethah, dey'll jes' *hook up* togethah, yo' undahstan' me. Dat's whut it take to make dem two, yo' know, git *hook up* togethah an' yo' can't git 'em loose - yo' undahstan'. [Savannah, Ga., (1259), 2138:5.]

LIVER FROM A FEIST 3436. Ah heard of dat. Dey tell me dat chew kin kill a *feis' dog* [a small dog] an' any way dat chew kin git any of de blood offa de livah of dat *feis' dog* [a feist] in anything at all to eat fo' him. Well, if he has anything to do wit anothah woman, it's natural he git stuck, yo' see. [Fayetteville, N. Car., (1429), 2579:12.]

3437. Jes' lak a woman's husban' runnin' roun' an' she wants tuh ketch 'im, why den she kin take - lak a fellah dat eat livah or somepin lak dat, why dey kin ketch a black dog, jes' a real black dog. Kill 'im an' take his livah. Jes' lak she would buy livah fo' suppah. Take dis livah an' give it tuh 'im dis evening.

If he has intahco'se wit a woman, he git caught jes' lak a dog.  
(Then they can catch him.) [St. Petersburg, Fla., (1001), 1617:6.]

3438. Dog livah will *tie yo' up*.  
(Just how do they do that?)

Yo' gits dat dog livah. Cut dat dog while he live an' take de livah from 'im, an' dey'll take dat dog livah an' put it in whiskey or in de tea or anything, an' - if dey kin git to yo' - yo'll nevah do nuthin.

LIVER FROM LIVING DOG (You say it will *tie you up*. How do you mean?)  
If yo' connect wit a woman - if a man connect wit a woman, git fastened. [Waycross, Ga., (1074), 1739:1.]

3439. [*Gyp* or *gip* has been a common term in the United States for a bitch, the word deriving from *gypsy* or *gipsy* (chiefly British) and originally meaning a gypsy-like dog - a wanderer. Here, as so often in the United States, the female is accused of a trait not exclusively hers. Dogs - the males - as I know from experience can be male tramps. Finally, *Gyp* or *Gip* is - used to be at least - a favorite name for male or female dogs.]

Yo' kin take a dog's livah now, if yo' wife is havin' intahco'se wit any othah man an' yo' wanta ketch up wit 'er. Well, yo' kin kill a *gyp dog* an' yo' kin care [carry] her two slices of dat livah an' let 'er eat it, an' de very nex' time, if it's de nex' day or de day aftah, she have intahco'se wit dis othah man, why dey git hung jes' lak dat *gyp dog* would.

(A *GYP DOG*? WHAT KIND OF A DOG IS THAT?)  
A SHE DOG.

(THEY CALL THEM *GYP DOGS* DOWN HERE.) [Waycross, Ga., (1083), 1752:10.]

3440. A man kin kill a *proudin' gyp* an' take dat livah an' cook it an' let 'is wife eat it, an' if she went out near anothah man, dat's where she'd be found.

[My following comment is not a gratuitous remark of mine. I am merely repeating what informant had added after I had turned off recording machine. Other examples of these brief additions will be found in the text.]

(There's no way of getting them apart.) [Brunswick, Ga., (1174), 1984:2.]

3441. Well, if a man got a wife an' she's runnin' roun' an' he wanta ketch 'er, an' he can't ketch 'er, well, he kills a dog dat's *proudin'* an' take de livah. An' jes' lak yo'll go uptown an' buy hog livah or cow livah, an' take



it home an' let 'er cook it an' eat, an' de man dat she have connection wit, dey'll tie up jes' lak two dogs. [Florence, S. Car., (1306), 2211:3.]

LIVER FROM PROUDING DOG OR DOG IN HEAT

3442. Dog livah, dey claim dat yo' kin git a dog livah whilst a dog is *proudin'*, if yo' kin git dat dog livah, an' if yo' husban' is goin' wit a woman - a man an' woman is goin' togethah, an' if yo' kin git dat dog livah an' give it to dem to eat, dat dey would git hung. [Way-cross, Ga., (1116), 1792:9.]

3443. Dey ketch a dog whilst she's in heat an' takes de livah an' fix it up intuh a man. A woman give it tuh a man if she wanta ketch 'im - jes' lak if dis man is goin' out wit othah wimmin. Whenevah dis man go tuh be wit dis othah woman, dey find 'im fast. [Wilson, N. Car., (1497), 2671:13.]

3444. Yo' know de colored people laks livah, laks tuh eat livah yo' know - beef livah, calf livah. Well, quite natchel [natural] dey cooks de dog livah.

LIVER-TIED PERSONS CURED WITH ICE Well, now, quite natchel, he laks livah, yo' see. But now, yo' wouldn't prepare dis livah fo' me, if yo' didn't care nuthin about me.

Dese wimmins genly [generally] use dat on dere husban'. Dey usin' dat to tie him; if he goes out anywhere, why he'll git hung jes' lak a dog would. Dat's whut dey do wit dog livah.

(That's to shame him or something if he's caught.)

Oh! he git caught. Dere ain't no doubt about it. He'll swell up. An' de only thing dat kin unswell 'im - co'se de doctor [M.D.] kin do it, but quite natchel he might not he'p 'em [be able to help them] if dey settin' down a couple of days. He put a piece of ice right dere, an' dat ice gotta have at least three minutes, an' it will untie 'em. If she haven't got no ice, no good ice watah where yo' kin bathe 'im back down [my *root doctor* informant is now talking about his own professional ability], or bathe her down where it swellin', den he'll git fastened dat much tightah an' de doctor [M.D.] have tuh unloosen dem. Give 'im somepin tuh cool 'im down an' throw de swellin' down. Dat's why some use it - dem dat's mean enough - use dog's livah fo' dat. Dat's whut dey do wit it. [Fayetteville, N. Car., (1395), 2508:10.]

3445. Jes' lak we were talkin' 'bout back heah while ago, if a person git hook up lak dis, yo' give 'em dog livah an' dat will relief 'em. Dey tell me dat will relief 'em, give 'em dog livah.

LIVER CURES LIVER (If the man and woman are stuck together, you give them dog liver to eat. That'll unfasten them?) [This is an example of *like cures like*, see margin title, p.394.]

Yes, dog livah will unfasten dem. [Fayetteville, N. Car., (1396), 2514:4.]

3446. [The following belief indicates that there is something strong and powerful about dog liver, even for the dog itself:]

LIVER OF DOG DISLIKED BY DOG Yo' kin take a dog livah, if de woman's mad wit chew an' at 'er. Git de dog livah an' some kinda othah livah an' cook it, an' don' yo' eat none of it. Give dat to de dog an' he'll run away an' won't nevah come back. Take de two livah an' fry it togethah see, an' she won' know it. [Wilson, N. Car., (1504), 2671:15.]

PROUDING BAG OF BITCH NEVER MATED 3447. Dat's simple. Dat's a real trick, dat is. Yo' go to work an' ketch a dog dat's nevah has been mated. An' she begin tuh start tuh mate, yo' kin always tell, yo' see. Den yo' go to work den an' take dis dog an' spear[?] her an' git de proud bag.

(After you get what?)

After yo' spread[?] de dog an' take out 'er proudin' bag an' den hang dat up an' let it git dry lak a bladdah den, where yo' kin pound it up.

[The preceding word spear or spread is probably spade, the obsolete form of spay, though spade is not quite as obsolete as the lexicographer thinks, I having heard it frequently through the years. No matter what the word, the bitch's ovaries are extirpated.]

Well, now, all a man's gotta do when he make a connection, he jes' put some of dat dust on 'im, yo' see, den dat gives a woman's womb an' [the] nature of a dog, don' yo' see, cuz de dog wus in heat but yet she had nevah mated. An' dat gives de woman - it grasps de dog to her, yo' see. Den when a man has connection wit 'er, de head of his [penis] will swell an' de womb [vagina] will shet [shut] down on 'im. An' den when it shets down on it, dat will cause it tuh swell, an' dat's whut hangs 'em up tuhgethah. [Brunswick, Ga., (just before No.1240), 2107:9.]

3448. Well, dey say yo' kin take a dog an' kill de dog an' take 'is livah. An' dey say, when a man go to have intahco'se wit a woman, an' yo' kin git de chance to git it [the liver] on 'im

RED ONION PROTECTS AGAINST BEING TIED UP

some way or 'nothah [they will become *tied*]. An' dey [cannot] git

unloosed unless de doctor [M.D.] come to 'em.

If dey's 'fraid of anything lak dat whenever dey goin' out fo' dat, why dey kin jes' take a red onion, yo' know, an' jes' kinda lightly rub it on dereself, an' dey say nuthin lak dat would happen. [Waycross, Ga., (1107), 1782:3.]

3449. Jes' lak yo' go tuh work an' wanta ketch someone, yo' see. Jes' lak yo' wanta ketch somebody wit chure sweetheart or sompin of de kind. Yo' go tuh work, yo' see, lak two dogs hitched togethah.

SLIME - NATURE - DROOLINGS - COME

Yo' know, when dogs prouidin' yo' see 'em hitched yo' know. Den yo' go dere an' yo'

ketch a lil' of dat come, yo' know. Yo' ketch a lil'le bit of dat, yo' see, an' wipe dat on a han'schuff. Yo' git de idea. If yo' have connection wit dis woman - yo' go an' have connection wit 'er an' yo' take dat han'schuff, when yo' git through wit 'er yo' know, yo' take dat han'schuff an' dust dat dust of dat come from dat dog. When he go dere he fastened jes' lak dat dog is. Ah hear tell of dat. [Sumter, S. Car., (1388), 2489:8.]

3450. Ah don' know of anything but yo' know ah've heard of diff'ren' things. When a bitch is gwine wit a dog yo' know, if a woman would ketch dat droolings from dat dog - de dreerings [drainings] - an' rub 'em on 'er husband's place, an' he go back dere [to that other woman] ag'in, it'll be de cause of he bein' lined up wit 'er jes' lak dem dogs.

(With this other woman?)

Yes. [Sumter, S. Car., (1559), 2397:3.]

3451. Well, now, in case - fo' instance now, if a man gits - lak if ah tell yo' or yo' tell me, says, "Listen, Doc [Doctor Dawson], ah want yo' stay 'way from mah woman." An' ah say, "Well, ah ain't bothahin' yo' woman." Yo' says, "Yes, yo' is bothahin' 'er. Ef ah ketch yo' dere 'gin, de worl' will know it."

[FOR SOME UNKNOWN REASON MY TRANSCRIBER AT THIS POINT LEAVES ABOUT THREE INCHES OF MASSED DOTS. THIS INNOCUOUS BUT IMPORTANT MATERIAL SHE OMITTED I ADDED BY PENCIL WHEN I CHECKED THE CYLINDER AGAINST TRANSCRIPTION. Doctor Dawson, as well as other informants knew that I was collecting material to write a book. HERE ARE THE DELETED WORDS:]

FOR GOD'S SAKE! WILL DAT THING BE PRINTED HERE? DESE WHITE FOLKS WILL HANG ME!

Well, ah say, "Ah ain' bothahin' wit yo', woman."

Yo' [a woman] say, "Hell, yes yo' is."

Well, den ah'm slippin' roun' dere, yo' see. An' ah think dat chew [woman] don't know how tuh ketch me.

Well, yo' walk out in de woods dere an' yo' go an' git a dog, a dog dat's proudin' bad, an' she's proudin' an' she'll swelled up right dere behin'. All right, yo' ketch dat dog an' yo' take yo' pocket han'scuff lak when - yo' undahstan' - when a dog gits through wit 'er, yo' take dat pocket han'scuff an' wipe dat dog's contraption good wit dat pocket han'scuff. All right. Well, yo' roll dat up tight den. Yo' roll dat up den an' when yo' go home at night, an' yo' go home, an' when she lay down to sleep, yo' take dat rag an' rub 'er. Rub all up inside her thing good wit dat rag. Yo' say, "Well now, de son-of-a-bitch, if he gits on 'er now de worl' will know it."

Well, den ah'll come in dere, ah'll be hot chew know, wouldn't be thinkin' nuthin. Well, den ah'll go jump on 'er. Ah'll say, "Come on, lady, gimme me [HERE AGAIN MY TRANSCRIBER RESORTS TO DOTS AND HERE IS WHAT SHE OMITTED;] a little bit of it. Well I'll then aroun', jump on dat woman.

Well, when ah git through wit dat woman...ah can't pull mah thing out to save mah life. Ah'm hooked dere. [Mobile, Ala., (656), 942:2.]

3452. A woman had a bad husband an' she wanta bring a shame on 'im to de public. She can't keep 'im at home. Git a dog when he proudin', when kin anothah dog be hung to her. Ketch dis dog aftah a dog got loose from 'er. Take yo' a rag an' ketch de dog, wipe him lak dataway wit de rag in de back, carry it on de house an' put dat rag down. It will eithah do one or de othah of 'em - it will hang a man to a woman or break dem up. Won't have no mo' trouble outa him wit dat part, or hang 'im dere. Or she'll come to be sick, yo' know, an' jes' fall away to nuthin.

(The other woman will?)

De othah woman will. [Waycross, Ga., (1158), 1930:7.]

3453. Why when yo' go to fool wit 'er, git dat livah an' rub on 'er.

(What kind of liver?)

Dog livah. Rub on her an' anybody go to fool wit 'er, why she hang lak dat. Or yo' eithah take some dog slime an' put on 'er an' she'll hang lak dat.

(Dog what?)

When a dog come yo' know, take de dog - git some an' put right in 'er, put on an' rub ovah 'er. I seen 'em jes' hang up togethah.

(Just put that stuff on her, this *nature* from the dog?)

Yes, jes' take a rag an' wipe her up dere wit it - make no diff'rence if - jes' take an' rub it on 'er, why he'll, jes' soon as he be dere it will stick 'im soon he go in dere. When he git wet, why it jes' stick 'im, see. [St.

Petersburg, Fla., (1044), 1695:6.]

SLIME - NATURE - DROOLINGS - COME

(1) IN FOOD

3454. Well, dey goes an' gits somepin from one dese heah *whelp dogs* [= a dog that brings forth young = female dog], yo' know. It's sompin she change de same as woman do's at a certain time of month. Cook it in some of yore food an' give it to yo' an' yo' come in contact wit dis man, de wife will, an' dey'll lock togethah.

(They put something in her food.) [St. Petersburg, Fla., (1007), 1628:9.]

3455. If yo' be fortunate 'nuff fo' two dogs tuh make connection lak dat an' jes' lak one be yore dog, an' yo' take a piece of cloth an' go right dere an' she watah [*nature*, not urine is meant] on hit, an' yo'

(2) WIPE MAN DOWN WITH

take an' go to de man an' yo' wipe dat man down wit dat cloth. When he go tuh de othah woman, dey'll be jes' lak dem dogs. [Brunswick, Ga., (1204), 2023:2a.]

3456. Yo' go ketch a dog when a she dog an' he dog, **when dey matia', an' git** some of 'is nature from de dog an' put it on de woman, **dey say. An' yo' cross -** yo' make one straight up an' one across lak dat. [The **sign of the cross is**

(3) SIGN OF CROSS MADE WITH ON WOMAN

marked over the **woman's vulva with the** dog's semen.] Yo' don't let 'er know it, choo know - jis' **azhoo [as you]**

playin' wit 'er. An' [they] tell me if any othah man have anything to do wit 'er outside of yo', he'll stay dere jis' lak a dog when he goes in a bitch. **Yo' know** how long dey stay togethah. [Richmond, Va., (340), 279:1+85.]

3457. Well, ah got a girl fren' or wife an' she's runnin' wit **some man an' ah** reckon ah wanta ketch 'er, go tuh where two bulldogs tied up. An' take a **pocket** han'ke'chuf or eithah a

(4) 2 BULLDOGS TIED - WIPE - KNOT CLOTH - RUB WOMAN

new piece of **white home-** spun cloth an' **wipe dose**

dogs off wit it, an' yo' ties it up. Yo' ties it in a knot, a hard knot, an' yo' totes it; an' whenever yo' have connection wit dis woman, yo' wipes 'er wit it. Yo' totes it in yore pocket.

(What does that do?)

Dat makes yo' ketch 'er.

(What will that do to that woman then?)

It will make her an' a man git *tied up*.

(If she goes with another man.) [Fayetteville, N. Car., (1437), 2602:5.]

3458. Take a dog an' **ketch 'im, a boy dog,** an' ketch 'im an' cut his balls out an' cook 'em, cook 'em right soft an' den crumble 'em up in 'is [a man's] food. Dat's if 'is wife wanta ketch 'im. An' put TESTES - IN FOOD AND DRINK it [in] somepin tuh eat an' den if he goes wit any woman, she'll find out who it is he goin' wit. When

he go tuh be wit dis woman dey'll git hung up...

[Three dots show that I turned off recording machine and restarted it in time to catch:]

Yo' have tuh kill one of 'em.

(To get them apart.)

[The testes of roosters and other male animals have been used for centuries as an aphrodisiac.] [Fayetteville, N. Car., (1428), 2577:18.]

3459. Yo' kill a dog an' take his tools - yo' know, dem little bags whut he got. Dey tell me yo' kin take dem an' powdah 'em up an' yo' kin give it to a man in 'is whiskey or eithah in 'is coffee, an' dey tell me dat make him tie up wit a woman jes' lak a dog tie up wit anothah dog. If yo' wanta ketch - dat's how yo' do when yo' wanta ketch 'em, dey tell me. [Florence, S. Car., (1326), 2270:12.]

3460. An' people pay to go see it. Yo' know how dey do it. Yo' ketch a dog in heat, see. Yo' know a dog *proudin'* aroun'. An' kill it an' git 'is [her] livah outa him [her]. Carry it

THE END OF ALL THESE TYING RITES CAN BE DEATH

on home - wrap it up in a piece of papah jes' lak de othah livah.

Fool 'er, yo' know. Slice it up. An' don' chew eat none of it, let 'er eat it. An' when she eat dat if she go [demonstrates] dat's what will happen to her.

[Informant's demonstration was probably interlocked fingers.]

(She will get stuck to the other fellow?)

Yes, sir, git stuck together.

DEY HAVE TO KILL ONE OUT TO DE HOSPITAL TUH SAVE DE OTHAH. [Jacksonville, Fla., (549), 687:2+85.]

3461. Othah words, if yo' can't git to her dat way, yo' kin to [with] de undahwear. Take it an' go somewhere an' git choo a male dog. An' whenever dey

[the dog] git in a *hard*, yo' know, an' den wipe it off. Git choo nine shingle nails - nine little wire nails - an' care [carry] it to a tree. Dig de root, dig down to [into] de ground where yo' find 'em forked roots. Nail it up in dere - tack it up in dere - put dem nine nails in dere an' covah it ovah. Well, dere he's stuck ag'in, he can't git away. But if yo' have sympathy fer 'em an' go an' take it up yore ownself, dey'll come loose; an' if not, YO' GOT TO KILL 'EM BÖF OR KILL ONE OF 'EM to git 'em loose. [Richmond, Va., (372, *Doctor Lindsay*, p.933f.), 316:4+85.]

3462. Ah know of a woman an' a man dat been goin' togethah an' dis man wife wanted to make dis man 'shamed an' dis woman, an' let 'em be caught an' let de public see 'em. An' so she'd taken an' got sompin from a dog, an' *fixed* dis man. Whut ah mean she taken an' gits a dog discharge. [She] do wit 'im lak dey wuz goin' have one an' afterward - or if she wuzn't goin' have one - she would take dis an' put it on 'im. An' den he'll - an' [if he] have anyone, an' dey git hung lak dogs.

(Is there any way of getting them apart?)

Yes, ah know a way yo' kin git 'em apart, an' ah know a way dat dey didn't git 'em apart? DEY HAVE TUH KILL ONE AN' SAVE DE OTHAH ONE.

(How did they get them apart?)

Ah know in one case, see, de party dat do it kin git 'em apart.

(How do they do that?)

Wit watah, yes. Put in on 'em, jes' lak yo' do a dog. [Fayetteville, N. Car., (1393), 2504.]

3463. Dey said dat if a man is goin' wit anothah man's wife or girl frien', or whosomevah dey wants dat does not belong to dem, an' dat individual gits a dog an' dey feed dat individual on de livah of de dog - say fer instance, if a man got a wife an' he ketches 'im a dog unbeknowst to her, an' dey kill dat dog an' dey gits de dog's livah an' dey feed dat wumman den on de dog livah, but [she] suppose dat it come from de market. Well, she eats dat livah an' den any man goes wit 'er aftah den, why will git lined to her.

(Is there any way that they get them apart?)

*Unlined?* Dat, dey lose one or de othah. ONE OR DE OTHAH HAS TO BE KILLED.

I've seen one or two cases lak dat, but DE WOMAN WAS LOST BUT DE MAN WAS SAVED. DEY MORE OR LESS TAKE DE WOMAN. [St. Petersburg, Fla., (983), 1590:8.]

3464. If dey wan'a person to stop *slidin'*, well dey said yo' take two dogs in de spring when dey havin' intahco'se an' dey're hung. An' yo' take a han'ke'-chef an' ketch some of dere nature. Keep it. An' den if yore boy frien' *slides* [cheats] on yo' to de extent dat choo wan'a stop 'im forevah, aftah yo've had a intahco'se wit 'im, dry 'im wit dis han'ke'chef. IT'LL LAST A WEEK. De first woman he goes wit he'll git hung wit 'er.

(It'll last a week?)

It'll last on 'im a week. HE CANNOT WASH IT OFF. Den if he goes wit anothah woman wit'in dat length of time, de first woman he goes [with] he'll git hung wit 'er an' yo' cannot git 'em apart. YO' HAVE TO TAKE 'EM TO A HOSPITAL AN' DE RESULTS IS DE WOMAN WILL HAVE TO BE KILT, becuz de longah he stay in 'er de largah he swells. YO' HAVE TO KILL DE WOMAN OR DE MAN, SO DEY USUALLY KILL DE WOMAN AN' CUT 'IM OUT. An' dat ends dat *slidin'*. [Richmond, Va., (400), 349:2+85.]

3465. Yo' jes' kill a lile dog, any kinda dog, an' take his livah. Take it an' flour it an' fry it, fix it, an' he eat a piece of it, an' den de firs' woman dat he go tuh have, dey git stuck togethah dat way.

[This was the logical place to stop recording, but informant immediately continuing forced me to repeat his last statement in the form of a question.]

(They have to kill the woman?)

Yeah, KILL DE WOMAN - HAVE TUH CUT 'IS THING OFF YO' SEE. AN' YO' CAN'T GIT DAT OUTA HER, CUZ IF DEY GO TUH CUT IT OUT SHE GOIN' DIE. [Fayetteville, N. Car., (1450), 2335:4.]

(d). KNOTS AND TYING: A CAUSE OF IMPOTENCE

[We are concerned here with the simple knot, one of the oldest and most important inventions of man. What would he have done without it? No wonder the tying of a knot soon became and has remained for the untutored mind a great magic rite, one of confining the spirit, making it submissive to the tier's will.]

(da). UNNUMBERED OR SPECIAL KNOTS

3466. Now a man connect wit 'is wife or woman, whatsomevah it is. He git a bran'-new piece of yellah cotton, unbleached dey call dat. Don' chew discharge,

BLACK THREAD - ABOUT BEDCLOTH  
EACH WRAP 1 KNOT UNTIL SPOOL EMPTY

yo' let 'im discharge an' ketch, yo' see.  
An' yo' take hit an' use a cose [coarse] stran' of black thread, an' yo' tie dat. Yo' fol' dat piece an' yo' tie it. Yo' tie

it, yo' tie it till evah piece is offa dat spool of thread. Now yo' lie dat right on de side dat he sleep on an' dat keep 'im home. An' dat keep 'im dat he don' want nobody but chew.

(How do you wrap that thread? Away from you like that?)

[My preceding words are an attempt to avoid a leading question.]

No, yo' wrap it to yo', an' tight as beeswax, until evah stran' is offa de spool. An' den yo' put it straightways, 'cuz it's gonna be stiff aftah it's wound tight, an' right on de side dat chew sleep on. An' dat man don' ca' [care] fo' nobody but chew. [New Orleans, La., (1568), 2879:3.]

3467. Git holt of a man's pocket han'ke'chuf an' tie it up - lak yo' wish 'im tuh have trouble in two or three places, lak yo' runnin' a business ovah yondah

CUSS DEVIL AND GOD WHILE TYING KNOT  
IN HANDKERCHIEF FOR EACH DESIRE - BURN

an' want yo' tuh lose, runnin' a farm  
an' want chew to lose yore farm an' yo'  
stock. Tie knots to evah - cuss de devil an' God an' tie a knot fo' evah-

thin' yo' want done. An' take dat han'ke'chuf an' burn it up, an' dat'll make yo' have hard luck. [Waycross, Ga., (1129), 1835:7.]

3468. If he's goin' wit 'er, she kin take de measure of 'is a - 'hawk.

FOR EACH INCH LONG A KNOT - TOMAHAWK

(What?)

His 'hawk, his tomahawk.

If it's seven or eight inches, den she t take a string see, an' she measure dat; an' if eight inches, why she tie eight knots in dat an' wears dat in 'er purse.

(What if it's seven inches?)

Jis' tie seven knots. Yes, she kin fix 'im so dat he can't have anything to do wit any othah woman but 'er. [There are 1 or 2 other examples of tomahawk in HOODOO.] [Baltimore, Md., (148), 50:2.]

3469. Yo' take a piece of string, any kin'a string, a cord string mo' specially. An' de length of de string, yo' see, evah inch - if it's nine inches,

evah one of dose inches yo' tie a knot to each one of dose inches, yo' see. Git de measure an' den evah inch, tie a knot in it. Well, den dey say dey could take dat an', yo' know, dey could take it an' tie it on 'em an' carry it wit 'em. An' dat would have yo' to de place dat yo' wouldn't have no feelin's fo' no othah woman, jes' dat one pahtic'lah woman, de one dat do yo' dat way. [Waycross, Ga., (1164), 1942:2.]

RIBBON - KNOTS IN FOR INCHES - WEARS ABOUT HER LEFT LEG 3470. She kin measure him down dere, take an' measure hissself when he 'sleep. An' she kin take a ribbon an' put jes' how long it is, she kin put dat many knots in it an' wear it aroun' 'er lef' laig. An' he cain't do nuthin but wit dat woman. [Memphis, Tenn., (1527), 2726:4.]

3471. Dere's two ways a woman kin *fix* a man so he couldn't have nobody but 'er. Take a cord string an' measure 'im in 'is sleep an' git de many inches as he is long down dere, yo' see. She take an' tie dem many knots in dere, walk to de side of de house an' WRAP IT AROUN' A NAIL. Well, he kin git ready fo' a woman, but when he git up on 'er - well, he gits down.

(That nail is in the side of the house?)

Yessuh. [Memphis, Tenn., (1544), 2794:13.]

3472. If yo' kin git de measure of a lady or eithah a man, take dat measure an' see how many inches it is an' tie dat many knots in it. An' put it in yore pocket an' she cain't go wit nobody else but 'im, or he couldn't go wit nobody but 'er.

MEASURE OF A LADY (Well, how do they measure a woman?)  
Dat's very easy. Jes' lak she's layin' down, but git 'sfur [as far] as it'll go up heah, not de hair, where de place start at an' on down where it stops at. Dat's de correct measure.

Yo' kin take dat an' bury it, an' she'll follah 'im [you] an' love him [you].

(Bury that hair from below?)

Sho'.

[No, bury the measurement.]

(The man would do that to the woman?)

Man de same - it works both ways. [The measurement of women appears to be fairly rare in hoodoo.] [Memphis, Tenn., (1521), 2713:11.]

3473. When he go tuh sleep a woman take a string an' measure de length of 'im [his body] from de haid to de foot, an' tie jis' as many knots in it as yo' are tall, see, an' tie it aroun' 'er waist. Den she measure yo' othahwise, straight down, jis' de length dat [penis] is.

TWO SEPERATE STRINGS - A THIRD POSSIBLE FEET MAN IS TALL - KNOT FOR EACH - WEAR ABOUT WAIST INCHES HE IS LONG - KNOT FOR EACH - WEAR ABOUT ANKLE

She tie it in a knot an' tie it roun' 'er ankle an' wear it. One roun' one ankle an' one roun' de othah one - den dat roun' 'er waist. [This ambiguous statement sounds like 3 places the cause of my close questioning that soon follows.] Yo' cain't have no nature fo' no othah woman.

(With THE FIRST STRING SHE MEASURES FROM THE HEAD TO THE FOOT? And tie as many knots?)

As yo' [he] is high - de height of 'em, see. Yo' kin take dat string an' measure his height by dat string.

(You have to put a knot at each foot?)

No, yo' jis' take de string jis' how many foot yo' is an' put dem little knots in dere. Don't make no diff'rence whereabouts yo' put 'em, jis' yo' tie 'em in dere.

(Where does she wear that string then?)

She wear it roun' 'er waist.

(WHAT DOES SHE DO WITH THE OTHER STRING?)

Take de othah string an' measure othahwise, yo' undahstan' - de privates, yes-suh.

(The second piece of string, and she only ties one knot in that?)

'Cordin' tuh how long he is, jis' de length of it.

(For how long?)

Ah dunno, jis' as many knots - yo' see jis' lak if it's seven inches lak dat, yo' puts seven knots in it.

(Where does she wear that?)

Aroun' 'er ankle, eithah one. Or she have tuh put it roun' both 'er ankles, one on each foot.

(SHE'S GOT THESE TWO STRINGS THEN?)

Yessuh.

(She only uses the string for measurements?)

Yessuh.

(You say the man can do the same thing to the woman.) [Little Rock, Ark., (895), 1465:11.]

3474. Ah ties 'er against 'em.

(You what?)

Against de othahs.

(What do they say about that?)

Well, it's - lots of 'em will take an' use a cord string. If yo' can't git a good cord string, yo' kin some stuff dey call catgut - see, if yo' kin make it long enough. An' yo' *dresses*

WEEK'S ABSENCE - KNOT FOR EACH - URINE DRESSED dat stuff wit 'er when yo' have intahco'se wit 'er. An' if ah wanta be away from dere four weeks, ah put four knots in dere an' I keep dem knots tied [around my waist - see later].

(What will that do?)

Jes' lak evah day, why yo' take a man he step off sometime, lak he wanta urinate or somepin. Yo' go, why yo' jes' take dis han', yo' know, sometime, an' urinate in 'is han' an' kin'a keep dat string aroun' 'is waist livened up. Jes' lak, [you are] goin' away, befo' yo' put it [string or catgut] on yo', jes' lak fo' instance, ah have dis *night-glass* [empty glass jar] or somepin settin' behin' on dis floor. Well, he not supposed to use dat, if he wanta dress dat string. He takes hissself an' let 'er use an' he wets dat in dere, takes it out an' puts it on 'im. Well, he ties dem knots in it first. An' aftah tyin' dem knots in it - well, dat will keep 'er straight prob'ly till he gits back.

(And how many knots do you tie in that string?)

Well, now, yo' have - it's accordin' if yo' goin' to be gone six weeks, well yo' put six knots in dat. If yo' be gone four weeks, yo' put four knots in it. [Vicksburg, Miss., (742), 1011:4.]

3475. They tie knots in a string. If they get a new cord, you see, and tie that, and that's for to make a man or a woman come under their control. They wear that around the waist. You

WISH ON EACH KNOT - LAST QUARTER OF MOON doesn't buy a new ball [of string] for that. Just like you go to the grocery store or some store, you see, and you take it and just break you off a piece the length that you want. And each knot that you tie you make your wish, whatever that you wish 'em to do. If you wish 'em to get the money, or wish for them to stay away from a certain home, or you wish for 'em to come to your home all the time, each knot that you tie you make a wish. And then the last knot



that chew tie, if yo' want 'em to come under your control, you wish then for them to come under your control, to be controlled by you and you alone. And then you tie that around your waist, you see, and wear it. You do that on the last quarter of the moon. [Elizabeth City, N. Car., (438), 404:5 (559:5?).]

(db). KNOTS ONE: A CAUSE OF IMPOTENCE

3476. A woman kin git a man's *seap* [penis] an' measure it. Don't measure yo' roun' but measure disaway [lengthwise], an' war [wear]. Put a hole in a silvah dime an' put dis string [used in measuring] through dis silvah dime, an' war dat cord aroun' 'er leg [left ankle]. An' as long as she war dat cord dis man would nevah have no dealin's wit dat [any other] woman - no feelin's fuh 'er. [Baltimore, Md., (142), 43:5.]

ANKLE - MEASURING STRING AND DIME ABOUT

3477. Men and women?

(Yes.)

A woman dat anothah man - dat she got a husban' an' anothah woman wants' dis man. Well, she can persuade, she kin make him lose his *nature* fer 'is wife an' have all de *nature* fer her by buyin' a square of yella domestic-lak. De yella domestic is de only kin' dat'll do. An' when she has connections wit dis man she lets 'im use dat yella *domestic*. An' she ties it in a knot jes' as tight as she kin tie it where the spots are. An' she puts it undah de side of de bed dat she lies on, an' sleeps right on dat knot, an' she has 'im tied up where 'is wife can't git any service outa 'im at all. He can't do anything at home. De only time he kin do anything is when he come an' lie on de side of de bed where dat piece of domestic is. She lies right on dat when she has dealings wit 'im an' he can't git up any *courage* fer anybody but 'er. He naturally mistakes dat fer love an' leaves 'is wife an' comes to her. [Memphis, Tenn., (973), 1577:9.]

BED - UNDER HER SIDE OF - YELLOW DOMESTIC TIE IT WHERE DE SPOTS ARE

3478. Yo' take a string an' measure de man while he's 'sleep an' measure de length of 'im, if he's a normal man. Yo' tie dat to de springs to yore bed. He nevah kin stretch out unless'n he's in dat bed. [Brunswick, Ga., (1206), 2036:6.]

BED SPRINGS - MEASURE OR BEDCLOTH TIED TO

3479. Even if she want 'im an' don't want 'im tuh mess wit no othah wimmins de cloth whut dey connect wit, she ties dat on de springs of 'er bed, throw 'er mattress ovah it, an' he can't go wit nobody but 'er. [Brunswick, Ga., (1214), 2061:6.]

BED SLAT - TIE MEASUREMENT STRING TO

3480. Jes' lak yo' a man an' yo' wife wuz runnin' aroun' - jes' lak a man would run aroun'. Well, when he sleep, de woman could take a cord string an' measure de end of 'is thing an' tie it on de slat undah de bed slat, an' he couldn't mess wit nobody but 'er. [Savannah, Ga., (1260), 2440:14.]

BOTTLE - MEASURING STRING TIED ABOUT - OVER DOOR

3481. Takes yo' a piece of string an' measure de root from de end up to yore stomach, an' take it an' tie it aroun' a li'lle bottle an' set it up ovah yo' do. An' hit'll - a man can't have no othah woman but 'is ole lady.

(The woman would do this?)

Yes sir. [Waycross, Ga., (1095), 1764:10.]

3482. She kin have him follahin' 'er. Take de seat of 'is undahwear an' take an' cut 'er a di'mond out of dat - jes' cut a little place in de seat dat's in de shape of a di'mond. She'll have

DIAMOND-SHAPED PIECE FROM HIS UNDERWEAR USED  
TIED WITH HIS HAIR AND NEW THREAD  
WORN IN HER SHOE

a connection wit 'im an' git some of 'is discharge an' roll it real tight in dat di'mond dat she cut. Take a little piece of 'is hair

an' bind it aroun' dere, take a new thread an' bind it - jes' wrap it aroun' dere an' place it in 'er shoe. She tear de linin' in 'er shoe to git in dere. An' he'll stick aroun' 'er lak baby sticks aroun' 'is mothah when he wants a tit. He won't leave 'er. Sometime I believe my ole lady got me dat way. Yes siree, he ain't goin' aftah nobody an' she can't drive him away. [Norfolk, Va., (491), 528:2.]

3483. If he an' 'er could have dealings, den she would take a rag an' she would let 'im wipe wit it mostly. Den she take an' tie it up, or seal it in some kin'a sealed bag, an' put it up ovah de do' dat goes into her room so he kin walk undah it, walk in undah it, an' den dat would

DOOR - TIED BEDCLOTH IN BAG OVER

fix 'im where he couldn't do nuthin wit nobody but 'er. When he go to go wit othah women, why it would fall. [Waycross, Ga., (1058), 1718:11.]

3484. Jes' lak now if yo' wanta keep 'im an' yo' have a intahco'se wit 'im, jes' lak yo' mess up wit 'im, why yo' git chure han'scheff yo' know an' git dat [semen] an' tie it in de cornah of de han'-sheff an' bury dat undah yore do'step. An' see, dey can't leave but so fur, dey can't go outa town or nuthin, until yo' git ready tuh go yoreself, ah reckon. [Florence, S. Car., (1319), 2262:5.]

DOORSTEP - UNDER - SEMEN KNOTTED  
IN CORNER OF BED HANDKERCHIEF

3485. If a man leaves yo' an' yo' wants 'im back, de thing about it, yo'll have tuh git in wit 'im an' go tuh bed wit 'im, undahstan'. Well, if yo' go tuh bed wit 'im one time, yo' could buy a halfa yard of yella homespun cloth an' aftah yo'all finish whut chure doin', yo' kin jes' stick dat yella home-

DOWNWARDS - WIPE 3 TIMES - WITH YELLOW HOMESPUN  
MAN'S DIME IN ONE CORNER  
FOLD TO YOU - TIE - BURY UNDER STEPS

spun, dat halfa yard of yella homespun an' wipe him down wit it three times. Yo' undahstand me, wipe him down three times an' git a thin [well-worn] dime from 'im. An' take yore time, take dat yella homespun cloth to de cornah an' double it. Evah time yo' fold it, fold it towards yo'. An' git a piece of thread an' tie dat an' bury it at chure do'steps. He come right on, straight on back tuh yo'.

(You put that little dime in the corner of this cloth and keep folding it up.) Towards yo' evah time. [This woman spoke in a whisper all through interview.] [Savannah, Ga., (1259), 2137:1.]

3486. Dere's several diff'ren' ways about dat. Dere's such a thing as a woman takin' a gartah dat she wears 'erself, an' if she kin measure de man wit it, she will tie it in a knot; an' as long as dat knot is tied in 'er gartah an' she keeps it anywhere on 'er body, all de nature dat he has for any person is gone.

GARTER AS MEASURE

(I see. You said they just take either garter?) Eithah one of 'em, jes' so it's somepin she person'ly wears.

An' as long as she keeps dat gartah wit dat knot in dere, she kin trust 'im any-where in de world. [Norfolk, Va., (470), 478:4.]

3487. Jes' lak yo' have a sweetheart an' yo' wanta hold 'im, well yo' take

some bran'-new pins dat nevah been used, an' yo' fix dem haid an' haid [tail], but dey must be even, see.

(You mean one goes this way [I demonstrate] and one goes that way - they alternate.)

[Informant misunderstands *alternate*, a word I should not have used.]

Yes sir, dat's right. Yo' have a connection wit chure frien'.

(How many of those pins do you use?)

Yo' make a gartah of dose. An' yo' fix 'em de haid an' haid - lak de stuck right on de haid - dey can't stick yo', see. An' yo' take dis string an' yo'

GARTER MADE FROM MEASURING STRING  
NEW PINS HAID AN' HAID STUCK INTO

measure him while he's asleep an' yo' take  
dat. Well, when he have connection wit chew,  
YO' DON'T HAVE NO 'MUNICATE [COMMUNICATION]  
WIT 'IM BUT HE JES' HAVE ONE WIT CHEW. Well

yo' wrap dat roun' an' yo' ketch dat. Well, now yo' nuse [use] dat fo' a gartah, tie it roun' yore laig. He can't have nobody else but chew.

(What do you put those pins in?)

In dat gartah.

(In this piece of cloth that you make the garter with, you put those pins in there after you wipe him? And then you make that garter and you wear it?)

Yes. [Brunswick, Ga., (1206), 2036:1.]

3488. I've heard that a woman could measure a man while he's asleep and tie that string around her leg and wear it for three weeks; then take the same string

GARTER - MEASURING STRING ABOUT LEG AS - 3 WEEKS  
BURN - SEAL IN ENVELOPE - NAME ON - UNDER PILLOW

and burn it, and take the  
chars from the string and put  
them in an envelope, and seal  
it and write his name on it,

and put it under her pillow. And he wouldn't have any use for any other girl. [Fredricksburg, Va., (?), by Ediphone.]

3489. Take a little *grain of hair* off 'im an' put a little bit of dat *stuff* wit it - a little bit of dat *stuff*, yo' know lak yo' mate togethah, an' tie it

HAIR PUBIC - DAT STUFF - TIE UP - ABOUT WAIST

up an' make him come back.  
(You tie it up. What do you do  
with it then?)

Put it roun' yore waist. [Florence, S. Car., (1323), 2268:3.]

3490. Well, usely [usually] when a man don't want 'is wife to be in service to anothah man, or a woman don't want 'er husban' to be of service to anothah

HANDKERCHIEF woman, well usely when dey go in an' have a intahco'se, she'll take a han'ke'chuf. De han'ke'chuf dat she use, why she'll tie a knot in it, an' when she ties dat knot in dere, if he don't

know about it - ah don't care who he goes wit, why it won't do him any good.

(What does she do with that handkerchief after she ties the knot?)

She don't do anythin' wit it, jes' tied it an' let it stay in dere. Long as dat knot stays in dere, why he's no good - no one but [to] her. [St. Petersburg, Fla., (1006), 1624:7.]

3491. De way yo' do tuh stop 'im is to have intahco'se wit each othah an' take a bran'-new pocket han'ke'chuf an' yo' use it fo' yo' *dry cloth*. Dey say

HANDKERCHIEF NEW yo' take dat an' yo' tie it up in a knot, an' yo' kin hide it anywhere about chure home an' dat will keep yo' [him].

Or, eithah - some people say yo' kin take a dishrag an' dat would keep 'im from havin' intahco'se wit anybody else except yo' self. [Fayetteville, N. Car., (1410), 2533:6.]

3492. He kin 'eep 'er from havin' any man in de world while he's gone.

(How does he do that?)

He take, go to bed wit 'er - see, intahco'se wit 'er. Jes' go an' git a bran'-new white linen han'ke'chuf an' don't let 'er use no towel lak she been

or'nary [ordinary] usin'. She say, "Well, Baby," say, "I ain't got nuthin in de bed." Yo' say, "Well, here mah

LAST DIRT - FROM HOLE AT NORTH CORNER OF HOUSE  
TIED UP IN - NEW WHITE-LINEN HANDKERCHIEF  
UNDER DOORSTEP 2 NIGHTS - THIRD NIGHT UNDER HER PILLOW

pocket han'ke'chuf." Yo' take dat pocket han'kechuf, see, an' use hit. Yo' see. Don't let 'er use it on yo'. She use it on 'erself. All right. An' den yo' take dat pocket han'ke'chuf an' yo' go to de north cornah of de house, an' yo' dig a hole eight inches in de groun'. An' yo' git some of dat last dirt yo' got out dere an' tie hit up in dat pocket han'ke'chuf. An' yo' bring dat pocket han'ke'chuf an' yo' put it undah de doorstep befo' yo' leave, an' let 'er walk over it two days, two nights. An' dat last night dat yo' stay wit 'er, yo' take it an' put it undah 'er head. An' she sleep on it but she don't know it. An' den when yo' git up dat mawnin' when yo' leavin', yo' take dat pocket han'ke'chuf - yo' take dat pocket han'ke'chuf an' carry it on wit chah. An' evah man dat she - yo' see, she might try to have some man but she can't have 'em. She'll turn wrong side out wit 'em, yo' see. She can't [take] dat man, she'll turn out.

Dat ties 'er. Dat ties 'er, she can't intahco'se, yo' see.

(But what happens to her?)

Yo' see, dat makes 'er turn out - yo' see.

(Turn out?)

Turn out. Evah time a man start foolin', it hurt 'er yo' see. She'll tell 'em, say, "Gee [something]." See, ah'm got her fixed, yo' see. She can't stan' fo' nobody to mess wit 'er. She can't stand it. She can't stand it to have no man, yo' see. Dat's got 'er fixed where she can't - she tied up. She ain't got no int'rest fo' no man. Yo' see, won't have none. She don't want nobody but choo, yo' see. [Vicksburg, Miss., (725), 996:9.]

3493. Ah've heard dat chew kin take a cord string an' measure de man an' tie a knot in de centah, an' de woman could tell aftah he had gone out. She could tell aftah he'd leaver [leave her] where he

LOOSE - KNOT BECOMING - DIVINATION

wuz tryin' to have a connection wit dis woman. Dey said dis knot, why she could

tie it as tight as she could, but it would loosen. She could tell if he tried, but he couldn't have dis woman.

(That is, if he were trying, this knot would get loose in the string?)

Git loose in de string. See, she would keep de string dat she measure. She measured de length of 'im an' den she'd tie a knot in de centah of de string.

An' if he goes, wherevah he goes, de minute dat he'd try to have de woman, why dis knot would loosen. An' dat's why - or how she could tell whut he wuz doin'.

[Fayetteville, N. Car., (1390), 2493:2.]

KNEE - LENGTH AND WIDTH MEASUREMENT - WORN BELOW

3494. When he's layin' asleep take an' measure his privates wit a cord. Take de length

of it an' take de roun' of it. An' take it an' tie a knot dere on it an' wear it aroun' 'er below 'er knee. An' dat will stop 'im from runnin' aftah othah women. [Memphis, Tenn., (974), 1578:8.]

KNEE - MEASUREMENT - WORN ABOVE

3495. Ah tried dis mahself, yo' know. Now, havin' a intahco'se, yo' takes string, any-

thing dat be's long enough an' measure hissself to de...

(You measure him?)

Yeah, wit de string. An' yo' take dis string an' wear it up above yore knee, an' he kin not have anothah person, no othah one but yo'. [Fayetteville, N.Car., (1403), 2525:4.]

3496. If yo' wanted 'im ag'in, yo' could take a piece of new *yallah domestic* an' use de intahco'se, use it nine times, an' take an' cut out a piece about as big as a quarter [25 cent piece] an' put it in yore left-foot shoe an' wear it in dere, an' yo'll come tuh conker 'im lak yo' want 'im, if yo' wanted 'im. Yo' could take, say fo' instance - yo' could take a piece of cloth an' nuse

LOVE KNOT - CIRCULAR PIECE - SIZE OF QUARTER  
FROM NEW YELLOW DOMESTIC USED 9 TIMES BY WOMAN  
SUGAR - WEAR IN LEFT SHOE - OR KEEP IN MATTRESS  
MAN USES - NEW WHITE-LINEN HANDKERCHIEF - IN POCKET

[use] it an' tie a love knot in it. Take a teaspoon fulla sugan an' put in dere an' tie a love knot an' put it in yore mattress, an' dat'll make him be closer to yo' an' no one else.

(What kind of cloth do you take did you say?)

*Yallah domestic* - new, dat nevah been nused. An' yo' nuse dat nine times, an' when yo' have it, YO' NOT SUPPOSED TUH HAVE NO INTAHCO'SE WIT 'IM YO'SELF, YO' KETCH HIS'N. An' den yo' take an' put hit undah yore bed in yore mattress where yo' sleep on it. An' dat'll make him close to yo'.

De man kin do it if he wants a woman. He kin take his new pocket han'ke'chuf an' nuse dat, han'ke'chuf dat ain't nevah been used, an' take it an' nuse it all de time an' tote it in 'is pocket, an' dat woman, she cain't have nuthin tuh do wit nobody but 'im.

(How does he use that handkerchief?)

He jes' nuse it in wipin' 'isself. See, it's a bran'-new han'ke'chuf, a white linen han'ke'chuf dat ain't nevah been nused. An' he take dat han'ke'chuf, see she jes' ain't payin' no 'tenshun, he jes' take, yo' know, an' dry hissself off. An' den he take an' put it in 'is pocket an' wear it. [Memphis, Tenn., (1548), 2809:2.]

3497. Now, it's somepin how to make a person cold towards de othah one, cold towards evahone. Yo' go git chew a piece of new cloth, linen cloth, white cloth, 18 x 18 inches, an' yo' hem dat. An' dis pahtic'lah person dat chure intersted in, yo' wan'a use dem - yo' use dat, yo' see. Yo' put it out an' let it dry an' den yo' tie dat as ah tole

yo' about de dishrag. 'Membah me tellin' yo' 'bout de dishrag?

[Informant's material had been badly recorded several days before, she is now repeating.]

(Yes, but you better tell it over.)

Well, but dis doesn't go wit dat, dis is diff'ren' thing. Yo' use dat as yo' did dat, an' yo' tie de knot in it aftah yo' dry it, an' yo' stick dese points in lak yo' make a love knot, yo' know. Do it at twelve 'clock at night, if yo' have some person or frien' dat chew know is dead, yo' go to dat grave of someone dat chew know dat have kept secrets fer yo'. Yo' stick yore han' down in dis grave wit a new dime. Yo' say, "Yo' have always been a friend to me, indeed an' yo' have always kept mah secrets. Now dis is one thing ah want chew to keep always, an' ah want chew to keep dis person evah near me an' no one else." An' yo' bury dis wit dat there person.

(The handkerchief you bury there?)

Dat's right, an' dis person will remain cold to evahone except yo'.

Dat new dime, yo' pay 'em fer keepin' de secret.

(Where do you put that new dime?)

Right where, yo' know, where yo' dig de place to bury dat - de silvah, an' not two nickels but a dime. [Mobile, Ala., (650), 866:6.]

3498. All right, dey tell me dat when yo' have intahco'se wit 'er, dat she could take a piece of new cloth of any

NEW CLOTH - LITTLE KNOT - UNDER MATTRESS

kind an' use it an' let chew use it, den could take it an' tie it in a little knot, ball it up an' put it undah de mattress right undah yore haid, dat chew will nevah go out any mo'.

(With other women?)

Yes sir. [Florence, S. Car., (1307), 2211:12.]

3499. Tuh make yore man love yo', ah tell yo' whut chew do. Yo' go tuh bed wit 'im an' yo' git chew a bran'-new white pocket han'ke'chuf dat has nevah been used. Well, yo'

OIL OF CINNAMON - OLIVE OIL - 15 DROPS ON EACH SPOT ON NEW WHITE HANDKERCHIEF USED - TIED ABOUT RIGHT LEG 3 DAYS

have a intahco'se wit 'im, yo' know. Well, yo' git up

an' yo' have yo' a bottle of olive oil an' yo' git chew a bottle of oil of cinnamon. Yo' take it - yo' know, don't let 'em see yo' - drop 15 drops of oil of cinnamon in dat nasty spot, an' yo' drop 15 drops of oil of olive oil. Den yo' take dat an' yo' tie it aroun' yore laig, an' yo' wear it aroun' yore laig three days, an' if he hasn't been comin', he will come an' cain't quit comin'. He cain't quit comin' an' he'll bring all 'is money home, an' he'll give it to yo'. He'll be good to yo' when yo' do dat.

(You tie that around either leg?)

No, one laig, de right laig. [Memphis, Tenn., (1547), 2508:12.]

3500. She be wit 'im an' she jis' takes, yo' know, his discharge [on a cloth] an' she folds it up or ties it up [which makes the 1 knot] an' wears it in 'er right-foot

SHOE - PIECE OF BEDCLOTH WORN IN - AFTER FOLDING AND TYING

shoe; an' [or] she'll take some

of 'er, yo' know, her period, an' she feeds 'im dat; or eithah some of 'er water an' give him dat. Dat breaks 'em up.

(That breaks him up with this other girl, you say.)

An' [or] take some of 'is hair an' put it in a bottle an' keep it wit 'er. Dat breaks 'em up. [Little Rock, Ark., (896), 1467:15.]

3501. He have a intahco'se wit 'er an' she take a piece of new cloth an' take his come on dat an' tie it in dat new cloth an' den she bury it undah de steps, an' when he steps ovah it

THREE TIMES - AFTER MAN WALKS OVER NEW BEDCLOTH BURIED UNDER DOORSTEP - IT IS BURIED IN GRAVEYARD IF SPELLCASTER DIES HE CANNOT BE CURED

three times, she take an' carry it to de cemetery an' bury it in de cemetery, an' den he be *tied* to her an' he

can't have anothah woman tuh save his life. IF SHE'D DIE AN' LEAVE HIM LAK DAT, HE CAN'T HAVE ANOTHAH WOMAN [see 1039, p.396]. Ah've seen dat done. [Savannah, Ga., (1266), 2146:3.]

3502. Ah know dat chew kin take a rag when yo' have intahco'se wit 'em, an' wipe 'im an' bring it towards yo', an' tie it up an' put it in de middle of yore bed undah de mattress, an' dey can't go wit nobody else but chew.

TOWARDS YOU - WIPE HIM QUINCUNX WITH MATTRESS

(What do you mean by bringing the rag toward you?)

Yo' wipe it, his thing, towards yo' an' den ball it up tight in a hard knot, an' den put it in de middle of de mattress up undah de bed,

an' he can't go wit nobody else.

[The *middle of the mattress* and its 4 corners are the 5 points of a quincunx, see p.710 and many places in HOODOO.] [Waycross, Ga., (1079), 1747:10.]

3503. Gittin' a woman down - ah mean down in mah part of de country, down dis side [southeastern Atlantic coast] down heah, ah'm goin' tell yo' whut dey does.

See, go to yo'self an' want action an' all, don't tell 'em 'bout no othah man atall. Jes' look 'em in de eyes an' tell 'em, an' ah tell yo', if she'd make a date wit chew, yo' take a bran'-new pocket han'ke'ch'ef an' use dat fo' de rag. De man will carry de han'-ke'ch'ef off, he carry de han'ke'-

TREE - NEW HANDKERCHIEF TIED ABOUT GREEN  
OR KNOTTED AND PUT OVER DOOR

ch'ef off 'er an' tie it roun' in a knot, turn it in a knot an' put it up ovah de do', anywhere ovah de do'. Or tie it in a green tree. Dat be all de got'a do. Be wit nobody but chew.

De man do dat, yes sir.

(Over the door or where?)

Ovah de do' or tie it on a green tree. If yo' git to a little green tree dat's slindah enough in de woods, kin draw it roun' dere, draw it in tight dis way. Git a new pocket han'ke'ch'ef, one ain't not been used. [Florence, S. Car., (1291), 2189:3.]

3504. Ah heard dat once it wuz a man, yo' know he'd run about, he wouldn't stay home wit 'is wife aftah dey mǎ-ied [married]. He run all about at' [after] othah 'umens [women], yo' know. He'd come in twelve a'clock, one a'clock, two a'clock, three a'clock, an' sometime de nex' mawnin'. So dis 'uman ['oman = woman] she git tied [tired] of it. An' so she didn't wan'a, yo' know, kill she 'usban', so she jis' wait till she an' he vent [went] tuh baid, yo' see. An' den, aftah dey vent tuh baid an' he git on dis lady, yo' see, an' he vent tuh doin' somepin wit 'er, yo' undahstan' me, vy [why] she jis' take de thing dat, choo know - if I wan'a say a - she take 'is dick, yo' see, an' wipe it on huh undahcoat - undahcloz [underclothes] yo' see, so he couldn't, yo' know, git up any *courage* fuh nobody else den but huh. An' so dat [remedy] wuz tole huh he'd haf to stay home, see. She jis' put it on huh undahcoat, joo see. An' den, aftah ven [when] he gone off, he gone tuh verk sometāmē [sometime], an' she jis' take it de undahcoat, an' jis' cut dat piece off, yo' see, bōl [ball] it up an' put it on a long string, an' put it aroun' she waist. It res' [rested], yo' know, on she [her] necked [naked] meat, hangin' down on de right side. [Wilmington, S. Car., (203 from Summerton, S. Car.), 109:4.]

3505. Ah know dis is true. Yo' kin go tuh work an' yo' kin fix dat man in a way dat he cain't have no dealings wit no othah woman. Jis' git chew a string an' measure him an' tie it aroun' yore waist [this is tying 1 knot in string] an' he kin go on any othah woman he wan'a, but he cain't have no dealin's wit 'er. Come back home an' he's all right wit 'er [his wife or woman.] [Little Rock, Ark., (889), 1463:14.]

3506. (What will she do?)

Take de cloth dat she use an' be sure dat she gits it. She goin' to cut it out, de piece of it out while it's damp, an' she know what she got. An' she'll put it on a belt or somepin an' jis' wear it aroun' 'er waist. Dat *tie him* to her. Evah time he go to go wit any othah woman, as long as she get dat piece on 'er, he can't. If he's ready, why he soon become unready befo' he kin do any-thing. [Vicksburg, Miss., (756), 1037:2.]

3507. If yo' wanta person tuh love yo', yo' kin git 'em. Yo' kin buy yo' a piece of white cloth [therefore it is new] an' jes' lak if yo' have a dat wit dis

person, whenever yo' git through wiping wit it, an' take it an' wear it. Tie it aroun' yore waist an' wear it. Dat'll make 'em love yo'. [The tying about waist is the one knot.] [Waycross, Ga., (1090), 1758:5.]

WATER ON BEDCLOTH 9 MORNINGS - HOT SUN 3508. All right, chew take a white hand-  
ke'chuf an' jes' lak a man an' a woman  
is - urinate togethah [see later], well  
yo' take de urinate an' tie it in de middle of de han'ke'chuf, tie it in a hard  
knot an' den yo' wet it evah mawnin' fo' nine - wit watah fo' nine mawnin' an'  
keep it in de hot sun.

(What will that do?)

Dat makes [them] love yo' an' dey can't git rid of yo'.

[URINATE USUALLY MEANS URINE BUT NOT ALWAYS.]

(You don't use their urine, do you?)

Yes suh, dat's whut ah mean.

(How do you mean that?)

Jes' lak if dey go wid yo', yo' jes' take dere urinate an' jes' tie it in de middle of a han'ke'chuf.

(WHAT DO YOU MEAN BY THEIR URINATE? DO YOU MEAN THEIR PEE WATER OR WHAT?)

No sir, dey come.

(You mean the other *stuff* [semen from man] that comes out.) [Brunswick, Ga., (1229), 2087:4.]

(de). KNOTS TWO: A CAUSE OF SEXUAL IMPOTENCE

3509. Well, if it's a man - if a woman wanta *trick* a man where he can't have anyone else. Well, she have intahco'se wit 'im an' den she use a cloth, she

FOLD AND TIE - WEAR LIKE NAPKIN dries 'im. She takes de cloth an' she folds  
it see, an' ties it an' she wear dat as she  
would a sanitary piece, see. An' quite natch'l  
[natural] he'll come in an' he'll raise, until he git ready tuh git in de baid.  
When he git in de baid an' git tuh crawl on dis woman, it will fall. [Sumter,  
S. Car., (1364), 2405:8.]

3510. Well, jis' like if she wanted havin' a man, yo' know, an' yo' don't wan' 'im to have no one else. Dey say dat dere's two ways yo' kin do dat, but de surest way to do it is to go to de store - yo' don't

NEW WHITE HOMESPUN - TIED INTO KNOT  
TIED ABOUT WAIST 9 DAYS - THEN HIDDEN ABOUT BED have to buy but about a half  
a yard of white homespun. I've

tried dat mahself. An' when yo' make connection, jis' before he have a good time, dat he takes it out - an' of co'se some draps on de baid. Yo' take an' grab like dat an' wipe it choo know. An' den yo' tie yo' a hard knot in dat homespun. I guess it'll be about dat long. Yo' got to buy about a half a yard anyhow. Yo' might have to splice it, yo' know, so it be long enough to go roun' yore waist an' tie it, an' also tie de knot [here are the two knots]. Yo' wear it nine days an' den yo' take it an' put it somewhere 'bout chah baid, an' he can't mess wit nobody else. He be on level all de time. I did it fer curiosity. I did a man like dat an' he had to pay a man, he told me, ten dollars to git dat

SHIRTTAIL - PIECE OF HIS - TIED INTO BAG thing offa him. [Wilmington, N. Car., (276), 195:4.]

TIED OVER MONS VENERIS 3511. I've heard dat if a man supposed to leave a woman, she don't want



'im to go, why she does 'is washin', see. Of course he could go away, but he won't be no good to nobody else but 'er. See, she'll cut a piece of shirttail outa his shirt, cut right outa his testicles, cut out dat. Take dat an' wear dat in a - tie sompin aroun' it an' wear it aroun' 'er, see [pubic region]. Yo' kin go anywhere yo' choose, but yo' can't do anything. [Snow Hill, Md., (? but 9:3 is No.93), 9:4.]

STRING - HIS NATURE TIED INTO 3512. If chew have a man or a husban' an' he's runnin' out somewhere, jes' lak yo' been mate tuhgethah yo' jes' take dat *stuff* an' tie in a little string an' tie it roun' yore waist, an' when he go back tuh dis lady he can't mate ag'in. [See margin title SPIRIT CAUGHT IN KNOT, p.389.] [Florence, S. Car., (1323), 2268:1.]

(*dd*). KNOTS THREE: A CAUSE OF SEXUAL IMPOTENCE

3513. Well, he jes' takes 'er an' when he deal wit 'er he takes 'is hans'-scuff, takes a ten cents linen pocket hans'scuff, not a cotton hans'scuff, an' he use dat. Well, yo' know what. He takes dat an' ties three

NO MEASURE - 3 KNOTS IN LINEN HANDKERCHIEF - IN POCKET knots, ball it, an' stick it in 'is pocket an' take it on wit 'im. When he come back she be dere jes' lak she wus when he lef' 'er - if he take dat wit 'im. [St. Petersburg, Fla., (977), 1585:8.]

NEW CLOTH - 3 KNOTS IN - AIRTIGHT IT 3514. Well, if yo' be's wit a man, an' de cloth dat yo' use, yo' take dat cloth an' let it be a new cloth an' tie three knots in it, an' jes' put it anywhere where de air don't git to it. [Fayetteville, N. Car., (1448), 2630:11.]

STRING 3515. Dat's fo' anybody tuh do anything to yo', see, lak if yo' go wit a woman, yo' know, an' anothah woman, see, dey have yo' *tricked*  
3 KNOTS IN an' dey wear it roun' dere waist. Jes' lak a string, any kinda string dey wear roun' dere waist. Dey tie three knots in dere an' wear it roun' dere waist.

(What do they do with that string first or that cloth?)

Dey do nuthin but take a plain knot an' tie it. [Wilson, N. Car., (1456) 2647.]

3516. If a man leaves home an' a woman wants a man back, he's easy tuh git back. It's very easy tuh git 'im back. She haven't got anything tuh do but go 'head an' have a intahco'se wit 'im an' when dey have intahco'se wit 'im an' git de measure of 'is, yo' undahstan', an' den she'll tie three knots in dat string an' ca'y [carry] it aroun' 'er waist. Ain't no way in de world he kin git up anothah heart fo' anothah woman. He goin' come back where she is. [Memphis, Tenn., (956), 1540:14.]

3517. When yo' at home at night, yo' an' yore wife or sweetheart, somepin lak dat. Well, she takes a string, see while yo' sleep, an' put it round yore thing; roun' dere, see, an' git de measure from it. An' dey say if she tie three knots in dat string an' wear it up undah her clothes, right nex' to her skin, say she have yo' *tied up* den where yo' can't have no discharge wit anothah woman. [Waycross, Ga., (1136), 1849:5.]

3518. Yo' kin keep 'im from goin' wit a woman. Git chew a cord string an' measure 'im, hissself yo' know, an' yo' git de length of 'im, an' den yo' measure aroun' 'is *waist* [the thickness or circumference], an' tie a knot in it, see.

(You get the measure around his *waist* with the same string or a different

string?)

De same one. Look heah. Yo' see [demonstrates] de string is long, an' yo' measure it sompin lak dat, an' yo' tie a knot at dis end an' yo' tie one in de middle. An' yo' done tie it dat far roun' yo' see. Den yo' take an' measure dat dis way.

STRING  
1 KNOT AT EACH END  
1 KNOT AT CENTER

(The same as the length.)

Yes, an' tie a knot dere, an' den yo' tie it all de way aroun' yore waist an' den [or] yo' wear it aroun' yores right in yore laigs an' dat keeps 'im from - he cain't do it wit anyone else.

[This should probably be classified under 4 knots, usually reserved for the 4 corners of a handkerchief. Here, however: 1st knot is tied in the end of the string; 2nd at end of length; 3rd at end of added circumference; and 4th about the waist.] [Little Rock, Ark., (896), 1466:17.]

3519. Well, dey take a cord string, lak a twine string, an' take de length of 'is private. Well, yo' make three knots right in de middle of dat, dat'll keep 'im from bein' wit somebody else. It will fall evah time he go wit somebody else same as a [dishrag?].

THREE KNOTS  
IN CENTER OF MEASURING STRING

(What does she do with that string, then?)

Take dat string an' keep it, wears aroun' 'er waist. [Jacksonville, Fla., (618), 792:10+85.]

3520. [Informant's opening words answering a question of mine were probably something like, "She could measure him." I then turn on recording machine:] (How would she measure him?)

TWO KNOTS IN FRONT  
THIRD IN BACK

Well, take a cord string an' ketch 'im when he's sleep or sompin an' measure him, an' tie three knots in it an' put de othah knot in 'er back an' [to] hang it [round her waist].

Put three knots in it an' tie de othah knot - de last knot tie dat string in 'er back, de third knot.

[In other words, that third knot, that middle knot, she puts right in the middle of her back, and then ties the string around her.]

Yes.

[This is an untied string with two knots of the measure to the front. A third knot appears when she ties the two loose ends of the string at back of her waist.] [Little Rock, Ark., (?), 1460:8.]

3521. [The following rite is a good example of what happens when you do not turn on or have turned off your machine because informant is "less than fair" - so evaluated at the time. When I ask for a repetition of the rite, here is usually what happens - I have to drag it out of informant.]

KNOT IN EACH END OF STRING  
THE THIRD ABOUT WAIST

(She takes a cord string and measures a man, how

long, and she puts a knot in each end.)

In each end.

(And then she puts it in turpentine, you say, and wears it around her waist.)

Around her waist.

[Here, tying string about her waist makes the third knot.]

(And he is no good with other women.)

No, no good whatever. [Vicksburg, Miss., (743), 1013:4.]

3522. Well, that's so he can't have anothah woman.

(Well, how would she do that?)

She jis' take a string offa some of 'er clothes an' measure dis man, an' den take anothah string an' tie onto it, long enough to reach aroun' 'er waist, an' tie three knots in it an' wear it aroun' 'er waist. An' as long as she got dat

around 'er waist, he can't have anothah woman.  
TWO STRINGS - 3 KNOTS IN ONE (I see.) [Vicksburg, Miss., (738), 1010:4.]  
 3523. Well, de way yo' know dat I undahstan' it,  
 jes' lak if yo' have intahco'se, yo' undahstan'. Well dey'd take dat, dat same  
 piece. Well dey'd be careful an' try to git de edge of it, yo' see. Well dey  
 got some of yores, pref'rence. An' ketch yore  
NINE DAYS WORN - SEMEN AND URINE urine, yo' know, an' git deres what wuz on  
 dere. An' dey jis' tie a little string on it  
 an' tie three knots in it, an' put dat aroun' dere waist an' wear it fer nine  
 days.

(What will happen?)

Well dat controls yo' to dem. [Vicksburg, Miss., (720), 990:8.]

3524. In case ah wanta make love to a woman - now ah go to dis woman an' make  
 love to her an' git part of 'er "nature", de same as mah "nature", an' tie a  
string into three knots an' put it up  
ovah her do', or undah her front do'step  
where she have to walk ovah it. Ah make  
THREE STEPS FORWARD - THREE WEEKS WORN love to her. She only once walk ovah it three steps forwards an' I take it up  
 'fore she walk back ovah it. Ah have her trapped.

(What do you do with her *nature* and your *nature*?)

Take dat an' keep it, wear it roun' yore waist three weeks.

(Well, what do you do with this string? You make three knots in the string  
 or what?)

In a string or eithah in a rag.

(What do you do with the string I mean? Is anything done to the string?)

De string - dat's it, bury it.

(How do you use that string?)

Fold it - wrap it up into a small piece of papah. Yo' take a string an' tie  
it - use de nature lak yo' an' a woman have "purgements" togethah, an' yo' take  
 de string an' tie three knots in it.

(You wipe with the string.)

[Here we have a definite statement of the folklore belief about what happens  
 in coitus; both man and woman have *purgements together*. To *purge* means to  
*cleanse, to purify* the impure or undesirable. I am certain my informant equates  
*purgement* with ejaculation or emission, not with something impure. A man's *pur-*  
*gement* is semen, a collection of so-called seeds. A real seed, of course, is  
 complete in itself, needing only a soil or place in which to grow, and nurishment.  
 These latter says folklore are what the woman's *purgement* supplies, a suitable  
 liquid for the growth and development of man's so-called seed. It never occurred  
 to folklore and earlier medicine that a man's so-called seed was incomplete; that  
 it became a true seed only by uniting with a woman's ovum or egg. Before uniting,  
 the single successful semen and ovum had been single separate cells; but after  
 union they became one new cell, which immediately split into two cells and many  
 others. What the woman *purges* according to folklore is *part of 'er "nature", de*  
*same as mah "nature"*. She certainly does not ejaculate ovah to meet the ejacu-  
 lated semen.] [Waycross, Ga., (1111), 1784:6.]

3525. (You tie three knots into a string.

PUBIC HAIR - 3 KNOTS - STRING Yes?)

Ah show yo' now. Yo' ties in dat string dem  
 knots, dey got chew *tied* - yo' can't leave yo' see.

(Well, would they do anything else with that string first?)

No, don't do nuthin else wit it. Dey will git a piece of yore hair aroun'  
 yore private, yeah, an' tie it in dere, an' yo' can't - see now, dat's three

knots in dere an' yo' can't leave. Yo' can't go wit no othah woman but de one.

(Well, what do you do? Tie that hair into that string? Tie it in the knot?)

Knot. Tie 'em in a hard knot.

(Well, they use a piece of string though?)

Yassuh, dey roll it up dere, roll de string once on it, tie 'em. Den she wear 'em roun' 'er...

(Round her, near her privates?)

Yes. [Brunswick, Ga., (1233), 2089:9.]

3526. Take a bran'-new pocket han'ke'ch'ef, white han'ke'ch'ef, an' jis' lak a woman an' a man be tuhgethah yo' know, an' let 'im have intahco'se an' she not have nuthin, an' jis' dry 'im wit de han'ke'-ch'ef. Tie it in three straight knots, yo' know, catahcornah. Jis' tie it in dem three

knots an' put it right undah de mattress on de side where he sleep at, an' dat'll stop 'im from runnin' roun'. [Savannah, Ga., (1255), 2128:1.]

3527. Listen, dat is fo' a man an' woman dat has sexual intahco'se tuhgethah. Now, dis man perhaps wants tuh fix dat woman so she kin be wit no othah man. She wanta fix 'im so he can't be wit no othah woman.

TRIANGLE - FOLDED INTO KNOT IN EACH ANGLE Yo' take yo' a piece of new homespun dat's nevah been used. Yo' take it tuh bed wit yo' an' use it an' take dat an' yo' put it catahcornah - lak yo' would a han'-ke'ch'ef, three-cornahed-lak. Yo' tie one knot right in de middle [at the apex of the triangle] an' one near each end [each angle of the base]. An' yo' take it an' yo' go undah yore bed an' tie it undah de middle part of de springs or de slat - jis' tie it an' leave it dere.

[This tying under the center of the bed creates a fourth knot, also a quincunx made with a triangle.]

(That's all you have to do.) [Waycross, Ga., (1144), 1868:8.]

3528. When a woman wanta make a man lose his nature, dat's by ovahfeedin' 'im wit dis monthly - a man, dey take his discharge an' take de pocket han'ke'ch'ef an' iron [it], tie three knots in it, an' throw it in de bottom of de trunk. He wouldn't fool wit 'em, not until he dead.

TRIPLE CONFINEMENT: (With any other woman.)

IRONED - 3 KNOTS - TRUNK No more good. All 'is nature will go to his head, an' den he'll come to be a man usin' wit 'is mouth. Dat's why a lotta fellahs use wit dey mouth an' can't use down below here, becuz dey nature is taken away from dem.

[In hoodoo every ailment and misfortune, including impotence, is caused by a spell or conjuration.]

(They use this nature on the handkerchief and iron it.)

Iron it an' put three knots in it. [Charleston, S. Car., (519), 617:1+85.]

3529. [Put the towel] with watah an' put it into a [chamber] pot an' soak it - boil it an' steam it through de top an' dat will keep yo' home an' cut yore nature from any othah man or eithah de woman, see.

(What will they do with that towel then, after they finish with that towel?)

URINE  
STEAMED THROUGH BEDCLOTH  
THROWN TO SUNSET Rolls it up very tight - roll it togethah tight an' tie it in three places on de top [of the rolled towel]. (Tie it in three places on the top?)

Yes suh, an' stick it into a trunk or eithah to a slit [in the house], anywhere dey have a mind to put dat towel up, afteh dey done steam dis chamber lye through it.

(What will they do with that chamber lye then that was left in the pot?)

Throw it out de way de sun goes down. [Savannah, Ga., (538), 656:2+85.]

3530. Mah gran'mothah tole me dis, an' I don't know whethah it's true or not. She wuz ole, I think she musta knowed.

Said yo' take yo' a bran'-new pocket han'ke'chuf an', when yo' have connection wit 'im an' yo' - know how yo' do - yo' bring it towards yo' three times an'

WISH WHILE TYING 3 KNOTS TO YOU wish. Make a wish yo' know so he will nevah bothah about nobody. An' yo' take dat pocket han'ke'chuf lak dis, an' tie three knots in it, an' wish all de while yo' tie dem knots in it, an' take it an' bury it undah de doorstep. An' yo' go on in de house an' long as dat is dere, he can't bothah wit, make no love wit no othah woman but chew. [Newport, Va., (483), 512:4+85.]

3531. Yo' kin keep yore husban' from a woman lak dat, he cain't raise up fo' a [another] woman. Yo' kin take a bran'-new cord string an' name it 'im, an'

TELL MEASURING STRING WHAT TO DO  
NAME STRING FOR MAN - 3 KNOTS COMING TO YOU

perhaps while he's sleep, yo' measure him, an' yo' tie three knots comin' to yo', an' yo' tell it whut chew don' want 'im tuh do.

Den yo' take dat an' tie it an' wear it aroun' yore wais'. He cain't raise up fo' nobody but chew. [Memphis, Tenn., (1542), 2791:6.]

3532. She measure his privates an' git de measure of 'is privates, an' git de length of 'is privates, how it is den, an' tie three knots in de back of de string an' three knots in de front, an' tie it aroun' 'er wais' where

3 KNOTS IN FRONT it'll come 'cross 'er privates lak dat. It'll cause him tuh  
3 KNOTS IN BACK come back home tuh 'er. An' if he don't come back home ag'in, he druthah [rather] come aroun' 'er an' be wit 'er, if he's wit somebody else; but he'll nevah git de thrill outa othah people dat he will [with] 'er. He'll come back an' fo'th tuh 'er.

She wears three knots right in de front of dat thing, an' three knots in de back, an' ties it roun' de side down heah [side depending on whether tier is right or left handed].

(She ties a piece of string to this piece?)

Naw, jis' a piece of cord string, see.

[This means that her original string was long enough to be tied about her waist.] [Memphis, Tenn., (923), 1513:13.]

(de). KNOTS FOUR: A CAUSE OF SEXUAL IMPOTENCE

3533. (And would she do anything else then?)

Well, she kin take an' kin have him.

(What?)

She kin have him, have intahco'se wit 'im, an' take an' tie a string aroun' 'er waist wit a knot in it; wit, yo' see, what come from 'er an' 'im, puts four knots in it an' tie it aroun' 'er wais'. He'll stay dere an' [something = finish?] his days.

KNOTS 4 IN STRING ABOUT WAIST

(I see.) [Vicksburg, Miss., (770), 1059:2.]

3534. See, ah taken a pocket han'ke'ch'ef, bought me a bran'-new pocket han'ke'ch'ef have nevah been used. Take dis pocket han'ke'ch'ef an' aftah yo' have intahco'se wit one 'nothah, take dis pocket han'ke'ch'ef den an' tie de fo' cornahs.

(How do you mean you tie each corner?)

Tie each cornah.

(Into a knot?)

EACH CORNER  
OF NEW HANDKERCHIEF  
KNOTTED

Into a knot, bury it undah de do'step an' jes' let it lay right dere undah dat do'step.

(What would that do then?)

She be lak a lamb, jes' follah me wherevah ah goes.

(You do that so that girl will stay with you?)

Yes. [St. Petersburg, Fla., (1001), 1616:10.]

3535. A woman kin *tie up* a man. Ah guess yo've hear of dat. Ah've exper-  
enced dat. Ah wuz dataway fo' eighteen months. Well, de way a woman does it.

When a man have connec-  
tions wit 'er - at least  
has dealin's wit 'er -  
aftah dey have connections,  
den she takes yo' know an'

NEW HANDKERCHIEF - 4 KNOTS - SEWED INTO MATTRESS  
IF SHE BECOMES PREGNANT AND HAS CHILD - HE IS FREED  
OTHERWISE HE FREES SELF - DOING SAME THING TO HER

cleans 'erself wit a bran'-new pocket han'ke'chuf. An' den she ties it in fo' knots, an' she takes it an' sews it in de mattress; an' as long as it dere, yo' can't have any dealin' wit any othah woman. Evah time yo' go tuh have dealin' wit a woman, yo' know, yo' fall.

If she git pregnant, aftah de chile born, somehow uh nothah he's free. But in othah words, de way a man gits out of dat condition, he goes an' takes an' does de same thing wit 'er. Undahstan', when he has dealin's wit 'er, an' cleans 'isself wit a bran'-new pocket han'ke'chuf an' tie it in fo' knots, an' bury it undah de front do'step, an' den he jes' as good as he evah wuz befo'.

(But if the woman has a child then that spell is taken off the man?)

De spell goes off de man. Ah experienced dat. [Sumter, S. Car., (1342), 2322:8.]

3536. (Tell me that from the beginning.)

Jes' lak yo' want 'em to love yo', yo' take a han'ke'chuf - or'nary han'ke'-chuf. Yo' want 'em to not - yo' don't want 'em to love yo' hard. Jes' tie it

in fo' loose knots. Well, den, if yo' want 'em to love yo' hard, tie it fo' hard knots, one in each cornah: one at dat cornah, one down below, one down below, one at de othah end. Tie dose

fo' hard knots, hard as yo' kin draw it. An' tote dat in yore pocket.

(I see.) [Vicksburg, Miss., (744), 1010:6.]

3537. Or else, yo' could take a han'ke'chi'f an' each time dat dey has a intahco'se wit one anothah, take it an' tie a knot in de cornah of it, until yo' git all fo' cornahs of it tied,

ONE KNOT EACH TIME UNTIL 4 IN HANDKERCHIEF

an' put it away somewheres. Be very pahtic'lah where yo' put it, where it wouldn't, be found, an' yo' wouldn't nevah have any trouble wit dat one.

[Savannah, Ga., (1268), 2147:10a.]

CORNERS 4 - KNOTS 4  
HANDKERCHIEF PERFUMED  
FOLDED ELABORATELY  
CIRCLED ABOUT HEAD 3 TIMES  
SEWED INTO BAG OR MATTRESS

3538. Dey say, jes' lak if yo' got a man an' yo' think a whole lot of 'im, an' yo' don' want 'im tuh run roun'. An' dey said when yo' an' 'im have any-thing to do wit each othah, jes' take dis han'ker-  
cheff or cloth an' tie a knot in each cornah. Take it an' sew it up in yore mattress an' dey say dat

would - jes' lak if he go an' makes a date wit anothah woman, he would fall, yo' know. But it's some kinda perfume dat yo' git. Yo' kin git it at any Five an' Ten Cent Sto'. Ah fo'git de name of it. Ah know it when ah see. Take dis per-  
fume an' yo' put on dis stuff [in the handkerchief]. An' yo' git it an' yo' supposed tuh fold it dis way: to yo' half way, an' fold de othah part back. An'

den take a string an' tie aroun' it tight. Carry it up ovah yore head three times an' put dis *Lucky Heart Powder* [trade name] in it, if yo' have any, an' den take it an' sew it up. An' den yo' got 'em.

(How do you fold that handkerchief, now?)

Fold it three times dis way an' three time back dat way. Double it de two cornah lak dat.

(You have the handkerchief out flat like that. Then you fold it three times. Now, here's the handkerchief. Suppose you show me how it's done.)

Yo' fold it three times here: one, two, three, till yo' get it exactly in de centah of de han'er'cheff. All right. Den yo' fold it three times away from yo': one, two, three.

Den yo' take dese two ends an' fold 'em as yo' kin. An' git it jes' as tight as yo' kin possibly git it. Yeah, an' take a cord string an' tie it around. Wrap it jes' as tight as yo' kin git it.

(What do you do with that then?)

Jes' sew it up in anything. If yo' have little bag, den sew it up in a little bag, or in yore mattress or sompin. [Sumter, S. Car., (1337), 2311:4.]

3539. Now, if a man wanta *trick* a woman, he buys 'im a bran'-new pocket han'-kerchuff, piece of cloth dat nevah been used. Den he goes an' he has a date wit dis woman, but he don't do nuthin 'isself. He dries dis woman thoroughly wit dis pocket han'kerchuff an' he ties two knots in each cornah.

(One knot in each corner.)

KNOT 2 IN EACH CORNER OF HANDKERCHIEF One knot in each cornah, yessuh, an' when he fold it, he fold it wit de two knots hangin' down an' two points right disaway an' he irons it jes' lak dat. An' he kin wear it up ovah de do' - [I mean] put it up ovah de do'. An' when she trans-fah ovah [under] dat, it takes effect on 'er. She can't have no othah man. She won' have no feelin' fo' no othah man but yo' in person. [Sumter, S. Car., (1363), 2405:9.]

(df). KNOTS FIVE: A CAUSE OF SEXUAL IMPOTENCE

3540. Ef yo' a woman an' jis' lak yo' gon'a have a dealings wit a man. He comes an' yo' don't, but yo' see he do's. All right, git up an' git dat cord string - an' he done - an' dip it in dere an' tie all dem knots in it an' wear it roun' yore ankle.

KNOTS 5 IN STRING - IN HANDKERCHIEF - ABOUT LEG (What knots? How many?)

Yo' have tuh tie five knots.

Put it [string with 5 knots] in dat han'ke'chuf an' put it roun' yore laig. Yo' cain't git rid of 'im.

(What did you do with that handkerchief before? Before you put the knots in it [the string]?)

Oh, yo' use dat han'ke'chuf.

(You wipe him?)

Yes. [Memphis, Tenn., (942), 1524:6.]

3541. Whut a woman kin do tuh make de man behave himself an' make him be happy at home wit 'er alone an' nobody else. Jes' lak she go on an' have connection wit 'im, take a clean piece of cloth, even now it might be a pocket han'-ke'chuf, but jes' since it's new, ain't nevah been used, an' jes' use dat at dat pah'tic'lah time an' tie it up right tight. Tie five knots in it. But firs' befo' she tie it, write his name on a piece of papah five times an' hers on dere

five times.

(How do you write that on that paper?)

Write his'n lak dis an' turn it aroun', yo' see, jes' lak dis [demonstrates].

(You write his five times in parallel lines and then turn the paper around and write hers across that five times in parallel lines.)

An' den aftah she write it on dere, she take it an' burn de fo' cornahs - jes' burn de little tips of de fo' cornahs of dat papah. An' roll it - fold de papah

HIS AND HER NAME CROSSING 5 TIMES ON PAPER  
BURN 4 CORNERS - ROLL TO HER - TALKING TO IT  
SPRINKLE WITH JOHN DE CONKER POWDER  
TIE INTO NEW HANDKERCHIEF WITH 5 KNOTS MAKING BALL

up, bring it tuh 'er an' be  
talkin' tuh 'im, "Ah mean  
fo' yo' tuh come heah. Ah  
mean fo' yo' tuh behave yo'-  
self an' come home. Ah'm  
tired of yo' runnin' roun'

wit wimmins, an' ah mean ah don't want chew go out no mo' wit no othah wimmins, cuz ah'm enuff womens fo' yo'." An' jes' talk tuh 'em an' take dat an' put it in dat han'ke'chuf an' roll it up good - continue rollin' it up. Dis might be de han'ke'chuf but it's gotta be biggah'n dat. An' roll it up jes' lak dis here an' keep on rollin' an' keep on rollin' wit dat - wit dat name in dere, keep arollin' it. An' den take it an' sprinkle it good wit John de Conkah Powdah - dat's conkahin' 'im, John de Conkah Powdah. An' den tie five knots in it all de way, five knots clean on in dat han'ke'chuf [demonstrates] - dat's two, an' [put] three 'long heah, an' tie it jes' as tight [as you can].

(Then you keep tying it into a ball?)

Tie it into a ball an' put it - open a hole in de mattress, sew it up in de mattress an' let it stay dere. He'll be tuh de place he won't look at nobody.

(Now in fixing this handkerchief did she use it on herself or?)

Dey both use it. [Mobile, Ala., (692), 924:4.]

(dg). KNOTS SEVEN: A CAUSE OF SEXUAL IMPOTENCE

3542. Ah tell yo' now jes' like dis, jes' like yo' got some ole clothes. Now yo' wear dose ole clothes, yo' undahstan', an' pull off de dirty clothes. Yo'

7 KNOTS - IN PIECE OF HIS OLD CLOTHES - PUT IN HIS PILLOW  
AFTER SPRINKLING IT WITH  
SALT - RED PEPPER - CARBOLIC ACID - COCA COLA

pull it off an' she put it up; see, yo' won't have nuthin to do wit dose clothes any mo'. Well, prob-

'ly she might git a piece of de seat of yore slip, yo' undahstan', an' cut it out yo' see. Well, perhaps she might git a piece from undah yore arms. See, yo' know jes' where yo' sweat, yo' see. An' den ag'in, she might git chure hat band or somepin like dat. Yo' know dese little bows in yore hat, she might take dat out, see. Well, she'll take dat an' she'll put some of dis - git a little carbolic acid an' pot salt an' a little red peppah. An' she will git she a bottle of Coca Cola. She will sprinkle dat, see. An' befo' she sprinkle it why she will tie it up an' she'll put seven knots in it. Dat odds [odd number] yo' know. Now, see, seven knots. Well, she tie dat up, yo' undahstan' an' put it into yore pillah, see, cuz yo' know a woman makes de bed all de time. Yo' don't have no dealings wit beds - yo' wouldn't even think of it, see. Well, yo' have to stay home an' den ag'in yo' wouldn't even think of no othah woman but 'er. [Charleston, S. Car., (511), 575:1.]



(dh). KNOTS NINE: A CAUSE OF SEXUAL IMPOTENCE

3543. Dey says yo' jes' take a little rag, yo' know, an' make it lak a little towel, lak dat, an' put dat in chure mattress an' sleep on it, see. Now, yo' kin [also] take dat an' yo' kin tote it aroun' in yore CLOTH OR RAG AS MEASURE pocket; or even if he sleeps, yo' understan', yo' kin take a piece of cloth an' measure his private, yo' know, an' jes' tie nine knots in dat an' put it in yore pocketbook. He couldn't git away to save his life. Dat's de way, when he's workin', what he makes, he's gotta give it [to you] when he comes. [Charleston, S. Car., (530), 640:7+85.]

3544. Yo' put nine knots in a bran'-new piece of cloth - yo' know, jes' lak yo' wanted to keep yore husban' from goin' out wit a woman, yo' know. Well, yo' jes' - yo' know jes' lak yo' an' 'im be's connected togeth- NEW PIECE OF CLOTH ah, why den yo' an' 'er use dis new piece of cloth wit nine knots in it an' keep it undah yore bed mattress. An' he can't go out wit no othah woman but chew. [Sumter, S. Car., (1347), 2330:2.]

3545. Now, if yo' don't want 'im to go wit nobody but chew, yo' go to de sto' an' buy yo' a bran'-new - uh yahd [yard] of unbleached cotton, yeah. (Unbleached?)

NEW YELLOW OR UNBLEACHED COTTON Cotton, yeah. Dat's yallah [yellow] cotton, unbleached - not bleached, unbleached. An' yo'll spread [it] right where he lays at. An' when yo' git ready to go wit 'im, have connection wit 'im, now don't chew discharge. Ah'm not goin' to discharge wit 'im, he goin' to discharge by 'isself. Ah takes dat an' ah'll tear a string off it, an' ah'll put nine knots in it an' ah'll wear it aroun' mah wais'. Now, when he git ready to go to see anothah woman, he can't see her.

Ah'll stop 'im wit dat. [New Orleans, La., (826a), 1208:2.]

3546. If yo' got a man an' don't want 'im tuh have nobodys else but chew, yo' could *tie him in nine knots* in a towel or a new piece of yallah homespun. [Yellow homespun is the same as yellow or unbleached cotton in NEW YELLOW HOMESPUN preceding rite. [Brunswick, Ga., (1193), 2012:13.]

3547. Git a bran'-new han'ke'chuf. She use dat - jes' lak if yo' [a woman] wanta take his *nature* away, yo' undahstan'. If yo' [a man] don't want 'er tuh go wit nobody else, yo' use it, see. Take a bran'-new han'ke'chuf an' she wipe wit it but not chew, see. Perten' [pretend] lak yo' did but chew didn't, see. An' yo' go an' put it ovah de do' dere [door of interview room referred to], see. Take dat piece out an' put ovah de do'. If yo' don't do dat, yo' kin take dat - yo' kin take it an' put it in de mattress. An' tie it in nine knots an' put dat in yore mattress. An' evah time he go tuh be wit anybody he'll fall. [Sumter, S. Car., (1351), 2343:3.]

STRING FOR TYING MUST BE NEW 3548. She'll take a string, see, an' if the man's asleep, you know, she'll take it out an' she'll git the full measure, see. An' then she'll go to work an' she'll tie nine knots in there, in this piece of new twine. An' she'll tie it right around the calf of her leg.

(Which leg?)

Either one, an' that's got chah. You won't want no other woman until you git where she is. [Snow Hill, Md., (93), 9:7.]

3549. (Well, how does she *tie up* a man.

She takes a piece of what yo' call a grass rope an' whilst he's asleep, she'll take de measure of 'is body. She'll take de full measure of it.

(Of his body?)

GRASS ROPE - 9 KNOTS  
9 PUBIC HAIRS

Yes, sir. What I mean, I can't explain right [I don't want to come right out and name it].

(Oh, I see. Yes.) [Yes = continue.]

Well, she put nine knots in dat an' she takes nine hairs from right close to his body. Yo' undahstan' what I mean?

(Right near it?)

Yes. Well, she takes dis an' she ties it in dere an' she ties it aroun' 'er wais'. An' she puts nine knots in dere an' she wears it aroun' 'er wais', an' any woman he go to fool wit, he cannot have her.

(I see. But she must have those nine knots.)

An' evah knot supposed to have dis hair in dere. Yo' undahstan' what I mean?)

(She what?)

Evah knot she made [in the grass rope], she have a stran' of dis hair in dat.

(Oh! Each one of these knots she made, she has a hair in that knot - one of these nine hairs in that knot. I see.)

Yes, sir.

(And she wears it around her waist like a string, and it must be a grass rope.)

Yeah, grass rope.

(Grass-rope string. I see.) [New Orleans, La., (838), 1262:1.]

3550. De stockin's [are] fo' love affairs. Now, dey kin take mah stockin's or mah socks - man or woman, don't make no diff'rence who it is, an' dey kin cut de toe of dat sock off an' de heel part of dat sock off, see.

An' aftah dey cut it off, den dey tie it wit nine knots. Now dat's fo' love, [but] dat's not tuh drew [draw] dis love.

SOCKS - STOCKINGS - 9 KNOTS - CENTER OF BED  
OR HERB STUFF - HOLLY THORNS - WATER LILY BUD  
BLOOD DRAWN - INITIALS - ALL IN BOTTLE - BURY 9 DAYS

It's lak if yo' loves a lady - ah should explain it tuh yo' lak dat. Jes' lak if ah loved a lady mahself an' she quit me fo' some othah man, an' ah don't want 'er tuh be intimate wit dis man. Prob'bly she could be wit 'im, but still she couldn't have no intahco'se wit 'im. Yo' undahstan'. All right, aftah ah cut de toe of 'er sock off heah an' de heel of 'er sock off - yo' know women don't har'ly wear stockin's now, some of dem wears socks now. Aftah ah cut dat off, ah takes me an' sets down, an' ah cuts it intuh a kin'a string-lak. Aftah ah cut dat off, see - ah wan'a show yo' whut ah'm talkin' 'bout. Ah think ah got a han'ke'chuf in mah pocket heah. Let dis kin'a be de toe of 'er stockin'. Ah cuts dat off, yo' undahstan'. Den ah takes an' tear dat, an' aftah ah tears dat, ah sits down an' ties me nine knots. See, nine knots in it in a diff'ren' form. An' aftah ah tie dose nine knots, ah pull dem darn tight. An' aftah ah tie dose nine knots, ah takes me a needle. Aftah ah git it all tied up, ah takes me a needle an' ah pins dat - see, wit de needle an' one of de pins.

Now, [if] ah kin git a chance tuh git tuh her home, ah go tuh her home an' ah put dis in de middle of de bed. Prob'bly if it's too much [several beds] - if not, if it's only one, ah put it in de middle of it. [The center of a bed is the fifth point of the quincunx.] NOW ANYBODY DAT SHE WANTS TUH INTAHCO'SE WIT, SHE CAN'T HAVE NO FEELIN' FO' DEM AT ALL. NOW, HE KIN DO IT, PROB'BLY HE WILL, BUT SHE WON'T HAVE NONE - NO FEELIN' FO' HIM AT ALL. [This same *no feeling* will also be found in No.3569.]

DEN OTHAH WAYS ABOUT IT. Ah kin take her sock or 'er stockin's an' ah kin cut dat off ag'in, an' not even tie dem nine knots. Jes' cut it off an' take an' go tuh de woods. Now, ah'm goin' tuh de woods an' ah git me whut chew call herb stuff, now. Ah'm goin' tuh de woods an' ah git me whut chew call a holly leaf.

Yo' [think] it's some Christmas holly wit berries on 'em, but dere's othah holly leafs hasn't got no berries on 'em - got dose sharp thorns on de leaves of 'em. Now, ah'm goin' dere an' take dose thorns. Ah'm gon'a git me nine leaves an' ah'm gon'a break off all dose thorns on de leaves. Aftah ah done cut dat end of dat sock off, put it intuh a mere bottle - a half a pint flask. Put dose nine thorns offa all, each one, of dose leaves intuh dat bottle. An' aftah ah put it intuh dat bottle, den ah takes me a little of whut dey call - it's a water lily, it grows in de water. [This is probably the white-flowered species (*Crinum americanum*), popularly called *swamp lily* (see 3246) of the southern United States.] Gits a bud outa dat. An' aftah ah gits dat bud outa dat, den I gits me jes' a leetle bit of salt, an' about, jes' aroun' about, a tablespoonful of hot peppah - whut dey call red peppah. An' ah kin parch dat peppah [pod] now, or eithah ah kin let it be [buy it] in de cans. An' put it in dere wit dat an' stop dat bottle up. An' ah kin take dat bottle an' ah kin go home an' bury dat bottle any place in mah house ah wants tuh bury it.

Take dese two fingahs [demonstrates].

(Of the right hand.)

Of de right hand.

(The index finger and then the finger next to the little finger?)

Dat's right. If she but been to mah house one time, ah kin take dese two fingahs heah an' git me a sharp match stem an' pick dese fingahs until dey bleed. Now her name is Miss H.M. Smith or H.M. Williams. Wit de blood of dat, dat come outa mah han's, ah writes 'er 'nitial - see, "H.M." See. An' puts dat in dat wit dat bottle an' bury dat bottle. Now, ah'm drivin' 'er tuh me, see. Ah'm bringin' 'er tuh me. Ah'm not drivin' 'er from me. Ah'm bringin' 'er tuh me. See.

Now hit gotta set dere fo' nine mawnin's, an' aftah dese nine mawnin's den, in de tenth mawnin' yo' see her comin'. Don't kere who she is, she'll come. [Waycross, Ga., (1143), 1862:2.]

3551. Ah've heard of fellahs takin' part of dere wives' undahweah, takin' an' tied it in nine knots. Well, he could take dat an' keep it in 'is back pocket all de time. An' anywhere he go, no mattah where, she go she be wit UNDERWEAR 'im. She can't have anything to do wit anothah man, seemed lak she'd jes' be sickly all de time - always sick, she can't do anything. [Jacksonville, Fla., (562), 700:8+85.]

3552. Den if yo' want to, yo' kin stop 'em from havin' a intahco'se wit anybody but chew. Yo' take dat raw cotton string, jes' a cord string an' use it when yo' have intahco'se. Yo' take dat an' ketch KNOTS TIED COMING TO YOU dat an' tie nine knots in it, an' draw 'em to yo', an' tie it aroun' yore waist, an' evah time he goes out, den he cain't have nobody but chew. [Memphis, Tenn., (1548), 1584:8.]

3553. An' if yo' don't want yo' husban' to go wit anybody else, yo' kin take jis' a bran'-new piece of cord string an' measure de size of 'im down dere an' tie it in nine knots, each knot comin' to yo'. Tie it very tight. It's what yo' call tyin' a man up. Tie it very tight an' wear dose nine knots aroun' yo' an' evah

KNOTS TIED COMING TO YOU  
IT'S WHAT YO' CALL TYIN' A MAN UP  
time he come in contact wit anothah woman he will be ready, until he git to de actual place, an' den he'll fall. [Memphis, Tenn., (973), 1576:2.]

3554. (How do they do that?)

Well, dey take yore *chamber lye* an' if dey're still in dat house, yo' go to dere house. An' if yo' want to urinate, say, "Well, ah'm goin' to go to de bathroom." She give a jar to yo' an' yo'll urinate. She'll take dat an' as long as

it contain no othah but yourn, she'll take it an' stop it up in a bottle. She'll take dat an' hide it somewheres. An' aftah she hide it somewhere *on yo'* [not on the man's person but about the house], yo'll find dat

KNOTS TIED COMING TO YOU yo'll nevah be able [to have another woman] - she only.  
URINE IN BOTTLE She take - aftah she gits yore *chamber lye*, she takes a string an' she'll measure yore private. An' aftah she git de length of yore private, den she take an' she make nine knots in it, drawin' to her evah time. Each time she draw a knot, it's drawin' it to 'er. Den she'll take an' she'll wear dis string aroun' 'er waist nex' to her skin, mo' so. An' den she'll take yore *chamber lye* an' hide it. She hide dis from yo' an' evah time yo' try to take intahco'se wit some othah woman, it drop. Yo' nevah can do it. [New Orleans, La., (820), 1181:3.]

3555. An' den ag'in she kin git a new han'ke'chuf an' she kin wipe him up an' wipe her down, tie it in nine knots, an' den dat will make him stay home.

(What will that do to him?)

WIPE HIM UP - WIPE HER DOWN Dat'll make him so he can't have no othah woman, won't have no min' fo' runnin' roun'.

[The magic of *up* or *down* is quite common, but *up and down* magic appears to be rare, I recalling but two examples: *To make a baby long lived the person who serves as midwife should carry upstairs and then downstairs a thimbleful of the water used in washing the baby; and also: By running up and down the stairs with a baby you will make it spry.* FACI 2nd ed., 3204 and 3206, p.145.] [Sumter, S. Car., (1359), 2393:3.]

3556. Fo' instance, when she have a intahco'se wit 'im, whensomevah he would discharge, instead of 'im wipin', she would take an' wipe him wit de rag. Den tearin' a strip off de rag an' tyin' nine knots in it an' wearin' it roun' 'er waist, an' when he'd go wit othah women dataway he'll be ambitious fo' 'em, but he won' do anythin' until he git dat way fo' her. [New Orleans, La., (1560), 2850:3.]

STRIP FROM BEDCLOTH - KNOTTED 9 TIMES

3557. Make nine knots.  
(What?)

Nine knots, as I undahstan' it, an' tie dat. Take de rag where dey had de intahco'se wit an' dey wet it [by wiping with it], see. An' take a piece off dat rag where dat fluid is an' extract, it offen de fellah - from de germ cell. Take dat an' tie dat aroun' dere waist, see. An' dey'll usely [usually] will wear dat an' fo' some - fo' some reason, why it creates a kin' of a feelin' in a man's system. Me myself, I know of co'se about dem things cuz I stopped - I was messed in dat pahtic'lah position. [Vicksburg, Miss., (762), 1042:9.]

3558. (What do they do to cause trouble in the home, that is, break up a man and woman - cause them to fight, that sort of thing?)

BEDCLOTH INTO 9 STRIPS  
KNOT IN EACH  
TIED INTO 1 STRIP

Well, ah an' 'im would be togethah. Well, instead of wipin' mahself, wipes 'im. Well, ah'd take dem pieces, dat cloth, an' cut it up in nine pieces an' tie it in nine knots, an' put it tuh mah side an' wear it evah day. Ah don't keer anywhere he be's at, he can't be

wit nobody in de world - he'd fall evah time.

(How do you mean you would tie nine knots? You would tie one knot in each one of these pieces?)

Ef ah would - jes' lak ah an' mah husban' would be togethah, undahstan'. Well ah would take de towel an' wipe him. Ah ain't gon'a wipe mahself, only wipes 'im. Well, when ah an' 'im gits away awhile ah'm goin' tuh take dis same towel [cloth she calls it the first time - cloth used as towel] an' ah'm gon' tuh cut

dis string [narrow pieces of cloth] about de length of mah fingah, an' ah'm goin' tuh tie it. Ah'm goin' tuh cut nine pieces in de string [cloth] jis' lak mah fingah. [She is going to make a string of 9 finger-length pieces tied together.]  
(Cut this towel?)

Yeah de towel, an' ah'm go'na tie it in nine knots, each piece. Ah'm go'na tie a knot in each piece an' have nine knots in it. Well, ah'm goin' tuh put de [nine-knotted] string around mah waist jes' de same as mah sanitary belt [rare term in hoodoo at this date] an' ah'm goin' tuh wear it evah day aroun' tuh mah side, right side, an' he can't have no woman in de world. He may try but he will fall evahy time - can't have nobody but mahself. [Jacksonville, Fla., (591), 762:10+85.]

3559. Yes sir, dat's tuh keep a woman from - a woman keep a man from runnin' out wit anothah woman.

(How would she do that?)

She ties nine knots in dat string an' she measures it. Anyway dat she git dat string aroun' 'is private, why den she holds it lak dat. An' she - she might be drunk or sompin. Dey might be drinkin', playin', an' he won't not be thinkin'. An' she git a chance to git one knot in dere, why she got 'er han's on 'im, why den she goes off an' make de other eight. An' she wraps it roun' 'er waist. Why dat will stop a man from runnin' out in de streets, too. Dere sev'ral diff'ren' ways. [Brunswick, Ga., (1183), 1996:9.]

3560. Den yo' kin take a woman an' let 'er have intahco'se wit yo', an' take a piece of white cord, any bran'-new white cord dat jes' come off de wrappin' [ball] ain't nevah been tied roun' nuthin. An' soak dat in 'er chamber lye an' jes' discharge aftah yo' git off, yo' know, urinate. Soak dat an' put eight knots roun' it an' tie de ninth knot right ovah her navel. Put de ninth knot right ovah her navel, an' yo' cain't go off an' do nuthin else wit nobody, but jes' go right back to her, whethah she's a man's wife or a man's woman. An' yo' kin do de same thing on 'er, see.

(The discharge and your urine on it?)

Yessuh.

[Both interviewer and interviewee are a little *fuzzy* here about a very *fuzzy* subject!] [New Orleans, La., (1566), 2870:4.]

3561. She measure mah private - she measure eight inches an' she taken a white cord-string an' put eight knots in it, an' ah couldn't mess wit no othah woman.

(What would she do with that string then?)

She kept it.

[Eight knots permits the 9th knot by tying it about body or any object.] [Fayetteville, N. Car., (1392), 2501:2.]

3562. Yo' take a string an' measure dis person, an' tie a knot at de end of dat string. Yo' see, tie a knot at de end of dat string, at de firs' measurin' place an' den yo' tie it, an' from dere on yo' tie eight more which makes nine, an' den yo' kin eithah pin it aroun' yore ankle wit a silvah dime. Stick a hole in a silvah dime an' wear it aroun' de ankle, dey won't love no one but yo'. Well, NOW SOME PEOPLE SAY DEY USE IT FER CRAMPS [see Nos.1516-1517], BUT DAT'S ALWAYS AS AN ALIBI. DAT'S [LOVE IS] WHUT DE USE IT FO'.

(They say they use it for cramps, but they really want to keep a man.)

[Mobile, Ala., (650), 865:5.]

1 KNOT AT END - ADD 8 KNOTS THROUGH HOLE IN DIME ABOUT ANKLE CRAMPS CURE HIDING LOVE DEVICE

3563. Heard of 'em tyin' knots in a cord - jes' in a piece of string. Dey say if a man wanta make his wife stay home, he git a piece of cord de length of de bed an' let it stay dere one night an' she sleep on it. Den take it off an'

6 + 3 KNOTS  
IN STRING AS LONG AS BED  
6 THINKING ABOUT HER  
3 IN 3 HIGHEST NAMES  
SLEPT ON 1 NIGHT - URINE  
HIDDEN IN BED CASTER

put six knots in it, thinkin' about 'er, an' den three mo' knots *In de Name of de Father, Son an' Holy Ghost.* An' den take dat string an' wet it in *chambah* [lye].

(Wet it with him?)

Yes sir, an' den take de rollah [roller] out de bed [one of the 4 casters on bottom of the 4 legs of the bed] on dat side an' put it up in dere an' push de rollah back in, an' dey say de man's wife will always stay home. De rollah, take it out an' put dat piece of thread up in dere an' den put de rollah back in. [Florence, S. Car., (1293), 2114:9.]

3564. Yo' goin' wit dis woman an' she want yo' all to herself, wit all yore affection to her, why she jis' git a little string of some kine - some kinda fine cord or even a piece of thread. When yo' an' 'er go to bed,

KNOT AT EACH END  
FILL IN 7 KNOTS  
LENGTHEN STRING  
WEAR ABOUT WAIST

measure - put one knot in de end, an' she measure yo', yore instrument, see, tie dat knot. Well, aftah she measure yo', den she tie a knot dere. Den [after] yo' - all's up [yo' all is up], an' yo' is gone, or somepin, she put jis' as many knots in dere: if she wan' chew to stay wit 'er a lifetime,

jis' put nine knots, see, in dat space of yore instrument, yo' undahstan'.

(Nine knots [including those] between those two end knots?)

Yeah, nine knots in dere, an' take dat right in dere, an' if it's not long enough, put anothead piece on it an' pin it aroun' 'er waist. As long as it stay dere, why yo'll fall fo' her all de time. Regardless of who yo' have any affection about, why yore mind will be on 'er. [Vicksburg, Miss., (776), 1069:2.]

3565. [My opening comments here as in so many places are primarily either to put informant at ease or to suggest that he or she speak louder.]

MEASURE - DOUBLE STRING - INTO EACH END  
A BLACK PEPPER - 7 KNOTS BETWEEN 2

(That's a boat whistling - the boat coming in from New Orleans, I suppose.)  
Yes, I guess so.

(What did you say, now?)

I said dat she would take a cord string an' tie nine knots in it.

(What?)

A cord string.

(Oh, a cord string. All right, what would she do?)

An' tie nine knots in it an' take two grains of black peppah [see later] an' tie it in each one [end], yo' know, an' she would wear it. Of co'se, anything dat's bein' used lak dat, ain't supposed to wear it aroun' de waist. She'd have to keep it nex' to her.

(I see. Well she would have to put - you mean black pepper?)

Black peppah - no [not ground black pepper], you know black grain peppah.

(What kind? Black grain pepper?)

Black grain peppah. Yo' jis' tie dat black grain peppah.

(You just tie this one thing in each.)

Yo' tie it in each tying in the string, yo' know.

(You mean those little round pepper things - little round, they are about the size of a bullet shot?)

[I wanted to be certain that informant meant whole black pepper. This excessive repetition may also mean that I was having trouble with the recording. Gun shell shot would have been a better term.]

Yeah, but yo' have to double de cord string.

(You do what?)

You have to double it.

(You have to double it?)

Double the cord string.

(How do you double it?)

Why yo' know how yo' take a string an' double it?

(Yes.)

Yo' ties de knots in it.

(Oh, you tie the knots in the double string - nine knots. But you tie these pieces [whole black peppers] in the end?)

In each end.

(I see.) [Vicksburg, Miss., (761), 1042:4.]

3566. She kin measure him an' take de nature from 'im fo' othah people so he have *nature* fo' her.

Well, she take de measure of him, as long as he is, but let de string be double. Double de string an' take de measure of 'im. An' while she's foolin' wit 'im. Den take dat string an' wear it roun' 'er laig. Well, he won't fool wit no one.

DOUBLE STRING - MEASURE - ABOUT LEG

[Memphis, Tenn., (948), 1530:1.]

3567. Den she kin take a bran'-new cord string an' put it up in 'er, an' aftah takin' dat string an' puttin' it up in her - take a cord string an' put it up in yo'. Double it three times fo' tuh wear it aroun' yore waist, an' have him. An' don't chew come, let 'im come.

STRING DOUBLED 3 TIMES  
KNOT EACH DAY UNTIL 9

Take dat string out of yo' an' put it roun' yore waist, an' fo' nine mawnin's tie nine knots in it evah mawnin' put a knot in it. An' he won't have nobody. [Memphis, Tenn., (948), 1530:2.]

MEASURE WITH BLACK THREAD  
DOUBLE 9 TIMES TO YOU

3568. Git chew some black thread, an' jes' lak he be's drunk or eithah sleepin', yo' measure 'im. An' den when yo' measure 'im yo' double dat thread nine times to yo' an' tie nine knots in it an' tie it in de middle of de [bed] spring, an' yo' got 'im.

[*Middle of de spring*, like center of bed, room, house, etc., is quincunx magic.]

(What will that do to him?)

Make him stay dere an' bring 'is money home.

(Will it take his *nature* away?)

No sir, not fo' yo' but othah folks - he won't care fo' no othah one but chew.

(For no other women.) [Brunswick, Ga., (1201), 2017:12.]

3569. Fix it in a way dat she wouldn't forgit 'im, yo' know, when he come back. Now he's git - he'd take an' he'd git 'im a piece of cord string. He'd ketch 'er while she's asleep, an' he'd measure her. See, he'd measure her. Now,

KNOTS TIED 1 INCH APART - DIVINATION  
BECOME LOOSE WHEN WOMAN UNFAITHFUL

when he'd measure her, he'd take an' he puts a knot evah inch of dat string. He puts nine knots but he'd put 'em an inch apart, see. Now, he puts dem nine knots

a inch apart an' he folds dat string up an' he tries to make it in nine wraps. As he wraps it aroun', yo' know, he make nine wraps outa it. He'd go an' he'd git 'im a bran'-new silk pocket han'ke'chuf. He'd tie dis in dat pocket han'ke'chuf an' he'd put it in 'is back pocket an' keep it dere in 'is back pocket. An' whenevah she go to do anything, her feelin' will fall an' he'll know it, cuz one of dem knots goin' to come loose. See, one of de knots will come unloosed. Evah time she goes to start he'll know it, cuz one of de knots. I don't care if he

goes to New York, when she goin' to do anything, one of dem knots will come unloosed, BUT SHE AIN'T GOIN' TO HAVE NO FEELIN' FO' DE FELLAH SHE'S WIT, yo' see. SHE MIGHT DO IT, BUT IT BE AGAINST 'ER WILL; an' HE'LL [HUSBAND WILL] KNOW IT, CUZ ONE OF DEM KNOTS WILL COME LOOSE.

[The preceding SHE AIN'T GOIN' TO HAVE NO FEELIN' FO' DE FELLAH SHE'S WIT is also believed in Waycross, Ga., see No.3550.]

(How would he measure her? Here she is. How would he measure her?)

[Here she is indicates that I pushed my Numbers Book (see illustration at end of volume 2) over to informant.]

Well, he'd take it straight up an' down, yo' see.

(Straight up and down - from the top to the bottom. I see.) [New Orleans, La., (832), 1251:2.]

3570. Well, dey has nine knot to tie, dey tie 'em in a length of dat length [demonstrates].

(About a foot.)

[These knots on the string are tied a foot apart.]

Yo' tie eight. Evah knot chew tie, yo' names whoevah yo' want dere love. Yo' name dem, yo' want dere love an' bring 'em back to yo'. De last [ninth] knot chew tie, yo' tie dat knot, yo' tie dat string roun' yo' an' yo' wear it; but chew 'noint it wit dat holy oil (see p.588) an' den yo' wear it roun' yore waist. An' dose people will love yo' an' always be dere. Ah know dat pos'tively fo' mahself. (You take any kind of string to do that?)

KNOTS TIED 1 FOOT APART  
NAME EACH KNOT  
ANOINT STRING WITH HOLY OIL

Yes - no, ah take a cord string, yo' know, jes' lak

yo' buy a package. Yo' take a cord string an' do dat. [St. Petersburg, Fla., (1016), 1646:3.]

3571. Yo' could measure him to keep from bein' wit anothah woman, but heah's whut chew gotta do. Yo' could take a simple thing as a piece of cord - whut chew tie a package wit - an' measure it down [not up] his thing an' knot it nine times in each little space.

KNOTS CLOSE TOGETHER

[Keep the knots close together.] Knot dat cord nine times an' keep it tied roun' yore waist. An' he couldn't raise a heart fo' no othah woman. [Savannah, Ga., (1259), 2137:5.]

3572. Well, yo' could take socks an' ah could let 'im - jes' lak he mess wit me, ah could let 'im wipe on dat sock an' ah not wipe on it. An' ah could tie it to de spring of de bed - not on de sock, a rag. Dat do jes' as' good as de sock. An' ah could tie it in nine hard knots an' let it stay to de spring of de bed, an' he nevah mess wit anothah woman long as dat sock [rag] tied dere. [Waycross, Ga., (1132), 1837:3.]

HARD KNOT

3573. Yo' wear it. Yo' tie nine knots in dat string fo' nine mawnin's, yo' see. Yo' sleep wit 'im nine mawnin's an' git up on dem nine mawnin's an' tie a knot in dat string fo' nine mawnin's an' wear it aroun' 'er waist.

(You tie one knot each morning?)

1 KNOT DAILY FOR 9 DAYS

Yeah, each morning.

(What do you do with the string? Do you have to do anything with the string first?)

Yes, wear it around - no, I nevah heard dat, nevah heard it. She jes' wear it aroun' 'er waist.

(I see.) [Vicksburg, Miss., (717), 988:3.]

3574. Dat's tuh make a man love yo'. Well, if yo' goin' wit a man an' evah time yo'all go tuh bed togethah, evah time yo'all go out togethah, well yo' tie a knot in dis. Git chew a piece of yellah homespun an' yo' tie a knot in dis



homespun until yo' git nine knots. An' aftah yo' git dose nine knots in it, yo' put it in a jar an' shet it up tight, an' den  
1 KNOT ON EACH OF 9 OCCASIONS yo' take it an' bury it. An' aftah yo' bury it,  
 house. [Florence, S. Car., (1322), 2267:8.]  
 dis man will - he jes' can't keep away from yore

3575. Yo' supposed tuh wear a cord string roun' yore wais'....Fust [first]  
 yo' buy de cord string from de grocery man [so that it will be new]. When yo'  
 have anything [to do with a man], look lak, yo' PUT  
STRING UP IN YOU DE CORD STRING UP IN YO', see. When yo' have sompin  
1 LOOSE KNOT - 9 OCCASIONS tuh do wit 'im, don't chew do nuthin. Let 'im do  
whut he go'na do. Den yo' take de cord string out.  
 De first time, night, yo' put a knot in it de next mawnin', yo' put anothah knot  
in it fo' nine mawnin's. Keep de string roun' yore wais'. 'Low [allow] length  
 enough yo' know till yo' kin put nine knots in dere, an' let it be loose 'nough  
 till yo' put nine knots in it, see. Den yo' put de nine knots in dere an' yo'  
 kin hold 'im.

(But you always wear this string inside yourself?)

No, no. See, de first time yo' put de string [in] an' den yo' have a intah-  
 co'se on de string, see. An' den yo' tie de string aroun' yore wais' an' den  
 evah mawnin' yo' ties a knot in it fo' nine mawnin's. See, dat *ties 'im up*.

(THAT WOMAN WHO WAS IN HERE TALKING TO ME, HAS TO SPIT. SHE IS CHEWING [TO-  
 BACCO, NOT A "ROOT"] AND HAS GONE OUT TO SPIT, AND IS COMING BACK IN AGAIN. NO  
 WONDER SHE COULDN'T TALK!) [Memphis, Tenn., (947), 1527:9.]

3576. She'll take a cotton string, an' she said she use dat cotton string  
 evah time she have dealin's wit 'er husban'; an' jis' how many times, she'd tie  
a knot in it. An' den she wear it roun' 'er waist fo'  
WEAR 1 DAY FOR EACH KNOT so many days, an' den she take it an' put it undah de  
leak of a house an' bury it dere. An' den he wouldn't  
 run aroun', he'd stay home.

(Do you know how many days she wore that?)

She said she wore it three days.

(That kept him from running around with other women?)

Yes. [Memphis, Tenn., (917), 1486:3.]

3577. If yo've got a man fren' an' he don't come tuh see yo' as reg'lah as  
 yoo want 'im tuh come, yo' git chew a nail an' a string an' tie nine knots in it  
[demonstrates]. Yo' wrap dat  
KNOT MADE EACH TIME STRING WRAPPED ABOUT NAIL string an' yo' tie a knot, wrap  
it roun' an' tie a knot till yo'  
 git nine. Take dat an' stick it down dere to de do'step an' yo' make a wish whut  
 chew want. Dat will make him come.

(You just wrap the string around your finger [serving as a nail] and tie it  
around, tie it around [9 times].)

Yes. [Florence, S. Car., (1292), 2191.]

3578. Say in case now, if yo' gotta wife - yo' wanta learn dis?

(Yes, go ahead.)

Case if yo' gotta woman or wife or somepin lak dat, an' dis othah man is goin'  
 wit 'er, an' yo' wanta break de man who goin' wit 'er. Yo' wanta know dat? All  
 right. Yo' go to de sto' an' git chew a piece  
NAME CALLED EACH TIME KNOT MADE of new white cloth, an' yo' git dat white cloth  
 an' tears a strip off it like dat, see [demon-  
 strates]. Well now, lak if yo' goin' wit dis woman an' don't want nobody else  
 tuh go wit 'er but chew. Yo' see, if yo' take dat piece of cloth WHEN SHE HAS  
 CONNECTION, DON' CHEW HAVE NO CONNECTION AT ALL. Jes' tear a strip offa dat an'

den tie nine knots in dat - see, nine knots in dat strip. Well, all right, when yo' tie dem nine knots in dere den yo' puts it inside dat piece of cloth jes' lak dat yo' see. [demonstrates].

(You put this strip that you tore off, that you put the nine knots in, you put it in this other piece of cloth that you didn't tear.)

See, dis strip dat chew to' [tore] off, now.

(This is the cloth that she's wiped with?)

Yeah, yo' tear dat off an' yo' put nine knots in dat, yo' see. An' jes' lak if my name Dawson [his name was Dawson], yo' say, "Dawson." All right. An' yo' draw dat knot to yo', see. Well, lak 'er name So-an'-so, yo' say, "So-an'-so," an' "So-an'-so," an' - see, yo' call yore name evah othah [each] time till yo' git nine [knots and names]. Den, when yo' git nine, den yo' take dat an' roll dat to yo' lak dis, yo' see [demonstrates], an' den yo' git chew - go to de store an' git chew a bran'-new spool of thread No.8 an' a needle - big needle - an' put dat in dere an' sew dat up an' wear it roun' yore waist. No man can't go wit 'er to save dere life - TO YORE LIFE AN' MINE'S EITHAH.

(The man does this to the woman.) [Mobile, Ala., (656), 937:4.]

3579. Ah've heard of 'em tyin' knots in strings, women. Dat's whut ah heard dey do. Dey'll tie dem strings in nine knots an' EVAH TIME DEY TIE ONE DEM KNOTS DEY CALL DE PERSON'S NAME, who dey in love wit, an' if dey want 'em to love dem, dey'll tie de string in dem nine knots. An' den dey'll put it roun' dere waist an' dey'll wear dat a certain many days, an' in dem certain many days dat person who dey want will cling to dem. Don't kere who it is, if it's a man's wife, she'll cling to dat man. Or if it's a woman's husban', he'll cling to dat woman.

[Waycross, Ga., (1135), 1845:5.]

NAME CALLED EACH TIME KNOT MADE AND DIPPED INTO HEARTS COLOGNE 3580. Yo' take a cotton string - all dat's tyin' 'em. Yo' take dat cotton string an' yo' git yo' a bottle of Heart Cologne an' yo' drop it in dat bottle as yo' tyin' dem knots, see. An' yo' drop it in dat bottle an' name dem, tie a knot, den drop it in - tie it nine times.

(Each time you tie a knot you let the string fall down into that bottle?)

Down in de bottle till de las' one git on it [string]. Take de string den an' yo' tie it roun' yore waist, an' yo' wear it roun' yore waist. An' yo' git chew a piece of hair from de top [of the head] an' a piece from down dere an' make a li'l' ball - jes' a li'l' ball about as big as a match, de fiah part of de match, an' put a little piece of cloth to it, an' tie it in one dem knots an' let it hang right down, right down on dere.

(On the privates?)

Yeah.

An' dey'd wear it. An' see, dat's tyin' 'em. [Sumter, S. CAR., (1368), 2424:4.]

3581. Tie knots, as many as yo' want, an' tie a person's name [in the knot]. Jes' lak yo' want dat person tuh do somepin, yo' tie 'em an' yo' call dere name, say, "Well, So-an'-so, an' So-an'-so, ah'm tyin' dese knots heah fo' yo'." An' yo' tie dose knots hard, den yo' wear 'em, an' yo' kin wear 'em round yore waist or undah yore feet. An' dat controls 'em, dey have tuh be submissive to yo'.

(How many knots did you say to tie?)

Nine. [Waycross, Ga., (1148), 1873:5.]

3582. When yore husban' lie down to take his rest, when he git tuh sleep good, git chew a cord string. Git chew a cord string an' take it an' measure it an' tie nine knots in it.

- (Measure him. Where does she measure him?)
- NAME CALLED EACH TIME KNOT MADE - TALK TO THEM  
MEASURE PERSON FROM HEAD TO FOOT - 9 KNOTS  
 Start tuh measure him from de head down to de toe, an' put nine knots in dere, an' take it an' tie it - tie nine knots in dere an' wear it aroun' yore waist.  
 (What will that do?)  
Evah time yo' tie it yo' call 'is name an' tell 'im tuh come back to yo'.  
 (What are you doing that for, tying those knots for?)  
 Well, dat's tuh bring him back home.  
 (Make him stay home?)  
 He'll stay home when he come back. [Sumter, S. Car., (1362), 2402:5.]  
 3583. (Just a minute! Tell me the whole thing.)  
 Well, dey say yo' kin have a cord string in de meantime, an' yo' kin have it *fixed* so when yo' go to use it in yore rag, an' hit'll git not much on it yo' see. An' den yo' tie nine knots in it an' let 'er wear dat aroun' 'er waist.  
 An' [dey] say, den she can't do anything.  
 (He can't.)
- STRING IN BEDCLOTH - 9 KNOTS  
 He can't do anything but wit 'er. [Vicksburg, Miss., (716), 987:1.]  
 3584. [Rites of where to measure a man have already been given, but for the sake of completion here are a few more examples of *length*, *width* and *length and width*. Length of person's body rarely occurs in this type of measuring.]
- LENGTH - MEASURING - 9 KNOTS  
 Measure him, measure a person, an' tie nine knots. Aftah yo' git de length, den yo' tie yo' nine knots, an' yo' take it an' yo' wear it roun' de top of yo'.  
 [Informant either demonstrated or I turned off machine, missed the words about leg.]  
 (Oh, round the top of your leg like a garter?)  
 Yes. Take it off at night an' git up in de mawnin' an' put it on. He cain't do nuthin. Any time he start [I interrupt].  
 (Why do you take it off at night?)  
 Well, he den kin find it. See, yo' pull stockin' off wit 'em, becuz' dey liable tuh go tuh feelin' roun'.  
 (You hide it at night?)  
 Sho'. [Little Rock, Ark., (897), 1469:14.]  
 3585. Yo' kin take - when yo' have intahco'se wit chure wife, or wit anybody yo' like, jes' take dat string, don't chew know, an' as long as - skuse [excuse] me dat expression [which is the following] as long as it is. Yo' jes' tie nine knots on dere an' jes' wear it roun' yo'. Even if yo' [a man] are wit yore wife, or de othah woman, or eithah de man [can measure a woman]. Take a cord string an' jes' tie nine knots an' de way she is yo' jes' tie nine knots an' yo' know, rub some of dat stuff on it an' jes' wear it roun' yore waist. An' dat'll make 'em jes' git crazy ovah yuh. [Waycross, Ga., (1118), 1796:5.]  
 3586. Yo' know dese little wrappin' strings yo' wrap wit. An' when he's daid asleep at night, measure him wit dis.  
 (With that string?)  
 Yeah, measure him wit dis yo' see, from de bottom-lak [to] de tip-end - yo' know whut ah'm talkin' about. An' tie nine hard knots in dat string yo' see, an' den tie it undah her [bed] springs, or eithah roun' de bed somewhere; an' if he goes off tuh fool wit anothah woman, he cain't do it tuh save his life. Hit'll go an' fall. [Memphis, Tenn., (916), 1485:3.]

3587. Take a string an' measure de length of 'im an' tie it in nine knots an' hang it up an' he become to de place where he nevah would care fo' her [the other woman].

(Where would she hang that string?)

Anywhere about in de house where dat he can't reach it, or where it won't be reached - so anyone won't evah bothah it. [Savannah, Ga., (1268), 2147:10.]

3588. Bran'-new cord string jes' off de grocery or wheresomevah yo' git it, but it must be bran'-new. Well, all right, yo' measure his private. Yo' measure dat wit dat cord string. An' yo' take dat cord string where yo' measured it, how big - how long dat so-an'-so is, an' yo' make dem nine knots how long dat is, right on dat, an' yo' puts dat roun' yore waist. Yo' wear dat roun' yore waist. Dat keeps 'im tuh come tuh yo' an' don' want no worry wit nobody but chew. [New Orleans, La., (1568), 2879:10.]

3589. Fo' instance, de man would be asleep at night an' de woman would take a string an' measure him, de length of it. She would tie nine knots in dat string. She would wear dat aroun' 'er waist, an' de woman dat he would have ambition fo', an' he go on away to her, an' he have it till he git to her, den it would fall. An' he won't be able to do anything to her, yo' see. He have ambition befo' he git to her. [New Orleans, La., (1560), 2854:1.]

WIDTH - MEASURED - 3 PIECES OF STRING 3590. Yo' kin take a string, a cord string an' measure roun' - take it jes' as roun' as, lak yore, measure dat jes' to make it de same size as it. Keep dat de same size, an' yo' take it an' tie it aroun' yore laig. Jes' keep dat aroun' an' tie it aroun' yore laig.

(You tie this one string around it and you put two other pieces of string onto it, and tie it around?)

[Three pieces of string used.]

Tie it aroun' yore laig, or eithah roun' yore waist. [Memphis, Tenn., (1522), 2714:3.]

3591. A woman kin take a man an' take his concern when he sleep, take a cord string an' measure his concern wit dat cord string, yo' see, jes' in de middle [center] yo' see. An' she'll have a certain mark

WIDTH MEASURED - 9 KNOTS dere, yo' know, how long [thick] it is. An' she kin put nine knots in dat string right in dat certain place an' wear it roun' 'er waist. An' ah bet chew ten dollahs tuh fifty, yo' couldn't fool wit a woman. Evah time yo' go tuh fool wit a woman, it will fall right lak a rag right heah. [Brunswick, Ga., (1249), 2121:3.]

3592. An' if she got yo' so dat yo' couldn't fool wit no othah womens - prob'ly she done given yo' some *appearance* [menstrual blood], dat anywhere she be at, yo' wants to be dere wit 'er. Well, quite

LENGTH AND WIDTH - 9 KNOTS natchly [naturally], yo'll say to yoreself lak dis, "Huh, well, ah could fool wit mah wife so, an' when ah git aroun' othah women, den ah can't do nuthin." Which yo' really is, but de minute yo' aim to do things, yore *courage* will leave yo'.

Well, dere wuz a woman, she got a cord yo' know, jis' lak any little fine piece of line.

(A cord, yes - a string, yes.)

Well, she done - while yo' sleepin', she done cut de length of yo'. She done cut de length from yo' an' how big aroun'. She done cut dat. She'll put knots in de twine. She'll put nine knots in de cord. She take dat cord an' she put it right ovah herself lak dat, add it to anothah piece of cord, an' she'll put nine knots in 'er cord what she got, an' she'll wear it aroun' 'er waist, but de knots in yore length dat goes ovah 'er, she got it right in front ovah 'er pri-

vate. An' jis' as long as she got dat roun' 'er, yo' couldn't fool wit no othah womens. [New Orleans, La., (829), 1231:2.]

CIRCUMFERENCE MEASURED - 9 KNOTS

3593. Take a string an' measure his thing, an' tie a knot in it at evah time yo' measure it. Yo' measure de length an' de width of it - ah mean around it. Take it an' put some of 'is come wit it an' wear it an' he cain't git up no heart fo' her.

(How many knots do you put in the string?)

Nine. [Memphis, Tenn., (953), 1539:4.]

3594. Yo' want [to] make her stay wit chew, yo' jis' - yo' take her when she 'sleep, an' yo' come dere an' measure roun' 'er wit a string; an' yo' make nine knots in de measure dat way an' yo' tie it, hang it roun' yo' see.

MAN MEASURES WOMAN - 9 KNOTS

[Measure roun' 'er = circumference, a circle, a

confining symbol; measuring and circle being confining devices.]

(Round your leg? The man ties it around his leg? That holds her?)

Yessuh. [Memphis, Tenn., (1533), 2750:9.]

3595. An' dere's anothah way to tie yo' up. Take - a woman kin fool wit yo' an' git de measure of yore stick, an' put nine knots in it, an' wear it aroun' 'er laig, an' yo' can't have no

WOMAN MEASURES MAN - 9 KNOTS - WEAR ABOUT LEG

connection. Yo' may try to have connection wit de party, but evah

time dey start, yo'll have de ambition but... [New Orleans, La., (866), 1399:8.]

3596. If yo' got a boy fren' an' don' want 'im tuh intahco'se wit anothah girl, yo' take a cotton string an' tie it in nine knots, in de cotton string, an' when yo' have intahco'se, take dat cotton string an' wipe him off an' tie it roun' yore laig dere, an' he cain't have no intahco'se wit nobody else.

(How many knots?)

Nine knots. [Wilson, N. Car., (1511), 2678:16.]

3597. A wumman could take a string an' tie nine knots in it an' when he goes wit 'er she could measure his privates wit it.

(After she has tied nine knots.)

9 KNOTS BEFORE MEASURING - WEAR 3 DAYS - BURN

Yessir, she could measure his privates wit de string aftah she

tied de nine knots in it, an' take dis string an' wear it roun' 'er waist three days. An' aftah she wear it roun' 'er waist three days, take it an' burn it up, an' he couldn't have no intahco'se wit nobody but 'er.

(Well, couldn't he ever git rid of that?)

No, unless somebody wuz jes' smart enough [a two-header], yo' know, tuh tell him how tuh git relief. [Brunswick, Ga., (1175), 1988:3.]

3598. Jes' he be - yo' tyin' 'em togethah now, see. All right, jis' lak ah got a boy friend an' ah say ah'm worried about 'im, he 'bout to git away from me wit some othah woman. All right, me an'

MEASUREMENT LASTS HOW LONG - 9 KNOTS

'im go tuh bed an' we have connection wit each othah. All right, he steals de cloth

whut he use, or ah steal it from 'im, yo' undahstand. He goin' an' tie it up in nine knots an' we goin' be togethah till dem knots git rotten. [Savannah, Ga., (1252), 2126:1.]

MEASURE - MAKING FORM OF CROSS

3599. Lak if dere's a boy an' he goin' wit a girl dere an' he wants tuh - well, ah take it, say if dere's a boy goin' wit two girls. Ah mean two boys goin' wit one girl an' one boy he wanted tuh overdo dis othah one wit dis girl. He take one of dese twine strings an' tie nine knots in dis string, an' aftah 'im an' 'er have an intahco'se, measure each way two ways - cross an' straight up an' down on 'er.

An' den take an' tie dat string aroun' 'is waist. An' aftah he do dat she'll come tuh be undah 'is control an' de othah boy he be so he can't have anything at all to do wit 'er.

(You say he takes the string and measures her private. You say he measures it three ways. Well, how do you mean? Take the width of it?)

Yessuh, an' cross dere. Den he takes an' measure on dis way [demonstrates].

(Diagonal - the corner. Measures it three ways.) [Fayetteville, N. Car., (1420), 2659:11.]

3600. At night measure him an' tie nine knots an' make a cross an' bury it.

(How do you make that cross?)

Make a cross wherevah it's buried - aftah.

(She buries the string with nine knots on it, and then makes a cross on top of the ground?)

Yessuh.

(What is that supposed to do?)

Dat's breakin' 'em up.

(Breaking up the other woman?)

Yes. [Memphis, Tenn., (925), 1503:8.]

3601. (You would take the rag and do what with it?)

Take a new piece an' [after a man's stuff is on it] tie nine knots in it an' put it in a - let it stay in a bottle where it's greasy an' let it stay wet all de time. Keep it in a cornah, some closed cornah in yore house. [This corners, confines a man.] Say yo'll

CORNER OF HOUSE - BOTTLE WITH BEDCLOTH IN

git all yore husban's or man's money like dat.

(Keep this rag in that bottle?)

Yes, keep it, never let it get dry - put it right dere ovah dat grease an' let it stay wet all de time. [This of course is a *hand* automatically *fed* grease.

For *feeding*, see p.578.]

(And you'll get all his money, you say.)

Yo' gits 'is money.

(But this piece of cloth, you must wipe him with that or yourself?)

Yo' ketch dat from 'im. [Vicksburg, Miss., (755), 1032:4.]

3602. Now an' den wit 'er.

(What will that do?)

She be layin' down wit 'im an' she have her a piece of yellah cotton.

(Yellow cotton?)

Yes. An' when she go wit 'im, she wipe 'im, she wipe 'im wit it. She takes dis yellah cotton, make nine knots in it, an' put it in de cornah of 'er mattress - sew it up in de mattress.

CORNER OF MATTRESS - BEDCLOTH WITH 9 KNOTS IN

He can't git a heart fo' nobody. [New Orleans, La., (798), 1116:1.]

3603. Inside a man hat, de women take dat bow an' whensomevah de man - dey take dat bow out of de

MAN'S HAT BOW AND BEDCLOTH

man's hat. Whensomevah dey go wit a man, dey takes a special piece [of cloth] to wipe wit, an' aftah takin' de piece to wipe wit, dey take dat bow an' dey tie it up in dat piece wit nine knots an' wear it aroun' dere waist. Well, hit'll make him follah lak one of dose animal do when dey hook 'im in de nose [a bull] wit dat hook, yo' see. Dat's fo' sure. Huh voice am sound sweetah dan any othah woman, huh cookin's taste bettah an' evahthin'. He jis' git devoted to her so, until dat if he happen to do anythin' aftah she doin' dat, DE LAW SHOULD TAKE SIDES WIT 'IM BECUZ HE'S NOT OF HISSELF.

(I see. Will she take a piece and wipe it after she's had intercourse with him?)

Absolutely.

(I see.) [New Orleans, La., (879), 1446:2.]

3604. Dey say yo' kin take a new piece of material an' - if yo' have intah-co'se wit a man lak dat, an' tie nine knots in it, wear it roun' yore waist nine days an' buries it - dey say, why den dat man can't have no othah woman but yo'. [For new material, NEW MATERIAL - 9 KNOTS - WEAR 9 DAYS - BURY see also Nos.3543-3548.] [Vicksburg, Miss., (755), 1032:3.]

PUBIC HAIR - HIS AND HERS  
TIED INTO HANDKERCHIEF WITH 9 KNOTS

3605. Take some of de hair from undah his clothes an' some of de hair from off de woman an' tie it up in a pocket han'ke'ch'ef wit nine knots, an' tote it in yore pocket.

(This woman would take some of his hair down below?)

Yes sir.

(Just the hair, and what would she do with that?)

She would tie it up in a pocket han'ke'ch'ef.

(What would she put with that hair, anything?)

She put her hair.

(Where would she get her hair?)

Outa down below.

(She puts it in the handkerchief, any kind of handkerchief?)

Yes sir, jes' a white han'ke'ch'ef. An' tie it in nine knots. She does wit dat hair an' she jest tote it, put it in her pocket an' tote it.

(What will that do then?)

Well, that will stop him.

(Stop him from running around with other women?)

Yes sir, hold 'im right dere. [St. Petersburg, Fla., (1022), 1654:3.]

3606. Dem dere tyin' dem knots, yo' see, is a question lak yo' has to use othah stuff wit it, yo' see. It's prob'bly lak if yo' git a woman's sick rag or somepin lak dat an' tie nine knots in it, yo' see, an' den place it into her bed. Well she'll come to be sickly all de time. Dem nine knots yo' know dey use fo' a whole lotta things. [St. Petersburg, Fla., (1028), 1673:10.]

STRING - 9 KNOTS 3607. Well, sometimes dey will tie nine knots in a string an' dey will wear aroun' dere laig underneath' de - if dey want to. An' dat keeps a man *tied up*. Jes' put nine knots in it an' wear it around dere laig.

(What do they do with that string first before they tie those nine knots in it?)

No, dey don't wear it atall. Jes' tie nine knots in it an' wear dat aroun' dere laig. An' dey wear dat. [Fayetteville, N. Car., (1396), 2413:7.]

3608. Ah've heard of womens *tyin' knots* in little strings lak dat an' wearin' fo' *menfolk*s dat have quit 'em, jes' as yo' spoke 'bout while ago, an' go away. Why yo' kin tie nine knots in a string an' wear it roun' yore waist. Dey claim dat will bring 'em back.

(Do they do anything to the string first?)

Dat's all ah've heard. [Waycross, Ga., (1107), 1781:13.]

3609. Ah heard dat chew could take sompin jes' lak some of yore fingahnails, toenails, things from out undah yore toenails, an' trim 'em an' put 'em in whiskey an' let 'im drink off dat whiskey. An' say dat he'll come back. An' dey say if yo' wanta keep one, tie nine knots in a string an' have lak sompin to do

wit 'im, an' let some of dat stuff git on it an' wear dis string aroun' yo'. An' dey say dat will keep him *tied* to yo' where he won't leave. [Way-cross, Ga., (1114), 1787:5.]

STRING - HIS STUFF - 9 KNOTS

3610. If a man is runnin' aroun' wit a woman - yo' mean yo' don't want 'im to fool wit dat othah woman?  
(Yes.)

Well, dey say, yo' know yo' got a husban'. Well, when yore husban' go wit yo' an' yo' an' 'im connects togethah. Well, dey say, yo' takes a piece of cord string. Well yo' catches dat, an' dey say yo' ties dat in nine knots. See, an' yo' ties it aroun' yore wais' an' yo' wears it aroun' dere all de time. Well, he can't fool wit no othah women but yo' becuz yo' got 'im all *tied up*.

(I see.)

(What can he do?)

He else will have to git it from yo' [the woman]. He has to go to somebody [hoodoo] an' dey'll tell 'im dat 'is wife got 'im *tied up*. Now, he may kin catch yo' in de bed asleep at night an' cut dat string from aroun' yore wais', yo' see. An' den yo'll notice dat de nex' time he go wit yo', yo' see, dat's de way dat is.

(He has to get that cord from you?)

Yes. [New Orleans, La., (783), 1085:11.]

3611. Ah heard dat if yo' didn't want chure woman to leave fo' nobody else, dat chew take an' take a string outa her petticoat or 'er bloomahs or somepin lak dat an' git it wet wit some of 'er monthly stuff, an' take an' tie it in nine knots an' wear it roun' yore waist, dat no othah man can't mess wit 'er. Evah time he go dere he'll fall right down dere evah time. [Fayetteville, N. Car., (1398), 2519:1.]

WET STRING FROM HER UNDERCLOTHES WITH MONTHLY STUFF - TIE 9 KNOTS

3612. Fo' a man to lose his *nature* an' - lak if he has a woman an' she loves 'im, or he has a wife an' she loves 'im best. To remove him from 'er, or to take his *nature* away, she'll take a string,

STRING - 9 KNOTS - BURY OR TIE UNDER BED

a cord string an' she'll measure his private an' den she puts nine knots in it. See. An' aftah puttin' de nine knots in it, den she'll take it an' she'll bury it or tie it undah de bed an' sleep on it. Dat is to take away his *nature* or to keep 'im from goin' wit anybody else. [Savannah, Ga., (539), 660:11+85.]

3613. Tie knots on a string an' tie it on to de lowah part of de body, an' tie a piece of cloth to dat, an' evah time - why dey have anything to do wit de fren', why dey take whut dey got fixed lak dat an' let him, yo' know, wipe wit it first. An' he wouldn't have mood, no wants fo' no othah woman but 'er.

STRING - 9 KNOTS - IN BAG - TIED TO BEDCLOTH AFTER 9 TIMES - BURY UNDER DOORSTEP

(Well, would she tie those nine knots first into the string?)  
[She had said nine knots before machine began to record.]  
She tie dose nine knots first, an' den yo' sew it onto a little bag, an' keep it right aroun' yore waist. An' evah time dat she be wit 'im, she would let 'im use it but not she use it. An' do dat fo' 'bout nine times. Well, aftah nine times, why yo' take an' bury it undah yore do'step, an' he wouldn't have no use fo' no othah woman. [Sumter, S. Car., (1380), 2451:2.]

SUNRISE - BURIED TO - 9 KNOTS IN CLOTH

3614. Yo' kin tie nine knots into a cloth if it's a cloth dat yo' use wit anybody, or dey usin' a dirty garment. Yo' tie de nine knots into de cloth an' bury it to de sunrise. It'll pine de



person away.

(You mean any garment that the person has used?)

Yes, an' dey won' feel sick, dey won' feel bad or nuthin - jes' dry up on earth. [Sumter, S. Car., (1384), 2462:4.]

3615. It's a certain thing about a woman, dey take an' wrap it wit black thread.

THREAD - BLACK  
PIECE OF HER CLOTH

(What would he take from her? Some of the cloth?)

An' he would wrap it wit black thread jes' as tight as he could, an' tie nine knots aroun' it an' put dat in 'is pocket. Dat woman would follah 'im any place he went.

(This woman would follow him. He gets her cloth and he wraps black cloth around that.)

No, black thread - nine knots.

(And he puts it in his pocket.)

Or aroun' 'is waist. [St. Petersburg, Fla., (990), 1597:8.]

3616. Well, yo' kin take a woman's sanitary cloth [a term rarely used at this date by informants], aftah she'd put it dere somewhere. Yo' kin take it an' tie

1 KNOT EACH TIME STRING WRAPPED  
9 TIMES ABOUT SANITARY CLOTH  
PUT TURPENTINE ON AND BURN  
it in nine knots - not take nine knots in de cloth an' tie it, but yo' know yo' kin take a piece of cord string an' tie nine knots hard dis way, yo' undahstan'. Tie nine knots in. An' yo' take it aftah yo' tie dose nine knots

in it, an' put turpentine on it an' burn it up.

(You mean you tie this string around the cloth?)

Roun' de cloth wit nine knots in it.

(And then you put nine knots in the string after you tie it?)

Shu' [sure] - no, tie knots wit de string. See, wrap it roun' an' tie dat one dere; den wrap it roun' ag'in, see.

(This string, you wrap it around once, around the sanitary cloth, and tie it once; wrap it around again and tie a knot; wrap it around again and tie a knot. Get nine knots?)

Git nine knots. She won' be no mo' [good] to 'erself or no one else. [Sumter, S. Car., (1364), 2406:8.]

3617. Ah have lived wit a woman in dis city, an' ah found some hair, colored man's hair or woman's hair, an' one penny sewed up in a sack an' a string wrapped aroun' it, an' de string had nine

THREE ARTICLES: PENNY - RABBIT FOOT - HAIR  
SEWED INTO BAG - TIED WITH STRING OF 9 KNOTS  
knots in it an' a rabbit's foot.

But ah knows one thing dat ah couldn't have nuthin else to do

wit no othah woman but 'er. But how dat wuz, whut she did, ah don't know. But ah foun' it in 'er purse.

(She did this to you?)

She did dat to me. [St. Petersburg, Fla., (1039), 1685:5.]

3618. As ah 'fore said awhile ago 'bout a woman usin' 'er cloths, especially if ah don't use mine, or if ah use mine heah, she would use hers heah.

2 CLOTHS - 1 IN MATTRESS - 1 ABOUT HER

All right now, ah kin be done wit de woman an' stretching out. Now ah'm tellin' yo' dis heah whut ah experienced

mahself. Dis heah not whut ah heard, ah experienced it mahself. Crosstown heah last year [1938] ah wuz hurt lak dat wit a woman, see. But ah didn't have no itchin' fo' no woman. Well, ah went to de druggist an' bought whut chew call courage pills an' othah kin'a pills. Dey didn't do any good.

All right, ah kin'a heard a - ah heard of dis heah talkin' of takin' yore

nature from yuh an' ah caught on to she musta had me tied up. An' ah went to her one night, ah said, "Lookit heah," ah say, "ain't chew got sompin near yo' of me? Or got me fixed some way?"

She say, "No."

Well, den ah thought about dis heah method of takin' de nature from yo' in de bed, yo' know. Yo' wanta know about dat? Well, she went to de job - went to her job dat mawnin', an' while she wus gone ah tore up de mattress an' foun' dis mess. An' when ah found it, hit wus nine knots tie in a piece of cloth, de same cloth dat she used on me but not on 'erself, see. Now she had it tied in nine diff'ren' knots, jes' nine knots all crossed up in all kinda diff'ren' ways, an' she wore dat. Whut chew call wear, she wore dat roun' 'er waist. See. She had one cloth an' had it tied in nine knots an' she wore dat. An' she had anotheah dat she put ovah - lak she puttin' a bandage ovah it, an' she wore dat right on 'er stomach roun' dere. Ah could roam aroun' town, anywhere in de world, see any people, jes' havin' fun. Now, ah couldn't git up no nature fo' 'em. Ah could go to any woman. "Lookit heah," ah say, "how about gittin' some so-an'-so?" All right. An' go right dere, an' jes' as de minute ah start, it be lak dis heah [evidently demonstrated with a dropping finger or hand].

Until when ah found dat mess, an' when ah found it ah didn't even bothah atall. Ah made her took it out. An' aftah she untied it an' took it, den ah had [my nature again]. [Waycross, Ga., (1143), 1866:2.]

3619. A string, an' measure it, de length of 'is [privates] an' tie nine knots in dis string. Now, if it's not long enough to go roun' 'er waist she might piece it out. Now she tie dem nine knots an' she TURPENTINE - 9 KNOTS [wet] dem nine knots in turpentine an' wear dem nine knots right below 'er stomach in front [mons veneris], an' in time won't have no nature fo' nobody but 'er. [Memphis, Tenn., (972), 1573:10.]

3620. Take yo' a cord an' measure his thing. Aftah yo' measure it while he sleep, yo' tie nine knots in it an' 'noint it [knots] good wit some turpentine an' wear it roun' yore waist or eithah roun' de calf of yore laig.

(What will that do?)

Dat'll keep 'im from gittin' up a nature from anybody else. [Memphis, Tenn., (952), 1538:2.]

3621. Den yo' kin take a piece of cord string an' put nine knots in it. Git chew some turpentine an' put it up an' down in dere an' put dat roun' yore waist. Yo' can't git up a courage tuh have an intahco'se wit no woman.

(Well, don't you do something with that string first?)

Jes' only put - no, dat's anotheah diff'ren' one altogethah. But see, dat nine knots, an' worked in dat turpentine, put it roun' yore waist. Yo'll have a hard time, yo' know, to git courage fo' 'er. [Brunswick, Ga., (1211), 2048:3.]

3622. She kin take a cord string, see, an' evah time - tie nine knots in it an' evah time she have some dealin' wit 'er husban' put a little dat on dat cord string, see. An' it's a little turpentine ah think goes wit it, see. An' den he won't have any nature fo' any othah woman.

(Where does she keep that string?)

Around her waist.

(She ties those knots in it?)

Yessuh, ties dose knots in it - see, until she gits nine.

(She doesn't measure him with that string or anything of that sort?)

[My leading question here makes informant's answer measure from a distance useless.]

She gen'ly [generally] measure from a distance first an' den ties de knot in dere. [Little Rock, Ark., (902), 1474:11.]

3623. When yo' have a intahco'se wit 'im, yo' take yo' a co'd string an' - don't yo' come. She don't come wit 'im. She jes' wet dat co'd string in dat come an' 'is chambah lye an' tie nine knots in it an' wear it aroun' 'er waist.

URINE AND COME - TO DRESS MEASURING STRING - 9 KNOTS An' take de measure of 'is [penis] an' tie nine knots in dis co'd string an' wear it roun' 'er waist. Dat will stop a man from runnin' aroun' an' he cain't git up no heart fo' no othah woman. When he go it will fall. Dat ties up 'im. [Memphis, Tenn., (1523), 2716:4.]

3624. Yo' have tuh take his *nature* fo' it, yo' understan', dat he wouldn't want othah wimmins. Yo' have tuh take his *nature* fo' it. Well, now to take his *nature* yo' would have tuh - where his privates lay on 'is clothes.

SCRAPE UNDERWEAR LINT FROM HIS PRIVATE PLACE SEW UP IN WHITE PIECE AND FEED EVERY 9 DAYS WITH HER URINE Undahstan', his drawahs. Well, yo' scrape dat lint from dose drawahs - scrape de lint from

dose drawahs, see. An' den yo' take dat lint an' sew it up intuh a nice white piece, see. An' den yo' got 'is *nature*, see. An' den yo' jis' take dat evah nine days an' dip it in urinate. Jis' dip it in yore urinate, yore own urinate. An' as yo' takin' dat yo' take de measure of 'im. See, yo' take de measure of 'is privates where dey lay at, an' dat's whut yo' scrape out - dat lint right in de seat of dat.

(What do you do with that string?)

Well, now, yo' know whut chew do wit dat string, if yo' take a notion tuh measure wit dat string [instead of measuring the drawers place] - co'se yo' kin measure wit chure fingahs. But yo' put nine knots in dat string. Yo' put nine knots in it an' yo' sew it up intuh dis white piece wit de lint. De lint is in dere. An' den yo' dip it intuh dis watah, intuh yore urinate an' yo' got 'im.

(Where do you keep that then?)

Wear it right round yore wais' an' let it hang right down straight 'tween yore laigs. Dat's whare yo' keep it at. [Memphis, Tenn., (936), 1514:12.]

3625. An' den anothah thing, if yo' away ah kin bring yo' to me. Yo' kin bring a man tuh yo' in nine days time, or eithah a woman. Yo' take yo' a cord string. Dat's simple but it's a fact, ah done tried dat. Yo' take a cord string an' tie nine knots in it a inch apart.

EVERY MORNING FOR 9 DAYS WOMAN URINATES ON SAME STRING AND TIES KNOT - EACH KNOT 1 INCH APART CALLS MAN'S NAME - 3 HOLY NAMES - INCANTATION An' evah mawnin' yo' urinate on dat string an' tie yo' a knot [inch apart] an' yo' repeat dat verse, have God's Name in it, say, "Ah do dis In de Name of de Father, de Son an' de Holy Ghost, fo' yo' to come an' nevah return [away again]." An' tie dat knot when yo' say dat, call 'im by his name, an' tie dat knot, an' de ninth knot, why he'll be dere in three days time aftahward.

(What do you do with that after those knots are tied in? What do you do with that string then?)

Wear it. Keep it wit yo' till he comes. [Waycross, Ga., (1141), 1857:8.]

3626. Say fo' instance, if a woman is havin' intahco'ses wit a man an' she don't want anybody else tuh bothah wit de man. Well, now, one of de towels dat she might use, she takes 'is urine an' she take dis towel an' she wash it in dis urine - de same towel dat de two of dem use. An' den she tear a string offa de towel an' den she make nine knots in dat string, an' if it's not large enough

WOMAN WASHES IN HIS URINE  
BEDCLOTH USED BY BOTH  
TEARS OFF STRIP FOR MEASURING

tuh go roun' 'er body she'll make a 'ddition [an addition] tuh it jis' since she make nine knots. An' dat's supposed tuh keep 'im tuh de place where he cain't have any *nature* fo' anybody but 'er.

Dat's whut yo' call a cross [or crossing up a man]. Dere people dat could take dat away, but ah have tuh give yo' mah best knowledge of it. [Memphis, Tenn., (915), 1482:1.]

3627. Yo' could win a man. Yo' could take, yo' know, a string an' put nine knots in a cord string an' put it in turpentine, yo' know, an' wear it aroun' yore waist, an' it would keep 'im from havin' dealin's wit any othah woman but chureself.

WISH ONCE - 9 KNOTS IN STRING - FEED TURPENTINE

(Well what do you do with that string first before you put the nine knots on it?)

Well, yo' take an' put nine knots in it, see, an' make a wish an' put it in dat turpentine an' tie it aroun' yore waist, an' evah time he git ready tuh have a intahco'se wit any othah woman, see, he couldn't. [Memphis, Tenn., (927), 1509:5.]

3628. Dey [a woman] could take a piece of their [a man's] underwear that they [he] wear right close to them [him] an' rip it right on down jis' where they [he] button the underwear. An' then she takes that an' ties it in nine knots, an' make evah one of those knots to her an' make a wish [as each knot is tied]. Then yo' take this piece an' yo' tie it aroun' de leg an' wear it - eithah leg, it don't make any diff'ren'. Either yo' take it an' tie it aroun' yore waist. An' as long as yo' wear that knot aroun' yore waist, he cannot leave her [you]. [Baltimore, Md., (150), 54:1+85.]

WISHES 9 - KNOTS 9 KNOTS TIED TO YOU

3629. Takin' yore chamber lye an' usin' dat an' yo' can't - yore dick won't rise till yo' see her, yo' know.

(Well, how do they use that? Do that?)

Put it in a bottle an' tie nine knots in a string, an' put de string aroun' de bottle an' put it up ovah top de door where yo' go out at; an' when yo' go out, dey lay dat bottle an' yore dick won't rise. An' while dat bottle layin' down, yo' come back an' den dey

STRING WITH 9 KNOTS ABOUT BOTTLE OF MAN'S URINE BOTTLE DOWN FOR IMPOTENCE - UP FOR POTENCY

set it up. Yo' set de bottle up an' yo's all right den.

(Well, what do they do with this string first? Where do they get the string first?)

Wet it in de watah.

(Oh, they wet this - in whose water?)

In yores.

(The woman gets the string and wets it in the man's water, and she ties these knots in it.)

Yes, ties nine knots in it.

I hear'd of peoples takin' yore hair an' puttin' it in a rag, puttin' it in a bottle an' puttin' some vinegar wit it, an' puttin' it up ovah top de door. An' evah time yo' go out dey lay dat bottle down, an' yo' have to come back; an' when yo' come back, dey set dat bottle up, an' yo' is all right.

(What would she do about getting his *nature*? What would she do with that?)

Put it in a bottle an' lay it 'cross, put it up in de do'r - see, anywhere yo' go out. An' when yo' go out she lay dat down when yo' come back, she stand it up. But yo' kin easily do somepin fer dat. [Norfolk, Va., (469), 475:7.]

[I had intended to comment at the end of KNOTS NINE about the number of them in HOODOO. Instead I write a few words to fill in the end of this page.]

(e). SNAIL OR SLUG: A CAUSE OF IMPOTENCE

[I agree with the informant who supplies our first margin title: AH'M GON'A TELL YUH SOME PIN OTHAH DAT BEAT DE WORL'. Snail rites do *beat de worl'*. They are so amazing I have been more than generous with examples. HOODOO as a whole will show that no special effort was made to collect them, because sex in itself was never emphasized in field work. When I first heard about the snail rite in 1936, I thought the man was lying - see 3635.]

3630. An' den now, ah'm gon'a tell yuh somepin othah dat beat de worl'. But it ain't no use in me tellin' yuh dis an' ah won't git anythin' fo' it. Now, ah'm gon'a tell yuh dis thing. Mah daddy AH'M GON'A TELL YUH SOME PIN OTHAH learned me dis 'fo' he died. DAT BEAT DE WORL' Yo' see dat snail dat crawl down on de ground? Understan? Yo' git one of dem snails. Dis trick whut ah'm tellin' yuh, ah tole a man dat an' he give me \$50 fo' it. But ah know yo' ain't gon'a do dat. Yo' know what yuh do wit a snail? Yo' know, dere's plenty of smart men in de worl'. Yo' take a snail. Yo' see a snail crawlin' aroun' dere?

(Yes, I've seen a snail.)

Yes? Well, all right. Yo' take a snail an' kill 'im an' yo' wipe a woman's lak dat, an' if she'll have any man but yo', ah'll eat yo' up. [Vicksburg, Miss., (729), 992:2.]

3631. [Our second margin title (from HOODOO p.649, line 13) explains why a snail is so commonly used in impotence rites; it makes a person *slowful* (p.648, 4 lines from bottom of page). This word is not *slothful*, because *he'll git so slow - slowful* (p.649, line 1). The person rubbed with a snail *jes' kin mope along - he can't go, he jes' be draggin'* (p.649, line 9). The second reason for the use of a snail is its slime, a sticky substance thought to resemble human semen.]

3632. Snails, if yo' go to have intahco'se wit a woman. See, dat snail is a slow thing, an' dat would make yo' evah so anxious an' ready to go, an' dey take dat snail an' jes' have it in dere hand against de woman. First rub yore hand lak dat - yo' don't have to have de snail - jes' put de snail down dere an' rub yore hand lak dat. Dat will make a man fall down, yo' see, when he go dere.

(Some other man?)

Yes sir, make some othah man. [St. Petersburg, Fla., (1046), 1702:4.]

3633. Yo' kin take a snail an' put it - yo' know, jes' lak yo' take a snail now, yo' know, yo' crack it or sompin an' yo' kin put it in dis man's coffee or tea or somepin an' he can't go out, unless yo' say DAT SNAIL...IT SLOWIN' DOWN so, or unless yo' 'gree wit 'im or sompin othah lak dat. Got a man ah love an' all dat, but yet dat snail, yo' see, it got it *slowin' down*. [Savannah, Ga., (1252), 2126:2.]

3634. Dey say snails is hard luck to have roun' yore home. SNAILS IS HARD LUCK If yo' bring any of 'em roun' yore home, yo'll have a lotta misfortune, yo'll lose lotsa things dat yo' git hold of. [St. Petersburg, Fla., (1007), 1628:8.]

3635. I have heard that when a man goes to work or on a journey, and if he

believes it himself that his wife is crooked on him, not treating him right, and he desires to catch her; I have been told he can ketch a snail. I don't mean a shell snail, but a slick snail.

I DON'T MEAN A SHELL SNAIL BUT A SLICK SNAIL

Well, you take that snail when you have sexual intercourse with

her, and you are about to leave her now - and you take this snail and mash it in your hand, and unbeknownt to her, you are loving and kind to her, you rub it over her stomick, and any man will have difficulty in bothering her in your absence. Now if he's a stiff stout man and he goes in, he will be caught there until you come back, and there can't nobody remove him but you. If you love the woman, I don't know what would be the result. You have to come home to release them. As a rule any man that takes to bother her, no sooner than he starts, his tool will fall - he can't raise a heart for her, not to save his soul. In case he do, and go with her, he'll get stuck and nobody can remove him unless this man remove him. You can send for any doctor in the universe and you can't move them except killing one or the other. [For killing the man or woman, usually the latter, see No.3460f.]

[This was the first time I heard the snail rite, the summer of 1936. I thought the man was lying.] [Old Point Comfort, Va., by Ediphone.]

3636. De only thing yo' kin do wit a snail, yo' kin take an' - go in de woods to a ole hollah log, to a ole tree, an' [or] fin' snails undah dat bo'd dere, it damp in de centah of a piece of plank or bo'd, yo' know, if yo' let it stay dere.

SNAIL WITHOUT SHELL Yo' take a snail - ketch it in yore han', see. Sometime yo' kin take dose snails - see, lak dat dey ain't got no shell on. Try to fin' yo' one dat ain't got no shell on.

Take dat snail right - couldn't handle hardly tuh save yo' life, some people can't. Take him an' he's soft, limbah as dat. Yo' take dat snail in yore han' an' yo' go tuh bed wit 'er. Have dat thing fixed now - he's cold. Take dat snail right dere lak dat an' drap it on 'er, let dat snail tech anywheres close down dere lak dat. She'll jump, "Whut's dat?"

"Oh, mah han's cold." Say sompin lak dat. Dat snail jes' tetch 'er, undahstan'. An' yo' kin take dat snail den, an' heah she jump up an' say, "Oh, yo' got sompin in yore han'." She jump up. Aftah yo' done hit 'er wit dat snail, yo' be satisfied. Yo' ain't wantin' 'er den, yo' jes' wanta do dat trick. Yo' git mad wit 'er den. Yo' take dat snail an' go on lak dat an' throw 'im away, or yo' kin kill it if yo' wanta.

Now, if any man, any man in de worl' git up on top of dat woman, HE'S GOT MO' NERVE DEN GOD GAVE HIM. Can't do it - can't go up dere tuh save his life. [Fayetteville, N. Car., (1433), 2598:2.]

3637. [While recording machine was stopped, informant said you get a live snail.]

Now dis is about if a man is runnin' aroun'. If he's runnin' aroun' an' yo' wanta stop 'im.

(All right, now you get this live snail.)

An' not any - don't git 'im wit de shell. Yo' know, yo' see some snails witout de shell an' some wit de shell. Git de one witout de shell. An' den yo' take a new han'ke'cheff an' yo' put 'im in dis new han'ke'cheff on de end lak. Well, yo' put salt on it an' let it dissolve. Well, yo' see, yo' take dis han'ke'cheff yo' know, when yo' have a connection wit each othah an' yo' let 'im wipe wit it. Well, dat will stop 'im from havin' any intahco'se wit any woman at all except yo'. [Fayetteville, N. Car., (1423), 2565:3.]

3638. Dey tell me yo' kin take a snail - git a snail when he's in de shell, see, an' put 'im in alcohol an' dry 'im up. An' when yo' intahco'se wit a woman

yo' kin put - jes' wipe yore han'-lak, yo' know, ovah her laigs, an' anothah man can't touch 'er if he try. [Waycross, Ga., (1076), 1742:11.]

SNAIL WITH SHELL

3639. Well, now here's what I wanted to get information on. Dere is tricks can be turned - it's kind of a woodsy trick,

things lak dat. Whether yo' wanted to heah dat.

(Yes. Oh yes, go ahead.)

Well, I have known of people, man to have a connection wit a woman an' to git hung dere lak a dog or anything. Well, de beginnin' of dat, yo' kin take one of dese ole snails. Yo' see dey have a house.

