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 FOUR

MEMOIRS

OF THE

ALMA EGAN HYATT FOUNDATION

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of
HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK

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TO

THE MEMORY OF

MY SISTER

MINNIE HYATT SMALL

GREATEST ASSISTANT OF THEM ALL

FOR HELP WITH

"FOLKLORE FROM ADAMS COUNTY ILLINOIS"

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Hoodoo Christmas Present

"At Christmas [last Christmas, 1938] a person did dat. A lady did that to a man, had a little bit of [a minature] coffin, like a person [*doll baby*] in dere. An' he thought he was receiving a Christmas present. Yo' know, had it in a little Christmas box with a little ribbon on it, an' a Christmas card on it."

HOODOO - Mobile, Ala., No.7992, p.3399

INTRODUCTION

If this is your first acquaintance with these volumes, prepare for a subject rather different, perhaps strange in several ways. First, and immediately important to understand anything at all, you will meet two persons endlessly talking, the author and one of his 1600 informants. He and they make this work perhaps the longest conversation ever printed, 3600 pages of text, not counting illustrations, and at least 400 pages more to follow in volume 5. To separate author from other talkers I now quote myself:

> *These four volumes of HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK, often abbreviated HOODOO [or "hoodoo"] when quoted [in the text], 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 interviews, the second denoting subsequent editorial matter; everything else belongs to the informants." (Hoodoo, vol.1, p.1, par.2; the whole from vol.3, p.1859, par.1.)*

You must consider these volumes an archive. They were not designed for reading seriatim, either cover to cover or volume after volume. For your guidance I have from the very beginning added margin titles, more elaborate ones while proceeding, just in case an index could never be completed. As for their purpose, these volumes preserve original material hitherto little known and collected, constantly changing, and much of it in older forms lost forever.

What type of thought am I trying to bring aboveground where it can be studied and evaluated? Here we face a continuation of mental phenomena centuries old, the syncretism of magic rites, pseudo-science and religion. We could call it an underground gnosticism, remembering always that the amount of syncretism varied from place to place and time to time.

Rites in these volumes were believed by both black and white people. The percentage of blacks and whites to total population as given by black informants will be found in the *Introduction* to volume 1, pages II-IV.

That disjointed title HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK is awkward indeed, yet each word expresses a special aspect of the whole, and all words occur frequently in the text. The word *voodoo* rarely appears. Hoodoo the word - according to elderly informants from Maryland through Florida - was either unknown to them or known as a fairly recent term for something they called witchcraft (often *'craft*), conjuration (always *cunjure*), and rootwork (frequently *roots*). Later from published sources I learned that the word *hoodoo* surfaced in print about 1884. Whatever its origin, it means for me the eruption of modern commercialism in this field.

Old-time *doctors*, who used simple objects and materials at hand, were dying out about 1900 (*see* Zippy Tull, pp.923f., & p.5; also George Jackson, the *highman*, p.912f.). After World War I, professional workers depended more and more upon the products of commerce, a vast variety of articles: candles of all colors and sizes, various shapes, to fill the needs of every desire; holy oil; invisible

ink; magic sand; special cloths and papers; powders which made cold water *boil* (effervescent tablets); chemical substances when sprinkled on burning bewitched objects produced color lights; and even matches, soap and vinegar bought at a hoodoo *drug store* were more powerful! How modern that last one sounds! *Ours is double strength! Watch me while I compare an unknown brand with ours! Money back if dissatisfied!*

Time again must be consulted to obtain a proper historical view of situations encountered during fieldwork. The material of these volumes was orally collected and recorded during the late 1930's and early 1940's, or before Martin Luther King's march against Selma. Since my interviews were in homes and hotels of black people, a few problems could be expected. In those days as soon as an unknown white man like me entered a black district, a stool pigeon or envious neighbor reported his presence to the police. That is why beginning with St. Petersburg, Florida, I always visited the Chiefs of Police before starting work in a new city. Even a letter from the Chief did not always protect me! In Wilson, North Carolina, a white woman who could not get in to see me for a fortune-telling, notified the police. She could not believe that a white man was working in a black home and not taking money (*see* illustration Police! Police! Police! at end of vol.2). However, my greatest difficulty was the type of material I sought, not harmless superstitions like *counting ten* or *crossing fingers*, but something some informants called *underworld work* or *selling yourself to the devil* or *witchcraft*. Be assured that everything in these volumes has some relevance to the breadth and depth of witchcraft.

Another aspect of time must be understood. There being no folklore course at the universities before or during my collecting days, I lacked both scientific training and guidance out in the field. To pioneer is rarely an easy task.

Since volume 4 starts with an unfortunate break in the middle of section SHOES, not an interesting subject for a first meeting with HOODOO, may I advise a new reader to look elsewhere, perhaps choosing A FEW MORE *DOCTORS* (pp.3185-3241) or *Doctor* Washington's offer (No.9024, pp.3660-3663) to get me out of jail, if I ever became a bootlegger.

Already having said so much about myself, I hesitate to add anything further to preceding *Introductions* and comments throughout the text. Yet one thing more may interest the reader, a personal experience about HOODOO I never expected during my lifetime.

About November 1, 1974, I received a package mailed first-class but it lacked return address with name to show from where and whom it came. Appearance suggested some sort of publication and so it was. A well designed cover of warm grayish-green identified it as *Revue de Louisiane // Louisiana Review*; Vol.3, No.1, Summer 1974. Title page inside continued *Revue semestrielle...pour le Développement du Français en Louisiane...sous le Patronage des Universités et Collèges de la Louisiane*. Instead of the usual subscription blank between cover and title page, a slip of paper directed me to *see page 29*. To my surprise I saw a *review article*, a featured criticism of 9 pages. Not since Julian Huxley's famous introduction of Pierre Teilhard de Chardin to the world - on the front and following pages of the *London Times Literary Supplement* years ago - did any review interest me more. Its title displayed my name! HYATT'S HOODOO ODYSSEY.

The word "odyssey" symbolized for me the ancient Greek spirit in search of self-fulfillment, a journey worth-while regardless of hazards. My critic's title and discussion revealed that he had spent a considerable amount of time upon these volumes and had thought deeply about the man behind them. With insight and scholarship he mentioned good things as well as weaknesses, the former outweighing the latter. Therein once again the word "odyssey" had been well

chosen. Neither Ulysses himself nor Greek spirit had been perfect. Best of all, this able review treats the author of HOODOO as an ordinary human being. For this last relief, *much thanks*. I have no desire some day to become a horrible legend known as *Hoodoo Hyatt* or as the father of *The Eighth Book of Moses*. If this sounds like nonsense, believe it or not, some of the rites in HOODOO are already being attempted!

As a final word about "Odyssey," I am offering the reader a condensed quotation from the first page of this remarkable criticism written by Francis A. deCaro of Louisiana State University, Baton Rouge, Louisiana. I had met him at the annual Meeting of the American Folklore Society, University of Texas, Austin, 1972 (*see* HOODOO, vol.3, pp.V-X). For my quotation, turn this page.

One word about the note concerning volume 5 on the copyright page. This volume will contain 400 pages or more of text and a considerable amount of other material. A few extra copies of the manuscript will be Xeroxed as we go along for copyright and other distribution, should financial conditions in The United States of America worsen. For this same reason the proposed index has been suspended. Up to this time volume 1 and almost all of volume 2 have been indexed. Also indexed was the second edition of *Folklore from Adams County Illinois*, the cards of which are in the files of *Center for the Study of Comparative Folklore and Mythology*, University of California, Los Angeles.

December 25, 1974

"Many and various impulses have sent men and women *into the field* to record the folklore traditions of a region, a group, or a nation. In the fairy tales they recorded...the Grimm brothers saw...the poetic soul of the German race...in India, Verrier Elwin zealously turned to collecting aboriginal myth and lore... Malinowski...his Trobriand Islands expedition, which ultimately contributed much to the understanding of magic and myth...Zora Neale Hurston...sought to delve into the black folk cultures of her native Florida and of Louisiana in order to see something of her own past...yet perhaps one of the most extraordinary folklore odysseys in terms of motivation and results is one only now becoming known to American folklorists; the trek of an Episcopal priest, Harry Middleton Hyatt, throughout much of the eastern United States, mostly the South, in search of hoodoo, the magical practices of Negro America. Hyatt's story (which has a Louisiana chapter) is a fascinating one, and can be pieced together from what he tells us about himself in his published works...in themselves notable landmarks among folklore compendia..."

by FRANCIS A. deCARO - *see* INTRODUCTION

THE PHYSICAL HUMAN BODY ITSELF

WITH MORE SHOE RITES FROM VOLUME THREE

(5). SHOES
(continued)

[Here we continue the 118 shoe rites given at the end of volume 3 (pp.2758-2781). SHOES is the 5th of the 6 subsections into which I have divided SWEAT; the latter being one of the 10 sections of the large division THE PHYSICAL HUMAN BODY ITSELF. Shoes have magic value only if they have been worn; that is why they have been included under SWEAT.]

[As with all these groupings of material in *Hoodoo*, we must always realize that not one of them contains every rite listed by headings. Most rites can be placed in two or more catagories; for example, instead of under SHOES, we could easily classify shoe-margin-titles GRAVE and GRAVEYARD DIRT (pp.2768-2770) under DEATH AND BURIAL AND GRAVEYARD DIRT, 10th section of this present division.]

[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).]

5206. Yo' kin take dere shoes an' take 'em an' put 'em undah de do'steps, an' put a li'le table salt an' sulphur an' diff'ren' thin's - mix it up tuhgethah an' rub it on 'em, an' put 'em undah de do'step. Yo' steal de shoe unbeknownst tuh 'em an' put 'em undah de do'-step, an' dey'll leave town - run away from town.

SALT - SULPHUR - SHOES

(Do you get both their shoes?)

Jes' one. If yo' can git one, jes' git de left-foot shoe; if yo' can't git de left-foot, jes' git de right foot - any which one of 'em.

(And if you got my shoe, you would bury it under my door?)

Yeah, under yore own do'step. [Waycross, Ga., (1093), 1761:2.]

5207. Git yo' some men's shoes - git chew a [new] pack of sulphur. Put chew a teaspoonful of sulphur in each one of those shoes, a pair - two, yo' know, burn 'em only two at de time. An' yo' put dat sulphur in dose shoes an' table salt an' put it in yore stove an' let it burn. Yore house will be so full yo' can't git in an' out on 'em. [Florence, S. Car., (1326), 2270:8.]

5208. People, yo' know, kin take an' weah sulphur in de shoes, an' as long as yo' weah sulphur in yore shoes, ah don' care who put anythin' down fo' yo', it wouldn't *hurt* chew. Sulphur an' salt eats up de *poison*. [Fayetteville, N. Car., (1411), 2334:16.]

5209. An' den ag'in yo' kin take de salt, de eatin' salt, an' sulphur an' yo' kin take dat an' let it been in dat ole shoe. An' take it out dat ole shoe an' yo' kin go an' sprinkle it in mah house, or on de sill of mah house, or anywhere on de step, an' ah walk ovah it ah'll leave.

(Whose shoe do you put that salt in?)

Anyone who yo' wanta work harm wit or good.

(Well, then you would take it out of their shoe?)

Yes, when yo' take it out de shoe, den yo' put it in dat bottle.

Sho'. Well yo' jis' take dat salt out as a powdah an' throw it undah mah house or eithah in mah house, if yo' kin.

(Well, now, suppose you were running me away and you want to use salt to do it, you would put that salt in my shoe?)

No, no suh.

(You mean your own shoe?)

No, nobody's shoe. Yo' jis' takes dat salt an' diff'ren' things whut chew wanta put tuh it, an' yo' throw it down. Yo' kin jis' throw it at de threshhold of mah do' an' ah'd move. Evah time yo' walk ovah dat, see, dat satisfies - dat settle it. Yo'll leave, yo'll git a mind tuh leave heah an' yo'll go. [Sumter, S. Car., (1382), 2455:3.]

5210. [She was] a wild woman. Ah couldn't git rid of 'er an' ah went tuh another HOODOO. He tole me, say, "Yo' take two of 'er shoes, take 'em an' full 'em wit salt an' sulphur, an' put 'em down intuh a runnin' stream." An' yo' wouldn't have no mo' trouble wit 'er. Well, ah nevah had no mo' trouble wit dat woman. Got rid of 'er. [St. Petersburg, Fla., (1035), 1682:1.]

SALT AND SULPHUR IN BOTH SHOES - SET THEM IN RUNNING WATER

5211. Yo' kin take a person's shoes an' put a li'le sulphur an' a li'le salt in it an' dis heah *Red Devil Peppah* red peppah, an' yo' could take dat shoe an' yo' could bury dat shoe, but let it be de lef' feet. An' bury it in de back yard. An' dat person nevah be able tuh walk straight any mo'. [*Red Devil Pepper* is either a package of red pepper with a red devil on it, a commercial brand, or a special package sold by a hoodoo drug store or mail-order firm.] [Sumter, S. Car., (1380), 2449:10.]

SALT - *RED DEVIL PEPPER* - SULPHUR - SHOES

5212. [Here is another version of preceding rite by same informant:]

Ah tell yo'. Yo' could take red peppah an' sulphur an' salt [3 ingredients], an' yo' could put it an' weah it in yore shoes; or eithah tie some of it in a piece of cloth an' put it roun' yore waist. An' nobody couldn't *hurt* chew tuh save yo' life. [Sumter, S. Car., (1380), 2449:6.]

5213. Wear red peppah in yore shoes, salt an' sulphur an' black peppah, no one cain't harm yo'. [Wilson, N. Car., (1471), 2652:24.]

5214. Git nine little seeds outa [a] red peppah, an' sulphur an' salt, an' put in yore shoes, an' whatevah dey wanta do - run yo' 'way, make it so hot yo' cain't stay where yo' are.

SALT - 9 RED PEPPER SEED - SULPHUR - SHOES

(Put that in either shoe or both shoes?)

In both shoes. Yo' know, in yore shoes yo' have a linin'. If yo' kin git up dat linin', git nine red peppah seeds an' git sulphur an' salt an' put in dere, dey not knowin' it's in dere, an' dey say yo'll be so hot yo'll jes' have tuh go. Yo' don't [know] where yo' goin' but yo' jes' got'a go. [Fayetteville, N. Car., (1419a), 2557:1.]

5215. Ah've seen lotsa dat done. Take salt an' sulphur, take de ole shoes

an' burn it. An' den dey take de ole shoes aftah dey burn it, an' den take it in de four cornahs of de house, er out in de yard an' bury it. An' ah've seen lotsa [people do it] but what it wuz in it [whether this caused them to leave] ah don' know. [I] seen 'em leave home. [Jacksonville, Fla., (560), 696:4.]

SALT - SULPHUR - SHOES - BURN
BURY - 4 CORNERS - OF HOUSE OR YARD

5216. Dey take some cookin' salt an' sulphur an' mix it an' put it in a fireplace, 'nuff fo' de smoke tuh come out, an' burn it in yore chimley. Yo' kin take a shoe an' burn along wit it tuh make it mo' strong. An' burn it slowly in de chimley an' see dat'll smoke. Dey can't stand dat odor from dat smoke, an' it seems in a couple of week's time dey'll have tuh move. Dey couldn't stay roun' dere. [Burn] three time a day.

SALT - SULPHUR - SHOES - BURN 3 TIMES DAILY

(That will cause the people next door to be moved.) [Sumter, S. Car., (1345), 2328:1.]

5217. Well, if yo' think dey goin' put somepin down fo' yo' tuh walk ovah, yo' git some sulphur an' table salt an' - an' saltpetah. Put jis' a li'le bit'a each, about de same quantity of each, an' put it in each shoe, an' yo' walk ovah dat much as yo' wanta. [Waycross, Ga., (1167), 2227:4.]

SALT - SULPHUR - SALTPETER

5218. Ah've heard dat yo' could take two ole shoes, two ole workin'-men's shoes, an' burn 'em. Take some salt an' po' on 'em, an' a li'le sugah an' po' on 'em, an' burn 'em an' dat will make yo' have luck. [Fayetteville, N. Car., (1418), 2553:3.]

SALT - SUGAR - 2 OLD SHOES - BURN

5219. Dey taked mah shoe, got holt one of mah shoe, an' scraped jis' a li'le of de dust outa de inside of de shoe [insole], an' ball it up - wrapped up intuh a li'le somepin jis' lak dat [demonstrates]. (Ball it up [in a piece of rag or paper].) Yes suh, an' put it out in de yard close by de fence. Always put on de left side.

SCRAPINGS FROM INSOLE - BURY LEFT SIDE OF GATE

(The left side of what?)

Of yo' gate where yo' come in.

(You bury it out to the left side of your gate?)

Yes suh, an' yo' step ovah it. Dat is a pain ket' chew [= ketch chew = catch you] in yo' laig. Kills yo' foot daid.

But dō [though] where de diff'rence [= but on the other hand] heah come anothah man [*doctor*] dat undahstan' de business, will ease [it] off yo' - take it right off. But it wouldn't be a month or week befo' yo' be walkin' jis' as straight as evah. [Jacksonville, Fla., (557), 693:5.]

5220. Den ah've heard dat dey kin take yore shoe an' scrape de bottom of it. Lak yore shoes is - lak yo' weah yore shoes tuhday. Well, if yo' foot atall sweat, dey kin take it an' pull it off an' scrape de inside of dat shoe, an' git dat dere dirt whut come outa yore foot. An' dey could bind dat dere up an' put intuh a place whereby it cain't ketch no air atall. An' yo' cain't walk. Of co'se it cain't kill yo' - won' kill yo' - but yo' won' have no use fo' dat foot. Dat takes de use of it, when dey puts dat intuh a place where it cain't ketch no air.

SCRAPINGS FROM INSOLE - AIRTIGHTED
YOU CANNOT WALK
RED PEPPER AND SULPHUR CURES

De way dat chew comprehend [overcome] dat is tuh bring de use back tuh yore

foot. Git chew some sulphur an' red peppah an' weah it in de bottom of yore shoe an' dat will kill it. See, dat'll kill it in yore foot. Dat won' be no good while dey have it in dat airtight place. Dat 'air [= dere = there] is de way dey ovahcome dat devilment when dey works it. [Waycross, Ga., (1120a), 1799:2.]

SCRAPE INSIDE SHOE TOE - BURY IN BOTTLE - POINTED TO SUNRISE

5221. If yore wife or anyone is gone 'way from yo', yo'll take dat shoe an' scrape de toe out of it wit yore pocketknife, on de inside.

(Both shoes or just one?)

Well, one of 'em will do - eithah one. An' yo' take dat scrapin' an' yo' put dat in a bottle an' yo' bury dat. Dat will turn dem aroun' - turn 'em back tuh yo'.

(Do you bury that bottle in any particular way or just any old way?)

Well, yo' should bury dat bottle tuh de sunrise. [St. Petersburg, Fla., (1039), 1685:2.]

SHOE - HE WEARS IN HIS - DEPARTED WOMAN'S INSOLE

5222. Now, yo' say fo' n'instant [for an instance] ef a man's lovah wus gone away, he could take - ef he kin git holt-a shoe which he knew dat she wuz gon'a wear again, he could pull up jis' dat thin papah in de heel, it doesn't make any diff'ren', an' take it an' weah it in 'is shoe. An' dey say dat is a good way dat she will come back tuh 'im. [Waycross, Ga., (1086), 1755:1.]

5223. [HERE FOLLOWS A RARE SIFTING RITE - SIFTING WITH A SIFTER.]

An' ah've heard 'em say dat chew take like nuthin but wimmen, take three or fo' wimmen here, or jis' me, one person'ly, say. Now, ah take all mah ole shoes now an' burn 'em up, but ah burn 'em on somepin dat ah kin save all dose ashes. An' burn tuh a charcoal an' den mash 'em up. An' den ah take salt an' peppah an' mix wit dose shoes now. An' ah take de siftah an' between nine an' twelve a'clock at night ah go aroun' de house an' sift 'em three times tuhnight.

SIFTER: SHOE ASHES - SALT - PEPPER
CIRCUMAMBULATE HOUSE 3 TIMES NIGHTLY - 3 NIGHTS

(How do you mean, sift it three times?)

Jis' put it in a siftah, yuh see, jis' sift de dust [shoe ashes].

(You mean you go round the house three times, or you sift the dust three times?)

How - like ah begin now from de back door, from mah back door, an' ah go around dere an' make mah wish, yuh know. If ah wish fo' all men tuh come tuh mah house, or jis' one indivij'ly [individually], yuh know. An' if dere's some woman dat ah think she's a enemy tuh me, yuh know, an' ah don't wan' 'er tuh come dere, yuh see, ah wish fer 'er tuh not come, an' wish fer 'im tuh come an' stay always wit me.

(I see.)

Ah'd go aroun' three times lak dat an' begin. An' de last wish, dat ah make right where ah begin dat, yuh see. An' ah wish dat he may come an' stay wit me always. See, when ah says *always*, ah'm [back] in de house den an' turns de siftah loose on de inside. An' den tuhmorrah - ah do dat tuhnight between nine an' twelve. An' tuhmorrah mawnin' now between twelve an' nine, well, prob'ly yuh kin do dat at three a'clock in de mawnin', fo' or five or six a'clock, any time befo' nine a'clock, but de bes' time dat dey do it is befo' sunrise. See, aftah twelve o'clock [and] befo' sunrise - roun' about fo'-thirty or five a'clock, an' yuh do de same thin' an' come back in an' drop de siftah right at de same place again.

(You sift it all over again?)

De same thin' all ovah again. An' dey say, when yuh do dat - well, dey say

yuh don't have tuh have many shoes. Doesn't take much, take much siftin's fo' dat dust, 'fo' dat dust is gone. Well, yuh do dat till all dat dust is gone through dat siftah, yuh see, an' dey say he'll nevah leave yuh den. He'll nevah leave yuh. [Elizabeth City, N. Car., (438), 391:3.]

6 O'CLOCK EACH MORNING BURN LEFT SHOE OF MAN

5224. De lef'-footed ole shoes from a man. Now, lak if yo' be in business lak sellin' whiskey or anythin' lak dat, yo' could burn it in yore home at six a'clock evah mawnin'. An' dat's good luck.

(That is good luck to bring in customers?)

Bring in plenty customahs an' all lak dat. [Savannah, Ga., (1259), 2136:5.]

SOLE OF SHOE CUT OFF - BURIED UNDER FIRST OR FOURTH STEP - TOP PART THROWN AWAY

5225. Well, yuh take it [shoe] an' bury it - bury it undah de step. Dey got front steps, dey got back steps. Sometime a house is got fo' or five diff'ren' steps cleah aroun', yuh know, but yuh only - yuh count tuh de fo'th step, if yuh got fo' steps. If yuh ain't, yuh kin bury it undah de firs' one, but yuh won' wanta bury nuthin but de dirt part, de foot part [sole] of it. Yuh see, lak de hole's [open part is] up, yuh don' have tuh bury dat. Jes' cut it [sole] off, de foot part, an' bury it undah dere, bury it undah de first step or de fo'th one.

(What will that do to me?)

What will dat do?

(What will that do, yes?)

Oh, DAT AIN'T GOIN' TUH DO NUTHIN, JES' HAVE YUH AT DERE COMMAND. Dat's all - jes' de same thing as de othah [rite given]. [New Orleans, La., (867), 1405:8.]

SOLE NOT CUT FROM SHOE - BURY LEAVE TOP PART STICKING OUT

5226. Yes, ah have heard of doin' sompin - takin' prackly [practically] nuthin but shoes. Bury dat shoe an' leave de top of it out, an' dat will kill 'em.

(What do you mean leave the top of it out? You just bury the sole and leave the top part out?)

Leave dis [top] part up, jis' so's all of it ain't in dere.

Yo' kin do wit de sock de same way. Leave part of it up. [Memphis, Tenn., (1529a), 2734:14.]

5227. A person take yore shoe an' cut jes' a small 'mount of de sole off each one of yore shoes.

(The outside sole?)

Yessuh, jes' cut dat sole offa dat, offa each one of 'em. An' take dat sole offa dat shoe an' git 'em a bottle of *Jockey Club Perfume*, an' lay it on a cloth an' sew it up right nice, an' keep it 'nointed always wit dat perfume. Don' nevah let it go wit'out it, dat perfume. Evah day, don' fo'git tuh put as much as two or three drops on each one of dem li'le pieces. An' keep it in yore pocketbook an' DAT WILL FO'EVAH MAKE DEM GIVE YO' MONEY. [Memphis, Tenn., (1537), 2776:3.]

SOLES OF BOTH SHOES - SMALL PIECES FROM SEWED INTO BAG - CARRIED IN POCKETBOOK ANOINTED DAILY WITH *JOCKEY CLUB PERFUME*

SUGAR AND SHOES BURNED

5228. Yo' would burn shoes fo' luck. Jis' git sugah, ord'nary sugah, an' sprinkle it ovah dem an' put 'em in de fiah an' burn 'em fo' any kinda luck. [Memphis, Tenn., (917), 1486:6.]

5229. Yo' kin keep from bein' *hurt* dat way, whut ah know. Yo' kin keep sulphur in yore shoes an' keep from bein' *hurt* lak dat.

Evah time yo' git ready tuh go out, evah pair of shoes yo' has, sprinkle a li'le sulphur in dem. Well, yo' nevah ketches anythin' from anybody. It's hard fo' 'em tuh git on tuh yo'. [Fayetteville, N. Car., (1442), 2611:4.]

SULPHUR AND SHOES

5230. Dey burn ole shoes an' sulphur togethah, yo' know. Dey tell me dat makes yo' lucky - dat's fer luck. [St. Petersburg, Fla., (1021), 1653:2.]

5231. Jes' lak if yo' an' a man separated, an' dey say dat if yo' kin git 'is lef'-foot of 'is shoe, an' take it out in de back yard an' burn de shoe wit sulphur, dat he would came back. (Take the left sole, the whole shoe?)

SULPHUR - LEFT-FOOT SHOE - UPSIDE DOWN - BURN

Yes sir, jes' de whole shoe an' turn it down an' sprinkle sulphur on de shoe an' said dat would bring 'im back.

(Then you burn the shoe?)

Yes sir, burn it - jes' make a fire an' burn it. [Waycross, Ga., (1114), 1786:6.]

5232. Yo' take brimstone an' put a li'le sulphur wit it, an' wear a li'le in yore shoes, an' de tendency of dat would keep anybody from tryin' tuh do anythin' tuh yo'. [Sumter, S.Car., (1380), 2451:6.]

SULPHUR - BRIMSTONE - IN SHOES

5233. Take dey lef'-foot shoe an' burn it wit sugah, black peppah, saltpetah an' bluestone. Dat'll call 'em back. [Memphis, Tenn., (959), 1542:9.]

SULPHUR - SALTPETER - BLUESTONE - SUGAR - BLACK PEPPER

5234. Ah heard if dere any person dat chew don' wan' aroun' yo', in de mawnin' 'fore de sun rise, yo' go an' sweep yore front yard. Well, when dey come dere an' dey walk in an' yo' sweep it - an' yo' burn a ole shoe. Yo' go roun' anywhere where dis person is an' git any ole shoe belong tuh dem an' burn it an' sprinkle it. Well dat will keep 'em 'way from roun' dere.

SWEEP YARD BEFORE SUNRISE - AFTER ENEMY ENTERS - SWEEP AGAIN - BURN HIS SHOE ADD SULPHUR - SPRINKLE IN YARD

(You sweep first?)

Yo' sweep an' den burn a ole shoe - jes' yo' sweep an' den yo' put some sulphur in dat ashes of de burnt shoe. Sprinkle it in de front yard. [Brunswick, Ga., (1188), 2006:3.]

5235. De woman left de man, dis one [story] is, an' de man went an' tried to git 'er back an' he couldn't git 'er back. So he went to a fellah [*doctor*] de fellah tole him tuh take her shoe soles - found one of 'er ole shoes an' go to a post an' nail it up ovah de post on de sunrise side an' go back home an' not worry an' in three days she'd be back to him.

TELEGRAPH POLE - WOMAN'S SOLE NAILED TO FACING WAY SHE LEFT - SHE BACK IN 3 DAYS

(Nail it on a post?)

Nail de sole of de shoe up on de side of a sunrise post.

(Just any kind of a post?)

On de side of a telegraph post - nail it up on de side of a telegram post facin' de way she went. In three days dat she'd be back. [Fayetteville, N. Car., (1422), 2561:2.]

5236. Take yore left - take dis sole out chure left shoe, dat inside [insole] out chure shoe, an' yo' take dat sole an' yo' take solid brown papah. YO' EVAH SEEN A TERRAPIN? Cut it [brown paper] in shape of a terrapin. De shoe, dat's in

shape of a terrapin. De shoe, dat's in ordah - now, if yo' wanted *tuh lingah a person*, yo' know, *fix* 'em so dey be lingahin' all de time. An' yo' cut dis piece of brown papah an' cut dat shoe sole [insole] an' yo' ball it up in a new piece of homespun. Take dis piece an' de same shoe dat yo' taken it out of, an' slip it back in dey house. Yo' know, lak peoples shoe is settin' roun' dere an' yo' take de sole out. Well, maybe yo' be smart enough tuh git it back in de house, an' yo' put dis piece of papah in it. Well, de nine days aftah dey git tuh weah dis shoe, dey foot begin tuh swell up an' dere ankle an' yo' cain't tell [the cause of the swelling]. Well, if dey take dat piece of - DAT SOLE DEY GOT OUT OF YORE SHOE, IF DEY MAKE 'WAY WIT IT COMPLETE AN' FO'GIT ABOUT WHERE DEY PUT IT, WHY YO'LL NEVAH BE CURED. DERE'S NOBODY IN DE WORLD WILL EVAH CURE YO'.

TERRAPIN DRAWN ON BROWN PAPER
PUT IN LEFT SHOE - 9 DAYS - FOOT SWELLS

(If you want to make this person linger, you take this sole out of his shoe. Now, what do you do with this brown paper?)

Yo' take dat papah an' put it back in dere shoe, in de toe of dere shoe. Yo' know it's kind of a tissue papah, li'le thin papah. Dey put it in de toe of dere shoe jes' as fur as yo' kin git it. An' whenevah yo' do dat, dey weah de shoe. Maybe dey weah de shoe out an' don' evah know dat papah is in de shoe. An' whenevah *dey do 'way fo' yo'*, jes' lak anybody come in wit anythin' an' throw it down an' fo'git about where dey put it.

(Do they put the inner sole back in the shoe?)

No suh, keep it. If dey git holt of dat dey kin git cured.

(You take that sole [insole] out and you put this paper in the shoe?)

Put it in de shoe. Cut it in de shape of a terrapin. [Fayetteville, N. Car., (1423), 2466:5.]

5237. De shoes - dat right foot of shoes, dey kin burn dat up intuh a powdah an' put sulphur in it. Have dat sulphur an' dat powdah an' dis cloves. AH KNOW YO' DONE HEAR TALK OF SPICES. Have all dat burnin' tuhgethah an' mix it up an' burn it in yore house. Dey says three times a week: jis' Wednesdays, Saturdays an' Mondays, say dat's luck.

3 DAYS: MONDAY - WEDNESDAY - SATURDAY
3 INGREDIENTS BURN: CLOVES - SULPHUR - RIGHT SOLE

(What kind of luck? Luck for what?)

Bring good luck tuh yo'. [Waycross, Ga., (1102), 1776:6.]

5238. De inside sole from yo' shoe - dat little piece yo' walk on - dey cuts three holes right in de centah. Now dat's if yo' wanta, yo' kin *drive a person* or yo' kin *hold a person* wit it. If yo' wanta drive 'em, yo' got'a fix it in sompin light [weight], an' put it in runnin' watah wheres it will jis' keep agoin'. An' if yo' wanta keep 'em, yo' take dat an' bury it at chure home.

3 HOLES IN LEFT INSOLE
TO SEND - IN RUNNING WATER
TO KEEP - BURY AT HOME

(Do you take both those inner soles?)

One, de lef' one. DAT'S WONDAHFUL FOOT, DE LEF' ONE. [St. Petersburg, Fla., (977), 1584:6.]

5239. Now, ah've nevah 'sperienced dat, but dey say yo' kin burn peppah an' shoe sole an' brimstone an' dat would keep 'em parafied [pacified? paralyzed?]. Yo' know, tuh keep 'em from doin' anythin'. Yo' know, dat will git dere mind kinda puzzled. Dey say dat would *run* a bad neighbah. Dat whut dey tell me.

3 INGREDIENTS BURNED: BRIMSTONE - PEPPER - SOLE

(Well, where would you burn that stuff?)

Yo' carry it outdo's somewhere between yore house an' dere house, but don'

let 'em see where de smoke comin' from, see. Now dat whut dey say. [Sumter, S. Car., (1355), 2373:4.]

5240. Dey kin take - if yo've wore yore shoes an' got 'em good an' sweaty, dey git chure feet dirt from it an' de scent of yore feet lak dat. An' dey kin take dat an' weah it aroun' 'neath of dere waist an' thing lak dat, an' put some of dis oil of cedah in it, an' make de person follah dem an' cā' [care] mō' [more] fō' dem den dey do anybody else. Jis' lak dey would take dere hair outa dere haid...

THREE INGREDIENTS: OIL OF CEDAR - SWEAT - SHOE DIRT
WEAR AGAINST WAIST SKIN

(You mean they wear it around their waist?)

Right nex' tuh dere skin lak dis. An' dey puts it in a bandage an' puts it nex' tuh dere skin, an' put dat oil of cedah tuh it, an' weah it night an' day aroun' dere waist nex' tuh yore skin. [Memphis, Tenn., (932), 1513:4.]

5241. Ah heard tell dat yo' could take a person's shoes an' put red peppah in 'em an' salt an' some coppahs. Yo' have tuh take a penny. Take a coppah or brass, dat jis' whut dey use, an' take an' scrape it. Take a file an' scrape. An' put all dis heah stuff tuhgethah an' git it in yore shoes some way or othah. Den aftah yo' git dat in yore shoes, den dey cain't wear no shoes.

3 INGREDIENTS: PENNY SCRAPINGS - SALT - RED PEPPER

[To scrape a silver dime is common; to scrape a penny is rare.]

(What will happen to him?)

Well, his [skin] will begin tuh itch. All de shoes he'll wear will have tuh be jis' de same as sandals. Yo' know yo' cain't weah a good pair of shoes on yore feet counta [on account of] dey disfigured yo' know.

(It hurts his feet when he gets this stuff on them?)

Yessuh. [Fayetteville, N. Car., (1393), 2504:7.]

5242. Yo' could take dat inside sole jes' lak ah have in mine heah, dat got de sweat on it, chew know. An' yo' take dat outa anybody's [shoe] who yo' want. Listen good. An' put some sulphur in it, black peppah an' salt. (Sulphur, black pepper and salt.) Uh-hmm. Den yo' take it an' burn it. In three days times if yo' want dem back dere, dey'll come back tuh yo' an' love yo' bettah dan evah.

3 INGREDIENTS: SALT - SULPHUR - BLACK PEPPER
BURN WITH HIS INSOLE - RETURNS IN 3 DAYS

(What would you do with those ashes, anything?)

No, jes' let it go yo' know, aftah yo' put dat sulphur an' black peppah in dere, an' salt. [Brunswick, Ga., (1210), 1045:1.]

5243. Wit de shoe - yo' kin take ole shoes an' compel good luck wit 'em one way.

(Well, how would they do that?)

Well, yo' kin git chew three ole shoes an' JES' AS DE SUN IS RISIN' - YO' KNOW DE SUN HAS A MIGHTYFUL POWAH - an' jes' as de sun is risin' yo' take yo' a little sulphur an' put it in all three of dose shoes, right up in de heel part, an' set de toe of dose shoes tuhwards de house. An' yo' burn dose three shoes jes' as de sun risin' in de mawnin', an' dat'll certainly bring yo' good luck. Yo' kin do dat wit de shoes. [Waycross, Ga., (1166), 1958:2.]

3 OLD SHOES - TOE TO HOUSE
BURNED WITH SULPHUR AT SUNRISE

5244. (What do you do to make him come back?)

Take de right-foot shoe on a Thursday mawnin' an' burn it in yore fireplace.

THURSDAY MORNING - BURN HIS RIGHT-FOOT SHOE

individual be jes' lak dat train movin' place tuh place, dat ship go frum place to place. Dat pusson move dat same way.

(You'd have to move away.) [Charleston, S. Car., (518, *Doctor* Nelson), *see* p.2260), 609:1.]

5252. Well, now, if yo' wan'a person tuh leave, say leave town, yo' kin take 'is shoe. Take one of 'is shoes an' take it tuh de railroad an' turn de shoe de way de train's comin', de way yo' want 'em tuh go. An' when de train runs ovah dat, yo' call 'is name an' have some graveyard dirt. An' jis' drop three pinches down in 'is shoe an' slip dat shoe on de railroad an' de train will run, yo' know, hit runs ovah de shoe, an' he's wit dat [train] crew. Yes sir, dat will lose him.

GRAVEYARD DIRT 3 PINCHES - IN MAN'S HAT - CALL HIS NAME AFTER TRAIN RUNS OVER IT - ON RAIL WHERE YOU PUT IT

(You don't put that on the rail, you just put that on the track? Between the rails?)

Yeah on de track - NO, PUT IT ON DE RAIL!

(Oh! the train actually runs over it.)

Yes sir, runs ovah it.

(Either shoe is all right?)

Don' make any diff'rence. [Brunswick, Ga., (just before No.1240), 2104:4.]

5253. If dat man worries yuh an' yuh don't wan' dat man, an' make him let yuh alone. Yuh take his shoe, his lef' shoe, an' go tuh de railroad where a *carbox* at an' tack it on de *carbox*, an' jes' as long as dat train carry dat shoe, dat man'll walk jes' de same. Jes' as far as dat *carbox* goes, de shoe goes.

(3) LEFT SHOE - BOXCAR

(What is a *carbox*? One of those flat [open] cars?)

Yes. [A *carbox* is a boxcar.] [Memphis, Tenn., (972), 1573:6.]

5254. An' den de nex' question yo' kin do wit a fellah's shoes. Yo' kin take shoes an' nail 'em on de *carbox* [boxcar], de train yo' know on de railroad tracks. Yo' nail 'em on dere an' yo' supposed tuh go until yo' ketch up wit de shoes.

IF YOUR SHOES ARE NAILED TO A BOXCAR YOU *GO UNTIL YO' KETCH UP WIT DE SHOES*

(Which track do you take and throw over your left shoulder?)

Yore left-foot track.

(What about the shoe, the left foot?)

Ah mean de lef'-foot dirt, from undah de dirt. But if yo' want me tuh go an' keep a-goin', take both of mah shoes an' put 'em on de railroad track, on de train. [Memphis, Tenn., (947), 1526:6.]

5255. Take de lef'-foot shoe an' carry it an' nail it on a *carbox*, on a train yo' know, an' dat will make dat fellah leave, leave from roun' dat pahtic'lah place. [Memphis, Tenn., (1543), 2793:7.]

5256. If dey wanted yo' tuh leave heah an' didn't wan' chew tuh come back heah, dey could take some of yore ole shoes or sompin or 'nothah an' put it undah a boxcar, but he supposed tuh have yore name in dat shoe. An' jes' lak he says tuh dat boxcar - well, when dat train leave mos' likely yo'll git uneasy. Yo' goin' git fixed tuh gittin' ready fo' goin' yo'self. [Brunswick, Ga., (1189), 2009:14.]

(4) NAME ON SHOE

5257. Yo' kin take a person's shoes an' git chew a bran'-new nail an' put in dem shoe an' put 'em in a boxcar, yo' know, lak when yo' jump de boxcar dat be's heah. When dey done been unloadin' yo' see, an' jes' waitin' on de train tuh come in heah. Jes' throw one on heah an' one on dere. Ah don't know whethah it's de lef' shoe or not, but ah believes it be de lef' shoe dat chew take. Well, EVAHBODY ALWAYS BELIEVES ON DE LEF' WHEN DEY DOES

(5) NAIL

ANYTHIN'. [Fayetteville, N. Car., (1424), 2569:10.]

5258. Shoe? Dey kin make yuh travel wit yore shoes.

(How would they do that?)

Yuh kin take a person's lef'-foot shoe an' take any outgoin' freight train, out of town, an' jes' wait until dat man blows dat whistle. An' **make a wish** wit dat shoe tuh 'is destruction. An' jes' as de train passes - jes' **lak it's passin'** by lak dat - jes' throw dat shoe on dere, an' let dat train carry **dat shoe off.**

(I see.) [New Orleans, La., (883), 1454:1.]

5259. Ah've heard dat dey kin take yore shoe an' run yo' off. Ah've heard dey could take yore lef'-foot shoe an' put nine needles in yore lef'-foot shoe, an' take dat lef'-foot shoe an' put it on a train an' dat will run yo' off.

(6) 9 NEEDLES - POINTS FORWARD - LEFT FOOT

(Where would they put those nine needles, in the shoe?)

Yo' would stick dose nine needles wit de point goin' farward.

(Forward, that's toward the toes. Well, wouldn't the person see those needles in the shoe?)

Aw, ah thought chew meant wit de ole shoes, de discarded shoe.

[Discarded shoes are used.] [Waycross, Ga., (1116), 1790:4.]

5260. Yo' kin take de right-foot shoe of a man, if yo' won't want tuh be bothahed, an' yo' take table salt an' a pod of red peppah - not li'le brown peppah, de red peppah. Go tuh a train where a boxcar an' tack it up dere an' dat party will leave. Or yo' kin do de same thin' an' carry it tuh de rivah an' put dat shoe in any watah dat's runnin' an' he will leave. Dat is true, also. [Little Rock, Ark., (887), 1462:8.]

(7) RED PEPPER POD AND SALT

5261. Well, yo' kin take yore shoes - jes' lak if yo' got a pair of shoes an' yo' wan'a run anybody away from roun' heah, yo' kin take dose shoes an' drop 'em in a freight train runnin'. Jes' as long as dat freight train is travelin', yo'll have tuh travel. Well, yo' kin take a woman's sock or a man's sock an' carry it an' put it in de freight train an' keep 'em goin' - so it sweat in it, yo' know, jes' enough to keep it hard. [Florence, S. Car., (1308), 2212:3 & 15.]

(8) RUNNING TRAIN

5262. Put it on a freight train an' as dat train run, yo' know yo' be tryin' tuh keep up wit dem shoes. Yo'll be runnin' where dem shoes is. [Memphis, Tenn., (949), 1530:17.]

5263. Yeah, take de shoes off. Well, if yo' don' want me tuh stay here in dis town, ah'm disturbin' yo' some way - yo' prob'ly jis' don' lak me. Yo' git hold of mah shoe, eithah one, don' make any diff'rence. Take mah shoe an' go down tuh a railroad place at de absence of de men. Tack it on de *carbox* [boxcar], undahstan'.

(9) POINTED DIRECTION TRAIN WILL GO TOE OF SHOE ON BOXCAR

(Absence of the what?)

Absence of de men - no one kin see yo'. Undahstan'? Lay it on dat *carbox* wit de toe pointed down-lak - jis' point it down de rail. An' dat train leave dere, nobody know where or whut yo' did. It jis' take dat shoe off dere. Ah'll [if it is my shoe] nevah stop. When or whut dat dey move dat car, why ah be tryin' tuh git dat [shoe]. [Vicksburg, Miss., (776), 1070:1.]

5264. If yuh'd find any of dere ole shoes out dere, git 'em an' bury dem on de railroad wit de feet turned - de toe turned whutevah way yuh wan' 'em tuh go. [Vicksburg, Miss., (between No.744 and 747),

(10) TOE OF SHOE BURIED IN RAILROAD BED - POINTS DOWN TRACK

1015:2.]

5265. *Put 'im on a travelin' route.* Takin' de shoe fer instan' [for instance], an' aftah yuh done wore it awhile, take it an' tack up undah a boxcar - cuz dat train travels. See, dat train travels an' yore mind prakly [practically] travels jis' lak yuh were on it. [New Orleans, La., (816), 1155:4.]

(11) UNDER BOXCAR - SHOE NAILED UPSIDE DOWN

5266. Git a fellah shoe dat he been 'custom tuh weahin'. Take dat inside sole outa dat shoe an' yo' tack it up undah a boxcar, or yo' would fo'ce it down in a coconut. Shet [shut] de coconut up an' put some turpentine wit it, tro' it in de rivah an' leave it drif' down de stream. As it drif' down de stream, his min' will git - regardless tuh whut job he got, he'll start tuh driftin' an' leave away from de place dat's he [that he's] 'custom tuh be. [New Orleans, La., (1560), 2852:7.]

(12) UNDER BOXCAR - INSOLE OF SHOE NAILED OR FORCED INTO COCONUT - THROWN INTO RIVER

5267. Take de sole, out chure shoe an' dey kin take dat little piece [insole] an' dey kin take it an' drive it into a tree an' run yo' crazy wit it.

TREE - INSOLE OF LEFT SHOE DRIVEN INTO

(The sole [insole] of either shoe or both shoes?)

Yore left shoe where yo' have yore trouble at. [St. Petersburg, Fla., (1018), 1648:3.]

5268. Well, dey kin git yuh shoes. Dey will git a li'le piece of de innah sole out of 'em, jis' outa eithah one of 'em. An' take dat innah sole an' carry it an' use turpentine on it; maybe ten or fifteen drops, not undah ten an' not ovah fifteen. Take it an' put it in a tobacco can or snuffbox. Git dat an' bury it, jis' keep it buried dere. An' YO'LL BEGIN TUH TAKE PAINS IN YUH ANKLES AN' KNEES, JIS' AS LONG AS DAT'S BURIED, JIS' LAK YO' WUS A MAN WIT DE RHEUMATISM. YO'LL BE DOWN IN YUH ANKLES AN' YUH KNEES, AN' FINELY [FINALLY] IT WORK ON UP IN YUH HIPS, AN' WORK ON THROUGH YUH BODY. IT'LL WORK ALL OVAH YO'. IT'LL GIT YO' IN SICH A CONDITION DAT YO'LL HAVE DE STIFF-NECK AN' EVAHTHIN' ELSE. [Vicksburg, Miss., (756), 1034:5.]

TURPENTINE 10-15 DROPS - ON INSOLE - BURY OWNER OF INSOLE WILL HAVE ALL SORTS OF PAINS

5269. If de boss fire yuh - yeah, he fired yuh. Yuh goes tuh 'im an' ast 'im fo' a job ag'in, once mo', an' he says, "No." Yuh say, "Well, ah been workin' mighty faithful fo' yuh an' yuh's not treatin' me right." Sompin lak dat. Git chew some spirits turpentine an' if yuh kin git tuh 'is shoe or sompin lak dat, his right shoe - if yuh kin ketch 'im wit 'is shoe off sometime, rub it on de bottom of 'is shoe, yuh know. An' take a li'le dust dere from de bottom of 'is shoe an' mix wit some turpentine an' put it in a li'le can. An' stop it up an' carry it an' bury it undah yore do'step. An' yuh got a job wit 'im right on. Yes sir, yuh git de job back. [St. Petersburg, Fla., (1043), 1692:10.]

TURPENTINE AND DIRT INSIDE SHOE OF BOSS

5270. Take yore left-foot shoe an' git chew a piece of wire - don't git no string, see. An' tie - put two li'le holes in de shoe, yo' undahstan', an' tie it back tuh yo'. Always tie de toe part back tuh de heel part, yo' undahstan'.

TYIN' YORE LUCK BACK IN DE HOUSE
2 HOLES MADE IN LEFT-FOOT SHOE
TIE TOE BACK TO HEEL WITH WIRE
BURN IN CENTER OF FLOOR

(With the wire?)

Yessuh, an' dat bring in luck from de do'. Tie it right in de middle of de flo'

[a quincunx, *see* p.710] it's comin' in de do'. An' den take an' put a little coal oil on it an' set it afiah an' burn it up. But let it gon'a be a ole shoe, now - jis' about wo' [worn] out, chew undahstan', an' do [work] wit it. Dat's luck. Dat smoke will go an' stay up in de wall.

(What do you do with that shoe then?)

Aftah it burn up - it jis' burn up - it's luck in yore house. Ah done tried dat.

(Won't it leave some ashes on the floor or something of that sort?)

Whut li'le ashes be lef' on de flo', ah take mah shovel - don' nevah throw it outdo's - ah take an' throw it in mah cookin' stove.

(You burn this on the shovel?)

Nahsuh [no sir], ah burns it in de middle of de flo' - see, comin' intuh de do'. But ah takes mah shovel an' take dat ashes up an' put it in mah cookin' stove. Ah don't nevah throw it out yo' undahstan' - out de house.

(What do you burn the shoe on, to keep the house from burning down?)

Ah burn it on a piece of tin.

(That wire will hold the toe of the shoe back to the heel?)

Yessuh. Throw dat shoe back dis way an' dat smoke will go right straight up, see.

(When you tie it with that wire, why do you tie it?)

Why dat *tyin' yore luck back in de house.* [Memphis, Tenn., (952), 1538:6.]

5271. [In the preceding rite and this one we have an object bent together before it is tied together. *To bend*, like *to twist*, is not a common magic rite.]

TIE BENT LEFT SOLE TOGETHER - BURY UNDER STEPS

Ah heard it said dat yo' could take de sole of de lef' foot of a man's shoe an' tie it in de middle - buckle it [before tying] - an' bury it tuh de steps an' dat'll keep 'im combined [bent up and *tied*, either to keep him home, or to cripple him.]

(How do you mean, buckle the shoe? The outside sole you mean?)

Yes, jes' take de sole an', yo' know, refold de sole lak dat [bend it together] an' tie it, tie it real tight. Yeah, de outside sole - de one, jes' since he walked on it. [Sumter, S. Car., (1384), 2159:11.]

UPSIDE DOWN - SHOE TURNED

5272. He turned it bottomside upwards in de house when his wife lef'. Well, his wife lef' 'im one Monday mawnin' an' he turnt dat shoe up dat Monday aftahnoon when he came in, an' in about 24 hours aftah he turnt dat shoe up she came back; but now tuh whut [else] he done wit dat shoe....

(Which shoe was it?)

It wuz de lef' shoe, ah think.

(How did he turn it upside down?)

He turned de sides right upwards lak dat, lak dey's comin' intuh de house. She came right back.

[While recording stopped, informant says something about a corner.]

(Which corner did he turn it up in?)

In de right corner, as yo' comin' in de do'. [St. Petersburg, Fla., (1027), 1671:8.]

5273. Dey will take yore shoe an' bury it, turn it down bottom upwards an' bury it, see. It will cuz yo' tuh lose yore mind.

(Do they use either shoe or one of them or what?)

Yo' kin use de lef' foot. [St. Petersburg, Fla., (1056), 1716:4.]

5274. YO' KIN TURN A SHOE DOWN UNDAH YORE BED, DAT IS, IF YO' DREAMIN', AN' IT'LL STOP YO' FROM DREAMIN' IN DE NIGHT. [St. Petersburg, Fla., (994), 1606:6.]

5275. An' den ah heah dem say yo' kin take dey shoes. Lak if a person run

off from home an' be runnin' aroun', an' yo' don't wan' 'em tuh do lak dat. Well yo' take de shoes, both shoes an' jes' turn 'em down. Dey mos'ly has mo' den one pair of shoes. Yo' take de shoes an' turn 'em down, yo' know, wit de soles up, an' dey say dat will make 'em stay at home. [Waycross, Ga., (1148), 1871:5.]

5276. Well, yo' could take a person's shoe an' dat will make 'em - take de shoe an' keep it *on its face* all de time, turned down right undah yore dressah or eithah de haid of yore baid, an' dat will make 'em stay home. Dey won't be so bad tuh run aroun'. [Savannah, Ga., (1260), 2139:11.]

5277. An' a man, tuh keep 'im from runnin' aroun', yo' kin take his lef'-foot shoes an' keep it turned down in yore dirty-clothes box. Keep it turned down in yore dirty-clothes box an' dat will keep 'im from runnin' aroun'. [Savannah, Ga., (1259), 2138:11.]

5278. Aw dey kin take yo' shoes if dey wan' chew tuh stay home. Take yo' lef'-footed shoes an' turn it upside down. Dat's tuh make a man stay home an' make a woman stay home.

(Where do they put that shoe then?)

In de left cornah of yore house, upside down, de lef' shoe. She got'a have more den one pair of shoes. [Charleston, S. Car., (519), 615:3.]

5279. Ah've heard of 'em takin' a man's lef' shoe, if he's away, an' turnin' dat shoe down wit dat toe back in de house, an' if he's out he'll come back. Ah hear dat. [Memphis, Tenn., (1549), 2813:3.]

5280. Jes' lak yo' wanted tuh be lucky in keepin' dis job at dis place. When evahone is gone, take off yore left shoe an' turn it bottom upwards on de stove or somepin of de kind. Use a little tin pan, jes' somepin dat will keep from burnin' yore shoe sole. An' yo' put two or three drops of cinnamon oil on de chairs. Git dese Ole Banum[?] Tears.

UPSIDE DOWN - LEFT SHOE - 3 DROPS CINNAMON OIL - WISH

(You put some of these on this stove lid?)

Put chure shoe - turn yore shoe bottom upwards an' burn dat on dere, an' yo' make yore wish concernin' what chew want. If yo' want so much money, an' yo' make yore wish fo' dis or dat. An' it may be if dis person seem tuh be angry tuhwards yo', or treatin' yo' indiff'rent anyway, yo' wish fo' bettah cooperation. An' yo' burn dis an' yo' postively will see a change.

An' if someone have dismissed yo' from yore job, yo' drop dese nine grains of spice in de bottle as ah have tole yo' [several days before in another rite].

Now tuhmorrah when ah come ah can demonstrate dat bettah tuh yo', jes' how dat is done. An' den all de times when yo' meet these partic'lah people, yo' wanta drop a drop or two on yore hands an' rub yore face before yo' come in contact wit 'em.

[Mrs. Brady, one of my contact people in Mobile was a capable woman familiar with the hoodoo-fortune telling world. I had interviewed her several days before, but the recording being bad she had returned for another interview.] [Mobile, Ala., (000), 965:5.]

5281. Den ag'in yo' could take a shoe - jis' lak yore ole lady leave yo'. Well, if she stay away an' ah don' cā' [care] how long she stay, well yo' take her shoe. An' IT'S REALLY SIMPLE. Yo' don' have tuh do so much tuh dat but rub yore han's in it. Rub yore han' until it git hot, yore right han', an' set 'em intuh de do', tuh de front do', an' turn 'em up. See. Well, de nex' day she'll be home or else dat night. She cain't stay.

UPSIDE DOWN - AT FRONT DOOR - TOES POINTING IN
MAN SETS DEPARTED WOMAN'S SHOES
AFTER RUBBING IN THEM HIS RIGHT HAND UNTIL HOT

(How do you turn those shoes up?)

Yo' have tuh turn 'em up, yo' see. Aftah rubbin' yore han' well, yo' turn 'em up an' have each one of 'em on each cornah of de do', jis' lak dis do' heah [demonstrates].

(The toe is pointing out of the house like that?)

De toe in.

[The toe was pointing out because I was on the opposite side of the table and demonstration.]

(Why is that?)

Well dat's fo' tuh tuh walk right on in. [Algiers, La., (1594), 2996:6.]

UPSIDE DOWN - WOMAN TURNS OWN SHOES UNDER HER SIDE OF BED CALLS HIS NAME 3 TIMES

5282. Yo' kin take a person's shoes, if yo' in love wit 'em, an' call dere name three times. An' turn it undah de bed where yo' sleep at, an' sleep ovah it an' dat person'll come tuh yo'.

(You turn that other person's shoes upside down under your own bed?)

Mah own shoes. Jes' lak if ah wuz in love wit a man an' ah wanted tuh see him. Ah turn mah shoes - jes' right foot, turn it down undah de baid where ah sleep an' call de name three times. An' dey'd come. DO DAT EVAH NIGHT UNTIL DEY COME. [Waycross, Ga., (1133), 1838:3.]

UPSIDE DOWN - SALTPETER AND MOLASSES IN SHOE TURN AROUND 7 TIMES - MAKE A WISH

5283. I've heard of people takin' saltpetah and molasses and putting it in a shoe and turn it upside down, turn around seven times and make a wish, and whatever that is it will come against the one that owns the shoe. [Fredericksburg, Va., (44), by Ediphone.]

WATER, RUNNING - SHOES INTO

5284. Yo' take a shoe, de left shoe, an' carry it tuh a stream of watah. Take it an' throw it in a stream of watah an' nevah look back. Nevah look back at it an' he'd go de same way. [Waycross, Ga., (1157), 1928:5.]

5285. Throw de lef' shoe ovah dere lef' shouldah ovah in de stream an' dat man will soon drift. [New Orleans, La., (809), 1136:1.]

5286. Dey take yore left-foot shoes, de linin' outa dat. Well, SOME PEOPLE IS LOW ENOUGH TUH TAKE IT TUH DE CEMETERY or throw it in runnin' watah.

(What do they do with it out at the cemetery?)

Dey buries it.

(All right, what will that do?)

Well, dat will jes' keep yo' lingahin' sick.

(Then what about the running water?)

Well, de runnin' watah, it jes' keeps yo' foolish. [Brunswick, Ga., (1217), 2069:3.]

5287. All right, yo' kin take dey shoe an' yo' kin throw it in de rivah. Jis' lak dat shoe goes away, dat's how yo' goes away. Den yo' kin take it an' yo' kin bury it. When it rottens, yo' rottens away. Den yo' kin take dat shoe an' yo' kin tie it on de side of a train, an' when dat train pull off yo' wonders [wanders] away. [Algiers, La., (1597), 2853:7-9.]

WATER, RUNNING - SHOE IN - POINT TOE WAY TO GO - "GO!"

5288. Dey take de lef'-foot shoe an' carry it tuh any runnin' watah an' place it de way yo' want a person tuh go, an' turn yore back an' say, "Go." An' yo' will go until dey go an' take it up. If dey don't nevah take it up, yo'll go until yo' die. [Fayetteville, N. Car., (1447), 2625:5.]

5289. Dey take dat left shoe of yores an' burn it, an' git de ashes an' stop it up, an' put it in runnin' watah. Yo' drown.

WATER, RUNNING - BOTTLED SHOE ASHES INTO

(What do you stop it up in?)
Stop it up in a bottle. [Memphis, Tenn., (942), 1524:5.]

5290. Dey kin *hurt* yo' by burnin' yore shoes.
(What will that do to you if they burn your shoes?)

Jes' take de ashes an' put dem in a bottle an' put it in watah, airtight. DAT'LL KILL YO' IF YO' DON' GIT SOMEBODY TUH TAKE IT OFF YO'. [Wilson, N. Car., (1508), 2676:7.]

5291. Den he'll take his left-foot shoe. Dat'll he'p, too. Take his left-foot shoe an' carry it tuh a rivah an' tie it up in a rag an' put a brick tuh it an' carry it tuh a rivah an' throw it ovahbo'd.

WATER, RUNNING - LEFT-FOOT SHOE INTO - BRICK WEIGHTED

(What will that do then?)
He can't stay dere, he'll leave town. [Waycross, Ga., (1066), 1724:4.]

5292. Heard dey could take yore shoes an' dey cut a piece outa each one of yore shoes. Cut a piece outa de toe an' a piece outa de heel, an' put chure right feet right behin' de left one, an' set it in a trench of runnin' watah. An' unless dey take de shoes outa dat runnin' watah, yo' won' be able tuh come back home. Yo' will have tuh contin[u]ly [continually] tuh travel.

WATER, RUNNING - DITCH OF - TWO SHOES RESTING IN ONE BEHIND OTHER - HOLE IN TOE AND HEEL OF EACH

(You take both your shoes?)

An' place one right befo' de othah, an' eithah a canal or a deep ditch of runnin' watah. Jes' set dem right down in dere. PUT A HOLE IN DE TOE AN' A HOLE IN DE HEEL, SO DAT DE WATAH KIN GO RIGHT ON THROUGH. [This is my only example of holes in toe and heel.]

(The water runs right through the holes. That sends them away.) [Wilson, N. Car., (1458), 2648:14.]

5293. They can take your shoes and carry 'em way back in the woods or swamp, or some place like that where they'll find running water, you know, and bury them. And turn one east and one west, and cause a person to linger. [No one can proceed in opposite directions at the same time.] Or, it can kill them by it. But I don't know what else they say, only no more than just make the wishes. [Elizabeth City, N. Car., (438), 401:9.]

WATER, RUNNING - SHOES BURIED IN ONE POINTED EAST, OTHER WEST - WISHES

5294. Heard tell of 'em takin' de sole, de innah sole out de shoes. Take de innah sole out chure shoes an' put it in runnin' watah, put graveyard dirt wit dat in runnin' watah an' *run 'em* wit it - de innah sole out chure shoe. [Fayetteville, N. Car., (1452), 2637:2.]

WATER, RUNNING - INSOLE WITH GRAVEYARD DIRT INTO

5295. Yo' kin take an' take a person's shoe an' have it *fixed* so dat he kin start walkin' an' dey jes' walk a step an' dey comes back. Well, dey jes' go 'head an' take some dis red pep-pah an' it's a gourd. Yo' know dese *guts* out de gourd dat be's inside of a gourd, take hit an' parch it up an' take an' put it in dis shoe. An' throw dis shoe in runnin' watah, an' dat will *fix* a person so he jes' go crazy an' wandah 'way from home, an' wandah an' wandah. [Fayetteville, N. Car., (1452), 2638:9.]

WATER, RUNNING - THROW INTO - SHOES FILLED WITH PARCHED RED PEPPER AND GOURD *GUTS*

5296. Eithah one of yo' shoes, take de inside sole of dat shoe. He takes a knife an' he'll chip it up real fine, an' he'll take some sulphur an' some black peppah, an' he'll mix it all tuhgethah. Aftah he mix it tuhgethah he'll take it an' carry it tuh a stream of watah dat's runnin'. An' he kin sprinkle de least bit of it in dat sole an' he cain't stay nowhere. He start tuh travel. He cain't be satisfied nowhere he goes. [St. Petersburg, Fla., (998), 1614:7.]

WATER, RUNNING - SPRINKLED ON INSOLE CHIPS - SULPHUR - BLACK PEPPER

5297. He uses track, same ah tell yo' tuh use tuh run a person off. Kin use de sweat out de bottom of yo' shoe, lak yo' use de innah sole out de bottom of yo' shoe, yo' know. Cain't have dat. Some people rathah have de track yo' know. (Like picking up your tracks.) (What would she do with that sweat out of the bottom of your shoe?) Scrape dat out an' put it in a li'le bottle wit some needles an' pins an' li'le graveyard dirt [3 ingredients] yo' know an' throw it in runnin' watah. Dat will send de man away.

WATER, RUNNING - THROW INTO - BOTTLE WITH BOTTOM-OF-SHOE SCRAPINGS AND 3 INGREDIENTS
3 NEEDLES - 3 PINS - GRAVEYARD DIRT

(How many needles and pins does she put in there?)

Put three of each. [Charleston, S. Car., (518, *Doctor* Nelson, *see* p.2260), 611:12.]

5298. You can take their shoes and carry them down to the river at noontime and let the water run over them. Take them back and let them dry. On a full moon go down to this river, call, and keep calling them. And when they have them shoes on they'll walk into the river and drown themselves. [Fredericksburg, Va., (?), by Ediphone.]

WATER, RUNNING - SHOES TAKEN TO - NOONTIME
LET THE WATER RUN OVER THEM - LET DRY
ON FULL MOON REVISIT RIVER - CALL OWNER

5299. Dey burn shoes fo' luck. Dey'd jes' take de shoe - lak dey'd have a fiah in de fiahplace - jes' a ole pair of shoes, an' take an' make yo' a fiah. An' take an' put de shoes on top of de fiah, an' set dat [shoes] ovah dere an' den make yore wishes. An' as de shoes burns, keeps talkin' tuh 'em.

WISHES MADE AS SHOES BURN - KEEP TALKING TO THEM

(That will bring any kind of luck?)

Yessuh. [Fayetteville, N. Car., (1420), 2560:4.]

5300. Yo' take de lef'-foot shoe at twelve a'clock at night an' yo' make yore wish tuh de *fo' cornahs of de world* an' pray - jes' a *prayah child-lak, in yore own mannahs*, see. Yore own way of prayin', see. Den if yo' got anybody dat's gone, why dey'll come tuh yo'. Do dat nine times, pray dat prayer. Co'se yo' burn de shoe once, but yo' pray dat same prayah fo' nine times at de same hour. Yo' pray it an' dat's tuh bring 'em home.

WISH TO FOUR CORNERS OF THE WORLD AT MIDNIGHT
WHILE BURNING LEFT-FOOT SHOE WITH 3 INGREDIENTS
SULPHUR - SUGAR - SODA
PRAY SAME PRAYER 9 NIGHTS AT SAME TIME

(Do you pray nine times that same night you burn the shoe or afterwards?)

Afterwards. Yo' pray it one prayah dat night an' jes' pray it till nine nights. But yo' only burn de shoe once.

(But you only burn the shoe once.)

One shoe at twelve a'clock.

[A separate rite is now added to preceding one:]
Take dat shoe an' yo' kin put some sugah an' soda an' sulphur. Put it in de heel an' shake it tuh de toe, an' push de shoe in de burnah, stove or heatah. Put de toe in first an' let it burn. Yo' do dat about twelve a'clock at night. Now, dat's good. Dat's de same thing. See, yo' don' have tuh pray no nine times ovah dat. Jes' do dat. An' dat's tuh bring people.
(You use either shoe?)
De right foot. [Memphis, Tenn., (1549), 2815:2.]

5301. He kin take de inside sole of a woman's shoe an' burn it - burn it into a powder. Beat it up fine an' git chew some *Heart Cologne* an' peppermint candy an' melt it, lak yo' use a syrup, melt it, take dem things an' mix up in dat, an' git chew some red peppah an' wear it in yore shoes. Why he will git 'er back. [St. Petersburg, Fla., (1042), 1689:4.]

WOMAN'S INSOLE BURNED - THESE ASHES WITH *HEARTS COLOGNE* - PEPPERMINT CANDY MELTED - RED PEPPER MAN WEARS IN HIS SHOE

5302. If a woman would wear a man's shoes - jes' lak IF MAH WIFE WUS TUH BE PERMITTED TUH WEAR MAH SHOES, dat, DAT WOULD PREVENT ME FROM 'SOCIATIN' ROUN' WIT OTHAH WIMMIN. In othah words, SHE WOULD HAVE SOME SORT OF SUPAHPOWAH OVAH ME, if she wore mah shoes. If she wuz allowed tuh wear mah shoes, why she could manage me mos' any way she wants. In othah words ah'd be subject tuh her powah, if she's allowed tuh wear mah shoes. DERE'S SO MANY SUPERSTITIONS ABOUT DAT, DEY [MEN] WON' ALLOW DERE WIFES TUH WEAR DERE SHOES. [Sumter, S. Car., (1374), 2436:7.]

WOMAN WHO WEARS MAN'S SHOES HAS SUPERPOWER OVER OWNER

(6). FOOT TRACK

[This is the sixth and last subsection of SWEAT, one of the functions of the physical human body. The following rites once presupposed tracks largely made by bare feet which left sweat and odor in the soil. For this reason, some of these rites will also be found under section MURDER in volume 4.]

5303. Ah heard sompin on dat line. Dey say yo' could take an' git chew Adam-an'-Eve root an' *High John de Conkah*, see. An' git chew some *Hearts Cologne*, dis [just a] little - called *Hearts Cologne* - an' take an' put dis heah root on dis. An' evah time yo' git ready tuh go out wit - git close tuh 'ah [her] enough, in conversation somewhere, an' let 'ah [her] git de scent of dat. An' if she come anywhere about chew, pick up 'ah tracks see, an' put 'em in a bag yo' undahstan'.
Take an' put 'em in de sack yo' see an' take an' bury 'em undah de cornah of yore house, an' dat will keep 'ah love. Dat will make hah come dere all de time. Jes' stay right roun' yo'. [Fayetteville, N. Car., (1398), 2516:22.]

ADAM-AND-EVE - *HIGH JOHN DE CONKAH* - *HEARTS COLOGNE* BURY UNDER CORNER OF HOUSE

5304. See, heah, when yo' go an' find a red ants nest, dey make a big - jes' a kinda hill of sand aroun' it yo' know, a ants nest. Well, jes' lak if anybody in dis town dat chew want dem tuh leave heah fo' good an' nevah return no mo', yo' pick up dere lef' track from de toe an' bring it back, an' put it in dat ants

ANT HOLE - FOOT TRACK IN

nest, an' dey'll go. Dey won't nevah come back heah no mo'.

(They put the left-foot track from the toe to the heel into this ants nest, and that will make them move and leave town.)

Well, ah nevah have tried it mahself - whut ah heah othah folks talkin' 'bout it.

If a person knowed anothah one an' didn't lak 'em so gūd [good], well dey'd want 'em stay home [stay away]. Well he watch where he walk through in sand. Well, when 'is back turned he'd go an' git a little sand out dere. Well, he'd go den tuh a little ants hole an' put dat in dere, see. Well dat ants, dey jes' totin' sand all de time, see. Well he'd [ants] git holt of dat, keep totin' dat. Well, dat person he'd leave home, he jes' keep goin' all de time, from one state tuh 'nother. He can't let 'im stay home none at all.

(You take the sand from either of my tracks?)

Dat's right. [Florence, S. Car., (1288), 2186:5.]

5305. Whut ah know about separatin' yo' husban' from yo' if yo've jis' *tied up* a man, sompin lak dat. Yo' kin jis' take his right foot track. Yo' see, it's leavin' yo' an' sometime as he go out tuh de do' an' yores when yo' is comin' back away from it. Yo' scoop up 'is right foot track right in de middle, yo' see, an' den yores as yo' turn back tuh go 'way from him. Yo' scoop up yore left foot track. An' yo' take dat an' carry it tuh a red ants' bed - big red ants' bed - an' yo' tell dem red antses, say, "Separate I an' him, I an' So-an'-so, 'In de Name of de Lord, dat we'll nevah have anything tuh do wit each othah any mo'.'" An' ah do know dat tuh be true.

ANT BED - DROP INTO - CENTER OF MAN'S RIGHT TRACK GOING CENTER OF WOMAN'S LEFT TRACK COMING SAYING, "SEPARATE I AN' HIM...IN DE NAME OF DE LORD..."

(That is all you do, just put these tracks in that....)

Put dem tracks tuhgethah - jis' take it in yo' a little piece of papah or sompin, yo' know, dat chew won' waste it. An' yo' take it tuh dis red ants' bed an' jis' sprinkle it as yo' talkin' tuh 'em.

(That's all you have to do for that?)

Dat's all yo' have to do wit dat. [Savannah, Ga., (1256), 2128:2.]

5306. [HERE WE HAVE A TRIPLE WALKING-AWAY RITE: foot track itself suggest walking; graveyard dirt under the house drives person away; and ant dirt keeps a person running about like ants.] Dem ants - de dirt outa a ants bed an' a person track an' graveyard track.

ANT DIRT - GRAVEYARD DIRT FOOT TRACK

(Graveyard what?)

Graveyard track.

(Dirt, you mean?)

Yes. Well ah'm talkin' about dirt. An' throw it up undah de house an' dat'll make dat person move - or will run 'em outa town. [Waycross, Ga., (1122), 1804:16.]

5307. Well, if ah wus wit a man an' me an' him disagreed an' couldn't git along, why ah'd take his track. Reach an' git it, pull it tuh me. Take it a certain time of de day, not latah den ten a' clock - not latah den ten. At ten a'clock in de day ah'd go tuh a ants bed, take me some gunpowdah an' put it in dat ants bed, an' take a match an' set it afire. Well, when dat scattah, he'd be gone.

ANT BED - GUNPOWDER AND TRACK IN - EXPLODE BY 10 A.M.

(What do you do with his foot track?)

Take dis gunpowdah an' dis track all mixed tuhgethah.

(You didn't tell me that, you see.)

Yes sir, yo' mix it tuhgethah an' yo' set a match tuh it, an' it blow up. Well, jes' lak dat smoke goin', dat fellah goin' de same way.

(You must blow this up in a ants bed?)

Yes sir. [Waycross, Ga., (1157), 1928:2.]

5308. She could take his track an' she'd care [carry] it - take his track an' she'd care it tuh a ants bed, see. She'd ketch it in de middle, in de middle of de foot, see. Jes' one track, yo' right foot. Dey would take it an' take jes' dat much sand out frum [from] undah his feet [demonstrates]. (Just a pinch.)

ANT BED - LARD OR GREASE AND TRACK IN

She would take it an' care it an' put it in an ants bed, an' put some lard wit it an' place it intuh dat ants bed an' leave it dere. An' de mo' dem ants would stir it up, de mo' he'd go. He'd leave town. [St. Petersburg, Fla., (1018), 1647:5.]

5309. Dey take a man's track an' put a little grease mixed up in it. Go tuh a red ants nest an' put it in dere. Jes' lak dem ants is runnin' an' gwine, it will jes' have dat man jes' all stirred up all de time. But ah ain't nevah tried dat. [Sumter, S. Car., (1359), 2397:6.]

5310. Tuh separate a man an' his wife or sompin lak dat, dey said yo' take up dere tracks. If yo' want de man tuh come tuhwards yo' an' yo' want de woman tuh go from yo', yo' take de man track from de heel comin' tuh de toes. Pull de heel dat way, see [demonstrates]. An' de woman, yo' take dat sand at de toe an' pull it - take it from yo'. Dat [is] if de man wuz yore husban', an' yo' break him from anothah woman dat way.

ANT NEST - PUT IN - MAN'S TRACK HEEL TO TOE
WOMAN'S TRACK TOE TO HEEL - SEPARATES THEM

(What do you do with that dirt?)

Yo' take it an' put it in a big ants nest.

Dat's whut dey tell me, put it in a big ants nest. An' when de ants take it an' bring it out, an' carry it diff'ren' ways, dat's tearin' de min' [mind] apart, cuz one ant's comin' disaway an' de othah one comin' de othah way. Dat will jes' tear dere min' apart. [Sumter, S. Car., (1353), 2363:7.]

5311. If yo' wan'a git rid of 'em, don' wan' 'em come back tuh yore house, yo' take up dere track, de lef' foot track, an' carry it tuh a big ole - where a lota big ole red antses 'bout lak dat. Ah heard dey said yo' could take an' carry it dere an' put it intuh dat ants bed. Yo' have tuh go fo' nine mawnin's an' drop a little bit of dat track intuh de ant bed, an' den yo' really sure dat dey will not come back. Said dey will not come back. [Fayetteville, N. Car., (1447), 2625:1.]

ANT BED - 9 MORNINGS - LEFT TRACK IN

5312. It's anothah thing. Yo' could take one dese great-big ants. Yo' kin spot [easily see] it, yo' know. It ain't none dese little-size ants, [it is] one dese heah run by hitself all de time. Yo' take one dem an' git de middle of somebody's track, if yo' wants tuh run 'im 'way. An' yo' put it intuh a bottle. An' put dat ants intuh it an' carry it tuh de rivah, an' throw it ovahbo'd an' it will run 'im crazy.

ANT - CENTER OF TRACK - BOTTLED - INTO RIVER

(How many ants do you put in that bottle?)

One, jes' one. Yo' ain't goin' see but one. Dere jes' be one by itself all de time.

(What color is it?)

It's kinda brown-spotted lookin' ants, 'bout de colah of dat shade up dere. [Brunswick, Ga., (1224), 2082:5.]

5313. Dey take yore tracks an' dey don't pick it up from yo' - [I mean] dey don't pick it up tuh yo', dey pick it from yo'. Pick it from yo'. An' dey take yore track an' put it intuh a jar. An' den dey says dey take it an' dey takes some antses, red antses, an' put dat in dere an' stop it up. An' aftah dey stop it up, dey takes it an' carries it tuh some runnin' watah, an' cast it intuh de runnin' watah an' dat'll start chew tuh goin'. See de idea?

ANTS 9 AND TRACK IN JAR - INTO RUNNING WATER

(Now what do you mean they take this track up from you?)

Take it up from yo' lak dis [demonstrates].

(You start at the heel and take it up like that. Both tracks?)

Take it up from yo' - jest one, dat's de right track. Dey put nine big red antses intuh yore track. [St. Petersburg, Fla., (992), 1600:2.]

5314. Well, yo' take a person track. Yo' put a person track wit salt, black peppah an' yo' put it down in dat dirt daubah's nest - ah mean dat antses nest. An' dem antses goes - yo' see dem antses goin' in an' out of de nest. Dey be goin' an' totin' dirt an' stuff. Dey be totin' dat stuff an' dey be wavahin' [wavering] jes' lak dat [demonstrates]. It will keep 'em on a wave jes' lak dat goin' an' comin'. [Fayetteville, N. Car., (1396), 2513:10.]

ANT NEST: SALT - BLACK PEPPER - TRACK

5315. Yo' kin take a person's track - take yore han' an' ketch it from de toe an' bring it tuh de heel. Put some salt an' red peppah wit it an' some sulphur. Mix it up very good. Take it tuh a ants nest an' po' it in dere an' make yore wish *In de Name of de Fathah, de Son an' Holy Ghost*, an' dey'll leave. [Florence, S. Car., (1314), 2239:9.]

ANT NEST: SALT - RED PEPPER - SULPHUR - TRACK
WISH - THREE HIGHEST NAMES

5316. Ah git yore lef'-feet track an' yore frien' lef'-feet track, take it tuh a ants nest...Ah would take some red peppah an' some black peppah an' some salt, an' call de person name, an' throw it in dere. An' he'll [the ants will] tote it evah bit out. An' when he git through totin' it evah bit out, why yuh an' yore frien' will have a big row, an' yuh'll have tuh leave yore home. [Wilmington, N. Car., (282), 197:6.]

ANT NEST: SALT - RED PEPPER - BLACK PEPPER - TRACK - NAME

5317. Yo' take dis dirt from de track an' mix up some sugah wit it, an' den yo' fin' a ant bed. *Yo' evah see dose big red ant beds?* Well yo' put it in dat ant bed. Fix dat dirt all up in dat red ant bed an' - ah mean dirt. Well, aftah dose ants is workin' on 'im, dey keep dat party goin', keep 'im goin' from one place tuh anothah. Red ants, now. Not dose black ants. What ah call dese big red ants. [Jacksonville, Fla., (604), 783:2.]

ANT NEST: SUGAR - TRACK

5318. Pick up de track an' mix sugah wit it an' put it in a ant bed. An' evah time dem ants git tuh workin', dey work dat track up an' stuff. Don' care where yo' is yo' gotta go.

(That is to send you away?)

Yes sir.

(You mix sugar with that track?)

Mix sugah wit it, so de ants goin' work it. Yo' know de ants goin' be aftah de sugah. [Brunswick, Ga., (1201), 2018:4.]

5319. Now yo' take a red ants bed. Yo' kin take sugah an' a person track an' carry it an' put it in dat ants bed an' make yore wishes. If yo' wanted 'em tuh

love yo', dey'll love yo'; an' if yo' want 'em tuh go, yo' kin fix it an' make yore wishes an' dey'll go. Mix it up wit dere track, wit sugah. Dat sugah's gotta eat up [penetrate] all dat sand though whut chew take up, an' see, dem ants will tote dat sugah intuh dat hole. An' when dey eat dat sugah out from dat track, he go, too; if yo' want him tuh go. He [ant] goin' throw dat sand out an' when he throw dat sand out, he [man] gone. [Brunswick, Ga., (1206), 2036:11.]

ANT HOLE: SUGAR - WISHES - TRACK

5320. Ah heard dat yo' could take a person's track an' drop it in a bed of red ants an' dose ants would come. An' dey [you] take little bit of crumbs of dat [track] an' roll dat. Jes' roll dem crumbs an' put 'em intuh dat track an' drop dat track, an' tell dem ants tuh take it an' go away evah which way. Don't care whut dey do wit it, it wouldn't do de person any good, 'cuz dey'd [they would] have tuh go an' dey'd be always goin'. [Fayetteville, N. Car., (1419), 2554:4.]

ANT BED: FOOT TRACK IN - TELL ANTS TO CARRY AWAY

5321. Mah husban' an' ah weren't gittin' along so good, an' somebody tol' [me] how tuh git rid of it. Take his lef' track. Don't pull tuhwards yo', pull goin' from yo'. An' git a red ants nest, dese great big ants. Yo' git dis track an' yo' po' it in dis ants nest. An' den, if [you] wan' 'im tuh go away, yo' tell tuh go away. Or whutsomevah yo' wan' 'im tuh do, yo' talk tuh it. [Wilmington, N. Car., (310), 236:4.]

ANT NEST: DROP IN LEFT TRACK TELL ANTS WHAT YOU WANT DONE

5322. Well, git his track - git nine track comin' tuhwards yo' an' git it an' put it wit some red ants nest - in de red ants nest, an' some salt in it. An' stir it roun' an' talk tuh de red ants an' tell it whut chew want done, work an' all, an' he'll come back.

ANT NEST: POUR ON 9 FOOT TRACKS - TALK TO ANTS

(That is to bring the man back? You get nine tracks as he is coming toward you?)

Yes.

(Just one track right after the other, I see.) [Sumter, S. Car., (1364), 2408:11.]

5323. An' take a apple, a large-size apple, an' bo' a hole out of it. An' in bo'in' [boring] de hole out of it, pick up de hollah track [hollow or center of the track] of a person's feet. An' yo' kin carry it tuh a rivah or stream an' throw in. Dey'd leave. (What do you do with that track as you pick it up?) Take it an' put it in de hollah of dat apple, where yo' cut de hole out, an' place de top back on dere. An' throw it in de rivah an' don't evah look back. An' de person will leave home.

APPLE: TOP IT - TRACK IN - RESTORE TOP - RIVER

(Put the top on the apple again and throw the apple into the water?)

Yes. [Savannah, Ga., (1268), 2147:1.]

5324. If yo' know it's yore husban's track - yo' see 'im when he make dat track [as he leaves home], she kin go dăh [there] an' git de dirt out de hollah of 'is feet. Jis' pull de dirt back tuh 'er out de hollah dat feet ovah de heel. Bōt' of 'em. An' take it home, yo' know, an' put it in a bag, an' put some salt wit it - nuthin but salt. Make de bag strong enough, an' wăh [wear] it right undah 'er right ahm. An' dey say he'll come back, straight back home.

ARMPIT - SHE WEARS IN - HIS DEPARTING TRACK AND SALT

[Baltimore, Md., (? informant from Charlotte, Va.), 37:5.]

5325. Dat is about a girl, yo' know. Take dis girl out yondah [yonder] an' yo' wan'a go wit 'er. Yo' kin take huh track an' take a teaspoon fulla de sand outa huh track an' a teaspoon fulla sulphuh an' a little ball of asafitidy. An' tie it up in a black cloth an' put it in yore pocket, an' weah it in dere fo' 'bout nine mawnin's - eithah seven mawnin's. [They] say she'd come tuh yore house. But yo' jes' keep it in dere de ninth mawnin'. But [they] say aftah seven mawnin's yo'd make good wit 'uh. An' jes' weah dere until de ninth mawnin' an' yo'll have 'uh den. [Wilson, N. Car., (1479), 2658:10.]

ASAFETIDA - SULPHUR - FOOT TRACK: 3 INGREDIENTS TIED IN BLACK CLOTH - WORN IN POCKET 7 OR 9 MORNINGS

5326. Dey kin *hurt* chew wit yore foot track.

(How would they do that?)

How would dey do it wit yore foot track? Dey kin even take up de dirt dat wuz undah yore foot tracks. Bring dat dirt up an' put it an' keep it dere in a place. An' dey could put a little ashes on yore - on dat dirt. An' dey take dat an' dey'd have yo' so yore feet would take de eetch [itch].

ASHES - ON FULL MOON - STOPPED UP WITH TRACK

(That all they'd do?)

Oh, yeah. Dey take it from dere. Dey gotta git dat ashes at de full of de moon. See, if dey git dat ashes when de moon is weak, it won't do yo' nuthin.

(Well, what do they do with that ashes [and] with that [track]? Then what do they do?)

Stop it up. Dey got'a stop it up. Dat's goin' tuh give yore foot de eetch. Dat's when dey wan'a *fix* yuh so yuh can't walk. [New Orleans, La., (867), 1405:4.]

5327. Git chure track - yes, git chure foot track an' take an' bottle it up. An' den [they] say yo' back back nine steps, an' den turn roun' an' make three wishes. Say an' yo' make dem three wishes, den yo' handle 'em lak yo' want.

BACKWARDS 9 STEPS - WISH 9 TIMES
BOTTLED TRACK IN PILLOW

(You can handle them anyway you want to. What do they do with that bottle?)

Dey takes an' puts chure track in dat bottle.

(Yes, but what do they do with the track then in the bottle?)

Back back nine steps.

(No, what will finally happen to that bottle?)

Say dat bottle will turn purpole [purple] an' say dat will start tuh workin' in dere. It'll start tuh workin' in dere. An' say yo' should make nine wishes [instead of former three]. Yo' make nine wishes an' whatsomevah yo' wish, it will [happen]. Keep bottle sewed up in pillah [pillow]. [Mobile, Ala., (654), 856:1.]

5328. Dey take yore foot track an' put it in a little bag, see. Throw it in de rivah down de stream de way de rivah run. An' fur as de rivah carry dat, why yo' would go dat distant. Yo' would have tuh leave dat place wheresomevah yo' wus at. [Savannah, Ga., (1261), 2140:19.]

BAG - TRACK IN - INTO RUNNING WATER

5329. Ah heard of a person kin be walkin' along an' a person kin take yore track, an' put it in a papah bag or eithah sew it up in a rag, an' carry it tuh runnin' watah an' put it in, an' it'll cuz dat person tuh go - jes' keep goin'. [Waycross, Ga., (1133), 1838:1.]

5330. Dey kin take de foot track an' put it in a bag an' throw it in runnin'

watah, an' dat'll make 'em have a *ramblin' mind* an' leave from away [leave away from here] - continue tuh travel.

(Either foot track?)

De right foot track. [Memphis, Tenn., (1523), 2715:12.]

5331. Take yore foot tracks an' put it intuh a bottle intuh some quicksilvah - use a black bottle - an' throw it over yore [shoulder] intuh de rivah... as long as dat bottle drift, yo'll drift, too. [New Orleans, La., (830), 1232:3.]

BLACK BOTTLE - QUICKSILVER AND FOOT TRACKS IN - INTO RIVER

BLACK RUNNING WATER - FOOT TRACK IN RED FLANNEL

5332. Dey take mah, yo' know, pick de dirt up. Ah'm walkin' dis way an' co'se ah wuz told dat dey pick de dirt up of me goin' dis way [demonstrates].

(From the toe back to the heel.)

Yes, pick mah dirt up lak dat. Well, ah wuz told it wuz put intuh a red flannel cloth an' throwed intuh runnin' watah - BLACK RUNNIN' WATAH.

(Why black?)

Ah don' know about dat.

[This is my only example of *black running water.*]

(What did they do that for?)

Well, dat wuz tuh make me jes' travel an' wandah. [Fayetteville, N. Car., (1409), 2532:9.]

5333. Ah heah talk of 'em usin' yore foot track fo' keepin' people 'way from yore house. Now, if a person come tuh yore house an' yo' don' wan' 'em tuh go dere no mo', yo' take de dirt from right undah, aftah he leave, take de dirt from undah dere.

BLACKSNAKE ROOT - TRACK - BOTTLED - UNDER DOORSTEP

(From either foot?)

Yessuh. An' put it - bury it in a bottle, a li'le vial about lak dat [demonstrates], an' put some blacksnake root in it an' bury it undah yore do'steps. An' he won' come dere no mo'. [Fayetteville, N. Car., (1428), 2576:7.]

5334. [For another rite of blowing foot track, *see* later margin title DEVIL'S SNUFF.]

If yo' kin be roun' de bossman an' pick up 'is lef' foot track - but grab dat track from de heel tuh de toe, an' grab yore own track from de toe tuh heel, but try tuh git - an' tie dat up intuh li'le bottle an' wear it on yore lef' side. An' den go on an' talk wit man fo' a job. Take dat bottle out an' [demonstrates].

BLOW BREATH 3 TIMES

(Blow on it - three times - rub it down your face.)

Yes, an' go on tuh 'im. He give yo' a job. [Sumter, S. Car., (1359), 2396:1.]

5335. I used to hear my father say they would take up sand from out of your track and put it into a bottle, and put some chemicals in there. Then they take it and put it underneath the doorstep and put this vial in there and cover it up. Then they proclaimed they were cunjuring the missus and master. [For bottle, *see also* preceding margin title BLACK BOTTLE.] [Fredericksburg, Va., (61), by Ediphone.]

BOTTLED FOOT TRACK

5336. Yo' kin take up de track of a person, de hollah of de track of a person's feet, an' sew it up in sompin an' shet it airtight. An' dey will nevah rise, neithah fall, jes' be at one model stage. Ah have seen some people do dat. [Savannah, Ga., (1268), 2147:2.]

5337. Ah know if yore man wus tuh go off - ah know dat if yo' git 'is track an' put it in a bottle an' throw it off, he won't come back. But if yo' wan' 'im back, why yo'd use de ban' out 'is hat. [Brunswick, Ga., (1214), 2021:9.]

BOTTLE LEFT TRACK WITH WRITTEN PRAYER FROM *6 AND 7 BOOKS OF MOSES* - BURY EASTWARD

5338. Dey kin take yore foot track an' *put yo' tuh walkin'*. An' yo' take yore lef'-foot track an' put dat in a bottle an' stop dat bottle up. An' dey kin add a prayah outa de *Sixth and Seventh Book of Moses*, an' write it an' put it in dat bottle wit dat dust, an' dat'll make yo' wandah away from home.

[After I had stopped machine, informant adds something about burying bottle.]

(You say they bury this bottle?)

Yes, sir. Dey'd wan' chew tuh go away from home.

(Yes?)

[Since I could not understand how burying the bottle could send the person away, I say Yes? = continue.]

Dey'd bury dat bottle p'intin' dat way.

(Pointing away from home?)

Yes.

(Away from the house, I see.)

To the east.

(Have it pointing to the east?)

Yes.

(I see. All right.) [New Orleans, La., (883), 1453:4.]

BOTTLE LEFT TRACK WITH: URINE - SALT - PEPPER

5339. Well, yo' see, jes' lak if ah's walkin' across de street - yo' know, if ah wanta do yo' a injury, ah'd go dere an' ketch chure track, dig it up an' put it in a bottle an' pee on it, an' put salt an' peppah, an' jes' stop it up an' bury it in de groun'. An' dey pine away. Dey wouldn't live but a few mo' months aftah dat.

(What foot tracks do they pick up? Both of them?)

No, jes' one, de left foot. [Savannah, Ga., (544), 678:6.]

5340. (You take both tracks or one?)

No, take up de lef'. Yo' pick it up on a shingle [demonstrates]. When yo' pick it up say, "Go."

[I describe demonstration.]

(You take it from the heel to the toe.)

Dat's right. See, yo' pick it up jes' lak yo' walkin'. Pick it up right from de heel on down to de toe, lak dat.

BOTTLE HIS GOING-AWAY TRACK PICKED UP WITH WORD "GO"

(Then what do you do with it after you pick that dirt up?)

When yo' pick it up yo' say, "Go."

(Well, then what do you do with the dirt?)

Den yo' take it an', if yo' got a vial, an' put dat in de vial. Fasten it up, carry it home wit chew. Jes' long as yo' keep dat - well, yo' kin jes' keep it. He gon'a keep on till he wandah on off - wandah off from home, jes' long as yo' keep dat, tellin' 'im tuh stay off.

(When do you pick up this track? When he's coming to your house?)

Yo' pick it up lak if he's goin'. [St. Petersburg, Fla., (1057), 1716:8.]

5341. Yo' *put 'em tuh ramblin'*, see. Well, now, heah's whut ah mean by dat. Yo' takes a fresh hen aig see, an' hit will be jes' fresh laid. An' wheresomevah yo' transfah [walk] at on de natchal [natural] groun', yo' take dat an' bury

it in de hollah of dere track. See. An' yo'd be sho' [sure] not tuh bury it mo' den three inches deep, an' in place of rakin' de dirt ovah lak dat, yo' rake it ovah back tuhwards home, where yo' wan' 'em tuh come. See. See, yo' rake it back de way yo' wan' 'em tuh come. An' den yo' take dat an' yo' git chew cleah watah an' put it in nine bottles at chure home. An' yo' take dem bottles an' put 'em on a grate or heatah or whatsomevah yo' have, one at de time. An' have a co'k stoppah in dat [bottle] so it wouldn't burn out, an' dat would bust in dat fiah, see. An' dat will break dat trouble an' draw 'em back.

BOTTLES 9 OF CORKED UP WATER - 1 AT TIME ON STOVE UNTIL IT BREAKS - EGG BURIED IN HIS TRACK - COVER HOLE BY RAKING DIRT TOWARDS HOUSE - SALT BREAKS SPELL

(The woman, when he leaves home, she would get one of his foot tracks and put that egg in that foot track. Bury taht egg in that foot track. And after she does that, carries it back toward the house. Then she gets her nine bottles of clear water and puts one on the hearth...)

Puts 'em dere one at de time.

(And each one must break.)

Each one must bust, explode, jes' pops.

(And after she has done nine of them, then he'll come back to her.)

Will come back.

If he knew dat she wuz doin' dat an' he still wanta stay 'way an' not go, well he'd have a way tuh keep from doin' dat.

Well, now, he'd do dat wit de same thing - salt. He'd burn dat salt and put it in a little bag, see, an' keep dat in his pocket. Dat would break dat. [Memphis, Tenn., (1529), 2732:1.]

5342. Ah've heard de story about, if you are angry with someone or somepin... ah've heard people say, mah mothah an' oldah people say, dat people have told 'er about, dat yo' kin take dis dirt where de person walks. Take dat dirt out of dere track an' put it in a bottle an' throw at in runnin' watah, an' dey'll lose dere mind. [Snow Hill, Md., (86), 4:8.]

BOTTLED TRACK - THROWN INTO RUNNING WATER

5343. Anothah one - well, one if yore wife's runnin' wit a bad woman an' yo' don' wan' 'er tuh be runnin' wit 'em, yo' undahstan'. Yo' take her foot track, de left foot track. Pick it up an' stop it up in a bottle, an' go tuh de rivah an' throw it in a runnin' stream of watah. An' dat woman - she'll, woman or man, den dat individual travel. Dey nevah stop travelin', jes' can't nevah stay home no mo' in one place. [Brunswick, Ga., (1247), 2114:1a.]

5344. Say dey kin take yore left-foot track an' start tuh de toe of it, an' make right back tuh de heel part of it, an' take an' stop it up in a bottle. An' go tuh de rivah when de watah's goin' out [tide-water river is going out] an' throw it ovah dere, [they] say, an' yo'll have tuh go. [Brunswick, Ga., (1217), 2070:11.]

5345. (Either foot-track?)

Yessuh, put it in some kin'a anything lak a tin or bottle, where de watah can't git intuh it, an' throw it in runnin' watah. Say dat will run de people outa town, have dose people goin' all de time. [Wilson, N. Car., (1460), 2649:18.]

5346. Dey gits de foot track up an' dey carry it tuh runnin' watah. An' stop it up in a bottle an' carry it tuh runnin' watah an' tho' it ovahbo'd, an' dey kin run a person crazy - unsettles dere min' an' go crazy in de haid. [Wilson, N. Car., (1475), 2654:11.]

5347. Dey say if yo' walk in any sand an' dey wat'cha [= watch you] an' dey take up de lef'-foot track. Take up de lef'-foot track an' de' [they] put it in a bottle, an' dey stop it down tight. An' dey say if dey throw it ovahbo'd, why yo'd be gone 'bout chure business outa dis city. Yo' go on out dis city. [Jacksonville, Fla., (596), 768:5.]

BOTTLE - TRACK IN - YOUR BACK TO RIVER OVER LEFT SHOULDER - "GO, DEVIL, GO"

5348. Well, ah heard dat yo' could take de dirt out from undah de right feet an' put it in a bottle, an' carry it tuh de rivah an' turn yore back tuh it, an' stop it in de bottle about dat full, jes' enough fo' de watah seep in. An' take it an' throw it ovah yore lef' shouldah an' says, *Go, devil, go.* An' ovah dat yo' throw half dat dirt.

(You get that out of that foot track, the right foot?)

Yessuh. [Memphis, Tenn., (1555), 2828:9.]

5349. He'll take yore track - yo' know, jes' take it up right whole an' carry it away. An' aftah he carry it away, he'll take it an' he crumble it up, an' put it in a bottle an' stop it up right tight. See, dey put it in a bottle - takes it pinch by pinch aftah he gets it away, an' put it in a bottle an' stop it up right tight. Well, he'll take dat bottle an' bury dat bottle anywhere close by runnin' watah. Right close by runnin' watah, jes' don't put it in de runnin' watah. An' if yo' kin evah find where dat bottle is - or git somebody tuh tell yo' where dat bottle is. Or yo' kin git somebody tuh take it offa yo' an' turn it back on dem, an' dey'll know what it is, an' go an' git de bottle deyself.

BOTTLE - PINCH OF TRACK IN - BURY NEAR RUNNING WATER

(So, what is that supposed to do to you, if that bottle is buried with that track? What will that do to you?)

Well, it will jes' *dwindle yo' down - drag, dwindle yo' down.* Yo' can't walk. *Dwindle yo' down* till yo' jes' go all away tuh nuthin, till yo' git so weak yo' jis' die. [Norfolk, Va., (477a), 494:4.]

5350. Tuh git mah wife outa sight, dat is tuh kill 'uh - ah guess yo' imagine [ah] meant rathah yo' take 'uh track dat make yuh jis' walk out de do', yo' know, an', ah come behin' 'uh an' git 'uh track. Well, ah'd [I would] git some san', yo' know, right out - he [*doctor*?] tole me tuh up both of 'em. Jis' sweep off de top of dat earth, dat is whah [where] she made a track, an' put it right in - jis' [make a] shingle outa a li'le piece of wood, make a li'le box, an' take dat track an' po' right in dere an' seal it up. Tack it up - dat is, seal it up, yo' see, an' go bury it. He said dat would settle it. [Wilmington, N. Car., (316), 249:1.]

BOX [*COFFIN SYMBOL*] MADE - BOTH TRACKS IN - BURY

5351. Git two of dose straws an' put 'em tuhgethah.

(Two straws from the broom?)

Yes sir. Put 'em tuhgethah, which an' why, lay 'em 'cross one anothah, an' stick a pin through 'em, an' put 'em out intuh where de tracks is runnin'. An' make yore wish: *In de Name of de Fathah, de Son an' de Holy Ghost*, an' call de individual name dat yo' mean tuh git rid of. An' dat will git rid of 'em. (They will leave.) [Florence, S. Car., (1314), 2239:2.]

BROOMSTRAWS 2 - CROSS THEM - PIN THROUGH INTO FOOT TRACK - *3 HIGHEST NAMES* CALLING VICTIM'S NAME AND YOUR INTENTION

5352. If yo' take up a man's track an' put nine buckshot in a little piece of cloth wit dat track, an' go tuh runnin' watah an' walk off five steps from de stream, an' den walk backwards an' chunk it ovah yore lef' shouldah

BUCKSHOT 9 - TRACK - 5 STEPS - BACKWARDS - WATER

- let him go.
(Which track do you get?)
Either one, jes' so it's dey track.
(Do you get that any particular way out of there?)
Grab it from de toe an' drag it back tuh de heel.
(And you put it with nine buckshots into this little cloth.)
Yes. [Sumter, S. Car., (1359), 2395:6.]

5353. Kin take a man track - lak a woman loved me. Well, if she know whut tuh do wit dis track, she'd take dis track an' run me crazy. Well, dey take dis track an' take an' burn it - put some kinda oil an' stuff on dis track. Run me crazy. Jes' de shoe track. [Florence, S. Car., (1287), 2186:4.]

BURN FOOT TRACK

5354. They claim that if you take some of the dirt out of their track and put that in a rag and throw it in the fire and burn it, that they won't come back any more. [Elizabeth City, N. Car., (182), 553:10.]

5355. Take it up - jes' take yo' a shovel jes' lak yo' take a track up. Scoop it right up an' build a fiah ovah dat an' burn it.
(What track do you take? Which one?)
Usely [usually] take eithah one. Evah one.
(After they burn that track, what will that do to me?)
Run yo' insane. [Jacksonville, Fla., (588), 755:5.]

5356. When a person comes to your house and you don't want them to return, you take the dirt up out of their track and put it in the stove and burn it. [Snow Hill, Md., (85, school teacher from near Richmond, Va.), 1:4.]

5357. Jes' in de mawnin' time aftah he done already put on his clothes, yo' undahstan', an' he ready tuh go out...as soon as he walk out de door, yo' undahstan', she goes tuh work an' sweep, jis' swept his foot, jes' lak he's going out dis di', yo' see, she jis' grab aholt of it [a broom] an' go on an' sweep dat dus' right tuhgethah right from de place dat he started off tuh walkin', an' bundle it in a pile, yo' see. Den she added a li'le sulphur on a piece of papah of any kind, yo' undahstan', an' put a li'le piece of shoe sole wit it an' throw it in de stove, anything lak dat. Why he wouldn't be able enough tuh come back de same night.

BURN: TRACK - SULPHUR - SHOE SOLE

(Whose shoe sole would she use?)
Well, de shoe soles, yo' see, she would more or less burn de heels part - de heels part of de shoes, yo' undahstan'. An' she will pound it up intuh dat same dust wit de sulphur, then she add it all intuh de stove. [Charleston, S. Car., (499), 542:4.]

5358. Yo' take dat track an' yo' ketch it from de heel tuh de toe, an' den yo' ketch it in de hollah of de foot, on de lef'-han' foot. An' yo' take dat track an' carry it an' put it in yore cookin' stove an' burn it. An' when yo' burn dat track, yo' take de ashes an' throw 'em in de rivah, an' dat'll make de person leave de place. [Mobile, Ala., (667), 878:2.]

BURN - HOLLOW OF LEFT TRACK FROM HEEL TO TOE
THROW ASHES INTO RIVER

5359. If yo' don't want anybody to come to your house, I've heard the old people say you get their track. Take it up in a paper, put it with some sulphur, some salt, burn it in a pan, and take the ashes and throw it northward and say,

BURN - TRACK - SULPHUR - SALT - THROW ASHES NORTH WHILE SAYING, "DON'T COME NO MORE"

"Don't come no more." And they say they won't come no more neither. [Fredericksburg, Va., (44), by Ediphone.]

BURN - TRACK - PEPPER - SULPHUR - OLD SHOES
WALK TOWARDS SUNSET AND SAY
"IN DE NAME OF DE FATHER, AN' SON, GO"

5360. If someone comin' tuh yore house an' yo' wanted tuh keep 'em away, well see, yo' kin git dere track an' burn peppah, sulphuh an' some ole shoes. An' go tuhwards de sunset an' say de same thing, *In de Name of de Fathah, an' Son, go.* Dey'll go. Yeah, yo' won' be bothahed wit dem no mo'. [Fayetteville, N. Car., (1437), 2603:1.]

BURY FOOT TRACK

5361. Dey say if a person gits yore foot track, he has de control of yo', an' wherevah he bury it at, dat's where yo'll dwell. Now, lak if ah git chure foot track an' want chew continue comin' heah, an' ah bury it chere, yo' can't jes' travel.

(I would come to stay here?)

Come to stay an' can't leave out. [Wilson, N. Car., (1468), 2652:3.]

5362. Scrape de dirt an' put it in a sack.

(This dirt from the foot track. And what do you do with that?)

Yessuh, jis' bury it right in de ground. Dat will run 'em. Or if yo' don' wan' 'em come to yore home, yo' kin do harm wit it. [Memphis, Tenn., (1533), 2750:4.]

5363. Take dat foot track up on a spade...bury it...dat'll cause yuh tuh leave. [New Orleans, La., (789), 1100:6.]

5364. Git chure lef' track an' yo' kin bury it, an' hit will kill yo'. [Waycross, Ga., (1101), 1775:12.]

5365. Dey takes yore track up an' do somepin wit it, or *fix* it so yo' be lame or crippled or somepin.

(Do you know how they do that?)

Well, dey takes it an' carry it, bury it undah yore steps.

(Either track or both tracks?)

Well, eithah one of 'em. Dey bury it undah yore steps, an' dey *dress* de shoes tuh dat 'fect too. Dat cripple yo' up.

BURY UNDER STEPS - SHOE MAKING TRACK *DRESSED*

(What do they put in your shoes to do that?)

Dey puts some of yore whut yo' weah nex' tuh yore skin, a little piece dey cut from de clothes yo' know, an' take an' *dress* it an' put in dere, an' dat will make yo' lame de balance of yore days. [St. Petersburg, Fla., (1007), 1626:5.]

5366. They'll take some dirt from your foot track - from the instep [ball of the foot] - and take that and bury it into the ground and say: *Lord, have mercy; if he steps over that, let him die before his day.* [Fredericksburg, Va., by Ediphone.]

BURY WITH INCANTATION

5367. Yo' takes a person an' yo' wanta drive 'em or anythin' lak dat, yo' gits de hollah outa his left foot - a pinch of sand. Yo' takes dat an' yo' *dress* it. Yo' takes it an' gits chew a buzzard feathah. Clips it dis way. Takes dat sand. [I want a better demonstration.]

BUZZARD QUILL - TRACK IN RUNNING WATER - 7 DAYS

(How do you clip that buzzard feather?)

Yo' cut it dat way [demonstrates].

(Oh, you cut it sort of a diagonal way. You don't have the bone sticking out? Cut off that bone sticking out there.)

An' put dat sand in dere an' den yo' slips it back on dere an' go tuh runnin' watah. In seven days he's gone.

(In other words, you clip that buzzard feather right in half and then you put

that sand inside the quill. And then he's gone, when you throw that in running water.)

Yes, in seven days he'll leave town. [St. Petersburg, Fla., (977), 1582:6.]

5368. Dey tell me yo' kin [take] de hollah of de foot track, airtight it in a can an' throw it intuh runnin' watah, an' it will make yo' walk away.

(You use either track?)

De left-foot track. [Waycross, Ga., (1117), 1793:10.]

CAN - TRACK - AIRTIGHT - INTO RUNNING WATER

5369. Yo' kin take it [track] an' put it in a can, stop it up an' throw it in runnin' watah, an' dat'ud [that would] make yo' be driftin' about through de worl'.

(You take either one or both or what?)

Yo' takes jes' one - yeah, eithah one. [Waycross, Ga., (1095), 1764:7.]

5370. Now, if yo' wanta woman tuh leave her husban', yo' meet 'er in de street at a sandy day...when de win'...when de sand is dry. Yo' set some'ere she comin' by, an' when she pass yo', yo' take her right track. Yo' care [carry] a j'int of a cane, care it along, an' open one en' of it, an' take her track an' put it down in de cane. Place some cotton on it, an' den take an' go tuh de stoah [store] an' buy yo' some cologne, a bottle of cologne, pu' it in deah, on deah, an' stop it up. An' de nex' day yo' git tuh de same place...If yo' see her passin', any street, an' stop deah, an' she will say sompin tuh yo'. An' den she will take up wit joo. But she won't know about it. Aftah yo' fix it up, care it tuh yo' - yo' care it wit yo' all de time in yore pocket. An' jis' as long as yo' care dat cane, yo' got de charge of 'er. [Wilmington, N. Car., (194), 99:3.]

CANE, A HOLLOW REED - FOOT TRACK IN - COLOGNE

5371. Yo' kin take a person's foot track an' ran 'em away. Well, perhaps some time we cain't find 'em [tracks] an' sometimes it be's so dat we cain't git de dirt from undah 'is track. Yo' might watch an' see jes' he put his feet on de concrete. Yo' kin take a clean pocket han'-ke'ch'ef an' yo' kin go dere an' jes' wipe dat track tuh yo' - wipe dat track tuh yo'. An' den yo' kin take dat han'ke'ch'ef an' yo' kin take it home. Set down wit it an' buy yo' a bran'-new box of red cayenne peppah, an' yo' kin take a teaspoon of dat cayenne peppah an' tie in de - yo' might say in de east corner of dat han'ke'-ch'ef. Dat track is all ovah dat han'ke'ch'ef [because] quite natchly [naturally] yo' wipe it lak dat, see. An' yo' take dat teaspoon of cayenne peppah an' yo' tie hit up in dere wit 'is name wrote. Yo' cross 'is name an' yo' tell 'im tuh go an' yo' put a bad name - yo' put a bad word tuh hit, on dere name. "[Bad name] an' ah wish yo'd go an' don' stay nowhere yo' go in peace." An' tie it up an' carry it tuh de rivah 'fore de sunrise. Throw it in runnin' watah an' he'll leave. [Memphis, Tenn., (1542), 2788:5.]

CEMENT WALK - TRACK ON - WIPE UP - WITH HANDKERCHIEF IN EAST CORNER OF TIE SPOONFUL OF NEW RED PEPPER ALSO HIS NAME CROSSED TELLING HIM TO GO - CUSS WORD BEFORE SUNRISE THROW INTO RUNNING WATER

5372. Ah have done it. Ah have a man ah wus goin' wit an' he quit me. An' ah went tuh work an' taken dirt, pull it back towards me on de bottom of his right feet. An' ah'd taken it an' put it in de cornah of mah house an' stayed in dere. An' when ah done dat, it weren't but two days he come right back tuh me.

(Which track did you pull, the one that was going away from the house or coming to you?)

CORNER OF HOUSE - FOOT TRACK

De track comin' tuh me. Comin' tuh me, not goin'. An' if yo' pull it out from yo', he'll leave. [Waycross, Ga., (1103), 1777:2.]

5373. Ah heard dat yo' take dat. Lak de track set dat way, dat's de toe. Rake dat dirt back dat way [demonstrates].

(Toward the toe.)

Yes sir, an' if yo' wanta do 'em harm, rake it back dat way an' carry it tuh runnin' watah, an' throw it in an' dey'll run away - go crazy-lak, yo' know.

If yo' wanta do 'em good, bring 'em home, lak yore wife would be gone, yo' take it from de middle of de foot back tuh de heel, bring it in an' put it in de cornah of de house, in a good place where nobody won't intahfere wit it, an' dey say she'll come home. [Waycross, Ga., (1129), 1834:4.]

5374. Tuh git yore foot track, why yo' jis' take dat dirt outa de bottom of it an' put it intuh a bottle or somepin an' bury it. Dat foot track, or eithah put it in a cornah in de house some place. An' dat'll make yo' stay dere.

(Do you get both foot tracks or just one of them?)

Jis' one, de right one. [Little Rock, Ark., (903), 1474:19.]

5375. Dey take de dirt out of a right-foot track, an' yo' take it an' throw it in runnin' watah, an' cuss de person an' tell 'em tuh leave out of town.

CUSS - TELL PERSON TO LEAVE - RIGHT TRACK - RUNNING WATER

(Get the dirt from the right foot track?)

Yes. [Florence, S. Car., (1292), 2191:3.]

5376. Ah heard 'em say dat dey kin git chure right-foot track an' run yo' 'way from town. Dey kin take chure right-foot track an' sprinkle some cayenne peppah in dat dirt an' mix it up good. Take it tuh a stream of runnin' watah an' jes' throw it in de watah an' jes' cuss. Make a mean cussword an' pitch dat sand in de watah an' walk off from it an' don't look back at it.

CUSS - RED PEPPER - TRACK
RUNNING WATER - DON'T LOOK BACK

(You pitch it up over your shoulder?)

Dat's it, up ovah de shouldah. Jes' pitch it an' don' even look back at it, jes' walk on off from dere. [Mobile, Ala., (692), 923:2.]

5377. Well, [if] ah wanted tuh make yo' have bad luck. An' ah would ketch yore footprint in de sand an' ah would go tuh de *risin' of de sun*, an' jes' take de heel of yore feet - jes' de heel of it, an' den take de toe of it. Tie it up inside of a white cloth. An' den ah'd put red peppah an' den ah'd git dis devil's snuff, whut dey call now is devil's snuff [snuff from the devil's snuffbox]. Dat's in a ball. Yo' kin find it all roun' toadstools where dese little frogs be [*see FROG DUST, TOADFROG BREAD*, DEVIL'S-SNUFFBOX, pp.562&72, No.250; and elsewhere]. An' ah take dat an' ah mix it tuhgethah an' ah'd burn it. Ah'd take de ashes out an' go tuh de *fo' cornah of de earth* an' put it in de palm of mah han' an' blow it, an' say, "From good tuh worse yo' go." An' dat's de way of takin' a person's footprint.

DEVIL'S SNUFF - TOE OR HEEL DIRT - RED PEPPER
FOOT TRACK FROM *DE RISIN' OF DE SUN*
TIED IN WHITE CLOTH - BURN - FROM PALM
BLOW ASHES INTO *FO' CORNAHS OF DE EARTH*
SAYING, "FROM GOOD TUH WORSE YO' GO"

(Now do you take either footprint or both of them or what?)

No, yo' take one. Yo' take de lef' foot.

(And you say that you burn this devil's snuff?)

Yo' burn de dirt, burn evahthin', tie it up in a white cloth an' burn it all tuhgethah, see. An' den take de dust from it an' go tuh de *fo' cornahs of de*

earth.

(What do you mean, go to the four corners?)

See [demonstrates by pointing to the corners of the room] dere's a cornah dere, dere's a cornah dere, an' dere's a cornah ovah heah, an' a cornah ovah heah, see. Well, yo' kin take dat to de fo' cornah of de earth yo' know. See, if yo're in a big house an' yo' have a fence. In any house - it don't have tuh be a big one. Jes' go tuh one cornah of de house, de nex' cornah an' den - see, lak dat [demonstrates].

(You face each corner.)

Each cornah.

(In other words, you simply BLOW THIS STUFF IN FOUR DIRECTIONS.)

From de palm of yore hand. [For another blowing rite concerning foot track, *see* preceding margin title BLOW BREATH 3 TIMES.] [St. Petersburg, Fla., (1045), 1695:7.]

5378. If it's a man - someone yo' love, if yo' kin ketch 'is track an' jes' have a piece of newspapah wit yo', an' de minute chew pick it up, say, *Come heah tuh me, yo' dirty son of a bitch.* Sompin lak dat, an' put dat track in dere. An' yo' put dirt daubah wit it, an' some kinda sweet stuff lak yo' put in pies an' thin's. Yo' mix all dat tuhgethah an' put it in de mattress an' lay on it. An' ah don' care where he go, he comin' back.

DIRT DAUBER - *SWEET STUFF* - TRACK - CUSS IN NEWSPAPER - IN MATTRESS - SLEEP ON

(You take up either track?)

Jes' take up de track an' put it in newspapah.

(Either track, it doesn't make any difference?)

Yes, it don't make no diff'rence, eithah track.

(Coming or going, it doesn't make any difference?)

Yes, it don't make no diff'rence jes' since yo' git dat track an' have dat newspapah an' put it in dere right den soon as yo' pick it up. An' yo' fix lak spice. [Brunswick, Ga., (1201), 2016:9.]

5379. An' yo' take woman, or man's foot-track, lak if she were comin' tuh yore home an' yo' didn't wan' 'em or sompin lak dat. An' yo' jes' take dat li'le cloth yo' know, yo' wash dishes. Yo' jes' take dat an' - jes' take dat an' lay it dere an' cut it out lak, kinda lak dat track is. An' yo' go out dere lak yo's firs' start turnin' [spading] yore yard - de firs' track - an' yo' jes' dig a hole right dere an' spread dat air [that there] rag lak dat bottom of dere track. Yo' know, jes' as de track is, an' put de dirt back on it. Why he won' stay dere no mo'. Ah pract'ly [practically] know purtty neah de truth of dat.

DISHRAG - CUT IN SHAPE OF FOOT TRACK

(You simply take that dishrag and cut it out the shape of his foot, and you just bury this track where it just turns away from your house. Either track?)

No, yo' git de first one, eithah track, but let it be firs' track he stepped in when he starts in [into the house or onto the property].

(Then you bury that cloth right in that same track. That is to make him stay away?)

Yes. [Wilson, N. Car., (1509), 2677:1.]

5380. [Direction is important in foot-track rites. Besides taking up a track *toe to heel* or *heel to toe*, and *to you* or *away from you*, there are many *coming* or *going* tracks; the following few given here merely to establish the margin title:] Ah've heard dat dey take some dirt from yore foot track an' if yo' wan'a keep a person away from yore house,

DIRECTION: COMING OR GOING FOOT TRACKS

dey say yo' take dirt from de out-going footsteps bur' [bury] it undah yore do'-step. [Wilmington, N. Car., (208), 114:7.]

5381. Dey kin do dat, take dat foot track, if yo' git de toe comin' intuh de house of de right foot, whut ah have heard, an' if yo' take it an' yo' know put it in a cloth or somepin. Jes' lak if yo' could bank it undah one of dem bricks [in fireplace] or anywheres in de house, dey will nevah leave heah. Dey always have dere mind on dis pahtic'lah place.

(What do you mean? Get the dirt from the toe, you say?)

Yes sir, from de right toe.

(Just pick it right out of the toe?)

Yeah, jes' pick up de toe, or jes' say, yo' know, anywheres about de front of de foot. [Brunswick, Ga., (1189), 2007:3.]

5382. Den yo' kin take a person track an' pick it up comin' tuh yo'.

(Either track or both?)

Both of them. An' yo' put it where yo' kin keep it warm an' dey'll follah yo'. [Brunswick, Ga., (1206), 2033:2.]

5383. He watch cheh, yuh comin', an' he take up yore foot track comin' tuh yuh. An' den supposin' yuh wanta drive him away frum yuh, yuh turn de foot gwine an' den dey follah dat. Keep de fellah lak ah foretole yuh. Dat man go 'way. Dat man give anythin' if he go way from dere. If he wan' chew come tuh 'im dis way, he take de track comin' tuh 'im. He got chah den comin' dis way.

(When he picks up the track coming to him, then he *kills* that track?)

No, he gotcha, [got you] comin' 'is way. But he want chah go away from 'im, he pick it up an' throw it where yuh gwine. Yuh throw it from yuh, throw it de way yuh wanta, but chew won't see him when he done do it. [Jacksonville, Fla., (607), 785:13.]

5384. Ah've heard dat chew kin take de track, de lef'-foot track, an' read de 23rd chaptah of Psalms wit dat lef'-foot track. An' yo' take dat track an' yo' put it in front of yo'. See, put it on a piece of papah, a piece of brown papah. An' yo' stan' ovah dat track an' yo' read de 23rd chaptah of Psalms, see. An' in de direction, de way dat person go, at seven a'clock, yo' throw dat dirt lak dat. Dey gone. Den yo' read dat chaptah ag'in de nex' mawnin' at seven a'clock, yo' see, an' yo' read it at noon. Yo' read it at seven at night de nex' evenin', afternoon [12 noon], yo' see. Dat's tuh drive yore enemies away from yo', if anybody's a enemy tuh yo' or anythin' of de kind lak dat.

DIRECTION HE IS TO GO - THROW HIS LEFT TRACK
TAKEN UP TOE TO HEEL - ON BROWN PAPER
STAND OVER - FACE DIRECTION - READ 3 TIMES
PSALM 23 - AT 7 P.M., 7 A.M., 12 NOON

(Do you take that foot track up in any special way?)

Start at de toe an' git chew a shovel or some kinda sompin an' scoop it up lak dat, but take it all up [demonstrates].

(From the toe back to the heel.)

Yes.

(After they have come to your house. Then after they have left, take up one of those tracks?)

Yeah, take up one of those tracks. Or if dey'd apt tuh passin' or somepin othah - jes' anywhere dey have tuh walk in de dirt. [Memphis, Tenn., (1549), 2813:7.]

DOOR - FOOT TRACK OVER

5385. Jes' lak if yore wife would leave yo' or sompin othah. Yo' wanted 'er tuh come back. Yo' notice when she's leavin', don't bothah 'er atall. Don' try tuh hurt 'er or somepin othah. Jes' go an' git - watch 'er track. Git 'er right track. Pick it up an' yo' tie

dat 'ere [there] dirt up in a rag, an' put it up ovah yore do' an' she'll come back. [Waycross, Ga., (1161), 1935:9.]

5386. Dey tell me dey kin take yore footprint, de dirt from de pălm of yore foot, an' put it ovah de do' an' compel yo' tuh stay.

[The *hŏllah* [hollow] of the foot is occasionaly called the pălm of the foot.]

(Do they take either foot or both?)

De left foot. [Waycross, Ga., (1147), 1870:6.]

5387. An' den yo' kin take - an' take yore lef' track. Yo' kin take a man's lef' track, if he don' wan'a stay wit chew - yo' an' 'im busted up. Yo' kin take it an' take an' put it in a new piece of cloth or eithah jes' put it in a li'le bag of some kind, li'le new bag. Make a li'le bag. An' lay it up ovah de do', see. An' he'll come back home. [Fayetteville, N. Car., (1452), 2638:6.]

5388. Now, dis is whut ah heard from nobody now - fo' mahself, see. Dat yo' kin take a man's right foot of 'is stockin', [I mean] socks. Yo' kin go out an' pick up 'is track, see. An' take dat an' put it intuh 'is sock, if yo' want dis man, see. An' bring it back an' put it ovah yore front do' or ovah yore kitchen do', an' let it remain dere, see. An' as long as dat stay, he will stay dere.

(What if you want to make that man leave, what do you do?)

Well, ah don' know about makin' 'im leave. Ah guess if yo' wan'a make him leave, why yo' jes' turn 'im loose. Take de stuff off whut chew have up dere.

(You take his right foot sock and his track. Which track did you take did you say?)

Well, it make no mattah which track. Yo' jes' pick up evah one [any one] of 'is track. [Brunswick, Ga., (1207a), 2041:8.]

DOORSTEP - FOOT TRACK UNDER

5389. Dey kin take dat up an' yo' know, take up de right-foot track an' put it in a sack, or eithah undah a do'step or somepin lak dat, yo' see. An' dey tell me dat dey kin *trick* yo' wit yore track, yo' know, cuz yo' tuh be stiff-legged or somepin. [Jacksonville, Fla., (611), 788:8.]

5390. Now, when he go tuh yore house yo' know, lak when he go tuh leave, git some dirt out of 'is lef' track. An' pick up de dirt, take it up tuh yo', an' bury it undah de steps.

(What will that do then?)

Draw 'im back.

(When you pick up those tracks, you bring the dirt back toward you.)

Yessuh.

(These tracks he made as he was leaving your house.)

Yes, de lef' track. [Fayetteville, N. Car., (1421), 2560:12.]

5391. Dey say if yo' kin have a foot track - a person kin have a footprint. Yo' kin take de footprint of a person. Well, ah think dey say it's yure right foot. An' jes' take de print up jes' lak yo' would take up a print an' carry it home an' bury it undah yure do'steps. If it's yure enemy, he'll come tuh yo' fo' bread. Dat's whut ah heard. [St. Petersburg, Fla., (996), 1611:1.]

5392. Well, now if dey picked chure track up goin' de same direction dat chew goin', an' take it an' 'vide [divide] it up in a li'le vial, wrap it right nice in some cloth, an' take it tuh runnin' watah an' throw it ovah dey shouldah, an' let it run on - an' dat watah runnin' east - why yo'll keep a-goin'.

EAST-RUNNING WATER

But if dey git in front de track an' snap it back tuhwards de heel, an' brings it back an' preserves it, tighten it up tight an' bury it undah de steps, why dat'll bring yo' back an' yo'll stay dere.

(This water must be running east, you say, and you throw it over either

shoulder?)

Yassuh, throw it ovah yore right shouldah. [Little Rock, Ark., (900), 1473:1.]

5393. Ah heard ole lady say once, if someone wus comin' tuh see yo' as a boy frien' an' yo' wanted 'im tuh continue, tuh take up 'is foot tracks. Yo' take up 'is right track an' put chure right track before it, is whut she tole me. Jis' lak if ah an' yo' settin' parlel [parallel] [= side by side], yo' put chure right foot down, ah put mah right foot in front. Den ah'll scoop up both tracks. Tie it in a piece of new homespun an' put it [only a small part of the combined tracks] in a snuffbox, an' lay a piece of cloth ovah it, an' put it where de rain drops from de eaves of de house. An' she said he'd continue tuh always come an' see yo'. [Wilmington, N. Car., (200), 106:3+85.]

EAVES

5394. Ah heard dat yo' kin, if yo' wanta drive a person away, yo' kin git in fron' of dere track an' pull it tuh yo'. Take it up outa de hollah of dey feet, an' carry it home an' put it in a li'le bag, an' wear it on yo' so many days, an' den take it off an' lay it undah de eve [eaves] of yore house. Dat will bring 'im back tuh yo'. If yo' wanta drive him away, yo' git in fron' of de track an' pull it disaway [demonstrates].

(From the heel to the toe.)

Tuh de toe.

An' see, if yo' wanta bring 'im back, why yo' git jis' - lak if yo' goin' dataway an' ah'm comin' on behin' yo', ah jis' gits behin' dat track an' sta't [start] from de toe an' pull it back tuh de heel. Well, see, dat turns 'im aroun'. Dat'll change yore min' [mind]. Dat'll make yo' come back.

Do wit dat dirt from undah de bottom of yore feet, yo' do wit de same way yo' do, if yo' wuz drivin' 'em away. Yo' wear it somewhare close 'bout chure body. Well, yo' wear it jis' about three days. Den yo' take it an' lay it undah yore do'steps. Put it whare cain't nobody see it, undah de sill of de house or de do'steps, an' dey'll come back. [Memphis, Tenn., (1544), 2794:15.]

EGG - NAME ON - BURIED - NAME CALLED 3 TIMES
NAME NAIL-SCRATCHED ON BAR OF OCTAGON SOAP
FOOT TRACK BOTTLED - SOAP AND TRACK INTO RUNNING WATER

5395. Take dere track don't chew know an' stick it - an' put all of it in a bottle. An' den aftah yo' git it in a bottle, yo' stop it up an' take a aig an' write de name - de individual's name on de aig an' bury it in de groun' an' call dem three times. An' take a bah [bar] of Octagon Soap [trade name] an' take off de top wrappah an' de othah [inner] wrappah. An' take yo' a nail an' write de name on de bah of Octagon Soap, an' wrap up dat *slick thin'* on it [rewrap soap in *slick thin'*, inner wrapper], don't chew know, an' throw it in runnin' watah an' dat will *run 'em*.

(You do all these things together?)

Yes sir, dose tuhgethah.

(You throw all these things at once into running water?)

No sir. Yo' take de aig an' bury de aig roun' yore do'step. An' den git de bah Octagon Soap, don't chew know, an' take de top slip off an' den dat [presumably inner wrapper, but I interrupt].

(What do you do with that soap then?)

Take dat soap an' git chew a nail. Write de name of dat individual dat chew wanta run. An' den put dat *slick thin'* back on dere an' throw it intuh runnin' watah.

(And what do you do with the foot track?)

Take hit an' stick it in a bottle an' throw it in de watah too.

(You do all these things together?)

Yes sir. Hit concludes tuhgethah.

(What do you bury that egg for?)

Bury dat egg tuh make 'em go.

[To bury the preceding egg in the ground to send a person away looks more like a rite to hold the person. Yet similar burial rites with the same purpose will be found in *Hoodoo*. As always, intention is everything. Here the egg belongs to a tripartite rite; the other two parts being definitely *send away* rites. Is the egg a possible *recall* rite? If the *sender away* regrets the *sending away*, the egg stands ready to *bring back* the person. We must also note the egg has a *double dressing*; the name written on it, and the name called 3 times.] [Waycross, Ga., (1118), 1795:1.]

5396. Dey say yo' kin take dat track - jes' lak dey wanta run yo' away - dey'll pull de track from de heel tuh de toe. An' take dat track an' take a aig, an' bo' a li'le hole in de aig an' dreen de contents of de aig out. An' put dat track in dat shell an' put a li'le bit of papah ovah it. An' go tuh a rivah, a stream or somepin dat's runnin', an' turn dat back an' throw it ovah de shouldah an' use three words dey say. Dey says, "In de Name of de Father, Son an' Holy Ghost, let dis evil one leave." But de "Father, Son an' Holy Ghost" is de word de' speak. An' throw it ovah de shouldah an' walk away an' not look back. An' dey say long as dat aig float, yo'll continue tuh go.

EGG DRAINED - REFILL WITH FOOT TRACK HEEL TO TOE
THROW OVER SHOULDER INTO RIVER SAYING
"*FATHER, SON AND HOLY GHOST*, LET DIS EVIL ONE LEAVE"
WALK AWAY NOT LOOKING BACK - TO BRING BACK USE TRACK
TOE TO HEEL IN EGG - UNDER STEPS OR MIDDLE OF MATTRESS

(Do they take either foot track?)

Eithah one or both.

(If they want to bring you to them?)

Dey git in fron' of yore track, yo' see. Let see, yes, an' pull it from de toe tuh de heel. Well, den dey don' throw dat in no rivah. Dey take dat an' fill it full of de track, de aig, an' put sompin aroun' tuh keep it from break-in' - real tight. An' dey bury dat egg undah yore steps or put it in de middle of a loose mattress where yo' sleep. An' yo' can't leave dere. Yo'll go but yo'll come right back. [Waycross, Ga., (1144), 1867:4.]

5397. Ah tell yo' whut she could do. She could even take dat track an' git a aig an' she could take dat track an' put some sugah in it an' push it down in a aig an' carry it an' say three words to it - curse it [with three words] an' throw dat aig on dat sun-rise. An' yo'll go. She'll git rid of yo' jis' lak dat. Ah mean not sunrise, tuh sundown, in some runnin' watah. Dat's right in runnin' watah. An' she goin' git rid of yo'.

EGG - SHE PUTS IT IN SUGAR AND LEFT TRACK GOING FROM HER
PICKED UP HEEL TO TOE FROM HER - THROWS EGG AT SUNDOWN
INTO RUNNING WATER WITH 3 CURSE WORDS

(She can take any track you say?)

No suh, got'a take yore lef' track, de one nex' of yore heart - yo' know on de lef' side. An' put dat track intuh a aig.

(Well, does she take that track up when I am leaving her house or coming or what?)

Goin' from 'er. She'll rake dat track from 'er. An' den she'll walk on tuh it an' pick it up. [Sumter, S. Car., (1355), 2373:3.]

5398. Dey say yo' take yore foot track an' pull it, if yo' wan' de person tuh go 'way from yo' - wan'a run 'em. Yo' drive 'em away from yo'. See, yo' take it from de heel an' carry it back from yo'. Take it an' put it in a box of some

kin' - lak a li'le snuffbox. Or some people say yo' kin put it in a aigshell an' carry it tuh de rivah an' name dat person. When yo' put it in dat box [or eggshell] yo' name de person. Den yo' carry it tuh de rivah an' yo' stan' backwards tuh de rivah an' den yo' drive dis person from yo'. Tell 'em - throw it ovah yore shouldah an' don't look back. Tell 'em, "Go! Yo' devil, yo'. Go!" [Waycross, Ga., (1115), 1787:7.]

EGG - PUT IN IT WHILE CALLING HIS NAME - HIS TRACK PICKED UP HEEL BACK TO YOU - THROW OVER SHOULDER INTO RIVER, "GO! YO' DEVIL, YO'. GO!" DON'T LOOK BACK

5399. See, lak yo' walk out dere an' yore foot track, an' someone want chew leave heah - sompin lak dat. Dey jis' take a li'le sand out de hollah of yore foot an' put it in a eggshell, an' put some cayenne peppah in it. An' tie it up in a rag an' go tuh de watah an' do dis way [demonstrates] nine time ovah de lef' shouldah [*see later*] an' throw it in de watah an' walk back. Walk on off an' don't look back. In nine days time dey be gone - walkin'. Say dey couldn't go back any mo'.

EGG - HOLLOW OF LEFT TRACK WITH RED PEPPER IN TIE IN RAG - PRETEND 8 TIMES TO THROW OVER LEFT SHOULDER INTO RIVER - 9TH TIME LET GO - DON'T LOOK BACK

(What track? Where do they get this dirt?)

Outa one track - don't want it outa but one, de lef' track.

(Now, suppose you want this man to go, YOU MAKE A MOTION AS IF YOU ARE THROWING IT.)

YES, EIGHT TIME AN' DE NINTH TIME THROW IT OVAH. [THIS FEINTING 8 TIMES BEFORE THROWING AN OBJECT OVER THE SHOULDER IS A RARE RITE. For another feinting rite over the shoulder, also rare, *see* fourth margin title on p.2004.] [St. Petersburg, Fla., (1044), 1694:3.]

5400. Well, now ah've heard people say if yo' take dere right foot track, take it from de toe lak dat an' come back tuh de heel, an' take yo' a aig - take dat dirt an' put it in dat aig. (Just give me the whole thing again, I'll be sure I get it then. You get the dirt from your right foot track.)

EGG - RIGHT TRACK DIRT TOE TO HEEL AND RED PEPPER IN THROW OVER LEFT SHOULDER INTO RIVER

It comes from de toe back tuh de heel. See [demonstrates] lak dis is yore toe. Well, dip it from yore toe back tuh yore heel lak dat, yo' see. An' den yo' take dat aig...

(A raw egg?)

A raw egg. Yo' jis' pick a li'le hole in it. Dat's whut dey tell me yo' kin do, an' put dat dirt intuh dat. An' yo' put dis cayenne peppah intuh dat. Shake it well an' stop it up. An' carry it tuh de rivah, an' turn yore back, an' throw it ovah yore lef' shouldah as far ovah de runnin' watah as yo' kin.

(What will that do?)

Dey tell me dat will make yo' leave any place yo' are. [Mobile, Ala., (696), 945:7.]

5401. Git chure track when yo' go outa dere house. Go out an' take yo' a aig an' bust it an' keep dat skin on de inside de shell. An' take dat 'ere [= dere = there] track, take dat dirt up an' put it in dere, an' carry it tuh a stream of runnin' watah an' throw dat in. Dat 'ere is tuh keep a person from yore house, too.

EGG - FOOT TRACK IN - THROW INTO RUNNING WATER

(What will that do to them if I throw that in running water?)

Dat jes' tuh keep 'em goin'.

(Which foot track do you take up, either one?)
Eithah one of 'em.
(And you put it into this eggshell?)
Yessuh, jes' keep dat shell all tuhgethah an' jes' git dat air [= dere = there] - yo' know, dat egg outa de shell.
(You make a little hole in the egg and get all that stuff out inside. Then you put this foot track in the egg. Any kind of an egg? Chicken egg?)
Yes. [Wilson, N. Car., (1467), 2651:11.]

5402. Say yo' could take any kinda chicken aig an' make 'em move. Ah heah yo' could take a black chicken aig an' sees where dey walk, an' git dere track an' crack de aig, an' put de track in dis aig an' carry it to de runnin' watah, an' throw it ovah in dere an' dey be goin' off. [Wilson, N. Car., (1469), 2652:7.]

EGG OF BLACK HEN - TRACK IN - INTO RUNNING WATER

5403. An' jis' lak if yo' wanta run somebody 'way from a place, if dey done yo' harm or somepin othah. Roun' - yo' don' wan' 'em roun' yo'. Jis' git dere lef' track an' put it in aigshell, in a black hen's aigshell, an' yo' drop it in runnin' watah; an' as long as dat aigshell go, dey'll go. [Waycross, Ga., (1161), 1935:10.]

5404. Well, if a person wan'a harm yo' in a foot track, dey got diff'ren ways dey kin harm yo' in dat. Dey kin take fo' ninstance - dey kin take an' git eggs, dey kin harm yo' in dat. Dey kin use salt an' harm yo' in dat.
(How do they harm you with the eggs with that?)
All right. Dey take a egg. Dey kin take a egg an' break dat egg. Beat dat egg up - beat dat egg an' when dey beat dat egg, dey put sugah in it. Dey'd git what chew would call - de same thin' as ah jis' tole yo', spoke of; but yo' git de powdah, de *war powdah*. Yo' mixes dat tuhgethah, but when yo' mixes it, it will come as a paste, see. Well, yo' jis' mix dat tuhgethah an' yo' gits - lak DERE'S A DRUG STORE RIGHT HERE, A FEW BLOCKS FROM HERE, WE GOES TO. Yo' go dere an' yo' git some of de *steel dust*, or else take a silvah dime an' scrape it. Yo' git de dus' off de dime. An' yo' stir dat up good, an' if yo' git dis person's tracks, yo' put jis' a li'le in each track. Well, yo' know dey's goin' tuh pass an' dey bound tuh put dere feet in it. Be sure yo' know dey goin' tuh put dere feet in it. Yo' ketch one track here an' yo' may ketch anothah one ovah dere. Yo' know some people make big steps. Yo' ketch de track an' yo' put some in dere, in each track of de party yo' doin' harm. See. An' dat be all of dat. Dere won't be nuthin done in dat - see, in tryin' tuh harm 'em.

EGG - SUGAR - *WAR POWDER* - *STEEL DUST* DIME SCRAPINGS - FOOT TRACK

(What will that do to a person then?)
Now, tuh keep a person from [I interrupt].
(What will that do to him if you put that in his track?)
Well, what will it do tuh yo'? Why, den it would maybe paralyze 'im, his foot. It could paralyze yo', make yo' go lame in one leg or maybe de whole side. See, if a person done harm yo'.
(I see. Then - what would they do then? Do you know how to prevent that?) [New Orleans, La., (832), 1239:4.]

5405. Now, say if yo' got'a employah - sompin lak dat - an' he's gittin' bad wit chah an' yo' wan's tuh git 'em down. Wall, yo' kin - don' git 'is track goin' from yuh, git 'is track comin' tuh yuh. Jis' take yore fingah an' pick up 'is track dat way, de right-foot track an' put it in yore han'. Take some sulphuh an' sugah wit it an' sew it in a sack, an'

FINGER ONE - TRACK PICKED UP WITH

'noint dat track wit *Hearts Cologne* an' jes' tote it in yore pocket. An' he'll come calm.

(He becomes quiet.)

Yes.

(His mind changes toward you.) [Jacksonville, Fla., (608), 786:8.]

5406. Take two of yore fingahs, or one be all right. Take two an' draw de dust back tuh yo' from de toe. Start at de toe an' draw it tuh yo' an' turn roun' an' lay dis up ovah de do'. Den yo' be boun' tuh stay dere.

FINGERS - 2 OR 1

(Which foot track do you do that with?)

Yore right. [Memphis, Tenn., (946), 1525:9.]

5407. Dat is, if it's a woman an' yo' wan' 'er tuh visit dis place here, yo' see. Yo' kin always have her tuh come here by dat foot track, if it's any way dat de foot track, if it's been rainin' dataway, if de soil is soft enough fo' yo' tuh gathah some of dat up wit dese two fingahs. See, takin' de length of 'er feet dataway an' drawin' 'em slightly dis way [demonstrates].

FINGERS 2 - TRACK PICKED UP WITH

(Take the thumb and the little finger.)

Dat's right, see.

(Of the left hand or right hand?)

Right hand, see. Drawin' 'em slightly dis way [demonstrates].

(You catch it up between those two fingers.)

Yes sir, an' aftah pickin' it up, yo' see, take dat an' bury it undah yore step where yo' live at, where yo' wan' 'er tuh follah.

(I see.)

An' she be accustomary woman come in dere - yo' understan' daily.

(I see. Just take that one pinch?)

Yes sir. [New Orleans, La., (879), 1445:6.]

5408. Take yore foot track - see, yore right track, take dese two fingahs right chere [demonstrates].

(Which hand?)

De right hand.

(The thumb and the forefinger.)

An' dey go down in de middle of yore tracks an' git a pinch of dat dirt three time right in de middle of yore tracks. Put it in dat cologne bottle. Put it half fulla watah an' bury it undah yore do'. Evah mawnin' yo' be tuh 'er house.

FINGERS 2 - PINCHES 3 OF TRACK - COLOGNE BOTTLE - DOOR

(The woman does this to a man, so that he will come to her house.) [St. Petersburg, Fla., (999), 1616:3.]

5409. Yo' take yore fingahs lak dis an' draw back from de end of de toe, back tuh de heel an' git de track, if yo' kin git de right foot. An' tie it up an' take it tuh a runnin' stream of watah an' - a new piece of homespun - an' make yore wishes an' throw it ovah yore right shouldah. An' walk away an' not look back aftah it. An' dat would make yo' be in love wit 'im right on, make him come back tuh yo'. If he quitted yo' or sompin lak dat, yo' could do dat.

FINGERS 2 - INDEX AND LITTLE - PICK UP TRACK TOE TO HEEL RIGHT ONE TO BRING BACK - TIE IN NEW HOMESPUN - WISH OVER RIGHT SHOULDER INTO RUNNING WATER - DON'T LOOK BACK TO SEND AWAY - LEFT HAND, TRACK, SHOULDER - BAD WISHES

(You just get his foot track between your two fingers, your index finger and little finger. Of the right hand.)

Yeah. Say dat would draw 'im back.

If yo' wanted tuh run 'im or drive [him away], say yo'd take yore lef' han' an' make bad wishes. [Fayetteville, N. Car., (1410), 2533:2.]

5410. Well, ah've heard dis about dat. Ah've heard dat - co'se ah've tried dat. Yo' goes, jis' lak ah'm goin' dis road, walkin' disaway. All right, if yo' wants tuh win a person, jis' lak a game or sompin lak dat. If yo' wanta change de way she gwine, jis' go an' take yore fingah [demonstrates], jes' lak if mah track is turned lak dis, ah'm gwine disaway. Take de fingah an' put it right in de hollah of yore feet - in de hollah of de feet of de track - jis' lak dat, three fingahs. All right, den yo' take it up wit yore three fingahs an' take an' put it in a rag, an' tote it in yore pocket an' yo' have dem dataway.

FINGERS 3 - HOLLOW OF TRACK - IN RAG - IN POCKET

(You'll have the other person.) [Florence, S. Car., (1311), 2221:3.]

5411. Take dey ole lady's shoe track up, right up in heah. Dey take dat track up right in dere an' carry it tuh de fi'place an' lay it up in dere. Yo' know, in de fi'place up ovah dere, de whole track up dere. An' yo' could go wit 'er, 'cuz she'll lak yo'. [Wilson, N. Car., (1466), 2651:6.]

FIREPLACE - UNDER BRICK OF - FOOT TRACK

5412. Well, yo' take it up, if yo' wanted 'em tuh stay wid chah. Take it up comin' tuh yuh, de lef' feet, an' tie it up in a rag. Take a brick up outa de hearth an' bury it in dere an' dey wouldn't leave yuh.

(And suppose they didn't want you to stay?)

Yo' could take it up goin' from yo' an' go off wit it. Go off lak yo'd go about a mile or sompin an' throw it ovah yore lef' shouldah an' say, "Go, God damn yo'!" [Waycross, Ga., (1081), 1749:9.]

5413. Take de right track an' bury it in yore fiahplace or undah de bricks. In a few days dey'll be back an' can't go away. [Brunswick, Ga., (1225), 2082:10.]

5414. Yes, ah have heard of dat. De way ah heard dat, yo' kin take dat an', yo' know, pick it up jis' as nice as yo' kin wit'out breakin' de dirt. An' sweep yore fiahplace out real good. Co'se if yo' don' have no fiahplace ah dunno [don't know] whut chew did. But anyway, yo' place it down in dere, an' den yo' build a fiah on it. An' dey tell me dat gits 'em, gits 'em a-goin'. An' dey walks deyself tuh death. An' den take wit de *hotfoot powdah*... [I interrupt].

FIREPLACE - BURN FOOT TRACK IN

(Now, you get one track or both tracks?)

One, de right track.

(Well, why get the right, I wonder?)

Ah dunno. [Little Rock, Ark., (896), 1466:7.]

5415. Take a man or a woman's track. Git three lef'-foot tracks an' some sugah. Ah heard dat chew take it an' throw it in de centah of de fiahplace, dat track an' de sugah, an' say tuh it whut chew want done. Dat will keep 'im or 'er home. [Sumter, S. Car., (1365), 2410:12.]

FIREPLACE - THROW INTO - 3 LEFT TRACKS - SUGAR - INCANTATION

5416. She always takes de lef' [foot track]. Yo' know dat's neahah tuh de heart. Yo' take it up wit a little piece of shingle, undahneat' lak dat. Take

it from de front [toes] an' bring back [to heel and towards house]. Yo' gits yo' some red peppah. Yo' put five sewin' needle. Put dat in dere wit it. An' wrap it up - bring [wrap] it back toward home all de time - yo' know, he comin' tuh yuh. Den wind it good an' tight. Go tuh de fiahplace, call de Lord's Name three times [the *Three Highest Names*?]. Put it down in dere. Place a brick down on top of it. [First, a hearth brick is taken up and then replaced on the 3 ingredients: track, needles and red pepper.] Dat brings 'im back. [Wilmington, N. Car., (288), 206:1+85.]

FIREPLACE - TRACK - SHINGLE - 5 NEEDLES - RED PEPPER
LORD'S NAME 3 TIMES - HEARTH BRICK ON 3 INGREDIENTS

5417. (What would you do now, if a woman wanted to bring a man back? What would she do?)

She goes an' git 'is track, jis' lak dat.

(Either track?)

Yes, his track - eithah one of 'em [demonstrates].

(From the heel to the toe or the toe to the heel? How are you pulling that dirt back?)

From 'is toe right back tuh 'is heel. Den she carries dat, she ties it up wit a little coal out de chimley [= fireplace]. Mix it tuhgethah an' beat it up. She ties it tuh 'er, puts it in nex' tuh 'er skin. Dat's whut chew call a *jomoo* [usually *jomoh*]. An' she carries it tuh 'er, an' she weah it roun' 'er wais'. An' [that's] why he'll hang aroun' 'er.

FIREPLACE COAL - COOLED WITH HER URINE - AND HIS TRACK - TIED TO HER - WORN AS A *JOMOO*

(You said she will put dead coals or live coals?)

She git de live coals an' pees on 'em 'fore she puts 'em out an' let 'em git cold. Den she beats it, irons all dat tuhgethah. Den she weahs it roun' 'er wais'. [Waycross, Ga., (1157), 1928:10.]

5418. Yes, ah have heard dat chew could take de track of a' individual an' yo' put it in a papah. Always, if yo' wan' 'em tuh come tuh yo', fold it tuh yo'; an' if yo' wan' 'em tuh go, fold it from yo'. See. An' bury it.

FOLD TO OR FROM YOU - TRACK

(What will that do then?)

Says dat it will bring 'em back. Yo' take de lef'-foot track. [Memphis, Tenn., (1529a), 2734:9.]

5419. Dey could take yore tracks an' bury it undah de steps, if dey wanted yo' tuh stay dere. Den yo' would stay. Dey'd take yore track comin', jis' lak yo's comin' in de house an' carry it back dis way [towards house]. An' den take it an' fold it an' put it undah de bottom of de steps. If dey wanted yo' tuh stay, dat chew would stay dere.

(You take both tracks?)

De right track. [Memphis, Tenn., (1548), 2808:10.]

5420. Heard people say dat yo' could go tuh de fo'ks of de road. Ah've heard dat about chure track too. Say, jis' lak yo'd go long dere, ah could go tuh de fo'ks of de road an' git chure track. Why dey'd use it de same way, jis' stop it up in somepin othah an' lay it up in yore house, anywhere; but long as yo' kept dat track, why yo' have de 'tention [attention] of de person. [Waycross, Ga., (1067), 1726:6.]

FORKS OF ROAD - TRACK PICKED UP AT - KEPT

5421. [They] go out tuh de fo'ks of de road an' git chure track. Git it from de heel, if dey wanta run yo' away; an' if dey want chew tuh come back, dey git it from de toe. An' dey sew it

FORKS OF ROAD - TRACK - SEW INTO NEW CLOTH

up in a bran'-new piece of cloth, an' dey tote it in dey pocket. [Waycross, Ga., (1132), 1836:9.]

5422. Makes some crosses intuh a crossroads. Make a cross in three forms - see, kinda, ah couldn't explain dat to yo'.

FORKS OF ROAD - TRACK PICKED UP AT - "Y" CROSS TIED IN HANDKERCHIEF - CORNER OF STEP

(Well, just make it right there. You sit down and make it there and I'll see it.)

Jis' lak dis, see [demonstrates]. Now dis de crossroads, an' dey makes it in dis mannah. Right lak dat, kin' of a "Y" shaped. Undahstan' dis way?

(Yes, like a "Y".)

Well, right up - jis' lak [demonstrates] dey come in heah [at the crossroads]. Ah come disaway - dis is de way ah live. An' dis de way - say, dat's where yo' live.

(The two prongs of the "Y" - all right, comin' together, to a meeting.)

Comin' together. An' if dey jis' take yore track from dis place, an' tie it up in a pocket hank'scuff or rag or sompin lak dat, an' tie it in a knot an' put it down undah de cornah of de do'step, yo' have tuh go.

(Go where?)

Go 'way from de city, if yo' wus in de city.

(Whose doorstep do you put it under? [Your doorstep] or under the other fellow's? This track you pick up?)

De one yo' got de track off. [Brunswick, Ga., (1187), 2001:8.]

5423. Ah've heard dat argued up home. Dat's de forks of de road. Yo' go tuh de forks of de road, if a person's a enemy to yo', see. An' if yo' kin git tuh de forks of de road an' git de tracks of dat person from de fork of dat road - see, it's two roads. See. Now de fork of de road dat means de road is prackly [practically] two ways. An' yo' kin take his tracks an' sprinkle de dust down in de left side of de road.

FORKS OF ROAD - PICK UP RIGHT TRACK - SPRINKLE DOWN LEFT FORK

(You go out to the forks of the road and you get this man's tracks out there. What do you do with those tracks?)

One goes right an' one go lef', if yo' wanta run de man crazy. Ah've heard dat argued a good many times.

(You pick up how many tracks?)

Yo' pick it up outa de right-han' track. Take up de right'han' track an' sprinkle it down on de left side [of "Y" fork] - in de lef' way. Dat's de way dey runs so many people crazy. Ah have nevah done dat.

(You don't touch his left track at all then?)

Yo' takes it outa de right track yo' see an' sprinkle it on de left side [fork] of de road.

(You don't put anything in the other side of the road at all?)

Oh, not de right side, see. An' den yo', when yo' git through dat, den yo' walk down de right side [fork] of de road, unless [you do] dat yo' both will go crazy.

Unless - see, if yo' go down de lef' side [fork] aftah yo' sprinkle de track, de dust down in de lef' side, den yo' go down de lef' side, both of yo' will go crazy.

(You have to go down the right fork?)

Yo' have tuh go down de right side of de road. Dat's old-time doin's. [St. Petersburg, Fla., (1031), 1675:3.]

5424. Yo' go down tuh de fo' fo'k of a road an' yo' git de lef' track of a

person. Yo' take it from de toe back tuh de heel wit de lef' han' an' yo' keep dat wit yo', if it's someone dat chew love an' tryin' tuh git back tuh yo'. (You wrap that up in something?)

FORKS OF ROAD 4 - PICK UP LEFT TRACK WITH LEFT HAND

Yes sir, yo' put dat in de piece of cloth - red flannen. [Savannah, Ga., (1269), 2147:15.]

5425. Said dey'll take up de tracks. Yo' know, bring it tuh yo'.

(Weren't you going out to the forks of the road now?)

[My question shows that I was late turning on recording machine.]

Yo' mean de fo'ks of de road. Yo' mean three roads tuhgethah. Yo' pick up dose tracks an' bring 'em tuh yo', yo' undahstan'. Yo' bring dose three tracks tuh yo'. Aftah yo' pick 'em up tuh yo', yo' takes 'em an' put 'em in a new piece of homespun, sew 'em up an' bury 'em undah de - jis' lak if yo' livin' tuh a place, if dere's someone dat chew wants tuh come in yore home, don' chew know - an' bury 'em undah yore do'steps.

FORKS OF ROAD - 3 TRACKS PICKED UP AT

(That will bring them to your house.) [Waycross, Ga., (1102), 1776:3.]

5426. Dey goes tuh de fo'ks of a road an' gits de track of a person. Lak yo' pass by dere, dey git chure track, eithah of dose track. Dey'll git nine tracks, nine steps yo' make, an' dey'll git from de hollah [hollow] of yore feet tuh de toe goin' dat way. Dey'll bottle dat up an' throw it in de sea - in de swamp where it runnin' watah, an' dey shoot yo' right in behin' dat. Yo'll go right on behin' dat track, behin' dat bottle, an' yo'll nevah stop until dat bottle stops. [Sumter, S. Car., (1371), 2429:5.]

FORKS OF ROAD - 9 TRACKS PICKED UP AT HOLLOW OF FOOT TO TOE GOING AWAY THROWN INTO RUNNING WATER IN SWAMP

5427. Dey says dey kin take yore tracks - yo' know, jis' lak yo' git de dirt outa yore tracks, an' takes it tuh de fo'ks of a road. An' put it in de fo'ks of de road an' git chew tuh wandahin'. Dey put it right at de fo'ks of de road an' it put chew tuh wandahin' aroun'. [Brunswick, Ga., (1242), 2112:2.]

FORKS OF ROAD - TRACK TAKEN TO

5428. Mah mothah says dat yo' could take a person's track, if yo' didn't wan' 'em roun' an' yo' wanted tuh run 'em away or somepin lak dat. Yo' could take his track an' take it tuh de fo'ks of dis road, an' throw it one way, an' directly de way yo' would throw dat track, why dey would go behin' dat track.

FORKS OF ROAD - TAKE TRACK TO - THROW DOWN 1 FORK

(You said you would take either track?)

Yes sir. [Waycross, Ga., (1073), 1733:11.]

5429. Dey kin take yore track up an' carry it tuh two fo'ks of de road [a "Y" road], an' jis' as yo' git tuh de fo'k of de road, why yo' throws it ovah yore lef' shouldah. An' when yo' throw it ovah yore lef' shouldah, don't look back. Dat makes yo' move an' put chew tuh travelin'. Yo' wants tuh move off.

FORKS OF ROAD - LEFT TRACK TO - OVER LEFT SHOULDER

(Which track do you take, you say?)

Yo' take yore lef' feet.

(Well, now suppose I take your left-foot track and I walk out to this road, the forks of the road. Here [I demonstrate] are the two forks and I am walking this way. Now where would I stand and throw that, right in the middle?)

Dat's right, right at de fo'k.

(I would throw that over my left shoulder. Then what do I do?)

Aftah yo' throw it, yo' walk right on straight ahead on de way yo' were goin'. Go right straight on from it.

(That would send you to traveling.)

Dat put de fellah tuh travelin', when yo' pick up 'is track. [St. Petersburg, Fla., (998), 1614:3.]

5430. Take dat foot track an' two aigs an' carry it tuh de fo'k of a road an' yo' bury it tuh de fo'k of de road jis' befo' sunrise, an' dat will make anybody come from fah [far] an' neah [near].

FORKS OF ROAD - TAKE TO AND BURY AT BEFORE SUNRISE - LEFT TRACK AND 2 EGGS

(Come to you, if you want them to come.) Want dem tuh come. Even in New York or Alabama or anywheres, if yo' wan' 'em tuh come.

(You take one foot track or both of them or what? And what do you do with those two eggs?)

Take de lef'-foot track. Take de two aigs an' de foot track an' bury it tuh de fo'k of de road.

(The left foot track. Do you break these eggs or what?)

No, yo' leave 'em jis' whole. [Savannah, Ga., (1260), 2139:4.]

5431. Dey say yo' kin take a shahp [sharp] stick an' put dat in yore track. Dey kin go tuh each fo'ks of de road - lak de road dat got fo' forks tuh it [a crossroad] an' yo' kin drive a stake down at each one of dem fo'ks of de road, an' dey say dat will hurt chah too.

FORKS 4 OF ROAD (CROSSROAD) - 5 STICKS - 1 IN EACH 4 FORKS 1 THROUGH TRACK AWAY FROM CROSSROAD - CALL NAME

(They have to put one down in your foot track too. Then you go to the four forks of the road and put them there.)

An' call yo' names.

(What is that supposed to do to you?)

Dat *hurts* chah. [Jacksonville, Fla., (620), 793:2.]

5432. If yo' wanted tuh do away wit anybody, run 'em off from yo', anyways lak dat, yo' would take de dirt outa - undah 'is lef' feet an' put it in a box, a tin box. An' carry it tuh dat fo'ks of de road, an' throw it ovah yore lef' shouldah in dat road an' say, "Go, tuh come no mo'." Dey say dat is a true thing fo' it.

FORKS OF ROAD - TAKE LEFT-FOOT TRACK IN TIN BOX TO THROW OVER LEFT SHOULDER - "GO, TUH COME NO MO'"

(To run you away?)

Yes sir. [Waycross, Ga., (1162), 1937:8.]

5433. Dey do dat sometime in ordah whenevah dey wan's a person tuh leave aroun' 'em - a enemy.

(All right, tell me the whole story.)

Whenevah dey have a enemy an' dey wan's tuh git rid of dat enemy, dey go tuh de fo'ks of de road an' dey take dere track wit 'em. Dey git both tracks an' take out dere tuh de fo'ks of de road befo' day in de mawnin', see. Yo' know, befo' daylight - sunlight - 'tween two an' fo' a'clock lak dat. An' yo' take dat track out dere an' yo' turn yore face tuh de east, an'

FORKS OF ROAD - BOTH TRACKS TO - BEFORE SUNRISE FACE EAST - CALL PERSON'S NAME - THROWS TRACKS AWAY CALL 3 HIGHEST NAMES - SAY WHAT YOU WANT DONE

yo' say three, repeat three words, *In de Name of de Father, Son an' Holy Ghost.* [Say] whut chew want dese people tuh do, dey doin' yo' harm, an' yo' call dis person name an' den yo' throw it dat way.

(What way?)

Dere tuhwards de east.

(You throw this track toward the east?)

Yes, throw it tuhwards de east. [Waycross, Ga., (1167), 1962:3.]

5434. Ah heard if yo' want someone tuh leave heah, yo' know yo' wan'a git rid of someone, an' dey way dey do, dey said dey'd git chure foot track from yore toes - git chure right-foot track from de toes an' bring it tuh yo'. An' yo' put it in a green gourd an' stop it up, an' go tuh runnin' watah, where dere's runnin' watah, an' throw it ovahbo'd. Throw it ovah yore lef' shouldah, ovahbo'd. An' dey say dat will shore run 'em away. Dey'll go somewheres. [Fayetteville, N. Car., (1446), 2624:1.]

GOURD - FOOT TRACK IN - INTO RUNNING WATER

5435. Take dat track an' yo' put it in a gourd. Yo' know, jis' cut de end of it, yo' know, off, an' yo' put dat track in de gourd, an' den yo' put a stop-pah in dere real tight an' throw it in de branch. Jis' lak dat gourd go, dat's dey way he'll go.

(That's the way this person will go?)

Dat's right. [Florence, S. Car., (1309), 2214:7.]

5436. Well, people - jis' lak dey see yore feet track, yo' know an' know it's yore track. Dey kin pick yore track up yo' see an' put it in dere pocket or anythin', an' go an' git 'em a gourd an' bo' 'em a hole in it. [Then put track in gourd and stop it up.] An' den throw dat gourd in de rivah or anywhere in runnin' watah, yo' know, an' dey kin run yo' crazy lak dat an' make yo' hitch-hike all de time. Yo' know, yo' cain't stay in one place long as dat gourd keep goin' down de stream.

[It is evident that track went into gourd, but I want a statement from informant.]

(What do they do with that foot track, put it in the pocket?)

No, dey put it in de gourd an' throw it in de rivah or anywhere dere runnin' watah.

(They take either foot track?)

Dey take yore foot track.

(Well, why do they put it in the gourd?)

Why dey put in de gourd? Dey have to put it in de gourd on account, yo' know, sompin dat will stay floatin' on top of de watah, yo' know. [Waycross, Ga., (1072), 1732:5.]

5437. Dey git chore foot track. An' aftah dey git chore foot track, chore lef' one - git chore lef' foot track goin' from 'em. Dey git it goin' from 'em. Now, when dey pick it up, why yore track goin' dat way from 'em, why dey take an' pull it tuh 'em lak dat - pull it back tuh 'em lak dat. An' dey'll mix it wit sugah an' care [carry] it in de cemetery, an' put it right in de grave. Dig right down in de centah an' put it right down in de grave. An' dat daid [dead] spirit will jis' keep yore spirit, jis' keep yuh worried up - jis' keep yuh worried. Yuh heah tell of a whole lot of people dyin' in de baid? An' dat'll worry 'em - DAT DAID SPIRIT'LL WORRY YORE SPIRIT UP. AN' MAYBE YORE SPIRIT'LL WANDAH OFF WIT DAT DAID SPIRIT, AWAY IN DE NIGHT AN' NEVAH GIT BACK; AN' YUH'LL FIND OUT DAT SOMEBODY IN DE BAID DAID. [Wilmington, N.Car., (223), 138:4 or 213:4.]

GRAVE - BURIED IN CENTER OF - LEFT TRACK AND SUGAR

5438. Dey take yore track, yore right track, an' carry it in de graveyard an' name it aftah yo'. Call yore name, yo' know, tuh some of dose whut dey known in de graveyard whut's dead. Put it down side de person grave an' tell 'em tuh take dis track an' take dat person away from heah. [Wilmington, N. Car., (243), 165:14 or 240:10.]

GRAVE OF KNOWN PERSON - BURY IN - TRACK NAMED FOR ITS MAKER
CALL SPIRIT IN GRAVE TO TAKE MAKER OF TRACK

5439. If yo' wan'a person tuh go yore way an' wan'a take all de money dat dey've got [they say] da' choo could take dere right track an' put it up in a li'le piece of papah wit some salt, an' stick it down tuh de haid of a baby's grave, an' dat'll cuz a man tuh do anythin' da' choo wan' 'im tuh do, or a woman eithah, if a man treats 'er dat way. [Wilmington, N. Car., (268), 189:8+85.]

GRAVE OF BABY - BURIED AT HEAD OF - RIGHT TRACK AND SALT

5440. Ah have heard a person kin run yo' crazy. Dey kin take some of de dirt, git a part of yore track. Go tuh de graveyard an' git some dirt. (Get the dirt from both tracks or just one?) Yore right feet - from yore right feet track, an' go tuh de grave of a gamblah an' git some of de dirt from de foot of 'is grave. Take it an' carry it home an' git chew some red flannel, table salt, an' take it an' put it right undah 'is steps, an' in seven days he'll be crazy or mindless.

GRAVE OF GAMBLER - DIRT FROM FOOT OF VICTIM'S RIGHT TRACK - SALT = 3 INGREDIENTS IN RED FLANNEL - UNDER VICTIM'S STEPS - 7 DAYS

(You wrap all this stuff up in that red flannel and bury it under his own step.)

Undah 'is step. [St. Petersburg, Fla., (1042), 1687:5.]

5441. Dey tell me yo' have tuh go tuh de cemetery roun' about fō' a'clock in de mawnin' an' take an' put yore han' intuh de middle of a dead sinnah's grave. An' den yo' put, yo' know, a dime [in this hole] an' git dis dirt. An' yo' take dis dirt, choo see, an' yo' come on away. An' yo' would take de [victim's] foot track, yo' see, wit dis graveyard dirt. An' wherevah a person is da' choo don't wan' 'em, dey tell me da' choo kin take dis dirt - aftah yo' git it from dis graveyard about fō' a'clock in de mawnin' - an' take it an' throw it all ovah dis place where dis person is. An' dey say dey'll nevah will go back no mo'. Dey say dey'll jis' certainly drive 'em away from dere, or drive 'em outa town. Yo' ain't got'a do a thing but jis' take an' throw it right on de front porch an' walk away wit chore back turned. An' don't look back. [Wilmington, N. Car., (174), 87:4+85.]

GRAVE OF SINNER - DIRT FROM - DIME - VICTIM'S TRACK
3 INGREDIENTS - THROW ON HIS PORCH - DON'T LOOK BACK

5442. Ah've heard of people even takin' up dere track. Jis' lak yo' walk an' dey take yore track an' carry it an' take it an' bury it in de graveyard. Well, yo' be no mo' good tuh yo'self. Jis' lak now, dey'll know yore track where yo' walk along, jis' go an' pick it up, an' take it an' carry it an' bury it in de graveyard. An' yo' won't be no mo' good tuh yo'self.

GRAVEYARD - TRACK - BURIED IN

(Either track, it doesn't make any difference?)

Either track, right or left. Anywhere, jis' since dey know whose track it is. [Sumter, S. Car., (1380), 2447:7.]

5443. Jis' lak a person walkin' in dey foot track, dey pick up de whole track

an' put it in a bottle an' bury it in de cemetery. An' dey say, as long as hit stay dat way, dat person can't walk a step.

GRAVEYARD - TRACK BOTTLED - BURIED IN

(Either track or both of them?)

Jes' from de right foot. [Savannah, Ga., (1266), 2446:7.]

5444. Dey kin take yore foot track up...throw it in de cemetery...dat will give yo' bad luck...put yo' tuh driftin'. [New Orleans, La., (814), 1145:11.]

GRAVEYARD - TRACK - THROWN INTO

5445. Heard of 'em jis' takin' up yore track. Dey could take up yore track an' run yo' 'way from home. Dey take dat track an' dey carry it tuh - put it undahneat' chure step. Go tuh de graveyard an' mix some graveyard dust wit 'em, den dey bury it undahneat' chure steps.

GRAVEYARD DIRT - TRACK - MIX - UNDER DOORSTEP

(That is supposed to run you away?)

Dey say dat 'sposed tuh run yo' 'way. [Sumter, S. Car., (1338), 2311:5.]

5446. Dey say if dey git chure lef' track an' put some graveyard dirt in wit dat, an' put it undah de step; dey say dat will cuz zooh tuh be LAME IN YORE LEG, OR MAKE YO' SLEEP A LOT. [Wilmington, N. Car., (205), 112:4+85.]

5447. Ketch de right foot [track] disaway [demonstrates], de lef'-foot [track] disaway.

(You bring the right foot back, toe back to heel; the left foot, you catch from the heel up to the toe.)

Put it in a piece of new homespun w'a' [what] ain't nevah been washed. Go tuh de graveyard an' git some dirt an' mix wit it. Well, yo' see, dat'll make yo' leave home. Take it an' put it back undah yore steps. Well, aftah dey put it undah yore steps, yo' see, yo'll leave home; yo' can't come back dere no mo'. [Wilmington, N. Car., (196), 102:4+85.]

GRAVEYARD DIRT - RIGHT TRACK TOE TO HEEL
LEFT TRACK HEEL TO TOE - NEW HOMESPUN - DOORSTEP

5448. She will git 'is track an' go tuh de graveyard an' git some graveyard dirt an' put it in a piece of cloth, an' carry it tuh a rivah an' chunk it down de stream, an' tell 'im tuh go, an' he'll go. [Waycross, Ga., (1090), 1757:14.]

GRAVEYARD DIRT - TRACK - INTO RUNNING WATER

5449. Take de foot track an' mix it wit sulphur an' put it in runnin' watah - an' graveyard dirt, an' dat will run 'em off.

GRAVEYARD DIRT - SULPHUR - TRACK - INTO RUNNING WATER

(Either foot track?)

Well, it's best tuh git de lef', nex' tuh de heart. [Fayetteville, N. Car., (1451), between cyl. 2642-2649.]

5450. Ah knowed a fellah once said if yo' watch a gurl [girl] - he said if she stepped in de sand, he said take three fingahs, dip down in de sand li' cat [like that], jerk it back tuh yuh an' say de words "ah got chah," he said. An' yo' ta' cat [take that] sand an' take it tuh de graveyard, an' git some graveyard dirt an' put it wit it. Den yo' take it an' tie it in a bag, an' bury it in de bottom of a dirt spring - a spring wit a sof' [soft] bottom tuh it - where dis gurl drinks outa, see. An' yo'll have de gurl so da' she [that she] couldn't leave yuh. She'd

GRAVEYARD DIRT - 3 FINGERS TO JERK BACK TRACK
INCANTATION - TIE IN BAG - BURY IN DIRT-BOTTOM SPRING

have tuh stay wit chew all de time. [Baltimore, Md., (154), 61:4.]

5451. Den dey say dey could take roun' yore track an' dey kin finely [finally] run yuh completely away from home. Dey take out of yore lef' track, take three outa de lef' [3 left tracks], jis' outa de palm of de track [often called the *hollah* = hollow]. Den jerk it back. Take dat an' mix it wit graveyard dirt. Put some sulphur an' lodestone. Tie it in a li'le [cloth]. Bury any place right aroun' de house. [Wilmington, N. Car., (172), 85:3.]

GRAVEYARD DIRT - 3 LEFT TRACKS - SULPHUR - LODESTONE MIX - TIE - BURY NEAR HOUSE

5452. Ah would go an' ah would fin' de foot tracks, an' ah would pick up de dust of de foot track - where de foot track made a print. Ah would go tuh de graveyard an' ah would git some graveyard dust, an' ah would mix it all tuhgethah, see. Den ah would place it in mah shoe an' walk on it. Dat would make yo' come - jis' like yo' hate me, are an enemy against me, undahstan', dat will make yo' come tuh like me. [New Orleans, La., (853), 1344:2.]

GRAVEYARD DIRT - TRACK - WEAR IN SHOE

5453. De way ah heered dat, dey take yore left-hand track. Jis' lak yo' make a track, well dey take de centah from yore track, right from de bottom of yore foot, an' take dat dirt an' carry it. Go tuh a graveyard an' take dat [track] dirt an' mix it wit graveyard dirt. An' yo' take it den an' tie it up in a han'che'ch'ef, in de left-hand side of a han'ke'ch'ef, an' tie it roun' dere body an' tote it on dere body lak dat. Well, dey says if yo' take it an' tote it roun' yore body lak dat, dat take some kinda 'fect on party [whose track is used] an' keep 'em wit chew, an' SHE WON' HAVE NO *NATURE* FO' NO OTHAH MAN BUT 'IM [this could also go under CAUSES OF SEXUAL IMPOTENCE, p.2341f.].

GRAVEYARD DIRT - RIGHT TRACK - MIX - TIE IN LEFT SIDE OF HANDKERCHIEF - TIE ABOUT BODY

(Well, who would do that?)

Well, now de boy would do dat to de girl.

(He would wear it on his body?)

Yes sir, wear it roun' 'is body.

(And she wouldn't have any *nature* for anyone but him?)

No one but him.

(He would take her foot track with this graveyard dirt and put it in the left side of the handkerchief?)

De left side of de han'ke'ch'ef.

(Well, what is the left side of the handkerchief?)

Well, de left cornah dere.

[The upper-left corner as you face it.]

(And he wears it around his waist?)

Yessuh. [Fayetteville, N. Car., (1413), 2540:3.]

5454. Well, dey git some dust out of a graveyard an' mix it tuhgethah wit some peppah an' stuff like dat. See. Den aftah yo' mix it tuhgethah an' like dat, den dey will git lodestone. Dis black lodestone is a powdah-like, yo' see. An' mix it tuhgethah. Den dey will take yore track like dis. Take yore track an' where dey come an' take yore track up, den dey'll put de dust down de way yo' go - see, disaway. An' when yo' go from de home an' travelin' ovah dat place, dey sprinkle dat dust dataway all de time. But when yo' travel ovah dat, den dat'll make yo' come away from dat house, make yo' be uncontented here. See, yo' will move, see.

GRAVEYARD DIRT - TRACK - PEPPER BLACK LODESTONE POWDER

(I see, I see.)
Yo' cain't be contented in dat place. Dat'll make yo' have tuh move.
(They don't pick up the track, the earth - just put stuff in the track?)
Jis' put de stuff in de track jis' where yo' go, an' den dat make yo' be...
(Just in the track.) [Vicksburg, Miss., (778), 1072:2.]

5455. Dey'll [evil doer will] go tuh de graveyard an' git some dirt an' mix it wit salt an' peppah. Git dis red pod of peppah an' grind it up, an' put it right at dere [victim's] step by de do'. Den yo' [victim] step in it. He [evil doer] takes dis up, dis footprint, an' take it back tuh de graveyard an' bury it. An' den dey claim dis person [victim] will eithah become sick or dey be driven outa town. [Richmond, Va., (386), 458:2.]

GRAVEYARD DIRT - TRACK - SALT - RED POD PEPPER AT DOOR - AFTER VICTIM STEPS IN - BURY IN GRAVEYARD

5456. De left foot, gits it from dere where yo' make yore track. Jis' lak yo' make yore track dere in dat sand, well ah come back down dere an' ah see yore track. Den [I] come dere an' jis' git up one teaspoonful of dat dirt out chure track. An' den yo' take dat dirt an' sulphur, graveyard dirt, salt. Mix all dat tuhgethah. An' den take dat thing an' jis' whatevah dey wanta do wit yo', dey kin do it.

GRAVEYARD DIRT - TRACK - SALT - SULPHUR

(What would they do with that?)
Well, dey could take dat an' if dey want chew tuh leave from dere, don' wan' chew roun', if yo's ahindahin' 'em any, jis' send yo' on off. Dey won't nevah have no mo' tuh do wit yo'. Dey ain't goin' be any way bothahed. Dat's fo' a hinimey [an enemy] of yourn.
(What would they do with that dirt in order to send me away?)
Why dat's whut dey do wit it. Jis' take an' mix all of dat tuhgethah whut ah tole yo'.
(But what do they do with that after they mix it together?)
Well, dey will take dat den an' carry it - dey kin bury it. An' when dey bury it, why dat jis' got chew upset. Yo' jes' got'a leave dere. Yo' can't do anything atall. [Florence, S. Car., (1331), 2289:6.]

5457. Ah heard a lady dat ah knew, she wanted tuh do a person a very bad *trick*. She taken a bran'-new bucket, a tin bucket dat nevah been used. Put dat bucket dere an' put some graveyard dirt in it. An' put dat lady's name in whut she jis' didn't care much fo' in dere. An' walked tuh a place an' took 'er left foot, mashed it in de ground, so she could git de print of 'er foot. An' put dat in dat new bucket, an' bought a bran'-new looking glass - bran'-new ten-cent glass an' put dat in de bucket. An' den she buried dat. *Dat's tuh turn them down against de world.* She buried dat glass an' de left print of foot, an' de graveyard dirt, an' put it in dis new bucket an' buried it. *She wuz buryin' 'er down.*

GRAVEYARD DIRT - NAME - LEFT TRACK - NEW MIRROR BURY ALL IN NEW BUCKET

(She put this graveyard dirt in the bucket and then she puts this woman's name in the bucket.)
De name on a papah.
(Then suppose I'm doing this to you. Then I make my own footprint, put my own footprint on top.)
Ah'm de one supposed tuh be puttin' mah prints on top of yo'.
(You are putting your prints on me to keep me down. I understand.) [An old note of mine read, "Woman talks so fast."] [Mobile, Ala., (663), 871:6.]

5458. [Dey] git mah track early in de mawnin'. Dey'd go tuh de sunrise, take it from de west, take it from de east. Put it in graveyard dirt [and say], "Go an' stay. Nevah come no mo'. Nevah be worried wit yo' no mo'." Take it an' throw it across mah left shouldah. Don't look back. Nevah be worried no mo'.

GRAVEYARD DIRT - WALK TO SUNRISE - PICK UP 2 TRACKS 1 EAST, 1 WEST - OVER SHOULDER EAST - DON'T LOOK BACK

(Where do you throw it?)

Throw it across mah left shouldah tuhward de east. Nevah be worried no mo'.

(How do you mean you take up this foot track from the east and from the west?)

Not throw it east an' west, take it up as yo' walk tuhward de sunrise. Undahstan'? Jis' lak yo' walk out de do', undahstan', early 'fore de sunrise. Well ah will take yore track up. Ah would put yore track in a box. Undahstan', shet it up in dere. An' when - de stuff 'fore de sunrise, ah'm goin' throw it east an' west cross mah left shouldah in graveyard dirt. Well, ah'm goin' pray, "Go an' stay. Don't nevah come back no mo'." Well, ah'll nevah see yo' no mo'. Undahstan'? All right. [Jacksonville, Fla., (591), 761:2.]

5459. Tracks of yore foot - of yore right foot.

(How do they do that?)

Yo' kin jis' take - dey tells me dat yo' kin walk out dere. Wat chew [watch you] when yo' step out. DEN DEY USED TUH HAVE GROUN', YO' KNOW, TUH WALK ON. Well, when yo' step down on dat dirt, right where yo' step, dey go dere an' takes dat track up, picks it up. Dey tell me dey ketch it right in de middle of where yo' put yore foot [the hollah (hollow) or palm of the foot].

GRAVEYARD DIRT - CENTER OF TRACK - IN BOTTLE RAINWATER IN - BURY AT NORTH CORNER OF TREE ROOT TILT AND LET DRIP - AFTER LAST DROP VICTIM GONE

(What will they do with that?)

Well, dey takes dat, dey say, an' mix it tuhgethah wit de buryin' groun' dirt an' put it in a bottle an' po' watah on it, some kinda watah, an' carry it an' bury it in de north cornah of a tree root. An' let it begin tuh drip, yo' undahstan' me, an' de las' drip out de bottle, yo'll be gone.

(Do you know what kind of water they put in it?)

Rain watah. YO' COULD KETCH RAIN WATAH DOSE DAYS. [Richmond, Va., (?), 380:4.]

5460. Ah heard dat yo' could go tuh de graveyard fo' nine mawnin's an' each mawnin' dat chew go, yo' git chew jis' as much sand an' graveyard dirt as yo' kin hold in yore han', yo' see. An' yo' take dat on back home, an' yo' place dat nine points aroun' yore house, see. Den if it's somebody which yo' want tuh harm or sompin, if yo' git 'em tuh come dere, undahstan'. Well, aftah dey come dere, yo' pick up dey tracks yo' see, an' yo' go tuh a tree an' pick yo' a hole in dere, an' take an' place dis graveyard dirt each mawnin'. Jis' lak yo' took it from de cemetery. Take it back an' stick it in dat hole, an' de last mawnin' yo' take an' close it up. Dey tell me dat run 'em crazy.

GRAVEYARD DIRT - HANDFUL EACH MORNING - 9 DAYS KEEP IN 9 PLACES ABOUT HOUSE - TAKE VICTIM'S TRACKS HOLE IN TREE - PUT TRACKS - THEN GRAVEYARD DIRT

(Would you do anything with their tracks?)

Take dem tracks up, yo' see, an' put dat fo' nine mawnin's - see, yo' jis' put dat in dat hole whut yo' picked in de tree. See. Den aftah yo' do dat, put dat graveyard dirt in dere an' stop it up. Say dat will run 'em crazy.

(You put these tracks in the hole, then you pick up this graveyard dirt and you put that on top of the tracks?)

On top of de tracks. [Fayetteville, N. Car., (1398), 2517:15.]

5461. [This statement contains 3 separate rites, the last one the burning rite.]

Well, now yo' kin use a track fo' love tuh hold a person, or yo' kin use it tuh run a person.

Now, tuh hold a person yo' kin take a person's lef' track when dey are leavin' yore house. Yo' kin take it an' pull it backward, jis' a li'le of it back tuhwards yo'. See, an' yo' kin take dat track yo' kin mix it wit a li'le cookin' salt, an' yo' kin bury dat undah yore do'step or right down by yore do'step. Well, dat will hold a person an' make dem love yo', see.

GRAVEYARD DIRT - 9 PEPPER SEEDS - SALT - BLUESTONE - ALUM
HIS TRACK GOING AWAY - PULL FROM YOU
YOUR TRACK PULL BACK TO YOU - MIX ALL - BURN

Or, yo' kin take dat track an' not use de salt but chew kin take yo' a li'le perfume or a li'le powdah - sweet yo' know, perfume powdah, an' mix it wit dat track. An' yo' kin take dat track an' yo' kin wear dat track. Keep it on yore person an' dat will make a person stick tuh yo'. An' den if yo' take....

If yo' wanta run a person wit dere track, yo' kin git dere track goin' from yore house. Don't put it tuh yore house. Yo' see, yo' wanta git rid of dat person. Like ah'm leavin' de house, pull it from yo', see. An' den yo' git yore track - yore own track - an' pull dat back towards yore house. Den yo' takes dose two tracks an' put it tuhgethah, an' yo' git chew nine peppah seeds. Git chew a li'le piece of bluestone an' a li'le piece of alum. An' if yo' kin git de cemetery dirt, yo' git dat. But if yo' can't git de cemetery dirt, den yo' jis' use dose ingredients. An' yo' put dat tuhgethah, mix it up tuhgethah, an' put a li'le salt in dat. SALT IS A WONDERFUL THING IF PEOPLE BUT KNOW HOW TUH USE IT. Take a li'le salt an' mix it in dat an' mix all dat tuhgethah. Den yo' jis' take an' ball it up an' burn dat. Burn it in de fiahplace or in de stove an' dat'll separate dat person from yo'. Dat is if yo' pull it from yo'. Now, pull dere track from yo'. [Waycross, Ga., (1166), 1957:1.]

5462. Use graveyard dirt an' ashes, an' de man will leave out of town. Ah don' know about movin' out de house. Take dat dirt out of dere an' take *Purity Salt* [trade name?] table salt, an' put it in dere. Mix it all up tuhgethah. An' when dis man, dis person be goin' out de do', take it an' go behin' 'em an' put it in evah track. Put a li'le piece lak dis in evahone his tracks an' he ain't comin' back. Yo' ain't got'a po' it - jis' nine of 'is tracks. He can't stay in town. Ah seen dat mahself. Mah girl frien' did dat. [Fayetteville, N. Car., (1403), 2325:3.]

GRAVEYARD DIRT - ASHES - SALT
PUT IN 9 OF HIS DEPARTING TRACKS

5463. Dey says if yo' take yore fingah, reach from hollah of de foot tuh de heel, dey take dat dirt up [demonstrates].

GRAVEYARD DIRT - PINCH OF RIGHT TRACK AS FOLLOWS
INDEX FINGER AT HOLLOW - THUMB AT HEEL - BRING TOGETHER
9 NEW NEEDLES OR PINS OR NAILS - ALTERNATE
SPRINKLE IN DIRECTION YOU WANT HIM TO GO

(You PUT THE INDEX FINGER AT THE HOLLOW AND the thumb at the heel and bring it together. Take up a pinch of that dirt. Out of either foot?)

De right foot.

An' yo' kin take dat den an' put 'em tuh wandahin' - *trailin'* [a rare word].

(What would you do with that dirt after you got it?)

Well, dey say dat yo' mix a li'le graveyard dirt wit it. Dey kin kill yo' wit it or else dey kin put yo' tuh travelin'. Take dat dirt an' sprinkle it wit nine new needles right in de direction yo' wan' 'em to go. If de house heah, dat yo' wanta run 'em from, yo' go right dere in front dat house an' put dat dirt. Say dat will run 'em.

(Now I am not quite certain about those nails. You take this dirt from the foot and some of this graveyard dirt. And then you take nails or needles?)

Kin take needles an' nails.

(How do you drive them - into the ground or what?)

Yeah into de ground. An' den nine new pins, an' needles wit it, but chew put dem needles between dem nine nails.

(That will make them go away.) [Waycross, Ga., (1074), 1736:2.]

5464. Lak yo' wan'a make yo' git yo' a job, yo'll go an' git 'is [the boss's] track. Pull up 'is track ag'in [as in a preceding rite]. Go an' git it, but yo' shove his toe back tuh 'is heel. Go an' git chew nine pinches of salt, an' nine pinches of peppah an' nine pinches of sulphuh. Now, undahstan' whut ah'm sayin'. An' nine pinches of dat - dis heah dirt, dat graveyard dirt, an' yores too, tuhgethah, yo' know.

GRAVEYARD DIRT - TRACK OF BOSS TOE TO HEEL - YOUR TRACK
SALT - PEPPER - SULPHUR - 9 PINCHES OF EACH
PUT THESE INGREDIENTS IN CHIMNEY TO SMOKE

(Your what?)

Yore track, too. Fix his track an' yore track tuhgethah, an' shuffle it aroun' yo' know. An' den take it an' make a li'le ball. Stick it up de chimley an' let de smoke git in it, an' yo'll git work.

(You fix some of his track and your track all together with nine pinches of that other stuff. That is to get a job?)

Dat's right. [Fayetteville, N. Car., (1435), 2600:11.]

5465. Well, DIS GRAVEYARD DIRT IS ALWAYS A DIRT TUH CARRY YO' AWAY OR SEND YO' OFF.

(How do you use it?)

Well, yo' takes it - yo' takes de graveyard dirt an' put a li'le sulphur wit it, yo' undahstan'. An' table salt. If a person roun' yo' dat chew wan'a move 'im, pick 'is track up an' put it wit dat. Jis' take 'is track if he's goin'. If yo' wan' 'im tuh go, jes' take an' walk in 'is room, jis' lak ah walked in heah; an' ah start out, yo' take mah track an' git it goin' out. An' put it wit dat sulphur an' dat graveyard dirt, an' wrop it up an' carry it tuh runnin' watah an' drop it [in] dere.

GRAVEYARD DIRT - SALT - SULPHUR - TRACK GOING AWAY
WRAP UP - INTO RUNNING WATER

(That will send him away from around here. You take up one foot track or both of them or what?)

No sir, jis' one. [St. Petersburg, Fla., (1024), 1656:3.]

5466. Now, if a person is a enemy tuh yo' an' yo' wanta git shet of 'em, yo' take dat footprint an' go tuh de graveyard an' git chew some graveyard dirt. Yo' sews dat up in a bag an' yo' goes tuh a runnin' stream of watah an' yo' takes dat dere bag an' throws it in dat runnin' stream of watah an' keep yore face farwards, an' yo' nevah be bothahed wit 'em any mo'. [The admonition to *keep face farwards* is rare. Usually it is *don't look back.*] [Waycross, Ga., (1153), 1890:2.]

GRAVEYARD DIRT - TRACK - BAG - RUNNING WATER

5467. An' den ag'in if dey ketch yore track yo' know in de street, well dey meet chew tuh git de track. Well den dey would take dat out de hollah of yore feet, an' den dey would git some dirt from de graveyard an' put dat tuhgethah, an' den dey put it on a shingle, an' dey put a piece ovah it an' tie it real good.

GRAVEYARD DIRT - TRACK - SHINGLE - CLOTH TIED OVER - RIVER

(What sort of piece do they put over it, another shingle or what?)

No, jis' any kinda cloth but let it be kinda thick an' wrap it tight so it won't come off. Well dey kin carry dat an' throw it in de rivah.

(What will that do?)

Dat will make yo' move an' keep yo' agoin'. Yo' can't rest or be contented nowhere yo' go. [Mobile, Ala., (701), 951:4.]

5468. [Yo'] takes de right foot track but yo' got'a be meetin' dose people. Yo' got'a be meetin', not git behin' an' pick up de track - not behin' dem lak dat. Dey goes dis way an' yo' be comin' dis way [towards them]. Den yo' meet dat person an' git de dirt out de hollah of de right track. Well, den dey put dat dirt in a place an' den dey go tuh de cemetery an' dey git some of de graveyard dirt. An' dey puts dat tuhgethah. An' dey puts dat tuhgethah an' a piece of lodestone an' takes it - let it stay nine days in dey house. Takes it den aftah nine days an' put it on a shingle, an' takes it tuh de rivah or de runnin' watah, an' put it in dere an' let it go on down jis' lak dat. An' den yo' jis' turn right roun' an' put it in dere an' walk on off away from it an' not nevah look back.

GRAVEYARD DIRT - TRACK - LODESTONE: 3 INGREDIENTS
9 DAYS - SHINGLE - RIVER - DON'T LOOK BACK

Well, dey tell me dat's a good way tuh git evahthing goin' jis' lak dey wan' it tuh go, if dey wan' chew tuh go out de country or leave out. Or whutevah dey wan' chew tuh do, why dat's whut dey do tuh do dat. [Mobile, Ala., (700), 949:2.]

5469. An' den ag'in, dey say yo' kin take dis track up an' pull it goin'. Pull dat track goin' an' take dat track an' go tuh de cemetery. An' run yore han' down in a grave, a wicked man's grave, an' git some dat clay out dere an' mix it wit dis track. An' care [carry] it tuh de great watah an' throw it ovah yore lef' shouldah an' say, "Go, devil, don't look back dis way no mo'." An' dey say dey shore will go. Yes sir, mah sistah-in-law tole me she done a woman dataway 'bout 'er husban', an' say, she jis' went adriftin' jis' lak dat track. [Waycross, Ga., (1077), 1743:10.]

GRAVEYARD DIRT - WICKED MAN'S - TRACK - INTO WATER
"GO, DEVIL! DON'T LOOK BACK DIS WAY NO MO'"

5470. Yo' kin go right out in de cemetery right now - have done dat tuh me - an' git some [dirt], jis' from de head of de grave, an' go tuh de feet an' git some. An' when dey git it, jis' say, "Ah wan's tuh keep Carrie down, ah don' wan' 'er tuh strive [thrive], wan' tuh keep 'er down." If she wanted tuh drove me off from dere, or run me off from dere, she would fix it dis-away. Yo' take de graveyard dirt an' yo' goes tuh work an' take red peppah, beat 'em up an' fling 'em in yere [place?] if dey got [a place?]. Yo' leavin' out chere. Den, if dey don' wan' chew tuh enjoy yore things or yore own stuff dat

GRAVEYARD DIRT - FROM HEAD AND FOOT OF GRAVE - SAYING
AH WAN'S TUH KEEP CARRIE DOWN
AH DON' WAN' 'ER TUH STRIVE - WAN' TUH KEEP 'ER DOWN
OR GRAVEYARD DIRT - RED PEPPER - IN YOUR PLACE
OR GRAVEYARD DIRT - BOTH TRACKS - IN SEA OR RIVER - 9 DAYS

chew got - ah mean de - to break yo' up, chew know, dey take de graveyard dirt an' follah [follow] yo' behind, an' git chore tracks, both feet. Put 'em in dere, carry 'em tuh de sea or de rivah, an' jis' throw 'em in dere. An' yo' will leave dat place, can't resist it. De sea or de rivah an' yo' will leave dat place. Yo' got'a go in nine days time. Break yo' off from dere. Cuz dat have happen tuh me. [Charleston, S. Car., (?), 647:1.]

5471. Well, yo' kin ketch a person's lef' track gwine away from yo' an' draw it tuh yo'. An' den yo' kin put it in a bottle an' put graveyard dirt wit it an' cayenne peppah, an' a li'le sugah an' some table salt, an' airtight it an' throw it in runnin' water. An' den if dat bottle drift away, why yo' drift away wit it. [Mobile, Ala., (666), 874:9.]

GRAVEYARD DIRT - LEFT TRACK - SALT - RED PEPPER - SUGAR AIRTIGHT IN BOTTLE - RUNNING WATER

5472. Jis' lak ef ah wan' chew tuh move, yo' leave heah - jis' move from de place or somepin lak dat, leave out dis town. Well, ah would go behin' joo an' git chure track offa de groun'. See, jis' lak yo' goin' dis way an' ah'm comin' behin' yo'. Well, ah grab up yore right track dat way, yo' know, de dirt, behin' yuh, yo' see [demonstrates].

GRAVEYARD DIRT - RIGHT TRACK - HEEL TO TOE - IN PAPER WITH SALT - BLACK PEPPER - RIVER - "GO, YO' DEVIL, YO'"

(From the heel to the toe.)

Yes sir, dat's right. Well, ah puts it intuh a papah or somepin othah so ah kin keep all dat dirt, see. When ah git it ah git it goin' [track going away] jis' lak dat. So - well den, ah goes tuh de cemetery an' gits some graveyard dirt, jis' anywhere, yo' know, about de grave, an' puts it in dere wit dat dirt. Well, ah put me some black peppah intuh it an' salt, see. An' den ah takes an' carry it onto de rivah somewhere, anywhere de watah's runnin'. Well, ah throws it intuh dat stream of water an' say, "Go, yo' devil, yo'." An' so dat night, ah reckon yo'll - yo' know, git goin' some way. Hit'll run yo' off, make yo' leave. [Waycross, Ga., (1136), 1849:3.]

5473. If yo' want 'em tuh go, yo' kin git de track up from yo' - take it from yo'. See, if yo' want 'em tuh go [demonstrates].

(Here's the toe here and here's the heel, then I take it up right like that. Like this?)

Start at de hollah of de foot an' take it from dere tuh de toe. See, dat whut ah mean. Yo' want 'em tuh go. Take it jis' dis way, see. An' yo' take dat foot track an' put chew some red peppah an' some salt in dere. Listen, some graveyard dirt, an' sew dat up an' go tuh de rivah befo' de sunrise. Yo' kin turn yore back an' throw it right where de watah's runnin' right along, an' throw it ovah dis way [demonstrates].

GRAVEYARD DIRT - [TO SEND] TRACK FROM YOU - HOLLOW TO TOE RED PEPPER - SALT - SEW UP - TO RIVER BEFORE SUNRISE OVER SHOULDER - CURSE - DON'T LOOK BACK - [TO HOLD] TRACK TO YOU - IN NEWSPAPER - NAME ON 9 TIMES - OVER DOOR - WISH

(Over your right shoulder?)

Yes. An' when yo' leave, yo' kin say anythin' - some of de baddest things, an' don't look back, an' walk away an' nevah look back. Dey'll go.

An' if yo' wan' 'em tuh stay, yo' take it tuh yo' - if yo' wan' 'em tuh stay. Take it up tuh yo', see. Take dat track an' yo' kin fold it in a piece of newspapah. See, stretch it on out an' write dere name down nine times, an' pin it ovah yore do' an' make yore wish - where dey's comin' in an' out. An' dey's

comin' in dere. Dey will continue comin' as long as yo' - until yo' take dat up an' destroy dat. Dat's tuh bring 'em, see, if yo' wanta. [Little Rock, Ark., (897), 1468:2.]

5474. If dey wan' chew tuh leave town - if yo' givin' dem trouble an' dey wan' chew tuh leave town, why dey'd ketch it [your track]. If yo' goin' dis way, dey'd ketch it disaway. Den dey would take dis dirt - take it an' put it in a new piece of homespun. When yo' go tuh a graveyard, git chew two bran'-new teaspoons. Go tuh a graveyard wit two bran'-new teaspoons. Git chew two teaspoonsfulla dirt offa two sinnahs graves. Well, yo' takes two pennies an' pay each one of dese sinnahs fo' de dirt. Well, yo' takes dat gunpowdah an' *thundah-strucken wood*, red peppah, an' mix it all tuhgethah. What ah mean *thundah-strucken* iw where lightning struck a tree. Well yo' take it an' divide it intuh two parts. Yo' put one in a red *chunk bottle* [bottle with long neck] an' bury it in de east, an' yo' put de othah one in a *red chunk bottle* an' yo' go tuh runnin' watah, an' yo' pitch it 'cross yore shouldah - turn yore back, pitch it 'cross yore shouldah. Befo' yo' pitch it 'cross yore shouldah, yo' say, yo' do dis, *In de Name of de Father, an' de Son an' de Holy Ghost - fo' yo' tuh go an' nevah return.* An' in three days time yo'll be left town, yo' can't stay. Yo'll tread dat watah until yo' drown.

GRAVEYARD - 2 SINNERS GRAVES - 2 NEW TEASPOONS - 2 PENNIES FOOT TRACK WITH THIS GRAVEYARD DIRT IN NEW HOMESPUN WITH GUNPOWDER - "THUNDER-STRUCKEN" WOOD - RED PEPPER - IN 2 RED "CHUNK BOTTLES" - ONE BURY IN EAST - OTHER OVER SHOULDER INTO RUNNING WATER - 3 HIGHEST NAMES - INCANTATION

(You say you put all that stuff in a red *chunk bottle*?)

In a red bottle - quart bottle [the ordinary brown beer or whiskey bottle one "chunks" or throws away.]

(Which shoulder do you throw that over?)

Ovah yore lef' shouldah. [Waycross, Ga., (1141), 1856:1.]

5475. Well, dey take yore foot track - ah'm tellin' yo' lak ah've heard it - take yore foot track. Say dey take it up backwards, don't take it up goin'. Some of 'em say take it up goin', some says take it up backwards. Well, yo' git nine of dose tracks. An' den dey take dem tracks an' go tuh de graveyard an' git dirt. Anybody dat's not scared kin do dat. Git de dirt an' mix it tuhgethah. Carry it an' chunk ovah dey lef' shouldah in de rivah, yo' know, an' don't look back at it. An' jes' say, "Yo' drift on 'way from heah." An' dey say yo'll have tuh jis' wandah an' keep goin'. [Waycross, Ga., (1148), 1870:16.]

GRAVEYARD DIRT - 9 TRACKS - OVER SHOULDER INTO RIVER "YO' DRIFT ON 'WAY FROM HEAH" - DON'T LOOK BACK

5476. Takes dey tracks an' weah it in dey shoes.

(What will that do then?)

AH DON' WAN'A TELL NO STORY. Yes, yo' kin take dere tracks an' weah it in yore shoe. An' den yo' kin take brown sugah an' yo' kin take graveyard dirt, an' write his name an' yore name on a bran'-new envelope has nevah been used, an' put it undahneat' yore bed mattress. An' he's supposed tuh come back tuh yo' in three days.

GRAVEYARD DIRT - BROWN SUGAR - IN NEW ENVELOPE WITH HIS AND HER NAMES ON - UNDER MATTRESS - TRACKS IN SHOES

(You put all this stuff into the envelope?)

Uh-huh. [Fayetteville, N. Car., (1411), 2534:11.]

5477. Jis' lak say, if ah wanted yo' tuh leave town. Yo' an' ah have become

tuh be enemies, an' ah'm gonta [going to] make yo' leave town - not gonta put mah han's on yuh. Well, ah'll fool roun' until ah see yo' pass, anywheres where yo' make a imprint of a track on de sand. Well, ah'll go an' scrape up dat track, an' take it an' mix it wit gunpowdah, an' set fiah tuh it an' she'll blow up. An' dey say yo've got'a go.

GUNPOWDER EXPLODED - FOOT TRACK

(Now, how many tracks of mine would you take, both of them?)

Jis' git some of de dirt of yore track. Dey [who?] don't say eithah one, jis' say yore track. [St. Petersburg, Fla., (984?), 1591:17.]

5478. Ah heah 'em say, jis' lak if some people stayin' in de house an' dey don' lak yo' an' yo' want 'em tuh fall out, yo' take some gunpowdah. Yo' git dere track an' take some gunpowdah, an' mix it wit dat track an' put it up undah dere step, an' set it afiah an' let it blow up. In de night, jis' lak if dey be 'sleep, set it afiah an' let it blow up. An' jis' lak hit blow up dis mawnin' dey'll have a fuss in dat house. [Sumter, S. Car., (1346), 2328:17.]

5479. Well, yo' go tuh de fo'ks of de road, but dat's did wit de track.

(Tell me how it is done.)

Well, dey take up yore track backwards. Now see, yo' comin' in dis direction. Ah'd take up yore track goin' backwards goin' dat way. Ah place it in a can about dat size. Ah go tuh de fo'ks of de road where it's fo'kin' directly east tuhwards where de sun rise; one goin' dis way an' one goin' dat way. Ah take de can an' ah dig a hole down dere. Take de can an' beneath dat can ah put a li'le powdah - not a large can but a small one - put a li'le [powder]. Den ah'll have it so dat yuh dynamitin'. Strike a match an' put tuh it.

GUNPOWDER - TRACK TOE TO HEEL - MIX IN CAN - AT SUNRISE BE AT FORKS OF ROAD - IN FORK TO EAST - BURY - EXPLODE

(What will that do to you then?)

Dat'll run yo' clean away from home.

(You do that with gunpowder. And you do that right where that road forks.)

Dat's right, yo' do dat in de early mawnin' when de sun jis' begin tuh rise. [Jacksonville, Fla., (588), 754:3.]

5480. Take yuh foot track, git chah right foot, an' git choo some sulphah an' some gunpowdah, an' put it in a piece of brown papah. An' strike yuh a match tuh it an' blow it - an' light each cornahs of it, de fo' cornahs. It'll blow up. An' yo'll leave town. Anywhere yo're at, choo'll go, keep movin'. [Wilmington, N. Car., (291), 209:4.]

GUNPOWDER - TRACK - SULPHUR - BROWN PAPER - LIGHT 4 CORNERS

5481. Jis' lak if yo' envious ag'inst a person, an' yo' wanta do sompin mean to 'em, yo' try tuh git dat track an' gunpowdahs an' Red Devil Lye an' put dere track an' dere name. Write de name on a piece of papah an' den yo' set dat gunpowdahs afiah. [Sumter, S. Car., (1351), 2346:3.]

GUNPOWDER - TRACK - RED DEVIL LYE - NAME - EXPLODE

5482. Now ah tell yo' sompin else yo' do ag'in. Now ah don' know if yo' kin git de track or not, but now yo' git three of de lef' track. Ah wanta show yo' how tuh git it. See, ah'm walkin', ain't I - walkin' along [demonstrates]? Well, yo' got'a git dis track up dis way.

GUNPOWDER - 3 LEFT TRACKS TOE TO HEEL IN RED PEPPER POD - EXPLODE

(From the toe to the heel.)

From de toe to de heel. Jis' git a li'le bit of sand an' put it in yore han'.

Git three of 'em.

(Get three out of the left track.)

An' den yo' take it an' mix it up tuhgethah, an' den git yo' a pod of red peppah an' yo' open dat pod of red peppah tuh de top; not tuh de pointy part, tuh de big part.

(At the stem part.)

An' yo' put gunpowdah. Yo' gits yo' a shell, yo' know a gunshell, an' yo' put dat gunshell [powder] in dat, some of dat [foot track] dirt in dere. Yo' know it [pepperpod] can't hol' much yo' know, but yo' mix de gunpowdah an' de gunshell tuhgethah - er [I mean] de [foot track] dirt an' de gunpowdah tuhgethah. An' yo' jis' take an' puts it right in front of yo' do' an' set it [afire]. See, dat gunpowdah will make it explode, yo' undahstan'. An' yo' stick a match tuh it an' say, "Stay apart, stay apart, [stay apart]."

(Does it separate them or send them away?)

Separate 'em. [Sumter, S. Car., (1348), 2331:5.]

5483. Like it's yo'd have a girl frien' an' some man would come an' take her away from yo'. Prob'ly yo'd be married tuh her, an' some man would git between yo' an' yore wife. Now yo' wanta bust dat up. Yo'd trail him until dey'd cross a sandy place or real soft dirt - somewhere dey'd make a track. Yo'd git each one of dem lef'-foot track. Git chew prob'ly a piece of metal or piece of newspapah dat's nevah been used - anything dat yo' kin scrape up dem tracks wit'out breakin' 'em. Git chew a piece of new [yellow = unbleached] cotton an' place de heels tuhgethah, both toes leavin' each othah. An' git chew some powdah [gunpowder] an' put it in between 'em, bind dat real tight. Git chew some silk thread dat chew kin wrap it good, dat it will have a good compression, an' light dat powdah. Put chew fuse dat it'll light dat powdah lak one of these fiah-crackahs, so when it goes off it blows dem tracks. Dat sends dem, one one way, one de othah way. Dey'll nevah be nuthin else tuhgethah. [Norfolk, Va., (491), 526:1.]

GUNPOWDER - WHOLE LEFT TRACK OF MAN AND WOMAN HEELS TOGETHER - ON NEWSPAPER NEVER USED SILK-THREAD WRAPPED IN NEW COTTON - EXPLODE

5484. Yo' git 'is track an' git 'er track an' git chew gunshells, an' jis' put dem two tracks tuhgethah an' stick yo' a light undah it, say, "Ah wants one of yo' tuh go tuh de east an' de othah one tuh de west." Take dat gunshell an' put one on dis side, dis gunshell heah now in de middle. An' heah one track heah an' heah de othah one dataway, say, "Ah want one tuh go tuh de east an' one t-h go tuh de west." An' call dere names. An' stick a fiah undah dem an' dey'll say dey'll go evah way. Dey can't stay tuhgethah, dey would have tuh go.

(This is to break up a man and his wife?)

Yes sir. [Sumter, S. Car., (1351), 2343:2.]

GUNPOWDER - HIS AND HER TRACKS TOGETHER SAY, "AH WANTS ONE OF YO' TUH GO TUH DE EAST AN' DE OTHAH ONE TUH DE WEST" - CALL NAMES - EXPLODE

5485. De track business breaks up frien'ship between a girl an' her *sweetheart man*. Hit's lak ah had a girl goin' wit a man an' ah didn't want 'im tuh go wit 'er. In ordah tuh break it up, ah would take three *swings* of dirt wit'out stoppin', an' walk right on behin' 'em - ah grab [*swing*] up three tracks dat are jis' made - wit'out stoppin' - an' ah save dem. An' if he wus goin' - jis' lak he wuz goin' south, ah would ketch his comin' no'th. Ah

GUNPOWDER - "THREE SWINGS OF DIRT" - TOE TO HEEL 1 FROM EACH OF HIS 3 TRACKS - "THREE GRABS" FROM HERS GOING IN OPPOSITE DIRECTION - EXPLODE

ketch de girl's goin' no'thwards, [I mean] ketch her goin' so'thwards, gits de three *grabs*.

(In other words if he's walking southwards, you catch his from the toe back to the heel; and the girl's going north, you catch her's back to the heel - just in opposite directions.)

An' ah got three of each. Den ah takes it an' ah compound it, jis' sticks it in de ground an' compound it [mix his and her tracks]. An' den ah take, an' ah takes gunpowdah dat explodes, an' wrop it up an' put it in somepin tight, chew know. Put de powdah at de bottom, wit de dry papah comin' up through de center, yo' know, an' pack it aroun' dere. An' den ah put dirt on top jis' lak it wuz shot, an' ah take dat out an' den stick a match tuh de top of dis dry papah, an' it goes tuh de bottom an' de bottom explodes. Dat explodes dere frien'ship. Dat breaks de frien'ship up. An' dat will do so.

(All you put in there is that dirt and the gunpowder.)

Dat's right.

(In this paper?)

Yes. [Wilson, N. Car., (1476), 2655:2.]

5486. Ah heard 'em say, jis' lak if dey wanta run a person away, git a li'le of de dirt out dey right feet track an' put it in a gunpowder shell - put a li'le bit in de shell. Take de li'le shots out an' put a li'le bit of dat in dere an' put de li'le shots back in, an' shoot it in de way yo' want 'em tuh go. Say dat will jis' keep 'em goin'. [Fayetteville, N. Car., (1406), 2527:17.]

GUNPOWDER AND TRACK IN SHELL - FIRE GUN WAY HE GOES

5487. Take a shell. Yo' kin take dat shell an' yo' kin empty de shell, an' yo' kin git a spoon or eithah jis' a little bit, jis' about as much as dat dere [demonstrates], of dirt outa man's track an' put it in dat shell. An' when yo' put it in dat shell, if yo' don't want 'em roun' heah, yo' git right tuhwards sundown an' yo' fire dat gun. An' he'll nevah come nowhere roun' yo', nevah be roun' yo' no mo'. Won't have no mo' trouble wit 'em. [Florence, S. Car., (1331), 2292:4.]

GUNPOWDER AND TRACK IN SHELL
FIRE GUN TOWARDS SUNDOWN

5488. Well, dey say yo' could take three dips of earth outa dey right track, an' take a gunshot an' take some of de shots out of it, an' put dat dirt in dere an' covah it back up, an' shoot it anywhere, object dat chew want 'em tuh go, an' cuss 'em. Tell 'em tuh go.

(You put that into a gun. That's to make them move out?)

Yes. [Fayetteville, N. Car., (1397), 2515:1.]

GUNPOWDER AND "THREE DIPS" OF RIGHT TRACK
SHOOT GUN - CUSS - "TELL 'EM TO GO"

5489. [Yo'] kin take a gun shell an' yo' kin take yore tracks an' anothah woman's tracks, an' yo' kin put 'em in a shell, yo' know - undahstan', but leave de powdah. Take out de shots - see, de beebee, an' put 'em [tracks] in dat shell, an' pack 'em back down in dere jis' lak in de shell, an' yo' kin shoot it. An' dat'll settle wit 'em, dey'll nevah live tuhgethah. [Waycross, Ga., (1135), 1845:6.]

GUNPOWDER AND HIS AND OTHER WOMAN'S TRACKS
SHOOT FROM GUN - "DEY'LL NEVAH LIVE TUHGETHAH"

5490. In othah words, ag'in, yo' heah tell about a man - ah'm havin' trouble wit a man about mah wife, yo' know. Well, AH'M JES' GOIN' USE YO' AN' AH FO' A *PARABLE*. Well ah done tell yo' 'bout mah wife an' yo' wouldn't quit, an' ah done git attah huh [after her] 'bout chew. An' yo'all - yet yo' don't quit. Look lak yo' jes' ready tuh die if yo' could.

Well, fo' a instan' [for instance] now. Ah don't wanta ary [either] one a-yo' [of you], see. Well, *tuh collah* [put a collar on] *it*, ah gotta take *de weak man's strength*, see. Ah'm gotta make yo' stop in a way tuh keep mahself free. See, ef ah go ahaid an' kill yo', ah gotta be punished, yo' undahstan'; but if ah work fo' me, ah kin do it an' de law can't git at me, yo' see.

GUNPOWDER - 3 TRACKS OF MAN - 3 TRACKS OF WOMAN TRACK CENTERS FROM YOU - SHOOT FROM GUN - *BLOW 'EM APART*

Well, ef ah don' wanta kill yuh, ah'll jes' break yo' up. Ah'll take yore dirt dataway [demonstrates] - take up yore track, push it off from me.

(You take it from the heel to the toe or from the toe to the heel?)

Well, ah ketch dis centah of de track an' shove it from me - grab it an' grab it from me. Git up a li'le bit of it fo' three steps.

(From three different steps.)

Dat's right. Ah git it jes' lak dis heah [demonstrates].

(I understand: one - two - three.)

Three tracks - dat's de right feet. All right. Ah'll take dat an' put it right tuhgethah. Den ah'll turn roun' den an' ah'll git mah wife's track, see.

(How many do you get from her?)

De same thing. Den ah'll put dis in - ah'll take de shot out of a shell an' put dat [tracks] in dere, in de shot place, an' wheresomevah ah layway dem [keep mah gun an' shell] an' wheresomevah ah ketch 'em talkin' ah'll run in on 'em an' de time dey [before they have time to run away], see, ah'm goin' shoot right ovah dey haids yo' see. Dat's goin' blow 'em apart, yo' see. Yo' undahstan'? One go one way an' one go de othah, an' ah ain't goin' have no mo' trouble out chew an' 'er. AN' IF SHE BE WIT ANYBODY, IT BE WIT DE NEX' MAN, 'CUZ AH DONE BLOW YO' AWAY IN DE AIR.

(But you have to go in on them, touch them and shoot right over their heads?)

Dat's right. Jes' lak if yo's got 'er cornahed talkin' somewhere, ah ain't comin' up tuh shoot yo'. Ah's be lookin' roun' an' ah say, "Dere he be's now." [Yo'] know it customary tuh ketch yo' off [by yoreself] an' have a li'le talk. Well, it might be tuhday, see, when yo' go tuh work, when yo' [I] see 'em [you two]. Well, ah ain't gwine tuh see yo' [talk to you again], but jes' where ah meet chew [you two], ah'm goin' turn an' shoot ovah yore haid [heads]. An' when ah turn loose [the gun], one gwine dataway an' de othah one gwine dataway. An' den ah won't have any mo' trouble wit chew an' 'er. [Florence, S. Car., (1309), 2214:1.]

5491. An' if it's anyone dat yo' don't wanta be worried wit, yo' take dey track goin' dataway, an' put it on a - saw off a post [any kinda post, saw de top of it off] an' put dat dust up on it. Jes' take dere track an' po' it up on dere an' take a shotgun an' shoot it off - shoot de track. [The top of the old half-rotten post is sawed off to make it level, so that none of the track will spill off.]

GUNPOWDER IN SHELL - SHOOT OFF TRACK ON POST

(Shoot it off the top of the post?)

Shoot dat dirt off de top of de post. Take a shotgun an' go shoot it off de top of de post.

(You pick up the track as they are going away. You pick it up the opposite way?)

Yo' pick it up de object [opposite] way. If dey goin' dis way, yo' takes de track dis way [demonstrates]. An' put it up on any kinda post, solid post where it won't fall down, an' shoot de post an' dat shoot 'em away. [Fayetteville, S. Car., (1422), 2562:6.]

5492. Well yo' see yo' kin take his track an' pick it up in de hollow part of 'is feet, jes' lak he make it, an' put it in a li'le ole tobacco sack. Den yo' git some gunpowdah an' also some red peppah [in the sack] an' throw it in a runnin' stream of watah, an' say, "Go, an' don't nevah return any mo'." An' dey say in nine days time he'll be missin' out de town.

GUNPOWDER - RED PEPPER - TRACK - IN TOBACCO SACK - INTO RUNNING WATER - "GO AN' DON'T NEVAH RETURN ANY MO'" - 9 DAYS

(You put this other stuff in the sack with the track?)

Yes sir, mix it all tuhgethah. [Waycross, Ga., (1107), 1781:4.]

5493. Take dat - yo' take yore foot track an' yo' put dat wit sulphur, red peppah an' gunpowdah an' put quicksilvah wit dat. Yo' go tuh de rivah an' go throw it right 'cross yore right shouldah. Go on an' don' look back. Dat will run yo'. Dey say dat will run yuh. [Quicksilver may be the real thing, tin foil, or scrapings from back of mirror; the important idea being the five letters q-u-i-c-k.]

GUNPOWDER - RED PEPPER - SULPHUR - QUICKSILVER - TRACK OVER SHOULDER INTO RIVER - DON'T LOOK BACK

(You take, use either foot track. It doesn't make any difference?)

No. [Fayetteville, N. Car., (1396), 2510:10.]

5494. Take his hair...

(With that little bow.)

[Bow was mentioned before I turned on recording machine.]

Yes, take de hair an' put it in a bottle an' bury it. Yo' buries dat. Bury dat wit some of 'is tracks. See, yo' take an' bury dat wit some of 'is tracks. Dat will make him follah yo' evahwhere, anywhere yo' go.

HAIR - UNDERCLOTHES RAVELS AT ARMPIT AND *DOWN BELOW* HAT BOW - TRACK - ALL BOTTLED - BURIED AT DOORSTEP

(What else do you put in that bottle?)

Some of 'is hair, some of 'is dust out from undah 'is feet, an' den some of de ravels from 'is undahclothes - from undah 'is arm an' yo' know down below.

(Some of the sweat.)

Yo' know, jes' lak dey'd git chure dirty clothes an' ah'd take some of de ravels. An' put it in a bottle, undahstan', an' yo' carry dat an' bury it. Bury it out at chure do'step. He'll follah yo' anywhere. [Mobile, Ala., (667), 878:11.]

5495. Ah says dere wuz once a man an' wife twan't [they were not] gittin' 'long good. Dey wuz gittin' 'long happy at one time an' den dey had some sort of misundahstan'in' an' dey couldn't git 'long tuhgethah. So he wuz studyin' a way how tuh make her love him an' git 'long happy tuhgethah. So he taken some of de dirt outa her lef' track an' he *fixed* it up wit *Hearts Cologne* an' sweet camphor. [Does informant mean sweet niter, or camphor with a sweet ingredient?] Tuk [took] an' he mixed dat all tuhgethah, an' he got three stran's of her hair out of her haid, an' he fixed it up in a li'le small sort of sompin lak a li'le small package. An' he tied it wit a string an' jes' bind it so it rest right up undah his left, right in de hairs of 'is ahm [arm], so it git de sweat on it. Well, den aftah while dey got 'long very happy. [Fayetteville, N. Car., (1412), 2536:2.]

HAIR 3 STRANDS HER HEAD - HER LEFT TRACK - *HEARTS COLOGNE* SWEET CAMPHOR - TIED IN PACKAGE - WORN IN HIS LEFT ARMPIT

5496. Now, ah tell yo' whut chew kin do. If ah taken some man - ah tell yo' yo' kin let a person walk away form yo' or sompin lak dat an' yo' kin take dere lef'-foot track an' pull it back tuh de heel. Yo' pick up jis' as much as yo' kin pinch in yore fingah lak dat [demonstrates] an' if yo' kin ketch 'im 'sleep, see [demonstrates] yo' git chew some hair from right up heah.

HAIR FROM HIS HEAD - HIS LEFT TRACK - SHE WEARS OVER PUBES

(From the top of the head.)

Yassuh. An' yo' take an' yo' put it in a bag, an' yo' weah it aroun' ovah yo' - yo' know whut ah mean.

(Right over your private?)

Yeah. Weah it daily an' anythin' in de worl' dat yo' got in yore view tuh worry dat person, it will surely come tuh rest dere. Cain't he'p it. Some thin's [I know are true]. Dat's whut ah have did. [Little Rock, Ark., (886), 1461:4.]

5497. Git de dirt outen dere track, in de middle of de feet, in de right feet, goin', an' git it outen de left. Den yo' take dat an' git de hair from heah [demonstrates] an' from de back.

HAIR TOP OF HEAD AND BACK OF NECK - TRACK - WEAR OR BED

(The hair from the top of the head, [and] the back of the neck.)

An' yo' mix dat tuhgethah an' yo' totes dose fo' luck. Totes dose fo' luck tuh git 'im back. Jes' lak if yo' have a husban' an' yo' cain't do anythin' wit 'im, an' den yo' take dat stuff an' put it tuhgethah. Dat'll always keep 'is mind always comin' back home.

(Where do you put this stuff after you get it?)

Well, yo' put it - jes' sew it up in yore dress, or eithah take it an' tie it up an' put it in yore baid mattress or yore pillah where yo' sleep on it.

(That will bring a man back.) [Wilson, N. Car., (1503), 2669:2.]

5498. Well, yo' take a stran' or two of yore hair out chure haid an' dey'll take an' git de bow out de back of yore hat. Yo' take dat hair an' de bow out chure hat an' yo' git a few grains of sand outa yore shoe track - out de streets an' den take an' put it tuhgethah. Sew it up in a little bag an' put it undah yore steps an' yo' cross ovah it. Why dat jes' upsets yore mind altuhgethah. Dat's de way dey *trick* yo' dataway.

HAIR FROM HEAD - HAT BOW - TRACK - BAG - UNDER STEPS

(Now whose steps would they put this under, mine or...?)

Dey put it undah de steps where yo' come ovah.

(Well, now suppose they got all that stuff from me. Would they put it under my step or under your step?)

Undah de step dat chew goes ovah.

(That is to upset my mind?)

Yassuh. [Brunswick, Ga., (1182), 1992:7.]

5499. Jes' lak if he run aroun' wit a woman, yo' kin take his track - dat's yore husban'. Take his right track an' git de dirt out de hollah of 'is foot, 'is track. Take dat dirt an' put some black peppah intuh it, an' a li'le salt, an' wrap it up in a piece of brown papah, an' bury it undahneat' of yore do'step. Put a li'le of 'is hair in dere. An' he'll stay home. [Norfolk, Va., (490), 524:13.]

HAIR - TRACK - BLACK PEPPER - SALT - BROWN PAPER - DOORSTEP

5500. She can take and get a piece of dirt from his left-foot track, and a

lock of his hair, and a piece of his underwear, and nine nails, and seven grains of red pepper, and put all of that in one package, wrap very careful, and take it and put it down at the sill of the door, out the door like that, and lean the package back, and he will come back home. [Fredericksburg, Va., by Ediphone.]

HAIR - UNDERWEAR - LEFT TRACK - 9 NAILS - 7 GRAINS RED PEPPER
ONE PACKAGE - BURIED AT DOOR - LEAN TO HOUSE

5501. Dey say dey take up yo' shoe track, take up de shoe track right from de door on back. Yo' take ahold of dat an' put dat in a bag. An' yo' take yore toenails, cut yo' toenails off. Yo' see 'em trim dey toenails off. An' a piece of hair out chure haid, an' cut some of de hair undah de arm an' 'tween yore laigs. An' put all dat tuhgethah. An' yo' sew dat up in a li'le bag an' yo' buries de bag about dat deep in de groun' [demonstrates].

HAIR 3 PLACES - TRACK - TOENAILS - BAG - BURY AT STEPS

(About that deep, about nine inches.)

Yes sir, about dat deep. Well yo' buries it at de first step dat yo' come to.

(The first step as you come out?)

Yes sir. No sir, bury it at de bottom step when yo' come. Dat's tuh keep 'im undah 'er. Yo' see, when a woman's husban' go out too fast an' he won't try tuh come home, yo' do dat. Dat's tuh keep 'im from runnin' about. [Charleston, S. Car., (504), 553:1.]

5502. I have heard that if two men are going to see the same girl, one of the men can take some dirt from this girl's left-foot track and a piece of her hair, and make a *pocket-piece* of it. He puts that together in a package and wears it in his left pocket. Finally, he will change the girl's mind and she will take to him instead of the other fellow. [Fredericksburg, Va., by Ediphone.]

HAIR - LEFT TRACK - PACKAGE - WORN LEFT POCKET

5503. Git a piece at de toe an' de hollah of yore feet an' at de heel, an' put dat in a yarn rag an' sew it up. Git a piece [of] hair out de mole of yore haid, some old hair from de back of yore neck an' put it in [with] de mole of yore haid. Dat will make 'em care fo' yuh.

HAIR FROM MOLD AND BACK OF NECK
RIGHT TRACK 3 PLACES: TOE - HOLLOW - HEEL
SEW UP IN YARN RAG - STITCH TO YOU

(You put that hair with this foot track dirt?)

Yo' put de foot track dirt, sew it up in a piece of yarn rag.

(And what do you do with that rag then?)

Totes it witcha [with you]. Put it in yore pocket an' totes it witcha.

(I see. That will make them like you. Well now, do they take that dirt from both feet or just one?)

No, de right foot.

(Oh, from the right one. I see.)

An' yo' put dat in a yarn rag an' sew it, an' ev'ry time yo' sew it, bring de stitch to yo'. [Petersburg, Va., (446), 421:5.]

5504. Take a man who quarrel and mean in his home. You [the root doctor] take a pinch of dirt out of his right-foot track, take a piece of hair out of the lower part of you [him], get a piece of her [pubic] hair, and then wrap hers round his [pinch of dirt and hair which have been wrapped in paper or a

HAIR PUBIC FROM HIM AND HER - HIS RIGHT TRACK - WRAPPED

rag], and that'll tie him to her, and he will come to seriously love her as he always did. [*Doctor* Frank Hall, *see* vol.1, Intro., p.XXIX and p.573, by hand.]

5505. Yo' kin take her right foot track. Now, lak yo' tryin' tuh make love an' dis girl doesn't want tuh make it wit yo'. An' jes' lak it seem yo' couldn't make it up wit 'er, an' in kinda speakin' tuh 'er, yo' goin' try tuh make it somehow wit 'er. Well jes' take her right track den an' jes' take yo' a flannen rag, yo' know de red flannen rag, an' jes' git 'er right toe track outa dat toe where dat dig up. Git dat. Git about as much as yo' kin pick up [with your fingers] an' put it in dat flannen an' do [tie] it up. An' git some red peppah an' put it in dat, an' git some of 'er hair. If yo' don't do it jes' den, it may be a month or it may be a yeah yo' gotta work. Git one stran' of 'er hair out 'er haid. Don't git de lef' foot, git de right one. An' when yo' git dat, put it in dis rag an' jis' wrap it up. Sew it up. See. Well, aftah yo' sew it, make a knot. See, right befo' yo' git roun', make nine knots in it; an' de las' one at de end of yore sewin' let it be nine knots. See, jes' make nine knots befo' yo' close up de end. See. An' jes' 'ninte [anoint] it good befo' yo' go tuh sewin' wit dis. Let it be a cloth string or cotton thread string. Well, jes' use spirits of turpentine, jes' ninte [anoint] it good wit dat, an' jes' make de nine knots an' den yo' got evahthin'.

HAIR HERS - TOE OF HER RIGHT TRACK - RED PEPPER SEWED UP IN RED FLANNEL WITH TURPENTINE-ANOINTED THREAD TIE 9 FINAL KNOTS - WEAR IN RIGHT POCKET

(What do you do with that bag then?)

Jes' tote it in yore right pocket - keep it. An' she'll come tuh yo', *BOY*. [This is the second time I have been called *boy*.] [Fayetteville, N. Car., (1430), 2581:1.]

5506. Take some of yore hair off down below an' take some of dat [foot track] dirt; an' some of dat hair down heah, git some hair from undah yore arm. Take all dat an' put it in a little bag an' sew it up, an' take it an' bury it in de cemetery. Den yo' got 'em lak yo' wan' 'em.

HAIR PUBIC AND ARMPIT - TRACK - IN BAG - BURY IN GRAVEYARD

(What will that do?)

Run them crazy - yo' know, jes' make yore min' jes' - yo' know, jes' make yo' go crazy.

(Whose hair would you use?)

Uh, anybody's hair.

(Whose foot track would you use?)

Lak ah'm wit yo' - LAK AH HAD DIS FRIEN' GIRL AN' AH'M MAD WIT 'ER, AN' AH WAN'A GIT DE SPITE OUT, AH WOULD TAKE SOME OF 'ER HAIR AN' DO DAT. [Brunswick, Ga., (1207), 2040:9.]

5507. If yo' wan' anybody leave home an' wan'a send 'em away fo' good, jis' git de dirt undah de lef' foot an' mix it wit cayenne peppah an' carry it tuh a stream of watah. An' git some of de hair, if yo' kin; but if yo' cain't, jis' git de track. An' yo' take dat an' cayenne peppah an' go tuh a stream of watah, a runnin' stream of watah, an' throw it in de stream of watah. An' dey'll go jis' de way de watah will go. [Wilson, N. Car., (1499), 2667:7.]

HAIR - RED PEPPER - LEFT TRACK - RUNNING WATER

5508. Well now, if yo' got a man an' yo' wan's tuh drive him away - ah mean, if yo' wan'a git rid of 'im, yo' git some dirt outa his shoe track an' git some hair out of haid, out de top of 'is haid, an' tie dat intuh a rag an' throw it in a runnin' stream of watah, goin' downstream, an' dat will carry 'im away.

HAIR FROM HEAD - TRACK - TIE IN BAG - RUNNING WATER

[Brunswick, Ga., (1228), 2086:3.]

5509. Dey tell me dat chew [they] kin git some of yore hair an' some of de dirt out chure track, an' mix it up an' throw it in some runnin' watah an' run yo' crazy.

(Get the dirt out of either track?)

Out chure lef' track. Dat tuh run yo' crazy. [Brunswick, Ga., (1177), 1989:8.]

5510. De track yo' know. Dey take de track, take it from de heels tuh de toes jes' lak dis [demonstrates]. [If he] walks dat way [away from you], why yo' take it from de heel, jes' from de heel tuh de toe. Take dat track an' throw it tuh where jes' lak dey walks on [throw it direction he is walking]. Throw it dat way an' dat'll keep 'im goin', yo' see - goin'. Lak if yo' wanted 'em comin', why yo' take it from de toe tuh de heel.

HEEL TO TOE OR TOE TO HEEL - OR *RING OUTA HIS SHIRTTAIL*

(What would you do with that, then?)

Yo' takes de track den an' yo' throw it off - yo' know, throw it so far goin' from yo' [as far as possible from you] an' dat makes 'em go.

[Informant misunderstood my question, I ask it another way:]

(What if you wanted to bring them back, what would you do with that track?)

Why, if yo' want tuh bring 'em back, why yo' kin take de track from de toe tuh de heel an' keep de track.

Take de track in de design lak ah wus tellin' yuh, from 'is toe tuh 'is heel, an' keep it an' he come back.

Or eithah a ring outa his shirttail. Jes' cut a roun' ring outa his shirttail. Cut a roun' ring outa dat an' yo' kin keep it an' he'll come back.

(Just cut a ring out of his shirttail and keep it. That will make him come back.) [In addition to a *ring* or circle of cloth cut from clothing, squares and oblongs (coffin symbols), perhaps other designs are also cut out.] [Waycross, Ga., (1172), 1978:9.]

5511. He kin take it [her foot track] an' take his han' an' rake it up light an' rake it tuh 'im. An' take de dirt an' carry it home an' put it in 'is right sock, an' she'll come back if she gone off. An' if he wan's 'er tuh leave him, tuh don' nevah come back no mo', he kin take her track - take his han' an' dip it from 'im. Start from de foot on tuh de toe. Carry it home an' put it in 'is right sock an' throw it away, an' she won' nevah come back. [She will] stay dere, nevah come back no mo'. [Waycross, Ga., (1110), 1783:4.]

HEEL TO TOE OR TOE TO HEEL PICK UP TRACK TO OR AWAY FROM YOU

5512. Also, I have heard, that if you see a lady or a gentleman that you like very well, and there is no ways in the world that appears to you that you can change their affections, so then the next thing for you to do, should you see them traveling, you get close enough to them to get their footprint, but remember, in getting their footprint you want to get it just exactly in the hollow of their feet, their tread I mean, at all times the right foot, not the left, and secure it and keep it, and you will get what you want. [Old Point Comfort, Va., by Ediphone.]

HOLLOW OR CENTER OF HIS OR HER RIGHT TRACK - KEEP

5513. Yo' kin *trick* 'em disaway. Yo' kin go tuh work - see, it's yore shoe. Lak yo' walk wit de shoe in some san' [sand],

HOLLOW OF TRACK PULL BACK - TIE OR SEW - HOMESPUN - POCKET

an' den shape of yore shoe is lef' down dere, dat *hollah* right yondah. Where de track leave de hollah in dat san', yo' watch it, an' yo' go an' git chew de san'. Be sure it's 'is track, dough [though], an' start tuh [to = at] de toes of it, lak dis heah [demonstrates] an' draw it back, in de track from de shoe. Yo' draw it up once [one time only] an' tie it up.

(Which one?)

De lef' or right, don' make no diff'rence. Jes' start tuh toes of 'is shoe track an' drag it back dere lak dat. Git a handfulla dat track from de shoe, from de hollah. Be sure yo' git de hollah part right in heah. Take it 'long wit chew an' tie it up - sew it up in a li'le new piece of homespun, or a ole piece, it makes no diff'rence. Yo' jes' carry dat thing right down in yore pockets an' weah it dere. Weah it dere jes' lak dat an' yo'll run 'em crazy, long as yo' tote dat track. Yo' tote dat track.

(That is to hold the person?)

Yeah, by totin' dat track. See, he don' know it. Yo' totin' dat track evahwhere yo' go. Dat's whut dey say yo' do 'bout it. [Fayetteville, N. Car., (1433), 2595:3.]

5514. Take de track - yo' know, scoop it up off de ground. Take yore track an' throw it 'cross de house an' it will run yo' crazy.

HOUSE - TRACK THROWN OVER

(You can't throw that track across the house. Don't you put it in something?)

No sir, take a ash shevel an' take up dat track an' throw de sand 'cross de house [one-story house].

(You don't put it in anything then?)

No sir, jes' throw it 'cross de house an' it run yo' crazy.

(Either track?)

Yes sir, either track. [Brunswick, Ga., (1194), 2013:4.]

5515. A sock - lak yo' would take any of yore sock an' git chure track an' put it in, up ovah de house an' den yore laigs go bad, give yo' somepin lak de rheumatism.

HOUSE - THROWN OVER YORE - YOUR LEFT TRACK IN YORE SOCK

(Would they take either sock to do that?)

No suh, dey take de lef' sock, becuz in othah words de lef' sock is fo' any bad luck.

(What do they put in that sock now?)

Dey put chure track. Lak yo' step down heah, well dey jes' pick up yore track an' throw it ovah de house. No suh, ovah yore house.

(But they have put this stuff in your sock first?)

Have tuh put chure track in yore sock.

(In other words you would get my track and put it in my sock and throw it over your house.)

No suh, ah'd git chure track an' yore sock, an' put chure left track in yore sock an' throw it ovah yore house.

(I see, I understand. All right.) [Waycross, Ga., (1080), 1748:4.]

5516. People wan's people tuh move out of a house, why dey gits de drop on dat fellah when he's walkin' an' watch 'im, yo' see. An' prob'ly [they] take a bottle or maybe tobacco can or snuffbox or somepin an' git de dust out of 'is lef'-foot track dere. Prob'ly walk aroun' dat house an' throw it across it. An' well, dey can't live dere no more.

HOUSE - THROW OVER EAVES OF - LEFT TRACK IN OPEN TOBACCO CAN OR SNUFFBOX - TO MOVE

(Where do they throw it across?)

Throw it across de eaves.

(Right across the roof of the house?)

Yes, sir. As it go ovah, he leaves it open so dat it might scattah as it go across, yo' know.

(I see, leave that bottle or can open as you throw it over the house, and scatter the dust over the roof. That will make them leave the house.)

Well, dey becomes tuh be dissatisfied wit de house, won' be satisfied until dey move. An' it ain't goin' be very long befo' dey moves. [Vicksburg, Miss., (756), 1033:1.]

5517. Jes' lak someone yo' don' lak in yore home an' yo' wan' 'em tuh stay from roun' yore home. Yo' watch dey track. Yo' kin git eithah one of dere track, or yo' kin git both of 'em. An' yo' kin put dis same sulphur an' salt wit it an' throw it back. Yo' walk aroun' yore house nine times, an' back at de sunrise [side] on de right side of de house, an' jes' [throw track, sulphur and salt] on top of yore house. Den dey'll stay from roun' dere. Ah have did dat.

HOUSE - AFTER CIRCUMAMBULATING IT 9 TIMES WITH 2 FOOT TRACKS OF UNWELCOME PERSON, SULPHUR AND SALT - AT SUNSET SIDE ON RIGHT SIDE - THROW BOTTLE WITH 3 INGREDIENTS ON TOP OF HOUSE

(If somebody comes to my house and I don't want them around, I will take that dirt from two of their tracks and put the sulphur [and salt] with it. Then I would walk around my house nine times, and then do what on the sunrise then?)

Go on de sunrise side of de house.

(You go on the sunrise side of the house, and then you throw that stuff against the house or over the house?)

Ovah de house.

(All the way over the house.)

Have it kinda lak a sack. Yo' put it in a sack.

(That keeps them away.)

An' tie de sack tuhgethah, an' dere ain't no ways 'bout it - none atall [they'll stay away]. [Florence, S. Car., (1328), 2282:4.]

5518. Yo' would go an' walk roun' yore house, roun' an' roun', an' take five - ah don' know much about it but dis is whut ah heard mah ole people say. Take five li'le - well, jis' take yo' five [wood] chips dat maybe yo' had cut sometime. Yo' know dat chew had cut 'em sometime dere. An' dis fellah evah who yo' thought had did dat...

HOUSE - CIRCUMAMBULATE *ROUN' AN' ROUN'* BURN 5 CHIPS OF WOOD AND FOOT TRACKS

(Had *planted* this thing down.)

Had *planted* it fo' yo', yo' burn dem [wood chips] an' git chew some of 'is tracks sure. Make sure dat it 'is tracks an' burn it [5 chips]. Put it in a cup or sompin an' put it where it kin git hot, an' jis' burn dat coal good - mix it wit dat dirt. An' some way or 'nothah jis' t'row where dat he kin git it on 'im - somewhere. Maybe jis' sprinkle it aroun' 'is baid or in 'is baid, an' dat won' bothah yo', so dey tell me. Ah don't know, ah nevah tried it.

(Well, what do you do with those five chips?)

Well, yo' burn 'em - yo' burn 'em an' mix 'em wit dis dirt, but yo' must be sure dat it's some dat he have cut offa somethin', an' yo' must be positive dat dat's 'is dirt dat he walked on.

(You mean you burn this track and these five chips?)

Yes, burn 'em an' sprinkle it somewhere roun' where he kin git tuh it, see. [Waycross, Ga., (1163), 1939:1.]

5519. Yo' kin take de lef'-foot track an' stop it up in a bottle, an' put in an ole house dat's not any good, yo' see, an' den yo' could make dem come back, if yo' wan' 'em back.

(You take this bottle with the foot track in it and put it in an old house. That is supposed to bring the person back?)

Dat's right. [Florence, S. Car., (1311a), 2224:10.]

HOUSE - PUT IN AN OLD - BOTTLED LEFT TRACK

5520. Dey tell me dat dey take dat foot track an' take a hot iron an' put on dat foot track. An' carry dat iron an' carry dat iron home an' put dat same iron on top of a cloth. An' fold dat cloth up an' hide it somewhere in de ceilin', or in de roof of de house some place. An' dey says dat will cause dat person to go crazy. [Waycross, Ga., (1105), 1779:2.]

IRON - A HOT - ON FOOT TRACK

KNOTS - FOOT TRACK - DOOR

5521. Ah heard dat dey kin take yore track from de toe, take it right back'ards. An' take dat track an' tie so many knots in a string, an' hang it ovah de middle of yore do'. An' let it hang right in de centah, an' de man shore will stay right dere.

(Wait a minute! What do you do with that foot track then?)

Jis' hang it up dere.

(What do you put the foot track in?)

Put it in a cloth an' sew it up, an' hang it on a string right ovah de do', ovah de middle of de do', an' dey say de man always will stay dere. [Waycross, Ga., (1077), 1743:9.]

5522. Dey will jis' take dat an' put it in a rag.

(This foot track?)

Yes, take de whole track up an' put in a rag an' tie it [1 knot], up an' den dey carry it an' bury it undah de do'step. Put a meatskin in it. It'll worry yuh, prob'ly run yo' crazy.

(What sort of meatskin? Any kind of meatskin?)

Yeah, jis' white bacon.

[The meatskin is to draw some animal or insect that will chew on the meat and foot track.]

(And they put your foot track under your own door.) [St. Petersburg, Fla., (985), 1592:5.]

5523. Now yo' kin take sand outa nine of 'er tracks. Now dis is fo' leavin' yo' undahstan'. Yo' take sand outa nine of 'er tracks an' tie it in nine knots in a piece of gingham cloth, bran'-new gingham cloth, an' carry it an' put it up undah her do'step. An' she'll leave him two days aftahwards.

KNOTS 9 - FOOT TRACKS 9 - TIED IN NEW GINGHAM - DOORSTEP

(That is to make her leave. What tracks do you take, one right after the other?)

Yes sir, one right aftah de othah.

(Left and right, left and right, [until] you get nine of them.)

Jis' git nine.

(That is to drive her away. But you must put them under her doorstep.)

Undah 'er do'step. [Waycross, Ga., (1083), 1752:2.]

5524. Dey take dat an' make yo' love 'em. Take dat track out de hollah yore foot. Take it up - jis' lak yo' take up, jis' lak dat [demonstrates], lak dis de hollow of it. An' put sugah in it an' put dis powdah in it, dis same love powdah. Put it in it an' tote it in yore pocket. Dat will make dem love yo'.

LOVE POWDER - SUGAR - HOLLOW OF TRACK - POCKET

(You take that out of either track, either the right or left?)

De right. [Wilson, N. Car., (1513), 2679:6.]

5525. Yo' take de lef' track jis' undah de palm ["hollow" or "ball" of foot], jis' lak [palm of] mah han'. An' den yo' kin sew it up in a li'le cloth, if yo' wan'a weah it undah yore clothes, see. Den yo' kin - well, yo' jis' keep it 'nointed wit *Lucky Mojoo Perfume*. Well, dat tuh keep yore luck good. Some folks weah dem in a li'le bag roun' dere neck.

LUCKY MOJOO PERFUME - FOOT TRACK

(What do you wear that thing for, that fellow's foot track?)

Well, yo' weah it - yo' see, if yo' wan's de man, if he don' wanta stay wit chew. AN' DEN SOMETIME YO' JIS' WAN'A A MAN ANYWAY. Yo' go out dere an' gits dat fo' luck. [Savannah, Ga., (1267), 2146:13.]

5526. Take a can of lye, can of potash yo' know, dis Red Devil lye, an' put it undah yore step. Take yore track an' put de can of lye wit it - yo' know, jis' lak yo' seen people make tracks. Put dat lye undah dere.

LYE, CAN OF - FOOT TRACK IN - UNDER STEPS

(Put the lye in the track?)

No, take de lye - dis heah man shoe track. Take de track up an' put it in dat lye.

(Put it in this can of lye?)

Put it in dat can of lye an' bury it undah yore steps. Bury it undah yore step, jis' lak yo' go dere an' sweep up heah undah de step. Yo' can't stay dere.

(You can't stay there. That runs you out of the house.)

Yo' can't stay dere.

(That's either one of your shoes?)

Yeah, ary one yore track.

(And put this can of Red Devil lye under your step and you can't stay there.) [Brunswick, Ga., (1235), 2090:6.]

5527. Ah'm tellin' whut experienced. Dey take de dust, de dirt out from yure lef' foot, an' dey put it in a li'le small bag an' mix wit Devil Lye. An' put it in a secret place dat chew kin walk ovah it, an' dat'll cuz pain in yore foot. Yo' 'membah [remember] readin' duh Bible whah [where] it says, in *Numbahs* [*Numbers*] de 27th and 15th [chapter 27, verse 15].

LYE - LEFT TRACK - BAG - SECRET PLACE - WALK OVER - FOOT PAINS

(What was that? From the Bible?)

De *Numbahs*, ah say, de 27th an' 15th, say, "Warned he dat hideth anything in a secret place dat yore neighbor finds it not."

(That's from *Numbers*, 27th chapter, 15 verse?)

[The preceding quotation comes not from *Numbers* but from *Deuteronomy* as follows: *Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen"* - King James Version.]

[While recording machine was stopped I must have asked informant, "Where did you hear this?" He evidently answered, "From my uncle."]

(Where did he live, here?)

Oh, he daid now. He used tuh live in Perry County, in Perry County, Ala., Scott Station.

(What was his name?)

His name Jim Herod. An' one [another uncle] named Winston Williams. Well, he daid.

(Well, he wasn't your uncle?)

Both of 'em mah uncle. Both uncle on mah mothah's side, but dey had diff'ren' fathahs, see.

(Well, whose remedy was this? Who told you this?)

Mah uncle Jim Herod.

(Well, you tell me which one of your uncles you learned these things from?)

[This man was brought to me as a *root doctor*. Two comments of mine are on the original transcription: "not much" and later "may use as [[an example of]] a fake R.D. [[root doctor]]. THE LATTER CRITICISM IS UNJUST. I WAS TOO SEVERE ON THESE EARLIER INFORMANTS. THERE IS NOTHING WRONG WITH THIS LYE-TRACK RITE, AS THE PRECEDING AND LATER-IN-DATE EXAMPLE FROM BRUNSWICK, GA., SHOWS.] [Mobile, Ala., (701), 958:5.]

5528. Take dat an' put new manure in it. Take mah track an' put new manure in it an' jis' scattah it each way yo' see, an' den ah'll keep a-goin'. Ah jis' won't nevah continue nowhere. Dat's tuh keep yo' wit *travelin' min'*. [This manure, animal, is evidently scattered both ways along your tracks so that you are not going to or coming from a definite destination but in all directions. Human manure is almost a foot-track rite in POWER FROM DEAD PREACHER'S BONE, that amazing and almost unbelievable story, p.285. In the present and following rites newness is required.] [Memphis, Tenn., (941), 1523:7.]

MANURE - NEW - BOTH WAYS ALONG TRACKS - *TRAVELIN' MIN'*

5529. (Suppose you begin that right from the beginning now. What do you do with this woman's track?)

Yo' take dis woman's track, de lef'-foot track. See, yo' mus'n't [must not] ketch it gwine from yo'. Ketch it jes' lak - yo' ketch it comin' tuh yuh, jes' lak ah'm comin' tuh yo' heah, now. Jes' lak yo' call me, say, "Come heah, Jim." Ah goes tuh yo', an' yo' watch de lef' foot yo' see. Well, now, maybe when ah turn mah back an' go on de othah way - yo' know, ah don't know whut chure idea is. Yo' git it lak dis, yo' see. Yo' watchin' me goin' de othah way, yo' see. Yo' ketch it lak dis - go back to de heel [demonstrates].

MANURE - NEW - FROM BULL - IN BOTTLE WITH - HER LEFT TRACK
COMING TO YOU TOE TO HEEL - HER HEAD AND PUBIC HAIR
3 STRANDS - *HEARTS COLOGNE* - LIKKAH - CAMPHOR - SHAKE
SEW INTO SILK CLOTH - *FEED* 3 TIMES A WEEK - WEAR

(From the toe to the heel. Pick it up.)

Yo' pick it up. Den yo' goes tuh work an' goes - don't go tuh a steer. YO' KNOW WHUT'S A STEER IS? A steer is - he has been a bull but he been *cut*, yo' know. An' yo' goes tuh a bull lot. Yo' goes in dere an' aftah yo' goes in de bull lot - make it dere befo' sunrise an' de bull be layin' down yo' know. Yo' stir 'im, make him git up, yo' see. When he git up, he goin' stretch yo' know. Well, when he stretch he goin' do his business. Well, yo' see, yo' ketch de second turd befo' it hit de groun' - don't let it hit de groun' yo' see - de secon' turd. Jes' as de first one - yo' let de firs' one hit yo' see.

(You grab that?)

Yo' grab dat yo' see. Yo' take dat an' go on off an' put it in a ole tin pin [pan] an' set it on de fiah. An' yo' go tuh work aftah yo' set it on de fiah - dat parch it. Yo' have seen people parch coffee. Yo' set dere an' yo' stir it yo' know an' parch it. An' yo' take dat track, an' yo' take dat bull's stuff, an' go tuh de drug sto'. Go tuh drug sto' an' git chew a bottle of cologne, or eithah de Ten Cent Sto'. Yo' mix dat up wit one of dem track yo' see. Yo' mix dat up tuhgethah an' go git chew a vial. Den yo' goes tuh work yo' see an' yo' gits yuh a li'le bottle - see, 'bout lak dat [demonstrates].

(A small bottle about the size of your middle finger.)

Dat's right, a small bottle. Den yo' goes tuh work an' yo' gits dat *Heart*

Cologne. Git chew a li'le bit of likkah. *Heart Cologne*, dat trouble. An' git chew a li'le bit of likkah an' a li'le camphor, yo' see. An' yo' put all dat in dere, yo' see, intuh dat bottle. Put dat mixture yo' mix outa dat bull turd an' 'uh track. Put all dat in dat bottle. Yo' see de idea. An' aftah yo' put it intuh dat bottle, yo' shakes it up lak dis yo' see [demonstrates]. Yo' take a stoppah an' yo' puts it intuh a stoppah [into the bottle] an' yo' git chew a piece of silk cloth an' yo' sews dat up. YO' KNOW WOMENFOLKS IS KINDA SHARP, yo' know, an' yo' sews dat up. Den yo' go tuh work an' yo' tote dat right nex' tuh yo'. Yo' see, if yo' kin git it in dis li'le fob pocket chere [here], yo' know, nex' tuh yore skin anywhere. Yo' totes dat yo' see. Well, yo' *feeds* dat jes' lak yo' feeds [yourself], 'bout three time a week. Yo' go tuh work an' buy a li'le mo' likkah, yo' know, an' yo' put on dat yo' know. Take a li'le bit mo' *Heart Cologne* an' yo' po' on dat, yo' see. Yo' po' dat right on de rag, yo' undahstan'. Well, now, dat's carried. An' evah time yo' go by 'uh, anywhere, yo' say, "Looky heah, honey, how 'bout [so-an'-so]?"

"Yes, all right."

An' jes' git a li'le bit of it, yo' know, right out de top of 'uh heah [demonstrates].

(The top of her hair - top of the head?)

Jes' about three strands. Be sharp enough - be sharp enough aftah 'uh sleepin'. Yo' see de idea. Go right heah [demonstrates].

(By her privates?)

Yeah. An' take 'bout three strands, de long one right heah, yo' know. Take dat an' mix it all tuhgethah an' put it right in dat bottle. She'll follah 'im anywhere in de worl'.

(And keep her?)