SNAIL WITH HOUSE - BETTY BUG BLOOD

When dey stretch out an' crawl dey pull dis house along wit 'em. A shell dey call it.

Well, he carries a slime along as he goes. Yo' git a little of dat slime an' yo' go in de woods an' dere's a bug - a black bug an' we used to call 'im a betty bug. It's about so long [demonstrates].

(What kind of a bug do you call him?)

A Betty Bug. Yo' see it's a big black bug dat stays in ole rotten woods an' stuff lak dat. Well he's got where his neck come, his body connects togethah, it's only one drop of blood in it. Break 'im an' git dat drop of blood, a little hartshorn [not sal volatile, etc., but a fairly common pronunciation of the perfumes *Hearts Own* and *Hearts Cologne*] an' dis slime from de snail, an' use it before it gits dry or anything, an' yo' kin dress a woman wit dat yo' see. A man goes an' has a connection wit 'er an' he'll git hung dere de same as a dog would to a female dog or anything.

If a man want to take dat off dere, he's gotta use dat same snail, a little new milk an' prob'ly somepin lak alcohol or real good whiskey. Dat'll git 'em apart. [Norfolk, Va., (491), 525:15+85.]

3640. Ah heard 'em say dey ketch a snail an' git dat dust where he lay, an' take dat an' mix it wit some grease or sompin, an' put it on a person's haid an' it will take all dere hair out. SLICK IT WIT

SNAIL DANGEROUS - HAIR DROPS OUT

A SNAIL, ah've heard dat.

(Get that slime from the snail?)

Dat's right, wipe it on dere. [Memphis, Tenn., (1548), 2813:2.]

3641. He kin take a snail an' - a man he's got a woman an' he believes somebody else is messin' wit 'er an' he cain't stop 'im. An' he don't wanta, say, jes' kill 'er - jes' straight out kill 'er.

SNAIL DANGEROUS - CAN GROW IN YOU

He love her, he don't wanta kill 'er, jes' wanta git rid of 'er. Say he'll take dat

snail an' he'll put dis heah snail on 'is - he go to start wit 'er. [For rubbing *snail on 'is*, see No.3655.] Yassuh put dat on 'isself. Know it's not real sticky. It'll stick, dis snail will. He'll put dat on it an' he'll use dat as he goes. See dis heah - dis snail will grow in 'er. Jes' grow - folks will think she's in weight - yo' know, goin' wit a child. Say it'll jes' grow till it jes' kill 'er. An' dey tells me dat it's no one - dey's found no one dat could do nuthin wit dat, when dat's done. [St. Petersburg, Fla., (1014), 1641:8.]

3642. Well, if yo' got a wife an' she jes' happen tuh be a run-aroun' woman, yo' take de snail an' when yo' has connections wit 'er, undahstan', all yo' gotta do is take an' hol' dese two fingahs right heah an'

MAN RUBS SNAIL ON WOMAN

jes' put it up twix [her leg] - AH DUNNO WHUT DE DOCTORS CALL IT. An' any man dat goes tuh has dealin's

wit 'er, he use'ly [usually] fall. [I FAILED TO ASK WHAT INFORMANT CALLS IT.] [Sumter, S. Car., (1342), 2324:1.]

3643. If a man is goin' off from home an' he had a wife an' he didn't want nobody to have no dealin' wit 'er. He'd git 'im some snails, see. An' he'd have some dealin' wit 'er, yo' see, befo' he leaves. Well, he would take dat snail an' rub dat snail - rub dem snails all in 'is han's an' jis' rub 'er belly wit it good. Anoint 'er belly wit 'is han' good. Keep on doin' dat until he git dat stuff, yo' know, to go into de skin. Well, if anothah fellah come dere - when 'er sweetie come, why he couldn't have no dealin' wit 'er. He'd try all right enough, but evah time he git up dere, why dere would be nuthin to him. [Vicksburg, Miss., (757), 1039:8.]

3644. Ole lady an' yo' don' want 'er tuh have intahco'se wit anothah man, says yo' kin take dat snail an' rub it cross her private, an' says de man can't have nuthin tuh do wit 'er. Say, when he git dere his jock will fall. [Brunswick, Ga., (1245), 2113:9.]

3645. If a man don' wan' nobody else tuh be wit a woman but 'im, he kin take a snail aftah goin' tuh bed at night, take a snail an' jes' take it unbeknownst tuh dat woman, an' drags it right up ovah, yo' know, drags it right up ovah 'er. She won't have any nature fo' anybody in de worl' 'cept 'im. [Wilson, N. Car., (1497), 2666:17.]

3646. Well, yo' kin git a snail if yo' have a woman. Ketch dis snail an' take dat snail an' put dat snail jes' about three or fo' times across it chew know. An' den she cain't have no intahco'se wit nobody. [Algiers, La., (1575), 2899:13.]

3647. Jes' lak if yo'd go to be wit a woman an' yo' gwine away, yo' wouldn't have anything to do, jes' git chew a couple of snails - dat slobbah from a snail an' rub it ovah 'em right down dere. An' evah time a man might wanta, but evah time he go dere, evahthin' will fall. [Jacksonville, Fla., (597), 770:9.]

3648. Git a snail an' rub it on a man's belly an' he cain't raise a heart fo' no woman. Eithah one - cain't no man have a woman if he [husband or her man] gits it on 'er stomick.

(You mean on her stomach or on her privates.)

Rub it on 'er stomick, jis' anywhere it touches 'er stomick. Jis' leave it right on de top of 'er pussy an' let it touch on dere, see an' cain't no man do nuthin. Kin be evah so ready but when he gits dere, ain't nuthin done. [Memphis, Tenn., (948), 1529:13.]

3649. Ah experience dis much about it. If a man is got a woman an' he don't want 'er tuh have anothah man, he kin take dat snail, an' ketch 'im a snail an' rub 'er stomick wit 'im an' she cain't nevah have a man. [Memphis, Tenn., (1537), 2779:3.]

3650. Tell me dat, if yo' want a woman an' a man tuh lock togethah, go out an' ketch yo' a snail an' jes' lak if dere somebody dere dat yo' wants tuh ketch runnin' roun' wit a woman. If yo' evah had any dealin' wit 'em [snails], yo' know when a snail stick out he's got a slippery thing on 'im. An' yo' wipe yore han' ovah 'im an' git dat slippery thing off 'im. An' yo' be playin' wit 'er an' yo' happen to run yore han' ovah down dere, an' a fellah will go an' deal wit 'er or anything, it will create dem to lock. [Waycross, Ga., (1159), 1935:5.]

3651. If ah had a woman an' didn't wan' 'er to have no one else but me, ah'd take dat snail an' wrap 'im in a rag or sompin. Ah go dere dat night an' me an' 'er be tuhgethah. Purtty [pretty] sure one of us goin' tuh sleep purtty soon, after yo' have intahco'se wit a woman. Take dat snail an' rub 'er. Don't want nobody be wit 'er but chew. [Waycross, Ga., (1158), 1931:3.]

3652. Ah heard about a snail, if yo' don't want chure woman to mess wit nobody else, dat yo' git chew a snail an' wipe it 'cross 'er dere, an' no othah man can't mess wit 'er. Evah time he go dere, he'll fall. [Fayetteville, N. Car.,



(1398), 2519:3.]

3653. Jes' lak yo' had a woman an' she wuz havin' mens. Yo' distrust dat she wuz goin' wit some man an' yo' couldn't stop 'er, yo' git dis slime from dat

MAN RUBS SNAIL ON WOMAN UNTIL SNAIL DIES  
SEW SNAIL INTO BAG - HIDE IT BEHIND SHELF

snail an' yo' wait till she goes tuh sleep an' den yo' rub 'er good 'tween 'er laigs wit it until yo' kill de snail. Do dat wit it 'live an' yo'

rub it good until yo' kill de snail. Den when yo' kill dat aftah rubbin' her, den yo' take dat snail an' sew it up in a sack an' den put it, if yo' got a shelf lak dat, put it right behin' dat shelf an' let it stay dere. An' every man dat go tuh her, he'll be ready fo' her until he git ready to git on 'er. Den when he git on 'er, 'is nerves will fall. Nevah will have no intahco'se wit 'er.

[Memphis, Tenn., (1530), 2737:8.]

3654. Dey said if yo' ketch a snail, an' yo' see a woman yo' want connection wit, said all yo' gotta do is mash dat snail an' git all dat slime on yo' han', an' if yo' evah got chance to git it in de breast, jis' kinda rub it on 'er

MAN RUBS SNAIL ON WOMAN'S BREAST breast, an' dey said she will yield to yo' in a few minutes.

(You have to rub it on her.)

Yes, yo' have to rub it on her breast. [St. Petersburg, Fla., (1008), 1631:3.]

3655. Well, dey tell me to take dis snail an' rub it on yuh - rub it on yuh-self, yo' know yeah tool. An' yo' see, an' de woman kin rub it on huhself an' de man can't have nuthin to do wit 'er aftah dat. Ah

MAN RUBS SNAIL ON HIMSELF

have tried dat.

(The woman puts it on herself and the man puts it on himself and that takes their *nature* away from them?)

It seems so.

[This is merely the usual rite: the person having the *rubber* can have no one else.] [St. Petersburg, Fla., (1029), 1674:4.]

3656. What dey use a snail fo'?

(All right. What do they use a snail for?)

Yo' kin take a snail - jis' lak yo' don' wan' chure wife to fool wit nobody. Yo' kin take a snail an' jis' take him an' wipe him on yoreself, see, an' go wit 'er an' no othah man can fool wit 'er. Evah time he go to go dere, see, he goin' to git limp.

(I see.) [New Orleans, La., (859), 1368:4.]

WOMAN RUBS SNAIL ON MAN 3657. Dey [women] take dat snail an' rub it on yore thing an' yo' *couldn't raise de dust on a hill*. Ah said yo' wouldn't raise up 'tall. [Brunswick, Ga., (1242), 2113:6.]

3658. Ah heard, if yo' ketch a snail an' when yo' go tuh have a intahco'se wit a man, tuh rub dat snail on 'im an' he couldn't have anything tuh do wit anothah woman. [Fayetteville, N. Car., (1414), 2545:9.]

3659. Take a snail an' rub across a man's, yo' know, an' dat'll stop 'im if he's runnin' aroun' - it will make him come back home. [Memphis, Tenn., (1529a) 2734:19.]

3660. Ah heard dat a woman could take a snail an' use it in a way on a man dat where he couldn't use no othah woman but 'er.

(Do you know how she did it?)

Well, now, ah kin make it plain tuh yo'. Ah heard dat she ketch dat snail an' beat 'im up 'live an' whenever - jis' lak a man would go to be wit 'is wife, or somepin lak dat, why she'd take dat an' rub it on 'im. An' den whenever he'd go to be wit some woman, why he couldn't be wit no one but 'er. [Waycross, Ga.,

(1112), 1785:10.]

3661. Jis' or'nary simple thing - it's nuthin but a snail. Yo' kin take a snail, one of dese or'nary ole snails dat yo' see crawl outen de watah. See, yo' kin take one of dem an' mash 'im an' yo' use him, when yo'd have connection wit 'er. Jis' lak yo'd have him in yore han', yo' see, an' jis' fuddlin' aroun' wit 'er or somepin an' yo' jis' pass dat cross 'er nine times, an' I'll guarantee dat she can't have no man but choo.

SNAIL RUBBED ON PERSON 9 TIMES

(I see.)

An' ah know dat evah time a man go in dere - bound to stay away from 'er house. [Vicksburg, Miss., (747), 1017:3.]

3662. Dat snail dat I wuz tellin' yo' 'bout. She kin take a snail - take dat snail an' take her han' an' git some of dat snail dere, an' when she goes to have sompin to do wit 'er husban', prob'ly she got dat snail put away some place. She kin take dat snail an' git a little bay rum an' put on 'er han', take dat snail when she goes to take holt of 'er husban' or sompin, have dat snail where she kin git it an' rub it on dere. Do dat fer nine diff'ren' times. An' evah time he go to a woman, he be as hard as he want. As soon as he put dere, it will ball up an' he can't do a thing in de world. [Norfolk, Va., (491), 528:3.]

3663. Oh, dey said if she goin' out wit anothah man an' he wan' it *fixed* so dat she won't have no *courage* fo' no othah man. Well, in othah words, so when de man goes tuh be wit 'er he'll fall befo' he evah be wit 'er. Git chew a ten-cent bottle of Hearts Cologne. An' when yo' git dat ten-cent bottle of Hearts Cologne, git tuh playin' roun' wit 'er. An' take an' saturate his han's wit dat Hearts Cologne, prob'ly jis' befo' he git ready tuh go tuh bed an' be wit her. An' when he do dat, why he takes den an' bathe her down - rub her down [demonstrates].

RUB SNAIL DOWNWARD NOT UPWARD

(From her hips right down?)

Yessuh, from de hips down - all in heah. An' do dat fo' three time a week - dat means evah othah day. An' dey tell me when yo' do dat, why den when she'd go out, de man dat gon'a be wit 'er - but when he gits to de place his *courage* will fall. He can't have any intahco'se wit 'er. [Fayetteville, N. Car.,

(1412), 2537:1.]

RUB DOWNWARD WITH BOILED SNAIL WATER

3664. Yo' kin take a snail an' jis' boil 'im an' git de watah off 'im an' put it on a piece of cloth an' if it's a man or a woman - if it's woman has othah fel-lahs goin' wit 'er, den rub 'im down. He'll nevah come up. Dat's all yo' wanta do, rub 'im on down. She slip, jes' slip on 'im - can't do nuthin - nevah want de use of a man.

(You mean no other man but her husband?)

Yessuh. [Sumter, S. Car., (1361), 2401:5.]

3665. Said a man take a snail an' if he don't wan' dis woman to do nuthin wit nobody but 'im, he take dis snail an' where huh clothes hangin' up on de outside on de line, if he git a chance, he go dere an' rub dis snail right on uh drawahs. An' when she put dese drawahs on, she can't have no communion wit no man but 'im. Dat whut ah heard about it. [Waycross, Ga., (1128), 2133:7.]

SNAIL RUBBED ON CLOTHES

3666. Dey say yo' [a woman] take a snail an' run 'im ovah a man's clothes an' run 'im ovah yo'self, an' dat man or yo' neithah can't have nobody but yo'self. [The complicated words of this rite mean each is confined to the other.] [Fayetteville, N. Car., (1419), 2455:8.]

3667. Well, ah heard dat chew kin take a snail on a man, if a woman wants

tuh stop 'er husban' or 'er boy frien' from goin' wit othah wimmins. Dey take dat snail an' smear 'im up at de seat of 'is drawahs. An' yo' know he [snail] have a kinda - ah don't know whut chew call it - some kinda slickery [slippery] sompin come from dat snail, an' yo' take, yo' cut a piece out, outa de middle of dose drawahs an' den yo' sew a piece ovah dat, an' let 'im wear 'em. An' dey tell me, dey say he can't have nobody in de worl'. Say he'll fall. [Waycross, Ga., (1115), 1788:7.]

3668. Yo' kin take a snail, dese snails. Kill de snail an' rub it onto a han'ke'chuf or a cloth or somepin, an' go to her an' rub dat ovah 'er private, yo' know. Ah've nevah found anyone yet dat would be able to go ovah dat. [Savannah, Ga., (538), 658:2+85.]

3669. Take a snail an' jes' lak somebody yo' know, goin' wit chure ole lady-sompin of de kin' yo' know - an' yo' do dat. Dey tell me yo' kin take dat snail yo' know an' wrap it up in a rag yo' know, jes' lak a rag she nuse [use] - sompin of dat kin' - it will stop 'er from foolin' wit anybody. [Brunswick, Ga., (1177), 2090:15.]

3670. Keep de othah men from dere, git chew one dese big white pocket han'-ke'ch'ef. Go to de Dime Sto', git chew one ain't nevah been used, an' den take a snail an' put 'im in dat han'ke'ch'ef. Den WHITE HANDKERCHIEF - DIME - BED take dat han'ke'chef when yo' have connection wit dat person dat night, an' she cain't nevah have nobody else but 'im - cain't have nobody else. He ain't goin' have nobody else.

(What does she do with that handkerchief then after she has used it?)

She take de han'ke'ch'ef, she wipe him wit it an' she got 'im right den. She takes de han'ke'ch'ef an' puts it anywhere undah de baid, so he won' see it. [Wilson, N. Car., (1504), 2671:16.]

3671. (What would she do to fix him up that way?)

Well, she'd take a snail an' git some slime off dat snail on a piece of cotton, an' when she have dealings wit 'im, well she'd git some of dat on dat cotton an' wear it between 'er toes.

ON COTTON WORN BETWEEN HER TOES (Between her what?)

Between 'er big toe an' 'er othah toe - jis' lak ah tol' yo' 'bout de man a while ago, wear it between dere, an' he can't have anothah woman.

(What would she do with that snail slime? What would she do with it first? Would she wipe that on her or him or what?)

Yes, she wipe dat on 'er. Dat [snail slime] be already on de cotton an' she wipe it on 'er, yo' know, an' dat will keep it all togethah; an' she jis' put it between 'er toes dere an' keep it dere. Whenever she pull off 'er stockin', change stockin's, she jis' take dat out an' put it right back in dere. Keep it in dere, wear it out in dere. [Vicksburg, Miss., (538), 1010:2.]

3672. Yo' take a snail dat crawl an' evahthing when de rain. Yo' take dat wit a little piece of yella domestic cloth. Cloth lak dis [on interviewing table] dat has flowah on it, lak yo' say white cloth. Well de dark yella yo' git. Yo' git enough fo' de BIBLE - KEEP IN - YELLOW DOMESTIC BEDCLOTH - SNAIL RUBBED ON THEN WIPED ON SELF - FOLDED 9 TIMES TOWARDS SELF - SALMON SOAP woman to wipe herself on.

Well, when he is wit dis woman, take - when dey gits through - take dat little piece of cloth, an' take dat snail live - don't let 'im be dead - an' run it right 'tween aftah yo' wipes 'er off. An' aftah yo' git through, yo' take dat an' yo' fold it up. Put it in a Holy Bible.

(How do you fold that up now?)

Yo' fold it in fo' cornahs [demonstrates]. Let it [snail] be live, don't let it be dead. Jis' take it lak dat an' jis' wipe to yo' an' lay ovah. All right. An' den yo' put it on a dish or eithah undah de pillah. Den yo' let 'er use it, but yo' don't wipe yo'self. An' den yo' fold it to yo' dis way, see [demonstrates].

(Fold it nine times that way.)

Yes sir, an' put it in de Bible. An' den yo' leaves 'er. Any man come he would nevah bothah 'er.

(Where do you put the Bible then?)

Yo' put de Bible somewhere, yo' know lak a safe anything - hide it.

[Safe here is not a steel box with combination lock, but an old-fashioned kitchen cabinet, a piece of movable furniture with shelves and drawers holding dishes, knives and forks, etc.]

(This is like a square handkerchief and you roll it to you nine times, and then you turn it around lengthwise and roll it lengthwise.)

An' de only way den, when yo' wan' to break 'er from bein' lak dat, yo' take dat cloth an' yo' wash it out wit Sameman [Salmon] Soap, see. An' den fold de cloth an' burn de cloth [and] dey [she] be's in de same condition [her nature will be restored].

(What kind of soap?)

It's 18¢ a bar - Sameman, Saveman [Salmon, has picture or mold of fish]. [Mobile, Ala., (651), 849:2.]

3673. Lockin' de bowels, well ah tell yo' ah don' really know much about dat, but it's one thing ah do know. Yo' kin stop a woman or a man from havin' intah-co'se wit anothah fellah, if yo' want to.

DISHRAG - DROPPED 4 TIMES ON SNAIL - BOTH PICKED UP 4 TIMES  
DO NOT TOUCH SNAIL - FOLD - USE AS TOWEL

Well yo' go an' git chew a house snail, dese ole snails crawl aroun' de house. Yo' take yore dishrag dat chew been usin' in de kitchen an' yo' washes it out. When dis snail starts tuh crawlin', yo' take de rag an' put it ovah 'im dataway [demonstrates]. Well, yo' know he's bound tuh melt.

(You just drop that rag over him and pick him up that way?)

Dat's right. Den put 'im back down. Do dat fo' about fo' times. Yo' take dat rag an' fold it up nice in yore pocket, or yore towel - whatevah it is. But it's best tuh be wit a dishrag. Yo' take dat dishrag an' fold it up an' yo' go somewhere an' have intahco'se wit 'er. Well, she say, "Ah got sompin." Yo' say, "No, yo' take dis'un [this one], ah got sompin heah, mah ole han'ke'chef" - sompin lak dat. Well, when she take dat - but don' chew use it yoreself, let 'er use it. An' cain't nobody in de worl' have nuthin tuh do wit 'er but chew. Cain't even give her a million dollahs. Ah kin give her a million dollahs, an' de minute ah starts it will be jes' lak dis cloth heah [on table holding recording machine between us].

(Well, is there any way that you can get rid of that, after you are fixed up that way? How can you get rid of that?)

No suh, YO' CAIN'T GIT RID OF DAT. YO' GOTTA DIE [TO] PASS AWAY DAT OFFA YO'. [New Orleans, La., (1566), 2868:6.]

3674. I've heard of people takin' snails. Take dat snail an' mash 'im up fine. Yo' git a dishrag out de kitchen, I've heard, take an' wrap 'im up in dat dishrag. An' when yo' fool wid a woman, yo' wipe her wid dat an' bury dat, an' she no good.

DISHRAG - WRAP MASHED UP SNAIL IN - WIPE - BURY

Den if she happens to fool wid anothah man on yo', she's gon'a git hung jis' lak de dog. [Wilmington, N. Car., (252), 172:6+85.]

3675. (Now, what were you going to say about those snails?)

I wuz sayin' a man kin do de same thing wit de snail, shell of a snail, an' put a woman in dat predicament of life.

(Well, just how would you do that?)

SNAIL POWDER - ON BODY Well, he'd take de snail an' hull de snail, yo' know take de flesh part out de snail's shell, an' parch dat snail's shell an' den beat it up real fine. He'll take dat snail dust - undahstan' me - an' jis' be playin' wit 'er, yo' know, lak a man do sometime. Yo' know, run 'is index finger up 'er vagina, UP IN DAT PREDICAMENT OF LIFE. An' jis' put some of dat snail dust up in 'er vagina, AN' SHE BE LAZY AS A SNAIL, SURE AS GOD LIVIN', FO' ANY OTHAH MAN DAT CREPT IN DERE.

(I see. I get the idea.) [Richmond, Va., (about 420), 377:1+85.]

3676. Tuh keep 'im from havin' anybody, yo' take dat snail an' yo' kin dry 'im. Eithah [or] yo' kin take 'im an' put 'im in de stove an' yo' kin brown 'im. An' den when yo' brown 'im yo' kin pound 'im up into powdah. An' yo' take de seat of yore man's drawahs an' yo' open it, jes' a little place, an' yo' put all dat down in dere. An' he cannot fool wit no one but chew. An' he gotta come home an' bring yo' de money. [Memphis, Tenn., (1547), 2808:6.]

3677. (Ever heard of using a banana?)

[I used this question in New Orleans because it was the great port for receiving bananas.]

Well, I tell yo' what I'm experiencin' dataway round here. He kin fix 'is-self, fix 'er so dat she won't bothah wit no othah man. He gits a snail an' he takes dis snail an' he makes a powdah an' puts it on 'im. An' when he's foolin' wit - he put dat powdah on 'er an' no man kin fool wit 'er. When he go to her, he put - it fall, see. [New Orleans, La., (822), 1188:8.]

3678. Take a snail an' if yo' [a man] have a sweetheart an' [so that] no othah man couldn't go wit 'er, takes dis snail an' dey makes a powdah out of it, parch it first, an' yo' sprinkle on de head of yo' [penis] befo' yo' go to fool wit 'er, an' whoevah [approaches her will fail]. [New Orleans, La., (838), 1261:12.]

SNAIL POWDER: HE CAIN'T RAISE NO STAKES  
TO GET RID OF HIM - THROW DAT STUFF OVER SHOULDER INTO  
RIVER: GO, AH NEVAH WANT CHEW NO MO' - DON'T LOOK BACK

3679. So he wouldn't want no othah woman but chew, ah know how tuh fix 'im so "HE CAIN'T RAISE NO STAKES." Git a snail. It's mighty dirty. Git a snail an' put 'im on a ole [tin-can] top an' put 'im in yore stove an' let 'im brown. Take it out an' let 'im cool, an' yo' take dat [browned] snail an' jes' rub it to a plumb powdah. Jes' parch it up, parch it up, an' when yo' an' 'im are layin' in de baid, yo'd have a little on yore han' an' tetch 'is thing, an' he cain't raise stakes fo' no othah woman.

Lak yo' been wit 'im a long time an' ti'ed [tired] of 'im an' got 'im fixed, yo' take dat stuff out de trunk an' take dat stuff from between de mattress, whut ah tole yo' tuh fix, an' carry it to de rivah an' turn yore back an' say, "Go, ah nevah want chew no mo'," an' throw it in de rivah, an' he'll go on an' won't bothah yo' no mo'. Throw it ovah yore lef' shouldah an' don't look back, an' say, "Go, ah nevah want chew no mo'." [Memphis, Tenn., (1544), 2804:3.]

3680. Well, yo' kin go tuh work an' git chew a  
SNAIL POWDER - RUB 3 TIMES snail shell, an' yo' take a snail shell an' jes' put it in a lil' - yo' kin set it on de back of de stove where it's hot, an' let it stay right dere till it come hard. When it come hard,

yo' kin mash it up an' use it same as flour, an' den yo' take dat an' come on back. Jes' lak if yo' got a woman an' don' want 'er tuh have nuthin do wit nobody, yo' kin go tuh work when yo' make connection wit 'er, jes' put it on yore fingah nail an' rub it right down right dere fo' three times. Dere's nuthin on yore han', but chew jes' do lak dat. An' any othah man dat come dere, de time he git right dere, dat will fall. [Fayetteville, N. Car., (1450), 2635:1.]

3681. Well, yore wife - jis' lak if yo' goin' off to work an' yo' wan' 'er not to be foolin' aroun' wit no othah man. Well, jis' as - befo' yo' leave dere, yo' git some snail dust - some snail, yo' see, what creeps slow-slow across -

SNAIL DUST BOUGHT AT HOODOO DRUG STORE

JIS' GO TO ANY DRUG STO' AN' SAY, "GIVE ME SOME SNAIL DUST." Prob'ly yo' have to pay about 40¢ or prob'ly a little

bettah. Yo' git dat snail dust an' jis' lak, say when yo' go on 'er dat night when yo' leavin' 'er [to go to work], yo' wants to go to bed wit yore wife befo' leavin'-time, an' yo' fools wit 'er. Befo' yo' fool wit 'er, yo' put some of dis snail dust into yore undahclothes or in yore hair - yo' know, put it in yore hair, see. Yo' put some of dis same sinimint [cinnamon] an' sugah right in de middle of de bed, jis' where yo'll put 'er to lay. An' yo' take dis snail dust an' yo' put it all on yoreself. Well. But she not payin' attention cuz she used to it an' yo' leave 'er. Yo' git on 'er an' yo' fool wit 'er an' she nevah have no feelin' fo' no man in de worl'. Evah time, yo' jis' rolls across 'er mind [she thinks of you]. Jis' look lak she ain't got no feelin' atall [for another man].

[New Orleans, La., (829), 1231:1.]

SNAIL-AND-FOOTSKIN-POWDER - RUB WITH DISHRAG

3682. A fellah could stop anothah fellah from goin' wit 'is wife.

He'd taken a snail an' dead skin from undah his feet an' parched it an' take it an' - wit a dishrag. An' while she's asleep dat night, jes' sprinkle dat on 'er, put dat on 'er an' rub 'er wit de dishrag, so she couldn't go wit no one. Dat take de *nature* away from 'er.

(What did he do with this snail and the dirt and that dishrag?)

Take de snail an' ground - yo' know, groun' de whole shell an' de snail. Parch it good, make a kinda powdah out of it. An' when she went to sleep, why he sprin- it ovah 'er an' he wipe her across wit de dirty dishrag. Sprinkle dat ovah 'er on 'er drawahs, an' anyone couldn't go wit 'er no mo'. So findly [finally] dey broke up. [St. Petersburg, Fla., (1042), 1690:3.]

3683. Dey kills a couple of snail an' dey'll take dat snail shell an' dry it. Ef ah'm goin' wit a whoman an' she won't want me go nex' wit mah wife, she'll

SNAIL POWDER IN FOOD

take dat snail shell an' dry it good an' parch it an' make a powdahs out of it. Put dat powdah in mah bread an' ah will eat it. Well, ah can't git up no *nature* fer nobody

but 'er. Leave an' walk off. [Jacksonville, Fla., (607), 786:5+85.]

3684. Well, yo' pound 'im up, poun' de snail up. Dry it an' pound it up an' git it in some likkah or coffee, jes' a leetle bit chew know, so dey can't ex- serve [observe] it, an' dat will kill yo' 'cuz yo' be [become] jes' lak dem [snails] an' yo' be's slow about evahthing. Can't have - nevah git ovah it.

(And it kills their *courage*?)

Kills dere *courage*. [Sumter, S. Car., (1361), 2401:4.]

3685. Well, takin' any snail an' while de woman's sleepin', he would take dat snail an' he would pass it across her stomach right dis way an' makin' a cross dat way. Ah don't care whut man she go wit or how he been wit 'er, when he goes tuh go wit 'er, his ambition will fall.

CROSS MARK WITH SNAIL

(He will rub that across this woman's abdomen in the form of a cross?)

Jes' cross it. [New Orleans, La., (1560), 2855:9.]

3686. Yo' take a snail, fo' instance, if a man have a woman or wife, an' if he figure dat she's goin' bad. He don't want 'er have any dealin' w'it any othah fellah. While she sleep, he'll take a snail an' make a cross right undah de navel. An' each man dat would aim to go wit 'er, he'll nevah be able to go wit 'er. He'll have ambition until he mount 'er an' den he's - he'll fall. He'll nevah go wit 'er.

(I see.) [New Orleans, La., (879), 1449:4.]

3687. Well, ah've nevah *tied* any but ah've heard 'em say how yo' *tie 'em*. Dey say jis' tuh measure 'em, an' if yo' kin measure 'em, git whatsomevah come out, an' tie dat wit a cord lak dat. See, an' put pins an' things in dere. Now ah have nevah did it but dat's whut a girl tole me tuh do, but ah wouldn't do dat. An' den dat would cut 'is nature from dis othah one, or eithah git a snail. See. Git a live snail an' den durin' 'er playin' wit 'im, take dis snail an' pass it cross 'im lak dat [demonstrates].

(Like you were making an "X".)

Yh-hah, jis' lak dat. See, dat will kill 'is nature. [Algiers, La., (1601), 3022:7.]

3688. Take a snail an' mark a cross, make a horse's pitchure on a woman's stomick, an' she caïn't deal wit no othah man but jes' dat one.

(Make what kind of a picture?)

CROSS MARK WITH SNAIL - PICTURE OF HORSE  
ON WOMAN'S STOMACH

A horse's picture - a horse whut  
chew rides.

(You have to draw a picture of a horse

on a woman's stomach, but you have to use a snail - this thick stuff from the snail - and then she won't be able to have another man?)

No, no man but jes' 'im.

[An old note of mine reads: "I do not understand the picture, unless the person who draws the picture is the rider!"] [Memphis, Tenn., (1524), 2723:5.]

3689. So far as I know, ah kin tell yo' on dat part, too. So now, yo' take a woman - jis' lak ah'm got a ole lady mahself an' she don't want me runnin' out wit nobody but 'er. Ah seed [saw]

CROSS MARK MADE ON TOWEL BY CRAWLING SNAIL

'er do it mahself. Dey take a snail, a live snail dat crawls

aroun' - lotta people say yo' kin take yore han'. She take 'er han' an' she will run it across dis snail an' rub it on 'er stomick. Well, yo' kin do it a diff'-ren' way dan dat. Yo' kin take a snail an' put it in a clean towel, see, dat yo' use to dry off or somepin. An' where dat snail greasin' dat towel - yo' don't kill 'im or nothin - jis' let 'im crawl across it or somepin an' he makes a mark across it each way he comes. [The crawling snail makes an X-mark.] An' dat towel will be folded right back up some place an' be hung right on de - or prob'ly at de foot of de baid. An' whilst de man have intahco'se wit 'er or somepin, why she han's 'im dat towel. Well, she han's 'im dat an' as long as he uses dat, why he can't do no good wit no one else.

(I see.) [Vicksburg, Miss., (742), 1011:4.]

3690. Dey tell me dat dey kin do things to 'er so dat a man cannot have intahco'se wit 'er at all. Say he kin go an' git 'im a snail, an' GIT DE DUST FROM WHARE DE SNAIL'S CRAWL- IN'. Take de snail an' fry dat snail plumb till it cook up. Yo' kin roll it up, yo' know. Put all dat dus' togethah an' jis' when he kin have intahco'se wit 'er, jis' have dat dus' an' git some of it on 'is han's an' rub on 'er, an' dey say a man nevah could - don' cay [care] how he tried,

nevah kin have anything to do wit 'er.

(That's to protect his home while he's gone?)

Yes, sir. [Vicksburg, Miss., (714), 983:9.]

3691. Yo' been in de woods an' yo' see dese thousan' laigs [= centipede, sometimes called *thousand-legger*, see FACI, 1st ed., 1399, p.62; 2nd ed., 1383, p.54]. Yo' know what dese *thousan' laigs* be's. An' dese conk [conch] shell in

SNAIL - CONK SHELL - THOUSAN' LAIGS: THREEFOLD POWDER

de rivah. Jes' lak yo' git a conk, yo' know what ah mean [see later],

an' eat 'em. Yo' carry dat home, yo' git a piece of snail. Yo' git a ole snail. Yo' know what a snail is. Yo' put dem on de stove. Yo' cook dem until it's nuthin but a powdah.

(You put the snail and the shell and?)

An' de *thousan' laigs* all togethah [3 ingredients] right up on dat place an' dat will cook it tull [till] it nuthin but a powdah - tull yo' kin tetch it as nowthin' but a powdah. Well, yo' put all dat togethah, put it in a box. Well, he'll come to yo' an' say, "Ah want sompin to kill dat - dat kill 'er nature, to kill evah man nature fo' 'er, excusin' 'im [me]." Well, den yo' give him jis' a leetle bit an' put it in 'is han', an' yo' rub it out of sight lak dat. Rub 'is han' lak dat - hit's gone, he can't see it. Don' care if yo' wash de han' wit soap an' watah, dat's gone. [Here we have a *doctor* "dressing" a patient's hand - a little *now you see it, now you don't* "trick".] Well, dere's nobody kin have no dealin' wit 'er but chew.

(A man will do that to keep other men away from his wife.)

Evah man goin' stay away. [Charleston, S. Car., (525), 629:7+85.]

3692. Dey take a snail yo' know to stop a man from bein' wit a woman.

(How would they do that?)

Dey put dat snail - de woman will fix dat water in de tub. She'll fix de watah in de tub fo' de man an' den she'll put dat snail - wash dat snail all roun' in dat watah, an' when [then] he go to take a SNAIL-WATER AS BATH WATER bath yo' see. An' evah time dat he go to be wit anothah woman outside of 'er, he'll fall. [Way-

cross, Ga., (1126), 1832:9.]

3693. Yo' git de snail an' yo' cook de snail, an' yo' take de watah an' yo' git chew a han'ke'ch'ef, a new han'ke'ch'ef an' yo' soak dis han'ke'ch'ef wit it, an' yo' put dis on dis woman, an' she won't have any nature. If a man go dere, he can't do anything. [Savannah, Ga., (1269), 2148:13.]

3694. Ah'm very, very fo'getful now.

[See my comment about this woman later.]

Kin do a man in dis way, yo' kin git a snail. Yo' know a woman kin take a syringe an' wash her purse out. Yo' know whut dat is. [This ancient use of the word *purse* is probably my only example of it.] An' aftah she washes it out, she

SNAIL SOAKED IN PURSE-WATER - THEN PARCHED TO POWDER

takes de watah from whut she wash out wit an' she puts de snail in it, an'

[afterward] she take it an' put it in de stove an' let it brown down to a crust. An' she takes it out, outen de crust, she take it an' she grinds it up, jes' mash it up yo' know right right small. An' den she take it an' put it - dope it in a wax, de chewin' gum yo' know dat chew chew - she'll roll it [in that]. Dat's to take dis man in [to trick him]. If she think any way fresh [here's another method], she would git an asafetidy [asafetida] an' make little pills. An' she'll wait till he gits sick an' den give it to him, give de pills to him fo' swallow-in'. An' dat yo' know, it's got 'er nature. An' he swallah - take dese pills



fo' a medicine. An' ah don' care whut woman or what kind, she cain't nevah git 'im tuh leave aroun' heah.

[To be certain that I know what informant is talking about, I now comment to the machine and ask a question:]

(She takes a syringe and washes her *purse*, and then she puts this snail in that water. Does she put the snail into the water before she washes herself or does she put the snail in after she has washed?)

Aftah she has washed 'erself. She'll have a intahco'se wit 'im first befo' she do dat, yo' know. Dat's tuh git 'is *nature*. An' den she takes dat an' douche herself out right good, yo' know, wit not too much watah - yo' know, wit a very small amount. An' den she set 'im in de stove an' let 'im dry right.

(This elderly woman supposed to be good, but she couldn't get her *things* together. She may have been a little frightened also.) [Memphis, Tenn., (1540), 2936:1.]

## (2). CURES FOR SEXUAL IMPOTENCE

3695. He kin go an' git 'im a pound of alum an' git 'im a cloth an' mess wit 'er all he kin an' wash dat cloth in dat alum an' wear it round him.

(Wear it around him?)

ALUM Yes sir, it'll bring 'er to 'im - it'll take dat up.

Dat'll kill dat othah [impotence] dead, dat's whut dey say. [Waycross, Ga., (1162), 1938:9.]

3696. [As ants cause (No.3311f.), so they cure impotence.]

Yo' kin git nine red ants an' boil 'em an' dey will give yo' *courage*, if yo' drink that tea three times a day.

(If a woman has taken your *courage* away?)

ANTS - NINE Yes, it will give you *courage*. [Sumter, S. Car., (1374), 2437:2.]

3697. [To draw blood is a common remedy against witchcraft - see

BLOOD DRAWN Nos.485-487 and elsewhere in HOODOO. That explains the use of many of the sharp-pointed instruments in hoodoo; the witch being afraid of cutting herself and drawing blood. *Penis captivus* and impotence, like all ailments and disabilities - in fact just about every misfortune in life - comes from a spell put on you.]

(Well, is there any way of getting them apart?)

De only way to git 'em apart is fer dem to git a ole *doctor* - young *doctor* don't know of it, but git a ole *doctor*. Ah've been told by mah fathah to take a penknife, a penknife an' stick it right in de hollah of de foot, an' den he'll bleed an' dat will disconnect 'im.

(What is a penknife?)

[Even in my boyhood *penknife* was becoming rare.]

Very small. [Washington, D.C., (638), 826:3+85.]

3698. De *doctor* kin do it by splittin' de bottom of his [patient's] feet.

(To get them apart.)

Yes sir. [Brunswick, Ga., (1175), 1982:8a.]

3699. If any confusion come up between 'im an' de woman, an' if it be a fight an' HE DRAW ANY BLOOD FROM 'ER, he would be able aftah dat tuh go wit de [other] woman. See, he git a drop of blood from dat - drawin' any de blood from 'er yo' undahstan', DAT UNBIND 'IM FROM 'ER, an' he go on wit dis [other] woman.

(If she *tied* him up, and he actually draws blood from her, that would kill that [impotence spell].)

Kill it. [New Orleans, La., (1560), 2854:2.]

3700. Ah heard a fellah say if a woman take his *nature* dataway, if he wants tuh git it back, he have tuh go tuh work an' git some of 'er *ministrate*. If he git dat, yo' see, an' he'll git it on a rag, an' he'll go tuh work an' take him some gin-whiskey an' put it in *gin-whiskey*, an' give it tuh 'er tuh drink. When she do dat she'll go tuh work an' release it offa him. [Waycross, Ga., (1097), 1772:8.]

3701. Yo' kin take yo' a little bluestone an' put it in some watah, not too strong, an' yo' kin jes' mop dat. Keep dat mopped wit dat bluestone watah an' dat will bring it back.

BLUESTONE (Bring your *nature* back?)

Yes sir, or yo' kin use sweet milk. Sweet milk is good. Yo' kin jes' bathe in dat sweet milk. Sweet milk will bring it back. [Waycross, Ga., (1166), 1961:7.]

3702. Yes sir, ah heard jes' like if yo', yo' know, yo' be wit a woman yo' know an' can't do nuthin - yo' undahstan' whut ah'm talkin' about?

(You've lost your *nature*?)

BOW HEAD 3 TIMES TO RISING SUN Yes sir. Well, jes' befo' yo' go tuh bed at night wit dis woman, whosoevah it is, an' if yo's sleepin' wit 'er, well jes' befo' yo' goes tuh bed, well from de way de sun rise evah mawnin', well yo' goes out at night chew know an' bow back ovah lak dis three times in de way de run rise [demonstrates].

(You turn your back to the sunrise and turn your head back toward the sun.)

An' bow lak dat three times but don't mess wit 'er dat night, but from den on why yo' won't have no trouble. [See bowing to the new moon 3 and 7 times, FACI, 2nd ed., 8399-8400, p.373.] [Waycross, Ga., (1136), 1847:11.]

3703. An' den ag'in, anothah thing dey kin do, lak if yo' have intahco'se wit 'em, dey kin go to work an' take dat an' put it in a bottle. An' jes' lak if yo' wanted go fool wit anothah woman, why evahthing would stan' all right until yo' got dere, an' de moment yo' git dere, evahthing would fall dead.

BREAKING - BOTTLE - RUNNING WATER

De way dey handles dat - de way yo' would have to do to stop dat, why yo'd have to search de place where yo' stay, where yo' eatin' gen'ly [generally], an' yo'd fin' dis bottle. Dey got it airtight in a bottle. Dat is de way dey puts it up, airtighted in a bottle. An' long as it airtight in dere - co'se he kin have, be in action wit 'er all right, but he can't have no action wit no othah woman. Evah time he go to have one, evahthing will go dead on 'im. An' de way dey do to git dat, why yo' has to search de place an' git it, an' break it an' throw it in running water. [Jacksonville, Fla., (597), 769:9+85.]

BRIMSTONE - SUGAR - SULPHUR: 3 INGREDIENTS

OVER LEFT SHOULDER

9 MORNINGS

INCANTATION

3704. (If a man wants to regain his nature, what does he do now?)

He takes sulphah an' brimstone an' sugah an' throw it ovah yore left shouldah fo' nine mawnin's an' say,

"Dead work to put chew - fo' whut chew tryin' tuh do me, go back where yo' come." An' instead of it bein' on 'im, it will be on 'er, yo' see.

(What did you say now?)

"Dead work to it, dead work to her."

("Dead work to her." That will turn it back on her?)

Sho'.

(That left shoulder, you said was what?)

De left shouldah, dat means yore heart. Turn it back to her. [Sumter, S. Car., (1351), 2343:4.]

3705. Well, when she have intahco' se wit a man, well she kin take dat string yo' see, aftah evahthing is ovah, an' she'll jis' dry wit dat string, yo' know [wiping] to huh. Git it right

BURN ARTICLE CAUSING IMPOTENCE  
AFTER SHE WIPES TO HER - KNOT EACH TIME UNTIL 9

wet an' she'll tie a knot in  
it an' jis' as many ties as  
she has interco' se wit dis

man, she'll tie a knot in dat an' jis' keep on till she git nine knots an' wear  
it roun' her laig or eithah roun' her waist an' he cain't bothah nobody else.

(She just uses a string for this doesn't she?)

Yessuh, a cord string.

(She doesn't measure him or anything of that sort?)

She measured 'im, she measured 'im first.

(She ties it later on?)

Yessuh, aftah.

Aftah wearin' dat string aroun' 'er waist or eithah roun' 'er laig, take dat  
an' burn it up an' he'll git rid of dat.

(He'll get his *nature* back again.)

Yes sir. [Little Rock, Ark., (903), 1475:8.]

3706. He kin use his wife in a way dat she won't have othah men.

(How does he do that?)

How does he do it? Uses wit de tongue. Dey call it goin' to de bushes. He goes down when he go to goin' down. She won't have anothah man.

BUSHES - GOIN' TO DE BUSHES [That next-to-last sentence means: He goes down to the bushes, resorts to cunnilingus, when he begins to lose his *nature*. My informant, though marked *professional* and *excellent* is mistaken. Cunnilingus is neither a sign of approaching impotence nor a mark of impotence.]

(Why?)

Well, DE HEAT FROM 'IS BREATH DRAWS DE LIFE FROM DE OTHAH MAN AWAY FROM 'ER. [To breathe, to heat, to suck, and to lick - these can be magic actions; but in this rite I see only *intention* or *wishing*. Protection against the other man, like all similar devices, is nonsense. As a matter of fact, all rites in HOODOO are wishful thinking - a dangerous mental activity.] [Memphis, Tenn., (967 *professional* and *excellent*), 1563:2. This is my own original transcription in pencil, my transcriber having missed a number of this informant's cylinders.]

3707. (Calamus roots. And what do you put with it?)

Whiskey.

CALAMUS OR SWEET FLAG

(How do you prepare that?)

Yo' boil it. Yo' put it in about a quart of watah an' yo' boil it down to a pint [magic diminishing amount] an' yo' put chew about a dime or 15¢ worth of whiskey in it. Den yo' po' it out, aftah yo' put dat whiskey in - po' it out an' put it in a bottle. Den yo' take it. An' dat'll bring 'is *nature* back. [Savannah, Ga., (1260), 2140:15.]

CEDAR LEAVES FROM GRAVEYARD - SULPHUR - BURN - FUMIGATE SELF  
MEASURE WITH STRING - 9 KNOTS - WEAR UNDER INSOLE  
NEW HOMESPUN - DOUBLE UP - KEEP UNDER MATTRESS  
STEAL GREASY DISHCLOTH AND WASH WITH IT

3708. The following informant gives 4 separate cures:]  
Dey say yo' kin take in measurin' a man - well now,

in yore husban', if yo' don't want 'im tuh fool wit somebody, why yo' could take an' measure him when he's sleep, if yo' git a chance. Or eithah, yo' fix 'im to

pay no 'tenshun - have connection wit 'im fo' a chance tuh measure 'im wit a piece of cord string, dis little cord string dat come off a wrappin'. An' take an' measure 'im wit dat - jes' de length of it. An' den yo' kin take an' tie nine knots in it, an' yo' kin wear it in yore shoe, or if yo' kin, put it down undah de innah sole of yore shoe, an' he can't have anythin' tuh do wit anybody else.

Den yo' kin take a piece of new homespun. Jes' lak yo' be playin' an' yo' have a piece of new homespun about de bed, or sompin yo' wus sewin', an' dey kin use dat aftah dey git through. Put it undah yore mattress an' double it up in a piece of papah an' put it undah yore mattress an' he ain't goin' bothah 'bout anyone.

An' den if a person gits where dey kin't bothah wit anybody an' wants it taken off dem, dey kin go an' steal a dishcloth - steal someone's dishcloth. An' if dey got greasy dishwatah dere, dey jis' skim off dat grease wit dat dishcloth an' squeeze it up in dere. An' den yo' kin take dat dishcloth an' use it an' wash it off yoreself an' dat will kill it out. An' den yo' kin take an' git some cedar - these cedar leaves. Don't chew know, yo've seen dese cedars in de cemetery. An' take sulphur an' sprinkle it ovah dem, an' put a little fiah undah it, an' yo' kin kinda stand ovah dat an' let dat smoke go ovah yo', an' dat'll kill it.

(That will kill it, if his *nature* has been taken away from him - restore his *nature*. But you don't have to get that cedar from the cemetery, you can get it any place?)

Yes, anywhere. Yo' ain't gotta git it from de cemetery. [Yet, informant prefers graveyard.] [Savannah, Ga., (1256), 2129:9.]

CHICKEN EGG - IN MILK - SUCK RAW 3709. Well, yo' kin mix yo' a glass of sweet milk an' yo' kin crack yo' a aig evah mawnin' befo' yo' git up an' drink it evah mawnin'.

Dat's fo' yore *nature*. An' in othah words yo' kin suck it raw. [Memphis, Tenn., (939), 1520:6.]

3710. Lak yo' got a husban' an' he go off an' mess wit a woman, an' she fix 'im so dat yo' can't have connection wit 'im - can't discharge himself.

(How would she do that?)

CHICKEN EGG - BLUESTONE Well, I don't know how she do dat but I kin tell yo' SWEET OIL = OLIVE OIL how to *untie* it.

3 INGREDIENTS - RUB DOWN (Well then, how do you *untie* it then?)

Yo' go an' get yo' about that much twice of bluestone, get 10¢ bottle of sweet oil [= olive oil], an' get de white of two eggs [three ingredients], an' put it all in dere an' mix it togethah, an' shake it up an' dat bluestone will 'solve, an' take it an' rub yoreself down lak dat, an' all around up in yo', an' it will be all gone.

(That's for a man to do? Or the woman?)

It's a woman. Man kin do it too, if a man is *tied up* so he can't do nuthin.

(That will take off the spell if some other woman has put it on him?)

Yes. [Norfolk, Va., (486), 566:5+85.]

3711. Gunpowdah. Well, dat's fo' *nature* - de gunpowdah an' de yellah of a aig, it's fo' *nature*.

(You take that?)

CHICKEN EGG Yassuh, take dat fo' *nature*.

GUNPOWDER [Waycross, Ga., (1095), 1765:18.]

3712. Go out to de henhouse an' git yo' nine dry hen turd an' put 'em in sompin an' let dat watah git lukewarm. Take dat an' stroke yo'self down good. Jes' lak yo' expect to go dere tomorra, why yo'll do dat today. Den say, dat aftah tomorra, de nex' day, yo' go an' buy a little bottle of *Heart Cologne*,

CHICKEN MANURE - 9 PIECES - BATHE DOWNWARDHEARTS COLOGNE

an' go on back an' bathe wit it.  
(That will restore his nature?)  
Yessuh, an' he do dat mo' den one  
time. [Sumter, S. Car., (1359),  
2397:2.]

take a young rooster off de yard dat jes' startin' tuh crowin', git de gizzard.

CHICKEN - YOUNG ROOSTER STARTIN' TUH CROWIN'HIS GIZZARD - WHISKEY

3713. An' anothah thing, yo' could  
An' yo' take dat gizzard out an'  
peel dat inside skin, dat rough  
skin in dere, an' jes' poun' dat  
up an' put it in corn whiskey,

good corn whiskey or gin, an' dat will make him stan' up right away.

(That will bring his *courage* back?)

Yes, bring it right up. One dat jes' start tuh crowin', start comin'  
[growing] up.

An' de man who's takin' it, why it'll grow, it will increase evah day. [Sum-  
ter, S. Car., (1361), 2399:2.]

3714. Go an' git 'im some *coon root* [see later] an' put it on some whiskey  
an' drink it three times a day, or eithah git 'im some lion tongue [lion's  
tongue - the spotted wintergreen].

COON ROOT - LION'S TONGUE - WHISKEY

(What is that, lion tongue?)

Some dis li'le string stuff dat grows in  
de woods, it's got three or fo' leaves on it an' all of 'em runs out diff'ren'  
ways, one runnin' dis way an' one runnin' dat way - runnin' east an' west an'  
no'th an' south.

(What does he do with that root then, just chew that or?)

Chew it or eithah put it on whiskey an' drink it.

(This will bring back his *nature*.)

[I can see why anything called *lion's tongue* would be good-magic medicine,  
especially when soaked in whiskey; but *coon* [raccoon] *root* does not sound promis-  
ing. If *coon root* is not a root-trade name, could it be: (1) the *coon grape* of  
southeastern U.S.A., the *Ampelopsis cordata*, a woody vine with grapelike foliage  
bearing inedible bluish fruit; or (2) the fox grape *Vitus labrusca*?] [Fayette-  
ville, N. Car., (1428), 2577:17.]

3715. Beef gall is sometime that is used to bring a man's *nature* back when  
a woman done tied knots aroun' - nine knots aroun' 'er stomach.

(Well, how would you handle that? How would  
he get his *nature* back?)

COW - BEEF GALL OF - CURES 9 KNOTS

You use - take ordinary beef gall, if a man  
drink coffee, or whatevah drink he drink. Take or'nary beef gall an' make coffee  
or whatevah it is, make it strong enough dat yo' kin put one drop into dat an' he  
won't taste dat gall in dere, an' let 'im drink it, yo' see. An' if a woman is  
got a knot aroun' 'er stomach, an' she wears dem nine knots aroun' 'er stomach to  
kill a man's *nature*, yo' give him dat beef gall. Jis' continue givin' 'im dat  
beef gall, an' when dat string bu'st on 'im, he'll become a normal man when dat  
string bu'st on 'er. Long as he take dat beef gall an' urinate through 'is  
penis, dat string will continue wearin' - wearin' - [away]. [New Orleans, La.,  
(828), 1217:5.]

COW HORN - SCRAPE UP - MAKE TEA OF IT

3716. Ah tell yo' whut he kin do. Whut  
dey tell me is very good. Yo' take dat  
cow's horn, yo' know whut belong on a cow's haid, an' yo' scrape it up an' let  
it - don't scrape it down. Git de shavings up dat way an' make a tea out of it,  
an' he drink that. Dat's as good a medicine as yo' want.

(That's to bring his *nature* back.)

Bring it back. [Waycross, Ga., (1148), 1874:7.]

3717. If yo' got a husban' an' he's runnin' roun' too much an' not, yo' know, any service to yo', why yo' kin take a cord string an' measure his thing. An' aftah yo' measure it, take COW MILK - FOR 9 KNOTS IN MEASURING STRING ABOUT LEG an' tie it up in nine knots an' den wear it roun' yore

laig. An' den yo' wear it roun' yore laig an' whenever he git ready tuh have a woman or anything, why he can't have 'em an' he won't know whut's de mattah wit 'im. An' he'll be dat way as long as yo' keep dat string. BUT IF YO' EVAH LOSE DE STRING, WHY HE'LL BE JES' LAK HE ALWAYS WUZ.

He take sweet milk an' bathe himself in it an' he kin git rid of it - dat if he wants tuh. Put cream or sweet milk.

(If he was *tied up* that way by being measured?)

Yes. [Fayetteville, N. Car., (1419a), 2558:7.]

3718. Den if he wants tuh git rid of dat, he takes an' gits 'im a quart of sweet milk an' washes 'isself down wit it. Then he kin go an' have anybody he wants to.

COW MILK - BATHE DOWN (He washes himself down. His whole body?)  
Jes' 'is private, yo' know.

(Couldn't he wash them up?)

Ah don't know, but dat whut dey always say, whenever he wanta git rid dat. If anybody put anything lak dat on 'im so yo' can't use yo'self, jes' git chew a quart of sweet milk an' jes' bathe yo'self down wit it. An' let dat stay dere. [Fayetteville, N. Car., (1417), 2551:7.]

3719. (Is there anything that a man can do to get his *nature* back?)

Well, ah've had a woman took a dishrag an' kinda *fixed* me so ah couldn't have no othah woman but 'er. Ah've tried othah women. Ah've been a railroad man all de time, lak ah runnin' [from here] in to At-

lanta. No mattah how badly ah wanted dis woman, how much powah ah had, de minute ah lay down on dis woman - be wit 'er yo' know - come to be jes' as limbah as de end of mah fingah [demonstrates] dataway. But de onliest way dat ah evah cured mahself of dat, git me some sweet milk an' bath mahself down wit it nine mawnin's. Dat'll give me as much power as ah evah did have. Or ah'll go to some runnin' watah, watah dat's runnin', an' bath off dataway. Dat'll give yo' powah.

(You go to running water and bathe?)

Bathe, or bathe in sweet milk.

(How could you bathe there in running water?)

Evah nine mawnin's.

(Do you bathe up or down?)

Down, bringin' yo' out all de time. Yo' don't want nuthin tuh draw back. Let it stretch out. [Waycross, Ga., (1158), 1931:1.]

3720. Dis is a story of mahself. Well, ah felt lak ah wuz messed up an' ah went to a ole man down heah in de country an' he tole me dat time, says, "Well, Tom, yo' take some sweet milk an' take a bath wit it."

Ah say, "Well, how long?"

COW MILK  
BATHE 3 MORNINGS WITH SWEET  
THEN 6 MORNINGS WITH CLABBER

He says, "Well, yo' take dat three mawnin's. An' take yo' bath wit it an' bring me de milk back, de las' milk yo' use."

Well, ah tuk de milk an' carried it back to him an' den he put sulphah in dis milk an' den give it back to me, an' tole me co'se

milk will clabbah, an' fo' me aftah tuh use it up to de ninth mawnin'. An' so ah did so, an' co'se de milk had clabbahed an' dat whey - dat sulphuh wuz in dere, kept it from turnin' all to whey. It would not turn tuh whey, see. An' shortly aftah, ah don' know whut ah done tuh make it do dat, but ah be dogged if ah didn't git straightened out on it all right.

(You got your *nature* back?)

Got it on back, doggone right.

(What did you do with that clabber then?)

AFTAH DE NINE MAWNIN'S WHY AH CARRIED IT BACK TUH 'IM, see. CO'SE HE BURIED IT.

(Well, what did you do with the clabber after that?)

Ah use dat milk right straight on.

(You kept bathing with this clabber then until the ninth morning?)

Yes. [Wilson, N. Car., (1507), 2675:2.]

3721. He kin bathe in sweet milk fuh nine mawnin's - see, jis' de milk whut yo' milk out of a cow's bag whilst it's warm. An' bathe his privates down fuh nine mawnin's. An' take dat an' saltpetah, see an' alum fuh nine mawnin's, an' dat'll bring 'is *nature* back to him.

COW MILK - BATHE DOWN 9 MORNINGS  
ALSO ALUM AND SALTPETER

(Do you take this milk bath separately or do you put this saltpeter and alum in it?)

No, yo' see, yo' bathe in de raw milk by it-self warm, jis' as it come outa de cow's bag. An' aftah yo' do dat fuh nine mawnin's wit de milk, den yo' see when yo' take a bath, jis' a or'nary bath, yo' bath fuh nine days in dat saltpetah an' alum. An' dat'll restore yore *nature* back. [Memphis, Tenn., (940), 1520:14.]

3722. (Now what would a man have to do to get rid of that, if he wants to regain his *nature*?)

Bathe hissself, his person in sweet milk an' spirits of turpentine nine nights or nine mawnin's. An' it'll come back to him, natch'ly [naturally]. [Waycross, Ga., (1144), 1868:9.]

3723. (To remove this spell, if a man has put this spell on the woman.)

To keep 'er from havin' intahco'se, see. An' evah time a man would go to her, his *nature*, yo' know, his *nature* won't rise on 'im.

(And you were going to tell me how a man would regain his *courage*, his *nature*.)

Yes, or a woman, see. Now, if yo' *trick* 'em wit dat snail.

COW MILK - 3 BOTTLES OF  
BOTTLE 1 WASH WITH  
BOTTLE 2 DRINK HALF AND WASH WITH HALF  
BOTTLE 3 DRINK

(Yes, what about that milk now? This is to get the person's *courage* back again. All right.)

All right. Yo' take - yo' buy a quart

of sweet milk, see, an' yo' wash wit it. Eithah one kin wash wit it, see an' throw dat away - jes' wash wit milk see. De next, drink half of de milk out first; an' den do it wit dis third bottle, an' den yo' kin use it. An' yo' kin-see, yore *courage* go back to yo'. See, dat's to break de spell off a person.

(You use three bottles of milk.)

Yo' use three bottles of milk.

(The first bottle you wash with.)

De nex' yo' drink half of it an' den wash wit it, see.

(Wash with the other half and the third bottle you drink, and after the third bottle you are all right.) [Waycross, Ga., (1076), 1743:1.]

3724. [Some of the cylinders containing the interview of informant 962 were missed by my transcriber. While I was rechecking them I transcribed in pencil

several of the rites and made a few brief notes of others, **intending to return to**  
the cylinders later for **complete transcriptions**  
COW MILK - COAL OIL - BATHE DOWN of special material. My **original penciled note**  
attached to this present **statement in the**  
original manuscript reads: *Coal oil & sweet milk bathe down Memphis, Tenn.,*  
*1554:5 - 962 good.*]

3725. For *manhood weakness*, well dat female takes advantage.  
(How do you mean they take advantage?)

In dey transport demselves an' invite him to have action wit dem an' dey ketch  
de stuff an' store it away, see. Might take it in a cloth an' let 'im - maybe he  
lay down on it, sleep on it.

CROSSMARK - MADE 9 TIMES WITH STOLEN DISHRAG Well, I'll advise him to go an'  
steal from 'is own - from 'is home  
a ole dishrag, yo' know, such a common thing, wipe hissself nine times or nine  
mawnin's dataway and dataway [demonstrates].

(Nine times each morning he wipes down and wipes across his...Nine times down  
this. Each and across, or?)

No, nine times. See, fer nine mornings nine times, see; but heah yo' go.  
[Demonstrates.]

(I see, make the cross.)

Yes, dat's one time - jes' count it as one, see.

(In other words, you make a cross nine times?)

Yeah, nine mawnin's an' each nine mawnin's. Yo' do dis each mawnin'.

(What else does he do then?)

Dat restores 'is manhood, yeah. Dat wipes it away. An' den, when yo' git on  
dat, den yo' takes de ole rag an' yo' supposed to do away wit it.

Dat mostly come from de female sex, see. [Jacksonville, Fla., (587), 753:3.]

3726. An' de dishrag in de same lak mannah. Take dat dishrag an' she'll wipe  
it, dry off wit dat dishrag. Don't make no diff'rence if it's dry or if it's  
been used in grease, an' dat takes 'er *courage* away. Takes all de *nature* away

CROSS MARK - MADE BY MAN MEASURING OVER HER OWN  
AFTER SHE HUNG HER GOWN ABOVE HIS HEAD - MEASURED HIM  
TIED KNOTS - AND WORE MEASURE ABOUT HER LEG OR WAIST  
MAN WIPES SELF DOWN WITH WARM WATER - SALT - CEDAR OIL

from 'em. Now if a  
woman *ties* yo' lak dat -  
now de way dat she do,  
she'll wait till he's  
asleep an' she'll mess  
roun' wit chew an'

she'll hang her gown or sompin ovah yore haid till yo' go tuh sleep yo' see  
[common rite]. An' she'll git a cord string an' she'll measure de length of yo',  
an' den when she measure de length of yo', she'll tie dat many knots in it, see.  
Den she'll tie it roun' 'er laig, right around de [calf] of 'er laig, or else  
roun' 'er wais'. Most of de time she tie it aroun' dere. Well, yo' find it an'  
yo' mistrust dat. Well den, yo' don't know whut tuh do, yo' tried evahthing, go  
to de doctors [M.D.'s] an' still dey ain't done any good. Well, yo' lay awake  
until yo' ketch 'er asleep, an' den yo' slip to her an' take dis cord string off  
of 'er. An' den when yo' take dis cord string off of 'er, while she's 'sleep,  
yo' kin take dis same [string] in lak mannah an' measure it [her] dis way, see.  
An' when yo' measure it dat way, an' den dis way, an' yo' tie it in string in  
dat shape.

(In a round shape?)

Yes, an' den yo' take dat same string an' yo' sew it; see, sew it from dis  
heah, dataway. Jes' cut it out an' sew dat togethah. An' dat will git off yo'  
an' git on 'er.

Den yo' take yo' some warm watah, as warm as yo' kin bear it, an' put table



salt in it an' wash yo'self real good. An' git cedar oil an' rub - jes' yo'self real good. An' take yo' a dry rag an' wipe down. Dry it off real good an' dat'll do away wit it. [Memphis, Tenn., (1530), 2737:9.]

3727. [Here is surely ONE OF THE MOST ORIGINAL CURES IN FOLK MEDICINE, my only example of it - a man making the sign of the cross with his whole body over

CROSS MARK - MADE BY MAN WITH HIS BODY - OVER HER BODY

HIS HEAD WEST - HIS FEET EAST

AFTER TAKING 9 SWALLOWS 9 MORNINGS OF  
2 EGGS - HEARTS COLOGNE - GINGERALE

the whole body of a woman!!!]

If a man loses 'is *nature* an' wants to have a woman, why he kin take an' git 'im a aig

an' a bottle of gingerale or two aigs: a bottle of gingerale, an' git him some *Hearts Cologne*, an' take nine swallows eight mornings. Dat'll give him *nature*. An' de first woman dat he evah have communication wit, de first woman, why he jes' lay right 'cross 'er. Lay wit 'is head to de west an' 'is feet to de east [body facing east as in burial, to see rising sun on resurrection day]. An' den turn roun' an' lay straight up an' down jes' before he uses 'er. Dat will bring 'is *nature* back. [St. Petersburg, Fla., (1042), 1690:5.]

DEATH - IF SPELLCASTER DIES BEFORE CURE

3728. If dey is bind togethah dat way, an' de individual dat bind 'em, if dey [he] dies, well, dey'll always stay togethah. See, it's no way tuh git it off aftah de individual is dead, yo' see, dat de one dat did it, see. [See margin title IF EVILDOER DIES SPELL INCURABLE, p.396.] [New Orleans, La., (1560), 2854:3.]

3729. Mine wus caught. Mah watah wus caught in a bottle an' wus buried, an' dey took it up an' put graveyard dirt wit it, an' ah didn't have no nature towards mah life.

Well, on account of dat ah wus in bad luck. Me an' mah wife couldn't git along, an' dey [a *rootman*] tole me dat it wus somepin wus against me. An' dis

DEATH - BABY'S GRAVE - GO TO AT MIDNIGHT  
JUMP ACROSS 3 TIMES: FORWARDS - BACKWARDS - FORWARDS  
WALK AWAY NOT LOOKING BACK  
SPELL CAUSED BY: URINE - GRAVEYARD DIRT - IN BOTTLE

man told me dat de only thing dat ah would do, ah would have tuh go at twelve a'clock at night in de cemetery. Well, dat's somepin ah wus scared tuh do, but ah had tuh do it. An' ah went an' found - [this man] say, ah must find where a little one wus buried an' jump across de grave three times, jes' frontwards dis way an' dis way backwards, an' frontwards ag'in, an' walk away from it an' don't look back at all, jes' keep on goin' regardless to whut chew hear, don't look back, until yo' git to de public highway and dat mean [here, public] street, an' den mah [bad] luck leave me. Ah [before this] wus out of a job, couldn't git no job or nuthin. An' ah felt dat it [the spell on me and the cure] wus true, 'cuz ah got a good job an' been workin' evah since.

(What cemetery did you go to?)

Laurel Grove, colored section dere. Yes sir, dere's white an' colored yo' know dere. [Savannah, Ga., (1279), 2175:5.]

3730. Well, yo' take de dishrag, if a woman has got a *run-aroun' man* an' she take de dishrag - aftah she take de dishrag, wipe him wit de dishrag. Wipe him wit de dishrag an' iron it with a very hot iron, an' bury it to de left side of a tree. When yo' bury it to de left side of de tree, dat will perish away all *nature* dey has fo' any woman. He can't run aroun' any mo', he'll have to stay at home.

Well now, if he don't go to de graveyard an' den git de graveyard dirt from

DEATH: PENNY IN CENTER OF GRAVE - NAME OF GOD

DIRT FROM HEAD AND FOOT - MIX WITH  
BRIMSTONE - MILK - SULPHUR - CURE FOR

DISHRAG WIPED - IRONED WITH HOT IRON - BURIED LEFT OF TREE

de head an' de foot,  
place a penny in de  
centah of de grave -  
pay de grave fo' whut  
chew git in de Name  
of de Lord. Take it

back an' mix brimstone, sulphur an' sweet milk an' drink it. Well, if he don't do dat, he'll nevah be a man any mo'. He goes to T.B.

(But if he does that, it restores his *nature*.) [Sumter, S. Car., (1384), 2459:4.]

3731. Dirt dauber nest will cure a person if dey's hurt. Take dem waspses out dere, dem little waspses lak dat yo' know, an' if yo's want tuh be wit a woman an' she's dressed

DIRT DAUBER NEST - SPIDER - NORTH CORNER OF SHIRTTAIL [by her husband], why yo' go an' git a dirt

dauber's nest an' git some young spidah's out dere, jes' one or two of dem, an' rub yore han's lak dat, an' go an' rub 'er ovah heah. An' when yo' rub dat, take de no'th cornah of yore shirrtail an' rub it off dere. Yo' put dat on dere an' yo' go right on doin' jes' whut chew came to do.

(If the woman is *hurt* what do you do for the woman then?)

She ain't *hurt*, she's jes' *dressed*. Yes, jis' *dressed*. Well, if yo' take an' put dat on a woman *dressed* lak dat yo' know, yo' couldn't have nuthin tuh do wit 'er tuh save yore life.

(If I thought some other man was fooling around with my woman, I would rub it where the stuff won't hurt her.)

Yeah, jes' take dat an' smear it on 'er lak dat - on her person [privates].

(But you have to rub that over your own privates first?)

Yeah, an' yo' take de no'th cornah of yore shirrtail an' go dere an' - dat stuff ah tole yo' - an' rub it off lak dat. Take de shirrtail, de no'th cornah of it, an' spread it out lak dat. An' yo' kin go right on to her. [Wilson, N.Car., (1513), 2680:6.]

DISHRAG - AFTER WIPING WITH - CONTINUE USING FOR DISHES 3732. Well, ah hear tell of people takin'

dere dishrag an' usin' de dishrag an' carryin' it back in de kitchen an' usin' it de same as dey had evah used it befo' an' dat stopped it.

(After they had wiped with the dishrag they would keep on using it?)

Use it jes' de same [for the dishes]. [Savannah, Ga., (1268), 2147:11.]

3733. Dey say if a man can't git up a heart, say if he take a dishrag an' bathe hissself down wit it - yo' know, nobody don't know it but jes' 'issself, an' dey say dat whatevah 'is wife or whoevah *fixed* 'im lak

DISHRAG - BATHE DOWN dat, why he kin git right lak he always wus.

(That is all he has to do?)

Yes, take dat dishrag, dat's all he do wit de dishrag. [Florence, S. Car., (1293), 2194:10.]

3734. (How could they get their *nature* back?)

Ah brought a fellah back. Git hole of a dishrag dat lay on de table, jes' wash wit it, jes' take de dishrag an' wipe hissself down heah. [Jacksonville, Fla., (607), 786:6+85.]

DISHRAG - STEAL - HE WIPES UP 3735. Whenevah she heah of 'im makin' love [elsewhere], she wipe 'im down wit a dishrag,

an' he cain't bother with nobody but her.

(If he's been *tricked*, if he's been *tied up* with this dishrag. Now what can he do to get rid of it, you say?)

Steal a dishrag from anothah house. He wipe himself up dataway. See, she wipes 'im down, an' he wipes 'isself up dataway. [Wilson, N. Car., (1490), 2661:17.]

3736. [They] say, if a woman loves a man so much dat she don't want 'im tuh go nowhere, jis' wit, except 'er, [here is] whut she did. She have got de dishrag an' wipe dat man, don't chew understan', an' she put it ovah de do' or undah de step, don't chew understan'. When he go out why evahthin' jes' stays [as it was, he being unable to have another woman].

DISHRAG - STEALS AND WIPES WITH  
THROWS DOWN BEHIND HIM

But now, fo' dat man tuh git rid of dat. He goes to some of 'is neighbor's house, yo' understan' an' steals a dishrag unbeknownst to any of 'em an' he gits off from de house, why den throw it down [demonstrates], an' den dat relieves 'im of dat trouble.

(All he has to do after he gets this dishrag is to leave the house where he stole it from. An' he just [wipes with it and] throws it down behind him?)

Dat's right. [Sumter, S. Car., (1375), 2438:6.]

3737. Well, yo' wit *wimmin folks* an' can't - can't even, yo' know - yo' ain't even got no *nature*. Well, it's some othah wumman workin' dat fo' yo'. Yo' take a man dat runnin' roun' all de time, see wit dis wumman an' dat wumman.

DISHRAG - STEAL AND WIPE DOWN  
WITH LEFT HAND THROW OVER LEFT SHOULDER  
DON'T LOOK BACK AT IT

Well, it's some wumman gonna mess wit 'im some way or 'nother. Well, jes' lak dis othah wumman is workin' on 'im, well yo' take an' go tuh anybody's house an' steal a dishrag an' wipe off wit it. Wipe yo'self down, see. Well yo' go on out den an' yo' take it in yore left hand an' chunk it ovah yore left shouldah an' don't look back at it, an' dat'll break dat up. [Waycross, Ga., (1136), 1849:2.]

3738. A man kin take an' kin slip a dishrag outa de kitchen an' wipe hissself down wit dat dishrag, out some place to hissself, an' throw it back lak dat [demonstrates] [over his shoulder] an' don' look back at it. Den yore *nature* will come back. [Wilson, N. Car., (1497), 2666:16.]

DISHRAG - STEAL - WIPE - OVER SHOULDER - DON'T LOOK BACK

3739. An' den anothah way yo' could stop 'er again. It jes' lak if yo' an' 'er combine togethah, an' yo' ca'd [cared] anything about 'er. Well, yo' may all git through. De minute yo' git through wit de intahco'se, yo' undahstan' what I mean, jes' take it an' go to anybody house an' steal a dishrag. See, a dishrag. See, a dishrag dat dey would

DISHRAG - STEAL AND WIPE WITH  
THROW TO LEFT SIDE OF HER

argue 'bout - wondah who de dishrag an' so on. Yo' undahstan' what I mean. Well yo' take dat an' yo' let it dry if it's wet, de one dat dey wash de dishes wit. An' when dey all have intahco'se, yo' take an' jes' slip dat on here, yo' undahstan' an' let 'er wipe wit dat, see. An' when she use dat, why den yo' take an' throw it across de left side of 'er, see. Yo' know, make out lak yo' use it an' when yo' gits through, throw it ovah on de left side, on de left side of 'er. An' den she nevah will have no use fo' no othah man. No othah man will suit 'er outside of yo'.

(You mean you throw it over on the left side of her on the bed or on the floor or what?)

Right ovah de bed on de floor, on de left side of 'er. [Charleston, S. Car., (525 to 530), 638:2+85.]

3740. Yo' kin steal a dishrag an' wipe on dat dishrag an' throw dat dishrag away an' dat'll take his *nature* until yo' git dat dishrag back.

(The woman would wipe the man with that?)

DISHRAG - STOLEN AND THROWN AWAY BY WOMAN WHERE SHE CAN FIND IT

Yessuh, on de dishrag.

(If he wants his *nature* back he has to find the dishrag, you say?)

[My question shows that I have stopped recording machine and am merely repeating what informant has said during stoppage.]

Yassuh, but chew throw dis dishrag where yo' kin find it if he [you] want 'is nature back. If he [you] jis' don' want 'is nature back, jis' throw it anywhere. If yo' nevah git dat dishrag, his *nature* will nevah come back.

(Well, if he gets it back, then what?)

Well, he be jis' lak he always been, if he git 'is nature back. [Memphis, Tenn., (949), 1531:18.]

3741. 'Cuz ah have tried it. Dey tells me dat chew kin take de cloth - yo' kin have connections wit a woman or couldn't have it. If yo' couldn't have it, jes' couldn't have - jes' got limp, couldn't do any- thing. Well, yo' take a

DISHRAG - STEAL AND USE - THROW INTO RUNNING WATER

dishrag, stole it - even from your wife or from someone else, an' wipe wit it. Wash wit it an' throw it in runnin' watah.

(What will that do?)

Dat will *raise yore nature*.

(Bring it back?)

Yes. [St. Petersburg, Fla., (1039), 1685:3.]

3742. Well, he have tuh go tuh work den an' jes' be sharp enough to know whut it 'tis, an' when she bring dat rag back to him de nex' time, do dat den he shet it off 'im. He have to take dat rag an' keep it,

DISHRAG - USED AND WEIGHTED THROWN INTO RUNNING WATER

an' when yo' git dat rag yo' has to go to swift runnin' watah. Put sompin to it to make it sink, go to swift-runnin' watah an' put a weight in it an' chunk it from yo' right out in de stream. Dat'll carry dat right off yo'.

(That will carry that spell away and have his *nature* back again?)

Yes. [Waycross, Ga., (1074), 1739:4.]

3743. If a man is goin' away from home an' he don't [want] nobody to fool wit 'is wife but 'isself, he take a dishrag what he wash dishes wit, an' jes' stroke his wife down three times an' he carry it in 'is back pocket, an' when he come back - she wouldn't have no nature fer nobody but 'im - when he come back jes' take de rag an' wipe it up three times an' den he go on 'er, she got de nature again. [Charleston, S. Car., (519), 617:3.]

DISHRAG - WIPE 3 TIMES DOWN TO CLOSE - UP TO OPEN

3744. She best tuh [has to] fold it three time once and set there - set de iron on it fer thirty minutes an' fold it three times ag'in an' set de iron on it fer thirty minutes an' den she take it off.

DISHRAG - STEAL - WIPE UP 3 TIMES AFTER SUNSET

(What can I do to take that spell off? What can I do to get rid of that?)

HIDE UNDER SOMEONE'S HOUSE SILL

Yo' know what yo' have to do? It's been on me, see. Ah'm tellin' yo' what ah knows

about it. Ah went to a *root man* an' ah paid 'im plenty an' he tole me what to do. To take it [spell of sexual impotence] off from yuh, yuh go tuh somebody house - jes' lak yore frien's - tell 'em yuh want a drink of watah. If he trust yuh, yuh go on in de kitchen an' yuh look aroun' until yuh see a dishrag. Steal dat dishrag an' yuh go on out somewhere in de night aftah sundown, an' wipe yuh-self up three times lak dat. See, up - three times up. An' take it an' go tuh

somebody's house, an' hide it up undah de sill of 'is house. Dat'll break it.  
[Jacksonville, Fla., (549), 687:1+85.]

3745. Yo' takes a dishrag. Go tuh anybody's home an' de dishrag is hangin' lak dey use it dis morning, yo' go tuh dere 'long 'bout now so hit's damp. Yo' steal de dishrag. Don't ask fo' it jes' steal it. An' go out tuh de way de sun rise an' turn yore face, turn yore face dat way [to east], turn yore back sunset, an' yo' takes an'

DISHRAG - STEAL - FACE EAST - WIPE DOWN 3 TIMES  
3 TIMES ACROSS LEFT TO RIGHT - MAKING CROSS  
WITH LEFT HAND THROW OVER SHOULDER  
DON'T LOOK BACK OR SAY ANYTHING

yo' wipes three times straight down wit de dishrag, den across jes' lak dat [demonstrates].

(That will cross it out.)

[Informant's words *down* and *then across*, and my words *cross it out*, show informant makes sign of cross 3 times.]

Across yore stomic.

(Oh, cross your stomach. From left to right or right to left?)

Bring it from de left tuh de right. An' yo' fold it tight, take it in yore lef' han' an' throw it ovah yore head an' go straight, don't look back. Go two blocks or mo' straight. Don't look back, jes' keep straight walkin'. Don' say nuthin to nobody. It's purtty hard tuh do 'cuz yo' might meet somebody, but place yo'self in a place whah yo' won't have tuh even speak tuh nobody. An' co'se whatsomevah she got on yo' *crossed up*, she gotta redo it ag'in. But dat'll *uncross* yuh. [St. Petersburg, Fla., (977), 1584:12.]

3746. A dishrag is fo' dis. If ah wuz goin' wit anothah woman an' mah wife wanted me tuh stay at home an' tried tuh hold me, she'd take dat dishrag aftah she had a intahco'se wit me. Take 'it an' wipe him off wit it an' take hit - she goes an' steals de dishrag from someone else house, an' takes it

DISHRAG - REVERSING SPELL WITH SAME RITE  
OR POWDER FROM 2 SNAIL SHELLS

an' aftah he have intahco'se, he wipes it off an' throws it away. An' if he don' go an' have it changed off, he'll nevah be any good.

He'll go an' steal a dishrag de same way an' *fix* 'er. [This is called *returning the spell*.] An' if he wants tuh *fix* 'er wit'out dat, he'll go an' git 'im two snails an' grind up de shells in a dust an' when he git ready, git through havin' a intahco'se wit 'er, he powdahs 'er wit dis - same as talcum powdah. An' it's mo' trouble fo' her tuh have anyone else.

(She can't have anyone else?)

She can't have anyone else. [Fayetteville, N. Car., (1422), 2562:4.]

3747. (How could he get rid of that condition?)

De onliest thing dat I heered talk of dat, dat dey could do wit dat, is dat he'd have to steal. He'd have to steal de dishrag - git him a greasy dishrag, but he'd have to steal it. Steal de greasy dishrag. An' he'd have to wash 'is belly in greasy dishwatah, de watah dat she used, fo' about nine mornings,

DISHRAG - STOLEN - WASH 9 MORNINGS WITH  
IN DISHWATER SHE USED

see, to wash dat off. Dat's de only way dat he could git dat out of de skin.

(What do you mean by saying he'd have to get the greasy dishwater? What do you mean by that?)

Dat's de watah dat yo' wash dishes wit.

(Well, does he use that water?)

Yes, sir, de watah dat she used. Git de watah dat she used. Well, dat's de watah dat she would have to use to git dat off of 'er.

(Oh, I see. He wouldn't have to do anything - use this dishwater. He doesn't need that. He'd use the dishrag.)

Yes, sir. Dat's all he'd have to do, jis' use dat dishrag - jis' keep dat dishrag. Take dat dishrag an' carry it off somewhere an' when he git ready to use it, why he don't have to do nuthin but dampen it in dat dishwater.

(Did he take the dishwater, too?)

Yes, he take dat dishwatah an' put it in a can or somepin othah, an' put it in a place where he kin go, where dere ain't nobody won't know it, yo' know, an' keep it.

(He must get the dishwater that she has used?)

Yes, sir. An' when he git ready to use it, an' dis dishrag be dry, he wouldn't do nuthin but soak it in dere, yo' know, an' take it out an' wash 'imself. Carry it an' put it back up until he git rid of dat. [Vicksburg, Miss., (757), 1040:1.]

3748. Ah know dis heah. If yo' think yo' got a woman an' she's indiff'ren', yo' take her wit dat snail. An' at night when yo' happen tuh be foolin' aroun',

DISHRAG - STEAL - BATHE DOWN 9 MORNINGS  
BURY UNDER DOORSTEP 9 DAYS - CURES IMPOTENCE

handlin' ovah 'er, yo' press dat snail ovah 'er, grease dat snail ovah 'er, an' den de nex' man - if she has othah ones about 'er,

when he go tuh 'er, he can't git up no 'rection [erection], yo' see. Hit'll fall evah time. An' de onliest way now - now here's where tuh conkah 'it. When he finds out dat he can't have no intahco'se wit 'er, he'd steal a dishrag. He steal a dishrag from some wumman, somebody's place, an' bathe hissself down nine mornings - bathe hissself down nine mornings wit dat rag, an' den take it an' bury it at de do'step - dis same fellah's do'step now. An' den aftah de nine days - he bury it an' let it stay nine days - aftah nine days he kin take 'er an' screw 'er jis' as much as he wants. [Waycross, Ga., (1138), 1854:2.]

3749. All right, if yo' got a woman or a man an' yo' don't want nobody else tuh have dem but chew. Take yo' a dishrag out chure kitchen, yo' know, lak de

DISHRAG SHE USED ON HIM  
MAN WASHES - STARCHES - IRONS

people use - not de dishtowel, mean de dishcloth - an' when yo' make an' intahco'se wit dem, well yo' take dat an' dry yo'self an' dem, too, an' dey couldn't have nuthin else tuh do wit nobody

else. Dey'll fall evah time dey go tuh make de intahco'se. Dey'll be jes' de same as de dishrag - limbah.

[Now comes the cure.]

Jes' take dis same dishcloth - dey have tuh back de way dey git it from, an' yo' wash it an' starch an' iron it perfect, an' evahthing will be all right.

(That is if he will do that?)

Yes. [Brunswick, Ga., (1210), 2045:9.]

3750. Take a dishrag - jes' a dishrag. Lota women, yo' know, wipe de rag off - take dat rag an' dry him off 'erself wit dat dishrag. An' when he go to

DISHRAG - STOLEN - WIPE DOWN - COAL OIL - MILK

go wit anothah woman, it will fall on 'im evah time.

Well, de same thing work one way an' it will work de othah. He take - if he feel dat she did 'im dataway, why he take a dishrag ag'in - yo' know he must steal one from somebody, or eithah if he got a home of 'is own, he kin take de dishrag outa his house, an' wash 'issself down wit it. An' take pure coal oil an' rub 'issself down, an' sweet milk aftah dat - fresh sweet milk. It's all gone. [St. Petersburg, Fla., (1046), 1702:6.]

3751. Ah've been did lak dat. Yo' kin take a man an' he kin have intahco'se

wit a woman, say at night, an' prob'ly yo's a man dat look aftah deyself [yourself] [but] don't pay attention to yoreself lak yo' should all aroun' peoples yo' undahstan'. Yo' kin have

DISHRAG HIDDEN OVER DOOR BY HER  
MAN WASHES DISHRAG IN MILK 9 MORNINGS  
BATHES WITH THIS MILK AND THROWS TO SUNRISE

intahco'se wit a woman but dey not bad. Well, now, prob'ly she might have a wet towel layin' up dere, see. Well, yo' prob'ly done seen

it. Well, she wipe yo' off. An' yo' figure she'd use dat towel. Well, she got a dishrag, undahstan'. Well, now she take dat dishrag an' wipe off yore privates an' jes' fold it - wrap it up in a piece of papah or sompin lak dat an' put it up ovah de do'. An' jes' AS LONG AS IT STAY DERE AN' YO' DON'T WAKE UP TO DE INSIDE DOPE, well, yo' can't have no othah woman but 'er.

Well now, yo' kin take dat - jes' yo' yoreself, not de woman dat did it - yo' kin take dat rag down. An' den fo' nine mawnin's wash dat rag in sweet milk, an' when yo' wash de rag in sweet milk, bath [not bathe] yo'self in it, yore privates, an' throw it sunrise fo' nine mawnin's.

(You wash this rag in sweet milk, and then you take this sweet milk and bathe yourself.)

An' bath yore privates wit it, an' when yo' git through why jes' put de rag right back up, an' throw it sunrise.

(Throw the milk to the sunrise.)

Fo' nine mawnin's.

(What will that do?)

Takes it off. It go away den. [Brunswick, Ga., (1186), 2001:4.]

3752. This boy was goin' with a girl and this girl was very much in love with this boy, and she thought he was in love with someone else. And she didn't want him to be in love with anyone else, and so she decided to *fix* him so that he couldn't have anything to do with

DISHRAG STOLEN - BANDAGE FOR HALVED ONION

anyone else excepting her. Well one day - one night, that they were hav-

ing intercourse with each other, she done away with the cloth that they had used. And this boy was [became] impopotent [impotent]. And so he didn't know what the trouble. He went to a doctor [M.D.]. The doctor told him it was in his back. Finally, one day he met a boy, and the boy told him what was the matter; and told him to use an onion and split it in half, and use it on each side of him. And take and steal a dishcloth.

(How would he use the onion on each side of him? Oh, I see. I understand. Yes, I know. All right, go ahead.)

[A half of the onion is bound on each side of his penis. "It is not stated on the Telediphone cylinder that the dishcloth served as a bandage, but I transcribed the cylinder soon after it was recorded and remember this detail" Original pencil note made at the time of transcription and now in original MS.]

And steal a dishcloth from a neighbor, a kitchen, but do not let the neighbor know it. He did as the boy instructed and finally he got all right. But it took three months before he was cured.

[After the rite was recorded, informant explained: "It didn't happen here but it didn't happen far from here about one year ago," 1936.] [Wilmington, N. Car., (263), 183:2 or 259:3 or 76 instead of 85 cylinders difference.]

DISHRAG STOLEN - RED ONION HALVED  
RUBBED DOWN - THROWN OVER LEFT SHOULDER

3753. Dere wuz boy, he wuz goin' wit a girl, an' he went wit anothah girl an' she [first girl] caught up wit it. An' so de nex' time she [first girl] had

intahco'se wit 'im she took dis - his discharge, stopped it up in a bottle wit de

han'ke'chuf [used in wiping]. An' de nex' time he tried to **make an' have intah-co'se** wit someone else he couldn't. So he went to de doctor [M.D.] an' de doctor tole him he didn't know why it is. So he went to a root doctor, an' de *doctor* tole him to git one onion an' cut it in half an' rub it - take one **half in each hand** an' rub it [penis] down, **keep on rubbin'** it down till he got **wet wit de juice** off de onion; an' den, steal someone's dishcloth an' wipe it, an' throw it ovah 'is left shouldah, an' he'd be all right. [Wilmington, N. Car., (219), 132:1+85; happened at Bolton, N. Car.]

3754. A woman kin make a man lose his *nature* by taking a dishrag off de table an' washin' 'im undah 'is clothes aftah he gits through wit 'er.

(Then what does he do to get his *nature* back?)

DISHRAG - URINE - BATHE WITH Bathes in *chambah lye*, dat'll kill it.

(Bathe what?)

De same way she wash 'im, aftah she git through wit 'im wit a dishrag. He take a dishrag an' bathe in 'is own *chambah lye*. Dat'll kill it.

(Any kind of a rag?)

Any kind of cloth. It kin be a piece of clothes. [Sumter, S. Car., (1385), 2464:10.]

3755. Tuh git 'em apart, yo' gotta go right den, an' if dey stand it dey gotta eat a piece of dog. Jes' - git a - kill anothah dog an' git a piece of de meat outa de backbone right from de small part of de back. Git a piece of dat an' cook it an' give it to dem.

DOG - EAT A PIECE OF ANOTHER (What will that do then?)

Dat will shrink 'em down an' dey come apart.

[Waycross, Ga., (1074), 1739:2.]

3756. (How would you take that away?)

Well, de first thing yo' would do, would git dis thing - it's in a powdahed form an' den it's in a lump form, but dey call it dragon blood. Yo' take dat

DRAGON'S BLOOD - IN SHOES 9 DAYS - THEN CROSS ONE NAME OVER OTHER 9 TIMES - SPRINKLE SHOE DRAGON'S BLOOD ON NAMES LAY PAPER IN WOODSTOVE ASHPAN - SALT - HOT ASHES DROP ON

an' yo' wear dat intuh yore shoes, jis' de same as ah wuz tellin' yo' 'bout dat othah

thing. Yo' wear dat nine days. Den yo' suppose tuh take dat out, an' den yo' supposed tuh take it an' put it on a piece of papah wit dose names written jis' lak ah done tole yo' befo'.

Now yo' write mah name in one direction [demonstrates]. Dat's one person's name nine times.

(What one do you write first?)

Write eithah one, don't make any diff'rence, jis' since dey crossed. Yo' undahstan', yo' cross de othah name wit de othah nine. An' aftah yo' do dat yo' supposed tuh take dis piece of papah an' sprinkle it wit dragon blood dat yo' wo' in yo' shoe on it. Den yo' supposed tuh put a half box of salt on dat. Now yo' know how cookstoves are made, dose dat burn wood. Yo' supposed to put it in de ashpan of dat. An' it ain't supposed tuh burn all at once, but as de hot coals drop down, yo' undahstan', den yo' supposed to be rid of dat.

(That will get rid of this thing, that woman did to *tie him up* - [this restores] his nature.) [Memphis, Tenn., (915), 1482:2.]

FIG TREE ROOT - SPANISH FLY 3757. De root of de fig tree is good, yo' know, when a man - when he lose his feelin's. Dey takes it an' boil it an' make a tea out of it, an' den put a little, if yo' kin git holt of it - but yo' hardly kin git it now - but put hit an' dis fig root togethah, if yo' kin git holt of it. Dey call it - a



little Spanish fly. Yo' have to put dat an' make a tea out of it, an' dat will bring 'im up. [Sumter, S. Car., (1361), 2399:1.]

5 INGREDIENTS: URINE - SALTPETER  
CINNAMON - HEARTS PERFUME - 9 NAILS  
BATHE - THROW TO SUNRISE

nine ten-penny nails. Takin' a bath from head to feet an' throwin' it out towards sunrise. Den she cain't do anythin' unless she gits wit 'im [again]. Dat *untie* him. [New Orleans, La., (1560), 2853:4.]

3759. [As a piece of magic, what could be more logical magically than the following 5 ingredients: 1 of them *prickly*, 3 of them *red*, and the 5th called *life everlasting*?] But I anticipate. The *doctor* who is instructing me will explain why he uses each of the 5 ingredients.]

5 INGREDIENTS  
PRICKLY ASH - CHERRY BARK - RED OAK  
RED PEPPER - LIFE EVERLASTING

Well, now - case now dere's some man or some woman may come tuh yo' an' tell yo' dis [my instruction by the *doctor* begins].

He say, "Listen, yo' know one thing," says, "ah haven't got no nature left at all - I ain't go no *nachure* left. Ah wants tuh have feelin' fo' mah ole man or mah ole woman, an' ah ain't got no feelin's left."

Yo' say, "Well, all right, right. Ah'll tell yo' whut ah'll do." Yo' say, "Yo' come ovah heah an' ah'll give yo' somepin."

Well, all right. Yo' walk out dere an' yo' go to a tree, an' git dis prickly ash. Yo' know whut prickly ash is. Git dat inside bark - undahstan' good - see, dat rough side yo' know is got stickahs on it lak pins. Git de inside of dat prickly ash bark. An' go in de woods an' den git chew a [wild] cherry tree an' git dat cherry bark. Git chew some cherry bark an' de inside of a red oak bark, an' it's a kinda brier dat dey call de life evahlastin' [the cudweed (not a *kinda brier*) - see hayfever cure, FACI, 1st ed., 4498-4499, p.216.] Git dat an' boil dat togethah an' when yo' boil dat togethah, den yo' strain dat. But yo' wanta git rain watah. Don't git dis hydrant watah, git rain watah an' yo' boil all dat togethah. An' yo' put about a half, jes' about dat much, as much cayenne peppah in dere as yo' kin hold in yore two fingahs, see. An' shake dat up togethah an' let 'em take dat, see. An' dat will give dem *nature*. An' see, dis peppah is fo' tuh give yuh nature, an' dis red-oak bark is fo' tuh cleanse yore blood, an' dis prickly ash is tuh make de man's thing stand. See, DAT'S WHY DEY CALL IT PRICKLY ASH. An' dis life evahlastin' is supposed tuh work yo', tuh work de filth an' stuff offa yo' kidney's an' yo' bladdah. See, evahthin' yo' gotta do wit dat is wrong. [Mobile, Ala., (656), 939:1.]

3760. A fellah tole me that chew kin go to work an' jest ketch a *toadfrog* - an' if yore *nature* gone, jest take a *toadfrog* an' jest rub in betwixt yore legs three times [demonstrates].

FROG OR TOADFROG - RUB UP 3 TIMES  
THROW OVER LEFT SHOULDER - DO NOT LOOK BACK

(Down or up? That way?)  
Up. Thataway three times, an' then throw it ovah yore left shoulder an' walk right on off an' don't nevah look back an' say that will bring yore *nature*.

[As the discarded frog springs up and hops away, so will the man's instrument spring up - provided he does not look back to see what the frog is doing.] [Waycross, Ga., (1085), 1753:12.]

3761. He kin git 'is *nature* back ag'in through de same way ah said. He kin take some gourds or one gourd an' beat it up wit saltpetah an' sulphur an' jes'

GOURD - SALTPETER - SULPHUR bathe himself down dere - **pahtic'lah down**. An' take it to a rivah an' throw it **ovabhar**, an' den dat'll be off of 'im an' he'll **become jes'** as he once wus. [Waycross, Ga., (1086), 1755:6.]

3762. Well, he kin take a new pocket handkerchief and let his wife wipe her face with it and watch where she puts it down. Take dis handkerchief with him put it in his lefthand pocket until twelve 'clock that day and then take it out and put it in his right hand pocket and call her name three times.

HANDKERCHIEF - NEW - CALL NAME 3 TIMES  
CHANGE FROM LEFT TO RIGHT POCKET AT NOON

They claim that that will control her and stop her [from other men].  
(If she is fooling around while he is gone.) [Washington, D.C., (639 Doctor Sims), 829:3.]

3763. Yo' kin go where a bo' hog has been.  
(A boar hog and you use his *urinate*.)

No suh, git his, where his bowels move. An' she take dat an' use it about herself, an' den don't take no wash off or nuthin lak dat an' den be wit him. He cain't go wit no othah woman. [This rite could confuse a few readers, it momentarily confused me - the reason for my comment in the parenthesis. My informant says *go where a bo' hog has been*. To be certain that I understood, I immediately interpreted the words *bo' hog* as *boar hog*, not *bored*, a castrated one. Informant did not correct me. But looking back through the years, was I correct? She wants him to be *bo'd* except when with her. Perhaps a parallel has been or will be found.] [Memphis, Tenn., (954), 1539:27.]

HOG MANURE

3764. He can undo it [impotence] with holy watah an' dese flag lilies dat has de big red an' yellow flowers dat grow in de yard. [Holy water in New Orleans can be consecrated water from a Roman Catholic Church, or water blessed by professional *spirituals* or shrine keepers; but commercial sellers here and elsewhere prefer holy oil.] Well, jis' git one or two of de buds, little leafs, an' de small leaf of de lily, an' yo' put it in a little hot watah an' let it steep an' make a tea. [The water becomes holy by reading Scripture over it, usually part of a Psalm, or sometimes a prayer.] Yo' wash off wit dat an' it [ailment] will be all gone. Dat will remove de spell. Dat will relieve. [New Orleans, La., (803 or 804), 1126:1.]

HOLY WATER - FLAG LILY

3765. If a man loses 'is nature from *trickery*, dis is one case yo' go to de place yo' buy dese things. An' git some *John de Conkah* an' boil it an' slip it on de side [of] bed at night jis' lak it's a pan of watah or somepin. An' he goes to sleep an' bathes 'is stomach nightly, yo' know, wit dat, or eithah make him do it thinkin' dat it's ordinary watah an' soap. An' aftah he's bathed wit dat, say nine times - dat's a *clean number*, nine - an' he bathes wit dat nine times, he begins to git 'is nature back, becuz dat John de Conkah kills de thing dat de othah person put on 'im to make him lose his nature. [Memphis, Tenn., (973), 1575:5.]

JOHN DE CONKER - 9 TIMES A CLEAN NUMBER

MANDRAKE

3766. Mandrake root is a mighty powerful root fo' to build up yore nature. Hit's a kinda blood root, an' green of [something] root, hit's good fo' blood, too. [Waycross, Ga., (1138), 1854:5.]

MEASURE FOR MEASURE

3767. She can measure a man's privates an' this man won't be able to go with another woman until he finds out [that he has been measured] and measures her [the woman who did the measuring]. Then

he can go with another woman. They tie this string in a tree root. [Fredericksburg, Va., (64), by Ediphone.]

3768. Heah's whut she do, she git de gizzard of a mockin'bird an' [or] de dog gizzard, an' if de man is tied up, yo' know, DOC, an' yo' wanta git loose.  
Is dat whut chew mean?

MOCKINGBIRD GIZZARD - DOG GIZZARD

(That's right.)

DOWNWARD 9 TIMES

If de man is tied up an' he wanta git loose, an' de woman whut he goin' wit wanta git 'im loose, an' de woman or he git a gizzard from de mockin'bird. An' he take de gizzard while it's bloody - lak it is jes' from de bird. Don't cook it or do anythin' wit it. An' put on 'isself an' jes' take de gizzard an' put nine times. Draw dis gizzard down 'is penis nine times. An' dat will bring his *nature* back. [Savannah, Ga., (1269), 2149:1.]

3769. Whilst he's asleep at night, takin' a cord an' takin' de full length of 'is private, tyin' nine knots in it, wearin' ti aroun' 'er waist, an' he'd lose all ambition fer outside women. He kin go....

NAILS-5-WATER

TO COUNTERACT MEASURING AND 9 KNOTS

(What did you say?)

He'll be dataway, no use fer outside women, until he take some penny nail - five penny-nails.

(Wait a minute! The penny-nails, you take five of them?)

Five of 'em.

(Yes?) = [Continue.]

Put 'em in a quart bottle of watah an' drinkin' de watah off it. Dat will release him.

(That will give him the advantage, take that away from him?)

Absolutely. [New Orleans, La., (879), 1449:9.]

3770. Nine penny-nails, put [in] a quart bottle of watah an' take it three times a day, see. Dat will kill dat what she give yo'. De way she goes in dat way - undahstan', whenever yo' have connection

NAILS 9 - A CURE FOR 9 KNOTS wit 'er, any discharge she wipe wit a han'ke'ch'ef of some kind, an' you [she] tie nine knots in it an' tie it aroun' 'er waist, see. Well, dat makes 'im lose ambition fer de [other] woman. He may be hard an' he may aim to get on to marry de woman, den he fall, loses ambition fer no one else but 'er. [New Orleans, La., (816), 1154:9.]

3771. Well, if a woman got a man tied up an' he comes tuh yo' an' he's yore fren' an' cain't, yo' know, go tuh bed wit yo' an' cain't do no business. Well,

NECKTIE - TIED IN HARD KNOT if he don' wear no tie, make him wear a tie when he comes tuh yore house, an' when he cain't git up an' still cain't do nuthin, let 'im go home an'

wear dat tie tuh 'is house, back tuh 'is house where he come from an' untie dis tie, an' tie it on de foot of de bed, anywhere on de bed in a hard knot. He take de tie off an' when he take it off, jis' tie it in a hard knot. Den leave it dere an' let de white folks, or whosomevah works dere untie it. Yo' see.

Don't chew untie it. Let 'er untie it. She tie yo', let 'er untie yo'. Den yo' come back. Yo' go back an' don' go tuh bed wit 'er, cuz yo' see she'll take it off de nex' day. Den dat night yo' go back tuh yore fren' an' den yo' go tuh bed an' yo' kin go wit 'er.

(He leaves his tie on the bed and his wife will untie it? Then he's untied?)

Yeah. [Algiers, La., (1601), 3022:6.]

3772. Dere's somepin in de woods dey call a bull nettle. Yo' go in de woods an' git chew some bull nettle an' take yo' 'bout a halfa pint of whiskey, an' yo'

NETTLE

(1) BULL NETTLE - WHISKEY

let dat bull nettle settle in dere an' evah mawn' in' or two yo' git up an' take a teaspoonful. Drink about a teaspoonful evah mawnin' an' carries it along. It'll bring yo' nature back to yo'.

[Waycross, Ga., (1159), 1934:4.]

3773. Go to de cemetery an' he git de two nettles call bull nettle - one's a he an' [the other's] a she. He git dat bull nettle out de cemetery close by somebody's grave an' he chew

(2) BULL NETTLE - HE AND SHE - FROM GRAVEYARD  
NEW 2 DOLLAR BILL - RUB UP

dat.  
(Which does he get, the he or the she?)

De he, an' he chews dat. An' he'd make him a tonic of dat an' drink it an' evah-thing will be all right fo' a while, but go to de bank an' git chew a bran'-new two-dollah bill an' take it an' rub it dat way about ten minute, an' go on 'bout 'is business.

(HE RUBS HIS TOOL WITH THAT NEW TWO-DOLLAR BILL?)

BRAN'-NEW ONE NOBODY AIN'T USED - TWO-DOLLAH BILL. HE'LL COME [ACTIVE AND SPRY] AN' TELL YO' "GOOD MAWNIN'" AN' "HOWDY."

(But he has to use both the bull nettle and the two-dollar bill together?)

[My assumption was probably based upon the double greeting!]

Yo' don't have to. Well, if he can't git dis, he gits de bran'-new two-dollah bill.

Yes sir, he gits one or de othah.

(If he can't get this bull nettle out of the graveyard, then he will get this new two-dollar bill and he rubs up with it. That the idea?)

Take it an' rub de haid of it [demonstrates] till he gits hot as....

(Twisting around the head.)

Keep it [up] until he jes' commence tuh....

[It is evident that this *small-time R.D.* (I call him *small-time root doctor* in my notes) was demonstrating, rubbing an imaginary two-dollar bill in his right hand against his upright left thumb or fist substituting for the ailing member. The lacunae, deletions by transcriber of cylinders not restored by me, can be guessed.]

(That brings his *nature* back.)

An' den, see heah - den he goes tuh work, somebody [root doctor] will show 'im dat [he has been *tricked*]. He goes tuh work an' find dat cloth [she used]. [Brunswick, Ga., (1223), 2078:9.]

3774. Well ah'm tellin' yo' facts about dat, but ah'm tellin' yo' some things dat ah have heard - but it's actually. But now, would yo' lak to know how to remove dis spell?

(3) BULL NETTLE - 9 COCKLEBURS - 3 TABLESPOONS OF URINE  
MAYPOP OR PASSIONFLOWER - HEARTS COLOGNE - 9 DAYS

(What I could do or any man could do.)  
Anyone. Well, ah

tell yo' somepin dat ah have heard about last year - year befo' last. An' dere wuz a man dat had some serious disease an' dey didn't know about, an' a lady wuz tellin' me what [would] it cost to remove dat. It would be a very small sum. Cost yo' prob'ly 15¢. Well, I told de lady, I said, "Well, I know someone could relieve de spell." She said, "He's got money becuz he draws money from de Government, an' he would be able to pay any amount - any price." I said, "Well, I know a person dat would remove de spell an' he wouldn't charge ovah \$25, but I'm jes' a person, of co'se."

[The preceding, *I'm jes' a person, of co'se*, means the speaker was not a doctor. She sold *medicine, roots, powders*, etc. Every aspect of the hoodoo field

was known to her. She also had personality and brains.]

She said, "Go ahead, ah'm goin' send 'im aroun' to talk to you." An' ah said, "Well, now, if yo' know de person really would have de money, ah'll talk to him, but if not, ah wouldn't care to talk to him; but ah know dat dis spell will be removed wit'in nine days." SHE SAID, "WELL, COULD YO' GIT IN TOUCH WIT DE MAN?" AH SAID, "YES, I SELL MEDICINE FO' HIM SOMETIMES. An' I could go to him wit de money an' I could git de medicine fo' him." Well, so when she sent 'im down, he wuz very anxious to talk wit 'im an' HE ACTUALLY PAID ME \$25.

WELL, NOW, AH TELL YO' WHUT CHEW GIT. DAT DOESN'T MEAN DIS PAHTIK'LAH SPELL REGARDLESS TO WHUT KIND OF WAY DEY PUT DAT SPELL ON YO'.

(THEY PUT IT ON IN DIFFERENT WAYS.)

MORE DAN TEN DIFF'REN' WAYS.

Well, now, say fer instance, do yo' know whut bull's nettle are?

(It's a plant that little prongs [thorns] on it?)

[I WAS THINKING OF HORSE NETTLE WHICH I KNEW QUITE WELL.]

Has stingahs on it. Stingahs. Has somepin in de form of de way a bull's [something hangs]. Yo' see dat.

(It's a plant, isn't it?)

It's a plant, an' if yo' touch one of dose ball's, it will sting yo'.

(It's called the bull nettle?)

Bull nettle. Well yo' git de root of dat. It has de very form of a man's privates. Yo' have nevah seen dat?

(I have never seen that.)

[I have a few examples of root shapes in HOODOO, snake and man and woman being important. These and other shapes known and sought for centuries had been dying out in my time, with the disappearance of the old *herb* or *root doctor* who gathered his own *roots*. Perhaps the recent revival of witchcraft, all kinds of *isms* and superstitions, will revive the root trade.]

Were yo' born in de South?

(No, I wasn't born in the South.)

Dey grow mostly in dis state [Alabama], Louisiana, Mississippi, Georgia - roun' lak dat.

Well, now, yo' go an' dig dis root up. It has de very shape of a man. Yo' take dat root an' dry it. Yo' keep it in a bottle of Hearts Cologne an' yo' git - it's anothah little plant, ah can't git it's name right dis minute, but ah will tell yo' latah.

[I turn off recording machine until she says, "Like a tomato."]

(*Like a tomato?* Is it the castor oil plant?)

No, no, it's a plant dat has stickahs on it.

(Tell the plot [rite or cure] to me. You might think of the name of the plant later on.)

[She tells another remedy for the same ailment.]

It's fer de same thing. But yo' know what cockleburs are?

(Yes.)

Yo' kin git nine cockleburs an' yo' kin mix 'em wit dis same root dat ah tole yo' an' put it in a bottle.

(You get the nine cockleburs and put them in this bottle with the bull nettle?)

Dat's right, an' put de contents of a 15¢ bottle of Hearts Cologne in dis bottle, an' den three tablespoons of urine.

(Whose urine?)

Dis person's urine, whoever has dis spell on dem. An' yo' take a piece of new linen cloth, aftah dey have had dere bath in de mawnin' an' jes' bathe demselves wit dat pahtiklah stuff.

(This liquid.)

Dat's right. An' den make a tea of dis bull's nettle an' drink a swallah of it evah mawnin' fo' nine mornings, an' it will absolutely disapper.

(Take that spell off?)

Dat's right. An' WHEN DIS PERSON IS TAKIN' DIS TREATMENT, DEY ARE NOT SUPPOSED TO MENTION TO ANYONE DAT DEY ARE GOIN' UNDAH IT.

(They must keep it secret.)

[Several days later I asked Mrs. Brady to come for another interview, some of her material had been badly recorded.]

Yo' remembah me tellin' yo' about de bull nettle. An' yo' remembah ah tole yo' dere wus anothah weed dat grow in de yard dat chew use in connection wit dat one pahtiklah weed. It's called tread salve - t-r-e-a-d s-a-l-v-e. It has a little yellah ball growin' on de weed somepin lak a tomato. Yo' know what dat [tomato] is. Well, yo' kin ask any southerner, dey kin tell you. Dey grows in all southern yards an' in de commons out in de fields or in de yards. [For the identity of this plant, see later.]

Now dat is somepin fo' removin' de spell dat we were speakin' of - yo' know, dat people place on people.

[I once thought preceding *yellow tomato* was the mayapple, *Podophyllum peltatum*, a plant I had known from childhood, having eaten its tasteless egg-shaped fruit. Later I realized it must be the maypop, a passionflower (described somewhere in HOODOO), the *Passiflora incarnata* of the southern U.S.A.; also an insipid, yellow, applelike fruit.] [Both parts of the preceding rite came from Mobile, Ala., (650), 842:2f. & 946:1.]

3775. She git a dishrag an' she'll tie three knots in it: ONE ON DE END AN' ONE IN DE MIDDLES AN' ONE ON DE OTHAH END - make three knots. She'll have dat rag damp. When yo' make a connection wit 'er dat night, she won't

(4) HORSE NETTLE - WHISKEY - 9 MORNINGS  
CURE FOR 3 KNOTS IN DISHRAG

come herself. Yo' understan' whut ah talkin' about. She'll make yo'

do it. When she do's dat she'll tie it up an' she'll put it undahneat' her mattress right undah yore haid, where yo' won't know nuthin about it. An' prob'ly yo' go dere to anothah woman to try to make a connection wit 'er. It'll be hard when yo' git up dere, but aftah yo' git up an' start it'll jes' fall right down.

[Here follows the cure for the preceding rite.]

Dere's a weed grows in de woods, dey call it a horse nettle. It's a little weed dat has a little button on it - little berry, yo' see - an' de root is about dat long. An' dat root got little lumps in it. Evah two or three inches dat root got a little knot in it. Well yo' take dat an' yo' drink dat fo' about nine mawnin's.

(What do you do with that root?)

Well, if anybody know it, dey kin go out in a country place an' git it. Yo' takes it an' yo' cuts it up, an' puts it in a bottle, an' yo' PO' SOME OF DIS GOOD WHISKEY ON IT, an' drink it fo' nine mawnin's, an' dat'll bring it back to yo'.

(Bring his *nature* back.) [Savannah, Ga., (1262), 2144:12.]

3776. To cure tied up [use] a root round like a carrot. Chew call 'em horse nettle.

Cut it up jes' lak carrot an' put it in whiskey an' den dat brings a man's powah back up ag'in.

(You cut like what?)

Jes' lak yo' cut okra - jes' lak yo' cut up okra an' drink it [with whiskey], an' dat will bring yo' powah back ag'in. An' when yo' git yo' powah back ag'in,

yo'll have no feelin's fer dat [whiskey?]. [Charleston, S.Car., (519), 617:2+85.]

3777. Go out in de woods an' git a bush whut chew call a stingin' nettle, an' dig it up an' git de root off it, an' chew de root an' swallow de juice. It will

(5) STINGING NETTLE - ROOT CHEWED

bring mos' any man *nature* back - ole man, young man - mos' of 'em. [Sumter, S. Car., (1364), 2406:3.]

(6) STINGING NETTLE - ROOT BOILED WITH HONEY - SALT - SUGAR - 9 MORNINGS

3778. Git chew some stingin' nettles - know dose thing ah mean. Git chew a root of dose an' boil 'em, an' put some honey, sugar an' salt in

dere, an' take it fo' nine mawnin's - nex' nine mawnin's an' dat'll bring it back.

(What kind of salt did you put in that?)

Table salt.

(That will bring his *nature* back.) [St. Petersburg, Fla., (1043), 1693:5.]

3778. If he's runnin' roun' wit wimmin, she could take his *courage* away from 'im. Well, she could take his *courage* by wipin' 'im. Him an' 'er have a connection an' she could take it wit 'er undahcloth, or she could take it wit de dishrag. Each one of de ways is diff'ren'. Yo' would have to use a diff'ren' remedy

(7) STINGING NETTLE - OR SANDY PEA ROOT REMEDY DEPENDING ON HOW SPELL CAST METHOD OF SPELL CALLED HAND

on each one of de ways to git dat han' offa yo'.

[Informant calls the undercloth and dishrag *hands* (see pp.519-669), which they are.]

If she take it with de dishrag, why yo' kin go out in de woods an' git chew a stingin' nettle root. It got roots on it jes' lak a nut branch, jes' lak nut branch, an' yo' go down until yo' git to de third nut an' yo' take dat nut an' make a tea out of it, an' dat'll knock dat out.

(You mean you swallow the tea then and that will bring back the *courage*, if you have been *fixed* up with the dishrag.)

Den if yo' been fixed up wit 'er undahclothes, den yo' have to take de sandy pea root. An' hit don' have any nuts atall on it. It's jes' a root dat goes off lak dat. Ah've been in dat condition.

Well, now yo' take dat stalk up an' den git de root of it, an' jes' clip de whole root off an' den put it in a bottle of watah, about a quart of watah an' take drinks offa dat. Now, dat ain't nuthin - jes' as quick as dis othah one, yo'll have to take drinks offa dat, too.

(This *sandy pea* root, is that the same as that they call the shame briar?)

Ah 'clare ah don' know, De onliest name ah know is de *sandy pea* root. [Wilson, N. Car., (1479), 2659:5.]

3779. De same as dey would have a connection wit 'im, an' take dat cloth an' tie it into nine knots, an' wear it in de toe of dere shoe, but now whut else dey would do wit it ah don't know.

(That is to take away a man's *nature*?)

9 NEW TOWELS

Take his *nature* from him.

9 WIPINGS

[Informant continues but I turn off machine until he begins something of promise:]

9 MORNINGS

(You went to a fellow, you say?)

9 DISCARDED TOWELS

Yes.

CURE FOR

9 KNOTS IN BEDCLOTH

(Was he one of these *wise people*?)

WORN IN SHOE

Yes sir, an' he tole me some things tuh do.

(What did he tell you to do?)

He tole me tuh go on back an' evah mawnin' when ah rise from de bed, go on an' git me a towel. In othah words tuh buy me nine new towels an' evah mawnin' take

one dose towels an' wash good wit it, an' when ah git through wit it, throw it away an' don't use it any mo'. Fo' nine mawnin's. So ah did dat an' it kinda brought me back.

(You did that and it brought back your *nature*?)

Yes sir.

(Well, now, you didn't wash with anything special? You just dry with that?)

Jes' a common towel.

(And you think that this woman *fixed* you up by tying those knots in that towel?)

Yes sir. [Florence, S. Car., (1286), 2183:5.]

3780. If a man have a bad disease, yo' kin git de bark from de no'th side, outside, of a gum tree, an' de bark from de east side of red oak tree, an' mix 'em togethah an' make

OAK TREE EAST SIDE - GUM TREE NORTH SIDE - TURPENTINE

a tonic, an' dat will cure him of de bad dis-

ease. Yo' put a few drops of turpentine in it. [Memphis, Tenn., (1529a), 2735:1.]

OLIVE OIL - ALSO CALLED SWEET OIL

3781. He can't git loose, somebody have to take him loose. Now, yo' take den some of dat sweet oil an' po' it right down between 'im, he'll come out.

(When they are stuck together, you put the sweet oil between them. Just plain sweet oil or with this drop in it? Or just plain sweet oil?)

Yo' gotta break in undah dere an' let it run down in 'er, he'll come on out.

(Just plain sweet oil this time. The first time you use sweet oil and this dog stuff?) [For this cure see 487:1 (No.473), somewhere in text.]

Yes.

(Well, the next time you use just plain sweet oil?)

Plain sweet oil but take undah it. [Norfolk, Va., (473), 487:2+85.]

3782. Yo' know whut olive oil is. Well, git olive oil an' oil of bergamot [bergamot] an' let 'im rub, yo' know, from dem balls on out to de end of it, but don't let none of it git into de haid of it, yo' see.

[This is the magic rite of outward - rubbing the spell out of the body.]

OLIVE OIL - BERGAMOT - OUTWARD RUBBING

(Well, does he mix these two oils or use them separately or what?)

No suh, mix 'em.

(And that will take off this spell that made him lose his *nature*?)

Yea, suah. [Memphis, Tenn., (916), 1485:4.]

3783. Wal, if yo' run aroun' wit a woman an' yore wife didn't want chew to go out dere, she kin take, when yo' have communication wit chure wife, she kin jis' only go git a dish towel an' wipe yo' wit it. Yo' can't go wit no othah woman but 'er.

(Is there any way I can get rid of that?)

OLIVE OIL - HEARTS COLOGNE - LOVE POWDER - LARD

Yes sir. Wal, yo'd have to go to work an' git chew some

*Hearts Cologne*, an' some dis powdah called *love powdah*, an' some pure olive oil, an' dis heah pure lard, an' mix it togethah an' jis' saturate yoreself. An' yo'll come to where yo' kin go out; but not dat [if you don't do that], yo'll nevah will bothah wit no othah woman but dat one. Evah time yo' start to *covah* 'er, why yo'll fall. [St. Petersburg, Fla., (1009), 1633:3.]

PANTIES

3784. Take de seat of 'er panties an' put it up on de stove, yes sir, at night when he's 'sleep an' 'is *nature's* purtty near gone. [St.



Petersburg, Fla., (1043), 1693:4.]

3785. Yo' kin take a penny yo' see, an' drill a hole in it yo' see, an' put a string in it yo' see, an' tie it down - tie it chew know where it will rest, yo' know right in yore privates down dere, an' dey tell me dat will kill it.

PENNY (That is if his wife has *tied* him up.) [Waycross, Ga., (1069), 1730:8.]

3786. Yo' kin take a pineapple, co'se it's diff'ren' to all kinds of - plenty diff'ren' things, plenty diff'ren'. Yo' take a pineapple. Now, a lady's got yo' so dat yo' don't wanta be wit anybody else but 'er, she's got yo' *tied* in nine knots, which, whut I mean, she'd have a string, she done measured your private. She got dat tied in nine knots an' wears dat

PINEAPPLE - NAME WRITTEN 9 TIMES IN - WITH PRAYERS  
THROW OVER LEFT SHOULDER INTO RIVER - AND SILVER DIME  
FROM RIGHT POCKET - SAYING THREE HIGHEST NAMES  
THROW OVER RIGHT SHOULDER INTO RIVER - DON'T LOOK BACK

aroun' 'er waist. Now, yo' take a pineapple, yo' buy yo' one pineapple. Yo' take her name an' yo' write in nine times on a note. Yo' put it into dis pineapple [demonstrates].

(Just nine times like that, one right under the other.)

Right on top of one anothah. See [demonstrates]. Yo' put it once dis way, jes' go right on down - not a large piece - den yo' come back right on top of dat again. See, nine times, an' yo' say yore prayers ovah dat. An' aftah yo' say yore prayers ovah dat, den yo' take it an' yo' go to de rivah an' throw it ovah yore shouldah backwards [demonstrates].

(Over your left shoulder.)

Ovah yore left shouldah. An' den yo' reach in yore right pocket an' take a silvah dime an' say, "In de Name of God de Father, God de Son, an' throw it ovah behind dat, ovah yore right shouldah. An' den yo' walk away wit'out lookin' back. Don't look back. An' when yo' get back home, yo' beginnin' to feel all right, an' dat night yo' kin tell de diff'rence. Yo' kin tell yo' done broke dat [spell]. But yo' must do dat. [New Orleans, La., (860), 1371:2.]

3787. (Can he get cured of that condition?)

De only thing ah would recommend to him to git cured of dat wuz to use de rattlesnake mastah, de gall of earth an' about [how many?] eggs an' beer.

(How would he use that?)

RATTLESNAKE MASTER - GALL OF THE EARTH - EGGS - BEER

Well, ah'd take de rattlesnake mastah an' dem

othah herbs an' boil 'em togethah, an' ah'd take dem on occasion as ah felt dat ah needed 'em. An' de beer, of co'se, ah'd take early in de mornings.

(Just ordinary beer?)

Jes' ordinary beer an' bust a egg an' put in it.

(That would restore his *nature*.) [Jacksonville, Fla., (588), 755:2+85.]

3788. Now, I kin tell yo' somepin dat'll make yore *courage* rise, if a man falls, yo' know. Yo' know some people say yo' kin fix a man where he can't have nobody but chew. But chew take a red onion an' yo' wrap it up in a wet rag an' put it in de fiah an' roast it, an' when it git done lak a roast aig, yo' take an' let it git cool. Take dat an' squeeze dat juice all de way on yore private an' yo' rise lak dat.

RED ONION

(That will cure it?)

Kills anything. If dey hang up de rag lak some do's, dey take de dishrag an' run yo' wit it. [Waycross, Ga., (1142), 1860:4.]

RED ONION - SULPHUR 3789. Yo' take onions an' sulphur - a piece of a red onion an' make a stew out of it. Make a sort of a tea an' drink it, an' yo'll kill dat.

(Get your nature back.) [Waycross, Ga., (1095), 1766:1.]

3790. Ah've heard dat she kin gain mah thoughts. She kin take some sulphur - take some sulphur an' vinegar an' a red onion an' cook it up. Put a white of a aig wit it an' give it to him an' let him eat it.

RED ONION - SULPHUR - VINEGAR - EGGS

(What will that do then?)

Dat will take his nature away from him.

He kin git it back if he go tuh someone.

Dat dere [is] where he tell 'im. He git a red onion, he git six aigs - a dozen aigs. Mix de onions an' de aigs. Eat de onions raw an' six raw aigs a day - two in de mornin' an' two at twelve a'clock an' two at night - five days, red onions an' de aigs.

(That'll bring his *nature* back.) [Brunswick, Ga., (1188), 2004:1.]

3791. (You eat these red onions raw?)

Eat red onions raw. Jes' cut 'em up yo' understan' an' eat 'em. Yo' undahstan', wit vinegar an' black peppah. Yo' seen 'em lak dat. Dey mostly be able tuh give a man courage. [Sumter, S. Car.,

RED ONION - VINEGAR - BLACK PEPPER

(1514), 2437:4.]

3792. Yo' git hot watah jis' lak yo' goin' take a bath an' red peppah - cayenne peppah - wit salt an' saltpetah an' put it in

de watah. Salt all ovah it. See, throw it dataway. Dat wash it off an' kill it. But chew gotta do dat befo' yo' evah git ovah it.

(That is to bring his *nature* back?)

Yes.

(How do you throw that water, just any way?)

No, throw it dis way, don't chew know. Dat's west. [You have to throw it to the west] befo' de sun rise. Keep it wit yo' dat night, keep it until befo' de sunrise an' yo' git up befo' de sunrise an' throw it dat way [to the west].

[Little Rock, Ark., (897), 1469:13.]

3793. A woman kin give a man some of 'er - sickness. But de way dat chew have to do is git yo' some red shank.

(Red shank. That's a root?)

Yes, kin git dat red shank - lak rusty when yo' dig out de ground, an' as far as it bein' rusty, why it's got plenty of blood in it yo' know. Yo' kin take dat an' make a tea out of it an' yo' drink dat, an' yo' drink

RED SHANK - 12 NIGHTS

a good mouthful of dat tea evah night twelve nights, an' aftah dat twelve nights, aftah de twelve nights is ovah yo' kin go out an' try it. Yo' kin do a little bettah, de nex' night bettah, de nex' night bettah, an' on an' on until yo' jes' cooperate things lak yo' wanta.

(That is if a man has lost his *nature* because some woman has put a spell on him. This restores his *nature*?)

Sure. [Savannah, Ga., (542), 675:2+85.]

3794. Why he can git a dose of saltpetah, see, an' fix it an' take a drop or two evah morning, see, fo' nine mornings, an' if she's *fixed* 'im, where he can't have no 'co'se [intercourse], why dat will kill de taste of de othah woman an' build 'is curbed up nature. Yo' know saltpetah will entirely kill yore nature. But if

yo' take it jes' a little bit, it will fix yo' straighten back up.

(How would I take this? Inside of me each morning?)

Take a drop or two an' put it in watah evah mawnin' fo' nine mornings. Dat'll straighten 'im up.

(That will bring back his *nature*.) [St. Petersburg, Fla., (996), 1612:9.]

3795. Ah wuz talkin' wit dis lady. Ah dunno but 'er husban' jes' had a weakened *nature*. An' othahwise she wuz a passionate woman. An' othahwise she really - nightly of each week would be all right wit 'er. Othahwise, he didn't have any surplus energy to satisfy 'er. An' so someone told 'er to jes' exactly take de [*come = semen*] an' stick up 'is nose, so dat he might jes' smell it yo' see, an' dat will cause his passion to rise, an' he could satisfy 'er at sech-an'-sech a time. So dat wuz 'er method in bringin' back 'is *courage*.

(Well, now, did she do this when he was asleep? Or did he know that she was doing it? Or what?)

Well, he knew she wuz doin' it. Yes, indeed.

(And she put it on a cloth or something and held it under his nose?)

See, IT WUZ 'IS ANYWAY. BECAUSE NO DOUBT HE WOULD DRUTHER SMELL 'IS OWN MAYBE DEN SMELL SOMEONE ELSE'S. Dat worked. [Fayetteville, N. Car., (1389), 2490:4.]

3796. Take de towel [used for wiping] an' put it between de mattress an' sheet an' let 'im sleep on it. Dat'll bring it back.

(His *nature*?)

Yessuh.

(Does he do that or does she?)

SEMEN - SLEEPING ON

His wife does.

(In case somebody has taken it away from him?)

Yessuh. [Memphis, Tenn., (925), 1503:9.]

3797. Dis *shameful brier*.

(What kind of brier?)

*Shameful brier*.

SHAME BRIER

(*Shameful brier*. No, I never heard of that.)

[Afterward I heard of it many times - see p.646 and elsewhere.]

Dey gits dat, dey gits de root of it an' boils it. An' now, if yo' wanta have intahco'se wit 'er, see, an' yo' rub 'er downwards - yore hand, rub yore hands right on down nine times, an' he'll kneel, an' he wants to, see, but he'll fall. She'll be so anxious fer 'im, but he'll fall. [Charleston, S. Car., (518, *Doctor Nelson*), 611:13+85.]

3798. How yo' do tuh git loose? All right. De way yo' do tuh git loose from dat, yo' go an' git chew a sheep. Have tuh go an' git a sheep an' git a - kill dat sheep, yo' undahstan', an' yo' git a half a teacup of dat sheep's blood.

SHEEP BLOOD Undahstan' good, git a half a teacup of dat sheep's blood an' den yo' puts ten drops of sweet milk in dere, an' yo' mix it all up togethah. Git chew a silk pocket han'scuff - gotta git a silk pocket han'scuff an' go dere an' wipe all aroun' up in dere good wit dat han'scuff. But chew gotta have it into dat stuff what ah tole yo'. Do lak yo' bath-in'. It'll come out. If yo' don't do dat, DE DOCTOR HAVE TUH KILL ONE TO SAVE DE OTHAH [see Nos. 3334-3335 and 3460-3465.]

(What would he do, kill the man?)

He have to kill, den it will come loose. [Mobile, Ala., (656), 942:3.]

3799. Oh, dat is when people *fix* yo' so, yo' know, so yo' can't have intahco'se wit anyone but dem. I don't think I told you dat.

SHEEP - MALE Yo' go wherevah dey have sheep, an' de male sheep, yo' cut dere hair from aroun' 'im - yo' know all aroun' 'im lak dat.

URINE OR WOOL

(Around his private-like?)

Dat's right, an' den if possible to get some of de water [urine]. Of co'se sometimes yo' can't get de urine so handy, but if yo' can, yo' get dis

an' bottle it up an' keep it, an' whenever yo' know anyone has a **spell of dat** kind put on 'em, yo' heat dis wit a teaspoonful of salt in it an' **give dat** to dem to bathe in, an' dat will come back natural.

(That is if they lose their *nature*, they bathe themselves with it.) [Mobile, Ala., (000), 965:3.]

3800. A woman kin have a intahco'se wit a man an' git some of 'is stuff, aftah he be's wit 'er, an' take it an' tie it up in a pocket han'ke'chuf, an' put some silvah money in dere an' tote it roun' in 'er pock-  
SILVER - DIME WORN etbook an' say yo' cain't have no interco'se wit no othah  
woman - nobody but 'er. Say yo' git up a heart an' evah-  
thing an' de time fo' 'im tuh git tuh have intahco'se wit de woman, say when he  
go tuh git on 'er, he'll fall, he cain't raise up.

(She just takes the handkerchief with that stuff on it and the silver and wears the whole thing?)

Dat's all, yessuh. [Fayetteville, N. Car., (1438), 2604.]

3801. Git a bran'-new silvah dime from dis man whut chew goes wit, an' yo' git chew a large piece of white cloth an' tie it up in dis cloth. An' whenever yo'd have intahco'se wit dat man, yo' used dis cloth wit dis same dime in it. When yo'd git through usin' it, yo'd put it in yore pillah an' let it stay in dere length of time, an' den yo' take it outa de pillah an' wear it down between yore laigs, see or eithah in yore *nation sack*. [For *nation sack*, see interview THE "NATION SACK" WOMAN, p.1449, introductory comment.]

SILVER - DIME FROM MAN - WORN  
BETWEEN LEGS OR IN NATION SACK

(What will that do then?)

Dat'll make de man come back. [Memphis, Tenn., (1553), 2828:5.]

3802. Well, if a person go tuh work an' take de measure of yore private an' place it on a piece of paper, yo' take an' go tuh work an' git to de place dat chew can't be social wit no othah man, yo' take de  
SILVER - SWALLOW 5 DIMES five dimes an' swallah dem. When de five dimes came  
AFTER YOU RECOVER THEM back in passes, why yo'll be a perfect person ag'in.  
YOU'LL BE CURED Yo' kin go all de way an' love wit anyone dat chew  
want to.

(You say a woman will take a man's measure on what?)

On de private.

(How does she measure that?)

Wit 'er fingahs.

(Then what does she do with that, then?)

Take dat an' tie nine knots wit a cord string.

(Then what does she do with that string?)

She take dat string an' place it aroun' 'er waist.

(And that takes the man's *nature* away?)

Yes..

(Now, how is he going to get his *nature* back?)

He will have to go tuh work an' [provide himself] wit de five silvah dimes, jes' lak she will. Swallah five silvah dimes.

(Swallow the whole dime?)

All whole. [Sumter, S. Car., (1384), 2459:2.]

3803. A man tole me dat dey had him *fixed* so he couldn't git nuthin from an-othah woman, an' he took about five or six half-a-dollah - silvah half-a-dollahs an' put 'em in a vessel an' let 'em boil down  
SILVER - DRINK HALF-DOLLAR TEA to a quart of watah [magic of diminishing amount]  
an' he dranked it an' he come to be all right.

(He just drank the water that was boiled with the silver?)

Yes sir, say he boiled dat money.

[Silver-water shows that the man thought his condition was caused by a spell - see p.484f.] [Waycross, Ga., (1077), 1744:7.]

SMARTWEED - LOVE POWDERS 3804. Take de smartgrass weed [smartweed] an' take an' make a powdahs of it, an' take an' dry it an' powdah it, an' put love powdahs in it an' take an' use dat. Eat dat an' dat will give him all de *nature* he wants.

(Get back his *nature*.) [Wilson, N. Car., (1513), 2680:7.]

3805. Take a snail an' put 'im on a blacksnake shed, de shell of de snake. Saturate it good wit dat snail an' give it to a man dat have lost 'is *nature* - couldn't raise his *nature* fo' a woman. Saturate it good an' rub it all roun' 'is waist an' let it come down a point to his penis. De SNAKESHED - SNAIL next time he goes to a woman, his *nature* is all right.

(What do they do with that snake shed. Do they tie it around them or just rub it?)

Jes' tie it in a loop, yo' know, so it will hang down dis way. Or yo' could wrop it aroun' if yo' wanta. Ah believe dat is so. [Fayetteville, N. Car., (1408), 2532:2.]

SNAKEROOT 3806. Somepin dat'll give a man all de *courage* he wants is snake-root. How would joo 'pare [prepare] dat? Jes' as it is, dry like it is now. Take it in yore mouth an' chew it. If your *courage* is not good, it will uplift it. It works direct through de kidneys. [New Orleans, La., (812), 1144:3.]

3807. She takes like - like when yo' have intahco'se wit 'er, yo' know. All women always has a towel or something in dere bed what dey use. If yo' want to - if yo' want to run aroun' wit othah women, yo' take dis woman an' nev- STEALING ah allow 'er to wipe yoreself. Always watch yoreself. If she takes yo' an' measure yo', takes a string an' ties nine knots in it an' wear on 'er laig or aroun' 'er waist. I don't care how much pep yo' have in yo', yo' won't have pep fo' no othah woman.

(Well, can you get rid of that?)

Yeah, yo' kin git rid of it, but de onliest way dat chew kin git rid of dat, yo' gotta steal dat - yo' gotta git dat string from 'er. [New Orleans, La., (830), 1237:3.]

SULPHUR - CREAM OF TARTAR - SUGAR 3808. He kin take cream of tartar, sulphur an' a lil' sugah. Mix dat togethah. Make a powdah of dat an' take a teaspoonful of dat three times a day an' dat will bring it back - bring back 'is *nature*. [Fayetteville, N. Car., (1396), 2513:6.]

3809. (Well, how do you get rid of that?)

How could yo' git rid of dat? Well, yo' git one of dem turnips, dem green turnips.

(Get a green turnip - green, turnip green.)

Yes, sir. An' take one of dem green turnips an' yo' squeeze it - yo' squeeze it. An' yo' take some of dis same snail dust lak dat, an' yo' mix it up an' yo'

TURNIP AND SNAIL DUST  
STRING A PRETENDED BACKACHE REMEDY

rub it, jes' tryin' to get juice out of de turnip lak dat wit dat snail dust. Yo' take dat an' yo' bathe yoreself wit it, jes' be-fo' yo' go to fool wit 'er. Yo' bathe yore-self wit it unbeknowst to 'er. An' when yo' fool wit 'er, prob'ly she may want to put yoreself in 'erself. Yo' say, "No." Pretend. Make out yo're playing wit 'er an' fool aroun' wit 'er. An' when yo' get dat stuff, yo' try to get some hair. When yo' get dat hair, yo' take it an' rub it wit dat turnip. She

have to turn yo' loose, de way it burnin' 'er, yo' undahstan'.

(You get a piece of her hair?)

Yeah, yo' get dat hair an' yo' mix it up wit dis turnip an' dis snail dust, an' den yo' rub it, jes' lak yo' rubbin', an' yo' jes' put it down in some pep-pah. It burns 'er all de time. Den she wants to know from yo', she say, "I'm got a burnin' down here all de time." Jes' lak dat. Den she say lak dis here, "Huh, yo' know what's it all about? Yo' got a idea whut's it all about?" An' yo' say, "Well, de last time yo' had yore panties on." She say, "Well, I ain't had my panties on since dis time." Yo' say, "Well, I feel a cord roun' yo'." Yo' say, "Prob'ly dat's by yo' wearin' dis here cord." Yo' undahstan'? [This last to the author.] Yo' say, "Whyn't yo' [why don't you] cut dat off?" She say, "Oh, no, dat don't make dat. Dat's jes' to keep my back from hurtin'." [Somewhere I have given a rite in which a dime with 9 knots is worn about ankle for love under the pretence of a cramp cure.] Yo' say, "Oh, here, I'm going to cut it." Yo' take yore [pocket] knife an' have a [blade] dere an' befo' she say, "No, don't cut it." Well, yo' make a [reach] fer 'er an' yo' cut it. Jes' cut yo' loose right from dere.

[While recording machine turned off, informant explains how he was *tied*.]

Yo' take a person's length [with a string].

(You mean that's *to tie*? You call it keeping them *tied*?)

Yes. When yo' got 'em *tied*, meanin' dat yo' can't fool [with other women].

[New Orleans, La., (829), 1231:3.]

3810. An' he told me. I knew de girl dat did it. Well, I'm goin' to tell yo' now how it started. I heard of it befo'. I wuz goin' wit 'er, an' I had been goin' wit 'er, an' I wuz in good health, evahthing. An' de way I wuz, dis girl wuz crooked on me, an' I say, "I'm goin' quit messin' roun' wit yo', I ain't goin' to" - well I got me anothah girl, started wit 'er, went wit 'er a time or two. An' I got hold of dis girl's pit-chure whut I wuz goin' wit. I had been messed up in dat stuff befo' but not wit dis girl. An' she wuz from de same place dat I wuz. She knowed

UPWARDS 3 TIMES - WISH

KNIFE BLADE HEATED

SALT - SHEEP SUET - SULPHUR

AMAZING EXPERIENCE

DOCTOR AND PATIENT TALK

broad people, all dose people down dere roun' South Carolina an' way to Georgia. Dere's a whole lot of people down dere dat knows a lot of stuff, dere's lot of 'em down dere dat knows plenty. I says - I been wit dis girl a time or two - I says, "I ain't goin' to hide yore pitchure, goin' to leave it in my pocket." Dis girl got dis girl's pitchure. She seed it but she wuz scared to bother wit it. I says, "Well...."

[A short lacuna appears on the cylinder, probably an accidental rather than intended stoppage.]

Seem lak evah time I'd go roun' where she wuz - where she wuz at - I would get cowardah [cowarder] an' cowardah [more and more he lacked *courage*], didn't have any manhood atall. I goes on. I [finally] went to a doctor [M.D.] an' he gived me some medicine. Kept on havin' de medicine, kept on havin' it. Well, I'd taken it fer about six months an' nevah seen it [the ailing member], gotten no manhood atall. I wuz workin' an' I says, "Hell, somepin's gotta be done." I went to see dis person [a man mentioned later] an' [he] says, "What's de mattah wit yo'?" [I] say, "He's [ailing member is] sick. He can't do nuthin. He haven't [had] a woman. It must be woman [causing this trouble]." I kept a-thinkin' about 'er if I didn't seen 'er [he kept thinking about the first woman though he had not seen her].

I wuz talkin' to a man about dis an' he told me who to go to. I went to a ole lady dat had one leg longah den de othah, an' she told me, said, "Boy," said,

"time yo' got here."

[Her opening words are quite professional - see CONSULTATION TECHNIQUE, pp.307-319. Her long leg and short leg were good for business - see NAMES FOR DOCTORS and PERSONAL APPEARANCE, pp.293-301.]

She told me how I wuz messed up wit - how my manhood wuz cut down, an' she said, "But I kin fix yo' all right." I says, "Yo' can?" She say, "Yes." I says, "Well, what yo' goin' do?" She says, "Well, dat's all right about whut I do. I'll fix yo' all right." An' she say, "Well, I tell yo' what yo' do. Yo' go an' buy me a half pint of whiskey." I say, "Sure enuff." I says, "If yo' want a drink of whiskey," I say, "I'll give yo' a drink of whiskey, but yo' say yo' kin fix me. Yo' told me somepin an' yo' must know somepin, ain't it?" She say, "Yo' go an' buy me a half pint of whiskey, an' if yo' wanta give me a drink, buy yo' one an' me one, an' I'm goin' to give yo' nuthin out of dat."

She told me - she took a knife, jes' about a, lak a case knife, an' black gunpowdah, an' a little bit of sulphur, an' a little bit of salt, an' a little bit of red peppah, an' told me how to use it - how to take dis, put it in de whiskey an' shake it up. She got a piece of flannel - said white flannel or eithah red flannel would do, which she preferred white flannel. She had de scissors an' she cut it off an' had taken some mutton suet. She told me to take dis den an' jes' lathah [lather] it wit dis mutton suet befo' a hot stove, or anything, dat a lamp would do if it were hot enough, an' put in on jes' lak dis [demonstrates] an' give a wish.

(And pull it up three times.)

An' it would stay dere, keep it stayin' dere. Told me if when I got dere, if it would fall down, to come on back. So. I didn't pay, didn't pay 'er a thing until I came back - if I didn't want to, see. Well, it did an' it's been stand-in' evah since.

(Well, WHAT DID YOU DO WITH THIS WHISKEY, then?)

I take a swallah of it three times a day. An' it nevah bothahed me no more. Told me evah time when I started wit anybody dat I wuz payin' attention to, if I thought dey had any ordahworld ideas - but I nevah had nuthin to do ag'in.

[The preceding experience was given on cylinder 482:9. Before that, on 482:6, came the *tying-up* rite, and now follows on 482:7, the pre-statement for the experience:]

Dere's a way dat yo' kin take some salt, an' a little bit a pinch of sulphur on a knife blade, an' somepin lak some sheep suet an' heat it ovah a red hot - somepin lak a red-hot stove. If yo' reach down lak dat an' git it when it cools, an' make a wish, yo' see if it stand up [demonstrates].

(How do you pull it down?)

No, yo' pulls it up, three times.

(Three times?)

Pull it three times an' make a wish.

(And then it stays up itself.)

Yeah. [Norfolk, Va., (472), 482:9, 6, 7+85.]

3811. Dey claim dat brings yo' luck.

(What do they do?)

Well, dey takes dis *chambah lye*, yo' know, an' let it set, set fo' five or six mawnin's, yo' know, an' take a axe an' heat red-hot an' drop into it, an' throw it out de way de sun rise, an' dat bring yuh luck.

URINE - 9 MORNINGS  
ON HEATED AXE - THROWN TO SUNRISE

(They throw this *chamber lye* out there. They put the axe in it?)

Yes, put de axe into it. Well, de same story ah jes' spoke about, de axe an' de

*chambah lye*, yo' know. Yo' take dat *chambah lye* an' leave it **cuminate** [cumulate] in de bucket, an' let it set fo' nine mawnin's, an' git chure **axe an' heat** it red-hot an' throw it out - put it in dat *chambah lye* until it **git cold an' throw** it out de way de sun rise, an' dat will bring yore *nature* back fo' de **wimmins**. [St. Petersburg, Fla., (1007), 1626:2, 4+85.]

3812. Go an' git a bran'-new brick dat has nevah been used, an' yo' put it in yore fire an' git it red-hot. While dat brick is heatin', he **make him a pep-pah tea** wid dese pod peppahs. Git **nine pods** an' make a peppah tea of it, an' he po' 'bout a ten-cent drink of likkah into dis an' drink it hot. Well, when he drink it hot, he **urinate** on dat brick - take it out an' urinate on

URINATE ON NEW BRICK HEATED AFTER  
TEA FROM 9 RED PEPPER PODS  
TAKEN HOT WITH WHISKEY

dat brick, an' dat'll bring it back. Dat's one way.

(That will restore his *nature*, his *courage* that has been *tied up* by some woman.)

Yes. [Brunswick, Ga., (1206), 2036:2.]

3813. Jis' lak dey take a snail, if dey kin fin' 'im an' take him. Well, jis' lak she lay down an' plays wit yo' an' go along wit yo'. Well she'll rub yo' an' play wit yo' lak dat. Well, now when yo' go out wit someone else, yo' cain't have any - somepin to do wit 'em; but when yo' come back home wit 'er she is ready. Dat's de way it is wit 'er, wid dat.

URINE - DRINK HIS OWN

(Well, how will that man get rid of that?)

Well, dey way dat a man gits rid of dat, I'm told, is by usin' 'is own watah an' soap. Dat's de way to git rid of dat.

(Wash with that?)

Yeah, wash wit dat. An' sometimes dey [piss in somepin] an' drink 'is own watah an' dat'll git rid of dat. But he don't fool wit 'er no more.

(You mean, wash with your own water and drink some of it to get rid of that?)

Dat'll get rid of dat, but dat'll certainly keep 'im from [being with her again]. [Vicksburg, Miss., (778), 1072:4.]

3814. Wal, dere wuz a gurl ah started correspondin' wit in a - an' she wuz a purtty nice gurl an' we got along purtty tuhgethah [at first]. Well, ah dunno, we jes' couldn't git 'long tuhgethah an' she - ah guess she felt dat she wuz losin' me, see. So, well she used to cook fo' me. Well ah would eat from 'er an' ah would eat from othahs. It didn't make much diff'rence. Ah nevah did pay much 'tenshun tuh how she cooked anything fo' me cuz ah

URINE - HE DRINKS HERS  
HERB DOCTOR REMEDY

BLACK BAG WITH BLACK-CAT-BONE DUST

didn't [think] she'd try tuh *poison* me or do anythin' tuh me. So she fixed me up some meals one day, an' it wuz 'long about de 20th - 'bout 'tween de 29th an' de 1st - fixed mah meals fo' me. An' right aftah ah eat dat meal ah got sort of sick. Well ah came out it an' den - well, while ah wuz goin' roun' wit anothah frien' of mine, ah met anothah girl. An' well, she wanted me tuh come an' live wit 'er. So ah would go an' spend nights wit 'er. An' well, ah'd sleep in de same bed. An' it seemed dat evah time dat ah'd wanted tuh have intahco'se wit 'er, it seemed jis' lak ah couldn't git mah mine [mind]. Mah mine jis' seem to fall, jis' couldn't git mah mine set on havin' intahco'se wit 'er. So ah went to a doctor [M.D.] heah an' ast 'im whut could be de mattah. An' he said dere wasn't anythin' de mattah wit me - took a blood test an' all, an' say he couldn't fin' anythin' wrong wit me.

So a frien', he heard about dese thin's [women do], so he ast me whut all had she been doin', an' ast me could ah have intahco'se wit 'er. Ah tole 'im suah



[sure], anytime ah'd go home an' git in bed ah could easily have intahco'se wit 'er, but othahwise any strange woman ah couldn't. So he wuz astin' me had ah noticed any funny thin's about 'er. Ah tole 'im ah nevah notice anythin' funny about 'er. So he ast me what kin'a food had she been feedin' me. So ah tole him diff'ren' meals. Well one special food she wuz feedin' at least twice a week an' dat be tomatoes. So ah tole him about dat. So he ast me did ah notice anythin' funny 'bout de 'matoes de nex' time she fixed 'em. So ah paid 'tention when she wuz fixin' 'em, but ah nevah noticed anythin'. But ah noticed she strained de tomatoes. Ah didn't pay any 'tention at it becuz ah figured she knows whut she's doin'.

So ah tole him about 'er strainin' de tomatoes. So he say, whut kin'a rag did she strain it through. Tole me ah shoulda paid 'tention. So he tole me tuh go ovah heah an' ast 'is brothah 'bout it. So ah ast 'is brothah an' tole his brothah what happened. So his brothah ast me de nex' time roun' about de firs' of de mon' tuh pay close 'tention tuh see whut she would do.

So it went on lak dat fer about six mont's an' ah wuz goin' - still goin' ovah heah tuh see dis othah [second] gurl, an' ah wuz livin' on wit 'er. She wuz tryin' tuh do evahthin' [about my impotence] she could fo' me.

So ah went on an' paid 'tention closah tuh 'er [first girl], an' one day ah caught 'er in dere an' she wuz strainin' de 'matoes through some of 'er undahweah. So ah ast 'er whut wuz de cuz of dat. She said, nuthin, she jis' couldn't fine 'nothah rag tuh strain de tomatoes in lak dat dat wuz clean. Wal, ah seen stains in de undahweah, but ah didn't pay any 'tention tuh it. Ah figured de tomatoes put de stains in dere. So ah tole mah frien' about it an' he said, well, she's been usin' 'er reg'lah rag dat she had on, when 'er reg'lah mont'ly sickness come on, strainin' de tomatoes through it, an' dat's whut wuz cuzin' [causing] me tuh feel lak ah did tuhwards 'er an' couldn't do anythin' tuh any othah woman.

So he tole me to go see a fellah, a fellah used to be a herb doctor. He's daid now. He died a few years ago. Tole me to go ast 'im whut ah should do. So ah'd seen 'im an' he tole me tuh take - tole me tuh try git holt of a good-size jar of 'er urinate an' take dat, an' boil it an' put plenty a salt in it, an' drink it at least twict a day. So it happen ah got holt of some. One night when she wusn't payin' attention tuh me, she got up an' urinated in a basin [she] had dere, yo' know. So de nex' mawnin' she went outside [away from home] tuh go tuh de baker's [to work?]. So ah'd taken it an' ah boiled it, an' ah boiled it an' strained it lak he tole me. Fixed it jis' lak he tole me tuh fix it, put some salt, an' ah drank it twict a day. An' purtty soon ah begin tuh feel mah-self ag'in. So ah left 'er, an' den ah went tuh stay wit dis othah woman. An' ah stayed wit dis othah woman one night....

[Remainder of this [[cylinder]] cannot be transcribed because of defective reception. [[comment by transcriber]].]

See, we [informant and second girl] had been usin' de same towel all de time. So ah didn't pay any 'tention tuh it an' well, de nex' mawnin' when she got through wit dat towel, she took it an' folded it up careful an' put it away in de drawah dat ah'd used. Well ah didn't pay any 'tention tuh it cuz ah wuz young an' didn't figure a woman would try any kin'a *tricks* on a fellah. So ah looked to be gittin' sorta po' [poor] an' skinny. An' ah used tuh go roun' tuh dis othah gurl [first one] an' we wuz lak we wuz goin' go back tuhgethah ag'in.

(The first girl or the second girl, you mean?)

De firs' gurl. So de secon' gurl she kep' on arguin' wit me an' arguin'. We fight an' fuss, back an' fo't' [forth] all de time. So ah went on - kep' on bothahin' dis secon' gurl. So one night ah went ovah an' stayed all night wit

'er, but still an' yet, when ah went to do somepin wit 'er, ah'd have dat strong feelin' until ah'd git right in bed wit 'er, an' den when ah git in bed wit 'er, seemed lak all hopes would drop an' ah jis' couldn't do anythin'. Ah'd jis' lose mah nerve all de way roun'. So ah'd kep' on goin' lak dat an' she tole mah frien', mah close frien', dat she wuz livin' at 'is mothah. [Informant's first girl was rooming with the mother of the male friend who advised him to see a *herb doctor*.] She tole him about it. So he ast me [at the place where both worked - *see later*] whut wuz happ'nin' tuh me. Ah looked to be gittin' lak ah wanted to die [or] sompin. So ah tole him ah didn't know. Ah jis' seem to be gittin' po'ah [poorer] an' po'ah an' mah healt' jis' wouldn't seem tuh build up atall. Ah'd eat de right thin's an' all. So he ast me wuz ah eatin' from home. An' ah tole 'im no, ah didn't eat from home cuz ah nevah had time, as mah wife, she didn't fix anythin' fo' me. So he ast me wuz dis othah gurl an' me on bad terms. Ah tole him yeah. Well, we wuz, 'cuz ah wuz about tuh quit 'er.

(This was the second girl you were about to quit. The first one was your wife?)

Yes, de firs' one wuz mah wife. So - an' ah wuz about tuh go back tuh mah wife, see. Aftah a while he ast me did ah know some man to cure me by. Ah tole him no. So one day he wuz up tuh de house an' we wuz jis' aftah takin' a showah. It wuz real hot [shower or day?], so ah gave him some towels. Ah didn't pay much 'tention tuh it, a towel wit a hem in it, an' ah happened tuh han' 'im a towel dat she had took dat night. An' he noticed dat right outa de centah, a hole wuz cut outa it. An' so he ast me how did dat happen. Ah tole him ah didn't know. So he begin tuh think. He's experienced on it 'cuz he wuz lots oldah dan ah wuz an' dat's one thin' [*tricks of women*] dat he always believe. Ah called 'im smart. Ah figured he wuz tryin' tuh be smart. Well, anyhow he really did know a lot of thin's. So he tole me de nex' time dat ah noticed, whethah she wuz undressin' or not, tuh notice whethah she had anythin' tied aroun' 'er neck or wais' or laig or anythin', an' if she did, tuh come an' tell 'im. Well, ah stayed wit 'er dat night, ah wouldn't stay out dat night. Ah stayed wit 'er dat night an' ah noticed dat when she got in bed, she had a little black bag tied right down in de centah of 'er stomach. So ah ast 'er what it wuz. An' she said dat [was] to keep 'er from havin' pains in 'er stomach. So ah tole mah frien' de nex' day when ah went tuh work. An' he tole me, he sayed dat he believe dat [in the] bag she had wuz a piece of dat towel out [without] de bag. [He now explains this confusion.] Said a woman could take a piece of towel dat a man would wipe on, an' could take it an' put some kinda black-cat-bone dust [see BLACK CAT POWDER, p.526], from a young black cat wit dat piece of towel in a sack, an' hang it in front of 'er an' de man nevah could leave her, no mattah where he go he'd always have tuh come back tuh 'er, an' dat he nevah could have anythin' tuh do wit no othah woman but 'er.

So ah jis' laughed at 'im. An' ah thought he wuz jokin'. An' ah went on tuh dis othah girl de nex' night an' went tuh 'er house. Well, ah wuz feelin' good an' ah felt lak ah wanted tuh have intahco'se wit 'er. An' so we got in bed all undressed. Well ah had high hopes until de minute ah got in bed wit 'er an' den evahthin' flopped. An' ah laid in bed fer half de night an' still an' yet ah couldn't git up nerve enough tuh have anythin' tuh do wit 'er. So ah tole him about it de next day. So he tole me tuh go back an' see could ah have anythin' tuh do wit mah wife.

So ah went back dat day at dinnah time [noon]. Mah wife got off dat day at dinnah time an' I went ovah dere. An' she wuz home in bed, so ah got sweet wit 'er an' got in bed along wit 'er. Well, when ah went tuh have intahco'se wit 'er she took dis here bag from aroun' 'er wais'. Well ah got in bed an' ah jis'

had high hopes an' ah jis' carried thin's right on through. Well, ah come back an' tole 'im about it, an' he tole me dat dat whole thin' wuz de trouble. Said where she had dat bag aroun' 'er wais' an' said fer me to git dat. So his brothah wuz de same way [impotent by *trickery*], but 'is brothah didn't believe in dis othah one. Some of 'em don't like dat [drinking the woman's urine].

[A bad spot in the cylinder follows. The next bracket contains my pencil notes made while checking original cylinder against transcription.]

[Bad recording from here. [[Substance of informant's words follows.]] So ah went home. Ah ast 'er whut wuz dat bag. She said it was none of my business. So [[ah tried to take it.]]. Well she got mad an' said if I take it she'd kill me...didn't pay any 'ention tuh 'er...aftah awhile I was goin' wit anothah woman.]

[To take a woman's *hand*, called a *nation sack* in the New Orleans area up to Memphis, can be a dangerous venture - see p.1449f.]

So dat night ah come home jis' lak ah goin' stay dere. An' she got undressed, ah grabbed 'er an' got de string an' ah snatched it. When ah snatched it ah took an' run into de kitchen wit [it] an' put it in de stove an' burn it up. De minute ah did dat, it seem lak she jis' seemed to have lak a reg'lah fit. She jis' started runnin' all ovah, got real...

[Here is a typical reaction - other than outright death - to the destruction of a witch's power. Yes, this woman is technically a witch, she having caught the man's spirit. There are many ways given in HOODOO to break a witch's spell; see also FACI, 2nd ed., pp.790-920; and for burning the object she uses, pp.882-886.]

DE DOCTORS COME AN' DEY COULDN'T DO NUTHIN FO' HER. DEY DIDN'T KNOW WHAT WUZ DE MATTAH WIT 'ER. She continued to keep on fer about six mont's an' aftah dat she seemed gradually to come back tuh 'erself...[small remainder of recording bad]. [Jacksonville, Fla., (562), 697:1+85.]

3815. You take a piece of mullein stick and watch for anybody else you love and you want to catch up with them. When you see them pee somewhere, you take the mullein stick and stick it right in the middle of it  
URINE - MULLEIN STICK [the pool of urine], and if a man have connection with this girl [whose urine has been transfixed with the mullein stalk], he'll be hung up with her. They'll be stuck together and you'll catch them. [Fredericksburg, Va., (?), by Ediphone.]

3816. Take a bran'-new knife an' po' - make urinate [urinate] down dat knife-blade evah mawnin' fo' nine mawnin's an' wash 'isself wit whut chew call dis stuff dey use in prison.

URINATE JUST AFTER SUNRISE 9 MORNINGS

(Saltpeter?)

DOWN BLADE OF NEW KNIFE

Saltpetah. Take dat an' wash

SALTPETER BATH 9 AFTERNOONS - THROWN TO SUNSET

it [his *tool*] an' throw it to de sundown. Take dat an' wash

it an' throw it to de sundown. If he done wash 'isself off an' throw it de way de sun goes down, he kin *git ovah* [cure] it dataway - git along to where he kin handle anybody he want to.

(That will take off this spell that took his *nature* away.)

Dat'll take off dat.

(He did that before sunrise did you say?)

[He did not give the time, that is what I wanted to learn.]

Aftah sun risin' an' jes' as de sun liable to set, see yo' put it in dere den, den it [ailment] will go away den. Yo' have to do dat fo' nine evenin's an' po' dat watah down dat knife fo' nine mawnin's.

(You urinate down the knife in the morning, and you throw it away at night?)

Yeah, yo' washes wit dat saltpetah in de aftahnoon.

[For the general reader may I add: The *peter* part of *saltpeter*, being one of the many names for the *penis*, has magic value in this impotence cure; so also has the magic *salt* portion of *saltpeter*.] [St. Petersburg, Fla., (1027), 1671:5.]

3817. Yo' kin take an' take yore own watah, sulphur an' Hearts Cologne, ah heard dat chew could use to bring yo'self [*nature*] back to yo'. Take yore own watah, *Hearts Cologne* an' sulphur an' bath [not *bathe*] wit it. Yo' know sulphur is a peculiah thing anyhow, sulphur is, an' take an' bath yo'self wit it an' dat'll bring yo' - restore yo'self back an' evah-thing. [Waycross, Ga., (1145), 1869:3.]

URINE - SULPHUR - HEARTS COLOGNE

WATER - NEW WHITE HANDKERCHIEF  
WASH HIMSELF DOWNWARDS 3 TIMES  
THROW HANDKERCHIEF AWAY

3818. (How could he get his *nature* back?) If he not too ole, why dey kin. He kin go tuh de sto' an' buy 'im maybe five-cent white pocket han'ke'chuf, an' git 'im a pint of clear watah

an' wash 'isself down three times wit dat bran'-new pocket han'ke'chuf, an' don' use it any mo'. Throw it away. He kin go an' mess wit anybody he wanta den.

(That is if this woman has taken his *nature* away, he can do that and then his *nature* will come back to him.)

Yeah, if he not a ole man.

(Just use clear water?)

Yes. [Fayetteville, N. Car., (1434), 2600:3.]

3819. [The sense of this badly recorded cure can be restored:] If woman has man *tied up* by measurin' an' wearin' [measuring] string, [if she] cross watah - when yo' [she] cross watah, she [*nature*] come back to yo'. [But otherwise] as long as she wear dat [you won't have any *nature* except for her.]

WATER CROSSED BY WOMAN TYING MAN  
FREES HIM FROM SPELL

[For a better insight into crossing water in witchcraft, I recommend an unusual rite, which

I will quote in full because it comes from an out-of-print and limited-edition book to be found only in university, college or large library:]

*[When my boy was little we lived up here near Ursa [[Adams County, Illinois]]. We had an old aunt that was terrible. Well, the truth is, she was a witch. She often said when she milked her cow, she milked every cow in the neighborhood, which is true. Everyone knew it, for if she was milking her cow, no one around could get a drop of milk. Everyone was afraid of her too, afraid she would put a spell on them. I didn't think she would hurt us, but she did. My little boy was strong. He took sick in the legs, he got so weak he could not walk at all. We would put him down and he would fall right over, could not stand on his legs. We took him to the doctor in Ursa, he could not find anything wrong with my boy. We waited several days, then we brought him to Quincy to Dr.X. He could not find a thing wrong. Then I started to thinking maybe our aunt had a spell on our boy and had him in her power. My husband said, "We will take him to one more doctor and if he does not find anything wrong, we will know he is bewitched and will have to take the spell off some way." Well, we took him to the third doctor [M.D.]. It was just the same answer, nothing wrong. It's an old saying, a witch can't follow you over a body of water, if you go one way and come back another way. As soon as you start over the water, she loses her power; but if you come back the same way, she gets her power back. We came to Quincy with the boy, went down to the river, took the ferry boat across the river, carrying my boy - he could not walk, was so weak. Then we walked up to the old bridge and started to walk back to Quincy on the wagon side of the bridge. WHEN WE GOT HALF*

OVER THE BRIDGE THE BOY WANTED DOWN. WE PUT HIM DOWN. I AM TELLING YOU THE TRUTH, HE STARTED RIGHT OUT TO WALKING AND WALKED ACROSS THE BRIDGE WHEN HE HAD NOT WALKED FOR SEVERAL MONTHS. The spell was broken and he was strong in the legs again. Right after that, the old aunt - I should say witch - got down sick and could not walk for several years. So we knew she was the one that had our boy in a spell. She is dead now [[FACI, 2nd ed., p.893.]]

[If I am not mistaken, another crossing-water rite will appear in volume 3 or 4 of HOODOO.] [New Orleans, La., (807), 1134:2.]

3820. Cuz I had it happen to me, see. I wuz goin' wit a woman an' I'd stoped. Well, she got hold of de tape measure, yo' know, an' she took mah nature an' put it in a bottle an' wore it in 'er stockin'.

(Wore it in her stocking?)

Wore it in 'er stockin'. Like dis is, right in de middle, right at de knee of de stockin' - yo' know, here [demonstrates - in hinge of knee].

(I see.)

WATER THAT RUNS  
OBJECT TYING MAN THROWN INTO

Yes, put it in dere an' put a string below de knee an' one above de knee. An' she had me about six or eight months. Dere wuz anothah thing she wuz

doin' too. But aftah dat I got - somebody told me about it, told me to get dis bottle soon as I could. Dey says dat would get mah *nature* back. I wuz in bed wit 'er an' jes' took it off. Told me took it an' put it in runnin' watah. I keep away from her den. [Richmond, Va., (434?), 389:3.]