Yessuh. See, ah tried dat. Ah had so much trouble wit womenfolks, dat, yo' know, ah'd...

(Who taught you - who told you that?)

Well, ah tell yo', AH MET A LADY [*doctor*] FROM LOUISIANA. SHE WUS TRAVELIN' AN' SHE WUS THROUGH HEAH. So ah been havin' quite a lot of trouble wit wimmins yo' see. Ah used tuh be a woman lovah, yo' know. Ah did love womenfolks, yo' know, an' AH HAD MAH HAID BUMPED BY MANY, yo' see. An' ah tole huh 'bout it an' she tole me whut tuh do. An' ah has tried it - RIGHT TODAY, YO' HOL' DEM AN' PUT 'EM UNDAH YORE FOOT. Yo' hol' dem, an' long as yo' kin keep 'em down undah yore foot, yo' kin go. But DE MINUTE DEY GIT DE UPPER PULL ON YO', DEY GOT CHEW AN' GONE. Yo' see? Dey got chew an' gone. [Sumter, S. Car., (1388), 2487:4.]

5530. Dey take de length of yore feet, take it right from de toe back to de heel. An' aftah dey take de length of yore shoe, dey take an' wrap it. An' dey take dat an' go bury right at the bottom of each step, yo' see, intuh anothah shoe; not yore shoe but anothah ole shoe dere at de house. An' dey put dat down an' dey claim dat would *cross* 'im *up*.

MEASURE - TRACK TOE TO HEEL - BURY IN OLD SHOE AT DOORSTEPS

([They take] that string and measure the shoe and also [take] the foot track?)

Jis' take de length, dey don't take the foot track. Jis' take de length. Now, dey take some dust right at de end of de shoe, where dey measure it. Take some dust from dat end, an' dey take some dust from dat [other end]. An' put all dat tuhgethah an' wrap it up, an' put dat in de ole shoe. [New Orleans, La., (859), 1365:10.]

5531. They say that if you take a rule and measure a [foot] track straight and then measure across, and take that same measurement and mark it out on a piece of paper, and take that paper and put a piece of *cube root* they call it,

it grows mostly in Florida they say, and take that and the Sampson snakeroot and also Adam-and-Eve and *'coon root* and *High John the Conqu-er*, and put that in with that paper, and then take that paper and put it so that it can be used under the head of the individual's bed, and by staying there for nine days in succession the individual begin to pine away and finally die. [Elizabeth City, N. Car., (182), 551:2.]

MEASURE - LENGTH AND WIDTH OF TRACK - TRANSFER TO PAPER
IN WHICH PUT CUBE ROOT - SAMPSON SNAKEROOT - ADAM-AND-EVE
'COON ROOT - *HIGH JOHN THE CONQUER* - PUT UNDER HEAD OF BED
LET REMAIN 9 DAYS - VICTIM PINES AWAY AND DIES

5532. Ah've heard dat dey kin git chure foot track an' measure yore foot track, an' take some of de dirt out de hollah of yore track, see. Den go tuh de graveyard aftah twelve o'clock an' git some de dirt from de heart, about de heart, an' from de head an' from de foot [3 places]. An' mix it wit dat dirt whut dey took out of yore track. An' march aroun' dat grave fo' times, firs'. Den come back an' march aroun' it ag'in five, six, seven. De seven is de uneven numbah. March roun' dat seven times. Den take dat dirt whut dey got wit de graveyard dirt outen yore track, an' go an' mix it tuhgethah, an' boil it in salt an' water an' lime. Throw dat in salt, watah an' lime. Den dey will take dat an' sprinkle it wherevah yo' gotta go, where yo' cross ovah at, if it's yore doorstep or some path yo' go. If yo' in a car, why dey'd sprinkle it aroun' yore car - sompin like dat - an' dat will do yo' harm. See, when yo' git in dere, yo'll be painful an' cain't rest, an' have no min' tuh stay at home - only be goin' all de time.

MEASURE - TRACK - TAKE "HOLLOW" - GO TO GRAVEYARD MIDNIGHT
CIRCUMAMBULATE GRAVE 4 TIMES - DIRT FROM HEAD, FOOT, HEART
3 PLACES - SAY, "AH WAN' DIS MAN TUH BE SUBJEC' TUH ME
AH WAN' 'IM TUH GO AN' NOT COME BACK" - CIRCUMAMBULATE
3 MORE TIMES - MIX TRACK AND GRAVEYARD DIRT
BOIL IN SALT AND LIME - SPRINKLE WHERE HE WALKS

(NOW TO MAKE CERTAIN ABOUT THIS. When you get this graveyard dirt after twelve o'clock at night, you get it from three places: on the head, the heart, and the feet. And before you get that dirt, do you walk around the grave four times or after?)

Aftah.

(Then you say you walk around it again five times?)

Firs' yo' walk aroun' it, dat make five. Den yo' walk aroun' it seven times.

(Seven separate times or all together?)

Altuhgethah.

(You walk around it four times. Then what do you do?)

Yo' walk aroun' it fo' times an' yo' speak words.

(What will you say?)

Yo' will say, "Ah wan' dis man tuh be subjec' tuh me. Ah wan' 'im tuh go an' not come back. Dat 'is min' may go from 'im, dat he may not undahstan' whut he do." See, dat's whut dey'll say.

(Then you will walk around it?)

Two mo' time. Dat makes seven.

(They walk around it four times. They dig that dirt up and walk around it four times. Then what do they do after the fourth time, after they say those words?)

Den dey walk aroun' it ag'in one time. Dat makes five, yo' see.

(Then do they say anything?)

Naw, don't say anything. Den de fifth time, den de sixth an' de seventh.

Den dey march aroun' dere de seventh time, den dey will repeat de same words over ag'in....

(Then you go on away with the graveyard dirt.) [Washington, D.C., (638), 822:4.]

5533. They measure your footstep with a string and tie that around a ten-penny nail, and drive it right in the ground where you have to step over it, and that puts a curse on you. [Fredericksburg, Va., (45), by Ediphone.]

MEASURE TRACK WITH STRING - TIE ABOUT NAIL - DRIVE INTO GROUND

MEASURE WITH STRING - HEEL TO TOE - WRAP ABOUT NAIL DRIVE DOWN IN FRONT OF DOOR - READ PSALM 90

5534. If a man have a woman dat's run away from home, she won' stay home an' won' be satisfied, she wanta do jis' as [she pleases] - de fellah don' wan' 'ah [her] tuh move away from dere. Take a cord string, cotton cord string, put de end of 'ah heel an' de end of 'ah toe, an' git 'ah measurement. An' put it roun' a nail an' drive it right ovah in front of de do'. An' den he wanta read de 90th Psalms of David.

(What will that do?)

She'll stay home. [Mobile, Ala., (702), 962:6.]

5535. Well, ah kin take dat foot track if ah jis' - say jis' WAN'A KEEP ANYBODY UNDAH MAH JURISDICTION LAK A WOMAN, yo' see. Ah kin jis' ketch 'er track in a clear place, an' git a nice li'le stick an' measure dat track, an' git a good size bottle. An' ah'll sew dat track up in a red flannen cloth, an' ah will git nine bran'-new needles, see, an' stick it in dat cloth. Stick de needle right up lak dat in dat cloth, see. An' git three rusty nail an' tie it tuhgethah, an' drop it in dat bottle an' cork it up airtight, an' evahthin' will be okay. Won' have no mo' trouble gittin' along wit chure wife.

MEASURE WITH STICK - TRACK - SEW TRACK AND BROKEN STICK IN RED FLANNEL - 9 BRAND-NEW NEEDLES - 3 RUSTY NAILS - BOTTLED

(You said you use the stick for something?)

Yes, jis' any piece of li'le stick. Yo' jis' kin take a knife an' run off a li'le piece jis' long 'nuff tuh measure de track lak dat, see. Den yo' take de li'le stick an' yo' break it up, break it up in a li'le pieces, see. An' yo' put it in dat red flannen an' sew it up. Yo' take up dat track yo' know. Yo' take dat track up, see, an' put it in dat flannen jis' where yo' measurin' it. Sew it up an' take dem nine needles [etc.]. [Brunswick, Ga., (1249), 2120:4.]

5536. [HERE IS AN UNUSUAL RITE, ONE DEVISED FOR PICKING UP A PERSON'S FOOT TRACK INSIDE THE HOUSE BY *WASTING WATER* ON THE FLOOR:]

Well, if yo' wan' someone tuh stay home - yo' heah me? Yo' heah me? Yo' measure dey footsteps an' yo'll take nine nails an' yo'll take dat footstep, de real footstep, an' yo'll put nine needles [nails] in de footstep. Dat's when we comin' in, when we in de house. Aftah yo' git 'em in de house, don' let 'em see it. Yo'll do dat even if dey sleep. Yo'll take dem nails an' yo'll - yo'll take dat whole footstep whilst dey in sleepin'. Now, if yo' wanted 'em tuh go 'way from home...

MEASURE - BY OUTLINING IN PENCIL - WET TRACK ON FLOOR AFTER HE LEAVES - DRIVE 9 NAILS COMPLETELY INTO FLOOR SO THAT THEY PRESERVE THE OUTLINE

(Is that one thing complete now about the nine nails and the footstep?)

Well, yes, dey have tuh be in de house. Dey have tuh git 'em, an' if he sleepin', yo' kin do it bettah. Yo'll take nine nails an' yo'll ketch dey footstep.

(How do you catch the footstep?)

See, lak mah shoe - see, lak dey comin' in an' yo' make a footstep. Maybe if dey got watah - always wet sompin so dat dey kin step in it tuh git dey step, so becuz many time it dry an' yo' kinnot [cannot] git dey steps. Yo' have tuh *waste watah* or make where he gotta walk in it. An' den when he pass, it always - fo' instan' [instance] yo'll make it wit a pencil so yo'll take de full step of de person. Yo' gotta git de full step of dat.

Now, when he's in, yo' do dat - see, dat nine nails.

(What do you do with those nine nails now?)

Jis' leave 'em in de flo' wheresomevah he's at, dat's when he's comin' out de house. Well, now, fo' instan', if yo' wan'a use, scusin' [excusing] dat, dat's if a woman husban' is stayin' off.

(Here's my footstep. Now, you pick that up on something?)

Yes.

(Then you bring it into the house?)

No.

(What do you do with it now?)

Yo'll take de measure of dat footstep wit a pencil, if yo' gotta *waste de watah* or somepin fo' 'im tuh make de step.

(There's the step now, then you take the length of it with a stick or something? Now what do you do?)

Yo' nails nine nails intuh de step [foot track] aroun' de marks [of the track] tuh ketch de whole footstep.

(You nail nine nails into the ground?)

No, intuh de house, intuh de house if he's in a house.

(You put that around the measure?)

Yes, if it's de whole measure.

(You put that measure on the floor and then you put the nine nails around the measure?)

Yessuh, dat's whut ah wanta [have been trying to] tell yo'. [Algiers, La., (1603), 3023:5.]

5537. Jis' lak if yo' go an' make a footstep, dey go an' measure dat track... wit a cord string - jis' de way yo' goin' - an' dey picks it up from dere toe an' bring it backwards...put it in runnin' watah an' have yo' walkin'. [New Orleans, La., (785), 1089:3.]

MEASURE FOOT TRACK - WAY YOU GOING - PICK UP TOE TO HEEL - INTO RUNNING WATER

5538. Ah'll answah yo' dis question.

(All right.)

Dey'll take yore foot track an' dey'll take a cord string, a bran'-new piece of cord outa de store, an' dey'll measure yore foot track. Dey will measure each one of 'em, right an' left. Dey goin' tuh put one foot track goin' dis way an' dey goin' tuh put de othah goin' data way [demonstrates]. An' dey goin' tuh write yore name on a bo'd - it goin' tuh be on a bo'd [symbol of graveboard]. Dey goin' tuh write yore name on dat, an' dey goin' tuh take an' throw it ovah de lef' shouldah in de rivah [Mississippi] or in de lake [Ponchartrain] air [either] one of dem two go; if it go in de lake, it's all right an' if it go in de river,

MEASURE LEFT AND RIGHT TRACKS - 1 GOING, 1 COMING - WITH 1 NEW STRING - PICK UP ON CARDBOARD - OWNER'S NAME ON OVER LEFT SHOULDER INTO WATER - IN 3 HIGHEST NAMES

it's all right. Well, dat's tuh - dat is so yo'll jis' git sick, lingah sick, an' yo' don' know whut's de mattah wit chew. Firs' thing, a pain'll take yo' an' yo'll git paralyzed-lak, but yo' isn't paralyzed, yo' is *tricked*. See. Yo's [you has] no control of yore feet an' jis' puts yo' in a dragon [*dragging*] condition.

(Now, they turn one foot track that way and one this way [author demonstrates]?)

Yes, sir, jis' lak dis [demonstrates].

(Do they use the same string for both or two different strings?)

It's de only one string. Dey wan' dat track.

(Do they dig up that track or do they [merely] measure it?)

Dey takes 'em up. Dey takes 'em up, de whole measure of it. But how dey do, dey take 'em up - dey have a li'le flat bo'd an' yo' see, dey take dat dust an' all up tuhgethah.

(They just slip it under those tracks?)

Dey slip it right undah dese tracks, an' now dey goin' tuh put one track goin' dis way an' [demonstrates] - one feet goin' out dis way an' de othah feet go dis way. An' dey goin' tuh write yore name on a pastebo'd.

(Pasteboard?)

Shoe pastebo'ds whut chew buy shoes in. Dey goin' tuh write yore name on dat. An' aftah dey write chure name on dat, dey takes it an' dey goes tuh de rivah or de lake, an' throw it ovah de lef' shouldah.

(Well, wait a minute. Do they throw these foot tracks in with the pasteboard?)

Yes, sir. Dey throw dat ovah de lef' shouldah an' *In de Name of de Fathah, an' de Son, an' de Holy Ghost.*

(I see.)

Dat's goin' tuh make yo', in nine days time, yo' goin' tuh come, be loose of yore limbs. No more service tuh yoreself.

(What do they do with that string they measure it with? What do you do with the string?)

Dey takes dat string - dat's de - dat so as - yo' see when yo' be - if yo' be pickin' up - yo' know, if yo' pick up dust, it's bound tuh crack, huh? But chew got de full length of it wit dat string.

(I see.)

Well, dat string goes wit it. It's tied right across dat bo'd. An' throw it ovah de lef' shouldah *In de Name of de Fathah, of de Son an' de Holy Ghost.* [New Orleans, La., (780), 1074:2.]

5539. Well, see, if a person is stayin' 'way from home all de time, jis' come home an' eat an' tuh sleep a little while an' go right on off, doesn't have any time tuh be roun' home an' yo' wan' 'em tuh stay at home. Well, yo' ketch de track comin' home towards de door. An' if yo' git dat track an' yo' measure it wit a papah or eithah way [another method] yo' kin use cahton; well, if it's a piece dat dere hasn't been anything cut off of it befo'. Den when yo' write de name an' make de wishes - make yore wish yo' wanta make, an' fold it ovah, an' each fold fold it towards de house.

MEASURE - TRACK COMING HOME - WITH PAPER OR COTTON CLOTH NEVER CUT FROM - WRITE NAME ON - MAKE WISHES - FOLD IT TOWARDS HOUSE - AT EACH FOLD SAYING, "COME HOME AND STAY AT HOME" - PUT IN NEW HOMESPUN - WITH NEW SALT AND 9 GRAINS [SEEDS] FROM NEW RED PEPPER POD - BURY WITH NEW SALT, PEPPER, SULPHUR AND WISHES - MAKES THE PERSON STAY HOME

(You write on the cotton cloth or on the paper, and each fold you make?)

Each fold fold it towards de house an' repeat de words, "Come home an' stay

at home." An' yo' fold dat an' aftah yo' fold it, yo' take a piece of new home-spun an' yo' put dis in it, an' den yo' put some salt. Yo' puts nine grains of red peppah, a pod of red peppah has nevah been any used out. Well, yo' kin put de whole nine pods or yo' kin put de nine grains, which is de seed yo' see. An' yo' put some salt an' some peppah wit dat, be sure it's de salt an' peppah whut yo' jis' bought 'specially fo' dat - an' sulphur. An' put dat down an' bury dat den. Yo' dig de top soil, yo' dig until yo' git down below de top soil, see, an' yo' bury dat, an' make yore wishes. An' den de persons will stay at home. [Elizabeth City, N. Car., (438), 407:1.]

5540. Now, dey kin take dat foot track of yores an' use it jis' lak dey wan'a. Well, dey takes a knife an' a rule an' measure yore foot tracks an' print it on a piece of papah. Den yo' carries de name. Jis' lak yo' say, ah wan'a do as ah wan'a wit dis person. Yo' carry de name three times. Write yore name.

MEASURE WITH RULER - TRACK - LENGTH MARK OFF WITH KNIFE ON PAPER - ADD NAME BACKWARDS 3 TIMES IN: SQUARE, DIAMOND, HEART - PUT IN LAMP BOWL - LIGHT WICK - FOR *QUICK WISHES*

(They measure that foot track with the ruler and then take a piece of paper, a piece of paper the length of the foot track.)

Dat's right an' den dey take yore name an' dey draws yore name in a box, in a square, in the box, diamond and heart. Dey write yore name. Yore name would be Jones Johnson. Dey put it backwards, yore name would be Johnson Jones, yo' undahstan'. An' dey cast dat in de light in de lamp, an' have yo' do jis' whut dey want yo' tuh do. Dat's right, dat's fer *quick wishes*. [New Orleans, La., (815), 1149:6.]

5541. Yo' take dat foot track, try tuh git it wit'out breakin' it. Yo' lay it on a piece of brown pāpäh an' yo'll take de measure [of] dat track. An' yo'll write dis person name crossways in it nine times. Yo' git some dirt offa sinnah - bad person died bad - yo' git dat offa dere grave, dat dirt. An' yo' put dat [grave dirt] on dere [the track]. Den yo' git chew some *John de Conkah* root powdah [hoodoo drug store or mail order house product] an' yo' spread it in [the 2 dirts]. Den yo' bury dat track backwards: lak yo' gon'a walk intuh dis dōäh, well yo' wan'a put de foot print comin' in - yo' put de heel part comin' in. Dat'll make yer brains - mos' people bury it any way - it'll run yo' crazy, if yo' use it lak dat. [New Orleans, La., (802), 1118:1.]

MEASURE - TRACK TAKEN UP WITHOUT BREAKING - LAY ON BROWN PAPER
WRITE VICTIM'S NAME IN IT 9 TIMES CROSSWAYS - ADD DIRT FROM SINNER'S GRAVE AND *JOHN DE CONKAH ROOT* POWDAH - BURY BACKWARDS

5542. Dey would take de cord an' dey'll measure it, an' yo'd draw [stretch that cord over the length of] dat foot track. An' yo'd take dat cord aftah it wus drawed [stretched], an' yo' put it in a bottle wit some *devil vinegah*. An' write his name in dere nine times backwards [like Smith John instead of John Smith] an' nine times frontwards, dat's 18 times, an' keep it in dere fo' nine days. An' at de end of de nine days he goin' die.

MEASURE - TRACK - WITH STRING - NAME 9 TIMES BACKWARDS 9 TIMES FORWARDS - BOTTLED WITH *DEVIL'S VINEGAR* - 9 DAYS

(But you have to find this foot track some place first?)

Yes.

(Where do you get this *devil's vinegar*? Do you buy it some place?)

In de drug sto'.

(The Crackerjack [Drug Store]?)

Any one of 'em [any New Orleans drug store]. [New Orleans, La., (Peg Leg's wife), 2833:8.]

5543. (I am going to talk to a girl now who was here the other day, by the name of Mary Magdalene. I am not certain that I have her material on the records, so to be certain I am going to take it down again. Her number was 679.)

MEASURE - WITH PINE STICK - RIGHT TRACK - NAIL STICK UNDER STEP - PICK UP LEFT TRACK IN BOX - KEEP UNDER MATTRESS

(All right, go ahead I want to be able to hear you.)

It's a man - if yo' want him to come back, yo' know, and if he goes out chure house, well yo' pick up the left-foot track, the dirt. Put it into a box and shut it up. And get to de right-foot track and get yo' a pine stick - about this long a stick - and take it and nail underneath of de steps. And take that dirt and bring it into your house, and put it right underneath - place it right underneath of your mattress, if you want him to come back, and he can't get away from you.

[THE PRECEDING PARAGRAPH IS VERY COMMON IN *HOODOO*, SOMETHING IS MISSING. THESE FREQUENT *MISSING SOMETHINGS* REQUIRE TOTAL CONCENTRATION ON WHAT THE SPEAKER SAYS. FOR THIS REASON I ASK THE FOLLOWING QUESTION:]

(You said something about a pine stick?)

Yes, sir.

(What do you do with that?)

Measure that stick just as long as his right foot. And nail it underneath of your step.

[Informant's answer is quite evident in her original statement, but her explanation was necessary for the record.]

(I see.)

But the bottom where you measure it - the bottom of it, turn it towards the ground.

[That part of the stick touching ground during measurement must when tacked under step face downwards towards ground.]

(I see.)

Underneath the step, tack it up underneath the step. And you place that dirt in your bed mattress where you sleep.

(That's the dirt from the left foot?)

Yes, sir.

(And what do you measure with this stick?)

The right one.

[This is merely checking, not trying to *trick* informant.]

(The right one, and what is that to do?)

That's to make him stay.

(Make him stay. Now, what kind of tracks do you get? His tracks out there, any track?)

When he leaves out, yes sir - just right where he steps on de dirt.

(Oh, when he's going away?)

Yes, sir.

(I see.) [Mobile, Ala., (679), 972:1.]

5544. Yo' don' wan'a harm 'em but yo' goin' tuh move 'em. Yo' walk right down de road behin' 'im whichevah he's walkin'. Git chew sides [suckers] dat growin' from a hick'ry or from a 'simmon [persimmon] tree, an' stick it down at de end of 'is toe an' clip it off at 'is heel. An' take dem [clipped sticks measuring foot tracks] an' carry it [them] down tuh de rivah, say, "Go an' don' come back." An' he cain't stay dere.

(How many years old you you take the tree?)

Jis' only three sides less den a yeah old, but maybe [as old as] three yeahs. Cut dem de length of de feet [foot tracks] an' carry 'em an' don' look back, whatevah yo' do. Wish dere [at the river]. Dat will move him. (You take that from a persimmon tree?) From any tree in a stump. See, yo' jis' cuts if off, cut one heah an' two heah.

MEASURE - TRACKS WITH 3 HICKORY OR PERSIMMON *SIDES* [SUCKERS] CUT THEM AS LONG AS TOE TO HEEL - THROW INTO RIVER SAYING "GO AN' DON' COME BACK"

(We call them little suckers.)

Well, we call 'em *sides*, sprouts. [Wilson, N. Car., (1515), 2682:2.]

5545. Yeah, yo' kin take up a person's foot track jis' lak yo' kin - yo' know, a person walk along, why yo' kin go dere an' take de measure. Take yo' a string an' measure dey foot, de width an' de length. Yo' kin use both if yo' wan' tuh. Dat's whut dey tell me, dat yo' kin use both of 'em wit a string. Measure de width an' de length wit dis string. An' den yo' go tuh work an' yo' bury it at dere back do'steps. Dat string jis' de length of dey foot, yo' bury it dere an' event'ly [eventually] dey'll jis' leave 'way from dere. Dey cain't rest dere.

MEASURE - WITH STRING - LENGTH AND WIDTH OF TRACK BURY AT BACK DOOR STEP

(You make both measurements with the same string?)

Wit de same string, see; an' yo' bury dat string. [Memphis, Tenn., (940), 1521:3.]

5546. Take yo' measure an' dey kin weah dat measure aroun' 'em.

(How would they take that measure?)

Dey git 'em a cord string or any kinda string an' take dat measure of yorn an' weah it aroun' 'em.

(The measure of this foot track?)

Yessuh.

MEASURE TRACK WITH STRING AND WEAR STRING

(What will that do then?)

Dat keeps 'em down. [Algiers, La., (1597), 3003:10.]

5547. Git chew a bran'-new piece of cord string, cord string. Go an' buy yo' a ball a nickel[!] ball of cord string, undahstan'. An' yo' ketch dat track. Yo' watch 'em where dey pass an' yo' go dere an' yo' measure dat from yore toe to yuh heel. Tie dat knot in dere [at the length] an' put it in yore pocket. Den yo' got 'em.

MEASURE - TRACK TOE TO HEEL - WITH NEW STRING - TIE KNOT

(How do you mean you got them?)

If yo' wanta bring 'em tuh yo' or whut chew wanta do. Tuh stop 'em from walkin' or *fix* 'em any way yo' want, well yo' got 'em, yo' see. [Algiers, La., (1593), 2993:4.]

MEASURE LEFT TRACK WITH STRING TIE 9 KNOTS - TREE

5548. [They would] tie - dey'd make nine knots in dat foot track.

(How could they make nine knots in that track?)

Well, dey'd measure it.

(Oh, they'd measure it. I see.)

Yo' have to measure it. Yo' make nine knots.

(In that string?)

In dat string, an' yo' take dat string an' yo' tie it tight an' bury it. Yo' see? An' yo' bury it in any yard way in de back undah of a tree. Dat would

make dem person leg draw up.

(Make the leg draw up?)

Draw up.

(I see.)

Yeah.

(Now, would you measure either one of those tracks, measure either one of them?)

Yeah, it would have to be one of 'em, de lef'. [New Orleans, La., (798) 1113:1.]

5549. I did [this]. Take it an' measure it, yore foot tracks. Take it an' take a rule an' yo' measure dat foot track.

(Both of them?)

Well, not necess'ry. Try tuh git de right feet. Git de right feet where de heart's on, de side de heart's on - git de right[!] feet. Yo' take dat. Take it an' measure it, den yo' bring it back home. Aftah yo' bring it back home [I interrupt].

MEASURE - TRACK - PARCH *TOADFROG* - WRAP THESE 3 IN PAPER
WRAP TO YOU WITH LEFT HAND - HANG IN CHIMNEY
LINE LUCIFER WORKED - WILL POWER - ASTRAL FORCE

(Do you bring it [foot track] back or the measure?) [Informant does not understand my noun use of word *measure*. Measurement would have been better.]

No, yo' take a rule an' measure de foot track. Or prob'ly, yo' may not have a rule, might take a stick an' break it off, measure it. Yo' taken an' yo' bring it [rule or stick] back home. An' yo' git yo' a *toadfrog*, not a bull frog. Take it an' put 'im in a stove an' parch 'im. An' take some - well, yo' kin take or'nary [ordinary] papah, take a papah bag, if it's nes'ry [necessary] an' cut dat foot step out an' wrap dat up, an' tie it up in de chimley.

(Wrap this frog stuff [powder] in this paper that you cut out?)

Yes, wrap it all up in dat, an' wrap it - don't wrap it from yo', WRAP IT TUH YO', ALL DE WAY WIT YORE LEF' HAN' 'CUZ YO' SUPPOSED TUH BE DOIN' A PIECE OF EVIL WORK. DAT'S ALONG DE LINE LUCIFAH WORKED. DAT'S NOT ALONG DE LINE WHAT CONCENTRATED IN WIT WILL POWAH, WHAT SUPPOSED TUH BE DEALIN' WIT' DE ASTRAL FORCE.

(Well, now what will that do, when you fix my foot track that way? What will that do to me?)

Well, if yo' runnin' off, it make yo' come back.

(Oh, that brings you back.) [New Orleans, La., (819), 1169:3.]

5550. I learnt dat if yo're meetin' me an' ah'm meetin' yo', dat ah pick up yore right track, an' den turn roun' an' pick up mah right track. An' den [I] turn off an' walk off from yo', an' take dat right track an' carry it back [home]. Wrap it up in a piece of new cloth an' take it tuh runnin' watah an' throw it in dere. An' dat would cuz yo' tuh go, jis' keep agoin', yo' know.

MEETING PERSON - PICK UP HIS RIGHT TRACK - THEN YOURS
WRAP IN NEW CLOTH - INTO RUNNING WATER

(What would you do with your right track then?)

Well, de both of 'em - mine would be wit me yo' know, but ah mix mine wit yores, an' dat would make me stay an' yo' go.

(If you are walking toward me and I'm walking toward you?)

Uh-huh.

(And after you pass me you turn around and get my right track?)

No, wait jis' a minute. WOULD JOO ALLOW ME TUH SHOW YO' Yo' see, here yo' come, meeting me, an' we jis' meet right up tuhgethah like dat an' dere we're standin'. An' we'll talk. An' well, aftah yo' pass by me or yo'll turn off tuh

go some place, ah'll reach down an' git chures an' ah'll git mine.

(Just a little bit out of each one?)

Yas. An' den ah puts 'em tuhgethah. Now, deres anothah idea tuh be put wit dat but still ah haven't happened tuh learn it yet.

Yo' put 'em tuhgethah an' den yo' take dem home an' yo' put 'em in dat new cloth yo' see. An' yo' tie dat up, so dey say, an' den dey'll throw it intuh runnin' watah an' turn off like dat an' go on off.

(After you throw it into running water, you turn your back and don't look back at the running water again.) [St. Petersburg, Fla., (1016), 1643:1.]

5551. Yo' be walkin' 'long an' pass by 'im. Yo' gwine down de street disaway, ah'm comin' disaway. All right. An' when yo' pass by me yo' turn right roun' de first time yo' walk past, take up 'is track. Run down an' pick up de track. Yo' have tuh git it runnin' an'...

MEETING - FOLLOW PERSON PASSING
ON A RUN - PICK UP BOTH TRACKS
ADD SALT AND BLACK PEPPER
THROW OVER LEFT SHOULDER INTO RUNNING WATER

(How do you mean *get it running*? What do you mean by that?)

All right, now ah'm walkin' down behin' joo, an' yo' lookin' dat way an' ah'm lookin' de same way yo' is, but ah'm lookin' at chure track an' ah'm goin' walk in a hurry. Yo' know, jis' take a little fast trot an' stoop down an' pick dem tracks up, runnin' like dat. An' take 'em an' put some salt in 'em an' black peppah. An' take 'em tuh de rivah an' turn yore back an' throw 'em ovahbo'd, an' yo'll go crazy.

(What shoulder do you throw them over?)

Throw 'em ovah yore lef' shouldah.

(And what tracks do you pick up?)

Yo' jis' pick up two tracks, each foot - each one of yore foot. [Jacksonville, Fla., (599), 777:1.]

5552. Now ah have heard dat if yo' wanted *tuh vanish a person*, in uddah words, dat's runnin' 'em off, drivin' 'im on. Yo' git up early in de mawnin'. Say ah were goin' dis way, but chew don't go in de direction ah'm goin'. Yo' come from de direction ah'm goin'. An' git a little of de dirt right out de hollah of mah track.

MEETING PERSON COMING TOWARDS YOU - EARLY MORNING
DIRT FROM HOLLOW OF HIS TRACK - TOE TO HEEL
THROW INTO RUNNING WATER - REPEAT *THREE HIGHEST NAMES*

(How do you scoop that up?)

From de toe [demonstrates].

(From the toe to the heel.)

Right in de hollah of it. See, yo' take dat sand tuh a runnin' stream, an' throw dat sand in dat runnin' stream, an' repeat de *Three Highest Names*. Jes' throw dat sand in de runnin' stream.

(What will that do then?)

Dat will run dem off. [Brunswick, Ga., (1174), 1980:1.]

5553. Yo' take a person dat yo' dislike an' yo' wan' 'em away from yo'. Yo' meet 'im. He's comin' dat way an' yo's comin' dis way. Take a bran'-new piece of papah, a piece like dat [he changes this for cloth later]. Take a bran'-new teaspoon. When ah say bran'-new, ah mean one dat was nevah used fo' any purpose. An' yo' put it - take a piece of cloth, white cloth dat yo' have nevah used fo' any othah purpose. Take dat wit yo'. An' prepare tuh meet yore man, whomsoevah it is. An' meet 'im dere, an' git a smile if yo' kin. Pass 'im an' pass 'im a certain distant [distance]. But gauge yoreself so as tuh not allow 'im tuh git any too far. An' yo' take de track up wit dat teaspoon. Begin right at de toe,

don' cha know an' pull it directly back tuh de heel. An' git de spoonful an' put it intuh dis cloth, an' wrap it up so it won't - yo' know, it will be out of de way. An' yo' take a rusty nail an' yo' cross de track directly in de centah, an' den cross it ag'in from de heel tuh de toe - away from yo', directly. An' throw de nail ovah yore left shouldah. Den yo' keep de stuff dat yo' got in de cloth, take dat an' take de spoon an' throw dat ovah yuh right shouldah. Take dat cloth right on, roll it up tight, tie it away from yuh, don't cha know. Take a piece of rock an' put in it, in de othah part of it, an' yuh care [carry] it an' yuh throw it ovah yuh lef' shouldah, right ovahbo'd intuh runnin' watah. Or if de tide is goin' down, on de tide, when yuh throw it ovah. An' yuh mention de person's name. Dey goes right on out like dat [with the tide]. As it go ovahbo'd, dey die. An' if it's comin' up, yuh know what yuh call a spring tide, huh, when it's comin' up, why dey'll git almos' crazy until de tide turns. An' as soon as de tide turns ag'in, dey gone.

MEETING PERSON COMING TOWARDS YOU - TAKE UP DIRT FROM HIS TRACK HOLLOW WITH NEW SPOON TOE TO HEEL - PUT IN NEW WHITE CLOTH - MAKE IN IT WITH RUSTY NAIL ALWAYS FROM YOU A CROSS - THROW NAIL OVER LEFT SHOULDER AND SPOON OVER RIGHT - ROLL CLOTH TIGHT - TIE FROM YOU WEIGHT WITH ROCK - CALL NAME - THROW INTO TIDE

(Where did you learn this?)

Ah learned dat in de Bahamas.

(At Nassau?)

At Nassua.

(From this girl?)

From dis girl. [Charleston, S. Car., (514 *Doctor* Glover, *see also* v.3, p.2258), 594:2.]

5554. Take up a track an' put it ovah a glass.

(On a glass. What kind of a glass?)

Eny kin' of lookin' glass.

(Oh! It must be a looking glass, a mirror?)

No, a mirrah [mirror] glass. An' yo' ta' kem [take them] back home.

(That all you do to it?)

No, den go tuh work an' take some *sweet cologne* [unusual term] an' sprinkle 'em in de track.

(Which track do they get?)

Dey git de right-foot track. Pick it up - shovel it up an' put it on de mirrah, an' take dat cologne an' sprinkle ovah it an' put it tuh one side. An' evah day dey goes in dere an' sprinkle some more cologne fer nine days, an' in de nine days he'll come back. [Savannah, Ga., (543), 676:1.]

MIRROR - FOOT TRACK AND *SWEET COLOGNE* ON - 9 DAYS

5555. Dey take chure track up, jis' lak if dey would do sompin tuh yuh *tuh set yuh down* an' make yuh suffah, an' cain't do nut'in tuh he'p yuhself. Dey take yuh track lak dis, see [demonstrates] - lak dat right from in de middle ["hollow" of track]. An' take up jis' about - ah know dat is de truth - take up de dirt, yuh know, an' dey put 'em on a piece of papah. Dey take de othah one disaway [demonstrates].

MOON, YOUNG OF - ONE TRACK ONE WAY, OTHER TRACK OPPOSITE WAY
SALT - NEW HOMESPUN OR RED FLANNEL - BURY - OR THROW INTO TIDE COMING IN - TURN BACK - SAY, "GO ON"

(They take one track - they pull it towards them and one they pull away from

them.)

Dat's de way de' do. An' dey take dat an' dey put it tuhgethah. An' den dey git tuh put it tuhgethah, dey goes tuh work an' dey take a little *pot salt* [common name for ordinary salt in a pot before salt-shaker days] an' dey put in dere. Dey sew it up in a piece of red flannel or new homespun. An' dey take dat on de young moon, now. On de' young moon de' do dat. An' dey take dat t'in' an' dey'll bury it in de earth. Well, yuh is punished. Yuh go an' cain't do nut'in. It'll git chew in hard luck. Well, den dey kin take dat an' when de tide comin' up, t'row 'em down in de watah - jis' toss 'em in de rivah. An' de rivah runnin' lak dat, go right dere an' t'row it lak dat. Dey cain't stop. T'row it in de rivah an' den yuh wheel aroun' lak dat, an' turn [your] back an' say, "Go on." Yuh kin be all right fer days. Dis mont' yuh'll have sompin, de nex' mont' yuh go 'long an' have headache an' evaht'in'. Yuh'll take dat an' dis an' dis [medicine] till it become....[Charleston, N. Car., (?), 646:1.]

NAIL - DRIVEN INTO FOOT TRACK

5556. Well, ah heard of a - if anybody yo' wants tuh do anythin' tuh an' yo' see 'em walkin', yo' could take a wire nail an' drive it right down in 'is track an' dat'll stop 'im from walkin'. [Brunswick, Ga., (1224), 2082:1.]

NAIL NEW - DRIVEN INTO FOOT TRACK

5557. An' ah've noticed in South Carolina, dey've got a ole belief down dere tuh cripple a person. I hear 'em talk it an' seen 'em practice it several times, dat yo' kin take a new nail dat's nevah been used. Any person yo've got somepin ag'inst an' yo' wan' tuh git even wit 'em dataway. Dey track 'em anywhere where dey'll leave a track in de fresh earth, dig a hole an' place dat nail in dere wit de point up, an' when dey pass dere again, dey become crippled an' stay crippled until yo' remove dat nail. Ah've seen dat practiced a whole lot, an' had 'em tuh tell me dat's really de way dat it's cuzed [caused] an' how it's done. [Norfolk, Va., (470), 477:4.]

NAIL RUSTY - FOOT TRACK - BOTTLE

5558. Whut dey would do if dey git holt of yore foot track. Well, dey'd pick dat dirt up an' dey would take dat dirt intuh a bottle, an' dey would git 'em a rusty nail. An' den dey would stop dat dirt up in dere, an' den dey would throw it in runnin' watah. Dat would run yo' away from heah.

(Why do they put the nail in?)

Well, becuz it's rusty, an' it got a p'int tuh it. [Memphis, Tenn., (936), 1514:8.]

5559. She an' ah were talkin' an' she said tuh me, "See dat man on top of dat lumbah pile?"

Ah said, "Yes."

She said, "Tuhmorrah he'll be gone."

Ah said, "How will dat happen?"

She say, "Ah'm goin' tuh git 'im tuh go."

So she ast 'er how'd she do it. An' she said she'd taken a big rusty nail, an' as he walked along leavin' 'is footsteps, she drove dat nail right down in de centah of dat hollow of 'is feet.

NAIL - RUSTY - DRIVEN INTO FOOT TRACK

(Either foot?)

De right feet. He gone. Ah nevah did see him any more. [St. Petersburg, Fla., (990), 1596:11.]

NAIL, NEW - HOG LARD - BURY IN HOLLOW OF LEFT-FOOT TRACK
TALK TO NAIL - TELL IT WHAT YOU WANT DONE

5560. Dey said dat chew could take a new penny-nail, *new brand* [brand-new] ten-penny nail, an' git some hog lard an' grease it an' yo' kin harm a person lak dat. Yo'

take it an' go bury it in de left foot, de hollah [hollow] part of de lef' foot. Stob it down an' talk tuh de nail an' tell it whut chew want done. [Sumter, S. Car., (1365), 2410:9.]

5561. Take a ten-penny nail an' tell it whut chew want an' drive it right in de hollow of dey feet when dey leavin' home, drive it up, an' jes' tell it whut chew want it tuh do, call their name, an' say dey'll move way from dere. But ah've nevah tried dat...

NAIL - TALK TO IT - CALL PERSON'S NAME

(But you must put it in the foot track as they leave...?)

Yeah...

(Either track?)

Aw, de right track. [Wilson, N. Car., (1470), 2652:14.]

5562. You get a pinch of dirt out of their left-foot track, bind that in a package, an' put seven nails in that package. You put three nails with the point [head] up, and four with the head down. Take that to running water and throw it over your left shoulder. Go on away and don't look back. And you won't be bothered with them no more, so I have heard old people say. [Fredericksburg, Va., (81), by Ediphone.]

NAILS 7 - 3 HEADS UP - 4 HEADS DOWN - PINCH OF LEFT TRACK
OVER LEFT SHOULDER - INTO RUNNING WATER - DON'T LOOK BACK

5563. Ah heard dat dey kin take dese heah ten-penny nails an' drive 'em in yore track an' it will kill yo'. Jes' drive nine nails in yore track, both yore tracks, de right foot an' de lef' foot, jes' whichevah way yo' goin'. [Memphis, Tenn., (1555), 2829:5.]

NAILS 9 - DRIVEN INTO FOOT TRACK

5564. Dat a lady taken de track, yo' see, de hollah [hollow] of both of de feet - dirt - an' put intuh some fresh hog lard, stuck nine wire nails, new wire nails in this lard. Den wraps it wit raw cotton thread an' cuts de shape of a shoe sole, a pair of 'em, an' put 'em tuhgethah an' wraps 'em an' put it in ground. Now, dose things dey say stops de ones from walkin'.

NAILS 9 - NEW - IN HOG LARD - WITH HOLLOW OF BOTH TRACKS - BURIED BETWEEN 2 PASTEBOARD SOLES

(How do you mean stops them from walking?)

Dere knees cannot bend.

(She gets that sole out of your shoe or does she cut it out of something?)

Cut it out of a pasteboard. Now dat's whut de lady tole me herself. [Mobile, Ala., (704 or 702), 960:8.]

5565. Well, she'll git his track - she'll git de sand out of nine of 'is tracks an' she'll carry it undahneath 'er house an' she'll spread dat sand out. She'll take nine nails an' stick up in dat sand. An' he'll leave.

(Now which tracks does she get - one right after the other?)

No, his left tracks.

NAILS 9

(Nine left tracks.)

LEFT TRACKS 9

Yeah.

DAYS 9

(Coming to the house or going?)

Goin' - jis' eithah way, jis' git nine of 'is tracks. She'll git nine nails, jis' spread de sand down, an' den she jis' stick dese nails up in dat sand.

(Is all this sand in one pile or do they leave it in nine piles?)

Oh, no sir, jis' spread it out an' de nine nails in dere, an' in nine days he'll be gone.

(Are the nails pointed down or pointed up?)
Point down. [St. Petersburg, Fla., (1009), 1632:5.]

5566. You take nine new nails and nine new pins and nine new needles. You cut around their footprint, lift it up, turn it upside down and put it right back in the same hole; then, they stick these pins and needles and nails in it. That will give you pains in your leg. They always say they come in the left leg and changes to the right. [Berlin, Md., (No.12), at Tyree Church, by Ediphone.]

NAILS 9 - PINS 9 - NEEDLES 9 - ALL NEW

5567. Now, if someone wanted tuh harm yo' 'bout dat, wanted tuh harm yo', dey would git chure track an' put it in a bag, an' write chure name on it an' put it in runnin' watah, an' yo' be goin' de balance of yore days.

NAME - TRACK - INTO RUNNING WATER

(Get my foot track and put it in a bag.)
No suh, jis' put it in a piece of cloth yo' undahstan'. Jis' write de guy's name who yo' want tuh be gone.
(Where do you write that name?)
Yo' jis' write it on a piece of papah an' put it in dat dirt wit dat track in dere.
(You take either track?)
Eithah one of de tracks, it doesn't make any diff'rence. [Memphis, Tenn., (956), 1540:4.]

5568. Git chure foot print, write chure name [or] yore 'nitial in it, an' put 'it in a snuffbox, an' go roun' de house three times wit it [circumambulate outside of house 3 times] an' throw it ovah de house, an' go roun' dere an' pick it up. Go tuh some big runnin' stream wit it, an' slacken de lid on it jis' 'nuff fo' it tuh open when it hit de watah, an' throw it in dere, an' *START CHEW TUH WALKIN'* AN' DERE CAN'T NOBODY STOP YO'. [Waycross, Ga., (1112), 1785:3.]

NAME OR INITIAL - IN TRACK - INTO SNUFFBOX OR CAN WITH LID
CIRCUMAMBULATE HOUSE 3 TIMES - THROW OVER HOUSE - PICK UP
SLACKEN DE LID - THROW INTO RUNNING WATER - MIND WANDERS

5569. Take yore track up - listen good - an' he kin write chure name in dat track, in dat sand. An' den take dat sand an' put it intuh a cup [can with lid] an' den go tuh de house where chew stay at, an' go roun' dat house three times an' t'row dat cup ovah dat house. An' den go git dat cup an' slacken de lid on it....
(Get that cup and do what?)
Slacken de lid, whereabout, whenevah dey gits tuh a runnin' stream, dat dat lid'll come off an' dat sand'll explode in dat stream. An' when de' t'row dat sand in dere, whut dey taken outa yore track, why den dat watah carry dat. Dat'll cuz yore mind tuh wandah.
(That makes your mind wander away.)
Jis' lak dat watah carries it, dat'll cuz yore mind [to do likewise].
(He puts this into a can with a lid on it.) [Waycross, Ga., (1120a), 1798:3.]

5570. If a man leaves home an' a woman wants 'im tuh come back, if she kin git one of 'is track, his right track comin' from de toe, bring it back tuhwards 'er, jis' de top of it yo' know, an' git a black-hen aig an' write his name on dat aig, an' roll dat aig an' dat sand an' dat sock up tuhgethah, put

NAME - HIS TRACK FROM TOE TO HER - HIS NAME ON BLACK HEN EGG
TRACK AND EGG ROLL UP IN HIS SOCK - BURY UNDER DO'STEP

de sand in de sock or eithah any way yo' fix it tuhgethah, an' bury it undah de do'step, an' dat'll bring 'im back. [Savannah, Ga., (1278), 2174:11.]

5571. Ah kin tell yo' how tuh hol' yore husban' or yore sweetheart. Yo' go an' take his track if he's goin' out de do'. Take a teaspoon an' git a teaspoonful of de lef' foot, of dirt. Rake it backwards tuhwards yore house. An' yo' take dat an' carry it in de house an' a teaspoonful of table salt, a teaspoonful of red peppah, an' write de name of 'im an' a woman, a woman dat he used tuh go wit, or eithah he goin' wit den [at the present time], three times, an' fol' it up an' burn it up in de stove. An' yo' take a teaspoonful of red peppah an' tie it up in a papah, an' write de name three times, an' put it undahneat' de bed. An' dat'll break dem up, an' he'll come right on back home.

NAME: SPOONFUL OF HIS TRACK LEAVING - RAKE BACKWARDS TO HOUSE - WRITE ON PAPER HIS AND HER NAMES 3 TIMES EACH FOLD - BURN - WRITE NAMES AGAIN 3 TIMES EACH ON PAPER ADD TEASPOON SALT - TIE WITH STRING - KEEP UNDER HIM IN BED

(Now what you do: when he leaves home you take a teaspoon and you take a spoonful of dirt out of his left track and you bring it in and put these things with it. Then you take a piece of paper and you write his name on it three times, and then the woman he used to go with or the woman he is going with now, you write her name down three times, each one three times, then you put something in that paper?)

Put the salt and de peppah in de paper, a teaspoonful of each one.

(Then you burn it up. Then you write the names down again? Three times each on another piece of paper?)

Yes - yes.

(And you put a teaspoonful of pepper in that?)

Salt, don't put de peppah.

(The salt. Then what do you do with that?)

Fol' it up an' tie it wit a string an' put it right undahneat' de bed where he sleep at.

(That will break him and the other woman up?)

Yes. [Florence, S. Car., (1324), 2268:8.]

5572. Take de foot track from de end of yore feet. Yo' kin take dat an' put it intuh a cloth. It's all right tuh hold it at home, too. Take it an' put it intuh a cloth an' weah it. Make yo' a bag an' weah it, an' he will always follah yo'. Evahwhere yo' go, he'll go wit yo'. Evahthin' yo' [have] a mind tuh do, he's ready tuh do dat. Jis' 'is foot track. Take his left-foot track from de toe back tuh de heel. Take dat an' take it an' fo' nine mawnin's, if yo' don' wanta weah it fo' nine mawnin's, walk through yore house an' throw it ovah yore shouldah, yore lef' one, see, jis' lak dat an' don' look back. An' call dis man three times, an' he'll come tuh yu' if he's in Chicago or any place. Yo' use it dat long.

NAME - HIS LEFT TRACK TOE TO HEEL - PUT IN BAG - WEAR IT FOR 9 MORNINGS BEFORE SUNUP WALK THROUGH HOUSE - THROW BAG OVER LEFT SHOULDER - DON'T LOOK BACK - CALL HIS NAME 3 TIMES

(You throw it over your shoulder and then you pick it up, and throw it over your shoulder again. That the idea? You do that nine times?)

Do dat nine times, throw it ovah yore shouldah.

(Nine times each morning?)

Fo' nine mawnin's, once each mawnin' 'fore de sunup fo' nine mawnin's. [Memphis, Tenn., (1537), 2774:11.]

5573. Now, if yo' wan'a make someone run someone 'way from town - wanta git

'em outa town, run 'em 'way less den twenty-fo' hours - yo' go an' pick up dere track. But don' pick up de track behin' dem, pick up de track from de toe tuh de heel, both tracks. An' go tuh de lef'-han' cornah of de house an' write his name in dere. Tell 'im tuh, "Go."

NAME - FINGER WRITTEN IN BOTH TRACKS - UP TOE TO HEEL
AT LEFT-HAND CORNER OF HOUSE - SAY "HENRY GO"
WALK BACKWARD 4 STEPS - THROW TRACKS OVER LEFT SHOULDER

(Write his name in his tracks? How do you write that? With what?)

Yo' write it wit yore han', yo' know wit yore fingah, see - right in de sand, see.

Well, yo' pick up de track, write in de sand an' call 'is name an' say, "Henry, go." An' walk tuh de lef'-han' cornah of de house, backwards fo' steps, an' throw it ovah yore lef' shouldah. In twenty-fo' hours he'll leave town - anybody will.

(You take both tracks or just one?)

Take both tracks.

(And what do you call the left-hand side of the house? Suppose I am coming in the front now. What would you call the left-hand side? Is it coming in or going out?)

Dis de lef'-han' side of de house, it's a case of - yo' undahstan' now. If ah'm comin' dis way an' if ah pick up dis track disaway. Well, ah'm goin' dis way. Well, if ah pick up dis track comin' dis way, dis is de lef' side of de house. [Sumter, S. Car., (1364), 2406:1.]

5574. Providin' if yo' wanted me tuh leave town, say dat chew would git some, ah think it's red peppah, an' dat chew would call me, an' say dat yo' wus callin' me by mah name. An' so dat yo' would git de red peppah an' dat yo' would give me a cuss. In othah words, yo' would git mah track an' yo' would throw it towards de sundown, an' use dat cuss to go away. Dat's de only thing ah know.

NAME - CALLED AND CURSED - WHILE THROWING TO SUNDOWN
LEFT TRACK MIXED WITH RED PEPPER

(What would you do with the red pepper? What track do you take, either track or it doesn't make any difference?)

Always de left track.

(Well, how do you use the red pepper?)

De red peppah an' de track go tuhgethah.

(And you pick up the left track, mix the red pepper with it?)

Mix de red peppah in wit it.

(Then you throw it toward the sundown?)

Toward de sundown.

(And say?)

"Go, So-an'-so [a cuss word in here] an' stay." [Florence, S. Car., (1286), 2183:8.]

5575. [Name of the Lord is also used in other foot-track rites.]

It's diff'ren' things whut chew kin do wit a person's foot track. Whut chew wanta know, tuh bring peace to him or tuh drive yo' [him] 'way?

(To drive them away first.)

NAME OF THE LORD

Well, now if yo' wanta drive him away, de way yo'd do dat. De Lord said de evildoer shall not stay. Yo'll find dat in de Psalms of David: "All evildoers shall be done away wit." An' de way yo' do dat, yo' do dat in de Name of de Lord. Pick up 'is track an' bury it about a foot deep an' he'll shore leave. [Memphis, Tenn., (1556), 2829:10.]

5576. Ah went tuh a person [*doctor*] fo' dat, too. Now he tole me, he got

mah name fust [first] an' hern [hers] second, an' he tole me tuh go back an' in meetin' 'er, take some of de dirt outa de right foot - chew know, meetin' 'er. Well, behin' 'er dat's de lef' [not right] foot. See. Grab some of de dirt outa back heel, jis' a little small amount of it, an' put it in dis piece of paper an' roll it. Roll it tuh yo' all de time, see till yo' git it down tuh a small little papah. Den git nine needles, dat nevah has been on de flo', an' stick 'em in it. Take a little vasoline bottle an' drop dat little thing in it an' stop it up, an' bury it undah 'er do'step where she'll have tuh step ovah it.

NAME - HIS AND HERS ON PAPER - WITH HER RIGHT-HEEL TRACK MEETING HER - ROLL TO YOU - WITH 9 NEEDLES NEVER TOUCHED FLOOR - PUT IN VASOLINE BOTTLE - BURY UNDER HER DOORSTEP
NEVER TOUCHED FLOOR = NEVER TOUCHED GROUND

[The preceding *nevah has been on de flo'* goes back to the American pioneer cabin - probably to primitive man - which originally had no floor, the bare earth, sometimes packed level with the first log, being warmer and easier to keep clean. The word *floor* at least in pioneer English can mean the bare ground, always a place of magic. This also is one of the meanings of articles dropped: accidentally, purposely, or mysteriously by spirits.]

Ah had a boy crost [across] town done de same thing. His wife went back tuh 'im an' been [with him] evah since.

(Now in getting this dirt from her foot track you are walking behind her?)

No, comin' in front of 'er.

(Oh, you are coming in front of her, meeting her. And you are taking the dirt out of which track?)

Dis track ovah here, dat would be yore lef' foot.

(Out of her left-foot track.)

Comin' tuh yo' it would be her right foot - comin' tuhwards yo'. But still it's de left foot if yo' git behin' 'er.

(Oh, actually, you get it out of the heel of her left foot.) [St. Petersburg, Fla., (991), 1598:5.]

5577. Well, yo' kin take a needle - dat's great thing to break frien'ship so ah learnt. JIS' LAK AH AN' YO' - JIS' LAK MAH WIFE, YO' IN TETCH WIT 'ER, YO' UNDAHSTAN', YO' GOIN' WIT 'ER SOMEPIN LAK DAT. WELL, AH KETCH UP WIT CHA an' ah tell yo' ah really don't want yo' tuh mess wit 'er, somepin lak dat. Well, yo' heah me tell yuh an' den yo' don't listen aftah while to me. Well, ah jis' go an' git me a needle an' stick it in yore right track, an' do - dat'll break all dat up.

NEEDLE - STUCK INTO RIGHT TRACK

(That will just break that up?)

Yes sir, dat'll break it up. Dat's de only thing ah know about a needle. [Waycross, Ga., (1136), 1849:4.]

5578. Yeah, ah heard dat yo' take de centah of de right-foot track, take de dirt jes' from de centah of dat. An' den take dat dirt an' git de centah of yore right-foot sock. An' den take dat dirt an' wrahp it in dere. An' when dey wrahp it in dere dey'll put bran'-new needles in it, an' put it in de no'th cornah of a house, an' dat'll cuz 'em tuh desert dere. Maybe dey wanta kill yo' or cuz yore death aftah nine days.

NEEDLES 3 - NEW - WRAPPED WITH CENTER OF RIGHT TRACK PUT IN NORTH CORNER OF HOUSE - AFTER 9 DAYS - SICKLY

(How many needles do they put in it?)

Three.

(They put it in the north corner of the house?)
Yes.
(Well, now, if you got my foot track, would you put it in the north corner of your house or in the north corner of my house?)
Well now, dey'll put dat in de no'th corner of yores prackly [practically]. Yo' goin' to it. If dey cain't git tuh yore house, see, well den dey have tuh practice where yo' go. Well dey put dat dere. Or else put it where yo' sit down, see.
(What will that do then?)
Well, aftah nine day's time yo' becomes in a 'lapidated [delapidated] condition, come tuh be sickly, yo' see. Yo' lingah. De longah yo' stay dere an' lingah, why yo'll soon [the sooner you will] pass away. [Memphis, Tenn., (1530), 2735:1.]

5579. Know whut dey put down? Sometime dey could take yore track an' put it down, bury it, an' yo' have tuh leave. Bury it undah yore do'steps an' yo'd have tuh leave. Dey kin take nine needles an' put 'em crossways an' put it in wit chure track, an' put red peppah in dere an' gunpowdah, an' yo'd have tuh leave.

NEEDLES 9 - CROSSED - TRACK - RED PEPPER - GUNPOWDER - DOORSTEP

(Where would you put all that stuff then?)
Put it undah yore do'step. [Waycross, Ga., (1141), 1856:5.]

5580. Take now fo' [for] de foot track. Ah have had a little dealin's wit dat foot track. Now if jis' lak yo' walkin' down de streets dere an' ah ketch chure foot track. An' if ah would wanta run yo' outa town or sompin de kind yo' see, well ah'd take an' ketch dis heah foot track an' snatch it from me. So ah take it back den an' ah put it in a hans'scuff an' tie it up, put nine needles in dere, an' yo'll have tuh leave town.

NEEDLES 9 - SNATCH FROM YOU - TIE IN HANDKERCHIEF

(What would you do with that handkerchief then?)
Well, ah jis' keep it in mah house, jis' keep it an' de foot track. [St. Petersburg, Fla., (1028), 1673:2.]

5581. Well, say fo' 'ninstance [an instance] ah had a wife an' ah wuz doin' all dat ah pos'bly could do to make life happy fo' her, an' jis' as soon as mah back wuz turned she prob'ly had - she wuz *sweetheartin'* on me, see to someone dat didn't mean anythin' to her prob'bly, but would put her name in de streets. Well, ah prob'bly would git aftah 'er about it, tell 'er dat ah heard dis an' dat about 'er, prob'bly some purtty straight evidence. She seem tuh give it de lie all de time. Well, now ah'm gon'a look out fo' mahself, see, an' see if ah kin ketch 'er.

NEEDLES - AS MANY AS POSSIBLE - CROSSED IN BOTTLE WITH *SWEETHEARTING* WIFE'S TRACK - WOOL CLOTH - UNDER DOORSTEP OVER PARAMOUR'S TRACK SAME WAY - BUT INTO RUNNING WATER

Whut ah know about dis? Well, prob'bly time mah back's turned she's always out in de street somewhere. Well she's comin' home. Well ah prob'bly gon'a take de dust of 'er shoetrack - de print of it. Well ah'm gon'a take it an' ah'm gon'a conceive it into a bottle - jis' de dirt of 'er track, 'ceive [*conceive*] it in de bottle. Git me a bunch of needles, git me a little piece of wool cloth, an' stuff it in dat bottle. [But first], put jis' as many needles in dere as ah could git crossways. Den ah take dis bottle an' will conceive it tight [with the wool cloth or a cork?] an' put it undah de do'step. Dat'll end 'er rompin' de streets so much.

Well, now, ah'm goin' ketch dis man [my wife was *rompin' de streets* with *so much*]. Ah'm goin' ketch 'im goin' away an' ah'm gon'a take his track an' ah'm gon'a conceive it in a bottle, jis' as ah have said about mah wife - needles an' de cloth de same way. An' ah'm gon'a conceive dat, an' ah'm gon'a take it den to some deep runnin' watah, an' throw it in a place where it will nevah grow dry - watah dat'll nevah be still. Dat'll keep 'im always driftin' an' nevah is contented an' nevah successfully through life. Dat's in ordah fo' me tuh have peace an' respect of dat kind. [Waycross, Ga., (1113), 1785:12.]

5582. Beginning Norfolk, Va. [This is the first rite from Norfolk.]

Take right foot track an' put nine needles in it. [Of] co'se I'd git 'em in a bottle, nine needles, an' yo' goes to de rivahside, see, nine mawnin's. See, you got nine needles in dis here bottle wit de dirt in [from the right foot track]. An' goes down to de rivah nine mawnin's. An' when yo' gits down dere yo' walks backwards so many feet - yo' walks backwards nine times [9 steps] each mawnin'. An' de las' mawnin', yo' throw dat bottle ovahbo'd. Nine needles an' go down to de rivah nine mawnin's an' de las' mawnin' yo' throw dis bottle ovahbo'd.

NEEDLES 9 - RIGHT TRACK - IN BOTTLE - 9 MORNINGS AT SUNRISE TO RIVER - BACKWARDS 9 STEPS - LAST MORNING BOTTLE OVERBOARD

(I see. Well now, what is this supposed to do to a person?)

Dat will cuz a person to leave his job, or cuz fuss 'tween man an' woman. If a woman want tuh git de man from 'er husban' [a bad influence on her husband, gambles, etc.], dat would make him leave. Dat's how a woman out here - a woman said dat 'er sistah had been did [sister had been sent away by some man's wife].

(Now, what foot track do they dig that dirt from...both feet or...)

Naw, dis one - de right foot.

(The right one.)

De right foot. Take dat dirt outen de right foot. Go on dere jis' as soon as de sun rise - see, 'fore de sun gits hot an' dat sun rise.

[I stop recording here but informant continues. I try to recover missed words.]

(What carries it out, did you say?)

De tide, de water. You know, when de tide goes out, takes dat bottle out wit it.

(Yes, and after that carries it out, what does it do then?)

Dat cause dat man to leave, see.

(Carries him out.)

Carries 'im out, carries 'im from 'is work or 'is wife. [Norfolk, Va., (453), 427:2.]

5583. Dey say dey takes 'is track an' put it in a piece of new cloth. Dey say yo' kin git chew nine needles an' nine pins an' put in it. Dat will run yo' crazy. (What do they do with that then?) Put it in runnin' watah an' shet it up [in bottle or can]. [Jacksonville, Fla., (620), 793:1.]

NEEDLES 9 - PINS 9 - TRACK - IN NEW CLOTH - INTO WATER

5584. Dey take dat [foot track] up, put dat in a bottle. Understand? Put dat in a bottle an' put *war watah*. Git chew a bottle of *war watah* an' put some of dat *war watah* on it, cayenne peppah, yo' undahstan', nine needles, nine pins, an' take dat an' stop it

NEEDLES 9 - PINS 9 - IN BOTTLE WITH TRACK - RED PEPPER WAR WATER - BOARD FERRYBOAT - IN MIDDLE OF RIVER THROW OVERBOARD - WHEEL ABOUT WITH CURSE - DON'T LOOK BACK

up, an' go to de rivah. Git on de ferry an' when de ferry git in de middle of de rivah, throw it an' turn aroun'.

(You throw it and you turn around?)

Throw it in de watah an' turn aroun' [demonstrates] an' say a oath.

(I see, you throw that as you turn around.)

Turnin' aroun'. Throw it an' turn aroun' [demonstrates]. Wheel like dat.

(I see.)

An' dey'll go right on behind it. Yes, sir, right on behind it. [New Orleans, La., (824), 1193:4.]

5585. Git nine new needles an' a piece of red flannel, an' git a spoon an' take out de tracks, de middle of de tracks, an' bottle it up an' put it in runnin' watah. Dey won't come back any mo'.

NEEDLES 9 NEW - RED FLANNEL - HOLLOW OF RIGHT TRACK

(You get this dirt out of which track, both of them?)

No, de right. [St. Petersburg, Fla., (1050), 1705:2.]

5586. Well, if a man a long way from home an' he wanta come back - she have tuh do dis befo' he git off do [though]. Git 'is track from 'is right foot, from de toe back tuh de heel, an' sew hit up in a bran'-new piece of cloth, an' tote it in 'er pocket evahwhere she go. But she mustn't let nobody put dey han's on it. An' he come home back tuh 'er. [Waycross, Ga., (1132), 1837:4.]

NEW CLOTH - TRACK SEWED INTO - NO ONE MUST TOUCH - IN POCKET

5587. (What can you do to make a man stay away? Drive him away?)

Well, yo' will have to take up 'is track. Yo' see, yo' watch 'im when he walks. Now, see, if 'is toes are goin' dis way, 'way from de house, undahstan', well yo' start from 'is heel an' yo' take one dat way an' take de othah one dis way, an' rake de dirt up.

NEW HOMESPUN - BOTH TRACKS
OVER LEFT SHOULDER INTO RIVER

(Which one do you begin with first?)

His right foot, from de heel. Take it from de heel an' carry it to de toe. Den yo' take yore lef' foot an' carry it de same way, from de heel to de toe. Yo' take dat an' put dat in - yo' have to use new homespun wit all dese things, yo' undahstan'. An' yo' take dat an' put it in new homespun an' carry it to evah-runnin' watah, a rivah or jis' a stream dat runnin'. An' yo' take it an' yo' jis' stan' direct lak dat [back to water] an' throw it ovah yore lef' shouldah an' let it go on down de stream. An' ah mean he'll follow it. [Sumter, S. Car., (1343), 2325:1.]

5588. Take out a piece of newspapah by yore track. Put chure foot down on de newspapah an' cut out dat track - understan', by de newspapah. An' take some sulphur an' red peppah an' sprinkle it in de bottom of yore shoe, an' set dat papah in dat, an' put chure foot in yore shoe. Yo' kin walk in it an' it [no cunjure or spell] ain't goin' hurt chew. Dat's right.

NEWSPAPER INSOLE

[Nothing *planted* for you to walk over will harm you.]

(After putting that stuff in your shoe, you simply put that insole of newspaper on top of it?)

On top of it. [Sumter, S. Car., (1355), 2373:6.]

5589. De only thing ah evah heard about dat - ah ain't nevah seen dat tried - but de only thing ah've heard about dat, jes' lak if ah wanted to do sompin to a fellah to gain de influence of 'em. Yo' take jis' de middle of de hollah of 'is track an' put it in a small bag an'

9 DAYS - HOLLOW OF TRACK IN BAG WORN

tote it fo' so many days.

(How many days?)

Ah think it's nine days. [Brunswick, Ga., (1186), 1999:10.]

5590. Ah've heard 'em say dat yo' could git de - if dey wan'a *fix* yo' fo' dere own benefit, to bring 'em to dem, yo' take dere lef' track from de toes. Yo' wan'a take it up wit a shovel or a hoe. Take it from de toe back to de heel. Dey takes dat den an' put it in a li'le bag. An' dey take dat bag an' secure dat fo' nine days. Den dey open it. Dey puts a li'le salt, table salt in dat bag, an' dey carry dat bag wit 'em. Dey weah dat aroun' de waist. [Wilmington, N. Car., (304), 230:1+85.]

9 DAYS - AFTER PICKING UP LEFT TRACK - TOE TO HEEL AND KEEPING IN BAG - OPEN - ADD SALT - WEAR ABOUT WAIST

5591. Yassuh, take yore foot track an' tie it up into a cloth an' bury it fo' nine days, an' aftah nine days go back an' dig it up an' put it in runnin' watah.

(What will that do to me?)

Dat supposed tuh make yo' go jis' as long as dat goes.

(Would either track of mine be all right?)

No, de same track. Dey take yore lef' track. [Memphis, Tenn., (948), 1528:2.]

9 DAYS - AFTER TRACK TIED IN CLOTH BURIED - THROW INTO WATER

5592. Take his track fo' nine days an' put it in a little bag an' bury it, an' he goes away.

(Take his track for nine days. What do you mean by that?)

About nine days. Jis' lak yo' want 'em tuh go 'way, jis' take his track - jis' take nine of 'em an' put in a little papah bag an' bury it. He'll move. Dat'll run 'im off. [Florence, S. Car., (1323), 2268:2.]

9 DAYS - 1 TRACK EACH DAY - IN PAPER BAG - BURY

5593. Dey say yo' git de dirt outen nine tracks an' git a new piece of white homespun cloth an' sew up dem tracks. An' take de dirt outen de hollah of de track - nine tracks. Go drop it in dat sack an' sew it up an' tote it in yore pocketbook or in yore pocket. An' dey say dat dat woman or dat man will follah yo' anywhere.

9 TRACKS - HOLLOWS OF - SEW INTO NEW WHITE HOMESPUN - WEAR

(Nine tracks one right after the other?)

Yes sir.

If a woman don' like a man an' wants him tuh go [that is what she does]. Well, den if he done wanta go, she kin take his track an' put it into a bag an' tote it an' dat'll prove him tuh come back to her.

(She'll get the dirt out of his tracks?)

Yes sir. Don't say de left or de right, but jes' say his tracks. Ah think it wuz nine tracks dat he tuk.

(Somebody told you that?)

Yes sir. [Fayetteville, N. Car., (1440), 2609:5.]

5594. Dey would pick up evah othah one of yore tracks for nine tracks, but dey take de right feet fer nine tracks. An' dey would take it off an' place dat into a bottle. Aftah placin' into a bottle dey would take - yo've seen dese *pickanettle* roots. People call 'em [par?] nettles.

(No, I don't know them [*pickanettle*] but I know what you are talking about.)

[This is probably the horse nettle, which appears several times in *Hoodoo*.]

It grows wit a white blossom into de top. Take dis blossom an' put it into a pot an' boil it. An' put a little liniment, Sloan Liniment into dat one, an' put watah onto de liniment an' some kinda *flesh meat*. An' take it out an' yo'

got a linament of yo' own creatin'. An' put on top of dat - stop it up tight [in a bottle] - write chure name onto de linament [bottle] befo' yo' put it [linament] in dere. Write chure name an' turn it into de bottle, an' turn de bottle down to de groun' dis way.

9 TRACKS - EVERY OTHER RIGHT TRACK - INTO BOTTLE - WITH HORSE[?] NETTLE ROOTS - SLOAN'S LINAMENT - *FLESH MEAT* NAME [*DOCTOR'S*] AND VERSE FROM *KINGS II* - BOTH BACKWARDS 3 TIMES ON LABEL - BOTTLE TURNED UPSIDE DOWN

(Turn that bottle down like that. All right. Then what do you do?)

Yes, sir, turn de bottle down dis way. Turn it down an' put chure name on it. Write chure name on it an' use a verse in de Bible.

(Do you know what verse in the Bible?)

Yes, sir, an' use de Second Kings but read it backwards, see. Read it backwards an' write chure name. Writes chure verse three times an' write chure name three times. It must be backwards. Put on de linament in de bottle an' turn de bottle downward, down dis way [demonstrates].

(Cork down.)

An' dat'll take 'fect on 'em.

(Well, where are these foot tracks now? Where are the foot tracks?)

De dirt ah got from de foot tracks ah got it in de bottle.

(How much dirt did you take up?)

Jis' a *small little*. [Savannah, Ga., (538), 655:5.]

5595. If yo' love a man an' a man don' care very much about chew an' he, yo' know, come tuh yore house sometime an' sometime he doesn't. Well, yo' take a snuffbox an' [put] evah othah one of 'is tracks in dis snuffbox. Yo' put a li'le pinch of dirt in dis snuffbox out of evah one of 'is track - evah othah one.

9 TRACKS - EVERY OTHER ONE - PINCH FROM EACH INTO SNUFFBOX 9 DAYS - CARRY IN POCKET - THEN EMPTY OWN DOORSTEP

(How many?)

Nine - till yo' git tuh nine. An' when yo' git tuh nine, yo' take dis snuffbox an' shet it up. An' yo' shet it up an' tote it fo' nine days in yore pocket. An' when yo' tote it fo' nine days in yore pocket, yo' come tuh yore step an' po' de dirt out intuh yore step. An' ah'll guarantee dat'll make him love yo'.

(You pour this track dirt of his under your step then?)

Yes. [Florence, S. Car., (1322), 2266:1.]

5596. Well, some of 'em goes out dere to git some of dose leaves [from holly bush], dey uses 'em fo' a tea. Dat's part too of dis WITCHCRAFT BUSINESS. An' some of 'em goes dere to git some of dose balls [berries]. Dey git nine balls from dere each time dey goes. Some uses dat. Dey take dose holly balls an' fin' nine of yore foot tracks an' dey'll go ahead an' place nine of dese in 'is track [one in each track], an' give [call] his name, an' tell 'im to go. Well, dat will put 'im to movin'. [*See also* 2004, p.588, margin title HOLLY TREE, p.107, etc.] [Norfolk, Va., (*Doctor* Paul Bowes), 460:7.]

9 FOOT TRACKS - 9 HOLLY BERRIES - CALL NAME

5597. Now, I heard that you can take and find a man's foot tracks, count nine of them, the right track, and you get a little dirt out of that right track [the ninth right track]. And you take the dirt and take a little piece of brown paper,

9 RIGHT FOOT TRACKS - LAST ONE - BOTH HIS AND HERS IN BROWN PAPER - WITH SALT AND HIS URINE - ROLL UP IN RAG TIE WITH STRING - DARK PLACE - 9 WISHES - *PUTTING TOGETHER*

and put the dirt in it and save it. And when you get a chance you get the woman's tracks and you get the same out of hern, the right one [after counting nine of her right tracks]. And you put both of them together and you put [to this combined dirt] one third table salt, and you make just enough of your water into it to make it mucky. And you roll it up and get a piece of rag and lay this piece of brown paper into the rag and fold it up into a ball. And get a strong string, cotton or something similar, wrap it up as tight as you can wrap it; and as you wrap it make nine wishes, whatever you wish them to do. And you take it and hide it in a dark place and let it stay. And that's *putting* you two *together*. [Tyree Church, near Berlin and Ocean City, Md., (12, Samuel Forman, *see* INTRO., voll, p.XVIII, lines 7-14), by Ediphone.]

5598. Jis' sompin othah, some *broad* [woman] yo' wanta make. Yo' know, meet a *broad* an' yo' try *tuh make* a *broad*, yo' know, an' she don' pay yo' no mind. Yo' know, yo' kin - dere's a way *tuh make* her, see.

9 MORNINGS - WALK OVER DIRT FROM HER TRACK NAMED - FOLDED TO YOU IN YOUR HANDKERCHIEF BURIED AT YOUR DOOR - DIG UP WEAR IN YOUR BELT - SHE'LL BE THERE 9TH DAY

(Well, how can you make her do it?) Well, all yo' got'a do is jes' take a li'le of 'er foot, yo' know where she step, take a li'le of de dirt in yore pām [palm] an' put it in de han'ke'chuff, fold it backward [fold it to you], yo' know, an' put it in yore belt. But de firs', yo' got'a put it down at chure do' an' walk ovah it evah mawnin' fo' nine mawnin's an' name it, see. Aftah nine mawnin's, yo' take it up an' put it in yore belt. An' de ninth mawnin' she jis' goin' tuh be dere. An' she'll be dere, too. [Norfolk, Va., (469), 475:2.]

5599. [I evidently had asked about any rite done before sunrise.]

Dere sev'ral things yo' do 'fo' de sun rise. It be's jis' lak if ah want mah man tuh come back. Well ah would git up fo' de sun would rise an' ah would talk tuh de Lord. Ah says, "Lord, ah want mah" - jis' lak 'is name John - says, "Lord, ah want John tuh come back tuh me, send 'im back tuh me in de Name of de Lord Jesus sake." An' ah would say dat fo' nine mawnin's. An' den nine mawnin's out, well ah git 'is track - ah already did have dat. An' when ah git 'is track de las' nine mawnin' ah throw hit out de do'. He'll come on back home. [Waycross, Ga., (1132), 1837:6.]

9 MORNINGS - BEFORE SUNRISE - SAY, "LORD, AH WANT JOHN TO COME BACK ETC." - 9TH MORNING THROW HIS TRACK OUT DOOR

5600. Ah've had 'perience wit a mean husban', yo' see, an' wanted tuh git rid of 'im, jis' couldn't live wit 'im, an' he wouldn't leave. So ah wuz tole - yo' see, a ole lady [*doctor*] tol' me, she sayed, "Ah'll tell," she sayed, "when he goes out dis house," she sayed, "yo' go out behin' 'im jis' barely enough tuh keep 'im from seein' yo', an' pick up, git chew a han'ful of dirt out 'is right track - outa his right footprint." She say, "When he gits outa sight," she say, "yo' jis' turn yo' back tuh 'im an' yo' throw dat dirt no'th, an' say, 'Go, may de Lord go wit chew.'" An' ah did dat an' he went. Dat's all ah did fer dat, too. An' he went an' he nevah has come back. Dat happened right chere in Wilmington. [Wilmington, N. Car., (300), 227:1+85?]

NORTH - THROW HIS RIGHT TRACK - AFTER PICKING IT UP AS HE LEAVES, AND TURNING YOUR BACK TO HIM, AND SAYING, "GO, MAY DE LORD GO WIT CHEW"

5601. An' 'e [he] taken dat piece of pastebo'd an' cut it in de shape of yo' shoe.

(You cut the pasteboard in the shape of your shoe?)

In de shape of yo' shoes, yes. An' den yo' take dat dirt out chure track an'

put it in [on] dere, an' yo' take new piece of cloth an' yo' stitch it all de way roun', an' throw it right off [throw it away].

PASTEBOARD SOLE - TRACK ON NEW CLOTH - NEW STRING - SEW

(And what will that do?)

Run yo' - run 'im away.

(You cut a piece of pasteboard out. And what else do you do with that pasteboard, now?)

Not enything. Yo' make it de shape of yo' shoe an' yo' git dis track. Yo' take dat dirt an' put it into [onto] dat track [pasteboard].

(You put it onto that pasteboard you mean?)

On dat pastebo'd. Den yo' git a bran'-new piece of cord string dat nevah been used. An' den yo' sews it tuhgethah, an' dat will run 'im off.

(What foot do you have to get?)

De lef' foot. [Jacksonville, Fla., (612), 789:1.]

5602. Aftah he goin' outa de do', ah heahed [heard] chew could take his track comin' tuh yo'. An' if he'd walk out de do', tuh take yo' a penny an' drop it in de middle of 'is track. An' jis' as much dirt as would covah dat penny, tuh pick it up. An' regardless tuh where dey'd go, dey'd be uneasy until dey got back tuh yo'.

PENNY - DROP IN HIS TRACK AS HE LEAVES HOME KEEP AS MUCH DIRT AS COVERS PENNY - HE'LL RETURN

(That is, as he left the door - his feet are going away from the door, you would put this penny in his track. Either track?)

Yes sir.

(And take some of this dirt. That is to bring him back?)

Yes sir. [Waycross, Ga., (1073), 1734:1.]

5603. 'Simmon [persimmon] tree. Ah've heard dat yo' kin take 'simmon, yo' kin git a half-green root - yo' kin git a half-green 'simmon an' yo' kin take a li'le cloth, ah reckon about a yard or half a yard wide. An' yo' kin take dat half-green 'simmon an' dat half a yard of cloth, an' yo' kin take de tracks of a person an' write his name in 'is tracks. Put 'em in dat li'le cloth an' sew it up, an' care [carry] it tuh de rivah an' throw it ovahbo'd; but chew wanta throw it ovah yore lef' shouldah an' yo' leave dere walkin'. Don't nevah look back at it. An' dat'll run dem crazy.

PERSIMMON - NAME IN TRACK - THESE 3 SEW UP IN CLOTH OVER LEFT SHOULDER INTO RUNNING WATER - DON'T LOOK BACK

(What do you do with that persimmon?)

Well, ah says yo' put dat 'simmon [track] in dat.

(Oh, you put that in that [track] too.) [Waycross, Ga., (1135), 1846:3.]

5604. An' den it's like if yo' got a job an' yore bossman don' like yo', yo' take up 'is track an' put it in yore right-han' pocket, an' keep it in dere all de time an' he'll come tuh be satisfied wit yo' altuhgethah.

POCKET - BOSSMAN'S TRACK IN YOUR

(Either track or both?)

Either one. He'll come to be all right. [Brunswick, Ga., (1206), 2033:3.]

5605. Yo' kin [do] dat - jis' lak if yo' love a girl an' yo' sees 'er walkin' 'long, yo' kin go an' pick up some of dat sand outa her track, an' put it in yo' lef' hip pocket. See, take it an' tie it up in a li'le bundle, an' put it in yo' lef' hip pocket an' make wishes. An' yo' somehow or 'nothah will git tuh dat girl, see, an' git tuh talkin' wit 'er. An' den she'll come tuh have tuh fall in love wit

POCKET - HER LEFT TRACK IN HIS LEFT HIP - MAKING WISHES OR HER HAIR IN HIS PILLOW

chew. An' den when she fall in love wit chuh, den take, yo' know, mess aroun'. Well, yo' kin take a li'le of 'er hair, yo' see, an' put it in yo' pillah. See, rip de pillah where yo' kin put it inside dere in yo' pillah. An' den evahwhere yo' be's she'll come where yo' is.

(What track do you take that dirt from?)

De lef' one. [St. Petersburg, Fla., (995), 1608:2.]

5606. An' yo' kin take dat track an' yo' kin take it an' bury it. Bury it undah de *jamb* of a fence; lak dey'd put a rail fence, jis' put it right und. 'n one dem *jambs*. Yo' bury it dere. Well, s'long [so long] as it stay dere dat person'ull [person will] jis' commence tuh pin'in' [pine + ing] away. Yo'll commence tuh pin'in' away. An' de track dat chew got, DAT'LL MAKE DAT FEET EAT OUT RIGHT IN DAT HOLLAH an' DAT 'CASION [OCCASION] YO' DEN TUH SOON BE DEAD. An' a person won't know whut de cuz of it, yo' see.

RAIL FENCE - UNDER *JAMB* OF - BURY HOLLOW OF TRACK

[I do not know the exact meaning of *jamb* of a zigzag rail fence. It could be the place where rails overlap one another, or where the fence is braced with leanto posts, or a right-angle corner where extra bracing was required. *See* following margin title for further details.] [Waycross, Ga., (1097), 1766:7.]

5607. An' ag'in dey could take yore lef'-foot track - down at de bottom of it, right in hollah of it - an' dey could take dat an' carry it tuh nine fence cornah, rail fence. (To nine corners where the rail fences meet.) [For this hazy comment, *see later.*] Dat's right an' dey could take it an' put dat in dere an' dey could run yo' 'way den.

RAIL FENCE - 9 CORNERS OF HOLLOW OF LEFT TRACK BURIED IN

(Now wait a minute! They [I pick up informant's *dey*] dirt and then you put it in one rail fence corner, then you go to another rail fence corner. Do you mean the fence corners where this rail fences goes like that? [I demonstrate, probably by interlocking my fingers without bending them - looking like a row of X's.] You put it in one right after the other in nine of these poles - where these rails meet like that, at right angles? [The angles are much wider than 90°.] What will that do to you?)

Dat's right. Dat will run yo' away.

[Back before World War I the old pioneer rail fence that snaked or zigzagged along the ground (*see* ILLUSTRATIONS) had just about disappeared in my part of the country in Illinois and across the Mississippi in Missouri. Twice rail fence is mentioned in FACI, 1st ed., Nos.589 and 7422. Rail fence also occurs several times in *Hoodoo*, including the margin title preceding this one. Nine corners I interpret as 9 consecutive zigs and zags of the fence, though informant appears to indicate 1 place, not 9 places. Perhaps parallel beliefs found elsewhere will solve the problem.] [St. Petersburg, Fla., (1022), 1653:8.]

5608. Take up yore tracks yo' see, yore lef' track. Take it up an' yo' goin' - see, jis' lak yo' spotted a person goin' dat way, pick up yore track an' *dress* dat track, an' dat'll keep yo' goin'.

RATTLESNAKE POWDER - TO *DRESS* LEFT TRACK - KEPT 13 DAYS IN HOLLOW TREE - THEN OVER LEFT SHOULDER INTO RUNNING WATER

(How do they *dress* that track?)

Well, dey *dress* it wit powdah - yo' see, dis snake powdah dat ah started tuh tell yo' 'bout awhile ago. Snake powdah. Dey call it rattlesnake powdah. It come already compounded yo' see an' fixed up. Dey git some of dat yo' see an' put it in dere. An' pick up yore track an' put yore track intuh a hollow tree.

Jis' lak a tree got two forks [trunk of tree branches into one fork], yo' see, it's got'a hollah in de middle of it. An' let dat stay dere fo' 13 days. See, an' dat'll keep yo' goin'. If yo' don't fin' somebody fo' yo'self, fine'ly [finally], evently [eventually] hit'll run yo' crazy. It be bu'stin' headache yo' see, keeps yo' worried all de time.

(Well, after 13 days what do you do with that track then?)

Well, dey take it den outa dere. See, dey has it in somepin, wrapped up in somepin lak a rag. Dey take dat outa dere den an' carry it tuh de watah, see an' throw it ovah de lef' shouldah in de water. Well, see dat'll keep yo' goin' an' jis' keep yore mind jis' flusterated, jis' lak yo' cain't stay in no one place long, yo' jis' worried tuh death all de time.

(Where do you get this rattlesnake dust? Do you buy it some place?)

No sir, see if yo' ketch a rattlesnake, yo' kin take an' skin 'im an' parch 'im up. Parch 'im, bake him lak yo' bake anything, an' yo' make a powdah of dat. [St. Petersburg, Fla., (1012), 1638:8.]

5609. Ah know dis happened in Tampa. Take dis foot track of a person dat chew disliked. An' yo' kin git it an' yo' kin put it intuh a piece of red flannel. An' yo' kin carry it tuh a rivah of runnin' watah, an' throw it ovah yore lef'-han' shouldah an' say, "Go," an' make a curse word. An' dat person shall leave.

RED FLANNEL - TRACK IN - OVER SHOULDER INTO RIVER
CURSE WORD - SAY "GO"

(You get what track?)

De left one, always de left if dey do anything.

(Why always the left?)

Don't know why de lef' but dey says de lef'. [Waycross, Ga., (1076), 1742:3.]

5610. Dey could sprinkle cayenne peppah in de foot track.

(What would that do?)

Dat would have 'em a tendency to roam - a tendency to roam away from de place where dey were.

(I see. If someone sprinkled cayenne pepper in my foot track, I would roam.)

RED PEPPER IN TRACK

Yes, sir. [Vicksburg, Miss., (762), 1042:7.]

5611. Yo' kin take up a person track an' put it in a bag, an' put red peppah in dere on yore track, an' dat'll make yo' lose yore mind, almos' run yo' crazy. [Wilmington, N. Car., (329), 267:2+ 85?]

RED PEPPER - TRACK - IN BAG

5612. Well, yo' take, if yo' have someone roun' joo an' yo' don' wan' 'em aroun' joo, yo' kin take sulphur an' red peppah an' place it in de bottom of dere shoes, shoe track. [Informant should have put *shoe track* after *an'* following *red peppah* - 3 ingredients.] Jis' lak dey step on de soil down dere, jis' take some of dat soil, mix dat all up tuhgethah. Put dat in de bottom of dey shoe, dat will run 'em out.

RED PEPPER - LEFT TRACK FROM HOUSE - IN SHOE TO SEND AWAY

(Whose shoe do you put that in?)

Put dat in de person dat chew wan' tuh leave.

(You mean in their shoe?)

In de one yo' wan's tuh leave.

(Put some of their own foot track in there?)

Yes, put some of deres - jis' lak if ah want chew to leave, see. Ah'd git somewhere yo'd been steppin', right 'long where yo's been goin'. Wouldn't git it where yo' comin' towards de house, git it as yo' goin' 'way from de house.

Mix dat up togethah an' place it in dere shoes, see, ovahnight. De nex' mawnin' [I interrupt].

(Do you put it in both shoes or just one shoe?)

Jis' one shoe.

(And out of what foot track do you get this dirt?)

Out of the left track. [St. Petersburg, Fla., (1001), 1617:1.]

5613. [he pick up her track] an' put nine seeds of red peppah in it, if he want de woman. Put nine seeds in dere an' sew it up in a little yarn rag, an' tote it in 'is pocket. Dat's de way he'll keep de woman.

RED PEPPER 9 SEEDS
HER TRACK - SEWED INTO RAG - POCKET

(Get that dirt out of her track - either track?)

Either track, yessuh. [Memphis, Tenn., (1541), 2787:1.]

5614. Ah hear of 'em usin' red peppah an' stuff lak dat yo' know. [They] says dey mix it in dere track. An' says dey go an' dey take de track from yo' an' - start at de heel an' go tuh de toe, an' put it in runnin' watah. Say dey'll keep awalkin'. Nevah come back.

RED PEPPER - PICK UP TRACK - HEEL TO TOE - RUNNING WATER

(In other words you would get some of the dirt out of my foot track as I was walking away. You take it from the heel to the toe, and you mix it with red peppah and throw that into running water. That will keep me walking. Do you take either track?)

It don't make any diff'rence. [Fayetteville, N. Car., (1390), 2490:10.]

5615. Well, yo' take de red peppah an' git dis track of de woman undah de hollah of 'er foot. Den yo' wrap dis dirt up in de peppah tuhgethah wit a little - in a rag, an' yo' go tuh runnin' watah an' throw it intuh de watah an' don't look back. An' when it go on away, dis woman will go away an' won' bothah yore husban', fo' ah have tried dat fo' mahself.

RED PEPPER - TRACK HOLLOW - IN RAG - WATER - DON'T LOOK BACK

(You just use the foot track - either one?)

De foot track, either one. [Wilson, N. Car., (1493), 2663:1.]

5616. They dit up the whole left-foot track and put it in a bottle. Take it and throw it in the river. They can put a little water in or a little cayenne pepper, if you want, make a wish, throw it in the river - and throw it away. You wish them to stand still or to drown, you wish them good or wish them bad, anything you want to. [Fredericksburg, Va., (80), Ediphone.]

RED PEPPER - LEFT TRACK - BOTTLE - WISH - INTO RIVER

5617. Take a fellah's track. Git right 'long behin' 'im an' take his track, if he be walkin', movin'. Yo' know right whilst he's movin', git 'is track from right behin' 'im. An' dey say dey'll take dat track den an' dey'll go git some black peppah, red peppah, turpentine, Sloan Linament - anything real hot whut'll burn yo' know. Says dey'll put it in dis track den an' dey'll take it den an' go tuh a runnin' stream of watah. Dey'll stan' wit dere lef' shouldah tuh dis stream of watah, an' dey'll throw it ovah de lef' shouldah an' den dey'll walk away. Well, dey say den dat track as it floats down de stream, say dat'll take, carry yo' on off - will run yo' away from home, jis' make yo' go on whereevah dat goes. Yo' jis' go on off till yo' die.

RED PEPPER - BLACK PEPPER - TURPENTINE - SLOAN'S LINAMENT
ANYTHING HOT - TRACK - OVER LEFT SHOULDER INTO WATER

(How many tracks of mine do they take - or just one?)
Jis' takes one track - eithah one. [St. Petersburg, Fla., (1014), 1639:4.]

5618. Take dere tracks an' take a pinch, three pinches an' git chew nine grains of red peppah an' nine grains of black peppah an' nine peas of black-eyed peas, an' put it in a bottle an' throw it ovahbo'd, an' don' look back. Says she'll 'peah [appear] 'way from dere.

RED PEPPER 9 GRAINS - BLACK PEPPER 9 GRAINS
BLACK-EYED PEAS 9 - PINCHES OF FOOT TRACK 3
IN BOTTLE - OVERBOARD - DON'T LOOK BACK

(Here's the track like that. You take three pinches out of that track - either track, the right track or the left?)
De right track. [Wilson, N. Car., (1505), 2672:3.]

5619. Carry away yo' tracks - if he git chore foot track to *hur'* chew, take it up an' turn yo' toes back to yo' heels an' bury it. He'd make yo' sick. But if he'd take it from yo' toes back to yo' heels an' don' do nuthin wit it, an' yo' could nevah feel sick de fus' [first] time, take an' take yo' some salt, table salt, sprinkle it down in yo' yard an' call dat person name, if yo' kin. Squash it. He can't do no harm den. [Charleston, S. Car., (525), 627:1.]

SALT - TRACK - CALL OWNER'S NAME

5620. Jis' lak yo' has a enemy an' yo' an' 'im, yo' might say, call it to be a frien'ship. Well, now, jis' lak if dis wuz mah home. Yo' live so-an'-so. Well, yo' visit me. Well, if ah'm ti'ed [tired] of yo', yo' undahstan', yo' [I] kin take sech a thing as cookin' salt an' drop it inside 'is [your] heel track an' covah it. Yo' [I] won' have no more trouble wit 'im [you].

SALT - INTO HEEL TRACK - COVER

(Just part of any of his foot track?)
Yeah, eithah one his foot track. Jis' lak he step, jis' a little salt an' put it inside his heels or yore foot track. Keep 'im 'way from dere altogethah. [St. Petersburg, Fla., (980), 1589:4.]

5621. Dey say if yo' goin' anywhere an' a person don' wan' choo dere, an' yo' leave, dey walks right back out on yore foot track; an' take de firs' two track, an' takes up one han'-ful of dirt from de lef' an' den throw some salt in de right one. Dey take de sand [from left track] on back to de house wit 'em an' put it in a bag an' keep dat. An' dey say yo' can't come back to de house no more. [Wilmington, N. Car., (249), 245:1.]

SALT: AFTER YOU WALK IN VISITOR'S FIRST 2 TRACKS LEAVING
SALT IN RIGHT - HANDFUL DIRT FROM LEFT INTO BAG AND KEEP

5622. Take up dere track an' put it in [put in it] some salt, cookin' salt, an' throw it in de runnin' watah - lak a rivah yo' know. Throw it in de runnin' - be sure an' throw it in de runnin' watah an' dat will run yo' 'way from yo' home. [Waycross, Ga., (1102), 1776:2.]

SALT - IN TRACK - INTO RUNNING WATER

5623. If yo' be walkin' down de dust [dusty road or field], well dey kin pull dat track back [from toes to heel] an' take up some of dat dust. An' take an' put salt in it. An' take it to de rivah an' throw it ovah yore lef' shouldah into de watah. An' dat'll *run 'em*. [Memphis, Tenn., (949), 1530:9.]

SALT - TRACK TOES TO HEEL - OVER LEFT SHOULDER - INTO RIVER

5624. Dey git de dirt outa yo' track an' put salt in wit dat, an' go tuh runnin' watah an' throw it ovahbo'd, an' yo'll move an' can't he'p yo'self. Dat whut dey tell me. Said dey could run 'em wild - dat whut dey tell me - wit it.

Said dey take dat an' tie it up in a new cloth, an' go tuh runnin' watah, throw it ovah yore lef' shouldah an' make a wish, say, "Go 'way." Yo' mind will go, sompin lak dat. (That track you got up the first time, you get it from the toe to the heel?)

SALT - IN TRACK TOE TO HEEL - IN NEW CLOTH - OVER LEFT SHOULDER INTO RUNNING WATER - WISH - SAY "GO 'WAY" - DON' LOOK BACK

Uh-huh, an' yo' walk tuh de runnin' watah. An' put salt in it an' walk tuh de runnin' watah, an' throw it ovah yo' lef' shouldah an' don't look back, an' make yore wish an' leave on away. An' don' have nuthin tuh say. [Fayetteville, N. Car., (1404), 2526:6.]

5625. Take de dirt from undah a person's right feet an' put it in a rag, an' put red peppah an' salt intuh it an' put it in runnin' watah. Dat will cuz a person tuh bust - goes mos' anywhere yo' wan' 'em tuh go.

SALT - RED PEPPER - RIGHT TRACK - RAG - RUNNING WATER

(That will send him away.) [Wilson, N. Car., (1495), 2664:10.]

5626. Pick up de lef' foot jis' in de centah, in de middle of de track, an' put it into a bag. An' put a little salt, a little [red] peppah an' throw it into de rivah. An' dey say dat will do yo' harm - make yo' go away, don' chew know, run yo' outa town sompin lak dat. [Mobile, Ala., (704), 967:2.]

SALT - RED PEPPER - CENTER OF LEFT TRACK - BAG - RIVER

5627. Yo' kin take a person track an' take red peppah an' salt an' put it in a halfa pint bottle, an' chunk it in runnin' watah de way yo' wan' de person tuh go an' dey'll leave. Dey won' evah come back. [Waycross, Ga., (1134), 1841:9.]

SALT - RED PEPPER - TRACK - BOTTLE - RUNNING WATER

5628. Take de foot tracks up an' put dat in a bottle of water, an' put some cayenne peppah an' salt an' steel dust, an' throw it inde rivah. Dat will make yo' drift. Track of de left foot. [New Orleans, La., (804), 1128:4.]

SALT - RED PEPPER - STEEL DUST - LEFT TRACK - BOTTLE - RIVER

5629. Take dey track.

(Either track?)

No sir, de track outa de right foot. Take it up from yo', put it in a jah [jar]. Put chew some salt an' red peppah wit dat, stop it up tight. Go down tuh de rivah when de tide's goin' out an' stan' wit chure back lak dis [demonstrates], an' pitch it ovah yure lef' shouldah an' call dat person name. An' dey'll leave out jis' lak dat - dat bottle go down wit de ebb tide. [Brunswick, Ga., (1179), 1991:10.]

SALT - RED PEPPER - RIGHT TRACK - BOTTLE - TIDE GOING OUT BACK TO WATER - CALL VICTIM'S NAME - OVER LEFT SHOULDER

5630. Well, yo' take dat foot track goin' dis way an' - yo' take it goin' - an' den yo' take it comin', see. Well, aftah yo' take dat track - gits both tracks - see, yo' git one goin' an' de othah one comin'. Yo' gits a piece of Lowe's, bran'-new Lowe's cloth. It's thick stuff whut dey make sacks

SALT - RED PEPPER - RED FLANNEL - NEW LOWE'S CLOTH [SACKING] TRACKS 1 GOING, 1 COMING - OVER LEFT SHOULDER INTO RIVER

outa, cotton sacks.

(What they call Louis?) [Lowe's.]

Yessuh. Yo' git a piece of Lowe's an' yo' sew it up [into a bag]. An' yo' go git chew a box of table salt. Yo' git chew a box of cayenne peppah. An' take dat track an' yo' compounds all dat up tuhgethah an' yo' put in dere [small bag made from new Lowe's cloth] an' [put] dat [Lowe's-cloth bag into a bag of] red flannen. [A bag of any material holding the ingredients of a *hand* is often enclosed within red flannel for added power.] An' yo' goes tuh de rivah an' yo' turn backward dis way [demonstrates] an' chunk it ovah in de rivah. See, lak dat, ovah yore lef' shouldah.

(What will that do?)

Dat will run 'em away. [Memphis, Tenn., (1547), 2806:5.]

5631. Well, dey gits up de foot track an' dey prepare dat up an' tote it. We use red peppah an' black peppah - sech as dat. We sprinkle dat down an' we salt it. Salt is supposed tuh save things. We use salt wit de idea in view of de savin' powdah by dat. We put de salt in dere tuh save it. As long as de salt holds it strength, we got holt of de undahtakin' at de time. SALT IS A GREAT THING BUT LOTTA PEOPLE DON'T KNOW IT.

SALT - RED PEPPER - BLACK PEPPER - TRACK
8 INGREDIENTS IN SHOE - 9 DROPS OF VINEGAR AND PINCH OF SALT IN EACH SHOE - 3 NEEDLES IN CAP OR HATBAND

(Just what do you do with that track now?)

Well, we takes dat track - IT'S NOT BUT A VERY FEW PEOPLE IN DIS DAY'S TIME WANTS TUH KILL A PERSON, BUT DEY WANTS DEM TUH COME UNDAH DERE CONTROL AN' HOLD 'EM, YO' KNOW. When dey do dis, so den dey use dese means.

[Informant, professional worker, starts another rite.]

Put DUST IN YORE SHOES. PREPARE IT WIT THREE DIFFREN THINGS. An' dey use dat tuh sprinkle dat in yore shoes.

Dere certain things yo' kin do tuh pertect yo'. Yo' kin walk ovah any kind whatsomevah it is. It melt away.

Why all yo' would do - use salt, nine drops of vinegah.

(How would they use that?)

Weah three needles in yore cap or hatband or whatsomevah yo' gwine tuh do. Stick it - conceal it away.

(What did you do with that salt and vinegar?)

Well we take de salt an' vinegar an' drop nine drops in each shoe. Jis' put a little pinch of salt in dis shoe an' one in dis one, an' we walk anywhere we wanta go.

(You can walk over anything?)

Walk ovah anything a man kin put down. [Fayetteville, N. Car., (1395), 2508:3.]

5632. Ah heard a ole man say if yo' had a bad enemy, ah mean neighbor an' he come tuh be a enemy, he said, dat yo' could take his track. Take a track of 'is. An' he said yo' could take some black peppah an' dis pulverize - yo' know yo' take peppah an' make it outa tobacco [pepper out of tobacco equals snuff]. An' he said yo' git some of dat [also] an' tie up 'is track. Tie it up good in a rag. An' take dat rag an' dey said tie it aroun' dere good an' tight. An' den take a stick an' put it down in de watah - runnin' watah. An' he said, when yo' do dat - an' leave it dere *In de Name of de Lawd*. An' fix it so it will be weighted

SALT - RED PEPPER - BLACK PEPPER - SNUFF - IN RAG - 9 KNOTS IN NAME OF LORD - DRIVE STICK THROUGH RAG - IN RUNNING WATER WEIGHT DOWN WITH A STONE

down an' watah run ovah it. DEY GOIN' DOWN DAID. Now, dat's whut ah heard about it - a enemy.

(They put black pepper with that?)

'Scuse me. Dey put black peppah an' salt, a tablespoonful, an' dey take de red peppah already ground an' put it.

(Cayenne pepper?)

Yessuh. An' put it in dere. An' den aftah yo' do dat, po' de salt all ovah dat, an' take an' tie it up *In de Name of de Lawd.* An' put nine knots in dis rag. An' den aftah yo' put dose nine knots, yo' take an' drive down de rag through a stick - drive through de rag de stick to hold it down dere. Den yo' lay a rock or somepin ovah it an' let de watah run ovah it. An' dat'll make 'em move from dat place. Dat's whut ah heard. [Fayetteville, N. Car., (1418), 2051:12.]

5633. If someone gone away an' dey wuz persuaded away by some person dat's tryin' to do yo' harm in de family or somepin of de kin', an' dey git dis person out an' tell 'em to leave home, *ah wouldn't stay dere*; an' den, yo' see, dey're tryin' to do yo' harm. Dey would git dis person off, an' den dey would give 'em somepin to keep 'em away from yo'. Ah've heard dat.

SALT - RED PEPPER - SULPHUR - TRACK

(What do they give them?)

Dey say dey would fix up somepin in dere food, some kin', lak women have, an' put it in dere food. An' den to bring 'em back, a lady tol' me dis, she wuz a ole lady, she's daid now, she tol' me dis to bring 'em back. She said if yo' wan' 'em, desire dem back home an' couldn't git 'em back, said if dey did come to see yo', if dey happen to come to see yo', yo' git some salt an' red peppah an' some sulphur, an' sprinkle it in dere tracks when dey leave ag'in, so dey come back ag'in dey wouldn't go back any mo'. If dey leavin', dat'll bring 'em back. [Wilmington, N. Car., (256), 252:1 or 176:1.]

5634. Dey say yo' kin take dere track an' put it wit some salt an' [red] peppah an' sulphur an' put it in a bottle, an' go to runnin' watah an' throw it in backwards, an' tell de person - call dere name - tell dem to go jis' lak dat track go down dere, down de rivah. An' long as dat watah runnin' carr'in' dat track, why dat person always wundahin' [wandering] roun' an' goin'.

SALT - RED PEPPER - SULPHUR - TRACK - BOTTLE OVER SHOULDER INTO RUNNING WATER - CALL NAME - TELL TO GO

(You use the dirt out of either foot?)

Either one. [Florence, S. Car., (1293), 2193:9.]

5635. About de track, ah know about de track. De' [dey = they] takes nine pods of red peppah an' de' take nine pinches of sulphur. De' take nine pinches of salt an' git dat track, de right-foot track, when dey're leavin' home. An' mix all dat togethah. Ah seen 'em do it, mix all dat togethah yo' know. An' dey take it an' box it up, an' dey chunk it in de rivah. Den dey'll go. In nine days dey'll leave town an' nevah come back. [Waycross, Ga., (1126), 1831:4.]

SALT 9 PINCHES - RED PEPPER PODS 9 - SULPHUR 9 PINCHES RIGHT TRACK LEAVING - ALL IN BOX - RIVER - GONE IN 9 DAYS

5636. When a person, yo' know, jis' walkin' along, an' dey could take sulphur an' salts an' spirits of turpentine an' mix it tuhgethah an' cuz yo' tuh have a foolish min'.

SALT - SULPHUR - TURPENTINE - 9 TRACKS - 1 EACH MORNING

[Spirits of turpentine is used occasionally instead of turpentine, the addition of *spirits* giving to turpentine a *spirit* or other-world quality. An informant somewhere in *Hoodoo* explains the *spiritual* essence of turpentine.]

(Well, what do they do with that stuff after they get it? What do they do with that?)

Takes it an' mix it tuhgethah an' as yo'd walk along, see dey po's dat in yore track as yo' go 'long. A certain numbah of tracks yo' know. Ah 'spect [suspect] yo' have tuh put it in de tracks, nine tracks nine mawnin's. An' dat will cuz yo' tuh go crazy.

(This mixture, they just slip it into these tracks?)

Yes. [Fayetteville, N. Car., (1391), 2494:14.]

SALT - BLACK PEPPER - VINEGAR: 3 INGREDIENTS IN FIRST TRACK AT FRONT STEPS - BURY AT BACK STEPS

5637. Well, dey say dat if a person - if dey git de foot track right at de do'step, see. When dey git de foot track right at dis step right aftah dey walked in an' out, dey could take some out of it an' put it in sompin an' put some salt, peppah, black peppah, two or three drops of vinegah, an' bury it up undah de back steps. Says, dey won' come back any mo'. [Florence, S. Car., (1294), 2195:9.]

SALT - SUGAR - LEFT TRACK TO YOU - BAG - WEAR

5638. Yore left track - if yo' goin' down 'er steps, she could rake yore left track to her an' jis' mix a little sugah an' salt wit it, an' yo' jis' keep yore min' on 'er all de time.

(What would she do with that track?)

Weah it, weah it in a little bag, an' dat jis' keep yore min'. [Sumter, S. Car., (1355), 2373:2.]

SALTPETER - IN 5 FOOT TRACKS

5639. Dey go to work an' if dey git yo' an' if dey're goin' to hahm [harm] yo' dey take yore tracks an' bury on to dere steps. Well, now listen, dey put some saltpetah in yore tracks. See, now dat'll hahm yo'. If dey take yore tracks up from anywhere dey'll hahm yo' if dey put saltpetah in it. [Somewhere either before recording began or along in here while recording machine stopped, informant mentions 5 foot tracks or footprints. I missed a notation at the time but will soon mention them.]

(On your own steps?)

Yes, on yore own steps.

(Yes, I see. On my own steps?)

On yore own steps.

(That is, five footprints of dirt on my own steps? Either foot track?)

Eithah foot, it don' make any diffrence. [Memphis, Tenn., (976), 1579:6.]

SAMPSON SNAKEROOT OR BLACK SNAKEROOT - SALT - RED PEPPER TRACK - IN CLOTH - THEN INTO AIRTIGHT BOTTLE - BURY

5640. Well, yo' kin take de dirt up out dere foot track. Yo' take dat up an' put it in a cloth an' den dey take salt an' [red] peppah, an' it's eithah Samson [snake root] or blacksnake root. Yo' take dat up an' put it all togethah, an' den wrap dat up, see an' dey bury dat. Put it in a bottle an' stop it up right airtight, an' dey bury dat. Dat'll make yo' stay. [Wilson, N. Car., (1473), 2653:12.]

SHOE

5641. Ah heard 'em say yo' could take some dirt out right in de bottom, right in de palm of de lef' feet, choo know. Take it an' put it in a bag an' fix yo' so yo' couldn't walk. Yo' jis' weah it in de bottom of yo' shoe. [Richmond, Va., (374), 317:11.]

5642. [This is a job-stealing rite! There are a number of them in *Hoodoo*. To obtain a job is an important rite in hoodoo thought.]

Fo' instance, yo'd walk on out dere lak yo' attah [after] quittin' a job, a feller not wantin' a job. All right, yo' could take a shovel an' pick dis [other *feller's*] track up, de right track, an' turn it roun'. An' den de nex' mawnin' yo' kin go dere an' ast dis man fo' de [other man's] job. See? Go dere fo' - well, 'bout three mawnin's, somepin lak dat. But on de third mawnin' yo' go, de man [boss] will give yo' de job.

SHOVEL - TURN IN OPPOSITE DIRECTION WITH - WORKMAN'S TRACK ON HIS WAY TO WORK - 3 MORNINGS ASK BOSS FOR A JOB

(He would take my job away from me and give it to you, if you turned my foot track around?)

Yes.

(But you must get my foot track while I am going to the job?)

Dere yo' are [exactly]. Yore right foot track whilst yo' goin' to de job. [Fayetteville, N. Car., (1407), 2528:4.]

5643. Ah learnt dat if yo' wants tuh drive a person away wit dere track, git 'em - jis' like yo' see a person walkin' up de street, de firs' track he put down, keep yore eyes on 'em an' go an' pick de firs' track up. Git chew a siftah whut have nevah been used befo' an' sift it through dat. Take it in yore home an' at mawnin', jis' as early as yo' possibly kin git up, jis' take it an' walk out an' look right straight up, an' throw part of it to de east an' part to de no'th, part to de s'uth an' part to de west. Dat will keep 'im goin'.

SIFTER - A NEW - SIFT PERSON'S FIRST TRACK - EARLY IN MORNING - WALK OUT OF HOUSE - LOOK UP IN AIR - THROW SOME EAST - NORTH - SOUTH - WEST - "KEEPS 'IM GOIN'"

(Sending you away with your track.) [Waycross, Ga., (1159), 1932:1.]

5644. Take de foot tracks out from behin' somebody as dey be walkin' along, don' let 'em see yo'.

(Foot tracks?)

Both tracks, dat he [you] wanted to run away. An' take it to de rivah an' de early part of de mawnin', when yo' firs' wake up befo' yo' speak to anybody an' throw it in de rivah ovah yore lef' shouldah. An' walk away an' nevah look back at it an' dat'll run 'im away. [Memphis, Tenn., (975), 1578:10.]

SILENCE: BEFORE SPEAKING IN MORNING - TRACK - OVERBOARD

5645. Ah heard dat when dey take up yore foot track, yo' tie it up in a silk rag an' throws it in runnin' watah; run a man from his home or a lady.

(Put it in silk rag - just wrap it up in there, and you must throw it in water running north?)

De watah runnin' no'th...

[I turned off recording machine too soon to catch the final words *watah runnin' no'th*, because informant was slow in adding them. This sudden addition is quite common while interviewing. That is why I comment or ask question hoping informant will repeat. Sometimes he does, other times he does not.] [Wilson, N. Car., (1506), 2673:1.]

SILK RAG - TIE UP TRACK THROW INTO WATER RUNNING NORTH

5646. Dey kin go an' see yore track an' begin at de toe an' pick it up completely to de heel, right undah de middle. Don't let any of it fall off, evah bit of it. An' put it

SILK CLOTH - TIE UP TRACK IN - DROP IN RIVER - WISHING NOT SPEAKING, "GO, YO' DEVIL! YO' GO!" DON'T LOOK BACK

in a silk piece of cloth, a piece of silk ole or new. Don't make [no difference] jis' so long as it's silk. An' go to de rivah, drop in de middle of dat rivah. Don't say a word but jis' make yore wish, jis' like yo' say, "Go, yo' devil! Yo' go!" Turn yore back de moment yo' drop it an' don't look back. Come on away an' dey'll go. [New Orleans, La., (803 or 804), 1123:2.]

5647. If yo' wan'a make love yo' take his right - if he's comin' towards yo', take de dirt out 'is right foot track when he comin' towards yo'. Put it in a bag wit sugah an' spice in dere, an' sleep wit it undah yore haid, undah yore mattress undah yore hair where yo' lies. [Mobile, Ala., (690), 919:3.]

SLEEP ON - TRACK IN BAG WITH SUGAR AND SPICE

5648. If yo' have somebody nex' do' tuh yo' an' yo' wanted 'em tuh move. An' dey wuz 'sturbin' de neighborhood, yo' know, an' yo' wanted 'em tuh move. Why yo' jis' take some of de dirt outa dere right foot, an' put it in a snuffbox an' carry it tuh de rivah. An' throw it intuh de rivah an' not look back an' go on home. Dey'd move. [Waycross, Ga., (1121), 1802:5.]

SNUFFBOX

5649. Git dere foot track an' put it into a snuffbox an' put it ovah de do' an' drive dem.

(What do you mean driving?)

Dat drivin' yo' 'way from home. [Brunswick, Ga., (1185), 1998:9.]

5650. Well, ah'll tell yuh whut dey do. Dey takes dere track an' den dey puts some kinda stuff wit it, see. An' dey take dat track an' den dey take it an' dey'll throw it eithah ovahbo'd or dey buries it, see. Or dey put it in a dirty sock an' dey'll bury it, see. An' dat will prohibit yuh from goin' if yuh wanta go some place.

SOCK, IN DIRTY - TRACK WITH SPICE, SUGAR OR SALT

(Keep you from going where?)

Wherevah yuh wanta go. Jis' like providin' if yuh got somebody an' dey love yuh, see. An' dey kin prevent yuh from goin', why dey takes dat track, see. An' dey'll *fix* it an' dey bury it. An' dat will keep yuh from goin' away.

(What sort of powder did they put in that track, did you say?)

Dey puts some ingredients in it, see.

(What do they put in it?)

Dey puts spice, sugar, or salt, eithah one, an' dey bury it. [Savannah, Ga., (539), 659:1.]

5651. Jis' lak de husban' er [or] somebody, he lvin' wit 'em an' leave 'em, an' dey wan' 'im tuh come back. Dey'll git de footprint, start at de haid, zhoo know, at de toe, an' pull it back tords de heel - de lef', de lef' always. An' said [say to the dirt], "Yo' lef' me, but choo're comin' back." Yo' take dat [dirt] an' git a pair dere ole socks, if yo' have 'em, an' put it in dat [left sock] an' bur' [bury] at chore doah, an' dey'll be supposed tuh come back. [Wilmington, N. Car., (204), 110:4+85.]

SOCK, IN LEFT - BURY AT DOOR LEFT TRACK TOE TO HEEL

5652. Like dat yo' git mad wid a fellah like dat, yo' ketch 'im goin'. Ah think he mus' be goin' east, yeah. An' yo' gits nine pinches outa his right track, dey tells me, an' yo' takes it an' yo' puts it in a bottle or anything an' stop it up. An' yo' spit in it nine mawnin's. An' de en' de nine mawnin's yo' carry it down to de rivah, see, an' throw it ovahbo'd. An' tell me dey'll go away from home an' won't nevah come back no mo'. [Richmond, Va., (340), 372:1.]

SPIT 9 MORNINGS - IN BOTTLE WITH 9 PINCHES OF TRACK

5653. Dey kin take yore foot track up. Jis' go out an' jis' lak yo' stan' in de sand, take it up wit a silvah spoon. Jis' take it up real lightly an' put it in a bottle, an' stop it up an' throw it in runnin' watah an' it will carry yo' away.

SPOON OF SILVER - PICK UP TRACK - INTO BOTTLE - INTO WATER

(Either track?)

No suh, have tuh be yore lef' track. [Wilson, N. Car., (1497), 2665:14.]

5654. Dey take yore foot track up in a spoon an' put it in a sack an' den throw it ovahbo'd. Dat will hahm [harm] yo'.

(What will that do to me?)

Dat will drown yo'.

(Which track do they take up?)

Take up de lef' feet. [Charleston, S. Car., (8), 653:5.]

5655. Yes, take up yore track. Sho' [sure] take up yore track an' carry it to de rivah an' put it down 'side de rivahside an' yo' will leave.

(How would I put it down beside the river? How do you mean put it down?)

SPOON OR STICK - TAKE HOLLOW OF FOOT - LAY ON RIVER BANK

Take a stick or a spoon an' git de dirt from de hollah of de foot an' carry it tuh dat rivah. Yo' couldn't stay dere. Yo' lay it down side of de rivah bank, jis' on de dirt.

(Do you take either track or both of them?)

Only de right foot track. [Little Rock, Ark., (887), 1461:8.]

5656. Ah heard dat chew have tuh take nine spoonfuls of dirt outa dis person's track as dey go 'way from de house. Jis' go 'long an' take nine tracks of dey tracks, nine of dey tracks, yo' know, jis' lake one, two, three - nine. Git nine pinches of dirt outa each one dose tracks, dey said, an' bottle it up an' dey nevah would come back any mo'.

SPOONFULS 9 - TRACK 9 FROM HOUSE - BOTTLE - WATER

(You get nine pinches out of these nine tracks or you get nine spoonsfuls. Which do you get?)

Dey said nine spoonfuls.

(You take nine tracks, one right after the other.)

Yes sir, de way dey goin' from de house. [Waycross, Ga., (1114), 1786:2.]

5657. Yah suh, dey - someone has tole me dat if dey git aholt of yo' foot track, an' dey put it in a bottle, an' dey puts six needles, six pins an' six ole rusty nails, six new gold-eye needles, six pins dat nevah did been used an' six rusty nails [mistakenly repeated] - an' den dey take it an' put it in a forked stick like dat [demonstrates], see. An' dey ties dose togethah an' dey put it to de foot of de steps, see.

STICK FORKED - BOTTLE IN - UNDER DOORSTEP WITH 6 NEEDLES - 6 PINS - 8 RUSTY NAILS - 9 DAYS

(Well, now they put that stuff in the bottle first, don't they, and then they put that bottle in that fork of that stick.)

Yeah.

(I see. Where do they put that?)

Put unnah de steps or put it on de sunrise or sundown side. See, de haid of de step like dat, see, put dat down dere.

(I see - the step must be on the sunrise side of the house?)

Yassuh.

(And what do you do at the sundown side of the house then?)

Dey put de bottle outside - dey lean de bottle, put de bottle an' lean it.

Don't let it lay down flat.

(I see, they put the bottle at the sunrise side of the steps and they lean it toward the sundown?)

Uh-huh an' den dey lay down. Ah don't know nuthin about it befo' ah learned.

(That's what I *wanta* hear. What you have heard about it. That's right. What will that do to the person?)

Suh, whut dat'll do? Dat track, if yo' got a husban', dat'll make him stay home. An' den if he *ups wit* any othah wimmin, he can't even run about. If anothah woman got 'im *tied up*, dat'll break 'em up. Dat's supposed tuh break 'em up in nine days time.

(I see. And after you bury that bottle, do you do anything else then. After you bury that bottle, you let that stay there for nine days and then. [Charleston, S. Car., (497), 539:1.]

5658. (You take two pine sticks?)

Jis' two li'le pine sticks. Yo' take 'em an' let one be de man an' one be de woman. An' yo' take 'em an' put 'em in a new piece wit some of yore track - yo' know, de dirt. Put 'em both in dere togethah an' lay it up ovah de do' an' dat'll make 'em stick togethah, stay togethah in dis house.

STICKS OF PINE 2 REPRESENTING MAN AND WOMAN IN NEW CLOTH - WITH LEFT TRACK OVER DOOR

(Do you take up the dirt from either track?) Take it from de left track, de one dat de heart's on. See, dat's in ordah to know whether yo' mean tuh do right or wrong. [Fayetteville, N. Car., (1452), 2639:11.]

5659. Lak in de centah of it, lak in de *ball of 'is foot* chew know, right where he press down in de sand, an' jes' make up a little knot, an' dey even tie dat chew know in de knot. Yo' know, make a li'le knot an' tie dat ovah yo' haid lak where yo' walk undah.

STOCKING FOOT TRACK IN TIED IN KNOT OVER DOOR

(What will that do?) Dat will make him stay home.

(What do you tie in a knot now?) Yo' git de stockin'. Yo' tie it right up ovah de do' where he walk in, jis' a knot in dat stockin'. [Wilson, N. Car., (1500), 2668:5.]

5660. Well dey have to git it while he's 'sleep, cut it while dey sleep.

(And how would they use those tracks?)

Jis' take de hollah of de right-foot track an' put it in a li'le bag, an' jis' take it an' bury it undah de steps. Put it undah a stone so de rain won' wash it away. But chew see when yo' dig a place undah de steps an' bury it - git dat track an' bury it, yo' see, dat will make him come back. [Jacksonville, Fla., (611), 788:13.]

STONE - TRACK BURIED UNDER - UNDER DOORSTEP

5661. Dey take yore track, if yo's goin' some place, an' dey wan' chew tuh come back. Whey dey git chure track - why jis' take it an' bring it tuh yo'. Jis' take it an' put sugah wit it, an' jis' put jis' as much sugan as dere is track. An' stick it down undah yore do' or in yore house some place, why yo'd have tuh come. [Wilmington, N. Car., (220), 134:5+85.]

SUGAR - SAME AMOUNT AS TRACK TO YOU

5662. Yo' take a foot track, take it an' put sugah wit it. Carry it to de rivah an' throw it ovahbo'd an' tell it to "Go! Go!". As long as de watah run, dat man'll run. Dat drive 'im away. [Memphis, Tenn., (974), 1578:1.]

SUGAR - TRACK - RIVER - "GO! GO!"

5663. Take yore foot track an' sew it up in a piece of white homespun an' put

sulphur to it, an' take it an' go throw it in runnin' watah. Dat makes yo' travel. Yo' can't stop until dat bag hits some part of de rivah, yo' see, where it stop at, can't pass. [Florence, S. Car., (1326), 2269:8.]

SULPHUR - TRACK - SEWED INTO WHITE HOMESPUN - INTO WATER

5664. When a person is doin' anything tuh yo', yo' take dey track an' take it - if dey goin' dis way, yo' take de track dis way; if dey goin' dis way, yo' takes de track dis way [demonstrates]. (You take the track right from the toe back to the heel?) Take de track from de toe. Don't take de heel, take from de instep tuh 'is feet, from de instep of 'is feet. Take dat goin' dataway an' go an' git chew some sulphur, spirits of turpentine, black peppah an' tie it up in a ball. An' go tuh a runnin' watah an' throw it in.

SULPHUR - TURPENTINE - BLACK PEPPER TRACK - TIE - WATER

(What will that do?)

Well, dey'll leave. [Fayetteville, N. Car., (1422), 2562:6.]

5665. Well, if yo's a person dat want a person tuh leave town or anything like dat, if yo' kin ketch 'is footprint in de evenin' when de sun's goin' down. Yo' gotta lay fo' 'im. Sometimes it be weeks an' months, yo' know, when anything like dat goin' tuh occur, yo' gotta wait until yo' kin ketch 'im goin' dat way. An' yo' kin git de whole shapes - de whole shape.

SUNSET - CATCH HIS TRACK AT - AS HE WALKING WEST THROW OVERBOARD AS TIDE GOING OUT

(Either track?)

Eithah track, right or lef', an' de same thing ag'in. Carry it right down tuh de rivah. He lef' town but he won't be hurt.

(Well, how do you pick that up.)

Yo' gotta pick dat up wit 'is face goin', goin' west, his face turned from de sunrise tuh de west. Yo' pick up dis track.

(Then what do you do with that track?)

Yo' have tuh take it an' put it in a bag or anythin' an' carry it. Throw it ovahbo'd where de tide's goin' out an' he go right along. He [will suddenly] have a job [somewhere], he'll rush tuh go. [Brunswick, Ga., (1183), 1995:4.]

5666. Git dat foot track comin' to yo', both of 'um. Git dat track an' take it an' take a piece of cloth. Git some red peppah an' salt an' tie dat oop [up] in dere. An' take it an' go east on a vacant lot somewhere, where dere ain't no house at, an' throw it ovah yo' lef' shouldah - ovah de right shouldah at sunrise an' don' look back. Yo' see? An' de way yo' throw it, dat's de way de person is gwine.

SUNSET - THROW TOWARDS - OVER RIGHT SHOULDER - BOTH TRACKS COMING TO YOU - TIED UP IN CLOTH WITH RED PEPPER AND SALT DO THIS AT *FIRST DARK* - FACING EAST

(I see. You throw it over your right shoulder?)

Yes sir, an' don' look back.

(You throw it toward the east?)

East.

(Before sunrise?)

Jis' de way de sunrise, jis' as de sun go down. Let it be *first dark*, on a vacant lot where ain't no house. See? An' don' look back at it. An' de way yo' throw it, if yo' want dat person to move in dat direction, dey'll go in dat direction.

(I see.) [Vicksburg, Miss., (725), 993:4.]

5667. It have been said dat if an' individual come to yore house an' yo' want 'em to stay away an' not come again, to sweep dere track out immediately right behin' 'em as dey go out. [St. Petersburg, Fla., (983), 1590:7.]

SWEEP UNWANTED VISITOR'S TRACKS OUT AS HE LEAVES

5668. If somebody comin' round yo' an' doin' yo' harm, or sumpin lak dat, an' yo' wan' tuh git rid of 'em, when dey goin' out de do' sweep dey tracks out behin' 'em. [Memphis, Tenn., (1524), 2719:9.]

5669. If anyone visit yore house an' yo' don't wan' 'em dere, when dey start to leave, da' chew [that you] would follah 'em to de do', an' as soon as yo' kin, close de do' behind 'em, den open it immediately befo' dey kin git outa sight. Jis' keep watchin' 'em, an' take a broom an' sweep dere tracks away from de do', right on towards de direction dey're goin'. [Wilmington, N. Car., (217), 127:4+85.]

SWEEP BEHIND UNWANTED GUEST - BUT FIRST CLOSE DOOR AND OPEN IT BEFORE OUT OF SIGHT

SWEEP UNWELCOME VISITOR'S TRACKS AWAY AFTER DARK

5670. If yo' has a enemy dat comes to yore house, yo' wait till it's dark an' take de broom an' sweep out de tracks behin' 'em. Dat enemy won't return no' mo'. [St. Petersburg, Fla., (1031), 1677:1.]

5671. If yo' don't have nuthin tuh do wit 'em an' yo' wants tuh drive 'em, keep 'em away from yore house, yo' take some bluestone an' burn it well. An' while de bluestone is burnin', yo' take an' mix watah an' let it cook in dere good. An' dey come back tuh yore house an' yo' don' wan' 'em dere, when dey walk out, yo' po' it right in de tracks where dey make tuh go out, an' sweep it. Dat whut dey do wit de bluestone.

SWEEP AWAY UNDESIRABLE VISITOR'S TRACKS AFTER POURING BURNED BLUESTONE WATER ON THEM

(They won't come back?)

Won't come back. [Brunswick, Ga., (1188), 2005:6.]

5672. When he come tuh yore house, when yo' see his tracks comin' towards yore house, well when he comes tuh yore house, yo' know dis 'is tracks. An' when he stays - when he stays 'is length of time, an' when he starts out, git chew some salt an' throw on 'is back, an' den throw some salt in de yard, an' den yo' start tuh sweepin'. Start from de do' an' sweep 'is tracks out back clean out. Dat's *sweepin' 'im on away*. [Fayetteville, N. Car., (1419a), 2558:9.]

SWEEP AWAY SALT THROWN ON VISITOR'S BACK AND TRACKS

5673. Well, dere nuthin much dat chew kin do wit de foot track, but a lotta people says it fo' drivin' people away an' all like dat. But de only thing dat yo' kin do wit de foot track is now: a lotta peoples wants tuh keep yo' away from de house an' all like dat. Now de thing is wit yore foot track proposition, like yo' have a person come tuh yore house an' yo' don' wan' dem tuh come dere so often. Why [you] kin sprinkle some salt down right in front de gate where dey pass by, an' jis' as soon as dey come in an' walk out, yo' gotta sweep de whole track an' all outside of de gate.

SWEEP UNWANTED VISITOR'S TRACKS OUT THROUGH GATE SALT HAVING BEEN PUT THERE BEFORE HE ENTERED

(Do you put that salt down before they come?)

Befo' dey come in dere. Jis' like yo' done be expectin' someone tuh come in, an' yo' don' wan' 'em tuh be bothahin' yo'. Yo' don' wan' 'em tuh come dere, why

put dat salt down dere. [Waycross, Ga., (1168), 1974:5.]

5674. Tuh drive 'em away - tuh drive 'em away yo' git yo' some cayenne peppah an' salt. Jis' lak if a person is comin' in heah an' yo' don' wan' 'em in heah.

SWEEP SALT AND RED PEPPER PUT INTO VISITOR'S TRACKS THEN PUT SALT AND RED PEPPER IN THE 4 CORNERS OF HOUSE AND SWEEP THIS OUT OF HOUSE AND "FLIRT" AFTER VISITOR

An' yo' git chew some cayenne peppah an' salt, an' yo' set an' hold 'em [in] a conversation. Set an' talk wit 'em, be frien'ly wit 'em an' ack lak yo' ain't mad, chew know. An' den dey say, "Well, ah reckon ah bettah go." Well, yo' already has dat salt an' peppah mixed up an' have it in yore han's somewhere, an' yo' follah 'em out de house. See, when dey goin' out, jis' sift dat cayenne peppah an' salt in dere tracks. Den go tuh each fo' cornahs of yore house an' put some cayenne peppah an' salt in each fo' cornahs of de house. An' den take de broom an' sweep it all on out an' sweep it de way de' go an' *flirt it*. When yo' sweep it down on de steps, jis' lak if dey goin' up de street dat way, yo' *flirt it* de way dey goin' [demonstrates].

(How do you do that? Do it with your hand like that?)

[Flirting with a fan I had read about and had seen on stage; but *flirting with a broom*, though good English, was beyond my experience.]

Wit chure broom, when yo' *flirt it* yo' say - WHEN YO' SPRINKLE IT DOWN IN YORE [ROOM] HERE, SAY, "WELL, AH'M CONKERIN' MAH ENEMY, *IN DE NAME OF DE LORD*. DRIVE DE DEVIL AWAY FROM ME, *IN DE NAME OF DE LORD*." An' jis' sprinkle it on dere, an' WHEN YO' SWEEP IT AN' YO' MAKE DAT *FLIRT*, YO' SAY, "WELL, AH'M *FLIRTIN'* MAH ENEMIES AWAY FROM ME, *IN DE NAME OF DE LORD*." An' den *flirt* de dust on de street. Dey nevah put dere foot in yore house. [Memphis, Tenn., (1544), 2795:1.]

5675. Yo' mean de foot track tuh go or de foot track tuh come?

(Well, both of them - one one way and one the other way.)

Well, now, if yo' want somebody tuh come back, yo' git dis foot track an' don't - now, like de foot track is goin', don' turn de foot track back tuh yo'. Yo' git chew a piece of papah an' write on dat papah nine times, an' put it undah de step an' turn dat foot track back tuh de house. Dat's tuh come.

SWEEP 3 TIMES - SALT IN TRACKS GOING AWAY TRACKS TURNED BACK - WRITE 9 TIMES "COME BACK" PUT UNDER STEPS - 9 OR 21 DAYS HE WILL RETURN

Now, if yo' wan' 'em tuh go. (What do you write on that paper nine times.) Yo' write, "Come back, come back." An' ah don' care how far dat person is - an' if yo' wan' dat person tuh come back, in nine or 21 days dey will come back.

Dat's fo' - now tuh go, yo' turn de track. Dis is de track, yo' write dat nine times, "Go."

(You turn the track as if it is going away?)

Yes. Git chew a handful of salt an' jis' dash it down an' sweep 3 times. Dey gone. [Mobile, Ala., (673), 888:4.]

5676. Well, yo' take a person's foot track. Jis' lak if yo' wanta run some body 'way from town, move 'em, yo' take dere track. An' if dey goin' dataway,

SWEEP: TRACK PICKED UP TOE TO HEEL WHILE WALKING AT FRONT DOOR WALK BACKWARDS 3 STEPS - THROW OVER LEFT SHOULDER - SULPHUR OVER RIGHT SHOULDER - SWEEP TRACK OUTSIDE OF YARD - OWNER WILL MOVE IN 3 DAYS

jis' go by an' ketch it from de toe heah, ketch it up from de toe back tuh de heel. Walk along an' don' stop an' pick up de track from de toe tuh de heel. Yo' jis' come 'long dataway an' carry it on home. An' soon as yo' git furt [far] as yore fron' do'step, yo' back back three steps from it an' throw it right ovah

yore lef' shouldah. Take a li'le bit of sulphur in dis han' an' throw it ovah de right shouldah. An' yo' take de broom an' go tuh sweepin' it tuh de outside of de yard, an' dem people in less time den three days, dey goin' move 'way from dere.

(The track you put it in your right hand and throw it over your left shoulder, and the sulphur you put it in your left hand and throw it over your right shoulder.)

Yo' take de track, see [demonstrates] dis is mah lef' [side]. Throw dat ovah yore lef' shouldah. An' de sulphuh yo' put it ovah yore right shouldah at de same place.

(You use the dirt from either track?)

Yo' use it from de right track.

(That is to make a person leave.) [Fayetteville, N. Car., (1450), 2631:7.]

5677. If anyone come in de house an' yo' didn't wan' dem enemies to come dere any mo', as soon as yo' step out on de outside, yo'll git a pail of watah an' throw de watah down behind 'em an' sweep it ōt [out]. An' dat's de sign da' chew [that you] won't come back dere any mo'. Throw it on de flo' an' sweep dere tracks off. Yo' do dat on de sly. [Richmond, Va., (373), 317:2.]

SWEEP TRACKS AWAY WITH BUCKET OF WATER

5678. Well, yo' kin take dat dust from de feet, if yo' wanted a person in yore neighborhood - an' yo' had a fuss wit 'em - an' yo' wanted tuh run 'em away. Yo' goes at de ninth hour, yo' see, tuh runnin' watah an' yo'll take dis here dust, whut yo' have swept up at de ninth hour, an' yo' throws it ovah yore lef' shouldah wit yore lef' han', not tuh look back, wit a curse word. An' yo' are forced tuh leave unbeknown tuh yore ownself. Yo'll pack up. Yo'll jis' leave. Yo' have tuh walk away. [Richmond, Va., (431), 384:8.]

SWEEP UP TRACKS AT 9TH HOUR - CURSE - OVER LEFT SHOULDER WITH LEFT HAND - INTO RUNNING WATER - DON'T LOOK BACK

5679. (This woman whom the man has left, she would get hold of his left sock?)

Git holt of 'is lef' socks, 'is drawahs, an' take an' take dem home, an' put 'em undah de do'steps. Don' let nobody see or know yo' put 'em undah dere. An' den take yore broom, when he come inside de house, an' sprinkle salt down evah'where he walks. When he's goin' out, don' sweep it out do's, sweep it back in de house. Sweep it all back in de house. Sweep 'is track all back tuh de kitchen, an' let dat stay undah dere, an' dat will bring 'im back. [Wilson, N. Car., (1513), 2681:2.]

SWEEP BACK INTO HOUSE DEPARTING MAN'S TRACKS YOU HAVE SPRINKLED WITH SALT HIS LEFT SOCK AND DRAWERS UNDER STEPS

5680. Well, if yo' want 'im tuh stay home, evah time he starts out, evah time he leaves yore house, yo' jis' walk right straight on out while his tracks hot. An' sweep 'em back right undahneat' de steps, say, "Come back heah." Yo' ain't gotta put nuthin behin' dat, says, "Yo' come on back heah. Ah'm yore wife. Come on back heah." An' yo' sweep 'is tracks right undah dat steps. An' evah time yo' go out, yo' do dat an' he'll come back an' be so nice. [Sumter, S. Car., (1351), 2342:6.]

SWEEP DEPARTED MAN'S TRACKS BACK UNDER STEPS SAY, "COME BACK HERE"

5681. Dey could go on down den an' dey could take yore track an' put it in a tater [potato].

(You mean an Irish potato?)

No sir, a potatuh, a sweet potatuh. Take yore track an' put it in a sweet potatuh an' stop it back up an' put a peg in dat tatuh an' throw it in de rivah, an' yondah yo' go.

SWEET POTATO

(That's to send you away?)

Send joo right on away.

(Do they take both tracks or what?)

Take de lef' track, an' ag'in dey could take yore right. [St. Petersburg, Fla., (1022), 1653:7.]

5682. Take de print of yore lef' foot, about a teaspoon an' bring it toward 'em, an' in nine days time yo'll be gone.

TEASPOON - SCRAPE LEFT TRACK TO YOU
BOTTLE - BURY - 9 DAYS

(Here's your left-foot track and you get a teaspoon?)

Bring it towards yo', bring it back towards yo'. Dey'll be gone in nine days time.

(What do you do with that after you get it in the teaspoon?)

Well, yo' kin put it in de bottle an' bury it. [Memphis, Tenn., (930), 1511:8.]

5683. Yo' kin git dere tracks, jis' like ah wuz firs' tellin' yuh a while ago 'bout de rivah, but chew don' take it tuh de rivah. Yo' take dis an' put it in a tree an' let it stay dere fo' nine days. An' den yo' take a yo'

TERRAPIN

know, if yo' don't git dat wood whut [has that] in it [what?], den yo' ketch yuh a terrapin. If yo' kin git one, bo' [bore] a hole in 'is back an' put dis dirt in dere. An' he'll finely [finally] go on away jis' like a terrapin crawl off somewhere an' nevah come back any mo'. [An old note of mine reads: *tree = cross; 9 days = 9 hours on cross.*] [Memphis, Tenn., (975), 1579:1.]

5684. Now, yo' kin take a sewin' thimble whut chew have on yore han' an' yo' kin put it tuh de toe of a person track. Dat is de lef' track. An' yo' draw dat sewin' thimble back tuh de heel wit whut dirt, yo' know, [so full of dirt] dat it wouldn't even draw, yo' undahstan'. An' yo' tie dat up intuh a piece of new cloth dat nevah been used. An' yo'll step tuh a place where watah runnin' an' yo' throw it ovah yore lef' shouldah an' don' look back at it. Dat'll run 'em away from dere. [Savannah, Ga., (1277), 2170:1.]

THIMBLE - SCOOP LEFT TRACK TOE TO HEEL - TIE INTO NEW CLOTH OVER LEFT SHOULDER - RUNNING WATER - DON'T LOOK BACK

5685. [You] kin take yore foot track an' take a thimble. Take it from de toe of de foot back to de heel. An' dey kin kill yo' wit dat.

THIMBLE - TRACK - 9 NEEDLES - BOTTLE - RUNNING WATER

(Just how do they do that?)

Well, dey take dat an' dey put nine needles in. Dey take de thimble an' dey puts a thimbleful of it, an' take it an' put nine needles in dat stuff an' put it in a jar, a bottle, an' drop it in floatin' watah an' yo' die from dat.

(Which track did you say they take, both of them?)

De lef' track.

(Take a thimbleful of the dirt and put nine needles into and put it into a bottle. Do you cork it up or leave it open or what?)

Stop it up tight as wax. Dat will kill de person. [St. Petersburg, Fla., (1027), 1670:1.]

5686. They tell me that they can take the dust from under the right foot and mix that with *High John de Conkah* and bluestone and alum and aloes, and then use the word, "God the Father, God the Son, and God the Holy Ghost," will bring him

back. And take that then and wrap it in a rag and bury it under their doorstep and let it stay there for nine days. And then take it out and put it in a rag and wear it around her body, and he'll be compelled to come back. [Elizabeth City, N. Car., (182), 400:4.]

3 HOLY NAMES - ALOES - ALUM - BLUESTONE - *HIGH JOHN DE CONKAH*
BURY IN RAG - UNDER DOORSTEP - TAKE UP - WEAR ABOUT BODY

5687. Ah wuz stayin' by a wumum one time. She wuz a disappeahed [dissipated] wumum.

(What kind of woman?)

A bad wumum. She wuz a mighty bad neighbah. An' ah didn't lak 'er. Ah thought ah would try whut wuz tole tuh me tuh try on 'er. Ah got some of 'er track, her lef' feet, put it in a snuffbox. Go tuh de rivah, calls de Lord's Name three times: *By de Name of de Lord! By de Name of de Lord! By de Name of de Lord!* Throw it right ovah de lef' shouldah, don't look back, keep right straight on in front of yo'. She lef' dere. [Wilmington, N. Car., (288), 203:3.]

3 TIMES: CALL "BY DE NAME OF DE LORD" AN' THROW LEFT TRACK IN SNUFFBOX OVER LEFT SHOULDER INTO RIVER - DON'T LOOK BACK

5688. Take some sulphuh an' cayenne peppah wit it [foot track] an' change his co'se from where he's trav'lin'.

(How do they do that?)

Yo' take de sand up out de middle of 'is track, de lef'-foot track, an' put some sulphah an' cayenne peppah in it in a li'le rag-lak. Yo' would make a small ball an' throw it ovah yore lef' shouldah, an' make him take a diff'ren' route from de route he's trav'lin'. (How would you throw it, just throw it over your left shoulder?) Ovah yore lef' shoulder dis way [demonstrates]. Jes' don' look back aftah yo' throw it ovah dis way. Dat makes 'im take a diff'ren' route from where he's trav'lin'.

3 INGREDIENTS: TRACK - RED PEPPER - SULPHUR
TIE INTO RAG - OVER LEFT SHOULDER
DON'T LOOK BACK

(You throw it over on the ground?)

Jes' throw it ovah on de groun'. [Brunswick, Ga., (1240), 2109:11.]

5689. Git aholt of dat foot track, take up a half of a pound of dat firs' track along dere tuh de toe. Take dat wit 2 drops of vinegah, 2 drops of turpentine, 5 drops of coal oil. An' den dat will draw de man back home - woman or man. Aftah yo' git all dat tuhgethah, why yo' take dat [track] an' put it in a bottle an' drop dis [9 drops] on it. An' den yo' sprinkle dat along where dat, if yo' are gone away from yore home, yo' undahstan', sprinkle dat along in de tracks [made after the first one]. Dat'll draw 'im along back home. [New Orleans, La., (812), 1141:4.]

3 INGREDIENTS: FOR *DRESSING* FIRST FOOT TRACK
TURPENTINE - VINEGAR - COAL OIL

5690. Ah wuz tellin' [asking] a ole man about it one day, how tuh git 'er away from de county [Charles City Co.] an' she would nevah come back ag'in. An' ah ast 'im whut wuz it. He tole me de firs' time ah see huh walkin' by huhself, tuh git 3 pinches of dirt outa huh right foot, an' git 3 grains of black peppah, whole black peppahs, an' wrap it up in a piece of brown papah, an' throw it in de creek at ebb tide, an' she would go

3 PINCHES OF RIGHT TRACK - 3 WHOLE BLACK PEPPERS
WRAP IN BROWN PAPER - INTO CREEK AT EBB TIDE

away from de county an' nevah git back no mo'. Ah saw 'er comin' down de road one day. Ah know it wuz 'uh track an' ah started tuh git some of de dirt. When ah started tuh stoop down somepin spoke tuh me an' said, "Let 'uh go on, ah'll fix 'uh some day." So ah didn't git de dirt an' let 'uh go on. In a few days she wuz taken very sick an' died. [Newport News, Va., while staying at Old Point Comfort, Va., (28), by Ediphone, happened in Charles City Co., Va., 1911.]

5691. You can take a pinch of dirt out of the hollow of anyone's right-foot track, and take a pinch out of the heel, and one out of the toe. Then, go up to the foot of a grave, take a pinch out of the foot of the grave and mix it with one of them parts [from the foot track], and then bury it at the foot of the grave. And take up another pinch of the head [of the grave] and mix it with another part [of track dirt] and bury that at the head of the grave. And take up another pinch at the [grave] center and mix it with the last part [of track dirt], carry it and throw it in strong running water. And make your wishes, wish you would go away. That'll run any of them away. [From *Doctor* Frank Harris, out in country, near Suffolk, Nansemond Co., Va., by hand. For this man, *see* INTRO., v.1, p.XXIX, line 24f., and elsewhere.]

3 PINCHES FROM RIGHT TRACK: TOE - CENTER - HEEL
1 PINCH BURY AT FOOT OF GRAVE WITH GRAVE-FOOT PINCH
1 PINCH BURY AT HEAD OF GRAVE WITH GRAVE-HEAD PINCH
1 PINCH INTO RUNNING WATER WITH GRAVE-CENTER PINCH
WISHES MADE

5692. Ah heard dey could, yo' know, lak dey say yore right foot, chew know, an' it wuz in de sand where yo' could git it good. Say dey'd take three pinches out de toe, an' den three out de heel, an' den dey'd go tuh de middle an' git three pinches. An' aftah, dey wuz supposed tuh take dat, chew know, an' put it in a rag an' throw it in runnin' watah, an' turn yore back an' not look back. An' den yo' wuz supposed tuh travel. Yo' nevah supposed tuh be satisfied nowheres yo' go, yo' know.

3 PINCHES FROM TOE - 3 FROM MIDDLE - 3 FROM HEEL
RIGHT TRACK - IN RAG - INTO RUNNING WATER

(That's the right idea [that's what I want].) [Petersburg, Va., (448), 423:7.]

5693. Now, jis' lak yo' say at de start back dere, ah would wan'a do yo' some evil. An' ah'd git up between midnight an' day jis' befo' de sun rise, but ah'd have tuh have some of yore urine watah or yore track. An' ah'd take dat an' ah'd mix it wit - it ain't powdah, it's a quicksilvah [and] brimstone. Yo' take dat brimstone an' ah'd have some of yore urine watah an' yo'd mix some bluestone wit, jis' lak yo' say. An' yo' take dat an' yo' git chew a tin box, yo' know, whut de lid will fasten down on, an' yo' put dat in dat box. Yo' bo' li'le holes in de bottom of de box. Yo' don' put no liquid in dat, jis' dat powdah. An' den set dat - de sun goin' tuh rise, yo' set it dis way [demonstrates]. Yo' don' lay it complete down, jis' kinda tilt it. Yo' set it so when de sun rise it'll come ovah it.

3 TIMES DAILY: SUNRISE - NOON - SUNSET
SAY "CARRY MAH ENEMY AWAY" OVER TILTED TIN BOX HOLDING TRACK (OR URINE) - QUICKSILVER - BRIMSTONE - BLUESTONE

Brimstone, bluestone an' quicksilvah.

(You bury that towards the sunrise.)

Yes, toward de sunrise. Yo' see de sun rise on it an' go ovah. Dis part of it tuh de sunrise. An' dat li'le box, whosomevah is doin' dis, dey got some words dey use three times a day: in de mornin' dey uses some words, dinnahtime dey use some words, when de sun go down dey use dose same words.

(What do they use?)

"Carry mah enemy away." [Waycross, Ga., (1144), 1867:9.]

5694. An' den yo' kin take three of 'is lef' tracks, jis' lak yo' git 'em from de toe. Evah time yo' go, befo' yo' git 'em, yo' call 'is name. An' evah one yo' git yo' call 'is name. An' den yo' take dat track an' go tuh a lightnin'-struck tree an' git two splintahs offen it. Have one shortah den de othah. An' den yo' take dis heah - let yourn be short an' his'n be long. Well yo' lay his'n up on top of yoren. [The symbolism of the 2 splinters is quite revealing!] An' den yo' git a teaspoonful of sugah an' put on dere. An' den yo' sew it up in a piece of cloth an' weah it. Dat'll make 'im love yo'. [Waycross, Ga., (1090), 1758:6.]

3 LEFT TRACKS OF HIS TAKEN - HIS NAME CALLED EACH TIME
2 SPLINTERS FROM LIGHTNING-STRUCK TREE - HIS LONG, HERS SHORT
HIS ON TOP OF HERS - SUGAR - SEWED INTO CLOTH - SHE WEARS

5695. Yo' take de foot tracks aftah it rains. Wait till it rains. An' when it rains yo' watch fo' dat person whosomevah yo' wanted tuh harm. Yo' watch fo' dem, an' when he done pass an' gone by on 'is business, why yo' come out an' git three tracks up. (How do you pick them up now?) Well, yo' pick 'em up wit chure han', jis' de whole track, yo' see. Yo' pick one up [demonstrates] lak dis an' yo' go an' yo' pick de othah one up. Yo' have a papah bag an' put dat in dere.

3 TRACKS - AFTER A RAIN - IN PAPER BAG - INTO RIVER - WITH
3 INGREDIENTS: EGG - HOT STUFF [PEPPER SAUCE] - YEAST

(You pick up three tracks?)

Yeah, an' yo' take a papah bag an' put dat in. All right yo' take dat an' put dat in, an' yo' go home an' yo' git chew a aig, yo' git chew some hot stuff an' some yeast box - de ten-cent box yeast box, do' [though] dey got a big box, an' yo' be ballin' dat up. An' yo' take dat an' throw dat in de rivah.

(What do you throw in the river?)

De tracks.

(What do you do with the stuff you whip up?)

Yo' whip all that up tuhgethah, yo' undahstan', den yo' put it back in a heaviah papah bag, an' yo' throw it ovah yore lef' shouldah out tuh de Miss'ippi Rivah, yo' undahstan'. Or if it's a guttah where it's runnin' watah it's all right. [RUNNING WATER IN A GUTTER IS MENTIONED HERE THE FIRST TIME IN HOODOO.] Well, dat'll be all of it, see.

(What will that do?)

Dat'll jis' *send 'im down*, dat he won' talk. Yeah, dat cripples 'im.

(It won't send him away or anything?)

No, it jis' *sends 'im down*, he cain't do nuthin. [Algiers, La., (1596), 3001:5.]

5696. If yo' wan' 'em tuh go, yo' don' wan' 'im tuh stay, git choo a tablespoonful of salt, a tablespoon whut dey call cayenne peppah. Git choo a red flannin rag now, an' git saltpeter - woman *saltpeter*. Yo' know it's two kinds, a *she saltpeter* an' dere a *he saltpeter*. Yo' git de *she*. Take yo' a teaspoonful an' put it dere an' put it - make a li'le red-flannin sack an' put it down in dere. Well, now if yo' know dis party, yo' watch 'er walk. Yo' count de tracks as dey walk. Yo' count de tracks lak dey 3 right-foot tracks. Yo' jis' take it from de toe. An' take it up, po' it in dat sack. Sew it up. Yo' meet de sun three mawnin's as it rise, an' wet on it.

3 TRACKS - SALT - RED PEPPER - "SHE" SALTPETER - RED FLANNEL BAG
3 MORNINGS MEET SUNRISE - URINATE ON BAG - THROW INTO RIVER

Take it tuh de rivah befo' de rise de fo'th day, an' throw it in dere. Ah don' cāre where yo' wan' 'em tuh go, dey'll leave dere. Dey can't stay.

(WHAT'S THE DIFFERENCE BETWEEN "SHE" AND "HE" SALTPETER?)

DE "SHE" IS A LARGE LUMP AN' DE "HE" IS IN LI'LE BITA CRUMBS. [Memphis, Tenn., (967), 1562:10.]

5697. Takin' yore track, jis' find yore track. An' dey'll take de soil jis' where yo' track, take it up an' put it intuh a envelope, or intuh anything dat would come tuh be air-tight. An' dey keep dat fo' three days. An' den aftah de three days, why dey take it an' bury it - bury yore track. An' dey claim in dat way, why dey kin make yo' think well of 'em, make yo' stay wit 'em an' be nice tuh 'em. If yo' be cruel, why it'll cuz yo' tuh come tuh love dem, stay wit 'em.

3 DAYS - KEEP AIRTIGHTED TRACK - THEN BURY AT YOUR HOME

(Where would you bury this track?)

Why dey would bury it somewhere roun' dere dwellin' - where dey be livin', where dey wan' dat person tuh stay.

(Do they take up just one track or both of them or does it make any difference?)

Well, dey would always lak tuh have de right track, de right track. [St. Petersburg, Fla., (988), 1593:10.]

5698. Mah gran'mothah said dat yo' could take dat track up an' wrap it up, an' yo' could tote it roun' in yore pocket fo' 'bout three days, an' throw it in a stream of watah. As long as dat watah runnin' why yo'll be crazy, an' as long as dat watah runnin' yo' be goin' places. Yo' won' stay in one place, yo' be goin' jis' keep goin'; jis' keep yo' upset an' worried until dat watah stop. In othah words, long as de watah run yo' upset.

3 DAYS - CARRY TRACK - THEN THROW INTO RUNNING WATER

(You take either track?)

No sir, yo' take de lef' track. [Waycross, Ga., (1080), 1747:14.]

5699. Dey take a person dat's goin' from yo'. Dey make a new paddle out of a shingle or a bo'd of any kind; jis' so dat chew make a paddle out of it - lak a spoon-lak, yo' know. Yo' carry it in yore pocket three days, knowin where dat party's track is, an' yo' ketch de sand out of de hollah of dere foot, SCOOP IT OVAH YO' LEF' SHOULDAH [*see later*]. Yo' pray dis prayah, it's de same thing, says, *In de Name of God, return.* An' go on. Throw de paddle ovah derè an' dey'll come back. [The preceding words SCOOP IT OVAH YO' LEF' SHOULDAH mean that you kneel down behind the departing tracks, push the paddle forward under one of the tracks, say, "In the Name of God, return," and carefully lift the paddle, throw the dirt back over your left shoulder - that is, towards your home.] [St. Petersburg, Fla., (989), 1595:7.]

3 DAYS IN POCKET - CARRY NEW WOOD PADDLE SCOOP UP TRACK - OVER LEFT SHOULDER, SAYING, "IN THE NAME OF GOD, RETURN"

5700. She's livin' not far from me an' ah seen 'er do dis. She would git up evah mawnin' de time she knowed dis man wuz goin' tuh 'is work. An' she'd go on out - ah git tuh de windah dere an' ah look - an' she'd pick up 'is track, three mawnin's. She picked up jis' one track, his lef' track. She picked it up from de heel an' bring it up disaway, from de heel tuh de toe. An' put it in a rag an' put it in 'er bosom an' put some salt in it, becuz she

3 MORNINGS - SHE PICKS UP MAN'S LEFT TRACK ADDS SALT - WEARS BETWEEN HER BREASTS

tole me dat's de way she fixed it. An' dis man on de fo'th mawnin' he wuz back tuh 'er house. He wuz stayin' wit 'er but anothah woman wuz goin' tuh take 'im away from 'er an' wuz gittin' 'im back. An' he wondahed how it come he wuz back dere. Ah tole him ah didn't know. Ah didn't tell 'im nuthin, yo' know, she'd bein' doin'. An' she said de nex' evenin' when ah come home, "Ah," she says, "John's back. Ah tole jah ah wuz gon'a git 'im back." Ah said, "Did jah?" She said, "Yeh." Ah says, "Yo's all right." [Wilmington, N. Car., (238), 162:7+85.]

5701. Yo' gits a person's foot track. Yo' drag it back three times - gits it from de top of de right track, an' drag it back tuh yo' three times. Gits some from each time, an' carry it tuh runnin' watah an' throw it in dere. An' yo' kin run dat person away from town an' he'll be gone fo'evah. [Fayetteville, N. Car., (1442), 2611:3.]

3 TIMES - DRAG TO YOU - RIGHT TRACK - INTO RUNNING WATER

5702. Dey gits de track an' ketch a toad an' cut de toad open an' put de track intuh dat toad. An' put 'em on top of a house where de sun kin shine an' de rain kin fall on 'em. Dat will prob'ly give 'em T.B.'s.

TOAD OR FROG

(What track do you take in this case?)

De lef' foot, de heart one - side of de heart all de time. [Charleston, S. Car., (518, *Doctor* Nelson, *see* p.2260), 607:1.]

5703. Take frogs - jis' lak if yo' wanta run a person off, ketch a live frog an' split 'im wide open. Yo' take a person track - yo' take both of 'is track an' put one crossways, cut it dis way [demonstrates]. (You cut that frog lengthwise and crosswise - cross like an "X". All right.) Yo' put de right track straight up an' down, de left track yo' crosses dat. Dat crosses up 'is mind an' he'll drift an' drift an' drift. Dat crosses up 'is mind, see. An' den yo' sew 'im back up an' yo' put 'im into a green gourd. Put 'im in an' stop it up.

TOAD OR FROG - SPLIT OPEN - LENGTHWISE AND CROSSWISE
INTO FROG SPRINKLE RIGHT TRACK UP AND DOWN - LEFT ACROSS
SEW UP FROG - PUT IN GREEN GOURD - 9 STEPS BACKWARDS TO
A LONG TIDE - OVER SHOULDER - "GO, GO" - DON'T LOOK BACK

A green gourd, dat's right, an' go where de tide is gotta go a long ways, an' yo' walk dere, an' when yo' git tuh dis rivah yo' walk nine steps backwards an' throw it ovah, say, "Go, Go." An' throw it ovah. Don' look back, jis' walk from de rivah an' keep agoin'. An' he'll go.

(You say "Go" twice?)

Yassuh. [Brunswick, Ga., (1200), 2037:2.]

5704. Foot track - jis' lak yo' make a track out heah in de soil. Yo' know what yo' could do wit dat? Take it an' put it in a snuffbox an' put it in a boxcar, in de shoe of a boxcar, an' yo' be travelin' all de time, goin' an' yo' don' know where yo' goin' at. Yo'll nevah stay one place.

TRAIN - TRACK IN SNUFFBOX - INTO SHOE OF BOXCAR

(Either track?)

Either one, put it in a snuffbox. [Brunswick, Ga., (1210), 2045:5.]

5705. Well, if a person make yo' mad an' yo' wan' 'em tuh leave dat town, yo' git 'is left track, an' if yo' come tuh a railroad anywhere, yo' take an' git some of dat dirt where dat train run out, an' throw it on dat train, an' say, "Go, yo' son-of-a-bitch." An' jis' as long as train will run, he'll try tuh ketch up wit it. Don' care where. Yo' chunk it right on top de

TRAIN - ON TOP OF MOVING - THROW LEFT TRACK SAYING, "GO, YOU SON-OF-A-BITCH"

train. An' jis' as long as dat train will go, don' care if outa de state, he'll try tuh ketch it. When dat train stop he'll stop. [Wilson, N. Car., (1503), 2670:6.]

5706. Well, if it's anybody yo' wanta git out of town, git dere right-han' track, de right-foot track an' take a teaspoonful of dirt outa it an' mix it wit sulphuh an' burn it. An' tie it up in a flannel rag an' go tuh where a freight train go 'long, an' jis' put it down dere. Throw it in dere as dis freight train go 'long an' say, "In de Name of de Fathah, go."

FREIGHT TRAIN - THROW INTO - "IN DE NAME OF DE FATHAH, GO"
RIGHT TRACK AND SULPHUR BURNED - TIED INTO FLANNEL

(You throw that into the freight train?)

Yessuh. [Fayetteville, N. Car., (1437), 2602:7.]

5707. Go out de fo'ks of de road an' pick up some kinda dirt yo' know an' git chure track out dere, an' carry it tuh a railroad. An' put it in a papah sack an' tie it on a carbox, an' when de train goin' - don't make no diff'rence how fur de train goes, dat carbox runnin', yo' follah right behin' dat carbox.

FREIGHT TRAIN CARBOX - TIE TO IN PAPER SACK
FOOT TRACK FROM FORKS OF ROAD

(They have to get your track out of the forks of the road in order to do that?)

Yes.

(They put it in the carbox?)

Right behin' de carbox on de bumpah [bumper].

(Are you a railroad man?)

Yes sir, ah used tuh be a railroad man. Ah heard dat in a railroad town once. Dat's de reason ah know. [Waycross, Ga., (1192), 1759:9.]

5708. Take de graveyard [dirt] an' de dirt from yore track.

TRAIN - PUT ON - TRACK AND GRAVEYARD DIRT SACKED

(Either track?)

Both tracks, de dirt outa both tracks an' sack it up, an' put it on some train or sompin, an' 'long as de car runs, yo'll run. Run yo' plumb away. [Wilson, N. Car., (1482), 2659:16.]

5709. Dey say if anybody in yore town dat chew don' lak, yo' jis' git graveyard dirt an' yore [this person's left] track an' put some red peppah an' gunpowder in it, an' care [carry] it tuh de railroad track, an' dis a vich [which] vay [way] yo' put it on de track [that is the direction in which this person will travel]. Dey say jis' sprinkle it along on de track, an' if de train ketch it, den dey won' have no mo' trouble wit joo. Dey say dat [foot] track a-make yo' go tuh de station an' ketch de train, an' de track dat dey put it on will be de train dat choo leave on. [Wilmington, N.Car., (205), 112:8+85.]

TRAIN TRACK - SPRINKLE ON - HIS TRACK - RED PEPPER - GUNPOWDER

5710. Dey take de track an' put it in runnin' watah an' cuz yo' tuh go away. Den dey kin take it an' put it in a li'le box an' nail de side of a boxcar. An' fur as dis train will go, yo'll keep goin' - yo'll nevah turn back.

BOXCAR - NAIL ON SIDE OF - BOX HOLDING FOOT TRACK

(They take either track?)

Eithah track. [Fayetteville, N. Car., (1390), 2492:2.]

5711. Take gunpowdah an' a man track, or a woman track, an' salt, peppah an' carry it to a red ants nest on a railroad an' say to it whut chew want done, an'

TRAIN TRACK - ANT NEST ON - PUT IN FOOT TRACK - GUNPOWDER - SALT - PEPPER

it will be done.
(You just put it there, you don't do anything else to it?)
Jes' stir it roun' an' TALK TO IT AS YO' STIRRIN' AROUND; an' whut chew want done to it, it will be done. [The place collected and number of informant have temporarily been lost.]

5712. Well, dey kin take yo' foot track an' dey kin put it in a box.
(Which foot track do they take, either one?)
Take eithah one of 'em an' put it in a box, an' shet yo' foot track up in dat box an' carry yo' foot track away, an' bury it in some great big ole wood in some tree an' let it stay dere. An' yo'll git tuh de place where yo' can't walk. Yo'll nevah have no mo' good atall, yo' won' be no good tuh yo'self. Paralyze yo', yo' can't walk atall. [Fayetteville, N. Car., (1415), 2547.]

TREE - BURY TRACK IN FOREST

5713. Yo' wants whut could ah do tuh make yo' move out dis house. Well, all right, ah'll tell yo'. Now, ah could git some of yore track. Yo' make a track on de groun'. An' ah'm gona take dat track up an' ah'm gona put dat track in a sack or tie it up in a rag. An' ah'm gona cā'y [carry it out, way out in de woods, an' ah'm gona hang it up; an' ah'm not gona look back at it. An' yo' gona move.

TREE - HANG ON - TIED SACK WITH TRACK - TO BE BLOWN BY WIND

(Where are you going to hang that?)
Hang it 'way up in de tree, out in de woods.
(Will you take either one of my tracks or just one track?)
Jis' take eithah one of 'em, jis' one.
(That will make me move.) [Little Rock, Ark., (about 890), 1459:1.]

5714. Yo' git a right track jis' lak dis. [Informant then demonstrated this rite at a distance from the microphone while I comment.] (You get the person's right foot track, just the upper part of it, and face the sun. You pull this track away from the setting sun, and put this in a bag and hang it over the limb of a tree.) An' dey walk undah it lak dat. Dat run 'em away from town. [Wilmington, N. Car., (276), 195:2+85.]

5715. Jis' lak ah'm on de way now uptown. Ah'm on mah way up an' mah min' is uptown. Ah got some pahtic'lah business ah wanta 'tend [attend] tuh, an' ah'm on de way, now. Den yo'll git some of 'is track, undahstan'. Yo' stan' where he's goin', de direction dat he's goin'. Take some of 'is tracks three times - take dat dirt up outa his track three times, an' den put dat in a piece of new cloth an' bind it up. Put three pods of red peppah in wit it. An' den take dat an' sew it up an' put a long string about dat long an' so it kin swing it. Sew dat string jis' dataway an' evah time de win' blow, dat swing. He's agoin'.

TREE, WHITE OAK - TAKE DIRT 3 TIMES FROM 3 TRACKS - 3 PODS RED PEPPER - TIE IN NEW CLOTH - SEW INTO BAG WITH LONG STRING TIE TO TREE *SO IT KIN SWING...EVAH TIME DE WIN' BLOW*

(Where do you tie that up?)
Ties it up on a white oak in de woods. Jis' take it, tie it up in dere. He can't stay becuz 'is min' altuhgethah from dere.
(In other words you take that track, you take it three times out of three different tracks - one right after the other?)
Yessuh.
(The same thing as that other one you told me about, about taking all the three tracks?)

Dat's right. [Sumter, S. Car., (1361), 2398:3.]

5716. Yo' take a mockin'bird's nest an' yo' burn it an' git de ashes out of it, an' use it in makin' a man or a woman go 'way. Yo' take dat wit some of dere tracks an' hang dat up ag'in wit a long string. Tie it up wit a piece of new cloth. Put it in a cloth have nevah been worn, an' put dat in dere wit a long string on it. Hang it up on a white oak an' it will swing. Hit will make 'em go off. DERE SO MANY WAYS TUH MAKE A PERSON GO OFF. [Sumter, S. Car., (1361), 2401:3.]

TREE - TO SWING ON WHITE OAK - TIE WITH LONG NEW STRING BAG WITH TRACK AND MOCKINGBIRD-NEST ASHES

5717. If dey ketch yore track where yo' make a track at, dey kin take dat track. Git a thread of any kin' an' measure it from toe tuh heel, undahstan', an' take de dirt up an' put it in [put in] quicksilvah, an' put it in a swinging bird nest, an' yo'll walk in yore grave. [Yo'll *swing into your grave* would have been better.] Jis' lak it's a bird nest yo' know up in a tree. Put it up dere where de birds go.

TREE - MEASURE TRACK TOE TO HEEL - ADD QUICKSILVER PUT IN SWINGING BIRD NEST

(And which foot do they get, both feet?)

No, de right feet. [Little Rock, Ark., (895), 1465:1.]

5718. De cocklebur.

(That's a bush, isn't it, with stickers on it? What do they do with that?)

Say yo' kin hang anything up in dat tree an' if yo' want me tuh go, ah'm gone. Dey say, all yo' gotta do if yo's mad wid me, yo' take my track an' put it in a cup or a bottle, wit some red peppah an' hang it up in dat tree.

TREE: TRACK - RED PEPPER - BOTTLED TIED IN *COCKLEBUR* TREE - WIND TWIRLS IT

(What kind of a tree.)

A cocklebur. Evah time when de win' blows, see dat cup will go roun' an' roun' dat way an' come back dataway [unwind the other way]; an' when dat string rotten an' broke, den ah'm gone.

(How high is that cocklebur tree?)

Ooh some of it real high an' some of 'em - de young 'un ain't so high.

(It has those little stickers on it, hasn't it, those little burs? The cocklebur?)

Dat's right.

[Cocklebur appears twice in FACI, 1st ed., but the present rite is the first and only time I ever heard of a cocklebur tree! Does he mean chestnut, buckeye, sweet gum, or what?] [Sumter, S. Car., (1370), 2428:5.]

5719. Take yo' track an' rake it from de toe back tuh de heel. Dey take dat sand an' dey tie it up in a rag an' it hangs dere fer so many days. Have it tied up in a tree or a ceilin'. Hangs it in de centah dere. Dey puts nine stick pins in it, two needles. Go across lak dat [demonstrates], pins lak dis; jis' put de needles up an' down, right across dere. Now, dat's tuh run yo' away from dere. Do yo' harm so dat yo' can't git along wit nobody dere.

TREE: HANGING FROM - TRACK TIED IN RAG - WITH 9 PINS AND 2 NEEDLES CROSSED - RUNS YOU AWAY - HANGING FROM CENTER OF CEILING OR UNDER MIDDLE OF BED - CAUSES CONFUSION IN HOME

(Now they take up that track, they get six [nine] pins and two needles. And what do they do with those?)

Take an' put de pins dis way [demonstrates].

(Put the pins one way.)

Put de pins dis way an' dis way, an' de middle pin goin' cross dem two needles

right 'cross dere.

(I see, they make a cross. Then what do they do with those things?)

Tie de things up.

(I see, they tie that foot track and these needles and pins in a rag.)

Dat's de one dat...

[I interrupt. Informant was about to say, "Dat's de one dat *keep yo' confused.*"]

(Then what do they do with that rag?)

Take an' tie it up an' put it at de cornah of yo' baid. [Previously informant said center of ceiling. Bed or ceiling causes confusion in home.] Dey takes de track an' yo' tie dat dirt up in a tree, tuh a limb tuh a tree. Dat's tuh make yo' leave.

(What foot track do they take?)

De lef' foot track.

(What do they tie it up in?)

Piece of rag, jis' in any kinda rag.

(What do they do with that foot track with those needles and pins in? What do they do with that?)

Tie it undah yore baid. Dat's tuh keep yo' confused. Yo' an' yore family are confused. [Jacksonville, Fla., (594), 766:1.]

5720. Yes sir, yo' take nine pins; new pins, see.

(Straight pins.)

[Ordinary pins in *Hoodoo* are frequently called *straight.*]

An' three of 'em wit de point dataway [demonstrates], three wit de point dataway, an' three wit de point dataway. Wrap 'em kinda [demonstrates].

(Just like - a crossing-like - like a big "X".)

TREE - 9 NEW PINS STUCK INTO - EACH 3 FORMING 3-SPOKE WHEEL - BUT FIRST 2 PINS CROSSED IN VICTIM'S TRACK - FINALLY WE HAVE A 6-SPOKE WHEEL

An' jis' wrap 'em up an' stick anywhere yo' wanta stick 'em, yo' undahstan', an' yo' stick 'way wit de fellah or evah who dem pins dere fo' nine days. If yo' wanta jis' do i'tis [it is], jis' let dem pin stay dere 9 days. An' aftah dem nine days, yo' go an' git dem pins an' stick 'em right down at de foot of de tree. Whosomevah yo' put 'em on, yo' undahstan', an' dat will disappeah dem.

(Where do you stick those pins the first time though?)

Jis' stick 'em right in a tree.

(No, the first time you stick them, before you put them away?)

Stick 'em in a tree, stick 'em in lak dat, chew know.

(Well, how do I know that I'm going to get the right fellow by using these pins?)

[Informant merely has the person in mind, which is sufficient; but instead of saying I have him in mind or mentally name him, informant now creates the new rite by crossing two of the pins in the person's track.]

Well, if yo' know who i'tis, yo' kin git 'im. Yo' kin git 'im by takin' two of dem pins an' watchin'. Yo' know 'im. Jis' go tuh 'is track wheresomevah he make it, an' jis' take two of dem pins an' cross it.

(Cross them in the track?)

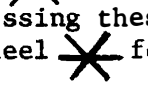
Yeah. An' den take dem up an' wrap 'em tuhgethah. An' when yo' do dat yo' will known den dat [you have the right man]. An' dem pins, yo' take dem pins from up heah [on the tree] an' put 'em down heah [on the tree]. Yo'll jis' wat' chureself [watch yourself].

(Now, these two pins are taken out of these nine pins?)

Dat's right.

(You cross them in his track, and pick them up and put these nine pins together and stick them in the tree. Then they stay there nine days and you take them and bury them in the foot of the tree. And that sends him away. Does it run him away or kill him or what?)

Run 'im away. He'll nevah come back no mo', an' won' give yo' any trouble.

[Before informant removed 2 pins to cross in victim's track, the 9 pins were stuck into a piece of cloth to look like a man walking (this being a *walking* or *sending away* rite), each line being tripled  and  forming the spokes in a 3-spoke wheel or the third of a circle. By  crossing these separate 3 pins as a group over a common center we obtain a 6-spoke wheel  found elsewhere in *Hoodoo*.] [St. Petersburg, Fla., (1024), 1656:2.]

5721. (Have you ever heard of a person getting hold of your foot track and doing something with that to harm you?)

Well, dey kin.

(What could they do with that?)

Well, dey kin take dat, take dat wit gunpowdah, an' while yo' are sleepin', call yo' an' yo' answah. Dat's yo'. Dey got yore spirit den. See, dey got chure spirit. See dat's all dey want. An' den dey kin take it tuh a tree, say a gum tree, an' dey kin split dat gum tree an' tack it up in dere.

TREE: VICTIM'S TRACK MIXED WITH GUNPOWDER - CATCH HIS SPIRIT BY CALLING HIS NAME - POUR MIXTURE INTO SPLIT IN GUM TREE

(What do they tack up in there?)

Dey kin tack or eithah kin splice [split] it [tree]. Put dat right in.

(What do they put in?)

Put de track - put de track in dere. See, de tree will burn.

(What do they do with that gunpowder?)

Dat gunpowdah will keep it hot. Keep yo' hot. Yo' can't stay no one place. Yo' nevah be contented.

[In the present rite a part of the victim's spirit, his foot track, has already been caught and mixed with gunpowder in a bottle - *see* PART OF SPIRIT EQUALS WHOLE SPIRIT, p.21f. For good measure informant now catches spirit remaining in victim's body by calling his name and closing bottle when he answers (*see* TO CATCH A SPIRIT, p.24f.). Whether these two wholes or two parts of the spirit unite in the bottle, or the gunpowder keeps them dancing apart, I do not know. Evildoer pours contents of bottle into a split made in gum tree and removes wedge. The word *gum* adds to the confusion.] [Charleston, S. Car., (516), 601:4.]

5722. Den ag'in yo' could take up a track - yo' pulls up dat track. When she's comin' home, git behin' 'er an' take de track de same way she's goin', jis' lak she's comin' home. Yo' take it three times.

TREE: 3 TIMES FROM 3 TRACKS RED PEPPER - NEW CLOTH IN SPLIT LIMB OF *GREEN TREE*

(Where would you take it from, the heel to the toe or the toe to the heel?)

Take it from de heel an' carry it to de toe, 'cuz she's goin' home. Take it three time.

(You take it three times. You mean three steps or all out of one?)

Take de leas' leetle bit about a half a teaspoonful, den po' dat in yore han' an' take it an' git nine. Git it nine times, make it three times three. Put dat in dere an' den take de red peppah an' put it tuhgethah. Put it in a bran'-new piece of cloth an' take it an' sew it. Sew it up an' stick it in a *green tree*, in de limb, an' let it grow up in dat tree. She stay home.

(How do you put it in that limb?)

Jis' take yo' pucketknife [pocketknife] an' split it an' set it right in dere; slip it right intuh dere. Split it.

(And the limb will grow together again?)

An' it will grow ag'in an' it won' hurt 'er neithah.

(That will keep the woman home?)

Yes, keep her home. [Sumter, S. Car., (1361), 2668:2.]

5723. Ah've heard den ag'in dat a man could - he could take dat if he wanted tuh do yo' real harm or wanted tuh take yore life. Take some of dat same stuff an' go to a tree.

TREE
TRACK PUT IN HOLE BORED IN
PEGGED UP

(This sand from the left footprint.)

Yeah from de left feet. Bore a hole in a tree an' take dat sand an' set it in dat hole, an' take a piece of wood an' make a nice tight stoppah, an' bat it down in dere an' cut it off smooth. An' dat'll put chew tuh goin', dat'll wreck yore mind, perhaps take yore life.

Dere's several diff'ren' ways yo' kin do dat, but dat's one of de main ways dat ah always did learn, wuz tole tuh me. [St. Petersburg, Fla., (1015), 642:2.]

5724. Well, a man tole me, dat if anybody did yo' anything, dat chew wanta git rid of 'em, de man, fo' yo' tuh go an' take up 'is footstep, his track, behin' 'im. Take it an' bo' a hole intuh a tree an' put dat track intuh de tree, an' cork it up an' dat will run dis man away from yo' - run dis man away from home.

(Either track, do you take?)

De right track. [Wilson, N. Car., (1456), 2647:7.]

5725. Ah heah 'bout 'em bo'in' holes in a 'simmon [persimmon] tree an' stick de track up in dat tree, an' it will run 'em crazy. Bo' a hole in de tree an' pick de track up, an' stick dat up in de tree. Den stop dat hole up.

(They take either track?)

Yes, eithah one. [Sumter, S. Car., (1370), 2528:4.]

5726. Dey say yo' go tuh work an' take a tapeline an' measure 'im, yo' know, from 'is head tuh 'is feet - so many feet. Den yo' put it on a piece of papah, yo' know, de length of 'im. An' git some of 'is tracks, yo' know, an' carry it way out in de woods somewheres an' bore a hole in a tree.

TREE - PEG IN BORED HOLE - PERSON'S HEIGHT AND TRACK

(They measure you with this tapeline, this measure, and they put it down on a piece of paper - your length. And then they put your foot track in there?)

They put chure foot track an' de length wit de papah. Den dey go way out in de woods somewheres another, off choo know, an' dey bore a hole an' put it in dere - drive dat in dere.

(What will that do?)

Well, dey tell me dat's a good thing, yo' know, drive 'em off from de land. Jis' lak yo' had a piece of land or sompin yo' know, dat will drive 'em off from de land. Ah seen a ole fellow doin' dat. He tole me whut he wuz doin'. [St. Petersburg, Fla., (1021), 1652:12.]

5727. Ah heard dat yo' jis' could take dat foot track an', as yo' walkin', take it outa dat hollah [hollow] of dat foot track. Take dat dirt up an' puts it in a pocket han'kerch'ef. An' take dat den an' take some a fellah's stool an' put dat wit it. An' bo' a hole in a tree an' stop it, an' it will run 'im crazy.

TREE - PEG IN HOLE - TRACK AND STOOL IN HANDKERCHIEF

(Make him lose his mind, this foot track and some of his bowels.)

Yes. [Wilson, N. Car., (1507), 2674:2.]

5728. Well, yo' kin take a person's foot track an' take de lef' foot up in de centah, in de hollah of de foot; an' yo' take it an' go an' nail it up in a tree, an' jis' as dat tree rotten down, dey'll fade on away.

TREE - PEG IN HOLE - LEFT TRACK HOLLOW IN 3 HOLY NAMES - VICTIM WILL NEVER SUCCEED

(How could you nail it in the tree?) Jis' go tuh de tree an' put a hole in de tree an' take dat track, *In de Name of de Father, Son an' de Holy Ghost*, dat dat person will nevah succeed, an' put dat piece back in dere an' stop it up. [Florence, S. Car., (1308), 2216:6.]

5729. Jis' lak now if yo' wanta take dey feet track, lak de girl, lak yo' leavin' heah now, dey slip on out de do' an' git chure feet track, an' carry it back in de house an' put it in a box. Go tuh de graveyard roun' about twelve or one a'clock - between twelve an' one. Git tuh some grave where dey dyg a fresh grave, see. An' yo' take it [dirt] an' mix it in wit it [track], an' some table salt.

TREE - PEG IN HOLE - TRACK - 13 HANDFULS NEW-GRAVE DIRT FOR 1 CENT - SALT - RED PEPPER - SULPHUR - DEAD IN 3 DAYS

(Begin right from the beginning. What are you going to do, now?)

Jis' lak yo' be leavin' heah now, [you] step on de groun' an' make a feet track. Take de feet track up on it - in a piece of papah, shingle or anythin' lak dat.

(Either one or both foot tracks?)

From de heel tuh de toe. Den go at one a'clock or twelve a'clock at night - go on tuh de graveyard. Git thirteen han'ful dirt out, if ah ain't mistaken, of a fresh grave. Den when yo' fix tuh leave, yo' see, yo' leave dat one cent in dat grave, in dat hole where yo' dug in de top of it. Den yo' go an' git chew a box of table salt an' mix dat in it. Den yo' go tuh de store an' git chew a box of dat cayenne peppah an' yo' mix dat in it. Den yo' go tuh de drug sto' or some place where yo' buy de sulphuh - aftah yo' git chure box of salt - an' yo' mix all of dat in it. Den yo' take it an' yo' go out in woods, somewhere close, where yo' carry dat an' augah [auger] yo' a hole in a tree wit a augah. An' git chew a cork stoppah, yo' undahstan', dat chew drive in dere. Push it in - stove de dirt in de hole, den take de stoppah an' drive it up in dere. IN THREE DAYS HE'LL FALL DEAD.

(What happens?)

He'll eithah die or leave town. [Florence, S. Car., (1303), 2202:5.]

5730. Ah tell yo' about de foot track as fur as ah knows. Yo' drags dat track from de toe an' drag it back wit dem two fingers, until yo' thoroughly gits back to de heel. [Demonstrates.]

TREE - 3 FINGERS - THUMB ON HEEL OF TRACK - INDEX AND LITTLE
DRAG DIRT BACK - MIX WITH NEW INK - THIS MUD INTO HOLE BORED
WEST SIDE NEAR GROUND - HIT PEG 3 MORNINGS - INK PEG TOP

(You take the right hand and the index finger and the little finger. Make them as a shovel and drag it back towards the heel. And you begin with that track - your thumb must touch the heel and then where those two fingers rest, you draw them back like that.)

Right in de centah of de track.

Yo' takes dat track an' yo' buy yo' a bottle of ink, an' yo' mix jis' enough of dat in dat track tuh make a li'le, yo' know, a dough of it yo' might say. Den

yo' go tuh a growin' tree on de sundown side an' bo' a hole right down at de foot of it. Put dat in it, pack it up, an' go back dere fo' three days evah mawnin' an' give it [peg] one tap. De third mawnin' yo' have it [peg] in wit [even with] de tree. Den take some of dat same ink an' stain all roun' dat place, an' go on about chure business. Dat man nevah go out in peace. Dat will jis' run 'im complete 'way from dere. [Sumter, S. Car., (1359), 2394:6.]

5731. They take the right footprint and take this and wrap that in a rag. And put *High John de Conquer* and Adam-and-Eve, and they said a eagle's feather, and put that in a [the same] rag. And cut a hole with a auger in a green tree and put that in there. And strike nine licks on the stopper that chew put in there for nine days. And you do that in the morning before sunrise and then do it before you speak to anybody in the morning. That will put the person in a lingering condition and will finally die. [Elizabeth City, N. Car., (182), 396:1.]

TREE - TRACK - *HIGH JOHN DE CONKAH* - ADAM-AND-EVE
EAGLE FEATHER - IN AUGER HOLE - HIT PEG 9 MORNINGS
BEFORE SUNRISE AND SPEAKING - FOR LINGERING CONDITION

5732. Yo' kin take dat foot track, if she's if's [if it's] a woman an' yo' in love wit 'er an' she's tryin' tuh 'bandon [abandon] 'erself from yo', yo' git 'er foot track as same she's goin'. Firs' place, yo' saw 'er foot track where she's comin' tuh yore resident [residence]. Yo' take dat foot track an' yo' scoop it up dis way, from de heel goin' tuhward de toe, yo' see, in de sand. Yo'll put dat in a bottle an' yo'll let dat bottle - yo'll take some of yore *chamber lye* an' puts [it in] de bottle wit dat sand. An' yo' let dat sand stay dere nine days. An' de tenth day yo' take a nail, one dese heah No.6 nails, a pusson [person] might say, or a No.8 nail. Yo'll drive [that] in de no'th side of a sweet gum tree, yo' see, an' yo'll strike dat nail evah mawnin' fo' nine mawnin's. De tenth mawnin' yo'll drive it plumb up, see. Now, dat's a woman dat chew in love wit an' she's tryin' tuh 'bandon 'erself from yo'. When yo' drive it up de tenth mornin', drive dat nail up, it ain't gwine be den ovah two-three days 'fo' [before] she'll come back. Don't care where she at. See, she'll come back tuh yo'. Dat's yore love yo' see.

TREE - HER TRACK IN BOTTLE WITH HIS URINE 9 DAYS - 10TH DAY
TAP NAIL NORTH SIDE OF SWEET GUM - HIT EVERY MORNING 9 DAYS
10TH DAY COMPLETELY IN - SHE RETURNS IN 2 OR 3 DAYS

(What do you do with that bottle all this time?)

Yo' got dat bottle jis' anywheres roun' de house. Yo' keep dat bottle. Yo' got it in a preserved place yo' see. [Waycross, Ga., (1138), 1851:12.]

5733. Yo' kin take a woman, if yo' wants dat woman, yo' let 'er jis' walk on de groun'. An' yo' could dig undah dat track an' turn dat track aroun', an' dat woman will come tuh dat house pleased tuh do anythin'. She's jis' lookin' at dat house all de time, comin' right dere. Can't keep 'em away from dere.

"TURN DAT TRACK AROUN'"

(How do you turn that track around?)

Jis' git a piece of - lak a shingle or a tin or somepin or othah, an' jis' git undah dat track an' turn it aroun' pointin' back towards dat house. [Richmond, Va., (402), 350:6.]

5734. If dey come tuh yore house an' yo' don' wan' de person tuh yore house, take de track 'neath de shoe. Yo' take dey track up an' yo' turn it aroun' away from yore house an' - ah know dat true - dey stay 'way from yore house. [Wilson, N. Car., (1472), 2653:6.]

5735. Dey take dat foot track up an' dey take a piece yo' weah nex' tuh yore

skin. An' take dat dirt an' tie it up in dat piece an' let it stay fo' nine mawnin's. An' den take it an' untie it, an' spread it back out, an' turn it whichevah way dey wan'cha to go. Untie de piece an' spread de dirt out lak it wuz. [Vicksburg, Miss., (737?), 1008:5.]

TURN: TIE TRACK UP IN PIECE WORN NEXT TO SKIN - WEAR 9 DAYS
UNTIE - SPREAD OUT AS IT WAS - TURN IN DIRECTION OWNER TO GO

5736. Jis' lak if yo' goin' wit a man - yo' wus goin' wit 'im an' he don't wan' chew, he wan' somebodys else. When he come tuh yore house fo' three days, yo' git 'is track on dat new shingle an' jis' go tuh de front an' turn it roun'. He'll turn back roun' tuh yo' an' give tuh yo' jis' as he ought tuh, come back tuh yuh an' love yuh.

TURN TRACK AROUND EACH DAY ON NEW SHINGLE - 3 DAYS

(You put this new shingle right under his track and turn right around, but he has to come to your house for three days first.)

Yes sir, do it three times, regardless if he done come dere three days. Yo' know, jis' lak if ah wus tuh come heah three days. Jis' so yo' do it three times.

(If he comes there once, you go out and do that. Three days - each day you turn one of these tracks around on this new shingle.) [For man turning woman in her track, *also see* 1870, p.555.] [Brunswick, Ga., (1210), 2046:7.]

5737. Ah heard dat yo' could take dat track up an' put it in turpentine, dat will give dat person rheumatism.

(Do you take both tracks up or does it make any difference?)

TURPENTINE

It really doesn't make any difference, jis' so you git one de person's tracks.

(And just put it in something with turpentine?)

In turpentine, dat 'sposed tuh give 'em rheumatism. Dey say dat it does. [Memphis, Tenn., (1521), 2712:8.]

5738. Dey git twelve of yore tracks. Ah'm tell yo' whut ah knows. Red Devil Lye, rose watah, anothah potash - ah can't name it, ah think it's [something] - *Hearts Cologne*. Fix all dat up an' throw it in runnin' watah. See, dat will cuz yo' or ah tuh run away.

12 TRACKS

(You take up one step right after the other, both right and left. Twelve of them?)

Yes. [St. Petersburg, Fla., (1017), 1646:5.]

5739. A pinch of dirt outa twelve tracks from a woman, dat's good luck.

(What do you do with that dirt?)

Take it an' sew it in a rag an' tote it. [St. Petersburg, Fla., (1017, 1647:3.]

5740. If yo' wanted tuh git rid of a person, whenevah yo' would see dere track befo' it wuz ovahnight - yo'd have tuh do it wit a track not goin' ovah a day or it wouldn't do no good. But overnight, jis' befo' it's been inside de twelve hours, take de track right out of de middle, right undah de hollah of dere feet, some of dat dirt. Take it an' carry it in de night, an' dump it intuh runnin' watah an' dey go - dat person will leave. Yo' nevah will have no trouble wit 'em. [St. Petersburg, Fla., (1046), 1701:4.]

24 HOURS OLD - TRACK MUST BE LESS THAN: WARM TRACK

5741. Go 'long an' pick up yore track while it's warm an' put it in a bottle. Put a little sugah in dere an' stop it up, an' den throw it in runnin' watah. Yo'll run jis' as dat bottle goin', watah runnin'. [Waycross, Ga., (1092), 1759:9.]

5742. If yo' want [them] to be driven from love or separate, tuh take tracks of a man an' woman an' bury it undah de do'step an' it stay dere. Put red peppah wit it an' it stay dere fo' nine days. An' yo' kin separate de man an' woman.

2 FOOT TRACKS: MAN'S AND WOMAN'S TOGETHER

(Well, now where am I going to bury it, under my doorstep?)

Yes sir.

(I want to separate another man and woman? I bury their tracks under my doorstep?)

Yes sir. [Red pepper makes them quarrel.] [Waycross, Ga., (1146), 1869:11.]

5743. Or else yo' take his track - take de dust outen dey track an' put it tuhgethah an' separate 'em when yo' git where yo' goin' an' put it down. Dem party bound to separate, dey cain't stay tuhgethah.

TWO TRACKS: HIS ONE PLACE - HERS ANOTHER

(How do you mean, take the dust from their track?)

Jis' lak yo' take de dust outen dat toe an' carry it on back if yo' don't want 'em 'gethah. Take it at de toe an' carry it all de way back tuh de heel. Pick it up. Dat'll separate 'em. An' take his dust outen 'is shoe track an' put it one place an' hers in anothah. Dat'll separate 'em. Dey cain't stay tuhgethah. [Memphis, Tenn., (946), 1525:15.]

5744. Ah know about whut chew do wit de tracks. If yo' have a enemy or anythin', anybody dislak yo' or anythin', an' dey wan' chew tuh leave town or sompin lak dat. Dey'll meet chew an' git chure track an' take it an' mix

TWO TRACKS: MAN'S AND WOMAN'S - ONE GOING AND ONE COMING
DOG AND CAT HAIR MIXED - 9 BENT PINS - BURY AT FORKS OF ROAD

some dog hair an' cat hair. Yo' know cats an' dogs disagrees in anythin' lak dat. An' takes nine straight pins an' ben' dem tuhgethah, an' put dem in de fo'ks of de road, an' yo'll leave town.

An' if it's a woman an' a man dat loved one anothah an' de' meet one 'nothah ag'in, dey be hatin' one 'nothah jis' lak cats an' dogs, be mad an' wanta fight an' kill up one 'nothah. No mattah how good dey is in love, dey git apart.

(This is to separate a man and his wife. Whose foot track do you take?)

Take his'n an' hers. Take his'n, yo' know, de lef' goin', an' bring it up tuh yo' lak dis, an' take hers an' bring it up tuh yo'. An' mix it tuhgethah wit de hair out yore haid, if yo' kin git it. Eithah if yo' cain't git de hair out dere haid, den git de dog's hair - yo' know, de bristles an' de cat's bristles, an' mix it tuhgethah wit nine straight [bent] pins.

(Wait a minute! You take the man's left foot, you say?)

De lef' foot track.

(And what about the woman's?)

Take de lef'. Uh-huh, take one goin' an' de othah one comin'. Dere's one comin' one way an' de othah one comin' de othah way.

(Whose do you take going?)

Take de man's goin' or eithah de woman - it don' make no diff'rence, so dere's one goin' one way an' de othah one comin' de othah.

(And you bury this out at the forks of the road?)

At de fo'ks of de road, but chew mix dem cat bristles an' dog bristles wit dat track. Den take nine straight pins an' bend 'em. [Waycross, Ga., (1093, 1760:6.]

5745. If a man wants tuh hold 'is job wit a man, dey take an' git 'is right foot, right track, right in de *heart* [hollow of foot]. Pick it up three times, goin'; not comin' back, goin'. An' git dat track somepin lak dis heah [demonstrates] lak he come, goin' disaway. Yo' walk behin' 'im an' git it disaway

[demonstrates].

(He's going one way and you walk behind him and pick it up the opposite way. Bring it back to you. I mean, back from the way he is going.)

Now dat's three times. Den yo' git one of yours. Keep agoin' an' don't look back. Take dem two tracks an' yo' put dem two tracks tuhgethah.

TWO TRACKS - 3 TIMES FROM 1 GOING TRACK OF BOSS - 1 YOURS
KEEP GOING - DON'T LOOK BACK - PUT TOGETHER WITH NEEDLE OR
PIN NEVER STUCK - BURY POINT UP AT HIS OFFICE - TO HOLD JOB

(His and yours.) Yourn an' his'n, an' yo' take dem two tracks an' yo' go right at 'is office, an' yo' put dat undah dere jis' about dat deep [demonstrates].

(Couple of inches deep.)

Git chew a pin or needle that nevah been stuck an' a piece of cloth, an' stick dat pin down in dere. Let de point be up an' let 'im walk ovah dat. Den yo' gain his influence. Dat's de way ah heard 'em say.

(I see, that is to get a job or hold it.) [Jacksonville, Fla., (592), 763:1.]

5746. Git dem foot tracks. Ah use dat once. Ah had put mine in a jar, in a fruit jar. Ah turn dat jar down an' buried it undah mah house an' jis' lak ah wuz totin' yore'n, dat's de way it wuz done. Take dem foot steps up an' put 'em in a fruit jar an' put it down. Turn de jar down, tighten it tight an' turn it down dataway an' bury it.

UPSIDE DOWN - TRACK TURNED

(What will that do?)

Conkah 'im. Dat's conkahin' 'im. [New Orleans, La., (1558), 2826:11.]

5747. This is to *cross* you. You take the right-foot track, you dig that out and turn it over, and fill the hole full of salt and pepper and quicksilver and sulphur and gunpowder. Then you put that foot track back in the hole upside down and tamp it down and make a wish. You do that the same both for a man and a woman, if you want to break them up. [Berlin, Md., by Ediphone.]

UPSIDE DOWN - TRACK TURNED - WISH
SALT - PEPPER - QUICKSILVER - SULPHUR - GUNPOWDER

5748. In case yore lovah is gone 'way from yuh ag'in an' yo' wanta bring 'im back, yo' kin take yore foot track de way he's gone. Take de track an' pull it back towards yo', an' put it in some of yore *urination* an' put it in a bottle an' stop it up. An' dat will bring 'im back, an' she kin keep 'im.

URINE - HERS UNDERSTEPS - IN BOTTLE HOLDING
HIS DEPARTING TRACK PULLED BACK TOWARDS HOUSE

(Where do you keep this bottle then?) Oh, yo' know de do'step, if yo' have a steps. Put it undah de do'steps. If not, put it somewhere where he could walk ovah it.

(How many tracks do you take, just one track?)

One track, his right track. Git it - yo' know, bring it back towards yo', as he goes from yo'. See, yo' wanta bring 'im back to yo' [demonstrates].

(Bring the toe back to the heel.) [Fayetteville, N. Car., (1419a), 2556:2.]

5749. Dey take yore foot track, take it up, yo' know, jis' lak it is, an' turn it aroun' an' p'int it tuh dem, an' put some of dere watah in dat. Yo' know, make a ball of it.

URINE - OF WOMAN
TURNING MAN'S TRACK TO HER
MAKES MUD-BALL

(Make a what of it?) Make a ball - you know, wet it 'nuff tuh ball it up, yo' know, lak a snowball.

(Oh! Oh! Make a mud-ball.)

Yes, yes, but wet it wit some of yore watah, yore urine.

(I see.)
An' den yo' bury dat undah yore do'step. Dat brings 'em tuh yo'.
(Oh, that brings them to you.)
Yes.
(I see. Well, who would do that? Some woman, a woman would do that to bring a man to her?)
Or a man eithah. Make no diff'rence. [Petersburg, Va., (444), 419:1.]

5750. Ah heard dey pick up foot track, in hollah of it. Dey tell me dey puts dat in somepin an' puts quicksilvah wit it.
(What do you mean, they put it in something?)
Dey put it in somepin like a jar or a cup or anythin' like dat an' dey puts quicksilvah wit it. An' dey tells me, yo' know yore urinate, well dey tell me dey will po' dat ovah it fo' so many days. An' dey tells me de mo' dey po' dat ovah it an' keep it shet up tuh time dat dry, it dries up a person, drifts 'em away-lak.

URINE - TRACK - QUICKSILVER DRIES UP BLOOD OR *DRIFTS 'EM*

(Whose *chamber lye* do they put on there?)
Dere own.
(The person that is doing the bad work?)
Yes.
(That's to dry them up.) [Mobile, Ala., (698), 947:10.]

5751. If yo' got a girl, yo' know, an' she leave zhoo, ah know how yo' kin git 'er back. Jis' take huh feet tracks, yo' git de right one, put 'em in a jah an' urinate a li'le bit on it, an' jis' stop it up an' keep it right undah de baid. Dat'll bring 'er back. [Wilmington, N. Car., (205), 160:1+85].

URINE - TRACK - IN JAR UNDER BED

5752. Take de dirt outa yore tracks an' put it in a tobacco sack, an' dey'll write on it an' stick it up. An' dey'll put urinate on dat, stick up dere, an' let it dry. An' dat'll cuz yo' tuh be jis' awandahin' an' leave. An' lak dat, dey could take yore tracks, take up yore tracks lak dat, an' persons dat wuz - lak two persons wuz goin' togethah. Dey could separate two persons by takin' de dirt outa yore track lak dat.

URINE - ON TRACK TIED IN TOBACCO SACK LET DRY - SCATTER ABOUT

(And what would they do with that dirt that they took up like that?)
Dey'd make watah on it an' tie it up. Let it dry an' den scattah it about. Dey would scattah an' dey would jis' leave. [Vicksburg, Miss., (755), 1031:2.]

5753. You can go to work and take nine drops of chamber water and get nine drops of dirt out of the hollow of the right foot and get a little piece of bow out of the hat and then carry it to somebody else's house and they go to that somebody else and want to move in with them. You bury it right under the door. [By hand *Doctor* Frank Hall, near Suffolk, Nansemond Co., Va., *see* - INTRO., V.1, p.XXXIX, line 25f., 1958, p.573.]

URINE - 9 DROPS - TRACK DIRT 9 DROPS - PIECE OF HAT BOW

5754. Yo' could take dere track an' take it an' put it in a piece of cloth an' drap a drop of yore watah on it fo' nine mawnin's. An' take it an' string it roun' yore neck an' let it go right 'long heah tuh dis li'le hollah heah

URINE - 1 DROP OF - 9 MORNINGS - ON CLOTH ABOUT NECK

[points to].

(In the breast.)

An' he'll come tuh love yo' an' yo' an' 'im will git along all right, no mattah how much yo'all been fell out. Dat jis' got 'im an' yo' right tuhgethah.

(If two men are fighting and quarreling, or if you were fighting and quarreling with somebody else, you could make him be peaceful with you by taking his foot track and doing this. You wear it right down here underneath the rib bones?)

Yessuh. [Wilson, N. Car., (1489), 2661:7.]

5755. Ah said dat, if yo' have a loved one an' a husban' or a wife an' she's very jealous, dey tell me dat chew kin take a track an' sew it up in a piece of homespun wit nine drops of olive oil an' 'is urine an' let it dry up.

URINE 3 OR 4 DROPS - OLIVE OIL 9 DROPS
TRACK - IN HOMESPUN

(How much urine?)

Three or fo' drops. [Brunswick, Ga., (1227), 2086:1.]

5756. Well, yo' see de foot track, takin' de foot track [demonstrates] wit dis fingah an' de tum' [thumb] an' jis' drawin' it tuh yo' dat way.

(That's the left hand with the thumb and the finger next to the index finger.)

Drawin' it tuh yo' dat way, pinch it tuhgethah. Take dat back an' put it intuh a bottle an' put nine needles in dere, nine needles in dat bottle; cinnamon powdah mixed in dat wit *chamber lye* of de woman. Buryin' it or put it in a

URINE - WOMAN'S - IN BOTTLE WITH 9 NEEDLES AND CINNAMON
HER TRACK HE PINCHES UP WITH LEFT THUMB AND MIDDLE FINGER

very close place where she won't find it. If she a woman 'custom [accustomed] tuh bein' away from home an' stayin' away from home, she will come 'custom tuh stay at home.

(You take this dirt out of either foot track?)

Yessuh, eithah foot track. But de foot track must be prints in de groun' dat is damp, yo' undahstan'. De foot track must be prints yo' see. [New Orleans, La., (1560), 2702:4.]

5757. Why yo' kin take a person foot track an' put it in a bottle an' stop it up wit *chamber lye* an' throw it ovahbo'd an' run dem outa town.

URINE - TRACK - BOTTLED - OVER LEFT SHOULDER - WATER

(Either foot track or both of them?)

De right track an' part of de lef' track. Put it in a bottle, put *chamber lye* on it an' stop it up, an' throw it ovahbo'd 'cross yore lef' shouldahs. [Brunswick, Ga., (1214), 2060:7.]

5758. KIN DO DAT THREE DIFF'REN' WAYS.

"V" MADE WITH BOTH FOOT TRACKS - POINTED DIRECTION HE GOES

(Well, how would they do that?)

Well, de way ah undahstan', dey measures yo' feet [lengthwise], den crosswise, an' den make a triangle outa it. An' den tie dat up in bags an' bury it. Say dat will make yo' leave eithah de country or state where yo' are.

(I see. What foot tracks do you measure?)

Ah think it's de lef', fah [far] as ah undahstan'.

(You measure them lengthwise. [I demonstrate.] Here's your foot track. You measure it lengthwise and then across?)

Across, an' den make a angle out of it.

(Oh! Then you sort of...)

Sort of angle from de toes...
(You mean you come across this way?)
[I demonstrate.]
Yes, dat's right.
(You measure it this way and then that way, then you measure it this way?)
Jis' a angle - don't bring it all de way down dat time. Dat's de way ah undahstan' it.
(Bring it down like this?)
Dat's right...
(Sort of a...)
[I am still demonstrating.]
Jis' an' angle - a "V", see.
(A "V", I see.)
Supposed tuh be...
(You make a "V" in it like that...and...)
An' de way yo' wan' de parties tuh go, why de way de angle point, dat's de way dey'll travel.
(I see. You make that angle - the way that angle points, that's the way they'll travel. I see.) [Vicksburg, Miss., (720), 989:4.]

5759. Now, yo' kin go in de woods an' DERE SOME LI'LE VINES DAT GROWS WHERE A LOTTA ROTTEN WOOD GROWS, STRINGY VINE WIT WORM-LAK HAIDS. YO'VE SEEN DESE KINDA EARTHWORMS WIT NO PAHTIC'LAH EYES, JIS' SHARP AT BOTH ENDS. Well, dere's a vine grows in rotten wood in de earth, grows mingled an' tangled wit de rotten wood. Both of 'ems [plant and animal has] got sharp ends.

VINE: "ROTTEN-WOOD VINE" - TRACK - SALT

Yo' go an' git some of dat vine.
(What is the vine called?)
AH DON'T KNOW, IT JIS' COME UP IN DAT ROTTEN WOOD. AH RECKON AH WOULD CALL IT DE *ROTTEN-WOOD VINE*, 'CUZ DERE NO OTHAH VINE GROW LAK DAT.
[Take] dat vine an' take de same dust outa de instep. In othah words, git dat an' turn de person. Lak de person goin' dataway, yo' take de dirt outa his feet goin' backwards. Ketch it from 'is toes an' take it backward dat way, an' bury dem things aroun' de home. Put a li'le table salt in it. Dere yo' got 'em. Dose three compositions will drive 'em away outa de home.
(That will drive them out of the home.) [Florence, S. Car., (1295), 2196:3.]

5760. Dey tell me now, tuh keep a person, if yo' really wants tuh keep a person - jis' lak if any cement or clay or somepin lak dat aroun' joo, an' yo' travel aroun' in it till yo' make a track in dat. Dey tell me yo' jis' kin take up dat track, if yo' wan'a person tuh be roun' joo all de time. Carry it an' fix it in some way yo' kin keep it up side yore wall. Jis' as long as dat track stay up side of de wall, dat somebody will keep ahangin' aroun'.

WALL - TRACK ON SIDE OF

(How do you mean, up side of the wall?)
Well, jist tack it up side of de wall, or eithah stick it up side of de wall. [Waycross, Ga., (1159), 1931:7.]

5761. Well, yo' know what a wasp is. Yo' know what a wasps' nest is. Well, yo' git the wasp nest. Yo' go an' get their left foot goin' this way, from you, an' yo' take this dirt up. You start at the toe an' yo' [go] round [in] the front of it. You

WASP NEST - LEFT TRACK GOING FROM YOU - SHOVEL UP
TOE TO HEEL - SALT AND RED PEPPER ON - PARCH IN STOVE
PUT IN SNUFFBOX - AIRTIGHT - INTO RUNNING WATER - *HOT FEET*

take it up this way with a spade or something to keep from disturbing - keep from breaking it. An' then you sprinkle that over with salt. Sometime if you have time I would demonstrate to you how you do this? You sprinkle de salt goin' from you an' then you sprinkle red pepper all over that, an' then you put this in the stove, a red-hot stove; an' you just cook it until it just parched, just until that salt is just brown, you know, and the dirt is jest as hot. Well, you take that an' you put it into a snuffbox or any kind of box that chew kin jest cement with wax or anything to airtighten it. Then you throw it down in a runnin' stream, and that person will have *hot feet*. They will go jest as long as that water will carry them, keeps them wandering. That is something that has been proved.

(Now, the track is going away from me and you take this shovel and you go under it like that - from the heel to the toe and pick the whole thing up.) [Mobile, Ala., (650), 964:2.]

5762. Yo' can't take de foot track up but yo' could take a *magical sign*. An' yo' would take a person's foot track dat runs like dat. Yo' gotta have what is called a fine piece of papah.

(A fine piece of paper.)

[As we shall see later, this is probably a cigarette paper.]

An' lay it right on dat track, an' take de material stuff from de end, where his big toe an' 'is heel, an' yo' more dan apt tuh easily draw de attraction of dat person on dat. But it's bad fo' dat person. Dat person - whut dat person have tuh run jes' wherevah yo' make 'em. An' den yo' git a hornet's nest, anyway a wasp's nest, while he combing, makin' 'is comb. But yo' mus' set dat papah kinda in watah, an' put it dere, an' dat wasp take dat an' use tuh make a comb in dere. As long as dem bees exist, dey take dat papah an' watah in dere, dat man will be upsetted until he die.

WASP NEST MADE FROM TRACK ROLLED UP IN CIGARETTE PAPER

[I summarize what has gone before.]

(You pick up just a little bit of the dirt from heel and toe and put it in this paper and you roll this paper up.)

Yeah, roll it up togethah.

(Then you put this paper where these wasps can get it and make their combs out of that?)

Yeah, they make their combs of it, yeah.

(I understand.)

[We have here a *fine paper*, surely a cigarette paper, rolled about dirt from victim's big toe and heel track. As the wasps chew up the damp cigarette paper, they also chew up a portion of foot track to become part of the comb. Once again, as in preceding rite, the victim receives *hot feet*.] [New Orleans, La., (863), 1383:3.]

5763. Dey says tuh git holt of yore foot track. Dey would git chure left-foot track. Dey'd start at de toe an' bring it back tuh de heel, an' den dey would take dat track an' carry it tuh de rivah, if dey wanted tuh run yo' away. An' dey would throw dat ovah de lef' shouldah in de rivah, an' walk off an' not look back. [Waycross, Ga., (1116), 1789:5.]

WATER, RUNNING: TRACK INTO

5764. Dey kin go ahead an' take up yore tracks. Take up yore lef' track an' take dat sand out from undah yore lef' track right up undah de hollah. Take it an' carry it an' put it in runnin' watah. Dat will make yo' move. Run yo' away from dat house. [Fayetteville, N. Car., (1400), 2522:4.]

5765. Yo' kin take in de hollah of yo' feet, jis' pick up a han'ful of it,

an' take it tuh some runnin' watah an' throw it in dere. See, dat watah runnin', in about three days' time yo'll move. [Fayetteville, N. Car., (1434), 2599:1.]

5766. Well, if anybody wanta run a woman or a man away, yo' git de - in de middle of de track yo' git dat dirt out of de middle of de left track. An' take dat dirt an' take it tuh a stream of runnin' watah an' fold it up tight in a li'le rag an' put it in dere. An' it will float away, an' dat *will drift dem* clean away. [St. Petersburg, Fla., (1055), 1715:5.]

5767. Yo' take de lef' track, if yo' kin ketch de lef' track. Yo' take up dat lef' track an' throw it in a runnin' stream an' dey'll leave town. Wherevah dey go dey won't stay long, but ah don't know whut hour yo' do dat. Yo' have tuh have a pahtic'lah hour tuh do dat. [St. Petersburg, Fla., (1006), 1624:5.]

5768. Dey say dey kin take some of yore footstep. Take some of dat where yo' make yore footstep an' take some out de *palm of yore feet*, right where de centah of yore feet. Take an' put dat in a bottle, cork it up an' throw it in a runnin' stream. Dey say dat'll put chew tuh goin'.

(What foot do they take?)

Say de left foot. [St. Petersburg, Fla., (1015), 1642:1.]

5769. Take yo' footprint an' take it up on a bo'd or sompin where yo' wouldn't lose none of it, an' carry it tuh a rivah, a runnin' rivah an' throw dat in it. Why dat'll make yo' keep goin' all de time.

(How many tracks do they take up or any particular one?)

Jest one, either one. [St. Petersburg, Fla., (997), 1613:4.]

5770. Take dey foot tracks an' throw it in runnin' watah ovah yore lef' shouldah. Throw it in runnin' watah an' yo' supposed tuh go. [Memphis, Tenn., (947), 1526:5.]

5771. Take yore track - yo' go along an' jes' take yore han'fulla track an' grab it up quick lak dat. An' carry dat tuh runnin' watah an' throw dat in runnin' watah, an' dat will make 'em leave home. [Sumter, S. Car., (1378), 2447:9.]

5772. Usin' dat same stuff dat ah told yo' 'bout. Put on somepin an' take de tracks up. Yo' undahstan'? Dey kin take yore track up an' put it in runnin' watah an' dat'll run yo' - always keep yo' goin'. [New Orleans, La., (851), 1317:5.]

5773. Dey kin take yore track an' stop it up an' go an' throw it in runnin' watah. See, dat keep yo' goin', keep yo' on de go. Yo' won' be satisfied nowhere yo' go. [Wilmington, N. Car., (224), 216:3.]

5774. Den when yo' walk out de yard, take de foot of it when yo' walkin' - take dat track, dat lef' one, an' throw dat ovahbo'd. Dat'll run yo' away.

(Which foot did you say?)

Dat left foot [demonstrates].

(And you are bringing it back from the toe to the heel?)

Yes. [Brunswick, Ga., (1202), 2018:10.]

5775. Dey said dey pick yore track up aftah it git hard yo' know. Dig it up, de whole track an' throw it in runnin' watah, an' dat would run yo' crazy or sompin lak dat. Make yo' - yo' know, can't stay in one place.

(Running all the time.) [Florence, S. Car., (1283), 2179:3.]

5776. They say they kin take your center part from yo' left foot, if yo' goin' away from home, an' put it in runnin' watah an' run yo' away from home. Get it if yo' goin' towards home. Take a young man - like if a lady wants a man, yo' see, wan' 'im tuh come tuh 'er home. Why, tuh get sand from out de hollow of 'is foot, see.

WATER, INTO RUNNING - THROW CENTER OF LEFT TRACK LEAVING
SENDS AWAY - TO BRING BACK - CENTER OF RIGHT TRACK COMING
TIED IN NEW HOMESPUN UNDER DOORSTEP - THEN IN SHOE TO RULE

(Which one?)

Out of the right foot, goin' tuh 'er home, yo' see. An' tie it up in a piece of new yellow cotton or homespun, something like that - where it nevah have been used, you know, an' they bury it undah the doorstep [to bring him to her home]. An' then they wear it in their shoes fer tuh hole 'em down [after he comes]. Bury it under the doorstep between nine and twelve o'clock. [Elizabeth City, N. Car., (438), 390:1.]

5777. Well, if ah disliked yo' an' didn't wanta be around yo', an' didn't wan' chew tuh be roun' me, why ah take yore track an' jes' pick it up.

WATER, INTO NORTH RUNNING - TRACK - "GO FROM ME" - 9 DAYS

(Both of them?) Jes' one, yore lef' track. Take it tuh a stream of watah dat's runnin' no'th an' throw it in dere. An' ah throw, ah turn roun' back an' says, "Go from me." Why in nine days dey would leave, have to leave off. [St. Petersburg, Fla., (1042), 1687:2.]

5778. Yo' kin take his track an' move him from outa town. Take his left-foot track an' git it, bind it up in a piece of red flannel. Take tuh de watah, a stream of watah, runnin' watah an' throw it in dere. An' tell 'im tuh go, "Ah'm tired of bein' deviled wit chuh." He'll be gone. [St. Petersburg, Fla., (1042), 1690:2.]

WATER, RUNNING - THROW INTO - LEFT TRACK IN RED FLANNEL "AH'M TIRED OF BEING DEVILED WIT CHUH"

5779. If she wan's tuh run 'im away, well yo' take his track. Start at de toe an' draw it back, de right - draw it back. Carry it tuh runnin' watah an' throw it ovah. Dat will run 'im off. Tell 'im tuh, "Go, ah don't wan' chew tuh come back any mo'." An' he keep agoin'. [Sumter, S. Car., (1368), 2420:13.]

WATER, RUNNING - THROW TRACK INTO "GO, AH DON' WAN' CHEW TUH COME BACK ANY MO'"

5780. If yo' made a track, a person could take yore track, dey say - well, dey kin take dat, dey cast dat same spirit to dat, in dis way, fer as ah know. Dey say, "Ah have yore track." Yo' mean if dey wan' chew tuh leave town or somepin? Or run yo' away or somepin lak dat? Or whut dey wan' chew tuh do? Or keep on goin'? Well, yo' say whut chew want. Say, "In de Name of Jesus Christ, ah have yore track an' now yo' shall do so-an'-so. Yo' can't stay heah. Whutevah ah wan' chew tuh do [yo'll do it]." Well, den, yo' take dat tuh de rivah an' yo' throw it ovah dere. Yo' combine it all in somepin an' take it tuh a runnin' stream of watah an' throw it ovah. [Waycross, Ga., (1086), 1754:9.]

WATER, RUNNING - THROW TRACK INTO *IN DE NAME OF JESUS CHRIST, AH HAVE YORE TRACK AN' NOW YO' SHALL DO SO-AN'-SO, YO' CAN'T STAY HERE WHUTEVAH AH WAN' CHEW TUH DO* [*YO'LL DO IT*]

5781. Me an' 'er wuz good frien's, an' so she wanted tuh take mah husban' an' so she wanted tuh git mah track. 'Stead [instead] of 'er gittin' mah track, well she got hers. An' she took dat an' chunk it in runnin' watah. An' so she went down dere in 3 days, why she went down dere tuh drown 'erself. [Waycross, Ga., (1127), 1833:4.]

WATER, RUNNING - OWN TRACK INTO BY MISTAKE

5782. Dey pulls it [foot track] back. An' ah've heard 'em pull it back, an' den dey take it an' sometimes dey wan' chew tuh go way. Yo' throw it in de runnin' watah, when de tide's goin' up, an' den dey goes out. Ah have know 'em to do dat.

WATER - TIDE - TRACK INTO

(They pull this foot track back toward them.)
Yes, pull de sand back.
(Yes, which one, either one?)
De left. [St. Petersburg, Fla., (1004), 1620:3.]

5783. (Now, if they want to run you away, they do something **else, did you** say?)

Dey'll take dat track an' dey'll eithah sew it up tight an' dey *throw it against de tide* - like if de tide is goin' out, dey'll throw it out, see. **An'** de tide carries [it out] an' den yo' go **away an'** nevah return. [Savannah, Ga., (539), 659:2.]

WATER - TIDE - TRACK SEWED UP

5784. They measure your track with a **string and send** you out of the neighborhood. And stick it down at the low-water mark. **They** tie it to a stick and stick it **down** at the low-water mark. That's *to put you on a drift*, to send you away from home. When the tide comes in, **that** covers the stick; and when the tide runs down [out], that's carrying you **away** from home. [St. James, a black community about 5 miles from Pocomoke City, **Md.**, (102), by hand.]

WATER - TIDE - MEASURE TRACK WITH STRING TIE TO STICK AND DRIVE INTO LOW-WATER MARK

5785. An old woman told me one time how to keep anybody from coming to your **house**. I asked her what was it. And she told me, in the summertime when the peach trees put out, to get some little twigs off the sugar [maple] tree; and when the person come to the house you didn't want there, just go after they were gone, and with **them** twigs whip their tracks all the way out of your house, and they won't ever **come** there any more. Over thirty years ago [1906]. [This man (28) from the edge **of Newport** News, Va., I interviewed by Ediphone at Old Point Comfort, Va., in **1936.**]

WHIPPED FOOT TRACK

5786. Ah know if yo' love a man an' he had [an idea of] leavin' yo', yo' take **his** track an' tie it up in a rag or sompin dat won' break yo' know. An' go on de **step** of a house an' beat dat thing, dat all tuh pieces, an' yo'll break 'em up. **Ah heard** of dat.
(What did you put this track in?)
Have tuh take it in a rag or sompin, yo' know.
(And all you do, just beat it on the step?)
Yo've seen people take a sack an' beat it, haven't chew? Beat it till yo' **gits** dat dust all tuh pieces.
(Then he won't leave you?)
Yeah, dat's de way dey do's.
(This man won't leave you if you beat his track up?)
If he payin' 'er no mind an' he took up wit somebody else ovah yondah, **an' yo' do dat.** She'll fall out wit him an' he'll turn an' come back home. [Fayette**ville**, N. Car., (1435), 2601:7.]

5787. Well, dey supposed tuh go an' gittin' yo' left feet an' git **some** of dat **sand**; take that sand an' jes' put it in a han'kerchief, an' take dat **an' go** an' git some *John de Conkah* an' **some whiskey** an' some cologne, an' take an' **ball it up**, an' jes' take an' *cologne it*. **IF YO' DRINK** WHISKEY, TAKE AN' PUT A LIL' WHISKEY ON IT **THREE** TIMES A DAY - JES' AS OFTEN AS YO' DRINK WHISKEY - AN' KEEP IT CONCEALED **AN' NOT** LET NOBODY TECH IT. Dey says, dat'll keep 'er watchin' yo'. Don' mat**tahs who** git 'er, he can't keep 'er - dat if yo' wan' 'er.

WHISKEY - *JOHN DE CONKAH* - COLOGNE 3 *DRESSINGS* DAILY FOR FOOT TRACK

(You do this to your girl and she couldn't leave you? That is to hold your

girl or a woman could hold her man?)

Yessuh. [Wilson, N. Car., (1455), 2644:23.]

5788. Now, de way yo' could stop yore foot track, yo' could take some - git chew a little concentrated lye, an' half-a pint of whiskey, an' 'bout a teaspoon fulla camphor, an' put it in dat bottle yo' understan'. An' also write dere name on it an' jis' shake it up an' down until dat all come tuhgethah - dat papah an' lye an' stuff come tuhgethah. All right. Wheresomevah yo're at, if yo's in a location wheresomevah yo' be at, jis' bury it down right - jis' at de right side of de do'step, right at de right side of yore do'step. Well, den dey couldn't do a thing wit yo'.

WHISKEY - LYE - CAMPHOR - NAME ON PAPER - TRACK - BOTTLED
BURY RIGHT SIDE OF DOORSTEP FOR PROTECTION

(That would keep that person from harming you?)

Dey won't do yo' any harm. [Memphis, Tenn., (951), 1536:3.]

5789. De foot track is fo' makin' yo' walk.

(How do they do that?)

Dey take a wasp nest an' dey burn dat wasp nest. An' git de print of yore track from dat - halfway lak dat, an' scrape dat firs' dirt back towards de front.

(Where do they take from the toe or from the heel?)

Scrape towards de toe first an' den yo' scrape back tuh de heel. Den yo' git dat dirt in de centah [of the track] dere. An' yo' mix dat an' de wasp nes' togethah on de stove an' burn it. An' yo' git outside an' yo' hold yore han' up - have it [mixed wasp powder and foot track] in yore han', an' de wind will blow dat away, see. An' whichevah way dat blows, why yo'll go dat way.

WIND: "DE WIN' 'ILL BLOW DAT AWAY"
CENTER OF TRACK - WASP NEST - PARCHED - HELD OUTDOORS

(In other words, you scrape the dirt back from the middle - back to the toe and back to the heel? Get that dirt down at the middle?)

Down in de centah dataway. [This rite is from my first trip to Memphis. *See* following rite.] [Memphis, Tenn., (938), 1517:12.]

5790. Yo' take a wasps nest an' take a person's track halfways; scrape de dirt back from right about middleways in de foot tuh de heel [demonstrates].

WIND: WASP NEST BURN
MIX WITH LEFT TRACK SCRAPED
MIDDLE TO HEEL, MIDDLE TO TOE
PUT ON HAND - GO OUTDOORS
3 HOLY NAMES - LET WIND BLOW DUST AWAY

(From the MIDDLE OF THE FOOT BACK TO THE HEEL.)

Yeah, back tuh de heel, an' den back tuh de toe [demonstrates].

(Then you begin in the middle and SCRAPE FROM THE MIDDLE UP TO THE TOE.)

[To scrape from hollow or middle of foot track to heel, then from middle to toe, is unusual if not rare.]

Git dat sand or dirt. Burn yore wasp [nest] in yore stove an' git dose ashes of de wasp nest, an' mix de ashes an' de dust tuhgethah, de foot dust. Yeah, mix it all up good tuhgethah an' take dat an' put it in de palm of yore han', an' yo' stand out [doors] an' yo' say, *In de Name of de Father, de Son, [an' Holy Ghost]*. An' whichevah way dat wind blows, why a person dat yo' don' wan' aroun' or sompin, dey'll go away. Dat's a easy way tuh git rid of 'em. Dey'll go on off.

(You take either foot track?)

No, take de left one. [This rite comes from my second trip to Memphis and it was given by an informant different from one in preceding rite.] [The spirit of the wasps chases away the spirit in the foot track.] [Memphis, Tenn., (1524),

2721:1.]

5791. Go tuh de forks of de road, anybody yo' wanta send dem tuh travel or run 'em away from dere. Goes out dere when de wind be blowin'. Take some of 'is track an' red peppah an' salt, an' throw it an' say, "Go, yo' son-of-a-bitch." Dataway. Or yo' kin throw it in some watah. (Or you can throw it into some water and it will do the same thing. Which way do you throw that stuff?)

WIND BLOWING AT FORKS OF ROAD - THROW INTO - TRACK AND SALT AND RED PEPPER MIXED - SAY, "GO! YO' SON-OF-A-BITCH"

De way yo' want 'im tuh go.

(Well, what about the wind blowing?)

De wind will blow it de way he want 'em to go. [Waycross, Ga., (1158), 1929:3.]

5792. Git de feet track meetin' it.

(Pick it up meeting it - that is, they are coming to you.)

Yes. Yo' pick it up on a paddle or yo' know somepin. Pick it up whole. Yo' dump it intuh yo' lef' han'. An' take it on in [house] an' mix black peppah an' salt wit it. An' call yo' [victim's] name three times as yo' mix it. Now, yo' will have tuh take dat fer nine mawnin's an' go out wit de sunup. An' in de evenin's wit de sundown. An' cast it befo' de fo' winds, yo' know, an' put down certain words.

WIND - CAST TO - 9 MORNINGS AT SUNUP - 9 EVENINGS AT SUNDOWN
TRACK - LIFTED WITH PADDLE - DUMPED INTO LEFT HAND - MIXED WITH BLACK PEPPER AND SALT - CALLING VICTIM 3 TIMES

(What words would you *put down*?)

Ah don' know whut de words are.

[There are many examples of these words of dismissal in HOODOO: *Go, never return, etc.* Often a curse is added.]

Now, den, dat will put chew tuh wandahin', run yo' away, or run yo' crazy. Yo' ain' *touched* [in the head], yo' won' have no mind tuh do nuthin, yo' ain't crazy; [you] jes' wandahin'.

(Restless.) [Washington, D.C., (621a), 796:2.]

5793. If a man stay away from a house, jes' go ahead an' - if a woman wants a man tuh stay 'way from a house, all she gotta do, jes' go an' take his track. Take his track an' mix his track up in some sulphuh. An' go an' take it an' carry it way off, somewhere in anothah part of de farm an' throw dat stuff - jes' throw it away. An' when yo' throw it, don't look back, jes' go right on - jes' don't look back, an' he ain't comin' back no mo'. [Florence, S. Car., (1308), 2213:6.]

WIND - TO BE BLOWN BY: TRACK FROM ONE PART OF FARM SCATTERED WITH SULPHUR IN ANOTHER PART - DON'T LOOK BACK

5794. [The preceding rite in various versions must have been fairly common at one time in country districts. Similarly, cities also have variants of sending away by wind. One follows:] Jes' pick up dere track an' put salt in it an' throw outdo's out in de street...That will make them move.

WIND TO BLOW: TRACK MIXED WITH SALT AND THROWN INTO STREET

(They take either track?)

Both.

(Put salt in both tracks?)

Yes. [Wilson, N. Car., (1464), 2650:12.]

5795. Aftah yo' leave a foot track in dust, well dey say yo' take dat person's foot track up, see, de whole print of dat track. See, yo' git chew a stick or spoon or somepin an' yo' pick it up, an' yo' put it in a 'east [yeast] powdah can. An' dey say yo' go tuh de rivah on de ferry boat, an' dey say let de boat git in de middle of de rivah. An' when yo' think it's in de centah of de rivah, say yo' throw dat can ovah yore lef' shouldah an' make a wish. An' dey say, as long as dat can drift up an' down de rivah, dat yo'll drift; an' when dat can begin tuh seep watah an' fall tuh de bottom, dey say yo' die.

WISH - AFTER TAKING FERRY BOAT TO MIDDLE OF RIVER AND THROWING PERSON'S FOOT TRACK OVER SHOULDER

(I see. Well, now, how many tracks? Do they get a special track or what?)

No, dey say yo' take de lef' track.

(Oh, only your left track?)

Only de lef' track. [New Orleans, La., (783), 1085:2.]

5796. If they want chew to be with them, why they bury it under the doorstep. Like if they want chew to come to my home, see, I bury it under the doorstep. And if they want to run you away, why put that in running water and make a wish. (Which tracks do they use?) Get de dirt from under de right foot. Like, just if yo' want 'em to come to your home, see, yo' take it when they're coming to de home. If yo' want 'em to leave, yo' git it out of that track when they leave home. [Elizabeth City, N. Car., (438), 401:3.]

WISH: TO BRING - BURY INCOMING TRACK UNDER STEP - OR TO SEND AWAY - THROW OUTGOING TRACK INTO RUNNING WATER

6. HAIR FROM THE HUMAN BODY

[The sixth section of division THE PHYSICAL HUMAN BODY ITSELF is HAIR. Despite the hundreds of hair rites that now follow, hundreds more are scattered throughout the text of *Hoodoo*, because hair is often only one ingredient in a compound rite containing other important substances: URINE, BLOOD, GRAVEYARD DIRT, etc.]

[The 10 submargin rites under this margin title recall the well-known belief that hair continues to grow a long time after death - FACI, 2nd ed., 15415, p.714; 1st ed., 10367, p.595. Not so well known are the following beliefs about living hair continuing to grow, after it has been taken from the body:]

A FEW EXAMPLES: HAIR TAKEN FROM BODY STILL GROWS

5797. An' den if yo' fall fer a man an' a man don't care very much about chew - eithah a woman kin do it or eithah a man kin do it - yo' take an' pull two stran's of 'is hair outa his haid an' yo' put it in each heel of yore shoe, an' yo' wear it in yore shoe fo' nine days. An' aftah yo' wear it in yore shoe fo' nine days, he'll start to fallin' fo' yo' an' he'll be so crazy about chew den dat he wouldn't even leave yore house. Yo' see de longah dis hair grow, de longah 'is love will grow fo' yo'.

(1) ONE HAIR FROM HIS HEAD IN EACH HEEL OF HER SHOE

(You take two strands of his hair and you put one strand in each shoe?)

Yes sir. [Florence, S. Car., (1322), 2266:2.]

5798. Dey say dey kin take yore hair an' run yo' crazy. Dat why so [many] people is crazy today. Dey say yo' kin take dis top cleft from de *mole* of yore hair, an' dey say yo' kin take an' bury dat, dey say, an' long as yo' live, dey say, yore hair jes' begin to grow, grow longah. An' dat make yo' lose yore mind.

(2) BURY HAIR FROM MOLD OF HEAD

(What hair grows longer? On your head or the hair they take?)

De hair what dey takes, what dey kin git from yo'. Well, yo' see, dey take an' *plant* dat hair. Well, long as dat hair is *planted* dere, an' yo' livin', yo' see, it will grow; but when yo' die, well it will quit growin'.

(I see.) [New Orleans, La., (783), 1085:6.]

5799. A little piece of yore hair - dey say dey takes dat piece of yore hair from de *top partment* in de centah [the parted place at the mold] an' put it in de [wet] cement steps an' bury it; make yo' have funny kin'a feelin's towards de haid. Yo' see, jes' lak someone is concrete fixin' [building] a concrete step, yo' kin jis' go an' chip undahneath it an' bury dat [hair]. An' fine'ly it will, dat concrete - it will grow [the hair] yo' see in de concrete step. Dat make dizziness about de head. [New Orleans, La., (804), 1128:7.]

(3) HAIR GROWING IN CEMENT CAUSES DIZZINESS

5800. Yo' take hair ag'in, take her hair, yo' scratch yore flesh lak dat [demonstrates], an' ah don' care whut kinda woman she is [I interrupt].

(You scratch your flesh on that arm or either arm?)

Eithah arm.

(Either arm just above your wrist.)

Yes, an' git de point of dat hair down in dere, an' den yo' take a piece [cloth] an' bin' [bind] dat dere, an' two uh [or] three days aftah yo' bind it dere hit'll ketch root - it'll grow. An' ah don't care where yo' go uh [or] whut chew do, yo'll nevah git rid of dat woman. She'll love yo'.

(4) TO MAKE WOMAN'S HAIR GROW ON HIS ARM

(In other words one of her hairs is growing right out of your arm?)

Yes. [Memphis, Tenn., (1530), 2736:1.]

5801. If dey got holt of yore hair, dey could take it - take yore hair, nine stran's of yore hair an' nine needles an' seven [nine?] threads of red silk thread, an' take an' carry it out jes' as de sun go down an' bury it. An' walk aroun' it nine times an' make a wish each time dey go roun' it an' it will cuz yo' - as yore hair begin to grow wit'in dat thread an' needles, sharp pains begin to penetrate through yore haid, an' as de hair grow, why de pains will grow. [Washington, D.C., (642), 831:2+85.]

(5) 9 HAIRS - 9 NEEDLES - 9 RED SILK THREADS - BURY CIRCUMAMBULATE 9 TIMES - WISHING 9 TIMES

5802. Take a person hair an' all yo' kin do - take a person hair an' wrop it wit some whut chew call yallah [yellow] homespun an' wrop it up in it an' weah it in yore pocket. Dat's love. An' it [hair] will grow in your pocket. Long as yo' keep dat hair, her mind will be on yo'; but de day yo' lose dat hair, why yo' ain't got nobody. [Charleston, S. Car., (520), 620:6+85.]

(6) HAIR WRAPPED IN YELLOW HOMESPUN

5803. Dey kin git a thin' dey call devil's-shoestring. Dey kin git a thin' dey call *Nine Witches* [a hoodoo-store product?] an' put along wit dat [hair], an'

den some corn whiskey, camphor an' bury dat.

(This hair?)

Yas, an' de longah dat grows - de more dat hair grow, de worsah yo'll git.

(What will that do to you?)

Well, it will send yo' crazy, if yo' don't git somebody to take it off yo'.

[For the preceding *Nine Witches*, I did not suggest a piece of witches'-broom, that brushlike deformity of small branches of trees and shrubs caused by fungi, rusts, etc. The suggestion was not made because few persons in my experience know the witches'-broom and I personally never encountered any folklore saying or belief about it. Yet the oldtime Germans of Adams County, Illinois, surely knew the word *hexenbesen*. [Charleston, S. Car., (?), 602:2+85.]

(7) DEVIL'S SHOESTRING - *NINE WITCHES* - CORN WHISKEY CAMPHOR - HAIR - BURIED

5804. Dey kin take yer hair from yer haid an' take it tuh a red oak tree, an' on de east side of dat tree, yuh bo' yuh a hole - dat's fo' tuh run yuh crazy. Bo' yuh a hole in dat tree an' put dat hair in dere. Take yuh a stick an' trim it. Stop dat hole up, yuh know, jes' as yuh put in a peg lak dat. Put it in dat tree an' stop it up in dere an' go ahead on. Well, as dat hair - see, dat hair is gonna grow an' as dat hair grows, dat takes yer mind. Yuh has no mind fo' nuthin. An' when dat hair beginnin' tuh grow, hit'll run yuh stone crazy - yuh don't even know nuthin. Yuh haven't got no mind fo' nuthin. [Memphis, Tenn., (1537), 2796:1.]

(8) HAIR PEGGED INTO EAST SIDE OF RED OAK TREE

(9) HAIR BURIED UP-AND-DOWN IN GREEN TREE

5805. [Hair of the preceding rite was placed horizontally in tree; here we have the *up an' down* or vertical position.]

Dey tell me dey take dat hair an' if dey wanta give yuh bad luck dey take it an' go tuh a green tree, an' put a stran' of dat hair up an' down dat green tree, yuh know, an' den let it grow up in dere as de tree grow up. Now dey say dat'll run yuh crazy. Yuh know, dat's bad luck. [Waycross, Ga., (1148), 1870:14.]

(10) HAIR WILL GROW IN BOTTLE WITH ALCOHOL AND URINE

5806. Ah said dey would put it in a bottle.

(What would they take?)

Dey would take some of yore urine. Yuh know whut dat is don't chew? An' put in dat wit dat.

(Tell me right from the beginning everything they do. What do they put in the bottle?)

De hair, an' den dey put in alcohol wit dat. Hit'll make it grow yuh know. An' hit carry yuh right off. Yuh can't stay dere in dat place.

(You told me they kept it in there a certain length of time.)

Ten days.

(And where do they keep that bottle?)

Oh, somewhere close in de house - undah de bed, sompin lak dat.

(What do they do after they keep it ten days?)

Dey take it an' bury it.

(And what will that do to you?)

Dat will run yuh, won't let chew come back no mo'. [To bury something of yours to *run yuh* is not logical, but intention is everything in hoodoo.] [Mobile, Ala., (694), 943:1.]

5807. Yo' kin do dat, yo' kin take de hair outa woman's haid. Co'se [of course] ah don't know if a man do anythin' to anothah man. But if yo' have a

woman yo' wanta make love wit, yo' jes' take de hair outa de mole of 'er haid if yo' poss'bly kin. YO'D HAVE TO STEAL IT OUTA DERE CUZ WOMEN WON'T LET CHEW GIT DAT OUTA DERE IF DEY KNOW IT. An' if yo' kin, some hair out de mole of de woman's haid, yo' kin put dat into a little bottle, see, an' put some alcohol over it, see, an' put a flannen [flannel] stoppah in it - a red flannen stoppah. DAT COME DIRECT DOWN FROM DE HOODOO BUSINESS cuz ah've had dat. An' tote it in yore pocket an' dat woman'll come back to yo'. Don't care where she is, she'll come back to yo'. If she don't come back she'll go crazy. [For alcohol, *see also* margin title WHISKEY.] [St. Petersburg, Fla., (1031), 1676:1.]

ALCOHOL - BOTTLED HAIR - RED FLANNEL STOPPER - POCKET

5808. Now, yore hair - see now, yo' kin take yore hair. Yo' kin take yore hair - a person kin take yore hair. She kin take yore hair an' she kin take one stran' of it, jis' say one stran', an' double it an' kinda twist it an' put a silk thread aroun' it. Take dat hair an' put it into somepin lak alcohol. Keep it in dat alcohol 24 hours. Take it out an' weah it in yore pocket, an' yo' nevah have no mo' good sense. Yo'll jis' - yore haid will be jis' worryin' yo' all de time. People been callin' dere, [you] say, "Well, ah got a bad headache. Mah haid worryin' me." Doctors [M.D.'s] know it, but yet - still dey don't know whut it is. Ain't no good to do, unless dey could git dat hair an' do 'way wit it. [Waycross, Ga., (1097), 1767:2.]

ALCOHOL - 24 HOURS IN - HAIR DOUBLED AND TWISTED SILK THREAD ABOUT - WEAR IN POCKET

5809. If a person angry wit yo' an' yo' didn't know it, dey could put dere han's on yore haid on de top of yore hair an' it would all come out - from de top of yore haid, an' all yore hair would come out. But it would have to be a person dat is real angry wit yo'. Ah nevah heard where [whether] it wuz anythin' dey would put on de han' or not. [Fayetteville, N. Car., (1390), 2494:11.]

ANGER KILLS HAIR

5810. [I have included this margin title because LIVE THINGS IN YOU (Section 8) is based upon the theory that some animals are reproduced through their blood. Our informant evidently confines the word *animal* to horse, cow, dog, cat, etc.; a lizard or a snake being an *insect*.]

Yo' kin take yore hair an' put nine drops of anything's blood on it - yo' know, insects - an' put it in runnin' water an' run yo' crazy.

ANIMAL BLOOD AND HUMAN HAIR

(You take nine drops of any kind of blood from an animal or insect or anything?)

Insect - not a animal, a insect.

(Any kind of an insect?)

Yes suh, a lizard or a snake, an' put it in runnin' water an' dey say dat will run yo' crazy. [Waycross, Ga., (1147), 1870:3.]

5811. In order to make a person lose his mind, it is said you take several strands of hair from his head and put into a bottle, and three or four drops of blood from any animal. This bottle is buried and kept buried for six months, in which time the person to which the hair belonged will become very sick and then will die. [Fredericksburg, Va., by Ediphone.]

5812. [*Version 1*]: Yo' kin take yore hair, take my hair, an' de man's hair dat, yo' know from down here, yo' know, an' wrap it togethah an' a ravel out from undah his arm - yo' know, right nex' to where he wear 'is clothes.

(In his armpits.)

Jis' a ravelin'. Take dose two hairs, yo' know, an' wrap 'em togethah, an' den yo' git a ravel from out de seat of 'is pants - out de seat of 'is undahweah.

An' wrap all dat togethah - jis' wrap evah bit of it togethah, an' go to a ant's nest an' dig in dat ant's nest. Yo' know, if he's not treatin' yo' right, dig in dat ant's nest an' put dat in dat ant's nest. An' jis' as long as he - jis' as long as he live, he'll be worried. He'd jis' be worried, he worry hisself almos' to death.

ANT NEST - HEAD AND PRIVATE HAIR TWIST - TIE WITH RAVELING

[*Version 2*]: Git some of 'is hair an', yo' know, twist it togethah, an' git de ravels from 'is undahclothes an' git de ravel from down here in de seat of 'is undahclothes. An' yo' roll dat - tie it hard, yo' know. Roll it jis' as hard as yo' kin, yo' know. Go to a ant's bed an' open it.

(Well, you've got these things before.)

[I am telling her she is repeating.]

Yes, sir. An' open it an' den yo' put it down in dere, yo' see an' dat jis' keeps 'em fussin', fightin' an' quarrelin', until dey [separate]. [The two rites are similar but the purposes are different.] [Version 1, Mobile, Ala., (679), 973:3; version 2, 975:1.]

ARMPIT - WORN IN - HAIR AND *HEARTS COLOGNE* IN NEW HOMESPUN BAG

5813. Dey tell me dey take hair out de top of yore haid an' dey mix it wit *Hearts Cologne* an' den sews it up wit a new piece of homespun an' wears it undah dere arm. Dat's fo' love.

(Which arm do they wear it under?)

That arm there [you are holding up], that's the left arm.)

Yes sir. [Waycross, Ga., (1141), 1855:6.]

5814. Now, ah've [heard] de ole people say, if someone have somepin ag'inst chew an' git holt of some of yore hair, an' take de hair dat dey git holt of it - maybe yo' combed it outa yore haid, or dey git a chance to cut a plait or sompin out. Take an' burn half of it an' place it in some bottle or jar an' stop it up real tight. An' if yo' had evah did anythin' to 'em, or somepin dey had heard yo' did, an' dey wanted tuh find out. Now, if yo' had did somepin to 'em an' dey take dat [ashes] an' put it in dis bottle an' stop it up fo' five days. If it's summah dat bottle will begin tuh sweat an' dat hair git moisty. Said whether dey tell yo' whut dey did or someone dey tole whut happened or whut dey wanted tuh happen, dey come tuh yo' an' explain jis' whut dey tole dem. Dat's as fur as ah heard of dat.

ASHES OF HAIR IN BOTTLE - AFTER 5 DAYS USE FOR DIVINATION

(At the end of five days that bottle will sweat, that hair will turn damp.)

Yes. [Waycross, Ga., (1163), 1938:10.]

5815. Wal, dey kin take yore hair an' cut chure hair while yo' 'sleep, or where de barbah done cut chure hair. Dey kin take dat hair an' bury, an' it will run yo' crazy. Yo'll lose yore mind, yo' nevah has de right mind dat yo' did when dey didn't have yore hair. Yo' nevah will have yore right mind. [For barbershop hair, *see also* later margin title FISH - CAUGHT ON SUNDAY.] [New Orleans, La., (1574), 2896:3.]

BARBERSHOP HAIR

5816. Some people won't have their hair cut in a barbershop at all. They'll cut it at home, afraid their enemies might get it and harm them. There are any number of women after they comb their hair will take it and put in the fire. [Petersburg, Va., (34), by Ediphone.]

5817. When I go to the barbershop I take up my hair before I leave. I won't trust my hair with nobody. [Fredericksburg, Va., (58), by Ediphone.]

5818. Take heart out of a bat, chew know, an' den yo' take some of 'er hair wit dat, an' yo' wear dat undah yore lef' arm. Well, now, aftah yo' wear dat

undah yore lef' arm about nine or ten days, an' have a chance to have a intah-co'se wit 'er, den yo' ain't got no mo' trouble wit 'er. Dat'll lead 'er yore way. IF SHE GOT MONEY, or whatevah she got, AT CHURE COMMAN' SHE'LL GIVE IT OVAH - AT CHURE COMMAN'. Now dat de heart of a bat. Hit brings good luck an' bring love. [Waycross, Ga., (1138), 1853:6.]

BAT

5819. I have heard of people gittin' *fixed* by de hair to make 'em love yo'. Take it an' put it in a Bible an' let it set for about fo' or five days an' take it out of de Bible an' put it in a cologne bottle an' jis' keep it. [Wilmington, N. Car., (315), 343:2+85.]

BIBLE - HAIR IN - THEN IN COLOGNE BOTTLE

5820. Take yore hair, some of yore hair, an' put it in a bird nest. Dey claim long as it stay in dis bird nest yo' be flyin', yo' be goin' jes' long as de bird roost on it.

(In what way would you be flying?)

Jes' lak, yo' know, yo' tryin' tuh stay heah, but yore mind wouldn't let chew, jes' have tuh leave.

(The woman would do that to get rid of the man.) [Waycross, Ga., (1067), 1726:13.]

BIRD NEST

5821. Take a hair of a person head an' put it in 'is [bird] nest, or put it where he'll git it an' he fly off wit chure hair. Dat will run yo' crazy, have yo' have *A DON'T-CARE MIND* - yore mind want [to] be runnin'.

(What bird will do that?)

Any bird. [Waycross, Ga., (1158), 1931:2.]

5822. Yo' take a person's hair an' a bird's nest. Yo' comb yore hair an' yo' let chure hair git away, dat dis bird'll pick it up an' put it in 'is nest. An' den yo' go crazy. [St. Petersburg, Fla., (1016), 1645:6.]

5823. Take a person's hair, a man or a personal enemy, an' put it into a bird's nest, see. An' dat will run 'em crazy. Ah've heard dat. [St. Petersburg, Fla., (1031), 1677:3.]

5824. [Fortunately the headache said to be caused by human hair in a bird nest does not last indefinitely.] You kin take your hair in the spring of the year and ball it up and put it in a tree, in a bird's nest, or any place where a bird kin git it, and they claim you'll continue to have a headache until the season is over. [Richmond, Va., (386), 458:85.]

BIRD NEST WITH HAIR IN SPRING - HEADACHE UNTIL AUTUMN

5825. If she kin git holt of a piece of 'is hair - if he's left any of 'is hair, if it ain't but two or three strands of it in a comb, yo' take dat hair den an' put it intuh a black bottle. An' den pee on dat bottle, an' at de bottom of 'er do'step turn dat bottle - dig a hole an' turn dat bottle face foremost right down in de ground. An' if he's close enough tuh be back in three days, he'll be back in three days. Jes' dat little piece of hair. [Brunswick, Ga., (1220), 2341:8.]

BLACK BOTTLE - HAIR IN - URINATE ON BURY UPSIDE DOWN AT DOOR

5826. Ah've heard 'em say, yo' know, dat chew kin take a, a individual's hair an' place it, yo' know, into a bottle dat way an' stop it up tight an' bury it undah de do'step, or jes' anywhere in de dirt wit de head of it down dat way. An' dey say dat will run 'em, yo' know, kinda 'bout half crazy where dey'll have diff'ren' minds yo' know, have a *wanderin' mind*, see, not to stay in one place.

(You don't put anything else in that bottle do you?)

Nuthin else in dere, jes' de hair. [Waycross, Ga., (1069), 1728:12.]

BOTTLE - HAIR IN - BURIED HEAD DOWN

5827. [The burial of hair by itself or combined with other ingredients or objects is such a common rite that it demands the present margin title. Normally burial places are specified: crossroad, doorstep, etc. I include the following rites here merely to establish the margin title.]

BURIED HAIR

Take dere hair an' dig a big hole intuh de ground an' bury it, an' take a long stran' right from de top of de hair, de very top. An' ah guarantee in eight days he'll begin - yo' see him dryin', look lak de eyes goin' begin tuh fall out dere haid. [New Orleans, La., (1561), 2857:10.]

5828. Fo' instance dey take a ball of a person's hair an' den takes part of his [foot] step. Ah'll make it plain as dis: If a man an' 'is wife wuz livin' heah, an' if she wuz bad about runnin' aroun' an' wouldn't stay at home or nuthin lak dat, he'd take a plait of 'er hair an' bury it aroun' 'is house. Dat would always keep 'er wit 'im at 'is house, or sompin lak dat. Instid [instead] of bein' out in de streets she be at home. [Wilson, N. Car., (1510), 2678:4.]

5829. Ah've heard dat a person could take yore hair an' put it in a bottle, in anything dat dey could stop it up airtight, an' it would *run yo'* - yo' know, jes' have yo' goin' evah whichaway.

(What do you do with that bottle?)

Yo' bury - yo' buries it, buries dat bottle. [Waycross, Ga., (1161), 1935:6.]

5830. (What do they do with my hair?)

Well, dey says dey kin run yo' crazy, bury it. Put it in a little bottle lak dat. Ah've heard of findin' hair in dem bottles. An' bury it. Dat supposed tuh run yo' crazy. [Memphis, Tenn., (925), 1502:9.]

5831. [Similar to the margin title BURIED HAIR, only a few examples of burning hair will be given here. Many other rites are scattered through the text.]

BURNING HAIR

Dey take mah hair an' put it wit some sulphur an' brimstone, an' dey put it in some of yore watah an' de sand - some of dat sand out de hollah of yore track, or eithah dey take a piece outa yore sock at de hollah of yore feet [if unable to obtain the foot track]. An' put it together an' if dey want chew tuh go, why dey throw it in a runnin' stream wrapped up, an' as long as hit run, why jes' de furthah yo' will go. An' whenevah it stop, yo' will stop until it start rainin' ag'in - till de stream start washin' it, see.

An' if dey wanted yo' tuh stay or wanted yo' tuh kill yo'self, why dey'd take it an' put it in - bo' a hole in a tree an' put it in dere an' put a piece back in dere ovah it tuh hold - keep de air from it.

Or, eithah dey would take an' burn it. An' if dey burn it, why whenevah - at a certain time de spell, dat spell would come on yo', a real full spell - kinda out of yore senses, an' yo' stick yore head in de fiah or maybe yo' jump ovah-bo'd an' kill yo'self or sompin.