3821. Well, now, yo' take ag'in, yo' kin go tuh work an' have a date. Yo' kin go tuh work an' have a date wit a woman, see. Now if she is smooth enough, she kin go tuh work an' take her undahskirt, yo' see, jes' de undahskirt she have

TIE INTO BALL OBJECT TYING HIM  
FACE RUNNING WATER AND THROW INTO  
WHEEL ON HEEL - WALK AWAY

on - some of 'em don' even, yo' know, don' have no gown, yo' see. Jes' dere undahskirt. Dey kin take de undahskirt an' wipe yo' off wit de undahskirt an' dat'll take yo' *nature*.

Yo' go home an' have connection wit anothah fumblin', an' yo' can't git straightened - whut's de mattah! Yo' ain't sharp enough to know whut's de mattah. Dey always keep it up. Evah time yo' go tuh 'er, yore yo' [self again].

(You are all right?)

Yessuh, yo' all right. But chew go tuh dat woman out yondah - ah done been in dat shape. Yo' goes tuh dat woman out yondah - yo' see, jes' lak a ole man. De ole man make up de fiah an' say, "All right, ole lady, git straight, ah be dere directly." An' den befo' he could git to de bed, it - he say, "Wait a minute ole lady, ah gotta go back in de fiah." [This sounds like the remnant of an old tale.]

So dat's de idea when yo' be messed up. If yo' don't study fo' 'em, dey always have yo' fo' a good thing. An' yo' tote yore li'lle money in. Yo' go in an' dey take evahthing yo' kin raise an' scrape. An' den she mess aroun' wit somebody else. What's de mattah? She got yo' so yo' can't go out yondah. Yo' won't have no *nature* fo' nobody else, see.

Well, now ah tell yo' how yo' have tuh go tuh work an' git chure nature back.

Now, aftah she got chew lak dat, if yo' smooth enough an' kin ketch 'er. See? Quite natchal [natural] some of 'em when dey do dat, dey take down dere skirt yo' see, an' dey have dat fo' a special undahskirt. Dey have it undah de haid of de baid. Well, now yo' take dat undahskirt an' yo' take it on out. Take it to somebody dat's a li'lle wisah [wiser] den yo' is. Why dey'll tell yo' whut tuh do wit it, yo' see.

Dey'll go tuh work an' tell yo', say, "Now listen, yo' take dis heah undah-

skirt. Don't take it back to de house. Yo' carry it to runnin' watah, see. Yo' may take it to runnin' watah, yo' see. Yo' take it tuh runnin' watah an' wad it up jes' as tight as yo' kin git it. Yo' see, jes' as tight as yo' kin git it. Yo' carry it on to dat runnin' watah, yo' see. Den yo' go tuh work an' yo' tie it. Yo' tie it in a ball yo' see. Den yo' go tuh work an' yo' throw it ovahbo'd in dat runnin' watah. When yo' throw it, whirl yore back on it jes' as quick as dat an' go ahead on about chure business. Well, now don't chew have nuthin to do wit 'er no mo' soon. Let it be three or fo' weeks. Go on out an' try yore luck wit dis othah woman. Quite natchal, when yo' go back to try dis othah woman, yo' don' been dere befo'. See, she ain't goin' let chew tuh be playin' wit 'er, if yo' can't do it. [She will say], "Git out de way an' let chure brothah come 'long, heah." See. Dey'll [women will] tell yo'. [Women are blunt about it.] Well, now, yo' git dere an' yo' all right. Well, now de minute she miss dat [underskirt you took], she goin' fly hot. Well, now when she fly hot, she say, "Lookit heah! Yo' see, ah miss one of mah undahskirt" or, "ah miss sech-an'-sech a thing."

Yo' say, "Well, ah knows nuthin 'bout it." Yo' see, yo' don' know nuthin 'bout dat. See. Well, now, yo' always be sharp enough to stay outa dem kind of ax [acts], yo' see. An' dat's de only way yo' could git chure nature back ag'in. But if yo' go 'head an' jes' keep right on, she'll contin'ly [continually] keep yo' down. [Sumter, S. Car., (1388), 2488:1.]

3822. (What do they say about tying knots?)

My boy said a girl tied knots on 'im, but ah don' [know] wha' 'tis, how she did anythin' lak dat. Ah've heard it. An' he foun' de co'd [cord] tied aroun' 'er wais' an' it had three knots in it. An' he jis' made 'er pull it off. [He] said dat a woman [hoodoo he had consulted] tole him tuh, dat if he would search 'er, she would have dat on.

MAN RUNS TO RIVER  
TO THROW IN OBJECT TYING HIM

Said, "When yo' fine hit, take it an' run right on tuh de rivah an' put it in de rivah, say, "she goin' tuh jump on 'im [you] an' be mad an' goin' on," she say, "but jis' keep right on runnin' an' throw it in de rivah. Dat will break 'im [you] loose from 'er." But he didn't throw it in de rivah, he jis' made huh pull it off. [Vicksburg, Miss., (745), 1016:3.]

MAN TAKES STRING FROM WOMAN  
WALKS BACKWARDS 3 STEPS TO RIVER  
THROWS OVER LEFT SHOULDER

3823. [I am repeating what informant told me before I turned on recording machine:]  
(You get this cord away from this woman - from around her waist. What do you say you do with it?)

Yo' take it out an' throw it in de rivah. Yo' go tuh de rivah bank an' make three steps backward, throw it ovah de lef' shouldah intuh de rivah. Aftah yo' throw it ovah yo' lef' shouldah, den yo' go right on an' come on back. An' den yo' go right on home an' lives lak yo' have no mo' trouble atall. Yes, that takes the spell off you. [New Orleans, La., (808), 1135:1.]

IN SWIFT RUNNING WATER  
BATHE EARLY WITHOUT SOAP  
3 MORNINGS STRAIGHT

3824. Oh! Well, if he's been *fixed* like dat an' de one - ah've heard de way tuh cure it is fo' him tuh cure 'isself, is tuh git up soon in de mawnin', go down tuh a runnin' stream of watah, where de watah is runnin' swift an' a very cleah stream, an' wash in

dat watah three times - three mawnin's straight.

(You mean wash once each morning for three mornings?)

But use no soap.

[Informant did not answer my important question.]

(You wash just once each morning?)

Each mawnin' fo' three mawnin's but use no soap. Use no soap, jis' take 'is han' an' goes out tuh dat watah, runnin' watah, an' use dat watah. Wintah or summah, don' make any diff'rence what is de month, jis' use it fo' three mawnin's an'...

(His *nature* will come back?)

His *nature* will come back jis' de same as it wuz befo'. [Vicksburg, Miss., (773), 1064:1.]

3825. Yo' have tuh go den to de runnin' watah. Yo' should go tuh runnin' watah fo' nine mawnin's an' let dis watah be runnin' west den, fo' nine mawnin's an' stick 'er fingah intuh dis runnin' watah an' 'noint 'erself down dere nine times fo' nine mawnin's - nine times, once each mawnin', fo' nine mawnin's. Aftah de nine times den 'er feelin' come back jis' lak it evah wuz. Anythin' dat's *tied* it up, maybe it somepin else.

(That will bring her *nature* back or bring his *nature* back?)

Eithah way, eithah case. [Fayetteville, N. Car., (1450), 2635:5.]

3826. Bath [not bathe] yoreself wit runnin' watah an' ammonia fo' nine mawnin's - dis cleanin' ammonia an' cinnamon. Bathe yo'self fo' nine mawnin's wit three diff'ren' mixed watah. Whut I mean by three diff'ren' mixed watahs' yo' git rivah watah, rain watah an' well watah. Do dat fo' nine mawnin's, an' aftah yo' finish bathin', yo' takes an' throws it ovah yore shouldah towards de sunrise.

BATHE 9 MORNINGS

AMMONIA - CINNAMON - 3 WATERS

RIVER WATER - RAIN WATER - WELL WATER

THROW USED WATER OVER SHOULDER TO SUNRISE

(Which shoulder? [Demonstrates.] That right shoulder?)

Yes, sir. Your right shoulder. [The reader will notice this rite has no purpose, an omission that

rarely happened. If I turned on my recording machine too late or stopped it too soon, I always managed to add the purpose to the cylinder. I have two written comments in the original MS about the present instance: the one, an early penciled note *small piece added to this*, the other, a recent self-evident note *transcriber omitted my comment*. Here it is:]

(Now, you just gave me one [a cure] of this - for when a woman has a man *tied* up. That [3 waters] will bring back his *nature*. That's the idea isn't it?)

[True, I am asking for a *yes answer*, but the answer is in the rite itself.]

Yes, sir. [New Orleans, La., (838), 1261:14.]

3827. Yo' walk up on a person all of a sudden, yo' know, an' yo' kinda scare dem an' jeer dem. Well, dat will make 'em pull a-loose.

(With what?)

WHIPPING CURES  
PENIS CAPTIVUS

Wit a peachtree switch. Well, dat tuh part 'em, see. Use a peachtree switch tuh unhinge 'em jes' lak dogs.

(Can they use any other kind of switch?)

Well, no suh, couldn't use any othah kind, jes' de peachtree switch. [Fayetteville, N. Car., (1452), 2639:2.]

3828. (What do they call this plant?)

Dey call it de hedges. Dey ain't no thorn on dat. It's got a purple blossom. [Someone can surely identify this plant used as a hedge.]

(Then what do you do with that switch?)

[Switch was mentioned before I turned on recording machine.]

Yo' whips 'em till dey come apart.

(That whips them apart if they are stuck together.)

Aftah dey gits 'em apart, dey throws it down on de ground an' dey [released couple] goes walkin' away. [Wilson, N. Car., (1505), 2672:10.]

3829. If she gits yore finhahnails an' she gits de dirt in [under] which dat [dirt under fingernails] - much as she kin git wit dose finhahnails. Jis' lak if yo' wuz settin' down an' she tell yo', say, "Let me WIND BLOWS SPELL AWAY trim yore finhahnails." Well, she will trim yore finhahnails off. Prob'ly yo' might not be thinkin' of anythin'. Say, "Yore toenails needs trimmin', too." Well, she'll keep all dat. Well, de nex' thin' she'll do, she'll have intahco'se wit yo'. Well, she'll keep dat, but chew wouldn't think dat - no idea of how she would keep dat.

(You said something about bringing it back. You said something about her bringing it back or something - the woman bringing it back.)

Yes, sir.

(Well, what did you say about that?)

Well, she take dat an' she keep it. She put dat intuh a rag [making a *hand*] an' she'll keep dat fer - see, sev'ral times she'll do dat. Yo' see. An' it come tuh be a certain amount. Well, aftah she git dat certain amount, well she'll take dat certain amount den an' she'll take it off somewhere, intuh de house, an' she'll tie it up. [Here are the *knots* and *tie up*.] An' she tie dat up fer sev'ral yeahs. Yo'll come tuh be in a way dat yo' kinnot leave dere or leave her wheresomevah she is. If she go away, well yo' will go an' hunt 'er until yo' find 'er to be outa yore sight. Well, when yo' gits dataway, why den she wants tuh turn yo' loose. De day dat she gits ready tuh turn yo' loose, why she'll walk an' ketch de air blowin' a certain way - no'th or east or sout'. Well, she will take dat den an' she will shake it in de air. Well, yo' are loose den. When she shake dat in de air, well yo' git so den yo' won't care anythin' about 'er atall in de world. Well dat's de way dey do dat part of dat.

(You put these fingernails and stuff in that rag with the other.)

Yes, sir. [Vicksburg, Miss., (757), 1038:1.]

WOOD SAWYER 3830. [This is a brief note made of a rite on an untranscribed cylinder:] ["Wood sawyer, boiled with lard, makes salve to *untie*."] [Memphis, Tenn., (966), 1561:3.]

## 2. BLOOD OF THE HUMAN BODY

[I have divided this section into two subsections: EVERYDAY BLOOD and HER PRIVATE TIME. Neither subsection holds all material on its subject. Such matters as *drawing blood from a witch*, the *bleeding corpse*, and others had to be classified elsewhere. Even *menstrual blood* will be found scattered throughout HOODOO.]

### (1). EVERYDAY BLOOD

3831. Take some of yore blood, yo' know. Take de blood an' take it...

(What blood?)

From de woman, yo' know, when dey birth a baby. Take de blood from dis woman - yo' git chance to steal some of dat blood. An' take dat, yo' know dat piece, an' den go ahead an' bury it in de graveyard. An' hit'll stop a woman, keep a woman - nevah will come no mo'. Nevah will come, an' fin'ly firs' thing



yo' know she'll be daid.  
CHILDBIRTH BLOOD - BURY IN GRAVEYARD (This is - part of your monthly rag?)  
NEVAH WILL COME NO MO' [My question is misleading. This is definitely childbirth blood.]

Any kinda monthly rag. [Waycross, Ga., (1093), 1762:5.]

3832. Take an' go to a dogwood tree, if a person dislikes 'im. An' if yo' jes' take a piece - jes' git one drop of blood anyways [anyway] dat is if yo' kin git holt of it anyways. An' yo' take an' cuts yo' a plug outa de tree, jes' 'longside dat tree.

DOGWOOD TREE, NORTH SIDE - PEG INTO - 1 DROP OF MAN'S BLOOD Yo' know, pull de  
DON'T LOOK BACK - HE LEAVES IN 30 DAYS plug out an' drop  
 de blood in dere,

an' drive dat plug back on dere. Drive dat plug right back on dere an' nevah look back to see which way yo' goin'. Jes' leave an' go right on off from dere. An' jes' 'bout roun' thirty days - it take 'bout thirty days den - an' dat man dere, if he's anywhere aroun' yore place or anythin', why he'll move away. He'll leave off an' yo' nevah heah sight or tell of 'im no mo'.

(What tree do you use for that?)

De dogwood tree...

[I stopped recording too quickly here, missing *north side*, which I had to include by restarting machine and adding parenthetical question or comment. I am not asking a leading question.]

(On the north side?)

Yes. [Wilson, N. Car., (1509), 2677:4.]

3833. Put it down roun' in de *leak of a house*. Well, jes' lak if yo' take a person's blood an' stop it up in a bottle, an' turn it down on its haid, turn de bottle upside down on de mouf [mouth]. An' let it be upside down

EAVES - BURY UNDER - PERSON'S BLOOD IN BOTTLE UPSIDE DOWN

an' put it in de *leak of a house*, an' see, dat'll run a person crazy.

(What do you mean by the *leak of the house*?)

Jes' lak, yo' know, where de watah leak down on de ground - yes, off de roof. [Florence, S. Car., (1308), 2213:10.]

3834. [Take] dat blood an' put it on a rag er somepin an' bury it up undah 'is house. Dat'll *keep 'im down*.

(Blood from any part of his body?)

Any part of 'is body.

HOUSE  
HIS BLOOD BURIED UNDER (How do you mean *keep him down*?)

KEEP 'IM DOWN Well, how yo' keep 'im down - see, dat's buried undah de earth, undahstan'. Well, dat keeps 'im painful - jes' not able to work, not go. [Waycross, Ga., (1122), 1804:5.]

3835. Well, yo' could take some of de man's blood an' some of de woman's blood an' wrap it up. Jes' take some of it in a rag, of each one of 'em's blood, an' wrap it up an'

HOUSE - HIS AND HER BLOOD IN RAG BURY UNDER - KEEPS TOGETHER bury it up undah de house, anywhere

up undah de house, an' dem people will stay togethah until de' die.

(Who would do this?)

Anyone. [Memphis, Tenn., (1521), 2713:1.]

3836. Well, dey say yo' take a piece of string, not a rag string but a cotton string yo' know, an' yo' tie a knot. Now, evahone says if yo' wan'a man tuh love yuh, or a woman, yo' kin jes' squeeze dat little thing [finger] on yore lef' han' [demonstrates].

KNOTS 9 TIED IN STRING  
ON EACH PUT PART OF DROP OF BLOOD  
FROM LEFT LITTLE FINGER WITH NEEDLE  
WEAH ABOUT WAIST

(Squeeze the little finger on the left hand.)  
Squeeze it till it git kinda dead [numb], yo' know. Den yo' take a needle an' jes' keep pickin' till yo' git one drop of blood. An' yo' take dat drop of blood an'

put a little bit on all nine of dem knots, an' weah it roun' yore waist. Dey'll run crazy ovah yo'.

(You take that blood from your own finger?)

Yes. [Waycross, Ga., (1142), 1860:2.]

3837. I heard say yo' kin take a match an' trim de haid all off real close, sharpen 'er right down on dat point, an' pick yore fingah wit it an' carry it. An' if yo' stick it in a girl enough fo' it

MATCH SHARPENED - MAN STICKS HIS FINGER AND HERS - KEEPS MATCH

tuh bleed, dey say dat she'll love yo'. Den keep de match stem wit de blood on it. [Wilmington, N. Car., (249), 245:5.]

3838. Ah know about one thing, yo' kin write a person's name. Yo' kin take it - now if yo' wanta be ovah a woman or a man, yo' take an' write his name in a piece of papah wit 'ers. Now, if yo' want de woman tuh be ovah de man, write de woman's name tuh de top an' write 'is name undahneat' 'ers. Den pick yore lef'

NAME - HIS OR HER - ONE OVER OTHER - WITH LEFT ARM BLOOD  
FOLD TO YOU - BURY 9PM IN CORKED BOTTLE - UNDER DOORSTEP

arm, an' pinch enough blood outa dat lef' arm tuh spell dose names out. Den when yo' git dose names spelled, yo' take it an' wrap it up tuh yo', dat piece of papah. Fold it comin' tuh yo'. Whutevah way yo' fold it, let it be comin' tuh yo'. An' take it an' put it in a corked bottle an' bury it at nine 'clock at night. An' dat man an' dat woman nevah will quit one another. An' if dey quit one anothah, dey'll go crazy. Dey love one another so good as long as dey live. S'long as dey live, dat las' 'em fo'evah. Bury it undah de do'step at night. If yo' can't git chance tuh bury it, jes' throw it undah de do'step, an' [or] in a place where dey gotta walk in an' out. An' dey nevah will quit one another, an' jes' go crazy wit dat han'writin'.

(You must get this blood out of your left arm?)

Pick it out - yore lef' arm, yo' jes' gotta pick it. [Waycross, Ga., (1093), 1761:7.]

3839. [Ah] heah 'em say, if yo' got a man, someone yo' love an' he leave yo', yo' haven't got 'is pichure, why yo' take a needle an' pick till yo' git de blood out de little fingah heah [demonstrates].

(That's the little finger of the left hand.)

Yes, an' yo' git de blood out of it an' yo' have a pen, yo' know a ink pen, an' a piece of papah. An' yo' write it jis' like yo' would be writin', an' write his name, an' den write yores undah it; an'

NAME - HIS AND HER - WRITE WITH LEFT LITTLE-FINGER BLOOD  
DRAW HIS PICTURE - 9PM PUT UNDER NORTH CORNER OF CHIMNEY  
NEXT DAY PUT UNDER BED LEG 9 DAYS - HE COMIN' BACK

draw 'is pichure, if yo' haven't nary one of 'is pichure. An' nine a'clock at night yo'll put it undahneat' de chimley, de no't [north] cornah, de no't side of de chimley. Put 'is pichure dere an' 'is name an' yore name. An' put it - life up de foot of yore baid an' put it undahneat' dere nine days. He comin' back. [Brunswick, Ga., (1201), 2017:11.]

3840. Ah heard yo' could take a hen aig. Take an' draw blood out dis fingah

NAME - HIS AND HER - WITH RIGHT INDEX-FINGER BLOOD - ON EGG [demonstrates].  
(The index finger of the right hand.)

An' take an' write chure name an' 'is name on dat aig an' it would make him love 'er.

(What would you do with that egg then?)

Well, yo' would take an' bury dis egg, bury it undah yore steps.

(You write his name and your name in the blood.) [Waycross, Ga., (1088), 1757:3.]

3841. In case of a man an' 'is wife separatin', well yo' kin set down some-time an' pinch de end of yore fingah or anywhere enough tuh git blood, enough tuh write wit. Git chew a pen an'

NAME - HIS AND HER - WITH END OF FINGER BLOOD use it [blood] as a ink, an'  
WEAR OVER HEART write chure name an' 'is name  
an' weah it right ovah heah,  
ovah yore lef' side, ovah yore heart. He'll come back. [Memphis, Tenn., (1543), 2793:5.]

3842. Yo' take a pin an' scratch yo'self until yo' bleed, an' den take de blood an' write de girl's name. Jis' like if it's a girl yo' in love wit, write dat name wit dat

NAME - TO LETTER - SIGNED WITH OWN BLOOD AND SCRATCHING PIN pin wit de blood,  
an' send 'er dat  
lettah an' she would come regardless tuh where yo' wuz. She would come an' see yo'.

(Do you mean you just write her an ordinary letter first, or just write her name on it?)

Jis' write a or'nary lettah firs' den sign yore name wit dat blood. [Mobile, Ala., (660), 863:9.]

3843. If a man's runnin' aroun' an' so yo' git a needle an' put it in some watah an' some of 'is blood. Why ah'll mix dat togetah. Put de needle in dere, in a bottle wit some watah [and blood] an' bury it undah de do'step. Dat'll cuz 'im - dat'll keep 'im from runnin' aroun'.

NEEDLE - BLOOD - WATER  
IN BOTTLE - UNDER DOORSTEP

(This woman has to stick the needle into him and get some of his blood, and put it in this bottle of water - plain water?)

Uh-huh, an' bury it undahneat' chure step, down beside de do'step. Dat'll make him stay home. [Wilson, N. Car., (1461), 2650:8.]

3844. Prick yo' fingah an' git chure blood.

(Which finger?)

Dis fingah [demonstrates].

(The finger with the ring on, the ring finger of the left hand.)

Dat's it. Yo' prick it an' yo' git chure blood an' yo' write his name full an' yore [woman's] name full. Den yo' make three rings aroun' dat wit de blood.

3 CIRCLES - ROUND HIS AND HER NAMES - ALL WITH BLOOD FROM  
HER RING FINGER - FOLD PAPER - BURY AT NORTH END OF HOUSE

An' yo' fold dat papah, yo' know, dis way, de two ends in, an' yo' bury it undah de no'th end of de house. Dat'll bring a person back tuh yo' regardless tuh who it is. It'll make him come back tuh dat pah'tic'lah place. Dat'll bring anybody back.

(If your husband has left, if you put the two names together.) [Memphis, Tenn., (928), 1511:2.]

3845. Take de lef' third fingah - dis fingah [demonstrates].

(Which one is that?)

[Informant demonstrates.]

(That's the ring finger, the finger next to the little finger on the left hand.)

An' yo' take yo' a needle [demonstrates] an' pick dis fingah till it bleeds, an' yo' would write her name on de top line an' 'is name on de bottom line. Now,

3 CIRCLES OF INCREASING SIZE - ROUND HER NAME ABOVE HIS BELOW - ALL WRITING WITH HER RING-FINGER BLOOD BURY UNDER DOORSTEP IN MORNING - HE'S HOME BY NIGHT

jes' say mine, an' draw a small ring aroun' it de first time, an' den one a li'le bit largah, an' de nex' a li'le largah [magic

of increasing size] till yo' draw three rings aroun' de names wit yore blood. Den yo' would bury dis papah undah yore do'step. If yo' do dat in de mawnin', why dat night he would come back tuh 'er. He'd stay wit 'er an' wouldn't leave. Jes' de blood from yore lef' fingah. [Fayetteville, N. Car., (1390), 2493:3.]

3846. Yo' take de firs' fingah from de lef' han' an' yo' take a new needle an' yo' stick dis fingah [demonstrates].

(The index finger of the left hand.)

3 DROPS OF BLOOD  
INDEX FINGER LEFT HAND - NEW NEEDLE  
FEED IN SODA WATER OR WHISKEY

Yes, an' yo' git three drops of blood an' it will bring love.

(What do you do with that blood after you get it?)

Give it to them in soda watah or whiskey. [Savannah, Ga., (1269), 2149:2.]

3 INGREDIENTS: RED PEPPER - SULPHUR - GUNPOWDER  
BOTTLED WITH BLOOD - STOP DAT BLOOD FROM TRANSMISSION

3847. De blood, yo' could take dat an' yo' could put dat in a bottle. Yo' stop dat up,

yo' put dat in a bottle. An' yo' put red peppah, sulphuh an' gunpowdah in dat. An' yo' stop dat up airtight, a person blood, an' dat *stop dat blood from transmission*. Dat stop dere passin' of de blood.

(The blood from any part of the body?)

Yeah. [Fayetteville, N. Car., (1396), 2511:8.]

3848. I have heard of a class of people who would get a hold of your blood. They get that from any part they can get it: from your finger, your feet or your head. And they would bury it on

WATER, TIDE: BURY BLOOD ON SHORE AT EBB TIDE

the shore at ebb tide, an' when the tide came in, that would flow

with the tide and make them crazy. [Hampton, Va., (24, informant 8 when Civil War began), by Ediphone.]

(2). "HER PRIVATE TIME"

"MINISTRATION" - "APPEARANCE" - "UNWELLNESS"  
"PERSONALS" - "PAH'TIC'LAH PIECES" - "SOILS"  
"CHANGE OF DE MOON"

[The preceding words, all meaning the same thing, are a few of the terms to be found in the following material. White people used the same and other expressions. Remember, these names were collected a generation ago (before the present moment, March 1973) and are not exhaustive for their time. A careful examination of HOODOO will show that sex was not gathered for the sake of sex, but as a part

of the total study.]

3849. [Here is one of those rites saying much in few words. Either the briefness of the rite deceived me or I was too tired to react immediately with questions.]

AN AMAZING RITE OF 9 (What do you do with the woman's period now?)

Take it an' put it on a little piece of cloth, jes' LAK YO' WANTA EXAMINE YO' SELF AN' SEND YORE BLOOD OFF. PUT IT ON A PIECE OF PAPA WHERE YO' KIN SEE IT, WHERE YO' DON'T SEE BUT NINE PIECES OF IT. Take it an' sew it up in a piece of cloth, an' drop it in runnin' watah.

[Informant tells me a woman worried about her condition and *wanta examine yo'-self* (have yourself examined) can have her blood tested by putting 9 pieces or drops of it *on a piece of paper where yo' kin see it* and *send* (or mail) *yore blood off*. Several times in HOODOO I speak about doctors aping M.D.'s: the old medical kit, diploma on wall, calling themselves *doctors*, labeling medicine, the bright light, examining urine, etc. In the present instance we have a clever operator who presumably gives blood tests by mail! Actually he avoids United States postal law by not appearing in the transaction, using a second person who may add another go-between. Or, if he becomes involved, he is a spiritual healer, who answers by letter: The specimen merely means God cures everything. I am working on your case. I cannot accept money for God's work. You feel better even now and soon will be cured. That will be time to send a thank offering to help God's work along etc. [Florence, S. Car., (1334), 2301:2.]

3850. [We are so concerned with the ordinary magic rites of *walking backwards, counting, throwing over shoulder*, and others, that we seldom think of the rarer magic actions (not omens) such as *anger* and *temper*.

ANGER - PRETENDED Here are several examples from FACI 1st ed: "Peppers can be grown only by a person who has a violent temper" (1057); "Unless you are angry while planting peppers, they will not grow" (1058); and "Stop a person's hiccough by making him angry" (5419). The following rite is the rare one of *pretended anger*:]

A woman kin take her sickny [sickness] *raq*, yo' undahstan'. She kin take dat off it an' put it in 'is rations, an' give it to him to eat. An' whilst he's eatin' it an' befo' he git through eatin' an', she scold at 'im, yo' undahstan'. Well, jes' anythin' she wanta do den, she got 'im. He be scared of 'er from den on.

(But she must do that while he is eating it?)

Whilst he eatin' it, yassuh. She gotta scold at 'im whilst he eatin' it. [Fayetteville, N. Car., (1407), 2529:2.]

3851. Ah says, if a man got a woman an' also, if he can't rule de woman, he kin jes' take a woman when a woman's periods rise, an' carry it an' find a big red ants' nest an' bury it direct in dat ants' nest. Dat's all he gotta do wit

ANT NEST - BACK UP 10 FEET AND TURN dat, jes' bury it right in dat ants' nest an' walk off. Back up to ten feet an' turn yore face an' go on about chure business, an' evahthin' is okay den.

(What will that do then?)

Keep her home - yes sir, keep 'er undah yore jurisdiction. [Brunswick, Ga., (1249), 2123:6.]

3852. If a woman wants yo' an' yo' don't want 'er, she'll make yo' follah 'er anywhere in de worl'. Git a piece of yore undahweah an' git some of 'er stuff [menstrual blood] an' put on it, an' she'll weah it right undah heah

[demonstrates].

(In her left armpit.) [Wilmington, N. Car., (228), 222+85.]

ARMPIT - HER BLOOD - PIECE OF HIS UNDERWEAR

3853. I've heard dat if a woman leaves home - I mean a man leaves

home, an' de woman wants to make him come back. De biggest idea in dealings such as dat, yo' deal wit de pieces yo' wears - de clothes yo' wears. Yo' takes de man's clothes, but yo' must wanta have

BED - CENTER OF - IN SOIL UNDER HOUSE  
BURY HIS SHIRT ABOUT HER PERSONALS

an' undahpiece dat he wore. Yo' take dat undahshirt or pajama suit or anything dat de man have worn. Yo' takes it - she'll

take dat, I heard, an' she will mix dat wit some of 'er personals. Yo' know what dat is?

(No.)

*Her monthly personals.*

(*Her monthly personals.* All right.)

*Her monthly personals*, yo' understan', an' she will take his shirt an' she will wrap it, yo' know, aroun' some of 'er personals. See! An' den she will take dat an' she will dig a hole jes' about undah de centah about where de bed sets [a quincunx]. Dat will be up and undah dere house - see, right in de soil. See, dig a hole down dere an' she'll bury dose two pieces togethah an' it's impossible fo' him to stay away. [Vicksburg, Miss., (773), 1063:3.]

3854. If yore man is well 'way from yo' an' yo' want 'im tuh come home an' yo've evah had anythin' tuh do wit 'im an' yo've nevah washed up de cloth, take it an' wash it an' git de

BEDCLOTH WATER - IN BOTTLE WITH SUGAR - OVER DOOR  
CALL HIS NAME 3 TIMES - SHAKE BOTTLE

small amount of watah, jis' enough fo' tuh dampen de cloth an' let it soak an'

git it out of it. Take it an' put it in a bottle an' put chew jis' about a teaspoonful of sugah in it. Den yo' set it up ovah de do' where he came in at. Do dat in de evenin' time an' de nex' mawnin' yo' grab de bottle an' call 'is name three times. Shake it up. In 24 hours he'll be at chore residence, if he's anywheres lak he kin git dere. If he don't come in 24 hours, he'll be close enough tuh drop yo' a card an' let chew know he's comin'. [This rite should have gone under IMPOTENCE, following No.3259.] [Memphis, Tenn., (940), 1530:7.]

3855. Yo' see, an' here's anothah question dat people always say, yo' see, about *wimmen people*. Yo' know whenevah de period is on 'em dat way, dey say yo' kin take some of dere period, yo' see - in a bottle

BOTTLE TILTED TO DRAIN OUT  
HER BURIED PERIOD

yo' see - an' stop dat up, yo' see, an' dig a hole, yo' see, an' turn de mouth of it right down into de ground, yo' see. An' dey say as long as dat stay

in dere, say dat'll pass dat woman away. An' evah month yo' know 'er period come on 'er, dey claim it won't come er [or] nuthin but jes' reg'lah big clods [clots] of blood. An' it will keep 'er in a way dat she nevah can have intahco'se wit a man, not no mo' in 'er life, unless yo' have to go back dere an' release dat bottle - dig it up. [Waycross, Ga., (1069), 1729:1.]

3856. Now a woman like me, a female woman, dey would git mah *ministration*, or cloth, an' wash it an' dreem [drain] it out of dat. Ah've seen dat dug up, an' buried. But now de way dey bury dat, dey bury it like dat [demonstrates], caticornah [catercornered = *slanted downward* here]. Leave jes' a little hole fo' it to dreem out chew know. An' jes' as dat dreem outa dat bottle, jes' dat way yo'll dreem away. [Waycross, Ga., (1144), 1867:8.]

3857. An' dis girl, if it's a girl an' she say whether she's goin' knock fer

yo' [knock a nail into your picture against a tree] an' tell yore business, an' [if] yo' could ketch 'er whenever she, yo' know, stayed dere [at your house], if yo' git hold of one of dose cloths an' put it in a milk bottle, an' let dis but-tahmilk dreen, an' be sure it's buttahmilk an' not sweet milk, an' half put de stoppah on dere, like a papah stoppah, an' let it [have] enough room fer it to dreen out, an' she'll die, too. [Wilmington, N. Car., (260), 179:1.]

3858. Well, ah'm married, an' people has been tellin' me dat mah husband wus goin' wit a woman. So ah didn't believe it, ah said ah wanted tuh see fo' mah-self. So one night ah were out an' ah went tuh a friend of mine's house an' ah met 'em dere togethah. Co'se ah didn't ack

BURNED WITH RED PEPPER AND SULPHUR  
VICTIM DEAD IN 30 DAYS

anyway 'spicious. Ah know whut dey would think. So dis woman dat he wus goin' wit, she wus a friend of mine an' she visited

mah house often. An' so one day she came dere an' she happen tuh be ministratin' at de time, an' she ast me did ah have somepin dat she could use. So ah tole her yeah, an' ah gave her a piece. So de piece dat she had on, she gave it tuh me. Ah say, "Yo' give it tuh me an' ah'll throw it away fo' yo', put it in de trash." She said all right.

So, since den, ah were out an' ah met 'im an' 'er togethah. So ah tole her, ah say, "DE PEOPLE HAVE BEEN TELLIN' ME DAT YO' WERE GOIN' WIT MAH HUSBAND, BUT AH DIDN'T BELIEVE IT. NOW AH KNOW IT FO' MAHSELF." AH SAID, "AN' AH WILL FIX YO' IN A WAY DAT YO' WON'T HAVE ANYTHIN' TUH DO WIT MAH HUSBAND AN' NO OTHAH WOMAN'S HUSBAN'."

So whut ah did. De piece dat she left dere, ah got some sulphur an' red pep-pah an' put in it an' burned it. An' in a month's time - ah had tole her dat in a month's time she wouldn't know anyone. So, during dat month aftah ah had burned it, she pined - went tuh pinin' away. An' WHEN DE MONTH WUS UP, DEN SHE DIED. [Savannah, Ga., (1275), 2167-1.]

3859. If ah had a woman an' ah want 'er tuh stay at home - want 'er tuh stay at home - yo' kin take dat. Yo' know, jes' lak she's *ministratin'*, yo' kin take dat rag an' burn it up - burn it up in de ASHES OF RAG - BURY IN FRONT YARD ashes. Take it [ashes] an' carry it to de front yard an' bury it. Dat'll keep 'er at home. Yo' would have to steal it [*dat rag*]. [Brunswick, Ga., (1188), 1006:5.]

3860. Now, yo' kin take - jes' lak if yo' wants tuh make 'em weak, weak-minded an' don' have no good health, jes' bad health all de time. Yo' kin take a rag an' yo' kin put it roun' de pot an' BURN HER RAG - CATCH SMOKE IN BOTTLE burn it. Put it roun' de pot or eithah BURY UNDER CENTER OF HOUSE put it in de chimley an' burn it. An'

take de smoke, jes' lak if yo' ketch de smoke in a bottle an' stop de smoke up in de bottle, an' dat'll make dem weak-minded an' don' have real bright sense - an' bad health.

(What do you do with that bottle then after this smoke is stopped up? What do you do with that bottle then?)

Well, yo' take dat bottle an' yo' bury it right undah de center of yore house - lak de centah of de room heah. Well, yo' bury it right undah de center of de house by de middle block undah [supporting] de house. [Center of house makes a quincunx.]

(Just that cloth, the woman's monthly cloth, get the smoke of it.) [Florence, S. Car., (1320), 2264:1.]

3861. Ah know oncest it wus [a] woman *hurted* anothah girl wit some of 'er *pah'tic'lah pieces* in 'er coz [cloz = clothes]. She wus goin' wit dis woman husban'. An' she took dis coz befo' she washed 'em, an' stole 'em out de house,

an' she took 'em an' bur-ried 'em. An' dis girl she goin' aroun', she went to feelin' bad. She didn't know whut wuz de mattah. She didn't pay no 'tention to huhself. An' dis woman she died. Yo' know IF ANYBODY HURT' CHOO AN' DE PERSON DIE, YO'LL NEVAH GIT WELL. An' dis girl she jis' stayed sick, sick, sick. An' when dey did find out it wuz too late, dat dey had some of huh cloz bur-ried, be-cuz de woman was done dead. An' dis girl she stayed sick, sick, sick. An' she dried to nuthin but jis' skin an' bones. An' she died. [Wilmington, N. Car., (299b), 224:2+85.]

3862. Well, jes' lak a lady's 'pearance [*appearance*], yo' know. Well, yo' kin be careless wit dat an' somebody could git dat an' take it an' bury it. Well dat destroy yore whole health. Yo' can't nevah been well, cuz it stop yo' from ministratin' - can't *ministerate*. [Mobile, Ala., (663), 871:3.]

3863. Take de rag. Yo' take it an' bury it, dey say, an' dat will make a person jis' dry up. [Memphis, Tenn., (922), 1492:10.]

BLACK BOTTLE - WOMAN'S SANITARY  
DEVIL'S VINEGAR - CINNAMON - STEEL DUST

3864. Well, ah heard dat dey kin take - lak a man wants tuh do sompin wit a woman - he kin take a woman *sanitaries* an' put it into a black bottle an' bury it an' kill de woman. (He would take the sanitary piece from

her and put it in this black bottle and stop it up and bury it and it would kill her.)

Put *devil vinegar* wit it an' some cinnamon an' some *steel dust* [3 ingredients]. [For black bottle see BLACK BOTTLE, p.523.] [New Orleans, La., (1558), 2838:2.]

3865. See, yo' kin take a hen, a black hen see, an' cut 'er see, an' put sulphur in 'er see, an' takes a lady's *ministerate* see, her monthly period, a woman yo' dislike or anything, an' put it in dere. An' see, sew dat hen back up an' turn 'er loose, an' as dat hen go 'way an' pine 'way an' die, dat person [woman] will do de same thing. She be sickly until she dies like dat. [Waycross, Ga., (1076), 1743:6.]

BLACK HEN'S REAR END - INTO WITH SULPHUR  
STICK AND SEW UP - DISLIKED WOMAN'S CLOTH

3866. Jis' lak yo' kin take a woman's *sanitary napkin* an' put it in a bucket or a can - anything containin' a top - an' jis' stop it up. An' see, dat stop 'er blood up an' she jis' - cain't no doctah [M.D.] start it. It won't start. Dey won't know whut tuh do about it. An' event'ly [eventually] she'll go in bad health. [Memphis, Tenn., (940), 1521:8.]

3867. Mah gran'fathah taught me about it - fo' de woman, fo' instan', woman when she has 'er co'ses [*courses*] on see. Dey take one of *dose pieces* whut she have - listen well! - if dey hang it up in de chimley where it smokes by de fiah, she will dry up in de smoke. Yo' see women dat git so small an' thin, an' take treatment

CHIMNEY - DOSE PIECES IN - TO SMOKE  
THEN STOPPED UP IN TREE

from de doctor [M.D.] an' don' get any bettah. She dries up. Now, take dat [piece] an' burn it to a powdah. Take a augah [auger] an' bo' a hole in a tree. [Stop that powder up] when dat sap is down, an' when dat sap goes up dat's whut stops [it]. She's blowed [bloated] up. When de sap goes up, she's blowed up, yo' undahstan'. [New Orleans, La., (816), 1155:3.]

CURSE HER WHILE BURYING WOMAN'S BLOOD

3868. I've heard dat dey'll go to work an' git a hold of a woman's blood - yo' undahstan', take de piece, shoo under- stan' - an' bury it in de ground. She'll come so she don't want nobody, see.



Dat woman, yo' don't want de use of 'er, yo' say, "Damn yo', woman, I don't want chah, I'll *fix* yo' so nobody kin git chah." She won't want nobody aftah dat. [Snow Hill, Md., (near 93), 9:5.]

3869. Maybe yo' kin jes' ketch hold of 'em, yo' see, git hold of 'er - *her sickness*, yo' undahstand what I mean. Ministratin', yo' take dat an' yo' put dat

DEVIL'S SHOESTRING - HEARTS COLOGNE - HIGH JOHN DE CONKAH  
2 NAILS 1 NEEDLE - OR 3 NAILS 2 NEEDLES  
= CONQUERING OF THE WORLD - AND 3 HOLY NAMES  
HER SICKNESS - URINE - EVERYTHING BOTTLED - UNDER STEPS

in a bottle. Yo' undahstan', piece of it, piece of cloth or whatsomevah she use - cotton, whatevah it be. Take dat an' put

it in a bottle. An' git yo' some of dis, de same thin' yo' call devil's-shoestring see, [and] one of dose bottle of *Hearts Cologne*, an' one of *High John de Conker*. An' put dat in dere an' git yo' two nails an' one needle, see. If yo' wanta, yo' could put three nails an' two needles, see. Den when yo' put de three nails an' two needles, why one of de nails counts fer de - one fer de Fathah, one fer de Son, an' one fer de Holy Ghost. An' put dat in a bottle togethah an' dem two nails [needles] count fer de conkerin' of de world. Put dat in a bottle togethah wit yore urinate, see. An' mix 'em an' stop it up tight, an' bury dat undah yore steps. An' whenever she kin go; but she won't stay gone, see.

[Charleston, S. Car., (?), 638:1.]

3870. Ah know it tuh be a fac', if a girl break up - lak if yo' didn't love 'er so good, yo' know, an' if she be *sick* or sompin othah lak dat. Well, dere's

DEVIL'S SHOESTRING - 9 PIECES OF MULLEIN ROOT AND 2 LEAVES  
BOIL - ADD WHISKEY AND CAMPHOR - CARRY IN POCKET PAST HER  
DOOR - CAUSES WOMAN HEADACHES - LET HER RUB WITH MIXTURE  
CURES HER SPELL ON YOU - CAUSED BY SICKNESS AND RED SHANK

one thin' dat she kin [do], if she's *sick*, to he'p 'er-self. If she kin git yo' tuh eat anythin', or drink

watah, den she take a little of 'er *sickness*, in 'bout a teaspoonfulla watah, an' a li'lle bit of red shank, an' boil it intuh de watah. She kin po' dis stuff, jes' 'bout a halfa teaspoonfulla in some watah an' gi' yo' [give you]. Why yo's a fool about 'er, see.

(You put a piece of red shank root into that water?)

Dat right.

An' if yo' wanta, dere's a way dat yo' find out dat she did do yo' dat way. Yo' goes in de woods an' gits yo' de devil's shoestring. Den yo' comes back wit dat an' yo' boil it an' take yo' a piece of mullein. Dem [mullein plant] a flat weed sompin lak 'bacca [tobacco], lak a head of 'bacca, yo' know, but it be's somewhut flattah yo' know - it don't be high, yo' know. An' yo' take dat an' yo' take nine strands of dat mullein root an' ball [boil] it, an' two leaves. De way yo' gotta do, yo' git some whiskey an' put on it, on dat, an' git chew a piece of camphor an' put it on it. Well, yo' tote dat in yore pocket fo' 'bout two or three days an' pass 'er do', an' she'll tell yo' she got de headache one day when yo' pass dere. Inside of eight days she'll tell yo' she got de headache. Well, yo' jes' say to her, says, "Well, dat's mighty bad but ah got some camphor heah." Well, yo' go ahead by dere an' let 'er rub 'er haid wit it. Yo' got 'er an' it's offa yo' den. Well, she git tuh lovin' yo' den. Maybe, if yo' wanta love 'er an' want 'er tuh love yo' - well, it jes' quite natural if a man love a woman, he want 'er tuh love him yo' know. [Fayetteville, N. Car., (1438), 2605:1.]

3871. Now, dey said if it's a person - if it's mah wife or if ah go an' eat to someone's house, if dey wanta git me *tricked*, dey take de dishrag when dey

DISH - SPOON - FORK

RUBBED WITH DISHRAG HAVING MINISTRATE

*ministrate* or have dere **monthlies** on.  
Dey take an' rub some of dat on an' rub  
it on mah dish or mah spoon or fo'k or  
sompin ah nuse [use] an' ah go an' eat

wit it. Or eithah put a drop of it in mah food. Well dat will git me. [Flor-  
ence, S. Car., (1294), 2195:6.]

3872. She was - yo' know, she'd git someone firs' to git somepin about 'im,  
some of 'is clothes, his garments, some of 'is undahgarments - yo' know, of de  
clothes. Yo' know, cut a piece of it an' git some of 'er frien's to  
DOORSTEP git dat. She'd take it an' do what she wanted. [She'd] git some of  
'er monthlies, yo' know, an' put on it. An' den she'd bury it undah-  
neat' de do'step or whutsomevah. An' well, den when he'd come in dere, he'd jis'  
be crazy about dat woman. He'll come right back jis' like dat. [Jacksonville,  
Fla., (605), 784:2.]

3873. If he jis' wants 'em [a woman] to lingah an' die, take a towel wit chew  
an' GREASE her wit fresh hog lard, wit 'ER CLOTH - A DIRTY ONE dat she jis' used.  
Grease her [cloth] WIT FRESH HOG LARD an' wrap it up tight an' put it IN A JAR  
an' bury it UNDER DE STEPS. Dere can't no doctor [M.D.] cure her. She jes'  
lingah an' lingah an' lingah.

(You mean [grease] her monthly cloth, don't you?)

Yes. [Brunswick, Ga., (1174), 1984:6.]

3874. Well, yo' kin take de *ministrate cloth*. Yo' take dat an' yo' wet it,  
jes' enough to wrings de stuff out of it, an' have it real thick. Well, yo' put  
it in a bottle an' yo' stop dat bottle up an' yo' take it an' bury it. Put it  
undah yore back do'step. An' dat'll make a woman weak or eithah sickly, or  
eithah make dem lose dere courage. Jes' lak if a woman goin' wit a man of mine  
yo' see, an' yo' don't want 'er tuh have no *courage*. Yo' take it an' put it  
undah yore back do'step an' have it airtight, an' yore man will stop wit de wo-  
man. Or eithah she'll won't have no *courage* fo' him er [or] nuthin lak dat, if  
he don't stop 'er. [Florence, S. Car., (1320), 2264:9.]

3875. Dey take de dirt from underneath de fingernails an' place it with  
periods an' give it to menfolks to cause 'em to love 'em an' give them all their  
earnings. [Savannah, Ga., (1268), 2147.]

FINGERNAIL 3876. She kin take her *sickness* an' her fingernails an' cook 'em  
in 'is food an' he'll stay with her. [Fayetteville, N. Car.,  
(1425), 2570:12.]

3877. Ah heard of people takin' women's *monthlies* an' hide it - put it in a  
tree an' smoke.

(How do you mean smoke it?)

Well, dey build a fiah up undah it an' leave it stay dere. Well, de fiah  
gotta go out, but den ag'in dat'll kill de tree, an' den it will kill de person.

(Where do they put that cloth?)

FIRE - UNDER TREE - TO SMOKE DAT CLOTH

Put it in de hollow of a tree, see.

Dey put dat cloth in dere an' when dat  
rottens, it rotten de tree an' dey rots down an' dey dies.

(How do they smoke it?)

Well, dey smoked it first fo' a purpose. [Algiers, La., (1594), 2997:4.]

3878. Ah heard dem talk about usin' a fish. Now yo' take a fish. Well, now,  
yo' take a fish. See, jis' lak if a man an' a woman love one anothah, dey'll [a  
woman will] go to work an' take a fish, an' she'll cut 'im right straight  
FISH down 'is back. Cut dat fish down 'is back an' she'll put in dat fish  
sompin lak black peppah. She split 'im down de back an' she'll put a  
little black peppah in 'im, an' she put buttah in 'im - cow buttah. She'll put

dat in 'im [fish]. She'll go to work den an' she'll git some of her *ministrate* an' smear in dere. An' jes' by - say whut chew call a baked fish, see she'll bake it. See, dat makes somepin go all through it. When he [fish] git cone, lay it on one side. Well de suction will go in dere. Well now, fish is special fo' one person. Well, now when he eat dat one fish - he eat dat fish, why regardless to who it [he] is, an' who it [she] is, dey goin' be togethah unless one 'tuthah [or the other] of 'em dies. Dere ain't no way fo' to keep 'em from bein' togethah. [Waycross, Ga., (1097), 1772:9.]

3879. Mah husban' lef' [left] me an' he lef' me sick an' ah couldn't undahstan', but de woman had 'im *crossed* yo' know. AN' SO BY HIM LEAVIN', HE COULDN'T HE'P IT. Firs', ah went tuh lady dat she read cards, an' so she tole me tuh git 'is sock an' bury it. An' when ah buried 'is sock, he wrote a lettah back home, but he didn't write it tuh me. He wrote

FOOD - DOCTOR DeHORN USED DIET THERAPY tuh someone de rest of mah fren's. An' ast 'em tuh come in heah an' talk wit me tuh see would ah let 'im come back home. An' den aftahwards ah went ovah heah tuh Jefferson, Ark., tuh Mr. DeHorn, an' in three weeks aftah ah went ovah dere tuh him, mah husban' came home. Ah went tuh Mr. DeHorn.

(How did this woman have your husband *crossed*, do you know?)

Well, she feedin' 'im 'er, yo' know.

(Her monthly?)

Yessuh, in sompin tuh eat yo' know, an' givin' 'im a little powdah an' stuff lak dat. An' so Doctor DeHorn had tuh stop 'im from eatin'. It looks funny tuh stop a man from eatin', but it stopped 'im from eatin' 'er cookin', an' he came home. [See remarkable story about a woman who was unaccountable for being an alcoholic, because a *drinking spell* had been put on her by someone who wanted her husband (75, p.33).] [Little Rock, Ark., (?), 1460:6.]

3880. So well, dey do so much wit chure footprints. Now, dey say perhaps, if dey wanted to git aftah yuh sure 'nuff [enough], dey would have to git sompin inside of yuh. Dey would have to git sompin othah inside of yuh to make it work, to make it take well.

FOOD AND DRINK - WITH HER BLOOD Now, dey go to work to get somepin othah in yuh now. Ah tell yuh how it is. Dere's nuthin too low fer some wimmin to do's - nuthin in de world. Now, ah've seen wimmin, ah've known wimmin, dey even totes livah undah dere dress, all-like dis mawnin' until prob'bly time fer yuh [a man] to come in [to eat]. An' cook it an' a little of dere, yo' know, in wit it an' season it up wit onion. An' yo' eat dat, why dey hardly [= *strongly* here] got chew *fixed* dere way. [Jacksonville, Fla., (597), 769:8.]

3881. A woman, she take an' give yo' a drop of blood, if she's ministratin'. Dey say if she give yo' any of dat, say as long as she live dat yo's goin' be wit 'er. If she evah git dat an' give it to yo' in coffee or molasses bread, or anything lak dat, says yo'all will die togethah or kill one 'nothah or sompin lak dat. If she evah give yo' anything lak dat, if she wanta quit chew an' do yo' lak dat, says she kin go 'head on somewheres an' yo' gonna always be behin' 'er, be on her track, until she kill yo' or somebody else [kills you]. [Wilson, N. Car., (1455), 2645:5.]

3882. Dey do dat lotsa times. Well, ah tell yo', dey takes dere *monthly due* an' dey fix it - prepare it in de man's meals. Well, it's no way in de world dat he kin git away. She'll have destroy - break away from 'im, he can't git away from 'er. [Fayetteville, N. Car., (1395), 2508:2.]

3883. Ah have heard about dat, de way yo' takes it. An' jes' like a woman's blood, yo' takes it an' strain it. Jes' put de cloth in a pan or sompin an'

strain it out an' give it to 'em, jes' whomsoevah yo' wanta love yo'. Jes' take it an' put it in dere sompin tuh eat. [Waycross, Ga., (1095), 1765:2.]

3884. Ah do know things that will make a man stay at home an' ah know he will give yo' all he has. Yo' kin give him yore periods once a month. Git it as natural an' as fresh as yo' kin. An' even aftah yo' quit 'im fo' a yeah or two, dey jis' hang to yo'. Once a month. [Memphis, Tenn., (928), 1510:15.]

3885. Well, she could jes' give him a little of her periods every month, but give it to him on de last day. See, on de last day yo' know, dat's de bad part of it. Give it to him on de last day, dat'll always keep him home wit chew. Ah know dat's de best. [Savannah, Ga., (1259), 2137:7.]

3886. Ah've been told dat at 'er monthly periods dat she kin use dat some way in 'is food. He'll nevah leave her. [St. Petersburg, Fla., (989), 1596:6.]

3887. A woman kin jes' take her periods, ketch some of it an' kin give yo' [him] jes' a drop every time she want yo' [him] break off drinkin', see. Jes' give him a drop in de whiskey. An' ah don't care how good he love whiskey, he will break off from it. HE WOULDN'T BREAK OFF FROM IT RIGHT JES' DAT MINUTE. [Brunswick, Ga., (1249), 2123.]

3888. Go to the fork of the road - people go there specifically for this reason: They go there for matrimony more than they do anything else. And for matrimonial trouble, they go there mostly for that - to unite or to separate somebody in matrimony.

FORK OF THE ROAD (How do they do that, do you know?)

Now, if you got a person that's married, and you wants to separate that particular individual. Now, the best way you do, you've got to get a *close piece* on the woman. You've got to get a *menistration piece* that she has used, and bury that there. And she have - there is no way on earth she could stay with her husband 'cuz she have no *sexual nature* that give satisfaction to him. [This is perhaps the only example of the word *nature* preceded by the word *sexual*.] It would almost take her *nature* from her completely. And after that is achieved, you can even take that up if you want to do so; and if they went back together again, use the same thing again - bury that against her. That's one thing about a woman, if you take that and bury that in that particular way where it's passed over by anything, even a horse, or a person, or any way, it takes the natural sex power over her through her nature. [New Orleans, La., (828), 1214:2.]

3889. Lak a lady, yo' know, could take yo' *periods lak* dat an' carry dat to de cemetery an' bury it. Jes' stop it up tight an' it would kill yo'. Dat's all dat ah heard.

GRAVEYARD [Waycross, Ga., (1061), 1721:4.]

(1) BURY IN 3890. Once a woman come to mah sistah's house from a *hoodoo*. De *hoodoo* sent 'er dere to take mah sistah's *menistration piece*. Mah sistah stop *menistrating*. She *menistrate* through 'er bowels 'fore she died. Evah mawnin'-time fo' her to pass, she'd have pains in 'er stomick an' she

couldn't. A woman tooked 'er piece an' carried it to de graveyard in de fo' cornahs an' buried it, an' when she - when dat piece rotted, mah sistah died.

(What do you mean, the four corners of the graveyard?)

De fo' cornahs, lak, yo' know, it's got fo' cornahs of dis house, yo' know? (Yes.)

Well now, jes' lak ah'd come in dis do'. Well, ah'd go jes' lak dis [demonstrates]. Yo' see, ah'd put a piece dere, a piece dere, a piece dere, an' a piece dere.

(Oh! You PUT A PIECE OF THIS CLOTH IN EACH OF THE FOUR CORNERS - a piece in each corner.)

Yeah. Yeah, dat's what she did an' mah sistah, she went away. Mah mothah take her to a hoodoo an' de hoodoo say, "Well, your daughter is *hurted*. Someone taken 'er piece." Mah mothah say, "Well how did she do it." An' she [hoodoo] tole mah mothah how she take it. She say, "By yore daughtah havin' a frien', a trustin' frien'." She say, "Her enemy couldn't take it. She pull 'er piece off an' put it in away in de cornah or sompin. An' aftah while she have her frien' an' she come an' take it, an' give it to her frien', an' her frien' give it to her frien'. Dat's how she did to get it away." [New Orleans, La., (826a), 1209:4.]

3891. Take a cloth, yo' know lak a woman menstrate, an' yo' kin take dat cloth an' get [go to] a fresh-dug grave, an' wrap dat cloth in dat. An' dig dat dust up, an' put dat cloth in dere, an' put dat  
(3) FRESH-DUG GRAVE dust back down on dat cloth, see. When dis cloth rots undah dis dust, dat person will pine away to nuthin. [New Orleans, La., (883), 1454:4.]

3892. Yo' git dat graveyard dust an' yo' mix dat in, yo' mix dat wit de live - what de man or de woman does. Yo' goes dere an' git de graveyard dust an' git some of dat piece from jes' who yo' wanta *hurt*. Git dat an' mix wit dat graveyard dust an' put it wit 'er toenails. Yo' see, yo' kin git dere toenails. Dey tell, "Well, ah want cha to cut all of my toenails off." She was dat *shweetheart*. All right den when yo' cut all de toenails, an' some diff'ren' strands on de floor an' den cut 'er slips - stained piece of 'er slips - cut dat an' pull all dat togethah wit dat grave dust, wit a piece of hair out of de head. An' jes' take all dat an' mix all dat togethah an' yo' put dat an' yo' sew it up in a bag. Yo' see, yo' make a little bag, yo' know, an' sew it up an' throw it undah de step. Dat's to *keep you down*. [Charleston, S. Car., (504), 554:1.]

3893. Yo' could take a person's monthly cloth, take it an' stop it up. Bury it in de graveyard. An' yo' kin go to dat place fo' nine mawnin's an' do de same way each time dat chew go dere. Do de same thing each time dat yo' go dere. Evah time yo' go dere, why yo' put a little bit mo' dirt on it - each time, fo' nine mawnin's. An' dey'll nevah do nuthin in dis worl' no mo'. [Here we have the symbolic grave mound, made by the magic of increasing amount, the opposite of magic of decreasing amount.] [Sumter, S. Car., (1380), 2450:6.]

3894. Takes it [blood], buries it. Aftah yo' puts graveyard dirt wit it an' cayenne peppah, dey buries it; an' aftah dey buries it, why it molts away. Why yo' molts away wit it.  
(6) RED PEPPER - GRAVEYARD DIRT - BURIED WITH BLOOD (What sort of blood do they get?)

Why dey use, yo' know, dis women's from de *soiled clothes*. Yo' see, when dey lay aroun' why dey get 'em. [Mobile, Ala., (666), 876:3.]

3895. Dey say yo' kin take a woman's piece to de cemetery an' put [on it] some saltpetah, some cayenne peppah an' some turpentine an' bury it. Put it in a piece of papah an' bury it an' it will rot. When it rots it'll *turn yo'*. It rots in yo', yo' won't be no mo' good fo' nuthin.

(7) RED PEPPER - SALTPETER - TURPENTINE  
BURIED WITH WOMAN'S PIECE IN GRAVEYARD

(What will it do?)

It'll rot chew down heah.

(It rots you and the doctor has to operate?)

Yeah, see, yo' won' have no mo' mens, it turn yo' outside.

(It turns them inside out.) [New Orleans, La., (1558), 2838:5.]

3896. Dis is true. I've seen dis experienced. If yo' wan'a *hurt* some woman, when 'er sickness come on 'er, yo' git one piece of 'er sickness, dig a hole in de groun', put dis graveyard dirt on top of it an' bury de piece, dirty piece, cover it up, put zher own *chamber lye* on five mawnin'. She'll jis' drinel [dwindle]

(8) URINE - 5 MORNINGS - ON CLOTH BURIED WITH GRAVEYARD DIRT

away. If you'd - when dat rotten, when dat grown [grows] rotten, she's gone - when dat cloth'll rotten in dat groun'. She may leeve [live] - it may take a year, it may take it a couple of years to rotten, but she won't be worth nuthin - but she won't be worth nuthin. Evahbody says she's gone into bad health. It's jes' dirty work dat done to her. [Baltimore, Md., (142), 43:1+85.]

3897. Tole yo' 'bout dey *mon'ses* [= *monthses* = months], yo' know.

(If a person is *tricked* with this blood, menstrual blood, how can you cure it then?)

Well dey drunk gunpowdah an' sweet milk.

(How would they do that?)

How dey use de gunpowdah an' sweet milk? Yo' git black gunpowdah, yo' know, an' yo' use - put about [about] a teaspoonfulla to a pint of milk. 'Solve [dissolve] it well an' drink it fer nine mawnin's - a watah glassful fer nine mawnin's. Dat will really cure yo'.

(If that man has been *tricked* by a woman putting blood into his food.)

GUNPOWDER - MILK - 9 MORNINGS

DEN YO' KIN COME TO - BUT DE WAY YOU FIND OUT DE

WOMAN DAT ACT'LY [ACTUALLY] DID IT, YOU'LL HAVE TO GO DE SAME ROUND OF WIMMINS DAT YO' KNOW [MAKE A TOUR OF THE KNOWN WOMEN] AN' DE ONE DAT YO' KIN ACT'LY INTAHCO'SE WIT, DAT'S DE ONE DAT ACT'LY DID DE *TRICK*, yo' see. Den if yo' can't recovah dis bottle, den milk an' gunpowdah, but not to de extent dat yo'd taken it before. See, gunpowdah an' milk is act'ly de cure fo' it jes' de same as befo'; but den if instead of puttin' one teaspoonfulla tuh a pint of watah, ah mean of milk, yo' put two of black gunpowdah - de same gunpowdah.

(That is, if this woman *tricked* a man with her urine [*mon'ses*] - that is, by hiding this bottle of urine [*mon'ses*] under the doorsill or the mattress?)

Dat's right. [Jacksonville, Fla., (556), 692:4.]

3898. If it's a woman, yo' kin git some of 'er *sanitary things* of hers an' keep 'em yo' know. Jes' keep 'em in a close place an' put - either jes' wash 'em an' put de water in a

HAIR - WATER FROM SANITARY THINGS - HEARTS COLOGNE

little bottle or somepin, an' mix it wit dis *Heart*

*Cologne*. An' den if yo' kin git some of de hair, put it in dere an' keep it. She goin' come back. [Brunswick, Ga., (1192), 2011:12.]

3899. Dey said dat a person take yore hair. Dey could take yore hair an' put it in a bottle of *Hearts Cologne* an' keep it an' yo'll always think *swell* of 'em. An' ah heard dat a person could take yore hair an', or part of yore ministraton rag, an' put it togethah an' one yore dirty

HAIR - RAG - DIRTY SOCKS (HERS) - OVERBOARD OR HAIR IN BOTTLE OF HEARTS COLOGNE - KEEP

socks, an' throw it ovahbo'd an' yo'll go crazy.

(Now somebody would do that to a woman. Take her hair and what else?)

Her ministration rag.

(And her sock. All these things [three things] belong to her?)

Yeah. [*Yore dirty socks* definitely belongs to the woman; the man not adding his own sock to her hair and blood. He would also have driven himself away!]

[Brunswick, Ga., (1193), 2012:3.]

HAIR OF ARMPIT - RAG

DIRTY SOCK (HERS)

HEAD HAIR SEW INTO BAG

NAIL ACROSS DOOR

3900. If a man got a woman an' he wanta *keep* her *down*, ah heard dat he'd take a piece of 'er ministration rag, an' de hair from underneath 'er ahm [arm], an' a dirty sock, an' a piece outa huh haid, an' sew it up in a bag an' nail it 'cross de do', an' she could nevah go 'way.

(Could never leave.) [Brunswick, Ga., (1193), 2012:7.]

3901. Dey'll take one of de cloths dat she uses. Yo' know, *her sickness*, yes sir. Dey take dis cloth while she's - it dirty yo' know while she's got dat on 'er. An' den dey'll take dis an' put it in a bottle, in a small bottle. An'

take dis cloth - but dis heah cloth will fill it up, make it plumb full.

HEAD, OVER HER - PRIVATE CLOTH IN BOTTLE

KEEPS HER SICKNESS FROM COMING DOWN

An' den dey'll take dat an' dey'll go tuh her house, wherevah she lives, an'

put it up anywhere ovah her haid - up ovah her haid. An' den dey'll put a tight stoppah in dere an' put some watah in dere. An' put some watah in dere wit it, put a tight stoppah in dere wit dis cloth whilst it in dere. An' dey say dat'll stop 'er sickness from *coming down* on 'er; jes' keep it dere till it kills 'er, if dey don't nevah pull dis stoppah out. [For this folk-medicine condition, see comment in bracket later.]

But when dey evah did pull dis stoppah out, if dey gits de evil dat dey got agains' 'er off an' wants tuh let 'er go free, why den dey take dis out an' let dis watah out an' den she'll live; but if dey don't, it'll kill 'er.

[The preceding rite illustrates one of the great pairs of complementary rites in hoodoo; here of opposites, *above* and *below* - the walking under or over something belonging to your body or having been touched by your body. In either case your spirit is divided. The menstrual blood over your head in the present rite, keeps the menstrual blood still in the body from *going down*. Is menstrual blood different from other blood in the body? Presumably so in folklore, for: *Menstrual blood is poisonous* (FACI, 1st ed., p.248, No.5103). The term *going down - coming down* used in present rite - belongs to folk medicine: "*When my mother was about twelve [1845] [[in or near Quincy, Ill.]], an old Indian doctor told them to wear black beads around their neck to keep the blood from going to the brain. All the girls in that time wore black beads all the time to get their monthly to come when coming into womanhood, for it made the blood come down.*" (FACI, 2nd ed., p.219, No.4969.)

[After writing the preceding bracket, I happened to be watching the University of Michigan television program, which for us appears off and on, and comes just before my 7AM news. This was probably towards the end of 1972. A group of women were talking about the problems confronting the first American college women. One woman spoke of a Harvard professor, M.D., who in 1873 wrote a book condemning brain work for women. He maintained that mental effort by a woman made the blood rush to her head, a condition that could dry up her ovaries!] [St. Petersburg, Fla., (1014), 1641:1.]

3902. [The following rite is good illustration of one of the many *headaches* of hoodoo field work.]

HEARTS COLOGNE

Dey feed 'im on dey period...

[Three dots show that I had heard *dey feed 'im on dey period* so often, I turned off my machine. Informant continues talking, until I restart machine after ask-

ing, *How can a man get rid of that?*)

Well, yo' takes tuh git rid of dat, a man quit eatin' - don't eat from 'em, an' when yo' do eat...

[Again I stop machine until informant begins a cure. Just before restarting machine I ask for a repetition of the lost words:]

He gits a bottle of *Hearts Cologne* an' evah time he eat from her, he'll take a little bit of dat, jes' [demonstrates] like, an' *wipe down in his body*, an' dat kill evah bit of it.

(If she is using some of her monthly?)

Yes, kill all of it. [Brunswick, Ga., (1224), 2080:7.]

3903. Yo' kin [take] anybody's - jes' lak a woman ministratin', yo' kin jes' take dat an' stop it up in a bottle an' bury it roun' undahneat' of 'er house.

(What will that do?)

Dat'll run 'er crazy. [Florence, S. Car., (1308), 2212:9.]

HOUSE - BURIED BENEATH

3904. Well, ah have 'sperience yo' know dealin' wit wimmins an' makin' 'em love yuh. An' so ah have, yo' know, got dere *sick rags*, yo' know. Yeah, ah have got dem an' den ah got some hair outa dere heads. An' so when ah put

HOUSE - CORNER OF - WHERE SHE SLEEPS

it undah de cornah of dere house where dey sleep - yo' see, right undah de cornah - an' when hit [*sick rags*] come to die [rot], well dey'll die dereselfs. When it rots dey'll die dereselfs.

(Wait a minute! Did you bury both the *sick rag* and the hair together, or do you do that separately?)

Aw, ah bury both of dem togethah, yeah. See, when it rotten, well time hit rotten well den dey'll come tuh die. [St. Petersburg, Fla., (1028), 1672:1.]

3905. Well, yo' know *when de month's on*, why she ministratin' like dat, he kin git dem pieces an' carry it tuh de no'th cornah of de kitchen an' bury it, run her stone crazy.

HOUSE - NORTH CORNER OF KITCHEN

(The north corner - outside of the kitchen?)

Yes, dig a little hole an' put 'em right down in dere, an' de nex' three or fo' hours she be crazy as a lunatic. [Brunswick, Ga., (1182), 1992:12.]

3906. De only thing ah heard of 'em usin' a person's blood is fo' love. Dey generally use dat an' take nine ole keys, an' sprinkle it ovah dose nine ole keys an' tie it up with a cloth, an' put it undah yore bedhead. Yo' usually git 'long wit dat person quiet [quite] well.

KEY 9 - MONTHLY BLOOD ON - UNDER BEDHEAD

(Where do you get this blood?)

Where do yo' git it? Easy enough.

All yo' gotta do, yo' know, de womens - from dey periods.

(Put it on the nine keys. Well, what is that supposed to do?)

Dat supposed tuh make a woman [man] love yo'. [Sumter, S. Car., (1342), 2323:4.]

3907. Get menstrual cloth [one of her old ones], write [a note into it], "I don't want choo to deliver this baby." Then yo' tie knot in it an' twist. Bury. [Memphis, Tenn., (971), 1571:9.]

KNOT 1 - TIED IN TWISTED MENSTRUAL CLOTH

3908. Git a string an' tie three knots, a man would do dis, an' git a drop or two of blood from a woman an' wear it aroun' 'is waist, an' he'll be able tuh hold dat woman.

KNOTS 3 IN STRING - DROP OF MONTHLY BLOOD

(Where would he get the blood from



her?)

Durin' de time of 'er ministration. [Fayetteville, N. Car., (1426), 2572:14.]

3909. He'd [author's contact man Carter] ask me if yo' wanta woman to stay wit yuh, how coot [could] cha make 'em stay wit yo'. Well, ah've been tole, see.

KNOTS 3 - INTO STRING TYING UP PACKAGED CLOTH Now jes' like she's - jes' like she goes an' have her, yo' know what I mean by dat. Well, yo' git dat rag an' yo' wrop it up into anothah rag, see, an' yo' tie it longways an' yo' bring it across [demonstrates]. Yo' put three knots in it, see. Bury in yore yard. Well, she couldn't leave yo' fer nuthin in de world. She goes, but she will have to come back.

(Here's her rag, and you put it here and wrap it up. You have another rag there.)

De longways first, one knot. No, don't put no knot longways. Yo' jes' - jes' like yo' tie a package, yo' see. Tie it longwise, an' come an' tie it across.

[Tying this package *longwise* and *across* makes sign of the cross.]

(You tie the string.)

Yes.

(I see.)

Sure, an' yo' put three knots in it.

(Three knots into that.)

Three knots onto dat cloth yo' tie up de rag in. [Charleston, S. Car., (511), 574:6.]

3910. Well, yo' kin take nine knots, yo' know. A woman kin take dat rag, yo' know, an' tie nine knots in it an' [or] she'll take a string an' tie nine knots in it, yo' know. An' when she

KNOTS 9 - IN HER CLOTH - INTO COFFEEPOT make yo' coffee, see, she drop dat string in yo' coffee fo' about sev'ral mawnin's an' yo' become, yo' can't hardly bear 'er out of yore sight.

(What does she do with that string first?)

What she do wit de string, she take de string - yo' know whut wimmins have while dey be - an' git dat on de string yo' know, an' den put nine knots in it an' put it in de coffee.

(That is from her monthly cloth. She puts nine knots in that and then puts it into your coffee.)

Yo' drink of dat, see, an' yo' come to - yo' can't do wit'out 'er. [Waycross, Ga., (1092), 1759:5.]

3911. I've heard dis-like, it seems purtty bad. I don't guess it would suit yore occasion. Now I heard talk of lotsa men an' girls dat I really been roun', an' said dat dey really did it, an' a boy couldn't go no place wit'out dey'd be

right - yo' know, she couldn't go anywhere wit'out 'er husban' or man or fellah or whutsoevah it might be, be right where she wus. Yo' know, jis' like sometime a woman have periods, she would go to de stores an' buy some kin'a red meat, choo know, dat produce a lot of blood - sompin like livah or steak or sompin like dat. An' she said dat she'd taken dis steak [or liver] an' beat it up an' taken one dem things [menstrual cloth], yo' know, from roun' 'er concern, an' wrap dat thing up in dere, an' wore it jes' about a half of day an' taken it right off. An' when 'er husban' come in she, yo' know, cooked it fo' 'im. An' he went on an' et [ate] it. An' she said dat she cain't even git rid of 'im, an' she don't wan'a stay wit 'im, or cain't git rid of 'im.

Yo' know, some *witchcraft* tole her about it. An' she says [*saz not sez*] it really happens fo' a fac' [fact]. An' I do know dat he's stays tuh *very* lovin'. But anothah man stay wit 'er right now. But 'er husban' cain't stay away from dere. He's goin' dere to care [carry] 'er some money dis aftahnoon. He tole me so. He gon'a bring 'er some money fer 'er an' 'er baby. [Wilmington, N. Car., (262), 259:2.]

MOON - CHANGE OF THE MOON

(1) BURY...WHEN DE MOON IS FADING AWAY 3912. [There is a fair amount of material about woman and *de change of de moon* (HOODOO p.946, line 40; p.359, Nos.956-957; also FACI, 2nd ed., p.220, No.4985, etc.).]

Yo' take a woman, if yo' wanta change *her periodic time*, yo' kin change dat on 'er against de moon. Yo' kin take somepin [some of her blood], if yo' wanta put 'er in bad health on account of 'er periodic time. De firs' time yo' git one of 'er pieces, when she's ministratin' on *de change of de moon*, yo' bury it. De las' piece dat yo' got from 'er, from 'er las' ministration, bury it on *de change of de moon* - when de moon is fading away.

(When the moon is fading away.)

De moon is about to make its descent, yo' [can] see dat. Dey has got to de full moon an' dey come on down to de las' quartah. When de moon is about to make its nex' change, den yo' bury dis piece when de moon is changin'. Yo' bury dat pahtic'lah piece from 'er las' menstration an' she'll nevah menstrate propahly aftah dat long as she live. When dat's buried. [New Orleans, La., (828), 1216:3.]

(2) SHE PUT DAT INTO...BREAD 3913. On *de changes of de moon*, her sick time, she'll ketch dat. She'll git dat out de cloth an' she put dat into sompin, into anythin' yo' know. Some time she makes bread, sweetbread, she'll pour dis in dere. Dat'll run 'im crazy about 'er. As long as she keeps dat up, he'll be crazy about 'er.

(But it has to be done on the change of the moon?)

Oh, yes.

(Why the change of the moon?)

Well, yo' see dat's de time women wanta be roun' like dat, yo' know. [Jacksonville, Fla., (594), 768:1+85.]

3914. (What do they say about that?)

Dey say dey kin take de dirt out from undah yore toenails, an' de dirt out from undah yore fingahnails, some hair outa yore haid, an' wit de *lady people*, yo' know, wit *de changes of de moon*.

(3) FINGERNAILS - TOENAIL DIRT - HAIR An' put all togethah an' put hit in  
HER PIECES - BOTTLED a bottle an' stop it up, an' as hit  
grow old as dey fade away.

(As it grows old they fade away. I see. Do you mean, get hold of a woman's monthly cloth?)

[I am asking for the meaning of his *de changes of de moon*.]

Yes, sir. [Vicksburg, Miss., (714), 981:7.]

3915. I hears dis here now, on *de change of de moon* - accordin' to de moon change. Dey say if yo' wan'a woman to con [continue] stay wit choo, yo' git 'er *nachure* [*nature*, here her menstrual blood but some-

(4) 5 NIGHTS WITH SALT time potency, sexual feeling, etc.] an' git 'er  
LET HER SLEEP ON IT shimmy. An' when she ministratin' - she minastrate by de moon, see. An' dey take dis all an' work it up in boilin'-hot watah, an' make 'er sleep on it fah' five days - whut I mean, five nights - wit salt, table salt [not cattle salt] an' it conkers 'er in 'er minastrate. She don't wan'a bothah wit nobody. [This is a cause of sexual

impotence but I have placed it here for the moon belief.] [Richmond, Va., (384), 326:3+85.]

3916. Ah'm goin' tell yo' somepin dat I saw here in '23 - was in '23. Ah wus workin' fo' Halstrom Brothers. An' my firs' wife - it was a girl lived right side of us named Theresa Jackson, an' my firs' wife helped to raise dis girl.

(5) CUNJURE BAG - BOTTLE

HAIR - 3 PIECES OF HERS - LODESTONE  
NEEDLES AND PINS CROSSED

Well, dis girl, she was a stout girl, an' she was workin' fo' Dr. Knox[?]. All at once she'd taken sick an' we couldn't undahstan' why she wus sick all de time. An' ah

says to her, say, "You're workin' fo' dat doctah," say, "whyn't yo' tell de doctah 'bout it, how bad yo' feel?" Well, dere she would go to work an' have to leave work to come home. An' she tole de doctah 'bout it. Well, de doctah say he couldn't fin' no trouble - yo' know, what was 'er complaint. So she wus off on 'er off-day an' she said, "Ah'm goin' clean up my house. Ah'm goin' from de stern-wheel to de rudder" [surely an old Mississippi River expression]. Says, "All right." Ah was layin' down sleepin'. Ah been workin' at night. An' dis girl goin' to clean up 'er house. An' right behind de middle door, she found a bottle an' a little bag. Well, when she found dis bottle an' little bag, she brought it an' showed it to my wife. My wife said to her, "Ah'm goin' to wake Steve up an' tell 'im 'bout it." Which she did wake me up. When she woke me up, ah took it an' ah looked at it, say, "Dis looks mighty funny to me. I said, give me a knife." I said, "I'm goin' open dis bag." Ah opened de bag. It had a plat of 'er hair, outa her head. It had three pieces outa her pieces, yo' know, about dat size.

(Out of her monthly clothes?)

Yes. An' it had some lodestone in dere an' it had some needles an' some pins crossed dataway [demonstrates], see.

(Held that way with two crosses in it?)

Yes, sir. An' it had dat hair undah dere an' jes' like - jes' like my thumb is de hair, an' right along dere was de lodestone, see, into dis piece, an' dey had it sewed up. See. And he [the man who had tricked her] had de bottle wit 'er mon'ses [months] in hit.

(Which?)

[I either did not grasp mon'ses or wanted a fuller explanation.]

It had, yo' know, change over de moon in de bottle.

(I see.)

An' I opened it an' taked de stoppah outa de bottle an' it was jes' worsen [worse than] anythin' yo' evah smelled in yore life. Ah says to her, ah says, "Yo' take dis out dere" - ah always heard my ole uncle say dese things - ah say, "and throw it in dat runnin' watah." Dere was a little bayou - part of de bayou right back dere - part of de bridge an' de little bayou run undahneat' dere.

(Where?)

Little bayou right out chere on Rogers Street. An' she - ah say, "Now, you throw dat ovah yore left shoulder an' don't look back." An' she went out dere an' throwed it ovah her lef' shouldah in dat runnin' watah. An' he left. Dat fellow come home, but when he come home he rushed right on in de house. He says to her, "What yo' been doin' here?" She say, "Ah been cleanin' up." He say, "Yo' don't nevah clean up." He said, "Did yo' find anything of mine?" She said, "No, I find somepin of mine." He says, "What wus it?" Ah says, "If he hits yo' today, I'm goin' woop 'im an' [or] he gon'a woop me eithah one." So he hauled away an' he hit 'er, an' when he hit 'er, I grabbed 'im. An' he lef' an' went to Paducah, Ky. He lef' dere an' went to Oil City, Ill. He lef' dere an' come

back here to her an' stayed three days, an' went to Natchez an' she ain't been worried wit 'im since. An' she's married an' she is jes' as stout as she evah wus, an' de mothah of a child.

(She got rid of him, got rid of the fellow.) [Vicksburg, Miss., (714), 982:4.]

3917. Take dey sanitary cloth an' roll it up aroun' dat hair wit de quick-silvah in it, an' den yo' stick dose needles in dere, yo' see, an' yo' put it in a secret place somewhere. An' dey'll be worried to death wit dat, an' natchly [naturally] it will run 'em crazy.

NEEDLES - INTO SANITARY CLOTH (You told me something a while ago. How does it  
ABOUT HAIR AND QUICKSILVER make them feel, you say?)

Oh! it makes 'em feel lak pins is stickin' in 'em - in dey flesh or somepin all de while. [Little Rock, Ark., (896), 1467:5.]

3918. I can send 'em away in dis mannah. Now, if I would - say fo' ninstance if I wanted to kill a person or somepin of dat sort, why den, man or woman. If it wus a woman, I could take an' - I'd take *her pieces*, yo' know, when dey dirty.

NEEDLES 9 - IN HER PIECE - GO TO RIVER I'd fold 'em up an' put  
WALK BACKWARDS 20 FEET TO WATER - THROW OVER nine needles in 'em. I'd  
SHOULDER - FOLLOWED BY SILVER DIME - DON'T LOOK BACK take an' I'd go to de riv-  
ah, but when I get to de

rivah, when I gets jes' about twenty feets of de end of de walk where I'm goin' to stand at - dere's de wall [of the room] heah, when I get jes' about twenty feets right heah, I'd back myself back to dat, see. An' I wouldn't look back, jes' back up to dere. When I gets dere I throws dat over mah left shouldah. When I throw dat in de rivah ovah mah left shouldah. I throws a silvah dime behind me, an' dat'll make her drift. She'll pine away to nuthin an' when yo' look again, why she'll be in de cemetery.

(Well, what do you throw over your shoulder?)

[I know, but I am continuing for the *dime* later.]

I throw 'er pieces ovah my shouldah.

(Oh! What do you mean, her monthly pieces?)

Yes, sir.

(Her monthly pieces?)

Yes.

(Well, why do you throw that dime over your shoulder?)

Dat dime is fo' death. Dat dime is to carry her on - see, dat dime is to carry her on. She's got to go.

(Does anybody get that dime? Pay her?)

[Informant already has said *that dime is for death*, but I am trying to obtain a fuller statement without suggesting what I want - the dime pays the spirit for doing the desired work.]

No, no, sir, nobody gets dat dime. Dat dime goes in de rivah. Nobody gets dat dime. [New Orleans, La., (832), 1241:2.]

3919. [HERE IS VERSION ONE OF THE RITE:]

Well, she goin' bring 'im home an' make 'im stay dere wit 'er. She'll take dat [sanitary] cloth an' take dem needles, dem nine needles an' cross 'em, take a silvah dime from

NEEDLES 9 - CROSSED IN HER CLOTH - WITH MAN'S SILVER DIME  
AND HAIR - SEWED INTO BAG - WEAR IN POCKET

'im if she kin git it, an' take a piece of 'is hair outa his

haid an' tie it, an' sew it all up in dat cloth togethah, an' cross it - crosses dose needles lak dat [demonstrates] - dat way.

[The crossing of needles or pins in a cloth is a frequent magic act. Each needle or pin is stuck into the cloth so that it crosses over one or more needle or pin.]

Well, aftah she do dat, she takes it an' puts it in 'er pocket. If it's necessary she wears it all de time.

3920. [*HERE IS VERSION TWO OF THE RITE:*]

Dey kin take yore hair an' put it into a cloth an' put some mo' things wit it. Put needle in dere. Take two or three gold-eye needles, take yore hair an' take a sanitary cloth, an' sew it all up in dere togethah an' a silvah dime. Git a silvah dime from me [a man] an' sew dat all up dere togethah, an' cross dem needles in dere an' keep 'em. Well, yo' would always be crossed.

(Someone would do this to a woman. You said you put a sanitary cloth. Where would you get this sanitary cloth? You mean her monthly cloth. Well, you would have to be doing this to a woman then?)

Yeah, yo' doin' it to a woman, or eithah to a man.

(How would you do it to the man?)

Dat's whut ah'm tellin' yo' now, dat's de way yo' would do to a man.

[The preceding rite was told twice by informant; first in answer to my question about hair, and later in answer to my question about how a woman could hold a man. I have given both versions, changing the order of telling as follows: the first paragraph comes from Memphis, Tenn., (948), 1528:6; the remainder from 1528:4.]

3921. An' den a woman tole me dat she take an' she *trick* 'er husban' wit 'er periods. She take it an' she feed 'im wit fo' nine mawnin's. An' aftah dat nine mawnin's he would do anythin' dat she want 'im tuh do. When she tell 'im, "Yo' not goin' go no place," he'd stay at home. She'd be able tuh change his mind. [*Sumter, S. Car., (1363), 2403:11.*]

9 MORNINGS - FED HIM 'ER PERIODS

3922. Yo' kin take a chicken gizzard an' take it an' let it dry up, jis' let it dry up an' make a powdah outa it. An' jis' lak if yo' wanta make yore husban' crazy about chew, well yo' take dat chicken gizzard an' git some of yore *mon'ses* [= *month-ses* = months] an' mix it wit dat chicken gizzard an' - see, yo' put chure monthlies on dat chicken gizzard whilst it's green an' let it dry up. An' den jis' lak yo' make a pie or sompin else, yo' pound dat up into a powdah an' sprinkle it in 'is coffee or bread or anything, an' he'll jis' be crazy about chew an' follah yo' evahwhere yo' go. AN' EVAH TIME HE SEE A MAN WIT CHEW HE JUMP ON YO' AN' BEAT CHEW.

PIE - CAKE - BREAD - MON'SES IN

(Who will?)

Yore husban' or any man yo' goin' wit. [*Memphis, Tenn., (940), 1522:10.*]

3923. De othah way dey do dat, jes' lak a woman when she be's ministratin', she takes dat an' she puts it in a cake. An' she 'solve [dissolve] dat intuh dat cake, see. He eat dat an' he stop runnin' roun' wit evahbody else but 'er. [*St. Petersburg, Fla., (1001), 1617:7.*]

3924. I have heard dat dey kin take yore - take a sanitary cloth, rinsin' [it], put it in cake. Cook it in cake an' give it tuh whomsomevah yo' wants tuh love yuh. An' yo' give it tuh 'em de firs' time, hit takes effect; an' if yo' give it tuh dem de secon' time, if yo' want 'em tuh marry yuh, why dey'll marry yuh. [*Mobile, Ala., (689), 918:8.*]

3925. An' dere anothah one. She kin take her monthlies an' if yo's eatin' dere, an' put it in a li'le bread, an' yo' go wit nobody else but 'er. It make no diff'rence how many wimmins or whut dey got, yo' don't care fo' nobody but 'er. [*Fayetteville, N. Car., (1392), 2501:1.*]

3926. A woman, dey kin take her min'stration an' a piece yo' know, an' dey kin throw it in de rivah or yo' kin bury it. If yo' bury it, it will kill 'er; if yo' throw it in de rivah, it will run 'er an' she'll nevah come back. But dey dresses it. See dey puts dis powdahs on it, incense powdah, an' yo' pin it up wit new pins,

PINS NEW - INCENSE POWDER - BLOOD  
BOTTLED - INTO RIVER - OR BURIED

bran'-new pins in a bottle. [Memphis, Tenn., (1529a), 2734:16.]

3927. Anyway, she lef' me. She wus good to me. I an' huh wus livin' togeth-ah good, an' it seems to me dat she lef' me becuz I couldn't get no money togeth-ah.

POCKET - WEAR IN LEFT - HER PIECE  
IN CLEAN CLOTH WITH SWEET-SMELLING POWDER

(I see.)

It seems like she lef' me becuz I couldn't get no money. An' I wanted mah ole lady becuz I loveded us. An' I went to dis same fellah on Messanine[?] an' Williard. Keeler[?] [Healer?] dey call 'im.

(What name?)

Messanine[?].

(I see. All right.)

[Useless to ask him to spell it.]

Well, anyway, when I went to him, I ast 'im what should I do to get mah ole lady becuz I like-ted 'er, an' she had been good to me. So he tole me. He said, "You get - try to get one of 'er pieces."

(What kind of pieces?)

Dat's one of 'er pieces dat she wears, yo' know, evah month. So I got a girl frien' of mine to get a piece - a girl frien's of 'er, too. I tole de girl, I didn't want to hahm 'er. She say, "Yo' don't wanta hahm [harm] 'er." I say, "No, I'm not gon'a hahm 'er." I say, "I wouldn't ha'm 'er, I want to do somepin to make peace, cuz I love mah ole lady." Anyways, she got dis piece fo' me. So, I took it an' I wrahppeed it up in a cloth, clean cloth.

(Did he tell you to do this?)

Yes, sir.

(What did he tell you to do?)

He tole me to get dis cloth of hers an' wrop it up in a clean piece an' den sprinkle some powdah, jes' any kin'a sweet-smellin' powdah to kill odor, an' put it in mah left pocket an' wear it - jes' take it evahwhere I go, yo' know. An' he guarantee me I'll git mah ole lady" - jes' evahwhere I heard talk of she's at an' soon she goin' commence followin' me places she know I be. Well, I did dat, an' I wasn't a week befo' me an' mah ole lady was back. [New Orleans, La., (796), 1109:5.]

3928. An' a boy took a girl - a girl he wuz likin' at least - he taken 'er napkins an' stopped 'em up in a jar wit quinine an' sulphur, an' she cain't leave 'im. She tried evahthin' an'

QUININE - SULPHUR - HER NAPKIN - IN JAR

she went to evah root doctor she could possibly go to, an' dey tole her dey couldn't do nuthin. [Fayetteville, N. Car., (1403), 2525:6.]

3929. Tell yo' whut dey did to me.

SHIRTTAIL  
CLIP OFF PIECE AGAINST HIS PRIVATES  
WRAP IN PERIOD RAG - OVER DOOR

See, yore shirrtail - de man jes' take de scissors an' clip jes' about dat much off de end of de shirrtail.

(The front or back?)

Cut off de front of de shirrtail whut hang by his private. Den she tooks it an' she wrahps [wraps] it up in one of 'er periods rag, yo' undahstan', an' she fix it ovah de do', an' yo' be home.

(That's to keep the man home?)

Dat's right. [Florence, S. Car., (1303), 2203:1.]

3930. Yore wife run off from yuh an' yo' kin get holt of some of 'er monthly pieces, yo' take it an' put it between yore innah sole an' yore outside sole of yore shoe. An' yo' kin wear dat an' she'll be undah yo'. She'll have to come back an' be aroun' yo'. She can't stay away, she have to come back - yo' be wearin' dat. [Vicksburg, Miss., (741), 1010:9.]

SHOE - IN HIS - PART OF MONTHLY PIECE 3931. Dat piece she wears, yo' know, durin' de time all wimmins have dat. Yo' take a piece outa dat an' yo' cut a place in yore left shoe, an' yo' wear dat cloth in dere, an' all de time she cain't go outa de house. She gotta stay in de house whilst yo' wear dat. [New Orleans, La., (1574), 2897.]

3932. A woman take a man's sock, yo' see, an' now she'll take dat man's sock an' she will come *unwell*. Well, now she'll take dat *unwellness* an' take an' dry it wit de man's sock. Well now, she'll take it, see, an' whenever she let it git dry good in dere, she won't, say, wet it all ovah good, she'll jes' dampen it. Well, she'll take de sock den an' put it on de flo' or *sompin* an' press 'um, an' put 'em den where he kin git 'em.

SOCK - SHE WIPES UNWELLNESS - WITH HIS Well, now when he git *dem* sock an' put 'em on an' wear 'em, why his whole heart an' mind falls right onto her den. Dere's nobody else an' he ain't contented until he be's right wit 'er. [Waycross, Ga., (1097), 1768:1.]

3933. Get de toe outa yore lef' sock an' de heel outa de right. If a woman wanta make love or *sompin* like dat wit a man an' keep in touch wit 'im, why - or whatevah she wanta do concernin' 'er home, take of dese thin's what dey used once a month. Say dey kin sew dat up in de pillah what de man sleep on an' he nevah will go away an' stay from 'em.

(I see.) [Vicksburg, Miss., (720), 990:1.]

3934. [Take] de toe of de socks, an' git a piece of de middle, an' take dat socks an' 'er periods cloth.

(Now you are taking her sock and her period cloth or are you taking my socks?)

Her socks an' her periods cloth. An' git some of de hair from roun' 'er private down dere, an' a little from offa heah, de mole of 'er haid, an' put it all togethah an' step to de do'. If yo' see her go outside in de yard, step to de do'

SOCK - TOE AND MIDDLE - PERIOD CLOTH - HAIR PUBIC AND HEAD  
TRACK - ALL HERS - UNDER HER HEAD IN BED

an' ketch up as much of 'er track, lak dat, an' put it altogethah dere. An' ball it up an' sew it up tight as yo' kin git it, see. An' bury dat an' put in de mattress or de pillah right where she puts 'er haid. An' yo' got 'er jes' as yo' wanta - like a footstool. [Savannah, Ga., (1271), 2151:5.]

3935. [The *steak rite* was found everywhere. I heard it several hundred times, often not bothering to record short statements of a sentence or two. *Interviews*

STEAK - FAVORITE FOOD FOR TRICKERY also contain similar material. Here are a few examples of the belief:]

An' he [my contact man] ast me concernin' 'bout de woman - 'bout havin' 'er. Did ah know anythin' 'bout 'er *doin'* [*trick- ing*] a man. Ah tole 'im, well, it wus kin'a bad. But he tole me he didn't [care] 'bout dat, jes' 'splain it tuh him.

[The preceding *he ast me concernin'* 'bout de woman is one of many examples in

HOODOO showing the precaution taken against unwanted visitors. My contact man, here Edward Bufford (*see* ILLUSTRATIONS at end of volume 2), as did I, varied the questions. To reach me in the interviewing room a prospective informant had to show my contact man that he knew something about what I wanted. I will discuss this method and its problems in the INTRODUCTION.]

So ah tole 'im 'bout 'er takin' durin' 'er period come one, an' 'bout buyin' a piece of fresh meat steak an' usin' it [on her], an' den boillin' it tuh feed a man off it. Dat dat would hole [hold] him at de present time. [Brunswick, Ga., (1226), 2083:11.]

3936. Take - buy livah or steak an' tie it roun' 'twixt 'er laigs right chere, right in 'er groin. Tie it roun' dere an' wear it in de mawnin' - wear it till eventime tuh cook it. An' den she'll go an' cook dat an' yo'll eat dat an' den yo' can't leave her. Yo' jes' go crazy ovah her. [Brunswick, Ga., (1247), 2113:3.]

3937. An' jes' like if yo' workin' fo' some people an' dey mean tuh yo', too. An' jes' like if dey git a piece of steak. [They want you to] cook a steak. Take an' put it between yore laigs an' den take an' put it in de spidah [a frying pan with legs] an' fry it an' give it to 'em. An' dat'll make 'em come down underneat' chew.

(YOU MEAN, TO GIVE TO THE PEOPLE FOR WHOM YOU ARE WORKING?)

YES, WORKIN' FO'.

(YOU DO THAT TO THE BOSS?)

YES SIR.

(YOU ARE WORKING IN SOMEONE'S HOUSE?)

YES. [Notice how carefully I question her here at the end. I wanted to be certain that I understood her!] [Brunswick, Ga., (1184), 1997:4.]

3938. If she wants 'im back she kin git 'im back. She jes' go an' maybe git sweet wit 'im, sometime want 'im come ovah an' take a meal wit 'er. Well, she may den buy a piece of steak or piece of sompin - pork chop. An' take it sometime an' if it while her monthlies on her, jes' run it 'tween 'er laigs an' fry dat fo' him, an' give it to him. IN NINE DAYS HE'LL BE BACK DERE. [St. Petersburg, Fla., (1042), 1689:3.]

3939. Go to de sto' an' buy a piece of steak, an' take dat steak an' put it on her as a pad, jes' lak she wearin' a cloth, an' WEAR IT DERE FO' THREE DAYS [a rare length of time for this rite], an' take it an' cook it - don't hash it, jes' take it an' fry it. An' he eat. Don't care how he's been runnin' roun', he goin' stop an' commence stayin' home. But, HE WILL KILL 'ER OR SHE WILL KILL 'ERSELF. [Fayetteville, N. Car., (1450), 2615:6.]

3940. Den a woman could take a - jes' like yo' go to market an' yo' git some steaks - yo' get steak. She know yo' like dat, or any kin'a meat yo' like. She wears dat right 'tween 'er laigs. She take dat an' leave her wear dat whole day an' she cook dat. An' she'll take dirt from undah her toenail an' she'll put it in yore food. She'll take an' she'll get some tomato paste an' put it into dat meat. De minute yo' eat dat, regardless of where dat woman at or where yo' at, but yo'll suffah wit cramps in yore stomik. She done got dat, all dat filth down in yore stomik. Don't care where dat woman at, yo' want to see her, [even] if dere mens wit a fowl gun dere; but if dat woman in dat buildin', yo'll take a chance an' go on where she at. Dat's what yo' call she done fed yo' off some of 'er 'pearance. [New Orleans, La., (829), 1232:1.]

3941. A woman kin take an' go tuh de market an' she kin git a piece of steak or a piece of po'k [pork] livah, an' she kin put it on a cloth, jes' lak she puttin' on a cloth fo' her monthly period - lay it between 'er laigs jes' lak she fixin' a cloth when she's sick. An' lay it right on dere an' pin it up on 'er,



jes' lak she put on a towel. Put dat on dat mawnin' an' wear it until twelve a'clock. Take it off an' cook it an' give it to him, jes' 'nuff fo' him - nuthin tuh throw 'way, jes' 'nuff fo' him - an' let 'im eat it. An' when he eat, den she's got 'im so - she got 'im den. [Sumter, S. Car., (1368), 2424:5.]

3942. Well, wimmins *trick* a man by usin' dem ministrate [pieces]. All right, yo' take a woman an' she's ministratin', she cook tomatoes or she cook a cake, she only jes' take dat cloth an' squeeze one or two drops an' feed 'im. She kin do anythin' in de worl'. [Sumter, S. Car., (1364), 2406:2.]

3943. Jes' like you've got a wife an' she don't want yo' to git away from 'er, PROVIDIN' SHE THINKS SHE IS DOIN' GREAT; but yet still she is suffering yo' [making you suffer]. See, SHE IS PUTTIN' AFFLICTION ON YO', BUT SHE DOESN'T KNOW IT.

Now, she'll take her ministration an' she'll use if fo' a certain length of time. See, in your food, eithah in tomato soup or anythin' like dat. An' when yo' eat dat food, well den from time to time, if yo' continue on to take dat, well it will give yo' a pain in de stomick. A man, it will give him a pain in de stomick an' it will annoy an' he can't go, eithah come. Well, she is ruinin' 'is health. [Savannah, Ga., (539), 660:12.]

3944. An' say, fo' instance, if yo' wanta hold him ag'in, don' want nobody interferes wit 'im an' he cain't quit chew at all an' go tuh [some other woman]. Go tuh de market an' buy yo' a beefsteak. Jes' lak if yo' go dere dis mawnin' an' buy it, yo's WEAR IT ALL DAT DAY AN' DE NEXT DAY takes it an' cooks it an' give it tuh him. Yo' still got 'im, dere ain't no way he kin git away. He stay right dere. [Memphis, Tenn., (1537), 2775:4.]

3945. An' then ah've heard if he's runnin' aroun' - see, if a man's got an-othah sweetheart, an' he's got a wife an' he doesn't provide fo' his home as he should. She kin git a beefsteak an' she PUT IT UNDAH HER ARMS, an' de sugah IF HE DRINKS COFFEE, PUT DE SUGAH UNDAH HER ARM - PUT ONE UNDAH EACH ARM. Let it stay fo' 'bout a hour. Den cook dat steak an' take dat sugah an' sweeten his coffee, an' dat'll break up dat.

(She puts the beefsteak under one arm and the sugar under the other?)

Yes. [Memphis, Tenn., (1529a), 2735:10.]

3946. If mah ole man wuz tuh go out an' wuz mean tuh me lak dat an' NO ONE GIVE ME NUTHIN, well ah could buy me a steak or sompin lak dat. Lak ah wanta cook 'is dinnah. Well, ah could wear it about two or three hours or sompin lak dat. Yo' know, cook it fo' him tuh eat his dinnah, sompin lak dat, see.

An' jis' mah monthly sickness lak dat. Well, evah day lak dat, well ah pull off a fresh cloth. Well, ah squeeze de little blood-lak an' make him a cake or some kinda puddin'. Well DAT MAKE HIM GOOD TO ME AN' GIVE ME MONEY. If he be runnin' roun' wit wimmins lak dat, well ah kin make him stay at home wit me. [Memphis, Tenn., (943), 1525:1.]

3947. Dat yo' could take an' *do a man.* Jes' lak if ah wuz *doin'* wit mah ole lady - ah goes runnin' roun', won't stay home, comin' in at twelve or one a'clock at night. She kin go ahead an' take - jes' go to de sto' an' git her some toma-toes. Take de tomatoes an' cook 'em. An' jes' lak dis periods be on 'er, take some of dat, about two teaspoons fulla dat, an' put it in de tomatoes. An' she could *do* 'im any way. SHE CAN'T GIT 'IM OUTA HER TRACK. EVAH TIME SHE TURN ROUN' HE'S RIGHT DERE - won' nevah left home no mo'.

Or eithah yo' could take disaway. Yo' kin go ahead, go to de sto' an' buy yo' some po'k meat lak dat. Take it an' wear it, wear it 'tween de laigs an' afteh wearin' it 'tween de laigs fo' about thirty minutes, take an' cook dat. An' she can't keep 'im 'way from 'er tuh save her life. WHEN HE GO TUH WORK, HE TURN ROUN' AN' COME RIGHT ON BACK HOME - have no trouble wit 'im. [Florence, S. Car.,

(1311), 2223:5.]

3948. (Some fellow told you this?)

Yes sir, de fellah tole me dis, dat he caught 'is wife. She used [to] when she go tuh menstrate, [he] says she'd take a piece of steak an' wear it on her-self jes' if it wus a Kotex [trade name for a brand of sanitary cloth] or sompin lak dat - in place of a Kotex - all day long, until time fo' him tuh come home an' git 'is suppah. Den she take it off an' put it in de pan an' cook it an' give it to him tuh eat. See, dat create a whole lotta jealousy - make him jealous of 'er. Love - he be jealous of 'er. [Florence, S. Car., (1283), 2181:1.]

3949. An' den ag'in if a man quit a woman an' she kin git 'im tuh eat tuh her house - lak a woman take sick once a month - she wear a piece of steak right fo' ten minutes, an' take it an' beat it up an' fry fo' him. An' aftah she beat it up an' fry it fo' him, den he eat dis steak an' he'll be jes' as crazy 'bout 'er as he evah wuz. [Florence, S. Car., (1322), 2266:5.]

3950. [This brief rite is merely to create a margin title for a common belief found everywhere - see preceding margin title and many places in HOODOO.]

Den yo' kin take - like yo' got a man an' yo' wan' 'em love yo', wan' TOMATO 'im go crazy 'bout chew. Yo' take some of yore monthly period an' put it in some of 'is tomatoes or eithah coffee or tea. Put a drop or two in dat tomatoes, yo' see, an' den when he come tuh eat 'em, he nevah know de diff'rence. He'd go crazy 'bout chew. [Brunswick, Ga., (1207), 2040:7.]

3951. I knowed a lady wus nevah straightened up, yo' know, an' anothah lady got holt of 'er cloth. Well, she taken dat an' she wrapped it up good in some papah, must have been, an' it wus somepin like a TREE - HANG HER CLOTH UP IN pine tree - had a lot of leaves but away at de top, it was skinny at de bottom. An' she took dat an' she hung dat up in de tree. Well, she lived a good while aftah dat. But den she began to git sick an' went to othah people dat knowed more dan she did, an' a man [*doctor*] tole her where it wus. An' she sent anothah lady dere to de tree. Dat othah lady got it down outa de tree but it wus too late, an' she wus almost dead. Yo' see dat jes' dried up - it wus, her blood wus up dere dryin' up. An' dat jes' dried up on 'er on earth.

(It was just hanging up in the tree?)

Hanging up in the tree.

(I see.) [New Orleans, La., (783), 1082:5.]

3952. Dey say dey take de stain of a person blood an' sew it up - make a li'le bag an' sew it up in dat li'le bag. Take it to any runnin' watah, eithah TREE - HER CLOTH SEWED IN BAG - HANG HIGH IN hang it high in a tree, where de dew an' de rain can lick [hit] ovah it an' drop ovah it. An'

he kin git dem [periods] started an' dey won' evah stop. Dey always will run until it fin'lly run 'em crazy.

(The woman's blood on her monthly cloth?)

Yes. [Sumter, S. Car., (1384), 2459:14.]

3953. She [my mother] wuz *fixed* dataway. A woman got some spots outa her shimmy an' drawahs an' taken 'em an' den nailed 'em in a tree wit a great-big TREE - NAIL CLOTH IN - EAST AND WEST railroad spike. She says she nailed it east an' west. An' she jes' pined away. An' she had dose spots. An' [she] got

WITH RAILROAD SPIKE hol' some of hair, some kin' or nothah wuz in dere wit it, wit dat balled up togethah. An' she said it wuz nailed in de tree wit a great big ole railroad spike. An' de tree wuz right at de haid of de windah. An' mah mothah wuz sick an' she jes' pined away, an' she pined away,

an' it plumb stopped 'er from ministration. [Memphis, Tenn., (1544), 2805:3.]  
 3954. Well, dat's like if yo' wanta kill someone. Dat's whut dat is. Yo' kin take a woman ministratin' cloth, don't chew know, an' yo' kin care [carry]

TREE - IN HOLLOW OF PINE - AT SUNDOWN - NAIL HER PIECE  
LEAVE FROG THERE TO EAT IT

it to a pine tree as  
 de sun go down an' yo'  
 kin take a ten-penny  
 nail an' drive it in

de hollow of dis ole pine tree as de sun goin' down an' walk off an' leave it  
 right dere. Den when de frog eat it up, den she'll die.

(What eats it up?)

De frog.

(The frog eats that up?)

Yeah, a frog will eat dat up, den yo'll die.

(Where would the frog come from?)

Yo' would have tuh carry de frog dere an' put de frog in dere. When de frog  
 eat dat up, den yo'll die.

(You just put it in the hollow of a tree?)

De hollah of a ole pine tree. [Savannah, Ga., (1259), 2840:6.]

3955. Ah hear dey say, take a woman's monthlies yo' know, an' bore a hole in  
 a tree an' put it in dat. Fo' nine mawnin's fore de sunrise an' - go an' hit it,  
 drive it up. Dey say in de ninth mawnin' she'll be daid by dat.

(Well, tell me the whole  
 story.)

TREE - BORE HOLE - PEG CLOTH IN - HIT PEG 9 MORNINGS  
BEFORE SUNRISE - ALL WAY IN LAST DAY - TIME SHE DIES

Well, dey says dey take  
 de monthlies an' bore a  
 hole in a tree fo' nine  
 mawnin's...

(What about that hair  
 though?)

De hair? Well, now dey do de hair de same way. [Waycross, Ga., (1059), 1719:4.]

3956. Dey take dat piece aftah yo' ministrate an' cut a piece out of it an'  
 wrap it tight. Put de needles an' de pins through it.

(Do you put any particular number or just any  
 number?)

TREE - IN BORED HOLE - PEG PIECE  
CROSSED WITH NEEDLES AND PINS

Any number, jes' any of 'em. Yo' jab one one  
 way an' den one anothah. An' take it tuh a  
 tree an' bore a hole onto it. An' den take yo', yo' know, a wooden peg an' stop  
 yo' [owner of cut-out piece] up in dere. I hear people say yo' kin do dat.

(What will that do?)

Say dat will stop yo' from ministratin' an' fin'lly it will kill yo' - [blood]  
 commence comin' out chure mouth. [Mobile, Ala., (696), 945:12.]

3957. I don't know whut side of de graveyard she got dat dirt off of but she  
 want an' got de *graveyard dirt*.

(Why did she get that?)

She wus angry at dis woman about 'er husban'.

(Then what happened?)

Well she managed aroun' some way or nothah an' got a piece of dis woman used  
 evah month, yo' know. Yo' undahstan' whut I'm talkin' about?

(I understand.)

TREE - CLOTH AND GRAVEYARD DIRT STOPPED UP  
IN HOLE BORED ON NORTH SIDE OF

An' she taken an' cut a piece outa  
 dat, an' puts dat *graveyard dirt* in  
 it an' wraps it up. An' went in de

woods an' bored a hole in a tree on de north side, an' she put dis here piece of

cloth an' dat *graveyard dirt* in dere an' stopped it up. Well, she did it to kill de woman, but it didn't kill 'er but she got small - well she got sickly from it. [New Orleans, La., (791), 1104:1.]

TREE - OAK - MAKE HOLE - CLOTH IN 3958. Or else yo' kin take de cloth ~~what~~ she nuse [use] an' yo' kin dig a hole in a oak tree an' put dat piece in dat oak tree an' stop it up an' dat will stop it an' it [the blood] will rush to dey haid an' kill 'em. [Waycross, Ga., (1078), 1746:9.]

3959. Yo' kin do a lotta things [informant is answering my unrecorded question]. Yo' kin take dat an' bury it an' put it into a hole in a big oak tree, an' take [write] her name [and put

TREE - OAK - MAKE HOLE - NAME AND CLOTH IN with it] an' dat will run 'em crazy - make all 'er blood dry up.

(Put her monthly period in that hole in that tree?)

Yeah. [New Orleans, La., (1561), 2858:3.]

3960. Yo' kin take a woman, a woman's sickness yo' know, an' take a nail - ah mean put some on de end of a needle see, or de end of a pin, an' drive it into a green tree. An' dat will run 'er crazy. Jes' a little bit on de end of de point an' drive it into a green tree. Any

TREE - A GREEN - MINUTE PORTION OF CLOTH INTO ON END OF NEEDLE OR PIN

kinda green tree. [St. Petersburg, Fla., (1031), 1676:7.]

3961. If she min'stratin', dey kin take her cloth an' put it in anythin', a hollow log an' stop it up whare it cain't git no air, an' she'll turn lak she got de consumption. [Memphis, Tenn., (1548),

TREE: STOP UP CLOTH IN HOLLOW LOG 2811:5.]

3962. Yo' could get a piece of a woman's bloomahs - yo' know, de seat of 'er bloomahs, an' 'er menstr'ation cloth, piece of dat. An' put dat togethah an' take it an' shut it up in a [pasteboard] box, or eithah a little small wooden box. Somepin lak, yo' know, one of dese little ole small wooden boxes made about dat round

UPSIDE DOWN OR BOTTOM UPWARD

[size], yo' see, an' shut it up in dere. An' dey tell me, yo' kin take dat an' turn it bottom upwards, an' bury it right undahneat' of a person's steps, an' it will stop dem from menstr'ation. [Box is a symbol for a coffin.] [Mobile, Ala., (679), 973:5.]

3963. Take a piece from a woman dat she wear in *her private time*. An' she kin put dat in a can an' turn de can down, an' bury it in de yard anywhere an' let it stay dere. Well, dat woman dat dat piece come from, she's locked up all de ways roun'. She jes' swells up in heah an' she locked up down dere. She locked up evahwhere. An' den if yo' don't git dat thing up from dere, dat woman will die. She'll bu'st open an' after [afterwards] she die. [Mobile, Ala., (700), 950:6.]

3964. Well, yo' kin take a woman ag'in. Dis woman an' some of - mah ole lady, an' yore ole lady didn't lak her, or sompin lak dat. Dey had a fallin' out wit 'er, an' [or] anybody dat wanta fallen out wit 'er, dey kin study roun' 'er an' git some of 'er min'strate, an' take dat an' put in a closed jar an' bury dat head-side down. She won' have no mo' trouble wit her no mo'. [Fayetteville, N. Car., (1430), 2581:6.]

VINEGAR - TURPENTINE 9 DROPS

3965. An' git chew some vinegah an' nine drops of turpentine an' dat'll stop a woman's periods on 'er.

(How would they give that to her?)

Give it to her by de tablespoonful - yo' know, jes' lak [demonstrates].

(That is what you call *root-working*. She knows he is doing that.) [Brunswick, Ga., (1211), 2049:5.]

3966. Jes' lak ah wus goin' kill dis woman 'cross de street dere - she doin' me dirty. Ah takes an' hire somebody down heah tuh fumble round in 'er house an' git me her minstration, see. Well, now if dey got

WASHPOT IN BACK YARD  
MIN'STRATION BURIED BENEATH

me her minstration, well ah take it an' bundle each cloth up an' take it in de back yard to a washpot an' bury it undah dis washpot, bury it deep so nuthin won't git it. Well now, yo' know evah week ah gotta do mah washin'. Well, as dat thing dry - see, as it dries, she'll begin tuh droop as it dry. Well, finely [finally] it dry an' molt away. An' when it [does], she jes' pine away. Dat's all ah kin tell yo' 'bout dat now, cuz ah don't wanta tell yo' no story. Ah wanta give yo' de straight tales. [Savannah, Ga., (1261), 2143:1.]

3967. Jes' lak if yo' wanta kill a woman, jes' lak if she should be ministratin'. Co'se ah wouldn't lak fo' dese things tuh happen. Take a piece of

WATER PIPES - BURY UNDER - HER GUARD

her *guard* whutsomevah she have, an' yo' know deses holes whut bring watah tuh yore house. Put it in a quart jar an' bury it undah dere, an' she'll nevah see any mo'. Doctors [M.D.'s] wouldn't do her any good, she'll die.

(These what that come in your house?)

Watah holes - yo' know, de pipes, watah pipes. Jes' lay it undah dat so hit will be undah runnin' watah.

(And what do they get? A piece of her *guard*, you say? What do you mean by her guard?)

Whut she ministrate on.

(They call it a *guard*.)

Yes. Jes' take dat an' put it in dat jar, if yo' wanted tuh kill a woman, see.

An' bury it undah dat place, bury it undah de runnin' *hose* [or *horse*] an' she'll die. No doctor [M.D.] couldn't start on her [stop the flow].

(You call that pipe a running *horse* [or *hose*] that brings the water into the house.) [Savannah, Ga., (1210), 2046.]

3968. *Fixin'* a woman where dey'd flow to death. Yo' take it an' stop it up airtight in a bottle an' put it to a pump where it stay wet, where yo' pump watah, or to a spigot where

WATER PUMP OR SPIGOT - BURY HER BLOOD IN BOTTLE AT

watah run on it mostly all de time. An' dere can't a doctor [M.D.] 'twixt here an' Europe stop it, unless yo' git dat bottle an' take de stoppah out of it an' pour it out. [Waycross, Ga., (1141), 1857:10.]

3969. Ah tell yo' anothah thin' - jes' lak if yore wife goin' wit a man an' yo' try tuh make her stay home an' not run around so much, an' yo' say, "Well,

WATER, OUTGOING TIDE - THROW HER BOTTLED CLOTH INTO

ah druthah see her daid den tuh be wit anybody else."

"GO, YO' DAMN SON-OF-A-BITCH"

An' when, yo' know her periods is on. Well, yo' know womens gen'a'ly [generally] have a little sack dat dey put de *intahco'se rags* in an' thin's lak dat. Yo' wait until yuh git a good fresh piece she jes' pull off, see. Jes' take dat an' squeeze jes' as much of dat out as yuh kin in a little ole cup, or sompin whut chew ain't goin' use no mo'. Stop dat up in a bottle jes' as tight as yo' kin, an' yuh go tuh de rivah where de rivah's goin' out [with the tide] an' throw it jes' as fur as yuh kin git it in de middle an' tell 'er, "Go, yo' damn son-of-a-bitch." See!

Won't be long 'fore she be gone cuz dat'll stop it - bam! - on 'er. See, she won't become *wwell* any mo'. [Brunswick, Ga., (1211), 469:2.]

WATER, RUNNING - BURY BOTTLE MINISTRATE ON BANK OF 3970. If yo' got one [a woman] on hand an' wants git rid of 'er, git some of 'er *period, ministrate*, an' put it in a bottle an' carry it to a runnin' stream an' bury it right on de bank of it, an' dat'll put 'er mind tuh wanderin'. An' jes' lak dat she'll be gone.

(She'll leave you.) [Waycross, Ga., (1089), 1757:11.]

3971. Dere a man, his wife wuz runnin' roun', an' aftah she got de *rovin' fit*, she didn't want 'im. An' he wuz wondahin' how would he do tuh make her wanta leave 'em off.

WATER, RUNNING - TIE BOTTLED BLOOD AND TRACK - TO BOB ON So he jes' got tuh thinkin' roun' an' he said, "Well, ah'll

AFTER SUNDOWN AT "FIRST DARK"

know whut ah'll do." He says, "Ah'll git even wit 'er. Ah'll put 'er away." So he got a li'le dirt outa her *laig track* - got dat. Den he got a li'le of 'er monthly periods an' he put dat in a bottle, an' he stopped it up an' he taken dat tuh runnin' watah. He taken it down dere about sundown, right aftah it wuz dark, an' it wuz tied dere. An' as long as dat bottle bobbed [bobbed] on de watah, her mind would go. An' she finely [finally] went until she run crazy. Huh mind run clean away from huh. An' he nevah seen [her] from dat day he did dat until she died. [Fayetteville, N. Car., (1412), 2536:3.]

3972. If a man gits tired of a woman an' wan'a git out 'er way an' wan'a make her leave town, he'd go to work an' take dat sanitary cloth - yo' know whut dat is - if he kin git holt it,

WATER, RUNNING - CROSS - BURY SANITARY CLOTH be wise 'nuff an' [get] hol' dat sanitary cloth. Take dis cloth, go 'cross any runnin' stream of watah an' bury it, he'll nevah have no trouble wit 'er in dat town or country or village or wheresomevah she live.

[A part of this woman's spirit (the blood and the cloth that touched her), which can be the whole of her spirit (see margin title PART OF THE SPIRIT EQUALS WHOLE OF SPIRIT, p.21), has been carried across running water. Her spirit cannot come back across this running water. Besides, her spirit was buried. What remains of this woman will either try to join the other part of her spirit across water, or the ensuing spiritual conflict will soon kill her.] [Wilmington, N. Car., (292), 213:6+85.]

WATER, RUNNING - 'PEARANCE RAGS THROWN INTO 3973. Dey tell me if yo' take one of woman's 'pearance rags, yo' undahstan', while she ministratin', an' take it an' ball it up an' take it down to a running stream of watah an' throw it in it, dat runs her crazy.

(In what way will it make her lose her mind?)

Make her lose her mind, yeah. [St. Petersburg, Fla., (991), 1598:12.]

3974. Well, he [my contact man when testing informant] ast me about did ah know about makin' a man love yo'. Ah tell 'im, yes.

Yo' take de hair out of his haid an' wear it in yore shoe an' dat will make him love yo'. An' den yo' kin take 'bout runnin' anybody crazy.

Yo' kin take dere, yo' know, ministratin' pieces an' wrap hit in de seat of a woman's pants, an' wrap it togethah an' boil [ball] it until it's, yo' know, an' den put it in runnin' watah. Dat will run 'em crazy.

(Well, do you throw those pieces in running water or [throw] the water that you boil them in?)

[They are not *boiled* but *balled*.]

No, yo' throw 'em in runnin' watah an' dat will run 'em crazy. [Savannah, Ga., (1229), 2186:6.]

3975. Well, she kin take her menstr'al - take dis woman's cloth an' carry it an' put it in a runnin' stream, an' dat woman, she'll nevah stop flowin', she'll flow until she git pale. [Savannah, Ga., (1266), 2146:6.]

3976. Ah heard dat chew cud [could] take some dere wearin' apparels, an' it said in person dat yo' cud place dem, an' read certain po'tion of Scriptures an' dey wud [would] be removed [killed].

(Where would they place these pieces of clothing?)

In runnin' watah an' when all dat blood wud wash away - dat's de way mah mothah wuz killed - an' dat chew'll pass away.

(You do this in particular to the woman?)

Yessuh.

(Do you know what portion of Scripture you read on that?)

Yas, de 37th Psalms of David.

[Either Psalm 37 is a guess or quoted out of context: *For they shall soon be cut down like the grass and wither as the green herb* (King James Version). *With-er* has little in common with running water.] [Little Rock, Ark., (898), 1470:6.]

3977. An' ah heard dat dey could take a woman's period an' throw it in de rivah, see, an' let it stay in de stream, an' when de watah go down dat will cause her tuh go on away. [Little Rock, Ark., (894), 1464:9.]

3978. A woman ministration, well, dey kin take dat, dey kin put it in runnin' watah, see, an' dat will keep it on - it [blood] will run all de time. Well, ah had a cousin did lak dat. We found out how it was did [by going to a root doctor]. [Waycross, Ga., (1078), 1746:8.]

#### MINISTRATION BLOOD - BOTTLED INTO RUNNING WATER

3979. An' den yo' kin take de ministration blood, or eithah when a man have a connection wit a woman, jes' if yo' kin ketch dat. Yo' jes' ketch dat an' take it an' put it in a bottle, an' stop it up tight an' throw it into de runnin' watah, an' dat'll run 'em crazy.

(You don't do anything with the blood?)

Yeah, yo' kin do it wit dat.

(Oh, you do a woman the same way with her blood.)

Yes sir. [Florence, S. Car., (1324), 2268:9.]

### 3. URINE

[As always in a section like URINE, more material is scattered through the text of HOODOO. What we have here will give us a general idea regarding the vastness of the subject. These rites are given in alphabetical order.]

3980. Now, yuh kin take certain *chamber lye*, an' if it's a man dat drinks, take de *chamber lye* an' put it in a - it's 'cordin' tuh who yuh wit [your purpose], yo' know. She kin whip yuh wit dat thin' or ANIMALS - HUMAN URINE TO yuh kin whip 'er, yuh see. She gits some of 'er chamber lye an' put it in some whiskey an' let chew feast offa dat, it'll shuh [sure] draw yuh tuh 'er. An' if yuh wan'a draw 'er tuh yuh, yuh do de same thin' an' dat'll draw 'er tuh yuh. An' den she's jis' lak dat. Not only her, not only human bein'. Yuh kin take dat chamber lye an' do de same thin' wit chickens an' hogs, if yuh got chickens or hogs dat dey won-

dahin' [wandering] away from home an' won' stay at yuh home [see hog and watermelon story, 222, p.64]. Yo' feed yuh - yuh fill up dat stone [crock or small cement trough] wit *chamber lye* fo' yuh chickens an' dey keep right aroun' yuh do'step. Now, dat's been showed attention wit mahself [I know that from experience]. Dey ain't gon'a go cross dat neighbor dere - ovah his yard. Dat yuh *chamber lye*. [Waycross, Ga., (1138), 1852:2.]

3981. De female sex jis' take her own urinate an' use it on 'er male - make him become humble, see. Yuh kin jis' try dat, yuh know, even on yuh animal.

[I had heard so often the basic rite of urine in food or drink, I turned off my recording machine; but the final word *animal* brought me to life with some sort of question: *Animal, did you say? What did you say?*]

I say, yuh kin even take yuh animals. Use it on a dog. Yuh kin use yuh urinate an' let 'im use - use it in 'is food an' he becomes domestic an' humble. So it is wit de female [what] dey kin do wit de male. She kin use dat an' make him become submistic [submissive] an' humble - make him become submistic an' humble tuh 'er - in ordah dat she kin handle him. [Jacksonville, Fla., (587), 753:4.]

3982. Yo' take de antses when dey pilin', totin' dere dirt up high, why yo' kin take dat an' git a han'fulla it, an' put it in a bran'-new white han'ke'ch'ef an' urinate on it, an' den put it in somepin lak a tin [can] an' bear [bury] it. Now, dat'll fill yo' fulla pain, jes' lak somebody shovin' needles through yo' dataway, yo' know - jes' lak somebody stick yo' dat way. Well, it's no cure fo' dat.

ANT

(You have to walk over it.) [New Orleans, La., (1566), 2871:1.]

3983. An' de bamboo j'int [joint] grow wit it.

(What does he do now?)

BAMBOO Bore a hole into a bamboo j'int - a growin' bamboo.

(Yes. [= continue].)

Yo' see, dat's disfigurin' a man. If yo' wan'a disfigure a man or a woman, put it [his or her urine] into a bamboo j'int - lak a bamboo growin', cane yo' know.

(How do you put it into that?)

Yo' take de *chamber lye* - yo' put a hole a hole big enough [into the bamboo] tuh git it [small bottle of urine] in dere. An' whilst it growin' plug it [make a hole in the bamboo, just like *plugging* a watermelon]. Let it [plant] grow wit it [bottle] in dere. An' wit de highah it grow, de longah yo' grow, 'till yo' git so disfigured dat yo' have to be cut by de doctor [M.D.]

(I see. Just put my *chamber lye* in a little bottle and put it in there?)

Yeah, put it in dere but "He go."

(What?)

"Nen he go - negro."

[First word uncertain - *then?*]

(What's that?)

De words?

(You have to say *negro* when you put it in there?)

Yeah, *I go, yo' go, me go. I go, yo' go* [etc., and probably repeated 3 times, adding *negro* at the end. See comment later.]

(Yes, I see. While you are putting that bottle in there you say that?)

Yes, sir, an' yo' got 'im anywhere yo' want.

(I see, until the doctor has to cut him up.)

[Could the preceding rhyme be a variant of the one in my boyhood some years before World War I? It went: *I go, you go, he go, they go*. Children usually changed this to: *I go, you go, he go; god damn Dago* - the latter word a substi-



tution for *dey* (= *they*) *go*. This was a meaningless smart-Alec remark (Alec usually pronounced Elik) - like *The Irish and the Dutch, they don't amount to much* - not an aspersion against anyone in particular.]

[The identity of plants was always a weakness among informants. My present one uses the words bamboo and cane. Does he mean introduced ornamental bamboos or indigenous canes? Could this be the cane-reed or southern cane (*Arundinaria macrosperma*), native to wet ground from Virginia to the Gulf States? And what about those wide-spread cane brakes of pioneer Kentucky, through which buffalo made famous traces or paths northward to Lower Blue Licks; highways immediately followed and still used by man! Indirectly I mention this cane when describing the great meeting of 1801 at Cane Ridge Meeting House, Bourbon Co., Ky. (v.1, INTRO., pp.XVIII-XIX). The meetinghouse had been built upon a well-known cane ridge.] [New Orleans, La., (863), 1385:1.]

3984. Well, [take] jis' a little *chamber lye* an' git a banana peelin' an' put in de *chamber lye*. An' den parch it inside de stove an' it comes tuh ashes-lak, yo' know. Den crumble it up. While dey [the banana-dust maker] walk along out of dat house [the house of a person he wants to move, he drops that dust]. Dey [person living there] can't stay in dat house.

BANANA [A theory lies concealed here. A banana peeling is a slippery, a dangerous object to drop upon your host's floor. Besides he could see it. But equally potent, as well as a magic substitute, would be a little banana-peeling powder! As soon as the renter or owner walks over the invisible powder, he will soon *slip* out of that house. Banana-peeling powder turning back into a banana peeling follows the same law that turns back snake powder into a person's food into live snakes (*see* 690-691, p.230; etc.).] [New Orleans, La., (812), 1141:3.]

3985. [The following subject is a rather large, important and unusual one. Since little of the material appears here, I refer the reader to margin title

URINE (1) BATH OR OINTMENT (pp.498-502); also 2356-2367, pp.660-662; urine rites under section SEXUAL IMPOTENCE; and many places in the text. Nor should we forget a considerable amount of material about urine taken internally.]

BATHING WITH OR USING URINE ON BODY

(1) WHOLE BODY BATHED  
OR 9 DROPS IN EACH SHOE

It's good too fo' de same iden'ical thing. If yo' think dey wanta do some harm to yo', yo' take de *chamber lye* an' bath-ah [*i.e.* bath-er] yo'self all ovah wit it, ah [or] eithah put it in yore shoes; yo' know, jis' about nine drops of it in yuh shoes, each shoe.

(You bathe yourself? Or put that in your shoe, both? Or do that separately?)

Yo' kin do it sep'rately. [Waycross, Ga., (1167), 1962:??] [The question mark means there were 2 short rites on the same page, a frequent occurrence; I cutting off the lower one and failing to add the item number on the cylinder.]

(2) BATHING FACE WITH URINE IN BATHWATER

3986. Yo' take dat *chamber lye* when yo' cook, make coffee or tea. Yo' jis' take dat an' put dat in de coffee or de tea an' let 'em drink dat. An' if yo' wash yore face, dey put jis' a little in de watah, de watah where yo' won't tell [notice] it, an' let 'em wash dere face wit it.

(What will that do?)

(3) NIGHT-WATER ON DOOR AND FACE  
IN SHOE WITH SALT - PROTECTS

Dat will hold 'em, make 'em love yo'.

[Sumter, S. Car., (1368), 2421:3.]

3987. Den if a person wan'a hurt yuh, do anythin' tuh yuh, dey take some salt an'

wah [wear] in de bottom of yuh shoe, an' take yuh *night-watah* an' sprinkle 'um tuh yuh do' [door] an' [tuh] yuh face. [Savannah, Ga., (543), 676:5.]

(4) FACE WASHED WITH URINE FOR JOB

3988. Some say take an' wash yuh face in *chamber lye* in de *mawnin's* when yuh goin' tuh hunt a job. [Wilmington, N. Car., (330), 269:1.]

drops in de watah dat yuh [he?] bath [not *bathe*] in. An' when he take 'is bath-

(5) MAN'S BATHWATER HAS 7 DROPS OF WOMAN'S URINE

bath befo', he gon'a do dat befo' he takin' anythin' else. Well, he'll

git dat odum [odor] or yo', or scent, eithah one. Dat's why he can't tell it [that urine is in the water].

(And just wipe off his face?)

[I evidently had turned off recording machine and am repeating what was missed.]

Dat's right.

(What will that do then?)

Well, yuh see when yuh do dat, jis' lak a person take a bath yuh know. When he take a bath in yuh *chamber lye*, see yo' gits de 'fluence tuh 'im an' tuh yuh.

(You do that for love?)

Dat's right. [St. Petersburg, Fla., (977), 1583:2.]

3990. At night, lak he [does not] wanta have sompin tuh do wit yuh, pee in yuh pan, yuh see, an' put chew about half-a han'a [hand of] sugah in dat pan.

Well, yo' wanta make him have sompin tuh do wit yuh. Befo' yuh have anythin' tuh do, yuh git down ovah it [pan] an' wash

(6) WOMAN URINATES IN HER PAN - ADDS SUGAR SQUATS OVER PAN - WASHES HERSELF

yuhself. Don't dry it, jis' git on in de baid an' go ahead on wit 'im. Wipe yuhself off an' he'll start. An' [that will make him] bring 'is money, too. Dat's all yo' gotta do. [Memphis, Tenn., (958), 1541:9.]

3991. Take de bathwatah an' mix it in lime wit it.

[Here is one of those accidental treasures. The obsolete and now exclusively a dialect word, *chamber lye*, is known to almost everyone in the hoodoo world.

It is usually pronounced

(7) BATHWATER AND URINE - IN BOTTLE UNDER DOORSTEP

*chamber lye*, because formerly it was used in

making lye; but frequently the word is called *chamber line* or *chamber lines* - hence the preceding *in lime*. My transcriber had trouble with dialect at times, so did I for that matter; but in the present instance, after reading my comment which soon followed, she typed *urine* above *in lime*.]

Stop it up in a tight bottle, place it undah de steps or any place by de street, whah [where] yuh have tuh walk along ovah, an' den dat will drive yuh away from home.

(If they were doing it to me, they would have to take my bathwater and my urine to do it. That the idea?)

Dere yuh are [= absolutely right].

[Had I not repeated the substance of the rite, I would never have solved the meaning of *in lime*. But out in the field I was not repeating for my transcriber, but for my own benefit at the very moment.] [New Orleans, La., (812), 1144:6.]

3992. If anybody bites chew, makes a bruise on yuh, all yuh gotta do is git some of dere own urine an' rub it on de place, an' den yo' kin wipe it off.

[This is the hair of the dog that bit you!] Co'se ah'd hate tuh put mah han's

- (8) BITE - RUB YOUR URINE ON  
BITER'S TEETH WILL FALL OUT in somebody else's an' rub it on dat place. Said evah tooth in dere head will fall out in de long run.

(In other words, if I bit you, you'd have to get my urine and wipe it on the bite. My teeth will come out?)

Rub it on. Yuh teeth will shed - rot out by degrees. [St. Petersburg, Fla., (1008), 1630:5.]

3993. Dey tell me yo' take an' pee in yore han's an' rub yore han's, see; an' put chure han's on de dice. Go an' pee in yore han's an' leave yore han's back; walk on, see. An' den yo' kin very well put chure han's between yore laig an' yo'

- (9) URINATE ON HANDS AND RUB OVER DICE  
REACH BACK 3 TIMES AND ROLL DICE BEFORE SHOOTING snatch up right quick, an' yo' reach back ag'in - three times, see, an' shoot.

(How do you mean *reach back* 3 times?)

Reach back heah three times [demonstrates].

(You draw your hand three times between your legs.)

An' roll de dice in yore han's lak dis, see; an' chunk 'em out. Yo'll come lucky an' yo'll win.

(That is to give you luck in gambling.) [Fayetteville, N. Car., (1415), 2545:16.]

3994. Git up soon in de mawnin', pee in yore han', an' if yo' gotta do [something?], put dat stool in yore han' an' rub it [in your hand], go 'head an' go tuh de bossman, an' he'll give yo' a job. [My something? shows a lacuna of 10 periods left by transcriber for a colloquial expression meaning *excrement*, which I also did not fill

- (10) URINATE ON HANDS FOR JOB  
OWN EXCREMENT ALSO USED in years ago. The word *stool* in the text indicates what the omission was. Fortunately there is at least one, if not two rites in HOODOO using excrement in the hand when asking for a job! Most amazing of all, we have one of the finest things in HOODOO, the incredible excrement rite of love - see 822, p.284f.]

[Algiers, La., (1593), 2994:8.]  
3995. Ah have tried it workin' on mah han's in dealin' wit de cards an' ah have been prosperous. (You found it lucky?) Absolutely. (You mean peeing on your hands?) Yeah. (Well, now that's something I

- (11) URINATE ON HANDS FOR LUCK WITH CARDS asked and you thought you didn't know.) [Waycross, Ga., (1089), 1757:7.]

3996. Yo' put some yore *chamber lye* intuh a vial, an' put some *Heart Cologne* in dere, put some Eve-an'-Adam in dere. Den yo' po' de least bit of dat watah out of dat vial in yore han's an' rub it *In de Name of de Fathah, de Son an' Holy Ghost*, an' den goes tuh work an' shuffle yore cards. An' derefo' yo' will have luck ingamblin'.

- (12) ADAM-AND-EVE - HEARTS COLOGNE - URINE - BOTTLED  
RUB A LITTLE IN HAND - 3 HIGHEST NAMES - SHUFFLE CARDS  
SAME RITE GIVES JOB - RUB SELF DOWN 3 TIMES - WISH (What is the other way of getting a job?) De nex' way dat

chew could git it, take yore same watah dat chew shuffle yore cards wit. Take some of yore *chamber lye* an' put it into a vial an' put some *Heart Cologne* in dat, an' Eve-an'-Adam into it - dat vial. Rub it into yore han's thoroughly,

In de Name of de Fathah, an' dress yo'self down three times an' make yore wish. An' go an' have a talk wit 'im an' he'll think about it.

(You get the job from the boss?)

Yes. [Florence, S. Car., (1314), 2238:6.]

3997. The same old gentlemen what I just spoke to you about [a root doctor near Columbus, Miss.], his method of bringing a person to you immediately [was] by taking your urinate. Take a bran'-new piece of red flannel, urinate on it and rub it through your hands, sit down and write a

(13) URINATE ON NEW RED FLANNEL  
RUB THROUGH HANDS AND WRITE LETTER

letter to the person to come at once. They will do so. [Norfolk, Va., (?), 444:3+85.]

3998. Dey kin ketch yore watah an' drop some beans into it - yo' know whut beans is.

(Ordinary beans?)

BEANS Yes, an' bury it in de earth. Dat will harm yo' too.

AND (What is that supposed to do to you?)

URINE Well, it hurts yo' down here; yo' know, yore body down here.

(Why do they put the beans in it?)

I don't know whut dat fo', but I've seen dat done.

[Beans in your bottle urine will swell up your bladder.] [Norfolk, Va., (471), 481:2.]

3999. Yo' stop dat up in a bottle.

(This *chamber lye*?)

Yes, yo' stop dat up in a bottle an' dey'll have a hard time of urine [urinating], see. Jes' drops, yo' know, now an' den.

An' den yore urine, if yore husban' or yore wife is purtty fussy an' 'noys 'im when he come in, yo' don't urinate in dat same pan she do. Yo' urine in sompin

BED - HE BOTTLES HER URINE - SETS IT UNDER HEAD OF

else an' git 'ers, an' stop dat up an' set it to de haid of yore baid, ovah dere.

Dat'll make her, yo' know, git 'erself togethah, see; an' won't be fussin' 'er mouth, growlin' all de time. [Brunswick, Ga., (1211), 2048:1.]

4000. [If dey] hoodoo yuh at yuh place, tell yuh whut yuh do. Yuh go, yuh take some black molasses or else black [dark brown crude] sugar - molasses. Yuh take some cinnamon an' yuh take dere urinate, like yuh urinate tuhnight. Yuh

BLACK MOLASSES OR BLACK SUGAR - CINNAMON - URINE - LODESTONE

THIS "SCRUB" KEEPS POLICE AWAY - "DRAW A LOT OF FLIES"

don't let nobody touch dat. Yuh mix all dat tuhgethah an' yuh

go an' yuh scrub it. An' yuh scrub it aroun' an' yuh put it all down. Dat's tuh keep de police - de policeman'll come an' yuh'll see de policeman will pass. It goin' tuh draw a lot of flies - yo' see, dat sweet'nin' goin' tuh draw a lot of flies. De policeman will git - he'll git mos' [most] dere an' he'll turn aroun' an' go back. He'll have a mind tuh go in - yuh see yuh got, yuh get dose policeman but on dat beat. Yuh undahstan'? Yuh git dat one on dat beat. Well, if like yuh say, he intahfere wit business. Dey wouldn't be, only it de government man. It's all de same, yuh know. Yuh jis' take dis an' yuh jis' keep 'em. All dat will jis' bring in a crowd [of customers], dat cinnamon an' dat sugah an' dat. An' take some, take a lodestone an' put it all aroun' dere an' yuh scrub wit it an' jis' take dat an' do like dat. When de policeman come, yuh'll stan' up an' yuh talk wit 'im. Let 'im walk right on it. Don't be scared. He'll talk wit yuh an' when he come in he'll look aroun'. De policeman will be doin',

he'll look aroun'. Yuh take yuh some cinnamon [bark], an' yuh take dat an' yuh be chewin' it. Yuh see, as dey be comin' on in dere an' yuh let 'em look like dey goin' searchin', look fo' de likkah [liquor], all yuh be doin' jis' aroun', stirrin' aroun', chewin' yuh cinnamon. An' yuh'll take yuh - like yuh be's here an' yuh think dey are comin' an' yuh start tuh scrubbin' like yuh always scrub. Aftah while dey'll say, "Aw, come on, let's go. Dere ain't nuthin here. Dat jis' low-down done [information] we got. We didn't git de dope, de right dope." Yuh see, den dey go away. Yuh keep de policeman away. Well, dey won't come back. [New Orleans, La., (826a), 1211:2.]

4001. Yo' take *chamber lye* an' take it an' bottle it up, an' go an' bo' [bore] a hole in a tree, yo' know, an' po' [pour] it in dere. An' den yo' take a peg, a *lighter* a [fat lighter pine] peg  
BLADDER AND BOWELS OFTEN CONFUSED an' drive it back in dere an' work it [tight-en it] up. An' dey say it'll cut chuh watah off an' constipate yuh bowels, so yo' couldn't have a action - it'll lock yuh bowels. [Wilmington, N. Car., (298), 221:5.]

4002. Yo' kin do anythin' wit dat. Now listen, yo' kin take a person urinate an' say git chew a little ragful. Yo' could bo' a hole in a pine tree an' put a peg in dere an' drive dat up, an' dat would lock dere bowels jes' as dōh [though] if he didn't have none. He would nevah have anothead passage as long as he live, an' yo' know it ain't goin' be long befo' he gone. Dat's a shuh [sure] bet.

(THAT CHAMBER LYE LOCKS HIS BOWELS DID YOU SAY?)

No, locks his urinate.

[Yet informant did say *lock dere bowels.*]

(YOU SOAK THAT RAG IN A PERSON'S CHAMBER LYE OR HIS PASSAGE?)

No, yo' wrap up 'is passage an' yo' bo' a hole in a tree.

(That locks his bowels.)

[As the reader can see, this informant equates *urinate* with bowels. He could have repeated preceding informant's statement about *chamber lye* stopped up in a tree: *It'll cut chuh watah off an' constipate yuh bowels.*] [Brunswick, Ga., (1189), 1007:5.]

4003. Ah've heard dat people take an' bo' a hole in a tree an' takin' some of yore urine an' stuff it in a tree an' plug it up. Say dat'll stop - co'se ah've nevah seen it done.

(It will stop what?)

Dat will stop dey bowels. [Florence, S. Car., (1284), 2181:7.]

4004. Now, ah heard dis. Dey could go tuh work an' take yore *urinate*. Yo' see, jes' lak yo' urinate anywhere [they take it] an' go into de woods an' bo' a hole into de tree lak dis, yo' see. Take a augah an' bo' a hole in dere. Make yo' a peg, yo' see. Take dat [urinate] on a little peg an' go dere an' stick dat in dat little hole, yo' see. Yo'll tap dat evah mawnin' - see, fo' nine mawnin's tap dat peg. Let it stay in dere fo' nine mawnin's. Dey tell me, say, in de nine mawnin' yo' gone. Yore bowels are locked, yo' see. Yo' can't do yore business at all, yo' see.

(WHAT DO THEY PUT IN THAT HOLE IN THE TREE, YOUR WATER OR YOUR BOWELS?)

Dey puts yore urinate - yo' see, yore bowels. Yo' see de idea - jes' lak yo' do yore business somewhere. [Fayetteville, N. Car., (somewhere between 1388 to 1391), 2489:3.]

4005. Well, some folks dey do's diff'ren' thin's wit yore *chamber lye*; it's accordin' tuh whut dey wanta do tuh yuh.

(Well, tell me one thing they can do to you.)

Well, dey kin use de *chamber lye* de same way dey use de hair. Dey kin take some of yore *chamber lye* an' stop it up in a tree, an' yo'll have stomik trouble,

see, down in yore stomik. An' it will kill yo' if, yo' know, yo' don't do somepin fur it. [Vicksburg, Miss., (538), 1008:10.]

4006. Dey stop up yore [urine, *see later*] - tie yore guts up. **Take yore chamber lye** an' put it in a bottle an' bottle it up airtight, too - **airtight**. An' put sulphuh into it an' close it up tight. An' carry it in de east cornah of yore garden, an' turn de head [of the bottle] towards de east [**and bury it**] an' covah it up. Let it stay dere till dat it rot. **Dat chamber lye will rot.** It will do de work fo' yo'.

(How will it affect you?)

It will kill yo'. It effects yore guts - tie yore guts all up in knots. [Wilson, N. Car., (1513), 2679:9.]

4007. Now, dey takes dat chamber lye an' dey puts it intuh a bottle, jes' de necked [naked] chamber lye. An' when dey puts it intuh de bottle, dey takes a cork stoppah - don't put nuthin else in dat wit dis chamber lye but jes' de chamber lye hitself intuh dis bottle, an' stops it up airtight where no air in de worl' can't git in it. Now, dey kin bear [bury] it anywhere roun' yore house dey wants tuh bear it, but now dey has tuh bear it undah de steps - de back do' or front do'steps - dat's fo' yo' tuh step ovah it. An' **AFTAH YO' STEPS OVAH DIS FO' NINE MAWNIN'S DEN YO'RE TRAPPED**. Undahstan', becuz dat's from yore body. Now, **AIN'T NO DOCTAH[M.D.] IN DE WORL' KIN MOVE DAT UNTIL DAT STUFF BE PO'D OUTA DAT BOTTLE**.

(What will that do to you?)

Jes' lock de bowels - jes' lak if yo' wanted tuh urinate, jes' lock de bowels so yo' can't nurinate atall. [That *n* is frequently prefixed to *urinate* along the southeast coast.] Well dat's whut it do, jes' lock yore bowels an' yo' can't go an' urinate. [Waycross, Ga., (1143), 1862:1.]

4008. Dat's de same thing [as excrement], stop it up in a bottle.

(This *chamber lye*?)

Yessuh. Dey take dat an' stop it airtight in a bottle an' dat'll stop yo' from urinatin'. - it'll lock yore bowels on yo'. [New Orleans, La., (1566), 2869:2.]

BLUESTONE AND URINE 4009. Dey tell me yo' take some chamber lye an' bluestone, an' throw it 'roun' undah yore step, an' when a person put stuff down dere it will kill it. [Waycross, Ga., (1077), 1743:11.]

BLUESTONE - URINE - SALTPETER 4010. [One cylinder later, preceding informant gives another version of the bluestone rite.]

Take some chamber lye an' put some bluestone in it an' some saltpetah an' mix it up, an' jes' throw it undah yore step, an' all in front of yore [front] do', where yo' have to walk, an' roun' yore back do', an' dey say while dat down dey can't do nuthin to yo'. [Waycross, Ga., (1007), 1744:1.]

BOIL URINE 4011. Providen' if she wants men to go dere, like she wus a **woman** of good time, see; an' want some business. She'd take her own chamber lye an' put it in a can, sit it on a stove till it comes to boil, an' dat'll draw 'em. [Baltimore, Md., (148), 51:1.]

4012. Well, it's a powdahs dat ah have used but ah don't know de **name** of dat powdah.

Dey use de chamber lye fo' two-three diff'ren' things.

(Tell me one of them first.)

Well, yo' kin take - if yo' kin ketch any of dey own, jis' lak, yo' know, dey go in a bucket at night. Well, yo' kin go dere an' git it. Yo' go dere an' git it an' boil it. Yo' gotta boil it thoroughly. Yo' take de white of a aig an' break it in dere. An' yo' take de white of de aig an' let it stay in dere till

BOIL URINE - EGG WHITE - BOTTLE - HEARTS COLOGNE  
BURY AT GATE - HAVE TO WALK OVER

it cook up, an' take it right back an' put it in a bottle. Take some *Hearts Cologne* an' po' in dere wit it, an' yo'

go right back an' bury it right at de gate where dey have tuh walk ovah it.  
 (What will that do?)

Well, dat's fo' givin' people luck when stayin' at a house, where dey been in bad luck an' been havin' confusion. [Brunswick, Ga., (1188), 2003:5.]

4013. In my house ah had a ole lady livin' dere an' she'd come downstairs every mawnin' early. So ah asked her what she's comin' down dere fo'. An' she had some of dat *conkering root* [*John de Conker*] an' salt an' some red pepper an' a little other stuff an' *chamber lye*

BOIL URINE - JOHN DE CONKER - SALT - PEPPER  
WITH THIS - SWEEP THROUGH HOUSE - BACK TO FRONT

an' boil it all together. An' every mawning she'd start to sweep, she'd sweep from de back on out to de front. She said that would give yo' good luck.

[An old penciled note of mine reads: *The process wrong, do not use unless something similar from elsewhere, this is only idea [[along this line]] from Washington, D.C.* Normally a person sweeps good luck (customers) into the house, but here good luck comes by sweeping out bad luck any spell dropped in the house.] [Washington, D.C., (626), 801:2.]

4014. [Rites of bottled urine are many and scattered throughout HOODOO. In the present margin title I have placed a few not easily fitted in elsewhere.

BOTTLE - URINE IN Among other bottle rites in this section on urine, see especially DRIPPING and SHAKING.]

Dey kin take yore *chamber lye* an' dey kin do dat jes' de same as dey did de [foot] track. Dey kin bottle dat up an' bury it. Jis' git a little speck of it an' perhaps cork it up in a bottle. Dat will cuz yo' to have some irritation from yore bladdah dat yo' can't urinate good. [St. Petersburg, Fla., (1015), 1642:3.]

4015. To stop 'em from makin' watah, yo' kin make 'em think it's a stone in dere bladdah an' kill 'em dataway.

(How do they do that with the *chamber lye*?)

Det take it an' stop it up in a bottle - it's de same thing, might as well say stop it up in a bottle - an' jes' bury it. Chew git to where yo' can't hole [hold] yore watah. [St. Petersburg, Fla., (1027), 1671:1.]

4016. Now whut dey do wit dat, dat's anothah thing right prob'ly in de same direction as *chamber lye*. Dey take dat - dey take dat an' put it into a bottle an' dey kin *hurt* chew wit dat. Put dat into a bottle an' stop dat up. S'long as dey keep dat stopped up in dat vessel where it git no air, dat'll jes' - yo' jes' weaken, yo' git all outa sorts an' event'ly [eventually], if dey would nevah take it out [of the bottle], yo' would die from dat, from *chamber lye*. [St. Petersburg, Fla., (1046), 1701:5.]

4017. De *chamber lye*, well dey take hit an' dey put it in a bottle an' dey'll bury in de dirt. Well, yo' can't make no watah. [Waycross, Ga., (1132), 1837:1.]

4018. If dey kin git chure *chamber lye*, why dey kin stop yo' from - dey stop it up in a bottle yo' know an' it be jes' lak a man have de gravel, yo' know. Yo' have to go an' have yore thing open up. [Waycross, Ga., (1121), 1802:11.]

4019. Dey say dat dey kin take yore *chamber lye* an' put it in a bottle an' stop dat bottle up real tight, an' dig a hole 'roun' yore home an' bury dat bottle wit de stopper - neck, yo' know, settin' up - tight. Now, jes' as long as yore watah stay in dat bottle, yo' will continue tuh dreem [drain] away. Dey *hurt* yo' den, yo' see.

Normally you *dreen away* only when the bottle is tilted or **slanted and has a stopper purposely made leaky** [see margin title DRIPPING later], **but in hoodoo and witchcraft intention is everything.** [Waycross, Ga., (1144), 1867:7.]

4020. Take dere *chamber lye* an' stop it up [in a bottle] an' bury it. Dey can't make watah, swell 'em up an' kill 'em.

(This *chamber lye*?)

Jes' dey *necked* [naked] watah. [Brunswick, Ga., (1201), 2017:2.]

4021. Jes' take it an' stop it up in a bottle. Dat is de common way, jes' stop it up in a bottle an' bury it an' dat'll check yore watah up. Yo' couldn't make no watah tuh save yo' [life or soul].

(You put this *chamber lye* in a bottle and stop it up?)

Yes. [Savannah, Ga., (1262), 2145:3.]

4022. Yo' git a person's *chamber lye* an' put it in a bottle an' stop it up, it will stop 'em from makin' watah.

(Kill him?)

Yes sir. [Florence, S. Car., (1306), 2210:6.]

4023. Take dey *chamber lye*, an' yo' could take it an' stop it up in a bottle an' bury it, an' dey'll nevah come straight no mo'. [Sumter, S. Car., (1380), 2449:9.]

4024. Takes it an' puts it in a bottle.

(This *chamber lye*?)

Yes. Takes it an' puts it in a bottle an' jes' keep it in de bottle, [they] say, an' dat would stop yo' from makin' any watah. Dat's whut ah heard long yeahs ago. [Fayetteville, N. Car., (1391), 2496:2.]

4025. See, when dey take yore *chamber lye* an' stop it up - some people take it an' stop it up. Well, dat stop dey watah. [Wilson, N. Car., (1456), 2647:1.]

4026. Git dis, yo' know - uh, *chamber lye*. An' dey kin put it in a bottle an' dey kin stop it up. See [demonstrates], dat whut yo' may call airtight. An' dat will cuz yo' tuh have bladdah trouble; dat is, if yo' do not git dat bottle an' git it open. [Vicksburg, Miss., (714), 982:3.]

4027. (What about that?)

Dey kin take yore *chamber lye* an' stop it up in a bottle an' it will kill yo'.

(What will they do with that bottle?)

Dey kin take it an' stop it up an' bury it.

(I see.) [Vicksburg, Miss., (731), 1001:8.]

4028. Dey kin take some of yore watah [urine] an' [or] *chamber lye*, yo' undahstan', an' put it in a bottle. Dat'll run yo' crazy.

(That will do what?)

Run yo' crazy, have yore eyes jes' lak dis [demonstrates]. Always *bug* [Bulging? Staring? Blinking?]. Yes sir, jes' take some of yore *chamber lye*. [Vicksburg, Miss., (736), 1007:5.]

4029. Stop it up in a bottle an' bury dat. Dat will stop 'em from urinatin'. Yeah, wit dey *chamber lye*. [Memphis, Tenn., (930), 1511:11.]

4030. De urine - lak if yo' gotta urine [urinate]. Well, yo' take - lak fer instan' [instance], if yo' wuz mah sweetheart an' yo' urinate. Take dat an' stop it up in a bottle an' nevah let dat git out, an' keep it an' he'll always stay wit chah. [Brunswick, Ga., (1184), 1997:10.]

4031. Dey jes' put - stop it up in a bottle, mos' any bottle.

(All right, this *chamber lye*. What will that do?)

Well, dat keep yo' at home - jes' keep yo' at home.

(What do they do with that urine after they stop it up in that bottle?)

Yo' kin lay it anywheres in de house so dey don' [find it]. [Brunswick, Ga.,



(1217), 2069:4.]

4032. Yo' puts it in a bottle.

(You put this *chamber lye* in a bottle?)

Puts it in a bottle an' stop it up an' dat person will come to yo'. [Sumter, S. Car., (1361), 2399:5.]

4033. About de woman an' de bottle?

(Yes.)

Yeah. Well, her son wuz livin' wit dis woman, see, an' she wanted 'im tuh move 'way from dis woman - see, she wanted 'im to move. So she'd taken dis bottle, a pint bottle, an' she got some of 'is urine. She had 'im tuh - co'se he didn't

BREAKING - MAGIC RITE TO RELEASE CAUGHT SPIRIT  
BOTTLE - URINE - SNAKEROOT - RED PEPPER - SALT - WISH

know it, yuh see. She had a *night-jar* [any kind of glass jar used as a urinal] yuh see, an' she got some of 'is urine an' put it in dis bottle. An' den she went aroun' an' got snakeroot an' boiled it, an' she put some of dat in it, an' red peppah an' salt. An' she carried it to dis house 'bout one 'clock at night an' jes' made a wish dat he would move. An' he moved. She broke it in de vestibule. [Washington, D.C., (625), 800:4.]

4034. Jes' lak two person togethah use a slop pail. Well, if I wanta *hurt* a person in dey *chamber lye*, I wouldn't urinate dat night in dat slop pail. Well, I let chew urinate in dere. I'd take dat pail [oldtime pail with lid] an' stop it up tight. Den take dat

BUCKET WITH LID - URINE HELD IN - 14 DAYS

pail from de room dat mawnin' when yuh goin' to work an' care [carry] it - an' take anothah bucket, small tin bucket [with lid], an' take dat [and fill] wit [your] urinated water an' stop it up maybe two weeks. An' aftah yuh stoppin' dat watah up fer - aftah two weeks it become jes' lak a drawin' wine. An' it go - jes' agitate. If it warm weathah, it agitate quickah den dat. But if it's cool weathah, it take a long time *tuh draw*. An' aftah bein' drawin', dat jes' lak drawin' a man dat - when yuh go tuh git yuh blood draw from de hospital or git shots, dat's tuh draw an' keep adrawin' an' adrawin' until it weakens a person body. Den aftah weaken' de body, if dey don't - if dis person continue tuh leave it jes' lak 'tis, dey would become jes' lak a person got consumption - complexion would change. If dis man wuz a dark-complected person, it would be lightah. Den people would claim dat dat fellah got T.B., an' [or] dey'd say he got *chronical disease*, but dat's dat stuff adrawin' an' adrawin'. Aftah while it will weaken dis person. Den maybe dat person [will say], "Well, ah think ah go tuh a doctor [M.D.] tuh see what de mattah wit me. Look lak ah'm gittin' sick an' ah cain't he'p mahself." Ah may go tuh a doctor. A *or'n'ry* [ordinary] doctor [M.D.] will give him medicine an' treat 'im but it wouldn't do him any good. See, dat stuff will be drawin' 'im an' drawin' 'im. An' aftah while he will die. [Charleston, S. Car., (000), 650:4.]

4035. (All right, go ahead.)

Well, dey git holt of some of yuh *chamber lye*. Dey take dat *chamber lye* an' go tuh de drug sto' an' git some calmels powdah [calomel].

(Get what kind of powder?)

CALOMEL AND URINE  
SPRINKLED ROUND HOUSE  
TO MOVE

Calmels.

(Cal - what they take for - in the stomach?)

Nawsir [no sir], dis calmel yo' put on sores. Calomel.

(Calomel. All right.)

An' put it in dere an' take dat [*chamber*] *lye* an' sprinkle it aroun' yuh house, an' yuh'll move.

(I see.) [Vicksburg, Miss., (738), 1008:4.]

4036. Yo' takes a man's *chamber lye* an' yo' puts it in a bottle. Git chew some cayenne peppah, an' yo' git chew some long red peppahs, an' yo' mix all dat up intuh dat *chamber lye*, see.

CENTER OF HOUSE OR DOORSTEP - MAN'S URINE UNDER IN BOTTLE - CAYENNE PEPPER - LONG RED PEPPERS

An' yo' bury dat down in de ground by de steps, by de front steps or de back steps, or de

centah underneat' de house [a quincunx]. Dey pass away, jis' molts away - see, jis' molts away tuh nuthin. [Algiers, La., (1596), 3002:3.]

4037. Well, de fingahnails, yo' kin be lucky on dem, so ah heah. But ah haven't seen anyone try it but ah jes' heard dat. Dey say yo' kin take yore fingahnails an' parch 'em an' put 'em intuh a lil' bottle an' ketch a man's watah an' run 'im pure crazy.

CENTER OF DOORSTEPS - WOMAN PUTS MAN'S BOTTLE URINE AND PARCHED FINGERNAILS

(Well, what would they do with that water then?)

Dey stops it up in de bottle. An'

ketch some of 'is urinate an' stop it up on de fingahnails, an' dey say dat'll run 'im crazy as a bedbug, if he don't go tuh someone tuh take it off. His fingahnails an' 'is urinate.

(What do you do with the bottle when you stop it up?)

Yo' take it an' bury it undah de centah of yore do'steps. [Fayetteville, N. Car., (1447), 2625:3.]

4038. Fer a instant [instance], ah wanted mah ole lady - she wuz doin' bad things, see. I would take an' place a aig up undah de steps an' ah would put it in some urinate. An' ah would place dat egg up undah de front steps, jes' put dis aig in dere - jes' de natchal [natural] eggshell - ah could make her stay at home. Ain't any way she could leave

CHICKEN EGG IN CAN OF URINE UNDER FRONT DOORSTEP

home, long as dat aig an' urinate is undah de steps.

(You take just the fresh egg. You don't take the yellow or white or anything out. The whole egg. Just any kind of a chicken egg?)

No, de whole aig, any kinda chicken aig. An' place - stick a pin into de end of it. Long as dat aig stay undah dere. See, put de urinate intuh a can, an' place de egg intuh de urinate, an' place in undah de steps.

(Where she can see it?)

Where she can't see it. An' evah time she walk ovah it, she'll gits worsah [worsar]. Ain't no way she kin leave home, cuz when she walks dere fo' 'bout two-three mawnin's it takes de 'vantage of 'er. [St. Petersburg, Fla., (1018), 1648:10.]

4039. Dey usely [usually] take yuh *chamber lye* an' stop it up in a jar, but yuh have tuh use cinnamon bark tuh put wit it, see, in ordah tuh tie up de kidneys tuh stop 'em from makin' watah.

CINNAMON BARK - SEALED IN JAR OF URINE - BURIED

(What do you do with that jar?)

De jar, yuh bury it. Bury it.

Yuh put it where no one kin find it, yo' undahstan', tuh open it. [Sumter, S. Car., (1342), 2323:3.]

CIRCLE - WALK IN - AFTER SWALLOWING COLD WATER FOLLOWED BY HOT WATER WITH SALT - INCANTATION DUST - TURPENTINE - URINE

4040. Use some cloth dat yuh have, if de party don't wash fo' yuh. Nobody'll evah wash fo' yuh, dey can't make yuh move

out, 'cept come tuh yuh do' roun' five a'clock in de mawnin' an' throw de *night-watah* roun' de do' see. An' dey put salt in de night-watah, yuh see. Dat's fer tuh make 'em move out - an' de smell of de watah. Den yuh go an' dig up some

dust an' put on de watah in de back of de house, an' taken some turpentine an' throw it on top of it, an' yuh cannot go.

(That is, if you don't do it, it will make you move.)

Yes, [if] yuh leave it stan' out dere.

(I see. But if you do that, they can't make you move. I see.)

An' if anybody comes tuh yuh an' tell yuh dey comin' tuh 'rest [arrest] yuh fer dat crime, [you] say, "Dey won't come here." Yuh take yuh a mouthful of cold watah, undahstan', an' take a mouthful of hot watah behind dat wit a little salt in it. Salt in de hot watah aftah drinkin' de cold watah an' walkin' in a circle.

AH'M GIVIN' YUH FAX [facts]. [Charleston, S. Car., (512), 584:1.]

4041. It was a woman that had a fuss with another woman. Having this fuss with her she crossed her water [made in the liquid a cross mark or letter X] and stopped it up tight. This woman could not urinate.

CROSS MARK MADE IN URINE  
THEN STOPPED UP IN BOTTLE

She got on her bed and swelling up, she kept swelling up. And after awhile the doctor [M.D.] couldn't do nothing for her. So this woman goes to her and

told her that she would turn her loose, if she would only give her a job. She said, "I will." So she goes home and takes this cork out this bottle, and just laid it on the side and turn it down, and this water commenced to running and this woman commenced to urinating in the bed, and when the last of the water was out of the bottle she got up. [Old Point Comfort, Va., (32), by Ediphone.]

4042. Yo' take chamber lye an' peppah an' throw it undah de house at night, red peppah, an' if dey keep movin' in dere it'll burn it up - it'll ketch afiah [afire].

CROSS MADE ON GROUND WITH  
RED PEPPER AND URINE - NEAR HOUSE  
THROW REST UNDER HOUSE

(What did you put that under the house for?)  
Fo' movin'.

(So when people come into the house, that'll cross the house up and.)

Cross de house up an' make it crossed. Make a cross jis' befo' throwin' dat undah - jis' befo'.

(Where do they make the cross?)

On de ground, near de house.

(They cross the house up so that nobody can stay in it. If I had a fight with the landlord or anything of that sort?)

Yes. [Memphis, Tenn., (925), 1502:4.]

4043. If yo' wanta make a person move, yo' takes some chamber lye an' yo' leave it set. Yo' know whut ah mean, jis' leave it git lak it git ole. Yo' git chew some red peppah,

CROSS MADE BEFORE SUNRISE - FRONT OF PERSON'S DOOR  
WITH - BLACK PEPPER - RED PEPPER - SALT - STALE URINE

[i.e.] cayenne peppah,  
some black peppah an'  
some salt, see. An'

evah mawnin' befo' de sun rise, yo' go in front of dat person do' an' yo' throw dat disaway an' den yo' come back an' yo' throw it disaway - in a cross. Well, dat intahvidin' [inviting] tuh make a person move. [Algiers, La., (1590), 2986:4.]

CROSS MARK MADE 3 NIGHTS ON PERSON'S DOORSTEP WITH  
CAYENNE PEPPER - SULPHUR - URINE - INCANTATION

4044. Ah've heard 'em say dat choo kin take some chamber lye, cayenne peppah,

sulphur an' go dere an' cross it fuh three times in de night, choo know, an' dey say dat'll make 'em move. Dat'll make 'em have a big fuss an' dey'll move.

(You go there and cross them?)

Yes sir, yuh go across [and cross] 'em three time.

(How do you mean?)

Jes' go dere - jes' lak dis de steps [demonstrates] po' it dis way, an' back by an' po' it ag'in [I interrupt].

(Making the form of a cross?)

Yes sir, a cross lak a [letter] X, three mawnin's straight, an' tell 'em to, "Go." An' de house will be vacant an' dey will move. [Memphis, Tenn., (966), 1560:4.]

4045. [Rites at the door are important and many in folklore and hoodoo, the door being one of the great magic places where both good and evil are encountered. Most of these rites will be found elsewhere. Here I mention *door* separately to establish its importance.]

DOOR AND DOORSTEP - URINE All right yo' take de chamber in de mawnin'. Have de person sleep in de room ovahnight. Jes' befo' dey git up, slip in de room an' take de chambah out, an' put [pour] it undah de do'-step, undah yore do'step or his'n, eithah one, an' let 'im walk ovah it. Den yo' have 'im trapped [cannot leave you]. [Waycross, Ga., (1111), 1784:8.]

4046. Take your *chamber lye* an' jes' po' it all around de do'.

(What will that do?)

Dat will keep 'em from puttin' any roots down. Dey won't harm yo' at all. [Waycross, Ga., (1079), 1747:9.]

4047. Take dat *chamber lye* an' put it in a bottle an' bury it undah yore steps an' yo' hardly will - yo' cain't make yore watah good. [Little Rock, Ark., (902), 1474:2.]

4048. She take an' throw *chamber lye* out de front an' out de back do', an' she say dat draws customahs.

(If she's selling *likker*?)

Yessuh. [Wilson, N. Car., (1460), 2650:5.]

4049. If dey kin git chure watah in a bottle any way an' stop it up, an' bury it undah de do'steps, an' all lak dat, dat'll run yo' crazy, if yo' don't some-ways find out where 'tis [it is] an' git it outa dere.

(That will make you lose your mind.) [Wilson, N. Car., (1490), 2661:11.]

4050. Dey tell me whut dey kin do if dey git chure hair [see later]. Whut dey kin do, put it in a bottle, yo' understan' - put it in a bottle an' bury it under de steps.

(What else do you put in the bottle? You say just the hair?)

No, not de hair.

[I turn off machine but restart it when informant said *chamber lye*.]

(*Chamber lye*?)

Yeah, an' put it under yore steps, an' dey kin do jis' whut dey wanta wit chew.

(Who would do that?)

Oh, she could do dat. Dey woman would do dat, who's in love wit choo. [Brunswick, Ga., (1235), 2090:3.]

4051. Yo' kin stop 'em from comin' dere, anybody come dere, too. Yo' jes' take a chambahpot an' go right front de steps, put it out dere on de groun'. Yo' do dat an' if he [the law, bill collector, etc.] come dere, it'll cut 'im off. He'll start tuh come dere but befo' he'll git dere he'll turn off. [Memphis, Tenn., (1533), somewhere near cylinder 2738.]

4052. Well, ah kin even take a fellah's *chamber lye* an' bury dat at de - stop it up in a bottle an' bury it at de do', an' he'll continue hang aroun' dere where dat *chamber lye* is at. [Memphis, Tenn., (947), 1526:8.]

DOORSTEP - HIS AND HER URINE UNDER

4053. Wal, if yuh wife runnin' out on yuh an' talkin' about leavin' yuh, yuh kin go tuh work an' take yuh watah. Jes' lak she'd

quit yuh an' go, yuh kin take yuh watah an' 'er watah an' stop it up in a bottle, an' bury it undah de steps an' den she can't leave. She'll come back. Dat's one way. [Brunswick, Ga., (1247), 2114:1.]

DOORSTEP - BOTTLED URINE - UPSIDE DOWN UNDER

4054. Yo' take dat an' stop it up in a bottle.

(Take what?)

*Chamber lye* - pee-pee. Yuh take dat an' yuh stop dat in a bottle, an' turn it upside down an' bury it in de groun' undah a step, an' dat'll swell 'em up. Dey cain't make watah - till dey die. [Algiers, La., (1593), 2993:7.]

4055. Ah have took dere *chamber lye*, yuh know, mine an' her'n togethah an' put it in a bottle, an' place it up ovah yore head - do'. An' den she will mos'ly [mostly] always be at home, yuh know, when yuh come in. An' den she would har'ly have any dealin's wit anybody cuz long as dat up ovah de do', yuh know, her mind on yuh. [St. Petersburg, Fla., (1028), 1673:3.]

4056. Dey tell me dey take yuh *chamber lye* tuh stop a person from makin' watah. Dey take dat an' put it in a bottle an' cork dat tight, an' tie it up ovah yuh do'. Dat's de way dey do wit de *chamber lye*. Dat's what dey tell me. Yo' can't make no watah.

(Over whose door do you tie that?)

Right ovah mah do'.

(Over your own door? But you have some other person's water in there?)

Yes. [Jacksonville, Fla., (594), 766:3.]

4057. Jes' lak yo' stays heah an' yo' wanta make somebody stay at home, yo' jes' git chew a [Lowe's] piece 'bout dat long, an' jes' keep it wet in dat *chamber lye* an' lay it up ovah de do'. He ain't goin' nowhere.

(What kind of a piece? Is that a piece of cloth? Or what is it?)

DOOR - LOWE'S PIECE OVER  
KEPT WET WITH URINE

Yes, dat's a piece of cloth, yessuh.

[My transcriber called this a *Louis piece*. It is Lowe's cloth from which sacking is or was made. Either I have this name somewhere else in the text or my note on this present transcription sheet was made while I still remembered the meaning.] [Memphis, Tenn., (1550), 2818:7.]

4058. [The general reader may not know that dripping is an important magic rite in folklore, the magic of various types of occurrence: continual, occasional, interrupted, regulated, etc. The best-known examples are probably the burial of an article where

DRIPPING - URINE - FROM A BOTTLE

(1) STOPPER - TRENCH OR HOLE IN - OR LOOSENED

water from the eaves drip on it - see FACI, 1st ed. 362, p.14, rain-making rite; 847, p.34, divination of crop year; 4124, p.195, 4239, p.203, wart cures.]

(How would they do that?)

Dey jis' git aholt of some of yuh *chamber lye* an' put it in a bottle an' put yuh a little trench in dat bottle stoppah.

(Put a little trench in the stopper?)

Yes, sir, where it yuh know, it won't run but it'll drip. An' yuh put dat bottle in a tilted position where dat kin drip an' drip an' drip. An' yuh'll become - git tuh de place where yuh cain't har'ly do anythin', lak a man do when he gits *fixed* [hoodooed or *witchcrafted*] you know. An' fin'ly dat all drips out. Well, if it molts [molds] in dere an' de *molt* [mold] gits ovah dat hole, an' it quits drippin' an' it stops de hole up, it stops yuh urine. He don' urinate no mo', unless he gits somepin done. An' yo' know a man don' have tuh miss doin'

dat long befo' he dies. [Vicksburg, Miss., (756), 1034:3.]

4059. Yo' kin take a person *chamber lye* an' po' it in a bottle, an' take it an' bury it underneat' chure do'step. Have a little hole in dere, yo' know, where it will drip it lak dat. An' when de las' drop go out, drop out, DEY'LL LEAVE WIT DAT LAS' DROP.

(I would do that with their *chamber lye* to make them leave?)

Make 'em leave, see - git rid of 'em, kill 'em. See, dey'll lingah along yo' see. [Brunswick, Ga., (1177), 1989:12.]

4060. (What do they do with the urine?)

Well, jis' set it aside in a secret place an' let it sit dere fo' a long, long time. An' a-co'se [of course] it jis' aftah gits so ole an' stale, why dey jis' dreem [drain] it out graj'ly [gradually]. An' dey say

(2) LET URINE BECOME STALE - DRAIN BOTTLE GRADUALLY

dat makes yuh dreem away. [Little Rock, Ark., (896), 1466:8.]

4061. Dey git holt some-a yuh *chamber lye*, yuh see, an' dey bur' [bury] it. Dey git holt-a yuh *chamber lye* an' dey put it in a bottle. Dey put somepin else wit it. Dey put some kin'a *Ceylon peppah* [says my transcriber, and that is what it sounded like; but here we have a hoodoo drug store or mail-order house product - *Sea Lion Pepper*]. Kin'a

(3) HOLY WATER BOTTLE - SPECIAL LEAKING STOPPER URINE - SEA LION PEPPER - BURY UPSIDE DOWN

white-liken peppah. [This pepper is white-like and the label probably shows the figure of a sea lion.] But dey have it fine. [The pepper comes ground.] Put dat [pepper] wit it. An' dey make a hole in de top of yuh *chamber lye* [bottle cork] an' dey turn it [bottle] upside down an' dey bury dat *chamber lye*. An' if yuh don' find 'at bottle of *chamber lye* in time an' unburies it, yuh'll die. Dis thing leaks, it will leak out. See, be leaking, but dey do make a hole in it fo' hit tuh leak. Dey bur' 'it. Dey try tuh git it tuh yuh home if dey kin. Dey'd ruthah [they had rather] fo' it tuh be tuh yuh home den be tuh dere house. An' it leak out. An' WHEN DAT BE GONE, all dat *chamber lye*, YUH BE GONE.

[I start *fishing* for details.]

(What did you say they get for that, the stuff in the can - pepper?)

Be in a pasteboard box. It's white cayenne. Think tuh buy about 15¢ or 25¢ but it's kin'a high [expensive].

[Again I *fish*, for *time*, anything.]

(And when do they put this in - altogether?)

Put dat in de *chamber lye*.

[My third fishing trip catches a rare detail!]

(And where do you put that, then? That *chamber lye*, what do you put that in?)

Oh, any kin'a [bottle] - HOLY WATAH BOTTLE - if yuh leave a little bit of hole. [Use any bottle, but a *holy water bottle* is more convenient.] Yuh [see] DESE HOLY WATAH BOTTLE GOT DEM KIND, YUH KNOW CAPS, WHERE A LITTLE BIT OF HOLE COME OUT AN' LET IT LEAK. [Mobile, Ala., (651), 852:4.]

4062. Stop it in a bottle.

(This *chamber lye*?)

Yessuh, yo' put it in a bottle. Ketch yore *chamber lye* an' put it in a bottle. An' put chew a little stoppah - little hole [in it] jis' enough tuh git a drop evah now an' den. An' bury dat bottle up, bottom-

(4) UPSIDE DOWN side up, an' evah now an' den, drop by drop, [will come] from dat bottle. An' dat will cut yore watah off an'

*pine yuh 'way* tuh nuthin.

[As in the preceding rite, I begin to fish.]

(I see. You say you make a hole so that a drop will come out?)

Yes sir, one drop evah now an' den. Hold dat bottle up [and test it] 'fo' [before] yuh take it [and bury it].

(Oh, I see. Only one drop comes out of there.)

One evah now an' den.

(I see.)

Evah now an' den a drap will fall from dat bottle, but yuh bury dat bottle bottomsides upwards.

[My fishing produced only the testing of the bottle. Good advice at that!] [Vicksburg, Miss., (747), 1016:9.]

4063. *Chamber lye* is fo' all diff'ren things. Well, all right. Say fo' instance now, if yo' got a woman dat chew wanta 'er an' she's gone away from yo', an' she jis' come tuh yore house - ah mean at night dat way. Well anyhow, chew take yore slop

(5) 9 WHOLE BLACK PEPPERS - HER URINE - HIS ON TOP  
BOTTLE UNDER STEPS - LEAN MOUTH TOWARDS HOUSE

jar an' set yore slop jar on de side of de bed, an' let 'er urinate in dat slop jar. Undahstan', she urinate in dere.

ARE YO' GONA LET DESE BOOKS BE PRINTED CHERE?

[Same informant asks similar question elsewhere in text.]

(No, no.)

[All my informants, especially people known to be professional workers, were told I was writing a book - a book to them meaning a paperback hoodoo manual like the *Sixth and Seventh Books of Moses* or *Albertus Magnus*. I was out in the field to learn from experts like themselves. This will partially explain why I was *talked down to* so much! At least I hope the reason was not, they had to *talk down to me!*]

Well, she urinate in dat slop jar. Well, when she urinate in dere, yo' go down tuh de sto' an' git chew a nickel worth of whole grain black peppah. Don' git dis groun' peppah. An' yo' git chew a little vial an' po' her urinate, jis' about dat much [demonstrates] in dat little vial. An' den yo' put nine grains of black peppah in dere, see. Den yo' take yores an' put yores in dere on top of hers. See, dat's holdin' 'er down.

(Some of your urine?)

Yeah, put hers in dere firs' an' yores las'. Put dat nine grains of black peppah down in dere on dat. Den yo' git chew a little stoppah an' cut [demonstrates] one trench lak dis an' one trench dataway, yo' know so it'll ketch air. An' den yo' take dat an' bury dat undah de steps wit de mouth comin' dis way [demonstrates].

(With the mouth coming toward the house.)

She can't leave yo' tuh save her life. [Mobile, Ala., (656), '938:3.]

4064. Ah heard dat wit *chamber lye*, if yuh would lak tuh blind a person, if yo' dash it in dey'r eye while dey sleep, see, er [or] dash it in dey'r eye when dey not expectin' it, an' it'll blin' dem.

EYES - URINE DASHED INTO SLEEPING PERSON'S - BLINDS

[I always asked in some form or other the important question: Have you ever heard of anything being done with human urine? Or if late during a long interview: What about urine? Never did I ask: What would happen if you [[or I]] threw urine into a person's eyes? The answer many times would have a guess. Consequently, how widespread this belief is, except here and following rite and perhaps one or two more, I do not know.] [Florence, S. Car., (1300), 2199:8.]

4065. Ah heard of a man takin' 'is, yo' know, his urinate. He ketch 'er wit

othah mens [womens? *see later*]. Ketchin' 'is urinate an' carin' [carrying] it back home, an' rubbin' in 'is han' an' placin' up ovah 'is wife haid. Huh hair wuz whut cuzin' [causing] 'er tuh run aroun' in de street. He ketched it in a [*see later*] an' care it back an' place it tuh 'er haid, an' he balled [balded] 'er haid. Well, aftah he balled 'er haid, he blin' 'er wit de same thin'.

(What did he catch her doing with *other women*?)

[For women trouble with women, *see* my comment at Florence, S. Car., v.1, INTRO, p.XXXVII.]

He had . . . one-a dese ole . . . whut mens puts on 'em tuh protek [protect] dereself wit bad wimmins.

[I am sorry about the two preceding lacunae. Evidently my transcriber thought them unprintable - they were unprintable back in the early 1940's - and unfortunately I missed rechecking this separate sheet with the original cylinder. Fortunately my following comment in the text reveals the deleted words:]

(Oh! a rubber bag?)

Uh-huh. [The deleted words were *prick bag*.] Well, he ketched it in dat. He ketched all 'is urine. See, he'd ketch it in dat. An' dat's whut he used on 'is wife's haid an' face. Well, he runned 'er blin'.

(You mean his urine or his other stuff?)

His urine, yes.

(You are sure it was his urine?)

Yes - yes, on 'uh hair an' right on 'uh face.

(And that *ran* her blind?)

Runned 'uh blin' an' cleaned 'uh haid [of hair]. [Sumter, S. Car., (1384), 2460:2.] [Could this be an etiological story: the origin of a myth, name, place, and here a rite - something fabricated by a busybody or gossip to explain why a woman suddenly went blind and lost her hair at the same time?]

4066. Well, dey take dat - well, if dey git holt-a yuh fingahnail an' yuh hair, an' prob'ly maybe some-a yuh urinate, see. Well, dey stick 'em in a bottle an' dey bury dat in de groun', see.

FINGERNAILS - HAIR - URINE - BOTTLE An' dat will do all de harm dey want.

(What will that do for example?)

Well, it will make yuh mindless. [Charleston, S. Car., (511), 574:5.]

4067. Yuh take some of dey fingahnails or toenails an' put it in a bottle wit some of yuh urinate an' keep it in yuh trunk or somewhere. Dat will cuz [cause] 'em tuh love yuh -

FINGERNAIL OR TOENAILS - URINE - BOTTLE - TRUNK be sweet on yuh.

(Well, if some woman was doing that to me, would she take my fingernails or her fingernails?)

Well, if she wanted yuh tuh love huh, she would take yuh fingahnails.

(And put it with my urine or hers?)

Yuhs.

(She would have both things from me?)

Yeah.

(And keep them?)

Yeah. [Brunswick, Ga., (1192), 2012:2.]

4068. (What do they do with this *chamber lye*? [Probably a long pause, then:] What do they do now?)

It won't kill yo' but it make yo' sick, see. What would dey do wit it? Well, yo' kin take it an' put it in a fiahplace. Dat's whut dey do's wit it.

(What will that do then?)



Dat will cuz yo' tuh be sick, see. It won't kill yuh.

(Linger away. Sick in any particular place?)

Well, yo' be sick down in de private, see.

FIRE - FIREPLACE - CHIMNEY - HEARTH - BURNING

(1) URINE PUT IN FIREPLACE

(Oh, with your urine, that way - bladder.) [St. Petersburg, Fla., (1056), 1716:3.]

(2) THROW URINE INTO FIREPLACE - DON'T LOOK BACK

4069. Takes dat person watah an' go to de fiah-place an' throw dat in de fiahplace an' den nevah look back at it. Dat'll run yo' crazy. Jis' throw it right in de fiah.

(That will harm the person whose water it was.) [Wilson, N. Car., (1508), 2676:13.]

4070. Den yo' kin jis' take his *chamber lye* an' jis' put it in a bottle an' put it down undah yore hearth right by de fiah yo' know, where it won't break.

[They] say put it down in dere. Dat

(3) BOTTLED URINE BURIED UNDER HEARTH

is if yo' wants tuh kill 'em or do sompin lak dat - wanta make him lingah or suffah 'fo' [before] he die, an' cuzin' [causing] dat watah tuh dry up in dat bottle from de heat. An' dat's how it dry up in 'is bladdah. [Brunswick, Ga., (1177), 2015:1.]

4071. An' if yuh don' wanta work it lak dat, yuh kin take a man's sock, if he's jis' as cruel, jis' so cruel yuh an' 'im can't hardly live togethah, yuh kin take his sock an' put it in - pick up

(4) HEARTH BRICK - SOCK UNDER - URINATE ON 9 MORNINGS

one de bricks out de hearth an' yuh puts it in dis hole. Well, yuh goes dere an' yuh takes an' urinate on it, yuh know whut dat is - on it fo' nine mawnin's. An' dat'll make him jis' as nice tuh yuh as he kin be. He won' fight chew any mo' an' he'll jis' take cā' [care] of 'is wife or woman, jis' lak a man should.

Yuh has tuh let it stay dere now fo' nine mawnin's, an' aftah yuh do dat, why yuh know dat chew got 'im. [Fayetteville, N. Car., (1452), 2638:7.]

4072. One fellow was telling me about it an' he claimed he was. They get some of your water in a bottle and cork it up, dig a hole in the corner of the chimney and bury this upside down; and when this water would boil,

(5) CORNER OF FIREPLACE - URINE BURIED - UPSIDE DOWN

you die. [New York City, (7, informant's last address, McDonald, Pa., though born and brought up in Albermarle Co., Va.), by Ediphone.]

4073. (Any other way she can make him come back to her?)

She kin do - she take nine needles an' nine pins an' put 'em in a bottle head an' tail, an' call 'is name evah time [she drops a needle or pin]. An' full de bottle full wit

(6) 9 NEEDLES - 9 PINS - CALL NAME EACH TIME ONE

DROPPED HEAD AND TAIL - INTO HER BOTTLED URINE - BURN

'er *chamber lye*.

An' cork it up tight an' make a

fiah an' put dat bottle in de fiah, an' when it bust, call dey name. In 24 hours time he has tuh come tuh 'er runnin' - no mattah where he be, have tuh come tuh 'er. [Charleston, S. Car., (518 = *Doctor Nelson, see p.2260*), 611:11.]

4074. Dey could do dat. De way ah know dey do dat, dey take a ole gun. Yo've seen dese ole-time guns, de ole muskets we call 'em, shot wit a cap on 'em. Yo' take yore *chamber lye* an' den po' it in dat gun an' stop it up an' put de gun up

(7) OLD MUSKET - POUR URINE INTO - STOP UP - SHOOT CAP  
PUT GUN IN CHIMNEY - BARREL POINTED OUT

de chimley. Let de barrel be pointed out. An' dat will hol' yo' watah - yo' can't

make watah. [Freud would have had a field day, had a patient seen this rite in a dream!] [Savannah, Ga., (1238), 2103:5.]

4075. In a old-fashioned house, yo' know, dey go roun' in de cornah of de chimley. Well yo' go roun' in de cornah of de chimley an' git a pinch of dat dirt roun' in dere, scrape it up from de earth. An' den yo' take some of dat dirt

(8) OLD-TIME WATERCLOSET IN CORNER OF OUTSIDE CHIMNEY  
THROW SOME OF THIS DIRT TO MOVE PERSON

an' go anywhere dat a person is livin' at an' make 'em leave. [For other examples of this outside chimney watercloset, see 203, p.57, lines 3-11; 3092, p.913, lines 5-9.] [Memphis, Tenn., (1540), 2786:2.]

4076. Git de feathah from a black chicken, if yo' a man *thirsty fo' a woman*, in love wit 'er. Yo' take dat feathah from a black chicken an' yo' manage tuh git some of 'er *ministration*.

(9) CHIMNEY - NORTH CORNER OF - BURY BOTTLE WITH  
BLACK CHICKEN FEATHER - MENSTRUAL BLOOD  
TURPENTINE - QUININE - HAT BAND PIECE OR BOW  
LET STAND 9 DAYS - THEN URINATE ON 9 DAYS

Now, de way ah've heard dis: if yo' kin git some of 'er *ministration*, an' yo' put dat wit dat feathah in dere. Den yo'

take dat feathah an' put it in a bottle an' yo' put yo'self some spirits of turpentine in dere. Yo' put some dis othah stuff [urine? semen?]. Put some quinine in dere. An' den yo' take dat piece [hatband] or de bow, eithah one, outa yore hat, an' put it in dere. Let dat stay right dere nine days. [Auto horn.] Aftah nine days yo' bury dat thin' right somewhere 'bout de no'th cornah of yore chimley in de groun'. Den yo' go out dere an' yo' make watah on dat dere fo' nine days. Yo' pee on dat fo' nine days. Den dat dere - dat draws 'er 'fection to yo'. [Waycross, Ga., (1138), 1853:5.]

4077. [Urine in food or drink is a widespread belief in hoodoo and witchcraft. Examples of it have already been given in HOODOO - see 2663-2364, p.661 and elsewhere. Here in the following rites the

FOOD AND DRINK - URINE IN

eater or drinker has been *tricked*; he does not know what he has eaten or drunk. Occasionally in HOODOO a person will purposely drink his own or another person's urine; a practice lingering on as a deviation (uralangnia) among a few persons. Superstitions similar to these urine ones will also be found regarding menstrual blood.]

Yo' kin take yore *chamber lye*. Jes' lak if ah wants tuh go

(1) UNSPECIFIED

wit a woman, or a woman wants me tuh go wit her, either one, see. Yo' kin take yore *chamber lye* an' put it in some watah, or either put it into sompin tuh eat, an' dat'll run yo' fool about her - all togethah a fool, yo' jes' wandah away [live in a dreamland] an' yo' jis' lose out on de world. [Florence, S. Car., (1311), 2221:6.]

4078. A woman kin take *chamber lye* an' feed a man on it an' do 'im any way in de worl' she wanta. She have him he'pless [helpless]. He cain't do a thin'. She jis' have him gwinin' [*going* = running around in circles] all de time. [Vicksburg, Miss., (725), 994:5.]

4079. Yo' kin take *chamber lye* an', yo' know, if yo' kin git a chance tuh cook fer 'im an' put it in 'is food, well he'll come back [if he has left home]. [Savannah, Ga., (1267), 2146:10.]

4080. Yo' could put it in a person's food.

(This *chamber lye*?)

Yes. Yuh could put it in de person's food, an' if yuh fuss or quarrel a lot, if yuh think he gon'a leave yuh, why it will make him humble an' make him stay wit yuh. Yuh could even stop 'im, if he wuz a man dat liked tuh go a lot an' he's goin' wit othah wimmin. Why IT WOULD TAKE HIS MIN' OFFA DOSE WIMMIN an' make him stay at home. [Fayetteville, N. Car., (1390), 2492:6.]

4081. Well, dat de same thin', aftah yo' git 'er tuh yo'. Well, aftah yo' git 'er tuh yo', aftah she gits tuh yo' an' gits a-goin' wit chew, aftah 'er love is come tuhwards yo' - tuh keep 'er is tuh take some of yuh urinate an' feed it in 'er food. Drops some in dere. [Fayetteville, N. Car., (1398), 2517:1.]

4082. [They] say dat she kin take, if she wanted tuh make him really love her, or he love her, dat he kin go take some of 'is, or she kin take some of 'er watah, anythin' lak dat, an' put it in somepin tuh eat an' cook it fo' him, yuh know, an' let 'im eat dat. [St. Petersburg, Fla., (1014), 1641:2.]

4083. An' den yuh kin feed 'im *chamber lye*. Dat'll make him crazy about chew. Intuh somepin tuh eat. [Memphis, Tenn., (1552), 2714:8.]

4084. Dey could use yuh *chamber lye*.

(All right, how could you do that?)

Dey tell me if yuh take de *chamber lye* an' mix it intuh whut chew eat - dey tell me a woomin kin take dat an' sprinkle a little of de *chamber lye* intuh whut chew eat an' let chew eat dat. Dat'll keep yuh from runnin' aftah othah wimmins. [Waycross, Ga., (1120), 1797:1.]

4085. Dey says yo' kin take dat [*chamber lye*] an' if de woman's fond-a drink-in', anythin' lak dat, if yuh cain't git 'er tuh yuh an' she's strayed away from yuh. Take it an' put it an' give it tuh some of yuh close fren's, an' let 'er git it an' drink it - de *chamber lye*. Says dat's whut dat's good fo'. Dat will make 'er 'tenshun [attention] go back tuh yuh. [Wilson, N. Car., (1455), 2645:1.]

4086. Yo' take a peach or banana, or lak if yore husban' lak bananas an' cream, yo' know, lak dat fo' breakwus [breakfast]. Well yo' take dis banana, peaches - I won' say peaches becuz I haven't used dat, I use bananas. An' pee in a pan at night an' let dese bananas soak in 'em ovahnight, an' de nex'

mawnin' use dem in corn flakes or cream. Dat's fo' love.

(Would he taste that?)

No, sir. Yo' cain't taste it at all.

(You mean the sugar kills the taste?)

Yes. [Memphis, Tenn., (975), 1578:1.]

4087. DAT [URINE] ONE DE GREATES' THIN'S IN DE WORLD.

(Tell me one thing you can do with it and why you do it.)

Yo' kin put a little bit in de cookin' an' control 'im - put it in de cookin'. An' yo' kin put some in yore bathwatah. Dat makes 'im stay home.

(Some of that urine - *chamber lye*?)

Yes. Make him stick tuh yo' an' he won't leave yo'. Mix it up yo' know. [New Orleans, La., (1558), 2982:3.]

4088. An' jes' lak yore man will take a bath, yo' take dat watah whut he take a bath in an' take a little of yore pee, an' take it an' put it in 'is coffee; if he drinks coffee or tea, eithah one. He'll be crazy 'bout chew. [Memphis, Tenn., (1522), about 2712-2713.]

4089. Take *chamber lye*, jis' a little of it, an' mix it up wit flour [usually in bread]. Women did dat in ordah tuh give tuh dere husban's. An' dey say dat dat will make dem care fo' dem an' hold 'em. In othah words it gives dem powah ovah dem an' dey kin deman' any-

(2) BANANAS AND CREAM

(3) BATHWATER - FOOD AND DRINK - URINE

(4) BREAD

thin' outa dem dat dey want. [Waycross, Ga., (1105), 1779:4.]

4090. Well, people say yo' kin use *chamber lye*. Take dat an' take an' make it up in bread, an' have a man do jis' lak - have him undah yore ~~command~~, if it's yore frien' or yore husban'. [Fayetteville, N. Car., (1401), 2423:2.]

4091. Take yo' pee an' do it up in bread an' feed 'im on dat; **say dat will** make him stay home. [Fayetteville, N. Car., (1397), 2515:13.]

4092. If a woman wants tuh make a man come undah her control, **why dat's whut** she use. Take it an' feed 'im it intuh de food; make his food, lak **she make** bread.

(This *chamber lye*.) [Wilson, N. Car., (1459), 2649:3.]

4093. Take yore *chamber lye* an' make it up in bread, an' give it tuh a man or woman, anyone, tuh make 'em love yuh - do mos' anythin' yuh wan' 'em tuh do. [St. Petersburg, Fla., (1022), 1654:1.]

4094. If a fellah loved a gurl, he would take his *chamber lye*. She be jes' walkin' along [and you see her] an' **HAVE YO' SOME CANDY, CHOCOLATE CANDY. WHY YO' KIN JIS' TAKE IT OUT - TAKE IT OUT AN' PEE ON DAT CANDY SEE**

(5) CANDY AN' LET IT DRY OFF, AN' CARRY IT AN' GIVE IT TUH 'ER AN' LET 'ER EAT IT. Well, dat makes 'er love strongah fo' him. She love him. [Waycross, Ga., (1083), 1752:4.]

4095. Onest ah wuz co'tin' [courting] a girl an' she didn't seem [to] like me so very well. So ah went an' got me some candy an' wet on dat a little bit, yuh know, care'd [carried] it tuh 'er an' give it tuh 'er, an' she fell in love wit me shuh [sure] 'nough. [Wilmington, N. Car., (252), 247:8.]

4096. She'll go tuh de sto' an' git a piece of candy, an' take dat candy an' rub it down dere, see; an' care [carry] dat candy an' give it tuh 'im. An' evah time he eat dat candy, why he'll love her mo' an' mo'. [Charleston, S. Car., (000), 654:6.]

(6) COFFEE OR TEA 4097. Dey take *chamber lye* an' put it in food. Dey put *chamber lye* in a man's coffee. When a woman want a man tuh go crazy 'bout 'er, she kin jis' put *chamber lye* an' take it an' put it, yuh know, a little in 'is coffee or in 'is food or somepin an' he'll go stone crazy [about her]. [Waycross, Ga., (1093), 1760:11.]

4098. Yuh kin take hit - take de *chamber lye* an' put it in 'is coffee or eithah sompin tuh eat, an' it will make him love yuh an' give yuh money. [Waycross, Ga., (1103), 1777:4.]

4099. Whut ah heard women say - ah don' know but ah heard women say dey take dey *chamber lye* an' put it in dere husban' tea or coffee, an' dey say dat will make 'em love 'em an' make 'em stay at home. [Sumter, S. Car., (1340), 2316:17.]

4100. Ah've heard women say, if dey want tuh git nex' tuh a man, dey put it in somepin tuh drink lak tea or coffee.

(This *chamber lye*?)

De *chamber lye* an' git de good will of dat man an' make him follah aftah dem. [Fayetteville, N. Car., (1408), 2529:14.]

4101. Lak if mah man has turn 'is back on me, ah take some of dat *chamber lye* an' ah put it in 'is coffee an' he drink it. Well, den he'll do anyway ah say, an' he go wit nobody else. [Fayetteville, N. Car., (1435), 2600:8.]

4102. Ah've heard some of 'em say, yuh kin take yuh *chamber lye*. Dey take it an' git tuh some-a dem shoe, an' dey take dat an' sprinkle it down in dey shoes - yo' see, sompin lak dat. An' take it an' eithah po' it in coffee, slip it in some-a dems coffee, yuh know, an' make dem love yuh. An' den de women's take it an' make de mens bring 'em de money. See. [St. Petersburg, Fla., (995), 1609:5.]

4103. Yuh kin go out if yuh wan'a woman tuh love yuh regardless tuh who she

- is. Yuh kin go an' take yuh urinate in a bottle, an' take dat  
 (7) CREAM an' po' it in somepin lak cream or anythin' - jis' enough dey  
 won't tast'it [taste it] in it - an' yuh'll rule her dat way.  
 [Wilson, N. Car., (1478), 2658:4.]
4104. If a man runnin' roun' wit a woman, if he's mah fren' or mah husban',  
 ah'll take a little bit of mah *chamber lye* an' mix it all up, an' put jes' a  
 little pinch of mah *chamber*  
 (8) DISHES WASHED WITH URINE - DRAGON'S BLOOD *lye* an' wash de dishes wit  
 it, fix de meals an' put a  
 little drop of dis dragon's blood in it. Dat's how ah fix mine. [Florence,  
 S. Car., (1321), 2265:12.]
4105. If she wan'a hold a man she take a dishrag an' wash 'er ownself wit it,  
 an' use it in de kitchen jis' lak she always [does]. He'll nevah cā'y 'is money  
 from home. He'll bring it home jis' lak a  
 (9) DISHRAG - WASH WITH - SHOES chile. She cook 'im anythin' sweet, she'll  
 put *chamber lye* or anythin' in dat, chew  
 know, an' make him come home, bring 'is money in, see. Dat keep 'im 'umble  
 [humble] *undah 'er shoe*. He'll always be lookin' up tuh 'er, yuh know. Yet he  
 takin' cāh [care] of 'er. [Memphis, Tenn., (941), 1524:2.]
4106. Yuh kin take dat *chamber lye* an' if a woman wan's yuh tuh love her, or  
 if yuh wan'a woman tuh love yuh an' lak dat now, dat's a simple thin'. Now, if  
 yo' wan' de woman be settled down, yuh do dat, an' dey *follah yuh from heel tuh*  
*heel*. Ah'm gon'a tell yuh  
 (10) EAST - STAND FACING - URINATE INTO BOTTLE now, dey'll *follah yuh from*  
*heel tuh heel*. But yuh don'  
 wan' 'em follow yuh, but dey cain't he'p it *follah yuh from heel tuh heel*.  
 Yuh go tuh work an' takes yuh a bottle of Coca-cola or anythin'-lak, an' take  
 an' lay it out tuh yuhself. An' turn yuhself right dere tuh de east, where de  
 sun rise in de east. Jis' lak ah'm settin' in [facing] de east right now. [To  
 face the east or rising sun is a fairly common rite.] An' yuh take dat bottle  
 an' po' out a li'le of it [or] yuh kin drink a li'le of it, yuh know. Jis' puts  
 it [hold bottle] down, git it away from dere [you] at de top, an' yuh take an'  
 take yuh penis, yuh *undahstan'*, an' stan' tuh [facing] de east heah, an' hol' de  
 bottle jis' lak dat an' shoot de pee in dere. An' when yuh do dat, say, "Dis is  
 fo' us." All yuh got'a say, yuh standin' in de east yuh see, "Dis is fo' us."  
 All right, yuh'll go back now. Yuh see, yuh stop it back up, shake it up.  
 [For shaking bottled urine, see later margin title SHAKING BOTTLED URINE.] Go  
 back, yuh *undahstan'*, an' de ole lady say, "Whut's dis? Heah's one. Dis kin'  
 all right?"  
 "Yes, yes dis kin' all right."  
 "Well, let me open it."  
 Well, ah open it an' give her. Pull off of it dere [remove cap] an' shake it  
 up an' po' in - serve it, yuh know, an' dey drink it down. AN' MAH FREN', in  
 three day's time, she be tellin' evahbody, "Why, ah'm jis' crazy 'bout mah ole  
 man." [Fayetteville, N. Car., (1433), 2595:1.]
4107. An' den put eithah a man or a woman *chamber lye* in tea or coffee or  
 whiskey or whichsomevah it is, jis' feeds it tuh 'em - a teaspoonful at de time  
 evah mawnin'.  
 (11) FINGERNAILS - TOENAILS - FOOT SKIN An' take a man - an' cut chure  
 fingahnails, an' cut chure toenails,  
 an' soak yuh feet in warm watah. An' take a razor blade or somepin an' shave dat  
 dead skin from undah de bottom of yuh feet, an' yuh could put it on a little pan  
 an' parch it on de stove. Yuh kin put dat in sompin, tea or coffee, an' dat will

hold 'em togethah. AH KNOWS ALL DEM THIN'S CUZ AH'VE TRIED 'EM. [Savannah, Ga., (1259), 2138:12.]

4108. Den yuh kin take de hair an' put it in a bottle an' de fingahnails an' toenails an' *chamber lye* an' put dat in a person's food. Dat'll make 'em love yuh. [Waycross, Ga., (1117), 1793:9.]

4109. Yo' takes de dead skin off de bottom of yuh feet an' put it in a halfa pint of whiskey an' takes one teaspoonful of pee an' po' it in. Dat'll make dem become tuh love yuh. [Waycross, Ga., (1095), 1764:9.]

4110. If a person want's yuh tuh love 'em, tell me yo' kin take yore *chamber lye* an' put it on some of 'is food an' dry it [urine] in it [food] by de fiah-place. An' give it tuh 'em an'

(12) FIREPLACE - URINE ON FOOD DRIED AT aftah dey eat 'em, dey min' [mind] an' all will be wit chuh.

(They dry this food next to the fireplace after they put the *chamber lye* in it?)

Yes. [Wilson, N. Car., (1497), 2666:2.]

4111. An' dey say if she kin git a man's watah, if she take dat watah right aftah de man's had action an' GOT 'IS BLOOD MIXED WIT IT[!!!] she kin handle 'im wit it. She kin mix 'er watah an' 'is watah

(13) HIS AND HER URINE TOGETHER tuhgethah an' give it tuh 'im tuh eat, an' she keep 'im from goin' hithah - from goin'

anywhere 'cept comin' home. Mix 'em tuhgethah. Give it tuh 'im tuh drink in drinks. [Wilson, N. Car., (1476), 2655:6.]

4112. Jis' lak 'if ah workin' on a job. See, DERE'S A BOSS ON DIS JOB. Now, ah'll go to work - IF DIS BOSS DRINKS, SEE - AH'LL GO TO WORK AN' TAKE SOME OF MAH WATAH AN' PUT IT IN DAT BOTTLE AN' HE'LL COME TO LOVE ME, see.

(14) JOB (He'll what?)

He'll come to love me jis' lak he love his mothah. Take mah watah in de bottle an' he'll drink off it an' he'll come to love me. An' ah kin handle him jis' lak a baby - jis' lak yuh take a horse an' give him sugah. [Newport News, Va., (478, Bowes, cousin of *Doctor* Bowes of Norfolk, Va.), 498:3.]

4113. Den, they say that when you're workin' aroun' [doing housework], if you want TO KEEP CHURE JOB, why yo' kin, yo' know. Yo' kin TAKE A LITTLE *CHAMBER LYE* AN' PUT IT IN DE FOOD OR WHEN WASHIN' OF DE DISHES. [Elizabeth City, N.Car., (438), 393:2.]

4114. (You have good luck you say with red onions. Well, now what did you say you put into that?)

Yuh put yuh own *chamber lye*, an' yuh puts sulphur intuh it, an' yuh put love powdahs intuh it an' a li'le sugah - granulated sugah, a teaspoonful. Dat makes a nice salve. An' yuh gi' dat tuh 'im

(15) LOVE POWDERS - SUGAR - SULPHUR an' dey'll love yo'.  
(What do you do with that?)

Yuh kin take dat an' gi' [give] dat tuh de person. Yuh gi' tuh 'em tuh eat. [Wilson, N. Car., (1513), 2680:10.]

4115. Heard of 'em takin' dere *chamber lye* an' also dere monthly. An' put it - about two drops of dey monthly an' a teaspoonful of dere *chamber lye* in a man's or a woman's food. Dat's, if it's a

(16) MENSTRUAL BLOOD OR URINE woman, she puts it intuh de man's food, her monthly. If it's a man, lak if de woman

drinks or somepin lak dat, he puts some of 'is *chamber lye* intuh 'er whiskey or Coca-cola or somepin lak dat. An' dat's tuh keep 'em tuhgethah. [Fayetteville, N. Car., (1414), 2544:8.]

4116. Jes' lak if yuh want a man tuh be wid jah an' stay wid jah. He may be pullin' off wid some othah woman. Yuh take *chamber lye* an' a little bit of yuh

*minstratin'* an' put it in whiskey or coffee, eithah one of dose thin's, an' jis' give it tuh 'em. An' he drink dat an' he jis' be so fool about chew, he'll have tuh be dere. [Sumter, S. Car., (1351), 2343:5.]

(17) 9 DAYS - URINE STANDS - BEFORE USE

4117. Dey takes dat an' let it set nine days, fo' nine days, an' put it in de man's coffee an' make 'im love dem an' make him come back.

(That's the *chamber lye*.) [Wilson, N. Car., (1505), 2672:6.]

(18) 9 DROPS OF URINE - AT 1 TIME

4118. Well, yuh kin take a person's *chamber lye*. If yuh got a good girl an' she won' have yuh, yuh take nine drops of dat *chamber lye* an' put it in likkah an' give it tuh 'er. Yuh an' 'er will nevah break up. Yuh live wit 'er de balance of yuh life. [Wilson, N. Car., (1504), 2670:11.]

(19) 9 DROPS OF URINE - 1 FOR 9 TIMES

4119. If yuh want yuh wife tuh be crazy 'bout chuh, yuh take yuh nine

drops of *chamber lye*. Put it intuh a bottle an' evah time dat choo go tuhgethah, or anythin', yuh drop one drop in dere, yuh know, in some tea or whiskey - whut-evah she drink. She'll be crazy 'bout choo. [Memphis, Tenn., (961), 1568:10.]

4120. Jis' lak, now, yuh run aroun' a whole lot. Yuh know, jis' lak yuh an' ah, yuh wife, wan' chew tuh stay home. Well, all she have tuh do is tuh jis'

(20) 9 MORNINGS - URINE INTO BREAD

make yuh some bread up sep'rate, an' put a little of 'er watah in it, about nine mawnin's, an' yuh'll stay home.

Yuh won' go nowhere. Dat break yuh. [Waycross, Ga., (1072), 1733:5.]

4121. If yuh in love wit a woman an' cain't undahstan' it, an' yuh do' know why yuh love her - sompin lak dat - she given yuh some of 'er *chamber lye*.

(21) 9 MORNINGS - CIRCUMAMBULATE HOUSE - REENTER  
TAKE A SWALLOW OWN URINE - KILLS SPELL

An' den [to free yourself] yuh taken yuh *chamber lye*, say nine mawnin's in successful [succession], yuh

walk aroun' de house an' come back in, an' take a swallah yuh *chamber lye*. Dat'll kill de love fuh a woman who have ova hpowahed yuh. Yuh've seen men dat women jis' *drag* aroun', do' cāh [care] anythin' 'bout 'em, but dey cain't hep' deyself. Well dey - dat whut makin' 'em [*drag*]. De woman put some of dat stuff, her monthly yo' might call [it, but here it is urine] intuh 'is coffee, yuh see.

[To be on the safe side, I fortunately summarize the rite.]

(Well, if this woman has used this *chamber lye* in his food, he can kill that by using his own *chamber lye* against hers. HE HAS TO TAKE A SWALLOW EVERY MORNING FOR NINE MORNINGS.)

Fo' nine mawnin's tuh kill hers. [St. Petersburg, Fla., (996), 1611:4.]

4122. Walkin' aroun' de house, ah heard dat. If a woman got chew *fixed* in love, so deep in love dat chew can't - dat chew can't git 'er off yuh mind, jis' walk aroun' de house once in de mawnin' fo' nine mawnin's an' takes a drink of yuh own *chamber lye*. Nine mawnin's walk aroun' de house an' dat'll kill dat.

[As you will see, THIS RITE IS IDENTICAL WITH THE PRECEDING ONE, THOUGH THE FORMER HAS MORE DETAIL AND INTEREST. DESPITE THESE TWO PERSONS APPEARING 35 INFORMANTS APART, I DO NOT KNOW WHETHER THERE WAS ANY CONNECTION BETWEEN THEM. Occasionally, a *doctor* especially, almost anyone, man or woman, would send a scout ahead to learn about my work and to evaluate the safety and reward problem.]

The present coincidence may be such an example. MY COMMENT *NG* ON THE ORIGINAL TRANSCRIPTION SHEET IN THE "MS" MEANS A NUMBER OF THINGS; HERE PROBABLY SOMEONE HAVING LITTLE TO REPORT.] [St. Petersburg, Fla., (1031), 1677:4.]

4123. A woman down in Caroline [Co., Va.] had a husband always running about and he went to West Virginia, and he wrote to her and she sent him some tobacco.

(22) RUNNING NATURE AND TOBACCO She said she had a good chance to make him come home. She took of her *running nature* - that's water, urine, and washed that tobacco and sent it to him. And he chewed it and in three days he was back in the yard. She brought him back home. She told me so herself. [Fredericksburg, Va., by Ediphone.]

(23) SQUATS OVER STEAMING FOOD - WOMAN 4124. If de woman - she wants a man to herself, an' dey [man] can't leave dey [her] home, why she gotta cook de meal. Well, wheresomevah dey cook de meal where de steam is on it, she kin jes' set down ovah it.

(Sets down over the food?)

Ovah de food, an' dat man ain't goin' leave dat house.

(She doesn't do anything in the food?)

No, dat's all - don't do nuthin in it. Whut ah'm tellin' yo' now, dey jes' set ovah it an' dat steam from her [does the work]. [Florence, S. Car., (1291), 2189:4.]

4125. Yeah, dat's right. Yo' take a dishpan, see yo' take a dishpan now, it's bran'-new - jis' git a bran'-new one. Yo' take a bran'-new dishpan. Yo'

(24) SQUATS - WOMAN - OVER NEW DISHPAN  
3 TIMES - MAKING EACH TIME - 3 DROPS OF URINE

kin take dat dishpan - a woman will take dat dishpan up an' she'll take it an' set ovah

it. See, she'll set ovah it jis' say, three times, an' de three time she set ovah it well, now anythin' - if she use dat dishpan fo' anythin' towards a man, 'tis no way fo' to keep 'im from bein' right dere to dat pan. He can't stay 'way. He might have a wife but when it come his time he gotta go by dere an' say sompin tuh her.

(Well now, what does she do when she sits over this dishpan?)

WHEN SHE SIT OVAH DAT DISHPAN SHE'LL EITHAH MAKE THREE DROPS OF WATAH - THREE DROPS OF WATAH EACH TIME. Well, now she'll take dat little watah, see an' put it into a little cake-flavor bottle. An' evah time she wants to see dat man or be wit 'im, or he stay off any length of time, she'll drop a little of dat watah into somepin, yo' see, an' he have to come on - he have to come home.

[THIS 3 DROPS OF WATER 3 TIMES REMINDS ME OF MY REMARK ABOUT THAT FAMOUS EPISODE OF 1886, the old man who was advised to rid himself of that hag riding him every night by jumping up out of bed and urinating into a bottle before she could leave the room - good "trick", if you can do it (536, p.158)!] [Waycross, Ga., (1097), 1770:2.]

(25) 3 DROPS OF URINE 4126. [Preceding rite is now simplified to 3 drops:] If he's mean or she's mean, yo' kin give dem three drops of *chamber lye* to make dem come cā'm [calm]. Put three drops of *chamber lye* in dey coffee or in dey milk tuh drink, or anythin' yo' want. Any time yo' fixin' dey coffee yo' kin do dat. [Memphis, Tenn., (1548), 2810:3.]

(26) 3 TIMES A WEEK - NEW MOON 4127. A woman kin take her *chamber lye* an' put it in coffee fo' her man or fo' her husband, de regular - dey says anyhow three times a week, an' in de new moon - wit de new moon assistance. Yo' always work in de moon becuz de moon governs de seasons. It controls from heaven to New



York or any othah place, becuz where de moon is got dominion, why so in dis pow-ah it kin carry.

So she takes dat an' she give him it in coffee say, three times a week, an' if she continue to do lak dat, HE'LL BECOME TO BE A COMPLETE SLAVE AN' SHE KIN DO HIM AS SHE PLEASE. He'll believe evahthin' she says is true an' evahbody else may be true, but what she says goes wit him. He don't believe whut nobody else says. [St. Petersburg, Fla., (1051), 1706:2.]

4128. If yo's wit a family of people an' dey has someone in heah dat didn't like yo' so well, an' dey drink watah, tea, or medicine, whatsomevah it is, well yo' take an' put [in] jis' a little *chamber lye*. Not too much, yo' see, dat would make dem distrustin'.

(27) URINE SPELL - BROKEN ONLY BY DOCTOR

But yo' put jis' maybe a couple of tablespoonful in dere, an' yo' constantly do dat fo' 'bout fo' times. An' dey will come tuh love yo' an' nobody couldn't put dem against yo' in no kin'a way. An' it nevah would be broken except dey go tuh somebody an' take it off. [Memphis, Tenn., (1530), 2736:5.]

4129. Yo' kin take yore *chambah watah* an' put it in a little bit of watah. Jis' lak someone comin' to yore house dat chew think a lot of an' wants dem tuh love yo', yo' take dat an' put it in a little watah an' stir it up - not put enough in dere dat dey kin tell it. An' jis' keep doin' dat an' dey'll come

(28) WATER FOR DRINKING

to de place dat dey'll think a lot of yo'. [Wilson, N. Car., (1467), 2651:13.]

4130. Take a little yore urinate an' put it in some watah, sompin lak dat - glass of watah, somepin lak dat. An' dat will make 'er love yuh.

(I see, if she drinks that she will love you.) [St. Petersburg, Fla., (997), 1613:3.]

4131. Now, dis *chamber lye*, dey kin take dat now - ah don't know dis from pers'nal experience but ah've heard of dis. If a person, say, might do dat, take it an' sprinkle it on a person's food, he would follow 'em from heah tuh Europe barefooted jis' tuh git a

(29) WHISKEY - THE POWER OF URINE IN

chance tuh be in 'is company. [Brunswick, Ga., (1189), 2007:6.]

4132. Ah've heard it tuh say, if someone is sellin' whiskey, why dey go tuh work an' mix a certain portion of *chamber lye* wit it an' give it tuh mens, so dat dey come back an' buy dere whiskey. [Wilmington, N. Car., (292), 213:5.]

(30) WHISKEY - TO SELL YOUR

4133. Say yo' kin take - yo' put sulphur right in yore do', or eithah take an' put, jis' lak yo' sellin' whiskey or sompin, yo' put yore pee in de whiskey an' dat'll make 'em come back [to buy again]. [Fayetteville, N. Car., (1425), 2571:2.]

4134. Ah heard dat if yo' were sellin' whiskey, dat yo' take yore *chamber lye* an' put it in de bottle. Why den, if de person drink out of dat bottle, den dat would bring dem straight to yore place of business.

(That brings back trade. You mean you put your own *chamber lye* in that whiskey.) [Waycross, Ga., (1058), 1718:7.]

FORK OF ROAD

(1) BURY PERSON'S URINE AT

4135. Well, yo' go tuh de fo'ks of de road an' ketch 'er urinate, an' bury it down in de groun' at de fo'ks of dat road, an' as dat urinate dry away at de fo'ks of dat road, dey'll come tuh die. [Memphis, Tenn., (945), 1525:6.]

4136. Yo' git in dat fo'ks of de road an' yo' pee, jis' so many fo'ks as dere is in dat road yo' pee, an' turn backwards an' walk backwards out dat road, Dat's all yo' got'a do. Yo' stop dem an' dey can't go nowhere.

(2) URINATE AT ALL FORKS OF ROAD  
WALK BACKWARDS INTO MAIN ROAD

(Who can't go nowhere?)

Whosomevah yo' wan'a - anybody, yo' or me or anybody. Yo' see, dey cain't move - DEY CAIN'T "GEE" AN' DEY CAIN'T "HAW".

[To *haw and gee* (about) is to lead this way and that at will, that is, the person cannot turn this way or that.] Yo' got 'em.

(What would be your purpose in going to this crossroad now?)

Go tuh de crossroad cuz ah wan'a stop 'em from walkin' - anywhere dey wan'a go. If ah wan'a stop 'em from goin' anywhere an' ah'm ag'ins' dem an' ah wan'a stop 'em, well ah'll stop 'em from goin'. Dey cain't *gee* an' dey cain't *haw*. [Algiers, La., (1593), 2993:5.]

4137. (What do they do out there?)

Well, yo' kin do dirt [evil] out at de fo'ks of de road. In case yo' wanta woman or anythin' lak dat, an' she's really separate from yo', yo' git nine stran's of 'er hair. Yo'

(3) 9 STRANDS OF WOMAN'S HAIR BURIED AT FORK  
9 MORNINGS - URINATE ON IT

understan'. An' yo' bury it at de fo'k of de road, an' yo' go dere fo' nine mawnin's

an' yo' urinate on dat where yo' bury it at. An' aftah de nine mawnin's or inside of de nine, she goin' to return to yo'. [New Orleans, La., (866), [1399:3.]

4138. Old people say a woman kin take yore pichure - lak somebody love a woman an' take it out tuh de end of de fork of de road, an' jis' lak if she git-tin' in contact wit a man. Jis' lak

(4) WIFE URINATES ON HUSBAND'S PHOTO  
PRESSING IT DOWN AT FORK OF ROAD

if yo' had a wife an' yo' think plenty of 'er. She kin take yore pichure an' go dere in de mawnin' an' piss on dat

on de fo'k of de road an' jis' press it [photo] by 'er urinate down dere. Dat will always keep yore mind - instead of yore mind bein' where de bed yo' belayin' in, she could - quite natchal [natural] she kin mess, go tuh bed wit anothah man, co'se [intercourse] wit anothah man an' yo' won't say nuthin tuh 'er about it.

Why? becuz she have done pissin' on dere an' took yore pichure an' she have put it in de *fork road*. DAT'S WHY DEY CALL IT DE *FORK ROAD* see. See, dat's a road lak yo' goin' disaway an' dataway. Quite natchal, if she go in de road, she go, she kin come out any road, but yore mind will still be in de same spot. DAT'S WHY DEY SAYS, *DE FO'K OF DE ROAD*. [New Orleans, La., (843), 1279:1.]

4139. Well, yo' kin go tuh de fo'ks of de road. Prob'ly dere may be somebody or some woman dat chew want. Yo'll learn 'er name. Yo' kin go tuh de fo'ks of de road an' git chew on one of dese old speckled tãrrãpins.

(What? Speckled what?)

(5) TIE BRIDLED TERRAPIN AT - URINATE ON - WISH

Turtle, land turtle. Dat's right. Yo' ketch 'im an'

if yo' kin git 'is haid out enough tuh git chew a string aroun' it, git chew a string aroun' it an' make yo' a small bridle an' put intuh it. Well now, yo' got'a keep 'im down dere by dese fo'ks of de road. Evah mawnin' yo' go tuh de fo'ks of de road an' take a leak on 'im evah mawnin', an' make yore wish dere what yo' wants tuh happen. Take his haid an' stretch out. Yo' tame him. Dat'll tame him so by dat string yo' got aroun' 'is neck. Make yore wish fo' dis woman an' she more den apt tuh meet chah somewhere on de road on yore way. She cain't git aroun' yo'. [An old footnote of mine says, "This was told straightforwardly, informant generally good and reliable, symbolism seems authentic."] [Norfolk, Va., (491), 528:4.]

4140. Dat *chamber lye*, yo' know de pee, throw it roun' mah do' an' he cain't come any fu'thah. Jis' let it stay dere an' be strong yo' know. Jis' put a

little dat *graveyard dirt* all in de foah rooms, put a penny in dat do'. Dey won't come dere an' GRAVEYARD DIRT - IN ALL ROOMS - PENNY AT DOOR - URINE bothah yo'.

(The rent, the law or the bill collector - whoever it is.) [Waycross, Ga., (1092), 1760:2.]

4141. I heard this from an old man in Hick'ry [Hickory], N. Car., said that he could take a man's watah an' bottle it up with *graveyard dirt*, pins an' needles, an' 'twould stop the

GRAVEYARD DIRT - NEEDLES - PINS - URINE - BOTTLED ureene [urine]. An' that would be the cause of his death. [I had stayed the night at Hickory in 1922 (see vol.1, p.XXVIII), where I first heard the radio.] [Richmond, Va., (406), 361:4.]

4142. Now dey kin take dat *chamber lye* an' den dey kin take peppah an' put it wit dat *chamber lye*, an' put it into a bottle an' stop it up airtight, an' take it tuh a cemetery and bury it. An' den dat will effect yuh. Or in othah

GRAVEYARD - BURIED IN - URINE AND PEPPER BOTTLED words, if somebody done somepin tuh yuh an' [you are unable to find that bottle], now de thing of it is, IF DEY [the spell caster] DIES BEFORE DAT YUH GIT DAT OFF YUH, WHY CONSEQUENTLY DEN DAT'S [the spell is never going to be taken off. See IF EVIL-DOER DIES, SPELL INCURABLE, p.396]. [Jacksonville, Fla., (604), 783:4.]

4143. Jis' lak now, if ah wuz tuh walk out heah an' urinate on de groun' - jis' say ah make watah, urinate on de groun' - any place lak dat, don' use de lavatory. Yo' kin take dat an' put it in yore pocket, an' tie it up in sompin in yore pocket, an' a woman will

GROUND ON WHICH PERSON URINATES  
(1) WHERE WOMAN PEES - MAN TIES UP AND WEARS love yo' an' have yo' regardless of 'er husban' [no matter] how good he is tuh 'er, an' quit 'im even fo' yo'.

[Here again we have one of the many examples of the immorality of witchcraft; this woman, because of the spell upon her, being irresponsible for her actions. Any evil she does can be blamed upon a magic compulsion. This is fatalism, the mind having no choice. Why do spells never compel a person to do good? Selfishness flourishes in witchcraft. No wonder an intelligent civilized person no longer believes in its false *wishful thinking!*] [Brunswick, Ga., (1210), 2044:7.]

4144. Dey say yo' [a woman] kin take a man's *wee-wee*, ah mean 'is wet, an' yo' know, watch 'im as he wets, dey say, an' go dere an' git dat an' put it into a rag an' den yo' wear it on yo'.  
(2) WOMAN PUTS MAN'S DIRT IN BAG AND WEARS Put it in a rag an' wear it right dere. Sew it up an' wear it.

What will dat do? Dat'll keep 'im from goin' wit any othah woman but chew. So dey say.

(YOU TAKE UP THAT DIRT WHERE HE'S *WEE-WEED* AND YOU WEAR IT DOWN BELOW?)

Yassuh, put it into a rag. [Brunswick, Ga., (1185), 1999:4.]

4145. Dey watah yo' know where dey pee on de groun'. Say yo' kin take a man's watah lak dat or a woman's - eithah side. Yo' kin take dere watah lak dat an' take up dat

(3) DIRT IN BAG AND WEAR - URINATE ON IT 9 MORNINGS dirt down dere an' put it in a little ball,

bag or somepin. Den yo' wear it on yo' an' evah night, well fo' 'bout nine maw-nin's dey say yo' pee on it yo' know. Take yore pee an' pee on dat sand in dat bag of de man's. Say dat will make 'em stay wit yo'. Dey jis' cain't leave yo'. Yo' wear it fo' a length of time den yo' take it off. Den yo' go back an' git it

an' wear it ag'in. [Waycross, Ga., (1148), 1871:2.]

4146. If yo' wan'a - got anyone yo' wan'a stay on top, meanin' yo' will rule, yo' go on where dey wet on de groun' an' git a little bit of dere sand an' put it in a cup. An' den yo' go on an' pee on de groun' [at a different place] an' git twicet as much [of yours] an' put it in on top an' pack it down an' bury dat right in de road where dey

- (4) SHE PICKS UP MAN'S DIRT  
PUTS TWICE AS MUCH OF HERS ON TOP  
BURIES IN ROAD THEY WALK OVER

[both of you] have tuh walk ovah it, an' yo'll rule dem long as dey live. [Washington, D.C., (630a), 812:6.]

4147. Ah don't know much about dat, but ah've heard talk of dat dat way. (What have you heard them say?)

Ah've heard dem say dat chew kin take *chamber lye*, where a person urinate. Yo' kin take dat urinate an' bury it wit an ole piece of cloth dat dey have used, an' thin's lak dat, an' dey could stop 'em

- (5) WRAP UP THIS DIRT IN CLOTH  
USED BY HIM OR HER - BURY

from ministratin' if it's a woman, or if it's a man [a piece of cloth from near his privates] dey could have 'im all messed up dere

until he won't be no good atall. [Waycross, Ga., (1166), 1958:2.]

- (6) SEW INTO CLOTH - THROW INTO RUNNING WATER

4148. Yo' watch dere where dey makes watah. Yo' go dere an' git dat li'le hole where

dey make it. Jis' git dat li'le hole an' carry it on back wit yo' an' sew it up. An' stop it up [in something] an' carry it tuh runnin' watah an' dat'll stop dem up.

(How do you mean, stop them up?)

It stop 'em from - jis' lak de bottle will - stop 'em from makin' watah jis' lak de bottle will. [Sumter, S. Car., (1368), 2424:7.]

- (7) BOTTLE AND THROW INTO RUNNING WATER

4149. A woman will take an' wet, pee on de groun', an' dere's be lak a hole. See, yo' take dat hole an'

stop it up in a bottle an' throw it in a runnin' stream of watah, an' she can't pee. [Fayetteville, N. Car., (1425), 2570:13.]

4150. Git ashes out de fiahplace, an' watch out where she throw 'er *chamber lye* an' go git some of dat dirt. An' yo' kin take dat an' yo' kin mix dat jis'

- (8) DIRT FROM WHERE SHE THROWS HER URINE  
WITH FIREPLACE ASHES - RED PEPPER - UNDER HER STEPS

lak yo' mix up a dough. Sprinkle some red peppah ovah it an' carry

it an' spread it out up undah 'er steps. When she walk ovah it she'll move.

(That is to make her move, move out of the house.) [Waycross, Ga., (1083), 1752:9.]

4151. Said yuh go tuh work an' wheresomevah yuh jis' go an' urinate on de groun', dey git de earth, yuh know, from a fresh place. Jis' lak ah come out chere dis mawnin', dat

- (9) BOIL EARTH ON WHICH MAN URINATES - USE AS DROPS  
IN HIS TEA OR COFFEE - TO KEEP HOME

[man urinating on the ground] is a man dat runs about an' wouldn't

stay at home. Dey'd git dat earth down dere an' dey boil it an' make a little **k**inda drop [like eyedrops] outa it, chew know, an' when ah come in mah wife **w**ould jis' take it an' drop a drop or two of dat in my tea or coffee, **w**hatsomevah **a**h use at mealtime, an' dat would make me stay at home an' wouldn't wandah about. [Sumter, S. Car., (1381), 2453:4.]

4152. Yuh kin take gunpowdah an' *Hearts Cologne* an' saltpetah an' yuh own watah an' mix dat tuhgethah, an' use [that] aroun' talkin' wit dis person, an' yuh kin git 'em tuh do whut chew want done.

GUNPOWDER - HEARTS COLOGNE

SALTPETER - OWN URINE  
TO INFLUENCE

(If you want to work for them or anything like that, or if you want to get a job.)

Yes sir, use dat stuff. [Waycross, Ga., (1133), 1838:2.]

4153. Yuh kin take a woman now, an' yuh kin git de hair outa her haid an' put it in a glass wit de pee in it.

(A glass of your urine?)

HAIR FROM HER HEAD - IN BOTTLE OF URINE - UNDER DOORSTEP

Yeah, an' yuh kin put it in a box [bottle] an' put it in undah de do'step where she walks ovah all de time, an' covah it wit somepin undah de bottom step, an' she can't leave, yuh got 'er *tied*. [Jacksonville, Fla., (592), 764:5.]

HAIR - CAYENNE PEPPER - URINE - BURY

4154. Yuh kin take de individual's *chamber lye* an' some cayenne peppah an' also some of dere hair, an' yuh kin run 'em outa town.

(What do you do with all that stuff then?)

Yuh bury it. [Memphis, Tenn., (1529a), 2734:15.]

4155. Take dey *chamber lye* an' make yuh so dat chew can't make watah. Well dey takes it from yuh an' save it, an' dey git a stran' of yuh hair out chure haid, an' put in it an' let it stay

HAIR - STOPPED UP IN BOTTLED URINE 5 WEEKS  
THEN ADD - RED PEPPER POD - SALT - SULPHUR

fo' five weeks. Well, aftah dose five weeks dey mix some sulphur wit it an' dey put dat in dere an' dey

put a little salt, red peppah, yuh know, whut grows on bushes. Den yuh can't make no watah.

(Where do they put all those things?)

Where dey keep it, puts it in a bottle, airtight so no air can't git in it, an' it stay in dere. [Florence, S. Car., (1287), 2185:11.]

4156. If dey wanna go ag'in - tuh keep 'em from goin' ag'in, yuh'll have tuh clip a piece from she [demonstrates].

(From the top of her head.)

An' a piece from she private an' put it in de bottle wit nine needles, an' take yuh *chamber lye* an' some *German Heart Cologne*, an' mix it tuhgethah an' hol' dat in yuh pocket fer de

HEAD HAIR - PRIVATE HAIR - GERMAN HEARTS COLOGNE  
BOTTLED WITH URINE - MAN WEARS 9 DAYS - POURS ON SUIT

fus' [first] nine mawn-in's. An' den take it an' po' it in one of yuh

suits, an' she will nevah go tuh dat pocket tuh take it out. An' SHE'LL STAY DERE FOREVAH AN' FOREVAH.

(I see. That keeps her.) [Charleston, S. Car., (519), 614:4.]

4157. A woman kin take yuh hair an' a little of hers an' bring yuh tuh 'er by soakin' it in *chamber lye*, an' den tote it in 'er - sew it up in some of 'er clothes so's it not lost

HIS HAIR - HER HAIR - SOAKED IN HER URINE - SHE WEARS

an' nobody will nevah see it. Tote dat an'

go on. He be wit 'er. [Sumter, S. Car., (1361), 2400:4.]

HEARTS COLOGNE AND URINE - SCRUB FOR CUSTOMERS

4158. An' den yuh use a basin wit yuh *chamber lye* an' when yuh scrub, scrub wit it, an'

also po' it on de front po'ch - an' *Hearts Cologne*.

(Put some *Hearts Cologne* in that, that will bring in trade?)

Yes sir. [Savannah, Ga., (1267), 2146:11.]

4159. Well, it near about de same thin'. Yuh kin take yuh watah an' *Hearts Cologne* an' sprinkle it aroun' intuh yuh place. Have it intuh yuh pocket an' where yuh wit de cards. Dat'll bring yuh luck. [Waycross, Ga., (1145), 1869:4.]

HEARTS COLOGNE - URINE - LUCK AT CARDS

4160. Yuh take saltpetah an' yuh own watah an' *Hearts Cologne* an' use dat aroun' de bossman, an' he'll give yuh a job. Ah've hear of sech as dat bein' done. Dis same stuff; saltpetah, *Hearts Cologne* an' yuh own watah, aroun' where yuh doin' business at, an' de' say dat

HEARTS COLOGNE - SALTPETER - URINE

will draw yuh customahs. [Waycross, Ga., (1133), 1839:1.]

4161. If a person is a enemy tuh yuh, now dey kin take yuh *chamber lye* an' stop yuh watah completely. An' dey take dat bottle an' stop it up as tight as dey kin git it, an' dey kin take it undah de back do'step or eithah in de no'th

HIT 9 MORNINGS BEFORE SUNRISE - BOTTLED URINE PARTIALLY BURIED UNDER NORTH CORNER OF HOUSE OR BACK DOORSTEP

cornah up undah de house an' bury 'em dere. Yuh put such a po'tion [portion] - yuh leave a po'tion, enough of it out, dat chew kin take a hammah an' go dere an' hit fo' nine mawnin's befo' sunrise, an' it will stop yuh watah completely. An' IF IT AIN'T REMOVED, IT WILL CARRY YUH TUH DE CEMETERY.

(What do they hit? Do they hit the bottle?)

Yes, dey hit de bottle. Dey have it tight down - de bottle, dey covah [pack] it tight down, an' de' hit it fo' nine mawnin's.

(What did they do with the other water? You said they poured a portion out didn't you?)

No sir. Dey po' whut dey ketch, undahstan'. Jes' lak if dey wanted tuh ketch yuh watah tuh do yuh harm, undahstan'. If dey can't git tuh de chambah in de house, undahstan', dey'd set it up somewhere undah yuh labor'tory [lavatory] - mo' [more] specially if it's out [outside the house] - an' ketch it dataway. An' ketch enough tuh fill up dat little vial.

(Well, wouldn't the hitting break that bottle?)

No sir.

(They don't hit it hard enough?)

No, jis' hard enough tuh drive it down. [Waycross, Ga., (1153), 1891:1.]

4162. Yuh take it [urine] yuh know, an' keep it an' put it in a bottle. An' git 'er some sugah an' cinnamon an' write a person's name an' put it in dere.

HIT ON FLOOR 9 TIMES - STOPPED-UP BOTTLE CONTAINING CINNAMON - NAME - SUGAR - URINE THEN SHAKE BOTTLE TO BRING HUSBAND HOME

An' dey keep it lak dat an' dey say, if yuh have a husban' - co'se ah don't have no husban'. Ah don't even do dat, cuz ah don't even

have no husban'. Dey do dat, take it an' shake de bottle any time yuh want yuh husban' tuh come home. Or ah hit it on de flo' nine times an' he will certainly come home - if yuh got 'is name in dere.

(You hit it on the floor nine times?)

Right in de door nine times, an' dey say he'll certainly come home - don't care where he is.

(But you have to hit it against the floor, hit it against the door-like

[saddle or floor at door], an' then you just shake it nine times?)

Yes, sir. [New Orleans, La., (835), 1256:10.]

4163. Yuh kin take dere *chamber lye* an' stop it up in a bottle. Evah mawnin' hit de stoppah. It'll have yuh so yuh'll have gravel stones or can't pee - ruin yuh dataway.

HIT BOTTLED URINE - 9 MORNINGS - CAUSES GRAVEL STONES (Hit it for nine mornings.)

Nine mawnin's. Jis' one little lick. [Waycross, Ga., (1158), 1929:6.]

4164. Yuh kin take a person *chamber lye* an' put it in a bottle, an' put a stoppah in it an' put it intuh a dry place, in a dark place where no air cain't hit it. An' yuh kin go to dat bottle evah day fo' nine days an' knock on dat stoppah, an' de las' day yuh hit on dat stop-

HIT LOOSE STOPPER OF BOTTLED URINE ONCE DAILY FOR 9 DAYS UNTIL STOPPER TIGHTLY IN

pah an' drive dat stoppah up. DAT PERSON WILL BUST OPEN. [Sumter, S. Car., (1366), 2413:7.]

4165. Take now, if yuh got a girl an' yuh likes 'er an' she don't like yuh much undahstan'. Yuh git a little bit of 'er hair. Well, yuh take an' make her trim 'er fingahnails, an' take a little of dat fingahnail an' yuh mix it up tuhgethah [with the hair]. An' if yuh kin, git

HIT 9 TIMES EACH MORNING - 9 DAYS - BOTTLE WITH HER HAIR - FINGERNAILS - URINE

jis' a little bit of 'er urinate watah an' put it in a bottle - a little vial. An' evah mawnin' yuh open dat bottle an' thump it nine mawnin's straight out, an' dat'll give her love fo' yuh.

(You do this to get the girl's love?)

Yes sir, ah've tried it mahself.

(You take the cork out and each morning you thump it. You hit it?)

Yassuh, nine mawnin's. Yuh hit it nine times evah mawnin'. [Brunswick, Ga., (1182), 1992:8.]

4166. If anybody put down anythin' fo' yuh, anythin' lak dat, yuh jis' take de *chamber lye* an' po' it all aroun' yuh house or in diff'ren' spots, or somewhere yuh think it at.

HOUSE OUTSIDE CIRCLED WITH URINE PROTECTS

Say dat wuz good fo' thin's lak dat. [Fayetteville, N. Car., (1410), 2533:9.]

4167. Then again, if you want to harm your neighbor, if you want to keep him away from this place, from your home, you

INCANTATION - HIS URINE BOTTLED AND BURIED WHERE HE WALKS - DEAD IN 9 DAYS

just go and get a bottle about that long. You put your [his] water in it. You hold it between your fingers like that, your two middle fin-

gers [of the left hand], you hold it tight, and you say: *Lord, Jesus Christ, your Namesake*. Then you put the stopper right in. And when you bury it, you bury it [upright] just level with the ground. And IN NINE DAYS THAT WILL TAKE HIM OFF THIS EARTH. That stops his water when he steps over it. IF YOU WANT TO TURN HIM LOOSE, YOU HAVE TO TURN HIM LOOSE IN EIGHT DAYS. [Fredericksburg, Va., (57), by Ediphone.]

INCENSE - WISH - SCRUB STEPS WITH URINE

4168. Dat stuff yuh talkin' about burnin'. Ah make a wish an' ah will

scrub de steps down in *chamber lye* an' dat will draw trade.

(What do they burn, you say?)

Jis' incense. [Norfolk, Va., (Doctor Paul Bowes), 463:3.]

LYE - URINE - SCRUB

4169. Take *chamber lye* an' scrub yuh house out, say dat'll bring yuh luck.

(*Chamber lye* and what?)

An' *Blue Eagle Lye*.

(*Blue Eagle Lye*, I see.) [New Orleans, La., (795), 1109:2.]

LYE - URINE - BURN INCENSE

4170. Burnin' *sensen* [incense] in yuh house an' *chamber lye* an' lye. Yuh know, have *chamber lye* an' lye mixed tuhgethah, constratin' [concentrated] lye. Dat bring luck an' keep folks passin' in.

An' burn *sen-sen*.

(Keeps the law away?)

Sho'. [As the preceding and following rites show, *chamber lye* and lye are used for scrubbing.] [Memphis, Tenn., (941), 1523:8.]

4171. Now yuh kin take dat urine an' burn yuh some incense yuh know. An' den take dat urine an' put chew some lye an' sugah in it, an' yuh kin scrub yuh front po'ch wit it, see. Jis' keep

LYE - URINE - SUGAR - BURN INCENSE - "BRING MENS"

it right in front of yuh house an' it will bring mens intuh yuh home. Really will do it. [Memphis, Tenn., (936), 1514:15.]

4172. An' den too, jis' lak if yuh want chure - if yuh husban' is runnin' aroun' an' yuh want 'im tuh stay at home, why yuh take an' yuh use one pot an' he use anothah, an'

LYE - URINE - SUGAR - MOP EACH MORNING - FRONT DOOR TO BACK

THROW OVER LEFT SHOULDER - DO NOT LOOK BACK

yuh put two table-  
spoons consitrated  
[concentrated] lye

an' fo' tablespoons of sugah in dat urinate. Yuh see yuh use one pot an' he use anothah. See, yuh both don' use de same pot. An' yuh begin at de front do' an' mop evah mawnin' from de front do' tuh de back do' an' throw it directly ovah yore shouldah an' not look back ovah yuh left shoulder - not look back. An' he'll git to de place whare he'll jis' hang aroun' home. [Memphis, Tenn., (940), 1520:11.]

4173. Well, yuh git chew jis' a medium-size bottle dat hold about a gill or somepin lak dat, a little ovah, an' fill it not quite fulla milk. An' den yuh take two or three, three

MILK - IN BOTTLE ALMOST FULL - 3 TEASPOONFULS URINE

TURN BOTTOM UPWARDS TO KEEP HUSBAND HOME

teaspoonful of *chamber lye*, an' yuh put it in dat, an' take dat bottle

an' turn it upside down. An' dat'll keep yore husban' at home. [Memphis, Tenn., (1549), 2817:6.]

4174. An' jis' lak if yuh want tuh git chure man back, jis' lak if yuh want tuh make 'em come home, if yuh kin git a chance tuh, git 'is *chamber lye* an' put it intuh a bottle, an' don' have no watah

MILK OF BLACK COW WITH CALF

2 TEASPOONFULS IN BOTTLE OF URINE

IN TRUNK OR OVER DOOR OR

URINE IN BOTTLE - SUGAR - UPSIDE DOWN

in dere, no spit or nuthin. Take dis *chamber lye* an' put it intuh a bottle an' put chew a teaspoonful of sugah in dere, an' take an' stop dat up in dat bottle. Put it somewheres where it cain't be in-

tahfered wit, an' turn dat bottle down lak dat [demonstrates] an' let it stay dere. An' he will come back.

If yuh wanta keep 'im wit yuh, yuh git some of 'is *chamber lye* ag'in - dere two or three diff'ren' ways dat chew kin do it. Go tuh a cow, if she's a cow dat has a young calf, a black cow an' she's got a calf. Git chew aroun' two



teaspoonful of dat milk an' po' it intuh dat bottle. An' yuh kin keep 'im jis' as fast, jis' as yuh do de sugah an' dat *chamber lye* tuhgethah. Put all of it tuhgethah. Set it aside or put it in de trunk or put it up ovah yuh do'. It's all right. Dat will draw 'im home an' make him stay dere. He cain't go nowhere.

(You don't do that if he's away some place?)

[No.] Jis' [to] keep 'im. All yuh gotta do is tuh keep 'im. [Memphis, Tenn., (1537), 2774:10.]

4175. Yo' kin take a black cow's milk - take two teaspoonful of black cow's milk an' a teaspoonful of yuh *chamber lye* an' put it in a bottle, an' take an' set hit an' yuh cain't git rid of 'im - him or her.

BLACK COW MILK 2 TEASPOONFULS - URINE 1 TEASPOONFUL  
BOTTLE BOTTOM UPWARD - IN CORNER OF HOUSE

(Where do you set that?)

In de cornah of yuh house,

in one of de fo' cornahs of yore house. But chew turn it up jis' de same way yuh do dat *chamber lye*.

(Turn it on its head?)

Yassuh, dat's right.

(Whose *chamber lye* do you put in there?)

Well, if de woman wants 'im, she put her'n in dere; an' if it's de man, he put his'n in dere, see. [Memphis, Tenn., (1548), 2809:6.]

4176. Yuh take a person's *chamber lye*, takes seven nails. Yuh put three fo' dat person dat chew wanta use yuh way. Git a Coca-Cola bottle. Jis' three

NAILS 7 - IN BOTTLE OF MAN'S URINE - 3 WITH POINTS UP  
NAME HIM - 4 WITH POINTS DOWN IS WOMAN - TO CONTROL

nails yo' turn de points up - dat's de person dat chew wanta git chure way, an' de fo' nails dat's

yo' - as a rule yo' turn dem lak dat in de *chamber lye*. An' den yuh stop it up wit a cork stoppah real tight.

Den yuh set it in yore trunk where it can't be seen, or anywhere roun' de house where it can't be seen.

An' as long as yuh hol' dat yuh got dat man.

(Whose *chamber lye* do you put in that bottle, his or yours?)

His, nobody but 'is. But chew remembah three nails down, name 'em, dat's de man; an' de fo' nails up, dat yuh. Dat's providin' it wuz a woman, an' 'vidin' it wuz a man. De one dat's workin' it tuh come dere way, dey must be on top.

[Brunswick, Ga., (1206), 2034:3.]

4177. De *chamber lye* - yuh takes dis *chamber lye* an' put it in a jar an' git chew eight nails. Yo' turn fo' of 'em haid down an' fo' haid up. De down head is de woman, an' up is de man. Dat will break dem up. Yuh bury it right undah dey steps where yuh [they] kin walk ovah it.

(Well, whose *chamber lye* do you use?)

Use de man only. If yo' de man's wife, use de man only.

If ah has a husban' an', yuh see, he's goin' wit anothah woman. Ah take his *urine* an' put it in a jar wit eight nails, fo' nails haid down an' fo' up, an' close it up good in a jar tight.

NAILS 8 - IN JAR OF URINE - 4 HEAD UP - 4 HEADS DOWN  
DOWN HEADS THE WOMAN - UP HEADS THE MAN

(What do those nails represent now, what do they represent?)

WOMAN BURIES THIS UNDER THE OTHER WOMAN'S DOORSTEP

Dose fo' [down] de woman an' dose fo' up represent de man. Yuh take an' put de top on it tight, seal it tight, an' yuh take it an' go dig a deep hole an' yuh bury it. Den yuh covah it up real good, dat he may leave, go roun' 'er no mo'. He'll stay home.

(You don't call their names or anything like that?)

Don't call dere name. [Brunswick, Ga., (1217), 2070:7.]

4178. Yo' kin git ten penny nails, don't chew undahstan', an' brass pins. Yo' kin put 'em in a bottle wit de urine an' stop it up an' it'll set choo crazy. It'll stay in dere an' yo'll

10 PENNY NAILS - 10 BRASS PINS - IN BOTTLED URINE  
BURIED BOTTOM UPWARD

suffah clean till dey let choo out. Well, dat's mean, don't choo know. When dey

let choo out, yo' got tuh git somebody [to help yuh], don't choo undahstan'.

(Why do they do that?)

Becuz dey're mad an' jealous of yo' gittin' along, an' do somepin tuh yo', don't choo know, so dat choo cain't have no luck.

(What do they do with this bottle?)

Dey buries it, buries it down in de groun' bottom upwards dey tell me. [Richmond, Va., (348), 291:5.]

4179. Ah could take yuh name an' write it on a piece of papah an' soak it in chamber lye until dat papah come dissolved, an' come heah sometime in de dead hours of de night an' throw it on yore po'ch. An' dat will make yuh move.

(You just write that name on the paper once?)

Yessuh.

(You soak it in your own chamber lye?)

Yessuh. [Memphis, Tenn., (1543), 2993:3.]

4180. Stop dat up an' run yuh crazy, dry yuh up.

(This chamber lye?)

Yes.

(How do they stop it up?)

Put it in de bottle an' put chure

name in dere an' stop it up an' turn it upside down. [Algiers, La., (1597), 3003:11.]

4181. Dey stop yuh watah.

(How do they do that?)

See, dey take yuh chamber lye an' put it in a bottle. Dey'll take yuh chamber lye an' dey'll put it in a bottle, an' den dey'll take an' put yuh name in dat bottle - put it in dere. Den dey'll

NAME IN YOUR BOTTLED URINE WITH HOT PEPPER  
BURY BOTTOM UPWARDS

take an' dey'll stop dat bottle up tight - tight - tight. An' dey'll git some hot pepper an' put it in

dat bottle. An' yuh see, den dey'll take an' stop dat bottle up tight an' bury dat bottle upside down. You see? An' dat stops yuh watah up - stop yuh from peein' an' gives yuh a gripe from all ways in yuh stomik. An' yuh can't pee good. [New Orleans, La., (834), 1254:5.]

4182. Yo' wants a man an' yo' write his name see, nine times. An' yo' puts it in a bottle of chamber lye an' bury it undahneat' yuh steps. In nine days he'll be back dere.

NAME 9 TIMES IN BOTTLE OF URINE - BURY UNDER DOORSTEPS

[St. Petersburg, Fla., (1052), 1707:6.]

4183. Yuh kin take dat [urine of his] an' write his name nine times on a piece of papah, right in de same place jis' nine times,

an' yuh fold it tuh yuh each way. Each way yuh fold it, yuh fold it tuh yuh, an' yuh put it in dat *chambah lye* an' yuh put it in a perfume bottle an' turn it on its haid. An' long as dat piece of papah wettin' 'im down dataway, why yuh'll nevah git shet of 'im.

NAME 9 TIMES ON PAPER - FOLD TO YOU EACH WAY  
PUT WITH URINE IN PERFUME BOTTLE - BOTTOM UPWARDS

(Now, you mean writing his name nine times, you keep writing right over it?)

Right in dat same place. Jis' lak yo' write it right dere [demonstrates]. Well go right back an' write it right dere ag'in, nine times in dat same one place. Den yuh fold it tuh yuh an' each way yuh fold it tuh yuh - each time yuh fold, why yuh jis' fold it tuh yuh.

(You fold it like this [I demonstrate]. Then you fold the little corners here and fold it there.)

Yeah, jis' lak disaway [demonstrates]. Fold it tuh yuh. Den yuh turn roun' an' fold it de othah side, den yuh fold dis cornah tuh yuh, an' den yuh turn roun' an' yuh fold dat cornah tuh yuh, yuh see. Eithah way yuh fold it, jis' fold it tuh yuh. An' den yuh put it in a perfume bottle an' turn it on de haid, turn dat little bottle on its haid. An' long as dat's wettin' 'im down, why yuh'll nevah git shet of 'im.

[HERE IS A UNIQUE *HAND* (see p.519f.). THE MAN'S CAPTURED SPIRIT (see p.24f.), HIS NAME, IS *FED* (see p.578) BY HIS URINE, ANOTHER PART OF HIS SPIRIT (see p.21, No.24).] [Little Rock, Ark., (?), 1459:12.]

4184. [More *calling* rites will be found later under SHAKING BOTTLED URINE.]

Well, in de night when yo' go tuh baid, ah wouldn't use no slop jah [jar] at all, see. Jes' lak ah wanta *trick* a gal, ah would let she [not *her*] urinate

NAME OF WOMAN CALLED BY MAN HOLDING HER BOTTLED URINE  
WHEN SHE ANSWERS - HE CORKS UP HER VOICE

intuh dat jah, see. Ah'd git me a bottle an' ah'll put some her urinate in it, see. Dat's all ah want, de urinate, an' ah don' wan' nuthin else. Ah'll git dat urinate an' put it intuh a little vial bottle. An' aftah ah git de urinate, ah'll call 'er an' ah'll git 'er voice. Git 'er voice an' 'er urinate in dat bottle. An' when ah call 'er an' she answah, why ah'll jes' put dat stoppah in dat bottle. An' why? Ah got 'er urinate an' 'er voice, see. An' she can't jes' left me fer nuthin in de world. [While machine turned off, informant tells about care of bottle.]

(And you carry that around? *Tote* it around?)

OR YO' KIN LEAVE IT AT HOME, BE ALL RIGHT; EITHAH TOTE IT AROUN' WIT CHEW. IF YO' TOTE IT AROUN', WHY SHE'LL HOUND JOO TUH DEATH. SEE, IT BES' TUH LEAVE IT AT HOME. [Charleston, S. Car., (511), 575:7.]

4185. See, yo' kin take a man's *chamber lye*, yo' undahstan' me, an' yo' kin put it in a bottle, an' yo' kin git 'if lef'-foot track, an' yo' kin git jes' a little tiny bit of powdah'd alum an' put dat in dere, an' yo' kin git a table-spoonfulla yores.

SHE CALLS MAN'S NAME WHILE HOLDING HIS BOTTLED URINE  
LEFT FOOT TRACK - TABLESPOONFUL OF HER URINE - ALUM  
HE ANSWERS - SHE STOPS UP HIS VOICE - BURY AT STEPS

(Of your what?)  
Of yore - yo' undahstan' me, yeah, of yuh *chamber lye*. An' yo' could step in one room an' let 'im be in anothah, an' yo' could call 'im. An' when he answah yo', jes' stop it up tight. An' bury it tuh de back steps or de front steps, an' dat will always keep 'im wit chew.

Ah know dat mahsel' [myself]. [Savannah, Ga., (1259), 2136:4.]

4186. Ah know, confidentially [don't tell this to anyone], dat chew kin take de toenails an' fingahnails an' put 'em togethah wit chure own *chamber lye*; an'

put chure own *chamber lye*, an' put it in a bottle. Firs' it mus' be a clean bottle. Yuh trim yuh fingahnails an' den yuh toenails an' yuh put 'em in an' let 'em stay in dere. Den joo

CALL NAME OF LOVED ONE WHILE HOLDING BOTTLE OF OWN URINE AND TOENAILS AND FINGERNAILS BLOW ANSWERING VOICE INTO BOTTLE AND CORK IT

begin tuh name de person dat choo love, call 'em so dey will answah. When dey answah, why yuh have de stoppah open a

crack so yuh kin fasten it right out, yuh know, an' [he blows] DEY BLEWS DE BREATH IN IT. An' stick de stoppah right back an' seal it right tight. An' dat will be yuh frien'.

(That will be your friend. I see, such as getting a woman or a man. With a man?)

Yes. [Charleston, S. Car., (514, *Doctor Glover*, see p.2258), 596:4+85.]

4187. Me, fo' mahself, dis whut wuz tol' me tuh do: tuh git two needles, two bran'-new needles, an' put urine in de bottle, mine. Put it in a li'le bottle 'bout dat long, jis' big enough tuh

NEEDLES 2 - NEW - IN BOTTLE OF URINE WITH RED PEPPER - SALT - SPICE - WEAR FOR JOB

hol' dem needles, yuh know, an' - ah kin go an' git dat an' show it tuh yuh where it's right dere now in mah

trunk, ah kin show yuh - dat [2 needles and urine in bottle] an' some red peppah an' some salt an' some spice. An' put it all in a bottle an' stop it up tight, an' wear it on yuh. Dey said da' chew go tuh any man or any woman an' secure a job, see. Well dat somepin tuh git money.

(WHO TOLD YOU THIS?)

SOME OLE FORTUNETELLAH FELLAH DAT HANG AROUN' MAH HOUSE RIGHT - SEE AH LIVE UP DE HILL DERE.

(DID IT HELP YOU?)

NAW, AH DON'T SEE DAT IT BENEFIT ME ANYTHING. [Wilmington, N. Car., (262), 258:2.]

4188. Now dis is about six needles - three needles up and three down, see [demonstrates].

(You put three up like that and three up like that - I mean down. Or do you put them like this [I must have demonstrated]?)

Three up an' three down [demonstrates].

NEEDLES 6 (One's up and one's down, one's up and one's down, and so on.)  
3 UP AND 3 DOWN [The needles are alternately up and down.]

See, yuh turn three point up an' den down, an' yuh takes some of de hair out chure haid an' yuh put it in de bottle - a glass bottle. Yuh buys some perfume, put about dat much in dere, yuh see; I mean full enough tuh covah dat - de haid [and points] of dem needles. An' yuh take yuh toenails an' put dat down in, den yuh take some of de hair from down below an' yuh watah.

(And your water on both.)

Yes, yuh puts some of de watah in dat an' mix dat wit dat cologne. Yuh kin bury dat. Yuh buries it right about three or four inches in de groun'. When dat bottle work out de groun', when dat bottle will bus' [bust], dey stop comin'. Dat person gone.

(Where do you bury this?)

Yuh buries it right aroun' de steps, de same somepin like what ah tole yuh while ago.

(Well, will this bottle come up out of the ground?)

Yes, dey work out de groun'. Yuh see, somepin like when it rain, work outa de groun'. See, work up. Some days dey work up dat much [demonstrates]. See, stick de haid up, de stoppah, an' keep aworkin' up an' git dat much out de groun'.

An' den de bottle shoot up at a certain time when [something] an' bottle bus'.  
De man gone.

(Well, whose hair and stuff do you put in that bottle?)

His, his 'cuz he ain't buyin' any whiskey. See, whilst he's sleepin', she is  
playin' aroun'. [Charleston, S. Car., (504), 553:2.]

NEEDLES 9 - KEPT IN WOMAN'S CHAMBERPOT

4189. Ah heard dat if yuh man wuz  
runnin' about, could take de *chamber*  
*lye* an' put nine needles in yuh cham-

ber an' pee ovah 'em, make watah ovah dem.

(That will stop him from running about. You leave them there?)

Yessuh. [Fayetteville, N. Car., (1451), 2636:13.]

4190. Wit de chamber lye, ah tell yuh whut dey do wit dat. Yuh take nine  
new needles an' a person's *chamber lye* an' yuh stop it up in a bottle, an' yuh  
turn de bottle neck up-  
side down an' bury it.

9 NEEDLES - IN BOTTLE OF URINE BURIED BOTTOM UPWARDS

Dey'll surely die. [Sum-  
ter, S. Car., (1348),  
2330:12.]

9 NEEDLES IN BOTTLE STOPPER  
URINE - HAIR - PENNY FROM MAN

4191. Dey say take a  
needle, a goldeye needle,  
an' stick it in de stoppah  
of a bottle. But yuh gotta

axe dis certain somebody fo' a penny, if yuh want 'em tuh give yuh some money,  
see. An' take dis penny an' his hair out de top of 'is head, an' put dis hair  
in dat bottle an' a penny, an' use some of 'is urinate an' keep dat. Stick nine  
goldeye needles in dat stoppah, an' dat'll make 'e [= he = him] give yuh money.  
But yuh gotta git dat penny from 'im.

(But you put your own [his] urine in the bottle?)

Yes.

(But you get that penny from the man?)

Yeah, from who yuh want de money.

(You just keep this bottle?)

Yes. [Brunswick, Ga., (1202), 2119:6.]

4192. Breakin' nine needles - take nine needles an' break 'em an' put 'em  
intuh dat - down intuh it, don't chew undahstan', in yuh *chamber lye*. It jis'

9 BROKEN NEEDLES - IN BOTTLE OR JAR OF URINE  
MILK - SUGAR - KNIFE BLADE - BURY - CAUSES STOMACH PAINS

lak if yuh'd drink  
[milk]. Now, yuh  
kin take milk an'  
drink it an' put

sugah in it, an' take a knife blade an' stir it, yuh'll have de stomikache from  
dat knife blade. Well, yuh'll always be ahurtin', always be a [in] pain, all de  
time. Evah time yuh look aroun' yuh will complain of a pain, but it be's in de  
same place - it nevah moves.

(And then this *chamber lye*, you put it in something to hold it, don't you?)

Yes, bottle.

[Long pause.]

(Well, go on, put it in the bottle there [informant demonstrating], and then  
you put these knives [this knife blade] and needles in it.)

In the bottle.

(What do you do with that, then?)

Yo' jis' bury it, de bottle, in de ground an' nobody knows. 'Git chew a round  
stick, yuh know, an' dig yuh a hole an' bury it right in dere.

(I see. That will give the person pains in his stomach.)

Yes sir. [Savannah, Ga., (542), 670:4.]

4193. She take her husban' *urinate* an' she put it in a bottle an' she put nine needles wit it an' she stopped dat up an' she put it in de bed where he wuz sleepin' at fo' nine nights. An' aftah dem nine nights she take it an' she bury it undah de steps, an' she did dat tuh keep 'im at home an' so he won' go wit no one else but 'er. An' she say he stayed *undah 'er feet* so much until she wanta let it go.

9 NEEDLES - IN HIS BOTTLED URINE - LET HIM SLEEP ON  
9 NIGHTS - BURY UNDER STEPS - TO KEEP "UNDAH HER FEET"

Yes, he stayed *undah 'er feet* all de time an' didn't go wit no one else but 'er. Dat whut she did it fo'. He stayed at home all de time. She did it tuh stop 'im from runnin' roun'. [Sumter, S. Car., (1363), 2403:8.]

4194. Dey kin put it in a vasoline bottle.  
(This *chamber lye*.)

Yes. Dey gits nine shots - yuh know, lead shots, an' nine bran'-new needles. Yuh put one of dose shots in wit de needle down dere, de head down, wit anothah shot den, until yuh git all of dem nine in dere. An' stops it up in dere in dat vasoline bottle, an' den dey keep it straight up. Put it in a da'k

9 NEW NEEDLES - 9 LEAD SHOT - ALTERNATE  
IN STOPPED UP BOTTLE OF URINE

[dark] closet. Dat supposed tuh hold yuh husban'. [Jacksonville, Fla., (600 or 601), 779:3.]

4195. A three ounce bottle will hold three ounces. Yuh put three tablespoonful of urine in dis bottle. Yuh put de contents of one bottle of *Hearts Cologne* - yuh see dat's tuh dispose of de urine odor. An' yuh put a piece of lodestone de size of a pea in dis. Yuh put nine small needles

9 NEEDLES - 9 SPICE - 3 TABLESPOONFULS URINE  
HEARTS COLOGNE - LODESTONE - INCANTATION

in dat bottle an' if yuh are angry wit me - jis' like now [if] ah made yuh angry wit me, yuh git nine grains of spice an' drop in dat bottle [with this] an' say, "Well, ah want chew tuh always be pleased wit me, it is not my desire tuh have enemies." Dat person will immediately git in good humor wit yuh de very nex' time yuh see dem. Dey will meet yuh wit a pleasant smile.

Well now, not only dat, yuh kin put nine grains of spice in dere, if de boss is de only one dat is angry wit yuh. Dat works for dat one person. Well, maybe yuh do dat dis mawnin', an' it might be a week latah dat someone else will git angry wit yo'.

Well now, let me tell yuh about a lady livin' on South Union Street in Montgomery [Ala.]. Well, at one time ah had a [little trouble with a woman] an' dis woman she wuz very angry wit me, an' ah had heard about dis [hoodoo] woman, an' a woman tole me, said, "If yuh go tuh dat woman, she sure goin' tuh tell yuh jis' whut tuh do." An' evahthin' worked out all right. She [hoodoo woman] said, "Dis woman will not appear in co't ag'inst chuh." Well, ah didn't har'ly believe it, but ah jis' thought ah would go on anyway. But de woman wuz one of de worst enemies ah had. I went tuh dis [hoodoo] woman an' she fixed dis bottle fo' me - tole me tuh fix it an' tole me jis' as ah have tole joo. Tole me tuh drop de spice in dere, an' ah did dat. Dis is true: Dis woman came ovah tuh mah house 'bout a half an hour befo' co't an' she tole me, she says, "Ah'm not goin' tuh court ag'inst yuh or no one else. It jis' came tuh me dat ah'd be doin' de wrong thin'. Ah'm not goin' do it." Den ah know it wuz workin'. [Mobile, Ala., (650), 868:3.]

4196. Git some of 'is urinate an' git 'er nine needles - goldeye needles - an' nine spices. Put it in dere an' nine cinnamons, ah mean cloves. Stop it up

9 GOLDEYE NEEDLES - 9 ALLSPICE - 9 CLOVES - HIS URINE  
BOTTLED - UPSIDE DOWN UNDER HER BACK DOORSTEP

an' turn it bottom up-  
wards an' bury it undah  
de back do'step. If she  
could git 'im, yuh know

dat would draw 'im back, an' den when yuh [he] walk ovah it once or twice, he'll keep comin' back.

(Just what do you put in that bottle now?)

Yuh put nine goldeye needles an' nine grains of cloves, an' nine spice. Yuh know, cloves an' spice [allspice] is diff'ren', but it's all about de same, yuh know. Put nine of each: nine needles, nine cloves an' nine spice.

(What else do you put in that bottle?)

De urinate.

(Whose? Yours?)

His. [Savannah, Ga., (1255), 2127:5.]

4197. [The preceding rite is here repeated 23 informants later:]

Take dey urinate an' put it in a little bottle an' put nine spices an' nine cloves an' nine goldeye needles an' stop it up an' dig a hole underneat' de back do'step an' bury it, an' dat will draw 'em to yuh.

(Whose urine do you put in there?)

Yuh kin put de othah person's in dere.

(What if you can't get it?)

Well, dere some way dey is - lak if it's a friend or sompin of yuhs.

(They get it for you.) [Savannah, Ga., (1278), 2174.]

4198. Yuh kin take a person *chamber lye* an' put nine brass pins in it - anybody *chamber lye* - kin put nine brass pins in it an' put it intuh a dry place where it will be air-tight, where no light can't hit it, an' as

9 BRASS PINS - URINE BOTTLED - DARK PLACE - STOMACH PAINS

long as dat pins an' dat *chamber lye* is stopped up in dat bottle, dat person always complain of pains in dere stomick.

(That gives them stomach pains.) [Sumter, S. Car., (1366), 2418:8.]

4199. Dey *night watah*, uh-huh, an' po' it in a bottle. Put about nine new needles or nine new pins in it an' co'k [cork] dat bottle up an' *yuh'll be pinin' way till yuh daid*, if dey don't go an' unstop dat bottle.

9 NEW NEEDLES - 9 NEW PINS  
URINE IN BOTTLE

(You put either the needles or the pins?)

Nine of each or nine of any one of 'em - de nine. [Florence, S. Car., (1291), 2190:3.]

9 NEEDLES - 9 NEW PINS - URINE  
BOTTLE BURIED BOTTOM UPWARDS

4200. Dey takes dat [urine] an' dey'll stop it up. Dey puts nine needles, lodestone, nine bran'-new pins, an' den dey'll stop dat up.

Even maybe dey'll bury it in de groun' an' turn it bottom up - seals it an' turns it bottom up.

(Do this with this water, this urine?)

Yuh urinate - yuh urinate watah.

(What will that do?)

Well, dey say dat hold's de man - holds 'im, yuh know.

(Hold the man, I see.) [New Orleans, La., (826), 1205:7.]

4201. Ah heard dat chew kin take nine needles an' nine pins an' some piece of 'is, or 'er *chamber lye* an' put it in a bottle. An' turn de - jis' put one pin dis way an' put one needle de same way, an' one needle up, p'int up, an' one pin de p'int up, instead of git de nine needles. But chew mus' put de p'int of de haid of de pin down an' de head of de needle down first, an' de p'int up of de

9 NEEDLES - 9 PINS - POINTS ALTERNATED UP - IN BOTTLE  
HER URINE - IN CLOSET OR CLOSE PLACE - KEEPS HIM HOME

needles an' de pins, un-  
til yuh git de whole nine  
needles in dere, an' stop  
it up. An' take dat an'

set it in a close place - in de closet or any place lak dat. Dat will keep 'im home. [Sumter, S. Car., (1365), 2410:10.]

4202. Dey'll take dat urine an' dey'll put it in a bottle an' dey'll apply cinnamay [cinnamon] powdah tuh dat urine, mixin' dat an' de urine, sugah, nine  
9 NEEDLES - 9 PINS - CINNAMON - SUGAR - URINE  
BOTTLED - BURY WHERE PERSON WALKS

needles an' nine pins. Bury dat  
where de individual pass at an'  
dat'll keep 'em accustomed goin'  
nowhere. When de sun is down,

dey min' [mind] not care whut kinda powdah dey be in. It'd make 'em very home [sick], dere min' will refer back home whensomevah de sun go down, regardless of how gran' de party be, yuh can't keep 'em from home. [New Orleans, La., (879), 1445:11.]

9 NEW NEEDLES - 9 NEW PINS - HAIR - URINE

4203. Dey git a hold of some of yuh hair an' git some of yuh watah wit

it, an' put dat in a bottle, an' dey git a hold of nine new needles an' nine new pins, an' cork de bottle up, an' dey bury dat anywhere where yuh walk along, an' dat will run yuh crazy. [Hampton, Va., (28), by Ediphone.]

4204. Dey cud [could] take yore track up, yuh know, an' dey cud use yuh watah an' some of yuh hair, from undah here an' also below here, an' take nine new needles an' nine [new] pins, an' stop it up in a bottle an' put it at chure head an' dey cud have yuh like dat.

9 NEW NEEDLES - 9 NEW PINS  
HAIR PRIVATE - FOOT TRACK  
URINE - ALL IN BOTTLE  
UNDER HEAD OF BED WHERE HE SLEEPS

(At your head?)  
An' let yuh sleep on it.  
(And how would it harm you? What way will it harm you?)  
Wal, it jis' make yuh jis' stay an' take any-  
Yuh jis' bring it an' give it tuh dem.

thin' dey do an' anythin' yuh got.  
(To the man or to the woman?)

Tuh de woman. Jis' like if yuh got a woman an' she t'inks yuh runnin' roun' - yuh know, sompin like dat.

(Fix you with your hair?)

Uh-huh. [Charleston, S. Car., (521), 623:1.]

4205. Yuh know, yuh kin take a man's watah an' yuh stop it up in a bottle an' tote it. Yuh put nine needles an'

nine grains of cinnamon - er [I mean] mixed spice, allspice dey call it, in a bottle.

9 NEEDLES - 9 PINS - 1 DOWN AND 1 UP  
9 ALLSPICE - MAN'S URINE  
ALL IN BOTTLE - HANG IN CORNER

(You put just nine grains of allspice.)  
Nine grains of allspice an' nine goldeye needles, nine pins. Turn de nine needles

one down an' one up, one down an' one up, an' de pins de same way. An' den yuh take an' hang dat up somewhere back in a cornah where he won't find it. An' he can't fool wit no othah woman - stop it airtight an' he can't fool wit no othah woman. [Savannah, Ga., (1255 or 1256), 2128:5.]

4206. Dey say yuh kin take *chamber lye*. Jis' lak dis yuh sweetheart, yuh kin take yuh sweetheart's *chamber lye* an' yuh *chamber lye* an' put it both tuh-  
gethah an' git chew nine  
needles an' nine pins an'

9 NEEDLES - 9 PINS - 9 NAILS - HIS AND HER URINE

nine nails, bran'-new nails,

an' bury it undah de bottom of yuh footstep [doorstep] or eithah undah de bottom



of yuh backsteps. Or eithah, if yuh don't wanta bury it undah dere, it's all right. If yuh wanta put it in de room anywheres it's all right, but it's bettah tuh bury it. An' dat'll make dem come home, an' love yuh very much. [Savannah, Ga., (1260), 2139:8.]

NEEDLES 11 - DAYS 11 4207. Well, yuh take it [urine] an' stop it, stop it tight wit 'leven needles an' bury it. In 'leven days he can't do his watah. [St. Petersburg, Fla., (977), 1583:3.]

4208. Dat stop 'is bladdah. Dey takes 'is urine an' put it in a bottle an' let it stay stopped up in dere nine days an' bury it turnt down. [Memphis, Tenn., (948), 1528:7.]

9 DAYS OLD URINE

4209. Cuz a person tuh swell up wit dere watah.

(How would they do that?)

Dey put it in anythin' airtight an' stop it up fo' nine days, an' den a person begin tuh swell up.

(Stop it up for nine days, then what do they do with that?)

Say it will cause a person tuh swell up. [Waycross, Ga., (1168), 1974:6.]

4210. An' de same if yuh owe a debt. If ah owe a debt, prob'ly mahself wit a man, a furniture man, an' ah have no money fo' 'im an' ah don't want 'im tuh

come dere, well

9 DAYS OLD URINE - RED DEVIL LYE - RED PEPPER - BEFORE 6 A.M.

SPRINKLED AT DOOR - AGAINST RENT MAN AND OTHERS

ah usely [usual-

ly] see 'em take

de stuff yuh call

*chamber lye* an' like dat. Well, yuh hold dat stuff so many days - think yuh supposed tuh hold it nine days until it git strong, an' yuh take dat out in de yard, right where yuh [rent man] got'a come along, an' put nine [spoonfuls?] of de Red Devil Lye in it at de same time an' use dis red cayenne pepper. Well, yuh take an' throw dat right down in front of yuh door, but yuh not supposed tuh put it out in de day - supposed tuh be put in de mawnin'. Say, if yuh put it out in de mawnin', supposed tuh be dere befo' six a'clock. An' den yuh sprinkle dis stuff all aroun' in front dere, at yuh gate, whatevah is dere. If de law or anythin' come dere, why sometime dey may stop an' look but dey keep on by. De same way it is wit de rent man or somepin. Thin's is pretty tough [during the Great Depression] an' he knows how it's tough or sompin like dat. Well, when he come dere, yuh don't come. Sometime he pass on by. He won't stop. [Vicksburg, Miss., (742), 1011:6.]

9 MORNINGS - THROW URINE UNDER STEPS

4211. Why yuh kin take yuh *chamber lye*

an' - jis' lak someone put down sompin

tuh plant sompin roun' yuh steps - yuh kin take yuh *chamber lye* an' throw it undah yuh step fo' nine mawnin's an' dey can't *hurt* chuh dat way. [Waycross, Ga., (1172), 1978:5.]

9 MORNINGS - URINATE ON IT

4212. If yuh got a boy in New York - if ah wuz a woman - see, an' yuh want him back heah. She take

his shirttail, if yuh kin git hold of a piece of 'is shirt, see, yuh cut de shirttail off an' put it in de bottle an' urinate on it fo' nine mawnin's. Fo' nine mawnin's do dat. An' he'll come back home.

(Then what do you do with that bottle?)

Dat bottle? Use de bottle tuh put de thin's - see, de shirttail in.

(After you do all that, what do you do with the bottle?)

Well, ah bring de bottle back an' rinse it out an' keep it fo' de nex' time.

(Thought you said you buried that bottle?)

[This must have been said before recording began.]

Yeah, ah bury de bottle. [Savannah, Ga., (1263), 2145:10.]

4213. Dat's bad. Yuh take nine drops of dat an' put it in a bottle an' stop

it up an' it will run yuh clean crazy.

(Nine drops of *chamber lye*.)

9 DROPS OF URINE BOTTLED

Put it in any woman's period.

Yuh undahstan' about de *chamber lye*. Yuh jis' put it in a little bottle 'bout dat big - about nine drops, an' stop it up right tight. (What do you do with it?)

Jis' hold it or chunk it any place yuh want tuh. [Florence, S. Car., (1334), 2401:1.]

4214. She kin git some of 'is urine, dat'll be his watah, see, an' dey tell me dat dey kin go an' git some of dis *Hearts Perfume*, 25¢ a bottle, an' put 'er nine drops in dat an' keep

9 DROPS OF HEARTS PERFUME - HIS URINE - IN BOTTLE CENTER OF HER BEDTICK 9 DAYS - KEEPS HIM HOME

it right de middle part of 'er bed [a quincunx], de bedtick yuh see, fo' nine

days. An' dat'll keep 'im from runnin' aroun'. He stay at home den mo' den evah. He won't wanta leave home. She can't hardly leave him. She tell him sometime, why don't he go out somewhere. He tells 'er, "No, ah don't wanta go, want tuh stay here wit chew." Yestahday he been goin' all de time, see, night an' day. A ole lady showed me dat about thirteen or fo'teen years ago. [St. Petersburg, Fla., (1012), 1638:1.]

4215. A woman kin do de same thin', jis' lak she want me an' ah don't want 'er. Well, she kin git a piece of yuh shirt an' tie it in nine knots an' put it

9 KNOTS TIED BY WOMAN IN MAN'S SHIRT - IN HER URINE 3 MORNINGS - THEN HIDDEN IN HIS CLOTHES

in 'er watah, her *urinate watah*, an' let it stay in dere fo' three mornin's. If she kin git dem nine knots back into mah pocket

or in some of mah clothses, dat will draw me an' 'er back tuhgethah. [Brunswick, Ga., (1188), 2005:5.]

NORTH CORNER OF DOORSTEP - BOTTLED URINE HIDDEN

4216. Dey takes de *chamber lye* an' stop it up in a bottle an'

bury it undah de steps of de house at de no'th corner an' dat, yo' know, stops dere watah an' all. [Memphis, Tenn., (1541), 2787:2.]

4217. Dey say dey kin take dat, dis *chamber lye*, take dat an' put it in a bottle, cork it up tight an' bury it in de no'th side of de house.

(What will that do?)

NORTH SIDE OF HOUSE - BURY BOTTLED URINE

Dey say dat would cuz, would put ovah [accomplish] whatevah dey desire tuh do wit chuh. Whatevah dey wanta do, say dat would carry yuh in dat work. [Waycross, Ga., (1162), 1937:11.]

OIL OF CINNAMON - LYE - URINE

4218. Well, yuh kin git dis *chamber lye* an' oil of cinnamon an' lye an' scrub yuh house each an' evah mawnin' an' dat brings luck tuh yuh house jis' as yo's - whut yuh'all desire. [Memphis, Tenn., (949), 1531:5.]

4219. Go tuh de drug sto', if yuh want aplenty customahs. Jes' lak when yuh use yuh slopbucket at night an' have yuh urinate in dere. Git chew a dime of oil of cinnamon an' a ten-cent can of Red

OIL OF CINNAMON - RED DEVIL LYE - URINE SCRUB FRONT PORCH FOR CUSTOMERS

Devil Lye, an' yore urinate. Mix it in de bucket an' let somebody scour yuh front porch wit it, an' plenty customah

come in tuh yuh - be comin' dere evah day. [Brunswick, Ga., (1210), 2045:6.]

4220. *Chamber lye* is fo' success. Dey put it in de watah dat chew mop yuh flo's wit. Put *chamber lye* an' put sugah in de watah an' oil of cinnamon, an' scrub yuh flo's. Start at chure front do' an' scrub on back in de house. Scrub

OIL OF CINNAMON - URINE - SUGAR  
START AT FRONT DOOR - BACK INTO HOUSE

know lak dat. [Memphis, Tenn., (938), 1517:19.]

4221. Mostly dey uses dere in houses in dere watah [urine], whut are used fo' men. Whut ah mean, sech as de wash watah. Wash watah are used an' only one oil is supposed tuh be

OIL OF PENNYROYAL - URINE - ORDINARY WATER - FOR MEN

flo' is supposed tuh be scrubbed wit it. De balance of de watah is tuh be po'ed in front of de do'. Dat is tuh continue of mens goin' - comin' backward an' fo'-wards.

(That is to keep the men coming.)

Jes' keep 'em comin' backwards an' fo'wards, mens, see de room whut dis watah is come out of. Dis washin' an' de urine watah is all used tuhgethah tuh scrub de house wit, yuh know. [Norfolk, Va., (456, *Doctor England*, see p.1386f.), 442:4.]

4222. Aftah, dey take de pennies an' dey put it in yuh *chamber lye*, an' den in de mawnin' befo' de sunrise, ah've seen 'um back [give power to?] dey *chamber lye* an' de pennies. Dey

PENNIES 10 - BEFORE SUNRISE - DROP INTO YOUR URINE

SAY 3 TIMES "AH WISH YO'D GO AWAY"

THROW IN DIRECTION SUN WILL RISE

yo'd go away." See? An' den dey'd take dat an' throw it jis' where de sun would rise an' evently [eventually] dey'd go away. [Jacksonville, Fla., (560), 696:3.]

4223. Dey say dey kin take a man's watah an' put it in a *Coca Cola* bottle, an' dey kin go tuh de drug sto' an' git dis stuff in de drug sto' called Fo'get-Me-Not [perfume] an' dey kin put it

PERFUME FORGET-ME-NOT - BOTTLED WITH URINE

in dat watah, an' bury dat bottle in de yard an' dat man will set roun' dat house. Ah've seen dat done. Ah've seen a woman do so, an' she kin feed 'im jis' lak a baby - bring 'is meal to 'im an' he sit dere an' cry. He can't even holler. [Savannah, Ga., (1266), 2181:4.]

4224. Well, yuh kin take a person's *chamber lye* an' yuh kin put it intuh a bottle an' yuh kin bury it undahneat' yuh step or de right cornah - yuh know, de right pillah of de cornah of yuh house, an' dat'll give 'em *gravels* an' keep 'em from *nuratin'* an' dey would die.

PILLAR OF HOUSE - AT RIGHT CORNER

BURIED URINE GIVES GRAVELS

[The lowland small house sets a foot or so off the ground, resting upon 4 or 5 *pillars*; low posts, large single stones, or small brick columns. The 4 pillars are at the 4 corners of the house, the fifth pillar is at the center of the house, making a quincunx. The right-hand corner depends upon whether you are looking at or away from the house.]

(You mean the right-hand side looking at the house or looking away from the house?)

No, de right-han' side as yuh...

(As you come to the house?)

[Informant is uncertain.]

Jis' bury it right by de pillah. Put it in a bottle an' stop it up tight so no air can't git tuh it. [Sumter, S. Car., (1343), 2326:3.]

4225. Yuh kin git any woman's *chamber lye*, de *chamber lye* of a lady's, an'

put it in a bottle wit some *Hearts Cologne* an' take it back intuh yore house undah de pillah an' bury it, an' let it stay dere a month, a month an' three days, an' take it out. An' yuh got de 'fluence of 'er.

She wild about chew. Yuh go out dere an' yuh kin do any kinda way yuh want. She ain't gonna do nuthin. She's jis' worryin'. Dat'll worry an' worry an'

PILLAR OF HOUSE - BURIED 33 DAYS BESIDE  
WOMAN'S URINE BOTTLED WITH HEARTS COLOGNE

worry. An' jis' evahthin' she git 'er hand on, she give it tuh yuh, an' try tuh make yuh confident [contented] so yuh stay right dere wit

'er. Dat'll sure do it. Ah did it. Ah knowed a lady - a ole lady tole me dat tuh do tuh a gurl of mine. [St. Petersburg, Fla., (1032), 1679:1.]

4226. Yes, ah have too. Ah heard dat jis' lak if somebody wuz tuh wanta *fix* yuh or *poison* yuh some way, an' if yuh kin take it - jis' lak if dey wuz tuh go 'long an' put down *poison* fo' yuh an'

POISON PUT DOWN FOR YOU KILLED BY URINE

den, if yuh kin git dis heah tuh put ovah it, yuh see, befo' dis person git

tuh it, den dat would kill de poison out of de *dose* dat dey have put down fo' yuh.

(They just sprinkle this *chamber lye* over it?)

Yeah, dey sprinkle it ovah it. [Fayetteville, N. Car., (1391), 2495:3.]

4227. If yuh wanta make a person move, now yuh could do dis. Co'se dis is ve'y har' [hard] tuh git tuh do. Now, yuh know, de usual thin' de ladies use

PORCH - EMPTY YOUR CHAMBERPOT ON PERSON'S - TO MOVE

chambahs. Now if it's any way yuh kin git tuh dere house an' empty dat *chamber*

*lye* on dere po'ch, well dat'll make dem move. Dat's kinda har' tuh git tuh do, but dat will make dem move.

(If some woman was living here and I would want to make her move, I'd come here and take her chamber and empty it on the porch?)

No, yuh wouldn't do dat, yuh wouldn't have tuh do dat. If she wuz livin' heah an' yuh want tuh make her move, yuh wouldn't empty hers; yuh would bring yuh's an' throw it on de po'ch. Yuh bring yores an' throw it on dat po'ch. [Memphis, Tenn., (1529), 2732:3.]

4228. An' den if yuh wuz sellin' whiskey or somepin lak dat an' yuh don't want de law tuh come in, why yuh could git a box of or a can of potash [or lye] an' put it at chure

POTASH BURIED AT FRONT DOORSTEP - THROW NIGHT URINE ON

front do'steps. Bury it dere an' evah night

yuh could throw *chamber lye* out, chew know. Scattah it in front of dose steps an' dat would keep de law away. [Savannah, Ga., (1275), 2167:3.]

POTASH AND URINE - SCRUB STEPS WITH - KEEPS LAW AWAY

4229. Take a - jis' lak some *chamber lye* an' put a box of potash in it an'

scrub de stoop wit it, an' let it be in front of de steps, an' as long as it be dere, dat will keep de jinx away an' de policeman can't come to de do'. [Savanna, Ga., (1266), 2446:8.]

4230. If a woman is pregnant an' yuh wanta make her lose de baby an' yuh don't lak 'er. Well, yuh see, yuh kin take some of her urinate an' stop it up

PREGNANT WOMAN MISCARRIES IF URINE BURIED

in a bottle an' dat'll make her miscarry a baby, or she'll git tuh de place she'll have sech dreadful pains

in de bottom of 'er stomik, in 'er bladdah, see - sompin lak bladdah trouble, an' 'er stomik begin tuh git weak an' event'ly she'll lose out. [Memphis, Tenn.,

(940), 1522:7.]

4231. Evah time have tuh ketch some of 'er watah, an' she be lak dat [pregnant], dey stop it up. An' dey put diff'ren' thin's. Dey puts *graveyard dirt*

PREGNANT WOMAN'S URINE WITH GRAVEYARD DIRT  
BOTTLED AND BURIED - CAUSES MISCARRIAGE

an' diff'ren' thin's in 'er watah, an' fix evahthin' bad in dat bottle an' seal it up an' put it upside down. An' den de baby git

crossed in 'er an' apt tuh kill 'er an' de baby.

(That's to *fix* a woman who is carrying a baby.) [New Orleans, La., (825), 1203:2.]

4232. Yuh kin take some of 'er urinate or *ministration* an' yuh could fix it. Yuh could take some of 'er urinate an' yuh could bury it about 'er house or anywhere undah 'er house. Suppose tuh be undah 'er house close by 'er baid an' near time yuh know

PEPPER BURIED WITH PREGNANT WOMAN'S URINE BRINGS MISCARRIAGE

think she gon'a git down. Go an'

git dis bottle, whatsomevah yuh git it in, yuh kin put it in a bottle or a jar or somepin, but de best partly [mostly?] puts it in a bottle. Yuh go an' git dis bottle yuh think about near time dat she gon'a git down. Yuh git dis bottle, take de stoppah out. Sometime it will shoot out, sometime it will jis' blow out, jis' lak beer or somepin, hot beer. DEN FILL DIS THIN' UP FULLAH PEPPAH. SEE DAT FILLIN' 'ER FULL OF PAINS. Den bury dis deepah on down [than] what it wuz. An' she may given birth tuh de baby but she sure won't live. [Memphis, Tenn., (962), 1553:7.]

RED PEPPER AND SULPHUR IN SHOES WASHED WITH URINE

4233. (What do you put in your shoes, you say, to keep

them from harming you. What do they put in your shoes?)

Bathes 'em in *chamber lye*. Puts cayenne peppah an' sulphur. [Sumter, S. Car., (1385), 2464:7.]

4234. Git chew a half gallon jar or sompin lak dat an' yuh half full it wit *chamber lye*; yuh know, where yuh urinate. An' den yuh kin go tuh de sto' if yuh ain't already got a sto' an' git some rock

SALT AND URINE AT DOOR AND STEPS

salt or git chew a big ball [block] of salt [from salt blocks made for cattle licking] an'

beat off some an' put about two han'fuls or three, an' put it in dat [screw-top] jar, in dat *chamber lye* an' keep it shut. A quart, not ovah a quart.

(What do you do with that now?)

Dat whut chew do, jis' sprinkle it on yuh steps or on yuh po'ch. It will make peace aroun' yuh home, if anybody 'sturbin' yuh. Yo'll git peace. [Wilson, N. Car., (1496), 2665:4.]

4235. Take salt an' put it in yore *chamber lye* an' throw it in front of yore do' an' it will conqah, yo' know, yuh enemies dat way. [Waycross, Ga., (1101), 1775:13.]

4236. Yuh take yuh *chamber lye* an' po' it roun' yuh do'step an' some table salt, if anybody try tuh put anythin' down undah yuh steps. Jis' come right along an' po' dat aroun' de do'step. Dat's no use dere, dey hurt chew. [Fayetteville, N. Car., (1397), 2515:7.]

4237. Take anybody *chamber lye*, if yuh want 'em tuh stay wit yuh, an' put table salt in it an' bury it undahneat' yuh do'step.

(What do you put that *chamber lye* in, anything?)

Jis' put it in a bottle wit cookin' salt.

(Whose *chamber lye* do you take, that person's that you want to stay?)

Yeah, dat person yuh wanta stay.

Jis' lak a man comin' tuh mah house an' goin' tuh anothah house, well ah kin take his pee an' put cookin' salt in it an' bury it undah mah do'step. Well de othah woman, she could do de same thing, if she knew how. Well he jis' have tuh keep penetratin' from dis house tuh dat house, dis house tuh dat

SALT AND MAN'S URINE BOTTLED AND BURIED  
IN FRONT OF HER DOOR TO HOLD HIM

house. He can't stay tuh one house. He gotta go tuh dat house. He come tuh see me an' he got a wife. Well ah've got 'im *fixed* up so bad wit diff'ren' thin's, see, dat when he go back home he can't give a good word out tuh 'is ole lady. If she say anythin' tuh 'im, it make him cross.

(That will cause confusion.) [Florence, S. Car., (1308), 2212:7.]

4238. Take *chamber lye* an' yuh kin put salt in dat an' throw dat in de rivah. Dey say dat will run yuh 'way from home.

SALT AND URINE THROWN INTO RIVER

(You would throw this person's *chamber lye* in the river.) [Waycross, Ga., (1102), 1776:5.]

yuh so dat yuh can't make yuh watah.

4239. If dey take yuh urine, dey kin have

(How would they do that?)

Dey'd take yuh urine an' put in a bottle an' dey'd stop salt an' peppah up in dis bottle, an' dey turn dat bottle upside down an' bury it, an' jis' let it stay dere. When dat

SALT - PEPPER - URINE - BOTTLED - BURIED BOTTOM UPWARDS

cork dissolves an' dat watah, urine drains

outa dat, dat pines yuh away. [New Orleans, La., (883), 1453:??]

SALT - RED PEPPER - URINE  
SPRINKLE ROUND HOUSE

4240. Sprinkle red peppah, salt an' *chamber lye* roun' de house, git chew 'way from dere.

(That will make you move?)

Yes. [Fayetteville, N. Car., (1444), 2614.]

SALT - RED PEPPER - URINE  
SPRINKLE 4 MORNINGS - SWEEP

4241. Dey git some red peppah an' some salt an' den git some urinate an' put it into a [tin] can an' sprinkle dat fo' foah mawnin's an' den sweep. An' durin' as yuh go out goin' somewhare, dey

sprinkle dis behin' yuh ag'in, an' jis' sweep an' yuh won' evah come back.

(Well, now this pepper and salt. Do they sprinkle that around or do they mix that with the urine and sprinkle the urine around?)

Dey mix it up wit de urine. [Little Rock, Ark., (903), 1474:18.]

4242. Chew kin take *chamber lye* an' make peace an' yuh kin take *chamber lye* an' make evil.

(Well how do you do each one of those?)

If yuh want tuh make peace wit *chamber lye* an' yuh wanta make de home pleasant, yuh take de *chamber lye* an' salt an' peppah an' yuh scrub wit it an' yuh use oil of mint, if yuh want tuh make

SALT - PEPPER - OIL OF MINT - URINE - SCRUB

yuh home pleasant. If yuh wanta have luck in yuh home, yuh know,

yuh doin' any kinda business. [Norfolk, Va., (492), 529:4.]

SALT AND URINE - SCRUB WITH - BURN SULPHUR: LAW AWAY

4243. Burn sulphur an' use de same *chamber lye* an' salt an' scrub wit

it an' burn sulphur in yore house, an' dey'll hardly come.

(Keep the law away. What do you scrub with *chamber lye*?)

[Informant does not understand my question.]

*Chamber lye* an' potash [and salt]. [Jacksonville, Fla., (559), 695:3.]

4244. Yuh kin take a person's *chamber lye* an' git chew some table salt an'

borax an' dat'll, dat'll put 'em outa business or - jis' lak if yuh's some woman who wanted [to] git a place. In case if yuh  
SALT - BORAX - URINE - SPRINKLE wanted tuh git a place an' yuh couldn't git in dere 'lessen dey [the person who had the *place* or job] wuz out, why den yuh take *chamber lye*.

(Whose *chamber lye*?)

Git some of yuh own *chamber lye*. Take yuh *chamber lye* an' table salt an' some borax. Yuh go dere an' jis' po' it aroun' de place an' it won't be long 'fore he [the person holding the *place* or job] be outa dere.

(You pour it around the place where he works or around his house?)

Aroun' de place where he work. Jis' go dere some days [nights?], jis' take it an' go right roun' de do', front an' de back.

(That is to get the other fellow's job?)

Dat's tuh git de othah fellah's job. [St. Petersburg, Fla., (1042), 1688:1.]

4245. Yuh kin use garlic an' [or] yuh kin use onions an' yuh kin use yuh slop jar watah.

(How do you use garlic for example to keep the law away?)

Take a package of garlic, a small piece of garlic an' put it up each night, a piece of it in yore slop jar an' throw de table salt, de table salt dat chew use, an' let it git on

SALT - GARLIC OR ONION - LODESTONE - URINE - IN CHAMBER POT  
ABOUT DOOR - "DON'T WALK IN IT YUHSELF" - FOR POLICE

yore table. [Let it come from your table.] Yuh jis'

keep it damp somewhere an' mix it an' throw it aroun' yuh do' both front an' back. An' co'se yuh have some good lodestone an' grad'ly [gradually] dey'll pass on by yuh an' yuh kin sell right on. Dat keep de officahs away. Throw it in de grass an' all lak dat aroun' yore do', but don't walk in it yuhself. [NEVER WALK OVER YOUR OWN HOODOO!] Leave it so dat people kin pass ovah it. Let it lay dere an' dey ain't goin' worry yuh. [Little Rock, Ark., (887), 1462:15.]

SALTPETER - HEARTS COLOGNE - URINE - WHERE PERSON WALKS

4246. If dey take yuh *chamber lye* an' put it in a bottle an' put

saltpetah in it an' *Hearts Cologne*, an' sprinkle it in de path where a person walk along, an' it'll cuz 'em tuh like yuh, come aroun' yuh an' visit yuh. [Waycross, Ga., (1133), 1837:17.]

4247. Dey say dat yo' could take some of dis heah saltpeter an' some sulphur an' put it in a chambah yuh know, jis' lak peoples make watah in de chambah yuh know. Yuh git up dat night

SALTPETER AND SULPHUR IN WOMAN'S CHAMBER POT  
MAN WALKING OVER EMPTIED CONTENTS WILL LOVE HER

sometime an' put some saltpetah an' sulphur in dere. Well, wheresomevah dey po' it out,

yuh see, whosomevah cross dat, yuh know, wheresomevah yuh po' de watah at, where somebody kin cross it, yuh know, which an' evahbody cross dat watah or comin' up dem do'steps, dat will [make] dem go crazy.

(That is to make them love you. A woman would do that with her *chamber lye* to bring in men?)

Yeah, make 'em love yuh. Dat's a way dat dey kin gain mens too. Dat's simple but dey people don't know all dat. [Waycross, Ga., (1072), 1732:7.]

SCRUBBING OR MOPPING IS A MAGIC RITE

4248. Well yuh kin take dat an' so it's said, dat wimmins will scrub wit it an' will draw mens in.

(Take the *chamber lye*?)

An' scrub yuh home, sho'. An' dey say

dat it will draw mens in. [Memphis, Tenn., (1521), 2713:6.]

4249. Ah heard 'em say yuh kin take *chamber lye* an' mop roun' yuh room an' out on yuh po'ch, an' dat'll draw frien's. [Memphis, Tenn., (1544), 2795:3.]

4250. [To] make 'em leave home, scrub yuh flo' evah nine mawnin's wit *chamber lye* out tuh de steps, see - fo' tuh make 'em leave home, see. Well, evah nine mawnin's yuh'd scrub yuh flo' wit dat *chamber lye* an' throw it de way he'll go aftah he's gone an' he leaves outa dere. Yes, when yuh don't want 'im

EVERY 9 MORNINGS SCRUB FLOOR WITH URINE  
THROW IT THE WAY HE GOES AFTER LEAVING

tuh come back, po' dat *chamber lye* de way he go an' scrub yuh flo' wit it. [Memphis, Tenn., (943), 1524:12.]

4251. Take some *chamber lye* an' scrub yuh steps off wit it, scrub yuh po'ch off wit it, an' throw it ovah yuh lef' shouldah an' throw some ovah yuh right shouldah, an' don't look back at it an' go back in de house. Dey won't come dere no mo'.

WHILE SCRUBBING STEPS WITH URINE - THROW SOME OVER  
EACH SHOULDER - DON'T LOOK BACK - REENTER HOUSE

(That will keep this person from coming back to your house.) [Norfolk, Va., (474), 491:1.]

4252. [One of the amazing rites of HOODOO is the shaking of bottled urine. The following submargin titles show great diversity. Other examples will be found in the text of these volumes.]

SHAKING BOTTLED URINE Take a man's *chamber lye* an' yore *chamber lye* an' stop it up in a bottle an' he cain't go away.

(1) HIS AND HERS

(The man or [and] the woman, puts those two together?)

Tuhgethah. An' dat jes' places 'im right at home.

(What does she do with that bottle then?)

She takes it an' put it in a secret place. An' evah times he goes out - he goes out - she shakes it up. Dat's whut ah heard. An' when she shake up, an' den 'is mine [mind] strike him tuh come back home, yo' see. [Sumter, S. Car., (1365), 2409:4.]

(2) HIS - UPSIDE DOWN

4253. Now, if a woman love yo', she kin take yore *chamber lye* an' put it in a bottle. If yo' go off an' she wants tuh see yo', all she gotta do is turn it upside down, see. Shake it. Well, yo' have tuh come back. [Sumter, S. Car., (1367), 2419:5.]

4254. If yo' take a person's *chamber lye* an' stop it up in a bottle, put it in de cornah of yore trunk - in de east cornah of yore trunk, or tuh de haid of yore baid. Let it

(3) UPSIDE DOWN - EAST CORNER OF TRUNK - OR HEAD OF BED

stay dere. Any time yo' wanta see dat

person - listen tuh me, yo' shake it up an' turn de stoppah down. Ah've got chew.

(They are coming right there.)

Ah got chew. [Brunswick, Ga., (1204), 2120:7.]

4255. Ef he leave home - go an' quit me fer somebody else - 'fo' [before] he leave home ah won't be dere, but ah'll jes' take his urine an' ah'll take dat an' put it in a bottle. An' fer nine

(4) URINE BOTTLED 9 DAYS - SHAKE 3 TIMES

days, evah time he'll go off, ah'll jes' shake dat bottle three times

lak dat [demonstrates] an' he'll soon come back. [Jacksonville, Fla., (618), 792:8.]

4256. If yo' wan' 'im tuh stay at home, yo' could take yore *chamber lye* in a bottle an' put a pinch of sugah in it an' shake it evah mawnin' fo' nine mawn-



(5) SUGAR AND URINE - SHAKE BOTTLE 9 MORNINGS  
SET UPSIDE DOWN - IN A CORNER

in's an' turn it up on its  
 haid an' set it in a cornah.  
 Well, nobody won' bothah 'im  
 an' he'll stay dere an' yo'

cain't drive him away. Yo' do dat fo' nine mawnin's. [Memphis, Tenn., (1548), 2809:4.]

4257. Take dere [his] *chamber lye* an' stops it up. Dat's tuh make yore love stay at home, if he's runnin' aroun'. Git some of yore [his] othah, yo' know, an' put in wit yore [his] *chamber lye* an' stop it up in a little bottle. [These

(6) HIS URINE AND SEMEN - LODESTONE - RED PEPPER  
BOTTLE UPSIDE DOWN - IN CORNER - SHAKE 9 MORNINGS

passive pronouns are explained later.] An' turn de bottle down into de [one of the]

cornahs on de side where he sleeps at, an' have it so sompin will be roun' it [hide it] so he cain't discovah it, if he should happen tuh look ovah. An' he jes' think it's a shoe or sompin settin' dere. Yo' have a shoe settin' dere an' a little small vial - have it turnt up. Yo' git up evah mawnin' fo' nine mawnin's an' shake it [bottle] up an' turn it back up.

(You keep it standing upright all the time?)

Keep it standin' fo' [the first] nine mawnin's up [a usual procedure]. Yo' git up fo' nine mawnin's an' shake it an' turn it back up.

(But you let it stand with the head down, don't you? [The change from *down* to *up* I do not pursue, *down* after 9 days is correct; but I do recheck ingredients which are normal.] And what do you put in with that *chamber lye*? What else did you put in there, did you say?)

Some cayenne peppah - it's de same thing. [RED PEPPER AND CAYENNE PEPPER ARE ALMOST ALWAYS THE *SAME THING* IN HOODOO. WHEN RED PEPPER PODS - WHOLE, BROKEN, POWDERED - ARE USED, THE WORD *POD* IS ADDED. RED PEPPER PODS, COMPARED TO CAYENNE, SELDOM OCCUR.] Put it in dere. An' a little piece of lodestone, drops it in dere wit it an' let it set.

(You put something else from the man *in there* didn't you?)

Yes, de *come* [semen]. Put it in de *chamber lye*, ketch 'is *chamber lye*. [Memphis, Tenn., (1523), 2716:2.]

4258. Git a man's *chamber lye* an' bottle it up. Cork it up aftah yo' put diff'ren' kin'a *roots* in it an' piece of yore [menstrual] cloth. Turn it up [upside down]. Fasten

(7) PIECE OF MENSTRUAL CLOTH - JOHN DE CONKER - URINE  
KEEP BOTTLE UPSIDE DOWN - SHAKE UPSIDE DOWN

it up, you see. An' when yo' turn it upside down - an' [then]

yo' put where no one won' find it. Well, if yo' wan' 'im tuh come home - if he runned out an' yo' wan' 'im tuh come, yo' shake it upside down an' turn it. An' of co'se he stays in de house. An' when he goes out, why - yo' don' wanta keep 'im in all de time - when yo' wan' 'im tuh come back, yo' take it an' shake it up, an' turn it upside down ag'in.

(In other words, if that bottle is upside down, he's to come back to you.)

Yes, keeps 'im upset. Have it already fixed [upside down] dere.

(What kind of *roots* do you put in that?)

Put *John de Conker root*. [Washington, D.C., (627), 802:4.]

(8) HAIR - URINE - BOTTLE - BURY - SHAKE

4259. *Chamber lye* an' a piece of hair.

(Take *chamber lye* and a piece of hair.

Yore hair, mah hair, anybody else [hair] an' put it in a bottle, see. An' evah

time [you want the person] tuh come tuh yuh, all yuh gotta do is shake it. But yo' gotta bury it [when not in use]. An' jis' shake it an' yuh'll [person'll] come. [Charleston, S. Car., (506), 556:2.]

4260. Yo' wanta heah 'bout de cleah *nurinate*. Well, de *nurinate*, yo' see - yo' take a person's *nurinate*, jis' de cleah *nurinate* an' yo' put it in a bottle wit salt an' cayenne peppah an' [or] red pappah [see later]. Yo' put it in dere an' dere name nine times in de bottle, an' yo' shake it up.

- (9) SALT - RED PEPPER - STEEL DUST - NAME
- 9 TIMES - HERS OVER HIS - IN BOTTLE
- SHAKE 6 AM AND NOON - 3 DAYS A WEEK
- MONDAY - TUESDAY - WEDNESDAY

(How do you write that name nine times?)

Well, yo' see yo' write de name nine times - de party's name, yo'

know whut ah mean - jis' dey whole firs' name. Jis' lak yo' want two people dere separations. Well, yo' put one of 'em tuh de top an' one of 'em to de bottom, jis' zakly [exactly] dat way nine times [demonstrates].

(The first one nine times that way, and the other one nine times on top of it.)

On top of it. Jis' lak two han' on each othah lak dat [demonstrates].

[Two hands is a good illustration, each hand pointed in the opposite direction. Normally the first 9 names are written one under the other and to the right, then the paper is turned upside down and the other 9 names are written to the right over the first 9 names - each group in the opposite direction. Examples occur in the text.]

(Do you put this whole piece of paper in there?)

De whole piece of papah, don' teah [tear] it up; jis' de whole piece of papah wit de whole two peoples name, one on de top an' one onto de bottom. An' yo' shake it up wit de cayenne peppah [showing *red pepper* the same thing] an' de salt. An' den if yo' wanta, yo' could put de *steel dust* in it; it'll keep 'em togethah - tuh keep 'em renited [united]. An' [but to separate them] shake it up at six a'clock in de mawnin' an' at twelve or else nine. Yo' undahstan', nine in de mawnin' an' at twelve. Jis' keep 'em a-goin' [at each other]. Dere's certain days lak Mondays, Tuesdays or Wednesdays - see, three days a week. [Another magic combination is Monday, Wednesday and Friday - see p.830.] Jis' keep 'em humbuggin' all de time. [The word may mean *humming* and *buzzing* at each other rather than, though perhaps including, *cheating* and *deceiving*.] Dat's if yo' wanta break peace.

An' den AG'IN IF YO' WANTA HEAH AG'IN ABOUT KILLIN' SOMEBODY. Keep it [bottle] in a cornah of a house, in yore house if yo' care to, where nobody tuh disturb it, if yo' wanta keep shakin' it up. Keep de confusin', yo' undahstan', an' it gon'a break de home up, wit de woman an' man. [Algiers, La., (1594), 2995:7.]

4261. If yo've got a husban' an' he's capable of leavin' home an' stayin' away, yo' wash yore jah [jar] an' yo' let 'im use it. An' den yo' take dat urine an' yo' po' it in de

- (10) 3 SPOONS SUGAR - 3 PIECES SPICE - 9 TIMES HIS NAME
- WITH HIS URINE IN BOTTLE - UNDER HER SIDE OF BED
- SHAKE - HE TURNS OVER 3 TIMES AND RETURNS HOME

[glass] jah. Put about three teaspoon of sugah in dere, an' three pieces of

spice, an' yo' write his name nine times an' jes' fold it up an' put it in dere. Yo' don't do anythin' but write an' put it in dere, an' den yo' shut dat jah up tight, airtight, an' it's no good until dat papah has turned tuh powdah. Dat urine will natch'ly [naturally] powdah dat papah. It'll jes' look lak white lime in de bottom of dat urine. An' den if yore husban' is away, yo' can shake dat urine an' put it undah yore bed on de side yo' layin' on, an' lay on it, an' EVAH

TIME YO' SHAKE IT HE'S SUPPOSED TUH TURN OVAH. If yo' SHAKE IT DE THIRD TIME HE CAN'T SLEEP, HE'LL GET UP AN' COME HOME EVAHWHERE HE IS. [Memphis, Tenn., (973), 1575:7.]

4262. She takes dis bottle of sweet watah - she makes it, I mean puts sugah in rain watah an' make it jis' lak syrup. She puts dat name in dere an' she shakes it up. She take dis bottle an' she put it bottom up, or eithah she put it on de side of de bed

- (11) EITHER SUGAR - RAIN WATER - URINE - HIS NAME IN BOTTLE - UPSIDE DOWN OR UNDER HIS FORMER SIDE OF BED - SHAKE - OR ELSE HIS NAME 9 TIMES HERS ON TOP - FOLD TO HER - PUT IN OIL BOWL OF SMALL TIN LAMP - LIGHT IT - TALK TO IT

where he used tuh lay, an' he comin' back. Any time she take an' shake it up he comin' back. Or, eithah she could take his urine an' she

could jis' - she gits a small tin lamp an' she takes 'is name an' she sets it in dere. She writes 'is name nine times. Write it [demonstrates] dis way an' she turns it [sheet of paper] dere, she write backwa'd an' fo'ward dataway. An' she always puts 'er name on de top.

(These are written in cross fashion?)

[Not names crossing at right angles in form of a cross, but his name is written 9 times, one under the other; then the sheet is turned and her name is written across his names. In this fashion names are written *backwa'd an' fo'ward*.]

Yes sir. See, when she folds it, she folds it tuh her an' she sticks in dis- got to be a little small lamp - tin lamp. An' she drops it down in dere an' she lights de lamp an' she speak tuh dis lamp. [Small lamp rites are common in New Orleans, many of them scattered through text.] An' in three days - nine days be de longest - he will be back.

(WHAT DOES SHE DO WITH HIS URINE?)

She puts it in a bottle. She takes it an' she shakes it up dataway, wit 'is name in dere.

(I see, THE SAME AS WITH THE SUGAR WATER?)

Yes. [New Orleans, La., (838), 1261:13.]

4263. Dey say if she want 'im sometime, yo' know, jis' take dere *chamber lye* an' put it in a bottle. An' take nine needles, new needles outa papah [of needles]. Put 'em down

- (12) 9 NEW NEEDLES ON POINTS IN URINE - SHAKE BOTTLE

in 'ere [there] on de points in de bottle an'

stop it up tight. Whenevah yo' wan' 'im an' he don' come - an' yo' wan's 'im - jis' shake dat up. He git worried [and come]. [Wilmington, N. Car., (320), 254:4.]

4264. Well now, ah'm gon'a tell yuh, if a woman has got a man an' she loves dat man, an' if he's a runabout man. A woman would take de chambah an' she wouldn't use it, she let yo' [man] use it, yo' see. An' also might be dat same

- (13) 9 NEEDLES - URINE - SEMEN - CALLS NAME STOPS UP BOTTLE - SHAKE - UPSIDE DOWN IN TRUNK

night when she gon'a turn dis trick, she'll let chew fool wit 'er, see. An' she'll take

dat *certain rag* an' she'll take dat *chamber lye* an' put it in a bottle. An' take dat *certain rag* - see, dat *certain piece* yo' see - wet dat rag an' squeeze all dat [semen] in dere [into bottle]. An' take nine needles ag'in an' put intuh dat same bottle. An' she wouldn't fasten dat bottle while yo' awake, yo' see. She'll let chew go tuh sleep first, see, but she'll [have] a good stoppah an' have it right to de mouth of dat bottle. An' she'll come an' wake yo', say, "So-an'-so!" an' "So-an'-so!". An' den yo' say, "Whut chew want?" She hit dat

bottle an' stop it down dere airtight, an' yo' kin go fur as New York City - an' ah bet chew money - an' she take dat bottle an' shake it up lak dat, an' turn it down in her trunk, yo'd be back home tuh 'er.

(When she turns it upside down?)

Yes sir, in her trunk. [Brunswick, Ga., (1249), 2221:2.]

4265. Ah said take dere *chamber lye*.

(Take their *chamber lye*.)

Dere *chamber lye* an' yores an' mix it intuh a bottle. An' yo' git chew nine needles, put into dat bottle. An' den shake it up don't chew know. An' set de bottle in de no'th side of de house an' call dere name three times, an' dat'll make 'em come tuh yuh ag'in. [Waycross, Ga., (1118), 1795:3.]

(14) 9 NEEDLES - HIS AND HER URINE - SHAKE  
CALL NAME 3 TIMES - NORTH SIDE OF HOUSE

4266. Well, if yo' wan'a

person jealous of yo' - yo' know how womenfolks are.

(You want to make a man jealous of you?)

Jes' love yo', yo' know, an' don't want 'im tuh go out. Well yuh git 'is *chamber lye*. Yuh git nine bran'-new goldeye needles, nine pins - bran'-new pins, straight pins.

(15) 9 NEW NEEDLES - 9 NEW PINS - 9 ALLSPICE - 9 SPOONFULS  
EACH OF SUGAR AND CINNAMON - URINE - BOTTLE  
3 TIMES: TOWARDS YOU - CIRCLE HEAD - SHAKE  
CALL PERSON - KEEP UPSIDE DOWN IN CORNER

An' yuh take nine of dese spices, whole spices [all-spices], nine cloves an' about

nine teaspoonful of sugar an' cinnamon [9 each] wit dat. Yuh stop it up in a bottle an' den turn dis bottle on de head in a cornah or secret place. Ah don't care where dey at - jes' lak if yo' say, "Ah wanta see So-an'-so, if dey on de job," an' dey could be jes' lef' [left the job]. Yo' shake dis bottle, see, shake dis bottle up an' cāre [carry] it aroun' yuh head three times, an' bring it tuh yuh dis way three times [demonstrates], an' den yuh jes' shake, shake it, shake it, yuh know, three times, down tuh de flo' [floor], yuh see, an' always keep it [bottle] on de head [upside down], an' dat'll make 'em jes' go crazy [about you].

[Here's my immediate comment, at this point, about the demonstration.]

(Turn [instead of informant's *care*] this bottle round *yuh head* three times like a halo.)

[Circle would have been a better word, but *halo* fully describes the action and also shows me commenting to cylinder, not to informant who probably would not have understood *halo*.] [Mobile, Ala., (672), 898:1.]

4267. Anothah way dat dey take it an' control of love wit it.

(This *chamber lye*.)

Kin control love wit it. An' den dey use it tuh draw a person tuh yuh. Tuh draw a pusson tuh yuh, yuh take dat an' put in it nine needles an' nine pins an' nine nails in a bottle, wit dat, jis' stop it [up]. An' drop de nails in head an' tail, de pins head an' tail,

(16) 9 NEEDLES - 9 PINS - 9 NAILS - HEAD AND TAIL  
DROPPED INTO BOTTLE OF URINE - CALLING NAME  
AND WISHING 27 TIMES - SHAKE - TURN UPSIDE DOWN

an' de needles head an' tail, callin' 'em evah time [you drop], an' make yuh wishes. An' den jis' stop de bottle up tight. Pusson apt tuh be settin' dere all alone, yuh shake dat bottle, yuh know, an' call dere name an' turn it upside down. Any place dey is, if dey ain't got de fare, dey be walkin', comin'. If

dey ain't got de fare, dey try tuh be walkin' comin'. [Charleston, S. Car., (518, *Doctor Nelson*, see p.1599f.), 608:6.]

4268. [Here is a fragment omitted from *Doctor England*, called *Doctor English* in my interview with him - see pp.1386-1401.]

Other methods on such as that of gettin' the urine from a person, their urine. And take their name and write it down for nine times on a clear piece of paper. You places nine pins and nine needles, but you head and tail, say this way [demonstrates].

- (17) 9 NEEDLES - 9 PINS - HEAD AND TAIL - HONEY - SUGAR (Alternate them -  
NAME WRITTEN 9 TIMES - IN BOTTLE OF URINE one here, one there.)  
UNDER DOOR - WALK OVER 3 TIMES Right here, place in  
OVER DOOR - WALK UNDER 3 TIMES this bottle. See,  
SHAKE BOTTLE - TURN UPSIDE DOWN what the urine is in.  
 You put honey and

sugar in there and place it on the outside of the door and let a person walk over it three times. Bring it back and put it over your front door and walk under it three times. Then it is taken and put into their home, and any time this woman or man, either sex, want them return home immediately or want her to come, only shake it up and turn the bottle on their head.

(I see. Where does she put this bottle? Into what?)

Into any place they want to keep it private. [Norfolk, Va., (456, *Doctor England*), 437:6.]

4269. If yo' got a man.

(What?)

If yo' got a man, take his urinate an' stop it up in a bottle, an' put nine [new] nails an' nine new tacks, see. An' stand it up on its head. See, dat's when he is cross an' fussy. An' sweeten dat up an' jis' keep shakin' it up. See,

- (18) 9 NEW NAILS - 9 NEW TACKS - URINE SWEETENED  
WHEN MAN CROSS - TURN BOTTLE UPSIDE DOWN - SHAKE

when he come in cross, git dat bottle an' shake it up. See, an' dat.

(That will sweeten him up.) [New Orleans, La., (830), 1234:3.]

4270. Now, from a man or eithah a lady tuh keep 'em tuhgethah, yuh know, wit yuh, yuh take it [urine] an' yuh put it in a bottle. Yuh put nine needles, nine pins, nine tacks, an' a table- spoonful of *steel dust*, an' a piece of *John de Conker root*, an' a tablespoonful of honey. Dat's to keep 'er from injur-

- (19) 9 NEEDLES - 9 PINS - 9 TACKS - STEEL DUST  
HONEY - JOHN DE CONKER - URINE  
BOTTLE UPSIDE DOWN - CALL - SHAKE

in' yuh, undahstan'. Now dat's de way yuh *tie up* a man or a woman. An' keep it turned upside down, an' keep it behin' yuh bed or anywhere in yuh room. An' any time when yuh wanta see 'er when she is away, or him, yuh jis' take it [bottle] lak dis an' shake it to yuh an' call dere name. Dat's whut yuh call *tyin' up* a person. [New Orleans, La., (804), 1130:1.]

- (20) 9 NAILS - 9 NEEDLES - 9 TACKS - NEW - DROP  
HEAD FOREMOST INTO HIS URINE - TELLING BOTTLE  
WORK TO DO - UPSIDE DOWN - BEHIND BED - SHAKE  
BOTTLE 2 - THEIR URINE - SALTPETER - NO SHAKING

4271. [Here we have a rare two-bottle rite; one shaken, one unshaken.]  
 Well, listen now. Ah would take yuh urinate an' put it in a bottle an' git nine tacks, bran'-new tacks dōh [though], an' nine needles, an' nine nails, an' ah put 'em in dere head foremost.

(Put them in head foremost.)

Put 'em in head fo'mos' an' as ah put 'em in ah say whut ah want done, "Ah tole yuh tuh do such-an'-so-an'-so. Ah wan' chew tuh do dis, an' ah wan' chew tuh do dat, now. Ah don' wan' chew tuh do dat, ah wan' chew tuh do dis an' dat." See. "Ah want mah woman tuh come home at a certain time an' stay home. Ah wanta do all dem thin's." Den ah fasten it up wit a stoppah tight as ah kin git it. Den ah put it behin' de bed bottom upwards ag'in, bottom upwards, an' hold it dere so he - if ah wanta see 'im, pick it up an' shake it up. He'll come dere. Whutevah he doin', he'll stop an' come.

(You what?)

Any time yuh wanta see 'im, yuh shake dat bottle. He's comin'.

An' den, ah kin take some mo' watah [urine] in anothah bottle an' put some saltpetah in it an' jis' keep dat stopped up. An' don' shake it at all. Keep it stopped up behin' yuh bed. Dat will hold joo all [the southern *you all*] jis' lak dat an' yuh cain't git away from dere. Cain't nobody move - cain't nobody in de world, nobody take 'em.

(Whose water do you stop up?)

His'n.

(The woman stops his water up?)

Yes, an' put about a teaspoonful of hers wit it - co'se it be togethah den, yuh see. Jis' put a little bit of hers wit it, too - cain't do it [work] by it-self. Put a little of hers wit it - not much, put much of it. Dat'll make hers [not as much as] his - jis' put a little bit.

(And a little bit of saltpeter too, you say?)

Yes, in de bottle dat's still, but de bottle dat yuh [don't] shake up put nuthin atall in it [except saltpeter]. [New Orleans, La., (877), 1441:4.]

4272. Why, yuh see - but dat's so hard to git - see, becuz prob'ly ah an' yuh in de room. Well, we's pass watah in de same bucket, but when yuh wanta git dat, yuh see, yuh [woman] gotta pass watah in one [bucket] an' have one fer 'em [man].

(21) HIS BOTTLED URINE SHAKEN UPSIDE DOWN  
TO KEEP HIM AT WORK  
SHAKEN UPRIGHT TO BRING HIM HOME  
FOOT TRACK ADDED MAKES HIM RUN HOME PAYDAY  
BUT WHILE HE IS WORKING BE SURE TO  
"LIFT DE STOPPAH AN' GIVE HIM A LITTLE AIR"

Co'se when yuh [he] pass watah in deah [there], yuh have tuh take dat watah. If he goin' throw sompin in deah [he could spit into it to kill any love conjure *see* margin titles soon to follow, beginning with word

SPITTING]. Yuh gotta throw dat in de toilet, yuh undahstan'. When yuh got dat stuff, yuh got 'im stopped tight [in a bottle]. Why dat's perfect. Well, now, if he comin' - if it's time fer 'im tuh be comin' from work, yuh jis' lifts dat stoppah up a little bit. Dat's fer 'im tuh come home. If it's payday, shake it [bottle] an' he can't stop till he git home. [He won't] git rid of de [money]. If yuh want 'im to broke [break away] an' run home, jis' git a little bit [of] de foot track an' put it [in] dere [bottle] too. Long as yuh has dat, why he's gotta come. BUT LONG AS HE WORKIN', WHY DURIN' DE DAY JIS' LIFT DE STOPPAH AN' GIVE HIM A LITTLE AIR, YO' KNOW, TUH WORK ON. BUT WHEN YUH THINK IT'S *KNOCKIN' OFF TIME*, STOPPAH DOWN. An' shaken it [bottle] up an' [or] down lak dat [means]: WHEN YUH WAN' 'IM TUH WORK, SHAKE IT DOWN, yuh know stick it on de head; an' WHEN YUH WAN' 'IM TUH COME HOME, SET IT UP STRAIGHT. An' aftah he come home, yuh kin lay it down. [Charleston, S. Car., (530), 641:8.]

4273. [Although I could have indexed this rite under 9 DAYS, or NAME, or UPSIDE DOWN, I chose SIFTING, a magic action, because there are several examples of it in HOODOO. My early recordings in Mobile not being good, I asked some of

the better informants to return a second time. The following rite is given in the original and revised version:]

SIFT URINE 9 DAYS - BOTTLE - ADD NAME ON PARCHMENT  
PIECE OF CLOTHES - BURY BOTTOM UPWARDS - UNDER BACK STEPS

*Original version:*

Say, fo' ninstance someone is away an' yuh want dis person. Yuh wanta know wha' chew do wit dat? [I probably nod yes.] Dis person, if dey come back an' spen' de night wit chew, git chew a clean slop jar - it's not where dey kin go out [outside] chew know. Yuh be careful yuh don't use it yuhself. An' yuh let 'em use dis an' den on de nex' mawnin' yuh git a ole-time siftah. [Sifter is a magic object, sifting or straining a magic action.] Yuh see, dese ole roun' siftahs de kind dat yuh turn.

(The old-fashioned hand sifter - flour sifter.)

Dat's right. Yuh git some othah bucket or pail an' yuh strain dis. Take dis out an' strain it fo' nine times.

(You pour this *chamber lye* through this sifter nine times.)

Dat's right, fo' nine mawnin's. An' den yuh po' dat out intuh a bottle an' yuh dig a place undah yuh back steps. Yuh put it in a bottle jis' enough tuh hol' dat amount, an' yuh turn it on de head. Put a cork stoppah in it, yuh undahstan', an' turn it on de head an' bury dat. An' dat person will nevah leave dere till yuh take dat up.

*Revised version:*

Jis' like if a person is away an' yuh want 'em tuh return, yuh use yuh slop jar. Wash it clean an' jis' use it yuhself fo' nine mawnin's, an' yuh use an' old siftah - one of dese big roun' ones. An' yuh set ovah dat [sifter and slop jar] an' strain dat each time fo' nine times. An' den aftah de ninth mawnin', yuh write dis person's name on a piece of parchment papah. Put it intuh a bottle an' turn it - no, yuh firs' place, if yuh have a piece of dere ole sock or undah-weah or anythin' like wherevah dere's perspiration. If it is undah de armpits, yuh cut dat out an' put it in dis bottle, an' put dat name on dat parchment an' stick it in dere, an' yuh turn it on its head. Put it in yuh closet or some place where no one will disturb it, an' leave it. Dey will return.

(What do you do with this *chamber lye* then?)

Yuh put de parts of de sock or whatevah yuh get.

(You put that in the *chamber lye* don't you? What do you do that for?)

Well, dat has some kin'a peculiar effect - ah don't know.

(Oh! You don't put that in the bottle?)

Yes, ah think dat chew put dat in de bottle, but chew put dis cloth in it.

(Now, DID YOU SAY YOU SIT OVER THE STRAINER? YOU RELIEVE YOURSELF THROUGH THIS SIFTER?)

Dat's right.

*Comparison of versions:*

[Several days separated the two preceding versions. We learn here as well as elsewhere, that a person proficient in hoodoo does not repeat rites word for word. There are many ways to rearrange even the same material. Besides, numerous informants tell us about various methods to accomplish the same end. In our second version the woman's, not the male victim's urine is used. Her urine will serve the same purpose, *drawing power*, by writing his name on a piece of parchment and dropping it into the bottled urine. This time she does not pour the urine through a flour sifter with a handle; she lays a round hand sifter - large wooden hoop with wire screening on one side - on the chamberpot and squats over it to relieve herself. Her urine passing through the sifter protects it against countermagic. For good measure his perspiration in a piece of his old clothing is added. Instead of burial, the bottle is hidden in a closet.] [Mobile, Ala., (650), 1st version,

866:1; 2nd version, 965:4.]

4274. (Git his right-foot sock?)

Yeah, git 'is right-foot sock an' take a silvah dime. Yuh know, roll de sock up nice. Ah jis' kin show yuh. Yuh undahstan' whut ah'm talkin' about. Roll de sock nice an' carry

SILVER DIME - WOMAN ROLLS UP IN MAN'S RIGHT-FOOT SOCK

SHE URINATES ON - BURIES UNDER HER DOORSTEP

it - de right sock. But co'se she'll have tuh use it wit a little of 'er

*chamber lye*, don't chew know, an' bury it undah 'er do'step.

(What does she do with her *chamber lye*?)

Well, yuh see she jis' urinate a little in dat sock, don't chew see.

(And bury it in under the doorstep?)

Yeah, right whare he come in an' out.

(What will that do then when she does that?)

Dat make him stay dere. [Memphis, Tenn., (916), 1485:2.]

4275. I know one time a woman had some [urine] in a bottle. She had six bottles: One was about two inches full, another was about three inches full, another about half full, an-

6 BOTTLES WITH INCREASING AMOUNTS OF URINE  
EACH BOTTLE ALSO HELD NEEDLES AND PINS AND HAIR

other half full, and another almost full, and another all full. And [all] stopped up

tight. The bottles had needles and pins in them and hair in it. And he couldn't pass his water until some of those bottles were opened. Her husband, she didn't like him, and she was going with another man. It was his water she stopped up. It killed him. He actually died. [The magic rite of increasing amounts - as well as of decreasing amounts - is fairly common, but this one is rather elaborate, unusual.] [Old Point Comfort, Va., (31), by Ediphone; happened in adjoining Hampton, Va., 1908.]

4276. An' mah mothah when she wuz - used tuh settle wit a white man, he nevah come in dere 'till twelve or one a'clock, an' so she, well, didn't wan' tuh be dere dat late at night, yuh know, tryin' tuh settle wit 'im. An' so she tole a certain man dat came along

SNAKEROOT - GUNPOWDER - SACHET POWDER - URINE

[itinerant root worker] an' he tole her, says, "Well, now, ah

tell yuh whut tuh do, if yuh wanta make him settle wit yuh, an' ah guarantee he'll settle wit yuh 'fore ten a'clock tuhnight." She say, "All right." He say, "Git chew some gunpowdah an' git chew a little han'ke'ch'ef, [and] dis Sweet Sachet Powdah - perfume, sachet powdah." An' he say, "An' den she'll [yuh'll] cook fo' him too" - she cooked fo' de white man - he says, "an' yuh sprinkle dat sachet powdah all aroun' dere. An' den yuh put some of dat gunpowdah in it an' put some vine - blacksnake root in dere." An' he say, "Yuh go on dere an' talk wit 'im." An' he said, "He'll ask yuh - yuh don't have tuh fuss eithah - settle right away." Well, she'd git dat an' she would sew dat bag on 'er. Dat's when I wuz small.

(Where did this happen? In what part of the country?)

'At was up here at Hollyville.

(That's in Mississippi?)

Campbellville, yes sir, Mississippi.

(I see. Well, she would put this snakeroot in this powder and just sprinkle it around? What did she do with it?)

She would put dat sachet powdah all aroun' 'is plate-like - make de food smell good. She didn't put it in food. Well, she put dat othahs in a little bag, yuh know, dat [gunpowder] an' dat snakeroot-like - yuh know, dat blacksnake root, an'



carried it [bag] in dere when she went on tuh urinate on it.

(She would urinate on it before she went in there?)

Yes.

(And she carried the bag?)

Yes, sir.

(Well, why wouldn't he settle with her except at those hours at night?)

Ah don't know, he jis' wouldn't do it. She'd go dere an' set an' set. She stayed wit 'im five years, an' whenever he'd settle, she'd have tuh go dere an' set. He jes' wouldn't settle, jis' waitin' an' foolin' aroun'. [Vicksburg, Miss., (674a), 1044:4.]

4277. Yuh take dis *chamber lye* an' set it, set it fo' 34 hours, see. An' yuh let it stay dere an' den yuh take it. Boil dis [*John de*] *Conkah* root an' boil

dis snakeroot tuhgethah. Put de juice of dis snakeroot an' *conkah* root intuh dis *chamber lye* wit a tablespoonful of red

SNAKEROOT - JOHN DE CONKER - 34 HOURS OLD URINE

SALT - RED PEPPER - THROW BEHIND VISITOR

peppah, tablespoonful of table salt. Stir it all up tuhgethah. Ef anybody come in dere an' yuh don't want 'em come in, when dey go out jis' throw it behin' 'em an' keep on like dat. Dey nevah come dere no mo'. An' yuh kin break a fellah's business up wit it. [This *Conker* root is really devil's-shoestring says informant in 798:3, several rites preceding present one.] [Washington, D.C., (622), 799:3.]