Well, dere wuz a boy ah know, hit wuz a girl he wuz goin' wit, an' he wuz leavin' for de CCC [Civilian Conservation Corps, of the U.S.A.] Camp. An' she'd taken 'is picture an' she put it in a - his picture an' some sulphur an' some brimstone an' some of de hair out 'is haid an' de bow outa his hat, an' dey [women] put dis togethah an' burn it. An' aftah dey burn it, dey taken it out de fiah - jes' burn it, put it in a separate place an' burn it in a little box - an' den dey taken it an' wrapped it up good an' real tight an' wore it in dey clothes, in dere undahclothes. Well, as long as she wore it in 'er undah-clothes why he stayed dere. He couldn't stay 'way from 'er house. An' when she taken off 'er cloth [holding the ashes] an' put it - she'd throw it in de fiah, an' he'd taken an' stuck 'is haid in de fiah. It taken six people tuh hol' 'im out de fiah. An' den he got away an' got in de fiah an' caught afiah. An' whenevah dey could git 'im out, he'd ketch hold of de bed, jes' lak dat [may

have demonstrated], dey said. An' he'd ketch de foot of it an' draw it togethah, jes' bend it [the 2 legs of the bed together]. An' he kept on lak dat till he died. [Brunswick, Ga., (1209), 2043:1.]

5832. An' den if ah wanta put a spell on a person, ah go git some of dere hair. Ah burn dat hair, take dat hair an' carry it right back an' put it down where yo' gotta walk ovah it. An' dat make yo' have spells. An' yo' kin even take de hair an' burn it an' put it undah de - sew it up in some red flannel an' take dat flannel an' carry it tuh de house, dig a hole an' put it undah dere where yo' kin walk ovah it. Dat put anybody tuh havin' fits. [Brunswick, Ga., (1188), 2006:10.]

5833. (Well, suppose somebody wanted to harm yo' with that hair. What would they do with that then?)

Well, if dey want to do yo' harm, why dey take dat an' burn it with sulphur. Dey kin harm yo' dat way.

(Well, just how would it harm you?)

Well it will give yo' *a ramblin' mind*, it has yo' goin' from one place to de othah, soonah or latah until yo' don't know zac'ly [exactly] whut chew wanta do. Yo' 'cumulate a silly mind - soon die. [St. Petersburg, Fla., (1025), 1658:9.]

5834. My mother told me of a story of TWO GIRLS LIKED A FELLAH DOWN IN CHARLOTTE CO., VA. And one of them came to church with this boy on Sunday morning and the other one sang in the choir. And the fellah was sitting back there with the girl, and THE OTHER GIRL PICKED A "HAPPY FIT," SHE GOT FULL OF THE HOLY GHOST AND SHE WENT TO SHOUTING. AND SHE SHOUTED RIGHT ON DOWN THE AISLE TO THE GIRL AND CAUGHT HER IN THE HAIR, AND JUST PULL OUT A 'HOLE HANDFUL OF HAIR, STUCK THIS IN HER POCKETBOOK. So that week the girl that took the boy to church started to having fits, something-like just *fallin'-out*. I reckon they called it *fallin'-out fits*. And some of the close friends of the first girl asked her what had she done with this girl's hair. SHE SAID WELL, SHE JUST TOOK THE 'HOLE HANDFUL OF HAIR AND SINGED IT, AND SIFTED IT IN HER PILLOWCASE AND SLEP' ON IT. [Snow Hill, Md., (?), 4:1.]

5835. Yo' take de hair from de mole, take de hair right out de top, de mole [mold] of de hair. Well, yo' take dat hair an' yo' wrap a string around it, or thread, any kinda thread aroun' dat hair, an' yo' put dat hair in a bottle, see, an' yo' po' some camphor in it, see. Well, dat will make it 'live. Shake it up, see. Yo' let dat stay in dere nine days an' yo' take dat out an' yo' wrap in a flannen cloth. Let it stay in dat flannen cloth an' den yo' wear it. Dat is tuh draw yore sweetie to yo' or anybody yo' want lak dat.

CAMPHOR - HAIR WRAPPED WITH STRING - BOTTLED - SHAKE AFTER 9 DAYS - WRAP IN FLANNEL - WEAR

(Whose hair do you put in that bottle?)

Well, if it's de man, he put de woman's hair; an' if it's de woman, she put de man's hair.

(What did you say THAT CAMPHOR does for the hair?)

IT MAKES IT 'LIVE, KEEPS IT 'LIVE. [Memphis, Tenn., (1549), 2814:2.]

5836. Take some of dere hair an' mix it wit some cat hair an' put it in a bottle of vinegah an' shake it up an' bury it undah de do'step an' let chew walk ovah it. Dat will run yo' crazy.

CAT HAIR AND HUMAN - IN VINEGAR - SHAKE - DOORSTEP

(That is if you took my hair and you would bury that under my doorstep? Under my own doorstep?)

Yes sir.

(That would set me crazy?)

Yes sir. [Waycross, Ga., (1084), 1752:11.]

5837. Dey kin take yo' head, dey take some hair right from de roots of yo' hair an' take dat an' burn it. An' den dey git some hair from a black cat an' burn along wit dat. An' dey take de ashes an' put in a tobacco sack. An' den dey take an' put it in a tin can an' throw de can right on straight out [into the water] and [so that it] don't come back in [with] tide. Well, dat will run 'em crazy inside of three months. [Jacksonville, Fla., (562), 699:2+85.]

CAT: BLACK-CAT-HAIR AND HUMAN-HAIR ASHES

5838. Yo' kin take cat hair an' yo' kin make a person love yo'. Well, yo' kin take de cat hair but yo' firs' gotta git a plait of hair, a stran' of hair from de person who yo' wanta love yo', an' yo' take, burn dem togethah. An' den yo' take some hair grease - dey call it hair grease. Yo' mix dat up togethah, undahstan'. An' den aftah mixin' it up togethah, den yo' tryin' tuh make yore lady fren'. Yo' try tuh git holt of some of 'er sickness, some piece, if 'er clothes dirty, some of 'er sickness, an' tie it up an' wear dat in yore fob [watch] pocket. Dat will cause her tuh love yo'. [Memphis, Tenn., (939), 1520:7.]

CAT HAIR - HER HAIR - BURN - MIX ASHES WITH HAIR GREASE TIE UP IN PIECE OF MENSTRUAL CLOTH - WEAR IN FOB POCKET

5839. Dey tell me dat chew kin take a chicken egg an' yo' know break it. Put it in a glass. Be keerful [careful] an' don't let de yoke git broken. An' if anybody should take a plat of hair out of yore head, you'd put it [egg in glass] undahneat' yore haid an' in a couple of days dey'll draw dat hair in dat glass.

(If someone has taken some of your hair and you want to get it back, that is what you do. This hair will rise in the glass.)

Yes, dat's what dey tole me. [Jacksonville, Fla., (596), 769:3+85.]

CHICKEN EGG BRINGS BACK STOLEN HAIR

5840. Co'se yo' kin take, really [a person's hair] an' ball it up wit hen feathahs an' throw it into runnin' watah wit yore left hand. Dat will run a person off. Yo' kin [take] hair, anybody's hair yo' know, an' knead it wit hen feathahs an' throw it into runnin' watah an' run anybody off - any kinda hen feathah an' throw it wit chure lef' han'. [Savannah, Ga., (1276), 2169:5.]

CHICKEN FEATHERS - HUMAN HAIR - RUNNING WATER - LEFT HAND

5841. A chicken, yo' know he has a slobbah in 'is mout'. Yo' could take yore hair an' wrap it aroun' 'is tongue an' yo'll crow lak a roostah - crow lak dey do. (That is, I would take one of your hairs and wrap it around the rooster's tongue, and that would make you crow like a rooster?)

[FOR ONCE, SOMEONE BESIDES MYSELF IS THE GUINEA PIG!]

Yeah. [Little Rock, Ark., (896), 1467:12.]

CHICKEN: ROOSTER TONGUE - A HAIR ABOUT - *CROW LAK A ROOSTAH*

5842. Ah heard dat chew kin git dere hair an' go to a pond an' ketch yo' a cootah an' tie it on de cootah feet an' dat will keep 'em agoin'. See, when de cootah die, well yo'll die. Dat's whut ah heard. [Cooter is a word confined to the U.S.A. for one of several turtles or tortoises: (1) common snapping turtle; (2) box tortoise; and (3) any fresh-water turtle of the genus *Pseudemys*.] [Sumter, S. Car., (1365), 2408:7.]

COOTER

5843. Yo' git a *hot-stuff* bottle [bottle containing pepper sauce] an' yo'

opens it up, an' yo' puts yore hair in it an' yo' bury yore hair, yo' see, somewhere aroun' of a cornah of a house. Dat causes yo' to lose yore mind.

CORNER OF HOUSE - BURIED AT HAIR IN PEPPER-SAUCE BOTTLE

(You say, they bury this bottle?)
Bury de bottle an' all.
(This hot stuff, you mean pepper bottle?)
Uh huh. An' de more dat mold away, de more it gon'a cause yo' to lose yore mind. [New Orleans, La., (791), 1103:1.]

CORNER OF HOUSE - HAIR BURIED AT - WITH SUGAR

5844. Take de hair an' bury it at de corner of de house wit some sugah in it an' dat will keep an' hol' yo' dere. Dat's not tuh harm yo'. [Sumter, S. Car., (1364), 2408:8.]

5845. I've heard people say da'choo [that you] could take a man's head - yo' git a stran' of hair outa de mole [mold] of a man's head an' take a stran' of hair from yore [a woman's] head, an' put 'em togethah an' cross 'em like dat [demonstrates].

CROSS - MAN'S HAIR OVER WOMAN'S ARMPIT OR TAIL OF HIS SHIRT CUT OFF MAKE *POCKETPIECE* [= A *HAND*]

(Like that - one on top of the other.)
Yeh, right dat way. An' take dem an' take a piece of 'is shirt from undahneat' 'is arm, or eithah take de tail of 'is shirt, an' cut dat off, an' wrap it up in dere, an' tie it up into a ball, an' jis' make a *pocketpiece* [*hand*] of it. An' dey say dat will keep 'im wit yeh, dat'll make 'im love yo' so he can't stay away from yo'. Wear it in yore pocketbook or wear in yore dress pocket - jis' dat yo' keep it on yoreself. [Baltimore, Md., (150), 56:1+85.]

5846. Ah've seen people roun' heah take feathahs or toothpick an' dey *dress* 'em some way an' den cross 'em in yore hair an' keep yo' wit a severe headache. It's not tuh kill yo' but it keep yo', yo' know, a-lingahin' wit a severe headache.

CROSSED - ARTICLES IN HAIR WORN

(Do you know how they *dress* them?)
No sir, ah'm not positive. [Brunswick, Ga., (1240), 2111:1.]

5847. Dey'll go tuh de fo'k of de road [changed to crossroads later] - dey'll go to de fo'k of de road till yo' passes, yo' see. Dey kin take yore hair right to dat fo'k of de road an' make a cross mark, [a cross] jes' like de road is, an' dey'll drive dat hair down in dat crossroads. Drive it down dere, jes' like wedge it down. Dat will keep yo' down long as yo' live. Yo' can't prosper wit nuthin. [Waycross, Ga., (1171), 1976:9.]

CROSS MARK WITH HAIR - AT CROSSROAD

5848. Ah haven't heard dis'n [this one], ah saw dis'n. Ah saw a man wuz in love wit de girl an' he got holt dat girl's hair an' he carried it to de fo'ks of de road, an' he got some little shiney stuff. Ah don't know whut dis little stuff wuz, but he got it an' he got 'er hair an' he carried it to dere. It wuz a road runnin' dat way [demonstrates] - run dat way an' it run dis way.

CROSSROAD - HAIR BURIED AT

(Crossed, crossroads.)
Un'hmm, yeah, where she could walk ovah it - chew know, evah time she come dat way, she walk ovah dat hair. An' he hasn't got shet [rid of] dat girl yet, an' dat's been about nine yeahs ago.
(Was that here?)
No, dat wuz ovah heah at Windsor, Ark.
(Do you come from Windsor? Near there?)
Yessuh, ah ma'ied [married] dere. [Little Rock, Ark., (about 885), 1459:4.]

5849. Yes sir, take de dandruff of yore hair an' wrap it up in sompin an' tie it roun' yore waist, an' dey say dat will make 'em love yo'.

(They take the what? Oh! the dandruff.)

DANDRUFF - TIED ABOUT WAIST

De dandruff, yassuh, take dat an' wrap it up in sompin, an' tie it roun' yore waist, right nex' to yore necked [naked] skin. Say dat'll make 'em love yo'. [Waycross, Ga., (1059), 1718:14.]

5850. She gits somebody to go to dis woman's house an' gits 'er comb. She gits dis comb. She gits all of dis dandruff from dis woman's head out of dis comb. She takes it an' puts dis graveyard dirt in dere. Den she put some of 'er own *chamber lye* in it. An' she puts dis undah de step of dis woman. Well, dey thought dat dis woman had went into bad health, consumption. An' she went to de hospital an' she died. [Baltimore, Md., (142), 72:1, at Chattanooga, Tenn., about 1920.]

DANDRUFF - GRAVEYARD DIRT - URINE: 3 INGREDIENTS

5851. Ag'in, dey kin go tuh work an' take it, dis hair, an' dey kin sew it up in a piece of cloth or tie it up tight, an' take it an' put it in dere pocketbook. Git some of dis root dey call de devil's-shoestring an' mix it wit dat hair an' dey'll take dat an' dey'll tie it tight, an' dey'll put it in dere pocketbook, an' dey'll follow dem wherevah dey go.

DEVIL'S-SHOESTRING - HAIR - SEW OR TIE INTO CLOTH

(Will follow them any place they want me to go?)

Yes. [Sumter, S. Car., (1362), 2401:10.]

5852. Ah heard dat dey would take yore hair an' dey could wear it in dere shoes until yore hair would rot. See, when yore hair would rot, it would run yo' in de insane asylum, in de crazy house.

DEVIL VINEGAR - HAIR IN - SHAKE BOTTLE OR WEAR HAIR IN LEFT SHOE

(They put that in both shoes?)

In one, in de left shoe. An' den sometime yo' take it an' yo' put it in some vinegah, some *devil vinegah.* Don' fo'-git about de *devil vinegah*, an' yo' shake it an' use it.

(What will that do if you put this hair in the *devil vinegar*?)

It will run yo' crazy. [New Orleans, La., (1558), 2836:4.]

5853. If yo' have a wife dat won't stay at home, always ready tuh run off. Well, now, if yo' kin cut de hair off a dog's tail an' git chew some hair outa her haid, an' put dat hair togethah an' wrap it up in a flannel rag, an' yo' bury dat at de do'step, an' dey all of 'em stay dere. Dey won't leave. [Memphis, Tenn., (1529), 2733:10.]

DOG TAIL HAIR - HER HAIR - FLANNEL WRAP - BURY AT DOOR

5854. Well, de slobber off a dog. Yessuh, yo' take yore hair an' put it on de roof of 'is tongue, an' den yo' give 'im somepin tuh make 'im go mad, see. An' dat causes yo' tuh go crazy.

DOG TONGUE - YOUR HAIR ON

(What about the slobber then? He only slobbers after he goes mad, is that the idea?)

Yes.

(That is to run you crazy?)

Yes. [Little Rock, Ark., (896), 1466:1.]

5855. Heard 'em say dat chew kin ketch a bird or a chicken or dog or hog or cow, an' cut a place back of de neck an' put yore hair in it an' let it cure up, an' dey say dat long as dey go, say yo'll go. [Waycross, Ga.,

DOG - CUT BACK OF NECK - INSERT PERSON'S HAIR

(1141), 1858:2.]

5856. Yo' split de tail of a dog or rabbit, anythin', an' put dat person's hair on dat tail - lay it in dere, fold it an' lay it in dere, an' den sew dat tail back up an' wrap it up so dat it cain't come out. He'll grow back togethah, an' long as dat varmit livin', why dat person will be crazy minded - go tuh de 'sylum. [Memphis, Tenn., (946), 1525:12.]

DOG - SPLIT TAIL - INSERT PERSON'S HAIR - SEW UP

5857. I've seen 'em git hold of hāah an' put a *runnin' fits* on people by takin' dat hāah, ball it up in sausage. Jis' take some of yo' hāah an' ball it up in sausage meat an' give it to a dog. When dat dog eat dat meat an' dat sausage will pass out dat dog, but dat hāah won't come out. An' when dat dog have *runnin' fits*, yo'll have *runnin' fits*. [A *runnin' fit* is a leaving-home or wandering-about spell.] [Wilmington, N. Car., (223), 138:6+85.]

DOG - FEED PERSON'S HAIR TO - IN SAUSAGE

5858. [They take your hair] an' tie it, put it in a cloth 'bout dat long an' sew it up, an' let it hang down ovah yore do' - up dere where dey can't see it, specially yore hair - an' yo' come dere out an' in all de time. Dat's whut ah heard.

(What will that do then?)

Say dat will make yo' come in - if yo' don't wanta stay, why yo' shore will come back ag'in an' stay. [Waycross, Ga., (1077), 1744:13.]

DOOR - HANG DOWN OVER - HAIR SEWED UP IN CLOTH

5859. A woman kin take a man's hair an' run 'im crazy.

(What does she do with his hair?)

Well, she kin take his hair an' carry it tuh de woods maybe, an' put it in a tree, into a hole undahstan', an' stop it up an' no air kin git to it. Well, she'll run 'im crazy.

An' a man kin take a woman's hair an' do her de same identical way. He kin take her hair comb an' run 'er crazy. Well, he kin take her hair comb an' bury it undah de do'steps, or he kin take her hair combin's an' bury it undah de do'-step an' run 'er crazy. [Florence, S. Car., (1313), 2236:2.]

DOORSTEP - BURY COMB OR COMBINGS UNDER

5860. Yo' takes yo' hair an' put it in a bottle an' stop it up tight. Dat's when he wanta gain yo' back an' come back close to him. Well, aftah he put dat in dis bottle to draw yo' back to him, he'll stop it down an' bury it so de foot of 'is step. Dat will draw yo' back to him. [Charleston, S. Car., (525), 627:6+85.]

DOORSTEP - HAIR BURIED UNDER

5861. Ah tell yo' de way ah have known people to do people harm, dat's tuh git some of dere hair an' put it in a bottle an' stop it up tight. Put it undah de doorstep, dat will run people crazy. Ah've heard dat.

(Whose doorstep do they put it under?)

Yours.

(The person whose hair it is?)

Yassuh, dat's it. [St. Petersburg, Fla., (985), 1591:19.]

5862. Take a person an' if he wants tuh do somepin to 'em, he could take her hair an' put it in a tin box an' bury it undah 'er do'step an' dat'll run a person crazy. [Fayetteville, N. Car., (1426), 2573:2.]

5863. Yo' kin take dey hair an' bury it undah de do'step. Dat will keep 'em home, anybody dat run about a whole lot. [Fayetteville, N. Car., (1434), 2599:2.]

5864. Take de hair an' stop it up in a bottle an' it will run yo' crazy.

An' den yo' kin take de hair an' bury it undahneath de do'steps. As long as it keep moist, it's all right, but if it dry, why it will kill yo'.

DOORSTEP - BOTTLED HAIR BURIED UNDER IF MOIST, ALL RIGHT; IF DRY, KILLS YOU

(What do they put that under the doorstep for?)

Well, jes' yo' come walkin' in an' out an' de one dat did it, chew know, yo'll walk in an' out, walk in an' out ovah it, chew know, an' yo' don't know it's dere.

(Well, why would they do that to me?)

Well, dey put it undah dere tuh kill yo' - some of 'em do. [Fayetteville, N. Car., (1411), 2534:9.]

5865. Dey take it [your hair] an' bury it right at de side of de house jis' where de watah run down off de top of de house when it rain - right in dat little trench [made by the falling water from the gutterless house] dey buries it dere. An' den, jis' like de watah run down, dat's de way yore mind an' things be runnin'. Dey will run yo' anywhere dey want wit yore hair. [New Orleans, La., (787), 1098:8.]

EAVES OF HOUSE
(1) HAIR BURIED UNDER

5866. Yeah, if yo' kin git hold of some of 'is hair an' de seat out of 'is drawahs an' put 'em togethah an' bin' dat up an' put dat in de *drippin'* of de house - bury it down in de ground. Or put it underneath yore steps - bury it down dere in a bottle.

(2) HAIR - SEAT OF DRAWERS - TIE - BURY BELOW EAVES

(What will that do?)

Dat will make him come back.

(Make the man come back home.) [Sumter, S. Car., (1361), 2398:4.]

5867. Dey kin take, yo' know, a little bunch of hair [demonstrates] outa de centah [and] outa de two sides heah [demonstrates].

(Right above the ears.)

Yes sir. Dat would make three bunches, see. All right, take dat an' yo' put 'em togethah an' yo' roll it up in sulphur. An' yo' take it an' put to de west cornah of yore house, to de right as yo' leavin' de house, so de rainy watah will be drippin' down on it all de time. [These 3 bunches of hair are buried under the eaves.] Leave it right dere where de rain'll drip. An' as long as dat stays dere, it will keep yo' *waverin'* all de time, keep yo' prackly [practically] mindless. Yo' know, YO' KIN NEVAH BE YORESELF - LIKE WE ARE NOW. [Charleston, S. Car., (514, *Doctor* Glover, *see* p.2258f.), 597:1+85.]

(3) 3 BUNCHES OF HAIR: CENTER - ABOVE EACH EAR ROLL UP IN SULPHUR - BURY UNDER EAVES OF WEST CORNER OF HOUSE - RIGHT SIDE ON LEAVING

5868. Yeah, ah'd git a stran' of hair out of 'er haid or 'is haid, if ah wanted tuh run 'em crazy. An' ah go tuh de woods an' ah dig me some bait, an' ah take it tuh de rivah an' ah'd fish till ah'd caught a catfish. An' ah'd take him off de hook quickly befo' he injure hisself, put dis hair in 'is mouth an' ah throw 'im back an' he fly away. Dese people will go 'way, run 'em ravin' crazy. [Fayetteville, N. Car., (1441), 2610:6.]

FISH - HAIR IN MOUTH OF

5869. Yo' kin take de hair from undah yore man's arm or eithah in his haid lak dat an' ketch yo' a live fish an' put 'em in runnin' watah, see. An' dat'll run 'im 'way from home if yo' don't want 'im tuh stay dere.

(You get this hair from under a man's arm or from his head.)

Git some out 'is haid an' den undah his arm - one arm, his right arm. Yo' take hit an' put it in runnin' watah, see, an' dat'll keep [him] on de road all

de time a-goin'. If yo' wanta git rid of 'im, ketch a live fish an' put dat hair in dat fish's mouth an' turn it back in de watah.

(Wouldn't that hair fall out of his mouth?)

No suh, push it fur 'nuff down fo' him tuh swalluh it, an' jis' turn 'im on back in dere. Any kinda fish an' dat'll keep 'im a-goin'. [Memphis, Tenn., (943), 1525:2.]

5870. [This is one of several informants who stuttered.] Lose yore strength wit chure hair. Ah hear 'em say dey kin do it.

(What do they say they can do with that? How do they do that? What have you heard them say?)

[There was a considerable pause between each question. A stutterer was not easy to interview.] Ah heard 'em say dat dey kin take yore hair an' den put it in de rivah. Yes, sir.

(Throw it into the water?)

Yes, sir, an' put it in a piece of bread, I hear 'em say.

(Put it in a piece of bread?)

Put it in a piece of bread firs'. Take de hair an' put it in a piece of bread, an' den dey wrap it around [with a cord], an' put a [small] rock around it an' drop it in de rivah, an' a fish will git it. Some big fish will git holt of it, an' when dey carries it dat run yo' crazy. Yeah, I heard 'em tell dat, too. Yes, I've heard dat. [Petersburg, Va., (444), 416:1+85.]

5871. If dey kin git yore hair or anything an' put it in a fish mouth an' throw 'im ovahbo'd - an' wheresomevah he go, why yo' gon'a 'way from heah. If dat fish stay in dis vicenty [vicinity], why yo' won't leave heah; but if he evah leave heah an' go tuh de Atlantic or anywhere, why yo' goin' too. [Brunswick, Ga., (1189), 2009:9.]

FISH - HAIR IN GILL OF

5872. Well, dey take yore hair - one of de details of it. A person maybe wanta drive yo' crazy. Well, dey'll take de hair an' take it out by a fish, a catfish, an' tie de hair into de gill an' dey'll turn de catfish loose - put him back in de water. [Waycross, Ga., (1168), 1974:1.]

5873. I was in the barber shop one night at Eatonton, Ga., and a fellow said he knowed a fellow that run another fellow out of town with this hair. The fellow was going with his girl, and a friend of his told him how to get rid of him. So he did what this friend said. He takes some of his [the rival's] hair on a Sunday morning; he has to get it on a Sunday morning. That time the barber shops used to be open on Sunday morning. And [he] went to fishing that same Sunday, and caught a fish and put the hair in the fish gill, and turned the fish back loose in the water. And they say that fellow left town that same Sunday evening. [For barbershop hair, *see also* margin title BARBERSHOP HAIR, p.2940.] [By hand, from Pullman porter, on train between Chester, Pa. and Baltimore, Md.]

FISH - CAUGHT ON SUNDAY HAIR IN GILL OF

FISH - HAIR TIED TO FIN OF

5874. Ah heard dat dey take a strand of a woman's hair or a man's hair, an' take an' ketch a catfish an' tie it on tuh 'is fin, an' s'long as dat catfish goin' yo'll be goin' - jes' somethin' jes' lak a fish. As soon as de fish die, yo'll die. [Sumter, S. Car., (1365), 2412:1.]

FISH SLIT TAIL OF - 2 HAIRS IN

5875. Dey kin take two stran's of yo' an' mine hair, or eithah yores, an' ketch chew a live fish, any kinda fish yo' could git - git yore hand on, even dis goldfish - an' slit de tail of it an' put [the hair] in dere, an' turn it back loose tuh run in

de water, an' yo' goes off as he go. [Brunswick, Ga., (1210), 2046:11.]

5876. Dey could run yo' prackly [practically] crazy. Dey'll go an' git, ketch a fish outa de watah, a live fish an' git a strand of thread dat nevah been used. Tie dat hair to dat thread an' pump a needle wit dat in it through dat fish tail, de end of his tail. An' carry it fo'ty or fifty miles from dere an' turn 'im loose in de watah. An' dat is a crazy man. He'll go dat way an' when yo' find 'im he'll be dataway - crazy. An' de first days aftah yo' drop dat fish down in dat watah, he's gone. But chew do's dat on de waste of de moon.

FISH - TIE HAIR TO NEW THREAD
PULL THROUGH NEEDLE - PUSH THROUGH TAIL
ON DE WASTE OF DE MOON

(You just take a strand of the man's hair and you tie it up in a string, a piece of thread that has never been used. Then pull it through this needle and then you run this needle through the fish's tail and let the man's hair go through the fish's tail.)

Yessuh. [Sumter, S. Car., (1360), 2394:4.]

5877. Dey kin put choo in bad wit de hair. Dey take a strand of yore hair an' go to de creek an' ketch a fish. An' take a needle an' stick dat hair in dat needle, an' leave it prong [*see later*] out, an' throw dat fish back up ovah yore shouldah [into the creek] an' say, "Go!" An' dat fish evahwhere he go yo'll go.

FISH - THREAD NEEDLE WITH A HAIR AND TIE
STICK THROUGH FISH - OVER SHOULDER INTO WATER - "GO"

(You put the hair in the needle and push the needle through the fish?)

Dat's right.

(And leave the hair in the fish?)

Yes sir, leave de prong [point] stickin' out, choo know. Evahwhere he go dat'll [prong will] hit against somepin, yo' know. He'll jis' be in dangah evahwhere he go. He can't stay no place.

(A piece of hair will be sticking out, outside of the fish?)

Yes sir. Tie it so it won't come out. Leave de needle stickin' out de prong, de sharp point.

[The prong or point of the needle sticks out of the fish.]

(You tie the hair in the needle?)

Yes sir, in de eye of de needle. [Memphis, Tenn., (966), 1560:9.]

5878. Or yo' kin take a stran' of yo' hair an' cut a catfish open an' put it in a catfish an' yo' will, dat will make [you] *worry along*. Jes' as long as dat catfish wave his tail, dey tell, yo' be goin'. (Be going - wandering away.) [Jacksonville, Fla., (553), 691:3+85.]

FISH - CUT SLIT
INSERT HAIR - TURN LOOSE

5879. Jis' lak if yo' didn't wan' chure wife tuh evah leave 'way from heah, bo' a hole somewhere in de flo'. Don' bo' it clean through dere yo' know. An' take her hair an' punch it down in dere, an' jis' pack it down in dere an' stop it up, an' she won't be goin' nowhere. An' de same way wit de man. [Little Rock, Ark., (896), 1467:6.]

FLOOR - HOLE BORED IN - PACK WITH HAIR - STOP UP

5880. Dey say dey take three strand of yore hair an' dey would put dat in a piece of brown papah [for the black victim]. Dey would wrap some white bread wit a piece of candy dat wus made up of coconut [sweets to entice victim's spirit.] Dis thing is all wrapped togethah, [with] dis thread, an' den it would be cast behin' somepin dat wouldn't move, lak a piano, or some of dose thin's. Den fer nine mawnin's yo' go to dis place an' make a wish ovah dis thin', an' it would

prob'ly make yo' suffah wit headaches, or prob'ly make yo' lose yore mind. Worry yo' so - evahthin' would worry, yo' jes' git worried all de time. Dat is a thin' what dey claim would do dat to yo' - wit chure hair. [Washington, D.C., (639, *Doctor* Sims from New Orleans, *see* 34, p.23; 532, p.157; and 2091, p.608), 827:3.]

FOOD AND DRINK - HAIR IN

(1) 3 STRANDS OF HAIR - BROWN PAPER - WHITE THREAD
COCONUT CANDY - PIANO - WISH OVER 9 MORNINGS

5881. Why now, anyone's hair, why yo' kin take dere hair, about fo' or five stran's of dere hair, an' wrap it aroun' yore fo'fingahs [*see later*] yo' see [demonstrates].

(Just one hair.)

[But I also saw something else during demonstration - *see later.*]

Jis' one hair, jis' wrap it roun' yore fo'fingahs, see. An' aftah yo' doin' dat, well den yo' kin take a piece of bread or somepin othah an' wrap dose stran's of hair in dat bread an' swallah it. Yo'll eat dat, yo' know, in a way of speakin. An' den dose people will be wit yo' long as yo' in de worl'. Dey'll care fo' yo'.

[I now summarize the rite.]

(You just take these strands of hair and wrap them around your index finger, your forefinger [about forefingers, not 4 fingers], and then you put this hair in the bread and swallow it. That controls these people?)

Yes. [Algiers, La., (1575), 2888:5.]

(2) BREAD - HAIR HIDDEN IN - SWALLOWED

5882. An' yo' kin take dat [his] hair an' wrap it aroun' candy, or yo' know, let it stay ovahnight an' take it off an' give it to a girl de nex' day. Dat will make her love yo'. [Brunswick, Ga., (1240), 2109:10a.]

(3) CANDY - HAIR WRAPPED ROUND

5883. Yo' take de hair wit lodestone, an' dese powdahs, an' some of de little candies [used in cake decoration], an' yo' put dat in a little bag.

CANDY - HAIR - LODESTONE - *LOVERS SACHET*

(What kind of powders?)

De *Lover's Sachet.*

[Whether this scented powder in 1938 was a local or wider known brand, I do not know.]

An' yo' put dat [bag or *hand*] in de middle of de mattress. An' it don't make no diff'rence where on earth yo' go or nuthin about how de woman may abu'zhoo [abuse you], YO' GON'A COME BACK AN' GIT IN DAT BED. Yo' ain't gon'a stay away from 'er. [New Orleans, La., (802-804), 1124:3.]

(4) DRINK - HAIR IN UNNAMED

5884. Yo' kin git de hair out de mole of de haid an' yo' kin weah or eithah yo' kin put it in somepin tuh drink an' yo' got 'im dere. An' yo' kin jes' have him plumb crazy [about you]. [New Orleans, La., (1558, Peg's wife), 2978:2.]

5885. Take yore hair an' - cut a little piece yore hair out chure haid an' cut dese thin's off heah [demonstrates].

(5) FINGERNAILS AND TOENAILS - HAIR PARCHED - TIE IN WHITE BAG
USE AS TEA BAG

(Those fingernails.)

An' offa dey toenail, don't chew know. An' take dose thin's an' parch 'em an' den mix it up togethah. An' aftah it parch, yo' mash it up, don't chew know, an' take a rag an' tie it up wit a white rag an' use it in de tea - anythin' dey drink. An' dat will make yo' have good luck. Dat's de way dey do it.

(Just good luck? What kind of luck?)

Hit will make 'im brin' yo' de money, or make 'er brin' de money to yo', yo' know. [Waycross, Ga., (1118), 1794:11.]

5886. Yo' kin take a person's hair an' yo' kin parch it on de stove. Say, fo' instance, now - dis ain't de person dat chure are tryin' tuh do sompin wit.

(6) HAIR PARCHED - SPRINKLED IN COFFEE, WHISKEY, ETC.

Yo' take yore own hair an' yo' parch it on de stove, an' aftah yo' git it parched it's jis' de same as black peppah. Den yo' take dat hair an' sprinkle it in coffee or whatevah de person might drink - whiskey or anything of de sort.

(What will that do?)

Dat's supposed to draw de person's attention to yo'. [Memphis, Tenn., (915), 1481:10.]

5887. Yo' kin take a pinch of dere hair, out chure hair, an' den some undah yore arms, an' burn it up to a ashes. Yo' kin take it an' sprinkle it in dey food, or else yo' kin take it an' sprinkle it in dey plate, an' dat'll make 'em stay wit yo'. Jis' burn all dat hair togethah. [Memphis, Tenn., 1542:6.]

(7) 3 TYPES OF HAIR: HIS AND HER HEADS - HER ARMPIT

5888. Ah know yo' kin take some of de hair from undah yore arm an' some from othah places an' - yo' know de private, an' take somepin an' scrape some dead skin from 'tween yore laigs [*see later*] an' give it to a man in his watah tuh drink. An' dat'll *keep 'im down.*

(What do you mean by dead skin between your legs? From the bottoms of your feet?)

[My *From the bottoms of your feet*? is not a leading question. It is the only thing possible informant could have meant; *see* the many rites about dead skin from the bottoms of the feet, none concerning *dead skin between your legs.*]

(8) 3 INGREDIENTS: ARMPIT HAIR - PUBIC HAIR - FOOTSKIN

Yessuh, an' dat'll *keep 'im down.* [Sumter, S. Car., (1346), 2329:4.]

5889. Ah hear 'em say yo' kin go to de fo'ks of a road - jes' lak de road jes' fo'k jes' dataway. Well, now, yo' kin go to de fo'ks of de road an' yo' kin take some sand - yo' kin take some sand an' dig a hole jes' about dat deep [demonstrates].

FORKS OF THE ROAD - HAIR BURIED AT

(About four inches deep?)

Jes' about fo' inches deep, an' yo' kin take yore hair or anything lak dat an' put it in dere, an' a person will nevah come to dere right mind no mo', yo' see. Well, now, people kin jes' be wandahin' about goin' crazy actin'. Well, DE DOCTORS [M.D.'s], NUTHIN KNOW WHUT'S DE MATTAH, BUT YET AN' STILL DAT'S WHUT YO' CALL *CUNJURATION.* [Waycross, Ga., (1097), 1766:8.]

5890. (What do they do out there?)

Well, dere's sev'ral diff'ren' things dat dey do out at de fo'ks of de road.

(Well, tell me one of them, if you know one of them.)

Well, when yo' git to de fo'k of de road - co'se some people uses a lady's hair or her hose dat she wear or her urine or somepin lak dat. Well, in any way dat yo' wanta use her hair, yo' could take her hair when yo' git to de fo'k of de road, yo' could put 'er hair into de groun', but yo' must go dere evah day an' urine on dis hair, see. An' aftah yo' urine on it, yo' must curse it. Yo' have to curse it fo' it

FORKS OF ROAD - BURY 3 HAIRS FROM HEAD - 3 EYELASHES 3 FROM ELSEWHERE - URINATE ON DAILY - CURSE

to work.

(What will that do?)

Well, yo' see - take fo' instance, yo' got a lady frien' dat yo' wants. When yo' git to de fo'k of de road, now yo' want dis lady frien' an' de lady frien' don't want yo'. Yo' could make her want yo' by takin' - firs' yo' git three stran's of hair from 'er head, three from 'er eyelashes, three off any portion of 'er body dat yo' want, but it must be nine in all. Yo' have to take dese nine stran's of hair to do dis wit, an' if yo' got a lady an' yo' wants 'er, yo' git dere an' yo' do dat wit it. An' if she's in China, she gotta come back to yo'.

(You mean, you bury that hair out at the fork of the road?)

At de fo'k of de road.

(I see.) [New Orleans, La., (860), 1369:1.]

5891. Ah heard of 'em takin' table salt an' - if dey take de hair out of a person's haid an' git de dog an' cat bristles an' take table salt an' bury it in de fo'ks of de road, dey say dat will run a person crazy.

FORKS OF ROAD, BURY AT HAIR - CAT AND DOG BRISTLES - SALT

(That's about the same as you told me at first?)

Yes. [Waycross, Ga., (1093), 1762:4.]

5892. Git a plait of woman's hair an' plait it into fo' strand - jes' plait it into fo' plaits, not into three an' put it in a bottle an' put it in runnin' stream of watah. Drive yo' crazy. [The number 4 sends the hair to the 4 corners of the earth - *see* for symbolism, *The Revelation of St. John The Divine* 7:1.] [Fayetteville, N. Car., (1437), 2603:6.]

4 NOT 3 STRANDS OF HAIR - INTO RUNNING WATER

5893. Ah knowed dis, pers'nal sperience. Ah give yo' dis firs'. Now, dis is not fo' love 'fairs, but dis is tuh make yo' leave heah. Yo' kin take some of yore hair an' yo' kin put it in a frog mouth an' yo' kin throw 'im ovahbo'd if it's on fresh watah, an' as long as dat frog go, yo' go be wanderin' somewheres.

FROG AND HAIR

Well, if yo' put it in dis salt watah like de tide goes an' comes: IF DEY PUT IT ON DE GOIN' OUT TIDE, WHY YO' GOIN' LEAVE HEAH; BUT IF YO' PUT IT ON DE COMIN' IN TIDE, YO' CAN'T GIT AWAY FROM HEAH. [Brunswick, Ga., (1189), 2007:2.]

5894. Well, dey take a *toadfrog* an' cut dat *toadfrog* open an' put chure hair in dere an' sew it up an' put dat *toadfrog* into de watah. Dey say yo' would leave, yo' wouldn't stay dere. Ah've seed dat done.

(You would take a live *toadfrog* and put this person's hair in there, and put the toad in the water, and that person whose hair was put in there would leave.)

Would leave. [Memphis, Tenn., (917), 1486:5.]

5895. Git hold of yore hair an' ruin yo'. Take yore hair an' ball it up an' put sulphur, black pepper an' an ole *toadfrog dust* in it an' throw it in de rivah or burn it up. Dat kill yo' or make yo' sick. Yo' couldn't do nuthin. [Waycross, Ga., (1129), 1834:8.]

5896. Well now, whut about de frog. Dat's about a woman's hair. Well, yo' kin take her hair an' TIE IT TO A *TOADFROG* an' he'll hop away wit it, an' DAT'LL MAKE HER SIT DOWN AN' SLEEP ALL DE TIME.

An' if yo' TIE IT TO A BIRD an' let 'im fly away, dat'll MAKE HER HAVE DE HEADACHE all de time.

Yo' PUT IT IN A BOTTLE AN' STOP IT UP an' go to runnin' watah an' throw it in runnin' watah, an' dat'll run 'er off.

An' a man kin take it an' PUT IT IN 'IS WATCH FOB or EITHAH TIE IT UP IN A RAG, THREE KNOTS in a rag, an' put it in his watch pocket an' dat'll make her love him. [Memphis, Tenn., (1541), 2786:7.]

5897. Dat is fo' a woman tuh git a whole lotta influence ovah 'er husban' or 'er sweetah' [sweetheart], so as tuh control 'im. She takes 'is hat an' buries it in de graveyard. An' she re'lly, if he's vicious an' mean tuh 'er or sompin lak dat, an' if she's a woman dat lak tuh have her own way an' run aroun' wit othah men lak dat, why she'll git some of 'is hair an' bury it in de graveyard, an' dey tell me he come right down undah 'er control. [Florence, S. Car., (1283), 2180:1.]

GRAVEYARD AND GRAVEYARD DIRT

(1) HAIR OR HAT BURIED IN GRAVEYARD

5898. They could take a piece of your hair and carry it to the cemetery and bury it and it will run you crazy. [Petersburg, Va., (33, hotel bellboy), by Ediphone cylinder 26. My original pencil transcription, made immediately on my return to New York City, will either be found among possible illustrations at the end of volume 4 or in the original manuscript. The discovery of this rite and others from Petersburg shows that my wife and I went from Old Point Comfort to Petersburg, where we stayed the night and I interviewed, and then on to Richmond; not from Old Point Comfort to Richmond as stated in volume 1, Intro., p.XIX. From Petersburg we continued on to Richmond, Fredericksburg and Warrenton. In other words I collected twice at Petersburg.]

5899. THEY TOOK MY MOTHER'S HAIR AND BURIED IT ON A SINNER'S GRAVE. AND THIS MAN [*DOCTOR*] PROMISED TO GET IT, BUT HE NEVER DID GET IT.

[This brief statement is quite valuable because it shows what happened. The *doctor* on being called in diagnosed the ailment as patient's hair having been buried in a sinner's grave. He evidently promised to remove the hair at once. Was he paid in advance? The mother's death proved to my informant that the *doctor* had broken his promise! It never occurred to informant that *doctor* could not remove what was not there! Is this sort of practice sheer fraud? Not always. In the strange mental background of hoodoo, some *doctors* believe they can *see* the cause of illness. The present *doctor* did not visit a sinner's grave to remove the hair; he magically killed (tried to kill) the effects of the sickness spell while remaining at home. For this make-believe world, filled with abnormal psychology, *see* the opening quotation of interview *Doctor* Heard, p.1948f. If *Doctor* Heard could draw a blood specimen from the shadow of a man who was not there, surely our present *doctor* could manage the simple task of hair in a sinner's grave.] [Fredericksburg, Va., (74), by Ediphone.]

5900. Dey'll take yore hair an' dey'll bur' it in dah graveyar' an' dey'll run yo' crazy. [New Orleans, La., (797), 1110:8.]

5901. When dey bury it [your hair] in de graveyard, that run you away from home. You jis' go crazy, you know. They either got to put you in a 'sylum or you're gone all the time. [Baltimore, Md., (142), 74:3+85. From my original fair pencil copy now in final manuscript. This sheet originally had three small ring holes, the two larger ring holes being made later.]

5902. Dey will take yore hair an' bury it, ah would say sixteen inches, in de cemetery. Well, den dat would make yo' feel dizzy in de haid. [Wilson, N. Car., (1458), 2648:10.]

(2) GRAVEYARD DIRT - HAIR
BURY UNDER DOORSTEP AT SUNDOWN

5903. Say, if dey git some of de hair out of de comb an' dis graveyard dirt an' bury it underneat' chure do'step, but bury it tuh de sundown, not sunrise.

[I interrupt.]

(What do you mean? Bury it at sundown?)
Dat direction [demonstrates].
(The direction of sundown.)
From where yore house is set at - see, at sundown.
[Informant adds confusion! He means bury on the west side of your house at sundown. Despite the confusion I do not forget the purpose, as my question now shows.]
(What will that do then?)
That will cause yo' tuh wandah away, not be stationary - jes' wandah away an' all, don't stay one place atall. [Savannah, Ga., (1279), 2175:2.]

5904. Right in de top of yore haid yo' git a certain stran' - git a stran' out de top of yore haid an' take an' put dat in a bottle. *Fix* it wit graveyard dirt an' salt an' stop it up, or eithah bury it undah yore do'steps, or else chip off a block on a tree, on de no'th side of de tree an' bury it - put it in dere. Dat will run yo' crazy. [Fayetteville, N. Car., (1419a), 2557:4.]

(3) GRAVEYARD DIRT - HAIR - SALT - BOTTLED BURY UNDER DOORSTEP OR IN NORTH SIDE OF TREE

5905. Now, so fer as de woman proposition - lak if yo' got a woman, or any man got a woman, an' yo' don't want 'er tuh leave, yo' understan'. Whut he do, he gits - dat mawnin' when he gits up, he'll call 'er *Sweetheart* an' thin's, yo' know, an' *job* an' all wit 'er. Well, she might be havin' some outside man on 'im, see. De firs' thin' he'll do, he'll git up dat mawnin' an' he'll plait 'er hair an' he'll take a couplah [couple of] grains of 'er hair, yo' see, an' put 'em in a can. Den go to de graveyard an' git some graveyard dirt an' put in dere, an' go to de rivah an' git some watah, an' git some of de rivah watah an' let it soak. An' aftah it soaks in dere, yo' take an' carry it back to de lavatory an' put it back of de lavatory an' leave it stay dere. [Lavatory here is a fancy name for outdoor watercloset.] She'll nevah leave, yo' undahstan'. YO' AN' 'ER GIT ALONG JIS' LAK TWO PEANUTS IN ONE SHELL. [Algiers, La., (1605), 3031:1.]

(4) GRAVEYARD DIRT - HAIR - RIVER WATER IN CAN - KEEP BEHIND LAVATORY

5906. Yo' take yore hair - ah know whut dey says - take yore hair if yo' wanta kill someone.
Well, dey say yo' take yore hair, it's a certain place dey git it right from de front - right from de front. Yo' have to git [demonstrates] jes' a little bit right from heah, or ketch it right back dere, see.
(Either right from the forehead or either in the back of the head.)
Or eithah git a lock right from de neck. Den yo' git a little of dat, whut [hair] dey use, an' yo' tie it up an' have some graveyard dirt. An' yo' put dis togethah, dis thing, an' den yo' go ahead an' bury it. An' den yo' goes aroun' an' [something - *see later*] fo' nine mawnin's.
(You what?)
See, yo' go aroun' dere an' yo' say - yo' mus' [must] go to it. Yo' see, yo' write dis here [*see later*]. Aftah yo' git all dis mess of stuff mixed up, yore hair an' de graveyard dirt. Well, yo' see, yo' wrap it in a piece of papah an' yo' write de person name on it, an' den yo' bury it. Den yo' go to it an' take yore *chambah lye* an' wet it fo' nine mawnin's.
(You go to this hair - where you buried this hair. What do you do with it?)
Take yore *chamber lye*, git chure *chamber lye*, an' yo' wet it fo' nine mawnin's,

(5) GRAVEYARD DIRT - HAIR TIED WRAPPED IN PAPER - NAME ON BURY - URINE ON 9 MORNINGS

an' dey say in thirty day's time dose people will be daid or dey'll be gone. If de're [they are] enemies dey'll have tuh move - dey'll have tuh go. [Sumter, S. Car., (1386), 2465:3.]

5907. Well, yo' kin take de graveyard dirt an' yo' kin go out an' git it, see. An' den yo' kin take some of dis heah woman's hair from de mole of 'er haid. An' put it togethah. An' yo' kin den put it in a little ole sack sorta like a 'bacca [tobacco] sack, an' tote dat in yore pocket all de time. An' den yo'll come to be lucky an' all de time while yo' is out, why dis heah woman, she will come to be in love wit yo' an' have her mind on yo'. [St. Petersburg, Fla., (1028), 1673:12.]

(6) GRAVEYARD DIRT - HAIR - IN SACK - IN POCKET

5908. Yo' could take graveyard dirt an' take a dime an', if dere [there is] any woman haah, sew it up togethah an' dat'll make her can't git away from yo'. [St. Petersburg, Fla., (1044), 1694:13.]

(7) GRAVEYARD DIRT - HAIR - DIME

5909. Well, yo' kin take de hair out de top of a woman haid an' go to de graveyard an' git some of dis graveyard dirt. Put a dime down in dere an' den yo' kin tie a little piece of new cloth - right new cloth. (You tie this hair and the graveyard dirt [and dime] together into this new cloth.)

(8) GRAVEYARD DIRT - HAIR - DIME - TIED IN NEW CLOTH BOTTLE - *FED WITH HEARTS COLOGNE*

An' put it in a little bottle an' put dis stuff dey call *Heart Cologne* on it, an' yo'll keep 'em fo'evah - dey nevah will leave yo'. [Brunswick, Ga., (1217), 2070:6.]

5910. De graveyard dirt dey said take it an' throw it in de rivah, mix it wit yore hair an' throw it in de rivah. Dat's whut dey said, dat's if a woman wanta git away from a man or a man wanta git away from a woman. Well, ah know dat cuz ah know a woman done mah uncle dataway. She got rid of 'im, see. [Little Rock, Ark., (895), 1465:8.]

(9) GRAVEYARD DIRT - HAIR - INTO RUNNING WATER

5911. Yo' could take graveyard dirt. Now, yo' could take jes' lak graveyard dirt an' somebody's hair an' mix it togethah an' carry it to a rivah an' throw it ovah [into] de rivah an' dey'll run deyself plumb crazy.

(How do you throw it?)

Throw it disaway [demonstrates].

(Over your left shoulder?)

Yessuh. [Memphis, Tenn., (1555), 2978:13.]

5912. Yeah, yo' go tuh de graveyard at twelve a'clock at night an' yo' dig down, dig de firs' dirt [topsoil] off, den yo' run yore han' down as fer as yo' kin git chure arm down in dere in fresh dirt, an' git a han'ful-a dirt an' bring it out. An' yo' take dat dirt an' yo' take it home an' yo' dry it out - put it up on sompin an' dry it out. An' take dat dirt an' some of de person's hair an' mix it togethah an' throw it in runnin' watah, an' dat'll put 'em tuh goin'. [Memphis, Tenn., (1524), 2722:3.]

5913. Dey say dey kin use yore hair tuh run yo' crazy - do things yo' ought not tuh do. Dey say yo' go foolish an' jump ovahbo'd - sompin lak dat.

(All right, how would they do that with the hair.)

Some of 'em say dey would take it an' bury it, or carry it - git some graveyard dirt an' put it in a sack togethah an' throw it in de rivah, an' dat'll run yo' crazy or yo' go ovahbo'd yo'self. [Brunswick, Ga., (1178), 1991:2.]

5914. Well, dey kin take yore hair an' dey kin put a little cemetery dirt wit it an' dey kin put a little sulphur wit it, an' dey kin take dat hair an' wrap it right tight, an' dey kin bury it eithah in de cemetery, or dey kin throw dat hair in runnin' watah. See. An' dat will affect chew.

(How would that affect me? What would that do?)

Well, it will cause yo', it seem lak yore mind will - at times will go away from yo'. Yo'll git frantic an' feel nersiful [nervous], an' jes' look lak if yo' jes' git to de place yo' don't care fo' nuthin. [Waycross, Ga., (1166), 1956:3.]

5915. Yo' kin take yore own hair, take a man's hair or a woman's hair [a man or woman can do this], put [wit it] graveyard dirt, three coppah cents, six pins - no needles - six pins - an' put it eithah in buckskin or eithah in red flannel. An' go to a runnin' stream, throw it wit yore left hand in dat watah. If it sink it's all right. But as long as dat stay in dere, yo've got to travel. Yo' ain't satisfied nowhere, yo've got to leave yore own home. [Baltimore, Md., (142), 44 or 74:4.]

(10) GRAVEYARD DIRT - HAIR - 3 PENNIES - 6 PINS
BUCKSKIN OR RED FLANNEL - LEFT HAND - RUNNING WATER

5916. (All right, you were going to tell me?)

If dey git some of yore hair. Now, sometime dey lose on dat an' sometime dey don't lose. If dey git de hair from yore head - remembah dey kin take dat hair. ALL BIRDS DON'T USE HUMAN HAIR. But dis *guinea hen chick bird* [I interrupt].

GUINEA HEN CHICK BIRD - HAIR IN NEST - HEADACHES
HAIR IN SILVER THIMBLE - SILVER DIME - CAUSES WARTS

(What kind of bird?)

Guinea hen chick bird.

(*Guinea hen chick bird*?)

Yes, if dey kin GIT DAT BIRD - TO TAKE DAT HAIR AN' PUT IT INTO HER NEST. YOU'LL SUFFOCATE WIT A HEADACHE TILL YO' GO BLIND. I kin take dat hair. Oh my! An' bore holes - wrap it into a silvah thimble an' put a silvah dime against it [open end of thimble] an' bury it in de ground an' make warts come out on yore head.

(Now, that guinea hen. You mean the ordinary guinea hen that runs around the yard. I see.)

Yeah, yeah. [New Orleans, La., (863), 1384:2.]

5917. Well, if yo' wanta do dat, dat's very simple. Joo git chew nine pods of dis heah whut chew call guinea peppah an' den yo' slip it round dere, yo' see. Yo' git some of dis heah woman's hair an' put it in dere an' place it into her room where she sleep - into one of de cornahs where she'll nevah find it. An' it will cuz confusion dere, cuz confusion in de home, an' fin'ly in de long run dey'll break up an' leave one anothah off. [St. Petersburg, Fla., (1028), 1673:1.]

GUINEA PEPPERS 9 - HAIR

5918. Ah've heard dat yo' could take a person's hair, whatevah it a woman or man or chile - jes' fo' instance it wuz a lady an' yo' wanted 'er tuh follah yo'. Yo' would take a shell an' po' dat shots out an' put dat hair back in dere, an' yo' put some mo' shots back in dere tuh fill it up. Put in de shot an' run an' shoot it 'cross de rivah, an' dat lady will follah de man any place.

CUN - HAIR SHOT FROM
(1) ACROSS RIVER

(You have to shoot this across some river?)

Yes, jes' across some rivah an' she will follah 'im. [Memphis, Tenn., (1521), 2712:9.]

(2) WESTWARD OVER HOUSE

5919. Git a man [foot] track or some of his hair an' load de gun up an' shoot it lak de sun direction - back on de west. Shoot it in dat direction right ovah his house. An'

he'll leave wife an' chillern an' all an' go. [Sumter, S. Car., (1361), 2400:8.]

(3) WITH NAME IN SHELL

5920. Den yo' kin take de hair from de same place out of 'is haid an' put it in a shell - take it all out but de powdah, an' put it in dis shell wit 'is name in it, an' den as yo' go an' fiah dat, dat jes' kills 'im den. [Fayetteville, N. Car., (1407), 2528:3.]

5921. Take de girl fren' or boy fren' hair, if yo's in love wit 'em, an' take a lock of it an' wrap it up in yore pocket han'ke'chuf an' tote it; an' as long as yo' tote dat hair, dey will follow yo'. [Wilson, N. Car., (1472), 2653:4.]

HANDKERCHIEF - HAIR IN - CARRIED

5922. Yo' kin take a person's hair an' sew it up in a pocket han'ke'chuff an' tote it an' dey min' a [mind will] stay on yo' all de time. [Waycross, Ga., (1134), 1841:9.]

5923. Well, I wuz goin' wit a gurl an', yo' know, I didn't lak 'er yo' know, much. An' so I tried yo' know to break away from 'er. An' I jis' kep' - it seem lak I couldn't git away from 'er. So one day I wuz ridin' a bicycle, see, an' I had taken my hat off, an' it wuz yo' know, a patch of hair right in de ban' [sweatband] of mah hat. An' so I taken it out an' looked at it. Yo' know dere's a fellah dat used to live at Seventh an' Sewanee, I think. Well, I car'ed it out dere an' he tole me to take a - 'e taken it an' put it in a bottle, an' tole me to bus' [= bust = burst] it up, yo' know, in front of 'er do'. An' I bus' it up an' I ain't had no trouble wit 'er since. [Wilmington, N. Car., (227), 146:2+85.]

HATBAND AND SWEATBAND

5924. Dat's de way it 'spósed to 'a [have] been. Yo' kin take mah hair now, lak a girl frien' of mine, an' ah've got 'er bes' boy frien', [or] ah'm goin' wit 'er husban'. She'd taken dis hat of mine an' she has it *fixed*, she taken an' put dis stuff in it.

(What stuff? What does she put in it?)

Whut she put in it? Take some of mah hair an' stuff an' put it all 'round in de ban' of dis hat. [Brunswick, Ga., (1207), 2041:1.]

5925. Yo' kin take a stran' of 'er hair - whut chew might say two or three stran's an' wear it in yore handban'. Or yo' kin take whut chew might say, a tassel off 'er undahweah yo' know, an' wear it in de top of yore hat, an' yo'll nevah git rid of 'em. [St. Petersburg, Fla., (980), 1589:5.]

5926. Well, dey tell me, all yo' gotta do is jes' - if yo' kin git clost enough to 'im, git 'is hair out 'is haid an' put it right up undah yo' hat.

(Under the hatband?)

Yes, an' wear it on yore haid. He'll come back home.

(A woman would wear that in her hat?)

Yes, an' he come back to her. [Sumter, S. Car., (1370), 2427:8.]

5927. Take yore hair out chure haid an' put it in yore hat an' *dress* it - have it *dressed* - an' put it in yore hat an' wear it an' it will run yo' crazy.

(Whose hat do they put that in? Her hat or his hat?)

His hat. [Sumter, S. Car., (1338), 2311.]

5928. Yo' kin *dress* it in dis way. Yo' kin take some of 'is outa de mole [mold] of 'is haid, an' take dat an' put it back undah de sweatban', an' dat, too, will stop 'im.

(Stop him from running around?)

Yes. [Memphis, Tenn., (1529a), between cyls. 2725-2728.]

5929. Well, I tell yo' [about hair] in makin' love, an' den yo' kin take hair an' make 'em love yo'. I'll tell yo' mah experience from makin' love an' takin' hair.

Take a twist in de mole of she [her] haid - yo' know, de *soft part* of de haid

where de baby's haid is jointed [joined]. [This *soft part* is also called the *soft spot* - *see* FACI 1st ed., Nos.2593-2594, 2736, 2762.] Yo' kin take a twist in de mole of she haid, like dat. Yo' kin slip out a piece 'bout dis long, about a quartah of a inch of she hair, an' wrap it up in a silk twine, po' *Hearts Cologne* on it, roll it up an' put it in de sweatband of yo' hat. Weah dat. Why she go but she come back, regardless of where she go, an' he do nuthin [else]. Co'se she - she'll nevah have no love fo' him. [Charleston, S. Car., (515), 601:1+85.]

HEAD - MOLD OF - SILK THREAD - *HEARTS COLOGNE*

5930. Yo' take a man if 'is wife quit 'im. See. He kin take piece of 'er hair, git it out de lef' side. Cut a piece off if she got long hair, cut a piece off her plait if she sleep at night - any time he kin git it. He could *plant* dat piece of hair, see. She ain't gwine 'way. If she in Chicago, she comin' back. *Plant* dat hair - *plant* it in 'er house or out do's. Yo' kin *plant* it in de house wit 'er wall - lak a mantelpiece roun' where dey put de foundation of concrete. Take yo' some cement an' take a little augah an' put dat piece of hair down an' plastah it undah dere. Dat's yore own business. An' she gonna come dere. Ah don't [care] wherevah she goes, she comin' back dere.

HEAD - LEFT SIDE OF - HAIR FROM
PLANT AT DOOR - OR IN CONCRETE OF MANTELPIECE - OR IN WALL
OR WRITE NAME - IN LAMP - OR UNDER CANDLE
SALT INTO FIRE - OR ON PERSON

An' dey do de men in de same way, but if he leaves de house, den yo' write his name or 'er name down on a papah, an' yo' kin put it in a lamp, or put it undah de candle. Burn it. Dat brings deyself.

An' now ah don' care how much dey fussin' in a house or whut dey doin' or how much dey cut up, take some table salt, jis' de plain table salt, an' throw it on de fiah an' burn it. Dat breaks dat - do's it right now. Ah kin throw it right at 'em - dat ceased. Dey don' have tuh go on fussin'. Dat brings back love an' why dat hair's *planted.* When she goes, she comin' back dere. [Algiers, La., (1592), 2992:1.]

5931. Dey take de hair off de left side of yore haid, yo' know, an' de toenails, an' scrape de bottom of yore foot ah think. Dat's tuh make de man love 'em - or love yuh, or stick [stay] aroun' yuh some way or othah. (What do they do with that stuff?) Dey bury it - undah de front de do'step. If dey want chew dey put it undah yore do'step. [Fayetteville, N. Car., (1417), 2550:12.]

HEAD - LEFT SIDE OF - HAIR FROM - TOENAILS - FOOTSKIN
3 INGREDIENTS - BURY UNDER DOORSTEPS

5932. I say, dey say dey kin take yore hair, see, jes' a clip of yore hair outa yore head - I think it's on de lef' side, see - an' take it an' bury it wit some soda an' table salt fo' nine days. An' den dig it up an' sew it in a bag an' wear it. An' whatevah dey say dey wanta to it [whatever they tell the bag they want done], why yo' kin be wishin' it. Dey say it'll come true - if dey run yo' crazy or make love or whatevah dey desire. [Vicksburg, Miss., (720), 989:9.]

HEAD - LEFT SIDE - HAIR FROM - BURY 9 DAYS
DIG UP - SEW INTO BAG - WEAR - TELL BAG YOUR WISHES

5933. Den if yo' wan'a woman tuh leave yo' or if yo' wan'a git rid of 'er - if yo' goin' wit a woman an' yo' ti'ed [tired] of 'er - take a stran' of 'er hair off de lef' side of 'er hair, two stran's ah say, an' go to some runnin' watah an'

throw it in dis watah, an' it'll go upstream. [Informant probably means hair will float upstream rather than throw it into incoming tide.] An' if she don' leave, she'll eithah die. Yo'll git rid of 'er some way. She goin' do one 'tothah [one or the other]. [Fayetteville, N. Car., (1428), 2577:1.]

HEAD - LEFT SIDE OF - HAIR FROM - INTO RUNNING WATER

5934. Uh-huh, fer love. A person takes two stran's of yore hair, see; dey pulls it if dey kin by de roots, see. But if dey can't, at night when yuh are asleep, especially if yore wife or husband dat's sleepin' wit yuh, dey jerks dat out as quick as dey kin. Dey take two stran's, see.

HEAD - LEFT TEMPLE HAIR - CLOVER OIL - *HEARTS COLOGNE* 3 INGREDIENTS - BOTTLED - INTO RUNNING WATER

(From where do they pull it now?)

Uh-hah - right heah, see.

(The left side of the temple.)

Uh-hah, takes it from de left side of de temple, an' dey jerks it out. An' dey gits dis clovah oil an' dey puts dat into a bottle. Dey gits *Hearts Cologne* an' dey puts dat - an' mix it up intuh a bottle. Dey carries it to runnin' watah an' dey throws it in. An' dat's tuh make yuh love, see. But dey want it tuh go down de stream, instead of up. If it go up dat's fo' bad. See, if it goes down de stream dat's fo' good. Dey want chew to love 'em. Dey got chew all at dere command, see; an' dere's nuthin yuh kin do.

[Normally the throwing of hair into running water is not a love rite, as we have seen; but our informant, marked *excellent*, turns it into a rite of love by adding *Hearts Cologne* and clover oil to the bottled hair, and by using A BELIEF OCCASIONALLY FOUND ALONG THE TIDEWATER REGION: ANYTHING GOING DOWNSTREAM OR OUT WITH THE TIDE IS A RELEASE OR GOOD WORK, AND ANYTHING GOING UPSTREAM OR COMING IN WITH THE TIDE IS A CONFUSION OR BAD WORK.] [St. Petersburg, Fla., (1045), 1691:1.]

5935. Yo' kin take de hair outa de fron' of yo' head an' de hair outa de back of yore head an' put it togethah an' keep it an' dat'll keep yore love togethah.

HEAD - HAIR FROM FRONT OF MAN'S BACK OF WOMAN'S

(How do you mean? You take the hair out of the front of your own head?)

Like ah'm a wumman, ah take de hair outa de fron' of yore head an' de hair outa de back of mah haid, an' put it togethah an' ah keep it, an' ah keep yo' mah fren' - mah lovah. [Waycross, Ga., (1172), 1978:1.]

5936. Well, ah've seen dis happen. Lived in West Palm Beach [Florida]. Mah home is in Savannah [Georgia]. Me an' a pal, a boy, we goes down dere durin' de season. Yo' mighta remembah when de boom wus on in Florida. Well, now it wus kinda of a rich girl dere, yo' undahstan', an' he wanted tuh git in wit 'er, git a chance tuh beat 'er out some of 'er dough. AH GUESS YO' UNDERSTAN' WHUT AH'M TALKIN' ABOUT.

HEARTS COLOGNE - HAIR - WORN

An' so he wus in love wit 'er yo' understan', an' so he got some of 'er hair an' he goes tuh de Ten Cent Sto' an' git 'im a tall bottle of dis *Hearts Cologne* an' he take dis ball [curl] outa 'er hair an' puts it in dere an' totes it in 'is pocket. Well, jes' as long as he kept dat hair dere, she would be jes' wil' [wild] about 'im, an' evah time she could git a dime from 'er mothah or 'er fathah, why he got it. Why me an' 'im both got it an' spent it in enjoyment. De girl like tuh went crazy an' ah had to take it 'way from 'im an' throw it away. [Brunswick,

Ga., (1186), 1999:7.]

5937. Ah heard yo' kin take a person's hair an' put *Hearts Cologne* on it an' wear it, an' de person dat dat hair come from it will cause dem to like yo'. [Waycross, Ga., (1133), 1837:12.]

5938. Take de hair an' put it in a bottle of perfume an' yo' kin take it an' wear it on yo', an' dat'll make yo' come back to dem.

(That will make the person come back if you do that?)

Yes sir. [Florence, S. Car., (1308), 2212:1.]

5939. Yo' take a person's hair an' yo' shet it up in a bottle wit *Hearts Cologne* an' yo' bury it. An' when yo' bury it, aftah it stay dere sech a lengt' of time...

HEARTS COLOGNE - HAIR
BURY

[There is a long pause and I interrupt.]

(How long would it have to stay there?)

Well, dey says [after] nine days, yo' finda, yo'll begin tuh have a headache. From time tuh time - it 'cordin' tuh how yore *blood stand*, it li'ble tuh run yo' crazy, if yo' don't find someone tuh relieve yo' of it.

(Someone to get the bottle?)

Yes. [Brunswick, Ga., (1206), 2032:6.]

5940. Take de hair - jes' lak yo' gits de hair right out de mole of yo' haid, place it in a *Hearts Cologne* bottle an' stop it up real tight. Let it stay in dere a certain length of time an' take it somewhere an' bury it.

(What will that do?)

Dey say dat run yo' crazy 'bout a person.

(About this person. What do you mean, you let it stay there a certain length of time?)

Well, nine days.

(You let it stay in this bottle nine days. Then what do you do with it?)

Dey take it up an' jes' lay it - jes' let stay dere if dey wanta. Let it stay dere fo' nine days an' finish de nine days why de work is did.

(This begins to work after nine days.) [St. Petersburg, Fla., (1001), 1617:2.]

5941. Ah kin take - jes' lak if ah wanted to take de hair out of a woman's haid. Well, ah gits dat hair, see, out de mole of 'er haid an' puts it into a little bottle an' put some *Hearts Cologne* into it, an' den take it an' bury it somewhere roun' de house, an' she will be in love wit chew.

(This hair and *Hearts Cologne*?)

Yes sir. [Waycross, Ga., (1136), 1847:5.]

5942. Dey kin run yo' crazy wit chure hair. Dey kin take two stran' of yore hair - two or three stran' of yore hair - an' put it in a cologne bottle an' put some more dat cologne in dat bottle. An' bury it an' it run yo' crazy, makes chew lose yore mind. [St. Petersburg, Fla., (1019), 1649:8.]

5943. (First, they get what?)

Yo' hair an' buy bottle of *Hearts's Perfume* an' stop it up an' bury it undah de right [side of] do'steps. That will run yo' crazy. [Wilson, N. Car., (1471), 2652:20.]

5944. Ah've heered 'em say - well, lak ah heered a guy say once he wuz goin' wit a girl an' he fell in deep, in love wit dis girl, an' she didn't seem tuh care anythin' much about 'im. He wuz very much in love wit 'er. So he tuk a stran' of hair out de mole of dis girl's haid, an' he tuk it an' put it in a bottle of *Heart's Cologne*, an' throwed it in a stream of strong runnin' watah. An' he said in about two months or three months aftah dat he tuk dis hair an' throwed it in a stream of watah in dis *Hearts Cologne* in dis bottle, it wuzn't long 'fore dis girl wuz crazy. [Fayetteville,

HEARTS COLOGNE - HAIR - RUNNING WATER

N. Car., (1413), 2540:2.]

5945. Ah heard 'em say yo' could git some hair from in de mole of yore haid, an' take an' git chew a bottle of *Hearts Cologne* an' put it in dere an' put a stoppah in it, an' throw it in runnin' watah an' it would run yo' crazy. [Fayetteville, N. Car., (1398), 2516:19.]

5946. Ah heard dem say dey take yore hair an' put it in a *Hearts Cologne* bottle an' throw it ovahbo'd an' it will run yo' crazy.

(Do you mean an empty *Hearts Cologne* bottle?)

Wit de *Hearts Cologne* in it. [Brunswick, Ga., (1181), 1992:4.]

5947. An' ah tole him [my contact man Edward Bufford] 'bout takin' de hair from de mole of yuh haid, an' takin' an' puttin' it in a bottle of cologne, an' go tuh any kinda runnin' stream an' jis' drop it ovah. An' dat wuz anothah way tuh git rid of 'em, run 'em away. [Brunswick, Ga., (1226), 2083:9.]

5948. Well, mah sistah, dey nevah did git along, dey'd always be hollerin' an' goin' on an' fussin'. I guess he got between 'er an' some man. She wuz tuh marry someone else an' dis fellah tol' 'er dat he wuz gon'a have 'er. Of co'se she nevah would - she took it tuh be a joke. An' sure enough he got revenge. So he taken, I guess by goin' tuh bed or somepin lak dat, he taken an' cut some hair from de top of 'er haid, an' 'er track, an' raked it fo'ward lak dat, from de heel to de toe, an' put it in some *Hearts of Cologne* an' put it in runnin' watah. An' she went crazy an' fin'lly she died. [Wilmington, N. Car., (240), 163:1.]

HEARTS COLOGNE - HAIR - FOOT TRACK - RUNNING WATER

5949. Well, dey take a piece of hair out de middle of de mole of yore haid, an' dey [take] dat hair out de mole of yore haid an' dey git a perfume dey calls *Hearts Cologne*. An' take dat *Hearts Cologne* an' dey take dat hair an' put it in dat *Hearts Cologne* bottle, an' take dat bottle an' stop it up well. Den aftah leavin' dis bottle stay aroun' 24 hours, den dey take a or'nary [ordinary] person, jes' lak yo' is man dat has a gurl dat he thinks well of an' somepin lak dat. Yo' take de fingahnail - take de dirt. An' poke between [clean] yore fingahnails is protection to yore body. Well, dey take an' cut off all dat fingahnail an' all dat filth [you left under your nails] an' de' put it in dat bottle, if dey poss'bly kin get holt of it, an' dat will DRIVE A PERSON UNSANE - JES' LAK A "SHORT MIND", YO' THINKS NOW AN' AFTAH WHILE YO' CAN'T THINK. Dat mind at present is gone. [Charleston, S. Car., (near 535), 650:3+85.]

HEARTS COLOGNE - HAIR - FINGERNAIL CLIPPINGS AND DIRT

5950. Well, if a woman wants a man tuh go crazy 'bout 'er she'll take dat hair an' she'll sew it in dat new homespun an' slip it in de hem of 'er underskirt, dose bottom pieces yo' know, an' wear it in dere. Well, de man will cling to dat woman lak dat. [Florence, S. Car., (1326), 2269:6a]

HEM OR BINDING OF CLOTHES - HAIR WORN IN

5951. Den yo' kin take dat hair ag'in tuh make 'em love yo'. Yo' git de hem of yore dress, an' yo' take de hair an' yo' put it aroun' in de hem of de dress, see; or eithah in any hem. Sew it an' jes' wear it in dere all de time, see. An' yo' gotta keep 'im. [Memphis, Tenn., (1547), 2806:9.]

5952. Take a stran' out yore hair an' some weahs it in de bottom [hem] of dere undahskirts. Dat'll make dat man love 'em, [or] tuh bring 'em back. [Waycross, Ga., (1122), 1803:10.]

5953. Dey tell me yo' git a - say fo' instan', now ah wanta do yo' some harm, yo' know. Yo' comb yore hair yo' know wit a comb. Well, yo' know lotsa times yo' leave hair in de comb, a little bit of yore hair. Well, yo' git dat hair out

de comb an' den yo' take an' git a horsehair outa de mane, yo' know, an' yo' put it in a vial an' bury it [both types of hair]. Jes' lak yo' stayin' heah an' ah bury it undah yore do' or somepin lak dat, why it'll do yo' all de harm yo' [ah] want. (What kind of harm will it do then?) Well, it will, yo' know, *lingah yo'* an' all de time yo' be's sick an' *undah de weathah*. An' it's a good way to make a woman love yo', too. [HERE IS DOUBLE-EDGED MAGIC. WHICH EDGE DEPENDS UPON YOUR INTENTION.] [St. Petersburg, Fla., (1021), 1652:7.]

HORSEHAIR FROM MANE - HUMAN HAIR

5954. A person kin take yore hair, see kin take it like dat, an' walk right to dis wall [of interviewing room], eight steps to it, dig a little hole, an' set it in dere an' stop it up. Yo'll go ravin' crazy. [Charleston, S. Car., (530), 641:2.]

HOUSE - WALL OF - HAIR IN HOLE

5955. [Informant speaks about *intention*, a word rarely used in hoodoo though its presence is everywhere; it being the power behind motive, ritual and desired result. As informant says, the present rite *would work eithah way*, depending upon *intention*. Many rites work either way - *see* preceding HORSEHAIR.

INTENTION - *IT WOULD WORK EITHAH WAY*

Dey says dat dey could give good luck by taking yore hair an' mixin' it up wit othah ingredients.

(Do you know what the other ingredients are?)

Well, such as salt an' pepper an' common things of dat kind. An' put it into a little bag an' bury it undah de doorstep, an' if dere's no steps to de house, why close roun' de house, where de person would step ovah dat in an' out of de house. An' dey claim dat would eithah - it would work eithah way. It would work so as to keep de people livin' in dat house or to move 'em out, whichevah way dat de intentions were fer it to go.

(Well suppose you intended them to stay in, would you have to do anything extra? Say anything or do anything? How would you express your intention?)

Well, yo'd express yore intention in dis way, in de same mannah. If yore intention wuz to keep dem in de house, why yo' would do jes' de same, use de same ingredientses an'....

(You would form your opinion. That determined whether they were to stay or to go.)

To stay or to go. [St. Petersburg, Fla., (988), 1592:7.]

5956. Anything like a person's hair, you take that, you see, and you get this wrahpin' twine. Now, then you take a red flannel or new yellow cotton, it's a homespun, and just a square, and make the little bag, four corners. And you wrahp it up. You kin wrahp or eitherwise you kin sew it. But always bring it towards yah, and tie it in a flat knot and make your wish. If you're wrahping it, chew know, why evah knot, evah time you wraap, you wish that he may come to you, and you wish that he may be yours, and you wish that he may be mine and do whatever I want him to do, and wish that he may gave me mah money, and this *In the Name of God*. I wish that he be united in holy matrimony, or anything like that. You see, just whatever your wishes is. And then, you see, you tie it. And each time you wrahp it towards yah, why that's bringing him to yah, bringing the person to yah. And you tie it. And the last knot you tie is the last wish that chew make. You wish that he may be yours or may be mine all entirely and do just as I say *In the Name of*

KNOTS - INDEFINITE NUMBER - WHILE TYING HAIR INTO FOUR-CORNERED BAG - OF RED FLANNEL OR NEW YELLOW COTTON BRING TO YOU - WISH ON EACH WRAP - IN THE NAME OF GOD

God. [Elizabeth City, N. Car., (438), 403:10.]

5957. All right ah'm gon'a tell yo'. Ah known a frien' of mine run wit one of mah frien' [friend's] girls, women, heah yeah befo' las'. He had 'er to git, to steal some of her hair down heah, some of her hair while she - an' she sick, yo' know. An' she got dat, she got dat an' tied it up in a - put it in some watah. Put it in a jug an' tied it up an' run 'er crazy. She nevah did git bettah. She had to leave home an' she died right den in de hospital. [St. Petersburg, Fla., (985), 1592:6.]

KNOTS TIED IN PUBIC HAIR
STOPPERED IN A JUG OF WATER

5958. If yo' wanted to keep a person, yo' take de hair out of de mole of dere head, an' yo' take dis wit othah things dat I tole yo' 'bout concernin' de cloth dat dey use. An' yo' wrap dis togethah around. Jes' take yo' a cotton string an' ball dis hair togethah an' tie it jes' as tight as yo' kin. An' *tie it in a little bag wit de bow of de hat.* [Mobile, Ala., (000), 964:7.]

KNOT TIED ABOUT BAG HOLDING HAIR AND HATBOW

5959. Take some of yore hair out de temple an' take a piece of band outa yore hat, an' sew it up in a piece of cloth an' wear [tie] it between dere laigs. Dat'll make yo' love 'er.
(Who would do this, the woman?)
Yes sir. [Waycross, Ga., (1090), 1757:12.]

KNOT OR SEW - TEMPLE HAIR
PIECE OF HATBAND - BETWEEN LEGS

5960. Dey kin take yore hair an', yo' know, tear a piece off yore shirttail, an' wear [tie] it roun' dere laig an' dat'll make a man love yuh. Well, ah've tried dat.
(Well now, what do they do with this hair?)
Wear it roun' dere laig.
(Oh, they put this hair in this shirttail.)
An' wear it roun' dere laig.
(Either leg?)
Yore right laig. [Waycross, Ga., (1078), 1746:3.]

KNOT OR TIE ABOUT LEG
HAIR IN PIECE OF SHIRTTAIL

5961. Well, if dey git some of yore hair, dey could take it in de lock [hinge] of de knee heah.

(In what?)

Yo' know, right roun' de knee heah. Tie it roun' wit sompin, a string or sompin lak dat, an' make yo' love 'em lak dat.
Or eithah put it into some perfume. [Brunswick, Ga., (1197), 2014:1.]

KNOT OR TIE HAIR IN *LOCK* OF KNEE

5962. Ah don't know how much truth is in it, but ah have heard dat dey take yore hair from de mole of a man's head, but he mus' be asleep an' not know anythin' about dis bein' done. An' in doin' dat, tie it in a piece of cloth an' wear it aroun' yore left laig, an' dey say dat if he nevah gits aholt of dat - nevah finds out dat chew have it - yo'll be able tuh control 'im an' keep 'im. [Brunswick, Ga., (1231), 2087:6.]

KNOT OR TIE - MAN'S MOLD HAIR - ABOUT HER LEFT LEG

5963. Yo' kin take it [hair], jes' cut a stran' or so, a long stran', an' tie it in a knot jes' lak dat [demonstrates]. An' yo' kin burn it or yo' kin bury it.
(What will that do to me?)
It'll *hurt* chah in a way, or eithah it will run yo' crazy, or keep yo' wit a terrible headache or sompin lak dat. [Jacksonville, Fla., (588), 755:4.]

KNOT STRAND OF HAIR - BURN OR BURY

5964. Yo' kin take a lady's hair an' make her love yo' all right, if it's

lady yo' want an' yo' kin git a chance tuh play wit 'er an' git a stran' of 'er hair. Take it an' wrap it up in some sulphur an' burn it in sompin, but don' burn it up. See, burn it in sulphur, put it in sompin an' burn it. An' take some mo' an' mix all in dat, an' take yore hair an' wrap it up in dat, an' tie it in de cornah of yore pocket han'kechuf an' tote it in yore pocket. It will draw de woman to yo', so dey tell me. Ah nevah experienced it.

KNOT OR TIE - IN CORNER OF HIS HANDKERCHIEF
HER HAIR BURNED WITH SULPHUR - ADD HIS HAIR - WEAR

(This hair from the top of her head?)

Yassuh, have tuh git it from de roots. [Fayetteville, N. Car., (1438), 2604:9.]

5965. Take de hair if yo' wanta gain a person like a frien'. All right, chew take de hair right out de mole of de head an' yo' takes it an' takes dis perfume. Or yo' may give it a little twist, an' take one of dese little cotton strings an' tie it at each end, an' yo' puts about 'leven drops of perfume in it - an' yo' [puts] dis in it. Dat's to keep it moist an' keep it goin' [*feeding* it]. Jes' as long as yo' *feed*, dat's as long as dey gonna stick [to you], an' if it gits dry, dey dries up on yo'.

KNOTS 2 - 1 ON EACH END OF TWISTED HAIR - PERFUME 11 DROPS

(As long as you keep that package moist.)

It jes' keeps 'em to love yo'

(If this dries up the person will die?)

No, he won't die but [if it dries up] he won't like yo'.

Dat's to gain in love. [St. Petersburg, Fla., (977), 1582:7.]

5966. Git chure hair an' run yo' crazy.

(What do they do with it?)

What dey do? Dey tie it up in knots an' put it in a book. Conceal it. Or othahwise dey could tie it in knots an' put it down in perfume [in a bottle].

(Put it in a book and seal it?)

Put it in a book and let it stay in dere - yo' know jes' close it same as [you press] a leaf. [At the turn of the century and earlier the pressing of plant leaves in a book was a common practice.] An' den dey kin take it an' tie it in three knots as much [tight] as possible - jes' tie in three knots an' put it down in perfume bottle an' stop it up in dere, so nobody can't get to it atall, so derefore, why it will commence to run yo' crazy. Yo' will always suffah wit de headache. An' it will start right from here [demonstrates], right in de back dere.

KNOTS 3 - IN BOOK OR BOTTLE OF PERFUME

(Right in the back of the head. Well, where will it go from there?)

Well, it transfah [demonstrates].

STARTS RIGHT IN THE BACK OF THE HEAD AND GOES ON TO THE FOREHEAD. [Charleston, S. Car., (511), 604:6+85.]

5967. Take a stran' of yore hair jes' as near de mole of yore head as yo' kin, an' yo' kin take it an' take one stran' an' tie it into three knots. An' evah mawnin' jes' at de dawn of daylight - de firs' mawnin' clip one dose knots out an' put it in de sweat of yore hatban' [sweatband] an' tote it aroun' until de second morning. An' take dat stran' of hair out dere, dat first knot chew cut out, an' smoke it in yore cigaret right aroun' de forehead where

KNOTS 3 - IN HAIRS 3 - CLIP OFF 1 KNOT EACH DAWN
1ST SMOKE IN CIGARETTE - 2ND ABOUT WAIST - 3RD IN POCKETBOOK

de party [he or she] kin inhale de smoke of it. Well, dat is bringin' dere min' nearah towards yo'. An' de fo'th [second, *see later*] mawnin' clip de nex' knot out. Yo' takes dat an' yo' take yo' a white piece of bran'-new homespun cloth an' ties it aroun' yore wais' an' keeps dat right nex' to yore skin. Dat nex' [third] morning take de nex' piece [knot] dat chew got clipped off from dose two piece [knots] an' yo' put it in yore pocketbook dat chew keep greenback [money] in dere. An' tote dem evahwhere yo' go. [*Dem* = smoke, waist, pocketbook]. An' jes' as long as a woman dat yo' wants - SHE'LL BE HANGIN' BY YO' UNTIL YO' MAKE OTHAH ARRANGEMENTS TO BREAK LOOSE FROM 'ER.

(You do that each morning?)

Each mawnin' until yo' use de last stran'.

(You do it the first morning, the second morning and then the third morning?)

Yes.

(And what did you say - you said, if you had something in your pocketbook?)

De las' piece - de las' stran' dat yo' cut off put in yore pocketbook an' keep it in dere if yo' got any greenback. [Waycross, Ga., (1159), 1931:4.]

KNOTS 4

5968. Yo' wants de woman an' man be fightin' all de time - yo' wants de man outa here. Well, see, jes' like yo' wuz de woman's sweetheart. Undahstan'? An' yo' want 'im outa dere. See, you'd make her git some of 'is hair. Undahstan'? Tie de cord string aroun' it. Undahstan'? An' put fo' knots in it an' wear it right aroun' 'is waist, an' dat will cuz de man to leave dere an' dis othah man'll come in.

(I would put that around my waist?)

Yes, sir.

(To make that other man go away?)

Dat's [that's to] cuz 'im to be battlin' an' she'd tell 'im she would leave 'im.

[Since the house is the woman's, this means he must leave.]

(I see.)

[Years ago, soon after its collection, I marked this rite *doubtful*, but it is quite possible. The man who wants into the house has complete control over the man within the house. The 4 knots symbolize the *four corners of the earth* [*Revelation* 7:1] often concerned with sending-away rites.] [Vicksburg, Miss., (770), 1059:4.]

KNOTS 5

5969. If anybody git any of yore hair, dey kin run yo' crazy with it. Tie it in five knots, if it's long 'nuff, an' throw it in de rivah. Ah knows dat. [Memphis, Tenn., (1550), 2818:6.]

KNOTS 9 - WEAR ABOUT WAIST

5970. Jes' lak if yo' love a man an' yo' wants 'im. Well, if yo' kin git a strand of 'is hair out 'is haid or eithah a strand from below see, an' take it an' put it into - yo' know, jes' put it in sompin dat chew kin tie it in knots. Take it an' tie it aroun' yore waist an' wear it. He'll be wit yo' all de time.

(You said so many knots before.)

Nine knots dey say. [Brunswick, Ga., (1207a), 2042:4.]

5971. Ah heard dat dey could take a stran' of yore hair an' tie it into nine knots, an' dat will make yo' leave.

(What will they do with that hair then?)

KNOTS 9 RUNNING WATER

Well, dey puts it in de rivah for tuh drive 'em. [Brunswick, Ga., (1187), 2001:6.]

5972. Now if dere a ole lady yo' can't git away from yore house - dere a ole lady dere or someone roun' dere an' yo' want 'em tuh leave an' yo' can' git rid of 'em, stick roun' wit 'em where de man git 'is hair cut or sompin lak dat. Git some of 'is hair, see. Git some of 'is hair an' put 'is hair in a

little flannel rag an' use some *Heart Cologne*. An' yo' take dis hair an' dis *Heart Cologne* an' yo' do it up in dis rag. Don't sew it, yo' tie wit cotton string an' yo' do it up good. An' jes' befo' yo' do it up, tie nine knots in it, jes' about a inch from de end of de cotton string. Tie nine hard knots in it an' 'noint 'em all good in spirits of turpentine, an' make a wish evahtime yo' make a tie. See. Evahtime yo' make a tie in it, wrap it aroun' an' make a tie. Well, yo' make a tie fo' nine times, an' den jes' put it in yore pocket an' walk on tuh a runnin' creek an' throw it in dere, an' don't look back, keep a-goin'. Yo' won't have any trouble wit 'em atall no mo'.

KNOTS 9 - TIED ABOUT FLANNEL RAG - HOLDING HAIR
HEARTS COLOGNE - TURPENTINE - WISH AT EACH KNOT
THROW INTO RUNNING WATER - DON'T LOOK BACK

(Runs him away.)

Yessuh, he gone. [Fayetteville, N. Car., (1430), 2581:4.]

5973. If someone wuz tuh take yore hair tuh run yo' crazy, dey'll begin tuh take yore hair - takes nine stran's of yore hair. Dey wouldn't take ovah nine stran's of it. Dey'll tie around it de third time - take it jes' lak yo' wrap yore hair wit a string, a thread wrop aroun' it de third time. An' dey'll tie nine knots in it. Den dey'll take it an' take it at 'leven a'clock in de mawnin' - no, dey go in de mawnin' at 'leven a'clock, an' be dere at 'leven a'clock, to any runnin' watah an' throw it in dere. Dat's jes' all tuh git chew 'way from heah. Throw it in dere, says, "Take him away, take him away, take him away. Nevah return. He's trouble long enough." Yo' goin' leave dere. [Florence, S. Car., (1334), 2299:10.]

KNOTS 9 - IN 9 STRANDS OF HAIR - THREAD WRAPPED 3 TIMES
AT 11 O'CLOCK IN MORNING - INTO RUNNING WATER - INCANTATION

5974. Yo' kin take some of a person hair an' put in a bottle an' stop it up an' yo' carry dat bottle wit yo' evahwhere yo' go. An' dat person, nowhere dey go - an' dey keep a headache, dey keep sick - an' nowhere dey go dey would be satisfied. Yo' kin take nine stran's of a person's hair an' put nine knots in it an' throw it in runnin' watah, an' in nine days dat person will die.

KNOTS 9 - STRANDS OF HAIR 9 - RUNNING WATER - 9 DAYS

(Take nine strands of their hair and you tie nine knots in that hair?)

An' yo' kin throw it in runnin' watah an' in nine days dey'll be daid. [Sumter, S. Car., (1380), 2449:3.]

5975. An' if yo' got a sweetheart an' she got long hair, yo' wants tuh make her love yo'. She got long hair, yo' take nine knots in 'er hair; if yore girl frien's got long hair, yo' make nine knots in 'er hair. An' if she got short hair, yo' git nine stran's of 'er hair. An' put it in a bottle of *Heart Cologne* an' stop it up tight an' yo' use it fo' nine mawnin's. Yo' jes' put it right on yore body fo' nine mawnin's, an' quit off fo' nine mawnin's. When yo' use up de whole bottle of *Heart Cologne*, den yo' use it as reg'lah as yo' feel lak. Dat's tuh make yore girl frien' love yo'. [Brunswick, Ga., (1210), 2046:13.]

KNOTS 9 FOR LONG HAIR
STRANDS OF HAIR 9 FOR SHORT HAIR
MORNINGS 9 ALTERNATED
HAIR IN BOTTLE OF *HEARTS COLOGNE*

5976. If she got holda some of yore hair, hit's a powdah dat she could go tuh de drug sto' an' git, dat we call *Sweetheart Powdah*. An' she could take dat piece of hair an' sew it up in a bag, an' she could wear it on her left side, an' yo' couldn't stay 'way from 'er tuh save yore life.

LEFT - SIDE OF BODY - WEAR ON - BAG WITH HAIR AND *SWEETHEART POWDER*

(Where would she wear it on the left side? Any part of the left side?) Any part - round her waist, or she could pin it intuh one of 'er undahpiece, an' [or] wear it right nex' tuh 'er heart, don't yo' see. [Sumter, S. Car., (1355), 2373:1.]

5977. Well, dey git de hair out de top of 'is haid. Well dey have tuh have nine stran's of de hair out de top of 'is haid befo' dey kin come tuh make him weak. But de hair got tuh be out de locks befo' he kin come to weak [like] cotton tuh 'er. Dey take an' dey wrap de hair aroun' a match stick, de nine grains [strands] of hair aroun' a match stick, an' dey bury it undah de step way [where] he got'a come in an' out. AN' AS HE TRACKS OVAH DAT EVAH TIME, HE'S TAKIN' 'IS OWN STRENGTH. He takes 'is own strength. Yes sir, de locks right in de mole [mold] of yuh haid. [New Orleans, La., (809), 1135:9.]

MATCH STICK - WRAP 9 STRANDS OF HAIR ABOUT

MILK, NEW - RED PEPPER SUGAR - URINE - HAIR

5978. Dey take yore hair an' dey will run yo' crazy. Dey take dat hair an' put it in a bottle an' put it in milk, new milk, an' put sugah in dat, an' put dis heah red cayenne peppah, an' put some of 'is *chamber lye* in dat, an' close it up air-tight. Dat will do de work.

(What do you do with that bottle then?)

Yo' carry it in yore pocket.

(You put all this stuff in the bottle?)

Yessuh. [Wilson, N. Car., (1513), 2679:8.]

5979. Dey take yore hair - jes' lak now, YO' WANTA RUN ME PLAIN OUTA DIS ROUN' WORLD. Yo' don't wanta kill me, jes' keep me goin' an' ah'll nevah stop. Dey take mah hair, a plait of it, an' dey'll tie a string on each end, an' dey'll ketch dis mockin'bird an' tie it round dis mockin'-bird's neck. An' dey tell me as long as dat mockin'bird live an' go, dey say yo' goin' de same way. Yo'll nevah have no mo' sense or no mind or nuthin. [Savannah, Ga., (2261), 563:3.]

MOCKINGBIRD - HAIR TIED TO NECK OF

5980. I've heard them say they could take your hair and boil it in black molasses, and then take it and put it out in the sun and let the sun get at it. And take it and put it in the cellar or some dark place. And when it is dark go down there and talk to the hair and tell it what you want it to do to this person. And the hair will do whatever you say. [Fredericksburg, Va., (?), by Ediphone, cyl.50.]

MOLASSES - BLACK - DARK PLACE - TALK TO HAIR

5981. She disliked me.

(Who disliked you?)

This woman.

(I see. All right.)

She disliked me an' ah tole 'er [told her] ah had de headache, an' she couldn't give it to me herself, see. By me bein' young, she wus gon'a fool me. She tole me, she said, "Yo' git yo' some saltpetah an' sprinkle it in yore hair, an' evah mawnin' fer nine mawnin's aftah de new moon," she say, "yo' git up an' meet de risin' sun an' comb yore hair fo'wards."

MOON - DURING NEW - SALTPETER ON HAIR - COMBED TO RISING SUN

(Comb your hair what?)

Comb yore hair fo'wards.

(Comb your hair forwards, I see.)

An' ah say, "Ah nevah did comb mah hair dat way." She say, "It's not goin' hurtcha [hurt you]." An' ah went to anothah woman an' de othah woman tole me dat she wuz tryin' to run me crazy; said it wuz goin' make me go crazy if ah put dat saltpetah in mah hair an' combed it to de moon - [I mean] to de sun lak she done tell me.

(That would make you go crazy, you say? I see.)

Yes. [Vicksburg, Miss., (749), 1015:1.]

5982. Well, yo' kin take de hair outa de mole of a person's haid an' run 'em crazy. Yo' kin do dat.

(How would you do that?)

MOON - ON DARK OF HAIR IN BOTTLE BURIED

Well, yo' take de hair outa de mole of dere haid an' yo' takes an' yo' puts it in a bottle, an' yo' buries it in a bottle, an' yo' buries it on de da'k of de moon. See, dat's mah experience 'bout dat.

(And that runs them crazy?)

Yes, sir.

(I see.) [New Orleans, La., (822), 1186:7.]

5983. Dey say dey kin take a bran'-new nail an' some of de hair out chure clothes, some dis way off yore laig - out chure undahweah, yo' undahstan' - an' dey kin wrap it aroun' a bran'-new nail an' stick it right in de centah of de floor [often under carpet or rug], an' yo'll surely stay as long as dey want chew to stay.

NAIL - NEW
9 STRANDS OF HAIR ABOUT
DRIVEN INTO CENTER OF FLOOR

[Center of the floor is the fifth point of a quincunx.]

(Well, you told me a certain number of hairs.)

Nine - nine stran's. [That preceding hair *off yore laig*, changed to *out chure undahweah*, would have been rare. Armpit hair is used in *Hoodoo*, but I do not recall any leg hair. Or does informant mean pubic hair?) [Waycross, Ga., (1140), 1855:2.]

NAIL - RUSTY - GREASED HAIR ABOUT - DRIVEN INTO WALL

5984. Ef dey git holt yore hair, dey could lead yo'. Yo' could take dat hair an' yo' kin grease dat hair, an' yo' kin wrap it aroun' a rusty nail an' tack it up side de wall, an' he's goin' go wherevah dat hair is. [Memphis, Tenn., (956), 1540:6.]

5985. In othah words, if it's someone yo' want, ah kin take three nails an' ah kin drive three nails down, yo' know, in de ground; an' den ah kin take one [and] drive it up in de steps. An' take yore hair from roun' yore loins, anywhere from roun' down dere, an' wrap it roun' dat nails all de way up. It won't be long befo' yo'll be back dere regardless of where yo' gone.

NAILS 3 - DRIVEN INTO GROUND - AT DOORSTEPS
ANOTHER NAIL - PUBIC HAIR ABOUT - DRIVEN INTO STEPS

(You have three nails in the ground, and one up in de step. You wound this hair on the one under the step?)

Dat's right.

[*That is right*, but it appears to me now that the hair could have been wrapped about all four nails.] [Memphis, Tenn., (956), 1540:9.]

5986. Well, if she kin git 'im back she go to de Ten Cent Sto' an' buy her a bottle of *Hearts Cologne*, if she kin git in touch wit 'im to git dat much of hair outa his haid - a strand of hair. Put it to de *Hearts Cologne*. Turn de bottle upside down an' call 'is name. When he answah, screw de top - shut de voice up in dere an' he can't stay away. HE'LL COME BACK IN SMILES.

(She does this when he is gone. She gets some of his hair?)

His hair. She hide some place while he gone, an' whensoevah he come in, she has his hair in de bottle, an' jes' call 'im quickly. He'll glance up quickly. Screw de top. She's got 'im. [To hold a bottle of perfume upside down with the cork stopper unloosened, while calling a name and waiting for an answer, could be a delicate operation. But we must realize that the cork is barely untwisted and that the spirit in the answering voice can fly - or whatever a spirit does - through the smallest crack.] [For catching spirit in a bottle, *see* p.24.] [Sumter, S. Car., (1384), 2459:5.]

NAME CALLED - WHILE HOLDING UPSIDE DOWN BOTTLE OF *HEARTS COLOGNE* CONTAINING HIS HAIR STOP UP HIS ANSWERING VOICE BY TIGHTENING STOPPER

5987. Yo' clip de fingahnails - all yore fingahnails. Git nine stran's of hair out de top of yore haid, if he's gone, an' call 'is name an' say, "Ah'm *tyin'* yo' *up* an' yo'll evah be *tied* until yo' come back home tuh me." *Tie* dem *up*, an' if yo' got any piece of 'is clothes at all, wrap it up in 'is clothes an' bury dat at de foot of yore steps. [Sumter, S. Car., (1351), 2254:3.]

NAME CALLED - INCANTATION - 9 STRANDS OF HAIR TIED IN PIECE OF HIS CLOTHES - BURY AT STEPS

5988. Okay, we have a way of gittin' a new piece of cloth an' ballin' it [hair] up tight. Sew it up an' soak it in *Hearts Cologne* an' throw it away. An' say a evil prayer an' call yo' name.

(What will that do?)

Dat's hard luck tuh yo'.

(What do you do with the hair?)

We ball it up in dis sewed cloth. Jes' sew it up an' say a evil prayer an' call yore name after soakin' in *Hearts Cologne*. [Waycross, Ga., (1173), 1978:12.]

NAME CALLED - EVIL PRAYER SAID WHILE THROWING AWAY HAIR SEWED INTO NEW CLOTH SOAKED IN *HEARTS COLOGNE*

5989. If dey *hurt* chew wit yore hair.

(How do they do that?)

How dey do dat wit yore hair? Dey take yore hair an' dey wrap it up in a piece of papah an' git yore name an' put yore name in dere an' burn it, an' burn it undah de lamp.

(Under the lamp?)

Undah de lamp. See, lak yo' got a lamp settin', put it right undah de lamp wit yore name an' yore hair. An' dat'll - it jes' worry yo' an' run yo' away.

(I see. You mean just write the name on the paper once?)

Put yore name once. [New Orleans, La., (823), 1189:5.]

NAME ON PAPER - WRAP HAIR IN - BURN UNDER LAMP

5990. Dey drive yuh crazy. Yuh kin do good an' yuh kin do bad. Well, dey take dis hair an' dey put it in a bottle, an' put a little salt an' red peppah. Dey write de person's name on dis slip of papah an' put it in de bottle an' stop it up tight. Yuh go tuh runnin' watah an' throw it ovah yuh shouldah backwards into dat watah. An' jis' since dat watah always runnin', why dat person will jis' go an' jis' go. Evah time dey git a place, dey stay a little an' dey not satisfied. Dey'll go ag'in. Finely [finally] dey'll jis' go an' quit. [Florence, S. Car., (1293), 2192:7.]

NAME WRITTEN - HAIR - SALT - RED PEPPER BOTTLED - OVER LEFT SHOULDER - RUNNING WATER

5991. Say, fo' instan', if a man's got a woman an' he's got a little competition an' den he git her fingernail or her toenail, an' den he gits some hair from de mole of her haid an' he take this toenails an' hair an' he'll put it in

a bag, say, of a piece of red flannel an' sew it an' he'll write this person name nine times.

NAME OF WOMAN HE WRITES 9 TIMES - HIS 9 TIMES OVER HER HAIR - FINGERNAILS OR TOENAILS - IN RED FLANNEL BAG FOLDED PAPER AND BAG HE WEARS OVER HEART

(Whose name does he write?)

He writes the individual that he's interested in.

He write dere name nine times one way. Write his name nine times across that name which make 18 names altogether. An' then he fold this piece an' he put this bag on top of this piece an' wear it right next to his heart, say, fo' instan', he pin it on de inside of 'is undahshirt.

(What is that supposed to do then?)

Dat's supposed to keep dis woman's mind to him all de while.

(The paper on which the name is written is not put in the bag itself?)

No suh, it's put on de outside.

(Next to his skin?)

Yessuh. [Memphis, Tenn., (945), 1481:8.]

5992. Git de hair out chure haid an' take it an' sew it up into a piece of cloth an' tie it roun' dere waist. Wear it. Dey kin *fix* yo' dataway.

(Why would they do that?)

NECK HAIR WORN ABOUT

Well, to keep yo'. Sometime dey do it to make a man love dem. Yes sir, dey puts it in a little white cloth an' den sew it up. [This is a love *hand*.] Some of 'ems wear it roun' dere neck, some of 'ems wear it roun' dere waist. [Waycross, Ga., (1063), 1721:21.]

5993. Well, dey take dat an' dey have it twisted tight.

NEEDLE 1 - TWISTED HAIR - CAMPHORATED OIL IN BOTTLE OVER DOOR

(This hair?)

Uh-huh, an' dey put it in a - dey put a needle through it an' dey'll put it in a little bottle wit some camphor[rated] oil, an' den dey stop it down tight an' put it up ovah yore head.

(What will that do then?)

Well, dat's jes' to make yo' do jes' what dey want yo' to do.

(They put it over your head. How do they put it over your head?)

Jes' lak, yo' know, any place dey put it. Dey put it up ovah a sill - say, fo' instance, highah dan yo'.

(Oh, over the door or something of that sort.)

Yes, ovah de door, or de sill of de house.

[MANY INFORMANTS LOCATE A DOORSILL AT THE TOP OF THE DOOR - *highah dan yo'*.] [Jacksonville, Fla., (596), 768:4+85.]

5994. Git chure hair an' put chure hair wit a needle, a steel needle. Jes' git it from de mole of yore haid - be sure dat yo' git de hair from de mole of de haid an' wrap it wit a steel needle, an' put it in a little bag an' put dat hair, an' a little peppah or somepin in it an' sew it in de bag.

NEEDLE 1 - HAIR - [RED] PEPPER RED THREAD - RED FLANNEL BAG - OVER DOOR

Dey put it up ovah de sill of a door, dat hair. Dey got chew wrapped up de way dey want chew, dat hair an' peppah, an' sew it in a red flannel an' dey keep it dere, an' de thread, [use] red thread. [Mobile, Ala., (663), 870:4.]

5995. Yo' take dere hair an' put it in a needle an' put it ovah yore front do' an' dat'll make yo' - makes de party loves yo' very much. Dat'll bring love.

NEEDLE 1 - THREADED WITH HAIR - POINT DOWN - OVER DOOR

(One hair?)

One strand of hair from de top - from de mole of yore haid right in de top, an' put it in a needle an' put it ovah de do'sill right ovah de fron' do'. Wit de p'int [point of needle] down. [Savannah, Ga., (1260), 2139:2.]

5996. She kin take one bran'-new needle an' run 'is hair [one strand] out of 'is head through dat needle, an' chunk it [demonstrates] to a sundown side [throws it to the west] an' call 'is name. In two day's time, why he'll be back home. (She chunks it over her shoulder that way. Which shoulder?)

NEEDLE 1 - NEW - THREAD WITH HAIR
THROW WEST - CALL NAME

Left shouldah, an' don't look back as yo' coming [away]. [Charleston, S. Car., (?), 654:5.]

5997. Well, yo' take a lock of yore hair an' de band [bow] outa de back of yore hat, an' yo' stick a brasshead needle in it, an' put it in a *Hearts Own Cologne* bottle. Stop it up an' turn it bottomside upwards undah de front steps. Well, yo' wouldn't have no care fo' nobody else but me. [Brunswick, Ga., (1211), 2047:4.]

NEEDLE 1 - HAIR - HAT BOW - BOTTLE *HEARTS OWN COLOGNE*
UPSIDE DOWN UNDER FRONT STEPS

5998. [Since the two following rites are identical and the two informants are separated by only eight informants, I would say the first person came to investigate before the second person would take a chance on seeing me. This sort of precaution I have pointed out several times in *Hoodoo*.]

Version 1: Yo' kina - lak if yo' wanta woman tuh love yuh, yo' kin take some *Hearts Cologne* [in its bottle] an' stick a needle in it an' take three strands of de woman's hair an' wrap it round dat [needle] an' turn it [bottle] bottom upwards into a inner pocket an' den she'll go crazy about chew - she'll love yo'. [Waycross, Ga., (1080), 1747:11.]

NEEDLE 1 - 3 STRANDS OF HAIR WRAPPED ABOUT
IN BOTTLE WITH *HEARTS COLOGNE* - BOTTOM UPWARDS

Version 2: Well, yo' kin git three strands of a person's hair an' some *Heart's Cologne* an' a needle an' yo' kin put it [hair] round dat needle an' put dat needle in dat *Heart's Cologne* an' tote dat bottle in yore pocket about a month an' dat will make 'em love yo'.

(Do you carry that in either pocket?)

In yore pocket.

(This hair is wrapped around the needle and that needle is stuck into a bottle of *Hearts Cologne*.) [Waycross, Ga., (1072), 1732:2.]

5999. If yo' wanta make anybody leave dere home, yo' kin take dere hair out from right in de front of de haid right dere [demonstrates] lak where yo' part it at. An' yo' kin take two needles an' thread dem needles wit de hair, an' put it in a bottle an' bury it right at de *block* of de house, as yo' goin' out by de front. An' jes' lak de *blocks*, jes' lak de bricks filled in undah de house - see, yo' could bury it right back down dere.

NEEDLES 2 - THREAD WITH HAIR WHERE PARTED AT FRONT
PUT IN BOTTLE - BURY AT *BLOCK OF DE HOUSE...BY DE FRONT*

(What will that do?)

Dat'll make yo' have peace in yore home, or eithah make yo' bring love back - anythin' lak dat. [Florence, S. Car., (1320), 2263:9.]

6000. The following expression was surely devised by someone tired of hearing the well-known expression: *You give me a headache*!

Yo' wuz speakin' of hair. A person kin do yo' a great deal of trouble wit yore hair. Prob'ly git yuh 'sleep or git some of yore hair unbeknown to yo' -

git dis hair unbeknown to yo'. Yo' take dis hair an' git yo' a little *Hearts Cologne* an' put it into a bottle an' yo' git choo a small piece of flannen an' cross yore needles between dat flannen an' put it in dere.

(What do you mean *cross your needles*?)

Make a kind of a X [a cross] out of it [the 2 needles].

(Two needles?)

Two needles, an' make yo' kind of a X out of it. An' twist dis hair aroun' dese needles an' place it in dat cologne, but don't stop yore bottle stoppah tight - prob'ly fo' nine mawnin's. Yo'll leave dat stoppah in dere fo' nine mawnin's, if yo' should git a chance to git to mah bed or to mah do'step, an' let dat bottle [stand] straight up so I got to walk ovah it, it will keep me suffahin' wid a headache. I'll lingah aftah yo'. I still suffah wid dat headache, but when I gits where yo' is, look lak it kinda vanishes away-lak. I'll jis' lust aftah yo'. A man do a woman dat way or a woman dat way or a woman kin do a man dat way.

NEEDLES 2 - CROSSED IN RED FLANNEL - TWIST HAIR ABOUT
PUT IN BOTTLE WITH *HEARTS COLOGNE* - LEAVE CORK LOOSE
SET UPRIGHT WHERE VICTIM WILL WALK OVER 9 MORNINGS
TIGHTEN CORK - CAUSES HEADACHE - IMPROVES WHEN *TRICKER* NEAR

(You only have the headache when you are away from them?)

When yo' are away from 'em yo' have a dull headache an' yore mind, look lak yo' is worried. An' yo' arn't [are not] - it jes' stays on dem.

(You never put that cork in tight. You never put that in tight?)

Don't put it in tight, jes' leave it so yo' kin go dere an' touch it fo' nine mawnin's, becuz de ninth mawnin' yo'll push it in tight. [Norfolk, Va., (491), 526:2+81.]

6001. Well yo' jis' git a little *Hearts Cologne*. Why, yo' don't use de whole bottle now, yo' git a little *Hearts Cologne*. An' yo' git a little - well prob'ly yo' have to git 'er frien' to git a piece 'er hair - see, from 'er head. See. An' yo'll have to git 'er voice, too.

NEEDLES 2 NEW - PINS 3 - HAIR
HEARTS COLOGNE - CATCH VOICE IN BOTTLE

(How do you get that?)

Well, yo' git de *Hearts Cologne* an' yo' put it into anothah - yo' put some of it into anothah bottle, jis' about a half, yo' see. An' yo' git some of 'er frien' whut goes wit 'er to git a piece of hair. An' yo' git three little *stickpins* - dese little *stickpins* [ordinary not safety pins] dese wimmin use fo' clothes. Yo' git two bran'-new needles. See. An' yo' put it into a bottle. All right, yo' put it into dat bottle. Well, yo'll have to 'drop [eavesdrop] around 'er home at night, an' yo'll know 'er voice from anybody else, an' den she talk. When she git to talkin', why yo' jis' - EVAH TIME SHE TALK, WHY YO' STOP DAT BOTTLE. [This is an unusual and excessive opening and closing of bottle. Normally one catching of voice suffices.] Yo' got 'er voice, yo' see, an' she'll have to come home.

[The voice caught in a bottle is catching the spirit - *see* p.24.]

(Well, what do you do with that bottle then?)

Well, yo' jis' tote dat around in yore pocket, or yo' could leave it right home. De best to tote it in yore pocket. [Charleston, S.Car., (511), 574:7+85.]

6002. So far as yore hair concerned, yo' could be ruled by yore hair. Yo' know whut ah mean, somebody could take yore hair an' make yo' love dem. Yo' undahstan'.

NEEDLES 3 OR PINS - HAIR - NAME
IN BOTTLE OF *HEARTS PERFUME*

(Do you know how they do it?)

How dey do it? Well, ah kin take yore hair. Dey usely [usually] gits - dey takes three pins

or needles an' put it in a bottle of *Hearts Perfume*, yo' undahstan', but dey must know yore name.

(What do they do with that name?)

Write on dis piece of papah an' put it in wit de hair.

(Put all these things in the bottle?)

All dese combination in de bottle.

(What do you do with that bottle then?)

Take it - but wit chew, carry it. Yo' gotta carry dat bottle all de time. Sometimes peoples buries it. [Brunswick, Ga., (1198), 2015:3.]

6003. An' he [author's contact man] ast me did ah know any way tuh try tuh hold a woman, an' ah tole him a way dat chew could take a bottle of cologne an' one stran' of 'er hair, an' go an' buy three bran'-new needles an' put in dat cologne. An' whilst dat hair be suckin' up dat cologne - jes' let it stay in dere until it suck up all dat cologne - jes' put it anywhere in de mattress, or eithah sew it up in a feathah pillah or mattress where it can't be found. [Brunswick, Ga., (1226), 2083:10.]

NEEDLES 3 - HAIR IN BOTTLE OF COLOGNE IN MATTRESS OR PILLOW

6004. Of co'se dat hair - dat hair is very controllin', it's very 'fective, an' it's very dang'rous. Dey kin take dat hair, if dey don't lak yo' an' wants to destroy yo' or make unfit fo' yo' own good. Dey take dat hair an' dey'll wrap dat up wit three whut chew call needles, see. Dey git three needles an' dey gits three pins. But dose pins dey always have de heads of dose pins nipped off. An' dey wrap three needles, three pins, an' den dey git three pods of red peppah, yo' undahstan'. YO' GOTTA HAVE THREE OF THREE. Git three of de red peppah an' put in dis, dis hair, an' dey wrap dem togethah. An' when dey wrap 'em togethah, dey takes dat an' eithah jis' - if dey want a *quick death* [both *quick death* and *slow death* are not rare] in any way, or to run yo' crazy, dey will take dat an' put it in a runnin' stream of watah on de first new moon. In a runnin' stream of water, an' jis' as dat stream carry yo' [hair] away, yore mind goes. [St. Petersburg, Fla., (1051), 1706:1.]

NEEDLES 3 - PINS 3 NIPPED OFF - 3 PODS RED PEPPER - HAIR INTO RUNNING WATER - FIRST NEW MOON - QUICK DEATH

6005. An' yo' wanted to keep dat fellah. All right, chew take jis' one of de whole plait out de top of dis fellah's haid. Yo' grabs one of dose plaits an' cut it off, an' yo' cut dat plait off dere clean. Yo' take dat plait an' yo' put it in a bottle of *Hearts Cologne* an' fo' needles, steel needles - fo' needles stick right down 'side of it an' stop it up tight. An' den yo' carry dat bottle wit yo' roun' about 'leven or twelve 'clock at night an' yo' go to de graveyard an' yo' set it to [the grave of] someone dat chew know an' - co'se he [the spirit in the grave] arrive befo' yo' have de house [he reaches your house before you]. He unnahstan' dough [though]. He'll arrive befo' yo'. All yo' gota do is tell 'em [spirit] what chew want [done or] what chew wanna know. An' yo' bring dat bottle back [home] an' evah time yo' use it - see [demonstrates] de stoppah will be 'bout dat long. De more yo' shove dat [stopper into the bottle], de worse it will git; de more yo' pull on it [pull it out of the bottle], de lessah it will be.

NEEDLES 4 - MAN'S HAIR - IN BOTTLE OF *HEARTS COLOGNE* AT MIDNIGHT SET IT ON GRAVE OF SOMEONE YOU KNOW TELL HIM OR HER WHAT YOU WANT - TAKE BOTTLE HOME LONG STOPPER PUSHED IN OR PULLED OUT OF BOTTLE APPLIES OR EASES PRESSURE ON THE MAN

(In [and out of] this bottle? You have a long stopper about a foot long?)

Dat's right, an' yo' see, de more yo' shove [the stopper] in dat [bottle] de more yo' shove dem [the man] down' but de more yo' pull it [the stopper out of the bottle], why dat de more he [man] be up.

Now, if he's down an' yo' jis' take dat same stoppah an' yo' got it dis way [demonstrates]. Well, yo' got it down. Well, de othah way [up], yo' gona ease 'bout a half inch or quarter of inch, increase. But when yo' want 'im to go back down, why yo' jis' shove it on back down dere - lak dat [demonstration ends]. Keep 'em, can't leave home - ain't anyway in de worl' fer 'em to leave home. An' keep dat wid joo - dat is contin'en [continuing] 'is min' d'reck [direct] on yo', his min' couldn't leave. [Charleston, S. Car., (520), 620:1+85.]

6006. If yo' know someone dat chew wanta git rid of 'em an' dey are causin' confusion in yore home, why yo' kin take dere hair an', yo' know, git jis' fo' needles. Yo' cross dose needles somepin lak dat [demonstrates]. Make a square.

NEEDLES 4 - CROSS INTO SQUARE OR OBLONG
TYING IN PLACE WITH RED CORD
BOTTLE HAIR - LAY INTO FRAMED NEEDLES
(COFFIN OR GRAVE SYMBOL)
SEW INTO RED CLOTH
THROW OVER SHOULDER INTO RIVER

[This *square* or oblong is a symbolical coffin or grave.]

(Put two parallel needles like that, and two parallel - on the top and the bottom.)

Dat's right. An' den yo' take dere hair, an' cut de hair out de mole of dere haid, an' put it in a little bottle [originally a tiny bottle of perfume sold at *Five and Ten Cents Stores*] an' stop it up, an' place it direck [directly] between dat square of dose needles. An' den git chew a red piece of rag or flannin an' sew it up in dere, an' walk tuh de rivah an' chunk it ovah yore lef' shouldah an' dey will leave. Dey jis' gotta go an' dey cain't stop. Dey cain't res' contented nowhere dey go.

(What holds these [needles] in place?)

Yo' wrap 'em wit some thread, wit a piece of red cord.

(Like you were making a picture frame?)

Dat's right. An' aftah yo' fix [tie] dat up lak dat, den yo' place dis bottle in de centah.

(Then you wrap the whole thing up?)

Wit a red piece of rag [red flannel]. An' den yo' chunk it direck ovah yore lef' shouldah in runnin' watah. [Memphis, Tenn., (940), 1520:15.]

6007. Yo' take fo' needles an' yo' have a ball. Yo' know, make a ball of yore hair or toenails, sompin lak dat if yo' kin git holt of 'em. An' aftah yo' make de ball - make de ball roun' - jes' stick de needle wit de point dat way. Jes' have it so eithah way it turns, one dem points will be pointin' out. Try tuh make fo' points: points it to de no't, de nex' one to de sout', one to de wes', an' one to de eas'. An' plant dose somewhere where yo' steps ovah it. Dey tells me dat will run yo' crazy. Wrap it up in yore fingah-nails or hair wit jes' a piece of red flannel. [Brunswick, Ga., (1240), 2110:15.]

NEEDLES 4 - HAIR OR TOENAILS - IN RED FLANNEL BALL
STICK POINTS TO: NORTH - EAST - SOUTH - WEST
BURY WHERE VICTIM WALKS

6008. An' jis' lak if someone in yore church is givin' yo' trouble in de church, yo' know, causin' confusion an' splits in church lak mos' people do's. Why yo' go out in de woods an' yo' ketch yo' one of 'em whut chew call dese heah red-back scorpiens [scorpions]. Ah mean a *red-belly*. Dey got a red stripe undah 'is stomic. An' yo' take dat scorpien an' put 'im into a pillah where dey sleep, see.

PINS 4 BENT - HAIR TWISTED IN - LIVE SCORPION
ALL SEWED INTO CLOTH - PUT IN VICTIM'S PILLOW

(Alive or dead?)

'Live. Den yo' git some hair outa dere haid. Git someone - if yo' cain't git tuh 'em - tuh git some hair outa dere haid an' place it in a piece [of cloth]. An' yo' take fo' pins an' - not needles but pins - an' jis' win' dat hair an' twist it up yo' know in dem pins, an' jis' ben' dem pins jis' as many ways, jis' bend 'um lak evah way yo' kin. Den yo' take dat live scorpien an' dose pins an' dat hair an' sew it up in a piece [of cloth]. An' den place it in dat pillah whare he sleep at an' he'll take a deadly misery in dere haids an' event'ly [eventually] dey'll jis' - yo' know IT NO USE GOIN' TUH DOCTAHS [M.D.'s]. NO DOCTAH [M.D.] KIN DO ANY GOOD. An' event'ly dey jis' start to pinin' away an' dat's de end of 'um. [Memphis, Tenn., (940), 1521:2.]

6009. Dey say yo' take dis hair an' a piece of shed off a rattlesnake - rattlesnake shed an' take dat hair an' some five pins an' five needles an' put it down in a bottle of Epsom salts an' fill dat bottle up wit watah an' turn dat bottle upside down in de groun' an' bury it an' yo'll [go] *stone crazy*.

NEEDLES 5 - PINS 5 - RATTLESNAKE SHED - EPSOM SALTS - HAIR BOTTLED - BURIED UPSIDE DOWN - NORTH CORNER OF YARD

(Do you bury that any place?)

Bury it in de north cornah of de yard. [Mobile, Ala., (692), 924:1.]

6010. If dey git hold of yore hair, why dey'll tie dat hair up jes' lak dey do wit chure [foot] track. Dey'll tie dat hair up in a bottle. Dey'll put six needles in dere wit dat hair an' dat'll keep yo' goin' crazy all de time.

NEEDLES 6 - HAIR TIED - BOTTLED - IN GROUND OR TRUNK

(What will they do with that bottle then?)

Dat bottle - dey put dat bottle down in de ground, or in a trunk. [Charleston, S. Car., (?), 653:9+81.]

6011. They claim that peoples got it from under your doorstep with your hair mixed in with it. Well, they say that is *to cross* you away.

NEEDLES 6 - PINS 6 - NEW - CROSSED INTO CLOTH - HAIR BOTTLED - BURIED UNDER DOOR - CURSED - TOLD TO GO

Just like, you know, I was in love with a man and another woman wanted dis man. Well, if she could get some of my hairs, she'd go and get her a dozen new needles that never been used and pins. She'd stick the pins this way and stick the needles this way [cross them], and when she get ready to put it down, she'd stand it on its head on de sharp part, cuss it and tell it to go.

(Where would she put that?)

Put that at your door.

(And she uses twelve new needles and pins - six new needles and six new pins.) [Norfolk, Va., (486), 515:6+85.]

6012. Some people kin take yo' hair, dey take seven needles, brass-eyed needles, an' dey will do dat hair up wit dose seven brass-eyed needles, naming evah one of dem yo' name. An' put 'em into somepin an' take 'em down by de watah stream. Not in de watah, but dig a hole in de groun' an' put it [these things] in a bottle or tin box or somepin an' close it up. Turn de top [of bottle or box] down. Let de eye of dose needles be down. Bury dat six to nine inches in de ground, down by de side of dat watah, an' make a drain where de watah will pass by it - barely runnin' ovah it.

NEEDLES 7 - NAME EACH THE PERSON
BURY BOTTLE UPSIDE DOWN AT EDGE OF RUNNING WATER
SO THAT EYES OF NEEDLES ARE DOWN
THEN AFTER 9 DAYS VICTIM STARTS TO DWINDLE

(A little channel.)

An' aftah so many days - nine days - yo' will feel de effects of it. An' dose who know yo' will begin notison [noticing] somepin dat peculiar about chah, somepin diff'ren', somepin unusu'l. An' from time to time it will cuz yo' to dwin'le away an' die. [Washington, D.C., (621a), 795:1+85.]

NEEDLES 9 - LODESTONE - HAIR - *HEARTS PERFUME* TIED WITH BLACK THREAD INTO RED FLANNEL BALL AND WORN *FEED* WITH WHISKEY

6013. Dey have hair in dat - dey git a lock of a lady's hair, men usin' dis. An' git a lock of lady's hair an' den dey git dis lodestone an' dey gits nine needles an' *Hearts Perfume*. Dat's whut ah heard now. An' den dey wrap it, *feeds* [*see* p.578] dat thing wit whiskey, an' wrap it in a ball, an' tie dat black string aroun' it.

(What do they wrap it up in?)

Flannel, red flannel, an' den put de black thread aroun' it an' put a string aroun' dat, an' let it hang down in dere bosom or breast an' wear it.

(What is that supposed to do?)

Dat will draw love. [Mobile, Ala., (677), 900:3.]

6014. Yo' kin take a person's hair now, an' yo' kin take yo' nine needles up an' down [demonstrates], an' wrap dat hair between 'em wit black thread.

NEEDLES 9 - *HEAD AND TAIL* - HAIR BETWEEN - BLACK THREAD LODESTONE DUST - RED FLANNEL BAG - WEAR IN POCKET

(One needle is pointed that way and one that way.)

Dat's right. *Head an' tail* dey call it.

Yo' take dat an' wrap dat an' put chew - git chew a little red flannel bag an' git chew a dime's wut [worth] of lodestone dust an' put in dat, an' put dat in yore pocket. Yo' have de headache de balance of yore days. [New Orleans, La., (1566), 2868:4.]

6015. From mah undahstandin', yo' take nine strands of hair off de mole of yore head an' dey kin run yo' crazy wit it. Dey takes yore hair an' dey mix it up, puts it in a bottle wit nine needles, an' git some lodestone dust, an' dey puts it in dis bottle wit dis. An' dey takes an' dey bury de bottle upside down. See, it will run [you] crazy an' yo' apt to die. [New Orleans, La., (838), 1260:5.]

NEEDLES 9 - STRANDS OF HAIR 9 - LODESTONE DUST BOTTLE - BURY UPSIDE DOWN

6016. Yo' take a lock of yore hair, yo' git nine brass needles.

(You mean brasseye don't you?)

[They are usually called *goldeyed*.]

Yes sir, an' a piece of red flannen. Yo' put dat in any kin'a little small bottle, an' yo' put dat ovah de do'. At night when he come in [for example] it jes' yo' comin' in an' ah meet chew tuh de do'. Ah be lovin' tuh yo' fo' nine mawnin's, see. Den ah won't have no mo' trouble wit chew 'bout dat. See, don't fo'git nine needles *wit de outen flannens* [with the flannel outside].

NEEDLES 9 - RED FLANNEL - BOTTLE - OVER DOOR - 9 MORNINGS

[Note: Dr. Hyatt I think maybe this informant meant (outing flannel) - a term I have heard used often. Webster says (A flannelette, often with some wool). Mrs. Harry Dyel - *see* v.3, ILLUSTRATION 4.]

(You put that up over the door?)

Yes sir, right ovah de front do'. [Brunswick, Ga., (1211), 2047:5.]

6017. Dere two things dat ah hear'd dat yo' could do wit de hair. Dey kin take nine strands of yore hair an' put it in a bag an' sew it up wit nine needles an' cross dese needles in dat hair - break 'em an' cross 'em in a little bag. Sew de bag up an' bury it somewhere. Dat is *to make yo' stay*. Bury it where yo' go out ovah, walk ovah it. Dat'll make yo' stay wit 'em. An' if dey don' want chew wit 'em, dey'll take it an' git it an' sew it up in a bag an' throw it in runnin' watah, or eithah carry it to a oak tree an' cut a little hole in dere an' wedge it up in dere an' stop it up. An' dat will run yo' crazy. DAT'S WHUT AH HEAR'D A OLE WOMAN TELL A LONG TIME AGO. [Memphis, Tenn., (1523), 2715:13.]

NEEDLES 9 BREAK AND CROSS IN BAG WITH HAIR BURY TO HOLD - RUNNING WATER OR OAK TREE MAKES CRAZY

6018. [It happened] here in Wilmington, an' dey say dat she wuz *hurt* [witchcrafted, rootworked, etc.], an' it wuz put undah 'er baid, undah de *range*[?] of de house [*see later*]. An' said dey give huh *doctor's medicine* [medicine from a M.D.] an' it wouldn't do huh any good. So dey went an' dey see about some de othah *doctors*, an' he [this *othah doctor*] sent a white lady dere. [To send a *white lady* was most unusual unless the *doctor* himself was white.] An' she went undah [crawled under] de house an' got dis package. [As I have noted several times in HOODOO, houses in the lowlands along the coast rest on pillars - large stones, bricks, wood posts - a foot or two above ground.] An' it [package white woman found (?)] had three grains of brimstone [for devil's work] an' nine needles, an' a little piece of huh hair in it, an' wrapped up in a papah an' tied down tight. An' dat wuz buried undah huh baid. [To *plant cunjure* beneath the house under the bed - center of, a quincunx - is a frequent device.] [Wilmington, N. Car., (193), 97:3+85.]

NEEDLES 9 - HAIR - TIED IN PAPER DOCTOR'S WHITE WOMAN FINDS UNDER HOUSE BELOW BED

6019. Dey say, yo' know, if yo' wanta put a person in hard luck, yo' take nine new needles an' stick 'em in a piece of cloth an' git some of de hair outa dere haid, if yo' kin git it, an' put it in dere, an' bury it at de fo'ks of de road. Say dey'll be in de hardest luck dat a person kin git - hard, shure 'nuff hard luck. [Waycross, Ga., (1093), 1762:1.]

NEEDLES 9 NEW - HAIR - BURY AT ROAD FORKS

6020. He'll take his undershirt, an' take a strand of her hair an' thread it through nine needles an' stick it in this cloth [undershirt] an' hide it some place. She'll love him. [Wilmington, N. Car., (219), 131:9+85.]

NEEDLES 9 - MAN THREADS WITH HER HAIR - IN HIS UNDERSHIRT

6021. Dere one thing yo' kin do wit hair. Yo' kin take hair, nine stran's of hair out de top of yore haid. Ah'm tellin' yo' de way ah know, now. Ah don' know de way anybody know it, tell yo' de way ah know.

Take nine stran's of hair out de top of yore haid an' git a white pocket han'kercheff, a bran'-new white pocket han'kercheff, an' put nine pins in it. An' wrop dat nine stran's of hair up tight wit dat nine pins, an' put five drops of *Heart Cologne* fo' nine days. An' put it into a dry place an' let it stay about nine days an' den take it up an' put it anywhere on mah body. Or de woman could put it anywhere on 'er body where it won' git wet an' wear it. An' dat'll gain a man fo' yo'. A man'll go tuh her an' nobody else cain't git dat

PINS 9 - HAIRS 9 - IN NEW WHITE HANDKERCHIEF
5 DROPS *HEARTS COLOGNE* ON DAILY 9 DAYS

man but 'er. Dat man go tuh 'er. [Sumter, S. Car., (1366), 831:12.]

6022. (What do they say they do with that?)

Dey say dey takes yore hair. An' dis lady [root doctor] **tole me dat dey** take yore hair an' git nine pins, an' say dey will wrap it an' **git chure tracks,** an' say dey will **wrap it up an'** put it in a bottle, **an' den dey'll** put somepin lak, **lak if dey** could git yore urine, dey will do dat, an' stop it up in a bottle an' **carry it** away from dere an' bury it. Sometimes dey bury it right at chure **doorstep, be-**cuz dey say dat's what wuz did fer me. An' she warned me always be **careful how** or what I do wit mah hair. Comb it. An' I tole her, yes, becuz somebody **had** taken out all mah hair. She says she knowed it, says dat's why she tole **me to** be careful.

PINS 9 - TRACKS - URINE - HAIR - BOTTLE - BURY

An' dey take dose pins an' take dat hair an' put dose nine pins an' stick 'em in dere an' dey wrap it. An' dey put yore track in dere an' puts in a bottle. An' say if dey can't git any of yore urines [often called ureen], dey'll try to git some watah from de place where yo' use, yo' know, lak yo' might have a well or spiggot or somepin an' dey'll - sometimes people will come an' [say], "Ah wants a drink of watah, please." Dey jis' want some of yore watah from yore house where yo're at. An' den dey've got all dey want to do wit - dey got de othah parts.

(What would they do with this hair and pins after they got it? What would they do with it?)

Dey buries it.

(What is that supposed to do to you then?)

Well, it 'fect yo' some way about yo' head, give yo' pain an' miseries. [Newport, News, Va., (482), 505:3+85.]

6023. Yo' take dat hair.

(Do you take this hair from a man's head?)

Yeah, eithah a man or anyone dat yo' wants to do anything to. An' yo' take his hair out of his [mold of his head], yo' take nine pins an' nine needles ain't nevah [been] stuck [= new]. An' yo' take dat hair. Yo' git chew - yo' ball dat hair up wit dem needle in it. Stick 'em in de hair so dey stay togethah. Stick dem needles all in dat hair. An' de pillah dat he sleeps on, yo'll put a hole in dat pillah an' yo' sew it back up again, an' let dat stuff [be] in dere, an' let 'im sleep on dat stuff. Well dat's *trickin'* 'em, dat jes' *trickin'* 'em. Keep 'em wit yo'. [Jacksonville, Fla., (592), 764:4+85.]

NEEDLES 9 - PINS 9 - NEW - HAIR - IN PILLOW

6024. [Among the **many** doorstep rites **in HOODOO,** here is a rare **one about** the right and **left hand** sides of the steps.] **Dey** tell me yo' kin take yore hair out chere [head] an' put it in a **bottle wit nine** needles an' nine pins, stop it up, an' bury it undah de steps **an' dey** 'long **gone** [along gone = go along, go away].

NEEDLES 9 - PINS 9 - HAIR IN BOTTLE - UNDER DOORSTEPS RIGHT SIDE *YO' STAY DERE* - LEFT SIDE *YO'LL GO*

(That is to send them away?)

Dat's whut dey said.

(You bury it under your own steps. And if I would get your hair and bury it **under** my step?)

Wait a minute! An' if dey bury it on de right-han' side - on de right side **of** de steps, yo'll stay dere, yo'll stop down.

(If you bury it on the right-hand side, you stay there. What if they bury it on the left-hand side?)

Yo'll go. [Sumter, S. Car., (1370), 2427:3.]

6025. If a woman wants 'er man back, well she takes 'is hair off de top of 'is head an' down on de bottom, yo' know, of 'is trousers, [and] put de needles an' pins an' *mind watah* in a can, a ole can, any kine of can. Shut it up an' put it in a cornah of de house. Dat's what dat is fo' - 9 needles an' 9 pins.

NEEDLES 9 - PINS 9 - *MIND WATER* - CINNAMON HEAD AND PUBIC HAIR - IN CORNER OF HOUSE

Well, dey bury yore hair in 9 needles, 9 pins, an' cinnamon, an' put it in *mind watah.* Shet it up in a can. Dat's to keep yo' wit 'em. Dey put dat can in a cornah.

(Did you say *mind water*?)

Yes sir. Yo' buy dat. It's to keep yore mind wit 'em. Yo' put dat in a can wit 9 needles, 9 pins, an' yore hair, an' dey'll git yore hair from down in, yo' know, when yo' sleep. Dey put dat in a can where nobody kin run across it. Dat's jis' to keep yo' wit 'em, keep yore mind towards 'em. [These ingredients can also be put in a bottle.] [New Orleans, La., (814), 1146:6.]

6026. Git a plait of hair an' yo' plait it undahwards, yo' know, lak dat [demonstrates]. Don't plait it ovah lak we plait our hair, plait it undah lak dat. Den tie a little bow of ribbon on dere. An' aftah yo' tie dat hair in dere, yo' take an' put a piece of lodestone wit it, an' yo' put nine pins an' nine needles in dere, an' yo' sew dat up in a flannel bag, an' yo' puts a little sugah in dere, too - ah'd fo'gotten dat - an' *anvil dust* lak at de blacksmith shop, dat dust where dey grind.

NEEDLES 9 - PINS 9 - HAIR PLAIT IT UNDERWARDS - BOW ON LODESTONE - *ANVIL DUST* - SILVER DIME - SUGAR - FLANNEL BAG

(From the anvil?)

[From the hoodoo drug store or mail order firm I should have said.]

Yes. Put dat *anvil dust* in dere an' a silvah dime. Dat's tuh keep de person dat chew love, yo' know, keep dere minds contented towards yo'. [Memphis, Tenn., (938), 1518:2.]

6027. If yo' kin git a stran' of hair out of a person's haid, out from de top of de haid, yo' git a stran' of dere hair. An' take dat an' git nine needles an' nine pins, an' yo' git a piece of red flannel, an' git some lodestone, an' yo' could git some of dere sweat - perspiration yo' know - on a piece of cloth, a bran'-new piece of cloth, an' put it in dere. Stick dem pins in dere, stick 'em cross dis way. Stick 'em cross lak dat [demonstrates].

9 NEEDLES - 9 PINS - CROSSED IN NEW CLOTH SWEAT - LODESTONE - *ANVIL DUST* - RED FLANNEL BAG

(Like making a cross - X's.)

Dat's right. Stick dem pins in dat piece of cloth, if it don' be but jes' a small piece of it, jes' so it be's dat perspiration on it. An' yo' stick dem pins in dere an' lodestone an' dat *anvil dust. Anvil dust* keeps de lodestone live. An' put dat in dere an' put dat hair in dere in dat thing [cloth] an' sew it up [into a bag], an' yo' kin have a person most anywhere yo' want 'em.

(What do you do with that?)

Jes' carry it [bag or package] in yore pocket. Yo' carry it reg'lah fo' about eight or nine days, an' whenevah yo' takes it out of yore pocket, yo' put it in a real pahtic'lah place where no one will bothah it but chew. An' dat will rule a

person. [Memphis, Tenn., (1524), 2721:5.]

6028. If a person dislikes yo' an' wanted tuh do yo' some harm, well if dey kin git some of de hair out de mole of dey haid, an' take dat an' take some needles an' parcel 'em up right both tuhgethah [demonstrates] jis' on an' on yo' know lak dat.

NEEDLES UNNUMBERED

(1) NEEDLES ALTERNATED AND CROSSED - HAIR IN FLANNEL - SIDE OF BED YOU SLEEP ON

(Alternate the needle - cross them.) Yes sir, an' stick it in dat hair an' put it into a piece of flannel, an' put dat somewhere in yore bed on de side dat chew sleep on yo' know. An' jis' as long as dat hair an' needles are dere, yo'll jis' can't rest. Ah know dat fo' a fac'.

(Do you use any particular number, kind of needle?)

Aw - jis' 'bout five or six. [Little Rock, Ark., (903), 1475:9.]

6029. Someone who used to live on the Riprap Road found a box at the gate one morning and brought it to my house and said, "Look what I dug up at my gate." I said to her, "What's in it?" And she opened it and there were pins in there and needles and some of her hair and sulphur in a bag in there, and a piece of red flannel that had four sticks sewed up into that and a dime in it. It was a wooden box [coffin] about that long [demonstrates].

(2) NEEDLES - PINS - SULPHUR - 4 STICKS - DIME - HAIR IN RED FLANNEL BAG - IN WOODEN BOX

(Eight inches long and four inches wide, probably a cigar box.)

She said she was going to take and see who put it there, SHE WAS GOING TO TAKE IT OVER TO NORFOLK TO A FORTUNETELLER. AND WHEN SHE CAME BACK SHE TOLD ME HER HUSBAND PUT IT THERE. THAT'S WHAT THE FORTUNETELLER TOLD HER. [Hampton, Va., (31), by Ediphone.]

6030. Out de mole of yore head.

(3) NEEDLES NEW - LODESTONE - RED PEPPER - HAIR IN SACK - WEAR - RUN 'EM CRAZY

(They get the hair out of the mold of your head?) Yes, sir, an' take it an' mix wit some cayenne peppah, put some needles in dere, git a papah of new needles whut's nevah been used, an' put 'em in a sack, git some lodestone, an' yo'll run 'em crazy.

(I see. What do you do with that sack then?)

Yo' jes' carry it on yo', an' dat'll cause dem to go crazy.

(I see. Well, how many needles do you put in that? The whole paper of needles?)

No, fo' or five - sompin lak dat. Git fine needles, an' don' break 'em.

(I see.) [Vicksburg, Miss., (745), 1015:3.]

6031. (What would that do?)

Well, dat would run yo' crazy.

(Well, just how would they handle that?)

Yo' see, dey take yore hair an' dey wrap it up, an' dey git a bran'-new pack of needles an' pins, an' dey wrap it up in dat hair an' pin it up wit dem needles an' pins an' dey bury dat.

(4) NEEDLES - PINS - NEW - HAIR - BURY

(I see. Any number of pins and needles? It doesn't make any difference?) Don' make no diff'rence. [New Orleans, La., (845), 1289:8.]

6032. Ah've heard of people takin' an' goin' tuh yore house, yo' know, an'

gittin' a little bit of each one of 'ems hair an' mixin' it togethah as well as dey could, yo' know, an' puttin' it in a jar or little glass [bottle] or sompin of dat kind, an' puttin' some needles in it an' some salt an' some pins, sulphur an' some cayenne, red pep-

(5) NEEDLES - PINS - SALT - RED PEPPER - SULPHUR
MAN'S AND WOMAN'S HAIR IN BOTTLE

pah, an' takin' it out buryin' it undah de steps. An' dat keeps up a quarrel 'tween dem all de time until dey realize it's undah dere an' git it out. [Waycross, Ga., (1061), 1721:9.]

6033. [It happened] here in Norfolk, an' I GUESS 'ER HUSBAN' HAD EVAH DOCTOR [M.D.] IN NORFOLK BEFO' DAT, AN' DIDN'T DO ANY GOOD, AN' SO DEN DEY BEGIN TO GO AN' GIT DESE OTHAH *DOCTORS*. So one old *doctor* tole her, he said, "Dere's some parts of yo'," he said, "dat's stopped up in a bottle." He said, "Yo' may live five years an' yo' may live ten." He says, "I'm not tellin' yo' so yo'll git scared an' fall off an' die," but he said, "yo' may live five years an' yo' may live ten but dat bottle will nevah be discovered until you are gone." So, sure 'nough, [it was found] where we wuh livin' at. An' she died. She wuzn't in dis house [where she had been *tricked*]but she had moved, an' mahself an' mah mothah had de[*tricked*] house. So 'bout six mont's aftah she died, I reckon, mah mothah goes out de back do' an' slams de do', an' when she slammed de do', see, de plastahin' fell out right by de do'. An' in dat piece of plastah inside of de lath - it wuz a patched piece of plastah - inside of de lath lay a little bottle. She calls me an' I goes dere an' she says, "Look at dat bottle layin' up dere. Do yo' reckon dat's what de man wuz talkin' about?" I said, "Ah don't know. Let's git it." We got it an' inside of dat bottle dere wuz hair, dere wuz needles an' dere wuh pins, an' dey wuh all stuck through evah what dis wuz - evah which way. "Aftah yo' are gone" [the old man said].

(6) NEEDLES AND PINS
ALL M.D.'s OF NORFOLK FAILED - OLD ROOT DOCTOR SUCCEEDED
DAT BOTTLE WILL NEVAH BE DISCOVERED UNTIL YO' ARE GONE...
MOTHAH DISCOVERED DIS BOTTLE...WE BURNED IT...EVAH COLOR

An' so when mah mothah discovered dis bottle, I got it. It wuz a little small-ONE OF DESE LITTLE, well yo' kin say TEN-CENT PERFUME BOTTLES [the usual *little bottle* in HOODOO]. An' dere wuz a woman lived right 'cross from us. Mah mothah called 'er an' she came to de fence. So we broke it open, an' WHEN WE BROKE DE BOTTLE, WE BURNED IT, AN' EVAH COLOR, I reckon dat yo' evah thought of, CAME FROM DAT BOTTLE. [Colored lights from burning *cunjure* is rather common.] But now what it wuz, we didn't know. We jis' burnt it. [Norfolk, Va., (455), 431:6+85.]

6034. If yo' wanta be wit a woman an' yo' laked 'er an' yo' wants to git 'er undah yore control, yo' could take nine plăts [not *plaits*, pronounced *plātes*] of 'er hair, yo' see, an' jis' wear it in yore pocket, put it in yore pockets. Some of 'em have diff'ren' ways. Dey kin take dere shoes. Jis' lak if she wuz workin' fo' yo', kin put it in dere shoes, an' jis' where dat woman at, kin pass by 'er. Her mind will - her mind will attraction 'er to come to de do'. [New Orleans, La., (843), 1279:3.]

9 STRANDS OF HAIR

6035. Dey could take de hair offen de - 9 strands of hair out de mole of dere haid, an' shet it into a bottle an' stop it up, an' run yo' crazy.

(What would they do with that bottle after they stop it up?)

Jes' throw it away - 9 strands. *[Wilson, N. Car., (1508), 2676:2.]*

6036. Hair out of dere head - hair anywhere off of dem. An' dey take dat hair an' dey bury it in de north cornah of dere house undahneat' de house. An' aftah dey bury it down dere an' put nails on top of it, well it's a cinch dey

NORTH - CORNER OF HOUSE - HAIR BURIED UNDER 10 NEW NAILS ON TOP

ain't goin' to stay here. (I see. Well, how many nails do they put on top of there?) Dey put ten, but dey got to be bran'-new nails. (I see. That'll send them away.) Send 'em away. [New Orleans, La., (797), 1112:8.]

6037. (What do they do with that bow?) Take de bow out of a man's hat an' a little bit of de hair out of de mole of 'is head, an' put it in a bottle an' bury it in de north cornah of yore yard, an' he'll nevah leave yo'. He'll go but he can't stay. [Here is a good and brief example of a rite that could have been indexed or ordered under either the present *hair* or under the later *hat bow* in section SWEAT. If a little urine had been added to the bottle, we would have had three possible classifications.] [Jacksonville, Fla., (591), 762:2+81.]

NORTH - CORNER OF YARD - HAIR AND HAT BOW BURIED

6038. Dey take hair outa yore haid an' twist it up with needles or pins an' take it to de railroad track, yo' know, on de no'th side of de railroad, an' dey bear [bury] it up undah dere, an' dey say dat'll kill yo'. Aftah it stay dere a sich [certain] length of time, yo' have sich [such] severe headache it drive yo' crazy - it'll run yo' insane. [Memphis, Tenn., (940), 1523:2.]

NORTH - SIDE OF RAILROAD TRACK - BURY HAIR TWISTED UP WITH NEEDLES OR PINS

6039. Dis hair business. Why of co'se a person kin git holt of de hair out de mole of yore haid an' sew it up into a piece of new cloth an' put it into yore pillahcase. Why of co'se dat will absolutely, really draw love. Dat will draw love to yo'. (The woman would take my hair and put it in her pillowcase to make me love her?) Dat's right. She sew it up into a piece of new cloth. [A note of mine on original transcription reads: *This is not a small-time worker - queer in head - had reputation* [[as a *doctor*]] *- worked for 40 years - see conversation between Edward* [[Bufford, my contact man]] *and me under INTRO.* [[These were original notes and comments for the INTRODUCTION. I do not know where they are at the moment.]] He may have been the man Edward followed to the corner. After informant left interviewing room, Edward disappeared for about 10 minutes. When he reappeared I asked where he had been. I had been sitting there without anyone to interview! Edward said he was afraid of the man. He had followed him to the corner (the old country crossroads) to prevent his dropping any powders for us to walk in!] [Savannah, Ga., (276), 2169:2.]

PILLOWCASE - KEEP IN HAIR IN NEW CLOTH

6040. Dey take a lock of yore hair out de mole of yore haid. If yo' wanta make love, dey could take dat hair an' plait it as much [many] times as dey kin git it. Dey sew it up in white cloth an' den in a flannen [flannel] cloth. (What kind of a flannel cloth?) A red flannen. Dey take dat hair an' SEW IT INTO DE TICK OF PILLAH, dey pillah whut dey sleeps on, an' dey keeps it moist thoroughly wit spirits of turpentine an' dat'll make love.

PLAITING OR BRAIDING HAIR - AS MANY TIMES AS POSSIBLE WRAPPED INTO WHITE CLOTH - THEN RED FLANNEL - *FED* TURPENTINE

[This love *hand* is *fed* (p.578) spirits of turpentine because of the word *spirits* says an informant somewhere in text.] [Waycross, Ga., (1153), 1889:1.]

6041. Git a stran' of a woman's hair while she sleep, if yo' an' 'er are livin' disagreeable an' can't git along. Take hit an' wear it in yore right-han' pocket or put it in yore pocketbook. Yo' know dey keep dese little purses in yore pocketbook, an' keep dat in dere. An' dat will git her mind sort of wavered back [to you]. An' den if she do take a notion to go off, an' yo' kin git hold of a piece of 'er garment dat she wear close by her skin, an' keep it to de head of yore bed, an' sleep wit it undah yore pillah, dat will bring 'er back. [St. Petersburg, Fla., (1055), 1715:6.]

POCKET - HAIR CARRIED IN

6042. Ah have heard dat chew kin take, jes' lak yo' do me dataway. Jes' take yore hair out chure haid, comb it out, an' take it an' put it in a papah an' wad it up, jes' a little bit of it yo' undahstan', an' take an' wad it up an' take an' tie it up in a rag, an' tote it in yore pocket. An' ah have heard dat chew could - ah haven't done tried dat - but ah have heard dat chew kin take it an' do dat, an' if yo' wanta love a woman, yo' kin do wit her any way yo' wanta.

(You get that hair off the woman and do that with her hair?)

Yes sir, if yo' do dat wit 'er hair, yo' kin do anything yo' want wit it [her]. [Florence, S. Car., (1311), 2221:4.]

6043. (Now, what about the hair?)

An' de hair de same. Yo' git dat while yo' playin' wit 'em. Take a piece of hair. Clip it off an' ball it up an' put it in a little bag, when yo' git to de house. Now, she ain't goin' wit nobody else atall. She ain't got no feelin's fo' nobody else but chew.

(Bury that hair?)

No, no. Keep it in yore pocket. [Florence, S. Car., (1291), 2189:5.]

6044. Yo' [she] kin git some of a man's hair an' she kin take it an' git a piece of 'er undahweah an' put dat hair in dere, an' sew it up an' slip it in 'is pocket, an' dat will make him love her ag'in. [Brunswick, Ga., (1188), 2002:6.]

6045. De hair out chure head, dey kin do sev'ral things wit it. Now, dey kin take de hair out chure head an' *dress* it an' dey'll have yo' jes' lak dey wanta.

Well, dey'll take dat hair an' dey'll tie it up, an' put a cord roun' dat hair, an' dey'll put dat hair in dere pocket. If dey wanta lead yo' de way dey go, dey'll put dat hair in dere pocket an' dey'll wear it in dere pocket.

An' den dey kin take dat hair ag'in an' put it in dere shoes, keep yo' undah dey foot. Dat gives yo' bad luck, keep yo' undah 'em. [Waycross, Ga., (1171), 1976:8.]

6046. Ah tell yo' about de hair question. A man kin git a woman's hair an' he kin sew it up an' put it in his fob pocket an' carry 'er jes' 'is way.

(In his fob pocket, which side?)

In de right side. [Waycross, Ga., (1126), 1831:3.]

6047. Yo' kin take a person's hair an' yo' kin run 'em crazy.

(How do you do that?)

Yo' kin take a person's hair ag'in, but all de time take it from de mole, see. De mole of anybody's head. Fact, dat's a tendah spot about a person in de head, is de mole. Anybody yo' kin git to, git dere hair, yo' git it from de mole. Yo' gits dere hair, if yo' wants to git rid of 'em. Yo' take dat hair an' yo' git yo' what yo' call - we call it prickly pear - wit de stickahs on it, dey're green [unripe ones are]. Yo' git yo' one of dose pieces of prickly pear an' yo' lays dat down an' yo' cuts it as thin as yo' possibly kin do it. Yo' cuts yo' nine pieces of it. An' yo' try de bes' yo' know

PRICKLY PEAR - 9 PIECES - WHITE THREAD WRAP ONE WAY BLACK THREAD OTHER WAY - RED FLANNEL - NAME 9 TIMES INDELIBLE PENCIL - THREE HIGHEST NAMES - BURY

how, when yo' plat dat hair, to plat dat hair wit dat nine pieces of de prickly pear [demonstrates].

(YOU'RE SORT OF WEAVING THAT HAIR AROUND AS YOU ARE DEMONSTRATING WITH YOUR FINGERS.)

[Informant continues demonstration.]

(You weave that around?)

Yeah, DAT HAIR HAS GOT TO COME IN BETWEEN EACH PIECE OF DAT DERE PRICKLY PEAR. SEE.

(I SEE, AS YOU'D MAKE A SANDWICH?)

Yes, sir. Now, den when yo' git dat in dere, yo' take yo' a piece of black thread an' yo' wrap each one of 'em jis' lak dat [demonstrates]. But it's all goin' to be togithah when yo' git through. Yo' wrap each one, an' as yo' wrap it close - now, when yo' git it all close togithah, yo' take yo' white thread an' yo' come disaway wit it. See, yo' wind up on dere an' den yo' pull it disaway, an' yo' wind up on dis end, an' yo' cross it disaway an' yo' come back. Den yo' wind it up ag'in dis way, see.

[I SUMMARIZE LAST DEMONSTRATION.]

(You wind that black thread around it one way.)

One way.

(And then you take the white thread and wrap it around the other way.)

T'othah way.

(As you would tie up a package.)

Yes, yo' wrap dat white thread de othah way, yo' see. Now, when yo' git dat done, yo' take an' yo' git yo' a piece of de reddest flannel yo' kin find - which flannel don't git no reddah, I don't think. Yo' wrap dat up in dere [the flannel] an' dat party's name. Yo' take dat name an' yo' git yo' a indelible pencil an' yo' write dat name down on dere fo' nine times disaway [demonstrates].

(Nine times that way.)

An' nine times disaway [demonstrates].

(Make it in [the form of] a cross.)

Makin' it across, yo' see. Now, when yo' do dat - aftah yo' do dat, yo' dig a trench where dey goin' to pass [over] dat, an' yo' bury it right where yo' know dey goin' to pass. Yo' bury it an' bury it as deep as yo' kin. Yo' bury it an' leave it dere, an' when yo' bury it an' git ready to walk ovah dat, yo' jis' say: *In de Name of de Father, Son an' Holy Ghost.*

(What do you do - you say?)

When yo' walkin' away - when yo' bury it an' are walkin' away, yo' jis' say: *In de Name of de Father.*

(*In the Name of the*?)

In de Name of de Father. See, when yo' walk away, yo' say: *In de Name of de Father.* Now, when yo' git jis' about ten feets away from dere, yo' says: *de Son, an' de Holy Ghost.* See. An' say: *We'll depart.* An' dat's dat person dat I'm doin' de harm to. AN' DEY'LL GO MAYBE TO DAT RIVAH DERE, JUMP OVAHBO'D AN' DROWN; AN' DEY MAYBE TAKE A GUN AN' BLOW DERE BRAINS OUT. See. Somepin goin' to be done. Dey'll do somepin to demself to kill demself. If dey lose a dollah, dey may take an' kill dereself by losin' dat dollah. [New Orleans, La., (832), 1241:3.]

PUBIC HAIR - ARMPIT HAIR - AND COMBINATIONS

(1) A CAUSE OF DIVORCE

6048. I'll tell you one thing that was asked my grandmother. There was a lady that called on my grandmother [in Macon, Ga.], and there had just been a divorce proceedings in the paper, so these two old ladies got to talking.

And the visiting lady said, "Frances, did you hear the terrible disgrace in

the paper?"

Of course my grandmother said, "No."

She said, "Miss So-and-so got a divorce."

So this old lady said, "Well, it beats my time." She says, "Since these new-fangled things come about you can't expect the men and women to stay together." She said, "In my day they had a whiskey barrel sawn in two and made two tubs out of it, and took our baths in those tubs and got their hidden hair together, and wore it in a little bag in our corsets, and we never heard of divorces. Since the bathtub has come in fashion, of course this has gone out of style, and men and women will never stick together because they can't keep their hidden hair together." [Fredericksburg, Va., by Ediphone.]

(2) A REASON FOR LOSING HAIR

6049. Take dere han' an' put it between dere laigs. Yo' know, jes' lak if yo'd rub yore han' between yore laigs lak dat, an' rub it ovah anybody's hair, why dere hair will come out. [Memphis, Tenn., (1537), 2778:5.]

(3) ARMPIT HAIR - IN SACK - WEAR

6050. If a man runnin' roun' why she could git some of 'is hair, yo' know from undah 'is arm or sompin lak dat. Take it an' sew it up into a sack an' wear it somewheres close by 'er. Why dat will keep 'im home. [Wilson, N. Car., (1506), 2673:14.]

6051. Take dat hair undah de arms when a man wanta *tie* a woman. Dey git de hair from undah a woman's arm an' dey put it in a little bag. Put it in de bag wit *Hearts Cologne*. An' when dey wear dat undah dere arm where dey perspire an' let de two combine togethah. Well, dey gen'ly [generally] lak yo' sew it - yo' see, if it's thick undahwear. Dis woman nevah knows it. Well, see, when he's in de presence of dat woman an' she inhale dat cologne an' dat perspiration togethah, why she jes' fall fo' dat man in evah way. Dat hold's 'em closah togethah.

(4) ARMPIT HAIR - IN BAG UNDER ARM - *HEARTS COLOGNE*

(He doesn't put that in anything? In the urine or?)

[Informant probably had been speaking about urine before I turned on machine.]

No, jes' de scents off de body. [Florence, S. Car., (1293), 2592:8.]

6052. Take de hair from undah a person's arm. Jes' lak if yo's mah man, ah would take de hair from undah yore arm an' plait it up undah de hairs undah mah arm, an' wear it.

(5) ARMPIT OR PUBIC HAIR - MAN AND WOMAN PLAITED - WORN

(What will that do then?)

Dat'll make yo' love me.

(And would you get my hair from any particular arm, or does it make any difference?)

Well, yo' kin take it from down heah - de best. Yo' kin git it from down heah an' wear it.

(From the privates. Then where would you wear that, then?)

Where ah wear it den? Ah jes' take it an' plait it wit mine. Yo' mus' wear it on yo' or eithah wear it on a string roun' yore waist. [Florence, S. Car., (1308), 2212:13.]

(6) BREAD ARMPIT AND "LOVE HOLE" HAIR IN

6053. An' ag'in dey could do dis, dey could take yore [hair] out from undah yore arms an' down in de *love hole*.

(Below?)

Yes sir, an' dey would take dat an' squeeze in bread. An' make up bread an' give it to a man an' dat will run 'im

crazy [about you]. [St. Petersburg, Fla., (1022), 1653:8.]

6054. Jes' lak yo'd cut de hair out de mole of yore haid an' take de hair from de othah place, an' put both of dem hair togethah an' take dat hair an' sew it up in a bag. Dat's when yo' wanta keep yore man, yo' see, or yore wife or whoevah it is. An' sew it up in hah pillah or 'is pillah. Well, dat'll keep 'em right dere. But of co'se if yo' wan' 'im tuh leave, yo' wan'a run 'im off in de rivah, why yo' take dat hair an' yo' ketch a catfish. An' yo' take a stick an' jes' stuff it down in dat catfish's mouth right good an' den throw dat catfish, throw 'im backwards [demonstrates] out in de rivah. An' jes' as fur as dat fish goin', dat person, whoevah goin', tryin' tuh ketch up wit dat catfish, an' aftah while he'll drown.

(7) CATFISH - HEAD AND PUBIC HAIR INTO SENDS AWAY SEWED INTO BAG UNDER PILLOW KEEPS PERSON

(You throw that over your left shoulder.)

Yessuh. [Memphis, Tenn., (1555), 2828:10.]

6055. Yo' take a little hair out de mole of yore haid an' take a little strand from heah.

(Down below?)

Yeah, yo' take dose two an' yo' cross 'em ovah, jes' lak dat yo' see [demonstrates].

(Cross one over the other in the shape of a cross.)

An' yo' git chew a brass-eyed needle an' yo' run it right through dere - one of dose strands, yo' see [demonstrates], right through dere. Den yo' put it in a snuffbox an' take it out to yore front po'ch an' bury it right undah yore do'steps, right undah yore do'steps.

(8) CROSSES 3 MADE WITH 7 HAIRS - HEAD AND BELOW 3 CROSSING 3 AND SEVENTH THROUGH NEEDLE IN SNUFFBOX - BURY UNDER DOORSTEPS

(What will that do?)

Dat will make 'em come all de time.

(You take one of the hairs and thread a needle with it? The other [six] hairs you just leave them as they are?)

Dat's right. Put 'em in de snuffbox.

(YOU HAVE THREE HAIRS CROSSING THREE HAIRS AND THE SEVENTH HAIR YOU PUT IN THE NEEDLE?)

Dat's right. [Memphis, Tenn., (1547), 2807:1.]

6056. Well, I was running around with a girl. That was when I was young. I had some of her hair - no, her private hair. No, I didn't do it for any purpose, just crazyness I guess. And I kept it in a little velvet box in my trunk. That girl died. I went to look at that hair just after that and it was dust. I heard several fellows say that, that if you have some of that hair and that girl dies, it will turn to dust right away. That's a fact. [This is probably my only example of the belief.] [Informant 25, Hampton, Va., by Ediphone.]

(9) DEATH - PUBIC HAIR AFTER

6057. Ah hear dat [they] kin take a piece hair out de man's - chice[?] of a man an' de man is sich of dem. Tell me dey git aholt of de hair.

(10) DIME - *JOHN DE CONKER* - HEAD AND PUBIC HAIR WEAR IN BAG - *FED* WITH *HEARTS COLOGNE*

(Of the head?)

From de head.

(Yes?) [= continue, because informant had stopped.]

An' dey git holt of de hair from down below.

(That's right [= keep talking]. Now, what do they do with that?)

An' den dey take dem two an' put it in a bag, an' ah don't know what dey do's. Dey takes dose two [kinds of hair] an' put 'em in a bag, an' put a dime intuh it. An' put dat same othah root whut ah tell yo' 'bout [pronounced *boat*].

(*John the Conquer*?)

Yes. Put some of dat an' dey git dis [informant unable to remember].

(And what else do you put in there, then?)

Yo' put dis *John de Conkah* in dere an' den yo' git holt of dere hair - de two hairs - an' den yo' git a dime. An' yo' sew it up in a bag an' yo' wears it aroun' yo'. Yo' eithah put it aroun' yo' waist or wear it aroun' yo' neck. An' den yo' *feed* it wid dis same - de same cologne ah tell yo' about.

(That *Hearts Cologne*, you *feed* it?)

Yo' *feed* it wid dat. Eveh once in a while yo' *feed* it wid dat, see.

(And what is that supposed to do?)

Suh?

(What will that do then?)

What'll dat do? Well, if yo' got a husban' or anythin', or any man or anythin', he gotta dump [give] evahthin' he got tuh yo' - couldn't git aroun' [with other women, gamble away his money, etc.]. He's gotta come home.

(That's to hold him, to keep him.) [Charleston, S. Car., (497), 539:5+81.]

6058. (If this man has left home, you cut some hair from below and bury it under the front steps and he'll come back.) [I am repeating what informant had said while machine stopped. To bury objects under the front doorsteps is a common rite.] [Memphis, Tenn., (1525), 2723:17.]

(11) DOORSTEPS IN FRONT - PUBIC HAIR BURIED UNDER

6059. Heah's anothah thing. Dey tell me dat yo' kin take duh hair of a woman's, yo' know, private see, down dere an' take hit an' put it in a bottle. Go to de drug sto' an' ask fuh alcohol, not de wooden [wood] alcohol, de pure alcohol yo' know, an' take hit yo' know an' bear [bury] it up undah yo' back do'step, yo' see, an' dat'll tie huh to yuh where she cain't leave yuh.

(12) DOORSTEPS IN BACK
PUBIC HAIR IN BOTTLE OF PURE ALCOHOL BURIED UNDER

(Do you bury this bottle in any particular way or just bury it?)

Nawsir, jis' any way, an' as long as yo' keep dat bottle dere yo' see, den she will always, yo' know, COME UNDAH YO' OWN JURISDICTION an' stay right wit chew. Nobody cain't 'suade [persuade] huh away an' den she cain't leave. Don't care how mad she git, why it won't do no good. Jis' HAVE HUH UNDAH YO' OWN CONTROL. [Waycross, Ga., (1069), 1729:2.]

(13) FINGERNAILS - PUBIC HAIR
WOMAN'S - MAN WEARS IN SHOES

6060. Lak yore fingahnails. An' yo' take a woman's private, yo' know, de hair off a woman's private, yo' know. An' dat, yo' kin wear dat in yore shoes, yo' know; an' den she can't git away from yo', ah betcha dat.

(You mix your fingernails with her hair from down in there. Your fingernails or her fingernails?)

Her fingernails, yo' know, an' 'er private hair.

(I see. What fingernails do you take of hers?)

Any - take any of 'em off, don't make any diff'rence in usin' 'em.

(I see.) [Vicksburg, Miss., (724), 991:1.]

6061. If yo' has a frien' an' yo' loves 'er now, an' yo' wants 'er tuh be wit yo' - *yo' take a lotta men, dey don't wanta work, dey wanta sit down an' let*

de women folks bring in de money. All right. Yo' take dis girl, or woman, whosomevah she is, an' yo' want 'er fo' a wife. Yo' don't want 'er fo' jes' a sweetheart or fo' whut she got - yo' want 'er fo' a wife. *Yo' don't know how to drive yo'self up tuh 'er.* Yo' prob'ly have a lotta property, lotta money, but still she not aftah dat.

(14) FINGERNAILS 4 - PUBIC HAIR - PARCHED - IN WHISKEY LEAVE 9 DAYS - STRAIN - LET HER DRINK

Yo' kin take dese foah fingahs, don't cāy[care] whut han' it's on - jes' right or lef'. Jes' take dese foah heah [demonstrates], any of 'em, an' cut dose fingahnails off. Now, fingahnails sompin not supposed tuh rot. An' put dese fingahnails into a half a pint or pint of whiskey, an' puttin' dis in dis pint of whiskey, yo' takes some of yore hair from down heah.

(Private hair?)

Dat's right, an' put it on de stove an' parch it, an' put in dis bottle wit dis heah fingahnail, an' den let hit set fo' nine days. Aftah nine days yo' take an' strain it off. Now, yo' kin drink it yo'self an' it ain't gonna hurt chew, an' den yo' kin give it tuh 'er an' let 'er drink it. Aftah de nine days, de tenth day yo' give it tuh 'er an' let 'er drink it. [Waycross, Ga., (1143), 1866:4.]

6062. Take a man's hair an' cut it off an' put it in 'is hatband - an' put yore hair from offen yore stomach an' place it in de band of 'is hat, an' put 'is hair whut chew got from 'im an' sew it up in a cloth an' wear it nex' tuh yore skin. Well, dat would keep 'is mind always on yo', too. See, dat keep 'im always excited-minded 'bout chew - he cain't stay 'way from yo'. [Memphis, Tenn., (2nd trip to Memphis), (948), 1530:5.]

(15) HATBAND OR SWEATBAND - HER PUBIC HAIR IN MAN'S

6063. Yo' take de hair out de mole of yore haid an' some offa yo'self.

(Where from yourself?)

From dem, if yo' kin git it.

(From the mole of the head and where else?)

From offa deyself.

(From down below?)

Yes. An' put it in de band of dey hat. Put it up in de [sweat] band of dey hat where dat bow is an' let 'em wear it. Jes' undah dere. Well, dat makes 'em come tuh be cā'm [calm]. Dat makes 'em stop from runnin' aroun'. [Memphis, Tenn., (1548), 2811:2.]

6064. An' dey say, an' take - yo' asked me duh question - dey say [I did not ask or say] take some of de hair off yo' down dere an' turn de rim [sweatband] of 'is hat up, an' put dat hair right in dere undah dat piece, an' when he wear it on 'is haid, it will make him come to be crazy about chew.

(A woman would do that?)

Yes. [Waycross, Ga., (1077), 1743:3.]

6065. (Tell me that whole story.)

She took some hair off a person an' she lift up 'is hat an' she put dis undah de sweatband, an' all dat sweat, dat would sort of run in 'is face. Well, dat would make 'im - he nevah would leave her, yo' know, as long as dat wuz dere, yo' know. He would be always crazy about 'er.

(I see. She put some of her private hair in there?)

[The hair was identified before recording began.]

Uh huh. [New Orleans, La., (826), 1205:8.]

6066. Dey git de hair off de haid, or de hair from undah de pit of de left

arm, an' yo' take it an' put it in a bottle wit *Hearts Cologne*, an' yo' stop it up an' keep dat wit yo', or put it in a pahtic'lah place somewhere in yore house, if yo' wanta bring dese parties back. An' dey are away from yo', it will bring de people back - de hair off de haid. [Savannah, Ga., (1269), 2147:13.]

(16) LEFT ARMPIT HAIR - HEAD HAIR IN BOTTLE OF *HEARTS COLOGNE*

6067. [*The following rite is probably the only one given by my informant. It was the one told to my contact man so that she could enter the interviewing room. We wanted everyone to know before seeing me, what kind of material I wanted, what kind of work I was doing. Despite this information we have here one of many examples in which I am thought to be a hoodoo doctor or fortuneteller or wonder-worker of some sort. This woman knew I did not take money from anyone or offer advice, but she still thought I might be able "to tell her something to do for a living." Here was the social problem confronting me everywhere during these years of THE GREAT DEPRESSION - sheer POVERTY! Yes, we had doles and relief then, we still have them in 1972, more than 30 years later. Proper relief we shall always have for a small section of the public, but what we need is work, equal justice, and proportionate taxation for all.*]

(17) LEFT ARMPIT AND *DOWN-HERE* HAIR LEFT FINGERNAILS AND TOENAILS

An' yo' know whut chew kin do ag'in [to hold a man]. Yo' kin take dat hair from undah de left arm, an' hair from on de left side of yore, down heah, an' take de left fingahnails, all of 'em. Cut all five of 'em off an' all five of de [left] toenails off, an' put dat in de stove an' brown dat, too. An' yo' gotta mix dat wit black peppah, too; an' whoevah yo' want, yo' feed dat to 'em. See. Well now ah show yo' how come. Ah tell yo', yo' use black peppah 'cuz dey won' taste de taste of dat, see. Dat's how come yo' have to use de black peppah wit it, undahstan'. Jes' lak de bottom of de scrapin' of de foot. An' dey say yo' can't even tell de diff'rence. An' ah could put dis peepee [urine] an' dey couldn't even tell dat. [*This left-side-of-the-body rite is excellent, unusual, and probably my only example of it.*]

(THIS WOMAN WHO JUST LEFT WANTED ME TO TELL HER SOMETHING TO DO FOR A LIVING. JUST THE SAME OLD STORY [poverty everywhere].) [Sumter, S. Car., (1348), 751:1.]

6068. Dey kin take yore hair from down at chure privates. All right. Now, dis heah is love now. Whut dey drove in de tree is [to make you] crazy. All right, dis is fo' love. All right, yo' take it an' put it in somepin, wrap it up tight, an' put it in de lef' foot of yore shoe an' wear it. An' den yo' takes *Hearts Cologne* an' *dress* dat hair fo' nine mawnin's. Den yo' in love jes' as hard as yo' evah wanted tuh git in love. [Savannah, Ga., (1252), 2124:6.]

(18) LEFT SHOE - PUBIC HAIR WORN IN *DRESSED* WITH *HEARTS COLOGNE* - 9 MORNINGS

6069. Dey take yore [a man's] hair - yo' see, dis hair [demonstrates from his head] [and wear] right across yore [a woman's] private.

(The hair from [at] the privates.)

An' wear it around yore waist. Let chure head [hair] hang right heah. Tie it roun' wit a string an' tie it roun' yore waist an' jes' wear it. An' as long as yo' wear dat hair de man'll *run yo' down* [chase or run after you].

(19) MAN'S HEAD HAIR WORN ABOUT HER WAIST SO THAT IT HANGS DOWN OVER MONS VENERIS

(You mean the woman wears a man's hair from his head, right across her privates, and that will keep him as her lover?)

Dat's right, shure will. [Waycross, Ga., (1142), 1859:2.]

6070. [Take a piece of] de petticoat an' [or] de bloomahs an' cut de - a little top of dere hair off. Well, an' git de same thing off a man [his underclothes]. An' mix it togethah in a soda-watah bottle. An' take it an' carry it to de end of de do'step an' put it - not too deep, jes' a little deepah 'nuff where yo' know dey could not tell it. An' let 'im walk ovah it fo' nine mawnin's. Dey say dat will come to keep 'im at home an' he'll come to love yo' an' can't no othah woman git 'im.

(20) UNDERCLOTHES - PIECE OF HIS AND HERS
HAIR FROM HIS HEAD AND HER PRIVATE
GRAVEYARD DIRT - COLOGNE - ALL IN BOTTLE
SHAKE - CALL HIS NAME 9 TIMES
BURY - LET HIM WALK OVER 9 DAYS

(Wait a minute! You take the hair from the top of a man's head, you say?)

De mole of 'is haid, yes. Den dat from right on yo'self down dere, yo' know, jes' cut about two stran's.

(From a woman?)

Yeah, an' mix it togethah, an' git chew half a bottle of 'logne [cologne] an' yo' *dress* it wit dat. Well, yo' go right - cut 'er bloomahs right in de seat of 'em. Well yo' git it out de seat of de man de same. An' put it togethah. Well, aftah yo' do dat, chew take about a little teaspoon - not a little, jes' a drop, but not so much, an' let it be kinda graveyard dirt. Put it in de bottle an' shake it up. Well, yo' go right to de end of de do'step an' yo' call a person nine times. Well, when yo' call 'em nine times, take it an' stick it right to de front of de do'step - put it down dere yo' know, kinda deep undah where yo' couldn't tell it. An' nine mawnin's - fo' nine mawnin's, well, when yo' git up yo' [call?] 'im [his name] about six [nine] times. Well yo' take it out from dere an' carry it to a cornah right where yo' know he comes out backwards an' forwards - dat same route road - come right to de cornah. [Does informant mean corner of the outside chimney, the old-fashioned country toilet, where he would urinate on this *conjure* or *hand*? I do not believe corner of a path or crossroad is meant, where other people would walk over the buried object. Bottle was originally buried at "corner" of doorstep. This is *cornering* a man.] Why yo' bury dat an' let it stay dere fo' so many days, certain days. Well, aftah yo' do dat, see, dat'll keep dat man an' woman togethah. See. [A comment of mine made while checking cylinder reads, "Talking too fast."] [Waycross, Ga., (1115a), 1789:1.]

6071. Anything lak a man's wife is gone off an' he wanta git 'er back. Well, de way he git 'er back, why he take a stran' of hair out de mole of 'er haid, an' a stran' outa heah, an' put it in a needle whut chew sew wit.

(21) NEEDLE - THREADED WITH - HEAD AND A PUBIC HAIR
STICK INTO WOOD OF DOORSTEP

(A strand of hair from the top of her head and the hair from below.) An' stick it in a needle an' stick it up in de do'step. De mo' where she come out an' go ovah it, de mo' she think about chew. So she can't leave him, she'll go back to him. [St. Petersburg, Fla., (1044), 1693:12.]

6072. Ah've heard tell of folks who take pins an' needles an' break 'em up yo' know, snuff, sugah, an' hair from down in front of yo', an' wear it, wear dere husban's hair in a bag an' pin it to dey clothes right where it be nex' to dere skin. An' dey husban' couldn't object to 'em goin' out wit othah men if dey want to.

(22) NEEDLES AND PINS BROKEN - SNUFF - SUGAR
HIS PUBIC HAIR - SHE WEARS IN BAG
SO THAT HE WILL NOT OBJECT TO HER RUNNING WITH MEN

(Do they have their husband's hair in that bag?)
Dey [husband] don't know dey got it yo' know.
(Whose hair do they put in there?)
His'n, yessuh - from down heah, see. Steal it yo' know in his sleep. [Memphis, Tenn., (941), 1523:15.]

6073. De nex' story ah know. A man an' his wife gits mă'ied an' dey live good. Well, yo' know, people git mad 'cuz when dey gittin' 'long good in de home. Well, ah'm goin' tell yo', dere's people don' lak dat: "She's gittin' 'long good ovah dere," says, "an' all ah kin do [is to make ends meet]." Co'se ah'm goin' tell yo' de whole business. Well, dis woman ovah yondah she's cryin' an' wantin' 'er husban' tuh come back an' she can't git 'im tuh come back. "Ooh, ah don't know whut to do. Mah husban' won' come back, ah want 'im tuh come back."

(23) PUBIC HAIR SEWED INTO FLANNEL BAG - WEAR 9 MORNINGS EACH DAY TALK TO IT - 3 TIMES - IN 3 HIGHEST NAMES

Well, ah tell yo' a good plan yo' kin do. Ah tried dis an' dey tell me it's good. Yo' kin try it. Well, ah tell yo' whut chew do. Yo' git some hair offa him down dere an' yo' sew it up in a flannel rag, an' yo' tote hit fo' nine mawnin's, an' evah mawnin' yo' git up an' yo' speak to it an' says, "Ah totes dis an' de hairs of mah husban' will come back to me, ah'll tote dis an' de hairs of mah husban' will come to me, [surely said a third time], *In de Name of de Father, Name of de Son an' Name of de Holy Ghost. Amen.*" Yo' say dose words nine mawnin's an' tote dat. He'll come on back. [Fayetteville, N. Car., (1400), 2521:2.]

6074. Dey say yo' take a silvah dime an' git nine stran's of a man's hair from 'is private down heah, an' some *John de Conkah* root, an' yo' chews it up good, an' puts it in dis bag wit dis dime, one dime, an' sew it up and tie it aroun' yore waist. An' dis man cain't git rid of me, cuz he don't wanta git rid of me, an' still yo' cain't git rid of 'im. Yo' wear dat nine stran's of hair. Well, ah know dat's a fac' 'cuz ah tried it tuh see would it come out. [Memphis, Tenn., (1523), 2718:5.]

(24) 9 STRANDS OF HIS PUBIC HAIR - *JOHN DE CONKER* CHEW ROOT WELL - DIME - SEW INTO BAG - ABOUT WAIST

6075. She could git 'is hair from 'is private an' de hair from undah 'is left arm an' nine stran's outa his head an' bury it undah de steps. Dat'll make him be's home; he goin' stay roun' home. [Memphis, Tenn., (947), 1527:8.]

(25) 3 HAIRS: PUBIC - LEFT ARMPIT - HEAD 9 STRANDS

6076. Ah have heard dat chew could take a person hair an' gain de influence of 'em by carryin' dere hair in yore pocket. Yo' could take dere hair an' git chew a piece of bran'-new cloth, piece of bran'-new white cloth sech as be de - yo' know, don't be flowered lak dis. Yo' know, jes' any kin'a bran'-new cloth dat don't cost but 5¢ a yard - plain cloth. Yo' kin take dat an' take nine stran's of a person's hair an' carry dat nine stran's of a person's hair in yore pocket nine days, an' DE NINTH MAWNIN' yo' git up outa de bed an' yo' say de *THREE GOD MANHEAD: God de Father, God*

(26) TO BRING BACK: 9 HAIRS 9 DAYS IN POCKET *3 HIGHEST NAMES* - WITH LEFT HAND THROW OUT BACK DOOR - DON'T LOOK BACK TO SEND AWAY: 7TH DAY - FRONT DOOR - SUNRISE 3 HIGHEST NAMES - BURY - HORSESHOE ON TOP DRIVE DOWN 9 PINS - ONE OVER OTHER

de Son, God de Holy Ghost - de ninth mawnin'. An' yo' take dem nine stran's of hair an' WALK TO DE BACK DO'. Wit yure left han' throw dem nine stran's of hair away. Don't look back aftah yo' throw 'em away, jes' throw 'em anyway. Don't look back aftah yo' throw 'em. An' de person who yo's in love wit, why jes' lak yo' throw dere hair away, dey'll come back to yo'. [Even cloth at 5¢ a yard was amazing back in 1939 - *see* INTRO., p.XXXV for date.]

An' if it's a person dat chew wanta git away from yo', de seventh day yo' take dat hair an' walk to de front do' jes' at sunrise an' say de *THREE GOD MANHEAD*, an' put it right in de centah of de do'step - right in de centah of de do'step. Den take a horseshoe - YO'VE SEEN A HORSESHOE - an' lay dat horseshoe right down ovah it; jes' yo' know square each way, jes' so it'll extend each way an' it'll be level each way. Yo' take dem nine stran's of hair an' dig a little hole an' bury it. Put dat horseshoe ovah it. Take yo' nine pins an' drive down in dere. Jes' try tuh drive 'em on top of de head of each othah it'll be bettah. An' dat'll drive 'em away from yo', so yo' won't have any trouble wit dat person any mo'.

(You cover up that horseshoe so it can't be seen?)

Yes sir, yo' covah it up lightly so it can't be seen. [Despite the absence of pubic or armpit hair in this rite, I have placed it here because of 9 hairs and 9 days.] [Brunswick, Ga., (1175), 1985:1.]

6077. Ah heard dat chew take nine stran's of yore hair, lak yo' wanted yore husban' or sompin lak dat to stay wit chew. Take nine stran's of yore hair from undah yore arm, undah yore left arm, an' nine from down heah, an' trim nine of yore fingahnails, an' put 'em on de [stove] lid an' parch it, an' sift it up in some dough or cake or sompin an' let 'em eat it. He'll nevah leave yo'. [Waycross, Ga., (1081), 1749:12.]

(27) 9 HAIRS LEFT ARMPIT - 9 PUBIC HAIRS - 9 FINGERNAILS PARCH - PUT IN FOOD - LET HIM EAT

6078. Take it outa de hollah [hollow = mold] out from de middle of dey haid, an' take dat an' put dat wit dey hair offen dey body an' tie it up.

(You mean down below?)

Yes, an' tie it up an' wear it fo' love. Make dat person love yo'.

(28) PUBIC AND HEAD HAIR WORN FOR LOVE

(You get this hair from the other person's head and use your own private hair?)

Yes. [Wilson, N. Car., (1507), 2674:3.]

6079. Yo' got a wife an' yo' wanta keep 'er, see. Now, if yo' wanta keep 'er regardless of wahr she go, she comin' back. Yo' kin git some hair outa her haid, see, an' from 'er stomic [pubic hair]. Put it in a bag an' wahr it in yore undah-clothes nex' to yore skin, an' don't care wahr she go, brothah, she comin' back. [Vicksburg, Miss., (735), 1004:2.]

6080. Take de hair out from 'twix yore laigs yo' see an' undah yore arm, an' parch it yo' see. All right, den yo' put it in a papah-lak. Yo' want chure ole man tuh stay wit yo'. Put it down on de tracks yo' see, an' when de train run ovah it lak dat, well dat'll stick it togethah an' make yo' an' yore ole man stick togethah. Git de hair out from undah yore arm, eithah arm or eithah in 'twix yore laigs lak dat, an' put it on de stove an' let it brown. Aftah yo' put it on de stove an' let it brown, put it in some papah, an' put it on a track. An' see when de train run ovah it, well dat stick togethah an' dat'll make yo' an' yore ole man stick togethah, if yo'all don' live togethah.

(29) TRAIN TRACK - PARCHED PUBIC AND ARMPIT HAIR ON

(Whose hair do you get, just your own?)

Jis' mah own. [If this hair belongs to the woman only, then intention is the magic power. Usually his and her hair is needed - *see* No.6078.] [Memphis, Tenn., (942) 1525:3.]

6081. Well, dey said yo' kin take yore hair an' some of yore hair down below an' put it togethah, parch it an' put it in - an' a piece of saltpetah. An' dat's to make love. An' sew it up [in a bag] an' wear it nex' to yo', nex' to yo', nex' to yore flesh. An' tie it aroun' yo' - wear it aroun', pin it to yo' some way. An' dat makes de man or wumman love dat person, whoevah dey want. [Waycross, Ga., (1115), 1787:6.]

(30) SALTPETER - PUBIC AND HEAD HAIR - IN BAG - WORN

6082. If yo' got a man an' wanta keep 'im an' he's runnin' roun' on yo', de way yo' do. De fus' [first] thing yo' do, yo' git seven stran's of hair out de mole of 'is haid; yo' git seven stran's of hair from down heah, be's playin' wit 'im yo' know in de baid. Yo' git chew a piece of cloth. Go uptown an' buy yo' a piece of sompin lak dis bran'-new [homespun?]. Yo' cut it in de length of a towel. When yo' an' 'im go tuh baid tuhnight, don't chew do nuthin, jes' let 'im do sompin, an' wipe off dat on dat towel, see. Yo' take dat an' yo' cut dat spot out aftah it dries. Yo' take it an' cut it up in five pieces, an' put dat hair in dere, an' git chew nine needles an' put in dere, an' sew it up in a bag an' put it between yore mattress, an' yo' have him till he die - yo' will have him till he die. [Memphis, Tenn., (1546), 2804:2.]

(31) 7 PUBIC HAIRS - 7 FROM HEAD - 5 PIECES CUT OUT OF NEW BEDCLOTH - 9 NEEDLES - SEW INTO BAG - MATTRESS

6083. Ef ah didn't want mah old lady to leave, ah'd take whilst she sleep - ah'd git a little of de hair out de mole of 'er haid an' a little out of each temple an' a little ovah heah.

(Down below?)

Yes, suh. An' ah'd take it an' ah'd git me a 'simmon [persimmon] switch an' ah'd split it an' ah'd stick dat hair right in dat switch. Undahstan' me good. An' when ah'd put it in dat switch, ah'd git me a little piece of flannel about dat long - about lak, about dat wide. An' ah'd take an' wrop dat [small split stick] in dere, an' ah'd put a hole in de bindin' of mah shirt, an' ah'd take dat an' ah'd stick it up in dere an' - wrop it tight an' slip it right up in dere. She wouldn't go nowhere. AH COULD BEAT 'ER ALL AH WANT, SHE WOULDN'T GO ON OFF.

(Where do you keep that now? In your shirt, you say?)

Yes sir, right in de bindin'.

(Right in the lining - around your waist.) [Jacksonville, Fla., (613), 789:8+85.]

(32) STICK OR SWITCH SPLIT - HAIR WEDGED IN FROM MOLD OF HEAD - EACH TEMPLE - DOWN BELOW

6084. Well, ah heah 'em say dat dey take de hair from undah yore arms an' de top of yore haid, an' dey say take an' tack it on a piece of pastebo'd - put it in a little bag an' tack it on a piece of pastebo'd. Den throw it in runnin' watah an' dey say dat'll, jes' lak if yo' wanted tuh *drift 'em away* from yo', dey say dat would make 'em walk off in de rivah. [Memphis, Tenn., (1544), 2795:2.]

(33) 3 HAIRS: BOTH ARMPITS AND HEAD - INTO RUNNING WATER

6085. Make them come back? I don't know about the track [foot track to bring a person back], I jes' know about de sock.

[I turn off machine but decided to hear about the sock.]

About de sock? Take a sock, a dirty sock, an' take it an' put hair from undah 'is arm, 'is head, an' on 'is private, in de toe of it, an' take an' roll it to yo', an' roll it an' roll it until yo' git to de end. Aftah yo' git to de end, why make yore wish. Wish he'd come back or wish he'd stay dere, an' bury it undah de foot of yore steps. Dat'll make 'im come back an' he'll stay.

(34) 3 HAIRS: ARMPIT - HEAD - PUBIC - IN TOE OF DIRTY SOCK - ROLL TO YOU - WISH - BURY AT DOORSTEP

(Either sock is all right?)

Either sock is all right. [Memphis, Tenn., (974), 1578:2.]

6086. Well, ah heard in mah days past if yo' had a woman or a man an' yo' wanted tuh make love wit 'em an' wanted tuh make 'em stay wit yo', [take] some [hair] from de centah of de top of dere haid an' some of de hair from dey body down heah. An' some of de hair from undah dere arms. An' combine dat an' carry dat wit yo' to a young grave, where yo' could bury it. Or, yo' know, yo' could take all of dat an' if yo' wanted to make a person leave yo', so dey'd worry 'bout yo' an' wanta come back to yo', but dey couldn't come back to yo', jes' throw it in runnin' watah. [Fayetteville, N. Car., (1409), 2532:8.]

(35) 3 HAIRS: MOLD OF HEAD - ARMPIT - PUBIC BURY AT *A YOUNG GRAVE* TO HOLD PERSON TO GIT RID OF - THROW INTO RUNNING WATER

6087. Take his hair [from his head], de hair undah his nose, an' de hair from down dere, an' den wear his picture, an' he'll come back.

(36) 3 HAIRS: HEAD - PUBIC - NOSE WEAR THEM AND HIS PICTURE

[I do not recall *nose hair* elsewhere in HOODOO.]

(What would you do with that hair?)

Jes' wear it, wear it all de time.

(From his head, his nose, and down there. Wear it and he'll come back.)

[Fayetteville, N. Car., (1424), 2569:9.]

6088. Take three stran's out chure haid an' three stran's down below, an' take it an' put it in a bottle an' stop it up. Yo' buries dat.

(What do you do that for?)

It'll kill yo'.

(Do you bury your own hair?)

Yore own hair.

(Won't that kill you if you bury your own hair?)

It'll kill yo'.

(You want to kill yourself?)

Run yo' blind, sho' it would.

[We do not understand one another. Informant merely says your stopped-up hair will kill you, whether you or enemy does it.] [Memphis, Tenn., (942), 1524:4.]

(37) 3 HEAD HAIRS 3 DOWN BELOW BOTTLED - BURIED

6089. If a man wanta marry a girl, yo' undahstan', an' she don't want to marry him. An' she ain't goin' to mind, yo' know, lak he goin' wit 'er. Yo' undahstan' what I mean, an' she don't want to marry him. Yo' undahstan', jes' don't want to marry him. Now to make him marry her - to make her want to marry him, yo' know what he'd have to do? He ketch 'er an' cut 'er ten toenail, yo' undahstan'. He ketch 'er an' cut 'er ten toenail. Take 'er toenail, yo' undahstan', an' take a few stran' of her - cut from some of 'er hair. Yo' know, ketch 'er takin' a bath an' take of 'er hair out from undahneat' 'er right

(38) 3 BLACK-EYED PEAS - TOENAILS - RIGHT ARMPIT HAIR

arm, an' put dat togethah. Yo' undahstan'? An' take three dem old - what-chew-call-'em, black-eyed peas.

(Three black-eyed peas?)

Three black-eyed peas an' 'er toenail an' hair from undahneat' 'er arm. Yo' undahstan'? An' wrap it up, yo' see, an' put dat in 'is pocket an' wear it. Wear it right dere in 'is pocket an' ah'll guarantee yo' dat in 15 days she'll be willin' to marry 'im. [New Orleans, La., (850), 1316:6.]

6090. (There is another way of bringing them back, too, you say?)

Yo' kin take some of de hair from down dere.

(Some of the private hair.)

Yessuh, take it. It 'tain't only but one stran'. An' yo' take an' carry a han'ke'ch'ef wid joo when yo' use it to dry it away. Yo' take it [hair] an' tie it in de cornah of de han'ke'ch'ef an' yo' keep it de same length of three days. An' yo' - an' puts yo' on it dis *Hearts Cologne*. Put it on *Hearts Cologne*. Take it an' yo' bury it at de right-han' cornah of yore steps, de right-han' cornah. Den yo' take it an' wear dat den on yo' fo' nine hours, nine or ten hours, sompin lak dat, an' go on back home. Stay right dere. Yo' go on back home an' make yore wishes, "Ah wish Sech-an'-sech-a-one would come. Ah want So-an'-so back." Dat's anothah way yo' kin bring 'em back.

(39) 3 DAYS - 1 PUBIC HAIR - TIED IN CORNER OF BED HANDKERCHIEF *HEARTS COLOGNE* - BURY RIGHT-HAND CORNER OF STEPS - WISHES

(That is if you happen to have some of their hair before they leave?)

Yes, if yo' could git holt of any of it befo' dey leave, if yo' kin find any anywhere - don' care how long dey been gone.

Hair undah dere arm will do de same thing. [Fayetteville, N. Car., (1450), 2632:1.]

6091. Yessuh, yo' kin take a woman, she kin take her hair an' take yore hair.

(The woman would take some of her hair from her head and some of your hair, and what else?)

An' take yore private [hair] while yo' sleepin' an' wrap it aroun' an' tie three knots in it an' put it in a bottle of *Hearts Cologne*.

(How would she get that off then?)

Yo' see she tied it in knots, yo' see, an' slip it off lak dat, an' take it an' put it in a bottle of ten-cent *Heart Cologne*, an' yo' can't fool wit any othah woman but 'er.

(40) 3 KNOTS TIED WITH PUBIC HAIR ABOUT HAIR FROM HIS AND HER HEADS KEEP IN BOTTLE OF *HEARTS COLOGNE*

(You can go with other women but you can't do anything with them, but you can still do something with her?)

Yo' kin still do something wit 'er. [Fayetteville, N. Car., (1392), 2300:3.]

6092. Oh yes. Yeah. Well, now a woman kin take de hair off a man private down dere, an' take hit an' git her a piece of red flannel an' nine pins, an' sew it up in dat piece of red flannel. Dat hair, sew it up in dat piece of red flannel an' wear dat roun' 'er waist fo' nine days. An' if she want dat man tuh stay wit 'er, she'll keep it roun' 'er waist; an' if she want dat man tuh go, den she kin take it an' turn - jes' look attah dat man an' say, "Go, go, ah hope ah nevah see yo' no mo'." An' throw dat hair, an' he'll go an' he'll nevah come back no mo'.

(41) TO HOLD MAN: PINS HIS PUBIC HAIR - INTO RED FLANNEL - WEARS TO GIT RID OF HIM: INCANTATION - THROWS PACKAGE AWAY

(Where does she throw it?)

Jes' throw it anywhere, jes' so she throw it an' don' look aftah [back at] it. Den he'll nevah come back no mo'. [Sumter, S. Car., (1366), 2412:14.]

6093. Yo' want to know how to make a wumman stay wit yo' or sompin lak dat. Dey said yo' - well, yo' do her jes' lak yo' do a man. Take her watah or take de hair off 'er haid. Yo' take, yo' know offa both places an' keep cologne on it an' keep pee on it. Jes' wear it all de time, keep it in yore pocketbook. [Waycross, Ga., (1148), 1874:6.]

(42) WOMAN'S HEAD HAIR - PUBIC HAIR - URINE: 3 INGREDIENTS COLOGNE AND MAN'S URINE ON - POCKETBOOK

6094. If it's a woman, if she's gone an' de man wants tuh bring her back, he supposed tuh try tuh locate de place she live at an' cut some hair outa de mole of her head or some place, or jes' be wit 'er, if it's 'is frien' girl [girl friend] or sompin othah lak dat, an' git it an' bring it an' bury it back at dat do'step right down dere where dem rabbit balls [dung] is. Dey say she'll come back dere.

RABBIT DUNG

(That is to bring her back home.)

Yessuh. [Wilson, N. Car., (1455), 2644:22.]

6095. An' ah could take yore hair an' ah could ketch me a rabbit, git any kinda rabbit, an' clip dat rabbit back open an' put chure hair in dat rabbit back, an' ah sew dat rabbit back up, an' yo' nevah will quit walkin'. Yo' jis' walk till yo' die. If nobody nevah kills dat rabbit, yo'll jis' nevah quit walkin'. [Little Rock, Ark., (883-887), 1458:3.]

RABBIT - SPLIT OPEN SKIN ON BACK OF SEW UP IN - HUMAN HAIR

6096. Now along de hair line. Yo' kin take de hair outa de top if any individual's hair, say if yo' wanta send 'em away. Dis is mo' from sperience ah'm tellin' yo' dat.

[Now follows a good example of giving a rite and then illustrating it with a personal experience.]

RABBIT - SPLIT OPEN FOREHEAD SKIN SEW UP IN - HUMAN HAIR

Yo' take dat hair an' ketch a rabbit den, an' split 'is skin right in de fo'head dere, an' place dat hair in dere an' sew it up. Jes' turn 'im loose. Well, whocevah hair den dat yo' put in dere, if yo' want 'em tuh leave, when yo' turn dat rabbit loose dey can't stay.

[We lived] cross town togethah. I an' 'im were good frien's, too. Well, he had a right clevah wife. So ah nevah said nuthin tuh anyone heah 'bout dese things jes' like yo' talkin' tuh me now, 'bout runnin' off people.

So ah says, "Well," says, "ah kin take de hair outa anybody's head, outa de mole [mold or mould] of de haid an' ketch me a rabbit," ah said, "an' ah kin run 'em off quickly."

She said, "How do yo' do dat?"

Ah said, "Well, yo' git de hair out de mole of dere haid an' ketch chew a rabbit an' split 'im right in de fo'haid," say, "an' put dat hair in dere an' sew it up. Turn de rabbit loose."

She say, "Shuah 'nuff?"

Well, ah didn't pay no mo' 'tenshun tuh it.

Two-three days latah ah wus out in de woods cuttin' crossties. [Railroad rails are laid on and spiked to crossties.] All of a sudden he pulls off 'is clothes, all but 'is top-shirt. Ah nevah bothah. Ah reckon about fifty yards distance between us - us dere a log-cuttin'. An' when 'is cuttin' stopped, ah stopped cuttin', looked tuh see whut wus he doin', weren't thinkin' about nuthin. So when ah looked he wus standin' up on de log lookin' right straight off tuhwards

de cypress pond. He got down off de log an' he walked right straight on off de way, de direction he wus lookin' tuhward dat pond. He walked on off down dere an' he walked on it. Well, ah nevah pay any 'tenshun, ah went on back cuttin'. Ah say, "Maybe prob'ly got hot an' he's about gone [to] cool off." Dat's whut ah thought tuh mahself. So ah worked on about a hour an' he hadn't came back yet. Ah jes' worked on, hadn't nevah give it a thought.

Well, it's about three hours he hadn't come back, so ah thought ah'd go down tuh de pond. Ah went on down tuh de pond where it wus muddy goin' in jes' 'fore yo' git tuh de water. Ah tracked 'im on tuh de watah. Ah whistled an' whistled an' called an' called. Aftah ah couldn't [find] 'im, ah went on aroun' de pond, an' when ah got on de othah [side] - de back of de pond - ah seed where he come out. Still ah couldn't git no hearin', ah called an' whistled. So ah went on back, ah said, "Maybe he jes' went off tuh look fo' some [something]." But still he wus in his shirt, nuthin but 'is shirt.

Ah went on back an' ah worked on till time tuh knock off. He hadn't came back yet. Time tuh knock off, ah couldn't call 'im up, couldn't whistle 'im. So ah went on back home.

So ah went on down tuh his house aftah ah got suppah. He hadn't showed up yet. His wife couldn't tell nuthin about 'im atall. De nex' mawnin' he hadn't showed up. So ah went back out in de woods where his clothes still hangin' dere where he lef' 'em. Well, ah come back tuh de house den tuh tell 'er about it. He git plenty time to git 'rested [arrested for being in his unclothed condition.] Somebody might search fo' 'im. Well, de people dat know 'im - de law, dey took 'im up an' dey look fo' 'im dem two weeks. Dey nevah did find 'im.

So' 'bout six-eight weeks latah dey got ahearin' from 'im. He wus in de 'sylum. So, I an' 'is wife wus talkin' dere one day aftah he had gone on an' she say, "Yo' know one thing?"

"Whut?"

Say, "Yo' know whut chew tole 'bout dat rabbit?"

Said, "Yes?"

She says, "Ah tried dat. Ah thought yo' wus roun' devilin'," say, "an' dat's whut run mah husban' off from heah." [Brunswick, Ga., (1174), 1979:1.]

6097. Well, ah heard if a person git chure hair - wanta run yo' crazy, dey take yore hair an' jes' ketch a rabbit an' split its forehaid, right behin' yo' know, an' lay it in dere an' sew it back up an' turn 'im aloose. As long as dat rabbit run, yo'll be crazy.

(You split the forehead, behind the forehead?)

Dat's right. [Waycross, Ga., (1142), 1859:1.]

6098. Take yore hair, cut de hair out de top of yore haid, near de mole of yore haid, an' den dey would take dat hair an' would put it into some *Hearts Perfume*. Git de *Hearts Perfume* an' take dat hair an' put wit dat hair some whut is known as *John de Conkah*, an' rattlesnake marstah. An' den yo' would take dat hair an' put it in a bag an' yo'd wear dat hair round yore waist to make someone love yo'. [Waycross, Ga., (1116), 1789:4.]

RATTLESNAKE MASTER - *JOHN DE CONKER* - HAIR
HEARTS PERFUME - IN BAG ABOUT WAIST

6099. Git de hair out chure haid an' mix it wit bluestone, red peppah, gunpowdah, *thundah-strucken wood* an' put it in a bottle an' bear [bury] it, an' dat'll give yo' headache *forevah an' eternal* until yo' go some place an' see somebody an' git 'em to dig dat stuff up.

RED BOTTLE WITH: HAIR - BLUESTONE
THUNDER-STRUCKEN WOOD
GUNPOWDER - RED PEPPER

(What was that last thing you put in the bottle?)

Ah said, bluestone, gunpowdah, an' red peppah an' stops it up in a red bottle an' bear [bury] it.

[I was trying to obtain a repetition of *thundah-strucken wood*, a rare term for the more usual *lightning-struck wood* (*see* p.599). *Thundah-strucken wood* of course is associated with the *thunderbolt* and *thunderbolt hand* (p.655). For thunderbolt *see* FACI, 1st ed., No.5380; 2nd ed., No.5786. Informant in present rite is marked *good*.] [Waycross, Ga., (1141), 1855:7.]

6100. Yo' kin take dat hair an' do three or foah diff'ren' thin' wit it. Yo' kin git de hair outa woman's haid, yo' take it an' carry it to de man's house, an' yo' buries it undah de step in a red piece of flannel. Well, he walks ovah dat hair. Well, dat's tuh gain 'is influence towards de woman - dat's *gainin'*. If yo' kin git dat hair of de woman's an' carry it tuh his house an' put it in a piece of red flannel an' po' some *Hearts Cologne*, an' let him pass ovah it fo' five days. Dat's fo' one part of de hair.

RED FLANNEL - HAIR IN - *HEARTS COLOGNE* ON - 5 DAYS

(The woman does that in order to make him like her?)

Tuh make him like 'er. [Brunswick, Ga., (1188), 2002:4.]

6101. Take people's hair an' wrap it up in some red flannel an' wrap it wit black thread an' put it up ovah yo' do' an' run peoples crazy. (Do you put it up over your own door or over their door?) Ovah dere do'. (In other words you take some of my hair and put it over my door and run me crazy - make me lose my mind.) [Waycross, Ga., (1072), 1732:3.]

RED FLANNEL - WRAP HAIR IN - WITH BLACK THREAD - OVER DOOR

6102. All right, yo' got a girl frien' an' she don't want chew doin't [doing it] wit nobodys else but 'er. She kin take some hair from right back of de mole of yore head, middle yo' know - back of yore head, some right out de top. An' take it an' tie it up, an' tie it up in a rag. An' put some salt in it, an' soak it wit vinegar an' black peppah an' about two pods of red peppah. An' bury dat right at yore front do'step. An' ef yo' don't go wit 'er yo'll go crazy. [Jacksonville, Fla., (599), 777:2+85.]

RED PEPPER 2 PODS - SALT - VINEGAR - BLACK PEPPER - HAIR

6103. Yore hair proposition - dey git chure hair right out de mole of yore haid, right out de mole of yore haid. An' aftah dey git de hair right out de mole of yore head, dey take dat an' wrap it up into some - into a rag, some cloth. An' aftah dey wrap it up into some cloth, dey takes it an' puts some red peppah, undahstan'. An' aftah dey put de red peppah in it, dey takes hit, takes de - put red peppah, bluestone, alum, an' mix it all togethah, an' sulphur, an' put hit in dere an' ties it up. An' dey ties dat up an' dey carries it. Dey'll eithah bury it right at chure do'step - bury it at chure do'step an' yo' walks ovah all dat. Den dat begin pains about chure haid, right about chure haid. Den when it begin painin' about chure haid, put chew in bad sickness. [St. Petersburg, Fla., (992), 1600:3.]

RED PEPPER - SULPHUR - BLUESTONE - ALUM - HAIR

6104. If a fellah has a wife or a woman dat way an' dey would git a lock of 'er hair, yo' see, [and] some of 'er dirty pieces, [and] bury it in dat road, dat will give her headaches - see, dizzyness in de head, an' will continue

ROAD - HER HAIR AND *DIRTY PIECES* BURIED IN

wid dat dizzyness in de head long as it stays dere stopped up airtight [in a bottle]. [New Orleans, La., (816), 1154:5.]

6105. If dey git holt of some of yore hair, dey kin take dat hair an' put it in some hot salty watah, yo' undahstan' an' bury it undah yore step wit de bottle neck turnt out from - yo' know, from de way yo' come out de house. Well, dat'll cuz yo' tuh have addle brains. If yo' don' fin' it - if it stay undah dere nine days, dat'll cuz yo' tuh have addle brains. [Memphis, Tenn., (951), 1536:5.]

SALT - HAIR IN BOTTLE OF HOT WATER BURIED NECK OUT - UNDER DOORSTEPS - 9 DAYS

6106. Dey take a strand of hair out chure haid an' it kin run yo' crazy. Well, dey take dat hair an' dey bury dat hair. Dey take dat hair an' put it in warm salt an' watah an' bile [boil] it. See, dey'll take a bottle, a quart bottle lak dat, an' dey take dat an' put salt in dere, an' dey put warm watah in dere, an' dey take dat bottle an' bury it about, well say about a foot deep, about a foot deep undah de top of dat bottle, an' let it stay in undah dere six months. Dere ain't no way fo' yo' tuh stay wit chure mind.

SALT - HAIR - BOILED IN WATER BOTTLED - BURIED 6 MONTHS

(That runs you crazy.)

Yeah. [New Orleans, La., (1571), 2885:6.]

6107. Dey kin take whut chew call a lock of yore hair, mean a plait, an' put salt an' peppah in hit, an' wrap de same thing up an' put it at chure do' an' bury it. Yo' cain't stay dere, yo' gotta go. Long as dat stays dere an' yo' don't find it, yo'll keep a-travelin', wandah, an' yo' won't nevah stop. Yo' stay awhile an' den yo'll go somewhere else. Yo'll keep a-goin' but yo' won't be at de same place. Wrap it up in a flannen cloth. [Wilson, N. Car., (1473), 2653:11.]

SALT - PEPPER - HAIR WRAP IN FLANNEL - BURY AT DOOR

6108. Yeah, dey kin take yore hair an' sew it up - yo' know some people wear shimmy tails - sew it up in yore shimmy tail an' dey'll become tuh love yo', yo' know. [*See also*, *SHIMMY-TAIL TEA*, p.647.] [Fayetteville, N. Car., (1411), 2534:10.]

SHIMMY TAIL - HAIR SEWED IN

SHOES AND HAIR

(1) HAIR MERELY WORN IN SHOES

6109. Well, ah've heard dat dey kin take a lock of yore hair from yore head, cut it out right about de mole somewhere along in dere, an' take dat lock an' wear dat in dere shoes sometime to make yo', yo' know, care fo' dem - make yo' wanta know where dey is. [Waycross, Ga., (1167), 1961:11.]

6110. Ah take a girl whut ah want - lak ah tell yo' how ah do - tame dat girl an' git up to her. Ah kin take some of her hair yo' know, an' jes' take it an' wear it in de shoe, an' den she'll be crazy 'bout me. She'll be followin' me roun'. [Florence, S. Car., (1309), 2214:5.]

6111. Take his hair, cut 'is hair out chew know an' take it an' put it in de bottom of 'er shoes, an' she wear dat in 'er shoes. Dat's tuh make him love her.

(Which shoe would she wear that in you say?)

[This question is almost useless; the information should be volunteered.]

In de left shoe. [St. Petersburg, Fla., (999), 1616:1.]

6112. Well, dey says dey kin take de mole of yore hair - wimmins could take it an' wear it in de bottom of dere shoe. Dat will make a man follow dem wheresomevah dey goes. [Sumter, S. Car., (1340), 2316:14.]

6113. Ah kin take yore hair an' wear yore hair in mah shoe or stockin' an' keep yore mind. [Memphis, Tenn., (947), 1526:7.]

6114. Jes' lak he'd be settin' down somepin lak dat, an' she'd git a little of his hair. She have to take dat an' wear it in de bottom 'er shoe, see. Well, dat'll stop 'im lak dat.

(Running around with women.) [Waycross, Ga., (1098), 1775:3.]

6115. A woman kin take a stran' of yore hair an' put it in de collar of 'er shirt, jes' stick it in dere. Dat will make yo' love 'er. Sompin lak dat. Dere diff'rent places yo' kin put it, see, suh.

(You mean it [in the collar] itches him, that will make him love her?)

Yes.

Den yo' put it in 'is shoes, in de bottom of de shoe, slip up dat sole-lak [insole] yo' know, an' stick it in dere, why dat will make yo' go way yo' know.

(Put it in his shoes?)

Yeah, dey put it on 'im both ways [to hold or send away], see. [Florence, S. Car., (1296), 2198:3.]

6116. Dey kin take yore hair an' wear it in dere shoe an' keep yo' down undah dem lak dat.

(You mean *down* in connection with love or something of that sort?)

No sir, jes' keeps yo' down, *keeps yo' down underneat' 'em* - lak if yo' tryin' tuh go up, why dat keep yo' down, keeps yo' from prosperin'. [Waycross, Ga., (1087), 1756:2.]

6117. Yo' take an' git some of de hair, it don't make no diff'rence where yo' git it from, jes' since it's de hair out of 'is haid.

(Out of the bosses head?)

Outa de boss' haid an' wear dat in yore shoe. See, dat's *gittin' 'im undah yore feet*, an' den he be kind an' do mos' anything yo' want 'im tuh do. Ah tried wit a lady mahself. [Wilson, N. Car., (1493), 2664:1.]

6118. She take his ole shoe, regardless tuh how long de shoe been dere or how ole de shoe is. She take dis shoe an' git some of 'er hair an' put it in dis shoe an' she wear dat shoe her-

(2) OLD SHOES - SHE WEARS HER HAIR IN HIS

self. She will bring 'im back kinda limpin', but he'll stay dere long as she'll continue tuh wear dis ole shoe aroun'. He'll stay home but soon as she take dis shoe an' put it aside, an' take her hair out, he's gone back [away] ag'in.

(She takes either shoe, it doesn't make any difference?)

Eithah, ain't any diff'rence whut shoe it is.

(Does she wear both of them or just one of them?)

Wear both of 'em, wear both dese shoes. [Wilson, N. Car., (1492), 1662:2.]

6119. Git some of de hair out of yore haid an' put it in yore shoe, in de bottom of yore shoe. Well now, if it's a woman yo' put it down in de bottom of yore shoe an' yo'

(3) NEWSPAPER - NO WHITE PAPER - IN BOTTOM OF SHOES

tote it, an' each foot wrapped up in some newspapah. Don't put it in no white papah, put it in a newspapah wit de lettahs on it. Put it in each foot an' yo' wear it. See dat's love. She got to love yo'. Dere's more diff'ren' ways yo' got to learn besides dat, but dat's about de bes' way dat it is. [Memphis, Tenn., (976), 1579:11.]

6120. A man could take a woman's hair

(4) LINING OF SHOE - HAIR WORN IN

an' wear it in de linin' of 'is shoes, an' if he wants tuh go wit 'er, he could keep 'er. [Wilson, N. Car., (1464), 2650:15.]

6121. Dey git holt tuh yore hair, a woman now tryin' yuh. She'll git holt of yore hair an' she'll wear it in de shoe. Undahstan' now, she wear dat in 'er

shoe, if she kin git dat hair out de mole of yore haid. She'll lovin' an' git dat hair out de mole of yore haid an' den she'll wear it in 'er shoe fo' seven days. An' aftah she wearin' dat shoe seven days, she'll den takes it an' put it in a silk piece of cloth an' put dat dere undah 'er pillah an' den she'll sleep wit dat dere undah 'er pillah. Well, den aftah she sleep wit dat undah 'er pillah nine days, she don't care wha' choo do. Well, she got chew jes' lak she wan' chew. Den yo'll lurk aftah her den.

(5) 7 DAYS - WOMAN WEARS MAN'S HAIR IN HER SHOE THEN PUTS IN SILK CLOTH UNDER HER PILLOW 9 DAYS

(Does she wear that in either shoe?)

De right foot. [Waycross, Ga., (1138), 1851:11.]

6122. An' den, say fo' instance, if dey wants to, someone wants to make yo' love 'em, make yo' lak 'em, think about 'em, yo' undahstan', see; aw well, dey would take dat [hair] an' git some silk thread, yo' undahstan', an' put it in dat hair an' turn [wrap] it to dem. See, wind it, turn it to me all de time, so dat draws yore attention to me, yo' see. Yo' kin do dat, yo' undahstan'. All dey have to do is dey put dat, dey wear dat in dere shoes, yo' undahstan'. Well, durin' dat time, dat will cause dose people to be thinkin' about chew, yo' undahstan'. Why dat calls dere attention towards yo'. [Jacksonville, Fla., (610), 787:70+85.]

(6) SILK THREAD WOUND TOWARDS YOU ABOUT HAIR TO BE WORN IN SHOE

6123. Some takes dat. (That little bow from a man's hat?) Yessuh, an' a dime, a new dime, an' strain it wit hair from down heah, if dey kin git it, or eithah out de mole of 'is haid, an' dey sew dat up in a little piece of flannen rag an' put it in de bottom of dere foot an' wear it.

(7) HAT BOW - NEW DIME - HAIR PUBIC OR HEAD IN FLANNEL - WORN IN BOTTOM OF SHOE

(What do they do that for?)

Dat's fo' tuh keep 'im controlled. [Little Rock, Ark., (899), 1471:8.]

6124. Well, ah've [heard] dat dey will take de hair from de mole of yore haid an' dey will mix dat wit cayenne peppah an' sulphur - an' from yore haid. It take a woman tuh have dat. Dey say she will wear it in 'er shoe or pin it aroun' 'er waist, an' dat will draw yo' tuh 'er. [Waycross, Ga., (1144), 1867:1.]

(8) RED PEPPER - SULPHUR - HAIR - IN SHOE

6125. Yo' kin [take] hair, if a man's 'way from yo', an' take dis heah little bottom out of 'is shoe. Yo' know dere's a little thin bottom [insole] in 'is shoe, yo' kin pull it up yo' know, an' yo' kin take dis hair an' some table salt an' red peppah an' sulphur an' stir it all up togethah an' yo' puts dis in yore shoes. Or eithah put it in a new piece of homespun. Sew it up in a little piece jes' about dat long, sew it up an' make a long string an' wrap it roun' jes' below yore knees, an' yo' wear dat. Well, dat keeps yo' from gitting *poisoned*, an' den it makes yore sweetheart be good to yo' an' come home to yo'. An' when it gits old, see, yo' change it. [Fayetteville, N. Car., (1452), 2638:3.]

(9) RED PEPPER - SALT - SULPHUR - HAIR - UNDER INSOLE

6126. Yo' kin take nine needles an' a ball [pod] of red peppah an' jes' as much sulphur as yo' want, an' den take some de hair out de mole of 'is haid an' put it in black cloth an' sew it up an' put it in de inside of 'is shoe undah

dat little sole dere, an' let 'im wear dat an' he will be nice to yo' an' anything dat chew say, he will do it an' nevah be out wit othah wimmins, yo' know.

(10) RED PEPPER POD - SULPHUR - HAIR - 9 NEEDLES IN BLACK CLOTH - UNDER INSOLE

(You wear that in your shoe. Either shoe all right?) Eithah one. [Wilson, N. Car., (1493), 2664:1.]

6127. Yo' take dere hair an' plait it - plait it, yo' know, like dis heah [demonstrates], an' wear it in yore shoe. Yo' kin wear it in yore shoe or yo' kin take it 'tween de sole of yore shoe heah, an' seal it up ag'in tight, an' wear it in yore sole [insole].

(11) PLAIT PERSON'S HAIR - WEAR UNDER INSOLE

(What will that do?)

Dat will kill yore mind, change yore mind. [Memphis, Tenn., (1533), 2750:7.]

6128. If anybody wanta git holt of yore hair, dey take dat hair an' dey'll plait it, work it into de linin' of dere shoes. Wear dat. Well now, yo' may wanta quit 'em, but long as dey wear dat hair in dey shoe, why yo' will always have a lakin' fo' dem. [Brunswick, Ga., (1206), 2032:5.]

(12) PLAIT PERSON'S HAIR INTO LINING OF SHOES

6129. Take a plait out chure haid an' take it an' put salt in it an' black peppah an' take it an' wear it in de bottom yore shoe. Do dat to make love.

(13) PLAT OF HAIR - SALT - BLACK PEPPER - BOTTOM OF SHOE

(Do you wear it in either shoe?) Yes sir an' when ah do it, why everything's all right. [Waycross, Ga., (1103), 1777:1.]

6130. Do dat in diff'ren' ways. I kin take yore hair - I take yore hair, but if I take yore hair, I take from de mole of de haid. Take yore hair from de mole of yore haid. I would plat yore hair. If I wants to do yo' any harm, I would plat yore hair. If yo' wuz a woman an' I wanted to make yo' come back to me or somepin of dat sort, I'd put it in de toe of my shoes, an' I'd wear dat hair in de toe of my shoes. I'd plat it an' put it in de toe of my shoes an' I'd wear dat hair in dere. An' while I'se got dat hair in my shoes, walkin' aroun' wit dat hair, I'd gits me one of dese little small perfume bottles. I writes 'er name down wit pen an' ink, nine times. I makes dis bottle full of sweet water, jes' as sweet as I possibly kin git it, but say, anyhow, into a syrup. I would take sugah an' make it into a syrup, see, wit dis watah. Put 'er name down into dis bottle an' 'er hair in de toe of my shoe. Dat's if I would want 'er. See, an' I'd keep 'er dere into dis bottle an' in de toe of my shoe, an' I puts dis bottle undah my steps, but I would bury it undah de steps. I wouldn't bury it so deep. I would bury it an' den she would come on back home. See. [New Orleans, La., (832), 1241:1.]

(14) PLAT HER HAIR - WEAR IN TOE OF SHOE - HER NAME 9 TIMES - IN BOTTLE OF SWEET WATER - UNDER STEPS

6131. In cases den, if yo' wife is done quit chew, yo' woman's quit chew, an' yo' want 'er tuh come back home. If yo' want yore woman tuh come tuh yo' an' she's gone, yo' go an' - see, if she comb 'er hair, yo' gits 'er hair an' go tuh dis drug sto' an' git chew - go tuh a store where dere's lotsa people transactin' dere, an' git chew one dose big wire coppah tacks, de head of it, an' take

(15) LEFT SHOE - TACK HAIR IN - COPPER WIRE TACK

'er hair an' drive it down in yore left shoe. She can't quit chew, she'll come back home an' stay wit chew. [Mobile, Ala., (656), 935:3.]

(16) DIRT FROM UNDER LEFT SHOE - HAIR - PENNY TIE UP AND WEAR IN RIGHT SHOE

6132. Lak ah wanted tuh love yo', ah could git some of yore hair, go tuh yore house an' git some dirt outa yore - from undah yo' left shoe, an' tie it up togethah an' den put a penny in dere wit it, an' wear it in mah right shoe. Dat will make me love.

(You mean that will make me love you?)

Yes sir.

(What do you - put in a penny, you say?)

Yes sir. [Waycross, Ga., (1065), 1723:12.]

(17) IN HER LEFT SHOE - WEARS 9 DAYS HIS HAIR - *DRESSED* - BY *ROOTWORKER*

6133. He doesn't like her, yo' see. She got all kinda ways in de world to git up to him. She gits some of 'is hair an' she has dat hair *dressed*. She wear it in her left shoe.

(Where would she have that hair *dressed*?)

Well, she goes to a *rootworkah* of course.

Ah know fo' mahself she kin git chure hair an' she kin wear dat hair in her shoe natchly [naturally] wit her stocking on, see, fo' nine days, an' dat sock sweat on de hair an' dat'll git chew to goin' wit'out anything in de world in it atall. Don't have to put no kinda [love] powdah.

(Where did you say she would wear that?)

She wear it in 'er left shoe, right in de hollah part of 'er feet. Yes sir, right out de mole of yore haid. [St. Petersburg, Fla., (1012), 1637:8.]

(18) HE WEARS IN LEFT SHOE - 9 DAYS - HER HAIR

6134. A man kin take a stran' of a woman's hair, yo' know, him an' her, she 'bout tuh quit 'im an' he wanta hold 'er, make her love him. Put a stran' of 'er hair in 'is shoe, in de left shoe, an' keep it in dere fo' nine days, in 'is shoe, an' she'll come tuh love him. [Fayetteville, N. Car., (1436), 2602:6.]

(19) HE WEARS 12 DAYS - IN LEFT SHOE - HER HAIR - SULPHUR

6135. Git 'er hair an' wear 'er hair jes' lak she wears 'is in 'is lef' foot, see, an' git 'im some sulphur an' wear it in dere - not nuthin but jes' de sulphur. Ain't gotta put no peppah or nuthin 'tall. Wear it in dere fo' twelve days. Where it's goin' tuh be workin', why co'se wear it in dere till it sweat - till it jes' sweat, yo' know, jes' into de bone, an' dat'll keep 'er at home. She won't wanta go nowheres, an' ah've tried dat. [St. Petersburg, Fla., (1012), 1638:2.]

6136. (What would they do if they got hold of some of my hair?)

Hair? Well, jes' lak if it wuz a woman's hair, an' yo' wanted to be wit dat woman, an' lak yo' an' 'er used to play befo' de time come fo' yo' an' 'er to separate or anything, or any confusion come up. Evah time yo' comb 'er hair, yo' try to git some 'er hair, until yo' git roun' about thirteen stran's. Yo' take dat woman's hair, aftah yo' git thirteen stran's an' yo' plat it up. See, yo' plat up. Yo' take de linin' of yore shoes, raise de linin' of yore left shoe an' yo' put dat.

(20) PLAT 13 STRANDS OF HER HAIR WEAR IN TOE OF LEFT SHOE

(You raise that up?)

Yeah, an' put it at de end of yore toe, de tip of yore left shoe, an' walk on it. Dat woman nevah would leave home. She's always be at home. [New Orleans, La., (829), 1222:3.]

6137. Yo' kin take de hair out of de haid wit a comb - where dey comb out de hair, see. Git it an' dey kin take dat hair an' put it in - git chew a piece of paper, de stationery which dey writes on, see. Write

(21) NAME OF BOSS ON PAPER - HIS HAIR IN - FOLD INTO TRIANGLE - WEAR IN TOE OF LEFT SHOE - UNDER INNER SOLE

dat name on it an' put de hair in it an' wit three cornahs, see, an' put it in de toe of yore shoe. An' yo' nevah be outa dere employment. Now, ah know dat's true.

(You would not be out of employment.)

Long as yo' work fo' dat person.

(Whose hair do you put in that paper?)

De employer's hair.

(What did you say about those three corners?)

Yo' fold yore paper in three corners - triangle.

(You put it in the toe of what shoe?)

Under de left shoe - undah de innah sole. [Waycross, Ga., (1076), 1742:2.]

6138. Dey say dey take hair from de mole of yore head. Say women'll take dat, say, an' wear it into de left shoe, wit yore name written nine times in wit sugah. If it's not sugah, it be honey - somepin sweet. Wear it in dere left shoe nex' to dere feet,

(22) HIS NAME 9 TIMES - INDELIBLE PENCIL - STRAIGHT LINES OVER HER NAME - SUGAR OR HONEY AND HER HAIR ON FOLD TWICE INTO TRIANGLE - WEAR AGAINST LEFT FOOT ONE POINT OF TRIANGLE IN HEEL - OTHER TWO TO SIDES

see. But it must be written wit indelible pencil, nine times. Yo' could whenevah yo're writin' 'er name an' yo' want to draw 'er to yo', well yo' put yore name on top, an' yo' put 'er name at de bottom. An' write it nine times straight. Den yo' folds it, an' yo' fold it again, but yo' make a triangle of it. De small point of de triangle goes to de heel of yore shoe, de othah two points go to de side - jes' lak dat [demonstrates]. An' dat othah stuff be right in de middle of yore shoe.

(Where do you wear that stuff, in that piece of paper? Do you wrap it up or what?)

In dat papah - it's in dat papah. It's supposed to work in through dat. Dat's supposed to sweeten 'er to yo'. [New Orleans, La., (820), 1181:1.]

6139. Dey say dat chew could take a woman's hair out of de front part of 'er head an' wear it in yore right shoe, an' dey say dat would make her be in obedience to yo', an' finely [finally] yo' could kinda handle de rule. An' fine-

(23) RIGHT SHOE - MAN WEARS WOMAN'S HAIR - IN HIS

ly she will come to love yo'. [Waycross, Ga., (1062), 1721:18.]

6140. Yo' [a woman] kin take his right shoe an' shev [shove] sompin up in de toe, undahstan' me. Well, take his right shoe an' shev 'is hair up in 'is shoe an' take some of dat same of 'is hair an' shev it up in yore

(24) RIGHT SHOE - WOMAN PUTS HIS HAIR IN HIS AND HER

shoe an' wear it, an' yo' always be togethah de balance part chure days.

(What shoe would I [the man] wear that [in]? What shoe would the second person [the man] wear that in?)

[My question shows me a little confused.]

De second person? Now, she's wearin' dat shoe an' yo's [the man's] wearin' dat shoe, wearin' yore right shoe.

(What shoe is she wearing that in, the left or the right?)

Yo' slip it up in de right, put it in de right. No, she don't have tuh put none in. Yo' steal it an' put it up in her right shoe an' put some of her same hair in yore right shoe. [A pencil note of mine reads, "Clear up the meaning here!"] [Brunswick, Ga., (1223), 2078:6.]

6141. Well, now, if a fellah got a girl, a wife or sweetheart, whatevah he intend 'er tuh be, he go right tuh work, jes' lak mah haid or yore hair right dere an' git chew fo' strands of hair. Be combin', git roun' lak dat, or yo' kin fool wit 'er, make out yo' goin' play an' git it, an' git holt of fo' stran's right out de mole of 'er haid right dere. Dey kin take dat fo' stran's an' put it yore right shoe in de toes or de mouth of it up heah. Fold it tuhgethah an' put it up in dere an' yo' wears it in dere. Now, yo' wears dat in dere, undahstan', an' evahwhere yo' go she'll go. An' if she wants tuh quit - she kin git mad, yo' know - yo' got 'er *tied*. An' she gits mad an' stays off at some of de neighbor's house an' part up wit yo', lak she not comin' to yo' fo' sometime, well 'fore de sun go down she's right back wit yo'. Can't stay 'way atall. [Fayetteville, N. Car., (1433), 2593:7.]

(25) RIGHT SHOE - HE KEEPS 4 OF HER HAIRS - IN TOE OF HIS

6142. [Later during interview informant gives another version of the four-strands-of-hair rite:]

Dat's wus'ah [*worse-er*] den de fo' strands of hair, undahstan'. Den yo' kin take - go git dat fo' stran's of hair. Take dat needle dat de lady sews wit an' wrap it up an' put it wit dat fo' stran's of hair, an' put it in de mouth [informant means toe] of yore shoe, an' wear it dere, yo' undahstan'. An' IF SHE LEAVE YO', DEN DE SUN AIN'T SHININ' OUT DERE - can't leave yo'.

(26) RIGHT SHOE - HE KEEPS 4 OF HER HAIRS - IN TOE OF HIS WITH HER NEEDLE - REPEAT RITE ON CHANGE OF THE MOON

(Put four strands of her hair in your shoe?)

Wear it in de toe of yore shoe, way up in de toe, put it up dere where it won't git lost when yo' pull off yore shoe or yore sock - jes' pack it in dere. Let it stay in dere. But it's de quickest way tuh git 'em - dat's it, yo' undahstan'. But now YO' MUST KEEP DAT UP ONCE A MONTH. DON'T DO IT JES' ONE TIME, IT DIE DOWN. DAT MEANS, SEE, DAT ONCE A MONTH DE MOON CHANGES. Do it once evah month.

(On the change of the moon.) [Fayetteville, N. Car., (1433), 2595:2.]

6143. (What else do they do with the hair?)

Well, yo' kin take it an' use it in anothah way. Dey kin take yore hair - dey git it in certain places.

(Where?)

In de mole of yore haid, or in de temple, or down below, an' dey kin wear dat hair in dey foot - de shoe. Put it in dey right shoe. Put it in a little thin piece of cloth, yo' know, flannen cloth an' wrap it, an' yo' git some of dis what chew call *van-van* an' wet it wit it. An' puts it in de bottom of yore shoe an' put a piece of newspapah on top of dat an' wear daily in yore shoe. Well, dat kinda runs yo' crazy 'bout 'em.

(27) RIGHT SHOE - WEAR IN - FLANNEL COVERED - FED *VAN-VAN* 3 HAIRS: MOLD OF HEAD - TEMPLE - *DOWN BELOW*

(Makes you like the person?)
Makes yo' love 'em. [Mobile, Ala., (700), 949:4.]
6144. Well, yo' kin make a person do anything yo' want 'em tuh do, wit de hair of a person. Yo' kin take de hair off a person's haid, if it's not but one strand, an' if it's a woman, yo' put it wit three pieces of devil's shoestring an' yo' could wear dat in de bottom of yore shoe, providin' yo' goin' wit dis woman, an' she'll do anything dat chew want 'er tuh do, jes' as long as yo' let dat hair stay in de bottom of yore shoe of de right foot.

(28) RIGHT SHOE - SHE WEARS IN - HAIR FROM HIS TEMPLES
HE WEARS IN - HER HEAD HAIR - 3 DEVIL'S SHOESTRINGS

Well, now, if a woman wanted a man, she gits a piece of 'is hair from de temple an' wears it in 'er right shoe, an' keep it dere always, an' he'll jes' always yield tuh her jes' lak she wants 'im tuh do.
(Where would the man get the hair from the woman?)
Well, he kin git it off 'er haid if it's jes' a personal love affair, an' dat'll make her jes' do anything he want 'er to do, but he puts it wit dis devil's shoestring - three pieces.
(But the woman only has to use the hair from his temple?)
De hair from a man's temple wit'out de devil's shoestring. [Florence, S. Car., (1293), 2192:6.]
6145. Ah heard if yo' takes a girl hair an' jes' lak yo' got a roll in yore sleeve lak dat [demonstrates], cut a hole in dere an' stick dat hair in dere an' wear dat hair evah day. Yo'll make her run aftah yo' - fall in love. [The hole is made under the cuff.] [Florence, S. Car., (1306), 2210:7.]

SLEEVE - HAIR WORN IN CUFF OF

6146. Take yore hair an' git yore hair outa yore head an' bury it in a snail shell undah de doorstep or at de back windah, an' put yo' to gwinin' [going] an' have yo' where dat yo' won't know - *dey'll put a spell or headache on yo' see, an' dat headache will jes' lingah an' lingah undah until it kill yo'. Ain't no cure fo' it, cuz de doctor can't cure it, de hoodoo gotta cure it. Yo' can't git it cured until yo' be lucky enough to git some hoodoo to go back undah dat windah, undah dat doorstep an' dig dat up an' give it to yo'. Well, when he dig it up an' tell yo' what to do wit it, den it's to hell an' gone.*
(I see.) [The hoodoo doctor sends it back to hell whence it came.] [Vicksburg, Miss., (725), 994:4.]

SNAIL SHELL - HAIR BURIED IN - UNDER DOORSTEPS OR BACK WINDOW
DE DOCTOR CAN'T CURE IT - DE HOODOO GOTTA CURE IT

6147. Jes' lak if yo' wanted a *sweetheart woman* an' yo' couldn't git to her, well yo' buy a pair of stockin's an' git a strand of hair out of yore haid an' work it in de fold at de top of dat stockin' an' den give it to her. When she put dat stockin' on, dat make love.
(You just take your hair an' sort of weave it into the top of those stockings?)
Yes, dat'll make love. Jes' as long as dat hair in dat stockin', why yo' ain't got no trouble atall, whatevah. [Memphis, Tenn., (1530), 2735:13.]

SOCKS AND STOCKINGS:
(1) STOCKINGS - INTO TOPS OF HER NEW - MAN WEAVES HIS HAIR

6148. Dat's one way yo' kin *make her* - yo' let 'er comb 'er hair good, yo' know, 'cuz yo' know women will leave hair in de comb by de roots. An' yo' take an' put it right in de bottom of yore socks. Open de hair flat yo' know an' put

it in de socks an' wear it, an' it will weave into yore socks jes' lak de factory put it in dere. An' yo' got her undah yore control dere.

(2) SOCKS - MAN WEARS HER HAIR IN BOTH SOCKS

(Do you wear that in both shoes?)

Yes sir, yo' kin wear it in de both shoes, if yo' wanta - in both of yore socks, an' it will weave into it, chew know. It'll shure weave into it, cuz ah tried it. [St. Petersburg, Fla., (1021), 1652:8.]

6149. Jes' lak if yo' got a wife an' if she leave yo' an' if yo's married an' yo' do want 'er come back to yo'. If yo' could git aholt of 'er, some of 'er hair, a plait of 'er hair an' sew it up in a cloth. Tie it up in a cloth an' sew it on de inside of de sock an' wear dat sock an' nevah take dat sock off, jes' wear dat sock right dere fo' nine days, say she come back to yo' in de ninth or seventh day, but chew wear it on till de ninth day, an' say yo'll have her an' she'll nevah leave no mo'. [Wilson, N. Car., (1479), 2658.]

(3) SOCKS - MAN WEARS HER HAIR IN HIS 9 DAYS BEFORE TAKING THEM OFF

6150. Sure, ah heard dat yo' jes' take dat hair an' put a few little diff'-ren' articles in it an' wear it in yore pocket. Yo' git de hair an' a piece of de foot out de right foot of dere stockin', an' yo' sew dat hair an' dat piece of stockin' togethah an' yo' wear it in yore pocket an' dey have to return.

(4) RIGHT FOOT OF HER STOCKING - AND HAIR - IN HIS POCKET

(Either sock?)

Out de right foot. [Sumter, S. Car., (1347), 2329:7.]

6151. Yo' kin take a man's hair, or eithah a woman's, an' yo' kin take dere hair an' a chicken feathah outa de top of 'is head.

(A feather off the top of a chicken's head?)

Yes sir, an' wear it in yore stockin's or about roun' yore waist or somewhere. Den yo' - den dat'll make dat man or woman can't do no way, yo' can't go nowhere.

(5) FEATHER FROM CHICKEN HEAD - HAIR FROM MAN'S HEAD SHE WEARS IN STOCKING - OR ABOUT WAIST

(Can't go with other women or other men?)

Yes, sir.

(You have to take that person's hair and a chicken feather from the top of a chicken's head?)

An' de hair from de top of 'is head. [New Orleans, La., (785), 1090:6.]

6152. She kin take his stockin's an' turn 'em wrongsides befo' she wash 'em, yo' see, an' den she kin git some of de hairs of 'is haid an' put dat in dose stockin's an' table salt. It's a common thing dis table salt, an' put ut [it] undah de haid of 'er baid - see, fo' nine nights. An' dat'll stop 'im.

(6) INSIDE OUT - SHE TURNS SOCKS BEFORE WASHING - PUTS IN HAIR - SALT - KEEPS 9 NIGHTS - UNDER HEAD OF HER BED

(That is if he is running around with other women - make him stay home.)

Yes sir. [Florence, S. Car., (1295), 2197:4.]

6153. If dey braid yore hair an' spit in dere han' an' *fix* yore hair, ever' bit of it will come out, cuz mine came out.

SPITTING: SALIVA ON HAIR

(Just spit in their hand and rub it in your hair?)

If dey spit in dere han' an' fix yore hair.

(Just rub their hands over your hair as if they were attempting to fix [arrange] it?)

[Notice how I have repeated informant's *dere* (as *their*) and *fix*; this being a frequent practice of mine. Similarly, informants often repeat my words.]

Yes, man or woman, don't make no diff'rence. Cuz ah know mine come out an' it nevah did come back no mo'. [Sumter, S. Car., (1343), 2327:10.]

6154. Well, ah heard dat dey could take dat an' put it in a spool, take dis hair an' put it in a spool, into de spool dat de thread comes from. Stop up each end [of spool] an' throw it ovah de shouldah in runnin' watah. An' dey say dat'll make a person lose his mind an' travel. Throw it ovah de lef' shouldah an' don' look back. [Wilson, N. Car., (1454), 2642:7.]

SPOOL - HAIR IN EMPTY - RUNNING WATER

6155. (Take what?)

If you take a string of thread an' measure it from [I interrupt].

(A string or thread.)

An' measure from de mole of yore haid to de tip of yore toe, yo' know, an' clip a little hair out de mole of yore haid. Take dat an' wrap it up in a forked stick - wrap dat hair an' thread [or measuring string] up in a forked stick, an' bury it undah de do'step - dat, yo' know. See, she couldn't quit yo' or couldn't leave dat house until yo' dug dat up.

STICK, A FORKED - WRAP IN - MOLD HAIR AND STRING
MEASURING FROM MOLD OF HEAD TO TIP OF TOE - BURY AT DOOR

(I see. This is for the home?)

Yes, sir. [Vicksburg, Miss., (727), 1000:2.]

6156. Yo' jis' git some his hair out de top of de mole of 'is haid, an' git choo a *golgree* [?] stick about de size of yore fingah. Dat's a flowah dat grow in de swamp wintah an' summah, white as ivory. An' yo' split dat stick in two. Yo' take dat hair an' put hair in dere, an' yo' kin jis' cord it [wrap it with cord string] an' stick in yore pocket dataway. An' yo' [ask for a job] an' yo' got a job fer life.

STICK - OF SWAMP FLOWER - SPLIT - HAIR IN - TIED UP - JOB

[Is this the *swamp lily*, the white-flowered species of *Crinum* (*C. americum*) found in the southern states of U.S.A? This flower appears elsewhere in the text. I first saw it in a roadside pond on my trip through Virginia and Kentucky in 1922 - *see* Intro. v.1, p.XXVIII, last paragraph.]

(You get some of the boss' hair [for that stick]?)

No, DON'T GIT IT OUT OF 'IS HAID. GREAT GOD! DAT'LL RUN 'IM CRAZY!

[A split or cleft-stick rite is rare (except a dog's hair in, to keep him home) but it must appear 7 or 8 times in HOODOO.] [Wilmington, N. Car., (328), 265:1+85.]

6157. Yuh take a person's hair from 'is haid an' put it in a stick. Wrap it tight an' throw it in runnin' watah. Dey say as de watah runs, dere mind goes from 'em - will cause dem tuh go crazy.

HAIR WEDGED INTO SPLIT STICK - WRAP AND TIE
THROW INTO RUNNING WATER

(How do they put it in the stick?)

Jis' take de stick an' split de stick open an' put it [hair] in it an' wrap it tightly [and tie].

(Any kind of stick.)

Any kind of stick. [St. Petersburg, Fla., (989), 1595:9.]

6158. Put dat [a person's hair] in a lil *fat lightah* [pine] splintah. Jis' split de splintah an' stick it [hair] in it [the split], an' tie a string aroun' it, an' throw it de way de water's runnin's out, yuh see, an' dat'll run yuh

crazy. [Objects of *cunjure* or hoodoo are usually thrown into ordinary running water, but one must be careful with tidal water. In the present instance the spellcaster casts the spell object downstream to be certain it does not for a second start to move opposite or past where he is standing.] [Wilmington, N. Car., (224), 216:5.]

HAIR TIED INTO SPLIT "FAT LIGHTER" SPLINTER

6159. Yuh take a person's hair tuh harm 'em. Yuh kin put it in a bottle an' put a peg in it, a wooden peg an' - yuh take dat hair an' put it in a wooden peg, an' put it in a bottle or anythin', an' put a wooden peg in it [peg the bottle]. An' yo' kin chunk it in de rivah ovah yuh lef' shouldah an' dat will harm 'em. (What will that do?) Dat will harm yuh, kill yuh. Dat will run yuh crazy. [Memphis, Tenn., (1543), 2806:9.]

HAIR IN WOODEN PEG - PEG UP IN BOTTLE OVER LEFT SHOULDER INTO RUNNING WATER

6160. Ah wuz goin' wit a girl oncest an' ah quit dis girl, an' dis girl didn't want me tuh quit 'er at de time. But den, yuh see, ah stayin' [with] anothah girl dat ah feel tuh mo' den ah did 'er. An' evah time ah'd go wit dis othah girl, well ah'd have trouble wit dis girl dat ah'd quitted. So ah went tuh a *doctor*, a 'erb doctor, an' inquire whut could ah do tuh git rid of 'er. He tole me tuh go back [to quitted girl] an' bring 'im jis' as much of 'er hair as ah could git. So ah, ah do dat. Ah went back an' played wit 'er until ah got a chance - ah had me a ole Jem City razor blade - until ah got a chance tuh clip dat hair off. Jis' cut it off so she wouldn't miss it, cut it off jis' here [demonstrates].

START ASH PEG INTO GROUND UNDER SWEET GUM ON BANK OF CREEK - EACH MORNING - 9 DAYS - THROW 2 STRANDS OF HER HAIR INTO WATER AND TAP PEG UNTIL DOWN

(Above the ear.)

Ah give it tuh 'im. He got a peg six inches long. It wuz jis' a lil ole ash peg. He give me de peg an' tole me tuh go down by a creek, down dere aside of a sweet gum tree, an' stick dis peg in de groun', an' take two stran's of 'er hair an' throw in de watah. An' evah mawnin' - he tole me tuh keep enough of de hair - so evah mawnin' ah go dere fo' nine mawnin's tuh throw two stran's of hair in dis watah, an' drive dis peg jis' a lil evah mawnin'. An' evah mawnin' - ah went down fo' nine mawnin's - ah throwed two stran's of de hair in de watah an' driv de peg, an' jis' driv it fer enough so on de ninth mawnin' yuh kin driv it down [completely]. I did dat fo' de nine mawnin's. On de ninth mawnin' - an' ah smack de peg [all the way in]. From den on ah didn't have no mo' trouble wit 'er. He say dat would divide us. He say dat watah wuz runnin', he say dat would divide us. [Wilmington, N. Car., (283), 198:1; this happening at Whiteville, N. Car., in 1929, the *doctor's* fee being $15.]

6161. Dey tell me if yuh git a person's hair, even if it's not but one stran', dat chew kin take dat one stran' an' cut a little green stick about a inch long an' wrap dat stran' roun' it, band it up in some cloth an' tie a string on it, an' put it in some runnin' watah, an't [and it] will *run 'em right into de 'sylum.*

HAIR ABOUT GREEN STICK WRAPPED IN CLOTH - TIED IN RUNNING WATER

(Run them crazy?)

Yes sir. [Florence, S. Car., (1307), 2211:8.]

6162. Kin take a person hair an' put it into a sack an' tie it on a stick in runnin' watah an' run 'em crazy. S'long as dat hair stay on dat stick in runnin' watah, why dat person is crazy until yuh take dat hair off an' let it git dry -

dat hair. [Sumter, S. Car., (1365), 2412:13.]

HAIR IN SACK - TIED TO STICK - IN RUNNING WATER

6163. Yuh want me tell about de girl. Well, de love ah had fo' girl. She wuzn't doin' right an' ah foun' 'er out. An' so ah had knowed it tuh be done an ah 'cided [decided] ah'd try it mahself. An' so ah made 'er come. She wuz in mah house an' ah took a plait of 'er hair right out de top of 'er haid, an' - well, ah kep' it a long time an' couldn't git 'er tuh do right. So ah takes it down tuh de stream. Ah takes it down tuh de watah, dis runnin' stream of watah, where dere's root crosses at de bottom of de stream. Ah nailed it tuh dat root in de bottom of dat stream.

ROOT [= STICK] UNDER RUNNING WATER - HAIR NAILED TO

(This hair?)

Yessuh, an' in nine days she got where she couldn't stay home. She couldn't stay nowhere she would git tuh, an' finely [finally] at last she packed 'er suitcase an' leave dis town. An' she stayed off foah days an' den come on back, an' stayed home three days an' went ag'in. An' dat's been twelve months ago an' she ain't been seen back heah since. [Fayetteville, N. Car., (1440), 2609:12.]

6164. Take de hair an' take it in a bottle, if yuh want 'er tuh be absentminded - runnin' away, cain't stay wit nobody an' bein' contented. Take dis hair an' put it in a Coca-Cola bottle. Stop it up an' put it in runnin' watah an' tie a string tuh it an' jis' let it bobbin' dere, an' s'long as de watah runnin' cross dat bottle, she be absent. She cain't stay no place. Jis' got'a be goin' all de time.

HAIR BOTTLED - TIED TO STICK IN RUNNING WATER - LET BOB

(You have this string tied and this bottle tied to this stick, so that it can't float away?)

Yessuh. [Wilson, N. Car., (1478), 2658:3.]

6165. De way ah heard it - said dey take dey hair an' tie a string roun' it an' carry it tuh runnin' watah an' drop it in runnin' watah. An' dey tell me dat will run yuh crazy. Now ah do not know [how true that is].

STRING TIED ABOUT HAIR INTO RUNNING WATER

(How do you mean, run you crazy? Make you lose your mind?)

Make yuh lose yuh mind. [Florence, S. Car., (1866), 2182:11.]

6166. (Suppose I want to make them stay at home?)

Well yo' take dat hair an' put it in a little small bottle, see, an' put it in da'k place up ovah yore do', an' put about three or fo' spoons of sugah in it. Yo' know, a little odd-size bottle lak dat. An' put it up ovah de do' where couldn't nobody see it. Dat'll make yore frien' come home. [Memphis, Tenn., (943), 1524:10.]

SUGAR AND HAIR IN BOTTLE - IN DARK PLACE OVER DOOR

6167. If a man leaves a woman an' she want 'im back, she git two stran's of 'is hair, an' aftah she git dose two stran's of 'is hair, she takes some sugah an' den some sulphur an' mix it togethah. An' put 'is hair in dis sugah an' dis sulphur an' bury it up undah de bottom of 'er do'steps. An' she'll keep 'im all de time. He won't nevah leave her no mo'. [Florence, S. Car., (1322), 2266:4.]

SUGAR - SULPHUR - 2 STRANDS OF HAIR

6168. Dey use de teacups an' things lak dat.

(How do they do that?)

Well, now dey take dat teacup an' dey'll go to some place yo' know lak heah [the house in which I was interviewing]. Dey go out at dis time an' git a half a dozen new teacups.

TEACUP - 1 OF 6 NEW CUPS - HAIR BURIED IN NORTH CORNER OF HOUSE

(A half dozen new teacups?)

Uhmm. An' den dey'll use one dem cups. Dey git dat woman's hair or sompin othah concernin' 'er some way, an' put it in dat cup an' bury it roun' 'er do'step. An' den dey keep one fo' deyself. An' den dey'll give dere frien' one an' den dey take dat cup yo' know an' bury in de groun' yo' know, an' de one dey bury it fo', dey jis' go 'way to nuthin - 'stead of goin' fahwards dey go right backwards.

(How many cups do they use?)

Only one.

(Well, now where do they bury that cup?)

Bury it right under de corner of - de no'th corner of dere house.

(Whose house?)

De man or wumman whut dey workin' ag'inst.

(What kind of a cup must it be?)

A teacup - stone [not tin], dese heah earthen.

(And they just bury it with something that belongs to the person, in that?)

Yes, dey'd go 'way to nuthin. [Waycross, Ga., (1126), 1832:3.]

6169. 'Bout dat hair proposition, ah hear dat dey take yore hair an' dey takes three *Camel Cigarettes*, an' takes a strand of yore hair, takes a straw an' push in dere. Push one strand of yore hair in dem cigarette apiece an' den smoke one of dem cigarettes a day, smoke de othahn de next day, an' de othahn de nex' day, an' dey say dey got de woman den *tuk in* [= *took in* = *taken in* = *tricked*].

3 CIGARETTES - 3 HAIRS IN - ONE SMOKED EACH DAY

(That takes the woman - gets the woman to love them.) [Waycross, Ga., (1128), 1833:6.]

6170. Ah have heard from people dat chew could go to de fork of de road an' see all kind of scarey things lak dat an' people kin *fix* yo' lak dat.

(How would they *fix you like that*?)

3 DROPS OF FINGER BLOOD - ON HAIR - SEW UP - WEAR

Well, dey kin take - some people take yore hair an' den prick one of yore fingahs till it bleed, git three drops of blood, an' have yo' crazy where yo' jis' walk a lot.

(I want you to tell me the details. What would they do with that three drops of blood they got from your finger?)

Dey takes it an' put it on yore hair an' dey take it an' sew it up an' dey kin *fix* yo' dataway where yo' won't even love no woman or anything lak dat.

(Well, what do they do with that hair then, after they put that blood on it?)

Well, dey kin wear it.

(Well, now a person would get my hair and then put her blood on my hair and sew it up?)

Shure, an' den yo' begin to love nobody but 'er. [Waycross, Ga., (1063), 1722:4.]

6171. An' den if yo' wants to be in love wit a girl, yo' take de stran's of hair, about three stran's of hair out of 'er head, an' take it an' sew it into de left cornah of yore shirttail an' wear it dere. An' yo' can't git rid of 'er, she'll still love yo'.

3 STRANDS OF HAIR WORN IN LEFT CORNER OF SHIRTTAIL

(In what part of the shirttail, front or back?)

In de left corner in de front. [St. Petersburg, Fla., (995), 1606:14.]

6172. Dey kin take three strands of yore hair an' put it in a perfume bottle, *Heart Perfume*, an' stop it up tight an' dat will draw 'er love to dis man.

3 STRANDS OF HAIR IN PERFUME BOTTLE

(Of this man to this girl.) Of dis man to dis gurl. (What do you do with this bottle?) Why yo' keep dat bottle. [Waycross, Ga., (1083), 1752:1.]

6173. Take de hairs from underneath yore arm an' de haid - yo' know, undah yore clothes down dere, an' wash yore feet. An' yo' know, sometime yo' don't wash yore feet in a long time, dere be lots of ole dead skin on it, yo' know, an' yo' kin take an' scrape dat off. An' den yo' kin take dis watah yo' see an' put it in sompin. A woman had mah brothah *fixed* lak dat. AN' AH PROMISED DE LORD AH'D NEVAH *FIX* A MAN NO WAY. IF ONE DON'T WANT ME, AH DON' WANT 'IM. So she had mah brothah *fixed* jes' lak dat - she had 'im *fixed* up jes' lak dat. [Fayetteville, N. Car., (1452), 2638:15.]

3 TYPES OF HAIR: ARMPIT - HEAD - PRIVATE
OLD FOOTSKIN WATER - ALL IN BOTTLE - FOOD OR DRINK

6174. (What do they say about that?)

Well, yo' take *Hearts Cologne* lak ah tole yo', lak dey git it an' *dress* it fo' to keep yo'. Well, yo' git 9 pins, bran'-new pins what have nevah been used, an' yo' git *Hearts Cologne*. An' when yo' buy dat bottle of cologne, yo' take de stoppah out - yo' see, cuz dat stoppah been used. An' yo' buy a new stoppah, cork stoppah, an' yo' stick 9 pins in dat cork stoppah. Undahstan? An' put it right down in dat *Hearts Cologne*.

3 TYPES OF HAIR: HEAD, ARMPIT, PUBIC - 9 NEW PINS
NEW BOTTLE OF *HEARTS COLOGNE* - NEW STOPPER - PIECE OF HIS CLOTHES - FINGERNAILS AND TOENAILS - 9 DAYS

Now, lak dere's some man ah want. I will try to git a piece off 'is clothes, anythin' an' put it in dere, yo' undahstan', fo' 9 days. Well, aftah I gits it in dere, whatsomevah ah want - den ah try to git a piece of 'is hair, an' some of 'is fingahnails an' toenails. If ah can't cut 'em, ah'll jes' take a little file here an' make out ah'm jes' playin' wit 'is han', an' file it off at de same time an' gittin' it in mah han'. Undahstan'? An' if ah kin git a piece of hair from undah his arm, yo' undahstan', an' git a piece of hair from de lowah part, an' put it all in dere, an' 'tis nuthin atall he kin do unless ah command 'im to do it.

(I see.) [Richmond, Va., (431), 387:4+85.]

6175. Gits de hair of a person an' put it wit red peppah, three pods of red peppah, mix it, an' call *De Father, Son an' Holy Ghost*. Dat three, an' go wit dat hair an' put it undahneat' dere pillah or sock [stuff] it up in one cornah of de pillah. An' dat will make 'em stay home.

3 HOLY NAMES - 3 PODS OF RED PEPPER - HAIR - HOUSE PILLAR

(Make a man stay home or a woman stay home.) [I have interpreted *pillar* as one of the 4 or 5 foundation pillars upon which the small lowland rests, rather than *pillah* = pillow. The meaning was evidently clear to me at the time, but a question here would have helped later.] [Sumter, S. Car., (1361), 2348:1.]

6176. Take yore hair an' put it into a pint of watah an' put some red peppah an' salt in it an' bury it in de groun' *In de Name of de Father, de Son an' de Holy Ghost*, an' dey'll shure leave de worl'.

3 HOLY NAMES - USE WHEN BURYING IN PINT OF WATER
HAIR - RED PEPPER - SALT: 3 INGREDIENTS

(Well, how do you put that water into the ground - won't it run away or what?)
[Evidently it is stopped up in a pint bottle.] [Florence, S. Car., (1314), 2237:11.]

6177. Yo' take de hair an' put it in a piece of white homespun an' sew it up in dere an' make a band and put it roun' yore waist an' dampen [*feed*] it wit camphor fo' nine mawnin's *In de Name of de Father, de Son an' de Holy Ghost*, an' it will bring love in yore home. [Florence, S. Car., (1314), 2237:2.]

3 HOLY NAMES - 9 MORNINGS - HAIR WORN - *FED* CAMPHOR

6178. Well, it's anothah thing about de hair. Dey kin take de hair an' gain de influence or love of a woman, by yo' takin' it eithah to a lovedove [lovebird]. Git dat lovedove an' take de feathahs from 'im wit'out 'im bein' bushin' up or anythin' - yo' know, pick dem. Put 'em in de stove an' let 'em parch yo' know good an' dry. Den yo' take some of de hair from de lady - woman. Well, she take all dat an' make a powdah of dat. Well, first she'll put some of dat on yo' an' den she take de rest of it wit dat Adam-an'-Eve root. Den she wear dat in a bag, see. Well, dat will gain de influence of love wit 'er - well, it cause two peoples tuh come to git married.

3 INGREDIENTS: ADAM-AND-EVE - HAIR - 3 LOVEDOVE FEATHERS PARCH TO POWDER - WEAR IN A BAG

(She put some of her water - urine did you say?)
She put some of her [hair].
(From her head?)
Yes.
(And she puts them with these dove feathers that have been burnt up?)
Yes - yo' know, make a powder of it.
(And put it in this bag and wear it?)
Yeah, aftah she put some on de othah - on de man.
(Where does she put them on him?)
Jes' anywhere on 'is body while he's sleep. Den she take de rest of it an' she wears it in heah jes' in a bag, but she have to take a Adam-an'-Eve root, yo' know, tuh git de rest of de good out of it. [Waycross, Ga., (1168), 2074:2.]

6179. Git dis dirt daubah nest an' chicken feathahs an' dat hair of de individual, yo' know, dat dey'll wanta use, an' mix dat all up togethah, an' sew it in a little round piece, an' dey put one of dose papahs on it an' burn it. An' dat runs 'em crazy sometimes, especially, yo' know, if dey git enough amount of dere hair. [New Orleans, La., (1563), 2859:9.]

3 INGREDIENTS: CHICKEN FEATHERS - DIRT DAUBER NEST - HAIR

6180. If yo' want 'em [to] stay, why dey git a lock of yore hair, see, an' salt, peppah an' blacksnake root or Samson [snakeroot] - it's one of dose root, an' wrap it in flannen cloth an' put it in a bottle an' airtight it, den bury it. Bury it undah de step of yore do'. [Wilson, N. Car., (1473), 2653:13.]

3 INGREDIENTS: BLACKSNAKE ROOT OR SAMSON SNAKEROOT SALT - PEPPER - IN HAIR - SEWED INTO "ROUND PIECE" - BURNED

6181. Take de hair an' put de hair in de socks - yo' know, *tuh whom it may concern*. Take de sock cloth an' tack it, yo' know, whare de toe an' de heel an' de top part, an' nail it down undah de haid of de baid. Dat's supposed tuh make yore husband stay at home.

(Do you use either sock?)

Use his sock, eithah sock. If dis is de haid of de baid, well yo' put de top of de sock undah de haid of de baid, an' den yo' tack yore heel an' tack yore toe [demonstrates].

3 TACKS - IN SOCK WITH HIS AND HER HAIR
SPREAD OUT UNDER HEAD OF HER BED
TACK IN TOE AND HEEL AND TOP
TOE POINTING AWAY FROM DOOR INTO ROOM

(The toe is pointing down toward the foot of the bed.) Dat's it. An' yo' supposed tuh let de toe be turned, not to de do' but from de do' of de room dat chew back tack 'em. Yo' use his hair an' yo' use yore hair an' yo' put dem both in dat [sock]. [Memphis, Tenn., (928), 1511:1.]

TIN FOIL - HAIR WRAPPED IN

6182. Jis' lak if yuh wants tuh run anybody crazy or sompin lak dat, well now yuh kin take dere hair outen de mole of de haid, an' wrap it up in *silvah papah*, dis nice *quick silvah* papah [tinfoil], an' put it in runnin' watah, an' dat'll run 'em crazy. [Florence, S. Car., (1320), 2263:8.]

6183. [The general theme about hair and tree is threefold: A hole is bored into a tree, hair is put in this hole, and the hole is sealed by driving into it a wooden peg. This theme is then developed into the many rites that follow. Additional rites will be found in the INTERVIEWS and elsewhere in *HOODOO*.]

TREE AND HAIR
(1) HOLE MADE IN TREE
HAIR STOPPED UP

Now, I had a uncle dat died in Chicago, named Howard Ham, when I wus a boy of about eight years old. (About thirty-five years ago.) [1903.] [I am not guessing informant's age. The time was evidently given before recording began; as soon as I thought he might have a story.]

Yes, sir. It wus a girl named Lizzie Quinn [Queen?] suffahed wit 'er head all de time, an' aftah she wus dead, dey wus *postin' up a tree* [making fence posts out of a tree] an' he foun' dis girl's hair in de tree - bust it [the log] an' dey cuts it open an' dey foun' dis girl's hair in de tree wit a peg driv up in it, wit dat hair up in dat hole. But it killed her, dat's what dey said. She suffahed wit 'er head all de time.

(What did you say they burst - *busting* what?)

[I changed my *burst* into *busting* to make sure informant understood.]

Dey wus bustin' [splitting the tree trunk]. Dey had sawed de tree down, yo' know.

(Oh, yes.)

An' gittin' out board timbah, yo' see, an' it bust open.

(Board timbers.)

An' it bustin', dat cuts open, yo' know, dey'd run up on dis peg, an' dey bust it open an' found 'er hair.

(Found her hair, I see. That happened down here?)

Yes, sir. Dat out chere 'bout eighteen miles.

[They were cutting down trees to make boards at the sawmill when someone saw a pegged-up hole in the trunk of this tree. Instead of leaving the long log for boards, the leader of the loggers decided to saw it into proper lengths and split it up into fence posts. How did they identify the hair as Lizzie Quinn's? She was probably the last living person in the neighborhood subject to headaches; or perhaps there had been gossip about her dying from *cunjure*.] [Vicksburg, Miss., (714), 982:2.]

6184. I know of a young man that was courting a young woman, and the parents of the young woman didn't like this young man because he was very rough and rowdy. They told their daughter they didn't want this man to come to their house. And after that the young man he got mad. So he went away. He began to talk

among other people and somebody told him how to get the advantage of this young girl. They told him to cut a piece of hair from her head and go to a tree, and take an auger and bore a hole in this tree, and put the hair in the hole and stop this hole up, and in the course of time this woman would go crazy. [Old Point Comfort, Va., (27), by Ediphone; story happened near Back River, Elizabeth City Co., Va., in 1896.]

6185. Ah heard dat chew could take mah hair, if yo' wants tuh run me crazy. Cut a patch of hair out mah haid whilst ah sleep an' take a augah, a brace an' bit, an' bo' a hole in a tree, an' fetch dat hair an' put it in dere, an' den take a wedge an' put in dat tree an' cover over dat tree, an' den AH'LL HAVE DE HEADACHE AS LONG AS AH LIVE, an' by an' by dat will kill me. [Florence, S. Car., (1311), 2221:12.]

6186. Dey take an' go git some of yore hair an' cuz yo' to lose yore mind. Dey take yore hair an' put it in - bo' a hole in a tree, put dat hair in dere. An' as dat tree grows, yo' know dat hole where yo' bored in dere will grow back in dere, an' yo' begin to lose yore mind. [New Orleans, La., (842), 1276:4.]

6187. Now listen, self experience ah'm tellin' yo' dis. Yo' kin take a lock of yore hair an' yo' kin - see heah, dis is a tree. Yo' bo' a hole in dat tree. Dis is de comb. Yo' see, her [hair]. An' yo' put dat hair into dis tree an' yo' seal it up. Aftah a time - [seal it up] INTO A GROWIN' TREE, yo' undahstan'. From time tuh time yo' go dere - it be jes' lak a wound, close right in lak dat.

(Like a wound closes.)

Yes - yes, dat tree will close. Yo' undahstan'? An' it'll run me ătchly [actually] crazy. [Brunswick, Ga., (1204), 2020:4.]

6188. Now tuh run 'em crazy, dey could take a person hair an' take an' go to a tree an' cut a place in it. In othah words bo' a hole in it an' put de hair in dere an' stop it up airtight. Say dat would DRIVE 'EM AWAY FROM 'EM, an' will event'ly [eventually] kill 'em. [Fayetteville, N. Car., (1394), 2505:10.]

6189. Ah've heard of a person bo'in' a hole in a tree an' puttin' yore hair in dis tree an' it would run yo' blind, if yo' stop it up.

(If you stop the hair up in a tree, it would run you blind.) [Fayetteville, N. Car., (1390), 2493:4.]

6190. Ah heah of folks takin' - if dey wants run yo' crazy or sompin like dat - jis' take an' bo' a hole in a 'simmon tree an' git some of yore hair an' put it in dere an' stop it up.

(Do you have to put that in a persimmon tree, or any kind of a tree?)

Have to be a 'simmon tree, yassuh. [Waycross, Ga., (1161), 1936:6.]

6191. An' den yo' kin take some hair an' have a hole bo'd in a tree an' take dis hair an' salt an' sulphur an' peppah, red peppah or eithah black peppah, an' stir it togethah an' put it in dis hole in dis tree an' cork it up. That will kill a man. [Fayetteville, N. Car., (1452), 2638:4.]

6192. Dey kin take dat [*see later* for meaning of *dat*] an' put dat in a rag an' wrap it up, an' go to a tree - listen good. Go to a tree an' take a augah, yo' see, an' bo' a hole in de tree. An' take [that] thin' [= thing, the rag holding articles named later] an' slam it right back up in [the bored hole], push all dat stuff up in de tree. An' take dat same thin' w'ut yo' bo' [bored] out dere an' take a peg an' drive it back in dat tree. An' dat jis' kill yuh as daid [dead] as [anything?] in dis worl'.

(What do they put in that tree?)

De dirt off yore feet, an' some yore fingahnail, an' a li'l bit yore hair off yore haid, an' table salt. Dat'll end it up. [Wilmington, N. Car., (323), 257:3.]

6193. They tell me you take a live person's hair and bore a hole into a tree,

a live tree of course, place this hair in it. You blow your breath in it, in that hole, and force this hair in that hole. And that tree will drindle and finally die. And as that tree dies, their health will decay. And when that tree is dead, they will be dead. [Fredericksburg, Va., Ediphone, Cyl.61.]

(2) BLOW BREATH INTO HOLE

6194. Ah heard dat dey could take dat hair of yores an' put it in a bag, an' go tuh a cherry tree an' bo' a hole in dat tree, an' make a peg tuh fit it an' drive it up in dat tree, an' dat would run yo' crazy. [To put hair into a small bag before inserting it into tree is rare, but *see* 6196 which also requires a cherry tree.]

(3) CHERRY TREE - HAIR INTO BAG - INTO HOLE IN

(Must it be in a cherry tree?)

Dat's whut dey tole me - a cherry tree. [Waycross, Ga., (1162), 1937:7.]

6195. Jes' take - lak I'd be havin' a woman or somepin.

(TALK A LITTLE LOUDER, PLEASE.)

Ah say, jes' lak ah'd be havin' a woman or somepin lak dat. Well, she could - ah could be on relief or somepin lak dat, yo' see, an' she may didn't want me to quit 'er, yo' see. She'd go to work an' take some of mah hair whilst ah'm asleep or somepin an' take it out to a tree or prob'ly lak dat, an' take a nail or, yo' know, a augah or somepin an' bore a hole in dere jes' deep enough to get dat hair in dere. Well, any time yo' put it in dere, yo' gotta put it ovah six inches. Dat will make it roun' about nine inches deep lak dat. [Why 9 inches, I do not understand.] An' fill dat hole back up, but instead of puttin' back de [auger shavings], why yo' fill it up wit stuff dey usely [usually] calls flannel.

(4) DEPTH OF TREE HOLE - OVER 6 INCHES
FLANNEL STOPPER - *FED* TURPENTINE

(Flannel?)

Flannel, an' den on top of de flannel, why yo' take turpentine an' turpentine dat flannel good, an' put it in yore hair an' drive it back in dat tree. Lots of times dat runs people crazy. De same thing if dey got some of yore clothes. [Vicksburg, Miss., (742), 1011:2.]

6196. Ah've heard of 'em bo'in' a hole in a tree on de side de sun rise an' bury people's hair an' - but ah think dey use sulphur wit it, but ah'm not positive. Dey put hair, a bag of hair, an' dey stop it up an' it will lock yore bowels, too. [For bag of hair in tree hole, *see* preceding submargin title (3) CHERRY TREE.] Dat's whut ah wus tryin' tuh git [to tell you]. It will lock yore bowels wit whatevah dey put to it - de ingredients dey put to it. [For human excrement and hole in tree, *see* section EXCREMENT.] [Brunswick, Ga., (1240), 2110:6.]

(5) EAST OR SUNRISE SIDE OF TREE

6197. An' anothah thing wit yore hair, dey kin take yore hair an' wrap it aroun' three coffin nails an' go to a tree, cut a gash in dat tree an' lay it in dere. Jes' lay it dere an' nail it down in dere wit a staple-lak, yo' know, where it will stay. Let it stay dere on de east side of dat tree, an' let it be a young tree. As dat tree grow an' heal up, as dat tree covah it [hole] up, when it completely covahs dat, yo' die. Yo'll be sickly all de time until it covahs up an' yo' will die. [Washington, D.C., (621a), 796:4.]

(6) EAST - HAIR ABOUT 3 COFFIN NAILS
GASH TREE - A YOUNG ONE - STAPLE

6198. Yo' bury dat in a fig tree.

(This hair. Just how would you bury it in a fig tree?)

Yo' take de hair an' yo' burn it first. Yo' burn dat hair an' yo' put it [ashes] in some brown papah an' yo' take it an' yo' carry it to a fig tree. But don' bury it undahneat' de root, yo' dig a hole into dat tree, a small hole where evahthing small kin go in dat bark. Yo' see, dere bark on de tree, an' yo' jis' shove it way up in dere an' in de nine days dey gone.

(7) FIG TREE - DIG HOLE IN - BURN HAIR - BROWN PAPER - 9 DAYS

(WHAT WILL THAT DO TO THEM? DOES IT RUN THEM CRAZY, KILL THEM, DRIVE THEM OUT OF TOWN, MAKE THEM COME BACK? WHAT DOES IT DO?)

DEY DIE! CAIN'T LIVE!

(I JUST WANTED TO KNOW.) [Algiers, La., (1596), 3002:1.]

6199. Take yore hair an' put it in de fo'k of a tree. Split it down, de fork down fer enough, an' put de hair in dere an' tie it [fork] back [together]. When it grow back [together], jes' as it grow back, yo' come to losin' yore mind - yo' go crazy.

(8) FORK OF TREE - SPLIT DOWN INSERT HAIR - TIE TOGETHER

(You use a small tree for that?)

[Splitting a fork suggested small tree.]

Yes, sir. [Vicksburg, Miss., (743), 1012:9.]

6200. If yo' wanta git a person *out de way*, dat's whut de ole folks have said. De person dat yo' wan'a git out de way, yo' git some of 'is hair an' take it tuh de woods, an' git chew a augah an' bo' a hole in de no'th side of de tree, an' git chew a frog an' put dat frog in dere on top of dat, an' git chew a wedge an' put dat wedge in dere an' drive it in tight, an' evah day yo' go back an' tap dat wedge. Well, when dat frog dies, why dat person die. Well, yo' git 'im *out de way*, yo' undahstan'.

(9) FROG - HAIR - IN HOLE - NORTH SIDE OF TREE - STOP UP

(When the frog dies, that person dies.) [Brunswick, Ga., (1251), 2124:4.]

6201. I've heard people say dat yo' kin take when de sap rise, at a certain change of de moon, an' yo' kin take a live frog an' put in dat. Yo' bo' three holes in dere wit a brace an' bit: one *De Father*, an' one *De Son*, an' one *De Holy Ghost*. Undahstan'? (The sap rises in what?) De sap rise in a tree, yo' know. What I mean, by de sap risin' in de spring of de year.

(10) FROG - SAP-RISING TIME - CHANGE OF MOON - BORE 3 HOLES IN TREE - *FATHER-SON-HOLY GHOST* - CUT INTO ONE - FROG AND HAIR IN - TIN COVER - FROG EATS HAIR - HAIR-OWNER CRAZY FROG WILL ALSO EAT GUNSHELL SHOT

Say, an' take an' bo' three holes in dat tree. Undahstan' me: Dat's one *De Father*, one *De Son*, an' one *De Holy Ghost*. An' yo' kin hollah dose holes out into one, an' put a live frog in dere, an' dey kin git some of yore hair an' put in dere. An' dey say, WHEN DAT SAP BEGIN TO COME DOWN AG'IN, SAY DAT DE HEAT FROM DAT SAP WILL RUN DIS FROG CRAZY DERE; AN' DEY SAY, AN' AFTAH DEY RUN 'IM CRAZY IN DAT [HOLE] ALIVE, WHY HE BEGINS TO EAT DAT HAIR.

Why yo' kin take a frog anywhere an' he see somepin - roll a ball or...

(JUST A LITTLE BIT SLOWER.)

Yo' kin take a frog an' put 'im on de flo' here an' roll a ball [gunshell shot]. He'll eat de shot fast as yo' rolls it to 'im. [This belief is widespread in the South, though I did not always record it.]

(He what?)

Yo' kin take a frog an' put 'im on yore flo' dere, an' yo' roll dat ball -

little shot dere. Yo' know, little ball, some kinda gunshell, any kind - yeah. He'll eat 'em fast as yo' git 'em to 'im dere.

(Oh, I see - eating shot.)

Well, I done said, aftah yo' git dat hair when dat sap begin to come down again in dat tree, yo' undahstan', to de *epiderma* of de tree here - dat *epiderma* here. De *epiderma* is de outside linin' of de tree here. [And the word *epiderma* is also rare in *Hoodoo*!] He will go crazy. De heat from dat sap will run 'im crazy an' he eat dat hair. An' when he eat dat hair, say yo' will go [crazy] yourself.

(Which hole do you put him in?)

No, yo' bo' three into de tree wit a brace an' bit. Dere yo' are. Den yo' hollah dem three out an' into one dere.

(Oh, these three holes you make into one.)

Dere yo' are.

(And put the frog into the one hole, and then you stop it up some way?)

Yes, stop it up dere wit a piece of galvanized tin here - see, put a piece of galvanized tin ovah dat hole an' stop it up. [Richmond, Va., (000), 376:1+85.]

6202. It's got'a be a lock of yore hair from de mole of de head, an' dat must be buried in de highest tree aroun' in dat vicinity. It have to be put on a nail or somepin dat it could be driven in dat tree. An' as de sap rises, yore mind will begin to be inflected [afflicted]. Any kin'a tree, but it must be in a forest like where dere's a thickness, thickest [not thicket, a growth of small trees] - see, like a woods. An' it got'a be a time of year de sap is risin'. [Richmond, Va., (356), 295:4+85.]

(11) HIGHEST TREE - HAIR ABOUT NAIL DRIVEN INTO - AS SAP RISES

6203. Dey say if yo' take it [hair] outa de mole of yore head - dat's what dey say. Dey say yo' get it from de centah, from de mole of yore haid yo' call it. Yo' pull it out until yo' kin see dat little white. It looks lak de root of yore hair, yo' see. An' yo' take it up on a hilltop an' take a augah an' bore a hole in a green tree. When yo' bore dat out yo' stick dat [hair] in dere an' den take eithah cement or mortah or somepin an' covah dat up in dere an' dis person will always suffah wit de headache an' have a wandahin' mind. [Mobile, Ala., (650), 841:4.]

(12) HILLTOP TREE - GREEN - BORE HOLE - HAIR IN FILL WITH CEMENT OR MORTAR OR ANYTHING

6204. [We must keep in mind that *hollow tree* in the following rite means many degrees of *hollowness*:]

I heard a story from my mother and she said this lady's daughter - there was another lady that was jealous of this lady's daughter becuz this lady's daughter was smarter than her daughter. And they got some of the [*smart*] daughter's hair and put it in a hollow tree. And this girl began to be *funny* and very queer, and nobody knew what the trouble was. So finally they had a woman who was supposed to know something about this cunjuration - a medium they called the lady - to tell them something. And this medium told them to go to this tree and they'd find some of the girl's hair there. And so they did. But of course in the meantime the girl had lost her mind. It set her crazy. She never recovered. [Snow Hill, Md., (86), *Tel, cyl., item No.46 for first four Tel. cyls.* This *trick* happened in Kansas City, Mo., 1916. [The preceding note in italics means that this rite is tab space No.46 somewhere on the first four *Telediphone* cylinders recorded. Previously all cylinders had been *Ediphone.*]

(13) HOLLOW TREE

6205. A person kin git holt of some of yore hair an' quite natchul [natural]

yo' take dat hair, yo' see, to *a hollah tree*, a tree's got a hollah in it, an' dey buries dat hair in dat tree. Co'se quite natchully [naturally], dey puts some more *devilment* wit it an' dat'll git chew tuh goin' - it jis' git chure head tuh hurtin'. Prob'ly it will git chew tuh de place where yo' can't stay no place long at de time. [St. Petersburg, Fla., (1012), 1637:4.]

6206. Dey kin run yo' crazy wit yore hair.

(How will they do it?)

Well, dey take yore hair an' stop it up in a hollah tree, an' as long as dat stoppah is in dat tree, well yo'll be crazy. Well, if dey wanta take it offa yo', dey kin go dere an' take de stoppah outa de tree, an' yore mind will come back to yo'. [Vicksburg, Miss., (538), 1008:9.]

6207. Dey say dey take yore hair an' stop it up in a tree, some kinda tree dey finds in de woods - I can't say it right. I heard dat when I wuz a child, but I remembah some portion of it. Dey take nine strands of yore hair. Dey put it in a tree an' stop it up. Dey say it'll run yo' crazy.

(14) HOLLOW TREE - RED OAK - 9 STRANDS OF HAIR IN

(Do you remember the name of the particular tree that they put it in?)

No, ah - it's a red oak.

(Red oak?)

Red oak tree wit de hollah.

(With a what?)

With a hollah - hole in it.

(Oh, there's a hole in it. I see.) [Vicksburg, Miss., (731), 1001:7.]

6208. Ah have heard of when dey git holt of dis hair, dey kin take it an' put it in a tree. Dat makes yo' go crazy.

(How do they put that in a tree?)

(15) LIVE HAIR - LIVING TREE

Take dat hair, live hair - dey have to git it outa yore head, yo' know - an' dey bo'es a hole in dat livin' tree an' put dat hair in dere an' peg it. Dat's whut dat is. [New Orleans, La., (785), 1089:4.]

6209. Or eithah take yore hair an' yo' - lak yo' comb yore haid. Dis hair dat done come out on de comb, yo' kin take dat an' roll it up, git de augah an' go wit dat to a live tree, put it in de live tree an' make yo' a stoppah, lak a plug, an' plug dat hair in dat tree. An' as dat tree grow, see dat hole will close up, an' finally it'll grow ovah. Well, dat will run [you] a [as] crazy as a *betsy bug*.

(Crazy as what?)

Crazy as a betsy bug.

(Crazy as a betsy bug?)

Yassuh. [Vicksburg, Miss., (747), 1016:7.]

6210. Ah've heard two things about it. Take de hair an' bo' a hole in a green tree an' put de hair in dere an' drive a green peg on de hair. Dat'll make yo' crazy. [Waycross, Ga., (1117), 1793:8.]

(16) LIVE TREE - GREEN TREE

6211. Or take yore hair out de haid an' go tuh a tree, a green tree, an' take yore knife an' split a place in dere, an' pack dat hair in de tree an' shet it up an' let de tree grow on it. Yo'll go crazy. [St. Petersburg, Fla., (996), 1611:3.]

6212. It have been said dat, if yo' take dat hair an' take it to a tree, an' bo' a hole into de tree, into a green tree, an' poke dat hair in dah an' wedge it up, yo'll go contin'ly [continually] wit a headache until yo' die prob'ly, or until de tree is cut away. Yo' last long as de tree, it have been said. [St. Petersburg, Fla., (983), 1591:14.]

6213. Heard dey put things in de tree, jes' lak dey wanted tuh harm 'em or sech as runnin' 'em crazy or sompin lak dat. Ah heard dat dey kin take yore hair an' put a hole in de tree, an' put chure hair in dat tree an' stop it up, or take a nail an' punch it down - take a nail hole an' punch it [hair] down. Drive a nail down on it an' nail it in dere, an' dat will run yo' crazy. [Wilson, N. Car., (1497), 2666:7.]

(17) NAIL - HAIR - INTO TREE

6214. Ah tell yo' anothah thing dat ah have heard. Dey kin take yore hair an' run yo' crazy.

(How do they do that?)

Well, dey claim dey kin take it an' wrap it [about a nail] an' nail it up in a tree, an' aftah nailin' it up, unless yo' kin git it down some way, it jis' makes yo' go *nutsy-nuts*. [Memphis, Tenn., (920), 1486:14.]

6215. Dey kin take yore hair an' yo' kin use it in a tree - use yore hair into a tree an' run yo' crazy.

(How would they use that *into a tree*?)

Jes' have to cut a hole unto it or eithah have to pull de bark up on de tree. Place de hair undahneat' de tree [bark] an' nail it back. An' I've found dat dis will run yo' crazy. [Savannah, Ga., (538), 656:1+85.]

6216. Dey say dat chew take de hair outa person's het [head] an' take it to a tree an' a eight-penny nail, an' reach jes' as high up dat tree as yo' kin reach, an' nail dat hair up in dat tree jes' as high as yo' kin, an' den nail dat nail down an' dat hair in dere. An' says dat will give yo' de headache an' yo' would die. [Waycross, Ga., (1114), 1786:1.]

(18) NAIL AS HIGH AS YOU CAN REACH

6217. Take de hair an' take a new nail an' bore a hole in de tree an' drive 'em in dere. Dat's de last of yo'.

(Well, did you put this hair in the hole?)

Yeah.

(What do they do with the nail then?)

Drive it in behin' de hair. [Savannah, Ga., (543), 676:6+85.]

(19) NAIL - NEW

6218. Bo' a hole in a tree wit a new auger an' dey'll git a new stopper an' nail dat hair in de tree [with a new nail]. Dey say dat'll run yo' crazy. [Waycross, Ga., (1102), 1776:1.]

(20) NAIL NEW - AUGER NEW - STOPPER OR PEG NEW

6219. Take fo' stran's of yore hair, yo' understand, an' make a foldin' plat outa it. Aftah dey plat dat hair, dey take a brand-new nail, a eight-penny nail, an' carry it out in de woods an' git on de north side of a tree. You see, de NORTH SIDE OF A TREE HAS A HEAVY BARK on dat side. An' take dat bark an' jis' barely crack dat bark enough to put dat hair in dere, see. Wedge dat hair in dere. An' take dis eight-penny nail an' drive it in up to de eye [of the nail]. Not supposed to kill yuh. [INFORMANT DOES NOT KNOW THAT THE NORTH SIDE OF THE TREE HERE HAS NOTHING TO DO WITH THE THICKNESS OF THE BARK. THE NORTH SIDE OF ANYTHING, ESPECIALLY OF A CEMETERY, IS A VERY UNLUCKY PLACE.] [New Orleans, La., (BSO), 1313:3.]

(21) NAIL NEW - PLAT 4 STRANDS OF HAIR - NORTH SIDE OF TREE

6220. If dey wants yuh tuh suffah or eithah wants yuh tuh git well, dey takes an' dey go tuh a oak tree an' take some of yore hair or eithah yore name. Write it on a piece of papah an' drive fo' nails in dis tree halfway. An' take an' drive dese fo' nails in dis piece of papah wit yore name in it halfway.

(What do they do that for?)

Dey do dat if yo's sick an' anybody harmin' yo' an' yo' wanta git well. Puts dese nails an' dis name of yore in dere an' drive dese fo' nails in dere halfway in dis tree - dis oak tree or any kinda tree. [Here we have a general cure for ailments rather than a specific one for the tree spell only. The ailing victim sacrifices himself to the sickness-harm causing spirit by offering this spirit his name, magically his person. However, the nails driven halfway into the name reveal a mock sacrifice, a *trick* played against the troublesome spirit, always a simple-minded fellow.] [Fayetteville, N. Car., (1402), 2524:3.]

(22) NAILS 4 - DRIVEN INTO HAIR IN TREE CAUSES HAIR OWNER TO SUFFER TO CURE - DRIVE 4 NAILS THROUGH VICTIM'S NAME ON PAPER AGAINST ANY TREE

6221. Why dey take yore hair, pin or needle points an' bore a hole in any live green tree. A hole, an' put it in dere an' take a *lighter* peg [*see later*], a wooden peg, an' drive it in dere as tight as yo' kin git it, an' saw it off right even wit de tree. Dey say dat person will go crazy. [The preceding *lighter*, occurring many times in *Hoodoo*, is a stick or piece of chopped wood from one of several pines used as a lighter for fires. If a pine is rich in pitch, it's called a *fat-lighter* pine.] [St. Petersburg, Fla., (1047), 1702:11.]

(23) NEEDLE OR PIN POINTS - HAIR - HOLE GREEN TREE - *LIGHTER* PEG - FLUSH WITH TREE

6222. Yuh git hold of some of yuh hair an' bore a hole in a tree wit a auger an' put yuh hair up in dere. An' dat'll kill yuh aftah nine days. Yuh're bound tuh die. [Memphis, Tenn., (976), 1579:10.]

(24) 9 DAYS - DEAD AFTER - HAIR IN TREE

6223. Wit chure hair - well, now, ah'll tell. Yuh want me tell yuh whut a person kin do wit chure hair. Ah tell yuh whut a man could do wit chure hair. He could take yuh hair an' bo' a hole in a tree wit a gimlet, an' stop it up in dere wit a peg an' kill yuh by it. BUT IT TAKES A DIRTY SCOUNDREL TUH DO IT. But chew could knock dat nine mawnin's until yuh drive dat peg up jis' as fur dem nine mawnin's, de peg in de tree wit a gimlet. An' yuh kill a man by it. BUT IT TAKES A DIRTY PERSON TUH DO DAT. [Brunswick, Ga., (1208), 2062:1.]

(25) 9 MORNINGS - KNOCK OR PEG - ONCE EACH DAY

6224. Ah tell yo' jis' how dey do dat. All right, dey will steal yuh hair - eithah parts of yuh body wherevah hair grow at. Dey kin take it an' ball it up tight, an' take a small nail an' carry it tuh a tree, an' cut a little hole into de tree, an' drive it jis' as fur in dere as dey kin. An' den dey go back an' drive dat hair fo' nine mawnin's an' den yuh's done gone crazy. Dat's de way dey drive yuh crazy, see.

(They go back there each morning and hit that nail?)

Nine mawnin's. [Savannah, Ga., (1252), 2124:5.]

6225. I heard 'em say yo' takè a auger an' go tuh a tree an' bo' a hole in it. Den yo' kin take de hair - take de pieces of dere dress or dey shirt or dey clothes, whut dey wears, an' de bands out dere hat [auto horn] or anythin' lak dat - somepin dat dey use. An' take an' put it in dat tree - in dat place where yo' bo'd out. An' take an' git chew a sharp peg - a [pine] *lighter* peg whut won't rot, an' drive it up jis' as hard as yo' kin drive. Dey kin go out dere fo' nine mawnin's yo' know an' jis' knock it - take a hammah an' hit it one time. Do dat fo' nine mawnin's. Say dat'll run a person crazy. [Waycross, Ga., (1148), 1871:9.]

6226. Now a person kin take yore hair out of yore haid an' dey kin go tuh a tree an' cut a hole outa dat tree an' den put chure hair inside dat tree on de quartah of de moon [*see later*] an' after dey put chure hair in dat tree - dey puts a peg in dat tree [hole] an' dey drive dat peg fo' nine mawnin's. See evah mawnin' fo' nine mawnin's dey go out an' hit it fo' nine mawnin's. Now, dat peg, aftah dat peg be tapped fo' de nine mawnin's, dat's fo' tuh run yo' crazy. Dat's tuh run yo' outa yore senses. Yo' don't have no senses atall - yo' be stone crazy.

(26) 9 MORNINGS - 1st QUARTER OF MOON - DRIVE PEG

(What do you mean, the quarter of the moon?)

Jis' lak when de moon firs' came out. Dat's whut ah call quartah, when it firs' come out.

[PRESUMABLY THE VICTIM WILL SWELL UP WITH THE MOON, THEN BEGIN TO PALE AWAY WITH THE MOON, AND FINALLY DISAPPEAR WITH THE MOON.] [Waycross, Ga., (1143), 1860:5.]

6227. I've heard my mother say, if you want to do anything to anyone, get a piece of their hair and carry it to the north side of a tree, put the hair against the nail, and drive the nail for nine mornings. That'll kill them. [Fredericksburg, Va., (53), Ediphone.]

(27) 9 MORNINGS - NORTH SIDE OF TREE - TAP NAIL OR PEG

6228. They take the hair from the top of your head and bore a hole in the north side of an oak tree and plug it up, drive a nail in the hole. And they go back every day for nine days and tap the nail, and the last day they drive it in as far as they can. Then they claim you die. [New York City, (informant born and grew up in Albermale Co., Va.), by hand.]

6229. Ah've heard about de hair, two diff'ren' things.

De hair out de haid, take dat hair an' put it in a papah, an' nailin' it tuh de no'th side of a tree, an' attendin' it - go tuh it, say nine times, once a day. Go tuh dat hair an' jis' put 'is han' on it lak dat, an' dat's de way yo' git results.

(28) 9 DAYS - NORTH SIDE OF TREE HAND ON ENCLOSED HAIR

(You just nail it up on the tree?)

Yessuh, on de no'th side.

(And you go there once a day for nine days and just put your hand on it. That is all you have to do?)

Dat's so if anybody would mess wit it. Yo' put it dere purposely.

(Well, what is that supposed to do to you?)

Well, it supposed tuh *carry yo' down*. [Fayetteville, N. Car., (1393), 2503:7.]

6230. If dey git hold-a some-a yuh hair outa yuh head, or prob'ly from anywhere about chew where dey could git hair - from undah yuh arms, maybe yuh private or somewhere. Yuh kin take dat hair an' go tuh a tree, an' yuh kin bo' a hole right in dat tree. See, say fer instance deep enough, say fo' or five inches deep on de north side of dat tree. An' git yuh a peg jis' tuh fit dat hole. Yuh put turpentine on dat hair an' put it in dat hole. An' take dat peg an' drive it on dat an' leave 'bout nine licks tuh covah dat peg up. An' go dere evah mawnin' between six an' nine a'clock an' give one lick on dat peg. De firs' mawnin' yuh start, dey starts wit a headache an' fin'ly - evah mawnin' he go dere an' hit it fo' nine mawnin's. An' evah mawnin' yuh hit it, yuh git wuce [worse] an' wuce wit dat headache. Hit got so severe sometime - de last mawnin'

(29) 9 DAYS - 6 TO 9AM - 1 LICK ON HAIR AND TURPENTINE IN TREE - HEADACHE WORSE DAILY - MINDLESS 9TH DAY

he hit it, yuh mind will leave yuh. Yuh supposed tuh die, CUZ HE DRIVE YUH UP IN DAT TREE AN' YUH DON'T KNOW WHERE IT IS, AN' IT'S GONE, AN' YUH GROWS INTUH DAT SAP [hair grows in tree, *see* No.5804f.]. [Vicksburg, Miss., (756), 1033.]

(30) 9 MORNINGS - 9 NOTCHES ON PEG - NOTCH DAILY

6231. Co'se ah didn't do it mahself, but ah seed a woman doin' it. She'd taken anothah woman's hair an' bo'd a hole in a tree an' she put it in dere. She cut nine notches on a stick an' evah mawnin' she go dere an', yo' know, nail it down a notch fo' nine mawnin's.

(What happened?)

Well, de woman she went crazy. [Waycross, Ga., (1127), 1832:15.]

(31) 9 MORNINGS - SHOOT STOPPED UP HAIR IN TREE

6232. Dey kin git some of yuh hair an' bo' a hole in a tree, an' stop it up in dere, an' go dere an' shoot nine mawnin's. Why yo' daid! Shoot dat hole where dey got chure hair stopped up in it.

(That will kill you?)

Yes. [Wilson, N. Car., (1490), 2661:13.]

6233. Dey could git chure hair an' go tuh a hole, if dey wanted tuh run yuh crazy. Go tuh a hole of a tree an' - bo' a hole in a tree an' put de hair in it.

(32) 9 MORNINGS - HAIR AND URINE IN TREE - HIT

An' git some of yuh *nurinate* whut chew done, an' put in dat hole an' stick a peg in dere. An' drive dat peg fo' nine mawnin's. An' if yo' didn't go crazy, dey say it would kill yuh. [Waycross, Ga., (1066), 1724:11.]

6234. Dey take a lock of yuh hair an' go tuh de west side of a tree, see. An' dey take a augah an' bo' a hole, jis' a little tiny hole in dere - say a quartah inch augah. An' bore it about half-a inch an' take dat hair, an' have it wropped up in a piece of red flannel, an' put it in dat hole. Take a eight or ten-penny galvanized nail an' place it right by dat hole, jis' about a quartah of a inch, sompin sim'lah [similar] tuh dat. An' fer nine mawnin's dey go an' hit on dat nail. An' dat will - it won't kill yuh but it will run yuh crazy. [Jacksonville, Fla., (588), 753:5.]

(33) 9 MORNINGS - HAIR - RED FLANNEL - IN HOLE WEST SIDE OF TREE - NAIL - HIT DAILY

(34) 9 DAYS - AT SUNRISE - KNOCK 3 IMMEDIATE TIMES DAILY NAIL HOLDING ON EAST SIDE OF TREE - HAIR WRAPPED AWAY FROM YOU WITH THREAD - AFTER THESE 27 KNOCKS HIT NAIL 9 TIMES INTO TREE - CURSE AT EACH HIT

6235. (Well, you tell me.)

Well, they say, that you kin cut a piece of ha'h out de top of de haid here. Den wrap it, wrap it from them to the end of this ha'r.

(Wrap it from them?)

Wrap it from them.

(Away from them?)

From them.

(Yes.)

An' they leave a piece open here.

(Well, what do they wrap it around?)

Well, they would wrap it with thread - with a piece of thread.

(Oh, they take this bunch of hair and they take a piece of thread and they wrap away from them - they wrap this thread around that hair, away from them.)

From them, an' they puts - leaves a place big enough to put a nail through it.
(I see, right through the [wrapped] thread?)
Through de ha'h.
(Through the hair. I see.)
Then you see, each wrap here an' there holds de thread - hold de ha'h here an' hold it here [demonstrates].
(Yes - oh, you put two wrappings around that?)
No, you wrap it like an' then yo' skip.
(Oh, you wrap and as you wrap, you leave a certain space.)
Yo' leave a skip jes' one place - big enough to put a nail in there.
(Skip right in the middle, I see.)
Well now, they wrap it from here to there, then they skip ovah there, then they come down an' wrap chere. Then they LEAVE THEM ENDS SWINGING an' leave yore ha'h in de middle of it. Take dat ha'h an' go to some place, some country place where de sun - to a big ole tree an' drive that nail through de ha'h, an' says they leaves that de same, an' they goes there evah mawnin' fer nine days an' knock on dat nail.
(Just once?)
No, sir, knock three knocks, they say, on that nail evah mawnin' fer nine days at sunrise.
(At sunrise.)
Then they - they knock it evah mawnin' till they git that nail - git that nail to de haid, then they knocks it nine times, they say, an' evah time they knock it they makes a oath. Well, then that nail is gone into de hair. Then THEY LEAVES IT SWINGIN' an' they say, so long as that nail is there an' de ha'h is there, yo' commence to sufferin' wit de haid. An' yo' suffer wit de haid until yo' gone complete crazy. Well, it's nobody to know but them that done it. That's one way.
(I see. Now, just one moment. You go there nine mornings at sunrise and each morning you knock three times, and the last morning you knock nine times?)
Nine times.
(The last morning?)
That's de last knock.
(And you knock it all the way in.) [Richmond, Va., (428), 379:3.]
6236. [I know] constantly from my own experience, that you could take your hair from de mole of your head and nine ten-penny nails, you see.

(35) 9TH HOUR - 9TH MONTH - 9 NAILS
LIGHTNING-STRUCK TREE - NAIL WITH A CURSE

(Nine ten-penny nails?)
Yes, an' evahthin' is done in de ninth hour, an' nail it in de tree, undahstan'. Well, an' inside of de nine months, you'll be beyond medical aid; the doctor couldn't bring you back to your recollection. You'll lose your mind. And if it stays there, you see, it will rotten away and so will you die.
(I see. Well now, in this hair with those nails, you get this hair and then what do you do? With those nails then?)
Suppose to use only nine [ten] penny nails. No other nails will do.
(What do you do with them? I mean, how is that hair fixed with these nails you spoke of? What is done with them then?)
You wraps it around there.
(You wrap this hair around these nails?)
Around de nails, each nail. You takes a portion of de hair, but from de mole of your head you see. An' you nails 'em in this tree.
(You mean, you wrap it around each nail?)

Yes, with nine [ten] penny nails, you see. An' you see, when you nail 'em in de tree, you nail 'em wit a curse word.

(You nail all these nine nails in at once?)

Yes - no, you nail 'em one by one.

(But all the same day?)

Yes, at de ninth hour; if it tis'n at de ninth hour in de mawnin', it is de ninth hour at night. An' you nail 'em wit a curse word. They says de blackest things they can about chah.

(You put these nine nails. You put them all in there on one morning, one right after the other, all in the tree?)

Yes.

(Any particular tree or any sort of a tree?)

Any sort of tree, but you try to git a tree that is not dying - you know, a half-dead tree. You see some of those trees that have leaves on one side and the one side it's like lightnen or thunderin' had done strucken it. Well, that will soon rot away, you see. Well, that's de side you'll choose to nail those nails, so that it'll soon rot away. [Richmond, Va., (431), 384:5+7.]

6237. Well, yo' kin take de hair out de comb if yo' cain't git it no othah way, an' yo' kin go to a tree, a green tree, an' bo' a hole in dere an' stop dat hair up in dat hole when dat tree is yet alive an' de germ [sap] is passin' in dere up an' down, an' dat will run dat individual crazy. Dere no air kin git in dere wit dat hair. [Memphis, Tenn., (1542), 2788:6.]

(36) SAP - LIVE TREE NEEDED TO HARM HAIR

6238. They kin take your hair from out of your temple. See, jis' a small pinch, two or three grains; that is, if they wanta do you harm - make you sick, headache all de time. An' bore a hole in a tree befo' de sap rise, an' put it in there an' plug it up right tight. You'll have a headache an' die purtty soon afterwards. [Norfolk, Va., (473), 485:2.]

(37) SAP BEFORE IT RISES - HAIR FROM TEMPLES USED

6239. They say you can meet people that go deep into that [work you inquiring about] and involve their whole mind in it. They supposed to can get contact with Satan at the crossroads, but the words that they say in certain ceremonies they go through with, well I don't know that part of it.

[At this point I probably ask how I could protect myself against evil work.]

There are several things you could do to protect yourself, but in protecting yourself you sometimes have to *hurt* the other party. Now, if a person is going to get, say HOODOOING me, well he's got to make me lose my mind if he possibly can. Well, I can go to another person [fortuneteller, rootworker, hoodoo] and I can find out that he's trying to make me lose my mind. Well, I can make him lose his mind before he can make me lose mine, as my only means of protection in that case. Now natchly [naturally] I'm an enemy to this person and I can't get up close to them myself, but if it's a man I can put some woman up to stay with him all night and get just a teeny bit of his hair on the left-hand side of the temple, on the left temple. And we take that hair and write his name on a new piece of paper, and we put that hair with salt and pepper in that paper, and we fold it very tight. Then we go to the woods at the beginning of spring and we bore a hole in a tree, and we take a hammer and nail, and we nail that piece of paper just as far up in the tree as we can - up to

(38) SAP BEFORE IT RISES - LEFT TEMPLE HAIR
SALT - PEPPER - FOLDED WITH NAME ON NEW PAPER
NAIL AS HIGH AS CAN REACH UP TREE TRUNK

the end of the nail. AND THE IDEA IS, WHEN THE SAP RISES THIS PERSON WILL BEGIN TO LOSE THEIR MIND WHEN IT REACHES THAT PAPER, AND WHEN IT GOES COMPLETELY UP TO THE TOP OF THE TREE, THEIR LIVES WILL HAVE BEEN COMPLETELY LOST; AND WHEN DE FALL COMES AND THE SAP GOES DOWN, THEY DIE. [Memphis, Tenn., (973), 1574:4.]

6240. One woman said once dat chew bo' a hole in a tree on de no'th side, a red oak tree, scrape de bark off. An' scrape off de first bark an' den scrape off de second bark, an' den bo' dat hole in de no'th side of a tree. Dat's fo' de hair. An' dey take yore hair an' a bird feathah, sompin wild feather, lak birds are wild things, an' fix wit it an' stop it up in dere. Say dat will run yo' crazy. Dat's whut ah heard. [Memphis, Tenn., (1549), 2815:5.]

(39) SCRAPING BARK - NORTH SIDE - OAK TREE - BIRD FEATHER

6241. An' dey take yore hair of anothah way now. Take yore hair an' run yo' crazy anothah way. Dey kin take it an' put it in a green tree, oak tree, an' make a slice up. A green growin' tree. Put de hair in dere an' see, it close back on de hair. Why yo' soon go crazy an' dere ain't no cure fo' yo'.

(40) SLICING BARK UPWARDS - GREEN TREE - OAK - HAIR GROWS

(Go to a small growing tree and put your hair in there. And when that tree grows together again?)

Yeah, de tree grows up, why de hair grows in dere, why yo' go crazy. [For hair growing though separated from body, *see* No.5804f.] [Waycross, Ga., (1168), 1974:3.]

6242. Yo' kin take a person's hair - [even] a little hair out de comb - an' take it an' go to a 'simmon tree an' split it. Take yore knife an' split it down a little bit an' put dat hair in dat tree an' dey'll nevah part - dey'll nevah go from yo' until dat tree rot down.

(41) SPLITTING - MAGIC RITE - PERSIMMON TREE

(Now, I would take some woman's hair and put it in there. Just her hair alone?)

Yassuh, jis' 'er hair alone. [Waycross, Ga., (1110), 1783:3.]

6243. [This split limb rite is similar to those under the preceding margin titles STICK.]

Now ah here'd [heard] dat dey take yore hair an' go tuh a tree. Take a limb off de tree an' split dat tree limb, take yore hair an' put it down in dere, bind it up. Dat run yo' crazy.

(Bind up what?)

Yore hair.

(What are you binding up, the tree or the stick you cut off?)

Take yore tree an' cut it off an' split de tree. Put chure [hair] down lengthways an' wrap dat up. Dey kin run yo' crazy.

(42) CUT LIMB FROM TREE - SPLIT LIMB
TIE UP HAIR IN SPLIT - CARRY

(You are cutting off a little tree. What are you splitting? This tree or the limb you cut off from the tree?)

De limb yo' cut off de tree.

(Then you tie up a limb, then. I wanted to find out whether you tied up the tree or tied up the limb.)

De limb. All right.

Take de hair again an' put it in de same thing.

(Wait a minute! Tell me the whole thing now.)

Take yore hair right on an' de limb lak ah 'fore said, [= I before said *or* I aforesaid]. Yo' take yore hair, an' a limb off de tree. Split it an' put chure hair down in dere. Wrap dat up. Yo' tote dat in yore pocket. Dat run yo' crazy - don't have, yo' know, no mind.

(You either keep that stick in your pocket or what else do you do with it? What do you do with it in the first place - the first story you told me?)

[WHAT LOOKS LIKE MY STUPID QUESTIONS ABOUT SOMETHING SELF-EVIDENT IS NOW EXPLAINED. INFORMANT HAD GIVEN THIS RITE OR A PART OF IT BEFORE I TURNED ON RECORDING MACHINE. REPETITION AS USUAL OMITS SOME OF THE DETAILS AND CLARITY.]

Yo' take dat an' tote it in yore pocket. Don't do nuthin wit it but jis' tote it in yore pocket.

(What do you do with it the second time then?)

All right, de second time yo' take de same 'mount of stuff, go tuh a stream of watah an' take an' throw it in de watah. An' as it goes up de [tidal] stream or down de stream - which ways it may go - den yo'll follah, den yore mind will be jis' lak dat watah runnin'. [Waycross, Ga., (1169), 1975:8.]

6244. They take your hair an' pluggin' it up in de sunny side of a tree an' then your haid begin tuh ache. When de sun rises, your haid begin tuh ache an' ache till de sun go down. [Princess Anne, Md., (132), 47:1.]

(43) SUNNY SIDE OF TREE - HAIR IN

6245. Yo' could take de hair ag'in an' put it on de sunny side of de tree. Ah mean where de sun would rise on dis side of de tree, put it in dere.

(How would you put it in the tree?)

Well, yo' cut a hole an' yo' place it in de tree. An' den yo' put it in dere, yo' see, an' den yo' close it back up, see. Hit would run 'em crazy. [Florence, S. Car., (1311a), 2224:8.]

6246. Dey kin take yuh hair an' bury it, yuh see, an' dat'll run yuh crazy. Dey'll bury it wit de same *hot stuff*, gunpowder, red peppah. Dat's when dey wan'a run yuh crazy. An' dey'll take dat wasp nestes. Yuh know de wasp look lak dey goin' fly at chew an' goin' sting yuh. Yo'll take de wasp nestses an' take dat [wasp] powdah. Take dem little waspses outa de nest an' takes de dirt an' dey makes a little powdah. Dey makes a little powdah wit dat an' dey'll go tuh work an' dey'll....Whut did yuh ast me? Uh-huh, yuh hair. An' dey'll take dat hair an' dey'll put all dat togethah an' dey'll bury it, or eithah put it in [a tree]. Dey'll go in de woods somewhere an' dey'll put it in a tree toward de sunrise, an' yo'll always have achin's an' achin's in yore haid an' be crazy. [Algiers, La., (1602 or 1603), 3024:2.]

(44) SUNNY SIDE OF TREE - HAIR IN WITH GUNPOWDER
HOT STUFF - RED PEPPER - MUD-DAUBER NEST

6247. I've heard 'em speak about 'em cuttin' hair out de mole [mold] of de head an' takin' nine nails, nine new nails, an' care-in' [carrying] it tuh de sunny side of a tree - I've heard of dat - an' drivin' it in. Drive these nails in dis tree. An' I hear 'em say dey go nine mawnin's an' drive these nails in de tree [one each morning], at de last mawnin' dey said then you'd pine away, yo' know. Yo' don't die right at once. Dey stop this hair up in dis hole an' put de nail in de hole. [Baltimore, Md., (143, from Anne Arundel Co., Md.), 45:4.]

(45) SUNNY SIDE OF TREE
HAIR DRIVEN IN - 9 NEW NAILS - 9 MORNINGS

6248. They run yuh crazy.

(How do they do that?)

They take a tree - they take de sunny side of de tree, when de sun rises on de tree, makes a hole wit a auger, den put dat hair in dere. Den take a ten-penny nail, yuh got'a have a ten-penny nail, den put dat hair in dere an' drive dat nail in dere. An' aftah de ba'k [bark] begins tuh grow dere ag'in, de weak-ah yuh git an' craziah [crazier] and foolishah. Dat causes yuh tuh be foolish, dat makes yuh lose yuh mind. [New Orleans, La., (815), 1150:2.]

(46) SUNRISE - BORE HOLE IN TREE AT - HAIR IN

6249. Anothah way - yuh kin take a woman's hair, if yuh wants tuh git in love wit 'er. Jis' take 'er hair an' jis' take yuh a augah, an' jis' go tuh a tree jis' at sunrise, an' bo' yo' a hole in dere an' put it in dere, an' jis' take yuh a peg an' jis' push it right in dat hole in behin' it. An' jis' long as it stay dere evahthin' is okay.

(That will make her love you?)

Yes sir, yuh holdin' 'er dere. But if yuh put [pull] it out why it's all ovah. Now ah know dat tuh be positive [fact]. [Brunswick, Ga., (1186), 1999:8.]

(47) SUNSET OR WEST SIDE - OAK TREE - HAIR IN

6250. Take dey hair an' go tuh a oak tree on de west side, an' bo' yuh a hole in dere, an' put dat hair in dere, an' aftah so long a time dat person will go crazy.

(This person's hair.) [Memphis, Tenn., (954), 1539:23.]

6251. Dey take de hair an' go tuh de sundown side of a sweet gum tree. Go ovah dere an' dey'll put [that] hair wit some graveyard dirt on tuh it. An' den dey'd have a augah an' bo' a hole in dat tree, an' have a peg de same size de augah, yuh know, an' drive it in dere. Tap it - got'a hit a lick evah day nine days, de ninth day yuh goin' drive it all de way down - way down, way down. Dat's when dey lose dere mind. [Charleston, S. Car., (518, *Doctor* Nelson, *see* p.2260), 608:2.]

(48) SUNSET SIDE - SWEET GUM TREE HOLE - HAIR AND GRAVEYARD DIRT IN 9 DAYS - 9 LICKS ON PEG

6252. Ef dey kin git de hair from de mole of yore haid, an' take an' put it into a bottle, an' bury it beside de *green tree* where de sun die - de side of de tree where de *sundown* - an' yo' become to losin' yore mind. [Jacksonville, Fla., (617), 791:6+85.]

(49) *SUNDOWN* SIDE - *GREEN TREE* - BOTTLED HAIR BURIED

6253. Well, anyone git holt of yuh hair, why dey kin take yuh hair an' dey kin go in de swamp tuh some tree anothah [or other]. An' take a augah an' bo' a hole in de tree, an' put yuh hair in dere an' put a plug back in dat tree. Yuh'll go crazy. [New Orleans, La., (837), 1258:6.]

(50) SWAMP - TREE IN A

6254. I knew a girl. She wuz goin' wit a boy an' dis othah girl wuz goin' wit 'im too. An' she didn't like it. So she says she got some dis girl's hair, see an' climbed a tree an' tied it on a limb. When de wind blow like dat [demonstrates].

(Swinging the hair back and forth.)

Dis girl jis' finally left town. Den she's crazy too, she ain't got good mind. [Richmond, Va., (374), 319:2.]

(51) SWINGING OR HANGING HAIR IN TREE FOR WIND

6255. (What can they do with my hair?)

Well, I hear 'em say dey take yuh hair an' dey take it an' put it in de heart of a tree, an' dey say it runs yuh crazy.

(Is that all you have to do?)

[Informant misunderstands and gives another rite.]
Hang it up in a tree, yuh know, an' dey say dat runs yuh crazy.
(I see.) [New Orleans, La., (826), 1205:6.]

6256. Dey would take de hair out de mole [mold] of yuh haid an' go hang it in a tree an' yuh'd go, an' as yo'd go....[New Orleans, La., (1558), 2837:1.]

6257. Take a person's hair an' git one dem green gourds. DID CHEW EVAH SEE A GOURD GROW? Cut a place out an' take de hair an' place it in dat gourd, an' put dat gourd back tuhgethah an' hang it up. Dat will make a fellah go crazy.

(52) WINDBLOWN IN TREE - HAIR IN GOURD

(Where do you hang it?) Up in a tree, yessuh. When de weathah is calm, well of co'se dey won't rage much, but any time dere's a wind blowin', why dey have de fits. Dey jes' crazy. No less den a green gourd [will do this]. [Memphis, Tenn., (1543), 2793:8.]

6258. Yuh wanta put 'em in de road - 'cordin' tuh how yuh want it. If yuh want 'em tuh stay home, yuh bury it.

[Here, having heard *buried hair* so often, I turned off recording machine; but informant continuing with something about *first hair*, I restarted machine.]

(53) WIND BLOWS HAIR IN TIN CAN ON TREE

(Where do you take the first hair?) Git it from undah yo' arm, undah yuh lef' arm. Yuh put it in a tin can an' screw it tight. Hang it up in a gum tree an' evah time de wind blows an' blow it aroun' lak dat, an' when dat string pop loose an' it fall, den yuh gone. [Sumter, S. Car., (1370), 2427:4.]

6259. But dis story says, if ah hate chew, envy yuh an' ah wanta git rid of yuh, ah git a stran' of hair outa yuh haid. Put it in de feathah of a buzzard, wrahp it wit a wire an' 'tach it to a dead tree. An' as de wind blows an' de feathah waves wit dat stran' of hair, yuh mind will wandah. An' yuh'll go wit it.

(54) QUILL OF BUZZARD FEATHER SPLIT - HAIR INSERTED WRAPPED WITH WIRE - IN TREE FOR WIND TO BLOW

(Well now, how do they put that hair in this feather?) Jis' split de feathah, de stem of de feathah. Put it in dere an' wrahp it. [*See* splitting stick or tree limb, Nos.6243, 6242, 6158, 6157, 6156.]

(Inside of the quill?)
Yeah sir, dat's it zackly [exactly]. An' dey says, as dat wavahs in de wind, yuh mind goes lak dat - yuh wandah. [St. Petersburg, Fla., (989), 1595:8.]

6260. [To swing, either oneself or something else, can be a magic rite.]

An' anothah way yo' kin git 'er, if yo' kin jes' git three stran's of 'er hair from de mole of 'er haid an' stick it into a cologne bottle an' let it stay dere. Don't airtight it, jes'

(55) SWING - TO BE BLOWN BY WIND
3 STRANDS OF HAIR - IN COLOGNE BOTTLE
TIED TO POLE OR TREE
OVERHANGING SWIFT RUNNING WATER

let it stay dere, jes' so dat it, yo' know, kin be a li'l bit of air gittin' to it all de time. She'll love yo' right out. But if yo' wanta quit 'er an' don' want 'er be worrying aftah yo' an' follahin' aftah yo', de way fo' yo' tuh do. Yo' carry dat hair down tuh a stream of watah, where de watah runnin' swift, an' tie it an' let it swing dere. An' long as dat hair swing dere, she'll swing 'way from yo'. She won' gi' [give] yo' no trouble. Yo' kin go wit whoevah yo' want an' she won' say a harmin' word 'ginst yo' - have nuthin tuh say 'ginst yo'. [Please notice the man's Christian act of leaving the bottle open so that the woman would not suffocate or lose her mind!] [This belief could also have been

placed under the hair and running water rites given later.] [Fayetteville, N. Car., (1438), 2605:4.]

6261. Dey'll fool roun' an' soon git a scissor [or] somepin an' cut off some of yore hair. Git dat hair an' put nine pins wit it an' some graveyard dirt an' hang it up in a tree. An' in nine days, eight or nine days, yo' loses yore mind. Well, dere's a way tuh stop dat, ef dey git it [your hair] an' yo' ketch de idea dat dey got it [your hair] befo' it's too late, or aftah yo' go to de [*doctor*] an' bring yo' back [how to cure yourself]. Yo' kin go tuh de drug store an' buy dis ole rose watah an' *mastah dat rose watah.*

(56) TREE, HANG IN: HAIR - 9 PINS - GRAVEYARD DIRT LOSE MIND IN 9 DAYS - CURE WITH ROSEWATER AND SALT ON HEAD AT NIGHT - OR YOUR URINE AND SALT ON YOUR HEAD AT NIGHT MAKES HAIR FALL FROM TREE

(How do you mean *master it*?)

Yo' kin go tuh de drug store an' buy yo' some old rose watah - smells good - an' yo' mastah it. [Mix it with] a quart of watah an' a teaspoonful of table salt. An' yo' use dat on yore head an' at nighttime. If yo' don't want'a do dat, yo' kin git chew somepin on yo' dat chew kin do without buyin'. Well, yo' watah [urine] penetrates through yo', yo' know. Well, YO' TAKE A PINCH OF SALT AN' KETCH YORE WATAH WHILE IT'S HOT AT NIGHT, AN' PUT IT ON YORE HEAD 'FORE YO' GO TUH BED, AN' ON YORE FACE. WELL, DAT HAIR WILL FALL OUT OF DAT TREE. Yes, sir, hit'll fall out of dat tree.

Dey run yo' crazy when dey hangs dat up dere. IF SOMEBODY DON'T BE SO BRIGHT, HIT'S GOIN' STAY UP IN DERE. As long as it stays up in dere, yo'll goin' [lose your mind].

[I turned off machine here and had to repeat substance of informant's words in my following statement.]

(If you do that at night, then this spell will be turned back on the other person.) [Jacksonville, Fla., (621), 793:9.]

6262. [After that long parade of submargin titles about TREES, we now return to our normal alphabetical order with TWISTING, an important magic rite often ignored. Probably ten or more examples of it will be found in *HOODOO*. *Twisting*, of course, is related to *knot tying*, also to *bending* - the bending of nails and pins for instance.]

Well, yo' kin take hair from a person's haid - say ah like 'em, see, an' carry it in yore hip pocket. Yo' twist up an' twist up de hair an' put it in yore hip pocket an' carry it in yore hip pocket.

TWISTING HAIR - A MAGIC RITE

[Informant gives another rite.]

An' den yo' kin take an' go tuh a tree an' bo' a hole in de tree an' put dat hair in de tree an' dat person - whut chew mean? Tryin' tuh drive somebody crazy or what? Well, dat whut dat hair do. Yo' kin take dat hair an' jes' take yo' a lil' auger an' bo' a hole in de tree. See, jes' put chew a hole right in de tree an' put dat hair in dat tree an' stop it up where it airtight an' nuthin will git to it, an' dey'll suffer wit de headache. Dey will keep on wit it an' dey'll die wit it. DERE AIN'T NO DOCTAH IN DE WORL' KIN CURE 'EM.

[We return to twisted hair.]

(Now what about twisting that hair and putting it in your pocket. What will that do?)

Well, now yo' take de hair an' put it in yore pocket. An' well, dat will tempt dem people tuh come tuh love yo'. Yo' carry 'em all de time. Make 'em love yo'. [Fayetteville, N. Car., (1415), 2546:3.]

6263. Eithah a man or woman, eithah one, git holt of yore hair, undahstan',

an' weah aroun' dem. Take an' wet it wit dere pee, yo' undahstan', an' weah it tuh a string, weah it aroun' yo'. Yo' wanta git 'er, yo' see, where yo' wanta.

(What do you do that for?)

URINE - ON HAIR - WORN

Well, yo' do dat tuh keep anybody else from intahferin' wit yo' an' 'er. Urine de bes' stuff in de worl' tuh wet it. [Wilson, N. Car., (1487), 2661:3.]

6264. Dey tell me, say, jes' lak yo' got a wife, whut chew could do tuh make her stay home an' all. Jes' say, yo' could take a piece of 'er hair out, or yore wife cut yore hair off, see. An' put it undah de steps wit *chambah lye*, an' yo' gotta stay home. [Brunswick, Ga., (1235), 2090:4.]

URINE - HAIR BURIED IN BOTTLE UNDER STEPS

6265. Ah heard dat dey kin jes' clip some outa de top of yore hair an' git dat an' some of yore urinate, put it tuhgethah an' stop it an' bury it undah de steps, fo' yo' tuh walk ovah it. Dey say dat will make yo' love 'em. [Savannah, Ga., (1255), 2127:4.]

6266. Yo' git a Adam-an'-Eve [root] an' put it in a bottle, an' git a stran' off de haid, [or] down below - mostly [they get] de hair de bes' [best] way dey kin, if dey have any connection wit it, dey'll git a piece. An' dey'll put dat in a bottle an' urinate a li'le in dere. Den dey stop dat up an' put dat undah de fron' step. Dat'll make dem part. [Wilmington, N. Car., (235), 160:3+85.]

URINE - HAIR - ADAM-AND-EVE - BOTTLED - UNDER STEPS

6267. Now, jes' lak if dey wanted yo' or loved yo' or somepin, dey would take yore hair an' put it - yo' know, jes' put it in a li'le bag or somepin - li'le ole red flannel or somepin lak dat, sew it up. Put cologne on it, jes' a li'le *Hearts Cologne*, an' keep it - jes' weah it, keep it. An' den dey' take dere watah - yo' know, pee on it. Dat's whut dey tell me dey do wit dat.

URINE - *HEARTS COLOGNE* - ON HAIR IN RED FLANNEL BAG

(Why would they do this?)

To make dem love yo'; yo' see, care fo' yo'. [Waycross, Ga., (1148), 1870:15.]

6268. Dey tell me dat yo' kin take hair yo' know an' tie it up an' put cologne on it an' yo' know, make watah on it, an' dat'll create love - make yo' love whoevah did dat.

(You would get my hair to do that?)

URINE - COLOGNE - ON TIED UP HAIR

Yes sir. [Waycross, Ga., (1091), 1758:8.]

6269. Dey tell me yo' kin take a woman, she pluck yore hair an' git a plait of it. Ah know dat, ah've know'd of it bein' done. Plait of chure hair right in de mole of yore haid, an' keep it, an' yo'll nevah leave her - yo' can't leave her.

(What will she do with it?)

URINE - HAIR - FINGERNAILS - WORN IN SACK

She keep it, yes sir. She'll take dat an' weah it. She'll put dat wit a little *chambah lye* an' she'll wrap it up, [or] sew it up. She'll git some of yore fingahnails.

(Are you telling me the same thing or something different?)

No, she goin' put dat in a sack. [Brunswick, Ga., (1196), 2014:2.]

6270. Well, yo' take - jes' lak yo' want someone go blind, or ah want chew tuh go blind, see. Well, yo' take mah hair an' some of mah urinate an' a little of whut pass from mah bowels, an' yo' put it in de stove an' yo' brown it. Well now, yo' brown it an' git it up tuh a good powdah. An' jes' lak [I] pass yo', yo' see, an' yo' standin' at a place an' ah see yo' pass. Well, ah may pass an'

ah'll see yo' an' ah'll throw mah han' lak dat [demonstrates]. Well, yo' see, when ah throw mah han' - have it in mah han' - an' ah do dat wit it. Yore eyes is - [changes person] dis is in mah eyes an' ah'm goin' blind. (Makes you go blind.) [Savannah, Ga., (1261), 2144:4.]

URINE - EXCREMENT - HAIR: 3 INGREDIENTS
PARCH - THROW ON PERSON

6271. Jes' fo' instance, say, if yo' were livin' wit a woman an' jes' say, yo' wanted tuh leave 'er an' she wanted yo' back. She had a lock of yore hair. Den she would put in some nails, rusty - dey'd have tuh be rusty - rusty nails an' about nine or ten rusty needles. Put 'em in a bottle an' urinate see on it. Den whenevah she's ready fo' yo', she'd prob'ly shake de bottle an' git it all upset. It won't be long 'fore yo' git back dere. [The shaking of bottled urine, also other substances is a common rite, *shaking* should be indexed as a magic rite.] [Savannah, Ga., (1279), 2150:2.]

URINE - HAIR - RUSTY NAILS - RUSTY NEEDLES
IN BOTTLE - SHAKE

6272. Dey say dat yo' kin take some hair from undah yore arm, on yore haid, an' yo' know [pubic], put it in a bottle an' a little urinate in it an' put it, yo' know in some close place dey say in de no'th cornah of de room an' cause yo' tuh love 'em.

URINE - BOTTLE - HAIR OF 3 PLACES
NORTH CORNER OF ROOM

(Take some hair from the head, hair from under the arms and hair below - hair from the three places?)

Yes.

(Hair from under one arm or both?)

Yo' kin take some from each arm. [Brunswick, Ga., (1192), 2011:2.]

6273. Dere's a way to run a woman crazy so dey say. Dey take a small bottle an' put urine in it, an' put de hair down in it an' stop it up, an' throw it in a stream of water. It will go an' yo' will nevah git chure mind back unless somebody will discovah where dat bottle went an' bring it back an' uncork it. [For 2 remarkable examples of *doctors* recovering floating spells and destroying them, *see* 920, p.338; 921, p.339.] [Jacksonville, Fla., (550), 689:2+85.]

URINE AND HAIR BOTTLED - INTO RUNNING WATER

6274. (Who would do this?)

A man or woman, eithah one. Dey take some of yore hair out de top heah an' put it in a bottle, an' put about fo' or five drops yore watah [urine] in dere, an' put it in some runnin' watah. Stop dat bottle up tight an' chunk it in dat rivah yo' see. Yo' couldn't come back no mo' an' yo' wouldn't know whut de cause. [Fayetteville, N. Car., (1434), 2599:3.]

URINE - 5 DROPS OF - HAIR - BOTTLE - RUNNING WATER

6275. Dey kin take dat.

(That *chamber lye*?)

Yes, an' git a strand of a woman's hair an' put in de bottle an' den put dat *chambah lye* in de bottle.

URINE HIS - HAIR HERS - BOTTLE - 5 GRAINS OF RED PEPPER

(The man would put his own *chamber lye* on her hair?)

Yessuh, he puts 'is *chambah lye* on 'er hair in de bottle an' put fo' or five grains of peppah in dere - dat pod peppah, red peppah, see. Yo' put dat in dere an' yo' stop dat up airtight, an' if she leave, she'll come back. If she wants tuh go, she may go, but she cain't stay.

(That's to hold her.) [Wilson, N. Car., (1473), 2653:16.]

6276. If yo' want a person tuh be crazy about choo, yo' kin take dere hair an' a roun' piece 'bout dat big [demonstrates] outa dere sock, of each sock. (About the size of a dollar?) No, about de size of a quartah or half [dollar]. Den yo' ball dat hair up tight an' yo' put it in dose two pieces of sock an' yo' sew it up tight. An' aftah yo've done dat, yo' take dat an' yo' soak it in 'is urine nine days. Put it in today, let it stay, an' take it out; put it in tomorrah an' take it out, fo' nine days; an' den yo' weah dat about yore person, as close to yore privates as yo' possibly kin, an' dat'll make dat person automatic'ly crazy about choo as long as yo' weah it. An' of co'se if yo' happen tuh lose it or throw it away, dat breaks de spell. [Memphis, Tenn., (973), 1575:6.]

URINE - SOAK PIECE FROM EACH SOCK 9 DAYS IN - WEAR THIS IS A CIRCULAR *HAND*, RARE EXCEPT FOR CIRCULAR METALLIC MONEY OR MEDALS

URINATES 9 TIMES - MAN ON WOMAN'S HAIR - AND WEARS

6277. Now, one shuah way of makin' love dat ah do know. If a man git holt of a woman's hair, he kin urinate on it fo' nine times an' she will stick tuh 'im. Dat's a shuah thing.

(What do you do with that hair then?)

He keep dat wit him all de time. [Waycross, Ga., (1086), 1754:1.]

6278. Well, dey kin take de hair from a woman haid an' make her hair come out. Yo' take hit an' yo' carries it an' yo' put dis heah hair in some of yore water - *chambah lye*. Put dat hair in dere an' let it stay in dere nine days. Yo' take dat hair back out an' carry it back an' wherevah kin yo' put it - in one of dose rooms dataway where she kin git holt of it an' burn it. Well dat make her hair come out.

URINE - HAIR SOAKED IN - 9 DAYS

(Well, now after you do that with this hair, you bring it back to her house.)

Jes' lak yo' got a frien' or anybody dat yo' kin sen' it back in dere an' git it back. Yo' have tuh take it out de *chambah lye* an' let it dry. Well, yo' jes' carry it back dere where she kin git it off de dressah somewhere, an' she kin handle dat hair ag'in. Well, dat run 'er plumb foggy [not *fogy* as in *old fogy*, but her mind will be like a *fog*].

(Well, how will she - will she burn that hair when it comes back?)

She'll burn it or eithah she'll throw it out. Anyway dat yo' kin git dat hair back intuh de house. [Brunswick, Ga., (1188), 2002:5.]

6279. Dey kin take yore hair an' run yo' crazy. Dey cut chure hair right out de top of yore haid an' take it an' put nine grains of red peppah an' nine grains of black pepper, an' git a cup of yore watah [and soil] where yo' wet [urinated] an' put it togethah an' bury it.

URINE - HAIR
9 GRAINS RED PEPPER
9 GRAINS BLACK PEPPER

(Get some of your urine.)

An' bury it, or eithah put it in runnin' watah, or eithah stop it up in a tree. Dat will cause yo' - commence de haid tuh ache an' have misery in yo' haid till yo' go crazy. [Mobile, Ala., (678), 901:1.]

6280. De way dey'll take dat hair, dey'll take dat hair an' dey'll call it [by name], will call yo', an' dey will make a *dressin'* of it an' will git chure mind. An' in gittin' yore mind dey got chew.

URINE - SALT - 9 THIMBLEFULS OF EACH - IN BOTTLE
DRESS PERSON'S HAIR WITH - EVERY 3 DAYS - TALK TO

(How do you make a *dressing* of it?)

Dress yore hair?

(How do they *dress* it?)

All right, yo' take nine thimblefulla *chambah lye* an' yo' take nine thimblefulla salt an' put it in a bottle an' yo' *dress* dat. Yo' do it up in a rag an' weah it aroun' yore waist, an' evah three days yo'll *dress* it an' call it, say, "Ah wants tuh rule, control So-an'-so." See, yo' callin' it. Well, QUITE NATCHAL WHEN YO' CALL A PERSON YO' GIT DERE MIND. An' so dat's de way yo' do it.

(And you do this, as you say, for love?)

Fo' love. [Waycross, Ga., (1170), 1976:1.]

6281. [Hair and water joined in a rite is fairly common in hoodoo. There are many kinds of water: *ordinary* (the water in a bucket or still water), *running*, *hydrant* (considered running), *rain*, *eaves*, *spring*, *well*, *tide*, *dew*, etc. One example of *gutter running water* will be found (No.5695, p.2913). I do not recall any *snow water* or snow rites. *Holy water*, *bathwater*, *dishwater*, *clotheswater*, and *scrubwater* have been omitted because they do not occur in the following list of hair-water rites.]

WATER AND HAIR

(1) ORDINARY WATER IN BOTTLED HAIR

Take a strand of hair out de haid an' put it in a bottle of watah an' shet it up in a bottle of watah. It will run yo' crazy.

(Just ordinary water?)

Jes' take it [hair] out an' put it in a bottle of watah an' stop it up. [St. Petersburg, Fla., (996), 1611:2.]

6282. Yo' gits yo' [your] hair [not your own but the hair of your victim], put it in a bottle an' den go tuh de Mississippi [River], a watah, a runnin' stream, even if it runs dirty, an' git dat watah an' put it in dat bottle an' yo' hair [the hair you are using from someone else], an' stop it up real tight an' it'll run yo' [the other person] crazy.

(2) RUNNING WATER IN BOTTLED HAIR

(Where do you put the bottle then?)

Tote [carry] it in yo' pocket.

[To carry this bottled hair in your pocket normally suggests that the victim is run crazy with love for the person wearing the bottled hair.] [Memphis, Tenn., (972), 1573:3.]

6283. Take yore hair, a lock of hair, an' put it in a quart of watah, yo' know, an' it would run yo' crazy.

(What kind of a quart of water?)

Yo' jis' - fresh watah, yo' know, jis' runnin' watah out of a branch, yo' know, an' put it in a quart bottle an' stop it up. Dat hair will turn to - begin to go to work den an' run yo' crazy. [Vicksburg, Miss., (764), 1045:3.]

6284. Well, ah've heard sev'ral times if a person git hold of yore hair an' put it in runnin' watah, don't yo' see. YO' [the author] HAVE SEEN A RUNNIN' STREAM OF WATAH? AH 'MAGINE YO' HAVE! An' [they] said, if dey carry it to a ditch or, yo' know, any place dat de watah continue runnin', a creek or sompin lak dat, why it will run yo' crazy. [*Hoodoo* has many informants, especially *doctors*, *downtalking* to me. This sort of treatment is surely the greatest compliment I ever received, I being one of them.] [Florence, S. Car., (1304), 2204:1.]

(3) HAIR THROWN INTO RUNNING WATER MAKES CRAZY

6285. A man or a woman kin ketch a stran' of yuh hair, one stran' an' ball it, an' put it in runnin' watah. [That will] *lighten yuh brains*, yo' nevah be standin' still any mo'. [This rite evidently sends you crazy and away at the time.] [Sumter, S. Car., (1385), 2464:1.]

6286. Dey say if dey git holt of yore hair an' throw it in de rivah dat'll run yo' crazy. [Charleston, S. Car., (495), 538:3.]

6287. Take a stran' of a woman's hair, anybody's hair dat chew be goin' wit lak dat, an' den throw it in runnin' watah an' it will run dem crazy. [Wilson, N. Car., (1461), 2650:9.]

6288. Well, ah've heard dat chew kin cut a small plait of hair in de top of yore haid, de mole of yore haid, an' put it in runnin' watah. It will run yo' crazy. [Fayetteville, N. Car., (1390), 2491.]

6289. Ah've heard dat chew kin take hair an' put it in a runnin' stream which would drive a person crazy. [St. Petersburg, Fla., (1005), 1620:6.]

6290. Dey take jes' a piece of yore hair an' put it in a runnin' stream of watah, an' dat'll cuz a person tuh lose 'is mind. [New Orleans, La., (789), 1100:7.]

6291. Heard 'em say dey could git holt of yore hair an' run 'em [you] crazy.
(Well, how would they do that?)
Well, dey say dey could put it in watah, in runnin' watah.
(Run them crazy?)
Yes. [Vicksburg, Miss., (717), 987:10.]

6292. Dey'll take yore hair an' put it in runnin' watah an' dat'll cuz yo' to leave home, cuz yo' to run away. Sometime, ah've heard 'em say, it'll cuz yo' to go in a 'sylum. But ah do know, dat it run yo' 'way. [Waycross, Ga., (1105), 1779:1.]

(4) HAIR THROWN INTO RUNNING WATER SENDS AWAY

6293. Kin take yore hair. Take yore hair an' take it an' put it in, chunk it in de rivah, in runnin' watah. An' dat will run yo' 'way. [Brunswick, Ga., (1180), 1992:3.]

6294. Take yore hair an' put it in runnin' watah. Dat make yo' go away, yo' know - leave, jis' wondah, yo' know. [Jacksonville, Fla., (611), 788:7.]

6295. If yo' git holt of dere hair, why yo' kin put it in runnin' watah - anyone givin' yo' trouble - an' dey have to go outa town. [St. Petersburg, Fla., (1052), 1707:3.]

6296. Git some of dat person's hair an' take it an' throw it in a stream of watah, an' dat will run de person away, dey can't stay dere. [Fayetteville, N. Car., (1426), 2572:1.]

6297. A person could take a stran' of hair outa mole of yuh haid, direc'ly outa de mole, an' put it in a glass vial - sompin lak a li'le vial dey use at de drug sto' fo' dang'rous medicine. Put dat hair in dere an' cork it up right tight an' throw it intuh runnin' watah. An' dey say it will run yuh wit a bad haidache all yuh live, an' almos' run yuh crazy. [St. Petersburg, Fla., (1008), 1630:1.]

(5) BOTTLED HAIR INTO RUNNING WATER

6298. Wal, dey take yore hair, git it from de mole of de head in yore sleep. An' dey git dat out de mole of yore head an' bottle it up and take it to a running stream, an' dey throw dat in a runnin' stream an' dey say dat got a bad effect on yore brains some way.
(They bottle it up and just throw it in that running water.) [Jacksonville, Fla., (547), 680:2+85.]

6299. Git chure hair an' kin stop it up in a bottle, throw it ovahbo'd an' it'll run yo' crazy. [Brunswick, Ga., (1214), 2060:2.]

6300. Dey kin git de hair out de mole of yore haid, an' dey kin take it an' stop it up in a bottle an' throw it in runnin' watah, an' dat'll run yo' crazy. [Sumter, S. Car., (1348), 2330:4.]

6301. If yuh git hold of it, yuh see, yuh kin take it, hair, an' put it in a bottle, stop it up. Put it in a bottle an' stop it up an' den yuh carry it an' throw it in runnin' watah. Dat way yuh could run 'em crazy. [Florence, S. Car., (1311a), 2224:7.]

6302. Ah heard dat dey kin take a stran' of yore hair an' close it in a bottle an' throw it in runnin' watah an' dat will put chew tuh goin', too. [Fayetteville, N. Car., (1397), 2515:2.]

6303. Heard dat dey says yo' take de hair an' close it up in a bottle an' all lak dat, an' put it in runnin' watah an' all dat stuff.

(What was that supposed to do?)

Ah dunno, drive a person crazy. [Fayetteville, N. Car., (1390), 2490:9.]

6304. Dey say yo' kin take hair an' stick it in a bottle, an' go to a runnin' stream an' throw dat bottle in de watah, an' let dat watah on it an' yo' kin run a person crazy lak dat. Yo' kin take a plait of hair an' do de same. [Wilson, N. Car., (1475), 2654:3.]

6305. Take yuh hair an' dey bury it an' put - even dey kin put it in a bottle an' stop it up an' take it tuh *driftin' watah.* Dey'll throw it in dere. It'll keep yuh wit de headache an' *make yuh drift.* [New Orleans, La., (781), 1082:5.]

6306. Take yore hair an' put it in a tight bottle an' stop it up in dere an' throw it in runnin' watah. Dat'll take yore mind, run yo' crazy. [Memphis, Tenn., (938), 1517:18.]

6307. Ah kin take yore hair an' put it in a bottle, in tiny li'le bottle, an' ah kin throw it in de rivah an' yo' goin' move - sech a thing. [Little, Rock, Ark., (just before 885), 1459:2.]

6308. An' if dey wanta drive yuh away, dey kin take yuh hair an' take it tuh a runnin' stream of watah. An' don't nevah go fa'wahds, go backwahds. Take dat hair an' go tuh a runnin' stream of watah an' throw it ovah de lef' shouldah an' nevah look back. Dat'll drive yuh away. It will cause yuh tuh wandah from place tuh place - all lak dat. [Waycross, Ga., (1153), 1889:2.]

(6) BACK TO RUNNING WATER
HAIR OVER LEFT SHOULDER - NEVER LOOK BACK

6309. Den yuh kin take some hair outa de mole of de head an' take an' go tuh a runnin' stream. An' walk down dere an' when yuh git down dere, jis' turn yuh back an' throw de hair in de stream an' walk right on away from it. An' den jis' as long as dat hair will run, why dey'll go. [Memphis, Tenn., (1530), 2735:12.]

6310. Why ah've know dat tuh be so. Take his hair off de mole of 'is haid, an' turn yuh back tuh a stream of watah an' throw it ovah in de watah, an' he'll travel an' nevah have no home. [Wilson, N. Car., (1477), 2657:5.]

6311. Dey tell me dat dey could take yuh hair an' put it in a bottle. Den take de bottle out dere an' stop it up, an' take it tuh some runnin' watah, an' throw it in any runnin' watah wit'out lookin', an' let it float on down stream, see. Dat's dat.

(What will that do?)

Says dat will continue 'em wit a headache. [Brunswick, Ga., (1242), 2111:14.]

6312. Well, yuh take a lock of yuh hair an' yuh lef' track. Yuh take it from de heel. Pull it disaway an' git dat dirt [demonstrates].

(Pull it from the heel to the toe.)

Yes sir. Put dat in a box. Fasten dat up an' yuh go tuh de rivah, tuh a runnin' stream goin' out. An' jis' a li'le befo' yuh git dere, yuh walk - make nine [steps] backwards, an' throw it ovah yuh lef'

(7) BACKWARDS 9 STEPS - OVER LEFT SHOULDER INTO WATER
HAIR - LEFT FOOT TRACK - IN BOX - NEVER LOOK BACK

shouldah. Den walk an' don't nevah look back. Well, dey won't have no mo' trouble wit yuh. Dat's whut ah'm tellin' yuh now. Lak if ah wanta do dat, see dat'll run yuh away. Dat'll give yuh a *walkin' spell.* [Brunswick, Ga., (1211), 2047:6.]

6313. [Take hair] outa de top of yuh haid, de mole of yore haid. Now dey kin take dat hair an' kin run yuh crazy. Dey take dat hair an' take it an' jis' sew it up in a piece of cloth, an' den take dat hair an' take it tuh de runnin' watah, an' dey kin throw it in dere. An' it will run yuh clean crazy - run yuh 'way from dere. [Florence, S. Car., (1331), 2289:5.]

(8) CLOTH - HAIR SEWED INTO

6314. Take it an' take his hair an' tie it up [in cloth or other article such as paper] an' putting it in running water an' let it go down a running stream, dat'll git chure mind all messed up. [Waycross, Ga., (1092), 1759:6.]

(9) CLOTH - HAIR TIED INTO

6315. Aw yuh kin take it, ah heard 'em say, an' tie it up in a rag, a piece of red flannel, an' carry it tuh de rivah tuh runnin' watah, an' throw it ovah yuh lef' shouldah an' don't look back, an' dey say hit'll run yo' crazy.

(This is your hair?)

Yes sir. [Waycross, Ga., (1081), 1749:8.]

(10) FLANNEL - RED - HAIR TIED INTO

6316. Well, dey kin git a-holt of a stran' of yuh hair an' wrap it up in a red flannen cloth, an' put a little red peppah in it, an' tie it up an' throw it in runnin' watah an' yo' goin' as dat - jis' long as hit run, why yo' gone. [Wilson, N. Car., (1473), 2653:10.]

(11) RED FLANNEL - RED PEPPER - HAIR TIED INTO

6317. Ah heard dey take yuh hair an' put it in a bottle. Yuh know take yuh hair an' sew it up in a piece of white homespun cloth, bran'-new, an' put it in a bottle an' throw it down runnin' watah. An' long as dat box wit dat hair in it run, well yo' got'a run away an' yuh nevah come back no mo'. [Waycross, Ga., (1132), 1836:7.]

(12) HOMESPUN - NEW WHITE

6318. Dey kin take yuh hair, so ah learnt, an' yo' kin take it an' put it in a piece of new white homespun. Yuh kin throw dat in de rivah. Dat kin run yo' crazy. [Florence, S. Car., (1326), 2269:6.]

6319. Cut de top of yuh hair off [from the mold] an' tie it up in a piece of rag an' throw it ovahbo'd.

(What will that do?)

Dat'll run yuh away. [Brunswick, Ga., (1202), 2018:9.]

(13) RAG HAIR TIED INTO

6320. Git a plait of hair an' plait it tuhgethah, an' tie it wit a rag or string of any kin' an' throw it in de rivah, or eithah bury it undah yuh do'-steps.

(What will that do?)

Dat will cause yuh tuh fade away. [Memphis, Tenn., (937), 1516:6.]

6321. Dey could take yuh hair an' tie it up in a rag an' wear it nine days in dat rag, an' throw it in runnin' watah an' dat run yo' crazy. [Waycross, Ga., (1112), 1785:1.]

(14) RAG - HAIR TIED INTO - WEAR 9 DAYS

6322. Git dat hair an' yuh plat it. An' yuh plat it undah-han'. Don't plat it ovah-handed, plat it undah-handed. An' if yuh plat it undah-handed, when yuh git it plat undah-handed, den yuh git a li'le red piece

(15) RIBBON - RED - TIED ABOUT UNDERHAND BRAIDED HAIR

of ribbon, li'le tiny piece of ribbon on dat hair, see. Yuh puts dat into a bottle. Den yuh stop it up tight an' yuh throw it in de watah, runnin' watah, IN DE BIG MISSISSIPPI RIVAH. An' dat'll run yuh crazy or run yuh outa town. [Memphis, Tenn., (936), 1514:14.]

6323. Ah've heard dat chew take de hair an' git a lock of hair an' put salt an' peppah wit it. How yuh wanta know about de hair?

(Well, what are you going to do with that hair now, after you put that salt and pepper with it? To harm them some way? All right.)

Dat's whut ah wanta know. Ah wanta know did yo' wanta know tuh harm dem or [*hurt* them].

(*Hurt* them. Either one.)

Well, yuh put salt an' peppah in dat hair, an' den yuh git dat track an' put wit dat, an' den yuh take it an' sew it in a piece of new Sea Island cloth [*see later*], Sea Island cloth, an' den yuh throw it in de rivah. Dat's if yuh want dem tuh not think anythin' about chew atall - jis' don' worry wit chew, don't chew know, jis' don't bothah yuh. Do dat an' throw it in de rivah an' *run dere min' away from yo'*.

(16) SEA ISLAND CLOTH - HAIR - FOOT TRACK - SALT - PEPPER

(You take either track?)

No, yo' take de left track.

(You want to put all those details in, in telling your story.)

[Sea Island cloth, made from Sea Island cotton (*Gossypium barbadense*), was so called because this cotton with an unusually long and silky fiber was grown on certain islands off the coast of Georgia and South Carolina, until the boll weevil made its culture unprofitable. If I remember correctly, this (and some informant under BAT) is the only occurrence of the term in *Hoodoo*.] [Waycross, Ga., (1167), 1962:2.]

6324. Dere's three thin's dat yuh could use of dis person dat would cause 'em tuh do dat. Yuh could use his track or 'is hair or any part of 'is clothes dere's any sweat in, an' put it dere, an' 'is mind will jis' begin waverin', an' he won't go crazy nor it won' kill 'im. Yuh wrap it up in a piece of silk cloth an' take it down tuh de runnin' watah an' anchor it dere so it could move about when de watah's runnin'. [For *anchoring* hair in running water, *see* elsewhere in text.] [Wilson, N. Car., (1456), 2648:6.]

(17) SILK CLOTH - WRAP IN - HAIR - FOOT TRACK
SWEATY CLOTHES - ANCHOR BOTTLE IN RUNNING WATER

6325. Take a person's hair right outa his haid, 'bout de mole of 'is haid, an' put it into a silk pocket han'ke'ch'ef, an' yuh kin drop it in runnin' watah. An' dat will run 'im plumb crazy. See, dat would run 'im crazy. [Fayetteville, N. Car., (1407), 2528:2.]

(18) SILK HANDKERCHIEF

6326. Take yuh hair an' put it in a stream of watah runnin' east, an' dey say dat will run yo' away from yuh livin'. Yuh come tuh go dat way. [Brunswick, Ga., (1240), 2109:10.]

(19) DIRECTION: EAST RUNNING WATER - HAIR INTO

6327. Ah heard dat chew could take a person's hair an' run 'em crazy. An' yuh throw dat in runnin' watah dat runnin' no'th, dat run 'em crazy. [Wilson, N. Car., (1506), 2673:3.]

(20) NORTH RUNNING WATER - HAIR INTO

6328. Mos' streams, yuh know, run tuh de east, [they] say, but yuh go tuh a stream dat run west an' it'll cuz a person tuh go crazy from a certain stran' -

ah think it's nine stran's dey say dey git from de mole of yuh haid. Ah've heard dat story.

(21) WEST RUNNING WATER - 9 STRANDS OF HAIR IN

(And they throw it in that water, you say?) An' put it in dat runnin' rapids - put it in de runnin' watah, an' dat'll cuz a man or woman tuh lose dere mind. [*West-running water* means water flowing towards the sunset. It is a magic, not a topographical term, a term meaning trouble. Mos if not all water in South Carolina eventually travels east to empty into the Atlantic Ocean. However, even an eastward-bound stream can sometimes bend to the west for a short distance. The Mississippi River, for example, going south bends from north to east into Quincy, Illinois, and then immediately bends west away from the city to continue its journey south.] [Sumter, S. Car., (1381), 2453:5.]

6329. Yuh kin take a stran' out de mole of yuh haid an' carry it tuh a runnin' watah an' throw it up de stream - don' throw it down de stream, throw it up de stream. Dat'll drive yuh crazy in two days. Yuh be jis' as crazy as a bug. [Here again, as in the preceding rite, we have a magic term, *upstream*, meaning *against the stream*. Upstream or its equivalent against the stream is a common feature of black cat lucky-bone rites - *see* pp.74-97 and elsewhere.] [Fayetteville, N. Car., (1392), 2500:2.]

(22) UPSTREAM FOR EVIL - THROW HAIR

6330. I have heard stories about that. They would get a lock of your hair in a certain part near the top of your head [the mold] where the brain is more exposed. And they get that hair and put it with some other ingredients, and a piece of your clothes that you have happen to have worn very close to you. They tie it up tightly and throw it in running water. This is supposed, they say, to make you lose your mind and to go away from wherever you live. You will continue to want to go as long as this thing keeps in the water and keeps going. It will stop you from running if it will catch on something, a root, a snag; then they say you will stop. You will never want to come back from where you started from. [New York City, (10, informant from near Orangeburg, S. Car.), Ediphone.]

(23) CLOTHES - HAIR TIED IN - THROWN INTO RUNNING WATER IF IT CATCHES ON ROOT OR SNAG

6331. I've heard dey kin git some of dere sweaty clo's an' take de dirty watah from dere clo's. An' dey use dat like dey use in a bottle. An' git some mol' offa his hair [hair from the mold of the head] an' put it in theah, an' some bah'k [bark] offa [birch] tree. An' put dat [bottle] tuh floatin'. An' dey say dat'll run 'im crazy. [Richmond, Va., (341), 282:1.]

(24) CLOTHES - DIRTY WATER FROM - HAIR - BIRCH BARK BOTTLE - THROWN INTO RUNNING WATER

6332. An' bury dat.

(This hair?)

Yeah. Take yuh hair an' bury it undah de watah. Dat where de watah runnin', [a hydrant]. It'll run yuh, make yuh mind go an' come [as the water inside the house is turned on and off].

(25) HYDRANT (= RUNNING WATER) - HAIR BURIED UNDER

(I see.) [There are several places in *Hoodoo* where waterpipes between street and house, and the faucet itself are considered running water.] [New Orleans, La., (798), 1113:6.]

6333. Yo' kin take de top of yore hair out de mole of yore haid an' cut it

out, an' put it in a bottle an' stop it up. An' first yo' take yore name an' put it in a bottle, an' put chure hair on top of dat, an' stop it up good in runnin' watah. Well, as long as dat bottle run, yo'll run. Well, when dat bottle bu'st, why yo'll be gone.

(26) NAME - HAIR BOTTLED - INTO RUNNING WATER

(You will die?)

Yessuh. [Fayetteville, N. Car., (1423), 2566.]

6334. Dey git holt of yore hair an' dey take an' dey gits a - put it in a bottle, an' put red peppah, cayenne, an' salt in dere an' yore name, an' stop it up in a bottle. Dat'll make yo' have de headache all de time, an' make yo' feel if yo' ain't satisfied nowhere yo' move. In no time yo' go. Git dat bottle an' throw it.

(27) NAME - SALT - RED PEPPER - HAIR BOTTLED - THROWN INTO RUNNING WATER OR PUT OVER DOOR OR UNDER MATTRESS

(What do you do with that bottle?)

Yo' take an' throw it in de rivah. An' [or] den yo' kin take an' yo' kin put it up ovah 'is do' where [he walks under it] or if yo' [ain't] scared he'll find it dere, if yo' a friend of 'em an' yo' visit 'em, yo' take an' yo' git it in de mattress or undah dat [bed]. [New Orleans, La., (881), 1451:5.]

(28) 9 STRANDS OF HAIR - BOTTLED - INTO RUNNING WATER

6335. Anybody kin do dat. Jes' take nine strands of hair out de top of yore haid, very perfect, an' put it in a bottle an' stop it airtight, an' put it in runnin' watah - jes' run 'em 'way, an' drown 'em. [Fayetteville, N. Car., (1403), 2525:5.]

(29) 9 DAYS LATER - HUMAN HAIR BOTTLED IN WATER BECOMES ALIVE THROW INTO RIVER NOT LOOKING BACK

6336. Well, dey kin git holt some of yore hair. It's 'cordin' to whut dey wanta do wit yo', why dey kin take dat hair. Now, if dey wanta partly run yo' crazy, frenzy minded, dey could take dat hair an' put it in a bottle an' stop it up an' pore watah on it.

(Any kind of water?)

Any kind of a watah po' on it. Let it stay until it become to be - DAT WATAH GOIN' MAKE DAT HAIR 'LIVE LAK A LITTLE LIVE WORM IN DE WATAH, yo' see. Well, WHEN DAT HAIR BEGIN TUH GIT 'LIVE, dey take an' po' dat water out an' t'row dat bottle in de rivah. Let it float on de way down - on - on - on. T'row it away. Whenevah dey throw it down, dey [the thrower] jes' turns aroun', dey don't look back aftah it a'gin at all. Well, dat run yo' crazy.

(They pour the water out that bottle before they throw it into the river?)

Yes, 'fore dey t'row it in de rivah, dey must keep it nine days aftah yo' put de watah in it. Yo' keep dat bottle 9 days. Have it roun' yore house an' IN 9 DAYS DAT HAIR WILL COME TO LIFE.

(Yes, but I mean, you leave the water [hair] in the bottle when you throw it into the river?)

[The word *water* in my question is a slip of the tongue for *hair*.]

Yeah, oh yeah. An' de bottle's goin' float on, be goin' right on down wit de stream. [Mobile, Ala., (700), 949:3.]

6337. Well, ah kin go out tuh de fo'ks of de road, if ah wants tuh go out dere an' put down a little magic work for business. Ah kin go out dere tuh de fo'ks of de road an' git me a little dirt [*see* FORK-OF-ROAD DIRT, p.688, and elsewhere]. De fo'ks of de road comin' so [demonstrates]. Prob'ly one comin'

east an' one comin' west. Well, ah gits right in de middle of dat fo'k of dat road. Ah don't git very much of dis, jis' a li'le bit of it, dat dirt. Take dat li'le dirt an' has me a li'le bottle, or cup or anythin' ah wants tuh put dat dirt in, an' go on back home. Well, ah kin fix dis right up out tuh de fo'ks of de road. Aftah ah git dis dirt an' put it in dat bottle, den ah has me a ten-cent bottle of *Hearts Cologne*. Put dat *Hearts Cologne* on dat - nine drops, see. An' aftah ah po' dat in dat bottle, den ah puts anythin' - any othah article ah got lak hair or anythin'. Ah'll fix dat up.

(30) 9 INCHES BURIED - BOTTLED HAIR - FORK OF ROAD DIRT
9 DROPS *HEARTS COLOGNE* - DIG UP 9 DAYS LATER
THROW OVERHEAD INTO WATER - DON'T LOOK BACK

Well now, heah's what all goes in dere: Dat dirt out de fo'ks of de road. Buy a bottle of *Hearts Cologne* jis' about dat big [demonstrates], a ten-cent bottle. Yuh po' dat intuh dis dirt or whatsomevah dat chew got tuh put dis dirt in, a bottle or cup. An' aftah yuh put dat in dere, den yuh takes hair. Don't care whut part it come from - come from out yore haid, puts it in dere. An' aftah yuh put dat hair in dere, yuh stop dat hair up airtight an' takes it back to dese peoples' home an' bury dis fo' nine inches under de ground. Dat represent de nine mawnin' dat she'll leave dere. [She'll leave on or before the ninth day.] Den go back an' take it outa dere an' goes to a runnin' stream of water an' throw dis in a runnin' stream of water. An' when yo' throw dis, throw it high enough to give a splash tuh dis bottle. Don't look back - jis' throw it ovah yuh haid, don't look back atall.

An' jis' long as dat watah an' dat bottle floats - it don't be a big bottle, a little bottle, so [demonstrates]. So long as it goes, dat person dat yuh's aftah, dey is gone.

(You throw it high enough?)

High enough tuh make de splash be heard [over] dat curse words.

[My transcriber ommitted *dat curse words*; a common practice to end a rite with a cursing incantation. Why the splash had to be heard during or after the curse words is a sort of *So be it* or *Amen.*] [Waycross, Ga., (1143), 1860:7.]

6338. Wal, dey kin take yuh hair. Git 'em on a piece of papah an' wrap it up an' put some salt an' black peppah wit it. Put it in runnin' watah an' yuh got-a git outa dis town. Dat will put chew a-travelin'. [Jacksonville, Fla., (608), 786:7.]

(31) PAPER - WRAPPED IN - HAIR - SALT - BLACK PEPPER
3 INGREDIENTS

6339. Ah heard dat chew kin take three stran's of a person's hair an' go tuh a runnin' stream of watah an' put it in dere, if yuh want tuh git 'em outa town - sompin lak dat - an' let it run down. Yuh know, dey put it in de watah in some kinda papah an' jis' let it go down de stream. Dat dey would leave de town.

(32) PAPER - 3 STRANDS OF HAIR - WRAPPED IN

(You said they wrap it up in some kind of paper.)

Wrap it up in some kind of paper an' let it swim, see. Let it swim downstream an' dat - dat person would leave town. [Waycross, Ga., (1058), 1718:2.]

6340. Now ah tell yuh anothah thin' tuh send 'em away. If yuh kin git dis now. Now dis is purtty hard tuh git. Yuh don't git dis all de time.

(33) PAPER YELLOW - HAIR WRAPPED 9 TIMES IN

If yuh kin git a few strands of 'is hair, yo' undahstan', an' wrap it up in yellah papah an' put nine wrops in it, see [demonstrates by wrapping and counting]

1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9.

(Wait a minute! Do you wrap it that way, the way you are **wrapping it now?**)

Comin' to yuh.

(It comes to you and goes out.)

Yes sir. An' yuh take dat an' put it in runnin' watah. Dat'll **carry 'im away.** [St. Petersburg, Fla., (1024), 1656:4.]

6341. Dey could take yore hair an' run yo' crazy. Dey take it an' **put it in runnin'** watah. Dey furce set it in rainwater an' wiggle-tails git into de [rain] watah. An' dey'd drop dat **hair** in [the water containing **wiggle-tails**] [and also] a **horsehair**, suppose to make a **worm.** Den dey'll take yore hair an' **put it in a bottle wit rocks in there** [to sink it], an' t'row it in running watah. [Wiggle-tail = wiggler or wriggler - larva or pupa of the mosquito.] [New **Orleans**, La., (802), 1118:5.]

(34) RAINWATER ATTRACTS WIGGLE-TAILS PUT BOTH IN BOTTLE - ADD A HORSEHAIR AND VICTIM'S HAIR - THROW INTO RUNNING WATER

6342. Yo' go to de spring an' yo' git dat watah an' git a strand of a person's hair an' yo' put in dat - yo' put it in a bottle. Yo' ketch yo' some an' yo' put it in a bottle. An' yo' put dat in a bottle an' yo' take dat an' bring [it] back wit yo' home. An' jes' keep it all de time right in de cornah **of** yore bedroom. Keep dat in dere all de time.

(35) SPRING - WATER FROM - BOTTLED KEEP IN CORNER OF BEDROOM

(What will that do?)

Dat's tuh keep him at home. [Memphis, Tenn., (1547), 2808:8.]

6343. A lady tole me dat she run a lady crazy. An' she'd taken some hair **out** of 'er [other woman's] haid an' she put it in a bottle, jis' a bottle an' stop it up an' carry it to a runnin' stream of watah an' **throw** it in, an' talk an' tell it, "Ah want chew tuh run dis lady crazy." An' **when** dem nine days wuz up, she jis' *foolin' crazy*. [Sumter, S. Car., (1363), **2402:1.**]

(36) TALKING TO HAIR - BOTTLED - RUNNING WATER - 9 DAYS

6344. Well, ah've heard dat yuh kin take a lock of a woman's hair an' throw **it when** de tide is goin' out - jis' so yo' knows de watah goes out an' comes in. Well, when de tide is goin' out why yuh throw dat bottle wit dat hair - stop dat fulla **watah** - an' let it go out. An' dat will run de man, ah mean dat woman, **crazy.** [**Brunswick**, Ga., (1176), 1989:3.]

(37) TIDE GOING OUT - THROW BOTTLED HAIR INTO

6345. Dey take de hair an' put it in a snuffbox, an' goes tuh de **rivah when de** tide's goin' out an' throw it ovahbo'd. Evah time de tide go an' **come, why** dey - don't **care where** dey is, an' **whut kinda** job dey got, **why** dey jis' driftin' **from** place tuh **place.** (**They** are drifting all the time.) [Brunswick, Ga., (1201), 2016:8.]

(38) TIDE GOING OUT - THROW INTO - HAIR IN SNUFFBOX

6346. If **a man would take some** hair out a **woman haid**, or eithah a man haid, **an' jes'** or'nar'ly - **see**, we got a sluggish slow tide chere. An' yo' stop it up [in a bottle] jes' **as** tight as it kin be stopped, see, an' put jes' **enough water or anythin'** dat

(39) SLUGGISH SLOW TIDE - HAIR IN BOTTLE

sink dat bottle. Jes' let it swim wit de tide a piece, not [sink] right down to de bottom. An' she left town. She won't come, be back, but she won't be *hurt*. Dat de woman's hair, see.

(That's to run her out of town?)

Yeah, dat's to run her outa town. [Brunswick, Ga., (1183), 1995:2.]

6347. Take dat hair an' put it in a bottle of watah. Go down tuh de rivah when de tide be goin' out, yo' see, an' take dat hair an' git some of dat watah whut runnin' out - while it's floatin' - de tide be goin' out. Put some of dat watah an' stop it up an' throw dat bottle ovahbo'd an' say, "God damn, yo' son-of-a-bitch, yuh oughta been daid," an' let dat bottle run out, an' dat'll jes' run yo' crazy. See dat watah be carryin' it time de tide be goin' out, see. Dat watah carries it on out, yo' see, an' yo' jes' nevah would have no mo' good sense. Yo' jes' be crazy, don't know whut's de mattah wit chew.

(40) WATER - OF OUT-GOING TIDE - IN BOTTLE WITH HAIR THROW INTO OUT-GOING TIDE WITH A CURSE

(Now, you put this hair in the bottle after you empty the bottle out, but you must get some of the water as the tide is going out and put in the bottle and cork it up, then throw it right back into the same water.)

Yes. [Brunswick, Ga., (1207), 2040:5.]

6348. Takin' yuh hair an' puttin' it in [*can or bucket* of] watah, an' dey take it out an' put it in a stockin', an' bury it undah de steps fo' three days. In three days dey take it up an' throw it in runnin' watah.

(41) 3 DAYS BURIED UNDER STEPS THEN INTO RUNNING WATER

(What will that do?)

Say it will run yuh crazy.

(What do you mean, put that hair in water? What kind of water?)

Well, yuh know, sompin lak put it in a can or bucket or sompin lak dat.

(You mean ordinary water?)

Yes sir. [Florence, S. Car., (1302), 2202:1.]

6349. Dey git de hair from de comb an' dey mix it up wit a little - put some salt in it, de way ah heard it. Now, put salt in it an' sometimes dey puts *chamber lye* in it. Put dat in de *chamber lye* in de bottle. Put dat in de bottle - put de *chamber lye* in it an' put de salt in it an' stop it up. See, an' goes tuh de rivah an' chunk it as de tide goin' out. An' dey chunk it as de tide goin' out, well, about from three tuh five tuh nine days, yore mind will be goin' - goin' till yo' go, an' aftah while yo' find yoreself crazy. [Savannah, Ga., (1262), 2145:4.]

(42) TIDE GOING OUT - BOTTLED HAIR - SALT - URINE 3 INGREDIENTS - 3 OR 5 OR 9 DAYS

6350. Dey could take yore hair an' stop it up in a bottle wit cayenne peppah, peppahgrass an' take dat bottle at 12 o'clock hour on, an' chunk it ovahbo'd in de Mississippi River, an' jes' as she [bottle] drift, you'll drift aroun'. [New Orleans, La., (811), 1169:6.]

(43) 3 INGREDIENTS: RED PEPPER - PEPPERGRASS - HAIR AT 12 O'CLOCK THROWN INTO RUNNING WATER

WEARING OF HAIR

(1) A LOVE RITE

6351. [The wearing of hair, a common love rite, is scattered throughout *Hoodoo*. In addition to many examples given elsewhere, here are a few more:]

How tuh win yuh husban', yassuh [yes sir], if he wuz lovin' somun [someone] else. Ah had taken some of dere [his] hair outa de mole [mold of the head] an' weah

[wear] it a couple mont's [months], an' ah have regained 'im back.

(You took some hair out of your husband's head and just [meaning *nothing else*] wore it, and that brought him back.) [Wilson, N. Car., (1500), 2668:3.]

(2) BAG OR SACK - HAIR IN - A *HAND*

6352. Git chure hair an' take dat hair - she kin take dat hair, an' if it's yore hair an' she wants yo' tuh love 'er, she kin take dat hair an' sew it up in a piece of cloth, an' take an' weah dat cloth an' wherevah dat he goes, why yo' [she] will long aftah 'im. [Waycross, Ga., (1120a), 1798:2.]

6353. Well, some people'll [people will] take haih. Jes' lak yo' take mah hair yo' know an' weah it, weah it on me [you], put it in a bag or somepin an' pin it tuh de clothes on de inside. [They] says dat'll make mah mind cleave tuh dem [you]. [Brunswick, Ga., (1242), 2111:5.]

6354. Ah heard say if yo' take a person's hair an' sew it up in a li'le sack an' weah it somewheres aroun' [you], why dey'll love yo' fo'evah - dey nevah be 'way from yo'. [Wilson, N. Car., (1506), about 2673:4.] [The reason why I did not know the cylinder number here, there were two rites typed on the same transcription sheet, I forgetting to note here the cylinder number on the upper half. Since I have all separate rites in volumes 1 and 2 listed in numberical order, I know cylinder 1506 contains rites numbered 2673. The place number 4 on the cylinder is typed on the lower half of the original transcription sheet. The comment will explain other instances of unknown numbers in *Hoodoo*.]

(3) FOOTSKIN (DEAD) HERS - HIS HAIR - SHE WEARS

6355. Gittin' some of de man hair an' some of de dirt - jes' lak a woman she git some of de man hair an' git some of de dead skin from undah 'er foot, an' weah it roun' 'er wais', an' dat'll keep 'im mo' [more] close tuh 'er.

(She takes some of his hair and some of the dead skin from the bottom of her feet and puts it together.)

Yessuh. [Sumter, S. Car., (1346), 2328:16.]

6356. Take some of de hair an' some of de [foot] tracks an' weah it roun' yore waist, an' dat'll *keep 'em down* - some of dey right track.

(4) FOOT TRACK AND HAIR HIS - WOMAN WEARS

(Who would do that as a rule?) A woman would do dat.

(Take some of the man's hair and some of his right foot track *to keep him down*?)

Yassuh. [Sumter, S. Car., (1346), 747:6.]

6357. Ah've heard dat dey kin take dat hair an' sew it intuh de bindin' of dey clothes. It mo' lak gittin' yore *nature* if dey keep dat hair sewed intuh de bindin' of dey clothes an' it become sweaty wit de *nature* of yo'. Den yo' kin come mo' lak managin' dat person. An' den ag'in yo' kin weah it [hair] in de bottom of yore shoe. Weah it in yore shoe an' walk on it an' dat person will nevah become a enemy of yo', becuz yo' got 'em *undah yore feet*. [Fayetteville, N. Car., (1408), 2530:11.]

(5) HEM OR BINDING

(6) LODESTONE - RED FLANNEL - HAIR

6358. Yo' kin take de hair an' yo' git chew a lodestone wit it an' sew it up in a piece of red flannel an' weah it nex' tuh yo'. *Dat's yore mind.* Ah've got it, yore mind. Yo' weah dat an' dat's supposed *tuh draw yore mind*, see. Keep it always an' weah it on yo'.

(That will draw you.) [Little Rock, Ark., (897), 1468:5.]

6359. [*Mold* or *mould* (the latter British) a term for a special place on top of the head, had few sayings or rites in *Folklore from Adams County Illinois*, 1st

ed. These few beliefs concerned the top of a baby's head, the still unjoined skull sutures which informants called the *soft spot* - anatomically the *fontanel.* An adult *mold*, sutures grown together and the center from which hair spread in all directions, informants knew as the *crown* or *crown of the head.* Some persons knew the name *mold* for the top of the head but no folklore about it. This top-of-the-head significance of *mold* appears in *Websters New International Dictionary of the English Language*, 2nd ed., 1942; but *The Random House Dictionary of the English Language Unabridged* (1966) omits the definition. Does this omission indicate infrequent usage or obsolescence for a word as old as the Anglo-Saxon language? There are many hair-from-the-mold-of-the-head rites in *Hoodoo.*]

(7) MOLD OF THE HEAD HAIR

An' den dey kin take de hair ag'in out de mole [mold] of yore haid an' weah it on de body an' make 'em love yo'. [Sumter, S. Car., (1348), 2600:5.]

6360. Tuh make love wit a woman, yo' cud [could] git - yo' cudn't git it anyway - git somebody tuh git some of 'er hair. An' take dat hair, put it in any kinda bag, but specially if it be a piece of new cloth. It be in de first piece an' den de pocket [bag] be roun' it. Put it roun' yore wais' an' den fasten it roun' dere. Firs' 'n'int [anoint] it wit *Hawthorne Cologne* [*Hearts Own Cologne*, though for a long time this word sounded like hartshorn or hawthorne]. An' evah once a mont' yo' would 'n'int dat wit dat *Hathorne* [*Hearts Own*] *Cologne.* If yo' cudn't git de hair, anybody - jis' so anybody git it an' den give it tuh yo'. Dey cud *fix* it fo' yo' if dey wanted tuh. But tuh make her love yo', den yo' have tuh have dat hair an' weah it roun' yore wais'. 'Nint it firs' wit *Hathorne* [*Hearts Own*] *Cologne.* When yo' see de love begin tuh git weakah, all yo' gotta do is 'nint it ag'in. An' jis' as long as yo' keep dat hair an' 'nint dat - even yo' cud take it off aftah yo' weah it de firs' nine days. But if yo' see etc. [St. Petersburg, Fla., (1046), 1701:3.]

(8) 9 DAYS, THE FIRST - WEAR HER HAIR - IN BAG OF NEW CLOTH - MONTHLY "FEED" *HEARTS OWN COLOGNE*

6361. A fellah tole me, ah wuz a kid, a kind of a small lad of a kid, an' dere wuz a girl dat ah wuz likin', an' he had come, walked up to me one day an' says, "Whut chew stud'in' 'bout?"

Ah say, "Well, ah jes'a studyin', ah don' har'ly [hardly] know."

[He] say, "Well, it's a woman yo' stud'in' 'bout?)

Ah say, "How yo' know?"

[He] say, "Open yuh han'."

An' ah jes' open mah han' an' he looked in mah han' an' he say, "Well, ah tell yo' whut chew kin do." Said, "Yo' take an' go git chew a [new] bottle of *Heart's Cologne* an' git fo' strands of dat woman's hair an' put it in dat *Heart's Cologne* an' weah it in de seat of yuh clothes [pubic region suggested by later armpit] nine days. An' if yo' don' wanta do dat, take some of 'er hair. Take a plait of 'er hair an' roll it up real tight an' weah it undah yuh lef' ahm [arm]. An' don' nevah git rida [rid of] hit." An' he say, "She'll nevah leave yo'." [Fayetteville, N. Car., (1422), 2462:1.]

(9) 9 DAYS - 4 STRANDS - NEW *HEARTS COLOGNE* WEAR IN SEAT OF CLOTHES OR PLAIT AND ROLL AND WEAR IN LEFT ARMPIT

6362. Yuh hair. Or tuh make love er anything, dey'll [take] dat an' fol dit [fold it] up an' den put some - weahzit [wears it] aroun' dere

(10) 9 NEEDLES - HAIR FOLDED - BOTTLED - ABOUT WAIST

wais' [waist], see. Dat not tuh do no hahm [harm] dō [though]. Dat tuh make love, if anybody - yuh wife wan'a keep yuh in.

(Yes, what would she do then?)

Dey go tuh verk [work] an' yuh [dey] put dat in a bottle, [with] 9 needles an' lak dat. Dey put 'em in. Dis ole man 'ave [have] tell me. [Charleston, S. Car., (502), 546:3+85.]

6363. [Paper is a magic substance in hoodoo: type of (including imitation parchment), color, new, ruled or unruled, shape, etc. *Folding* and *wrapping* and *tying* are magic rites.]

(11) PAPER - WRAP IN - MOLD-OF-HIS-HEAD HAIR SHE WEARS SEWED IN SACK

If he's got othah woman roun' an' dey ain't got de habit of hittin' it off, she could jes' - jes' git a stran' of hair out de mol' [mold] of 'is haid, an' wrop it up in a piece of papah, an' jes' make a sack fo' her tuh weah yo' know, jes' sew it up in some of 'er clothes she's gon'a weah. Why he couldn't leave dere no time, unless he goes tuh 'is business - couldn't stay no longah. [Wilson, N. Car., (1509), 2677:9.]

(12) RED PEPPER - HAIR - WRAPPED - WORN

6364. If yo' have a piece of dere hair yo' kin git 'em back. Ah heard dey takes it an' wrap it in some peppah an' tote it, in red peppah. Bring a person back. [Fayetteville, N. Car., (1444), 2614:15.]

6365. Dey take yore hair, a stran' of yore hair, an' dey cut it an' put a li'le piece of it on 'em an' dey wear it roun' below...A piece of yore hair an' put a piece of dere garment an' wear it down below dere stomach. Yes - an' then - that makin' love.

(13) *ROUN' BELOW* SHE WEARS HIS HAIR WRAPPED IN PIECE OF HER CLOTHES

(They put a piece of any kind of garment?)

Yes a piece of 'er garment - de seat of 'er bloomers, yessuh. Yes - dat make a man love 'em. [Sumter, S. Car., (1378), 2447:5.]

6366. Yo' kin git some of dat woman's hair an' take an' put a halfa teaspoonful of salt intuh some watah an' a li'le bit of camphah tuh it, dey says. An' yo' kin shake dat up - de hair an' a li'le bita camphah an' watah an' dat table salt tuhgethah. An' she will leave from where she's at or leave de man she's wit. [Savannah, Ga., (1256), 2130:3.]

(14) SALT - CAMPHOR - WATER - HAIR - SHAKE

(15) SALT - SPICES - HAIR - TIED IN RAG

6367. Ah heard people say yo' could take a person's hair an' tie it up in a rag or sompin lak dat, an' put salt an' ah think dey said spices in it an' carry it wit 'em all de time. Dat make 'em love dem, see. [Fayetteville, N. Car., (1394), 2405:9.]

(16) 3 DAYS - HE WEARS HER HAIR IN SEAT OF HIS UNDERWEAR

6368. Jes' lak yo' wants tuh git in touch wit a woman an' cain't git in touch wit 'er, yo' go tuh work an' jes' take yo' two or three stran's of hair out of 'er haid; yo' know, tie 'em an' weah 'em in de seat of yore undahweah - weah it three days. Well, dat gits dat yo' see. [Florence, S. Car., (1328), 2282:9.]

(17) 3 STRANDS OF HAIR - SUGAR - LARD IN DIME-SIZED PAD AND WEAR

6369. For instance, if I had a wife and she was in love with me and I was running around with other women and I went to sleep, she would pull three strands of my hair and put them in a bag, and put sugar and lard, and make it just the size of a dime in a little pad, and wear

it around her leg, either leg. I would have no more use for any other woman. [Fredericksburg, Va., by Ediphone.]

6370. Well, ah've heard dat chew could take de hair out of a woman's haid an' jes' take a string an' tie dis hair, if yo'd wanta harm 'em [her] some way.

(18) TIED HAIR WORN ABOUT WAIST UNTIL LOST

Weah it aroun' yore waist, weah it until de hair lose out. Say when de hair lose [is lost], yo' done lost de woman. [Fayetteville, N. Car., (1429), 2578:12.]

(19) TIE HAIR IN CLOTH - USE *HEARTS OWN PERFUME* TIE AND WEAR ROUND WAIST

6371. Heard dem say dat chew kin take yore hair an' put it in some powdahs an', an' some *Hawthorne* [= *Hearts Own*] *Cologne*. Said dey take dat an' put dat an' tie it, an' put it in a cloth an' tie roun' yore wais'. Dey said dat'll make mens love yo'. [Waycross, Ga., (1108), 1783:1.]

(20) UNDERWEAR - INTO PIECE OF HERS - HE WRAPS HER HAIR AND SEWS IT INTO NEW CLOTH TO WEAR IN HIS POCKET

6372. Yo' kin take a woman's hair an' a piece of 'er undahweah an' a piece of new cloth, an' sew it up tight an' weah it in yore pocket, an' dey says she'll love yo'. Else [otherwise] she'll be extra mean tuh yo'. [St. Petersburg, Fla., (1010), 1636:2.]

(21) WOMAN WEARS MAN'S HAIR IN BELT

6373. Take a man's hair, a strand of his hair out of his haid, an' put it - make a belt, chew know - an' put dat hair in dat belt an' wear it roun' yore waits [waist]. Dat will make him crazy about chew too. Ah've tried dat too. [Waycross, Ga., (1078), 1747:3.]

6374. Well, ah heard it said if yuh git nine strands of der hair an' yuh wrap dat aroun' a cord nine times jis' lak yuh tyin' up a [package] - jis' aroun' de hair, wrap it from yuh all de time. Den yuh git chew nine drops spirits of turpentine an' yuh put on dat, an' yuh wrops dat up in a piece of papah. [You put 9 strands of victim's hair in a piece of paper, add 9 drops of turpentine, and wrap a cord from you 9 times about this paper package.] An' yuh go an' put it undah de [house owner's or renter's] doorstep. Yuh put it undah dere evah mawnin' befo' de sunrise fo' nine mawnin's. Yuh put dat undah dere an' yuh go back after sundown. Yuh put dat undah dere an' yuh go back aftah sundown. Yuh put it undah dere befo' sunrise an' go back aftah sundown an' git it, den put it back dere ag'in befo' sunrise. Yuh go it fo' nine mawnin's an' on de ninth mawnin' dey [owner or renter] goin' be movin'. [*Wrapping* and *winding*, two important magic actions have not always been indexed in the past. There are in *Hoodoo* many examples of the former, especially wrapping to you or away from you. True winding rites probably will also be found in *Hoodoo*, they appearing in love rites of general folklore (*see* BALL OF YARN examples, FACI, 2nd ed., p.439).

WRAP AWAY FROM YOU 9 TIMES CORD ABOUT PAPER PACKAGE CONTAINING 9 STRANDS OF HAIR - 9 DROPS OF TURPENTINE PUT UNDER PERSON'S STEPS - BEFORE SUNRISE 9 DAYS REMOVING PACKAGE EACH NIGHT AFTER SUNSET

[Wilmington, N. Car., (294), 217:4 - 85+.]

WHISKEY - LODESTONE - BLUESTONE - HAIR 9 MORNINGS - BEFORE SPEAKING - SHAKING BOTTLE

6375. If she wanta take him from 'is wife. Yo' see, he's got a wife an' she wanta take him. An' 'cordin' to dat, well, he'll go an' stay wit 'er all night. Well, while he's dere, she'll cut some hair out of

'is haid, see. She'll take dat hair out an' put it intuh a quart bottle an' good whiskey on it, an' put bluestone an' lodestone in dere. An' befo' she'll speak to anybody, she'll git up evah mawnin' fo' nine straight mawnin's an' shake dat up. An' at de end of de ninth mawnin' when she shake it up, dat hair will be jes' as black as a coal in dat bottle. An' dat man will walk right out of de house an' walk ovah dere tuh her, an' 'is wife won' say an'thin' tuh him.

(That takes this man away from his wife?)

Yessuh. [Memphis, Tenn., (1530), 2736:4.]

7. FINGERNAILS - TOENAILS - FOOTSKIN

[These three parts of the human body appear separately, joined with one or the other, or all together, or in various combinations with various substances. About one-third of them concern food and drink. As always in these sections of special material, not all rites are here. Others will be found elsewhere, especially in INTERVIEWS.]

6376. Yo' know, jes' lak we be settin' down filin' our fingahnail off, yo' know, an' yo' know people be settin' roun' talkin' tuh each othah an' ain't thinkin' about it. Well, dey watch chew an' dey git chure fingahnails.

ANT HOLE - HER FINGERNAILS IN - STOP UP HOLE NEXT DAY *SHE'S GOIN' BAD...LAK SOMEBODY GOT DE TB - SHE DRYIN' AWAY*

Ah'll take 'em up an' ah'll carry 'em tuh dis ant bed an' whenevah dey take yore fingahnails an' carry 'em tuh de ants bed, yo' know dose ants mo' den apt tuh take evahthin' dey kin an' carry dem in 'is hole. See, when he carry dat, den ah'll go back de nex' mawnin' an' if dat ant is missin', have taken dese nails, well ah'm goin' stop de hole up. Well, dat's she's goin' bad, got somepin, jes' lak somebody got de TB [tuberculosis]. Jes' long as her fingahnails an' thin's is stopped up in dis hole, she dryin' away. [Fayetteville, N. Car., (1423), 2586:9.]

6377. Take an' put yuh toenail an' a piece of dis man's hair in dere an' yo' kin git 'im back.

ANT NEST - WOMAN'S TOENAILS AND MAN'S HAIR IN

(Put it where?)

In de ants nest, in a red ants nest. [Fayetteville, N. Car., (1425), 2571:4.]

6378. Yo' soak yore feet an' den yo' git a knife an' scrape dat skin off - some of dat dead skin. Make it up an' put it in sompin tuh drink. Nachurally ef yo' drink tea, put it in yore tea or in coffee. An' take yore fingahnails an' toenails an' parch dem an' beat dem up an' put it in coffee or tea. An' wash undah yuh arm an' put dat in de tea. Dat will make 'em love yuh, make dem real jealous of yo', too. An' ef yo' don't min' 'em, make 'em kill yo'. [Mobile, Ala., (672), 887:2.]

ARMPIT WATER - FINGERNAILS AND TOENAILS - FOOTSKIN - IN DRINK

6379. Dey say a woman, eithah a man, if dey want dey husban' or dey wife tuh stay home. Yo' take yuh fingahnails - trim yuh fingahnails, trim de toenails an' wash undahneath each one of yore arms an' if

ARMPIT SWEAT - FINGERNAIL AND TOENAIL CLIPPINGS IN LIQUOR - HIDE 3 DAYS - LET VICTIM DRINK

dey drink likkah, put it in likkah an' let it set fer three days. Don' let 'em see it. Jis' conceal it somewhere. An' dey say dey would nevah leave, jis' hang right aroun' dere - stay home. [Jacksonville, Fla., (549), 686:6.]

6380. [This may be my only example of the rare term *badge*, meaning *hand*, or *toby* or *mojo*.]

If yo' wanted 'er tuh love yo', why yo' jes' take some of - jes' lak yo'd take a bath an' git some of de dirty skin from undah de bottom of yore feet, de hollah of yer lef' feet. Trim yer fingahnails good an' close an' git some of de dirt from undah dere. Take dem an' parch dem, parch de fingahnails. Parch dese fingahnails brown, beat it up, an' git some of 'er hair an' burn it - de hair from 'er haid an' burn it. Mixes it tuhgethah wit *Hearts Cologne* an' sulphur, an' weah it undah yer lef' arm as a *badge*.

BADGE - MADE WITH FOOTSKIN FROM HOLLOW OF LEFT FOOT
PARCHED FINGERNAIL CLIPPINGS - FINGERNAIL DIRT
HER HAIR BURNED - MIX *HEARTS COLOGNE* - SULPHUR
ALL IN SMALL PACKAGE - WORN IN LEFT ARMPIT - 7 DAYS

(Wear it under your left armpit as a *badge*.)

An' in seven days she'll eithah come or she'll write yo' a lettah. [St. Petersburg, Fla., (1042), 1687:4.]

6381. Yo' kin make de girl love yo' dat way. Well, yo' kin take an' wash yore feet nice an' clean an' scrape de callous lightly, see. Go git chew a dime's wuth [worth] of beer or 15 cents wuth of beer an' put dat in dere. Keep it always shet up good. Keep it in - an' co'se yo' could drink a glass an' give huh a glass, an' SHE BE JES' AS WILD ABOUT CHEW AS SOMEBODY ELSE IS ABOUT DERE BABY. [New Orleans, La., (1566), 2868:7.]

BEER - DRINK WITH FOOT BATHWATER AND SCRAPINGS

6382. Well, dey will take dat an' have yo' lame all de time.

(What do they do with that then, after they scrape the bottom of the feet? What do they do with that then?)

Bottle it up wit some stuff dey call de *blue vitrus* - wit *blue vitrus*. An' den dey take it an' aftah dey put dat *blue vitrus* in wit it, dey take it den wit a mixture fo' tuh do yo' harm - me harm, or somebody else. Don' care whose [who] 'tis. Dey'd mix it, yo' know, an' driv' [drip] it [bury bottle so that it leaks] long wherevah yo' have tuh go, fo' tuh strike yo' wit pain [in the feet]. [Norfolk, Va., (473), 485:1.]

BLUE VITRIOL - FOOTSKIN
BOTTLED - BURIED IN YOUR PATH

6383. An' dey could trim yer fingahnails, yo' know. Say now, like if yo' set dere an' trim yer fingahs, I'd gathah dem up. See, I'd gathah dem up an' take dem - or toenails, eithah one of 'em. Take 'em an' put 'em in a li'le vial. An' aftah yo' put 'em intuh de li'le vial, yo' would keep 'em in dis vial fo' 'bout nine days, wit a li'le *vitrus* wit 'em fo' tuh git 'em soft. Den yo' take 'em out of dat *vitrus* an' dry 'em off, an' put 'em in anothah vial den an' put othah stuff wit 'em.

BLUE VITRIOL - FINGERNAILS OR TOENAILS - BOTTLED 9 DAYS
REMOVE - DRY - PUT IN ANOTHER BOTTLE - WITH *COLOGNE ROOT*
URINE - BURY - HAND OR FOOT TROUBLE ACCORDING TO NAILS USED

(What *other stuff* do they put with that second vial? What do they put in that second vial?)

Intuh de secon' one yo'll put some of yer own *chamber lye*, an' a li'le bit of *cologne root*.

(*Cologne root*?)

Cologne root. An' yo'll take dat an' shift it aroun' [in the bottle]. Dat is

tuh do 'em harm.

[*Cologne root* is probably a product of the root-seller or hoodoo drug store.]

(Well, what do you do with that bottle then, that has that *stuff* in it? This second bottle, what do you do with that, then?)

De bottle? Well, yo' could take dat bottle out some place an' bury it. Bury dat bottle an' dat'll make dem useless in dere han's or foot, wherever dese nails come from. [Norfolk, Va., (473), 484:6.]

6384. Dat he tole yo' concernin' scrapin' part of de foot, didn't he [my contact man]? [My contact man always required a rite before anyone could enter interviewing room. We wanted to be certain informant knew what we wanted. The rite informant gave now follows.]

BURN OR SCORCH: FINGERNAILS - TOENAILS - FOOTSKIN

(1) *AH DON' KNOW IF WHITE FOLKS DO OR NOT AH KNOW COLORED DO...SCRAPE DE FOOT*

Yo' wash 'am an' evahthin' an' yo' take an' yo' scrape a li'le bit of de skin off yore foot. Ah don' know if white folks do or not. Ah know colored do, but now yo' - co'se ah nevah knowed zactly whut dey [white folks] do. Yo' take an' scrape de foot an' - take a knife, a dull knife so yo' won' cut chure foot, an' scrape it lak dat. Yo' take an' put it in a li'le [can or jar] top an' put it in de stove [oven] an' brown it. When it brown - yo' mix it [with] black peppah an' put it in de stove. An' whoevah yo' wanta see, dat all yo've gotta do. An' whoevah dat chew want - whatevah one yo' want, yo'll have 'em right down undah yore foot. Dey'll come an' give yo' evahthin' an' stick right tuh yo'. [Sumter, S. Car., (1348), 2331:2.]

6385. Ah heard tell of wimmins *trickin'* mens dat way, jes' git de mens where dey got dem undah dey own command yo' know. Yo' know aftah a certain time of de yeah, aftah yo' washes good lak dat, dere's a daid skin comes off dat, off dere feet. Dey say dey'll destroy [scrape off] dat skin an' takes it an' burns it. An' natur'ly dey burnin' part of 'im. An' wherevah dey burn it at - whoevah burns it, dey jes' claim dat to 'em jes' lak dat. [Wilson, N. Car., (1510), 2678:3.]

(2) *DEY BURNIN' PART OF 'IM*

6386. (They trim them? Well, what do they say they do with those [nails]?)

De trimmin's of 'em, dey takes 'em an' scorch 'em, an' scorch 'em - scorch 'em tuhgethah. Aftah dey do's dat, dey buries 'em in a piece of papah. An' when de papah begin tuh rot away an' dis dust of dey trimmings go down in de dirt, dey say yo' begin den an' molt away, come down like yo' got consumption. [Richmond, Va., (427-428), 380:5.]

(3) *COME DOWN LIKE YO' GOT CONSUMPTION*

6387. Scrape de bottom of yore feet, git de dead skin off. Dat means if yo' evah let somebody git de dead skin from undah de bottom of yore feet, dey say dat yo'll nevah settle down. Yo'll always be goin' from one town to de othah.

(What do they do with that dead skin, anything?)

Jis' take it an' burn it up, wrap it an' burn it.

(Give you a sort of *hot-foot* with that?)

Keep yo' goin' all de time. [Wilson, N. Car., (1459), 2648:20.]

(4) *YO'LL NEVAH SETTLE DOWN*

6388. Fingahnails or toenails people would [take] an' ball 'em, tie 'em up in a li'le ball tuhgethah, parch 'em, an' throw away tuh each *cornah of de world.* [The world has 4 corners - *see* last book in Bible, *Rev.* 7:1.] Make 'em go crazy. Dey [have] spell of sickness. [Waycross, Ga., (1129), 1834:3.]

(5) *THROW AWAY TO EACH "CORNAH OF DE WORLD"*

(6) *IT'LL RUN 'EM CRAZY*

6389. Take 'em an' burn 'em in de ashes, an' sew 'em up in red flannen.

(These fingernails and toenails?)

Yes sir, an' it'll run 'em crazy. [Waycross, Ga., (1134), 1842:7.]

6390. It's gotta be close frien's tuh git dat. But dey kin take dem fingahnails an' dose toenails an' dat dead skin off de bottom of yore feet. An' take some dragon blood, see, an' some *John de Conkah* powdah. It's a powdah an' den it's a root, but chew take de *John de Conkah* powdah.

BURN: FINGERNAILS - TOENAILS - FOOT SCRAPINGS - HAIR
DRAGON'S BLOOD - *JOHN DE CONKER* - RED PEPPER
ROLL UP - PUT SALT ON - BURN SLOWLY

(Where do you get the powder?)

Yo' gits dis powdah from New Orleans. De woman tole me, yassuh. An' take it, dat dragon's blood an' dat *John de Conkah*, an' take dat dead skin an' dem toenails [and fingernails]. An' if it's possible, yo' kin git a piece of de individual's hair. Now ah'm tellin' yo' a way tuh drive 'em clean on out of town. An' put some cayenne peppah wit dat an' roll it up. An' sprinkle some table salt on it an' roll it up tight, an' burn it graj'ly [gradually]. Don't burn it real fast. Jis' put it in a place where it kinda simble [simmer] all day long. An' den [after] hit git burnt up, de party would git jis' *hot-footed*, hot-headed to go. [Mobile, Ala., (692), 925:3.]

6391. De bottom of de feet, dat didn't happen tuh me once, but it happen by dem people though. Yo' take de bottom of yore feet an' yo' take yore toenails an' yore fingahnails off. Yo' trims 'em yo' know wit de scissors. An' yo' takes dat an' yo' burys dat, see. An' when dey burys dat, dat keeps yo' aroun' home - keeps yo' from goin' away. An' dat makes de woman keeps yo' all de time undah huh control.

BURY FINGERNAILS OR TOENAILS OR FOOT SKIN
(1) FINGERNAILS - TOENAILS - FOOTSKIN

(I see, I see.) [New Orleans, La., (782), 1083:4.]

6392. Yo' trimmin' yo' fingahnails an' dey'll tie it up in a cloth an' dey'll bury dat. Dat'll harm yo'.

(Well, how would it harm you? What would it do to you?)

Whut will it do tuh yo'? Why, yo' fingahs will rot off. [Charleston, S. Car., (535-539), 653:6.]

(2) FINGERNAILS TIED IN CLOTH

6393. Ah've had a li'le experience. Dey say dey kin take de skin off de bottom of yer feet an' put it in - jis' lak dis [points to ashes and ash tray on interview table] de bottom of yer feet. Wheresomevah [whatever container] dey'd put it [footskin] in, dey dig a hole an' buries it, an' den turn it [container bottom upwards]. See. As hit [= it, the footskin] fade away, as [likewise] yo' fade away. [Vicksburg, Miss., (714), 981:6.]

(3) BOTTOM UPWARD BURY CONTAINER WITH FOOTSKIN

6394. Dey take fingahnails an' toenails an' cut 'em up, an' place 'em intuh a stove. Parch 'em - parch de fingahnails brown. Aftah dey is parched brown, den dey takes 'em an' carry 'em, an' when dey git tuh yore do' or de front do', or dey git someone else dat's stayin' wit yo' tuh place 'em ovah yore head, don't chew know, aftah dey parch 'em in de stove. Dat's de way ah learned of dat.

DOOR AND DOORSTEP

(What will that do to you then?)

It will cuz yo' not to leave home. [Jacksonville, Fla., (588), 754:2.]

6395. Take when yo' scrape de bottom of yore feet. Some people have crusts or whatsomevah, ole dead skin, up undah de bottom of dere feet. Yo' take dat an'

yo' put it in a jar an' bury it up undah yore back do'step. **An' aftah yo' bury** it up undah yore back do'step, whutsomevah trouble yo' **have wit dis person, it'll** be all ovah.

(You take that to somebody you are having trouble with?)

Yes sir. [Florence, S. Car., (1322), 2266:10.]

6396. Well, yo' take a person fingahnail an' yo' cut dem. **Dat's fo' love.**

(Just how would you do that?)

Yo' trim yore fingahnails. Yo' take an' bake dem an' den yo' **take an' beat** 'em up tuh a powdah. When yo' feed a person yo' sprinkle dat in dat **meal, see,** an' dey'll love yo'.

FOOD AND DRINK - GIVEN IN

(1) FINGERNAIL TRIMMINGS

An' den ag'in yo'll take - wash yore feet **real** clean an' scrape de dirt from de hollah of **yore** foot. An' yo' put dat in de food, an' dat'll **make** dem love yo'. [Brunswick, Ga., (1206), 2040:1.]

6397. Dey say dat dey jis' cut jure [your] fingahnail off. Even if yo' **trim** yo' fingahnail an' anybody settin' aroun', it may be at party drinkin' tuhgethah, a person dat drink. Well, if yo' trim nail an' somebody don't lak yo', *got it in* fo' yo', yo' [person who dislikes you] take up de nails an' - down dere whilst yo' haid turn, yo' not seein' [him] take de nails up, an' prob'ly he got de likkah [handy] or slip up an' put some of 'em [your own fingernails] intuh yo' glass. Well, usely [usually] dey [fingernails] goes down parta de way tuh de bottom furs [first] an' come back up. Po' [pour] yo' a drinka likkah an' - well, yo' not thinkin' nuthin, takin' an' prob'ly *half-shot* or somepin-lak, an' drink dem nails down, why YO' FINGAHNAIL IS SURELY DEAD POISON TUH YO' BODY AS A RATTLESNAKE. DEY'LL SURE KILL YAH. [Wilmington, N. Car., (218), 124:5+85.]

6398. Well, ah know a man de way he do. He take his toenails an' trim 'em. Where he have a knack of makin' coffee fo' his wife, yo' know, evah mawnin'.

(2) TOENAIL TRIMMINGS

Well, he'll let dem toenails contin'sly be in de coffeepot, an' boil coffee off dere fo' 'er an' let 'er drink it. An' so dat kinda *ties* her *tuh* 'im - keep 'er from men or anythin' lak dat.

Well, a man or woman, eithah one could *tie* one anothah *tuh* 'em wit dat, by **givin'** it tuh 'er in whiskey tuh drink. Sev'ral diff'ren' thin's lak dat. [Waycross, Ga., (1107), 1781:7.]

6399. Toenails, yo' know. An' [they] ketch yore toenails an', if dey kin git **'em,** dey make a tea of 'em. It gives yo' - an' yo' drink dat an' git it inside **of yo',** it MAKES YORE ENTRAILS SCALEY INSIDE. It be's perfectly scaley JIS' LIKE A FISH, but it be's all de way roun' yore guts. But it's one thing, yo' see by **gittin'** dem, dey goes down. De scales don' come up dis way fo' yo' food tuh hang. **De** scales will hang down so yore foods kin go by. Dey will give yo' a bad odor **through** yore [mouth?]. Yo' undahstan' me? [Savannah, Ga., (542), 670:2.]

6400. Ah've seen a ole lady [*witchcrafter*] take a boy one time. His wife **wus a dissipatin' wumman,** she didn't mean 'im any good. Dis wus a hard **workin' boy, an'** he went tuh 'er [the *crafter*] an' ah went wit 'im.

(Went to this old woman?)

(3) FINGERNAILS AND TOENAILS

Wit dis boy. She has 'im tuh go tuh **work** an' jis' take a warm pail of watah an' **some** soap, **an'** wash 'is hands an' feetses good an' clean. Sharp 'is knife, **trim** 'is fingah**nails** an' lay dem down; an' 'is toenails, put dem down. She take jis' a li'le **small** lid, jis' about lak dat [demonstrates], an' takes dose **fingahnails** an' toe**nails,** an' puts 'em on de stove an' parches 'em thoroughly, up intuh a powdah **compound.** Den she cooked 'em in a cake an' give it tuh dis boy. Well, dis boy **wife** eat dat, why evahthin' come tuh be lovely. [Brunswick, Ga., (1186), 2004:9.]

6401. Not fo' harmin'. Yo' take yore fingahnails an' toenails an' yo' parches dat. An' when yo' parch it, whutsomevah yo' cook fo' a person - lak if a woman got a husban' an' she wants 'im tuh stay aroun' 'er an' love 'er. Yo' takes dat whenevah yo' git ready tuh cook sompin fo' him, yo' parches it jes' lak black peppah, an' den yo' use dat ingredients intuh somepin dat chew git ready tuh feed 'im wit.

(That holds him?)

Dat holds 'im tuh 'er. [Algiers, La., (1577), 2901:7.]

6402. Yo' kin make a person do anything in de worl' fer yuh. Yo' git dere toenail, dere fingahnail, yo' parch dem nail, an' yo' rub [powder] dem nail up, an' sprinkle intuh de food dey eat. [New Orleans, La., (803), 1121:1.]

6403. Well some of 'em say yo' take dat an' make dere husban' love 'em. Take de fingahnails an' toenails an' clip de nail off in a piece of papah or cloth. An' put it in de stove an' parch jis' lak yo' parchin' corn. An' take it an' tyin' it up, beat it up, an' put it in a powdah-lak. An' when yo' give him 'is food tuh eat, put dat intuh it. He'll nevah leave yo'.

(That will make the man love you.)

Yes. [Fayetteville, N. Car., (1390), 2490:12.]

6404. Well, dey say IF YO' GOT A HUSBAN' AN' YO' WANTA RULE 'IM - KEEP 'IM STAY AT HOME AN' NOT RUN AROUN' - dey always say dat yo' trim yore fingernails an' trim de toenails, an' parch dat an' crumble dat in his food, kinda lak black peppah. Dat will do de work. [Fayetteville, N. Car., (1396), 2510:9.]

6405. Well, now, dat would make a person stay tuhgethah. Dat's whut chew mean. Well, dey trim de toenails an' de fingahnails an' yo' parch 'em. Yo' put 'em in a li'le top, yo' put 'em on de stove or anywhere an' yo' parch dem fingahnails an' toenails. Den yo' pound 'em up an' yo' put 'em in a person coffee an' give 'em. Yo' see yo' parch 'em. [Sumter, S. Car., (1343), 2326:2.]

6406. Take a person fingernails an' toenails an' parch it all up tuhgethah. An' jis' lak yo' wanta do somepin tuh git yore husban' back, put it in 'is ration an' he eat it. Why it'll bring 'im jis' as humble, an' anythin' dat chew tell 'im tuh do, why he'll do it. [Sumter, S. Car., (1363), 2404:8.]

6407. Yo' kin cut off yore fingahnails or yore toenails an' lets 'em burn, an' if de person laks [likes] de coffee, den yo' parch it an' yo' git 'em plumb burnt jis' lak coffee, an' put it in de coffee whutevah dey drink, an' yo' cain't nevah git rid of 'em. Dey'll stay right dere. DAT'S LOVE! [Wilson, N. Car., (1504), 2670:8.]

6408. Dey tell me yo' could take de fingahnails an' toenails an' boil 'em, an' put it in bread or tea or sompin othah, an' keep 'im. Keep 'im home. He'll leave but he come back. [Wilson, N. Car., (1499), 2667:8.]

6409. Take an' wash yore feets an' take de dead skin from undah yore feet. But now, what dis is fo', what I'd [use] it fo', would do it fo' diff'ren' things.

(4) <u>FOOT - DEAD SKIN UNDER - SCRAPE</u>

I'd take de dead skin from undah yore foot. An' yo' wash it, yo' scrape dat dead skin an' yo' let it dry. Put it on de stove an' make a powdah out of it. An' aftah yo' make dat powdah out, well yo' kin drop it intuh dere Coca-cola or anythin' a person eat. Dat's when yo' wanta control 'em, yo' see; keep 'em so dey can't do yo' nuthin. Take advantage of 'em, yo' see. [New Orleans, La., (866), 1399:5.]

6410. Yo' wash yore feet clean. Den sit down an' git chew a knife, see, an' jis' start. Yo' see, dat jis' a skin. Jis' take yo' a piece of papah an' scrape it off an' carry it off. See, yo' take dat an' put it on de stove an' let it dry till it gits brown, jis' lak yo' did this othah, an' put dat in dere food. Dat's tuh keep 'em. [Little Rock, Ark., (897), 1468:4.]

6411. If yo' wan'a woman tuh go yore way or if she wan'a man tuh go her way, it works fifty-fifty. Sometimes de woman wants de man tuh go her way an' sometimes de man wants de woman tuh go his way. Well, when yo' wash yore feet, yo' kin jis' take yore pocketknife an' scrape dis off undahneat' yore feet. Yo' git off some li'le fine stuff an' dat jis' fall on a papah, an' git dat in somepin tuh drink. Jis' a li'le bit of it, don' take but a leetle bit of it. Put dat in somepin fo' de man or de woman, either one, an' dey goes jis' lak yo' say. BE UNDAH YORE FEET. [Sumter, S. Car., (1361), 2399:4.]

6412. Yo' kin use dis dead skin from de bottom of de feet. Yo' kin use dat if yo' got a woman dat chew loves, an' yo' an' 'er are not gittin' long so well. Yo' kin keep 'er undah yore feet by takin' dat dead skin an' rubbin' it tuh a fine dust an' sprinkle it ovah de food. Mah mothah she use dat on 'er husban'. Dat's why ah know dat. [Sumter, S. Car., (1342), 2323:2.]

6413. Well, dey say - jis' lak yo' soak yore feet, scrape a li'le of de bottom of yore feet an' put dat in de coffee or tea, an' dat will make 'em stay home. [Sumter, S. Car., (1340), 2316:18.]

6414. Wash it nice an' clean an' take a knife an' scrape dat dead skin off, an' put it ovah 'is grits or ovah 'is rice an' put nice gravy ovah it. He'll jis' go foolish about 'em. Dat's all ah heard of it. [Florence, S. Car., (1293), 2193:8.]

6415. Yo' scrape dat dead skin off de bottom of yore feet. Well, yo' take dat yo' see. Well, DAT'S JIS' LAK A WOMAN TAKING A MAN IN. Yo' scrape dat from undah de bottom de feet, an' yo' take dat an' yo' make up de bread, or whatevah dey goin' put it in. Beat it all up in dere an' give it tuh 'em. Well, WHEN YO' GIVE IT TUH 'IM, YO' SEE, WHY HIT CREATES IN 'EM AN' GIT 'IM TUH DE PLACE, WHERE DERE NUTHIN SUIT 'IM DEN BUT JIS' TUH BE WIT DE ONE DAT HAVE DID ALL SECH AS DAT. [Waycross, Ga., (1097), 1767:1.]

6416. Co'se ah ain't nevah done it but den ah knows whut dis thing will do. Pull off yore shoes an' wash de bottom of yore foot. Take a knife an' scrape dat dead skin off de bottom of yore foot an' parch it till it come to a powdah. An' take dat powdah an' put it intuh somepin dhut [that] dey have tuh drink hout [out] of, an' let 'em drink offa dat powdah. Why, dey will - dey mind will be devoted to yo' as long as dey [live]. [Waycross, Ga., (1120a), 1798:7.]

6417. An' yo' kin take de skin offa yore feet, a woman kin, or eithah a man. It don' make any diff'rence. Take dat skin offa yore feet an' evah time yo' feed 'im, drop some of dat intuh 'is food. An' let 'im eat it an' he cain't quit chew. [Memphis, Tenn., (1537), 2774:13.]

6418. Dey could take de skin from de bottom of de feet an' mix it in wit de milk, or watah - whatsomevah dey make de bread wit, an' feed it to a person. Dey say dat would make dem love yo'. [Brunswick, Ga., (1179), 1991:11.]

6419. Well, yo' scrape de dirt from undah de bottom of yore foot an' put dat in tea or coffee, tuh give tuh yore boy frien' fo' love, tuh hol' [hold] 'is love. [Wilson, N. Car., (1454), 2642:5.]

6420. But if dey scrape de bottom of de feet an' dey cook dat in yore food, yo' cannot leave 'em. [New Orleans, La., (797), 1110:7.]

6421. Scrape yo' feet, I've heard dat. Dey scrape de bottom of yo' feet maybe an' po' it - yo' know, slip it in yore drinkin' watah, yo' know.

(What will that do to you?)

Dat will make 'em catah [cater] tuh yuh at yuh home. [Jacksonville, Fla., (553), 691:1.]

(5) FINGERNAILS - DIRT FROM UNDER

6422. Dat's right. Take dirt from undah yore fingahnails an' *dress* it in boiled food, lak cabbages an' turnips an' all squashes an' things lak dat. An' people

eat dat an' become tuh be crazy about people. Do dat two or three times. [Little Rock, Ark., (887), 1462:2.]

6423. Git de dirt out of a person's fingahnails an' yo' kin *hurt* 'em wit dat. Den yo' kin make love wit dat.

(How would you make love with that?)

Now, yo' kin take de dirt out chure fingahnails dere an' put it in anything dey eat or eithah drink. An' jis' let he [him] git dat wit dat dirt outa yore fingahnails an' he eats dat, if yo' wan' dem dere yo' see. An' when he git dat den yo' got 'im, yo' see.

(That's in case of love.) [Florence, S. Car., (1331), 2290:8.]

6424. Dey use it tuh make love, boys an' girls yo' know.

(The dirt from under their fingers. How do they do that?)

[I had asked about fingernail dirt before turning on recording machine. My question here is merely a comment for myself.]

Well, dey put it intuh dere food jis' lak it wuz powdahed.

(What is that supposed to do?)

Well, he would eat wit 'em yo' know an' dat make him think mo' of de party, yo' see. [Fayetteville, N. Car., (1408), 2532:3.]

6425. Heard tell of people say dat yo' could take de dirt out from undah yore fingahnails, an' dough it up in de bread or anything dat yo' cook lak dat, an' make yo' boss 'em [that lets you boss the person]. [Fayetteville, N. Car., (1397), 2515:6.]

6426. Yo' take dis fingahnail lak dat, scrape de fingernail [dirt] an' put it in anything, an' yo' know, an' give it tuh 'em in watah, an' dat will make 'em wild about chew - sompin lak dat. [St. Petersburg, Fla., (1044), 1694:4.]

6427. Dey say dat if yo' scrape de bottom from yore fingahnail, dat is scrape yore fingahnail yo' know an' feed it tuh de individual, dat will also cause her or him tuh like dem. [St. Petersburg, Fla., (983), 1590:5.]

6428. Well, now, ah've seen dem use de fingahnail tuh make people love 'em an' all, yo' know, an' pull 'em dere way an' all. But dey take dere fingahnail an' dey'll git de dirt from undah dat fingahnail. An' dey'll scrape de fingahnail an' den when dey do dat, dey'll take dat dirt an' stuff from undah dat fingahnail an' put it in dey coffee or dey tea. [Waycross, Ga., (1166), 1957:3.]

6429. Now ah've heard dem say dat de ladies dat goin' wit mens, fo' spechly [specially] spō'tin' wimmins, dey takes dere fingahnails an' jis' git a li'le dirt from undah 'em, or eithah dere toenails. An' lak dey cook grits or make any kinda nice gravy tuh put ovah a man's food, or somepin lak dat, dey will put it in dere an' make de man jes' so crazy about 'em - all dat. [Florence, S. Car., (1293), 2193:7.]

(6) FINGERNAIL DIRT OR TOENAIL DIRT

6430. Put de dirt from undah yore fingahnails or eithah undah yore toenails intuh coffee or tea. Ah've heard of dat.

(What would that do?)

That is to make love.

(Make someone love you? Just the dirt from under your fingernails and under your toenails?)

Yes, dat's right. [Wilson, N. Car., (1454), 2642:4.]

6431. Scrape off de bottom of yore feet an' scrape yore fingahnails. Jis' all yore fingahnails dis way an' scrape 'em off. Yo' take dat an' make it in coffee. Some people jis' scrape de fingahnails an' de toenails. Dey take dat an' make coffee. Dey'll hold dat intuh de han's an' den dey make de coffee.

(7) FINGERNAIL DIRT AND FOOT BOTTOM SCRAPINGS

An' when dey fix 'is cup, dey'll drop dis stuff in dere, an' dey'll give him dat cup of coffee tuh drink. An' it will bring 'im down tuh where yo' won't know 'im. [Jacksonville, Fla., (594), 767:5.]

6432. Dey say yo' kin trim yo' fingahnails, lak ah trim mah fingahnails, an' take de skin offa de bottom of mah feet. An' take an' parch dat up an' put in mah husband's coffee or sompin lak dat. See, let it draw up in dere. An' give 'im dat an' make 'im care mo' fo' me. [Savannah, Ga., (1256), 2130:7.]

6433. How tuh make a woman love yo' or a man love yo'. Trim yore toenails an' fingahnails or clean out from undah yore fingahs. An' put it in yore coffee or put it in sompin tuh eat, or sompin othah lak dat an' let chew eat it. An' yo' go crazy about 'em, an' make yo' love 'em an' all lak dat. [Waycross, Ga., (1066), 1724:8.]

(8) FINGERNAILS AND TOENAILS - FINGERNAIL DIRT

6434. Wal, if a person wanted chew - a woman loved yo' an' couldn't git chew, she could trim some of 'er toenail an' 'er fingahnail an' take de dirt out from undah 'er toenail, yo' see, an' put it in - say a soft drink or sompin lak dat. An' den passin' it roun' an' yo' bein' settin' dere, yo' know. Yo' jis' passin' all of 'em drinks an' she drene [drain] dis outa dis bottle. Jis' lak she's servin' in dis room yo' see, an' yo' all settin' roun'. She'll drene dis outa dis bottle in yore glass an' she servin' yo'. Dat'll make yo' crazy 'bout 'er. [Little Rock, Ark., (900), 1473:2.]

(9) FINGERNAILS - TOENAILS - TOENAIL DIRT

6435. Jis' de same like a woman, or eithah a man, dey wan'a rule dere husban' or de man wan'a rule 'is wife. Well, dey take de fingahnail an' de dirt from undah de fingahnail, an' dey scrape de bottom of dere feet. An' dey puts it on de stove or anything an' dey'll patch it like a powdah. When dey give 'em dere food, well dey takes dat an' dey'll sprinkle it ovah de food from de feet [and nail clippings]. Dat's my experience wit dat.

(What will that do?)

Well, dat's - dey could rule 'em like, yo' know. [New Orleans, La., (822), 1186:8.]

(10) FINGERNAIL CLIPPINGS AND DIRT - FOOT SCRAPINGS

6436. Take de fingahnails or de toenails. Jis' lak yo'd trim yore fingahnails or toenails, an' dey put 'em in a pot of tea where yo' draw tea, an' give 'im tea offa dat. DAT MAKES 'IM QUIET AT HOME. A MAN OR A WOMAN, IF DEY'RE FUSSY AN' QUARRELIN' AT HOME, YO' KNOW, YO' TAKE DAT AN' PUT IT IN A TEA AN' GIVE IT TUH 'EM, WHY DEY COOLS DOWN. DEY JIS' AS CALM WHEN DEY COME IN AN' AS NICE AS DEY KIN BE. Why, de same thing - jis' take de bottom of yore feet, or yore fingahnails or toenails an' put it in de tea. [Brunswick, Ga., (1240), 2109:12.]

(11) FINGERNAILS OR TOENAILS OR BOTTOM-OF-FOOT SKIN

6437. Well, ah've heard dey take de fingahnails an' toenails an' wash yore feet an' scrape undahneat' de bottom of yore feet. An' take an' parch de nails, beat it up an' put it wit dis heah stuff dat come from undahneat' yore feet, an' put it in 'is coffee. Dat's fo' someone yo' wan' tuh love yo'. [Fayetteville, N. Car., (1414), 2544:7.]

(12) FINGERNAIL AND TOENAIL PARINGS - FOOT SCRAPINGS

6438. Take yore fingahnails an' yore toenails, an' scrape undah de bottom of

yore foot, an' take dat an' take an' put 'em in sompin fo' him tuh eat. Dat will make a man love yo'. Parch it in de stove, yeah. Parch it in de stove till it git tuh a powdah, cuz yo' know, so dey can't detect it in de food. An' put dat in dey food an' dat will make dem love yo'. [Fayetteville, N. Car., (1419a), 2556:6.]

6439. Dat's tuh feed men or women, dope people tuh make dem care fo' yo'. Take dem an' parch 'em an' cook 'em. An' cook 'em an' put 'em intuh food an' dey cain't leave yo'.

(These fingernails and toenails.)

[After I had turned off recording machine, informant added *feet.*]

(Scrape their feet?)

Scrape dat all an' puts it in dere food. Dat's whut dat's done.

(Is that done with the fingernail [and toenail] or do you do that separately?)

Yo' do either one yo' wanta do [separately or together] see. [Memphis, Tenn., (921), 1488:3.]

6440. Yo' kin scrape yore fingahnails an' yore toenails wit sugah an' give 'em tuh yore lovah, an' dat makes 'im stay at home.

(How would you give it to him?)

Kin mix it wit yore sugah an' serve in 'is coffee.

[While recording machine was stopped I must have asked about footskin.]

Nevah done dat but ah've heard of it bein' done. Yo' use dat too - wit yore fingahnails an' yore toenails - de dead skin [from the feet]. Uh-huh, along wit dat. [Memphis, Tenn., (928), 1510:13.]

6441. Now, if yo' wan'a woman tuh love yo' - yo' jis' wan'a woman tuh love yo' wit dem nails. De way yo' do, yo' git her nails an' parch 'em an' parch mah nails. Cut mah nails an' 'er nails an' put 'em tuhgethah an' parch 'em. Make a fine powdahs out of 'em an' put dat in de food - jis' feed 'er on dat. Dat'll make her love me. [Sumter, S. Car., (1366), 2413:5.]

(13) HIS AND HER NAILS PARCHED TOGETHER

6442. You could take yore toenails, your fingernails, the dirt from under your feet, an' you could put that in a bottle an' you could feed a man on such as that. Spread it [on his food] when you give him somepin to eat. That'll make him crazy about choo, keep him from goin' away from you. [New Orleans, La., (802), 1118:4.]

(14) FINGERNAILS AND TOENAILS AND FOOTSKIN BOTTLED

6443. Take de dead skin from de bottom of yore feet or yore toenails or somepin' like dat - trimmin' 'em, yo' know. A person kin take dem toenails an' jis' like if yo' walk, yo' take dis step an' dat step. Now dat dus' created dere from undah yore foot, put some in dis track, where yo' done walked; an' put some in dis one where yo' stepped. An' jis' keep yo' on a wandah, goin' on all de time awalkin'. Yo're nevah satisfied no more. But yo' see, dey does dis to dat stuff. Dey puts...

FOOT TRACKS 2 - YOUR DEAD FOOTSKIN AND TOENAILS IN RIGHT FOOT TRACK FIRST AND THEN LEFT

[I interrupt.]

(Toenails. And then you would put it in one foot track, and then into another foot track?)

An' some in de othah one. Divide it up.

(You might begin with the left, or you might begin with the right?)

Yo' begin wit de right foot. Yo' see, yo' watch 'im walkin'. Co'se yo' know de right from de lef' in de direction dey's goin', but yo' wanta be sure yo' git

de prints. Yo'll see de prints an' know one foot from de other. Yo' put it in de right foot firs'. It's quite natchel [natural] dat a person steps off on 'is lef' foot mos' any time when he's alone. Well, yo' put it in dere an' yo' git dis...

[I interrupt.]

(You take that and you put some in the left and you put it in the right, too?)

An' some in de lef'.

(I see. All right.)

Yo' dig a li'le hole wit yore pocketknife. Yo' know, jis' kiver [cover] it up. An' dat'll put 'im dissatisfied, so dat he won' even be satisfied nowhere he goes. He's jis' like a man when he done killed a man. He's afraid de law's in here, he's afraid de law's in dere. He's on de go all de time.

(I see.) [Vicksburg, Miss., (756), 1033:5.]

6444. Yuh take yoah toenails, den yuh put 'em in a li'le rag yuh see an' tie 'em up re'l tight. Cu' [cut] choo a fo'ked stick - yuh see, has two fo'ks tuh it - an' go right undah dere doah step. An' pu' dat rag right in dis fo'k an' drive it down so de fo'k will hol' de bag down tuh de groun', see. An' pu' tit in de groun' jis' enough, yuh know, jis' fer nobody can't see it, yuh know. An' [they] tell me dem toenails'll grow as yuh go away. An' yuh fall off an' go 'way tuh nuthin jis' like dem toenails grow. [Richmond, Va., (340), 276:7.]

FORKED STICK - SPREAD OVER LITTLE BAG HOLDING TOENAILS
DRIVEN DOWN INTO GROUND UNDER DOORSTEP
DEM TOENAILS'LL GROW AS...YUH GO 'WAY TUH NUTHIN

6445. Ah have heard dat yo' go tuh de fo'ks of de road, an' take yore fingah-nail or a corn off yore toes, an' make yore three wishes. Yo' know, say, "Ah wish dis one would nevah intahfere wit me no mo'; ah wish dey would go 'way from me an' nevah come no mo'." An' drop it an' dey'll go. Firs' thing yo' know, if dey's roun' about chew, why dey'll leave.

FORKS OF ROAD - DROP FINGERNAIL OR CORN FROM TOE
CALL MAN'S NAME - MAKE 3 WISHES - INCANTATION

[During brief stoppage of recording machine, victim's name is called - *see later.*]

(What do you do with the fingernails or the corn? What do you do with those?)

Jis' drop 'em down in dere an' say, "Ah wish yo' tuh go an' ah may nevah seen yo' any mo'."

[Here I add the *person's name* previously dropped.]

(You just call this person's name, so they won't be around you any more.)

[Wilson, N. Car., (1506), 2673:2.]

6446. Well, see - jis' lak yo' go tuh de fo'ks of de road. An' dey supposed tuh be crossed lak dat [demonstrates]. Well, yo' take dat part of it - dat's de same as buryin' it an' [or] throwin' it in runnin' watah. Yo' take de skin from dey feet, de one's [feet] whut chew wanta do somepin tuh 'em, yo' undahstan'. Well, yo' takes it an' yo' scrapes it back. See, jis' lak dat [demonstrates]. If yo' from or tuh yo' lak dat. If yo' are cleanin' dere feet, yo'll have dat chance. Yo' take it an' bury it jis' lak ah tole it. An' yo' takes it tuh de fo'ks of de road an' throws it ovah yore lef' shouldah. An' don' look back at each one of de fo'ks, an' den go on where yo' goin'. Makes a cross mark in de road an' turn aroun'.

SCRAPE HIS FOOTSKIN BACK [AWAY FROM YOU]
GO TO FORKS OF ROAD - THROW OVER SHOULDER
CROSS MARK IN ROAD - TURN AROUND - DON'T LOOK BACK

(What will that do to them?)

Dat'll make dem go - jis' insance [insane]. An' dey mind nevah will come tuh 'em lak it supposed tuh. [Memphis, Tenn., (948), 1528:3.]

6447. Yo' take yore fingahnails - do dat on Friday. An' yo' trim all 'em off an' den git chure toenail de same way, an' scrape de bottom of yore feet. An' yo' parch dem toenails an' fingahnails tuhgethah. Parch 'em separate so dat de toenails be hard as de fingahnails an' de trimmin' from de bottom of yore feet. When yo' git 'em all parched, den yo' grind 'em up tuhgethah. Yo' take dem den an' yo' sprinkle it ovah de food dat dey eat, an' dey'll eat dat. Well, now, *yo' puttin' dem undah yore feet* den.

FRIDAY - TRIM NAILS AND SCRAPE FEET - IN FOOD
PUTTIN' DEM UNDAH YORE FEET

(That's for love?)

Yes. [Sumter, S. Car., (1368), 2421:1.]

6448. Yo' cuts yore fingahnails an' yore toenails evah Monday or evah Friday, until yo' git a tablespoonful of it, an' den yo' take dat an' put it in whiskey. Dat's makin' yo' love me, see. Put dat in whiskey. An' den yo' put so much of dat - ah would - in yore coffee or yore tea an' let chew drink off it. Or yo' kin git it in dat powdah an' sprinkle on yore food, an' yo' eat it.

FRIDAY OR MONDAY - NAILS CUT - IN FOOD OR DRINK

(But you must cut these fingernails and toenails on Friday or Monday.) [Waycross, Ga., (1144), 1867:6.]

6449. Well, dey could take yore toenails an' put 'em on a fire; parch 'em up an' make a powdah outa dem, see. Dey could take a frog, take dat frog an' put 'im in somepin where he can't git out, yo' see. Dey puts 'im on a fire an' parches 'im up tuh a powdah. Dey mixes dose two things tuhgethah, yo' undahstan'. An' aftah dey mix 'em tuhgethah, den dey'll take 'em an' put 'em in a red flannel bag, a little small bag, an' dey will bury dem, see. When dey bury dem, it takes effect on yo' right away. Yo' git *founded* in yore feet. Yo' can't git about an' yore feet will begin tuh swell on yo'.

FROG POWDER AND TOENAIL POWDER
BURIED IN RED FLANNEL BAG
YO' GIT "FOUNDED" IN YORE FEET

(I see.)

[Since I did not ask for the meaning of the preceding *founded*, I must have understood it as *confounded* in your feet (*found* being an obsolete form of *confound*); or as *floundered* (*flounder* = *stumble*) or *to stumble* and *go lame*, as a horse.] [New Orleans, La., (873), 1421:8.]

6450. Dey hoodoo - tell yuh whut dey, yuh know [with] *whut dey stick on stamps*.

GLUE - *DEY HOODOO* [WITH]...*WHUT DEY STICK ON STAMPS*
BOTTLE WITH FINGERNAILS AND TOENAILS AND LIMEWATER

(Mucilage, it's like gum?) [This sort of thinking can happen!]

Dat's right, somepin like gum.

(Mucilage, paste?) [Again I OFFEND THE OCCASION with MUCILAGE!]

Yes, sir. Put dat in a bottle an' put it in dere wit de fingahnails an' toenails an' shut it up, stop it up.

(What else did you say? You said you put something else in that bottle. What did you say?)

A little limewatah.

(A little limewater and what else?)

Dat's all.

(Did you say something else about water?)
No, sir.
(I see. And what will that do?)
Well, jis' keep it - tote it.
(Well, what will it do?)
Whut'll it do?
(Yes.)
Well, it'll cuz yuh tuh have - toenails, fingernails, lose all of 'em, see. Toenails always be sore, toes always be sore. [Vicksburg, Miss., (536), 1007:4.]

6451. (What do they do with those fingernails and toenails?)
Ah hear'd 'em say dat dey cut 'em an' put 'em in a snuffbox, an' go tuh de cemetery an' take a dime, an' reach yore han' as fer as yo' kin in de centah - ah mean in de centah of de grave - an' take jis' as much of dat dust as dat dime kin hold. An' ah hear 'em say yo' kin put it in a snuffbox an' throw it in a runnin' stream. An' dat's all ah know about it.

GRAVE - FROM CENTER OF - DIRT A DIME WILL HOLD DIRT - DIME - FINGERNAILS - TOENAILS - IN SNUFFBOX THROW INTO RUNNING WATER

(What will that do to you then?)
Run yo' away, dat's whut dey tell me. [Jacksonville, Fla., (591), 761:3.]

6452. All right, now, heah's anothah one yo' kin take. Yo' be's roun' some person an' yo'll say, "Lemme look at yore feet." Yo' kin take - yo' know dis heah thick skin dat be's in de bottom of a person's feet. Yo' kin scrape out dis thick skin. Jis' scrape a li'le bit offen dis thick skin an' hold it in yore han'. An' if yo' wanta *trick* a person, undahstan', jis' lak yo' roun' an' someone sleepin' heah, an' yo'all had a argument or sompin, see. Yo' take dat dere scale offen de bottom of dere skin an' git chew some sulphuh, undahstan', an' yo' git chew some red peppah. Well, yo' mix dat tuhgethah. All right, den yo' go an' git chew some wild animal blood, an' put dat in dere. All right, aftah yo' mix dat up good, yo' git chew a li'le box, an' put it in a li'le box an' carry it in yore pocket. An' de nex' thing yo' do wit it, yo' carry it tuh a graveyard. See, yo' goes tuh de graveyard an' yo' do's lak dis, yo' go tuh de graveyard an' yo' stan' up [demonstrates], an' de grave is back dere, yo' stan' up by dis grave [like this].

GRAVE - HER BACK TO - WOMAN THROWS ONTO - MAN'S FOOTSKIN - RED PEPPER - SULPHUR - WILD ANIMAL BLOOD IN BOX - AFTER AN INCANTATION

(You stand up with your back to the grave.)
Wit yore back to de grave, an' yo' chunk dat an' yo' say, "Ah hope yo' go 'way from me. Name of de Fathah, Son an' Holy Ghost, go 'way." Yo' throw dis back when yo' speak de las' words. Dey gone an' yo' don' have no mo' trouble wit 'em.
(What will that do to them then?)
Well, he'll leave yo' an' yo'll nevah see 'im any mo'. Yo'll nevah see him any mo' an' nevah have no mo' [trouble]. [Fayetteville, N.Car., (1442a), 2612:1.]

6453. Yo' kin take yo' a person's fingahnails - jis' lak mah fingahnails, yo' know. Git de fingahnails, jis' take de fingahnails. All right, yo' kin take dem fingahnails an' go tuh a graveyard wit 'em, an' put dem fingahnails down [bury them] in de graveyard. An' let dem fingahnails soak dere fo' 'bout nine days, until dey come tuh be soft. When it's soft, den yo' go dere an' take it up.

GRAVEYARD - BURY FINGERNAILS IN 9 DAYS - DIG UP *IN 3 HOLY NAMES* - ROLL UP IN RUSTY TIN BURY AT FOOT OF TREE - FINGERS BECOME CRIPPLED

Yo' see, when yo' take it, yo' turn den an' go git chew a small piece of rusty tin. Yo' go dere den an' yo' git chew a small piece of rusty tin, see. An' yo' take dose fingahnails, yo' see, an' yo' put it in wit dat piece of tin. Yo' see [demonstrates], heah's de piece of tin on de bottom an' yo' got dis fingahnail. Spread it roun' dere, see kinda in a curve jis' lak dis. Undahstan'? All right. Yo' take dat piece of tin an' yo' rolls it up jis' lak dat [demonstrates]. Yo' roll it jis' as tight as yo' kin git it. Well, yo' tie dat piece of tin yo' see an' [you tie] dis person dat's intahferin' wit chew, bothahin' wit chew an' yo' cain't res' from 'em. See, dere fingahs will draw down jis' lak dat [demonstrates].

(They will turn up.)

Turn up, cramp up. Dey won' have no mo' use in dey han's.

(What do you do with that tin after you roll it up that way?)

Well, yo' leave it in dere [the graveyard], see. Yo' take de tin an' yo' take dis an' yo' take it an' carry it tuh de foot of a tree. See, an' yo' bury it. Yo' take yore axe an' yo' clip off a li'le piece lak dat. Let it be down in de groun' an' back it up, right up tuh de side of de foot of dat tree an' let it stay dere. Let it stay right dere. An' 'long as dat stay dere, yore fingahs will - well, dat piece of tin will bend mo' hitself. Well, when yo' do dat, yo' say, "Ah'm doin' dis *In de Name of de Father, de Son an' de Holy Ghost*, dat ah may konkah [conquer] yo'." Den jis' bend down lak dat. [Fingers become magically crippled not only by the bent tin, but also by the tangled tree roots.] [Fayetteville, N. Car., (1442a), 2611:10.]

6454. Some [graveyard] dirt an' some crawfishes an' snakedust. Mix it tuhgethah an' some of yore toenails an' yore fingahnails an' some of yore strength.

(Some what?)

GRAVEYARD DIRT - CRAWFISH POWDER - SNAKE DUST
THREEFOLD *DRESSING* FOR FINGERNAILS - OVER DOOR OR OVERHEAD
OR GRAVEYARD DIRT ON *TOADFROG* IN BOX - UNDER STEPS 9 DAYS

Some of yo' strength yo' - WHAT HAVE SOME OF YORE STRENGTH IN SOME OF YORE FINGAHNAILS. An' take it an' put it up ovah de do' or up ovah yore head, anywhere. An' jis' lak dose things pine away, dat person pine away. Yo'll pine away an' die.

Or either put it on a *toadfrog* in a box wit dat graveyard [dirt] an' put it undah de steps. Go out yo' home an' put it undah de steps an' dat frog will stay dere nine days until he pass away an' die. Dat person will die.

Jis' lak de graveyard dirt an' de crawfishes molt away, yo' molt away. [Mobile, Ala., (678), 901:4.]

6455. Puts 'em in a bag, dese.

(These fingernails and toenails?)

Yes, takes yore fingahnails an' toenails. Dey git holt of 'em an' puts 'em in a bag. Aftah dey puts 'em in dis bag, dey take an' go tuh de graveyard an' git some dirt in dem an' hang 'em up ovah yore doorsill. An' aftah hangin' yore fingahnails ovah de doorsill, stay up dere awhile, den dey take an' sprinkle dem down by yore do'.

GRAVEYARD DIRT - FINGERNAILS - TOENAILS - IN BAG - OVER DOOR
LET HANG AWHILE - SPRINKLE AT DOORSTEP

(And what will that do?)

Dat will run yo' away from someone dat dey don' wan' chew tuh be wit. [Norfolk, Va., (477), 493:12.]

6456. Take an' cut yore toenails off an' take dat an' put it in runnin' branch watah. An' take dis green stuff whut chew call moss, an' put it up in dere kinda like a tea an' put it in dat bottle. Shet it up airtight an' yo'

put it up ovah de sill of yore porch.

(What will that do?)

Yeah, yo' wrap 'em up in dis *green moss whut runs in runnin' watah* **[algae],** an' yo' takes it an' puts it in a bottle an' put it up ovah de jois' **[joist] of** yore porch.

GREEN MOSS WHUT RUNS IN RUNNING WATAH [ALGAE] AND TOENAILS IN BOTTLE - *UP OVAH DE JOIST OF YORE PORCH*

(What is it **supposed** to do?)

Sometimes dat'll - it will run some folkses CRASY an' [but other folks] stay home. Dat'll bring peace in yore home. [Florence, S. Car., (1320), 2264:1.]

6457. [That's a] powahful thing. Yo' kin take de fingahnails, de toenail, a lock of each individual hair.

(Yes.)

Takin' it an' put it in a li'le small can, see, lightin' fire tuh it an' leave it cook tuh a powdah. Sprinkle dat in any food of any woman an' no man kin git between yo' an' 'er. Or eithah way, yo' kin reverse it. If she do it tuh yo', no woman kin git between yo' an' 'er.

HAIR - FINGERNAILS AND TOENAILS PARCH - IN FOOD

(I see. I would simply take this woman's fingernails and toenails and some of her hair?)

Yes, sir.

(Nothing from myself?)

Nope. [New Orleans, La., (879), 1445:8.]

6458. All right, if yo' wants tuh run a woman crazy, yo' take some of 'er hair. An' cut 'er lef' li'le fingahnail, an' den git de middle fingahnail off de right han', an' some of 'er hair, an' tie it up tuhgethah an' go tuh a li'le saplin' tree. Bo' a hole intuh it an' place it in dat hole in dat tree. Ah guarantee yo' 'fo' a good while she be crazy. [Sumter, S.Car., (1367), 2418:10.]

HAIR - LEFT LITTLE FINGERNAIL - RIGHT MIDDLE FINGERNAIL TIE TOGETHER - STOP UP IN SAPLING HOLE

6459. Yo' kin take yore toenails an' yore fingahnails an' yo' kin wrap dat up an' some kinda hair, if dey kin git yore hair. An' dey buries dat up undah yore back step an' dey say, den yo' can't stay in dat house no mo'. Yo'll have tuh move out.

HAIR - FINGERNAILS - TOENAILS - BURY AT BACK DOORSTEP

(You'll move out?)

Yeah, yo'll have tuh move. Long as yore toenails an' things stay dere, yo' have tuh move.

(Well, now, if they were making me move, would they bury it under my house?)

No, dey bury it up undah yore house where yo' live in. Dey have tuh git yo' outa dat house.

(I see.) [New Orleans, La., (783), 1085:3.]

6460. Jis' shave it off, take a little, yuh know - jis' a little bit off yeh fingahnails. An' take a razor an' shave a little bit undah yeh ahms, an' a little bit of hair down dere. An' take dat an' put it in a pot dat choo not gon'a use any mo', an' put it on de fiah; a pot choo're not gon'a use any mo', becuz yuh know nobody fix anything dat yuh wouldn't wana eat [from] it. An' git a pint of whiskey, somebody dat choo know dat love whiskey. An' take dat stuff aftah yuh cook it - it'll git thick - let it drain off. An' when it drain off, put jis' a little bit in whiskey, until de whiskey won't git so thick dat he'll pay mind tuh it. An' den dat's de way yuh kin draw a person wid jeh. If yuh can't

HAIR - ARMPIT AND PUBIC - FINGERNAILS COOK - PUT IN WHISKEY

git 'em no othah way, yuh kin git 'em in whiskey. [Wilmington, N. Car., (260), 179:4+85.]

6461. (No, no, go ahead.)

Well, tuh make a man stay wit chew. Yo' cut all de side of yuh fingahnails an' yuh toenails, hairs undah yuh arms, hairs from yuh head, *undah dere*, an' yo' parch it brown, brown, lak de dust. When, if he drinks coffee, yo' put it in de coffee. If he don't, well yo' take it an' yo'll make it brown jis' lak it wuz black peppah. An' yo'll take it an' yo'll sprinkle it all ovah 'is fish, an' yo'll give it tuh 'em. Well, he'll come tuh lak yo' an' he'll love yuh. [New Orleans, La., (826a), 1208:1.]

HAIR - ARMPIT AND PUBIC AND HEAD - FINGERNAILS AND TOENAILS PARCH ALL - IN FOOD OR DRINK

6462. Well, ah've [heard] dat dey takes yore fingahnails. Yo' know, jis' lak yo' have a sweetheart or somepin-lak an' prob'ly dat chew don' want 'im an' he think dat chew don' wan' 'im. If he kin git chure fingahnails an' a, yo' know, jis' as if yo' cut yore fingahnails an' den take his fingahnails an' yore fingahnails an' put dat tuhgethah, an' take de bow outa his hat an' he puts dat wit 'em. Den he takes an' binds 'em up in a li'le secret place an' he carries dem wit 'im, an' he makes yo' wan'a stay in touch wit 'im. [Fayetteville, N. Car., (1391), 2495:2.]

HAT BOW FROM SWEATBAND - HIS AND HER FINGERNAILS *HE...BINDS 'EM UP IN A LITTLE SECRET PLACE* AND CARRIES

6463. But ef dey git aholt of de dust from de trimmin' of yo' fingahnails, dey'd jis' mix it in a little moonshine, yo' know, or little good whiskey. Well, dey mix it wit de moonshine. An' if it's a woman an' dey wanta do anythin' tuh yo', why dey jis' sew it anywhere in a hem or de bindin' of de sleeve dat dey weah regulah an' don' have tuh wash too much.

HEM OR SLEEVE BINDING - *DAT DEY WEAH REGULAH AN' DON' HAVE TUH WASH TOO MUCH* - SEW INTO - FINGERNAILS SOAKED IN WHISKEY

(What will that do then?)

Well, I suppose if dey might be a person dat care fer yo' an' yo' ain't payin' dem much attention, an' dat will change yore mind an' make yo' love dem dearly.

(And they take the scrapings from a man's fingernails and put it in the whiskey?)

Yes.

(What do they put that in then?)

Dey jis' put dat in dere tuh make a moist taste. An' den dey weah it in a hem or de edge of a sleeve. But it will be a piece of material dat dey don' wash very reg'lah. [Jacksonville, Fla., (596), 768:7.]

6464. Trim de toenails, dat's if yo' wanta keep 'em. De toenails, put 'em in a pan an' put 'em on de stove an' let 'em cook jis' lak yo' gon'a brown 'em see, till dey git brittle so yo' kin take yo' some an' powdah dem up. Yo' don' wanta kill dem. Yo' put dat in dere coffee an' let dat dissolve. Take 'bout dis much, see, an' put it in dey coffee. Mos' likely dey drink dat. *Dey's hoodooed.*

DEY'S HOODOOED - BY DRINKING 3 TIMES YOUR PARCHED FINGERNAILS AND TOENAILS IN COFFEE

(You just use the toenails?)

No.

(Both the toenails and the fingernails?)

Yes, jis' three times.

(You put it in there three times?)
Yes. Dey won' go nowhere.
(That holds them.) [Little Rock, Ark., (897), 1468:3.]

6465. Now yo' take a person toenail. Yo' take yo' toenail, yo' fingahnail. Yo' kin take dem yo' see, jis' lak we trim de fingahnail. Well a person take yo' fingahnail up. He kin take dat fingahnail up an' he kin pound it up, kinda parch it an' pound it up. Take dat an' put it in whiskey. Well, in puttin' it in whiskey hit'll create sompin lak a germ or sompin. Take dat whiskey, see, an' as long as dey keep [it], well jis' say yo' fingahnail, well de worms an' bugs will commence to eatin' undah yo' fingahnails.

YOUR FINGERNAILS PARCHED - POWDERED - TO YOU IN WHISKEY
CREATE SOMPIN LAK A GERM...WORMS AN' BUGS...COMMENCE...
EATIN' UNDAH YUH FINGAHS...DEY CALL DAT CUNJURATION...
MAKE YUH HAND SPOTTED...PEOPLE CALL DAT "LEPAHSIES"

(And what do [did] you say people think it is?)
DEY CALL DAT CUNJURATION.
(No, people say they think you have what?)
DEY THINK YO' HAVE DE LEPAHSIES [LEPROSY] - SOMPIN LAK DE LEPAH [LEPER], YO' SEE. IT START IN DE FINGAHNAIL AN' IT JIS' EAT, AN' [AS] DAT GERM EAT, YO' SEE, WELL HIT GOES ALL UP YORE HAND. IT MAKE YO' HAND SPOTTED 'BOUT. AN' PEOPLES CALL DAT LEPAHSIES. IT DON' BE LEPAHSY, IT BE'S DAT CUNJURATION.
(That is if you drink your own fingernails, that causes it?)
Dat's right, if yo' drink yo' own fingahnails. [Waycross, Ga., (1097), 1766:12.]

6466. Yo' see yo' scrape dat feet an' yo' take dat feet an' put it in a bottle of cologne an' black peppah. Mix wit it an' git some iron whut rust, rus' iron. An' yo' stuff down in dere wit it an' dat'll continue tuh eat dat, commence eat up dat feet dirt from yore feet. An' yo' feet will be eat de same, long as - de mo' dat dat thing, de mo' dat dat rus' commence eatin' dat scuff off yo' feet, de mo' yo' feet will be eaten. [Charleston, S. Car., (520), 620:5.]

IRON RUST - BLACK PEPPER - FOOT SCRAPINGS - BOTTLE COLOGNE
DAT RUS' COMMENCE EATIN' DAT "SCUFF" OFF YO' FEET - CRIPPLES

6467. Yo' git some of de daid skin off de bottom of yore feet an' let it git good an' dry. Den yo' write dem. Yo' save dat an' yo' write dem an' dey write chew back. Well yo', when yo' answah dere lettah yo' put some of dat daid skin in de lettah, see. In eight or nine days dey'll come back. [Waycross, Ga., (1121), 1802:8.]

LETTER - DEAD FOOTSKIN MAILED IN

6468. They can take your toenails and fingahnails an' see, like mah nails now, they could harm me purtty much for this simple reason. They're dirty. See, they are not all that much long, they are dirty. Well, they would take this nail and they would cut these nails as close as they poss'bly could with the dirt an' all into 'em. If they could get to my toes, they'd do my toes de same identical way. Now, they take these nails here, an' mah toenails an' they'd put them together. If they could get a lizard, they'd take a lizard an' they'd kill the lizard an' let that lizard dry.

LIZARD POWDER - FINGERNAIL AND TOENAIL CLIPPINGS AND DIRT IN RED FLANNEL BURY - PUT WOODEN CROSS OVER

(They take a lizard and kill the lizard?)
They kill the lizard.

(Oh, they kill the lizard.)

An' let him dry - I mean, till he gets to a powder. When he gets to a powder, they mixes him with these nails of mine. They'd put that into a piece of red flannel and they buries that. AN' NOW, WHEN THEY BURIES THAT, THEY BURIES IT WITH A CROSS.

(What kind of a cross?)

THEY MAKES A CROSS THEYSELF. THEY DON'T VERY SELDOM BUY A CROSS. You know, ordinary, plain - just a plain cross, wooden cross; just any kind of a small cross you'll use, just since it's a cross. They buries it with a cross into that flannel. See? Well, now, when they buries that, why they got me just the way they want me. [New Orleans, La., (832), 1240:2.]

6469. [The two rites following explain each other:]

They say, kin get your fingernails. If you kin get a man's fingernails, or his toenails, or a piece of hair, you know, say, you get a piece of red flannen, I think, an' sew that up. An' you get chew a bottle of *Hearts Cologne*. An' I think you get that on the day when the moon's on the last quarter, I think. An' you fix that up and sew that up between nine and ten, an' make your wishes. An' then I think they wear that somewheres near the body, near the heart.

MOON, LAST QUARTER - FINGERNAILS OR TOENAILS OR HAIR
RED FLANNEL BAG - 9 STITCHES 4 TIMES - *HEARTS COLOGNE*
ADAM-AND-EVE - WISHES

[Informant starts another hair rite:]

(I see. And what do they put in that bag? What would they put in that?)

Well, they's put in that a bag, it's some kind where they got their fingernails and toenails or some of the hair where they - it's a kind of root they get dey call de Eve-and-Adam. See, those roots are twin roots together. They name one the man and the other one the woman. And then they keep it saturated, I think, in *Hearts Cologne*. They wear that near the body and make a wish for every stitch they make, sewing up that bag. They makes a wish. They make a bag an' sews on it. They make a wish an' puts nine stitches each way [demonstrates].

(Nine stitches in the bag. This is a square bag, nine stitches on each side, nine stitches on each of the four sides of the square bag. I see. And that wish would get them, or something of that sort?)

Yes, then they wear that near the heart.

(That's different from the - adding that root? That's different from the first thing you told me?)

Yes. [Elizabeth City, N. Car., (438), 390:2.]

6470. Some folks takes 'em an' parch 'em an' puts 'em in a sack, an' if yo' kin - jis' lak ah wan' chew tuh love me. Ah'll take yore fingahnails an' toenails an' parch 'em, an' put 'em sack an' ah'll wear dat roun' mah waist, an' ah'll make yo' cling tuh me. An' den ah kin take yore fingahnails an' toenails an' parch 'em, an' pound 'em up an' make a powdah outa 'em, an' feed yo' wit chure own fingahnails an' yo' own toenails. An' dat will make yo' love me.

NAME AND BURY HIS PARCHED FINGERNAILS AND TOENAILS - *RUNS*
WEAR ABOUT WAIST - *MAKE YO' CLING TUH ME*

Den ah kin take yore fingahnails an' toenails an' bury 'em - parch 'em an' bury 'em an' name 'em, an' dat'll run yo' 'way from dere.

(Now you say in putting that stuff into a person's food - now if I want this woman to love me I would use her own nails or use my nails on her?)

Use yores an' hers mixed, jis' mix 'em. [Sumter, S. Car., (1366), 2413:5.]

6471. Well, dey kin take yo' toenails an' put it intuh a bottle an' stop

it up, an' put t'ree needles in it an' call yore name nine times, an' have yo' undah a bad affliction fo' a certain distance of time. (On a bed of affliction [*undah a bad affliction*] for a certain length of time.)

NAME 9 TIMES - NEEDLES 3 - TOENAILS - BOTTLED

Yas. Aftah dat certain distance of time come, well if he wanted tuh take yo' up, he'll snatch one dem needles out. Dat will let chew git up. [Charleston, S. Car., (525), 627:2.]

6472. Take yore fingahnails an' put 'em in new cloth an' it will cuz yo' tuh be painful. Jis' take 'em an' put 'em in some new cloth an' it will cuz yo' tuh be painful. Yo' know, sew 'em up real tight in a new cloth, an' don't break de needle off. Jis' stick de needle right through de cloth where yo' sew it up, an' jis' lay it up ovah de do' where a person got'a pass through in an' out. It would make 'em painful. [Brunswick, Ga., (1175), 1986:6.]

NEW CLOTH - SEW FINGERNAILS INTO
STICK NEEDLE THROUGH - KEEP OVER DOOR

6473. Yo' could take an' scrape out from under yore feet an' put it in a - sew it up in a little cloth an' weah it roun' 'er waist nine days. An' squeeze it in 'is food fo' nine mawnin's. Dat's de way yo' make him love yo'. [Brunswick, Ga., (1225), 2083:6.]

9 DAYS ABOUT HER WAIST - 9 MORNINGS INTO HIS FOOD
HER FOOTSKIN SEWED INTO CLOTH

6474. Now ah tell you. If yo' got a friend, a girl friend, or wan'a be wit one in company an' she don' love yo' enough [you don't love her enough] an' she cut chore fingahnails. Cut it off, an' when yo' done, she take dat fingahnail, an' if yo' drink coffee or sompin, take dat fingahnail an' throw it in dat coffee. An' den when it done drawin' in dat coffee, she kin cut 'er own an' put 'em in dere. An' yo'll drink de coffee fer suppah or breakfast. Give yo' dat about nine mawnin's or nine nights. Yo' couldn't git away from 'er to save yo' life. Yo' has tuh go through till death. [Charleston, S. Car., (?), 647:2.]

9 MORNINGS OR 9 NIGHTS - HIS AND HER FINGERNAILS IN COFFEE

6475. Yo' take nine of 'er fingahnails an' nine of 'er toenails, an' den git a red onion. An' git nine stran's of hair outa de mole of 'er haid an' dat onion, red onion. An' cut it open an' dig a li'le hole in it, an' den take dem nine toenails an' [nine] fingahnails an' dat nine stran's of hair outa 'er haid, an' place tuhgethah an' put it in dere. An' stop dat onion up an' go roun' de house towards where de sun rise an' dig a li'le hole an' put it dere, an' den covah it up. [For a man to hold a woman.] [Wilmington, N. Car., (248), 168:2+85.]

9 FINGERNAILS - 9 TOENAILS - 9 STRANDS OF HAIR
IN RED ONION - BURY ON SUNRISE SIDE OF HOUSE

6476. Yo' know jis' lak yo' scrape yore feet an' leave de scrapin' an' nails on a piece of papah. He kin take dat an' put it in a pocket hans'scuff an' take it an' weah it in de seat of 'is pants, causin' 'em tuh do things lak dat. If dey don't wanta do it, make women tuh obey yuh. Make hisself do things dat he wouldn't desire tuh do. [St. Petersburg, Fla., (1027), 1671:7.]

PANTS - SEAT OF HIS - HE WEARS IN
HER FOOT AND NAILS SCRAPINGS IN HANDKERCHIEF

6477. Yo' kin take jis' de dead skin. Yo' wash yore feet, soak yore feet ah mean tuh say, an' den yo' wash it, an' den yo' take dis dead skin an' scrape it

off yore feet. An' den yo' wash de plate. Git chew a plate dat yore wife or sweetheart or who yo' got goin' eat. An' yo' wash dat plate wit all dat dead skin, see. An' yo' let it dry on dere, an' den yo' let 'em eat outa it, an' yo' nevah git shet of 'em. [Little Rock, Ark., (?), 1459:10.]

PLATE WASHED WITH DEAD FOOTSKIN

6478. Sometime a man lay down to sleep - done tried dis mahself - or eithah a woman it'll work de same way. A man lay down tuh sleep. She say, "Umh! yo' feet cert'ly do smell bad! Why don' choo wash yo' feet?"

"Well, yo' go an' wash 'em fer me."

"Looka chure long toenails! Dey about long as a dog claws. Why don' choo cut chure toenails off?"

"Cut 'em off fer me."

He might not think. Dat woman wash yo' feet, an' take a scissors or somepin an' cut chure toenails off. An' she take dem toenails an' tie dem up in a li'le rag or anythin' an' weah 'em aroun' wit 'er. Yo' always gon'a be cravin' fer 'er, yo'll follah 'er down de street.

POCKETBOOK - MAN WEARS WOMAN'S TOENAILS IN

An' she'll [you'll] do de same thin' tuh yo' [her], if zhoo git 'er toenails. Dis is whut ah experience mahself. Ah had a girl ah thought, re'lly did think somepin of 'er. An' we wus stayin' where dat we could be talkin' wit one 'nothah an' usin' one 'nothah lots of times. An' ah heard of dis, don' choo see. So one Sunday she had a pair of silk stockin'.

Ah say, "Yo' gon'a put dem silk stockin' on ole dirty feet?"

"Ah ain't got time tuh wash 'em."

Ah say, "Ah'll wash yo' feet fer yah." Ah said, "Look'a chure toenail! Long an' cut a hole up through yo' sock."

An' ah done took de safety razor blade an' trim 'er toenails an' washed 'er feet, an' trim 'er toenails an' took 'em. Trimmin', dey fell on de floor an' ah jis' - aftah she got up, ah went an' took dem trimmin's up an' put 'em in mah pocketbook an' wore dem. An' didn't care where ah wus, dat where she wus." [Richmond, Va., (346), 289:1+86.]

6479. Jis' lak a girl cut off a boy fingahnail, or toenail, eithah one. She'll take 'em home, yo' know, an' take a knife. She put 'em on de table an' chop 'em up fine, an' put 'em on de stove an' parch 'em, see. Well, dey tie 'em up in a red flannel an' tote dat in 'er pocket. Well, dat boy will love her long as she keep dat, see. [Florence, S. Car., (1288), 2186:8.]

RED FLANNEL - TIED IN - GIRL CARRIES BOY'S PARCHED FINGERNAILS OR TOENAILS

6480. Yo' take yore fingahnails an' toenails an' put 'em in a piece of rag or somepin an' tote 'em, an' yo' kin make a person like yo', or even yo' kin make 'em hate chew, but chew have tuh put salt an' black peppah with it, or salt an' red peppah.

(You do that to make them hate you?)

Yessuh.

(And you *tote* them then?)

Dat's right, an' make 'em not have nuthin tuh do wit yo' in no way or form or no fashion. Dey can't harm yo', but dey won't bothad wid joo. [Fayetteville, N. Car., (1428), 2577:8.]

SALT AND BLACK PEPPER FOR LOVE - RED PEPPER FOR HATE WITH FINGERNAILS AND TOENAILS IN RAG - WEAR

6481. If dey could git holt of dat - an' if dey git holt of dat, why dey'll scorch it, see.

(These fingernails or?)

Or toenails, see, in ordah if dey wants tuh *trick* yo'. Dat's if a person is sellin' whiskey or somepin lak dat an' dey wants de customah tuh continue or tuh come on tuh love dem, why dey'll burn dat. Dey'll scorch it, yo' see. An' aftah dey scorchin' it, den dey put de spice wit it, see. An' dey tie it in a li'le bag, see. An' maybe, if it's a woman an' she wants tuh use it, she'll [put] her discharges in it. An' den she'll jis' put it in a li'le whiskey an' soak in dere. See. An' aftah soakin' it well, she'll take de juice from dat an' den she'll po' it in dis whiskey. An' she'll shake it an' if yo' drink it, yo'll continue tuh go back. [Savannah, Ga., (539), 659:6.]

SHAKE - TIED BAG - SOAKED IN WHISKEY - CONTAINING SPICE - MENSTRUAL BLOOD - FINGERNAIL OR TOENAIL POWDER

6482. Well, yo' kin take a li'le bit of yore dirt from undah yore fingah-nails. Well, yo' git some salt an' git some alcohol, some vinegah - salt, an' put it in a bottle an' shake it up, an' make yo' do jis' lak dey want chew tuh do.

SHAKE - BOTTLE HOLDING FINGERNAIL DIRT ALCOHOL - SALT - VINEGAR

(Do you get that dirt from under your fingernails or under mine?)

No sir, git 'em from undah yore fingah-nails. Make yo' do jis' lak ah wan' chew tuh do.

(Who would do that? Some woman to a man or man to a man? Something of that sort?)

Eithah one could do it if dey knew [how]. Jis' lak yo' were mah wife an' yo' runs aroun' an' ah couldn't keep yo' home. Well, ah could git a li'le bit of dat dirt, yo' know, from undah yore fingahnails, an' make yo' do jis' lak ah wanted yo' tuh do. [Florence, S. Car., (1287), 2185:10.]

SUGAR - FINGERNAILS - TOENAILS - IN SACK ABOUT WAIST

6483. Take yore toenail an' fingahnail an' put dat in a little sack. Sew it up in a little sack an' put some sugah 'long wit it an' tote it roun'. Dat will make 'em keep love, keep de home. Yessuh, weah it roun' yore waist lak a belt. [Sumter, S. Car., (1378), 2447:11.]

6484. Well, it's quite natchel if a man love a woman, he wan' 'er tuh love 'im yo' know. When she rub 'er haid - *when she rub 'er haid wit 'im*, well she love yo' an' yo' love 'er.

SWING OFF INTUH RUNNIN' WATAH - TIED WITH LONG STRING CLOTH HOLDING HIS AND HER TOENAILS - *ADAM WEED ROOT*

Well, but if yo' wanta git sho [sure] of 'er, if yo' got dat much 'er toenail yo' cut off - cut chure toenail off an' tie it tuh a string wit jis' about dat much *Adam Weed Root* [Adam-and-Eve?] in dat, wit dat toenail, an' let it swing off intuh runnin' watah. An' jis' as long as dat will stay dere, she'll love yo'.

(That's her toenail you tied?)

Sho', her toenail. [Fayetteville, N. Car., (1438), 2605:3.]

6485. If yo' kin git de nail offa each li'le fingah an' de big nail off each [big] toe of de person, an' a lock right out de mole of dey haid an' put it undah yuh right steps, dere ain't no way in de worl' fo' dem tuh leave until de house burn down. Ah don't ca' [care] who it be. Undah de right cornah of yuh step. Whutevah way it is dey is comin' in from de no'th is de right cornah of yuh step where yuh

3 INGREDIENTS: 2 LITTLE FINGERNAILS - 2 BIG TOENAILS MOLD-OF-HEAD HAIR - UNDER RIGHT CORNER OF DOORSTEP

house settin'. [Vicksburg, Miss., (just before 725), 990:11.]

THROW AWAY: NEVER THROW AWAY

6486. I know some people who wouldn't cut their toenails off to save their life and throw them away. They think somebody get a hold of that piece of toenail and do something or other to them. [Fredericksburg, Va., (44), by Ediphone.]

6487. (You were saying something about a woman holding or bringing something back - to hold it back or something. What were you going to tell me about that?)

TOE TO HEEL - SCRAPE HOLLOW OF FOOT - SERVE IN WHISKEY

Hold yo' back?

(Yes.)

Oh! Keeping yo', jis' keepin' yo'. Jis' lak, if yo' come here, lak yo' is now an' someone taken a likin' tuh yuh. Well, she will fool around wit yo' but she nevah could git yuh mind. Well, dat's like me. Well, ah could be a man of plenty of money an' a woman could heah talk of me. She say, "Well, I heah talk of dat fellow. He got plenty of money. I'm goin' tuh try tuh git in touch wit 'im." Well, she gits - some day she be settin' down an' she'll scrape de bottom of 'er feet. But she'll scrape it a diff'ren' way at least - a man kin take an' git holt of a woman de same way, if she is a whiskey drinkah. Well, she scrape it back. Don' nevah scrape it fo'ward.

[Informant will continue to confuse *person* or *sex* of who is doing what.]

(How will she scrape it back, from the toes to the heel?)

[This is quite evident, but I wanted a statement from informant.]

From de toe tuh de heel, right in de hollah yo' see. Well she'll git dat. Well, her feet is got tuh be soft yo' know, got tuh be soft tuh do dat. She'll soak 'er feet in watah, yo' know, tuh git dis skin of it soft. Well, she'll take dat den an' she'll put dat intuh dis whiskey, an' she'll let dat whiskey set about ten days. In ten days time, well yo' kin hold it up an' yo' cain't see anything atall in it. Well, yo' might come an' yo' be settin' aroun' an' she come an' set in yuh lap an' yo' say, "Well, sugah," say, "ah brought somepin fo' yo'." Yo' reach back in yuh pocket. She say, "Whut is dat?" She say, "Aw, yo' been talkin' about whiskey." She say, "Ah'll give yo' a drink of whiskey. Ah bought some fo' yo'. Ah git ti'ed [tired] of yo' worryin' me fo' some whiskey all de time." Say, "Ah bought dis especially fo' yo'. Ah don' wan' nobody drink dis but yo'."

Well, she take some an' drink it. Well, yo' *still-drink*. Yo' ain't drinkin' none atall, 'cuz yo' know whut it is. Yo' say, "Drink - drink - drink. Help yuhself, drink." Say, "I bought it fo' yo'." Well, fin'ly yo' - yo' do dat twice. Unlessen not, if it don' take no effect, well yo' do it three times. Well fin'ly it will take effect. It gits so den, when yo' git ready tuh go, if she's a young girl - if she - yo' kin take holt of a young girl de same way. Her mothah cain't keep 'er at home. She'll come zactly where yo' is at. She'll - first thing yo' know, yo' look dere, an' yo' see her comin'. She say, "Where's Mr. So-and-So at?" "He's not here." "How long he been gone?" "Oh, he's been gone such-an'-such a time! He'll be back directly." "Do yo' reckon dat he'll be back?" "Yeah." Well, if yo' don't come, well she'll go on away huntin' yo'. Well, yo've got de *underholt* of 'er, see. Dat's where yo' take de *underholt* of 'er. [Vicksburg, Miss., (757), 1038:2.]

TOE TO HEEL - SCRAPE FOOTSKIN - ADD SUGAR

6488. Take de skin from undah yore feet. Yo' wash yore feet clean an' den yo' take a knife, jis' lak yo' scrapin' yore feet an' carry it back dat way, back tuh yo'. An' take dat an' mix it wit some sugah an' put dat in sompin tuh eat. Yo' give dat tuh 'em.

(What will that do?)

Dat will make 'em bring yo' evah cent dat dey git. [Memphis, Tenn., (1548), 2810:7.]

6489. Yo' wash yore feet right good, an' start at de - look, de toe of yore feet lak dis way, an' scrape down on de lef' feet. Come down [from toes to heel] an' let it be real quick. An' when yo' cook 'is food, see dat's when yo' wants 'im undah yore feet so yo' use him lak yo' want. When yo' cook 'is food yo' don't 'sposed tuh cook dat in dere [the food] but sprinkle dat ovah de food; see, whut he eats. An' dat hold 'im undah yore feet. Yo' kin use 'im jis' lak yo' wanta. See, dat keep 'im from gittin' away from yo'. Long as yo' use dat on 'im he cain't git from undah yo'. He's undah yore feets. [Memphis, Tenn., (947), 1527:13.]

TOE TO HEEL - SCRAPE LEFT FOOT

6490. (Now what do they do with that stuff from the bottom of your feet?) Well, yo' takes dat an' yo' dries it. Dat's if dey're washin' [the feet], yo' know. Yo' take dat. Dey soak dere feets an' dey take de scissors an' instead of scrapin' it down - an' dey scrape it up.

HEEL TO TOE - *SCRAPE IT UP*
DRY - POWDER - ADD SUGAR - IN COFFEE

(They scrape it up from the heel to the toe?)

To de toe.

(Well, why do they do that?)

Well, dat's de way dey do it, from de heel tuh de toe. Dey dries dat. Let it dry an' roll it lak a powdah. Put it intuh de sugah an' let yo' sweeten it intuh yore coffee or intuh yore food. Dat's fo' makin' people lak me, yo' know. Bring on luck, brings all dat, see.

(I see.) [New Orleans, La., (826), 1205:5.]

6491. When yo' wash yuh feet clean, don' wipe it, wait until it begin tuh dry an' den yo' scrape de bottom of each feet from de heel tuh de toe. See. Save dat an' put it intuh a vessel an' yo' put yuh own *chamber lye* on it. Den yo' stop it up an' yo' let it stan' nine days - nine days. An' de las' day take it out an' dat party, if yo' kin git neah tuh 'em, drop a drop or two of dat in whutevah dey eat or dey drink. Why dey will eithah have tuh be yuh frien' or dey will die. I've knowed of dat [death] evently [eventually]. [Charleston, S. Car., (514, *Doctor* Glover, *see* p.2258), 596:6.]

HEEL TO TOE - SCRAPE BOTTOM OF FEET
URINE ON - LET STAND 9 DAYS - PUT IN COFFEE

6492. De way yo' do dat, yo' have tuh cut 'em to yo' disaway, see.

(Cut your fingernails?)

Cut ary [every] one of 'em - cut all ten of 'em to yo'. Do yore toenails de same way - cut 'em to yo' all de time. Yo' git chey a bottle of *Hearts Own Perfume* an' put dat in dere. Den yo' kin set dat ers' anywheres.

TOWARDS YOU - NAILS CUT
TOE TO HEEL - FOOTSKIN SCRAPER
IN BOTTLE OF *HEARTS OWN PERFUME*
QUICKER AND BETTER IF BOTTOM UPWARD

(What will that do then?)

Dey'll be sickly all de time. Dey will not be healthy.

(The person whose fingernails and toenails you have.)

Yes sir, keep 'em. Yo' know when dey cut de toenails an' fingernails, yo' know, dey gen'ly [generally] throws 'em out.

Well, yo' see when yo' cut chure toenails disaway an' yure fingahnails, well yo' don' scrape dat [bottoms of feet] from yo', yo' scrape it back tuh de heel.

(You scrape the dead skin back to the heel.)

Yes, scrape all dat tuhgethah an' den put it in dat perfume bottle an' stop

it up. But it'll work quickah - hit'll work bettah by turnin' de bottomside upwards. [Brunswick, Ga., (1211), 2047:11.]

TOE TO HEEL SCRAPINGS IN PAPER - AT FORK OF ROAD THROW OVER LEFT SHOULDER - WISH - DON'T LOOK BACK

6493. Now, if yo' got some of dis scrapin', lak ah said from undah de feet, throw it out. Have it in a papah an' throw it out an' don' look back. Whichevah way yo' turn, yo' throw it ovah yore lef' shouldah an' keep agoin', but don' look back. Ah've done did dat too.

(What do you do that for?)

Dat goin' put bad luck on 'em.

(What do you mean by scraping under his feet?)

Yo' know dat dead skin.

(And where do you throw it, any place? Throw it out any place?)

In de fo'ks of de roads an' make a wish. When yo' scrape dat, yo' see some people scrape dat disaway. Scrape it back disaway. Put a piece on a papah an' scrape from de toe back tuh de heel. Yo' kin put dat in whiskey an' he drink it an' he'll nevah leave yo'. [New Orleans, La., (1558), 2833:1 or 2.]

6494. Dat would make yo' painful. Yo' scrape dat off de bottom of a person's feet an' den put it in a glass - in a drinkin' glass. Jis' put it in a drinkin' glass an' put 17 drops of kerosene on it. Put 17 drops of kerosene on it, a pinch of sulphuh - jis' lak yo' put a pinch up lak dat, of sulphuh. An' git some borax - take a level teaspoonful of borax an' put in dere. An' jis' let it set up.

3 INGREDIENTS: BORAX - KEROSENE 17 DROPS - SULPHUR *DRESSES* FOOTSKIN IN DRINKING GLASS - IN DARK PLACE DRIES OUT MARROW IN HIS BONES

(Where?)

Jis' let it set somewhere in a dark place lak up in de loft of de house or in a closet where nobody nevah visit at. An' it will dry out de marrah in 'is arms. [Brunswick, Ga., (1175), 1986:7.]

6495. Well, dey take yo' toenails or eithah yo' fingahnails an' go out tuh a green tree an' has yo' augah wit ja [with you]. Yo' bores yo' a little hole intuh dat tree, an' carry yo' hammah 'long witja, an' drive it up in dat tree as fur as yo' kin git it. An' dat will cause a stroke tuh jump on yo' from dat. See? An' yo' be lame fo'evah an' yo' wouldn't know whut happened tuh yo'. Yo' enemies done *dressed yo' up*, done got chure fingahnails an' toenails drove intuh a tree fo' de balance yo' days, an' yo' cain't nevah trace it up findin' it out. [St. Petersburg, Fla., (1007), 1627:1.]

TREE - INTO BORED HOLE OF - FINGERNAILS OR TOENAILS *CAUSE A STROKE TO JUMP ON YO'...YO' BE LAME FO'EVAH*

6496. Ah've heard dat dey'd git holt of yo' toenails an' fingahnails an' a lock [of] yo' hair, an' put vinegah in it an' take an' care [carry] 'em in de woods. An' bo' a hole in a tree an' stick nine pins in dat hole. An' take de toenails an' fingahnails an' a lock of yo' hair an' ball it up, an' put it in wit dat li'le hole yo' bo'd. An' cut choo a peg an' put it in dere, jis' lak yo' gon'a cork up anythin'. An' yo' go dere evah mawnin' jis' a li'le 'fo' sunrise an' give it two licks real light fo' nine days. An' yo've drived dat fo' nine days an' de ninth day yo' drive it clean up. An' aftah yo' drive it clean up de

TREE - HOLE BORED IN - 9 PINS - FINGERNAILS - TOENAILS HAIR - VINEGAR - PEG IN - 2 LICKS - BEFORE SUNRISE - 9 DAYS

ninth day, den de person who yo' got, he ain't be here long. Dat'll cure dem away, but dat won' kill 'em. [Wilmington, N. Car., (295), 219:3486.]

TREE - BURY IN HOLLOW - FINGERNAILS AND TOENAILS

6497. Yo' take the fingernails, the toenails, an' yo' take that an' yo' bury it in a hollow tree, an' that will make yo' dry up. [New Orleans, La., (804), 1128:5.]

UPSIDE DOWN - TURN HIS BOTTLED FOOT HUSKS IN BED - TO BRING PERSON

6498. Husks, take dat offa yuh foot. Yo' kin weah it. Put it in a bottle, yo' see, an' turn de bottle up dere in bed, if yo' wanted tuh see dat party. Yo' undahstan', turn it bottomside upwards, yo' understand, an' dey shore comin'. She can't git away.

(I see, that's to make them come to you?)

Come real quick. [Vicksburg, Miss., (724), 991:8.]

6499. Ah don't really know dis, but ah heard it, dat yo' kin take de girls fingahnails aftah she clip 'em off, dat's tuh keep de law off yo'. An' put 'em in a bottle an' urinate in de bottle, an' put a li'le *Hearts Cologne* on it, an' she'd follah 'im evahwhere he'd go. An' dat fellah, ah've nevah know 'im tuh lose a girl yet. [Wilson, N. Car., (1459), 2648:19.]

URINE - IN BOTTLE WITH GIRL'S FINGERNAILS - *HEARTS COLOGNE* KEEPS LAW AWAY - HOLDS GIRL

6500. Dey scrape it offen de feet an' den dey take dem fingahnails, dey trim dose, an' dey git de dirt off de toenails, from undah de toenails an' undah de feet, an' put all dat tuhgethah an' powdah dat up an' dry it. Den when dey git dat powdah up, dey put dat in a bottle. Dat's when yo' want 'em tuh love yuh an' yo' can't do 'em no harm. Yo' put dat in a bottle an' den yo' fill dat bottle wit chure urinate wit dat stuff, an' let it sit dere nine days befo' dey use it. Den aftah de nine days whenevah dey fix yo' a meal or anythin' lak dat tuh eat, or anythin' tuh drink, dey will put a teaspoonful of dat in there fo' yo'. Well, den dat gits chew jis' dey way. Gits yuh down undah dere foot an' yo' can't do no mo' den dey wan' chew tuh do. [Mobile, Ala., (700), 950:1.]

URINE - FINGERNAIL TRIMMINGS - TOENAIL DIRT - FOOTSKIN IN BOTTLE - KEEP 9 DAYS - THEN USE IN FOOD OR DRINK *GITS YUH DOWN UNDAH DERE FOOT*

VINEGAR - FINGER DUST - SALT 3 INGREDIENTS TO MAKE YOU WANDER

6501. An' take de dust an' put it in a glass, an' put some vinegah on it an' salt, an' dat will fix 'em.

(What will that do to them? Suppose they took this dust from my fingernail. What would that do to me then?)

Dat will make yo' wandahing. [Savannah, Ga., (543), 676:2.]

6502. You can scrape the bottom of a person's feet, you see, aftah yo' sweat, an' dat's yer stren't'. An' if you scrape the bottom of a person's feet an' you buries it, well some people say to leave it stay buried about six months an' some about nine. Well, you begin to feel bad. Nuthin'll hurt you at all, but you just getting weak, they tell me, in your breath, an' you begin to feel bad until you just pines away to nuthin until yo' die. [New Orleans, La., (783), 1085:5.]

NEVER SCRAPE FEET AFTER WASHING THEM *AFTAH YO' SWEAT...DAT'S YER STRENGTH*

6503. If a woman wants a man to be what you would call *under her feet*, she wants to command that man to do everything she say, she lets her feet get dirty. She goes two or three days without washing her feet, then she soak 'em in water

until they, you know get all that dry skin off, that dead skin. She puts that in the stove and bakes it until it's just as dark as coffee. Then she rolls it out to a powder, then she cooks it in the man's coffee. And after he eats a certain portion of that, he has no will of his own at all. His will is her will - her will is his will, rather. He's down under her feet. [Memphis, Tenn., (973), 1577:5.]

FEET WASHED BEFORE SCRAPING

6504. [Contrary to two preceding beliefs, the contrary is also believed.] You take the bottom of your feet and you wash it good and you scrape it. And you put in the water and drink coffee or tea and that will leave a man drink it. If you want him back, he will stay with you. [New Orleans, La., (804), 1128:6.]

WASH FEET TWICE - THIS WATER INTO FOOD OR DRINK

6505. When yo' go intuh a bath, yo' wash yore feet good an' clean, an' den yo' wash 'em ovah a'gin, an' yo' take dat watah an' yo' put dat intuh coffee or sompin lak dat fo' de person tuh drink.

(What will that do?)

Dat keeps 'em, keep 'em lak yo' want 'em tuh be, yo' know, roun' yo' or sompin lak dat. [Memphis, Tenn., (938), 1517:17.]

6506. Providin' - if yo' wuz a disagreeable person, well dey will use de watah from de foot, from de bath or somepin lak dat. An' sometimes dey use it in dere food, an' dat's why dey does dose *tricks*.

WATER FROM BATHED FEET - IN FOOD TO REDUCE PERSON'S HIGH SPIRIT

(What do you mean by that? I didn't quite understand that.)

Yo' see, jis' lak if yo' wash yore feet in de watah, see, an' de watah is cleah, well den some people dey'll take it an' dey'll cook de food in dat watah. See, an' aftah cookin' de food in dat watah, why den de person who eats dat food, if dere spirit is high, [a cross person] dey mostly will bring it down lak dat.

Uh-huh nominal [= make person *normal*.]

(I see, the temperament.) [Savannah, Ga., (539), 659:8.]

6507. [I heard 'em] say yo' could take, yo' know, if dey git yer fingahnails or somepin lak dat - said dey could take an' put it in a bottle of watah. Dey say, if yo' be anywhere, dey say yo' jis' painin' all de time. Yo' know somebody - jis' lak yo's goin' wit somebody an' dey git mad wit yeh, dey *fix* yah lak dat so yo' jis' be painin' an' hurtin' all de time. Put it in some watah - put it in a bottle of watah an' put it in a dark place somewhere lak a closet. [Richmond, Va., (374), 317:12+86.]

WATER - BOTTLE OF - FINGERNAILS IN - HIDE IN DARK PLACE

6508. Go right on an' let 'er cut 'er toenails an' 'er fingahnails. An' yo' take dat an' care [carry] it right on in de crick [creek] where runnin' watah at. An' yo' t'row right in dat watah. Dat watah be runnin' evah day. She nevah would love me no mo'. [Wilmington, N. Car., (323), 256:3+86.]

WATER RUNNING - FINGERNAILS AND TOENAIL CLIPPINGS INTO

6509. Take de toenails or fingahnails an' put it in runnin' watah an' it will drive love to each othah, make yore love be mo' strongah.

(Suppose I love a woman. Would I put my own fingernails in the water or what?)

Her fingahnails an' put 'em in runnin' watah. Jis' put it in watah an' dat will drive yo' an' 'er love back togethah. [Wilson, N. Car., (1486), 2660:5.]

6510. Ah heah yo' [they] kin take yore toenails - ah don't know nuthin about chure fingah - but chew kin take yore toenails an' stop it up in a li'le bottle

an' throw it **in runnin' watah**. Dat will cause yo' **tuh be driftin'** about through de world **mindless**. **[Waycross, Ga., (1095), 1764:8.]**

WATER THAT RUNS - BOTTLED TOENAILS INTO *YO'...DRIFTIN'...THROUGH DE WORLD MINDLESS*

6511. Take yore toenail **an' scrape** from de bottom of yore feet an' put [red] peppah in it, an' throw it **intuh runnin'** watah an' yo' **always** achin'. Yore feet **an'** things always achin' - hurt chew. Dat de *hot foot*. [Memphis, Tenn., (949), 1530:12.]

WATER - TOENAILS - FOOTSKIN - [RED] PEPPER - *HOT FOOT*

6512. De toenails - de trimmings of yo' toenails an' put it in, git some runnin' watah an' put it in a bottle an' bury dat undah yo' do'. Dat'll give yo' bad luck, makes yo' ail in de feet or sompin lak dat. (You have to take the running water though and put it in a bottle.) [Jacksonville, Fla., (563), 701:5.]

RUNNING WATER AND TOENAILS IN BOTTLE UNDER DOOR

6513. Dey kin take yore fingahnail an' run yo' crazy. Dey kin take yore fingahnail an' also dey kin take dis - de skin from de bottom of yore feet. Yo' know, de dirt from de bottom of yore feet, an' put dat tuhgethah, see, sew it up an' take it down tuh de rivah on de ebbtide, while de tide goin' out tuh de sea, an' throw it ovahbo'd.

WATER AT EBB TIDE - THROW INTO FINGERNAILS AND TOENAILS SEWED INTO CLOTH

(What will happen then?)

Yo'll have tuh follow it. [Brunswick, Ga., (1249), 2121:1.]

6514. Yo' kin take an' put it in whiskey, or yo' know anythin' dey drink, anything lak dat an' make 'em wil' [wild] 'bout chew. Takes de skin, dead skin off de foots, scrape it an' put it in dere. Make 'em wil' 'bout chew. [St. Petersburg, Fla., (1044), 1694:5.]

WHISKEY - FOOTSKIN IN

6515. Ah heard dat chew kin take from de bottom of yore **feet** dat dead skin an' put it in stuff, if yo' wanta gain a man or somepin of dat **kin'**. Jis' put it in some whiskey or coffee or somepin dat he's gon'a drink, in **'is** food or somepin lak dat. Yo' jis' keep 'em *down undah yore feet* all de time. **[Waycross, Ga., (1061), 1720:6.]**

6516. Take dere fingahnail an' scrape de fingahnail lak dat an' give tuh yuh **in** yuh whiskey or somepin an' dope yuh. Ah know dat.

(What is it supposed to do to you if they do that?)

Well, jis' dope yuh, yuh know, lak me an' *you-all* goin' tuh a party an' yuh got plenty a-money, an' **yuh** wit de girl an' yuh got a gang a-money, yuh know, an' she wanta take yuh **out** an' make yuh drunk. She jis' scrape huh fingahnails. Yuh got a bottle a **whiskey**, an' she'll drop a li'le bit in dere an' yuh drink it an' dat's it. **[Norfolk, Va., (469), 475:4.]**

WHISKEY - FINGERNAILS IN

6517. Cut off de fingahnails, see. An' den wash de feet an' scrape dat dead **skin** from undah de bottom, an' put it in whiskey an' let it set so many hours. See. Den dey strain dis whiskey an' put it back in de bottle. An' den dey give it tuh de party, see, dat dey fix it fo' tuh drink. **Dat's** tuh make 'em love 'em. [Jacksonville, Fla., (593), 765:13.]

WHISKEY - FINGERNAILS - FOOTSKIN

6518. Ah heard mah poppah say dat chew could take it an' put it in whiskey, an' jis' lak he wus in love wit me an' ah didn't care anythin' fo' 'im an' drink offa dat whiskey, off dose nails, an' it would make me

WHISKEY - FINGERNAILS - TOENAILS

tuh become tuh love 'im.

(These fingernails and toenails.) [Waycross, Ga., (1073), 1734:4.]

6519. Ah've heard dat dey take de fingahnails an' toenails. Yo' mean tuh make a person love yo' or sompin lak dat? Yes, ah've heard of peoples takin' peoples' - takin' yore fingahnails or some othah person's fingahnails. Ah've heard tell of 'em takin' yore fingahnails an' toenails an' scrape from de bottom of yore feet, an' put it intuh whiskey, if a person drink whiskey, don't chew see, an' give it tuh a person. [Waycross, Ga., (1116), 1790:1.]

WHISKEY - FINGERNAILS - TOENAILS - FOOTSKIN

6520. Lak yo' go tuh somebody's house an' dey'd be cuttin' dey fingahnails an' yo' wan'a *hurt* 'em. Yo' take one of de fingahnails an' put it in a bottle half camphor an' half whiskey. An' dey say dat'll make dem go crazy tuh lose dere mind [not *crazy* with love]. An' dey don't think lak a normal person, an' dey do jis' silly things. [Wilmington, N. Car., (271), 191:1+86.]

WHISKEY AND CAMPHOR HALF-AND-HALF - FINGERNAILS IN BOTTLE OF

6521. A person kin take yore fingahnails - dey kin trim yore fingahnails, trim three of yore fingahnails from each hand.

(Which three?)

Yo' usely [usually] git dese three [demonstrates].

(The three center ones.)

De three centah ones.

An' yo' kin take dese fingahnails an' it's a kinda root by de name of devil's shoestring. An' yo' kin boil dose roots in dose fingahnails an' put it in whiskey or somepin lak dat. When a person drink it, dem gristles will grow inside from dis nails heah. An' dis devil's shoestring will be a likkah-lak. An' dey put dis in whiskey an' yo' drink it an' den dey grows gristles in yo' - inside of yo'.

3 CENTER FINGERNAILS FROM EACH HAND
BOIL WITH DEVIL'S SHOESTRINGS
PUT IN WHISKEY
DEY GROWS GRISTLES IN YO'...LAK A TUMOR

(What will that do then?)

Well, jis' grow gristles - be somepin lak a tumor jis' grow biggah an' biggah an' biggah. Will kill yo'. [Waycross, Ga., (1080), 1748:2.]

6522. Dey take dem toenails, jis' trim 'em. Take dem toenails an' yo' parch dem toenails up, an' de fingahnails tuhgethah. Jis' - now, yo' got two fingahs on yo' fingahs dat is valuable.

(What are those?)

Dem's dese here [demonstrates].

(The thumb and the finger next to it?)

Yes sir, an' yo' parch 'em up, an' if yo' drink whiskey, dey put 'em in dere. An' yo' put some of dat in dat whiskey. Let it set today, tonight. Den yo' be friends. An' yo' urinate, an' de las' dat urinate an' likkah, drap it [in] dere. An' yo' *got 'em tied* den. [Jacksonville, Fla., (592), 763:5.]

THUMBS AND INDEX FINGERS
ALL TOES - NAILS FROM - PARCH
DRINK IN WHISKEY - ADD URINE

6523. Wash de feet well an' scrape dat dead skin. Fo' instance, if a man is accustomed tuh drinkin' wine, when he drink, yo' see, take dat dead skin tied up in a piece, put it down in dat bottle, an' full dat bottle full of wine. Leave it stay in dere three days. Restrain it an' give him dat tuh drink. Dat's caused aplenty ulcahs in de stomach an' things, but it gen'ly [generally] makes de man, yo' undahstan', he have a certain amount of de

WINE - FOOTSKIN SOAKED IN BOTTLE OF - 3 DAYS
CAUSES LOVE - ALSO STOMACH ULCERS

woman's blood [essence that comes from the skin of her feet] **it seems lak**, an' it make him [his] whole ambition an' mind be directed on **'er.**

(I see.) [New Orleans, La., (879), 1445:9.]

6524. If yo' scrape de bottom of yuh foot, lak yo' is in **love wit a man an'** someone else in love wit 'im. Well, yo' scrape de bottom of **yuh feet an' put it** intuh 'is coffee **or in 'is** food an' make three **wishes.** An' he will stick **tuh yo' jis'** as long as yo' give 'im dat. [Norfolk, Va., (486), 514:7.]

WISHES 3 - WHILE PUTTING FOOTSKIN IN HIS COFFEE

6525. Dey take - womens take **cut** of all yore toenails an' yore fingernails an' take de dirt **from** underneath 'em an' dey could cook 'em in de bread an' make a man love 'em. Dey could WITCHCRAFT dem dataway. [St. Petersburg, Fla., (1022), 1653:5.]

FINGERNAIL AND TOENAIL DIRT - IN THE BREAD
DEY COULD WITCHCRAFT DEM DATAWAY

8. FOLK MEDICINE

(1). LIVE THINGS IN YOU (2). CURES OF AILMENT AND DISEASE

(3). ALCOHOLICS (4). TO KEEP PERSON ASLEEP

(5). A FEW MORE *DOCTORS*

[Folk medicine in hoodoo or witchcraft has a wider field of involvement than **the** isolated cures given in books of general folklore. This is true because hoo-**doo** or witchcraft supplies causes for all ailments and diseases as well as cures, **and** also tells how to protect oneself in the future. Such protective rites, actu-**ally** preventive medicine, as well as other cures unlisted here, will be found **throughout** the total text. For the latter, consult especially: FOLK MEDICINE **pp.**361-519; SEXUAL IMPOTENCE pp.2341-2509; and "HER PRIVATE TIME" pp.2513-2540.]

(1). LIVE THINGS IN YOU

[**A** considerable number of *live things in you* will be found on pages 227-239, **as well** as elsewhere in the complete text. May I call your attention to the **first** two rites in margin title SNAKES.]

6526. Hit wuz a lady up yondah, she got *poisoned*, an' a *doctor* out chere from **Herbertville**, he cured 'er. Sompin would be runnin' in 'er laigs an' yo' could see it jis' movin' in 'er laigs. An' de *doctor* out heah from Herbertville cured it. [Waycross, Ga., (1134), 1843:2.]

A COMMON EXPERIENCE

6527. [When I asked this informant about putting live things in people, he answered:] Yuh know ah wusn't a man tuh eat much wit nobody. Ah wus always mighty funny 'bout **eatin'** [so that people could not *poison* me by putting live things in me]. [Wil-**mington**, N. Car., (228), 147:1+85.]

AND A PRECAUTION

6528. Yo' kin take any kinda animal bone an' grind it up.

(Is there any way of getting these out of your system after you get them into you?)

Sho', yo' kin take some - jis' say fo' instance yo'd have a pan an' let it rust, an' yo' kin take an' scrape de rust offa it, undahstan', an' git chew some watah an' put it in dere, an' jis' use dis [rust] watah an' dat'll cut 'em all up. [This of course is the old iron or steel remedy against witchcraft.] [Memphis, Tenn., (924), 1501.]

ANIMAL-BONE POWDER - PUTS LIVE THINGS IN YOU
RUST WILL KILL THIS ANIMAL WITHIN

6529. Go tuh a ants' [mound] an' git enough of dose antses an' put 'em in a place an' let 'em dry. Pound 'em up tuh a powdah an' sprinkle 'em on anybody's food or in anything dat dey drink. When dey drink dat, in a length of time de ants will create inside dem de same as dey would [in the ant mound]. [New Orleans, La., (1560), 2857:1.]

ANT POWDER IN FOOD OR DRINK CREATES ANTS IN VICTIM

6530. Git de ants an' take an' put 'em up an' dry 'em, until dey gits good an' dry. Powdah dem. Take an' put dat in dey coffee or dere tea. Dat will do de work fo' yo' den. Dat will kill yo'.

(How would it kill you?)

Kill yo' if yo' drink it.

(How? Will it put live things in you or what?)

[This was a leading question, though the answer could be inferred.]

Yeah, dere'll come live antses. [Wilson, N. Car., (1513), 2680:5.]

6531. Now dey tell me yo' kin take red ants. Go tuh a red ants' bed, jis' lak if yo' wants tuh run a person crazy. Yo' kin go tuh a red ants' bed an' git dose ants an' kill 'em. An' take 'em out in de sun an' let [put] 'em in de sun an' let 'em dry. Don't dry dem in de shade. Yo' know, put 'em in de sun an' let 'em dry. An' give it tuh de folks den in sech as dey bread, or one sech lak dat, an' dey says it will create live things tuh come up an' down in 'em. [Waycross, Ga., (1159), 1935:2.]

ANTS - RED - DRY IN SUN
PUT IN FOOD - LIVE THINGS IN VICTIM

6532. Goin' tuh a red ants' bed - jis' like yo' wanta put ants intuh somebody. Dat will jis' eat 'em up. Jis' git dem antses an' take 'em outa dere an' put 'em in anything dat dey'll parch up tuh a dust. Put 'em in dere live an' put 'em where dey'll parch up tuh a dust. An' git de Bible an' read de 37th Psalms while it's parchin', an' take it out. An' anything yo' put dat intuh, if dey nuse [use] it, drink it or eat it or anything, why dem ants will come alive in dem - jis' eat 'em up. [Why Psalm 37 should be used, I do not know.] [Waycross, Ga., (1161), 1937:4.]

ANTS - RED - PARCH WHILE READING PSALM 37
IN PERSON'S FOOD OR DRINK BECOME ALIVE - EATING HIM UP

6533. Dey put dat in yo'. Jis' lak yo' know, it's not de ants, it's de aigs from de ants. Jis' lak yo' know yo're [you are] *sore* [angry] wit a person an' dis person drinks. Well, if yo' kin git - yo' know dese ants' aigs intuh dis whiskey, yo' kin give 'em dat. An' it jis' supposed tuh hatch an' run 'em crazy. [Memphis, Tenn., (1527), 2726:2.]

ANT EGGS IN HIS WHISKEY HATCHES ANTS INSIDE

6534. Ah heard dat dey could take a dozen [12] red ants an' cook dem an' put

'em in a package. An' git dat package tuh a person an' saturate dat package in anything dat he might drink. An' dat would cuz 'im tuh swell up an' give him a' interternal [= internal] disease. (In other words you would use this in the liquor.) [Waycross, Ga., (1162), 1938:5.]

ANTS [RED] 12 - COOK - IN PERSON'S DRINK

6535. If anybody *poisons* yo', yo' git dem red ants - de red ants. Ah don' know nuthin 'bout nuthin but de red ants. An' yo' git dem red antses an' yo' put it in a li'le bit of whiskey, an' yo' put some gunpowdahs wit it. An' when yo' put it in dat whiskey an' de gunpowdah, yo' make it out a liquid yo' see, of a *rub*. An' den yo' put it down dere an' yo' git de white of a aig, an' yo' mix dat up as a *rub stuff*. An' rub yoreself wit it, an' if dere an' insect in yo', why dat'll cuz dem tuh leave. As fur as ah heard of dat. [Sumter, S. Car., (1382), 2457:7.]

ANTS [RED] - IN WHISKEY - GUNPOWDER - EGG WHITE USE AS A *RUB* TO KILL INSECTS INSIDE YOU

6536. Yo' take dis bat an' put 'im in bucket or box or somepin an' let 'im dry - jis' *perish tuh death*. Den yo' take an' if it's a person dat chew wish tuh harm, yo' feed 'em dat dust in some of dat food or watah dat dey have tuh drink, an' it'll cuz a person tuh have live things in 'em.

(What kind of live things?)

Bugs. [Bats are supposed to be full of bugs - *see* FACI, 1841, p.83, 1st ed.; 2007, p.78, 2nd ed.] [Memphis, Tenn., (937), 1517:1.]

BAT POWDER IN FOOD OR DRINK - LIVE BUGS IN YOU

6537. Yo' kin use de bat de same way yo' do de frog or de snake tuh make things go in people. Well, yo' jis' dry dat yo' know an' powdah it up [and drop in victim's food or drink]. [Brunswick, Ga., (1189), 2009:11.]

6538. (Your grandfather told you that?)

Mah grandfathah, he wuz a ole, *ole way-back man*. He says dat de way dese things happen tuh yo', yo' know dis time of yeah, de spring of de yeah, all insects an' birds are matin'. So dey ketches dat bird an' kills it, an' dey puts it away an' let it dry. Den aftah it dries, it'll crumble, yo' know, lak powdah, an' den dey'll powdah dat - crumble dat ovah yuh food, an' yo' eat dat an' den it'll come alive - somepin in yo'. [Vicksburg, Miss., (767), 1057:1.]

BIRD POWDER - EATEN IN SPRING OF YEAR COMES ALIVE IN YOU

6539. Yo' kin go tuh work an' take de chicken haid. Dry it intuh a powdah, crumble it up an' make a lotta things jis' lak peppah outa it. Place it intuh anyone's food, an' when yo' place it intuh dere food, dey person eat it, an' nine days aftah - nine days, dey'll fumilate [formulate], dey body will be full of small ones.

(Small what?)

De li'le chickens, or li'le snakes, or li'le frogs, or li'le bugs - jis' whutsomevah one [animal] dat chew use. [Sumter, S. Car., (1384), 2462:6.]

CHICKEN-HEAD POWDER - 9 DAYS - LITTLE CHICKEN IN YOU

6540. Take a dirt daubah. See, dey builds dere nestses up side de house. Yo' takes a dirt daubah nes' an' yo' take dat an' yo' put it in watah or in anything, an' a person will eat dat. As it git inside of 'em, dey claim, it will be young eggs er sompin in

DIRT-DAUBER-NEST POWDER - DIRT DAUBERS IN YOU

dere. An' aftah dey git inside of 'em, by it bein' warm in dere, dey creates. An' when dey do anything, why it's jis' lak a dirt daubah's makin' a house. [Waycross, Ga., (1097), 1774:1.]

6541. Ah heard tell of 'em takin' a dirt daubah's nes' an' cookin' it in yore food. An' dey say dat will put dirt daubahs in yo'. An' dose bugs an' things come in yo'. [Memphis, Tenn., (1530), 2718:3.]

DOG HAIR IN YOU - *WORMS...EAT CHEW UP INSIDE*

6542. Tell me yo' kin take a dog hair, see, an' if dey cook it in yore bread an' git chew tuh eat it, it will fill yo' full of li'le things lak grubworms an' things. Eat chew up inside. [Waycross, Ga., (1121), 1830:6.]

6543. Yo' take some dog hair an' put it in some whiskey. Mix yo' a li'le sulphur in wit it an' yo' give dat tuh a person to drink, an' it'll 'cumulate snakes in 'em. [Snakes are created because hair, usually horse hair, will turn into snakes - *see* SNAKES *later.*] [Fayetteville, N. Car., (1398), 2518:5.]

DOG HAIR - IN WHISKEY AND SULPHUR - SNAKES IN YOU

6544. Dey take cat hair an' dog hair an' place it intuh a man's food, an' if dat'll remain dere 'bout nine days, well, it'll turn, yo' know, lak hair worms. An' den it'll stay dere 'bout six or seven months, den it beginnin' tuh form snakes. Whenever dose things get live, yo' know, dey jis' crawl an' crawl about. Well, it's quite natchel [natural] den dat'll run yo' crazy. [St. Petersburg, Fla., (about 976-977), 1588:1.]

DOG AND CAT HAIR IN PERSON - AFTER 9 DAYS FROM *HAIR WORMS* - WHICH AFTER 6 OR 7 MONTHS BECOME SNAKES

FROG - TOAD - *TOADFROG*
FROG BLOOD IN YOU

6545. You take frogs and kill them and get their blood, and put it in a bottle and keep it, and put it in something they eat and frogs will be in them. You can hear them *hollering* the same as in the spring. [Fredericksburg, Va., (80), Ediphone.]

6546. Yo' kin git de blood from a frog an' yo' kin put dat in whiskey an' let 'em drink it an' dat'll cuz frogs tuh be in 'em. [Memphis, Tenn., (949), 1531:16.]

1 DROP OF *TOADFROG* BLOOD IN SWEET MILK
9 DAYS LATER - *TOADFROGS* IN YOU

6547. Yo' take a *toadfrog* an' jis' lak yo' drink sweet milk, ah'll put a drog of 'is blood in dis sweet milk, an' in nine days it will come in yore body. [Fayetteville, N. Car., (1424), 2571:13.]

6548. Yo' kin take a *toadfrog* an' hang 'im up an' kill 'im. Hang 'im fron' de fiah an' git nine drops of blood out dis frog an' put it in whiskey. Take de frog an' take an' kill 'im. If yo' kin git a snake, yo' kin take an' kill a snake an' git nine drops of 'is blood, an' put it in whiskey fo' yo'. It won' kill yo' right away. Yo' gon'a live an' be sick, but atter while dey gon'a be so big [inside you] dey kill yo'.

KILL *TOADFROG* OR SNAKE - HANG BEFORE FIRE
9 DROPS OF HIS BLOOD - BECOME ALIVE IN YOU
TO CURE - MAKE ANIMAL MAD - KILL - APPLY BLOOD

(How do they get those live things out?)

Well, lak dey put 'em in yo'. Go ketch yo' a snake an' don' kill 'im. Jis' split 'im open 'live an' - lak he's *mad hot* - an' smash it on dere, an' dat takes [those live things] outa yo'.

(Well, how do you get those frogs out?)

De same way wit snakes. Don' kill de frog, jis' ketch de frog while it's hot. Jis' play wit 'im or somepin an' make 'im mad. An' git 'im while he's mad, yo'

see, an' split 'im right open an' slap it right on dat place, an' it will take de frogs out. [Wilson, N. Car., (1504), 2671:11.]

6549. Wal, tuh git de frog intuh de body, dey said dey takes an' use rain watah. Take de frog an' cut de frog while it live an' use rain watah. An' let de rain watah jis' - let de [frog] blood drop intuh de [pool of] rain watah. An' aftah gittin' dis blood from dis [pool of] rain watah, dey po' [pour] dis [blood and rain water] in dere [a container], an' partly covah it [container] an' den mix de [another] watah tuhgethah - de drinkin' watah tuhgethah. An' prak'ly [practically] dem frogs will go intuh de body an' dey come tuh form life. [The frog blood having dripped into a puddle of rainwater is scooped up and poured into drinking water.] [Jacksonville, Fla., (560), 696:5.]

TO DRINK FROG BLOOD IN RAIN WATER PUTS A FROG IN YOU

6550. Dey use a frog. Kin take a frog an' kill 'im, an' git a drop of 'is blood an' a drop of someone's blood an' put it tuhgethah. An' put it in some coffee or whiskey or tea or sompin lak dat, an' give it tuh dem tuh drink. Well, dey'll be *poisoned* an' go crazy an' yo' have tuh send 'em tuh 'sylum. [Fayetteville, N. Car., (1452), 2639:13.]

1 DROP OF FROG BLOOD - 1 DROP OF YOUR BLOOD *POISONS* YOU AND DRIVES YOU CRAZY

6551. Git a red frog an' git some of de warts off 'im, an' some of 'is blood. If yo' kin slice him in 'is hind laigs dere, yo' know, git some blood outa 'im dat way. Take one of dese warts an' boil it an' make yo' a tea outa it. An' take some'a de blood an' git intuh dis tea an' give a fellah a dose of it, he will become nervous, jis' lak he would have de St. Werdis [Vitus's] dance. His arm or 'is hand or wherevah in it takes place at - he be settin' still an' soon as he gittin' settin' still, he jis' all ovah shake lak dat [demonstrates]. But yo' gotta git one of dose ole red toads dey call 'em, dese red speckled ones - git one of dem. [Norfolk, Va., (491), 528:1.]

BLOOD AND WARTS FROM RED TOAD CAUSE OF NERVOUSNESS AND ST. WERDIS [VITUS'S] DANCE

6552. Take a frog or a lizard. Yo' know a frog is spawned with a little egg. Yo' kin take dat. It will more or less go to de bottom. If dere anybody yo' wants *hurt*, yo' kin take it [frog egg] an' dey'll drink it, an' dey'll form an' dey'll grow in 'em - grow in dat person. Ah have seen 'em. An' yo' kin take snakes' eggs an' do de same thing, an' dey'll crawl aroun' in a human bein's body. [Mobile, Ala., (673), 890:3.]

FROG EGGS IN PERSON

6553. They take a frog and they keep that frog until he has eggs. And when the frog has the eggs, they take those and put in the beer, and they will give that to the enemy to drink. Well, inside of about four or five months, those eggs will hatch and in the person's stomach, and they will have frogs in their stomach. And there is but one way to get those frog eggs out of that person's stomach, out of the belly to keep them from hatching. You would have to go under a operation.

The way you can get them out without going under a operation is if you learn they are in there before four months. You can easily get them out with black molasses and burnt sulphur, becuz that ties them up, that brings them right out when you are passing. You pass them right out. [New Orleans, La., (809), 1139:4.]

FROG EGGS IN YOUR STOMACH BECOME ALIVE IN 4 MONTHS BEFORE 4 MONTHS BLACK MOLASSES AND BURNT SULPHUR CURE

6554. Git a frog. If yo' kin git de insides of a frog an' kin manage tuh

git jis' a part of 'im intuh de pot - somepin neah 'is heart, which is de livest part of 'im aftah yo' kill 'im - an' yo' put it in de pot an' dat person eat it, dey say den he'll begin tuh have young frogs in 'im. [Waycross, Ga., (1105), 1780:6.]

FROG HEART

FROG AND 9 DAYS

6555. Take de frog an' dry it. Aftah dryin' de frog, make a powdahs outa it an' sprinkle it intuh dere food an' feed it tuh a person. Aftah de birth - an' nine days aftah time [9 days after the feeding] de frog will begin tuh grow young ones on de inside of de othah person. In nine days time. [Sumter, S. Car., (1384), 2459:3.]

6556. An' den yo' take yo' - ef yo' don' wanna kill anybody, de bes' things fer dat now, ef yo' wanna put snakes in dem, or if yo' wanna put scorpions in 'em, or if yo' wanna put frogs in 'em, yo' take dis stuff an' yo' dry it by de sun.

(In making that frog dust you have to let stay nine mornings in the sun.) [This detail was given while recording machine turned off.] [Jacksonville, Fla., (592), 764:6.]