4278. Put soda in it.

SODA - URINE - BOTTLED - BURIED

(Put soda in the *chamber lye*?)

Yes sir, put soda in it. Jis' lak if yuh wuz layin' down tuh sleep, or me, an' when we git up through de night, someone ease [into] our room an' git dat stuff an' bottle it up an' put some soda or somepin in it an' dey bury it. An' de nex' time yuh git ready tuh do dat, it will stop on yuh an' give yuh pain.

(You mean some man or woman will get it?)

No, de man kin be alone.

(Or the woman alone.)

Yes.

(They only do this with your own *chamber lye*?)

Yes.

(They put the soda or something in it and then they bury this.) [St. Petersburg, Fla., (1006), 1623:2.]

4279. Yuh take dis *chamber lye* an' put it in a bag [bottle] an' git some soda an' put in dat. An' break de walls, de plastahin' in de house, anywhere in de

house, an' keep it dere in dat, keep it stopped up. Dat will keep 'im an' make him love yuh

SODA - URINE - BOTTLED - BURIED IN PLASTER WALL

an' stay roun' home. [Wilson, N. Car., (1492), 2662:5.]

4280. Dey take yuh watah an' stop it up an' YUH'LL NEVAH MAKE WATAH NO MORE IN DE WORL'. Put it intuh a bottle - if yuh don't spit intuh it, see. If yuh

spit in yuh urinate, dat kill de urinate [and an enemy cannot use it to harm you]. An' dey

SPITTING INTO URINE "TO KILL IT"

dig a hole an' put it undah de step. Well,

yuh don't make watah no mo', an' DAT CUZ YUH TUH BE WATAH BOUND. [New Orleans, La., (803), 1121:3.]

4281. Well, a lot of instan' [instances], like yuh's a man would have a wife, or she would have a husband, an' he would urinate yuh see. Now, if he spit in dere, it prakly [practically] kills it. If he don't, she takes dat an' she puts

SPITTING INTO URINE - 9 PINS - 9 NEEDLES - CINNAMON POWDER it in de bottle,  
nine pins an' nine  
needles, see, an'

stops it up tight wit some cinnamon powdah, put it right where he passes at.  
By judge yuh can't git 'em apart regardless how she treat 'im.

(You mean she puts it where he can walk over it or under it?)

To walk ovah, like it be's a step tuh go upstairs, jis' put it right undah de  
step where he passes ovah. [New Orleans, La., (816), 1155:2.]

4282. Well, ah seen 'em spit in yuh pee, whut chew pee in. It wuz all took  
up an' put in a bottle. All dat wuz put in a bottle an' dey put cayenne peppah  
in dat. Dey put sugah in

SPITTING INTO URINE - RED PEPPER - URINE - BOTTLED dat an' set it behin' de  
bed, an' let it stay 'hin'  
de bed fo' three days. [Memphis, Tenn., (1547), 2807:4.]

4283. Dey take yuh chamber lye an' stop it up in a bottle, an' lak if ah want  
chew tuh love me, take dat an' put some sugah in it, an' stop it up in a bottle  
an' keep it dere until de bottle busts.

SUGAR - HIS AND HER URINE - BOTTLED (Then what would happen?)

Yo' couldn't live.

(Whose chamber lye would you put in that bottle?)

Yuhs, yuhs an' mine.

(They would mix up both the man's and the woman's? That would kill you then?)

Yes. [New Orleans, La., (1558, Pegleg's wife), 2836:8.]

4284. Yuh don' do nuthin but jis' de sulphur an' yuh peepee, dat'll keep de  
law from yuh house an' it will gain dere love.

(Where do you put it?)

SULPHUR AND URINE

Jis' sprinkle it on each steps, jis' throw it all  
roun' yuh house - all roun' yuh house. [Sumter,  
S. Car., (1348), 2331:10.]

SULPHUR - URINE - RED PEPPER

4285. Chamber lye kills poison. If yuh keep  
chamber lye roun' yuh house, wit sulphur an' red  
peppah, no one can't harm yuh. [Sumter, S. Car., (1384), 2459:9.]

4286. Fo' good luck yuh take dat ovahnight - lak yu'd use yuh slop jar in  
yuh house, well mawnin's yu'd git up 'fore de sunrise an' po' it undahneath yuh  
step an' roun' in de front where yuh

SUNRISE, BEFORE - URINE AT OUTSIDE DOOR fren's have tuh walk in an' out comin'  
in yore do'. An' dat's fo' good luck  
an' fo' peace. [Memphis, Tenn., (932), 1513:3.]

4287. Ah've heard dat evah mawnin' 'fo' sunrise, jis' lak yuh - yuh git up  
an' take yuh chamber lye an' throw it tuh de right-hand side of yuh do' 'fo' de  
sunrise, an' dat'll make yuh lucky. [Waycross, Ga., (1095), 1765:1.]

4288. Throw dat out de do' evah mawnin' 'fore sunrise. It will give yuh good  
luck.

(This chamber lye.)

Dat's right. [Florence, S. Car., (1304), 2204:4.]

4289. Chamber lye is dis way, when yuh in hard luck sometimes - in hard  
luck. Fo' nine mawnin's, git up an' take yore chamber lye an' walk out an'  
throw dat out in fronta

9 MORNINGS BEFORE SUNRISE - THROW URINE TO SUNRISE yuh do' lak dat fo' nine  
mawnin's tuhwards de sun-  
rise. An' regardless of who it is, yuh luck will change, yuh luck won't go bad  
wit chew atall. [St. Petersburg, Fla., (992), 1601:3.]

4290. Ah goes tell de people come roun' fo' de sunrise an' take de chamber

*lye* an' po' on de bottom do'step - undahstan' me - an' see [watch] de sun dry it up. Undahstan' me? De sun dry it up  
9 MORNINGS BEFORE SUNRISE - URINE AT DOOR an' if dey have any trouble wit de officahs, anythin' lak dat, dey don' wanta bothah roun' dere atall - don' bothah wit yuh home.

(Do they do that every day?)

Do dat fo' 'bout nine days. [St. Petersburg, Fla., (1044), 1694:7.]

4291. If yuh in bad luck in doin' business in yuh house, de firs' thin' yuh do in de mawnin', git up 'fo' de sunrise an' sweep yuh dirt out chure back porch [never out the front entrance if you are in business], sweep de sand off yore back porch. An' go out tuh yuh, IF YUH GOT A TOILET, out where yuh dump yuh

AFTER SWEEPING PORCH 9 MORNINGS BEFORE SUNRISE  
SPRINKLE AND SWEEP EACH OF THOSE MORNINGS WITH  
EARTH FROM YOUR CHAMBER-LYE DUMP

*chamber lye*. Bring dat fresh stuff back an' sprinkle on yuh porch an' yuh won't be bothahed wit dat no mo'. Why ah says yuh take some of yuh *chamber lye* whut chew urinate, yuh own, yuh sweep off yore back porch firs', den bring some of yuh urinate back dere an' jis' sprinkle ovah de back porch, an' yuh be through wit dem fo'evah.

(That is after you sweep the porch, you sprinkle it with some chamber lye. You do that in the morning for nine mornings.)

Fer nine mawnin's.

[These 9 mornings enter the text after the first paragraph, where the extra periods following *no mo'* in original transcription indicate a recording-machine stoppage. Informant's preceding words *yuh be through wit dem fo'evah* raises the question *With whom?* Her bad luck does not arise from too much competition (especially severe during the Great Depression, the time of this interview), lack of business ability, quality of facilities and goods and services. No, bad luck, like disease and all ailments, is caused by an evil-minded person who has *thrown* a dust in her house, *planted* a *hand* outside, *wished* her evil, etc. Why does she use ground on which urine has been emptied? Is this a contact-with-the earth rite? Or have we a practical reason? Urine, frequently used in scrub water, would become as urine-soaked-earth more useful when sweeping.] [St. Petersburg, Fla., (1043), 1693:2.]

4292. Yuh go dere early in de mawnin' jis' a little befo' day - tuh dis house, yassuh, an' yuh sprinkle red peppah all around it, all in de yard, an' heavy undah de steps where dey have tuh go in an' out. RED PEPPER ABOUT HOUSE OUTSIDE - BEFORE SUNRISE When yuh git through sprinklin' URINE OVER RED PEPPER UNDER STEPS dis red peppah, den yuh take yuh some *chamber lye* an' throw it undah de steps on de peppah dat's undah de steps. An' den yuh leave. Dat brings up confusion between 'im an' 'is family an' de person dat he's dealin' wit, an' he'll have tuh leave dere.

(That is to get even with the landlord? To keep people out of the house?)

Yessuh. [Little Rock, Ark., (900), 1472:12.]

4293. Git yuh some salt - git yuh some table salt an' throw it out dere on de sidewalk. Dey'll move. Git dat salt an' put it out dere, yuh'll move 'um.

SALT AND URINE - BEFORE SUNRISE - SPRINKLED IN FRONT OF HOUSE

When yuh pass, come along, yuh goin' call 'um. He'll have a mind tuh come here. He'll wanta when he start, but when he git here, 'is mind, dat carries 'im on by, yuh see. Dat salt - yuh've got 'im gwinin' [going], yuh see. Jis' sprinkle dat salt an' mix it up wit some *chamber*

Lye, an' carry it dere an' thrown it down out dere, early in de mawnin' about twice a week 'fore sunup, yuh see. An' he's gone, he ain't nevah goin' come back. He goin' stay 'way all de time. But he'll see you somewhere an' he say, "Well," he say, "ah'll be back tuh see yuh sometime," say, "tell me yuh boot-leggin'." Yuh tell 'em tuh come on, but he ain't comin'. He ain't nevah comin'. Dat salt keep 'im weakened an' dat *chamber lye* keep 'im weakened, see. Yuh go on home. He ain't gwine wit yuh, he ain't nevah comin' back. [Vicksburg, Miss., (725), 996:1.]

4294. On a Friday mawnin' befo' de sun rise.

(Yes?)

Yuh kin buy some [kind of] oil, use yuh *chamber lye* - don't evah empty yuh *chamber lye* [don't throw it away uselessly] - an' what yuh wash yuh face wit [water]. Mix dat [water] wit yuh *chamber lye* an' dis oil. An' scrub yuh house wit it - *dress* yuh

FRIDAY BEFORE SUNRISE - ALSO AT NOON - SCRUBBING WITH URINE - CEDAR OIL - WATER

house wit it in de mawnin', an' den at noontime right at twelve a'clock on a Friday. But be sure tuh scrub yuh house an' use it wit dat - dat's de inside. But in de mawnin' yuh use dat prakly [practically] on yuh front.

(I see. What kind of oil is this, they get?)

Secret.

(Secret oil?)

Yeah.

(Secret oil. I see. And that's to keep the law away.)

[The oil is identified later.]

Dat's protection where yuh are at.

(What else do they do outside in the morning?)

[Scrub] yuh steps an' right on yuh sidewalk, right in front of yuh do'.

(And then [at noon on Friday] you scrub inside?)

Yes, sir.

[Here I stop my recording machine to prepare for a repetition of details a clearer account of the rite.]

(All right.)

[We start all over again.]

In de mawnin's when yuh wash yuh face an' han's, well yuh slop jar dat yuh use durin' de night, jis' yuh po's dat [face-and-hands] watah intuh it. Den add dat oil intuh de same pot.

[There are the 3 ingredients of the "scrub".]

(What kind of oil was that?)

Cedar.

[We had worked out the oil problem while machine stopped.]

(Cedar oil, all right. Now, go ahead.)

In de mawnin's den, yuh use it right in front of yuh do'.

(What mornings?)

Well, dat's on Friday mawnin', but prakly evah mawnin' in front.

(I see.)

But de [main thing] is Friday mawnin' an' in yuh house. It's Friday at noon dat yuh scrub inside.

(I see. You said you scrub your outside in the morning and the inside about noon.)

Yes sir, on Fridays.

[The special inside scrubbing on Friday is for weekend customers.]

(I see.)

[Here after stopping machine, I decide to ask a question about protection.]  
Use dat same oil.

(Cedar oil?)

Yes sir, dat same oil in de same way. Put it intuh a bottle an' shuttin' it real airtight [demonstrates] an' bury it.

(Jerk the bottle from you [and bury it at the door to keep anyone from harming you].) [Vicksburg, Miss., (754), 1030:3.]

4295. Well, yuh wan'a keep de law away, if yuh're bottleggin'. Evah mawnin' fer nine mawnin's yuh git up, yuh go tuh de front do' - don't evah sweep yuh dirt

BEFORE SUNRISE - SPRINKLE URINE ON MIXTURE CIRCLING HOUSE  
OVERNIGHT - MIXTURE OF SWEEPINGS FROM HOUSE FRONT TO BACK  
BURNED WITH OLD SHOE SOLE AND SULPHUR AND IN PLACE BY SUNSET  
REPEAT 9 NIGHTS AND 9 MORNINGS TO KEEP LAW AWAY

out de front -  
befo' de sunrise.  
Sprinkle *chamber*  
*lye* an' - but  
firs', burn ole  
shoe sole an' take

de dust of dat ole shoe an' sulphuh, an' sprinkle it all aroun' yeh house out-side. An' den do all dat when de sun go down in de evenin'. As de sun goin' down yuh burn de shoe sole [and the sulphur - *see later*]. Nex' mawnin' befo' de sunrise, sprinkle it aroun' yeh house [shoe-sole ashes] an' sulphur, an' den sprinkle *chamber lye* all de way roun'. Den as zhoo sweep yuh house, sweep de dirt all back, from de front all de way back. Take it up on yuh shovel an' befo' sundown dat evening take dat dust whut choo sweep out cheh house an' burn it up in sulphuh an' ole shoe sole. An' do dat fer 9 mawnin', don't miss a mawnin', befo' de sunrise. An' as de sun goin' down in de evenin', yuh burn yuh shoe sole. An' continue sprinkle dat *chamber lye* aroun' yuh house. An' de officahs, dere wouldn't be anothah step about choo, won't nevah think about chew an' yuh likker. [Wilmington, N. Car., (284), 201:4.]

4296. Dey say if dey catch yuh watah, da's [that is] dangerous, cuz ah know a man dat happened tuh. It wuz a frien' of ourn. Dey takes yuh watah an' dey

IN DE SUNRISE - URINE UPSIDE DOWN - CORNER OF HOUSE  
"WHY SO MANY PEOPLE HAVE WATAH-BOUND AND DIE"

puh-zit [puts it] in a  
bottle where no air kin  
hit it an' dey stah-zip  
[stops] it up wit a tight

cork, an' dey take an' beah [bury] dat in de sunrise wit de bottom turned, yuh know, bottom upward.

(What do you mean *in the sunrise*?)

Yuh see, jis' lak de sun rise ovah heah, jis' de cornah de sun rise. Well, yuh - jis' lak dis is de cornah of yuh house. Well, yuh jis' beah dat where de sun risin' an' when it rises, it'll face right on dat bottle. But yuh see yuh turn dat bottle bottom upwards. Now, when yuh gits ready tuh urinate, yuh **stomik** begins tuh hurt an' yuh can't urinate, becuz yuh watah is stopped up. An' now, if somebody kin git tuh it an' let yuh watah out, dat will relief yuh. **DAT'S WHY SO MANY PEOPLE HAVE WATAH-BOUND AN' DIE.** [New Orleans, La., (783), 1085:7.]

4297. Well, dere's some piece of yuh [a man's] clothes she kin git an' wash 'em tuhgethah wit hers, an' take de suds offa dat watah an' she kin stop it up

SWEAT IN CLOTHES

(1) HIS AND HER CLOTHES WASHED TOGETHER  
SUDS BOTTLED WITH HIS URINE

in a bottle. An' she kin take a  
little bit of it, an' if she kin  
git a holt of a little bit of 'is  
urine, an' she kin git dat an' stop  
it up in dere, shut it up tight,

purtty soon he'll come back. [Wilmington, N. Car., (252), 172:1.]

4298. Ah heard dat yuh kin take a man's undahweah, his dirty undahweah an' yuh kin wash it in yore pee, see, an' den fold it up. Yuh take de sleeves an'

yuh fol' dis sleeve, fold it in, an' yuh take dis sleeve an' fold it on top of dat. Den yuh take it an' fold it tuhgethah, turn it ovah tuhgethah an' roll it up, an' put

(2) MAN'S DIRTY UNDERWEAR - WASHED IN WOMAN'S URINE  
FOLDED - PUT UNDER HER MATTRESS - SLEPT ON

'em undah yuhr mattress an' sleep on it. Dat is, if he's gone away from home, dat will bring 'im back. [Memphis, Tenn., (1522), 2713:20.]

4299. Ah tell yuh whut she could do tuh make him come back tuh 'er. If she got any of 'is undahclothes, if he left any of 'is undahclothes dere, she would

(3) SHE WASHES HIS UNDERWEAR AND DRAWERS IN CLEAR WATER  
BOTTLES WATER - BURIES BOTTOM UPWARDS UNDER HER  
FRONT STEPS - URINATES ON IT 9 MORNINGS

take his undahshirt an' 'is drawahs an' wash 'em, see. Wash 'em in some cleah watah. Don't put

no soap in it, jis' take de cleah watah an' rinse it off. Take dis watah yuh undahstan', from 'is undahclothes an' put it in a bottle. Bury it undah 'er front steps, yuh undahstan', an' go dere fo' nine mawnin's an' pee on dis bottle. Ah'll guarantee yuh [he] won't fool wit no othah woman an' yo'll [he'll] come back dere an' go on in wit 'er [live with her again].

(You leave this bottle standing upright like that?)

No, turn it up.

(Turn it upside down?)

Turn dat upside down wit de watah offa yuh clothes in dere, yuh undahstan'. [New Orleans, La., (850), 1316:1.]

4300. She said she cut dis piece of 'is clothes, cut out a roun' plug. Ah reckon de plug mus' have been dat roun' [demonstrates], jis' 'bout de size of a

(4) ROUND PIECE SIZE OF DOLLAR CUT FROM HIS DRAWERS  
PUT IN BAG WITH FISH SALT - BURIED NORTHEAST CORNER  
OF HOUSE - SHE URINATES ON 9 MORNINGS BEFORE SUNRISE

dollah. Cut it outa de seat of 'is drawahs. She said she took it an' put it in a

bag an' put some fish brine salt in dere wit it. An' she said, an' carried it on de no'theast cornah of 'er house an' dug de hole an' put it in dere. She said evah mawnin' befo' de sun rise she'll go roun' dere an' make watah on it. She done it fo' nine mawnin's, she said. An' dey say he left here an' nevah did come through here [Richmond] no more. [Richmond, Va., (340), 373:1, about 1929 in Richmond.]

(5) SHOE SOLE BURNED - IN BOTTLED URINE  
BURIED BOTTOM UPWARD

4301. Git de sole of de shoe when de sole wo' 'way on de bottom, parch 'em in ashes an' put 'em in *chamber*

*lye*. Parch 'em intuh ashes an' drop it down in a bottle an' put in *chamber lye* an' stick it [bottle bottom] up.

(What will that do?)

Say dat gits 'em down. Dat breaks up a man an' 'is wife.

(Whose shoes would they do that to?)

Jis' lak if anybody wanta break me up an' ah throw mah ole shoes out, dey gits 'em. Dey git mah shoes an' burn de sole.

(And whose *chamber lye* do they put on that, then?)

Yores, yore own.

(The person that is trying to harm you?)

Dat's right. [Savannah, Ga., (1271 or 1272), 2156:6.]

4302. If a man leave home an' she wants 'im back tuh 'er, she kin take his clothes. If he leave any garment dere, shoes an' clothes, an' [she] take dose

(6) HIS SHOES OR CLOTHES - SHE PUTS URINE ON SHE SLEEPS OVER - HE RETURNS IN 3 DAYS

clothes an' put 'em undah de haïd of de baïd, an' some of 'er urinate an' sprinkle it ovah de clothes, sleep on it,

in three days he'll be home. [Washington, D.C., (638), 625:6.]

(7) SOCK OR STOCKING - CUT OFF FOOT - ROLL TO YOU INCENSE - URINE - IN BOTTLE

4303. Dey take socks or stockin's an' put dis lump insaint [incense], dey *chamber lye*. Cut de bottom

of it out, roll it an' put it in a bottle in de person's *chamber lye*, an' dey say dey kin keep 'em. Dey'll nevah separate from 'em. [Mobile, Ala., (695), 943:9.]

4304. I know this for myself. A man was in my home town in my neighborhood and his wife she was a woman who wanted to run around and have a good time. And she didn't want him to say anything to her, so she got two pieces of his clothes

(8) HIS CLOTHES - URINE - BURIED AT CENTER OF DOOR

and some of his water, and put in a bottle and buried that at the center

of the door he would come in at. And one day he decided to move that door from where it was, and digging up the steps he found this bottle, and saved it until she came and asked her if she knew anything about the bottle. She didn't want to own [up to it]. He told her he was going to throw it away in running water. She begged him not to do it. I don't think he ever throwed it away. He didn't let her get a hold of the bottle any more. They are getting along now very well together. [Old Point Comfort, Va., or Hampton, Va., (28), by Ediphone; story occurred about 1916 in Charles City Co., Va.]

4305. She kin take dose, take his socks or undahweah an' some of 'er urinate an' bur' it. Dat will bring 'em back. Or eithah de hatban' or any of 'is close weahin' dat touch 'is skin.

(9) PIECE OF HIS CLOTHES - HER URINE - BURIED

[Richmond, Va., (363), 301:2.]

yo' take dat *chamber lye* an' yo' put it in a jar yo' know, an' a pair of a foot of 'is socks, an'

(10) FEET FROM PAIR OF HIS SOCKS - IN URINE - UNDER STEPS

yo' bury dat undah 'is step an' he

couldn't, yo' know, go out lak he goin' tuh diff'ren' womenfolks. Yo' would have 'im, yo' see, he couldn't go. [Sumter, S. Car., (1347), 2329:11.]

(11) LEFT SOCK 9 PODS OF RED PEPPER - URINE - BOTTLE BURY UNDER FRONT DOORSTEP

4307. Now ah tell yo' whut yo' kin do wit de *chamber lye* dat keeps a person at home. Now,

if a person husban' - sompin lak dat - or wife is runnin' aroun', let 'em make dere *chamber lye* tuh demself. Well, de nex' mawnin' yo' take some of dat an' po' some intuh a little vial, an' put nine pods of red peppah in it an' de dirty heel of dat person's sock, an' stop it up real tight an' bury it down undah de front do'step where dey gotta walk down. An' dat will change dere min'.

(You just get the one dirty heel or both dirty heels?)

One of de lef' sock, one off de lef' side, de dirty heel. [Sumter, S. Car., (1355), 2373:7.]

4308. Jis' like yuh sellin' whiskey or sompin like dat, an' yuh take yuh watah an' throw it on de front steps an' sweep it, dat supposed tuh bring a

SWEEPING - A MAGIC RITE - WITH URINE

crowd. Don't sweep it out, see, sweep it in. [Richmond, Va., (349), 390:10.]

4309. Take yuh urine watah an' throw it

on de steps an' wash de po'ch off wit it, dey say, an' keep de law away.

(Do many people do that?)

SWEEP - URINE ON STEPS AND PORCH  
TO KEEP LAW AWAY

Prak'ly [practically] all of 'em. Of co'se dese people up in dis district [where I was working in a black home] kin'a half respect-

able, dey don't do it; but yuh take dat common class of people aroun' Second, Third and Fourth Street do it. [Richmond, Va., (389), 462:3.]

SWEEP WITH URINE - CUSTOMERS - NO POLICEMAN

4310. Sweep out chure house wit chure *chamber lye*; dat'll make yuh have customers an' make de

policeman stay 'way from yuh house. [Little Rock, Ark., (895), 1465:9.]

4311. *Chamber lye*, yuh watah - take de *chamber lye* from de night when yuh'all would git up. An' take in de mawnin' when yuh sweep out de house, sweepin' out de do', when yuh git through, empty de watah, throw it undah de house.

AFTER SWEEPING HOUSE IN MORNING  
THROW NIGHT'S URINE UNDER HOUSE  
FOR CUSTOMERS AND LUCK

(What will that do?)  
Dat bring 'im in, dat brings in luck.  
(Customers?)

Yes. [Brunswick, Ga., (1247), 2113:19.]

URINATING BEHIND DEPARTING PERSON

4312. [Here is a rite that may have been widespread and fairly common at one time,

but I found few examples of it - the urine rite.]

Take plain table salt an' each time dey go out, she kin throw it behin' dem. An' some people will jis' urinate behin' dem people. Ah've know dat tuh make 'em move.

(The salt itself will make them move?)  
Jis' plain table salt, dat's it.  
(If that person urinates behind them, that'll make them move?)  
Dat'll make dem move.  
(Well, how would they urinate behind them?)

Dey watch fo' dem, or some people will hold it fo' jis' dat length of time. If somebody goes out an' dat dey jis' hate 'em an' don't want 'em, yuh know, dey jis' squat behin' dem an' jis' do dat, an' den take de broom an' sweep it right straight out behin' dem. [Memphis, Tenn., (928), 1510:11.]

"TALK TO" - 3 SPOONFULS OF SALT AND URINE

4313. It'll bring peace. Yuh put salt, three spoonfulla salt, an' chamber lye. Den if yuh want 'im

tuh lak yuh, yuh take an' throw it. Talk to it an' jis' throw it in de path dat chew walks from yuh house. Throw it an' he will always be approachin' de do' tuh speak tuh yuh.

(That *chamber lye*, what will that do then, if you put it in this path?)  
If yuh wants 'im tuh lak yuh, he'll lak yuh an' won' have no harm ag'inst yuh.  
(That will make the man come back and like you?)

Yes. [Wilson, N. Car., (1476), 2657:6.]

4314. In de mawnin' befo' yo' speak tuh anybody, take yuh *chamber lye* an' throw it out in front an' jis' keep it all saturated roun' yore house.

(What will that do then?)

TALK OR SPEAK IN MORNING - BEFORE YOU

Well, dat will make customahs come tuh yuh. [Fayetteville, N. Car., (1414), 2545:4.]

4315. Grand Duke[?] or Green Pastures[?] or [?].



(Grand?)

[Informant could not name the oil.]

Grand - Green Grand - or - yeah, yuh take dat an' yuh put it in a bottle. Yuh set three bottles, jis' like yuh git one a dem cake flavor bottles. Yuh have tuh take three of dem. Yuh ketches 'er urine, see. Yuh ketches some THREE BOTTLES of de filth, some of de filth what - jis' like if she goes in de night, de night. Well yuh take a spoon an' take some of de filth an' put it in one bottle, den yuh put some of de urinate in anothah bottle, den yuh takes 'er name. But yuh go an' git chew some of dis parchment papah which ain't no papah, but it's lambskin, but it's very thin. Yo' take dat lamb's skin, well, yo' pays 32¢ a foot fo' it [a good profit for hoodoo drug stores and mail-order houses during the Great Depression from a cheap quality of parchment paper]. Well, yuh cut yuh a piece jis' de length of 'er name, an' yuh take it aftah yuh've taken an' put dat urinate in one bottle an' de othah stuff, dat filth, in anothah bottle. An' yuh take some corn an' yuh takes 'er name an' yuh write it.

(You take some what?)

Yuh takes 'er name an' write it on dis parchment paper.

(You said corn?)

Yes.

(What kind of corn?)

Jis' common or'nary corn, jis' like if it be fo' chicken feedin'.

(Oh, an ear of corn.)

Yeah, a roastin' ear of corn.

(I see. All right.)

Den yuh take dat an' yuh write dat name three times an' put it in each one of dose bottles.

(On a piece of paper you do that?)

Yes, parchment papah which it would be dis lamb's skin, see. Den yuh take it an' put it right at de cornah [center later] of de mattress.

(Now, wait a minute, what did you do with that corn?)

Yuh put it in dat urinate.

(Oh, all right.)

Yuh mix it in each one of de bottles, de urinate an' dat filth, an' den yuh put 'er name down in dere wit it, see. Den yuh take dat bottle an' yuh fix a little package, jis' like a little small package, two down an' one on top, any way yuh could git it in dat mattress, but put it where she won't nevah turn it ovah. An' yuh an' her would git along jis' like two children in de house dere.

(Make a package of those two bottles?)

Two bottles. Yuh see, yuh have two down an' one up on top of dem.

(Oh, you use three of those bottles?)

Yes, two of dem bottles.

(Two down and the third one on top?)

On top.

(All lying flat?)

Lay 'em down anywhere in de centah [formerly *corner*] of de mattress, an' yuh an' 'er will git along like two children in de house.

(What do you put that corn in there for?)

Well, dat's tuh strengthen it.

(What? Oh! that's to strengthen it.)

Yes, her urinate - long as de urinate dere, well, she nevah would leave from around dere. She will always be dere, be kind. But den, don't nevah stop up neither one of de bottles tight, yuh undahstan', becuz if yuh'd stop up de bottle

tight, dat would stop 'er urine from comin' down, see. Jis' take somepin like a papah stoppah, yuh know, jis' to ketch a little air, yuh know, jis' - an' yuh put it down, screw it down, she couldn't nevah go nowhere. Yuh an' 'er jis' at peace, jis' like two children. [New Orleans, La., (829), 1223:1.]

THREE HIGHEST NAMES - URINE - BOTTLE - UNDER DOORSTEP

*Holy Ghost*, an' she kin take it an' put it in a bottle an' stop it up real tight, an' bury it undah de do'step, an' when he go he have tuh come back. [Florence, S. Car., (1320), 2263:10.]

3 NIGHTS - CIRCUMAMBULATE HOUSE WITH 3 INGREDIENTS  
SALT - RED PEPPER - URINE

three nights. Dat takes care de buildin', whut chew [have] in dere - keep anybody from puttin' anythin' roun' dere tuh harm yuh. [Waycross, Ga., (1122), 1803:14.]

4318. Well, a man kin take a woman's *chamber lye* an' he kin put it in a bottle, put a little sugah in it. See, about a spoonful of sugah in about three

3 TEASPOONFULS OF HER URINE - MAN PUTS IN BOTTLE  
WITH SUGAR - TURNS UPSIDE DOWN - BURIES WHERE SHE WALKS

walk ovah, go in an' out. Dat's tuh make her come undah his command. [Memphis, Tenn., (1549), 2819:3.]

4319. Well, now, say fo' instan' [for an instance] if a woman has a husban' or a man dat is hard tuh handle, an' say dat he chases aroun' wit othah women an'

TIGHTEN GRADUALLY - 9 MORNINGS - SCREW-TOP BOTTLE  
KEPT IN DARK PLACE - HOLDING HER FOOTSKIN - HIS URINE

she git a pint bottle or a half-pint bottle - howevah, an' she'll fill it full of his.

(Of what?)

A pint bottle of urine. She must have de slop jar, she must have dat perfec'-ly clean. She must see dat don' anybody urinate in dis jar but him. Now when she take dis bottle wit a screw top, an' she'll po' it two-thirds full of dis urine. Now she'll put de scrapin' from de bottom of 'er foot in dere an' she'll set dis bottle back in a dark place where dat nobody will see it. An' each mawnin' she'll make de screw on dat top fo' nine mawnin's, an' wit de last time she screw it, it wants tuh be tight where she cain't screw it no mo', yo' undahstan'. Den she keeps dat bottle back an' dat's supposed tuh make dis fellah jis' de same as a baby, easy tuh handle. Whatevah she says goes. [Memphis, Tenn., (915), 1481:9.]

4320. Yuh kin take it - yuh git hole dove [hold of] a person's urine. Now, tuh git hold of a person's urine, yuh walk up tuh a person dat yuh like an' yuh wan' 'em. If it's a woman an' yuh wan' 'em, yuh git a holt of 'er urine an' yuh

TIGHTEN - AT ONCE - SCREW-TOP BOTTLE - HIS URINE ON TOP OF HERS  
UNTIGHTEN - GRADUALLY AND DAILY - BEGINNING ON THIRD DAY

puts it in a bottle. If de bottle is full, po' half it out. When yuh po' de half out, don't po' it in one place; po' it an' try tuh scattah it, yuh see. Scattah it an' den yuh urine on top of 'er urine [in the bottle]. Yuh stop dat up in dat bottle as tight as yuh kin. Bury it - aftah

yuh tighten it, yuh bury it. An' when yuh bury dis, be sure yuh got it buried where no heat can't git tuh it atall. Keep it dere. An' don' let it git no air, an' yuh want all de east [= yeast = fermenting power] dat dere is tuh it.

Now - an' evah day aftah yuh bear [bury] it, de third day aftah yuh bear dis, yuh go back an' yuh screw up on [unscrew] de top jis' a very little, see. Den yuh covah it back up. Yuh goin' tuh meet dis woman, see. When yuh meet 'er, she goin' tuh pass yuh, but she goin' tuh have a kin'a funny fellin' den. Huh min' will be wondahin' back tuh yuh grajly [gradually]. De nex' day, yuh go an' yuh unscrew it ag'in a little bit. Yuh goin' tuh meet dat woman ag'in. If yuh don't meet 'er dat day, yuh'll meet 'er dat night; an' if yuh don' see 'uh, she's goin' tuh ast somebody fuh yuh, see. An' yuh jis' keep on lettin' - unscrewin' dat bottle an' lettin' air outa it like dat. De air'll come out when yuh unscrew it. Yuh don' have tuh unscrew it all de way - jis' a little, see.

An' she'll come back. But befo' she come tuh yuh, she's goin' tuh come wit some kind'a jealousy towards yuh 'bout somebody else, see. Well, yuh gonna try tuh explain yuhself, yuh undahstan', tuh 'er. But she's comin' back tuh yuh. But she's comin' in a funny way tuh yuh, yuh undahstan'. Well, yuh know what it's all about, but [because] yuh got it fixed dataway.

Well, prob'ly it may be de las' day. Well, de las' day yuh go, yuh take dat stoppah off dat bottle altuhgethah; an' de nex' night, if she don' come home da' nex' mawnin', she be home sure da' nex' night. Now, when she come home, yuh take dat bottle an' dump it right in dat same hole where yuh have it buried. Jis' dump dat urine right in dat hole, an' lay de bottle down flat in dere, an' covah it up an' let it stay dere. An' yuh won't have no mo' trouble wit 'er, an' she won't leave no mo'. [Informant starts out with a rite to catch any woman but truns it into one bringing a woman back home.] [New Orleans, La., (832), 1242:1.]

4321. Ah've heered dat. Ah've hear 'em tell if he me mean or somepin othah - lak if he do somepin tuh 'im an' she git mad, well she tell 'im, say, "Well, dat's all right. Ah'll fix 'im up fo' dat."

#### TREE

##### (1) HOLE AND PEG IN

An' so, well de nex' time he go dere an' have a 'nection [connection], take off 'is clothes an' do somepin lak dat, dey [she] go git some of 'is urine. Dey [she] take dat an' take 'em [her] one dese big long *bo'in's* [augers] an' take an' bo' a hole intuh a tree, but bo' dat hole so fur into dat tree an' den take dat stuff.

(What do you call *that stuff*?)

Ureenes.

(You mean the passage?)

[My word *passage* is too indefinite. Informant is talking about urine.]

Yes. An' dey take dat stuff an' dey bo' a hole intuh a tree. Well, yuh take dat passage an' yuh take it an' stop it up in a tree. An' take an' stop it up in a tree, an' aftah yuh do dat, git chew a stick an' make it big 'nuff tuh git in dat hole, an' nail [peg] it up an' wedge it up in dere. Dey say dat when yuh wedge it up in dere lak dat, dey said it takes effect on yuh. Dey say yuh can't do nuthin till yuh go tuh see some doctor an' he take it [the spell] off. Say dat will stop dem right den. [Fayetteville, N. Car., (1413), 960:4.]

4322. Ah've heard talk of 'em bo'in' a hole in a tree. Says, if yuh wanted tuh kill someone, yuh git de urinate from 'em, an' bo' yuh a hole in a tree, an' cut yuh a wedge an' wedge it in dere. Yuh see, put de stuff in an' wedge it in tight. Say dat will kill 'em. [Florence, S. Car., (1286), 2184:6.]

4323. Tell yuh one thing whut ah've seen done wit mah own eyes. Ah seen 'em take a person's urine, yuh know, an' make a roun' hole in dat tree, an' take an' fill it up [with urine], an' put a stäb in it an' stäb it up, an' dat kill people

goin' an' comin'. [Memphis, Tenn., (1555), 2829:1.]

4324. Ah heard of people's boin' a hole in a tree an' gittin' some of dere urine or some yore *come* [man's semen] - sompin lak dat - an' put dat in dere an' dat person would love 'em. Stop it up in a tree. [Memphis, Tenn., (1521), cyl. 2712 or 2713.]

4325. Yuh could take a person's urine an' bo' a hole in de 'simmon tree, an' when yo' bo' it in dere, bo' a hole an' put it in dere an' stop it up, an' dey can't do anythin'.

(It must be a persimmon tree?)

A persimmon tree or any kin'a hard tree. [Waycross, Ga., (1157), 1928:8.]

4326. [The following rites are only a few of the many examples of HOODOO of *pegging* or *wedging* urine, excrement, hair and other objects into a hole made in a tree.]

(2) HOLE SLANTED INTO TREE Well, dey kin stop it [up] - take some of yuh *chamber lye*. It's a lot of people doin' dese things, but dey don't undahstan' it; but de person dat really knows de way tuh do it, it really taken effect. Dey kin take a augah, a bran'-new augah an' [pauses, hesitant].

(I understand.)

Take a bran'-new augah an' go tuh a pine tree, or a gum tree, or a oak tree, an' bo' it wit de augah up like dat [demonstrates].

(THE AUGER BORES DOWN INTO THE TREE AT AN ANGLE.)

Yeah.

(All right.)

Yeah, an' aftah dey bo' dat hole, dey gotta - an' bo' dat hole deep enough, dey kin take some of yuh *chamber lye* an' place it - an' dump it.

(Dump it into that hole.)

Into dat hole.

Yes?) [= continue.]

An' cuz yuh tuh stop urinatin'. An' de doctah operate on yuh an' yuh die. But dere's a diff'ren' ways dey kin do dat.

(I see.) [New Orleans, La., (863), 1384:3.]

4327. An' den people kin take dat *chamber lye* an' go tuh a tree, de fo'k of a tree an' where it can't be seen, an' dig a hole down in dat tree. An' have it [urine] in a bottle an' stop it

(3) HOLE SLANTED DOWN - INTO FORK OF TREE up, an' turn it wit its haid down [into the hole] lak dat [demonstrates]. An' whoeverah [whose urine] it is it will stop 'is watah, [keep him] from urinatin', an' yo' know, cuz 'em [him] tuh have a complaint dat nobody kin cure. An' he die unless it's moved [by a *doctor* able to *see* and *kill* the effects of the spell or *cunjure*]. [Fayetteville, N. Car., (1419a), 2556:9.]

4328. Dey git hold of dere *chamber lye* an' po' it intuh - bore a hole intuh a stump, or somepin lak dat, an' po' it in dere an' stop it up so it will penetrate down through dat stump.

(4) TREE STUMP - HOLE - URINE STOPPED UP IN It gits no air. Dey say dat will intahfere wit de bladdah an' check yuh watah so much, so dat de doctah kin har'ly start it ag'in. [St. Petersburg, Fla., (983), 1590:10.]

4329. Yuh kin take a woman's watah, tuh run 'is wife 'way from de othah man. An' yuh kin take dat watah an' put it intuh de dirt, if it not already on de

(5) URINE MUD - IN TREE HOLE - 3 HIGHEST NAMES - WISHES dirt. Take it an' put it in de dirt an' make a kinda

mud-like outa it, see. Yuh take de watah intuh de dirt an' yuh kin bo' a hole intuh dat tree, an' put it in dere an' stop it up *In de Name of de Fathah*, [*and the Son*] an' *de Holy Ghost*, an' make yuh wish de way dat chew want it tuh work. It will work.

(Any kind of way?)

Yes sir. [Florence, S. Car., (1314), 2238:3.]

4330. Ah heard dat yuh could take a person's urinate an' stop it up in a bottle airtight, an' go an' bo' a hole in a maple tree an' put dat bottle in dere. Stick it in wit de stoppah in dere tuhwards de tree, until it

(6) BOTTLED URINE - STOPPER FIRST - INTO MAPLE-TREE HOLE TO HEARTWOOD - HICKORY PEG - BUST DERE BLADDAH

gits tuh de heart of dat tree. An' den go den an' saw off a piece of hick'ry. Yuh know hick'ry's hard. An' when yuh do dat, why yuh take an' jam it in dat hole. Wedge it in dere airtight so de air can't git tuh it. An' dat will bust dere bladdah. Ah heard dat. [Fayetteville, N. Car., (1412), 2537:4.]

(7) URINE AND FERTILIZER IN TREE HOLE

4331. Take dat *chamber lye* - yuh could take it an' put it in a bottle an' stop it up, an' put it in a tree, an' take dis *fertilizah* [manure of any kind] an' put it in dere an' dey'll soon die. [Memphis, Tenn., (956), 1540:8.]

4332. Bury yuh hair down in a bottle an' dey kin turn aroun', dey kin go. Jis' like yuh live off in de country-like - yuh understand, off at de edge of town, say. Well, dey take

(8) HOLE IN OLD TREE - 3 INGREDIENTS BOTTLED MOLD OF HEAD HAIRS 3 - HOLY WATER - URINE

it atop - right up chere [demonstrates], de mole of yuh haid. Dat's de part right chere dey wants - see, dat's de mole of yuh haid [demonstrates]. Dey kin take dis an' take a - jis' about three stran' of it, dey wants. An' take dat an' stop it up in a little small bottle, an' put up some holy water an' a little urinate an' things up in it. Yuh own urinate now. Kin take yuh own urinate an' po' it up in dere. Jis' like yuh git up in de mawnin' an' leave yuh wife. Well [she] go on aftah de chambah [you used] an' [get the] thing [urine] herself. An' she pour dat out dere herself, see. An' [she] kin go, jis' like dey got a ole tree. She kin dig a hollah right down side of de tree an' bury dat [threefold mixture] an' I guarantee when dat thing rotten out, yuh'll die. [New Orleans, La., (841), 1272:7.]

4333. Tells me dey stop it [urine] up in a bottle an' goes tuh de no'th side of a tree, an' take a augah an' bore a hole in dat. An' stop it - stop de bottle up wit a stoppah, an' den

(9) NORTH SIDE OF TREE - HOLE IN - URINE BOTTLED

trim yuh a peg an' drive it in dere, in dat hole, an' yuh can't make watah, can't make watah until yuh let it out [of the bottle]. (They *fix up* [*cunjure*] your water in that bottle. [Jacksonville, Fla., (609), 787:2.]

4334. Dey will take yuh urinate an' put it intuh a glass about dat high [demonstrates]. An' ah kin take dat an' ah kin take it tuh de no'th side of a green tree an' bore a hole

(10) NORTH SIDE - GREEN TREE - HOLE DOWNWARDS - URINE

in it, an' pour it in dere an' stop it up. Den yuh watah will nevah pass no mo' until yuh take it out of de tree - until yuh po' dat out. An' it'll fin'ly have yuh goin' tuh de doctah tuh draw de watah from yuh, see. [Presumably this hole is bored slanting downwards, other-

wise urine could not be poured into hole.] [Jacksonville, Fla., (613), 790:2.]

4335. Take a person dat wan's tuh hur' chah [wants to hurt you]. Dey'll take - jis' lak yuh go out an' urinate. A person take yuh urinate an' go tuh a tree - go tuh de no'th

(11) NORTH SIDE OF TREE - HOLE - HIT PEG 9 MORNINGS

side of a tree an' yuh'll bo' a hole in

dere, an' put it in dere. An' aftah dey put it in dere, dey'll put a peg in dere. An' fo' nine mawnin's go dere an' tap dat peg one time, an' de ninth mawnin' regardless tuh how a person look, when dey fuss [first] start, yuh git tuh de place yuh think yuh *constipated* [usually called *waterbound*]. De doctors can't do yuh no good. An' de ninth mawnin' when dey tap dat peg, dat's de day de person die.

(You mean where a person makes his water on the ground? Pick that up or what?) No, jis' take his urinate.

[I am trying to solve the problem: bladder or bowels?]

(The liquid out of a pot or something? You mean the urine? You don't mean the action?)

Jis' yuh watah. Anything out de [whatever informant calls it]. [Waycross, Ga., (1097), 1771:1.]

4336. Now, if ah don't want 'im, ah'm gonna turn 'im loose an' let 'im go. Now, if de woman [that had this man] done did me so bad, know what ah'll do?

(12) SUNSET SIDE - HOLE IN PEACH TREE - SAP-TIME

Ah'll try tuh git one of mah frien's tuh git some of 'er urinate tuh stop it

[up] tuh try tuh kill 'er, if ah wan' tuh kill 'er. Ah don' wan'a walk up an' kill 'er; but kill 'er, yuh know, through hoodoo. Take her urinate an' put it in a bottle. Ah'll go tuh a peach tree, a tree what bears peaches, on de sunset side dat is. Put it dere when it saps. An' as it goes up, dat'll make her have cramps all in de stomic an' she'll wan' tuh urinate. She'll jis' do a drop. Well, she'll go tuh de doctah. She'll see de doctah [M.D.] an' de doctah will say somepin ail 'er bladdah. Hit's not dat, hit's me done tied 'er up wit 'er urinate. [New Orleans, La., (826a), 1209:2.]

4337. Take dere *chamber lye* an' make dem stay wit yuh or love yuh or be roun' yuh. Or yuh kin take dat *chamber lye* - well, ah know dey done mah brothah-in-law lak dat one time. Dey took 'is *chamber lye* an'

TREE - HANGING BOTTLED URINE IN HIGHER THAN HEAD

put it in a bottle, an' den put it up in a tree above his haid, an' had 'im hangin' up dere all de time. Said dat'd keep 'im sick an' stop 'is

watah jis' lak he had *gravels* or sompin lak dat. [Waycross, Ga., (1148), 1871:1.]

4338. Take de persimmon an' dogwood an' boil it an' make a tea outa it. Place *chamber lye* an' sulphur tuh it an' gives Dentine paste - Dentine tooth-

TREE - DOGWOOD AND PERSIMMON TEA URINE - SULPHUR - DENTINE

paste. An' dey say yuh kin go anywhere yuh wanta an' yuh gain luck.

(Where do you keep all this stuff?)

**somevah** yuh wan' tuh. Yuh have it fixed an' set lak yuh want it tuh set. See, **always** jis' take a little part of it. Yuh *dress* it lak yuh wan'a tuh yore own **house** [*dress* your house with it in any way you want to]. An' when yuh git ready **tuh** go [away from home], why yuh take yuh *luck* an' *fix* [*dress*] yuh han's wit yuh *luck*, an' den yuh go. [Sumter, S. Car., (1384), 2460:6.]

UPSIDE DOWN - BOTTLED URINE TURNED

4339. Some persons cork it in tight bottles an' concrete de top [= cement, tighten top with sealing wax, etc.] an' turn it down,

an' let it stay in de groun' so many days, an' yo' will [begin] tuh weakenin' from de bottle. An' if yo' don't find 'at bottle an' let dat urinate out, yo'll fin'lly swell up as wit dropsy an' die. [Little Rock, Ark., (887), 1462:5.]

4340. Well, dey will go tuh work an' put dat in a bottle, an' dey will fasten dat up wit a cork, see.

(Your *chamber lye*.)

Yes, an' jis' de road yuh travel, notice - dey will notice de road yuh travel reg'lah [regularly] an' dey will beah [bury] dat right dere, see; an' dey will knock [keep] yuh wandahin' all de time. [Charleston, S. Car., (000), 602:4.]

4341. Dey take yuh urine an' dey put it in a bottle. Aftah dey put dat urine in a bottle, dey'll stop it up wit a rubbah cork [rubber cork is unusual]. Yuh'll stop dat bottle up wit a rubbah cork an' care

WATER (1) - RUNNING WATER

(1) BOTTLED URINE THROWN INTO

it in dere. Dat'll stop yuh from urinating. [New Orleans, La., (850), 1313:4.]

4342. Here's the way I have heard it. You get a hold of a bottle and you fill it with their urine and stop it up, and throw it overboard and that will float. And as long as that is stopped up, anything you tell them to do they will go ahead and do it. [Fredericksburg, Va., (23), by Ediphone.]

4343. Take dat *chamber lye* an' stop it up an' throw it in runnin' watah, in de rivah. It will run 'im away, run yuh crazy if yuh have it stopped up. If yuh don' evah git [recover] dat [bottle] why yuh'll always be crazy.

[THE GENERAL READER MAY ASK: HOW CAN YOU RECOVER A BOTTLE FLOATING DOWN THE MISSISSIPPI RIVER, OR A BOTTLE PERHAPS NOW DRIFTING ABOUT THE GULF OF MEXICO? REMEMBER, ALL THINGS ARE POSSIBLE IN MAGIC. TO RECOVER A BOTTLE ON THE MISSISSIPPI, see 921, p.339; FOR A RIVER ON THE ATLANTIC COAST, see THE BRILLIANT WORK OF A DOCTOR IN RICHMOND, VA., 922, p.340; AND FOR GOOD MEASURE, see THE CLEVER DOCTOR OF WAYCROSS, GA., 920, p.338.] [Memphis, Tenn., (949), 1530:14.]

4344. Dey take yuh *chamber lye* an' bottle it in a tight bottle, an' throw it in watah an' dat will cause yo' tuh die. [Memphis, Tenn., (937), 1516:7.]

4345. If yuh wanta *hurt* anybody wit *chamber lye*, yuh kin take an' git some of dere *chamber lye* an' put it in a bottle, an' stop it up tight an' throw it in de rivah anywhere. An' dey will lingah, dey will hardly make watah - wouldn't make watah long. Dey be jis' swole up, take de dropsy. [Waycross, Ga., (1110), 1783:7.]

4346. Well, yuh kin take - which ah've heard - take de urine of a person an' stop it in a bottle an' put it in de rivah. But choo don't - yuh tie de bottle, yuh tie de head of de bot-

(2) BOTTLED URINE INTO RIVER - BUT TIED TO BANK

tle wit a string, jis' let dat stay in de watah. But choo don' let it float on wit de rivah, jis' let it stay on de watah. An' tie it on de bank somewhere an' let it stay tuh a hidden place where nobody will evah find it. As long as dat - evah time de woman or man will git ready tuh urinate, dey have a hard time doin' it. [Richmond, Va., (362), 299:3.]

4347. Tuh work in [on] yuh mind, cause yuh tuh lose yuh mind or somepin like dat, why dey could git hold of yuh - well, if dey git hold of yuh urine or any-

(3) EASTWARD - BOTTLED URINE - INTO RUNNING WATER

thin' of dat kind, why dey will put it into a bottle. An' dey carry it tuh runnin' watah an' dey throw it in dere. An' by washin' it dataway, why it

takes yuh mind from yuh, cause yuh tuh become mindless.

(Do they throw that any special way or just throw it in?)

Yeah, dey claim dey throw it towards de east. [St. Petersburg, Fla., (988), 1593:9.]

4348. Dey take yuh watah, yuh see. Dey stop it up in a bottle. An' aftah dey stop it up, dey take it an' lay it up ovah a doah, wheah [where] yuh walk undah it so many mawnin's.

(4) DOOR - URINE OVER - 9 DAYS - THEN INTO RIVER Ah think it's nine mawnin's. After nine mawnin's, yuh see, yuh don't move it no mo'. It stay zackly wheah it's at. An' dey say take an' care [it] down tuh de rivah an' throw it ovahbo'd. Dat'll stop yuh from makin' watah. [Richmond, Va., (340), 276:6.]

4349. Well, jis' lak if yuh wants tuh harm a person, yuh see, lak dat, or yuh wanta git dat yuh might got 'em down undah yore feet tuh a certain point.

(5) HAIR - SALT - URINE - BOTTLED - RIVER OR BURY An' yuh take dat hair an' yuh put it in a bottle, but chew put in it *chamber lye* an' salt. An' den yuh stop dat bottle tight, an' den yo' kin bury dat bottle or chunk it in runnin' watah - eithah one of dem things. Dat's whut de story ah got. Well, each one of 'em will harm yuh. [Sumter, S. Car., (1382), 2454:2.]

(6) NAME - URINE - BOTTLED - CURSE OVER LEFT SHOULDER INTO RIVER 4350. Take a bottle wit dey urine, of anyone, in dere. Yuh kin put dey names jis' de same in de bottle an' yuh'll go tuh de rivah. An' yuh'll say bad words an' yuh'll curse an' yuh'll throw dat ovah de lef' shouldah. Well, yuh see dey goin' crazy. [Algiers, La., (1602), 3024:12.]

4351. Dey kin take his shoe an' take some dis same *chamber lye* an' po' it in de bottom of dey [his] shoe an' go tuh runnin' watah an' po' it in dere - any runnin' watah. Jis' throw it

(7) NAME - INCANTATION - BY WOMAN POURING FROM HIS SHOE - HIS URINE INTO RIVER right in dere [the shoe], till yo' go to dat runnin' watah. Dat'll run a person 'way, too.

(Suppose you want to run me away. You get one of my shoes, either one. And then what would you do?)

Jis' take some yuh *chamber lye*.  
(You get your *chamber lye* and put it in my shoe?)  
[My question misleads me and informant.]

Put it in de shoe, eithah one of 'em. Jis' po' enough dat chew kin po' out into de watah. Not tuh run ovah, jis' de back part of de heel [of] de shoe. An' go po' it into de runnin' watah. Now, dat keeps yuh travelin', yuh don' stay one place anywheres.

(What do you do with the shoe? Bring it back home?)  
Bring it on back. Yuh [the author as guinea pig] put de shoe right back on yuh. Yuh won't know whut happen.  
(All you do is pour my *chamber lye* into running water. But you have to pour it out of my shoe.)

Othahwise, ah want tuh run yuh 'way. Ah'm tied of yuh, don' want chew no mo'. Ah go tuh work when yo' go tuh sleep an' ah take one of yore shoes an' take some of mah [surely the man's] *chamber lye* an' go out dere tuh de ditch an' po' some out it, an' come on back an' set dat shoe down, say, "Go on, So-an'-so, ah don't ca' a thing 'bout chew."

(You pour it into running water?)



Dat's right. [Fayetteville, N. Car., (1450), 2632:4.]

4352. Den dey kin take de *chamber lye* ag'in an' put it in a bottle an' stop it up tight an' name it. De person whosomevah de *chamber lye* is, name it. Call 'em dat name an' stop it up in dere an' carry it tuh watah dat's runnin' on, an' yo'll throw it in dere.

(8) NAME - BOTTLED URINE - DON'T LOOK AT - INCANTATION  
THROW INTO CREEK - DON'T LOOK BACK

(How do you throw it?)  
Jis' take it an' jis'

walk tuh de creek wit it. Don't look at it. Walk tuh de creek an' jis', "Yuh devil yuh go!" An' cast it away. Den walk on back but don't look back at it. An' dat stop 'em. Dat harms 'em, see. Dat will check 'em yuh see.

(How?)

As long as dat bottle stop up tuhgethah, cain't make no watah. [Sumter, S. Car., (1368), 2421:4.]

4353. Put it in a bottle an' stop it up, an' throw it in runnin' watah an' if yuh don' git it, yuh'll soon pass away.

(Put this person's *chamber lye* in it?)

(9) 7 BROKEN NEEDLES - URINE  
BOTTLED - RIVER OR BURY  
NECK DOWN

Yessuh, stop it up an' seven broken needles, an' throw it in runnin' watah. Or eithah bury it up undah de back steps where dey live at. Bury it up undah where dey go in de most. Yo'

put it up undah dere wit de neck down.

(What will that do to them then?)

Dat will kill 'em, dat git rid of 'em. [Memphis, Tenn., (1527), 2725:2.]

4354. Oh! a person kin do a lot wit dat.

(Well, what for example? One thing.)

One thing, yuh kin take dat.

(This *chamber lye*.)

Put it in a bottle, put some lodestone in it, *steel dust*, nine pins an' nine needles. Turn it upside down in yuh home. Dat would make a man stay. Yuh kin take it an' do dat wit it.

(10) 9 NEEDLES - 9 PINS - LODESTONE - STEEL DUST - URINE  
BOTTLED - BOTTOM UPWARDS - UNDER HYDRANT

If yuh want tuh harm 'em, yo' take

dere pee an' stop it up in bottle wit a new stopper an' bury it. Bury it where dere's no watah, an' when dat bottle busts, dey will die. But if yuh jis' wants 'em, have dem beggered an' be wit yuh, put it undah de hydrant [considered running water] where it's cool, dat watah, an' dat bottle will nevah - nevah bust, cuz de watah, it won't sour. It'll keep it cool. But yuh see, dat stuff, well hit gits strong in a bottle somewhere up in a warm place. Yuh know yuhself it will bust. Well, when it busts, dat's de last of a person. [New Orleans, La., (798), 1113:8.]

4355. Takes it from [demonstrates] de top an' de side an' here.

(The top and both sides, the hair.)

An' tells me dat dey puts it in a bottle wit red flannel, nine new needles an' pins.

(How many pins?)

Nine. An' git some of yuh urine, stops it up, turn it [bottle] bottom upwards. Jis' as it dreeps [drips] out, jis' as yuh dwindle away.

(11) 9 NEEDLES - 9 PINS - NEW - HAIR 3 PLACES ON HEAD  
RED FLANNEL - URINE - BOTTLED - RIVER

An' den when dey don't turn it bottom upwards dey throw it in de rivah. Drive yuh

crazy. Dat's what dey say dat dey kin do wit it.

(If they turn it upside down?)

Yuh pines away, an' if it's throwed in de rivah in quick runnin' watah, yuh'll go crazy. [Washington, D.C., (628), 805:9.]

4356. Takes yuh *chamber lye* an' dey puts it in a bottle an' dey puts - git nine peas, nine black-eyed peas, an' nine nails, eight-penny nails about dat

- (12) 9 NAILS - 9 BLACK-EYED PEAS - 9 STRAWS
- 1 NEEDLE - FAT MEAT - URINE - BOTTLED
- LET STAND 9 DAYS - ADD
- BLACK PEPPER - SALT - VINEGAR - 3 RED PEPPERS
- THROW OVER SHOULDER INTO RIVER

long [demonstrates] an' a needle, one sewin' needle. An' po' dat [urine] in dere [the bottle], an' a piece of fat meat an' throw dat in dere, an' nine straws.

An' fo' dey put dat in dere, dey'll take it an' let it set up nine days. An' when it set up nine days dey'll go an' put it - dey'll take it an' put some mo' [things in]. Put black peppah an' salt an' vinegah in it an' three pods of red peppah. An' dey takes it [bottle] tuh de rivah an' throws it ovahbo'd ovah de right shoulder [using the left hand]. Dat'll run yuh crazy. [Jacksonville, Fla., (599), 77:4.]

- (13) WAR WATER - URINE - SALT - PEPPER - GUNPOWDER
- STOPPED UP 9 DAYS - INTO RIVER

4357. Take dey *chamber lye* an' stop a person. (How do they do that?)

Well, dey take it an' dey put it in a bottle an' dey bottle dat up fo' nine mawnin's. An' dey'll put peppah, salt, gunpowdah, *war watah* an' dey stop dat up fo' nine mawnin's. An' dat'll stop yuh from urinatin', see. Dat'll almos' run yuh crazy. Den dey throw it in de rivah. [Algiers, La., (1602), 3024:3.]

4358. I've seen this experimented to get rid of a man. I mean to make him leave town. Get a little of his urine, be sure it's all his, put it in a bottle, get a cigar box, put it

- (14) URINE - BOTTLED - IN CIGAR BOX WITH DIRTY SOCK
- WRAP UP LIKE PACKAGE - INTO RUNNING WATER

in that, and one of his socks, just one of his socks, in the box, let

it be dirty, wrap that box up, wrap it just the same as a piece of paper, throw it in running water so it'll go down the stream, it will not sink, and he'll leave town. Both the bottle and sock in there. [Fredericksburg, Va., (54), by Ediphone.]

4359. Dat's anothead dangerous piece. Dey take yuh *chamber lye* an' put it in a bottle an' cork 'em tight, an' t'row 'em in de rivah an' yuh commence tuh swell up - yuh neck [of your penis]

WATER (2) - TIDEWATER

- (15) BOTTLED URINE THROWN INTO
- TIDE COMES IN - NECK OF PENIS SWELLS
- TIDE GOES OUT - NECK UNSWELLS

will. Evah time when de tide go or come, yuh try tuh go [urate] or somepin, it swell up. De tide got a lot tuh do wit dese t'in's. When de tide go down, yuh all

right. Den when it comes back up, dat's [that swelling's] dere. An' yuh will always be interrogated [irritated], yuh nevah know how de nex' t'in' will fall. Dey kin take dat [urine] an' do dis wit it. [Charleston, S. Car., (535?), 648:2.]

- (16) CATCH TIDE IN DIRECTION PERSON IS TO GO
- INCOMING TIDE - PERSON WILL WANDER ON LAND
- OUTGOING TIDE - WANDER BY SEA
- WISH AS BOTTLED URINE THROWN INTO WATER
- TURN - WALK AWAY - DON'T LOOK BACK

4360. Take yuh *chamber lye* an' stop it up an' take it tuh runnin' watah. Stop dat bottle so she goin' float, it goin' part de way down anyways. Ketch dat tide

goin' whichevah way yuh want dis person tuh go an' den put it ovah dere - drop it ovahbo'd an' turn an' walk from it. Don't look back at it an' make yuh wishes whatevah direction yuh want 'im tuh go. An' he's goin' wandah roun' an' leave dere. He come tuh not be any good aroun' 'is home - somepin of de kin'. He'll jis' drift away an' people won't know what happened tuh him. [Norfolk, Va., (491), 526:5.]

4361. Well, if dey wan' 'im tuh go away, dey will take a lock of de right head - hair on de right side, two or three locks of it - right side of de head, an' put it in a bottle an' put some urine in it, an' throw it away in a stream dat goes -

(17) URINE BOTTLED - WITH HAIR FROM RIGHT SIDE OF HEAD  
THROWN INTO INCOMING TIDE - TO BRING PERSON BACK  
TO SEND AWAY - HAIR FROM LEFT SIDE - OUTGOING TIDE

tuh a stream dat goes up [river], carry it up, so dey [he] will go. Well, it's jis' de opposite if dey wan' 'im tuh come back, dey take it [hair] off de left side an' throw it in a stream comin' in tuh 'em - vice aversy. [This is a tide-water stream, coming in and going out.] [Jacksonville, Fla., (552), 690:4.]

4362. They take the underclothes and they can cut a piece out of the man from under his arm or from the tail of the shirt and wear it on a person. They sew that up in a piece of red flannel. They take that and saturate it, you know, with the same ingredients, urine and *Hearts Cologne*. [This, of course, is a *hand* - pp.519-669.] They say then they can control 'em like that. Or they can take them and throw them away. They can carry them back in the woods and hang 'em up on the west side of a tree where the wind just blows and wears it all the time. They say whenever that blows and wears down from up there, why then the person will die. But chew got a new cord, like this wrappin' twine. You get that right off from the ball, right off from the cord where there's never any been pulled off, and fasten it on that tree or bush or what chew put it on. But you put it so the wind can blow it and the rain beat it. And whenever this cord rots, you see, and that blows away from where it's at, they say the person then'll soon die.

WIND BLOWN - PIECE OF UNDERCLOTHES - SEWED IN RED FLANNEL  
SATURATED WITH URINE AND HEARTS COLOGNE - TIED WITH  
NEW STRING - HANG ON WEST SIDE OF TREE FOR WIND TO BLOW

[Elizabeth City, N. Car., (438), 402:9.]

WEARING URINE

(1) MAN'S URINE WORN BY WOMAN 4363. [The wearing of urine (*see* p.503f.) and bathing or washing hands with it (*see* p.660f.) is fairly common and some of these rites are scattered throughout the text of HOODOO. Here follow a few more:]

Ah heard mah grandmothah say dey could take a person's *chamber lye* an' stop it up an' cause 'em not tuh make watah.

Jes' lak ah'd be goin' wit a man an' ah love him. Well, when he'd make his watah - yuh know ah wouldn't do it, but ah hear some people say dat chew could take it while it wuz hot an' wear it.

(Well, how would you wear it?)

Wear it in a sack aroun' yuh waist, near yuh, yuh know.

(Near your own privates?)

Yeah.

(And then what would that do?)

Make him love yuh.

[Three widely separated periods following her *yuh* (*see* original transcription of MS) show that I stopped recording here, but restarted machine to add as a question the substance of what informant had said: that a menstrual cloth could

be soaked with his urine.]

(You just soak this cloth that you wear?)

Uh-huh. [Fayetteville, N. Car., (1411), 2534:15.]

4364. Ah heard a woman kin go tuh de chamber [on] mawnin's an' git some of yuh chamber lye an' hers, an' mix it tuhgethah an' hur' choo wit it [only in the sense of keeping the man's love; hurt here meaning *tricking*]. Take it an' tie it up in sumpin an'

(2) SHE MIXES HIS AND HER URINE AND WEARS

wear it. It won' hur' choo unless she burn it. [Wilmington, N. Car., (249), 170:5 or 246:6 - see Numbering in INTRODUCTION for volume 3.]

4365. Tuh influence de boss - well, yuh supposed tuh use some *Hearts Perfume* on yuh. Use some *Hearts Perfume* goin' down [the body] - put some on yuh han's an' put [rub] it ovah yuh don' chew see. An' dere is a *love*

(3) URINE AND HEARTS PERFUME MIXED - WORN

use tuh influence. Now dey say dat de *Cashmere Boquet Powdah* is a very good powdah. But chew use dat *Hearts Perfume* an' a little *chamber lye* tuhgethah. See, put dat tuhgethah an' sprinkle it all ovah yuh an' dey say dat's very lucky.

(If you are going down to get a job.) [Waycross, Ga., (1116), 1791:5.]

4366. If de person know de man name - yuh goes an' know de man name. Yuh care [carry] a li'le bottle, dis cologne bottle, an' yuh call 'is name an' stop 'im up - jes' bottle up de man [see 38, p.24f.] in yuh fob pocket. An' den yuh [go] talk tuh 'im an' he say he ain't got no job. All right, chew go back home an' fer de nex' nine mawnin's - an' yuh got 'is name all

URINE ON STRING THAT WAS TIED ABOUT WAIST  
DOUBLE 9 TIMES - PUT IN COLOGNE BOTTLE  
REVISIT BOSS 9 DAYS AFTER HE REFUSED JOB  
CATCH HIS SPIRIT BY CALLING NAME

right - yuh take a cord an' tie it aroun' yuh waist an' double it nine times. Make yuh chamber lye on it an' put it in de bottle. An' go back [to the boss] an' call 'is name ag'in, stop 'im up, an' den he'll give yuh a job.

(I see, you get the spirit of his voice in this bottle.)

[An old comment of mine in pencil about this rite reads *Use with care*. This rite is quite all right, except I failed to understand the word *double* when first checking transcription with the cylinder. Thinking that the waist measure was increased 9 times, I wondered how such a long string could be squeezed into one of those tiny bottles of perfume then sold for 10¢ at the Five-and-Ten-Cents Store. At the time of recording I probably knew the meaning of *double* because I do not ask a question about it, but I must not rule out knowledge coming from later experience. Here is what happens. The man wraps a piece of ordinary pack-age-wrapping string about his waist, ties a knot, and cuts off the two unneeded ends. He now has a loop or circle of string, say about 30 inches in circumfer-ence, which he pushes down over his thighs and off his body. This string he stretches out into a straight line of double string 15 inches long and at a right angle to his body; the knot being at one end, this end away from him. This knot he now folds toward him until it coincides with the other end of the string. This once-folded string is now 4 parallel strings each 7 1/2 inches long. Turn-ing this shortened string 180°, so that the knot is again away from him, he a second time folds the knot to him, reducing the multiple strings to a 3 3/4 inches length. Remember, he is folding strings soaked with his urine. The strings are folded to him 9 times, at least theoretically. All this is not stated explicitly in the rite itself; it is implicit in this type of folding rite. No boss having his spirit triply captured - tied into a knot about applican'ts body, folded up towards applicant and in applicant's urine, and finally stopped up in a bottle -

no boss could possibly resist such multiple magic.] [Charleston, S. Car., (519), 616:3.]

#### 4. EXCREMENT OF THE HUMAN BODY

[Human excrement rites are less numerous than those about urine. Numerically the ratio is perhaps 1 to 10. As a special feature, most of them concern trees - two-thirds to be exact. The best one, an unusual love story, will be found elsewhere in 822, p.284.]

4367. Well, ah've seen 'em. Yo' mean whut dey takes tuh lock a person up? Well, dey say yo' takes some of dat *pass* dey leave an' yo' fasten dat airtight, anywhere jes' so it airtight - jes' as tight as yo' kin git it. An' AIRTIGHT if yo' don' let dat catch no air atall, dey say dat'll lock yo' - say dat'll fasten yo' up.

(You mean a person's water?)

No, no, some of de othah. Yeah, some of dey *passin'*. [Fayetteville, N. Car., (1396), 2511:4.]

4368. Take where yo' go tuh de lav'tory.

ANT NEST (The passage?)

Yeah, an' put it in a ant's bed an' yo'll become very troublesome [troubled], an' dey say dat will make a person not be satisfied [he will be running to and fro in all directions like the ants]. [Memphis, Tenn., (1524), 2723:4.]

BOTTLE - EXCREMENT IN - STOPPED UP 4369. If anybody tryin' tuh harm yuh, or jes' lak ah wanta harm anybody, well jes' lak yo' go tuh de lav'tory. Well, ah could go dere behin' yuh an' git some of yore urine [*see later*] an' put it in a bottle an' stop it up. Dat'll lock yuh bowels an' no doctor [M.D.] can't unlock dem.

(YOU MEAN MY *URINATE* OR MY *PASSAGE*?)

[TIME AND AGAIN I HAD TO ASK THIS QUESTION REGARDING URINE AND EXCREMENT.]

Yore passage. [Waycross, Ga., (1132), 1836:10.]

4370. Ah heard dis, dat chew could take a person's bowels, aftah dey go to de toilet, an' put it in a quart jah [jar] or quart bottle or anything lak dat, an' stop it up real tight. Dat would lock dere bowels. Ah have heard dat.

(Where would you put that? Stop it up tight?)

Yo' bury it jes' as dough [though] yo' do de *chamber lye* - bury it. [Brunswick, Ga., (1175), 1986:2.]

4371. Ah heard talk of takin' de passage an' stoppin' it up in a bottle or a jar, an' buryin' it an' dat will stop yuh from havin' de action. Ah've seen dat done. [Fayetteville, N. Car., (1419a), 2557:7.]

4372. Dey even done put it in bottles.

(This action?)

Yes, dey cork it up an' throw it in de runnin' watah, an' as fer as dat drift, why yuh mind would drift. Yuh become constipated, event'ly [eventually] suffah an' die. [St. Petersburg, Fla., (990), 1597:7.]

9 DAYS EXCREMENT IN BOTTLE - THEN BURY 4373. Someone, we didn't nevah find out who it wus, took some of 'er, yuh know, some of 'er action, yuh know, an' put it in a bottle an' stopped it so - sealed it so de air couldn't strike it. An' when

- an' it stayed dere nine mawnin's an' in de ninth day she died. Dey didn't nevah found it, but dey found it aftah she died - aroun' de house.

[THIS LOOKS LIKE ONE OF THOSE STORIES IN WHICH THE DOCTOR OR FORTUNETELLER, CALLED AFTER THE DEATH CONVENIENTLY FINDS THE CAUSE OF DEATH, A BURIED BOTTLE, BUT REFUSES TO NAME THE CULPRIT.] [Vicksburg, Miss., (739), 1010:7.]

4374. Well, ah heard dat chew go out tuh de fo'ks of a road an' yuh take a person's - dis is tuh kill 'em. See, yuh take whut de' [they] do back heah, dere passage, an' put it in a bottle an' yuh go roun' tuh de fo'ks of de road, an' yuh dig a hole up in dere an' yo' turn de

FORKS OF ROAD - BOTTLE WITH EXCREMENT BURIED AT TOP SLANTING UPWARDS - HIT OVER SPOT 9 MORNINGS

stoppah dis way up in de hole, see [demonstrates]. An' yuh pass by dere fo' nine mawnin's, jes' walk by yuh see, an' jes' hit on it lak dat, see. Well, dat last mawnin' yuh hit on it, dey gotta go. Ah'm tellin' yuh whut ah know. Dey gotta go. Dey cain't stay heah. It will kill 'em - kills 'em daid.

(How do you put that bottle in that hole now?)

[When he was demonstrating before I did not interrupt.]

Well, yuh put it in dis way wit de stoppah goin' in [demonstrates].

(Down into the hole like that, upside down.)

No, yuh dig a hole roun' disaway [demonstrates] see, in de fo'ks lak dis, an' let it go straight lak dat tuh yo', an' push it up in dere yuh see, an' daub mud back on it.

(You dig a hole like a little tunnel under there and you push that stopper away from you or toward you?)

Yuh push it away from yuh, an' let de back part be disaway tuh de road all de time, see. An' yuh pass by dat fo' nine mawnin's. [Memphis, Tenn., (1547), 2806:3.]

4375. Well, yuh takes a person's *urinate*, yuh know, yuh wanta stop 'is bowels. Yuh take it an' put it in a bottle.

(YOU MEAN HIS BOWELS OR HIS URINE?)

[A number of times in HOODOO *urinate* is used for excrement.]

Yessuh. Yuh take an' put it in a bottle, an' when yuh put it in dat bottle, jes' put it in dat bottle an' stop it up. Be sure tuh stop it tight enough, even tuh de odor - nuthin cain't git out of it.

NORTH AND SOUTH - DE WAY YUH USE [TO BURY] "BAD POX" BURY BOTTLE WITH EXCREMENT - BOTTOMS SLANTING UPWARDS EVERY 9 DAYS HIT BOTTLE DEEPER

Yuh kin stan' dat bottle up, jes' right straight up lak dat. Stand it up

in de ground wit de bottom of it up, an' de othah part be's down. But let it be kinda slantin' lak dat. Jes' lak east, no'th an' south, yuh know. Yuh kin dig a hole an' slant it. Well, yuh stop it up in dere an' bury it, an' covah it up perfectly good an' jes' pack de dirt down on it. An' 'is bowels won't move un- lessen somebody fin' dat.

If nobody evah find it, he will always have locked bowels.

(WHAT DOES THE EAST, SOUTH AND WEST HAVE TO DO WITH IT?)

WELL, DAT DE PRACTICE OF USIN' A PERSON GOIN', JES' WHICHEVAH WAY DE WORL' RUNS, YUH UNDAHSTAN'. DERE'S FO' CORNAHS TUH DE WORL', YUH UNDAHSTAN'. YO' KNOW DERE'S FO' CORNAHS TUH DE WORL' [so the Bible says in *Rev.7:1*]. Well, jes' lak dey bury yuh or me. Well, yuh know dey don' bury 'em only no'th an' south - his haid be's NO'TH AN' SOUTH prakly [practically] all de time. Well, DAT'S DE WAY YUH USE [to bury] DE [person with] "BAD POX". Well, his bowels stop. Well, yuh know, quite natchal [natural] a person kin [not] live long wit locked bowels.

(Are you going to bury this bottle north and south or east and west? Which

way are you going to bury it?)

Yo' goin' BURY DIS BOTTLE NO'TH AN' SOUTH. An' evah nine days uh [ah = I] goes back an' search fo' dat bottle an' see is it still dere. When yuh git dere, hit dat bottle an' drive it deepah. Always drive it, don' let it straighten up, jes' contin'ly [continually] let it lay de same lak dat. Well, dat locks 'is bowels. He won't have no action. [Memphis, Tenn., (1537), 2777:4.]

4376. (Tell me that again, I didn't understand how you did that?)

Ah say yuh take it an' put it in a bottle.

(This manure from a person?)

Yes sir, put it in a bottle an' stop it up, see. An' bury dat bottle de same way on de - yuh see [demonstrates] de mouth down, see. Dat will lock yuh bowels tight.

(I see.)

UPSIDE DOWN - BOTTLE WITH EXCREMENT BURIED

Dey won't move. [Vicksburg, Miss., (747), 1016:10.]

at a place [where] a fellah kin git yuh passage. Yuh bury dat in de groun', but it would have tuh be strictly three feet undah de groun'. Put it in de bottle

4377. Well, dat's jis' when yuh be

[and bury the bottle] upside down, wit yuh name on it. Evahthin' goes three times [name is written three times]. [Also] yuh say, *Fathah*,

3 FEET IN GROUND - BURY BOTTLE UPSIDE DOWN  
NAME ON BOTTLE 3 TIMES - IN 3 HOLY NAMES

*Son an' Holy Spirit*. The rule of *hoodooism* is dat it must be three feet in de groun'. [New Orleans, La., (815), 1150:5.]

4378. Yuh take yuh passage [excrement], yuh take dat an' stop it up in a bottle. Yuh kin take de hair offa end of a dog tail, a black dog, an' put it in dat bottle. An' squeeze dat lemon juice on

BLACK DOG TAIL HAIR - LEMON JUICE

it. An' it's no mo' tuh it. Yuh take dat bottle an' bury it. Yuh cain't make no

passage no mo'. [New Orleans, La., (803), 1121:5.]

4379. Yuh kin take anothah way an' lock 'is bowels.

BURY IN SWAMP AND STOMP  
STOOL SEWED UP IN CLOTH

Take his stool an' yuh kin take an' sew it up in a piece of cloth - take some of it an' sew it up in a piece of cloth. An' yuh kin take it an' carry it off

in some swamp. Take it down dere an' bury it. Bury hit down dere. *Stomp* [stomp] it down dere [demonstrates].

(*Stomp* it good with your foot.)

An' he locked.

(That will lock his bowels.)

An' dey won't be unlocked till yuh [or some other *doctor*] go dere an' move it. [Florence, S. Car., (1331), 2291:4.]

4380. Yuh kin take a person's bowel stuff, take it an' burn it lak yuh do alum or sompin lak dat, an' take it an' stop it up, or bury it in a hidden place, an' dat'll stop 'em up.

(Stop up their bowels?)

BURN PERSON'S BOWEL STUFF

Yes, jis' de same as dey wuz locked. [Fayetteville, N. Car., (1393), 2504:6.]

4381. Dey kin lock yore bowels up when yuh go out in de woods, when yuh use - git some of dat an' tie it up an' burn it up. Dat'll lock 'em. Tie it up in a rag an' burn it up. [Brunswick, Ga., (1233), 2088:13.]

4382. Ah hear dem say dey could take it an' burn it. Dat will make yuh sore, stop yuh action - stop yuh bowels from movin'. Say it would lock yuh bowels an' dat would kill yuh. [Waycross, Ga., (1066), 1724:12.]

4383. If dey go to a [outdoors] lav'tory - yuh know where yuh goes - yuh put kerosene on dat an' yuh go on [away]. An' dey say it will - an' burn 'em lak dat an' it will bring about piles.

(With this passage from the bowels.) [Sumter, S. Car., (1343), 2326:6.]

4384. [They take] some of yuh, yuh know, yuh actions. Ah heard dat dey could take it an' burn it, an' yuh take de piles. [St. Petersburg, Fla., (996), 1612:1.]

4385. If yuh wanta do 'em harm, yuh take a person's actions, an' if yuh kin git 'em intuh somepin an' drive some gunpowdah, an' take two needles an' cross it an' burn it, an' dey say dat'll harm dat person.

(In what way would it harm them, do you know?)

CROSS 2 NEEDLES OVER PERSON'S ACTIONS

ADD GUNPOWDER AND BURN

No sir, ah only heard dat it would. It didn't lock dere bowels, but dey say it

would do great hahm [harm], great hindrance. In othah words if dey had been - maybe dey had been in wit yuh some way, yuh competitor - would cause 'em tuh lose out. In othah words dey become sick. Ah haven't heard whethah it would kill 'em or not.

(You mean they would take their passage, that they made from their bowels, and do that with it?)

Yes sir. [Waycross, Ga., (1105), 1779:9.]

4386. Ah heard dat if - now jis' lak if yuh love a person an' dey mistreat yuh or sompin othah. Jis' lak ah may love yuh an' yuh don't love me. Dere man yuh know of dat kind, don't love 'em. Why - an' yuh love 'em an' do all yuh kin tuh git 'long wit 'em an'

HEARTH BRICK - EXCREMENT UNDER 3 DAYS - THEN BURN

can't. Why yuh jes' takes most - well, any 'mount chew

want of - well, food yo' know dat pass through dem. Yuh kin take dat. Yuh take dat an' yuh put it intuh a little rag, any kinda rag, or maybe a papah, anythin'. An' yuh take it down an' jis' lak yuh take up a brick outa yore chimley, an' yuh bury it undah dat brick an' let it stay undah dere fo' 'bout three days. Yuh take it out. Yuh take dat up den an' yuh burn it.

(What will that do then?)

Dat will bring 'im back.

(You burn his passage to bring him back?)

Yassuh. [Waycross, Ga., (1161), 1936:4.]

4387. Well, yuh see, dey kin take de *action* of yuh an' put some wha' choo call *Hot Foot Powdah.*

(What do they call it? *Hot Foot Powdah?*)

*Hot Foot Powdah.*

(Where do they get that?)

*Sen' off an' git it.* An' take it an' mix it up wit de *action* an' put some cayenne peppah in dere an' git a stoppah. It's a kin' of a cork whut chew buy, a square block cork. An' take de fo' cornahs off dat square cork, yuh see. It's called de *dragon cork.*

HOT FOOT POWDER - 5 BLACK PEPPERS - NAME - ACTION

BURN - BOTTLED - DRAGON CORK

(Where do you get that?)

*Send off an' git it.*

An' take it wit dat *action*

an' take dat powdah whut dey call *Hot Foot Powdah*, an' put five grains of whole grain black pepper in it. An' roll it up an' write dat individual's name, who dat *action* come from. An' roll dat up in de papah where dat name is wrote, an' burn it up. An' dose folks will have a bad 'tack [attack (of)] lock bowels an' kill 'em, dere wouldn't be nuthin unlock de bowels. [Mobile, Ala., (692), 926:4.]



4388. Yes, yuh kin. Ah kin come right on tuh yuh house, yuh undahstan'. Jis' lak ah'm a frien' of yern, a pahitic'lah frien' of yern. Yuh figure ah'm yuh frien', but ah'm yuh enemy all de time, see, an' ah'm jealous of yuh [style of] livin'.

RED PEPPER BURNED WITH YORE WASTE

Well, ah'll come dere an' yuh'll *shit*. Well, ah'll come dere an' ah'll wait on yuh an' anythin', an' say, "Well, ah know what ah'll do. Ah'll git rid of 'em." 'Cuz if yuh stop yuh bowels, dat'll kill yuh, yuh see. Dey is locked bowels. Well, yuh see, aftah yuh done go, *aftah yuh slop* [use the toilet] an' thin', yo' know, ah jis' git me a stick of somepin an' git me some of dat outa dat, yuh undahstan', an' take me some red peppah an' stuff an' stir dat up in dere an' burn it up, yuh see - make me a little grass [put dried grass] aroun' it an' burn it up. An' yuh won't *go out*, yuh see, de locked bowels will kill yuh. [New Orleans, La., (841), 1273:1.]

4389. Well, dey go right dere an' take yuh *urinate* [= excrement here] an' take dat stuff an' dey got anythin' ag'inst yuh, take dat stuff, an' yuh git some red peppah an' care [carry] it or take part of it, care it on off, put it on a bark - see a bark, a piece of pine bark will burn up. An' yuh burn dat when yuh git all dat stuff down dere. An' yuh sprinkle some of dat peppah - take dat odor away from it. Take dat thin' an' keep it in a can an' run yuh stone crazy. [For the use of tin can, see margin *can* titles soon to follow.] [Wilmington, N. Car., (328), 266:2.]

4390. Dey say dey take some of *yore waist* an' take an' burn it an' put red peppah in it, an' - it won't lock yuh bowels but it'll jis' burn yuh, hurt chew. An' if dey wanta lock 'em, jis' take some of it an' burn it, an' take an' put it in a bottle an' stop it up an' throw it in de rivah in a runnin' stream of watah, an' dat will lock yuh bowels. [Fayetteville, N. Car., (1398), 2517:8.]

4391. Ah heard dey kin take yore bowels an' put some hot cayenne peppah on it an' burn it an' den take it an' bury it an', yuh undahstan', yuh couldn't pass no mo'.

(That's to upset [lock] the bowels.) [New Orleans, La., (1558), 2836:10.]

4392. Yuh know, lak goin' tuh make a passage, yuh know yuh take some of dat an' burn it, see. Yuh take some of dat an' burn it. Co'se dat will make it so dat it will lock it tuh yuh. It'll lock it by puttin' peppah an' stuff in it, mixin' it up wit sompin else. [Wilson, N. Car., (1473), 2655:17.]

4393. Yuh take dere *urinate*, if yuh kin git it. Dere's two ways yuh kin *hurt* a person wit dere *urinate*. Yuh kin take it an' put it in a fiah wit cayenne peppah an' [or] put salt on it an' coal oil an' burn it.

SALT AND PEPPER (You mean their passage?)

Yes, dere passage, an' burn it an' dat'll *gi'* [*give*] *dem de bloody piles*. [The second way of *hurting a person* is given later under margin title OAK TREE - NORTH SIDE.] [Memphis, Tenn., (1523), 2717:1.]

4394. Yuh kin take a little salt an' black peppah an' put it in 'is passage, yuh undahstan', an' take an' burn it, an' it stops 'is bowels.

(Locks his bowels?)

Locks 'is bowels. Dere yuh are. [Fayetteville, N. Car., (1407), 2527:20.]

4395. (What do you say they do in that case?)

Well, jis' like a person's bowels want tuh move, yuh know, an' if dey cain't git intuh a toilet nowhere so dere bowels will move, an' dey happen tuh, yuh

CAN - BOWELS OF PERSON STOPPED UP IN TIN  
KEPT IN DARK PLACE

know, do it anywhere where a person kin git it. Well, yuh takes dat an' yuh puts it in a powdah can, a 'east [yeast] powdah can. An' yuh fastens it up tight, an' yuh puts it in a dark place an' yuh let it stay in dere. Now,

yuh see like yuh bowels is supposed tuh move like three times a day. Well, yuh kin take diff'ren' thin's an' make yuh bowels move. Well, dey cain't move becuz some - ah'm got yuh stuff fastened up an' dat gives yuh locked bowels. An' instead of yuh bowels goin' down, hit comes up through yuh mouth. Ah've seen a man died like dat.

(I see. Yuh take this can and put it in a dark place. All you have to do?)

Uh huh, dat's all yuh have tuh do. [New Orleans, La., (783), 1086:4.]

4396. Dey stop it up, dey stop up de manure of a person, a human, an' it will cuz dem tuh have - dey'll ketch it in a cup [can] dat has a top dat it will fit tight, an' dey bury it or eithah throw it away, an' it will lock de bowels. [Fayetteville, N. Car., (1390), 2394.]

4397. [Fingers crossed or interlocked to prevent a dog from completing an action started, I first reported in 1935, in FACI, 1st ed., 2022, p.94; 2nd ed., 2231-2233, p.89.]

Well, now dat's whut chew call *cuttin' 'em off*.

FINGERS INTERLOCKED - CALLED "CUTTIN' 'EM OFF"

(1) INDEX FINGERS INTERLOCKED

(You call *cutting them off*?)

Dat's right.

See, yuh take a person doin'

business. See [demonstrates] yuh ketch dat fingah dis way.

(YOU INTERLOCK YOUR TWO INDEX FINGERS, KEEPING YOUR FINGERS CROSSED.)

Dat's right, dataway. Well, long as yuh hold dat, well dere's no business dey kin do.

(They can't pass their bowels?)

No sir, dere bowels won't pass. [Waycross, Ga., (1097), 1772:5.]

4398. When yuh ketch a man goin' tuh de toilet - yuh git 'im goin' tuh de toilet, goin' tuh do sompin - jis' take yuh fingahs jis' lak dis [demonstrates].

(When you get a man going to the toilet, you crook your two little fingers together and pull tight.)

(2) LITTLE FINGERS INTERLOCKED

Pull tight, yes. [He stops talking.]

(Yes?) [This means continue.]

An' he cain't do a thing.

(He can't do a thing, I see.)

No.

(You just hook your two little fingers together - just hook them together and pull them tight, when you see him going to the toilet.)

He cain't do nuthin. He cain't do a thing. [New Orleans, La., (877), 1442:1.]

4399. Take some borax, alum, salt an' do yuh fingahs disaway, put it [the three things] right dere [demonstrates].

(You put that [mixture] right on the index finger and then you lock your fingers.)

An' yuh unloose 'em, yuh take it an' put it heah; an' do dat wit chure little fingah [auto horn sounds outside]. Dey tell me dese locks an' [demonstrates].

(The forefingers [index fingers] interlocked lock the bowels and the little fingers interlock them.)

(3) INDEX FINGERS TO LOCK - LITTLE FINGERS TO UNLOCK  
ALUM - BORAX - SALT

Yes sir.

(I see. And to lock them put that substance under your index finger and to unlock them you put it under your little finger.)

an' den put it in dere while it wuz hot, an' fasten de tree on it an' he died.  
(This manure from the man?)

Yessuh. [Memphis, Tenn., (917), 1486:2.]

4409. Well, dat is said to be done in dis way. Yo' have tuh watch a pusson to see where dey goes tuh discharge dere stomach, yo' understan' an' yo' git aholt of some of dat, yo' see. An' yo'

(2) SALT IN TREE HOLE KILLS TREE bo' a hole in dat tree, an' yo' git a wedge an' yo' put dat stuff in dat hole. Yo' git a wedge an' yo' drive it in jes' as tight as yo' kin drive it, an' den yo' put some table salt in dat. Dis table salt is fo' killin'. Table salt will kill a live tree, yo' know dat. An' de pusson wanted tuh git rid of yo'. When dey do dat dey wanta git rid of yo'. Bo' dat hole an' git dat table salt an' dat, dat discharge from dey stomach an' drive it. Drive it, an' as dat tree begin tuh rot - ah don't think dey kin wait dat long - but dat man will nevah discharge from de bowels no mo', in de hospital or nowheres else. Locked 'em fo'evah.  
[Florence, S. Car., (1295), 2197:1.]

4410. [Instead of the hole and peg into a tree, sometimes a splinter makes the hole and serves as a peg.]

Dere two ways yuh kin lock dey bowels up. One way tuh lock a person's bowels, yuh kin take a sharp splintah. Jis' take yuh knife an' jis' sharpen up a splintah, see. Yuh kin git a little bit of de stuff yuh know on dat splintah.

(The bowels?)

(3) SPLINTER - SUBSTITUTE FOR AUGER AND HOLE Dat's right. An' take it down in de woods tuh some tree or 'nothah an' yuh take an' yuh drive 'em in dere. Co'se yuh got'a take an' bo' yuh a hole in dere. Drive it in dere den. When yuh drive it in dere, why yuh done lock 'em. [The second method, not given here, may be elsewhere in the text.] [Florence, S. Car., (1331), 2291:3.]

4411. Now, jes' lak our bowels move, see. Well dey stop dat up in a bottle. Take a auger an' bo' a hole in dere - little round bottle.

(Bore a hole in what?)

(4) SMALL BOTTLE OFTEN PEGGED INTO HOLE In de tree. Put some of whut pass through from mah bowels in dis little bottle, an' put it in de tree, an' den nail [peg] a stoppah in dat. Well, dat will tie mah entrails up an' ah can't have no [more action]. [Savannah, Ga., (1261), 2141:7.]

4412. Jis' lak yuh go out aside an' dey know it, why dey kin go an' git dat an' put it in a bottle an' stop it up. An' when dey stop up dat bottle, why yuh can't have no passage den.

(When you go outside, you mean your passage. They stop it up in a bottle, what comes from your bowels. What would they do with that bottle after they stop it up?)

Yes, yes.

Dey stop it up. An' dey tell me dey stop up dat bottle an' dey carry it to a tree. Bo' a hole in de tree an' den cut a round peg an' stop it up in dere.

[Sumter, S. Car., (1338) 2311:9.]

(5) FORKS OF THE ROAD - TREE AT - 9 MORNINGS 4413. Go out tuh de fo'ks of de road an' take yuh stool, yuh know, an' bo' a hole in a tree, an' put it in dat hole an' stop it up. An' go dere an' tap dat peg about nine mawnin's, ah think dey say it is, an' dat'll run yuh crazy an' kill yuh. [Waycross, Ga., (1068), 1728:10.]

4414. If yuh want tuh *tie* a man up, yuh kin *tie* his entrails up. Yuh kin take an' git a little of 'is manure an' rub it on a string, a new string, a new

piece of homespun, an' tie nine knots in it. When yuh tie dem nine knots, yuh see, dat'll tie his stomach up, if she'll tie it in de same knots. An' see, den hang it up in a tree, yuh undahstan'.

(6) KNOTS 9 - NEW STRING FROM NEW HOMESPUN - HANG IN TREE

passage an' put it in a piece of new cloth an' bo' a hole in a tree an' stick it in dat tree. When yuh do dat, yuh done stop 'im from havin' a action - HE CAN'T HAVE NINE IN DIS WORL' [he will be dead before 9th action]. [Florence, S. Car., (1326), 2270:11.]

4415. When yuh go outside - yuh know dey don't do dat roun' town. Dat's done in de country where dey ain't no sewage. But de last end dat come out - yuh know yuh bowels be's hard

(7) "LAST END" OF PASSAGE - EAST SIDE OF TREE  
HOLE - PEG - HIT 9 DAYS

hole in it, an' put dat in dere wit a peg an' yuh hit it fo' nine days. Stop dat up an' de last - de ninth day yuh drives it into de tree. An' de bowels nevah will move. Locked! [Mobile, Ala., (672), 887:7.]

4416. [They would] have a passage. Yuh know whut ah mean. Well, dey would take de top of dat off of dat, bo' a hole in a tree or stop it up in a bottle. Well den, DERE AIN'T NO DOCTOR IN DE WORL' CAN MOVE YUH BOWELS, none in de worl' cannot move yuh bowels. Yuh bowels is locked! [New Orleans, La., (811), 1141:1.]

4417. His *stoolment* - his bowel *stoolment*. An' yuh kin cut a hole in any kinda tree, jis' since yuh cut a hole in it, an' put it in dere, an' den put dat same bark, yuh know, an' shut back ovah dat

(8) NAIL STOOLMENT UNDER BARK

an' nail it up wit a hammah an' nail. An' dat'll lock 'is bowels an' he nevah will git ovah it. [Waycross, Ga., (1135), 1844:4.]

4418. Dey say dat chew could take a nail an' dip off a little bit of yore, yuh know, manure, an' carry it tuh a tree, yuh know, a nail dain't [dat ain't] nevah been used, an' drive

(9) NEW NAIL - HAIR - PHOTOGRAPH - 9 MORNINGS

it through dat tree wit some hair, ah think dey say, an' some of yuh hair too, an' say yuh tap it fo' nine mawnin's, an' de ninth dey says yo'll die.

(That hasn't anything to do with your photograph, has it?)

Dey tell me dey have yuh picture up dere wit it.

(Oh! You drive this nail through it?)

Through de picture. Drive dis nail through de picture, see, an' have dat hair up dere wit it. Jis' drive it on in.

(Where do you put the manure, on the end of the?)

On de end of de nail. [Waycross, Ga., (1081), 1750:6.]

4419. Yuh kin take a person's a - yuh know ah couldn't use de proper name of it, yeah manure. Yuh kin take hit an' yuh kin go tuh a pine tree, an' go roun' right whare it pointed right to-

(10) NAIL - PINE - EAST SIDE - 9 MORNINGS

wards de east, see. An' bore yuh a hole in dere, an' yuh could put it in dere an' stop it up, an' go dere nine mawnin's an' drive a nail, see, in-tuh dat. An' den go dere nine mawnin's an' drive dat nail fuhthah an' fuhthah in fo' nine mawnin's. Time comes it would come tuh 'im, yuh know, be worried wit

'is backside, yuh know, an' it will cuz him tuh have so much trouble it will kill 'im in de long run. [Informants *proper name of it* is undoubtedly a *messy* four-lettered word!] [St. Petersburg, Fla., (1028), 1673:6.]

(11) NAIL - NORTH SIDE - 9 MORNINGS 4420. Dey say yuh could take a person's bowels aftah dey moves fresh, an' take a nail an' drive it in de north corner of de tree. An' jis' drive it one inch [lick] evah mawnin' fo' nine mawnin's. Dey drive dat nail an' de las' mawnin' dey say yuh will pass out [die]. [Waycross, Ga., (1073), 1735:4.]

4421. Yuh keep a kinda eye on 'em, yuh all along. Yuh know, especially if ain't got no constipation. Dey [he] go an' do what dey [he have to do] an' leave. Yuh jis' go out dere an' go an' take [a] stick an' jis' go dere an'

(12) NAILS 4: 1 UP - 1 DOWN - 1 ON BOTH SIDES OF HOLE FOR "4 CORNERS OF THE WORLD" take up some of dat. An' go tuh pine tree or any kinda tree. Git a augah an' bore a hole in de tree, an' push some in dere an' cork it up tight. An' drive four nails in dere: one up, an' one down, an' one on both sides of dat hole. [This represents the *4 corners of the world* or the 4 arms of a cross - the latter *crossing up* the victim.] An' dat's a dead man. [Another version of this rite will be found later under (4) SOCKS AND STOCKINGS, margin title NAILS 4.] [Charleston, S. Car., (509), 573:3.]

4422. Take some nails an' drive 'em intuh a person's bowels proposition, in-tuh a new bo'd, an' cuz 'em tuh have a eatin' cancer at dere private [rear, not front]. [The board is substituting for a tree.]

(13) NEW NAILS 9 - INTO NEW BOARD BEND NAILS TOGETHER - CAUSE CANCER (THEY DO WHAT?) Take a new bo'd an' place it on dere - jis' lay it on de new bo'd, de person *business*. When dey jis' go an' have a action, take it an' place it tuh de new bo'd. Take nine new nails an' drive it in an' [when] yuh drive 'em in so fur yuh crook de nine nails head tuhgethah. Don't let 'em tech tuhgethah, jis' crook 'em all lak dat [demonstrates].

(Bend them over towards each other.) Ben' dem 'wards each othah an' dat'll cuz 'em tuh have a eatin' cancer at dere private.

(They drive these nails right through the *business*?) Dey drive 'em right through intuh a new bo'd. [I have never heard of this rite before, but I suggest the 9 nails bent over are a diagrammatic figure representing Cancer or Crab, fourth sign of the Zodiac. If my suggestion is possible, 10 nails would have been a better symbol. Evidently the 2 pincers, because they close, are considered as one.] [Sumter, S. Car., (1384), 2462:1.]

4423. Well, dat will stop 'em, too. Now, de way dat is done, yuh bo' a hole on de sunrise in de east an' den. (You mean on the sunrise side of the tree?)

De tree, yes sir. An' aftah yuh bo' yuh hole in dere, den yuh take it an' put it in a piece of papah an' push it down dat hole an' drive a peg behin' it, an' call de person. Yuh

(14) NAME CALLED 3 TIMES - PEG HIT 3 TIMES - EAST SIDE call 'is name three times an' den evah time yuh call dey name yuh hit de peg. See, yuh got 'em. Dat locks 'is bowels. (Locks his bowel, after you put that passage in the hole.) [Savannah, Ga., (near 1237), 2104:2.]

4424. Ah have seen dat, dis *chamber lye* [see later]. Dere wuz a man heah 'bout ten yeahs ago - no, it's been about *twenty yeahs ago* [1919]. He'd taken me, mahself, taken mahself an' buried me in a tree. An' when *he buried me in a tree* he supposed tuh hit it - tap dat wedge nine days an' den ah'd die. But he didn't tap it nine days. De Lord fixed it so dat ah wuz able tuh light [loosen] it an' knocked it out befo' ah begin tuh take bad. Befo' ah begin tuh take bad ah found it an' knocked it out.

(15) NEEDLES 9 - IN TREE HOLE WITH *IN-STUFF*  
HIT PEG 9 MORNINGS

(What did he put in the tree?)

[I ask this because of the preceding *chamber lye*.]

He put some of mine *in-stuff* in de tree, put nine needles in it.

(He put some of your passage?)

Yes sir.

(How did he prepare that?)

He took it *somewheres* an' put it in a tree, bo'd a hole in a big tree wit a augah, an' aftah he bo'd wit dat augah in de big tree, he'd taken nine needles an' put dem in dere. Den he made dis wedge, wedge or stoppah, an' put in dere an' hit it fo' nine *mawnin's*, an' he didn't git a chance tuh hit it fo' nine *mawnin's* befo' de Lord fixed it so ah could find it. When ah finds it ah knock-ed it out an' ah got bettah.

(What did you do with it, just leave it there?)

Ah'd taken an' carried it to de house an' showed it tuh 'im, but de pains wuz shootin' up through mah haid lak dat. An' if ah had let it stayed dere an' he'd ahit it nine *mawnin's*, ah wouldn't have been heah today. Ah wuz goin' down, befo' ah'd taken tuh bed. [St. Petersburg, Fla., (992), 1600:4.]

4425. Yuh kin take dis person's or individual's where he go an' *do his job* - this, ah [mean], yuh know, manure.

(Manure?)

Manure, yuh *undahstan'*, where he done go an' do his job, see. All right. Yuh gits jis' enough of dat tuh, yuh know, do what yuh want wit it. An' den yuh takes dis needle.

(16) NEEDLE - ON TREE - FOOT HIGHER THAN VICTIM'S HEAD  
HAND FROM IT 9 DAYS - HIS BOTTLED EXCREMENT

(Just one?)

Jis' one needle, an' yuh brings dis an'

yuh hangs it up high jis' about - if he six feet, yuh hang it seven feet an' stick dis needle in it. An' as yuh stick dat needle in it, an' dat's seven feet above 'im, dat's a feet above him - he's six, yuh make it seven. An' den as yuh do dat, why let it stay dere nine days. An' aftah nine days, de individual will be mentally unbalanced.

(What did you put that stuff in?)

Yuh stop it up in a bottle. An' den yuh wrap a papah or rag, anything aroun' it, an' den yuh stick it up about a feet highah dan he is.

(Hang it anywhere?)

Hang it on a tree - hang it up on a tree, a limb of a tree. [Vicksburg, Miss., (773), 1063:1.]

4426. Ah heard dat chew could take a person's bowel move' - take a person's bowel movement. Git some of dat, yo' see, yes, from 'is bowels. Ah take it up on a little piece of stick or sompin, an' put it in a little cloth an' double it up. An' yo' bo' a hole in de tree an' yo' poke dat in dat tree, see, an' stop it up. In nine *mawnin's* he'd die of dat, 'cuz it check 'is bowels where he can't have a

(17) 9 MORNINGS - AFTER STOPPING  
BOWEL MOVEMENT IN TREE HOLE

bowel movement. [Savannah, Ga., (1256), 2129:7.]

4427. Dey say dey git chure bowels jis' like yuh make - yuh go off, yuh make yer bowels move. An' dey go an' dey'll bo' a hole in a tree aboat six inches deep, ge' [get] dem a peg an' cram de bowels in dat tree, an' drive on

(18) 9 MORNINGS - DRIVE PEG INTO HOLE it nine mawnin's. An' in de nine mawnin's dey drive dat peg clean up as fer as dey kin git it - jis' strike it tight. An' if somebody don't do somepin fer yuh mighty quick, yuh'll nevah make no bowels in dis world. [Richmond, Va., (340), 276:5.]

4428. If yuh wuz tuh be goin' 'long 'side of de road an' stop an' do a job, if a person wanted tuh kill yuh or sompin othah like dat, well he'd take some of yuh dung an' bo' a hole in a tree, an' he drive dat peg in dere. Hit it evah mawnin' fo' nine mawnin's. Well, den yuh bowels would lock. WOULDNT BE ANY DOCTOR IN DE WORL' COULD OPEN DEM BOWELS. [Waycross, Ga., (1121), 1802:4.]

4429. Dey tell me, yuh know, dat yuh git a person's manure, yuh see, an' take a big augah, dey claim, an' bo' a hole. Go tuh a LIVE TREE an' bo' a hole in de live tree, see. An' den yuh take dat dung an' place it in dat augah hole, an' den yuh take a peg. Trim yuh a peg jis' tuh fit dat hole tight, yuh know, where no air can't git in dere, yuh see, an' tap it, see. An' tap dat up fo' nine mawnin's. Evah mawnin' yuh go dere an' give it a small tap, yuh see, fo' nine mo' mawnin's, an' on de las' mawnin' yuh drive it plumb up. An' dey say dat will bind a person bowels, yuh see, tuh where dey can't have a action, yuh know, an' dat will kill 'im. [Waycross, Ga., (1069), 1729:6.]

4430. People dat is enemies tuh othah people an' dey would watch 'em very closely an' when dey go tuh deyself, dey gits dat an' dey bo' a hole in de side of a tree, an' plug it in, an' take an' drive a peg in behin' it, an' go an' drive dat peg jis' a little bit fo' nine mawnin's, an' de ninth mawnin' dat will certainly kill 'em. [Fayetteville, N. Car., (1429), 2579:9.]

4431. Yuh kin take dey action an' bo' a hole in a GREEN TREE. Take yuh a peg an' cut nine notches in it an' evah mawnin' yuh put some of dat in dat green tree. Evah mawnin' yuh drive dat peg a notch. Evah mawnin' yuh repeat, say, "Ah do dis *In de Name of de Fathah, de Son an' de Holy Ghost,* dat yuh nevah git ovah it." Evah mawnin' fo' nine mawnin's yuh drive dat peg in dere an' de ninth mawnin' yuh drive de peg, an' if somebody don't pull, pull it down, why YUH'LL BE A CORPSE. [Waycross, Ga., (1141), 1856:11.]

4432. Now a person kin *hurt* chew an' *kin kill yo' daid.* Take some of dere - yuh know, when dey go out tuh de toilet - take some of dat an' go tuh de no'th side of de tree, an' take somepin an' bo' a hole in

(20) PLACES ON A TREE dat tree. Jis' go an' bo' it till it git about dat deep, an' den dey put dis in dere, an' den cut a stick an' make a peg fo' dat hole big enough tuh stop dat hole up. Yuh stop dat hole up an' don' evah open it. She'll die or he'll die. [Little Rock, Ark., (903), 1475:10.]

(a) NORTH SIDE

4433. Go on de no'th side of a tree an' bo' a hole in dis tree an' take of dere, yuh know dere stuff an' - an' put in de tree. An' evah mawnin' go, but don't drive it in, yuh know, right at once. Fo' nine mawnin's yuh go dere an' hit dat stahb one lick fo' nine mawnin's, an' de ninth day dey'll be daid. Dere bowels nevah move an' can't nobody unlock dat wi'out dey kin git tuh dat peg, git dat peg out dat tree where yuh put it. An' dey will die from dat.

(This is to lock their bowels?)

Lock dere bowels, an' nobody - AIN'T A DOCTOR IN DE WORLD KIN UNLOCK IT.

[Waycross, Ga., (1093), 1761:1.]

4434. All right. Yuh take when a person go outside, yuh see, a person watch yuh - see, in de country where peoples steps out de side. Well, a person go behind yuh an' take dat an' find 'im a tree. On de sunny

(b) SUNNY SIDE side, bo' a hole in dere an' take an' put it in dat hole an' sharp a peg an' drive it up in dere. Go dere nine mawnin's an' hit dat peg nine mawnin's until yuh drive dat peg up. An' when yuh drive dat peg up, dat person's bowels nevah moves no mo'. [Vicksburg, Miss., (725), 994:6.]

4435. Jis' lak a person - if yuh wanta git rid of a person, well yuh take dere bowels an' - yuh know whut dey use. An' go tuh de west side of a tree an' bo' a hole in it. See, take a augah an' bo' a hole in

(c) WEST SIDE dis tree, an' take dere manure an' put it in dere, an' stop it up an' dat'll lock dere bowels. An' when dey bowels do move, it'll move through de mouth an' evently [eventually] dey'll die. It'll kill 'em. [Memphis, Tenn., (940), 1522:9.]

4436. Dey'll take dat stuff, yuh know, an' carry it to a tree, on de right side of de tree. An' dey kin bury it in dat hole an' take a stoppah, a peg, an' drive it fo' nine mawnin's, an' in nine mawnin's dey'll be dead.

(d) RIGHT SIDE - FACING TREE (Lock up the bowels.) [Waycross, Ga., (1126), 1831:11.]

(e) OVER A LIMB 4437. A man died out tuh ouah home at Flour City, Ark. An' 'is wife had taken 'is bowels an' bo'd a hole jis' ovah a limb of a tree an' stopped it up an' dat killed 'im. His baa-owels. [Little Rock, Ark., (896), 1467:7.]

4438. Well now, ah learnt dat de passin' of a man's bowels, dey tell me dey do somepin wit it. Yuh want tuh know whut dey kin do. Dey'll take dat up an' dey'll put it in a bottle an' dey'll

(f) BOTTLED EXCREMENT IN TREE ROOT stop it up tight, airtight. An' dey'll carry it somewhere, an' git dem a augah, see, an' bo' a hole at de root of a tree. One dese li'le small bottle an' git chew a good augah an' bo' a hole in de tree. An' den yuh put dat in dere an' put a peg in dere. HE'LL NEVAH [wake] NO MO' TILL HE HEAR DE FIRST TRUMPET. [Fayetteville, N. Car., (1415), 2548:3.]

4439. Yuh take dat an' yuh wraps it, an' yuh got de east side of a pine tree, yuh bo'es a hole jis' lak mah hand sets [demonstrates] down tuh de roots.

(g) HOLE SLANTED INTO TREE ROOT - EAST SIDE OF PINE (Slant it down towards the roots.)  
7 NEEDLES AND 7 PINS CROSSED - 9 MORNINGS Tuh de tap roots, an' yuh strike dat

fer as dat augah go. An' yuh take dat an' yuh put seven needles an' seven pins, an' yuh hit it nine mawnin's, an' on de ninth mawnin' yuh drive it up. IN THIRTY MINUTES HE'LL BE DEAD.

(You put this passage in there?)

Dat's right. Yuh sticks 'em, yuh see. DAT'S CALLED *DRESSIN'*. Yuh sticks 'em. Yuh sticks de pins dis way, an' sticks de needles dis way - de heads dis way an' dat head dis way, so dey be crossed lak dat intuh it. It be in a cloth yuh know. An' yuh jis' stick dem pins in it, an' den yuh jis' chunk it in de crack [hole] an' put dat peg jis' tuh fit it. Jis' lak yuh bo'd de hole, de peg's gotta be jis' de same width as de augah, jis' airtight. An' yuh jis' need tuh tap it de firs' mawnin' an' fo' nine mawnin's yuh hit one tap, an' de ninth mawnin' yuh drive it up.



[Here I turned off recording machine but informant adds the place where this rite was performed. I restarted machine.]

(Where?)

Dat was done in [near] Tifton, Ga. [St. Petersburg, Fla., (977), 1583:4.]

4440. De mess from yuh body, an' yuh take it an' yuh'll dig a hole an' yuh'll po' sulphur - dig a hole 'side of a tree an' put sulphur in dere an' burn dat mess. Well, dat will dry yuh up, goin'

(h) HOLE IN GROUND NEAR TREE  
BURN EXCREMENT AND SULPHUR

dry yuh up where yuh'll nevah have actions yuh undahstan'. Purtty soon dey give yuh medicine tuh have action an' dat will

fin'ly [finally] kill yuh. [Waycross, Ga., (1102), 1776:15.]

4441. Yuh git tuh a green tree, a growin' tree, an' yuh cut a hole in dat tree, an' yuh'll bury it [excrement] down in de tree. Firs', yuh got'a take

John de Conker Root,  
take devil shoestring,

(21) TREES IN VARIOUS CONDITIONS

(a) GREEN - GROWING - HALF GROWN - LIVE - YOUNG

an' yuh'll wrap it all up tuhgethah wit it [the

excrement], an' yuh'll bury it in dat tree. An' yuh git some red clay dirt [to be used as a stopper or packing] an' yuh put it in dat hole, covah it up good, shet it up good. An' dat's gon'a grow intuh de tree, cuz it's a growin' tree. [That locks the bowels.] [New Orleans, La., (802), 1118:7.]

4442. Ah seen dis happen right down heah. If yuh's mad wit a person, if yuh kin git some of dere, yuh know, de manure, take dat an' go an' wheresomevah yuh find a green tree at, an' take a augah an' bo' holes in it an' cuts it out, an' stop it up wit it, an' drive dat peg in de tree. When he git dere tuh have a action he can't. Yuh kin let 'im have one, if yuh wanta; if yuh don't, yuh kin let 'im die. Ah know dat's true. [Waycross, Ga., (1075), 1742:1.]

4443. Well, dey goes tuh work, if it yuh own toilet, yuh undahstan', an' somebody workin' roun' dere git in wit chew. Takes dat an' dey puts it in a piece of paper, undahstan', goes out in de woods tuh a green tree, bo' a hole, stop it up. Well, dat's tuh kill yuh. [Waycross, Ga., (1122), 1803:15.]

4444. Take dat - take his stuff yuh know.

(The passage from his bowels.)

An' den carry it tuh a growin' tree. Have yuh a augah an' bo' a hole in it an' put dat in dere, dat hole, an' put a peg in it. An' evah day yuh go dere an' give it a lick - evah day. Den de mo' yuh knock on dat, de mo' it shet up, de mo' de bowels closed, till finally it git to de last, de bowels shet up tight. [Sumter, S. Car., (1368), 2421:5.]

4445. AH DON' WORK DAT KINDA BUSINESS NOW BUT AH USED TUH. Yuh take some dey urinate [= excrement - see comment later], anybody's, don' care who it is. Take some of 'is urinate an' bo' yuh a hole in a half-grown tree, 'cuz young trees grows fastah, a good flushin' [flourishing] young tree. An' take a augah an' bo' yuh a hole in dere, if yuh wanta git shet of 'em, don't want 'em roun' dere. An' yo' put dat urinate in a papah, wrahp [wrap] it up. Roll it up an' put it in dat hole an' trim yuh a peg an' start it in dere jis' a little, jis' stop it up jis' a little an' go on off. Evah mawnin' fo' nine mawnin's go dere an' hit it a lick an' evah time yuh hit, dey's gittin' locked tightah an' tightah. Well, when yuh hit it de ninth mawnin', it's plumb tight, an' he'll die if yuh don't git it outa dere.

(You mean take that from bowels?)

Yeah. [Wilson, N. Car., (1476), 2656:3.]

4446. Yuh take a young tree an' yuh bo' a hole in dat, an' yuh take a person's passage an' put it in dere, an' dis peg whut yuh put in dere, yuh gradually

nail [peg] in dere, an' in nine days force it up. Dat will kill 'em - cause 'em tuh be constipated, dere bowels are locked. [Brunswick, Ga., (1206), 2038:9.]

4447. [Dey say dey could take] whut pass from a person an' put it in a tree, peg it up. An' come tuh a live tree an' bo' a hole, an' put it in de live tree, an' in so many days why yuh'll be dead. [Jacksonville, Fla., (555), 691:16.]

(b) HOLLOW TREE 4448. Well, ah experienced once a woman got a li'le chile's stools an' buried it in a tree, an' dat locked 'er bowels an' 'sposed tuh kill 'er.

(How did she bury that in that tree?)

In a hole in a hollah tree, an' stopped it up in dis hollah tree.

(And that killed the child, locked it's bowels?)

Yes. [Wilson, N. Car., (1454), 2643:2.]

4449. Well, dey kin lock yuh bowels one way. Dey kin take - go tuh de lav'-tory where yuh use an' git some of yuh, yuh know, an' stop it up in a hollah tree, an' as long as dey let it stay stopped up, yuh bowels won't move.

(I see.) [Vicksburg, Miss., (538), 1009:4.]

4450. Anywhere yo' see a *mess* - anywhere yo' be at an' yo' see where dey goes an' done dey [their] *business*, well yo' take dat an' yo' put it in a bottle. De top [cork in the bottle] wouldn't give it no air. Yo' go

(c) SAP IN TREE to de sap of [the] tree, [go] jis' befo' de sap goes up.

Yo' turn dat bottle bottom upward in dat [hole]. Cut off a wood [peg] [and put] in dat tree [hole] tight as yo' could git it. Dey couldn't do anything [have a passage], an' when de sap of dat tree go up, dat'd blow dem up. [New Orleans, La., (829), 1225:1.]

4451. Lockin' de bowels. Fo' instance lak yuh would take a person's passage an' go intuh de swamp, an' taken a augah an' bo'en a hole intuh a tree, an' putten it in dere an' shutten de hole up airtight. Whensoevah de sap is up. Den, whensomevah de sap go down, it close up ag'in, yuh undahstan'. Den 'is bowels is locked until it taken out. Dat locks 'is bowels.

(You put this into the tree when the sap is up?)

Yes, wit an auger, airtight. [New Orleans, La., (1560), 2853:1.]

4452. Jis' like ah foretole yuh, [*like* ah told you before], jis' like a person go himself intuh de toilet - yuh know, prob'ly a whole lot'a time if yuh stay in de country, yuh go in de woods an' do yuh *business*,

(d) STUMP OF TREE why somebody watches yuh an' dey got any animosity fo' yuh, why dey go dere an' git it. An' dey'll take a

augah an' dey'll bo' a hole intuh a stump or a tree if it ain't sawed off yuh undahstan'. An' aftah dey done bo'd de hole, dey'll take dat stuff an' put it into dat hole an' dey will stop it up. Yuh'll have locked bowels de balance of yuh days, yuh will nevah have no free action no mo'.

(Then that will kill you.)

Tie yuh up, yes sir. [Charleston, S. Car., (511), 580:1.]

4453. Ah heard dat dey could take yuh bowels an' bo' holes in trees or stumps or somepin an' put 'em in dere an' lock 'em up. Yuh know, jis' stop 'em up an' dey say dat will lock yuh bowels, too. [Memphis, Tenn., (1549), 2815:7.]

4454. (Take this passage.)

An' bo' a hole in a tree or a stump, yuh undahstan'. Jis' bo' de hole in it an' wrop it up an' stick it in dere, an' take a peg, yuh know, an' stop it up. Drive it in dere an' dat will kill 'em. [St. Petersburg, Fla., (1024), 1657:2.]

(22) TREES OF VARIOUS NAMES 4455. Dey could take some of yuh manure an' dey'll put dat - stop dat up in a bottle. An'

(a) DOGWOOD TREE dey carry it tuh a dogwood tree, a fo'ked dogwood tree, yeah fo'ked, an' bo' a hole in dere

an' slip it down in dere [demonstrates].

(Oh! Bore a hole down [slanted] in the fork like that.)

Yeah, an' stop it up. Walk off an' don't look back, an' yuh'll nevah have a pass unless yuh cut 'em open. But dey couldn't [have] nary one demself, only jis' gittin' relief. [Sumter, S. Car., (1361), 2399:6.]

4456. Dey go tuh a dogwood tree. Aftah yo' go to de toilet, dey take de *white part* of yore *nurinate* [see later] carry it dere, an' bo' a hole into de tree an' go dere an' tap it. Put a stoppah into de tree, aftah yuh bo' de hole in dere, an' put de *nurinate* in dere, an' go an' tap dat stoppah an' let dat stuff go back up in dat tree lak dat, an' tap it fo' nine mawnin's. Dat will kill yuh.

(YOU MEAN BY A PERSON'S *NURINATE*, THEIR BOWELS?)

Yessuh. [Fayetteville, N. Car., (1447), 2625:9.]

4457. Yuh kin go an' git dere *pass*, dere action, an' go tuh a gum tree on de sundown side, an' bo' a hole in dere an' put it in dere, an' put a peg in it an' dey can't have any mo' action. [Sumter, S.

(b) GUM TREE - SUNDOWN SIDE Car., (1365), 2412:10.]

4458. Whut ah hear about a hickory tree. Now, jis' lak ah don' lak yuh an' ah wanta stop yuh - yuh know, stop yuh. An' yuh go tuh a lav'tory an' ah go an'

(c) HICKORY TREE - HIT PEG 9 MORNINGS

ah git some of yuh passage. Well, ah'll go an' bo' a hole in dis tree, an' ah'll put dat in dis hickory tree. Well, see, ah'll put dat plug back in dere an' fo' nine mawnin's ah'll go dere fo' evahy mawnin', until nine mawnin's an' ah'll hit it. Take a hammah, yuh know, an' knock dat furthah an' furthah. Well, de ninth mawnin', say yuh be tryin' tuh have a leave up until den. Well, AH'M GOIN' FIX IT SO YUH CAN'T HAVE NO MO' UNTIL YUH DAID. [Fayetteville, N. Car., (1423), 2567:4.]

4459. Dey kin take yuh *passage* or yur *urinate*.

(That is your *business*, you mean?)

Yes, take dat aftah dey do it, while it's fresh, an' take it tuh a big hickory-nut tree an' bo' a hole in it, in de hickory-nut tree, an' put dat stuff in dere. Pack it. An' go

HICKORY TREE - SALT - RED PEPPER - TURPENTINE

git a li'le salt, cayenne peppah an' turpentine an' stop dat in wit it. Dat will lock yore bowels so dat yuh can't have no passage. Yuh feel lak yuh wanta do it. When yuh go tuh do it, it will burn yuh. [Fayetteville, N. Car., (1392), 2501:4.]

4460. De hickory tree, yuh kin take a person's yuh know, when dey bowels move, an' yuh got a grudge ag'inst 'em, yuh kin take some of dere *stuff* an' put it in a tree on de no'th

HICKORY TREE - NORTH SIDE - AS HIGH AS POSSIBLE

side, an' bo' a hole an' peg it an' put it in dere. Dat'll stop 'em up. Yuh gotta put it in a hickory tree 'way up, where nobody kin evah, yuh know, discovah it. [Memphis, Tenn., (1527), 2725:8.]

4461. Tuh lock a person's bowels, yuh go tuh where dere fresh stuff is done. Yuh take dat an' take yuh a augah an' go tuh a live tree. It bettah tuh be a

(d) MAGNOLIA TREE - EAST SIDE - 9 MORNINGS

magnolia tree. An' on de east side bo' yuh a hole in dat tree. Place dat in dat hole.

Cut chew a peg an' put de peg in dere. Yuh hit dat peg fo' nine mawnin's jis' one lick.

(One lick each morning for nine mornings.)

Yes sir. Dat'll do de work. [Brunswick, Ga., (1174), 1980:5.]

4462. Well, now if a person fool aroun' people, ketch out where dey go out, yuh know, an' git dat stuff.

(That passage?)

(e) OAK TREE Yes, git dat an' stop it up in a bottle, yuh see. Stop it up in a bottle an' go tuh a oak tree. Cut a hole an' put dat bottle in dat oak tree an' dat will stop dem from doin' anythin'. Dey cain't make it. [Algiers, La., (1575), 2898:7.]

4463. Heard of peoples goin' bo'in' holes in trees an' puttin' a person's passage in dere an' stoppin' dat up airtight into a growin' oak tree. Ah heard tell of dat.

(What will that do?)

Well, dey say dat will stop dere passage up, too. [Fayetteville, N. Car., (1396), 2511:10.]

4464. Dey'll leave an' yuh wanta ketch up wit 'em, yuh know, jis' like if it's a - well anythin' yuh wanta make on 'em - yuh see, yuh kin take some of dis same *urinate* dat a fellah has an' some of 'is bowel action, an' bore a hole in de north side of any oak or gum tree.

[*Urinate* here is urine and not excrement.]

OAK TREE - NORTH SIDE (Oak or gum tree?)

Yes, an' put it in dere an' cork it up, an' nine dates [days] aftah dat, dey say dat unlesen yuh find who did it, becuz if yuh don't uncork dat an' let it out, dey say dat yuh'll die.

(I see, that is if you are trying to get even with someone.)

Tryin' tuh git even wit someone an' yuh don't know who. Well, maybe yuh'll know, keep a person dat othah way. [Vicksburg, Miss., (720), 989:10.]

4465. Den yuh kin take it [*urinate* = excrement] and stop it up in a hole. Go tuh de no'th side of a oak tree and drill yuh a hole in dere back about dat deep, where yuh kin git in dere. Wedge it in dere lak dat, an' drive a green peg up in dere, an' dat will stop 'em completely off. [Memphis, Tenn., (1523), 2717:1.]

4466. (To stop my bowels up, what do they do with that?)

They take dat an' stop de bowels up, an' git some red oak leaves, yeah, an' mix 'um tuhgethah an' put dat down in de dust. Dat keep yuh from doin' any business.

(f) RED OAK LEAVES (They bury it in the ground?)

Yes. [The red oak leaves are a substitute for a red oak tree or for any tree.] [Savannah, Ga., (543), 676:9.]

4467. Git a person dung an' kill dem, SEND DEM TUH DE CEMETERY. Dey take dat - why dey stop it up whut dey say [call] a oak - a water oak by de rivah-side. Dey hit it fo' nine

(g) WATER OAK - BY RIVERSIDE - AT SUNRISE mawnin's at sunrise an' it will natchly [naturally] will

lock yuh bowels. [Waycross, Ga., (1153), 1891:2.]

4468. [Ah'll] tell yuh 'bout whut ah heard about killin' people - stop 'em from havin' action an' all lak dat.

Well, ah ain't nevah tried dat chew know.

(h) WHITE OAK TREE Well, ah heard dat chew could, jis' lak ah see where yuh made a action at, well ah would go dere an' git some of dat an' goes tuh a white oak tree. Well, ah put dat action intuh de tree an' den put me a peg in it. Well, den ah takes an' fo' nine mawnin's ah gits me a ~~hamah~~ er anythin' an' drive dat peg fo' nine mawnin's, see. Well, when dem nine mawnin's up, well yuh can't nevah have a action. So it apt tuh kill yuh. [Waycross, Ga., (1136), 1849:1.]

4469. Yuh takes de manure of a person aftah dey have a action an' yuh go tuh a 'simmon tree an' bo' a hole in it, an' take de manure an' puts it in dis 'simmon tree. An' den yuh make yuh peg an' stop in dere. Dat usely [usually] locks dere bowels.

(i) PERSIMMON TREE (You have to go to a persimmon tree?)

Yes, becuz a 'simmon tree yuh know is tight itself.

Somehow or 'nothah it works - jis' on an' on. [Sumter, S.Car., (1342), 2323:14.]

4470. Now, it's lak yuh have action lak dat an' dey take a portion of it, an' walk off tuh dat tree out dere an' stop it up. Ah mean stop it up airtight - see, wit fat-lightah peg. Let it be fat-lightah [peg]

(j) PINE TREE jis' as fat as it kin be [abounding in pitchy heartwood as in the Georgia pine]. An' stop it up. Jis' drive it

in dere tight. AN' YUH GONE. It jis' locks yuh bowels an' NOBODY CAN'T NEVAH UNLOCK DEM. [Fayetteville, N. Car., (1430), 2580:2.]

4471. If somebody hate yuh an' yuh go out have a action, dey watch yo'. Dey go an' git a stick an' take it an' go bo' a hole in a pine tree wit a augah. Drive a peg in dat an' stop it an' cut it off. Let it stay in dere. Yuh can't do any business atall. Dat will kill yuh. [Waycross, Ga., (1092), 1759:13.]

4472. Well, yuh kin take a person's passage lak dat an' bo' a hole in a pine tree an' put it in dere an' stop it up, an' he willlingah an' lingah until he die - wit'out chew take dat off. It stopped tight, take it out de tree - yuh take it out de tree dey git all right. [St. Petersburg, Fla., (997), 1613:7.]

4473. Well, it's a pine tree. If yuh dislike somebody yo' bo' a hole in dat tree. Yuh git dey - yuh know whut ah mean.

(Their passage?)

(ja) NAILED INTO PINE TREE Yes, an' git chew a ten-penny nail an' put dat in dere, an' take dat ten-penny nail an' drive

it in dere jis' as fur as yo' kin git it in dere. When yuh git through, den yuh fasten dat hole back up. An' yo' won't have no mo' trouble wit 'em 'cuz dey can't live long becuz it comes disaway [demonstrates].

(Comes out through the mouth.)

Yes sir. [Brunswick, Ga., (1211), 2047:9.]

4474. If yuh have a person da' chew dislikes an' dey do anythin' tuh yuh wrongfully an' yuh felt like gittin' 'em outa de way, or say yuh fin' out where

(jb) PINE - NORTH SIDE - BOTTLE  
FATLIGHTER PEG - SAW OFF FLUSH  
9 LICKS - TURN BACK TO TREE AND LEAVE  
DON'T LOOK BACK

dey has *tuh out tuh demself*, git some of dere action whut dey have while it's warm. Take it an' stop it up in a bottle, take it tuh a pine, gen'ly [generally] on de north side

of a pine. Have a hole bo'd in de tree an' put dat bottle in dere an' take an' git chew a piece of fat-lightah an' make a peg of it. Drive it in dere as tight an' fast as yo' kin git it an' saw it even - level wit de tree. An' aftah gittin' hit in dere, hit nine licks on it, turn yore back an' go on back home. Dat will lock dere bowels. Dey can't do anythin', not lessen dat stoppah or dat peg is pulled outa dat tree.

(You are from South Carolina, aren't you?)

Beaufort. [St. Petersburg, Fla., (1042), 1688:4.]

4475. Yuh kin git some of a person passage an' kin take dat passage an' yuh care it tuh a tree, a pine tree. Well, it don't make no diff'rence whut kinda tree. Yuh take dat, jis' some dey passage, yuh undahstan', an' yuh nail it up in dat tree, yuh see. Now, dey tell me fo' a fac' dat will kill yuh if dat ain't relieved. Yuh put dat passage in dat tree an' take yuh a augah an' bo' a hole in

dat tree an' yuh put dey passage in dat tree. Yuh take yuh a wedge an' put dat wedge in dat.

- (jc) PINE - HIT PEG 9 MORNINGS BEFORE SUNRISE Now, if yuh wanta kill 'em  
CAUSES SICKNESS - HIT 7 MORE MORNINGS yuh drive dat thin' up in  
ABOUT DEAD - PEG LEFT NOT TOO TIGHT dere. Well, yuh drive da'  
"A LINGAHIN' CONDITION" thin' evah mawnin' befo'  
de sun rise. Yuh'll drive

dat, hit dat peg. Well, now, if yuh wanta kill 'em yuh'll drive dat - de ninth mawnin' yuh'll drive in dat peg, yuh'll find 'em purtty real sick. Den yuh go ovah dere tuh dat same wedge befo' sunrise evah mawnin' an' hit it seven mo' mawnin's. Nine mawnin's, yuh undahstan', [and] seven mawnin's. An' den about de eighth mawnin', den he'll be jis' about dead.

An' now, if yuh jis' wanta put 'em in a *lingahin' condition* wit dat, yuh jis' - don't have it too tight, don't drive it in. Dat jis' lingah' dem long as yuh got dat wedge in dere [not too tight]. Dat's tuh put 'em in a *lingahin' condition*. Dat's wit dey passage. [Waycross, Ga., (1138), 1852:3.]

4476. Well, now if yuh angry wit someone an' yo' could git dere, yuh know, dere business, yuh could go tuh de no'th side of a walnut tree an' dig a hole in dat walnut tree, an' put dat dirt in dat walnut tree an' 'is bowels would nevah move no mo' an' he'll die. His bowels nevah will move no mo'. [Little Rock, Ark., (885), 1460:10.]

- (k) WALNUT TREE - NORTH SIDE dat walnut tree an' 'is bowels would nevah  
move no mo' an' he'll die. His bowels nevah  
(1) WILLOW TREE - SUNNY SIDE - UPSIDE DOWN 4477. [They take your] pas-  
sage an' shet it up in a bot-  
tle an' take de bottle to de

sunny side where de sun rise, by a willah tree, an' dey buries it upside down.  
(And that will do what?)

An' dat'll lock yuh bowels. [New Orleans, La., (787), 1098:9.]

## 5. SWEAT OF THE HUMAN BODY

- (1). BATH WATER (2). HAT (3). CLOTHES

- (4). SOCKS AND STOCKINGS (5). SHOES (6). FOOT TRACK

[We usually index *night sweat* under its own name and also under *folk medicine*, if we have a cure for it; but ordinary sweat we rarely consider for what it is, a magic substance widely used in rites. Moreover, the importance of sweat will appear in the very first margin title. Sometimes body dirt and odor are mentioned with it. What part odor plays in these beliefs can be seen by consulting the trailing or *tracking* of a suspected criminal under MURDER. Here is one of the reasons for putting FOOT TRACK under SWEAT. But we should also remember that originally foot track meant, still largely meant during my collecting days, the bare feet.

- (1). BATH WATER

4478. Well, there's a whole lots of things they kin do with it. That's A VERY SERIOUS PROPOSITION in the weakness of the body, to get your perspiration

A VERY SERIOUS PROPOSITION and use it IN THE RIGHT PREDICAMENT. [Richmond, Va., (?), 377:6.]  
ARMPIT WATER 4479. An' den sometimes yuh wan' chure man tuh bring 'is money home. Take a little watah an' wash up undah yore arm an' squeeze it in 'is coffee, see, an' serve it. He's comin' home. Yuh sho' kin do det. [Memphis, Tenn., (930), 1512:8.]

BOTTLE - BATH WATER IN - MAKES YOU DRAG 4480. Taken [taking] de watah dat yuh bathe in an' stoppin' it up into a bottle, an' if dey kin git yuh urine along wit it an' stoppin' it up in a bottle,

it'll cause yuh tuh *drag* - *drag* sick. [New Orleans, La., (830), 1232:6.]  
 4481. [While my machine was stopped, informant mentioned bath water.] (What can you do with that?)

Well, dey kin take [bath water] an' put it in a bottle an' go tuh a green tree. What I mean by a green tree, when de sap is runnin'. Understan'? An' put it in dat tree, stop it up

BOTTLED BATH WATER - STOPPED UP IN GREEN TREE in dere jis' de same as takin' dere urine an' do de same thin'.

Or if dey make a passage [of excrement], do de same thin'. An' dey'll *pale yuh away* jis' *dry yuh up*, yuh see. Jes' a *slow death* from mah undahstan'in'.

(They use your bath water the same way?)  
 [This question is to make certain the word bath water was recorded.]

Yes sir. [New Orleans, La., (822), 1185:9.]  
 4482. (How do you do that?)

Yuh kin take bath watah an' jes' make a person jes' *pale away*. Dey won't be sick or nuthin of de kin' like dat, but yuh kin put 'em on a [what? Drag?].

(How do you do it?)  
 Yuh takes an' yuh bottles it up an' yuh buries it.

BURY BOTTLED BATH WATER (This bath water?)

Yes sir.  
 (I see. What does that do to them?)

Jes' *pale 'em* - make 'em *pale away*.  
 (Oh! it makes him *pale away*.) [New Orleans, La., (838), 1260:3.]

4483. Wal, yuh'll take a bath in de watah. Dey kin git a chance tuh git tuh dat watah an' dey'll take a bottleful. Take a bottleful of dat watah. If dey wanta conkah yuh, dey'll take a bottleful of dat

BATH WATER BURIED AT STEPS watah an' put a stoppah in it. Pack it down tight an' put it down to yuh steps, er [or] tuh dey steps.

Dat'll draw all yuh attention tuh nobody but dem. [Charleston, S. Car., (525), 627:3.]

4484. Take dat where yuh take a bath an' put it in a hole.

IF YOU WALK OVER YOUR BATH WATER BURIED IN BACKYARD (What kind of a hole?)  
YOUR SKIN WILL PEEL OFF LIKE HAVING MEASLES Any roun' hole.

(Where is this hole made?)  
 Yuh put it in yuh backyard.

(Oh, a hole in the ground.)  
 Yeah, see he'd come out an'

hafta [have to] walk ovah it, an' dat will strip 'em [him] up, peel 'em up - yeah, jes' like dey have de measles or sompin like dat.

[Walking over his bath water is walking over a part of himself.]

(I see, make this skin - give them skin trouble.)

Yeah, skin trouble call it. [Savannah, Ga., (543), 676:4.]

4485. They kin take the water that you bathe in and use it, and if properly used give you some kind of a ailments in your skin. If they take that water and put sulphur in it and BATH WATER AND SULPHUR - BOTTLED AND BURIED - CAUSES ITCH put it in a bottle and stop it up, your

skin will break out with some kind of disease - something like itch or *nettle-rash* or something. It will always continue to be thataway. Of course, I don't know that you couldn't go to a doctor [M.D.] and get shots or somepin.

[HERE IS A MEMORABLE STATEMENT! INFORMANT THINKS IT MIGHT BE POSSIBLE TO GO TO A DOCTOR (M.D.) FOR SHOTS TO CURE AN ITCH CAUSED BY HOODOO! A hundred times or more in HOODOO a Doctor of Medicine is dismissed as useless for hoodoo; in fact for most ailments. FOR A GOOD ACCOUNT OF THIS SITUATION BACK IN 1938 AT MOBILE, DESCRIBED BY PROFESSIONAL ROOT SELLER, see 12, p.11f.] [Vicksburg, Miss., (756), 1034:2.]

4486. Stop dat watah up in a bottle.

(This bath water?)

Yes, sir, stop it up in a bottle an' put it, bury hit down - an' bury it upside down an' dat'll harm yuh, too. See, cuz yuh'll git sickly an' pō'ly [poorly] an' things. Yuh see, dat be all yuh dirt, YUH STRENGTH an' things.

BURIED BATH WATER TURNED UPSIDE DOWN

[New Orleans, La., (841), 1272:5.]

4487. Like yuh *bath* [not *bathe*], she'd get a quart bottle, get dat quart bottle

of watah out chure - de watah dat yuh *bath* in.

(Yes?)

Aftah yuh *bath*, she'd take it an' gets a quart bottle of dat watah, an' she bury it about one a'clock dat night at de east cornah of de house, an' derefo' yuh can't 'scape no way.

EAST CORNER OF HOUSE - BURIAL PLACE FOR BATH WATER

(You can't do what?)

Yuh can't leave no way.

[You] jes' be goin' all de time [and that stops it].

(That will keep you [from] going all the time?)

Yes. [New Orleans, La., (848b), 1311:3.]

4488. Well, dey jes' take de watah an' kinda jes' skim it off de top-like de grease-like.

(Of your bath water?)

Uh-huh an' dey'd put it in a bottle an' stop it down an' - dat's if dey is against yuh - an' dat will jes' run yo' away from around dem, too. [Intention here is more important than symbolism.]

TOP OF BATH WATER SKIMMED OFF - BOTTLED

[Jacksonville, Fla., (596), 768:8.]

4489. De dirt from undah dere, an' take de watah - go right in yuh bathtub, don't use no zinc tub, skim dat grease off round dere an' mix

DIRT FROM BATH WATER - HEART'S COLOGNE - ANOINT BODY WITH

it wit dere fingahnails an' toenail. An' den

yuh kin - if yuh want a man or anything like dat, good luck, jes' use it. Wear it an' anoint wit it an' he'll do anything yuh want 'im to. Give yuh money or anythin' like dat - HURT 'IS WIFE FO' YUH.

(I see. You put these things in a bag or something with your fingernails and the toenails?)

Yes, sir, an' den dat grease, yuh know, when yuh bathe, dat stuff comes aroun'



dere [the edge of the bathtub].

(That grease, that scum. And then you say you anoint that with something?)  
Yuh anoint yuh body.

(Oh, you anoint your body, I see.)

Yes.

(Oh, I see - make sort of a salve?)

Yes, an' den put some dat *heart* - put dat old-time perfume.

(*Heart's Cologne.*)

Old-time perfume.

(*Heart's Perfume*, put that in with it. Make it smell nice. I see.)

Yes.

[While machine is stopped I must have asked about the fingernails and toenails.]

Claim dey get de toenails, fingahnails, something like dat. Hit jes' de same thing.

(I see, and that [the nails] will repeat the same thing.)

Yes. [Vicksburg, Miss., (745), 1015:4.]

4490. (What do they do with your bath water?)

Well, dey take dat bath water and strain it, an' put it up ovah de door somewhere where yuh pass out an' undah, an' dat will keep yuh mind on 'em. [Vicksburg, Miss., (738), 1008:8.]

STRAIN BATH WATER - PUT UP OVER DOOR

4491. Dey say yuh could take de dirt an' let it get dry.

(What dirt?)

9 DAYS - KEEP DIRT FROM DRIED BATH WATER

De dirt what's lef' aftah yuh use - when yuh drain de watah out, an' de

dirt dat's lef' in de tub. An' let it get dry an' keep it fo' nine days, an' dat will make yuh husban' stay home. I don't know all dat, whut it's fo'. [New Orleans, La., (835), 1256:10.]

4492. Yuh could take de bath watah.

(The water you take a bath in?)

Yeah. Put it in a quart bottle, or a pint bottle - any [either] one. Yuh gets yuh 9 needles - yuh buy 'em what ain't been used out of - 9 needles, 9 pins.

Put 'em in dat [bottle], a bran'-

9 NEEDLES - 9 PINS - BOTTLE STOPPER - ALL NEW BATH WATER - BURY UPSIDE DOWN - UNDER HYDRANT

new stoppah. Yuh stop dat [bottle] up tight, tight. Turn it like dis, upside down. Bury it

undah de hydrant where de watah runnin'. When yuh put dat dere, dat will run 'em crazy.

(I see.) [New Orleans, La., (798), 1113:4.]

4493. Dey'll take dat watah dat yuh *bath* in an' dey'll take an' put dat watah in a bottle. Well, dey gon'a git chew. Like if yuh take a bath an' yuh wantsme, don' take dat watah an' [throw it away]. Den

FOOD OR DRINK - BATH WATER INTO

yuh put dat watah in a bottle an' evah ah come an' ask yuh fer a bottle of watah, drink of

watah, yuh'll give dat watah [to me]. An' den dat'll make mah 'fluence [feelings] go towards yuh. [Jacksonville, Fla., (592), 763:6.]

4494. De nex' way, she kin take an' wash 'er feet, yuh undahstan', an' make a tea out of it. Put it in yore tea or coffee. Wash 'er feet an' put it in yore tea or coffee an' give it tuh yuh tuh drink. An' when yuh drink it, it be about nine days or so yuh'll be crazy 'bout 'er. [Savannah, Ga., (1262), 2144:11a.]

4495. De watah whut chew take a bath [in] - if yuh wanta make a woman love yuh, git dat watah whut chew taken a bath in an' take a teaspoonful of dat. An'

put it into - if yuh cook greens or peas or anything lak dat, a spoonful of dat watah intuh anything yuh cook. It's bes' tuh put it in coffee an' let 'er drink dat. An' de third day dere ain't no way in de worl' fo' her tuh quit chew. She can't quit, see. She won't have no feelin' fo' nobody else but chew. [Mobile, Ala., (656), 938:2.]

4496. Yuh kin take watah in a pan, yuh know a pan. Well yuh kin wash yuhself off - yuh see, all off. An' jes' like yuh cook or somepin like dat - boil corn, boil potatoes - yuh jes' boil it [bath water] an' put season in it, salt an' pepper, an' give it tuh a man to eat, yuh see. All dat keeps a man [something whatever it is, meaning satisfied, complacent, etc.] to [with] plenty of women. YUH SEE LOTS OF WOMEN GOT A MAN MAKES A GOOD LIVIN'. DE MEN DON'T GO ROUN' AN' SEE FO' DEMSELF [BY EXPERIMENTING WITH OTHER WOMEN]. DEY FIN' THINGS TUH DO IN DE HOME. [This is a good illustration of what magic rites and ignorance instead of character and intelligence does to the human mind!] [New Orleans, La., (804), 1131:5.]

4497. Use de watah she'd take a bath in.

(Well, how would they do that?)

Take it an' cook food wit it, an' she kin control 'er husban'.

(The water she takes a bath in, I see.) [Vicksburg, Miss., (720), 989:6.]

4498. When yuh wash yuh face an' han's, dey kin jes' take a little watah an' ketch some of dat watah an' stop it up befo' yuh throw it out. Dat'll bring yuh back. An' dey say yuh kin go roun' de cornah [of house?

BOTTLED BATH WATER SHAKEN UPSIDE DOWN - BRINGS PERSON BACK

street?] an' dey shake it an' yuh gotta come back. [Charleston, S. Car., (530), 640:6.]

4499. Well, if yuh've taken a bath in watah. Yuh see, when yuh *bath* yuhself, dat gets a certain portion of yuh body off - dat perspiration of yuh body, see. Yuh washes off in dat. Dey take dat watah an' dey will stop it up in a bottle, yuh see. Well, it's quite natchal [natural] dat watah will sour, yuh see. Den dey take some sugah an' dey sweeten dat watah. Well, anything dat yuh sweeten will create an asick [acid] right away, yuh see. Dey take an' put dat in a bottle. Dey stop it up, see. Aftah dey stops it up, dey

BOTTLED BATH WATER AND SUGAR  
SHAKEN UPSIDE DOWN  
CAUSES BURNIN' AN' EETCHIN'...  
YUH CAN'T BE PEACEFUL NOWHERES

sets dat bottle upside down, yuh undahstan'. Evah once in awhile dey go in an' dey shake dat up. Dat shakes dat asick up in dat bottle, yuh see. An' when dey shakes dat asick up in dat bottle, dat starts yuh tuh *burnin' an' eetchin'* [itching] *all ovah*, yuh see, an' yuh can't be peaceful nowheres. Yuh can't rest, it keep yuh tormented all de time. [New Orleans, La., (873), 1422:1.]

4500. Yuh take dat watah an' put it aside an' let it git sour.

(This bath water.)

An' it get sour de suds goin' come tuh de top. Skim off dat suds an' pour all dat [water] out an' dere'll be groun's [dirt] undahneat' dere. Yuh take dat, de groun's undahneat' dere,

9 NEEDLES - 9 PINS - 3 NAILS - 9 TIMES WRITE NAME  
IN BOTTLE OF BATH-WATER DREGS - SHAKE - PERSON COMES

dere'll be drugs [dregs] at de bottom. Yuh take dat [dregs] an' yuh put dat in a bottle an' git dere name, write on a piece of papah nine times, nine needles, nine pins an' three nails, an' put 'em in dat bottle. See, if dey is from yuh [informant demonstrates by shaking imaginary bottle]. See, git dem tuh come tuh yuh.

too. Yuh know, gon'a be suds on de top, an' po' de watah off de top, den

(Oh! You shake that bottle and the person will come to you. I see. Well, how do you get this scraping off their feet then? That off your feet or off their feet?)

Dat off dey're foot, yuh know.

(Oh! This is the bath water, that's right.) [Charleston, S. Car., (518, Doctor Nelson, see p.2260), 607:5.]

4501. Jes' like yuh wanta have control an' influence ovah people. Aftah yuh wash yuh face an' han's, jes' throw it out de front [door] an' make a wish.

Wish tuh be successful in yuh wishes - of being, like man-agin' an' gettin' dere mind in influence. [Mobile, Ala., (671), 883:14.]

FACE AND HAND WATER THROWN OUT IN FRONT - WISH

BEHIND YOU AS YOU LEAVE - BATH WATER THROWN

4502. Well, yuh take dat [bath water] an' throw a little of it behin' jeh evah time yuh leave.

It'll draw yuh back. [There is a considerable amount of material about throwing articles behind you - when leaving for court, etc.] [New Orleans, La., (803?), 1124:2.]

4503. Ah heard about 'um takin' de watah yuh wash in, *bath* in, an' yuh take it an' throw it in a certain direction. Yuh step back - dey step back certain amount of step, ah think it's seven, an

7 STEPS BACKWARDS - CALL PERSON'S NAME  
THROW HIS BATH WATER TOWARDS THE WEST

call de individual name. If dey git a holt dat watah now, dey gotta git dat watah in a jug or somepin, er a basin.

But it gotta be in [when] evahbody absent, when only yuh de one, yuh alone. Yuh take dat watah an' yuh step back seven times an' yuh call de individual name, an yuh throw dat watah tuh de sundown side, an' dat will cause dat person tuh becom puny, puny, puny, puny. Dey will nevah keep good health, dey always will be puny. [Charleston, S. Car., (530+), 642:6.]

4504. (And what about the bath water?)

Well, take de bath watah an' put some sugah in it an' *Hearts Cologne*, an' den take an' [in the morning] throw it to de sunrise; an' if yuh don't want 'im, in de aftahnoon yuh take an' throw it tuh de east - ah mean west.

HIS BATH WATER - HEARTS COLOGNE - SUGAR  
THROW TO EAST - IN MORNING - TO GET RID OF HIM  
TO WEST - IN AFTERNOON - TO KEEP HIM

(Well, what do you throw it to the sunrise for in the morning?

Well, dat's to make him cling tuh yuh.

(I see. If you don't want him,

you throw it to the west.) [Jacksonville, Fla., (618), 792:9.]

4505. Well, now, dey kin take yuh watah whut chew *bath* in an' yuh kin take dat watah an' po' out jes' like de sediment - dey ketch de sediment, de bottom.

BATH WATER - KEEP 12 DAYS - PART TO CREEK - DON'T LOOK BACK  
TO SEND AWAY - THROW OVER RIGHT SHOULDER - LEFT HAND  
TO BRING BACK - OTHER PART - OVER LEFT SHOULDER - RIGHT HAND

Dey don't ketch de top, git de bottom part of de dirt. It's from, yuh know,

what comes from de hide. Yuh undahstan' me, from yuh hide. See, de sediment goes into de bottom. De watah dirty on top, but chew kin take time an' po' it out an' ketch de drainin's. Ketch dat dust. All right. Yuh'll take dat an' keep it fer twelve days, undahstan' me. Den aftah de twelve days, yuh'll take it an' yuh'll go tuh a creek, forward, an' don't nevah look back. Whilst yuh's goin' it's diff'run', yuh mind is on goin' to dat creek. Don't look back 'tall

fer nuthin. When yuh get to de creek - yuh gets tuh de creek or rivah or what-somevah it is an' throw it back like dat. Yuh take dis han' heah [demonstrates].

(Your left hand.)

Dis han' here, dis yore heart. Throw it ovah dere an' go on about chure business. Don't look back.

(You throw it over your right shoulder?)

Yes, take dat lef' han'.

(What will that do then?)

Well, dat is - dat man dat yuh wants tuh do dat tuh, dat gives 'im, he cain't stay nowheres. He has tuh jes' - see, de creek is got dat goin', an' jes' like he is goin'. He be here an' aroun' tuhday an' tuhmorra in anothah little town somewheres, an' on an' on, unless yuh save a little of dat watah an' yuh git tired of 'im goin'. Yuh save a little watah an' change it. Go tuh a creek an' take dis han' an' throw it ovah. An' aftah it gits far as yuh wanta - if it git fer enough from yuh, dere ain't no way fer 'im tuh git back, becuz he'll nevah have de mind tuh git back tuh yuh.

(In other words, if you want him to stop roaming, you take the other hand, the right hand, and throw this stuff over the left shoulder.)

Yes sir, ovah de right shouldah [see correction later]. Take yuh lef' han' an' throw it ovah yuh right shouldah [see correction later].

(That's to get rid of him?)

Yes.

(What's to make him stop then, when you take that other piece of dirt? When you go back to the creek the second time?)

Well, yuh save some of dat sediment an' throw it ovah yuh left-han' shouldah [here is the correction] but don't look back. Well dat stops 'im.

(You take the right hand and throw it over the left shoulder. I see.) [Savannah, Ga., (542), 670:3.]

4506. An' throw it [bath water] in runnin' watah an' yuh'll drift - you'd drift, you'd drift from dere.

(You throw my bath water into the water?)

WATER THAT RUNS  
THROW BATH WATER INTO

Yeah, in de watah, in de runnin' watah.

(I see.)

Dat's tuh put yuh on a drag tuh drift an' wandah. Yuh won't be satisfied no place. Yuh drift. [New Orleans, La., (821), 1184:5.]

4507. Take dat watah an' stop it up an' go throw it in de Mis'sippi Rivah. An' if dey throw it in de Mis'sippi Rivah, yuh'll keep on jes' like de watah drift, yuh'll drift like dat.

(What would you stop up?)

MISSISSIPPI RIVER  
BATH WATER INTO

Take dat watah an' ketch it.

(What water?)

DROWNS YOU

Take de watah yuh take a bath in.

(I see.)

An' stop it up in a bottle right tight, an' take it an' throw it in de Mis'sippi Rivah; an' if dey throw it in de Mis'sippi Rivah, de cork can't come out. Jes' as long as dat bottle is stopped up, dat bottle goin' tuh float. An' yuh'll go.

(You'll go. What's going to happen to you?)

Huh? Yuh'll get drowned.

(I see.) [New Orleans, La., (797), 1110:6.]

4508. Well, yuh bath in dat watah an' if dey kin git perten [= purtty = pretty] near all of it, left or drained in de bottom, about half of it left, dey take dat bath watah an' yuh put it in a jug - sompin dat wouldn't leak. An' yuh fix it in sompin-like what it wouldn't sink, yuh undahstan'. An' aftah it won't

leak out an' it won't sink, dat's all yuh want. Put it in some runnin' watah - long as it don't sink, long as it don't leak - why dat will, yuh will nevah be

no mo' good. See, 'cuz dat watah will be goin' an' it'll be comin' back - back an' fo'th jes' like de tide is goin'. Yuh kin take dat an' throw it ovahbo'd, an' den when de

TIDEWATER - BATH WATER THROWN INTO WHEN TIDE GOES DOWN - YOU GO DOWN - SICK WHEN TIDE COMES UP - YOU FEEL BETTER

tide goes down, why yo' is down, yuh sick. De tide will come up, yuh commence tuh feelin' a little bettah. But dat will be yuh ways de balance of yuh days. If yuh don't ketch dat jug an' bust it, why yuh will be goin' from dis place, from side tuh side like dat. [Charleston, S. Car., (520), 620:4.]

4509. Dey take dis watah dat yuh *bath* in, if dey wanted tuh *hurt* cha. Dey git holt of dis watah dat yo' *bath* in. Dey take an' make some sea watah an' mix it wit it, dis watah yuh *bath* in, an' dig a hole durin' de night an' po' it down in dere. Dat'll put yuh down in bed. [Norfolk, Va., (477), 493:13.]

SEA WATER AND BATH WATER

4510. Dey git hold of yuh [bath] watah. Dey take dat watah, see. Well, if dey wanta drown yuh, if dey wanta make yuh drown, yuh see, dey take dat watah an' carry it tuh a well, sompin like dat, an' dey'll throw dat dirty watah into de good watah. Well, yuh know

YOUR BATH WATER THROWN INTO WELL DROWNS YOU

when yuh don' *bath* yuh dirt an' all will come up in dat watah, yuh see. Well, when yuh *bath* yuh mind is on nuthin else but dat *bath*, see. Yuh realize dat when yuh *bath*, ain't it? All right, yuh look all ovah yuhself. Yuh take a nice bath an', why yuh figah [figure] how ah'm nice an' clean. Well, yuh look at de watah an' say, "Well, dat watah mighty dirty. Well, dat sure is dirty." Like dat or sompin like dat. Well, if de watah was not soil much, yuh say, "Well, ah sure wasn't dirty, but ah take a bath anyhow an' now ah feel bettah." Dey'll [an enemy] take dat dirty watah an' dey will carry it tuh de well an' dey will throw it in de well, see. Dey will throw it in de well an' perhaps somebody might go dere an' fin' yuh dere in dat well drowned. [Charleston, S. Car., (511), 575:5.]

(2). HAT - SWEATBAND - BOW

[If hat as a whole does not appeal to the hoodoo believer, *sweatband* and especially *sweatband bow* do; the former as a place to hide *cunjure*, the latter as a small pliable object full of symbolism, easily concealed, and usually worn or kept for a love *hand*. The preceding title I have separated into three headings: HAT AS A WHOLE, SWEATBAND OF HAT EXCLUDING BOW, and BOW FROM SWEATBAND OF HAT.]

(a). HAT AS A WHOLE

4511. If she's got 'is hat, she kin take his hat an' hole [hold] it ovah a lamp an' let it git warm inside, an' den jis' take it an' put it right in de middle of de bed. He'll come home.

HAT CROWN DOWN ON BED

(With the crown down or up?)  
Dis way, see [demonstrates].

(The crown down on the bed.) [Memphis, Tenn., (938), 1519:12.]

4512. Well, if mah wife want me tuh stay home, she could take mah hat an' put on de bed. Take a little piece of green leaf an' put in de back of it [in back = behind sweatband] an' let it stay on de bed. Evah time he go tuh pass dat night he'll nevah go nowhere.

HAT AND GREEN LEAF ON BED (What kind of a leaf is that?)

A peah leaf or eithah a green apple - de apples whut grown down heah [in this part of the country]. Eithah one of dose or eithah one dem leaves out de [something].

(Where did she put that hat?)

Right on de foot of de bed.

(He'd see it there wouldn't he?)

Wake up an' see de hat dere but he wouldn't know how it got dere. He jes' lay down. [Florence, S. Car., (1294), 2195:4.]

4513. A girl came from N'Yawk [New York]. She tole me whut tuh do if a man, if he doesn't love yo'. She tole me whut tuh do wit 'is hat. She said if a man doesn't love yuh an' yuh love him, dat yuh take his hat. An' when yuh walk off, yuh an' 'im walk off from de house, an' yuh turn roun'. Yuh know, perten' dat yo' have tuh go back tuh de house. An' yuh take his hat an' pull yore pants down an' rub it 'tween yuh legs twice an' walk on back. An' she said dis man would be crazy about chew.

(What do you do when you turn around? You snatch his hat. You mean away from him?)

Yuh know, some girls jes' take dere boy fren's hat an' put it on dere haid an' perten' dat it's cold or somepin an' jes' have on dere hat. It rainin' or sompin an' jes' have on dere hat - it rainin' or sompin. Dey jes' wanta put it on.

(She'll go on back to the house wearing his hat?)

Uh-huh. Do it twice. [Florence, S. Car., (1322), 2267:1.]

4514. Yuh could go to any tree - take de top outa a woman or a man hat, but dat will run 'em crazy. An' yo' bo' a hole in dis tree an' take dat hat [top] an' put it in dere. Den cut chew a little

TOP OF HAT PEGGED INTO TREE HOLE piece of stick dey call a peg an' yuh drive it in dere tight. See, lak dat. See, yuh drive it up tight an' yuh smooth it off. Well, dat tree - dat green tree, dat flesh [bark] will grow ovah dat, an' dat will run 'em 'way from dat place. [Brunswick, Ga., (1217), 2071:2.]

4515. If a man lef' home an' yuh kin fine [find] any one of de hats dat he have wore, or any of 'is undahclothes, yuh take it an' cut chew a piece off it.

WOMAN SEWS UP PIECE OF MAN'S HAT  
IN RED CLOTH - THEN WHITE CLOTH - WEARS

A woman kin do dat, cut a piece off it, an' tie it up in a red little cloth. Put a white piece of cloth ovah it an' sew it up an' tote it in yuh pocket. An' by an' by dis man will come back home an' he won't know how he come back home. Jes' come right on back to yuh. [Florence, S. Car., (1311), 2223:4.]

(b). SWEATBAND OF HAT EXCLUDING BOW

4516. Take de hatban'. Yuh see, like a woman, she or her an' 'er frien' has busted up. Well, she jes' tryin' - say tryin' tuh make love wit a man. She kin

take his hatban' or a ban' in 'is cap. Yuh see, dat's where he sweat, his sweat-ban'. An' yuh'll git a quartah of a yard of yellah cotton.

(Yellow cotton?)

SWEATBAND - NEW YELLOW COTTON - NEW PINS - ABOUT WAIST

Yellah cotton. Use it bran'-new. An' yuh will

pin dat wit bran'-new pins, not no pins dat been used roun' de house. Yuh git yuh some pins dat has nevah been used fer nuthin atall. An' yuh take dat sweat-ban' an' dat piece of cotton an' make a belt as long enough - jes' add enough yellah cotton tuh dat hatban' or de ban' of de cap dat reach aroun' yuh wais'. An' as long as dey wears it dere, dey is boun' tuh follah 'er. [Richmond, Va., (431), 386:1.]

4517. If a man is away from home an' de woman want 'im tuh come back, she kin use de band out 'is hat. Sew it in 'er undahclothes an' wear it 'up undah 'er right arm. See, if he away, she kin bring

SHE WEARS HIS SWEATBAND IN ARMPIT

'im back wit de right or de left [arm], but anywheres where she sweat on it, why he can't git away from 'er. Dat's whut ah heard. [Brunswick, Ga., (1214), 2061:5.]

HIS SWEATBAND WORN IN HER RIGHT SHOE

4518. Or dey kin take de sweatban' [whole or piece?] out chure hat an' wear it indey shoe. Wear it evah day in yuh right shoes

an' he'll have tuh come back. [Waycross, Ga., (1141), 1851:8b.]

4519. Yuh kin take a man's hatban' [sweatband] an' use his hatband, weah it in de bottom of yore shoe, jes' a piece of it, an' 'is mine will always stay aroun' dat fiah [fire]. He nevah is contented nowhere. When he's where yuh at, dat's 'is contentedness time.

MAN'S SWEATBAND SPLIT WORN IN BOTH HER SHOES

(The outside or the inside band?) De sweatban'. Take hit an' fold it tuh yuh, split it, an' put it in de bottom of yuh shoe an' evahwhere yuh go, he *rearin' tuh go*. [Memphis, Tenn., (1537), 2775:6.]

4520. If yuh have a girl fren' an' yuh love her an' she didn't seems tuh care very much fo' yuh, why yuh could sometime in goin' roun' 'er, an' git a chance tuh git 'er hat. Take de ban' from roun' 'er hat. Take de band from roun' 'er hat an' git a piece she's wearin'

WOMAN'S SWEATBAND - SEAT OF DRAWERS - HAIR BELOW WRAPPED IN RED FLANNEL - MAN WEARS

close tuh 'er. Take it an' some of 'er hair from a [below]. Yuh kin git chance tuh make a date wit 'er an' git some of 'er hair from roun' 'er. An' take it an' wrap it up in a piece of red flannel an' wear it nex' tuh yuh skin. Why den she come back tuh live wit chew.

(What piece of clothing do you get?)

Git de seat out of 'er drawahs.

(And the hair from down below. That will make you have power over her.) [St. Petersburg, Fla., (1042), 1687:3.]

4521. Yuh git dis here dog stuff.

(Dog manure?)

Dat's right. Yuh lay dat dog manure right out dere an' let it be dried by de sun. Yuh can't do nuthin [with wet dog manure]. An' yuh put it out dere an' let it dry. When it dry yuh beat it up intuh a powdah.

DOG MANURE IN SWEATBAND

Ah reckon yuh know about dat? (No, no.)

Git chure hat an' yuh take de rim [inside band] of dat roun', an' yuh take dat powdah an' sprinkle it aroun' in dat hat jes' dat way [demonstrates].

(Inside the rim.)

An' yuh goin' weah dat hat. DERE AIN'T NO DOCTAH 'TWEEN HEAH AN' PHILLIPPINES KIN CURE DAT. AN' HE WOULDN'T KNOW WHAT'S DE MATTAH. OH, DEY TRIED TUH CURE ME [WHEN IS WAS] DATAWAY. Ah [had] mah hat [*dressed*].

(What would it do to you?)

It GIVE YUH A BAD HEADACHE AN' IT WILL LAS' YUH TUH YUH GRAVE. Dey done me dataway. [Jacksonville, Fla., (592), 765:4.]