6557. Ah know a woman had a frog in 'er throat an' it wuz put in whiskey - [I mean] in dat frog dust - an' aftah dey drink it, it formed dem live thing in 'er. It formed an' it grow back tuhgethah. Dem frogs grow. She had one right up heah in 'er throat an' it choked 'er tuh death finely [finally]. An' evah time she drink whiskey see, an' she wuz jis' crazy about whiskey, well dat thing would come up an' nearly choke 'er tuh death. Died! [Memphis, Tenn., (920), 1487:4.]

FROG POWDER OR DUST

6558. Well, ah heard dat yo' kin take de *toadfrog*. Yo' kin take de *toadfrog* an' ketch 'im alive an' put 'im in somepin [on or near the fire] an' let 'im git done, where yo' could jis' powdah 'im up lak yo' would powdah. An' put 'im in some whiskey an' give tuh de person an' it'll turn tuh frogs. [Memphis, Tenn., (1555), 2829:6.]

6559. Git a frog an' kill 'im an' let 'im dry up tuh a powdah, an' cook it in bread or anything an' give it tuh yo' in medicine or whiskey or anything lak dat, an' event'ly [eventually] dat powdah will 'cumulate an' HE'LL COME BACK A LIVING FROG, AN' YO' KIN FEEL 'IM MOVIN' RIGHT UP AN' DOWN RIGHT UNDAH DE SKIN. [Memphis, Tenn., (940), 1522:12.]

6560. Lak if yo' wanta put frogs in somebody, yo' ket' chew a *toadfrog* an' gut 'im an' hang 'im up an' let 'im git pumb *bone dry*. Jis' dry 'im from a *plumb hard dry*. Yo' go dere an' yo' take him in a han'kerchef or sompin an' yo' beat dat frog up - beat 'im up real fine, jis' fine as yo' kin git 'im. Well, jis' lak yo' come in an' say, "So-an'-so, [I] won' chew come have some dinnah or suppah wit me." Always have dat fixed fo' 'em. Yo' wan'a git dem frogs in 'em. Jis' sprinkle it in dat soup or jis' any othah kinda meat, an' dey eats dat stuff, while dat frog will jis' create in 'em. Now, hit ain't goin' work outa dem, it's gonna stay in 'em. [Memphis, Tenn., (951), 1537:6.]

6561. Yo' wan' to put lak a person's - somepin in 'em. Well, yo' take a frog while deys alive, put 'im in somepin an' let 'im fry brown, brown, brown an' trun [turn] 'im an' let 'em git dry. If yo' are drinkin' wit de person, yo' take dat dust an' sprinkle dere [drink] wit it. Dat powdahed frog come tuh be alive again, de small ones, an' it comes tuh workin' inside of yo' alive.

(How could you get that stuff out of you?)

Well, I nevah knew how did yo' git 'em out. [New Orleans, La., (791), 1103:7.]

6562. Ah've heard tell of 'em usin' frogs fo' diff'ren' things. Now ah've heard tell of 'em - yo' take a frog an' yo' wanta put a SPELL on a person, *poison* a person. Yo' take a frog an' kill 'im an' let 'im git dry. Den yo' parches 'im where yo' kin powdah it up. Yo' take dat powdah an' put it intuh whiskey or watah or yore coffee, an' let - yo' know, from time tuh time, let 'em drink offa dat.

An' it'll create frogs in 'em. [Waycross, Ga., (1148), 1874:4.]

FROG SKIN INTO POWDER

6563. You skin the frog, dry the hide out, parch it, an' then you kin put that into somepin to drink to give a person. That'll make frogs come in them. [New Orleans, La., (802), 1119:7.]

6564. A live *toadfrog* - eithah yo' kin take a DAID FROGGY'S SKIN, rubs it up while it's dry, an' put it in anybody's food or whiskey or anything, an' dey'll drink it, why dey subject tuh havin' dese *toadfrog*.

(You said if a person was *poisoned*. What did you do with the frog?)

IF HE'S LIVE, TAKE DIS LIVE FROG AN' LIE HIM ON DE MISERY.

(What will that do?)

Dat WILL DRAW IT FROM YO' IF HE'S LIVE.

(If the person has been *tricked* or anything?)

Yes. [Fayetteville, N. Car., (1402), 2524:5.]

FROG URINE

6565. Down right on Hanover Street, why SHE HAD FROGS IN HER. Suah [sure] she had frogs. Now, dey li'le *toadfrogs* what jump aroun', understand. Jis' lak yo' out in de country, see dese li'le ole rough back frogs jumpin', yo' know, why jis' ketch 'em an' yo' kept 'em an' jes' let 'em - put 'em on a rag or sompin lak dat an' let 'em make a li'le watah, yo' undahstan'. All right, dey make a li'le watah an' yo' jis' kin take dat an' put it across a person [person's] somepin tuh eat, yo' undahstan', yo' more dan apt tuh git frogs an' skippahs an' crawfish - all kind of insex intuh yo' by dat. [The word *skipper* I have discussed elsewhere. It is not something looking like a butterfly, but a maggot infesting meat. I personally knew only the skipper in home-cured ham, the world's greatest jumper for its size.] [Charleston, S. Car., (511), 580:2.]

DRUG STORE SELLS DRIED TADPOLES

6566. You go to the drug store, they got what you call dried tadpoles there; and if you get them internal, they'll come to life and breed there and you'll have to go to a *conjure* to get them out. [Sorry, I forgot in 1936 to ask where this drug store was.] [Fredricksburg, Va., by Ediphone.]

TORTURE OF FROG

6567. [Numerous examples of animal brutality and torture have been given in HOODOO. Here are several more examples.]

I've seen a woman - she did dis when I wuz quite a kid. I seen 'er when she did dis - I wuz runnin' roun' 'er house - I guess she wuz payin' no 'tention tuh me amongst de othahs. She'd taken a frog. Dis frog - she taken dis frog an' SHE'D TAKE AN' STARVE DIS FROG, a li'le bit'a frog- a li'le, li'le frog. Yo' know de li'le bit'a frog dat jumps in de garden sometime or in de grass. She take dis frog an' she take an' starved 'im. An' she - I don' know whut she used tuh keep de frog in. She nevah would give him nuthin tuh eat, an' wouldn't allow us tuh give 'im nuthin tuh eat, yo' know. Well, she dried dis frog out when he died, dried 'im out an' powdahed 'im up. Aftah she dried 'im out good, she take an' powdah 'im up. Aftah she take de powdah - she took dis powdah an' she put it in some food [and put live frogs in the person]. [New Orleans, La., (820), 1182:3.]

FROG - SULPHUR - UNDER DOORSTEP

6568. Dey takes a *toadfrog*. See, dey takes a *toadfrog* an' put dat *toadfrog* alive - put 'im undah de step wit a li'le sulphuh right undah 'is chin dere, an' if de people walks ovah 'im, dat put de *toadfrog* into de person. [Jacksonville, Fla., (586), 752:5.]

TIE FROG UNDER SLEEPING PERSON'S HEAD

6569. You take a frog and tie him to a brand-new shingle, and put dat frog right underneath of the house wherever his [victim's] head is lying [under the head of

the bed above], and as her [frog] weaken down the person will weaken; and when he [frog] dies, makes his last gasp, the person will die. [Norfolk, Va., (?), 525:14.]

GRASSHOPPERS SNEEZED FROM NOSE

6570. Ah know a man dat a woman *fixed* 'im. She took a grasshoppah aig an' give tuh 'im in 'is buttahmilk. An' evah time he sneezed he sneezed grasshoppahs out 'is nose.

(How do they get rid of a *trick* like that?)

Ah dun [don't] know dey got rid of it, but he's livin' today. [Little Rock, Ark., (895), 1465:14.]

HORSE HAIR

6571. Well, all right, in case if yo' wanta learn how tuh raise snakes - raise 'em. An' naow [now] ah mean raise 'em. Well, yo' go tuh a stud horse. Undahstan' good now. Well, yo' go dere an' yo' cut a stran' of hair outa his tail. Well, den when yo' do dat, yo' go tuh a li'le stream of watah an' drive yer stick down in dat watah an' tie dat mane - dat horse's tail roun' dat stick. An' yo' watch dat. In fo' day's time jis' same as de big moccasin, it commence tuh wiggle. Yo' see now, dese wiggle-tail in de bay [of Mobile], well dey make snakes.

(But you have to tie that into a stream of water.) [Mobile, Ala., (656), 939:4.]

LIZARD POWDER IN FOOD OR DRINK

6572. Ah don' know whut dey could do tuh git live things out, but ah've heard dat chew kin take an' - de way dat people pretend dat dey've brought live things outa people. Yo' kin take an' take some horsehair. Take a horse's hair an' put it in a bottle an' keep it in a dark place an' let dat bottle be kinda damp fo' a couple of days an' hit will look lak live things. Jis' lak people claimin' dey had got things outa people - worms. [Savannah, Ga., (1256), 2131:1.]

6573. Yo' take a lizard or a salamandah or anything lak dat - yo' take a lizard now. Ef a person take him an' ketch 'im an' kill 'im, yo' take him den an' yo' let 'im dry up. Well, aftah he dry up, yo' take him an' pound 'im up an' put 'im in anything, an' aftah while he'll grow. Jis' lak yo' put 'im in watah or sompin tuh eat, an' a person eat it, git it in 'em. He'll grow an' in a very short while he'll be runnin' all through 'is flesh. [Waycross, Ga., (1097), 1773:6.]

LIZARD DUST OR POWDER KEPT READY IN BOTTLE

6574. Ah heard dat chew kin take a lizard an' take an' cut 'im an' dry 'im up. Kill 'im an' aftah yo' kill 'im, den yo' cut 'im. An' put 'im out on a piece of bo'd in de sun an' dry 'im up until he come crinkle. Den yo' take him an' parch 'im. Put 'im in de stove an' parch 'im, an' take him out an' grind 'im up an' put 'im in a bottle.

(What will that do?)

Dat dust, yo' kin jis' keep it in dat bottle. See, dat dust will *poison* people. [Savannah, Ga., (1260), 2140:11.]

LIZARD - TIED IN DARK CORNER TO DIE - POWDERED SPRINKLE FOR BAREFOOT PERSON TO WALK OVER
THE MAGIC OF DEATH BY TORTURE

6575. Said dat a lady had some li'le lizards in 'er an' she wuz told by a *hoodoo lady* dat if dey caught dat lizard alive an' tied 'im in a dark cornah an' let 'im die. An' den took 'im an' parched 'im up, beat 'im up an' put 'im in de walk where she had tuh walk. So in de summah-time she'd go wit'out 'er shoes, an' de powdah would stick tuh de hollah of 'er feet, an' quite natchel [natural] 'er havin' life in 'er feets, she'd carry it on an' put on de shoe an' wear it, an' it create little lizards, an' de little lizards grew in 'er. [Mobile, Ala., (?), 900:8.]

6576. (A lizard can harm her?)

If yo' done wanta, take a lizard, jis' keep 'im swimmin' in watah, jis' keep 'im alive in dat watah. Keep 'im in dat watah, while dat woman is neah 'er time. Always jis' keep dat lizard in dat watah an' evah mawnin' git chew a teaspoonful of dat watah an' drop it in de watah she drinks. An' keep dat lizard in dat watah. An' it will make 'er have a hard birth or a miscarriage. [New Orleans, La., (828), 1219:3.]

LIZARD WATER TO PREGNANT WOMAN
HARD BIRTH OR MISCARRIAGE

6577. Ah heard a woman in Birmingham, Ala., say dat if yo' had a enemy an' if yo' wanta git de enemy out de way, say yo' could take a lizard an' dreene [drain] it. Yo' know, make de blood come outa it. An' take dat lizard's blood an' put it on a rag all de way roun' de rag. An' den take dat bloodly rag from de lizard an' put it in de band of a hat. An' dey said dat yo' could take dat from a lizard an' put it in dere, an' in nine days, lizards be runnin' all roun' in yore haid an' up an' down yore body. [Fayetteville, N. Car., (1418), 2551:14.]

LIZARD BLOOD IN SWEATBAND OF HAT

6578. I knew an old man when I was a child who had a little lizard or something in his leg. They say it would run up and down his leg. He could cut with his razor and when it would come down he would cut ahead of them and it would run out. It was a little scorpion or ground puppy or something. Someone put it in his leg. [Newport News, Va., informant from, when I was staying at Old Point Comfort, Va., (28), by Ediphone.]

LIZARDS ALIVE RAN OUT HIS LEG

6579. I've heard them say you go to a *root doctor* and he fixes something in a bottle, something about as long as a lizard, dries it up, and put it down for a person to walk over. And a ground dog comes in his leg. [Fredericksburg, Va., (51), by Ediphone.]

LIZARD SHAPED ROOT IN BOTTLE

6580. May water, cayenne pepper, nine pods of pepper, salt; bathe down and take physic. Live things come out. [Memphis, Tenn., (971), 1573:2.]

MAY WATER - RED PEPPER - 9 PEPPER PODS: 3 INGREDIENTS
BATHE DOWN - BRINGS OUT LIVE THINGS IN YOU

6581. Dey do it wit de fish. Dey take dat fish, de little *minnow fish*, an' put 'em in a little vial an' let 'im be live. An' dey go tuh work an' put dem a little garlic an' a little onion in dere. An' put 'im in a vial an' put 'im undah de doorstep. An' dat fish gits intuh de person [after you walk over it].

MINNOW FISH - GARLIC - ONION - IN BOTTLE UNDER STEP
DAT FISH GITS INTUH DE PERSON

(Is there any way of getting them out?)

Yes suh, yo' work 'em out jis' de same as yuh did de frog. [Jacksonville, Fla., (586), 752:7.]

6582. [I know of them] doin' things wit de scorpions. Ah've seed dat done 'cuz ah waited on de woman. Dey ketch a scorpion an' kilt 'im an' let 'im dried. Dis was a bright [skinned] woman an' dis bright woman wus givin' dis dark-skinned woman trouble wit 'er husban'. An' she taken de scorpion an' kilt 'im an' she cured 'im dry, jis' lak if yo' dry anything. An' she crumble dat up an' put it in some whiskey, an' she called 'er an' give her a drink of dat whiskey an' - IF AH NEVAH MOVE AG'IN AH'VE SEEN DOSE LITTLE SCORPIONS, DEY COME BACK ALIVE. DEY CREATED IN 'ER. Dem little

SCORPION POWDER IN WHISKEY
PUTS LIVE SCORPIONS IN DRINKER

scorpions jis' like dat. [Waycross, Ga., (1141), 1858:4.]

6583. Take a scorpion ag'in an' take some of dat same scorpion an' put it in whiskey or wine or sompin an' drink it. It will have scorpions runnin' all about in yore skin.

(Is there any way of getting those things out of you?)

Why ah don't know how yo' git it out, but dere's a man dat could git it out. [St. Petersburg, Fla., (1021), 1652:3.]

6584. Git 'em - an' yo' take dese heah stingin' scorpions, too. Git 'em an' parch 'em up. Let 'em git good an' brown. Cook 'em an' den powdah 'em up right good, an' put 'em in a bottle of watah an' stop 'em up real tight fo' awhile. An' den if yo' wanta *poison* dat individual, why yo'll po' some of dat out intuh 'is watah. [Little Rock, Ark., (900), 1473:15.]

KEEP SCORPION POWDER IN BOTTLE OF WATER

6585. Ah heard of 'em usin' a scorpion fo' makin' live things in people. Well, ah heard dat dey take 'im an' put 'im in a open SPIDER [FRYING PAN ON LEGS] one dese ole spidahs whut has a lid tuh it. An' jis' make fire enough in it where dat he'll jis' run aroun' in dere until he dies. An' let 'im bake till he gits where dey kin crumble him up an' make a powdah. An' den dey tell me dey kin put dat on a person an' hit'll go through de skin an' come de same thing 'live in de person. [Waycross, Ga., (1117), 1794:7.]

SCORPION TORTURED IN SPIDER FOR POWDER
THE MAGIC OF VIOLENT DEATH

6586. Take a scorpion, jis' lak yo' wanta scorpion, yo'd have one drop of blood, an' de joint of 'is tail give it tuh 'im.

(Just one drop of blood and [from] his tail.)

Take a joint. Evah joint's a drop of blood an' evah joint of blood will make a scorpion. Yo' jis' drop one drop in dere an' give it tuh a person, well dere will come a scorpion. Yo' have dat little thing in dere cuz ah done see 'em right in dey feets. De feets git lak dat, gits swelled up.

EVERY JOINT IN SCORPION'S TAIL HAS 1 DROP OF BLOOD
TAKEN INTERNALLY SWELLS YOUR FOOT WITH A LIVE SCORPION

(Is there any way of getting those things out?)

Not unless yo' see a person, de person dat gives it tuh yo' tuh git it. Dey kin take it, but how he take it out ah wouldn't know jis' how he take it. [St. Petersburg, Fla., (977), 1585:11.]

6587. They tell me that you can take an egg and cut off a scorpion's head and put with that egg, and then take the blood and mark it around that egg so many times, nine times they claim, and then take the blood of an individual and do the same thing. And then take that egg and that scorpion head and bury that, and the individual who has to travel and walk over that will get to a place they claim that he'll have scorpions in him. [Elizabeth City, N. Car., (438), 554:8.]

BLOOD FROM CUT-OFF SCORPION HEAD - BLOOD FROM PERSON
SMEAR EACH ROUND AN EGG 9 TIMES AND BURY
TO WALK OVER THIS *CUNJURE* PUTS LIVE SCORPIONS IN YOU

6588. Now yo' take a scorpion, he's *poison*. Now yo' got sompin ag'in me an' yo' got sompin ag'in a man on King Street. Yo' may got sompin ag'in a man on Spring Street. Well, now, ah'm de fust [first] one yo' wanta git nex' tuh. Dis man on Spring Street de secon' man yo' wanta git nex' tuh. Well, yo'll take dat scorpion an' kill 'im. WHEN YO' DONE KILL DAT SCORPION, YO' BRING 'IM HOME HALF LIVE. YO' AIN'T KILL 'IM ALTUHGETHAH. He half live when yo' bring 'im home, but

yo' finish killin' 'im when yo' bring 'im in yore house. Aftah yo' finish killin' 'im, de last lick yo' hit 'im yo' know yo' goin' kill 'im, yo' goin' call mah name. Yo' call mah name. Ah'm yore enemy. Ah'm yore dead [deadly] enemy. Ah'm de one yo' wants tuh git nex' tuh altuhgethah. But when yo' kill dat scorpion an' call mah name, ah'm goin' take sick. Now dat man ovah heah on Spring Street, yo' goin' call 'is name by dat scorpion's tail. Yo' goin' cut dat scorpion's tail off jis' about dat much [demonstrates]. Well, yo' goin' tuh hold dat scorpion an' yo' wrap dat wit silk thread, silk thread. An' [as] yo' hit it, yo' cast it in yore yard an' say, "Go, yo' bastard, yo'." An' he's gone.

SCORPION - LAST LICK KILLING HIM - CALL ENEMY'S NAME
THIS ENEMY BECOMES SICK AT ONCE
WRAP SCORPION WITH SILK THREAD - CALL SECOND ENEMY'S NAME
WHILE CUTTING OFF SCORPION'S TAIL - SAYING AS YOU CUT
GO, YO' BASTARD, YO'

(And would it do anything to the person living on King Street, then?)

Dat man on King Street goin' work wit me. [Charleston, S. Car., (525), 630:6.]

6589. Lak if a person is sick an' dey wants tuh git rid of dis sick person. Well, dey kin fix up a remedy fo' dem dat de maggots will eat 'em up. Dey kin take dese snails an' dey kin make a salve out dese snails an' dey rub wit dis salve an' dat'll bring maggots intuh dey skin. Well, dose maggots will eat dis person up. DEY HAVE PLENTY CASES IN DIS CITY WHERE WOMEN HAVE *FIXED* MEN AN' DEY EVEN THROW UP MAGGOTS. [New Orleans, La., (1572), 2890:4.]

SNAIL SALVE TO GET RID OF SICK PERSON
MAGGOTS WILL EAT DIS PERSON UP

6590. De buckets, anything yo' have tuh drink [from], whut yo' drink watah or yo' drink milk off, grajly [gradually] dat snail will grow. See, yo' rub it in dose things [buckets, etc.] an' dat snail, dat *poison*, will be in dat glass or dat plate or anything, an' [of] co'se, yo' eat where dat's been, dat will create some mo'. Any kinda insects. [Little Rock, Ark., (887), 1463:7.]

6591. Take de snail an' put it in de watah an' dey go drinkin' an' dose snails will grow in 'em. [Sumter, S. Car., (1378), 2448:15.]

6592. In case yo' wanta *hurt* somebody, somebody done yo' wrong, sompin lak dat, take a snail an' let it dry, an' beat 'im up fine. Yo' know, jis' beat it up in a powdah or anything an' den put it in a person's food, anything lak dat. An' dat person will git sick an' snails will grow in 'em. [Fayetteville, N. Car., (1419a), 2558:11.]

SNAIL POWDER

6593. Den it's anothah somepin. A fellah will do dat. Yo' know whut a snail is. Well, yo' could take dat an' put it in dey drinkin' watah. Sprinkle a little salt in dere. Yo' know, take de snail an' sprinkle salt on it till it dwindle all away. Ah don' care how large he is he'll dwindle on away tuh nuthin. An' yo' kin do de same thing wit a *woman person*. Let 'em drink watah.

SNAIL DISSOLVED WITH SALT - DROP INTO DRINKING WATER

(What will that do to a man?)

Dat will kill 'im. Yo' know, jis' dry 'em up, jis' lak dey would git sick an' jis' dwindle away.

(But you have to dissolve this snail dust in salt and then put that juice into their drinking water?)

Yessuh. [Little Rock, Ark., (896), 1466:9.]

6594. Ketch a snail an' kill 'im an' powdah 'im up an' put it in yore food, or eithah take a snail aig an' give it to yo' an' yo' won't know it. An' den yo'll come tuh have snails in yore stomach. Dat makes yo' sick. [New Orleans, La., (1558), 2838:5.]

SNAIL EGG IN FOOD

6595. Yo' jis' take a snail an' beat it up real fine an' use dat dust.
(What will that do?)
Yo' know, use de dust, an' if yo' kin git a little drop of dat blood - well, jis' lak, now if yo' wanta do somepin tuh somebody, yo' take a drop of dat blood an' dat dust from dat snail where yo' done parched it, an'

SNAIL BLOOD AND DUST

put it in whiskey an' give it tuh 'em. Well, yo' become tuh have live things in yo'.
(What blood do you get, snail blood or blood from the person?)
No, snail blood. [Fayetteville, N. Car., (1411), 2535:12.]

SNAIL SHELL

6596. Take dat snail. Take his shell an' put it in likkah an' let it stay in dere an' turn intuh a snail. An' yo' drink it yo' git dem snails in yo'. [Waycross, Ga., (1092), 1760:3.]

6597. [As a diversion from the usual accounts of *live things in you*, I begin this margin title, about live snakes in a person, with a snake sensitive to time and psychology. For similar material in *Hoodoo*, *see* TIME AND HOODOO SPELL, pp.350-356; *DOCTOR* EXPLAINS AFTER HIS DEATH, pp.344-349; and elsewhere in *Hoodoo*. Time without the psychology is a very important element in hoodoo.]

SNAKE AND PSYCHOLOGICAL TIME

Dis girl, a man *fixed* 'er, an' he had sompin jis' about dis big aroun', long lak a snake, an' it worked all de way roun' in 'er body. An' she said at night when she'd know dat dis man wanted tuh see 'er real bad, dat she had tuh go. Say dat snake would move roun' an' roun' 'er until [it] come all up aroun' dere [where?]. Yo' know, yo' could natchly [naturally] see it when it wuz movin'. An' it stayed in 'er back. Yo' know, move up in de bottom of 'er back dere, an' she could git rested. She couldn't do nuthin. An' DE MINUTE SHE WALKED IN DE DO' TUH 'IM, SHE SAY IT STOPPED MOVIN'.
(He put the snake in her to make her come to him.)
An' dey tryin' tuh find out how he put dat snake in her. Ah dunno [I do not know]. [Fayetteville, N. Car., (1403), 2526:5.]

6598. [I follow the preceding snake story with a rare account of a woman with cancer, who, after hospital treatments and as a last resort, visits a *spiritualist* or *hoodoo*. About as revealing as the material itself, is my pencil note written on the original transcription sheets within a year of the original interview: *Miscell* [miscellaneous material] *several small things - will take* [*choose*] *one out later*. The present cancer experience is the only *small thing I took out*. Twenty or thirty years later I put over that old comment of mine 3 large exclamation marks in red ink!!!]

DOCTORS OF MEDICINE CALLED IT TUMOR
HOODOO DOCTOR SAID SNAKE EGGS GIVEN 7 YEARS AGO

Dis lady, she wus a frien' of mine, but ah knew 'er fer a long while. An' she had firs' - supposed tuh be a tumor on 'er arm. Had de tumor taken off an' she went on fer years an' anothah one came a'out some place else. She had dat taken off. An' fine'ly [finally] she had trouble wit 'er stomic. She wus comin' from work one day an' she wus comin' up de steps an' a pain struck 'er an' dey had tuh bring 'er in. She couldn't walk. Dey brought 'er in an' put 'er tuh baid an' called de doctor. She wus swollen up from 'er toes all de way up tuh 'er hips. De doctor said she had a tumor an' made arrangements fer 'er tuh go tuh de hospital. She went tuh de hospital on Sunday an' she wus tuh be operated on Monday, but dey kept aftah 'er so. An' dey couldn't git 'er in any kinda condition fer operatin'. Dey had 'er dere a month 'fo' dey operated on 'er. Aftah dey operated on 'er, dey'd taken a'out a very peculiah tumor. She tole me it had knots on

it like a knotty *white potato.* [*Potato* in the Southern States usually meant sweet potato.] An' so aftah dey'd taken dis tumor a'out she stayed in de hospital a week, two weeks, an' den she went tuh 'er son so she could git 'er strength tuh come home. She wus at 'er son's, she had anothah one come out on 'er neck - up heah on 'er neck - an' she wus so dat she couldn't swallah. An' she said she could feel sompin movin'. She could feel sompin movin' in 'er throat. An' she would go tuh cleah 'er throat an' she would feel sompin like a claw, very painful an' 'er throat wus very sore. Ah know mahself she couldn't swallah. It would take her all day long. She couldn't git down so much as a glass or orange juice.

[There is material in *Hoodoo* showing that live things in a person sometimes try to leave the body through the person's mouth; this being one of the causes of serious choking spells.]

So a frien' of mine tole her about goin' tuh see somebody dat supposed tuh be A SPIRITUALIST OR HOODOO, or whutevah yo' might call 'em, an' - aw, she wus very sick, she couldn't eat anythin'. So dis girl [taking care of patient] she went tuh see dis [hoodoo] woman. Ah don' know where de woman is [her street address]. Anyhow, dis woman she tole her tuh come see her, an' she say she didn't go out, de woman would have tuh come tuh 'er. An' we [corrected later to *girl*] tole her de woman wus too ill - de girl tole her de woman wus too ill. So she said bring 'er in a taxi. So ah mahself helped tuh git 'er ready, but ah didn't go tuh de woman wit 'er. She went tuh see dis woman, an' dis woman tole her dat it had been seven years ago dat it had been snake aigs wus powdahed an' put in 'er icebox in watah, an' she drank dis watah an' dese aigs 'cumulated in 'er. Yo' see, an' yo' know, dey jis' had formed in 'er an' dis woman said 'er insides wus scally like a fish. An' so, at first she tole her she didn't know whethah she could do her any good or not, but fer 'er tuh come back de nex' day [THE MAGIC DELAY SO OFTEN ENCOUNTERED IN HOODOO]. An' IN DE MEANTIME SHE GAVE HER, SHE CALLED IT GRAVEYARD DUST, IN SOME WATER. [This *graveyard dirt* was probably a blackish powder known as black draft or black drink, two different preparations, cathartics, frequently mentioned in *Hoodoo.*] She vomited up. De girl wus wit 'er. Now, ah wusn't wit 'er, de girl wus wit dis woman. She tole me she vomited up absolutely little yallah eggs. An' dis woman [hoodoo] said she had been so long [in finding out what was wrong with her] she wus jis' bedded wit aigs. See? An' she vomited up dese aigs in a pan. She give her a bucket aftah she give her dis graveyard dust. She vomited up dese aigs in dis pan. An' she tole her tuh stop by de store on de way home an' git mack'rel an' take it right a'out, salt mack'rel, an' take it right a'out de, yo' know, a'out de brine, jis' as it wus, an' don' wash it off or anythin'. Don' care whut it had on it, jis' take evahthin' along wit it an' eat de belly of de mack'rel. Now dis is de truth. Now ah know dis fer mahself. An' she et [ate] dis mack'rel an' she said dis thin' dat wus up along 'er neck - it wus a snake in 'er neck, see - an' SHE SAY DIS BELLY OF A MACK'REL WOULD TURN DIS SNAKE DOWN, SEE. AN' SHE WOULD GIVE HER TREATMENTS AN' WORK IT DOWN TUH 'ER STOMACH [so that it could go out through the bowels]. Well, she did an' she hadn't et anything fer a long time. She did. She et [ate] dis belly of dis mack'rel an' dat's de firs' thin' she had swallahed fer ovah a month. Yo' know, she couldn't swallah anythin' hard. An' den aftah dat, nachur'ly [naturally] she got bettah an' dis woman tole her if she would keep on comin' tuh 'er she could cure her. NOT TUH GO BACK TUH DE HOSPITAL 'CUZ DE DOCTORS DIDN'T KNOW WHAT TO DO FO' HER.

(What sort of treatment did she give her when she went to her house?)

She give her dis snake dust, er [I mean] graveyard dust. Dis made her vomit up dose aigs, yo' see. An' ah don' know whut she did. Ah guess she continue

givin' 'er dat so much each time she would go dere. But anyhow she got bettah an' she got so she could go tuh dis woman 'erself. Now dis is de truth 'cuz ah know dis mahself. Ah seen 'er. Ah know 'er. She wus a frien' of mine. An' she wus gittin' along fine an' CO'SE SHE WEN' TUH DE HOSPITAL TAKIN' RADIUM TREATMENTS FER A CANCER, yo' see. An' it burned 'er neck, yo' see, an' of co'se her son bein' [modern and insisting that she go to the hospital, etc.]

[Something must have happened here. Machine turned off. I ask her to repeat.]

Yes, she wus goin' tuh de hospital takin' radium treatments an' yo' know dat hot thin' had burned 'er. An' see in de co'se of time it made her neck sore, an' of co'se as she wus sick she wasn't able tuh work den, an' 'er son he wus 'er main support. He started tuh go work fer [against] dis woman [hoodoo], an' den she went back, started goin' back tuh de hospital again. But dey didn't do her any good in de hospital. But dis thing it did git out of 'er neck. Whatevah it was it got out of 'er neck, an' she got so dat she could eat, 'cuz ah used tuh carry 'er food mahself, so dat she could eat. Of co'se, aftah 'er son wouldn't give 'er money [to go to the hoodoo], I give her money two or three times mahself tuh go tuh dis woman. An' so in de co'se of time - an' in de meantime dis woman tole 'er dat dis woman had got mad wit 'er an' dey fell out about sompin othahs. Dis woman wus a roomah intuh 'er house. Dis woman put de stuff in 'er. An' dat had been seven yeahs ago dat stuff had been in 'er. See, it wus jis' workin' on 'er grajly [gradually]. Dat wus in '35. She wus supposed tuh die in '35. Well, she didn't die in '35. Well she died de fifth of [5th month] '36 - 1936. [I interviewed this informant, March, 1938.] An' so ah used tuh go ahead an' *bath* 'er. Ah don' know whut it wus, but her had a big knot almos' as big as mah fist, she had it right undah 'er arm. She had a big knot an' truly yo' put chure han' on dat, it would move. Yo' know, yo' put chure han' right on it dere an' yo' could feel it slip. Ah don' know whut it wus.

(Where was this woman living when this happened?)

Yes, indeed, right heah in Washington, D.C.

(And the root or hoodoo doctor lives right here in Washington, too?)

Uh-huh, she lived here in Washington City. An' she jis' continue tuh git wuse [worse] an' wuse an' got so bad off. She an' 'er son were livin' tuhgethah an' yo' know, she wus 'fraid tuh leave her home by 'erself an' all, she got so weak an' all. Dey'd taken 'er back tuh de hospital ag'in, right down heah to de [?] Hospital. Dey had taken 'er down to Doctor Reed [Walter Reed] Hospital. An' she jis' continued tuh grow weakah an' weakah, an' den, ah don't know whut it wus, but she had somepin othah an' she lost mo' strength. But dat thin' dat she had in 'er arm would achly [actually] make her arm jump, jis' dis way [demonstrates]. An' it did like dat until she died.

(What did the doctors say was wrong with her?)

Ah nevah had nerve enough tuh ast de son, but ah heah 'im talk dat ovah aftah she died. [Washington, D.C., (637), 820:1.]

6599. Well, she takes de snake an' she dries 'im up an' she takes 'is bones outa his tail, which dose de softes' bones, an' she dries dose bones up. Dey make a dust outa dem an' put dat intuh a vaseline, or hair oil, or hair grease dat he uses, an' he passes dat ovah 'is head when he combs 'is hair. An' it will penetrate tuh 'is - through 'is skull intuh 'is brain. An' he will always have a min' dat he wants tuh drown 'imself, or he will always have a min' he wants tuh kill 'imself or commit suicide. But de way tuh keep 'imself from doin' dat, committin' suicide, HE WILL HAVE TUH GO TUH ONE OF DOSE PEOPLE *OVAH DE RIVAH* [IN ALGIERS], SOME

"TWO-HEADED PEOPLE"
"OVER DE RIVAH"
CURE LIVE SNAKES IN PERSON

OF DOSE *TWO-HEADED* PEOPLE, AN' DEY WILL TELL 'IM JIS' WHUT IS WRONG WIT 'IM AN' DERE IS NO DANGAH FO' 'IM, BECUZ DEY KIN GIT IT BACK OUTA 'IS SKULL BEFO' IT PENETRATES TUH DE BRAIN - BEFO' IT GOES TUH 'IS BRAIN.

(How do they do that?)

Dey shave all de hair off, yo' see, an' dey use fresh lard an' sulphuh an' hot towels, an' dey will draw dat - draw dat right out, an' he will have tuh not eat anythin' fo' nine days. He should not have anythin' on 'is stomic, nuthin in 'is bowels, nuthin. Give 'im two or three big dose of salts, an' dey continue usin' dat fresh lard an' sulphuh on 'is head. An' in about nine or ten days, he will begin tuh come back tuh 'imself, an' den he will realize den whut dangah he wus in. [New Orleans, La., (809), 1139:7.]

PUTTING SNAKE IN PERSON CALLED A *TRICK*

6600. Yo' be's de firs' one - an' when yo' git 'im yo' put yo' a wire through 'is haid, don' chew know, where yo' kin hang 'im up cleah [clear - not touching anything] like dat. An' let 'im hang dere.

[The wire as well as hanging clear or free is a magic isolation.]

(Why do you hang him up that way with the wire did you say?)

Why he become 'live after yo' do yore *tricks*.

Yo' hang 'im up an' let 'im die dere. [Here as in so many rites is the torture before death theme.] Well, aftah he die dere yo' take his hide an' yo' groun' dat, yo' know, dry it out thoroughly an' den yo' powdah it. An' yo' take dat - take dat hide - it be's tuh blind yo' see. [Informant begins to tell me this powder will blind a person, but changes his mind.] Well, yo' take dat haid an' cut dat haid off an' powdah dat haid up an' git it intuh a person. Dat makes live snakes [in him]. [After informant left interviewing room, I say to my recording machine: *This woman spoke so low I don't know whether I shall be able to hear her or not* [[at transcription time]]. That *or not* shows me unconsciously imitating informant's repetition - *redundancy*! All through *Hoodoo* informants and I frequently requote one another.] [Waycross, Ga., (1167), 1964:4.]

6601. (Tell me the story just how you heard it.)

Said dat dis woman had been tuh church an' she come back an' she had a woman stayin' in de same house, undahstan', an' dere wus section [partition] in between duh two rooms. Well, yo' see de brick wus on de side in de back, an' dis othah woman she hollered in dere an' ast dis othah lady did she got some coffee made.

TRICKSTER *TRICKED* TWO AFTER-CHURCH CHRISTIANS

She said, "Yes, ah got some jis' 'bout ready." An' dis othah woman tole her, all right, said she'd be in dere to git a cupa coffee.

So she'd taken a cup fo' herself an' fixed a cupa coffee down dere fo' - she reach up de chimley an' got de snake haid an' beat it up an' put some in de bottom de cup fo' dis othah lady, an' put de sugah on topa it. An' dis othah woman, she settin' in dere lookin', peekin' through de crack at 'er. An' she didn't put nuthin in dis cup ovah dere but sugah. Dat was fo' herself, see.

An' so she po'd up de coffee an' called dis womah tuh come on an' git 'er coffee. It wus ready.

So dis othah woman she jis' come in dere an' lif' dis cup from heah - whilst dis othah woman turn aroun' - an' she jis' changed it right quick. Took dis cupa coffee an' sot [sat] dat one ovah dere. An' so did othah woman [intended victim] drinked dat cup of coffee; an' dis othah woman, she whut *fixed it*, she drinked dat whut she had fo' de woman. De woman jis' switched de cups don't chew know.

So she say, "Ah'm a dead woman right now."

She ast 'er why she's a dead woman.

An' [she] say, she went on tuh tell 'er, jis' tell 'er she know she goin' die.

An' so dat thin' jis' created young snakes in 'er. An' she died at de [something] place an' DEY SAY DE BUZZARDS WENT DERE AT 'ER 'FO' SHE DIED, SHE WUS STINKIN' SO BAD. AN' ATTAH [AFTER] SHE DIED, DE LI'LE SNAKES ALL CRAWLED OUT 'ER NOSE AN' OUT 'ER MOUTH.

(You said something about how she got that snake, how she got that.)

[I] said she took - cut de snake head off right at Holt Place an' hung it up de chimley an' let it dry, an' beat it up intuh a powdah. Dat's whut dey say. Ah didn't see it.

[This switching of drinks is surely a folktale theme localized; not by informant, but by a predecessor.]

(This happened up in Georgia? Holt, Georgia?)

At de Holt Place.

(Near what town?)

Near Perry, Georgia. [Waycross, Ga., (1077), 1745:4.]

6602. Well, all right, ah've had de pleasure tuh meetin' a woman travelin' through de country, an' five or six diff'ren' people of mah profession tole [her] dat dere wus snakes put intuh 'er. Now, dey wus wondahin' how did dese snakes git intuh dis woman. Ah claim dat yo' kin take snake dust an' put snakes intuh a person. Yo' kin sprinkle dis dust over some of dere food an' if dey eat, dey claim dat snakes will grow intuh 'em.

DOCTOR SIMS HAS CURE FOR SNAKES IN HUMAN BODY
BURN HAIR FROM TOP OF VICTIM'S HEAD - WEAR IN LEFT SHOE

Ah've had de pleasure of gittin' one from a woman. Ah've taken de hair from de top of 'er head an' burn dis an' let 'er weah dis dus' in 'er lef' shoe, an' it made dese snakes disappeah. [Washington, D.C., (639), 829:10.]

6603. People had got *hurted*. People have, yo' know, whut chew call *poisoned* peoples. Dere wus a lady stayed [with us]. An' dose peoples comes dere tuh 'er. An' yo' know people kin *fix* yo', yo' know, kin put snakes in yo'. She came dere to de *doctor* an' yo' could see where dey had *fixed* - in a couple of places yo' could see de snakes. [St. Petersburg, Fla., (1010), 1635:1.]

YO' COULD SEE DE SNAKES

6604. Ah had a cousin once. He wus co'tin [courting a girl an' he nevah did ma'y [marry] her. An' 'er mothah *fixed* 'im up an' a live snake come outa his laig. But how she done it he nevah did know. [Florence, S. Car., (1283), 2181:3.]

LIVE SNAKE FROM VICTIM'S LEG

6605. Go down tuh dat Crackerjack Drug Store an' git some, some of dis rattlesnake dust. Git some of dat rattlesnake's dust an' put in dere food. No, dey ain't put it in dere food, dey jis' put a little pinch of it intuh it. An' ah'll guarantee dey have nuthin but snakes in 'em. [New Orleans, La., (797), 1112:1.]

DUST FROM SNAKE BOUGHT AT DRUG STORE

6606. Snakes, any kinda snakes, any kinda insex [insects], if dere somebody yo' wanta put snakes an' scorpions in an' kill 'em. Yo' kin take de snake an' kill it, any kinda snake yo' wanta be in a person. Yo' kill dis snake an' aftah yo' kill dis snake yo' name de person whosomevah yo' wanta kill. Yo' would name 'em. An' fo' nine days yo'd go dere an' turn 'im ovah. He'd be dead. Yo' turn 'im ovah callin' de person's name fo' nine days. An' de ninth day yo' go dere an' take dat thin' an' parch 'im up, yo' know, an' jis'

KILL SNAKE - NAME IT VICTIM - TURN SNAKE OVER
NAME VICTIM AND TURN OVER SNAKE DAILY 9 DAYS
ON 9TH DAY PARCH SNAKE - GIVE POWDER TO VICTIM
HE WILL HAVE SNAKES WITHIN ANOTHER 9 DAYS
THIS POWDER *AIN'T GON'A "HURT" NOBODY BUT DEM*

make a dust outa it. An' if yo' wanta put it in whiskey or anythin', or put it in some tea or anythin' lak dat, yo' put de dust in yo' know whut chew make from dat dead snake, or scorpion or spidah or anythin', an' den yo' give it to dem. It won't hurt nobody but dem dat chew called dere name. An' den when de ninth day's up dey'll take sick, an' den yo' know, dem dere snakes an' scorpions will be livin' in dem people, whut yo' give dat dust to - in nine days time. [Waycross, Ga., (1093), 1762:10.]

6607. Yo' run 'im.

(Either the frog or the snake.)

Until he gits real hot. Yo' git chew a forked stick like dat [demonstrates] chew know. Yo' grab 'is haid while he's hot. Yo' cut dat haid off, yo' see. Yo' take it an' carry it tuh yore home, an' put intuh a chimley tuh dry tull it git so yo' kin jis' do it dataway [demonstrates] de dust of it. An' if yo' don' like a person, like ah don' like yo' an' pertend [pretend] like ah like yuh, yo' sprinkle it intuh dere food. An' dey tell me dat will certainly bring live things intuh de stomic. [Mobile, Ala., (697), 947:6.]

SNAKE MUST BE *HOT* OR ANGRY BEFORE KILLED - GRAB HIS HEAD WITH FORKED STICK - CUT OFF HEAD - DRY IN CHIMNEY - PARCH

6608. Well, ah heard tell of 'em usin' snakes fo' killin' peoples. Well, ah've heard tell of 'em takin' snakes - take de snake haid, cut de snake haid off whilst he's live. Make him angry an' cut 'is haid off short. Take dat snake haid - cut 'is haid off whilst he's real short, yo' know, whilst he's live. Don't cut it off aftah 'e's daid. Cut it off whilst 'e's life [alive]. Den yo' take dat snake haid an' yo' dry it. Hang it up yore chimley dey say an' dry it fo' nine days. Den yo' kin take dat snake powdahs whut chew git from dat snake haid, an' it supposed tuh kill yo' daid. If dey kin git it intuh coffee, food, anythin' - dat snake powdah. It'll be so dry till yo' kin jis' pound it up yo' know. An' den yo' take dat powdah, an' yo' kin sprinkle it in anythin' an' dat'll kill a person. [Waycross, Ga., (1116), 1793:4.]

MAKE SNAKE ANGRY - CUT OFF HEAD HANG IN CHIMNEY - DRY 9 DAYS

6609. Yo' take a snake an' when he git angry kill 'im. An' dey take dat snake an' hang 'im up an' let dat blood drip. An' when de blood drip, take dat blood in a bottle an', lak if anybody dat yo' don' lak, a person yo' don' lak, yo' put dat blood intuh dere whiskey. An' dat *poison* a person. Say dat put live snakes in some persons. [Wilson, N. Car., (1495), 2664:22.]

BLOOD FROM SNAKE MADE ANGRY BEFORE KILLING

6610. (What do they do with that snake blood now?)

Dey take de snake an' kill de snake while de blood is warm, yo' know, befo' de snake git cold, yo' see. An' take de blood an' put in milk or coffee, but if dey put it in coffee it won' show up as bad, dey say. An' yo' drink it, an' dat'll have snakes in yo'. De little snakes will crawl all through. [Vicksburg, Miss., (716), 987:5.]

SNAKE BLOOD MUST STILL BE WARM

6611. Now, dey tell me tuh take a snake, cut de snake's head off, let 'im drip, an' while his blood is drippin' ketch de blood in somepin as it drips. Jis' as many drops of dat blood yo' ketch, jis' as I - if I is a enemy, jis' how many snakes yo' desire tuh be in me, an' I lie - yo' let dat blood drip - drop - fall intuh some vessel.

CUT SNAKE'S HEAD OFF - LET HIM DRIP AS MANY DROPS OF BLOOD - SO MANY SNAKES IN ENEMY

Whut kinda whiskey I drink, why yo' po' dat whiskey drink on dis blood, an' shake it in dere wit dis whiskey. Shake it tuhgethah an' give me dis whiskey tuh drink. Very soon I'll come tuh be fulla snakes.

(You'll have little snakes in you from those drops of blood?)

Yes, dat's right. [Vicksburg, Miss., (776), 1068:2.]

6612. Ah heard 'em say yo' kin take an' ketch a blacksnake an' cut 'is head, yo' know, an' hang 'em up by de tail an' let dat blood drip in somepin. Put it in a bottle an' lak if yore frien's come roun', anybody come, yore frien's or prob'ly yore enemies too, an' if yo' don' lak 'em, an' lak if yo' have a li'le coffee at dinnah or somepin lak dat, yo' put a li'le bit dat on dere cup an' dat will kill 'em instan'ly.

BLACKSNAKE'S HEAD CUT - HANG BY TAIL - CATCH BLOOD
PUT IN PERSON'S FOOD - KILLS INSTANTLY

(What?)

De snake will kill 'em. [Fayetteville, N. Car., (1414), 2545:15.]

6613. Git a snake an' put a snake in yo'. Dey kin go ketch a snake an' kill it, cut 'is head off an' hang 'im on de limb [of a tree] by de tail. Tie a string aroun' 'is tail an' hang 'im up an' put a tin cup or tin plate undah 'im an' ketch 'is blood. Let 'im bleed in dat tin plate or tin cup, whutevah it is. Now dey take dat blood an' dey kin put dat blood intuh yore food or somepin tuh drink; or dey kin let dat blood dry until it comes jis' tuh a hard powdah. Dey kin sprinkle it in yore shoes. An' de perspiration from yore feet will such up de strength of dat blood an' cuz yore body tuh attract dat, an' it will go all through de body an' kill de body. An' it will be crawlin' jis' undah de skin, all about, mostly from de point where dey entered. Depends upon how long it is when it gits in de stomic an' come on up. An' he'll choke yo' tryin' tuh come on up. [Washington, D.C., (62la), 797:1.]

SNAKE'S HEAD CUT OFF - HANG BY TAIL - CATCH BLOOD
SPRINKLE IN SHOES - SNAKE CRAWLS UPWARD BENEATH SKIN
CHOKING TO DEATH IN PERSON IS CAUSED BY SNAKE
TRYING TO LEAVE HUMAN BODY THROUGH PERSON'S MOUTH

6614. If you walk upon [meet] a snake or lizard, catch him, don't kill him, hang him up by his head with a string around his neck. Cut off the top [tip] of his tail, and put a bowl right under his tail and catch his blood, dry it. You have to catch all of this blood until he is dead. Then you take him and lay him up on a dry place and dry him. His bones and his flesh, after it gets dry, you powder it up. You take this and this blood and mix it, and they put it down for you. They'll dig a hole in front of your door and put this in that hole and call the Lord's Name: Lord, Jesus Christ, His Namesake. You fill it up, take three steps backward, and say: Now, I've got you; that will hold you, that will take you away to an unknown world. When he comes along and steps over that, he's gone. [Fredericksburg, Va., by Ediphone.]

SNAKE'S TAIL CUT OFF - HANG BY HEAD - CATCH BLOOD
POWDER BODY - MIX WITH BLOOD - BURY IN VICTIM'S PATH
SAYING: *LORD, JESUS CHRIST, HIS NAMESAKE*
FILL HOLE - 3 STEPS BACKWARD - FINISH INCANTATION

6615. Well, yo' kin take de blood outa scorpion, eithah snake, eithah one, an' put it intuh a person's food *In de Name of de Fathah, de Son an' de Holy Ghost*, an' dey'll become tuh have snakes in 'em, or scorpions in 'em. Den if yo' wan' dose outa dere, yo' git chew some salt, red peppah, sulphuh. Combine 'em tuhgethah an' let 'em take it

SNAKE BLOOD INTO FOOD *IN 3 HIGHEST NAMES*
CURED WITH SALT - RED PEPPER - SULPHUR
TAKEN 9 MORNINGS *IN 3 HIGHEST NAMES*

fo' nine mawnin's *In de Name of de Fathah, de Son an' Holy Ghost.* An' dat soon will git 'em out.

(Get those live things out?)

Yes sir. [Florence, N. Car., (1314), 2240:1.]

6616. I know of a man who used to kill snakes and bleed them. He cut them under the throat and let them bleed in a can and he would take that blood and get one drop in anyone's food and that would kill them. [Fredericksburg, Va., (67), happened years before 1936 (date of collecting) near Woodford, Caroline Co., Va.)

1 DROP OF SNAKE-THROAT BLOOD INTO FOOD

6617. Ketch a small snake 'live an' put 'im in some whiskey - cut 'im an' let de blood, a couple-a drops of blood drop intuh dat whiskey, an' give it tuh a person dat chew wanta have 'em. An' dere will grow in 'em live snakes, in de person.

SEVERAL DROPS OF LIVE-SNAKE BLOOD INTO WHISKEY

(How do they get those snakes out?)

Well, now, how dey would git de snakes out. Co'se dey would have tuh be got out by some othah person. [Sumter, S. Car., (1364), 2406:7.]

6618. Ketch a blacksnake an' jis' hang 'im up, cut 'is haid off an' let nine drops of blood drop in a cup. See, an' yo' put dat in whiskey an' give it tuh most anybody dat yo' think have harmed yo'. Well, dat poison, yo' see. Dat's poison den.

9 DROPS OF BLOOD DRIPPING FROM HEADLESS BLACKSNAKE

(What will that do to them?)

It would create snakes in dem. An' aftah a long while dat would kill 'em. [Wilson, N. Car., (1493), 2664:6.]

6619. Yo' kin take a - take a rattlesnake - yo' kin take anythin' dat wandahs in de woods snakelike - yo' take 'im an' yo' cut 'is haid off. Well, yo' put dat snake up an' let 'im be dried by de sun. Yo' take dem snake bones an' beat 'em up tuh a powdah, an' yo' put jis' a little bit of dat whiskey - alcohol, anythin' - an' yo' kin set dat bottle up, if yo' wan'a do it. Yo' set it up dere an' if yo' don' happen tuh give it tuh 'em dat day, or dat night, den mawnin' when yo' git up de snakes will be in it [bottle] - little snakes. [Snakes in the bottle next morning proves that snakes would have been in a victim, had you given the snake blood to him the day or night before.] [Jacksonville, Fla., (592), 764:1.]

BONES OF RATTLESNAKE POWDERED SNAKE IN YOU BY MORNING

6620. Yo' git a snake bone an' take de shoes - yo' git de snake bone an' yo' take a person's shoe an' take dat li'le leathah piece outa it whut's in dere. An' yo' take dat li'le bone an' dry it up - yo' know, kinda make li'le powdah of it. An' yo' take de othah part, de tip-end of it, dat sharp part, an' put it down intuh de shoe an' place dat li'le cloth back ovah it. Yo' take dat powdahs an' sprinkle dat all roun' in dere. If it's yore shoe, if ah wanta kill yo' or put sompin in yo', put snakes in yo' where dey won' come out. Well, yo' see when yo' put dat shoe on, yo' goin' press yore weight ag'inst it; an' when yo' does, see, it pops up intuh yo', intuh yore heel. Well, yo' see, dat *poison* jis' goes right straight on up in yo'. An' aftah dat *poison* git up intuh yo', in about de ninth day it begin tuh make li'le snakes in yo'. It begin tuh make li'le snakes in yo'.

SNAKE-BONE POWDER - UNDER INSOLE - BECOMES SNAKES IN 9 DAYS CURE WITH: SULPHUR - GREEN PEPPER - BLACK PEPPER - MILK OF MAGNESIA - 9 DROPS TURPENTINE - OR *COPRAS* [?] IN CLOTHES

Well, if yo' wanta git dose snakes outa yo', yo' git chew some sulphuh an'

green peppah, black peppah an' mix it all tuhgethah. An' den yo' git chew dis milk of magnesia an' den yo' put dat in wit it an' mix it tuhgethah, an' jis' nine drops of spirits of turpentine. Yo' mix it all up tuhgethah an' yo' take dat fo' about eight days an' it will kill dose snakes.

An' yo' go tuh de woods an' dere's one li'le sprig of stuff dat dey call dat *copras* it bears one of de straight leaves an' de li'le j'ints [joints]. Dey got about four li'le white j'ints run up tuhgethah. [Does informant mean *copperas*, and does he think it is a plant?] Yo' take dat an' weah dat intuh yore clothes, an' dey say dat will really, surely run de snakes outa yo'. Put it all tuhgethah an' it will run dose snakes out of yo'.

(You just wear this root though, you don't take either of those things - just wear it?)

Yes.

(And that snakebone, can you get that any place about the snake?)

Yes, yo' kin git it from de snake, jis' any part of 'is body, jis' so it has dat li'le sharp end kind lak a pin. [Fayetteville, N. Car., (1447), 2624:8.]

EGGS OF SNAKE

6621. Yo' kin take a snake, mos' any kinda snake - ain't got'a be no special snake, mos' any kind. An' if yo' kin git 'is aig an' break it intuh a cup of coffee or anythin' dat chew drink, an' whosomevah drink it; well, when dey drink it it'll come tuh be snakes in dere laigs. Dat's de way dat do. [Waycross, Ga., (1136), 1850:6.]

6622. Ah nevah tried it but dey tell me yo' kin take a snake aig. When yo' find a snake aig, break it intuh likkah or somepin. Whutevah a man drinks or a woman drinks, an' put dat aig in dat likkah. An' if he evah drinks dat likkah dat will cuz a live snake tuh come in 'is body. But whethah it's true or not, ah don't know.

[After I turned off recording machine, informant added lizard.]

(They do the same thing with a lizard egg?)

Yes. [Waycross, Ga., (1120a), 1801:5.]

SNAKE-HEAD POWDER

6623. How tuh put things in a person. Say yo' wanta put a snake intuh a person or dese ole red-haid scorpions. Gits dose things. An' kill 'em an' git dere haids off an' den hang 'em. Put 'em on a string an' put 'em somewhere until dey jis' git perfectly dry. An' den take 'em down an' put 'em intuh somepin where dat dust can't git up yore nostrils. Put 'em in somepin an' beat 'em up, an' den take dat dust an' put it intuh some watah or a person's food. An' let 'em eat or drink 'em an' dat'll create live things in 'em. [Little Rock, Ark., (903), 1475:14.]

6624. Ah kin take a snake - yo' kin take a snake an' parch 'is haid up, an' beat 'im up an' give it tuh a person. Dat snake'll create back in a person.

Take a lizard an' do de same thing. Yo' take a worm, a [wood] sawyah, powdah 'im up an' git 'im in a person, he'll create. Yo' take a roach, he'll create back in yuh. [Vicksburg, Miss., (725), 997:4.]

HEAD OF RATTLESNAKE FOR POWDER

6625. Well, yo' kin use a rattlesnake haid. Yo' kin use a rattlesnake haid, if yo' git someone tuh kill a rattlesnake an' take de haid of it, an' put 'im in de stove an' let 'im jis' stay in dere undah a hot fiah, an' let it parch up fine. An' yo' kin take dat an' put it in anybody's [water] bucket - jis' de dus' from it, yo' know. Aftah yo' take an' beat it up, pound it up good, git de dust of it an' sprinkle it in anybody's watah bucket. Ary [or] a li'le pinch of it in dey food. An' it'll kill 'em. [Savannah, Ga., (1256), 2130:4.]

6626. Take a rattlesnake haid an' put it down by de fiah jist-lak an' let it bake brown. An' said dat when hit bake brown, say yo' take an' beat dat up an' give tuh a person. Put it in coffee. Make jis'-lak yo' makin' coffee an' put in

dere. An' when it boil, say yo' take an' po' it out an' give it tuh 'em, an' let 'em drink it. An' say dat would *poison* 'em. Dey jis' - say dey die all at once. It would kill 'em finely [finally]. [A note of mine asks *could this be a fact?* Could the poison in a rattlesnake's head actually poison after the heating, etc?] [Waycross, Ga., (1114), 1787:3.]

RATTLESNAKE-HEAD POWDER MADE BY *ROOTMAN*

6627. A fellah kin take a rattlesnake, if he's a *rootman* an' he has a rattlesnake. Fo' or five or 'em round dere [*rootman's* home]. Parch it daid. An' he take dat rattlesnake an' grind up dat head jis' lak a powdah. He's [snake is] daid yo' know. [He] got 'em roun' dere [his house]. He take dat rattlesnake an' put it in anythin' tuh eat or drink, an' it will kill yo'. [Sumter, S. Car., (1338), 2312:4.]

SNAKE-HEAD POWDER FROM POISONOUS SNAKE

6628. Take a snake an' cut 'is haid off, which is poisonous, yo' know, an' let dat haid dry up completely. An' den take it an' pound it up an' give it tuh dat individual tuh eat. Or de snake gut or anythin' like dat, an' give it tuh dat individual in dere food tuh eat. It don' hardly kill 'em, but it will cuz li'le insex [insects] tuh grow in 'em. [St. Petersburg, Fla., (983), 1591:6.]

SNAKE POWDER FROM WHOLE SNAKE

6629. Ketch a frog an' take a snake wit 'im an' yo' hang 'em up tuh de chimley. Let 'em stay until dey are, yo' know, dey are dry. Let 'em dry - snake, frogs an' lizards. Dat's what dey all puts in yo' dey tell me. Take 'em an' tie 'em up an' put 'em up in de chimley where dat smoke will dry 'em. An' den dey git tuh work an' powdah 'em up - jis' powdah 'em up soft an' fine. An' yo' takes dat - dey tell me dey take dat an' put it intuh whiskey or anythin' an' give tuh yo' tuh drink off it. An' yo'll drink it an' dey'll become live in yo'. [Jacksonville, Fla., (594), 768:2.]

6630. If dey want tuh kill anybody, so ah learnt - dat's how mah fathah wuz killed. Now, dey kin git a snake of any kin' yo' want. Ketch 'im, yo' know, 'live. An' say yo' take him an' put 'im in de stove an' bake him brown - yo' know, till he's crisp up. An' dey say yo' kin take a li'le bit of dat dust, an' dust it in watah, milk or coffee - anythin' yo' wanta dust it in. An' dey tell me it will kill a person. [Florence, S. Car., (1326), 2270:3.]

6631. Ah've heard about de way people, yo' know, make live things git in yo', yo' know. Dey tell me dat ef ah kill a serpent, a snake yo' see, an' lay him out, yo' see, an' let 'im dry real dry, yo' see. An' den yo' go git 'im, yo' know, an' grind 'im up yo' see. An' it be jis' kinda lak a powdah, yo' see. An' dey tell me dat yo' could put it in whiskey. An' de person will drink it yo' see, an' dat'll make live snakes come in 'im. [Waycross, Ga., (1069), 1730:6.]

6632. Ah've heard talk dat chew kin take like a snake or somepin othah like dat. Somebody dat's not 'fraid of a snake. Well, we say - wouldn't say it wus 'is blood, but say dat 'it would be like he's [his] flesh, yo' undahstan', jes' a li'le some of 'im. Jis' like he's killed an' yo' git a chance tuh put dat in 'im [enemy]. Sew dat up an' bake dat in a stove an' den powdah it. Aftah yo' bake it in de stove, powdah it up fine. An' den yo' kin put it in some whiskey or watah or wine. [Waycross, Ga., (1135), 1846:9.]

6633. Dey say yo' take a snake an' kill 'im. Ah think yo' kill 'im, but anyhow yo' dry him up an' make a powder outa dis snake. Well, now, if yore fond of drinkin' whiskey or coffee or anything, dat ah could git dis in fo' yo' tuh drink, why dat will bring live things in yo'. Eithah dey will use a scorpion or eithah a snake, an' dat will make dem things come in yo' 'live. [Fayetteville, N. Car., (1397), 2516:10.]

6634. Yo' kills a snake an' yo' let 'em dry. Aftah yo', yo' know, let 'im dry, den yo' parch 'im an' take dat dust. Yo' beat it up an' put it in a rag an' shake it ovah a person's sompin tuh eat, or dey food if yo' kin git a plate *dressed*. Dat whut we call *dressin'* a plate. An' when dey eat, in time - an' [at] times he begin gittin' sick, an' it will create live snakes in 'em an' dey grow tuh maturity till it kill 'em. [Sumter, S. Car., (1343), 2327:5.]

6635. Take a snake and kill him and dry him and powder him up. Put it in something you eat or drink. They claim that snake will come alive again. [Fredricksburg, Va., (45), by Ediphone.]

6636. I've heard you go to the woods, kill a snake, dry this snake up, beat it up into a powder, and give it to a person in his eats, and in two months time a snake will form in their stomach. [Fredericksburg, Va., (64), by Ediphone.]

6637. Ah heard 'em tell dey could git a snake, a poisonous snake, an' take kill 'im, see an' dry him. Dry him out an' dat would make a dust, yo' undahstan'. An' take dat dust an' put it in dere shoes, an' it would kill 'em. Ah don't know how true it is, only whut ah heard. Jis' put in 'is shoes. [Fayetteville, N. Car., (1398), 2517:10.]

POWDER FROM POISONOUS SNAKE - IN SHOES

6638. [Before we begin margin title RATTLESNAKE POWDER, we must realize that *snake oil* was frequently used as a medication; *see* especially my introductory comment, to interview: "IT'S KIND OF A MYSTERY," p.1930. Since I have in *Hoodoo* almost no material about the preparation of *snake oil*, I am inclined to believe that the old tradition of *snake oil* was largely continued by local hoodoo drug stores. The following prescription for *rattlesnake oil* is complete except for a final page which may turn up later. The essential ingredients are here:]

RATTLESNAKE OIL

Now, if yo' got'a wife an' yo' wife leave yo', an' yo' can't git chew wife back; an' yo' wife leave as much as hat or a dress or a cloak in de house, yo' git dat cloak in dat hat. All right, yo' take dat hat an' yo' put jis' about a teaspoonfula sulphuh in vinegah, yo' unnahstan', an' den yo' takes whut dey call some *rattlesnake oil* an' sprinkle it in de hat.

(How do you get that *rattlesnake oil*? How do you get that?)

Dey make dat. Ah'm gona tell yo' how tuh make it directly [in a moment].

An' when [after], yo' put dat in de hat, an' den yo' put de hat back up, yo' see, an' she comin' back in maybe tuh git somepin or put on de hat, an' she can't go out dere. All right.

Now give me a piece of papah an' ah'll give yo' a prescription how tuh make de oil.

[I handed a piece of paper to informant and he wrote out the prescription. This sheet is missing at the moment, though I had it a few days ago. Fortunately the ingredients are written on the present transcription sheet in my handwriting: "10¢ oil of mint, 10¢ witch hazel" [[for some reason a fairly rare substance in hoodoo]], and "10¢ for 1 pound of sassafras."] [Charleston, S. Car., (512), 581:2.] [For *Doctor* Giles and *rattlesnake oil*, *see* No.7212, p.3208.]

6639. Now, lak people has dese li'le ole [worms] an' thin's, yo' know, be's workin' roun' in dere skin. Well, dey kin take a rattlesnake an' kill 'im an' let 'im dry up, an' take some of dat dust an' stuff an' put it in a bottle [of whiskey?]. An' let it stay fo' a while till it 'solve [dissolve] good an' let 'em drink dat. An' see, dat's whut cuz dese snakes an' thin's tuh work all undah people's skin. Dat's de way dey git it in 'em.

RATTLESNAKE POWDER

(How do you get them out?)

Well, ah dunno [how] dey git 'em out. [Little Rock, Ark., (902), 1474:11.]

6640. Dey'd dry it [a rattlesnake] an' grin' de dust up - **make a dust** of it. An' dat's why de oldah people didn't wan' choo tuh open **lettahs an' things**, becuz if it git in yo' eyes or yo' inhale it, it'd be vury injur'us. **Ah think dey** say it's de rattles [dust comes from the rattles]. [Wilmington, N. Car., (158, from near Columbia, S. Car.), 65:4+85.]

6641. An' dey could go ahead cross den an' could take a snake, **ole rattlesnake**, an' dey could pound dat rattlesnake up. Jis' poun' dat snake an' **pound** 'im up an' put it in bread fo' yo' or anythin' dat go down in yo' - yo' **eat**. Well, live thin's 'ill come right in yo' - snakes. Dey comes alive.

(Well, is there any way to get those out of you, that you know?)

Well yo' go to de hoodoo an' git dis *root* medicine an' sompin dey call **rattlesnake marstah**, rattlesnake marster an' - oh, it's anothah root. [St. Petersburg, Fla., (1022), 1653:10.]

6642. Dey say, jis' lak dey use a rattlesnake, dey use a scorpion, jis' git de hide an' put it up [to dry]. An' yo' know, jis' lak a han'ke'chuff, sompin lak dat, lay on it an' de dust. Yo' see when dey dry it, it has dust. An' say jis' lak ah walk up tuh yo' an' hit chew in de face wit dis, cross yore nose, an' dat dust would go inside of yo'. An' dey say dat would cuz scorpions or eithah rattlesnakes tuh come on de inside of yo'. [There are a number of the handkerchief *tricks* in *Hoodoo* - with snake dust, perfume, etc.] [Waycross, Ga., (1114), 1787:4.]

RATTLESNAKE POWDER AND *HANDKERCHIEF TRICK*

6643. Say, if ah wanted tuh do sompin tuh yo', ah would git me a snake an' kill 'im an' put 'im intuh a sompin an' bake 'im, an' ah would use mah wish. Ah would take de ashes an' ah would drop it intuh yore meal or intuh de watah yo' drink, an' ah would made de wish fo' whut ah wanted tuh happen tuh yo'. An' it would happen.

SNAKE POWDER MADE WITH A WISH

(Do you mean you would wish anything?)

Anything dat yo' wanted tuh wish. Dat's de way ah heard of it.

(Wouldn't that dust create certain things in you or what?)

[My question is leading but the live things are obvious.]

Yes sir. [Florence, S. Car., (1286), 2184:8.]

6644. Yo' kin kill a rattlesnake. Yo' kin git 'is rattles an' yo' keep it till it dries, an' yo' put it in anythin' fo' a person tuh eat or drink, it **will** cuz young snakes tuh come in 'em. Or eithah scorpions. Git de haid of de scorpion an' mash it up yo' know in some dust, an' put it in anythin' dey eat or drink. Why dat'll make young scorpions come in 'em. Rattlesnakes, yo' git de *rattle dust*. [Brunswick, Ga., (1201), 2018:6.]

RATTLESNAKE-RATTLE POWDER

6645. Dat's about a rattlesnake ah think. Ah heard dat chew could **beat up** 'is rattles intuh some kinda fine dust. An' take an' sprinkle a teeny bit of dat in sompin, see - some kind of [food] or sompin othah, an' den dey **would eat** a little. An' den in de long run dem people would git insurance offa dem. Dey would soon die. [Here *rattle-powder* is a *poison* rather than a **creater of live** snakes.] [Waycross, Ga., (1058), 1718:12.]

6646. He wuz goin' wit dis girl an' ma'ied [married] de girl. Well, she goes tuh work an' gits dis rattlesnake dust. She gits 'er some *High John de Conkah* an' she gits 'er some a [of] de spittal from a daid man.

RATTLESNAKE DUST - *HIGH JOHN DE CONKAH* SPITTLE FROM DEAD MAN

(Spittal from a dead man?)

Jis' gits intuh 'is mout', an' she makes a salve of dat. She takes 'er some of dis ole Vicks pneumonia salve an' makes a

salve of it. When he come from work de doorknob - she have an'inted 'is doorknob an' reach ovah on 'is gate, it has one of dese li'le iron drops, latches thin's. She has dat greased wit it. Well he reached ovah an' unlatched de gate an' noticed he had somepin on 'is han'. He went tuh open de do' an' de doorknob wus full of it. Well he went in tuh put dat [hand] in hot watah. Dat [is] why it make it commence tuh go intuh de po's [pores]. He went in an' noticed it on 'is hands, greasy. He got some hot watah an' washed 'is face an' hands. An' aftah he had washed 'is hands, his hands commenced tuh sting an' burn, an' finely [finally] it swelled up from 'is elbow down, swelled up an' he nevah got ovah it.

(Never got over it?)

His arm busted open. [Norfolk, Va., (491), 528:7.]

RATTLESNAKE-RATTLE DUST - ADAM-AND-EVE ASHES ON CANDLE - CAUSES SNEEZING - COUGHING - KILLS

6647. Yo' kin take dis Eve-an'-Adam an' burn it tuh a powdah. Co'se yo' got'a dry it out good an' den let it stay on de stove. Don't let it burn black. Git chew some of de powdah, de ashes of it an' sprinkle it on dis candle. Git chure candle warm dat chew kin kinda work it in dere-like. Git chew a li'le of dis rattlesnake, dust outa rattlesnake rattle an' mix it intuh dat, an' light chew a candle. An' dat will keep yo' sneezin' an' cough an' effect yore eyes, until yo' won't be able tuh do anythin'. Jis' burn yo' a candle right aroun' in de room. If I'd have a li'le animosity ag'inst yo', tuh keep from doin' anythin', insultin' yo' or somepin, I may light a candle. Got it *dressed* an' evahthin'. Yo' set chere an' inhale dat an' yo' don't know whut's happenin'. Don't know anythin'. [You] is partly out chure haid, worse'n [worse than] like someone doped chah. It's a long run 'fore yo'll git right ag'in, from inhalin' de poison from dem rattlesnake [buttons] an' from de Eve-an'-Adam, yo' know. [Norfolk, Va., (491), 527:5.]

RATTLESNAKE-RATTLE AND GRANDDADDY ANOTHER *HANDKERCHIEF TRICK*

6648. A rattlesnake, well yo' know he has dose rattles on. Well dey carries a dust. Dere's dust in 'em. An' den yo' know a granddaddy. Well dere's dust in 'im. An' dey mixes it tuhgethah. An' dey tell me dat dey kin rub dat on yo' an' dat makes yo' paralyzed. An' dey take dat granddaddy laigs or any part of 'is body an' dat creates live granddaddies. Dat's all ah've heard of dat.

(You say they mix this dust from the rattlesnake [rattle] an' de granddaddy together?)

Yes, it would simply put chure eyes out.

(How would it get into your eyes?)

Well, jis' have it on yore han'ke'chuf [for *handkerchief trick*, *see* 6642]. [Little Rock, Ark., (896), 1467:2.]

RATTLESNAKE TAIL - SOAK IN WHISKEY

6649. [Similar to rattlesnake rattles we have the whole tail:] If yo' git up tuh a person an' [can] cut off dis rattlesnake's tail an' put it in some whiskey an' give it tuh someone else, in dat bottle of whiskey, an' let 'em drink dis whiskey, dat'll cuz de snake tuh be in 'em. [Let the tail soak in a bottle of whiskey, take it out, and then let someone drink the whiskey.] [Memphis, Tenn., (949), 1531:15.]

SNAKE-SHED POWDER

6650. Yo' kin take a snake an' take de shell [shed] off a snake or anythin'. Jis' git de dust from it. An' if yo' kin git real clost [close] an' let 'im git dat snake dust in 'im - let 'im git dat snake dust in 'im tuh create a snake in 'is system. Or dat way, a woman gits a snake in 'er. [Is informant saying this dust can be given in intercourse, women being more vulnerable?] [Little Rock, Ark., (about 885), 1460:11.]

6651. Or yo' kin take a snake, a snake's shell, hull [shed] an' put it in whiskey an' dey drinks it, why dat'll make snakes grow inside of yo'. [St. Petersburg, Fla., (1044), 1695:5.]

6652. Well, dey tell me dat if a person wanta *poison* anothah one, jis' lak - AH RECKON DEY CALL IT WITCHCRAFT. AH DON' KNOW WHUT DEY CALL WITCHCRAFT. AH DON' KNOW EVEN WHUT DAT IS. But anyway, ah'm talkin' 'bout whut ah have heard, whut folks tell me.

SNAKE SHED IN CHIMNEY - 9 DAYS

Say, jis' lak yo' might wanta *poison* a man or woman, or somebody else ah didn't lak, ah would hunt a snake, de skin offa dat snake, dey shed. Ah take dat shed an' ah would carry dat an' pound it up an' put it intuh dis an' hang dat up in de chimley where it keep warm an' hot fo' nine days. Den yo' take dat aftah yo' let it stay nine days, take it down an' yo' kin - dere'll come live thin's in it from dat shed. An' yo' take dat den an' put it in othah whiskies an' give it tuh someone an' dere come live things in 'em. [Waycross, Ga., (1115), 1788:8.]

6653. Ah've seen 'em take de band whut be in a hat. Dey kin, yo' know, put dese heah snake shells [sheds], where dey fix mens blind lak dat.

CONCEAL SNAKE-SHED POWDER IN HAT SWEATBAND

(Do they put the whole snake shed on there or what?)

Well, they put it all de way roun' in yore hat. Or dey kin jis' take a piece where - see, when yo' sweat from de band of yore hat, well, dat will git most of dat snake shed, see an' den dat stuff will jis' run all in yore eyes, face, sompin lak dat. Git in yore eyes den an' it will blind yo'. Yo' go blind. [Waycross, Ga., (1063), 1722:6.]

6654. Take a snake shed, see, most any kinda snake shed, an' beat dat snake-shed up real fine, an' puts it in a 'bacca [tobacco] sack an' go tuh mos' any man. Lak yo' go tuh a person an' yo' don' wanta [do nuthin] kill 'im - mean, he done hurt chew. Well, he take dat snakeshed an' go dere an' put it in 'is coffee, or any meal, or anythin' he kin git it in sompin tuh eat, an' name him, say, "Jim, John" - de one he name he wanta kill.

NAME VICTIM - WHILE ADMINISTERING - SNAKE-SHED POWDER

(Well, what will that snakeshed do to them?)

It'll swell yo' an' keep swellin' yo' till yo' start tuh - snakes start growin' in yo' till yo' die. [Wilson, N. Car., (1478), 2678:7.]

6655. Now, yo' take de blood from a animal - jis' lak if yo' got a stud now an' a person begrudge yore stud or dey wanta git tuh yo' some way 'nothah an' dey can't do it. [Begrudger] say, "Well, ah know whut ah'll do, ah'll kill dis mule." Go tuh work yo' see, an' he'll take de mule an' he'll cut jis' a place - enough on 'im, jis' about tuh git three drops of blood. Dey take dat blood den an' dey'll carry it home an' dey'll take some of heah - jis' take a snake shed an' pound 'it up an' put it in dat blood. Well, aftah dey put it in dat blood, dey'll take it an' carry it tuh yore trough, yore watah trough an' put it in de trough. Well, now dat'll create any kinda germ in 'im an' he'll soon die.

3 DROPS OF MULE BLOOD - WITH SNAKE-SHED POWDER

(If the animal drinks this water.)

Yes sir. [Waycross, Ga., (1097), 1772:3.]

6656. Whilst doin' dat, somebody gota go tuh de country an' git a he an' a she moccasin snake.

(Moccasin snake?)

Moccasin snake an' lays 'em head tuh tails, puts 'em down undah - buries 'em in de north cornah.

(North corner of what?)

Of de fence - right down undah de fence, undah a sill lak dis an' den...

(Do they bury this under a sill or under a fence out in the yard?)

Out in de yard. It's nobody dat knows it dere but dem. It lays dere nine mawnin's an' dey'll begin to molt. Yo' go dere de nex' nine mawnin's an' turn 'em ovah, an' let 'em lay dere anothah nine mawnin's. After dat is ovah, dem nine mawnin's, evah time dey touch 'em dey makes a oath. Dey goes dere den an' gits de snakes an' cuts de head off an' puts dem heads tuhgethah an' put 'em up ovah de do'sill an' let 'em dry - make an oath - lay 'em up there an' let 'em dry. Then they gets dry good, they crumbles them up right fine an' gets a powder - beats 'em up fine. Then they take 'em an' put 'em in a bag. Well, enybody they want, they go an' gets de dust of de snake head an' sprinkle it in whatever they gives 'em - they gives a party of some kind, an' they wants to go tuh, they gives it to 'em in somethin' to drink.

MOCCASIN - HE AND SHE - LAY HEAD OF ONE TO TAIL OF OTHER
BURY UNDER NORTH CORNER OF FENCE 9 DAYS - ANOTHER 9 DAYS
TURN OVER WITH OATH - AFTER THESE 18 DAYS CUT HEADS OFF
LAY ABOVE DOORSILL - OATH - DRY AND POWDER - IN DRINK

(What will that do to them then?)

Kill 'em. [Richmond, Va., (?), 380:2. A similar method for killing with graveyard dirt is given by same informant in 300:1&3.]

6657. [In the following statement, as well as elsewhere in the text, the old belief about *live things in you* has been watered down to *knots* and *things* that look alive under the skin.]

KNOTS LOOK LAK DEY'S 'LIVE UNDAH DERE SKIN

If yo' wanta damage anyone wit de snake, yo' kin kill de snake, pound it up an' put it in whiskey an' give it tuh someone. It will cause dem tuh go crazy, an' [have] knots look lak dey's 'live undah dere skin - knots lak dat, an' thin's lak lizards. [Little Rock, Ark., (897), 1470:4.]

6658. Ah had a aunt. A man got 'er hair. See, he got mad becuz she wouldn't marry 'im. Well, he took a piece of hair from 'er mole [mold] while she wuz layin' down on 'er bed fast asleep. All right, took a piece undah 'er arm.

HAIR FROM 3 PLACES - MENSTRUAL BLOOD
CALOMEL - DOG DIRT - YELLOW CLAY
NEW CLOTH ABOUT WOMAN - SHE PASSES SNAKE

(Both arms or one?)

De lef'. An' den took a piece somewhere else - down below. Dey took it tuh a new elm tree [at Algiers?].

(They took it to a new elm tree or to New Orleans?)

Yes, all right. Well, de only way, if dey didn't know nuthin 'bout it, it would liable been too late. Well, aftah dey [the man] went tuh someone in] Algiers, dey had it *fixed*. Dey also had some glass, some kinda black glass [probably broken from a *black bottle*]. Dat means fo' tuh kill 'er. An' it would have killed 'er, see, but she wuz saved by St. Anthony. Well, now, he came back [from Algiers or New Orleans] an' she begged an' begged an' cried. He told 'er dat he would not *hurt* 'er, see. She wus moanin' [molting?] an' moanin' [molting] away an' de only way wuz to git dat hair an' dat thin' back - dat wuz de only [way]. Well, all right. Aftah he done it, he wouldn't give her up. Well, twixt 'em, dey went out dere, way ovah de trees [in the woods] somewheres, an' got some *root*. A man wuz sellin' some kinda *roots*. He died [he is dead now]. Well, he got some *root* in a hurry an' made a poultice.

He had some of 'er othah thin's, piece of 'er ministratin'. An' dis man got some kinda calomel [surely calamus] root. De drug stores got it [calomel], but any drug store don't got [calamus] becuz dey wouldn't know whut it is. Got some

of dat an' made a tea. An' got some dog dirt, [also] yellah clay, cleah yellah clay, an' beat it up. She hadda take it though. Took it [dog dirt and yellow clay]. An' den got some new - bran'-new cloth an' bind 'er all aroun', see. When he bind all aroun' 'er, well it somepin came outa 'er - through 'er bowels. Dey were kinda lak a rattlesnake - jet black. Dey had 'er *fixed* dataway in New Orleans-Algiers. [Algiers is a *ovah de rivah* part of New Orleans.] But she pulled through an' de man came back. See, didn't know she would pull through. Aftah dat she lived ten years.

(What was the name of this doctor out here that is dead now?)

[A name informant couldn't pronounce or spell.] [Mobile, Ala., (651), 847:3.]

6659. Ah heard dat yo' could take de hair an' take it an' put it in - jis' wrap it up or tie it up in a cloth or somepin an' weah it on yo' some place. Weah it on de firs' piece yo' weah [wear next to skin] an' dey say dat will cuz yo' tuh come back tuh 'em.

HAIR BOTTLED - PUT IN RUNNING WATER TURNS INTO SNAKE - KILLS OWNER

An' den ag'in yo' could take de hair an' put it in a bottle an' stop it up. An' put it in runnin' watah an' den it would turn tuh a snake. An' when it turn tuh a snake it would kill yo'. [Fayetteville, N. Car., (1391), 2494:13.]

6660. Sleepin' on a feathah mattress. Yo' kin take snake eggs an' put 'em in a chicken - [I mean] in a mattress where de feathahs is, yo' undahstan'. An' dem feathahs goin' birth dem eggs. Yo' undahstan'. See, dey got li'le bits of eggs an' dey'll birth dem eggs. An' dem feathahs birth dem eggs. An' long as dem - aftah dem eggs hatched, dem snakes'll be in dere, yo' undahstan'. An' yo' sleep on dere an' it'll dry yo' up, jis' lak if yo' had consumption. An' yore lungs will be jis' as solid as dey is right now. [*Solid lungs right now* I do not understand.] [New Orleans, La., (850), 1315:6.]

FEATHERS FROM CHICKEN

6661. Yo' kin have a live snake in ahm [arm] or chicken feathahs, but how dey put dat in yeh is by a dus'. Dey give dat tuh yo' in somepin tuh drink, an' den by 'umanation [incubation]. It breeds in yore skin. [New Orleans, La., (790), 1102:9.]

6662. (He [my contact man] said that you told him a story.)

Yes. Well, now, heah's de story ah wanta tell yo' - sech as whut dey tell me an' whut ah learned, SECH AS WITCHCRAFT.

Well, now, de story ah got tuh tell is sech a thing as spidahs. Yo' know whut ah'm talkin' 'bout, web spidahs yo' seen [not a fryingpan on legs called a *spider*]. Well, yo' kin take it an' take it tuh de fiah yo' know an' hold it. Tie a string tuh it, he can't crawl away, or put it in de stove yo' might say, in dere alive an' let it bake. [Here is the frequent rite of suffering before death.] An' aftah it git baked, den crush it up. Take dat an' crush it up intuh somepin an' put it in de whiskey. Yo' undahstan'.

SPIDER IN YOU

An' den yo' - ah'm yore enemy, yo' see. Well, aftah yo' taken an' do dat an' yo' kin git me tuh drink dat whiskey, well dere ah go, right dere. Dem spider gits in me an' create, an' dey gits an' eats mah insides out, yo' see. Dat's known tuh be de fact. Fo' me, ah hasn't tried tuh work it on no one.

Anothah one, ag'in. Yo' kin take up dese *ground dog* whut chew fish wit. Some folks call 'em *ground dogs*, some folks call 'em ground puppies [the changa, or hellbender, a salamander, described elsewhere], see. Yo' take dat an' yo' kin crisp it up in a stove or sompin othah, an' yo' kin put it - grind it up intuh powdah, aftah yo' crisp it up. Jis' lak a locust, yo' see. Yo' kin take it an' grind it up an' yo' kin jes' put it - bury hit right at yore do'step. See, an'

po' yo' about a mouthfulla whiskey on 'it, see. An' attah [after] yo' puttin' de mouthfulla whiskey on it, de nex' mawnin' yo'll wake up dere, yo'll find a thousand of 'em - young-uns. Dat's done, yo' know, it's done increase dat much. Jis' one, de one yo' take an' killed an' crisp it up, an' dig a hole an' bury it in, an' po' some whiskey on, put it down at yore do'step, an' de nex' mawnin' when yo' wake up an' go dere an' dig up undah dere, dey say dere'll be 'bout a han'fulla dem - de young-uns. Done create. Done create dat much.

(What do you do that for?)

Well, dat shows dat yo' might - yo' kin put it in me de same way. Dat jis' shows, yo' undahstan', JIS' SHOWS, PROVE OUT WHUT DESE THIN'S KIN DO. DEAD THIN'S DAT COME TUH LIFE. [Florence, S. Car., (1309), 2213:13.]

6663. They kin take a spider an' they kin kill yo' with that. Well, they give it to yo' in lickrish [sometimes *licorice*, here *liquid*]. They put it in water or let him soak in there and die, or they put it in urine or whiskey, or they put it in food. An' that'll kill yeh, a spider will. [Elizabeth City, N. Car., (438), 561:2.]

6664. Take a spidah, if yo' put it in somepin fo' a person. Dat, it will kill 'em, if he's 'live, yo' know, when yo' put 'im in dere. If dey drink it, it will kill dem from de spider. [Fayetteville, N. Car., (1398), 2519:10.]

6665. Mah aunt wus *fixed* wit a black spidah. Dey taken an' mashed dis spidah up an' give her in whiskey tuh drink. An' it swelled 'er foot, an' befo' we could git tuh do anythin' fo' her she died. [Wilmington, N. Car., (239), 237:8.]

6666. Ah hear'd 'em say if dey wan' choo crawlin' up de side a house an' so aktin' [acting] jis' lak a spidah would ak [act], tuh have a spidah web an' have dem a spidah, an' take off 'is laigs an' put it in somepin, jis' lak some whiskey or ewer [either] somepin tuh eat, tuh have it on de inside of yeh. An' say, aftah dat's on de inside of yuh fo' sich a length of time, say den yeh'll start tuh aktin' funny in de way dat a spidah will ak. Say yo'd be crawlin' up, tryin' tuh crawl upon de wall, come down, gits on de flo', yah crawl fo'wards, come back. Say when dat stuff wus in yeh it's poison tuh yer system. An' dey say yo'd ak from dat time on until yo' die. [Wilmington, N. Car., (229), 153:1+85.]

SPIDER WATER

6667. Take a spidah fo' n'instance an' put 'im in yore pot an' cook 'im in yore pot. Jis' cook 'im in a quart of watah, let it cook an' cook an' cook until he come tuh pieces. An' den yo' take dat dere spidah an' yo'll see nuthin but jis' li'le teensy pieces on de bottom of de pot; where he done cooked tuh pieces yo' know, jis' about lak de end of mah fingah-nails, jis' about - about so [demonstrates]. Well, yo' take dat an' yo' set it aside till it git good an' cool. An' when it git good an' cool - until it's very cool - den yo' take dat dere. Take yo' a teaspoon an' yo' skim all de way roun'. Skim de top an' git de top all de way roun', off de top where yo' boiled dat spidah intuh a quart of watah. Yo' skim de top an' den yo' take dat watah an' yo' po' dat watah off. Yo' take dat watah an' yo' put it in a jah [jar], see. Well, yo' take dat spidah watah dat yo' got already new an' put it in drinks, diff'ren' things.

(What will that do to them then?)

DAT'LL MAKE 'EM CRAWL, GIT ON DERE KNEES AN' CRAWL. HAVE FITS. HAVE ALL KINDS OF FITS. BE "FITTY" OFF AN' ON. [Fayetteville, N. Car., (1415), 2549:10.]

THOUSAND-LEGS OR MILLEPEDE

6668. A gentleman down town, he's dead now. There wus a girl frien' of mine *fixed*, she had a *thousand legs* in 'er feet. Well, it wus some *root medicine*. He fixed 'er wit it. Ah don' know whut *root* it wus he used fo' de liquid medicine, but he give her dat medicine. [New Orleans, La., (814), 1149:3.]

6669. [The best terrapin story in *Hoodoo*, a remarkable one, will be found in

No.10, p.7.] Yo' kin ketch a terrapin, dese streaked-laig terrapin. Dey tell me yo' kin ketch dose an' sech as gophahs lak dat. [Gopher along the coast of the southern states of U.S.A., is a burrowing land tortise *Gopherus polyphemus*.] Dey tell me dat it ain't but one way dat a person kin git dose live in yo'. Say dey'll take dem an' kill dem an' put dem out in de sun an' let 'em dry fo' so many days. Den take it an' pound it up an' put it in stuff fo' yo' tuh drink. Dey say when it mix in yore blood it'll commence tuh create dese live things. [Waycross, Ga., (1159), 1935:3.]

TURTLE - TERRAPIN - COOTER

6670. Ag'in dere was a woman dat had frogs put into her - not frogs but turtles. She was about to become de birth of a child. Dere was a ole woman dat lived next door to 'er an' by 'er being in that condition she was quite disagreeable. And dis ole woman was supposed to be a *hoodoo woman* an' SHE WISHES THAT THE CHILD SHE WOULD HAVE WOULD TURN TO A FROG; BUT INSTEAD OF THE CHILD TURNING TO A FROG, DIS WOMAN HAD DE CHILD AND THEN HAD THIS TURTLE AFTER. An' that's a fact because there was thousands of people went there to see it. It happened down in Louisiana, down in St. Bernard's Parish. Dat's where dat happened. [*Doctor* Sims (*see later*), good as he was, surely misses the point here. The *hoodoo woman* did not fail. She changed the twin, the second child, into a turtle! If this story is true, someone had a quick hand.] [Washington, D.C., (639, *Doctor* Sims, formerly of New Orleans, La.), 829:11.]

TURTLE BORN TO MOTHER IMMEDIATELY AFTER THE BIRTH OF HER CHILD

6671. (Tell me that story all the way from the beginning, make a parable of it. What are you going to do now with this turtle?)

[That word *parable* I picked up at the beginning of my field work down the east coast. I found it everywhere, but suspected it was dying out. You can see how I qualified *Tell me that story* to *make a parable of it*. The words *story* and *tale* have a bad connotation in my type of field work.]

NATURE OR ESSENCE OF SPIRIT OF LIVE THINGS TRANSFERRED TO OTHER LIVE THINGS ONLY BY DEATH

Well, ah go back ovah it ag'in. Yo' take an' yo' kill it an' yo' let 'im dry. Den yo' take an' soak it in whiskey - see, yo' gittin' 'is *nature*. Den yo' give it tuh me tuh drink. [Waycross, Ga., (1170), 1976:7.]

6672. De way dat's done in de time dat it's matin'-time wit de terrapins. An' if yo' git it dat pahtic'lah time, yo' git a chance tuh git a terrapin an' cook dat terrapin. An' take dat terrapin an' wheresomevah, jis' lak a woman, if she wanta *hurt* somebody - lak she wanta *hurt* anothah woman, sompin lak dat, see. At dat pahtic'lah time [mating-time] she kin take dat terrapin an' cook 'im, boil 'im good. An' befo' she boil 'im, she kin take 'im an' take some of de blood of dat terrapin, an' mix it wit some wine, some strong wine. An' give it tuh dis othah individual tuh drink in de wine, if she's a drinkah, yo' see. She kin be doped in dat. An' when she drink dat juice out dat terrapin in matin'-time wit dat wine - now when time come de terrapin aigs oughta be hatchin', well dat terrapin goin' from in dat individual.

MATING-TIME IS THE TIME TO TRANSFER LIFE

(That will form in them and kill them. That is, if some woman wants to get rid of another woman.)

Dat's right. [Mobile, Ala., (692), 928:3.]

6673. (A turtle. What do they do with a turtle?)

Well, ah see a person take a turtle aig. Take a turtle aig an' break it raw

an' put alcohol on it, an' yo' save it.

(You save it?)

TURTLE EGG BROKEN INTO ALCOHOL

Yo' put it aside. But ah think a fellah mean an' dirty enough tuh take dat few drops of alcohol off dat turtle egg. An' yo' put it in some whiskey or somepin an' give somebody dat tuh drink. It will kill 'em right away. Dat's de way yo' kill people dataway. [New Orleans, La., (825), 1201:8.]

6674. Ah tell yo', if yo' kin git a little of de watah or de spit from de terrapin - if yo' kin git de watah or eithah de spit from de terrapin, an' yo' kin use it in a person. Yo' kin put it in dere watah, anywhere yo' kin put it tuh git it in 'em. It will run 'em wild jis' lak a terrapin. [Mobile, Ala., (688), 957:4.]

WATER OR SPIT FROM TERRAPIN PUT IN YOU

6675. Now a terrapin is a thing, he crawls late at night, an' he crawls at certain times of de day an' he go tuh sleep. Now, dat terrapin yo' wanta wakes 'im at night. Dat terrapin will crawl out de day, an' if chew wanta git dat terrapin tuh hurt chew at night, dey'll capsize 'im from 'is den. Dey'll grab 'im an' dey may cut off 'is right laig an' call yore name. An' dey carries it tuh dey house, bury dat [leg] an' dey'll turn dat terrapin loose live. An' quick as dat swell up, where he cut off dat laig, dat right foot - quick as dat swell up, why yo' is a sick man.

LEG OF LIVE TERRAPIN CUT OFF AS VICTIM NAMED
THE MAGIC OF LIVING MUTILATION

(That is one way, they use it. What about the other way?) [Charleston, S. Car., (525), 630:3.]

6676. She [a woman living in Wilmington] has been *hurt* fo' 'bout twelve yeahs an' right now ven [when] de moon is young dey's [there is] somepin lak a coottah [= cooter, any of several turtles or tortoises], she calls it, somepin lak dese aligatah coottahs. She say it spluttahs [splutter = sputter or spatter from here - demonstrates on her side] an' goes up nex' tuh 'er heart, an' goes back down. An' she says ven it spluttahs lak dat, she kin heah it spluttahin' in vatah [water], jis' lak if it runs up an' she cud [could] feel de li'le feets of it, yuh know, ven it's open-lak, lak it's scrattin' [scratching?]. It goes up from 'er right side crossways [right to left] up through 'er laig. [Does this symptom signify anything in scientific medicine? In any case, we have here again one of those psychology-and-time rites, *see* pp.350-356, v.1.] [Wilmington, N. Car., (214), 120:1+86.]

COOTER IN HER - MOVES ONLY WHEN MOON IS YOUNG

6677. See, de othah night ah had a young lady. Her an' 'er husban' went out tuh a dance, a party, all well an' hearty, but dere wus anothah girl dere got de [these] two in company wit dis - both in love wit de same boy. One slips a dose intuh de othah one. Now, how she did dat - she had wasps an' ants in 'er.

WASP *TRICK* EXPLAINED BY A *DOCTOR*

Yo' take de wasps an' yo' set 'em in a tin cup an' yo' set 'em on de fire, stove or somewhere in de oven alive. Yo' fasten 'em up in dere an' let 'em stay in dere until dey are cooked, burn up, so dat yo' kin take 'em jis' like cigah ashes an' jis' crumble 'em up-like - jis' like dose ashes dere [in my cigar tray on interviewing table]. Well yo' kin take dose ashes den. Take de ants likewise if yo' want tuh. Or yo' kin jis' use one [wasp or ant]. An' jis' make a powdah outa dem. An' den yo' jis' [put] a li'le in a piece of papah, han'ke'chuf or anything an' take it on wit yo'. Well, yo' might ask fer a glass of watah, an' dey will be sellin' ice cream, cake, beer an' one thing

anothah. Dey all settin' aroun' dere an' yo' slip aroun' an' yo' have yore glass settin', settin' dere talkin'. Yo' may done drink some outa it. Somebody standin' up behind yo', an' yo' don' pay no attention, or may walk by - may be standin' roun' dis side of de table. Somebody walk up behin' joo an' begin talkin' tuh yo' an' yo'll turn yore head an' dey reach across an' jis' drop jis' a pinch in it. Well, no soonah it hits, in de co'se of a second or five seconds, it's all vaporated an' yo' can't tell it from - it's all de same color yo' know, dere is no way of seein' it.

Well, now yo' drink dat. DIS GIRL SHE HAD DOSE THINGS IN 'ER, AN' SHE COME TUH ME. DEY BROUGHT 'ER TUH ME FIVE 'CLOCK DAT MAWNIN'. HAD GONE INTUH FITS, HER HANDS TIED BEHIND 'ER, AN' A STICK ACROSS 'ER MOUTH. An' dat's how she got it. She got hers in ice cream. [Washington, D.C., (621a), 795:2.]

WASP-NEST TEA

6678. Yo' see dese ole waspses. An' yo' kin take a wasp when he's got young uns [ones], a wasp nest. Yo' know whut de wasp nest is. Yo' kin take a wasp nest when it's got young uns in it, an' each li'le hole is got a covah ovah de top of it dat look lak a stem. Well, now, yo' take dem an' boil dat an' strain an' put it in a bottle. All right, now, say yo' mah boss. Yo' says, "John?"

Ah says, "Suh?"

Says, "See dat fellah ovah dere?"

Say, "Yes."

Say, "Ah want chew tuh *fix* 'im."

Say, "All right."

Says, "He drinks?"

Say, "Yeah."

Well, ah'll go ovah dere an' git 'quainted wit 'im, "Let's have sompin tuh drink."

"All right."

Ah go back dere, wanta git a bottle.

All right. Well, ah'll go an' git a bottle of anythin' dat he drinks an' ah open it at de countah an' po' mine outa it an' drink mine. An' den ah po' some of dis in dere. See, ah po' some of dose wasps' juice in dere on it. An' den [they] begin tuh form waspses in 'is intestines.

(Is there any way of getting them out?)

Yes, de doctah operate on yo'. Dat's de onliest way yo' kin git 'em out. [New Orleans, La., (1566), 2871:5.]

WATER THAT STEAMS

6679. Ah know a girl dat wuz caught in some whiskey somehow or 'nothah. She wuz a frien' girl of mine, she stayed down heah. She wuz goin' wit a woman's husban' an' she [wife] didn't wan' 'im tuh go wit 'er. An' she [friend] drunk a lotta whiskey. An' so dis woman [wife], de way dis woman did tuh git dis snake in 'er - it wuz a li'le bit of snake jis' about lak a fishin' worm, an' she wuz *poisoned* wit it. She got dis snake inside a [of] dis girl. So dis girl commence tuh fallin' off. She commenced tuh gittin' po' an' it look lak dis snake would come right up tuh 'er [throat], come chokin' 'er or somepin lak dat. She couldn't eat nuthin; she wouldn't have no appetite or nuthin. So dey cared [carried] 'er tuh doctors [M.D.'s] an' de doctors couldn't do anythin' tuh [for] her. An' ah tole 'er, ah says, "Why don't chew go tuh dis root doctah in Orangeburg [S. Car.]? Prob'ly he might know whut tuh do."

She said, "All right, ah'll go. Ah'll git mah mothah tuh take me."

SHE HAD DONE FELL OFF TILL SHE WEIGHED ABOUT 80 OR 90 POUNDS - *JES' NUTHIN BUT A SWITCH.*

So she [mother] said, "Could ah [you] git someone tuh take mah daughtah up

dere?" [She] said, "Ah'll pay yo' fo' gittin' 'im an' den ah'll pay 'im. Cos' dat's de only chile ah got an' ah'm crazy 'bout 'er an' ah jis' didn't want nuthin tuh happen tuh 'er." [She] say, "Ah believe [they] done somepin tuh 'er."

So, well, we went attah [after] dis man, went on up dere. Dis man [owner?] said anybody could come in de house dat wan' tuh. So we went on in dis house an' dis man [*doctor*] wuz up dere [upstairs?]. He [*doctor*] tole us - de firs' thin' we set down. He went in dere an' he fixed up a hot - some hot boilin' watah, jis' as hot as she [patient] could [stand it]. Said, "Pull down 'er [your] dress an' set ovah it." He said, "Yo' sit down on it." An' she set down on dis chambah of watah. An' he said, "Jis' set right dere till ah call yo'." An' he gone in de front.

An' dis girl set down on dis chambah of hot steamin' watah, an' it wuz somepin she had in dis watah - she set on dis chambah of steamin' watah, she stayed in dere fo' fifteen or twenty minutes. An' he tole 'er, said, "Now, when yo' git up off dis watah, dere's goin' be a snake in dis chambah of watah." Says, "Don' be scared, don' git frightened." [Fayetteville, N. Car., (1413), 2544:1.]

WOOD SAWYER: 9 NEEDLES - 9 PINS - 9 NAILS - ALL NEW BOTTLED - BURY IN VICTIM'S PATH - LARVA ENTERS FOOT
3 *ROOTS* CURE: BLACK HAW - RED OAK - STINGING NETTLE

6680. Yo' kin take nine new needles an' nine new pins an' nails - nine nails - an' put in a bottle. An' den yo' kin take one dese heah worm outa from undah de bottom [bark] see, think dey call 'em sawyah.

(Wood Sawyer?)

Yes sir. Dey got two little bills [horns] whut cuts in de wood. [These worms - the larvae of sawyers, several large longicorn bettles - bore large holes in timber or dead trees. Both *worm* and bettle are often called *wood sawyers*.] Put dat in dat bottle an' bury it down in de path where he walks. An' den, when he walk ovah dat, he'll ketch 'em in 'is foot. An' dat same worm [larva] whut chew see in dat bo'd, dat yo' put in dat bottle, jis' true as [what?]. [It will enter 'im an'] eat 'im up. [But this ailment can be cured.]

Dat way [if you are in that condition] yo' got'a go tuh a root doctah de same way [as before]. Now a root doctor, he got'a take 'em out. A medical doctor don't do it.

(What would a root doctor do to get that worm out of him, I wonder.)

He goes an' git de root from de - dey call black haw an' red oak bark an' a stingin' nettle root. Put dat up in a bottle an' yo' got'a take. Dat stingin' nettle root, will run 'im out dere. [The other two help and also make 3 ingredients.]

(Well, what do you do with these *roots*? Make a tea of them or what?)

Yes. [Waycross, Ga., (1074), 1738:6.]

6681. Yo' kin take a drop of frog blood, an' a drop of snake blood, an' a drop of dese here *wood sawyahs*. He's in dis ole rotten wood, wit a flat haid.

WOOD SAWYER - SNAKE - FROG
3 LIVE THINGS AT SAME TIME

(He's in the wood, sort of a worm. What color is the worm?)

White, with a flat haid. Take dat blood an' put it on a sandwich an' give it tuh anybody; an' if dey eat dat, dose things will grow in 'em.

(They take these drops from each one of these three things and put it on the sandwich, separately or what?)

No, put 'em on dere tuhgethah. [Mobile, Ala., (666), 877:13.]

6682. I have a cousin and someone put something in the boots he wore, an' in going home he couldn't get back sometimes without crawling back home. His leg got sore, and after it got sore he was taken down to his bed. And before he died

worms came out of his leg, that big, as round as my little finger, and two inches long with black heads. They carried him to a woman and the woman said this was put in the boots he wore. They were like maggots but they were bigger than that. [Hampton, Va., (collected at Old Point Comfort, Va., (31), by Ediphone.]

WORMS CAME OUT OF HIS LEG

6683. [This fortuneteller woman or healer] tole me dat somebody, a woman had taken mah sistah's hat an' *dressed* it, *dressed* it up fo' her, an' she suffahed wit headaches. She tole us whut she done wit dese earthworms - yo' know, dese fishing worms about dis big [demonstrates]. Take dem fishin' worms an' parch 'em up. An' so dat dust wus sprinkled aroun' in mah sistah's hat, an' as she wore it, well, de perspiration got tuh it an' drive it on tuh 'er brain. An' SHE WENT JIS' AS CRAZY AS ANY FOOL IN DE WORLD. But aftah while we got 'er back again. [Norfolk, Va., (467), 465:6.]

WORM: EARTHWORM OR FISHING WORM

6684. *Chambah lye* or 'is urine - well, dey kin take dat an' dey'll [a woman will] mix dat wit yo' [a man's] food. Dat comes tuh yo' be vury weak. Normal [normally] yo'll have haidaches, yo'll have all kinda pains. Dat's when dey take an' dey'll go out an' git some earthworms. Dey take de earthworms an' den mix dat wit fresh lahd [lard], an' fry it up an' make a salve. An' dey rub dat intuh de man's skin. Dat'll form 'im tuh have earthworms in de skin. He is no good fer nobody an' den de woman leaves 'im den. [New Orleans, La., (809), 1135:10.]

6685. Yo' take dat an' yo' ketch dem little worms an' yo' dry 'em. Yo' got'a dry 'em an' yo' put 'em in watah, whutsomevah anybody whare [where] dey drinkin'. Yo' put dat in de watah an' dat'll turn tuh little worms in dey belly. [Algiers, La., (1593), 2994:20.]

6686. De worm, de frog, yo' poun' dat up, some people do, an' dey sprinkle dat ovah de food. It will take effect on a woman more, becuz she will breed, yo' see, in a length of time it will form de form of a snake [worm or frog] inside de woman. [New Orleans, La., (816), 1157:5.]

6687. They tell me that if you can get a hold of dog's hair and cat hair, and fix it so that it can get into the food of an individual, that after they eat it, if it stays in 'em for nine days, it turns to worms. And those worms get in their body on the inside and they finally die from the effect of it. [Elizabeth City, N. Car., (182), 554:9.]

WORMS WITHIN 9 DAYS FROM DOG AND CAT HAIR

(2). CURES FOR AND PROTECTION AGAINST AILMENT AND DISEASE

[Readers will notice I have changed the title of this subsection from the one originally given in volume 3 under CONTENTS FOR VOLUMES 3 AND 4. This change merely returns to my original title CURE AND PROTECTION in volume 1, pages 410-519, emphasizing once again, as in the introductory comment that folk medicine in hoodoo or witchcraft has a protective or preventive side (p.3077). A complete list of cures and prevention of ailments and disease cannot be known until the completion of the INDEX to occupy all of volume 5.]

6688. Yo' kin take a penny an' if yo' havin' a intahco'se wit a woman an' if yo' don' wants 'er no mo', don' că' [care] fo' her no mo', an' jis' wants tuh

see her blat up, why yo' put dat penny in yore mout' an' put it undah yore tongue an' have intahco'se wit 'er, an' den yo'll give her some disease dat she nevah kin git rid of. Dat's whut chew kin do wit a penny.

A FEW PATHOLOGICAL BELIEFS

(1) PENNY UNDER TONGUE DURING COITUS A CAUSE OF DISEASE

[The preceding word *blat* used only here in *Hoodoo*, is a variant of *bleat*, which means *to cry out, as calf or sheep.* Colloquially, *blat* could signify *to utter loudly and indiscretly*, or *to be loud-mouthed.* Perhaps the meaning in the present instance could be *loud-mouthed* or *to blow her top.* Or does informant intend to say she will *bloat* from the disease he gives her? As a matter of fact (hoodoo pathology says so), diseases are given by holding a penny in the mouth or under tongue during coitus: a woman holding the penny causes a stroke in the man (No.3240); prevents veneral disease (3241); makes a disease stronger (No.3242); etc.] [Algiers, La., (1575), 2899:12.]

6689. (If a person that has a spell on you dies?) [I am repeating what informant has already said.]

(2) SPELL-CASTER'S DEATH MAKES SPELL INCURABLE

Dies, they can't do anything about it.

(They can't do anything?) No, they can't.

[This belief is fairly common and known everywhere, *see* Nos.1039-1040, p.396, and elsewhere in the text.] [New Orleans, La., (797), 1112:5.]

(3) THEY MUST GET IT INSIDE YOU

6690. If dey don't git it in yuh, it can't do yuh no harm. [This is also generally believed everywhere, even though to some it may be whistling while passing a graveyard at night.] [Wilmington, N. Car., (164), 75:3+85.]

ADAM-AND-EVE

6691. You can dig Adam-and-Eve root up and keep it and let it dry, and when you want it you have it. If anyone puts a spell on you, you boil some of that on the stove and put a little whiskey with it and drink it, and that will cure you. [Fredericksburg, Va., cylinder 80, by Ediphone.]

ADAM-AND-EVE - OLD HUNDRED - 9 DAYS

6692. Drink tea from Adam-and-Eve and Old Hundred. Cures *poison* within nine days. [Wilmington, N. Car., (?), 132:2+85.]

ADAM-AND-EVE - *JOHN DE CONKAH*

6693. Well, dey'll go tuh work an' git a root dey call *John de Conkah* an' one dey call Eve-an'-Adam [the name of this root is frequently given backwards as here], an' weah da' 'bout chew [that about you] an' dey say dey can't *hurt* chah. [Waycross, Ga., (1074), 1736:5.]

6694. [The informant who gave this cure was a root doctor who is marked *good. Adam weed* may be *Adam-and-Eve*, and *black jack weed* may be a common oak called *black jack* because of its black bark (*Quercus marilandica*) of the eastern U.S.A. Both these plants appear frequently in *Hoodoo*. It is also possible this root doctor bought all his *roots* from a root store or mail-order firm and was unfamiliar with the growing plant. The old-time root doctor who dug all his own roots was becoming rare in the late 30's or early 40's. I met few of them (*see* ROOT DOCTOR JOHNSON, p.1620; MY FIRST DOCTOR, p.933; etc.). Presumably these four *roots* or some other four *roots* conquered anything within the *four corners*

ADAM WEED ROOT - BLACK JACK WEED ROOT
FIG TREE ROOT - HICKORY ROOT

of the earth (*Rev.* 7:1).]

Yo' kin take de root of a hick'ry tree, Adam weed root [Adam-and-Eve] an' fig tree root an' blackjack weed root [blackjack oak?] an' take it an' boil it, boil it, jes' lak if anybody would have a bad accident or somepin othah, yo' know, an' jes' lak a girl happen tuh git a case of de clapps or somepin othah. [Fayetteville, N. Car., (1438), 2608:7.]

6695. Yo' kin take saltpetah an' yo' kin take whut chew calls, de medicine dey calls aloes, an' yo' put dat tuhgethah in some salts [salt] an' some warm watah. An' yo' kin take a good bath all ovah with dat stuff, make enough of it tuh give yo' a good bath. Bath [not *bathe*] yo'self all ovah.

ALOES - SALT - SALTPETER - BATHE WITH OR BOIL SOME INGREDIENTS AND DRINK HOT OR DRINK MILK, LARD AND SALTPETER

Den yo' kin take anothah, dis same medicine an' boil it, an' drink it. Drink it jes' as hot as yo' kin at night an' dat kills whutsomevah germ is in yo'. An' den aftah doin' dat, den yo' git chew a bottle of sweet milk an' a cup of lard an' lemme see - an' a teaspoon of saltpetah an' stir it all. Jes' stir it all up tuhgethah an' yo' drink dat. An' den five minutes aftah dat, if yo' *hurt* [hoodooed] yo'll throw it up.

De white stuff, 'xactly [exactly] whut yo' done eat, yo' know, de milk will come back firs' lak dat. Den aftah dat it comes green, whole lotta green stuff will come out of yo' system 'cuz yo' done vomit it up.

(What is that green stuff?)

Dat's dat *poison* dat is put down in yore stomic, dat's tyin' yo' up. [Mobile, Ala., (700), 950:3.]

6696. Git some sugah an' ammonia an' bathe yo'self in it yo' know. Well, yo' bathe yo'self, dat keeps de *cross* off yo' - keep it from 'im. [New Orleans, La., (857), 1363:3.]

AMMONIA - SUGAR - BATHE WITH

6697. Yo' go tuh a druggist or grocery sto', eithah one, an' yo' git chew some saltpetahs, some ammonia, household ammonia, bluein' [three ingredients]. An' yo' take all dat an' yo' fix dat ingredients tuhgethah, an' yo' use it in de watah whut chew bathe in. But in de meantime yo' supposed tuh bathe three times a week: Mondays, Wednesdays an' Fridays. [For this three evenly spaced days a week, *see* p.830.]

AMMONIA - BLUEING - SALTPETER: 3 INGREDIENTS BATHE WITH 3 TIMES A WEEK MONDAY - WEDNESDAY - FRIDAY AND WEAR SALTPETER IN SHOES

(At any particular time of the day?)

Well, say, six in de mawnin', twelve at noon an' six at night. [For this evenly spaced time-of-day formula, *see* p.830.]

(Any one of those times or three times?)

Well, yo' kin bathe once but eithah one of dem hours yo' kin, yo' see. An' den yo' take dis saltpetah an' yo' puts it in yore shoe an' yo' weah it. Dat'll perteck [protect] yo' from any kinda home or anybody tryin' tuh do yo' harm.

(Well, there's also some of that saltpeter in the bath water, too. Those three things are all in the bath water?)

Yessuh.

(Then you save some of that saltpeter and put it in your shoe?)

Put it in yore shoe an' weah it in yore shoe fo' pertekshon [protection]. [Algiers, La., (1577), 2901:6.]

6698. Lotta [lot of] people, yo' know, dey urinate in de baid, cain't he'p it. Dey goes an' if dey urinate in a red ant's nest, it'll cuz dey urine to stop.

ANT [RED] NEST URINATE IN - BED-WETTING

It'll stop it. [Wilson, N. Car., (1461), 2650:11.]

6699. De red ants nest, dey say if anybody subject tuh peein' in de baid, why dat'll stop 'em from peein' in de baid. [Sumter, S. Car., (1378), 2448:14.]

6700. Ah heard dat dey kin take antses an' make a tea outa dem an' stop anybody from dripping watah. Dese red antses.

(That will cure them.)

Say dat'll keep 'em from wettin' de baid. [Waycross, Ga., (1077), 1745:2.]

6701. Fo' teas fo' sickness, lak yo' got de yallah *jandice* or sompin lak dat. Well, yo' ketch yore antses an' boil 'em an' yo' make a tea an' give it tuh 'em.

ANT TEA - FOR YELLOW JAUNDICE

(For yellow jaundice?)

Yes. [Algiers, La., (1584), 2955:6.]

ANT TEA - *GOOD FO' ANY KINDA "TRICKS"*

6702. Dey tell me if yo' kin git some red antses, take an' carry 'em an' boil 'em. Boil 'em down therly [thoroughly]. Well yo' kin take dat watah an' give it tuh a person an' let 'em drink it. Dat's good fo' any kinda *tricks*. [For *tricks*, *see* TRICKS, p.280f., and elsewhere.]

(That cures them?)

Cures 'em, yassuh. [Brunswick, Ga., (1188), 2005:10.]

6703. Take some syrup in a bottle an' put it tuh a red antses bed. When it all git full up wit dem red antses, yo' scald. Put some hot watah in dat bottle an' po' it out in a pot an' boil dat, dat red antses. Yo' gits a piece a [piece of] garlic an' yo' puts it in dere an' let it boil. Well, dat is a *dope* dat it's nobody kin *hurt* chew. Yo' drinks dat, dere's nobody kin *hurt* chew. Unahstan' [understand] now, boil de red antses aftah yo' git 'em in de bottle. Put de piece a garlic in dere, strain it off an' drink it. Nobody kin *hurt* chew.

ANT - SYRUP - GARLIC: 3 INGREDIENTS TEA NOBODY KIN "HURT" CHEW

(What do you do with the syrup?)

De syrup draws de antses intuh de bottle. [St. Petersburg, Fla., (1048), 1703:5.]

6704. Git a bat an' cook 'im up. Cook 'im in olive oil, stir 'im up, an' rub a person wit dat. An' if dere's anythin' about 'em swell up, it'll take de swellin' outa dem.

BAT - OLIVE OIL - FOR SWELLING

(Anything that is ordinary swelling?)

Dat's right. [Memphis, Tenn., (936), 1516:1.]

6705. Ah've heard of de bat an' ah've heard of de frog.

BAT - HEART IN BOTTLE - WEAR BODY - SALT DOWN - KEEP IN HOME

(What about the bat?)

Well, dey say dat chew take a bat an' yo' git 'is heart, an' yo' keep de heart fo' tuh weah on yore person. But dere some kinda way dey say dat chew put it in alcohol an' dey keep it; but it supposed tuh be in a small bottle an' dey weah it on dey person. Dey take de rest of de bat an' salt 'im down lak yo' would a hide or sompin, yo' unahstan', until he petrifies. An' when yo' tack dat up in yore house somewhere, he [you] have de bat an' de heart. Dat supposed tuh pertec' [protect] yo' from all enemies an' show yo' special favahs [favors] aroun' yore home. [Memphis, Tenn., (915), 1483:13.]

6706. Now ah tell yo' ag'in, it have tuh be yo' unahstan' [understand]. Yo' have tuh git some earth from outa de groun', but yo' gotta be sure dat it's black dust - black earth, yo' see. Well, den yo' need tuh git halfa

BLACK EARTH - BLACK PEPPER - RED PEPPER POD - SULPHUR SEWED INTO YELLOW HOMESPUN BAG - WEAR

teaspoonfula dis sulphuh, den yo' have tuh git halfa teaspoonfula black peppah intuh a one-inch bag, yo' see, an' it have tuh be pure yallah homespun cloth. An' den yo' goes tuh work an' yo' puts dose tuhgethah, an' one red peppah. An' den yo' sew it up dere in de flannen [flannel]. Heah's a li'le bag dat yo' totes along in dat, yo' undahstan'. Well, it's no chance of no one *playin' yo'*, anythin'.

[This may be primarily a *gambling hand*, but it protects you against conjuration of any kind.]

(I see, eats it up.)

Eats it up, takes it 'way. [Charleston, S. Car., (499), 542:2.]

BLACK MASTER

BLACKSNAKE ROOT

6707. [The following 3 beliefs I reduced years ago to short statements or footnotes: Carry black master root, no one can harm you (Norfolk, Va., 476:11; chew black master, if given poison, brings up (Norfolk, Va., 530:11; informant says in North Carolina black master is called silkweed (Norfolk, Va., 477:4).] [Silkweed is the milkweed.]

6708. Yeah, ah heard dis heah whut [you do], chew blacksnake root. Ah heard if somebody gives yo' a drink of *poison* in whiskey, yo' kin take piece a dis blacksnake root an' chew it up, an' yo'll vomick up whut dey have give yo'. [Fayetteville, N. Car., (1398), 2517:12.]

6709. Dey tell me dat if a woman wants tuh take de uppah han's [hands] of a man an' take him in, dat chew [the woman] kin draw de blood from a' animal an' put it in any kinda thing he eat or in 'is whiskey - jis' so long as yo' git it inside a him - an' dey have de *upperturns* of yo' in any way dey intend tuh do it. De only way dat yo' kin git loose from dat, whut ah learnt, jis' take somepin an' strike where yo' kin draw de blood from dem [the woman]. See, den yo' kin git loose from dat.

BLOOD FROM ANIMAL IN FOOD OR DRINK CASTS SPELL
CURE BY HITTING AND DRAWING BLOOD FROM SPELL-CASTER

(They use the blood from any kind of an animal?)

Any creepin' animal [so that the man will creep or crawl at her command]. [Waycross, Ga., (1159), 1934:7.]

6710. De're [there are] things dat chew kin wish fo', things offa peoples, by things in de fo'ks of de road. Why yo' kin git a pretty [new?] han'ke'cheff or somepin, yo' know, draw people's 'tenshun [attention] dat yo' wanta [get]. An' drop it in de fo'ks of de road yo' know. An' jes' take it [handkerchief] an' pick dose place like a mole or a wart, an' pick it an' put a drop of blood on it [handkerchief]. An' drop it in de fo'ks of de road an' someone pick it up, why hit'll [mole or wart will] leave yo' an' dey gits it. [Waycross, Ga., (1172), 1978:3.]

BLOOD - 1 DROP OF - FROM WART OR MOLE
ON NEW HANDKERCHIEF DROPPED AT FORKS OF ROAD

BRIMSTONE - EATING

6711. If yo' are *hurt*, eat brimstone. [Wilmington, N. Car., (243), 165:11+85.]

BURN - ANYTHING CAUSING WITCHCRAFT

6712. [Articles buried are burnt up.] Put 'em [in] de fiah an' den dey git hot an' bus' an' shoot jis' lak a gun. [Shot is from bottle found by doctor!] [Wilmington, N. Car., (289), 207:3+85.]

BURN - 2 PACKAGES IN RED FLANNEL - HOLDING
6 ADAM-AND-EVE - DEVIL'S SHOESTRINGS
RUNNING HUCKLEBERRY - 4 RUSTY NAILS
FOUND BURIED UNDER DOOR AND BED

6713. [This case of witchcraft occurred near Leland, Brunswick Co., N. Car. It is not much of a story but the ingredients and cure are interesting. A *doctor* from Sumter, S. Car., cleared up the case by finding two packages, one buried at the front

door and the other in the ground under the house and beneath the woman's bed. Each package contained 6 Adam-and-Eve roots, balls from devil's shoestring roots, running huckleberry vine roots, and 4 rusty nails, each package wrapped in red flannel. The root doctor burnt both packages.] [Wilmington, N. Car., (204), 110:2+85.]

6714. Dey use buzzard oil tuh make people limbah, yo' know, in acts when yo' goin' on de stage or sompin lak dat - de show axe [acts]. [*See also* pp.422-423 and elsewhere.] [Memphis, Tenn., (1524), 2723:13.]

BUZZARD OIL OR GREASE - MAKES LIMBER

6715. Ah heard dat chew git a buzzard an' stew de grease outa him an' hit's good fo' de rheumatism or good fo' any kinda thing yo' wanta use it fo'. [Waycross, Ga., (1077), 1745:1.]

BUZZARD GREASE - RHEUMATISM

6716. Yo' kin take a buzzard an' cut 'im in fo' pieces [to represent the 4 corners of the world, *see* Rev. 7:1] an' yo' take dat buzzard an' yo' kin fry him. Fry him an' yo' kin take de grease whut come from dat buzzard an' yo' kin cure any rheumatism. Heard dat concernin' buzzard. [Florence, S. Car., (1331), 2290:5.]

BUZZARD - CUT IN 4 PARTS - FRY FOR RHEUMATISM

6717. Take a buzzard, take 'im clean [clean him] an' boil 'im out tuh a li'le grease, an' take dis grease yo' unnahstan'. An' jis' take a li'le bottle - keep de bottle all de time. An' time yo' feel a stiff joint, rub de stiff joint, an' dat'll jis' remove yuh pains from yo'. [St. Petersburg, Fla., (1043), 1693:8.]

6718. Kill zim [kills him] yo' know.

BUZZARD - APHRODISIAC

(Kills a buzzard?)

Yes sir, an' take de grease an' grease yoreself, makes yo' limbah, yo' know, an' supple.

(What do you do that for?)

Dey say dat's jis' tuh make yo' supple an' able befo' de women an' diff'ren thin's lak dat, yo' know. [St. Petersburg, Fla., (1021), 1652:4.]

6719. Take cedah leaves an' burn dem an' git de odor in 'mongst yore clothes, an' dat will keep yo' from ketchin' any kinda germs. Lak yo' goin' in some places dat way an' burn cedah, an' git de odah [odor] in yore clothes, dat keeps yo' from ketchin' germs. [Memphis, Tenn., (1524), 2723:15.]

CEDAR LEAVES BURNED - ODOR IN CLOTHES KEEPS YO' FROM KETCHIN' GERMS

6720. If yo're *hurt* from sompin somebody have did yo' lak *cunjurin'* yo' lak dat, yo' take de dirt from undahneat' of yore toenails. An' take it an' wet it wit dis oil of cedah an' weah it in a piece of cotton in each one of yore ears. Yo' stop yore headache, if yo're *hurt* in sompin.

CEDAR, OIL OF - TOENAIL DIRT - ON COTTON IN EARS CURES HEADACHE CAUSED BY CONJURATION

(That is if you have a headache from being *hurt*?)

Dat's whut ah said. Lak if somebody, yo' know, do sompin tuh yo' lak dat cunjure. Not if yo' jis' git hit about de haid [and get a headache]. [Even being hit on the head and getting a headache could be caused by conjuration, evil wishing, etc.] [Memphis, Tenn., (932), 1515:7.]

6721. Yo' kin take cedah an' make a bath, in yore feets or laigs where yo' have swellin' lak dat. Yo' boil dat an' make a tea-lak an' bath. An' also grapevine. [Memphis, Tenn., (1553), 2828:4.]

CEDAR AND GRAPEVINE - BATH FOR SWELLINGS

CHICKEN OR CAT - BLACK

6722. Black cat, a black chicken. An' if yo' git hurt, a snake bit chew or anythin', yo' cut dem open live an' put it on dere. It'll draw all de poison out. [Waycross, Ga., (1121), 1803:6.]

CHICKEN EGG AND FALLEN WOMB

6723. [To replace fallen womb, boil hen egg hard and stick up in womb. Fallen womb of course can be caused by conjuration or witchcraft. Womb and vagina frequently confused.] [Washington, D.C., (630a), 813:1.]

BLACK-HEN EGG - HEALTH MESSAGE ON BURY AT CENTER OF GATE

6724. Yo' take a black hen aig an' write on it, if yo' think anybody is tryin' tuh *rootwork* yo' or anythin' lak dat. Yo' write on it whut chew want dat aig tuh do, tuh protect yo' in whut way, an' bury it at de centah of yore gate. An' if anybody come in yore yard wit anythin' dat means yo' any harm, why it will turn back tuh dem. [This is called *returning the spell.*] [Brunswick, Ga., (1206), 2036:8.]

BLACK CHICKEN FEATHERS - BURN SO THAT PATIENT WITH SPELL CAN SMELL

6725. Yo' take dat, but it must be a black chicken, black feathahs, an' yo' put it in a bucket. Take de feathahs an' put it in a bucket an' burn 'em while dey havin' spells. Jes' let 'em hol' dere nose right down ovah it lak dat, an' dey soon well. Dey won' have no mo'. [Sumter, S. Car., (1370), 2429:1.]

CHICKEN FEATHERS - FRIZZLY CHICKEN

6726. Dat's de way ah heard about a frizzled chicken. Take a frizzled chicken an' if dere any *poison* aroun' yore house, if anybody put down any *poison* fo' yo' an' yo' got a frizzled chicken in dere, he git it up. [Waycross, Ga., (1110), 1784:3.]

6727. If dere's [a] chicken out in yore yard an' as long as she stays frizzled, nobody cain't *hurt* chew, but if she gits necked [naked], someone's tryin' tuh bury somethin' [*cunjure*] aroun' yo'. An' ah've heard a black hen's good luck around. [Mobile, Ala., (664), 874:3.]

6728. Anybody put down any *poison* fo' yo', a frizzly chicken'll pick it up. An' when dat frizzly chicken picks it up, hit'll [it will] turn red an' shed off evah feathah off an' turn jis' as red as a piece of beef. [The skin of the chicken turns red after the feathers are shed.] [Charleston, S. Car., (about 500), 543:7+85.]

6729. If anybody's trying tuh HOODOO an' got anything buried round yore house, a frizzly chicken will scratch it up an' yo' kin find it in dat way. [Vicksburg, Miss., (about 717), 987:4.]

6730. A frizzly chicken, if anybody bury anything in yore yard dat is not clean, dat frizzly chicken will dig it up an' he become naked; an' if it's too strong, hit'll kill 'im.

[Among many examples of frizzly chickens digging up *planted* objects of *cunjure* or *poison*, this is about the only time I ever heard of the chicken being killed.] [For other examples of frizzly chickens, *see* pp.59-63.] [Brunswick, Ga., (1206), 2036:10.]

6731. [The following chicken manure beliefs and others I heard several hundred times, so often I did not record many of the duplicates. The *locus classicus* for this rite must be - but let me quote myself: *the story told by Vander's wife is surely an unsurpassable account for this rite* (No.1189, p.428), her story itself in No.888, p.319). These beliefs are also scattered throughout INTERVIEWS and elsewhere.]

Well, dey say if someone bite chew an' yo' goes in de henhouse an' yo' use, yo' know, whut de hen perform, an' yo' rub it all in [the bite] an' yo' bandage

it aroun' dere an' weah it aroun' dere till - yo' gotta draw de spit [from the bite] out. Yo' weah it aroun' dere at least - some say 24 hours, aftah yo' git dat paste on dere lak a li'le pad. Den yo' weah dis band aroun' dere 24 hours, until it - it'll graj'ly [gradually] go in dere drawin' de *poison* out dey teeth bite. An' 'is teeth will rot out. Hit'll take effect on 'is own mouth. De *poison'll* [come] out of yore flesh intuh 'is [biter's] mouth. [Fayetteville, N. Car., (1395), 2508:6.]

CHICKEN OF ANY COLOR - MANURE

6732. Well, dey say if a person bit chew, all yo' have tuh do is git some chicken manure an' put it on de sore where dat person bit chew, an' yore teeth will fall out - jes' rot out.

(Any kind of chicken manure?)

Any kind.

[I have included this belief here because it states "any kind." The same belief is found everywhere, including Mobile, Ala., (704-706), 969:2; Charleston, S. Car., (511), 517:3; etc.] [Fayetteville, N. Car., (1390), 2491:9.]

MANURE FROM BLACK CHICKEN

6733. Where dey bite chew, yo' take, yo' know, chicken manure, an' rub on dat place where dey bite yo' an' yore teeth [biter's] will rot out.

(What kind of chicken manure do they use?)

Black chicken. [St. Petersburg, Fla., (997), 1613:8.]

6734. Well, be sure it's a black hen. Watch 'er where she goin' an', yo' know [her] *mess*, yo' take dat an' rub it ovah dat bite. Tell me dat'll split de person [biter's] teeth.

(Do what?)

Dat'll rot dere teeth.

[Usually these chicken manure rites mean a hen, chicken almost always being a synonym for hen. At the moment I do not recall manure from a black rooster.] [Brunswick, Ga., (1179), 1991:13.]

6735. Take black chicken manure an' put on it, on de bite. An' jes' lak if anybody bite chew, jes' go an' git some black chicken manure an' put it on dere, an' all yore teeth rotten out. [Sumter, S. Car., (1368), 2426:4.] [The same belief from: Richmond, Va., (404), 353:7; and Norfolk, Va., (about 464), 454:6.]

6736. Rub the black part of chicken manure [black chicken's manure not specified] on bit and biter's teeth will rot out. [Vicksburg, Miss., (717 or 718), 988:4.]

CHICKEN MANURE - BITES - TEETH - MISCELLANEOUS

6737. If a black-gummed person bites you, put black hen manure on the bite and the biter's teeth will decay and drop out. [Washington, D.C., (about 622), 799:4.]

6738. Put black hen manure on bite, heals bite and rots biter's teeth. [The healing of the bite is understood in all these rites; the biter's teeth dropping out is a revenge rite.] [Mobile, Ala., (676), 898:3.]

6739. Ah've heard people say that if anybody bite chew, yo' could take brown chicken manure an' use it on it as a salve, an' it would rot dere teeth out. [Brunswick, Ga., (1174), 1981:3.]

6740. If a person bites yo', yo' kin go an' git black hen's manure an' rub it on dere, an' dere [the biter's] teeth will turn black, too. [Wilson, N.Car., (1454), 2644:20.]

6741. To make teeth fall out, place chicken dung on [victim's] teeth while he is asleep or drunk. [Charleston, S. Car., (511), 577:3.]

6742. Soak black manure from a hen about three days in whiskey; give to person to make loose teeth. [Vicksburg, Miss., (756), 1036:3.]

6743. Chicken manure in food rots teeth. [Mobile, Ala., (674), 890:2.]

6744. Black hen manure in coffee rots teeth. [Mobile, Ala., (about 656), 941:2.]

6745. Place skin from a black hen on bite to make biter's teeth fall out. [Richmond, Va., (383), 325:8.]

6746. Yo' take some black peppah an' salt an' sulphur an' a piece of homespun; put a piece of homespun around it. Take black peppah, salt an' sulphur an' put it on dat [package] an' as it burns tell it whut chew want it tuh do an' dey won't come back any mo'. Take a piece of new homespun an' cut it nice [demonstrates]. (Cut it round like a circle.) Yes, yo' have tuh cut it out lak a circle. Den as yo' take sulphur, take a pinch of sulphur - sulphur an' salt [and black pepper] an' put it tuhgethah an' say, *In de Name of de Fathah, Name of de Son, an' Name of de Holy Ghost*, whut chew want it tuh do.

CIRCLE: NEW HOMESPUN CUT IN SHAPE OF
WRAP UP 3 INGREDIENTS: SALT - BLACK PEPPER - SULPHUR
AS PACKAGE BURNS - SAY 3 HIGHEST NAMES
AND TELL IT WHUT YO' WAN' IT TUH DO

(That will make them stay away.) [Fayetteville, N. Car., (1414a), 2256:3.]

6747. If someone is tryin' to harm yo', yo' take yore undahsuit an' turn it wrongside out an' yo' weah it [that way]. An' yo' take some parsley, an' put it in each shoe. An' dey can't harm yo'. [New Orleans, La., (859), 1366:4.]

CLOTHES - WORN WRONG SIDE OUT

6748. Yo' take a fellah or a woman or any age dat suffahs wit rheumatism. Put one piece of coppah in end of one shoe, one piece of galvanized iron in de othah, an' regardless of whethah he is walkin' in de street, tuhday he don't need no stick. Dat's providin' he takes de rubbah off de heel of de shoe. Gravity draws de pain right on out. [New Orleans, La., (816), 1158:4.]

COPPER - GALVANIZED IRON - RHEUMATISM

6749. Yo' git some corn shucks an' yo' boil 'em an' yo' make a tea. An' don' let 'er drink no watah, no cold watah or othah kinda watah, excep' dat. An' dat'll drive it out an' dry it up [measles]. [New Orleans, La., (855), 1352:9.]

CORN SHUCKS - MEASLES

6750. Fo' spells [this is], if somebody put spells on a person. An' dey uses dat [manure] tuh make dat, if yo' wanta make a tea or anything fo' fits. Ah calls dem fits. Git dat [manure] - but chew know yo' boils it - from a bull cow or a bull calf. Dey use de he one.

(The manure.)

Yes, but chew ketch it whilst it's hot, an' den yo' boils dat. An' den aftah yo' boil it, yo' kin make a poultice of it. Dat fur as ah know of dat. He weahs it [the poultice]. Dat - why yo' jes' put it tuh de person. Dat's fo' fits or any kinda spell a person put on yo'. [Sumter, S. Car., (1382), 2457:4.]

COW: BULL MANURE

6751. If yo' got a boil - jes' lak a boil grow on yo' - take dat cow manure an' warm it an' tie it dere. Dey say dat will bring it tuh a head. [Sumter, S. Car., (1355), 2375:4.]

COW MANURE FOR BOILS

6752. Dey tell me dat chew git a po'tion [portion not potion] of rattlesnake dust, red peppah, gunpowdah in yore shoes, dat'll cuz [cause] yo' tuh have achin' an' swellin' j'ints an' stuff. Dat'll put

COW DUNG - SALT - BOIL AND BATHE FEET
THROW USED BATH WATER TO SUNDOWN SIDE
RATTLESNAKE DUST - RED PEPPER - GUNPOWDER - IN SHOES

a spell on yo'.

(Sort of swell up your feet or make your joints ache?)

Yeah, yore j'ints ache, an' swell yore j'ints up, too.

(Well, is there any way you can cure that, I wonder?)

Yessir, yo' go tuh a cow stall an' yo' git dat dung, dat rakin' of de cow stall where de cow trample.

(The cow manure?)

Yeah. Yo' take dat an' yo' boil dat an' yo' bathe yore feets in dere. Yo' dilute dat an' put a li'le salt in it. Bathe yore feets in dere wit dat. An' yo' take dat an' yo' THROW DAT SUNDOWN SIDE. DAT MEANS FO' DE MISERY TUH GO DOWN, de sweat of it goes down an' de mis'ry [misery] tuh go out. Yo' throw dat sundown side. [Fayetteville, N. Car., (1396), 2510:11.]

6753. Run a cow until hot, catch the warm dung, and make tea for dropsy. [Vicksburg, Miss., (about 745), 1016:1.]

COW MANURE

6754. Tea from dried cow or horse manure for locked bowels. [Vicksburg, Miss., (776), 1072:5.]

MISCELLANEOUS CURES

6755. Cow dung tea for whooping cough. [Vicksburg, Miss., (741), 1010:11.]

6756. A dew-poison sore, caused by walking in the grass and getting scratched by a briar, cured by poultice of fresh cow manure. [Mobile, Ala., (701 or 702), 961:9.]

6757. If *poisoned*, take fresh cow manure, saltpeter, make tea, drink 3 times a day. [Mobile, Ala., (650), 941:8.]

6758. [The following medical rite I marked *doubtful* years ago and was about to throw it out with the discards. Years later on taking a second look I saw something unseen previously. Why did I keep it? Suppose we take a look:]

COW MANURE - BLACK PEPPER - DIRT DAUBER NEST - VINEGAR
WITH THESE BANDAGE YOUR OWN LEFT LEG EVERY MORNING
FOR OTHER PERSON'S DISEASE

(Cow manure? What do you do with that?)

Yo' kin take cow manure, vinegah, dirt daubah nest an' black peppah an' if a person is got a disease, yo' kin keep dat disease on 'em wit dat cow manure, an' dirt daubah nest an' vinegah an' black peppah. [An excellent opening statement!] Yo' weah a bandage on yuh laig, on yuh lef' laig jis' evah mawnin', jis' put a fresh bandage on. An' jis' as long as dat bandage is applied tuh yo', dat disease will be applied tuh dat person.

(The person has the disease to begin with, you mean?)

Yes, sir.

(I see. Well, how do I know which person to apply it to?)

Well, it's jis' lak if somebody would come tuh yo' an' tell yo' an' say, "So-an'-so-an'-so is got a case of shankles or a case of pox or somepin, an' DEY BEEN WASTIN' TIME WIT MAH DAUGHTAH" or somepin. An' dey say, "If dere's any way dat ah kin keep it on 'em, ah wanta tuh do so." Well, den yo' [the author] know whut tuh tell 'em tuh do [when they come to you].

(Get this person's name and put the bandage on [PUT THE PERSON'S NAME ON THE BANDAGE!]. I see.) [My *seeing* at the time was not very good!]

[Here we have a remarkable folk-medicine rite, one of the finest beliefs in *Hoodoo*, and yet I missed it! Perhaps I was tired, often interviewing for hours at a time. An experienced folklorist will immediately recognize: (1) the 4 ingredients put in the bandage are about the commonest in folk medicine, cow manure a well-known ointment; and (2) that some *doctors* claim the power of being able to absorb a disease (*see* No.1007, p.387). For another example of the latter, some wart doctors pretend to, or are said to, *catch* all the warts they remove. In the

present case however, we do not have an *absorbtion* rite, but a *substitution* rite; the absorbtion being only a pretense like the birth pangs of the husband in the couvade! The father in our present rite by pretending to have the venereal disease of his daughter's paramour, keeps it upon the man permanently! Surely there must have been a time limit for the father's acting!] [New Orleans, La., (883), 1456:1.]

COW MILK - BLINDNESS

6759. Cure for blindness caused by spell. Bathe eyes every mawnin' with fresh cow milk and beaten-up egg. Do for seven [consecutive] mawnin's. [Washington, D.C., (?), 819:1.]

LIVE THINGS IN YOU

6760. Person with snakes [in them] gets down on knees over milk [hold open mouth over the milk], snakes will come out. [Norfolk, Va., (in 470's), 496:2.]

6761. Lizard removed with sweet milk and sulphur. [Wilmington, N. Car., (320), 254:6.]

6762. You mean *poison*, hoodoo-like?

(Yes.)

Yo' git a teacup fulla sweet milk, halfa teacup of grease, piece of saltpetah about big as a red bean. [Magic of diminishing size.]

(A red bean.)

COW MILK - GREASE - SALTPETER
MAGIC OF DIMINISHING SIZE

Piece of saltpetah about as big as a red bean. Yo' take all dat an' mix dat tuhgethah an' give it tuh yo' an' let yo' drink it. An' yo' vomit it up or eithah it'll kill it [the *poison*], kill it on de inside of yo'. [Mobile, Ala., (679), 973:4.]

6763. Milk from a black cow could kill disease, rash, or any kinda disease dat children has. [Black cow milk is fairly common in *Hoodoo*, *see Doctor* Lindsay, MY FIRST *DOCTOR* in *Hoodoo*, v.2, p.938, 6 lines from bottom of page.] [Fayetteville, N. Car., (1419a), 2559:6.]

BLACK COW MILK

6764. If a person got a wen on dere arm or anywhere about 'em, an' wanted tuh git rid of dat wen, when a person dies, yo' kin go dere an' jis' take dat wen an' wipe it on 'em jis' 'fore dey git cold, or eithah wash it down. Jis' take it an' wipe it on 'em. An' when dey bury dat person, in three day's time dat commence tuh *wizen* [wither or shrivel] away an' it'll go. [The verb *to wizen*, from the Anglo-Saxon, is obsolete, though it lingers on as dialect.] [Sumter, S. Car., (1368), 2422:2.] [Bone from dead cures warts, No.8027, p.3409.]

DEAD PERSON - RUB WEN DOWNWARD ON
CURE BEGINS WITHIN 3 DAYS

6765. If yo' is sick, if somebody put a bad spell on yo', why yo'll have funny feelin's. Dat spell will stay on yo', dat funny feelin' will stay in yo' all de time. If yo' sick [have an ordinary sickness], dat pain will go an' come. But if somebody put a spell on yo', dat spell keep aworkin' on yo', keep aworkin' on yo' all de time, till yo' goes tuh somebody tuh take dat spell offa yo'. [Diagnosis to determine whether the patient has an ordinary illness or has been *hurt* or *witchcrafted*, is an important matter in the practice of hoodoo curing. *See* v.1, pp.165-217 for examples.] [Charleston, S. Car., (?), 654:8.]

DIAGNOSIS - WHETHER PATIENT *WITCHCRAFTED*

DIRT DAUBER
(1) CURES *POISON* BY HOODOO

6766. Ah've see 'em take dis li'le bit of wasp or dirt daubahs, yo' know de're white. Ah've seen 'em [*doctor*] take dem [dirt daubers] an' go tuh places dat people were *poisoned*. Dat is some ways tuh beat 'em out dere money. [These people] thought dey were *poisoned*. An' [these *doctors*] have 'em

in dere han' an' claim dey would cure 'em an' take out dose things in 'em. Dey gotta take out dose things, but dey didn't take 'em out.

(How did they do it then?)

Dey [*doctors*] carried 'em [dirt daubers] dere wit 'em. [Informant is skeptical about a *doctor* removing dirt daubers (usually if not always dead ones) from a person. He believes the *doctor* brought the insects with him and used a little sleight of hand.] [Fayetteville, N. Car., (1450), 2636:4.]

6767. If a man give yo' some *poison* - yo' git de *poison* in yo'. Den yo' make a tea out de dirt daubah nest an' drink it, an' dat'll kill it. [Sumter, S.Car., (1361), 2401:2.]

6768. Yes, sir, she eats that herself. Well, she eats that for to do away with children. She eats that, fourteen of them [the insects] to destroy her kids, if she is more than two months gone. If she is less than two months, she takes less than that - less dirt dauber - to destroy her kid. [New Orleans, La., (809), 1138:2.]

(2) ABORTION - TO CAUSE

(3) BABY - DELIVERY OF

6769. (The dirt dauber's nest. What do you do with that?)

Well, that will make her have a baby quick. If she's lingerin', yo' kin take some dirt dauber's nest an' make some tea, an' she'll soon come. [Memphis, Tenn., (1542), near 2788:9.]

6770. Dirt dauber nest, make tea, give it to woman in labor, it'll he'p [help] 'er tuh come 'cross. [Informant, a former midwife, called it three-fingah dirt daubah.] [Mobile, Ala., (?), 900:6.]

6771. Dirt daubah is fo' labah [labor] pains. [Vicksburg, Miss., (731), 1002:6.]

6772. Use dirt daubah's nest fo' delivahin' babies. Dey makes a tea of dat. Weah it in yore clothes an' bring yo' good luck. Put dirt daubah whah yore sweetheart is an' he'll give yo' money an' be good tuh yo'. [Fayetteville, N. Car., (1452), 2639:14.]

6773. Dey use dat fo' medicine. Yo' kin take dirt daubah nest an' make medicine outa it an' if a baby has measles or anything lak dat, de trash [thrush], yo' kin make a tea outa it an' wash dat baby's mouth, or bathe it when it got de thrash an' it done good. Now ah have made teas outa dirt daubah nest. [Waycross, Ga., (1120a), 1801:2.]

(4) BABY - MEASLES - THRUSH

6774. If yo' thought somebody wuz HOODOOIN' yo' or if yo' had any pain an' yo' thought it came from somebody's work dat had anything on yo', dat chew kin use a plastahs on dat part wit dirt daubah, wit de eithah pound dat up or let it dissolve in vinegah an' use dat application. It will give relief. [Sumter, S. Car., (1374), 2437:3.]

(5) DIRT DAUBER NEST AND VINEGAR

6775. Well, yo' kin take a dirt daubah nest an' vinegah an' make a poultice tuh carry away a sprain. [Wilson, N. Car., (1454), 2046:12.]

6776. If yo' sprain yo' arm or yo' foot, yo' leg, mix it up wit vinegah an' tie it roun' dere, bandage a cloth aroun' dat. Dat's all ah know fo' dirt daubah nests. [New Orleans, La., (824), 1195:5.]

6777. If yo' swole, got a whole lotta swellin' in yo', go git chew a dirt daubah nest an' jis' knock de dirt daubah nest down. An' take some vinegah an' try tuh ketch de dirt daubah if yo' kin. If yo' don't it's all right. An' make yo' a poultice an' put it dere, an' dat take DE SWELLIN' WHERE YO' THINK YO'RE CUNJURED. [Wilson, N. Car., (1455), 2646:18.]

6778. [I know] evahthin' about it. Yo' take yo' some vinegah an' dirt daub-

ah, yo' see, an' yo' mix it up jis' lak a salve-lak, yo' see, an' lay it on yore face wit a rag, yo' see. Plastah it on yore face. Dat bring dat swellin' down. [New Orleans, La., (823), 1192:4.]

6779. Mud daubah nest is only good for fevahs an' diff'ren' things lak dat. Yo' break dat up an' put it in vinegah. [New Orleans, La., (815), 1153:3.]

6780. [That [dirt dauber] is good for sprain, vinegar and soda. Dampen it and put it on a sprain?)

[I am repeating what was said while recording machine turned off.]

Dampen it. [Memphis, Tenn., (938), 1519:7.]

6781. Makes up a salve wit it, wit some dirt daubah nest, saltpetah, chewin' tobacca an' yo' make a salve. Now yo' kin put it in a li'le - ah dunnō [don't know] how much yo' goin' make up, but put chew a li'le vinegah in it an' it's jis' lak a mustard, yo' know, jis' lak prepared mustard. Make a li'le of dat an' put it on de place an' see whut it will do fo' yo' [recording machine stopped, *see later*].

(6) DIRT DAUBER NEST - VINEGAR - SALTPETER - TOBACCO

(What will that cure for example?)

Well, jis' lak a lotta people - yo' know yo' got a misery in yore ankle, cain't stand up on yore ankle. Dey [person working spell against you] got chew down in yore knees.

(You said before [while machine turned off] that it *kills off* a lot of *hoodoo business.*)

Hoodoo business. [New Orleans, La., (1558, Peg Leg's wife), 2982:13.]

6782. If bitten by a dog, catch the dog, cut hair off end of his tail, bury under the steps. Keeps you from bein' *poisoned.* [This is an unusual version of "the hair of the dog that bit you." *Poison* here does not mean *hoodoo poison* but rabies. Even so, persons could have been found who would have said some evil-minded person sent a mad dog to bite the victim, thus making it a *hoodoo poison* affair.] [Mobile, Ala., (666), 887:10.]

DOG HAIR - FOR DOG BITE

6783. Yo' take - jis' lak if a person has ăzmē, a dog dat 'is passage be turnin' white. Yo' git holt of it. Yo' take dat an' yo' burn dat an' put it intuh 'bacca an' let 'im [patient] smoke it, an' it's good fo' de ăzmē. [Brunswick, Ga., (1206), 2037:7.]

DOG MANURE - FOR ASTHMA

6784. Take dogwood tree an' give it fo' neuralgee.

(How do you do that?)

Yo' take de no'th side of a dogwood tree an' boil it. Skin off de top part of de bark, dat will cure neuralgee.

(What do you do with that?)

Yo' take about dat much [demonstrates] in yore han', 'bout dat much in yore han', an' yo' put it IN A QUART OF WATAH AN' BOIL IT DOWN TO A PINT. [This is the magic rite of *diminishing amount*, which like the magic of *increasing amount* is fairly common in *Hoodoo.*] Dey tole me it cures neuralgee. Jis' boil it an' strain it an' drink de tea. [Wilson, N. Car., (1499), 2667:13.]

DOGWOOD BARK - NEURALGIA
DIMINISHING AMOUNT RITE

6785. Jis' lak yo' git *hurt* or anythin', somebody done *fixed* yo', well yo' kin [get] dat [dogwood] an' bathe in it. Yo' put bluestone, yo' take de bark off de dogwood tree, take de bark offa de east side an' de west side an' kinda boil it yo' know down. Yo' drinks dat. Well, dat'll bring dat stuff on back tuh yo'.

DOGWOOD BARK - FROM EAST AND WEST SIDES - BLUESTONE

(If anybody has put any stuff [hoodoo] in you?)
Yeah. [Memphis, Tenn., (1550), 2818:5.]

6786. Yo' scrub yuh steps wherevah yo' may be, yo' know, down wit de nine buckets of hydrant watah; [I mean] eight buckets down, yo' know, an' de las' bucket throw it up. An' smoke yo'self in dragon's blood an' wash yo'self down wit linseed oil.

DRAGON'S BLOOD OR INCENSE - FUMIGATE SELF WITH
HYDRANT WATER - SCRUB STEPS WITH 9 BUCKETS OF
THROW 8 BUCKETS DOWN - 9TH BUCKET UP
SALT AND URINE ABOUT STEPS

(What will that do?)
Dat'll keep 'em from harmin' yah. An' keep yuh salt throwed aroun' yah steps, wit *chambah lye* - yah know, yah urine.

[There are many scrubbing rites in *Hoodoo*, most of them from New Orleans, some of them complicated. For a few of these beliefs *see* margin titles WATER and WATER THROWN (pp.740-743) and SCRUBBING in INDEX (vol.5). The present 9 buckets of hydrant water - considered running water and therefore of magic power - are for rinsing what has been scrubbed. Eight buckets are dashed down; the ninth bucket is tossed up into the air, either all at one time or a particular number of times.]

(You do all these things together?)
Yo' mix dat [salt and urine] but yo' smoke yuhself in a new can by itself wit dragon's blood; or insant [incense], dat's good. [This is a protection rite against hoodoo of any kind.] [New Orleans, La., (814), 1145:10.]

6787. If yo' in trouble wit high pains an' yo' been in trouble wit high pains, yo'll go an' git chew a young duck, an' regardless of where dat pain is, jis' cut dat duck open 'live an' lie it ontuh 'is nachel [natural] skin, an' whenevah dat duck is daid, an' dat duck git cold, why dat pain is 'sposed [supposed] tuh be gone.

DUCKLING CUT OPEN LIVE - FOR PAIN

(Be gone?)
Dat be gone. It draws out, it be gone, don' chew undahstan'. [Sumter, S. Car., (1375), 2438:2.]

6788. Dey tie it roun' yo', anywhah dat chew have cramps. Some time dey git 'em an' go on all down 'em, some kinda cramp. Say yo' gits a cramp. (That eelskin.) [Fayetteville, N. Car., (1396), 2514:10.]

EELSKIN - CRAMPS OR RHEUMATISM

6789. (Eelskin?)
Fo' rheumatism an' cramps. [Sumter, S. Car., (1343), 2327:9.]

6790. If a person bites yo' wit blue gums, yo' kin take a li'le of yore action, yore action an' put it on dere an' rub it in dere roun' good.

EXCREMENT - HUMAN: FOR BITE OF BLUE-GUMMED PERSON
BURN SULPHUR - PUT ON BITE - RUB BITE ROUND
INSIDE GLASS OF WATER - BLOW BREATH INTO 3 TIMES
BITER WILL SUFFER WITH PYORRHEA - LOSE ALL TEETH

(Rub it into the bite?)
Yeah, an' go git chew some sulphuh an' burn it an' put it on dere, an' slip tuh 'is house. When yo' git dere, an' jis' lak yo' wanta a drink of watah, say, "Git me a glass of watah - git me some watah." An' carry a li'le dat burnt sulphuh wit chew an' - now, lak yo' wan' some watah. Rub it roun' intuh dat glass an' blow yore breath in it three times an' set it down nice, an' tell 'em tuh 'ave a drink of watah. He'll take a drink of watah an' he'll start tuh sufferin' wit de pyorrhea, los' [lost] de teeth outa his haid.

(That burnt sulphur that you use in putting on your arm, that is out of the same batch of stuff?)
Yes. [Fayetteville, N. Car., (1392), 2501:9.]

6791. Yo' kin take de fig tree roots an' destroy babies. Dat's de only thing

ah know 'bout a fig tree. Well, yo' take de root, yo' know, an' yo' boil it an' make a tea of it. Dat'll make yo' miscarry a baby, dey tell me.

FIG TREE - *DESTROY BABIES*

(You just drink that tea?)

Yes, yo' jis' drink dat. [Florence, S. Car., (1326), 2270:4.]

6792. Know dey taken fish fo' a person dat dey win' [wind] is short [lung trouble]. Take a fish whut got dose bladdahs in 'em whut holds win'. Yo' dry dat, an' aftah dryin' dat, if a person is short-winded, yo' take an' bust it an' swallah [swallow] dat air, an' dat gives yore lungs fresh air. [Brunswick, Ga., (1206), 2037:3.]

FISH - SHORT BREATH AND *POISON* CURE

6793. Put a salted fish on bottom of foot to draw out *poison*. This can be ordinary poison, if it exists in hoodoo, or *hoodoo poison.*] [Richmond, Va., (near 383), 327:2.]

6794. (How do you do that?)

[Something will] cuz warts on yo' haid or on yo' body, yo' know. Well, if it's on yo' haid, yo' kin git de - kill a dove, yo' know.

(Kill a dove?)

Git 'is heart out an' scrap de bottom of 'er feet; yo' know, husk scuff, scrub off where yo' feet [have become rough]. An' yo' puts dat in watah an' yo' boils it an' an'ints wit it three times a day. Ah mean three times a night: befo' night at six o'clock, twelve at night, an' six o'clock in de mawnin' [this is the well-known FORMULA 6-12-6, No.2885, p.830 and elsewhere]. But yo' always an'int wit dat at night, not durin' de daytime.

FEET - SCRAPINGS FROM BOTTOM OF - BOIL WITH DOVE-HEART BLOOD - APPLY 3 TIMES DAILY 6 P.M. - 12:00 MIDNIGHT - 6 A.M. - FOR *CUNJURE* PAIN

(THAT'LL TAKE AWAY THESE PAINS THAT PEOPLE PUT ON YOU?)

Dat's so. Supposed tuh be wit ANY KINDA PAIN DAT IS PUT ON YO' DAT YO' WASN'T BORN WIT.

(Well, would that take off a pain that someone put a spell on you? With that kind of pain?)

Dat's right. Dat's so [true] too.

(You have to do that at six in evening, at twelve at midnight, and then at six o'clock in the morning?)

In de mawnin'.

(I see. You boil this dove heart and the scraping from the bottom of your feet.)

[This rite presupposes the patient's walking barefoot much of the year, picking up all sorts of bad smells and tastes odious to the disease-or-pain spirit captured by the spellcaster. The latter, called witch and many names, dislikes: spitting, obscenity, animal manure, human excrement and urine (*see* FACI, 2nd ed., Nos.16481-16499, pp.903-908). Our present rite is a *hair-of-the-dog-that-bit you* one. Since the victim picked up his *witchcraft* or *cunjure* pains through his feet, he will rid himself of them the same way. Rites sending pain, even *live things* in you, out through your feet, often through the big toe, are fairly common in *hoodoo*. Killing the dove is double or back-up insurance.] [Vicksburg, Miss., (779), 1073:3.]

6795. Yo' kin go tuh de fo'ks of de road, dat's if yo' got a sty on yore eye, an' throw a sty off yo' eye. Yo' kin go tuh de fo'ks of de road an' turn yore back tuh de point where [demonstrates] one road's runnin' dis way an' one goin' dataway, see. An' take yore han' an' wipe yore eye lak dat [demonstrates] an' say, "Sty, sty, go off mah eye." Turns yo'-

FORKS OF ROAD - STY

self an' come back. An' it'll sho' [sure] go off. Ah know dat fo' mahself experience. [Little Rock, Ark., (895), 1465:2.]

6796. People sometimes claim that when you go out to a road like that [crossroad or forks of road] they've been *hurt*. They say they go to a tree, the tree after the crossroad, a birch tree. They're off from the forks of the road because most of the time the roads go dead off from a birch. And they get a certain bark off of that tree, and take it back home and keep it four or five days, and take it to a river of running water and throw it over their left shoulder. And they claim they will come all right again. [Fredericksburg, Va., (39), by Ediphone.]

FORKS OF ROAD - BIRCH TREE AT - IF *HURT*

6797. When ah wuz small, a small girl, ah had lots of warts on mah han'. Mah han' wuz jes' fullah warts, an' ah went tuh a ole colored man an' he looked at mah han' an' he says, "Yo' got lotsa warts on yo' han'." An' he says, "Ah'll tell yo' whut chew do," says, "yo' take dis needle an' pick dem, den take a knife an' kinda pull 'em out." Well, dey pull out lak li'le seeds. An' so he says, "Yo' take dese an' pick 'em an' pull 'em lak dat, an' when yo' git enough of 'em off, evah one yo' pick," he says, "yo' take an' put 'em in a envelope an' go tuh de fo'ks of a road an' don't look back. Jes' drop dis lettah down an' don' look back, an' don' go right by [that place again]." An' he says, "Dat'll take de warts off yore han'." An' ah ain't got a wart on mah han'. [Fayetteville, N. Car., (1452), 2638:8.]

FORKS OF ROAD AND WARTS

6798. Some things is purtty good. Now a person, if he is EAT *POISONED*, yo' kin take a *toadfrog* - yo' know dese *toadfrogs* whut hop a li'le short hop. Yo' kin take one of dem an' split 'im open an' bind 'im on 'is side or on 'is laig an' yo' know, evah bit of dat *poison* will come outen it. Evah bit of it will come outen it. [Waycross, Ga., (1128), 1833:11.]

FROG - *POISON*

6799. Dey taken *toadfrog* fo' *poison*. If anybody *poison* yo' or sompin, yo' could take a live *toadfrog* an' put 'im tuh yo', or somepin lak dat, an' it would draw de *poison* from yo'. [Fayetteville, N. Car., (1410), 2534:7.]

6800. At de fiahplace [fireplace], dere anyone *dressed* at. Ah've seen dat done, anybody *dressed* or *deals* at chore house. Yore han's - yore han' will commence risin' an' swellin' an' goin' on up, an' yo' cain't do anything. Yo' take a *toadfrog* an' cut 'im wide open, an' plastah 'im aroun' de sore place an' weah 'im dere. Den he cured. [The preceding word *deals* (*deals* a *trick*?) as a synonym for *dressed* is rare; in fact, this may be the only example in *Hoodoo*.] [Sumter, S. Car., (1385), 2464:9.]

FROG FOR SWELLINGS

6801. If yore leg is swollen through *poison*, split open a live frog and tie on. [Petersburg, Va., (?), 414:3.]

6802. Yo' kin split a live frog open an' put it on dat place where yo' snake bitten at an' de poison will come intuh de frog. [Brunswick, Ga., (1242), 1113:5.]

FROG - SNAKE BITE

6803. Bind live frog on goiter as cure. [Mobile, Ala., (?), 900:7.]

6804. For sunstroke or brain stroke, put live frog in your cap an' keep on head until frog dies. [Mobile, Ala., (?), 948:11.]

6805. To break chill, wrap live frog in piece of paper, breathe into his mouth. He takes the chill. [Mobile, Ala., (?), 960:4.]

6806. Rub frog over person to make warts. [Mobile, Ala., (?), 904:3.]

FROG: GOITER - SUNSTROKE OR BRAIN STROKE - CHILL - WART VENEREAL DISEASE

6807. Cook frog alive, add vinegar, when salve cold apply for venereal disease. [Vicksburg, Miss., (?), 1014:9.]

6808. (Suppose I have come to you about taking a spell off?)

Well, ah nuse [use] dis salt, peppah, sage an' stuff - salt, sugah, sage, alum an' saltpetah. Ah got dat ovah in a box, see. An' ah take some new string, nuthin have been worn, an' ah tie dem, an' whatsomevah ah want chew tuh do [demonstrates].

FUMIGATION OR DISINFECTION:
NEW STRING TIED INTO KNOT - SPRINKLE OVER - BURN
ALUM - PEPPER - SAGE - SALT - SALTPETER - SUGAR
KEEP BLANKET OVER YOUR HEAD
CALL NAME OF SPELLCASTER IF KNOWN OR SUSPECTED
TELL HIM TO TAKE SPELL OFF - WISH HIM BAD LUCK
AFTERWARD TAKE 3 GLASSES OF GOURD TEA DAILY

(Just tie a knot.)

Yeah, tie a knot, an' den ah take dat, dis stuff an' sprinkle it ovah dere, see. An' den if dis spell [is] on me [you], see. An' whosomevah put it on yo', if yo' know dere names, yo' jis' call dere name an' tell 'em yo' want 'em to take dis spell offa yo'. Well, if dey don't, yo' wish bad luck onto dem, see. An' yo' burn dis stuff. An' den YO' STRIP *BUCK NECKED* [NAKED] AN' DEN TAKE DIS BLANKET AN' PUT IT OVAH YORE HAID. AN' DIS SMOKE, YO' CAIN'T HAR'LY [HARDLY] STAND IT. If dere's anything in yo' in any way, shape, form or fashion, it'll come out, see. [The preceding term *buck necked* [[naked]] may be its only use in *Hoodoo*.]

An' den yo' take a li'le whiskey glass an' yo' boil dis heah gourd tea - yo' know gourds - an' yo' boil dis gourd tea an' yo' take three glasses of dis gourd tea evah day. An' dat'll take de spell off yo'.

(Especially if they have something inside of you.) [Waycross, Ga., (1078), 1746:12.]

6809. Dey tell me if yo' take garlic an' weah it in yore right shoe an' a piece in yore right-hand pocket, dere cain't no one *poison* yo'. [St. Petersburg, Fla., (991), 1599:11.]

GARLIC - IN SHOE AND POCKET

6810. (What do they use garlic for?)

Dat's, dey poun' dat up, too. Dey poun' dat up an' use dat fo' - jis' lak now, if yo' sick, dere's somepin in yo' an' yo' cain't git it out, yo' know. Yo' take dat garlic pound it up an' take it - jis' pound it up, pound it up, pound it up, an' mix it wit a teaspoon sodee.

GARLIC AND SODA

(Soda?)

Yeah cookin' sodee. Swallah it down, see. An' dat knocks it out.

(I see.) [New Orleans, La., (831), 1238:6.]

6811. Yo' take garlic, yo' see, if a person got *poison* in 'em. Yo' jis' take dat garlic an' yo' stew dat down wit vinegah, an' yo' give it tuh dat person tuh eat. Dat will kill it down in dere.

GARLIC AND VINEGAR FOR SNAKE HEAD DUST

(What kind of poison?)

Any kind. Jis' say, jes' lak dere's a person down heah gives yo' *poison* in whiskey or sompin. Yo' know, jis' LAK A PERSON TRY TUH KILL YO', TRY TUH GIVE YO' ANY KINDA SNAKE-HAID DUST.

(Any live things in them?)

Yeah. [Fayetteville, N. Car., (1396), 2514:2.]

6812. Ah know whut ah done tuh keep 'em from *hurtin'* me, aftah dey *hurt* mah chile. Ah put sulphuh in mah shoes. Dey say dat wuz good. An' dey tell me tuh drink garlic. Put watah on de garlic an' drink it, an' said put sulphuh in mah shoe, an' drink milk an' sulphuh. Dat's what dey tell me.

(Drink what kind of sulphur?)

Drink milk an' sulphuh.

(Milk and sulphur. Mix the milk together?)

GARLIC - SULPHUR - MILK

Yes, sir, an' drink it. Say dat's good fo' *poison*. (No one can *hurt* you if you do that.) [Charleston, S. Car., (501), 545:2.]

6813. (How do you get those black things out?)

GARLIC - GUINEA PEPPER PARSLEY SALTPETER - SWEET MILK

How do yo' git 'em out? Well, yo' git dem live things out - git saltpetah an' guinea peppah, garlic an' sweet milk an' parsley - heat parsley - an' it'll make 'em come up.

(That is to get the live things out. What do you do? Make this all into a tea?)

No, yo' don't make no tea at all. Yo' jis' beat it up, don't heat it, drink it in de milk. [Algiers, La., (1584), 2955:8.]

6814. Well, jis' lak if people has some kinda *goofah dust* aroun', yo' take salt - cookin' salt - an' sulphuh an' sprinkle it aroun' wit *chambah lye*. Mix dat tuhgethah an' sprinkle it aroun' in yore house. Dat would kill it.

GOOFER DUST KILLED BY URINE - SALT - SULPHUR

(Kill off this *goofer dust*.)

Dat put down fo' yo'. [St. Petersburg, Fla., (1001), 1617:11.]

6815. [Gopher, here, is the burrowing land tortoise (*Gopherus polyphemus*) of the southern coastal regions, U.S.A.]

Dat's if yo' wuz poisoned, an' it ain't no doctor [M.D.] kin cure it. Yo' kin ketch a gopher, pull 'is right laig out - yo' know he's got fo' laigs - de right-front laig. Jis' snatch it out, de blood's comin' from it. Well, yo' take dat blood an' put it in some warm water. Ah don' care whut's in yo', if somebody put in yo', dat blood an' some warm water, drink it as hot as yo' kin stand, an' it's comin' out. Ah don' care if it's 'live. He can't stay dere, he comin' out.

GOPHER [LAND TORTOISE] BLOOD

(What does a gopher look like?)

Well, it looks jis' lak a turtle, only dey haven't got a long tail. Dey got a hard shell. [St. Petersburg, Fla., (1049), 1704:8.]

6816. Cut open a green gourd and drink the juice 3 times a day. [Wilmington, N. Car., (254), 250:7.]

6817. Take *guts* from a grain [green] gourd and make a tea. Drink, and if *hurt* inside, you will vomit. [Wilmington, N. Car., (245), 241:4.]

GOURD FOR *POISON*

6818. Yo' go an' git a green gourd, ole gourd. Yo' know dose green gourd dat grows on a vine. Jis' lak a - jis' any kinda gourd, yo' know. Yo' break dat gourd an' yo' git chew a pint of sweet milk, an' yo' beat dem *guts* up in dere, dem seed, jis' lak yo', yo' beat dat all tuh pieces. An' yo' put dat intuh a rag an' yo' squeeze dat. An' den take dat rag an' squeeze it [gourd juice] intuh a bottle an' yo'll give it tuh dem. An' give dat person dat tuh drink an' evahthin' dat's intuh yo' [the person] is comin' out.

GOURD AND MILK

(Anything that is live in them?)

Anything dat live in dem is comin' out. [Charleston, S. Car., (525), 631:3.]

6819. Now, if yo' wuh [were] *poisoned* an' yo' find out dat dat dime wuz turnin' black, why yo' would take a silvah dime an' yo'll file it. Yo' take [and] yo' file, file, file an' yo' take de powdahed pieces of dat dime an' put in some watah. Yo' git some killbash [calabash] an' yo' take de seeds an' yo' boil 'em tuh-gethah, an' yo' strain it an' yo' drink dat watah. Dat supposed tuh kill dat

GOURD - SILVER DIME

poison dead regardless of whutevah it is, eithah brings it out one way or de othah. In de case of yo' takin' a few dose of dat medicine, den yo' [take] some laxative medicine. Yo' eithah bring it out one way or de othah. It's *poison.*

(Well, do you boil this silver with the killbash seeds?)

Wit de silvah an' de killbash seeds tuhgethah. Boil tuhgethah. [Charleston, S. Car., (about 530), 642:8.]

6820. Take de grapevine an' de gourd vine an' dese things dey call sunflowahs, an' yo' kin make a tea wi' dat. An' dat is very good tuh take fo' de blood if anyone go tuh work an' work on yore blood agains' chuh. Well, yo' kin go tuh work an' work wit dat, an' nobody kin nevah *hurt* chew. A gourd vine is a very simple medicine tuh take against *poison* any time. If anybody take it, dey nevah git *poisoned.*

GOURD - GRAPEVINE - SUNFLOWER

(Well, what would they take from the gourd vine?)

Jis' de leaves, eithah de vine. [Sumter, S. Car., (1384), 2461:1.]

6821. [All the following graveyard dirt rites, as well as others elsewhere, indicate that the spirit in graveyard dirt fights or protects you against the spirit powering the *cunjure* put down for you:] Pay de grave an' git dat graveyard dirt...den new needles an' huh [her] ole shoes an' sulphur...in de room evah night tuh keep ghost away. [Here is one of other statments showing that the spirit in graveyard dirt keeps other spirits away.] [Charleston, S. Car., (500), 544:2.]

GRAVEYARD DIRT SPIRIT FIGHTS DISEASE OR AILMENT SPIRIT

6822. Go tuh de graveyard on a dark night...put de han' down in de grave... put it [graveyard dirt] in de pocket or in de toe of dere shoe an' dey kin walk ovah anythin' anybody put down fuh [for] dem. [Jacksonville, Fla., (610), 787:10.]

6823. Git chew some graveyard dirt an' put it aroun' yuh waist an' dat'll keep it [*cunjure*] off. [Jacksonville, Fla., (553), 690:9.]

6824. Dey could take de dirt from de grave an' put it, weah in yuh shoes. It could be dust. Dust, dey say, is bettah dan de compoun' dirt. Yo' git de dry pulverized dirt an' put dat in yuh shoes, an' yo' kin weah dat if a person is seekin' tuh put somepin down where yo' might walk ovah tuh [harm you] or cripple yuh in some way, or deform yuh from gittin' aroun' an' makin' a livin'. Why yo' weah dat, dat prevents dat, dat graveyard dirt. [Vicksburg, Miss., (749), 1018:3.]

GRAVEYARD DIRT - PROTECTS AGAINST BURIED *CUNJURE*

6825. Tuh git graveyard dirt, dey say go out tuh de graveyard whah some of yuh relatives die. Well, dey tells me dat dat'll kill double pneumonia. Ah had a baby die yestiday mawnin' wit double pneumonia, an' ah were in mah home Sunday an' a lady came tuh mah house, an' say, "Ah tell yo' whut chew do," she say, "yo' git in yuh cah [car]." She came dere Satiday night. She say, "Come an' git in yuh cah an' come go wit me, an' go out whah a man is buried, whah yuh mothah-in-law is buried, an' git some of dat graveyard dirt an' put it in a bag. Git some from right undahneat' de lef'-han' cornah of 'er grave. An' put it in a bag an' take it tuh hospital an' sprinkle it undahneat' dat baby's mattress, an' he won't die."

DIRT FROM *LEFT-HAND CORNER OF GRAVE* - SPRINKLED UNDER PATIENT'S MATTRESS CURES DOUBLE PNEUMONIA

(What do you mean by the left-hand corner of the grave?)

Well, dat whut she tole me. She say, "Git it from de lef'-han' cornah."

Ah say, "Whut de lef'-han' cornah?"

Wal, she tole me dat evahtime yo' beah [bury] a person, YO' JIS' BEAH 'EM A CERTAIN WAY. AH HADN'T THOUGHT ABOUT DAT. DID JOO?

All right. She says, "Now yo' go an' git it out de cornah," an' says, "yo' scattah it undah huh [her] haid. Git it from de lef'-han' cornah of de grave an' put it in jis' a li'le bag. An' go an' slip it undah dat mattress an' dat baby won' die."

[While machine turned off informant gave information I now repeat.]

(Get the dirt from the left-hand side near the heart.) [This means, while standing at head of the grave looking to the foot, the left-hand corner would be the heart corner.] [Fayetteville, N. Car., (1427), 2575:1.]

GRAVEYARD DIRT - ON BITE - 9 MORNINGS

6826. Now, suppose dat chew would git in a fight wit a pusun [person] an' dat dey bit chah. Why yo' go tuh de graveyard fer nine mawnin's an' put a li'le graveyard dirt on dat, an' it'll rot dere teeth out. [Wilmington, N. Car., (292), 213:4.]

GRAVEYARD DIRT - AMMONIA - RED PEPPER
SALTPETER - URINE - BATHE 9 MORNINGS

6827. Well, yo' take graveyard dust - see, I wuz a person hurted in dis right feet heah an' it wuz ah had tuh bathe intuh hot watah - boilin' watah intuh red peppah an' ammonia, saltpetah [defect here, could not tell whether *salt* or *saltpeter*] an' mah urine - an' jis' bathe in dat fo' nine mawnin's. An' den ah made - it wuz plaster made outa fresh lard an' graveyard dust, see. An' dat's whut drawed de misery out.

(I see, if you were hurt in that right foot.)

Yes. Ah wuz crippled fo' three months an' dat's de only thing dat cured it. A woman came along an' cured it.

(Who came along?)

A woman. She know right smart. [New Orleans, La., (830), 1233:2.]

GRAVEYARD DIRT - FLOWER OR FERN OR GREEN TWIG WRAP UP - ON WAIST FOR LUCK OR SPELLS
FOR SICKNESS COOK THE DIRT IN PATIENT'S FOOD

6828. Goes tuh de graveyard an' git dirt fo' luck. An' yo' kin git it fo' bad luck. If anythin', yo' kin git it offa certain grave, if yo' kin remembah de certain grave; an' if yo' cain't remembah de certain grave, git de dirt, but it's gotta be at night. Yo' cain't go in de daytime an' git. Some peoples have tried it in de daytime when dey goin' tuh de funeral an' git it, but chew'll have tuh go at night, when only de gravediggers are dere.

(What do you do with it then?)

Yes, yo' kin use it fo' luck. Yo' kin take dis graveyard dirt an' git chew some of de flowahs dat's in de graveyard. Yo' kin git some of de rose - yo' cain't use it unless yo' has some kinda flowahs - rose. Yo' kin git chew a flowah from de graveyard an' use dis graveyard dirt or eithah fern from de graveyard; or eithah some kinda sprout twig - not any dry. Yo' cain't use any dry twigs, yo' have [to] git 'em all sproutin' when de sap is in 'em. An' place 'em tuhgethah an' wrap 'em in any kind of cloth yo' wanta. An' wind 'em roun' yuh waist fo' luck, or eithah yo' kin have 'em fo' peoples havin' spells. Or eithah yo' kin use it fo', if yo' have a person sick in yuh home, it's bettah fo' dat. If a person's sick in yore home an' yo' figure dat dey're not goin' git well, de doctors an' evahthin' have given 'em up, use dis graveyard dirt fo' dat, but chew'll have tuh cook it in dere food. Regardless tuh how dirty it is an' all lak dat, yo'll have tuh cook it in dere food, fo' de condition dat dey are in - fo' dere health. [Memphis, Tenn., (1518), 2695:9.]

6829. (What do you use with the graveyard dirt?)

Yo' po' dat on de graveyard dirt.

(Yes?) [Continue.]

Go tuh a undahtakah's parlah or anywhah whah de daidman is. Git some of de fat outa dis man. Melt it down lak yo' would lard. Mix dat wit anythin', mos' commonly wit 'is food, undahstan'. Or jis' as a medicine, let 'im drink dat, an' he's cured of dat graveyard dirt. He's soun' an' well ag'in.

GRAVEYARD DIRT IN FOOD CURES GRAVEYARD DIRT

(I see. I see.) [Vicksburg, Miss., (776), 1067:4.]

6830. Red peppah, hot red peppah an' *chambah lye* an' bathe yo' laig wit it an' that would give yo' ease. Ah have tried that mahself.

GREEN MOSS [ALGAE] - SALT - SALTPETER
RED PEPPER - SALTPETER - LARD OR OIL
BROWN MULE TOBACCO - EARTHWORMS - CORN MEAL
BATHING AND RUBBING

(If somebody has put something down for you to walk over.)

Yes sir, a fortuneteller tole me someone had put sompin down fo' me to walk ovah.

[Here, either while recording machine is stopped or cylinder is changed, I ask for the whole story.]

Well, mah laig kep' hurtin' me an' someone come along an' tole me, say, "Miss Carter," say, "ah knows a good man 'cross town. If yo' would go, he would tell yo' sompin tuh relieve yo' of dat pain in yore knee." It nevah would swell but it jis' hurt all de time.

So ah went ovah dere an' he tole me someone had *hurt* me in mah knee. An' he got me some *green moss* an' tole me tuh boil dat an' bathe in de watah hot. Put some table salt in it. An' aftah dat, den rub it wit some of dis red peppah an' dis saltpetah mixed tuhgethah. Make a salve. Put some lard wit it or some oil or sompin an' make a salve an' rub wit dat, an' hit would relieve me. An' ah did dat an' it relieved me.

An' a li'le latah it commence tuh hurtin' ag'in. Well, ah went tuh anothah lady an' she tole me - least she didn't tell me but she fixed de poultice huhself; Brown Mule chewin' 'bacca an' earth worms whut chew dig up out de ground. An' she stewed it up tuhgethah an' give me dat tuh put some meal wit it, an' make a hot poultice an' put on mah knee. An' dat relieved me.

(That was the end of that?)

Yes sir, an' mah knee got bettah. [Waycross, Ga., (1133), 1837:16.]

6831. If yo' gotten any *poison* - yo' see, anythin' dat wuz *poisoned* - dey could go tuh a gumwood tree an' git de innahba'k, yo' undahstan', from de sunrise side, an' boil it in sweet milk. An' give tuh dat person three times a day, a tablespoonful, an' dat would offset some trouble, dat *poison*.

(You mean if somebody has *tricked* them?)

[I am asking, is this ordinary or *hoodoo poison*.]

Yeah, somebody's *tricked* 'em.

(*Cunjured* them or something?)

Dat's right.

Dere wuz a ole man dat usta [use to] come tuh mah gran'mothah's house an' he would tell 'er a certain person wuz jis' down an' out, chew know, jis' couldn't har'ly [hardly] live, an' dis same remedy dat ah'm tellin' yo' 'bout now, of de sap ba'k from de sunrise of a gum tree. Boil dat in sweet milk an' give dat person. An' dere's somepin 'bout a blacksnake hide dat yo' git fo' dat person tuh weah it roun' 'is waist or anythin'. Give him dat sweet milk an' gum ba'k boiled, yo' undahstan', fo' a medicine. Dat would be de remedy. [Sumter, S. Car., (1374), 2436:3.]

GUM TREE BARK - SUNRISE SIDE - SWEET MILK: MEDICINE
BLACKSNAKE BELT TO WEAR

6832. Yo' take gunpowdah an' wet it, DAT GUNPOWDAH IS EVIL, IT'S JIS' LAK A

EVIL SPIRIT. An' yo' kin take it yo' know an' wet it up. Put chure foot ag'inst de watah. Ah don' know whethah yo've evah seen dat done. Yo' put enough of it in watah an' jis' keep a stirrin' 'till dat watah come tuh be perfec'ly black, an' it's all dissolve jis' lak, yo' know, jis' lak sugah. Wal, den yo' take dat watah den an' reverse [*see later*] it on dat track whah yo' walk. Yo' put some tuh de front, some tuh de back, an' dat do's de work.

GUNPOWDAH IS EVIL...LAK A EVIL SPIRIT... KEEPS A MAN SAFE... DRIVES...EVIL AN' DE SICKNESS AWAY FROM YO'

(What will that do?)

Wal, dat jis' keeps a man safe, DAT DRIVES DE PART OF EVIL AN' DE SICKNESS AWAY FROM YO'.

(This evil away from you?)

Yes.

[First, you protect or cure yourself by dropping gunpowder into a bucket. *Wet it up* means a little water on the gunpowder in the bucket. *Put chure foot ag'inst de watah* shows that you mix the water and gunpowder with your foot in the bucket. Next *yo' reverse it* [the water], not by stirring the gunpowder water in the contrary direction, but by pouring it *on dat track whah yo' walk*. You pour it on one or more tracks from toe to heel, backwards, opposite the direction of your made tracks. Rites from toe to heel - reversing rites - usually sending maker of the tracks in the opposite direction, are fairly common in *Hoodoo*. In the present rite the spell is turned back to its sender.] [Savannah, Ga., (542), 674:4.]

GUNPOWDER AND MILK

6833. Heah 'em say yo' kin take de powdah outa gunshell an' put it in de milk, some sweet milk, an' dat keep anybody in de worl' from bothahin' yo'. [Waycross, Ga., (1137), 1851:10.]

GUNPOWDER AND MILK FOR ABORTION

6834. Ah've hear'd of - yo' kin use gunpowdah in drinkin' it in sweet milk, a woman or girl dat would breed children. It'll stop 'em from breedin'. [Waycross, Ga., (1133), 1839:8.]

6835. [Here is one of many examples in *Hoodoo* of my restarting recording machine, hoping informant will repeat the brief rite just given:]

GUNPOWDER - STEEL DUST - MILK

(You use that for *poison*?)

Poison, yo' know. Yo' take gunpowdah an' *steel dust* an' yo' grin' dat up an' yo' take dat a sweet milk, drink it, an' whatevah inside'a yo', yo'll pass it. [New Orleans, La., (797), 1112:4.]

6836. If someone tryin' tuh hahm [harm] yo', yo' kin jis' go tuh work an' git chew some *Hearts Cologne* an' jis' fumigate yuh rooms wit it an' leave it on yuh clothes all about [all about or over your clothes], an' it's nuthin dey kin do wit yo' 'bout it wit'out dey gits somepin in yuh food. [St. Petersburg, Fla., (1009), 1632:8.]

HEARTS COLOGNE FOR HOODOO OUTSIDE YOUR BODY

6837. Chew *High John de Conkah* tuh kill poison. [Norfolk, Va., (472), 481:6.]

HIGH JOHN DE CONKAH - APPLE TREE BARK - FIG TREE ROOTS 3 INGREDIENTS - PAIN OR SWELLING

6838. Tea from *High John de Conkah*, apple tree bark, an' fig tree roots [for pain or swelling]. [Norfolk, Va., (467), 462:6.]

6839. Well, if dey git aholt of yuh foot track an' try tuh harm yo', now yo'

kin git chew some cayenne peppah, *High John de Conkah*, an' mix it up tuhgethah an' put it in a bag. Tie it up, car' [carry] it tuh de rivah an' throw it right ovahbo'd an' don' look back at it. An' dat'll turn it right back on 'em.

HIGH JOHN DE CONKAH - RED PEPPER - FOOT TRACK - IN BAG OVER SHOULDER INTO RIVER - DON'T LOOK BACK

(That's if they took your foot track?)

Yes. [Informant may have dropped out a detail of this rite, but intention is sufficient.] [Norfolk, Va., (474), 490:3.]

6840. Dey use de hog hoof fo' curin' a person wit pneumonia. Yo' take de hog hoof an' bake 'em in de stove. Jis' parch 'em real brown an' den boil 'em, an' dat's a certain cure fo' pneumonia. It boils 'em, an' dat's a certain cure fo' pneumonia. It draws de fevah. [Wilson, N. Car., (1454), 2646:11.]

HOG HOOF AND JAWBONE - *ĂZMĒ* - PNEUMONIA - TOOTHACHE

6841. Take a hog hoof an' yo' boil it an' make a tea fo' ăzmē [asthma]. [Sumter, S. Car., (1365), 2411:6.]

6842. Take a hog jawbone an' boil it fo' awhile [and use] fo' toothache.

(Then they use that water for the toothache?)

Yessuh. [Sumter, S. Car., (1378), 2448:1.]

6843. Tea from a hornet's nest good for whooping cough. [Baltimore, Md., (near 131), 46:6 or 131:6. From Arundel Co., Md.]

6844. An' yo' take that person's name an' put it on 25 pounds of ice, an' dat'll freeze out all the harm they tryin' tuh do to yo'. [Memphis, Tenn., (959), 1542:4.]

ICE - NAME

6845. Ah hear'd dat vinegah an' salt - take vinegah an' boil it, see, an' a li'le cayenne peppah, a [new] box of cayenne peppah, a five-cent box of cayenne peppah. Put a li'le lahd [lard] in it. Put a li'le, any kinda liniment in it, an' boil it tuhgethah an' strain it. Anint [anoint] choreself [yourself] wit it. An' IT'S CALLED *GRANDPAH LINIMENT*, LINIMENT MADE BY DE INDIANS, DE OLDEST LINIMENT EVAH BEEN. CURE RHEUMATISM, ANYTHIN' EVAH SUPPOSE DEY EVAH HAD. It's name is *grandpa liniment*, de oldest liniment out. An' it's made by a ole puson, an' it's good today. An' AH'VE SEEN DEY TAKEN SCALES OFF PEOPLE FEET LOOK LAK FISH SCALES WHERE PEOPLE HAVE DRAGGED DEM THROUGH FISH BONES AN' GIVE DEM WHISKEY TUH DRINK AN' CUZ SCALES TO COME [IN] DE BODY.

INDIAN LINIMENT FOR SCALY SKIN - MADE FROM SALT - RED PEPPER - VINEGAR - AND ANY LINIMENT CALLED *GRANDPA'S LINIMENT*

(How do they do that?)

Well, dey take de scales an' grin' dem up, see. Dey put it in whu' choo drink. If yo' lak coffee or tea, or even if yo' lak bread, yo' can't tell it when it look lak powdah. Dey sift it. An' it's in yuh body in a co'se [course] of time when de fish commence tuh 'eelin' [peeling] scales, yuh 'eel [peel] scales on yo' feet - 'eels [peels] de scales on dere body. Yo' know fish shed scales, an' when dey git ready tuh shed scales, yo' shed dem scales on yuh body.

(How did you say you take those scales off?)

Wit *grandpah's liniment*. [*Grandpa's liniment* could be the product of a hoodoo drug store or some hoodoo doctor.] [Richmond, Va., (384), 327:5.]

6846. Boil jimson weed leaves and bathe in the liquid for rheumatism. [Snow Hill, Md., (?), 4:3.]

JIMSON WEED

6847. Stew jimson, onions and salt, and take three times a day. [Norfolk, Va., (474), 494:3.]

6848. Ah hear'd dey go dere an' take a stick, if dey got a sōah [sore] on 'em

or anythin' lak dat dey wan'a git rid of. Take some kine a stick, trim it an' cut dem notches in it, an' take evah one a dem notches an' rub it crost [across] de sōah. Dey say de one - dey stick right up at de fo'ks of de road, an' de one dat take de stick up will git de sōah. [Wilmington, N. Car., (249), 246:?]

KNOTCHED STICK - AT FORKS OF ROAD

6849. If anyone gets scalded they say you say the Lord's Prayer whilst shoo kin take your finger an' go all over this burn repeating the Lord's Prayer backwards. That takes the fire out. [Deal Island, Md., 24:3.] ["This is my original transcription made almost immediately, Harry M. Hyatt, Mar. 8, 1971." On original I learn: "Didn't want to tell it to me." This is a very old belief though I did not hear it often in *Hoodoo*.]

LORD'S PRAYER BACKWARDS - CIRCLING BURN

6850. [Whatever is found buried, burn it as a general rule; but to turn it back on the spellcaster:] Les' [lest] yo' wan'a turn it back on people, why yo' put it in lye, Red Devil Lye, an' burn dat. Dat turns it back on dem. Make yore wishes. [Wilmington, N. Car., (220), 133:10+85.]

LYE - WISHES - TURNS SPELL BACK ON SPELLCASTER

6851. Dey say yo' take a box of lye, if a person comin' tuh yore house an' yo' don't wan' 'em in dere - sompin lak dat. Yo' take a box of lye an' wheresomevah yore place is spaced out at, yo' puts a box of lye in each fo' cornahs of de yard. Say dat'll keep a person outa dere. Lye'll keep a person outa dere. [Fayetteville, N. Car., (1396), 2513:2.]

LYE IN 4 CORNERS OF YARD

6852. Wear a match in the hair for headache. [Wilmington, N. Car., (?), 91:8+85.]

MATCHES 1 OR 6 FOR HEADACHE

6853. Ah hear'd people talk. A woman said dat she - somebody had 'er *fixed* an' dey tole huh tuh weah a half a dozen matches intuh huh hair, an' in a certain lengt' of time she'd git ovah dat spell. She say she done dat an' dat cured 'er. But not dese or'nary [ordinary] matches [but] dese ole-fashion big-haid matches. Dere poison. Dere kin'a pale green. Dey usely [usually] cut 'em off an' mix 'em in meal an' put 'em down fer rat tuh eat. [Wilmington, N. Car., (317), 250:5+85.]

MATCHES AND TOOTHACHE

6854. Got a hollah [hollow = cavity] in yuh teeth, take de haid of a match an' break it off an' put it in dere, in dat hollah, an' jis' let it stay in dere. Dat kill de tooth. [Wilson, N. Car., (1455), 2646:8.]

6855. Take a boy dat havin' de fits, a young boy. Some of de boys takin' a spasm, dataway by growin' too fast, accordin' tuh de physician's statement, yo' see. Any time he got de fit dat way, ah'll guarantee dat it kin be cured by takin' 'im out in de forest anywhere where a tree at, turnin' 'is back tuh de tree an' measurin' 'im dere, de lengt' of 'is height. Saw dat tree off, de whole tree off, yes sir. He'll have no more fits. [New Orleans, La., (816), 1158:2.]

MEASURING CHILD'S HEIGHT AT TREE FOR FITS

6856. Evah new moon yo' have a spell. Dey do dis *trick* on de new moon. [You must] turn it back on de new moon. [Wilmington, N. Car., (279), 197:1+85.]

MOON - *TRICKS* ON NEW

6857. Folks always have a convulsion, as yo' know, [at that time] an' if yo' boil a aig, a hen aig - now, ah've proved dat mahself. Yo' BOIL A HEN AIG ON DE SILVAH MOON, de time dat de moon is young, on de firs' change of de moon. Yo' git a fresh-laid aig an' boil it an' crack a li'le hole in dis aig aftah it's

boiled. An' take it tuh a *ant heap*, an' whenevah de ant eat all dat aig up, why it's no mo' convulsion or whatevah dose folks have. Ah've proved dat.

MOON - FIRST CHANGE OF
EGG - URINE - ANT
CONVULSIONS

(Well, don't you do anything to those people who have the convulsions? At all? Don't they get any medicine or anything?)

HAVE TUH BOIL DAT AIG IN SOME OF DEY *CHAMBAH LYE*.

(In whose *chambah lye*?)

De one dat have de convulsions. [Sumter, S. Car., (1375), 2437:11.]

6858. Bush mullein, say yo' kin take dat an' boil hit down tuh a pint; an' git a good bit of it an' boil it down to a pint. Full [fill] it up wit red whiskey,

MULLEIN - RED WHISKEY - T.B.

any kina good whiskey, not moonshine. Dey say dat'll kill T.B. [Mullein is good for many things: croup, asthma, catarrh, kidney trouble, disinfectant, etc. (*see* INDEX of FACI, 1st ed.). If enough *red whiskey* is added it will probably kill almost anything in hoodoo!] [Waycross, Ga., (1147), 1870:12.]

6859. (What did she do?)

He-mullein tea. It's a mullein tea grows wit a leaf.

(He took the she mullein or the he mullein?)

He mullein.

(The she mullein wasn't any good then?)

No, sir, de he mullein.

(Oh, all right, let it go at that.)

But now, which ah wanted tuh speak [to] yo' 'bout, a he mullein. A she mullein has got a li'le blossom tuh it. A he mullein grows down jis' lak dat [demonstrates], yo' see, wit a leaf lak a cabbage leaf; de othah [the she] part's a flowah a he mullein don' do it. An' she, [cylinder changed], an' she made some tea outa dat.

AH HEAH SOME FOLKS SAYIN' ABOUT HOODOO THINGS
YO' CAIN'T BE CURED
BUT DAT CURED 'IM
HE MULLEIN - JOHN DE CONKAH - BITTAH APPLE

(Out of the mullein?)

Outa de he mullein. Aftah makin' dat tea outa de he mullein, she had anothah li'le piece of root, ah guess yo' seen it, called *John de Conkah*. She boiled both dat teas tuhgethah. She boils dis root tuhgethah an' she boils dis tea. She boils it down 'till it turns jis' lak dat *Tokay* store tea. Dis root turn it dataway. Also, de mullein will turn it kind of greenish-lak, but by puttin' dis root in it, it turned it kinda lak, yo' know, lak tea. An' he drinked dat tea. Well, he commenced tuh feelin' bettah. He jis' gittin' on 'is feet, den he kinda gittin' use tuh hisself. Well, anothah fellah, he wuz kin'a ole *hoodoo*, call 'im *Ole Man Jim*. He say, "Now, Son, ah don' know whut yo' have took, but it's a green bush, a vine dat grows up on your fahm [farm] called de bittah apple.

(What kind?)

Bittah apple.

Bittah apple. He boils dis bittah apple - jis' lak it tastes bittah, jis' as bittah as gall. Boil dat an' strain it. Nuthin in it, no sugah atall. Don' drink it hot, drink it when it git cold, see. But now, it's done turn yallah [yellow]. It's not whut chew call right green, yo' see. It grows lak a gourd. Well, now, when de sun hits dis, it's lak a yallah person. It *sprangle* up jis' lak a gourd or one of dese othah thin's - quinces. An' aftah she boil dat tea an' dat boy took dat stuff, it put 'im on 'is feet. He wuz [had been] nex' tuh death. AH HEAH SOME FOLKS SAYIN' ABOUT *HOODOO* THINGS, YO' CAIN'T BE CURED. BUT DAT CURED 'IM. [Vicksburg, Miss., (752), 1029:3.]

NAIL OVER DOOR

6860. Take a nail - jis' lak if yo' wuz tuh git hurt or sompin, git cut or sompin, yo' take a nail an' put it up ovah yuh do'. Says dat would heal de wound up. [Fayetteville, N. Car., (1391), 2497:3.]

NAILS 5 OR 9
HIT 9 MORNINGS
MAKE WISH

6861. If yo' have a enemy dat chew - accordin' tuh de enemies dat chew know - yo' bury 'em in de ground an' make [a] wish, an' de same sickness or de influence dat dey have put on yo' will return back tuh dem.

(How many of these nails do you put in there, you say?)

Sometimes yo' use five an' sometime yo' use nine ten-penny nails.

(How do you prepare those nails?)

Yo' jis' buy 'em from de store. An' yo' take dose nails an' yo' hit 'em on de haid fer nine mawnin's, an' aftah dat yuh bad luck return tuh de one dat send 'em. Dey claim dat de bad luck will turn back tuh dem, tuh de ones dat sent it. [Nails are new.] [Washington, D.C., (641), 838:9.]

NORTH ROOT

6862. De no'th root.

(You have that?)

Yes sir, ah've got some of dat now. An' ah kin go tuh dere house, if dey got *poison* fo' me or got anythin' *fixed* fo' me. Ah kin eat whut dey give me an' chew dat root, an' if it ain't right, ah brings it back.

(That root will bring it right up.)

Bring it right up. [Savannah, Ga., (1212), 2152:4.]

PARADISE SEED - WITCH HAZEL - OIL OF CLOVER - PARSLEY
RED SEAL LYE - SCRUB - THROW EAST AND WEST
IN THE 3 HOLY NAMES
KILL OFF ANY BAD SPELL

6863. *Red Seal Lye*, bury it undah de step, takin' witch hazel, takin' paradise seed, takin' oil of clovah, mix wit parsley an' boil well. All dose things tuhgethah, scrubbin' de place where yo' live at from de front dō' tuh de reah. Aftah scrubbin', takin' de same watah, throw one glass tuh de east an' one tuh de west, sayin' *In de Name of de Fathah, Son an' Holy Ghost.* Well it [what was put down for you] don' taken no effec'. Dat'll kill off any bad spell, DEY CAIN'T HAHM YO'; NOT UNLESS YO' EAT SOMEPIN YO' SEE. [New Orleans, La., (816), 1154:3.]

PERSIMMON FOR THRUSH

6864. Ah use dat mahself fo' children, yo' know, when dey got thrash [thrush].

(Chew persimmon bark for what?)

Children when dey got de thrash.

(Children when they've got a sore mouth.)

Yes. [Sumter, S. Car., (1359), 2395.]

POKEBERRY OR POKEWEED - ARTHRTIS

6865. Chip *poke salad root* fine, wear in shoes for arthritis. [This is my original transcription of informant's statement made soon after it was collected. I identify informant by the words *woman sells roots*. Here I am listening to a woman who had been selling roots in the public market for years, who had even appeared in a newspaper article, and I took down none of her story, only a few brief remarks about cures! One of the men interviewed was a professional root digger, the man who supplied her with roots! I still failed to realize that my mission should be life itself, not brief beliefs arranged and numbered neatly on a printed page. But soon New Orleans would improve my vision and purpose. [Washington, D.C., (622), 799:1.]

6866. (You do what?)

Well, yo' take it an' git chew some...

(This bluestone.)
[Informant had said bluestone before I turned on recording machine.]
Bluestone, an' fish brine an' *pork* [*poke*] *salad root.*
(What kind of root?)
Pork salad root.
(Pork [poke] salad root.)
Pork [poke]...(*The kibitzer offers P-O-L-K salad root*).
[For this parenthesis *see* comment later.]
She said polk [poke] salad root.
(Polk salad root.)
An' put it all [in] de watah tuhgethah, an' bathe in it; an' if yo' *hurt* dat'll take a spell off yuh.
(I see.)
[The preceding parenthesis concerning the *kibitzer* a person breaking into the conversation with advice or correction is a comment by my transcriber as follows: *The kibitzer offers P-O-L-K salad root.* Before transcriber discovered word *polk*, she thought the word sounded like *pork* and she was not exactly wrong. Many of my informants would have called pork, *pōk*. Transcriber even transcribes me as saying *pork salad root*, and later *polk salad root.* I corrected this on the original transcription, then decided to let the mistake remain. The proof that I was familiar with pokeberry, pokeweed and poke-root-salad - before I interviewed at Mobile in 1938 - will be found in the INDEX of FACI, 1st ed., 1935. There under *Poke* (*berry*), so printed, p.707, will be found 15 entries: *Do not gather pokeberries in June...poisonous* (1286, p.56); poke root salve for cow's *cake bag* (2165, p.100); same salve good for woman's *caked breasts* (2641, p.128); poke roots for warts (4202-4203, p.200), cook poke roots with greens as spring tonic (4585, p.221); poke root tea cures itch (4647, p.224); poke root tea for skin disease (5025, p.244); poke berries, leaves, stems and roots for rheumatism (5362-5367, p.263f.); and pokeberry tea for epilepsy (5731, p.285). This plant has been defined as "a coarse American perennial herb (*Phytolacca americana*) etc." Actually, under proper growing conditions, the racemose white flowers, then dark purple juicy berries, and finally the beautifully colored autumn leaves make this *weed* a rare and beautiful sight! Berries and roots are emetic and purgative, the latter really poisonous, but the young shoots off the large main root, carrot-shaped and 4 or more inches wide at the top, were eaten by American pioneers and are still used.] [Mobile, Ala., (709), 978:1.]

POKEBERRY - FISH BRINE - BLUESTONE

6867. So anyone won't hurt chew, git a piece of red flannel, pure flannel. See, git a piece of root. Ast fo' corkin' [porcupine?] vine root. Yo' evah hear of it?
(Coffin vine? Corkin' [porcupine] vine.)
Put dat an' put a dime, a silvah dime. See, put dat in dere an' put a li'le piece of asafitadee [asafetida] an' sews it up an' weahs it right dere [demonstrates] an' put a medal wit it, chew know, a St. Anthony [medal].
(Where do you wear that?)
No, sir, right dere.
(Right here on the front of your breastbone. Against your skin or?)
Right by yore meat. Yo' nevah git harmed.
[The 4 preceding objects are sewed up into a red flannel bag, making a *hand* (*see* pp.519-669), here a protective device to be worn about the neck. Suppose

PORCUPINE ROOT - DIME - ASAFETIDA - ST. ANTHONY MEDAL IN RED FLANNEL BAG ABOUT NECK

we analyze this *hand*: (1) The porcupine root I do not know, but it surely means a pointed article that will wound an intruder. Could this be a small piece of porcupine wood, the outer wood or the coconut palm with markings resembling porcupine quills? Or have we here any root with quill-like projections. Similarly, years ago I had trouble with the identity of the alligator tree (mentioned somewhere in *Hoodoo*), the sweet gum, so called because its bark supposedly imitates the hide of an alligator. In the present instance, however, we must remember that our informant is not a root digger, but buys this root from a hoodoo drug store or root seller. (2) The dime? This is the old silver dime, not the present [1973] dime of base metal. *Hoodoo* is filled with the miraculous powers of the old silver dime, any silver. (3) Asafetida? During my childhood, say 1902-1910, and even before my time, many children wore a small piece of asafetida in a bag about the neck. This was to guard the wearer against communicable diseases. Actually we have here a bad smell to ward off witches. Why witches dislike odious odors, excrement and urine for examples, I am unable to explain. (4) St. Anthony medal, a holy object, would be a useful addition to our *hand*. (5) Red flannel, the red alone symbolizes blood, life and power.] [Mobile, Ala., (651), 847:1.]

6868. Ah wus tole whut hindah 'em from *hurtin'* yuh. A lady tole me dat. It wus a simple thing. Jis' take a white potatah [so called to distinguish it from the yellow sweet potato] an' cut it half in two, an' cut it in fo' part [signifying the *four corners of the earth*] an' weah it in a bag roun' yuh waist till it git hard, an' den burn it up. [The *gitting hard* signified that potato had soaked up all the disease floating round about you. The burning indicated that the disease was sent by *cunjure*.] [Wilmington, N. Car., (199), 105:2+85.]

POTATO - WHITE OR IRISH

6869. Carry a small [Irish] potato an' a piece of *High John de Conker* an' no one kin harm yah. [Norfolk, Va., (466), 465:3.]

6870. [Instead of scattering the following cures and protective devices throughout this subsection, I have gathered them here under one submargin title:]

PREGNANCY AND BIRTH

(1) BACKWARDS - BY PREGNANT WOMEN

Before the Civil War they wouldn't put a woman to make soap that was in a family way. She could turn it backwards and it wouldn't make. And it won't neither. You take a woman in a family way, she can take a spoon and turn cream backwards and can't git it to come [[to butter]]. And you can't neither. ["This old man was a boy of eleven when the Civil War started." I am quoting the notation on my pencil transcription made almost immediately after the recording. Yes, he must have said Civil War, though in his younger years he may have spoken of the "War between the States." For the power and peculiarities of women during pregnancy, *see* FACI, 2nd ed., 1965.] [Fredericksburg, Va., informant 44, by Ediphone.]

6871. Yo' kin take dat straw off de broom or de foddah, either one - de corn foddah off a corn stalk - an' make a tea outa it. An' dat'll make a woman's pains easiah. Yes, if she's in labor.

(2) BROOMSTRAW OR CORN FODDER TEA

Or den, if yo' take dis mistletoe, on de tree, if yo' got a cow an' she's in labor feed 'er on dat an' she'll bring de calf wit'out any trouble. [Sumter, S. Car., (1371), 2429:11.]

(3) BURY - PIECE OF PREGNANT'S WOMAN'S CLOTHES

6872. If a woman's goin' have a baby, well now if she [some woman] kin git tuh huh tuh take any huh - anythin' from huh, yuh know, an' she kin go bury it, den she'll have dis woman - it'll kill huh.

(You mean a piece of her clothing or anything like that?)

Anythin' - a piece a huh undahclothin' nex' tuh huh **skin.** [**Little Rock**, Ark., (about 885), 1460:4.]

6873. Take a woman's clothes an' bury dem an' she'll have a **hard time.** Take a piece of 'er undahgarments.

(If this woman is going to have a baby?)

Sho' [sure].

(That will *cross* her *up*?)

Cross 'er so she cain't delivah de baby. [Memphis, Tenn., (937), **1516:11.**]

6874. Dey kin take dat aftahbirth, or whutevah waste dat she have **when dat** baby wuz bo'n, an' give it tuh a dog an' [or] let a cat git holt tuh **it, an' den** she's nevah no mo' good.

(4) CAT OR DOG (What do you mean, *she's never no more good*? In what **way?)** Well, she'll live, yo' know, but she won't - huh periods **will** nevah be right any mo' an' she'll always be backward an' she'll nevah be any 'count [account]. She'll jis' be po' yo' know an' skinny until she dies. Dat's jis' *suffahin' an' lingahin'*. [Little Rock, Ark., (896), 1467:9.]

6875. Now exactly dat way - but aftah it comes whutevah she, yo' know, de aftahbirth, or any of 'er periods, dey take it an' bury it. Dey bury it deep in de ground, dat is, not enough tuh kill 'er, see. Well, if she lose de baby, why dey bury it on it's face. Dey say dat kill de person [who put spell on baby]. Othah den dat ah don' know of anythin' else. [For face-down burial, *see* MURDER].

(5) FACE DOWN BURIED - BABY DYING AT BIRTH

(If the baby dies at birth, if they bury the baby on it's face, what will happen to her then?)

She will die too.

[Informant misunderstands my question. Mother does not die.]

(What do they do that for? Some enemy would do that?)

Yes, doesn't like her [and therefore kills the baby before birth]. [Little Rock, Ark., (896), 1467:8.]

6876. If a woman is in fo' a labor, if she has somepin of 'is about 'er, a sock, hat or somepin lak dat - she has somepin about 'er, why dat'll cause 'im tuh have some of de pains, too.

(6) FATHER'S CLOTHES PIECE OF - EASES BIRTHPAINS (Where would she keep this thing about her? Where would she keep it?) Jis' have it somewhere about 'er, maybe jis' always anywheres on 'er. [Fayetteville, N. Car., (1421), 2541:1.]

6877. If a person impregnant, dey take a gourd an' boil de **seeds** [and drink] an' dat make 'em miscarry. [Sumter, S. Car., **(1365),** 2412:2.]

(7) GOURD

6878. Take a horse mane - dat's from back of de horse - yo' **know** dat long mane, an' yo' put nine knots in it. Lak if she gotta come out of 'er gate - an' bury it right at dat gate. An' if she **walk ovah it,** she can't birth 'er child.

(8) HORSE: HAIR FROM MANE (You take the mane off the horse?) Yeah, yo' gotta take it off.

(You don't take the whole mane, just some of his hair?)

Yo' know, not de whole mane, jis' some of de hair, by 'is haid. [**New Orleans, La.**, (851), 1319:3.]

6879. (How can that be done?)

Well, yo' see, de way dat dey do it, dey git a rope. Yo' **know** a **woman's** impregnant. Dey goes tuh de step an' dey come ovah de step.

(Wait a minute. What do they do with that rope now?)

Dey take de rope offa de mule.

(Oh, this rope is around the mule?)

De rope is aroun' de mule. Dey git tuh de step an' dey come over dat rope nine times backwards. See, dey jump ovah de rope once an' dey walk aroun' it an' dey jump ovah it ag'in. An' when dey git ovah dat rope, den dey jump up lak a mule. Now, when dis lady comes out, dat's *crossin' 'er as a mule* [woman's period will be as long as a mule's]. Now tuh git dis *cross* off 'er before dis child is born, yo' git chew a Bull Durham [tobacco] sack. Yo' take dat Bull Durham sack an' yo' wash it clean, clean, clean. Yo' go tuh one a dese big sand places such as Jenkins, Watts-Cornell [or] J.J. Cox, sand dat's nevah been used, jis' come in. Yo' fill dat bag about three-quartah full of dat sand. It's purtty white sand. Yo' git chew nine silvah dimes an' yo' put in dat sand an' yo' git chew, git chew a half a cupa vinegah. Yo' take dat an' yo' put it intuh a pot an' yo' boil. An' aftah yo' boil, yo' boil yo' - an' yo' boil it down an' yo' see dis sack done boiled enough, tuh where yo' want it tuh boil at, den yo' take dis sack an' yo' go an' throw it undah 'er steps. Dat's de woman impregnant. Yo' throws it right undah 'er step wit dese dimes an' dis sand intuh it. Now, de liquid dat's lef' from dis, from dat vinegah, yo' got dat dere. Now, she mus' take a sip of dis evah mawnin' fer nine mawnin's. An' ah'll guarantee yuh it'll knock dat off.

(9) HORSE: MULE ROPE TO PREGNANT WOMAN'S STEPS
JUMP BACKWARDS OVER ROPE 9 TIMES
THEN JUMP UP LIKE A MULE
WOMAN'S PERIOD WILL BE LIKE MULE'S - TO CURE
NEW SAND AND 9 DIMES IN SACK - BOIL VINEGAR
SACK UNDER STEP - SIP OF VINEGAR 9 MORNINGS

(That checks that *cross* that's on that woman, checks it right away. You can't do any harm at all.) [New Orleans, La., (860), 1370:5.]

6880. Well, a woman kin be in de family way an' aftah she in de family way, why den yo' takes whut yo' call a mare rope. Listen good.

(I understand.)

An' aftah dat mare rope dere, it's tied. Yo' takes dat mare an' let 'im [!!!] cross de rope nine times. Yo' fix dat, run 'em cross. Den yo' cut dat rope, cut it off from dat mare an', if yo' kin, put it in 'er room anywhere dat she livin' at. An' any time dat she cross dat rope dere twice, she shall have dat child crossways in 'er an' dey have tuh take it from 'er.

(10) LET MARE CROSS 9 TIMES ROPE TIED TO HER
CUT OFF - PUT IN PREGNANT WOMAN'S ROOM
IF SHE CROSSES IT TWICE - CHILD BORN CROSSWAYS
TO PREVENT IT - *TWO-HEADED DOCTOR* AT MIDNIGHT
TIES 9 KNOTS IN THIS ROPE - NAME IN EACH KNOT
THROWS INTO RUNNING WATER

(All right. Now, how can you take this off of her?)

Well, aftah yo' go tuh work an' fin' dat, dat is a fact dere. DEN YO' BEIN' WHUT YO' CALL A *"TWO-HEADED DOCTOR"* DERE, an' yo' wanta git 'er off it. Den yo' go tuh work an' yo' go down tuh a runnin' stream, an' yo' git dat same rope. De people goin' tuh bring yo' de rope, yo' know, when dey come tuh do yo'. Den yo' take dat rope dere an' yo' wait 'till night, twelve o'clock at night. Den yo' take dat rope an' tie nine knots. An' de people dat she say dat put dat rope dere, down dere fo' her, take dere name an' put it dere nine times in dis knot. Yo'll throw it dataway [into the *running stream*] an' let it go down. Yo'll find dat de rope will pull a li'le bit tuh yo', but dat ain't nuthin 'bout dat dere. It'll go right on. [That *Pull a li'le bit tuh yo'* by the rope, is that the spirit within trying to prevent being thrown into the water?]

(And the spell is off?)

Yes, sir. [New Orleans, La., (861), 1376.]

6881. A horse is tied wit a rope an' she pass ovah de rope. She's *crossed.* An' if anyone have any of 'er pieces dat she had befo' she got dat way, yo' see, dey kin tie nine knots in dat piece an' hang it up in a place - not tuh burn in de chimley, not tuh burn; only tuh smoke, yo' see, dataway. De child have tuh be taken from 'er by a *physicianah.*

(11) IF PREGNANT WOMAN CROSSES MARE'S ROPE
HANG PIECE OF HER CLOTHES TO SMOKE IN CHIMNEY
DOCTOR MUST TAKE CHILD FROM HER

(I see.) [New Orleans, La., (879), 1448:5.]

6882. (What do they say about that?)

Well, tuh make a woman tuh carry a baby twelve months, dey take a woman - dey take a mare's rope an' dey'll put it across, close - tie a horse, a mare close aroun' where she live. In some way or another, she have tuh pass dat rope, and if she cross ovah dat rope, she'll go twelve months lak a mare an' she cain't have dat baby. [New Orleans, La., (826a), 1212:4.]

6883. Dey git a mare's rope.

(A mare's rope?)

Yeah, an' jis' lak yo' goin' tuh pass dere, well yo' don' pay no 'tention tuh dat rope. An' dat rope be dere an' yo' cross dat mare's rope. Dat *cross* dat child in yo'. [New Orleans, La., (845), 1293:1.]

6884. *Cross* dis woman *up.* Dey takes - dey gits right where dis woman'll pass at. Yo' undahstan'? Dey takes a knife an' a fo'k an' put dat knife in de fo'k disaway [demonstrates by crossing knife in fork] an' put it right where she goin' tuh cross ovah at. Yo' undahstan'? An' jis' as sure as she cross ovah dat knife an' fo'k disaway, she cain't birth dat child. Dat child turn upside in 'er stomic.

KNIFE CROSSED IN FORK
FOR PREGNANT WOMAN TO WALK OVER

(I see. All you do is cross the knife into the fork?)

Put de knife in de fork lak dis here [demonstrates] an' let 'er cross ovah it. Stand it up lak dat [demonstrates]. [New Orleans, La., (850), 1315:4.]

6885. Yo' takes an' yo' git chew a spool of thread, white thread, an' yo'll measure from de length of where she walks at, an' in de ninth day she'll delivah dis baby. Dat chile will grow in 'er an' be almos' roun' about dis high, when it will delivah. She wouldn't be able tuh delivah it.

MEASURING - TO DELAY BIRTH OF BABY

(All you have to do is to measure her what?)

[I now have quite a time learning what is measured, despite my knowing the answer.]

Git a white spool of thread, No.8.

(Yes.)

An' yo' take dat thread an' wheresomevah yo' know she passes, always take de length.

(The length of what?)

De length wit de thread, jis' lak yo'd have a measure fo' twine, yo' know, an' yo'd be takin' a stretch.

(Well, what do you measure?)

Yo' measure where she walks at.

(What do you mean "where she walks at?")

[I stop recording machine, she answered!]

(Well now, that's what I want to know. You measure her footsteps.)

Yo' measure her footsteps.

(All right.)

Now, wherevah yo' know she's stayin', yo'll come dere lak nuthin an' yo' jis' take de length of it an' den, as she go on, wherevah she makes [a track], yo' stop an' take de measure of it.

(Then what do you do with that?)

Yo' ties dat up, yo' ties dat thread up in knots. Yo'll count how many knots, intuh nine knots. An' de measure of 'er, all de steps dat yo' takes from 'er, if she stand - don' care how [many steps]. [New Orleans, La., (874), 1436:2.]

6886. De woman might be impregnant, chew know. Somebody might wan' 'em tuh die in dat state, chew know. Dey [some woman] gits jealous, chew know. An' den dey git tuh a, go tuh a oak tree an' measure nine inches from de bottom, an' skin de bä'k up an' boil dat tuhgethah [with] anythin' whut de woman would eat, chew know. Suppose dey could give 'er dat tuh eat, chew know. Dat child nevah come down, yo' see.

OAK TREE - 9 INCHES FROM GROUND - SKIN BARK UP
BOIL - IN WOMAN'S FOOD - CHILD NEVER COMES DOWN

(The child will never come down. This child will stay right in her. It will kill her then.) [Charleston, S. Car., (518, *Doctor* Nelson, *see* pp.1599f., 2260, etc.), 611:7.]

6887. If a woman didn't have no intahco'se wit no boy friend or man or sompin lak dat, she would have a hard time [at childbirth] see. Dat's all ah've heard of dat.

PREGNANCY PROPERLY PERFECTED

(How do you mean if they didn't have intercourse?) Well, jis' lak if ah wus impregnant, dat's whut chew mean. Well, ah wus impregnant. Well, maybe mah husband wus away. Well, ah an' 'im nevah had no dealin's wit each othah at all, see. Well, regardless tuh whut de othah man done, dat would git me in birthin' dis chile, if ah nevah had no intahco'se or nuthin tuh do wit dis man [I would have a hard time at delivery].

[Having had contact with the other man during her husband's absence, she must continue this contact to avoid a hard delivery. This reminds me of a tale I read years ago, an old Italian *novella*, the type of Boccaccio's *Decameron*: The husband after fertilizing his wife left home on a long journey. As time past, a neighbor, a trickster, informed the woman that her husband had left home without completing his task. The parts of a baby, he told her, were made at different times. Unless the husband returned soon the baby would be born with an arm, a leg, almost anything missing. To make a short story shorter, the neighbor, being a man, agreed to help her. The baby was born with all its parts.] [Savannah, Ga., (1261), 2142:4.]

6888. If she [an enemy] gits 'er [victim's] urine an' put it in a bottle an' stop it up an' bury it, she can't delivah dis child. It will stop 'er womb an' she won' have stren't enough tuh force dis child, an' if de doctors can't take de child, it will kill 'em [baby]. Den [in addition to losing the baby] she will have tuh see someone tuh git 'er water tuh run, tuh work on dese peoples' [the spellcaster's] min' tuh git dis watah up an' take de stoppah out of it. But if dey nevah do, why it will kill dem [the woman with water trouble].

URINE STOPPED UP IN BOTTLE
STOPS BIRTH OF CHILD

(That is, a woman could do that to another woman to *cross* her *up* if she were having a child.)

She would have tuh git someone tuh git dis watah from dis person, eithah watch it [an opportunity] 'erself. [Fayetteville, N. Car., (1390), 2494:5.]

6889. An' yo' kin take saltpetah an' 'er *chambah lye* an' let 'er drink dat an' she won' 'ave no baby. Jis' as 'er monthly

URINE AND SALTPETER AS A CONTRACEPTIVE

comes around, jis' as she git off befo' she have a intahco'se wit anybody, drink up some of dat an' she won' 'evah [= won't never] git impregnant. [Memphis, Tenn., (948), 1529:10.]

PSALM 23 - READ 3 TIMES DAILY - 9 DAYS
WRITE ON PAPER - CARRY IN SMALL BAG

6890. If someone's tryin' tuh hahm [harm] yo', take 23rd Psalm an' read it three times evah day fo' nine days, an' write it an' put it down in a li'le bag an' weah it on de right side. Dat'll keep 'em from hahmin' yo'. [Memphis, Tenn., (959), 1542:3.]

RATTLESNAKE MASTER

6891. Rattlesnake mahstah, puts it on whiskey an' let 'em drink dat till dey drink a pint. Aft' dey drink dat pint dey'll be so dey cud [could] walk aroun'. An' yuh cud fix anothah quart, an' a quart or a pint'll cure yuh. [Wilmington, N. Car., (196), 102:1.]

6892. Take some of dat same rattlesnake mahstah an' put it in yuh pocket an' go anywheah. If a man wan'a *dress* yuh, he cain't do it. [Wilmington, N. Car., (196), 103:4.]

6893. Yo' know lak dey have neuralgy [neuralgia] in de throat an' mouth an' haid. All right, yo' be swoled all up. Yo' go tuh a red oak bark tree an' git de bark on de sunrise side an' make tea off it, an' jis' steep yo'self wit it lak dat. Jis' have de watah, dat tea, in a pan an' jis' steep off, steep off. Open yuh mouth an' jis' let it, let it go all on. An' yo' kin make poultices if yo' wanta tuh put all roun' yuh neck or wherevah it's hurtin', an' dat'll scattah it. [Fayetteville, N. Car., (1397), 2516:5.]

RED OAK BARK - SUNRISE SIDE OF TREE

6894. Ah have know of sompin about trees fo' makin' medicine, red oak an' beechnut an' sycamore. Mix dem three barks tuhgethah an' put it in a 'luminum pot an' boil it until it come tuh a certain amount, jis' as much 'mount as yo' want. Jis' lak if yo' wanta make a half gallon, why yo' put chew a gallon of watah in on dose barks an' let 'em boil down tuh a half gallon, an' den take it out an' git chew some dis heah brown sugah an' put it in dere, an' den strain dat dere bark out dere. Den put dat sugah on dere an' make a syrup. An' put chew jis' a li'le pinch of alum in dere. Well, dat's good fo' coughs. [Memphis, Tenn., (1544), 2795:9.]

RED OAK - BEECHNUT - SYCAMORE: 3 BARKS
ALUM - MAGIC OF DIMINISHING AMOUNT

6895. Den yuh kin git some root whut dey call de blacksnake root, *grain* [green] root, an' arrowroot, an' *High John de Conkah*. Well, dat's de root, dat *John de Conquah*, dat is goin' tuh conquah mos' anythin', any kinda HOODOO dat come. DAT'S A VURY EXPENSIVE ROOT. Did yuh git chew [down] [blacksnake root] *grain* root, an' de arrowroot, an' *John de Conquah*? DAT ROOT'S VURY EXPENSIVE AN' AH KNOW ZACTLY WHERE TUH GIT IT, see. Yuh kin [take] dose roots an' boil 'em tuhgethah an' if anybody wuz HOODOOED, if mah lady wuz HOODOO, take some of dat root when it's dry an' beat it up an' give it tuh a lady in some wine an' dat'll perform. Yuh kin see it, scorpion drived an' - given in powdah tuh someone - movin' in 'er laigs. Git dat stuff an' boil it an' make tea out it, an' in ten days dat git de pain outa yuh body. Dat came out.

RED OAK - BLACKBERRY - MULLEIN: 3 ROOTS
4 CHIPS FROM EAST SIDE OF RED OAK - 4 FROM WEST
VINEGAR - BATHE FROM HEAD TO FOOT IN TUB
BLACKSNAKE - ARROWROOT - *HIGH JOHN DE CONKAH*: 3 ROOTS

One time she couldn't walk straight. Evah time she stand up she fell on de floah. Ah goes tuh dat dere fellah an' ah says, "Look, ah wan' chew tuh drive

me out tuh de country. See yo' got a li'le hatchet." Ah want tuh get me a hatchet an' he gave me de hatchet, an' ah went tuh de red oak tree. Ah trimmed off de white bark an' de black bark ovah it an' cut down tuh de juicy wood. Ah cut me fo' chips out on east side. Ah goes tuh de west side of de tree an' ah cuts me fo' more. Ah cut de chips off de east side firs', den ah go tuh de west side. Den ah git me some blackberry root, chew undahstan'. Den ah git some mullein an' ah take dat home, put it tuhgethah. Ah gits home an' ah tell mah wife, ah say, "Look, git me about two quarts of vinegah." An' she put dat on de fiah an' boil it, boil it an' boil it. An' she let it cool. Den she bathe me from mah haid tuh mah feet [downward bathing so that it will go out through his feet] in de tub, an' ah ain't had a pain in dis laig since. [New Orleans, La., (807), 1132:5.]

RED ONION AND SULPHUR IN POCKET

6896. Dese here HOODOO dey git dat onion an' cut it up, fix it up in sulphur, stuff, an' git chew tuh tote it in yuh pocket, an' den if anythin' lak dat, chew - dey try tuh do anythin' tuh yuh, dat will keep it off, dat red onion.

(They fix this red onion up with that sulphur in it.)

Dat sulphur is de main thin' dey use.

(Nothing else, just the red onion an' sulphur.) [St. Petersburg, Fla., (985), 1592:13.]

RED ONION - URINE - SALT - SULPHUR - VINEGAR - BATHE DOWN

6897. Lak if yo're *hurt*, den yo' kin take red onions, an' urination, sulphuh, salt, vinegah an' boil all dat tuhgethah an' bathe 'em down in it, an' dat will run de *poison* out of dem. [Fayetteville, N. Car., (1419a), 2558:13.]

RED PEPPER - IN SHOES

6898. 'Fraid of anyone, afraid if dey fixin' tuh do yo' lotsa harm by walkin', yo' put down salt an' [red] peppah into yore shoes, say yo' prackly [practically] will walk ovah anything anybody have laid fo' yo'. [St. Petersburg, Fla., (983), 1591:3.]

RED PEPPER PODS MASHED AND SCATTERED ABOUT HOUSE

6899. If yo' got some peoples in yore house is evil an' bad luck tuh yo', all yo' gotta do is sprinkle plenty a red peppah roun' de house. Git de pod peppah whut grows lak yo' fingah [finger peppers] an' crumble it up. It's got seeds in it, little seeds fine an' white. Jis' sprinkle dat round de do' an' dey says none yore enemies will come 'bout. Ah often do dat times mahself, jis' keep up wit dis ole [turn machine off too soon]. [St. Petersburg, Fla., (1008), 1631:5.]

RED PEPPER PODS - VINEGAR - HOT BATH IN

6900. Git some red pod peppah an' some vinegah an' heat it real hot, an' git in it an' bathe in it. Wash all de parts. See, when it comes out through de po's [pores] of yore skin yo're sweatin' den, an' dat'll cuz dat *poison* tuh go away from yo'. [Memphis, Tenn., (953), 1539:17.]

RED CAYENNE PEPPER - RED POD PEPPER
HOT SWEET MILK - SILVER DIME DUST - GUNPOWDER

6901. Anything wrong, yo' kin take some sweet milk an' heat it real hot, an' put some red cayenne peppah in it an' put some red pod peppah in it. An' scrape some silvah off de dime an' put in de glass, an' put some gunpowdahs in it, an' yo' drink it. An' when yo' drink it, jis' makes yo' bu'st out in a big sweat an' den yo' kin vomit it up.

(This *poison*?)

Yeah. [Memphis, Tenn., (953), 1539:16.]

6902. (What's the name of it?)

It's called de *red shank.*

(The *red shank* root?)

Yes, sir. It's called de *red shank* an' ah'll tell yo'. If ah came tuh yo' an' if ah've got a bad disease, see. Well, yo' take dat *red shank*, yo' undahstan', if it's put out, why yo' take de top of it; an' if it's not put out, yo' take a grubbing hoe an' dig the root up an' wash de root. See. Put it intuh two quarts of watah, an' bile [boil] it down tuh one quart [the magic of diminishing amount]. Unnahstan'?

RED SHANK - BLUESTONE - ALUM: 3 INGREDIENTS
BOIL - MAGIC RITE OF DIMINISHING AMOUNT
3 SWALLOWS 3 TIMES A DAY

(I understand.)

Bile it down tuh one quart. Den yo' take - when yo' bile it down tuh one quart, yo' take it an' yo' set it off [the stove]. Unnahstan' dat?

(Yes.)

An' den when yo' set dat off, yo' git a li'le piece of bluestone, lak a speckled pea, an' beat it up right fine an' stuff it in dere. Git chew a li'le piece alum about dat long. Put it in dere, but let de watah be good an' cool. See, don' put it in dere hot. An' den yo' takes it den, an' yo' give it tuh 'im an' tell 'im tuh take three swallows three times a day. Now de way a boy, or man eithah - whutevah he is don't yo' take it jis' lak yo' drinkin' watah, becuz if yo' drink it lak yo' drinkin' watah, well it don't do yo' any good, becuz it will git down in yore stomic an' it will be dere so much till it will sour. It will be de same as milk, when yo' drinks it. Dat buttahmilk when a man is in bad shape, it's jis' a dose of poison tuh 'im. It keeps sour on 'is stomic. Jis' take no more dan three teaspoonsful a day. Take it as [medicine] yo' know. If yo' take too much of it, why it don't do you any good. It'll do yo' harm.

(Three swallows. One swallow before each meal?)

Dat's right.

(I see, each day. All right.)

An' den don't eat so much grease.

(What did you say?)

I say, let de buttahmilk alone.

(I see.) [Vicksburg, Miss., (763), 1043:2.]

6903. Ah heard 'em tell if yo' have a vener'al disease or a bad case of de *pops* or somepin lak dat, chew kin take red shank root, wild cherry bark an' Queens of Life. [He probably means Queen's - delight = greenroot (*Stillingia sylvatica*) of the southern U.S.A., *see* p.630.]

RED SHANK ROOT - RED CHERRY BARK - QUEEN OF LIFE
SARSAPARILLA - GALLON OF WATER BOILED TO QUART
THE MAGIC OF DIMINISHING AMOUNT

(What is that?)

Dat's a weed dat grows out an' it's a root too. It's in de woods. Wild cherry bark root an' de Queens of Life, an' red shank, an' sasparilla [sarasparilla]. An' take all of dat an' put chew 'bout a gallon of watah an' boil it down tuh a quart [magic of diminishing amount]. Dat's a good medicine fo' any case. It'll run it out but it'll kill - run it out chure blood an' cure it up. Den yo' kin cure it up on de outside yo'self. [Fayetteville, N. Car., (1398), 2518:10.]

SALT AND BLACK PEPPER - CIRCUMAMBULATE HOUSE

6904. Jis' lak if yo' were stayin' dere in dis house an' yo' wanted tuh stay dere, didn't want anyone tuh *hurt* chah anyway. Ah heard 'em say

dat dey could git some table salt an' black peppah, jis' whut chew kin make an' hold it roun' in yore hand, see. Mix it up well. Git enough where yo' kin go all de way roun' yore house, undahstan'. Throw dat all de way roun' yore house. Dere no harm dey kin do yo'. But be sure yo' have aplenty so it be put down all de way roun'. [St. Petersburg, Fla., (1002), 1618:1.]

6905. If anybody come tuh yore house dat is not right in heah, dere's sompin lak dat wrong, dey swole up, git chew some salt an' black peppah an' throw it in de fiah an' jis' go on out.

SALT AND BLACK PEPPER - INTO THE FIRE

(You mean if he has a disease, a veneral disease?)

Yessuh. [Wilson, N.Car., (1455), 2646:9.]

SALT AND RED PEPPER - NEW BOX OF EACH AT DOOR AND GATE AND IN SHOES

6906. Git a fresh box of salt, have nevah been used an' a box of red peppah, an' yo' mix a certain amount tuhgethah. Put some aroun' yore do' an' in front of gate an' yo' weah some in yore shoes. An' dat would keep dem from *crossin'* yuh, if dey wanta put hard luck on yo'. [Brunswick, Ga., (1179), 1991:9.]

6907. Or eithah yo' kin take sulphuh. Say yo' kin [take] sulphuh if anyone comin' in yore house an' salt an' mix it tuhgethah. Jis' go round de edge, go all roun' yore yard an' sprinkle it all aroun'. Dat will keep dem out from comin' in, keep yore enemies from comin' in. [St. Petersburg, Fla., (1014), 1641:6.]

SALT AND SULPHUR - AROUND EDGE OF YOUR YARD

SALT - RED PEPPER - SULPHUR - WEAR IN SHOES

6908. Yo' kin weah cayenne peppah, salt an' sulphur in yore shoes, an' yo' kin walk ovah anythin'.

(If you walked over this stuff they planted for you, it wouldn't *hurt* you then?)

No sir. [Fayetteville, N. Car., (1392), 2401:6.]

6909. Well, yo' kin put chew some red peppah, nine balls, [I mean] seeds of red peppah. Yo' have de seeds tuh put in dere. Grind dat peppah. Nine drops of spirits of turpentine, halfa teaspoonfula salt, halfa teaspoonfula sulphur.

SALT - 9 RED PEPPER SEED - SULPHUR - 9 DROPS TURPENTINE IN SHOES OR UNDER STEPS

An' put it in yore shoe an' weah it an' dat will kill dat.

(Anything they put down for you?)

Planted fo' yo'.

(Do you wear this in one or both shoes?)

Yo' kin put it in de shoes, or else if yo' want, yo' kin put it undah de steps, put it all tuhgethah an' bury it undah de steps. [Waycross, Ga., (1100), 1775:9.]

6910. If dey do sumpin tuh *hurt* dere ahm [arm] an' it's swollen up or sumpin lak dat, dey could take some vinegah an' put it in a bottle an' some bluestone an' salt an' red peppah, an' jis' keep a-bathin' de ahm, rubbin', an' dat'll more or less cure it in dem.

SALT - RED PEPPER - SULPHUR BRIMSTONE - BLUESTONE - VINEGAR

(What causes this swelling in the arm?)

It will be jis' lak if dey wan' tuh *poison* yo' or sompin, sompin dey puts down, an' yo' go an' put yuh hand on dis. See, dat makes dat stuff go through yuh ahm. It'll keep on a-workin' an' a-workin' till it git intuh yuh body. If [you] start in time - den let 'em take a lot of sulphur. Sulphur's good, too. Jis' take it, put it in yuh han' an' eat it. An' brimstone. Joo kin take a pill of brimstone an' eat dat an' yo' kin eat or drink *poison* an' it won't *hurt* choo. See, dat brimstone

kills it out. [Wilmington, N. Car., (248), 168:10+85.]

6911. An' anybody got anything put down roun' yore place to make yo' - put chew in hard luck, git chew some sulphur, bluestone an' salt - table salt - mix it tuhgethah an' burn it. An' evah which way dat chew think it is, if it's in yuh room, why yo' jis' burn it. Yo' kin burn dat any time. Jis' take a teaspoonful or tablespoonful an' mix it up tuhgethah an' set it down in dere an' shet chure room up, shet it up an' let it explore[!] in dere. An' if anything wuz put in dere tuh put chew in hard luck, whenevah yo' burn dat three or fo' times, dat'll do away wit dat. [St. Petersburg, Fla., (1024), 1655:6.]

SALT - SULPHUR - BLUESTONE - BURN

6912. An' yo' kin take kerosene an' bluestone an' brimstone an' salt an' rub wit it [the pains caused by conjuration] an' dat'll kill it, too. [Wilmington, N. Car., (243), 165:13+85.]

SALT - BLUESTONE - BRIMSTONE - KEROSENE

6913. Dey call it *sen-sen* [an incense]. It's a li'le powdah. An' dey take dat prob'ly [probably] in de night, any time aftah nine a'clock, jis' sprinkle dat out aroun' de do'. It's *sen-sen*, whut dey call it. Put dat outside an' den take a li'le, as ah tole yo', about burning de Hawthrone [Hearts Own] Cologne an' de sulphur. It's a powdah.

SEN-SEN

Dat's tuh keep yuh enemies away from yo'. Den no enemies cain't come. [St. Petersburg, Fla., (1046), 1702:8.]

6914. Ah'm fo' good luck. Ah'm a seven months chile, an' dis palm of mine cain't be read.

SEVEN-MONTH CHILD

(Why can't it be read?)

Well, 'cuz ah'm seven months. [Ida Bates of New Orleans, also a *doctor*, was another seven-month child.] [Memphis, Tenn., (916), 1485:1.]

6915. Burn child's shirt to cure spasms. [Baltimore, Md., (near 142), 46:9+85.]

SHIRT BURNED FOR SPASMS

6916. If *cunjurated* boil silkweed [= milkweed] an' *John de Conkah* in a pint of watah down to halfa pint [magic rite of decreasing amount]. Take 3 swallahs a day. [Wilmington, N. Car., (about 220), 205:6.]

SILK WEED: *JOHN DE CONKAH*

6917. Silkweed tea takes *live things* out of yo'. [Informant a root doctor born in North Carolina.] [Memphis, Tenn., (967), 1565:3.]

SILVER - SULPHUR - TURPENTINE

6918. Silkweed, silver and sulphur boiled together. [Wilmington, N. Car., (near 330), 267:1+85.]

6919. Tea from 3 pieces of silver and silkroot. [Wilmington, N. Car., (215), 208:9.]

6920. Tea of silkroot and turpentine. [Wilmington, N. Car., (271), 190:1+87.]

6921. Silkweed, silver, sulphur, and 3 drops of turpentine boiled tuhgethah; teaspoonful 3 times a day. [Wilmington, N. Car., (near 330), 269:3.]

6922. [Silver - especially the American dime or ten-cent piece - was one of the most widespread and frequently used magic articles in hoodoo. Has the debasement of metallic currency in the U.S.A. killed off these beliefs, or is there a brisk sale of true silver dimes? Despite that extensive collection of silver beliefs previously given on pp.484-493, there are many more scattered throughout *Hoodoo*. The rites that follow may be duplicates, but they are unprinted in *Hoodoo*.]

SILVER DIME

Dese people in St. Petahsburg, weahs a dime roun' dere ankle tuh keep 'em off - as a preventive.

(To keep off what?)

Any kinda HOODOO or hard luck or stop anythin' dat would happen tuh 'em. Why some of 'em weahs one on each laig! [St. Petersburg, Fla., (989), 1596:5.]

6923. Dey jis' take a dime an' bore a hole in it an' tie it round yuh neck or roun' yuh wrist an' de people couldn't so easily HOODOO yo'. Dey claim de dime takes it up 'fore it git to yo'. [St. Petersburg, Fla., (996), 1612:4.]

6924. Takes a dime an' put a hole through it, an' yo' kin weah it roun' yuh ankle or roun' yuh arm or roun' yuh neck. Dat's in case if a person wants tuh try tuh *poison* yo'. Dey claims dat dat *poison* goes in dat silvah in place of in yuh system. [St. Petersburg, Fla., (1009), 1632:9.]

6925. Fo' pertectin' yo'self if yo' thought dat dey wus goin' tuh put anythin' down, lotta people goes tuh work an' take a silvah dime an' put it roun' dem laigs an' weah dat. Dey say de silvah dime will ketch de *poison*. [Brunswick, Ga., (1242), 2112:3.]

6926. Make a hole in de dime an' put a string through de hole an' tie it aroun' yuh ankle, an' dey say it yuh *hurt* any way, dat dime will turn black. [Wilson, N. Car., (1464), 2651:2.]

6927. Take a dime an' weah it roun' yore ankle an' if anybody's done anything tuh yo', DAT DIME WILL TURN GREEN, if anybody's tryin' tuh do anythin' tuh yo'. [Fayetteville, N. Car., (1426), 2573:1.]

6928. Well, dey say if yo' are *hurt*, yo' kin put a dime in yuh mouth, a silvah dime, an' de dime will burn black. Dat's de way yo' kin tell if yo're *hurt*. [Fayetteville, N. Car., (1390), 2494:6.]

6929. Tuh see whethah a person's *poisoned* or not. Dey take dat silvah dime an' dey put it in yuh mouth an' put it undah yuh tongue, an' keep it undah dere ten minutes; an' if yo' take de dime out an' de dime black, why dey say yo're *poisoned*. [Fayetteville, N. Car., (1396), 2510:8.]

6930. Take a dime, ah think, or somepin othah, whut it is, an' boil it. Boil it good an' let 'im drink de watah off it. Take silvah an' let 'im drink de watah off it. Boil it an' let it git as strong as yo' kin, an' den drink de watah from dat. If dey drinks de watah from dat, dat will cuz some confusion down in dere [stomach] an' den dey'll vomit it up. At least dat's whut ah heard. [Fayetteville, N. Car., (1419a), 2558:12.]

SILVER DIME - MILK

6931. Yo' take a silvah dime, yo' file dis silvah dime intuh a pint of milk, yo' bīle dat milk, yo' drank it, an' dat milk's gon'a bring whutsomevah *poison* in yuh. It's gon'a bring it out. [New Orleans, La., (803), 1121:2.]

6932. An' if yo're *hurt* yo' kin take a dime, a silvah dime, an' file it up. Jis' take a new file an' file it, an' put it intuh some sweet milk, an' swallah it, an' dey say dat will kill it. [Sumter, S. Car., (1315), 2412:8.]

6933. Well, yo' kin tell by takin' somepin. Here's whut yo' take if yo' have a mine [mind] dat dere is someone got de best of yo'. Yo' git a silvah dime. Yo' grit [grate] it wit a pocketknife. Yo' grit some pieces offa it an' git 'em on a piece-a papah or piece-a rag, yo' undahstan', an' put dat intuh bottles wit one quart of sweet milk. An' drink dat an' den yo' pass dis. An' yo' put it somewhere dey kin see de bucket of slop. An' IF YO' *"TRICKED"* INSIDE, YUH PASSAGE IS BOUND TUH BE AS BLACK AS DAT SUIT YO' GOT ON. [New Orleans, La., (815), 1150:3.]

SILVER DIME - MILK - LARD

6934. (How do you do that, now?) Take a dime, one thin dime, an' file it in sweet milk an' drink it, an' take fresh lard an' drink down, an' dat *poison*-a come up. Pull dat *poison* up. [New Orleans, La., (800), 1116:7.]

6935. [If they get it] inside yuh body, lak worms an' diff'ren' things lak dat, yo' take some gunpowdah an' cow's milk, warm cow's milk an' take a silvah

SILVER DIME - MILK - GUNPOWDER

dime an' grate it. Yo' undahstand? Grate dat silvah dime intuh dis gunpowdah an' milk, an' drink it fer, say ten or fifteen days, an' yo'll pass it all outa yuh. Yer passin'll be as black as smoke. [New Orleans, La., (850), 1317:1.]

6936. If anybody wuz *poisoned* an' lak if anybody wuz goin' do anythin' fo' dem, an' dey jis' really knows dis one thing an' jis' make up an' do fo' dem.

SILVER DIME - 9 DROPS TURPENTINE - WHISKEY - MILK

Well, if dey wuz *poisoned* in a way dat chewed wanta do sompin fo' 'em, why yo' would take whiskey, a dime drink of whiskey, an' nine drops of turpentine an' puts it in dis whiskey. An' [if] dis whiskey don' make 'em drunk an' de turpentine won't bothah 'em, well dey drinks it down. Well, dey drinks it down. Well, tuh make it shore, yo' takes a ten-cent [piece] an' file it off wit a file. Well, yo' puts it in sweet milk an' give it tuh dem tuh drink evah day, jis' lak yo' do a meal.

(What will that do?)

Well, dat will draw de *poison* from 'em. [Fayetteville, N. Car., (1402), 2524:6.]

6937. One thing you can do to keep anybody in the world from doing anything to you, you get a silver dime, grate it, put it in water and drink it. Put a

SILVER DIME - SULPHUR - IN SHOES

dime in each shoe. I guarantee you that you'll never be hurt. That silver dust will stick to the lining of your stomach and remain there indefinitely, and if it is not right, it will come right straight back up. [Fredericksburg, Va., by Ediphone.]

6938. Put sulphur an' a dime in yore shoe an' weah it in dere, an' dey couldn't *hurt* chew.

(If you walk over anything, it wouldn't hurt you?)

Yes. [Fayetteville, N. Car., (1404), 2526:8.]

6939. They claim that if you put a ten-cent piece under your tongue while you're having sexual relation wit a woman, you won't catch any diseases from the

SILVER DIME UNDER TONGUE DURING COITUS PREVENTS CATCHING VENEREAL DISEASE

woman. [This belief should have preceded No.3258, p.2373, but it was under CURES and missed. This original transcription of mine in pencil was never typed. *See* ILLUSTRATIONS for original.] [Ocean City, Md., (14), Ediphone cylinder No.8.]

6940. (If I had these things, live things in me, now what would they give me to get rid of these - to get them out?)

Dey'd [they would] give yo' vinegah fer one thing, 'twill run 'em out; an' use tobacco fer anothah. An' den de medicine dat yo' take, dat's whut dey give

SILVER - VINEGAR - TOBACCO - RED PEPPER DIME OR QUARTER

yo' fer tuh rub wit; but de medicine whut yo' take an' whut supposed tuh be some silvah money in it, some time might be a dime or quartah or somepin lak dat. But anyway, it supposed tuh be a big piece, so yo' could take a file or somepin-lak an' file it an' git - prob'bly git dust offa it or somepin, an' put it in some medicine an' let it set, an' drink it. Well, aftah yo' drinkin' dat, why dat supposed tuh run 'em outa yo', fix yo' so yo' kin git 'em out, if yo' are stopped up.

(What did they do with this vinegar and tobacco?)

Well, dey use dat fer tuh bathe dere body in.

(Do they use that alone or do they mix something with it?)
No, sir, mix it wit red peppah. [Vicksburg, Miss., (742), 1012:6.]
6941. Ah think yo' take - ah think it's three dime an' boil 'em an' dreen [drain] de watah offa dem three dimes.
(What will that do then?)
SILVER: 3 DIMES Dat will bring dem live things outa yo' if anybody got dem in yore body. [Fayetteville, N. Car., (1397), 2516:11.]
SILVER: 5 DIMES 6942. Folkes 'ave dose roun' dere neck, an' on dere laig, fo' tuh keep somebody comin' dere tuh do anythin' tuh 'em. When anybody do anythin' tuh 'em, den dat silvah turn black.
(You say they wear one around the neck, one around each wrist and one around the ankles? They use fifty cents altogether - five dimes?)
Yessuh. [Wilson, N. Car., (1505), 2672:17.]
6943. [Silver will] run it outa yo'. Ah'll run it outa yo'. Ah'll git me a dime or quartah - so it's silvah money - take me a file an' ah'll file dat stuff, dat quartah, yo' see, an' git de dust, git it plumb dusty. All right, ah'll git me some vinegah, some salt. See, ah'll put it in dere. Ah'll put me fifteen drops of turpentine in dere wit it. Ah'll git me a box of Epsom salts. Ah'll give yo' dat Epsom salts three times a day. Dat's tuh keep yore bowels open. Dat vinegah an' dat, whut ah got made up. Yo' drink it fo' times a day until it take a act on yo'. Well, now, it - in drinkin' dat, why it'll stir dat up in yo', yo' see, stir dat *poison* up. An' dat Epsom salt [is] tuh keep yuh bowels open, yo' see, an' pass it on through. [Vicksburg, Miss., (735), 1006:6.]
SILVER - DIME OR QUARTER - EPSOM SALTS
SALT - TURPENTINE 15 DROPS - VINEGAR
6944. Well, dey say yo's *hurt* if it turns black, if somebody's *hurt* chew or *tricked* yo' some way, it turns black. Said yo' kin put it in yore mouth an' it will turn black, dat dime, or yo' kin weah it.
SILVER: QUARTER OR HALF DOLLAR Eithah a fifty cent piece or a quartah, an' it will turn black if somebody has *hurt* chew. [Wilson, N. Car., (1454), 2644:19.]
6945. Well, yo' take it an' yo' boil it an' yo' drink it, an' dey say dat will kill de *poison*. If anybody done anythin' tuh yo', hit would kill it.
(How do you mean? Poison you how?)
If anybody fix a *dose* fo' yo'.
SILVER: 3 QUARTERS OR 4 DIMES (You mean if they have live things in it or something of that sort?)
Yassuh, if yo' drink dis watah, yo' boil three quartahs an' drink it, three quartahs.
(You said three quarters or forty cents. What do you mean by forty cents?)
[Informant had said forty cents before recording began and I want a repetition and explanation.]
Dat means fo' dimes.
(You do the same thing with the four dimes that you did with the three quarters?)
Yessuh, yo' kin boil 'em an' den drink de watah. [Wilson, N. Car., (1501), 2668:7.]
6946. Say, fer instant [instance] if somebody wus *poisoned* or sompin, sompin intuh 'em. Take a silvah dollah an' scrape it an' put it in a pot or kittle [kettle] an' boil dat scrapin' an' give de individual watah.
SILVER: DOLLAR Dat's all. Dat will make dem bring dat *poison* back up. [Brunswick, Ga., (1174), 1983:3.]
6947. Jes' lak she runnin' out on yo' an' doin' bad things an'

yo' know it. She comin' in an' she kinda drinkin' a little. If she don't come in too high [drunk or intoxicated] an' don' let 'er be [something]. Yo' take a basin of watah an' take an' put 'er han' in it, an' ast 'er a question while she's sleepin'. She'll talk wit chew jes' lak she wide awake an' tell yo' ever'thin', where she been an' whut she done an' all. [Brunswick, Ga., (1247), 1913:2.]

SLEEP-TALKING - PAN OF WATER

6948. Yo' could take de shoe an' take it an' lie it undah de baid, bottom-side upwards, an' lie dere han' in a pan of watah an' make 'em tell whut de' [dey = they] done aftah night. Tell evahthin'. [Waycross, Ga., (1071), 1731:10.]

SNAIL - CORNS AND WARTS

6949. Take a snail an' jes' lak if yo' have corns or warts an' things on yo', yo' kin take a snail an' rub 'im on dere an' hit will carry dem away. [Waycross, Ga., (1121), 1803:7.]

6950. (Rub this snail on the corn?)
Yessuh, until that slime gits on there.
(That takes the corn off?)
Yessuh. [Memphis, Tenn., (925), 1503:14.]

6951. Dey take a snail an' if she gits chure clothes, why she'll take a snail an' put it wit 'er starch an' she'll put warts all ovah yo'. Dat's whut dat's used fo', de warts.
(She puts the snail in the water that she washes the clothes with?)
In de starch when she starch yore clothes. She'll put one or two snails in dat starch, an' dat juice of dat snail will put warts all ovah yo', anywhere it tetch yo'. [Another informant from Wilson says the rubbing must be done *when de moon's a shrinkin'* (No.1563, p.494).] [Wilson, N. Car., (1476), 2651:1.]

6952. (How would they do that?)
Take an' mash it up. [What? *See later.*] Yo' use dat an' make a tea out of it fo' whooping cough. Dries it up an' use it as a powder [for making a tea]. [A penciled note of mine identifies the thing mashed up as a *snakeshed*. Two other notes of mine say *do not use unless a parallel*; informant is *fair*. The INDEX (vol.5) may give us another example, but meanwhile *Hoodoo* has a similar cure in which snakeshed powder cures *bad nerves* (No.1564, p.494). Also suggestive is another rite of mine collected years ago: *A person will lose his shingles* [[*or herpes*]], *if he kills a snake and wraps it about them. Sometimes the snake is skinned so that the inside of the skin may be applied* (FACI, 2nd ed., No.5400, p.240).] [Washington, D.C., (628), 807:8.]

SNAKESHED POWDER - WHOOPING COUGH

6953. Spidahs are good fo' fevah. Say yo' take de spidahs an' yo' boils 'em an' bath [not *bathe*] patient's body in de watah, an' dey'll recovah from fevah. [Waycross, Ga., (1104), 1778:16.]

SPIDER - WATER BATH FOR FEVER

6954. Ah seen mah mother-in-law have used sulphur in her house. She sprinkled de sulphur down. An' if anybody comes dere dat don't lak yo', dey won't stay long. Dey go away. [St. Petersburg, Fla., (1010), 1636:3.]

SULPHUR - INSIDE HOUSE

6955. If yo' think dat yo' goin' be *tricked* or wuz *tricked*, well ah tell yo' 'bout de luckiest thing dat ah know tuh he'p yo'self. Jes' use sulphur. Jes' put sulphur in each cornah of yore house an' burn de sulphur at night. No *roots*. It's umpossible tuh work ovah sulphur. [Sumter, N. Car., (1364), 2406:5.]

SULPHUR - 4 INSIDE CORNERS OF HOUSE - BURN AT NIGHT

6956. If someone wuz tryin' tuh move yo' outa de house an' yo' wanted tuh

stay dere, yo' would git chew some sulphuh an' go roun' [circumambulate] de house. An' each cornah of de house - yo' wouldn't have tuh tell 'em, yo' wouldn't let nobody know about dis - yo' would jes' sprinkle a li'le sulphur in each cornah. An' yo' would jes' rake back jes' enough dirt - if yo' put it right smart - tuh keep anybody from noticin' it. All de way roun' de house. An' de person who wuz tryin' tuh - who wuz comin' in tuh move yo' out of dis house or have yo' move, why dey couldn't come in. An' yo' would stay dere an' dey couldn't put chew out. [Fayetteville, N. Car., (1390), 2492:8.]

SULPHUR - CIRCUMAMBULATE HOUSE - 4 OUTSIDE CORNERS

6957. Tuh kill it an' tuh move it from yo', yo' would use sulphur, cream of tartar an' salt - Epsom salts. Dat will remove it outa yo' becuz it will kill it. [Savannah, Ga., (539), 660:10.]

SULPHUR - CREAM OF TARTAR - EPSOM SALTS

6958. If anyone wanta try tuh put a spell on yo' - whut chew take an' weah it fo', tuh keep dem from doin' dat - is weah a li'le sulphur in yore pocket evah day an' eat a pinch evah now an' den. See, an' dat will keep dem from puttin' de spell on yo'. [St. Petersburg, Fla., (1007), 1628:12.]

SULPHUR WORN - PINCH OF IT EATEN OCCASIONALLY

6959. One of de greatest things fo' any disastah, it have been said, dat if anythin' happens tuh yo' by evil people, dat's tuh jis' eat plenty sulphur. Jis' lay right tuh dat sulphur an' it will kill it out.

(That's if there is anything inside of you?)

Dat's de idea. Eat dat sulphur. [St. Petersburg, Fla., (983), 1591:9.]

SULPHUR - EAT

6960. If anybody been *poisoned*, yo' kin git some sweet milk an' a package of sulphur an' throw dis intuh dis sweet milk. An' stir it up an' carry it an' give it tuh dis person, an' if dey *poisoned* terribly bad, 'nuff tuh kill 'em, [they'll get well]. [Fayetteville, N. Car., (1452), 2639:9.]

SULPHUR - MILK

6961. Jes' lak anyway dey had git it in somepin tuh eat, or sompin othah lak dat, well, sweet milk an' sulphur, dey take dat. If dey git dat in time, take it 'fo' [before] it git on too fur, why dat'll cure 'em. Sweet milk an' sulphur.

(That will kill this stuff that they have been *tricked* with.) [Sumter, S. Car., (1346), 2329:2.]

6962. Take a fresh laid egg an' mix de - mix sulphur in it an' fresh milk. Jis' make a li'le crack in dere an' take a straw an' put it dere an' drink it.

(What will that do?)

Dat'll stop anybody doin' yo' eny harm. See, den yo' kin drink wit yo' frien's. Yo' kin take a - jis' lak somebody would wanta give yo' tuh drink a glass of wine an' dey don' lak yuh, an' dey *fix* it fo' yuh, say, "All right boys, let's go." Dey jis' take one [drink] an' set it dere, an' dis one [drink] an' set it dere, an' this one [drink], an' set 'em dere [you can safely drink any of them]. [Charleston, S. Car., (?), 648:7.]

SULPHUR - EGG SUCKING THROUGH STRAW

6963. An' dey tells me if yo' wanta be lucky - sho' 'nuff lucky an' nobody can't do yo' nuthin - buy yo' a bran'-new pocketbook. An' pack it wit sulphur an' tote it in yore right-han' pocket, an' yo'll be lucky an' nobody can't do yo' nuthin. [Sumter,

SULPHUR - NEW POCKETBOOK - RIGHTHAND POCKET

S. Car., (1370), 2429:2.]

6964. Put a li'le saltpetah in yore shoe. Weah it in yore shoe an' sulphur in yore shoe. Dat'll keep de *poison* from gwine [going (into your body)], tetchin' [touching] yo'. See. [Waycross, Ga., (1092), 1759:11.]

SULPHUR AND SALTPETER IN SHOES

6965. It's also good fo' dose evil thin's. Yo' take de silvah, any kinda silvah or steel. Yo' scrape de - yo' file it, chew know, an' yo' take dat dust an' yo' eat a li'le pincha [pinch of] it in yuh foods. Dat'll always project [eject] de evil, whutsomevah dey've did fo' yo' - tuh yo'. [St. Petersburg, Fla., (983), 591:10.]

SULPHUR - SILVER OR STEEL

6966. If yo' wan' anybody tuh tell sompin an' dey talk in dere sleep, yo' could git a knife, a pocketknife an' dey call yo'. Yo' walk tuh dere baid an' take dis pocketknife an' open it an' lay in de pa'm [palm] of dey han' lak dis [demonstrates]. Shet it up in dere han' lak dat [demonstrates] an' dey'll tell yo' evah'thin' dey evah did in dere life. [Florence, S. Car., (1322), 2267:7.]

SLEEPTALKING

(1) POCKETKNIFE IN HAND

6967. She'll take a cold pan of watah an' put 'is han's in it whilst he sleepin' an' den ask 'im diff'ren' questions. An' when she ask 'im dem questions, den he answah dem. Do dat tuh a woman or a man, it don' make no diff'rence. Jis' put 'is han' in dis watah. Why she kin say, "Bob, yo' went sech a place las' night, didn't chah?" An' ah'll [he'll] answah de question. [Fayetteville, N. Car., (1407), 2529:4.]

(2) WATER - HAND IN PAN OF

6968. Git a pan of watah. Jis' git a pan of watah yo' see, an' put dere han' in dat watah. When yo' git dere han' in dat watah dey'll wake up, an' wit de han' in dat watah dey goin' talk. Dey'll talk. (They'll talk in their sleep.) [Sumter, S. Car., (1368), 2425:6.]

TURNIPS

6969. Turnips for whooping cough. [Wilmington, N. Car., (336), 274:12+85.]

TURTLE, THE LOGGERHEAD

CATARACT

6970. Take gall from loggahhaid turtle, mix wit watah, use as eye drop tuh remove catahrak [cataract]. [Mobile, Ala., (707), 971:10.]

6971. Said if yo' had a woman an' she wuzn't treatin' yo' right or sompin lak dat, gits yo' a li'le vial, an' git some of [her] urinate an' stop it up, an' carry it. Git some of 'er *chambah lye* an' stop it up in a li'le vial an' carry it in yore pocket always wit chew, an' dat'll stop de woman runnin' aroun'. [*Runnin' aroun'* includes after other men. This belief should have been put under *chastity-belt rites* in margin title URINE - BOTTLED, v.3, pp.2383-2384.] [Wilson, N. Car., (1460), 2649:19.]

URINE - BOTTLED - WORN

6972. Ah've hear'd dat if yo's [you is] *tricked* [in] any way, yo' could take yuh *chambah lye* an' put it in yuh - take some table salt an' some alum an' [urine and] mix it up tuhgethah, an' sprinkle it all at each fo' cornahs of de house, an' dat'll kill it.

URINE - ALUM - SALT - IN 4 CORNERS OF HOUSE

(If somebody has planted something for you?)

Yes sir. [Waycross, Ga., (1081), 1750:4.]

6973. Now if somebody put a spell on yo' or sompin lak dat, wanta kill yuh - well, yo' know, serious - sompin gonna knock yo' out right away, see. Well, ah tell yah how tuh git rid of dat. Yo' git some bluestone, yo' know, out de drug

store an' make watah. Make yer own watah, jis' lak yo' nurinate, an' put it in a bottle. An' put dat bluestone in dere an' let it stay in dere a while. An' take it an' po' [pour] in a toilet an' it'll sink an' let it go on out. Pull de chain [old-fashioned device] an' let it go on out. An' de same thin' which yo' [spellcaster] wanta happen tuh me will happen tuh yo'.

URINE - BLUESTONE - INTO TOILET - *PULL CHAIN*

[This is called *returning the spell.*]

(That is if somebody has *hurt* you, put a spell on you.) [Charleston, S. Car., (?), 653:3.]

6974. Put sulphur an' bluestone an' brimstone, tie all dat up tuhgethah an' put it in *chambah lye* an' throw it roun' yore house, an' nobody kin put down any *cunjure* fo' yo'. [Florence, S. Car., (1292), 2091:1.]

URINE - BLUESTONE - BRIMSTONE - SULPHUR

6975. Say yo' kin use nails, dat's when yo' a subject of gas. If yo' a subject of gas an' yo' use nine nails in a bottle of vinegah, yo' be shuh [sure] yo' drink a teaspoonful fo' nine mawnin's an' dat will take care of de gas. [St. Petersburg, Fla., (1052), 1707:7.]

VINEGAR - 9 NAILS IN BOTTLE OF - DRINK 9 MORNINGS

6976. Red clay and vinegar poultice for rheumatism. [Baltimore, Md., (about 142), 46:7+85.]

VINEGAR - RED CLAY - RHEUMATISM

6977. Well, now, yo' kin take lard an' vinegah an' sugah an' kill any *poison* in de worl'. Yo' undahstan' me, if yo' use it right away. Yo' undahstan' me, yo' kin take lard an' sugar an' mix it tuhgethah, yo' undahstan' me, in a quart bottle. Lard, vinegar an' sugah. An' mix it in a quart bottle. If it's right den, yo' undahstan', an' take a tablespoonfulla it three time a day. An' dat'll stop any *poison* in de worl'.

VINEGAR - SUGAR - LARD - FOR POISON

(That's what you do [use] when people come to you?)

Sure. [Charleston, S. Car., (522), 624:4.]

6978. Ah hear'd tell of wahps [hornet] nest - dat yo' take an' git a wahps nest on somepin, if yo' tooth ache, dat chew kin take an' smoke dat an' dat will cure it. [Fayetteville, N. Car., (1398), 2519:4.]

WAHPS [WASP = HORNET] NEST - TOOTHACHE

6979. Whut dey put on 'em, ah don' know, but ah've known of socks bein' gotten out of a mattress. Den put it in runnin' watah. Dat'll take de bad luck on off, if dey have it. [Memphis, Tenn., (925), 1502:12.]

WATER THAT RUNS

6980. [The following rite I reduced to a note because I say *do not use, have similar example* and *recheck before using.* I wanted to transcribe the story later for the term *hoodoo man*:] Yo' kin *turn it back* on the person by throwing the thing into running water. [Richmond, Va., (362), 299:2+85.]

6981. If you have a [social] disease and have a *running*, they claim if you take some of that and go backward to a stream of running water and throw it over your left shoulder, it will cause that *running* to stop. [That word *social* within bracket, originally a parenthesis, is mine. What it replaces I no longer remember. Above it I have a note *copy myself*! Back in 1936 when this belief was

WATER THAT RUNS - WALK BACKWARDS TO - OVER LEFT SHOULDER THROW *RUNNING* FROM VENEREAL DISEASE

collected, everything about a venereal disease was taboo. A final note of mine reads *My original* [[pencil]] *copy never typed*, dated H.M.H. note Aug. 1971.] [Ocean City, Md., (14), Ediphone cylinder 8.]

6982. Ah've had de *claps* so bad until ah didn't do nuthin but a solid stream of blood evah time ah made watah. An' ah went tuh Dr. O'Leary here an' he washed mah bladdah out an' he tole me, he said, "Yo' got a sore on de end of yo' bladdah. Yo' been havin' dat - yo' been ovahstrainin' so long until it's worked back up intuh yo' stomic."

WATER THAT FALLS
RAINWATER - CORNMEAL - TURPENTINE

(This doctor, was he a medical doctor?) Yes, an' he nevah did do me no good. So finely, ah one day, ah wuz workin' at de shop down dere, ah ovaheerded someone, a fellah, talkin'. An' ah says, "Well, ah'm goin' tuh use dat remedy. Ah went right on home an' tried it. He says get a pint of, a bottle, an' fill it half-fulla meal.

(What kind of meal?)

Half-fulla cornmeal.

(Half-full of cornmeal.)

An' put nine drops of turpentine in dere. Den git chew some rain watah an' fill dat bottle up. An' den shake it up right good 'till it all resolve [dissolve] an' yo' know - when it resolve [dissolve] down de meal, dat brings it down about dat low [demonstrates]. Den yo' see it sinks down in dat watah. Yo' shake it up an' take a good swallah outa dat three times a day, an' dat cleah yo' out. Ah don' care whut's de mattah wit chew. Well, ah had it so bad dat ah couldn't hardly walk, it burned me tuh walk. [I fixed] dat jah [jar] mahself, yo' know. An' ah say, "Ah'm goin' home an' try dat." Now, dis, dis is by experience. Ah've done it twice. Evah time ah have it an' I've tole othah men about it. Ah know a frien' dat done dat. Ah fixed 'im a bottle of it an' it cured 'im. Ah carried - ah goes home an' ah gits me a pint bottle, an' ah fills it half fulla meal, an' ah gits dis rain watah.

[Here, thinking that informant was merely repeating, I stopped recording to save cylinder space; but immediately realizing that he was adding something new, I restarted machine to ask what he did with the cork.]

(What did you do with that cork?)

Put a trench in dat stoppah so de air will jis' sour dat meal, sour it where de air kin git out an' it won' blow de cork out or eithah bus' de bottle.

(I see.)

Or put chew a papah stoppah or somepin, so dat it won't be so tight. Well, in about three days dat will be good an' sour, an' it have a good taste from dat turpentine. An' dat'll rid yo' - ease yo' an' cure yo' up. [Vicksburg, Miss., (756), 1037:4.]

6983. [Rain water, *water from heaven* as one informant called it, is the substance of my following transcription note: *Sprain, pouring water on it from second-story window*! I remember the occasion slightly because a younger man being interviewed at the same time laughed. This much I remember. My informant said years ago he knew the man who did this and cured his sprain, despite the absence of a second story to his house. He leaned a ladder against his one-story shack, had his wife with a bucket of water climb the ladder, while he flattened himself beneath. Naturally a considerable amount of water missed the ankle but not the entire man. This is actually a sort of rain-making rite! Could it or something similar have come from the American Indian? Is it the remnant of a humorous folk tale? Has anyone collected a

WATER, IMITATING RAIN - POURED FROM WINDOW OF SECOND STORY - ON SPRAINED ANKLE OF MAN BELOW

parallel? Those were two great days of my life I spent of Deal Island in the home of the Whites, who happened to be Blacks - *see* two pictures of this home and us in ILLUSTRATIONS at end of *Hoodoo*, volume 2.]

6984. [Here is a remarkable survival, perhaps my only example of the belief. This rite has survived not only time but also my notation *doubtful*, made only a few months after its collection out in the field!]

WATER, IN A SPRING - HAIR INTO OVER SHOULDER NOT LOOKING BACK - KILLS ATTEMPT TO *POISON* YOU

Dey say if anybody wan'a try tuh *poison* yuh or anythin', or dey eithah try tuh run yuh crazy or anythin', dey say go tuh de runnin' spring [of water], an' git choo a stran' of [your] hair, an' turn yuh back to it [spring] an' t'row in de watah, an' nevah look at it, an' dey say dat'll kill dat [witchcraft]. [This is a substitution rite. The intended victim substitutes a strand of his hair, a part of his life, for the whole of his life. To earlier man, and even into the Middle Ages many springs or wells were considered holy, each well guarded by its own spirit. The Christian Church renamed these famous wells for saints. I lived for some months on a narrow winding street called Holywell, in Oxford, England. Further, the Old Testament tells us that songs were sung to wells and springs: *Then Israel sang this song: "Spring up, O well; sing ye unto it,"* in *Numbers* 21:17.] [Wilmington, N. Car., (332), 270:4+85.]

6985. [The following rite, a MISCELLANEOUS CAUSE of sexual impotence (pp. 2341-2391), should have followed margin title WATER RUNNING, p.2389:]

De willah tree, de weepin' willah. Dey tell me dey kin take de roots of dat an' make a tea or eithah dry it an' sprinkle it on a man an' yo'll stay wit 'im. He'll nevah have no connection wit no one. If he start, he'll fall.

(Well, who would do that?)

WILLOW AND IMPOTENCE

De woman, his wife, anybody, if he's bad fo' runnin' aftah othah wimmins. Or if she's de same way, a man git dat, he can't stay, he'll leave. He'll git mad wit de woman an' leave her. It's eithah way [you can stop a man or woman].

(Well, then when he came home, he couldn't do anything with his wife either?)

Oh, he be all right when he git home - jes' stay home all de time.

(Oh, he wouldn't be all right with other women?)

No, not fo' nobody else, jes' dat woman. [Fayetteville, N. Car., (1417), 2551:6.]

6986. Den nothah thing, yo' kin git witch hazel, olive oil, saltpetah an' a pinch of bluestone, an' make it up intuh a lickrish [liquid]. Take a teaspoonful three time a day. Dat runs de *devilment* outa yo'. [*Devilment* is occasionally used as a synonym for cunjure, *roots*, or witchcraft. Considering its name, witch hazel is rarely used in hoodoo.] [Mobile, Ala., (?), 969:7.]

WITCH HAZEL

WILLOW - BARK FROM NORTH SIDE TEA FOR *NEUASMEE*

6987. Go tuh de no't side of a willah tree an' scrape de bahk [bark] off - yo' know, jis' scrape - jis' cut de top bahk off an' den scrape off some of dat white bahk offen [off] a willah tree. An' it wus good fo' *neuasmee*.

[*Neuasmee* appears to be a combination of neuralgia and asthma.]

(How would they use that?)

Well, yo' take it an' make a tea outa it, an' drink de tea. Good for de *neuasmee*. [Brunswick, Ga., (1175), 1987:5.]

WILLOW A CONTRACEPTIVE

6988. Any woman dat take willah tea, she'll nevah have any children. [Sumter, S. Car., (1384), 2460:8.]

WOOD STRUCK BY LIGHTNING - TOOTHACHE

6989. Ah heard dat if yo' kin git tuh a tree where de lightnin' struck an' if yo' suffah wit toothache, well yo' take an' git one of dose splintahs outa dere an' pick yore tooth till it bleed an' it will cure de toothache. [Fayetteville, N. Car., (1398), 2518:9.]

6990. De use dat fo' toothaches an' thin' [things] is all ah evah know'd dat tuh be used fo'.

(This lightning-struck tree.) [Brunswick, Ga., (1189), 2009:6.]

(3). ALCOHOLICS

[This is the third subsection of section FOLK MEDICINE. Back in the days when I collected general folklore, cures for the drunkard, like remedies for venereal diseases, were not quite proper procedure; consequently many fruitless healing methods have probably been lost. Alcoholism is a legitimate part of hoodoo because it can be the result of a spell cast - *see* DRINKING SPELL, p.33.]

6991. Well, yo' git chew nine of dose large antses. Dat's whut chew speakin' about. Call dem bull antses.

(What color are they?)

Red. Yassuh, git nine of 'em an' yo' call yore husban' or yore cousin or whosomevah. Yo' call dere name evahtime yo' drop one a [one of] dem antses in dere [a bottle of whiskey]. Yo' call dere name an' stop dat up. An' den yo' git dat - jis' po' it [whiskey] off aftah yo' let 'em [ants] in dere, an' de whiskey will kill 'em all, see. Well, yo' strain 'em off yo' know, an' jis' give 'em [victim] a drink of dat. Dey won't drink no mo' whiskey, cuz it goin' make 'em sick. Make 'em sick as a dog.

ANTS 9 - RED

(You put these ants in the whiskey and strain it off and give it to them.)

Yes. [Brunswick, Ga., (1211), 2049:6.]

6992. Yo' go tuh a person dat is very sick an' make 'em hold a apple in dere hand. An' bring dat apple back home an' leave her eat dat apple, an' dat'll stop 'er from drinkin'.

APPLE - FROM SICK PERSON'S HAND - EATEN BY ALCOHOLIC

(You have to do this with someone that is very, very sick. Put the apple in that hand and then you bring that apple back home and make her eat that apple.)

Yes, dat'll stop 'er from drinkin'.

[I believe my informant, marked excellent, has given me an incomplete transference-of-disease rite so common in getting rid of a wart or sty - *see* many examples in FACI, 2nd ed. Surely, after our alcoholic has eaten the apple, the core should be returned and placed again in the hand of the *very sick* person. The latter on dying will carry away the disease or spell afflicting our patient.] [New Orleans, La., (804), 1130:6.]

6993. If yo' have a frien' dat drinks likkah an' yo' wants tuh stop 'im from it, yo' take - yo' cut 'is own shirt right undah de arm where he sweats at [demonstrates].

ARMPIT - PERSPIRATION FROM LEFT - IN WHISKEY

(Under the left arm.)

Uh-hmm. An' yo' boil it in a li'l watah. Den yo' take an' strain it an' po' it intuh some moonshine or whiskey - whutevah he drinks - an' put it where he kin git it 'isself. When he drink dat,

he'll nevah drink anothah drop.
(Take a piece from his own shirt, his undershirt.) [Brunswick, Ga., (1206), 2035:5.]
6994. A fellah dat is a bad likkah drinkah - spent all yore money, let chure wife go necked [naked], let chureself to necked - dey tell me if yo'll take, while he's drunk, if yo'll take asperin an' put it intuh 'is likkah,
ASPIRIN an' when he wakes up tuh take a li'le drinka dis likkah an' put asperin in it, dey tell me dat'll kill de taste of likkah. [Florence, S. Car., (1311), 2223:2.]
6995. See, jis' lak dis bed is, yo' take a fellah - ah don' care how he dressed, where he comin' from - de easies' thin' is a church.
(Church?)
BEDBUG [My transcriber could not understand this word - *see later.*]
Yeah, an' den invite him, whahevah he be at, if he's a fellah love tuh drink an' - it jis' as easy - jis' swipe [swish] dat in dere an' put it in 'is likkah. An' he'll nevah regret seein' likkah no more.
(That's a bedbug, isn't it?)
Yeah, a bedbug.
[The preceding word *church* should be chinch, a legitimate word for bedbug (*Cimex lectularius*). Several times I also heard about a different bug, the chinch bug (*Blissus leucopterus*) destructive of grass and grain in the U.S.A. during dry seasons.] [New Orleans, La., (843), 1280:3.]
6996. (What do you call them?)
Kints.
(Kints?)
[Here we have the same trouble as in the preceding rite.]
Yes, sir, dat's whut we call 'em here.
(What do you do with that, then?)
Yo' gits dis blood - jis' lak yo'd come in drunk, well yo' have dis likkah all ready dere an' yo' take dis chinches an' yo' squeeze dis blood outa dere in dat, an' yo' give it tuh 'im, "Do yo' wan'a drink?" Well, yo' po's it out an' yo' give it tuh 'im. Aftah dat he ain't goin' tuh git drunk, 'cuz ah did dat mahself.
(That will stop you from drinking?)
Yes, sir, indeed it would. [New Orleans, La., (838), 1261:6.]
6997. She kin take some beef blood an' put it in some whiskey yo' know, an' give dat tuh 'im. Yo' jis' put nine drops in dere at de time, yo' know, an' let 'im drink dat. An' dat'll make 'im sick an' dat'll turn
BEEF BLOOD 9 DROPS 'im against it. [Memphis, Tenn., (1541), 2787:14.]
6998. Dey says yo' kin take a beef gall an' give him de
BEEF GALL beef gall in coffee an' dat'll stop 'im from drinkin' likkah. [Waycross, Ga., (1117), 1794:3.]
BEEF GALL 9 DROPS 6999. [They] tell me yo' take beef gall an' yo' put 9 drops intuh a bottle of whiskey. See if he don't stop drinkin'. [New Orleans, La., (803), 1122:3.]
7000. [One of these catfish-blood rites to make a person stop drinking whiskey tells us: *de female catfish min'strates lak a woman evah munt* - *see* p.1869, lines 11-20, v.3.]
CATFISH BLOOD FROM TAIL Well, yo' kin take a man dat drinkin' whiskey all de time, why yo' kin ketch a live catfish any time, an' yo' jis' cut 'im right 'crost 'is tail or somepin-lak or anythin'. An' den let de blood drop right down in a bottle an' puh [pour] de whiskey in it, an' shake it up an' give it tuh 'im, an' let 'im drink an' he'll vomit. If yo' keeps dat up fo' a while, an' evah time he drinks it'll make him sick an' prob'ly break 'im

off from drinkin'. Evah time yo' do dat, it'll make him sick.

(I see.) [Vicksburg, Miss., (742), 1012:4.]

7001. [The rite under the present number and the rite to follow under a separate number are almost identical, yet each comes from a different person and trip to Memphis. For a similar situation, *see* my introductory note on p.1872 to interview EUREKA HOTEL WHERE I INTERVIEWED IN MEMPHIS BUILT BY THE DEAD.]

Git a catfish whilst he's live an' stick 'im in de tail, an' ketch dat blood an' put it intuh - make it up firs' 'fore yo' put it in dere cuz de whiskey'll cook it an' make it lumpy. But chew make it up in jis' a li'le watah an' den yo' put it intuh dis whiskey an' shake it up. An' give it tuh dat man an' he won' want no mo' whiskey. [Memphis, Tenn., (938), 1519:4.]

7002. Take a catfish an' git 'is blood. Stick de fish in 'is tail - he have tuh be 'live - stick 'im in 'is tail an' ketch dat blood an' mix it up in watah first, becuz de whiskey will cook de blood. Mix it up in watah an' den put it in whiskey an' shake it up an' give it tuh 'em. Dat'll prevent 'im from drinkin'. [Memphis, Tenn., (1524), 2713:10.]

7003. Well, she go tuh a market where she kin buy a catfish, a small-size cat. Bring 'im home an' wash 'im off nice an' clean. Split 'im on both sides of 'is tail about a inch an' a half down tuh de end of 'is tail. Hol' a saucah, a white saucah undah dere an' let de blood drip in dere. Git 'im a half a pinta whiskey an' put dat in de whiskey an' put it where he kin drink it. An' he'll nevah tech no mo' as long as he live, an' ah'll guarantee he won't. [New Orleans, La., (1566), 2870:1.]

CATFISH BLOOD FROM BOTH SIDES OF TAIL

7004. Yo' git a catfish. An' it's got one drop of blood in it, in fron' of it between 'is eyes. Yo' take yuh ice pick, yo' git dat dropa [drop of] blood outa de catfish while he's alive. An' yo' drop it in dat likkah. Yo' shake it an' give it 'im tuh drink. An' whenevah he drink it, dat'll make him sick. [New Orleans, La., (802), 1119:4.]

CATFISH BLOOD - 1 DROP - FROM BETWEEN EYES

7005. Mah sistah did it tuh make huh husban' stop drinkin' - wit it - becuz he wuz a pure drunkard. Dere wuz a *ole fortunetellah woman* wuz comin' along de street an' he always wuz drunk an' would throw 'is money away. An' he tole huh - she tole mah sistah tuh go tuh de rivah an' git 'uh a catfish, an' take two dropsa his blood an' drop it intuh dat whiskey whut he drink. An' he ain't nevah drink a drop since.

CATFISH BLOOD - 2 DROPS

(Two drops of blood?)

Two dropsa live catfish blood. An' he ain't nevah drink a drop since. [New Orleans, La., (797), 1112:1.]

7006. Ket' choo [ketch choo = catch you] a live catfish or garfish, an' while he alive, an' git choo a halfa pinta likkah an' put three dropsa blood in it, while he's [the fish is] alive, an' give it 'im [the man].

CATFISH OR GARFISH - 3 DROPS OF BLOOD

(That will stop him from drinking?)

Stop 'im from drinkin'.

[This may be the only reference in *Hoodoo* to the gar, or *billy gar* as we used to call it during my childhood at Quincy, Illinois, on the Mississippi River. The fresh-water gars of the U.S.A. are ganoids of the order *Holostei* family, *Lapisosteidae*, widely distributed in eastern and central U.S.A., as long-nosed gar and short-nosed gar. Our present gar may be the alligator gar, a much larger fish found farther south.] [New Orleans,

La., (845), 1292:3.]

7007. Plenty times dat happen dat way. Yo'll git a bunch of fishes an' yo'll sometimes find a live fish on dere; yo' know, dat's not daid. Yo'll go tuh work an' yo'll git dat fish an' yo'll gut dat fish. An' yo'll take nine drops of 'is blood [*see* correction later] an' yo'll go tuh work an' yo'll put it in a bottle or somewhere yo' kin keep. An' yo'll give him a drop or two drops evah mawnin'. He won' wanta see any mo' [whiskey].

CATFISH - 2 DROPS OF BLOOD DAILY FOR 9 DAYS

(Stops him from drinking.)

Yes. [A correction follows.] Ah mean fo' nine days. Give him two drops yo' see, but yo' see yo' make it fo' nine days.

(What kind of fish?)

Catfish, but he must be 'live. [Algiers, La., (1602), 3025:12.]

7008. Take beef gall. Take some beef gall an' a catfish; yo' know, dese ole big long-head mud cats. Take dat mud catfish gall, yo' undahstan', an' take a [chicken] egg an' beat it up wit dis; keep it from bein' so bittah, yo' undahstan'. An' take [add] dis whiskey, beat it up good, good, good; so it won't foam much, yo' undahstan'. An' shake it up in de bottle of whiskey an' let 'im drink dat. It'll stop 'im from drinkin' all de whiskey in de world. [New Orleans, La., (850), 1315:2.]

CATFISH GALL OR BEEF GALL

7009. Yo' kin take a catfish or use some of de slime offa his hide, or eithah cut 'im an' git somea his blood - maybe a teaspoonful an' put it in 'is drink an' *git even wit 'im.* Or, if yo' wanta stop 'em from drinkin', yo' see, well, yo' see, yo' don't use quite as much, jis' a li'le. Give him dat in a drink an' he'll nevah drink no mo'. Put it intuh whiskey an' let it stay in dere fo' prob'ly, well, twenty-fo' hours. Den yo' strain it if yo' see anythin' aroun' through it. An' if dey drinks dat whiskey wit dat fish blood in it, he'll go an' throw up [vomit] - he'll try tuh turn 'is insides out. Dat's worse den eatin' [too much]. An' dat's somepin yo' kin do [to stop a person from drinking].

CATFISH HIDE SLIME OR BLOOD

[Record very indistinct here so last few lines cannot be transcribed.]

But [if] yo' don't use nuthin but de slime, dat's [to] stop yo' from drinkin'; but if yo' use dat dere catfish blood, it'll kill yo'.

(It'll kill you, but the slime will cure you from drinking.)

De slime will absolutely stop yo' from drinkin'. Dat make 'im heave up a li'le, but dat blood [will kill him]. [Vicksburg, Miss., (756), 1036:4.]

7010. Well, yo' git some likkah an' put cigah ashes in dere an' den yo' make 'em drink off it. He won't drink no mo'. [Everywhere I found tobacco ashes a cure for alcoholism.] [Waycross, Ga., (1092), 1760:4.]

CIGAR OR CIGARETTE ASHES

7011. Tuh stop a man from drinkin' when he's [a] real heavy [drinker], when a man's real heavy [drinker], yo' ain't got a thing tuh do but git chew some cigarette ashes, undahstan', an' put it intuh a pint of whiskey an' shake it up. It'll stop 'im. [Memphis, Tenn., (936), 1515:10.]

7012. As so often in hoodoo, the same rite can be used for an opposite purpose like the following one:]

Git close tuh de people. Treats [*de people*] dere one night [when opening a bootlegging business]. Git chure trade worked up right. An' den, aftah dey come in, yo' drop a li'le sompin, cigah dust, cigah ashes. Put it in dere glass an' serve dis tuh 'em. Serve dere stuff on dat, an' dat will bring dem right back tuh yo'.

(But they must come first. And the cigar ashes will bring them back there, if I am bootlegging.)

Yes sir. [St. Petersburg, Fla., (1043), 1692:2.]

7013. Yo' jis' take de whiskey, if he drinks a lot, an' yo' try tuh break it. Yo' take a dead man's han' an' po' de whiskey intuh a basin an' jis' take his han' an' jis' wash 'is han' off wit dat whiskey. An' yo' po' dat whiskey back in de bottle an' yo' give it tuh dat person [heavy drinker]. Or eithah yo' kin take some...[Memphis, Tenn., (1527), 2726:3.]

DEAD MAN'S HAND

DEERSKIN

7014. Yo' kin stop 'em in two ways ah know of. Yo' kin git chew a piece of deerhide - yes sir, de skin of a deerhide. An' yo' kin make a tea outa dat an' give dem dat tuh drink an' dat'll stop 'em.

(Stop them from drinking liquor?)

Yes sir. [Waycross, Ga., (1166), 1959:6.]

DISHRAG

7015. Yo' kin save him from dat.

(How do you save him from that?)

Dey say yo' kin take a dishrag an' put it in any kinda likkah, a greasy dishrag, an' dey say de man will stop drinkin' from dat. [New Orleans, La., (782), 1084:5.]

7016. Well, if yo' got a man an' yo' don' want 'im tuh drink whiskey, yo' go roun' an' de firs' dog dat chew see wit young puppies, real young puppies, yo' ast de lady who owns it tuh let chew milk, or let 'er milk a li'le of dat milk intuh a glass. An' git about six or eight teaspoonsfulla dat milk in de glass an' po' about - well, a gill of whiskey tuh it, an' let 'im drink it. No mo' whiskey fo' him.

DOG - MILK FROM BITCH WITH PUPPIES

(That will stop his drinking?)

Yassuh, it'll stop 'em. AH STOPPED ONE FO' A WHITE LADY OUT DERE ON DE OLE STREET.

(That really will stop them.) [Brunswick, Ga., (1182), 1993:10.]

7017. Take some fish eel, dose fish eel yo' know whut chew skin 'em. Yo' kin take dat an' dry it. Put it up an' dry it an' let it come tuh a powdah. An' put dat intuh 'is whiskey, an' dat supposed tuh stop 'im from drinkin'. [Memphis, Tenn., (1527), 2726:3a.]

EELSKIN DRIED AND POWDERED

7018. If he's a drinkah, whut chew kin do tuh stop 'im from drinkin'. Yo' take de skin of a eel, a skinned eel, an' let de skin git dry. An' aftah it's dry, yo' beat it up intuh a powdah an' put it in some whiskey, an' give 'im dat. He'll nevah want any mo'. [Savannah, Ga., (1259), 2138:1.]

7019. Yo' kin take a eelskin, take an' ketch a eel. Take his skin an' let it git dry, an' yo' take dat eelskin aftah it git dry an' pound it up, an' put it in whiskey an' give it tuh 'im. Well, now when he drink dat, he might drink a halfa pint of it. It'll make him so sick until he'll jis' vomit till he 'bout tuh die. Well, dat'll break 'im from drinkin' whiskey. [Waycross, Ga., (1097), 1770:1.]

7020. Well, if yo' is a real heavy likkah drinkah, a woman kin take a - jis' lak if she don' want chew tuh drink, she'll go tuh work 'erself an' buy yo' a quart of likkah. Well, now, yo' know she have it. An' git 'er a eelskin. Yo' kin skin a eel an' let 'im dry. An' aftah dat eelskin dry, take an' put it in dat likkah an' let it stay in dere a night or two. Den take him out. He wouldn't know it. An' den go an' give it tuh 'im. Dat'll break 'is likkah drinkin' up. [Waycross, Ga., (1159), 1934:1.]

EELSKIN SOAKED IN LIQUOR

7021. Well, dey say dey take de eelhide. Dey do an' put in sompin an' let soak in dere fo' a couple of days.

(In some liquor?)

Yes sir, fo' a couple of days, an' den yo' remove dat. Strain dis stuff. Well, if yo' wanta - if it looks kinda druggy or too bad, yo' put some mo' tuh it an' let it set dere an' settle. An' den yo' drene [drain] it off an' give it tuh de person, an' hit'll make 'em sick till dey quit.

(They stop drinking.)

Yes. [Savannah, Ga., (1256), 2130:5.]

7022. Says git a eelskin an' soak it in whiskey, about a pint of whiskey. Take dat eelskin an' soak it in dat whiskey fo' 'bout three days, an' den yo' take dat eelskin out. An' jis' lak he be drinkin' an' come in an' eat suppah or sompin, yo' give 'im dat an' it make him purtty sick - heave a lot. But it will break 'im up from drinkin' whiskey. [Brunswick, Ga., (1201), 2017:9.]

EELSKIN SOAKED 3 DAYS IN WHISKEY

7023. (You get what?)

A eel, yo' see, one of dem fisheels. Yo' git chew a live fisheel an' git one drop of blood from 'im. Now yo' take dat drop of blood an' yo' drop it in de drink dat de man is goin' tuh drink, an' den he ain't goin' tuh drink no mo'.

(I see.) [New Orleans, La., (867), 1406:4.]

EEL - 1 DROP OF BLOOD FROM

7024. Git a eel an' git 'is blood an' put three drops in dere, in dey whiskey, whutsomevah he drink, an' give it tuh 'im. Dat'll make him sick an' he'll stop drinkin'. [Algiers, La., (1593), 2994:4.]

EEL - 3 DROPS OF BLOOD FROM

7025. A eel.

(You take an eel?)

Yo' kin take a eel an' take de blood of a eel an' stop anybody from drinkin'.

(How do you do that?)

Yo' see, jis' whut dey drink, yo' take dat eel's blood an' yo' drop it in dere. An' when dey be drinkin', yo'll git enough an' yo'll do it fo' nine days. An' evah time yo' give dem a drink, yo'll put some of dat eel's blood in dere, but it'll make 'em awful sick. But yo'll stop 'um from drinkin'. [New Orleans, La., (834), 1256:1.]

EEL BLOOD FOR 9 DAYS

7026. Fathah Graybeard. Yes sir, it's a tree grows an' have a beard jis' lak a man. Yo' go dere an' dig dat tree up an' git de very top of de roots. But chew cain't take it off from de end, yo' gotta go up in de - where it grow up in de big part of de tree. An' git de chips outa dat an' put in de whiskey. It'll make dem sick dey lak tuh kill demself.

FATHER GRAYBEARD

(You put this root in the whiskey to make a man stop drinking?)

Yes sir.

(You get the root just as it goes into the trunk of the tree.)

[The graybeard tree in the southern states of the United States of America is the fringe tree (*Chionanthus virginica*), a small tree with clusters of white flowers. The dried root bark is used as an aperient and diuretic. Whether this is the *Father Graybeard* of the present rite I do not know.] [Waycross, Ga., (1074), 1738:4.]

7027. Yo' take de fig leaves. Yo' git green fig leaves an' yo' put 'em somewhere or 'nothah lak yo' grind 'em up. Powdah 'em up yo' know jis' lak yo' would throw terbacca [tobacco] until yo' poun' dose green leaves

FIG LEAVES

up. Yo' know whut ah mean. Yo' let dem git dry enough till yo' poun' dem green leaves *teetollay* [*teetotally*] up intuh a powdah, an' yo' kin use it. Dat supposed tuh be wit candy or chewin' gum or anythin' else. Jis' sprinkle a li'le of dat powdah on de chewin' gum or candy, an' dat'll absolutely break 'em from drinkin'.

(Drinking liquor?)

Yes sir. [Savannah, Ga., (1277), 2172:3.]

7028. [For MINNOW and MULLET, *see later*; CATFISH already given.] Yo' kin take fish. Den yo' mash de fish an' put hit in some whiskey, a raw piece of fish. Put it in whiskey. An' if yo' wan' chore husban' or yore wife tuh quit drinkin' - an' evah time dey ask fo' a drink of whiskey, yo' give dem a drink of dat. [Waycross, Ga., (1132), 1837:10.]

FISH - UNNAMED

7029. He's drink, he don' know whut he's eatin', an' dey say if he eat a bit of dat, he won' drink no mo'. Well, now, when yo' clean de fish, yo' know, an' yo' will take de entrails out an' if he drunk anyhow, an' if he eat any of 'em, an' dey say dat makes 'im sick, he'll vomit an' he'll turn against likkah. [Fayetteville, N. Car., (1435), 2601:3.]

FISH - ENTRAILS

7030. Supposed tuh break any habit prakly [practically]. See, in de fo'k of de road where de road come tuh join dataway [demonstrates], or eithah cross dataway [demonstrates] yo' go an' yo' git dat dirt. An' use it wit blue di'mond, whut dey sell at de drug sto', git *John de Conkah*, an' put dat in a airtight bottle. An' if de man have a habit of drinkin', or anythin' dat way, dat's de end of dat. Git some dirt in de road...[I interrupt].

FORK OF ROAD OR CROSSROAD DIRT

DIRT - *DIAMOND DUST - JOHN DE CONKAH*

(What do you do with that stuff in that bottle then?)

Jis' leave it stay shet up an' put it in de house where he live, 'custom [accustom] tuh live at.

(What is this blue diamond? What is that?)

Yo' git it from de drug sto'. It's lak dis steel dust, sompin lak dat. [New Orleans, La., (1560), 2852:6.]

7031. Ketch a frog an' put a pint of whiskey on a live frog an' de frog dies. [A small frog is squeezed into a bottle, whiskey poured on him, and the bottle corked up. I believe there is a similar example of this frog treatment in *Hoodoo*.] When de frog dies on de whiskey - it ain't goin' tuh hurt nobody - it'll make 'im sick. Jis' call a certain person dat who all drinks so heavy, an' let 'im drink about two drinks off dat. Well, one drink, a good big drink off dat frog, an' den he won't nevah drink no mo' - have no mo' appetite fo' whiskey no mo'. [Brunswick, Ga., (1198), 2016:2.]

FROG KILLED IN WHISKEY GIVEN TO DRUNKARD

GOAT MILK

7032. Goat milk put in liquor to make man stop drinking. [Mobile, Ala., (663 or 664), 871:8.]

GOOSE - LEFT EYE OF

7033. Well, yo' git de left of a goose eye [the left eye of a goose], take it outa his haid, strain it intuh a bottle [containing whiskey] an' let 'im drink offa dat unbeknownst tuh 'im. Dat'll stop 'im from drinkin'. [New Orleans, La., (812), 1143:1.]

GRAVE - 3 PENNIES AND VICTIM'S URINE IN

7034. Yo' take dat an' airtight it, yo' see. An' yo' wan'a *hurt* anybody, yo' airtight dere watah good an' put it - yo' put three pennies down in de grave [to pay the spirit] yo' see, an' po' [pour] it [urine] down dere [in the hole with] yuh watah an' dose three pennies

up. Yo' know whut ah mean. Yo' let dem git dry enough till yo' poun' dem green leaves *teetollay* [*teetotally*] up intuh a powdah, an' yo' kin use it. Dat supposed tuh be wit candy or chewin' gum or anythin' else. Jis' sprinkle a li'le of dat powdah on de chewin' gum or candy, an' dat'll absolutely break 'em from drinkin'.

(Drinking liquor?)

Yes sir. [Savannah, Ga., (1277), 2172:3.]

7028. [For MINNOW and MULLET, *see later*; CATFISH already given.]

Yo' kin take fish. Den yo' mash de fish an' put hit in some whiskey, a raw piece of fish. Put it in whiskey. An' if yo' wan' chore husban' or yore wife tuh quit drinkin' - an' evah time dey ask fo' a drink of whiskey,

FISH - UNNAMED

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Well, now, when yo' clean de fish, yo' know, an' yo' will take

FISH - ENTRAILS

de entrails out an' if he drunk anyhow, an' if he eat any of 'em, an' dey say dat makes 'im sick, he'll vomit an' he'll turn against likkah. [Fayetteville, N. Car., (1435), 2601:3.]

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FORK OF ROAD OR CROSSROAD DIRT

BLUE DIAMOND DUST - JOHN DE CONKAH

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whiskey - it ain't goin' tuh hurt nobody - it'll make 'im sick. Jis' call a certain person dat who all drinks so heavy, an' let 'im drink about two drinks off dat. Well, one drink, a good big drink off dat frog, an' den he won't nevah drink no mo' - have no mo' appetite fo' whiskey no mo'. [Brunswick, Ga., (1198), 2016:2.]

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GRAVE - 3 PENNIES AND VICTIM'S URINE IN

yo' see. An' yo' wan'a *hurt* anybody, yo' airtight dere watah good an' put it - yo' put three pennies down in de grave [to pay the spirit] yo' see, an' po' [pour] it [urine] down dere [in the hole with] yuh watah an' dose three pennies

an' close it up. Dat's in ordah tuh keep yuh from drinkin', takin' strong drinks. [Wilmington, N. Car., (220), 132:7+85.]

7035. [If yo'] wuz a drunkard an' drinks a lotta whiskey. Well, jis' lak if yo' drink whiskey an' ah wants yo' tuh stop, ah wanta stop yo' from drinkin' so hard. Well, yo' take any ole part of 'is cap or 'is shoe an' yo' carry it an' bury it in de graveyard, an' let it stay in dere fo' nine mawnin's. An' den come an' git it an' burn it up, an' dat'll stop 'em from drinkin' so hard.

GRAVEYARD - BURY IN - 9 DAYS
PART OF VICTIM'S CAP OR SHOE - THEN BURN

(After you burn it, you don't bring those ashes back?)

Yo' git de ashes, bring 'em back an' put 'em in de yard.

(Stop me from drinking.)

Drinkin' so hard. [Brunswick, Ga., (1188), 2006:4.]

7036. Yo' take a man dat's been drinkin' all 'is days, or if yo' take dat [man] ain't bery long started, it easily done. But one dat's drinkin' all 'is days, most of 'em drinks whiskey or drinks [hard liquor]. De way she do 'im when he come in evah night - evah night when he comes in she goes tuh work an' clip off 'is, git 'is hair down dere.

HAIR - PRIVATE AND HEAD - FROM HEAVY DRINKER
SOAK 3 DAYS IN WHISKEY - GIVE TO HIM IN DRINK

(His private hair.)

His private hair, an' a li'le from 'is haid an' mix it tuhgethah. Den she takes dat an' puts it in a li'le bit of whiskey an' she keeps dat fo' three days aftah she do it. Git dis li'le bit of hair an' takes dat fo' three days an' keeps it. Den she buys den a halfa pint of othah whiskey an' po's hit intuh dis whiskey, an' let 'im drink dat, an' he'll slack up on dat whiskey. Maybe he drink, perhaps it be fo' days, but it won't be ovah fo' days 'fore he come in, "Ah b'lieve ah'll slack up drinkin' whiskey, ah sho' do think it's takin' 'fect on me." [Fayetteville, N. Car., (1450), 2635:7.]

7037. De root of holly bush, an' yo'll boil dat root - dat holly bush root down. An' if he don't drink nuthin lak tea or coffee where yo' kin mix dat wit, yo'll compoun' dat root up, yo' see, right fine, where yo' kin put it in 'is food an' he can't pertect [detect] it. An' dat's one [way] tuh stop 'is bad habit - hababitchal [habitual] drinkah. Take dat holly bush root an' ground it up. Now, if yo' boil de root an' put de juice intuh sompin where he won't pertect it, it's all right; but if yo' can't - he pertect it dataway - yo' grind it up fine an' put it [in his food]. [Waycross, Ga., (1138), 1853:3.]

HOLLY BUSH ROOT

7038. Yo' kin git de blessed watah from de Cath'lic Church, anybody; but dey don' give it tuh yuh tuh do dat. Dey give it tuh yuh fo' tuh use fo' yuh own use; anything yuh wanta use it fo', yo' see. But ah did heah dat anythin' yuh ask...

HOLY WATER

(Well, now, how do you use that blessed water, if this man was a heavy drinker?)

How would ah give it tuh 'im?

(Yes.)

Oh, yes, when he's might ask yuh fo' a drink a watah, an' den yuh put some a dat blessed watah in dere, an' call *In de Name of God, de Fathah, de Son an' de Holy Spirit*, hopin' dat he would quit drinkin' so hard. An' in dat way - dat's all dere's tuh dat. [New Orleans, La., (835), 1257:5.]

7039. Mah husband's a heavy likkah drinkah but he don' drink now - see. He don' drink now becuz ah broke him of dat.

Now, yo' have tuh ordah dis. Dey call it cinnamon bark. Dat's all ah evah

known, dat ah evah did [for a heavy drinker]. An' it made as a tea, but chew cain't give him de reg'lah cinnamon bark. Well, yo' go tuh de [she could not think of *blacksmith*, if she knew it] - yo' know where did man fix horseshoe.

HORSEHOOF AND CINNAMON

Well, yo' go an' GIT CHEW A LI'LE PIECE WHERE HE TRIM OFF DE HORSE HOOFS. YO' CAIN'T GIVE 'IM MUCH 'CUZ IT'S DANGEROUS. Yo' may git chew a piece, well say 'bout large as dis pea. An' yo' boil dat cinnamon bark an' dis heah horse hoof tuhgethah, an' yo' strain dat an' put it intuh a extra li'le bottle. An' den when dey drink dat, drink coffee or tea, well yo' have tuh take a teaspoon; yo' know, jes' lak dey measure thin's as a medicine. Yo' take a teaspoon an' take it half full an' po' it in 'is coffee, where he cain't taste it, an' let 'im drink it an' he'll finely he nevah drink no mo' whiskey. Mah man a drinkah an' ah broke 'im from it.

(Well, you must know.) [Savannah, Ga., (1261), 2142:2.]

7040. If he a heavy drinkah - if a man a heavy drinkah, yo' git chew a king snake. See, a king snake about dat size [demonstrates]. Aftah yo' kill de king snake, yo' take his haid. An' yo' take de tip end of 'is haid an' yo' boil dat down. Boil it down tuh a medicine-lak, jis' about dis much, tuh put in a vial. An' aftah he goes tuh drink - he might drink wit chew. An' aftah he drink wit chew, yo' put about dis much of dat likkah in de whiskey. An' aftah he taste dat, he won't drink no more. Make him sick fo' 'bout twenty-some [twenty-one?] days. [The king snake of the southern United States of America is called *king* because it kills other snakes. Actually it lives chiefly on mice and rats.] [New Orleans, La., (848b), 1312:1.]

KING SNAKE

7041. If he's a heavy drinkah, when yo' be ministratin' yer third day - yo' be ministratin' - yo' take yuh three drops; an' if yo' go four days, de fourth day yo' git choo four drops. An' put it in some whiskey fo' 'im an' shake it up good. When yo' puttin' it in dere, well yo' put two needles in dere [but chew take de needles out], say[ing], "Ah'm puttin' dis in here fer tuh stick intuh yer whiskey drinkin' hard, tuh stop yuh from drinkin'." An' yo' take de needles out an' yo' give it [the whiskey] tuh 'im an' it'll make him sick. [Memphis, Tenn., (971), 1571:4.]

MENSTRUAL BLOOD - THIRD DAY 3 DROPS - FOURTH DAY 4 DROPS
2 NEEDLES - INCANTATION

7042. Yo' take dem li'le bitta minnow fish. Yo' see [you have seen] minnow fishes. Yo' take dem minnow fish an' git chew some whiskey an' let 'im [minnow] stay on it about two days. An' po' it [whiskey] off an' give it to 'em [man] an' he puke his entrails loose. An' he won' nevah take anothah drink. [The word *entrails* instead of *guts* is either false modesty, sheer habit, or respect for the white man. Fortunately this type of *respect* did not occur often. For other fish in this subsection on ALCOHOLICS, *see* preceding margin titles CATFISH, FISH and following margin title MULLET.] [Brunswick, Ga., (1184), 1997:16.]

MINNOW

7043. Take anybody who's a bad habit of drinkin' an' yo' know, lak yo' wanta try tuh break 'em from drinkin', dey tell me yo' kin ketch three li'le minnows yo' know, an' put 'em in a bottle of whiskey an' let 'em die in dere, an' den give it tuh dat party, yo' know, who's a bad drinkah, who cain't do wit'out it. Give it tuh dem an' dey'll stop. Dat stop 'em from drinkin'. [Waycross, Ga., (1092), 1759:3.]

MINNOWS 3

7044. Ah hear'd a woman say yo' take - go tuh de sto' an' git chew some fresh mullet fish, an' yo' take an' yo' split dat fish. Don' put de

MULLET - BONELESS PIECE OF RAW

bone part in it, [use] de meat part. An' put it in a pinta likkah an' let it set all night. An' de nex' mawnin' she give him dat likkah an' it make him so sick he wouldn't wan' any mo'. Dat would stop 'im. [Waycross, Ga., (1073), 1735:2.]

MULLET - RAW PIECE OF TAIL - TIED ON BLACK THREAD SUSPENDED IN BOTTLE OF WHISKEY

7045. Take a fish - take a mullet fish tail an' anybody drinkin' likkah...
(A mullet fish?)
Yes sir, take de tip end of de tail, an' take a black string an' tie it roun' dat tail, an' put it in a bottle of whiskey. An' let it set all night an' let it 'solve [dissolve] an' take it out. An' anybody git a drink of dat, dey won't drink any mo' - stop 'em from drinkin'. [St. Petersburg, Fla., (1044), 1695:4.]

7046. Git nine rusty nails an' soak 'em in a *short pint* of likkah nine days. Den take dose nails out an' strain dat likkah an' give it tuh 'em tuh drink.

NAILS 9 RUSTY
SOAK 9 DAYS IN *SHORT PINT OF LIKKAH*

He'll nevah drink anothah drop. Ah'll guarantee dat, cuz mah uncle, dey broke him wit it. HE WUZ 80 YEAHS OLE.
(He was 80 years old when they broke him?)
Yes sir. [Florence, S. Car., (1326), 2270:7.]

PSALM 65

7047. Den yo' kin take de 65th Psalms an' read dat contin'ly [continually] fo' dem, an' dey'll gradjly [gradually] slow down from drinkin'. [Waycross, Ga., (1166), 1959:6a.]

7048. Of it he drink likkah, don't chew know, yo' could jis' take de Bible, an' read de 69th Psalms about five times, an' jis' contin'ly [continually] read it, don't chew know, an' say, "Lord, ah hope he'll stop: *In de Name of de Fathah, Name of de Son, an' Name of de Holy Ghost.* An' he'll stop. An' yo' continue tuh read dat mawnin' an' night an' he'll stop. He'll leave it off. [Waycross, Ga., (1118), 1795:7.]

PSALM 69 - READ 5 TIMES - INCANTATION - 3 HOLY NAMES

7049. (How do you do that?)
Yo' kin even make 'em stop drinkin' whiskey.
(How do you do that?)
Now, yo' know a man dat drinks whiskey. Yo' take a man dat's a heavy whiskey drinkah, when he comes home, if he drink anythin' lak coffee or tea, or anythin' lak dat. Yo' go tuh 'is shoes, when he come in at night, an' take any dust - some dust off of one of 'is shoes. See, yo' jis' take de dust off of any shoe yo' git off of 'is foot. An' take dat dust an' powdah it. Powdah it up good an' fold it in a piece of paper, an' let 'im sleep wit dat undah 'is pillow. Evah time he come, whethah he come in sobah or come in drunk, take it away where - wrap dat good an' put it undah 'is pillah, an' let it stay undah 'is pillah fo' nine days. An' aftah it stay undah 'is pillah fo' nine days, yo' take it an' take dat same dust an' po' it intuh any drink dat he drinks - whiskey or gin or anythin' an' dissolve it an' mix it well. Jis' drop it in, jis' a li'le particle of dust on dere, from any one of 'is shoes. An' let 'im sleep wit dat undah 'is head fo' nine days, an' po' it in 'is drink. An' ah'll bet if yo' continue doin' dat - if dat don't give him de natchal [natural] effect de firs' time, use it on 'im ag'in. An' ah'll bet dat he'll - it'll stop 'im from drinkin'. [New Orleans, La., (828), 1218:2.]

SHOE DUST FROM HIS SHOE
UNDER HIS PILLOW 9 DAYS
THEN IN HIS DRINKS

7050. Trim [scrape] his feet up from yuh [his] toes an' also scrape yuh nails an' boil it [together]. Den boil some money wit it, two fifty cents [2 half-dollar pieces, formerly of silver] an' let 'im drink it. Cos' [of course] yo' have tuh *slip it tuh* 'im [disguise it], lak a tea. Yo' have tuh kinda [do this secretly]. [They] say dat'll stop 'im from drinkin'.

SILVER - 2 FIFTY-CENT PIECES [= 2 SILVER HALF DOLLARS]
BOTTOMS OF FEET AND FINGERNAIL SCRAPINGS

(You scrape [from] the bottoms of his toes back to his heel. Then you scrape your fingernails; then take the two pieces of silver money.) [Fayetteville, N. Car., (1452), 2649:8.]

7051. Break yo' up completely from drinkin' whiskey. All right, yo' go in de woods an' ketch chew a snail, an' put 'im intuh a pint or half a pint of whiskey, an' shake him until all dat slime come off 'im. When it come off 'im, yo' remove de snail from de whiskey an' den give it tuh whosomevah yo' wanta stop drinkin'. An' dey won't nevah drink whiskey no mo'. [St. Petersburg, Fla., (1049), 1704:7.]

SNAIL

7052. Yo' take his right sock an' put it in coffee an' take de coffee an' give it tuh 'im, an' dat'll stop 'im from drinkin'. (Stop him from drinking liquor.) Yessuh. [Fayetteville, N. Car., (1423), 2568:4.]

SOCK RIGHT - HIS - IN HIS COFFEE

7053. A woman could take her watah or *chambah lye* an' put it in a man's coffee or anythin' lak dat, if he's a bad likkah drinkah, an' he'll quit off right den; won't know whut's de mattah wit 'im tuh cuz 'im - he'll think he jis' quit it. [Waycross, Ga., (1161), 1937:1.]

URINE - HERS - IN HIS COFFEE

7054. De wife'll take de sage tea an' put it in a quart of watah, an' boil it down to a half a quart. An' she'll take some of 'er urinate, de amount of dat about half a teacup, an' po' dat in dere. An' sweeten it wit sugah an' syrup, jis' a li'le syrup, an' den yo' go tuh eat, dey'll po' some of dat in yer coffee. But chew don' know it. An' den dat'll turn yo' ag'inst whiskey, 'cuz evah time yo' drink it, it'll make yo' sick an' yo' can' keep it on yer stomic. [Savannah, Ga., (1279), 2176:4.]

URINE 1/2 CUP OF - QUART OF SAGE TEA BOILED TO 1/2 QUART

7055. If she take his watah, *chambah lye*...

(The man's?)

Dat's right, but it have tuh be his wife.

(His wife would do this?)

Take his *chambah lye* an' stop it up in a bottle but don't bury it. Keep it concealed fo' nine days, an' aftah nine days yo' take dat bottle an' po' it on de sundown side - aftah yo' stopped it up in de bottle. An' he would have no taste fo' likkah or any othah strong drinks - no mo'. [Sumter, S. Car., (1380), 2451:1.]

URINE - HIDDEN IN BOTTLE 9 DAYS - POUR ON SUNDOWN SIDE

7056. Yo' have tuh git a young chile's urine. See, an' git some, lak if he loves tuh drink wine. Well, yo' know he loves tuh drink dat wine. When he comes home tuh dinnah - but it has tuh be a woman chile. See, a kid nine, six or seven yeahs ole. An' yo' make her urine in a bottle an' yo'

URINE OF YOUNG GIRL - DO NOT TOUCH - INTO HIS WINE

until he go tuh sleep. An' den ease up vury easy, an' jes' ease a straw broom cross 'is feets, an' ease on out de do'. An' he'll sleep right dere till she come back. An' not so [if not that way], she could hang 'uh bloomahs on de haid of de baid. [Sumter, S. Car., (1355), 2374:2.]

7061. Ah heah dat a woman kin take a broom an' lay a broom at de foot of de baid, an' put 'er bloomahs above yore haid an' do anythin' she wanta - yo' won' notice it - an' go on out.

BROOM AT FOOT OF BED - BLOOMERS ABOVE HIS HEAD

Heard of 'em *fixin'* dat. (At night?)

Yes sir, at night. [Waycross, Ga., (1105), 1780:2.]

7062. Put de *stick-broom* 'cross de baid 'fo' [before] yo' goes, an' he'll sleep until yo' git back. [Sumter, S. Car., (1378), 2447:20.]

"STICK-BROOM" 'CROSS DE BAID

UPSIDE DOWN TURN BROOM

7063. Take yer broom an' jis' lak yo' turn it upside down an' go out chure house an' stay all night, yer wife or nuthin nevah know nuthin 'bout it. [Waycross, Ga., (1095), 1766:5.]

7064. If de man lay down an' go tuh sleep an' dey want chew tuh stay dere, dey take two broomstraws an' cross 'em. Put 'em cross yo' an' yo'll stay dere. (Stay asleep. Where do you cross them?)

2 BROOMSTRAWS CROSSED OVER VICTIM

Jis' take 'em an' lay 'em up heah lak dis heah [demonstrates]. Cross 'em dat way when yo're [you are] asleep...[A stop. Cylinder change.]

(That would keep a person asleep. So if a woman wants to go out at night, her husband wouldn't wake up if she put two broomstraws [crossed over] him. That the idea?) [Wilson, N. Car., (1467), 2651:16.]

7065. Take fer a' instan' now. Yo' got a wife an' she wan'a go out - choo know, tuh be wit anothah man, or go out somewhere. She don' wan' choo tuh wake up befo' she come [back]. Yo' layin' down dere asleep. She'll jis' take one of 'er [under] pieces of 'er drawahs, or somepin right nex' tuh uhself, yuh know, an' take it an' spread it ovah yuh face right while yuh asleep. An' yo'll jis' lay right dere an' sleep an' dream, an' yo' wouldn't wake up fer de devil, until she come an' take dat thin' from ovah dere. She kin go on off an' stay long as she want. BUT YO' MUST BE ASLEEP BEFO' SHE PUT IT OVAH DERE. [Richmond, Va., (343), 383:1 or 286:1+86.]

CLOTHES: EXCLUDING SHOES AND STOCKINGS

(1) FACE - CLOTHES OVER SLEEPER'S

7066. If she wan's tuh git out'a de house, an' don' wan' 'im tuh wake up, she go ahead on in de back. Well, yo' know, quite natchly how women are. She'll git dere in de back an' he's in dis room sleepin'. An' she'll go in de back room lak she's doin' somepin. She'll go on tuh singin'. She'll go tuh singin' some ole song, an' she's combin' 'er hair whilst she's singin' dis song. See. Aftah she gits through combin' 'er hair, she'll git 'er soap an' thin's. She's goin' tuh wash. She's goin' tuh powdah 'erself up. She slip on 'er undahweah an' thin's, clean, yo' know, but still an' all, she'll keep on dat dirty top-piece, until she seen 'er chance tuh git 'im asleep. Now, when she gits ready tuh go, she's got on evahthin' but de dress. Huh hair's all fixed an' evahthin'. She take an' she take 'uh undahweahs, which is uh bloomahs or uh step-in - whatevah yo' call it. She put dat ovah 'is face. She put dat ovah 'is face an' she leave dat stay dere. An' she take an' she covah 'im up, but she covah 'im up tuh here [demonstrates].

(Up to his neck?)

Up tuh his neck, see.

(With the bedclothes?)

Wit de bedclothes. But she's got uh bloomahs in 'is face. See, she's not tryin' tuh smothah 'im or nuthin 'cuz she - if she put too much or put it too heavy on 'im, it would smothah 'im. But she jis' got it where he kin, yo' know, breathe right through dat, yo' undahstan'. Well, now, as he breathin', his eyes, he's already asleep, but 'is eyes git heaviah. An' as he breathes, his heart[?] gits mo' sleepiah. Den he'll sleep dere until she comes in, if it's de nex' mawnin', when she come in. Now, she kin walk out de do' lak nuthin'. She don' have tuh sneak out. She kin walk out de do' jis' lak if he wasn't sleepin'. When she come in, she kin come in de same way. Well, she takes off uh clothes, an' she gits intuh bed, an' she take dat offa his face. Now, when she take dat offa his face, she kin shake him all she wan' tuh. He ain't goin' tuh hardly wake up. She'll git yuh some watah, cold watah. An' when she git dat cold watah, she put it right backa his neck, an' she'll wake him up. [New Orleans, La., (832), 1246:2.]

7067. If a woman got chew an' she wanted to make a date wit another boy frien', why - an' she can't git out to him, she will wait some night till yo' git to sleep. An' she will take her undahskirt - take her drawahs off first - an' she will lingah, be around to find out if he is asleep. An' if she finds dat chure sleep, why she de piece - take it an' put it ovah 'is face. Take her undahskirt an' spread it - take her undahdrawahs lak dat, spread it lak dat ovah yer head an' de bed. Yo'll nevah wake up if she stayed out till fo' 'clock de nex' mawnin'. Yo' nevah know it till she git back. [St. Petersburg, Fla., (1042), 1688:5.]

7068. (What do they say about that?)

Well, she'll take her - she takes 'er bloomahs whut she weah. If he's asleep, well she'll hang 'em right up ovah 'is head, or lessen or not, she'll lay dem right across 'is face. An' dat keeps 'im asleep. He's - he'll be dere until she comes back.

(I see.) [Vicksburg, Miss., (757), 1039:1.]

7069. She do somepin tuh keep 'im home, so he won't want tuh leave dere.

[Here is a new purpose for bloomers over his face!]

(What will she do to him?)

Well, dis is mighty funny.

(That's all right, anything you want to say. I've heard lots of funny things.)

He lays down in de baid lak he goin' tuh sleep. She comes an' lays down in de baid tuh go 'sleep. An' she pull off 'er bloomahs an' jis' take 'em an' spread 'em ovah 'is haid, an' let 'em lay ovah 'is haid awhile. See. Den 'fo' he wake up, she'll take 'em off. She might let 'em stay on dere ten minutes, but he won't wake up till she take 'em off - lay right dere sleepin'. Den she taken 'em off. She'll use 'em lak dat awhile. An' aftah awhile maybe she fixes de pillah. Maybe she put it undah dere, or a dress dere de same way. An' when she puts dem dere lak dat, why he jis' keep layin' off from goin' anywhere. He go limpah an' limpah until he jis' git so he don't want no more dere [away from home]. An' he don't go nowhere. [Norfolk, Va., (477a), 495:1.]

7070. Whilst he be sleepin' an' she wanta go out, she jis' take her drawahs an' put 'em ovah 'is face while he be's sleep, an' he sleep right dere sound as a door-nail until she come back. He stays sleep an' he won't wake up ontil she take dat drawahs off 'is face. [Jacksonville, Fla., (561), 696:10.]

7071. Say yo' should - jis' like if yo' wanted to have a date wit a man, why yo' take yore petticoat an' spread it ovah yore husband's face. An' yo' go out an' do whut chew wanta do, an' den come on back an' yo' take it off. [Waycross, Ga., (1127), 1833:2.]

7072. Take a pair of 'er bloomahs, don' let 'em be washed, an' when 'er husban'

lay down, if she kin ease dat ovah 'is face, she kin go off an' he be dere when she come back. [Sumter, S. Car., (about 1360), 2395:7.]

7073. De dirty things. Well, yo' kin take yore undahweah, whut chew weah close to yo' - sompin lak dat. Dey say, yore slip, or yore step-ins. An' when he be asleep jis' lay it 'cross 'is face, an' he sleep till yo' come back. [Brunswick, Ga., (1210), 2046:3.]

7074. Dey say yo' kin take a woman's step-ins an' spread it ovah 'is face, an' he'll lay dere an' sleep until she go where she wanta an' come back an' take it off. [Memphis, Tenn., (1544), 2795:7.]

7075. If a woman wants tuh go out - go off an' put a man tuh sleep when he lays down - she'll take her bloomahs off an' spread 'em ovah 'is face. Den she'll git out an' go on a car an' stay all night long. He'll lay right dere an' sleep. [Fayetteville, N. Car., (1441), 2610:8.]

7076. Any her undahclose an' spread ovah 'is face. [Little Rock, Ark., (?), 1459:11.]

7077. Take her bloomahs an' wipe ovah his face. [Little Rock, Ark., (887), 1462:3.]

7078. Why yo' would take yore bloomahs or eithah yore shimmy an' yo' would put dat on yore husban's face - put it ovah 'is head. Den yo' would back out de do' an' as yo' back out, yo' would repeat, "Stay sound asleep," fo' nine times backin' out. [Waycross, Ga., (1116), 1790:8.]

(2) CLOTHES OVER FACE - BACK OUT DOOR REPEATING INCANTATION 9 TIMES

7079. If he's runnin' out, tuh take her bloomahs an' dip it in a pan of watah, an' wring it out an' wave it ovah him three times.

(3) 3 TIMES WAVE OVER HIS FACE BLOOMERS JUST WRUNG OUT IN WATER

(Over his head?)

Yeah, ovah 'is face an' hang it on de head of de bed. Take a sheet an' spread ovah de bed, most anythin', an' hang de bloomah fur 'nuff ovah 'is head so he can't pull 'em off.

(Is he in the bed all the time she is doing that?)

Yes, he's jis' lyin' dere 'sleep. He jis' didn't wanta git up yo' know. It make him he wouldn't wanta git up.

(That will make him stay asleep?)

Yeah, make him stay asleep. She kin go off where she please an' come back. [Fayetteville, N. Car., (1404), 2527:4.]

7080. Or eithah yore dirty bloomahs an' hang 'em ovah de haid of de baid right ovah 'is haid. An' fan it nine times dataway ovah 'is face while he's sleep an' make a wish, fo' nine times. Make a wish fo' nine times dat he stays asleep.

(4) 9 TIMES FAN HIS SLEEPING FACE WITH DIRTY CLOTHES
9 TIMES MAKE WISH HANGING CLOTHES ABOVE HIS HEAD

An' den hang 'em up ovah de haid of de baid right ovah 'is haid. An' he won' wake up. Yo' kin go all ovah town an' come back, an' he be sleepin' sound. [Memphis, Tenn., (1523), 2716:7.]

7081. Ah had a girl one time. Ah wus ovah in Lockenberry den an' ah wuz quite a kid. Ah reckon ah wus 'bout 18. She's a *fast woman* yo' know. Ah didn't make no money 'en jis' give it tuh 'er jis' as fast as ah git it, yo' know. Well, she figured 'cuz ah bein' young an' drinkin' a lotta whiskey, undahstan', she figured ah might ketch 'er in wrong-doin' an' kill 'er, don't chew see. Cuz

(5) HEAD - LAY ARTICLE ON VICTIM'S OR HANG ON BED ABOVE HIS HEAD

some time ah'd follah 'er don't chew know. So she worked a *trick* on me one night. An' ah wus lucky enough fo' de boy in de nex' room tuh wake me up 'fo' she come back in. But ah wuz hard tuh wake up. Ah could heah 'im talkin'. Looked lak ah wus half drunk, an' ah hadn't drink a drop. So dis boy he come in an' jis' kept acallin' an' acallin' me. So aftah while ah woke up. An' when ah come tuh mah senses, he says, "Look up. Don't look at me, look up."

So ah looked up lak dat right at de haid of de baid. Dere wus 'er bloomahs hangin' ovah mah haid. So ah wus jis' layin' up dere sleepin' lak a [dog or] frog wit 'er bloomahs hangin' up dere. So ah took it.

So - he wus oldah den me, yo' see - so he tole me, said, "Well, now, yo' jis' go put it back up dere an' lay down an' don' bothah, an' make lak yo' don' know nuthin 'bout it, undahstan'." An' say, "An' de nex' time she pull dat trick," say, "ah'm goin' watch her." An' says, "If yo' be asleep, ah'm goin' take it from ovah yore haid an' let yo' go out an' ketch 'er."

So dat's whut she done to me, put de bloomahs ovah mah head. [Brunswick, Ga., (1186), 2000:5.]

7082. Ah 'sperienced dis mahself. Me an' anothah girl fren' of mine wus home one night an' a boy come dere. Jis' lak ah stay heah an' she stayed nex' do', but she wus married. Well, mah girl fren' went ovah dere 'bout eleven 'clock one night an' knocked tuh 'er do'. An' when she did she wus home an' 'er husban' wus home. Co'se he wus asleep but she wus awoke. An' den she came tuh de do' an' ast 'er whut she wanted.

Says, "Well, dere's a fellah ovah heah tuh our house wanted tuh see yo'."

She say, "Well, tell 'im ah'll be ovah dere in a minute."

So she came back home an' tole 'im. So he waited dere an' in a few minutes she came back ovah dere. Den we got in de cah an' we went out chere tuh de barbecue stand an' got some barbecurin' whiskey. An' when we came back - we stayed out dere 'bout two or three hours. Well, aftah we stayed out dere, why den we came back. Well, it's been den roun' about one or one-thurty ah'd say. Well, ah didn't say nuthin tuh mah ole lady 'bout it, but dis man jis' lef' 'er den. Den we went on back an' den me an' 'er went tuh bed.

So about two or three mo' days she tole mah ole lady. At least ah ast mah ole lady, ah say, "How'd she git 'way from 'er husban' 'thout 'im sayin' nuthin tuh 'er all night?" Seemed like she'd come back an' den waked 'im up.

An' den so she say, "Ah'm goin' ast 'er."

So she ast 'er. An' when she did, she say, well, she put 'er girdle ovah 'is haid. An' she say he nevah will wake up.

Ah tole 'er, "Don't chew nevah put nuthin ovah mine, dough." [Brunswick, Ga., (1176), 1989:4.]

7083. Her las' piece whut she weah - yo' know, her drawahs. An' if yo' wanta go out, yo' git 'er drawahs unbeknowst tuh 'er. Yo' kin set 'er drawahs right tuh 'er haid of 'er bed on de mattress, see, jis' where she can't see it, an' yo' kin go out an' stay till in de mawnin', she wouldn't wake up. Won' wake up till yo' come an' 'move dat cloth.

(And you spread this underneath [no, on] the mattress, where she can't see it. But you use her [instead of his] drawers?)

Yes, use her drawahs. [Brunswick, Ga., (1249), 2122:4.]

7084. Lay down wit 'im. All right, she ain't goin' tuh sleep yo' undahstan'. She pull off 'er undahweah right nex' tuh 'er private, see, an' jis' hang it right up ovah 'is haid. He goin' sleep right dere till she come back an' wake 'im up. [Savannah, Ga., (1252), 2125:8.]

7085. Ah've heard of - if a woman got a husban' or a sweetheart an' he's wit chew at night, an' yo' wanted tuh go out an' he'd go tuh sleep, yo' kin take yo'

garment, de piece yo' weah nex' tuh yo', an' hang it on de haid of de baid right ovah where he sleep at, an' he'll sleep right dere until yo' come back. [Waycross, Ga., (1133), 1838:5.]

7086. Now, yo' take quite natchel if right tuhnight mah wife wanta make a date, yeah, out yondah. Ah wus sleepin' heah. If ah know how tuh tie her down, from - tuh keep 'er from gwine yo' know. Money an' likkah an' - dat ruin' 'em yo' know. If yo' find a woman drink likkah an' loves money, dey'll go - put chew tuh sleep an' go. Well, all right, she kin commence. She kin ketch me layin' in de sleep. She kin go tuh work an' take her undahclothes, jis' 'er bloomahs an' spread it ovah mah haid, an' ah'll sleep heah 'itll she come back. De house could burn down an' ah nevah wake up. NOW, DAT'S JIS' A LITTLE SIMPLE *"TRICK."* Ah have see women try dat. De husban' didn't know anythin' atall about it, yo' see. [Sumter, S. Car., (1388), 2488:3.]

7087. If a woman wants tuh stay out all night an' 'er husban' is in de baid, befo' she leave she take her bloomahs an' put it ovah 'is haid. An' if she gon'a stay where she wanta stay, stay all night, he'll nevah wake up 'till she come back. [Florence, S. Car., (1322), 2267:3.]

7088. It wus a woman, a [something] woman bein' wit a young girl an' she wus actin' as a man. An' she would take her [girl] home an' put it [some article of clothing] ovah de haid of 'er baid an' be wit dis girl. An' den when she would finish whut she wus doin', she would take 'em down an' de chile would wake up de nex' day's time. But de girl didn't even know she wus bein' wit 'er, but she wus sickly an' weak. Ah wus at de [next door house] when ah heard dat.

(Well, what did this woman do? What did that other woman do?)

She wus actin' as a man wit de girl, bein' wit 'er, yo' know, an' it wus 'ginst de chile's health. De girl wus ill.

(Were they white or colored?)

Dey were colored. [I have forgotten the name my contact man Edward Bufford called these women. It may be somewhere in *Hoodoo*. In any case, he had a theory that education made homosexuals of women! They did not want to marry uneducated men!] [Florence, S. Car., (1293), 2193:15.]

7089. Well, now, lak dis heah. A bunch of girls wuz settin' down talkin' one time an' ah asked 'em, ah says, "S'posin' yo' wanted tuh go out an' be wit anothah man an' yore husban' didn't wan' chew tuh go or somepin othah lak dat, yo' couldn't git off, huh?"

She said, "Oh," said, "dat's simple."

Ah said, "How would yo' do dat?"

She said, "Well, he'd go tuh sleep an' ah'd take mah bloomahs off an' hang 'em ovah de top of 'is haid," an' she say, "he'd sleep right dere till ah git back."

Ah said, "Well, have yo' evah done dat?"

She said, "Well, sho', ah've done dat many time, git out an' git wit anothah man an'," says, "he sleep right dere till ah git back an' ah come an' take dem bloomahs an' wake 'im." [Fayetteville, N. Car., (1413), 2540:8.]

7090. When yo' sleep, [she] take off 'er bloomahs an' spread it ovah yore haid while yo' sleep, an' yo' won' wake up till she git back. [Wilson, N. Car., (1466), 2651:5.]

7091. Co'se now, a man is a uncomfortable man dat do it. I haven't heerd a man [doing it], but a woman, she kin go tuh work an' she wanta put 'er husban' tuh sleep. An' she kin git up an' throw off 'er nightgown an' hang it up ovah de haid of de baid, right down ovah 'is haid. An' den she kin go on out an' come on back in, an' he would nevah know until she take dat gown down an' wake him up. He would nevah wake up. [St. Petersburg, Fla., (1028), 1673:8.]

7092. ["To keep man asleep, woman throws her drawers over head of sleeping

man." My reduction of longer statement to a note soon after collection years ago. H.M.H.] [Jacksonville, Fla., (616a), 791:5.]

7093. Well, take yore undahweah whut chew weah daily. Jis' lak yo' got on yore undahweah now an' he jis' ovah dere sleep. Yo' hang 'em up ovah dere haid. Jis' put it right ovah dere haid lak dat. Den yo' turn ovah, lak yo' goin' wake 'em up. YO' CAIN'T WAKE 'EM UP LESSEN' YO' TECH 'EM. [Memphis, Tenn., (1548), 2811:3.]

7094. Take yore bloomahs, yore dirty bloomahs, if yo' wanta keep 'im asleep, an' lay dem ovah 'is haid. YO' DON' HAVE TUH JIS' LAY IT OVAH 'IS FACE. JIS' LAK YO' GOT A TABLE OR SOMPIN DERE, JIS' LAY IT OVAH DE HAID OF DE BAID WHERE HE SLEEPIN' AT, OVAH 'IS HAID. [Memphis, Tenn., (1522), 2714:14.]

7095. Hang her princess slip up ovah his haid an' bloomahs. [Little Rock, Ark., (896), 1466:11.]

7096. Lay her nightgown or any piece of her clothes over his head. [New Orleans, La., (843), 1279:4.]

7097. Well, a boy wuz goin' wit me, but 'im an' 'is buddy boy slept tuh-gethah. Well, any time ah wanta have intahco'se wit 'im, sompin lak dat, if ah kin be in de baid wit 'im, ain't but one thing yo' gota do. All yo' gota do, take yore step-ins an' take de seat an' put it cross 'is nose. He'll nevah take 'em off till yo' take 'em off ag'in. [Wilson, N. Car., (1511), 2678:18.]

(6) NOSE - CLOTHING ACROSS OR NEAR HIS

7098. A woman if she wan' 'er husban' tuh not wake up while she's gone, jis' befo' she git ready tuh go, she hang aroun' an' dress an' all lak dat, an' she keep on 'er bloomahs whut she has on all day. She take 'em an' lay 'em, de seat of 'em, right cross 'is nostrils. An' SHE KIN GO OUT AN' STAY LONG AS SHE WANT, OR SHE KIN TAKE A MAN RIGHT IN DE BAID SIDE OF 'IM AN' HE WON'T KNOW ANYTHIN' ABOUT IT. Ah heard dat. [Fayetteville, N. Car., (1412), 2538:3.]

7099. Ah heard dat if a woman wants tuh go out aftah not 'er own husban', an' wants tuh keep 'im tuh sleep, take her britches an' put 'em right cross 'is nose whilst he's sleep. Jis' put 'em right cross 'is nose an' he'll stay dere. She kin go off an' stay from nine a'clock until two a'clock. He'll sleep right on dere, won't nuthin bothah 'im. Said she could be right back an' he wouldn't know nuthin 'bout it. Dat's whut ah heard about dat. [Florence, S. Car., (1311), 2221:39.]

7100. Dese shorts whut he weah, yo' know, is real sweaty an' musty yo' know, an' when she asleep, lay 'em right by 'er nose where she kin inhale de scent, an' she wouldn't nevah wake up till he came back. [St. Petersburg, Fla., (1007), 1627:9.]

7101. Take her *skin piece*, right next tuh 'er skin, an' hang it right ovah 'is haid an' let part of [it] drap right cross 'is nose heah. An' he'll be right dere until she come back an' move it. [Memphis, Tenn., (1555), 2828:14.]

7102. When he go to sleep, she jis' take 'er underweahs what she wore all that day an' whilst him laying down there put it - the seat of it - right cross his nose like that. [New Orleans, La., (829), 1225:3.]

7103. An' den too, ah know a man de way he did 'is wife, when he'd wanta go off tuh see 'is sweetheart, yo' know. He'd go tuh work an' he'd weah 'is undah-clothes yo' see, fo' prob'ly a week, an' 'im an' 'is wife would go tuh bed an' she wouldn't even know when he git outa de bed. He'd go tuh work an' he'd take his

(7) *HIS HAN'S...UNDAH 'IS ARM AN' ROUN' IN 'IS PRIVATE... PUT IT 'CROSS 'ER NOSE LIKE DAT... TAKE DEM DRAWAHS AN' PUT OVAH 'ER FACE*

han's an' put 'em undah 'is arm an' roun' in 'is private, an' put it cross 'er nose lak dat. An' take dem drawahs an' put ovah 'er face. An' he could go an' stay till day de nex' mawnin', an' she wouldn't wake up until he come an' move 'is undahclothes off 'er bed. Ah've known dat tuh be true. [Waycross, Ga., (1107), 1782:3.]

(8) PILLOW - CLOTHES BENEATH - TO KEEP ASLEEP

7104. Ah've been heah evah since de 11th of Septembah an' ah declare dat's all dey do do's. Take yore step-ins or yore bloomahs an' put undah de pillah or spread it ovah dere face, an' dey'll nevah wake up until de nex' mawnin'.

(You put it either over the man's face or under his pillow, one or the other.) [Sumter, S. Car., (1337), 2310:7.]

7105. Put 'er undahclothes undah 'is pillahslip, or bloomahs or sompin lak dat intuh 'is pillahslip, undah 'is pillah where he sleep on, or eithah hang up ovah de head of de bed, makes 'im sleep. [Brunswick, Ga., (1240), 2109:15.]

7106. An' den eithah yo' kin take yore othah piece an' stick it undah yore pillah an' go out, an' when yo' come back, take it out an' he'll wake up.

(Under whose pillow do you put it? Under his or under your own?)

Undah his'n.

(And he'll stay asleep until you get back.) [Waycross, Ga., (1127), 1833:3.]

7107. Take her bloomahs an' lay it tuh yore haid, right down dere on yore pillah, an' yo'll sleep lessen she come back [and take it away]. [St. Petersburg, Fla., (1019), 1649:12.]

7108. ["Put her dirty shimmy under man's head under pillow to keep asleep."] [My note of a rite, probably one missed by transcriber - H.M.H.] [Memphis, Tenn., (969), 1568:15.]

7109. If she wants tuh stop 'im from runnin' aroun' wit anothah woman, when he's sleep in de night, take her panties an' put it undah 'is pillah, undah 'is head, an' dat will stop 'im from runnin' aroun'. An' he sleep over dat all night an' he stop runnin' roun' den. [St. Petersburg, Fla., (994), 1606:11.]

(9) PILLOW RITE WITH DIFFERENT PURPOSE

(10) INSIDE OUT SHIMMY ACROSS HIS HEAD

7110. Sho', jis' take yore shimmy whut chew weahs. When he drops tuh sleep, yo' in de bed wit 'im, pull off yore shimmy an' turn it on de wrong side, an' hang it, lay it right cross 'is haid. An' he won't wake up till yo' come an' take dat shimmy from off dere. [Sumter, S. Car., (1351), 2343:9.]

7111. She takes 'er undahpiece nex' tuh 'er skin an' hang it right up ovah de bed, turns it wrongside out. Turn dis part ovah dis way [demonstrates] an' dis part hang down in 'is face. (Let the lower part hang down near his face.) He'll sleep right dere until she come back. [St. Petersburg, Fla., (977), 1585:4.]

(11) UNDERPIECE WRONGSIDE OUT IN HIS FACE

(12) HAT UPSIDE DOWN UNDER BED

7112. Take 'is hat an' lay it up undah de bed bottomside upwards, an' dey'll [he will] sleep dere until she comes back. [Memphis, Tenn., (936), 1515:3.]

(13) NIGHTGOWN FOLDED - LAID ON MAN'S BREAST

7113. She can pull off her gown, anything [she] sleep in next tuh you. She can take that an' fold it up an' lay it on your [a man's] breast [and he will continue to sleep until she removes it]. [New Orleans, La., (831), 1235:1.]

(14) PANTS - HANG UP BY LEGS BEHIND ARMOIRE

7114. Ah've heard of them taking their pants an' getting behind the armoire an' hanging 'em up, hanging them up by the legs. [New Orleans, La., (824), 1194:2.]

7115. [As an example of the difficulties attending the arrangement of material in *Hoodoo*, please notice that the following shoe rites, quite a long list, could have been put under subsection SHOES, Nos.5087-5205, pp.2758-2781, vol.3 to Nos.5206-5302, pp.2801-2818, vol.4. Moreover, there are many other shoe rites in *Hoodoo* unlisted among the preceding numbers.]

SHOES - TO KEEP PERSON ASLEEP

(1) TIE PERSON'S SHOE OVERHEAD

Ah've heard dat chew take a person's shoe an' put it up ovah dere haid. Jis' tie it up ovah dere haid an' dat person will sleep sound until yo' went anywhere yo' wanta go an' return. [Memphis, Tenn., (1521), 2709:50.]

7116. Now dere's two things about dat. Dey tell me dat she kin take de piece, dat she weah nex' tuh 'er skin, an' put it ovah 'is face an' he'll sleep right dere until she come back.

(2) TOE TO TOE - TIED WAY WORN - FOOT OF BED

Now, dey tell me dat dey kin take yore shoes an' git right at de foot of de bed, an' tie 'em dis way [demonstrates] toe to toe. Jis' lay dem lak 'e weah dem but...

(Toe to toe.)

Yes sir.

(And that will keep him asleep while she is gone out.) [Brunswick, Ga., (1174), 1980:6.]

7117. Yes, ah have heard of dat, too. Say, if she wanta git out - jis' lak she wanta git off. An' she take his two shoes an' tie dem tuhgethah an' hang 'em ovah 'is haid, an' put 'is two pants laigs ovah 'is haid. Dey say he wouldn't wake up.

(3) STRADDLE HIS PANTS LEGS OVER HEAD OF BED
SIMILIARLY STRADDLE HIS 2 SHOES TIED TOGETHER

(What do you mean, tie his shoes together?)

Jis' take his two shoestrings an' tie a knot in it an' throw 'em cross de haid of de bed. Yo' takes 'is pants an' straddle dem cross de haid of de bed, an' put one laig on one side an' one on dis side; an' put one shoe on one side an' one on de othah. An' dey say dat would keep 'im asleep.

(Make him stay home while she's gone out?)

Yes.

She would take an' take 'em by de laig an' hang 'em up. Jis' lak if he wuz tuh be bad about runnin' roun' an' she would take 'em an' hang 'em up on de foot of de bed an' hang de part, yo' know, dat fits on 'er, she hang dat right ovah de place where he supposed tuh sleep. An' let it hang dere fo' five or six nights an' dat would make him stay home. Ah know a lady dat do dat now.

(Well, she doesn't let them [stay] there while he's there in the day?)

See, she waits till he goes tuh bed an' den she hang's 'em up. An' dey tell me, while - whenevah she got 'em hangin' dere, he can't go no place. An' den whenevah she hang 'em dere fo' a certain numbah of nights, he don't wanta go. [Fayetteville, N. Car., (1391), 2498:4.]

(4) SHE BURIES UNDER HOUSE
BENEATH BED - HIS LEFT SHOE

7118. Take yore shoes an' turn 'em upside down right where yore bed is at. Yo'll put dat shoe in de groun' an' she'd put yo' in bed - yo' goin' tuh come dere an' go tuh bed, go tuh sleep. An' she'd git up dere, yo' won't wake up 'till she wake yo'

up. She kin git up any time of night she want, an' go where she want, an' come back an' yo' jis' sleepin' - can't wake up.

(Does she bury both shoes?)

One, yore lef'-foot shoe.

(Does she bury it in the ground or put it under the bed?)

Nope, she bury it in de ground, yo' know, right where de bed at; yo' know, lak dat. An' turn it upside down an' put dat shoe in de ground, see.

(She'd have to get under the house then?)

Yes, sir, she'd git undahneat' de house an' put dat dere right where de bed at.

(I see.) [New Orleans, La., (850), 1313:6.]

7119. Ah've heard people say yo' could put 'is shoes undah de bed an' turn 'em bottom upwards. An' long as dose shoes is bottom upwards, he'll lay dere an' sleep until she comes back. [Fayetteville, N. Car., (1411), 2534:17.]

(5) BOTTOMS UPWARD HIS SHOES UNDER BED

7120. Take 'em an' turn 'em down while dey sleep.

(The shoes?)

De shoes, an' dey cain't wake up until yo' turn 'em back up. [Brunswick, Ga., (1225), 2083:2.]

(6) BELOW HEAD OF BED HIS SHOES UPSIDE DOWN

7121. (This is to make the man sleep while she's gone out.) Take his shoes an' take 'em an' turn de top down undah de haid of 'is baid, an' he'll sleep until she go an' come back an' moves dem. [Fayetteville, N. Car., (1447), 2625:7.]

(7) LEFT-FOOT SHOE UPSIDE DOWN

7122. Yo' could take de lef'-foot of anybody's shoe an' turn it down, jis' lak yo' wanta turn a *trick*, an' yo' be sleepin', why yo'll sleep right dere till dey do whut de wanta an' come back. [Brunswick, Ga., (1191), 2011:1.]

7123. Yo' could take a person's shoe when dey sleep or anything, an' if yo' wanta slip out - yo' could take de lef'-foot shoe an' turn it upside down. [Memphis, Tenn., (953), 1539:7.]

(8) LEFT SHOE UPSIDE DOWN - UNDER BED

7124. Turn person's left shoe bottom upwards an' lay that under bed. Won't wake up. [Vicksburg, Miss., (?), 1001:10.]

(9) HIS LEFT SHOE UPSIDE DOWN UNDER CENTER OF BED

7125. Left foot shoe [his] bottom upwards under middle of bed. When [she] come back, turn shoe upwards [again]. [Memphis, Tenn., (962), 1550:10.]

(10) HIS LEFT SHOE UPSIDE DOWN UNDER HEAD OF BED

7126. How, tuh keep 'im asleep while she's out at night, take his lef'-foot shoe an' turn it down undahneath undah de head of de bed. [Memphis, Tenn., (948), 1528:11.]

7127. Dey kin use a shoe dis way. If it's in yore house an' if yo' wants tuh put a person tuh sleep, yo' take de lef'-foot shoe an' turn it down right at de haid of de bed, an' dey'll sleep dere clean until yo' move dat shoe. Yo' got a chance tuh do anything in de world tuh 'em an' dey cain't wake up. [Algiers, La., (1575), 2898:6.]

(11) HIS LEFT SHOE UPSIDE DOWN UNDER HIS SIDE OF BED

7128. If yo' wanta make a person sleep, yo' kin [get] outa de bed from 'im while he's sleep. Yo' take his shoe, jis' only one. Take his lef'-foot shoe an' ease it down, an' turn it bottomside upwards right undah de side of de bed where he sleep on. Turn it bottomsides upwards undah

dere. Yo' has a chance tuh go anywheres yo' wanta, 'cuz he's not goin' wake up 'long as dat shoe is turned bottom upwards. [Memphis, Tenn., (1537), 2777:6.]

(12) HIS LEFT SHOE UPSIDE DOWN UNDER HIS SIDE OF FOOT OF BED

7129. Turn his shoe bottom upwards undah de side he's sleepin' on. [Little Rock, Ark., (899), 1472:2.]

7130. Take the [his] left foot shoe an' turn it up[side down] on his side of the foot of the bed an' he won't wake up. [New Orleans, La., (814), 1146:7.]

7131. Yo' want anothah woman. Jis' lak yo' runnin' a roomin' house an' got roomahs in dere an' yo' an' yore wife in bedroom goin' tuh bed, an' yo' wanna git up an' go in de othah room an' don' wan' 'er to wake up. Yo' take 'er shoe an' put it right undah de bed an' turn it upside down, lak mah hat [demonstrates] right undah 'er where she's layin' dere. An' she can't wake up until yo' go wake her up yo'self. Yo' kin go out, kin dress an' stay out till daylight, an' den come back home an' wake her up. Dat woman, she won' wake up till den. [Brunswick, Ga., (1247), 2113:2.]

(13) HE TURNS HER RIGHT SHOE UPSIDE DOWN UNDER WHERE SHE SLEEPS

7132. (What do they do about that?) Dey [women] take his 'ef' shoe an' turn it bottom up, put it right up undah 'is head - yo' see, lak up undah de bed. Well, yo' take dat lef' shoe of his'n an' yo' turn it right up undah 'is bed bottom upwards, an' he'll sleep dere until yo' come back.

(I see. If the woman wants to go out and run around?)

Yes, sir. [New Orleans, La., (783), 1085:8.]

(14) SHE TURNS HIS LEFT SHOE UPSIDE DOWN UNDER THE BED BELOW HIS HEAD

7133. Take the [his] right shoe an' turn it upside down until she come back. Keep him asleep. [New Orleans, La., (804), 1128:8.]

(15) HIS RIGHT SHOE UPSIDE DOWN

7134. Git de right-foot shoe an' any piece he weah nex' tuh 'im - his undahclothes-lak. When dey go tuh sleep, take dat piece whut he weah nex' tuh 'im, an' put it ovah 'is face. An' take his shoe, de right-foot shoe an' turn it down. He'll continue sleepin' dere until dey go an' take dat from ovah 'is face an' turn 'is shoe back up straight in de night. [St. Petersburg, Fla., (1047), 1702:12.]

(16) HIS RIGHT SHOE UPSIDE DOWN HIS UNDERCLOTHES OVER HIS FACE

7135. If a woman's gittin' ready tuh go out, if she got sense, she'll lay on de bed wit 'er husban'. She pulls off 'er clothes an' while he's not lookin', she'll take and place her undahweah undah 'is head. She'll take an' place her undahweah undah 'is head, an' he'll lay dere an' go tuh sleep an' he'll nevah wake up. Den she'll take his lef' shoe an' TURN IT DOWN IN UNDAH DE BED, AN' SHE KIN GO TUH HELL AN' COME BACK.

(17) HER LEFT SHOE UPSIDE DOWN UNDER BED HER UNDERWEAR UNDER HIS HEAD

(And she must put the underclothes under his pillow - under his head?)

Her undahclothes undah 'is head.

(Under the pillow or under his head?)

Undah 'is head. Put 'er undahclothes undah 'is head. It kin be, as long as it's undah 'is head, she kin even put it undah de sheet. Yo' know, she put it somewhere where he can't see it.

(Oh, I see.) [New Orleans, La., (820), 1182:2.]

7136. She'll take 'er drawahs an' pull 'em off whut she had on an' put 'em undah 'is haid; take her right-footed shoe an' turn it bottom upwards undah de foot of 'is baid, an' take his lef'-footed shoe an' turn it bottom upwards. An' he'll sleep dere until she come an' wake him up. (Where does she put his shoe?) Jis' turn it bottom upwards undah de baid. Put 'is shoe, one tuh 'er foot an' one tuh 'is, right side by side undah de bed.

(18) HER RIGHT SHOE AND HIS LEFT - UPSIDE DOWN NEXT TO EACH OTHER - UNDER FOOT OF BED HER DRAWERS UNDER HIS PILLOW

(But she puts her drawers under the pillow?)

Ease it undah 'is pillah.

(And what would happen then?)

He jis' sleep. [Brunswick, Ga., (1206), 2039:1.]

7137. Yo' could take one of 'is shoes an' turn it down jis' somewhere at de side of de bed, an' den he sleep a long time. An' a woman kin take her *skin-piece* an' put it up ovah at dis end of de bed, jis' hang it up ovah dere. Dey'll sleep sound lak dat. [Memphis, Tenn., (1543), about cyl. 2794.]

(19) ONE OF HIS SHOES UPSIDE DOWN AT SIDE OF BED SHE PUTS HER *SKIN-PIECE* AT HEAD OF BED

7138. Ah tell yo' whut a woman kin do. Jis' lak if 'er an' 'er husban' gone tuh baid an' she wanta step out, she'll git up an' she'll take his shoe, turn 'em bottomside upwards in undah de foot of de baid. See, he cain't wake up until she come back an' turn dem shoes ovah. Den a man kin - he kin, jis' lak if he wan's tuh go out an' leave her dere asleep, all he's gotta do, jis' git up yo' know an' take his pants off or some of 'is drawahs, yo' know it's dirty, an' hang 'em ovah de top of de baid ovah 'er haid dere, an' go on off about 'is business. An' she won't wake up until he come back an' move dem things. [St. Petersburg, Fla., (991), 1599:4.]

(20) SHE TURNS HIS SHOES UPSIDE DOWN UNDER FOOT OF BED HE HANGS HIS PANTS OR DRAWERS OVER TOP OF BED AND HER HEAD

7139. Wal, dey take de lef' of yo' shoes an' turn it bottom upwards on any kinda piece of bo'd, an' nail it bottom upwards. An' dat's de way yo'll be, jis' lak dat shoe. (How is that?) Becuz de shoe is bottom upwards. Why when yo' turn dat shoe bottom upwards, feet up an' de - in dat way yo'll be down. De only way yo' kin be right is pull dat nail out an' turn dat shoe back up. [Charleston, S. Car., (520), 620:9.]

(21) NAIL TO BOARD - LEFT SHOE UPSIDE DOWN

7140. Take a person's left shoe when he goes to sleep, hold over his nose about 10 minutes. He won't wake up. [Vicksburg, Miss., (?), 1007:9.]

(22) HIS LEFT SHOE OVER HIS NOSE 10 MINUTES

7141. Take man's shoe an' pass over his face, then hang on bed; then her underwear pass over his face an' hang over bed. [Memphis, Tenn., (966), 1560:10.]

(23) HIS SHOE - HER UNDERWEAR - PASS OVER HIS FACE HANG BOTH OVER BED

7142. She'll take the left foot shoe an' jis' pass it over his face three

times an' put it down... [New Orleans, La., (787), 1098:11.]

(24) 3 TIMES SHE PASSES HIS LEFT SHOE OVER HIS FACE

7143. Ketch a man asleep an' take yore right-foot shoe an' carry it ovah 'is face nine times. An' yo' kin go on where-evah yo' wanta an' come on back, an' he won't wake up until yo' come back. (How do you put that shoe over his face? Show me how you do that.) Jis' lak he's layin' perhaps on 'is back. Yo' take yore shoe an' yo' turn it. Yo' know, maybe it smell inside of it, he inhale dat. Yo' jis carry it ovah 'is face lak dat [demonstrates].

(25) 9 TIMES IN A CIRCULAR MOTION
SHE PASSES OVER HIS FACE
HER RIGHT SHOE UPSIDE DOWN

(In a circular motion.)
Nine times in a motion, nine times. [Memphis, Tenn., (1542), 2789:6.]

7144. Turn person's shoe upside down an' leave on chest or stomach. Keeps him asleep. [Vicksburg, Miss., (?), 1057:13.]

(26) HIS CHEST OR STOMACH - HIS UPSIDE DOWN SHOE ON

7145. Tell yo' whut dey do wit yore shoes. Lak if yo' go out an' stay out late at night, or sompin lak dat, an' dey wanta keep yo' home. Dey don' wan' chew tuh go out too much at night. Or if yo' layin' down sleepin' an' dey wan' chew tuh sleep soun' an' don' wan' chew tuh wake up, take an' put some black peppah an' salt in de shoe, an' turn it bottomside upwards an' put it undah yore bed - both de shoes. [Memphis, Tenn., (939), 1520:1.]

(27) SHOES - UPSIDE DOWN UNDER BED
SALT AND BLACK PEPPER IN

7146. She'll take his shoes an' turn 'em upside down...take his hat, pin it [up] over his head. [New Orleans, La., (798), 1113:7.]

(28) SHOES - UPSIDE DOWN UNDER BED
HIS HAT OVERHEAD

7147. Turn de shoes bottoms upwards - his shoes.
(Where?)
Well, jis' lak he's pulled dem off an' gone tuh bed, she take 'em an' turn 'em bottoms up - turn de sole up an' de top down. Say dat'll make him sleep until she come back. [Waycross, Ga., (1117), 1794:10.]

(29) SHOES HE TAKES OFF AT NIGHT
SHE TURNS BOTTOMS UP

7148. Turn yore shoes upside down, if yo' tuh bed. Turn yore shoes upside down an' walk on out, an' yo' won' wake up until he come back an' turn de shoe ovah.
(Do you use both shoes or just one?)
Use both shoes. Put it crossways lak dat [demonstrates].
(On top of each other crossways.) [Brunswick, Ga., (1214), 2060:10.]

(30) CROSS SHOES UPSIDE DOWN

7149. Take 2 nails, cross them like an X in man's left shoe. Keeps him asleep. [Mobile, Ala., (?), 909:4.]

(31) CROSS 2 NAILS IN MAN'S LEFT SHOE

7150. She take the left shoe off his foot...she turn it upside down underneath the bed, an' then take his sock an' lay it across that shoe [making the shape of a cross]; either one of the socks, but she got to take that left foot shoe. [New Orleans, La., (797), 1110:10.]

(32) CROSS HIS SOCK OVER HIS LEFT SHOE
UPSIDE DOWN UNDER BED

(33) TURN HIS SHOE UPSIDE DOWN - HIS POCKETS INSIDE OUT

7151. Jis' take de shoe an' turn it down...den take an' turn his pockets wrongside out. [Little Rock, Ark., (900), 1473.]

(34) TOES OF UPSIDE DOWN SHOES POINT UNDER BED

7152. If she gwine out - mean if she goin' tuh 'er girl fren' - dey kin jis' turn yore shoe upside down an' turn de toes undah de bed, an' he won' wake up till she come back.

(He turns his shoes upside down?)

Dat's right, de man's shoes.

(Both shoes, both pointed under the bed.)

Undah de bed.

(He won't wake up until she gets back?)

No, no! [Florence, S. Car., (1291), 2190:11.]

(35) POINT UNDER HEAD OF BED HER 2 SHOES HAVE BENEATH EACH SHOE A HALF DOLLAR

7153. Dey tell me dat de women kin - 'fact a woman tried it on me - take her shoes an' turn 'em right undahneath de head of 'er bed, an' put a half a dollah undah each shoe, an' go out an' stay out, den come in, an' yo' won' know it. Yo' won' wake up until she come back an' move 'em. [Waycross, Ga., (1105), 1779:5.]

(36) SHOES - UPSIDE DOWN - UNDER HEAD OF BED TOES POINT IN OPPOSITE DIRECTIONS

7154. Take both 'is shoes an' turn 'em undah de head of de bed, upside downwards, fo' an' aft.

(How do they turn them?)

Foah an' aft.

(That's the toe, one. And the heel?)

Dat's right. Heah's a toe an' heah's a toe. See, dats de way. Undah de head of de bed.

(Toe and heel, and heel and toe?) [Shoes are together upside down facing opposite directions.]

Dat's right, an' he cain't wake up until she come back an' turn 'em up. An' he kin go an' do her de same way, if she's got low quartahs or top shoes. But if she's got top shoes, dose high-top shoes, yo' have to put de tops undah, fold de tops undah, yo' see, so dey'll set straight. Jis' put 'em undah de head of de bed. [New Orleans, La., (1566), 2869:3.]

(37) UPSIDE DOWN SHOES TOGETHER - TOES POINT ONE TO HEAD AND OTHER TO FOOT OF BED SUGAR IN EACH SHOE - KNOT IN UNDERSKIRT OR CHEMISE

7155. Home at night? Take yore shoes, turn one tuh de head an' de othah back tuh de foot; yo' know, jis' de opposite ways, yo' see, wit sugah in each one of dem shoe, an' sleep lak dat. Tie one knot in 'uh undahskirt or 'er chemise, whatevah she has, an' sleep until she returns. She jis' has tuh keep it on, de one she has on.

(Put one shoe with the toe pointing to the head and one to the foot. You put the shoes upside down, together, or one at the foot and one at the head?)

Upside down, one at de head an' one at de foot. Set 'em nex' tuh each othah right in a row, right foot at de head of de man; one fo' de head an' one fo' de foot. [New Orleans, La., (816), 1155:6.]

7156. After he's gone to sleep, look, she takes one of his shoes an' turn it to the head [of the bed] an' the other one to the foot, see, tying three knots in her underslip, an' he'll sleep there until she return back an' remove those shoes. [New Orleans, La., (879), 1446:6.]

(38) ONE SHOE POINTS TO HEAD OF BED - OTHER TO FOOT TIES 3 KNOTS IN HER UNDERSLIP

(39) TOE POINTS TO DOOR - RIGHT SHOE UPSIDE DOWN

7157. Heard 'em say dey kin take dere shoe from de right foot an' turn it up by a do', an' if dat person 'sleep, he'll sleep dere till yo' remove dat shoe 'fo' he wake up.

(You turn it up by the door?)

Yo' have tuh turn it up on de flo' facin' at de do' on de side.

(You turn it upside down?)

Yes sir, like dat.

(The right-foot shoe?)

Yes sir, an' say he will sleep until yo' remove dat shoe. [Brunswick, Ga., (1179), 1991:12.]

7158. Now, dat goin' in *devilment trick*. A woman takes yo' stockin' an', if [she] do dat 2 or 3 weeks, she take yo' stockin' an' she'll put it - no dis heah 'er stockin' whut ah'm tryin' tuh explain now. Ah ain't heard about 'is stockin' but 'er stockin'. She'll take dat an' she kin put it aroun' yo', roun' where yo' wouldn't know it's dere. An' den she'll take den 'er piece dat nex' tuh 'er, somewhere next tuh 'er skin, an' she'll put dat ovah yo'. An' yo'll sleep den, right on den, an' she kin go out an' do any kinda business she wanta, an' yo' won' wake up. DAT JIS' DE SAME AS MORPHINE YO' KIN TAKE IT. [Waycross, Ga., (1138), 1852:5.]

HER STOCKING AND *CLOSE PIECE* NEAR HIM

7159. Well, ah heard dat yo' could take yore sock, if yo' wants tuh git out anywhere at night wit'out yore ole lady knowin' it or somepin lak dat. Or if she wants tuh git out wit'out yo' knowin' it. Well she takes 'er stockin' an' while yo' sleep, she puts it ovah yore nose, see, an' yo'll nevah wake up until she come back an' move dat stockin'. [Waycross, Ga., (1136), 1847:10.]

STOCKING OF HERS OVER MAN'S NOSE

7160. Sock - kin take a sock. A SOCK FER TRUE HAVE COME DOWN FROM HISTORY. If yo' kin take a stockin' an' if a person is asleep - has plenty of money - yo' kin take it an' lay it, yo' sleepin', an' heah's yore nose heah, an' yo' kin lay it right dere in fron' of yore nose. AN' YO' KIN TRY IT ANY TIME YO' WANTA, AN' YO' WOULDN'T WAKE UP. Ah kin be right dere when yo' woke up. Well ah been out de house, done been evahwhere, an' ah'll come back an' yo' sleepin' right on. An' den ah'll come dere an' take dat sock, an' soon as yo' commence drawin' long breaths, ah'll remove dat sock. Look lak yo' sawin' inside - look lak a saw. Minute dat sock is gone yo' don't heah dat. Reckon ah'll shake yo' an' wake yo' up, but ah done got whut chew got an' gone wit it. Done carried it somewheah, but ah wake yo' up. Me an' yo' lay down tuhgethah. Yo' couldn't sweah ah took it. Well, yo' say dere's nobody else in de house but us two. How could it be gone? Well, if yo' didn't know, [who knows]? [Savannah, Ga., (542), 672:3.]

SOCK OVER MAN'S NOSE

7161. Well, dey always say, dat if a man asleep an' yo' wan' 'im tuh sleep till yo' come back, take yore [his] dirty socks an' hang 'em ovah de head of 'is

bed an' he sleep till yo' git back. Take one of 'is dirty socks, de right foot, as neah as yo' kin see. Yo' kin see how de toe is printed in de sock. Yo' take dat sock an' yo' hang it ovah de head of de bed, an' if he sleepin', he sleep till yo' come back. [Fayetteville, N. Car., (1396), 2511:6.]

DIRTY SOCKS OVER HEAD OF HIS BED

7162. Well, she could take her undahweah an' jis' put it up ovah de head of de bed. Or eithah take a sock - her stockin', yo' know, a dirty stockin' an' tie three knots around it - like he's layin' in de bed, see, an' jis' lay it right cross 'is neck. AH KNOW DAT'S A FACT.

3 KNOTS IN HER STOCKING ACROSS HIS NECK

(She takes her dirty stocking, and it has three knots in it, and puts it right around his neck?)

Jis' lay it right ovah 'is neck [demonstrates].

(She puts the three knots right on his throat, and just lays it right over his neck. And he won't wake up until she gets back?)

Until she gits back an' unloose de stockin'. [Brunswick, Ga., (1175), 1487:3.]

7163. Dey kin git de footbo'd or de headbo'd at least an' come an' put it undah yore house an' yo' can't wake up.

(You can't wake up? Why would they put that under the house to keep you asleep?)

FOOTBOARD OR HEADBOARD FROM GRAVE - UNDER HOUSE

Dey put yo' tuh sleep lak de deadman is.

(Why would they put you to sleep? What was their idea of doing that?)

De idea tuh put chew to sleep, den yo' nevah wake up.

(Oh, this is to kill you.) [Waycross, Ga., (1074), 1737:2.]

7164. Take dat an' put 'em undahneat' chore house in de midnight, but yo' got'a do dat on de young moon. An' take one of dem headbo'ds an' bring 'em an' put 'em, right jis' lak it wus yore bed here, an' shove 'em undahneat' dere. If yo' wanted tuh git up in de mawnin' on time, YO' WOULD SLEEP AN' SLEEP UNLESSEN SOMEBODY WOULD WAKE YO'. Yo' can't - yo' wanta git up but choo can't. Yo' go back tuh sleep. [Charleston, S. Car., (near 535), 648:3.]

GRAVE HEADBOARD - AT MIDNIGHT - ON YOUNG MOON UNDERNEATH HOUSE - BELOW BED

7165. Take some graveyard dirt an' sprinkle it ovah de house. Dat will put 'em fast asleep, dey say. Ah nevah experienced it but ah jis' heard whut dey would say.

SPRINKLE GRAVEYARD DIRT IN HOUSE

(You mean it would put this man asleep?)

Puts 'im fast asleep an' she kin git up an' go jis' where she wanta.

(Where does she sprinkle that stuff?)

Sprinkle it ovah yore house.

(Oh, all around the house - inside the house.)

Yeah. [Sumter, S. Car., (1338), 2311:12.]

7166. She'll go in de graveyard an' git 'er a li'le graveyard dust an' use it. An' when she come back she take it from undah dere an' he wake up.

(Oh, you do the same thing if a woman wants to step out, put that graveyard dirt underneath the bed.

GRAVEYARD DUST UNDER BED

[Waycross, Ga., (1074), 1737:3.]

7167. Git a li'le graveyard dirt an' put on a person, an' when yo' put it on 'em - git a li'le graveyard dirt an' carry it, tie it up real tight, an' put it up undah de pillah an' let 'em sleep on it at night. An' if he's got a wife an' 'is wife wanted tuh go out,

she could put it up undah dere an' let 'im go tuh sleep. If he's got whiskey in 'im or anythin' - anythin' at all lak whiskey on 'im, she kin go on off an' stay jis' long as she wanta. An' when she comes back she'll pull it out an' he wakes up. (That is to keep him asleep while she is gone.) [Florence, S. Car., (1294), 2195:3.]

GRAVEYARD DIRT - TIED UP TIGHT - UNDER PILLOW

GRAVEYARD DIRT SPRINKLE ON HAIR OR HEAD

7168. Take graveyard dust...sprinkle it...over your hair...that will make you sleep. [Vicksburg, Miss., (730), 1000:11.]

7169. A woman kin have her husban' an' jis' go - it's lak he's workin' at night, an' he be here sleepin' an' she may wanta go off, yo' see, wit some other man or somepin othah. An' she - aftah he goes tuh sleep, she wan's tuh keep 'im asleep. She kin take a plate an' a knife an' fork, an' put it undah de head of dat bed right dere. De knife an' fork crossed in de plate undah de head of de bed. She kin put a candle undah de foot of dat bed an' light it, an' take her shimmy or 'er petticoat or somepin lak dat, an' hang it right up ovah 'is face - say prob'ly eight or ten inches from 'is face. An' he'll be sleepin' right dere when she come back home an' wake him up. He won' even wake up while she's gone. She be gone all day an' he'll sleep all day.

KNIFE AND FORK CROSSED IN PLATE UNDER HEAD OF BED
LIGHT CANDLE UNDER FOOT OF BED
RETURN BEFORE IT GOES OUT

(She puts the candle on the foot of the bed?)

Yes, sir, puts de candle right on de foot. Yes, sir, he'll sleep.

(A candle of any particular color or just any kind of candle?)

Oh, jis' git dese big white - two for a nickel candles. [This was back in 1937 during the Great Depression!] Go dere an' buy a candle.

(All right, I see.)

See, she's going tuh make it back dere befo' dat candle goes out.

(I see.)

NOW, DIS IS BY EXPERIENCE. I SAW MAH BROTHAH'S WIFE DO DIS. See. An' she tol' me, say, "Brothah, he don' wan' me tuh go up tuh 'is mothah," she say, "an' ah'm goin' an' ah know whut tuh do tuh keep 'im asleep." I SAY, "WELL, DO ANYTHIN' YO' WANTA DO ONLY DON'T KILL 'IM." An' ah sits dere an' looked at 'er do dis an' ah walked out an' set on dose row boats right ovah dere across de river in Bellpoint 'till she come back. An' when she come back, I come on ovah dere an' meet 'er an' went in de house, an' de candle done burned down about dat much [demonstrates]. An' he jis' alayin' dere dead to de world. An' she did all dem thin's.

(What did you say? Bell - where is that?)

Bellpoint. It's a li'le small town jis' across de rivah.

(Over in Louisiana?)

Yes, sir - tothah [the other] end of de bridge.

(I see.) [Vicksburg, Miss., (756), 1036:1.]

7170. [This is my resume' of rite transcriber failed to copy.] "Cross knife and fork under his pillow or under mattress. Shimmy over head. Broom stood in corner with brush part up. Keep asleep." [Memphis, Tenn., (976), 1580:2.]

MATCHES 3 - CROSSED UNDER HIS HEAD

7171. Yo' take three matches an' cross 'em undah 'is haid - right up undah 'is haid. He'll sleep right dere until she come back an' move dose matches. [Memphis, Tenn., (956), 1540:10.]

7172. I have heard them say sometimes you [a woman] take a *lady's difficulty*

and put it under a man's nose [while he sleeps] and he won't wake up until she removes it. And she can get this money and do anything. [Ocean City, Md., Ediphone.]

LADY'S DIFFICULTY UNDER MAN'S NOSE

7173. De *ministratin' rag* an' put it undah-neat' de mattress where he sleep at, an' den take a nightgown or sompin an' throw in 'is face.

(What will that do?)

Den she kin go out an' stay out all night long an' come in de nex' mawnin'. She kin stay out all mawnin' too, from whut ah heard. [Brunswick, Ga., (1239), 2109:3.]

7174. Well, yo' kin place three names, yo' undahstand. Take it an' put it in 'is pajamas ovah 'is heart, an' he'll sleep sound until de nex' mawnin', *slap* [right to the moment] until yo' come back an' wake 'im up tuh git dat [piece of paper with the names] outa his pajamas.

NAMES 3 ON PAPER

(What three names do you use?)

Any three names dat choo know personal. Dose three names jis' lak yo' said John, Henry, Mary or Jane, anythin' lak dat. Yo' write it down on a piece of papah. Excuse me, ah'll show yo' how's it [how it's] done [demonstrates]. [Here I probably push my *Numbers Book* (numbers of informants) over to speaker.] Oh! Ah kin show yo' here. Yo' see, write de three names; one dere, one dere, an' one dere. Den yo' fold it an' put it jis' ovah in 'is pocket dere, or if he is sleepin' in pajamas or undahsuit, or anythin' lak dat. Jis' lak yo' be playin' wit 'im an' slip in 'is, intuh where it would git ovah 'is heart. He'll go off tuh sleep. An' den he won't wake until yo' come back. [I suggest that these 3 names could originally have been the *3 Holy Names*.] [New Orleans, La., (812), 1142:4.]

7175. Write his name three times an' take it an' stick it into his shoe an' put it under his head. [New Orleans, La., (830), 1232:8.]

SNAKESHED POWDER

7176. Yo' know de time de snake's sheddin', yo' know, well yo' kin take an' use his shed an' grind it up into powdahs - right fine powdah-lak dust an' sprinkle it roun' in yore hat. He'll jis' make yo' sleep all de time. [St. Petersburg, Fla., (1037), 1684:3.]

7177. A man say, fo' an' instan', if he got a wife an' he wan'a go out at night an' wan'a keep 'er home. Well, say fo' instan', if de night is real hot, she will perspire. Ah do dis now mahself. Well, ah tell yo' jis' lak yo' come tuh me dis way. Well, all right. Yo' go home now an' sleep wit chore wife, sleep on one side of de baid.

3 NIGHTS - COTTON FROM MATTRESS - BURY UNDER HOUSE - BENEATH PLACE SHE SLEEPS

Now, heah's whut chew wan' do in case if yo' wan' chure wife tuh stay home at night. Like yo' wan'a go out an' have a nice time or go out wit some othah woman, maybe. In othah words, yo' won' wanta hurt 'er or anythin' but chew goin' out. All right.

Well, now, yo' let 'er sleep on one side of de baid fo' three nights an' be shore she slept dere long enough so dat puspire [perspiration] would go through de mattress. In othah words, her scent go through de mattress an' git into de cotton. Well, natchly [naturally], yo' know, she git up an' yo' tell 'er tuh go fix breakfas' - anythin', jis' tuh git 'er out de room fo' a short while. An' when she do dat yo' git a small 'mount of de cotton - not a big piece, jis' a small 'mount.

(How do you get that?)

Well, YO' JIS' SPLIT DE MATTRESS, an' yo' jis' take yore fingahnail an' jis' do lak dat on de mattress. Quite natchel [natural] de lint'll come up jis' fas' as yo' do dat. Well, when it come up lak dat, yo' jis' git a small 'mount of it.

In othah words, sompin 'bout lak dat. Den yo' brings it tuh yo' place, den yo' puts it in a piece of wool cloth, see. An' aftah yo' put it in a piece of wool, sew it up, an' go up undah de house in de same direction where she sleeps an' bury it. In case, maybe, it's a house dat a li'le on de ground, sometimes - say fo' instan' lak she sleeps heah [in house where we were sitting], yo' can't git up undah heah. Well, yo' kin git roun' de house on dat side dere, an' put it on dat side tuh de restin' of 'er haid. Maybe she sleep tuh both end, but one end of de baid she sleep tuh mo' den de othah one. Put it tuh dat end. An' den she'll continue tuh stay home until yo' come back. An' de minute yo' git in de bed she wakes up. Long as yo' stay out she'll always sleep.

(In other words, all you have to do is to get some of this cotton out of the mattress and bury it under the house, under where she sleeps, and that'll keep her asleep while you are out?)

Dat's right. [Savannah, Ga., (1276), 2168:4.]

7178. If she has connection wit 'im an' take her a towel - use a towel an' hang it ovah de baid an' she kin go an' he'll sleep dere till she comes back.

TOWEL USED IN COITUS - HANG OVER BED

(But she has connection with him first though? Then she hangs that towel over his head?)

Yes. [Wilson, N. Car., (1492), 2662:16.]

7179. She kin take a dishrag an' wet it fairly good wit 'er *chambah lye* an' slip it intuh de pillah or de cotton where he really sleeps on. An', why he'll go in dere [the cotton he sleeps on]. Well, de fac' [fact] about it, stay in dere. An' he'll nevah come out regardless tuh whut she even doin' on de outside. Let 'im sleep dere till daylight.

URINE - ON DISHRAG - IN PILLOW ON COTTON HE SLEEPS ON

(He's going to sleep while she's gone out?)

Yes sir. [Savannah, Ga., (1276), 2170:5.]

7180. Take an' cross 'is han's across 'is breast.

(Cross his hands across his breast when he's asleep?)

Yes, sir, an' take a li'le bottle of watah. Yo' cross ovah 'im, step all ovah 'im an' he'll stay asleep fo' hours. Jis' take dat li'le bottle of watah an' set it somewhere neah de head, anywhere near his head. Dat keeps 'im asleep. [Memphis, Tenn., (974), 1578:5.]

AFTER CROSSING HIS HANDS OVER HIS BREAST
STEP ACROSS HIM WITH LITTLE BOTTLE OF WATER
THEN SET BOTTLE NEAR HIM

7181. An' dey kin [go] right straight along ag'in, an' yo' kin go tuh sleep. An' yo' have any money, yo' kin go tuh sleep, an' if ah kin git tuh yo' - yo' done dead tuh de worl' when yo' drop tuh sleep. Dere's dis han' layin' on de kivah [cover], dis han' - dere's de right han' [demonstrates]. De lef' han' is jis' lak dat [demonstrates]. An' yo' sleep dere till ah git anythin' dat ah want in yo' home.

LAY SLEEPING PERSON'S LEFT HAND IN WATER

(What do you do with that left hand?)

Git a basin of watah - an' yo' be sleepin' now - an' set it right side de baid an' lay yo' han' in it jis' lak dat [demonstrates] in yo' sleep, an' yo' sleep right on dere until dey git jis' whut de wants. Den when dey gits whut dey wants, dey'll make a li'le racket an' throw de watah out an' yo'll wake up. Ah know dat, mahself. [Charleston, S. Car., (?), 646:4.]

7182. She could take her step-ins an' hang 'em up ovah de head of de bed. Wash 'em an' hang 'em up ovah de head of de bed an' put 'is han' down in a cold

pan of watah. He'll sleep dere until she come back.

HIS HAND DOWN IN PAN OF COLD WATER
HER WASHED STEP-INS STILL WET OVER HEAD OF BED

(She must wash those things first?) No sir, jis' hang 'em. An' den she kin take her undahweah an' spread 'em ovah 'is face, an' put 'is han' in a cold pan of watah an' he'll tell evahthin' he done dat night. [Waycross, Ga., (1141), 1856:10.]

WATER IN PAN UNDER BED

7183. Take some clear water an' put it underneath of his bed, while he's sleepin', an' see he won't be able to wake up. [New Orleans, La., (838), 1260:6.]

WATER WITH SUGAR AND SALT UNDER BED

7184. Take de watah an' sweeten it an' have salt in it an' set it by de bed, an' he'll stay asleep until yo' come back.

(You put each of these in a separate thing or?) No, yo' put a little watah in a little bottle eithah a little glass an' set it undah yore bed. Dat'll keep 'im asleep. [New Orleans, La., (1558 Peg Leg's wife), from 2834-2838:9.]

PINT OF WATER AT FOOT OF BED
OVER HEAD OF BED DRAWERS OR BLOOMERS

7185. Yo' kin take yore drawahs, yore bloomahs, an' hang 'em ovah de head of de bed, an' yo' take a pint of watah an' yo' set de pint of watah down tuh de foot of de bed. Den yo' kin go on out an' go anywhere yo' wanta, an' come back in an' he's still asleep, 'cuz ah've tried it. [Memphis, Tenn., (1547), 2807:3.]

WHISKEY - *ANVIL DUST* - VINEGAR - UNDER BED

7186. Git chew some whiskey, some *anvil dust* an' vinegah jis' where he lay down. Yo' lay down wit 'im an' leave it up undah 'is bed, an' he won't wake until yo' come. Jis' undah de bed. [Memphis, Tenn., (949), 1530:15.]

(5). A FEW MORE *DOCTORS*

OR

FRAGMENTS FROM *DOCTORS* OR ABOUT THEM

[This fifth and final subsection of section FOLK MEDICINE gathers fragments either from *doctors* themselves or from patients or their relatives or friends talking about *doctors*. Actually, similar fragments scattered throughout *Hoodoo*, show that many of these brief statements could have been placed elsewhere.]

AH DON'T LAK TUH CALL DESE NAMES
AH DON'T KNOW WHETHAH AH'D BE DOIN' RIGHT

7187. Yo' uses *High John* an' yo' uses *five fingahs grass* an' yo' make charms outa dem, an' den yo' put lodestone all on dat. An' if yo'd make a *seal* an' wear dat - when yo' read parts of de Bible. 'Co'se [of course] dat's de way a lotta people do, but ah go by de Bible. See, whut ah do, ah based on de Bible - prayahs, see, an' sech.

[The preceding word *charm* rarely appears in *Hoodoo*. For the word *seal*, *see* SEALS AND HANDS, p.643 and elsewhere.]

(How would you use this *High John* and *five finger grass*?)

Oh, yo' jis' put it in a li'le bag.

(Put it in a little bag and that piece of lodestone with it?)

Yes. An' den put it wit - wet it wit dis *lodestone perfume*, yo' see, an' weah it.

(And what about the seal?)

Or yo' kin weah a seal. De seals are made outa de *Six an' Seven Books of Moses*.

(And then what do they do with this little bag they wear? That is something separate again, isn't it?)

Dis li'le bag, dat's somepin sep'rate.

(What do you wear this little bag for?)

Dat's fo' pertection [protection]. An' prayah too. All de othah [people] weah a prayah. Prayah'll pertect chew too.

(What kind of prayer do you use while you are wearing that bag?)

Well, yo' kin weah a prayah at any time [not only while *wearing that bag*]. Yo' kin weah a prayah outa de Bible, de 91 Psalms on parchment papah. An' yo' have it wit certain kinds of ink. Yo' write dese prayahs outa de book of de 91 Psalm; mos' any prayah dat's suitable. An' yo' weah dat prayah all de time an' God'll pertec' chew. Yo' kin even put a prayah behind - on parchment - put it behin' jore do' an' no one cain't come an' do yuh any harm.

(You say they have to write with certain kinds of ink. Can you tell what kinds of ink they have to use to write that?)

Well, ah fergit de kinda ink. Dey have reg'lah ink fo' dat. Ah tell yuh - dove's blood.

(Do you get the blood from a dove or do you buy this?)

Well, yo' cain't very well git it from a dove, yo' have tuh buy dat. See, EVAHBODY CAIN'T GIT DOSE THIN'S. DEY SEN' TUH CERTAIN PLACES.

[Is *dove's blood* ordinary or special red ink with a dove label on bottle?]

(They send to some firm.)

An' git dose thin's an' dey even make dose parchments.

(What firm do you buy these things from? Do you happen to know the name of any firm? There were several down in Memphis and one in Chicago.)

Ah know one in Chicago.

(What one do you know there?)

AH DON'T LAK TUH CALL DESE NAMES, AH DON'T KNOW WHETHAH AH'D BE DOIN' RIGHT DEN.

(Oh, I'd just send and get a catalog, that's all.)

Well, de Lawrence [Laurence].

(What is their address? What street do they work on? State Street?) [A penciled note of mine, made soon after the transcription was typed, reads: *Use with caution.* Later I write in red ink: *How cautious I was in the earlier days of collecting*!!! *This informant is O.K.* (*signed*) *H.M.H.*] [Washington, D.C., (627), 801:6.]

7188. (Find out the names of those people.)

Madam Helen, Madam Kaye [Kate?], Madam Louise. Dey got anothah named Madam Fouche, anothah named Madam Queenie. Anothah named [something] an' dey got one

ALGIERS - NEW ORLEANS ON WEST BANK OF MISSISSIPPI RIVER
DOSE GUYS IS TOUGH - PELICAN AVENUE AND BERMAN HIGHWAY
DAT IS WHERE DE CUTTHROATS HANG OUT

live away, away back here by huhself. She is de one whut deal wit pure *hoodooism*. She kin do anything dat is wrong wit a person. Dey call her Madam Rossin [Ruskin?]. She has de

last house on Pelican Avenue in Algiers. Dat is neah de Berman Highway. She is 9 miles out of Algiers, she is more neah Meraux[?] dan she is Algiers. *Yo' kin git anything yo' want ovah dere, dose guys is tough. Pelican Avenue an' Berman Highway, dat is where de cutthroats hang out.* [There have been a number of Helens: Madam, Miss, and Mother. For the toughness of Algiers, *see* INTRODUCTION vol., p.XLf., and p.776, and illustration of detective agency at end of vol.2.] [New Orleans, La., (809), 1139:1.]

7189. Take dat - say, now, if dere is a woman dat wuz runnin' wit a man an' yo' don' want it done, yo' see. Dat's de othah woman, yo' know, wit a married man. Dis man is runnin' wit anothah woman. His wife have got aholt [a hold] of it. She kin *dress* 'er husban' fo' de othah woman.

BAD DISEASE
MEDICINE MADE FOR - BY THIS *DOCTOR*

(Well, how would she *dress* him? What would she do that with?)

She *dress* 'er husban'. She would take, she put 'erself in contact wit 'er husband now an' use 'im 'erself. An' when she's done wit 'im, den she smote [rub] 'im down, by puttin' dis *innocent oil* in 'er han's an' smote 'im down.

(She'll only do that after she's finished?)

Aftah she done wit 'im, herself; yo' know, de wife.

(She puts this oil on her hands?)

Yes, an' smote 'im down. An' aftah she smote 'im down, den she'll turn 'im loose. He kin go. Now, den, he kin go aftah dis othah woman. He cain't raise a heart fer 'er, see. Den he'll come den an' looks - go on an' beat 'is wife, knowin' dat he don't wan' nobody else but 'er an' [that] he cain't *mark time* now lak he used tuh; knowin' dat somepin's wrong somewhere, don't chew see. But dat's de way she kin do.

(Well, what kind of oil would she use to do that? Put on her hands?)

Innocent oil.

(*Innocent oil.* Well, where do you get that? Where do you buy it? How do you get it, make it?)

Yo' know whut a innocen' is. Innocen' [as] a lamb. A lamb is innocen'. Yo' kin take a knife an' go tuh 'im fo' tuh cut 'is throat, he won't say a word. He's innocent.

(Well, they call it *innocent oil*, yes, but you have to buy that some place, don't you? Where do you get that?)

Oh! Yo' make it yuhself. Take a piece of lamb.

(Oh! You get a piece of lamb. I see.)

Git a piece of lamb an' take a piece of fat off it an' stew it up.

(Take the fat and stew it up.)

AH DO'S DAT. AH MAKES A LI'LE MEDICINE NOW, YO' KNOW, TUH CURE "BAD DISEASES."

(That's all you use, just that oil from that lamb? This mutton or lamb oil, you don't put anything with it or anything?)

Don' put nuthin else wit, except dere's somepin else yo' wanta do. [Norfolk, Va., (473), 486:2.]

7190. Now, ah'll tell yuh tuh show yuh dat ah kin know somepin. Ah were born in dis world feet foremost. Ah wuz wrapped in a veil three times. [This means] yuh talk tuh anyone in three tongues an' yuh kin sing ole-time songs, mah mothah said. Mah parents an' both mah gran'parents said ah had plenty hair on me befo' dey had dern [theirs]. Well, ah wuz born between de legs [of my mother] as a woman. Yes sir, ah wuz born wit mah teeth. Ah'd [I had] it [them] pulled an' nevah shed a tooth in mah life. Ah wuz de seventh chile outa seven daughtahs, born on de third day of de new moon. An' yuh know, mahself as a virgin should be

wise [a woman of 55-60 years old]. Ah kin rub [you] if anybody did anythin' tuh yuh an' it'll all go away. Ah know ah wuz born tuh work [hoodoo]. No one taught me. Ah wuz born in North Carolina, in Saltsville [lake?] where's dere nuthin but Geechees [gē'chē, singular]. Mah fathah wuz a full-blooded Geechee, mah mothah wuz a Amasha woman, black Creek Indian, etc., etc.

BORN FEET FOREMOST
THIRD DAY OF NEW MOON
WRAPPED IN A VEIL 3 TIMES
TALK TUH ANYONE IN 3 TONGUES
BORN WIT MAH TEETH
SEVENTH CHILE OUTA 7 DAUGHTAHS
KNOW MAHSELF AS A VIRGIN
NO ONE TAUGHT ME

[This woman, quite eccentric, was a professional worker and excellent. Unfortunately, except for the preceding account and No.2328, p.652, I lost all of her material. She claimed to be a Geechee (gē'chē), word from *Ogeechee*, a dialect originally of Negro slaves on the Ogeechee River, Georgia, formed of English and native African words. I found it difficult to understand either the Geechee or the Gullah, the latter along the lowlands and off-shore islands of South Carolina, Georgia and the northern coastal tip of Florida. A black man I interviewed at Ocean City, Md., in 1926, he working for his M.A. at Howard University, had spent several weeks in Charleston, S. Car. His opinion to me was: *Those people down there are not Americans, they are Africans. I could scarcely understand a word they said.*] [Memphis, Tenn., (967), 1564:5.]

7191. [The following *Doctor* Marcus or William Brown will also be found on pp.1289-1294 and 2246-2253.]

Well, ah tell yah whut dey do. Dey took de right track, see. Listen good, now. Dey take yuh right track, dey got tuh git de whole middle of de track. Dey take dat track, dey put dat in a bottle, unnahstan', an' when dey put dat in a bottle, den dey gits some of dis ah - yah know de thin', dey call 'em, a thing grow in de wood. Dey call 'em de scorpion wine [vine]. See, yah'll git dat scorpion wine, yuh beat dat up an' put dat in de bottle, an' yah throw dat ovahbo'd, see. An' yuh got dat, yah'll run 'em finely away, see. [The scorpion vine could be: (1) scorpion grass, a forget-me-not, several small plants; (2) scorpion weed, the Indian heliotrope; or (3) any plant the root seller calls the scorpion vine.] [587:1.]

BROWN - THE *DOCTOR* - ADMITS HE IS *A WELL-KNOWN MAN WHO CAN'T HIDE FROM DE WORLD*

Dat's a *pizen.*

(What's a *poison*?)

Unnahstan' good - listen fore ah go on, fore ah tells yuh. DERE A LOT OF PEOPLE AROUN' IN DE WORLD BUT DERE'S GOODNESS IN DEM. ALL OVAH DE UNITED STATES.

(I know, I understand.)

Dere's *Doctor* Brown, he shore [sure] kin tell yuh about me. Now dey recognize me, yuh see, [as] anothah fellah [*doctor*]. AH DON'T MEAN TUH TALK OF BEIN' A SNOB.

(Well, there's a *Doctor* Peter Brown. Who is this fellow here [in Charleston], Peter Brown?)

Well, he jis' git in touch wit me 'bout two or three mont's ago. See, ah tell yuh how he come in touch wit me, see. Dere's a woman he used tuh be wit, see. She did sompin tuh 'im, see, an' ah had tuh cure him. Dat's how he come in touch wit me, see. Ah don't really know 'im, yuh see. See, AH'M A PLAIN MAN BUT MAH WORK IS MAH WORK, AN' AH WANTA STAY DAT WAY. [He prefers to work alone.]

(Well, what is your first name? His is Peter Brown.)

MAH NAME IS WILLIAM BROWN, BUT EVAHBODY CALL ME *DOCTOR* BROWN.

(I see, you are *Doctor* William Brown.)

Yes sir, dat's mah name. YUH KIN FIN' ME ANY DAY AT 43 NORMAN STREET, WELL

KNOWN DERE, COME ANY TIME.

(Were you born right here in Charleston? Did you learn your work right here in Charleston?)

No, ah - mah workman [person who taught me my work] always diedin' out [my teachers are dead]. Thomas [Promise?] Washington an' 'is wife. Dey died now seven yeahs ago. Yes, sir, ah'm prackly [practically] come up from [hoodoo] school trainin'.

(Where did they live?)

Dey died now. Well, dey did live in de same town. Dey from Tanner[?] Island. Dey home wuz from Tanner Island. Dat on de nex' side of, right nex' tuh BEAUFORT COUNTY UP DERE. DAT'S WHERE ALL DE WORK COME FROM.

(And they are dead now. I see. What was their name? Washington was their name?)

Thomas [Promise?] Washington wuz a man, he worked [taught] me, an' Nancy Washington. Both of 'em died now.

(Who was the other man? You mentioned someone else?)

[I am probably thinking of the preceding Peter Brown.]

Ah said Promise [Thomas?] Washington give me mah schoolin' [in hoodoo]. Nancy Washington is 'is wife. An' mah name is William Brown. But evahbody call me *Doctor*. [587:3.]

Now, yo' know whut chew do wit de chicken aig, yuh see. Now, yuh take jis' a pin, yuh unnahstan' an' yuh take de same thin' whut chew take from yuh fingahnail [demonstrates].

(That dirt under your fingernail.)

[Stick] in de pin an' dat same match, see, an' yuh tap [make a hole in] dat aig. Evah time yuh take dat pin an' do lak dat, an' den yo' threw [throw] it back inside. Now, yuh done put *pizen* dere, yuh see, down in dere [in the hole in the egg]. Well, when yuh goin' do dat, yuh take a li'le bit of sulphuh an' yuh cork dat up. See, yuh cork dat up. Yuh haul[!] dat aig intuh yuh house now - yuh goin' *pizen* de person ovah yondah. Yuh keep de aig in yuh house, see. Now, yuh git a can of dis [Red] Devil Lye an' yuh set dat aig in it an' yuh cook dat aig. See, till it cook. [The lye is supposed to cook the egg.] Well, when dat aig is kinda cooked, yuh keepin' it till it be kinda daid [dead = rotten here], see. Yuh care [carry] dat aig an' yuh bury 'em undahneat' dat step [over yonder].

(Bury at the other house?)

Right tuh de step undah de house so when it bust, all dat stink gas is in de [victim's] house. An' soon as it bust, dat gas'll spread an' evahbody in dere *pizened*.

(Everybody is *poisoned*?)

An' if yuh once tetch it, yuh daid.

(Well, how would you cure a case of that kind, if a person was *poisoned* that way?)

Well, ah tell yuh; yo' see, TUH BE CURED, SEE, *PIZEN* DRAW *PIZEN*. But dese people don' know it. Now, AH MIX DE SAME THIN' WHUT IN DERE AN' DRAW IT ALL FROM 'EM. Let 'em drink it.

(You fix the same thing and let them drink it.)

Yes, sir, de same thin', see, 'cuz ah know aftah de aig bust, ah know whut it take tuh bust de aig. Well, ah'll make up de same thin' an' draw it [the *poison*] from dem. Onnahstan'? Ah'll mix up a scraped fingahnail an' cut off de match [head] an' put it in a glass an' drink wit de milk. An' ah'll have a li'le bit sulphur an' li'le bit of killback [calabash] wit watah ovah it. An' soon as ah give 'em dat tuh drink an' soon as dat *pizen* - anybody dat sick of all de *pizen*,

ah give 'em dat an' it all come up. Evahthin' in 'em. Cannot stay. [Charleston, S. Car., (513), 592:2.]

7192. Mah mothah's [mother was] *poisoned.* In cloudy weathah lak dis she got a frog run up an' down 'uh ahms [arms].

(Only in cloudy weather?)

[We have had TIME AND HOODOO SPELL: (1) Pyschological, (2) Chronological, and (3) Spiritual, pp.349-361). Here the weather influences hoodoo spells.]

Only in cloudy weathah. An' yo' kin see dem jis' plain runnin' up an' down 'uh ahms. A woman gave huh snake blood on account of mah fathah. Dis woman doin' [that] fuh [on account of], fathah. An' she gave huh snake blood in tomatoes an' she et it. An' dat's whu' cuz [what caused] dem frogs tuh run up an' down 'uh ahms. Yo' cain't see [them] until it's cloudy weathah. Mah mothah only weighs 75 pounds. She's vury pō' [poor in health] an' de' [dey = they] killed mah fathah.

BUZZARD - THE GREAT "DOCTOR" OF BEAUFORT
CLOUDY WEATHER AND HOODOO SPELL - SNAKE BLOOD

(They killed him? Well, has your mother gone to a *root doctor* to find out what's wrong?)

Yes.

(What does he do for it, anything?)

He did take some money but ah don' think he kin cure huh. He's a man over at [some place I could not understand and considered it fruitless to ask for a spelling] an' dey call 'im *Doctah* Buzzard. Ah've guess yo've hear'd speak about 'im.

(I've heard of him. He used to be in Beaufort [Bū-fĕrt] County.)

He still ovah in Beaufort County. Well, HE'S A GENUINE "ROOT MAN," yo' see.

[Notice the word *genuine*, indicating some *doctors* are frauds or use few *roots*. Notice, too, how informant changes my *root doctor* to the older *root man*.]

(Does he come into Charleston?)

He don't come ovah here. Evahbody has tuh go ovah dere tuh see him. [For more about *Doctor* Buzzard, *see* pp.891-905.] [Charleston, S. Car., (506), 555:11.]

7193. [Somewhere in *Hoodoo* I probably mention the *Doctor* Buzzard of Richmond, Va., a man who *doctored* a short time in the city a few years before I collected there. While personally transcribing the Richmond cylinders I made the following note about him:]

BUZZARD - ONE OF SEVERAL *DOCTORS* SO NAMED

[The] *story* [I just heard on the cylinders is] *about Dr. Buzzard - transcribe later - important because this man - because he put fire in his mouth - is probably the Dr. Buzzard I met in Norfolk* [Va.] *- I had forgotten the account here and did not recall it when I met Buzzard in Norfolk - the description here of a tall brown man and goatee sounds something like the man I met - who was a little off in his head.* [Richmond, Va., (389), 338:4.] A notation on this sheet reads *do not copy whole story.* Some of Norfolk Buzzards material is or will be in *Hoodoo.*]

7194. [Caffrey's interview will be found on pp.1459-1470. There in an introductory comment I give the reader a favorable opinion about him. The following rite was removed from his material years ago because it concerned a *man's vitality*, dirty words back in those days, smelling of evil thoughts or deeds. Usually cases of so-called *social diseases* were left for a sex specialist, but more reputable *doctors* like Caffrey would accept vitality deficiency or impotence trouble. An early advertisement of *"Father" Caffrey*, when only 29 years old, appears among the ILLUSTRATIONS at end of *Hoodoo*, vol.2.]

CAFFREY THE *DOCTOR* REAPPEARS

All right. I'll look that condition over. I'll look that condition over an' I'll say, "What instances did you see that you *tied up*? You say, "Well, I'm *tied up*." Say, "I believe that I'm *tied up* in some way or other." Say, "I can't make connection with no other woman but my old lady." You see? Well, all right. I'll look that condition over an' then I would go to work an' I would fix up, I would get me a bottle of - let me, now. I get me a bottle of well water. See, well water.

(Well water?)

Well water. Mix that with ammonia. You understand me? Then I will go to work an' I put some antiseptic in that an' I will have you to take some baths. You get the idea about that? An' have you to take baths three times a week. An' I'll get you *Boston Compeller* an' make an ingredient of that.

(What did you get?)

Boston Compeller.

(Boston what?)

Boston Compeller.

(What's that?)

That's to give you vitality. That's *Boston Compeller*, you see.

(What does it look like?)

Well, that's somepin like a oil that you get from the drug store.

(I see. All right, go ahead.)

Boston Compeller. Then you get about a - a small bottle of turpentine an' yo' get a small bottle of antiseptic. You get the idea about that? An' I fix that up and then I go to work an' I go out into the country somewhere an' I'll try to get in contact with some milkman or another at a milk dairy that got a cow that give rich milk. You see? Then I put about two tablespoonful of sugar in that. Get the idea about that? And in putting two tablespoons of sugar in that, I'll try to get [something]. [He is acting out everything.] [He claps his hands, whispering "All right" several times.]

And then [get] an ingredient of some kind of creosote and shake that well, you see. And you'll take that three time a day. And in taking that three times a day I'll come to you and then you'll get you a bar of soap; you see, that Octagon soap, you see, and you wash yourself three times a day with that: at six in mawnin', nine in the mawnin', and six in the evening, an' that will reduce that condition in you and you can go anywhere you want to go.

(I see. What was the name of that soap?)

Octagon soap.

(I see.)

Now, what ingredient I left out, but I'll bring it right back. You put about, somewhere round about three tablespoons of whiskey or gin into that. See, that bring that vitality back.

(That restores a man to his vitality?)

His vitality.

(The woman can't keep him *tied up*. I see.) [New Orleans, La., (840), 1265:1.]

7195. Well, now, you uses flaxseed for one, slippery elm for two and then you get you some filet gumbo.

(Some what?)

Filet gumbo.

(Filet gumbo?)

[Filet (ground sassafras leaves) for gumbo is described several places in *Hoodoo*.]

Yes sir, that's green stuff that you uses for to cook with, see. And then you takes that and then you throws it around; around the house, see. And then you

walks - steps in that and then you walks back and gets in the house with that, and that stuff will make you move. Now, another question is, if yo' don' wanta move. If I want you to stay, I just will get you some vinegar and the landlord's name, and fix that up with cayenne peppah, and then put his name down in there in a lemon, and then roll this lemon. And then take you a carrot and plant it.

CARROT PLANTED BY THIS *DOCTOR* - AFTER USING VINEGAR - LANDLORD'S NAME - CAYENNE PEPPER - LEMON ROLLED TO COUNTERACT: FLAXSEED - SLIPPERY ELM - FILET OF GUMBO

(A what?)

A carrot.

(A carrot?)

Carrot, a carrot what you eat. Carrot. And take that carrot and plant it 'fore your door, and let it grow there. And just as it grows, you will remain there, right there. You never will move out of there, out of that house.

(Out of that house. Who will do this? The landlord, is he doing that?)

No.

(Who would do this to keep me in there?)

I would do that.

(I see.)

I would do that, make you stay there. You never would move, don't care how they don't like you, and how they would find fault of you. But you would stay there as long as that carrot is there with the landlord's name in the carrot and growing.

(I see.) [New Orleans, La., (874), 1433:3.]

7196. [I do not know whether this *doctor's* given name was Tobey or it came to him because he made *Tobeys*, meaning *luck pieces* or *hands* or *jomoes*. He is the man who *drives out disease spirit* on p.2259f., vol.3.]

(*Doctor* Casson?)

Cating.

(How do you spell it?)

Casing[?].

(I am glad to see you, *Doctor*. I want you to talk loud to me, I don't hear so well.)

Me too.

(All right, we will both talk loud then. All right. Well, tell me something about yourself.)

About mahself? Me or mah trouble?

[Dis Cason come to tell me his own troubles thinking as some informants before and after him did, that I was a root doctor from New York City:]

CASON - *DOCTOR* TOBEY CASON - AND FOUR-CORNERED WORLD ALSO HIS FAMOUS BEE LEARNED FROM *DOCTOR* BUZZARD

(Anything. I've talked to a lot of very good root doctors and I - just tell me anything you want to tell me. I want to hear about how they say people harm you, you know; or how they say to cure you; or things of that sort.)

[There being a brief silence I continue.]

(Did you know old *Doctor* Buzzard?)

Ah know 'im but he died.

[The ice having been broken I continue.]

(How long has he been dead?)

He wuz about sixty some odd yeahs ole, but he wuz a good *doctor*. Ah learned many incidents from undah 'im 'fō' he died away. He'd git a man outa trouble.

Ah learned a few *turns* from 'im.

(Well, would you tell me some of the things you learned from *Doctor* Buzzard?)

Ah learned usin' a bee.

(All right, how did you use that?)

[A unique technique follows:]

Has yo' got a hive of a bee, yo' kin take one of bee drones outa de hive, take a pāah [pair] an' yo' kin learn 'em some a [of] de people. Ah putten sweetnin' tuh de table an' putten dat bee intuh it tuh feed. When yo' wan' 'im tuh go out, yo' kin name a puhson [person] man, jis' call 'is name an' putten spots of white on 'is ahm, his back, not on 'is haid. An' he goes tuh dat same puhson dat chew call 'is name. An' when he's got through wit yo' business dat chew'd sent 'im, he'd come back tuh yo' an' yo'd undahstan'. If yo' say tuh 'im tuh come back, he'll come back; an' if yo' say tuh 'im tuh stay, he won' come back. But he's [he has] two [things he can do]. One, tuh travel wit chew 'cordin' tuh yo' case, whut yo' case would be. See whut ah mean. Ah wan' 'im tuh bring a message back when yo' conkah yo' bettah [when you outwit the enemy].

If yo' is in a lawsuit an' is sent intuh de jail fo' tuh be in co't [court] an' if yo' miss an' tell tuh 'im 'fo' [before] yo' git dere, yo' trail'll almos' would be ovah den. But chew see in dose time dose people used tuh walk - work at short ends 'fo' yo' could start a trial dat yo'd be dere. De jury'd cut chew off, dat [because] yo' shall not come up tuh de requirements.

[In olden days it was sometimes difficult to meet the requirements for attending courts and juries would not wait. To be on the safe side you either slept the preceding night in jail or had *Doctor* Buzzard send his bee specially fed to delay jury action. This information was on a cylinder pause but is known from my following questions.]

(You say *Doctor* Buzzard taught you that, told you that?)

Yeah.

(What did you say you fed this bee?)

Feed dese bees on honey an' syrup, but use de ingredients of yo' scent.

(Of your what?)

Of yo' scent.

(Scent? You mean sweat of the body? Perspiration?)

Yeah. Put it on a piece of bread dat has sorghum an' dey suck dat from it. AN' ALL DE TIME DEY COME JIS' LAK A PET CAT TUH YO', AN' WHEN HE LET DOWN [ALIGHTS], YO' KIN RUB YO' HAN' ON 'IM AN' HE'D KNOW YO' FROM ME. See whut ah mean?

(And then you send this bee out to do your work?)

Anythin' yo' wanta send 'em [to do] an' dey care [carry] it out.

(DOES HE CARRY MESSAGES THEN?)

CARE A MESSAGE - JIS' WHUT CHEW TELL 'IM.

(HE'D TELL THE PERSON?)

ALL YO' GOTTA DO IS TUH TALK TUH DE BEE JIS' LAK YO'D TALK TUH RADIO OR ANYTHIN' DAT CĀIES [CARRIES] A MESSAGE. AN' CALL DE MAN NAME. TEACH 'IM DAT.

[Few more lines to this but nothing new.] [Charleston, S. Car., (503), 547:1.]

Well, listen here an' ah'll tell it tuh yo'. AH LISTEN IN DE WORLD ON DIS. DEY ARE IN DE WORLD. DERE'S A STORY SAYS DAT DIS WORLD IS KINDA ROUND, FO' [FOUR] CORNAHS OF IT. DERE AH HAS A FO' [FOUR] SQUARE [PROPOSITION]. Here is eas', sō't, nō't - eas', wes', sō't, nō't - fō' [four] part[s] an' DE TERR'TORY WHEAH YO' HAS TUH GIT A PERSON OR KNOW A PERSON. [You are working in a four-sided world.] [To] git a puson [it is necessary] DAT CHEW KNOW DERE NAME. Yo' wan' 'em tuh come back home. Dey go off an' yo' wan' 'em tuh come back home. Make a fo' square [draw a square]. Write in dere: 1 an' 2 - 3 - 4 - 5 - 6 - 7 -

8. [He draws a square and writes in the numerals.] SEE, DIS IS DE WORLD, IF DEY IS IN DE WORLD AT ALL. DAT IS, HERE'S DE CENTAH OF DE EART'. All right. [He begins to fold up the paper.]

(You fold that up.)

Fold it up, see. Yo' fole dat fo' cornah up an' de way dat chew put dat, de way dey come back.

Now here is some question ah have tuh tell yo' 'bout. OUR MOTHAH HAS TUH TOTE US NINE MONT'S TUH BRING US IN DIS WORLD, SO DEY GOTTA CALL [A PERSON'S NAME] NINE TIMES. An' aftah [as?] dey call nine times, dey gotta stay in a certain position, somepin lak dis [demonstrates]. Not lyin' up by raisin' it ovah yo' haid, an' puts it down. Put it down undah de foot of de do' [door]. An' in nine days time he'll walk in de house.

(Walk in the house. That's to bring the man back.)

Or a woman back.

(DO YOU WANT TO KEEP THAT PIECE OF PAPER?)

WELL, AH GOTTA KEEP DIS BECUZ DIS IS SOMEBODY ELSE'S STUFF DAT AH'M USIN'.

(OH, WELL, COULD YOU LET ME COPY IT BEFORE YOU GO?)

YEAH, YO' KIN COPY IT.

[I believe that piece of paper, the world diagram, is copied in my *Numbers Book*.]

[*Doctor* Cason's material on p.2259f. in vol.3 comes in here.] [548:1.]

(What can I do to keep them from harming me?)

Well, yo' is travelin' ovah de worl'. Yo're travelin' ovah de world, yo' undahstan', de world. AH TOTES A LI'LE BAG AROUN' MAH WAIS'. AH TOTE NINE KNOTS, ONE DIME AN' TWO PENNIES. Dem li'le articles stuck in dere. An' when ah gwine out, regardless of where ah goes, ah fin' dat somebody has done talk about me or no.

(Well what if they put something in the ground for you to walk over?)

Dat don' make no diff'rence.

(What else do you put in that bag, besides those dimes and pennies? What else do you put in that bag?)

I put a powdah in it.

(What do you call that powder? Do you know the name? Can you think of the name?)

Ah don' know. Lemme see.

(And a string that has nine knots.)

No string, a cord.

[He produces a ball of cord string.]

(Is that the cord, the ball of cord that you use?)

See [demonstrates] ah double dat up. Make nine knots outa dat. [Tie nine knots in the doubled cord.] Den ah ties a li'le *roots*.

(You tie some *roots* on that cord?)

Naw, ah don' put dat on dere.

(This powder that you use, what is the name supposed to be?)

Well, ah buy it an' den ah'll use diff'ren' article dat ah fix.

(Well has this powder a name?)

Yah, is a name but ah jis' cain't call de name of de powdah now.

(You send away and get it some place?)

Yes, any one of dese ten-cent box, big boxes, ten-cent box. Ah use dat.

An', if dey not frien'ly an' yo' wan'a be coaxin' a pusson, yo' mix up certain amounts of dat an' about two teaspoonsfula cocoa.

(For to drink?)

Yes, sir. Dat says yo're coaxin' de mind of a pusson wit dis powdah. Yo'll

use one or two spoonsfula powdah in dere.

(You take one or two spoonsful of this powder. And then what do you put that in? What do you do with that?)

Well, yo' fix up dat. Put *roots* an' stuff an' yo' pennies an' things whut yo' gona put in de bag. See whut chew kin make a bag outa firs'.

(What do you do with that *cocoa* [powder] then?)

Well yo' put about a teaspoonful in dat. Put it in, mix it wit de powdah.

(I see. Well, what sort of *roots* do you put in there?)

Well, yo' use de devil's-shoestring. Yo' unnahstan' dat? Do yo' know dat?

(I understand. Yes, ah know that.)

If yo' see it, yo' know it?

(No, I wouldn't know it if I saw it, but I know of the root. I mean I've heard of it.)

(This is to coax the person?)

[I refer to the *doctor's* preceding words: *yo're coaxin' de mind of a person.*]

Yas. He comes tuh yo' ways. He's gotta come. Dey ain't no way in de worl' dat he kin git aroun' from it. An' while he might have made up in 'is mind tuh do harm, he's gotta come tuh do good.

(What did you just say, if things are what?)

[I had turned off machine and am now asking him to repeat.]

Ah said if thing goin' bad wit chu, yo' goin' tuh be at trial in de mawnin', yo' put a piece of dat root in de mout' an' pass it between yuh laigs. PASS IT BETWEEN YUH LAIGS ONE TIME.

(Pass it between your legs one time.)

Care [carry] it in yuh mout' - care it in yuh hip pocket on de wrong side an' de case'll be thrown out. [549:4.]

(Now suppose I'm not feeling well and I come to your house and I say, "*Doctor*, I don't know whether I'm sick or whether someone has put a spell on me." Now, COULD YOU TELL WHETHER I'M JUST ORDINARY SICK OR WHETHER I HAVE A SPELL ON ME?)

Yas.

(How would you tell that?)

I'd feel yuh breath [pulse?].

(What do you do then?)

Well, ah tell yo' by yuh breath an' ah test yo' by yuh speakin'. An' ah come aroun' an' tell yo' whut it is.

(Well, how would you test me by speaking?)

Well, yo'd have tuh talk an' ah test yo'. Ah kin tell yo' feelin' 'cuz yo' won't be feelin' all right. Yo' kin talk so's ah kin git anythin' outa yo'. [550:2.]

Ah nevah have experienced dat aroun', but ah have take de linin' outa man's hat an' put watah on 'is brains.

(Well, how do they do that?)

Well, dey do's somepin wit dat.

(What for example?)

Well, dey git dat linin' out - see, of co'se [course] ah don' follah dat [he does not do evil work].

(I understand.)

AH THINK AH'VE GOT TUH GO BACK TUH MAH BOOK TUH GIT DAT.

[To do this type of work he would have to consult his hoodoo book.]

(I see. What book do you use?)

AH USE DE "PSALM OF MOSES."

(*The 6th or 7th Book of Moses*?)

[I turned off recording too fast for an answer.] [551:1.]

(HOW OLD WERE YOU WHEN YOU STARTED THIS WORK?)

WELL, AH WUZ ABOUT FORTY.

(HOW DID YOU HAPPEN TO GET INTO IT? HOW DID YOU HAPPEN TO TAKE UP THIS WORK?)

Well, I was - had a job. AH WUZ 'TENDIN' TUH DIFF'REN' SICK. AH LEARNED TUH NURSE. Ah used tuh tend tuh git medicine fo' womens dat wuz havin' de baby. Ah took dem up by mah brain. An' ah studied a whole lot of it, dat tell about de practice of it. Ah didn't have tuh study no book fer dat, but ah knows a whole lot. Ah learned about *John de Conkah*, Adam-an'-Eve, rattlesnake root [I mean] mastah. All diff'ren' thin's. An' ah know whut dey fer. [551:2.]

(WHEN YOU MEET ANOTHER ROOT DOCTOR AND HE HAS SOME GOOD REMEDY, WILL YOU USE THAT REMEDY THEN FOR YOURSELF?)

WELL, AH TELL YO'. DON'T CARE WHO AH MEET, AH DON' WORRIES [BOTHER] WIT NONE OF DEM. DEY HARDLY WORRIES ME BECUZ DEY ARE NOT TUHGETHAH. [THERE IS NO ORGANIZATION OR FRIENDSHIP AMONG *DOCTORS*.] YO' WALKS AT ME AN' AH WALKS AT YO'. AH TRY TUH GIT IN YUH PATH AN' YO' TRY TUH GIT IN MINE. AN' AH DON' WORRY WIT CHEW.

(I see, you work for yourself alone. Some of these root doctors will do things against you?)

Yes, sir.

(And I suppose there are some who claim to be root doctors and are not.)

AH - AH'VE GOT MORE [TO MY WORK THAN BE] WIT 'EM. DEY ONLY TRY TUH MAKES MONEY AN' DAT'S ALL, BUT AH TRIES BY DE GOOD LORD TUH DO WHUT AH SAYS.

(I understand.) [551:3.]

Take yuh *chambah lye* an' put it in a bottle an' cork it up tight. An' goes tuh de watah's side an' [when] de tide goin' down. Yo' wave dat ovah yuh haid nine times an' throw it back ovah de shouldah an' walk aways from dere. An' wherevah de tide care [carry] 'im, it'll care dat outside; an' wherevah it'll lodge, wherevah de *chambah lye* drop out, [that] draps yo'.

Ah knows. Ah hear'd dat done all right.

(You throw it back over your left shoulder or your right?)

Left. [551:6.]

An' de way dat dey used - dere's two ways tuh usin' 'em.

(*There's two ways* [I begin by repeating his words] to use these chicken eggs?)

Yes, two ways dat ah know of. Dey will write yuh name on dere an' yuh street an' yuh numbah. An' dey will write out de numbah of yuh days on dere.

(The number of your day. What day?)

Any day dey wanta give, nine days or ten days, or anythin', any days dey wanta give. An' dey'll take dat an' put it in a careful place, a certain place where no one kin see it. Or dey kin bury it where dey don't want 'em tuh see. Den, if anybody do anythin' tuh yo' fam'ly, any of yuh fam'ly people, yo'll write on de egg an' 'is street numbah of 'is place. An' anybody yo' know daid, yo' go out tuh de cemetery 'fō' he's buried, an' put dat [egg] in 'is lef' han' an' shut 'im [egg with name] up. An' put 'im [named egg] in. An' dey cain't stick [the town]. When dat breaks, dey gone. [Charleston, S. Car., (503, *Doctor* Cason), 552:3.]

7197. Yo' see, jis' lak if yo' been messin' wit a woman an' she take yore *nature* 'way lak dat, de way fo' her tuh do dat, she git some dis heah clovah root. She takes some of dat clovah root an' boil it intuh a tea. Well, quite natchel [natural] in de summahtime yo' drink ice tea. She'll take some of dat an' go ahaid an' she put it in dat [tea] watah, an' yo' drink it an' yore courage will leave. An' de fus' thin' yo' know, yo' cain't [do] nuthin.

CAUSE AND CURE OF IMPOTENCE BY ROOT DOCTOR GLOVER - RED SHANK AND 3 RAW EGGS 9 DAYS

An' it's quite natchel she'll say attah while, say, "Yo' know, Conn, ah'm goin' leave yo'." An' she'll leave yo'. Dat de way women do.

An' anothah thin' she kin do, she kin take red shank root. She'll take dat red shank root an' gi' yo' dat air [give you that there] an' three raw aigs a day herself. Not have a thing on 'em. An' yo' suck dem aigs fo' nine days, an' it'll bring yo' [*nature*] back. She'll bring yo' back. [Fayetteville, N. Car., (1438, root doctor), 2608:3.]

7198. Yo' take an' make a circle wit chalk an' when yo' make dat circle, den yo' make a "X" yo' know. When yo' make dat "X" - when yo' make de circle dat's God.

CIRCLE AND CROSS DRAWN BY *DOCTOR*

(The circle is God?)

Yes sir, an' de "X" de firs' lettah is de - circle is God an' de firs' cross is God de Father, an' de nex' one is God de Holy Spirit.

(Where do you make this circle with the cross? Where do you make it? Where do you draw that?)

Well, right in de room where whutevah wus taken from it.

[Here I turn off recording machine. What informant says, I restart machine and repeat the lost information.]

(You make a circle on the wall or on the floor. And you put an "X" inside. And then inside the "X" you do what?)

Well, when yo' done make dat "X" in Name of de Father, Son an' Holy Ghost, den yo' wish whut chew want 'em tuh do. Jis' carry it right roun' jis' lak dat.

(You mean just carry this circle around. You mean you keep marking the chalk around?)

Yes, jis' make a roun' ring. Have yo' got a pencil? An' ah give it tuh yo' aftah [return it] right away.

(Wait a minute! You draw the circle [I demonstrate]. That's God the Father. Then you [I demonstrate]. That's the Son. And [I demonstrate] Holy Ghost.)

An' make yore wishes whut chew want.

(And you keep going around and around and around. Like turning a wheel around.)

Yo' do dat three time, three Godhead.

[I demonstrate again.]

You draw a line right through that circle and call *the son*, then you draw another line across it and say *the Holy Ghost*, and then you keep drawing that circle around and around and around, while you make your wishes for them to bring that article back that they have stolen.)

Long as yo' speakin' of whut chew want done, yo' jis' keep yuh han' goin' roun' an' roun'. [Brunswick, Ga., (1206), 2039:8.]

7199. Yo' take a fellah now dat wan's chew tuh move out dis house an' he don' lak yuh atall [at all]. He come in de mawnin' an' he git some ashes, yo' know whut burn in de chimley; oak ashes dō [though], it cain't be pine ashes. He take dat ashes an' he takes somepin dey call - ah cain't remembah de name of it, but it's jis' lak ink. [For this ingredient *see later*.] An' he take dat ashes [author interrupts].

CIRCUMAMBULATE HOUSE - 9 MORNINGS WITH BLACK-OAK ASHES - BLACK PEPPER AND RED - CREOSOTE

(Incense? Gunpowder?)

No, not gunpowdah. It's somepin lak potash. But he uses dis instrument in dis ashes. Den he took it an' he come aroun' tuh yuh dō' wit a li'le of dis black-oak ashes de firs' mawnin', an' he sprinkle it aroun'. De second mawnin' he come an' he take a li'le bit of black an' red peppah an' sulphuh, an' he sprinkle dat aroun', aroun' yuh house - walk aroun' - walk aroun' dere nine mawnin's.

(Walk around what?)

Aroun' yuh house. Yo' know, jis' come from de back dō tuh de front - jis' lak somebody come in yore yard befō' yo' wake an' walk tuh de back an' walk back out tuh de front [circumambulates the house]. Den aftahwahds, it looks jis' lak nuthin in dat house - yo' be upsot [upset], yo' cain't do anythin'. Yuh mind is turrible an' jis' lak someone got chew crazy, until yo' move out, if it isn't a lease.

(You can't think of the name of that stuff that they get?)

Ah cain't remembah de stuff jis' at de present time, but ah knows it jis' as good as ah knows - it somepin lak ink. But it's not ink.

(Is it liquid like oil?)

Crela - creosote! Dat's right, yes sir. Supposed tuh use dat instrument in dere. But dey pō it out an' dat stuff'll git hard jis' lak tar; yo' know, when dey beat it up. [Charleston, S. Car., (?), 652:2.]

CROSSED HER BREAST WITH LOCUST TREE ROOT

7200. [Informant says something about a locust tree.]

(What do they say about the locust tree?)

Ah heard dat de locust tree wuz a tree - de ole lady tole me dis - IT'S A TREE DAT CHEW READ IN DE BIBLE AN' IT WUZ HANDED DOWN FROM GOD. IT'S A HERB YO' GIT FROM DE LOCUST TREE DAT NOBODY KIN CONKAH BUT GOD. An' she give me dat herb. "An' dis herb," she say, "ah'm not chargin' anythin' fo' it, but yo' a man ah lak." Ah loaned her ten dollahs once. An' SHE CROSSED HER BREAST [with this herb].

[Somewhere in *Hoodoo* I tell the story about my contact man Edward Bufford, while we were working in Savannah, Georgia. He had sealed some money in a letter to send home to his wife but feared she might not receive it. His landlady, where I interviewed during the day, took the sealed envelope and crossing it over her breast, said to him, "Mail it, now your wife will get the money." The money arrived safely.]

Ah asked, "Whut kinda herb dis?"

She said, "Dis is a herb from de locust tree," an' she say, "ah want chew tuh keep dis herb fo' as long as yo' kin."

(Is this for luck or something?)

Fo' luck. [Fayetteville, N. Car., (1427), 2575:2.]

7201. [Before I turn on recording machine informant says he knows about something done at the forks of the road.]

(What do they do at the forks of the road?)

CROSSROAD - SALT - 4 CROSS MARKS THROW DIRECTION PERSON TO GO

All right, yo' kin go tuh de fo'ks of de road [crossroad here] an' yo' kin take salt an' throw it fo' diff'ren' [rooster crows on cylinder] ways in de fo'k of de road. Make fo' mahks [marks] at de fo'k of de road an' throw dat salt an' sprinkle dem marks. An' eithah [whichever] way dat yo' wan' dat person tuh go, dey'll go dataway. Jis' de direction yo' wan' 'em tuh go, he'll go dat direction, yo' see. He ain't nevah goin' tuh come back, yo' see. [Vicksburg, Miss., (725), 993:5.]

[Cylinder 993:6 followed without containing any information I could use. In some manner dissatisfied with the preceding crossroad rite, I decided to return to it.]

(Now, you were talking a moment ago about making those marks on the crossroad. What kind of marks would you make out there? What kind of marks?)

Yo' jis' - yo' kin make straight mahks, cross 'em. Make 'em an "X".

(Like an "X"?)

In an "X" in de middle fo'k of de road where...

(In the fork of the road. The road goes four ways?)
Yes, sir.
(And you put some of that stuff in each road?)
Each road.
(And if you want him to go in a certain direction, do you have to point the direction you want him to go?)
Point out dat direction, jis' point 'em straight. An' if yo' wan' 'em tuh go dis direction [demonstrates], yo' kin point dataway. An' put dat stuff dataway an' throw it dataway, an' dat's de way yo' gwine.
(You only throw it in one fork of the road?)
Yes, sir.
(You only throw it one way?)
One way.
(The way he's going?)
De way he's gwine, an' he'll go dataway an' he won't nevah come back. He be gwine all de time, gwine.
[As I understand this rite, the person performing it goes to the crossroad, throws salt down the road he wants his victim to travel; and then, just inside each of the four roads, he draws a cross mark and sprinkles it with salt. If the victim ever returns by any of these four roads, he can not cross this crossroad. We have in *Hoodoo* several versions of stopping a person at the crossroad. Vicksburg, Miss., (725), 993:7.]
7202. Ah wus goin' wit a girl 'long [along] at dat time an' - well, ah wus engaged tuh marry de girl, an' de boy she wus goin' wit, she tole 'im. He tell 'er, "If yo' don' marry me," say, "yo'll nevah do dat othah fellah no good."
CRYSTAL BALL USED BY *DOCTOR*
Well, ah got in a li'le trouble an' ah got on a chain gang fo' six mont's. An' den when ah come back...[I interrupt.]
(Over this girl?)
Yes.
Well, he wus livin' wit 'er, see. Ah come back on de 'leven day of March, he wus livin' wit 'er out cheah [here] tuh 'er house. She come tuh me, ah say, "Well, whut chew want?"
She sāys, "Well, ah cain't ha'p [help] mahself." She say, "Ah don' love 'im, ah cain't he'p mahself."
Ah say, "Ah don' see how come yo' cain't, yo' goin' wit 'im." Say, "He cain't make yo' live wit 'im."
She say, "Dere somepin othah wrong."
Ah sāys, "Well, ah'll see 'bout dis."
Ah jumps an' goes back tuh dis same fellah [in another story] an' tole 'im, ah sāys, "Heah," ah sāys, "ah has a girl fren' an' she's livin' wit a man, ah'm engaged wit 'er."
He say, "Ah knowed all dat." An' he say, "Ah kin git 'haid [ahead] of dat if yo' want."
Ah say, "Well, ah would lak fo' yo' tuh do it." Ah say, "How much will dat be?"
"Five dollahs," he sāys.
Cheap. [He says this to me not to the *doctor*.]
He got somepin in a jah [jar], a half-gallon jah, an' he gived me 'bout halfa pint outa dat. An' de way de stuff did look, ah couldn't tell whut i'twas. Dere li'le things jis' about dat long, look lak crawfishes. Well, he give me two drinks outa dat dat day ah wuz dere, an' he put a pint in a bottle. An' he tole me tuh give her a drink of dat fo' nine mawnin's, an' he tole me tuh git a piece

of 'er step-ins. Yes, ah got a piece of 'er step-ins, an' de sand offa 'er [foot] track, an' take some sulphur, salt an' black peppah an' red cayenne peppah, an' mix it tuhgethah, an' tote it aroun' nex' tuh mah waist. An' he say ah would git 'er back. An' she come back, she quit 'im.

(She quit the other fellow and came back to you?)

She come back tuh me. An' in '37 on de third day of April, she took sick. Well, now, when it came - it started in 'er thumb an' it went from 'er thumb tuh 'er wrist, an' from 'er wrist, in 'er shouldahs. An' ah carried 'er tuh a doctor [M.D.] an' he says it's de rheumatic rheumatism. Dat's whut de doctor say. He give me some medicine, an' de medicine he give me tuh rub her an' fo' her tuh take, it would do mo' harm den it would good. [Everywhere in *Hoodoo* we learn that a *medical doctor's* medicine is useless for hoodoo.] An' it lef' out 'er shouldahs an' it went tuh de bottom of 'er foot, right in de centah [de pam (palm) of the foot it is often called]. An' it lef' from de centah an' it commence tuh workin' in de joints.

Den ah carried 'er back an' ah said, "Dis medicine didn't do her no good." Ah said, "De misery goin' all ovah 'er."

He took a x-ray pichure of 'er an' [it] goin' - nex' she had tuh be cut down undah heah, nex' tuh 'er foot down undah heah [demonstrates].

(Right under her knee?)

Yeah.

Ah tole 'im, "Well, ah wouldn't wish fo' her tuh be cut, fo' if she cain't walk now, she nevah will walk if yo' cut 'er undah dere."

He say, "Yes, we kin treat 'er, we kin git 'er up."

Well ah say, "Ah haven't got no money right now tuh put 'er in de hos'pital." Say, "Yo' kin come down an' see her 'bout once a day." Say, "Dat even much as ah know yo' kin stand."

Well, he come down an' he didn't do her no good. An' ah tried Dr. [Somebody]. He didn't do her no good. He jis' tole me - he come out an' say, "Well, ah cain't do her no good. Ah don' know whut's wrong wit 'er."

Well, ah jumped up an' went to a place, an' dis fellah tole me.

(Here in town, did you go?)

No, outa town.

[Out-of-town *doctor*] said, "Well, how long has she been sick?"

Ah said, "Got 'er down now so she cain't walk." Ah said, "Ah have tuh he'p 'er up an' down jis' lak a baby. She lak a baby."

He got sompin. It wus about as large a thing - about lak dat [demonstrates] an' he goes an' looks in it.

(What did it look like?)

It look lak a great big ole glass marble. Marble pichures. Look lak one of dese things yo' call *'roun' de worl'*.

(The globe?)

Yes.

An' he looked in dat an' he say, "Yeah."

(It was glass though wasn't it?)

Yes.

"Yes," he [*doctor*] say, "he got 'er."

Ah said ah didn't git 'im [didn't understand what he meant].

He said, "He got 'er through by a drink."

[Suppose we stop here to see what happened.]

[Informant's *great big ole marble* or *round de worl'* and my *the globe* show that the *doctor* now looks into his crystal ball. Seeing something in the glass he says, "Yeah," meaning I now understand what happened. To my informant puzzled

by the "Yeah," he explains clearly that the woman had been *tricked* in a drink. Informant's *marble pichures* bothered me. I thought these were small pictures a *doctor* sometimes pasted on the ends of his fingers and held various places against his crystal ball, so that a client looking into the ball could see them! For an example of this *tricky*, as well as skillful work, *see* margin title CRYSTAL BALL, p.172. Actually, *marble pictures* were merely the pictures the *doctor* could see in the *great big ole glass marble*!]

[We now return to the *doctor's*, "He got 'er through by a drink."]

Ah said, "Drinkin' watah?"

He said, "Drinkin' likkah." He said, "He [did not] give it tuh 'er - anothah woman give her."

An' he said, "Ah'm goin' give yo' some medicine 'cuz it'll take a long time tuh git 'er well, 'cuz she's strong an' weak," say, "it take a long time tuh git 'er up."

An' he give me a quart of sompin look lak shoe polish - slick looks to it. Tell me give her dat three times a day.

(Was it liquid?)

Yes.

An' he got some - he went out in de hollah of a ole log an' he got nine snails, an' he sont [sent] - give me some money an' tole me go tuh de drug sto' an' git a nickel wuth of Epsom salt an' a bottle of Sloan linament an' a nickel wuth of camphor gum, an' ah come back. Den he put dat stuff on an' he heat it all up tuhgethah - ground it up an' put it in a li'le silver[!] pot an' boil it, an' boil it an' made a liquid outa it. An' he tolt [told] me tuh run 'er [What? See that she urinated?] evah night at nine a'clock when she wus ready tuh go tuh baid. An' take a saucah, a coffee saucah, an' fill it roun' half fulla salt an' slide it undah de baid.

(Why did he do that, did he say?)

Say dat salt would keep down de fevah. An' dat's de only thing got 'er up.

(That helped her?)

Yessuh, got 'er up. [Fayetteville, N. Car., (1392), 2500:2.]

7203. All right, a man take an' do wit a woman de same way. A man cut de seat, a piece where she sweat undah here, undah de ahm.

(Under her arm. Both arms or just one?)

DEVIL'S-SHOESTRING - HOW ONE *DOCTOR* USES

Both ahms. All right, he takes dat an' he puts some li'le *roots* in dat - some kinda li'le *roots*.

(Do you know the name of those *roots*?)

Dey put - whut's de name of dat *root* now? Some kinda - devil's-shoestring. Cut dem tuh be short. See, dem shoestring dat long [demonstrates].

(The devil's-shoestrings about three feet long?)

Yes, sir, some is dis long. Some is long accordin' as jis' how much yo' take out de groun' an' dey will pop off.

(You cut them about an inch or two inches long?)

Yes, sir, dat much off see. An' yo' put 'em in de bottle. Well, dat's tuh keep 'em at home. Dat's tuh make a woman dat run about tuh dance an' shows, lak dat, run aroun' lak dat, dat keep 'em home. De mō' [more] he *feed* dat bottle, dat keep 'er down. If - he don' do it tuh kill 'er, yo' know, jis' tuh keep 'er home.

(And what does he *feed* that bottle with?)

With cologne.

(And where do you keep this bottle?)

Keep it in 'is pocket. Yo' don't bury dat, keep it in 'is pocket.

(That all he puts in there, these pieces of her clothing and the devil's-shoestring?)

Yes sir, an' he shake dat bottle up, yo' know. Yo' see, de man [the *doctor*] tell 'im tuh shake it up, an' *feed* it. *Feed* it an' put it back in 'is pocket. Don' put it in nobody's hand. Keep it in 'is pocket jis' a small ole cologne bottle. [Charleston, S. Car., (504), 553:3.]

7204. See, it's been about a month maybe. He had a girl he wus goin' wit 'er an' she *fixed* 'im. Aftah he went tuh sleep - when he went tuh sleep, he said dat he dreamt about dis bottle dat she had fo' him, an' he'd gotten right up an' went an' got it. An' he'd fell off an' he looked so bad as if he was about tuh die. HE'D GOTTEN A AWFUL SMALL LOOK, terrible small, bone 'bout tuh come through 'is skin. An' he went tuh sleep an' he dreamt about dis bottle an' co'se [of course] he got up den an' went right in de bathroom an' found it. An' dis bottle had red flannel in it an' a couple of pins an' needles, an' he'd taken it an' broke it. He brought it an' showed it tuh me, an' ah don' know whut could a been in it, but it smelled lak evahthing wus in it, ah guess. Ah reckon it wus urine in it - guess was in it. An' aftah he found 'at bottle he begin tuh git bettah. [Washington, D.C., (625), 800:2.]

DREAM REVEALS SPELL AND ARTICLES CAUSING IT

7205. [For *Doctor* England's interview *see* pp.1386-1401.]

But ah see dem use. Well, it's mos'ly used, is dis yere - well, de manure from a ole white mule. It is known tuh be de drawin' problem. Dey do's it up an' use it as an incense mo' [more] of a white horse or [than] a white mule.

(What do they use that for?)

Drawin' powah, tuh draw eny person, see. Yo' kin perfume it up. It is vury good to use dis Mary Garden Perfume, Mary Garden. An' also yo' have tuh use a portion of dis *Hearts* [*Cologne*]. LET IT DRY OUT AN' WET IT AG'IN. LET IT DRY OUT AN' WET IT AG'IN, TILL YO' GET IT CURED AN' DEN USE IT DAT WAY.

ENGLAND - THE *DOCTOR* - ANOTHER FRAGMENT

(What do they usually do with that manure, carry it around, or do they burn it or what for drawing?)

Well, fo' drawin', dey leave it intuh de home. See, tuh draw 'em on. If a girl's frien' have been here an' she wan' 'im come tuh 'er, den dey place it on de house stove. Den, by right an' all it's used wit it a composition of all whut ah used mahself is, dey uses oil of rose - oil of rose an' oil of Mary Garden. See, an' let it burn. [Norfolk, Va., (456), 440:3.]

7206. It wuz about twenty yeahs ago ah got off de train in a very small town an' ah went tuh find a place tuh stay. Ah went tuh 'nothah place where dere wuz a double tenement house, 'nothah fellah an' mahself. Didn't know dis fellah. Ah met 'im on de train. Ah greeted 'im. He says, "Yo' gittin' off heah."

Ah say, "Ah'm changin' heah."

We went tuh de station tuh see whut time de train would leave de nex' mawnin'. So we blundahed roun' tuh try tuh find place tuh stay at, an' finely, so-an'-so, an' went tuh a house. She has a room heah an' a room heah. Ah knocked on de do' an' tole de lady dat ah wanted tuh stay. She says, "Yes, de charge is fifty cents an' twenty-five cents."

FAKE ROOT DOCTOR

So, ah not knowin' de fellah an' he didn't know anything about me. He said tuh me, "Fellah, do yo' drink?"

Ah tole him, "No."

He said, "Whut do yo' do fo' a livin'?"

Ah tole him ah wuz a plasterer.

He says, "Well," he says, "do yo' play cards?"

Ah tole him, "No."
An' so he says, "Yo' got any money?"
Ah tole him, "No."
He says, "Well, ah tell yo', ah'm up against it." He says, "Ah got a funny story ah wanta tell yo'." He said, "Loan me twenty cents."
Ah give it tuh 'im. He went an' got 'im sompin tuh eat an' come back wit a dime an' he say, "Ah wanta git chew tuh pay mah room rent." Ah wuz afraid, an' paid it. De lady tole me, she said, "Somehow," says, "de Lord tole me depend on yo'." She say, "Ah don' know dat othah fellah."
Ah say, "Ah don't eithah."
She says, "But ah'm leavin' in de mawnin' at five a'clock an' goin' tuh work."
[Ah] say, "When yo' leave, slam de do'."
So jis' when she left, about five minutes aftah she left, ah heard a rattlin' on de next do' an' dis boy woke up an' say, "Yo' heah somebody knockin'?"
Ah say, "Yes."
An' befo' we could answah, de woman nex' do' came in, open de do'. Her daughtah came home, she say, "Ah'm worried tuh death."
We say, "Whut's de mattah?"
She say, "Sam, he work in de meat yard an' he stole some meat an' he buried it by de branch," an' she say, "de law is lookin' fo' him." An' dey talked it ovah an' she left. So dis boy says tuh me, says, "Did jew heah whut she said?"
Said, "Yes."
He said, "Yo' wait a minute, ah'm goin' git some money."
Ah said, "No, ah'm goin'."
Said, "No, yo' wait." Said, "Yo' sit right heah an' listen whut ah say." He puts on 'is clothes an' gits up an' goes outen do', outa de house an' come back an' knocked. He went out about five minutes an' came back an' knocked on de do'. He knocked on de do' an' he said tuh dis ole lady, said, "Good mawnin', madam."
She says, "Good mawnin'."
He says, "Ah don' profess tuh be a medical doctor, neithah a surgical doctor, but ah do profess tuh bein' a *herb doctor*." He said, "Ah came tuh yo' dis mawnin' tuh tell yo' a strange case." He said, "Some of yore folks are in trouble an' de trouble is buried by a runnin' stream of watah."
She said, "Come in, son," she said, "Jesus sent yo', ah know."
He walked in an' sat down, an' he tole her evahthing whut happened, whut he heard through dat wall. He say, "Now, ah tell yo' whut ah'll do," says, "yo' gimme twenty dollahs an' ah'll fix it so de sheriff or nobody won' tetch 'im." He began tuh git out de herbs tuh show 'er, an' gave her some an' wrapped 'em up. She give him de twenty dollahs.
Now, dere's nuthin in de worl' could make her believe, but nuthin, but he's a *root doctah*. She believed 'im.
Den he came tuh me an' says - so ah wuz ready tuh go [leave town] - "Whut did yo' do?" Ah knew all along. Well, ah found out he wuz a crook, wanta see whut he says.
"Well, she give me ten - she give me twenty." He say, "Heah's five." Say, "Ah tell yo' whut chew do."
Ah says, "Yo' kin take yore twenty, ah'll keep nuthin."
Well, ah caught a train an' left him dere. [Fayetteville, N. Car., (1427), 2573:6.]
7207. Yo' kin take a sock.
(Take a what?)
Take one yuh socks an' now, what dey put in dat sock, now ah couldn't tell yuh. Take one of dose socks an' pin it. Ah know personally dis wuz done becuz

it wuz quite natchel, yo' know, ah had a brothah a [that way], yo' undahstan'. Ah'm explain' tuh yuh good. He had a vein, a open vein, here, along here, along here an' right up dere [demonstrates]. [He was] *hurt* [*tricked*], yo' see. Dat's called swollen veins.

FEATHER PILLOW - BEWITCHED (What kind of veins, swollen?)

Swollen veins. Undahstan'? Well, yo' take dat sock. An' now, whut yo' put it in [in it], ah couldn't tell yo'. Dey put it - but take one of yuh socks. It wuz a black sock ah had, black silk sock. Mah sistah bringed it up chere. Ah wuz down dere two yeahs ago. Ah wuz down dere in '36. Well, ah'm gittin' it straight now. Dat yeah, dat's about right, ah wuz down dere in '36. We found dat sock, las' yeah was '37, round, oh ah'd say round about de 20th of July, an' dat sock had - ah couldn't even lay on dat pillah [pillow]. Yo' undahstan', if yo' lay on dat pillah it hurt yuh haid, but now aftah - if yo' laid on it, an' den if yo' lak dat, if yo' don' git dat cured, yo' stay lak dat. One mawnin', see, when she found dat sock, it wuz balled up wit de feathahs in it. But whut wuz in dat sock wit dose feathahs, we couldn't tell, yo' know. It's quite natchel dat yo'd be scared. Cuz it only cost me $50 tuh git rid of dat.

Well, now, ah tell yo' what she [*doctor*] did tuh git rid of dat. Ah went tuh a lady, undahstan'. She told me, say, "Ah'll cure yo'." An' told me where ah goes. Told me ah wuz *hurt* an' ah cain't stand tuh drink whiskey long, account dat vein bein' swollen, yo' undahstan' [demonstrates].

(This vein runs right?)

Straight through me.

(Right straight along your back, that swollen vein?)

Yes, sir.

An' ah went tuh dis lady, see, an' she tole me, say, "He's got a thing hid." Told me jis' lak whut it wus lak. She live on 923 [Something Street]. Ah'm tryin' tuh think of de name. Yo' kin put dat down, two diff'ren' things. But anyway, nevah mind about dat.

(Oh, that's all right.)

An' she commence right here an' measured dat place right here, right dere [demonstrates]. She say, "Dere's a knot dere."

(Right here, where?)

Dere's a knot or somepin. Well, she massaged dat knot an' rubbed it an' she tell me, say, "Yo' go home an' go tuh de druggist." Now, listen good. "Go tuh de druggist an' git a bottle of household - do yo' heah dat?"

(Yes.)

Household ammonia.

(Household ammonia.)

Household ammonia. You git a box of Epsom salts. Yo' git chew dat much saltpetah. Yo' won't want make too much. Dat much saltpetah. Yo' put dat in yuh bath watah. Don't put no salt in it - ah mean not salt, don't put no soap in it. But aftah dat, dat cleah ammonia. Dat's all. Jis' lak in place of puttin' soap in it, put dat household ammonia in dere an' dat saltpetah an' de Epsom salts in dis watah. An' takes yuh bath in it. Nine nights do dat.

(Nine nights?)

Nine nights an' throw de water tuh wherevah de sun risin' at. An' it'll soon cure yo' of de trouble. Well, dat's whut ah did. Well, it cured me.

(That's what cured you?)

It cured me.

Now, here's de way. Now, ah'll take, jis' lak, yo' got tuh start it. It deal wit pain [demonstrates].

(Right from the top of your head.)

See dat li'le knot dere, see dat knot dere. It's a pain right dere. Well, now, yo' jis' put dat [mixture] on. It'll move from dere, start from right dere tuh here [demonstrates].

(It'll move from the top of your head down to the bottom - the back of your neck.)

Back tuh dis here [demonstrates]. Dat narrah [narrow] eyeball bone.

(The pain is right behind the eyeball?)

Eyeball. Leads from dis eye right chere, right chere. Here's de othah. An' right along dere it's knots be showin' dere, an' it feels though dere's somepin inside. Some knots showin' dere. Well, dis lady tole me dat it wuz done through whiskey. Say, "But chew looks an' yo' will find it in yuh mattress," she say. But it wusn't in no mattress. It wuz in a feathah pillah, an' yo' would find whutevah it is in dere. It wuz wrapped up. An' she tole me when ah find it, burn it up. Well, dat's quite nachel, 'cuz ah did dat, see. Ah burned it up in de fiah. Well, now, mah sistah, yo' see, when she slept on dis pillah, it hurt 'er haid so dat she'd move dat pillah. <u>But it wasn't fo' her, it wuz *fixed* fo' me</u>. Whut fer? Yo' see some people wanta *hurt* me. An' ah wanta explain dis mah way, 'cuz yo' know ah nevah done used explainin'. An' ah, ah'se jes' explain mahself. [Vicksburg, Miss., (726), 997:7.]

7208. Ah've hear'd sev'ral diff'ren' things about de fo'ks of de road. Ah hear'd dat when people wan' tuh separate people, dey go tuh fo'ks of de road; an' when dey wan' tuh put dem tuhgethah dey go tuh de fo'ks of de road, but it depends on whethah dey work on eithah de left or de right hand side. If yo' want people tuh separate, well dey'll write de person's name, de woman's name, nine times on a piece of brand-new papah wit a brand-new pencil, tablet an' pencil dat nevah been used. If dey wan' tuh separate dem, dey'll write de man's name nine times an' den dey'll write de woman's crosswise nine times. Den dey take de pencil an' dey think all de evil dey kin: *I jis' hope yo' son-of-bitches jis' fuss an' fight an' scratch lak cats an' dogs*. [Informant scratches all over the paper.] An' dey go dere an' dey dig down a few inches.

<u>FORKS OF ROAD - NEW PENCIL AND TABLET - TO SEPARATE</u>
<u>WRITE MAN'S NAME 9 TIMES - WOMAN'S ACROSS 9 TIMES</u>
<u>WRITE EVIL THINGS - CURSE - SCRATCH - FOLD FROM YOU</u>
<u>BURY IN LEFT FORK - TO PUT TOGETHER WRITE GOOD THINGS</u>
<u>FOLD TO YOU - BURY IN RIGHT FORK - RESULTS 3 TO 9 DAYS</u>

(They scratch that paper all up.)

Yes, jis' scratch up lak yo're mad at it an' curse dem an' think all de evil yo' kin. An' den yo' dig a hole dere an' yo' bury dat on de left-hand side of de road at de fo'k where de fo'ks meet. An' aftah buryin' it yo' pō' watah on it, yo' know, tuh pack de groun' down where dat kin rot. An' by de time dat papah rots, dose people'll begin tuh disagree, an' in from three tuh nine days aftah it rots, dey're separated.

An' if yo' wan' tuh put dem tuhgethah, yo' write dere names nine times an' yo' fold it tuh yuh. Of co'se de lady involved has tuh do dat huhself. She has tuh be told. An' she writes 'er lovah's name nine times an' huhs acrost it, an' she folds it tuh 'er nine times. Den she turns it aroun' an' folds it small way, dis way; an' turn it aroun' an' fold it to 'er dis way. Den she takes it an' buries it on de right-hand side of de road wit all good wishes.

(Then what happens?)

Well den aftah de same period of time, aftah from three tuh nine days aftah it rots, dis person'll become vi'lently attached tuh 'er. [Memphis, Tenn., (973), 1574:3.]

7209. Many yeahs ago [this happened]. An' dis woman tole me. She wuz mah

fathah's sistah. She tole me dat a man came from de country tuh de city an' stopped wit a woman, yo' know, an' got work heah an' stayed in de house wit 'er. Dat woman wanted 'im tuh stay dere [permanently] an' dat man couldn't git tuh 'is wife. He couldn't go home. So he talked tuh a frien' an' he sāys, "Don' chew know ah've got a wife an' ah cain't go home. Evah time ah start tuh go, it seems dat dere's somepin dat ah cannot go."

FORTUNETELLER OR MEDIUM AND LOVE *HAND*

Well, dis man tole 'im somebody did sompin tuh 'im. He tuk [took] 'im somewhah whah he found out - some fortunetellah, ah guess or medium.

Dey [fortuneteller or medium] sāys, "Yes, dis woman has done somepin tuh yo' tuh keep yo'." Sāys, "She has a bag sewed up in a flannel an' she keeps it 'roun' 'er laig." He sāys, "If yo' kin git dat, yo' kin git back tuh yer wife." So dis woman had a way of settin' up wit 'er laigs crossed, so Aunt Julia tole me. So he jis' watched an' had a penknife an' he jis' saw dat bag. An' he clipped it an' ran outa de house, an' she woke up an' right behind 'im. He flew. An' he took de train an' went home tuh 'is wife. She dashed aftah 'im fer evah inch of 'er life, but she didn't ketch 'im.

(What did she have in that bag?)

Ah don't know whut wuz in dere. [*Hoodoo* has a hundred examples of what a woman or man can put in similar bags or *hands*.] [Washington, D.C., (624), 800:1.]

7210. (All right.) = [Ready to start.]

Ah had a pair of socks an' ah had a undahsuit. Ah came from mah work an' ah rolled it up, ah couldn't git in mah room, an' ah jis' shoved in between de screen an' de do'. An' ah left. When ah come back, mah undahsuit an' mah socks wuz gone. An' ah do know whut taken place wit me aftah dat, an' ah do know whut ah wuz told through fortunetellahs.

FORTUNETELLER CURES THROUGH POWER OF GOD

(All right, tell me all about it.)

De fortunetellah told me dat ah were *hurt* in some a mah clothes. She did not say whut kinda clothes, but it fell back tuh mah remembrance dat if ah wuz *hurt*, it must have been mah undahsuit an' mah socks.

(Well, how did you know you were *hurt*? Why did you go to this fortuneteller? Did something happen to you? Were you sick or something before you went to the fortuneteller?)

No, sir, ah wuzn't sick den. Ah wuz not sick den.

(What did you go to that fortuneteller for?)

Well, ah went tuh de doctor. Went tuh Natchez Mississippi Hospital in [nineteen] thirty an' ah stayed ovah dere 'bout thirteen or seventeen days. An' de doctor seemly dey couldn't fin' de complaint, whut wuz de mattah wit me. He said dat ah wuz all right. Well, ah wuz still sick. Well, ah decided in mah mind - ah hear'd de people talkin' about *hoodoos* an' *witchcraft* an' *fortunetellahs*. It came tuh me in mah mind by a friend of mine, he said, "Why don' chew go an' see such-an'-such a one?" He said, "Dey kin tell yo' things." Well, ah decided tuh go. Well, ah went tuh dem an' dey told me dat ah wuz *hurt* through clothes. An' ah ast dem, "Well, whut could yo' do fer me? Could yo' cure me?" Dey tole me, "Yeah." Dey believe through de powah of God dat dey could cure me. An' dey made me up a tea. Now, ah don' know whut kinda tea it 'twuz, but anyway dey give dat tuh me fer tuh drink an' ah drinked it an' ah really hadn't rest fer [so many] nights. [New Orleans, La., (795), 1108:3.]

7211. A *gamblin' han'* [the best] dat yo' evah had, if yo' wan'a *gamblin' han'*. Well, yo' might go intuh a graveyard where dere somebody dat yo' know

well, an' dey been buried fo' several days or several yeahs, yo' might say. Yo' take dere fingah dey call a *dog fingah.*

(Which is the *dog finger*? Point it out to me. Which is the *dog finger*?)

Here 'tis, right cheah [here].

(Well, which hand?)

On de right han' [demonstrates].

(All right, I see the index finger of the right hand.)

Dat will be de right han' dere. Dat is de third fingah from de front.

(The middle finger, then, on the right hand?)

Dat is de thing.

(All right, the middle finger.)

All right. Den yo' take dat fingah an' clean de bone in milk - git de li'le bone out, but yo' gotta do all dat work at twelve o'clock at night. An' yo' find yo'self dere when yo' boilin' dat. WHILE BOILIN' DAT BONE DERE, YO'LL FIND YO'SELF FEEL FEAHIN' [FEARING]. WHUT AH MEAN BY MIS[TERIOUS? OR MISERABLE?] YO'LL FEEL YO'SELF - YO'LL FEEL WARM. AH DON' CARE HOW COLD YO' BE. YO' KIN DO IT IN DE MIDDLE OF DE STREET, OR IN DE MIDDLE OF DE BANQUETTE [=SIDEWALK IN NEW ORLEANS, LA.] OR IN DE YARD DERE; AN' IF IT BE COLD AS ICE, BUT YO'LL FIND A GREAT HEAT RIGHT AROUN' YO', BECUZ WE HAVE WHUT CHEW CALL THREE WITCHES DAT RUNNIN' IN DE AIR DERE. AN' IF YO' DEALIN' WIT DEM, WHY DEN IT COMES HEAT. DEY'LL BRING HELL FLAMES TUH DERESELF AN' TUH YO'.

Yo' are dealin' wit dem.

(Oh, I see, you're dealing with three witches. Oh, all right.)

An' quite natchel, if ah'm dealin' wit chew, yo' have a right tuh go ovah dere an' see aftah me [see what I am doing]. An' yo' are wit me.

(I see.)

Now, maybe all three of 'em come tuhgethah. An' TUH GIT DEM [WITCHES], YO' GOTTA SET A SUPPAH, A DINNAH. YO' HAVE TUH MAKE A DINNAH, AN' DE DINNAH WHICH DEY EAT'LL BE A TURTLE HEART.

(A turtle heart.)

An' one thing again would be cel'ry whut chew eat aroun' - make salad.

(Celery?)

Yo'd git cel'ry. An' we have one thing, which de nex' would be, three grasshoppahs. Yo'd have tuh put dose things in yuh mouth, dat is, tuh make de suppah; cuz yo' couldn't make de dinnah if yo' wouldn't do dat. An' in othah words, yo' hardly kin make de dinnah in de wintahtime. Yo' have tuh make it in de summah, becuz we haven't much grasshoppahs who run in de wintah. Yo' undahstand?

(I understand.)

An' aftah dis suppah is made an' is started, yo' would fin' dem. Yo' would take a glass [mirror], but yo' - dat glass have tuh be bran' new, dat nobody nevah look intuh it.

(A looking-glass?)

Yes, sir. An' yo' could see dem lookin' intuh dere aftah yo' begin tuh eat. Yo' kin see three people but chew couldn't recognize yo'self, but chew dere. But chew cain't recognize yo'self, but chew see three people; but chew dere, but

GAMBLING *HAND* - GRAVEYARD - PERSON KNOWN
DOG FINGER FROM - CLEAN IN MILK AT MIDNIGHT
3 WITCHES *RUNNING IN DE AIR*
SUPPER FOR THEM WITH 3 INGREDIENTS
TURTLE HEART - CELERY - 3 GRASSHOPPERS
MAGIC MIRROR - NEW - NEVER LOOKED INTO
BLACK CAT LUCKY BONE HAS 3 FORKS OR 3 CROSSES

chew don't see yo'self. Yo' wouldn't count yo'self 'cuz yo' cain't see yo'self. But chew see three people dere, but one of dem dere is yo'. Den yo' see upset one person, den dat'll be de dragon. He look very proud, very nice-lookin' fellah, standin' right dere but den he's a destroying angel. Dat's de truth ah'm tellin' yo'. Den, aftah dat yo' won't see nuthin dere. Evahthin' disappeah from dis glass. Den yo' able den fo' tuh go on an' do anythin' whut chew wanta do.

(I see. They'll call the witches. After that you use your power to do these things.)

Why certainly.

(Well, what about using that bone? What do you do with that bone, now?)

Well, whichevah bone dat dey call de *middle bone*. Many people, if dey know whut de bone is, dey kin find it, dat is, in de black cat, wit'out goin' tuh work an' takin' it an' usin' dem all; but some people by not knowin', dey'll have tuh use all of dem until dey git tuh de right one. But, de sense, if yo' know whut de right bone is, yo' kin go right tuh it an' git it. Maybe yo' might miss one, but yo'll git de nex' one an' dat'll be it. Undahstand? An' dat bone carries three fo'ks [forks]. Dat is, three j'ints tuh it. Whut ah mean by three j'ints, three rows, an' yo'll find between de edges of de bone, yo'll find three crosses. Dat's supposed tuh be main powah. An' yo' fin' dat dey use dat in more Mason lodge and Odd Fellahs, lotsa people do, tuh do dere work. [New Orleans, La., (861), 1374:7 to 1375:4.]

7212. [Two weeks after margin title *RATTLESNAKE OIL* received its typing for the printer's photographic process and had been followed by other material in final page form, I found the missing page mentioned in lines 24-26, page 3098, volume 4. Here it is:]

GILES - A ROOT DOCTOR - MAKES *RATTLESNAKE OIL* WASHES HANDS - MAGIC MIRROR - DIAGNOSTIC RITE

(This is Tuesday, June 29, 1937, working in Charleston, beginning the morning's work, testing the machine. In case I lose these slips [of paper] in my note book [later called *Numbers Book*, a book numbering each informant and making a comment about him] written out by *Doctor* D. Giles, root doctor, Number 512. [Here] is his recipe for making *rattlesnake oil*. Calls [for a] bottle of mint 10¢, witch hazel 10¢, sassafras root 10¢. That makes *snake oil*.)

[As the reader can see, I am testing the stylus by repeating what *Doctor* Giles had said the day before just in case I lost the slip or slips of paper he had written out. He had not been the last informant of the preceding day.]

Now, for [the bath or the anointing you] strip [take off clothing], put two [both] hands back of the head, [then] wash hands in [sassafras] root water [washing] forwards [that is, away from you]. Turn over [hands and wash other side]. Get glass [a mirror] and hold hands before mirror, and [if] they get black, why you are all right [a spell has not been put on you]; if they don't [get black] why you are not [all right]. [This is merely one of many methods of diagnosis used by *doctors*; *see* DIAGNOSIS, pp.165-217, especially MIRROR, p.193 and the danger of looking into it.] [To end this rite] put glass [mirror] over hand and spell *root*, spell *root* three times - R-O-O-T.

(Another root doctor says [not R-O-O-T but] M-O-N-O-T-O-N-Y or it looks like *monotony*. Don't think I've ever heard it before. [After repeating the word three times] the little [hand mirror] answers, "I live [by the power of God or something similar].") [Charleston, S. Car., (512), 604:3.]

7213. Ah'm purtty shure 'bout dat becuz ah'm constant comin' in contact wit somepin lak dat. Maybe it be rattlesnake mastah, *High John de Conkah* an' *Low*

John de Conkah, wild sprig of Sweet John - some people call it St. John. Dat's - ain't evahbody knows, but dey would know, yo' know, whut color it has. Git chew dose, yo' know, five or six tuhgethah, an' den have real good gin. Three times a week. An' red flannel.

GLOVER - THE CHARLESTON *DOCTOR* AGAIN MAKES A JOB *HAND* - TELLS AN EXPERIENCE

(You take red flannel. I see. You get this good gin then?)

Yes, sir. Yo' know, yo' don' sew it. Be sure not tuh sew it becuz in sewin', why yo' might stick de needle in de *roots* don't chew know. Yo' don' wan'a sew wit de needle becuz dat is steel, unlessen yo' wan'a include somepin in it. But chew fold it up propahly tight an' yo' roll with black thread [demonstrates].

(And you roll it towards you.)

An' don't make no knot. Roll it an' carry de ends loose. Yo' know, don' tie a knot. IF YO' TIE A KNOT, WHY YUH WORK IS BROKEN. An' whenevah yo' go out lookin' fer a job, why, when yo' dress, take it [this *hand*] in yuh hand befo' yo' left de house. Yo' be on hand an' made de wish lak yo' desires, an' take dat [*hand*] an' put it back intuh whatevah pocket yo' carry it an' den yo' wipe it right down tuh yuh waist [privates] three times. An' ah don' cā [care] if dey don't hire anybody else on de job, yo' will be hired.

(You will be hired?)

Cuz dat's not takin' advantage of no one. [597:5.]

Whut ah learned ah learned from a well-learned man, great-experienced man, an' who really did delivah de goods.

(Where, by the way, did you learn?)

Part of what ah learned, in Jamaica.

(Oh, in Jamaica. Where were you born?)

Born and reared right in this city.

(Oh, you were born in this city.)

But ah wuz travelin' at large aroun' de Bahamas and down de British West Indies as far as Kingston, Jamaica. Ah begin tuh practice wit a girl, whut ah supposed tuh be a girl, but ah found she wuz a woman. She really could do things. An' dey wuz so simple an' so - lak it wuz impossible.

(Where was this? Where was this girl?)

In the Bahamas.

(Oh, she was down in the Bahamas?)

And dat's all right. An' ah come on up an' came tuh Kingston, Jamaica, an' ah found many more. Dey could meet chew an' look yo' up an' down, an' dey could do certain things, an' tuhmorrah yo'd be as crazy as a fool. An' ah wasn't satisfied until ah learned dat. An' de thing tuh do, yo' know, wuz tuh git right intuh 'em. Aftah ah could git dem tuh undahstand me [my English] an' ah undahstand dem. An' dey simply do dis. Ah tried dat out while it wuz not mah desire, an' ah tried dat out an' ah found it true tuh de lettah.

(Well, did you learn all these things in the West Indies, or have you learned some of them in this country?)

In dis country. Now, dis partic'lah thing is de question dat chew ast me 'bout takin' a person's track tuh harm 'em. [Charleston, S. Car., (514 *Doctor* Glover) 597:5 and 594:1.]

GLOVER ADDS A MEASURING-OF-BODY RITE FROM TOP OF HEAD TO BOTTOMS OF FEET - TYING 5 KNOTS: NECK - WAIST - KNEES - ANKLES - SOLES

7214. Dat whut chew call *tyin' down*. Dey'll wait until de man come in an' go tuh sleep, an' dey git a bran'-new ball of cotton yarn an' puts it on de inside of de baid, where de man gotta sleep. Why dey measure from de tip of 'is haid tuh de sole of 'is feet. Tie a knot tuh de neck,

an' tie a knot tuh de waist, an' tie a knot tuh de knees, an' tie a knot tuh de ankles, an' tie one tuh de sole of yuh feet [5 knots]. An' den dey take dat an' dey care [carry] it undah de baid tuh de side dat he sleeps on an' tie it, yo' know, undah de springs wit de two ends tuhgethah double. Tie it right undah where [demonstrates]. Dis part of de body.

(Near the backside?)

Yes. Dat keeps 'im down, dat keep 'em from runnin' aroun'. [Charleston, S. Car., (514), 599:5.] [For more material by *Doctor* Glover, *see* pp.2258-2259; No.112, p.41; No.272, p.79; and No.335, p.99.]

DOCTOR GLOVER'S PRECEDING MEASURING RITE DANGEROUS IF DONE BY AN AMATEUR INSTEAD OF A *DOCTOR*

7215. If she measure a man while he layin' down in baid alive, well inside of at least a year's time de undahtakah 'imself will be measurin' dat man fer a casket [coffin]. He really will.

(What do you mean, measuring him how?)

Well, he'd be daid.

(Well, how would she measure him?)

[I am asking for details.]

If she measured 'im from haid tuh foot wit a kinda extension rule, well he'd be daid in a yeah's time. [Jacksonville, Fla., (562), 700:5.]

7216. Git de width of yore body [demonstrates]. Git a cotton string lak dat an' put nine knots in it, an' take it out an' tie it tuh a tree, or sompin else [fence, etc.]. An' when dat string rots or comes apart, why it'll cuz yo' tuh fall in sickness or prob'ly dead sometime. [Brunswick, Ga., (1240), 2110:14.]

7217. Dey say dat if yo' ord'nar'ly measure a person whilst dey is layin' down sleepin' from time tuh time, dat'll cuz dere health tuh come bad an' lotsa times will cuz dem tuh lose dere life.

(Well, how do they measure you?)

Jis' measure dem as though yo' standin' up. Yo' five feet eight or five feet ten. Jis' take yo' measure, an' yo' go 'way [demonstrates].

(What do they do with that measure, have you any idea?)

Well, dey tote dat aroun' in dere pocket. Evah time dey takes dat measure dey tote it aroun'.

(Do they use a different string or the same string?)

De same tape [measure]. [St. Petersburg, Fla., (983), 1591:15.]

7218. Well dey go tuh de store an' git dese wire nails. Ah calls 'em tins [made of tin or tenpenny?]. An' dey git de lengt' of de man an' de lengt' of de woman, from up here at de haid all de way down tuh de foot. Well den wrap dat man tuh yuh lak dat [demonstrates].

(Wrap this length - the string around to you, all around this nail.)

Yes, de string tuh yuh lak dat, aroun' dis nail clean until yo' wrap it right even wit de point. Den yo' take it an' nail it right down in de centah of yuh dō' an' make yuh wishes. Yo' say, "Jis' as ah drive dis nail down heah ah means fer yo' tuh stay here." An' he goin' stay dere. How ah know about dat, ah got mah husban' nailed down right now. Dat's how ah know.

(Now, you say...)

[I am interrupted.]

Right now.

(Well, does it work? Well, how did you get his length?)

While he asleep. Ah got one fer me an' one fer 'im nailed right in de centah of de dō'.

(And you wrap both these strings together right around the nail?)

Tuh yuh, wrap 'is tuh yuh an' yours tuh yuh, too. An' den when yo' wrap down tuh de bottom of de nail, stick it right down tuh de centah of de dō', an' hit it nine times an' let de ninth lick drive it up tuh de haid.

(In the wood?)

In de wood.

(In wrapping these strings around, do you wrap them both together or first one and then the other?)

No, wrap de man's first, den mine. [Norfolk, Va., (486), 516:1.]

7219. (You say you used to say your prayers?)

Yes, sir. Ah believe in God, ah trust in Him. Yo' know, God Himself...

[I turn off my recording machine too quickly.]

(What did you say about God?)

God, Himself, wuz de best hoodoo evah wuz known. [Madam Collins of Memphis, Tenn., says something similar: *De sacrifice dat yo' offer up tuh Jesus removes de "trick," fo' he is de "trick" giver an' de "trick" taker* (p.994, line 6 fol. from bottom of page).] Yo' have tuh have faith intuh mos' anythin' yo' go intuh. If dere's no faith, dere's very li'le hopes, an' yo' have tuh put God in front. Now, He's de Supreme Being of de world, an' certainly in dis life we have tuh use God; but if we don't, we cain't git along. If it wasn't fo' Him, we couldn't breathe, den we couldn't live. He must open de way fo' us, give us our health an' strength. [New Orleans, La., (876), 1436:5.]

GOD, HIMSELF, WUZ DE BEST HOODOO EVAH WUZ KNOWN

7220. An' a girl, she wuz wantin' tuh leave. She wuz goin' tuh leave me lak on a Friday evenin' an' ah wuz lovin' 'er real hard an' ah didn't wan' 'er tuh go. She wuz goin' tuh leave me an' ah didn't wan' 'er tuh go. So ah goes tuh a man [*doctor*] an' he tells me tuh go ahead an' go tuh a graveyard befo' dat dat mawnin' an' git some dirt from undah - from off a man's breast, right off 'is heart, an' put it in a piece of flannel cloth; an' go tuh a grave where a woman hadn't been long died an' git some dirt offa her heart. An' den take it [both dirts] an' sew it up in a piece of red flannel cloth an' tote it on me. Tie it on mah lef' side, an' he guarantee dat she wouldn't leave. An' ah did dat an' she didn't go nowhere.

GRAVEYARD DIRT TO HOLD PERSON

Yo' kin take graveyard dirt an' go tuh a stream of runnin' watah an' turn yore back an' throw it upstream, crost yore lef' shouldah, an' if dey wanted tuh go some place dey couldn't go.

(Well, wouldn't you do something else, use someone's hair or something of that sort?)

[Informant ignores my leading question.]

Dat if ah wuz in love wit somebody an' she wuz fixin' tuh leave, an' prob'ly ah would heah dat, an' couldn't git 'er not tuh leave, an' ah could git some graveyard dirt an' go tuh any stream of runnin' watah, an' turn mah back an' throw it behin' me upstream. An' she wouldn't wanta leave, she can't go.

(You don't say anything while you are doing it?)

[Again my leading question is ignored.]

No suh, not anything at all. Jis' go by yo'self an' throw it crost yore left shouldah, an' she'll stay dere. [The intention of the rite is sufficient here.] [Fayetteville, N. Car., (1429), 2576:5 & 2579:7.]

7221. Well, ah've heard 'em say dat if yo' bootleggin' an' yo' wanta keep de law away from yuh house, yo' git out soon in de mawnin'. Yo' take incense. Yo' kin buy dat, an' yuh burn dat, but here's de nex' thing yo' kin do dat ah suggest dan incense. Yo' kin take an' go tuh work an' git dat dirt whut ah suggest tuh

yuh.

(What dirt?)

Soon in de mawnin' dat chew go out an' yo' mix up.

(What dirt?)

De dirt dat chew go an' stand on. Aftah yo' make dis dirt, aftah yo' make it up in a mixture. Yo' understand. All right, an' yo' stand on it, an' yo' reach down an' yo' git some of dat dirt. All right. An' aftah yo' reach some from undah de bottom of yuh feet - dis is whut chew call, whut ah told choo 'bout dose twelve head of dose officials, high officials.

GRAVEYARD DIRT - EAST SIDE OF HOUSE DIRT YOU STAND ON
THESE TWO DIRTS SCATTER WITH SALT WHILE
CIRCUMAMBULATING HOUSE WITH NAMES AND INCANTATION

(I see.)

But yo' mus' call twelve high officials in de city which yo' live in - names, yo' mus' call dere names. An' yo' put dis dirt in dis pan an' den yo' brings dis pan back. [Then you] goes tuh de graveyard an' git some dirt outa de graveyard. An' den yo' takes dat salt an' yo' sprinkle dat salt ovah dis dirt. An' as yo' take dis dirt soon in de mawnin', den de nex' mawnin' 'fō' de sun rise, yo' go all de way roun' yuh house an' sprinkle dis dirt an' say, "As ah cast dis dirt out, ah wants tuh cast [then call some of those officials' names] from dis groun' dat ah stand on." An' dey won't - yo' won' be worried wit 'em.

(Will you tell me that story again - over again - you told in the beginning about standing out in a certain part of the house and calling those names. I don't quite remember that.)

[This was a part of the story told before recording began.]

All right.. Here it is. Yo' go tuh de east side of de house - de east side, now - an' yo' dig dis dirt [the dirt upon which you stand]. Yo' make it up jis' lak yo' wuz makin' a bread; git it good an' crumbly an' soft, yo' see, an' - but choo mus' stand. Yo' want me tuh show yo' how tuh stand?

(Yes.)

Ah'll show yuh [demonstrates]. See? Yo' mus' - aftah yo' git yuh dirt made up good, an' all, den yo' stand upon it lak dis [demonstrates]. See?

(With your shoes on?)

Wit yuh shoes on.

(I see. All right.)

Yo' stand upon it. An' see, when yo' standin' upon it, yo' supposed tuh be standin' on de high officials' heads, becuz dey comes from dust, accordin' tuh de Bible. An' den yo' reach down an' yo' take...[I interrupt].

(Well, didn't you say something about calling names or something?)

Call twelve of dese names of de high officials in dis town, or in de town yo' live. Ah wouldn't know whut dose names is.

(I see. Well, go on again with the story.)

In de town yo' live, see. Yo' call twelve high officials - rulin' powahs in dat town - an' yo' git dat dirt. An' whenevah yo' gits dat dirt from right undah de bottom - de sole of yuh feet - yo' put it in dis pan. An' den yo' takes dis pan an' yo' goes directly from dere tuh de cemetery an' yo' gits some dirt offa de daid body. An' yo' put dat in dere an' yo' mix it wit dat whut choo got from de east side of yuh house. An' aftah yo' do dat, yo' go tuh de table - tuh yuh table or wherevah yuh salt is - an' yo' git some salt an' put in it. An' yo' pō [pour] dat salt in it an' den de nex' mawnin' yo' git up soon 'fo' de daylight, den go out an' yo' throw dis aroun' yuh house an' yo' say, "As ah throw dis salt" - jis' throw it out - "dat good fō' nuthin, aftah he [salt] done losed [lost]

his savor, but tuh be trampled undah de feets of men." An' den yo' call some of dose twelve officials, high officials, an' yo' won't need worry.

(I see. He would go away, not make him move.)

Yes, keep from makin' yo' move or keep from any officer [keep any officer away] - anything.

(Keep the officers away?)

Yeah, away from your house.

(Trouble of any kind?)

Dat's trouble of any kind.

(I see.) [Vicksburg, Miss., (773), 1062:1.]

7222. [My memorable trip to visit Madam Griffin I mention in the *Introduction* to volume 1, p.XXIX. She had a tremendous reputation, a well-deserved one, as you can see from my incomplete interview of her on pages 1309-1314. I say *incomplete* because there were constant interruptions and she was already tiring, though it was only late morning. A white woman had preceded me. Behind me waited a number of automobiles filled with people. And we were out in the country - out in the middle of nowhere. What faith these mortals have! Was her name Griffith or Griffin or something on either side or in between? Surely the mythological beast that flies suits better a woman who could call spirits to her presence and send them out on special missions.]

GRIFFIN: MADAM GRIFFIN AND AUTHOR ESTIMATE NUMBER OF HER BLACK AND WHITE CUSTOMERS

([The number of people] seeing you all the time - I saw this white woman this morning come in. How many colored people and white people [do you see]? What is the proportion? I mean, do you have two colored to the one white person, or do you have one white person to one colored person? How does the proportion run?)

[Sorry for my confusing questions. I was in a confusing atmosphere! Besides, I still had much to learn.]

All de same. Do all de same. Jis' whut ah'd do fer a white person, ah'd do fer a colored.

(No, I mean in numbers, the people who come here in the day to see you. How many would be colored and how many would be white?)

Well, sometimes ah have 25 of white and sometimes ah have 50 of colored. Now, last Saturday ah had 80 odd people an' ah wuz so tired ah didn't know whut tuh do.

(Eight what?)

80 odd. Well, dey wuz 15 of dem white.

[Eighty persons on Saturday in summer surely represents an estimation or count of persons present, but not all of them would have had fortunes told. Some of them came along for the ride. Remember, Madam Griffin, a grown girl during the Civil War, was past 80 in 1937. After two intervening rites, I ask her how a man could keep other men away from his wife. Here is her answer:]

He *dresses* it.

(What does he *dress* it with?)

Well, he goes an' gits some stuff from de drug store - yo' kin do dat, from de drug store - an' he playin' wit 'er lak he's playin' wit 'er. *Dress* 'er so nobody else can't fool wit 'er, it will be so tight.

(What will he get at the drug store? What sort of stuff would he get there?)

It's called *slick eel*, somepin lak dat. [Here is further evidence that the hoodoo drug store used a pharmacopoeia unknown to normal pharmacology! *Slick eel*? Does she mean *slippery as an eel*?] [Out in the country from Norfolk, Va., (494a), 537:1+4.]

7223. Say lak a *hoodoo* come tuh yuh house. Ah could stop any *hoodoo*, know

how tuh stop it. Git choo fo' - yo' know runnin' grapevines run up a tree - yo' git choo fo'. Cut fo' pieces off about so long [demonstrates]. (Four inches long.)

HOODOO KEPT AWAY - GRAPEVINE CROSS OVER DOOR

Take yo' fo' pieces an' yo' cross 'em. Yo' take 'em in de house an' yo' cross 'em. Take a nail an' tack 'em tuhgethah an' cross 'em. An' hang 'em ovah yuh dō'. An' dere ain't no *hoodoo* will walk undah dem.

(You take four of them [pieces 4 inches long] and nail them in a cross, like that [I demonstrate], and put them over the door.)

Dere ain't no *hoodoo* comin' in, he'll turn back.

[Is the *grapevine run up a tree* an American wild grape or the *scuppernong* (a form of muscadine) trained as a tree with branches spreading in all directions on an overhead trellis? In any case, a *hoodoo* fears either being whipped by the vine or its form of the cross. *Doctor* Frank Hall says a bath with the juice from the fox grapevine will cure witchcraft (*see* No.1304, p.447). There are two indigenous fox grapevines in America, the northern (*Vitis labrusca*), ancestor of varieties Concord, Isabella, etc., and the southern (*V. rotundifolia*), origin of the scuppernong.] [New Orleans, La., (807), 1132:3.]

7224. Well, ah don' know how ah got it in me. A lady brought me a piece of fish an' she claim, "Mah husban' jis' caught dis fish." An' she said, "It's already salt an' peppahed." Yo' know ah always look at mah food an' ah said, "My, de grains of peppah are large." She said, "Oh, dear, dat's all right, jis' go ahaid an' eat it." So ah washed some of it off, see, an' it all stuck so close, ah couldn't git it off. So anyway, ah said, well ah'll try de fish, 'cuz ah couldn't eat nuthin but fish an' chicken. An' ah ate dis fish. An' ah had no more den finished eatin' it when ah jis' drew up in knots, cramp knots, an' ah fell tuh de floor, an' mah heart start tuh palpitatin' very fast. An' ah tole mah mothah, ah said, "Ah cain't live wit dis cramp."

"HOODOO LADY" PRESCRIBES REMEDY

An' so she went aftah anothah lady, one dem HOODOO LADIES. She called 'er. An' she tole mah mothah tuh go right away an' git me a pint [of] milk. Dat helped me some. An' den she fixed me some mustard watah an' - but de only thing ah knew dat cured me wuz a fresh aig [probably from a black hen]. [Washington, D.C., (645), 838:12.]

HUMPADEE OF RICHMOND - MY FIRST WOMAN *DOCTOR*
LEFT ARM SWEAT - ON GREASY DISH RAG - HUMAN MILK

7225. [This woman was called Humpadee [= *Humpty*] without the *Dumpty* because of her great size. As an unconscious defensive mechanism, she laughed from the moment she entered the room until she left. Hers was an agile mind. Later I would meet two women of similar size: A WOMAN OF SUBSTANCE (No.1257) in Savannah, Ga., pp. 1268-1276, and THE LAUGHING DOCTOR (1125) of Waycross, Ga., pp.1470-1500.]

She kin take de milk outa huh breast an' when he come in fah [for] eatin' food, joo know, she jis' put dis right in 'is coffee or in 'is tea, an' make a wush [wish]. Well, afo' [= afore = before] she do it, she got tah take an' grease huh dis rag - listen at me good - grease huh dis rag in lahd [lard] w'ah [what] she cook wit. Den aftah greasin' in lahd, she gota rub it undah huh lef' ahm [arm]. Git all dat stench from undah 'eah [heah] wipe de cup wit it. Den aftah she wipe his cup out, den she milk 'uh breast in 'ere, jis' put so many drops [number not given]. Dat'll make him love huh an' keep 'im dere [in her house] too. [Richmond, Va., (404), 358:9.] [For 2 other rites of hers, *see* No.1338, p.453, and No.1711, p.521.]

7226. Git diff'ren' kinda stuff an' put it in a bottle, an' take dem matches an' put it in dere aftah dat stuff is strong enough - jis' lak...

[I interrupt to rename some of the ingredients mentioned before recording began.]

HOW TO MAKE ONE TYPE OF JŌMŌ

(You take camphor gum and Listerine and?) An' bluestone, lodestone, steel dust. Put all dat stuff in dere an' mix 'um; mash it, yo' see. Dat gits strong, yo' see. Dat cuts dem matches, yo' see. Yo' shake it up, yo' see, an' it sparks - jis' sparks. Slap it down. Evah time yo' shake it up, it'll spark.

(What will that do for you?)

Dat gits choo luck fo' a man whut gambles, yo' see.

(What do they call that in this part of the country?)

Call it a Joe Mo - Jōmō.

(A Jōmō, I see.)

Yeah, dat's a Jōmō. [A jōmō is a *hand*, a *luckpiece*, a *toby*, a *guard*, etc.] [Vicksburg, Miss., (725), 996:6.]

7227. Now, dat wus experience too, becuz ah had a lovah 'bout fifteen or mō' yeahs ago an' he went away, an' ah didn't know whut become of 'im. An' he always say if he evah went away he wus gon'a write me. An' ah sure loved dis man. Ah wus young den, yo' see. An' when he went away ah didn't know where he wus. Ah seen 'is frien' an' he sāys he didn't know where he wus, he said, but he hear'd he wus gone tuh Chicago. An' ah said, "Whut in de world Frank wanta go 'way dere?" An' ah said, "Well, do yo' know anybody kin bring 'im back?" He says, "No, ah don't know enybody." "Well," he say, "yo' kin go tuh Berkley [home of hoodoo doctors and fortunetellers]" he said, "but why don't chew learn some things yuhself?" Ah said, "Well, dere is nuthin ah kin learn. Dey do so much tuh me, ah'm always got tuh go tuh somebody tuh git cured mah-self." An' he say, "Well, ah tell yuh," he says, "kin yo' git any *King of de World*?" Ah says, "Yes, ah guess ah could ordah some." He say, "Well, yo' kin git some *High John de Conkah*?" Ah said, "Well, certainly." Ah wus in Nō'th Cā'lina but who tuh git it from ah don' know. An' he say, "Well, git some a dat an'" he say, "fo' nine nights," he say, "when daid hours of de night, when nobody stirrin' much," he says, "fin' de fo'ks of de road durin' de daytime dat yo' know won't nobody disturb yo'." An', he says, "Yo' go dere nine nights. Fō' nine nights yo' go dere an' call Frank Glasgow by 'is name." An', he say, "Yo' chew dis [root] an' den rub it in yuh hands," he sāys, "an' press yuh hand, yuh right hand ovah yuh heart an'," he said, "an' call 'im nine times evah night fō' de nine nights." An' he say, "Yo' see won't Frank come home."

KING OF THE WORLD - A ROOT - AT CROSSROAD - 9 NIGHTS

Well, ah didn't have much faith in dat but ah gon. an' did dat. An' I'd go out nights. Ah go an' found a place. An' ah'd go out nights an' it seemed ah could jis' see Frank, yo' know. Fō' ah didn't have any othah frien' but 'im an' ah'd go out an' call 'im an' ah would cry an' go out. So ah tole de man one day, ah say, "Ah reckon ah cried so much ah run 'im away." He say, "Oh yo' mus' not cry," he said, "dat won't take no 'fect," he said, "but chew do dat. An' lemme tell yo', ah declare it will do good."

An' one Satiday night ah wus jis' come from de job an' ah wus busy tryin' tuh clean mah room, an' somebody rang de doorbell. An' ah said, "Who come?" He say, "One." Dat's whut he say, foolin' me, yo' know. Ah say, "Who is one?" Ah don' know no 1 nor 2." He say, "Come an' see me." Well, ah left de room alone an' go on down[stairs] tuh de dō' an' seen. It wus Frank Glasgow standin' at de dō'. An' oh, ah wuz so glad. Ah wuz jis' ovahrejoicin'. Ah jis' broke down an' went tuh cryin'. An' ah wus thinkin' of dat, an' so since den ah always think of dat.

Ah don't fo'git it.

[Our informant gave three other good stories, warmly and vibrantly human: No.867, pp.305-306, handbills and Professor Purvis; No.888, pp.319-321, *Vander* (her second husband) *bit me* and black chicken manure (the locus classicus for teeth dropping out); and No.3068, pp.889-891, *Doctor* Armour of Berkley (the home of *doctors* and fortunetellers). This elderly woman, with experience of the hoodoo world, tells an excellent story. She belongs to black folk-literature.] [Newport News, Va., (482), 508:5.]

7228. [I met a galaxy of *doctors* in Charleston, S. Car., before I had sufficient experience to handle them. Two years later I would have been better prepared. Moreover the weather was excessively hot and the hotel rooms noisy at night. There was little rest. The following *doctor*, Maguin or San Mongain was rather strange. At that time I thought all of them were! This man has already appeared in: No.1221, p.434; No.1417, p.464; No.1638, p.507; and No.2209, p.629.]

MAGUIN OR SAN MONGAIN - A *DOCTOR* OF CHARLESTON
IF FOOT TRACK IN GRAVEYARD - DIRTY WATER UNDER HOUSE
BURN DRAGON'S BLOOD AT MIDNIGHT IN OLD SHOE
LET GUM-BUSH STAY IN HOUSE 3 DAYS AND BURN
FOR SPELL ON PERSON'S HAIR - ANOINTS 3 MORNINGS WITH URINE - SALT - RED PEPPER - VINEGAR - KEROSENE
FIGHT SPELLCASTER AND DRAW BLOOD

(Well, now, how would a person harm me if they got a hold of my foot track? How would they *hurt* me with that?)

How would he *hurt* chew wit dat? He'd take yore foot track an' carry it tuh de graveyard. An' tuh take it back from de graveyard, yo' gotta throw dis dirty watah undah yore house. An' tuh kill de spell from dere an' [to] drive de evil spirit, den begin burnin' dragon blood at twelve o'clock at night in dat ole shoe [this rite partially given in No.1221, p.434, v.1.].

(What would he do with this track if he took it to the graveyard? What would he do with it out there?)

When he take de track to de graveyard, he put it tuh de haid of de graveyard [grave] an' pay dem one cent, calls yore name an' tole 'em tuh mind 'im. An' durin' de time dat he done take it tuh de graveyard, yore foot track, yo' come back home an' throw it ovah [under]neath yore house. An' go an' git dis gum-bush an' let it stay in yore house fer three days an' burn it. An' de pusson will come back an' go back tuh de graveyard an' git dis track an' turn yo' loose. [Charleston, S. Car., (519), 613:3.]

7229. My grandmother lived across the road from my father and mother, and they found this old woman [Millie, the Witch] burying things under my father's house. And my grandmother saw her doing it and she went over, and she must of got it, for she got sick and she stayed sick for six months. And someone told my father about a man. They called him a *hoodoo doctor* I think. He went to see my grandmother and he told her Millie had planted something under my father's house. He went and dug under the house and found something in a little bag. The bag was about two inches square. My father said it had a draw string. She called it powder, some called it *roots*. It must grow somewhere. It looked like snuff. Then he fixed some medicine for my grandmother. It was liquid. And real snakes came out of her. [This happened near Gaston, N. Car., in 1890, and concerns the witch previously mentioned in rite No.1, p.1, from informant Julia, collected by hand, 1936, in New York City. Did her parents use the term *hoodoo doctor* as early as 1890? Julia undoubtedly picked up the expression at a much

MILLIE, THE WITCH, WHOSE DEATH APPEARS IN RITE 1, PAGE 1

later date.]

7230. [I heard] tell of 'em goin' tuh dese mulberry trees. An' jis' lak de fo'k - yo' know dey got fo'ks on 'em; yo' know, lak dis way [demonstrates] one limb disaway an' one limb dataway. [Get one of those forks and] point it right tuh de house. Well, tuh make yore husban' not go wit nobody else, yo' cut dat [fork] off. See, cut it tuh yuh in fo'ks. Den bend 'em tuhgethah lak dis [demonstrates] an' tie 'em wit a cord string.

MULBERRY-TREE FORK - POINT TO HOUSE - CURSE

(Take those two prongs [of the fork], bring them together.)

Yes sir, tie dem tuhgethah. Den yo' curse 'em fo' evarthin' yo' kin think of. Den yo' kin stick dat anywhere in de house where he will not find it, see. Well, he won't bothah wit - jis' lak if he goin' wit me, see, well he won't have no mo' min' fo' me atall.

(Well, now, you must let this fork....)

Yes, jis' point it tuh de house.

(It must be pointing to the house and no place else, no other place.)

Yes sir, point it right at de house. [Brunswick, Ga., (1211), 2048.]

7231. [*Doctor* Nelson we have already met in the following: No.2226, p.632; No.2503, p.693; pp.1599-1600; and 2260-2261.]

Dey kin *trick* yuh wit dem, yuh [FINGAHNAILS and TOENAILS]. Dey take dem an' burn 'em, gits a powdah outa it an' make dem - mix dem wit de LOCUST an' put 'em in de individual food; yo' know, in de individual food, or put it ovah chewin' gum, anythin' yo' wanta git 'em, intuh dem yo' know, dat'll make de individual follah yuh.

(What kind of locusts do you mean, those bugs?)

Bugs dat fly around a lamp or a tree. In de forest yo'll fin' dem on de s'uth side of a pine tree. Go dere an' see 'em. An' leave de hull dere yo' know, de hull wha' chew git.

NELSON - A *DOCTOR* OF CHARLESTON
FINGERNAILS - TOENAILS - LOCUST [INSECT] - 9 PIECES OF MISTLETOE AND DEVIL'S-SHOESTRING - WIND CORD TO YOU - TIE
WOMAN MEASURES MAN: HEAD TO SHOULDER, WAIST, KNEES, ETC.
3 PIECES OF DEVIL'S-SHOESTRING - FROM SUNDOWN SIDE
SNAIL WEED [SNAIL CLOVER] - PULL TO YOU - BOIL - IN FOOD
MALE MULBERRY - BARK 9 INCHES FROM GROUND - SCRAPE DOWN
URINE STOPPED UP IN BRASS PIPE
DOLL BABY - DIRT FROM HEAD AND CHEST AND FOOT OF 3 GRAVES OF WICKED PERSONS - *DEVIL'S BLOOD* - DOG AND CAT HAIR
COFFIN FROM BOARD - PERSON'S FACE DRAWN IN - UNDER STEP
HEAD TURNED TO OR FROM HOUSE - TO BRING OR SEND AWAY
CUM BUSH 3 DAYS IN CUP AND BURN

(Oh, you leave that hull. What do you do with that hull then?) Yo' parches it. (Oh, you just grind that all up?) All tuhgethah. (I see. Mix it with that powder from the fingernails and toenails.) [607:3.] Dey take nine - dey got notches lak knots on dey fingah. Dey take nine of dose notches in de mistletoe. Dey'll notch de devil's-shoestring.

(Nine devil's-shoestrings notches?)

Nope [no], cut 'em off lak de j'int of de fingah.

(I see, nine of these joints of the mistletoe.)

An' nine pieces of devil's-shoestring lak de j'int of yuh fingah.

(The piece of devil's-shoestring is the size of the joint of your finger?)

Each one, yeah [here] [and demonstrates] - 1, 2, 3, 4, 5 - until dere be nine. An' dey bin' dem tuhgethah, one tuh de othah. *In de Name of de Fathah, de Son an' de Holy Ghost.* Put 'em away, an' keep away whichevah yo' lak...

[I turned off recording machine too soon.]

(You hang it up on the door? Now, how many pieces of mistletoe do you take?)
Nine.
(And you get one joint of devil's-shoestring?)
Yes, of each fingah. Dat be nine of dem too, yo' know.
(Oh, you get nine of the devil's-shoestring too. That's 18 altogether. And you bind them all together. What do you tie them up with?)
Yeah, dat's right. Cord, yo' wind 'em tuh yuh.
(I see. Where did you learn this remedy?)
Dat, mah grandfathah told me dat too, yo' know.
(Did he learn that down in the West Indies or up here?)
Right here.
(Where did he practice?)
He practice in Sumter, S. Car., all de time - all around [that part of the country].
(What was his name?)
Samuel Ozias [Isaiah?] Weathahspoon. Yes, ah named aftah him, see, but mah mothah married a Nelson. [607:7.]
Well, females do dat gen'ly [generally] tuh control a man. Dey measure from de haid tuh dey shouldah, from shouldah tuh de waist, waist tuh de knees, an' knees tuh ankle, an' ankle tuh bottom of de foot. Dey take dat from de elbow down tuh de wrist. An' takes dat an' puts it wit three pieces of devil's-shoestring from de sundown side of de bush when dey go tuh it. De devil's-shoestring grows in a patch, chew know; but go tuh sundown side of de patch, chew know. Take a piece an' dey pays up an' tell it whu' chew wanta do when yo' git it. Yo' wind it roun'. An' measure three yards of cord an' win' dat measure up, yo' know, roun' dat devil's-shoestring an' wind it tuh yuh. Yo' wind it tuh yuh an' tell it whu' chew wan' it tuh do. An' dat make dat pusson stay wit chew. A pusson commit suicide 'fore dey quit chew, unless yo' throw it away.
(That holds him.)
Unless yo' go tuh someone [a *doctor*] tuh let chew loose, yo' know. [608:1.]
A pusson could git dis heah weed, dey call it *snail weed*, yeah. [Snail clover, one of several species, has spirally coiled pods like a snail. This is the first and probably will be the last appearance of this plant in *Hoodoo*.] Dat grows right on de groun' an' it grows jis' as fast as a snail grows, yo' know. An' yo' tetch a snail, yo' know, an' he go back in 'is shell. Dey git dat weed yo' know an' dey git it, dey pull it tuh yuh - lak yo' pullin' 'em tuh yo', yo' know. An' boil dat an' put some a dat likkah on anythin' wha' de individual eat or chew, chewin' gum, anythin'. Den all de tooth becomin' loose, yo' know.
(That makes the teeth, all come out.)
Dat cuz [an attempt at *pyorrhea*] of de gums or anythin'. [608:3.]
Yo' go tuh de male mulberry tree an' yo' measure nine inches from de ground an' den skin dat bahk [bark] down. An' take dat an' boil dat, chew know, an' anythin' yo' rub - [put] some on de hand an' rub it on de individual haid, when yo' git a chance, makes yo' *waste*. Lak dey scale de bahk down, make yuh hair fall out de same way.
(Makes the hair fall out the same way.) [608:4.]
De nex' thin', yo' kin take dat [urine] an' stop up dere watah wit it. Jis' put it up in a brass pipe.
(Get a brass pipe.)
Dat'll stop 'is watah. Airtight [the] brass pipe.
(That will stop his water. Well, what sort of a brass pipe do you mean?)
Any kinda [plumbing] coupling, pipe; but not coupled brass [an uncoupled brass elbow]. Ah mean, have somebody ketch it, see. [Does this mean, have someone

find (pick up the elbow) or have someone *ketch*, get the victim's urine?] [608:7.]

(How do they make that? What do they do?)

Well, yo' git it an' make outa wax or enythin' yo' kin suit yo'self tuh make it outa, undahstan'; but dis thin' dey put chew intuh, dat wheah de powah is.

(What do they put into that?)

Dey'll git de dirt from three graves: haid, chest an' foot of three graves, of a pusson who died wicked, yo' know. Den yo' put de *devil's blood* wit dat.

(What's that?)

Sompin yuh git at de drug store, yo' know.

Yeah, an' dey'll put de dog an' cat hair wit it. An' den dey'll put it any place wheah dat pusson goin' come by, so dat de pusson git possession of it. When dey pass by it, dey mind is dissatisfied. *Put 'im in a roamin' mind.* Teah [tear] up de business an' make enemies.

(This is that little doll they make.) [609:5.]

Wal, dey'll git de box - dey makes de coffin, undahstand, an' dey'll draw a pusson's face. Dey'll write de pusson name on it an' lay it at de dō'. It'll bring a pusson tuh yuh; it'll make a pusson stay in one place.

If yo' wanta make a pusson stay from yo' place, yo' do de same thin', but yo'd have tuh git it from de house. Draw it [head] from de house tuh keep dem from de house. If yo' wanta bring dem tuh de house, turn de haid tuh de house, yo' know.

(What do they draw this on do you say?)

Write dere name an' draw de pichure on it.

(On what?)

On de coffin. Yo' draws 'em in de shape of a coffin, de board cut de shape of a coffin, yo' undahstand.

(Oh, you put a picture of him.)

Dat's it, zactly [exactly]. [609:6.]

An' den dis anothah way tuh git rid of de spell, tuh make de pusson tell yo' who de one done it. Go an' git some gum-bush an' let it dry fer three days, an' put it in a cup an' burn it. Den de person will come back an' tell yuh dat he's de one done it tuh yuh.

(I see, you use gum-bush. And you put it in a pot?)

Tomato can. An' let it dry. [Charleston, S. Car., (518, *Doctor* Nelson, 613:2.]

7232. De *Ole Man* dat ah went tuh wit de addition [concerning the condition] of mahself - an' ah had a li'le piece of propahty [property] in Georgia - an' ah wus figuhin' [figuring] dat somebody wus *rootworkin'* me, puttin' bad luck on me. An' he [de *Ole Man*] tole me, he said, "Didjoo see de tracks of de pusson?"

[Ah] said, "Ah shure seen tracks."

An' he said, "Well yo' git me some dirt outa de heel an' den outa de flat a [of] de shoe."

Dat's de sole of de feet. Well, ah did so.

He say, "Yo' place it intuh a piece of papah, put de heel in firs'."

Ah did dat firs'. All right. An' den ah take anothah piece of papah an' got de middle of de track. All right, an' carry dat tuh 'im. Den he sont [sent] me back tuh measure de shoe track whut ah got de dirt from. An' ah taken a string an' ah measured it. But jis' how long it wus ah don't recall. He tole me tuh take dat string an' dat dirt an' mix it tuhgethah. Place it intuh a pile an' place it undah mah haid dat night. An' ah did so. Ah wus sleepin' in de baid.

OLE WONDAH, A *DOCTOR* OF MACON, GEORGIA

He said, "Don't put it undah yuh haid. Now," he said, "set it undah yuh haid

undah de baid."

I did so. WHEN AH GOT UP NEX' MAWNIN', DE STRING WUS GONE AN' AH FOUN' SOMPIN DAT LOOK LAK A HORSE HAIR. AN' IT HAD SOMPIN LAK A WORM'S HAID, AN' DE DIRT WUS IN DE BOTTLE. [If all this happened, the *Ole Man* named *Ole Wondah* was a good *cunjureman*!] It wus yellah, it looked lak clay. An' de watah looked muddy, kinda lak clay.

(What water?)

It wus in a bottle.

(Did you have water in this bottle?)

Yes, he [*Ole Man*] put watah intuh de bottle. All right. An' now dat's de nex' mawnin'. All right.

He said, "Now, whut ah wan' chew [want you] tuh do, is tuh go tuh a frien' of yuhs [yours] house, de frien' whut named John Thomas."

Ah went tuh John's house as he said.

"Yo' set dere maybe ten minutes, jis' lak yo'd [you had] come aftah sompin."

Ah did so. All right. When ah went tuh John's house, he axed [asked] me dis question: He said, "Did joo sleep good las' night?"

Ah tole him yes, vury good.

He said, "Whut did joo dream?"

Ah said, "Ah didn't dream anythin'."

He said, "Well, whut did joo see?"

Ah said, "Well, ah saw lots of thin's dat is dere in de house."

An' he ast [asked] me dis question, said, "Did joo see anythin' of a bottle?"

Ah tole 'im, no. An' den ah walked away [from friend] an' came back an' tole him [*Ole Man*] whut he'd [friend had] tole me. Den dis man [friend] lef' town. Ah didn't have no bothah [trouble] wit 'im.

(Where was that in Georgia?)

Dat wuz in Custah [Custer?], Georgia, in 1931.

(Well, who was this fellow that you went to see that morning?)

Dey called 'im *Ole Wondah*. He wus livin' in Macon [Georgia], a fellah, a high-hatted dark fellah [he wore a high hat].

(That was the *doctor*?)

Dat's right.

(Who was the man - whose house you went to see?)

George [John?] Thomas. He wus a farmah [lived on a farm].

(He was the one that was trying to harm you. An' what did he ask you those questions for?)

Ah jis' don't know, jis' as tuh how or whut. But he [*Ole Wondah*] tole me he would ast me some questions.

(Did you see anything that night at all?)

Ah didn't see a thing but de bottle whut wus placed undah de baid. Didn't see anythin' at all, jis' perfectly [quiet] as ah remembah. Ah dreamt a dream dat led me tuh a ox an' a few cows, but ah remembah ah had more steers dan ah did cows. An' dat wus *de las' thin' ah seen dat would entahtain mah spirit towards dat*. [Jacksonville, Fla., (548), 681:1.]

ONION [RED]
HANG ON STRING IN SECRET PLACE
PROTECTION AGAINST CATCHING *BAD DISEASE*

7233. Yo' see dem li'le red onions, but chew git chew one dat's small; yo' know, got a li'le tail tuh it, lak dat, [demonstrates] chew know. Yo've seen 'em?

(I've seen them.)