4522. Now, dere wuz a boy wuz goin' wit me an' ah took 'is hat. He wuz in New York but he's done been back heah since dat. An' ah took 'is hat an' ah *dressed* de bindin' of it, de wide bindin' inside. Ah took an' pur [poured] a few drops of dis heah dragon's blood an' a few drops of *John de Conkah*. Hit [the latter] wuz *oil yuh see, not de wood. Sometime yuh git it in bottles*. Well, ah has some of dat an' ah dropped a few drops roun' in dere, an' a few drops of dis heah cologne. An' he been wit me evah since. We've been married. [Florence, S. Car., (1321), 2265:9.]

DRAGON'S BLOOD - JOHN DE CONKAH - COLOGNE

4523. Dey take dat an' git a new-bran' [brand-new] file, one of 'em three-cornahed files, yuh know, an' wrap [the sweatband] aroun' dat, yuh know. An' bury dat in de do' of de individual - yuh know, like yuh want tuh call de individual tuh yore do', yuh jis' do same way like yuh use de hat bow.

THREE-CORNERED FILE - WRAPPED IN SWEATBAND - PULL TO YOU

(You bury this file at the door.)

At yore do', yes.

(With the sweatband wrapped around it.)

An' den yuh pulls it, if yuh wan' 'em tuh come. Yuh draw it tuh yuh.

[File pulled through a wrapping about it is the old stick-in-a-hole rite.]

(That will make them come, I see, if you want to make love to anybody.)

[Charleston, S. Car., (518, *Doctor Nelson, see p.2260*), 608:12.]

GRAVEYARD DIRT IN SWEATBAND BLINDS

4524. She kin git a chance tuh git dat [graveyard dirt] in dere [sweatband], dat'll make yuh go blin'. [New Orleans, La., (787), 1097:3.]

RATTLESNAKE DUST

4525. De' take de dust of a rattlesnake an' put it in a person's hat, an' when he sweat dat sweat rolls down towards 'is eyes an' it'll blind 'im. But it's nuthin'll do dat no good [there is no cure for it], if it's a rattlesnake. [Brunswick, Ga., (1206), 2038:4.]

SWEATBAND SALTED FOR THREE DAYS

4526. Well, dey tell me dat yuh kin take dat sweatband outa man hat an' keep it salted fo' de third mawnin'. Keep it salted an' dampened till de third mornin', an' take it up an' lay it in de sun an' let it dry, an' it will run 'em distracted.

(You put that in salt for three days?)

Yes. [Waycross, Ga., (1159), 1932:3.]

4527. Whut chew kin do wit a man's hat. Now, yuh kin take a silvah dime. Yuh kin take a silvah dime an' plastah it tuh de centah of a man's hat back dere an' it'll change his mine [mind] from dif- f'ren' things.

CHINCH OR BEDBUG BLOOD - ON DIME IN SWEATBAND - BLINDS

Jes' say, fo' an in- stance, if ah wuz stay- in' wit a lady an' she didn't wan' me tuh leave or somepin, well now, she would



take dat silvah dime, see; an' me not payin' no 'tenshun an' plastah it right in dere in mah hat undah dat tag whut be's in dere [put dime in sweatband]. An' dat'll keep me from leavin'.

All right, she kin take dat same dime an' she'll kill enough chinchas tuh git enough blood, jes' enough blood tuh stain dat dime off of a chinch, see. An' put dat same dime right down dere [in the sweatband] an' fold it back ovah dat. Well, when ah sweat dat's goin' run down in mah face an' goin' run me blind.

(Those chinchas, that's the same as the bug from the bed?)

Dat's it. [Memphis, Tenn., (1529), 2732:8.]

4528. (How do they *fix* the sweatband?)

Well, dey'll git dese diff'ren' spidahs an' gran'daddies [see later] an' all lak dat. Dey'll *poison* 'em [the victim]. An' dey'll put 'em in a little watah an' cook dem. An' when yuh lay yuh hat down,

SPIDERS AND GRANDDADDIES BOILED  
WATER IN SWEATBAND - BLINDS

dey'll take it an' wet all undah yuh hatban' [sweatband] good in front. An' when yuh git out an' git tuh sweatin', an' dat hatban' git

sweatin' yuh know, dat thing goin' a-mix wit yore sweat. When dat sweat run down in yuh eyes - an' dat'll run yo' blin'. [Granddaddy = daddy longlegs = a harvestman or arachnid of the order Phalangida.] [Little Rock, Ark., (900), 1473:4.]

4529. Ah know 'bout de rim roun' yuh hat. Ah nevah heard about no bow.

(What do they do with that rim around your hat?)

Well, dey take de rim from roun' yuh hat - de sweatban' ah mean, dat goes aroun' in de hat, an' dere's a herb in de woods dey callt de skunk [cabbage].

SKUNK CABBAGE - COON ROOT - SHAME ROOT  
LORD'S PRAYER - INCANTATION - RESOLVE

Well, if a person is away from yuh an' yuh wan' dem tuh return back tuh yuh, see. Dis is a fahm [form] of herb dat dey call it a skunk, smell

jes' like a polecat. An' [take] a *coon root* an' a *shame root*.

[This is perhaps the *coon grape* or *raccoon grape* (*Ampelopsis cordata*) of southeastern U.S.A., a woody vine with grapelike foliage and inedible bluish fruit; and less likely the *fox grape* (*Vitis babrusca*). For *shame root*, see shame brier, p.646.]

Dey take dose [three] herbs, dose roots togethah, yuh see, an' kinda put dem on de stove an' let 'em steep, an' put de ban' of dis hat in dere. An' IN DE MAWNIN' BEFO' DE SUN RISE YUH GO, DAT IS IF YUH IS RELIGIOUS - GOT TUH BE RELIGIOUS TUH DO DAT SORT OF THING DEY TELL ME. An' when de sun risin', why yuh take dat an' repeat de [Our] *Father's Prayer* an' ask Him in de Name of Jesus, "Yuh give me So-an'-so fer mah companion, mah love." An' den when yuh turn back - den jes' have a volve [resolve] to return 'im back, why dat will bring 'im back.

(What do you do with that sweatband then?)

Oh, when he come back, yuh throw it away.

(I mean, you take this sweatband out [of the brew] when you are making this prayer, don't you?)

No, let it all stay right dere.

(Stay where?)

Right in de vessel dat yuh have dere. Yuh have some kinda saucepan, yuh know. Let it stay right in dere.

(You take that out when you do that praying? You had that along with you?)

In de mawnin' yuh kin go, yuh know when de sun risin'. Den yuh bring dis back. [Jacksonville, Fla., (588), 754:5.]

4530. Den dey kin wheel aroun' [change about] an' take yuh hat. Dey take yuh

hat, dis ban' off yore hat, an' dey take de ban' tuh *hurt* cha. An' when dey take it off dere, dey keep dat.

SHOE ASHES AND SWEATBAND (They take that bow off.)

Yes sir, dey keep dat. Den dey done take dat, dey keep dat. If dey kin git tuh yore shoes, dey take yore right foot shoe an' dey'll burn it up tuh ashes, an' de oddah foot de same way. An' dey kin take dat ban' off de hat an' put it in deah, in heah, an' bury 'em an' *keep yuh down*. [Charleston, S. Car., (?), 646:2.]

4531. Dey go tuh work an' take de lef'-footed stockin' an' git chew some brimstone an' some spice. An' cut de stockin', de heel of it on down tuh de toe, an' burn dat tuhgethah - burn de

LEFT-FOOT STOCKING ASHES - BRIMSTONE - SPICE  
RUB INTO SWEATBAND OF MAN'S HAT

stockin' an' makes a powdah out of dat. An' den goes tuh work an' grin' up dat spice an' grind up -

when yuh grin' up de spice, den yuh goes tuh work an' yuh grin' up dis brimstone. An' mix it all tuhgethah an' yuh kin take it an' rub it in a hat - in his hat whut he use. Dat will make him stay home. [Sumter, S. Car., (1362), 2402:1.]

4532. Dey kin git 'is sweatban' too an' give him anothah spell. Git 'is sweatban' outa his hat an' put it in a bottle. Yassuh [yes sir], take a bottle an' put it in a bottle, an'

SWEATBAND - BOTTLED WITH HOT WATER - INTO RIVER

put a cork stoppah in dis heah bottle an' fasten it up an'

keep dat ban'. Jes' roll dis heah ban' up real tight de way yuh fold it back double. Twist it real tight an' put it in a bottle. Put some hot watah in it. Let it be jes' hot enough not tuh break yuh bottle, an' let it set in dere. An' den dey go take dis heah den an' put it in de rivah, any kinda watah dat watah runs ovah. Dat'll give him anothah feeble mine [mind]. [St. Petersburg, Fla., (1014), 1640:3.]

RIGHT SOCK - SWEATBAND - INTO RIVER

4533. Dey kin go tuh de rivah. She kin git one sock, dat would be de right one,

an' de hatban' - brim inside, de sweat [sweatband]. An' take it an' throw it in de rivah. She got 'im. He would eithah go crazy or come back tuh 'er. [Richmond, Va., (417), 368:3.]

4534. I had a half brothah an' he wuz goin' wit a girl in Washington [D.C.]. Her name wuz Cornelia A. An' so he stopped goin' wit [her] an' went tuh goin'

wit anothah girl. Den like a crazy he turned dis othah [second]

DRESSING FOR STRAW HAT - TURNS EYES WHITE - CAUSES DEATH  
girl down an' went goin' back wit 'er [first girl] again. So he tells mah mothah. I don't know, but he said he had a straw hat. She takes 'is hat an' she put somepin, I don't know, in dere. But anyhow, his whole eyes became jis' as white as dis papah [probably my open *Numbers Book* on the table], black an' all. He got so he couldn't *see a wink*. He died in jis' about three months afterwards. [Snow Hill, Md., (Informant 93).]

(c). BOW FROM SWEATBAND OF HAT

4535. DIS IS YORE HAT AIN'T IT?

(Yes.)

Dere's a li'le bit of ban' inside of yore hat got a li'le bow in it. Yuh remembah dat?

(Yes.)

I learnt dat. De girl, I seen 'er do a boy dat way once. She take dis hat, she git dis li'le bow ribbon outa it, an' she pinned it on 'er, inside of 'er bloomahs right at 'er

A FEW REFERENCES TO MY BLACK HAT ON INTERVIEW TABLE

crutch [crotch]. An' she taken dat an' she

wore dat. An' de boy couldn't git away from 'er. An' he went back to huh. Co'se he had quit 'er, laid off from 'er. [There are other references to my black hat in HOODOO.] [Wilmington, N. Car., (252), 247+85:11.]

4536. Lak dis hat chere is mah hat [refers to my hat with microphone at the side of recorder]. Dat bow dere. Dey kin take dat bow outa dere an' pin dis bow in de seat of dere drawahs, a woman [*kin*], right nex' to dere meat, yuh know. An' wherevah dat dat woman go, why yuh'll go follah 'er. If yuh can't follah 'er yuh'll lose yuh min'. [Waycross, Ga., (1120a), 1799:3.]

4537. Ah have heard women say dat if dey git de bow out of a man's hat, dey takes dat bow an' dey wears it right next to dere skin. In othah words, dey put it undah dere arm somewheres. Well, dat man will always follah dem. He will be in love wit dem always. [Brunswick, Ga., (1189), 2007:8.]

ARMPIT - BOW FROM SWEATBAND - WORN IN

ARMPIT - OR BREASTS - OR PRIVATES

yore arms, or wear it underneath yore breasts.

(What is that supposed to do?)

Dat will make him stay home an' dat will make him love yo' dat much mo'. [Fayetteville, N. Car., (1411), 2534:18.]

ARMPIT - LEFT

4539. Git de bow out of a man's hat an' put it undah 'er lef' arm an' wear it undah dere, an' he become tuh be in love wit 'er. [Waycross, Ga., (1135), 1843:13.]

4540. Dat woman she takes dat out [bow of sweatband]. All right, she takes an' sew it right up under heah [demonstrates]. (Under her left armpit.)

ARMPIT - LEFT - FRIENDLY LOVE  
SHOE - LEFT - GOES HARD

Undah de lef' one, jes' right up dere an' weah it. An' jes' as long as she weahs it, it's nobody in de worl' - whut ah mean, yuh ain't goin' worry wit nobody else - can't nobody git cha, can't nobody do nuthin wit chew. Yuh earnin's an' evahthin' yuh git yuh goin' take tuh dat woman. An' she kin take it from dere an' she kin weah it in 'er lef' shoe. Dat's *undah yore* [her] feet. When she do dat it's purtty [pretty] hard. Well, yuh see it jes' more den drive yuh crazy becuz she trampin' on yuh.

See WHEN SHE WEAR IT HERE [IN ARMPIT] DAT'S *FRIEN'LY LOVE*, BUT WHEN YUH PUT IT DOWN HEAH [IN HER SHOE] DAT GOES HARD, MORE DAN APT - MIGHT CUZ YUH TUH KILL CUZ IT GITS YUH CRAZY ABOUT 'ER. [St. Petersburg, Fla., (977), 1583:9.]

4541. Wal, whut de' do wit dat little bow inside of a man's hat, de *wimmins* takes dat. De *wimmins* take dat if dey wanted to hold a man. Dey want tuh hold a man an' keep 'im at home, dey takes it

BED - WALL CRACK HIGHER THAN HEAD OF

outa his hat an' stick it in de crack [in the wall!] right ovah de bed - *ovah*

*de head* of de bed or anywhere in house dere. An' dey kin go anywhere an' come back an' he be right dere. He won't nevah leave. [This is one of those *higher than the head* rites like *over the door* rites.] [St. Petersburg, Fla., (992), 1601:4.]

4542. Ah heard about 'em takin' de bow out of a man's hat, an' sewin' it up in a piece of red flannel cloth, an' takin' it an' throwin' undah bed. An' dat'll keep 'im comin' roun' yore house, comin' tuh yore house, dey BED - UNDER THE say, if it's a woman; an' dat if it's a man, dat it'll run 'im crazy.

(They use the woman's bow to bring her?)

Well, eithah one. [Fayetteville, N. Car., (1428), 2577:2.]

4543. [Sweatband bow combined with other substances in a bottle will be found later, as well as in other parts of the text.]

Dey take dat little bow an' put it in a bottle an' fill half full of watah, an' turn it bottom upwards an' bury it wit de mouth down, so dat watah drippin' in de groun'. Yuh'll go intuh de groun', see; cuz BOTTLE - SWEATBAND BOW IN I put a little hole in dat stoppah, so dat watah kin seep out. An' [when] all dat watah run out dat bottle, den yuh goin' tuh de grave. [Vicksburg, Miss., (?), 1004:8.]

4544. Dey take dat [sweatband] bow an' dey preserve it in alcohol in a bottle, stop it up tight, an' yuh won't only have de headache, sick tuh de stomick, it'll continue on yuh from one thing tuh anothah until finely [finally] yuh'll jis' git down like a man wit T.B. [tuberculosis], an' yuh'll jis' drift away tuh nuthin. [Informant may be mistaken about the alcohol *preserving* the bottled bow, or is this his way for saying that alcohol *feeds* the bow? See p.578, also margin title WHISKEY later on among these bow rites.] [Vicksburg, Miss., (?), 1034:4.]

4545. Take dat bow intuh yore hat an' dat will run yuh crazy. Take dat bow in yore hat an' put it intuh a bottle. Airtight dis bottle an' don't let no air git intuh it an' it will run yuh crazy. [St. Petersburg, Fla., (998), 1614:6.]

4546. If dey jes' take some of yuh hair out chure haid, dey takes dat hair an' buries it. See, dat's tuh git chew in de action tuh work like dey want chew tuh work. An' jes' like if dis cap [informant's own], OR DIS HAT [MY BLACK HAT ON RECORDING TABLE]. Dis heah bow yuh BOW OF NEW HAT - REMOVED BY MANY MEN see in dis cap [demonstrates], why yuh kin take dis bow heah out of dis cap an' run me crazy. See, ah gen'ral' [generally] WHEN AH GITS A CAP OR HAT AH ALWAYS TAKES DIS [demonstrates] OUT, CUZ IT'S DANGEROUS, see.

(Well, how would they do that?)

Well, dey takes dis bow heah out of yuh cap or hat an' dey takes dat bow an' dey dresses it, see. Dey dress it wit dis heah, some kinda whut de' call Hearts Cologne. Takes it an' put dat on it, an' dis heah stuff dey call - dat's a great thing - table salt. Dat's great. Dey take dat an' put dat in dere wit it an' dey sew it up, an' dey try tuh work in a way tuh git where yuh stay at. See, play partnahs wit yuh. An' when dey git tuh where yuh stay at, dey put it up ovah yuh do'. Den, when yuh git tuh actin' funny an' gittin' crazy [anything of yours over a door you walk under makes you light-headed], see it will run yuh crazy, an' yuh won't even know whut it's all about. [St. Petersburg, Fla., (995), 1607:7.]

4547. Dey kin take dat little bow back dere an' run yuh crazy.

(How do they do that?)

Well, dey kin put it in a little alcohol [see 4544] an' go tuh a place where runnin' watah at, an' throw it ovah in dere. Well dey kin run yuh crazy.

Or eithah dey kin take it an' put it in alcohol an' let it stay in dere fo' a certain length of time. Sew it up in a little bow an' put it undah pillah. Dey kin run yuh crazy dataway. AH DON'T WEAR NONE IN MINE. [He removes the bow from his hat, a common practice.] [Florence, S. Car., (1287), 2186:1.]

4548. An' anothah thing ah tell yuh about dis bow in yore hat. Yuh know,

sometime a man wears a bow in 'is hat. [This shows that many men remove the bow from the hat.] Yuh even could take dat out an' wear it in de seat of yuh step-ins, jes' take an' pin it in dere, an' he'll love yuh an' nevah quit chew - even quit 'is wife fo' yuh. [Brunswick, Ga., (1210), 2044:8.]

4549. Take dat bow out of yuh hat an' dey'd bury dat bow. Take dat bow an' dey bury it back of yuh house in ordah if dey wanta use yuh in a way fo', what might say, a henchman or fool, or somepin like dat. Dey'd BURY SWEATBAND BOW bury dat bow back of dere house an' dat'll keep yuh comin' dere, see. An' yuh kin jes' git rid of evahthing yuh've got. [New Orleans, La., (883), 1453:8.]

4550. Take dat little band out chure hat, carry dat an' put de jinx [a word rarely used] on it, covah it up where de sun can't git holt of it. An' yuh'll be jes' as half-minded as a rabbit.

(Thought they did that to your bow?)

Dey jes' take dat new band - dat new bow out de hat. [Florence, S. Car., (1291), 2190:2.]

4551. Take dat bow an' yuh bury dat bow. When yuh bury dat bow yuh'll die. Dat's whut chew'll do, yuh'll die. [Algiers, La., (1593), 2994:1.]

4552. Well, ah've heard dat dey take dat little bow out chure hat, out de sweatband of yuh hat, an' dey buries it.

(What will that do?)

Well, dey says it will run a man crazy.

(Just ordinary crazy.) [St. Petersburg, Fla., (991), 1598:11.]

4553. Take dat bow outa his hat an' grease it wit camphor. Ah mean wet it wit camphor an' wear it inside of yore clothes, on de left side [heart side].

CAMPBOR DRESSING FOR BOW  
LEFT BREAST

Dat would make yore man love yuh an' do mos' anythin' dat yuh want 'im tuh do.

[Here I turned off machine and then informant added a note I had to repeat to include in rite.]

(Wear it near the left breast?)

Dat's right. [Wilson, N. Car., (1493), 2663:17.]

4554. Take de bow inside of a man's hat dey claim an' run 'im crazy. Dey use dat an' burn a black light on it - called a black candle. Set dis black candle on it an' burn it 21 days, an'

CANDLE - BLACK - BURN 21 DAYS - ON BOW

it will make him absent-minded. [For Sims see 34, p.23; 532, p.157; 2091

p.608.] [Washington, D.C., (639, *Doctor Sims*), 827:11.]

4555. Ah've heard of 'em. Dey takes dat li'le bow. Well, dey takes dat li'le bow dere an' dey walks aroun' dat house. Dey goes roun' dat house nine

CIRCUMAMBULATE HOUSE 9 TIMES WITH SWEATBAND BOW  
ENTER BACK DOOR - WALK THROUGH HOUSE TO FRONT DOOR  
HIDE BOW OVER FRONT DOOR

times an' bring de bow back in de back do', an' walk through de hall tuh de front do' an' put it ovah de front do'. Conceal it from dis

man. He nevah know where it at. An' long as it stay dere, dey got dis man.

(A woman would do that to hold a man?)

Tuh hold de man. No harm perform on it, no mo' den a deep taste fo' love. [Fayetteville, N. Car., (1395), 2508:5.]

4556. It's a long time since ah went tuh a [hoodoo] woman, but ah went tuh a woman ovah heah when ah wuz [having trouble with my husband]. An' she tole me

CLOTHES - HIS SWEATBAND BOW - WORN IN HER UNDERCLOTHES

tuh git de seat of 'is undahwears dat be's dirty an' de bow outa

seat of 'er undahweah an' cause 'im tuh stay right undah 'em. He wouldn't git out of 'er eyesight. [Fayetteville, N. Car., (1409), 2532:11.]

4568. Take dat an' fix it such a way dat no other woman can't have anything to do wit yuh but her.

(That little bow in the hat?)

Dat little bow in de back of yore hat. Dis is it right heah [demonstrates].

(What will she do with that?)

Well, ah tell yuh whut she do. She'll take it an' weah it down in 'er undah-clothes.

(That will keep you.) [St. Petersburg, Fla., (980), 1589:6.]

4569. Dey takes dat bow an' wear dat bow down in de seat of dere drawahs, an' dat'll turn yuh ovah - dat'll bring yuh ovah. An' once dey got dat dere, why dey got chew. [St. Petersburg, Fla., (1031), 1676:3.]

4570. Yuh could take dat, de bow out dey hat. Yuh could take it an' sew it in any little thing, a woman's britches or anything lak dat, where yuh could wear it. See what ah mean. An' den in othah words [another method], yuh could wear it in yore shoe. See, what ah mean, it would make him love yuh. [Florence, S. Car., (1311a), 2224:11.]

4571. A woman kin take de bow out of de back of a man's hat, an' sew it up in a piece of cloth an' wear it in de seat of her bloomahs. An' long as she wear dat, dat bow in 'er bloomahs, why he couldn't quit 'er. He couldn't go wit no othah woman but 'er. [Sumter, S. Car., (1363), 2404:12.]

4572. Take de bow out de man hat an' wear it down in de seat of dere bloomahs, an' dey say dat'll keep 'em down. [Sumter, S. Car., (1346), 2328:13.]

4573. Take dat bow, dat bow out of de hat. Dey take dat bow out of dere hat an' sew it intuh de seat of 'er bloomahs, an' he'll be prob'ly satisfied tuh stay wit 'is wife. [Sumter, S. Car., (1375), 2437:8.]

4574. Well, womens take dat, some of 'em, an' pin it on dey undahpiece an' wear it.

(What do they do that for?)

Dey say dat will make 'em come back.

(That is that little bow from his hat?)

Yes sir. [Sumter, S. Car., (1340), 2317:5.]

4575. Dey take de hat an' take dat ban' out of it.

(The band or the little bow?)

Yeah de little bow, jes' right heah [demonstrates]. Dat's a ole hat ah been hangin' up dere. Dey take dat little bow an' dey will take it an' cut fo' prongs intuh - dey cut fo'

CROSS MARK OF PAPER - WRAP ABOUT BOW - WEAR ROUND WAIST prongs intuh dis heah newspaper, jes' like

dat little bow is [this makes an X or a cross]. Dey'll cut it jes' like dat an' den dey'll wrop dat in dere tight. Well, when dey wrop dat in dere, well, dey'll git some diff'ren' stuff an' put in dere an' dat'll make me go back. See, jes' like if I quit 'er, dat'll make me come back. She'll take it an' put it - take it an' sling it aroun' 'er wais' an' she's got me right off. See.

(By cutting out the four prongs, do you mean cutting all of that - like an X?)

Yeah, jes' an X - jes' like a X like dat. [Jacksonville, Fla., (613), 790:1.]

4576. Cross two needles in dat an' run 'im crazy.

(Cross two needles in this bow in the hat.)

An' put about six aroun' de [inside of the sweatband] de linin' lak dis heah [demonstrates]. See, lak dis heah, an' it will run 'im crazy.

(What about that little bow - you know, that little ribbon that is tied in a knot?)

Yo' mean in de back part of de hat? Well, jes' lak dat bow ties, yuh take de two needles, two gold-eye needles an' dip 'em in *chamber lye* an' cross 'em dat way, an' yuh'll run 'im crazy.

CROSS MARK IN BOW BY CROSSING  
2 URINE-DIPPED NEEDLES

(Do you leave them right in the hat or do you take the bow out?)

Nawsir [no sir], leave de bow in de hat.

(You put it under the bow so it can't be seen?)

So it can't be seen. Dip it in *chamber lye*. [New Orleans, La., (1566), 2869:4.]

4577. Yuh kin take dat bow out dat man's hat, an' yuh kin take a powdah called *love powdah* [later called *movin' powdah*] an' *calcimine powdahs* [calcimine], an' he's bound tuh come [to the woman]. He'll do anything yuh say do. Dey take dat

bow [out of the hat, untie it - see KNOTS later for untying - put the powders on it] an' jis' double [fold

CROSS MARK - DOUBLE OR TRIPLE - WITH 3 PINS IN ROW  
TO HOLD LOVE POWDER AND CALCIMINE

once] dat bow tuh 'em, an' dey put three pins in dat bow [thus shutting up the powders inside the bow]. [Informant now demonstrates how these three pins hold in the powders.] Yuh stick one head dis way [up], an' yuh stick the othah head down, an' put dis one right across [the other two]. [This produces a double cross, even a triple cross or three daggers like this ++.] Joo take dat an' put it in yer shoe an' wear it.

(What were the names of these powders?)

Dey call one of 'em de *movin' powdah*, all right, an' yuh call one *calcimine*. De *movin' powdah* is tuh move yuh back tuh dem; de *calcimines powdah* is tuh make things clean [as calcimine normally does, but here by symbolically cleaning the return road home of all difficulties]. [Come home, all is forgiven. But by wearing the bow in her shoe she indicates a determination to keep him under her foot!] [New Orleans, La., (803), 1121:6.]

4578. Take dat bow. Hit stands in de back of de man's hat. Take dat bow an' take nine needles an' nine pins an' stick 'em evahwhah in dat bow *crossed up* yuh possibly kin. An' when yuh git 'em all fixed in dat bow lak it supposed tuh be -

naow [now] a woman kin *fix* dat fo' a man an' run 'im crazy - an' take it an' put it in a bottle. An' put some, fill de bottle half up wit table salt, an' den fill de bottle clean up wit 'er urine an'

CROSS UP 9 NEEDLES AND 9 PINS IN BOW  
STOP UP IN BOTTLE OF SALT AND URINE  
TURN UPSIDE DOWN IN DARK PLACE

stop dat bottle up. Turn it upside down an' stick it mos' any kin'a cornah or any kinda drawah or [place] up ovah de head or anywhere, but jes' since it's outa sight in a dark place. An' dat man'll go sta'k [stark] crazy. [Mobile, Ala., (692), 926:3.]

4579. On a dog's tail an' cat's. Three stran's of dog hair an' three stran's of cat hair an' put it in dat bow. [See *later*.]

(This bow on a man's hatband?)

DOG HAIR 3 STRANDS - CAT HAIR 3 STRANDS

Yes. An' dat'll run 'im crazy.

(What you do is let it stay on the bow?)

Yes, put it in de bow of de hat an' let it stay dere.

(Three strands from the dog's tail and three strands from the cat's?)

Three stran's.

(From where?)

From undah 'is tail. Yuh know dat an' kinda plat it tuhgethah-like an' put it right in dat little bow on de hat. [Memphis, Tenn., (975), 1578:13.]

4580. [These objects-over-the-door you walk under and objects-under-the-door

you walk over are frequently important rites in hoodoo, yet quite a number of informants, including the present one, do not know the meaning of the word *sill* or *doorsill*.]

DOOR - OVER OR UNDER

Well, they say you can take that little bow in the back of a man's hat. You see, that's his sweatband, that's where you done sweat. Well all right, you take that bow on the back of man's hat an' he done wore that hat. And after you take that bow in the back of that man's hat, well you take that bow and you puts it up over the sill of your front door - see, like where he got to pass under. [The word *over* instead of *under* would have solved the problem here.] Well, that's to keep him home. He'll stay at home all the time and you can go out. Well he will never fuss with you about nothing, because you got him right down under your feet.

(I see.) [New Orleans, La., (783), 1085:9.]

4581. Take dat little bow in a man's hat an' cut some de hairs off yuhself an' wrap de bow up.

(The hairs from your head?)

No, dey tell me de hairs off yuhself. An' wrap dat up an' put it up ovah yore do', careful. Stick it somewhere in some crack or 'nothah where dey can't git it. [For cracks and holes, see WALL later.] Say dat's tuh keep 'em. Whut dey tell me, say dat will keep a man. [Fayetteville, N. Car., (1410), 2533:10.]

DRESS A BOW BY RUBBING - UNDER ARMS - BETWEEN LEGS  
WRAP INTO RED FLANNEL - MAKES HAND - WEAR

4582. Dat bow be's right back dere. Now yuh kin take dat bow out chure hat, ah've heard dat. Yuh take dat bow

out dat hat an' yuh kin, whut chew call *dress* it. Yuh *dress* dat bow an' yuh kin take dat.

(With what?)

Yuh take dat bow an' yuh kin *dress* it.

[As we now learn, it is *dressed* with sweat.]

Jes' lak a woman take a bow outa man's hat. She kin take dat bow yuh see an' den rub it undah her arm, also between 'er laigs [to *dress* it]. An' when she take dat bow an' do dat, take it an' wrap it up in a piece of red flannel. [This is now a *hand*, see p.519f.] She kin eithah wear it roun' 'er neck or roun' 'er waist or eithah put it ovah 'er do'. Well, now if she put it ovah 'er do' or wear it anywhere, keep it anywhere in a close place, it'll always keep 'is haid kinda wandahin' - his mind. He'll nevah have no good mind. Jes' keep 'im wandahin'. He's heah today an' tuhmorra 'is mind jes' wanta go. He can't be contented nowhere he goes. [Waycross, Ga., (1097), 1767:4.]

4583. Yuh take dis little bow here an' take some devil's-shoestring dey call it. Take dat devil's-shoestring an' dis bow an' some cinnamon bark an' salt

[and] black peppah.

DRESS SWEATBAND BOW - TO BE WORN IN SHOE - WITH  
BLACK PEPPER - CINNAMON BARK - DEVIL'S SHOESTRING - SALT

An' dey takes dis bow an' put it in de sole of yuh shoe. See,

like yuh got a shoe, a woman would do dat. Dat's tuh make her - make yuh stay. Yuh goin' tuh stay right wit 'er. An' she'll take dat an' put it in de sole of 'er shoe an' wear it dere. As long as she got dat thing in dere, yuh can't leave

her. [New Orleans, La., (850), 1313:5.]

FIREPLACE BRICK - BOW - BURIED UNDER CENTER

4584. Dey takes dat bow an' dey carry it home an' dey bury it undah a brick in dey fiahplace, an' he can't no mo' stay wit dat woman no mo'. Evah time he goes tuh dat woman house,



his haid begin tuh hurt 'im an' he cripple himself up an' den he fall. Evah time he see her he gits maddah an' maddah wit 'er. She puts it undah a brick, de centah brick in de pipe [flue] - undah de centah brick.

(Well, who would do that?)

Now lak yo' wanted tuh - see heah, if she wanted 'im tuh leave dat house ovah yondah an' come heah. Well, she git dat bow an' she carries it an' put it right down dere undah dere. See, dat man can't visit yondah no mo'. [Brunswick, Ga., (1223), 2079:1.]

GARTER 4585. (That little bow out of a man's hat, now?)

Say yuh take it outa his hat an' make it in yore gartah an' he cain't - he'll lose all energy fo' any othah girl. He won't love nobody but chew. Sew it into de gartah. [Fayetteville, N. Car., (1451), 2637.]

4586. Take dat an' wear it aroun' yore wais' or on yore gartah somewhere, an' yuh got dat man.

(The sweatband from his hat?)

Yes, dat little bow, or de sweatban' eithah. [Memphis, Tenn., (1543), 2944:1.]

4587. Ah taken de bow outa de hat an' ah put some *come* wit it an' a little hair out from undah his arm dere an' wore it roun' mah laig heah, an' dat'll make him love yuh.

GARTER - WEAR AS BOW WITH COME AND ARMPIT HAIR (You mean you wear it as a garter or something of that sort?)

Jis' a string, ah don't wear gartahs. [The length of the untied bow would be extended with a piece of string, and the hair would be threaded into a needle and woven, perhaps also tied, into the bow. For string addition, *see* 4597.] [Memphis, Tenn., (953), 1539:6.]

4588. Dey kin run yuh crazy wit dat bow outa yuh hat easy, becus dey take dat bow outa de hat an' take it an' git some of dat stone outa graveyard - chip of stones off de

GRAVEYARD DUST - TOMBSTONE CHIPS - WHITE SAND OFF GRAVE HEAD AND BOW - IN JAR - BURY IN GRAVEYARD [tombstone] out in de graveyard, graveyard dust,

white sand out of de graveyard from de head of any grave. An' take it an' put it intuh a jar, altuhgethah, an' take it back an' plant it in dere, in de graveyard. Dat easily kin run yuh crazy too, de same way as yuh hair. [Jacksonville, Fla., (562), 699:7.]

4589. Take de bow outa dere hat an' *trick* 'em in any way yuh wanta *trick* 'em, an' dey kin keep 'em runnin' crazy or somepin lak dat.

(What would you do with that bow?)

HEART - BOW IN CLOTH WORN NEXT TO Yuh take de bow an' yuh tie it up in a piece of cloth an' pin it up on yuh clothes nex'

tuh yore heart. [Wilson, N. Car., (1472), 2653:6.]

HEARTS COLOGNE 4590. Dat bow out of a person hat, dat's de only thing tuh make a man love a woman. Dey kin take it an' put it in cologne, de *Hearts Cologne*. Dey kin use de bow an' *Hearts Cologne* an' carry it in a small bottle wit dem, an' dat will make a man crazy fo' dem. [Savannah, Ga., (538), 656:4.]

4591. Git de bow out de hat an' take dat an' git chew some *Heart Perfume*. Yuh put it in dere an' keep it in de *Heart Perfume*.

(What will that do?)

Dat'll make 'em stay wit cha. [Brunswick, Ga., (1184), 1997:9.]

4592. Take dat li'le bow an' yuh *dress* it wit some - keep it sweeten all de time wit *Heart Cologne*, an' he think dat sompin dey put on 'em tuh make his hair stick, an' den dat will make him keep home - keep 'im from lovin' anybody else.

[Sumter, S. Car., (1378), 2447:12.]

4593. Dat's anothah thing dat work wit *Hearts Cologne*, dat li'le bow in de back of yore hat or cap. Take dat an' dampen [*dress* or *feed*] it wit *Hearts Cologne* an' wear it right on yuh. An' dey say long as yuh wear dat on yuh, if yuh got a wife or girl fren', dey'll [be] mo' den frien'ly. Dey stay right by yuh. [Fayetteville, N. Car., (1450), 2632:3.]

4594. Take dat bow an' *dress* it wit *Hearts Cologne* an' wear roun' 'er wais', an' jes' as long as she keep dat bow an' wear it, yuh can't stay from roun' 'er. An' she kin git all of 'is money an' kin treat chew any kinda way she wants tuh an' yuh nevah will leave 'way. An' if she wears it till she lose it, den dere where she lose yuh lovin'. [Fayetteville, N. Car., (1429), 2579:3.]

4595. A man's hat - a man's bow outa 'is hat an' yuh kin take *Hearts Cologne* an' put it in. Yuh see yuh shoe heah has a last [insole] in it, see; an' yuh pull dat last up an' put it undah dere an' po' dis *Hearts Cologne* on dat bow an' yo' keep it wet. Dat will make him go crazy about chew, too. [Waycross, Ga., (1078), 1747:2.]

4596. Git de bow of 'is hat, de toe [toes] of 'is dirty socks, see. Put it in a bottle. Git dis *Hearts Cologne* an' stop it up, see; an' turn it on its haid. Well, it wouldn't be long 'fore he'd be

HEARTS COLOGNE - ON BOW WORN UNDER INSOLE back home an' acknowledge he did wrong. [Savannah, Ga., (1261), 2140:20.]

4597. Dat bow - yuh take a bow out of a man's hat an' git chew a bottle of *Heart Cologne*, an' yuh dip it in de *Heart Cologne* an' yuh sew a cord string aroun' dat bow an'

HEARTS COLOGNE BOTTLE - BOW - TOES DIRTY SOCKS - UPSIDE DOWN tie it round yore waist. Dat'll make 'em crazy 'bout chew, jes' love no one but chew. [Savannah, Ga., (1260), 2139:10.]

4598. De bow of de cap or eithah de hat an' put it in a *Hearts Cologne* bottle an' bury it under de step an' turn it upside down, an' he will come back. (Well, suppose the bow in his hat is worn away?)

HEARTS COLOGNE BOTTLE - BOW IN BURY UPSIDE DOWN - UNDER STEPS Take de bow of de cap, eithah de hat or de cap. (He has to leave them behind though before she can get them?)

Yes. [Brunswick, Ga., (1181), 1992:5.]

4599. Yuh take de bow out of a man's hat. Yuh take dat little bow out an' de seats of de woman's bloomahs. Dere's two partition in it. Jes' rip one dem li'le partition an' put it 'tween dere an' sew it back

HEARTS COLOGNE - BOW - BLOOMERS up, an' wear dat bow right down in dere right in dat drawahs. Wear 'em. An' den put *Hearts Cologne* on it, jes' sprinkle it right down in dere.

(What will that do?)

Well, dat will MAKE HIM JES' FOOLIS' 'BOUT DEM UNTIL DEY GIT READY TUH GIT RID OF 'IM.

(They wear that in the bloomers in the front or in the back?)

Right in de seat where de partition, right 'tween dere. [Sumter, S. Car., (1368), 2421:7.]

4600. Take dat little bow out of a man's hat an' *dress* it wit *Hearts German Cologne* [sometimes called *German Hearts Cologne*]. Ah think dat's whut dey calls it, *Hearts Cologne*, an' *Crabapple Cologne* [3 colognes], an' pin it inside of 'er shirt, an' wear it in dere. An' he will always love 'er. [*German Hearts Cologne*

HEARTS COLOGNE - GERMAN HEARTS COLOGNE - CRABAPPLE COLOGNEBLACK-HEART COLOGNE - 9 DROPS - ON SWEATBAND BOW  
PUT UNDER MIDDLE OF HER BED - QUINCUNX

it, or eithah make yuh love 'er. She kin take dat bow an' go uptown an' git 'er a bottle of *Black Heart Cologne* [this may be only time mentioned] an' she takes it an' drops about nine drops on dat, an' take it an' place it undah de middle of 'er bed [making a quincunx], right on de springs. Well, yuh have tuh stay dere. Yuh can't go nowhere. Yuh have tuh stay right dere.

[This is merely *Hearts Cologne* with a black heart on the label, stamped solid black or hand drawn with a single line; not a heart-shaped bottle of black glass. The term is rare.] [Sumter, S. Car., (1367), 2419:7.]

4602. [While going down the Atlantic Coast, I had a difficult time with what usually sounded like *hearts horn*, *hah thorn*, etc. I thought *hawthorne* was meant.

HEARTS OWN COLOGNE - FEED BOW WITH

experience was I able to come up with *Hearts Own*.]

Put *High Power* [= *Hearts Own Cologne*] wit it. Dey gotta keep dis thing - dey gotta keep it renewed, dey have tuh keep it up. [The bow is a *hand* (p.519) which must be kept alive by *feeding* (pp.519, 578).] But EVAH TIME DAT AH'D HAVE A HAT AN' DEY'D TAKE DAT BOW OUT OF IT, AH'D THROW DE HAT AWAY. Ah wouldn't wear de hat no mo'. Ah'd throw de hat away an' git anothah hat. Throw it away an' don't wear it no mo'. Dey can't do nuthin wit yuh. But if yuh wear it, dey kin ketch cheh. [Jacksonville, Fla., (597), 770:4.]

4603. Dey say yuh kin take a man's hat an' take de bow out of a man's hat an' take dat bow an' put it in a bottle of *Heart's Own Cologne*. An' aftah takin' dat

HEARTS OWN COLOGNE - BOW IN BOTTLE OF  
TURN IT ON RIGHT - STAND IT ON HEAD - WISH

its haid lak dat, an' make yore wishes about it den. An' dat thing will bring a man home. An' dat thing will make a man do things. [Fayetteville, N. Car., (1418), 2553:2.]

4604. Say dey goin' wit a boy. Yuh snap dat bow outa his hat an' yuh jes' take it an' put it in *Hearts Perfume* an' let it stay. Let dat bow stay in dere

HEART PERFUME - BOW IN 9 DAYS AND 9 NIGHTS

fo' love. [Fayetteville, N. Car., (1423), 2567:1.]

4605. Take de bow from de back of a man's hat, dat is [if] a woman is got a sweetheart an' she don' wants tuh git rid of 'im. She takes dat bow from de back

KNOT OF BOW UNTIED - HER HAIR - SEW INTO SEAT OF HER CLOTHES

an' wears dat bow. She wears dat bow in de seat of 'er clothes an' when he wears 'is hat so long till dat bow gits sweaty an' greasy, well she takes dat bow an' untie it, an' takes an' puts some of 'er hair wit it, an' sews it in de seat of 'er clothes, or up undah 'er arm where her clothes sweats, an' wears it.

is unusual, I recalling only two or three instances of its use.] [Waycross, Ga., (1144), 1868:4.] 4601. She kin take dat bow an' she kin run yuh crazy wit

In the following rite my transcriber heard something like *high p'ah* and transcribed it *high power!* Only after considerable expe-

bow an' put it in a bottle of *Heart's Own Cologne*, yuh take dat bottle den

an' put it de right side, not de left but de right, an' stand it on

it den. An' dat thing will bring a

fo' nine mawnin's an' nine nights

an' yuh put dat perfume on 'im an' let 'im comb it in' 'is hair. Dat's

of 'is hat an' sews it in de seat of 'er clothes,

(What will that do?)

Dat will keep 'im dere. [Fayetteville, N. Car., (1422), 2562:7.]

4606. Dey tell me back in [the old days] de girls used tuh take de bows out chure hat tuh make yuh love 'em. [They still did during my collecting days.]

An' dey said dat dey would take dose bows

KNOT ONE - DOUBLED AND REDOUBLED

an' tie it into a knot an' dey would keep it.

An' evah time dat chew feel dat yuh wanta be

weanin' off, dat dey would renew it ovah, dat dey had somepin dey would *fix* it wit an' dat dey'd always double dat knot ag'in. Evah time it seem dat yuh pull-in' away, dey double dat knot ag'in. An' dey had a way dat dey wear it intuh dere shoes.

(What did they put on that knot did you say?)

Ah don't know whut de stuff dey would use, but dey jes' tell me it wus some stuff dey would use. Still ah figure dat it wus de stuff from deyselves - de periods or...

(Something of that sort.) [Florence, S. Car., (1286), 2184:4.]

4607. [A woman] take dat little bow out de back of yore [his] hat right back heah. Tie three knots in it an' take dat an' WEAR IT AROUN' HER BREAST, OF 'ER

NIPPLE dere. An' if it doesn't stick to dat, take yuh some tape an'

KNOTS 3

TAPE IT ON 'ER BREAST an' dat'll make him come back tuh her, aftah he's worn it fo' de grease tuh come outa his head. [For some reason there

is little material about wearing anything on the breast or between the breasts.

Sometimes this could be included in worn *over the heart*.] [Memphis, Tenn., (923), 1513:12.]

4608. (That little bow.)

Jes' tie about three knots in it. Jes' tie three knots in it an' wear it round yore waist. Den dey cain't go wit nobody else but chew. [Wilson, N. Car., (1471), 2652:22.]

4609. (They tie this little bow.)

In three knots an' wear it roun' dere waist.

(What will that do?)

Dat will *tie dem tuhgethah*. [Waycross, Ga., (1126), 1831:10.]

4610. Heard dat wimmins - de way dat dey would kinda *trick* mens yuh know.

Jes' lak dat ah'd go tuh some gurl's house an' wuz a married man an' she wuz

likin' me an' ah wouldn't take up very much time wit 'er on account

KNOTS 9

mah wife. Why ah hang mah hat up an' perhaps ah may git up an' per-

haps ah may git up an' go git a drink of watah, sompin, an' she'd pull

de bow outa mah hat an' tie it on a string an' tie nine knots in it an' wear it

roun' 'er waist, in ordah tuh make me leave 'way from mah ole lady an' come tuh

'er. [Waycross, Ga., (1112), 1785:9.]

4611. Ah took evah one out of mah cap dat ah'm got now. Yeah, yuh know, mah grandfathah learned me dat long time ago. Dey takes dat bow out of dere an' dey ties it on a string. Dey ties nine knots in a string. An' in tying dat knot dey lets dat bow hang right between dere laigs, an' if yuh say yuh don't want 'em, dey runs yuh crazy wit dat - wit dat bow, dat little bow. [New Orleans, La., (867), 1405:6.]

4612. (I didn't understand what you said at first.)

Dey take dat bow in de man's hat an' put it in a piece of new cloth, tie it round [with string], put nine knots in it [string] an' put it round yore waist.

KNOTS 9 - IN STRING TYING UP BOW IN NEW CLOTH

An' dey say yuh wear dat an'

dat'll keep dat man dere an' keep 'im from goin' off. If he

gone off, yuh git somebody to git it fo' yuh an' he'll come back an' stay dere.

[Waycross, Ga., (1108), 1783:2.]

4613. Well, yuh take dat out of a man's hat, chew know, de little bow dat's right back of de hat heah, out of de man's hatband. Den yuh git a little hair from de mole [mold] of de head - no, yuh git three strands right out

KNOTS 9 - STRANDS OF HAIR 3 - NEW STRING - LEFT INSOLE of de mole of de head. Chew wrap dat aroun' dis little bow an' git chew a piece of new cotton cord, cord string, an' yuh wrap dat aroun' an' tie nine knots in dat string. An' den yuh put undah de little flap of yuh shoe - yuh know dat inner sole, or de heel of de left shoe. An' as long as it remains in dat shoe, dat person's supposed tuh remain dere.

(That's all for love.) [Mobile, Ala., (650), 866:2.]

4614. (What about that little bow?)

Yuh take dat little bow - it used to be olden times when yuh wore corsets - but dey don't wear corsets no mo'. Dey wears supports. Now, if yuh wants tuh...

KNOTS 9 - IN UNTIED BOW - DRESSED WITH  
LOVE POWDER - LOVE COLOGNE - FOLLOW-ME-BOYS - HOODOO COLOGNE

(Well, what did they do in the olden times with the corsets? Tell me that first, what they did with that; and then you can tell me what they do now. You see?)

Yuh see, dey can take dat little bow an' dey can kill yuh wit dat little bow. An' dey can make yuh go crazy - no, not go crazy out of de mind, no. Jes' [like] if yuh got a wife an' she loves yuh, or ah got a husban' an' ah loves 'im. Ah'd *fix* 'im so he'll jes' stick wit me. He'd turn 'is mind clean offa evah body but me, an' he wouldn't keep a nickel in 'is pocket fo' hissself. It's all fo' me. Ah could take an' jes' be - ah could bring boy frien's in dere on 'im an' he'll jes' love me jes' dat much [more]. Well, DAT OLE HOODOO [MAN] DEN WHAT AH USIN' KNEW, AN' LIVES AROUN' HERE, he say he [husband] jes' love me dat much, but [I told him?] not tuh open 'is mouth an' say nuthin. [A NOTE OF MINE HERE SAYS *DO SLOWER LATER.* INFORMANT WAS TALKING FAST.] AH COULD TAKE HIS MONEY RIGHT IN FRONT OF 'IM AN' GIVE IT AWAY. HE'LL JES' LOVE ME JES' DAT MUCH BY BEING HOODOOED.

(How would you prepare that bow? That little bow?)

She takes it an' she put it in 'er pocket, down intuh dat little thing yuh see. Yuh untie dat bow an' yuh tie nine knots in dat bow, an' put it straight where it would have been weared down in dere.

Well, dat's jes' as if yuh have a tool, yuh know, not what she love yuh; cuz if she love yuh an' if he loved yuh, dey wouldn't want tuh bring somebody else in de home an' go off an' have....But yuh are jes' undah a muddle. Yuh can't say nuthin, yuh see. Yuh can't do nuthin, yuh see.

(Do you *dress* that little bow any way?)

Yuh *dress* dat little bow wit *love powdah*. Dey got some powdah - dey got some cologne dey call *love cologne*. Well, yuh done use dat *Follah-me-boys*. Dat's good.

[*Follow-me-boys* appears several times in HOODOO.]

(What is?)

*Follah-me-boys*.

(*Follow me, boys.*)

Dat's good.

(Is that a powder or perfume?)

Dat's perfume. Now, dat *Follah-me-boys* - yuh kin use *Follah-me-boys* right now, yes sir, right now. Yuh kin walk out from right dere - IF YUH DON'T BELIEVE

DAT'S TRUE, an' [then] GO BUY YUH A LITTLE BOTTLE OF FOLLAH-ME-BOYS, AN' YUH JES' SEE HOW MANY PEOPLE BE FOLLAHIN' YUH. BUT DEY WOULDN'T KNOW WHAT DEY FOLLAHIN'. YUH SEE, DAT'S A HOODOO COLOGNE.

(I see. Now, in the old days they used to wear the corset, nowadays they wear?)

Dey weah dem girdles now. Yuh see, yuh take, if yuh want dat tuh control yuh man or yuh woman. Yuh put it in yuh girdle, weah it in yuh girdle. Nine knots. [New Orleans, La., (780), 1079:2.]

4615. Dey kin take de bow outa yore hat, dose bows in yore hat, an' run yuh crazy. Dey take de bow in de hat an' run yuh blind, jes' make yuh blind. Take de bow outa de hat - inside of dat band, take dat bow. An' it's tied. An' untie dat bow, stretch dat bow out. Aftah yuh stretch dat bow, den yuh git chew

KNOTS 9 - TIED IN BOW - AFTER WEARING 9 MORNINGS IN BOTTLE WITH HEARTS COLOGNE AND HIS COME - THEN BURY ON NEW MOON

some cologne. An' yuh take *Hearts Cologne*, it's a powahful thing, an' put in dere, dat little ole flask - in dere wit dat bow of dat hat. An' aftah yuh puttin' dat bow outa dat hat, den yuh takes - now dat's tuh be worn.

Now, dat's fo' wimmin tuh do. Yuh takes mens, dey don't have nuthin like outa a hat fo' a man tuh do anythin' wit 'em. But dat's wimmins do dat. Yuh take - ah kin go wit a woman an' ah left 'er, ah quit her. Well, she take dat bow. Dat's tuh run me crazy or tuh drive mah love tuh 'er. Yuh undahstan'.

Now, she'll take dat bow outa mah hat an' she'll untie dat bow an' she'll put dat bow in a little ole flask - little small flask. Dat's tuh wear on 'er. An' aftah she do dat, den she go uptown an' she git 'er some *Hearts Cologne*. Now, WHENSOMEVAH DAT AH GOES TUH INTAHCO'SE WIT 'ER, yuh see, den SHE'LL TAKE DE CLOTH DAT AH USE. AN' SHE'LL NUSE DAT CLOTH 'ERSELF, BUT SHE WON'T USE IT IN DE SAME MANNAH DAT AH USE IT AN' DE SAME PLACE DAT AH USE IT. See, jes' lak now she take de cloth heah [demonstrates with handkerchief]. Well, if ah nuse it heah, she ain't gonna use it dere. Yuh undahstan', she gonna move off furthah. SHE GOIN' TAKE DIS PART CHERE [used by man] AN' PUT IT IN DAT BOTTLE. See, wit dis bow off mah hat. Now, when she put dat in dat bottle wit de bow out de hat, she wear dat fo' nine mawnin's. An' aftah she wear dat fo' nine mawnin's, she goin' take dat an' she goin' tie her nine knots in dat bow. Den she bury dat on de young moon - when de moon jes' is young. An' aftah she bury dat, it stay buried dere until ah comes 'er way.

Now, de ONLIEST WAY DAT YUH KIN REMOVE DIS, YUH HAVE TUH GO DERE AN' GIT IT UP YORESELF. [First you must know where to look! This means a *doctor* or fortune-teller who has many methods for a problem like this.] [Waycross, Ga., (1143), 1864:1.]

KNOTS 18 4616. Say dey could take dat bow outa yore hat an' said a woman could take a thread string an' tie it [bow] in de middle of it an' den tie knots on each side [of bow] an' wear it aroun' 'er wais', an' den he be crazy den about 'er.

(You tie knots on each side of the bow after that?)

Each side of de bow, yes.

(That's 18 knots altogether?)

Yes.

[My statement about 18 knots does not come out of thin air. It indicates either informant is repeating the description of a rite, leaving out details as usual; or else I forgot to turn on recording machine in time to obtain opening details. My 18 knots means 9 knots on each side of the bow tied in the center of the string, making 19 knots, or counting the knot tied about the waist, 20

knots.] [Wilson, N. Car., (1479), 2658:13.]

LOVE POWDER 4617. Well, ah seen a woman take a man's bow outen 'is hat, an' she sewed 'it up in a piece of cloth, an' she put some dis heah *love powdah* on it an' she wore hit roun' 'er waist.

(What did she do that for?)

Tuh make him love 'er. [Waycross, Ga., (1127), 1833:1.]

4618. Yuh kin take de little bow out of 'is hat an' wrap it up in dis real, whut chew call *Love Me Powdah*, an' take de love vine. Dere's a love vine. Yuh pass by it, it grows in de woods. An' yuh kin take dat love vine

LOVE VINE - WRAP ABOUT BOW - CARRY IN LOVE-ME-POWDER BOX

an' take it an' wrap it roun' de bow of de man hat, an' tote it in yore Love Me Powdah box. An' dat'll make a man stay home or eithah make a man love yuh or anything lak dat. [Florence, S. Car., (1320), 2263:11.]

4619. Dey kin take dat an' keep it, or run 'im away.

(How do they keep this little bow out of a man's hat?)

Yuh take de bow yuh undahstan' an' yuh take his name an' yuh put - she puts it in a lettah yuh see an' aftah takin' de name an' put de bow inside wit de lettah an' - well maybe yuh go tuh de drugsto'

NAME - BOW - LYE - IN LETTER an' yuh git chew some *lye* yuh see. An' yuh dip dis bow in de lye an' dat pahticlah [particular] lye yuh put it in de lettah an' put it in 'er pillah. See, dat'll keep 'im, dat'll hold 'im. [Memphis, Tenn., (939), 1519:14.]

4620. Now, put dat bow at de back of yore head [hat] - jes' take dat bow. Dey use yore name wit dat bow. An' women use dat an' use it fo' roun' de waist.

NAME - WRITTEN 3 TIMES - ABOUT WAIST An' de man do jes' what de woman do. If someone tell yuh somepin about 'er, if she be wanton woman, yuh does not believe dem. Dat controls 'em. Dat's de powah from de haid, de control.

(Just ties this little bow on a string around her waist with the name in there three times.) [New Orleans, La., (815), 1150:6.]

4621. Dey take dat bow out of a man's hat an' *dress* dat an' wear it aroun' dere waist, an' it keeps 'im undah hypnotic [something] or hypnotic powah.

(What do they do with the bow, now?)

Take dat bow out, out of de back of yuh hat, but don't - don't cut it loose, jes' cut de hat loose an' let de bow work out of dere as it is. An' wrap it up in flannel, an' write his name across a piece of papah an' write his name in four ways across de piece

NAME - WRITE 4 TIMES - WRAP UP IN FLANNEL WITH BOW - BLUESTONE - BROWN SUGAR - AND NEAR ABOUT WAIST

of papah. An' wrap dat bow up an' a little piece of bluestone an' brown sugah an' wear it nex' tuh dere waist, an' dey'll almos' have him undah powah dat dey kin make him do anythin' dey wants 'im.

(What do you mean *write his name in four ways*?)

See, write de name jes' like dis [demonstrates]. Write it dis way, den dis way, den dis way, an' den dis way. Make two squares out of it, cross it like [demonstrates].

(Like, as if you were playing tick-tack-toe.)

Yeah, dat's it.

(Two lines up and two across?)

Dat's right.

[Somewhere I have called his tick-tack-toe design a double double-cross. Split this design vertically down the center and you will see what I mean  $\ddagger = \ddagger \ddagger$ .]

(I see.) [New Orleans, La., (828), 1215:3.]

4622. Take dat little bow out de hat an' cut it out dere. An' take an' put it in de bottom of dey shoe an' wear it, an' write his name nine times. An' make him leave, leave his home. He'll jes' walk an' walk. [New Orleans, La., (1561), 2858:4.]

NAME - WRITTEN 9 TIMES - WORN IN SHOE WITH BOW

NAVEL - WORN OVER - A BAG WITH BOW - ASAFETIDA - JOHN DE CONKER

4623. Dey take dat bow an' dey put it in a bag. Yuh know, jes' git a piece of cloth an' sew it

up, an' dey put dat bow in dere. An' dey git a piece of asafetadee an' a piece of dis *John de Conker* root an' put dat in dere. An' make a little bag out of it, tie a string on it an' wear it aroun' dere stomach or eithah roun' dere navel, an' yuh'll nevah stay way from 'em - yuh always come back. [Mobile, Ala., (701), 952:3.]

NECK - BOW WORN ABOUT

4624. Dey kin git chure hat an' git de bow out of yuh hat, a woman kin, an' take it an' wear it on dere neck.

[The bow is] jis' lak a li'le tie. An' take it an' keep it up in a sack, an' dey [the man] can't fool aroun'. [Wilmington, N. Car., (265), 260:6.]

4625. Take dat bow out de back a man's hat an' yuh kin take some needles, an' about two-three stran's of dere hair an' wrap it up in dem dere needles. Have

NEEDLES 9 - STRANDS OF HAIR 3 - BOW IN BOTTLE OF PERFUME - IN CORNER SUN HITS

dem needles turned all kinda ways, yo' see. An' put it in a bottle of perfume, see, an' jes' keep it in a cornah somewhere, yuh know, where de

sun kin kinda shine on it. An' dey tell me - say dat will make 'em love yuh. (You put it so that the sun can shine on it?)

Where de sun kin shine on it, yes. Yuh know jes' in a place - yuh know jes' up on de top of de house. Yuh know somewhere in some close place, yuh see, where de sun kin hit it.

(You put any number of needles in it - any number?)

Yuh put about - ah think it is nine needles yuh put in dere. [Brunswick, Ga., (1177), 1990:4.]

4626. [The number of the size of a hat is rare in hoodoo, this could be my only example, though I am certain that many men while gambling have on the spur of the moment used his own or another person's

NUMBER OF HAT - BOW - LODESTONE

number. The following rite, missed by my transcriber, is a pencil abstract of mine while checking cylinders.] "Take hat bow and the number out of hat - and put grain [ground or powdered] lodestone with it - make a bag - put [on it] old *Hearts Perfume* - wear next to skin - can't quit you." [Memphis, Tenn., (966), 1560:12.]

4627. [Perfume - perhaps the most frequently used ingredient in hoodoo - surely deserves a margin title for itself! Usually perfumes are listed in HOODOO under brand names. The word *brand name* years ago never had a national PERFUME or international label protected by patent; it was the name the local hoodoo *drugstore* chose to call the cheapest possible perfume he could sell in small quantities for the highest possible prices! Only hoodoo could think up *John de Conker Cologne* - see 4645.]

Take dat little bow in de back of a man's hat an' put it in a bottle of perfume [brand name usually given] an' wear it on yuh an' dey'll stay wit yuh. Dey can't leave, dey'll always be wishin' roun' yuh. [The meaning here is either *wishing* always to be round you, or always be swishing round you.] [Florence, S. Car., (1308), 2212:12.]



4628. Take dat little bow out de back of man hat, an' she goes tuh work an' buys 'er some cologne, yuh know sweet, an' she'll 'noint dat [with] it. An' she'll lodge dat in 'er pillah where she sleep. Dat

PILLOW - IN OR UNDER

fur as ah know 'bout dat. But dat's good.

(And that will hold him and make him love her.) [Sumter, S. Car., (1359), 2395:4.]

4629. Jes' lak a woman take yore hat, jes' lak yo' put chure hat down dis way [probably points to my black hat on table], an' jes' take de bow out of de hat, an' den dey keep it. Dat will make yo' love 'em an' stay wit 'em.

(Where do they keep it?)

When dey go tuh bed at night dey put it undah de pillah, an' when dey git up dey take it out an' put it in a bottle or sompin. [Florence, S. Car., (1296), 2198:4.]

4630. (Do you know how they do that?)

Well, dey take dat bow an' dey take dat bow away from yuh hat an' dat thread off dat bow. Dey take dat an' dey sew it up intuh de mattress. An' aftah dey sew it up intuh de mattress, dey'll git some of dis here essence of cinnamon.

Yuh know, de essence of cinnamon from de drug store - from de Crackahjack Drug Store.

PINS 2 - STICK INTO BOW

DRESS WITH ESSENCE OF CINNAMON

(Yes.) [= continue.]

SEW INTO MATTRESS

Well, dey git some of dat an' dey git two brass pins an' dey stick intuh dat bow an' aftah dat

dey sew it up - evahthin' intuh de mattress. An' dey fix yuh wit dat.

(What will happen? What does it do to you?)

Dey'll fix yuh so dat yuh won't nevah be no help tuh yuhself or nobody else.

(I see. What do they call that stuff you get from the drug store?)

[A mumbled answer was almost unintelligible but it was *essence of cinnamon*, which may be the same thing as *oil of cinnamon* (2458-2459, p.681).] [New Orleans, La., (797), 1110:12.]

4631. Dey tell me if yuh kin git a chance, yuh know, tuh git 'is hat or anythin' lak dat yuh know, an' take it an' wear it roun' in yore pocket, he come tuh like yuh an' care fo' yuh an' DAT'S DE WAY DIS LOVE COMES ABOUT an' dat's

POCKET

de way yuh gits de girl.

(What do you wear in your pocket?)

Dat bow out de hat. [Waycross, Ga., (1083), 1752:8.]

4632. Yo' kin git de bow offen de back of a man's hat an' wear it in yore pocket or somepin othah, if yo' want 'im tuh love. DAT WILL CAUSE 'IM TUH LOVE YO'. [Fayetteville, N. Car., (1428), 2572:4.]

4633. Dey takes dat bow tuh ketch yo'. Dey ties it up where yuh

POCKETBOOK can't git it, prob'ly carry it in dere pocketbook. An' she keeps dat. Long as she keeps dat, why he can't git away from 'er. He'll love 'er. [St. Petersburg, Fla., (997), 1613:9.]

4634. Why she takes de little bow. Ah'm goin' tell yuh whut she do's wit dat, an' it'll work. If she wanta gain 'er sweetheart, if he won' notice her, she gits de little bow outa his hat an' she pins it right ovah - she pins it right ovah dere, right ovah her private place. An' he'll follah 'er

PRIVATE PLACE - PRIVATES - IN 'ER CRUTCH  
BETWEEN DERE CRACK - 'TWEEN 'ER LAIGS  
all ovah dis worl'. He cain't git shet of 'er until she takes it outa dere. [Wilson, N. Car., (1476), 2656:4.]

4635. Ah've heard of 'em put it in a cloth yo' know an' wear it, dat little bow in dere. Take it an' git chew a piece of cloth an' put it on it an' wear it, jes' lak yo' wear a Kotex between yore laigs. Ah've heard of dat.

(What will that do?)

Well, dey say dat will make him care fo' yo', love yo', yo' cain't git rid of 'im. Dis little bow. Ah've heard of dat. [Memphis, Tenn., (1544), 2805:1.]

4636. An' jes' lak if he's a frien' of yores, yo' kin git dat little bow out of 'is hat an' take hit an' put it in a 'bacca sack somewhere between yore laigs, always, an' he will always be yores. He cain't quit chew, he cain't leave yo' alone. [Memphis, Tenn., (1537), 2774:12.]

4637. Dey take dat little bow an' pin it tuh dere princess slip right ovah beneath dere crack an' wear it ovah dere an' he won't leave her. He'll contin'ly [continually] stay dere wit 'er. [Memphis, Tenn., (948), 1528:8.]

4638. De way dey do de love, dey natchly [naturally], de man has sweated through de hat. Well anything dat he has sweated on, a woman kin take it an' wear it close tuh her privates. An' she sweat on it, mingled wit de sweat dat he sweat on it, an' keep dat close 'bout 'er on 'er person an' dat man should love.

(What else did she do with that bow?)

She could run 'im crazy wit dat bow, too, but I don't know jes' how dey run it. [Memphis, Tenn., (973), 1575:9.]

4639. Dey take dat bow an' dey bury dat bow. Dey takes dat bow an' dey buries it, if a woman gits it. Ah guess she musta puts it - wears it in 'tween 'er laigs or sompin or othah like dat [first], if she wan'a man tuh be crazy about 'er an' jes' go crazy about 'er. She takes it an' wears it so many days right 'tween 'er laigs. An' dey said she takes dat bow an' she ties it up in a little ole - jes' sews it up in somepin an' she puts it in 'er pocketbook an' she wears it in 'er pocketbook. Dat's de way she did. [Jacksonville, Fla., (605), 784:6.]

4640. Well, dey takes dat little bow an' cut it out, an' dey tie it up in a little piece of rag of any kin'. An' she takes it an' she takes, wears it right up in 'er crutch [crotch]. An' yo'll become crazy 'bout 'er. Yo' can't leave her, yo' don' even wanta see nobody talk tuh 'er or nuthin. [St. Petersburg, Fla., (1009), 1633:5.]

4641. Take de bow outa yore hat, de woman kin. Take de bow outa a man's hat an' git some of 'is hair an' take de seat outa his drawers an' weah hit.

Only way she kin do tuh keep 'im, yuh know, feed 'im. Take fo' instance, her monthlies yo' know.

(What did she do with this bow? Did you say? How will she wear those things?)

She weah dem undah - right 'tween 'er laigs. Put 'em in a sack an' weah dem 'tween 'er laigs. [St. Petersburg, Fla., (1042), 1689:2.]

4642. Ah've heard dat a woman could take dat, dat little bow from de back of yore hat, an' take it an' tie it up in a rag an' tote it 'twixt 'er laigs. An' she kin do yo' anyway in de worl' she wanta do. Now, dat's whut ah heard about dat. [Florence, S. Car., (1311), 2221:9.]

4643. Ah heah dat a woman could take dat li'le bow in de back of a man's hat, an' wear it ovah her private an' keep it dere, tuh make a man go wit 'er. [Fayetteville, N. Car., (1437), 2603:3.]

4644. Kin take dat little bow an' sew it up in a piece of cloth an' wear it in 'tween dere laigs, an' dat will make 'em love yo'. [Waycross, Ga., (1090), 1758:1.]

PUT IT UP IN 'EM - VAGINA 4645. Dey take dat bow - de wimmin take dat bow of yore hat, see, if dey want chew tuh continue go wit 'em, can't go wit nobody else. Dey take dat little bow in de hat an' dey take dat bow an' dey'll put it in - yuh know, put it up in 'em, in de hole where a man have connection wit 'em. Den take dat an' put it in a bottle.

(They take it out then and put it in a bottle?)

Take it out an' put it in a bottle, see, an' put some cologne - *John de Conker Cologne*. Dis heah cologne, what chew call it?

(*Hearts Cologne?*)

*Hearts Cologne* in de bottle 'bout half full. Keep it stopped up an' yuh cain't go wit nobody else but 'em. [Washington, D.C., (638), 823:5.]

4646. [There are many rites in which one or more substances must be new, or new and used only for that one particular time - not the same rite repeated. Any

NEW SUBSTANCE - ONCE ONLY

remainder of this substance must be discarded in one of various ways. At times a substance can be reusable, but only in the same kind of rite; for example, *Hearts Cologne*, in the following rite:]

Git dat bow out de back of 'is hat an' git chew some *Heart Cologne*. Dip dat bow in *Heart Cologne* an' yuh take dat bow an' yuh wear dat bow. An' as long as yuh wear dat bow evah wheresomevah yuh goin', put dat *Hearts Cologne* on it. But don't use dat fo' nuthin else but dat *Heart Cologne*. Don't use it fo' nuthin but dat pacticulah [particular] thing. An' even in usin' de salt [is some other rite].

(Where does the woman wear that bow?)

She kin eithah wear it - jis' lak she - on 'er bloomahs. Pin dat on 'er bloomahs so it will tetch down nex' tuh 'er private; see, wit a little small safety pin.

(That will keep him.) [Sumter, S. Car., (1351), 23:43.]

4647. Take dat bow outa de inside of a man's hat an' yuh put de *Hearts Perfume* on it. An' yuh take dat bow an' yuh wrap it intuh a red silk, a little

RED SILK - WRAP BOW - HEARTS PERFUME - TOE OF LEFT SHOE

piece of red silk cloth, an' yuh sew dat bow up. An' yuh put dat bow, if yuh wanta make a man love yuh an' stay wit yuh too, yuh put dat bow in de toe of yore left shoe an' yuh wear dat bow in de toe of yore left shoe. [Waycross, Ga., (1116), 1790:6.]

4648. (What will they do with that little bow?)

Well, dey take dat an' dey totes it. Dey put it in a little bit of bag, a little Durham sack [*Bull Durham tobacco sack* known since the days of rolling your own cigarettes]. An' tote dat nex' tuh 'em all de time. Does 'im an awful lot of harm. Put de hair wit it - an' de hair, toenails - evahthing dey kin git wit it. Dat jes' makes 'im *drag* aroun', *drag* till he die. Won't do 'im no good an' nobody else. [New Orleans, La., (824), 1193:9.]

SACK OR BAG - SWEATBAND BOW AND HAIR IN

4649. (The woman would take that?)  
Dat little bow outa a man's hat, yeah. She kin take it out an' put it in de ban' of 'er dress - yuh know whut ah mean, in de seam of 'er dress an' wear it dere all de time. An' dis man would come tuh be a lovah fo' her, an' wouldn't love anyone else. [St. Petersburg, Fla., (1028), 1673:4.]

4650. Take dat bow offen a man's hat an' wear it in yore garment, in de seam nex' tuh yuh in yore skirt. [Memphis, Tenn., (1549), 2815:8.]

4651. Tuh hold 'em, take de bow or de band of a man's hat. SHOE - BOW WORN IN Yuh could take dat an' wear it in de bottom of yore shoe.

[To wear a sweatband in the shoe could be a problem.] Jis' lak yuh want a sweetheart or tuh hold a man, jis' when he come tuh yore house yuh jis' take de bow outa his hat an' put it in de bottom of yore shoe an' wear it. An' dat'll hold 'im.

(Either shoe?)

Eithah one of yore shoes - yore own shoes. [Bottom of the shoe usually means in the *hallah* = *palm* = *center* or *middle* of the shoe, the article worn being concealed under the insole; and if no insole, a false one is made from paper or cardboard - even a cigarette paper can cover the hidden object.] [Florence, S. Car., (1324), 2268:10.]

4652. She take dat bow out chure hat. Dat's a little bow in yore hat, de [sweat] band of yore hat. Chew [she] take dat bow out an' sew it in de bottom of 'er lef' shoe, an' when she sew it in de bottom of 'er lef' shoe, it's no woman in de world kin take yo'. [St. Petersburg, Fla., (1049), 1704:2.]

4653. Git de bow of 'is hat an' put it in yore shoe an' wear it in yore shoe. Dat will make him love yo'. [Waycross, Ga., (1079), 1747:7.]

4654. Dey tells me dat yuh take dat bow out an' put it in yore right shoe an' wear it in yore right shoe, an' dey says dat'll keep 'im home. [Sumter, S. Car., (1343), 2326:8.]

4655. Take dis bow, see dat sits back dere in yore hat, an' put it in yore shoe an' wear dat in yore shoe. Wear dat an' make love.

(Who would do that?)

A man, eithah a woman. Dat whut ah use. Eithah one of 'em. [Wilson, N. Car., (1466), 2651:8.]

4656. Take dat bow an' wear it in de bottom of 'er shoe, de wimmins do.

(What does that do?)

Well, he love 'er. He goin' come tuh love 'er an' he follah 'er roun' or want tuh follah 'er roun'. [Fayetteville, N. Car., (1402), 2523:12.]

4657. Take dat bow an' wear it in de bottom of yore shoe. Wear dat bow in de bottom of yore lef' shoe. Dat'll make him crazy about chew. [Memphis, Tenn., (1522), 2715:1.]

4658. Take dat bow an' make him bring all 'is money home tuh yuh.

(How do you do that?)

Jis' take it out, see, an' put it in yore shoe, de bottom of yore left shoe an' wear it, an' dat'll make him bring all 'is money home tuh yuh. [Memphis, Tenn., (930), 1511:12.]

MOUTH OR TOE OF SHOE - BOW IN

4659. A woman kin take dat bow an' jes' run yo' crazy wit it. She kin take dat bow an' she wear dat bow in her shoes. She wear dat bow way up in de mouth [toe] of 'er shoe, dat same little bow whut a man got in 'is hat back dere.

(That's all she has to do?)

Yes sir. [Brunswick, Ga., (1249), 2122:2.]

4660. Ah heered tell de woman would take de bow outa man's hat an' put it up in de toe of 'er shoes, an' she always keep 'im down underneat' 'er foot. He be dere an' she always keep 'im down. Ah've heer'd tell of it. [Brunswick, Ga., (1201), 2017:5.]

4661. Take dat bow out of a man's hat an' put it in de toe of 'er right shoe, an' wear dat an' he'll always love 'er, until dat bow wears out in 'er shoe. [Memphis, Tenn., (1541), 2787:6.]

4662. Put it in de left feeted shoe, right in de heel. Walk on it an' he won' be so easy tuh leave yuh. He'll be awful good tuh yuh.

(This bow from the back of a man's hat.)

HEEL OF SHOE - BOW IN

De left foot of his shoe right in de heel. [Sumter, S. Car., (1384), 2459:13.]

NEVAH TAKE IT OUT...  
WEAR IT TILL YUH LOSE IT

4663. Well, dey take de bow out of a man's hat an' wet 'em [perfume or urine] an' wear it in dey shoe. (Either shoe, it doesn't make any difference?)

Wear it in de lef' shoe. An' nevah take it out, jis' wear it till yuh lose it. An' dat will make de man stay wit yuh. [Fayetteville, N. Car., (1390), 2998.]

4664. Git de little bow from yore hat. An' dey supposed tuh take an' put - prob'ly yuh may say a little black [pepper] or eithah a little salt an' soda, an' put it in a little small rag, jis' small as it kin git. An' take yore right shoe off, put it in yore shoe an' take a little piece of thin, yuh may say a cigarette papah, an' plas-tah dat in de bottom of yore shoe. An' dey claim dat supposed tuh make love - bring fo'th luck lak dat [in love]. [Cigarette paper - dating this rite - is used because shoe is so old it does not have an insole!] [Memphis, Tenn., (951), 1536:6.]

4665. Yuh kin take dat li'le bow out of a man's hat. Ah've tried dat mahself. Ah jis' tried it on a person tuh see would really [happen]. Ah didn't care nuthin about de fellah. Ah taken an' slip de bow out of 'is hat an' walks wit it two days in mah right shoe an' three in mah left. Dat's five days. Yuh know in six days it's broken [he fell in love with her]. [Fayetteville, N. Car., (1403), 2525:6.]

4666. Ah kin tell yo' 'bout mahself, ah have used it.

Mah husban' wuz a man, he wuz runnin' about. Mah husban' used to make gud on evah job dat he got on, an' ah couldn't see where his money went tuh. He wuzn't givin' me not a thing. All ah could see, he would buy a little groceries. He'd say he wuz gittin' two week's groceries an' dey wouldn't last a week.

SHOE - WEAR BOW IN RIGHT - UNDER BARE FOOT  
BURY SEAT OF HIS DIRTY DRAWERS UNDER STEPS

An' ah took de bow outa his hat - ah stole it out dere an' put it undah de bottom of mah foot, an' den put mah stock-in' on. An' aftah den, when ah put dat in dere, ah took 'is dirty drawahs an' cut de seat out of it, an' ah buried it undah de step where he walked in at. He nevah did stay home, an' aftah ah did dat - ah did dat jes' lak today, an' ah didn't know whut it 'twas fo' him tuh come in de early part of de night. His early part would be one aclock; if not dat, all night. Aftah ah done dat lak today, he went ag'in. When he come in de night, he nevah took time hardly tuh eat. He went out dat night. So aftah dinnah - he commence comin' in den, an' ah jes' got tired of 'im stayin' home. He stayed home so much an' he wuz so nice to me - he'd bring me his check den to have it cashed; if not dat, he'd tell me tuh meet 'im tuh de Union Station, goin' wit 'im an' havin' 'is check cashed. An' he done so nice an' we stayed home so much, dat ah couldn't turn. Ah went back an' dug it up fo' him tuh go some, an' took de bow out from undah mah shoe. Dat's whut ah done.

(What shoe did you wear it in?)

In mah right shoe.

(Didn't do anything else with it? Anything?)

Didn't do anything else to it. [Savannah, Ga., (1272), 2152:2.]

4667. If a woman wants a man an' she cain't git 'im, she'll take de bow out of 'is hat lak when he's settin' on top of sompin, settin' ovah heah. An' she jis', she'll take dat bow out of it. An' when she takes dat

SILK HANDKERCHIEF ABOUT BOW - TALCUM POWDER - UNDER HEART

bow out, she jis' takes an' gits talcum powdah, yuh know. An' she take an' saturate dat bow in dat powdah, an' she take an' wrap it up in a thin silk han'ke'-ch'ef, an' she wear it right up undah her heart an' save it. An' dey says dat he'll go crazy 'bout 'er. [Fayetteville, N. Car., (1412), 2538:1.]

SILVER DIME - BOW ABOUT - IN STOCKING UNDER GARTER 4668. Take dat bow an' git a silvah dime an' wrap dat bow aroun' dat silvah dime, an' wear it undah yore gartah in yore stockin' yuh know, an' dey say dat'll make a man give yuh money. [Memphis, Tenn., (922), 1492:9.]

SKIN - NEXT TO THEIR 4669. A woman kin take dat bow if she wants de man tuh be crazy 'bout 'er, an' don't want 'im tuh mess wit no mo' wimmins - jis' follah her. She kin take dat bow an' sew it up in a little rag an' wear it nex' tuh her meat an' he nevah will follah no one but 'er. [Waycross, Ga., (1110), 1783:9.]

4670. If any individual take dat, dis little bow right dah outa yore hat - take dat out an' wear dat anywheres nex' tuh 'em. Put it in sompin othah an' wear it nex' tuh dere skin. Prob'ly be in dere pocket right nex' tuh dere skin. An' dat brings 'em controllin' powah ovah yuh. DEY HAS DE DISADVANTAGE OF YUH all de time. [St. Petersburg, Fla., (1046), 1702:2.]

4671. Yuh take de bow out of a man's hat an' carry it home an' put it in matchbox an' put it undah yore haid, an' dey say dat will make 'em love yo'. [I stopped machine too soon and had to add:]

SLEEP ON BOW (You said sleep on it.)  
IN MATCHBOX [The matchbox, a coffin symbol (confinement) and the match, a sexual one - a frequent combination in HOODOO - explain themselves.] [Wilson, N. Car., (1469), 2652:10.]

4672. Ah heard dat yuh kin take dat little bow an' take it an' sleep on it. An' aftah yuh git through sleepin' on it - yuh heah whut ah say? Yuh take it out an' yuh wrap it up an' yuh put it in yore shoe an' yuh walk on it. Yuh see, yuh walk on it fo' a length of time an' dat makes de man crazy 'bout chew.

(You put that in your shoe?)  
SLEEPING ON BOW - THEN WEAR IN SHOE In yore left shoe.

[Yuh heah whut ah say? in some form or other occurs often in HOODOO, because I was not supposed to hear well. Call this an unfair ruse, if you like, but I often had trouble with people talking too low or too fast for my comprehension, hand over mouth, mumbling, occasionally stuttering, dialect, unknown plants and animals, etc.] [New Orleans, La., (1558), 2837:7.]

4673. (How do you do that?)  
About de hatban' dat yuh use. Yuh ast [asked] me 'bout de hatban' a minute ago. Yuh take de person dat yuh have de name out of de hat - dat little bow-like in de hat? An' yuh go tuh de bird's nes'. LET IT BE DE SPARRAH'S NES', WHICH IF

SPARROW NEST - BOW - HEADACHE IT'S A SPARRAH'S NES', DE SPARRAHS USE DE SAME NEST ALL DE YEAH ROUN'. BUT A BLUEBIRD CHANGES 'IS NES', AN' ALSO A PIGEON. Aftah a pigeon has used 'is nest, de pigeon tears de nes' up an' makes a fresh nest, but a sparrah use de same nes'. As long as de sparrah use de same nest, de person will continue tuh have de headache, if yuh put dis bow of de hat intuh de sparrah's nes'.

(Just go to the sparrow's nest and put the bow into the nest?)  
Jis' put de bow intuh de nes'. Dat's all. An' yuh could constantly happen tuh have a headache. But if - YUH KIN TRY IT YUHSELF SOMETIME OR EITHAH HAVE SOMEBODY EXPERIMENT IT FO' YUH. AN' WHENEVAH YUH REMOVE DAT OUT OF DERE, DE HEADACHE WILL BE BROKEN. BUT YUH KINNOT BREAK DAT HEADACHE BY BURNIN' CANDLES

OR ANYTHING. DAT NES' HAS TUH BE TORN UP, EITHAH DE BOW TAKEN OUTA DE NES'. Eithah one of de two will stop de headache, but nuthin else. An' ah betcha, becuz mah grandmothah tried it on 'er own daughter, mah sistah. [The latter relationship frequently happened, the sister being the mother whose child (informant's) was brought up as the grandmother's.] [New Orleans, La., (864), 1394:6.]

4674. Yuh could use yore *chamber lye* an' dat'll cause 'im tuh love yuh. Take yuh *chamber lye* befo' yuh speak tuh anyone early in de mawnin' an' yuh dampen dat little bow an' wear it. Wear it in yore right-foot shoe. Dat

SPEAKING: BEFORE SPEAKING IN MORNING - URINE - BOW - SHOE will cause de man tuh love yuh. [Memphis, Tenn., (937), 1516:10.]

4675. Take de bow out 'is hat an' dat insole of yore shoe, an' put dat bow right up undah dere. Take a pinch of sulphur an' put it down in dere. Ah guarantee yuh dat boy goin' stay right by yuh cuz ah've tried dat mahself.

SULPHUR - DRESSING FOR BOW UNDER INSOLE (Just put this bow in your shoe. Either shoe?)  
Yessuh, eithah shoe.

(And put a little sulphur with it. Put it up under that inner sole?)

Yessuh. [Wilson, N. Car., (1511), 2678:7.]

4676. Well, yuh take dis little bow dat's right in de back of man's hat. Dat's de little bow right dere [demonstrates]. Yuh take dat an' take it an' put it in a bottle of sweet spirits of nitah, an' take an' shake it up good. An' den take it, an' yuh know dese women dey got a pocket or somepin in some of dere bloomahs, yuh know. Take it an' put it in dat pocket an' sew dat pocket up an' weah in dere. An' dey say dey nevah will go wit anothah woman. [Fayetteville, N. Car., (1413), 2540:7.]

SWEET SPIRITS OF NITER - BOW IN BOTTLE OF SEWED UP IN POCKET OF HER BLOOMERS  
4677. De bow an' a dirty sock - out de hat an' 'is dirty sock, lef' foot sock. An' git some Eve-an'-Adam [Adam-and-Eve], some *High John de Conkah*, some *Love powdahs*, an' roll 'em to yuh. Make yore wishes as yuh roll 'em. Den yuh take it an'

### 3 INGREDIENTS

- (1) ADAM-AND-EVE - HIGH JOHN DE CONKER - LOVE POWDERS  
IN BOW AND LEFT DIRTY SOCK - WISH WHILE ROLLING TO YOU  
SLEEP ON IN PILLOW OR MATTRESS

put it in yore pillah or in yore mattress, de woman, an' sleep on it an' he'll stay dere. [Norfolk, Va., (486), 517:3.]

4678. Yuh kin take dat little bow out of 'is hat an' put it in some bluestone an' sugah an' burn it in de lamp fo' nine days, an' dat changes 'is min'. It'll [mind will] stay right

- (2) BOW - BLUESTONE - SUGAR: BURN IN LAMP 9 DAYS

on yuh, see. [Memphis, Tenn., (759), 1542:8.]

- (3) HIS SEMEN - JOCKEY CLUB - LODESTONE: RED FLANNEL

4679. Dey take a piece of red flannen an' a piece - an' dey take his intahco'se [semen] an' dat *Jockey Club Perfume* an' puts it in dat red flannen, an' a piece of lodestone in it, an' dey wrap it. Dey make it [package] flat, tight enough tuh go inside of dat bow. See, it go inside of dat bow, an' when it git in dat bow, dat will *trick* dem right dere. He cain't git rid of 'er.

(She will put that in the bow of the hat and tie it back in the hat?)

Yessuh, take an' sew it back on dere. [Memphis, Tenn., (1530), 2737:4.]

4680. Yuh [she] take dat bow, an' applyin' oil of verbena wit dat bow, she kin put some sugah wit dat bow an' she kin put some sweet spirit of nitah wit dat bow. An' puttin'

(4) OIL OF VERBENA - SUGAR - SWEET SPIRITS OF NITER

it in a little bag, see, an' wearin' it roun' 'er waist or anywhere near tuh her skin, an' she'll have him jis' lak she wanta. Ah mean anythin' dat she do, regardless of whut dey tell 'im, he will take her statement fo' it. [New Orleans, La., (1560), 2853:6.]

4681. Dis little bow here [demonstrates] dat ah've got 'im mah hat chere, a woman kin take dis bow an' - an' take it an' put some peppah in it an' salt an' some incense, an' take it an' bury it, yuh see. An' bury dis bow accordin' tuh de moon.

(5) PEPPER - SALT - INCENSE: BURY ON NEW MOON

But she gotta bury de bow when de moon is young. An' as de moon go down, de old-ah it git, de more it take effect on me. Ah'd git a misery in mah head, yuh see, until de moon go down. When de moon go down in darkness, well ah'm certain tuh lose mah memory. Do yuh hear? [My hearing is supposed to be weak.]

(I see.) [New Orleans, La., (866), 1399:9.]

4682. Dey kin take dat, take dat bow from mah hat, if anybody git holt of it, lak dat [shows his hat]. Yuh see, dere it's hot now. Yuh see ah'm sweatin'.

TREE - HAT BOW SWEAT INTO HOLE IN Sit down dere, yuh undahstan', an' takin' a knife an' scrape it outa dere, jis' lak dat, an' take all dat dirt an' sweat out of dere tuhgethah, an' git it outa dere till dey git quite a nice bladeful. Git about a knifebladeful out de bow of de hat, yuh undahstan'. An' yuh take dat an' yuh go tuh work, yuh undahstan', an' go tuh a tree an' digs yuh a hole in dere. Gits yuh somepin othah tuh gouge yuh a hole in dat tree lak dat dere. An' den take dat knife an' wipe dat thing off on a lile piece of rag, an' take an' shove it back in dere. An' git chew a stoppah, make yuh a peg tuh fit dat hole an' drive it in dere. Drive it in dere tight jis' lak dat. Yuh kill 'em, bash it - hit ovah 'is haid.

(That gives him a bad headache and kills him?)

Kill 'im. [Fayetteville, N. Car., (1433), 2596:1.]

4683. Dat little bow in de back of a man's hat, take dat an' go tuh a green pine tree an' bo' a hole wit a augah, an' drive it wit sompin back dere tight. It will run 'im crazy. [St. Petersburg, Fla., (1043), 1692:4.]

4684. ["Hat bow - take new nail - nail up in right side of tree - run him away or go crazy." [Author's note from untranscribed cylinder.] [Memphis, Tenn., (969), 1568:11.]

4685. (Dey take that bow from the back of a man's hat and do what with it?)

An' tack it on a tree an' git some of yore *hair* an' tack it right on de end of dat bow, an' put dat hair on dere. When dat hair go all de way roun' dat tree, it'll meet back to dat bow. Den yuh'll go crazy.

TREE - HAIR TACKED TO BOW ON TREE GROWS - CIRCLING

(They have to go to the tree with the bow and have some hair in [on the end of] the bow. Then that hair grows all the way round the tree?)

All de way roun' de tree.

[For detached human hair to continue growing under all sorts of conditions, see examples at the beginning of long section HAIR.] [Memphis, Tenn., (933), 1513:14.]

4686. Take hit an' put it - yuh know *chamber lye* - put it in *chamber lye*, dis little bow. An' keep it in dat *chamber lye* an' dis man go crazy ovah dat woman.



He cain't quit 'er fo' no othah woman in de worl'.  
(Whose *chamber lye* does she put that bow in?)

URINE - KEEP BOW IN Put it in 'ers - 'er *chamber lye*. [Waycross, Ga., (1093), 1760:12.]

4687. Well, ah've heard dey take dat li'le bow out de hat an' put it in de bottom of yore shoe, an' keep it wet wit *chamber lye*, yore *chamber lye*, an' jis' wear it in de bottom of yore shoe, twixt de sole an' yore foot.

URINE - FED TO BOW - WORN IN SHOE (What will that do?)  
Dat will keep a man home; he won't leave 'er. She's lyin' onto [she can rely on] him all de time.

(Either shoe?)

No, de left shoe. [Fayetteville, N. Car., (1414), 2544.]

4688. Takes dat an' soaks it in *chamber lye*, de bow from de back of man's hat. Soaks it in *chamber lye* an' puts it in de bottom of 'er shoe. She got de man. Evahwhere she go, he's follahin' 'er.

(She can wear it in either shoe?)

Either shoe. Jis' de innah sole yuh know, take dat out an' soak it in *chamber lye*, eithah put *chamber lye* in dere an' put de innah sole down ovah it, an' he follah her evahwhere she wants tuh go.

(Whose *chamber lye* does she put in there?)

Hers. She use her own *chamber lye*.

(She puts that in the man's shoe?)

[My question or statement shows me napping, caught by the words *he follah her*, I momentarily forgetting what went before.] [Wilson, N. Car., (1459), 2649:4.]

4689. Now ah heard 'em say about dat little bow - ah always caution mah boys about dat bow. Ah don't know whut dey kin do, but ah heard 'em say dat dey take dat bow. In fact a ole wumman tole me dat. Say, yuh take dat bow an' rip up dat thin sole [insole] in yore shoes an' put dat bow undah dere. An' yuh know, jis' keep it perfumed wit dis ole *Hearts Cologne* an' keep dat - put chure *chamber lye*, put chure pee on dat, an' keep dat bow in dere, in de bottom of yore shoe. An' dey say, dat boy or man can't leave yuh tuh save his life. Say, he jis' can't go off. [Waycross, Ga., (1148), 1871:3.]

4690. Dey tell me yuh take dat bow out dat hat an' puts *Hearts Cologne* on it an' a little of yore *chamber lye*. An' put it in a flannen rag an' wear it right nex' tuh yore flesh. Say dat will make a man love yuh. [Waycross, Ga., (1077), 1744:2.]

4691. Take dat bow out of a man's hat, like dey take dis bow heah [demonstrates]. Well, dey kin take dat bow - a woman kin git dat bow out 'is hat. She take an' put it in some *chambah watah* an' she put some *Hearts Cologne* on dere. Well, if she kin git dat bow back in yore hat wit'out chure knowin' it, dat will make yuh fall in love, really in love wit 'er. [Brunswick, Ga., (1188), 2003.]

URINE 1/2 - HEARTS PERFUME 1/2 - WEAR 9 DAYS 4692. [Take hat bow, buy *Hearts Perfume*, pour 1/2 out, but *don't use for anything else*, fill rest of bottle with urine, wear 9 days and keep. (Authors abstract of informant missed by transcriber).] [Memphis, Tenn., (962), 1551:3.]

URINATE - ON BOW IN FLANNEL - TIE UP AND DOWN OVER NAVEL 4693. (A woman does what?)  
She take dat bow, yuh know, an' she'll tie it in a piece of flannel, yuh undahstan', an' she'll take it

an' she'll urinate on it, an' take it an' tie it aroun' 'er waist, an' she kin keep it right straight up an' down 'er navel-like. Dat would keep - don't keer where yuh go or whut yuh do, yuh min' will be back dere on 'er all de time. See? [Jacksonville, Fla., (606), 785:5.]

4694. Take dat little bow right out de back of yore head [hat] an' dey'll take it an' tie - a woman will take it an' when she tie it up, she take it an' she'll put it right in 'er bloomahs an' wear it. Wear it right dere right close

URINE - THROW EVERY MORNING - ON BOW UNDER DOORSTEP  
up tuh 'er, nex' tuh 'er. An' when she git ti'ed of wearin' it, she'll take it tuh 'er do'step an' she'll bury it. An' evah mawnin' she'll go out dere an' she'll throw *chamber lye* on it. An' it won't be mo' dan three weeks befo' yuh'll go crazy.

(And she wears that long as she wants you, and when she doesn't want you, she'll bury it under the door.) [Jacksonville, Fla., (599), 777:5.]

4695. Take dat little bow an' make anyone love yuh. Yuh could take dat an' put it in de toe of a sock an' take a dime an' put it in dere. An' yuh fold it dis way [demonstrates].

URINATE EVERY MORNING - ON DIME AND BOW IN SOCK  
WRAPPED TOE-TOWARDS-HOUSE AND BURIED UNDER DOORSTEP  
Yuh jis' fold it dat way an' den yuh fold de toe dat way, comin' in de

house, an' den bury it up undah yore do'step, yuh undahstan', an' den take a leak on it evah mawnin'. An' ah guarantee dey won't leave yuh. [Memphis, Tenn., (956), 1540:8.]

4696. Take dat li'le bow in de back of a man's hat an' take an' put sulphur on it an' wear it [in a bag - see later] nex' tuh yuh - right tuh yore heart.

URINATE 9 MORNINGS ON BOW-SULPHUR BAG OVER HEART  
An' dey say dat will bring 'im back tuh yuh, make him love yuh. An' den yuh take an'

urinate on it fo' nine mawnin's an' put it back in dat - have a little bag ah reckon about de size of dis box [box of matches I had on interviewing table]. Put it in dere fo' nine mawnin's.

(After you put that sulphur on there.)

Yuh put de sulphur on dere an' yuh let it stay lak tonight. Well, de nex' mawnin' yuh start [to urinate on bow] fo' nine mawnin's, evah mawnin', an' den put it back in dat bag. An' den dat will make him love yuh. [Fayetteville, N. Car., (1419a), 2556:10.]

WAIST - BOW WORN ABOUT  
4697. Ah heard dat if yuh take dat little bow out of de hat, de wimmins [take it], an' dey take it an' dey wear it aroun' dere waist - on aroun' dem, wheresomevah she may keep it all de time. Dat will cuz de man tuh love her. [St. Petersburg, Fla., (983), 1590:12.]

4698. Say dey could take dat bow out de back of a man's hat an' wear it aroun' dere waist, an' dat would make yuh love 'em. [Fayetteville, N. Car., (1398), 2517:9.]

4699. Yuh kin take it an' tie it roun' yore waist an' dere mind will stay on yuh all de time. Yuh kin take de bow outa anybody's hat, or eithah de band. [Waycross, Ga., (1134), 1842:2.]

4700. Take dat little bow out of a man's hat an' put it into a bag. Wear it roun' dere waist an' dat make de man jealous. [Waycross, Ga., (1105), 1779:6.]

WAIST - BOW TIED ABOUT - WITH RIBBON  
4701. A woman kin take de bow out of a man's hat an' tie it aroun' 'er waist - put it in a ribbon an' tie it aroun' 'er waist. Wheresomevah she goes, he'll go wit 'er. He will follah 'er. [Fayette-

ville, N. Car., (1407), 2528:9.]

4702. Dat little bow inside of 'is hat? If a person git dat bow, provided yuh [can] git yuh han' on it, well yuh goin' tuh take dat. An' if yuh take it tuh yuh house - an' yuh CUT A HOLE IN DE WALL an' put WALL - CRACK OR HOLE IN dat in dere. But yuh'll have tuh put a card [paste-board] stoppah in dere. Yuh put a card stoppah in dere or yuh put a cork stoppah in dere, an' it will kill de person, kill 'im dead. [Memphis, Tenn., (976), 1579:12.]

WATER THAT RUNS 4703. Well, dey kin take dat bow an' dey kin put it in a piece of cloth, anythin' dey wanta put it in. Take dat bow an' carry it to runnin' watah an' dey kin throw it in dat. Long as dat bow stay in dat runnin' watah, yuh will be runnin'. [Florence, S. Car., (1331), 2291:6.]

4704. Ah've heard - jis' lak dat little bow dat be in de back of yore hat back heah - ah've heard dat dey take hit out an' put it in runnin' watah an' make folkses leave home. [Waycross, Ga., (1060), 1719:17.]

4705. Well dey say dey takes dat bow. Take dat bow out an' dey puts dat in *Hearts Cologne*. Aftah dey put it in *Hearts Cologne*, git it in somepin airtight where no watah WATER RUNNING - BOW AND HEARTS COLOGNE AIRTIGHTED - THROWN INTO cain't git in OVER LEFT SHOULDER - WISH - DON'T LOOK BACK it. Dey put it [in] sompin

lak a rivah dat's runnin' an' throw it ovah yore lef' shouldah, make yore wish an' walk away from it an' don't look back. Dey say dey'll go crazy.

(That is to make that person go crazy? Who owned the hat that the bow came from?)

Yes. [Fayetteville, N. Car., (1420), 2560:3.]

4706. Ah've heard dat chew kin take de bow out of a man's hat an' put it in runnin' watah, an' den wear it in yore shoe an' yuh won't have much trouble git-tin' rid of 'im. Ah heard dat.

WATER RUNNING - BOW HELD IN - THEN WORN IN SHOE (You take this bow from his hat and put it in running water?)

Yes, an' put it in runnin' watah. Firs', git it, jis' hold it in dere, an' den take it out an' put it in yore shoe an' wear it.

(Do you put it in either shoe?)

Eithah one.

(That's to get rid of him?)

No, dat's tuh make him love yuh. [Is holding it in running water a threat or warning of what could happen to him? Or is it a purification ceremony?] [Waycross, Ga., (1061), 1720:7.]

4707. Dey take dat little bow out chure hat an' carry it an' put it down to de edge of de rivah an' tie it wit a string, an' jis' like dat watah is raisin' dat bow in dat hat, WATER RUNNING - BOW TIED IN - HEAD RISES OR FALLS WITH TIDE dat de way yuh hair will be raisin',

long as somebody don't git dat bow. Yuh will be sick in yuh haid an' yuh wouldn't nevah come tuh yuh right senses no mo'. But de sweatban' of yuh hat is jis' like dat, jis' about de same [you can do the sweatband the same way]. [Charleston, S. Car., (520), 620:8.]

4708. Yuh take de little bow. Yuh take de little bow an', if they kin git it out of dere jis' as it's in, dey take dat bow an' dey'll make what chew call a *twist*. Yuh see, if dey kin twist it like dey want, tuh keep from tyin' it, dey'll twist it. An' if dey kin git de edges, de ends, de way dey want it, dey take dem ends an' dey twists until dey cut - till dat end is jis' as thin as one

stran' of yore hair, jis' by twisting it, but it'll be *locked*. [The weave of the bow will still be there, twisted into one thin string.] It'll be *locked* an' yuh twist till it gits thin as one stran' of yore hair.

WATER RUNNING - TWISTED BOW - STICK THROUGH HOLE IN STRING ON EACH END - LOWER STICK EACH DAY INTO WATER

Now, if yuh leave [you do leave] a hole in between, see [demonstrates]. Now, yuh leave dat hole in between dere an' yuh take an' yuh git yuh a stick, an' yuh cut dat stick as roun' as yuh kin an' yuh put dat hair [twisted bow] on dat stick. When yuh put dat hair [twisted bow] on dat stick, yuh put it in de centah of de stick. Put dat hair [twisted bow] in de centah of dat stick an' carry it tuh where dey got runnin' watah, an' yuh take an' yuh hang - yuh git chew a string an' yuh put it on each end of de stick an' yuh let it hang in dat runnin' watah, but don't sink, yuh see. Evah day yuh go dere, evah twenty-fo' hours, see, yuh go dere. When yuh go, yuh let down on dat, see. Yuh let it down evah time - evah twenty-fo' hours yuh go an' yuh let it down until de length of yore thread would give out, which would be about two feets of string dat yuh would have on each end of de stick. See.

An' when dat thread give out, yuh see, yuh go an' yuh give de same party dat yuh got dere hair [twisted bow] you git dem, an' yuh carry 'em jis' about two blocks tuh dis runnin' watah. See. Well, when yuh carry dem de two blocks tuh dis runnin' watah where yuh got dere hair at - see, dey goin' tuh go wit chew all right, dey'll have good intentions. Dey'll go, but when dey git jis' about two blocks from dere, dey ain't goin' tuh go. Dis party, dey goin' tuh turn aroun' an' come back. See. Now, when dey come back, yuh know yuh got 'em den. Dey goin' tuh come back. Don't beg 'em, don't force 'em tuh go at all. If dey want tuh come back, let 'em come back, but dey goin' tuh come back dere own individual self. Dey'll come back demself tuh see what it's all about. Dey'll jis' have - yuh want tuh lead 'em tuh come back, see. An' dey'll go dere an' dey'll set. Set right dere an' dey goin' tuh wondah maybe fo' days an' days, jis' stay dere wit'out nuthin tuh eat or nuthin, maybe prob'ly sleep. People will be wondahin' where dey at, wondahin' what's de mattah, tellin' 'em dey're makin' a tramp of yoreself an' all sech things as dat, but dey won't know what it's all about, see. But dey'll stay dere as long as dat hair is dere an' until he die. He would not move from dere - starve tuh death.

[I stop recording to ask a question or two, then start machine again.]

I'm got it on a stick.

(The little bow from the hat?)

Yes, I'm got it on a stick, see.

(What about the hair?)

I'm talkin' about de bow of hair - yuh see, de hair an' de bow.

(Talking about the hair and the bow?)

I'm got it wrapped up on de stick, yuh see. I'm got it wrapped up an' I'm got a hole in dere an' I'm got de stick. Yuh see here?

(Yes.)

I'm got dat stick 'tween dat dataway an' I've thread on each end of it - jis' about two [feet on each end].

(You've got hair in that bow?)

I'm got de hair in dere.

(Oh!)

Yes.

(And did you put a hole in the stick or did you split the stick?)

De stick is not split, I'm only got de stick. Yuh see like dis here ridge in mah fingah [demonstrates]. I'm got de stick. I only got a ridge [groove] jis'

all de way round it dataway.

(I see.)

An' I'm got thread on each end of it. See [demonstrates], on each end I'm got jis' about two feets of thread - on each end of de stick.

(And you hold the stick over the water and it swings? You hold it and it swings over the water?)

Yes, jis' let it swing. But evah twenty-fo' hours, evah twenty-fo' hours, go dere an' lowah it down until de two yards - or rathah de fo' yards of thread is gived out. Undahstan'?

(I see. YOU HAVE THIS BOW WRAPPED AROUND THAT STICK THEN? THAT YOU LOWERED DOWN IN THE WATER?)

Yes, sir.

(I see.)

[This informant is not lying, he has a confused mind - often from long addiction to alcohol. Versions of this rite - lowering or floating objects in running water - occur elsewhere in HOODOO.] [New Orleans, La., (832), 1242:2.]

4709. She likes yuh very much an' she wants tuh keep yuh. Well, she takes dat bow out see, an' she puts dat in a rag. She puts it in 'er mattress an' keeps it. She do dat in ordah tuh keep yuh. An' if yuh go away

WATER - TO CROSS RUNNING - GIVES TRICKED PERSON HEADACHE

from 'er, evah time yuh go tuh go across watah, why it will cuz yore head tuh have an ache in yore head all de time.

[That hat bow contains a part of the man's spirit and therefore his whole spirit (see HOODOO p.21). A spirit cannot cross water (see FACI, 2nd ed., p.754, and several places in HOODOO).]

(If you go across water, you will get a headache; then, while she has this bow tied up in the mattress, you will come back to her.) [St. Petersburg, Fla., (1025), 1659:7.]

4710. Lotta things dey kin do wit dat, too. Dat little bow right in heah, right dere [demonstrates], dey kin take dat an' git chure sweat [in the bow].

WHISKEY - FEED TO BOW IN SACK - THROW AWAY

Dey kin take dat, dat sweat, an' dey kin - git chew a little sack an' sew dat up in dere. An' take

some moonshine likkah an' jis' keep dampened ovah - jis' wet it wit dat an' throw it away. An' dey tell me dat will run yuh crazy.

(Keep it dampened with moonshine liquor. And they throw it away?)

Throw it away.

(That makes you lose your mind.) [St. Petersburg, Fla., (1019), 1649:10.]

4711. She take de bow outa a man's hat an' she takes an' put it in a small bottle, yuh undahstan'. An' she take dat bottle, yuh undahstan', an' takes some whiskey an' po' in dere on it

WHISKEY - FED EACH MONTH - TO BOW-IN-BOTTLE HAND

roun' about every month, see [feeding this hand - see

p.578]. AN' BOY, he'll jis' be worried aftah her all de time.

[HERE A BLACK PERSON CALLS A WHITE PERSON, "BOY."]

(What would she do with that bottle?)

Well, she'll take dat bottle up dere yuh know, an' she keep dat bottle an' feed it all de time. [Wilson, N. Car., (1487), 2660:19.]

WHISKEY THAT'S RED - SPICE - SULPHUR: 3 INGREDIENTS

4712. Take dat bow an' yuh git chew rock sulphur [a molded cake of sulphur] an'

yo' git some spice, spice an' rock sulphur, an' powdah it up togethah, an' yuh

sew it up intuh a bag an' yuh *feed* it on red whiskey [not white *moonshine*]. Tote it anywhere 'bout chew or pin it tuh yore clothes nex' tuh yore skin. Dat keep dem home, dey won't go. [Brunswick, Ga., (1224), 2080:6.]

(3). CLOTHES

EXCLUDING HAT - SOCKS AND STOCKINGS - SHOES

[Perhaps most hoodoo believers would say that clothing is a substitute for the human body only if it contains *sweat* - it must be *dirty*. On the other hand there are cases of a clean garment being stolen from the clothesline (p.92, lines 5-12) because it has merely touched the human body.]

4713. Jis' lak yuh got a woman an' yuh can't stay wit 'er, an' if yuh got any dey clothes whut dey wear. If yuh kin git holt of any of 'em, dat sweat place undah yore arm, yuh undahstan', cut it out. An' take an' put it [ARMPIT piece of his armpit and any of her clothes] in a box, a little match box, an' keep it in dere fo' 'bout - maybe 'bout a week [7 days]. Aftah a week, go away, yuh could feel a change in 'er. See, aftah yuh keep it in yore pocket. Yuh gotta keep it in yore pocket though, an' yuh take it an' wear. An' aftah while yuh an' 'er became to love. [Florence, S. Car., (1303), 2202.]

4714. She used it tuh bring 'er man back. Heah's whut she does. She eithah take a piece of undahshirt where he sweats undah heah, undah de lef' arm. An' she takes dat an' balls it up in a knot an' dress it wit Hearts Cologne an' buries it undah de step. An' usely [usually] he comes back. [Sumter, S. Car., (1342), 2322:10.]

4715. A guy cut a piece out of a woman's bloomahs, out de seat of it, an' wear it on de left side [in armpit, see later] right down in his coat; an' wear it, an' nobody else couldn't be wit 'er but 'im.

(You said before [while recording machine turned off] that he wore it under his left arm, didn't you?)

Yessuh, den he wore it undah 'is lef' arm. An' nobody could be wit 'er but 'im. [Wilson, N. Car., (1497), 2666:12.]

4716. Take an' cut yore sleeve whut chew sweat undahneat' chure arms. She'll take dat an' she'll mix it wit 'er undahweah - yo' see, wit de seat of 'er undahweah yo' know an' ties it up, see. An' she'll weah it, see. Dat's one way.

(To bring him back.)

He be worried about her all de time. [Savannah, Ga., (1262), 2144:11.]

4717. (Tell me something about that.)

Dat little pocket?

(No, the other.)

Whenevah he go tuh de sto' an' buy 'er somepin, well he jis' put it undah 'is lef' arm heah. Let it hang down ovah it lak dat, an' keep it undah dere. Don't let nobody take it out till he git tuh 'er. When he git tuh 'er, he give it tuh 'er lak dat an' she'll lak 'im. She'll always lak 'im, always be wit 'im.

(Well, what would he buy her for example?)

Jis' anything - jis' some candy or stockings or anything she weah, jis' anything.

(But he must keep it under his left arm.)

Keep it undah 'is lef' arm, yeah. [Vicksburg, Miss., (538), 1010:1.]

4718. Git dat sweatban' out from undah heah, undah yer arm, dis heah lef' one.

ARMPIT SWEATBAND (Cut that out of the armhole. And what do they do with that?) Takes dat an' puts peppah wit dat an' salt an' buries dat. Dat's to run anybody, to git [rid] of 'em - yer enemies wit dat. [Mobile, Ala., (666), 876:6.]

4719. Yuh has some dirty undahweahs. Dey will go take yore undahweahs an' dey will burn 'em. Dey have tuh burn 'em tuh ashes. Dey take it an' take 'em [ashes] wit 'em, see, an' blow it away dataway an' dat'll keep yuh *on de drag*, so when yuh got shoes, yuh

BLOWING AWAY WITH BREATH - DIRTY UNDERCLOTHES ASHES OR ASHES FROM NAME ON PAPER WITH YOURS CIRCLING IT need a hat; when yuh got a hat, chew need a coat; when yuh got coats, yuh need a pants. Dat keep yuh *on de drag*.

Now, if yuh kin - if anybody yuh suspect, yuh undahstan', or whosomevah dat did so, yuh see, yuh take yuh dat parchment papah an' yo'd write dere name on dat. Den yuh write chure name roun' dat. See [demonstrates].

(You write the [your] name right around the [in a] circle?)

Yeah, yuh got dem in a circle. Take dat same papah an' burn it tuh a powdah. Put it in a plate an' blow. Yuh blow dat same luck back on 'em [this is returning the spell]. [New Orleans, La., (1560), 2856:2.]

4720. If she kin git any of 'is clothes dat he weah, she kin git 'im back. Now, if he done lef' home an' aftah he lef' home, if she want 'im back - she feel dat he didn't do right, an' she try tuh git 'im back. She'll take de seat of 'is undahweah

BLOWS HER BREATH ON FOLDED SEAT CUT FROM HIS UNDERWEAR KEEPS IN HER SHOE - WRITES HIM LETTER WITH LOVE POWDER an' cut dat out an' den she'll fold it, blow 'er breath on it an' fold it. An' she'll sit down - wheresomevah he may be or where he live - if she writes 'im. She'll heah where he at, she'll git 'im a lettah. He's gotta git de lettah. She'll go tuh de sto' an' buy 'er some love powdahs an' put in dat lettah. An' den she'll fol' dat piece an' weah it undah 'er right-foot shoe, nex' tuh 'er flesh between 'er stockin' an' 'er shoe. An' five days from de day he sees dat lettah, he'll come home.

(She puts the *love powder* in this letter, and she wears this piece of the drawers in her shoe.)

Yes, in 'er right-foot shoe. [Memphis, Tenn., (1530), 2746:3.]

4721. If yuh kin git holt of 'is photograph or anythin', yuh kin git 'im back ag'in.

(Do you know just how they do that?)

Well, yuh git holt a piece of 'is clothin'. Now, if it's a woman dat wants 'im back ag'in, yuh git aholt of a piece of 'is clothes an' yuh *dress* it in cologne. Yuh take it an' fold it de way [direction] he is. If he is east, no'th, west, or south, yuh take dat piece of clothin', a small

BLOWING OF WIND - PIECE OF HIS CLOTHES - DRESS IN COLOGNE POINT IN DIRECTION HE LEFT - FOLD TO YOU - 2 NEEDLES IN SPLIT IN 2 PARTS - ONE IN RIGHT SHOE - OTHER INTO RUNNING WATER ON GROWING MOON - WIND BLOWING IN DIRECTION HE WENT WALK BACKWARDS 9 STEPS - TURN LEFT - HE RETURNS IN 9 DAYS piece of it, an' fold it [demonstrates] an' make yore wishes.

(Fold it toward you.)

Towards yuh evah time. Points it de way he is an' fold it back evah time. An' yuh git yuh a couple of needles an' pin it each way, bottom an' top, an' yuh split dat needle. Lets 'er wear one in 'er right shoe here, an' give her de

othah one an' let 'er hold it in 'er han'. An' she kin walk - an' let 'er go straight tuh runnin' watah an' drop it ovahbo'd. Ketch de wind - she has tuh do dis on de grown [growing] of de moon an' ketch de wind blowin' towards de way she wants 'im tuh come. If she is in New York, ketch de wind blowin' disaway.

(Blowing south?)

Dat's right. Drop dis ovahbo'd an' walk backwards from it about nine steps, turn tuh left an' go on. Make her wishes an' he'll come right - in nine days he'll be dere.

(I didn't quite understand you about putting these needles?)

Yuh see, if yuh fold de clothes, prob'ly fold it dis way. Well aftah yuh git a little pad of it made, git yuh a needle on each side of it. Git chew a pair of keen - anythin' dat's sharp an' split dem needles in two.

(Oh, I see! You cut the whole package in half.)

De needles den will be on each side of it.

(Two halves of the needles will be in each side of the package.)

An' have dem needles so dey won't injure her foot an' let 'er wear it right in 'er shoe. Fasten it in dere in a way dat it won't slide backwards an' forwards. Take dis half an' fold it in yore han' an' when it gits warm, when yuh go tuh de watah wit it - an' throw it ovahbo'd. Ketch de wind blowin' from de way dat yuh want 'im tuh come home. [Norfolk, Va., (491), 527:4.]

4722. Anybody you love is away and you want to bring them back, just burn a piece of his clothes and he'll come back. You take

BURN CLOTHES some clothing next to his skin. [Newport News, Va., by Ediphone.]

4723. If yo' got a house an' if yo' wanted tuh rent it an' want tuh put de people out of it, yo' go dere an' git some of dere ole clothes. Yo' carry 'em off an' burn 'em. An' while yo' burnin' de clothes, yo' take an' keep asprinklin' sulphuh on it.

PERSON'S CLOTHES BURNED WITH SULPHUR An' yo' burn it up an' yo' git dem ashes an' carry 'em back dere an' dey can't

stay in dat house. Dey won't stay in dere long.

(What do you do with those ashes when you carry them back?)

Yo' carry 'em right an' sprinkle 'em right in de yard. [Brunswick, Ga., (1188), 2006:8.]

4724. Becuz if she *tie yo' up* an' yo' wanta git loose from 'er, jis' all yo' gotta do, git somepin belongs tuh 'er. Yo' git somepin belongs tuh 'er. Git chew some red peppah an' sulphuh an' table salt.

SOMETHING OF HERS BURN WITH RED PEPPER - SALT - SULPHUR PUT IT TOGETHAH, UNDAHSTAN' ME, 'CUZ AH'M NOT GOIN' TELL YO' A STORY. Undahstan' it. An' put in a tin

an' yo' burn it. An' when dat peppah an' dat salt an' dat gunpowdah [sulphuh] flies, her min' goes away from yo' jis' dat way.

(You put some piece of hers with those.)

Yes. [Brunswick, Ga., (1217), 2069:12.]

4725. [To bury clothes in the ground is a common rite in HOODOO. Some of these rites are complicated; others simple, such as those following, which establish the margin title.]

BURY CLOTHES Yuh take a woman's stockin' an' a piece dat she worn near tuh 'er, we'll say 'er step-ins or 'er bloomahs. An' ah heard dat chew could bury 'em, an' dat would make de woman pay attention tuh de man - special, yuh know. [Memphis, Tenn., (915), 1482:5.]

4726. Anywhere dey bury yore clothes at, DE SWEAT OF YORE CLOTHES, dat is goin' tuh make yuh wondah [wander] dere. Yuh goin' tuh wondah tuh dat place, see.

(Well, why would they bury those clothes out at the railroad track?)

Well, dat if dey want tuh git yuh out dere tuh kill yuh.



(Get you out there to kill you?)

Yuh see, if dey want tuh git yuh out dere tuh kill yuh, see, dey bury yuh out dere like dey want tuh git yuh out dere. Now, like if yuh de person an' yuh goes out dere where dey done got yore clothes, dey goin' tuh git yuh out dere so dey kin knock yuh in de haid or kill yuh. [New Orleans, La., (823), 1192:3.]

4727. A woman will take some of de man's undahclothes an' some of 'is hair offa his haid, an' put it in a bottle an' bury it somewhere aroun' dere 'bout de house. If she wan' 'im, dat's tuh keep 'im at 'er house mos' all de time. [Wilmington, N. Car., (221), 210:1.]

4728. Dey husban' run aroun' an' dey don' wan' 'em tuh run aroun', dey take some of 'is clothes an' - take pieces of de undahclothes an' bury it. An' dat's all ah heah 'em say.

(His underclothes.) [Charleston, S. Car., (501), 545:7.]

4729. If dey's workin' wit chure wife, dey kin git chew back, becuz if dey git any of yore ole socks or undahweah pieces, why she kin have dem tuh bring yuh back home. Yuh jis' cain't he'p yuh'self.

(How do they do that? Bury them, you say?)

Bury 'em.

(As you told me before?)

Yes. [Sumter, S. Car., (1359), 2346:5.]

4730. Take de shoes - ah mean de stockin's an' piece of de shirttail an' bury it an' dat will keep 'em down. [Waycross, Ga., (1084), 1753:4.]

4731. [As far as I can remember there are few rites concerned with buttons in HOODOO. General folklore has a fair number of them - 21 in FACI, 1st ed., index.]

BUTTON Takin' a button off 'is undahwear down dere an' wearin' it.

(You take that off this man, the button down in front. What do you do with it?)

Yuh take an' wear it aroun' yuh on a string an' dey say he cain't leave yuh. [Memphis, Tenn., (1549), 2813:4.]

4732. Well, jis' lak yuh would have a lady fren' - yuh undahstan' whut ah mean. She would ran off from yuh, but she'd be in de neighbahhood in de town some place - yuh know whut

CENTER OF HOUSE - STEP-INS BURIED UNDER - QUINCUNX ah mean. Well, if it wuz possible yuh could git a pa'r of 'er step-ins - yuh undahstan' whut ah mean. Well, yuh would take dose step-ins an' yuh take intuh de laig, well about dat fur. Yuh take yore razor blade or knife an' yuh cut a hole roun' intuh it. Yuh would take 'cordin' tuh how many sills undah de house, maybe it be three or maybe it be five or six. Anyway it would be, yuh would have tuh put it in de centah of dat house. Undahstan' whut ah mean. Well, yuh would bury dat, well dey say about six inches. Well, yo'd go tuh any hardware place an' git chew one dose ole nickel [5 cents!] files, an' right in de centah of de file - dose nickel files whut chew use tuh file de knife wit. Git one dose nickel files. Ah guess it would be 'bout dat long.

Well, in bearin' [buryin'] dat, it gotta be in de centah of dat hole yuh dug wit dat. Drive it down an' leave jis' about dat much on top, an' in de run of 13 days, if she's livin' an' could walk, she come back.

(You just peg this file down with this piece of round cloth from her step-in?)  
Dat's right.

(And you bury it under the center of the house?)

Right undah de centah of de house. In de run of thirteen days, ah guarantee yuh, she'll return. [New Orleans, La., (1571), 2885:3.]

4733. Take dat chicken an' bury 'im alive undahneat' de hearth. An' yuh take, see yuh take all de insides of de chicken out, an' yuh take de person's undahclothes. Take de person's underclothes, as much of it, yuh know, dat's got 'is,

CHICKEN - BURY ALIVE UNDER HEARTH WITH UNDERCLOTHES

*whatevah it is*, yuh see. Yuh kin take dat, in de seat of it, an' put it in de chicken an' sew 'im up, if he's alive. An' yuh kin put 'im undahneat' de hearth, or any place, or bury 'im, undahstan'. An' whoever dat person is, when dis chicken dies, yuh'll die, too.

(The chicken is alive?)

Yessuh, a live chicken, an' a roostah. Yuh don't kill 'im. Yuh jis' cut 'im open an' take it out jis' as quick as yuh kin, an' push de chicken back tuhgetah an' bury 'im in dat hole while he's alive an' kickin'.

(Any kind of a chicken will do?)

Any chicken will do. [Memphis, Tenn., (928), 1511:4.]

4734. [*Here is a rite from George Jackson, the outstanding "high man" on the Eastern Shore at the end of the 19th century - see p.912.*]

He'd cut a piece [out of her underclothes] close tuh de heart in a coffin shape. Uncle George used tuh tell 'em how tuh do it. An' dey'd [the man would] care [carry] dat tuh 'im.

COFFIN-SHAPED PIECE - CUT FROM OVER HEART OF STEP-INS

An' if he wanted - yuh undahstan', he's tuh a place an' can't git along. Two women dere yuh know an' yuh can't git along, an' yuh want tuh git [one of them] away from dere an' don't know how tuh git [her] away. Yuh go tuh see Uncle George. An' Uncle George would tell 'im jis' whut tuh bring 'im. An' when [then] he'd bring dat piece cut from 'er clostes' garment - right ovah 'er heart - undahclothes. Aftah he [Uncle George] *fixed* dis he'd [the client would] take dis tuh a runnin' stream an' send it adrift wit de wind an' tide. An' she wouldn't stay dere long neithah. She'd soon pull away from dere. [Princess Anne, Md., (130), 34:4.]

4735. Git a piece of somepin whut chew wear nex' tuh yere skin an' dey kin cut a piece outa dat, but it's certain dat dey cut it fo' cornahs [a coffin or *four corners of the world* symbol], jis'

COFFIN OR FOUR-CORNER SHAPE - BURY

a fo-cornah piece, an' dey take dat an' bury it. An' dey tell me dat will make yuh sick. [Mobile, Ala., (701), 952:4.]

4736. An' den if she don't wan'a do dat, she washes 'is shirt. *She cuts jis' a half a length outa de shirt in front, right where it dangle down in front,*

COFFIN OR FOUR-CORNER SHAPE - WEAR - LEFT ARMPIT OR FOOT

right heah, jis' one end, an' she take dat an' she makes fo' cornahs out of it, sew hit an' put dat. Well, jis' as long as dat cloth stan', dat's 'er man.

(Where does she put this piece of cloth now?)

Put it undah de lef' arm or de lef' feet, an' jis' wears it. [St. Petersburg, Fla., (977), 1584:2.]

4737. Now, if I got any of 'er undahweahs or anythin', well I takes dat an' I buries it. An' she ain't goin' tuh rest in peace until she come back tuh me.

See, I takes it an' I mix it wit- git some cobweb.

COBWEBS AND UNDERWEAR BURIED - ALSO NAMES HIS AND HERS - LODESTONE - FOLDED INTO

(Cobweb, spider web.)

Yeah, dat's whut I mean. An' I gits me a white of a egg. I beats it up an' I mix dese up tuhgetah. Well, I

takes dis - yo' know whut I mean - I mean 'er clothes, an' I folds dat tuh me an' I take an' I bury it right by de steps. An' she ain't goin' tuh be satisfied until she come back.

(Comes back to you.)

She ain't goin' tuh git along wit no othah man. Den I kin take dat cloth, dat same cloth, an' git me some lodestone - git a live lodestone, got life in it - an' I makes a powdah wit it, an' I wraps dat up wit dat. See? I puts mah name on dis end an' 'er name here - goin' tuh make a separation, yo' see. An' I folds it so it be jis' dat much apart. See? An' I draw it tuhgethah. An' when I draw it tuhgethah dataway, well she comin' on back. No mattah where I'm at, she is comin' back. [New Orleans, La., (838), 1262:3.]

4738. [In] fac' [fact] ah have known it tuh be a fac'. Ah've known people tuh say so dat were very superstitious of dat so't [sort] of thing. Dey say dat dey git a piece of yore - some piece of yore clothes dat chew

CROSSROAD - IN MORNING - TURN AROUND 9 TIMES - SPIRITS APPEAR  
AFTER YOU BURY SOMEONE'S CLOTHES UNDER HIS OWN DOORSTEP

wear close tuh yore body. Take dem an' bury 'em undah yore do'steps so many days, an' go tuh a crossroad in de mawnin' an' turn roun' nine times, an' aftah den dey say yuh cain't stay dere. Jis' diff'ren' so't of invisible things will appeah dere an' jis' evently [eventually] drive yuh away.

(They would bury this piece of clothing under the person's own step?)

Bury it undah dere step. Jes' sneak up in de night an' bury it undah de step, undah whos'evah steps yuh wanta move. [Wilson, N. Car., (1510), 2678:2.]

4739. If a cook has got a job an' wan'a hold it, she'll take her undahweah an' boil 'em where - in de same watah dat

DISHWATER - SOILED CLOTHES BOILED IN

chure dishes is boiled in, an' wash de dishes in dat watah. She stay dere long as she please. Dat's true.

(She'll hold her job.) [Fayetteville, N. Car., (1416), 2550:10.]

4740. Git hold of yore shirt or somepin lak dat an' make yuh leave dis part, section of de country where yuh live, an' yuh'll nevah come back. Well dey said,

DOG MANURE - WRAP UP IN CLOTHES - BURY AT FOOT OF OAK  
WALK SAME DOG OVER - 5 DAYS AND 5 NIGHTS - RUN DOG AWAY

yuh take it an' wrap it up wit dog manure. Jis' take de dog manure an' heat it or somepin an' wrap dis piece of cloth up in it, see. An' put it in a tin can, bur' [bury] it at de foot of a oak tree good. An' fer five night an' five day yuh walk dat dog - dat same dog where yuh got de stuff from - walk 'im ovah dat place fer five days an' five nights. An' yuh'll nevah come back home no mo'. Yuh're runnin' away. Den aftah yuh git through wit dat dog, run 'im away, run de dog away den.

[This running away a dog, not responsible for running away the person, looks like the Old Testament scape-goat rite, transferring your own sin to some living creature (see *Leviticus* 16:8, 10, 26).] [Richmond, Va., (362), 299:4+85?]

4741. Well, yuh see, if yuh leave yore undahsuit dere an' yuh jis' pulled it off an' she have nevah washed it, well she kin take dat an' she kin take de undahsuit an' eithah do dis. She kin git de undahsuit.

DOOR - PIECE OF CLOTHES AT

An' yuh see where it is sewed up in de seat, see where, right where it fits right tight on yuh. She kin take dat an' cut de seat out of it, an' hang it right up ovah de do' where yuh bin goin' in an' comin' out. An' in nine mawnin's time yuh'll be right back dere wit 'er. [Jacksonville, Fla., (599), 778:1.]

4742. Dey take a piece of yuh undahweah an' put it ovah de sill of yuh front

do'. No mattah where yuh go yuh always will be comin' back tuh dat house de same as yuh footprints did. [Jacksonville, Fla., (562), 699:6.]

4743. Ah heard tell of dat, too. Well, jis' if yuh kin git any piece of a part dat he wear, lak undahclothes, yuh know, an' yuh cut de piece right out 'is undahweah down nex' tuh 'is privates, or sompin lak dat, an' den yuh take it an' bury it undahneat' chure steps, an' he'll have tuh return home. [Sumter, S. Car., (1346), 2329:9.]

4744. A lady got a hold of a fellow's drawers and cut out right where the two legs come together, right in front, and taken and put it in a bottle, and put a new stopper in the bottle, and put that in the center of the door where he come over. That fellow couldn't leave there. They claim they take a piece of your clothes, that you wear next to your skin, and put it in a bottle and put a new stopper in, they've got you. [Fredericksburg, Va., by Ediphone.]

4745. An' den yuh kin take a man's undahwear dat he wears, an' take it an' jis' ball it up in so - yuh know, jis' tight as yuh kin ball it. An' if he's runnin' aroun' an' yuh want 'im tuh stay at home - an' bury it right at de front do'staps as he come in, an' he'll git tuh de place he jis' won't leave home. An' he git so jealous dat yuh cain't go no place. He stay right wit chew all de time. [Memphis, Tenn., (940), 1521:4.]

4746. Jis' lak yuh has a *run-about husban'* an' jis' lak ah'm telled [I have told] 'im an' ah cain't stop 'im. Jis' take yore piece of 'is undahshirt, yuh know, nex' tuh 'is skin, an' DOOR - BURY UNDER: UNDERSHIRT - FOOT TRACK - HAIR git de right track an' some of 'is hair an' bury dem undah yore do'staps. An' ah guarantee he won' go wit nobody else.

(Any piece of your undershirt?)

Yes, nex' to his skin - yes, under 'is arm. [Florence, S. Car., (1328), 701:1.]

4747. Jis' lak a woman got a husban' runnin' roun', or yuh got a woman runnin' roun' an' yuh wanta stop 'er. Yuh know wha' chew kin do wit dey socks or dey undahclothes. Yuh kin take de DOOR - BURY UNDER: CLOTHES - EGG - SALT socks or eithah dey undahclothes wha' dey wore nex' tuh 'um an' bury dem.

Put dat salt on it. Put a boil aig in it. Take a boiled aig an' put in dere an' dat salt.

(Leave the shell on or off?)

Leave de shell on - jis' a boil aig hot. Wrap it right up in dat clothes, see, an' bury it down undahneat' de front steps. MAN, DAT'S ONE OF DE WORST THINGS YUH EVAH. IT WEAKENS DOWN YUH MIND, YUH THINK YUH GOIN' DIE. Dey gits sick, jis' weaken down. Don't have no mo' strength atall. Dat's if a man is runnin' roun' an' yuh cain't stop 'em, see. An' yuh kin take it up, if yuh wanta ease de pain; but if dey start in ag'in, put it right back down an' dey git right back down ag'in.

(That is if they are running around.) [Jacksonville, Fla., (549), 687:4.]

EGG - UNDERCLOTHES 4748. Ah've heard of dat. Yo' take de seat of a person's undahweah an' break a aig in it an' let it stand fo' 24 hours an' dat will stop de man from runnin' aroun'. [Memphis, Tenn., (1529a), 2734:17.]

4749. Git a person's clothes an' *dress* 'em an' let 'im wear 'em, wear dose clothes an' yuh kin make 'im love yuh dat way. [To] *dress* de clothes, why yuh take dat *love powdah* an' jis' sprinkle it in 'is clothes, an' git chew fo' fish-hooks an' tie 'em up, an' put 'em inside de pad of de linin' of 'is coat chere.

FISHHOOKS 4 - LOVE POWDER - HEARTS COLOGNEFORK OF ROAD

dey kin bury it in de fo'k of de road where yuh pass at, an' it will run yuh crazy.

(I see. They bury my clothes out at the forks of the road. If I walk over them?)

Yuh'll go crazy. [Waycross, Ga., (1074), 1736:1.]

4751. Steal de seat from a person's pants an' carry it tuh de fo'k of a road an' plant it in de fo'k of de road, an' dey'll eithah go crazy or die. [Sumter, S. Car., (1384), 2959:8.]

4752. Fo' tuh *hur'* [*hurt*] chew? If dey wan'a *hur'* chew tuh kill yuh, dey'll git a piece of yores - wha' chew weah tuh yore *skeen* [skin].

(Piece of what?)

FORK OF ROAD - CLOTHES BURIED - A CROSS OVER

Git a piece of whut yuh weah when yuh [not mentioned]. An' dey'll

take dat piece an' dey'll bury it. An' aftah dey bury dat piece, dey'll take a stick an' nail down [drive down into the ground] at de head of dat stick, at [the head of] dat piece. An' dey'll take a cross, a stick of a cross [the horizontal piece or crossbar of the cross] an' tack it at de head of dat. You'll bloat up.

(Where do they bury that?)

Bury it right at de end of dat fo'k - [bury] a piece of yore clothes.

(End of what fork?)

At de fo'k of dat road.

(Oh! I see.)

Uh huh.

(And they put a stick, peg down?)

Peg down, an' den put de sign [crossbar] of de cross on it.

(Oh, then you put another piece [of stick] across there?)

Cross on tuh dat, right.

(Now wait a minute. You drive that stick down.)

Down into de groun'.

(And you take another stick.)

Take anothah stick, an' put...

(And tie that cross [crossbar] there.)

An' cross dat [first stick with another one].

(Oh, to make a sort of sign of the cross.)

[Did I mean a cross sign for a crossroad?]

Uh huh. An' aftah yuh tie dat [horizontal stick] across dat [vertical stick], yuh covah dat dirt ovah dat cross, so no one kin see dat. Well, yuh goin'.

(Oh, I see. Now wait a minute! You tie that one stick across the stick that's down in the ground and leave the cross standing up from the ground.)

Uh huh [though I am mistaken about the visible cross]. An' yuh covah dat cross ovah.

(So nobody can see it.)

[This rite is one of the many forms of symbolical or mock burial in HOODOO, some of which include a *doll baby* in a coffin.] [New Orleans, La., (?), 1110:8.]

4753. Ah heard dat chew kin git de

FORKED HICKORY STICK - DRAWERS BURIED AT

seat of 'is drawahs or 'er drawahs an' take a hickory stick wit a fo'k an'

place dat in between dere. Dig a hole undah yore step an' place it undah dere

an' dere where he'll be. Place him at home, yuh see [demonstrates].

(You take this [forked stick], do the [stick] like this [hold upright] and place it [each leg] right in that fork. And bury it with the fork up like that, standing up.)

Standin' up.

[As in the preceding rite, here is another symbolical burial. Similarly we have another cross, the forked stick being a Y cross.] [Sumter, S. Car., (1365), 2409:11.]

4754. A man undahshirt, a dirty undahshirt. An' jis' lak if yuh wuz a woman's husban', an' a woman got a sweetheart an' wanta keep yuh down, when dat sweetheart come home. She kin

STICK MARKS GRAVE - SPREAD-OUT SHIRT BURIED take one yore dirty undahshirt, an' take it right out dere in dat yard an' jes' dig a hole. Jis' dig a wide place where dat shirt will open out sompin lak dis [demonstrates].

(Spread out.)

An' bury dat shirt right tuh dat stick, an' yuh kin be in heah, dis de *husban'-man* now, yuh kin be in heah an' yuh see dat *sweetheartman* comin'. Yuh li'ble [liable] tuh go out dere in dat back yard until dat man go.

(You go out in the back yard until the man leaves.)

Ah've seen dat happen. [Brunswick, Ga., (1249), 2124:2.]

4755. Well, yo' kin *put a man down* yo' know by takin' some of 'is clothes dat he weahs. Take de feet outa his drawahs an' dat'll make him humble an' nicah tuh yo', whutevah way yo' wan' 'em tuh do, an' weah it.

GARTER - PIECE OF CLOTHES WORN AS

(What do you do with that?)

Yo' kin tie it aroun' yore laig, de muscle of yore laig above yore knee, or weah it aroun' yore waist. [Memphis, Tenn., (1542), 2783:5.]

4756. Dey tole me a story an' ah seen dat, but ah didn't know it till it wuz aftahwards. Take de man's drawahs, his dirty drawahs he pull 'em off, an' carry 'em in de graveyard an' bury 'em right down by a grave. An' jis' as yuh lay 'em down dere, he'll travel until he die. He nevah live.

(You mean you just lay those drawers down there without covering them up?)

GRAVEYARD CLOTHES BURIED IN Yeah, yuh gotta covah 'em up. Dig a little trench an' lay it right down 'long dat way, jis' lak dey pull 'em off, but dey must be dirty. Yuh covah 'em up an' he'll travel an' travel till he travel away. [Sumter, S. Car., (1370), 2427:6.]

4757. (What do they say about that?)

What dey say about dat?

(Yes.)

All right, dey take - git de seat of yore drawahs, yuh undahstan' yore undah-clothes, an' cut it out an' take it tuh de graveyard an' bury it.

(What will that do?)

Dat'll make yuh couldn't stay dere.

(Couldn't stay where?)

In dat house.

(That will make you move from the house?)

Yes sir, dat's tuh make yuh move from de house. [Vicksburg, Miss., (536), 1007:2.]

4758. Bury a piece of yore undahweah in de graveyard an' as it rots yuh die. [Wilmington, N. Car., (202), 108:2+85.]

4759. She cud [could] take his clothes an' put 'em in - BORE A HOLE IN DE

SIDE OF DE HOUSE OR ROOM where she live at an' take his underwear an' put 'em  
in dat bo' [bore].

HOUSE - HOLE BORED INTO - UNDERWEAR SEAT AND RED PEPPER IN Cut de seat out of  
'em an' put 'em in

dat thing [hole] an' puts some red peppah in dere wit 'em. Kin use it dataway.  
An' he'd come back. It make it hot fo' him. He'd come back.

(The woman could bring the man back.) [St. Petersburg, Fla., (1027), 1671:3.]

4760. Dey saÿs yuh kin go tuh work an' *dress* dat house an' it will draw  
people dere.

(How do you do that?)

Well, dey saÿs yuh go an' git some dust from about dey house, git dat dust.  
An' den yuh git dat dust an' yuh git some of dere clothes an' put it in a bottle.  
Go dere an' fasten it tuh dat

HOUSE DUST - PIECE OF CLOTHES - FASTEN TO HOUSE house some way inside of de  
house, or jis' fasten it on de  
step anyway, an' dey say dem people will stay dere. Or else if dey out dere, it  
will draw somebody dere.

(That is to make a person stay in this house.) [Waycross, Ga., (1074),  
1736:6.]

4761. Well, ah've heard ag'in, if yuh've got a man away an' yuh want 'im tuh  
come back tuh yuh, an' he leaves some of 'is clothes dere, said yuh take clothes  
tuh make him be on 'is haid. Put de clothes - put 'is undahweah an' 'is shirt,  
put de haid of it down

HUMAN FORM SYMBOLIZED - BY SPREAD-OUT CLOTHES - SLEEP ON towards 'is feet [demonstrates].

(1) REVERSED ON BED - HEAD TO FOOT - FOOT TO HEAD

2 NEEDLES CROSSED AT HEAD OF BED - WISHES

(On the bed?)

Yessuh, yuh've gotta  
lay on dere yuh see. Put it down dere tuhwards 'is feet. Dey take his undah-  
weah an' take de bottom part - take de laigs of it an' put 'em up tuhwards de  
haid of de baid, an' let de body go down tuhwards it.

Den yuh take his socks an' yuh take one an' bring it 'cross dis way an' let  
it be tuh de front of de baid.

(The head of the bed?)

No suh, de front. Yuh see - listen. Heah's whut ah mean. Now, yuh layin'  
down dat way.

(Here's the bed. This is the head and that's the foot?)

Yessuh, now yuh lie dat sock dat way.

(Which is the foot and which way does the other part of the sock point?)

De foot part of de sock goes at de haid.

(That points to the head of the bed?)

De toe goes tuh de haid of de baid. Den heah comes de othah, *de mouth of de  
sock*, yuh know, where yuh put chure foot in. Let it be out tuh de front [demonstrates].

(One sock crosses the other.)

Yessuh. An' den aftah doin' dat. Let's see - man's sock, undahweah an' de  
top-shirt. Dat, she might lay in it, an' de rest of 'em yuh lay on top of 'em.  
Don't put a thing on top of 'em but a sheet. Den befo' yo' git in baid, make  
yore wishes. Put one needle up an' de othah one cross at de haid [demonstrates],  
'tween de haid. Lak dis is de haid of de baid, put it down in dere, in between  
in dere. Don't let it git down by yore haid, but let it be up above.

(At the top of the head of the bed, you cross two needles.)

Yessuh. An' so yuh lay on dose things, an' ah think she said, in nine days  
he would come home. [Fayetteville, N. Car., (1418), 2553:6.]

4762. If yuh leave home an' she got yore undahclothes, de sweat of yore clothes - co'se she got it. When it's clean, she cain't do nuthin wit it. But if she got de sweat off yore clothes, yore undahsuit, she put it between de two mattress. She spread de suit out an' she

(2) UNDERSUIT AND SOCKS SPREAD OUT lay on it - sleeps on it evah night, yuh see. An' yore sock, yore left-foot sock go dis way an' heel go dis way. An' yuh'll come back home.

(Well, how do you mean your "left-foot sock goes off this way?")

Yuh see, yuh put - yuh turn - yuh put a sock dis way an' de othah one dis way. Yuh see.

(You put one sock this way and?)

An' de othah one dataway, yeah. An' yore undahsuit spreads out jis' lak yuh were layin' in de baid. She sleep on dat.

(Where do you put the socks?)

The sock?

(Where does she put those socks?)

She puts 'em right up, lay 'em right at de bottom of yore foot.

(Oh, she puts them right at the bottom of your feet.)

Of the undahsuit, yes. An' dat'll bring - dat'll bring yuh back home. Yuh'll always be stayin' by home.

(She puts one sock this way at the foot of the underwear, and the other one right here?)

Dat's right.

(And puts them together like that.) [New Orleans, La., (823), 1190:2.]

4763. Ah've heard a woman say dey, she would jis' give him aplenty tuh eat an' take his clothes, keep his clothes, an' put 'em undahneat' de bed by 'er where she could lay on 'em, or somepin like dat.

(3) UNDER BED OR MATTRESS Keep 'em warm an' he would come back home.

(What clothes would she take?)

Such a' undahweah, socks. [Mobile, Ala., (664), 874:4.]

4764. If she got 'is bottom piece of 'is pants an' lay 'em in yore bed jis' same as a man layin' down 'sleep. An' say he shore will come back.

An' take his undahweah an' put it between de mattress, or lay on 'em evah night 'tween de sheet an' de mattress, an' dey say he shore will come back.

[Waycross, Ga., (1077), 1748:8.]

(4) CALL NAME 9 TIMES 4765. Anothah thing she do. Take his clothes, eithah his undah piece an' put in de baid jis' lak he got 'em on, undahneat' de mattress, an' call dey name nine times. Wherevah dey may be, dey git troubled an' dey gotta come back home. [Charleston, S. Car., (518, *Doctor Nelson*), 611:10.]

4766. Ef, jis' like now, ef yuh husban' quit cha, go off an' don't wan' cha. Well, ef he lef' any his dirty clothes, why yuh kin take dem clothes an' yuh kin sleep on 'em, an' yuh call 'is name all de

(5) "CALL 'IS NAME ALL DE TIME" time. An' in de nighttime, ef he lef' any old shoes, take dem shoes an' yuh put 'em undah de haid of de baid, an' yuh turns 'em roun', yuh know, diff'ren' time, an' call 'is name an' he comes back. He come back.

(How do you mean turn them around?)

Cuz ah've did dat once.

(Those shoes, what do you mean you turn them around?)

Jis' like ef dere undah de dressah dere [points to dresser in the room], yuh move 'em from undah de dressah an' put 'em undah de baid. An' yuh call 'is name an' make 'im come back. [Jacksonville, Fla., (620), 793:8.]



4767. Dey turns dat fo' luck.

(Their clothing inside out?)

Yes. If dey puts dere clothes on in de mawnin' on de wrong side, dey keeps it on till twelve. Keep it on till twelve. An' when twelve comes, den dey'll take 'em off an' change 'em back

INSIDE OUT - LEAVE ON TILL NOON - RIGHT SIDE - WISH on de right, wish fo' whut yuh want, an' durin' dat week yuh'll git it. [Sumter, S. Car., (1368), 2423:4.]

INSIDE OUT - TURN CLOTHES AT NIGHT - FOR LUCK 4768. Why dey turns dere clothes befo' dey go tuh bed, whatsomevah dat piece dey gon'a wear nex' tuh

dem. Why when dey gits up in de mornin', dey jis' picks up dat garment an' puts it on. Dat undah garment, jis' put it right on 'em, jis' like dey find [it].

(They put that on wrongside out for luck.) [St. Petersburg, Fla., (983), 1591:13.]

4769. If a person steal somepin from yuh an' yuh figure dat he got it, if yuh kin git 'is sock or 'is shirt - dat's true, ah know. Yuh git eithah one of 'em, if yuh kin git it. Yuh

INSIDE OUT - TURN ANY CLOTHES OF SUSPECTED THIEF turn it wrongside out an' regardless tuh where it is, if it's tuh mah house or wheresomevah it is, jis' turn it wrongsides out an' put it up undah de baid an' he'll bring it back. But chew got'a git whut he wear - jis' git whut he wears. [St. Petersburg, Fla., (777), 1585:7.]

INSIDE OUT - WEAR UNDERCLOTHES - 9 DAYS - WISHES 4770. If yuh feel like yuh needs it, all right, jis' take yore undahclothes an' wear 'em nine days an' make yore wishes. Yuh turn 'em wrongside outwards, yuh kin take anything yuh want an' no one cain't do yuh anything at all. [New Orleans, La., (815), 1150:1.]

4771. Ef ah see dat somebody look like dey movin' me out, why den ah'd take mah tablecloth an' mah undahclothes an' put 'em on de wrong side. An' ah go down [to rent office or court], if ah done

INSIDE OUT - UNDERCLOTHES - TABLECLOTH spected [suspected] dey ruled me out. Ah would change mah undahclothes an' put 'em on de wrongside an' go down, an' ah wouldn't be worried no more. An' ah kin talk wit 'im an' he sees how ah'm back. [Jacksonville, Fla., (591), 762:3.]

4772. Co'se sometime it be a hard proposition, but still yuh kin win. When-somevah yuh goes fo' a job, yuh have yore clothes, yore undahwears turn on de wrong side. Den when yuh speak

INSIDE OUT - MATCH STICK - WHEN YOU SEE BOSS tuh 'im, yuh have a match-stick, anythin' lak dat, in yore mouth, an' yuh talkin' tuh 'em. He won' turn yuh down. He'll tell yuh, "if it's any way dat ah kin put chew tuh work," an' if it's possible why yuh'll git a job. [Algiers, La., (1575), 2899:5.]

4773. (What can they do to make the man come back?)

She kin take her [under] clothes an' put 'er clothes on de wrong side, an' she'll go tuh de sunrise an' talk wit 'im. She has sulphur an' red peppah in 'er shoes. An' she

INSIDE OUT - CLOTHES: SULPHUR AND RED PEPPER IN HER SHOES kin talk wit 'im befo' de sunrise. TALK TO ABSENT MAN BEFORE SUNRISE In about three days

aftah dat he will come home an' he don't know how he come home.

(She turns her underclothes inside out and she has to wear them - while she

is talking to him - turned that way.)

Tuh de sunrise. [Jacksonville, Fla., (591), 762:9.]

4774. An' den ag'in yuh kin read about *De Lord is mah shepherd* an' anyone's away an' yuh wan' 'em tuh come back. Yuh pull off yuh clothes at night an' turn

INSIDE OUT AT NIGHT TURN CLOTHES - RIGHTSIDE OUT IN MORNING  
SAY "DE LAWD IS MAH SHEPHERD" - DO FOR 3 DAYS

'em on de wrong-side an' say, "De Lord is mah shepherd" fo' three

mawnin's, an' dey'll come back. [Waycross, Ga., (1134), 1841:8.]

4775. Jis' lak a lady want chew tuh love her. She wash yore clothes an' things, yuh see, an' when she iron yore shirt tuh de tail yuh know, don't pull de iron up, jis' push it down de length of it an' push it back.

(Iron it down toward the tail?)

IRON SHIRT BUT NOT THE TAIL

Yes, iron it down toward de tail but don't pull de iron. Evah time yuh push it down, lift it up

an' ketch aholt an' push it down lak dat. Don't nevah pull it up yuh see.

Dat'll make a man go crazy about a woman an' make him stay home. [Waycross, Ga., (1072), 1732:8.]

4776. When she presses de shirt out, doesn't iron de tail of it. See, dey don't hardly iron yore shirrtail. Dat will make yuh stay at home all right.

[Wilson, N. Car., (1462), 2650:15.]

KNOT ONE - INTO 2 STRIPS FROM CLOTHES - TWISTED OPPOSITE

WAYS INTO ONE STRING - IN JAR WITH - SALT - VINEGAR

GARLIC - 9 DROPS TURPENTINE - BURY AT STEPS

4777. Well, if ah'm a enemy tuh yuh an' wants tuh confuse yuh in yore home, ah mah-self, ah cain't do it.

Got'a git someone tuh help me tuh do it, an' dat's by goin' an' gittin' a piece of yore clothes, sompin othah dat chew wears, don't chew know - sompin dat chew wears. An' ah takes dat an' tear it up, makes a very small string out of it.

Take it an' twist it.

(Tear the whole piece of cloth up?)

Not de whole cloth, jis' git yuh a strip off about lak dat [demonstrates], whatevah it is, an' jis' tear it up in small strips. Take an' twist it dis away [demonstrates]. One [strip] dis way an' one dis way, jis' lak dat, yuh know.

Jis' keep atwisting it till yuh git right intuh a fine - down-lak yuh know, tuh a string. Yuh take it den an' yuh put it - draw a knot intuh it. Yuh know how yuh tie a knot intuh anything. Well, yuh take dat an' git it intuh whatevah yuh kin git it intuh [a jar, see later]. Den yuh take some salt an' take some vine-gah an' anything dat dey'd use lak a garlic. Yuh git yuh some garlic tuh put in dere an' nine drops of turpentine. An' tighten dat up real - tighten it down howevah yuh wanta tighten it down.

(Tighten that jar down?)

Tighten de jar down, yassuh, an' den yuh prob'ly cain't git tuh de house; but git somebody tuh bury it tuh de back of de steps.

(What will that do then?)

Dat will - dey cain't git along in dere. [Jacksonville, Fla., (588), 754:9.]

4778. Take an' cut off de end of 'is shirrtail an' tie it in nine knots an' put it right in de house. Take jis' a little bit of 'er *chamber lye* an' cook it in some bread. An' he'll nevah

KNOTS 9 - TIED INTO HIS CUT-OFF SHIRTTAIL

go nowhere. [We have here two separate rites used as one for

good measure.] [Florence, S. Car., (1334), 2301:8.]

4779. A woman could take a man's shirt an' tie nine knots in it, yuh know. Dem knots tied, see. (What does she do with the shirt then?)

KNOTS 9 - SHE TIES IN HIS SHIRT - SLEEPS ON UNDER PILLOW

She take de shirt an' put it undah 'er pillah see, an' sleep on it. [Brunswick, Ga., (1246), 2113:14.]

4780. She git 'is undahweah, tie nine knots in it, an' put it undah 'er pillah. She kin make him come back. [Wilmington, N. Car., (334), 273:7+85.] [This cylinder, 273:7, appears with informant No.268 on p.215 of HOODOO, beginning, "One time I was conjured, I was about sixteen years old." Knots do not appear. This is the first conflict of cylinder numbers I have found in HOODOO.]

KNOTS 9 - IN PAJAMA STRING - FOR SUCCESS

4781. Tie nine knots in yore - jis' lak yuh pajama strings or sompin lak dat. Jis' tie nine knots in it an'

it'll make yuh successful. [Waycross, Ga., (1095), 1765:17.]

4782. When anyone leave home, jis' lak de man leave home an' gone, de woman she'll take his, some of 'is clothes, his drawahs whut he's had, his undahweah,

an' tie it nine knots tuh her, an' take an' put it in some secret place undah de

KNOTS 9 - IN HIS DRAWERS - TIE TO HER

house, or undah de sill undah de house, or in de bedroom flat down undah de dressah, an' he cain't stay away. He got'a come, he got'a come. Ah know dat. [Brunswick, Ga., (1247), 2113:16.]

4783. Git some of yore undahclothes an' git de seat of 'em right out where it right 'twixt yore laig. Well, dey kin tie nine knots in 'em an' dey tell [say] de doctor

KNOTS 9 - IN SEAT OF UNDERCLOTHES - 9 KNOTS IN INTESTINES

[M.D.] has tuh operate on yuh. Dey

[these knots] tie nine knots in yore *stock* [= *stuk* = gut], in yore intestine, yuh know.

(You mean they get the back part of the seat?)

Yeah de back part. [Waycross, Ga., (1121), 1803:9.]

4784. Knot an' tie it nine times, an' drive it ag'in in a hole. Bo' a hole [in a tree] an' hit off yuh. Aftah yuh git it roun' a person's wais' or somepin, somepin puhtainin' [pertaining] tuh 'is wais' or laig or somepin of dat kind [kind], git a piece of 'is clothes.

KNOTS 9 - TIED IN CLOTHES

(What will that do then?)

HOLE IN TREE - HIT 9 MORNINGS

Dat will kill yuh.

(You mean, they take a piece of my clothing an' tie it in nine knots, and then put it in this hole in a tree. And then what will it do?)

Den go dere an' hit it evah mawnin', once evah mawnin' fo' nine mawnin's. An' dat kill yuh. [St. Petersburg, Fla., (1054), 1715:2.]

4785. Yuh kin take a pocket han'ke'chuf an' tie de fo' cornahs of it.

(Tie knots in the four corners?)

In de fo' cornahs of de pocket han'ke'chuf. Well, yuh take a stran' of No.8 thread an' needle, an' yuh run dat needle through dat [demonstrates].

(Right in the center of the handkerchief.)

Dat's right, an' jis' lak yuh say, "Ah see dat woman 'cross yondah. Well, ah lak tuh tak wit 'er, but looks lak it's a hard fo' me tuh git tuh 'er."

Well, all right, yuh may tell me, "What are dat lady's name ovah dere. Go an'

see whut 'er name is." Well, dey don' know whut chew up tuh, but dey'll come an' tell yuh 'er name.

KNOT 4 AND 9 - TIE KNOTS TO YOU - 4 CORNERS OF HANDKERCHIEF  
SEW 9 KNOTS IN CENTER - THESE 5 POINTS MAKE QUINCUNX  
CALLING NAME 9 TIMES - ONCE FOR EACH KNOT

Well, evah time when yuh git 'er name, yuh take dat needle an' double

it an' tie dem nine knots, jes' tie dem nine knots - jerk it, yuh see [demonstrates], lak dat. Well, dis woman is comin' tuh yuh an' pick a conversation wit chew. Ah know dat's true, ah've tried dat.

(But first in this handkerchief you tie a knot in each corner of the handkerchief.)

In each corner.

(Then you run the needle through the center of the handkerchief.)

Wit No.8 thread.

(No.8 thread. Then you call her name and make a knot in the thread.)

An' draw it to yo', don't draw it from yuh. See, yuh draw it tuh yuh.

(You call the name nine times.)

She comin' tuh yuh. Yuh ain't got'a go tuh 'er. [Savannah, Ga., (1261), 2143:4.]

4786. Diff'ren' ways tuh do dat. Yuh take an' ketch any live animal dat yuh know dat is a ramblin' animal dat goes away. Yuh git somepin dat belongs tuh a

man an' yuh knot it up an' fasten

KNOTTED CLOTHING - FASTENED TO WILD ANIMAL

it tuh 'im [wild animal]. Well, as long as it stays fastened tuh what-

evah animal yuh fasten it tuh an' he continues tuh go, why whoever it belong tuh is goin' tuh follah, is goin' right along behin' 'im. [Norfolk, Va., (470), 479:1.]

4787. I have had de luck tuh see 'em brought back. If dat man leaves dat house an' he leaves any of 'is clothes dere, especially socks, undahweah or 'is top-shirt, or

LAMP - CLOTHES AND ALCOHOL IN SMALL BOTTLE - HIDE IN BOWL OF

SOMPIN DAT REALLY HE OWNS, yuh kin

cut a piece outa de seat of dose undahweahs, or a piece outa de tail of 'is shirt - anywhere roun' de privates, yuh see. Put it in a alcohol bottle an' stop it up, preserve it, an' hide it somewhere he cain't see it. Git it intuh dat lamp. An' dat man's comin' back dere, if yuh kin preserve 'im [preserve his piece of clothes]. Well, when he comes, yuh know what he's goin' tuh say? Yuh know what I heered a fellah say? An' ah seed de woman do dis. Ah know she done dis.

I seed de woman when she done it. An' he come back, back dere on about de fo'th day, an' he walks up de steps he says tuh 'er, he says, "Hello, Honey." She says, "Lawd, where did yuh come from?" He sayed, "Ah come home tuh die." He say, "Looked lak ah'd git worried tuh death. Couldn't stay away no more." He say, "Ah'll nevah leave yuh no more long as ah live." He say, "Ah wanta stay here." [Vicksburg, Miss., (756), 1036:6.]

4788. Now, if ah an' mah husban' git tuh disagree an' he leave me. Jis' lak he leave his undahclothes dere or somepin dirty, well, ah tell yuh whut ah'll do wit dat. Ah'll take dat an' - ah'll take

LEGS - "WEAR IT BETWEEN MAH LAIGS"

dat an' fold it jis' lak, jis' lak it be yore shorts. Mos'ly [mostly] mens weah

shorts. If yuh leave dat dirty dere, ah'll take it an' weah it between mah laigs an' in nine day's time he be back dere - bring 'im right back. [Brunswick, Ga., (1210), 2044:10.]

4789. If she wanta stop 'im - if she don' wan' 'im tuh run aroun' wit othah women, she kin cut a piece outa de seat of 'er drawahs an' tack [sew] on 'is undahshirt right ovah 'is heart. Jis' lak dis undah-suit he weahs dis week, sew it in dere. Jis' take it, take his undahshirt an' sew it right ovah 'is heart. An' den 'is othah undahsuit, sew anothah piece ovah 'is heart. An' he'll finely [finally] stay right at home, he won't go nowhere. She'll take a piece of 'er drawahs outa de seat of 'er drawahs right below her *manie*, an' sew dat on 'is undahshirt right ovah 'is lef' titie.

(What do you call that? Her *manie*?)

Yeah, her *manie*. MANIE AH CALL IT. DAT THING BETWEEN 'ER LAIGS, yuh know. Jes' tack it ovah dere, an' he'll stay at home. [This is my only example of the self-explanatory term *manie* or *Manie*. I had never heard it before, have never heard it since.] [Waycross, Ga., (1120a), 1801:6.]

4790. When a person wanta quit chew - if a woman's goin' wit a man an' he's tryin' tuh quit 'er, ah know how she kin git 'im back. Well, when he leaves git his - she'll go on back an' git 'is undahweah an' yo'

NAILS 2 - NEW - WEAVE TOGETHER WITH RAVEL FROM HIS UNDERWEAR

know a little ravel comes right down heah - yo' know, a seam down de front. Yes-suh, yuh know dat whut sewed down de front.

(From the front of the breast all the way down?)

Yessuh. Well, she ravel dat thread from heah on down an' git 'er two new nails about dat long [demonstrates].

[I begin to describe informant's demonstrations.]

(About four inches long.)

Dat's it, about lak dat. An' she wrap dat. An' as she wrap it [demonstrates], jis' wrap it an' let it come down, wrap it an' let it come down.

(She wraps a circle [with the ravel] around the nail and then she goes down to the bottom of the nail.)

Yessuh, but yuh let it come [demonstrates]: Jis' as she wrap it, let it come down between dat until it git tuh de bottom - between de two nails.

(She wraps these two nails together and the next time she goes between the two nails, and then she wraps them together, and then she comes down between the two nails again.)

Yessuh. An' den she takes dose nails an' bury 'em at de do'steps an' he'll stay dere.

[These two nails represent the man and woman. They are held together by weaving, a magic-action rite. The head of the nail should be up, the head of the other down.]

(He won't leave her?)

Nossuh. [Little Rock, Ark., (903), 1475:6.]

4791. If yuh wanted 'em tuh stay away - a woman or man, eithah one, yuh git a piece out de seat of 'is drawers an' den call 'im by 'is name. Take it tuh de rivah - don't take it tuh dese

NAME CALLED - HIS DRAWERS THROWN INTO RIVER

little ole branches, tuh a rivah, an' throw it in dere. An' long as it run down de stream, he gon'a go an' leave yuh alone. [Waycross, Ga., (1132), 1837:7.]

4792. If dey leaves some urine an' a person garment, maybe take dere undahweah lak dat. Takes dere urine, I don't know whethah dey had any certain amount. I don't know dat dey might have had, but ah heard 'em speak of needles an' pins

lak dat. Stick it down in a bottle, or cram it down or anothah, or jar, somepin lak dat, or a glass, an' bury it. Said A PERSON'S ENTRAILS WOULD BECOME FULL OF HOLES LIKE A SIFTAH. [Vicksburg, Miss., (755), 1032:2.]

NEEDLES AND PINS - URINE BOTTLED

4793. Take nine needles an' stick 'em in de seat of a man's pants, or eithah a woman's, eithah one. It'll cause dem tuh have *pyorrhoea at de private* [see later] - jis' a

NEEDLES 9 - IN SEAT OF PANTS - CAUSES PYORRHEA AT DE PRIVATE

dirty garment. Yuh take a dirty garment an' yuh kin mo' lak [likely] do anythin' wit a dirty garment den when it's clean. When de dirt's washed out, den yuh cain't handle it - not as good.

(A person wouldn't sit on those or anything of that sort? You just do it to the old garment?)

To de ole garment de're not wearin'.

(That would give them what kind of a disease?)

DE PYORRHEA. It's somepin jis' lak, ALMOST LAK PILES. IT WILL START WIT A EETCHIN' an' it jis' EETCH AN' EETCH AN' EETCH till it will jis' TURN WRONGSIDES OUT DOWN DERE. [Sumter, S. Car., (1384), 2462:2.]

4794. (This is to make a woman come back or to make her stay with you. Now what do you do?)

Is tuh take a piece of 'er undahclothes, de piece right nex' tuh 'er, an' nail it up side of yore house undah a new piece of lumber, an' tap de nail, de no't [north] side of it nine times, an' it will make de woman come back tuh live.

NEW LUMBER PIECE - RUNNING NORTH SOUTH ON HOUSE - NAIL 9 TIMES OVER HER UNDERCLOTHES

(What do you mean by tapping the north side of the nail?)

Well tuh have de lumbah, de piece nailed up, side of no't an' sout' [the piece of siding runs north and south], an' de nail dat's nailed on de no't side is tuh tap it nine times. [Waycross, Ga., (1146), 1869:12.]

4795. When ah wuz a young girl ah hear 'em talkin' about it.

(You say it was an old woman?)

Yeah, it used tuh be when I wuz a young girl. It's a certain way dey say dat you kin git a piece of dough. Make a flour dough.

(Out of flour, ordinary flour?)

Flour, an' yuh take dat piece of flour dough about dis long an' yuh wear it undah yore lef' arm nine mornings, [then] put it undah yore right arm nine mornings an' aftah yuh

NINE - EVAHTHIN' IS NINE DAY'S WORK  
WOMAN WEARS FLOUR DOUGH - UNDER LEFT ARM 9 MORNINGS - NEXT  
UNDER RIGHT ARM 9 MORNINGS - THEN BETWEEN LEGS 9 MORNINGS  
POWDER UP - SPRINKLE IN HIS FOOD - HE WILL LOVE HER

do dat, den yuh take it an' weah it between yore laigs. (For how long?)

thin' is nine day's work. An' den, dey say, yuh beat it up right fine, jis' lak a powdah, lak peppah or salt, an' den yuh take it an' sprinkle it on somepin tuh eat fer 'im, yuh know, an' dat will make him follah yuh, make him love yuh. [Richmond, Va., (428), 383:4.]