Now, de way yo' gotta do, yo' [go] up to 'im - now, listen good. Yo' kill it [the trouble]. Ah had de claps right tuh

mah....So yo' take dis red onion. Now mix dem good. An' yo' know a woman's vury weak anyway, say, "This ain't goin' hurt choo. Wipe dis on yo' so ah won' have tuh come back no mō'." Now, listen good. Now, aftah yo' take dat onion, yo' take yo' a cord string an' tie it up somewhere where nobody won' see it. Now listen good, where it won' touch de wall anywhere. An' ah'll betcha, if she have any other man, *ah'll eat chew up*. She won' [have] any, anothah man, betcha.

(Now, you have that onion and she takes that onion, doesn't she?)

He has tuh tell 'er, see, say, "Ah have de claps, here. De *doctor* tole me tuh git some of yuh [your] wiping." Yo' know, it ain't goin' hurt 'er. Yo' know, put it between....

(But you have her take that onion and wipe you?)

Shore. Undahstan', yo' know, jis' lak yo' have a woman, yo' say, "Baby wid dis, will ya? Ah have de claps so bad." An' yo' takes dat [red onion] away from 'er an' yo' take a cord string, an' tie it up somewhere where nobody - not even yuh wife won' see it. Where it won' touch de wall nowhere. An' ah betcha evah day an' evah night she be right on yo'.

(I see. You wipe the woman with the red onion.)

Shore, an' den git roun' dat li'le ole tail of it [onion], git chew a cord string an' yo' tie it, an' hang it up somewhere where nobody can't see it.

(You hang up that red onion.)

Yes.

(I understand now.) [Vicksburg, Miss., (724), 992:3.]

7234. Ah wus goin' wit a girl about six yeahs ago an' ah quit dis girl. An' aftah ah quit dis girl, ah started goin' wit anothah girl. An' dis othah [first] girl got acquainted wit dis othah [second] girl. An' so she [first girl] got acquainted wit de girl ah wus goin' wit, dis othah [second] girl. Co'se [Of course] ah didn't tell 'er dat ah had evah been wit dis girl. An' so dis [first] girl had a party one Satiday night an' she got me dis girl dat ah didn't wan' 'er tuh know of. Quite natchel ah wen' tuh de party.

PAN OF WATER DIVINATION REVEALS SPELLCASTER'S PICTURE AND MAGIC-MIRROR BRINGS SPELLCASTER IN PERSON
TWO GOOD *TRICKS* BY *HOODOO DOCTOR*

So she had a Victrola, wusn't no radio den. In fac' [fact] she didn't [wouldn't?] have one no way. An' she had a li'le whiskey fer de party dat night. An' so, all de while ah wus goin' wit 'er de ole Victrola, de spring 'ud [spring would] jump off sometimes an' ah used tuh fix it fer 'er, while ah wus goin' wit 'er. So she, aftah de music stopped, she tole dem dat ah could fix de Victrola. An' she'd [she had] taken de Victrola in de kitchen an' put it on de table. An' ah went in dere an' see zactly [exactly] whut wus de mattah wit it an' fixed it. An' she put a pint of whiskey on de table up dere. Well AH DIDN'T PAY NO 'TENTION 'CUZ AH NEVAH DID BELIEVE IN DIS STUFF [HOODOO]. SO AH DRINK SOME OF DIS WHISKEY. MATTAH OF FACT AH'D TAKEN SEV'RAL DRINKS OF DIS WHISKEY.

An' so, aftah ah got de Victrola completed an' evahbody got tuh dancin', an' den ah started takin' a couple a dances mahself. Well, when ah started takin' dese few dances mahself, ah got dizzy; got a li'le dizzy an' got a haidache an' got out mah haid some. An' de girl frien' ah wus goin' wit den, she'd taken me tuh 'er apartment. Aftah she'd taken me tuh 'er apartment, ah woke up nex' mawnin' an' found mahself dere. So ah kinda come tuh mah haid a li'le bit. An' den she rent de cah [car] tuh take me home.

So dey'd taken me home. An' when ah got home - ah don' remembah when ah got home or nuthin of de kin' lak dat. So 'bout nine o'clock Sunday mawnin', well ah started havin' fits, one right behin' de othah. So dey tell me, ah don' know

anythin' about it. Ah fell unconscious den.

So dey spent dat Sunday. DEY HAD ALL KINDA DOCTORS. DEY SPENT $74 ON ME DAT SUNDAY ON DIFF'REN' DOCTORS AN' NOBODY WOULD TAKE DE CASE. SOME DOCTORS WOULD COME IN AN' TREAT ME FER SOMPIN - DIABETES AN' DIFF'REN' THIN'S - AN' MAH REG'-LAH FAMILY DOCTOR, HE COULDN'T TAKE DE CASE. So he tole mah uncle an' evahbody dat he didn't know whut wus de mattah. It wus a case tuh 'im.

So den ah stayed unconscious from dat Sunday mawnin' at nine o'clock until dat Monday night at half past eleven. Well a frien' of mine - didn't tell me - ah wus still unconscious, but he tole mah uncle. "WE DONE TRIED EVAHBODY ELSE CHERE [HERE], SUPPOSE WE TRY A *HOODOO DOCTOR*. IF HE DON' DO NO GOOD, WE JIS' WON' PAY 'IM. He [this *doctor*] run worms out mah mothah, but she [mother] said, "Ah know anothah good lady [but she is too far away], but anyway, by he bein' so bad off, we'll go up an' see dis one firs'." So dis fellah came in - so dey tell me, see ah wus still unconscious - said, "Yes," SAID AH WUS *POISONED*, AN' HE WOULD HAVE ME ON MAH FEET IN 45 MINUTES. Well, it wus about eleven-thirty den.

(In the morning or night?)

In de night. An' dis wus on a Monday night. Ah had been unconscious since Sunday mawnin' nine o'clock till ovah dat Monday night at eleven. SO HE COME IN AN' COMMENCES TUH WORKIN' ON ME. SAYS MY BOWELS WAS LOCKED AN' DIFF'REN' THIN'S. HE GIVE ME SOAP AN' BITTAH ALOES...

[I interrupt.]

(How did he give you the soap?)

He taken de soap an' he jis' mixed it up in a glass; yo' know, jis' watah enough tuh make de soap dissolve. Yo' know, Octagon soap, an' made somepin lak a pill outa it an' jis' held mah mouth an' rubbed mah throat - so dey tell me - until ah swallah dat. An' den dey give me bittah aloes an' dat unlocked mah bowels. AN' SOON AS IT UNLOCKED MAH BOWELS, AH COME TO. When ah come to, ah knows mahself. When ah wus on de party ah wusn't able tuh go tuh de bathroom. AN' [AFTER MY BOWELS MOVED] DEY SHOED ME A ANIMAL COME OUTA ME 'BOUT - AH GUESS ABOUT DAT LONG [DEMONSTRATES].

(As long as your little finger.)

YEAH AN' IT LOOKED SOMEPIN LAK DE COLAH OF A ORANGE PEELIN', AN' IT RAN UP ON DE MEDICINE GLASS TRYIN' TUH GIT OUT. Ah [had] come tuh, den. Co'se ah wus weak aplenty. Ah wus weak aplenty from havin' dose fits. Ah wusn't any good. De fact is, he tole me it would take aroun' a couple a yeahs tuh git so ah wus well ag'in. In fact it did.

So ah commence tuh askin' question who did it. HE'D TAKEN A NEWSPAPAH AN' PLACED IT IN A PAN OF WATAH AN' LET IT SET IN DIS PAN A WATAH SOMEWHEAH ROUN' ABOUT AH THINK - IT WUS NINE MINUTES AH THINK, AN' DIS WOMAN'S PICHURE COME ON DAT NECKED [NAKED] JIS' LAK SHE WORN NUTHIN ON 'ER - NECKED ABSOLUTELY.

(The woman that did this to you?)

Yeah. So he ast me did ah know dat woman. Ah say, "Yes." He say, "Well do yo' wan' tuh have her tuh come here an' confess tuh yo'?"

DE PICHURE APPEAHED ON DE NEWSPAPAH RIGHT LAK DAT AN' HE TOLE ME TUH LOOK AT IT QUICK. AN' AH LOOKED AT IT QUICK AN' AH RECOGNIZED IT AN' IT JIS' FADED AWAY AN' JIS' STAYED LAK DAT.

[Before proceeding to the *doctor's* magic-mirror *trick*, let me pause in an attempt to explain his pan-of-water *trick*, the latter an excellent example of hydromancy. The *doctor* had brought in his usual medical kit a newspaper folded into folds about 3 inches wide; the top fold containing type only, the bottom fold also the picture of a scantily dressed woman. He then holds the newspaper several inches under the water, type side up and picture side down. Patient is instructed to free his mind of all thought except the identity of the spellcaster

soon to be revealed. Gaze at the water constantly without blinking. After a long period, as much as 9 minutes, the *doctor* begins to rotate the newspaper so that the picture suddenly appears and disappears. *He tole me tuh look at it quick an' ah looked at it quick an' ah recognized it an' it faded away.*]

So he said, now ah'll have her tuh come here an' confess tuh yo' dat she did it, if yo' want me tuh. Ah tole him, ah said, "Yeah, ah'll be glad tuh." He'd taken a mirrah an' turn it bottom upwards; taken a mirrah an' turn de face up lak dat [demonstrates].

(The face of the mirror up.)

Lak dat. An' he said - ast me whut wus 'er name. An' ah tole 'im 'er name. Ast me whut wus mah name, an' ah tole him mah name. He wrote mah name at de top an' 'er name at de bottom.

(On this mirror?)

On a piece of papah an' placed it on topa dis mirrah. An' den he'd taken a clock an' turned it face down, almos' right on topa de mirrah, an' let dat stay dere fō' five minutes. An' he'd taken it up in fō' an' a half minutes, an' put it down fō' a few seconds, den picked it up. He tole me she would be dere in five minutes. Ah don' know where she wus. She wus away cross town, somewhere. But he tole me tuh watch out fer 'er, she would be dere in five minutes. Ah wus wondahin' how she goin' tuh git dere. She lived on Marshall Avenue 'bout fō' or five blocks from dere. Well in fō' an' a half minutes from de clock she wus dere. She come up on - man had a automobile, a taxi. Ah don' know whethah she wus on 'er way dere or whut, but in fō' an' a half minutes she wus dere. She tole me dat she did it an' she wus sorry. She says she didn't do it 'erself, said she got somebody else tuh do it, an' tole me his name an' evahthin'.

(Do you know what they put in the whiskey to *hurt* you that way? What she put into the whiskey?)

Yes, dis fellah had taken <u>two grains of snake dust</u> an' put in de whiskey. But dat wasn't did dat Satiday night. Had it been did dat Satiday night, it wouldn't a worked so fast, see. She had did it somewhere roun' about three months ago, an' DAT LIVE ANIMAL HAD BEEN PERFORMED FROM DAT SNAKE DUST. An' den ah had been away from 'er fō' fō' or five months, an' had been goin' wit anothah girl an' had passed 'er up. Well dis girl wus teachin' school. Well ah wouldn't let dis girl know dat ah had evah been wit 'er, cuz ah thought dere would be a lot a jealousy dere. WELL, WHEN AH WENT BACK DAT NIGHT, DEY STIRRED IT UP, YO' SEE, AN' DAT MADE DIS LIVE ANIMAL LOCK MAH BOWELS. AN' IT HAD TUH PASS THROUGH OR ELSE AH'D A LIVED SO MANY HOURS HAVIN' DOSE FITS AN' DIED. [Norfolk, Va., (488), 521:1.]

7235. Dat would be whut de *root man*, dis *hoodoo doctor* - dat would be whut he would do.

(What will he do? Will you tell me that again? What would he do?)

Now in case dat yo' wus *hurted* by anyone an' yo' would go tuh a *root doctor*. Well, dis *doctor*, he would draw dis pichure of de individual who did dat tuh yo' an' den, aftah dat, he would build a fire an' in front of de smoke, yo' see, he'll hold de pichure up yo' undahstan'. Put it, yo' know, on a stick or somepin an' den yo' shoot [the picture drawn by the root doctor].

<u>PYROMANCY - *ROOT MAN* DRAWS PICTURE OF SPELLCASTER</u>
<u>BUILDS FIRE - HOLD PICTURE IN FRONT OF SMOKE</u>
<u>SPELL VICTIM SHOOTS PICTURE</u>

(Who does the shooting, you or he?)

Yo' do it. Yo' will do it yuhself.

(That keeps away trouble.) [Charleston, S. Car., (499), 542:6.]

7236. [Playing cards is hoodoo's greatest method for revealing your past, present and future fortune. These professional manipulators of cards are usually called a *reader* or *fortuneteller*, though both latter terms may include crystal ball, pan of water, all sorts of special gifts, etc. The present rite, however merely starts with cards to discover the sex of a thief. For similar methods of divination, *see* PLAYING CARDS, p.195f., and PLAYING CARDS SPECIAL, p.196f., both a part of DIAGNOSIS, pp.165-217.]

PLAYING CARDS - SHUFFLE 3 TIMES - CUT - TURN FACE UP
TO IDENTIFY THIEF: QUEEN=WOMAN - JACK OR KING=MAN
CLUB OR SPADE=BLACK PERSON - DIAMOND OR HEART=WHITE
BUY *S-LAX* [NOT *EX-LAX*] FROM DR. THOMAS - BURN OVER LAMP
SEX REVEALED BY CARDS - WRITE "WOMAN" OR "MAN" ON PAPER
PUT THIS WORD IN PAN - BURNT *S-LAX* ABOUT - RED CANDLE OVER
AS CANDLE BURNS - THIEF COMES RUNNING AS IF *EX-LAX* TAKEN

Yo' git chew a deck a [of] cahds [cards] playin' cahds, pu' [put] dem out dere lak in gamblin', an' yo' kin tell if it's a man or a woman. See, yo' cut [demonstrates], yo' shuffle dem cahds; yo' turn dem around an' den yo' shuffle dem. Yo' cut dem three times an' yo' turn de face up. If it's a man, it goin' tuh be a jack; if it's a woman, it goin' tuh be a queen dat chew turn up, yo' see. A queen is fō' a woman, lak dat. Now, if she is a colahed puson - it's a colahed woman - it goin' tuh be spade, queen a [of] spades; an' if it's a white woman, it goin' tuh be a queen a [of] di'monds, see. If it's a bright woman, it's de queen a [of] hearts. See. De same wit de jack an' de king. See. Well, all right. An' aftah yo' cut dem cards an' find out how [who] it is, yo' take yo' dis *S-lax* [*see later*] *powdah.*

(What? Where do you get that?)

Yo' buy it at de drug stō'. It's HOODOO STUFF. *Doctor* Thomas [proprietor of the drug store] got it down dere.

(What do you call it?)

S-Lax powdah.

(*Ex-lax*?)

Yeah, it's a powdah.

(Not *Ex-lax*?)

No, not *Ex-lax.* Dat's a candy. Dat's fō' - dat's candy. It's *Ex-lax powdah.*

(And what is it called, this powder?)

Ex-lax powdah.

(All right.)

[Author gives up, resigns, etc.]

An' yo' buy it at *Doctor* Thomas Drug stō'.

(*Doctor* Thomas' Drug Store?)

Yeah, right down heah on Ramport Street. Yo' take dat stuff. An' aftah yo' take dat powdah - yo' take dat powdah an' yo' puts it on a lamp, yo' see, an' yo' burn it. Yo' see, yo' burn it ovah dere in a li'le pan, see. Well, aftah yo' burn it in a pan, yo' take dat an' yo' puts it - yo' take a red candle - not no black candle - see, yo' want dat back, a red candle, an' yo' burn dat. Yo' burn dat candle an' dat woman - yo' put [that] woman [her name] on de papah, yo' see. Yo' burn it ovah dat [lamp] an' ah betchah dat stuff'll come back tuh yuh.

(That they [she] stole.)

Yeah.

(What do you mean by "woman on that paper?")

[I want to be certain about this. My preceding understanding was wrong.]

Yo' see, yo' jis' put "woman" - jis' write [the word] "woman" on de papah. If it's a woman dat stole it [according to the preceding playing cards rite of

divination] yo' write "woman" on dere. Yo' don' know 'er name. But if yo' know 'er name - it's bettah fō' yo' tuh know 'er name. If yo' know de puson's name, yo' put de name dere, an' yo' got 'er.

(I see. Where do you put that paper?)

Yo' put dat papah undah de li'le pan wit de candle on topa [top of] it an' yo' burn it. An' yo' goin' tuh burn dat stuff back tuh yuh.

(I see. What do you do with that powder?)

De powdah - yo' git de powdah at de drug stō'. See, yo' mix de powdah in wit dat stuff, yo' see.

(With what stuff?)

Mix de powdah an' burn it, yo' see, ovah de lamp. Yo' see, yo' burn dat powdah, see, in de pan. Den yo' stick de candle right up in de centah of dis [pan], an' put 'er name right undah dat, yo' undahstan', an' yo' goin' *tuh burn* dat stuff back. [This burning brings *dat stuff* back.] [New Orleans, La., (823), 1192:1.]

7237. Dere a preachah stayed in Boyce, Mississippi, Scotts County, an' someone stole his suitcase an' he went tuh one of de gentlemen [*doctors*] an' de gentlemen tole him he'd git 'is suitcase back. An' so de fellah [*doctor*] went an' cut some cahds [cards] an' tole him tuh go tuh de stō' an' git 'im some sulphur, an' git 'im some salt, an' he give it tuh 'im. Den he [*doctor*] sprinkle dat ovah him [preacher] an' rubbed 'is [preacher's] hands an' [they] says he [preacher] throw it up in air where de wind blow it. An' he got 'is suitcase an' dere wusn't a thing tuk [taken] outa it. Dat's a true fac', he got 'is suitcase. [For wind-blowing rites, *see* Nos.5713-5718, pp.2917-2918, etc.] [Mobile, Ala., (701), 960:6.]

PLAYING CARDS CUT BY *DOCTOR* WHO THROWS SALT AND SULPHUR OVER PREACHER - LATTER THROWS SOME INTO AIR FOR WIND

7238. [The following statement is a penciled note of mine made back in 1937 while transcribing cylinder recently recorded in Wilmington:] Fortuneteller - while eating breakfast in this woman's house [who was *hurt*] - the woman who he said had *hurt* her sent over some biscuits - he ate them and told his hostess [and patient] they would have killed her if she had eaten them - long story not worth copying. [Wilmington, N. Car., (215, the story occurring in Evans Co., Ga.), 121:2+85.] [The story should have been copied because it showed that a *doctor* was immune to *poison*. It also shows a spell must be prepared for a particular person, a common belief in hoodoo.]

POISON IN FOOD - *DOCTOR* IMMUNE TO

7239. (Where did you come from?)

Why ah came from Nassau City, Nassau. Ah wus born dere an' in Nassau an' raised up in Miami.)

PORIE - A NEW *DOCTOR* IN SAVANNAH

(You were born in Nassau and you were raised in Miami, Florida.)

Yes, sir.

(How old were you when you came to Miami, Florida?)

Well, ah wus only three yeahs old.

(How did you learn this work? From some other person?)

Through my dad.

(Was he a root doctor in Nassau?)

Yeah, a root doctor intuh Gongi Islands dey call it. He wus dere. An' he had dose four disks, yo' know, li'le roun' disks lak li'le silvah-lookin' things. Mah dad wus usin' dose but he'd nevah give me dat one. He would nevah give me dat. Well, he's daid now. But he died in Miami, at 555 N.W. 15th Street.

(He did root *doctoring* in Miami?)

Yes.
(How long ago did he die?)
Been daid fo'teen yeahs.
(His name was what?)
Doctor Walter Parsons [originally Porie.]
(How do you spell your name?)
Willie - P-O-R-I-E.
(You have only been here five months, but before that you worked mostly in Florida.)
Yes, sir, St. Petersburg. [Savannah, Ga., (538), 657:7.]

7240. Well, mah sistah got *hurt* once in 'uh han' [hand]. Also one a [of] mah brothahs got *hurt*. He [*doctor*] come tuh de house. Mah daddy went [to Quincy] an' got 'im. An' he tole fathah, say, "Yo' make me a fiah in de stove." He got nine needles in a li'le bottle of watah. Ah don' know whut else he done tuh 'uh. He say de people's been here [who caused her trouble]. An' fō' many mō' minutes dat thing got tuh boilin'. He sāys, "Dere's a woman goin' come in, ast yo' tuh give her somepin." He say, "Don' give her nothin. She goin' come in aftah some salt." Dat woman did come dere an' it jis' pō'in' down rain. She come in de rain, an' ast mah daddy fer tuh give her a li'le bit of cookin' salt. He tole 'er, "No, ah'm sorry." "Well, all right, goodbye." An' she went right off in de rain, see. Well now, HE WUS TAKIN' DE SPELL OFFEN MAH SISTAH AN' SHE [visitor] CARRIED IT RIGHT BACK WIT 'ER. Dat's true.

QUINCY, FLORIDA - ROOT DOCTOR CALLED FROM

[The preceding story, simply and briefly told, is one of the finest statements in *Hoodoo*. I consider it a work of black literature, beautiful, saying much with little. Consider those two groups of five words each: *it jis' po'in' down rain* when the woman arrived, immediately repeated as *she come in de rain*. Within a few minutes the whole world changed. Before the woman's arrival the rain poured, after her immediate departure the rain fell gently, because *she carried it* [*the spell*] *right back wit 'er*. Remember, the informant is speaking extemporaneously. Try to rewrite this story using the same number of words. The *doctor's* equipment also amazes me. Nine needles in a small bottle! Yes, the woman was a confederate, quite worthy of the *doctor*. After her request for salt is refused, she answers, *Well, all right, goodbye*. Simplicity is everywhere, exaggeration nowhere. Some day I hope a black Lady Gregory will discover this tale and transform it into a vehicle for great black, not *white-folks* acting.]

[For a parallel to the preceding story, *see* NEVER LEND TO A WITCH, in which the witch also comes to borrow salt (FACI 2nd ed., p.875, story of German origin). In our present hoodoo story we have, not some neighbor dropping in to borrow; but the appearance of the *mysterious stranger*, an awesome theme as old as history.]

[A penciled note of mine on the transcription reads *R.D.* (= *root doctor*) *near Quincy, Fla.*] [Jacksonville, Fla., (549), 684:4.]

7241. It's experience, ah knows. Ah wus goin' tuh a place one time tuh a skin game, an' so de boys sāys, "Whutcha got?" Well, de day befo' dat ah went an' caught me a rabbit, caught 'im alive. An' ah took de rabbit an' cut de lef' foot off an' lef' 'im still livin'.
(Which left foot, the front or back?)
De back foot. See, got de back foot on de left-hand side an' put it in mah pocket. Well, ah wus goin' tuh dis game an' ah didn't have but one nickel. Well, ah got down dere. Ah sāys, ah

RABBIT - LEFT HIND FOOT OF LIVING - LEFT POCKET

ain't got but a nickel, ah chance dis. Well, de firs' drop ah caught de firs' fellah an' ah still had mah rabbit in mah left pocket - dis rabbit foot.

So well, we went tuh work den an' we gambled an' we gambled an' we gambled. An' so when de thing ended up, ah win de money. An' ah had faith dat wus mah rabbit de cause of it see, cuz it's lucky, de lef' hin' foot. [*Doctor* Nelson of Charleston, S. Car., says the left hind foot of a graveyard rabbit, No.2226, p.632.] [St. Petersburg, Fla., (995), 609:2.]

7242. Wal yo' goes an' use de devils-shoestring, black root, rattlesnake mastah, an' use de calomel [calamus] root [sweet flag (*Acorus calamus*)] dat goes on a - yo' kin take a li'le whiskey an' yo' put dat on dere. Dat goes through an' through de human body - which an' why it is de only way de most in de haid, yo' see, it flusteratin' through de jungle vein. An' from de - from it functions tuh de bowels it goes on an' den it gotta take effect on de kidneys. Den de kidneys git wrong an' den it gotta take effect on de bladdah. An' den she take dat line an' it goes up tuh de lungs. Den fore dey git de heart pertected [protected], yo' see, dat makes a function tuh it - dat makes it a slow. Den dat goes up in de haid. Den dat goes an' make dem absent-minded. But now, aftah yo' give dem dat, dey gon'a use yo' gon'a use yore method den. An' de firs' thing yo' have tuh do is give dem salts from Central America. A teaspoonful an' dat take it 'way, which an' why dat gon'a make de othah fellah whut done it - yo' see he goin' tuh know but he cain't tell whut's de trouble. An' one [once] yo' take it [spell] off, it will nevah come back no mō'.

ROOTMAN DESCRIBES WHAT HAPPENS INSIDE HUMAN BODY

(How do you give her these roots? Do you put them in a bottle of whiskey or does she drink it or what does she do?)

Nah, yo' let [her] take dat - yo' let 'er drink it.

(And then you use this powder too?)

Dat salts from Central American.

(How do you use that powder?)

Yo' jis' take it an' give it tuh - give dem a dose, jis' lak yo' take in yore hand a halfa teaspoonful.

(That will cure her then?)

Dat will cure her cuz dat will got through all de art'ries, all de jungle veins. Yo' see, dat goes when de heart is vaporating de bloods from de lungs. Dat will go tuh de brains, dat will go tuh de cap of de brain an' dat will cuz de - dat will work on de bowels an' git all de stuff whut is in dem. Dat'll empty it. Den yo' give dem de rattlesnake mastah or *John de Conkah*; an' den yo' give dem de blackroot, supposed tuh be anothah method whut yo' kin use in anothah way.

[While recording machine is turned off, something is said about spirits.]

(Well, now suppose you tell me this method first. Whose spirit do you call? The person who had this spell put on the person? Or do you call a root doctor or a conjurer?)

Yo' jis' make a prayah: *Lord, heah ah am an' whosomevah put de spell on me, Lord ah wan' chew tuh achly* [actually] *he'p 'em tuh take it off.* Den dat will come tuh be, reveal [itself]. See, de spirit will go wit de man doin' de right thing.

(Well, after the woman is cured, then what do you do with the spirit that you caught?)

Wal, when she cured, turn 'im loose.

(How do you turn him loose?)

All yo' gotta do, unscrew it [bottle] an' let 'im go. [Savannah, Ga., (542),

671:2.]

7243. Now, yo' take me, ah wuz *fixed*. Ah kin prove mine. Mah wife done it tuh me. But she done it, yo' know, wit mah private, yo' unnahstan'. Now it's [private is] no good fo' me. We had a fuss, yo' know, an' she jis' *fixed* me while ah wuz sleepin', see. An' now de whole haid of it's no good.

ROOTMAN CAN ALSO FAIL

(I see. Well, what did she do to you?)

She put some HINDU STUFF on it. She sent tuh Chicago fo' it.

(Well, what effect did this have or how does it act?)

Well, it didn't verk on me fo' 'bout fo' [four] days; an' aftah ah found out whut it wuz, ah went tuh de *rootman*. See, mah mothah sent me tuh de *root man* an' he tole me he couldn't do me no good, ah wuz too fah [far] gone. Dat stuff had et [eaten] in dere, see. He couldn't do me no mo' [more] good.

(HAVE YOU EVER GONE TO A REGULAR DOCTOR ABOUT IT?)

YES, SIR, AH WENT TUH A REG'LAH DOCTAH.

(WHAT DID HE SAY ABOUT IT?)

SAID, DERE WUZN'T NUTHIN TUH DO BUT CUT IT OFF.

(Did he say it wuz any kind of disease or anything?)

No, jis' *poisoned*. Yes, sir, jis' *poisoned*.

(Well, what did your wife do then? Did she leave you or what?)

Ah lef' 'er [I left her]. [Charleston, S. Car., (506), 555:14.]

7244. Ef enybody did yo' wit *poison*, [you] drink it, dere ain't but two roots dey use in dat. Dat's gall of de earth an' *conkah root*, called devil's-shoestring. It's a root dat grows in de groun' has vury long prongs tuh it, some of 'ems dat long [demonstrates], yallah, an' it's vury good tuh chew tuh draw trade - anything, yore business, anything.

ROOT SELLER OF WASHINGTON, D.C.

(What is the name of this root?)

Conkah root.

(It isn't *John the Conqueror*?)

Yeah, but not de othah John. Dis is jes' devil's-shoestring, yo' know. Den dere's anothah piece a [of] root yo' call *John de Conkah*. It's a li'le shortah dan dat. Dat comes from de South. Ah've seen dat, but dat don' act much as dis here devil's-shoestring. Dis devil's-shoestring de main root dat's roun' [it is the most popular root sold].

Now yo' take some of dat - jes' - an' gall of eart' - jes' de two of 'em an' boil it tuhgethah. An' give dat person a dose a [of] dat three times a day, an' it might take a month, but it will cure 'em. No othah medicine won' do 'em no good but dat.

(What will that do to them?)

Clean 'em out of de *poison*.

(Well, what sort of *poison* would they have in them?)

Well, sometime - most all of 'em [who] come tuh me does drink whiskey. Some wimmin done *tricks* tuh 'em, jealous of othah wimmin.

Dey kin git tuh yuh through some whiskey, lak if ah'm fonda [fond of] drinkin'. Well, yo' put sompin in dat whiskey 'cos' yo' know ah lak whiskey an' dat where yo' goin' git me at. Dat's whut ah works on all de time.

(Then to get this *poison* out of them, you use....)

Gall of de earth an' devil's-shoestring. Them two.

(What other name did you call devil's-shoestring?)

Some people call it *John de Conkah*, too.

(You just called some root *Conker*, didn't you?)

Well, dere's 'nothah *John de Conkah*, too, but dat's a thick root. It don't grow heah. Dat grows in South Carolina. Ah've seen it. [798:3.]

[The following portion of this interview, 798:4, has already been printed in *Hoodoo* as No.1980, p.580, in margin title *HAND* SECRECY, because I wanted to illustrate in this *HAND* section the necessity for secrecy.]

Conkah root - devil's-shoestring - black rattlesnake root, boil 'em both [2 roots] tuhgethah an' put a li'le red peppah, fresh table salt, an' mix it tuhgethah intuh dis, an' as dat police nosin' aroun' dere - when yo' ketch 'im away, yo' go behind 'im wit a li'le bottle an' sprinkle a li'le behind 'im. If yo' do dat, ah bet he'll nevah come dere.

DAT'S WHUT AH SELLS, BLACK RATTLESNAKE ROOT AN' *CONKAH ROOT* FER DAT. LOTS OF PEOPLE USE IT TUH KEEP DE LAW AWAY. IT MUSTA DO IT 'COS' DEY ALL COME BACK AN' BUY FROM ME ALL DE TIME.

(This *conkah root* is the same thing as devil's shoestring?)

Yes, dat [is] devil's-shoestring. Dere's anothah root dey calls real *John de Conkah*. Dat don' grow heah. Grows in No'th Carolina.

But WE GATHAHS WHUT WE KNOW HEAH. Dis heah is purtty good 'cos' evahbody wants it an' buys it. [798:5.]

Git dat devil's-shoestring, git a fresh piece, put a piece in yore pocket. Yo' go roun' tuh dat man evah mawnin' dat chew kin git close enough tuh 'im. Yo'll put a piece of dat root in yore mouth an' chew it. Aftah yo' chew it all good, yo' commence spittin' lak yo' spittin' 'bacco juice. An' den yo' take it out an' teah [tear] it all up an' throw it all roun'. Jes' as true as ah'm settin' heah, bet chew'll git a job - git a break. Keep on goin' dere. Ah've given lots of people dat. Ah should have lotta money but people ain't got no money. [This was during the Great Depression.]

(HOW MUCH DO YOU CHARGE FOR *ROOTS* AS A RULE?)

15¢ AND 20¢ ACCORDING TO DE SIZE OF 'EM.

(WHAT IS THE MOST EXPENSIVE ROOT YOU SELL?)

John de Conkah, Adam-an'-Eve an' Master...dat's a hard root, rough root, look lak a bamboo briar [bramble briar?] root almost. Dat's de mastah. Lots of people use dat. 'COS' EVAHBODY GOT A WAY OF USIN' EVAHTHING.

(WHERE DO YOU GET YOUR *ROOTS*?)

AH GIT PURTTY NEAH ALL OF 'EM FROM DAT MAN SETTIN' IN DERE - DARK MAN. HE BRINGS 'EM TUH ME, 'COS' HE KNOWS. BUT HE'S DE ONE PUT ME INTUH DE BUSINESS.

(He hasn't come in here yet.)

No, he been here presently. See, he lives in de country. He de one put me wise tuh all dis root business. He's [his] brothah too, brothah do same thing.

(Where did he get these roots? Where? You said in the market?)

YEAH, AH GOT A STAND DOWN AT 5TH AND K STREET. AH'M DE OLDEST ONE DOSE ROOT WOMAN DOWN DERE. DIDJA EVAH SEE A COLORED WOMAN WIT HUH PICTURE IN DE PAPAH? ALL OVAH DE WORLD WIT MAH PICTURE. DAT'S WHUT DEY PUT IN DE PAPAH. AH'M DE GREAT ONE.

(You are the *root woman*.)

YEA, AH'M DE ONE DEY PUT IN DE PAPAH. DON'T PUT NOBODY IN DE PAPAH BUT ME. DEY PUT ME IN DERE THREE TIMES. MAH PICHURE'S EVEN OVAH IN HONOLULU. Yeah, 'cos' ah got a white man dey sends here once a month an' gits [some root], gits a dozen [of the roots] evah once a month. An' 'is daughtah sends it tuh 'im in Honolulu.

(I'm going to come down and see your stand down there.)

Yo'll find me there. [Unfortunately I could not visit her stand.] [Washington, D.C., (622), 798:6.]

7245. Dem peppah seeds?

(No, tell me the whole story right from the beginning, now.)

Yo' kin take dis yeah [here] common spice an' season wit it: black peppah, salt an' devil peppah seeds.

(Devil pepper seeds?)

SALT
BLACK PEPPER
DEVIL PEPPER SEED

Yes, devil peppah seeds. Dat's dem large peppahs about lak dat [demonstrates].

(I see.)

An' make a powdah out of it an' den dey sprinkle dat in yuh sock an' [or] yuh shoes, an' it will natchurally put chew in bad shape.

(And what did you do then?)

An' me - ah had a brothah, an' dat's whut a lady [fortuneteller or *doctor*] tole him dat a frien' did fō' him.

(I see. This is what happened in Louisiana?)

We lived over in Freeport, Louisiana.

(I see.) [Vicksburg, Miss., (722), 991:2.]

7246. I knowed a fellow and he lost all control of himself [because someone did this to him]. They cut up horsehair as fine as he [they] could cut it and put that up in his food, and after that was internal it formed snakes. They [the snakes] commenced to destroy him. This *doctor* took them out. He gave him saltpeter, olive oil, poke root, and other things [surely including a laxative], and mixed them all together and gave him, and perished those snakes and they crawled out of him. [For horsehair producing live snakes in person, *see also* Nos.6571-6572, p.3084.] [Fredericksburg, Va., (44), by Ediphone.]

SALTPETER - POKE ROOT - OLIVE OIL
USED BY *DOCTOR* TO KILL LIVE SNAKES IN PERSON
CAUSED FROM EATING HORSEHAIR IN FOOD

7247. Tuh make a woman an' a man stay tuhgethah, de firs' things ah heer'd, when ah wuz growin' up - yo' know, grown folks would be talkin' an' dey wouldn't be talkin' tuh me an' ah would ketch some of dese things. Ah'd be workin' roun' - co'se [of course], mah gran'-mothah an' aunts could heah things dat grown people said. Ah heer'd some things. She said dat one time dere wuz a woman had a fellah an' he liked anothah girl. Said de woman took an' washed 'er feet right good an' den washed 'er hands an' washed from undah 'er ahms an' aroun' 'er neck, an' she washed dose places about 'er body real clean. Said de firs' place she washed from undah 'er ahms an' she squeezed dat in de watah an' she goin' tuh give it tuh 'im in somepin tuh eat. An' dey say, aftah she squeeze dat in de watah, said den she washed ag'in an' ag'in squeezed dat in de watah. Washed in palm of 'er hand an' squeezed dat in de watah. Washed dis hand an' squeezed dat in de watah.

SEQUENCE OF ACTIONS - HOUSE-THAT-JACK-BUILT DEVICE
RITES FOR HOLDING MAN - AMONG THEM
SEVEN DROPS OF BLOOD - EACH DROP A YEAR

Said den she turn roun' an' didn't wash once but de nex' time tuh make it clean, an' she washed undah de bottom of 'er feets, instead of washin' 'em out dat way, she washed 'em tuh 'er, an' den *cross-marked* 'er hand on each foot, an' she squeezed dat in de watah. Well, she said dat worked around all right fo' awhile, den dat wore off.

Den she turned aroun' an' washed 'er feet an' scraped 'em an' took de dead skin from de foot an' put all of it tuhgethah an' put it in a pot an' boiled it. An' when she did boil dat, den she goes tuh work an' strains dis watah an' put dat in somepin tuh eat an' dat's whut kept him. Dey claim he follahed 'er each an' evahwhere she'd go.

Den dey said it commence tuh weah [wear] off an' she got - it's anothah part

about chew dat only be's once a month, an' she got dat. She got about half teaspoonful of dat, counted tuh seven drops of dat an' put dat in it. An' dat kept 'im.

(She would only use seven drops of that?)

Yessuh. An' put dat in an' dose drops lasted a yeah - seven yeahs.

Den anothah woman tole her tuh take a tablespoonful of *weewee* an' put it in, an' dat still kept 'im. Dat kept 'im awhile den an' den dat begin tuh weah [off].

She tole her tuh go an' buy some beefsteak, an' she bought dat. She tole her tuh take her fingah about 'erself an' take an' wipe it on dis an' po' gravy ovah it. An' dat kept 'im. She said dat kept 'im until death.

(You said one woman did all these things?)

One woman told all dis about one woman, an' dis one woman had so much trouble wit 'im. He wuz supposed tuh be a very nice-lookin' man, it seemed lak dat all de women wuz 'bout tuh take him, an' it seemed lak she intend tuh have him an' she tried all dese things. [Fayetteville, N. Car., (1418), 2552:2.]

7248. An' so aftah dat ah wus goin' wit a [another] girl an' dis girl quit me. Dat wus about three or four yeahs ago. An' ah went tuh anothah - AH NEVAH BELIEVED IN IT 'FORE, NEVAH BELIEVED NUTHIN ABOUT IT. An' ah nevah think about de girl at all, but dis man caught 'er - [this man] who had cured me.

SILVER - 4 PIECES OF - PAID *DOCTOR*

Well, he say, "Yuh girl have quit yuh, haven't she?" Ah say, "Yes." He say, "Well, ah kin help yo'." Say, "Do yo' want 'er back?" Ah say, "Yeah." "Well," he say, "yo' give me fō' pieces of silvah." Ah say, "Whut yo' mean by fō' pieces of silvah?" He say, "It gotta be a dime anyway." Say, "It can't be a nickel or anythin' ovah a dollah." Ah give him fō' dimes, but ah ain't payin' no ten-cent tip whutevah. Ah gives 'im dese fō' dimes an' he take de girl's name an' mah name on top, an' wrote it backwards [family name first, then given name] an' tell me tuh put in mah shoe [demonstrates].

(In your left shoe.)

In mah lef' shoe. Ah put it in mah lef' shoe.

So ah goes tuh work de nex' mawnin' an' de girl says [this girl where he is] workin' on de job - so ah got sick of it, see. It kept on lak dat, an' kept on lak dat, an' kept on lak dat. Dis [first] girl wus teachin' school. An' so dis girl dat wus teachin' school had gone tuh teachin' school in North Carolina, an' she thought she would go tuh New York an' event'ly [eventually] she'd come back tuh Norfolk aftah livin' in New York fō' a while. Ah really didn't want tuh see her come back. So she did.

["This low voice not at all understandable," says transcriber. Fortunately we soon return to the *doctor*.]

So he [*doctor*] said, "Git me a red onion." Well ah wus a couple of days findin' a red onion. Went aroun' tuh de market an' evahbody had white onions. Ah couldn't find a red onion. So by an' by ah went tuh de A & P Store an' ah passed an A & P store an' dere wus a delivery truck deliverin', an' ah saw some red onions on dere an' brought one on home. He made me cut it in half. Cut it dis way an' let de two skins on it an' cut dis.

(You cut it from the top to the bottom?)

No, no! Lak [demonstrates] dere's one skin here an' one here, dat way.

(Oh, cut it across.)

Yeah, right 'cross.

(Across the rings.)

So he'd brought some salt an' peppah. Took de salt an' peppah an' dumped a li'le pile of salt an' dumped a li'le pile of peppah, an' he said, "Take nine

pinches of de salt an' put it in dis half."

(What did he put in one-half now?)

Put nine pinches of salt in de left half, nine pinches of peppah in de othah half. An' den he gives me a needle. Takes de needle an' stick it up through dis half an' pull dat needle an' take de two onions apart an' make dem tuhgethah, yo' see.

(You sort of pin the two of them together with the needle?)

Sew de onion right back, fix de onion right back so dat de salt an' peppah in it will be tuhgethah. Git a string an' tole me tuh hang it up in de nō'th cornah of de wall.

(This needle was threaded with string?)

Yeah, de onion wus hangin' on de string. Took it dere jis' lak he tole me an' he tole me in fō' day's time she would be back. Well, ah kept it dere, kept it dere fō' fō' days an' she didn't come back. So ah tole him she didn't come. He said tuh give her two mō' days. Ah give her two mō' days an' she didn't come. Ah goes back tuh 'im ag'in. He give me nine pods of red peppah. Yo' know dose red peppahs dat hang down. He give me dem an' a needle an' thread an' tole me tuh tie it, them up tuhgethah.

(These nine pods, did you put the needle through all of them or one?)

Yes, fix dem tuhgethah. Break 'em, yo' know, apart an' den take a needle an' jis' link 'em tuhgethah; yo' know, one on top of de othah. An' he tole me tuh hang it on de same nail wit dat onion. See, [demonstrates] jis' lak dis cornah of de house here is settin' dat way an' dis cornah here is de nō'th dataway. An' he tole me tuh hang it in de middle of de house [making a quincunx]. See [demonstrates]. If de house wus settin' dis way, so dat would be de no'th cornah, hang it across.

(The other was hanging in what corner?)

De nō'th cornah.

Cuz [because] she wus in New York. If she wus in de So'th, it would be in de so'th cornah.

(So you hung the peppers in the north corner, too.)

So he tole me in 24 hours she will be dere. An' she come in de nex' train, came right on de nex' train.

(She came?)

Yes sir, right on de nex' train. Ah wus made tuh do dat mahself, but he made me do it mahself - took de onion an' de salt an' peppah. But whut he did aftah dat ah really don' know.

(What did she say when she came? What did she come back for?)

Well, she tole me aftah when she come back dat she jis' couldn't sleep, jis' dreamin' about me all de time, an' diff'ren' things lak dat. But ah nevah let 'er know anything about dat. If ah had continue tuh let it hang dere she would of still been crazy [about me] an' ah had tuh throw dat away so dat she wouldn't be callin' me up on de job an' diff'ren' places lak dat.

(That's a personal experience you've had.)

Well, ah nevah have desert - ah nevah did want 'er tuh leave me no mō'. Co'se ah didn't want 'er too crazy, cuz she would call me up too much. So when she go tuh sleep ah cut a li'le piece of 'er hair off de top of 'er haid an' take some of 'er combin's, or she'd wash 'er comb an' drop a li'le bit of hair dere. So ah buried [this] down 'side of de do'step an' she nevah leave dere. [Norfolk, Va., (488), 522:1.]

7249. Wal, dey kin take dat earth whut chew walked upon an' mix dat wit powdah whut we say *controllin' powdah*. Den dey would take dis powdah an' burn it an' de ashes dey git from dis powdah would be put intuh somepin. An' den prob'ly

dis party would try tuh come in contact wit chew an' put dis powdah on yo' some way. An' by doin' so dey have full powah or controllin' powah ovah yo'. In othah words dey make yo' do jis' whut dey desire.

SIMS - *DOCTOR* IN WASHINGTON, D.C. FORMERLY OF NEW ORLEANS

(Where do you get this *controlling powder*?) *Controllin' powdah* is made up jis' from ordinary powdah, whut we say, wit de oil of *van-van* mixed in; jis' ordinary white powdah, an' den mix in wit de oil of cinnamon an' *van-van*. [827:4.]

Dat is fer stoppin' a person's *nachure*. Well, dey claim dey take dat dung an' take a new piece of cloth an' in usin' dis piece of cloth, dis - take dis piece of cloth dat's nevah been used, an' den dey will tie nine knots in it. An' dis party, dis woman or dis man, would weah dis aroun' dere waist at all time. An' dat would stop yuh *nachure*.

(Well, what else would they do with that? Do they do anything else with that at all?)

Not anything else, jis' weah it aroun' dere waist. A brand new piece of cloth dat nevah been used, but only usin' dis dung on it.

(Whose dung?)

De man. If a man wants to *fix* a woman, he would use it from 'er dung; if she wants tuh *fix* a man, she will use it from some of 'is dung.

(That means the bowels and that is not his *nature* [semen] for [*fixing* a] woman [or her *nature* for *fixing* a man].)

[When I met *Doctor* Sims in 1937, my knowledge of impotence rites was meager; in fact I still thought some of them were being made up! This is the reason why on reading the present transcription years ago, certainly before I started for Mobile, Alabama, I marked the rite *doubtful*. Sims happened to be a good informant, but at the moment I could not understand his word *dung*. Definitely he means all emissions or secretions from the sexual organs being cast off are *dung*. As I have stated elsewhere, ovulation is unknown.] [Washington, D.C., (639), 827:10.]

7250. De reason ah'm tell'n yo' dis is it's from mah wife. Mah wife - dere wus a lady mad wit 'er an' she loaned a ole lady 'er bonnet, named Rachel Keller. An' she [Rachel] wō de bonnet away an' she kep' it about a week. She wus a frien' of our'n. Well, dis girl whut stayed dere, she found out it wus mah wife's bonnet. She watched 'er. She got some snail, a young snail an' fixed 'em - jis' take 'em lak she have - got 'em an' worked 'em up lak she wanted tuh swell 'em, an' jis' squirted de juice in watah. Washed 'em an' squirted de juice in watah an' put dat in a bottle. She [my wife] goes all tuh pieces-lak. She [the girl] takes an' sprinkles dat bonnet wit it an' mah wife wore it, an' she come jis' as blind as a bat - couldn't see nowhere.

SNAIL - BLINDNESS FROM - CURED BY *DOCTOR*

(Real blind.)

She come blind as a bat. She had a li'le girl, name of Carnation. Call dat li'le girl sometime an' she try tuh go tuh de dō'. Neah tuh de dō' an' couldn't see it. She wus right behin' de dō', thought she wus tuh de dō', but she wus bebhin' de dō'. Couldn't even see me when ah come in de house. Ah carried 'er tuh de same ole lady, Mrs. Brown, an' ah know whut she done.

(You don't know what she did to her?)

I did.

(Oh, you did?)

An ah know whut she done an' whut she tole me tuh do. An' ah did it. She give me de stuff, cayenne peppah, a li'le piece of pod, yo' see. Put it in a skillet an' boil it till de watah wus red. Took a li'le meal, of what chew

call...
(Corn meal?)
An' bind it right ovah 'er eyes jis' lak dat, until she got so she could see.
(That's what cured her?)
Made her so she could see. Now she kin see.
Dat's been fifteen yeahs ago.
(Was this down in Pilesville?)
[Powersville ? N. Car.]
Yes, sir. [Norfolk, Va., (477a), 494:7.]

7251. If yuh evah wanta *cross* [the spell] anybody *hurt*, where somebody done *witchcraft* 'em - yo' undahstan', yo' don' do did but three times. [In the cure something must be done or used 3 times.] Now de spirit brought dat tuh me an' ah see de way it works, see. Yo' do dis before sundown. Yo' go out an' any sort of green grass - yo' know whut moody grass is. Yeah dat's dat flat grass, sompin lak ole flat grass dey call moody grass. Chew know whut dat is. An' yo' whut a dog fennel is. All right. Now yo' do dis befo' sundown. Yo' turn yore face to de east right in dat grass an' yo' pull up one bunch. Pull up dat bunch of moody grass, dat flat grass. Yo' pull up dat an' call anybody, jis' anybody yo' think what done it. See. Now, if dey ain't did anything tuh yuh, hit goin' give dem good luck; but if dey did sompin tuh yuh, hit goin' back tuh 'em. Ah know dat by experiment.

SPIRIT BROUGHT DAT TUH ME - AH SEE DE WAY IT WORKS

Yo' pull up a bunch of de grass an' call dere name, yo' pull up anothah bunch an' call dey name, yo' pull it up three times an' call dere name [three times] an' say, "Ah wan' chew tuh take yore trouble offa me, *In de Name of de Fathah, Name of de Son, Name of de Holy Ghost.*" An' yo' lay it out, see. Yo' dig a li'le trench, lay dat grass in dere an' yo' call dem people name an' talk tuh 'em lak yo' talkin' tuh 'em. Yo' take some red peppah, some cooking salt, yo' put it on it. Yo' pō' jis' a li'le bit of kerosene on it an' yo' take an' stick a match tuh it. Put a piece of papah where it will smoke a li'le. See. An' while dat thing burn, yo' continue callin' dere name. So yo' call it nine times an' tell 'em yo' wan' it so. Say, "*Ah wan' chew tuh take yore trouble on back, In de Name of de Fathah, Name of de Son, Name of de Holy Ghost.*" An' yo' kivah [cover] dat up an' step ovah it backwards, an' don't look back. An' it ain't goin' be but nine days befo' - if dey did it - dey goin' go down vury sick, an' if dey ain't right sharp dey goin' die. But it goin' be offa yo'. See, it will be gone from yo'.
(I see, throws it back on them.)
But chew do dat wit dem green weeds. See dem weeds goin' die an'...
(You do this with that moody grass.)
All right yo' git dat bunch of moody grass, an' den yo' kin git a dog fennel or any kinda othah green weed.
(What do you do with that other weed?)
Well, yo' jis' call de name, but yo' gotta have dis dog fennel an' dat moody grass. See, yo' gotta work three. Yo' know anything de spirits do is three of it all de time: Fathah, Son an' Holy Ghost. [Jacksonville, Fla., (549), 685:2.]

7252. Ah heard dat dey goes out an' gits incense an' dey burns incense. An' aftah usin' incense in dere house, dey goes tuh work an' dey git dem *ademity* cards - *imadenithy*. [At a guess I would say these are *identity* cards, cards containing pictures of people, which the *rootman* shuffles to increase the number of customers. This

SPITTING BY *ROOTMAN* - *ADEMITY* CARDS - INCENSE

is a rite to increase business.]

Why, dat's from de *rootman*. He'll go out an' he git dat an' he'll chew [it], an' evah time he chew dat way an' he'll spit. Evah time he chewin' an' he spit, why it draws a crowd mō' largah an' largah an' dey content. [Sumter, S. Car., (1384), 2466:6.]

7253. A young boy, a young girl wus wild about 'im an' he wus crazy tuh go tuh school - he didn't caah tuh fool wit girls. Well, her people did all sech as dat [hoodoo work] an' so she slips, knowin' whut tuh git - she had some of dis snail dust, an' worm dust, an' also some ground puppy dust. [The latter is called *ground* puppy or *mud* puppy = chango or hellbender or salamander. We have here 3 dusts: snail, worm and mud puppy.] De end of dat, she, knowin' evahthin', bein' aroun' [experienced], she put a li'le [of these 3 dusts] around in de band of 'is hat. He become deaf. Den he got speechless, he couldn't talk. Den he got mindless. He had no misery nowhere but, see, jis' aroun' here [demonstrates]. (Throat.)

THREE DUSTS IN HIS HATBAND: MUD PUPPY - SNAIL - WORM

So he wus brought here [to New Orleans] an' de second night he wus here de lady [*doctor*] dat treated 'im dat day when he got here, ah helped 'er. Ah was right dere wit 'er. She sent tuh de drug store an' got a dime of castor oil, an' she got some sweet oil an' laudanum mixed. [I am uncertain about *laudanum*, which transcriber transcribes *lavender*.] An' den she got pure olive oil. An' den she goes in de henhouse an' she gits a white hen turd, a dry one, an' she put dat intuh a teacup an' drew de tea out. Now, she gave 'im dis whole dime of [sweet] oil, an' as she brewed de tea, why she put nine drops of dis pure olive oil in dere an' she had 'im tuh gargle 'is throat good wit dat. She let 'im lay until 'is bowels moved, an' it moved quickly, becuz he seemed tuh be very much clogged up. An' jis' as soon as dey moved, den she gave 'im five spoonfuls of sal hepatica. An' de nex' mawnin' she goes an' gits some shame flowah. [This *Shame flower*, the sensitive vine or brier *Schrankia Uncinata*, is usually called: *Shame brier, shame vine, sensitive brier, shame face, Shame Jim*, or *Shamin' Judy* (*see* p.646).] She gits two of de li'le bu'bs [bulbs], yuh know. Evah heah [hear] yuh look at 'em [the plant] an' say *shame*, dey fold up? [I probably answered this question by shaking my head, *yes* or *no*. For saying *shame* to the plant or blossom, *see* No.2290, p.646.] She got two of dose [bulbs]. She gits de leaf off de *flag lily*, one leaf, an' one peetal [petal] off de bloom. An' she makes a tea of dat an' she bathes 'is neck an' haid good wit dat. An' den, when she got through bathin' 'im wit dat, she gave 'im three aspirins. He couldn't sleep, couldn't eat, couldn't notice nuthin, but he went tuh sleep an' he slept all dat night.

De nex' mawnin' we got up, we were fixin' breakfast. "Hello" [he says]. Here he comes walkin', lookin' well. She had a very purtty li'le girl dere which she wus raisin' [bringing up] an' he looked at 'er an' smiled. Soon as she got close tuh 'im, he threw 'is han's on tuh 'im an' say, "Hey," the firs' time he had spoken in nine months. Fō' fifteen days dat wus all she done wus tuh keep dat treatment up. His speech wus almost normal. His hearin', his sense of evahthing wus almost normal. An' den, when she got 'im dat good, she asked me tuh tell 'er a good nerve builder to build 'im up. Ah said, "Well, give 'im Dr. Miles Nerve Medicine, an' Dr. Miles Anti-pain Cure."

Ah wish yuh would see 'im today. He is a big hearty man as lives. An' he had lost 'is mind completely. [New Orleans, La., (802-804), 1126:2.]

7254. [*Doctor* King, my first great failure, I remember quite well. In a group of ten dissimilar men, I could still identify him: very black, very formal,

very professional. Yes, he carried a medical kit! A recent arrival in Richmond, so he said, my contact man Carter found him just as he was about to leave home on a professional call. Only because Carter had an automobile, that would save time, could he see me for a few minutes to make an appointment for the following day.]

STATIONARY ROOT OF *DOCTOR* KING IN RICHMOND

If he git holta [hold of] yuh shoe, dere's a root dat yŭh call *stationary root*. He kin take yuh shoe an' shave off a li'le dust, off dat root, an' put it in yuh shoes. An' yuh kin put yuh shoe back on yuh feet, yuh unnahstan', an' dere ain't nuthin yuh kin do. Yuh unnahstan'? Well, if yuh wan'a be successful or anythin' lak dat, yuh unnahstan', dere's nuthin yuh kin do. Anythin' yuh do is stationary, yuh cain't do nuthin. [This *stationary root* is any root the mail-order firm or hoodoo drug store says it is.] [Richmond, Va., (392), 446:1.]

Dere's a certain bone dat chew git a holta [hold of]. Yŭh'll fin' dat bone right ovah 'is left eye. Yuh notice when anybody, somepin gon'a happen tuh anybody, yuh've heard people sāys, "Ah'm gon'a have bad luck, mah left eye jumpin' [*see Folklore from Adams County Illinois*, 2nd ed., Nos.4035-4050, p.176]. It's de only *sign bone* yuh got. Yuh unnahstan', it's a soft bone, it's right ovah yuh left eye. Dat's de bone dat zhoo git. Now, dat's de bone dat chew wāäh lak yuh do a *black cat bone* (*see Hoodoo* pp.74-97, etc.). Keep yuh outa all dangah, any time yuh're goin' intuh trouble or goin' tuh be disappointed or anybody goin' tuh do somepin tuh yuh. Well now, listen. If yuh know a man or a woman dat dey wuh [were] undah forty-seven yeah ole, not oldah but undah forty-seven, an' if yuh know dat person, an' anybody kin git dat bone an' wrap it up in a black han'kechef, aftah he's daid, an' - yuh take dat bone an' put it in yuh cloz an' weah dat bone contínly [continually]. An' evahthin' dat's gona happen tuh yuh, whethah it's bad or it's good - when somepin gona happen tuh yuh dat's good, dis bone will git hot, yuh unnahstan', an' yuh kin feel it burnin', yuh unnahstan' fō' a short while. Now, yuh know yuh're gona git in good luck. But if yuh're gona git intuh trouble de bone will move, jis' lak yuh eye jump lak dat. It will move so dat choo kin feel it. [446:2.]

Now, if yuh have a paralastic [paralytic] stroke, somebody give yuh [has given yuh] somepin, put somepin down aroun' de house [for you to walk over or touch] an' yuh cain't git along. Yuh stay sick all de time, yuh haven't got no pahticlah [particular] ailment, yuh unnahstan', but choo jis' pō'ly [poorly] all de time, bad health, no *courage*, no man of 'bility [ability] tuh make connection wit yuh wife, an' all dat kin'a stuff. Yuh absolutely know dat dere sompin wrong. Well, all right.

Now, YUH KIN DEDICATE AN' KILL ANYTHIN' DAT IS AROUN' YUH HOUSE AN' IT WON'T HAVE ANY POWAH TUH IT AN' YUH GIT WELL. [*Doctor* King says to dedicate and kill an animal around the house will not cure *no courage*. The killing of animals as a remedy for impotence is common in *Hoodoo*: ants, Nos.3111-3112, p.2342; frog, Nos.3198-3203A, pp.2360-2362; liver of live dog, Nos.3425-2443, pp.2411-2414; snail, pp.2458-2470, and duckling, No.6787, p.3122.] To *dedicate* the animal before its death is not so apparent, except by intention. There may be in *Hoodoo* an example or two of real dedication.]

Now, ah tell yuh [a second method] whut choo do. Yuh go tuh work an' cut a piece of cloth outa de baid [bed] when yuh be sleepin'. Unnahstan', cut a piece of cloth outa de undahgarment dat choo wheah. Set it afiah [afire] an' let it smoke. An' git chew a handful of natchal [natural] table salt, pō' [pour] it intuh a bottle, an' hold dat smoke right on dat bottle an' it will fill dat bottle up wit smoke [demonstrates].

(You hold the neck of the bottle down [tilt it].

Yuh put a rag dere, de smoke goin' in de first hole it comin' in. Well, fill dat bottle up wit smoke yuh unnahstan', an' stop [up] dat bottle wit dat smoke in dere. De smoke will live, it cain't escape.

(The handful of salt is placed in the bottle before it is corked up.)

An' yuh dig a hole undah yuh step an' put it undah dere. An' yuh git well. [346:3.]

[*Doctor* King gives us another impotence cure:]

Now, whu' choo [what you] gota do now, yuh gota go tuh work an' git a male horse, a stallion. Ketch some of 'is watah, yuh unnahstan'. Ketch some of 'is watah an' bāz [bathes] yuhself [the penis] down in watah [stallion urine] an' dat will...yuh git chure *courage* [sexual potency] back.

[A penciled note of mine made at the time of my pencil transcription attached reads: *Do not use unless par* [[*parallel*]] *secured.* This rite of perfect magic needs no parallel, though there may be one in *Hoodoo* or elsewhere. Since this rite was never typed I have attached to this sheet my original penciled transcription made a few months after the collecting.] [446:4.]

Yuh [someone else] kin take yuh photograph an' go tuh de graveyard, an' walk aroun' de grave seven times, jis' lak de walls of Jericho when dey walked around it seven times de walls fell. Pick some dirt off de daid man grave an' put it intuh a envelope, an' put dis pitchure in dere. An' bring it back an' put it anywhere yuh wan'a put it, upside down yuh unnahstan', an' [the person of the picture] yuh'll pine away tuh death. [467:1.]

[At the end of this brief interview *Doctor* King left to visit his waiting patient. Carter let him out of the automobile somewhere. Next day *Doctor* King failed to appear for his appointment with me. As soon as convenient Carter went after him. No one at the house had ever seen or heard of a *Doctor* King! Unfortunately the landlady was out shopping. Normally I would probably have returned to New York City after my work in Richmond. Instead I took a *flyer* down to Petersburg to visit *Doctor* King's old address, the one he had given us. Again, no one had ever heard of him or his name. What had happened? *Doctor* King had probably sprinkled some of his *stationary root* dust in my interviewing room. At least, as far as he was concerned, we were *stationary.*] [Richmond, Va., (392), 446:1-467:1.]

7255. Dem [= them = he] wus a *hoodoo doctor.* [I] knew all dat. Dat's all dat wus. [He] gived me one an' it looked lak it wus a *toby* tuh me or somepin, [a piece of] cattle [animal] heart. It wus nuthin but a plain dried cattle [animal] heart, which dey [he] had placed in it [bag with] *luck pins*, looked lak it wus.

TOBY FOR LUCK GETTING A JOB - MADE BY *HOODOO DOCTOR*

(What did you carry that for? You carried it? Were you supposed to carry that?)

Yes, ah carried it. It looked lak ah would git a job. An' ah played - if ah played politics ah would git it [the job], until ah lost it [the bag].

(Well, how did you carry that?)

Jis' tied it up in a red bag.

(In a red what?)

In a red bag, rag, a li'le small piece, yo' know, an' ah wore it around mah waist.

(I see.)

[This *toby* was a small piece of dried *animal heart* [chicken?] with several *luck pins* in it, carried in a red flannel bag.] [Vicksburg, Miss., (772) 991:4.]

7256. (What do they do with that hair?)

Well, dey'll take dat hair an' dey'll tie it aroun' dere waist, yuh know. Tie dat hair wit string an' make nine knots in it. Aftah dey make dem nine knots in it, well in about fifteen days yuh'd go crazy, if yuh don't go see about chureself. Yuh'd have tuh go tuh some strong *two-haided person* an' see about chureself.

TWO-HEADED *PERSON* CURES 9 KNOTS TIED IN YOUR HAIR

(Where do you get this hair from?)

Out of yuh ear.

(And what do they tie that to?)

Aroun' dey waist. [New Orleans, La., (848B), 1311:4.]

7257. He left me once. Yes sir, mah husban', he left me once. Ah worried ovah 'im. Ah went tuh a man an' ah ast 'im. Ah went tuh a man supposed tuh be a *rootman* an' ah ast 'im whut would ah do.

He say, "Emily, ah tell yo' de truth."

He say, "Pray."

Ah said, "Ah done prayed till ah'm tyahd [tired]." Ah said, "It don't look lak tuh me de Lawd hearin' mah prayah."

He said, "Yo' jis' have faith."

Ah got me sompin dey calls de *many fens*, an' ah got mah brothah tuh go in de woods an' git me - well see, he has dat. He's got aplenty of dat. When yo' cuts dat - it's a weed grows about dat high - an' when yo' cut it, time yo' cut it half in two, it's two lettahs on it, it's a "IC" [= Jesus Christ] on dere. [The letters "I" and "J" years ago were made alike.] An' ah took dat an' ah [got] me some of dis heah one-time droppah [eye-dropper] an' ah wrote him a lettah an' ah jis' took it an' jis' rubbed it all up on dere an' put it in de envelope an' sealed it an' sent it tuh 'im. He come on right back tuh me. He hasn't left me no mo' since.

TRUTHFUL *ROOTMAN* TELLS EMILY TO PRAY
WEED WITH LETTERS "IC" = JESUS CHRIST

(What is the name of this weed that you get in the woods?)

IC. De time yo' cut it off dere's two lettahs on it - IC.

(And you simply rub this root over this letter.)

An' dat othah droppah, one-time droppah, yo' put it on dere an' seal de lettah up an' send it tuh 'im.

(You simply put this liquid in this one-time dropper and put it over the letter?)

Put it on de lettah.

[I am unable to identify this *weed*. A similar *holy* plant is the *cross vine* (*Bignonia capreolata*) of southern U.S.A., which shows when cut across a stem the figure of a cross. Similarly this plant, like the "IC" one, keeps husband home and away from other women (*see* 765, p.225 and 1810, p.542).] [Savannah, Ga., (1272), 2153:3.]

7258. Now, if ah wanta give yo' a job - [you] come tuh me fer a job. Fer a mattah lak dat, de firs' thing ah'd say tuh [yuh], see mah firs' word tuh yuh, "Have yuh known dis gentleman?"

WASHINGTON - *DOCTOR* IN CHARLESTON - TO GET JOB

[You answer] "Yes."

"Have yuh evah worked fer 'im?"

"Yes."

"Why did yuh stop?"

[*Doctor* Washington is using the new psychology and business methods floating about in the air about 1937.]

Well, he explain tuh yuh. An' while he explain tuh yuh, ah'm gittin' de

foundation tuh work on, 'cuz he mighta been workin' ovah in de market an' dere mighta been a fallin' out. Now befō' remarkin' on de fallin', out ah gotta go an' hunt de man whut carry de bone [of contention?] dat where de [trouble?] come from [originally?]. Go back an' search an' den he say, "All right, yuh all. Well see me tuhmorrah evenin', [or] come back tuhmorrah mawnin' 'tween two and three 'clock. Knock on dō' an' dō' be opened, an' come on in de room an' git choo outa baid. An' ah be lookin' fer people an' ah sleep dere all alone, no one but mahself. An' mah street dō' an' mah room dō' stay open. Come in dere an' shake me an' ah raise up an' turns ovah an' go on out. When yo' come back, ah say, "Well, have yuh got nine dimes? Dat's whut ah want. Well, git nine. Ah want 19, firs' an' second half. Dat's all de job. Don't gotta [ask for more] until ah git de man, git de boss right tuh de place ah want. Gotta turn on dis man t'ree [three] times. An' de fōt [fourth] time, if ah don't git [him] de t'ree [third time].

All right. Well, do whut yuh could. Now ah might go an' take yuh drawahs. Don't wash de whole, [only] right in de seat. Put 'em in a basin jis' lak dat till dat watah turn black. Wait till it [turn black] now. All right, an' take dat watah in a rag, a cotton rag an' soak it all up in dat rag, an' den use dat watah in de basin an' git it on yuh arm, both sides.

(You wash your arms?)

All yuh arms. Den take dat same watah, wash it off de rag. Yuh goin' fer de job de second time. Wash yuh face wit it jis' lak dat.

(Won't it smell?)

Yes, it smell. SOME PEOPLE SO CRAZY FER SMELLS - DAT'S A JOB-JOKE - but do it an' yuh go dere. "Well, Cap [Captain] ah come fer a job dis mawnin'. How about it?"

"Ah don' know. Come back latah, ah may see yuh between now an' Monday mawnin'."

"All right, *thankee* [thank you] sir."

(You salute him with your right hand.)

Yuh salute 'im wit yuh right hand - made de connection - t'ree times. Don't hesitate now.

[He] tells yuh, "Ah ain't got nuthin tuh do, but ah'll see yuh maybe 'bout Monday mawnin'. Come back an' ah'll see whut ah kin do fer yuh. Talk tuh yuh surely."

"Thankee sir; thankee, sir."

Right off dere yuh goes. Come on back wit yuh. Come an' 'is thought wit yuh be. Yuh comin' back an' sleepin'. Yo' go back dere Monday mawnin' an' yo' got de job. Well, whut if yo' bein' treated now, ah wus de person aftah it mahself. Give perfect satisfaction. When yuh come back tuh me, ah done knowed whut ah done wid yuh, wit de watah.

Den ah want chew tuh take dat same basin or pan an' git choo some physic salts an' some sulphur. Watch me. Some vaseline, half a bottle of vaseline, an' put about a quart of hot watah in it, an' put 'em intuh a round basin an' fetch yuh. An' wash from yuh navel down. [Here is the magic bath.] Sets de whole body in an' wash from de navel right on troo [through], all troo. An' dat watah turn black. An' den wash yuh whole haid wit dat all up on yuh arms, all yuh neck an' let it dry. Don't wipe a thing, jis' let it stay on dere an' dry on yuh.

Now dat man send fer yuh.

(He'll send for you?)

Dat's right. He'll have de job [for you]. Dat man send fer yuh. [Charleston, S. Car., (509), 569:1.]

7259. Years ago my mother walked acrost the yard one time going to the well. A pain taken her in the foot. She was as well as she could be before. And she became sick. A white doctor 'tended [her] and she became nothing but skin and bones. We saw he couldn't do nothing so we got a *cunjure*, some lady. I don't know who she was. She came back [with us to our house] and said I was the only one to go and GET WATER FROM A HIDDEN PLACE. If somebody saw us going we had to change and go somewhere else. I was just a little girl.

WATER - A GLASS OF COLD - BOILS WITHOUT HEAT
THIS *DOCTOR'S* METHOD FOR DIAGNOSIS

She came back [a second time] and brought something in a box - I had to rub [on] her [the mother] in a bath. No one could do anything for her but me: *You're the only one to rub your mother, nobody else but you. You have to do all the cooking, everything she eats. No one else is to cook it.* We [I] had to go somewhere in the woods and get HIDDEN WATER AFTER DARK.

[The mother's situation became worse.]

She was going [barefoot] acrost the floor one night and stepped on a splinter. [This of course was the work of an enemy.] In the meantime [before this] a [strange] man came in. [After he left] that kitchen sprung up. [The floor buckled causing the splinter her mother stepped on.] I don't know what it was. Every time that spell would come upon her she would rage.

One day [some years later] as I was going to work this woman [*cunjure*] came around the [corner of the] house and we happen to meet at the same time. And she said, "You're *hurt*. All your misery is right there." And she put her hand on your [my] stomach. She said, "You're *hurt* with your hair and with your picchure." And I didn't know what to say. I didn't want to said a word to her. And she said, "Let me go in and I'll tell you." [I took her inside.] "Give me a glass of water." I gave a glassful. SHE SET IT ON THE FLOOR. "IF YOU'RE GOING TO GET WELL, I'LL SHOW YOU BY THIS WATER. THIS WATER WILL BOIL."

We sat there and looked at the water. And the water boiled over the glass. IT WAS COLD WATER.

And she said, "You're *hurt.*" She said, "If you don't say anything about it when you feel better, you'll get well; but if you tell anybody, you'll die."

And every time mama felt better and would say something about it, she'd get worse. Just a week before she died she up and got out of bed. She said, "You all think I'm going to get better but I'm going to die." That evening, Friday evening, she was taken speechless and stopped talking. She called for fish and corn bread. I gave it to her. I was upstairs and I would hear a funny noise. I went down and called her. She said, "No, nothing is the matter with me. I'm just eating. That was just a little while before she stopped talking. She commenced eating and stopped talking and couldn't say a word. She died that night.

[FREDRICKSBURG, VA., (76), THE AUTHOR REPEATING WORDS OF INFORMANT INTO HAND CRANKED EDIPHONE OUT IN THE COUNTRY. THIS CONJURATION OCCURRED IN ORANGE CO., VA., IN 1919; I COLLECTED IT IN 1936. FOR ANOTHER EXAMPLE OF COLD WATER BOILING, *see* EFFERVESCENT TABLET *TRICK*, No.790, p.264. A CORRECTION MUST BE MADE HERE. No.790 WAS NOT COLLECTED IN MEMPHIS, TENN., BUT IN WAYCROSS, GA. Middlewood, Ga., the place where the *trick* happened, I have not been able to find on the map. For other examples of diagnosis by water, *see* WATER, pp.215-217.]

7260. Tuh separate a man an' 'is wife, yuh git dis oil dat dey call de *Wizard Oil* [demonstrates].

(Take this *Wizard Oil* and wipe your hand with it.)

No, dere hand wit hit an' rub it on 'is face, see an' hair. An' when he git in conversation wit de woman, if he kin git 'er tuh yield tuh 'im - he come tuh

kiss 'er, hold 'er by de hand, he kin git 'er so dat she **hate her husband** an' be where he is all de time. See, cuz dat jis' draws de **woman from 'er husban'** tuh 'im. Ah've **been tole dat.**

WIZARD OIL - MADE OR BOUGHT - IN LOVE RITE (Where do you get **this** *Wizard Oil*?) Well, some people **makes it. Ah've** been tole dat some people know how tuh make it. An' some gits it **from diff'ren'** places. [Washington, D.C., (638), 826:1.]

9. MURDER

[Until 1936, the year following the publication of my first edition of *Folklore from Adams County Illinois* (2nd ed., 1965), I neither knew nor suspected there was a folklore about murder. In the first edition of FACI - abbreviation used in present *Hoodoo* for preceding book - the act of murder occurs 8 times: (1) in a dream, No.6305; (2) omen of future murder from wedding dress, 7268; (3) site of murder an unlucky place for playing cards, 8931; (4) a black informant had heard about bringing back murderer by writing a letter, but could not explain how it was done, 9176; (5) dropping umbrella on floor a sign of future murder in that house, 10174; (6) murderer revisits scene of crime, 10279; (7) murderer unable to sleep facing the east, the sun [Son], 10280; and (8) if you talk about murder every day for 6 months [a folkway of saying if murder becomes an obsession], you'll be hanged for murder, 10650. The Index in FACI (1st ed.) under Murder also says: *see* bloodstain, hoodoo and witchcraft, spirits. I will divide MURDER into 2 parts: HOW MURDERER CAN ESCAPE, and HOW MURDERER CAN BE CAUGHT. This separation of course can not be absolute, because some informants will give both *escape* and *caught* aspects of murder in the same statement. The final aspect of MURDER, the TRIAL, is reserved for COURT CASES later.

(1). HOW MURDERER CAN ESCAPE

[Obviously a murderer will use any method he has ever heard of to escape capture by the law. If he has time and knows about one, he may stop at the house of a *wise woman* or *witchcrafter* or *hoodoo* for aid, but usually such professional assistance is not called in until the trial. Some *doctors*, especially the celebrated *Doctor* Buzzard (p.891), specialized in all types of criminal work. Here, however, follow a few of the magic devices supposed to help a murderer in flight.]

7261. If a man is kilt dere's two certain ways. If a man is kilt an' he falls on his back, dat's de man, dat's de murderer kin easily escape an' very seldom captured. But if a man's kilt an'

MURDER VICTIM FALLS ON FACE OR BACK fall on his face, de murderer of de man is easily captured. But jis' how it's done, ah don't know, ah nevah have heard jis' how it's done. [St. Petersburg, Fla., (996), 1612:3.]

7262. Heard in de ole times dey say if a person would kill **somebody** an' he [victim] would fall on his face, de man [killer] might go off but he couldn't stay. He'd return back in a short while an' give up. When he fall on his face he couldn't stand to stay away. In case he fall ovah backwards, the fellow might

make his escape. [Fayetteville, N. Car., (1394), 2506:6.]

7263. Ah hear 'em say if dey die - when de' [dey] die, if he falls on his face, dat dey will ketch him [murderer]. [Brunswick, Ga., (1201), 2017:10.]

7264. If a man's killed an' he fall on his face, de one dat done it, he'll tell it befo' he dies; if a man's killed an' he fall on his back, he won' tell it. [Wilson, N. Car., (1455), 2646:1.]

7265. I've heard 'em say if you kill anyone an' de man falls on his face, de murderer can't git away; an' if he go, he'll have to come back. [Jacksonville, Fla., (555), 691:14.]

7266. If the murdered person falls on face, the murderer will be caught. [Mobile, Ala., (?), 845:1.]

7267. Ah heard dat if a fellah shoot a man down an' de fellah wanted tuh git away, why dey run dere an' grab de fellah dat he shot, if he's daid, an' turn 'im ovah on 'is face an' de man couldn't git away, he would lingah around somewhah.

VICTIM FALLING ON BACK IS TURNED OVER ON FACE

(His friends would turn the man over, turn the corpse over on its face.)

De man dat was daid - an' den dat would have de man tuh lingah round somewhah an' he'd come back. [Waycross, Ga., (1058), 1718:9.]

7268. Ah knowed a fellah - dat's right, he kilt a man. An' he shot de man an' de man fell on his face. An' he run dere an' - aftah de man fell - an' shoved de man on his back, see. An' den he - de woods ah reckon wus jes' about five hunderd yards, yo' know, from where he kilt de man, an' he runned yo' know an' he jumped ovah de fence in de woods, yo' see. An' when dey brought de hounds, yo' know, dere to put on his track, de hounds couldn't run 'im a bit furthah den dis swamp. An' dey ain't got 'im from dat day up until dis [1939]. Dat wus in de time of de World War [I] - it wus comin' on [before 1917]. [Waycross, Ga., (1069), 1730:3.]

VICTIM FALLING ON FACE IS TURNED OVER ON BACK

7269. Dey claim dat if a man gits killed, dey claim whichevah way de man falls, dat's killed, dat is de way dat de fellah dat did de killin', prob'ly de one dat did de killin', dey'll go in dat direction. Let it be eastward, northward or westward or southward, dey will go in de direction - jes' in de direction de man fallen dat he's killed. [Notice anti-sunwise or anti-clock motion; we have the order of the four cardinal points of the compass.] [St. Petersburg, Fla., (988), 1595:2.]

DIRECTION IN WHICH VICTIM FALLS MURDERER WILL FLEE

7270. If corpse falls the way murderer goes, murderer will come back [from that direction]. [A better statement of belief is given in its margin title.] [Mobile, Ala., (668), 882:11.]

DIRECTION IN WHICH VICTIM FALLS KILLER WILL RETURN

7271. If yo' kill any person an' yo' kin git a chance tuh step ovah 'im, can't git no kinda bloodhoun's tuh git behin' atall any mo'. Jes' step 'cross 'im aftah yo' kill 'im, see. [As we shall see in a moment, any stepping over the corpse, forward or backwards, makes the sign of the cross, a sacred symbol that will protect the murderer against the avenging spirit of the dead body.] [Florence, S. Car., (1291), 2190.]

MURDERER STEPS OVER CORPSE

7272. Whut dey say yo' kin do tuh git away.

(What do they say about that?)

Jes' lak if a man kill anothah man or sompin of de kin' lak dat, said jes' step ovah his body. Be shure tuh step ovah his body an' dey'll nevah ketch chew

no mo' through life. Jes' step ovah his body an' don' look back. [Sumter, S. Car., (1351), 2346:5.]

7273. If ah kill yo', ah kin jes' step right ovah yo' an' don' nevah look back an' den yo' won' ketch me. [Brunswick, Ga., (1247), 2113:4.]

7274. Wal, a sinner-man lotsa times he'll come back cuz if he didn't step ovah dis man, he more den apt tuh git caught. Or he will come back cuz [the spirit of] dis man whole lotsa times will worry him so until he [comes back]. [St. Petersburg, Fla., (998), 1615:3.]

7275. When dey kill a man, if he fall on 'is face, why if he fall on 'is face lak dat, yo' step like dis [demonstrates] step backwards ovah him. If he fall any way [you step backwards over him], but more specially if he fall on 'is face lak dat. Yo' come round dis way [demonstrates] an' step backwards ovah him. Dey won't ketch yo'. [St. Petersburg, Fla., (1009), 1633:9.]

BACKWARDS STEP OVER CORPSE

7276. To keep from being caught, let murderer jump backwards across the corpse and then put turpentine on feet. [Charleston, S. Car., (?), 648:6.]

BACKWARDS JUMP OVER CORPSE - THEN TURPENTINE ON FEET

7277. Said dat he could take de man dat he killed an' jump ovah him dis way [demonstrates] an' den jump backwards, but he do's it fo' three times an' den he goes on away. An' dey said he can't be caught, de hounds can't trail 'im. [Forwards and backwards is one time; do three times.] [Waycross, Ga., (1073), 1737:10.]

BACKWARDS AND FORWARDS JUMP OVER CORPSE 3 TIMES

7278. Know whut dey do to keep 'em from ketchin' 'im? Well, soon as de man fall - ah've seen dat mahself an' ah ain't nevah hear'd of dem ketchin' 'im. Soon as de man fall aftah dey shoot 'im, yo' know, an' he dies, why he steps cross 'im three times. He goes an' step cross 'im an' goes right roun' 'im an' step right cross 'im ag'in, three times.

HE STEPS 'CROSS 'IM 3 TIMES...
GOES RIGHT ROUN' 'IM - 'CROSS 'IM AG'IN

(Steps forward over him?)

Yes sir, step fahward an' come right on back de same way an' step cross 'im three times, an' den leave. Dey'll har'ly ketch 'im.

(He doesn't walk around the corpse [I demonstrate]: Steps [forward], over him like that, comes back [steps back over body], and then back [steps forward over body second time].)

Yes sir, three times. [St. Petersburg, Fla., (1021), 1651:5.]

7279. Fo' instance, if a man would kill a man an' he would cross 'im three times.

(Here is the body. Now, how would he cross him?)

[For the *body* I probably used my *Numbers Book*, small note book containing the number of each informant and brief information about him after he left.] He'd cross him dis way [demonstrates] an' den he'd come back dis way. Den he'd come farward ag'in. Dat's three times [forward, backward, forward - each on an angle to form an X or cross.] Den he'd go away an' he won't be ketched by comin' back. Yo' may ketch him in California or somewhere but not by him returnin' back hisself, yo' see.

BACKWARDS AND FORWARDS
STEP 3 TIMES OVER CORPSE
MAKING AN X OR CROSS - IF KILLER'S NAME KNOWN
WRITE IT BACKWARDS 9 TIMES ON EGG - BURY WITH BODY

But, if yo' know de party dat commit de crime an' will take dat chicken aig

an' write his name on de aig nine time backwards. If his name Charles Smith, write Smith Charles, burying dat party wit dat aig in dere. Ah guarantee yo' in about three or fo' mont' time, yo' will ketch him near de place where he commit de crime, comin' back fo' some reason. He won't stay 'way.

Well, if he [you or I] commit de crime, an' havin' trouble - so no dog, no law, nuthin could find out mah business or nuthin'; but if yo' kin git to it, de turpentine swamps, yo' git de turpentine an' put it at de bottom of his feet, rub it at de bottom in de shoe sole an' de dogs won't trail him. He'll be caught by someone else, but de dogs won' trail wit turpentine. [New Orleans, La., (1560), 2855:1.]

7280. Lak ah go out dere an' kill a fellah. Well, if ah kin manage tuh push 'im from me or step 'cross 'im three times an' walk 'way from him wit mah back to him, dat de law will nevah fin' me.

FORWARDS AND BACKWARDS 3 TIMES
TURN TO CORPSE - BACK AWAY 9 STEPS
TURN AWAY FROM CORPSE - CONTINUE ON

(Well, how do you mean you step across him? Here's the body now. Now, how do you step across there?)

See [demonstrates], if he would fall when ah shootin' 'im - if he'd a-fall to me, if ah'd manage to git to him an' turn 'im backwards an' let 'im fall on 'is back - an' ah come to him an' walk 'cross [him] lak dis [demonstrates] de first time, lak heah an' back ag'in, den ah walk away from 'im.

(You walk over him once and back over him. You step across him three times and then you turn your back. Do you back away from him or just walk?)

Yo' walk off from 'im. Step back an' back off nine steps dat way an' den yo' turn yore back, an' go on away from 'im, an' if yo' kin keep from lookin' back, de law will nevah git chew. [Fayetteville, N. Car., (1404), 2529:10.]

7281. If a man killed anybody an' don't want 'em tuh ketch 'im, he kin - de one dat he killed, he kin step backwards ovah 'im three times an' hug 'im an' kiss 'im, go to de graveyard an' put some dirt in each one of 'is shoes, an' dey can't ketch 'im. [Waycross, Ga., (1141), 1856:14.]

BACKWARDS OVER CORPSE 3 TIMES
HUG AND KISS DEAD BODY
GO TO GRAVEYARD - DIRT IN EACH SHOE

7282. Ah've undahstood it dis way, dat when dey kills a man - aftah dey kill de man - dey turn an' walk backwards ovah 'im, for five paces I believe, backwards ovah de man; den dey turn facewards an' go in de same direction dat you turned an' dey couldn't ketch chew.

BACKWARDS 5 STEPS

[The murderer faces his victim while killing him, and then with his back to the corpse so that he can take one step backwards over the fallen body, he continues five more steps backwards. At this spot the killer again turns 180 degrees to look towards the original or attack direction, the direction in which he now walks or runs away.] [Jacksonville, Fla., (548), 683:2.]

7283. After, if a man kilt a [man], dey walk backwards nine steps, see, and den step across [the corpse]. Co'se if he can't go away [author interrupts]...

(He steps nine steps backwards and then waht do *they* do?)

Den dey'll step across - yeah, to de right [demonstrates].

(I see, make a cross.)

Yes, an' cross 'im an' he can git away.

[Any stepping backwards across a corpse on the ground makes the sign of the cross: the stepping being one arm of the cross, the corpse the other. The stepper or killer is *crossing* or *crossing up* the ghost of his victim rather than trying to evade the police. The cross of our present rite is more complicated. Lay a broom on the floor to represent the dead body. Stand with your back to the broom and feet to-

BACKWARDS 9 STEPS

gether so that they touch the handle. Lift your right foot back to the right, diagonally, over the handle (body) so that it comes to rest solidly on the floor (ground). Then steady yourself on right foot while you move left foot to right until it, on other side of handle (body), is almost opposite right foot. Finally, lift up left foot, bringing it backwards to the left, diagonally, across handle (body). Your feet have made a cross as diagrammed:

BROOM $\frac{\text{L-R}}{}$ $\frac{\text{L}}{\text{R}}$ $\frac{}{\text{R}}$ $\frac{\text{L}}{\text{L-R}}$] [Washington, D.C., (638), 824:5.]

7284. Aftah he wuz killed, ah heard dat he could take an' step nine steps backwards, an' when he steps nine steps backwards, he would whirl round on de left heel an' pick up a strand of hair outa dat track an' call 'is name - name an' a lock of 'is hair. Ah heard dat's de way yo' git 'em back.

BACKWARDS 9 STEPS - WHIRL ON LEFT HEEL
PICK UP HAIR OUT OF HEEL MARK
CALL NAME OF MURDERER

(You call the man's name that wus killed?)
Call de nam dat killed 'im.
(Well, how did they know it was that man?)
Well, when dey step backwards nine steps an' whirl round an' dey git de strand of 'is hair, dey would know dat hair on account dey have seen dat man. An' den, his 'nitials - his 'nitials be cut in dat hair.

(You mean that would be the hair of the man that did the killing?)
Yessuh.

[To whirl round on the heel (usually right) and find a hair in the heel mark is a common rite: *In the hole you make by turning around three times on your right heel you will find a hair like that of your destined mate's* (FACI 1st ed., No.7037; *cf.*7038-7039). For finding hair in shoe or stocking, *see* 2nd ed., 9105-9115.]

[Informant is describing the work of a *doctor*, who could recognize the hair and see the initials; a simple task for a *gifted* person, as anyone familiar with these volumes of *Hoodoo* knows.] [Fayetteville, N. Car., (1412), 2539:6.]

7285. Says, if yo' kill a man an' if he fall on 'is back, dat if yo' kill 'im an' if yo' step ovah him, dat he [spirit of dead man] won't tell it [by bleeding and other methods]. If yo' step ovah 'im an' jes' keep goin' right straight goin' away fo' about fo' yards [12 feet or steps] yo' won't tell, de one dat done de killin'. [Wilson, N. Car., (1455), 2646:?]

12 STEPS OVER CORPSE

7286. When a man do a killin' lak dat, if he wants tuh git away where nobody bothah yo' [him]. Ah've heered dat whenevah he kills a man an' wants tuh git away, at de time dat chew kill 'im - first kill 'im - take a han'chief out of yore pocket or rag or somepin an' git some of 'is own blood, an' take dat blood whut chew git offa 'im an' jes' smear it right cross yore nose - some part of yore nose. Put dat bloody han'chief back in yore pocket an' dey say dey nevah will ovahtake yo' an' yo' always will be out dere han's. [Waycross, Ga., (1120a), 1800:4.]

BLOOD OF SLAIN MAN
MURDERER WIPES ACROSS OWN NOSE

7287. To do away wit tracks whah [where] de bloodhoun's might cross, put it [chicken manure] undah de bottom of yore foot. Jis' git chew a big pile of it, yo' know, de sole of yore shoe, an' jis' wipe it aroun' in dere until yo' git a-plenty of it on. An' den leave it. Dat's so de bloodhoun's cain't even start.

CHICKEN MANURE

(What kind of manure do you use?)

Dat chicken manure. [Memphis, Tenn., (915), 1483:11.]

7288. [The use of cow manure to escape the law is known everywhere. This margin title contains only a few examples of the general statement variously worded; many others, as well as specialized uses, will be found in these volumes of text.]

COW MANURE

(Suppose I kill somebody and I run away, can I do something so they can't catch me? Do you know what I could do?)

Yes sir, jes' lak if yo' killed me, well, yo' will go cross mah body - step cross mah body three times an' go to de nearest place dat yo' know where a cow lot, an' walk in de manure of de cow, an' go on through. De dog won't track yo' an' yo'll keep a-goin' on safe ground, unlessen yo' jes' talk too much. An' dey'll ketch yo' by yo' talkin'. But dey won't know nuthin atall. Dat's whut dey tell me. Ah've nevah did. [Savannah, Ga., (1279), 2176:1.]

7289. Dey say yo' kin go through a cow lot, slip through a cow lot where dere manure, an' dat will kill de odor, an' de dogs can't git de trail. [Wilson, N. Car., (1454), 2643:5.]

7290. Dat's jes' in case de law chasin' 'em wit de hound dogs. Dey tell me dat - people say dat dey kin go through a cow's lot or anywhere dat dey kin git to fresh hill of dat, where she jes' dropped it, an' wipe dey feets in it an' dat will turn de dogs around right dere. [Brunswick, Ga., (1174), 1983:6.]

7291. Well, dat fellah will run till he git to a cow pasture, an' when he git to a cow pasture he go on through an' he step in de cow manure; jes' step on de cow manure an' jes' keep a-goin'. De dogs won't nevah ketch 'im. [Sumter, S. Car., (1368), 2423:11.]

7292. A man tole me dat if a man do a crime an' wanta git away, say he go to a cow, where a cow have dropped, an' go an' rub 'is feets in dat cow droppin', say dey couldn't ketch 'im. Dat's all ah heerd 'em say about it. [Waycross, Ga., (1128), 1833:1.]

7293. Jes' lak ah go an' kill someone an' ah wants tuh git away, see. Ah heard dat chew kin go in a cow stall an' put both foots in de cow manure, yo' understan', an' ah done walk on off an' de dog kinnot trail yo'. Don' care where ah go, de dog will come up to de stall - come dere an' stop right dere. [Florence, S. Car., (1311), 2222:8.]

7294. If he happen tuh do somepin an' run away, an' he'll go to a cow stall an' step in cow manure, go through dis cow stall an' step in dis cow manure, dey may track 'im to de cow stall [but no farther]. [Fayetteville, N. Car., (1407), 2529:11.]

7295. A dog won't track yo', yeah. Yo' kin keeps dogs from trackin' yo'. Yo' mean bloodhoun's. Yo' go to a cow stable an' yo' run fourteen steps, yo' know steps, an' git cow [manure] - yo' know, quite natural yo'll put it in de tracks where yo' step an' den go round. Don't come back to de same tracks, go round, yo' know, leavin', an' dey can't track yo'. Dey stoppin' right dere.

WALK 14 STEPS IN COW MANURE
WALK IN A CIRCLE ABOUT THEM

(You take fourteen steps into what?)

Fourteen, yo' know. Lak yo' goin' off - ah mean, yo' done left de stable now. An' mean yo' goin' on off on yore way.

(Oh! You walk through this cow manure and then you walk - you take fourteen steps. Then you make a circle around those fourteen steps and go on about your business.)

Dey can't go a bit furthah den right dere when dey gits to dat. [Fayetteville, N. Car., (1403), 2526:2.]

7296. Hear of 'em takin' cow manure an' hold a policeman back off from dem.

Dey take an' put it on dere feets an' walk roun' an' roun' dere house nine times, an' through dey house nine times, an' take de shoes whut dey have on - scrape it away from de shoes an' bury it, bury it to sunrise. An' de policeman will nevah come upon dem.

COW MANURE ON FEET - CIRCUMAMBULATE HOUSE 9 TIMES
WALK THROUGH HOUSE 9 TIMES - BURY SHOES POINTED TO SUNRISE

(They burn the shoes or just the manure?)

Burn de manure. Jes' scrape de dust an' thing from de shoes an' burn it. Scrape it back to 'em, not away from 'em. Scrape it to 'em cuz dey want de help to 'em. An' burn it an' bury it to sunrise, an' de policeman will nevah come no place about 'em.

(That is if they are running away from them [police] or something of that sort?)

Dat's right. [Sumter, S. Car., (1384), 2462:7.]

7297. Yes sir, fresh cow 'nure, rub dere face, aftah dis persons - rub ovah each face good an' clean wit it. Rub it until it jes' - git it jes' juicy in yore fingahs, yo' know, den make yo' a tea an' drink it. Den yo' kin go an' git along.

COW MANURE - RUB ON FACE
MAKE TEA OF IT AND DRINK

(Go along and do what?)

About chure business an' won't no one bothah yo'. Ah mean if yo' did sompin, yo' know - ah mean if yo' *broke gang* or sompin like dat.

(If you run away from the chain gang?)

Yes sir.

(Or something of that sort. You do this with cow manure.) [St. Petersburg, Fla., (1043), 1692:8.]

7298. One thing yo' kin do, yo' kin go tuh a stable or a cow lot an' walk in dere. Den yo' kin take othah - somepin lak turpentine - jes' lak dat an' put on yore feet, an' de dogs couldn't trial yo'. [Fayetteville, N. Car., (1393), 2502:2.]

COW MANURE AND TURPENTINE

7299. Well, if a man kill someone. 'Long in dem days dey had bloodhounds. Well, he'd git ovah to some of 'is friends house an' git some turpentine an' he'd 'noint the bottom of 'is foots an' he'd go tuh a cow path where de cow had took a dump an' he put his foot in dat cow stuff, fresh cow stuff, an' dat turpentine, an' de dog [trailing him] he'd wandah, nevah could [dog] do anythin' wit 'im.

(DID HE ANOINT HIS FEET IN ANY PARTICULAR WAY?)

Jes' straight out [so that he would move forward].

(Oh! He rubbed his feet straight out from the heel to the toe with turpentine.) [St. Petersburg, Fla., (1009), 1633:8.]

7300. Well, yo' kin take some spirits of turpentine an' wet chure shoe wit spirits of turpentine or undah yore feet, an' yo' kin - he won't bothah yo'. Eithah yo' kin run through a cow lot where a cow pasture is, an' dey ain't comin' no fu'thah an' dat. De dogs cain't track yo'. [Wilson, N. Car., (1455), 2645:19.]

7301. (You mean, if they put dogs on your trail?)

Yes. All right. If yo' figure dey goin' to put dogs on yore trail, if yo' can jes' make it out of town, anywheres, jes' git a little turpentine an' put it in yore shoe. All right, de first place yo' can, git out in de woods where a cow at - fresh cow's manure dere. Yo' step in it an' yo' can walk right on anywhere yo' want to. Dere's nobody goin' to bothah yo'.

(Dogs won't track you?)

Naw, de dogs ain't goin' to track yo' atall. [New Orleans, La., (831), 1238:4.]

7302. Graveyard dirt? Dog can't run yo' wit graveyard dirt.

(What do you mean *dogs can't run you*?)

You know, *run-away* time - yo' know, ah got all dis in *slave-time* and *since freedom*. But ah knowed of it in slavery times, when a man run away from 'is mahstah. [*This man said he was 107 years old when I interviewed him in 1937.*] Dey had dogs an' dey fetch a dog behind yo' track, an' dey will start it from right from where yo' started away from de house, but can't go no furthah cuz he done bur-ried [burrowed] his way out. May care [carry] it tuh de graveyard [dog may *care* track as far as graveyard], but no furthah dan de graveyard will dey run - can't run. No, can't run. Dog played out right dere. Yes suh.

GRAVEYARD DIRT ON FEET OR IN SHOES OR WALK THROUGH GRAVEYARD

(What did this man do that was being chased?)

An' when he gittin' away from home, he take a hat or pocket [handkerchief], perhaps an' put it ovah his feet an' put dat graveyard dirt in dere. Well, he [dog] can't run 'im atall. He'll stay right around dere an' de dog will play out right dere. Ah knows dat fer a fact. [Jacksonville, Fla., (557), 693:6.]

7303. Ah heard dat jes' lak if yo' git in any trouble - anythin' lak dat - jes' lak if ah would kill a man or sompin othah an' ah wanted tuh git away, why ah would go den to a graveyard an' ah would git some graveyard dirt an' put it in both of mah shoes. Well, ah kin go - if it ain't nuthin but turpentine gum, it bes' tuh be turpentine spirits though, an' wet de bottom of mah foots in dat spirits. If ah can't git tuh de spirits, gits gum outa a car [truck collecting turpentine gum] an' jes' step in it. Go on, a dog can't trail yo' no way. [Waycross, Ga., (1161), 1936:5.]

7304. Well, ah've heered 'em say dey do somepin sep'rate wit it. Dey take it an' kin take de graveyard dirt - now, jes' lak if yo' or ah wus on de [chain] gang an' ah wanted [to] git away, why jes' if somebody git to a graveyard, ah would take dat dirt an' put it in mah shoes, right undah de sole, hollah of mah feet. Well, yo' see, a dog couldn't track dat. [Brunswick, Ga., (1209), 2043:2.]

7305. An' dey put bloodhoun's in behin' yo' or sompin lak dat, yo' know, yo' kin go to de graveyard an' git some dirt out dere, all down to de elbow [dig into grave elbow-deep] yo' understan', an' take de graveyard dirt yo' know an' wear it in yore shoes. Keep sprinklin' it in yore shoes an' wear it. [Wilson, N.Car., (1487), 2670:1.]

7306. Jes' lak if yo' would do somepin an' dey would git aftah yo', git de dogs aftah yo' or de hounds aftah yo' to ketch chew. Say yo' could go to a graveyard an' git some of de dirt an' git chure feet wet wit it. Wet chure feet an' put some of it in yore shoes. Dose dogs run yo' to de graveyard but dat's fur as dey could run yo'. Ah've heard dat. [St. Petersburg, Fla., (1014), 1641:4.]

7307. De reason yo' use graveyard dirt, lotta people jis' say fo' instance dey kill someone an' dey git away an' don't want 'em tuh track yo'. Yo' put some of dat graveyard dust in yore shoe. Well, de bloodhoun's won't trail yo' or nuthin. If yo' want git de bloodhoun's off yore trail [another method] den put red peppah in yore shoes.

(So that bloodhounds won't track you?)

Yes sir. [Memphis, Tenn., (935), 1514:3.]

7308. Well, dere so many diff'ren' little things yo' kin do wit graveyard dust. Suppose yo' is in trouble an' yo' killed somebody an' yo' wanted git away. Yo' gits - go to de graveyard an' git some of dat dust. Put some in yore shoes an' put some in yore right

GRAVEYARD DIRT IN SHOES AND RIGHT POCKET

pocket, an' dere couldn't no houn's run yo'. [Memphis, Tenn., (1542), 2790:2.]

7309. Ah say if a person kill a person - jes' lak de detectives is now - yo' could kill a person an' go to de graveyard an' git some of dat graveyard dirt. Go to a fresh grave, as fresh a grave as yo' could find, an' git some of dat graveyard dirt and put it in yore shoe. An' den git some an' put in yore left-hand hip pocket an' aftah yo' - don't go out of de gate, git ovah de fence. An' don't nevah look back, jes' keep a-goin' an' yo' kin git plumb away. Ah've heard dat. [Brunswick, Ga., (1175), 1989:7.]

GRAVEYARD DIRT IN SHOES AND LEFT-HAND HIP POCKET LEAVE OVER FENCE AND NOT BY GATE CAN'T LOOK BACK

GRAVEYARD DIRT IN POCKET

7310. Go to de graveyard gittin' some dirt, diggin' way down in dere an' gittin' some dirt, an' put it in dey pocket an' yo' go ahead on. Den dey nevah will ketch 'em.

(That's if a fellow did some crime or something.) [Waycross, Ga., (1059), 1719:7.]

7311. A man 'at [that] kills yuh - say, fo' ninstance, ah shoo' choo an' yo' die, ah stay in ambush an' hid aroun' heah until yo' are buried. Ah go to yore grave an' step backwards over dere an' git some of de dirt, an' ah nevah will be apprehended.

GRAVE OF MURDERED MAN - STEP OVER PICK UP HIS GRAVE DIRT - KEEP IN POCKET

(What do you do with that dirt then, after you get it?)

Care [carry] it in yore pocket, stick it in yore pocket. Long as yo' keep dat, yo'll go free. [St. Petersburg, Fla., (989), 1596:2.]

7312. Well, ah heard 'em say dat it wus good tuh keep from bein' caught whenevah yo' wanted tuh git outa de way of de officahs - things lak dat.

(How would you do that?)

GRAVEYARD DIRT FROM A MEAN MAN'S GRAVE

Yo' would go out an' git dis dirt from a grave where a mean man is buried, an' yo' git it about twelve a'clock in de night, an' yo' take it an' put it in yore shoes. An' de dogs an' things can't track yo'. [Waycross, Ga., (1167), 1963:1.]

7313. Jes' lak dat ah would kill yo', yo' see, an' ah wanta git away, see. An' yo' know it used [to] be at de time - AH DON'T GUESS YO' REMEMBAH IT. AH DO CUZ AH'M OLD ENOUGH TO KNOW, dat when a murderer killed a man, he goes to de graveyard. He goes to de left side or [and] to de head of de grave, and he goes dere an' he gits a handful of dat dirt - goes down an' gits 'im a handful of dat dirt from dat grave. An' he puts it in his left-hand pocket an' he puts it in his shoes, both shoes. No hound in de world kin trace him. [St. Petersburg, Fla., (1016), 1644:4.]

GRAVE - HEAD OF - LEFT SIDE - DIRT FROM IN LEFT-HAND POCKET - IN BOTH SHOES

7314. If yo' take an' do somepin to a person - kill 'im, an' dey say such a thing as ha'nt comin' back. If yo' see anything, yo' know dis person, yo' go to dey grave on de left-hand side, an' git some dirt an' wear it on yo', an' yo' won't be worried wit such a thing.

GRAVEYARD DIRT FROM LEFT-HAND SIDE OF MURDERED MAN'S GRAVE LAYS HIS GHOST

(That is you get this dirt from the person whose spirit is around you, right from his grave.)

Yes, on de left-hand side. An' wear it. [Wilson, N. Car., (1504), 2571:14.]

7315. (Have you ever heard of them going out to the graveyard and getting some of that dirt out there?)

I've heard of people usin' graveyard soil, but ah nevah used any in mah life -

no.

(Well, what do they say they do with that?)

Ah've heard dey say dey take it an' have diff'ren' cases lak yo' might kill a man an' he's buried dere an' yo' wanta try to help yoreself. Why yo' take nine thimbles of dat graveyard soil from dat grave, but yo' stand off from de grave. [You] stands off an' wit de index fingah [he means little finger] an' your thumb - undahstand, stands off an', as yo' stands off, yo' measure dose spans in equal parts. *Dere yo' are.* An' yo' take a brass thimble an' take up nine thimblefuls of dat graveyard soil in yore hand, an' dat'll help yo' in de court.

MEASURE LENGTH AND BREADTH OF MURDERED MAN'S GRAVE
9 THIMBLEFULS OF DIRT FROM CENTER - QUINCUNX

(I see. When you have killed the man. If you have killed a man.)

[My second statement tries to soften the first.]

Say, if yo' killed one - yo' know, anyone, not only - not de person dat kilt de man kin do dat, but ah mean anyone else dat do dat fur 'em, yo' know, what git to de graveyard where de fellah is buried dere.

(But YOU MEAN THE FELLOW THAT KILLED THE MAN MUST BE UP IN COURT AND SOMEBODY MUST DO THAT FOR HIM?)

Oh, sure, yeah!

(Well now, how did you measure that off? I didn't quite understand how he did that.)

Measure it off wit yore hand - de index an' de thumb here.

(WHERE DO YOU BEGIN NOW ON THE GRAVE?)

Right at de head of de grave. *Dere yo' are.*

(In the head of the grave.)

Down to de feet dere.

(FROM THE THUMB TO YOUR INDEX FINGER.) [Only later did I realize informant was calling the little finger the index finger. HE WAS USING THE COMMON SPAN = 9 INCHES. HE WAS HORSE-MEASURING THE GRAVE!]

Dere yo' are.

(And you do this way - keep measuring off nine.)

[I solved a number of unusual problems as they arose at the interview table, but this one I missed completely! My *keep measuring off nine* means informant kept measuring off the distance between his spread-out thumb and index finger! I thought he was measuring them in groups of nine! I did not know that he was trying to locate the center of the grave. That comes later. The diagonal lines connecting the 4 corners of the grave - easily drawn with a stick or by crossing 2 long sticks would have given the center. THAT WORD *SPAN* WAS THE CLUE. BUT IT NEVER OCCURRED TO ME THAT ANYONE WOULD HAVE HORSE-MEASURED A GRAVE. WHY NOT STEP IT OFF, SIGNIFYING THAT MURDERER OR HIS SUBSTITUTE HAD THE VICTIM *UNDER HIS FEET*? PERHAPS SOME OTHER SYMBOL OF MAGIC IS INDICATED HERE.]

Nine. Measure off till yo' measure off to de end of de grave. *Dere yo' are.*

(Oh! To the end of the grave.)

Den yo' divide dose spans - keep count of dose spans. Was it ten, was it five an' a part, was it nine, or was it four an' a half? Yo' understand, huh? Den yo' take an' measure dat grave in de middle section [measure width]. An' den yo' take up - dig a little hole [in] dat [center] an' take dose nine thimbleful of dat graveyard soil.

(In other words, YOU MEASURE THIS GRAVE TO GET THE EXACT CENTER?)

Dere yo' are.

(I see, I understand. That's what they do to get the fellow off in court.)

[Richmond, Va., (?), 377:3.]

7316. Go to de cemetery right where he [murdered man] wuz buried, yessuh, an' git some of dat dirt right off de top right middleways, an' put it down in a red bag an' sew it up, an' den take dese heah nine needles an' jes' stick 'em all de way roun' de top, an' throw dat in runnin' watah, an' dis man [murderer] he would come back.

DIRT FROM CENTER OF MURDERED MAN'S GRAVE SEWED INTO RED SACK - 9 NEEDLES STUCK INTO TOP THROWN INTO RUNNING WATER BRINGS BACK MURDERER

(This man who killed this other man?)

Yes, he's comin' right back where he left from. [Wilson, N. Car., (1493), 2663:20.]

7317. [Ah] heard one thing about graveyard dirt, dat if yo' wus on de chain gang workin' an' could git to graveyard an' pull up de headbo'rd an' reach down in dere jes' as fah as yo' could, or anywhere in de grave dig down if yo' could, an' git de dirt an' put it in yore shoes, dat de dogs wouldn't run yuh, wouldn't track yo'. [St. Petersburg, Fla., (1039), 1685:4.]

GRAVEYARD DIRT FROM HEADBOARD - IN SHOES

7318. Go to de graveyard right heah and bury it right chere [demonstrates]. Like dis is mah head heah and dis is mah foot, an' walk backwards - turn yore back an' walk backwards toward mah face, walk all roun' tull [till] yo' git to de headbo'd.

GRAVE CIRCUMAMBULATED WALKING BACKWARDS PICK UP DIRT AT HEADBOARD

(Wait! You walk back like that, around the grave. And then what?)

[Informant probably demonstrated by walking backwards round his chair.]

An' den yo' put chure han' right down dere an' git a han'ful of dirt an' put yore han' in yore pocket an' turn yore back.

(What does that do?)

If dey do [give] yo' trouble any way, dey can't ketch yuh - de dogs won't run yo' wit it.

(Suppose they are trying to catch me and I go out to the cemetery, to the graveyard, and I turn my back and I walk round the grave.)

Yes, sir.

(I walk back over [round] the head down to the foot. Where do I get this dirt?)

Git it right out de head of de - at de headbo'd. See, de bo'd nail down dere. Yo' reach right down dere at de head an' git it.

(Do you get it at the footboard or the headboard?)

De headbo'd. [Jacksonville, Fla., (612), 789:4.]

7319. If yo' do anythin' an' gittin' away an' de dogs in behin' yo', go to a cemetery to a fresh grave an' run across a fresh grave an' git chew some dirt an' make yore track an' put dat fresh grave [dirt] in it. Take dat fresh graveyard dirt an' sprinkle it around in a circle an' go on off. An' de dog couldn't go no furthah den dat track from dat cemetery dirt from de fresh grave.

CIRCLE OF GRAVEYARD DIRT ABOUT YOU

(You sprinkle it in a circle.)

Yes, make a circle round lak dat.

(Where do you make the circle around?)

Jes' where yo' standin' at. Jes' take yore dirt an' git chew a handful an' sprinkle it round like dat an' go on off dataway. De dog wouldn't come no furthah den dat dirt, where dat dirt at - couldn't pick it [track] up no mo'. [Waycross, Ga., (1110), 1784:5.]

7320. Yo' go to de graveyard late at night an' run yore han' dat deep down into de head of grave [demonstrates].

(The length of your arm.)

Yes, an' git up some dirt.

If yo' is in prison or anythin' an' yo' kin - dey goin' run yo' wit hounds, or anythin', yo' take dat dirt. Pay dat - put a penny dere, pay dat [dead] man. An' take dat dirt an' yo' go out. When de hounds git aftah yuh, yo' jes' throw dat dirt all around in a ring an' go ahead. When dey git dere dey'll run back to de house.

(What do you mean you throw that dirt *all around in a ring*?)

Jes' lak yo's turnin' around.

(Throw it around yourself, and then you go off and you get away?)

Yes. [St. Petersburg, Fla., (1037), 1684:1.]

7321. Well, when yo' goes out to de fo'ks of de road is when yo' in any kinda trouble wit de laws or anyone behin' yo'. Yo' kin take an' go out tuh de fo'k of de road an' take some sulphur an' some red peppah, an' go tuh de graveyard an' git some dirt offa any kinda grave dat chew wanta, between twelve [midnight] to fo' a'clock. An' yo' kin scattah it all de way around yo' [make a circle round you], an' make a cross mark underneat' each one of yore feets an' one up in de hair ovah yore haid. An' jes' goes right where yo' knows evah officah have tuh come out of his do' an' jes' sprinkle some of dat dirt round dere, an' jes' stay outa de way from 'im fo' nine days. Dey will nevah bothah yo'.

IN CIRCLE ABOUT YOU AT FORK OF ROAD SCATTER
GRAVEYARD DIRT - RED PEPPER - SULPHUR
MAKE 3 CROSS MARKS: BOTTOM OF EACH FOOT - TOP OF HEAD
THROW THREEFOLD MIXTURE AT DOORS OF ALL POLICEMEN
KEEP AWAY FROM THEM 9 DAYS

(You have to go out to the forks of the road - the crossroad to do that, where you make that circle.)

Yes sir. [Brunswick, Ga., (1226), 2084:1.]

7322. Yo' kin go to de graveyard an' git some graveyard dust. Yessuh, an' den dey kin put some in dere shoe, an' run on to a cow pasture an' keep on goin'. An' den dey kin come on back an' git yo' fingahprint or yore han'print an' dat'll work a long ways.

GRAVEYARD DIRT AND COW PASTURE

(What do you go to the graveyard for - what's wrong?)

Jes' lak if yo' happen tuh be in any trouble any way.

(You go to the graveyard and get some graveyard dirt, and what do you do with that graveyard dirt?)

Put it in yore shoe, so dey say, an' den run through a cow pasture, if yo' in any trouble or anythin'.

(What will that do?)

Dat will he'p yo' git away. Dat whut dey say. [Sumter, S. Car., (1378), 2448.]

7323. A fellah could - jes' lak he kill someone an' he wanted tuh git away - go an' git some of dat graveyard dirt of de fella dat he killed an' wear it in his shoe, an' den endurin' [during] de time dat he wearin' dat in 'is shoe - dat is, if dey wus crowdin' 'im wit dogs or somepin lak dat, go on through some big bunch of cows [to step in cow manure] an' go on about 'is business. An' de dogs couldn't trail 'im. [Waycross, Ga., (1112), 1785:7.]

GRAVE OF MURDERED MAN - DIRT FROM - IN SHOES
GO THROUGH COW PASTURE IF DOGS CROWDING

7324. Jes' lak if somebody kill somebody, well dey git de *track dogs* on dere track. Well dey kin go tuh de graveyard an' git graveyard dirt an' put it in de bottom of dere shoes. Well de *track dogs* couldn't track 'em.

GRAVEYARD DIRT AND RED PEPPER

Also, dey kin git cayenne peppah an' put it in de bottom of dere shoes. Well dat cayenne peppah yo' know will strangle de dogs so dey git off de track. [Memphis, Tenn., (1544), 2794:12.]

7325. An' black or red peppah, salt, bluestone. Make dat stuff up an' sprinkle it down, if yo' done a crime an' yo' wanta git away. Dey goin' take de bloodhound to git aftah yo'. Git dat graveyard dirt an' dat bluestone an' salt an' stuff an' put it in your shoe. An' anywhere yo' go dat dog'll track yo' till yo' got dat, an' den when yo' got dat he can't track yo' no furthah, yo' see. Yo' see, yo' done *hoodooed* dat dog. Dat dog come on back. An' he can't go ovah dat cuz it's too strong fo' 'im, yo' see - dat graveyard dirt. [Vicksburg, Miss., (725), 991:7.]

GRAVEYARD DIRT - RED PEPPER OR BLACK - SALT - BLUESTONE

YO' DONE HOODOO DAT DOG

7326. Ah heard of if a man or a woman done a crime an' dey git out an' try tuh git away, dey'd rub turpentine undah de bottom of dey feet an' walk across de graveyard an' dey could git away. [This may be my only example of a woman trailed by dogs. Yes, I remember Eliza in *Uncle Tom's Cabin.*] [Waycross, Ga., (1133), 1838:9.]

GRAVEYARD DIRT AND TURPENTINE

7327. Jes' lak if a man kill a man an' he wanta git away, he goes to de cemetery an' gits some of dat graveyard dirt, an' turpentine an' put in 'is tracks, an' dey will nevah ketch 'im.

(Put it in whose tracks?)

In his own tracks. [St. Petersburg, Fla., (1101), 1617:12.]

7328. (You take the graveyard dirt and put some turpentine in it.)

[I am repeating what informant had said.]

But take - have yo' a bottle of spirits of turpentine an' git de graveyard dirt. An' when yo' go to handle yo' shoes, go tuh dis one. An' den yo' go pull off de othah shoe an' put on yo' othah [first] one an' po' dirt in it - po' dirt in de [each] shoe an' po' spirits of turpentine on de bottom [outside]. An' de dogs won't chase yo', dey can't ketch yo'. [Brunswick, Ga., (1247), 2113:15.]

7329. About de graveyard? Say if dey should do anythin' in de city an' dey wanta dodge de law or keep de dogs from trackin' 'em, dey go to de graveyard an' git de graveyard dirt an' put it in dey shoe; an' dey sprinkle a little turpentine, yo' know raw turpentine, in dere an' de dogs couldn't track 'em. [Florence, S. Car., (1289), 2186:2.]

7330. If yo' done a crime an' yo' don't want de houn' tuh track yo', go to a graveyard an' git dat fresh dirt - lak a party's been bur-ried [buried], today git de fresh dirt. An' rub de bottom of yore foot wit some turpentine an' dat dirt an' de dog can't track yo' no fu'thah. Wal ah know fren' of me done dat hisself. [Mobile, Ala., (701), 959:3.]

GRAVEYARD DIRT - TURPENTINE - COW MANURE

7331. If a person - lak now, say ah kilt somebody an' ah wanted tuh git away. Ah kin take mah foot an' put it in dat [cow] manure an' den step in turpentine an' run through a cemetery. An' ah'm gone, dey couldn't find me. [Waycross, Ga., (1166), 1961:1.]

7332. (You mean the knee from this dead man?)

De cap of de knee.

(How do they do that?)

Well, jes' lak if anybody kill a person, git in trouble an' wanta git away, so dey won't be caught chew know an' dey won't even look fo' dem; an' den, if dey run, happen tuh run 'cross 'em, dey can't handle 'em.

GRAVE OF DEAD PERSON OPENED
KNEECAP TAKEN FROM CORPSE AND WORN

All right. Dey kin go by a cemetery an' dey'll dig up a dead person, yo' know, if dey in trouble or sompin. An' dey want dat knee. An' dey'll take dat knee an' dey'll tote it in dere pocket, see. All right. Befo' dey git dere, git dat knee - 'fo' dey git to dat knee, dey will take turpentine an' will rub it in dere shoes, see. Dat's tuh keep - jes' lak dey got dogs out aftah 'em or sompin, [keep dogs away] till dey git to de graveyard an' git dat knee. Take an' wrap it up or sompin an' put it in dere pocket an' go on 'bout dere business. [Savannah, Ga., (1252), 2126:8.]

7333. Like if a fellah done kilt a man, regardless of what nationality or what color or whoever he are, he's goin' up befo' de judge - he's goin' fer 'is neck or life sentence. Yo' know some fellah, de fellah - yo' know what ah mean, dat he have kilt. Yo' go, yo' have to take anothah fellah wit yo' to do dis. Yo' take yo' a spade or whatevah yo' kin. Of co'se, yo' kin always git in de cemetery at night. Yo' gotta know where dis party's buried dat he kilt. Yo' dig 'im up till yo' git to his lef' ahrm [arm]. Yo' can't wait too long befo' yo' do dis, yo' gotta git 'im befo' he is spoiled. Yo' git 'is lef' ahrm or eithah his han' - anythin' yo' kin git. Yo' git all of dose fingahnails, de whole five of 'em offa dere. Yo' take 'em an' yo' git yo' nine needles an' yo' heat dese needles. Yo' bore a hole in each one of dose fingahnails wit each needle. Yo' take dat an' yo' make a necklace outa hit. Now, dis is fo' de fellah dat did de killin'. Yo' give dis necklace to de fellah to wear when he go up befo' de judge, he's gotta get discharged.

GRAVE OF MURDERED MAN OPENED
REMOVE 5 FINGERNAILS FROM LEFT HAND
THROUGH EACH ONE BORE HOLE WITH 9 NEEDLES
MAKE INTO NECKLACE AND WEAR BEFORE JUDGE

(I see. You dig up that left arm. You mean you don't have to get the [whole] left arm, just so you get the left hand?)

Jes' so yo' kin get de...

(You don't want to get the left arm, just so you get the left hand?)

Git de fingahnails, dat's all yo' want. Yo' don't want de flesh at all, yo' jes' want de nails offa de hand. [New Orleans, La., (860), 1369:2.]

MANURE - HUMAN

7334. A man kin git in a chase an' a dog behin' 'im lak dat, an' he kin take his own an' stop 'em. Got a chance to git fur enough, he'll up an' *take a dump*. Jis' git up an' wipe his feets in it an' he ain't gotta run.

(The same as the cow manure, only he will use his own.)

Ah know about 'is own but ah jes' heard about dat othah. [Brunswick, Ga., 1174), 1983:7.]

7335. If a fellah wus to kill somebody an' try to git away an' dey had de hounds chase 'em, ah know dey could throw 'em off de track so dey wouldn't ketch 'em. He could take off 'is shoes an' use de passage from 'is bowels, an' leave it in 'is shoes an' de hounds wouldn't bothah 'im no mo'.

(In both shoes?)

Yes, in both shoes. [St. Petersburg, Fla., (994), 1606:7.]

ONION

7336. Take a onion - yo' bit a onion an' rub it on de bottom of yore feet an' de dog can't trail yo'. [Fayetteville, N. Car., (?), 2515:21.]

7337. It [red onion] will grow back hair. Yo' take it an' rub it on a bald spot an' it will grow back hair. An' den it's good to keep dogs from runnin'

yo'. Lak yo' a prisonah, gits out of a [chain] gang or anythin' lak dat, yo' put de salt an' [red] peppah an' de red onion togethah an' put it in yore shoes, an' dey can't run yo'. [Waycross, Ga., (1104), 1778:12.]

RED ONION - SALT - RED PEPPER

7338. Ah've seen dis done - pardon me. Ah've seen 'em git some cayenne peppah an' put, yo' know, cayenne peppah an' salt, table salt - dey gits real table salt. Put a teaspoonful of cayenne peppah an' a teaspoonful of table salt an' put it into - jes' put it on some papah an' stir it up, yo' know. An' den dey take dat cayenne peppah an' put's it in dey left hand [of] de person dat done some devilment, yo' know dat shot a man - jes' like dey had killed 'im - an' he throws it ovah his left shouldah. Throws it ovah his left shouldah, den he walks right on. Don't look back. An' he walks right on an' nobody don't bothah 'im.

RED PEPPER - SALT - THROWN WITH LEFT HAND OVER LEFT SHOULDER

(If he had killed a man. So they won't catch him.)

Yassuh, ah've seen dat done. [Jacksonville, Fla., (605), 784:5.]

7339. Takes a pod of red peppah an' gits nine grains [seeds] an' put it in both shoes an' wear it in dere. An' take yo' some salt an' sugah an' put it in de toe of yore shoe, an' yo' could walk anywhere yo' wanted tuh go. If dey hounds wuz aftah yo', den yo' git chew some red peppah [cayenne] or eithah a piece of sock or sompin, an' rub it undah yore arms, undah each arm an' put it in yore shoe, den dey couldn't trail yo'.

RED PEPPER - SALT - SUGAR ARMPIT PERSPIRATION

(Put those nine grains of red peppah in each shoe, so if you walk over anything it won't hurt you?)

Dat's whut dat's fo'.

(This other is for the hounds tracking you?)

Yes. [Memphis, Tenn., (1548), 2811:1.]

7340. Sprinkle salt as dey go, if dey goin'. An' right aftah dey go, jes' sprinkle salt along dere an' de dogs can't trail 'em - can't trail 'em ovah dat salt.

SALT

(You mean if a person committed a crime you would sprinkle some salt around?)

Dat's right. Can't trail 'em. [Sumter, S. Car., (1370), 2428:10.]

7341. Ah jes' heard dem say dat dey wear salt, table salt, in de shoes an' nobody couldn't git dere track. Couldn't pick up dere foot track. [St. Petersburg, Fla., (987), 1593:4.]

SILVER MONEY - OLD

7342. Git some ole money, ole silver money. Take that and tote it in de pocket, dey say the law can't ketch you. [Wilmington, N. Car., (249), 170:3 or 246:4.]

7343. He will git sulphur an' will burn sulphur - er [that is] will sprinkle sulphur 'long as he go. Aftah it's burnt ovah, sprinkle it 'long as he go an' dey cannot track 'im.

SULPHUR

(If he committed some crime?)

If he has committed some crime dey wouldn't be able to ketch 'im. [Waycross, Ga., (1105), 1780:3.]

7344. A fellah tole me - now dis - dat he run away from de chain gang. Yo' want me tuh tell de whole story, dat's it.

He run away from de chain gang an' he stopped at a woman's house an' got some turpentine an' put it in de bottom of his shoes. An' he said dat dey had de hounds aftah 'im an' he stopped tuh mah house. An' ah said, "Put it in de bottom yore shoes?"

TURPENTINE

He said, "Yeah." Dat wus up heah in Baldwin County, Georgia. Yeah, neah

Millersville. He'd run away from de camp.

An' ah tole de woman - ah wusn't married tuh her, ah was livin' wit 'er. Ah says, "Git dis fellah sompin tuh eat." An' as he got sompin tuh eat ah lifted up de shoe an' smelled of it an' he wus about five miles from dis camp at dat time. Ah wus standin' in mah back do' an' ah heard de dogs barkin' an' howlin' an' goin' on. When ah heard de dogs hollerin' ah come tuh de front do' to look out down tuhwards de rivah tuh see. Ah thought maybe some of 'em had de fox houns' out. An' dis fellah come up at de time. Yeah. He had done got de turpentine in between mah house an' where he run away from de convict camp, don't chew undahstan' me. [I am not supposed to hear well.] An' ah give him sompin tuh eat an' he left, an' de dogs come as fur as mah camp an' de captain an' de fellah dat wus wit de dogs, dey couldn't track 'im no fu'thah.

Dey look aroun' an' dey says, dey axed [asked] me de questions about de fellah comin' dere. An' ah tole 'em dere come a man dere but he didn't have on no stripes, yeah. He had got de clothes dough [though]. He tole me de fellah back behin' had give him some clothes to change wit. [Waycross, Ga., (1120), 1797:2.]

7345. If yo' wuz tuh git outa jail or even if yo' wuz tuh broke jail or anythin' lak dat, outa any place lak dat, yo' could put turpentine in yore sock an' throw it down an' dey nevah could find yo'. Dey'll nevah git on yore trail or nuthin. Dat's de only kind ah know.

(You put turpentine in the sock and do what?)

Put turpentine in de sock - yo' know, jes' dampen it wit turpentine. [Sumter, S. Car., (1337), 2310:6.]

7346. All right, if a man kills anybody an' he wants tuh run away an' dey can't ketch 'im, he gits down an' he takes jes' a little bit of turpentine an' puts it in de bottom of his shoe, an' he walks on de ground till he git to a railroad an' he pull off all his clothes an' throw it all 'way. Well, dem dogs cain't follah him a bit fu'thah den dat railroad. When he gits on de railroad, dey cain't follah him a bit fu'thah den dat railroad track.

(Why couldn't they follow the railroad track?)

Cuz dat's cold - see, dey cain't. [Sumter, S. Car., (1367), 2419:1.]

7347. 'Scapin' convicts or somepin lak dat, dey use turpentine to escape from de convict camps, things lak dat, to keep de dogs from trailin' 'em. Well, dey take de turpentine an' put it on de bottom of dere feet an' dey leave, den de dogs won't trail 'em wit dat turpentine. [St. Petersburg, Fla., (1027), 1671:9.]

7348. Ah heard a man say he went to de forks of de road, jes' like dey did some devilment an' de law was aftah 'em. De fellah said he'd go dere, yo' know, wit a bottle of turpentine an' marks right an' one east, an' po's [pours] a little turpentine in each one of dem marks - goin' across de road, an' dey nevah couldn't trail 'em.

TURPENTINE IN CROSS MARK AT FORKS OF ROAD

(Now, you said just across the road he makes a mark. How would he make the first mark?)

He makes one north - east yo' know, east an' west, an' den south an' north. Dere don't be but two.

(He makes one east and west. Then what does he do? Then he makes another mark? Where does he make that one?)

Make dat one south an' west.

(South and north you mean.)

Yes, south an' north.

(I see. Then what does he do?)

Po's [pours] de turpentine in each one of dem marks. [Jacksonville, Fla., (609), 787:1.]

7349. Ah heard dat if yo' wuz tuh do anythin' an' run away an' dey put de dogs behin' yo', den if yo' wuz tuh keep gasoline an' spirits of turpentine on yore feet, den dey couldn't track yo'. [Fayetteville, N. Car., (1391), 2496:10.]

TURPENTINE AND GASOLINE

7350. Yes, in dis way: Ah don't know whethah it's fact dat de law couldn't find or not, but ah do know dis one thing. If yo' were tuh do sompin chere an' dey wus on yore - say, if dey had hounds runnin' yo' or sompin, yo' could put turpentine an' red peppah undah yore shoe sole an' dem dogs couldn't track yo' no fu'thah dan where yo' use dat material. Right dah dey'd lose track an' dey couldn't start it. [Brunswick, Ga., (1189), 2009:1.]

TURPENTINE AND RED PEPPER

7351. Yes sir, eithah de red peppah or turpentine. An' well, when de dogs go to trailin' 'em, wherevah where yo' sprinkle dat red peppah down [the dogs stop]. [Jacksonville, Fla., (599), 777:8.]

7352. I have bin lak dat way in de South, zhoo know. A man down dere lak tuh kill a fellah once. It wus mah secon' cousin, yo' know. So he went one night - he had tuh be taken on de Manning [S.C.] Road - I had tuh cart 'im, yo' know - taken on de Manning Road. I take 'im on down dere [road] tuh a little ole neighbor's house, zhoo know. So he tole huh whutevah he wants. She said, "Well, yo' in a very bad condition, becuz, yuh know, a murderin' case," she said, "that's one case that anyone har'ly git ovah."

TURPENTINE - SALT - RED LIQUID IN BOTTLE
LEFT HAND - LEFT SHOE - LEFT SIDE OF ROAD
WITCHCRAFT WOMAN CHARGED FUGITIVE $35

She said it wusn't goin' to cost no more dan thirty-five dollahs, she said, tah clear it. He said, "Well, de thing whut I wan'a git aftah is not ta ketch me." He said, "If they don't ketch me," he say, "I'll leave, if I kin git out de way." She says, "Well, all right." She went back in there, she stepped back in de room again, she gits sumpin in a little bottle - red jis' like vinegah. She mix some vinegah wit it, she take a little turpentine an' she put in it. Dat whah I seed 'er put in dere mahself. She take sumpin cone-like - it looked like table salt. Well, she fixin' it so it boil. So he come back home tuh town dat night jis' about 'leven-thirty. So I drived up to de nex' cornah of de road [just beyond the town] an' let 'im git out an' come on back [to town] yo' see. He take his left-footed shoe, an' taken some turpentine an' put in de bottom of de left-footed shoe, an' some salt; den he went up to de law office [courthouse] see, de office's on left-hand side de road. Well, he takes some of dat [liquid] from de bottle given to him by de *witchcraft woman*, an' po'ed it right down 'neath de steps. An' dey ain't nevah did ketch 'im. [Wilmington, N. Car., (187), 89:2+85.]

7353. Well now, jes' lak if he done de killin', [he] say, "Ah wants tuh git away." Well, he'll go to work yo' see an' git 'im a pair of new shoes, he'll git 'im a bottle of turpentine. He'll take dat turpentine an' he'll pull 'is shoes off an' rub undah de bottom of 'is feet wit dat turpentine, an' he'll po' a little in 'is shoes. He'll go to work den an' he'll git 'im jes' about nine grains of black pepper, six grains of spice, an' git 'im jes' about a piece of bluestone a little bit biggah den a black-eyed pea. An' he'll put all dat togethah. He'll go to work den an' git 'im a dime bottle of alcohol, an' evah mawnin' regardless to where he goin', he'll take dat alcohol an' rub behin' 'is ears, rub across 'is fo'haid, an' he'll take dat turpentine an' 'noint 'is shoes - under de bottom of

TURPENTINE - 9 BLACK PEPPER SEEDS - 6 GRAINS OF SPICE
BLUESTONE - ALCOHOL - NEW PAIR OF SHOES

'is shoes - an' he'll chew a grain of dat black peppah, one grain of dat spice, evah day, an' jes' a little crumb of dat bluestone mixed togethah. An' as long as he continue wit dat, he'll always keep a-goin'.

(Can't catch him.)

He'll keep a-goin'. [Waycross, Ga., (1097), 1771:5.]

(2). HOW MURDERER CAN BE CAUGHT

[Rites for catching a murderer are much more varied and interesting than those permitting him to escape, egg rites alone being amazing both in number and diversity. Everywhere the spirit of the murdered person is present or its presence assumed.]

BLEEDING OF CORPSE WHEN TOUCHED BY MURDERER

7354. Jes' lak a man kill a man or woman - if he kill a woman. All right, say fo' instant dey bring about five people jes' where dis man is got killed at - dead, yo' see. All right, make dis man tech 'im. An' when de right man tech 'im - yo' know, each one of 'em tech 'im - when de right man tech 'im, he'll *purge*. [The word *purge* is common for a corpse bleeding when touched by murderer.] [Savannah, Ga., (1252), 2126:9.]

7355. Take dey han's - don' care how many's roun' - take hol' of 'em an' lay dere han's on de dead person when yo' go tuh bur' 'im. Dat will tell yo' who kolled 'im. De blood will gush out [when murderer touches corpse]. [Wilson, N. Car., (1513), 2681:3.]

7356. Say, fer instant, now a man commits a crime. All right. Well now, yo' don't know who done de murdah. All right. But now, lak dey would go an' 'rrest a bunch of men, yo' see, dey would wanta fin' which one of 'em is de man dat done de killin' right dere. Dat is, if dey kin git dere, yo' undahstan', lak [soon aftah] it happens. Dey kin take dis man an' care [carry] him dere an' he'd place his han' on dat dead person. Why where he cut 'im or shot 'im or anythin' lak dat, he'll start to bleed ag'in. [Jacksonville, Fla., (610), 787:11.]

7357. Befo' dey bury 'im, yeah. Dey said [say for instance] dat ah'd kill yo' an' so anybody didn't know who done it, dey go an' lay dere han' on 'im an' de blood would come from 'im.

(They could tell that you'd killed him?)

Yes. [Fayetteville, N. Car., (1397), 2515:19.]

7358. Ah've heard dat if a person has got killed an' de person who killed 'im, if he happen tuh be dere - be roun' dere. Dere's some people dat do dese things yo' know an' den stan' aroun' yo' know an' may perten' [pretend] dey don' know nuthin 'bout it. An' if dey touch dat person, den he'll start *purgin'*. [The word *to purge* is commonly used to describe the bleeding of a corpse when touched by the murderer. Since the word *to purge* frequently means *to cause evacuation of the bowels* or *to clean or empty the bowels*, was there a confusion between bleeding and purging by the corpse? We must remember that formerly, especially in hot weather, a body was buried within 24 hours. Even then *purging* must have been frequent. Surely one example of this is the very first belief or story in *Hoodoo*, the burial of the witch Millie, No.1, page 1.] [Sumter, S. Car., (1343), 2326:10.]

7359. Well, if yo' have a crowd when he jes' git kilt - a crowd be roun' -

well den yo' kin all go by 'im an' tetch 'im, an' when de right man tetch 'im he start fresh tuh bleedin'. [Sumter, S. Car., (1368), 2423:9.]

7360. Ah always heard dat if a individ'al would git killed yo' see, dey tell me if yo' wanta find out who killed 'im, take a bunch of mens yo' see. An' dey tell me dat if yo' lay yore han's on 'im, de one dat kilt 'im, de blood, yo' know - dat's right - would gush from 'is nose or face or show up on him somewhere or othah an' dey'd find out dat was de man dat done de murdah. [Waycross, Ga., (1069), 1730:2.]

7361. Well, dey say if a man kilt a man an' dey don't know whuthah he's done it, why if dey, believe dat ah, yo' or someone done it, [the way to find out] is tuh have evah man dat's roun' dere to go an' lay dey han' on dis person, an' de one dat murdered dis person, whenevah he puts 'is hand on it [corpse], de wounded place will begin tuh bleed. [Waycross, Ga., (1120a), 1800:3.]

7362. See, jes' lak a person would git kilt, well yo' don't know who kilt 'im. Dey might go to work an' bury him. Well, aftah dey bury him, dey go tuh work den an' wanta find out thurly [thoroughly] about dis man. Dey ain't satisfied. If dey ain't satisfied, dey'll dig 'im up. Dey'll have evah'body dat knew 'im tuh come. Now de one dat done de killin', when yo' walk up tuh 'im yo' tetch 'im, why he goin' *purge* - he'll bleed. [Waycross, Ga., (1097), 1771:4.]

7363. Now, yo' kin take a man, jes' lak ah jes' go out dere an' kill a man. Well, ah'd make mah escape an' dere didn't nobody know who did it. Den yo' know somebody has fresh hen aigs fresh. Yo' goes an' gits two aigs an' put one in each one of mah han's - in de daid man's han's, an' den keep 'im out de ground 24 hours. An' at de end of 24 hours ah'll be standin' right dere.

[For use of eggs to discover or bring back murderer, *see later.*]

[Another method:]

Dey'd have me put mah han' on 'im, an' de minute ah put mah han' on 'im, de blood goin' go free from him lak ah jes' done it. [Memphis, Tenn., (?), 2747:5.]

7364. On a short ahdah [order] - ah'll jes' tell yo' *on a short ahdah* [= quickly]. Yo' kin have a dozen men right in heah now an' ah kin walk in heah maybe an' kill one of 'em, yo' un'ahstan' me, an' ah'll git away.

Well now, if yo' know dem mens, othah eight mens in dere dat was in dere when ah done dis killin' [his 12-1=8]. An' dey kin go off an' ketch me or get me. Dey will take an' walk right up an' jes' walk up to him, if he's daid - ah don't care how long he's been dead - if ah killed 'im, ah put mah hand on 'im dataway, he bleed jes' lak ah jes' *stobbed* 'im.

(They'll know that you killed him then.)

Yes sir. [St. Petersburg, Fla., (1024), 1657:7.]

7365. I have heard my grandmother say, that if a person has been murdered, that one way to find out the murderer is to allow a number of people to pass one by one and let each one put his hand on the murdered person. When touched by the guilty one the corpse will begin to bleed at that place. It is said that many murderers have been detected in that way. [By my contact man, Jerry Williams, by Ediphone at Ocean City, Md., in summer of 1936.]

CORPSE BLEEDS IF MURDERER ENTERS ROOM

7366. When murderer enters room, corpse begins to bleed. [This belief is unusual because touching the dead body is an essential part of the rite.] [Charleston, S. Car., (500), 544:6.]

CROSS OF STRAW TO CAUSE CORPSE TO BLEED

7367. [I am adding a number merely to call attention to several unusual rites that could have been included here: (1) Break a straw into two pieces and cross them on the forehead of the murdered man. Each suspected person must then step over the dead body. As the murderer steps

across, the corpse will begin to bleed (*see* No.109, p.40); (2) Two straws are crossed on the murdered man's stomach and a new pair of scissors is also used (*see* No.7421, p.3273).]

7368. De person dat dey had an idea dat kilt 'im, aw he could be dead fo' so long, an' [dey] said dat he could go an' tetch dis person, even if it was nuthin but jes' de bone, an' hit would bleed. [Even after 15 or 20 years the bone of a murdered man will bleed - *see* No.110, p.40.] [Waycross, Ga., (1073), 1734:9.]

BONE OF MURDERED PERSON BLEEDS IF TOUCHED BY MURDERER

7369. Wus once a fellah found murdered [on the railroad track] between Girdletree an' Stockton [Md.]. So they said those people [the murderers] wus infidels, they could stop yer blood - you know, stop 'um from bleedin' so tha' choo couldn't find out who did it [by bringing any suspected person into the presence of the corpse]. An' they kilt this fellah, taken a board up in the floor, in 'tween the floor an' the groun'. [This board was retained by the murderers]. So they stopped his blood to keep 'im from bleedin'. Den after that, well, day drug 'im out on the railroad [to suggest death by accident]. [Snow Hill, Md., (?), 14:6.]

BLOODSTAIN

7370. I have heard that, if a person is murdered in a house and there is a bloodstain on the floor, it remains there unless you take that piece of wood out. [New York City, by Ediphone, informant No.3, probably from Virginia.]

7371. There has always been a saying that where a person is murdered or killed that any of the blood has been spilled, you can always tell because it will show itself afresh whenever it's cloudy weather or raining. The stain will become inevitable in the floor, if it's on a board, and it can't be prevented. You can scrub it but it will always come during stormy rainy weather. [New York City, by Ediphone, informant No.10, from near Orangeburg, S. Car.]

7372. (If they found a person that got killed, had been murdered?)

Yes, [they] say de stain would be on whosomevah did de crime, de stain would nevah leave him - some part of 'im. It would be on 'im, somewheres about 'is han's an' [or] it would be some place about 'im dat it would show dat he be de real person dat did de crime. [This belief is based upon the *mark* placed upon Cain for killing his brother Abel - *see* Gen. 4:1-15; *see also* introductory comment to interview with *Doctor* Marcus Brown, p.1290.] [Wilson, N. Car., (1486), 2660:11.]

BLOODSTAIN NEVER LEAVES MURDERER

7373. Fac' [in fact] ah heard of a man got killed, an' shortly aftah he got killed de law come up to fin' out who wuz dis man dat he got killed an' who wuz it dat killed dis man. He [the law] caught some of 'is blood an' aftah ketchin' it he took de washpan wit some watah in it, an' caught some of 'is blood an' set it down in [under] de bed where dis man wuz at. An' de man dat killed 'im, he had tuh come back an' give up.

BLOOD OF SLAIN MAN IN PAN OF WATER UNDER HIS BED

(Under whose bed did he put that pan?)

Under dis man's bed dat wuz dead dat dis othah man shot.

(The dead man's bed?)

Yes, dat's right.

(That is, the dead man was lying on the bed an' he [the law] took some of this blood and put water with it, and put it under the dead man's bed to bring back the man that killed him.)

Yes. [Wilson, N. Car., (1497), 2666:8.]

7374. Yeah, if dis man dat killed dis man is gone, if yo' kin git dere, yo'

undahstan', an' take anything, an' take a teaspoon an' dip some of de [spots] of de dead man's blood.

BLOOD OF CORPSE
FOOT TRACK OF MURDERER
TALKING TO IN THREE HIGHEST NAMES

(Where he was killed?)

Yeah. See, git some of [the dead man's] blood, dig it up an' go ahead wit it, an' den come back an' quick as yo' kin. Den go where he went an' git some of 'is [foot] track, an' git some dirt outa his track. Git a little of dat dirt outa his track whut he made an' take de decease [deceased's] blood, de dead man's blood, an' po' it on top of dat track. All right, yo' got 'im. Yo' got dat blood, po' it on dere [foot track] an' say, "Ah want chew tuh come back heah, undahstan', an' stan' yore trial like a man fo' killin' dis po' man. Ah mean dat. Ah mean fo' yo' tuh come back, an' yo' can't git away." Ah pō' it on an' ah be talkin' to it, sayin', "By de mercy an' power of God, ah mean fō' dem [you] tuh come back, fō' ah know God rules de world an' God will rule yo'." Tell it [In the Name of] "De Father, de Son an' de Holy Ghost, drive him back." He kin go an' go, but 'ventu'lly he turn roun' an' come on back an' give up. [Fayetteville, N. Car., (1433), 2597:1.]

7375. Well, yes, if a man kill a man. If he jump - if dis man now, when he kill 'im, he jump backward, come backwards ovah him, lak yo' step back ovah him befo' de breath leaves 'im or at de time dat he's breathin', an' if he kin git jes' a distance away, he will git away. An' if he don't - jes' lak if he go away an' don't do dat, an' if yo' jes' ketch a man on suspicion figurin' dat's 'im an' if de man ain't, if he ain't a bad 'un, yo' know, sompin lak dat, an' den if he's gone, if dere's any blood dat's in dat dirt, if it's two years or three, yo' bring dat fellah back dere. An' if he's de man did it, dat place will git dark an' darkah when yo' bring 'im back dere to dat place.

BLOODSTAINED DIRT AT SCENE OF CRIME
TURNS DARKER WHEN TOUCHED BY MURDERER

(That place where the man died?)

Oh, yes. Jes' lak yo's an officah, yo' take dat dirt wit yuh an' yo' find dat fellah, yo' know de color of de dirt. Jes' lay it right, yo' present dat dirt when yo' git to whah [where] dat person at, dat dirt will turn dark as 'is face.

(That dirt will get darker and darker.) [St. Petersburg, Fla., (977), 1584:14.]

7376. Ah heard sev'ral diff'ren' p'ints about dat. Now dey says jes' lak if someone killed somebody else, an' yo' wants to fin' out who killed dat indivijal. When yo' git where he is yo' goes an' lay yore han' if he layin' on 'is back, lay yore han' an' drill it up three time lak dat from 'is face down to 'is nostel [nostril] an' say, "It will be a hot heat" - when yo' drill yore han' three time up an' down 'is nostel [nostril]. Well, turn 'im ovah an' right to [at] de back of de haid, git jes' a little pinch of dirt from outen dere. Take it to de house an' take yo' a pinch of table salt an' put it in dat, an' tote it wit chew fo' foah days. Aftah de foah days is up, walk an' throw it in de fiah, an' whosoevah killed dat indivijal, dey'll pass yore home - undah six days dey'll appear in yore home. Dat's de one dat killed de indivijal den.

BLOODSTAINED [?] SOIL FROM UNDER HEAD OF MURDERED MAN ON GROUND
RUB DOWN MAN'S FACE 3 TIMES

(WHEN YOU FIRST GET TO THAT DEAD MAN, YOU TAKE YOUR HAND AND JUST RUB IT DOWN OVER HIS NOSTRILS THREE TIMES - DOWN OVER HIS WHOLE FACE.)

Dat's right.

(Then what? It'll feel warm you say?)

It will feel warm on de third time, an' den yo' jes' take right in de back of de head, if he is laying down on de dirt or anywhere - take out a pinch of sand,

if he's layin' on de ground - from undah his haid, any kin'a dust from undah his haid. Care [carry] it home an' put chew a pinch of salt in dat an' keep it until de third mawnin'. De third mawnin' throw it in de fiah an' dat indivijal dat done de killin' on de sixth mawnin'll be to yore home. [Waycross, Ga., (1159), 1933:2.]

7377. If you know his name. [A pause.]

(Yes?)

[This tells informant to continue.]

You get a candle. De man dat he killed, know 'is name. Get yo' a bo'd [sounds like *boat* but is *board*] about so long an' a bran'-new needle an' stick dat needle undah dere an' take dat candle an' an indelible pencil. Write his name dis way an' yourn dat way.

CANDLE LIGHTED AT BOTH ENDS

(Wait! You write one from the bottom and one from the top?)

Dat's right. Den light de candle each en'.

(Light it from each end.) [This may be my only example.] An' den dey [2 ends of candle] meet togethah. An' let 'em burn togethah. Dat'll draw 'im, jes' draw 'im back.

(I see. Now, wait a minute. Here's your board.)

[I demonstrate.]

Lak dere [the way you have placed the board].

(You get a needle, a new needle, and stick it into this board. Then you put this candle horizontally on that needle.)

Dat's right.

(And you write his name once, and the murderer's name at one end of the candle.)

Ovah de othah, yeah.

(Then you light both ends at once and burn them up together.)

Dat's right.

(And that man that did the killing will come back.)

He's comin' back.

(I see.)

Dat's drawin' 'im back. [New Orleans, La., (877), 1439:4.]

7378. Yo' kin take dat man's, some of 'is garment whut he wear nex' to his skin, an' take an' *dress* it wit *Hearts Cologne* an' carry it back where dis man got killed, an' spread it out an' let de sun shine on it, an' it won't [be] but sev'ral days fo' he show up.

CLOTHES OF MURDERED MAN OR MURDERER

(1) GARMENT *DRESSED* WITH *HEARTS COLOGNE* SPREAD OUT AT SCENE OF CRIME

(The man that killed him?)

Yes sir, de man dat kill 'im show up. [St. Petersburg, Fla., (1007), 1628:1.]

7379. If yo' take a man's clothes an' yo' bury his clothes, well it's like yo' bury 'im. Bundle his clothes up an' bury his clothes. Well de person dat did it, he can't keep it - he can't git off, he'll have tuh give up.

(2) BURY DEATH CLOTHES SEPARATELY

(You mean if they take the clothes off the dead man, you bury them separately from the body?)

Yes sir. [Brunswick, Ga., (1206), 2038:14.]

7380. Ah heard dey take his clothes off 'im an' bury de clothes an' de person dat killed 'im would go crazy. [Waycross, Ga., (1117), 1794:2.]

7381. Well, suppose you kill me, tisn't but one thing. But do dis now. If you kill me right now - why do you kill any person, woman or man - go to yore house an' get one shirt, or one undahshirt, or one drawers, or a pants, or a sock, anything dat chew vear

(3) GARMENT OF DEAD MAN UNDER HIS HEAD

[wear]. Put it undahneat' dat woman or dat man's head, an' yo' can't go anywhere. Yo'll come back. It'll be far, but yo'll come back in town.

(That's the way they catch you, if you kill somebody.)

Yes, sir, if yo' kill somebody - if yo' jes' shoot 'em, why dey can't get yo' anyway. If yo' kill somebody, yo' can't go. Yo'll go but yo' won't sleep, an' don't care where yo' sleep, yo' goin' to git so tired dat yo' come an' give yoreself up to de law.

[The dead man's spirit will not let the murderer sleep. It pesters the killer until he returns and gives himself up to the law.] [Charleston, S. Car., (512), 581:6.]

(4) KNOTS AND *DEVILMENT* IN DEAD MAN'S GARMENT

7382. Dey say if a man falls on 'is face, dey say dat man will be caught. Den dey take some of dis man's clothes an' dey tie knots in 'em an' put some othah man's *devilment* [= urine or excrement] on dere an' dat will make dis man come back.

(The man that killed him.) [Jacksonville, Fla., (547), 680:3.]

(5) SALT AND VINEGAR OVER MURDERED MAN'S CLOTHES

7383. Wal, dey say if a man kill a man an' yo' wanta git 'im, all yo' have to do, git 'is - some pieces of 'is clothes. Git a piece of clothes an' put some salt and vinegar ovah it, an' he come an' give up hisself to yo'. Yo' say, "What yo' want?" He say, "Wal, ah jes' like to come to see yo'." Sompin lak dat an' make a argue [argument]. Dat's de man.

(I see. You take the dead man's clothes and put the stuff on it.)

Yeh. [Savannah, Ga., (543), 677:3.]

(6) GARMENT OF DEAD MAN DRESSED WITH 3 INGREDIENTS
HEARTS COLOGNE - DRAWING-LOVE POWDER - *HIGH JOHN DE CONKAH*
PUT UNDER DOOR - CIRCUMAMBULATE HOUSE EACH MORNING 9 DAYS

7384. To bring a fellah back whut's went off an' done sompin an' run off, yo' go to work an' git a piece of dis fellah's clothes or eithah a shoe or sompin, an' yo' take dat an' carry it to yore place of [hoodoo] business, see. An' yo' *dress* dat wit dis heah - git some of dis *Heart Cologne*, see, wit *drawin'-love powdah* an' some dis heah *High John de Conkah root*. An' yo' take dat an' yo' come back home den, an' yo' take it an' bury it undah yore house, see. Yo' take it an' bury it right undah yore house right behin' undah yore dohstep. Well, fo' so many mawnin's yo' go round yore house, about nine mornings - one time evah mawnin'. Inside of dat time dat fellah goin' eithah be back or sompin be's happen to 'im. [St. Petersburg, Fla., (995), 1609:7.]

(7) 9 SMALL PIECES CUT FROM TAIL OR HEM OF MURDERED MAN'S CLOTHES - 9 PRAYERS OVER
PUT PIECE ON 9 PLACES OF CORPSE - INCANTATION

7385. Ah heard dat jes' lak if some of mah people wus tuh git killed an' ah wouldn't know who killed 'em - lak ah'd find 'em daid somewhere an' ah wanted tuh know if somebody killed 'em. Well, den yo'd go to de undahtakah's shop an' yo' dress 'em, an' yo' cut nine pieces out de tail or out de hem of whatsomevah dey had on. An' den you take dis heah an' carry it to yore home, an' yo' keep it dere prob'ly until yo' git ready to bury 'em. Den dey tell me yo' prays nine prayahs ovah 'em, an' den yo' takes it an' carries it back to dis corpse, jes' lak if yo' goin' bury 'em. Yo' carry it back an' set it on de grave jes' yo' seen 'em bury dem right heah in de graveyard. Yo' take an' put one ovah his heart, yo' puts one ovah each eye an' one ovah 'is nose, one ovah his mouth an' one in each one of 'is ears, an' den put one in de

palm of 'is han' - of dese heah little blocks yo' cut out de hem of 'is pants or dress or whatsomevah. An' den say, whosomevah killed dis person, dat dey would come back.

(You put this right over the body itself, right over the eyes. You cut nine pieces, there are two eyes, nose and mouth - that's four. The ears, that is six. The two palms, one of each hand, that's eight. Now what is for the ninth piece?)

One ovah the heart. [Fayetteville, N. Car., (1391), 2496:9.]

7386. If a person is killed an' yo' wanta find out who do it an' yo' want dis person to die aftah killin' dis person, yo' cut a green tree an' put it down in de grave.

(8) GREEN TREE AND MURDER CLOTHES AT BOTTOM OF GRAVE MURDERED MAN BURIED ON TOP TO CAUSE MURDERER'S DEATH

(You cut a green tree?)

Yes sir, cut a small green tree an' put it down in de grave, an' den yo' bury dis dead man on dat green tree, an' put 'is clothes [in which he was murdered] undah 'im, an' de man who killed 'im it won't be long befo' he dies. But ah don't know what dey say to ketch 'im, ah nevah hear of dat. But dey say it wouldn't be long befo' he dies.

(Do you cut any kind of a green tree?)

Yes sir, any kinda green trees, so as it's green. Put it in de grave.

(Then you put the dead man's clothes on that tree?)

Yes, put de dead man's clothes on dat.

(Then you bury the dead man on top of that?)

On top of 'is clothes, an' dey say it wouldn't be long befo' dis person have killed would follah 'im.

Mah stepfathah got killed an' people have tell my mothah to do dat, but she wouldn't do it. Yo' jes' get a green tree - cut a green tree an' throw it in de grave, an' den throw all de murdered's [murdered man's] clothes an' shoes an' evah bit right down in dere, an' bury de dead right on dat an' dis person will sure follah yo'.

(Well, what do they bury the man in, then, the man that was killed? What do they bury him in? They bury his entire clothes don't they?)

Dey bury 'im in clothes but yo' jes' throw de old bloody clothes in de grave; see, an' throw dat down in dere an' den bury 'im right on top of dat, see.

(And YOU SAY THAT YOUR STEPFATHER WAS KILLED OVER HERE ON JAMES ISLAND. I see, and they told your mother to do that? And she wouldn't do it?)

No sir, she wouldn't do it - she wouldn't do it.

(That's supposed to be an old, old way of finding out who killed him.)

Dey find out who kill 'im, yes. [Charleston, S. Car., (500), 433+85.]

7387. Yo' [he] could kill a man an' he [murderer] goes away. Well, yo' take dat man's [killer's] name or take some of 'is clothes. Yo' take his clothes.

(9) MURDERER'S CLOTHES - PIECE OF PUT ON VICTIM

Yo' take his clothes, de man's - if yo' can get some of de man's [killer's] clothes or something of de man's, de man dat's gone. Yo' take dat an' yo' put on de man dat he killed. Or, eithah, if yo' don't do dat, yo' take two hen eggs an' put 'em in 'is han's an' turn 'im flat on 'is belly, an' fo' nine days when dem eggs bust, de man'll come in - he'll come an' give up.

(And you say the other way of doing it is to get some clothes from the fellow who ran away.)

Yeah, takes 'is clothes - take some of 'is clothes an' bury 'em wit dat [dead] man. [New Orleans, La., (831), 1235:4.]

7388. If yo' killed a person...yo' gon'a waste some blood...whatevah [clothes]

yo' has, if dey kin git dat, smear it [your clothes] in your [victim's] blood an' bury it, turn him on 'is face, an' dat'll draw yo' [murderer] back. [Little Rock, Ark., (896), 1467:4.]

7389. If ah takes an' kill a person, yo' undahstan'. Now yo' wants me back heah. Now, ah could leave [a dress] or somepin heah, yo' undahstan'? Well, yo' see, people come around, a detective come around, dey need so much money to get 'em [me] back. She [hoodoo woman] can take my dress an' bury my dress down heah an' ah can't stay where ah'm at. Where ah done is at - ah gotta come back to New Orleans. If ah don't come back to dat [murder] house, ah'll come back to New Orleans an' de policeman will be de first one to put dere han's on me. [New Orleans, La., (841), 1274:1.]

(10) DRESS

7390. Well, de person dat killed dis person...the dead person, - yo' go to your hen-house where your poultry an' git chew a hot laid egg - a fresh laid egg, yo' understand, two of 'em an' put one in each hand....If not that, yo' take this dead person's hat an' put it ovah their face see....right ovah his face. If yo' don't do dat, yo' take [demonstrates] his pocket han'kerchief an' spread it one corner on each side of the corner - heah an' one up heah, yo' see.

(11) HAT OR CAP OR HANDKERCHIEF OVER FACE OF MURDERED MAN

[I now describe his actions:]

(You take this dead man's handkerchief and you put it like a diamond over his head.)

Dat's right, one point to the top of his head and one at his throat and one toward each shoulder.

Dat's right. An' de hat yo' take an' place it right ovah his face.

(These are all separate ways of doing it.)

(To bring back the man who killed him?)

To bring back de man dat killed de man. [Memphis, Tenn., (938), 1518:6.]

7391. Yo' kin bury him [murdered man] wit a aig in 'is han' an' he'll [murderer will] come back. Or eithah bury him wit his cap down ovah his face, or eithah a han'chief ovah his face, an' he'll come back. [Memphis, Tenn., (949), 1531:4.]

7392. If a person git killed an' yo' want dis person tuh come back, dis person will have tuh fall on his face [*see* p.3241f. and elsewhere.]

Den ah heard ag'in dat chew kin take de dead person's hat. Jes' lak yo' be killed an' somebody find de hat, turn it on de wrong side. Turn de right - no, turn de left-hand sleeve of dis person's garment - coat, shirt or undahshirt an' fold it. An' wherevah or who dis party wus whut killed dis person, if dey's away, dey gotta return - dey can't stay away.

(12) INSIDE OUT TURN MURDERED MAN'S HAT - HAT BOW - LEFT SLEEVE SLEEVE WITH LEFT HAND - ROLL BOW TO YOU

(You turn this left sleeve of his coat inside out or roll it up?)

Roll it - jes' lak on de left now, ah'm usin' mah left hand. If yo' killed me or ah killed yo', well yo' want me tuh come an' ah'm gone. Well yo' jes' turn mah shirt, or eithah mah hat. Turns 'is hat on de wrongside an' turn de bow. Yo' know how dere be's a bow in dat hat. Well now, when yo' roll it, yo' have to roll it tuh yo' wit de bow comin' tuh yo', seams an' all jes' comin' on tuh yo'. He'll have tuh come back, he can't stay away. [Savannah, Ga., (1261), 2141:8.]

7393. Yo' kin take a package of brand-new pins dat has not been no othah pin out of it, put evah pin on some garment of his'n.

(Of that corpse?)

De dead man - evah pin but be sure de pin package nevah opened of de new pins, not one was taken out. Pin it in 'is garment an' when yo' git it all pinned up, yo' *wishes a prayer ovah dis dead man.*

(13) PINS - PACKAGE OF NEW STUCK INTO GARMENT OF DEAD MAN

Dis man cannot stay, he must return - yo've pinned 'im up. Yo' use dat whole package of brand-new pins on 'im while he's layin' out as a corpse. Dis man will come whoevah he is - he's sticked, he's sewed, jes' got him pinned up. He'll come back an' give hisself up - can't stay [away]. [Mobile, Ala., (663), 871:10.]

7394. Buy new brand [brand-new] pocketknife an' put it in de dead man left hand an' put it in de left pocket.

(14) POCKET - IN LEFT - PUT LEFT HAND OF CORPSE GRASPING OPENED NEW POCKETKNIFE

(Put his left hand in his pocket.) Yeah, wit de knife open in 'is pocket. (What will that do?) Dat will make him [murderer] die too. (That is a different way from the other way. There're two ways of doing it.) [Charleston, S. Car., (518 - *Doctor* Nelson), 610:7.]

7395. If a man murdah somebody an' git away from home, if yo' could git a piece of 'is garment an' twist - jis' lak yo'd git yore shirt, jis' git 'is shirt an' put sixteen knots in de tail of 'is shirt, an' dey say he couldn't stay 'way, no way tuh escape. He'd have tuh come back an' surrendah himself tuh de officahs.

(15) SHIRT - TWIST 16 KNOTS IN

(You get the shirt of the fellow who did the killing?)

Yessuh, jes' lak ah'd kill someone, yo'd git a garment dat ah been wearin' - jis' lak in a shirt or any of mah undahweah.

(That would bring you back.) [Sumter, S. Car., (1381), 2453:6.]

7396. Say fo'stance [for instance], now, if a person kill someone an' dey want 'em [killer] tuh come back. Undahstan' good. If yo' git holt a piece [of] one of his shirts, any piece [of clothing] dat he wore, yo' take dat piece an' roll it tight tuh yo', an' bury dat undah de side of de house - undah de house, undah yore house. Ah'll bury it anywhah whah he stayed at, an' he'll wandah right roun' dat place an' come right back dere. See, he'll come back. He cain't stay 'way to save his life, he will come back. [Mobile, Ala., (656), 941:4.]

(16) SHIRT OF KILLER ROLLED TO YOU AND BURIED UNDER SIDE OF HOUSE WHERE HE STAYED

7397. Ah hear tell of 'em takin' yore shoes, yore left-footed shoe. Jes' lak anyone done a crime, jes' lak ah'd kill someone out dere yo' see. Well, ah'm a unknown party, yo' see de idea. Well dey smart enough to git somebody, yo' know, tuh git de left foot of mah shoe, yo' see. Well, yo' kin take de left foot of mah shoe - ah heard dat chew kin take de left foot of mah shoe an' bury it. Yo' know, jes' bury flat down lak dat yo' know, upside down, undah de left cornah of de house. An' a few days aftah yo' do dat, ah would return back, yo' see. Ah did de killin' by unknown parties. Yo' see, ah'm de unknown party, but ah have tuh come back tuh dat house, yo' see. Ah heard dat to be de fac'.

(17) SHOE - LEFT - MURDERER'S - BURIED UPSIDE DOWN UNDER LEFT CORNER OF MURDERED MAN'S HOUSE

(Where would they bury this shoe? Under your house or under the house of the party that was killed?)

De party's house which was killed.

(How would they get hold of your shoe?)

Well, jes' lak yo' may go tuh work, yo' see - jes' lak yo' **may go tuh work** an' have a ole footed shoe or sompin of de kind aroun', yo' see, **an' yo' kin git** hold of it. Yo' see de idea.

(That is to bring you back.) [Sumter, S. Car., (1388), 2487:2.]

7398. Take de dead man's shoe an' bury an' he'll come back.

(You mean the fellow that killed him will come back. You bury **both his shoes**, you say, or one? Which one?)

De left foot, yes.

(Where do they bury that shoe?)

Wit'in 'is grave, in 'is *box* [coffin], right in 'is box wit 'im. [Surely the murderer's old shoe is buried in the coffin, not the dead man's shoe.] [Jacksonville, Fla., (553) 691:4+85.]

(18) LEFT SHOE OF MURDERED MAN BURIED IN COFFIN

7399. If a man do any murderin' or anythin', yo' kin take dat ole shoe an' bury it bottom upwards; dey say, jes' in de ground an' bury it bottom upwards. Dey say he'll go crazy - wit 'is clothes.

(19) BURY MURDERER'S OLD SHOE WHILE CALLING HIS NAME

(Whose shoes do you bury?)

Bury de ones dat done de murder.

(If you know who did the murder?)

Yes, yo' have to know he done. Bury dat shoe, he go crazy. Call dis man name all de time.

(In this case you just suspected the man did the killing, and in order not to take any chances, you'd bury his shoe or either his clothing, calling his name, and if he did do it, then he'll go crazy.) [Waycross, Ga., (1074), 1736:13.]

7400. Take yore shoes sometime an' lak if dey did anythin', yo' kin take dere shoes an' have 'em caught.

(How would you do that?)

Well, yo' take an' put - yo' git chew some quicksilvah. Well, yo' kin git some of dat an' put nine drops in each shoe. Dat's, if yo' wanta git dis person, put nine drops in each shoe. Den yo' take dese shoes an' yo' pray ovah dem fo' three days, an' yo' use de 26 Psalm on dat fo' three days 'fore sunup, an' put 'em undah de steps whence [where] he goin' back to. Bury dem undah dose bo'ds. An' in nine days he'll be back dere.

(20) SHOE - 90 DROPS OF QUICKSILVER IN EACH
PRAY OVER THEM 3 DAYS BEFORE SUNUP USING PSALM 26
PUT UNDER HIS DOORSTEP - HE'LL RETURN WITHIN 9 DAYS

(If he has committed some crime.) [Waycross, Ga., (1167), 1962:6.]

7401. Mah gran'fathah said, he was in slav'ry yo' see, he said dat when a person done kill a person dey goes an' gits dis person's shoes an' dey take 'um an' put 'em full of foddah an' den dey take some dis heah lye dey use to run an' make soap outa. Ah don't know whethah yo' remembah it or not.

(21) MURDER'S LEFT SHOE - FILL WITH CORN FODDER AND OLD-FASHIONED LYE - TURN BOTTOM UPWARDS

(The old-fashioned lye.) Yes sir, used to run it outa ashes. Put hit in dere an' dey turn dat shoe bottom sides upwards dey said, an' in five days evah

who did it would come back.

(Do you do one of the shoes that way or both of them?)

Jes' one of 'em. Dat left shoe. [St. Petersburg, Fla., (1009), 1633:7.]

7402. Ah heard 'em say yo' could take de tacks out of a shoe.

(Out of any kind of a shoe?)

(22) HEEL OF MURDERER'S SHOE BURNED WITH SULPHUR AND GREEN PEPPER

A murder [murderer's] shoe an' burn de heel of it, an' put chew sulphur an' green peppah, an' burn it, an' de person would come up heah to yore do' dat mawnin', de one dat done de crime.

(What do you do with those nails out of the shoe?)

Yo' burn 'em wit dat ashes.

(Whose shoe do you burn?)

Yo' gotta git a person's shoe whut no relation to dat family.

(That is supposed to bring that murderer back?)

Yes. [Wilson, N. Car., (1503), 2669:9.]

7403. Dey say now, if a man run off an' yo' want 'im back, ef yo' kin git his garment, whut he wear nearest tuh 'im, an' yo' kin cut de seam out undah heah an' den dere, an' bury it wit some of 'is hair an' some of 'is ole shoe, bury eastward an' put one cornah westward, he'll come back. He'll come back, he can't stay [away] no mo'.

(23) OLD SHOE - GARMENT - HAIR ~ OF MURDERER BURIED EAST WITH ONE CORNER POINTING WEST

(Whom would they do this for?)

Yo' do dat fo' de party dat dey want, jes' [like] ah killed somebody an' somebody come git chew do it fo' me, anybody.

(Bring you back. You cut a piece under the left arm and from the seat of his pants [or] trousers [and] underwear.) [Mobile, Ala., (701), 959:4.]

7404. Yo' kin take some of 'is clothes, de dead [murdered] person clothes, an' put dat on 'im [friend or relative of corpse], an' when he buried, it'll come tuh yo' [friend or relative] in a dream, who did it. [Brunswick, Ga., (1184), 1997:17.]

(24) SLEEP IN VICTIMS CLOTHES, DREAM OF MURDERER

7405. Ah've hear'd dat if a man kills a man an' runs away or do somepin - misdemenah [misdemeanor] whatevah it done be - an' gits away. Well, an' dey wants tuh do somepin tuh make 'im come back. Well, yo' go - yo' gotta have some kinda piece which dis man wō'. It don't make no diff'rence what - if it wus 'is coat or whut - but it must be some kinda piece which he has wō'. An' yo' takes it, see. An' yo' *dresses* it. Yo' *dresses* it wit three diff'ren' mixtures, an' yo' puts it in a place where it won't - no one *participates in* [frequents or looks into], dat place, yo' see. An' aftah thirteen days dat individual [murderer] will show up on de scene dere. But yo' must take it an' yo' gits one of yuh, one of dese [ingredients] dat yo' *dress* it wit; dat ah've hear'd yo' *dress* it wit, is de left horn of a cow.

(25) PIECE OF MURDERER'S SOCK
DRESS WITH 3 INGREDIENTS:
(a) LEFT COW-HORN SCRAPINGS
(b) GRAVEYARD DIRT
(c) SOIL FROM WEST END OF HIS HOUSE
SPRINKLE WITH SALT AND WATER
MURDERER RETURNS WITHIN 13 DAYS

(The left horn?)

De left horn of a cow.

(The left horn of a cow.)

Yo' take dat an' in...[I interrupt].

(What do you do, take the whole horn?)

No, yo' jis' git some of dat. Yo' jis' take a knife an' jis' scrape, jis' scrape some of dat left horn of a cow. An' de nex' thing yo' git, yo' goes down tuh de graveyard an' yo' gits yuh some dirt - some soil. Den yo' go tuh de west enda [end of] dis individual house. Yo' mus' know where he lived at - where he lived at.

(What did you say now?)

Go tuh de west enda his house where he lived at, an' yo' dig up some soil an' yo' mix dat. Den yo' bring it back an' yo' goes an' yo' git a piece of 'is socks, an' yo' put dat in dere. An' yo' puts dis in a secret place where nobody lives an' yo' waits about thirteen or fourteen days. An' yo' go git it an' bring it out, an' sprinkle it down with salt an' watah. An' in a few days dat guy will show up on de scene. So ah heard. [Vicksburg, Miss., (773), 1062:2.]

7406. Make 'im come back an' give hisself up. Yo' know de man. An' if yo' don' know de man, or yo' know de man. Listen good. Well, all yo' gotta do is come on back an' take yore undershirt, next to yore skin, turn it upside down [inside out] an' put it on, an' whosomevah did it dey come back. Dey'll bring 'em back to yo'. [Algiers, La., (1593), 2994:6.]

(26) UNDERWEAR WRONG SIDE OUT

7407. Yo' turn yer lef' sock on de wrong side an' yer undahweah an' go along an' dey'll [the law] nevah bothah yuh. [Wilmington, N. Car., (205), 113+85:2.]

7408. Jis' lak ef a puson wus tuh kill anothah one an' dey can't nevah ketch 'im. Well, dey go on an' dey gits - dat coffin have tuh be *dressed* whut dat individ'l is in tuh cuz dese othah parties tuh come back. An' tuh *dress* dat coffin dey'll git some dragon's blood an' whut chew call - well it's a oil whut chew call de *come back oil*, an' dat dragon's blood an' dat *Sang-Sang Powdah*. [This is probably the same thing as *Sen-Sen* or *Sen-Sen Powder* mentioned elsewhere.] An' take it an' put it in a half a pint-a watah, an' put two tablespoonsful of saltpetah in it, an' shake it up good an' sprinkle dat individ'l good in dat coffin. Sprinkle de corpse real good an' dat individ'l, whosomevah it is. An' in about three day's time dem parties will be back. [Mobile, Ala., (692), 927:1.]

COFFIN - CORPSE IN - SPRINKLE WITH MIXTURE OF DRAGON'S BLOOD - *COME BACK OIL* - *SANG-SANG POWDAH* SALTPETER AND WATER - MURDERER RETURNS IN 3 DAYS

7409. Yes, sir, de firs' thing ah would do, git tuh de undahtakah. Dat's all ah vant, git in touch wit de undahtakah - gotta git in touch wit 'em [him] or ah cain't handle de body. Ah'd trim dat man toenail an' fingahnails, an' take some of de hair out de haid [demonstrates], an' take some heah, an' take some heah, an' take some from down heah. An' ah'd put dose things tuhgethah.

COFFIN *DRESSED* WITH 5 THINGS FROM CORPSE TOENAILS AND FINGERNAILS - HAIR FROM TOP OF HEAD BOTTOM OF EACH EAR AND DOWN BELOW ALL THESE WRAPPED UP IN RED HANDKERCHIEF

[I now describe his preceding actions.]

(Take some from the top of his head, some from just at the bottom of each ear, and some down below.)

Dat's it. An' trim 'is toenails an' hands [fingernails], put 'em tuhgethah an' mix some more stuff wit it. An' take it an' put it back in dat casket [coffin] wit a bran'-new red han'kachef, an' let 'em [these things] go in de grave wit it [the corpse]. An' if dat guy [murderer] don't be dere befō' dey bury 'em [him, the corpse], de people he vork wit cain't git nobody tuh bury 'em. An' if he don't git dere, if he have tuh walk, he'll go in de graveyard an' stay dere

until somebody go dere an' git 'em [him]. He gotta go dere, he cain't live. [Charleston, S. Car., (509 *Doctor* Washington), 568:1.]

7410. A undahtakah parlah or jes' some place where dey makin' shrouds fo' de dead.

(Get this where they are making a shroud for the dead.)

Yes, an' get dat needle an' take dis needle what dey use. Break dis needle, drive it into some place, some piece of wood or anythin', in yore place, in yore house, anywhere yo' wish to, ON YORE ALTAR in de place, set it up on somepin. An' yo' wishes fo' 'im to return on such an' such a date, an' he will return, so I am told.

CORPSE SHROUD NEEDLE

(Anybody's return or this man that killed someone?)

Dey want dat othah man, de one dat killed 'im.

(I see.) [Vicksburg, Miss., (776), 1067:6.]

7411. All right, dey kin take dat - dat man kill a man out dere an' he git away. An' dey wan' 'im to come back an' de law cain't bring 'im back. Dey take dat coffin, dat corpse, an' dey turns it a diff'ren' way in de house an' dey turn it in de direction dat he [murderer] went. An' de direction he went, dat de direction he comin' back. Dat body is turned dat direction. An' dey take some - write his name on some papah an' put it in dere, an' dey write it in de Name of de Lawd [Lord], but dey write it *in vain* [*see later*], an' say on dere, "Lord, sen' dis man back. Turn 'im back, him what have killed mah brothah or mah husban', an' let de law git 'im." Well, he'll come back. Write his name on a piece of papah an' put it in dat casket, an' do it in de Name of de Lawd an' yo' do it *in vain*.

CORPSE TURNED IN DIRECTION MURDERER WENT WITH MURDERER'S NAME ON PAPER IN COFFIN IN THE LORD'S NAME - WITH CURSE - 9 DAYS

(What do you mean *in vain*?)

Yo' gotta use a curse word, yo' see, an' den he'll be back in nine days. He'll return.

(I see.) [Vicksburg, Miss., (725), 995:8.]

7412. Well, if anyone kill a man an' den run 'way an' dey didn't know who kill 'im. Well, when dey wash dis man, dey takes de watah an' puts it into a quart bottle an' stops it up tight an' bury it in de grave tuh [with] him. Well, he cain't go. He have tuh come back. He have tuh pass dat place evah day, backward an' farward. He have tuh pass dere, dat place.

CORPSE - WATER FROM WASHING - BOTTLED - IN GRAVE

(They wash the dead man and that water they wash him with, they put it in a bottle and put it in the grave.)

Yes. [Sumter, S. Car., (1367), 2419:10.]

7413. Well, yo' kin take de water dey wash de individual [murdered man in].

(That they wash the dead man in.)

An' put it in a quart bottle. An' yo' know how yo' cut cork to grease a saw wit - cut a cork to grease a saw wit. Chew know how dey grease a saw, have oil in a bottle - kerosene in a bottle to grease a saw. Jah [did jah] evah see dat?

(No. They use a piece of cork to do that, you say?)

Yo' see people dat saw wood, don't cha? Den dey have oil dey put on de saw.

CORPSE WATER TO DRIP IN LEFT ARMPIT OF CORPSE

(Yes.)

Dey have a stoppah in de bottle don' dey? Have it cut aroun' dere so dat de kerosene come out dere lak dat. Jah evah seen dat?

(No, I have never seen that, but I understand. They cut little ridges in the

cork so that this kerosene will come out of the bottle.)

[Informant is talking about cord wood which years ago (before World War I) in the cities and towns came already sawed for fireplace or wood stove. Sometimes a person did his own sawing on a sawbuck. I did very little of this type of work as a boy. If the saw was rusty, people I knew greased the saw with a fat piece of bacon (American, not English or Canadian), not with kerosene in a bottle having a drip cork.]

Yeah, theah yo' are, cut ridges in dat cork de same way an' set it up dere somewheres where it will drip, where it will drip out. Put it underneat' de dead man left arm an' it drip. [When] all dat watah drip out dat bottle dat pusson be gone.

(That person who killed him will be gone - will die.) [Charleston, S. Car., (518, *Doctor* Nelson, *see* p.2260), 610:6+85.]

7414. I say dey done takes dat bone, a dead person's bone, an' den dey powdahs dat up, makes a dust out of it. An' den dey gits de watah dat yo' bathe 'em in an' dis graveyard dirt an' dis cayenne [pepper], all be togethah, an' mixes dat up an' dust dat on 'em, dust where he sit down at.

CORPSE WATER - DEAD PERSON BONE POWDER
GRAVEYARD DIRT - RED PEPPER

(The water they bathe in. Which water? The fellow who is doing it? Or the one against whom he is doing it?)

Yes, sir, de one dat's doin' de work. Gits dat dead person's watah, bath watah, see what dey bathe him in, an' mixes all dat together an' dust it, yo' know anywhere he sit down at, or anywhere he walk at, or yore room or yore bed, eithah one.

(What will that do?)

Dat will kill yo'. Sure it will ruin yo'. [Mobile, Ala., (666), 876:7.]

7415. Yo' take de watah. Jes' lak if dey got an idea what ah did ovah yondah to a person, an' dey wash de [dead] person. Take a half-a-pint of [this] watah an' place it to de casket [coffin] an' nine days aftah, well, if ah did de damage, ah'll follow de person.

CORPSE WATER IN COFFIN KILLS MURDERER 9 DAYS LATER

(If you killed that person?)

Yes, if ah *poisoned* dat person, take de watah, firs' to de head.

(What kind of water?)

De watah dat yo' wash 'em in, git a half-a-pint of it. But jes' only wash one han' or dey feet. Git a half-a pint of it an' place it in de casket an' bury it along wit dere body. Nine days aftah dat ah'll go wit de [dead] body, too.

(You get the water from washing just one part of them?)

Jes' wash one hand or feet or anythin' - jes' git de watah. [Sumter, S. Car., (1384), 2461:3.]

7416. (Yes, what do they do out there?)

When yo' git in de fo'ks of de road, yo' makes a cross. Yo' make a cross dere in de fo'k of de road, an' den yo' turn backwards - make three steps backwards.

(What will that do?)

Whadyado? [= What do you do?] Make three steps backwards? Yo' goes dere along. See, dat's in ordah to cross up de othah person dat supposed to follah yo'.

CROSS MARK MADE IN FORKS OF ROAD
3 STEPS BACKWARDS

(I see.)

Yeah, dat's whut dat's fo'. Yo' go out dere an' yo' make a cross right down in de road an' den yo' back three steps backwards. Well, dat's prevents de person from follahin' yo', which way yo' goin'. Dat stops 'em.

(I see.) [New Orleans, La., (867), 1405:1.]

7417. Jes' lak if a person git killed out dere. Well, dat person be yore frien' or prob'ly yore brothah or some of yore folks, but anyway he got killed an' nobody knows how it done it. All right, yo' goes dere where he would lingah at, jes' lak yo' fin' 'im daid. Dere could be a multitude [do it], could be dat, or de othah one do it. Yo' goes right dere where dey fin' 'im at, an' make two cross marks [demonstrates]: one lak dat, one lak dat, an' one lak dat, an' den cross 'em, an' right in de centah of dat middle one, yo' take yo' a pin - jes' a ord'nary pin. Yo' know, jes' a straight pin an' jes' drive it right down in de middle of dat mark, right dere, press it right down in it lak dat. An' whensomevah yo' press dat pin down in dere, see, yo' backs out from dat mark an' don't chew say a word to nobody. Don' care who come 'long dere an' say sompin to yo', don't chew say nary [not even] a good [morning]. Back nine steps from dere, an' in less time den nine days dey goin' come an' give up, whosomevah i'tis [it is]. Even [if] it be his own brothah.

CROSS MARK LIKE TICK-TACK-TOE DRAW ON SPOT OF MURDER
DRIVE PIN DOWN INTO MIDDLE OF CENTER SQUARE
BACK 9 STEPS - NO SPEAKING - IN 9 DAYS KILLER FOUND

[The pin is driven down in center of square of the tick-tack-toe design.]

(This cross is made like this [I demonstrate], something like that. There are two lines like that and two lines crossing it?)

[I drew a tick-tack-toe as follows: #.]

Dat's right. No, dere's one dere an' one dere - dere, jes' lak dat. Den yo' make two crosses dere jes' lak dat, in dat one right dere. An' right in de centah of dat one, yo' put dis.

(The cross you make is like playing tick-tack-toe?)

[Here is the special *double-double cross* #.]

Dat's right. [Fayetteville, N. Car., (1450), 2633:4.]

7418. (You lay this dead man on his face?)

On 'is face. An' de person whut done it dey can't stay away, if yo' lay 'im on 'is face. But if yo' don't lay 'im on 'is face, yo' will nevah git de person what done it. If yo' lays 'im on de face an' put a fork in dere han' - any kin'a [fork] yes, but not de fork dat yo' done eat wit churesel'. Yo' puts it 'cross jes' lak dis [demonstrates] in each one of de han's, an' lay 'im, de whole body, right down on de face.

ANOTHER *DOUBLE-CROSS* MADE BY
2 FORKS CROSSED IN CROSSED HANDS
OF CORPSE TURNED OVER ON FACE

(Do you use one fork or two?)

Two. Cross it in both han's. An' if it won't lay in de hands, jes' tie it aroun' dere han's, cuz see, dey dead, an' lay dem on dey face. Dey [murderer] cain't git away from yo' to save dey life.

[Cross the hands of the corpse, each hand holding a fork, so that the forks also cross. This creates the *double-cross*.] [Mobile, Ala., (651), 851:3.]

7419. Yo' kin take some eggs an' bur' [bury] 'em in 'is [corpse's] han' an' [or] put eggs in de baid, an' dat'll evah who did [the murder] dey cain't go nowhah [nowhere]. All right, to fin' out who de murder[er] [is] yo' put 2 silver forks 'cross 'is heart [forks crossed] an' bur' 'im, an' de murder[er]'ll come to yore home.

2 SILVER FORKS CROSSED
OVER HEART OF CORPSE
OR 3 EGGS IN BED

(What bed do you put these eggs in?)

In 'is baid. Jis' lak yo' killed me, dey put 'em in mah baid.

(How many?)

Three eggs.

[A chicken egg, a symbol of life and power, is frequently used in death and burial - *see* later margitn title EGG with many submargin titles.] [Memphis, Tenn., (766), 1560:15.]

2 FORKS CROSSED - NAME OF VICTIM CROSSED 9 TIMES OVER MURDERER'S NAME IN LEMON NAMES AND FORKS ON BREAST OF CORPSE

7420. [Someone] done kill somebody an' yo' wanta draw 'im back. Well, here's jes' whut yo' do. 'Fore dem people dies an' 'fore dey bury 'um, yo' takes yo' a lemon an' a fork. Yo' take it an' yo' lay it on dere breas', see, an' yo' bury 'um wit it.

(How are that fork and lemon put on there?)

See, jes' puts de lemon.

(Wait a minute! Show me.)

See, jes' put de lemon - put de lemon on 'is breas'. Den yo' take de fork - two forks an' yo' lay 'em cross 'is breas' jes' lak dat.

(Across the lemon or near the lemon?)

Near de lemon. Jus' put de lemon, yo' see, right to de heart, right on 'is body, on 'is breas', an' yo' take two forks an' lay 'em right 'cross dere, see. An' yo' take his name, who an' evah it is, yo' take his name an' write it down five times, an' de one what dead, yo' undahstan', take his name an' yo' put 'em under dat fork, or put it in dat lemon, yo' see, right in dat lemon. Den when dat lemon rot an' all of it start a'rottin' wit him, yo' can't go nowhere. Yo' might just wander 'round - wander round - an' yo' find yourself right back dere wheresomever yo' done killed dat person - they come right back dere an' get yo'.

(Whose name do you write down?)

His name - see, de dead person's name. His name. Yo' just take it an' write it down nine times. See.

(Which name do you write down first now?)

Put de dead man's name down first. Den take hissen an' put it down [demonstrates].

(Cross it like that.)

Cross it like dat - but nine different times.

(Put the murderer's name on top of the dead man's?)

Yeah, yo' see, put 'im to keep 'im from goin'. Yo' see, yo' put his name first. See, de man dat run away, put his name first. Den the dead man, yo' put him on top. Next time yo' put this man dat run away, yo' put his name down dere, den de dead man's. Den yo' take it an' yo' open de lemon. Yo' put it up in de lemon an' put it right by de forks, an' cross it like dis. [New Orleans, La., (871), 1412:2.]

CROSSING OF 2 STRAWS - NEW SCISSORS

7421. Cross 2 straws on de murdered man's stomach, an' lay a pair of new scissors so dat its closed points point to his toes, an' say, "Whut's did in de dark shall come to de light." This will bring the murderer back. [For cross of straw, *see also* No.7367, p.3259. Why the closed scissors instead of open ones, always a symbol of the cross? Either my informant has made a mistake, which I doubt, or the closed scissors indicate one cross of straw was enough for the purpose. Already the closed scissors signify that the life thread of the murderer has been cut.] [Memphis, Tenn., (965), 1559:8.]

7422. An' yo' kin take parsley an' do de same thing [catch a murderer].

(How do you do that?)

Yo' take de parsley, green parsley an' yo' - yo' don't put de leaves part in it, de root part, an' yo' put one root in dis han', put jes' lak dis [demonstrates] lak dis is. Jes' carry 'em disaway, an' take de othah one disaway, an'

close de han'. Put it back dere dataway. An' dey won't go away.

DOUBLE-CROSS MADE BY CROSSING HANDS HOLDING PARSLEY

(Just cross their hands with parsley in it, across their breast, and the fellow can't go away.)
Yes, can't go away.
(I see.)
[A piece of fresh parsley root is placed in each hand of the corpse and then the hands are crossed across the breast making separate crosses with folded hands and roots - a type of *double-cross*. The intention to bring back murderer is also there.] [New Orleans, La., (859), 1367:8.]

7423. See, whenevah a puhson [person] do's [does] a killin' an' dey wan' dis othah one [killer] tuh die; it's accordin' to whut way he kill 'em dough [though]. Even so, if yo' *poison* 'em or even if yo' shot 'im or anythin' lak dat. I'm goin' tell yo' firs' de way yo' *poison* 'im. If yo' *poison* a puhson an' dey wan' chew tuh die behin' 'im [follow him in death] it's jes' acco'din' to whut yo' *poison* 'im in, yo' see. If yo' poison 'im in peas, beans or okree [okra] or anythin' lak dat - see, eggs or anythin'. Whenevah yo' git ready to dyin' - ah mean when dis puhson dead an' bein' buried, jes' whutsoevah yo' wus *poisoned* in, dey throw one of dem same thin's, or eithah a han'ful of it, right into grave - greens, peas, anythin' lak dat, see. An' den when de time - when dat stuff grows, yo' undahstan', sprout up - see dey won't plant on de top of yo' grave, yo' undahstan'. Jes' lak when it grow up [in garden], sprang up lak any othah peas or beans or somepin lak dat gen'rally do, jes' as soon as it git ready to die away, yo' begin to take sick, see. An' den whenevah yo' take sick, when dat thin' is dead sure enuff, den yo' will lay down an' die. [Charleston, S. Car., (?), 639:1+85.]

DEATH-CAUSING WEAPON BURIED WITH CORPSE

7424. [The preceding rite from Charleston - throwing into the murdered person's grave the vegetable believed to have caused death by *poison* - I have previously met and collected at Petersburg, Virginia. Here is an unusual variant:

If yo' kin git some black peas...
(Black peas?)
Black corn-peas [peas planted in a corn (= *maize*) field, to be identified later]. Den go here some place tuh yo'-self an' dig yo' - yo' don' wan'a go tuh de old-time grave dey used tuh have. Dey used tuh have a coffin built wit cornahs lak dis, yo' know [demonstrates].
(The [upper] corners were sort of *cut off*.)
[*Beveled* or *slanted* would have been better.]
Dey have cornahs in de coffin made dat way, lak a *elbow* an' come down narrah [narrow] tuh de feet, yo' see. [*Excellent*!] Den dey used tuh dig a...fō' dat, didn't dig a square [oblong] flat grave lak dey do now. An' dey make a fō'k [fork] down in dere, yo' undahstan', in de bottom of dat [grave] enough tuh take dis *box* in. [*Box* is the old word for coffin because the coffin was a box.] Den dey put a plank ovah dat an' put dirt on de plank.
(They put what over that?)
Take a flat piece of junk jis' as long as dey dig de hole.
(Oh, I see.)
Yo' dig de hole an' yo' dig a fō'k in dat, yo' know.
(A *something*?)
[I failed to understand his variety of *fō'k* or *fahk* for *fork*!]
Yo' know, what ah call de fō'ks in de grave wit de hole in tuh fit de *box*.

DEATH-CAUSING WEAPON PEAS OR BEANS BURIED

(Oh, I see! Sort of dig out the sides so that box will fit it?)
Yeah, de box comes down, yo' see. Dey dig a square [oblong] hole...
[I interrupt.]
(You dig out the corners so that the box corners will go down in - that's the idea, isn't it?)
No, [if] yo' had a piece of papah, ah'd show it tuh yo'.
[I probably tear a blank page out of my *Numbers Book*.]
(All right, write here.)
Yo' dig dis square [he draws a square]. Now, here's de nex' one. Plants dat down in de bottom of it.
(Oh, down in the bottom of the grave! I see.)
Den yo' dig a li'le one in dat, yo' know, same as dat's down in de bottom of de firs' one. But yo' don' dig de firs' on...dese peas supposed tuh come up an' sprout. Den yo' put de peas ovah on de rough ends of de bo'd, yo' see.
(How many peas do you put in there?)
Put one in each hole. An' yo' put sompin ovah dat - yo' see, ovah dose peas - piece of wood or anythin'. An' den put dirt on all of it, yo' see, but not dese, an' den when dem peas sprout, de corn will be gone.
(I see.)
It's six of one...
(Is that all you have to do?)
Dat's all, yes. BEFO' YO' TELL ANYBODY, FIRS' THING YO' DO WHEN YO' GIT UP IN DE MAWNIN', KNELL [KNEEL] DOWN AT DE DŌ'STEP AN' TELL DE DŌ'STEP, THREE TIMES, WHUT YO' DO. It's a simple thing but it's true.
(HOW LONG AGO DID YOU SAY THAT HAPPENED? HOW LONG AGO SINCE YOU HEARD THAT?)
IT'S BEEN OVAH FIFTY YEAHS.
(Fifty years.)
Yeah, when ah wuz young - [I am now] goin' on 76 yeahs.
[This interview occurred in 1937.]
(Was that here in Virginia?)
No, no, DAT WUZ DOWN IN NORTH CAROLINA.

[If the purpose and details of the foregoing rite appear hazy, blame my scanty experience with hoodoo up to this time. The proper questions and explanatory notes for the recording cylinder would improve with more time. As I restudy this rite, a few afterthoughts arise: (1) Is informant talking about *black corn-peas*, as recorded, or does he say or intend to say *black cowpeas*? Surely one of our several cowpea rites confronts us. The cowpea (*Vigna sinensis*) I have already discussed somewhere in *Hoodoo*. Sometimes called black-eyed pea, black-eyed bean, etc., it is or was an extensive forage and green manure crop of the Southern States in the U.S.A. The seeds are or were often used for food. (2) Since the cowpea plant is more nearly related to the bean, we have here a historical connection with ancient death beliefs. (3) Notice that our peas or beans are not planted in or thrown into an actual grave, but in a mock grave between two rows of growing corn, *i.e.maize*. Here we have a reason for calling them *cornpeas*, if this latter word was meant. Our informant digs a small oblong hole, at the bottom of which he makes 6 small square holes, one for each pea. At first I thought we had an example of Chinese-box planting, square hole within square hole sort of thing; but informant corrects me with 6 separate holes, each separately covered with a small piece of wood - each of the latter a coffin symbol. Did this originally bring back the murderer on the seventh day? At least we are told: *When dem peas sprout, de corn will be gone*. Presumably only the ears of (sweet?) corn are gone, which permits the peas or beans to climb up the denuded cornstalks - hence the *cornpeas*. (4) The purpose of the rite is not given. Most likely this

information was supplied before recording began and I forgot to repeat this detail to the cylinder. But certainly all becomes clear at the very end. WHY DOES INFORMANT "KNELL" DOWN AT DE DO'STEP AN' TELL DE DO'STEP, THREE TIMES, WHUT YO' DO? HE ACTUALLY KNEELS AT THE DOORSTEP OF THE MURDERED MAN TO TELL HIM HIS DEATH WILL SOON BE AVENGED! That is the reason for the secrecy until after the actual rite has been performed. Informant knew about this rite back in the 1880's. In some form it must be much older.] [Petersburg, Va., second trip, (445), 419:9.]

7425. Jes' lak somebody killed a person an' he'll git away, an' yo' know, yo' cain't find 'im an' yo' don' know who it is. Befo' dat, befo' yo' bury dat corpse, yo' put a aig in it, in de body; jes' de aig down in [with] de corpse befo' it's stiff, an' dat person is boun' tuh come back. He cain't stay away. [Memphis, Tenn., (1527), 2725:9.]

1 EGG PUT WITH CORPSE BEFORE RIGOR MORTIS

BREAK 1 EGG IN MURDERED MAN'S HAND

7426. If a man kill a man, see, ketch a raw egg quick an' bust it in de man, de dead man's han', dey'll ketch dat man in less time dan a hour if he gone.

(How do they do - I mean how do they catch him by doing that?)

Jes' git de egg an' bust it in 'is han'.

(In the dead man's hand?)

Yes, jes' de egg in de dead man's han', an' dey'll ketch 'im. If dey don't ketch 'im dere, dey'll ketch 'fore he kin git away.

(Any kind of a fresh egg.) [Savannah, Ga., (545), 679:3+85.]

1 EGG IN LEFT HAND

7427. De man what dey bury, whut got killed, bury 'im wit a - wit a egg in his lef' han', a egg, an' dis fellah cain't stay away. [New Orleans, La., (798), 1115:1.]

1 EGG IN LEFT HAND - SCISSORS UNDER HEAD

7428. Well, yo' know dat dead fellah, yo' kin put a aig in 'is han' an' dis is fac's an' a bran'-new pair of scissors undah 'is haid. When dat aig busts he'll come back an' give up. Ah know dat happen right heah in Memphis.

(What hand is that egg in?)

In de left han'.

(Any kind of an egg?)

A hen aig, gotta be a fresh aig, see.

(And a scissors under his head?)

Undah de dead woman's haid, an' de aig in de dead person's han', see. An' dey buried wit dat aig in dere han's. [Memphis, Tenn., (920), 1486:19.]

1 EGG IN EITHER HAND OF MURDERED PERSON

7429. (Why is an egg placed in a dead person's hand?)

They go ahead and take an egg and put it in the dead man's hand - you see, he know who done it and that egg makes him come back. Turn him on his face. [New Orleans, La., (782), 1084:3.]

1 EGG IN EITHER HAND - BOTH HANDS TIED TOGETHER

7430. Put egg in hand, tie hands together, murderer cannot escape. [Mobile, Ala., (669 to 671), 883:8.]

1 EGG IN RIGHT HAND - CLOSED - OVER HEART

7431. De man whut's daid, yo' take a fresh hen aig an' put it in 'is right han', an' close 'is han' up wit dat fresh hen aig in it, an' place it across 'is heart, see wit 'is han' close up, an' when dat aig bustess in 'is han' dis man will come an' give up.

(Put it in his hand and then lay his hand right over his heart?)

Dat's right. [Memphis, Tenn., (940), 1522:2.]

7432. I used to hear it said, that if you get a black **hen's egg and put** it in his hand that was killed, either hand, you can tell exactly **who killed him.** That will keep him **from running away.** He will come right **back to that house.** If that party touches **him [corpse] it** will bleed where he touches **them.**

1 BLACK HEN EGG IN EITHER HAND OF CORPSE
ALSO A BLEEDING-CORPSE RITE

[*This old woman was a young girl* (almost grown) *before Civil War, near Woodville, Mississippi.* I interviewed her in my study, 130 East End Ave., N.Y.C., **in 1936,** March?]

1 BLACK HEN EGG IN EITHER HAND - CLOSE

7433. If somebody kill yo', well **yo'** [someone] takes a black hen aig an' **put** it in yore han' an' shet it up. Dat brings 'em [murderer] back. [Algiers, La., (1594), 2997:13.]

7434. Jes' lak if a man gits killed, some man gits killed, somebody gits killed an' yo' don't know who killed 'em. Fin' somebody dead an' dey run off an' don' know who kill 'em. Yo' take a black hen egg, but have to be sure it's a black hen. Yo' take a black hen egg an' yo' bury de people wit de egg in 'is lef' han', an' in two week's time, jes' wheresomevah dat people bury dat, well, whosomevah kill 'im will come dere an' give hisself up. Ah've seen dat did. [New Orleans, La., (783), 1088:3.]

1 BLACK HEN EGG IN LEFT HAND

7435. Yo' go to work an' yo' git choo a black hen's aig. Yo' take dat aig an' yo' bring it back to de party whut dat he killed, if yo' could git to 'em [the corpse]. Yo' put dat aig into his right han', yo' shet dat han' up on it, an' bury 'im wit dat aig in dere han'. An' he [the killer] boun' to come back to 'im. He'll come right back to dat same house where dey killed dat pusson [person]. [New Orleans, La., (803), 1121:12.]

BLACK HEN EGG IN RIGHT HAND

7436. If he foun' dat man dead an' dat dead man jes' dere. Well, if dat dead jes' layin' - Jesus Christ said, "He dat kill shall be killed." Yo' git a fresh black hen's aig an' put it in, bind it in dat dead man's han' an' turn dat dead man ovah on 'is face, an' dat murderer will come dere.

1 BLACK HEN EGG BOUND INTO RIGHT HAND

(You put it in either hand?)

Put it in 'is right han'. [Memphis, Tenn., (1556), 2830:5.]

7437. I would git a fresh *yard egg* from a frizzly hen an' I would take **an'** place it in dis man's right han', de dead man's right han', an' I would **bury 'im** on 'is face. An' aftah nine days he **be in de** groun', de egg would bust an' **dis man would** come an' give himself up. [New Orleans, **La.,** (853), 1346:1.]

1 FRIZZLY HEN EGG IN RIGHT HAND

7438. Bury murdered person wit **egg undah left** arm. [The usual rite is an egg **buried in** each armpit. [Vicksburg, Miss., (?), 1007:11.]

1 EGG IN LEFT ARMPIT

7439. Lay an egg on the dead man's breast. **When that egg** *busts*, the murderer will return. [Vicksburg, **Miss., (?),** 986:4.] Bury dead man with a black hen's **egg on his breast.** [Vicksburg, Miss., (?), 1032:5.] [For original notes, see **attached pages** in original manuscript.]

1 EGG ON BREAST

7440. Yo' jes' go right an' take a aig.

(Any kind of an egg?)

Jes' any kinda aig but let dat aig be lay on Friday. Bury it to de no'th cornah of de house in a piece of cloth an' dat bring dat person back.

(Bring who back?)

De person who killed de man.

1 EGG LAID ON FRIDAY
BURY NORTH CORNER OF HOUSE

(Whose house do you bury that at?)

Well, yo' bury it to yore house. [Waycross, Ga., (1122), 1804:10.]

7441. Now, yo' kin do dis. Dis anothah thing. If a pusson *poison* somebody belongin' to yo' an' yo' feel dat dat pusson have been *poisoned*, dat pusson near [to you] is a corpse. Yo' git choo a fresh hen aig - see what I mean - an' yo' put it undah dat pusson,

1 EGG UNDER CORPSE IN GRAVE

in de corpse, undah dat pusson dat is in de corpse. Put it undah dere, don't break it dough [though]; but chew gotta do dat in secret, see. An' yo' let dat aig stay in dere an' bury 'im wit dat egg in dere, in de corpse, an' if dat pusson was kilt or *poisoned*, immediately aftah de egg break, de pusson who done de *poisonin'* will die. [Charleston, S. Car., (?), 644:2.]

1 EGG IN MOUTH

7442. Jes' lak if ah had a frien' now an' he should git killed an' de man should escape, jes' put a aig in 'is mouth - any kinda aig yo' kin git from de sto', de grocery sto'. He'll come back.

(Put an egg in whose mouth?)

In de man who's daid.

(Just one egg, you men, in his mouth. Any kind of an egg?)

Any kind. [Brunswick, Ga., (1210), 2046:4.]

7443. Take a' aig an' bury dat man wit 'is face down an' put dat aig right back on de corpse [demonstrates].

(Right in the center of the neck, right in the hollow of the neck.)

1 EGG IN HOLLOW OF NECK

Right heah in dat centah, right dere in dat little low place. [Memphis, Tenn., (1543), 2694:5.]

7444. Well, when dey bury de man dat's dead, well, dey gen'ly [generally] write de man's name dat is gone an' put it undah 'is feet an' up undah 'is haid, an' put a aig in 'is right han', an' when dat aig bust, an' as long as dat paper wit dat name is dere, when dat name goin' to rot, de man will return. He got to come back.

NAME ON 2 SLIPS OF PAPER
ONE AT FOOT AND OTHER AT HEAD
1 EGG IN RIGHT HAND

(You mean when *the name is going to rot*?)

Rotten in dat papah, dat will cause him to [come back].

(You put one paper at his foot and one at his head.)

De man's name dat did de killin'. [New Orleans, La., (830), 1233:1.]

7445. [My recording machine was 3 or 4 words late starting.] An' runs away, yo' take a dead person, yo' bury 'em on dere face, lak dat. Yo' take de man dat killed 'im an' yo' write his name three times. If it's possible dat chew kin git dis [dead] person's han' open, yo' put one name in dis han' [demonstrates].

(The right hand.)

See, an' yo' take a egg from a hen, white hen, if yo' kin git it.

NAME 3 TIMES ON PAPER
IN RIGHT HAND

(A white hen.)

1 EGG FROM WHITE CHICKEN
IN LEFT HAND

If yo' kin git it, an' put dat egg in dat hand [demonstrates].

(In the left hand.) [Explained later.]

If yo' can't git it in de han', put it as neah de body as yo' kin. Be sure dat dis name is in dis han' an' dat party'll come back an'

give up.

(There's one thing about that. What do you do with the other two names?)

Jes' write de three names in dere an' put it in dis right hand. An' yo' put de egg in de lef' han'.

(You put the name three times on a piece of paper?)

Yes.

(I see.)

An' put it in dis han' [demonstrates].

(In the right hand.)

An' den yo' put de egg in dis han'.

(Put the egg in the left hand. All right.) [New Orleans, La., (883), 1454:6.]

7446. Yo' take yo' a aig an' yo' write his name on it.

(Whose name?)

De fellah's name whut did de killin', nine times, an' yo' bury it. An' in nine days he will come back. Dat's if he's run away some place an' dey cain't ketch 'im, cain't git 'im.

NAME 9 TIMES ON 1 EGG - BURY UNDER DOORSTEP

(Where do you bury that egg?)

Yo' bury dat aig right undah yore steps. [Memphis, Tenn., (1547), 2808:9.]

WRITE ON 1 EGG "MURDERER COME BACK" PUT IN DEAD PERSON'S HAND

7447. Ah've hear'd dis about a person dat got killed. Jes' lak ah would kill somebody an' nobody roun' know who done it, but de way tuh find out who done it, who really done it, is wit dis dead person. Yo' put an aig in dey han' an' write on de aig. "Murderer come back." An' let it stay 24 hours an' dey'll ketch 'im. [Memphis, Tenn., (1530?), 2734:11.]

7448. (How long ago did it happen?)

Long as they make [I interrupt].

(This story that you are going to tell me, how long ago did it take place?)

What about, de eggs?

(Yes.)

Of a man killin' a man?

(Yes, well, you said it was about three months ago?)

Yeah, about three months ago I saw dat happen, jes' whut I'm speakin' about now.

(Well, tell me the whole story.)

[This murder occurred near the end of 1937.]

A man, he wus livin' wit a woman an' him an' dis woman had separated. Dis woman mixed up wit anothah man. An' so, well, dis man what had been livin' wit de woman come by de house. So dis [new] man, he hadn't been roun' dere long, no one knows nuthin of 'im. So he told dis man, he say, "Listen," he said, "I'm livin' here now," he say, "I don't wan' choo to come nowhere roun' where I'm livin' at, I don't wan' choo a-comin' wit dis woman." So, he [former man] say, "All right." So he leaves dere. So one day de man wus off workin' an' he came by dere an' somebody told 'im dat de man had been by dis house again. So it wus dat Saturday night. So dat Saturday night he couldn't fin' dis fellah. Dat Sundah jes' about twelve o'clock, he finded dis fellah. He wus playin' cards - him an' anothah fellah wus playin' a game dey call *Coon Can*.

2 EGGS - ONE IN EACH HAND - BURY ON FACE

(*Coon Can*?)

Coon Can, yes, dat's a game dey play wit ten cards - [something] was 'leven.

An' when dis [former] fellah saw 'im - he had told people all up an' down Morristown, dat anywhere he see dis fellah, he wus goin' to kill 'im.

(That was here in New Orleans?)

No, dis was out in de country at a little town dey call Morristown. I was done raised dere. An' so when dis fellah gits near 'im - some of 'is frien's had told 'im dat dis fellah had been lookin' fer 'im wit a pistol to kill 'im. Well, when he saw dis fellah, he wus settin' down behind a barrel. An' when dis fellah walked aroun' de barrel, well, dis fellah saw 'im an' he jumps up an' run. But he had de seven of di'monds in 'is han'. He shot 'im four times - four times - shot him twice through de heart, once in de leg an' in de side - killed 'im an' lef'. Nobody knows nuthin of 'im, didn't know where he had came from or nuthin of de kin'.

So, a old lady, she took two eggs an' put 'em in 'is han's befo' he got stiff, put two eggs. Dey *waked* 'im [held a wake for the corpse] wit two eggs in 'is han's. Well, when dey comin' down to bury 'em dat nex' day, dey buried 'em - she told 'em, she say, "Now listen, dis man gone. We knows nuthin' about 'im, don't know whut way he gone, or nuthin of de kin'."

An' so dey buried dis man on 'is face. An' she say, "De day when dem eggs bust, dis man will be back." Sure 'nuff, dey did dat, de family agreed to do it. Well, in about eight or nine days, close as I could guess, dem eggs must-a busted, cuz de man comes an' gives up 'imself. He walked into a big old, tavern-like, a white fellah has. Mr. Tim [Somebody], he runs a big ole place of business, yo' know, like dat, an' he walks up in dere. So, Stinwall was de sheriff, yo' know. Someone undah 'im [deputy], so he told 'im, he said, "Well, I come to give myself up." An' he wus speakin' to Stinwall's brother at de time - dey call 'im Amos. He said, "Give yourself up?" He said, "Yeah." Well, he didn't know 'im. He said, "Who are yo'." An' he said, "I'm de one dat killed de fellah in Morristown." He said, "Well, mah brothah ain't here," he said, "but wait a few minutes." Like dat - which he didn't have no business comin' up in dat white department, you see. So dey rings 'is brothah up an' de brothah came down dere an' got 'im an' carried 'im to Pepulo? jail. Dey ast 'im why had he come back. He said, he jes' couldn't have no peace of 'im leavin' from dere. He didn't think he'd done jes' right, dat he had taken somepin dat he couldn't give.

(HOW DO THEY *WAKE* A PERSON UP THERE IN THAT PART OF THE COUNTRY? What do they do?)

Well, jes' like you die. Well, out in de country dere ain't no place fo' to embalm 'em, see. Dey jes' have to keep yo' ovahnight, but here dey takes yo' an' jes' like de undahtakah gits us - well, dey take yo' an' dey embalm yo'. Well, dey don't have nuthin but singin' an' prayin' ovah yo', yo' know, like dat. Jes' like if any of yo' is Baptist or Methodist or Cath'lic, or anythin' like dat. Well, if dey's Cath'lic, well dey don't have no wake, dey'll jes' be a-settin' up dere wit yo'. Den de priest - befo' yo' die, de priest comes an' gives yo' a blessing.

(Well, how do they wake them out in the country?)

[I want a few more details about the country wake.]

Out in de country, well dey jes' preach a funeral or tell 'em yore life - yo' know, jes' de life yo' lived, if yo' wus a Christian.

(If you had a good or bad life?)

Yeah, if yo' followed Christianity.

[I do not forget the eggs!]

(Well, when they buried this fellow, did they take the eggs out of his hand?)

Left 'em in 'is han' - buried 'im wit de eggs in 'is han's. [New Orleans, La., (829), 1226:1.]

7449. If de man daid an' dey wanta know who killed 'im. Well, dey take dis daid man an' put a aig in each one of 'is han's an' yo' bury 'im on 'is face. De person dat done dat will return an' acknowledge dat dey did dat. Dat's whut dey tell me. [Fayetteville, N. Car., (1396), 2512:5.]

7450. Put an egg in each hand of the murdered man, bury him face down, and that will bring murderer back. [Washington, D.C., (?), 828:3.]

7451. All yo' do, go whah dey got, yo' know in de country whah dey got fresh-laid aigs. An' dat daid man, yo' take 'im an' bury 'im wit one fresh aig in each han'. An' in two or three weeks time, dat man whut did de killin', he gon'a come right back. [New Orleans, La., (787), 1099:1.]

7452. Ah tell yo' whut chew do, if a man git killed an' yo' don' know who did it, tryin' tuh find out. Yo' kin take two fresh hen aigs an' put 'em in each han'. Now lotsa times yo' jes' write de man's name yo' think it is, or sompin lak dat, but de main point, yo' jes' write, "Murderer give up." Jes' write on it, "Murderer, give up," an' "In the Name of God." An' put it in 'is han's. Keep 'im out de groun' 36 hours, den go 'head an' bury 'im, if he's not come. But ah'd be willin' tuh bet he'll be dere befo' yo' bury 'im.

2 EGGS - ONE IN EACH HAND - WRITE ON ONE EGG *MURDERER GIVE UP* ON THE OTHER EGG *IN DE NAME OF GOD*

(You don't bury him with those eggs in his hands?)

Yessuh, de aig in each han', let 'em stay in dere, hen aig. Jes' so it's a fresh one. Now yo' don' want no cold storage aig. Yo' wants a fresh hen aig. An' if he hasn't give up in de 36 hours, he will give up an' it 'twon't be long. [Memphis, Tenn., (1529), 2733:3.]

7453. An' den yo' kin take a egg, or de same egg, same kin'a egg, if somebody kill someone, an' aftah dey kill someone - well a fellah killed one of us colored an' my grandfathah did dis. I know dis. An' he take dem eggs an' he put 'em in de person's han's an' cross de han's jes' lak dat, an' dey caught 'im.

(When they put those eggs in the hands, they had to cross the hands?)

2 EGGS IN HANDS CROSSED ON BREAST

Yes sir, cross de han's jes' dat way wit eggs.

(Cross the breast?)

Cross de breast, an' he couldn't go away. Dey caught 'im. [New Orleans, La., (859), 1367:7.]

2 EGGS - ONE IN EACH ARMPIT

7454. When you put him in this casket [coffin] jis' put two hen aigs - fresh hen aigs - [one] under each arm [in each armpit]. [Little Rock, Ark., (903), 1475:5.]

2 EGGS IN ARMPITS BREAK ON THIRD DAY JUST BEFORE BURIAL

7455. Put an egg under each arm of the murdered man and leave three days and break them just before burial. [Vicksburg, Miss., (?), 1042:2.]

2 BLACK HEN EGGS IN ARMPITS

7456. De aigs from a black hen.

(Get two eggs from a black hen.)

Yo' bury 'em, one undah each pit of de dead man's arm, an' when yo' bury 'em dat way, den dis fellah wandah back. [Memphis, Tenn., (915), 1483:8.]

7457. Ah've heard 'em say if a person killed a person, befo' yo' bury 'em, if yo' take a aig from a black [hen] an' put it undah each arm befo' yo' bury de body, whosomevah it is kilt 'em will come; if de aig busts befo' yo' bury 'em, dey'll have tuh come an' give deyself up. Both of 'em yessuh, up undah de armpits. [Memphis, Tenn., (1541), 2787:7.]

7458. Yo' take two black hen aigs. Yo' take one an' put it at his haid on de left side in de coffin or casket or whatevah it is, an' yo' take one an' put it in his left hand. Dat's whut ah've heard, an' say when dat aig bursts, dey'll have tuh come back. Say, dey'll have tuh come back an' surrender. [Memphis, Tenn., (1544), 2805:4.]

2 BLACK HEN EGGS - ONE IN LEFT HAND OTHER AT LEFT SIDE OF HIS HEAD

7459. Yo' take a black hen aig, jes' lak anybody git killed, an' yo' put one in de man's han' when yo' bury 'im. Den yo' bury one at de haid of de grave an' de person cain't go no place. Dey'll come back an' admit whut dey did.

(Which hand do you bury it in, either hand?)

Let's see, ah think it's de left hand. Turn it down, yo' know de sharp point down.

(When you bury these eggs, at the head of the grave, bury with the sharp point down.)

At de haid of de grave, yes. [Memphis, Tenn., (1549), 2816:3.]

2 BLACK HEN EGGS - ONE IN HIS HAND OTHER AT HEAD OF GRAVE

7460. (Do you take these two black eggs from the same hen, then?)

No, sir. Yo' have to get a egg from each hen.

(From each black hen?)

Each black hen.

(That you put in this man's hands?)

In his hands.

(To bring back the fellow that ran away, that killed this man?)

To bring back the fellah dat killed 'im. [New Orleans, La., (850), 1315:1.]

2 BLACK HEN EGGS IN HIS HANDS EACH EGG FROM DIFFERENT HEN

7461. Get two black hen eggs, write murderer's name all over eggs, put one in each hand. [Mobile, Ala., (?), 897:6.]

2 BLACK HEN EGGS - ONE IN EACH HAND MURDERER'S NAME ALL OVER EGGS

7462. Dey put two fresh eggs in de dead person's hands an' bury 'im wit dem two fresh eggs - black hen eggs - an' he'll come right straight back to where he done it den. [New Orleans, La., (814), 1146:13.]

2 BLACK HEN EGGS - FRESH BURIED IN DEAD MAN'S HANDS

7463. This is only a small parable I want to give as an idea.

If a young girl would go out wit some boy [if] he would drown this girl. After this girl had been drowned, she would rise in three day's time. All right. They go to some foreteller an' she say, "Yes, that's what you want." Well, the final facts - if the people want to see the facts - wants this boy to do the same thing that this girl did, commit suicide. Yo' may go to work an' take a rope, before buryin' dis girl, an' place aroun' 'er neck. Tie it, bring through each arm an' tie each arm.

2 BLACK HEN EGGS - ONE IN EACH CROSSED HAND TIE UP DEAD PERSON WITH NEW ROPE KNOTTING IT AT NECK AND WAIST AND LEGS - BURY ON FACE

(Tie her arms behind her?)

No, tie 'em down.

(I see, tie them down.)

The next knot goes in around her waist, but a piece of new rope. Then tie the

legs together. May look an' git two black hen eggs, put in each hand an' cross 'em up in each hand. Bury the girl on 'er face. In nine days time or five days, this fellow will be floatin' round the same place where this girl was picked up from. [Norfolk, Va., (456, *Doctor* England, *see* pp.1386-1401), 441:4.]

7464. Bury 'im on 'is face wit a aig in each han' an' tie him wit a piece of seagrass rope. Dat wuz done heah not so long ago right in dis town, ovah de rivah at least.

2 EGGS
ONE IN EACH HAND
LEGS TIED WITH SEAGRASS ROPE

(What will that do then?)

Dat'll make 'im come back an' give himself up.

(You tie that on his hands or?)

Tie de feets togethah wit dat piece of seagrass rope, an' dey han's wit de two aigs. Not at dey face, but dere han's wit de two aigs, an' dey'll sho' come back. Any kinda chicken aigs, hen aigs, yo' know.

(You bury the man on his back?)

On 'is face. [Algiers, La., (1584), 2954:6.]

7465. Yo' kin take, yo' see, lak if a man would kill a person, go to a stream an' take three eggs, jes' git yo' three eggs an' bur' 'em in de watah in somepin dat de eggs'll stay down dere 'til dey rot. Take dem eggs an' bur' 'em until dey git soaked in watah. Take three eggs while dis pusson is bein' waked - lak at a wake. An' bur' 'em. Bury dat person wit dem eggs in dere han's. Put de eggs in dere han's. An' when dat pusson is buried, if dem eggs bu'st in dere han's, aftah dey are buried - when dem eggs bu'st, aftah dem eggs bu'st, dat pusson dat kill dat pusson is comin' back to dat same scene at where he committed de crime.

2 BLACK HEN EGGS
LET THEM STAY IN HOUSE BEFORE THE WAKE
DURING WAKE BURY THEM UNDER WATER

(What did you bury those eggs in the water for?)

Yo' take dose eggs an' bur' dem in de watah, if yo' don't bur' dem, don't git a chance to bur' dem in de pusson's han's when he's bein' bur-ried, yo' kin take dose eggs an' wrap 'em in somepin an' bur' 'em in de watah. Yo' undahstan'?

(Oh! I see.)

An' bur' dem in de watah. But be sure dat de eggs dat yo' use come out of de house where's de pusson who is waked. Dat's been - dat's in dat house dat night, dat pusson who is waked in dat house. An' bury 'em undah watah, bury 'em in somepin so dey can't come up on de top of de watah. An' when dem eggs bu'st undah dat watah, dat pusson'll come back jes' de same if dose eggs were buried in de han's of dat pusson.

(How many eggs did you say you used?)

Take yo' three if yo' bury 'em in de watah. If yo' bury de pusson [use two eggs], put a egg in each han' - in each han' of de pusson.

(Well, why do you take three if you bury them in the water?)

Becuz yo' got no body - yo' buryin' two eggs wit de body. But when yo' bury de three eggs, one egg represents de body, an' de othah two eggs represent de han's of de pusson dat dey in.

(Oh! I see.)

Yo' undahstan' now? How it is?

(Yeah, I undahstan'.)

Yo' got no body in de watah.

(Any particular kind of eggs?)

Hen eggs.

(From any kind of a chicken?)

Take a black chicken. Eggs from a black chicken. Git yo' three eggs from a black chicken. [New Orleans, La., (828), 1216:2.]

7466. If a man killed somebody an' run away, yo' will take de daid one an' lay 'im on 'is face. An' yo' git three fresh aigs an' put one in each han'. Put one in each one of 'is han's an' lay one undah heah, right up undah his chin heah. Lay 'im on 'is face, de daid one. Dat's if yo' cain't identify de fellah, yo' lay de dead one on 'is face an' put one dem fresh aigs in each han' an' lay de one right undah his neck heah undah his face. If dat man, if he won' come back dere, he be put where he kin be seen. [New Orleans, La., (1571), 2885:6.]

3 EGGS - ONE IN EACH HAND - TURN CORPSE
PUT THE THIRD EGG UNDER HIS CHIN

7467. Yo' take three black hen eggs an' yo' shore [sure] dey black hen eggs, an' yo' take an' yo' put - yo' half boil it [them] an' yo' put [demonstrates] one undah dis heah an' one dere an' one 'tween 'is legs.

3 BLACK HEN EGGS HALF BOILED
TWO IN ARMPITS - ONE NEXT TO PRIVATES
OR MURDERER'S NAME ON PAPER WITH LAST EGG

[*One...heah an' one dere* are quite all right while I watch informant's actions of pointing under each arm, but next week or next year I may not understand the words. That is the reason why I must always describe actions when possible, as follows:]

(Wait a minute! You put one in his left armpit, and one in his right armpit, and one there, next to his privates.)

In dere, yes. An' den yo' put on 'is clothes an' bur' 'im, an' whoevah killed 'im, dey got to come to dat spot an' dey be picked up.

(I see, they'll be picked up.)

Dat's for sure.

(I see.)

Well, yo' have to half boil dose black hen eggs - jes' halfways - to control dat dey won't be so easily rotted. Dey - yo' wants 'em good enough to stan' awhile. Use half-boiled eggs.

(I see.)

Cuz if dey are raw in handlin' de dead dey bu'st. A half day dey are bu'sted.

(I see. Don't use raw ones because they might *bu'st* in handling the dead. That's the reason they boil them, so that they will be harder?)

Yes, a little bit. An' de party will natchly [naturally] come back where he killed dat man an' want to be [taken].

[Informant now adds a variant of what can be done with the third egg.]

Put de party's name on a piece of papah - de one who killed 'im, write 'is name on de papah an' put it 'tween 'is legs wit a egg 'tween 'is legs. He has got to come to dat spot.

(I see.) [New Orleans, La., (825), 1200:1.]

3 BLACK HEN EGGS BURST AGAINST MURDERER'S HOUSE
CALLING HIS NAME AND CURSING HIM

7468. Well, if a man kill a man an' yo' know where he's at an' yo' want 'im to die, at de same moment durin' de right time, yo' takes three eggs.

(What kind of eggs?)

Black hen eggs. Yo' go to 'is house an' yo' throw dat egg on 'is house an' call 'is name an' cuss 'im de same time. Nex' mawnin' de undahtakah dere - de *coffin man.* [Charleston, S. Car., (519), 616:2+85.]

4 EGGS - 2 EGGS IN EACH HAND
HANDKERCHIEF CATER-CORNERED OVER FACE

7469. Lak he be dere. Well yo' kin put two aigs in each 'is han', bury 'im wit two aigs in each han'. An' yo' kin put a bran'-new pocket han'chuf ovah 'is face, an' whoevah dat kill 'im, dat will draw dat person back.

(How do you put that handkerchief over his face?)

Jis' put it catah-cornah [here *diamond-shaped* to face] ovah dey face lak dat [demonstrates].

(One point to the head [forehead], one to the throat, and one toward each shoulder. You mean put two eggs in each hand. Use four eggs. Any kind of eggs?) Yes, any fresh hen aigs. [Memphis, Tenn., (943), 1524:14.]

5 EGGS - 2 IN EACH HAND - 1 UNDER HEAD

7470. Put two eggs under each arm and one under the head of the murdered man, and after these five eggs rot and bu'st in the grave the murderer will return. [Vicksburg, Miss., (?), 1039:4.]

DIRT FROM UNDER FACE OR FALLEN VICTIM SPRINKLE AT MURDERER'S HOME WHERE HE OR MEMBER OF HIS FAMILY WALKS

7471. If a man happen tuh kill a man an' he fall of his face. If he fall on 'is face, if yo' kin go dere tuh de spot where he fall, an' git some of dat dirt where his face wus lyin', an' take dat dirt an' carry it right tuh dis person house whut kill 'im, an' sprinkle it roun' in de yard, or undah de step where some of 'is family prob'ly walk ovah it, dat'll bring 'im back. [Brunswick, Ga., (1188), 2004:8.]

FACE - TURN CORPSE ON - UNTIL DAY AFTER MURDER

7472. Turn the murdered man on his face an' leave him on his face until the next day. [If the man fell on his face, leave him face down until following day. In former days and until recently in isolated communities, the body was buried the day after death.] [Little Rock, Ark., (887), 1462:11.]

7473. Jes' lak if a man is dead, killed, an' yo' wanta keep 'im [murderer] from runnin' away, dere ain't - yo' ain't got but one thing to do. Jes' like ah'd kill a man an' dey wanted to ketch me an' didn't want me to git away, he wouldn't have but one thing to do. Bury de man on 'is face. Bury 'im on 'is face an' dere ain't no ways fer 'im to git away. Might go off but he'd have to come back. [Jacksonville, Fla., (597), 770:3+81.]

FACE - BURY MURDERED PERSON ON

7474. Jes' lak yo' kill some of mah fren's. Ah dunno [don't know] who done it, but ah got-a idea dat sech-an'-sech-a-one done it. Ah'll take de dead person an' turn 'im on 'is face an' de man who done it [I interrupt].

FACE - TURN MURDERED PERSON ON - IN COFFIN - BURY

(Where are you going to turn him on his face? Where?) Turn 'im on 'is face in de coffin. Co'se yo' don't want it tuh be public. Yo' kin git de undahtakah to turn dis person on 'is face when he go tuh bury 'im. Covah 'im on up, an' aftah dat de fellah who done it will go tuh *lingahin'*. He'll go to *lingahin'* an' he'll nevah stop till he die an' follah shortly aftah.

An' if dere fo' or five in de crowd dat kill dis man - fo' or five in de crowd dat kill 'im - all who in dat crowd will certainly follah [because they did not help victim or report the crime, etc.]. [Sumter, S. Car., (1371), 2429:9.]

7475. If he kill dis man an' *put 'is han' on* 'im [abuses body after the killing] an' go away, why when dey bury dis man an' turn 'im on 'is face, den dis person have to come [back] an' dey git 'im.

(What do you mean that if he *put his hand on* him?)

Lak if he killed dis man an' knock or move him aroun' aftah he kill 'em an' 'is han' went on 'im, why den when dey bury dis person dey turn 'im on 'is face an' dis person will have tuh come back. [Sumter, S. Car., (1363), 2405:1.]

7476. Lay de man on 'is face, put 'im in 'is casket [coffin] an' bury 'im on

'is face, an' dey says dat de man dat killed 'im will come back an' confess. [Wilson, N. Car., (1464), 2651:1.]

7477. Bury corpse on face an' murdahah cannot run away. [Charleston, S. Car., (?), 645:4.]

7478. Bury dat [murdered] man on 'is face an' he'll [murderer will] come back. [Little Rock, Ark., (890), 1463:18.]

7479. Bury corpse on face while warm; murderer will return. [Norfolk, Va., (?), 456:2.]

7480. Bury murdered man on face to bring murderer back. [Vicksburg, Miss., (?), 1034:1.]

7481. Bury murdered man on face to bring murderer back. [Mobile, Ala., (?), 891:4.]

7482. If the murdered persons falls on his face and is buried on his face the murderer will return. [Mobile, Ala., (?), 952:8.]

FIG TREE

7483. Yo' kin kill a person an' go to a fig tree an' git some of de leaves off dat fig tree an' put 'em in each one of yore shoe. No mattah whut chew done done, dey can't ketch yo' den. [Waycross, Ga., (1093), 1761:10.]

FILE - TELEGRAPH POLE

7484. Ah know two diff'rent ways yo' kin use a file. Perhaps yo' is out some place an' yo' is run intuh somepin. Yo' might be in de road yo' might say, an' yo' might be afraid tuh stay in de road or on de highway, yo' know, an' yo' might have tuh take to de woods. Well, yo' wouldn't wanta do dat. If yo' had a bran'-new file, yo' could jes' stick dat file in a telegram [telegraph] post an' dey couldn't call [telegraph] nowhere. An' dat'd give yo' a chance tuh git away - until dey'd come an' fin' dat file in dat post. [Memphis, Tenn., (1452), 2790:10.]

FOOT TRACK OF MURDERER CUT OUT OF PAPER NAILED UNDER HORSESHOE OVER GATE

7485. Jes' lak if a person's goin' - jes' say yo'd walk ovah dis flo' heah. Now, yo' could take yore square yo' know an' yo' could take de measure of dat. Take de measure of dat shoe [foot track]. Take de measure of dat shoe an' yo' cut dat, cut dat jes' lak dis heah, yo' undahstan', jes' de shape of dat shoe. See [demonstrates], heah yo' go. See, yo' take dat shoe [track]. Yo' take dat shoe an' yo' measure dat. Yo' take dat up an' yo' watch it, yo' watch de shape of dat shoe. An' yo'll take, say a horseshoe an' yo'll nail dat right up ovah as yo' come - forty inches about dat gate dere - nail dat up dere. An' if dey done did anythin' dishones', dey'll come back jes' lak a dead man, de person who made dat track, dey'll come back to dat place.

(If they killed anybody?)

If dey killed anybody dey'll come right back to dat place.

(Do you put up this shoe track you make [from measurement] under the horseshoe?)

Yes, put dat undah de horseshoe. Nail dat horseshoe. [New Orleans, La., (1571), 2885:4.]

MURDERER'S FOOT TRACK IN VICTIM'S COFFIN

7486. Ah've heard of dem takin' de man's tracks, de one dat done de killin', taken 'is tracks an' puttin' dat dirt into de casket, jes' sew it up in a bag, an' put it right into de casket, an' dey claim dat man, if he leaves, he will come back. (The man that did the killing, he will come back if his foot tracks are buried in the casket.) In de casket wit de dead man dat he killed. [St. Petersburg, Fla., (988), 1595:3.]

7487. (What do you do now when this man is killed?)

Get dis *niggah's* tracks what killed 'im an' put 'em right by dis man's grave, an' turn dis man ovah face on dat track. He can't go.

(He can't run away.)

[The word *nigger* is used four or five times by black persons in HOODOO.] [Jacksonville, Fla., (592), 764:3+85.]

MURDERER'S FOOT TRACK IN GRAVE
VICTIM BURIED FACE DOWN OVER IT

7488. Dere's a way dat dey could bury 'im. Ah know dat a personal fact. A frien' of mine got killed an' dey turned 'im on 'is face - dey buried 'im on 'is face. An' it's a known fact dat if somebody killed anybody, an' if yo' bury 'em on dey face an' yo' turn dey haid eastward an' face it westwards, dey can't go nowhere - dey gotta come back.

GRAVE OF MURDERED PERSON - ORIENTATION

(1) HEAD EAST - FEET WEST

(The fellow that killed him will come back?)

Yessiree. It ain't no *if* about dat business. Dat Big Boy Brown killed a frien' of mine. Big Boy wus a friend of mine an' also dis ole man dat he killed. Ah know becuz ah got in some trouble right chere mahself at de time an' ah had tuh go to jail. Me an' 'im wus in jail at de same time. Had 'im in dere firs' an' ah got in a little trouble aftah.

(This other fellow that killed the old man?)

Yes sir. [Waycross, Ga., (1153), 1891:5.]

7489. It depends upon how he fall. If he fall wit 'is face to de groun', yo' can't help but come back. But in ordah to bring 'im back, yo' take dis man an' keep 'is body laid east - head east an' feets west. An' yo' reads de Ten Commandments wit dat, an' wit'in de nex' nine days he'll have to come back. [St. Petersburg, Fla., (1025), 1659:2.]

7490. Ah tell yo' it make sure yo' wouldn't last long. Dat's de easiest method. Ah seed dat done right in mah home.

(In Orangeburg.)

(2) NORTH TO SOUTH GRAVE
CROSSWAYS OF DE WORL'

In Orangeburg [S. Car.]. Ah knowed dey [normally] dig dat grave lak dat - digs de grave up an' down, east an' west. Well dey turn it lak dat [demonstrates north and south, *see later*], see, an' drives de footstep, de footpost [footboard] down so yo' can't see dat atall, an' leave de head [headboard] standin'.

[I now explain preceding demonstrations.]

(You make this grave north and south and you drive the footboard all the way down.)

All de way down an' de head [board] you leave high. Den yo' go back home, now, an' yo' done find out dis fellah git killed, an' yo' goes an' yo' turns - jes' lak yo' dies on dis bed [in interviewing room]. Dat's dere three days. Yo' lay ovah a couple of days. Yo' take dese clothes whut he gits killed in an' bury de clothes. Bury de same clothes. Be sure dat yo' bury 'em at, right by 'is do' though.

(By whose door?)

By de fellah who do de killin'. Well, he cain't git away dere cuz he have to walk both ways. An' de firs' time dat he walks ovah it, or de firs' day dat he be's neah around it, he'll git right up an' say, "Ah don't feel good," an' he start tuh throw up. He start tuh throw up in 'is sleep, yo' know, "Sech-an'-sech-a-one bothahin' me. Oh, ah gotta go pay dis man. Ah gits sick." Dat wus fer de - dat wus fer de murderer's death sure. Ah see dat happen. Ah standin' in de room right nex' to - lak dat room dere, an' he's talkin' to me. He's dead but he - he gotta go to pay a debt. Now, dat ketch 'im, he ain't gonna live long cuz

yo' done crossed 'im 'cross de world, see [with the north-south grave]. But he's goin' follah 'im down. Dis man [his spirit] gonna worry 'im. Soon as he see dat, he goin' - well he ain't goin' live long. He'll die about a day or two aftah. [Charleston, S. Car., (?), 637:1+85.]

7491. Bury 'im on 'is face *crossways of de worl'* - no'th an' south. Yo' know, prack'ly [practically] dey buries 'em east an' west, but chew jes' bury 'im on 'is face, bury 'im no'th an' south an' he'll come back.

(That fellow who killed him will come back?)

Yes sir, he'll come back. [Brunswick, Ga., (1240), 2110:9.]

7492. Lak if ah wus to kill a man an' tried to git away, an' yo' want me caught. Why yo' jes' when yo' bury dis man, don't place dis man east an' west. Jes' take him an' bury 'im on 'is face north an' south, an' if ah go anywhere why ah turn an' come back. [St. Petersburg, Fla., (1042), 1689:5.]

7493. Well, dey takes 'im, de dead man who got killed an' bury 'im on 'is face. Den dey cut a lock of hair out de mole of 'is haid. Den dey bury dat near as dey kin find neah where dis man killed dis man at, an' dat man will be caught. An' den de person who bury him, de kinfolks, will walk ovah aroun' dis man three times an' bury de thing, dis lock of hair, an' he will be caught in three months or three years.

CIRCUMAMBULATE 3 TIMES GRAVE OF MURDERED MAN
LOCK OF HIS HAIR BURIED AT SCENE OF CRIME
KILLER CAUGHT WITHIN 3 MONTHS OR 3 YEARS

(After they find this dead man they bury him and they walk around him three times and then bury his hair out where he was killed?)

Yes.

(Do they walk around the dead man as soon as he is killed or after he is buried or what?)

After he is buried.

(Then they catch the fellow who has killed him.) [Savannah, Ga., (1279?), 2175:7.]

7494. I know how to do dat if dey wanted tuh ketch dat man. Said yo' go to de cemetery where dey bear [bury] dat man. Jes' lak dey bear de person. Den yo' go dere an' change dem stakes, change dat footbo'd an' dat headbo'd. Jes' lak yo' take de footbo'd an' put it tuh de haid an' take de headbo'd an' put it to de foot. An' said dey would have tuh come back if dey gone.

HEADBOARD AND FOOTBOARD OF MURDERED MAN'S GRAVE EXCHANGED

(You go to the grave of the man who was killed?)

Yes.

(And do that to bring back his murderer?)

Yes, an' he have tuh come dere. [Waycross, Ga., (1148), 1872:3.]

7495. Yo' kin take an' go to dat grave where dat man whut got kilt. Go to his grave an' yo' kin take de headbo'd an' carry it to de foot. Take de footbo'd an' carry it to de head, an' say, "Whosomevah kilt dat person." He's shure tuh come back an' admit dat he did de crime. [Waycross, Ga., (1135), 1844:6.]

7496. Mah gran'mothah says, she says, it's a devil's shoestring. She say yo' tie dis roun' yore waist - roun' about, yo' know right 'long heah [demonstrates], an' yo' git chew a little bag a sand an' put on each end of dis devil's shoestring, an' de man dat'll appear - yore mind will jes'

GRAVEYARD DIRT FROM VICTIM'S GRAVE 3 DAYS AFTER BURIAL
SCATTER ALONG ROAD - DEVIL'S SHOESTRING TIED ABOUT WAIST
WITH LITTLE BAG OF SAND TIED ON EACH END OF THE ROOT
FIRST PERSON COMING TO MIND IS VICTIM'S KILLER

come to 'im [your mind will show you a picture of the killer]. De man dat did dis to yo', yo'll see 'im. An' in othah words yo' be lookin' out fo' dat. An' de first man dat chure 'tention [attention] strike an' he gits in yore mind, well dat's de man dat really did de killin'.

Yo' kin take, lak dis [dead] man dere, yo' kin git some of de dirt offa his grave an' jes' scattah it round, yo' know, lak.

(This dirt now, what about that?)

Three days aftah de man is buried yo' kin take dis dirt an' scattah it along dis road, an' if dis man evah comes along dis road ag'in, he'll show 'imself up. In othah words, if he evah cross where yo' scattah dis dirt, in othah words, de spirit is not normal till three days aftah, den yo' git it offa dere an' scattah it 'cross de road. [Waycross, Ga., (1080), 1748:7.]

7497. Go tuh de graveyard ag'in an' take a piece of silvah. Yo' take a large piece of silvah when yo' want chure work done. Yo' go tuh a baby's grave - yo' know, a child's grave, an' yo' say - face de risin' sun - an' yo' say, "*In de Name of de Fathah, an' Name of de Son an' Name of de Holy Ghost*, de man dat killed mah husban', brothah, sistah or whoevah it wuz, ah want chew tuh bring 'im back befo' de sun sets." An' dey say gen'ly [generally] comes. Come back an' connect aroun' where he kin be caught. [Fayetteville, N. Car., (1419a), 2557:11.]

GRAVE OF BABY OR CHILD - SILVER - FACE RISING SUN
REPEAT 3 HIGHEST NAMES WITH PETITION

7498. Dey says if yo' kin git dis man track, yo' kin bring 'im back. If yo' can't git 'is track, take anythin' belongin' to dis man an' anythin' lak dat.

(The man that did the killing?)

Yes sir, an' he gone. But, jes' lak yo' kin take de bow off 'is hat. If yo' kin git any hat or anythin' dat belongs to de man, yo' take dat an' wheah dis crime is committed an' wit graveyard dirt, yo' bury it dere.

DIRT FROM WICKED MAN'S GRAVE AND PIECE OF MURDERER'S CLOTHES BURIED AT SCENE OF CRIME

(You bury it where?)

At de graveyard. [No], yo' git de graveyard dirt an' yo' bury it wheah dis crime is committed, yo' know wheah he did de killin', an' he'll have to come back; if not, to dat house, he'll come back in dat neighborhood.

(Out of what graveyard do you get that dirt?)

Yo' git it out from on top of a wicked grave, a person dat chew know died wicked. Yo' go an' git 'is dirt. [Savannah, Ga., (1269), 2148:6.]

7499. If you git his [the murderer's] dirty clothes, you kin take his dirty clothes an' yo' kin carry 'em to de cemetery an' yo' bury dem clothes. [Little Rock, Ark., (890's), 1459:18.]

MURDERER'S CLOTHES BURIED IN GRAVEYARD

7500. An' jes' lak if a murdah' [murderer] have did somepin, why go tuh de cemetery tuh a fresh grave, de freshest grave dat chew kin fin'. Go dere an' git chew some graveyard dirt an' take two pennies an' some watah an' put it into a bottle an' put that graveyard dirt in dere an' shake it up an' set it aside until yo' see bubbles come from it, until bubbles from dem pennies in dat watah. When dem bubbles start, 'is min' is gittin' bad. He'll come right straight back tuh where he killed dis fellah. [Memphis, Tenn., (1537), 1550:7.]

GRAVEYARD DIRT - 2 PENNIES - IN BOTTLE OF WATER
SHAKE - BUBBLES SHOW MURDERER'S MIND *GITTIN' BAD*

7501. Jes' take of dat dirt, yo' know graveyard, an' a frog. Yo' lay 'im on his back in dat dirt an' yo' put some weight on 'im an' cover 'im an' let 'im

stay dere, so he cain't move no ways. Well, he's stay dere - see, he'll smothah in dat. Well, he's comin' back an' he'll find out.

(Well, where are you going to put this frog?)

Undah de steps. Yo' put dat weight ovah 'im, lay 'im on 'is back.

GRAVEYARD DIRT AND FROG SACRIFICE

(What do you do this for? For what purpose?)

Tuh make him come back, de murderer. [Memphis, Tenn., (1533), 2751:2.]

7502. But de way dis would be done, yo'd have to know de person name - yo' have to know de person name..

NAME - BIBLE AND KEY

(The man who killed this man.)

Lak yo' knew 'is name an' yo' know he done it, dey ain't caught 'im yet. Well, now yo' could take de Bible an' a key an' dere certain words yo' could say den an' dat pahtiklah [particular] person when yo' git to dat name, dat Bible would turn an' fall. [For Bible and key rites, *see* 550f., p.167f., and elsewhere.] [Brunswick, Ga., (1186), 2000:7.]

7503. Bury the murderer's name [if known] with the corpse to bring back murderer. [Mobile, Ala., (?), 889:6.]

7504. They tell me if anybody git murdered an' de fam'ly don't know who do it, or if dey know an' dey can't do anythin' about it. Sometime dese people [who murder] have deyself *fixed* lak dat an' yo' can't do anythin', see.

NAME OF MURDERER UNDER TONGUE OF VICTIM COUNTERACTS *DRESSING* GIVEN MURDERER BY HOODOO DOCTOR

(This is my only example of a person contemplating murder can go to a hoodoo doctor to be *dressed* so that he will never be caught or convicted. A person can also have himself *dressed* by a *doctor* as a protection against being murdered.]

Dey say yo' jes' write de person's name an' put 'em undah de dead tongue an' den yo' [I interrupt].

(You write the person's name and put it under the what?)

Put it in de mouth under de dead tongue.

(Oh! Under the tongue in the dead man's mouth.)

An' den yo' go an' eithah yo' dress de *box* [coffin] fer de person [murderer], or yo' put somepin in de grave [*dress* de grave] befo' yo' bury de dead, ah hear dem say. An' dey say dat person won't be long befo' dey follah de dead.

(Well, when you put this name under his tongue, do you have to do anything else?)

No, sir, 'cept to put de name undah de tongue. De person name, yo' jes' write 'em on dere an' put it undah. [Charleston, S. Car., (501), 545:3+85.]

7505. Well, it's jes' lak dis now, if yo' kill my brothah, or my sister, or any relation of me. All right. Well, dey'll take 'im to de undahtakah an' de undahtakah will 'balm dat body. Well aftah 'balmin' dat body dey will take 'im, an' have a wake - jes' lak dey call *set up*, yo' know, set up wit 'em yo' undahstan' dat night, see. An' de nex' day dey bury 'em. [This burial the day following death is almost the rule in these 4 volumes of HOODOO.] Well, *dey set up wit* 'em dat night an' de nex' day dey'll take 'em to de cemetery. Well, aftah takin' 'em to de cemetery, yo' let 'em lay dere three days see, an' de third yo' die an' de third day yo' rose. All right. Aftah dey rose - yo' will rise on de

NAME OF MURDERER 3 DAYS AFTER BURIAL
CALLED AT HEAD OF GRAVE
3 TIMES - 2 TIMES - 1 TIME
KNEEL - ASK LORD TO GIVE MURDERER DIFFERENT DEATH

third day - an' aftah dey rose, an' I knows it's de third day, well, I'll go to dat grave an' I'll stan' at de haid an' I'll call dat person who kill yo'. I will call 'im three times. See. Aftah I call 'em three times, I will call 'em twice, an' [after] I call 'em twice, den I'll turn around an' call 'em once [*magic of diminishing amount*] right at de head of de grave. An' [when] I call 'em once, den I'll kneel down an' I ask de Lord fo' what I want to be done to 'im. An' jes' de same [way] he killed yo' or me - if he killed me wit a knife, somebody will shoot 'im an' kill 'im; an' if he shoot me, somebody will cut 'im to death. [Murderer will suffer a death different from the one he gave.] See, but he'll have to die somehow. [Charleston, S. Car., (511), 579:1+85.]

7506. Dere's things yo' kin do to de dead man. If yo' go to dis dead man, dey claim to his grave, nine mawnin's an' call 'is name an' ast 'im who killed 'im, dey claim dat he'll tell yo' in de ninth mawnin'.

FOR 9 DAYS BEFORE SUNRISE VISIT MURDERED MAN'S GRAVE
CALL HIS NAME AND ASK WHO KILLED HIM
HE'LL TELL YO' IN DE NINTH MAWNIN'

(What time do you go out there in the morning? You go out there in the morning, you say.) Yes, go out to dis body jes' 'fore day - jes' since it's night. [Waycross, Ga., (1067), 1727:4.]

7507. Shot to death. Well, now if yo' is shot to death, yo' jes' take an' go in de woods an' dey git somepin dey calls scrubby oak [second-growth oak?] switch. Well yo' git one of dose switches, an' de very person whut's dead in de coffin, yo' take an' put dat in 'is han'. Put dat switch in 'is han' in de coffin, see, an' tell 'im, say, "Whip dis person across de whole worl'" - jes' who his name wus, yo' undah-stan' - "whip him until he git enough." Jes' call de dead person name an' also dis othah man's name - see, what did de killin' - an' den yo' close 'is hand on it. See [demonstrates] jes' close his hand right up on it, an' he'll finish drawin' up [!!!]. See. An' den when yo' bury 'im, in spirit dis same scrubby-oak switch an' dis fellah in spirit will whip dis othah fellah until he die. He won't live very long. If he live six months he doin' good. [Charleston, S.Car., (?), 639:2+85.]

ASK CORPSE TO WHIP DIS PERSON ACROSS DE WHOLE WORLD
CALL DEAD PERSON'S NAME AND MURDERER'S NAME
PUT OAK SWITCH IN HIS HAND - HE'LL FINISH DRAWING UP HAND

7508. I have often times hear, that if you kill a man and it is not proven that you killed him, and you really did kill him, and you go in his presence, and his eyes being shut and he is dead, you take an eye prop and open this man's eyes with the eye prop. And the last man that was in his presence of the dead man, his picture will be in the eyes of the dead man. [This belief known everywhere, *see* Fayetteville, N. Car., No.94, p.37.] [Hampton, Va., or Old Point Comfort, (27), by Ediphone.]

PICTURE OF MURDERER IN DEAD MAN'S EYES

7509. If murdered person's eyes remain open, *the eyes will follow 'em* [murderer]; gazing in direction murderer went. [For the same belief from Wilson, N. Car., *see* No.95, p.37.] [Mobile, Ala., (?), 873:5.]

EYES OF MURDERED PERSON FOLLOW MURDERER

7510. In de olden time, mah fathah tole me dat a man had got in a lil' argument wit a man an' de man killed 'im an' run away, lef' town - left outa town altogethah. Well, de peoples den worried about 'im an' wanted tuh git 'im back an' wanted to make him *pull some time* [spend time in jail] fo' it or have him killed [by the law]. Dey went to

PHOTOGRAPH OF MURDERER

dis man [doctor]. Dis man fixed up a lil' *sack* about dat long, an' said, "Yo' tote dis in yore pocket fo' yoreself." [This sack or *hand* was given to dead man's brother.] An' says, "Ah'm goin' *fix* [*cunjure*] 'im. Ah'll have him back in three days."

He [*doctor*] taken de man's pichure an' 'is name an' put it in dat pichure, an' so he went to de do'step an' put it down [buried it] an' said, "Dis man will come back in dis house fo' dis pichure, come back to dis house." An' he [brother] went on an' did dis. He didn't think dere wuz anything to it. In three days de man come back an' he axed 'im did he know anything about his brothah bein' killed an' did he commit it, an' he's de one killed 'im when he left. [Fayetteville, N. Car., (1422), 2564:3.]

7511. If dey kin git 'is pichure, jes' lak if yo' wuz stayin' heah an' yo'd kill somebody an' ah wanted tuh git chew back home. Ah wanted tuh find out who it wus did it, ah'd take an' come heah an' git chure pichure. An' take some quicksilvah an' some sulphur an' some salt an' put it all togethah. An' den some *Adam-an'-Eve* [root] an' put dat wit it. An' take it an' sew it up an' carry it tuh mah house, an' put it undah mah do'step, an' in two day's time yo'd be back. An' yo'd tell somebody dat chew de one dat did it. It would keep worryin' yo' till yo' did. [Fayetteville, N. Car., (1428), 2577:11.]

7512. If a person kill a person, yo' kin take an' take dere pichure. [You do not photograph the murderer but try to find a photograph of him.] Jis' have dere pichure an' yo' kin take dat pichure an' - de one dat done dis killin' yo' undahstan' - an' yo' kin take it roun' in de cornah in de south end of de house on de block an' yo' kin bury dat on its face. Dat'll make him come back, too, outside of [the same as] dat aig. It's bettah den dat aig. [Informant had previously given an egg rite.]

(You bury the picture to the south side of your house?)

Yessuh, becuz reason ah know, a boy kill mah brothah an' he sho' [sure] come back an' dey caught 'im right heah in Memphis. [Memphis, Tenn., (952), 1538:8.]

7513. Dey could bring 'im wit 'is pichure as ah fir' [first] said.

Well now, dey take his pichure an' turn it bottomside upward to de wall on write his name wit blood.