4796. If she doin' yuh any kinda way an' de law pertect [protect] 'er in whut she do, if yuh cain't git rid of 'er an' yuh wan'a git rid of 'er, wanta git 'er kilt. Say, fo' ninstance, yuh wanta kill 'er, an' don' want 'er tuh be pertected. See, yuh take one of 'er clothes from 'er suitcase, whut she wear, an' sprinkle

salt on dat an' go tuh de no'th side of de house an' dig a hole in de ground  
 about two an' a  
NORTH SIDE OF HOUSE - BURY HER CLOTHES - SPRINKLE SALT OVER half feet deep, an'  
FIRST THING EVERY MORNING - DEAD IN 16 DAYS yuh bury dat. An'  
 den sprinkle salt

ovah dat place evah mawnin' when yuh firs' git up. An' den sixteen days from de  
 date chew bury dat, she'll be a corpse. An' all de insurance or whatsomevah she  
 got, yuh'll receive. An' dere cain't no doctor [M.D.] detec' it. [Memphis,  
 Tenn., (1530), 2737:2.]

4797. (I see. Well, now, for instance, if you want to put them together  
 after they quarrel. Do you know how that goes?)

Yes, yuh kin.

(How do you do that?)

An' de bes' way on earth is tuh put de man an' woman - de bes' way on earth  
 tuh put a man an' woman tuhgethah, yuh take a man an' take him intuh yuh [confi-  
 dence]. If yuh  
PERIODIC PIECE - HERS - GARLIC - RED FLANNEL - IN HIS PURSE goin' tuh give a  
 man any advice in

any way tuh git tuh a woman, give it tuh 'im in a side [an aside or confidential]  
 way, an' give him 'is *nature* tuh use ovah a woman is dis: If a man takes a woman -  
 if he has somepin dat she has soiled an' wear in 'is purse, dat she has soiled.  
 Don't necessarily have tuh be her *periodic piece*, jis' somepin dat she has soiled  
 an' wore nex' tuh 'er, an' wear it in 'is purse. Jis' take a piece of ord'nary  
 garlic. Wrap dat up an' sew it, dat piece of cloth [and] dat garlic in a piece  
 of red flannel. An' put it in 'is purse an' wear it dere. An' as long as he  
 keep dat, he will keep 'er undah control an' powahs of his. [HERE IS ONE OF THE  
 MANY TIMES I WAS ACCEPTED AS A DOCTOR AND ADVISED ABOUT ADVICE TO A CLIENT.]  
 [New Orleans, La., (828), 1214:3.]

4798. Git some of 'er clothes. Git some of dey clothes an' carry 'um an'  
 bury 'um tuh de steps, see, but chew have tuh git some of 'er undahclothes neah  
 about dem, yo' know, de othah part.

PILLOW - CLOTHES IN (Near her privates?)

Yes sir.

An' take it an' put it in yore pillah at chure bed, an' she'll come back home.

(But what do you put out under the doorstep? Any piece of her clothing?)

Any of 'er clothes by de do'.

(But you have to put the underclothing at [in] your pillow.) [Waycross, Ga.,  
 (1074), 1736:3.]

4799. If she gone an' leave yuh, if she leave any she clothes in dere lak a  
 dress or petticoat, lak dat, jis' take an' ball it up, an' put it 'neat' [beneath]  
 chure pillah. An' she will come back less dan three day's time, if she able to.  
 [Charleston, S. Car., (519), 614:3.]

4800. Ah heard dat chew could take de garment yuh wear nex' tuh yuh,  
PINS 9 have tuh be de one yuh wear nex' tuh yuh, an' bury it. Put nine pins  
 in it an' bury it, an' dey say yuh won't live. Dat's whut ah heard.  
 [Memphis, Tenn., (1549), 2815:9.]

4801. Ah have heard men say dat dey kin take a woman's bloomah's an' cut a  
 piece outa a woman's bloomah's an' wear it in dere lef' hip pocket. An' said a  
 woman won't leave 'em an' will be undah 'em, an' dey kin do  
POCKET - LEFT HIP anything dey wan' tuh do. An' de woman won' know about it.  
 He'll have her undah 'is feet an' jis' do anythin' he wan'a  
 do, an' she not say anythin' tuh 'im about it. [Wilmington, N. Car., (251),  
 171:6.]

4802. Put a leak in yore pocket, jis' lak yuh hang yore clothes up. An' dey kin go dere wishin' yuh bad luck, an' put a little pin hole in yore pocket, jis' lak anythin' kin leak through. Not enough fo' a nickel tuh git through, neithah a penny, but jis' a small short one. Well, yuh nevah protected, an' yuh'll nevah hold no money.

(They simply put a little pinhole in my pocket and I'll never be able to hold any money.)

Yuh cain't drop no money in de pockets. Evah time yuh git it, it gone. [Waycross, Ga., (1171), 1976:10.]

4803. If yuh got a woman an' yuh done lose - she done quit yuh an' yuh wanta git 'er back. Yuh git a dirty piece of hers of any kinda wear - her shimmy, drawers, or anythin' dat she got dirty. Yuh take dat piece an' yuh cut a hole in dat, an' yuh put dat in yore money case, an' she got'a keep up wit yuh de longest day she live. She'll nevah be wit'out chew. She'll always be wit chew. [New Orleans, La., (1574), 2897:5.]

4804. Yuh take yore soil undahwear, yuh know. Yuh take de seat of 'is undahwear, de soil undahwear. An' take dat. An' tell me dey take dat an' dey kin wear it. Jis' take it an' jis' put it in a piece of red flannel,

RED FLANNEL - SHE WEARS IN SEAT OF HIS DIRTY UNDERWEAR

an' den sew tuh dey undahclothes, or put it in a string. Jis' wear it or pin in dere clothes. Dey said dat stop 'em [him] from goin' out too. [Richmond, Va., (379), 320:2.]

4805. Dey kin cut out de seat of 'is drawahs, de man's drawahs. Take dat an' mix it up wit salt an' peppah an' take it an' bury it on de roadside. An' dat'll keep a man always wit a mind tuh go. He won'

ROADSIDE - BURY ON: SEAT OF MAN'S DRAWERS - SALT - PEPPER

be contented at home. [Burial on roadside is rare; in a road, no.] [Memphis, Tenn., (1524), 1496:9.]

4806. Take yore underweah an' yuh kin - yuh know, lak if it's dirty, jis' roll dat tuh yuh. Yuh know, roll it tuh yuh three times an' make yuh wishes tuh keep 'im wit yuh. Dey say dat will keep 'im wit yuh.

ROLL TO YOU - 3 TIMES - WISH

(Whose underwear do you roll?)

Roll de man undahweah. [Waycross, Ga., (1102), 1776:9.]

4807. Why yuh kin cut de seat outa man's drawahs. Yuh kin take de seat from a man's drawahs an' hold 'im too. He cain't leave yuh, he have tuh stay wit yuh. An' yuh take de seat outa woman's drawahs, why it will dreem [drain] 'er.

ROLL AWAY FROM YOU

(What do you do with the seat of a man's drawers?)

Why yuh take de seat of a man's drawahs an' take an' keep 'em. Take dem an' use dem jis' as though yuh would fo' a sanitary cloth, jis' lak if yuh go tuh de lavatory or any place, always have dat wit chew. Always have dat wit chew. Yuh wipe yuhself wit it an' git chure urinate an' evehthin' on it. Don't nevah wash it, jis' continly [continually] keep it.

Yuh takes de seat outa woman's drawahs an' take it an' ball it right nice, roll it real tight, jis' lak yuh roll it dataway [demonstrates]. Always roll it from yuh lak dat. Yuh take hit an' yuh puts it in a bottle an' stop dat bottle up tight. Yuh know, jis' as she wore it. Yuh know, it have tuh be soiled drawahs



or somepin othah lak dat. Put it in dat bottle. An' yuh put it in dere, stop it up real tight, as tight as yuh kin, aftah yuh put jis' about a teaspoonful of watah in dere. An' when yo' stop it up, yuh kin go an' bury it any place yuh wanta, or yuh kin throw it away if yuh wanta. Jis' as long as it stopped up in dat, she will jis' dreen [drain] away tuh nuthin, jis' lak somebody dat's gone into T.B. She usely [usually] be sick all de time. An' nuthin will do her no good, not until somebody actly [actually] find dat bottle or bust it up or sompin of de kind. See, where de air could hit it dere, dat gives 'er relief. But wit'out dat she don' have any.

(Did you ever hear of them taking a black bottle?)

No suh. [Memphis, Tenn., (1537), 2776:6.]

4808. Some man had did me some - some man had did somepin tuh me, do a *trick* tuh me once. Dis mahself [this is about me]. He done bo'ded [boarded] wit me sich a time [for a certain length of time] an' he didn't pay me. An' she [root-worker to whom informant went] had tell me tuh bring some things dere [to her]. An' ah car' [care = carry]

SHAKE - UPSIDE DOWN - IN 4 CORNERS OF HOUSE - 9 MORNINGS  
BOTTLE HOLDING - WASHED-UNDERPIECES WATER - RED FLANNEL  
9 NEEDLES - 9 PINS - HEARTS COLOGNE

[them to her] but ah nevah did keep it up. Prob'ly if ah hada keep it up, he mighta come back. She tell me tuh git de man'a [man's] undahpieces. An' she [root worker] wash it an' put it [washwater] in a bottle. [Washwater because a piece of clean clothing would have been useless.] An' [she] put red flannel in dere, an' nine needle, an' some dis *Hearts Cologne*, an' tell me tuh keep [this bottle] in de room an' [at certain times not given] turn it upside down an' shake it, an' tuh shake it in each [four] cornah of de house [symbolizing the *four angels standing on the four corners of the earth* (Rev. 7:1)] fo' nine mawnin's. But ah nevah keep it up, yuh see.

(What did she say that would do?)

Say dat would ~~make~~ him back, make him come back an' pay off. But ah nevah keep it up.

(Well, when did you go to this root doctor? When he left, you mean? When he left the house, you went to her and asked her advice?)

Suh?

[Who could have understood my involved question! But I was fishing for more details. Board money was not the whole problem. She does not go to the police. I try again.]

(When he left the house, you went to her and asked her advice.)

Ah had went dere an' ast 'er, but ah nevah did.

(But you never did what she told you to do?)

Ah nevah did keep it up. Ah nevah do whut she tole me tuh do. [Charleston, S. Car., (497), 540:5.]

4809. Usely [usually] women do dat tuh keep dere husban's at home. Men do dat tuh keep dere wives at home. Day cut a piece of dere shirttail an' stick it in a cologne bottle or vaseline jar, or bo' a hole in a tree an' put SHIRTTAIL it back in dat tree. An' no mattah wherevah yuh goes, yuh'll have tuh come back tuh dat same place dat dat shirt is in dat tree. If yuh go tuh New York, yuh won' stay long. If yuh go tuh Atlanta, yuh won' stay long. Wherevah he goes, he won' be dere satisfied until he returns tuh dat place where dat stuff is in dat tree. [St. Petersburg, Fla., (1066), 1625:5.]

4810. A woman take a man undahshirt, or eithah 'is shirttail. A woman take dat an' jis' natchly [naturally] have a connection wit 'im. She take dat an' cut off a piece of shirttail an' weah it roun' 'er wais'. He begin tuh FOLLAH 'ER

LAK A DOG.

(Like a dog follows what?)

Jis' lak a dog follah a purson, jis' lak a dog follah dem. [St. Petersburg, Fla., (1001), 1617:5.]

4811. Ah heard dat a lady could take a man's end of 'is shirt, an' cut off de end of 'is shirt, an' den she would keep dat. An' den DAT WOULD KEEP 'IM LOVIN' 'ER, BUT SHE WOULDN'T CARE FO' HIM 'LESS HE GIVE HER ALL OF 'IS MONEY.

(Well, what would she do with that shirt?)

She would take dem two ends an' keep dem, put 'em in 'er purse or anywhere roun' 'er. [Waycross, Ga., (1058), 1718:10.]

4812. Ah haven't heard about de socks but ah [know] whut dey kin do wit de shirts. Well, dey kin take dat shirt an' cut a piece out dat shirt an' wear it roun' dere waist, an' dat man will follah 'em evahwhere dey goin'.

(Where do they cut the piece from?)

Right out de shirrtail, right behin' dere. [Waycross, Ga., (1126), 1831:9.]

4813. Clip off both end of a shirrtail, clip off both end of 'er husban' shirrtail, de fron' ends.

(The both front ends that hang down?)

Dat's right. Den take an' care 'em away an' put 'em up airtight. Dat'll break 'im up, break 'im up wit othah wimmin. [Fayetteville, N. Car., (1415), 2446:8.]

4814. Tuh hul' a man'tuh yuh, cut a piece off 'is shirrtail an' take a string an' wear dat roun' 'er wais'. [Fayetteville, N. Car., (1434), 2599:5.]

4815. Dey says dat yuh could take - jis' lak me mahself, an' ah had two frien' mens [men friends] an' ah didn't wan' dem tuh connect tuhgethah, didn't want 'em tuh run tuhgethah,

but [I] always be in de middle evah time dey meet.

Ah could [take] mah ole

SHIRTTAILS 2 AND 1 WOMAN

(1) WASHED - CLOTHES WATER - GALLON DOWN TO QUART

man's shirrtail an' 'is [other man's] shirrtail, an' put it in a half a gallon of watah an' boil it down tuh a quart. An' take dat quart an' all dat shirrtail, both uh dem shirrtails, an' put it in ere an' bury it. An' dey say dem mens would run tuhgethah an' always be lovin', nevah would have a fallin'-out. [Waycross, Ga., (1073), 1735:5.]

4816. Take de shirrtail of anothah man's shirt an' 'er husban' shirt, or anothah man lak 'is frien', an' cut de tail off even, both of 'em even. She kin

take it an' sew

(2) HUSBAND'S SHIRTTAIL AND LOVER'S - IN SACK - ABOUT NECK

it up in a little sack an' tote it

roun' 'er wais', an' de man kin come an' be dealin' wit 'is wife or anythin', an' he nevah git mad wit de othah fellah atall. Dey be frien's altuhgethah. Dey might git in a argument, but it seems aftah while dey come right back an' dey be

good frien's. [Waycross Ga., (1137), 1851:5.]

(3) THREAD FROM SHIRTTAIL OF EACH MAN - TIE TOGETHER

4817. Lak yuh'd wanta make two mens fight, fall out chew know. If

yuh could git a string of each one's shirrtail an' tie it tuhgethah, dey'll have a fuss an' fight.

(These two men would.) [Waycross, Ga., (1129), 1833:15.]

4818. Well, ah heard dis now, dis way. Dere wuz a girl an' she wanted dis boy, yuh know. She loved dis man an' dis man wouldn't care much. He used tuh go off. An' she ast anothah girl frien' of 'ers, she say she would git 'im if

it wuz de las' thin' she'd do. Well, she went tuh 'is house one time an' got a piece of 'is, yuh know, de tail off 'is shirt. An' [she] took an' put sulphuh, black molasses in it, an' taken it tuh de rivah an' po'd it in dere. Yuh know,

SHIRTTAIL - SULPHUR - BLACK MOLASSES - INTO RIVER

out on de cloth, an' den dropped de cloth in nex' tuh dat an' let it stay dat-away, while she went back tuh de house. An' den she ast de boy, she say, "Would yuh mind walkin' wit me?" An' he say he wouldn't mind walkin' wit 'er. Dey went on down tuh de rivah, an' she said she took 'er han' an' dipped it intuh de watah where she had dropped dis, an' rubbed it 'cross 'is face. An' she say she walked on back tuh de house, say he begin tuh git dizzy. An' so he tole her, he said - her name wuz Ellen - he say, "Ah don' mind goin' down mayself, but would joo mind goin' wit me? Ah don' wan' chew tuh leave me."

An' she went on home wit 'im an' she tole - she said tuh 'er mothah dat night, she says, "Mothah, [So-and-so] is in love wit me." An' dat night about fo' a'clock in de mawnin' dere he wuz knockin' on de do'. He couldn't sleep wit'out 'er an' he couldn't eat wit'out 'er. Dat's whut ah heard. [Fayetteville, N. Car., (1403), 2524:8.]

4819. [The following *shirrtail-tea* rites are more frequently called *shimmy-tail tea* (see p.647 and elsewhere).]

A woman kin taken - say fo' ninstance, if yuh wuz goin', keepin' comp'ny wit a woman, or if yuh wuzn't keepin' comp'ny wit 'er. If yuh wuz aroun' some place dat she had a chance tuh serve yuh yore meals or tuh fix yore SHIRTTAIL TEA meals, den she have a chance tuh do anythin' she wan'uh duh along dat line. Ah saw here in Fairfield, Md., in suburb of Baltimore in 1914, a woman dere by de name of Belle X. She's dead now. Huh husban' used tuh work at Oyster [Austin's?] Fertilizah. An' she had anothah man. Her husban' would sleep in de middle room an' 'er an' 'er man would sleep in de front up-stairs.

(You mean they were?)

Suah. Well, dis man when she firs' met 'im didn't care anythin' fo' 'er, but still he wuz bo'din' [boarding] dere. Well, she said tuh me, she said, "Ah'll git 'im. If yuh don't b'lieve ah'll [get him], jis' come on an' watch me." So ah did watch 'er. She goes tuh work an' gits some of 'er dirty pieces an' put 'em in hot watah an' boils 'em. She had taken dat hot watah an' mixed it wit 'is coffee. An' she served it tuh 'im an' he drank it, an' he become crazy about 'er, craziah dan 'er husban' evah wuz.

(If a man is in that condition, is there anything he can do to get rid of it?)

Oh, yeah. He kin git rid of it all right. Well, in ordah tuh git rid of it, de firs' thin' he would have tuh do. He go tuh work an' have connection wit 'er. Take an' git a bottle of sweet milk [and put it in] an' give it tuh 'er, or [put it in] anythin' sweet dat she likes [and] give it tuh 'er. Even'tly [eventually] all de feelin' he had fo' her in dat way will go right back where it came from. [Washington, D.C., (642, a spiritualist), 836:1.]

4820. (Do they speak of *shirrtail tea* down here?)

Sho' do, *shirrtail tea*.

(What is it?)

Well, take fo' instance, dey claim dat de woman, see, takin' 'er dirty undah-weah, see, an' washin' it an' ringin' it, yuh see, intuh de food dat's cooked fo' de individual, yuh see. An' he would git so dat he wouldn't wanta be wit nobody but 'er yo' see. [New Orleans, La., (1566), 2856:9.]

4821. Well, he cuts de seat out, out of 'er bloomahs.

(A man does that?)

De man cut de seat out her bloomahs. Den he takes an' put it in de bottom of 'is shoes an' wears it. Dat'll jis' tie her tuh 'im an' she can't git rid of 'im till she git dat thing out dat shoe.

He wears it in de bottom of 'is shoe. [Sumter, S. Car., (1371), 2429:4.]

SHOE - PIECE OF CLOTHES WORN IN

4822. Take a piece of 'is undahgarment an' wear it in 'er left shoe an' he'll come back home tuh 'er. [Memphis, Tenn., (937), 1517:3.]

4823. Now you can take a piece of the oldest lamb, a piece of his right ear, and get that blood and get a piece of her garment and stain it. And get nine ten-cent pieces and

SILVER DIMES 9 - IN HER GARMENT - STAINED WITH SHEEP BLOOD BURIED IN MUDDY WATER

take and carry them to a muddy branch, and make a fold of

this piece of garment and bury it [blood stained garment about 9 dimes] in the muddy branch, and she'll just follow you anywhere. [Berlin, Md., (?), by Ediphone.]

4824. Lak yuh got'a a gurl - or yore loved one or yore wife - an' dey fin'ly [finally] pull off from yuh an' leaves yuh. Yuh kin take any garment she wear nex' tuh 'er an' put it undah yore baid. Take an' spit on it an' put it undah yore baid.

SPITTING (What do you do with it first?)

Spit on it, jis' spit all ovah it an' put it undah yore baid. Well, she'll come. Ah tried dat mahself. An' she'll come back tuh yuh. But chew have tuh have de one dat she wear nex' tuh 'er, lessen [unless (you have)] 'er hat or 'er socks or 'er stockin's. Yuh know, somepin lak dat. She comin' back tuh yuh. [Waycross, Ga., (1082), 1751:8.]

4825. [A string or thread from clothes, also called raveling, is rather rare. Usually the wearer prefers something more substantial. This raveling, not long

STRING OR THREAD FROM CLOTHES - WEAR ABOUT WAIST

enough to reach round the waist, would be too fragile and easily broken. A small piece can be worn in a bag or sewed into a garment frequently used.]

Same thin' as dat, or yore ole lady or somepin, yuh know. Yuh don' wan' 'er tuh pay attention tuh no one [she] runnin' aroun'. Yuh take a string an' wear it aroun' yore wais', any of 'er clothes. Wear it aroun' yore wais'.

(Take a string from her clothes, did you say?)

From 'er clothes, any kin' of 'er clothin' - jis' a sock or some of 'er bloomahs or somepin dat she wear undah, yuh see. Take it an' wear it aroun' yore wais'.

(And she can't run around.) [Vicksburg, Miss., (536), 1007:16.]

4826. She kin take an' cut de seat out of 'is shorts an' put 'er some sulphur in dere an' some *Lucky Heart Perfume*, an' stick it in de hem of 'er undahskirt - de hem, see. An'

SULPHUR - LUCKY HEARTS PERFUME - HEM OR UNDERSKIRT

he'll stay home. [Florence, S. Car., (1326), 2269:16.]

THEFT OF CLOTHES

- (1) UNDERWEAR WRAP 9 TIMES - URINATE ON PUT IN CORNER - STAMP FEET ON CALL NAME OF SUSPECT

4827. Dis is yore room [the rented room in which I was interviewing]. Well, if ah wus tuh pick up one of yore, YORE HAT [MY BLACK HAT ON

INTERVIEWING TABLE], or a pair of yore socks or sompin, an' walk out wit it. Well all ah got'a do - now dis heah is true, yuh know. All yuh got'a do, yuh pull off

yore undahweahs - yuh got'a use dem. Yuh ball dem things up. Well, jis' befo' yuh go tuh bed yuh make yore watah on dese, on dat undahsuit. Yuh ball it tight, wrap it nine times. An' as yuh wrap it nine times, dat person dat chew have a idea dat stole dose goods, yuh call dere name, see. An' when yuh call dere name, yuh take an' lay dis in a cornah, [and] wit yore laigs [demonstrates].

(You lay it in a corner and stamp your feet on it.)

An' as yuh *stomp* - dat's all de stuff yuh got'a do. An' evah who did it, dey'll come an' bring it back - come an' tell yuh 'bout it.

(They will bring back whatever they took from me.)

Yes sir, evahwhere dey wus, down tuh - anything, dey comin' tuh tell yuh.

Now, dere wus a man workin' wit mah husban' de othah day, an' he stole three paint brushes from Mr. Beasley, a man dat run a paint shop. Well, he carried it back, but he don't know how he carried it back. But he carried it back.

(You did this to him?)

[Informant I describe in note as *small-time worker*.]

He carried it back. [Savannah, Ga., (1261), 2143:2.]

4828. Aftah dey steal dis piece from yuh, yuh turn roun' an' yuh git chew, if yuh got a piece of yore own clothes - mind yuh, if yuh got one piece of yore own clothes an' dey ain't stole dem all. Dat dey lef' jis' one

(2) PIECE OF CLOTHES LEFT BY THIEF - NAIL WITH 3 TACKS AT DOOR AND POINTING INTO HOUSE - 3 HIGHEST NAMES

piece dey didn't steal dough [though]. Well yuh git dat piece or dat sock. An' yuh take it an' yuh nail it de front of yore do'. An' aftah yuh nail it in de front of dat do' yuh take three little brass tacks an' yuh put it in dere but let de toe be comin' disaway. Well, aftah yo' let...

(Toward the house or away from the house?)

No, into de house.

(I see, into the house.)

So dat'll bring 'em back. But aftah yuh put tuh de do', nail 'em three brass tacks in dere an' aftah yuh nail 'em three brass tacks, say, "I nail dese tacks *In de Name of de Fathah, an' de Son an' de Holy Ghost*." An' dey bring 'em back.

(They'll bring back what they stole.)

Bring back what dey stole. Dey cain't keep 'em. [New Orleans, La., (797), 1112:2.]

4829. Take a woman undahweah, if her an' her ole man been fussin' an' been havin' confusion an' she don't want 'im. She kin take some of 'is undahweah whut he weahs

THREE INGREDIENTS: SOLLY'S CORN WHISKEY - JOHN DE CONKAH AND UNDERWEAR ASHES: DRESSING PRESCRIPTION FOR ROOT DOCTOR HYATT

nex' tuh 'is skin, SHE BRING 'EM TUH YUH.

[Informant thinks author a *doctor* trying to learn *new tricks*.] Yuh kin take 'em. Well, yuh take dat undahweah an' yuh burn it intuh ashes. When yuh burn it intuh ashes yuh git some Solly's Corn Whiskey.

(Sally's - Solly's [Solomon's!] Corn Whiskey?)

Yes. An' yuh take - if yuh kin git any of de herb *roots*, *John de Conkah* or any dem kinda *roots*, an' jis' cut it up fine an' mix it in dere. Carry it right back an' put it down anywhere. Jis' sprinkle it right on de front porch or any part of de house yuh got'a walk ovah.

(What will that do then?)

When yuh git 'is undahweah yuh take it an' burn it [I interrupt].

(What will that do after you sprinkle the stuff?)

He cain't stay dere.

(She's driving him away?)

Drivin' 'im away. [Brunswick, Ga., (1188), 2003:2.]

4830. De story about de woman?

(About the man, to make him come home.)

Yuh could git 'is underweah. Well, take 'em in de fron' an' wash, yuh know, in jis' a li'le watah, an' put it in a bottle. If yuh kin git some of 'is hayah [hair], put it in dere wit it an' stop it up wit some *Heart Cologne*.

(With it, what will that do then?)

Bring 'im back. [Brunswick, Ga., (1192), 2011:13.]

4831. Well, de reason ah know dat, mah

wife lef' me one time, at Lunavista [see later] Ga., an' she came *down South* [to Florida] wit a man. An' a fellah tole me, says - a ole man come along an' he says, "Look lak yuh's a bachelah."

[He] stopped dere [at my place] an' got some watah, yuh know, [and] says, "Look lak yuh a bachelah."

### TRANSVESTISM

#### (1) MAN WEARS WOMAN'S BLOOMERS

Ah says, "Well, ah is now, but ah had a wife. She run off wit anothah man a few days ago."

He says, "Well, ah'll tell yuh how tuh make her come back."

Ah says, "Well, ah'd lak tuh know it." Say, "Ah'd give yuh five or ten dollahs tuh know how tuh bring 'er back."

He sayed, "Well, yuh go tuh work - did she lef' any of 'er undahpiece anywheres atall?"

Ah tole 'im, "Yes."

Ah says, "Got some bloomahs an' some princess an' one thin' anothah heah."

He says, "Well, her bloomahs de main thin'." He says, "Yuh go tuh work an' git chew holt of some alcohol an' wet [*feed*] it, dat bloomah," he says, "an' put it on nex' tuh yore skin an' wear it one day," he said, "an' pull it off an' put it to de haid of yore baid, tuh yore haid where yuh sleep yoreself. She'll be back home in 48 hours."

An' ah be *doggone* if she didn't come back.

Dat experience wit me. Now ah tried dat mahself.

(Where did this happen in Georgia?)

At Lunavista[?] Ga., 42 miles from Savannah.

[I tried Buenavista without success. Unless the village post office of Buenavista has disappeared, I would say that informant means Ludowici (lōo-dō-wis-i), county seat of Long County, about 42 miles south of Savannah. If we remember that many lowlanders pronounce the letter "w" as "v" and the final "i" as "a" (as with Cincinnati), we have something like ludavisa with possibilities. The greatest *possibility* in my experience happened in 1924, when our household cook [white] in Oxford, England, came in to tell my wife the *phonogram* had not been delivered. Tactfully my wife said, "Show me," and started for the kitchen. She was shown the familiar earthenware crock bearing the label *pate de foie gras*.]

(Well, now how did you wear those bloomers?)

Jis' put it on jis' lak she put it on; yo' know, right nex' tuh yore skin. Yes sir, jis' lak yo' put on yore pair of slips - shorts.

(Oh, you put them on just like she wore them?)

Yes sir, one day. Den wet it in alcohol an' roll it up an' put it underneat' yore haid of de baid an' yo' jis' [where you] sleep. She come back in 48 hours - right back home.

(That did the work?)

Yes sir.

[A similar story to this one, though not an example of transvestism, will be found in FACI (1st ed., 9416, p.506, 2nd ed., where?)] Here the deserted man does not wear the bloomers of his departed wife. Instead, he washes them out, writes a wish for her return, folds the wish up and puts it in the bloomers, and hangs them up to dry.] [St. Petersburg, Fla., (1021), 1651:2.]

(2) WOMAN WEARS MAN'S UNDERWEAR 4832. She kin take his undahsuit an' wear it tuh 'er skin. Wear it an' he'll come back. (If he's left her and left his underclothing

at her house, she can wear that suit of underclothing next to her skin and he'll come back.)

Yes sir. [Waycross, Ga., (1110), 1784:4.]

4833. (What about the socks now?)

De socks, de stockin's or piece of yore garments. Now, ah've seen dis real. Split de green pine with a chisel an' a glut, a chisel an' a glut. Dat is, de glut is a piece of wood wide enough dat chew could lay it  
TREE AND CLOTHES straight up an' down lak dat. [A glut is a wedged shaped piece of wood or steel.] Nail dat together [after you put a piece of clothes in the split and remove chisel].

(What do you put in that?)

[What do you put in that split before nailing it together?]

Now, ah don't know whut he put in it, but he put dat in de tree. We got [found] de tree.

(Put what in the tree?)

De sock, an' de woman's stockin's - jis' whosomevah dey workin' ag'in, an' a piece of dere undah garment close tuh yore skin. Yuh know, de arm-holes or de seat of dey drawahs, if it's a man; if it's woman, de seat of hers. Nail dat intuh de tree wit a ten-penny nail an' let it [split] grow up [together]. Dat runs yuh crazy an' make yuh sick. [Savannah, Ga., (1281), 2178:3.]

4834. Dey take de scissors an' cut a piece out in undah yore ahm [arm]; an' bo'in' a hole in a tree an' put dat piece of cloth [from underclothes] in dat tree, an' den put dat plug back in dere. An' dey say, when de sap go up, yuh a-go down. [Wilmington, N. Car., (164), 75:1+85.]

4835. Dey take de undahpiece, de piece da' choo weah, yore bloomahs, yore *near piece* da' choo weah close tuh yuh, undahshirt, an' put it in a tree in de woods, an' nail a spike nail tuh it, yuh know, an' dat'll run yuh crazy. [Wilmington, N. Car., (238), 162:1+85.]

4836. Of co'se she nevah git bettah, she died. Dey take a piece of huh dress an' put it in a bottle an' put it in a tree [that is what killed her]. [Wilmington, N. Car., (231), 156:1.]

4837. Ah heard dat she could a [= could of] take any piece of 'is clothes [if] dat he evah lef' home, any piece, or any shoe-lak [piece], [like] his shoe tongue, or eithah 'is clothes dat he weah nex' tuh 'im. Take an' go tuh stoah [store], an' buy some cologne from de drug stoah, an' fix de clothes up, an' bur' [bury] 'em undah root of a tree, an' in nine day's time he will be back at home. [Wilmington, N. Car., (194), 99:4.]

4838. Tuh bring a person back yuh got'a use de lef' [foot] track. Jis' lak dere's two or three ways tuh bring a person back.

Well, jis' lak if it's a woman dat chew want tuh bring back, if yuh kin git even a piece dat she weah nex' tuh 'er, any place. Co'se, if yuh wanta cut a piece outa it - go on back home an' put it in some watah. Dis is tuh bring 'em back, bring a person back tuh yuh. All right, yuh take an' put it in some watah an' yuh goes tuh where two trees dat is right in tuhgethah. Yuh seen trees lean-

in' ovah on one nothah. Well, if yuh ain't got a augah, take a axe an' dig a hole in it, an' jis' take dat li'le cloth an' put it in dere an' let it stay three hours. Bring it on back home den an' let it set up dere. Yuh take a li'le bita bottle jis' lak dis an' put it in dere. Now yuh take dis watah offa dere, yuh undahstan', an' yuh throw dis piece yuh got away, an' jis' let it be de watah dat yuh had it in. Take de piece outa it an' throw it away. Take dis same watah an' care [carry] it tuh de tree an' let it stay in dere three hours. Take it out an' bring it on back home an' let it set dere. An' whatsomevah yuh want, yuh kin took fo' 'em from de time it will take dem tuh come from where dey are tuh where yuh live. Dey'll be dere. [Fayetteville, N. Car., (1450), 2631:8.]

TREES 2 GROWING TOGETHER  
2 THREE-HOUR ACTIONS

4839. Take a scissors an' cut a piece of a man's undahshirt, undah heah, undah 'is arm, eithah arm, an' cut a small piece out of de *crutch* [crotch] of 'is drawahs an' pin dat tuhgethah an' lay it undah de haid of yer mattress. An' if he's a man dat run out an' don' lak tuh stay at home wit 'is wife, he'll begin tuh start tuh stayin' home evah night an' she cain't make him go lessen [unless] she go wit 'im. [New Orleans, La., (1566), 2870.]

2 PIECES OF HIS - FASTENED TOGETHER

4840. Take a piece of yore garment dat yuh wear nex' tuh de skin. All right, take a piece of yore undahshirt, place it wit dat piece of garment dat chew have. Yuh undahstan', fasten it [them] tuhgethah, so dat it will stay tuhgethah - jis' stay tuhgethah. See, yuh an' 'er is man an' wife. Yuh all is supposed tuh stay tuhgethah. See, den keep dat secret. Don't let 'er know yuh got it, yuh undahstan'. Yuh see, don't let 'er know yuh got it, see. An' dat, yuh undahstan', will cuz 'er attention tuh turn tuh yuh. [Jacksonville, Fla., (610), 787:8.]

2 PIECES - HIS AND HERS - FASTENED TOGETHER

2 PIECES - HIS AND HERS - TOGETHER:  
PIN - WASH - BOIL - RINSE - HANG

4841. Or yuh kin take a man's underweah an' a woman's undahweah an' pin 'em tuhgethah, an' wash 'em tuhgethah, boil 'em tuhgethah, rinse 'em tuhgethah, an' hang 'em up tuhgethah. An' he'll give her evah penny he got. [Waycross, Ga., (1141), 1856:9.]

4842. Jis' lak a man go out, yuh see, an' yuh cain't make him stay at home. Well, yuh take his undahsuit an' yuh scrape dat cotton lak dat - yuh see, dat lint. Take dat lint where yuh kin scrape it, see, an' put it in a little bag an' some sugah, an' wear it on de side an' dat'll make 'em stay at home. Wear it on de side nex' tuh yore skin, jis' eithah side - ary one. Dat'll make him stay at home an' give yuh 'is money. [Memphis, Tenn., (943), 1524:12.]

4843. (Anything else now?)  
Oh yes, she kin take her watah, or she kin take her monthlies. Dat's de biggest way de mos' of 'em do, an' mix wit 'is food. She stirs it wit a little *chamber lye* an' put in 'is coffee. She kin put milk in it an' keep 'im *doped* on dat. Dat's if he don' care nuthin about 'er. She want's tuh take 'im in, see, wal she jis' takes dat. An' if she don't wan'a do dat, she don' have tuh do it. [When] she washes, she takes 'is undahclothes, his drawahs, an' right in de seat she clips, yuh know. Jes' lak pants sewed up, yuh know, dere's a little seam. Well dat run right up dere. She jis' clips jis' dat much of it off [demonstrates]. Dat's all she got'a have, an' bind it up in a red flannel, jis' a small piece, an' place it undah 'er arm an' [or] undah 'er feet.



(Which arm does she place it under?)

Undah de lef' one. Always put it undah de lef'. [St. Petersburg, Fla., (977), 1548:1.]

4844. De wimmins, dey cut out de seam of de drawahs, a man's drawahs right out de seam, an' puts it somewhere roun' dere wais' or puts it somewhere roun' de bed [or] in some closed cornah of de house [corner closed off or blocked off by piece of furniture]. An' dat man'll always care fo' dem, be crazy about 'em. [St. Petersburg, Fla., (992), 1601:5.]

4845. Take in right where yuh wear yore undahwear, yuh see - yore shorts. Yuh know sometime it gits sweaty in de seat when yuh wear it. All right, yuh cut a plug outa dat, a *roun' plug*, an' put dat in de hollah [hollow] part of 'er shoes an' [or] she wear it inside of 'er stockin'.

(What shoe does she put it in?)

Her left one, wear it dere fo' 'bout twelve days.

(That's to make the man love her?)

Dat's right. He'll shore love her. [St. Petersburg, Fla., (1012), 1637:9.]

4846. If yuh love someone an' wan'a git 'em back tuh yuh, whut would joo do? Yore wife - sompin lak dat - cut de seat of 'er teddies out, undahstan' now, an' tie it up in a cloth an' wear it round yore waist, an' she nevah will leave yuh. [St. Petersburg, Fla., (1043), 1692:3.]

4847. Or dey kin take de seat out dere undahwear an' wear it aroun' yore waist an' let it drop down - a woman kin wear it roun' 'er waist an' let it drop down, an' he'll give yuh evah penny he kin *rake an' scrape up* - an' she use *Hearts Cologne* wit it.

(What do you mean by *drop down*?)

Let it drop down roun' de navel - jis' wear it slack, be down roun' de navel. Dey'll give 'em ever' penny. [Waycross, Ga., (1141), 1856:8c.]

4848. Yuh kin go tuh work - anyone kin go tuh work an' take yore undahclothes. Yuh see de idea, jis' lak yuh pull off yore undahclothes. Well, a woman wants tuh make yuh love her, yuh see de idea. If dey cuts a piece out dat back heah, yuh know, well de' kin take dat an' carry it on off to someone, [*doctor*] yuh see. Dey'll [the *doctor* will] go tuh work an' *fix* a li'le *Heart Cologne* an' so fo' [forth] tuhgethah, yuh see. Den dey give it back tuh 'er. [Sumter, S. Car., (1388), 2487:3.]

4849. Take a man undahwear befo' he wash it. Yuh done cut a piece out of it - de back part of it.

(Where do you cut that piece out?)

Cut de piece right outen de back part.

(You mean the seat of it?)

Dat's right, an' tote it along wit chew, an' yuh kin keep a man down anywhere yuh go. [Sumter, S. Car., (1380), 2450:3.]

4850. Ah hear'd a woman say if she wanted tuh keep a man whut she would do. Jis' lak he got on a pair of shorts, dey [a woman] kin clip de seat out of 'em-lak - a small piece of de seat outa dem. Take dat out an' wear it somewhere on 'er body or somepin lak dat, an' dat would keep connection wit 'im from any othah woman - tuh 'er. [That will *keep connection wit 'im from any other woman.*] Ah've heered girls say dey have did dat.

(She would wear this piece of his shorts on her body?)

Yeah. [Fayetteville, N. Car., (1413), 2540:6.]

4851. She said she cut dis piece uh 'is [of his] clothes, cut out a *round plug* [see 4845]. I reckon de plug mus' uh [must have] been about dat roun' [demonstrates], jis' about duh size of a dollah - cut it out de seat of 'is drawahs. She said she took it an' put it in a bag, an' put some fish brine salt in

dere [there] wit it. An' she said, an' cared [carried] it on de northeast cornah of 'er house, an' dug de hole an' put in deah. She said evah mawnin' befo' de

URINATES - A WOMAN - 9 MORNINGS BEFORE SUNRISE - ON ROUND PLUG  
SHE CUT FROM HIS DRAWERS - PUT IN BAG - FED FISH BRINE  
AND BURIED AT NORTHEAST CORNER OF HER HOUSE

sunrise she'd go roun' deah an' make watah on it. She done it fer nine

mawnin's, she said. An' dey said he lef' heah an' nevah did come through heah no mo' [more]. [Richmond, Va., (340), 277:1.]

4852. Jes' lak yuh in love wit a fellah an' yuh can't - yuh wan's 'im an' yuh can't git 'im lak yuh wan' 'im. All right, if yuh kin git a chance tuh wash fo'

WASHED-CLOTHES WATER

- (1) BED - CENTER OF - BUT UNDER HOUSE - BURY BOTTOM UPWARDS  
BOTTLED CLOTHES WATER WITHOUT SOAP - QUINCUNX - WISH

him, yuh take dose pieces dat he wear, his undah pieces an' all dat chew kin

git tuh, an' put it tuh soak ovah night. Nex' mawnin' when yuh git up, yuh wash dem pieces out wit'out any soap. Rub 'em, git all dirt dat yuh kin out of dem. Den yuh take an' take de *drainin's* - turn it [pan or tub] on one side an' drain it [water] off. Take de *drainin's* of dat dirt come outa his clothes an' stop it up in a bottle. An' put it right undah de centah of yore bed undah de house - bury it dere. Turn it bottom upward, an' put it undah de centah, an' covah it up an' make yore wishes. Den he be comin' dere - he be yores. He come tuh be yores. From time tuh time he keep acomin'. [Brunswick, Ga., (1206), 2033:1.]

- (2) BOTTLE - PUT CHEW RIGHT [IN] DERE

4853. Yuh see, yore bath watah is pahtic'lah [particular] things. Den yore undah-pieces clothes, keerful who

wash dat. Dey kin take dat an' rub undah heah, yo' know, an...

(Under your arms and the lower part of your body?)

Yes sir. An' yuh - dey kin take dat an' wash in de basin wit a little watah. An' dey kin take dat an' put it in a bottle, an' den dig a hole anywhere and PUT CHEW RIGHT DERE. If she love yuh, yuh nevah kin go from dere; an' nobody can't do yuh no harm. [Charleston, S. Car., (?), 647:5.]

4854. Aftah yuh wear yore garments, when dey git soiled, don't chew know, yuh put 'em off. A person kin take dem an' wash 'em. Dey've got yore odors. Dey

- (3) DOORSTEPS - BURY UNDER - LAPPY DOG

take dat water an' bury it right in front of de steps. An' dey will always have yuh, yuh know, what chew

might call footpath, *lappy dog*. Dey jis' walk in here lak [*lappy dog*] see. An' anythin' dey coman' yuh tuh do, yuh've got tuh do. [Charleston, S. Car., (514, *Doctor Glover, see p.2258*), 596:5.]

4855. Heard 'em say dey kin take any piece of any of yore clothes or anythin' lak dat. Take de clothes an' *dress* 'em. An' ah axed, ah said, "How would joo *dress* 'em?"

Dey take it an' hang it up ovah de haid of de do' where yuh wus stayin' fo' so many - jis' lak if yuh wus roomin' heah, yuh see, an' didn't pay yuh rent, dis

- (4) DOOR - HANG OVER - SHIRT DRESSED WITH SALT AND SULPHUR  
3 DAYS - POUR SUDS AND BURY SHIRT UNDER DOORSTEP  
YUH JIS' BE OUT DERE [IN THE WORLD] ON AN' OFF

woman wanta *hur' cha*. Well she take yuh clothes yuh see an' *dress* it. See. An'

hang it up dere. See, where yuh went out de do' at fo' so many days - ah think it's three days. Inside of three days somepin goin' happen tuh yuh. An' ah axed

de woman whut did she do. So she [say] well, she said she took dis same sulphur - it's great - an' dat salt, an' she went in dere an' she took dat dere shirt. An' she wash dat shirt an' took de suds whut come out dat shirt, see. An' she buried it undah her steps, jis' de suds - jis' po'd [poured] it undah dere, yuh see. An' jis' took dat shirt an' all an' jis' buried it right undah de steps, an' let it rot dere. An' said yuh would nevah have no luck. Yuh'd be in hard luck, an' any kin' of business yuh go at, nobody wouldn't hire yuh fo' workin' or nuthin lak dat. Yuh jis' be out dere [in the world] *on an' off*. [St. Petersburg, Fla., (995), 1609:6.]

4856. Well, yuh kin take de seat of a man's drawahs an' cut 'em out, or else yuh kin put 'em in - jis' de seat, jis' wash de seat of 'em an' git de watah.

(5) HOUSE - BURY NEAR - WHERE VICTIM CAN WALK OVER

An' yuh observe [pre-serve] dat in a bottle an' bury it right anywhere aroun' de house, an' spashly [specially] where yuh kin walk ovah it comin' in an' goin' out, an' dat'll keep yuh on, too. [Little Rock, Ark., (900), 1473:5.]

4857. Well, now in a case like dat, if yuh like any woman an' she doesn't like yuh, yuh have tuh - some case yuh have tuh. Perhaps yuh kin invite her out tuh lunch or perhaps yuh kin fin' some reason tuh bring 'er tuh yore home. An' some of yore clothes yuh wear, yuh wash it jis' as clean as it kin be laundryed [laundered], an' put some in de tea or somepin tuh drink. She drink dat an' yuh can't git rid of 'er. [Mobile, Ala., (672), 888:3.]

(6) FOOD OR DRINK - IN VICTIM'S

4858. Git holt of some of 'is dirty clothes an' bring 'im back. Take dem dirty clothes an' place 'em - wash 'is dirty clothes an' take de watah of it an' put it in 'is food. [Wilson, N. Car., (1513), 2681:4.]

WATER - RUNNING

(1) CLOTHES THROWN INTO 4859. I heard also that if you have something against a person and you want to harm the person, you take some of their clothes and throw it in the river and it will run the person crazy. [Snow Hill, Md., (85, a school teacher from near Richmond, Va.), 1:4, 5.]

4860. Den anothah one tole me tuh git a garment of yo's, whut chew weah nex' tuh yo's. Tie it up an' put it in some runnin' watah an' carry it on away from dere. Yo' nevah will have no trouble wit dat person no mo' - run 'em out. Jis' lak someone roun' yore home givin' yo' some trouble wit chure home or somepin lak dat. Why if yo' do dat tuh dat fellah, dat would run 'im away from dere. [St. Petersburg, Fla., (1033), 1681:2.]

(2) TIE UP CLOTHES - THROW INTO

4861. Ah knows about how a man kin take an' cut de seat out of a soiled pair of bloomahs whut de woman wore. An' he kin take it an' go tuh de rivah when de tide goin' down, an' he kin throw it in de watah ten steps backwards from dat an' don' look back, an' dat will always keep 'er wit him. See, dat will keep 'er mind on 'im all de time.

(3) BACKWARDS 10 STEPS - TIDE RUNNING OUT - DON'T LOOK BACK

[Normally I would say this rite sends her away, but intention is everything. Besides, clothes going out with the tide will come back with the tide. Or to put it another way; if she ever leaves she will return. Then again, the clothes could be thrown backwards towards the retreating water but not actually into it. Symbolically he invites the woman to leave, just as he departs without looking back; then, before the tide turns, he retrieves the clothes.] [Savannah, Ga.,

(1259), 2138:10.]

4862. Yuh kin take dere shoes. Yuh kin git de inside sole [the insole], a piece of de inside sole of dere shoes, yuh undahstan'. Or git a piece outa dere shirt, yo' know, outa de back of it, or out de side of it or de undahweah. Jis' cut a piece, yuh know, right out anywhere out dere *unions* [union suit], anything, an' wrop it up, yo' undahstan', an' put it in salt an' watah. Let it sits dere in salt an' watah an' let it stay in dere two days. Take it out an' put it in runnin' watah.

(4) SALT WATER - SOAK CLOTHES 2 DAYS IN THEN THROW INTO RUNNING WATER

(That will run them away?)

Yes sir. [St. Petersburg, Fla., (1024), 1657:1.]

4863. Yuh kin do it, but yuh have tuh git somebody's hair or somebody's garments dat's got de odah in it, dat dey wore. An' if yuh take it, yuh put salt an' peppah an' sulphah in it. An' put dat in runnin' watah an' it will start 'em tuh move.

(5) SALT - PEPPER - SULPHUR - GARMENT OR HAIR (That will run them out of town, keep them on the go?)

Yes, dat will keep 'em on de go. [Norfolk, Va., (472), 482:1.]

4864. Dey kin *mess yuh up* on dat. Dey take dat chew know at times, take yore undahpiece dat's been worn an' carry it tuh a lake or tuh a creek where dere's runnin' watah. An'

(6) TIE CLOTHES TO BLOCK OF WOOD - 9 NEEDLES - 9 PINS den, if it's a straight piece or if it's a two

piece, yo' know lak undahweah, an' yuh tie it on tuh a block [of wood]. An' den yuh put nine needles on dat same block an' nine pins. Let dem be goldeye needles. An' turn dat ovahbo'd an' yuh got 'em dere.

(What will that do?)

Well, dat eat [it]. Dat's drivin' de person away. [Brunswick, Ga., (just before No.1240), 2104:8.]

4865. Ah would go an' git me some sugah an' salt an' sprinkle aroun' yore do' an' also in yuh house. An' if ah could git a piece dat chew weah close tuh yuh skin, ah will take dat an'

(7) CLOSE PIECE TIED IN RED FLANNEL WITH RED PEPPER - NAME - BOTTLED - IN RUNNING WATER SUGAR AND SALT SPRINKLED AT DOOR AND IN HOUSE take a piece out of [it] jis' lak [that] an' tie it up in a rag or sompin, in a piece of red flann-

nen, an' wrap it tight in a piece of red flannen. An' den ah go tuh de drug sto' an' ah may git some whut chew call cayhine [cayenne] peppah, yuh undahstan', an' mix dat up wit it. An' git chure name an' write it on a piece of papah, an' put it in dere, an' take an' put it in a bottle an' put it in some runnin' watah. Dat'll pull yuh 'way.

(And that sugar and stuff you simply sprinkle it around the house?)

Yeah, dat cause confusion, dat makes 'em leave.

(Do you do all these things together or do each thing separately?)

De way yuh do, yuh put de sugah an' de salt in de house separate, yuh understan'. An' de othah stuff, why yuh put dat tuhgethah. Yuh put cayhine peppah.

(Do you use all these things together or do you just use one at a time?)

Yuh kin use 'em both tuhgethah, yuh see. [This answer is vague but understandable.] [Memphis, Tenn., (939), 1519:13.]

(8) TIE CLOTHES TO ROOT UNDER WATER 4866. Yuh take a piece of yuh garment dat choo weah nex' tuh yuh skin, an' go tuh a runnin' stream of watah, an' wade

in dere up tuh yuh knee, an' take dis piece of garment an' tie it tuh one dem roots down in de watah, where it will stay undahneat', yuh know. Dat'll drive yuh away from home. [Wilmington, N. Car., (288), 204:2.]

4867. Dey tell me dat if yuh wanta drive a person away wit dey own clothes, dat yuh kin take an' care it tuh a runnin' stream. An' take a stave an' stob

[or stahb] it up

(9) DRIVE STAKE - THROUGH CLOTHES - INTO MUD UNDER - WATER through de [mud] an' let it stay

down on de mud at de bottom wheresomevah dat it hit. An' whensomevah dat it stay dere an' rot, an' keep *afraging* away, dat dey will jis' be walkin' - driftin' de balance of yuh days.

(They drive that down into the mud with the stave.) [Waycross, Ga., (1159), 1932:5.]

4868. Well, if she wanta git 'im back, yuh see. Anyway, she gits some of 'is - gits 'is shoe sole or some of 'is undahweah, pants he weah nex' tuh 'is

skin. An' git

(10) WRAP TO HER - BLACK SILK THREAD - ABOUT HIS CLOTHES dat. Why den, she  
PUT IN BOTTLE - THROW UPSTREAM - CATCH DOWNSTREAM take an' jis' make  
a little, little

ball, put a little piece enough tuh stick in a bottle. Jis' a little ball about dat much [demonstrates], jis' a little piece yuh undahstan'. Now, take yuh some thread, black silk thread, fine, an' turn de thread pieces all de time tuh yuh [demonstrates]. Yuh see, wrap aroun' de thread, dat thread tuh yuh - all de time so it is coming yore way. Go tuh a stream of watah an' let de watah be comin' yore way. See, yuh meet dis - see, yuh meet dere. Lak yuh comin' disaway [demonstrates] an' de stream come from disaway tuh meet [you], an' yuh throw de bottle an' it will come back tuh yuh. [If you throw the bottle upstream, it will come floating downstream to meet you.] [Jacksonville, Fla., (610), 788:2.]

4869. She'll git sompin dat he wore tuh 'im. An' she git a piece of 'is undahweah, anythin', an' she'll take [and] she wrop it, fold it up. An' she'll

take a piece of silk,

WRAP BLACK SILKTHREAD TO HER 365 TIMES - ABOUT PIECE  
OF HIS UNDERWEAR FOLDED TO HER - HELD BY 3 PINS  
CALL HIS NAME 3 TIMES - TELL HIM TO COME BACK

black thread, an' she'll wrop it tuh 'er 365 times. An' she gits three *sticks* from de pins [3 *stick pins*

from a new package of pins]. She stick one dat way [demonstrates] an' one dat way, an' take an' wrop 'em comin' back toward 'er.

(She sticks one in the side of this package?)

Sticks one right lak dat, an' turn aroun' an' stick de othah one right lak dat, an' stick de othah one right by dat one, an' turn 'em back right lak dat [demonstrates].

(Two of them are turned back toward her. Then what does she do with that?)

Put it right in front of de house in a safe place an' call 'is name. Tell 'im tuh come back. Call 'is name three times an' tell 'im tuh come back, come back, [come back]. [Jacksonville, Fla., (615), 791:1.]

4870. If a man got a woman or a wife, or if a woman got a man or husban' an' he leave any of 'is clothes, his undahweah in de house, she kin cut one spot out

de undahweahs, or dose clothes where de odor from dat

YARD - BURY IN DE YARD

man go. He kin [do the same thing to] bring 'er back.

Take it an' work on it, bury it in de yard. [Sumter,

S. Car., (1385), 2464:3.]

4871. Yuh kin take a piece of 'er garment dat she wears nex' tuh 'er an' bury it in de back yard an' she'll nevah leave. [Baltimore, Md., (148), 93:12.]

(4). SOCKS AND STOCKINGS

[This is the fourth subsection of section SWEAT, one of the functions of the human physical body. As previously explained, clothing such as socks and stockings are placed here only because of the magic power of human perspiration.]

4872. Yore sweetheart or eithah a woman, an' sleep on dere stockin'. Jis' git a soiled stockin', yuh know, where dey been weahin' it. Don't want any clean socks or stockin'. An' ease it inside of de mattress an' let 'im lay on it, see. An' when he sleep on dat stockin', he'll come down

A FEW PRELIMINARY BELIEFS:

(1) DON'T WANT ANY CLEAN SOCKS OR STOCKIN'

jis' lak a lamb, becuz dat stockin' is all de ways down tuh yore foot steps. Well, dey'll come down jis' lak dat. Jis' lak if dey ragin' or sompin an' dey wanta git chew down underneat' dem, see. Yuh sleepin' on dere socks yuh see. [Savannah, Ga., (1252), 2125:7.]

4873. Take de socks befo' dey wuh washed an' put de socks in a box an' bury de socks. An' as de socks grow old an' bein' buried - as yuh will be cuz'd

(2) SOCKS BEFO' DEY WUH WASHED...WHA' CHOO MIGHT CALL SWEAT... DAT'S SOME PART FROM US

[caused] trouble in yuh feet, or yuh legs an' yuh *dog luck* [dog tired], or knees, see. Wha' choo might would call rheumatism, see. By some parts of wha' choo might call sweat tuh be buried in dat. Dat's some part from us, yuh see. [Vicksburg, Miss., (714), 982:5.]

4874. [The words of the submargin title, informant's own, I consider one of the great statements in HOODOO, because they describe the essence of his hoodoo

(3) IF DE STOCKIN' IS DIRTY...DEY CLAIM TUH BE ABLE TUH MAKE DE SOUL COME OUTA DERE SOCK

reality. Did transcriber and I mishear word *soul*? Could it have been soil equalling dirt in sock?

Was the word *sole* of the sock, which is the same as the preceding meaning? *Soil* or *dirt* can be removed from the sock by washing. Those words *dey claim tuh be able* mean what they say - secret ability or power. *Spirit* rather than *soul* would have been more usual and frequent in HOODOO. Somehow, to me at least, *soul* is less amorphous and more individualized than *spirit*.]

Dey claim if dey git ahold of 'is stockin' [sock], an' if dey kin git any of dat sand or whatevah might be in dat shoe aftah 'im, an' if dey bury dat, dat supposed tuh run a person crazy.

(What do they bury, just the sand or the stocking or what?)

Dey git holt of de sand or whatevah come out of dat stocking [sock] an' - yuh see, if de stocking is dirty. AN' DEY CLAIM TUH BE ABLE TUH MAKE DE SOUL COME OUTA DERE SOCK. AN' IF DEY BURY DAT, DAT SUPPOSED TUH RUN A PERSON CRAZY.

(An old sock. Either one of them or?)

Eithah one of 'em, or piece of 'is shoe - de linin' of 'is shoe. Ah've heard dat.

(They bury the lining of the shoe?)

Or dere sock. Dat supposed tuh run 'em crazy. [Charleston, S. Car., (495), 538:6.]

4875. [The woman speaking is a professional worker we have already met. (See 291, p.85; 593, p.194; 638, p.216; 647, p.222; 869, p.307; and 1271, p.442.) Her

words that follow give the *hidden mystery* of the silver knife making a cross over socks before burial beneath a brick in the hearth. She calls this *markin'* yuh and says *it's sacred tuh yuh.*

(4) EVAHBODY DON' HAVE DE [SAME] IDEA 'BOUT DE SOCKS... IF A PERSON BE WISE AN' SEEKIN' INFORMATION... DEY [FORTUNETELLER OR "DOCTOR"] TELLS 'EM WHERE DESE LOST AN' HIDDEN MYSTERIES IS

For the sacredness of the cross *mark*, see my explanation of the *mark* "Doctor" Brown saw on my forehead, in my comment at the beginning of his main interview on p.1290.]

Yes, ah heard about de socks. Dey take de socks an' dey - evah'body don' have de [same] idea 'bout de socks. Some don' *care de socks* de same way. [*Care de socks = take care of the socks = handle the socks.*] Some take de socks an' put 'em down in de hearth - take up a brick an' lay it down undah dere. Long as dese things work, fine - jis' as long as dey keep 'em concealed anywheres. But if a person be's wise an' seekin' information from any othah source [from fortune-teller or *doctor*], dey tells 'em where dese lost an' hidden mysteries is; an' if he [*doctor*] gits it [*gits the buried sock*] up, den he's [patient is] all right.

(What is it supposed to do, when they put those socks down in the hearth?)

Well now, dey doesn't do a thing but use a silver knife, jis' lay it across dere. Mark it, jis' make a cross across it jis' lak dat [demonstrates], an' put de sock down dere. Don' put anything else jis' lak dat. An' lay de brick on it.

(What is that supposed to do to me then?)

Well, dat's not put dere tuh destroy yore life. Dat's put dere tuh make yuh turn some object whatsomevah dey may [have] in view - whut dey want chew tuh do. It might be a love case, it might be somepin dat dey wan' chew tuh put ovah fo' dem. An' dey jis' go tuh work an' jis' *mark yuh* - call dat jis' *markin' yuh*. Well, if yuh *mark a thing up* lak dat, she knows dat it's sacred tuh yuh. Dey call dat *markin'* an' dey do it wit a silvah knife, a sterlin' silvah knife. [Fayetteville, N. Car., (1395), 2508:7.]

4876. Yuh take de socks when dey are soiled. Yuh git a person's soiled socks from dere feet when dey are real dirty. Yuh know how dey git when dey are dirty. Yuh git de sock an' yuh git de seats of dere undahweah, knitted undahweah. Or

(5) FEET FROM 2 SOCKS - UNDERWEAR SEAT - 2 INSOLES KEEP IN CORNER OF MATTRESS RATHER THAN BURY OR HIDE BECAUSE IN MOVING - IF FORGOTTEN - BREAKS A PERSON UP

should dey wear any kind of one-piece undahweah, yuh git de seats of dis undahweah

an' dese socks. An' yuh roll 'em up tuhgethah wit de inside soles of de shoes, an' yuh bury dat undah yore steps or eithah put it in some secret place where dis person won't disturb it. Some people put it in de cornah of a mattress. But it's somepin dat chew know yuh are goin' tuh keep becuz, in moving, if yuh don' take dat up, yuh see, dat breaks a person up.

(Now, you take both the socks.)

Both de socks. Yuh cut de sock off de foot. Den also de seats of de undahweah. Co'se if dey have long sleeves yuh git de undaharms too. But yuh mus' nevah wash it. Yuh supposed tuh keep de perspiration in it. [Mobile, Ala., (650), 866:4.]

4877. De only thing dat will work on anyone - an' heah's another little proposition. Yuh sure yuh're not goin' tuh print dose things [here in Mobile]?

[I must have shaken my head to say, no.]

Well, all right. Well now, say fo' instance now, yuh's a woman an' ah wanted yuh. HAVE YUH GOT A POCKET HAN'KECH'EF DERE? GIMME YUH POCKET HAN'KECH'EF. Now

say, fo' instance how, yuh wanted a woman an' yuh couldn't git 'er.

(6) YUH SURE YUH'RE NOT GOIN' TUH PRINT DOSE THINGS  
[HERE IN MOBILE]...ALL RIGHT  
YUH...SAYS, "DOC, MAH WIVE [WIFE] IS GONE..."  
AH SAY..."HAVE YUH TEN DOLLAHS?"

Yuh come tuh me an' says, "DOC, mah wive [wife] is gone, an' heah's lady 'cross de street ah is aftah, an' ah can't git 'er." Ah

say, "Aw, yes yuh kin. Have yuh got ten dollahs?" [Or] ah say, "What chew gimme tuh git 'er?" He say, "Ah give yuh ten dollahs."

Ah tell yuh what chew do. Ah say, "Yuh go an' kin yuh git one of 'er ole dirty stockin's?" He say, "Yes." Ah say, "Well, yuh git one of 'er ole dirty stockin's." Yuh go an' git dat stockin'. Ah say, "All right." An' ah say, "Now bring me yuh own." All right. NOW PAY CLOSE ATTENTION TUH ME. Take her stockin' jis' like dat [demonstrates]. Jis' like dis is heah, an' lay yores on top of it. YUH WATCH ME. See how dere [they are] straight. [He starts to roll them up.]

(You roll them up.)

Yo' roll 'em tuh yuh, jis' like dat. Roll 'em tuh yuh an' den when yuh git tuh de laig part, den yuh turn dat ovah tuh yuh an' roll yores ovah de top of dat jis' like dat, yuh see. Well, den yuh go ahead den an' git chew a jar, an' put nine grains of whole grain black peppah in dere - jis' drop 'em in dere. Den yuh write her name seven times an' put it in dere - an' roll it tuh yuh.

(The name must be rolled up with the stocking?)

Rolled wit de stockin'. Well, den yuh roll dat wit de stockin' into de jar, an' where yuh stay at, den yuh bury dat undah de step, see. [Mobile, Ala., (656), 859:1.]

4878. Stockin', yuh cut it off even wit yuh ankle, an' yuh kin take it an' bury it, an' she'll walk fo'evah.

(Which one?)

ANKLETS CUT FROM FULL-SIZED SOCKS Eithah one of 'em, make no diff'rence which one.

(Which part do you bury? The lower part or the upper part?)

De lowah part, de feet part of it. [Memphis, Tenn., (972), 1573:7.]

4879. Tuh keep a man home, yuh take his sock an' put it in yore room, an' yuh put sugah, an' yuh put a little cloves, an' yuh put some *anvil dust*. An' when-

ANVIL DUST - CLOVES - SUGAR - FOOT SCRAPINGS - SOCK - AT DOOR evah he happen tuh scrape his feet [rough skin

on bottoms of feet caused by walking barefoot], jis' lak yuh know some people scrape dere feet, git some of dat an' jis' put it right in de do' where he walk ovah it. Jis' place it out real flat an' put it right in de place ovah [under] de rug where he walks at. [Memphis, Tenn., (1527), 2725:5.]

ARMPIT - MAN WEARS STOCKINGS IN RIGHT - SALT - BLACK PEPPER 4880. Take a lady's sock if yuh like her - dat's fo'

love - take it an' put a little salt in it an' a little black peppah, an' weah it undah yore arm, pin it undah yore right arm outside. Dat got a girl evah night fo' a long time.

(That works?)

Yes sir. [Waycross, Ga., (1075), 1741:5.]

4881. From a man's sock, cut de heel offa dat sock an' de toe. Yuh know, jis' lak yuh fold it back, an' yuh jis' fold it even wit de heel an' wit de toe. Yuh takes de heel an' de toe of 'is socks an' make yuh *arm pads*, an' put undah



each one of yore arms an' weah it. As yuh sweat, his love will come tuh yuh, cuz de sweat from undah yore arms will draw 'is attention.

An' yuh take de othah part of de heel an' put it right down at chure do' face wit de toe comin' in de house, an' he always will come dere. He nevah will stay away.

ARMPIT AND ARM PADS - FROM HEELS AND TOES OF MAN'S SOCKS (Let us get that straight: The part you wear under your arm, where does that come from the sock?)

Yassuh, de part dat chew weah undah yore arm, dat comes from de heel of de sock. See, yuh leaves dat toe fo' tuh come inside de house wit. See, as yuh spread it jis' as yuh cut it - cuts dat heel off first. Yuh know a sock is double, double enough fo' yuh tuh make a pad fo' each one of yore arms, see, outa dat one sock. But it has tuh be de left-foot sock. An' yuh takes de toe of it an' tack it down. If yuh mean fo' him tuh not tuh go away or stay 'way from yuh, yuh takes dat toe part. It'll be 'bout dat long 'cordin' tuh whut size sock it is.

An' yuh put a tack heah an' stretch dat sock as fur as it will go, aftah yuh done cut it, an' put a tack in de toe of it dere, as yuh come inside de do'. Nevah put de toe goin' out, but de toe comin' in. Yassuh, de toe mus' point in-tuh de house. If yuh has a rug, or anythin' whut chew got tuh de do', dat's a good *hide* fo' it, cain't nobody see it.

(You put two tacks, one in each end?)

Put fo' tacks.

(Two at the end of the toe and two at the other end?)

Dat's right. Two at de end of it - at dis end an' two right at de toe part. Dat's tuh stretch it yuh know, where it be strong always, see. An' it won't come a-loose. Well, yuh take dat an' put it down dere an' why, he cain't leave yuh. He cain't stay 'way from yuh. [Memphis, Tenn., (1537), 2776:5.]

4882. Weah de socks till dey git dirty, yuh know. Some people's feet sweats, what ah mean, yuh know. Well, till dey git dirty anyhow. Take dem socks an' put 'em in a pail a watah, dey says. Den don' wash 'em till dey soaks an' git dat dirt. An' take dem dirty suds an' put 'em in a bottle. Well, dere some mo' tuh go wit it. Put dat in a bottle. Den down undah yuh arm, yuh know

ARMPIT-WATER AND DIRTY-SOCK WATER BOTTLED  
TURN BOTTOM UPWARD UNDER DOORSTEPS  
where yuh perspire undah yuh arm, take dat an' yuh socks an' yuh rub. Git all dat watah tuhgethah. Yuh rub undah de shirtsleeve of yuh arm an' yuh socks. Den yuh put dat watah in a bottle an' dig undah yuh steps, an' put it undah de steps an' turn dat bottle bottom upwards. Well, dey do dat tuh keep yuh, jis' like if a person wants tuh keep yuh from goin' anywhere. Yuh kin go anywhere but chew comin' dere. Yuh goin' be always hangin' - if yuh go anywhere yuh goin' hurry back. Yuh can't stay away from home, yuh gotta come back. [Mobile, Ala., (698), 948:6.]

4883. When yuh meet 'im [at the door], put chure sock on, p'int 'em upside down. Stid [instead] a-puttin' de heel tuh de heel, put de heel tuh de foot [toe]. Put yore stockin's

BACKWARDS - WEAR SOCKS OR STOCKINGS WHEN MEETING  
BILL COLLECTOR OR RENTMAN AT DOOR  
on tuh meet 'im. Meet de man whut chew want: de collectah, or yore rent man,

anyone. Jis' meet 'em an' salute 'em. An' when dey salute 'em an' turn right from de do's - salute an' turn right on back an' go on in. Dey goin' on about dere business an' won' bothah yuh no mo'.

(You put the socks on wrongside outward?)

No, right straight. Don' turn it, jis' put de sock heel tuh de toe, an' de toe tuh de heel. [Algiers, La., (1593), 2994:5.]

4884. A man wan'a woman, he kin go tuh work an' git de right foot of 'er stockin'. An' yuh kin go out at night, if yuh don't want 'er tuh leave home, or if she leave home an' yuh wan' 'er tuh come back. Yuh take her right foot of 'er

BACKWARDS - WALK 5 STEPS FROM CENTER OF DOOR BURY HER RIGHT STOCKING - ADD SULPHUR - COVER - DRIVE PEG - STOMP SAY, AH MEAN FO' DIS TUH DO WHUT AH TELL YUH BURY HER LEFT STOCKING UNDER CENTER OF DOOR

stockin' an' make out right in de centah of de do'. Dis is de house an' dis is de centah of de do' right chere [demonstrates].

Right in de centah of de do' right heah, yuh go right straight back yuh undahstan' about five feet - yuh walk backwards five feet. When yuh walk five feet, stan' right stock still, undahstan', an' dig yuh a little hole right down in de ground, right in de centah of de do'. Take dat stockin' an' put it down in dat hole. Git chew some sulphur an' put on top of it. Kivah [cover] it down in de ground dere, drive dat peg down in de ground out dere, an' dat [stocking] right down in de groun' wit it, kivah it up an' stomp [stamp] it underneat' yore foot. An' tell it, "Ah mean fo' dis tuh do whut ah tell yuh tuh do." An' den go back an' git chure left stockin'. Find 'er lef' sock an' put it right undah de bottom of de do'step - where de bottom do'step. Yuh know where de second an' right on up. Right chere de bottom one. Digs yuh a hole an' put it right down in dere. An' if she leave yuh - aftah dat's done an' she's lef' yuh, den she wants tuh come back. An' yuh leave dat dere an' she gotta walk dere, an' in less time dan 36 hours. Yuh give her 36 hours an' she'll be back. Ah don' care where in de world she is, if she's in New York or where.

(When you bury that second sock right there at the doorstep, do you put sulphur in that, too?)

Not a single thing. Yuh done done de mess out yondah. [Fayetteville, N. Car., (1433), 2593:8.]

4885. Yuh kin take a woman's sock, dey tell me, an' fold it up an' put it in de middle of 'er bed, where she sleeps at, where she li'ble not tuh 'tect [detect] it, an' she'll nevah leave yuh.

BED - CENTER OF - WOMAN'S STOCKING - FOLDED AND HIDDEN IN

or quincunx magic: an arrangement of five points in a rectangle (here a bed) or square; one point at each corner, the fifth point the center, where diagonals from the corners cross. This is a common magic design in hoodoo. [Waycross, Ga., (1145), 1869:8.]

4886. If yore boy fren' done lef' yuh an' yuh wan' 'im tuh come back - if yore boy fren' or yore girl fren' done lef' yuh an' yuh wan' 'em tuh come back, yuh jis' take

BED SPRINGS - SOCK OR STOCKING ON - SIDE HE OR SHE SLEEPS ON

either one dere socks [or stockings] an' lay it up undah de side of de baid where yuh sleep at, see. Dey'll come right on back home tuh yuh. It may be nine or ten days but dey comin' back.

(You lay it on the bed?)

Yeah, on de spring on de side where yuh lay at. Or yuh kin put 'is shirt, either one. It doesn't make any diff'rence. [Memphis, Tenn., (930), 1511:15.]

BUNKS WOMAN PUTS MAN'S SOCKS UNDER HER

bunks [bunk] an' dey [she] kin have any man dey [she] want, an' he [her husband]

4887. Ah tell yuh, dey [a woman] kin take his [her husband's] socks, two, an' carry it an' put it unnerneat' yore [her]

wouldn't say a word.

(The woman would do that?)

Yeah.

(She would put her husband's sock under the bunk?)

He [husband] be dere. De [other] man come right in dere an' he [husband] wouldn't say nuthin. Have her right in dere. [Brunswick, Ga., (1233), 2089:3.]

4888. De stockin's an' de shoes or de socks. If yuh want someone tuh continue comin' tuh yore place of business, if yuh kin git dere socks - not washed, let it be dirty. Or if it's a woman, let  
BURY SOCKS OR STOCKINGS NEAR HOUSE it be her stockin's, an' dey be dirty when she done wore it an' it ain't been washed.

An' if it's a man an' it is sock, yuh take an' bury it anywhere aroun' de house - anywhere, don't mattah where. An' dey'll always be wit yuh - always be dere. [Sumter, S. Car., (1348), 2331:3.]

4889. You take that sock off that right foot and carry it somewhere and bury it and you hurt that foot. It cause pains to come in your leg. [Richmond, Va., (385, *Doctor Johnson*, see p.1620f.) 333:4.]

4890. Take 'em an' bur' aroun' de house.

(You take these socks or stockings and bury them around the house. Why do you do that?)

Well, yuh kin do dat tuh make 'em not go off - stay at home. [Waycross, Ga., (1167), 1962:7.]

4891. Dey kin take you sock an' specially a dirty sock, an' dey kin take you sock an' jis' like a woman git ti'ed [tired] of 'er husban' an' wan'a sen' 'im away from 'er. She kin take an' bur' it on de south side of de house, de way she wan' 'im tuh go.

CARDINAL POINTS: NORTH - SOUTH - EAST - WEST  
DIRECTION SHE WANTS HIM TO GO - BURY ON THAT SIDE OF HOUSE  
HIS SOCKS - SAYING DEPARTURE DATE - DROP 9 PINCHES OF SALT  
AFTER 3 DAYS - TAKE SOCKS UP - PUT UNDER HIS SIDE OF BED

[Or if] it's de north side de house, de [any] way she wan' 'im tuh go. An' some way dat dey

put in some salt, dat she put in dis hole wuh [where] she bur's [buries] de sock fer three days. An' a certain numbah of days dat she perfer [prefer] fer 'im tuh go 'way, she'll take two fingahs [holding a pinch of salt] an' say if she wan' 'im tuh go in [how many] days. Den jis' drop nine times [drop 9 pinches of salt] in dat hole an' covah it up. Den in dat time he'll leave.

(How does she bury that sock?)

She jis' put it in ball [make a ball of it] fer three days, den she put it undah 'is baid. Take it out de [pronounce *outd*] groun', put it undah 'is baid at night, an' fer de certain numbah days dat she wan' 'im tuh go away. If it stay in de groun' three days, den dat make yuh have tuh take it out fer six days an' put it undah 'is baid. An' den take dem nine pinches of salt an' drop in dat hole. Well, if she wan' 'im tuh go east, she'll make dat hole [on the east side of the house]; if she wan' 'im tuh go west, she'll make dat hole [on the west side of the house]. [Richmond, Va., (393), 348:4.]

4892. Ah hear sompin about socks, dat chew take it an' take yore socks, one, dis is de right-foot sock, a man's sock. Ah guess it's de same way about de

CARDINAL POINTS AND SOCK WITH NAME BURIED UNDER DOORSTEP  
TOE TO SOUTH - HEEL TO WEST - TOP TO NORTH - 3 TACKS IN TOE  
3 IN HEEL - 3 IN TOP - 3 IN FRONT OF ANKLE - PSALM

stockin', whut a man does fo' a woman. Yuh take dat an' put it undah yore do'-

step. Let de toe go south an' de heel go east, an' de upper part no'th.

Straighten it out straight, real straight undah dere. Yuh know, undah de do'step, rake yuh off a nice clean place undah dere, down in de dirt jis' about a inch down in de dirt, an' yuh lay dat down in dere, see. Git chew some tacks an' put three in de toe an' three in de heel an' three in de uppah part, an' three in de part right in front de heel. Yuh know, jis' stretch it out straight.

(You put three in the toe and three in the heel and three in the top.)

An' den three ovah heah in de front part, right heah, see [demonstrates].

(Right there in the ankle, the upper part of the ankle.)

An' den yuh put dat dirt back ovah it smooth. Dat's whut ah heard dat yuh could do wit dat. Put dat dirt ovah dat smooth, an' whoeverah name is dere or whoeverah yuh *fixin'* it fo', write dey name an' put dat intuh dere. Put dat on de sock befo' yuh put de dirt on it, see. An' den yuh read de 27th chapter of Psalms. Say dat's fo' people - tuh prevent drunkness, drink too much. Dat'll break 'em up from dat. [This keep-him-home rite keeps him from going out to drink with the *boys*.] [Memphis, Tenn., (1549), 2814:7.]

4893. De stockin' tuh de left foot yuh know, an' yuh bury it, bury it in de groun' tuh a cornah of 'er house. Well, when yuh bury dis sock, well yuh have it [the situation] jis' lak

CORNER OF HOUSE - HER LEFT-FOOT STOCKING BURIED AT

yuh wan' it. Well, when yuh do dat yuh - his co'ns [corns] yuh know, jis' lak he got co'ns or anythin', or fingahnails or toenails. Well, yuh git a piece of dat an' yuh take dat [and bury with it]. [Waycross, Ga., (1115a), 1789:2.]

4894. An' yuh kin take his sock, take one of 'is lef' socks, one dat he's been wearin'. Yuh know, if yuh wear dat, it gits dirty. Don't wash it if it's dirty. Jis' take it an' take a little

CORNER UNDER BED - THUMB TACK LEFT SOCK

CORNER UNDER HOUSE - USE NAIL

thumbtack, an' right up in de cornah undah de baid, take a hammah an' jis' tack it down a little bit tuh keep dat sock undah dere. Yuh kin sweep all aroun' dat sock, but jis' don't sweep de sock out an' dat'll keep 'im. Or eithah yuh kin go undah de house an' nail it like dat so he won't find it. If yuh think he kin find it, yuh put it inside. An' dat'll keep 'im wid jeh. [Wilmington, N. Car., (260), 255:3.]

4895. Dey'd take a man's socks. Dey claim dat dat'll keep 'im from runnin' aftah othah women. Dey'll take his sock, yuh see, like dey got a rug on de flo', yuh undahstan', an' take dat sock an' take de two socks like dis heah, an' make a "V" [see later] out of 'em dis way [demonstrates]. Yuh undahstan'?

(Put one under the other?)

Yes, sir.

CROSS 2 SOCKS UNDER RUG AT DOOR

(Like you'd make an "X".)

Yeah, jis' somepin like a "X". Yuh could cross 'em like dis, yuh undahstan'. An' put 'em undahneath de rug right at de facin' of de do'. An' right where yuh walk ovah, yuh undahstan'. Put dat down dere an' yuh kin come in dat house - long as yuh come i dat house an' go out, yuh ain't goin' tuh fool wit no othah woman. [New Orleans, La., (850), 1313:7.]

4896. Ah heard dat chew could take a pair of - jis' lak yuh come tuh dis man's house heah an' he pull off 'is socks, yuh kin take an' carry 'em tuh yore house an' put 'em undahneat'

CROSS 2 STICKS ON 2 SOCKS - BURIED UNDER DOORSTEP

chure do'steps an' put a cross on 'em. Put a cross on de socks an' bury 'em undah yore do'steps. An' dat will run 'im a long, long way from 'is home.

(You bury them under your doorstep?)

Undah mah do'. Take 'em from yore house an' carry 'em tuh mah do'step an' bury 'em undah dere, an' dat'll run 'em way from home. He won't nevah come back.

(What kind of a cross do you mean?)

Jis' lak yuh goin' - yuh kin take a stick an' cross 'em [demonstrates]. Put one lak dat an' den put one lak dat. Sets 'em cross.

(Make a cross with two sticks on top of the stockings [socks].)

On top of de socks, dat's right. [Florence, S. Car., (1311), 2221:10.]

4897. If a man leave dey home, why dey kin take dat same stockin' [sock] an' bury it undah de steps an' put some of 'er garment any way cross dose. Bury it undah de step an' dat man will be satisfied tuh stay home.

CROSS HIS SOCK AND HER GARMENT UNDER STEPS

(Put some of her garments with that stocking [sock].)

Dat's right. [Sumter, S. Car., (1375), 2437:9.]

DOOR AND DOORSTEP RITES

4898. [Door rites, which also include doorstep rites, are almost endless. They will be found every-

where, even among the preceding beliefs of this subsection on socks and stockings. Here in this margin title I have included material not readily classifiable elsewhere.]

Yuh kin take a man's socks, if yuh wan' 'im tuh stay at home - yuh kin take his socks an' bury it undah de do'steps, an' he commence [to] care, too. Well, it have tuh be a dirty sock anyway, not a clean one. [Fayetteville, N. Car., (1402), 2523:13.]

4899. Yuh kin take a man's stockin' an' wrop it up - be sure it's dirty - an' wrap it up close an' tie it up tight, an' put it undahneat' de steps. Dat will make him stay at home. Couldn't leave fo' nuthin. [Sumter, N. Car., (1363), 2404:10.]

4900. Ah've heard dat yuh could take dat dirty sock dat he weared an' bury it undah de do'steps an' he'll come back if he's gone. [Waycross, Ga., (1081), 1750:5.]

4901. Git 'er right-laig stockin' an' yuh kin take dat an' bury it. Ah heard de woman say yuh git de right stockin'. Ah specially got dat about de woman's stockin'.

(What will that do then, if you bury that under the step?)

Bury 'er stockin' undah de step, yuh hold 'er. De man will hold 'er. [Brunswick, Ga., (1185), 1998:15.]

4902. Kin take yore left-foot sock an' bury it up undah de steps, undah de first step. Dig yuh a little round hole an' bury it up undah de steps. Dat's good too. Dat'll make yore husban' come back.

(Do you use his sock or yours?)

Use his sock, his ief'-foot sock. [Memphis, Tenn., (952), 1538:7.]

4903. Ah say yuh could take dat stockin', dat left one - take it an' bury it right at de steps where yuh have tuh go in an' come out, an' let it stay dere fo' nine days. An' if she's prob'ly gone outta dere, yuh an' her's on a bust - if she's gone away an' yuh wan' 'er back, by yuh's buryin' dat sock right down dere, she'll shore come back.

DOORSTEP - LEFT STOCKING BURIED AT - 9 DAYS

[St. Petersburg, Fla., (1057), 1716:9.]

DOORSTEP - SOCK CUT UP FINE - BURIED UNDER

4904. Say dey use a man's stockin', sock, an' cut it up fine an' bury it

undah yore do'step. If he's 'is wife's las' husban', he can't quit 'er. [St. Petersburg, Fla., (1047), 1703:1.]

4905. (Now, what do you do with the sock?)

Yuh take de sock an' bury de sock toe comin' tuh do', de do' dat chew wan' dat person tuh come dere an' stay dere. Why jis' bury dat sock in de groun' wit de foot tuh de do', comin' tuh de step-lak, yuh know, an' dat person will stay dere. Yuh won' have any trouble wit 'em. (Which sock do you use, both of them or just one of the socks?)

DOOR - SOCK BURIED  
TOE POINTED TO

Ary one of 'em will do, but de right-foot one de bes'. [Memphis, Tenn., (946), 1525:10.]

4906. Git 'er right-laig stockin' an' yuh kin take dat an' bury it. Ah heard de woman say yuh git de right stockin'. Ah specially got dat about de woman's stockin'.

DOORSTEP  
RIGHT-FOOT SOCK BURIED UNDER

(What will that do then, if you bury that under the step?)

Bury 'er stockin' undah de step, yuh hold 'er.

De man will hold 'er. [Brunswick, Ga., (1185), 1998:15.]

4907. If ah have a fren' an' wan'a continue wit 'em, wan' 'im tuh always come tuh mah house, ah'd git some dirty socks an' put 'em undah [doorstep], turn de toe towards de do' an' dey comin' in de house, yuh know. An' dat'll keep 'em comin' in as long as ah wan' 'em. [Memphis, Tenn., (947), 1526:7.]

4908. Kin take yore lef-foot sock an' bury it up undah de steps, undah de first step. Dig yuh a little round hole an' bury it up undah de steps. Dat's good too. Dat'll make yore husban' come back.

DOORSTEP - LEFT-FOOT SOCK BURIED UNDER

(Do you use his sock or yours?)

Use his sock, his lef'-foot sock. [Memphis, Tenn., (952), 1538:7.]

4909. Git yuh a man's sock. Yuh kin take a man's sock, but it's got tuh be dirty, not clean. Yuh takes a dirty sock an' yuh take an' takes a tack, yuh see. (A what?)

A tack.

(Like a little tack?)

Uh huh, an' yuh git at de back do', jis' like de man's comin' in de house. Well, yuh lets de foot, de toe part be comin' in de house, an' de part dat yuh put yore feet in, yuh let dat be out in de street.

DOOR - TACK SOCK UNDER BACK

An' yuh tack one tack here, an' yuh tack anotheh dere [demonstrates as I show later]. Well, dat

brings, dat makes 'im stay home, yuh see, 'cuz dat dirty sock wit 'is sweat an' all [is] dere, an' dat makes 'im stay right at dat one spot. De onliest way he don't stay, he'll have tuh take dat up. But yuh see, by 'im not knowin' dat dat goin' tuh make him stay home, he don't nevah have no feelin' tuh go nowhere.

(I see. You put a tack at the top of that sock and a tack at the bottom.)

At de toe.

(And just where do you tack it now under the door?)

At de back step - see, at yore back do'.

(Is it under the step or what?)

Undah de step. Yuh jis' dig a little hole right up undah de step, yuh know, jis' push dat little bo'd right back where nobody can't see it.

[For a good picture of back steps and their usual condition, see photograph at end of HOODOO, vol.1.]

(I see.)

An' yuh tack it right dere an' den covahs it up. [New Orleans, La., (783),

1086:2.]

4910. Like yuh wan' tuh make a woman *drag*. Jis' as though like a big stout woman, yuh wan' tuh make her jis' *fall away*. Now, yuh takes a stockin' - yuh see dat door? At de centah of de door where

DOOR - CENTER OF - BURY STOCKING AT yuh come in, yuh bury dat stockin' dere an' yuh walks ovah 'er - ovah dat stockin', see. An' she'll *fall away* an' jis' withah away fo' nuthin. [New Orleans, La., (823), 1193:1.]

4911. A dirty sock or eithah a dirty stockin' an' bury it on de right-han' side of 'er do'step an' [that] yuh gotta come in an' out. Or eithah in de gate where yuh gotta walk.

DOORSTEP - RIGHT-HAND SIDE GOING OUT - BURY DIRTY SOCK An' dat'll *keep yuh down*. Dat'll always keep you down where yuh have no energy about yoreself, yuh know, tuh care 'bout goin' nowhere. An' yuh bring all yore earnin's home.

(How many socks do you bury?)

One, de right foot.

(The right-hand side [of the doorstep] as you are going out of the house or coming in?)

Going out, all de time going out. [New Orleans, La., (851), 1317:7.]

4912. Ah heard a lady said dat she had a son, sent away. See, he wuz gon'a marry dis gurl. She [his mother] didn't wan' 'im tuh marry dis gurl, see. So she turned aroun', she had 'im sent away [by a woman conjurer]. Den, when she wanted tuh bring 'im back, why she [woman conjurer] brought 'im back. So she [the conjurer] taken a dirty sock of hissen an' she poot some red peppahs on it. I GUESS YUH SEEN DESE HOT PEPPAHS OVAH FOOD? An' she put it un' do'step [under doorstep]. An' in less time dan nine days - well, she heard from 'im tellin' 'er dat he would be home. An' de nex' thirty days she brought 'im home dataway. [Snow Hill, Md., (?), 12:3 (at Snow Hill, I interviewed several persons at a time, several times, 12:2 being informant 97, who appears in 760, p.255).]

4913. De woman's stockin's, put 'em up *ovah de sill of de do'*. An' dat *steel dust*, as yuh call it, put it up dere wit cayenne peppah wit it, in a bottle,

DOOR - OVER SILL OF - WOMAN'S STOCKING  
STEEL DUST - RED PEPPER - HER NAME - BOTTLE stoppin' it tight. Write her name in it an' dat run 'er *stone crazy*. Dat give mah mamma de haidache so, *she didn't know her haid from her arm or 'er feets*. [New Orleans, La., (1561), 2858:2.]

4914. Wit de man sock, well yuh take de sand from undahneat' de steps an' fill up dat stockin', de sock, like he have it on, an' dig a hole an' put it in dat hole comin' toward de house,

DOORSTEP - SAND FROM UNDERNEATH - FILL SOCK  
BURY SOCK STANDING UP - LEANING TOWARDS HOUSE an' he's gotta stay dere, or either take de bow out his hat. (Wait a minute, now! Wait a

minute! How do you put that sock down in that hole?)

Jis' stand it up jis' like it be yore feet in dere.

(And that's pointing away from the house?)

[This misdirection question I rarely used.]

No, comin' tuh de house.

(You point it toward the house, *jis'* as you did with the shoe?)

[The shoe was given in a preceding rite.]

Yes sir. [Brunswick, Ga., (1201), 2017:4.]

4915. An' den dey take an ole sock an' dey could put salt in it an' bury it down dere undah yore do' an' yore man'll stay right dere.

(Do you bury just one sock or both?)

Dat left sock, one sock. [St. Petersburg, Fla., (1022), 1653:4.]

DOOR - OLD SOCK AND SALT - BURY UNDER

4916. Yuh wanta break it up, yuh git 'is socks an' put chew a little salt an' cook-in' soda, see, in it an' bury dat at 'is step. Dat will bring 'im back home, if he's gone off. Dat will bring 'im right back home an' he stay home, too.

(Both socks did you say?)

DOORSTEP - BURY UNDER: SOCK - SALT - COOKING SODA

No, one - one, eithah one, right or lef', jis' since

yuh git one. [St. Petersburg, Fla., (1024), 1658:2.]

4917. Take a woman's stockin' while it's dirty - not a clean one, while it's dirty. Yuh take it an' yuh ball it up an' yuh puts it right up ovah de do'. Dat [is] if she leave yuh, yuh puts it ovah de do' an' she'll come back home.

Or eithah dey could cut de seat of 'er undahclothes out an' put it ovah de do' an' she'll nevah leave. An' [or] yo' could take de mole of 'er hair [head], cut de hair out an'

DOOR - STOCKING OR SEAT OF UNDERWEAR OVER OR PLAIT HAIR - PUT IN BOTTLE - FEED HEARTS COLOGNE - WEAR

plait it. Put it intuh a vial an' put *Hearts Cologne* on

it - *feed* it. [To put *Hearts Cologne* on is to *feed* it.] Tote it in yore pocket an' she'll nevah leave yuh - she'll stay wit yuh. [Brunswick, Ga., (1224), 2080:5.]

EAST CORNER OF HOUSE: SOCK - NAME - DESIRE

4918. Take dem an' bury 'em in de eastern part of de house, cornah of

de house, an' put de name whut chew desire tuh do on dat sock, an' dey said it would come true. [Waycross, Ga., (1162), 1937:12.]

EAST SIDE OF HOUSE - BURY HER STOCKING AND HIS SOCK 3 MORNINGS - BEFORE SPEAKING OR EATING - HER URINE ON

4919. If a woman's husband' is gone an' she kin git any of 'is socks dat he wore 'fo' he left dere,

she jis' go an' git one of 'er own stockin's, an' she bury dem tuh de sunrise side of 'er house. An' three mawnin's aftah she bury dat - don' bury it any deepah den dat [demonstrates].

(About as deep as your hand.)

Fo' three mawnin's take her *night pot* - don't let nobody use it but her. She pass dat watah [urinates] when she git up in mawnin' 'bore she speak tuh anybody. An' she take dat pot an' she set it aside until she go out [the door], undahstan', an' empty dat pot on dat place dose mawnin's, an' he go back [returns] in several days.

(She takes one of her stockings and one of his socks, either one of them, and just buries them together. That will bring him back?)

Yes. She use dat pot three mawnin's 'fore she begin tuh eat.

(She must be fasting?)

Yes.

(Then she will take the *chamber lye* and sprinkle it on this place three mornings?)

Yes. [Sumter, S. Car., (1359), 2395:5.]

4920. Yuh kin take a man's dirty sock, take de lef' foot, an' git chew a white of an aig. An' yuh take dat white of an aig an' roll it up in dat sock. Jis' like dis is de sock, yuh put dat white of a aig right on de heel of dat



sock an' roll it tuh yuh. Don't roll it from yuh, roll it tuh yuh. An' when yuh roll it up tuh yuh right tight, yuh take it an' put it undah de eve [eaves] of de house, an' [or] hide it some secret place where he won't

EAVES OF HOUSE - BURY MAN'S LEFT SOCK UNDER  
AFTER WHITE OF EGG IN HEEL IS ROLLED TO YOU

fin' dat sock. An' yuh couldn't git rid of 'im tuh save yore life. Take a woman's stockin' an' do her de same way. [Waycross, Ga., (1166), 1958:3.]

4921. Sleep wit dere stockin's undah yore haid. Take yore socks an' sleep wit 'em undah mah haid. Or take dem an' cut de feet out an' wear dem.

(What will that do?)

FEET CUT FROM MAN'S SOCKS - WORN BY WOMAN  
OR SHE SLEEPS WITH THEM UNDER PILLOW

Dey will follah yuh. [Fayetteville, N. Car., (1448), 2630:2.]

sock, if he's runnin' about an' don't stay home tuh save yore life. Yuh take his sock offa his right foot, an' yuh take it an' yuh put it in a place where yuh'll keep it

FIREPLACE OR HEATER - KEEP MAN'S RIGHT SOCK WARM

warm. Keep dat dere sock warm, dat's 'is track. Dat'll break 'em up.

(Where would you keep that?)

Well, if yuh got a heatah, yuh know, or if yuh got a fireplace, jis' take an' put it in dere. [Fayetteville, N. Car., (1434), 2600:9.]

4923. Yuh kin take his dirty socks an' put both of 'em tuhgethah an' fold 'em back in de do' lak yuh comin' in de do'. De do's disaway [demonstrates]. Yuh

FOLD HIS DIRTY SOCKS BACK INTO HOUSE UNDER CARPET AT DOOR

will keep 'im dere. If he leaves he will come back, he has tuh come back.

(Where do you put these socks then?)

Yuh put 'em undah de carpet. Yuh put 'em undah de carpet. If he leaves he'll have tuh come back. [Memphis, Tenn., (1522), 2714:2.]

4924. (How can you keep this man home?)

Why ah take his dirty sock an' git me some brown sugah an' some sulphuh an' lay 'em down an' turn de foots part up, an' sprinkle dat brown sugah on dere an' de sulphur. Roll 'em up [to you] an' tie an' bury 'em undah mah do'step or in mah bed, in mah

FOLD TO YOU - FEET OF 2 SOCKS - TOES TO HEELS - SPRINKLE WITH  
BROWN SUGAR AND SULPHUR - ROLL TO YOU - TIE WITH BLACK THREAD  
BURY UNDER DOORSTEP - IF LIVING UPSTAIRS USE MATTRESS

there's the toe, and there's the heel. How would I roll that up now?)

Dis is de toe. Yuh lay 'em bottomside up, de dirty part up, an' yuh take yuh brown sugah an' yuh sprinkle ovah dere on de bottom of de stockin'. Sprinkle yore sulphur on top of dat. An' have yuh a spool of black thread an' yuh roll 'em dis way [to you]. Roll yore toe up tuh de heel. When yuh git tuh rollin', take yore brown thread [I mean] use black thread an' tie it. Well if yuh haven't got a do'step, lak yore [you are] upstairs [put in mattress]. [Memphis, Tenn., (958), 1541:7.]

FOLD TO YOU TO BRING - FROM YOU TO SEND AWAY  
9 NEEDLES - 9 PINS - 9 NAILS  
TO BRING HIM - BURY UNDER HER STEP  
TO SEND HIM AWAY - BURY UNDER HIS STEP

4925. Taken needles or pins or wire nails. An' jis' lak ah wuz tellin' yuh 'bout de sock: fold dat sock, if yuh wanta run 'em, fold it from yuh; an' if yuh wanta

bring 'em tuh yuh, yuh fold it tuh yuh. An' yuh stick nine pins an' nine needles

an' nine wire nails, an' yuh bury it undah yore steps, or undah dere steps, which-  
evah case yuh wanta do, run 'em or tuh draw 'em. If yuh wan' 'em tuh come, yuh  
bury it undah yore own step; an' if yuh wanta run 'em, yuh slip it in an' bury it  
undah dere step. [Waycross, Ga., (1144), 1868:7.]

4926. (All right, you are going to tell me another way now.)

Aftah yuh run off - de party done run off. Well, what bring 'er back home.  
She run off an' yuh wan'a git 'er back home. Yuh take her stockin' an' fold it  
nine times.

(How do you fold it nine times?)

Fol' de stockin' - yuh see yuh take it an' fold it from de bottom, yuh see,  
where de foot is.

(Yes?)

Jis' make a fold. Fold it. Yuh see jis' [demonstrates]: dat's one, two,  
three, fo', five, six, seven, eight, nine. See, evah time yuh make it, yuh make  
a fold, jis' like yuh fold in dere. See, jis' like yuh take dis here [demon-  
strates], dat's one, see. Den take yuh a pan an' lay dat stockin' in it.

(Any kind of pan?)

FOLD 9 TIMES - HER LEFT STOCKING - BEGINNING AT FOOT  
FOLDING INTO IT 9 MATCHES - USING ONE TO BURN STOCKING  
IN PAN - BURY PAN AND ASHES UNDER BACK STEPS

Any kin'a pan. Lay dis  
stockin' in it an' yuh  
burn it intuh ashes.

Take a match, git - no,

yuh take nine matches, Searchlight-head Matches, an' fold it inside dat stockin',  
see. An' as yuh fol' dem nine matches in dere, an' den yuh take one an' light  
it, an' let it burn intuh ashes. An' den yuh take dem ashes an' dat pan an' bury  
it undah yore back steps. Dig yuh a hole an' bury dem ashes undah dat back steps  
An' if she done lef' home, I'll betcha she'll come back.

(I see.)

She'll come back.

(You fold those nine matches into stocking?)

Nine matches an' nine folds in de stockin'.

(Do you put those nine matches all together, or what?)

Jis' lay 'em tuhgethah inside an' fol' de stockin' nine times.

(Well, what stockings do you use? Both stockings or what?)

One.

(Which one?)

De lef' stockin'.

(Oh, the left stocking. I see.) [Vicksburg, Miss., (747), 1017:1.]

4927. Take yore dirty socks an' make yuh love 'em an' keep yuh. Nobody can't  
git chew away from 'em. Wash de stuff out - wash de filth out an' carry it an'  
put it in a cake. Cook dat in dere an' give dat to  
FOOD - DIRTY-SOCK WATER IN 'em, tuh de individual dat dey want tuh have it.

(That is, somebody would take my socks, or I would  
take my socks and put it in the cake for some other person to eat.)

Yessuh. [Wilson, N. Car., (1513), 2679:11.]

4928. If yuh git a forked stick - yuh git a man or woman dat chew don' like.  
An' if yuh wan'a kill 'em or wan' 'em tuh die or be down undah yuh, sick all de  
time, take dat forked stick. Yuh git one of de stockin's off dey lef' laig an'

FORKED STICK - DRIVES WITH A CURSE OF DEATH  
SOCK OR STOCKING UNDER PINE TREE ROOT

yuh take it tuh de root of a pine  
tree, down de root of a pine tree.  
Lak yuh kin drive it up undah de  
roots of a pine tree, an' yuh say,

"Ah drive yuh heah tuh stay heah until Lulu," or whutevah de woman name, "until  
she die," An' jis' leave it right dere. Or de man, an' call 'is name when yuh

go dere. Bury it. Lak yuh go tuh bury it in dere an' yuh say, "O, son-of-a-bitch, ah put chew heah tuh stay right chere till yuh die." Well, dat's whut ah heard of 'em doin' wit a forked stick. [Savannah, Ga., (No. between 2140 and 2176), 2158:1.]

4929. A man could have a wife, yuh know, or somepin goin' a road contrary tuh de way dat he would like her tuh go, or prob'ly might be passin' a man's house dat livin' by 'imself an' he figures she's stoppin' dere or sompin. He kin go tuh de fo'ks of dat road, where de road turns off an' go in 'er house. An' he kin take

FORKS OF ROAD - WOMAN HAS TAKEN WRONG FORK  
MAN PEGS PIECE OF HER STOCKING AT START OF OTHER FORK

jis' - well, mos' anythin', a piece of 'er stockin' outa de foot, carry it tuh de fo'ks of dat road. An' take it up dis othah road, about ten feet in de othah road, de one he wanta 'er tuh travel, an' she's gotta go dataway. An' take a peg an' dig 'im a hole, an' drive dat stockin' down on de end of dat peg, an' she won' travel dat othah road no mo'. She'll go dis road evah time, even if she have tuh go roun' an' come dere. But she ain't goin' tuh go roun' an' come dere. She go on an' 'tend tuh 'er business an' come back. [Vicksburg, Miss., (756), 1033:2.]

4930. Yuh take yore stockin' - if de man wants a woman, he takes 'er right-footed stockin' an' he'll put a frog, a life *toadfrog*, an' he'll put dat frog in dat stockin', tie him up in dere, carry 'im tuh de sunpo'ch[!] an' put 'im right

FROG TIED IN RIGHT-FOOT STOCKING - BURIED CENTER PORCH STEPS  
HOLDS HER - THROWN INTO RUNNING WATER SENDS HER AWAY  
HIS URINE IN HER WHISKEY ALSO HOLDS HER

undah de steps, right in de centah of de steps an' bury it, bury dat right down dere.

(This man puts the *toadfrog* in her right-foot stocking and buries it right in the center of the steps. Is that all he needs to do?)

An' den git holt of candy or dope or sompin an' wear it. Yuh kin tote de stockin' but yuh have tuh tote de stockin' wit'out de frog in yore pocket.

(But what would that do then, after you bury that stocking under the step?)

That will hold 'er undah 'is - not 'er, but undah his'n feet. Dat keeps 'er.

(What did he do with his pee?)

Kin take dat - if she drinks whiskey or dope or anythin', give her some *chamber lye* in dat. Dat will change her, dat'll keep 'er. Dat stockin' an' all dat goes tuhgethah.

De stockin', yuh kin take it den - de stockin', yuh kin take dat an' de frog, an' yuh kin put 'em tuhgethah in - kin carry 'em tuh watah an' throw 'em ovah-bo'd. Dat will [make] 'em leave yuh.

(You keep that live frog in the stocking?)

Dat's right, dat'll make 'em leave. [Sumter, S. Car., (1368), 2421:9.]

4931. Ah'm gon'a tell yuh it all. Yuh kin take dat sock an' cut de hollah of it out.

(The hollow of the foot part out?)

[Somewhere in the printed text several persons call this the pām (palm) of the feet.]

Yes sir, yuh'll take dat an' git de name of de person. Well, yuh'll take hit down tuh de cemetery.

(What do you do with that name? When you get the name?)

Den yuh tak' 'it an' sew it intuh dere [sock] jis' lak [after] yuh writin' [name] on a papah. An' yuh take it den down tuh de cemetery wherevah a mean

GRAVE OF MEAN PERSON - NAME ON PAPER IN SOCK BURIED - CUSS person is buried at.  
 Well, now yuh take dat an' stick it down dere, an' when yuh stick it down dere yuh gotta cuss it - see, cuss dat. An' it won' be long 'fo' dey be [gone].

(Dead?)

Yes.

(Now this name that you put on the sock, you write it on a piece of paper first, and then tie it to the sock. That the idea? All right, you must tell me all that.) [My last statement I made many times with informants though all of them were not recorded.] [Brunswick, Ga., (1217), 2068:6.]

4932. Now, if yuh wanta take an' kill a man, yuh take one [of] 'is dirty socks an' dirty undersuit an' carry 'em tuh de graveyard an' bury it. Dat's tuh kill 'im. [Algiers, La., (1597), 3003:5.]

GRAVEYARD - BURY IN - DIRTY SOCKS AND UNDERWEAR

4933. Now, if you leave your own home an' you got a p̄r [pair] of dirty socks, but dey's got tuh be a p̄r of yore dirty socks dat dey ain't been wash. Put [in these socks] red peppah, graveyard dirt, an' six needles. An' yuh turn de needle points, when yuh bury it, towards de house, right

GRAVEYARD DIRT - RED PEPPER - 6 NEEDLES - 3 INGREDIENTS  
IN DIRTY SOCKS - BURIED IN YARD - NEEDLES POINTED TO DOOR  
5 MORNINGS - DIRT OFF SOCKS - THROW OVER SHOULDER TO HOUSE

towards yore do'. Bury it in yore yard or eithah in yore back yard, but let de points be [pointing towards] de do'. Aftah dose socks o' 'hisen is buried, yuh go out dere fuh five mawnin's, straight mawnin's, take yer dirt offa dis sock, turn yore back tuh de house [an' pick up] jis' [as] much as yuh kin throw, an' throw it across yore right shouldah tuh de house. Wharevah he is, if he's way way from home, if he evah go on a train or anything, he'll come back - he'll come back home. An' he'll stay dere as long as yuh handle dose dirty socks. [Baltimore, Md., (142), 44:1 or 74:1; old and new numbering.]

GRAVEYARD DUST - NAME ON PAPER - IN NEW PAIR STOCKINGS  
BURIED 3 DAYS IN GRAVE - THEN IRON AND MAIL TO HER

4934. Well, now, yuh kin take a woman's sock an' go tuh de graveyard, an' dig in de grave an' git some dat wet soft dirt down in de grave, an' come back. Go an' buy yuh a new pair of stockin's in de sto' an' put dat dere graveyard dirt in dere, an' shake it up where it git all ovah de stockin's. Yuh bury dat stockin' fo' three days.

(The old ones, you bury them?)

No, yuh bury de new stockin's wit de dirt in it fer a few days. Den yuh take it out an' yuh have it crushed down yuh understand, an' den shake it where it won't be hidden but leave a few stran's of dirt up in de stockin'. Shake it out wherevah yuh put it. An' den yuh press it out good. An' don' chew carry it tuh 'er. Yuh kin mail it tuh 'er. It a new pair of stockin' lookin' nice wit'out bein' use [used] - 'spensive [expensive] pair of stockin's. Dey be lookin' nice an' all. All right, yuh take de stockin's den an' yuh put 'em in a box an' send 'em tuh 'er an' she put dem stockin' on 'er feet. In three days time from de time she have 'em on, she's in yore house. She's back in yore house three days aftah she got 'em - she's back in dere.

(Now what do you do when she leaves you. You buy a new pair of stockings and you carry them out to the graveyard?)

Dat's right.

(And you bury them out there or just put the dirt on them?)

Yuh bury dem out dere an' yuh git de dirt 'way down in de grave, in de middle of de grave [the frequent quincunx design]. See. An' den scattah a li'le bit [in the stockings]. Fole dem up in a papah where de dampness won' git tuh 'em. Ah don' mean jis' put 'em right down in de dirt where de dampness git tuh 'em. An' natch'ly [naturally] jis' de li'le dirt dat cheh put in de stockin' don' harm 'em. Den yuh put 'em [stockings in paper] down dere [in grave] an' let 'em stay dere fo' three days. See. Den yuh take 'em out an' kinda scattah dat dirt [on inside of stockings]. Shake 'em an' den press 'em out good an' smooth, an' send 'em tuh 'er. In three day's time she'll be back. [Fayetteville, N. Car., (1415), 2548:1.]

4935. [*Hangin'* can be a magic rite as here, but this action is not always recognized in indices.]

Takes yore socks an' *dress* it wit de same thin' an' take it tuh de cemetery an' bury it. Drive a stake down an' hang dat stockin' on dere an' jis' yuh done *dressed* it wit dat stuff.

HANGING STOCKING - ON STAKE DRIVEN IN GRAVEYARD - OVER BURIED SOCK  
BLUESTONE - BRIMSTONE - GUNPOWDER - RED PEPPER

buries a man's sock or socks, *dressed* with the following 4 ingredients, in the graveyard. She then drives a stake as a headboard over this simulated grave, and hangs on it her stocking or stockings. He is now beneath, ruled; she above, the ruler. A man may perform this rite against a woman.]

(What stuff?)

Dat brimstone, bluestone, cayenne peppah an' gunpowdah. Jis' rub it all in dat sock an' hang up dat stocking. Yuh done sweated in yore sock, or de woman sweated in de stockin'.

An' jis' as dat rain come in dat stockin' [and] de socks molt away, dat's de way yuh'll molt away. [Waycross, Ga., (1144), 1868:3.]

4936. If a woman would take a man's sock, jis' when he take it off, an' take it an' wear it in 'er hat, say dat would make him wan'a be wit 'er. Jis' lak if a man, yuh know, didn't care nuthin about 'er, an' she wanted dis man. Den if she would git hold of one of 'is socks, she would take his sock an' put it in 'er hat; an' as long as she keeps dis sock in 'er hat,

HAT - WOMAN WEARS IN HER  
MAN'S FRESH DIRTY SOCK  
well den dis man would wan' tuh be wit dis woman. But dey say yuh had tuh specially have a dirty sock.

(Either sock, it doesn't make any difference?)

No. [Fayetteville, N. Car., (1391), 2495:6.]

4937. Ef she has any dealin's wit dis man an' he leaves home, of co'se she kin take his socks or anythin' dat he wears nex' tuh 'im an' take de sweat from 'is thin's, see. All right, she would take 'is dirty sock an' fill it wit salt, an' lay it intuh de chimley hearth an' put a brick on it, see. An' ef she leaves it dere, he may be gone for some days; but he won' stay away, he'll come back. [Jacksonville, Fla., (617), 792:4.]

HEARTH BRICK - SALT IN SOCK - BURY UNDER  
HEARTH BRICK - URINATE ON LEFT SOCK UNDER  
9 MORNINGS - REMOVING AND RESTORING BRICK

4938. Take a sock, take yore lef' sock an' put it up in de middle of a - take a brick up in de middle of a hearth an' put chure sock down. An' yuh urinate on dat sock fo' nine mawnin's an' yuh stop it up. Yuh take it up an' den stop it up. Dat's fo' a man dat's runnin' aroun'. Yuh take dat an' git a dirty sock - have tuh have de sock dirty - an' put it in dis hearth, put it down dere an' yuh urinate on dat fo' nine mawn-

in's, an' it will turn 'im aroun' all de way diff'ren'. He'll be a diff'ren' man in de home. [Fayetteville, N. Car., (1423), 2566:6.]

4939. [An informant in the same city adds a time detail.]

HEARTH BRICK - URINATE ON SOCKS UNDER  
9 MORNINGS BEFORE SUNRISE

Ah've heard 'em say dat she could take de man's socks an' take a brick up out de

fiahplace an' bury it an' make yore watah on it fo' nine mawnin's. Ah've heard dat.

(What is that supposed to do?)

Well, dat's in a love affair, too. Yuh take an' put dat sock down, an' den go dere evah mawnin' befo' de sun rise an' make watah on it fo' nine mawnin's, an' dat will make him stick closah tuh yuh. [Fayetteville, N. Car., (1411), 2535:1.]

4940. Ah heard dat if yo' take a man's sock - 'SCUSE ME, BUT AH DON'T MEAN NO HARM BY IT. AH HEARD A WHITE PEOPLE SAY DIS. DAT'S DE REASON AH ASK YUH TUH

'SCUSE ME. She said tuh take a man's sock an' take some sugah, an' take up de lef' brick on de lef' of de fireplace, an' put dat sock down in dere wit sugah

HEARTH BRICK - LEFT SIDE OF FIREPLACE  
SOCK AND SUGAR UNDER - WISHES

in it. An' make yore wishes dat he'd come home. She said take dat. [Fayetteville, N. Car., (1418), 2552:4.]

4941. Yes, sir, yuh take dem stockin's an' bury dem stockin's, see. Yuh go dere an' bury dem stockin's. See, yuh undahstan'. Now take sulphuh an'

table salt an' put in dem stockin's an' den bury 'em. An' den fo' nine mornin's go back dere an' jis' like yuh got'a pencil, yuh undahstan', an' yuh hit dat on dere jis' like

HITTING WITH PENCIL - STOCKINGS  
BURIED WITH SULPHUR AND SALT

dat, an' say, "Go." An' dey'll shore go.

(What do you hit that with?)

Wit a pencil. [Jacksonville, Fla., (603), 782:1.]

4942. Heah's somepin ah heard about dis an' it hasn't been long ago. A fellah, his wife an' 'im couldn't git along. So he missed a pair of 'is socks. An' one day ah wuz down tuh de laundry where he wuz - he fired [was fireman]

down to de laundry.

HOLES 3 IN ONE SOCK - TOE OFF OTHER - ANOTHER TOE SEWED ON

An' he tole me, say, "Yuh know, heah

lately me an' mah wife cain't make it no way," say, "an' ah missed a pair of mah socks." An' he said, "Mah wife is tryin' tuh drive me away from 'er."

Ah said, tole him, ah says, "Yuh shore dat she haven't misplaced yore socks."

He says, "Yes, she's misplaced 'em."

Ah knowed de people. Ah know 'em person'lly, who lived nex' do', an' ah've visit 'em a whole lot.

So aftah he were gone ah wuz in de house an' ah ast 'er, ah says, "Whut's de mattah wit chew an' yore husban'? Why yuh all cain't git along?"

She says, "Aw, it's jis' a simple thin' ah did."

Ah said, "Well, ah'd like tuh know about it." Yuh know ah wuz playin' aroun'.

She said, "Aw, ah cain't tell yuh."

An' de socks dat he los' ah wuz in min' of seein' dem de mos', see. [Most of all, he wanted to see the socks.] An' AH PLUNDAHS AROUN' until ah foun' dose socks. Ah foun' one sock [cylinder changed] - ah foun' one of 'is socks. [THE CHANGING OF A CYLINDER IS OFTEN FOLLOWED BY A REPETITION, OR I ASK A QUESTION.] It had three holes cut right in de bottom of it, *plate* of it, where his feet fit in de sock. [For word *plate* see comment following rite.] An' dere wuz two stran's of 'is hair tied in one side of it. Den she had a wad of - where it

looked like he [she?] cut a piece out of 'is hat, an' hit wuz placed in dere good an' nice. An' she had it sew - had it sewed in de sock. So ah got de sock. An' three or fo' days latah AH WENT PLUNDERIN' fo' de othah sock. So ah found it. When ah foun' de othah sock, she had tuk [took] de toe offa his sock an' had some othah kinda toe of a sock sewed back on dere. An' whut she had did wit de othah piece of sock, ah don't know, but she wuz goin' give him de sock back. She wuz goin' place it where he could find 'em an' wear 'em. An' by dis, she havin' [had] one piece [sock] an' had de othah one clipped. So ah taken dese socks mah-self an' ah examined 'em good an' ah foun' dat hair in dere. An' ah taken it loose an' taken de socks an' burned 'em up. An' now 'im an' 'er is back togethah an' jis' as good as dey evah were.

[Though I originally had doubts about the preceding story, it is what some of my informants call a *parable* - like the Prodigal Son. I sometimes say, "Give me a *parable*," rather than *example*, *illustration*, or *story*; the latter too often suggesting a *lie* to many informants. All elements in our story belong to hoodoo. Later I found informant's story interesting. The word he pronounces *plāte* is an obsolete meaning of *plat*, the sole of the foot. This is the only time I have ever heard the word so used. I like his usage of *plunder*: *Ah plundahed aroun' until ah foun' dose socks*. He was also rather *free and easy* with a neighbor's house, unless this is a part of the parable!] [Waycross, Ga., (1163), 1939:2.]

4943. Take a woman's stockin' - dat's tuh keep 'em home. Now, fo' a man's sock, yuh'll go tuh work, if yuh wan' 'im tuh stay at home. An' yuh'll take dat sock an' yuh'll go tuh work an' yuh git cinnamon, sugah an' rose watah. An' yuh damp dat sock good an' [in the sock] put yore name an' all of dat. Dat's tuh keep 'im home. When yuh fixin' it yuh'll have yuh a house plant, yuh undahstan'. A plant, but yuh know, don' destroy it.

HOUSE PLANT - BURY IN IT - MAN'S SOCK  
AND HIS AND HER NAMES - DRESSED WITH  
CINNAMON - ROSEWATER - SUGAR

An' yuh'll take dat sock, eithah [or] her sock. An' yuh take dat sock an' yuh'll *fix* [*dress*] it wit de cinnamon in yore name an' 'er name. An' yuh'll put it in de bottom of dat plant an' jis' keep dat plant in yore house all de time. Dat'll keep 'im or keep 'er home. An' she cain't go.

(What do you put in that sock?)

Yuh put sugah, cinnamon, rose blossom [water] an' - ah fo'got dis othah perfume. An' yuh put dat all in dat sock. [There are a number of the plant rites in HOODOO.] [Algiers, La., (1602), 3024:8.]

4944. Git indelible pencil an' git yuh a linen [paper] tablet, an' yuh write his name nine times down, an' yuh come back across dat an' write chure name across dat. Take it an' fold it an' wear it in yore right-foot stockin', an' don't pull it off. He'll be back in seven days.

INDELIBLE PENCIL  
NAMES 9 TIMES - 7 DAYS

(You fold that piece [of paper] to you?)

Tuh yuh, put it in yore stockin' an' sleep in it. [My question is not leading. Something was done during the conversation or before to indicate the type of folding.] [Memphis, Tenn., (958), 1541:8.]

4945. Well, yuh takes women's socks - I hear talk of 'em doin' sich as dat, takin' de sweated part, yuh know, of de heel. A man take de sweated part of a woman's heel, of 'er sock, an' he take dat an' he weahs dat intuh his - puts dat undah dat little sole of 'is shoes. Yuh know, yuh know dis little slip [strip] dat be's inside of yore shoe [insole]. An' he puts dat undah dere an' he weahs dat undah 'is foot. Well, an' he weah dat sich a length of time. An' he double dat as many times

INSOLE - UNDER HIS - MAN PUTS  
HEEL OF WOMAN'S STOCKING

as he kin git it.

(What do you mean double?)

He git dat sock twice, yuh see. Evah time he kin git one of 'em, git dat, an' cut dat heel part out an' put dat in 'is shoe. Why he keep 'er down den. He keep 'er undah 'is fingahs [feet would be better!]. Control - dat controls 'er all right enough. [Vicksburg, Miss., (757), 1039:3.]

4946. Aftah dat yuh kin take his socks, de left-foot sock an' bury it undah de steps, an' put de foot in like he come up de steps [foot of sock pointed to door]. An' take dat sock, de sweat from de sock - an' wash it an' put it [water with sweat] intuh a bottle, an' stop it up wit some cayenne peppah an' cinnamon [and name - see later]. An' shake it up well evah

KICKING - NAMING - CALLING

mawnin'. An' yuh kick it from de do' nine times an' bring de face of de bottle an' de name [mentioned for first time] in tuhwards yuh. Don't nevah put de back of de bottle, de bottom of de bottle, tuh yuh. Always put de mouth of de bottle tuh yuh. Be kickin' it an' namin' it, an' call it, dat dis will draw 'is 'tenshun from de [othah] woman. [The name written on paper is in the bottle and the name is also called.] Jis' keep 'im on away from dat woman all de time. He won' even wanta see her. Come tuh find out he'll be lovin' yuh mo' an' mo' den he did evah.

(You take that sock and you get that water from the sock. Either sock?)

Either one. [New Orleans, La., (1561), 2857:9.]

4947. It wuz a lady had - she took me.

(Who was this?)

It was a lady had 'em.

(These socks?)

Uh huh, an' she wanted tuh git rid of 'er frien'. So she take a pair of 'is stockings an' one of 'is ole shoes - it didn't make any diff'rence which one it wuz - an' [she put those socks in the shoe]. She taken a pocketknife an' she put dat knife [in the shoe].

KNIFE - SOCKS

(She put those socks in the shoe?)

IN HIS OLD SHOES

Yeah.

BURIED POINTED AWAY FROM STEPS

(Now, don't forget, don't leave anything out.)

An' she taken dat knife an' she put it in dat shoe wit de point tuh de toe. An' she buried dat shoe undah 'er steps dat he come in, [the shoe] goin' from de house. An' he left, he really left. He nevah did hang roun' 'er any more. [New Orleans, La., (791), 1103:10.]

4948. Yuh kin take a man's socks, tie both of 'em tuhgethah an' wear 'em aroun' yore waist, a woman kin,

KNOT ONE - SOCKS TIED TOGETHER - ABOUT WAIST

an' dat he'ps 'er tuh hold a man. [Fayetteville, N. Car., (1426), 2572:6.]

4949. Dey kin take his socks an' tie 'em in a knot, an' put 'em in de baid where he lays at - on de side he lays at, in de mattress.

(What will that do?)

HIS SOCKS TIED IN 1 KNOT - HIS SIDE OF MATTRESS

Well, wherevah he's at, he cain't rest yuh see. First an'

last he'll stray back home tuh where he come from. [Memphis, Tenn., (935), 1514:4.]

KNOTS 1 OR 3

4950. Well, if a woman git holt of yore socks, she kin take it an' tie it in a knot, an' put it up over de do'; an' as long as she let it stay up dere, she will rule yuh. Yuh see, yuh an' 'er git along fine.

(One sock, does she take, or both of them?)

Take de left-foot sock.

(A clean one, or a new one?)



No, sir, a dirty one.

Yuh wife wanted tuh keep yuh and yuh wanted tuh leave, she'd take yore sock an' tie it in three knots, an' put it up ovah de do'; an' as long as hit dere, yuh won' leave her.

(What sock would she take? Either one?)

De left-foot sock.

(A clean one?)

A dirty sock. [Vicksburg, Miss., (538), 1008:11.]

4951. A [dirty] stockin', yuh takes it an' ties three knots [one on top of the other - a threefold knot] in it. Dey say yuh take yeh right one. Gits yuh some *Hearts Cologne*, po' it in dere.

### KNOTS 3

- (1) ONE ON TOP OF OTHER - PULLING STOCKING TO YOU  
CALLING OWNER'S NAME 3 TIMES EACH KNOT TIED  
STICK INTO THIS THREEFOLD KNOT - 9 NEEDLES - 9 PINS  
ALTERNATING HEADS AND POINTS - FEED HEARTS COLOGNE

Gits yuh nine pins, nine needles, an' call dis person by name, whosomevah it is. Make yeh *heart*

*wish*. See, jis' like if yuh wants yeh sweetheart tuh do sompin, tie dis tuh yuh. Every time yuh make a knot, pull yeh string [stocking] tuhwards yeh an' call dere name three times. An' put dem pins an' needles in dere [in the threefold knot]. Yuh takes dem pins, yeh lays de pins dis way [demonstrates].

(Alternate heads and points.)

An' yuh puts dis cologne on dere. An' yuh kin weah dat in yeh pocket. Dat'll make yuh - if yeh girl away from yeh, she'll come tuh yeh. [Wilmington, N. Car., (290), 208:3.]

4952. Dey tell me dat yuh kin take a woman's stockin' - take a woman's stockin', carry hit an' tie it undah a baidspring wit three hard knot in it, until de third mawnin'. An' de

- (2) TIE STOCKING UNDER BEDSPRINGS 1 KNOT EACH DAY  
4TH DAY LOOSEN - 5TH DAY BURY IN OWNER'S PATH

third mawnin' git up an' take de stockin', an' if yuh got a straight path

go from yuh do' out - out chure back do' where yuh travel de mos', an' bury it in de earth. Dat'll run a woman distracted. If yuh care anythin' fo' her an' don't care fo' no one else tuh have her, an' keep dem from havin' 'er, dat'll keep 'er, drive dem away from dere.

(Now, do you tie those knots one on each day or three at once.)

[This could be a leading question but see one knot each morning - No.4961.]

Tie one - like jis' if yuh put it in dere tuhday, one today; one tomorra an' one de nex' day. De fo'th mawnin', loosen it. An' de fifth mawnin' bury it in de track yuh travel de most. [Waycross, Ga., (1159), 1932:4.]

4953. If it's yore wife or husban' or anythin' lak dat gone, den yuh take dat sock an' yuh tie it in three knots. An' name it *De Father an' de Son an' de Holy Spirit*. An' yuh put it up somewhere in

- (3) 3 KNOTS TIED IN 3 HIGHEST NAMES

yore house in a secret place, an' dey'll return if dey gone. An' if dey air [are]

deah an' raisin' confusion wit yuh dere'll be peace.

(Do you take either sock or both of them?)

Well, yuh kin take one if yuh cain't git holt of both of 'em. [Memphis, Tenn., (1556), 2830:1.]

4954. Well, ah know dat if a man leave a woman, or somepin lak dat, if yuh take a stockin', de ole dirty foot of a stockin' an' tie it up in three knots, an' put it undah yore bed an' sleep on it fo' three nights, an' make yore wishes tuh come true, fo' him tuh come back tuh yuh an' be in love, dat yuh could aftah

de three nights take dat stockin', an' take a box of new salt an' sprinkle it ovah dat stockin', an' den take dis salt an' build a fire, an' put dat stockin' on de fire an' burn it. Burn it

(4) DIRTY FOOT OF STOCKING TIED INTO 3 KNOTS  
SLEEP OVER 3 NIGHTS  
SPRINKLE WITH NEW SALT - BURN IN 3 HIGHEST NAMES

*In de Name of de Father, de Son an' de Holy Ghost.* Said dat would draw yuh back tuhgethah.

(Whose stocking would you use, his or yours?)

Yuh use yore own stockin'. Dey always tell me yuh use yore own stockin' fo' dat, eithah stockin'. [Fayetteville, N. Car., (1410), 2543:1.]

4955. Take de man dirty socks, or de woman's dirty socks, an' makes 'em tuh stay home if dey have de habit of runnin' out. Takin' sugah, cinnamon, a snail, an' puttin' it in dat socks, an' tyin' three knots in de socks, an'

(5) SNAIL - CINNAMON - SUGAR - IN SOCK OR STOCKINGS

puttin' it in a closed place, where he won' find it. An' if he's a man accustom tuh spendin' 'is money 'fore he come home, finally, in a couple of days he'll start tuh stayin' home an' he don' know anythin' about it. [New Orleans, La., (1560), 2853:2.]

4956. Take a man's sock, a dirty sock, an' tie three knots in it an' throw it in de runnin' watah. An' if de sock go down de stream, de man will go behin' it; if it go *up de stream*, he'll go behin' it.

(6) UPSTREAM OR DOWNSTREAM [*Up de stream* here means a tidewater river. Informant's statement misses the point of this rite.

In at least two other examples, we also have a divination added; if the sock goes downstream, man will leave by boat; if upstream, by land or train (inland instead of seaward as at Brunswick); or, if man has not yet left: downstream indicates he will go, upstream he will remain.]

(What are you doing this for?)

Run 'im off. [Brunswick, Ga., (1194), 2013:6.]

4957. Ah heard dat dey take a man's socks an' tie it in three knots an' bury it undah de steps. If de foot of de sock's turned toward de house, den he cain't leave home.

(Just one of the socks, either one?)

(7) DOORSTEP - 3 KNOTS UNDER Eithah one. [Sumter, S. Car., (1365), 2409:7.]

4958. Take de sock an' tie de sock in three knots an' bury dat undah de front do'step. Dat bring a man back, or a woman, or even yore chile. Eithah sock. [Sumter, S. Car., (1342), 2322:11.]

4959. If yuh wanta make love wit anyone - yuh love dem an' yuh wanta git dem somehow or 'nothah, yuh see. Yuh git one foot of dose socks, one foot of 'em, an' yuh take an' yuh tie it in de top, as near de centah as yuh kin. Aftah tyin' it in de centah, den yuh turn it dataway an' yuh tie three knots on dis end - fo' on dat end. Dat's seven

KNOTS 7: TIE 4 IN TOP OF SOCK  
TURN AND TIE 3 IN BOTTOM - SAY  
BY DE HE'P OF GOD AH'M GON'A BE WIT CHUH

ain't it? Seven - have to be odd. Den yuh take an' come on back tuh yore home an' take 'em an' put 'em down, say, "By de he'p of God ah'm gon'a be wit chuh." An' yuh shall git 'em.

(Where do you put them down?)

Put 'em right down anywhere in yore home. Nowhere else but in yore home. [Florence, S. Car., (1331), 2289:7.]

4960. Ah heard dat chew could take a person's sock an' tie it intuh nine knots, an' carry it tuh some runnin' stream an' throw it in de stream. An' right where dat sock stop at, yuh will stop.

KNOTS 9

(1) IN SOCK - INTO RUNNING STREAM

Yuh will go jis' like dat sock go. Yuh continue tuh go, yuh know, if it wuz tuh swim. Yuh know, like de tides be up, an' it wuz tuh carry de sock tuh Savannah or Jacksonville, or wheresomevah de sock stop at, yuh'll stop dere. [Brunswick, Ga., (1175), 1986:3.]

4961. Ah'll tell yuh whut ah know 'bout dat - tain't whut ah heered. Ah got a sistah an' 'er husban' lef' 'er. He wuz atter [after] othah wimmins an' he jis' got so fur gone till

(2) ONE THREAD FROM HOLLOW OF EITHER DIRTY SOCK  
1 KNOT EACH MORNING - 9 DAYS - KEEP

he went off from 'er. An' she took eithah of 'is socks jis' lak he pulled 'em off, an' she pulled a thread out from de hollah of 'is foot. An' she tied it in nine knots, tied it fo' nine mawnin's.

(Nine knots each morning or one knot a morning?)

One knot a mawnin' fo' nine mawnin's, an' de ninth mawnin' he come home dat night.

(She took a thread out of both of them or one of them?)

One, jis' 'is right stockin'. [Fayetteville, N. Car., (1440), 2610:1.]

4962. Yuh kin take a woman's stocking an' tie it in nine knots an' put it in a coffee can with live lodestone an' powdered alum an' a lick of dis heah

(3) SHUT UP IN COFFEE CAN - STOCKING IN 9 KNOTS  
ALUM - LODESTONE - NEEDLE - HEARTS OWN COLOGNE

*Hearts Own Cologne* an' one needle, sewin' needle, an' yuh kin stop dat [coffee can] back up, an' yuh kin *tie her* dere jis' like she's lef' yuh an' she had come back. She'll stay dere jis' as long as dat, stay dere until dat stockin' molt away in dat can.

[A lick of *Hearts Own Cologne* sounds unusual, even though *lick* can mean a small quantity. Previously I had never heard of a lick of perfume! *Hearts Own* here sounds like *heartshorn*, a pronunciation that confused me when I first started working in the South. I have discussed this elsewhere.]

(What do you do with that can?)

Well, yuh kin place it in yore trunk. Put it in yore trunk or any place like dat, yuh know, safe keepin' where nobody won't harm it. [Waycross, Ga., (1135), 1844:1.]

(4) RIGHT SOCK - 9 KNOTS IN - SULPHUR - BLUESTONE  
BURY RIGHT SIDE OF DOORSTEP

4963. Dey take his right-foot sock an' put nine knots in it an' put some sulphur in it. An' den yuh put some bluestone in it. Bury it at de right feet [side] of de steps an' dat will keep 'im home - keep 'im from runnin' aroun'.

[Sumter, S. Car., (1378), 2447:13.]

(5) STOCKING - 9 KNOTS  
UNDER MATTRESS OR KEPT

4964. Ah heah of 'em takin' stockin's an' a girl *tie* a man *up* tuh 'er, yuh know, where he cain't quit chah [her]. An' tie nine knots in it an' *weah it undah de mattress* - keep it undah de baid mattress, an' he won't nevah quit 'er. Jis' do 'im any kin'a way she wants tuh.

(Would they do anything with that stocking before they tie it up in a knot?)

No, not anythin' - jis' take it, yuh know, an' jis' tie it. Tie knots in it an' *weah it undah de mattress*.

(That would be her stocking?)

Her stockin'. [Waycross, Ga., (1093), 1762:3.]

4965. If ah want yuh tuh be mah frien', ah'll take dat stockin' an' ah'll tie nine knots in it an' ah'll carry it home an' keep it. [Florence, S. Car., (1334), 2301:3.]

4966. [The following rite is a first class *sending-away* rite told as a *bring-ing-back* rite. I have marked this informant on the original transcription page

(6) TOE PART CUT FROM STOCKING - TIE INTO 9 KNOTS  
BOTTLE WITH HER NAME - THROW INTO RIVER

*ng (no good)*, which sometimes merely means not a good informant, or an informant with little worth-

while material. The purpose here, though not normal, becomes magically legitimate by intention. Reversal is also a piece of magic.]

(About the stocking foot?)

Yes, so fur as de stockin' foot, yo' kin do her stockin' foot an' cut it off at de toe yo' see. Dat's mos' where dey sweats at - de toe of it. Yo' take dat, a small piece, an' put nine knots in it, see. Put it in a bottle an' take a piece of papah an' yo' put 'er name on dere. Yo' put dat in dere an' go tuh de rivah an' throw it ovahbo'd. See, den dere's no mo' tuh dat.

(What will that do?)

Well, so fur as dat, it bring 'er back if yo' wants 'er back. Yo' kin bring 'er back an' she cain't leave when yo' do dat. See. She gotta stay dere until she die. She gotta stay dere. [Algiers, La., (1605), 3031:2.]

4967. Ah heard the story if you could get the man's left sock an' bury it, he'll always *limp it* [be lame]. [Do that to] anyone that you have something

LEFT FOR LIMP

against, want to get even with him. [Snow Hill, Md., (about 83), 4:2.]

4968. Tuh bring a man back wit de sock, yuh take a lef'-foot sock. Yuh take an' put it down, put it down undah a rug, jis' lak yuh got lino-

LEFT SOCK COMING IN FRONT DOOR  
RIGHT SOCK GOING OUT BACK DOOR  
EARLY MORNING LIFT UP RUG - URINE ON SOCK  
CALL HIS NAME - TALK TO THE LORD

leum. Yuh put one down - yuh put de firs' sock down comin' in [at the front door]. Yuh go tuh de reah do' an' yuh put de othah sock down goin' out - *shoot it* [straight] goin' out. Yuh git up [in the morning] an' yuh

take yuh some *chamber lye* an' yuh sprinkle, jis' lift it up soon in de mawnin' an' sprinkle a little *chamber lye* on dere, see. Go tuh dis [other] one an' sprinkle a little bit of *chamber lye* on it. All right, yuh say, "Now, Lord, combine me an' mah man tuhgethah wit union an' love." Say, "Leave out all stumblin' blocks, hindahin's an' causes." An' if he as fur away as mah han' he is got'a come. He's got'a come. Yes sir, ah know he's got'a come. Don' care whut direction he is in de worl', yuh take dem socks an' put 'em down lak ah said. Put 'em on down, de firs' sock comin' in dis way, an' dis one goin' out dat way.

(What do you mean by the middle door? Do you mean the back door?)

Jis' lak dat do' right dere [points].

(That back door, away out at the end of the house?)

No, inside de house.

[Informant thinks my end of the house means outside the back door. Back door is meant.]

(You call that man by name when you are saying that little [I WAS GOING TO SAY INCANTATION BUT STOPPED] - these words?)

Yeah, yuh have tuh say dose words. [Memphis, Tenn., (1547), 2807:2.]

4969. (You take this man's sock?)

Yessuh, de left sock off de left feet, an' cut it up right fine an' put it in

a new piece an' wear it in yore shoe, an' it will give him good luck an' he have de best luck to be shore [sure].

LEFT STOCKING FOR MAN - LEFT SOCK FOR WOMAN  
CUT FINE - WRAP IN NEW CLOTH - WEAR IN SHOE

(The woman wears that or does he wear his own sock?)

Well, he will have tuh take a woman's sock, tuh fix dis up, see; an' a woman, she kin take his sock. [Fayetteville, N. Car., (1452), 2639:10.]

4970. Well, ah don' know how tuh make yuh move outa de house, but ah've had experience how tuh keep yuh - keep 'em in de house or keep 'em home, eithah one.

(Keep them home.)

Keep 'em home?

(Yes. What do you do?)

Well, ah wuz told dat yuh take, if yuh kin git a man's sock, git 'is right sock an' put it in 'is lef' shoe - jis' 'is right sock an' put it in 'is lef'

LEFT SOCK IN RIGHT SHOE - RIGHT SOCK IN LEFT SHOE

shoe, an' let dat stay in dere ovahnight. De nex' day yuh give 'im anothead pair of socks an' jis' bury dat [right] sock. Or jis' let 'im wear a pair of socks an' den yuh take dem socks an' git 'im a new pair. Take dem socks [taken from him] an' stop 'em up in some place airtight. An' as long as dey stay airtight he'll hang aroun'. Dat will tie him by a woman [a man] dat was tried by a [another] woman.

(I see. Now, if a man comes to the house and that night he stays there, she takes his left sock and puts it in his right shoe; and then she puts the other sock in the other shoe?)

Dat's right.

(The next morning she gets the new pair.)

Yes. See, he lose dem socks.

(He can't find them. I understand.) [Norfolk, Va., (467), 466:1.]

4971. Now if yuh've got a girl, jis' lak yuh love a girl an' yuh kin git one of 'er left socks an' take one of yores an' put - yuh seen dis black peppah when not grind [ground]. Jis' take some balls

LEFT SOCK AND STOCKING  
9 BLACK PEPPER SEEDS IN HERS  
2 LUMPS OF SALT IN HIS

SEW HIS IN HER MATTRESS - HERS IN HIS

[whole peppers], say nine balls. Git nine balls [seeds] of black peppah an' put it in 'er stockin' an' take two lumps of table salt an' put it in yores. An' take yore stockin' [sock] an' sew it up in 'er mattress where she sleep, an' take yore'n [hers] an' put it in her'n [yours]. Yuh all stay tuhgethah fo' yore life an' nuthin cain't git 'tweenst yo'.

(You put your sock in her mattress.)

Put yore sock in her mattress an' her'n in yours, an' sew it [hole or rip] up, an' let it stay dere jis' as long as dat mattress is [usable]. [Wilson, N. Car., (1504), 2670:16.]

4972. If he is away from yuh, if yuh wan' 'im tuh stay wit yuh, yuh take it an' yuh git cheh some *steel dust* - dat's drawin' - an' lodestone, dat's drawin'.

LEFT SOCK - LODESTONE - STEEL DUST  
BURIED - TOE POINTING TO HOUSE

Yuh put it in 'is sock. Yuh take dat sock jis' lak dat goin' in.

(Going into the house.)

Intuh de house. Yuh put it down in de groun' an' yuh bury it wit de feet goin' in. He cain't stay away from dat house.

(I see. You take the left.)

[Left is nowhere mentioned. Informant may be repeating story and assumes I

know which sock; or after story completed I may have turned off machine and then asked left or right before restarting machine in time to catch the answer.] [New Orleans, La., (798), 1113:11.]

4973. Carry a woman's stockin' an' wear it roun' 'is waist, an' dat keep 'er from havin' any othah mens. [Wilson, N. Car., (1460), 2650:1.]

MAN WEARS WOMAN'S STOCKING ABOUT WAIST  
9 MORNINGS - THEN URINATES ON IT AND  
DROPS IT WHILE PASSING HER HOUSE

house yuh know, an' drop it chew know. Well, now, see when she wear it she done got [his influence?]. See, she wash it. See, where he sweat in dat stockin', dat cause her tuh git all crazy about 'im. An' she'll follah 'im evahwhere he go out, an' ma'y [marry] 'im if he wanta ma'y her. [Fayetteville, N. Car., (1423), 2666:7.]

4975. Take a woman's stockin' whut she done dirtied, yuh know, wit sweat on lak dat yuh know.

(You take the woman's stocking?)

Yes, sir, wit de sweat on dere an' put it in de baid where yuh sleapt. An' sleep on it an' dat will make her come back tuh yuh. An' tie it roun' yuh an' yuh sweat against it, an' dat will make her come back tuh yuh.

MAN SLEEPS ON HER STOCKING - WEARS BY DAY

(Both stockings?)

One - don't need but one, eithah one. [St. Petersburg, Fla., (1044), 1694:11.]

4976. Nevah heard of women's stockin' but ah've heard about men's socks. LAK AH WANTA TRICK YUH. YUH ARE MAH BOY FRIEN'. Well, ah take dat sock an' jis' put it undah de bed mattress, yuh know, aftah he [she does not say YOU] pull it off.

Jis' lak stealin' it from 'im, yuh see. An' carry it up undah de bed MATTRESS mattress.

(What will that do?)

Dat will keep 'im at home. Ah think's de right one [sock]. [Fayetteville, N. Car., (1397), 2515:12.]

4977. If a girl wanted a man tuh love her, want 'im tuh come back if he go away, dey take an' git a pair of 'is socks an' sew 'im up in de bed mattress. An' dat make him love 'em an' come back home tuh 'er. Ah heard ole folk day dat. [Wilson, N. Car., (1482), 2659:15.]

4978. A man kin take a woman's sock an' put it in de mattress, an' dey claim dat will make her stay home.

(Both of her socks, you say, or what?)

Jis' one of 'er socks - eithah one. [Waycross, Ga., (1060), 1719:18.]

4979. Dey kin take a man's sock or a woman's stockin' dat dey've been worn, an' take dat an' put it between de mattress, if it's a woman. An' den if it's de man, why de man take dat stockin' - de foot of dat stockin', de bottom of it, an' said he kin weah dat in 'is pocketbook an' dat'll gain de woman. Ah don't know. [Waycross, Ga., (1115), 1788:3.]

MATTRESS FOR SOCK - POCKETBOOK FOR STOCKING

NAIL SOCK AT DOOR 4980. De heel an' de toe of a man's sock an' nail it down tuh de do'. It always MAKE HIM BE A PLUMB DOPE AROUND DE HOME. He nevah wants tuh go anywhere. An' a woman's sock is about de same thing. (If you want to do a woman the *same thing*, you do her that way.) [Savannah, Ga., (1268), 2447:7.]

4981. Den she kin take his sock an' make him stay at home, an' make him come

dere by takin' dat sock an' nailin' down tuh de flo' wit de foot comin' in de do'.

NAIL SOCK TO FLOOR - FEET COMING IN (Where does she nail that?)

In de front do', jis' lak yuh come in de front do' an' she got a rug - undah de rug an' let de feet part of 'em be comin' in de do'. [Memphis, Tenn., (948), 1528:9.]

4982. An' yo' kin take his sock, take one of 'is lef' socks; one dat he's been weahin'. Yo' know, if yo' weah dat, it gits dirty. Don't wash it if it's dirty. Jis' take it

NAIL SOCK UNDER HOUSE - UP AGAINST FLOOR BELOW BED  
OR THUMBTACK IT ON TOP OF FLOOR - IN CORNER BENEATH BED

an' take a li'lle thumb tack, an' right up in de corner undah de baid, take a hammah an' jis' tack it down a li'lle bit, to keep dat sock undah dere. Yo' kin sweep all aroun' dat sock, but jis' don't sweep de sock out. An' dat'll keep 'im. Or eithah yo' kin go undah de house an' nail it up [against the floor] lak dat, so he won' find it. If yo' think he kin find it, yo' put it inside. An' dat'll keep 'im wit cheh. [Wilmington, N. Car., (260), 179:3+86.]

4983. An' so in de line of bringin' a man back, yo' take an' take his sock - take his sock an' nail it up in a da'k place in de cornah yer house, behin' de haid of yer bed.

NAILS 4 - DARK PLACE - CORNER OF HOUSE - BEHIND HEAD OF BED  
STRETCH BOTTOM OF SOCK ON FLOOR - 1 NAIL IN TOE  
1 IN CENTER OF HEEL - 1 IN EACH OUTER EDGE OF HEEL  
9 MORNINGS CALL HIS NAME - IN NAME OF THE LORD

Yo' nail fo' nails an' yo' drive one right in de toe. Stretch it up bot-tomside downwards. Yo' drive one right in de toe, an' yo' drive one in de centah of de heel, an' yo' drive one on each outah edge of de heel. See, stretch it lak dat. An' yo' go to it fo' nine mawnin's an' call dis man's name, an' tell it: Bring 'im back to yo' *In de Name of de Lord*. An' aftah which - aftah nine mawnin's, dey say dat will bring 'im back.

(Do you use either one of his socks?)

Either one of de socks. [Savannah, Ga., (1256), 2128:3.]

4984. Yuh take nine rusty nails an' yuh git 'is socks. Let it be real soiled - one, it don't diff'rence, jis' so it's a dirty sock. An' put dose nails intuh it an' bear [bury] it in de back yard. An' a...Well, YUH HAVE TUH EXCUSE ME, YUH URINATE

NAILS 9 - RUSTY - BURY WITH SOCKS - URINATE ON

OVAH DIS PLACE an' covah it up. See, dat will fix it so nobody cain't take 'im away from yuh. [Baltimore, Md., (149), 55:1.]

4985. Yes, dere some work dat people do wit 'em, an' jis' say fo' instan' if maybe yo' wan'a man jis' de same as yo' say jis' awhile ago. If a woman wan'a man tuh leave 'er, she take

NAME - RATTLESNAKE MASTER - IN SOCK - RUNNING WATER

'is socks an' carry 'em tuh a stream of watah. In othah words, wit de same thing, de rattlesnake mastah. Ain't de rattlesnake mastah, but dey calls it de rattlesnake mastah - but it supposed tuh be a mastah of all *roots* an' herbs in de woods. An' if yo' place his name on dat in 'is sock, he compelled tuh go. But de reason ah spoke of de same jis' awhile ago, if yo' want me tuh move from nex' do', yo' could quickah git mah track den yo' could mah sock, see. [Savannah, Ga., (1276), 2166:3.]

4986. Git a man's sock an' two rocks an' urinate in a pan. Heat de rocks real hot an' name one yoreself [a woman] an' name one de man, an' bury 'em right at yore do'.

(What do you do with the sock?)

NAME 2 HEATED ROCKS - MAN AND WOMAN - URINE

If yuh name one de rocks de man, wrap dat rock up in 'is sock an'

bury it right at de do'. He'll always come dere.

(Which sock do you use?)

De right. [Norfolk, Va., (465), 457:11.]

4987. If yuh git holt a man's stockin' - sock, but it's gotta be dirty, a dirty sock. Now, jis' lak ef mah husban' wuz tuh go off an' leave me, see. Now, ah'd want mah husban' back. Ah'd take his dirty sock an' fill dis sock up wit salt - would git a sack of salt.

NAME 5 TIMES, HIS - HERS 5 TIMES ACROSS  
PUT WITH SALT AND SUGAR IN HIS LEFT SOCK

Used tuh be time we used tuh buy dese cloth sacks of salt an' ah guess yuh kin fin' 'em now. De sack of salt,

an' take de salt an' fill it half full regardless tuh where he's gone. He done forgot about it. Would fill dat sock half fulla salt - dirty sock, an' take a piece of papah an' write his name 'cross lak dis [demonstrates - one name below the other] on de papah. Have de papah square, write his name 'cross five times an' den turn dat papah right roun' ag'in an' write mine, ef ah want 'im back - five time on his'n. See.

(Wait a minute. You write his name five times, one right above the other, down in a line [column]. Then turn the paper around and write this other name just across it five times.)

Thas right, yessuh.

(Do you take both of his socks?)

One - yuh see, whenever a sock's dirty, a pusson kin tell de right-foot sock from de left-foot sock, an' always take de left-foot sock, an'.

(You said which is which when they are dirty?)

Yessuh.

(How?)

On account hit be's shaped lak a foot. Yuh see, tuh strictly 'tenshun [if you pay strict attention], yuh kin see where de toes fit in it. Becuz it's gotta be a whole sock tuh fix it tuh git anybody back, yuh see. But a raggly [raggedly] sock yuh cain't tell nuthin about it 'cuz it don't have no shape tuh it.

Take dat sock an' fill it half fulla salt an' den aftah dat name is wrote, put it down in de sock, see. An' den fill dat sock up tuh de ankle wit de salt. An' den sprinkle some sugah. Put some sugah on top dat salt.

(Now first you put the salt in the sock, half full. Then you put the paper in and then you fill up some more salt.)

An' den put some sugah on top of it, about half a teacup of sugah on top of it. An' bury dat sock at de front steps. Bury it up undah de front steps wit de feet comin' in. In about five or seven days dat man will be back home. [Mobile, Ala., (692), 926:1.]

4988. Well, if yuh got a woman an' yuh wan' 'er back, an' she done lef' yuh yuh jis' take her stockin's. Yuh take her stockin' an' write her name nine

times, an' yuh puts it in 'er

NAME 9 TIMES - IN BOTH STOCKINGS - BURY AT DOOR

stockin' an' bury de stockin' right by de do', see. An' when

yuh walks ovah it, she'll wandah right back home, see.

(Take one stocking?)

Both of 'em. Not no new stockin' though. It's got tuh be ole stockin's she been wearin', see. New stockin's won't do no good.

(Bury them at the entrance to the door any special way or just any old way?)

Jis' bury 'em any kinda way, right in fronta de door where yuh walks ovah, yuh



see. [New Orleans, La., (823), 1190:5.]

4989. Yuh take nine needles an' put 'em crossways in de sock, an' put red peppah, garlic an' dese little nets dat yuh buy from de drug sto'.

(Hair nets.)

Yuh take dem an' put 'em in de sock, an' den yuh git some clay dust an' pack it, an' sew dat sock up. Dat's de way yuh fix de sock against matches.

Yuh take de same amount

of matches. Takes nine matches an' nine needles an' fix 'em in dat sock, an' den sew it up. An' den yuh take dat sock an' jis' throw it up undah de bed, or jis' throw it on up ovah de do'.

(What will happen then?)

Well, dat's tuh bring 'em back. When he do come back, yuh take his cloth an' wear it. Aftah yuh'all have intahco'se, yuh take de cloth an' wear it nine days. An' in de mawnin' aftah yuh wear it nine days, yuh take dat cloth an' wipe his plate out wit it.

(That will hold him there?)

Keep 'im dere. [Memphis, Tenn., (959), 1543:8.]

4990. (That little bow in the back of the hat.)

Dey take dat bow out an' dey *dress* it - dey carry it tuh de *two-head* [who *dresses* it]. An' dey tell 'im what kind of powdahs dey've got. Dey've got

graveyard powdah, rattlesnake powdah, and - whut is dat othah? [Three ingredients]. Well, dey take dat. Dat's to keep dere husban' wit 'em, cuz ah separate a lady an' 'er husban' by not knowin' at de time, den bein' young an' didn't know. Dey take a sock aftah dey done wore it an' dey pin it.

NEEDLES AND PINS - WOMAN UNKNOWINGLY  
SEPARATES HUSBAND AND WIFE

rate a lady an' 'er husban' by not knowin' at de time, den bein' young an' didn't know. Dey take a sock aftah dey done wore it an' dey pin it.

(They do what?)

Dey takes de toe of it an' dey pins it tuhgethah disaway. Dey git a pack of [new] needles an' a pack of [new] pins an' dey jis' cross dem pins crossways - goin' an' comin' like dat in both socks. An' dey eithah put it in de bottom of dere trunk or bottom of dere drawahs somewhere, an' dey keep it dere. Dat's tuh keep dere husban' wit 'em an' he won't go roun' wit no tothah women.

(Well, what was your experience? What did you do, when you said you were a girl?)

[She does not understand.]

(You did something, you said?)

I took - I wuz stayin', me an' de lady - ah wuz youn' an' didn't know nuthin den about fortunetellahs. An' she had one room an' ah anothah room. An' mah clothes wuz in 'er trunk too, becuz ah didn't have any wardrobe tuh put mines in at de time. An' ah wuz cleanin' de trunk out dat Friday night, an' ah seen de two dirty socks in dere. Ah said tuh mahself, "Well, whose dirty socks down in dere wit all de clean clothes in dere." So ah went an' ah took de socks an' sat down. It took me ovah a hour tuh pick de pins an' needles outa dere, dey wuz so rusty. An' ah washed dem socks an' evahthin' an' dat separate her an' 'er husban'.

[New Orleans, La., (845), 1290:1.]

NEW NEEDLES, THREAD, SOCKS - NARCISSUS PERFUME  
9 TIMES PERFUMED THREADED NEEDLE THROUGH SOCKS

bran'-new pair of socks an' take dat needle, an' take me some thread an' git me

4991. Yuh kin take a needle - lak ah wants tuh put chew in cripple condition, ah buy yuh a

some Narciss [Narcissus] Perfume, an' wet dat thread wit dat Narciss Perfume. An' stick dat needle through dem socks dat ah bought fo' yuh nine times - jis' stick dat needle through dere. Pull dat thread through dere, don't leave it in dere - jis' stick it in dere an' pull it through dere nine times. An' den give yuh dose socks an' yuh put dose socks on. Why give yuh de wors' rheumatism, or de wors' pains - yuh won't have de use of yore laigs. [Waycross, Ga., (1120a), 1800:7.]

NEW TWINE THREAD - WRAP TO YOU - ABOUT SOCKS

4992. Yuh kin git 'is socks an' git some new twine thread. An' yuh know, bring it tuh yuh - wrap it [thread] tuhwards, tuh yuh [about the socks] an' take an' sew it [the tied up socks] up in de mattress. Dat will make yuh love her. [Waycross, Ga., (1101), 1775:14.]

4993. Dey take a woman's stockin', bran'-new stockin', aftah she'd wo' [wore] it one time. An' yuh git hol' dof [hold of] it an' put it in runnin' watah. Why she'd leave an' would nevah come

NEW STOCKINGS - WORN ONCE - INTO RUNNING WATER

back where yuh at.  
(Either stocking?)

Dey take de both stockin's. [Fayetteville, N. Car., (1414), 2445:1.]

4994. Tuh keep yore husban' wit yuh altuhgethah, take one of 'is dirty socks an' yuh tie it aroun' yore wais', an' wear it nine days an' nine night; but yuh mus' not let 'im ketch yuh wit it. Yuh

9 DAYS - 9 NIGHTS - SHE WEARS HIS SOCK

see, dat's *tyin' him up* - yuh see, keep-in' 'im dere.

(Then what do you do after you keep it around your waist the nine days and nine nights?)

Take it off dey say an' yuh kin keep it - jis' keep it. Roll it up an' yuh put it undahneat' yore mattress - in yore mattress. [New Orleans, La., (804), 1131:2.]

4995. An' dey kin take yore socks an' things an' *hurt* chuh. De way dat's done done, dey kin take yore sock an' put nine needles in yore socks, an' have it *tied* [actually sewed] right where

9 NEEDLES - NEW - CROSSED IN LEFT SOCK

yuh sleep at on de baid. Where yuh sleep at, sew it down in de mattress where yuh cain't see it. An' ah'll guarantee yuh, like if yuh want's tuh quit dat woman, yuh cannot leave her.

(All you do is use that dirty sock.)

Yore dirty sock, yore dirty sock.

(Both of them?)

No, jis' one of 'em - yore left-foot sock. An' yuh be's - jis' like dere's sweat in 'em, dey have yore sweat up in dere. Well, see, dey take a needle.

(They do what?)

Dey take a package of bran'-new needles. Yuh know, go tuh de sto' an' git some bran'-new needles.

[Long pause.]

(Yes.)

What dey nevah been used, wit dem little gold eyes tuh 'em. Dey take an' puts nine of 'em [demonstrates] ma'ks [marks] it across like here, an' across like disaway, an' dey have it across dataway. Yuh undahstan'.

(Cross them up?)

Yes, sir, an' den turn aroun' an' take 'em - take dat thin' [*dressed* sock] an' wrap it up tight, jis' like a little ball or somepin, an' open de mattress up an' sew dat undah de mattress. An' ah guarantee yuh, if yuh wanta quit 'er, yuh can't leave 'er. She kin do yuh anythin' she wants an' go anywheres. Yuh

won't say nuthin. [New Orleans, La., (841), 1272:6.]

4996. Dey had mah husban' [*fixed*] now. His sock in a bran'-new white han'-ke'ch'ef, nine needles an' nine pins - new pins [and surely also new needles] - graveyard dirt, cayenne pepper, an' dey wuz all in dat bottle what ah foun' undah mah steps. An' so [it] wuz mah husban's dirty sock. Dey had it *fixed* wit somepin in it an' wearin' it roun' 'er waist. Ah sees dat mah-self.

9 NEEDLES - 9 PINS - NEW WHITE HANDKERCHIEF  
GRAVEYARD DIRT - CAYENNE PEPPER - SOCK

[Not round the woman's waist! She saw the sock showed to her by the *doctor*!] (What did that do to him?)

Well, he recognized it [the sock produced by the *doctor*] - saw de whole thing. An' so ah got somebody look at 'im an' de woman dat looked at 'im tole me dat dere wuz a girl aftah 'im befo' he started courtin' me. De girl went 'erself an' she stole his dirty sock, had it *fixed* [by a *doctor*] an' wore - had it roun' 'er wais'.

(Well, did this woman [*doctor*] tell you how to get rid of that? What to do to get rid of it?)

She give me some medicine, but what de medicine wuz ah don't know.

[*She give me some medicine* is ambiguous. Was it for herself or husband? If for her, then we have one of those rare examples of MEDICINE BY PROXY - margin title p.365. This story came early in my hoodoo collecting days, otherwise I would have asked for further details. It is evident that the woman on finding the bottle took it to a *woman*, who told her what was inside and why the ingredients had been planted at the steps.] [Newport News, Va., (481), 503:2.]

9 NEEDLES TWICE - SOCKS ROLLED TO YOU - SUGAR

4997. If yuh wanted de man - if a woman wanted a man, yuh could take his socks. Have his dirty socks an' fold 'em tuh yuh an' take a teaspoonfula sugah. An' roll 'em tuh yuh all de time an' put nine needles on each end.

(That is 18 needles altogether.)

An' den take dem socks an' put 'em undah yore bed an' sleep on it. Dat'll make him stay close tuh yuh. [Memphis, Tenn., (1548), 1707:1.]

4998. Take dat stockin' an' carry it tuh de no'th cornah of de house an' bury it. Bury it in de no'th cornah of de house an' yuh jis' lingah. Yuh won't die, yuh jis' lingah, have pains in yuh laigs. [Waycross, Ga., (1092), 1759:14.]

4999. Dey ties dat fo' love. Dey say dey take a woman's stockin' an' keep it out fo' so many days, er [or] so many maw'nin's, an' dey ties it in so many knots - three cord knots. Yuh know, tuh love ah

NORTH CORNER OF HOUSE  
NORTH SIDE OF TREE  
STAPLE STOCKING WITH 3 KNOTS

reckon. Dey wan' chew tuh love 'em. Three tuh four knots. An' den dey take de foot of dat stockin', take a nail dat's not got a head on each end - jis' a nail bent kinda like dis [demonstrates a staple]. Drive it in de north cornah [side] of a tree. An' dey say long as dat knot tied dere, why yuh an' dem people will be tuhgethah. [Waycross, Ga., (1073), 1735:3.]

5000. De sock - anyone's sock. Well yuh take it, de sock, if yuh wanta bring - dat's ano'thah *bring-back*. Or yuh could take it an' put de heel of de sock in de do' jis' as yore shoe, undah de rug or anywhere. Yuh have tuh put it undah de rug tuh keep anybody from seein' it. Well, dat's tuh keep 'em in, yuh see. Yuh take de sock an' put some *Jockey Club* [Perfume] - no, *Three Jacks* Perfume, *Three S's* [SSS], an' *Three Kings*. Yuh go tuh de drug sto' an' git dat. Dat's a good perfume. Yuh put it in dere an' yuh put de shoe [sock] - put de

sock undah de rug. See, all dat's *drawin'*. Den yuh could bathe in bluein' an' success fo' yore home an' fo' yuhself, too. Anywhere yuh wanta go gamblin', take

PERFUMES: THREE JACKS - THREE S's - THREE KINGS  
ON HEEL OF SOCK - UNDER RUG AT DOOR - A BRING-BACK  
THESE DRAWING PERFUMES ALSO MAKE GAMBLING TOBY  
BATHE IN BLUEING FOR SUCCESS - JOHN DE CONKAH AND  
SILVER DIME IN RED FLANNEL BAG FED GIN WINS GAMES

dat *Three Jacks, Three Kings*, an' *Three S's* an' dey could make a *toby* [a hand] out of it. Yuh could take a silver dime an' de *Three Jacks* an' *Three S's* an' de *John de Conkah* an' red flannel. Well

yuh put all dat togethah an' make a little sack, yuh see, an' give it [*feed* it] a little likkah lak gin. Well, yuh put a little gin in it tuh wet it, an' yuh go an' make money, lak in gamblin' games - yuh shoot dice. [Algiers, La., (1594), 2896:7.]

5001. [Pillow - like the words door, fireplace, eaves and steps - is one of the many magic places about the house; place only when it is on the bed where it belongs. Pillow on the top shelf of a closet or up in the attic is not a magic place or object, unless it has been specially *dressed*.]

PILLOW

A woman kin take a man's sock an' kin put it undahneat' 'er pillah dat she lays on at night *In de Name of de Fathah, de Son an' de Holy Ghost* tuh bring 'im 'er way. [Florence, S. Car., (1314), 2238:1.]

5002. A man take a woman's stockin' an' tote it in his pocket an' she'd always stay at home. Dat's whut ah heard. [Sumter, S. Car., (1370), 2428:3.]

POCKET

5003. A man kin take a woman's stockin', he kin *dress* it - whut dey call *dressin'*. Take dat yuh see - take dat stockin' an' carry it off somewhere an' git off tuh deysel. An' skin yuh [thing] back an' de whut chew call *gnat bread* be roun' dere - be's roun' de haid of yore [thing]. Well, why see, yuh take dat an' yuh balled it up an' go tuh runnin' watah an' wet de stockin'. Well, dat makes all dat stuff be 'solved [dissolved] all through. Well, now, when she put dem stockin's on ag'in, dere ain't nuthin in de worl' will keep 'er from bein' wit dat man no way whatevah - she's fer 'im.

PREPUCE OR FORESKIN SCUM

(What do they call that stuff - sort of scum-like on the head of his tool?)

Yeah, *bread*.

(What do you call that stuff? I didn't understand that name?)

Dey call it *gnat bread*.

(What does the first word mean? Gnat like a little bug? *Gnat bread*?)

Dat's right.

[My emphasis shows interest and surprise. I had not heard the term for years, momentarily could scarcely recall the first word. Years ago this condition was associated with a lack of personal hygiene; the reason for the word *scum*. If I remember, the term does not appear elsewhere in HOODOO.] [Waycross, Ga., (1097), 1769:6.]

5004. Dey kin take yore socks or stockin's an' jis' make yuh do anythin' dat dey wan'a do, aftah dey are dirty; but if dey clean, dey cain't do yuh nuthin.

(Now how - what would they do with that?)

PSALM 23 READ 3 TIMES A DAY - OVER SOCK  
DRESSED WITH URINE - BURIED WITH SUGAR

Well, fo' a instant [instance]; jis' lak mah husban' treat [mistreat] me.

All right. Now, mah husban' go on away an' wants 'im back. Take dose socks, de lef' one - or if yuh cain't git it, take de bow from 'is hat, or de stockin', an' put some sugah in it an' urinate on dere. Bury dat. An' evah three time a day read de 23rd Psalm.

(Three times a day. At different hours?)

In de mawnin' about six, twelve, an' six in the evenin' [formula 6-12-6, see p.830]; nine day. [New Orleans, La., (787), 1098:6.]

5005. (What do you do with those nine tacks?)

[I ask about 9 tacks informant mentioned while recording machine turned off.]

Well, yuh take a sock, one of a man's dirty socks, an' yuh nail it down an' put nine tacks in it - nine bran'-new tacks. An' dat keeps 'im tuh yuh.

(Do you put those nails or

QUINCUNX - SOCK UNDER INSIDE DOOR MAT - 9 TACKS

tacks in there in any particular way?)

No, yuh jis', yuh raise de mattin' up [demonstrates].

(You raise the matting up. Oh, the diagonal of the floor.) [See comment later.]

Put it on de flo' an' put dem tacks - nine tacks in it. Put dat mattin' back ovah it.

(I see. Either one of his socks?)

Either one.

(I see. And what will that do to him, then?)

Dat will keep 'im fo' yuh an' nobody else.

[The preceding word *matting* my transcriber could not understand the first time, leaving the space blank. The second and third times she concluded that informant meant *mattress*. Mattress in front of the door! Later when I checked original recording on cylinder, I penciled in the correct word *matting* for the first blank space and for the second, *mattress*. The first *mattress* I temporarily eliminated by lightly penciling out the first sentence of my comment, which I considered a confusing repetition of informant's words. This is the reason why the second *matting*, the one in my comment, now appears inked in. Only 30 years later (Sept.1971) do I realize that informant was demonstrating and that I should have given a better description of the demonstration. We have here a small *mat* or *matting*, of straw or similar material, formerly used in summertime in front of door or bed. I saw many of them during my boyhood. Informant folds back one corner of the mat - my word *diagonal* shows this - laid the sock along the diagonal of the fold, tacked down the sock, and let the fold return to the floor. Here again we have the magic quincunx so frequently mentioned in HOODOO. An examination of this page in the original manuscript will substantiate my explanation of the rite.] [New Orleans, La., (824), 1194:6.]

5006. Jis' lak a man's sock or sompin, when yuh wanta break 'em up or sompin, or yuh wanta run 'em away, yuh bury it. Yuh jis' take it, jis' lak it's yore ole man or sompin an' yuh wanta git rid of 'im. Yuh kin run 'im away wit 'is sock,

or if yuh wanted tuh keep 'im, yuh kin keep 'im wit chure sock.

QUINCUNX MADE WITH 3 RUSTY NAILS AND 2 PEGS

DRIVEN ROUND OR INTO SOCK HOLDING

SULPHUR - LODESTONE - 2 PEGS

(How would you run him away with the sock?)

Well, yuh take his sock an' yuh wrap 'is sock up in sulphur, lodestone an' bluestone, an' yuh bury dat sock an' yuh put three rusty nails aroun' dat sock an' two pegs, an' yuh'll soon git rid of 'em.

(How do you put those two pegs?)

Take de sock an' yuh bury his sock wit dat stuff in it. An' yuh take two rusty nails an' yuh put two on each side of de sock - one on dis side an' one on dat side. P An' put one in de middle of it, an' yuh put de pegs behin' it [like this N N N ].

What are P those pegs supposed to do?)

Ah dunno.

[They symbolize the headboard and footboard of a grave. The design is a cross mark on the grave. She has *crossed* him.] [Memphis, Tenn., (1527), 2725:4.]

5007. Yuh kin take a woman's stockin' an' yuh kin keep 'er home. Jis' lak if yuh love a woman, yuh kin take her stockin'. An' yuh kin take dat stockin' an' yuh kin put a teaspoonful of black peppah an' some cream of tartah an' mix it

RABBIT TOENAIL FROM LEFT-HIND LEG - BLACK PEPPER  
CREAM OF TARTER - IN HER STOCKING - KEEP HER HOME

tuhgethah, an' a piece of jis' de toenail offen a rabbit's hin' lef' laig. An' wrap it up in de bed mattress

where yuh an' 'er sleep, an' she'll leave outen dat room no mo' den outdo's an' dat room. Yuh'll nevah have no trouble wit 'er long as dat in dere, but nevah let 'er know whut's in dere. Sew it up in dere an' let it stay dere. [Fayetteville, N. Car., (1438), 2608:2.]

5008. If yuh wan' anybody tuh move an' don' wan' 'em tuh give yuh no trouble, if yuh kin git frien's 'nuff wit 'em tuh git - dey be outdo's washin', jis' walk 'cross dere an' git dere socks. An' take it an' turn [fold] it

RAILROAD CARS

lak dis [demonstrates]. An' carry it on de opposite side of de train, yuh know, on de blind side, an' sets it up dere. An'

dey'll go right jis' fur as dat train go. Yuh won' evah have no mo' trouble wit 'em.

(How do you mean, turn the sock?)

[I want a better demonstration.]

Jis' lak yuh have on a sock, well yuh fol' de laig an' let de feet come long [along] last, yuh know.

(Where do you put that sock then?)

Jis' lak peoples git off dat side, yuh come up on dat side [blind side].

(On the train and that sends him away.) [Wilson, N. Car., (1514), 1681:6.]

5009. Dey could take a sock, a man's sock, an' tie it to or put it on a box-car. An' as long as dis boxcar wuz travelin', an' dis sock wuz on dere, dis man couldn't stay in one place. He would contin'ly go from place tuh place. [Petersburg, Va., (433), 413:1.]

5010. Now, yuh kin vanish a man wit 'is sock. Yuh kin take a man's sock dat he have worn, or a woman's, if yuh wanta git rid of 'em. Well, say we all live in dis town an' yuh don' care tuh leave, but chew both cain't stay heah in peace. Yuh take de socks dat he have worn, or de sock dat she have worn, an' take it down tuh de railroad tuh any car dat chew kin put dat sock in de [hot] box of dat wheel[!!!!]. Jis' as dat train will leave, he will leave or she will leave. [Brunswick, Ga., (1174), 1981:2.]

5011. People kin take yore stockin's or a woman's stockin's. Dey take an' roll 'em up an' put 'em where it won' rain on 'em no mo'. Dey say if yuh put 'em where it won' rain on it, it make 'em lose dere health,

RAIN AND CUNJURE

an' make 'em look lak dey got de TB. Dey jis' git worsah an' worsah until dey go tuh nuthin. Well, dey don' do a

thing but keeps 'em in a dry place. [Wilson, N. Car., (1476), 2656:5.]

5012. Ah hear 'em say dat dey'll take yuh sock, dirty sock, an' RED ONION pu-tit [put it], place it, in a onion. Yuh kin take a dirty sock an' cu-tit [cut it] up, place it in a' onion, inside a red onion, an' plan-tit [plant it] in de groun' at chew doahstep. An' dat hol' a person at home. [Richmond, Va., (415), 365:6.]

ROLL SOCKS TO YOU

5013. (How would they do that?)

Dey'd take de sock or stockin' an' dey roll dat up tuh yo' lak dis [demonstrates]. See, always roll it tuh yuh. An' when yuh roll dat tuh

yuh lak dat, well den dey pin dat right at de joist of de house where yuh gotta come in an' go out. See, dey pin dat right dere, an' long as dat stays up dere, dey have a dominion on yuh. [New Orleans, La., (883), 1454:2.]

5014. Ah heard dat yuh take de socks now, an' yuh take it an' roll it towards yuh. Take it an' start it from de toes an' roll it back, jis' as tight as yuh kin roll it. An' den when yuh git 'em rolled back, yuh take a needle an' thread an' hook it ovah tuhwards yuh. Don' nevah hook it from yuh. Dat's whut dat lady tole me. Say yuh hook it tuhwards yuh evah time. Take dat sock den an' bury it right undah yore do'step, an' say dat man'll always stay dere - or a woman, whoever it is. [Waycross, Ga., (1148), 1871:7.]

5015. All ah know 'bout it is whut chew might call a *hot-foot*. Dey have dose things dey call de *movin' powdahs*. Dis is somepin dat ah'm not familiah wit. Yuh ordah dis from de Crackahjack Drug Sto' in New Orleans. An' yuh put dat in de innah sole of a shoe, de same as ah tole joo befo'. Aftah yuh git it in de innah

ROLL TOE TO YOU - SEW TO YOU sole of yore shoe, yuh take a sock - one of de socks dat de person have been wearin' - an' yuh roll it to yuh. See [demonstrates], yuh start at de toe an' roll dat sock tuh yuh. Aftah yuh roll dat sock tuh yuh, yuh put it in de mattress, or somewhere - anywhere dey been sleepin' on. An' dat worries 'em, gives 'em de *hot-foot*. Dey cain't be satisfied - yo' know, jis' figgity. [Crackerjack Drug Store is mentioned a number of times in HOODOO.] [Memphis, Tenn., (915), 1482:4.]

ROLL TO YOU - MOVING POWDERS - INSOLE - HOT-FOOT 5016. Jis' take de sock an' roll it up - roll it tuh yuh. Jis' lak if ah want somebody tuh come tuh me, roll it tuh me.

(Whose sock?)

If it's a woman, her husban', or eithah if it's yore frien' or sompin yuh want - if yuh could git holt of one of 'em, yeah, anybody's. Roll it tuh yuh an' put nine needles in dere, goldeye needles, an' nine rusty nails, an' bury it undah yore do'steps an' dat'll draw 'em.

(What about that red pepper?)

Yuh put de cayenne peppah in de sock.

(What will that do then?)

Dat will draw 'em tuh yuh. [Savannah, Ga., (1278), 2174:3.]

5017. In case of *tyin' a man*, keepin' a man, makin' love, yuh take dis sock. Yuh kin take a dirty sock an' yuh kin dampen it in some ole black molasses syrup, an' yuh roll it up lak dis nine times. Yuh roll it tuh yuh nine times. Yuh take yuh

ROLL TO YOU 9 TIMES - MOLASSES - BROWN PAPER - TIE WITH NEW STRING WOUND TO YOU 9 TIMES - CENTER OF BED

some brown papah an' yuh git chew a bran'-new cord string an' yuh wind dat nine times. Yuh tie dat.

(How do you wind that string?)

Yuh wind it tuh yuh. Yuh still bringin' it tuh yuh. An' yuh take dat an' yuh win' dat nine times an' yuh tie it. An' yuh put it right undah de middle, undah de centah of yore bed where yuh sleep. [This is a quincunx.] Yuh sleep ovah it all de time. Dat *keeps* a man *down*.

(You fix one of his dirty socks. Either one?)

Yes, eithah one of 'is dirty socks. [Fayetteville, N. Car., (1396), 2511:7.]

5018. An' now lak it wuz a woman an' her an' her husban', or her an' her man frien' has had a fallin' out. He has quit 'er, taken up wit someone else. An'

she gits a pair of 'is dirty socks. She takes dose dirty socks an' she will roll 'em up, yuh see, an' put wit de toe tuh toe an' roll 'em tuhwards 'er.

(Begin at the toe?)

Yeah, yuh begin at de toes - gotta be 'is dirty socks an' don't wash 'em, an' roll 'em lak dis.

(Rolling them towards her.)

An' yuh'll roll 'em lak dis, an' yuh'll ask de Lord tuh let 'im come back tuh yuh. An' each word [each time you say], "Lord, bring 'im back," say good things about 'im - not fuss. Say good things until yuh git 'em all rolled up. An' den,

ROLL TO YOU - TOE TO TOE - LORD, BRING HIM BACK - AT EACH PETITION SAY NICE THINGS - STITCH TO YOU WITH WHITE THREAD

when yuh roll 'em up, yuh'll sew 'em up wit white thread, an' each stitch come

tuhwards yuh. Yuh'll take dem socks an' yuh'll put 'em in yore pillah or in de cornah of de mattress on de side dat yuh sleeps, direct undah yore haid. [Richmond, Va., (431), 385:2.]

SALT - IN LEFT SOCK - BURY UNDER DOORSTEP

5019. [I turned on my machine too late to record the beginning of the rite; the reason for my questions in an effort to recapture the rite.] Put salt in it an' bury it undah de groun' an' it will eithah keep de man from runnin' aroun', or it will make him stay at home.

(Well, just what do you take now?)

De left sock.

(You take the man's left sock. And what do you put in it?)

Salt, jis' ord'nary salt.

(And then what do you do with it?)

Bury it undah de steps.

(That will keep him from running around.) [St. Petersburg, Fla., (1006), 1621:8.]

5020. They say you can take a man's sock or a woman's stocking and carry it with yeh and make them do what chew want 'em to do. Just make yore wishes with it. And put sulphur and salt in there, and they say no

SALT - SULPHUR - WISH

one else, whatever the're doing [to counteract your intentions] can't do anything with it no more than you.

See? Just like if you'd bury it out here in this yard and someone come and sprinkle something on it, they say that wouldn't be any good. And you take this sock and wear it. And if you want him to stay home, if it's a man you want him to stay home and don't want him to go, why then you bury it. Bury it in the yard some place where you walk over it oftener than he does. And that keeps him home.

[Elizabeth City, N. Car., (438), 402:7.]

SILVER DIME - HEELS OF PAIR OF STOCKINGS FOLDED ABOUT

5021. Now listen, de way dat ah undahstan's dat, yuh take both heels [of

her stockings] an' c'ook [crook] 'em togethah wit a dime in it. Well, yuh rolls 'em up an' yuh hides 'em 'way in some secret place or 'nothah an' yuh'll always have de advantage of 'er.

(You take these two heels of her stockings?)

Take de two heels togethah an' wrap a dime up wit 'em an' hide dem away. Yuh'll always have de advantage of 'er, den. [Brunswick, Ga., (1189), 2007:7.]

5022. Ah heard tell of a man dat de woman miss 'er stockin's. She didn't know where he stockin's be, an' he had de stockin's. She jis' would wear 'em, an' he tie 'em in a heap of knots an' tie 'em tuh 'im. He have a silvah dime,



yuh know, wit a lady haid on it; an' he had a piece of new homespun an' tie it tuh 'im. An' dat would *fix* de wumman so she won' run roun'.

(He took two of her stockings and he tied them into one knot or how many knots?)

SILVER DIME WITH LADY'S HEAD - HE PUTS IN HER STOCKINGS  
TIES TO HIM IN KNOTS - WRAPS AND TIES TO HIM IN NEW  
HOMESPUN - BURIES UNDER CORNER OF HER HOUSE

He jis tie 'em right

straight up tuh 'im - tie 'em tuh him, keep a-tyin' 'em up.

(And he put this in a piece of new homespun?)

Tie 'em in a piece of new homespun - aroun' it.

(Then when he got these all together, what did he do with the whole thing?)

He put 'em undah de cornah of 'er house.

(That's where she found them?)

Yeah. [Sumter, S. Car., (1359), 2394:2.]

5023. [There are a number of rites in which a woman asks a man for a dime or a piece of silver; the following one being quite complicated:]

Do dat tuh make a man bring 'is money home. Well, yuh kin take a man's sock an' let 'im weah it an' yuh weah one of yore [stockings], de right-foot sock [and stocking]. Den yuh git a dime, a silvah dime from 'im, outa his han. Den

yuh writes 'is name nine times tuh

SILVER DIME - WOMAN TAKES FROM MAN'S HAND

yuh. Write it nine times, write,

"Ah want chew tuh bring yore money

home tuh me an' don't cash yore check until yuh git it tuh me," nine times. Den yuh takes dat name an' dat silvah dime, dat he give yuh outa his han', an' yuh fold it nine times [demonstrates] an' yuh tell it whut chew want it tuh do [demonstrates].

(You are folding it toward you, aren't you?)

Uh-huh. Yuh talk tuh it, yuh know, "Ah want chew tuh bring yore money home tuh me." Make dat nine folds on it tuh yuh. Den yuh take yore stockin' an' fold it. Yuh take dis dime yuh know an' de name yuh know, aftah yuh fix it up an' put it in de toe of 'is sock, his right-foot sock, his'n, whut he'd been weahin'. Den yuh take one of yores an' yuh write on dere mah name, an', "Ah wants tuh be boss. Ah wan' chew tuh bring yore money home tuh me. Ah'm yore wife." or "yore girl fren'," or whut-not. Den yuh fold yore sock [stocking] tuh yuh [and say], "Ah'm goin' bring it home. "See, lak dat [demonstrates].

"Ah'm goin' bring it home." Den yuh puts de man's sock in yores. See, yuh wants dis, an' shet it inside lak dat. Den yuh buries it where he kin walk in an' ovah it. An' HE WON'T CASH 'IS CHECK. [Memphis, Tenn., (1542), 2789:2.]

5024. Yes, ah heard tell of a woman, if she has a man dat she love an' dat she think he's 'bout tuh leave her, don't chew undahstan'.

SLEEVE OF MAN'S COAT - WOMAN PUTS STOCKING IN EACH

sleeve intuh a coat dat he weahs reg'lahly, well den

stockin' an' put it intuh his coat, chew know, slip it into 'is coat, in each dat holds 'im, yuh see. [Waycross, Ga., (1116), 1790:5.]

SOLE-SHAPED PIECE OF BROWN WRAPPING PAPER HAS  
HER NAME OVER HIS 9 TIMES - INDELIBLE PENCIL  
SEWED WITH BLACK THREAD - BETWEEN HIS DIRTY SOCKS  
ROLLED UP WITH DRAWING POWDER AND STEEL DUST

5025. Yuh kin take his name an' yore name tuhgethah. Dat's to keep 'im wit yuh right on. Yuh write his name on some brown papah lak dat brown wrappin' papah.

Yuh write his name on [with] *indelicate* [indelible] pencil - new *indelicate*

pencil. An' yuh put it [name] between 'is socks an' yuh sew it up wit No.8 black thread - de man's dirty socks. Yuh take dat brown papah an' yuh cut it jis' lak seat [bottom or sole] of dat sock. Yuh write his name on dat paper [cut in the shape of a sole]. Yuh write jore name on dat nine times, but joo write yore name on top of 'is fer nine times. Yuh put it between dem socks. Yuh sew dat up wit No.8 black thread. Yuh take *drawin' powdah*, yuh take *steel dust*, an' roll it up through dem socks; an' put it [socks] in yer mattress, an' he sleeps on dat. Dat'll keep 'im from goin' away from yeh. [New Orleans, La., (802), 1118:9.]

5026. [To split is a magic rite but not a common one. Usually splitting concerns a stick or tree - *which see*.]

Ah hear 'em say yuh kin take a sock, if it's a boy goin' wit yore daughtah or sompin lak dat an' yuh wanta break 'em up. Yuh kin take a sock. Git on de good side of 'er an' git 'er tuh git one of 'is socks, one de sock dat he's wearin';

SPLIT OPEN HIS LEFT SOCK - HIS AND HER INITIALS ON SPREAD ABOVE DOOR THEY USE - NAIL HORSESHOE OVER

not no clean sock whut been already washed, [but] one dat he's been wearin' an' haven't been washed since

it's worn. Git one de lef'-han' sock if yuh kin git it. An' yuh take dat sock an' carry it tuh 'er den, an' den de sock yuh split it open [because you want to *split up*, separate boy and girl]. Yuh splits it open an' yuh gits a horseshoe. Why yuh gittin' a horseshoe, takes a horseshoe an' nail it up ovah de do'. Take de horseshoe an' take de sock, an' place it up ovah de do' where she goes in an' comes out at, an' de do' dat he comes in when he come tuh see 'er. An' place dat sock up dere an' place de horseshoe on top of it, an' nail it up dere good, so it can't be to' [tore = torn] down. An' put 'er 'nitials an' 'is 'nitials in de sock. An' dey say den dat will break dem up.

(You just spread that sock behind the horseshoe - spread it [split sock] over it [horseshoe] like a piece of cloth. And you write the initials on the sock with a pencil or something. And that breaks them up?)

Yessuh.

[This is a new and rather unusual horseshoe rite, and it comes from a root doctor. To walk under anything of yours, here his split sock and initials, up-sets or confuses the mind. And in addition, I suspect the split sock also gives him leg or foot trouble. Her initials assist the mental disturbance.] [Fayetteville, N. Car., (1438), 2604:1.]

STEEL DUST 5027. Take de socks an' sprinkle some *steel dust* on it an' bury it. Dat'll run 'em crazy. [New Orleans, La., (1558), 2837:8.]

5028. [A stranger can be a magic person in hoodoo and folklore. There are thirty-two beliefs about strangers in FACI, 1st ed., probably more in 2nd ed. Modernization has transferred the stranger's magic to his automobile:]

STRANGER'S AUTOMOBILE - OR BAGGAGE CAR OF TRAIN AS IT DEPARTS - INTO IT WOMAN PUTS MAN'S SOCK - SAYING IN DE NAME OF DE FATHAH, DE SON AN' DE HOLY GHOST AH WANT FO' YUH TUH GO AN' NEVAH RETURN BACK

Den she kin take his sock ag'in, if she wanta run 'im any way, run 'im outa de town, or *fix* 'im lak dat. She kin take

dat sock an' she kin put some red cayenne peppah in it, an' she kin put it into a travelah's car dat travelin', or eithah intuh a train - de baggage [car] - an' wait until dat person is leavin' where she at. An' as it leavin', she say, "*In de Name of de Father, de Son an' de Holy Ghost*, ah want fo' yo' tuh go an' nevah return back." An' he shure will go. [Florence, S. Car., (1314), 2238:1a.]

5029. Git de socks, de right, an' jis' let it, yuh know, as yuh sprinkle it wit dat little sugah, jis' fold it tuh yuh. An' when yuh fold it tuh yuh, take

it an' bury it at de steps an' he won' go anywheres. [Little Rock, Ark.,  
SUGAR (903), 1475:1.]

5030. If yuh got a sweetheart an' he's gone away an' yuh wan' 'im tuh  
 come back tuh yuh, yuh git 'is sock an' tie it tuh de east cornah of yore baid  
 an' let it be swingin'. Keep it  
SWINGING SOCK - EAST CORNER OF BED - WISH swingin' an' yuh make yore wishes.

Finally, he'll come back, an' long  
 as yuh keep dat sock swingin', his mind is on yuh. Yuh hang up eithah one of 'is  
 socks long as it sompin of 'is. [Brunswick, Ga., (1206), 2034:5.]

5031. Well, dey takes yore sock - like if a man an' a woman done broke up an'  
 she wan's 'im tuh come back tuh 'er, yuh see. Well, she would take his sock  
 an' bury it up undah de step wit de feet  
TACK 3 IN HEEL OF SOCK - 3 IN TOE comin' in. An' tack three tacks in de toe,  
POINTING IN - HIS AND HER NAMES three tacks intuh de heel of it, an' bury dat  
 up undah de front steps. See, wit 'is name  
 written in an' 'er name, an' dat will cuz 'im tuh come back.

(Where do you put these tacks in?)

Jis' intuh de groun' - jis' tack 'em down intuh de groun'.

(Oh, into the ground.)

Intuh de groun' - tack de tacks intuh de [ground].

(You move what? If you move, you do what?)

Yuh move - jis' like if yuh'd move out de house an' yuh lef' de man, yuh'd  
 move de sock an' tack it up undah de nex' steps.

(I see. I see, you put three tacks in the toe and three in heel and press it  
 down. Then you write his name and your name and...)

An' tack it down...

(On a piece of paper and that's under the sock that is tacked down.)

Yeah, undah de sock. [New Orleans, La., (830), 1232:10.]

5032. This wuz one [once?] I wuz goin' with a woman an' I went to a *special*  
*man*. An' he tol' me to give him two dollahs an' tol' me to bring one of this  
 girl's stockin's  
TACKS 9 - DRIVEN INTO WOMAN'S SPREAD-OUT STOCKING ON FLOOR there, were she  
AT FRONT DOOR - TOE POINTED TOWARD BED been wearin' - jis'  
 one, either one.

An' this girl had done raised de devil with me. She had nachurely [naturally]  
 treated me in a [way] that I didn't feel like livin' any mo'. An' he say, "Yo'  
 take this stockin' an' yo' use nine tacks, and drive 'em right down into the front  
 of the door, towards the head of the bed, an' in nine days she'll be down." An'  
 honest to truth I fixed it jis' like a block, an' that night...

(Was this in your house you did this or in her house?)

We wuz both livin' together.

She wuz jis' awful to me. Well, he tol' me how to do *to tame her*, to draw 'er  
 to me. He says, "Don't tap on the tack," yo' see. He said, "When yo' gon'a hit  
 it, shoot it right down. An' put 'em in rotation. An' [I] wan' the foot - the  
 toe of this stockin' towards 'er bed." An' he says, "That'll draw 'er right  
 down." An' it did for a fact. [Richmond, Va., (402), 350:4+86.]

5033. Yo' take dat  
TACKS 9 - INTO HIS SOCK ON FLOOR UNDER COVERING AT DOOR [bath] water - jis'  
TOES POINTING INTO HOUSE like if yo' had a wife  
SHE SCRUBS WITH HIS BATHWATER - FROM FRONT TO BACK DOOR an' yo' wouldn't wan'  
 chore wife, yo' under-

stand, an' she be - yo' go off, an' maybe yo' might come back. She kin put down  
 dat sock when yo' go home. An' den [when you come home that's how] she come to

git dat [bath water] - "I wan'a take a bath." She take dat water whut choo bath in an' she scrub from de front doah back [into the house]. Den she kin take dis sock of yourn from yer lef' feet, an' she kin measure [flatten out] dat sock under de dōah [concealing it under the carpet or linoleum near the door], de length of de foot of dat sock. She take nine new tacks an' put down behind dat, tack it back in de house, an' he's bound to come back, he can't quit. An' she take yer dirty socks [the left one], she put it down, de toe to de doah an' dis heel right on back disaway, yo' see, comin' back.

(The toe is pointing into the house.)

Dat's right.

[The informant's demonstration was correct, but her interpretation the reverse because she sat opposite me; hence my annotation.]

An' she take nine tacks an' she measure it nine times, de length of de sock, an' dat bound to draw yo' home.

(How do you mean she measures it nine times?)

Jis' like if yo' git a sock, yo' put dat sock down, yo' put a tack dere [in the toe] till yo' put nine tacks - dis de length of de sock. All right. An' den she'll tack a tack at dat end [toe], an' she tack one at de heel, den she'll put dem other nine [seven] tacks between dem tacks, comin' to yo' [in a row coming into the house]. [New Orleans, La., (803), 1120:7.]

5034. [They] take 'em an' dey buries 'em. Jis' like

TACKS 9 OF BRASS - UNDER DOORSTEP  
STOCKING ROLLED TO YOU - COBWEB WITH WHITE OF EGG

I got a woman an' she lef' me, an' I got 'er socks or

anything dere. Well, I takes it an' I buries it undahneath de steps wit de white of an egg.

(With what?)

De white of a egg.

(Well, how do you do that? Do you mean just pour the white of an egg on it?)

Take it an' *cobweb it* an' mix it up tuhgethah. See, an' I folds it, dis stocking tuh me dataway, undahstan', an' I buries it right at mah step wit nine brass tacks.

(This white of an egg. You just simply take the white out of an egg and put it on the stockings, and then roll it toward you?)

[The verb cobweb is so unusual I missed the full meaning at the time of recording. Informant takes the white of an egg and *cobwebs*, pours a network design over the stocking, a magic entrapment and holding device.]

Yes sir.

(And you put it under the steps and you use nine brass tacks?)

Yes sir.

(I see, and you tack it up under the steps?)

Yes sir.

(Anything else? That all you do?)

Dat's to - dat's if dey gone away, see. An' if yuh wanta draw 'em tuh you, well yuh have dat settin' dere. See, it's a way yuh kin draw 'em tuh yuh, when yuh have dat settin' dere fo' 'em tuh step ovah. [New Orleans, La., (822),

1187:10.]

THREE INGREDIENTS: SALT - RED PEPPER - SULPHUR - ON SOCK  
OR STOCKING - IN NEW WHITE HOMESPUN - INTO RUNNING WATER

5035. Yo' kin take a man's sock an' *run 'im*, an' yo' kin take a woman's stockin' an' *fix* it an' run 'er wit it.

Yo' take 'em an' yo' put dat sulphur an' red peppah an' table salt [three ingre-

dients] - dat whut dey tell me yo' do - an', yo' know, roll it up in some new white homespun. Well, yo' take dat an' throw it in runnin' watah an' dey compelled tuh follah dat stockin' yo' see. An' jis' wherevah it lodges, dat's where dey'll lodge. [Florence, S. Car., (1326), 2270:6.]

5036. Well, ah know dis tuh be a fac'. Yo' kin take a man's dirty sock dat he done wore an' run 'im off wit it. Or yo' kin *tie* a man *up* wit dat.

(Well, how would you run a man off with that dirty sock? How would you do that?)

Well, yo'd have tuh throw it in de rivah. Yeah. But now, if a woman wanta *tie* dis man wit dis sock, jis' lak he's leavin' 'er goin' wit anothah woman an' don't wanta harm 'er [him] no othah way. Take de sock, de dirty sock, an' cut de toe out, see, de heel an' de bottom. Well, now she cut 'er fingahnails an' toenails an' scrape dis ole

THREE INGREDIENTS FROM SOCK: TOE - HEEL - BOTTOM  
FROM SELF: FINGERNAILS - TOENAILS - DEAD FOOTSKIN

dead skin heah on de bottom of yore foot - jis' scrape dat off. An' yo' wrap it all up in dat sock an' put chew a little [what?], an' den take yo' some thread an' tie it up, an' yo' put dat ovah de do'. Dat's *tyin' de man at home*. He cain't leave home an' go nowhere else. All yo' gotta do is stick it dere, see. Dat's all yo' gotta do wit dat. [Savannah, Ga., (1261), 2141:5.]

5037. Yo' kin take de socks or de stockin's an' bury it at de foot of yore steps. Write his name on a piece of papah an' put it in dem socks wit sulphur an' brimstone, wit a little bit of sugah tuh make it sweet. An' bury dat at de foot of yore steps. An' as he goin' an' as

THREE INGREDIENTS: SULPHUR - BRIMSTONE - SUGAR  
NAME ON PAPER - IN SOCKS - UNDER DOORSTEPS

he comin' in an' out, see he gotta pass ovah dat. An' 'is min' den will be, yo' know, tuh come home. [Sumter, S. Car., (1351), 2254:2.]

5038. Yuh could fix 'em diff'ren' ways in dat if yuh got dere stockin' or anythin', cuz dere [they are] dark stockin'. Well dey - well yuh take a dirty sock or stockin' from 'em like dat. Well dey got dirt in dere. Yuh could take dat dirt an' if yuh want tuh do 'em harm, yuh could take it an' bury it or do

THREE WISHES - WHILE THROWING OVER LEFT SHOULDER INTO  
RUNNING WATER - DIRTY STOCKING - HER HAIR - FAST LUCK - SEWED  
TIGHT - WALK 9 STEPS FORWARD BEFORE LOOKING BACK AT WATER

anythin' yuh want wit it - jis' depend what yuh wan'a do it fo'. See, dat's how dey do's wit dat. Now, yuh could take her socks or stockin's from a woman an' run 'er crazy wit it.

(How would you do that?)

Well, yuh see, yuh take her stockin' an' it got dirt in it. Yuh git a piece of 'er hair an' yuh sew it up wit what yuh call dis *fast luck* [perfume or powder] an' sew it up tight. Yuh walk tuh any creek or any runnin' watah - an' sew it up tight - an' when yuh walk back from down tuh de creek or anywhere de running [water] is, yuh jis' turn backwards an' make three wishes - any wishes yuh want. Jis' like if yuh wanta run 'er in dat fast watah or run 'er out of town, or run 'er any part of de worl' dat yuh feel like. Jis' make de wishes fo' dat. Throw it backwards. Walk nine steps befo' dat yuh evah look back tuhward dat watah. Jis' long as dat turnin' in de water, she go on.

(You mean, you throw it over your left shoulder?)

Yeah, ovah yore lef' shouldah an' walk nine steps befo' yuh evah look back. But yuh make de three wishes, jis' de wishes yuh want. [New Orleans, La., (829), 1225:2.]

TIE TOGETHER SOCKS AND STOCKINGS - KEEP BY BED

gethah undahstan', his socks an' hers, too. An' up on de edge of de bed. An' dat will gain love right on, jis' 'tm tuhgethah, too.

(That is to keep him there?)

Yes sir. [Waycross, Ga., (1122), 1804:1.]

5040. Dey do dat, yuh know, tuh make him return back home. Take his sock an' tie it aroun' yore waist, jis' one [sock], eithah one, but dey must be worn. Yuh wear it. Den when yuh

TIES DEPARTED MAN'S RIGHT SOCK ABOUT HER WAIST - REMOVES URINATES ON - PUTS IN HIS RIGHT SHOE - UNDER HEAD OF BED

an' shet it up at de haid of de baid. In 'is right shoe, an' stick it up undah de haid of de baid. Dat brings 'im home.

(After he's left, she will wear this sock around her. Any length of time or does it make any difference?)

Well, it doesn't make any difference.

(Then when she gets finished wearing that, she urinates on it and puts it in his right shoe, and puts it under the head of the bed. And she uses either sock and it doesn't make any difference. That the idea?)

Yes. [Little Rock, Ark., (896), 1466:13.]

5041. Take de socks an' wear [tie] it roun' yore waist. Says dat'll keep de git de right foot chew know. Dey say dat will keep de man wit yuh. [Waycross, Ga., (1102), 1776:8.]

5042. Den dey take de worn stockin' - change de stockin's an' den dey take de stockin's an' put 'em in a bundle in de mattress, yuh know. An' yuh put dem stockin's an' tie it tight dataway - tie two stockin's tuhgethah an' yuh put it in de middle of yore bed, undah de sheet of de bed. De stock-

TIE 2 STOCKINGS TOGETHER - MIDDLE OF BED  
KNOTTED STRINGS - DRAWN PICTURE OF HERSELF  
in' will be up heah. An' den dey'll have ah - dey'll put some strings in dere. Dey'll have a string tied. An' dey draws a pitchure of dereself wit a pencil. Ah seed [saw] a woman do dat mahself. Ah know she done dis. She takes a pencil an' she draws. Ah don' know what pitchure she did draw, but she'll take dat sock an' she'll put it down dere. An' she'll take dat thing dat she draws an' she'll put undah dat same place. An' dat man cain't leave her.

(You don't know what she draws on there?)

No, she won't let me see dat. [Jacksonville, Fla., (594), 766:4.]

5043. Says yuh take a man's ole dirty stockin' an' yuh take it an' pinch out de toe, clip a li'le piece outen de toe an' wear it. An' take de sock an' turn it towards de back of de house -

TOE OF MAN'S DIRTY SOCK CLIPPED OFF - WORN

jis' puts in de do' an' let de foot go inside, an' de top of de stockin' go outside. An' de toe whut yo' wear, wear hit wit *Heart Cologne*.

(What will that do?)

Dat will keep 'im home.

(You put this sock in the doorway?)

In de middle of de do' undah de rug, where nobody cain't see it. [Wilson, N. Car., (1499), 2667:6.]

5044. Dey cut de toe of yore socks out.

(The toes of both socks?)

Dat's right. Well, aftah dey would cut de toe of yore socks out, dey would fix it intuh anothah piece of cloth an' wear it 'cross dey private - de girls.

(What will that do?)

Dat supposed tuh keep yuh.

(The woman would do that to the man?)

Jis' a woman, not a man. [Florence, S. Car., (1286), 2184:3.]

5045. Sock.

(What about it?)

Yuh kin take a man's sock or a woman's stockin' an' cut de toe an' de heel of it out; jis' a little bit, yuh don't wan' [too much].

(The heel or the toe, or both of them?)

TOE OR HEEL No, jis' eithah piece - eithah end.

SOCK OR STOCKING (Oh, just the [toe or the] heel.)

Yuh kin git de toe or de heel of a man's or woman's sock or stockin'. Yuh kin take dat an' perserve [preserve] it. Now, I tell yuh whut yuh kin do. Whenevah yuh perserve dat, dat is, yuh *tie* a woman *tuh* yuh. Yuh kintake a piece of 'er stockin' an' perserve it in a small bottle of perfume - somepin lak a cologne bottle. If yuh don' wan' tuh carry it in yore pocket, yuh kin jis' put it up in dat house. See what ah mean? Dat woman won't leave dere. Perserve dat in alcohol [spirits love alcohol, *see* p.32]. As long as dat is perserved, she is perserved fo' yuh. Be subjek' tuh yore rules an' regulations. An' she'll obey yuh, too. [Vicksburg, Miss., (756), 1034:6.]

5046. She kin take yuh lef'-han' sock if she kin git holt [hold of] it.

She'll take dat lef'-han' sock an' cut de heel an' de toe outa it. Cut de heel an' toe off an' sew it up.

TOE AND HEEL OF MAN'S LEFT SOCK CUT OFF - SEWED UP Jis' take it an' sew it up

WITH COPPERAS AND RED PEPPER - WORN IN HER LEFT SHOE an' git 'er some copperas

an' git 'er some red pep-

pah an' put it in dere an' sew dat up tuhgethah. An' if she kin git intuh any hole dey have in de wall an' put it in dere, well, he will not stay 'way.

(What does she do with that then?)

[Informant gives another possibility.]

She take dat an' sew it up, an' put it in 'er left shoe.

(What does she put in there - copper, you say?)

Coppah, yes sir.

(What kind of copper?)

Yuh know dis - de reg'lah kinda coppah [copperas] what yuh gives dogs an' cats. [Jacksonville, Fla., (613), 790:6.]

5047. Jis' wit de socks - de feet of de socks - wearin' it in de weathah like 'tis now [in the 90's], dat it would git wha' chew call *mortified* [have an odor]. See, yuh wouldn't use de heel but yuh would use de toe part. De'

[they] would cut dat out. Take

TOES OF SOCKS - BURIED IN CAN - SALT - LYSOL dat an' place it in a small tin can what de' git sardine out of.

An' de' would take dat an' put a little bita salt watah an' lye salt [= Lysol, trade name of a disinfectant] an' dey would covah dat can back up tuhgethah. De way dis man would take sick: in de firs' place he would feel bad in 'is feet. His feet begin to *bob out* [break out] jis' like somebody got de smallpox. Little bumps will start from de bottom of de feet, an' de bottom of de feet would begin gittin' sore. Aftah dat he may use duff'run' [different] or'nary [ordinary] things dat he would git till it would be swell an' swell an' swell [it would swell and swell and swell]. If he don' go tuh anothah man - anothah *root man* tuh tell 'im, splain [explain] 'is condition tuh him, dat feet will come until

he [it] gives 'im de worse [worst] swellin' an' *drive on* [bring on] some othah disease. [Charleston, S. Car., (near 535), 650:5.]

5048. Jis' say, if yuh wanta *bust up* [broken-home remedy], see. A woman kin take his socks an' take her stockin's an' put 'em tuhgethah, heel tuh heel an'

TOE TO TOE - HEEL TO HEEL - LEFT SOCK AND STOCKING  
ROLL TO YOU WITH - SUGAR - RED PEPPER - BLACK PEPPER  
FOR BLACK PERSON - WHITE PEPPER FOR WHITE - WRAP 9 TIMES  
TO YOU WITH NEW STRING - SEW EACH END WITH RED SILK THREAD  
9 STITCHES TO YOU - DRESS WITH GOOD LUCK PERFUME - SLEEP ON

toe tuh toe. Use de lef' foot. Some say de right but de lef' foot is bes'. An' yo' put some sugah in dere an' some peppah, black

peppah: if it's white person, put white peppah; an' if it's a black person, put black peppah. An' den yuh put a little cayenne peppah in it, see. An' den yuh roll it to yuh, lak dat [demonstrates]. An' aftah yuh roll it tuh yuh, den yuh git chew a bran'-new co'd [cord] string an' yuh wrap it nine times.

(How do you wrap that?)

Tuh yuh. Yuh roll it tuh yuh an' wrap it tuh yuh. An' den git chew a needle an' git chew some red silk thread an' sew it on each end, nine stitches. Pull it tuh yuh all de time dis way [demonstrates]. Pull it tuh yuh all de time.

(You put nine stitches on each end.)

Dat's tuh bring peace.

(What do you do with that then?)

Well, yuh kin wear it in yore pocket or put it where yuh kin evah day jis' *dress* it. Yuh know, jis' take yore han', don' have tuh put nuthin on it. Jis' take yore han' or jis' put a little perfume on it - *good-luck perfume*, any kinda *good-luck perfume* an' jis' rub it in yore han'. An' den yuh kin sleep on it. Or yuh kin put it where nobody won' go by [near] it but chew. See.

(That is for them to live together in peace.)

Yes. [Memphis, Tenn., (1549), 2814:6.]

5049. Oh, yes sir, dey could take yore socks. Dey could take yore socks an' git a augah, an' carry it in de woods an' bore a hole intuh a tree, an' stick it [socks] in dat hole an' stop it up airtight,

TREE - HOLE IN - SOCKS STOPPED UP

see. Well, yuh wouldn't be no mo' good in yore limbs de balance of yore days.

(I see, you would be sort of a cripple.)

[The author is either rebuked or considered naive:]

YUH WOULDN'T BE *SORTA CRIPPLE*, YUH WILL BE CRIPPLE - likely tuh be paralyzed, yuh cain't do nuthin. [Charleston, S. Car., (511), 576:5.]

5050. Bury it in a tree.

(Do what?)

Like I done wore dirty stockings.

(Yes.)

Well, dey kin take mah dirty stockings, an' whatevah dey put in it tuh *dress* it when dey bury it in de tree, well dat would make me sick - jis' pinin' away.

(How would they *dress* it? What would they *dress* it with?)

Dey *dress* it - dey go tuh de drug sto' an' git powdahs, anything tuh put on it. [New Orleans, La., (781), 1082:8.]

5051. If dey kin git de sock, dey'll take yore sock an' take an' bury it - 'cordin' [according] tuh whatevah dey wish tuh do wit dis [sock]. If dey wish

TREE - HOLE IN TRUNK ROOT - STOP UP LEFT SOCK

tuh harm yuh, dey take yore sock an' bury it undah a tree. Dey'll cut a hole in dis tree - in de

trunk-like at de bottom, an' bury dis sock in dat tree. Do dis tree some hahm



[harm] dat it will die. An' as dis tree die, in dataway yuh do likewise.

(I see. Now, do they take both socks?)

Take dat lef'-foot sock. [New Orleans, La., (820), 1180:2.]

5052. Take his sock an' if it's dirty, why yuh kin nail dat tuh a tree an' it will cause him tuh walk away. [Ordinarily a sock nailed to a tree keeps a man

stationary, and the *sundown side* later means *lingering* or *slow death*, but intention here demands that he *walk away*.

TREE - GREEN PINE - CUT-OUT SOLE OF DIRTY SOCK  
FOLD - IN CENTER NAIL A BIG NAIL ON SUNDOWN SIDE

The *big nail* suggests urgency and determination - also painful walking.]

(All you have to do is to take a dirty sock and nail it up?)

Jis' take a dirty sock - cut de bottom out de dirty sock, fold dat dirty sock up an' carry it tuh a green pine tree, an' nail a big nail in de centah tuh de sundown. He'll leave an' won't come back. [Brunswick, Ga., (1214), 2060:11.]

5053. Take a man's sock befo' he wash it - yuh know, he git de scent of it. An' yuh kin take dat sock an' yuh kin take an' sew it up inside a little bag or somepin lak dat. Take an' carry it an' nail it on a pine tree on de sundown

side, but be sure yuh got it tied in de bag. Yuh kin bring 'im tuh yuh tuh anywhere yuh want.

TREE  
MAN'S DIRTY SOCK IN BAG  
NAIL TO SUNDOWN SIDE OF PINE - WISH

(You just take these socks and put them in a bag?)

An' take dat bag an' nail it in a pine tree at de sundown side, an' make a wish, an' dat man supposed tuh be de one man tuh yuh. [Sumter, S. Car., (1380), 2449:11.]

5054. Tuh stay on dere ain't but one thing yuh could do an' dat is tuh git, jis' - well, yuh could jis' say a piece of dere ole sock or jis' any of dey clothes or anything lak dat.

TURPENTINE - DIP PIECE OF OLD SOCK OR CLOTHES INTO  
TIE ROUND RIGHT ARM

An' take it an' take an' jis' dip it in some turpentine. An' wrap it in a

piece of cloth an' jis' tie it right roun' yore right arm. An' wear it dere fo' about fo' days or eithah six. Dey cain't do a thing-a wit chew. Dey couldn't move yuh.

(If you were trying to move me out, I would get your sock and do that, so that you couldn't harm me then. If I did that, that would keep you from harming me any way - any kind of way at all?)

Yessuh. [Memphis, Tenn., (951), 1536:2.]

5055. Now de woman is gone, she's gone. She jis' pick up 'erself an' gone out. She boun' tuh leave somepin in dere. Now, dat's whut she lef' in dere - dat be a cloth, a *blood cloth*. Well, yuh might ketch it. She might leave dat.

UPSIDE DOWN - HANG STOCKING BY TOE  
NAME 9 TIMES COMING TO YOU  
IN BOTTLE OF WATER WITH LODESTONE  
AT RIVER TURN BOTTLE UPSIDE DOWN

Well, yuh ketch dat an' yuh kin take dat an' bury dat. Now, dat stockin' when she leaves, yuh take dat stockin'. Don' pin it up lak by de laig, yuh pin it up by de toe, yuh undahstan'. Yuh git chew a bran'-new - a pack of bran'-new safety pins, but

don' take an' let dat git away from yuh. Jis' keep dat perfec' [perfect] fo' dat. Take it an' shove it [pin] back dere, right in de stockin' foot.

(Where do you hang it up?)

In yore dressah or in yore chiffahrobe [chifforobe], or whutsomevah yuh got. Yuh got'a hang it in dere, but hang it upside down.

Now de name. Write her name nine times. Now yuh take an' yuh write de name

an' yuh put dat in a bottle. Write de name nine times comin' tuh yuh all de time, not goin' from yuh, comin' tuh yuh nine times. Yuh fol' dat an' yuh put dat in a bottle. Yuh git chew some lodestone an' put dat in dere in dat clear watah, an' carry dat tuh a rivah or bayou. Ah don' care where yuh carry it; tuh de creek or anywhere. Don't set it up, turn dat down. When yuh turn dat down, dat bottle goin' turn lak dis [demonstrates]. Turn comin' tuh yuh. De mouth of it will turn comin' tuh yuh all de time. It's be comin' tuh yuh an' it'll be goin'. In nine days yuh'll see 'em right dere. [Algiers, La., (1593, 2993:2.)]

5056. Yo' kin take a man's sock. AH'M TALKIN' FROM EXPERIENCE, an' wet it in *chamber lye* an' write his name an' put it in de middle of yore bed where he sleep, an' dat man will continue sleepin' [there].

URINE - NAME - SOCK  
USUALLY LEFT - CENTER OF BED

(You take either one of his socks?)  
Eithah one of 'em, but people prefah de lef'.  
Write de name on a piece of papah an' wrap it up in dat sock, his name, an' put it in de middle of yore bed [Quincunx] where yo' have a chance tuh - between he an' yuh. It makes a good fellah out of 'im. [Memphis, Tenn., (1543), 2793:9.]

5057. Yuh kin take a woman's stockin' an' urinate on it an' jis' take a lil *Hearts Cologne* an' wrap it up tight an' put it in yore pocket, an' dat woman will go crazy long as dat stockin' wrapped up in a tight bow, an' yuh keep it anywhere on yuh. De man's sock de same way.

URINATE ON STOCKING OR SOCK  
HEARTS COLOGNE - IN POCKET

(That makes her go crazy about him?)

'Bout 'im, long as yuh have dose stockin's or socks anywhere 'bout chew. [Wilson, N. Car., (1459), 2649:5.]

URINE ON LEFT SOCK 9 MORNINGS

5058. Ah said dat she could take his ole sock dat he's worn, eithah one of 'is ole socks, but de lef'-foot sock would be de bes'. Take dat sock an' po' [pour] some urinate on it fo' nine mawnin's an' he will come back. [Memphis, Tenn., (953), 1531:1.]

5059. [She] takes 'is socks an' cut de toe out 'is socks an' weah it undah 'er arms fo' a pad, an' [she] pee on it evah mawnin' fo' nine mawnin's an' put it undahneath 'er arm, an' he won't

URINE 9 MORNINGS ON TOES FROM HIS SOCKS  
WEARS UNDER HER ARMS AS PADS

leave 'er. Wear it undah each one of 'em. She gits de toe of 'is socks, de toe of each sock. If she cain't git

but one sock take de heel an' toe. Don't make no diff'ren' how she change it - jis' eithah one. [Memphis, Tenn., (948), 1529:15.]

URINE 9 MORNINGS - ON SOCK UNDER DOORSTEP

5060. Gits yore sock an' dey bury it undah yore do'step. If dey wants yuh tuh stay home, wit de foot yuh know tuhwards de house. Now if dey wanted yuh tuh leave, dey bury hit undah yore do'-step wit de foot goin' away. An' evah mawnin' fo' nine mawnin's dey

po' *chamber lye* on it. [Little Rock, Ark., (899), 1471:10.]

VINEGAR - SOCK TOE - 2 NEEDLES - IN BOTTLE OF  
BOTTOM UPWARD ON FLOOR UNDER MATTRESS

5061. (What was that?)  
She kin take a needle [2 of them] an' a bottle of vinegah, jis' a pure bottle of vinegah, an' she turn aroun' an' cut de toe off 'is sock. An' [she] pin dem two needles in 'is sock an' put it intuh dat vinegah. An' [she] put it down, turn it down, bottom up, underneat' 'er mattress on de floor. An' he'll come back.

(I see. You put two needles?)

Two needles.

(You drop two needles in the bottle?)

No, in de toe of 'is sock. Yuh pin 'em in de toe of 'is sock, an' put dat vinegah intuh dat bottle, an' drop dat [sock] down. Twist it so it kin go down in dat bottom, till it git tuh de bottom, an' den turn it up on its haid undah 'er baid. Well, he comin' back home. [New Orleans, La., (797), 1112:7.]

WAR WATER AND SOCKS IN BOTTLE 5062. Den dey would take de *war watah* an' yore socks, put 'em in de *war watah* an' shet it up an' keep it in dere fo' a length of time. An' in a length of time yuh would become ailin' concernin' about chure body, an' YORE DOCTORS [M.D.'s] COULDN'T UNDAHSTAN' YORE SITUATION, AN' YUH IN DE GRAVE OR EITHAH IN DE CRAZY HOUSE. [New Orleans, La., (1558), 2836:7.]

5063. Wash dat dirt out. Dat's jis' de same as track, lak if yuh turned up a track [took up a foot track to *trick* someone]. Dat's de same. Yuh wash dat out.

WASHED-SOCK WATER (You wash the socks.)

Git dat [dirt] in watah. Dat's jis' same as yuh took de *chamber lye*. Yuh kin do dose things tungethah. One is tuh hol' dem, an' de othah see, tuh keep 'em comin' back. Wit dat *chamber lye* he always comin'. Dis outa de sock, dat's tuh hold 'em. [Little Rock, Ark., (897), 1468:9.]

WASHED-SOCK WATER BOTTLED AND BURIED 5064. Well de sock, yuh see, yuh don't have tuh - mos'ly [mostly] dey washes 'em, yuh see, if yuh git 'em kinda dirty. Yuh see dat's [that sweat is] yore strength intuh yore sock. An' yuh takes dat watah an' bottle dat what chew wash 'em an' bury hit.

(What will that do?)

Well, dat will hold a person. [St. Petersburg, Fla., (977), 1584:7.]

5065. Yuh got a man an' he gittin' away from yuh. Don' act so he gon'a come back an' talk tuh yuh. Yuh git a pair 'is dirty socks an' wash dem socks out.

WASHED-SOCK WATER BURIED UPSIDE DOWN 9 DAYS AND NIGHTS An' take de watah an' put it in a milk jah [jar], or yuh kin put it in a pint bottle or whatevah, [according to] how much watah yuh has. Turn dat bottle - bury dat bottle down [upside down] an' let it stay dere nine days an' nine nights. Don' move it, don't touch it. See if yo' don' [get] him back.

(You turn that bottle upside down?)

Dat's right, upside down. Yuh kin bury it in de house, where he won' come or somebody won' fin' dit. Yuh know where it is. [New Orleans, La., (1558), 2831:9.]

WASH SOCK IN BOILING WATER - AIRTIGHT - UNDER DOORSTEPS 5066. Take a man's sock or eithah a

woman's sock an' wash it. Jis' take it an' put it in boilin' watah an' boil it. Wash it out an' take dat boilin' watah an' airtight it, an' put it undah de do'step an' dey'll nevah leave yuh.

(You take this water from the dirty socks?)

Yessuh, de dirty watah, an' he'll nevah leave yuh. [Wilson, N. Car., (1511), 2678:12.]

5067. Take a man's sock, if dey's got a man an' he's tryin' tuh run aftah some othah wimmin or sompin lak dat. Take a man's sock especially if de wimmins live wit 'im or anythin' lak dat. Takes an' wash dem socks out an' take dat watah where yuh wash dem socks an' put it in a quart bottle. Put dat watah in de quart bottle an' stop it up an' put it ovah de sill of de house lak dat do' dere, yo' know. Take an' open dat ceilin' dere an' put it in dere an' let it set

WASHED-SOCK WATER OVER DOOR

in dere. [The ceiling near the door is opened so that the bottle can be placed on the top of the hidden door frame, here as so frequently, called the sill of the door - *sill* equalling *ceiling* of door.] Make him stay home. [Wilson, N. Car., (1496), 2665:6.]

5068. Jis' lak yuh take dat othah thing [we were talking] about while ago, yuh take hit an' let it soak in some watah.

(The sock?)

[My question is to establish immediately what we are going to talk about.]

Yeah. Jis' take de watah an' put it up ovah de front do', an' jis' let it set dere. Dat is if yuh wanta hold-a person. Jis' lak if yuh got a girl fren' an' she's good tuh yuh, well natchly [naturally] somebody else wan' [to] git in wit 'er an' 'bout tuh take her from yuh. Den yuh go tuh work an' do dat. Put it up ovah de front do' an' jis' let it set dere, an' she'll commence tuh leanin' on yuh evah time. [Fayetteville, N. Car., (1450), 2632:6.]

5069. Wash de sock yuh know an' git de dirty watah. Put it in a little bottle an' mix a little *Hearts Own Cologne* an' jis' stop it up, an' jis' carry it in yore pocket.

WASHED-SOCK WATER - HEARTS OWN COLOGNE - SMALL BOTTLE - WORN

An' dey say dat man will follah

yuh or woman - which one [whichever one you want]. [Waycross, Ga., (1142), 1859:7.]

5070. Yuh kin take a woman's stockin' an' a co'se a [and of course a] woman's stockin' - but ah tell yuh whut have tuh be done. A woman's stockin' have tuh be washed in *Lysol*, dat's Lysol whut chew take a douche wit. [Lysol is a trademark for a solution of cresols in soap, used as disinfectant and antiseptic.] Well

WASH STOCKING WITH LYSOL - DRY - IRON - SILVER DIME

now, yuh gotta take dat stockin' an' wash it in Lysol, an' den when yuh

git through, don't reneh [rinse], jis' wash it in de Lysol an' don't reneh it. Hang it up an' let it dry, an' den when yuh git ready tuh press it, de way yuh do, yuh have tuh press it in dere, now. Yuh take dat stockin' an' den yuh git chew a dime an' put it right in de toe of dat stockin', where de big toe go at, an' yuh tie dat dime up in dat stockin'. An' aftah yuh tied dat dime up in dat stockin' yuh done tied 'er up in a knot wit dat Lysol. Don't take none of dat germ outa her feet whut's in 'er stockin' an' yuh'll have her.

(What do you do with that stocking after you get it prepared?)

Aftah yuh git dat stockin' 'pared, put it intuh de bottom of yore trunk an' lay [it] between a papah, or [and] lay it between de bottom of yore trunk.

(Who does this, the man?)

De man or woman, eithah one of 'em. [Memphis, Tenn., (936), 1515:2.]

5071. Yuh wash a man's sock, his lef'-foot sock an' git dat watah an' put it in a bottle, an' gain de influence of 'im.

WASH LEFT-FOOT SOCK - BOTTLE AND ADD TO IT

(What do you do with that bottle then?)

tuh it. Dat will git chure man tuh love yuh. [Wilson, N. Car., (1503), 2669:5.]

WASHED-SOCK WATER - SUGAR - CINNAMON - SHAKE  
CALL NAME 9 TIMES - UPSIDE DOWN - CORNER

5072. [Wash his] sock an' reneh [rinse] it out, put de watah in a bottle an' put sugah an' cinnamon in it. An' shake it like dat

[demonstrates] an' call 'is name nine times. An' turn it upside down an' he'll come back.

(The man'll come back to this woman, but where'll she put the bottle?)

Well, yuh kin set it in a cornah. [New Orleans, La., (857), 1363:4.]

5073. Take an' git dere socks. An' take his socks an' wash 'em. An' take de watah an' put it in a bottle wit de soft watah, sompin lak rain watah, in a kinda crystal watah. Let half of it be de watah from washin' de socks an' half of it be's de crystal watah.

(Soft water?)

Yeah, take dat an' put a little sugah in it an' put Epsom salts in dat. An' yuh take an' burn de incense an' de red onion - lump incense - on de stove, an' sprinkle a little sugah in it. Dey mos'ly use sugah mos' in anything. An' yuh burn dis lump incense

WASHED-SOCK WATER - RAINWATER - SUGAR - EPSOM SALTS  
BURN RED ONION AND LUMP INCENSE 9 MORNINGS - CALLING NAME  
3 TIMES - SET NORTH CORNER HOUSE 3-9 DAYS - POUR ON STEPS

an' de red onion on de stove an' call de name three times. Burn dat fo' 'bout nine mawnin's an' he'll come back an' dere won' be no trouble.

(What did you do with that sock water? What did you do with that?)

Take dat an' set it in de no'th cornah of de house an' keep it dere fo' three days - three tuh nine days. An' yuh take it out an' yuh po' it 'cross de do'-steps an' aftah it dries...

[I turned off recording machine too soon or accidentally and had to restart it to repeat informant's words.]

(He'll come back?)

Yessuh. [Memphis, Tenn., (1524), 2719:6.]

5074. Yuh take dat sock - like if yuh wear a sock, yuh pull dat sock off, eithah one, yuh soak dem socks. Yo' squeeze de watah out of dem an' yuh take dat watah come out dem socks an' yuh put dat watah in a bottle. Den yuh take some of yore watah [urine] an' put in dere.

WASHED-SOCK WATER AND URINE AS DRINK

DAT'S A *TRICK* IT AIN'T NO *HURTIN'* NOR NUTHIN, JIS' A *TRICK*. [For *tricks*, see *TRICKS*, pp.260-269 and elsewhere.]

(What will that do?)

It will jis' *trick 'um tuhgethah* an' dey cain't git loose from one anothah. Dat's all it is. Ah know dat. Yuh give a little bit of de watah tuh drink. [Jacksonville, Fla., (592), 764:8.]

5075. If it's a lady an' she wants dis man an' [or] if it's a man an' he wants de lady, he'll take his socks an' wash 'is socks real good. Or eithah wash 'is sock an' take hit an' make watah on it. Or eithah put it in whiskey an' give her dat tuh drink offa dis foot - enough in it tuh keep from colorin' de whiskey. An' drink dat. An' if it's a man, he'll take his sock an' wash it an' dreem [drain] dat watah off yuh know. Well, den dat holds 'er. Dat holds de woman right wit 'im. Dey don' git away. [Fayetteville, N. Car., (1422), 2562:8.]

WASHED-SOCK WATER - URINE - WHISKEY - AS DRINK

5076. If it's possible dey kin git intuh yore room an' git one of yore socks, dey kin easily have yuh go away. It's GOTTA BE DIRTY, though - GOTTA HAVE SOME OF DE MOISTURE FROM YORE BODY IN IT. An' dey take it an' fold it an' put it in a cloth, sew it up an' put it intuh a runnin' stream of watah an' dat will carry yuh away.

(That would send me out of the house.) [St. Petersburg, Fla., (1025), 1658:5.]

5077. Take a man's sock an' yuh kin run 'im away wit 'is sock - his lef' sock. Carry it tuh a rivah or eithah a creek, any place like dat where it's runnin' watah; an' jis' which way dat watah runs, dat's de way he'll go - drift

jis' dat way. [Waycross, Ga., (1135), 1843:15.]

5078. Tuh run 'im away, throw 'is lef'-footed sock in runnin' watah an' name it, as she threw it. Throw it ovah 'er lef' shouladah an' name it. Dat'll drive him away. He'll nevah come back. [Sumter, S. Car., (1384), 2459:6.]

5079. Tuh make 'em leave town ah've heard people tell how yuh do dat. Yuh take de lef' sock, an' take some of yore [foot] track an' put in one of yore lef' socks, an' carry it tuh watah dat's runnin' west an' throw it ovah-

WATER - RUNNING WEST - HIS TRACK IN LEFT SOCK INTO

bo'd. An' dey say in nine mawnin's dey'll be gone. [Wilmington, N. Car., (298), 222:1.]

5080. (Get a piece of the garment?)

De sock.

(Of the person who is gone?)

Yes, an' he takes it NOT LARGAH DEN A POCKET HAN'KE'CH'EF. Taken dat piece not largah den a pocket han'ke'ch'ef an' take it tuh a runnin' stream of watah, tuh where rock run ovah - a stream from nature, earth, dat run ovah rocks. Wash

WATAH...DAT RUN OVAH ROCKS - PIECE OF GARMENT - NOT LARGAH DEN A POCKET HAN'KE'CH'EF - WASH 3 TIMES - FOLD - POUR VINEGAH OVAH - GRAVEYARD CLAY - WRAP IN 3 LAYERS OF BROWN PAPER - TWIST - WRAP IN NEWSPAPER - BURN OFF - WRAP IN TURKISH TOWEL - BURY IN RED CLAY 7 DAYS - THEN BURY BY ROCK IN RUNNING WATER 21 HOURS - THROW AWAY - 21 DAYS

it three times an' fold it up when it's wet, an' po' vinegah ovah it, an' go tuh de graveyard an' git some li'le clay. Wrap it tight, real tight, an' put it in

brown papah, three layahs of brown papah, an' turn it, twist it, an' den put newspaper round it, an' burn de newspaper off it an' let de brown papah covah it. An' den take it aftah dat an' wrap it up in a flesh [soft] towel lak dat. A towel lak dat, one dose turkish towels. Take an' bury it in red clay an' let it stay dere seven days, an' den move it. Aftah seven days yuh'll move it. An' when yuh move it, den go an' bury it right by de rock, by dat stream, an' let it stay dere 21 hours, an' den move it - throw it away. She'll be back in 21 days.

(Where would you throw that away?)

Anywhere. [Fayetteville, N. Car., (1427), 2474:3.]

5081. Lak if yuh take a woman or man's - she take a pair of 'is socks an' dey kin take dem socks an' go tuh a drug sto' - anywhere yuh kin git it - an' git chew a bottle of toilet perfume. Yuh take dat perfume an' yuh take both of 'is

WHISKEY - WASH BOTH SOCKS IN AFTER PERFUME DRESSING THEM DRY ON LINE - RESTORE TO SHOES

socks, de right an' de left one, an' yuh damp it good on dere, an' yuh take dat an' put some whiskey on it an' wash 'em in dat whiskey. Hang 'em on de line an' let 'em dry on dere. Den aftah dey dry on dere, den yuh take an' yuh slip

'em back an' put 'em in 'is shoes befo' he know anythin' about it. Dey said, den he'll come back an' prob'bly put dis same pair of socks on, becuz dey be in his shoes, take an' put 'em on. An' aftah he put 'em on he'll start tuh wearin' 'em, an' dey says, lak if he goin' tuh leave, he'll start tuh walkin', an' jis' walk right on out an' he won' nevah come back no mo'. [Fayetteville, N. Car., (1413), 2541:2.]

WIPING HERSELF WITH HIS SOCK - FILL WITH SUGAR ROLL TO HER - SEW - PUT WHERE HE SLEEPS - 9TH DAY

5082. [Wiping, different from the magic rites of rubbing, is itself often magic

action; in fact, it frequently occurs in impotence causes and cures.]

If she have any of 'is clothes, she kin bring 'im back. If he left any of

'is pieces he wore close tuh 'im, she kin git 'im back. Well, she take 'em jis' wherevah - if he got a sock, stockin', or anythin' he's got, she'll take dat sock an' she'll wipe herself wit it. An' she'll fill it fulla sugah an' she'll roll it tuh 'er an' she'll sew it. An' right where he lay at, dat's where she'll put dat sock. An' de ninth day he'll be back. [Memphis, Tenn., (1527), 2725:12.]

5083. Take de sock dat he done wored an' put it undah where - stretch it out on de side dat she lays on *In de Name of de Father, de Son an' de Holy Ghost* an' sleep on it. Den he will stop runnin' roun'.

WISH IN THREE HIGHEST NAMES  
TO STOP HIS RUNNING ROUND  
SLEEP ON HIS DIRTY SOCK

(Stretch it out where?)

Undahneat' 'er bed, which an' why. Put it undah de sheet on de bed an' lay on it, an' make her wish *In de Name of de Father, de Son an' de Holy Ghost*

dat she means tuh stop 'im from runnin' roun'. Dat will stop 'im. [Florence, S. Car., (1314), 2510:4.]

WOMAN'S STOCKING - MAN'S SOCK ON TOP - BOTH SPREAD OUT  
SHE ROLLS THEM TOGETHER TOWARDS HER FOOT FIRST  
KEEP DAMP WITH URINE AND IN CLOSE PLACE

5084. Now, if ah wanta git chure influence, ah take mah stockin' an' lay it down - mine.

[On her side of the interviewing table she begins to demonstrate by spreading out an imaginary stocking and sock, as I comment:]

(Flat down.)

An' put chures on top.

(And put one of mine on top. Just one of each?)

Jis' one of each.

(Which one would they take?)

[My *they* may be an attempt to avoid the *guinea pig situation*.]

De right. Den yuh rolls dis back, mine on top - roll it back [to you] an' turn it ovah.

(Do you roll it from you or away from you?)

Tuh me. Den aftah yuh rolls it tuh yuh, yuh take it den an' wet it in *chamber lye* an' put it intuh a close place where nobody will bothah it - nobody kin find it. Yuh keep it damp. No mattah what chew wanta do or what chew wanta say, or how yuh want dis person tuh do, dey will do it. Dat will control dere mind.

[Mobile, Ala., (671), 884:7.]

WRONG SIDE OUT 5085. Well, dey tell me it's good luck. Jis' like if yuh wake up in de mawnin', jis' say fo' instance, ah put on mah sock wrong side outwards. Change dat sock at twelve a'clock in de day an' dey say befo' de nex' twelve a'clock in de day yuh'll have a change in life fo' bettah. [Brunswick, Ga., (1175), 1987:9.]

5086. Tuh put on yore sock wrong side outward would help yuh tuh git a job. Ah reckon if yuh'd put on yore underclothes right side out would help yuh tuh git a job. [Wilmington, N. Car., (312), 241:2.]

## (5). SHOES

[This is the fifth subsection of SWEAT, one of the functions of the physical human body. As previously explained, clothing such as shoes is placed here only because of the magic and power of human perspiration.]

5087. She jis' gits a piece of de inside sole [insole of your shoe], puts it

in a bottle wit cologne an' red peppah, salt, sulphah - dat keep zhoo in love wit 'er - wit Eve-an'-Adam [Adam-and-Eve] in it. Dat li'le root dey call Eve-an' Adam; it grows, looks lak a li'le tinsy [tiny] Ish [Irish] ADAM-AND-EVE potatah. De Eve is a woman, Adam is a man. De man one'll swim, an' de she one'll sink. Dey grows on a hillside wit a li'le leaf looks sorta lak a heart leaf. [Richmond, Va., (372, *Doctor Lindsay, see pp.933-948*), 308+86.]

5088. Yuh kin [take] yore shoes an' yuh kin put alcohol in yore shoes an' wrench [rinse] it roun' in yore shoes. Yuh kin take dat alcohol out an' yuh kin po' it into any kinda drink an' give tuh a person. Well see, ALCOHOL IN SHOES when yuh take dat alcohol an' po' it intuh any kinda drink an' POUR INTO DRINK give tuh a person, why dat'll give him den - his mind, he'll lose his mind. HIS MIND GONE FROM 'IM RIGHT STRAIGHT. [Way-cross, Ga., (1097), 1767:5.]

5089. Take yore shoes an' cuz yuh tuh f'ix 'em tuh keep yuh home, keep yuh from driftin' from pillah tuh post.

(How would they do that with your shoes?)

AH HAVE WELL EXPERIENCE OF KEEPIN' YORE MIND TUHGETHAH WIT SHOES. Yuh go tuh de store an' git yuh a box of cinnamon an' a box of allspice. Take-a ole pair of shoes dat yuh have worn, if a person's mind have been drifted so dat dey

ALLSPICE - CINNAMON - SUGAR  
MOUTHS TOGETHER - SOLES SEPARATE - DOORSTEP CENTER

cain't stay tuhgethah, an' take de cinnamon an' allspice an' sugar, an' mix it tuhgethah an' put intuh each

shoe. Take de shoe an' turn de shoes tuhgethah an' plant 'em [demonstrates].

(I see. You put the two mouths of the shoes together, and the soles away from each other, like that.)

An' de sole away from each othah, an' den yuh kin [plant] dose shoes down in de centah of yore steps. Dat's tuh keep a person's mind from driftin' [away from home]. AH HAVE WELL EXPERIENCED DAT.

(Well, how do you mean, keep the person's mind from drifting?)

Jis' like if some one have put a spell on yuh, tuh be goin' from pillah tuh post, yuh see, an' by puttin' dis cinnamon an' allspice an' sugah in dat shoe, an' turn[ing] de soles of dat shoe tuhgethah [see later] an' plantin' it at de house where yuh live, it'll keep dere minds at home.

(You don't mean put the soles together, you mean put the tops together.)

De tops tuhgethah, yes. De soles go out.

(I see.)

[My correction of informant is one of the few times I ever did this sort of thing. I am not correcting her words but recalling her pantomimic actions I describe. Yet she was right the second time also, magically. What difference can there be whether the two MOUTHS of the shoes are together or the two soles (SOULS)? The significance is the same - love and peace. Significant also is the emptiness of the preceding magic. You are never responsible for any of your actions, because someone may have a spell on you. A perfect example of being irresponsible for your actions will be found in the alcoholic woman (No.78, p.33).] [Mobile, Ala., (710), 979:7.]

5090. Dey take de shoes an' a little sulphuh an' burn it down tuh ashes. Dey'll take de ashes an' dey put allspice an' dragon blood wit it an' jis' like powdah. An' sprinkle it

ALLSPICE - DRAGON'S BLOOD - SULPHUR - SHOE ASHES

right in dey place. Dat'll bring luck. [Charleston,

S. Car., (518, *Doctor Nelson, see pp.2260, 1599f.*), 609:2.]



5091. Dat a diff'ren' thing. Yuh kin take a man's shoes or a woman shoes an' aftah dey done wored [worn] it, yuh'll take it an' yuh'll nail it 'intuh any-thing dat travels de same as a freight [car], truck, or any steam-boat, anywhere. An' as dat boat travel, is [so] dat party mind do de same way. See, give him a travelin', a rovin' mind, see. [New Orleans, La., (879), 1446:3.]

ANYTHING THAT TRAVELS: BOAT - TRUCK - TRAIN An' yuh kin burn it de same as yuh do's de ashes. An' yuh put 'em in a pan an' put 'em undahneath' de baid, an' in nine days time she'll come back home. Ah know dat. [Charleston, S. Car., (?), 646:3.]

5092. Den, if yuh got a fambly [family] an' she gone away from yuh an' yuh wan' 'er tuh come back, yuh take her shoes - both shoes, her ole pair of shoes - an' yuh kin burn it de same as yuh do's de ashes. An' yuh put 'em in a pan an' put 'em undahneath' de baid, an' in nine days time she'll come back home. Ah know dat. [Charleston, S. Car., (?), 646:3.]

ASHES FROM SHOES - UNDER BED An' yuh put 'em in a pan an' put 'em undahneath' de baid, an' in nine days time she'll come back home. Ah know dat. [Charleston, S. Car., (?), 646:3.]

5093. Yuh burn dem ole shoes an' git de ashes, an' yuh buries dat, if yuh know any cleahin' [clearing] lak on some concrete or somewhere, yuh know, eithah in de stove. [If you do not have a stove, look for *cleared concrete* like a sidewalk.] Clean out all de ashes an' sweep it out. Yuh kin burn it in dere an' git all dem ashes of it, an' put 'em in a little bag an' sew it up. An' put it in some *Jockey Club*, *Hearts Own* Perfume in it, an' bury hit undah de do'staps. Dat'll make him stay at home. [Memphis, Tenn., (1523), 2706:5.]

ASHES FROM OLD SHOES - SEWED INTO BAG - DRESS WITH JOCKEY CLUB AND HEARTS OWN - BURY UNDER DOORSTEP Clean out all de ashes an' sweep it out. Yuh kin burn it in dere an' git all dem ashes of it, an' put 'em in a little bag an' sew it up. An' put it in some *Jockey Club*, *Hearts Own* Perfume in it, an' bury hit undah de do'staps. Dat'll make him stay at home. [Memphis, Tenn., (1523), 2706:5.]

5094. Well, yuh take a ole shoe, jis' find yuh ole lef'-foot shoe, sompin lak dat, an' take an' burn it up in yore business. Burn dat shoe up in yore [place of] business - tuh [at] yore house dat day, yore business. See dey follah dat shoe. [Looks] lak de ashes of dat shoe will mo' [more] lak tuh draw 'em tuh yuh - lak it wus any kinda business. Well dey jis' come in dere. Could hardly git shet of peoples, couldn't hardly wait on 'em.

(Where do you put these ashes?)

Yuh jis' burn dem dere ashes up an' jis' sprinkle dem about ovah de flo'. An' den when yuh sweep, don't sweep it outdo's. Sweep it up behin' de do', 'cuz yo' sweep 'em away, yo' know. Sweep 'em right up behind de do'-like, yo' know, lak dat.

(And then leave it there?)

Yes sir. [St. Petersburg, Fla., (1044), 1694:6.]

5095. When I was a boy I was hunting a job here [at the Chamberlain Hotel] as bellboy and I had my mother to see a so-called fortuneteller. And he told her to burn some shoes and to get a few of the ashes, and sprinkle some of these ashes

ASHES FROM OLD SHOES - SPRINKLE AT BOSS'S FEET around Richmond's [the manager's] feet when I came to apply for the job. [This was the old Chamberlain, not the new one of 1936, when I interviewed informant, the head waiter there.] [Old Point Comfort, Va., by Ediphone.]

5096. Heard of takin' a ole shoe sole an' burn it. Take de ole shoe sole an' mash de ashes of it an' dey kin take dat an' sift it-through any kinda white cloth. An' sift it so much ev'ry day, some of it ev'ry

ASHES FROM SOLE - 9 MORNINGS - SIFTED THROUGH WHITE CLOTH

day. Aftah de nine mawnin's - an' aftah de ninth mawnin' den sift de rest of

it den. An' whosomevah shoe sole it is, dat's when dey pass out.  
(It will kill them?)

Yessuh, it will kill 'em. [Sifting is a magic rite - see later in SHOES, margin title SIFTING WITH SIFTER.] [Fayetteville, N. Car., (1429), 2579:4.]

5097. Take de bottom, de sole part of a right-foot shoe, an' burn it intuh ashes an' pound it, yuh know, an' use dat in de coffee of anything. Dat'll run 'em crazy, too.

ASHES FROM MAN'S RIGHT SOLE - IN HIS COFFEE (Whose shoe is used for that purpose?)

Jis' like yuh had a man, yuh know, an' been wantin' some kinda way tuh git rid of 'im. Yuh kin take dat an' use it.

(Which right shoe do you use, yours or his?)

His.

(Just coffee?)

Yes. [Memphis, Tenn., (975), 1578:13.]

5098. Now, in burnin' shoes, if yo' kin git - it don' mattah whethah yo' got de whole shoe or not, but if yo' git de tongue of, de tongue of dere shoe, git

de tongue outa it, an' if not, why jis' take de bottom. An' yo' kin burn dose shoes an' take de ashes an' at sunrise sprinkle some toward de sun,

ASHES FROM ANY PART OF BURNED SHOE  
AT SUNRISE SPRINKLE NORTH - EAST - SOUTH - WEST  
SAYING AT EACH DIRECTION: PEACE BE UNTO YO'

say, "Peace be unto yo'." Den turn tuh de west an' tuh de no'th an' say, "Peace be unto yo'." An' turn tuh de south, an' say de same thing each time. An' whut-evah yo' want dat person tuh do, why yo' got 'em dere.

(You don't call his name or anything? That person's name?)

Nawsir.

(But you must have that person in mind when you are doing it?)

Oh yeah, yes sir. [Brunswick, Ga., (just before No.1240), 2104:7.]

5099. Well, lak yo' livin' in dis house 'sides [beside] yo' neighbah an' he's mad wit chew or somepin othah lak dat. Well, dey want chew tuh move out. Well, prob'ly yo' take an', if yo' kin git some of 'is shoes, an' take an' burn

ASHES FROM SHOE AND SULPHUR - SPRINKLE AT BOTH DOORSTEPS  
AFTER VICTIM GOES IN AND OUT OVER - COLLECT ASHES - BURN  
AGAIN - SPRINKLE WHISKEY - AFTER PERSON WALKS OVER AGAIN  
COLLECT THIRD TIME - LEAVE AT DOOR

dem shoes, an' sprinkle sulphuh on dem shoes as yo' burn 'em. An' if yo' take dis ashes aftah yo' burn de shoes - take de

ashes an' prob'ly ketch dem goin' 'way from de house someplace or 'nothah lak dat. An' take dis ashes an' sprinkle it roun' both do'steps, de back do'step an' de front do'step. An' when dey goes in an' come out - when dey goes in de house an' come out, den yo' take dem ashes an' take an' bring 'em back, an' yo' burn 'em ag'in wit some sulphuh. Jis' burn 'em in dis sulphuh dis time, an' take an' sprinkle a li'le whiskey on it. Den dey leave ag'in, an' aftah dey leave ag'in, yo' take an' do de same thing, an' let it stay dere dis time. An' den when dey leave out dat time, den de nex' thing dey'll wanta do is move, becuz dat stuff whut she did will begin tuh start tuh work. [Fayetteville, N. Car., (1413),

2541:1.]

BACK DOORSTEP - LEFT SHOE - BURIED UNDER

5100. If he leave one of 'is shoes, any of 'is shoes at home, yuh take

one of 'is lef' shoes. Yuh take his lef' shoe an' bury it undah de back step. Dat'll bring 'im back. [The mystery here is rather clear. Some involuted mind has produced this strange combination, because the *back* in back doorsteps and the

*back* in bring back look like a magic coincidence or possibility!] [Waycross, Ga., (1162), 1937:9.]

5101. Has a sweetheart dat he may lak 'er. He may wanta git hold of 'er. Whut he'll do. He'll take - go tuh yuh front gate an' he may put 'er shoe on de right-han' side, take one of yuh ole shoe or eithah a sock, an' place it on de left. An' he'll git a bay bush, he'll stick it between dem shoe - jis' a li'le small piece. An' jis' as de wind blow dis li'le bush, den dey'll be agru-in' [arguing] an' quarrelin' - raisin' cain. An' de minute dat dis bush - de wind blow dis bush down on de ground, an' she [the bush] fall, dere's where dey part.

(That's when they'll part. That's if you want to separate these people?)

Separate dem, yeah.

(But you must do that at the gate. You just get a bay bush and stick it in the ground?)

Yeah, a li'le ~~small~~ piece of bay bush.

(A twig or something?)

Dat's de idea. Don' have it so large cuz dey might be able to find it befo' de wind blows it down. When it fall from de wind, dere's where yo' got 'em. [Norfolk, Va., No.466, *Doctor Paul Bowes*, see 300, p.89; 337, p.99; 410, p.122; 455, p.141; 614, p.206.]

5102. [Take] de lef' foot of yore shoes an' put it unnerneat' chure foot of yore baid, an' make a spirit stay away. Tuh give yuh good luck, dey [you] take yore shoes, one yore ole shoes, an' yuh put some sulphur in it an' throw it in de fiahplace, an' burn de sulphuh an' shoe tuhgethah. Dat will give yuh luck in yore home. [Brunswick, Ga., (1239), 2109:1.]

BED - LEFT-FOOT SHOE UNDER - KEEPS AWAY SPIRITS  
BURN OLD SHOE AND SULPHUR IN FIREPLACE FOR LUCK

5103. If yuh keep shoes undah de bed yuh'll be sick all de time.

(You mean you do that yourself, you'll be sick all the time?)

Yes.

(So you don't want to keep them under the bed. That the idea?)

No [not under bed]. [Fayetteville, N. Car., (1421), 2560:13.]

5104. Ef a person git one of yuh shoes, ef dey put bluestone an' sulphuh an' beat it all up tuhgethah an' git some of dis stuff from de drug store dey call de incense, dey put dat in de bottom undah yuh shoe. Yo' know de li'le piece dat be's up in yuh shoe [insole]. Put it up undah dere an' put it back down. Well, when yo' put dat shoe on, yo' goin' always stay sickly, an' yuh feets will start tuh swell. [Mobile, Ala., (701), 952:2.]

BLUESTONE - SULPHUR - INCENSE

5105. [As we have seen under ASHES, there are many more shoe-burning rites than those given here.]

If yuh got a husban' an' he won' stay at home, yuh git one of 'is shoes, de right foot of 'is shoe. Take dis shoe an' burn it up. Of co'se, yuh know de [there is] leathah on de shoe. Burn it until it gits kinda intuh a powdah form. Den take it an' wrap it in a piece of papah. Dig a hole up undah de front do' an' of co'se, when he walks in, yuh won' have any trouble 'bout 'im goin' out any mo'. [Sumter, S. Car., (1344a), 2339:12.]

BURN SHOES

5106. Git chure yore shoe while yore feets sweat - sweat up to de end of

yore toes.

(What do they call that?)

*Toe jam, toe jam.* Yo' kin take dat shoe right down an' burn it an' dat will jes' give yo' a crazy mind. A mind wit - yo' wouldn't speak right no way. Yo' wouldn't talk right. Yo' wouldn't answer right. Yo' wouldn't act like a man dat had plenty sense. Yo' wouldn't. [Savannah, Ga., (542), 672:4.]

5107. Dat innah thin sole in dere, yuh take dat out an' burn it an' it will 'fect yuh as rheumatish-like.

(Give you pains in your feet?)

Yes. [Waycross, Ga., (1067), 1727:1.]

5108. Ah've did it mahself. Yo' take a ole shoe an' yo' burn it. Dat's tuh keep snakes away from de house. Burn de ole shoes wit sulphuh. [Wilson, N. Car., (1473), 2053:19.]

5109. Take dey ole shoes an' burn 'em an' jis' like yuh burn dem shoes till dey burns intuh ashes, dat person'll withah down. Dey tell me.

(WHOSE SHOES DO YOU BURN?)

WHOSEVAH YUH MAD WIT. [Waycross, Ga., (1129), 1834:10.]

5110. Yo' git some sulphuh, yo' git a piece of ole shoe; but don' do dat, not until yo' dere by yuhself. Yo' set dat afire at twelve a'clock evah Friday.

(In the daytime?)

BURN SHOES ON FRIDAY Yes sir, twelve a'clock evah Friday, an' burn dat slowly. An' aftah dat, yo' won' have no trouble. It may be slow in comin', but whenevah dey do come, dey come in a heap.

(You burn that at twelve o'clock in the daytime or at night?)

Twelve a'clock in de day, when dere nobody dere but chew. [Brunswick, Ga., (1211), 2048:10.]

5111. Burn left shoe on Friday; draws luck, men come and spend money. [Memphis, Tenn., (971), 1570:9.]

5112. Says at sunrise evah mawnin', if yo' kin find an ole shce, tuh burn it in de mawnin' an' 'specially Mondays, Wednesdays an' Fridays, an' dey say things will come yuh way.

BURN OLD SHOE 3 MORNINGS BEFORE SUNRISE (You burn this before sunrise.) [Waycross, Ga., (1105), 1779:8.]

MONDAY - WEDNESDAY - FRIDAY

5113. [There are many more shoe-burying rites than those given here.] IF HE'S ON A LONG VOYAGE, DE WAY MAH GODMOTHAH USED TUH DO, dey'd take her lef'-foot shoe. [This is the first appearance of the word godmother in HOODOO. Surely she took his shoe. *Not necessarily* BURY SHOE so. Everything in hoodoo bows before intention and desire.] In one instance, dey'd bury dat shoe right at de back of dere house like dat. Now, in anothah instance, dey would take dat shoe an' burn it. An' dey'd take de ashes of dat shoe an' wear it aroun' dere wais' an' continly [continually] pray.

(To make that man come back to you.)

He'll come back.

(How would they bury that shoe to make that man come back, if that's what they do?)

Dey would bury dat shoe wit de heel tuhwards de east, de toe tuhwards de west, jis' like ah'd have de shoe on an' it would be pointin' dataway. [New Orleans, La., (883), 1456:4.]

5114. Ah kin tell yuh jis' whut chew kin do tuh make a person leave town. Yuh take dere left shoe an' bury it, if yuh kin git holt of it. *All de time* yuh cain't git holt of dere left shoe, but if yuh cain't, yuh git somebody else tuh git holt of it. An' yuh bury dat left shoe. Don' care if it's de only one dat dey nuse [use], bury it an' dey won't be seen in town aftah nine days or aftah

yuh bury dat. It take 'em about nine days tuh git outa town. Dey gon'a leave out fo' some special cause. [Notice quaint *all de time.*] [New Orleans, La., (1574), 9.]

5115. Well, lak de pieces inside dere.

(The inner sole?)

Yes. Take dat out. Yuh kin take dat out an' carry dat an' bury dat in de woods somewhere - in de woods somewhere by de creek, bury dat. An' dat person jis' continue goin', continly [continually] goin'. If yuh don't take it up, jis' go right on away. [Person will keep going because the creek is running. There are a number of these burials on the riverside.] [Sumter, S. Car., (1368), 2421:8.]

5116. Yuh kin take a man's shoe, yuh kin take one of 'is ole shoes, jis' lak yuh got some steps dat yuh come up, lak yuh got stair [door] steps, if yuh kin git undah dem stair steps [doorsteps], yuh bury dat shoe in de ground. Put salt in dat shoe an' bury it in de ground. He'll be back dere.

(Either shoe?)

Eithah shoe.

(You don't bury it any particular way? Just so that you bury it?)

Yuh bring it back [*point it towards the house*], den he's gotta come back. Git 'im so he'll cross ovah dat shoe an' he cain't stay away. Dat shoe will bring 'im back. [Memphis, Tenn., (1522), 2714:17.]

5117. Bury dat. Take dat shoe, dat lef'-foot shoe an' yuh take dat piece out dat shoe - dat bottom, dat piece of cloth.

(That inner sole?)

Yeah, dat innah sole. An' yuh bury dat. When yuh bury dat, when dat shoe rots, yuh'll rotten - GONE TUH HELL AN' GONE! GONE TUH HELL! SHO' KILL 'EM! OH, YE-AH! [Algiers, La., (1593), 2993:9.]

5118. Yeah, dey kin burn shoe soles. Den [dey] kin take, aftah dey git through burnin' de shoe soles, dey kin take an' put it in some *devil vinegar* an' shake it up, an' in a length of time DEVIL VINEGAR - SOLE ASHES - SHAKE yuh goin' pass away or commit suicide or go crazy. [For *devil vinegar*, see p.547 and elsewhere.] [New Orleans, La., (1558), 2837:6.]

5119. Take de linin' [inner sole] outa fellah's right shoe, tote hit in yore pocket, see. An' take hit an' some devil's shoestring root an' wrop it up tuh-  
gethah.

DEVIL'S SHOESTRING (Do you wrap it any special way?)

Any special way? Jis' as [so] it wropped aroun' wit some asafitadee. Put it in dere an' wrop it away [from you]. Tote it in yore pocket. If yo' wanta run 'im away put red peppah an' salt in it.

(Then what do you do with it?)

Keep a-carryin' it. Has it on a string hangin' down on yore left side. Keep a fellah jis' hangin' dataway. Dat will keep 'im away from dere. Dat's like yuh have a case in co't an' want somebody tuh do somepin. [Waycross, Ga., (1158), 1929:7.]

5120. Ah heard dey take a devil's shoestring an' wit de shoes, if yuh wan' 'em tuh return an' bury it undah de do'step an' dey will return.

(Do you put this devil's shoestring with the shoes? One or both?)

De two shoes.

(And you put the devil's shoestring with that?)

Yes, an' bury it right undah yore do'step where yuh wan' 'em tuh come in. Let 'em come in an' dey will come back. [Waycross, Ga., (1104), 1778:5.]

5121. Ah heard dey burn dem ole shoes fo' luck. An' den ah heard ag'in,

said yuh could take dat shoe an' put it ovah a do' where a person - yuh know, a person have lived at. An' it's a certain length of mawnin' dat shoe would stay dere. Wheresomevah dey at dey would come back.

DOOR - OVER THE (You would take - this person who had left, you would take his shoes?)

Take his shoe an' put it up ovah de do'.

(Either shoe?)

Eithah shoe. An' it's a certain time dey say dat dat shoe would have tuh stay dere. An' aftah dem days, dey tell me, whethah yuh had yore [train] fare or whut; but aftah dat date go by, yuh'd have tuh come back. [Waycross, Ga., (1073), 1734:8.]

5122. Take a person's shoes an' make dem leave. Take dey shoes an' put 'em up, HIGH UP OVAH DEY HAID. Or eithah take de sole off 'em where dey walk at an' dey'll walk. Dey nevah will stay dere no mo'.

(What do you do with that sole if you take it off?)

Take it an' put it up ovah de do' where dey walks at a lots, an' dey'll leave dere. [Waycross, Ga., (1134), 1842:3.]

5123. Yo' throw de person's shoes at [and hit] de head of de front steps in ordah tuh keep 'em at home, or eithah wheresoevah dey are tuh bring 'em back.

[This two-purposes rite cast in a one action form must be somewhat rare. Actually there is a

DOORSTEP - THROW SHOES AND HIT TOP OF FRONT

second but unexpressed action, the intention either to keep home or to bring back.] [Sumter, S. Car., (1342), 2323:5.]

5124. Ah heard about de shoe 'cuz ah tried it mahself; jis' lak yuh wan' yore man fren' or sompin tuh come tuh yo' an' not leave yuh. Well, ah take his lef'-foot shoes - dat's pertainin' tuh de heart - an' bury it undah de do'step, es-

DOORSTEP - SHOE UNDER - USUALLY TOE TO HOUSE

pesh'ly [especially] de do' where he comes in.

(Do you bury it in any special way?)

Yes, bury it comin' tuh de house, not goin' away, comin' tuh de house - wit de track down, de bottom of de foot down.

(You mean the shoe is standing up, straight up? Or you turn it upside down?)

Straight up. See, jis' lak yo're [you are] walkin' in de shoe. [Memphis, Tenn., (1553), 2828:2.]

5125. Take a person - jis' lak ah tole yuh 'bout de lef'-han' shoe or sock. Wus it shoe or sock?

(You didn't tell me about either one.)

Well, anyway yuh kin take a person lef' shoe - SEE, DAT'S DE HEART ON DE LEF' SIDE - an' take it an' bury it deep as yuh kin undah de step, tuh keep 'im from any idea 'bout it. Bury it undahneat' de step, so he cain't leave home. [Savannah, Ga., (1252), 2125:5.]

5126. (Tell me how that's done *to make a man stay at home.*)

[I am repeating informant's statement after turning on recording machine.]

Yuh take his shoe or slippah or anythin', an' yuh bury it undah de steps, but comin' in. He won' go nowhere. [Algiers, La., (1601), 3023:3.]

5127. Jis' lak if dey off somewhere an' yuh wan's 'em back, puts dat shoe undah a do'step an' yuh BRUSH OFF DOSE SHOES NINE MAWNIN'S. Dat'll bring 'em back.

Yuh don' bury de shoe. Put 'em up undah de step, jis' undah de step.

(Then you brush them off nine mornings?)

Nine mawnin's.

(You put both shoes under there?)

Both shoes. [Waycross, Ga., (1122), 1803:16.]

5128. (They do what to make somebody come home?)

De son - jis' lak if yore son ovah de way [at some friend's house], yuh could bury dat shoe at de foot of yore steps. Yuh put it down at a time when dere's no one lookin' or nuthin lak dat. Yuh putty [pretty] sho', even if yuh'd have tuh go out between midnight an' day, an' bury dat shoe at de foot of de steps. An' den at a certain length of time, somepin lak six months or less, well yore son would come home.

(You would bury that a certain way wouldn't you?)

[I picked up informant's *certain*.]

A certain way. Yuh bury it - let de toe of de shoe turn toward de house, eithah shoe, jis' one shoe. [Little Rock, Ark., (892), 1464:2.]

DOORSTEP - SHOE UNDER - TOE IN - CURSE 5129. Takes dey shoes an' put 'em tuh de steps. Bury 'em wit de toe comin' in undah de step, an' jis' curse 'em when yuh put it down dere. An' he kin always - don't care where he go, long as dat shoe dere, dat track dere, he'll come in dere.

(You just put one or both shoes?)

One, jis' one foot, de right foot. An' always turn it comin' in.

(That is to make him come on home?)

Yes sir. [Brunswick, Ga., (1201), 2017:3.]

5130. Ah says like you separated from yore wife. Well, she take dat shoe, if someone done tole her about it. Yuh take yore shoe an' yuh puts it undah de step, facin' tuhward like yuh comin' in, an' turn it bottom upwards. When yore

DOORSTEP - SHOE UNDER - UPSIDE DOWN - TOE TO HOUSE man's out, when he come back an' he walks ovah dat shoe, why when yuh walk ovah dat shoe, yuh continue stayin' dere. Yuh'll nevah leave until dat shoe is move. [New Orleans, La., (791), 1103:2.]

5131. Take dat shoe an' yuh *dress* it. Yuh kin put a little perfume or jis' any kinda little powder or anythin' in dat shoe. An' yuh take dat shoe an' yuh *dress* it, an' den yuh

DOORSTEP - SHOE UNDER - DRESS WITH PERFUME OR POWDER take dat shoe an' carry it out in de woods an' bury dat shoe. If yuh don' do dat, bury it right undah de do'staps where she'll walk ovah it. Bury dat shoe. Make 'em stay at home. [Little Rock, Ark., (near 885), 1459:14.]

DOORSTEP - SHOE UNDER - PEPPER AND SUGAR - TOE TO HOUSE 5132. If a person gon'a leave yuh an' yuh wan' 'em, dis is one way if yuh wan' 'em tuh saty. Why yuh jis' take his or 'er shoes an' jis' open up dat thin little piece [insole] in de shoes.

(Inside the shoes?)

Yessuh, an' put some sugah an' peppah in dat shoe, an' den turn dat little piece back. An' go undah yore house, undah yore steps, an' bury de toe of dat shoe comin' up - yuh undahstan', up intuh de house. Jis' lak dey had it on dere feet, yuh know, an' comin' in de house, bury it de same way. An' dey'll nevah leave.

(You mean that little sole [insole] inside the shoe?)

Yeah, rip dat open an' so yo' kin put dat [pepper and sugar] up in it. An' den put it back ovah dere.

(You use both shoes?)

Jis' one, de right one. [These 24 beliefs on one cylinder is about the high-

est number ever recorded. This means that informant's preceding and following statements were brief and mostly things I had heard many times before. [Little Rock, Ark., (903), 1474:16.]

5133. De shoes, if yuh wan' tuh, yuh kin take 'em an' bury de shoes. But if she wan's yuh tuh come back, see she take 'em an' bury 'em at de front of de house comin' in, wit de toes comin' in. See. Den she let dose stay dere nine days.

DOORSTEP - SHOES UNDER - TOE TO HOUSE  
AFTER 9 DAYS WRITE LETTER - ON HIS RETURN  
WRITE NAME 9 TIMES - WEAVE 9 NEEDLES IN PAPER

(Then what do you do?)  
Den aftah de shoes are dere nine days, she'll wrote a lettah. Den when he comes back yuh git dis

heah [here] - write it [the name] nine times. An' git chew nine bran'-new needles an' pin it in dere. Stick 'em - see, yuh pin 'em like dis heah [demonstrates]. Yuh put 'em where he comes in. Put it [needle] undah dere, right ovah it [weaving the needles] in an' out [of paper with name]. An' he'll continue goin' [in] an' out. An' wit dose shoes buried, he comin' back. [Little Rock, Ark., (897), 1468:8.]

5134. Naow [now], dey kin take dem shoes - either one or two, but always seem lak tuh me dat lef'-foot shoe. Take dat lef'-foot shoe an' put some cayenne peppah an' some saltpetah. An'

DRAGON'S BLOOD - RED PEPPER - SALTPETER  
IN LEFT SHOE - BURN 10 MINUTES DAILY

if dey tryin' tuh hurtcha, gitcha down some way, tuh gitcha past walkin' or swell yuh up, yo' see, put some salt-

petah in dem shoes, an' some cayenne peppah, an' some dragon blood. An' put it in dat shoe an' po' some kerosene on it, an' burn dat shoe grajly [gradually] about ten minutes evah mawnin'. An' aftah de shoe burn up, well dat individual will begin tuh suffah wit 'is knees an' laigs, an' continue lak dat. [Mobile, Ala., (692), 926:2.]

5135. What chew do wit yore shoes? Jis' sprinkle a little bita dragon blood in dere an' a little sulphuh. Yuh know, jis' sprinkle it in dere an' let it [stay in there awhile] an' den shake it out

DRAGON'S BLOOD - SULPHUR - IN SHOES  
SHAKE OUT OR KEEP UNDER INSOLES

so dat he cain't see it. Or eithah hole [hold] up dat little thin piece [insole] an' let it go tuh de bottom [all the way

to the toes, letting the insoles then fall back into places] an' he cain't stay from yuh. He has tuh come home. [Charleston, S. Car., (530), 641:6.]

5136. In de bottom of dey shoes, yuh kin take dat little cloth dat be dere in de bottom an' drive 'em away or kill 'em off.

(How would they drive them away, first?)

FOLD INSOLE  
HIDE IN WALL CRACK

[Drive him away first, then kill him.]  
Well, tuh drive 'em away, yuh take it an' bury it. If yuh wanta make 'em stay home, why yuh kin take dat an' wrop it

up an' put it in de crack anywhere in de side of de wall in de house. [Sumter, S. Car., (1377), 2446:4.]

5137. Well, yuh wearin' dat shoe when yuh come in an' yuh take it off. Well de moisture from yore feet is still in dere, an' yuh take dat [insole] an' fold it up. Fold dat to yuh. An' yuh use

FOLD INSOLE TO YOU - PUT IN FLANNEL BAG  
DRESS WITH EPSOM SALT AND PERFUME  
KEEP ON HIS SIDE OF BED

a piece of flannel. Put dat in de flannel an' keep dat wet [dress it] wit - put Epsom salt or anything. See, dat [is] salt. By me carry [carrying]

some salt, well dat salt keeps it moist wit dat perfume. [Perfume either had been mentioned before recording began or this was just a mental lapse.] Dat keeps it



moist so it stay alive. Sew dat up an' bury somewhere, or anything [or again], yuh kin jis' put it in a little [tin] can an' keep it on de opposite side of de bed where dey sleep on. He'll nevah notice it, won't know whut it's all about. Dey will keep 'im dere all de time. ANY WOMAN GOT A MAN SHE WANTS TUH KEEP 'IM, A HARD WORKING MAN. Well, dat's whut she do. She got de big advantage of 'im.

(She takes this inner sole out of his shoe. Either shoe?)

Eithah shoe. [St. Petersburg, Fla., (1025), 1660:1.]

5138. It's a - people go out tuh de fo'k [fork] of de road. Fo' instance, de fo'k of de road made in dis position [demonstrates]. See, dey'll go at de end of dat fo'k. Dey'll take an' dey'll dig down dere an' dey'll git a certain amount of dirt. Dey'll come back wit dat dirt an' dey'll git de sole of a - a individual's shoe.

FORK-OF-ROAD DIRT - INSOLE  
BURIED UNDER DOORSTEP

(The outside sole?)

De inside sole, see, of de shoes wit dat dirt. Mix dat [fork-of-road dirt] up wit dat insole. Bury it undahneat' de step where de party pass goin' in an' out. Dat will git 'is mind intuh two channels.

(I see.)

He won't have a *stationary mind*, yuh see. Yuh'd have his mind, always keep 'im *cross-minded*. He'll be here, he won't be satisfied; he'll go tuh dat town, an' he'll figure he should move outa dat town. It jis' keep 'im always *upstirred* anyway.

(His mind will be in two channels just as that road forks into two roads?)

Absolutely - dat's de idea.

(You get that dirt right from that "Y" at the fork?)

Absolutely - dat's de place.

(I see.) [New Orleans, La., (879), 1445:5.]

5139. An' den on de othah han', if yuh don't wanta [be bothered] - if dere's somebody dat come dere dat disturb yuh or somepin of de kin', de law or anybody else, take some ole shoes an' rags an' burn 'em evah

FRIDAY - SHOES BURNED ON Friday. Don't miss a week. Yuh'll nevah be troubled. Ah know dat's a fact. [This rite is merely an extension of the belief *Old shoes may be burned on Friday for luck* (FACI, 2nd ed., 10676, p.485).] [Waycross, Ga., (1153), 1890:5.]

5140. Yuh take a man's right-foot shoe an' burn it on a Friday mawnin' befo' sunup tuh give yuh good luck, whatevah yuh wanta wish fo'. [Memphis, Tenn., (1542), 2789:1.]

5141. Yuh kin take yore ole shoes an' keep it in yore house an' burn it evah Friday at twelve a'clock - burn yore ole shoes evah Friday at twelve a'clock.

Jis' burn it right in de middle of yore

FRIDAYS - 12 NOON - BURN OLD SHOES  
ON FLOOR IN CENTER OF ROOM

flo' [making a quincunx, *see* p.710) in somepin. Shut chure do' an' walk out. [*In somepin* means old bucket, can or pan. Even

if these are raised on bricks this is a dangerous rite whether fire started with live coals or coal oil!] But it mus' be twelve a'clock. Yuh start dat a li'le befo' twelve. Start de fiah, see, an' it be burnin' at twelve a'clock.

(In the daytime or the night?)

Daytime - twelve a'clock in de day. [Brunswick, Ga., (1249), 2122:6.]

5142. Yuh take dat shoe - jis' take one of 'em, de one tuh de right foot. An' burn it halfway up. Den take it an' care [carry] it an' dig yuh a hole an' bury dat shoe. Pray ovah it. Go dah evah mawnin' an' throw GRAVE - A SYMBOLIC a handful of dirt on dat, an' he'll leave yuh. Yuh won' have no trouble wit 'im, he'll go on whah he won' bothah yuh no more. [Baltimore, Md., (138), 37:6+85.]

5143. Well, now, dere one dat ah heah dey do wit a shoe, wuz take it an' jis' lak make 'em restless.

(How do they do that?)

Well, yo' take dat shoe an' yo' carry it an' yo' bury it bottomsides upwards; jis' lak yo' dig a hole, jis' lak yo' diggin' a grave. Yo' put dat shoe down in dere - see, bury it. An'

ANOTHER SYMBOLIC GRAVE - SHOE UPSIDE DOWN - CURSE when yo' bury dat shoe in dere, yo' cuss dat person evah kinda dirty cuss dat chew kin think of, an' pack dat dirt. Well, dere's no way in dis worl' fo' dem tuh rest, an' dey won' be heah no longah.

(You say you bury that shoe like you are digging a grave?)

Yeah, jes' lak yo' dig a hole. Put it deep, cuz sompin othah will scratch it up. An' bury dat shoe, pack de dirt on it. An' as yo' pack it yo' cuss it, jis' cuss 'em jis' as hard as [you can].

(Either shoe?)

Dat's right. Any kinda shoe, jis' since it's a shoe dey done wore. But it got'a be wored, dat shoe, a good length of time. Den yo' bury it, see. Dat's right. [Savannah, Ga., (1261), 2141:4.]

GRAVE IN GRAVEYARD 5144. Take yore shoes an' scrape, yuh know, some outa de instep. An' dey kin roll dat up in a piece of red flannel an' carry it right down tuh any cemetery, any grave in de cemetery, right at de foot, an' [bury it and] IT WILL MAKE YUH WALK YORE BRAINS OUT - keeps yuh walkin'. [Charleston, S. Car., (514, Doctor Glover), 597:2.]

5145. Take graveyard [dirt] an' yuh kin keep someone wit chew. Yuh git twelve days, which is twelve months to de yeah. [You get 12 pinches of graveyard dirt, enough to last 1 pinch a day for 12 days, the latter symbolizing the 12 months of the year.] Yuh kin take

GRAVEYARD DIRT - 1 PINCH DAILY - 12 DAYS an' loose one sole [insole] of dey shoe, an' take yuh knife blade an' cut jis' a little bit [a hole for the dirt] in dere. An' jis' as long as she wear dat shoe, she'll always be comin' tuh love yuh, regardless tuh whut she got. IF SHE'S GOT A MILLION DOLLAHS, SHE'LL BE COMIN' TUH LET CHEW HAVE PART OF IT. [Fayetteville, N. Car., (1450), 2633:2.]

GRAVEYARD DIRT - DRAGON'S BLOOD - INSOLE ASHES IN SMALL BOTTLE OF COLOGNE ON BOSOM 5146. Ah burns de sole of 'is shoe an' take de ashes an' gits dragon's blood an' a bottle of cologne an' wear

it on me. An' ah would git some graveyard dirt.

(What would you do that for?)

Well, tuh keep 'im roun' wit me. Wear it in yore bosom.

(You put this stuff in the bottle? After burning his shoe sole?)

Yes sir. [Florence, S. Car., (1321), 2265:2.]

5147. Take de graveyard dirt. An' yuh git a ole shoe an' yuh parch dat ole shoe until yuh kin jis' powdah it up. An' yuh mix dat graveyard dirt wit dat shoe dust an' yuh put sugah

GRAVEYARD DIRT - OLD-SHOE ASHES - CINNAMON - SUGAR in dere an' cinnamon. An' yuh sprinkle dat roun' ovah yore flo's an' lak dat. Dat keeps peace in de home. Dat's fo' success. [Memphis, Tenn., (938), 1518:1.]

5148. Yuh take de lef' shoe an' cut a square outa de centah of de shoe.

(The center, the bottom or the top part of it?)

De bottom, jis' where yore feet fit right in de bottom of dat shoe. Yuh jis'

cut a square outa de inside of de bottom of de shoe. [A square piece is cut out of the center of the insole.] An' yuh bury it.

(What will that do?)

Yuh cut de square outa de shoe an' put it in a li'lle sulphuh an' red peppah an' graveyard dirt, an' yo' sew it in a li'lle bag an' bury it. An' if yuh wanta *hurt* a person, well dat will cuz whatevah shoe it is, if it's de right shoe, why dey'll grow lame in dat side. An' dere's no doctah [M.D.] kin cure dem until yuh fin' de person dat has dat [square piece

GRAVEYARD DIRT - RED PEPPER - SULPHUR  
INTO SQUARE PIECE (COFFIN SYMBOL)  
CUT FROM CENTER OF LEFT INSOLE

of insole] an' git it from dem. An' de only way tuh find out is tuh [see a fortunetellah an' let 'em tell yuh how tuh git it.

(I thought it was the left shoe?)

Well, it's de left shoe dat ah'm speakin' about.

(This is out of the left shoe?)

Yes.

(You don't get the right then at all?)

Well, ah nevah learn of de right. It's de left. [Fayetteville, N. Car., (1390), 2392:3.]

5149. Dey kin take de bindin' in de back right in where yore [a man's] heel rub, cut out a little of dat skin in dere, dat little place of skin. If a woman want a man, dat will keep him.

HEEL BINDING, PIECE OF - ADAM-AND-EVE  
9 PIECES OF SPICE - HEARTS COLOGNE - WEAR

(What will she do with that then, after she took it out of there?)

an'-Eve root an' wear it with *Heart Cologne* an' nine grain of spice. Jes' wear it right next to her skin, an' she puts on it a perfume. An' when he be roun' dere an' smell it, yo' know, he don't know whut de contraction [attraction], but he jes' go roun' 'er. [Wilson, N. Car., (1499), 2667:12.]

5150. Take yore shoes an' put some *hot-foot powdah* inside de inside sole of yore shoe. *Dress* dat shoe fo' yuh, dey kin *put yuh walkin'*. Dey kin *dress* dat shoe fo' yuh an' give yuh spells. Ah

HOT-FOOT OIL - HOT-FOOT POWDER - IN SHOE

had a woman las' yeah dat went tuh a lady an' she tole her tuh - give her

some oil an' tole her, say, "Now, yuh kin gain 'im if yuh git 'im drunk an' git dis in 'is shoes. Yuh git dis in 'is shoes. Git 'im drunk, unless dat he wise. He got plenty sense." Say, "Yuh git 'im drunk an' git dis in 'is shoe." An' say, "Yuh have 'im like yuh wanta." Say, "He'll leave his wife an' come an' stay wit yuh."

(What kind of oil was that?)

It was *hot-foot oil*.

(For you [the man] to come to her.)

[*HOT FOOT POWDER* (see p.590 and elsewhere) is used to *run 'em 'way from dere*. *HOT FOOT OIL*, not so common as *hot-foot powder*, runs a woman's husband away to a woman working the spell under the direction of a *lady*, a hoodoo worker.] [Vicksburg, Miss., (725), 994:8.]

HOUSE - SHOE THROWN OVER - BROUGHT IN FRONT DOOR

5151. Dey say, jis' like a person go off an' yuh wan' 'em

back, say yuh take dey shoes an' chunk it ovah - go outdo's an' chunk it clean ovah de house. An' den take it an' bring it roun' in de house, yuh know, an' bring it in de front do'. An' dey say dey will come back.

(Do you throw both shoes over?)

Jes' de one.

(Either one?)

De right-foot shoe. [Waycross, Ga., (1148), 1871:4.]

5152. Take a person's shoes an' jis' like he's gone away, or somepin othah like dat. If he's away an' yuh wan' 'im tuh come back, yuh kin take his shoe an' go at de front do' an' throw it ovah de house, yuh know, where he livin' at - clean tuh de back, clean ovah. An' yuh fo' [for] three times fo' [for] seven mawnin's, an' in dem 21 times he's sure tuh return back.

HOUSE - SHOE THROWN OVER - FRONT DOOR TO BACK  
3 TIMES EACH MORNING - 7 DAYS

(You throw both the shoes over?)

Jis' de one shoe, de lef' shoe. [Waycross, Ga., (1135), 1843:14.]

5153. [The following two accounts of the same rite came from Memphis, but the belief is known elsewhere:] Den yuh kin take dat same lef'-foot shoe an' come tuh de middle of dis house each way, right dere to de middle plank, an' nail it up side - nail it up jis' lak dat. An' dat fellah will den stay at home dere, if it's in de middle of de house. [The shoe is sometime nailed up under the house that has a crawl-space beneath it.]

HOUSE, CENTER OF - SHOE NAILED TO

(You must get right in the middle of the house?)

Yessuh. [A quincunx rite.] [Memphis, Tenn., (1543), 2788-2795.]

5154. Yuh could take a person's shoe. Yuh could take dat shoe an' nail it up in de centah of de house, if de individual away an' yuh wan' dem back. Yuh kin take dat shoe an' nail it up in de direct CENTAH OF DE ROOM, an' dat will draw 'em back. [Memphis, Tenn., (1529), 2732:5.]

5155. Ah know a case in Beaver Falls, Pa., dat a incident of dat kind hap-pened a year ago [1936]. Wus a woman whut lived dere, an' 'er husban' wure very cruel tuh 'er. An' he begin tuh stay out all night, an' he beat 'er an' knock 'er out. So she begin tuh study de *Sixth an' de Seventh Book of Moses*. An' wit-

INITIAL - HIS - CUT ON INSIDE OF HIS LEFT SHOE  
HIS LEFT DIRTY SOCK HELD IN BY 9 BRASS PINS  
SHE THREW OVER HER LEFT SHOULDER AT SUNDOWN

in studyin' dat, she found out jis' whut tuh do tuh send 'im away from 'er. An' she tole me dat she'd taken 'is lef' shoe, an' cut 'is 'nitial on de inside of it in de instep. An' taken 'is - one of 'is lef' dirty socks, an' put nine brass pins in it, an' nailed [pinned] it tuh de instep of 'is shoe, an' threw it ovah 'er lef' shouldah at sundown. Ah know he left dere an' he hadn't been back a month or so ago. [Washington, D.C., (642), 832:3.]

5156. [The following small collection of insole rites is only a small part of them.]

If a frien' or prob'ly ah say yore wife, somepin like dat, had gone, an' yo' git dat [insole]. Even so much if yuh couldn't git it, if yuh would git somebody tuh git it, git dat shoe tuh yuh - de innah lining of dat shoe. An' yuh take de innah lining of dat shoe. An' aftah yuh git it, de piece right undah de hollah of yuh feet heah, cut out a piece de size of a silver half a dol-lar an' wear dat. Put dat inside of yore shoe, wear dat fo' nine days, an' she'll come back.

INSOLE OR INNER SOLE OF SHOE

(Do you take that little piece from out of either shoe?)

Eithah shoe, but dey mos'ly says de right-han' shoe. But ah've seen 'em tried it an' couldn't git wit'out de lef'-han' shoe was done.

(What shoe do you wear that in, either shoe?)

De shoe yuh git it out of, be sure yuh know whut shoe yuh git it out of. If

yuh git it out of de left, put it in de left; if yuh git it out of de right, put it in de right. [St. Petersburg, Fla., (1046), 1702:1.]

5157. Cut dat out dere shoe.

(What do you cut out?)

De linin' - yes, de innah sole.

(What do you do with that?)

Put it in yore shoes an' weah it.

(What will that do?)

Make him love yuh. [Brunswick, Ga., (1201), 2017:6.]

5158. If yuh wan' 'im tuh stay wit chew, take dat li'le sole, dat li'le thing on de inside of yore shoes. An' yuh take dat an' put it in yore shoes instead of 'is shoes. Yuh take it an' put it in yore shoes, an' yuh weah dat, see. An' long as yuh weah dem shoes wit 'is sole [insole] in dere, den yuh got 'im. [Sumter, S. Car., (1351), 2343:7.]

5159. Yuh kin take a man or a woman. An' yuh kin take a piece outa her lef'-foot shoe an' wear it in yore shoe. Yuh kin put it in yore right or eithah de lef'. But yuh put it down in de side of yore shoe an' wear dat piece in dere, an' she'll nevah leave yuh 'long as she live. Yuh kin keep 'er all de time. Dat's good fo' a woman. [A woman can do the same thing to a man.] [New Orleans, La., (1574), 2896:4.]

5160. Take de centah, de sole dat's inside de shoe. Place it intuh yore shoe...it'll make him stay at home. A woman, eithah one, it don't make no diff'rence [a woman can do the same thing with a man's insole]. [Little Rock, Ark., (895), 1465:5a.]

5161. Dey gits right in de pam [palm] of yuh feet an' dey clips out a li'le bit [of insole]...weah dat in dere shoe...make yuh care fo' dem. [Jacksonville, Fla., (596), 768:13.]

5162. She take dat [inner sole of either] shoe [of the man] an' put dat in hot watah an' soak it, an' put dat in a bottle. An' dey say aftah she puts it in a bottle, she puts some cotton in dere wit it, an' den take de cotton an' let de cotton dry. An' she wears dat, an' dat'll bring 'im back - on 'er laig or eithah in 'er bloomahs. [Richmond, Va., (341), 282:2.]

5163. ALL SICH MESS LIKE DAT NOW WOULD CREATE LOVE. IT COME FROM DAT EXPERIENCE BY WOMEN, yo' see. Dey'll git zhure shoe an' dey'll take de sole [insole] outa yore shoe. An' dey'll wear dat inside of heah nex' tuh 'em, inside uh dey bosom nex' tuh 'em. An' as long as she wears dat in dere nex' tuh 'em, yuh'll be *in crave* fo' her. She kin handle yuh anywheres she wanta. WHEN YUH MAKE YUH MONEY YUH'LL CARE [CARRY] IT TUH 'ER. Look like yuh'll give it tuh 'er freely. DAT'S [ALL DONE] BY DE SOLE OF YUH SHOE HEAH. [Waycross, Ga., (1138), 1852:4.]

5164. Lak de shoes yuh weah fo' evah day, yuh know, if a man or woman wants tuh trick yo' in any way, why he'd take dat an' put dat inside of dere, dat linin' [insole]. An' den cut off a piece lak de lady been weahin' or sompin othah nex' tuh 'er, an' cut out a piece de same width dat shoe an' put it in dere. Put it in dere an' put dat [inner] sole back on dere. She put dat shoe on den an' she couldn't weah dat shoe nine mawnin's 'thout [without] suffahin'. Well, if yuh were used tuh goin' some place, why yuh couldn't go no mo', stay or nuthin.

(You take this inside lining and turn it back, and then you get a piece from a woman, you say of a woman's clothing. What piece do you get?)

Nex' tuh 'er - yuh know, bloomahs or anythin'.

(That is to keep her away from that place.) [Wilson, N. Car., (1509), 2677:2.]

5165. If dey pesterin' roun' an' yo' don' wan' dem dere, take dat shoe an'

cut de hollah of de foot, right in de hollah. Anybody know whut de hollah is. Yuh gits dat out, wrop dat up in a piece of flannen or somepin othah. An' yuh wants tuh be wit dem an' make frien's, an' long as yuh keep dat some place, dat is supposed tuh bring frien's. [Wilson, N. Car., (1515), 2682:8.]

5166. Yuh kin take yore shoe an' git some of de inside of it out dere, an' yo' kin carry it tuh any person [hoodoo doctor]. An' dey take dat little piece of leather [inner sole] dat yuh don' think much of it, an' dey [doctor] take it an' dey put it in some Hearts Cologne. An' she [woman who took it to doctor] will take it an' put it in yore clothes anywhere. Well, dat give her or de man [if he does the same thing] - dat draw 'em right in tuh 'em.

(That's to draw that person to them.)

Yes. [Brunswick, Ga., (1188), 2003:7.]

5167. An' anotheah one: a girl say de way she make a man come back. Take de inside sole [insole] of 'is shoe. Take de inside sole of a man's shoe, don' make

INSOLE - MAN'S SHOE - WRAPPED ABOUT HER UNDERPIECE UNDER HIS HEAD ALL NIGHT - IN MATTRESS OR ON FLOOR

no diff'rence which it is [left or right], an' take yore undahclothes - yo' know, de bottom pieces. An' take an' wrop it up in de sole of 'is shoe, right heah in de centah heah. An' in de night when he sleeps, tuck it undah 'is haid an' let it stay dere all night long. An' she says, she goes de nex' mawnin' tuh take it out, say he won' let chew move it. Let it stay dere an' say he'd can't git away tuh save 'is life.

(That is to hold the man?)

Yes. [Fayetteville, N. Car., (1403), 2525:2.]

5168. Yo' git de inside sole of a man's shoe. All right now. Yo' git some lightnin'-struck wood an' yo' take some sweet milk, an' yo' soak dat three days.

LIGHTNING-STRUCK WOOD - DRESSED WITH MILK AND SALT 3 DAYS - BURY AT CROSSROAD - CALL NAME - TELL WHAT TO DO

Den yo' make a *dress* of dat [*dressin* or *hand* of wood and milk] an' yo' go tuh de crossroad where hit like dat, see [demonstrates a crossroad]. Den yo' call - git some salt.

[Here is an example of details often omitted in an interview.]

(Wait a minute! What do you mean you call?)

Call 'is name, say, "Ah wanta run So-an'-so." YO' HAVE TUH CALL 'EM TUH RUN 'EM. Git chew some salt an' yo' make a *dressin'* of dat an' yo' bury dat. An' YO' TELL IT WHUT CHEW WANT IT TUH DO. An' evah - in about three days yo' go back there an' make yore *dressin'* an' tell it whut chew want it tuh do. DAT LIGHTNIN'-STRUCK WOOD GIT'S 'EM CONFUSED IN 'IS MIND. Yo' have tuh work 'is mind to do anythin' wit it. [This piece of wood *dressed* with lightning, milk and salt, 3 things, becomes a *hand*.] [Waycross, Ga., (1170), 1976:4.]

5169. Take a pair of shoes dat yo' have worn an' yo' kin take dose shoes an' carry dose shoes tuh yore house - carry 'em tuh yore house. Den aftah yo' carry

MANURE FROM DIFFERENT KINDS OF ANIMALS PUT IN PAIR OF SHOES - BURY UPSIDE DOWN

dose shoes tuh yore house, turn 'em ovah on dey face an' den go out in a cow stall somewheres an' git chew some of evahy kin'a manure yo' kin pick up from diff'ren' animals, -all kin'a manure yo' kin pick up, an' put in dat shoe. An' dat will drive yo' jis' as crazy as a bedbug.

(That is, if you want to harm me, you would get my old shoes and take them to your house to *dress* them?)

Yes.

(Then what do you do with the shoes after you put that stuff in them?)

Oh! Yo' take de shoes an' carry 'em away an' bury 'em.

(What would that do to me then?)

Dat would jis' *fix* yo' up so yo' couldn't walk or do nuthin - paralyze yo'.  
[Fayetteville, N. Car., (1415), 2547:6.]

5170. Take a man's shoe, right shoe. Take de measure of it an' put some new pins an' needles in it, nine of each. An' yuh take [up] de sill [saddle] of de do'. Yuh know, pull [up] de sill of de do'. An' yuh put it [tape measure] down dere, tack it down dere. An' he have tuh cross ovah it, yuh see, an' [to] git

inside. Dat will keep a person stayin' aroun' home. [Informant repeats for good measure:] Yuh git a piece of new tape an' take de measure of [right] shoe. Take it from yuh an' bring it tuh yuh. An' den yuh take dat an' pin de needles an' pins tight all de way tuh yuh,

MEASURE - WITH NEW TAPE - MAN'S RIGHT SHOE

FROM YOU AND TO YOU

CALL HIS NAME EACH TIME YOU

STICK 9 NEEDLES AND 9 PINS INTO TAPE

REMOVE SADDLE OR WOOD COVER OVER DOORSILL

TACK DOWN TAPE AND RESTORE SADDLE

an' as yuh put 'em in call 'is name. Den yuh take de sill [saddle] of de do' up an' yuh tack it [tape] down an' leave it stay dere. When yuh move out'a dat house, yuh take it up an' carry it wit chew. Evahwhere yuh move yuh carry it wit chew. [New Orleans, La., (804), 1131:3.]

MEASURE OF SHOE

CUNJURE POWDER IN SHOE

5171. Git de measure of dey shoe, an' put some powdah in dey shoe. Git some powdah, some *cunjure powdah*, an' put it in dey shoe. Well, dat will make 'em do anything yo' wan' 'em tuh do. [The term *cunjure powder* is rare. This may be my only example.] [Memphis, Tenn., (1525), 2723:16.]

5172. A lotta men say if yuh gota woman an' she love tuh run about an' don' lak tuh stay home, why yuh kin take one of 'er right-han' slippahs an' bring [bend] de toe of it back tuhwards de house [let the toe point toward the house], an' put a eight-penny nail in it, drive it right through it. An' bury it undah de do'step an' dat'll make huh stay home. [Wilmington, N. Car., (298), 221:4.]

5173. Nail a person's shoe undah de person's steps where dey live an' drive nine nails in it, in de shoe; an' when dese nails rust completely, dey'll die.

(Suppose I would want to do that to you, would I take my shoe or take your shoe?)

NAILS 9 - INTO SHOE

NAILED UNDER DOORSTEP

Mah shoe.

(And then put it under your house, put nine nails right through the sole. Drive them down inside or?)

Yo' turn dem [shoes] upside down an' drive dem [nails] through dat way [demonstrates]. Dem [nails] come [through] on de inside sole.

(Up [out] through the inside of the shoe.) [Wilson, N. Car., (1464), 2650:16.]

5174. Well, now, de piece when yo' intendin' - when yo' wanta send 'em away, now yo'll take dat piece [insole] an' cut a piece out of it. An', yo' know, yo' have tuh talk tuh it in a diff'ren' way all de time. Well, when yo' take dat

NAILS 9 - FOUR-CORNERED OR SQUARE-HEADED - TIED

TOGETHER - AND SHAME BRIER - BOTH WRAPPED IN

PIECE OF LEFT INSOLE - TALKED TO ALL THE TIME

PUT IN BLUE OR GREEN BOTTLE - INTO RUNNING WATER

piece out de shoe, yo'll git de lef' foot. An' when yo' take dat outa dat, dat's de same as 'is [foot] track. An' yo' take dat out an' den yo' git chew nine of dese fo'-

*cornahed nails*, ah jis' call 'em. An' den yo' git chew a piece of thread an' yo' tie all nine of dem nails. Yo' tie 'em tuhgethah. An' when yo' tie dem tuhgethah, den yo' git a piece of shame brier [see p.646], an' yo' wrop dat tuh-

gethah. An' den yo' put it in a blue bottle or a green one, eithah one lak dat, but let it be dark. An' yo' kin throw it in any runnin' watah. He cain't he'p from leavin', he got'a follah dat.

(Now about those nails. You wrap those nails up in this piece of the old shoe. That the idea?)

Yessuh, jis' a li'le piece whut yo' got outa de ole shoe, but yo' let 'em set a li'le while. An' den, when yo' set it dere, all yo' have tuh do, throw dem ovah yore lef' shouldah an' it go in dat watah. Yo' see, dey goin' as fur as dat watah run. Dey follahs den an' dey compelled tuh go in dat direction. [Sumter, S. Car., (1382), 2455:2.]

5175. [Your left shoe] an' it's wore out an' yuh wanta half sole it, or yuh wanta put a whole sole on it, well she git de whole part of it, but she git it from de inside, not outside. She git it from de inside, an' wit a piece of

NAME 9 TIMES - ON PASTEBOARD INSOLE - UNDER DOORSTEP

pastebo'd, an' den she cuts it. An' den she writes 'is name on it.

(On this pasteboard?)

Yes, sir. She writes it on dere an' she bury it undah de steps, an' dat man's got'a come back. He cain't stay away.

(How many times does she write the name on there, just once?)

Wrote it nine times on dere.

(I see.)

Nine diff'ren' ways she write it on dat sole an' he got'a come back. [New Orleans, La., (837), 1260:1.]

5176. Dat's not handy fo' yo' tuh do. Yo' git de inside piece of 'is shoe, yo' undahstan', yo' kin git dat inside piece of 'is shoes an' yo'll take dat inside piece of 'is shoe wit 'is name an' yo'll write his name in dere on a piece of paper. But yo' got de measure of dat whole feet, yo' got de whole measure [when you have the insole]. Now, yo'll git chew a piece of papah an' yo'll put 'is name nine times. Yo'll put - lak if it wuz me - my name at de top, an' den yo'll write it crossways heah ag'in, nine times. Den yo'll take dat measure an' yo'll put cinnamon in it an' yo'll put *White Rose*

NAME 9 TIMES OF MAN ON PAPER  
NAME 9 TIMES OF WOMAN ACROSS  
PAPER AND INSOLE ROLLED TO YOU  
WHITE ROSE PERFUME - CINNAMON  
STUCK TOGETHER WITH NEW NEEDLE  
KEEP IN BAG - PILLOW - MATTRESS

*Perfume*, an' yo'll dampen it good, an' yo'll put dat an' yo'll roll it towards yo'. See, yo' fold it towards yo' jis' as many times as yo' kin. See. Den yo'll go tuh work an' yo'll put a bran'-new needle. Yo'll pin a bran'-new needle in dat yo' see, an' yo' kin eithah put it in a bag or eithah put it in yore pillah or yore mattress. Dat'll keep 'im home.

(You take the inner sole and you write his name nine times and yours across it. You put that paper and the sole together, and put those ingredients in, and then you roll it to you. And you can put it anywhere around you or put it in the mattress.)

Anywheres. [Algiers, La., (1602), 3023:7.]

5177. Den yo' git de shoes, yo' take - cut a li'le piece outa de bottom of dat shoe. When yo' cut a li'le piece outa de bottom of dat shoe, yo'll fix dat up in a li'le piece of cloth, a yellah homespun cloth.

NAME: WRAP AND TIE TOGETHER IN YELLOW HOMESPUN  
PIECE OF INSOLE ABOUT SALT - SULPHUR - SALTPETER  
BURY BACK OF HOUSE - CALLING PERSON'S NAME 3 TIMES

An' yo'll wind dat, yo' know, wit a string. An' yo'll have in dat nuthin but sulphuh an' eatin'-salt. An' yo'll put dat in dere, an' yo'll tie hit tuhgethah intuh dat



li'le piece whut yo' cut out dat shoe.

Well, now, if yo' hit [aim] tuh bring 'im back, well yo'll take a li'le piece of saltpetah an' yo'll put [make] dat in a powdahs - all dem into a powdahs, an' yo'll fix dat into dat li'le package. An' aftah, yo' wind dat li'le package up an' yo' bury dat at de back of yore house. An' when yo' put all dat in de back of de house, den yo' call 'im three times - woman or man - an' dey cain't he'p but follahin' back. Now, dat's fer as ah know 'bout dat.

(Do you wind it in any special way?)

No pahtic'lah way but jis' long as yo' know it tied.

(And can you send them away with the same thing?)

No suh, ah don' know if yo' send 'em away wit dat.

(You mean that piece in the shoe, that piece inside [insole] that you pull up?)

Dat's right. [Sumter, S. Car., (1382), 2455:1.]

5178. Dey take de' lef'-foot shoe an' bury it undah de steps an' go out ev'y mawnin' fer nine mawnin's an' call 'im an' turn yore back. Call 'is name an' de ninth mawnin' he'll be back.

NAME CALLED 9 MORNINGS

FACING DIRECTION HE LEFT

BACK TO HIS LEFT SHOE UNDER STEPS

(How do you turn your back? How do you mean?)

Turn yore back - jes' like ah git up an' turn mah back tuh yo'.

(Do you turn your back to the house or do you turn your back some other way?)

Turn yore back towards de house [and face] in de way he's gone, de way he went. Yo' turn yore back dere an' yo' call 'im. Yo' call 'im nine mawnin's.

(You turn your back. You then face the way he's gone?)

Face de way he's gone an' call 'is name fer nine mawnin's. [Jacksonville, Fla., (612), 789:5.]

5179. Yo' kin take a man's shoe an' take de inside of 'is shoe, take dat inside out an' wear it in yore *nation sack*, an' he cain't leave yo'.

(Either shoe?)

NATION SACK - MAN'S INSOLE IN HER

Eithah shoe.

[For *nation sack*, see excellent account on p.1458, lines 7-44.] [Memphis, Tenn., (1522), 2714:13.]

5180. Yo' take de *near sole* [insole] outa anybody's shoes, jes' lak if yo' want 'em tuh stay home or sompin all de time. Yo' take de left sole. Yo' know

NEAR SOLE LEFT - FOLD TO YOU - WEAR IN SACK dat dere little piece be inside dere shoes, yo' take dat out an' fold it tuh yo'. Put it in a li'le sack. Sew it up an' wear it roun' yore waist. [Brunswick, Ga., (1211), 2048:2.]

5181. An' yo' kin take a new [right] shoe sole [inner sole]. Buy a new pair an' cut it half in two [see later], an' take a indelible pencil an' write chore

NEW SHOES - HIS AND HER NAMES ON RIGHT INSOLE name from lef' tuh right. Turn it [inner sole] around, write his name from right tuh left, [or

SPLIT LENGTHWISE TO WEAR IN EACH SIDE backwards, his family name first and his given name in front of that] coming tuh yo'. The [inner] sole is split [lengthwise] so one half can be worn in each of the new shoes. Make wishes [for him to return]. They say that'll bring a person tuh yo, bring 'em undah yore control. [Elizabeth City, N. Car., (438), 406:8.]

5182. Dey taken dis heah thin sole [insole] outen de inside of a shoe. Yo' know, dere's a little cloth sole in dere when yo' first buy it, eithah shoe. An' git dem nine fat [lighter pine] splinters an' wrap 'em up in dat sole, an' den crawl undah de house an' bury 'em undah de middle of de house, an' dat woman

cain't rest fo' yo'. She will follah yo'.

(You put that under her house or under yours?)

Take it from 'er house an' put it undah mine.

9 FAT-LIGHTER PINE SPLINTERS - WRAPPED IN INSOLE  
BURIED UNDER CENTER OF HOUSE - QUINCUNX

(You get the inside of her shoe and put it under your house.) [Fayetteville, N. Car., (1440), 2609:7.]

5183. Ah know dat dey say dat chew take yore shoe, yo' take yore right shoe, ah - no, yo' take yore lef' shoe. YO' CAIN'T JES' BE POSITIVE IN EVAHTHIN' YO'

9 NEEDLES - LEFT INSOLE  
LEFT CORNER OF HOUSE - BURY

DO. An' yo' take dat right shoe yo' know, an' yo' take de inside of dat little linin' [insole] down in de bottom. Dey take dat chew know an' dey put dat wit nine needles an' whut else ah do not know;

but dey put dose nine needles in dere an' dey take dat an' dey bury it on de lef' cornah of de house. An' dey said, when dey do dat, dey got chew all *fixed* where dat chew cain't go nowhere. Yo'll jes' git to de place where yo'll be all worn out. Chew don't wanta do nuthin yo' jes' wanta stay at home an' lay in de baid. [St. Petersburg, Fla., (1016), 1644:1.]

5184. If she's away from me and I want to bring her back, I'll get nine old shoes, burn one each night at midnight with [nine] ingredients: egg shell, sulphur, ashes, salt, pepper, alum,

9 SHOES BURNED - 9 MIDNIGHTS - 9 INGREDIENTS  
CIRCUMAMBULATE FIRE - INCANTATION  
9TH MORNING THROW ASHES WAY SHE WENT  
IF WIND BLOWING IN THAT DIRECTION

saltpeter, cloves, ginger, and walk around this fire and say, *Send me my wife, sister or friend or whatever it is, back.* And the ninth morning take this ashes,

all from the whole nine mornings, and throw the ashes toward the direction the person is. You must have the wind blowing that direction. [The wind blowing the right direction on the 9th morning could make this a difficult rite.] [Mt. Vernon, Md., (134), by hand.]

5185. Dat's anothah way dat dey are supposed tuh bring a person back. Yo' supposed tuh have nine ole shoes an' yo' supposed tuh put sugah an' bluestone an' dis very brown powdah dat looks lak - ah

9 OLD SHOES - BURN 1 EACH MORNING  
WITH 3 INGREDIENTS  
BLUESTONE - LOVE POWDER - SUGAR

don't know now whethah it's - it's not de same. It has de same smell but it's not de same kinda powdah, but it supposed tuh be de same kinda powdah dat chew put on yo' - dat

de women use on dey face. But howevah, dey call it *love powdah*. An' yo' supposed tuh put dose three things intuh dis heah [shoe] an' yo' supposed tuh burn one of dose shoes evah mawnin' fo' nine mawnin's till yo' burn all de shoes up. An' dat's tuh show yo' special favors an' control. Supposed tuh be *controllin' powah* ovah some individual dat chew interested in. [New Memphis, Tenn., (915), 1483:16.]

OAK TREE - LEFT SHOE ASHES - STOPPED UP IN

5186. Take his shoe an' burn it. Burn 'is shoe tuh ashes an' take

de ashes an' bo' a hole in a oak tree an' stop it back up. Dat will kill 'im. (What do you do burn up, both his shoes?)

No, one - de left shoe. [St. Petersburg, Fla., (1043), 1692:5.]

5187. If yuh wan' 'im tuh come back home, if he yore husban', yuh could take a couple of ole shoes. [If you] know he's done lef' some anywheres roun', yuh'll fin' 'em. Git two pair of ole shoes [one pair only, *see later*] an' yuh take one foot an' yuh turn it - de toe of it dis way, de way dey went yuh know. An' one

[same shoe] dataway. An' de nex' one [second shoe], turn it back dis way [to the house]. Well, yuh bringin' 'im back home den, see. An' yuh say, "By de he'p of God yuh went away from home, but by de he'p of God, ah wan' chew tuh come back."

(Where do you put those shoes?)

OPPOSITES FOR BALANCE AND POWER

ONE SHOE POINTED AWAY FROM HOUSE

OTHER SHOE POINTED BACK TO HOUSE

BY DE HE'P OF GOD YUH WENT...

BY DE HE'P OF GOD...COME BACK

Put 'em [right shoe] in front of yore house - take one [left shoe] tuh de back an' one [right] tuh de front.

(What do you mean, to the front or to the back of the house?)

Jes' have tuh take dis foot chere - left foot, put it tuh de back. Turn de toe goin' 'way from de house like he goin' 'way. Take de right one an' take hit an' turn hit tuh de front - let de toe out tuh de front. Dat's bringin' 'im back. Yuh say, "By de he'p of God yuh went away, by de he'p of God this is tuh bring yuh back."

(Do you put those shoes under the ground or just put them on top of the ground?)

Put 'em on top of de groun', right lak dat. Needn't covah dem up atall, jes' put 'em right on de groun'. [Florence, S. Car., (1331), 2289:2. This man was from Beaufort, S. Car., see 3078, p.897.]

5188. Take dem an' burn 'em, dese ole shoes. Dey have tuh be a pair yo' know, jes' one of each pusson, if yuh kin git de ole ones. An' take de sole outa dem, an' yuh burn 'em an' git de ashes, an' dey cain't go any place wit'out chew *sayes* fo' dem tuh.

PAIR OF OLD SHOE SOLES - HIS LEFT

HER RIGHT - BURN AND KEEP ASHES

(What do they do with those ashes?)

Well, yuh keep 'em - yuh bury dem yuhself.

Yuh keep 'em. Lak if dere's somebody heah

an' yuh don' wan' 'em tuh go, yuh git one of yore shoes an' one of deres - de lef' of deres - an' yuh burn 'em down tuh a ashes an' yuh keep dem ashes yuhself or bury 'em.

(You get the left shoe?)

Yeah, de lef' of evahthin'. [Fayetteville, N. Car., (1417), 2551:5.]

5189. Yo' kin git a person's shoe heel an' yo' kin put it, yo' know, in a stove or somewhere yo' know. An' bake it where it'll be, yo' know, right crunchy lak pie or somepin othah lak dat. An' put it in, yo' know, where de sun kin hit it, an' run 'em crazy - run 'em *slap* outa town.

PARCH SHOE HEEL - KEEP IN SUN

(That all you have to do?)

Dat's all yo' have tuh do. Put it yo' know in some place where nobody cain't bothah it. Run 'em slap outa town.

(Use both heels, you say?)

Eithah one. [Brunswick, Ga., (1177), 1990:5.]

5190. Dey say dat chew could take a li'le shoe sole an' burn it, an' den scrape it aftah yo' burn it, an' it wus good fo' good luck.

(Just how would they prepare that? Then, after they have got it scraped?)

PARCH SHOE SOLE - SCRAPE - WEAR SCRAPINGS IN BAG

Well, ah don't know sir, only jes' know dey put it in a little bag an' wear it.

(You mean the shoe sole, that thick sole at the bottom?)

Yessuh, yo' parch it lak yo' would peanuts or anythin' lak dat. Well, yo' kin scrape it tull [till] yo' scrape a dust off it. [Brunswick, Ga., (1182), 1992:11.]

PARCH SHOES - THROW OVERBOARD

5191. De only thin' dat ah knows of dey shoes, dey take an' jes' kinda burn or scorch it a

little bit an' throw it ovahbo'd.

(What will that do?)

Dat will run 'em jes' about mindless. Dey'll have spells. Dey mind is goin' an' dey jes' cain't stay one place. Evah time dat shoe would be goin', flippin' back an' fo'th, dey mind will jes' be goin' lak dat, until dey jes' go crazy an' run away from yo' or somepin lak dat. [Brunswick, Ga., (1226), 2084:3.]

5192. Take a person's shoe an' take an' burn it, an' yo' crimp it jis' lak yo' would when yo' take livah sometime. Ah mean yo' may not have nevah did it but Jews does it. Yo' put livah

PARCH LEFT SHOE IN OVEN - QUICKSILVER - EGG  
SILK-CLOTH BAG - RED RIBBON ON - WEAR

intuh - jis' lak yo' take a shoe - yo' put it inside de stove. Now, yo' don't burn it. Yo' put it in-

side de stove an' let it burn from de inside of de stove. See, yo' take an' let it burn from de inside of de stove an', den yo' take dis shoes leathah an' yo' git chew some of dis quicksilvah an' drop it all roun' in dat thing. An' den yo' git chew a white of aig wit dis quicksilvah, an' den yo' take dis an' whip it right good an' put dis quicksilvah in dere. See. An' den yo' jis' put it all in dat shoe an' powdah dat shoe all up wit - jis' let it go all up, yo' know. An' den yo' jis' take an' sew hit up, but choo sew it up in a silk cloth. An' den yo' puts a red piece of ribbon aroun' it. See. An' whatevah yo' wanta do wit dat - if yo' fixin' fo' tuh do anybody harm or do anybody good. [If harm], dey'll *git tuh walkin'*.

(What do you do with it after you put it in the bag? What happens then?)

Tote it in yore pocketbook or tote it...

(You take either shoe? Take one of your own?)

Take de lef' shoe. Always take a lef' shoe.

(Take your own?)

No, don't none of yore own. Yo' got tuh take one of his'n.

(What are you going to do this stuff. What are you making this preparation for, now?)

Why do you do it? Well now, dat starts 'im walkin'. When yo' fool wit a person's shoe, yo' know, dat's de scent from 'is feet zhoo know. Dat's de nature of 'im, yo' see.

(This starts him walking. Well, what do you do with that bag that has this stuff in it?)

Jis' take an' tote it, *make 'im start walkin'*. [Memphis, Tenn., (936), 1514:17.]

5193. Ah started tuh make uh gurl love me an' ah did jis' lak de root doctah tole me. He tole me tuh take tuh grain of black peppah [2 pinches of black pepper] an' take an' weah in mah shoe. Yo' has it [pepper] on a piece of papah.

PEPPER: BLACK - 2 PINCHES DAILY - 9 DAYS - IN HIS RIGHT SHOE  
EACH NIGHT SET SHOE UNDER HER CORNER OF BED - EACH MORNING  
WHILE HUGGING HER - SPRINKLE ON HER DUST FROM ROOT DOCTOR  
THEN BURY SHOE UNDER FRONT STEP

Take a piece of brown papah an' yuh put it ovah dere. Keep it right down by yuh baid unbeknowin'

tuh 'er. Yuh take tuh [fresh grains] evah mawnin' an' put in yuh right shoe fo' nine mawnin'. Leave it dere. An' shō [sure] in de nex' mawnin' tuh put tuh mo' in dere. Do dat fer nine mawnin'. [THIS IS AN INCREASING AMOUNT RITE.] Yuh put on yuh shoe an' weah yuh shoe. Weah 'at [that pepper] in yuh shoe. An' den aftah ah weah dat in mah shoe, be sho ven [when] ah pull mah shoe off [each night] tuh take an' put mah shoe unduh [under] de cornah of de baid jis' whure she sleep at. Evah mawnin' [during these nine days when] yuh git up, yuh hug 'er. An' den he give some kin'a dus'. He said evah mawnin' sprinkle dat dus' on 'er while yuh

huggin' 'er. Den aftah dat [at the end of nine days] go outdo' an' take dis shoe an' dig yuh a hole right undah de front steps, right whure she got'a walk out. Bury de [eighteen grains of] peppah. An' aftah yuh [do] dat, she'll fall in love wit chuh an' yuh cain't git away from 'er, an' she cain't git away from yuh.

[Here is my comment on my original pencil transcription: *Voice clear but very difficult to transcribe - a primitive mind* [[not in a technical sense]] - *recheck* [[original]] *before final using - No. 311 is a Negro from the Sound* [[Wrightville Sound]]. After informant had left room, my contact man Mr. Gavin came in to express his sorrow for him. He had never seen anyone quite so inexperienced and isolated from simple forms of normal life.] [Wilmington, N. Car., (311), 238:3+86.]

5194. Git holt of yore shoes, shoes or yore socks yo' know, an' jis'...

(What are they supposed to do with those?)

Supposed tuh git yore shoes an' yore socks, eithah one, an' mixes some of yore undahclothes wit 'em, an' dese pins an' needles, an' buries 'em. Dat'll cuz yore feet tuh swell.

[Norfolk, Va., (453)

PINS AND NEEDLES - BURY WITH SHOES OR SOCKS AND UNDERWEAR

427:5.]

5195. [Red Pepper itself, or in combi-

nation with other ingredients, is a common practice in hoodoo. Many examples appear elsewhere in the text of HOODOO.] They can sprinkle something in your shoes, red pepper I think, and it will

RED PEPPER IN SHOES

make them all crippled and lame. [Fredricksburg, Va., (67), by Ediphone.]

5196. Take his shoes an' *dress* 'em. Dey put some sulphur, cayenne peppah an' all lak dat in it tuh keep him home an' right sweet. Keep 'im home wit dat, keep him from runnin' roun'.

RED PEPPER AND SULPHUR IN SHOES

[Sumter, S. Car., (1378), 2447:16.]

5197. Yo' wear sulphur in yore shoes, if somebody put somepin down tuh harm yo'. Yo' git chew some sulphur an' red peppah an' put it in each shoe an' wear it, an' whatevah people put down fo' yo', it can't harm yo'. Red peppah an' sulphur. [Fayetteville, N. Car., (1390), 2492:1.]

5198. Yo' kin pertec' [protect] yo'self - yo' kin go ahead an' git chew a pod of red peppah an' sulphur an' put in de bottom of yore shoe, each foot, an' wear dat. Dey cain't harm yo', dey cain't harm yo'. [Sumter, S. Car., (1348), 2330:11.]

5199. Ah've heard dat chew take shoes whenever - if yo' wanta do anythin' tuh a person. Lak yo' wanta prob'ly git 'em out chure way - jes' lak if ah wuz a woman an' had a husban' an' prob'ly ah thought

RED PEPPER - SNUFF - IN SHOES

some othah woman wuz givin' me trouble wit 'im.

If ah could git hold of 'er shoe, ah would take her shoe an' den ah would put snuff an' red peppah - ah take an' burn red peppah, an' take dis heah snuff an' red peppah an' put it in 'er shoe, an' dat would drive 'er away from 'im. AH SEE DAT PURTTY NEARLY EVAH DAY. [Fayetteville, N. Car., (1391), 2495:4.]

5200. Women take de shoes - why den dey a - if dey wanta keep a man home. Women mostly do dat. A man don't hardly do dat. Wanta keep 'im home, he always gone off some place. She goes tuh work an' put salt on 'er

SALT AND SHOES

shoes an' - both feet, an' she buries dat shoes. Dat keeps 'im home - anywhere in de yard. Dat's fur as'h [as I] heard

about dat. [Brunswick, Ga., (1183), 1996:3.]

5201. Well, yo' kin take de shoes an' burn 'em an' dey'll come back.

(Both the shoes?)

Yes, burn shoes.

(After you burn them what do you do?)

Yo' jes' burn 'em wit salt. If yo' jes' take salt an' sprinkle it behin' a person dey will leave. Den yo' kin take de shoes an' burn 'em wit salt an' dey'll come back. [Burning the shoes with salt - both burning and salt - breaks the spell cast that send the person away.] [Fayetteville, N. Car., (1448), 2630:1.]

SALT - BLUESTONE - SHOES 5202. Well, dey take yo' shoes if dey wan'a do anythin' tuh yo' - anythin' lak dat. Dey take - if dey don' wan'a bury de shoes dey'll burn dem. But dey git somepin tuh put in dere tuh burn 'em wit. Dey git some of dis here bluestone an' put in dere an' table salt. An' dat tear yuh all tuh pieces. Dat'll run yuh ragged.

(You put this bluestone and the salt in the shoe and then burn the shoe.)

Yes sir, burn de whole thin'. An' den when it burn, he jes' as foolish as he kin be. [Jacksonville, Fla., (603), 782:2.]

SALT - RED PEPPER - SHOES 5203. Hit's *a whole heap a ways* tuh nuse [use] de shoes.

(Just one way now?)

Yo' take mah shoe - yo' kin take salt an' [red] peppah an' put in dere an' dat keep yo' from puttin' anythin' in dere tuh *hurt* me. [Brunswick, Ga., (1194), 2013:5.]

5204. Take red peppah an' salt an' put it in yore shoes tuhgethah. An' mix it in a li'le bag or papah an' put it in yore shoe an' weah it. Dat'll keep any-one from *hurtin'* yo'. [Waycross, Ga., (1172), 1978:4.]

5205. Dey say yo' kin take a man's shoe an' git chew some peppah an' salt, an' mix it up on a piece of papah - jis' mix it up. Jis' lak yo' be's roomin' [with me] an' ah'd git hold of a pair of shoes yo' weah. An' maybe ah won't stay dere [you are not rooming with me], but ah'd go in dere an' jis' sprinkle de stuff right in dat shoe. Dey says when ah sprinkle dat in dat shoe, dat peppah stuff, yo'll git outa mah sight. If yo' do dat, if it's a man a enemy 'g'inst yo', yo' kin run 'im away by puttin' dat in 'is shoe, sprinklin' in it. He'll move.

(You do that with both shoes?)

Both of 'is shoes. [St. Petersburg, Fla., (1008), 1630:2.]

(subsection SHOES continues in volume four)

# Medicine and music by recording

The Quincy Free Public Library has received a new record album, with explanatory booklet, "Medicine and Music," which includes part of the collection of American folk medicine in "Folklore of Adams County" by Dr. Harry M. Becker. The booklet accompanying the album was edited and produced under the direction of Edward Lieberman. A synopsis of medicine and the muse of music and incantations of primitive peoples in fighting it

is included in the booklet. In preparing "Medicine, Mind and Music," the editors collected works that reflect the interactions between the paths of medicine and music throughout history. The album starts with an "Invocation to Ra," using a text found in the Papyrus Ancient Egypt. Dr. Reinhard Paul Becker discovered the text and reads it on the album to the accompaniment of percussion instruments. The second band on side one of the album, "Illinois Incantations," taken from Dr.

Hyatt's book, uses the voice of Jack Manning, Melisandon and Edwin Zimm with guitar accompaniment by Jack Elliott. Among the incantations to be cured by the incantations are ringworm, warts, swellings, burns, fever, moles and skin diseases. The album, with accompanying booklet, may be borrowed from the circulation department of the library. Dr. Hyatt is an uncle of Mrs. John Leventis of 910 S. 19th and a retired Episcopal priest. His "Folklore of Adams County" was first published in 1963 and revised in 1968.

1. THE HERALD-WHIG, QUINCY, ILL., JULY 19, 1972



**SPEAKS AT CONFERENCE** — Dr. Harry M. Hyatt of Quincy, left, retired Episcopal priest and author of several books on American folklore, was one of the speakers at the fifth annual conference on Indiana Place Names and the Hoosier Folklore Society, held in late June on the campus of Indiana State University in Terre Haute. Dr. Hyatt, uncle of Mrs. John Leventis of 910 S. 19th, was honored last fall by the American Folklore Society in Austin, Texas. Others on the program with him were, from the left, Dr. Ronald L. Baker of the university and president of Hoosier Folklore Society; Howard Wight Marshall of University of Indiana; Dr. Allen Walker Read of Columbia University, and Dr. Wayland D. Hand of the University of California.

2. THE HERALD-WHIG, QUINCY, ILL., JULY 21, 1973



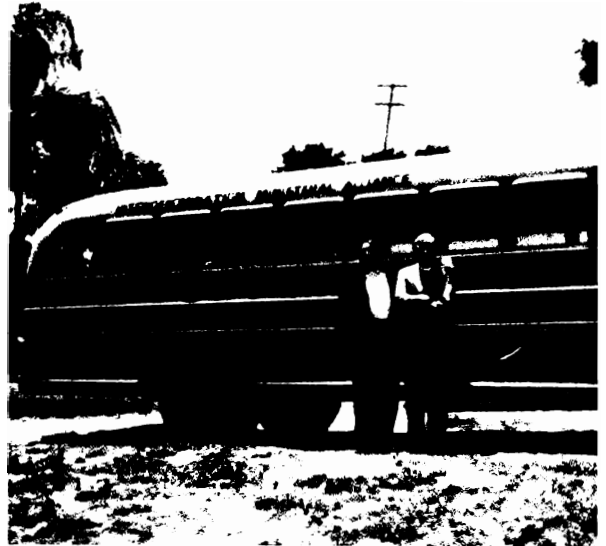
3. AUTHOR AND MR. CUPPY



4. MRS. POGGE - AUTHOR - MRS. DYEL



5. PROPHET WARKIEE SARHEED - AUTHOR



6. BISHOP WOMACK - AUTHOR - TEMPLE BU



. AUTHOR - SPIRIT PICTURE - MRS. DAVIS



8. CLARK HOTEL, ST. PETERSBURG, FLA.

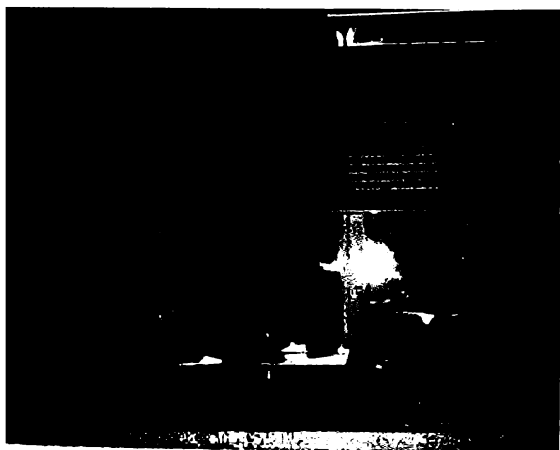




9. GARAGE HOUSED "HOODOO" MS., 1964



10. HYATT HOME, GLADSTONE, N.J., 1964



11. TABLE AT WINDOW, "FACI" 2ed DONE



12. FROM TABLE INTO LIVING ROOM



13. LIVING ROOM BACK TO TABLE



14. LIVING ROOM SHOWING FRONT DOOR



5. MENDHAM ROAD - ENTRANCE - GARAGE



16. ENTRANCE FROM DRIVE TO HOUSE



17. "THE GLADSTONE ROAD"

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"Fair Is Our Land: The Portrait of America"  
Samuel Chamberlain, Editor; Donald Moffat, Introduction  
Hastings House, Publishers, New York, 1942, p.87  
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18. SEE P.XVII

John 14:14 — If you shall ask anything in my name,  
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19. SEE P.XVII

21. SEE P.XVII **ASIA TEAL**

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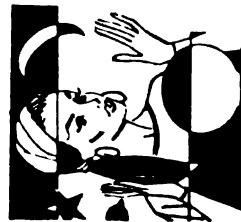
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20. SEE P.XVII



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April 17, 1970

Dear Prophet W. Sarheed  
I am Mary Wilson Dr. J. V.  
Carter's mother. My son, J. V.  
had another one of these  
spells and fell out and it  
was kind of hard on him  
this time. He chewed  
his tongue up a bit. But he  
is much better now.  
Thanks the Lord for that.  
I need you to help me  
if you will please.  
I don't have any money  
to send with this  
letter but I want you  
to send me a number  
and if it comes out I  
will send you some money

My son, J. V. he received  
the numbers, you send me  
I played them on one  
horse and did not  
play it on the other  
horse and it came  
out on the other horse  
He played it Tuesday  
and it did not come  
out, but it came out  
Saturday but he did  
not play it Saturday.

He worried over it  
so much I think that  
caused him to have  
that spell. So please let  
me hear from you  
soon.

from  
Mary Wilson  
(over)

---

You can call me if you  
wish at 461-5832

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Journal of the Folklore Institute  
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Hoosier Folklore Society

TEL. NO. 812-337-5864

November 1, 1972

Dr. Harry Middleton Hyatt  
919 South 19th Street  
Quincy, Illinois 62301

Dear Dr. Hyatt:

As president of the Fellows of the American Folklore Society I would like to invite you as our distinguished guest to attend our annual luncheon to be held in Austin, Texas on Friday, November 17 in the Empress Room of the Villa Capri Hotel. The American Folklore Society will pay all your expenses. We will be delighted to meet and talk with you and honor you for your extraordinary and outstanding contributions to American Folklore.

I enclose a return envelope and would appreciate hearing from you as soon as possible so that we can make the reservation.

I have personally wanted to meet you for many years and very much hope that you will be able to accept our invitation. The meetings will take place at the Villa Capri Hotel, 2400 Interregional, Austin, Texas, from November 16-19, 1972, and we would be pleased to have you stay for all the sessions.

With every good wish,

Cordially yours,



Richard M. Dorson  
Director

RMD/gk

cc: Richard Bauman  
Kenneth Goldstein

23. DR. RICHARD M. DORSON TO HARRY M. HYATT

HARRY M. HYATT  
FOUR COURTS, APT. 104D  
2900 STATE STREET  
QUINCY, ILLINOIS 62301

November 6, 1972

Professor Richard M. Dorson, Director  
Folklore Institute  
Indiana University  
504 North Fess Street  
Bloomington, Indiana 47401

Dear Dr. Dorson:

Your letter Friday afternoon was a tremendous surprise! To be invited by you, the president of the Fellows of the American Folklore Society, *as our distinguished guest to attend the annual luncheon* overwhelmed me. But even more than this came the pleasure of hearing from you personally. Surely my joy and thanks for these two events - events they are in my secluded life - must have been evident in our telephone conversation that same night.

If I remember our talk, you are to confirm whether I leave the 15 or 16 - surely the later date, the day before the luncheon on Friday 17.

Dr. Wayland D. Hand in his October 15 letter to you says I enjoyed my visit with him. That is true. I am certain my journey to Austin will be equally enjoyable.

With best wishes,

Yours sincerely,

Harry M. Hyatt

HMH:ap  
xc: Wayland D. Hand

November 9, 1972

Professor Richard M. Dorson, Director  
Folklore Institute  
Indiana University  
504 North Fess Street  
Bloomington, Indiana 47401

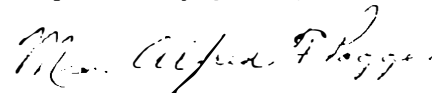
Dear Dr. Dorson:

I have worked very closely with Dr. Hyatt in typing the manuscript and final copy of *Hoodoo* - Volumes 1, 2 and now 3. I know him personally as a dedicated author. My family is also privileged to have him as a personal friend.

This honor that you as president of the Fellows of the American Folklore Society, have given him is one that has overjoyed me personally, because I am aware of how much this has pleased Dr. Hyatt. To honor him for "the extraordinary and outstanding contributions to American Folklore" is a title he richly deserves. I am not speaking as a scholar in the field of Folklore, but as a "lay person" who knows that he has devoted his life, since his wife's death, to the completion of *Hoodoo*.

I have taken it upon myself, without Dr. Hyatt's knowledge, to notify a few "lay" people who would like to send congratulatory messages to Dr. Hyatt for this great event. I am enclosing a copy of a Xeroxed sheet that I have composed. I hope this meets with your approval.

Respectfully yours,



Mrs. Alfred F. Pogge, sec.  
#2 Payson Heights  
Quincy, Illinois 62301

Enc.



INDIANA UNIVERSITY

*Folklore Institute*

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Journal of the Folklore Institute  
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November 13, 1972

Mrs. Alfred F. Pogge  
#2 Payson Heights  
Quincy, Illinois 62301

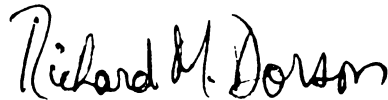
Dear Mrs. Pogge:

Your good letter has arrived, and I greatly look forward to seeing the congratulatory messages being sent to Dr. Hyatt. I will ask him if I may read them to the Society of Fellows of the American Folklore Society at our luncheon. This is indeed a generous thought on your part.

Since you have been associated with Dr. Hyatt, you are to be congratulated on his great work in folklore.

With every good wish,

Sincerely yours,



Richard M. Dorson  
Distinguished Professor of  
History and Folklore

RMD/gk



CENTER FOR THE STUDY OF  
COMPARATIVE FOLKLORE AND MYTHOLOGY  
LOS ANGELES, CALIFORNIA 90024

January 7, 1972

Mr. Harry M. Hyatt  
919 South 19th Street  
Quincy, Illinois 62301

Dear Mr. Hyatt:

It was a real pleasure to talk with you over the telephone the other night. This letter will put into writing, I hope, some of the things that we talked about, particularly plans for some kind of cooperative effort in the future.

As you know, I have admired your work very much for many years and have looked upon it as the cornerstone of all of my own researches in the field of popular belief, superstition, and custom. I look forward eagerly to working up the great volumes on conjury and folk medicine, which represent such a tremendous investment of energy and time on your part over many years.

With regard to your trip to Los Angeles, I suggest perhaps the best time might be the weekend of May 5-6, when the Folklore and Mythology section of the Southern California Academy of Sciences will be meeting here on the UCLA campus.

I am trying to persuade Duncan Emrich to come, and perhaps prevail upon him to give a paper before the group on some aspects of the folklore of the West, even his hobby of the folklore of miners. You could either arrive on the 5th and stay through to Sunday or Monday, or you could come earlier in the week and finish off on Saturday, whichever seems better to you.

It would be a tremendous inspiration for our young graduate students, as well as for the staff of the Folklore and Mythology Group to hear you reminisce about your many years of experience as a collector of folklore, witchcraft, folk medicine, and all the rest. This might best be done informally before a relatively select group at my home on Friday, May 5, but I could easily arrange it to fall on another night.

Although the Center, unfortunately, cannot provide travel for you, we can certainly put you up while you are here.

Mr. Harry M. Hyatt - 2

January 7, 1972

It will be a pleasure to show you UCLA's great folklore collection in the University Research Library and to show you the excellent facilities of the Center for the Study of Comparative Folklore and Mythology, as well as the file containing the materials for the Dictionary of American Popular Beliefs and Superstitions. My work in Folk Medicine will have advanced far enough by that time so that you can get a fair notion of what I plan in this standard treatise.

Please write me at your early convenience so that we may firm up plans.

Yours sincerely,

*Wayland D. Hand*

Wayland D. Hand  
Director

WDH:sb

28. THE REV. J. LANGTRY WILLIAMS

Sultan Ahmet Camii  
Sultan Ahmet (Blue Mosque)  
ISTANBUL - TURKEY

*PLEASE LET ME KNOW YOUR ADDRESS. ABOVE ALL LET ME KNOW IF YOU PLAN TO COME TO VISIT.*

*DEAR HENRY. I HAVE BEEN READING YOUR MAPS SHOWING WHERE THE UNIVERSITIES ARE AND RECEIVE "FOLKLORE" WHAT A WONDERFUL INFORMATION MISS YOU AND ANNA SWICK IN SPITE OF DISTANCE WE MUST KEEP UP THE FRIENDSHIP PLEASE LET ME KNOW YOUR ADDRESS. ABOVE ALL LET ME KNOW IF YOU PLAN TO COME TO VISIT.*

RECEIVED  
JAN 10 1972  
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*The Rev H.M. HYATT.*  
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