[This rite is also used to bring back a lover - *see* No.3839, p.2511.]

(With blood?)

Yeah.

(What kind of blood?)

Well any kinda blood. Write his name in dere an' turn 'is pichure up ag'in [against] de wall like dat, where nobody would 'sturb [disturb] dat pichure. Let dat pichure stay fer 9 days. Well, ef dat pichure's dere, wheresomevah he is he's worried. Well, he'll be worried until he comes back to de same place where he done de killin' at.

(In using that blood, do you use a person's blood or the blood of an animal or what?)

Why yo' kin use de blood of a animal or anything, but chew have to have his initials. [Jacksonville, Fla., (617), 791:11.]

7514. Bury 'im wit 'is head down an' is feet up.

(You mean upside down, standing on his head?)

Yes sir. Dat'll bring 'im back.

[Here again, as in the preceding rites, it is assumed that the killer is known and that his photograph is available. Despite the indefiniteness of informant's statement, a photograph, not the corpse, is buried head down.] [Little Rock, Ark., (900), 1473:9.]

7515. If yo' find a person daid an' yo' wanta find out who killed 'im - ah

jes' tell yo' whut dey said, ah don' know. Dey say 'cordin' to how de man is layin', which way he's facin'. If he's layin' ovah on 'is side turnin' ovah on 'is face, de fellah dat killed 'im comin' back.

WAKE HELD FOR MURDERED PERSON

An' says if yo' wan' to, when dey give de man a wake, yo' go dere three nights *han'runnin'* [= hand running = consecutively] at one 'clock at night an' say a prayah an' de one dat killed [him], he'll come dere durin' dat prayer.

(You say if they found a man killed they just let him lie there and then his friends would go there every night for three nights and pray over the body, and the fellow that killed him would come back?)

Durin' de third night. He would have to heah de prayah.

[My comment apparently says the dead body lies at the scene of the crime of three days, so that *his friends could go there three consecutive nights and pray over the body.* My mistake began with the word *when - when dey give de man a wake. When*, of course, here means *after* - after dey give de man a wake *etc.* On the three nights following the wake, friends at one o'clock visit the scene of the crime and say a special prayer to bring back the killer. The body was buried the day after the wake, that is, the day after the murder.] [Wilson, N. Car., (1459), 2649:7.]

7516. Dey take graveyard dirt an' put it in dey shoe an' dat will keep dem from interferin' in de family, an' it will cause dere death.

GRAVEYARD DIRT FROM VICTIM'S GRAVE SPRINKLED ON MURDERER'S FLOOR AND IN HIS SHOES

Say, if yo' kill dat person yondah, well yo' bury 'em. An' ah'll go take some graveyard dirt an' sprinkle it ovah yore flo' an' put some in yore shoes, an' when yo' go out an' travel on, yo' tell it 'fore yo' know it.

(You'll find out on me that I killed that man. How would you find it out?)

By dat graveyard dirt. Yo' lay down an' go tuh sleep an' yo' know yo' did a bad crime, an' yo' - why den yo' go an' tell it. Dey go an' stick yore fingah in a pan of watah [while you are asleep] an' yo' tell evahthing about it. [Wilson, N. Car., (1474), 2654:7.]

10. DEATH - BURIAL - GRAVEYARD

[This section contains merely a part of the many beliefs and rites in *Hoodoo* about death, burial and graveyard (*see* preceding section MURDER and everywhere); therefore the subject matter here is not as complete as it could be. I have divided the section into three subsections, the first two concerned with graveyard dirt: (1) HOW TO OBTAIN GRAVEYARD DIRT, and (2) WHAT TO DO WITH GRAVEYARD DIRT; and (3) COFFINS REAL OR MOCK - PHOTOGRAPH AND COFFIN - DOLL BABY - ANIMAL SUBSTITUTE - BONES FROM THE DEAD. This latter subsection (3) will be given in lettered subsubsections as we reach them.]

(1). HOW TO OBTAIN GRAVEYARD DIRT

[Graveyard dirt or dust, the most deadly and feared hoodoo substance, is activated by the spirit of a dead person - a dangerous power to handle. An amateur would be wise to leave graveyard dirt in the hands of an expert, but if he or she

desires a do-it-yourself experience or wants to avoid professional expense, here are the rules and procedures to be observed, beginning with a few words about the spirit itself.]

(a). THE SPIRIT IN GRAVEYARD DIRT

[*The Spirit in Graveyard Dirt* is the same spirit we met at the beginning of *Hoodoo* (vol.1, pp.19-164) and elsewhere in the text. Beliefs and rites in this subsubsection reestablish former atmosphere:]

7517. Yes sir, ah kin go to de graveyard an' git some dirt an' put it into dis room [in Wynn Hotel where I was interviewing, *see* INTRO. v.1, p.XXX, line 9] an' ah betcha [bet you] can't stay in heah at night. Dere be's somepin all in de cornahs - jes' well, yo' gotta git eveh [every] grain of dat [dirt], yo' can't [become scared and] back aways from 'em [spirit]. Dat's to make, to run a person outa de house, see. Dat will run yo' outa de house.

DAT'S DE EVIL SPIRIT COMIN' BACK FER DAT DIRT

[This opening paragraph contains one of the great laws of the spirit: the complete spirit is in every grain of that graveyard dirt - *see* margin title, PART OF SPIRIT EQUALS WHOLE OF SPIRIT, p.21.]

Dey take dat stuff - ah kin take some an' carry it to a person's house what ah wants [to move into] an' jes' walk in dere wit it in mah pocket, an' throw it all aroun' in de cornahs wit'out people not knowin' it. In a few days dey'll say dere house is ha'nted, dey'll move. Well, dat's de evil spirit comin' back fer dat dirt, to take it back to dat cemetery.

To git some of dat dirt, what chew gotta do, yo' gotta put one cent down dere 'fo' [before] yo' kin bring it away; else yo' can't bring it away, so much racket be aroun' dere [the grave] dat yo' can't bring it away. [Jacksonville, Fla., (613), 790:4.]

7518. An' dey put it in yore bed.

(This graveyard dirt?)

Yes sir, eithah sprinkle it aroun' yore house or anything like dat.

(Well, what do they put it in the bed for? What will that do if they put it in the bed?)

Well, yo' see, de dead would come where de dust is. Dat'll harm. Yo' see, yo' can't sleep at night. Take it - an' de bed will 'come [become] de way de dust is, if it wus somebody who wus evil, becuz dey done me like dat. [Norfolk, Va., (471), 481:1+85.]

BED WILL 'COME DE WAY DE DUST IS

7519. People say dat chew could go tuh de fo'ks of de road - like two roads cross [crossroad] yuh know. A person walk in dere an' if yuh wan' 'em back, yuh kin take yore han' an' pull away de left [foot] track - dis is de heart [side] chew know - back tuh yuh, jis' a little bit of dirt out de *hollah* [= concave portion of bottom of foot, called *ball of foot* by some informants]. An' take dat an' put a little bit of - go tuh de graveyard an' git chew some, jis' lak if somebody yuh know is dead, Mary or John, somebody. Yuh say - yuh go tuh de grave-

IF SOMEBODY YUH KNOW IS DEAD... YUH GO TUH DE GRAVEYARD AN' SAYS "MARY, AH WAN' CHEW TUH HELP ME AN' AH WAN' CHEW TUH FOLLAH ME.. AN' WAN'A BUY SOME OF YORE DIRT"

yard an' says, "Mary, ah wan' chew tuh help me. An' ah wan' chew tuh follah me." Says, "Ah wan'a buy some of yore dirt." See, if yo' don't drop dem pennies yuh'll be robbin' de dead. An' run yore han' down about lak dat [usually to the elbow] where it nex' tuh [over] de heart an' take out a snuffbox full. Take dat an' some black peppah an' de track, an' jis' put a little bit in de cornah of yore house - de foah cornahs. [This is one of the many *four corners of the earth* rites in *Hoodoo.*] An' if it's a woman [who left], she'll come right back - she can't leave. If it's a man he'll come back. An' dat spirit will follah yuh, guide yuh evahwhere yuh go.

(Make you come back.)

[This same rite, with a slight variation, is now used for customers if you are in business:]

Fo' frien's [customers], de same thing ah tole yuh 'bout dat grave. Yuh know frien's will speak tuh frien's. Yuh git chew some dirt, don't have no track in it yuh know. Jis' go dere an' git dat dirt an' have a little - yuh git a [new] box of black peppah an' don' use it fo' nuthin but dat. Shake a little bit of black peppah in dere an' jis' carry dat black peppah an' de graveyard dirt [back home]. Yuh wanta gain frien's when yuh in business. An' put some in yore coat pocket an' yuh be laughin' an' talkin', jis' sorta foolin' around - yuh be - lak shakin' yore han's or somepin. [Here informant, according to my penciled notation made while checking original cylinder reads: "Lowers her voice and begins to whisper." Evidently she was afraid someone could hear through the closed door.] Slap [throw] dat roun' an' wherevah it be it will draw dem - wherevah yuh at, in yore store or any business. An' dey will flock tuh yuh. Now ah've heard dat.

(You use black pepper and graveyard dirt together.)

Dat's right.

(And you get the graveyard dirt just the way you got it before?)

Yeah. Now, yuh see, yore han' drop in three pennies, an' covah de grave up, jis' lak yuh do wit chure han's yuh know. If yuh don't drop in pennies, yuh will rob de dead. If yuh carry somebody wit chew, den yuh will drop in silvah, a dime [to] keep from robbin' de dead.

[THE LAST STATEMENT - PENNIES IF ALONE OR A DIME IF SOMEONE ACCOMPANIES YOU - IS PROBABLY MY ONLY EXAMPLE OF THIS BELIEF. As we shall see, a dime, no longer of silver, is sometimes given to the spirit; BUT TAKING A COMPANION WITH YOU VIOLATES THE NORMAL CUSTOM OF ONE PERSON APPROACHING THE SPIRIT.] [Waycross, Ga., (1142), 1859:4.]

7520. [Florence, South Carolina - scene of my following experience with a *doctor* in 1939 - was with the surrounding country still a prominent hoodoo locality. For years before my time it had been ranked along the Atlantic Coast as second only to Beaufort (Bū'fert) of the same state. My question to the *doctor* is unrecorded but easily recoverable from what he says. Here we have an expert at work.]

A *DOCTOR* OF FLORENCE TELLS ABOUT REMOVING A SPELL

DOSE ARE [*THINGS*] *DAT CHANGES FATE...*
AH CHANGE DE END WIT DE WORLD

Now dey've put it [witchcraft] on yo' an' sont [sent] chew 'way from heah. All right, yo' come tuh me, er [or] some of yore folks come tuh me an' say, "Mah husban', er mah son, er mah sistah, er mah fathah, er [mah] mothah's gone away an' ah haven't done anythin' in de worl' tuh 'em." All right.

Dey'll come tuh me an' ah'll say, "Well, yo' come back heah in de mawnin'." Ah wouldn't do anythin' in dat time [in the meantime].

[Here is the *magic delay* frequently found in *Hoodoo* but prominently mentioned

only once - *see* 964, p.361.]

Yo' come back dere in de mawnin'.

Yo' lay yore han's upon mine an' ah'll look up tuh de no'th an' ah'll talk tuh God. An' aftah ah talk wit God, ah take a piece of red flannel cloth an' take two pennies. Ah'll tie nine knots in dat cloth an' ah'll give it tuh yo'. Ah'll say, "At twelve a'clock tuhnight or twelve a'clock tuhmorrah, yo' be at de cemetery. Be dere at twelve on de minute."

Aftah yo' be dere, yo' go down an' yo' take de haidbo'd [headboard] up, take up de haidbo'd an' say, "Dead! Dead! Dead! Mah son is gone away," er "mah husban'" - jes' eithah one [who left] yo' know. "Ah want dem tuh return." Take dat haidbo'd an' care [carry] it tuh de foots, an' pull de feet up an' stick it down dere.

(Stick the headboard down at the foot?)

Yes sir. Come on roun' wit dat foot tuh de haid, an' git tuh de feet chewself. "Dead! Dead! Dead! Mah sone is gone away from me. Ah wants 'im tuh return." Turn dat on roun' heah. Yo' git dere at de haid. "Dead! Dead! Dead! Mah son is gone away. Ah want 'im tuh return." Take dose two pennies an' stick 'em right down in dere.

(In that hole at the head?)

At de haid. An' stick dat haidbo'd [footboard] down in dere. Undahstan' me plainly. Stick it down in dere. An' git chews up, call 'em three times at ary [each] place an' take up three [demonstrates]. Dat's one, two, dat's three, handfuls of dat sand dirt.

(Where are you picking that up from, now?)

Out de haid. Den yo' put dose pennies down in dere. Den yo' take dat dirt an' put it in a piece of red flannel cloth an' tie nine knots in it, an' take it tuh yore house, at twelve a'clock an' put it in de chimley. Take nine little bits outa dat [graveyard dirt] befo' yo' put it in dere, an' go tuh evah cornah of yore house an' put [demonstrates] one dere, one dere an' one dere, an' one heah - dat's fo' cornahs. Put 'em dere an' den put dat in de chimley. An' don' say nuthin to nobody an' go on out. DON'T LOOK BACKWARD OR YO' BE IN DE CEMETERY. Don't say nuthin tuh nobody until yo' git home tuh yore gate. DOSE ARE THIN'S DAT CHANGES FATE.

(When you go out there at twelve o'clock what is it, day or night?)

Don't make any diff'rence.

(When you first go there, you take the footboard up - no, you take the headboard up and you put it down at the foot. Then you take the footboard up and put it down at the head. Then you take them again?)

Oh, no! Yo' CHANGE DE END WIT DE WORL'. IT'S WHAT CHEW WILL, yo' understan'. [Here is the importance of *will* or *intention*.]

(This is to bring them back?)

An' when *ah change de end wit de worl'* he comin' back. [As an explanation of *change de end wit de worl'*, I can only repeat informant's preceding words: *Dose are things dat changes fate*.]

(And when you get this dirt, you only get it from the head?)

From de haid.

(And you put those pennies down in the headboard hole, and you take the dirt out of the head [board] hole and take it back to the house.)

Yes. [Florence, S. Car., (1334), 2300:1.]

7521. Gotta go to graveyard at night 'tween one an' two - dat's de time yo' gotta go. When yo' go dere yo' gotta have a heartless spirit - yes, dose terrible dead people yo' know. Well, jes' de way some of 'em is kilt, dey is hollerin' dat same thing an' doin' it.

Well, yo' go to dat certain grave dat dis person want dis dirt off. Ah'll go dere in de daytime an' pick dat grave out. Den ah'll go dere in de night, go in dere at one 'clock an' jes' dig down in dere an' git de dirt off dat certain person's grave. Well, ah'll come to yo' an' tell yo', ah say, "Now, yo' take dis dirt an' if yo' wanta move such a one out chure house, yo' take dat dirt an' sprinkle it all roun' in dat house an' dat person can't say in dere to save dere life." An' dat very man yo' wus talkin' to he knows all about it, 'cuz he's de one tole me about it. [Washington, D.C., (621a), 797:5+85.]

THE WAY HE DIES WHEN KILLED
THE WAY HIS SPIRIT WILL ACT

7522. Jis' what sickness, what disease dey died wit - why where dat woman is, maybe she step ovah it, why she will git de reflect of dat. If dey dies wit T.B., why de T.B's will reveal on yo'; an' if dey dies wit rheumatism, yo'll take effect of dat. See, all dat comes out of dat bone, yo' see. [Charleston, S. Car., (517), 605:5.]

DISEASE PERSON DIES WITH, THAT DISEASE IS IN HIS DIRT

7523. Listen, yo' kin go tuh de cemetery an' go to a grave dat chew know, know who it is dat's buried dere. Yo' kin git chew five pounds de dirt off dere, if yo' know who dey is. Take dat dirt but leave a nickel. Listen! Stick it in de top of dat grave an' jis' spread de dirt back ovah it. See, yo' payin' 'em fo' dat dirt, yo' see. Yo' bring dat dirt back in dat tin pan an' set it in de no'th cornah of de room. Ah don' ca' [care] who move dere. But let dis dirt come outa de colored cemetery, not de white, becuz white rules de while an' colored rules de colored. An' set it in dere an' cain't nobody stay in dat house, until dey goes an' moves dat dirt - whoevah puts it dere take it out an' destroy it.

WHITE RULES DE WHITE AN' COLORED RULES DE COLORED

(You would see that dirt in there wouldn't you?)

Yes, yo' would see de dirt, but if yo' would disturb dis dirt - yo' could throw it out, why you couldn't even stay dere. If yo' destroy dat, yo' jis' take it outa dere, yo' bound tuh walk an' git some of it on yo' feets. Dat's jis' as well as puttin' it in de house. An' s'long as yo' keep it roun', it disturb yo', see. [Little Rock, Ark., (897), 1468:1.]

7524. [Despite the rule in the preceding margin title, the following two rites are the exceptions proving the rule. Moreover, if I remember correctly, they are also the only two beliefs permitting a black person to use graveyard dirt from a white person's grave. The following words may be a third exception: *yo' could go tuh de graveyard...take...three pennies an' go PAY WHITE OR COLORED* - *see* interview **RAGGEDY MAN**, p.2195, line 19.]

WHITE PERSONS' GRAVEYARD
EXCEPTIONS PROVING PRECEDING RULE

(1) RATTLESNAKE - BLACKSNAKE - WHITE PERSON'S DIRT

[I have never heard how you] harm anybody wit graveyard dirt but I have heard dis: I've heard dat yo' git graveyard dirt, an' a button from a rattlesnake, an' two teeth from a cotton-mouth blacksnake - two of 'is front teeth. Dey say dat yo' kin take dat dirt, but graveyard dirt from a white person's grave - not from a colored person's, a white person's graveyard - an' dey say yo' kin come into a lotta wealth. I've heard of dat dataway.

(Well, what do you do with these teeth and things?)

Well, now yo' put all dat togethah an' tie it up in a little red flannel cloth an' yo' wear it roun' yore neck - jes' tie it roun' yore neck an' yo' wear it.

An' evah mawnin' befo' speakin' to anybody yo' have prayers. I disremembah what de prayer is an' den yo' kin become very wealthy. FROM DE WHITE PEOPLE I'VE HEARD DAT. [Newport News, Va., (485), 513:4+85.]

7525. [A person] jis' died, yes. Git graveyard dirt, dig it off de head of a white man's grave. Undahstan', go tuh a white man's grave. Go out an' git some wood ashes - ashes burnt from wood, yuh know. [Wood ashes are the payment!] An' put it in de grave an' take about, aroun' about a half a tablespoonful of cayenne peppah, an' put it in through dat [graveyard dirt] an' stir it up - mix it all up. An' when yuh git dat mixed up, make dust out of it yuh undahstan', an' pass it on de hants. Called hants [a] spirit, yo' know.

(2) WHITE PERSON'S DIRT - WOOD ASHES - RED PEPPER

(What will they do with that? What will they do with that then?)

What will yuh do wit it?

(Yes?)

Well, de spirit, somepin like yore hants be - have de spirits.

Git yuh dat dirt an' jis' sprinkle it aroun' yore place of business - round about, like dis house is [your place of business]. Well, yuh jis' sprinkle it all aroun' yore house, sprinkle it jis' dere [nowhere else].

(What will that do then?)

That will run 'em away.

(Run what away?)

De hants.

(The hants?)

Yes. [Vicksburg, Miss., (765), 1045:6.]

7526. Well, ah heard dat dey could go tuh de graveyard an' carry three pennies tuh some sinner's grave, tuh somebody dat chew know, an' dig a hole down about heah, 'bout lak neah de heart, an' ask in dese people's name fo' three cents' worth of graveyard dirt. An' dat wus tuh move a person, but not take it in de house, in yore house. An' ah've heard dat dat would really move a person.

NEVER TAKE GRAVEYARD DIRT INTO YOUR OWN HOUSE

(Well, what would they do with it after they got this dirt?)

Put it in dis person's house whut chew wanta move. Threw it on de ground, or if yo' kin git dere, throw it undah de bed. De neaheh yuh git it dere, de quickah dey'll go. [Wilson, N. Car., (1454), 2643:3.]

7527. Well, go right in the graveyard an' gits some of dat dirt, an' throw it under dis house an' throw on top of de house, an' sumpin will run 'im out, jis' keep aworryin' 'im. De dead spirit will jis' keep aworryin' 'im an' git 'im out of dat house. He couldn't stay there. [There are many examples of this belief in *Hoodoo*.] [Wilmington, N. Car., (223), 214:5+85.]

WHY GRAVEYARD DIRT IN HOUSE IS DANGEROUS

7528. Yuh kin take some graveyard dirt an' take an' throw it ovah yeh house, an' not let it [in] de house, an' dat would make 'em stop bothahin' yuh, run [them] away. Throw it all de way ovah de house. Do it fer nine mawnin's. Take it in a bottle an' throw it ovah. [Wilmington, N. Car., (325), 260:1.]

THROW GRAVEYARD DIRT OVER OWN HOUSE 9 MORNINGS - BOTTLED

7529. [Not so well known as the violent side of graveyard dirt is its cause of sleep. What could be more logical, the word *cemetery* itself means *sleeping place*? Unfortunately this quieter aspect of graveyard dirt has fewer examples: a

thief with straw blowing graveyard dust through keyhole to keep his victim in house asleep; and chicken thief scattering graveyard dirt to put watchdog asleep, even chickens asleep! Here is another one:

SOPORIFIC NATURE OF GRAVEYARD DIRT

Someone put graveyard dirt in a man's hat and every time he sat down he went to sleep!

Short story. This was a short story I read on the Richmond cylinders but did not transcribe. Further I probably on the cylinder-space tab drew an X indicating to transcriber not to transcribe. My original notation in pencil is attached as given above except for the reference: *Richmond, Va., (402), 350:5+85.*]

7530. Dey use it fo' puttin' a person tuh sleep. If yo' wanta keep 'em sleepin' all de time, yo' go tuh de graveyard an' yo' git some of dat dirt an' yo' put dat in watah or anythin' tuh drink, wine or anything, an' dey drink dat. Well, den dey jes' have a sleepin' disease. Dey sleep all de time an' dey nevah kin keep dey eyes open. [Algiers, La., (1575), 2898:11.]

DEY JES' HAVE A SLEEPIN' DISEASE

(b). DIRT FROM WHAT TYPE OF GRAVE

[The following list of grave types from which to obtain dirt is rather long but surely incomplete. I neither made an effort to complete it, nor could I spend time searching for further examples printed in the preceding volumes. The Index will accomplish that task I hope. For an important grave not mentioned among those that follow, a drunkard's grave, *see* No.1929, p.566.]

7531. Den, again, dey goes to de bur'in'-groun's [rare expression] whenevah a grave is open an' dey git a han'ful of bur'in'-groun' dirt [rare]. Takes dat an' brings it home an' puts it in a bag shaped like dis [demonstrates].

DIRT FROM OPEN GRAVE

(A bag shaped like that.)

[For this shape, *see later.*]

Uh-huh. Tie dis en' an' puts it in a bag. Dey lay dat on de groun' on a certain spot in de cornah of a fence, jes' like in de cornah of dat house. It lay dere fo' nine mawnin's. De nex' nine mawnin's dey go dere an' lif' it up an' make a oath, turns it ovah an' let it lay anothah nine mawnin's [3 separate 9 mornings]. Den dey go dere den an' take it up an' make a oath, takes it up an' shakes it togethah. Den dey'll sprinkle cayenne peppah, fresh salt an' sulphur [3 ingredients]. Den dey shakes it. [Shaking is a magic rite.]

(Salt and sulphur.)

[And] fresh cayenne peppah [pepper from a new container]. Den dey takes dat an' grinds it up right fine - grind it togethah. Den dey got a way, dey take dat, dey tell, an' sprinkle it undah de edge of dey do'sill, an' let dat lay nine mawnin's.

(Now, that - this is different from that bag [in 380:2]. The person fixed up a bag you told me about. This is something different from that bag. This bag - what shape is this bag? Like an ice-cream-cone shape, or a sock or?)

No, de bag is like a stockin'.

(Like a stocking.)

An' a new bag dough [though]. Dey always say to git new things.

(Now, what will that do? In that first thing you told me about that bag, what

do they do that for?)

Dey put dat down for yuh to walk ovah. Say if yuh walk ovah it, it will kill yuh. An' if dey can't git yuh to walk ovah it, dey'll take an' sprinkle it down.

(Where do you walk over it?)

Sprinkle it down or put it undah de edge of de do'sill an' blow it tuh yuh. [Blow it under the door into the room, blowing in itself also being a magic rite.] Well, if yuh go tuh sweep, dat stuff git in yore throat an' strangle yuh an' make yuh cough yoreself tuh death, an' folks will think yuh got T.B.

(I see.) [Informant gives a similar method of killing by snake dust in the previously mentioned 380:2.] [Richmond, Va., (?), 380:1&3+85.]

7532. If ah wanta do anything tuh yuh in yore foot, ah'll git some graveyard dirt an' come an' sprinkle it in de front of yore do'. Sprinkle it jis' about de time when I think nobody goin' tuh sweep dere, befo' yuh do' where yuh gotta walk by. An' once yuh walk on it today, yuh'll tell de diff'rence tuhmorrah mawnin'. Yore feet'll [commence] swollin' an' dat'll run up [your leg]. It's called - dat's what brings on *white swollin', white swollin'*, an' dat nevah comes till yuh die.

FRESH GRAVE

(Do you get any kind of graveyard dirt?)

Dere ain't but one kind of graveyard dirt.

(What kind?)

Jis' a natchel [natural] graveyard - from a fresh grave. Don't git nuthin where's dere already grass. [Charleston, S. Car., (512), 582:8.]

7533. [They] go tuh a fresh grave an' git some dirt offen dat fresh grave, an' carry it tuh yore house an' throw it on top of yore house, an' yuh cain't stay dere. Yuh will leave. [Fayetteville, N. Car., (1440), 2610:3.]

7534. [Depending upon the type of work you are doing, it can sometimes be easier to bury the article in a fresh or new grave:] Well, dey said tuh run yuh crazy, why dey take yore hair an' go an' git graveyard dirt an' mix yore hair - git a little bag, a little piece of new homespun, sew it up, about dat long, an' put chure hair in it. An' put de graveyard dirt in it an' carry it an' bury it in a new grave, an' in nine days yo' will go crazy. [Sumter, S. Car., (1343), 2323:3.]

NEW GRAVE

7535. Jis' go right down tuh de cemetery an' dere's a grave dat a man's buried dat jis' been made. Take de dirt off de middle of dat grave outa dere. Take it an' cork it [in a bottle] an' take it de side of de house, de side dey rents dat yo' wish dem tuh go, an' throw it on de side of de house an' leave an' turn roun', go an' don' look back. Dey will go.

NEW GRAVE NOT YET RAINED ON

(What kind of a grave did you say that was?)

It has to be a new grave, one dat dey's buried an' haven't rained on. See, yo' take dat an' throw it in any way dat yo' want 'em tuh go.

Now ah take dis dirt from dis new grave, see, dat hasn't rained [on] an' cork it, an' den gits to de place [and says], "Ah wan'a take dis house heah an' ah wan' 'em tuh go from heah." Ah go on dat side of de house, yo' see de sun goes down ovah dis side. But if ah wan' 'em tuh go east, ah goes ovah heah an' put it on heah.

[I stop recording, informant continues, compelling me to ask for repetition.]

(What did you say over there?)

"Yo' go from heah tuh yondah, *In de Name of de Father*" - now yo' see yo' movin' 'im - "*de Son an' de Holy Ghost*, go from heah." [Wilson, N. Car., (1515), 2681:15.]

7536. Yo' kin go in de graveyard an' de last person dat chew know dat wus buried in dat graveyard dat have a mean spirit - an' yo' kin take a rod an' yo'

kin find [ram] it down undah dere coffin, an' call dere spirit three times. An' yo' tell 'em dat yo' want 'em to do zackly [exactly] whut chew ast 'em tuh do. An' yo' kin take de bottom of dat dirt dat comes up in dat rod, an' carry it along wit chew. An' ah don't care where yo' go or where yo' be, yo' could do mos' anythin' an' nobody couldn't *hurt* choo. Becuz yo' know, dat spirit answah yo' back an' tell yo' zackly dat dey'll do zackly whut dey tell yo' dey will do. But chew must do it twelve a'clock in de night.

LAST PERSON BURIED

(You don't get this dirt to do anything with it?)

No.

[The dirt became a *hand*, a captured spirit that does your will. At midnight you tell it what you want done. The spirit will answer what it will do and when it is done it also protects you from harm, especially from anyone trying to *hurt* you - put a spell on you.] [Sumter, S. Car., (1380), 2449:8.]

7537. Scrape 'em an' carry 'em in de graveyard.

(They scrape the bottoms of your feet and carry it to the graveyard.)

To de last person who dey buried an' yo' don't live very long, yo'll pine away; an' when de person rotten, yo' dead.

(I see, they put this in the grave with the person.)

Yeah. [Savannah, Ga., (543), 676:3+85.]

7538. For to send anybody away, somepin like that - just to send them away, not kill them, not atall like that - you go to the head of a grave, an ole grave, and you dig down there and you get a handful of *graveyard dirt*. An' yo' take ten new nails, nine new pins, an' seven grains of shot. An' yo' can take this, if yo' want to send them away from home, send them on adrift, an' yo' sprinkle it where they walk. An' the last sprinkle yo' make - every time yo' sprinkle yo' drop three pins an' two wire nails - why they'll get in a fidget to go away some place an' they'll go. The chances is they won't be back under three year no how. [For *as old a grave as yo' kin' find, see* 10 lines from bottom of p.2239.] [Princess Anne, Md., (132), 49:2.]

OLD GRAVE

7539. Well, lak if a man *bustes* [*busts up*] wit 'is wife an' she wants tuh git 'im back. Well, she go to de graveyard an' she gits some graveyard dirt from de top of a daid man's haid. Jes' lak a ole grave dat fell in, well, she go dere an' git some of dat dirt. Well, she take dat dirt an' she bury it undah de bottom of 'er first do'step, an' aftah she bury dat stuff undah de bottom of her first do'step, if she kin git 'im back an' git 'im tuh step ovah dis dirt, den dat's where she got 'im.

SUNKEN GRAVE

(He will come back and stay with her.) [Fayetteville, N. Car., (1413), 2440:9.]

7540. Yo' go to an ole cemetery dat chew nevah been to befo' an' yo' reach down - reach down an' pick up a little of dis dirt, see. Yo' go to dese fo'ks of de roads - fo'ked disaway, fo'ked disaway an' fo'ked disaway [demonstrates]. (Make the form of a cross right in the road.) Dat's right, make a form of a cross lak yo' take a pencil an' make a mark, see. Evah whut chew want - who yo' want done or whut chew want done, it won't be long befo' dey'll be gone. Dat will do one or 'tuthah [the other] - run 'em off, see.

OLE CEMETERY DAT CHEW NEVAH BEEN TO BEFO'

SPRINKLE CROSS MARK AT FORKS OF ROAD - WISH

(You don't make a special wish or do something out there?)

Yeah, yo' kin make a wish fo' anything dat chew wanta happen. [Savannah, Ga., (1261), 2141:2.]

7541. Go to ole cemetery, yo' know, dat dey not usin' fo' a long time, an'

yo' go out dere an' be's out dere seventeen mawnin's, an' git chew a spoonfulla dirt offen each grave. De first grave yo' start dere. Go dere seventeen days. An' den de nex' day start lak de second one heah, start dere an' travel through dere. Git dat an' carry it to yore home, an' hang it up in a sugah sack yo' know, or somepin lak dat. Jis' hang it up an' not let it git wet, an' not touch it no mo'. Dey'll be back dere in sixteen days.

ABANDONED GRAVEYARD
17 MORNINGS
17 GRAVES
17 SPOONFULS OF DIRT

(This is to bring somebody back that has left you. You go out to an old cemetery. How many times?)

Seventeen times.

(And you get a spoonful of dirt off of a grave. You get a spoonful each morning off the same grave?)

Nawsuh, git one dis mawnin' off dat one, an' de nex' mawnin' de othah one.

[Informant's answer confuses my following comment:]

(You go to two different graves. The first morning you get the spoonful off of this grave and the next morning, this other grave, then you go back to the other grave, until you have seventeen spoonsful. And then you take this home and put it in a sugar sack, and that is supposed to bring the person back to you. You don't make any wishes or anything of that sort then?)

Nosuh, yo' jes' didn't let nobody see yo' doin' it an' don' let nobody know where de sack is, say nuthin - not let nobody handle it. [Wilson, N. Car., (1509), 2676:23.]

7542. Well, when you want your next door neighbor to move outa dat house, you go to the graveyard and get you some graveyard dust. You walk to the third grave - get you some graveyard dust; bring that dust back there and keep it - you sprinkle a little salt in it - just a little salt and you stop it up. Now, on the full of the moon, you walk around there and you sprinkle that dust and they going to move from there - they gotta move.

THIRD GRAVE

(What do you mean by the *third grave*?)

The third grave in that - after you enter into the graveyard - the third grave you git to. You get you some dust off.

[For a variant of this rite with a different purpose, *see* 1918, p.563; and for more about moon as a time for getting graveyard dirt, *see* following rite, 1919.] [New Orleans, La., (867), 1404:9.]

7543. Well, if yo' know where dey live yo' kin take yo' some graveyard dust an' put chew some red peppah in dere. Git dis dirt off a grave dat chew know, from a person dat chew know is buries, an' put chew some red peppah in dere. Yo' don' have tuh go in de house dat's goin' - sprinkle it in de walk an' throw it up on de po'ch. Dey'll walk out an' git dere feet in it an' git mad lak anything an' done walk away. [Graveyard dirt from the grave of a *person known by you* is quite common.] [Little Rock, Ark., (897), 1470:3.] [Graveyard dirt from the grave of a *well-known person* is not frequent except for gambler, criminal, etc. For unusual example, *see later* margin title GUN - GRAVEYARD DIRT SHOT FROM.]

PERSON KNOWN BY YOU

7544. Graveyard dirt is somepin good tuh kill a person wit.

(Well how do they do that?)

By feedin' 'em graj'ly [gradually]. Yuh take - go tuh a graveyard an' make a hole, where yuh got tuh git yore arm down zactly [exactly] up tuh yore elbow, an' git yuh a handful of dat dirt. An' whatevah yuh kin bring out in yore han', yuh divide it in parts - in nine parts, an' feed it tuh a person nine days [one part each day]. An' aftah dat ninth day, dat pah-

GRAVE OF FUTURE VICTIM'S RELATIVE

tic'lah [particular] person will fall intuh bad health. **Dat's all yuh got** tuh give 'im, jis' dat dirt. But git dat dirt from some **relatives of dat pahtic**'lah person dat yuh tryin' tuh hurt, not any grave. Yuh git dat dirt **from de grave** of de person *hurt*. An' if yuh kin git dat dirt from de grave of **dat person dat's** a relative of dat person yuh are tryin' tuh *hurt*, yuh use dat. **Measure dat stuff** in nine parts. An' aftah de ninth day, de beginnin' of dat ninth **day, dat person** will fall in bad health an' dere's no doctor in de worl' will be able **tuh cure** 'im.

(How do you mean you get that dirt from the grave of a person you are **trying** to hurt? He isn't dead.)

Jis' lak if ah got a cousin, or sistah, or aunt, or anybody dat's buried **anywhere**, yuh go tuh dat grave an' - but yore arm got tuh go up tuh yore elbow.

(You mean you have to get a relative of that person. I see.)

Yeah, de relative. [New Orleans, La., (828), 1215:5.]

7545. [Though this rite uses the grave footboard instead of graveyard dirt, the family relationship here is more important than material used. I wanted to **keep** these three examples of *vicarious* or *substitute* magic together.]

GRAVE OF HIS OR HER RELATIVE

Well, yuh go tuh de graveyard jis' like dese folks - yuh got a sistah or brothah, somepin like dat. Well, dey is dead an' dey is buried in de graveyard. Well, yuh know in places dey use wood haidbo'd an' wood footbo'ds, see. Now, well yuh goes dere an' yuh take up dis footbo'd, yuh don' 'sturb de haid[board] at all, see. Yuh git de footbo'd. Well, yuh take it home an' yuh cut it up. See, when yuh cut it up, yuh cut it up in fo' part, see. Yuh care [carry] it an' yuh care it intuh de house an' put it in de chimley. An' aftah yuh care it an' put it in de chimley, yuh let it stay dere 'bout fo' days, see. Let it stay about fo' days an' in de [end of] fo' days, yuh soak it wit oil; no not any kin', jis' plain kerosene oil. Soak it in kerosene oil. Well, yuh let it lay dere an' soak. Let dat oil soak intuh it about a hour, see. An' yuh go back an' reoil it an' den yuh stick a match tuh it - jis' stick tuh it an' dere yuh goes.

(Well, who goes?)

De same person yuh wants - not de dead, it be's a live person.

(How do you make this person - what do you do with that footboard to show that it belongs to this person you want to *hurt*?)

Dat's 'is family, yuh undahstan'. See, she will follah 'er.

(If you want to do me that way, you go to my sister's grave or my brother's grave, or my father's, and get the headboard from their graves.)

[My *headboard* is corrected.]

Footboard, yes.

(From one of my family graves.)

Yes, like yore sistah, fathah, brothah, any relation tuh yuh. [Charleston, S. Car., (511), 577:1.]

7546. If yo' scared of de law or scared of de enemy comin' upon yo', dat's goin' try tuh 'venge yo', [they say] fo' yo' tuh go tuh de graveyard. If any of yore neahest relations have **died an' are** buried dere, yo' dig a hole **right tuh de haid** of de grave. An' put any **amount of money** dat **chew** wanta pay dem in dere; *fifty cent* or a *dollah*, *anything* **dat chew wouldn't** mind payin'. Put it in dat hole an' take yo' a *tablespoonfulla dirt* outa de hole. An' put dat money in de hole an' shut de hole **back up.** An' *tell him, keep yore enemies from yo'*, an' yo' won' be no mo' [more] **enemy-worried.** Aftah yo' takes de dirt, an' take it about chure enemy's place, if yo' know dem - an'

GRAVE *OF YORE NEAHEST RELATIONS*

yo'll have tuh know yore enemies - an' *sprinkle aroun' de do'steps* an' he won' nevah worry yo' no mo'. [Wilson, N. Car., (1456), 2647:15.]

7547. Graveyard dirt kin be used fo' sich [such] many things. Well, graveyard dirt kin be used tuh bring luck. Yuh go tuh de graveyard twelve 'clock at night, if yuh kin find somebody dat has been murdered, jis' lak de boy wuz shot an' yuh bury 'um. Yuh do dere dat night an' yuh carry a dime. Yuh put dat dime between de forefingah an' dis fingah heah [demonstrates].

MURDERED PERSON'S GRAVE

(Of the right hand?)

[My mistake because informant's left hand was right, facing me.]

No, on de left hand - it's de left hand.

(Put that dime between the thumb and the index finger of the left hand.)

Well, yuh reach dat dime down as fur as yore arm kin go intuh de grave. Yuh leave dat dime down dere an' yuh bring up dis dirt in dis hand. Bring it up tuh yuh - yeah, in de left hand [informant making certain I do not see backward again!]. An' dat dirt kin be used fo' most anythin'. It's val'able - dat dirt is val'able, ah know.

Graveyard dirt, yuh kin use it fo' evil an' yuh kin use it fo' good. Yuh kin use graveyard dirt - if yuh kin git dat graveyard dirt intuh a person's house it'll stir up evil. An' den yuh kin use dat graveyard dirt fo' luck - yuh kin use dat graveyard dirt fo' gamblin'. Yuh kin win in any game. [Waycross, Ga., (1116), 1791:1.]

7548. Tuh run a person off, yuh go tuh a person grave whut got killed, whut died bad, an' yuh gits dirt offa his grave. An' den when yuh git dat dirt offa his grave, den yuh kin run 'im off. [Sumter, S. Car., (1362), 2402:10.]

7549. Yuh's gotta git graveyard dirt from murder's [murderer's] grave. Dat will make any man leave home.

(What do they do with that dirt, then?)

Take dat dirt - if yuh goes out dat door de firs' one in de mawnin' see, well dey will take dat dirt an' sprinkle it in front of de do' an' yuh walks ovah it. An' yuh walks outa de home an' yuh fo'git home. Dere is no mo' home fo' yuh, becuz dat dirt - it's jis' like yore mind is murdered, it's gone. An' of co'se, once yore mind is gone yuh's done. [Charleston, S. Car., (507), 557:1.]

MURDERER'S GRAVE

7550. Yuh kin go tuh a cemetery tuh find where a murderah wuz buried, a bad man whut got killed. An' take a dime, dig a hole, a little hole wit chure fingah. Take a dime an' put it down in dere an' covah de dirt back up. Dig yore dime back up an' take dat dirt off de top of dat dime. Take it an' sew it up in a little flannen cloth an' keep it in yore pocket.

MURDERER'S GRAVE - IF KILLED

(What will that do?)

Dat will keep anybody - anything yo' wants tuh do, why yore successful in it. An' yuh'll nevah be caught in anything yuh wants tuh do, or sompin dat yuh do, yuh'll nevah be caught in it s'long as yuh tote it. [Waycross, Ga., (1110), 1783:5.]

7551. Yuh go tuh one of de wors' yuh knew dat died, some ole wicked person, an' git some of de dirt about midnight from dat grave, an' take it an' throw it roun' a person house, an' dat would drive de person away from dere home, or run 'em away [out of town]. Dey couldn't stay dere any mo'. Or eithah slip it in dere house somewhere an' dey couldn't stay dere any longah. Ah heard dat. [Fayetteville, N. Car., (1410), 2534:1.]

WICKED MAN'S GRAVE

7552. Yuh git de graveyard dirt off a wicked man's grave an' bring it home

an' take it an' sprinkle it all roun' de house, an' if yuh **have any enemies** it will run dem from yuh. [Waycross, Ga., (1103), 1777:8.]

7553. Hear dem takin' de bow out chure hat. Dey kin take de **bow out chure** hat - lak yuh buy a hat, go an' take de bow out chure hat. **She kin take dat bow,** if yuh don' git dat bow [first]. If **she wants yuh** fo' anythin' lak dat, she kin take **dat bow an' have** it *dressed* [by a hoodoo]; an' whatevah **she want, yuh** do. Even she kin take some wicked man or wicked woman dat she **know, or she could** have a wicked man dat got killed or anythin' lak dat. If he buried, **she kin take** dat bow an' she kin go tuh de cemetery, an' shet [shut] 'er han' lak dat *[demonstrates] an' take dat bow in 'er han'.* An' run it down in dere, an' **git some dat** dirt from de foot of de grave, an' take it [dirt], an' den sewing it up **an' keep**-in' it up. Say jis' long as she do's dat, she's safe wit yuh - dat chure **mind is** nevah satisfied [unless you are near her].

WICKED MAN DAT GOT KILLED

(That is to hold a man.) [Wilson, N. Car., (1455), 2645:8.]

7554. Jis' like if a person - yuh don' like a person an' dey stay in dis house. Go tuh de cemetery an' yuh know dis person positively - de one whut daid - dat always wus cursin' an' cut up [people] an' thin's like dat. Git some of dis dirt an' carry it an' throw it on dis heah people porch. An' dere always be fussin' in de house. [Brunswick, Ga., (1184), 1997:5.]

YUH KNOW DIS PERSON...WHUT DAID...CURSIN' AN' CUT UP

7555. Wal, she said dat yuh kin go - lak yuh know somebody dat been a devil. An' go tuh de haid of dere grave an' git some of de - put a dime dere, an' git some of de [dirt], yuh know, jis' a little bit. An' come back an' put it where yuh don't like somebody. Put it tuh dere do' an' if dey walk ovah it, well yuh see, dey'll go crazy. Dey have tuh leave dere. Dey couldn't stay in dis town...

SOMEBODY DAT BEEN A DEVIL

(That is to drive them away.) [Waycross, Ga., (1078), 1746:4.]

7556. Well, yuh could take graveyard dirt an' make anothah separation, keep confusion. Jis' lak somebody livin' nex' do' tuh yuh. Well, yuh go out in de graveyard an' git some evil - if yuh know someone died evil. Yuh know whut ah mean. Yuh drop dat [dirt] an' sprinkle it an' wish 'em bad luck tuh move 'em. [Algiers, La., (1594), 2997:6.]

SOMEONE DIED EVIL - YOU KNEW THE PERSON

7557. Yuh kin go tuh de graveyard an' dig down fer about seven or eight, or nine inches; but it must be de grave of a very crim'nal person, a person dat killed an' cut, dat yuh know of, dat wuz buried in dat pah-tic'lah place. Well yuh git de dirt out of dat grave dere an' yuh sprinkle it undah de doorstep in de front an' in de back, where dey have tuh cross ovah all de time. An' de evil from dat dead man will jis' natchly entah dat household an' de people dere'll begin tuh disagree, an' fuss an' fight, an' event'ly dey'll move away. [Memphis, Tenn., (973), 1574:1.]

CRIMINAL'S GRAVE

7558. Jis' like if dere are some neighbahs aroun' an' yuh don' wan' 'em. If yuh wan's 'em away from dere, dere's a way yuh kin fix it so dat dey cain't stay dere, an' no one else - no one else will stay dere. I tell yuh de way yuh do dat. Dis is whut I know. I'm tellin' yuh somepin dat I know. I'm not tellin' yuh somepin dat I heard.

SUICIDE'S GRAVE

Yuh go tuh somebody, if a man or woman, find out really where dere grave are. Don't go where yuh think it is - a person dat have killed 'emself. An' yuh go dere at night an' yuh git - stan' wit yore face turnin' towards de sunset, an' take a han'ful dirt jis' off de left-han' side of it, close up tuh 'is heart, from de grave. An' when yuh take dat, yuh take it an' put it in a place any-

wheres undah de do'step - jus' undah somepin like de do'step. An' if yuh cain't git up [to the step], jis' throw it up. [They] jis' go right away from dere. Anyhow, dey cain't stay dere nor nobody else kin stay dere, unless dey know whut tuh do. Dere's a way dat dey kin stay dere, but dey gotta go tuh somebody dat know whut tuh do, how tuh break dat an' stay in dere. An' if dere's any way yuh kin take away dis dust, is goes in sompin like a powdah, pahtic'lahly when dey shut dat do'. Dey closes dat do'. Dat all in dere face. Dey cain't stay dere an' nobody else kin stay dere. [Norfolk, Va., (472), 481:5.]

7559. Ah nevah heerd nuthin 'bout de bo'd, but ah heered now when yuh go tuh git dis dirt, yuh have tuh carry *three pennies*. All right, yuh go dere an' yuh have dem three pennies in yore han' an' yuh reach right down.

SINNER'S GRAVE

It have tuh be somebody dat don' have religion - some sinnah. Yuh take dese pennies an' put 'em right down in dis grave an' leave de pennies an' pick up de dirt.

(Then you use the dirt?)

Den yuh git de dirt. [Fayetteville, N. Car., (1397), 2515:17.]

7560. Dey kin take graveyard dust an' sprinkle it aroun' yore home an' dat will break up yuh an' yore husban'. See, dat will make confusion in yore home, but yuh have tuh git it off a sinnah's grave. [New Orleans, La., (783), 1086:7.]

7561. Go tuh de cemetery an' git graveyard dirt from a sinnah's grave an' put it in de cornahs of de house - <u>in de cornahs of</u> jis' one room, <u>front room</u>, where people penetrate mo'. An' dere mind will be so stirred up - well, dey jis' have tuh go.

(They couldn't stay in there.) [Brunswick, Ga., (1206), 2038:11.]

7562. (How do they do that?)

See, dey'll go tuh de graveyard an' dey'll git some dirt from a new grave - it must be a new grave from a sinful person, a person dat nevah prayed none. Dey'll go an' git dat dirt off dat grave, out of de grave-

SINNER'S GRAVE - NEW

yard. Den dey'll take dat dirt an' dey'll put it in a box, dey will leave dat dirt stay dere fo' two or three days. An' den dey'll sprinkle dat dirt wit stuff all aroun' yore house, an' dat will make yuh disagree, an' put yuh in de worst kind of luck. [New Orleans, La., (834), 1255:1.]

7563. [The two following left-foot rites I will keep together, because they are related and were given by the same informant at the same time:]

[*First rite*:] Yuh take an' go tuh de graveyard an' if yuh wan's run 'em away, an' dig - a sinnah die, aftah nine days, aftah he's daid nine days - take an' dig elbow deep at 'is lef' foot. Git choo some grave-

SINNER'S GRAVE AFTER 9 DAYS

yard dirt, put two down, then bring it [to] yore house. Sprinkle it all de way roun' yore house, in de fo' cornahs in de room. An' when he go out de do', sprinkle some behin' 'im an' he cain't come back. [Wilmington, N. Car., (194), 99:5.]

7564. [*Second rite*:] I heard mama, she told me, she say: if a sinnah die an' yuh wan' 'em [someone in house] tuh leave home, yuh go tuh de graveyard an' yuh dig down elbow deep at de sinnah's lef' foot. An' yuh git a han'ful of graveyard dirt. An' yuh place two pennahs down at de lef' foot where yuh git de dirt from. Leave dat money right dere an' covah it up. An' den yuh bring it back tuh dere house an' sprinkle it all de way roun' [circle] dere house. An' den dey'll leave home. An' whut is lef', yuh take an' tie it up in a han'-chef o' rag. Take it tuh a creek of runnin' watah, throw it in dere, an' dey'll nevah stop walkin'. [Wilmington, N. Car., (194), 99:2.]

7565. If yuh livin' here an' ah don't want yuh here - perhaps ah wanted de house mahself, ah go dere an' git dat dirt offen an old sinnahs' grave, take dat

dirt an' pass yore do', an' throw it up in dere an' say, "I hope yuh will go," an' speak evil of yuh. De nex' day mawnin' yuh'll git up an' sweep de dirt on out. Yuh go out dere an' take yore broom an' sweep it on away. De nex' thing yuh know, yuh'll be movin'. [Newport News, Va., (480), 502:1.]

OLD SINNER'S GRAVE

7566. Ah heard dey say yuh go tuh a graveyard an' git de dirt offa sinnah-man's grave or a sinnah-woman's grave - a single sinnah, dem whut ain't married, offa dere grave. An' bring it an' sprinkle it roun' yore house or put it roun' dere do'step or sompin. An' dey says dat'll take it off yuh. Ah've heard dat.

GRAVE OF UNMARRIED SINNER-MAN OR SINNER-WOMAN

(Take what off?)

Jis' lak if yuh - whut did yuh ast me?

[If somebody were *tricking* you or something. If somebody was trying to give you bad luck.)

Dat would remove it.

(This would take that spell off?)

Yes sir. [Waycross, Ga., (1094), 1763:11.]

7567. Dat kin cuz a whole lotta confusion in de house, by takin' graveyard dirt, red peppah, an' if he died - fo' instance if de man is a gamblin' man, a man dat swear all about chew choo, see de baddah de fella act durin' de time he wuz livin', de worsah it will make de people act, yuh undahstan', dat chew use it on. If yuh take graveyard dirt from a christian person dat died, yuh undahstan', it won' do anythin' becuz dat's a good spirit. It's de evil spirit, de man dat died, yuh undahstan', dat been a gamblah or a dunkard dataway. Dey say de way he act when he wuz livin', de same dat dirt would taken effect, yuh undahstan'. Takin' dat graveyard [dirt] an' de red peppah an' black peppah an' sprinkle it in de house anywhere - dat dirt is dry yuh see - dat will cuz confusion in de house wit de man an' 'is wife. [New Orleans, La., (1560), 2853:9.]

GAMBLER'S GRAVE

7568. Graveyard dirt, dat cuz fuss. See, <u>like a man would die an' he's been a gambler</u>, <u>*underworld man*</u>, <u>all his life</u>. An' if he'll die an' a fellah is accustomed tuh gamblin', he'll go dere at <u>twelve a'clock at night</u>, take his pocketknife an' git some of dat dirt, <u>put it in 'is pocket wit *John de Conkah*</u>, an' go tuh any place an' 'is luck change same as day an' night.

Now, IF YUH WAN' ANY "FUSS" OUTA DE GRAVEYARD DIRT, yuh will get de same.

(That's - wait a minute. That's for gambling luck?)

Dat's fo' gamblin' luck.

(Now - what else now?)

If yuh wan' any fuss, yuh will <u>take dat graveyard dirt aftah it is dry</u>. Yuh <u>cain't do it wit it wet</u> - very dry so it kin be a powdah. Put dat <u>pod of red peppah</u>, hot as yuh kin git it, mix it up tuh a powdah. Come intuh a person's home an' durin' de time yuh be in dere, sprinkle it in dat. See. An' it will cuz prackly [practically] a killin' scrape in dere 'fore de week is end. [New Orleans, La., (879), 1446:8.]

7569. A <u>man dat were a playah of cards</u>, sich as dat.

(Go to his grave?)

Yeah, go tuh 'is grave an' take a little of 'is dry sand, yuh know, off de grave an' <u>put it in yore lef'-han' hip pocket</u>, an' yuh be lucky, dey claim, de balance of yore days, long as yuh carry dat. Co'se yuh have tuh take it, yuh know, an' <u>sew it up in a little piece of cloth</u> where, yuh know, it won' git away from yuh. Dey claim dat's awful lucky tuh yuh.

(For what purpose would it be lucky?)

Well, prack'ly [practically], yuh might say, card playin' an' like dat. [St. Petersburg, Fla., (980), 1589:7.]

7570. Dey go tuh de cemetery - now listen, accordin' tuh de Bible, some people believe dey got a God an' some don't. Well de man or woman dat die dat don' believe dey got a God [is] an' infidn [infidel]. Or a man dat gambles prak'ly [practically] all 'is life, an' he dies, dey figure dat he is gone tuh hell. He don' dwell where de good dwells at, see. Well, dey go up at twelve a'clock at night an' take a knife an' take some of dat mud, see. Dey take dat mud, dey bring it on back an' dey leave it dry well. Dey git some hot red peppah, dey mix dat up tuhgethah, an' if dey wan'a disturb here, dey jis' sprinkle dat here. An' de two parties, ah guarantee dey won't be tuhgethah long. [New Orleans, La., (816), 1155:1.]

INFIDEL'S GRAVE

7571. Now, if dere's anythin' done dat gon'a run in yore mind, or jis' [anything done] tuh yore home, [or] ef somebody *gits yuh* [hoodoos you] tuh keep yuh from a job. Which an' why, yuh jis' use yore method dere. If a man know how tuh do - a *spiritual man*, yuh kin. Yuh have tuh do it. Yuh take a penny an' goes tuh work an' yuh take dat penny an' yuh put it in de middle of de grave. Dat in case of emergency if de person, yo' know or not, is a religious person died. Yo' undahstan', dey know who dat is. Well, dey give 'em a penny an' dey takes some dirt. 'Fore dey takes dat dirt, which an' why, dat will make an evil spirit follow yuh, becuz yuh got somepin belongs tuh 'im. Now, dey git in aroun' yore home, it will always keep a confusion an' make a separation.

RELIGIOUS PERSON'S GRAVE

Now, yo'll have tuh be aroun' an' take de method wit a good man. Wit a *spiritual man*, he meet de spirit. He kin set home an' when de spirits come, yuh know what time tuh meet 'im, an' yuh kin cure 'im, if it's not too long [too far gone].

[Informant says, IF YOU ARE HOODOOED, A *SPIRITUAL MAN* WOULD KNOW WHAT TO DO. You must pay for graveyard dirt, otherwise the spirit will follow you, evil or good, depending upon who is buried there. A *SPIRITUAL MAN* (USUALLY A PERSON WORKING LARGELY WITH SPIRITS) can sit at home and wait for the coming of a *good-man spirit* and use it for curing, if the sick or hoodooed patient is not too far gone.] [Savannah, Ga., (542), 671:3.]

7572. Yuh go tuh de graveyard an' yuh git dis dirt from a good person's grave, if yuh want peace in yore home. An' take dat an' place it - jis' sprinkle it roun' in de home. An' when yuh sprinkle it roun' in de house, well den yuh goes tuh work an' yuh find peace in dere. [Sumter, S. Car., (1362), 2402:9.]

GOOD PERSON'S GRAVE

7573. Take some of dere hair an' yuh carry it an' bury it right 'side somebody yuh know. An' make yore wish whethah yuh wan' 'em tuh stay or leave. Dey'd have tuh leave, dey couldn't stay [if you wished them to leave].

CHRISTIAN'S GRAVE

(Where would you bury that hair?)

Yuh bury it right de side of a christian, yuh know, right at de haid.

(Somebody's grave.) [Florence, S. Car., (1318), 2263:1.]

7574. Yuh go tuh de Cath'lic graveyard an' reach down in dere - dig down in dere an' git chew some of dat dirt offa down on de breast.

(A woman's?)

Don't make no diff'rence but it's got'a be a Cath'lic grave, an' yuh git dat dirt. An' when yuh git dat dirt, yuh git chew some of dese gourd seeds - green seeds. An' yuh git chew dem green gourd seeds, an' den yuh git chew some red peppah an' git chew nine grains out dat red peppah yuh know, dose pods yuh know. Git nine grains an' roll it tuh yuh an' put it in dere. Well, den when yuh do dat yuh go tuh a - yuh know, git a good bit of it,

CATHOLIC'S GRAVE

yuh go tuh de fo'ks of de road an' yuh sprinkle a little bit of dat in de fo'k of de road. Go dere fo' de third day, but chew've got'a do it in de night an' call dose party's name. Call dere name an' dey will return. [Mobile, Ala., (656), 941:5.]

7575. Well, jis' like yuh had two wimmens an' wanted 'em both tuh git along, wanted 'em tuh live in de house tuhgethah. Well, yuh go tuh a graveyard where a young baby is buried an' jis' run yore han' down dere an' git some dirt off 'is haid. Come back an' sprinkle it aroun' yore house evah nine mawnin's, an' dat - dat'll make peace. Dey will git along.

BABY'S GRAVE

(What do you mean by having two women in one house and want them to get along?)

If yuh have two of 'em, jis' wan' 'em tuh git along. If dey stay in a separate house it'll be all right, but yuh know yuh have tuh sprinkle it aroun' both houses.

(I see.)

Yuh could put 'em in de house tuhgethah if yuh use dis dirt.

(You mean the two women?)

Yes. [Vicksburg, Miss., (538), 1009:6.]

7576. Git dirt outa a baby grave an' yuh sprinkle it in yore room. Dat'll keep peace in dere. [Memphis, Tenn., (958), 1541:6.]

7577. (To keep the law away, you take this same dirt and instead of throwing it into the house.)

[I am repeating what informant had said while recording machine was turned off.]

See, when yuh throw it intuh yore house, dat's fo' yore luck. Dat's bringin' all de peoples tuh yuh. Dat's tuh make yore business big. An' when yuh git ready tuh keep de law away, yuh go roun' yore house in de mawnin' between eight an' nine a'clock an' yuh draws yuh a cross an' makes yore wishes, tell it whut chew want.

(Where do you draw the cross?)

At each do' 'fore dey kin come in. Well, dey might come out dere but dey nevah comes ovah dere. Put it tuh yore front do' an' yuh put dat down in de cross jis' lak dat an' dey won't come in.

(You put this dirt down in the cross?)

De dirt, sulphur - graveyard dirt an' yore table salt.

(Graveyard [dirt] from the infant's grave.)

Yessuh. [Fayetteville, N. Car., (1423), 2567:7.]

7578. Now, I've heard dat tuh be a positive fact. Now, dey say dat if yuh go tuh - if dere's a woman dat yuh like. An' if yuh cross de watah an' yuh go tuh de graveyard, an' git some dirt offen infant's grave - child yuh know - dey say it will effect 'er tuh come back. But if yuh git it off a murdahah's grave, why she'll go furthah.

(I don't quite understand what you said. If it's a woman you like, you cross water and get this dirt?)

He ain't got'a cross watah. She's across watah. Yuh git de dirt an' send it in a lettah.

[This violates an ancient rule, a spirit cannot cross water! Is mailed in a letter an exception?]

(Oh, I see.)

Yes.

(You've got to get it from an infant's grave to bring her back, but if you get the dirt from a murderer's grave, then what?)

Dat drives 'er furthah.

(Oh, I see - it drives her farther.) [Elizabeth City, N. Car., (441), 412:1.]

7579. Wal, if yuh wan' a job of any kin', yuh git a dirt dauber an' go tuh a baby's grave in de cemetery an' reach yore han' down in dat same direction. An' if yuh wan' a job anywhere, yuh mix dat same dirt - de dirt dauber's nest wit de othah dirt. An' go [sprinkle it] in front of de place roun' de office where de boss got'a go in, an' jis' say, "Little Baby, *In de Name of de Fathah, Son an' Holy Ghost*, give me mah job back." An' dey'll give it tuh yuh. [Brunswick, Ga., (1223), 2579:10.]

7580. Ah heard dat chew kin take a dirt dauber nest an' some graveyard dirt from a little baby, if yuh know it, an' mix it togethah an' put it somewhere 'bout dere bed or in de cornah some hidden place, an' de baby terrify yuh an' cry so - de spirit will - dat yuh will leave out de room.

(That is to make you move.) [Sumter, S. Car., (1365), 2411:9.]

7581. Git graveyard dirt, yuh know, an' dig tuh yore elbow on de left side - not on de right. On de left side dig tuh yore elbow an' aftah yuh git tuh yore elbow, den yuh git whut chew want outa dere. An' git a bran'-new box of peppah, red ground peppah whut peoples puts in somepin, yuh know, tuh put on de barbecue. An' git a bran'-new box of salt an' mix all dat tuhgethah. If yuh wan'a person tuh move, yuh could throw dat on dere house, or up on de house, or carry it in de house, jis' one time. An' den yuh kin take an' git chew NINE ROCKS OFF A LIL' BABY'S GRAVE jis' so's it not no ten or 'leven yeahs ole chile - a lil' small baby. Git chew nine rocks offa dat dere grave - an' dis is true 'cuz ah have tried dis mahself - an' take it, take dem nine rocks, an' if ah want somebody [to] move, ah kin throw it ovah dere windah [window] up ovah de po'ch, jis' anywhere, jis' since ah hits dat house ovah dere windah. Ah don't care 'bout de othah family, dey'll be dere [in the house]. Jis' whoevah ah want moved from dere [will be moved]. An' take dem baby rock an' throw 'em dere. Go lak tuhnight, an' tuhmorrah night ah go again, till de nine nights run out, an' ah call 'em by dere name, an' dey'll leave.

(You throw one rock each night?)

Each night. Dat's true 'cuz ah've done dat. An' dis graveyard dirt is true too. [Fayetteville, N. Car., (1424), 2569:8.]

7582. Take broom straws an' some dirt on a baby [grave] whut didn't nevah cry, an' some parch eggshell an' put 'em up on a person's do'steps. An' dey say it will make 'em lame in dey laigs.

GRAVE OF BABY WHO NEVER CRIED

(You take the broomstraw?)

Yuh take de broomstraws, nine of 'em from de large part of de broom, an' eggshell, parch 'em, an' take some graveyard dirt, an' dis person in de hollah of dey [foot] track, an' mix it up. An' dey say dat makes 'em lame. Makes yuh laig bothah yo'.

(What about this baby that never cried?)

Yuh git some dirt offa de baby's grave whut nevah cried - yuh know, whut born daid or somepin. [Fayetteville, N. Car., (1425), 2571:6.]

7583. Dey say if yuh got a enemy aroun' yuh, yuh know, dat yuh wan'a drive away from yuh go to de graveyard tuh a child grave. Yuh goes like dat an' run yer han' down in dere up tuh yer elbow an' come out wit a han'ful of dirt - jis' like dat [demonstrates]. Go tuh dis person house. Yuh kin go all aroun' [circumambulate] his house an' scattah dirt [also] acrost de steps, yo' know. Yuh make him den tuh have a great fuss, an' dey gone. [Wilmington, N. Car., (288), 205:1.]

CHILD'S GRAVE

GRAVE OF A 12 YEAR OLD CHILD

7584. Well, ah knows dis to be did. Why dey'd go tuh work an' dey'd go an' fin' where dere's somebody buried, a young person dat is twelve yeahs old. An' dey'd take a can, yuh

know.
(A cane?)
A cane.
(Yes?)
An' bo' [bore] dis cane through an' through.
(You mean sugar cane?)
No sir, a cane whut grows in de groun' - what yuh fish wit, yuh see. Don't have tuh be a fishin' cane, but it have tuh be a certain size fo' tuh git de dirt yuh know.
[This is probably the *cane-reed* or *southern cane*, common names for *Arundinari macrosperma*, a tall grass native to wet ground from Virginia to the Gulf States.]
(I see.)
From right off de haid of dat corpse, see. Dey drive dat [hollow cane] down tuh de bottom of dat grave. [This is a slight exaggeration; a foot would be a good *trick*.] An' dey gits dat dirt. Well, dey take dat dirt an' dey will loosen it in dat cane enough tuh throw it across de house. Well, aftah dey do dat, well dey'll git a egg den. An' dey'll bust dat egg at de bottom of yore steps, an' bury de hulls [shell]. An' den yuh'll git in a axe so dat yuh can't stay dere - yuh won't stay dere. Yore min' will be always tuh go. Yuh'll go leave dere. Ah've knowed sich as dat tuh be did. Ah lived by some ole people dat used tuh do sich things as dat. People used tuh come tuh 'em tuh do sich things as dat.
(You say you are living by them now?)
No, sir, ah ain't livin' by dem now, but ah used tuh live by them.
(Oh, I see.) [Vicksburg, Miss., (757), 1937:5.]

WOMAN'S GRAVE - A CANDLE RITE

7585. [This rite should be classified under candles, but graveyard dirt from a woman's grave is so rare I prefer to place it here. Our rite comes from an *excellent* professional worker whose cylinders were missed by my transcriber. Later I made notes from them. Here is the present note: to keep woman - dirt from woman's grave - scrape a little from top - take home - light 2 black candles - set under bed where she [[woman who left home]] has been sleeping - put graveyard dust and sprinkle a ring [[of it]] around candles - and a piece of her clothes and lay where she sleeps - turn mattress up and lay the clothes on springs on a paper - take Bible and say prayers and read Bible - when candles go out she'll come home.] [Memphis, Tenn., (967), 1564 (1569?):1.]

(c). TIME FOR TAKING GRAVEYARD DIRT

NO SPECIAL TIME...TUH GIT DIS DUS'

7586. Now, it's no special time tuh entah dis graveyard tuh git dis dus'. Yuh kin be walkin' roun' de cemetery an' perten' [pretend] yuh be lookin' ovah yore belove' ones dat gone tuh rest. Now, in passin' yuh git chew a han'ful of it an' yuh go on. An' yuh an' yore wife or yore lady fren' - somebody lak dat - if it's quarrelin' [or] yuh may have caught 'er wrong. Yuh don' wanta kill 'er, dat's gon'a put chew in trouble. Yuh jis' wanta git rid of 'er. Yuh'll take dat dus' an' when she go tuh bed at night an' dere's 'er shoes, a pair of shoes dat she wears mo' den othahs. Yuh jis' sprinkle dat dus' in dose shoes. Quite natchel [natural] by sprinklin' dat dus' in dere, she's gonna pesspire [perspire] in 'er feet. Jis' lak yuh or ah would pesspire undah de arm or on de haid, our po's [pores] would be open. If it wusn't dat, we wouldn't nevah ketch a cold, yuh know. De dus' will dissolve jis' lak a

aspirin. Well, when dat dissolve, her po's will be open an' 'er feet is right nex' tuh dat - might as well say dat. See, dat [is a] little silk stockin'. See, it may be a pair of bedroom slippahs she may have on. Dat'll git right on intuh 'er po's an' 'er po's will close up wit dat in dere. An' she'll jis' withah away jis' lak anythin' else - jis' leave [this world]. [Algiers, La., (1581), 2918:1.]

7587. Go tuh a graveyard at nine a'clock [at night] an' git dat dirt out of [a grave on] de no'th side of de graveyard. An' carry it tuh a person's house where it's a woman dat got a husban' an' yuh wan' dat husban'. Yuh git some of yore frien's tuh take dat dirt dere. An' if she kin *git in wit* [become friendly with] dis woman in de house an' git a chance tuh sprinkle a little of it roun' 'er baid, roun' in de house, so she'll have tuh walk ovah it, dis woman, dis man's wife, will dwindle away an' die. Den yo' have de opportunity of gittin' 'er man. [Memphis, Tenn., (1541), 2787:11.]

9 O'CLOCK AT NIGHT - NORTH SIDE OF GRAVEYARD

7588. People say dat if yuh be's in tough luck an' haven't got a success, go [to] de graveyard at de midnight hour an' git some graveyard dirt, an' put it in little bitta sacks - little bitta ones - an' weah it roun' yore wais'. An' from time tuh time yuh will be mo' successful dan yuh would if yuh didn't do it. [Midnight is the usual time - *see* following rite and elsewhere.] [St. Petersburg, Fla., (982), 1590:2.]

MIDNIGHT

7589. At twelve a'clock at night yuh git graveyard dirt, yuh see. An' git graveyard dirt. Dat's mos'ly [mostly] fer harmin', dat's fer nuthin good. Yuh go dere at twelve a'clock at night, but not when de moon's shinin'. Yuh go dere on a dark night. An' yuh take dat graveyard dirt. If yuh jis' wan' a person in bad luck, yuh jis' take graveyard dirt an' throw it at a person - strictly wit'out anythin' else. It's strictly bad luck. Dey'll nevah be successful in nuthin dey undahtake tuh do. Anythin' dey undahtake tuh do, dey won't be successful - be disappointed. [New Orleans, La., (866), 1403:2.]

MIDNIGHT - NO MOON SHINING

7590. Git dat dirt - go tuh de graveyard. Well, yuh takes a new grave, kinda new, about say a week old. An' dey goes - goes down tuh de haidbo'd, de haidbo'd of de grave, an' dey get dat dirt. Well, dey gits some of yore hair an' some of yore garments [3 ingredients] an' dey take dat an' put it where yuh have tuh walk over it. An' by changin' - do's dat, do it jis' befo' de moon change. When de moon changes, de spell be comin' on yuh. Well, den it come tuh gittin' wuse [worse] an' wuse, an' yuh'll git so cain't nobody do anythin' wit chew an' yuh jis' go crazy - die off from it. [Vicksburg, Miss., (743), 1012:13.]

JIS' BEFŌ' DE MOON CHANGE - NEW GRAVE
3 INGREDIENTS: HEADBOARD DIRT - HAIR - CLOTHES

7591. If she wan'a run aroun', well she'll take an' go tuh de cemetery on a new moon an' git dirt offa innocent's grave, an' take sulphur an' take table salt - nine spoons of table salt. An' as she go out [leaves the house] go intuh de room an' throw it in de room; an' [as] she go out de do' [door] throw it *In de Name of de Fathah, de Son an' in de Holy Ghost*, an' go on. Yuh know, go out de house. He ain't gon'a come out [the door after her].

NEW MOON
INNOCENT'S GRAVE - SULPHUR - 9 TABLESPOONS OF SALT
3 INGREDIENTS - 3 HIGHEST NAMES

(What does she do this for?)

Jis' lak she come in at night - yuh know, lak she goin' out, an' she goin'

out tuh be out at night an' she don' wan' 'im tuh come out tuh look fo' her. Well, she git it fresh. She go dere on de new moon.

(She does this so that he won't bother her while she goes out at night?)

Go anywhere she wants. [Fayetteville, N. Car., (1423), 2563:2.]

7592. Ah've heard dat on de new moon dat chew kin go tuh de graveyard, if a person died wit a certain disease, perhaps tuberculosis, yuh kin git de dirt from roun' de grave an' possibly plant it in someone an' dey'll git de disease.

NEW MOON: DISEASE OF DEAD TRANSFERRED TO DIRT AND VICTIM

(How would you plant it on this person?)

Yuh kin possibly put it in dere clothin', or possibly roun' any object dat dey will put dere han's on. [St. Petersburg, Fla., (1005), 1620:5.]

7593. (To bring in customers.)

Yo' use de dead man an' de way dey mix it, yo' mix it wit de clay taken from a fresh grave at de full of de moon. Mix de clay an' sulphur an' red peppah an' bury it undah de foot of de step, an' it use'ly brings in persons. [Sumter, S.Car., (1342), 2323:8.]

FULL MOON - DIRT FROM FRESH GRAVE - RED PEPPER - SULPHUR

ONE A'CLOCK IN DE NIGHT

7594. Ah heard dat chew could go tuh de graveyard. Yuh have tuh go at one a'clock in de night tuh git graveyard dirt. An' yuh git de dirt, graveyard dirt, an' yuh bring it back an' yuh sprinkle dat dirt on people's po'ch, anybody's po'ch, an' make 'em move. [Memphis, Tenn., (1549), 2816:1.]

7595. Go tuh de graveyard roun' 'bout fo' clock in de mawnin' an' buy a penny's worth of graveyard dirt. An' come back an' sprinkle it roun' de house, all roun', an' sweep off de do'step behin' 'im. Dat will move 'em ['em, 'im and 'um are usually the same meaning. Sweeping graveyard dirt is both an uncommon and dangerous rite. The woman here, who wants to rid herself of an unwelcome roomer or friend, sprinkles graveyard dirt about the house outside, leaving herself a dirtless entry. Coming indoors she closes the dirtless entry, the doorstep, with graveyard dirt. She is a prisoner in her own home! But, as soon as he walks over the dirt, entering or leaving, she sweeps it away. The spirit in graveyard dirt, not liking to be swept by a dirty broom, flees back to the graveyard; the man, having crossed the dirt, must go away forever; and the woman, now immune from the graveyard-dirt spirit, is free - for another roomer or friend.]

4 O'CLOCK IN THE MORNING

(How much dirt do you get from the graveyard?)

Penny's worth.

(How much would that be?)

Dat be - uh two ounces. [Wilson, N. Car., (1471), 2652:19.]

7596. Hear'd 'em sāys graveyard dirt at fō' 'clock, if yo' go dere. Jes' lak yo' - now yo' [the boss] got a job an' ah wanta git mō' salary. Ah might ast fo' mo' salary an' yo' make out lak yo' don' wanta give it tuh me. An' yo's de boss. An' if ah kin git - co'se ah dō' [don't] nevah do dat - an' run yore arms down jes' as fur as yo' kin. It don' make any diff'rence - some folks say dey be *gun folks* [evil person who carried a gun], but it don' make any diff'rence. Yo' run yore han's down jes' as fur as yo' kin reach lak dat down in de middle of de grave, from de haid tuh 'bout de middle of de

4 A.M. - ELBOW DEEP - DIRT FROM CENTER OF GRAVE WEAR TO MAKE BOSS RAISE YOUR WAGES

grave an' git it. An' git some of dat on 'im [the boss] somehow a [or] 'nothah, why den he mō' 'en apt tuh raise yo' pay an' yo' all be good friends. [Brunswick, Ga., (1183), 1996:5.]

7597. Dey kin do mos' anythin' wit it, such as *hurtin'* a person. Yuh kin take graveyard dirt an' yuh kin cuz a person tuh - if yuh don' wan' 'im tuh stay dere - yuh kin cuz 'im tuh move tuh diff'ren' othah places. But yuh mus' go tuh de graveyard soon in de morning befo' de risin' of de sun, an' git de dirt an' cast it in de direction dat de person lives. An' if yuh cast it in de direction dat de individual live, why - an' say some portion of de Bible, some po'tion [portion] of it. Den he will move immediately.

BEFORE SUNRISE - THROW IN DIRECTION VICTIM LIVES - BIBLE

(Did you say any portion or any particular portion?)

Jes' any po'tion of de Bible - don' make any diff'rence, jis' any po'tion of de Bible tuh drive away mos' anythin' wit graveyard dirt. [Vicksburg, Miss., (773), 1061:1.]

7598. Dere's lotsa people always say dat if yuh go tuh de graveyard 'long about - well, 'fo' [before] day in de mawnin' an' dig down right about de heart of de person, right about de breast of de person, dig down way down deep intuh de grave an' git de graveyard dirt, no doubt, an' put it in yore shoes or wrap it in a rag an' tote it in yore pocket, dey always say - dat anothah sayin' - dat is good luck fo' gamblin' also. [St. Petersburg, Fla., (983), 1590:4.]

BEFORE SUNRISE - DIRT FROM NEAR HEART

7599. 'Fore sunrise in de mawnin' yo' kin go tuh de graveyard an' take a penny an' put it in de centah of dat grave. An' run yore han' down dere an' take up some of dat dirt, *In de Name of de Fathah, de Son an' de Holy Ghost.* An' yo' kin bring it back tuh dat person house dat chew wanta run away, an' sprinkle it all roun' dere house, *In de Name of de Fathah, Son an' Holy Ghost*, an' dash it an' don't look back.

BEFORE SUNRISE - PENNY IN CENTER OF GRAVE
TAKE DIRT IN *THREE HIGHEST NAMES* - SPRINKLE AT VICTIM'S HOUSE IN *THREE HIGHEST NAMES* - DON'T LOOK BACK

(That will run them away?)

Dat'll run 'em away. [Florence, S. Car., (1308), 2212:8.]

7600. Dey say - some dey buy thin's tuh make yuh move. Some, dey go in de graveyard an' git thin's tuh make yuh move. Yuh supposed tuh go in de grave yard - now dis is one ah'm gona tell yuh. Yuh supposed tuh go in de graveyard at noon of de day, reach down intuh de bosom [of] any grave dat chew kin reach down, an' git a han'ful of dirt down tuh which yuh think would be tuh de body of dat person, or neahest [nearest] dere heart as yuh could git. Yuh take dat dirt out, den yuh put in two or three pennies. Tell dem dat chew didn't come tuh beg nor tuh borrah [borrow] yore way, but chew payin' yore way tuh make such an' such a party move - put 'em tuh movin'. Den yuh place dose pennies in dere an' shut dat hole up. Yuh take dat dirt an' take it home. Put some salt wit dat dirt an' de name of de party an' sprinkle it wherevah dat person is. Dey tell me dat dey can't stay dere. [Mobile, Ala., (668), 882:1.]

TWELVE NOON - DIRT NEAR HEART
SALT - NAME - 2 OR 3 PENNIES

7601. [Among the many graveyard-dirt rites in *Hoodoo*, here we have a rare and unusual one, my only example of it - *see* my comment at the end of rite.]

When yuh go tuh de graveyard in de aftahnoon tuh git dis dirt, yuh have tuh go at sundown, see. An' when yuh go at sundown, yuh have tuh git middleways of dis

person. [Middleways is the center or fifth point of the four-pointed or four-cornered grave, which makes a quincunx.] Git dis dirt an' yuh put a nickel [or] dime down. An' when yuh put de nickel down dere yuh git de dirt, yuh payin' 'em fo' de dirt. An' if yuh wanta run anybody away, yuh git dis dirt an' walk on back tuh dere house. Sprinkle dis dirt all de way roun' dere house [the rite of circumambulation]. An' aftah yuh sprinkle dis dirt all de way roun' dere house, yuh turn off an' walk sideways an' walk on back tuh de street. [Somewhere in *Hoodoo* I have explained why a person walks sideways, if he has enclosed himself within a circle.] An' aftah yuh git tuh de street yuh go home. An' den aftah yuh go home, den yuh throw some of dis dirt roun' yore do' an' dey'll leave. Dey can't stay roun'.

SUNDOWN - MIDDLEWAYS [CENTER] OF GRAVE [QUINCUNX]
NICKEL OR DIME - CIRCUMAMBULATION OF HOUSE
LEAVE CIRCUMAMBULATION CIRCLE WALKING SIDEWAYS

[Our informant says *sprinkle dis dirt all de way roun' dere* [[victim's]] *house*. This means the graveyard-dirt sprinkler goes completely round the house. Here we have a rite of circumambulation, also a circle of graveyard dirt about the house. As soon as the dweller within passes over the graveyard dirt, he will be driven permanently from house and perhaps town. But the sprinkler himself has trouble. He is inside the graveyard-dirt circle! If he walks out of the circle, crossing the dirt, he breaks his spell against the dweller; moreover, the spell automatically *turns back* upon the sprinkler, who now will be chased by the spirit! Our sprinkler solves his problem with a magic rite I have never recorded or met before. He proceeds neither forwards nor backwards; he sidles sideways. If sprinkler moves forwards or backwards across the dirt, at some point of each step his legs and feet pass and are at the moment of passing in a straight line. In an instant the spirit pounces upon him! But if sprinkler slides his right foot sideways to the right, then his left foot sideways to the right, not letting left foot touch right, then legs and feet are never in a straight line. He always presents to the waiting spirit only one half of his body at each step. The spirit is tricked! Why does sprinkler on reaching home sprinkle some of the same graveyard dirt at his own door? Graveyard dirt is a protective device against a possible call from departing victim and chasing spirit.] [Florence, S. Car., (1322), 2267:4.]

7602. Den it's de las' one ah know - pahtic'ly [particularly] good, yo' see. Ah wanta tell yo' sompin whut ah done experienced mahself. Now, if yo' goin' off anywhere an' yo' goin' wit some mean folks, befo' yo' go, yo' goes - yo' knows people at de cemetery becuz mos' any cemetery - people dat lives in a city or anywhere dey come tuh know somebody dat buried in a cemetery. Yo' goes dere *first dark* an' yo' carry one penny wit chew. An' yo' goes right tuh de head of 'is grave an' yo' call 'im three times, yo' say, "So-an'-so, So-an'-so, [So-an'-so], ah come fo' some of yore dust, an' ah goin' pay yo' fo' it." See, an' yo' take it right off 'is breast right heah [demonstrates].

FIRST DARK - CALL NAME 3 TIMES - ASK FOR DIRT - BREAST
1 PENNY - SEW IN NEW CLOTH - *FEED* COLOGNE WEEKLY - WEAR

(Right off the middle of his breast.)

An' yo' stick dat penny down an' - stick dat penny way down fur as yo' kin git it. Den yo' take dat dirt an' put it in whut chew wanta put it in [the container unimportant here], an' covah dat grave back up.

(What do you do with that dirt after you get it?)

Yo' kin take dat dirt an' yo' jis' kin sew it up in a red flannen or any piece of brand-new - yo' gotta sew it up in a brand-new piece of cloth, not no cloth

dat been used. Jis' go an' git a nickel worth of some kinda cloth, an' sew dat dirt up in dere good an' yo' totes it. [This becomes a *hand.*] An' about once a week, yo' take a little bit of dis ten-cent cologne, yo' know, an' yo' puts on it [you *feed* it], an' yo' totes it in yore pocket. An' yo' kin go anywhere in any crowd of mean people, dey won't say a word tuh yo', an' yo' git 'long jis' as good as yo' want tuh. [Brunswick, Ga., (1249), 2122:7.]

9 DAYS AFTER BURIAL
GUNPOWDER - WOODCHIPS - GRAVEYARD DIRT

7603. Ah say yuh kin [go] tuh de graveyard an' git some graveyard dirt an' gunpowdah an' sprinkle it roun' dere place. An' if dey git [dirt] comin' from de head, dat takes 'em from de house; but if dey git it comin' tuh de house, dat brings yuh dere.

(Get what coming from the head?)

De dirt.

(What dirt?)

Ah say, tuh make a person move sometime yuh goes out dere an' git dat dirt an' sprinkle it roun' wit gunpowdah. Dat makes a person restless an' give 'em a mind tuh go, not tuh stay.

(You said something about nine days, didn't you?)

Yes, nine days aftah de party's buried. Yeah, nine days yuh go dere an' git it right out de chest.

Den yuh kin go dere an' git it an' put it in a pile of chips. Put it in a pile of [wood] chips an' [if your victim] go dere an' rake dem chips up an' put 'em in de fire, yuh [the victim] liable tuh ketch afire an' burn tuh death.

(If someone wants to do you that harm, they sprinkle this in the chips and you are liable to burn.) [Mobile, Ala., (672), 886:5.]

3-9-15 DAYS AFTER DEATH - GRAVEYARD DIRT IN SQUARE HOLE

7604. Yuh kin [go] tuh de graveyard three or nine or fifteen days aftah anybody is dead, an' git some of dat graveyard dust, if yuh wanta harm anybody or kill 'em. Yuh dig a square hole [or oblong one, both a grave symbol] an' put dat dirt in it, an' take dis little bo'd an' covah dat hole up, an' den put some othah dirt on top of dat, an' dey really got chah.

(Where do you put that dirt, this graveyard dirt?)

Well, yuh kin put neah tuh de do' - tuh de front do', or tuh de back do', or any de alley [gallery?], any place where dey gotta walk at, an' yuh know dey've gotta walk across it. [Mobile, Ala., (673), 889:5.]

(d). GRAVEYARD DIRT MUST BE BOUGHT FROM SPIRIT

1 PENNY - SPEAK TO SPIRIT - SINNER'S DIRT - DOORSTEP DIRT

7605. An' den dey say, if yuh wanta *run a person*, tuh take some dirt out from undah dere steps, an' go tuh de cemetery an' go tuh a sinnah's grave. Dat's whut ah heard. Ah haven't tried dis one, 'twuz told. People have been to folks [*doctors*, fortunetellers, etc.] lak dat. Go tuh de cemetery an' go tuh a sinnah's grave, an' go tuh de breast an' run yore han' down in de grave, as far as yuh kin git chure han' down in dat grave. Take up a han'fulla dirt outa dere an' den yuh pay dat daid a penny. Put it down in dere, say, "Now, ah'm payin' yuh fo' dis."

Take dat dirt an' bring it roun' de house an' dat dirt from undah de steps.

Take dat dirt an' put it intuh a cloth an' sew it into somepin. Dis box an' dat dirt will drive dat person away from dere.

(Do you put that graveyard dirt and this dirt from under the steps into the same box?)

Intuh de same box.

(Then what do you do with that box?)

Yuh take dat box - yuh put it in a box or eithah sew it up. Wear it aroun' yuh. Dat drives a person away from yuh, too. Dat's whut ah was told. Ah've nevah tried dat. [Waycross, Ga., (1115), 1787:8.]

7606. Well, yo' go tuh de graveyard roun' about twelve a'clock at night tuh some sinnah's grave or murdahah have been killed [or executed] an' on de side de heart's on yuh put a penny down dere an' git a handful of dat dirt. An' while yo' gittin' yo' usin' a oath. An' yo' bring it back tuh de house an' take it an' put chew salt an' peppah an' sulphur in it an' yuh keep it. Put it in a jar an' anybody dat chew don't like or wheresomevah yo' go at an' yo' wanta start a confusion, yo' jes' take dat 'long wit chew an' jes' sprinkle it all aroun' as yo' go. Dat will certainly cuz confusion wit yore enemies. [Fayetteville, N. Car., (1414), 2545:3.]

1 PENNY - AT MIDNIGHT - GRAVE OF SINNER OR MURDERER KILLED
DIRT FROM HEART SIDE - OATH - SALT - PEPPER - SULPHUR

7607. Take dat penny an' put it in de graveyard. Yuh go dere at twelve clock at night, yuh [dig] undah an' take dat penny an' put it in, bury it an' let it stay dere fo' 24 hours. Twelve clock yuh go dere an' git it up. An' den when yuh take de penny, whut chew wanna do wit de penny, whatevah way yuh wanta treat de person, if yuh wanta treat 'em good or treat 'em bad, why yuh turn dat penny tuh de east, turn de haid of it tuh de east, see. An' dat fellah will come tuh be successful. An' if yuh turn it to de west, he'll go down.

1 PENNY - BURY IN GRAVEYARD - MIDNIGHT - LEAVE 24 HOURS
DIG UP - FACE PENNY EAST FOR LUCK OR WEST FOR MISFORTUNE

(Well, does it happen to know that you are getting the right fellow?)

Well, yuh know. Yuh know de fellah yuh aftah [intention]. Yuh already know de fellah yuh aftah.

(After you go out there and get this penny: for good luck I turn this penny to the east, or for bad luck I turn it to the west.)

Dat's right.

(Well, do I do that at any particular time of the day?)

No sir, twelve clock at night. Yuh go dere an' put it down at twelve clock at night, an' den yuh go dere an' git it up at twelve clock at night [24 hours later]. [St. Petersburg, Fla., (1024), 1657:6.]

7608. Whut dey do tuh keep de law away from de house is dis. Dey git dis same dirt, see, de graveyard dirt, but dey git it from a wicked spirit, see. An' aftah dey git dis dirt, well den dey'll put de same ingredients tuh it, see. An' if dey sprinkle dat dirt aroun' de house from time tuh time, well den if anybody wants tuh come or somepin, well if dey step ovah it, well dey can't come in.

1 OR 2 CENTS - INSTRUCT WICKED SPIRIT
RED PEPPER - GUNPOWDER - SPICE

(I see. That keeps the law away?)

Yes.

(What do you mean they get this dirt from a wicked spirit?)

Well, dey git in - like if a person got killed. Yuh know, a wicked person git

killed or somepin like dat an' den dey go tuh de grave an' dey pay 'em so much an' dey git dat dirt.

(What would they pay as a rule?)

Dey pay eithah one cent or two cents.

(Where do they put that?)

Dey put dat on de body of de person. Dey dig a hole an' dey git so much dirt from dat hole dat dey put dat penny in, an' dey tell dat person whut dey wan' 'im tuh do an' den dey go away.

(What ingredients do they put with that dirt before they use it?)

Dey put de same red peppah see, an' dey put de gunpowdah too.

(Was there something else in that ingredient that you mentioned before?)

Dey use a spice if dey wan' chew tuh love 'em, or tuh keep 'em. [Savannah, Ga., (539), 659:7.]

7609. You go into a graveyard and take two pennies, and dig in a grave and take the dirt out of the grave. And take these two pennies and put them down in the hole and close it. And they can walk behind you and take this dirt and throw it up and down your back. And they work the *trick* right on you. And you'll go off in bad health and you are going to come on back [as a corpse] to the graveyard. [Fredericksburg, Va., by Ediphone.]

2 PENNIES

7610. Yuh takes yo' two pennies, jis' lak now. It's diff'rent thin's tuh make a person move. Lak yuh say, "Ah want So-an'-so tuh move." Well, ah go dere at night an' give dat dead dose two pennies an' jis' as fur as ah kin go in dat dirt. Well, ah goes back an' *dress* dat house. Dose people can't stay dere cuz dose spirit worryin' 'em. It'll make 'em move. [Waycross, Ga., (1122), 1804:9.]

2 PENNIES - SPEAK TO DEAD

7611. Ah learn of it. If dey git some of yore hair or dey jis' only git dat dirt right out de centah of dere yard. Ah learned tuh hear whut ah'm talkin' 'bout. Yuh git de dirt right out de yard, but yuh says a few words yuh know *In de Name of de Lord* an' yuh'll take dat dirt up an' yuh'll wrap dat hair in it. An' when yuh wrap dat hair in it an' wear dat, yuh would put a little bit of *eatin' salt* in it, an' den yuh'll work dat. An' yuh git, no doubt - sometime ah hear 'em say yuh git graveyard dirt, but den yuh'll git a wicked person. An' yuh'll take jis' de least of dat dirt but yuh'll pay dat *graveyard-man* who dead. Yuh [must] know 'im. An' yuh'll take a little bit of it an' yuh'll give him two cents. An' yuh run yore han' in de body of it - yuh know, de grave. An' den yuh'll mix dem two thin's tuhgethah, an' den yuh'll wrop 'em tight an' tie 'em tight, an' den yuh bury it. Dat's whut ah learned about it.

2 CENTS - GRAVEYARD-MAN - TALK TO - CENTER-OF-YARD DIRT - MIX TIE - BURY - IN THE NAME OF THE LORD - *AGONOUS CONDITION*

(What will that do then?)

Well, yuh jis' only bury it an' yuh jis' tell it whut chew want it tuh do - jis' lak yuh's talkin' tuh me. Yuh'll tell it whut chew wan' it [to] do jis' befo' yuh bury it down. Dat's harmin' 'em. DAT DEAD PERSON WILL FOLLAH YUH AN' DAT GIVE YUH A *AGONOUS* [agonizing] CONDITION.

(You take some hair from a person's head and some of this dirt from the graveyard?)

Yessuh, an' a lil' bit [of dirt] out of yore yard.

(Now for example, suppose I wanted to harm you, I would get some of your hair, but I would take the dirt out of my own yard?)

Out yore own yard, and...

(And then some dirt out of the graveyard. And then I would mix this stuff all up and talk with it, and then I would bury it some place?)

Dat's right. Tie it tight wit a raw cotton thread.
(And that would harm you?)
Harm me.
(Well, what would it do to you?)
Well, lotsa time it's 'cordin' tuh whut chew say tuh it. It'll run me crazy, it'll always keep me mindless, an' den it'll keep me ill all de time. [Sumter, S. Car., (1382), 2454:1.]

7612. A man can use graveyard dirt in sprinklin' or fo' travelin'. Fo' instance if a person wus in de house an' ah want 'em tuh leave. Ah go tuh de graveyard an' ah carry three pennies, an' ah would dig down tuh mah elbow an' say tuh de grave, "Ah will pay yuh fo' dis dirt when ah return, an' ah wan' chew take care of dis money until ah come back." An' whut chew wan'a do until yuh come back, dat spirit is always waitin' fo' yuh, fo' yuh promise tuh come back. An' wherevah yuh carry dat, why dat person is gotta move. Yuh jis' spread dat in de yard or on de steps or where dey carry it intuh de house. If anybody walk on it, why it's quite natchel [natural] some of it will be on dey feet. [Brunswick, Ga., (?), 2105:12.]

3 PENNIES

7613. They take a little graveyard dirt, gather it just like I explained an' [I interrupt].
(With the three pennies, you mean?)
Yes sir, and a little cat manure and they mix that up together and you put it anywheres around in de yard - where the're [they are] bound to step into it, and they will be in one of the worst lucks they'll ever wanta be in all their life. They will always be destitute for everything. [Charleston, S. Car., (514), *Doctor* Glover, *see* p.2258f.), 599:1.]

3 PENNIES - CAT MANURE

7614. Ah heard dat chew kin take graveyard dirt. Yo' must dig roun' about de length of yore arm. Yo' must drop three pennies in dere wit dat. See, an' leave it dere an' say de Lord's Prayah. An' whutsomevah yo' want chew git it.
(What do you do with that dirt?)
Yo' brings a li'le up wit chew. All right, chew bring a li'le dirt up wit chew, but chew gotta say de Lord's Prayah when yo' bring dis dirt up. All right, yo' takes dat dirt, yo' puts it in a envelope an' yo' sends it tuh de guy dat chew wan' tuh have. If he's in state prison, he must be free. [St. Petersburg, Fla., (1052), 1707:4.]

3 PENNIES - LORD'S PRAYER - ARM DEEP DIRT IN ENVELOPE TO MAN

7615. If it a lettah dat dey wrote, take it tuh de graveyard. An' yuh know de person dat whom is buried dere, an' talk tuh de daid. An' bury it in dere an' ast - put three pennies dere, pay 'em, says, "Take keer of dis in de situation of bringin' 'im home," or "harmin' him." Eithah way, kin use it eithah way, see. Yuh kin talk to de daid an' tell it jis' whut chew want; eithah tuh harm 'em or to run yuh 'way or bring yuh home. [Sumter, S. Car., (1365), 2409:6.]

3 PENNIES - LETTER - BURY IN GRAVE - TALK TO DEAD

7616. Go tuh de graveyard an' git some dirt. Change de haid an' footbo'ds from a graveyard. Put two pennies tuh de haid when yuh change it, an' two tuh de foot when yuh change it, an' take dat haidbo'd an' stick it down where dose [pennies are] on a wicked man's grave. An' git some of dat dirt an' bring it back an' sprinkle it roun' dere do'step. Or if yuh git a chance tuh git in de house - lak some people yuh claim as a frien' - put it in de house. An' dat will keep dose frien's of yores.

4 PENNIES - 2 PENNIES IN EACH HOLE WHEN CHANGING GRAVEBOARDS OF WICKED MAN'S GRAVE

(What do you mean you put the footboard and the headboard?)
Change it.
(Just change them around. And you put them back the same way they came out, stick them right straight down in; but you put the pennies underneath before you put them down?)
Dat's right. [Sumter, S. Car., (1355), 2373:8.]

4 PENNIES - CALL AND WRITE NAMES - TALK TO DEAD

7617. Wal, ef yuh know dere names, yuh kin take an' go tuh de graveyard an' write dere initials an' carry yo' fo' pennies an' pay de dead. Whosomevah 'tis died, yuh know dere names. Yuh call dere names an' tell dem yuh want 'em tuh bring dese person back an', "Ah'm payin' yuh fō' pennies." Well, in less time den two months wheresomevah dey be at, dey will come back.
(Where do you write the name of this person that stole the thing? Where do you write that name? Do you write that name on a piece of paper?)
On a piece of paper. [Jacksonville, Fla., (617), 792:1.]

5 TO 8 PENNIES - IN HOLE NEAR HEART - 2 HANDFULS OF DIRT
ASK FOR LUCK - THANK SPIRIT - WALK AWAY NOT LOOKING BACK
SPRINKLE ROUND OWN HOME FOR LUCK

7618. Ah heard 'em say dat yuh kin go tuh de graveyard - lak dat, if ah wants tuh change mah luck - dat ah kin go tuh de cemetery an' dig right up on de right-hand side of de grave jis' about where ah think de heart oughta lay, an' dig a hole down deep an' git me out two han'fulla dirt. Bring it out. An' when ah git dis dirt, ask fo' luck - jis' ask of de dead fo' luck, an' drop from five tuh eight pennies in dat hole an' plug it up. An' when ah rise up from off mah knees, tuh thank 'em [a rare courtesy!], an' walk away an' don't look back.
Well, ah take dis dirt an' carry it tuh mah house an' sprinkle it roun' dere, an' dey say dat will give me luck.
(That is to change your luck. In anything?)
In anything. [Florence, S. Car., (1286), 2183:7.]

8 PENNIES - AT HEAD OF GRAVE - ASK FOR DIRT
TELL SPIRIT YOU ARE PAYING - CAUSES CONFUSION

7619. (What do you know about graveyard dirt?)
Well, ah tell yuh, yuh kin take graveyard dirt - now, yuh kin go tuh de graveyard jis' lak if yuh wanted tuh do anybody any harm. Well, yuh kin go dere. Well, yuh kin carry - it's a cert'in 'mount of pennies fo' yuh tuh carry, see. Well, yuh kin carry dem eight pennies an' yuh go tuh de haid of de person, see. Well, yuh ast dem fo' some of de dirt, see; an' tell 'em dat chew'll pay dem fo' it, see. Well, yuh drop dese pennies intuh de dirt right tuh de haid of dem, see. Den yuh take some of de dirt. Git some of de dirt an' put it in a papah an' yuh kin bring it on back home, see. Well, yuh kin take dat dirt an' jis' lak yuh go tuh a person's house, or yuh kin git someone tuh do it fo' yo'. Yuh kin go in dere an' sprinkle dat dirt roun' in dere, see. Well, it will cause dat whole room tuh git upstarted, see. Dere'll be fussin' an' fightin' an' goin' on until dey [man and woman] be separated, see. [Brunswick, Ga., (1207a), 2042:1.]

NICKEL - NOT 5 PENNIES - PEPPER - 3 DAYS

7620. Dey - yuh take graveyard dirt, *it will run* anybody. Dey goes out an' gits some graveyard dirt out of a grave an' put a nickel in dere where dey done got de dirt from, dat whut dey call *payin' fo' it*. An' dey go back an' go tuh dis person's house, an' take a little pepper, an' mix wit it, an' go dere an' make lak yuh talkin' tuh 'em, yuh know, an' sprinkle it roun' in dere house.

Three days aftah dat, dem folks is ready tuh leave dere. [St. Petersburg, Fla., (978), 1586:7.]

7621. Wal, dey learnt me dat if yuh wants tuh do any harm wit graveyard dirt, dat chew take ten cents [dime] an' go tuh a graveyard early in de mawnin' jis' befo' day, an' run yore han' down in dere jis' as deep as yuh kin. Have de dime in yore han' an' drop de dime down in. If yuh know dem person name, yuh call dem name an' tell 'em yuh wants tuh buy a dime's wor' of dust an' do so-an'-so wit it. An' dey say when yuh git dat han'ful of dust, leave de dime dere an' take dat dust an' care [carry] it an' strike it round yore [victims] house. Jis' throw it roun' dey place of business.

DIME - JUST BEFORE DAY - AT GRAVE CALL PERSON'S NAME - TELL WHAT YOU WANT - THROW DIRT AT PERSON'S HOUSE - RUNS OR KILLS

(What will that do?)

Dey say that will run dem out or kill 'em, jis' whatsomevah dat yuh tell 'em [the dead] tuh do - yuh wants tuh do wit it. [Waycross, Ga., (1159), 1932:8.]

7622. Take some dimes an' git chew a little graveyard dust an' bury it undah de front dō'steps an' dat finely [finally] make 'em leave. Yessuh, some dimes an' wrap 'em up right tight in a rag, an' put some of dat dust dere an' bury it undah dat dō'step.

DIMES - GRAVEYARD DIRT - BOTH UNDER DOORSTEP

(What is the idea of putting the dimes, I wonder?)

Well, dem dimes - see, dey stay dere so long ah guess, an' dey cankers, see, an' yo' know anything dat cankers will gen'ly [generally] make anything go 'way. [Is this the reason? Or is the rare case of payment for the dirt being kept with the dirt?] [Little Rock, Ark., (902), 1474:1.]

7623. Well, dey tell me jis' lak if yo' have lots of enemies an' dey say if a mean person wus tuh die, dat chew go dere, out tuh dis graveyard, no one but chew, an' git some of dis dirt out an' give 'em - put 15¢ down in dere, say, "Here's 15¢ yo' kin have." An' say yo' takes dis dirt an' stan' up an' throw it in de house. Dey say dat would *conquah* yore enemies *down*.

15 PENNIES - DIRT FROM MEAN PERSON'S GRAVE

(Whose house do you throw that in, your own house or the enemy's house?)

Tuh yore enemy's house but not let no one see yuh. Throw it an' let none of 'em see yuh, an' dat will *conquah* dem *down*. [Waycross, Ga., (1114), 1786:5.]

7624. Now, if yo' wanta go tuh a cemetery, somebody daid dat chew know, take 25 cents 'long wit chew, tuh de haid of de grave an' push yore arm down as fur as yo' kin git it. An' leave dat quartah down dere an' bring up yore *three fingers of dirt*, an' take dat long wit chew. Dat'll give yo' luck.

QUARTER - A SILVER PIECE - *3 FINGAHS OF DIRT*

[Instead of picking up a *pinch* of dirt with *two-fingers*, thumb and index finger, a method mentioned elsewhere, some other informant says pick it up with *three fingers*: thumb, index finger, and middle finger.]

(What do you do with that after you get it?)

Wrap it up in a piece of paper or a piece of brown cloth an' put it in yore pocket an' keeps dat 'long wit chew. Well, dat's one way tuh git chureself luck. [St. Petersburg, Fla., (1055), 1715:3.]

7625. Now, if yo' know of a wicked pusson dat dies, an' yo' wanta create confusion in a home - dis pusson if yo' know where his haid lies in 'is grave, yo' know where de ahms fold...

(Where the arms fold over.)

Sure, yo' reach yuh right han' down de length of yuh ahm, as fah as yo' kin reach, an' git out - jis' squeeze yuh hand up wit de dirt, all de dirt yo' kin draw out. Den yo' TAKE A GLASS OF WHISKEY AN' SET IT DOWN AN' PAY 'IM FER DE DIRT AN' TELL 'IM, SĀYS, "NOW, AH'M PAY-IN' YUH FER DIS DIRT." An' yo' take dat dirt an' throw it in de yard or in de home of de pusson dat chew wanta create a disturbance, an' dey'll continue tuh have a confusion dere as long as dis dirt remains.

WHISKEY AS PAYMENT

(Do you put that dirt at any special time?)

Yes, yo' put it eithah at de goin' down or de risin' of de sun.

(Do you get that dirt from the grave at any particular time?)

Gen'ly at midnight. [Mobile, Ala., (650), 841:5.]

7626. *Stickbo'rd* tuh de haid of graveyard [grave]...when yo' goes dere. Yo'll have tuh go dere at twelve 'clock at night. Durin' de time of goin' dere yo'll have tuh pay de *graveyard-man* three cents an' a half a pint of whis-key.

WHISKEY - HALF PINT OF - AND 3 PENNIES
IN HOLE AT BREAST OF GRAVE
STEP ACROSS BACK AND FORTH 3 TIMES
TALK TO SPIRIT IN THAT HOLE
CARRY GRAVEYARD DIRT AWAY IN BOTTLE
DO ALL THIS AT MIDNIGHT

(Where do you put that stuff?)

Yo' have tuh dig in de haid of 'is breast, an' dig dat out an' set de whis-key down in de centah of it, an' step across 'im three times - backwards like dat [demonstrates] come across, go across - go across - go across - an' den go back an' talk tuh 'im in dat hole whut chew want 'im tuh do.

(What do you do with the pennies?)

Right in dat same hole where yo' put de whiskey, an' den call 'im up an' bring some of dat stuff away, out de hole, an' put it in a bottle. An' den he'll work fer yuh, do jis' whut chew want 'im tuh do. [Charleston, S. Car., (519), 616:1.]

7627. (Right from the beginning now.)

Well, right from de beginnin' of it is: Yo' takes it from anyone dat has died bad, yo' see, an' yo' goes tuh de grave an' yuh jis' tell 'em whut chew wan' 'em do fer yuh, yo' see, any troubles of any kin'.

WHISKEY PAID OR CHICKEN SACRIFICED

(When do you go out there?)

Well, yo'll have tuh go out at de nighttime, see. An' den yo' axe 'em dese questions, yo' know. YO'LL SEE 'EM SETTIN' UP ON DE GRAVE. AN' DEN YO' AXE HIM IF HE GOIN' DO DIS FER YO', yo' unnahstan'. WHUT WOULD HE DESIRE FER YO' TUH GIVE HIM. Well, IF HE'D WANT A CHICKEN, well yo'd kill de chicken an' YO'D BRING TUH 'IM DE BLOOD, yo' know, INTAH A BOTTLE. Or if he wanted whiskey, why yo'...

[I interrupt.]

(What would you do with that blood then?)

Well, yo'd pō' it right down on de grave.

(On the grave?)

Right tuh de foot of de grave. Yo'll jis'...

[I interrupt before I forget informant mentioned whiskey.]

(I see. And what if he wants whiskey?)

An' if he wanted whiskey, why yo' pour it in de same place.

(I see. And what else do you do then?)

Well, AFTAH YO' DONE DO DAT YO' UNNAHSTAND, JIS' WHEREVAH YO' GO YO' SEE, WHY HE'LL ALWAYS BE WIT CHEW. AN' YO'LL BE SO YO' KIN JIS' DISENTANGLE YUHSELF ANY TIME, INTUH ANYTHING DAT YO' WANTA BE.

(I see. And didn't you say something about praying? What did you say about praying?)

PRAYIN'? OH, YEAH! DAT'S RIGHT, AH DID. IT WILL BE UNUSEFUL FER YUH TUH PRAY ANY MORE, 'CUZ YUH DONE GIVED YUHSELF AWAY.

[I now ask what he means without suggesting that he has sold himself to the devil.]

(And is he supposed - is that supposed to be anybody special? Or just a dead man?)

Anyone who died bad, especially if dey know yuh, yo' unnahstan'. YO' KNOW INTUH A GRAVEYARD IS A VERY BAD PLACE TUH GO IF YUH NOT KNOWIN' ANYONE, YO' UNNAHSTAN'. If a [something? Evil spirit?] will come befō' yuh, yo' might make yo' a rich man yuhself.

[There is just a suggestion here that you could sell yourself to an evil spirit.]

(I see.) [Charleston, S. Car., (499), 543:2.]

(e). CONTAINERS FOR GRAVEYARD DIRT

7628. Ah learnt dat yo' could git dirt out of a graveyard an' put it roun' a person's house an' run dem away. An' yo' could put it undah de house an' someone would burn de house down.

BAG OF PAPER - GRAVEYARD DIRT CARRIED IN

(This graveyard dirt under the house?) Undah de house would burn de house down. An' if yo' sprinkle it roun' de house, why it would make de person move, dey couldn't stay dere. Ah heard dat when yo' git it, yo'd have tuh git it in a bag, put it in a paper bag, an' yo'd have tuh keep it separate from any othah dirt. [Fayetteville, N. Car., (1390), 2493:9.]

7629. Graveyard dirt in de mawnin' - 'long in de mawnin' jes' befo' day, yo' kin go out to de graveyard an' dig into a grave an' jes' at de end of dey foot wheresomevah a person is buried into dis grave, an' git three handsful of dat sand. An' put it into a red papah bag an' bury it. Keep it three or fō' weeks [first], [because] dis person dat chew love, it's [the length of burial time of dirt in red bag is] 'cordin' [according] to how colored dey are. Yo' kin make dem come back home in a certain length of time.

BAG OF RED PAPER - GRAVEYARD DIRT IN - 3 HANDSFUL FROM FOOT OF GRAVE - JES' BEFO' DAY - BURY NEAR YOU

(What would they do with that dirt after they got it, could you tell me?)

[I wanted a detailed account of how time of keeping dirt depended upon the darkness or lightness of a person's shade of black or brown or lighter shades of a person's skin. My preceding question was a bad one because I ask for a repetition of general information rather than the specific details about intensity of color. THERE ARE RITES IN *HOODOO* DEALING WITH COMPLEXION, especially those about candle colors.]

Ah really don't know. Ah hear lots of 'em say how it's done. Dere so many ways, ah would really not know exactly how it's done. Ah heered lots of 'em say it.

(Well, what do you get this dirt for?)

Yo' git dis dirt to make a person [come back home].

(You put this dirt in the red paper bag. Then what do you do with it?)

Yo' wrap it an' bury it jes' lak yo' would a package. Yo' know, wrap up a package an' bury it undah de ground somewhere near about where yo' stay at. [Waycross, Ga., (1111), 1784:9.]

7630. Yo' kin take graveyard dirt if yo' is a gambler, if yo's a bolito player or if yo's a poker player or somepin like dat. Yo' kin dig down an' git some graveyard dust an' tie it up in a red bag - see, understand, a red bag an' yo' carry dat in yore pocket. Now, we often wins wit dat, 'cuz dat's where we come from [from the dust of the earth]. An' tote it in yore right-hand pocket. If yo' won't git lucky from dat yo' won't git no luck. [St. Petersburg, Fla., (1031), 1675:2.]

BAG OF RED CLOTH - GRAVEYARD DIRT TIED INTO CARRIED IN RIGHT POCKET

7631. They git the dirt out of the graveyard and they stop that up in a bottle and they will come to yore house. If they don't like you, they come to yore house with that graveyard dirt. Mix it with a little salt and they sprinkles it underneath the steps. Then they stop the other one tight an' bury it. But chew not supposed to be home when dey do dat, and any time yo' go back to dat house why yore spirit is gone. Dat driv yore spirit away. Yo'd go to de house but chew can't stay. [Jacksonville, Fla., (596), 768:15.]

BOTTLE - GRAVEYARD DIRT AND SALT IN - SPRINKLE UNDER STEPS

7632. Yo' kin take de graveyard dirt an' boil it an' put it in a bottle dat kin broke easy. An' yo' an' a person come in contact, dey fixin' tuh fight [you], if yo' git a chance tuh break dat bottle ovah dere haid an' cut dem an' bring de blood out, why dey'll linger an' pine away an' die.

BOTTLE OF THIN GLASS - BOILED GRAVEYARD DIRT IN BREAK OVER ENEMY'S HEAD - DRAW BLOOD

(You do that if you think you are going to get into a fight, get into a fight with anyone?)

Yes.

See, see him comin', why crack dat bottle ovah his head an' bring a little bit of blood an' let de watah run down. [I suggest that the graveyard dirt is boiled to arouse the captured spirit of the graveyard dirt to fighting madness.] [Sumter, S. Car., (1361), 2400:1.]

7633. Dey could go an' git some graveyard dirt, an' dey have whut dey call a way of *dressin'* A BOX LAK DIS THING [my Telediphone recorder on the table between us], like puttin' it in a box, if dey wanted tuh do harm tuh yuh. If yuh were a woman or if yuh wus a man, eithah way, yuh take it vice-a-versy. Put it in a box an' - put dis graveyard dirt in it an' go tuh yuh home when dere wus not no one aroun'. An' lift up yuh bottom step, de firs' one dat yuh walk on, an' place it down in dere. Den dey will manage some way not tuh go back dere de same day, but dey will go back maybe in de evenin' tuh stir yuh aroun' an' maybe send yuh fer a drink of watah or somepin lak dat. An' den dey will *dress* yer whole house an' yuh won't stay dere. Dere is no way fer yuh tuh stay dere.

BOX - PUT IN - GRAVEYARD DIRT FROM HEART OF GRAVE

(How will they *dress* the house?)

Well, dey *dress* it wit de same dirt dat dey have dat dey gits in de graveyard, but dey git it near [the] heart. [Jacksonville, Fla., (552), 690:1.]

7634. Go tuh de graveyard an' git me some graveyard dirt. If dey bury his haid lak dat toward de east, an' ah'll jis' straddle dat grave an' ah'll git dat dirt in a tin box. Well, ah'll

BOX OF TIN - STRADDLE GRAVE - DIRT FROM GRAVE TOP *AH'LL GO TUH A PERSON DAT DIED BAD AN' WENT TUH HELL*

git dat dirt in a tin box an' ah'll take dat dirt an' ah'll put it undah mah arm. Ah'm comin' on home. Ah'll fasten dat dirt up an' when ah git a chance ah throw it in dere house. Dat's whut ah do.

(What do you mean you straddle that grave?)

Jis' straddle it lak dat [demonstrates].

(Where do you dig the dirt from?)

Right off de grave, right on top of it. Ah'll go to a person dat died bad an' went tuh hell. [Algiers, La., (1593), 2994:3.]

BOX WITHIN A TRUNK - A DOUBLE COFFIN SYMBOL
GRAVEYARD DIRT - UNDERWEAR REPRESENTS CORPSE

7635. They say they take this graveyard dirt, choo understand, take it an' put it in a box. Take a piece of yuh underweah whut choo weah nex' tuh yuh skin [and put it in the box], an' jis' put it in a trunk an' let it stay there. An' as this dirt turns this piece of yuh underweah yellah, dat's jis' de way yuh'll turn. Yuh'll jis' fade right away. NO DOCTOR [M.D.] KIN CURE YUH! [Snow Hill, Md., (93), 10:2.]

HANDKERCHIEF - TIE UP IN - GRAVEYARD DIRT DUG AT MIDNIGHT OPEN AND SCATTER WHERE PERSON WALKS

7636. Prob'ly if yo' [a *doctor*] got girl [patient] an' she's worried up 'bout some man 'nother, an' she cain't git 'im tuh act right, cain't git 'im tuh do right, an' he won't treat 'er right or sompin 'nothah lak dat, den yo' kin go tuh a graveyard at night. Yo' have tuh go dere certain time of night, go at twelve a'clock at night an' git a han'ful of dirt an' tie it up in a han'kerchief an' bring it back dat same night an' be sho' dat yo' know de room dat she sleeps in. Say, fo' ninstance, she sleepin' in dis room, an' yo' come tuh de windah dere an' yo' 'sposed take a li'l' de dirt an' sprinkle it up on de windah sill an' take de rest of de dirt an' sprinkle up on de walk, where dey walk comin' intuh de house. An' he'll nevah treat her wrong no mo'. He will always be nice tuh her den. [Fayetteville, N. Car., (1438), 2604:2.]

HANDKERCHIEF - RED SILK - WEAR
GRAVEYARD DIRT TIED IN CORNER OF

7637. Yo' kin take dat graveyard dirt an' throw it aroun' in yore house an' throw all alongside of de bed, an' rub it on down dere. An' yo' kin take dat graveyard dirt an' yo' kin make a man - ah mean work fo' yo' de balance of 'is life wit dat graveyard dirt. An' take a little of it an' tie it in de cornah of red silk han'ke'-chuf an' tote it on yo'. Jes' tote it on yo' enywhere an' he'll nevah be satisfied till he back wit chew....He git away from yo', he ain't satisfied until he git back where he wuz....[Mobile, Ala., (679), 974:5.]

SPOON OF SILVER - GRAVEYARD DIRT PICK UP WITH

7638. Dirt from man's grave, at face part, pick up with silver spoon, go at just dark or just before day, sprinkle in 4 corners of house, or throw on top of house, to move. . [Memphis, Tenn., (965), 1557:1.]

(f). DIRT TAKEN FROM WHAT PART OF GRAVE

7639. Jes' lak a man er [or] woman, anyone, say, if she really meant tuh kill dis man - wanta have him outa de way. She kin go tuh de graveyard - if he don't pertect [detect] it befo' she git too fah [far], see. She kin go tuh de graveyard an' git dis dirt outa 'tween a grave. She gotta git from de grave doh

[though], de head of de grave, de person head. Dey git dat dirt offa de head of de grave. Den she take dat dirt an' she take a small piece of cloth an' she sew dat up in dere, an' den she take dis cloth an' she weah it roun' her waist. Now, dis man, he would contin'ly [continually] feelin' bad an' weary an' *stuff* [similar feelings], but he don' know whut it come from. Now, dis woman she would weah dat an' weah dat until she git dis man tuh de place dat he would git puny, sickly an' jes' cain't he'p [help] hisself, an' den if someone don' tell 'im how tuh go out...says, "Well, bless me, yo' is lookin' very bad, yo' oughta go an' see de *doctor*. Why don' yo' go an' see a *root doctor* tuh see whut's de mattah wit chew?" Well, nachur'ly [naturally] dis man wouldn't believe it, becuz he don' think dat it nachur'l [natural] dat 'is wife or de girl dat 'e [he] goin' wit, er somepin, would do him any hahm [harm] lak dat. An' nachurly [naturally] he may, if he don't git tuh some of dose [hoodoo] people, dis thing will finely [finally] kill 'im. [Charleston, S. Car., (near 535), 651:1.]

HEAD OF GRAVE - DIRT FROM SEW IN CLOTH - WEAR ABOUT WAIST

7640. Now, if yo' got a home happy an' someone wanta break yo' up, yo' [he] goes tuh de graveyard an' git some dirt off de left-han' head of a grave, an' take it an' sprinkle aroun' dose steps, an' yo' got a to'd [= tored = torn] up home. [Sumter, S. Car., (1385), 2464:2.]

HEAD OF GRAVE - LEFT SIDE - DIRT FROM

7641. Dey go out tuh de fo'ks of de road, an' ah think dey speaks fō' times [recite an incantation of some sort] an' turns tuh de lef'. An' dey goes tuh de graveyard an' dey gits some graveyard dust from de left, from de head of de grave, an' put it in a li'le bag an' weah it in dey pocketbook.

HEAD OF GRAVE - LEFT SIDE - DIRT FROM BAG AND CARRY IN POCKETBOOK FOR LUCK FIRST HAVING GONE TO FORKS OF ROAD - SPOKEN 4 TIMES THEN TURNED LEFT TO GRAVEYARD

(What is that supposed to do?)

Dat supposed tuh give yo' luck.

(That will give you luck, I see. You go out to this crossroad and speak four times?)

Yes, sir.

(What time do they go out there, any particular time or just any old time?)

Naw, five an' six o'clock in de mawnin' an' twelve o'clock at night, an' prob'ly three o'clock in de mawnin'. [This means midnight or after, or before daybreak - the usual *dark hour*.]

(I see, and from the crossroads then they go to the cemetery.)

Yes, sir. [Vicksburg, Miss., (714), 981:4.]

7642. Well, dey takes a tombstone, from mah undahstandin', from a person dat dey knows is very evil an' lived a wretched life. Jis' lak if ah wanted tuh have disturbance in de home or anythin', well, ah take dat from dere an' ah put it anywhere aroun' yore house.

HEAD OF GRAVE - DIRT FROM NEAR TOMBSTONE OF PERSON WHO LIVED EVIL AND WRETCHED LIFE THIS DIRT NEAR HOUSE CAUSES A DISTURBANCE

(What do you take, the whole tombstone?)

Take de whole tombstone - de dirt on it.

(Oh, the dirt on it?)

Yes, an' put it anywhere roun' yore house an' dat. Yo' ain't goin' tuh live in dat house. Yo' undahstan'?

(How do you get that dirt off this tombstone, how do you get it?)

Dig it.

(Oh, you dig it near the tombstone?)
Yes, sir. [New Orleans, La., (822), 1187:6.]

7643. Well, yo' goes tuh de graveyard an' yo' gits some graveyard dust. Now yo' don't git it off de haid, yo' git it off de foot. Dat mean travelin', see. (When you get it off the foot, means traveling.)

FOOT OF GRAVE - *DAT MEAN TRAVELIN'* - SALT

Yo' git it off de foot of de person off de grave, see. All right, den yo' come back an' yo' mix dat up wit a li'le *pot salt* an' jis' go tuh 'er doah, yo' un'ahstan' [understand] an' yo' take dat jis' lak yo' would go in a field an' sow rice, peas or spring cotton or somepin lak dat, yo' know. Yo' jis' sprinkle it fronta her house, right on until all of it give out, an' she'll have tuh leave dere. She couldn't stay dere. She will be all mixed up; he or she, whosomevah it is. All mixed up, jis' couldn't stay dere. [Charleston, S. Car., (511), 574:8.]

7644. If yo' got somebody an' maybe yo' wanta kill dat person or wanta harm dat person. Say now if yo' go up in de graveyard an' maybe it been some man dat have lived a rowdy life. Yo' know some people live a very rowdy life, nevah attempt tuh be a Christian, a very rowdy person. Some people cuss tuh de last. Say yo' go tuh dat person an' go tuh de foot of 'is grave an' dig down one foot in de groun', she say. An' git chew a handful of dat dirt an' put it in a bag, an' bring it back home an' go round at dat man's back do', an' jes' take dat dirt an' throw it lak it wuz some flour or sompin on de ground. Say, why dat man will come afflicted wit 'is laigs, or make his foot swell up, or he'll have some kind of ailment about 'is laigs account dat graveyard dirt bein' around de dō'. [St. Petersburg, Fla., (993), 1604:4.]

FOOT OF GRAVE - OF PERSON WHO LIVED ROWDY LIFE
DIG DOWN 1 FOOT FOR DIRT - IN BAG
SCATTER AT BACK DOOR - LEGS AND FEET AFFLICTED

7645. Way dey does it is dey take de dust from de footboard an' some of dem jes' tote it in dey pocket. Dat's tuh give dem good luck. [Charleston, S. Car., (?), 654:2.]

FOOTBOARD OF GRAVE - DUST FROM - IN POCKET FOR LUCK

7646. Git some dirt. See, de grave is settin' dere lak dis. Well, yo' go right in de centah of dat grave an' run yore han' dat way an' git some of dat. An' carry it off an' put it on dey po'ch an' sprinkle it in dey yard.
(And the man will stay home.) [Wilson, N. Car., (1514), 2681:7.]

CENTER OF GRAVE - 5TH POINT OF QUINCUNX - DIRT FROM

7647. Dey says dat yo' kin go tuh a graveyard an' take de dirt off de centah of de grave, an' put it intuh a box an' carry it a few days wit yo'; but put red peppah intuh dat box. An' yo' kin take dat same thing an' mix it up an' use it in de woman's mind tuh git 'er confused, an' she won't be satisfied wherevah she goes. [Fayetteville, N. Car., (1408), 2531:3.]

CENTER OF GRAVE - DIRT FROM - IN BOX - ADD RED PEPPER

7648. Whenevah dey's [there is] someone livin' at a place dat dey didn't wan'em dere, wan'em tuh move or somepin. Dat dey'll go tuh a grave an' take de haidstone an' put it tuh de foot, an' take de footstone an' put it tuh de haid. An' reach down in de middle of de grave an' jis' as fah [far] a'zhoo [as you] kin reach - yeh ahm [arm] will

CENTER OF GRAVE - DIRT FROM - ADD RED PEPPER
AFTER HEADBOARD AND FOOTBOARD HAVE BEEN EXCHANGED

go down - an' git some de dirt an' bring it up. An' mix it tuhgethah wit some cayenne peppah, an' sprinkle it aroun' de home where dey äh [are]; an' dey'll leave, dey won't come back. [Wilmington, N. Car., (204), 111:9+85.]

BREAST OF GRAVE - DIRT FROM

7649. Ah heard 'em say, go tuh de graveyard an' git some de graveyard dust cleah [clear] out de man's breast an' bring it back an' put it undah 'is do'step. Dat'll run 'im away. [Waycross, Ga., (1137), 1850:10.]

HEART OF DE BODY - GRAVEYARD DIRT FROM

7650. Yo' dig down an' git some graveyard dust an' yo' go down - git it from near de heart of de body of de person who might be layin' dere. An' keep dat in yore pocket an' yore bossman cain't hardly fire yo'. Dat's whut dat's kept fo'. [St. Petersburg, Fla., (1031), 1676:4.]

7651. Jes' reach dat deep in de grave right in de centah close tuh de heart. An' den yo' take it from de foot. An' yo' git dat graveyard dirt an' yo' take dat graveyard dirt an' yo' put black peppah in it. Yo' know dose [whole] black peppahs are very 'fective. An' yo' kin break up a person dat way.

HEART OF GRAVE - DIRT FROM - WITH BLACK PEPPER

(How?)

An' den aftah dey git dat graveyard dirt, dey put dat peppah in dere. An' dey take dat graveyard dirt in dere hand an' dey walk tuh yuh porch, an' throw it right at chure dō', where yo' goin' tuh walk out dere ovah it. [Jacksonville, Fla., (592), 764:2.]

7652. Dey goes tuh de grave, dey go tuh de haid side, [I mean] on de heart side. So dey tell me. Ah've nevah done it but ah've heard of it. Dey go dere an' dey git dat dirt, come back, an' dey put dat dirt in a li'le bit of sack. An' dey take dat dirt an' mix some othah li'le stuff wit it, a li'le salt an' one t'ing or 'nothah; a li'le sulphur an' diff'ren' t'ings lak dat. Carry it wit yo' an' yo' kin take it an' put it in a place, a dwellin', an' dere's nobody kin git along in dere. An' dey take dat dirt an' dey go aroun' amongst people dat dey're neighbahs, an' see 'em gittin' along, an' throw dat dirt all aroun' 'em, dere windah, where de windah's up, or in de do', when dey kin git a chance, or on de do'steps, or in front of de do's an' t'ings, dat choo'll have tuh walk ovah it. An' consequently it cuzes [causes] a confusion an' yo' can't git along wit yoreself or nobody else. [Wilmington, N. Car., (252), 172:11+85.]

HEART OF GRAVE - DIRT FROM - WITH SALT AND SULPHUR - SACK

7653. Yo' could go tuh de graveyard at twelve a'clock at night an' go tuh somebody grave dat chew know dat wuz not very long buried dere - dat chew know 'em by der name personly [personally], see. An' jis' scratch chew a hole right on de lef' side of de grave tuh de haid part, right where yo' 'magine de heart would be, an' run yore han' down in dere tuh de elbow an' drop three pennies in dere. Git dat sand right on out an' come on back home. Put some cayenne peppah intuh dat graveyard dirt. An' on de side of de baid where he always lay, on de front or de back where he always lay, yo' jis' take dat sand an' sprinkle it on de mattress. An' make yo' bed back up an' let 'im lay on dat. Dat will run 'im right off from yore house.

HEART OR LEFT SIDE OF GRAVE - DIRT FROM - AT MIDNIGHT
HAND DOWN TO ELBOW - DROP 3 PENNIES - ADD RED PEPPER
MUST BE PERSON NOT LONG DEAD - KNOWN TO YOU BY NAME
SPRINKLE ON MAN'S SIDE OF MATTRESS - RUNS HIM AWAY

(You will get rid of him then?)

Git rid of 'im. [Savannah, Ga., (1259), 2137:2.]

7654. Well, ah hear'd dey say yo' kin take graveyard dirt - yo' kin take dat graveyard dirt - go down dere at night an' dig right ovah de heart of de grave. Den bring it back an' put it undah de steps an' po' whiskey on it fo' nine mawnin's. Den yo' go back dere an' yo' take dis dirt up an' put it in a piece of white flannel an' take de dirt an' bury it in de ground an' let it stay dere. After yo' take it up an' put whiskey on it an' put it undah de step in de groun'. An' if dere anyone [there] dat don' lak yo', dey can't stay dere. [Is whiskey on for 9 mornings a delayed payment for the graveyard dirt?] [Sumter, S. Car., (1367), 2419:8.]

HEART OF DE GRAVE - DIRT FROM - PUT UNDER STEPS
POUR WHISKEY ON 9 MORNINGS - DIG UP - PUT IN WHITE FLANNEL
REBURY UNDER STEPS - PROTECTION AGAINST ANYONE IN HOUSE

7655. Ah hear 'em say dat dey takes some graveyard dirt, if yo' have any man in yore community an' yo' wanted tuh move 'em. Yo' take an' yo' go tuh a sinnah man's grave an' git some of de dirt from right off on 'is left side of 'is heart. Jis' go right down in de grave till yo' reach clay, an' take it out, an' take dat clay an' mix it up wit some sulphur an' *magic sand*.

LEFT SIDE OF 'IS HEART - DIRT FROM SINNER MAN'S GRAVE
MAGIC SAND - DRAGON'S BLOOD - BRIMSTONE - SULPHUR
SPRINKLE IN VICTIM'S HOUSE - MAKE YOUR WISHES

(*Magic sand*?) [A hoodoo store product.]

Yessuh, *magic san'*. An' some dragon blood an' brimstone, an' mix all dat tuhgethah. An' go in dat house wit'out anybody knowin' dat chew in dere, an' sprinkle it when all de folk gone from de house. See, in de rooms, an' walk out wit'out nobody knowin' yo' dere. Yo' know dat chew in dere an' make yore wishes.

An' dey say dat dey'll have tuh go 'way from dere. [Fayetteville, N. Car., (1420), 2560:1.]

7656. Dey take an' git, yo' know, it have tuh be a rank sinnah or a wicked person. Yo' don't git it off of a Christian. But chew take an' git dat graveyard dirt off of a sinnah's grave an' off de left side. An' dey take dat an' sprinkle it all 'roun' yore house. An' dey says it won't be long 'fo' [before] somebody, yo' know, die or leavin'. Dey'll leave, anyway. [Fayetteville, N. Car., (1417), 2551:4.]

LEFT SIDE OF SINNER'S GRAVE - GRAVEYARD DIRT FROM

7657. Yo' kin take salt an' go tuh a graveyard an' git chew some real sinnah, a real sinnah dat chew know dat died. Yo' git some of de dirt off of 'is left side. Git it off 'is left side an' yo' go back tuh dis person house an' yo' git up early one mawnin' 'fore anybody stir. Don't let nobody see yo' do it, an' throw it ovah yo' shouldah three times [demonstrates].

LEFT SIDE OF SINNER'S GRAVE - DIRT FROM - SALT
THROW OVER LEFT SHOULDER - 3 TIMES - AT VICTIM'S HOUSE

(Over your left shoulder.)

De left shouldah. Take yore right hand and throw it ovah yo' shoulder three times.

(You mix the salt and the graveyard dirt together?)

Yessuh, SALT WILL RAISE 'STURBANCE. AH GUESS YO' KNOW DAT. [Fayetteville, N. Car., (1442), 2611:1.]

7658. Anyone dat's daid an' dere spirit worry yuh, why yo' go tuh dere grave an' git on de lef' side; an' git some of de dirt offa dere lef' side an' carry

LEFT SIDE OF GRAVE OF SPIRIT WORRYING YOU DIRT FROM CARRIED - STOPS THIS ANNOYANCE

it on yore person, an' dey'll stop worryin' yo'. [Waycross, Ga., (1104), 1778:4.]

7659. Go tuh de graveyard an' git some graveyard dust from de sunrise [east] side an' put it in de left shoe of de person dat dey wanted tuh be made faithful, yo' undahstan'. If it's a woman dat's unfaithful or if it's a man dat unfaithful, put dat graveyard dust in dat left shoe an' dat will have de desired results.

EAST SIDE OF GRAVE - GRAVEYARD DIRT FROM - ABOUT SUNDOWN PUT IN VICTIM'S LEFT SIDE - TO HOLD PERSON FAITHFUL

(That will make them stay at home. Take some old shoe that they won't know about?)

Yes, some of de shoes dat dey weah, ah presume jes' de shoe dat dey weah. Jes' lak if it were mah left shoe an' mah wife could arrange tuh have somebody dat had dat *craft* [witchcraft] yo' know, tuh git dat [dirt] an' [I] wear it on me mos' evah day, why ah wouldn't run away. Ah have tuh be faithful. Git it from de east side, from de sunrise side of de grave.

(They go out there you say when?)

Sometime, yo' undahstan' about sundown. [Sumter, S. Car., (1374), 2436:1.]

7660. Git chew a li'le graveyard dirt, if yo' kin git on de east side of a grave. Git chew some white vaseline an' make yo' a salve [with this graveyard dirt]. Make dat salve an' yo' kin 'noint dat person unbeknown tuh 'im, an' he'll go lame. He'll nevah be no mo' good in dat foot as long as yo' 'noint 'im. But yo' have tuh 'noint 'im fer nine mawnin's wit dat graveyard dirt an' dis white vaseline an' de stuff dat chew scrape from undah 'is foot - kin'a dead skin-lak yo' gotta git from undah 'is foot. An' he'll nevah be no mo' good in dat foot.

EAST SIDE OF GRAVE - DIRT FROM - MIX WITH WHITE VASELINE AND DEAD FOOTSKIN - ANOINT VICTIM 9 MORNINGS - GOES LAME

(That foot is supposed to go lame. I see.) [Norfolk, Va., (491), 526:3.]

7661. Well, ah don' know about keepin' 'em away but dere's somepin yo' kin do dat he won't bothah yo'. Go tuh de graveyard an' git chew some graveyard dirt, go as fur [far] on de east side as yo' kin git it. Take yo' a piece of bran'-new cotton an' sew yo' up a ball of it [graveyard dirt] intuh dis cotton an' leave yo' a tail [long piece of thread] tuh it dat yo' kin throw it. [Several rites in *Hoodoo* use *tails* for throwing.] Yo' come along, ah wan' cha tuh move. Ah'm goin' walk by yore house an' say, "Move, yo' devil, move," an' throw it acrost chure house [demonstrates].

EAST SIDE OF GRAVE - DIRT FROM - SEW INTO NEW COTTON BALLED LEAVING TAIL FOR THROWING - PASS HOUSE - SWING ACROSS SAYING "MOVE, YO' DEVIL, MOVE" - DON'T LOOK BACK

(Throw it back over your shoulder, your left shoulder away over the house.)

It goes ovah any part, de low part; ovah yore porch or anythin'. Throw it ovah dere an' yo' nevah look back: "Move, yo' devil, move."

(And they'll move out of the house?)

Yes, sir. [This is another one of those rare swinging in a circle about head and letting-go rites.] [Norfolk, Va., (491), 527:1.]

7662. Go tuh de graveyard an' go tuh *sundown part of de grave*, an' git dat dirt an' carry tuh jes' whoevah house yo' goin' carry it tuh. An' yo' sprinkle it all roun' de do'step where dey walks out, dey wouldn't

WEST OR *SUNDOWN* SIDE OF GRAVE - DIRT FROM SPRINKLE AT DOORSTEPS - DEATH WITHIN 7 DAYS

[couldn't] miss it. Put it down dere an' dey step in it, it wouldn't be ovah a week 'fo' [before] dey die. [Sumter, S. Car., (1345), 2327:17.]

ENDS OF GRAVE - DIRT FROM - TIE UP - FOR LUCK
PUT IN EAST END CORNER OF YOUR HOUSE

7663. Git some graveyard dirt outa each end of de grave, yo' undahstan', an' den yo' kin take an' tie it up an' put it in de east end of de cornah of yore house. Dat fo' tuh bring luck. [Memphis, Tenn., (952), 1538:4.]

7664. Dey go tuh de cemetery, a person would, if dey try tuh do yo' mean. Jes' lak somebody's buried dis evenin', go dere an' git de dirt outa his grave.

3 PLACES ON GRAVE OPENED THAT DAY - DIRT FROM FEET - STOMACH - HEAD - SNAKESHED POWDERED THROW IN FORM OF CROSS - WHERE DEVILMENT IS

Go dere an' git it down nex' tuh 'is feet an' outa his stomach an' outa de haid. An' take it an' git chew a snakeshed an' put all dat - mix 'em tuhgethah an' cross 'em [throw dirt in form of a cross] an' yo' aim dat whare dey doin' yo' dirty.

(Well, now you get this dirt from three places out of the grave, but it must be a grave that's been opened that day - must be a grave from that day. And you put this inside the snakeshed and you grind the snakeshed up like that. And then you mix the grave dirt with that. Show me what you do with this powder then.)

Yo' take dis powdah an' put it, an' bury hit undah yore steps. If dat person come at night an' do anythin' dere, dat'll keep 'em away from dere. Dey'll jes' go an' travel an' travel, an' jes' come tuh be nuthin but skin an' bone. Always travel.

(What about the eyes going down?)

If yo' use snakeshed an' graveyard dirt. Yo' see, all dat jes' goes wit de body, yo' see. Dey ketches de same disease. De snake, yo' know, jes' lak he bit chew, see.

(Well how does it get into them? Does it get in through his eye or what?)

It will git intuh de eye, but people use it in diff'ren' kind [of ways]. Jes' lak yo's heah an' ah do's disaway. Well, when ah'm talkin' an' yore haid - take mah han' disaway, it will kill 'em [you].

(Which way are you going to do. After you get this snakeshed and graveyard dirt ground together, now what are you going to do with it? Are you going to throw it around that person or are you going to put it under your door. Which are you going to do with that? Or do you do both things?)

Put it roun' yore home.

(And what is that supposed to do then?)

It 'sposed tuh break up whut dey wan' tuh do tuh yo'.

(And what will happen to them?)

Sompin happen tuh 'em, dey has bad luck. [Wilson, N. Car., (1503), 2669:1.]

7665. Dey kin take sulphur. Dey kin take sulphur an' dey run a row [trench] in front of dey do' wit some li'le stick an' sprinkle it aroun' lak seeds yo' know. An' den dey run a spade row in front of dat house an' turn it back, up de road or down de road, an' dey covah it up. Dey covah it up an' nobody pays no 'tenshun tuh it. Some claims dat will make dem move.

9 GRAVES - GRAVEYARD DIRT FROM
SULPHUR IN TRENCH FROM HOUSE TO STREET

(In digging this little ditch, they begin at the house with a stick and drag it right on out to the street.)

Dey go right tuh de step an' take de stick, trim it sharp, yo' see, jes' lak mah knife, an' come clean across de do' dere. An' den dey come back in front of de do'step an' make a straight line tuh de edge of de street, an' turn it [trench]

up or down [the street] an' sprinkle sulphur 'cross it dis way. An' turn it down one way or de othah.

(They make a straight line right in front of the door, making the trench out from that straight line like the letter "T"? And at the end of that letter "T" [the crossed part at the street] you go one way or the other?)

Make it "L" [instead of "T"] at de bottom, [then go] one way or de othah.

(That would move them out.)

Dere's a superior way, people says it's a surer way. Dey goes tuh de graveyard where dey has relations buried an' dey git a pinch of dirt offa nine graves, jes' a pinch. An' put it in dat li'le box, a li'le pastebo'd box of some kind, or a jar or somepin. Den dey takes dis li'le pinch of dirt, git nine pinches of it, an' dey put three pinches on de step [demonstrates].

(In a row.)

In de centah an' at each end. An' dey puts six pinches - put three pinches in dis line an' two pinches in dis line, an' two pinches in de "L" line. An' dey call dat superior. Dere no way he's gonna lose now.

(They use the same shape as that sulphur?)

De same way wit dat dirt as wit dat sulphur. [Wilson, N. Car., (1476), 2654:23-2655:1.]

7666. If yo' want a person, tuh drive 'em away, yo' take de graveyard dirt. Take an' go tuh de centah of de graveyard an' git de graveyard dirt. If yo' wan'a person tuh drive 'em away, yo' name dem in de han's of God. Crawl halfway de distance up undah de house. Bring de dirt tuh de front of de house an' cast it onto de front of de house. An' whatevah way dat chew go, yo' carry it right 'long wit chew an' name it as yo' go. An' de person will go de same distance. Dey will go, dey cain't stay.

CENTER OF GRAVEYARD - DIRT FROM - MAKES A QUINCUNX
CRAWL UNDER VICTIM'S HOUSE TO CENTER - ANOTHER QUINCUNX
HOLDING DIRT - CRAWL TO FRONT SPRINKLE DIRT TO STREET
AND BEYOND - NAMING VICTIM AND GOD - DON'T LOOK BACK

(You carry that dirt and you scatter it as you go.)

Scattah it as yo' walk. Sow it jes' lak a person would sow oats.

(You crawl under the house first?)

Go undah de side of de house an' don't look back; jes' keep right on plowin' [crawling under house], don' look back not atall.

(You crawl under the side of the house to the center?)

To de centah.

(And from the center where do you crawl?)

To de front, right on out tuh de front; right on out tuh de front, an' jes' keep right on. But don' look back. [Sumter, S. Car., (1384), 2460:4.]

(g). DIG DOWN INTO GRAVE HOW FAR

7667. Dey said dey would take - jes' lak yo' kin go tuh de cemetery an' dey'd git dere a certain hour in de night, twelve a'clock in de night, an' git some dirt from a dead person grave. Dey moves de top of dat an' dig a hole about fō' inches deep, an' git some dirt den from dat, if dey wanted tuh make yo' sick or sompin. An' dey come tuh yore home an' be settin' down an' talkin' wit chew an' look undah

4 INCHES DEEP - HOLE IN GRAVE - AT MIDNIGHT - TAKE DIRT
SPRINKLE IN SHOES - FEET BECOME BOILY - IN BIG SORES

yore desk or somewhere an' a pair of shoes or sompin othah dere. Dey jes' sprinkle a li'le of dat dust, de dust of dat grave in yore shoe, an' it would cuz yore feet tuh become sore an' boily - break out in big sores. [Sumter, S.Car., (1381), 2452:3.]

7668. Yo' kin go tuh de graveyard at twelve a'clock in de night; not let it be ovah twelve a'clock an' yo' reach yore han' down in de grave - say it's no harm - jes' about six inches down an' git chew a han'fulla dirt an' hold it in yore hand, not slide it out, an' hold it in yore hand an' walk on back, an' de girl dat yo' want, if yo' want 'er tuh love yo', yo' throw it up on 'er windah, eithah way up on 'er shade or windah, or anything, so it be's 'er room.

6 INCHES DEEP - HOLE IN GRAVE - AT MIDNIGHT - TAKE DIRT THROW ON GIRL'S WINDOW FOR LOVE - ON HOUSETOP FOR DEATH

An' if yo' do wan' tuh do her some damage, don' throw it up on de house. Den she'll be sick 'long as yo' stay in town, an' git dwindlin' an' quite natchal [natural] she'll soon finely [finally] die, if she stay roun' dere an' be passin' dat - attah yo' do done [dat] chew know, if yo' go tuh de daid, an' sech as dat, becuz dat's de thing dat EVAH'BODY'S SCARED TUH GO TUH DE GRAVEYARD AN' GIT DIRT LAK DAT. But dat's so about dat 'cuz ah have did it mahself. Dose things ah'm talkin' 'bout ah done it mahself.

(That's all you have to do with that graveyard dirt, throw it on her window?)

Yeah, throw it on her windah.

(What will that do to her then?)

Dat will make her love yo', if yo' throw it on 'er windah. [Fayetteville, N. Car., (1438), 2608:1.]

7669. Yo' kin dig about six inches in de graveyard, an' yo' git some of dat fine dirt, dat dirt about six inches down. Take dat an' put it in a cup an' yo' git some lodestone an' put in it too. An' yo' shet it up.

6 INCHES DEEP - HOLE IN GRAVE - DIRT IN CUP - ADD LODESTONE PUT UNDER YOUR HOUSE - MAKES WOMAN STAY WITH YOU

(What do you do that for?)

Dat's fo' a woman, tuh make her stay wit chew, yo' got dat dust. See, yo' gotta take it, see, put dat undah yore house an' she'd stay dere. She ain't goin' leave. [Memphis, Tenn., (1533), 2750:8.]

7670. Well, yo' kin take graveyard dirt. Run yore arm down in de grave tuh yore elbow an' take graveyard dirt. Make yo' a li'le sack. It makes yo' lucky, yo' kin jes' weah it in yore pocket. Dat make yo' lucky. [Waycross, Ga., (1095), 1765:9.]

ELBOW DEEP IN GRAVE - DIRT IN SACK - WEAR

7671. Yo' kin bring up confusion by goin' tuh de graveyard an' gittin' some graveyard dirt, but yo' have tuh run yore han' as fur down in dere as yo' poss'ly kin; but chew mus' carry three pennies, brass pennies. Dese pennies, yo' know, jes' carry dat 'long wit chew, when yo' go out dere. Den when yo' bring yore han' up dat pays off, an' yo' do's dat.

ELBOW DEEP IN GRAVE - DIRT FROM - PAY 3 PENNIES
3 INGREDIENTS: GRAVEYARD DIRT - SULPHUR - BRIMSTONE

(What do you do with it then?)

Well, yo' kin jes' use it eithah way. Yo' kin make him stay home or yo' kin make him go wit de same dirt.

(Tell me how you would use it?)

Well, yo' could put some sulphur an' brimstone wit dat. Put dem three tuh-gethah. Yo' takes dat an' carry dat an' put it inside de house an' dat will cuz confusion. [Sumter, S. Car., (1361), 2398:5.]

7672. He [my contact man] wus askin' me about how would yo' git a woman away from yore home, if yo' didn't want 'er. Wal, ah tole him dat dey kin go tuh a graveyard where yo' know it's some evil person had died, an' dig down dere about three feet an' git so much - 'bout three teaspoonsful of sand an' mix it in with some black peppah an' take an' mix some sulphur in it an' carry it an' throw it ovahbo'd in a bottle, an' curse dat at de present time, lak "Go." Curse at de present time three times an' holler "go" - "go" - "go." [Brunswick, Ga., (1226), 2083:8.]

3 FEET DOWN INTO EVIL PERSON'S GRAVE - 3 SPOONFULS OF DIRT
3 INGREDIENTS: GRAVEYARD DIRT - BLACK PEPPER - SULPHUR
3 TIMES CURSE - 3 TIMES *HOLLER* "GO" - OVERBOARD IN BOTTLE

7673. De bes' thing dat ah would do, ah would go to de cemetery twelve a'clock at night an' take [dig] six feet of dirt down to the bottom of de grave wit mah lef' han' an' sprinkle dat roun' yore front do'step befo' de sunrise. Well, dat house will become unearthly fo' yo', an' yo' gotta move out. [Informant, of course, does not dig down 6 feet. He digs down 6 inches, which symbolizes the 6 feet.] [Wilson, N. Car., (1459), 2648:15.]

6 FEET DOWN - DIG INTO GRAVE WITH LEFT HAND - AT MIDNIGHT
DIRT ON DOORSTEP BEFORE SUNRISE - HOUSE BECOMES *UNEARTHLY*

7674. Dey say if yo' wanted luck, if yo' havin' bad luck, dat chew could go tuh de graveyard an' dig down wit chure hand a certain depth an' git some dust near where de corpse lay at. An' tie dat up in a bag an' carry it roun' wit yo', an' yo' kin lead anybody roun' wit yo' lak dat. Dey would believe in yo' most gener'ly [generally]. [St. Petersburg, Fla., (996), 1612:2.]

NEAR WHERE DE CORPSE LAY AT

(h). AMOUNT OF GRAVEYARD DIRT TO USE

7675. Ef anyone in yore neighborhood is doin' yuh any harm an' yo' don' want 'em in yore neighborhood, why yo' jes' go tuh de graveyard an' take a penny an' reach down dere an' git chew some dirt chew know. An' take a pinch of dat dirt an' bring dat dirt back an' jes' throw it on de flo'. An' dey sweep it out, why de spirits will worry 'em so dey has tuh leave dere, dey cain't evah stay dere.

PINCH OF GRAVEYARD DIRT

(Whose floor do you throw that graveyard dirt on?)

On dere flō.

(Of the people that you want to move?)

Yes sir, wants tuh move 'em outa dere. [St. Petersburg, Fla., (1044), 1694:1.]

7676. If any harm wuz roun' yore place, go tuh a graveyard tuh de wickest person dat chew know dey buried in dere. Yo' come in on de right-han' side of dat grave as near as yo' kin. (The right hand side as you enter, come to the head of the grave.) Yes, dat's it. An' yo' go down, run yore han' down in dere an' come out wit as much dirt as yo' kin hold

3 FINGERS OF DIRT - AS MUCH AS CAN BE PICKED UP WITH THUMB AND INDEX AND MIDDLE FINGERS - AT 9:30 P.M. FROM RIGHT-HAND SIDE OF WICKED PERSON'S GRAVE - ADD BLUESTONE SPRINKLE AT FOUR CORNERS OF DOORSTEP - TO KILL EVIL

in three fingers [demonstrates].

(In the thumb, the index and the middle finger of the right hand.)

Yes. Den yo' go ahead an' yo' git chew some bluestone, pound it up fine. Den yo' go tuh all fo' cornah of yore steps an' yo' sprinkle dat down, but yo' do's dat at nine-thirty at night. An' ah don' cah [care] whut nobody put tuh de dat steps, dat stuff will run it 'way from dere. [Sumter, S. Car., (1359), 2395:1.]

7677. If anyone disliked yuh an' wan' choo tuh move - lak yuh a nex'-dō' neighbah - dey go tuh de cemetery an' git graveyard dirt tuh make yuh move. Dey say dey go in dere at twelve a'clock at night an' run dere han's jis' as fer as de joint of dere elbow right down in de earth, an' git chew three han'fulla dat fresh graveyard dirt outa dere an' put it in a bucket. An' bury three pennies in dat dirt when yuh take out de las' han'ful out. Yuh put three pennies in de grave. Dey say dat's payin' fer it. An' den yuh bring it back an' sprinkle it aroun' de person do'. An' dat will make him leave. [Wilmington, N. Car., (214), 119:8+85.]

3 HANDFULS OF DIRT - ELBOW DEEP - AT MIDNIGHT - IN BUCKET
3 PENNIES IN GRAVE - DIRT AT DOOR DRIVES PERSON AWAY

7678. Go tuh de graveyard if yo' wanta do anything; in fac', if yo' want some money, or want yo' a good job. Yo' kin go tuh de graveyard an' yo' kin git chew some dirt from off de grave, but let it be a wicked person. Don't let it be a good person. Try an' let it be a wicked person yo' see. Yo' go dere tuh dat grave an' yo' digs down dere jes' about - well, jes' about a half a foot, an' yo' git some of dat dirt out of dere. Git chew jes' about three good han'fuls lak dat. Take dat on home wit chew. An' yo' take dat an' git chew some red peppah an' some salt an' sulphur an' yo' mix all dat up tuhgethah. Put a li'le bit of it in a piece of flannen cloth an' sew it up. Weah it in yore pocket. Evah mawnin' take a li'le bit 'fo' [before] yo' walk out: "By de help of God on mah journey, ah hope ah'll succeed." Put a li'le bit in de fiah. Evah mawnin', evah time yo' goin' off tuh transact business, yo' know, or anything lak dat, yo' do dat. But chew keep dat dust in yore pocket in dat red flannel. Keep dat in yore pocket an' evah mawnin' when yo' gwine off tuh business, anything yo' wanta 'tend tuh anything yo' wanta do, when yo' do dat it will be a success. [Florence, S. Car., (1331), 2281:1.]

3 HANDFULS OF DIRT - 6 INCHES DOWN IN WICKED GRAVE
SEW INTO RED FLANNEL WITH: SALT - RED PEPPER - SULPHUR
ON STARTING BUSINESS TRIP - BURN LITTLE - WITH INCANTATION

7679. Ah 'sperienced dis mahself. Ah had a man an' he wus engaged tuh git married. When ah firs' started goin' wit 'im he tole me he wus engaged tuh be married, an' ah tole him, "Go ahead an' git married." Ah didn't feel lak ah cared den. Well, it wus about two yeah's time, dis woman whut he wus supposed tuh git married, he tole me she wus in town. He said he would have tuh go down dere where she wus.

Ah said, "Go ahead."

He took me an' carried me home. Aftah ah got home ah got tuh thinkin' 'bout it an' ah jes' decided. Ah'd heard dat such things could be done. So ah got mah niece an' we went out tuh de cemetery. Yo' go tuh a grave an' yo' take de headbo'd an' throw it tuh de foot, an' say, "As ah throw dis headbo'd, *In de Name*

9 HANDFULS OF DIRT - PAID FOR WITH PENNIES OR RED PEPPER
AFTER EXCHANGING HEADBOARD AND FOOTBOARD
WITH PURPOSE INCANTATION CONTAINING 3 HOLY NAMES

of de Fathah an' de Son, an' de Name of de Holy Ghost, as ah throw dis headbo'd tuh de foot of dis grave, ah want chew tuh change John's min' off dis woman an' place it on me, *In de Name of de Lawd.*" An' yo' go tuh de foot an' yo' do de same thing as yo' have at de head. Den aftah yo' do dat, yo' go an' git chew nine han'fuls of dirt outa de grave. An' aftah yo' git dat dirt outa de grave, den yo' have somepin tuh put down dere - pennies. Put 'em in dere, say, "Ah's givin' yo' dis money tuh pay yo' fo' whut yo' are doin' fo' me *In de Name of de Lord.*" An' it won't be long - ah know dat wus de thing dat run dat woman 'way from Florence. An' she have nevah been back heah since.

(What did you do with that dirt after you got that dirt?)

Ah brought de dirt home but ah nevah did know whut tuh do wit it. Ah brought it home an' kept it fo' a long time. Ah didn't know whut tuh do wit de dirt. But de woman [*doctor*] dat tole me tuh do dat, she tole me dat plenty hell could be raised wit dat dirt, but ah don't know how. [Or you could] use dis red pep-pah. INSTEAD OF PUTTIN' PENNIES IN DERE, YO' JES' PUT RED PEPPAH. But chew got-ta have a odd numbah if yo' put red peppah - anything, jes' have a odd numbah - in dis grave when yo' take dat dirt out. [THIS IS SURELY MY ONLY EXAMPLE OF A RED-PEPPER PAYMENT INSTEAD OF MONEY.] [Florence, S. Car., (1292), 2192:1.]

(i). TALK TO OR INSTRUCT GRAVE SPIRIT

7680. (Have you ever heard of people calling your spirit away? Bringing somebody's spirit to you?)

Oh yes, dat be done on special occasion, on certain [time] yo' come tuh me an' ah would take yo' tuh de graveyard an' call de man an' have him talk tuh yo'.

TALK TO SPIRIT AT GRAVE - *DAT'S DE SPIRITUAL LINE...*
DIFF'REN' FORM FROM DE "WITCHCRAFTY BUSINESS"

(Can you tell me of a case of that kind?)

Dat's de spiritual line. Dat spiritual, gittin' down tuh de spiritual now. Yo'd have tuh act in a diff'ren' way, diff'ren' form from de *witchcrafty business*. Dat two diff'ren' things, pictures yo' know. [Charleston, S. Car., (509), 570:1.]

7681. [*Here is a rare rite*. While talking to the grave spirit, ask him to give you a sign before you leave the grave, that you will be successful in your undertaking with his dirt.]

WRITE KILLING REQUEST AND PUT IN HAND OF CORPSE BEFORE BURIAL - OR AFTER BURIAL PUT WRITTEN REQUEST ELBOW DEEP WITH 2 PENNIES IN GRAVE - ASKING FOR SIGNS OF SUCCESS - SUCH AS WIND BLOWING ON CALM DAY

What dey do wit it?

Well, dey take dat, yo' see, an' dey go an' shake hands wit de dead, yo' see. Den dey give dat to dem.

(Well, how do they do that? They get hold of your handwriting. And how would they shake hands with the dead, then?)

Well, yo' see, yo' go tuh a pusson who's neighbah yo' know died, yo' know [buried]. An' yo' go down elbow deep an' yo' know, when yo' git down elbow deep, down dere it'll be as cold as de pusson is dead, yo' see. An' yo' talk tuh 'em an' yo'll request whethah yo' be successful an' tell 'em give yo' a sign. Well, if it's a calm day, yo' call de sign, an' yo' tell 'em tuh make a - shake a limb on a tree or shake a bush or send a breeze of wind. An' he give yo' a sign by

dat, yo' know. Yo' know whethah yo' be successful when yo' leave [the grave] or not. He give yo' de sign 'fo' yo' leave, yo' know.

(Well, what do you do with this handwriting?)

Dey jes' take it an' put it right - as yo' go down dere elbow deep, dey'll put it in dat hole an' pay 'em two cents an' tell 'em whatcha wanta happen wit dis, yo' know, what chew wanta happen - kill [Charleston, S. Car., (518, *Doctor* Nelson, *see* p.2260, etc.), 609:8.]

7682. *Tuh put evil spirits behin' yo'*, yo' goes tuh a graveyard an' yo' gits de dirt off of a grave but chew do not git it offa a person grave dat died - dat wuz a Christian an' went tuh heaven. Yo' gits it off a sinner's grave, a person dey know God won' pardon dere sins. See. An' when yo' goes tuh git dat dirt chew leaves a dime, an' yo' takes dat dirt an' sprinkle it anywhere where anybody's dead [alive] an' call dat person name whut's daid an' tell 'em yo' want 'em tuh tō'ment 'em. An' dey will tō'ment dat person an' dey won' be able tuh stay nowhere roun' where yo' puts dat dirt. [Algiers, La., (1577), 2902:5.]

TUH PUT EVIL SPIRITS BEHIND YO'
SINNER'S GRAVE - LEAVE DIME - TAKE DIRT
SPRINKLE ANYWHERE ENEMY LIVES - CALL SPIRIT'S NAME
TELL SPIRIT TO TORMENT THAT ENEMY - ENEMY LEAVES

7683. Ah know in one instance 'bout de graveyard dirt. In case yo' wanta see somebody an' yo' wuz away an' dey would die [while you were absent] or somepin lak dat, ah know of an instance. Yo' git dis graveyard - jis' find out whut grave or cemetery it is, jis' de spot dey is buried, an' yo' git dis dirt from dis place an' take it home wit chew. If it clay, an' it more den apt tuh be clay, yo' take an' powdah it up lak black snuff or sompin lak dat. An' put it in a cloth an' say, dat chew wanta see dis person or de person wants tuh see yo'. Den yo' take dis when yo' git ready tuh go tuh see dis person, or dat person [in the spirit] come tuh see yo' [because his spirit follows his dirt]. Yo' take dis heah, lak if yo' goin' out tuh de graveyard, an' call de person tuh see yo'; [or] take dat wit chew, take dat back tuh de same place where yo' got it at. An' call dat person an' talk tuh dem, an' tell 'em whut chew wanta tell 'em, or he kin tell yo'.

IF SOMEONE DIED WHILE YOU WERE AWAY AND YOU WANT TO SEE HIM
PUT HIS GRAVE DIRT IN A CLOTH AND CALL HIM TO APPEAR
YOU CAN DO THIS AT THE GRAVE OR AT HOME

(You dig that out of the grave to call them out of the grave?)

Yessuh, ah saw a man do dat once. [Fayetteville, N. Car., (1393), 2505.]

7684. Yo' go tuh a - if somebody troublin' yo' an' yo' jis' want 'em tuh git in trouble, see. Yo' go tuh a sinnah - yo' gotta know somebody wuz a wicked sinnah an' got killed - yo' see, a gamblah. Yo' go tuh 'is haid an' dig down about wrist deep. An' put three pennies dere an' jis' tell it - jis' lak yo' talkin' tuh 'im - jis' lak yo' know 'im, say, "So-an'-so-an'-so, ah wan' chew tuh go tuh Such-an'-such-a-one an' give dem hell, jis' give dem hell. Wham! Fight 'em, make 'em fight. Make 'em kill if it's necessary." An' yo' put de pennies dere. Kivah [cover] de hole up an' go off. Walk off an' nevah look back. Yo' take dat graveyard dirt an' yo' ketch yore dog an' cut some hair off de end of 'is tail, see. All right, yo' ketch chew a ket [cat]. Yo' cut some hair off 'is haid an' 'is tail. An' yo' take dat dog

KNOW SINNER WHO GOT KILLED - HEAD OF GRAVE - DIG DOWN
WRIST DEEP - 3 PENNIES - TELL SPIRIT TO GIVE HELL TO PERSON
BOTHERING YOU - TAKE DIRT - DON'T LOOK BACK - MIX WITH DOG
AND CAT HEAD AND TAIL HAIR - URINE - SALT - RED PEPPER
THROW AT VICTIM'S HOUSE - DON'T LOOK BACK - RUN THEM AWAY

an' cut jis' a li'le bit of hair out 'is fō'haid. Yo' git some of dis urinate, see. All right yo' git yo' some red peppah, table salt, put wit dat. An' yo' go by where dem people stay an' jis' tell 'em [dirt and its ingredients] what chew want 'em do wit it. An' throw it. Don't evah look back, keep goin'. An' yo' ain't goin' be a minute off fō' yo' see 'em *raisin' Sam* [Sam = devil]. Dey goin' move from dere. Aftah while dey goin' move from dat state.

(That is to run them out of there, run them away.)

Dat's tuh run 'em away. Dat's hard tuh ovahcome. Now ah heah'n [heard] a man tell dat an' ah seen it work. See, fō' a fact he used tuh git me tuh go by dere sometime an' throw it dere. Dis ole *Doctor* Bush. [Jacksonville, Fla., (549), 682:2.]

7685. Now, ah saw a woman throw graveyard dirt week fo' [before] las', an' ah know de woman is gone. She lef' evahthin' in de house [she left so fast].

SINNERMAN'S GRAVE - MONEY IN - *DAT'S PAYIN' 'EM FO' DE DIRT*
TELL DAT SPIRIT TUH RUN 'EM AWAY
SPRINKLE DIRT ACROSS DOOR OR IN HOUSE

(Well, how did she use that graveyard dirt?)

Well, yo' gotta git it off a sinnahman's grave an' den yo' gotta put so much money in dis grave. Dey say dat's payin' 'em fo' de dirt. An' den yo' tell dat spirit tuh run 'em away. An' dat spirit runs 'em away.

(And then waht do you do with the dirt after you get the dirt?)

Yo' take de dirt, care [carry] it an' sprinkle it across dat do', or if yo' kin git it inside, put it inside - inside de house. An' if yo' cain't git it inside de house, jes' sprinkle it crossways de do' where dey gotta come ovah it. [Norfolk, Va., (486), 515:5.]

7686. Dey say dat chew [a woman] could go tuh de cemetery, but yo' have tuh go dere at midnight, an' git dis graveyard dirt. Well, ah do know a woman dat says she went dere.

SINNER'S GRAVE - DIRT FROM BREAST OF - AT MIDNIGHT
SO-AN'-SO [SINNER'S NAME]...*AH* [WOMAN PERFORMING RITE]
WAN' CHEW TUH HOLD SECH-AN'-SECH-A-ONE [MAN] *FO' ME*...
SPRINKLE IT [DIRT] AROUND IN YOUR HOUSE FOR NINE MORNING'S
AN' HE [MAN]...*TELL YO' MOS'LY EVAHTHIN' DAT HE KNOW*

Says she git dis graveyard dirt but yo' gits it outa de breast of a sinnah, a person dat chew know is a sinnah.

Yo' go dere an' yo' git it right up outa his breast, an' tell 'im dat *chew gittin' dis heah dust an' yo' want it tuh hold sech-an'-sech-a-one.* Yo' gittin' dis - jes' lak yo' go an' git it, says *So-an'-so, ah'm gittin' dis. Ah wan' chew tuh hold sech-an'-sech-a-one fo' me.* An' yo' kin take dat graveyard dirt an' sprinkle it aroun' in yore house fo' nine mawnin's an' he [the man for whom the rite is worked] come an' tell yo' jes' evahthin' mos'ly dat he know. He'll come tuh tell yo' mos'ly evahthin' dat he know in de line of some woman dat he's been naggin' attah [after] or de woman naggin' attah 'im. [Savannah, Ga., (1256), 2129:1.]

7687. Fo' evil yo' kin git some graveyard dirt, mix up saltpetah in it an' sulphur, an' cast it roun' a person dwellin' an' whut yo' wush [done], say. Put de *jinks* [used only 3 or 4 times in *Hoodoo*] on 'em in diff'ren' forms. It'll make 'em unlucky wit de evil spirits.

3 INGREDIENTS MIXED: GRAVEYARD DIRT - SALTPETER - SULPHUR
WISE TO KNOW PERSON - PAY FOR DIRT - SAY WHAT IS TO BE DONE
DIRT FROM OVER HEART - ELBOW DEEP - THROW AT VICTIM'S HOUSE

In goin' tuh de graveyard an' gittin' dat dirt it would be wise fo' yo' tuh know de person whose grave yo' goin'

tuh. Den yo' pay dem fo' dat dirt an' work wit it. Yo' tell 'em dat, "Ah want chew tuh do dus [thus] an' so fo' me." Whutsomevah dat chew wan' 'em tuh do. It wouldn't make any diff'rence. Say, "Ah'm payin' yuh tuh do so."

Yo' git de dirt from off de left side from ovah de heart, but choo runs yore han' down in de grave tuh de elbow down - ought tuh be [beyond] yore wrist. [Waycross, Ga., (1086), 1755:2.]

7688. Well, dis graveyard dirt, dey say dat'll drive anyone from yer home. Yuh take dat an' mix it wit salt an' some red peppah. An' dey say yo' take dat an' sprinkle it all aroun' dese people home as neah tuh de home as yuh kin. An' dey say yuh have tuh talk to all dis stuff dat chew doin' an' say: *In de Name of de Fathah, Son an' Holy Ghost*, an' tell it whu' chew wan' it tuh do. An' dey say dat dey be wantin' tuh leave dere. [Wilmington, N. Car., (310), 237:3+85.]

3 INGREDIENTS: GRAVEYARD DIRT - SALT - RED PEPPER
TALK TO THIS MIXTURE - SAY WHAT YOU WANT IT TO DO
IN THE NAME OF THE FATHER, SON AND HOLY GHOST
SPRINKLE ABOUT VICTIM'S HOUSE - HE WILL LEAVE

7689. Graveyard dirt is all right, graveyard dirt is lucky tuh yo'. If yo' wants some graveyard dirt tuh be lucky tuh yo', go tuh a gambler's grave. An' stick yore han' down in de grave jes' as fer as yo' kin, right down at de haid of de grave an' say, "Ah'll do dis *In de Name of de Lord*, tuh ovahcome mah enemies." An' stick yore han' way down in dere an' bring out some. Say when yo' bring it out, take it an' put it in sompin an' tie it up an' care [carry] it home. An' yo' care it home den an' yo'll be lucky - become lucky.

GAMBLER'S GRAVE - HEAD OF - HAND IN AS FAR AS POSSIBLE
SAY: *IN DE NAME OF DE LORD TUH OVAHCOME MAH ENEMIES*
TIE UP DIRT - CARRY HOME - YOU CAN MAKE MONEY GAMBLING

Yo' kin gamble an' make money. [St. Petersburg, Fla., (992), 1601:6.]

7690. Go tuh de graveyard an' put a penny down in dere an' take up dat graveyard dirt *In de Name of de Father, de Son an' de Holy Ghost*. An' carry tuh dat person house [before] de sunrise an' throw it, an' yo' walk off an' don't look back. Dat'll do dat person harm. Jes' sprinkle it all roun' where dey gotta come out at. [Florence, S. Car., (1308), 2212:18.]

PENNY IN THE GRAVE - PICK UP DIRT WHILE SAYING:
IN DE NAME OF DE FATHAH, DE SON AN' DE HOLY GHOST
BEFORE SUNRISE - THROW AT PERSON'S HOUSE - DON'T LOOK BACK

7691. Sprinkle it [graveyard dirt] in yore baid an' it'll make yuh go away tuh nuthin. Yo' see, if somebody die, yuh go right dere an' take it right from de grave about middleways [center of] de grave an' say, "Lord, he'p [help] me in mah undahtakin'." When dey put it in yore baid, hit'll make yo' go away [*tuh nuthin* = kill you]. [Wilmington, N. Car., (196), 102:5+85.]

CENTER OF GRAVE - DIRT FROM - SAYING *LORD HE'P ME IN MAH UNDAHTAKIN'* - PUT IN VICTIM'S BED - WILL KILL HIM

7692. Ah heard 'em say if yo' wanted luck, dat chew would go tuh de grave; but chew wouldn't have tuh git no dirt dis time. But yo' would go tuh de grave an' yo' would make a prayah, an' yo' would ask fo' yore luck, *In de Name of de Father, de Son an' de Holy Ghost.*

(That is all you have to do?)

Yassuh, dat's all. [Florence, S. Car., (1286), 2184:2.]

PRAY AT GRAVE ASKING FOR LUCK IN 3 HIGHEST NAMES

(j). HEADBOARD AND FOOTBOARD

7693. They kin take those headbo'ds or any part of that bo'd, an' if they wan'a make yo' drift out of the neighborhood, they kin take that an' put it to the doorsill, if they know where they live at, an' make yo' leave there. [Richmond, Va., (363), 300:8+85.]

HEADBOARD OR ANY PART OF IT AT DOORSILL MOVES PERSON

7694. If you bring the headboard from the cemetery an' put it aroun' [near] de house, why won't anyone stay there. They couldn't stay there, it would be hä'nted. [Wilmington, N. Car., (210), 116:11+85.]

7695. Lak yo' go tuh de graveyard an' git a footbo'd, or prob'ly somepin simple as a ole piece of tree stump, or sompin lak dat, or some kin'a log out de graveyard. Dey could take dat an' jes' t'row it right down in fron' of yore do'. Why yo' not payin' so much 'tention tuh it. Why yo' say, "Well, dat's only ole piece of wood." Somebody comes by an' say, "Look, [So-an'-so] yo' not goin' any bettah." [You become ill and are not improving.] An' dat'll make yo' move, too. [Charleston, S. Car., (517), 605:6.]

FOOTBOARD OR PIECE OF WOOD FROM GRAVEYARD THROWN IN FRONT OF PERSON'S DOOR

7696. [He can take] de haidbo'd an' footbo'd, see, dem two li'le pieces, one at de haid an' one at de foot at de graveyard, dat [belong to], some of 'is relatives. Kin take dat at home an' it will be lucky tuh 'im.

GRAVEBOARDS OF RELATIVE TAKEN HOME BRING LUCK

(You mean the relatives of this dead man will go out and take these boards, and that gives them luck?)

Shō' [sure]. [Memphis, Tenn., (1521), 2713:8.]

7697. Oh, de graveyard bo'd. Yes, tell me dey take de one bo'd. See, some people's got 'em up lak dat, an' dey's got dey initial [name] on 'em. Well, some are made outa tombstone an' some made outa jes' plain bo'ds. Dey tell me if dey take dose an' bury 'em in de yard or anywhere dey git 'em, dey tell me in thirty days yo'll be daid.

BURY FAMILY HEADBOARD AT FAMILY'S HOUSE - ANOTHER DEATH

(Do they bury the stones, or only the wood ones?)

De wood ones, don't bury de stone ones. [Jacksonville, Fla., (611), 788:10.]

7698. Dey git de haidbo'd ah b'lieves it is, lemme see now, dey take de haidbo'd an' bury it - of a family. Say, fo' instance if ah wus mad wit chew an' any kinda revenge ah could git, ah bring dat haidbo'd an' bury it roun' heah, an' hit wouldn't be long 'fo' [before] one of de family would die. [Brunswick, Ga., (1240), 2110:7.]

7699. Take de bo'd an' bring it on home an' burn it down on a - take de haidbo'd an' yo' burn dat bo'd on a piece of tin, an' git de ashes an' yo' jes' take de ashes an' jes' go wheresomevah ah live at, an' go throw it dere roun' mah house. Dat'll jes' make yo' [me] move, dat's all. [Fayetteville, N. Car., (1423), 2568:2.]

BURN HEADBOARD - SCATTER ASHES AT HOUSE - PERSON MOVES

7700. They say that chew can take the headboards of a dead person, I mean where they're placed at their grave, or footboards, either one, and burn them;

and then get some of that dust of the grave with that, those ashes, and put them down under a doorstep of an individual, and they'll become effected so that they can't handle themselves. They become *tricked* so they don't have any definite understanding about anything. [Elizabeth City, N. Car., (182), 398:1+85 or 553:1, depending upon enumeration of cylinders.]

HEADBOARD OR FOOTBOARD ASHES AND GRAVEYARD DIRT UNDER STEPS

7701. Dey'll go tuh de graveyard at midnight jis' befo' de clock strikes twelve, an' dey'll make a cross mark - dat is a X - right acrost de footbo'd an' de haidbo'd [that is 2 crosses]. Dey go tuh de foot firs', den dey take nine steps backwards, back de way yuh come in [the graveyard], den yuh kin come on out. Dat's fō' luck. [Wilmington, N. Car., (294), 217:2.]

CROSS - MADE ON FOOTBOARD - THEN HEADBOARD - AT MIDNIGHT
9 STEPS BACKWARDS WAY YOU CAME IN - TURN AND LEAVE - LUCK

7702. Take de haidbo'd from de grave an' dey carve, cut dat person's name in it dat's involved, an' dey bury it face down in de graveyard, right dere in de graveyard an' covah it up. An' dat person jis' comes right down in de dirt where his name is down dere. He's way up in de world tuh begin wit, but dat [is] jinx, an' he puts de jinx on 'im fo' his name tuh be buried in de graveyard. [Memphis, Tenn., (973), 1576:5.]

NAME OF VICTIM CARVED ON SOME HEADBOARD FROM GRAVE
THEN BURIED FACE DOWN IN GRAVEYARD

7703. (This grave board?)

Dat's right. Wal, yo' take dat an' yo' draw de name ovah [offa] it, jes' lak dat person's been daid. Now, if a person's been daid an' yo' wants tuh see 'em, wan' 'em tuh come tuh yuh or sompin lak dat, yo' take dat an' draw 'is name ovah [offa] dat bo'rd, steam it, jes' lak dat, an' yo' read de 37th Psalm, an' he'll come befo' yo' end [the Psalm] an' talk tuh yuh.

(What do you mean by drawing that name off?)

[Had the name been on a tombstone a rubbing could have been taken.]

Jes' draw it off on a tablet - papah.

(You just put the paper on there and draw it?)

No, jes' draw it off wit a pencil on de paper, jes' lak it dah [there] an' den yo' see, yo' put dat [paper with name] on yore haid wit de [while you read de] Bible. An' yo' read dat [Psalm] an' he'll come an' talk tuh yo', an' tell yo' whut chew want. [St. Petersburg, Fla., (977), 1585:2.]

TO TALK WITH DEAD PERSON - DRAW HEADBOARD NAME ON PAPER
PUT ON YOUR HEAD WHILE READING BIBLE - SPIRIT WILL TALK

7704. Providin' if it's a person dat yo' like an' dey are about tuh scurry away, an' if yo' go tuh dat cemetery an' talk to de dead an' pay dem so much, an' yo' write de name of de person on de headboard an' dat'll also keep 'em from goin' away, but it will keep 'em [Savannah, Ga., (539), 660:3.]

HEADBOARD - WRITE PERSON'S NAME ON - TALK TO DEAD
PAY DEAD - KEEPS THAT PERSON FROM LEAVING YOU

7705. If yo' wanta *hurt* anybody, yo' kin go tuh de graveyard an' call de person name. An' carry a piece of [his] ole clothes, leave dat dere, an' bring [a small piece] eidah [either] de haidboard or de footboard; an' yo' kin go tuh a person house an' put it right undahneat' 'is

PUT MAN'S OLD CLOTHES IN GRAVE WHILE CALLING HIS NAME
TAKE SPLINTER FROM HEADBOARD - PUT UNDER HIS PILLOW OR BED

pillah, [but] undahneat' de baid. An' he'll go tuh sleep dat night an' he'll take a pain an' he wouldn't nevah be no good tuh hisself. He wouldn't fin' out until he die. Somebody goin', but she'll nevah let 'im, unless yo' wanta turn 'im loose. Den yo' kin go an' turn 'im loose if yo' don't wanta harm 'im.

(How do you mean put that footboard under the pillow. Wouldn't they feel it under there?)

[Actually only a splinter from the board is used.]

No, sir, dey ain't goin' feel it. Dey ain't goin' have sense enough tuh feel it. [This rite is unusual. The man's old clothes has contact with the graveyard dirt, and the graveyard board splinter is taken to the house as a substitute for the dirt.] [Charleston, S. Car., (?), 645:8.]

7706. Dey say dey take it if yo' wan'a person tuh leave home. Jis' lak yo' stay roun' a family of people an' yo' didn't want dem tuh stay dere or dey were 'sturbin' yo'. Well, yo' go to de graveyard an' yo' git some dirt offa grave. Yo' know about where a person's heart is an' yo' take a knife an' yo' cut a splintah offa dat haidbo'd an' a splintah offa de footbo'd. Say den yo' take dat splintah an' make a cross out it. Chew know, lak yo'd make a cross.

2 SPLINTERS FROM GRAVEBOARDS - MAKE CROSS WITH AND PUT UNDER VICTIM'S DOORSTEP AT HEAD OF GRAVE MOUND MADE FROM DIRT TAKEN OFF HEART OF GRAVE

(Just a little bit louder.)

Yo' make a cross outa dem two splintahs an' yo' take dat dirt an' yo' put it undah dere do'step an' make a grave out of it. An' den yo' take dat cross an' stick to de haid of it jis' lak it wus tuh de haid of a grave. Well, dey will have tuh move 'way from dere. Dey cain't stay dere. [Here we have 2 splinters from the graveboards making a cross for a mock grave, a subject to be explored later in this section DEATH.] [Waycross, Ga., (1148), 1872:1.]

7707. Yo' kin go tuh de grave an' turn de haidbo'd from de grave an' take dat [dirt], go to a person - jes' lak if yo' want a sweetheart or anything [a man to] quit wit a woman - an' carry it an' put it dere, an' tell dis person tuh make dis man stop goin' dere. An' why if he evah go dere at night or anythin', go tuh sleep, dis [dead] person will worry him so dat he couldn't go back nohow.

MAN TURNS HEADBOARD FACE FROM GRAVE - TAKES DIRT FROM PUTS UNDER HOUSE OF GIRL INTERESTED IN ANOTHER MAN TELLS SPIRIT TO RUN OTHER MAN FROM GIRL'S HOUSE

(You put that board in the house?)

Yassuh, [no] put de dirt undah de house. Den yo' change de bo'd an' git de dirt, de graveyard dirt, an' carry it tuh de house. Why he couldn't go back dere. [Sumter, S. Car., (1363), 2402:15.]

7708. Dey kin draw yo' on a tombstone [or headboard] an' long as dem lines [remain] where dey draws yo' at; dey molt away, [I mean], yo' molt away wit dem. See?

(As that person in the grave molts away, you will molt away?)

Yo' molt away.

(Well, how would they draw you on that tombstone?)

Maybe have - dey done took yuh photo from somewhere. See, yo' [they] done took yuh photo. Well, dey kin take yuh photo an' give it tuh somebody who know how tuh retrace it an' draw it, an' dey kin draw yo' lak dat. [An easier method would be to draw a circle adding ears, eyes, mouth and initials or call name. Informant good, has the right idea but complicates it.]

YOUR PICTURE DRAWN ON HEADBOARD

[Mobile, Ala., (651), 851:5.]

7709. Yo' take de haidbo'd. Now, yo' kin take de haidbo'd an' cut it roun' [demonstrates]. It's already cut lak a haid. Well now, if yo' cut anothah roun' ring on it, take it den an' mark it right straight down.

HEADBOARD BECOMES HUMAN IMAGE

(The top of the headboard is round and you merely complete the circle by drawing an inverted circle under that, making it round. Then you draw a line straight down.)

See, when yo' draw dat line straight down, dat makes a person. De cunjuration dat dey puts in yo' when yo' draw dat line straight down, dat's makes it start right up heah an' continue tuh come - start right at de top of yore haid an' come right straight on down. See, an' when it git clean down, why dere's no mo' of yo'.

(How do I know I've got the right person when I'm doing this?)

Well, ah tell yo' de way it is. See, jis' lak yo' go tuh a graveyard, yo' go tuh - jis' lak now if yo' know a person an' yo' happen tuh be dere when dey buried. Well, now, ah'll go right chere - ah'll know dis person person'ly. Ah'll take dat haidbo'd, see, an' ah'll go right on. Well, now, dat's one in dat family is gotta go. Dat's one in dat family gotta go.

(That gets somebody in the family.)

Someone in de same family is gotta go. [Waycross, Ga., (1097), 1768:7.]

7710. Dat's if yo' daid, if yo' daid. Ah wants tuh git nex' tuh dis man outa heah 'cross de street. Ah'll go dere [to the graveyard]. Ah'll know yuh name. Ah'll go dere an' ah'll pick up dat haidpiece [slip of tongue] from 'is feet an' ah'll git a little bit of dat [dirt] outa his chest down heah. Ah wants tuh run 'im an' wit dat chest-board [headboard]. Ah'll take dat an' covah it up an' bring it in mah house an' throw it undahneat' mah house. An' ah'll take de rest of dat chest [dirt] an' cast it in he [his] yard, an' he can't do me no harm. He's daid.

HEADBOARD TO PROTECT SELF - CHEST DIRT TO CONTROL NEIGHBOR

(You don't do anything with those boards, though?)

Take dat board an' put it undahneat' yuh [your own] house. [Charleston, S. Car., (525), 628:7.]

7711. Ah've hear'd dat dey go tuh de grave an' talk tuh de daid an' move de haidbo'd an' change it aroun' an' tell de daid whut chew want tuh be done tuh sech-an'-sech-a-one, chew see, an' it be done. [Sumter, S.Car., (1365), 2409:9.]

EXCHANGE GRAVEBOARDS - TELL SPIRIT WHAT YOU WANT

7712. ("If a man is killed" - see, tell me the whole story like that.) [If a man is killed] dey take de footbo'd an' take it tuh de haid, an' [they take] de haidbo'd an' place it at de foot, yo' undahstand. Why yo' do dat? Yo' do dat in ordah tuh bring back de murdahah. [This rite should have followed No.7494, p.3288.] [Sumter, S. Car., (?), 2323:7.]

GRAVEBOARDS OF MURDERED MAN EXCHANGED BRINGS BACK KILLER

7713. Dey say yo' take graveyard dirt. It's accordin' tuh where yo' git it from, whut side yo' git it when yo' goin' git graveyard dirt. Yo' go tuh de graveyard an' take de footbo'd an' put it tuh de haid; take de haidbo'd an' yo' put it tuh de foot. An' yo' take dat graveyard dirt right about at de centah, about tuh dis fah [far] at de centah [demonstrates].

(Up to the elbow.)

Yes, about tuh de elbow. An' yo' take dat graveyard dirt an' yo' could do mos' anythin' wit dat, see. Sprinkle it roun' a person house, dat'll confuse 'em, cuz 'em tuh leave home. Sometimes cuz 'em tuh be spellbound, go crazy.

EXCHANGE HEADBOARD AND FOOTBOARD - TAKE DIRT ELBOW-DEEP AT CENTER OF GRAVE - SPRINKLE - SEND AWAY OR DRIVE CRAZY

Dis graveyard dirt, jes' [sprinkle it] somewhere where dey kin pass ovah it, walk ovah it. Dey tell me dat whut graveyard dirt will do. [Fayetteville, N. Car., (about 1396), 2512:3.]

7714. Well, if yo' wan'a job an' know where's it at, or wan'a git de job back [if you have been dismissed], yo' cu'd [could] go in de graveyard about 'fore day in de mawnin', an' git de haidbo'd from de foot an' change it tuh de haid [and put the headboard at the foot of the grave], an' git some of de sand from de foot [of the grave] an' throw it towards de sunrise. Den yo' go on back tuh de job where yo's workin' at an' don't even ax [ask] fer yuh job back or nuthin, settin' aroun' dere coupla [couple of] mawnin's, an' de man will say come on back an' 'vite [invite] chew tuh go tuh work. [Wilmington, N. Car., (265), 261:2+85.]

BEFORE SUNRISE - EXCHANGE HEADBOARD AND FOOTBOARD DIRT FROM FOOT OF GRAVE THROW TOWARDS SUNRISE TO OBTAIN JOB OR TO HOLD OLD ONE

WISH IN *THREE HIGHEST NAMES* - EXCHANGE GRAVEBOARDS

7715. Yo'd go down tuh de grave an' take de haidbo'd an' carry it tuh de foot an' make yore wish *In de Name of de Father, de Son an' de Holy Ghost.*

(What would you do with the footboard then, throw it away?)

Bring it tuh de head. [Florence, S. Car., (1314), 2238:5.]

7716. Ah said she could go tuh de graveyard.

(The woman could go to the graveyard.)

An', yo' know dere's a haidbo'd an' a footbo'd. Write dat individual's name on de haidbo'd of de grave an' vice versa [likewise on] de haid [foot]. Take dat haidbo'd an' write 'is name on it an' put it back tuh dis foot, an' take de footbo'd [and write his name on it] an' put it tuh de haid, an' dat individual will return.

NAME ON HEADBOARD AND FOOTBOARD EXCHANGED - BRINGS MAN BACK

(That man will come back to her?)

Dat's right. [Sumter, S. Car., (1375), 2437:7.]

7717. Yo' could go down tuh de cemetery an' call 'is name an' make de change wit dose bo'ds.

(Call whose name?)

Yo' bossman's name, an' make de change wit dose bo'ds, *In de Name of de Fathah, de Son an' de Holy Ghost*, an' go tuh 'im de nex' mawnin' or de same day, eithah one, an' he'll settle wit chew. [Florence, S. Car., (1314), 2238:7.]

NAME OF BOSS CALLED - EXCHANGE GRAVEBOARDS - *IN 3 HIGHEST NAMES*

7718. When yo' wants a man tuh stay wit yuh, yo' go tuh dat graveyard an' yo' write his name in de middle of de grave - on de middle of de grave jes' write his name in de dirt. Jes' take yore

fingahs yo' know an' write his name. Den yo' take de footbo'd from de foot an' put hit tuh de haid, an' take de haidbo'd an' put it tuh de foot, chew know. Jes' change de footbo'ds [graveboards] roun'. An' dat'll make 'im stay home. [Florence, S. Car., (1326), 2270:5.]

NAME OF MAN WRITTEN WITH FINGER IN DIRT ON CENTER OF GRAVE - THEN EXCHANGE GRAVEBOARDS - MAKES HIM STAY HOME

7719. Now, yo' take an' yo' go tuh de graveyard, an' yo' write her name down three times on a piece of papah, an' change on de *stob* on de grave, yo' know. Pull it up heah [demonstrates], see, an' put it down heah [at the foot] - yo' take de haid [headboard] tuh de foot, yo' see. Well, she done left yo' an' yo' want 'ah [her] back, see. Take de haid [board] tuh de foot an' change it [with the footboard]. Dat's to come [to bring her] back. See, she have tuh come back dere.

3 TIMES - WRITE ON PAPER - NAME OF WOMAN WHO LEFT YOU GO TO GRAVE - PULL UP HEADBOARD - PUT NAME IN HOLE - POUR WHISKEY ON NAME FOR GRAVE SPIRIT - STICK FOOTBOARD IN EMPTY HEADBOARD HOLE - HEADBOARD IN EMPTY FOOTBOARD HOLE

(What do you do with that paper?)

Dat papah, yo' got 'ah [her] name on it an' yo' [demonstrates] put it down dere an' yo' put it [pour] in some whiskey an' drive it [footboard in hole].

(You put it [paper] in that hole where you pull up that headboard and put it [headboard] to the foot. Then you take the footboard and put it back in the hole in the headboard's place?)

Dat's right.

(Then she'll come back?)

She'll come back.

[Paying the grave spirit with whiskey is fairly common.] [Fayetteville, N. Car., (1415), 2546:7.]

7720. Well, yo' goes - yo' have tuh go dere twelve a'clock in de night an' git dat [dirt]. An' yo' bring dat back. Yo' go tuh de graveyard an' yo' takes it [board] from de haid - yo' takes de haid, put de haid tuh de foot [board] an' de foot [board] tuh de haid. Den yo' go right down in de middle [of the grave] wit three cent in yore han' - go down in de middle. Yo' turn 'em loose dere an' yo' bring up dat dirt. Den yo' carry dat back home. An' yo' - jes' lak yo' wanta put it, yo' carry it tuh anyone's house; if yo' wanta run 'em off, throw it round de house. Jes' spread it roun' de house an' jes' call dere name, an' tell 'em yo' want 'em tuh, "Go, yo' devil." Tell 'em tuh keep goin'. Cain't stay dere. [Sumter, S. Car., (1368), 2422:7.]

3 PENNIES IN CENTER OF GRAVE - TAKE DIRT AT MIDNIGHT AFTER CHANGING GRAVEBOARDS - SPRINKLE DIRT AT PERSON'S HOUSE - CALLING NAME, SAYING, "GO, YO' DEVIL!"

7721. If yo' sellin' likkah an' yo' wanted tuh keep de laws away, go tuh de cemetery an' make de change [of graveboards]. If yo' know dey all names, call dem names; an' if yo' didn't know de names, jes' nuse de word "of yore enemies" an' make yore wish, *In de Name of de Fathah, de Son an' Holy Ghost.* An' bring some of that dirt back wit yo', an' leave three pennies. An' then take it an' mix it wit some salt an' red peppah. Sprinkle some on each side of yore house where dey's goin' tuh come up to dere,

NAMES OF LAW OFFICERS CALLED IF UNKNOWN SAY *OF YOUR ENEMIES* CHANGE GRAVEBOARDS AND WISH *IN THE 3 HIGHEST NAMES* LEAVE 3 PENNIES FOR DIRT MIX WITH SALT AND RED PEPPER SPRINKLE ON EACH SIDE OF HOUSE WISH AGAIN *IN 3 HIGHEST NAMES*

an' make yore wish on each side of it, "*In de Name of de Fathah, de Son an' de Holy Ghost*, make dat man stay away."

(That will keep the law away if you are bootlegging?)

Yes sir.

Yo' make de changes in dat.

(Change the headboard and the footboard.)

In de Name of de Fathah, de Son an' Holy Ghost, an' bring some of dat dirt wit yo'. Take it tuh de co'thouse aftah yo' mix it wit salt an' red peppah; take it tuh de co'thouse an' sprinkle it aroun' dere. [Florence, S. Car., (1314), 2238:10.]

7722. Go tuh de cemetery an' make de changes wit de bo'ds out dere. Put three pennies intuh de groun', intuh de grave. Bring some of dat dirt back wit chew an' put some red peppah an' some cayenne peppah in dere wit it, an' burn it intuh de fire, callin', *In de Name of de Fathah, de Son an' de Holy Ghost*, dat yo' may have luck in gainin' de influence of all of yore frien's. An' yo' will have luck.

GRAVEBOARDS REVERSED - 3 PENNIES FOR DIRT - MIX WITH RED PEPPER POD AND CAYENNE PEPPER - BURN IN FIRE *THREE HIGHEST NAMES* - BRINGS CUSTOMERS WHILE BOOTLEGGING

(That is to get customers if you are bootlegging?)

Yes. [Florence, S. Car., (1314), 2238:9.]

7723. See, yo' 'sposed tuh go tuh de graveyard twelve a'clock at night, an' yo' git dis dirt, an' when yo' start gittin' dis dirt, yo' supposed tuh say, "Dead spirit, ah didn't come tuh rob yore grave, ah came heah fo' luck *In de Name of de Father, of de Son an' of de Holy Ghost*." An' if yo' put money tuh dat grave or a corn or either some fresh rice, anything, yo' supposed tuh pay dem.

MIDNIGHT AT GRAVE - TALK TO SPIRIT *IN 3 HOLY NAMES* PAY FOR DIRT WITH MONEY OR CORN [MAIZE] OR RICE: 3 THINGS THROW HEADBOARD TO FOOT AND FOOTBOARD TO HEAD ADD TO DIRT: SULPHUR - SALT - RED PEPPER: 3 THINGS BURN 3 TIMES A DAY - DRIVE NEIGHBOR AWAY - BRING CUSTOMERS WHILE BURNING - *FUNNY* ODOR - MAKES WISHES *IN 3 HOLY NAMES*

An' jes' lak if yo' want chure luck changed, yo' go dere in de nighttime at twelve a'clock an' yo' take de haidbo'd an' throw it tuh de feet an' take de feetbo'd an' throw it tuh de haid. An' yo' git dis graveyard dirt an' yo' supposed tuh put sulphur in it - supposed tuh put red peppah an' yo' supposed tuh put sompin yo' kin git at de drugsto', but yo' don' specially have tuh have dat, an' salt in it. An' yo' burn dis dirt three times a day. If it's wet yo' put it in de sun an' let it git dry, an' when yo' make yore fiah [fire] it gonna smell funny when it be burnin'. Yo' shet up in a room tuh yo'self an' yo' burn dis heah dirt.

An' jes' lak if yo' want - if anothah party livin' next do', yo' want 'em out chure house, yo' burn dat dirt on dose people an' tell 'em dat chew want 'em tuh be out. Yo' know, move out de house. An' burn it three times a day.

An' jes' lak if yo' runnin' a joint or anything, an' if no one will visit chure joint much, yo' kin burn dat dirt, an' in about ten minutes time yo'll have a crowd at chure house.

An' if it's a woman yo' wants tuh see, an' yo' cain't see her, an' yo' burn dat dirt, dogged if she wouldn't be dere in about five minutes' time.

(You make your wishes when you burn that dirt.)

[This was not a leading question. Somewhere while recording machine had stopped this had been mentioned.]

Yeah yo' make yore own wishes *In de Name of de Fathah, an' de Son an' de Holy*

Ghost.

(What is the stuff that you would get at the drug store if you wanted to use that and add that to it?)

It's sompin, but chew specially [don't] have tuh have dat, becuz ah ain't nevah didn't nuse [use] dat.

(You don't have to have it. What is it, if you do want to use it?) [Either no answer or I turn off machine too fast.] [Sumter, S. Car., (1337), 2310:5.]

HEADBOARD LUCKY FOR NUMBERS AND BOOTLEGGING

7724. Yo' git a headboard from de grave, de headboard, why dey claims it'll make yo' lucky. Yo'll have luck in hittin' de numbers; or if yo' are bootleggin' yo'll have luck in sellin' it.

(What do they do with that headboard, though, to get that luck? What do they do with it?)

Well dey keeps it somewhere roun' dere home. Dey jis' [keep] it - don't do anything wit it, jis' keep it aroun' dere home. [Newport News, Va., (485), 513:5.]

7725. Take de footbo'd an' put it tuh de haid an' de haidbo'd an' put it tuh de feet, an' let it stay fo' [for] fo' [four] days. Go back an' reverse de footbo'd tuh de left-side an' de haidbo'd tuh de right-side, an' name de othah person - name de person [victim]. Take de length of dat grave from de haid wit a rule [string can be used]. Carry it back through a [paper bag suggested later] an' pass it tuh dem [the victim]. Give it tuh dem or some of de ones in de house - or de one dat shure tuh be condemned. Dat'll be de one who'll soon pass out of de house.

EXCHANGE GRAVEBOARDS - LET STAY 4 DAYS - THEN PUT FOOTBOARD TO LEFT [HEART] SIDE OF GRAVEYARD - HEADBOARD TO RIGHT SIDE
MAKE CROSS MARK ON GRAVE - MEASURE GRAVE HEAD TO FOOT
HAND MEASUREMENT IN BAG TO VICTIM OR SOMEONE IN HOUSE

(How do you mean? You go there and put the headboard to the foot and the footboard to the head?)

That's right.

(Then you go back there in four days. And then what do you do with those boards?)

Take 'em an' jes' place 'em tuh de side, one tuh de left an' one tuh de right [side of grave].

(Well, which is which?)

De haidbo'd tuh de left [heartside] an' de footbo'd tuh de right. Jes' take dem an' jes' push 'em dere; jes' push 'em dere an' name 'em.

[Somewhere along here informant said something about a sign on the grave.]

(That you make a sign on the grave?)

Yo' make a "X" on de grave, dat's right. Carry it [measurement] back an' give tuh de person.

(What do you give to the person?)

De measure. Yo' measure it wit a rule or a string; anything yo' want tuh, jes' since yo' git it back [to the house]. Yo' take de measure an' give it tuh dis person, somebody in de house. Yo' gotta give it tuh 'em in a papah bag or sompin - in de bag or sompin. Be sure dat chew give it tuh 'em. [Sumter, S. Car., (1384), 2460:5.]

EXCHANGE GRAVEBOARDS - PUT BACK INTO HOLES UPSIDE DOWN
TELL THE DEAD WHAT YOU WANT DONE

7726. Yo' take de footbo'd tuh de haid an' jes' whatevah yo' want done, well yo' gotta say dat fo' yo'self yo' see; but chew take it, an' see how it's

turnt one way, den yo' pull it up an' den yo' turn it roun' de othah way. See.
(You mean you put the head part [headboard] down to the foot?)
Yeah, yo' take de haid part - yo' take it from de haid an' put it tuh de foot an' den yo' - but chew turn it upside down. Don't turn it lak yo' pull it up.
(You put the top [part of graveboard] down into the hole. What do you do with the footboard then?)
Yo' do de same thing. Yo' take de footbo'd an' put it to de haid an' yo' take de haid an' put it tuh de foot.
(But you must put them upside down?)
Upside down. Jes' whutevah yo' want did, den yo' ast dis dead body tuh do dat fo' yo' - jes' whutevah wish yo' want, whutevah yo' want did, yo' do dat. [Sumter, S. Car., (1348), 2330:9.]

(2). WHAT TO DO WITH GRAVEYARD DIRT

With all the graveyard dirt previously given and more to follow this subsection (2), what is the reader to do? Remember only, graveyard dirt full of the spirit refuses to be confined within man-made schemes of order.]

7727. In N'Oleans [New Orleans] it wuz a lady taken some graveyard dirt. An' she taken some, yo' know, anvil dust an' graveyard dirt, an' she buried it an' de woman jes' got in a ill condition.

ANVIL DUST - GRAVEYARD DIRT - SIFTED UNDER HOUSE

(Where did she bury it?) She sift it undah de woman's house. She buried it undah dere, but ah haven't experienced dat. [Sifting itself is a magic rite.] [Memphis, Tenn., (1556), 2829:13.]

7728. Ah hear'd dey could take graveyard dirt an' some gin an' assafetadee [3 ingredients] an' mix it tuhgethah, an' go tuh a person's house where a family. Jis' lak a man an' woman livin' dere an' dis woman - he got anothah woman yuh know, an' she [latter woman] go an' git dat an' sprinkle all aroun' de dō'. Dey say dat'll break peace, dey [the two inside] always fussin' an' fightin' one anothah. [The gin is for the spirit in the graveyard dirt - *see* ALCOHOL FOR THE SPIRIT, p.32]. [Richmond, Va., (365), 303:6+85.]

ASAFETIDA - GIN - GRAVEYARD DIRT - AT DOOR

7729. You go into a graveyard and take two pennies and dig in a grave and take the dirt out of the grave, and take these two pennies and put them down in the hole and close it. And they can walk behind you and take this dirt and throw it up and down your back, and they work the *trick* right on you, and you'll go off in bad health and you are going to come on back to the graveyard [as a corpse]. [Fredericksburg, Va., (57), by Ediphone.]

BACK OF VICTIM - GRAVEYARD DIRT THROWN UP AND DOWN

7730. Take graveyard dirt an' sprinkle it in yore baid, jis' lak yo' wanta bust up a man an' 'is wife - tuh bust up anybody - why yo' sprinkle dat. If dere any way yo' kin git dat in de baid, sprinkle it in dere an' it'll bust 'em up. Dey won't be tuhgethah no mō'. [Memphis, Tenn., (1549), 2816:2.]

BED - GRAVEYARD DIRT IN

7731. Dey put de li'le bag - yo' sleep in anywhere - in yo' baid in yo' mattress, anything. Dey'll slip dat graveyard dirt in it an' put it in de mattress, sew it up intuh de mattress. An' if dey wanta run yo' outa town, run yo' away from dere, den yo'll leave dere, if yo' sleep in dat baid. [Jacksonville, Fla., (605), 784:4.]

BED - BAG AND SEW GRAVEYARD DIRT INTO MATTRESS OF

7732. Take graveyard dirt an' put it an' sprinkle it in anybody's bed if dey sick. Put it in dey mattress, sprinkle it all in dey mattress an' dey'll dwindle away tuh nuthin. [Waycross, Ga., (1141), 1857:1.]

BED OF SICK PERSON - GRAVEYARD DIRT IN MATTRESS

7733. You can take graveyard dust and sprinkle in your bed, sprinkle in your bed nine times - once on each of nine consecutive days, that'll *fix* them so they'll die. [Princess Anne, Md., (132), 49:3.]

BED - 9 CONSECUTIVE DAYS - SPRINKLE GRAVEYARD DIRT IN

7734. It's jes' lak powdah yo' know an' dey'd sprinkle it all undah de bed, so dat it couldn't be seen yo' know; cuz natchly [naturally] people whut come in would wanta know whut's all dat dirt dere fo'. But it wouldn't be so conspicuous dat way, it would jes' be sprinkle...[I interrupt].

BED - GRAVEYARD DIRT UNDER

(Where would you get this dirt?)

Outa de graveyard.

(And why do they use it?)

Tuh keep people away, dere enemies away. An' dey'd keep it undah de bed, see. [New Orleans, La., (1563), 2859:7.]

7735. Dat graveyard dirt - dey takes dat graveyard dirt an' dey'll come intuh yore house an' set, laugh an' talk, yo' not payin' 'em any mind. Well, dey'll take dat an' sprinkle it ovah yo'; yo' know, undah yore bed, table, aroun'. Well jes' keeps yo' - rathah be from home den tuh be roun' home. Ah don't care where yo' go, yo' can't stay dere. [Brunswick, Ga., (1217), 2069:6.]

7736. Put dat graveyard dirt undah yore steps an' up undah yore house right back tuh where it turn. Sprinkle it from de foot right straight 'cross tuh de haid. Dey couldn't rest fo' nuthin. Dey cain't sleep.

BED - GRAVEYARD DIRT UNDER - BUT ON GROUND BENEATH HOUSE

(Where do they sprinkle that?)

Undah de house...

[I turn off machine too quick and must repeat informant's words.]

(Under the bed from the foot to the head and you couldn't sleep *fo' nuthin.*) [Sumter, S. Car., (1370), 2428:8.]

7737. Git graveyard dirt an' put it in a bag wit blackroot an' black dirt - de kind yo' buy from lak places lak de island black dirt - an' blackroot. An' put dat in a bag an' go out in de woods at twelve a'clock at night fō' three an' foah nights at de time an' pray tuh evil spirits, etc.

BLACKROOT - BLACK DIRT - GRAVEYARD DIRT

[In the southern United States blackroot is the perennial plant (*Chaenolobus undulatus*) with black tuberlike rootstocks used medicinally by herb and root doctors.]

(Down on what island? Where do they sell this black dirt?)

Right on de island ovah dere. Yo' have tuh git dat special shuah [sure] becuz dat is why dey call it black dirt. [This black dirt is top soil washed down from

higher land during the years.] [Brunswick, Ga., (1195), 2013:12.]

7738. Ah think yo' put brimstone, camphor, bluestone, an' ah think graveyard dirt. Mix it up about soft enough tuh make li'le balls outa it, an' yo' keep dat till it git dry, an' yo' carry dat an' jes' powdah it. Jes' sprinkle all roun' dere an' wish fo' whut yo' want it tuh do, tuh happen - whut yo' expect tuh happen.

BLUESTONE - BRIMSTONE - CAMPHOR - GRAVEYARD DIRT - WISH

(What do you expect of that?)

Yo' expect, jes' lak yo' want somebody tuh stay away from yore house, yo' could do dat den. Sprinkle it aroun', all roun' so dey can't see it, an' dey won't come ovah it. [Florence, S. Car., (1292), 2191:9.]

7739. Well, they said, just like this; now, you living here and I wanted you to move, I want this house. Well, I'd go to the graveyard and I will get some dirt, and I will *cross* it *up* near the doorstep.

CROSS
AT DOORSTEP WITH GRAVEYARD DIRT
WISH - CALL NAME

(How do you *cross* it *up*? How do you mean?) Throw it like this [demonstrates]. (You sprinkle it in the form of a cross.) Yes. And make a wish and call your name. You'll move, can't stay there no more. [Norfolk, Va., (474), 490:8.]

7740. I have heard that they go to the graveyard and get some dirt from the head of the grave, and then get some dirt from the foot, and bring that dirt to the house. Bury that dirt. [First, however, you] make a cross mark so. You make a cross [on the ground] with this graveyard dust. [Then] you make a hole right in the center [of the cross] and bury [the rest of] that dirt. You bury that dirt anywhere these parties to walk over it, and they won't walk long. [Fredericksburg, Va., (?), by Ediphone.]

CROSS ON GROUND - WITH GRAVE HEAD-AND-FOOT DIRT
DIRT LEFT - BURY IN HOLE - CENTER OF CROSS

7741. Take some salt and black peppah an' go tuh de graveyard an' git some dirt an' cross it wit dat dirt. If anyone move dere, dey cain't stay. Yo' bury it in a li'le box [coffin symbol] dere, an' if anyone move dere, dey cain't stay.

CROSS SALT AND BLACK PEPPER WITH GRAVEYARD DIRT

(That is, you *cross* this house *up* after you leave it so that the next person can't live there?)

[This is done if you have a grudge against the landlord or person moving in.]

Yes, dey cain't live dere. [Memphis, Tenn., (1523), 2718:3.]

7742. Yo' take a lettah. Well, if she's round in town, yo' go tuh de woman's house, or whosomevah's house she's at, an' yo' draw a cross mark lak dis an' yo' take sulphuh an' yo' take graveyard dirt. An' git de graveyard dirt from a sinnah [sinner's grave]. An' draw yore mark an' call dere name an' yo' put yore peppah, nine pods of red peppah. Den yo' take de sulphuh an' put it cross. Den yo' [do] lak dat wit graveyard dirt.

CROSS - 9 RED PEPPER PODS - SULPHUR - GRAVEYARD DIRT - NAME

(Making the form of a cross all the time.)

Yes. An' let 'im walk 'cross dat. See, he goin' walk 'cross it if he come out. Well, in nine days him an' her will start fightin' jes' lak cat's an' dogs, an' it won't be long befō' he's goin' tuh break up [leave her].

(That is to separate them. That is going to make them quarrel, isn't it?)

Well, dis is gonna break 'im up, yo' see. [Fayetteville, N. Car., (1423), 2565:4.]

7743. Yo' go out tuh de fo'ks of de road now, lak if yo' have a boy friend an' yo' want 'im tuh go, or if yo' wan' 'im tuh come back. Yo' go tuh de fo'ks of de road, de heart of de road heah, an' take yore foot or else a long stick an' make a, yo' know, a trench long enough tuh spread salt an' sulphur [demonstrates]. (You make a trench like that.) Yes, tuh each one of de fo'ks of de road. Yo' know when de road fo'ks, it fo'ks sompin lak dat [demonstrates]. Well, yo' take an' make yore lines sompin lak dat [demonstrates].

CROSS OR "X" - DRAW IN EACH ROAD OF A FORK
SPRINKLE WITH: SALT - SULPHUR - GRAVEYARD DIRT
TELL IT WHUT TUH DO: SOMEONE TO COME OR GO

(Make and "X".)

Yes. An' yo' have yore salt an' yore sulphur an' graveyard dirt an' yo' put it in dere, sprinkle it down. Have enough tuh put in dere, an' den yo' tell it whut tuh do. Yo' use graveyard dirt, dat's very good.

(What did you tell it to do now?)

Well now, lak now, if yo' want dem tuh come back. Or if yo' want 'em tuh [be] gone, say, "Go", whichevah direction yo' want. Say, "Go, dis way or dat way, or dat way, an' don't nevah return." But if yo' say, "Wherevah yo' are, if yo' in de no'th, so'th, east or west, come back tuh me."

(You can do it either way?)

Yes. [Fayetteville, N. Car., (1419a), 2556:4.]

7744. See, jes' lak if yo' in a house an' somebody else wanta undahmine yo' fo' dat house, dey have tuh go tuh de graveyard an' yo' git some graveyard dirt, an' git chew some quicksilvah an' yo' git some *High John de Conkah* root an' some devil-shoestring roots, an' place it up undah de house. An' yo' goin' tuh an' fro', an' den evah night dey'll come 'n'int [anoint] it wit somepin an' yo'll soon come out.

DEVIL'S-SHOESTRING - *JOHN DE CONKAH* - QUICKSILVER - GRAVEYARD DIRT

(Do you know what they anoint it with?)

No suh. Ah did, but it's been a long time [since I heard this]. [Memphis, Tenn., (1527), 2725:9.]

7745. Yo' go tuh de graveyard an' reach right down in de breast, an' dig down in dere deep an' git de dirt right off de grave, right off de breast part. An' mix dat graveyard dirt up an' a li'le cayenne peppah. Mix dat graveyard dirt up an' de cayenne peppah, an' yo' take dat graveyard dirt an' yo' gits a dirt daubah nest. Yo' go tuh a house whah [where] dere ain't nobody died in dat house an' git dat dirt daubah nest an' mix it all up tuhgethah.

DIRT DAUBER NEST - FROM HOUSE HAVING NO DEATH WITHIN 4 YEARS
OTHERWISE WASP NEST - RED PEPPER - GRAVEYARD DIRT FROM BREAST

(What do you mean, you go to a house where nobody died?)

Yo' see, whah dere's nobody died in dat house it give dat dirt daubah all powah. Git it whah dere ain't nobody died in de house. It have tuh be 'bout in de co'se of time of fō' yeahs. See! If dey died longah time den fo' yeah's time, it's all right; but if dey died recently, don't put dat dirt daubah nest in dere. Yo' have tuh git a wasps' nest. Yo' see, yo' git a wasps' nest an' put dat wasp nest in dere wit dat graveyard dirt an' dat cayenne peppah, an' it keep dem person on de warpath all de time - dissatisfied all de time.

(What do you do with this dust?)

Take it an' sprinkle it across de do'. Sprinkle it 'cross de do', sprinkle it in dere house, an' let 'em walk ovah it. See, dey will be warfarin' all de time. [Mobile, Ala., (656), 936:2.]

7746. Well, dey goes out an' dey git dis graveyard dirt, an' dey kin take it, if dey wanta give yo' bad luck. Dey kin take a lot of it an' sprinkle it all roun' yo' front dō' an' yo' back dō'. Ah don't know how true dat is, but ah know a lady dat lived next dō' from us. She used to go out an' git it an' take it aroun' an' sprinkle it aroun' in front-a people's dō's. An' dey said dat it would give dose people bad luck. An' dey really would have a lotta bad luck. [Jacksonville, Fla, (562), 699:8.]

DOOR - GRAVEYARD DIRT AT

7747. Dey go out dere an' dig in it 'bout midnight an' put it tuh yore do' in de mawnin', an' yo' walk out on it. An' suppose yo' walk out on it, den yo'll soon have tuh leave dem dere.

(This graveyard dirt?)

Yes.

(You get it from any kind of a grave?)

Dey always do try tuh git it from a sinner's. [St. Petersburg, Fla., (1004), 1620:4.]

7748. Well, dey tell me yo' kin go out in de graveyard an' git some graveyard dirt an' bring it in, an' take it an' put it to de do', an' dat will turn me an' whoevah in dat house, where dey couldn't be able tuh do anythin' - couldn't pros-pah no way shape or form. [Brunswick, Ga., (1239), 2109:4.]

7749. Dey gits some graveyard dust an' tie it up an' gi' [give] some dat to yo', why it'll make yo' stay home.

(How do they do that?)

Tie it up in a piece of rag an' put it up ovah de do'.

(They get off the dirt from your foot track.)

[The sleep inducing quality of graveyard dirt mentioned elsewhere evidently acts upon the footprint dirt to keep a person home.] [Brunswick, Ga., (1233), 2088:12.]

7750. Yo' go tuh de graveyard wit a penny an' yo' buy some graveyard dirt from a wicked person whut die, an' take dat graveyard dirt an' sprinkle roun' de front do' an' dey'll move.

(That is to move your next door neighbor?)

Yessuh. [Sumter, S. Car., (1378), 2447:18.]

7751. An' ah've heard of 'em takin' graveyard dirt an' put it up ovah yore dō' an' it will make yo' lucky. [Waycross, Ga., (1117), 1794:1.]

7752. Take graveyard dirt an', jes' lak if yo' don' lak a person an' dey don' lak yo', an' yo' wanta git rid of 'em. Take dat graveyard dirt an' sprinkle it in dey house, throw it undah dere stoop when dey out - absent. An' when dey come dey'll move. Dey don' know whut makin' 'em move. Dey'll move on out. [Savannah, Ga., second visit to, (1260), 2140:6.]

DOORSTEP - GRAVEYARD DIRT AT

7753. Dey git graveyard dust an' sprinkle it on yore stoop, put it all roun' yore step, an' dat'll cuz yo' bad luck, cuz yo' have tuh move, cuz yo' tuh pine away, cuz yo' tuh pine away an' tain't long 'fore yo'll be in yore grave. [Savannah, Ga., first visit to, (545), 679:1.]

7754. Take graveyard dirt an' bury it undah a person's do'step an' dat will run 'em crazy.

(How do you mean run them crazy?)

Jes' make 'em where dey jes' git all upsot [upset] an' jes' leave an' jes' be all - jes' can't live dere, no way in peace, no way. [Waycross, Ga., (1093), 1761:8.]

7755. Ah heard dat chew could take graveyard dirt an' kill anyone wit takin' an' diggin' a hole undah dey do'step, yo' know an' bury it, an' by folks walkin'

ovah it, dey will fight amongst dem[selves].

(That will kill them.) [Wilson, N. Car., (1506), 2673:13.]

7756. It's one thing, yo' kin go tuh de graveyard an' git some graveyard dust an' put dat on a person's do'steps. An' [they] try tuh stay dere fo' a certain length of time an' den dey will go crazy, yo' see. [Little Rock, Ark., (902), 1473:19.]

7757. Bring it [graveyard dirt] from de graveyard an' bury it upon yore front do'step an' dis will bring yo' luck. [Memphis, Tenn., (972), 1573:10.]

7758. Go tuh de graveyard an' git graveyard dirt. Yo' kin bring dat graveyard dirt back an' yo' bury dat graveyard dirt up undah de steps. See, dat will give yo' bad luck tuh run yo' away. [Memphis, Tenn., (1547), 2806:1.]

7759. Ah heard of 'em goin' tuh de graveyard an' gittin' dat dirt at twelve a'clock at night an' plantin' it undah de steps. Dat'll keep dere man, keep dere ole man; yassuh, keep de man at home, keep 'im from leavin'. [Memphis, Tenn., (957), 1541:3.]

7760. Take graveyard dirt an' dragon's blood an' make [mix] it up. Yo' kin take dat an' sprinkle it aroun' in a person's home. He can't see it. Yo' begin tuh have a hackin' cough an' dat hackin' cough, yo' jes' cough, cough lak yo' got tuberculosis; an' if yo' don' git dat dirt - some people don' sweep often enough. Some people know [how] tuh avoid dat. Any person kin come in yuh home an' have a pinch of it an' throw it in dere an' cuz yo' tuh have a hackin' cough.

DRAGON'S BLOOD - GRAVEYARD DIRT

(You say they take graveyard dirt and dragon's blood. Do they put it separately or what?)

Naw, mix 'em tuhgethah. See, dragon's blood is a very precious thing an' de graveyard dirt yo' git it off a sinnah's grave. [Norfolk, Va., (492), 529:3.]

7761. Dey tell me yo' kin take graveyard dirt an' aig an' put it tuhgethah an' throw it on - somewhere roun' de house an' dat will cuz dem tuh be in hard luck all de time.

(How do you put that graveyard dirt and egg together?)

EGG - GRAVEYARD DIRT

Dey jes' have it mixed tuhgethah. [Brunswick, Ga., (1192), 2011:8.]

7762. I've heard of them getting graveyard dust. That is to lay you so you won't bother me. If you have an enemy you get graveyard dust and you wrap it up in a paper and bury that and you won't by me. You put that some place where they can walk over it. [Old Point Comfort, Va., (from Gwyn Island, Va.), (32), by Ediphone.]

ENEMY - TO PROTECT AGAINST - LET HIM CROSS GRAVEYARD DIRT

7763. Go tuh de graveyard an' git some sand an' bring it back. Have it in yore pocket yo' know. An' den come back dere to dat house an' jes' not let de fellah see dat yo' wants tuh run off from dere, not let 'im know nuthin 'bout it. Jes' scattah it roun' on de flo' an' dey tell me dat will make dat man move from dere. De *rent-man* could do dat, say when de man come roun' aftah de rent. De man dat's dere yo' know, somebody in 'is house could make him do dat. An' when de *rent-man* come, why see he could go out dere an' talk tuh de *rent-man*, an' den him an' de *rent-man* will fall out. Dat's a fact. [Wilson, N. Car., (1479), 2658:6.]

FLOOR - GRAVEYARD DIRT ON

GAMBLING HAND

(1) GRAVEYARD DIRT IN POCKET

7764. I've heard you can go to a graveyard and get some dirt and put it in a bag for a *lucky hand* and they say you'll win every game you go

in. You carry in your pocket. [Fredericksburg, Va., (Cyl.77), by Ediphone.]

7765. If dey's shootin' crap, shootin' dice, yo' kin [go] down tuh de cemetery an' git some-a dirt off de haid of it, an' put it in de pocket where yo' goin' use de money. Well, dat will [make you lucky in gambling].

[Here I turned off recording machine, then started again].

(2) DIRT FROM GRAVE HEAD IN POCKET WITH MONEY

Yo' don't know how tuh make dice do yo'?

[I probably shook my head.]

Don't know how tuh make 'em? Well, yo' kin take - dey make 'em wit bones an' dey make 'em wit celluloid, too. Ah'm tellin' yo' whut ah know an' WHUT AH HIRED TO TELL YO'. [No one was ever *hired* to tell me anything. Every one came to me on the basis of a promise: if he knew something I wanted to hear, he was paid according to what I thought the information was worth; if he knew nothing, he was given a small fee for his time. As we gained experience and established confidence in a community, we tried to weed out before reaching the interviewing room, those who knew little or nothing.] But de man who run de house tole me - he want tuh git me [sooner] but ah had tuh go out of town.

[*De man who run de house*, the man who rented the house in which I interviewed, was H.L. Timmons (*see* Vol.1, p.XXXVII), my contact man, whose automobile I also rented.]

(Well, all you have to do is to put this graveyard dirt in your pocket where you put the money.)

Put it to work, dat's right.

(That is for luck in gambling.)

Tote wit de dice. [Florence, S. Car., (1291), 2189:2.]

7766. He tole me one time, he says: *Jes' lak yo' knew a person dat died recently, it don't make no diff'rence how long he's been* [*dead*]. *Dat's providin' if he's a gamblah, a man or a woman. It don't make no diff'rence, if he's a gamblah an' yo' wanted tuh git a "lucky hand" or sompin lak dat tuh be successful in gamblin'*.

(3) GAMBLER'S GRAVE - MIDNIGHT - PAY DIRT IN RAG - IN POCKET WITH MONEY

Ah have nevah tried it but he tole me, said he wus successful. Ah noticed he handled plenty of money. Said, jes' lak yo' knew a person dat died, woman or man, an' dey wus a gamblah or pokah playah or sompin of de kind, an' yo' wanted a little luck. Well, whutevah 'mount of money yo' wanted tuh give 'em - yo' have tuh pay 'em firs'. Jes' lak yo'd git up, why it be twelve a'clock at night. Yo' go tuh dis pahtic'lah grave of de person yo' knew, yo' knew tuh be de gamblah, an' git so much dirt - jes' a little pinch lak dat. Jes' dig yo' a hole in dere an' git it, an' 'fore yo' close it back up, put some money in dere. Pay 'em fo' it an' take it an' wrap it up in yore little rag. An' tote it in yore pocket where yo' money at an' dey say yo' be lucky. [Brunswick, Ga., (1186), 2000:6.]

7767. Ah've tried. It give luck, if yo' go tuh de graveyard twelve o'clock in de night an' run yore han' down on dere, right in de centah of dat grave, an' git out some dirt.

(4) MIDNIGHT - CENTER OF GRAVE - IN POCKET WITH MONEY

Put it in yore pockit. Now, dat is if yo're a gamblah, put it in yore pockit wit chure change an' yo' kin go tuh de skin game an', long as yo' got dat money, yo'll have all kind of luck yo' want. Ah done tried dat. [Waycross, Ga., (1138), 1852:6.]

7768. Dat [is a] luck proposition. Yo' kin go tuh de graveyard an' run yore han' down in dere up tuh yore elbow an' bring out as much dirt as yo' kin bring

out between dem two two fingahs dere [demonstrates].
(The thumb and the little finger of the right hand.)
Yes, an' put it in a rag an' jis' lak yo' luck fo' *skinning* or gambling, anything lak dat. An' go ahaid on tuh de skin game an' set down an' yo'll break evah game dere. [Waycross, Ga., (1083), 1752:7.]

(5) ARM TO ELBOW IN GRAVE - DIRT YOU CAN HOLD BETWEEN THUMB AND LITTLE FINGER - RIGHT HAND

7769. Go tuh a good gamblah's grave, a guy dat wuz a good gamblah. Aftah he's buried, go down dere de nex' day aftah he's buried, an' dig down tuh yore elbow befo' de sunrise. An' take it an' put it in a sock [not sack] an' tote it in yore pocket, an' yo' go tuh de skin game an' yo' don't *fall*.

(6) DAY AFTER BURIAL OF NOTED GAMBLER BEFORE SUNRISE - DIRT IN SOCK

(You put it in a sock - one of your own socks?)
Yes sir, one your own socks.
(You carry it in any pocket?)
Yes sir, jes' put it in any pocket an' tote it wit chure money. [Waycross, Ga., (1075), 1741:4.]
7770. Go tuh de graveyard an' dig in a grave late at night tuh gamble. Go out late at night, midnight, an' go in a grave an' he git a handful of it an' throw it ovah 'is shouldah an' den take some back in a can or pot. An' den he goes an' gamble, shoot crap or throw cards or anything. He will be lucky in winning.

(7) GRAVEYARD - MIDNIGHT - DIRT OVER SHOULDER AND WITH YOU

(What does he do with that pot of this graveyard dirt - what does he do with it then?)
Jes' keep it in yore pocket.
(What shoulder do they throw that dirt over?)
Right shouldah [demonstrates].
(With his right hand over his right shoulder.) [Jacksonville, Fla., (550), 689:6.]
7771. Well, ah heer'd, if yo' wanted graveyard dirt fo' luck, tuh go tuh some bad man. Jes' lak ah wanted tuh git some graveyard dirt fo' luck fo' gambling, go tuh 'is grave an' call 'im by his name. An' dig down in 'is grave an' tell 'im dat ah want some of dis dirt fo' luck an', "Ah'm goin' pay yo' fo' it." An' drop two cents in dat hole an' pay him fo' it an' kivah hit back up. Take dat dirt an' go on gamble wit it. Dat is lucky.

(8) CALL HIS NAME - TELL WHAT YOU WANT - 2 CENTS

(How do you carry it?)
Take dat dirt an' tie it up in a rag an' tote it in yore pocket. [Waycross, Ga., (1112), 1785:2.]
7772. If a person wanta, yo' know, wanta know how tuh gamble an' be a wondahful gamblah, yo' go tuh de graveyard at night. An' go tuh dis wicked man, yo' know, grave. An' ast 'im, yo' know, tell 'im whut chew want, dat yo' wanta learn tuh be a gamblah. An' dig right down by his left side, an' git some of dat dirt outa, yo' know, his grave - by his left side. An' den yo' git three pennies an' put in dere an' give 'im. An' den yo' git de dirt an' carry it on, an' yo' be one de

(9) WICKED MAN'S GRAVE - MIDNIGHT - TELL YOUR DESIRE LEARN TO BE GAMBLER - 3 PENNIES - HIS LEFT SIDE

best gamblahs dey is in de worl'. Nobody beat chew no way - can't win, can't git chew no way.

(What do you do with that dirt then, after you get it?)

Yo' take it an' put it in a bag an' keep it in yore pocket. Evahwhere yo' go jes' carry dat dirt in dat bag an' evah game yo' git in yo'll win. [Waycross, Ga., (1093), 1761:9.]

7773. De graveyard dirt, yo' go out tuh de graveyard an' - yo' gambles wit dat - yo' take an' go tuh de graveyard an' digs a hole down tuh de head of yo' grave. Go in dere so yo' could reach chure arm out an' dig up an' pick up dat dirt lak dat. An' puts a silvah dime down in dere, a bran'-new silvah dime in dere [the grave]. Dey puts dat [dime] down in dere [grave] an' dey'll take dat [dirt] an' dey'll tie it up an' dey'll let dat dime stay in dere [grave] until dey gits through wit de dirt. An' when dey go back tuh carry de dirt back [to the grave] dey'll take de dime out [of the grave]. But dey'll tie hit [dirt] up in a li'le sack - yo' know, yo've seen dese Bull Durham sacks - dey puts dat [dirt] in dere an' dey'll - den dey takes it [sack with dirt] an' puts it in dere pocket, right-hand pocket, an' when dey go tuh skin games, dey take de li'le sack in de hand lak dat an' shake it [tied-up sack] all ovah de table, an' dere won't nobody win de money den. Dey'll [the shaker] win it all by deyself [himself].

(10) HEAD OF GRAVE - NEW SILVER DIME - DIRT TIED IN SACK
RIGHT-HAND POCKET - SHAKE SACK OVER GAMBLING TABLE
FINISHED WITH DIRT - RESTORE TO GRAVE - PICK UP DIME

(WHAT DO THEY USE IN THIS LITTLE SACK, JUST THE DIME? OR DO THEY HAVE GRAVEYARD DIRT IN THAT SACK?)

[Preceding material is confusing without my bracket explanations.]

YO' HAVE GRAVEYARD DIRT IN DAT SACK.

(WELL, WHERE IS THE DIME?)

IT'S AT DE GRAVEYARD WHERE YO' GOT DE DIRT.

(YOU CARRY THIS DIRT BACK, WHEN YOU GET THIS DIME BACK.)

[The new-silver dime is not a payment to the grave but a deposit to guarantee the return of the dirt! After all, even the power in graveyard dirt eventually wears out, especially in a gambling game fighting all those other luckpieces and charms and *roots*! Instead of casting the useless dirt away, it is restored to the grave to be on the good side of the spirit.] There is nothing else like this in *Hoodoo*! The shaking of the sacked graveyard dirt over the gambling place excites the spirit in the dirt to action. [Jacksonville, Fla., (599), 777:7.]

7774. [If a good or noted gambler dies], if he die, aftah he's buried nine days, yo' go tuh de cemetery. Take away de sod, take yore right arm an' stick it jis' as fer in de grave as yo' kin git it, an' bring up enough sand in dem fo'-five fingah - jis' a pinch. An' yo' take dat an' yo' hold 'till yo' git tuh some tissue papah an' put it on tissue papah. Git chew a li'le 'bacco sack, one dese li'le 'bacco sacks, an' yo' takes seven drops of *Hearts Cologne* an' jis' stir wit dat until it git moistened. Put it in dat sack in de tissue papah an' close it tight, an' take de bottle of perfume wit yo'. An' whenevah yo' go intuh a game yo' jis' drop two drops of dat in yore pocket, in yore hand, an' yo' can't lose.

(11) BODY BURIED 9 DAYS - DIRT FROM IN TISSUE PAPER
IN TOBACCO SACK - *FEED* 7 DROPS *HEARTS COLOGNE*
PLAY IF HAND SWEATS - *FEED* 2 DROPS EACH NEW GAME

(What do they call that? Do they call that anything, that you have prepared?)

[I am asking informant for his name of this luckpiece: *hand*, *jōmō*, etc.]

No, sir, don't have any special name. [Informant does not understand my

question. Several minutes later he calls it a *gambling hand*, when he repeats the rite as follows:]

(What do they do with graveyard dirt?)

Well, graveyard dirt is a *gambling hand* an' a *slicking hand*, yo' see.

(A *gambling hand*. How do they fix a *gambling hand* from that?)

Well, yo' take hit an' put it jis' lak ah 'fo' [before] tole yo'. Take hit [graveyard dirt] up yo' see an' put it in tissue papah, an' yo' takes a li'le *Hearts* [*Cologne*], seven drops, an' yo' stir it. Takes it an' put it back in de 'bacco sack an' corded dat down tight [pulled draw string of sack tight] tuh keep moist [7 drops inside]. Den yo' takes dat perfume an' yo' go intuh a game. Jis' when yo' go an' git dere yo' take it out an' turn it up lak dat [demonstrates] an' hold it in yore hand. Put it in yore pocket, hold it in yore hand. But yore han' will jis' sweat [when it is time to bet]. Jis' as long as dey put dat money down, yo' will git it. Dat's a *gambling hand*. [St. Petersburg, Fla., (977), 1584:5.]

7775. A man tole me one time when ah used tuh try tuh gamble - ah nevah was nuthin but a game-fan [watcher] - but ah've quit dese things now. But ah remembah dis in mah youngah days. Ah'm tellin' yo' de truth. He always tole me, said, "If yo' wanta be lucky, B" - called me B, mah name is Bidgood - he says, "if yo' wanta be lucky, yo' go tuh de graveyard an' go intuh de breast of de grave, an' put chure hand down as deep as yo' kin git in an' git some-a de dust. Git chew a piece of red flannen an' put it in dere, an' put some black peppah, some honeycomb" - lak de bees make honey, use de comb sometime fo' curin', but de honey's gone - "an' tie it up an' put it in yore pocket. When yo' go tuh a pokah game or skin game or crap game, jis' take dat ball out an' roll it in yore hands disaway [demonstrates] an' evahthing lak dat," an' says, "yo' prob'ly make a couple of passes on de dice - craps. Well," says, "yo' keep dat up an' rub yo' hands [until they] gits warm an' hot. Go tuh a drug store an' git chew some good cologne an' put all through dat so it have a sweet smell tuh it." He says, "Yo' more den apt tuh be lucky." But ah have nevah tried it. [St. Petersburg, Fla., (1008), 1629:2.]

(12) BREAST-OF-GRAVE DIRT - BLACK PEPPER - HONEYCOMB TIE IN RED FLANNEL - ROLL UNTIL HANDS HOT - COLOGNE

7776. Once ah wuz goin' wit anothah woman - me an' anothah fellah wuz goin' wit de same girl an' we didn't know anything about it. An' she tole anothah girl dat me an' 'im, dat we wuz both ma'ied [married] an' she wuz goin' kill both of us befo' three days. Well, we went on back an' wuzn't payin' any 'tenshun an' she fixed a pint of whiskey up an' sont [sent] fo' me an' 'im tuh come an' git some of it. So den de fellah come on an' got de whiskey an' tried tuh git me tuh go an' ah didn't care tuh go. An' he went an' got an' taken a drink of de whiskey. He taken sick an' he lived three days aftah dat. An' she tole 'im, when she got through wit 'im, she taken some of 'is hair out from off de left side of 'is haid an' put it in some whiskey an' got some graveyard dirt an' went to a place where dere wuz a dead snake, an' got some of 'is bones an' grin' hit up real fine an' put it in de whiskey. An' he drinken [drank] dat an' he died in three days. [Fayetteville, N. Car., (1422), 2561:1.]

FOOD AND DRINK - GRAVEYARD DIRT IN

(1) WHISKEY WITH HAIR AND SNAKE BONES

7777. You can take the graveyard dirt, they say, and put it in whiskey and give a person consumption. [Elizabeth City, N. Car., (?), 403:4.]

(2) CONSUMPTION [TUBERCULOSIS] FROM GRAVEYARD DIRT

7778. About graveyard dirt, that will give you consumption [tuberculosis].

(How do they do that?)
They take it in your water and bury it under your doorstep.
(Your drinking water, you mean?)
Yes, sir. [Graveyard dirt in your drinking water, though under the doorstep, contaminates all your drinking water.] [Norfolk, Va., (477a), 495:8.]

(3) *CRAZY...FOOLISH ALL DE TIME*

7779. An' dey could take graveyard dirt an' put it in likkah an' dey could give yo' dat.
(What would that do to you?)
Well, dey jes' have yuh jes' crazy, jes' foolish all de time. Yo' don't have yore right mind about it, anything. [St. Petersburg, Fla., (1022), 1653:6.]

7780. Ah've hear'd dey cud [could] git graveyard dirt an' runnin' huckleberry an' ball [boil] it tuhgethah. Dey say huckleberry will kill anybody. An' jis' two spoonfuls of dat tuh anybody [in food or drink] will kill 'em or keep 'em lingahin' two or three months, an' de doctah's [M.D.'s] medicine will not do 'em any good. [Huckleberry is sometimes called *devil's huckleberry bush*, *see* HUCKLEBERRY BUSH, No.361, p.107.] [Wilmington, N. Car., (204), 111:7+85.]

(4) HUCKLEBERRY AND GRAVEYARD DIRT - *KEEP 'EM LINGAHIN'*

7781. They'll git graveyard dirt, jus' a little pinch of it, an' put it in some of your food. You'll linger, yo' know, jus' start to lingerin' that way - it ain't gon'a kill you right away. [Richmond, Va., (390), 340:2.]

7782. Dat make yo' - dat make somepin fō' luck in gamblin', some way.
(Tell me what way to do it.)
Only one way yo' do dis, wit graveyard dirt. Git some of de dirt outa de graveyard, outa de middle de grave. Yo' take dis dirt an' put it in somepin fō' a man, if yo' wanta hahm [harm] 'im, an' yo' let 'im git holda some-a dat dirt tuh eat - in some-a his food or somepin lak dat, dat graveyard dirt. Dat'll put 'im undah affliction whut would take a hard time tuh git 'im ovah.
(I see.) [Vicksburg, Miss., (776), 1067:3.]

(5) MIDDLE-OF-GRAVE DIRT IN HIS FOOD

7783. [The following rite could have been placed with the foot tracks and graveyard dirt under Nos.5437-5476, pp.2845-2855.]
Well, if yo' have did any hahm [harm] tuh anybody-lak, see lak some yuh friend, an' den dey'll misjudge joo an' den dey die, some-a dere family will go tuh de graveyard where dey wuz buried at an' take some-a dat [grave dirt] an' throw it on yuh, throw in yuh [foot] tracks where dey'll know yo's had tuh walk at all time. Dey'll [the dead spirit will] be right in yuh way all de time. [Richmond, Va., (408), 363:2+85.]

FOOT TRACK - GRAVEYARD DIRT IN

7784. If yo' wanta make someone move or sompin lak dat, why yo' go tuh de cemetery but it have tuh be at twelve a'clock in de night. Jes' lak yo' know somebody died wicked, yo' jes' put a dime on dere grave an' git some of dat dirt. An' dey say yo' go tuh de fo'k of de road an' yo' put it down dere, an' yo' put so much on dere steps [or] on dere porch. Dey gotta leave den.
(You put this graveyard dirt...)
Yo' gotta pay fo' it. Yo' got it offa a wicked person's grave.
(And then you go to the forks of the road? What do you do out there?)

FORKS OF ROAD - GRAVEYARD DIRT AT - FROM WICKED PERSON'S GRAVE AT MIDNIGHT - PAY DIME - TO MOVE

Put some of it out dere at de fo'k of de road.

(Put some of the graveyard dirt out there and then you put some of it under the steps?)

Yes.

(To make a person move.)

Yes, dey gotta leave, go eithah one of dem roads. Dey gotta go.

(They would have to leave on one of those roads at the fork.) [Brunswick, Ga., (1201), 2017.]

7785. (What do you go out to the forks of the road for?)

Yo' go out tuh de fo'k of de road tuh git a kinda root. Yo' git a kinda root de' calls de *Conkah root*. Aftah yo' git dat *conkah root*, yo' goes on back tuh de house. Dat's when yuh madam done quit yuh - lak yo' mă'ied [married] an' den yuh madam done quit yuh. An' aftah yo' git dat root, why yo' goes on back an' yo' take de root an' yo' parch it-lak, yo' undahstand. Yo' make a kinda dust outa it, jis' make a dust an' yo' mix it wit graveyard dust, yo' undahstand. An' den yo' gotta rejoin dat tuhgethah.

FORKS OF ROAD - FIND *CONKAH ROOT* - PARCH - MIX WITH GRAVEYARD DIRT - WEAR ABOUT WAIST - BRING BACK WIFE

(Well, what do you do with that, after you mix all this stuff?)

Aftah yo' fix it, yo' jis' take it in a li'le sack. Take it in a li'le sack an' jis' wash it roun' yuh waist-lak, yo' see.

(I see. That's to bring the woman back?)

Yes. [New Orleans, La., (848b), 1311:1.]

7786. Go tuh de graveyard an' git dirt from de graveyard, an' den go tuh de forks of de road an' make a wush fo' nine mawnin's, an' dey have bad luck. If dey wusn't in bad luck, bad luck will follah dem; if dey wishin' good luck, why good luck will follah dem.

FORKS OF ROAD - WISH THERE 9 MORNINGS BEFORE SUNRISE - WITH GRAVEYARD DIRT

(That is if I wanted you to have good luck or bad luck, I would go to the graveyard and get some dirt, and then I would go to the forks of the road nine mornings and make my wish.)

Nine mawnin's befo' day, befo' de sun rise.

(But I only go to the graveyard once?)

Yes. [Wilson, N. Car., (1486), 2660:6.]

7787. Take a chicken aig an' go tuh a ant hill an' dig down in dat hill an' git some dirt an' a red ant. An' den go tuh de woods an' git a young oak tree, a oak tree dat's got jis' kinda sprouts tuh it. An' dey come back wit it an' take it, an' go intuh a kinda forks in de road 'bout where anybody, yo' know, 'spect [expect] tuh walk on. An' den if fellah [lover] or fren' is gone away, take an' bury dat. Yo' know, bury dose things down tuh de ground an'take dat red ant, egg an' all, an' put ovah de top of it, an' dey say dat will bring 'em back.

FORK OF ROAD - BURY AT: FORKED OAK STICK - EGG - ANT DIRT SPRINKLE GRAVEYARD DIRT OVER - TELLING LATTER WHAT TO DO

[Informant now illustrates rite with following story:]

Dey talk about a ole man an' he didn't want 'is daughtah tuh stay 'way. He went out tuh de red ants' baid an' he got de fo'ks of a li'le tree, an' buried it down tuh de fo'ks of road in de direction which she went, wit graveyard dirt, an' told it whut he want done. An' 'is daughtah came back an' she's up dere tuh 'is house right now.

(You mean just this little small fork off the tree?)

Yes jis' a li'le small fo'k about where it will not be noticed. An' bury it

in de direction in which she's gone. Jis' use de graveyard dirt an' tell it whut chew want done an' sprinkle dat graveyard dirt ovah it.

(You mean the fork at the tip of a [branch], you cut that off that red oak tree?)

Yessuh. [Fayetteville, N. Car., (1419a), 2559:1.]

7788. Git some of dat graveyard dirt an' jes' throw it right to yore gate, an' when he [landlord or *rentman*] come along, he'll pass by, pass right on by.

(The landlord couldn't move you out of the house?)

No suh, couldn't move yo' out de house. [Sumter, S. Car.,

GATE AND *RENTMAN* (1362), 2402:12.]

7789. Ah know of a man gittin' a gravevine stick, but he have it *dressed*, *dressed*, load it up wit a piece of li'le small lodestone an' brimstone an' put it in dat stick wit graveyard dirt. Put it in, in de stick. Have yo' a separate hole bo'd [bored] fo' it. Yo' 'tend [attend] tuh dat yo'self an' nobody won' observe any hole 'bout it. An' if yo' knock a man wit it, why he'll lingah - dat cuz 'im tuh lingah an' pass away. [If I may guess at the intention here: the lodestone attracts the person to be present for the hitting, the brimstone sends him to hell, after the graveyard dirt has killed him.] [Sumter, S. Car., (1361), 2400:9.]

GRAPEVINE STICK - HIT PERSON WITH - HAVING HOLE FILLED WITH: LODESTONE - BRIMSTONE - GRAVEYARD DIRT

7790. Well, they say that chew can go to a graveyard and take the dirt between the top and the bottom down in the grave, and mix that with a right foot of a rabbit; but the rabbit must be shot down while he's running. And you take that and then git somebody's fingernails and toenails and mix in with that, if you're against them, and then put that in a gun and shoot that away; and the direction that you shoots, the individual will leave, go off that same direction and become a wanderer. [Elizabeth City, N. Car., (182), 397:8 (Telediphone number) or 482:8 (Telediphone+85 Ediphone cylinders) or 552:8 (caused by not counting shaved cylinders). For this problem of numbering cylinders, *see* INTRODUCTION to vol.4.]

GUN - POINTING IT IN DIRECTION YOU WANT PERSON TO GO SHOOT FROM IT: PERSON'S NAILS - GRAVEYARD DIRT AND RIGHT FOOT OF RABBIT YOU SHOT WHILE IT WAS RUNNING

7791. If yo' wanta break up anybody, if yo' kin git de black cat hair an' black dog hair an' gunpowdah, an' graveyard dirt, an' wasp nest an' dirt daubah nest, put it tuhgethah an' mix it, an' shoot it an' dat'll break 'em up.

(Where do they shoot this stuff?)

Jes' put it on a li'le shovel an' throw it up outdo' at night.

GUN - SHOT FROM: GRAVEYARD DIRT - DIRT DAUBER NEST BLACK CAT HAIR - BLACK DOG HAIR

[The preceding word *shoot* has been retained by present informant in the baseball sense: he *shot* the ball to second base, meaning he threw it as hard or as fast as he could. *Shoot* can mean *to send swiftly along* as *to shoot questions* at someone. Here we have an example of how original rites can be changed: A person may not own a gun, especially the old-fashioned muzzle-loader implied here. Besides, shooting a gun at any time could attract attention. By using a shovel we return to rites of letting the wind blow things away.]

(Where do you do this?)

At chure home or anywheres.

(If I were trying to break up somebody, I would do that at my home?)

No, at dere house. [Fayetteville, N. Car., (1451), 2636:9.]

7792. Now, if a person wanta run yo' out of a house, why dey goes tuh a cemetery where dere's someone deposit dead dere dat is well known, dat dey knows de disposition of de person [ill-tempered]. Dey carry along 7 pennies an' two lightwood [fatwood or fatlighter pine] splinters [stakes]. Dey stick one on dis side jis' across de ways [waist] an' de othah cross de othah side directly opposite an' dey stretch dat string zactly across dere.

GUN - SHOOT FROM - GRAVEYARD DIRT AND RED PEPPER AFTER MAKING CROSS OVER GRAVE - PAYING 7 CENTS FACING WEST - TELLING SPIRIT WHAT TO DO AND HOW

(Across the breast from one stake to the other.)

Yes sir, lightly - must be caught lightly. An' den dey take anothah string an' stretch it directly from de foot tuh de haid [demonstrates].

(IN OTHER WORDS, YOU ARE FORMING A CROSS RIGHT ON TOP OF THAT GRAVE.)

Yes, sir. Den yo' go tuh work an' yo' go right intuh 'is hips, de right hip, an' yo' deposit dem 7 cents dere, an' yo' bring up from dere a handful of dat earth. Put it intuh a li'le box of some kin' dat yo' kin close it down tuhgethah with. An' den tell 'em jis' zactly whut yo' wants done an' how yo' want it done. Den make dem undahstan' dat yo' have paid 'em, absolutely have paid 'em de price an' yo' mean fer 'em tuh do it. Yo' come on back tuh de house an' yo' buy one gunshot shell an' cut de shot off, an' yo' takes de powdah an' yo' will po' it out an' measure jis' exactly how much powdah yo' want tuh put in dere. Measure de powdah an' put it intuh a clean piece of cloth an' measure de earth, jis' dat much earth, an' put it intuh dat cloth too. An' den yo' git yo' dat much ground red peppah. Put it in dere an' fold it up tight an' yo' puts it right intuh de gun an' yo' turn directly an' face westward an' call dere name an' pull de triggah. An' if dey don't move, dey'll drop daid on de spot.

(Where did you learn that?)

Ah learned dat right chere, Charleston.

(Is that a special remedy of anyone? Of any special person?)

Yes, sir, fellah in de neighborhood name of Robert Chaplin. [Charleston, S. Car., (514, *Doctor* Glover), 595:2.] [For Glover *see also* references at end of 7214, p.3209 and elsewhere.]

7793. Jis' git graveyard dirt an' sprinkle it aroun' de step an' kep' [kept] back evil, dey call it.

(What do you mean by that?)

Hă'nts [spirits of dead people]. [The magic principle here is: *like cures like, fight fire with fire, hair of the dog that bit you,* etc. Spirits of the dead, as those of the living, fight among themselves. Somewhere in *Hoodoo* an elderly woman remembers seeing as a child a graveyard fight among spirits.] [Wilmington, N. Car., (237), 161:2+85.]

HAUNTS - GRAVEYARD DIRT PROTECTS AGAINST

7794. (Tell me that again, now.)

Dey put it in de band of yuh hat.

(This graveyard dirt?)

Graveyard dust, put it in de band of yuh hat an' it fall down in yuh eyes an' cuz yo' tuh go blind. [Vicksburg, Miss., (737), 1008:2.]

HAT - SWEATBAND OF - GRAVEYARD DIRT IN

7795. Well, yo' kin take dat [graveyard dirt] an' put confusion in peoples' homes, [or] dat will put chew in bad luck regardless of how far away dat dey

living...Awe [I] kin take dat dirt an' put it in yore house an' yo' begin tuh fall, fall down tuh nuthin, lingahin' of sickness.

(Where do you put it in the house?)

Anywheres, down anywhere. [Savannah, Ga., (1st trip there), (538), 656:6.]

HOUSE - GRAVEYARD DIRT AT UNSPECIFIED PART OF

7796. 'At's [= Dat's = that is] whut ah hear'd 'bout de graveyard dirt, one way. Ah heah 'em say yo' kin take it an' sprinkle roun' de house, yo' know jes' lak de man an' 'is wife in de home an' yo' wanta break 'em up. Dey sprinkle it all roun' dere yo' know, undah house, roun' dere, an' dey go tuh fightin' an' raisin' Sam [Sam = the devil]. Jes' graveyard dirt. [Savannah, Ga., (2nd trip there), (1255), 2127:6.]

7797. Jis' lak yo' gittin' along good here now an' yo' look lak yo' successful an' doin' good. Co'se ah might grudge [begrudge] yo'. [Or] me an' yo' can't git along, sompin lak dat. Well, ah wants tuh put chew out of business, see. Well, jis' lak ah foretole yo', now ah would go tuh de graveyard an' git me some graveyard dust an' ah'll - when ah git about 50 feet from yuh house - ah'll sprinkle it, lak when yo' about 50 feet down de street or road, sompin lak dat. An' why? Yo' jis' couldn't stay dere, see. [This is from Peter Brown, a root *doctor*, mentioned by *Doctor* William [Marcus] Brown who belittles him despite my marking him *good* - *see* last 14 lines on p.3188.] [Charleston, S. Car., (511), 580:5.]

7798. Graveyard dirt? Well dey could take dat - de same as yo' is livin' in heah, dis could be yuh property an' yo' lives heah. Dey could take dat dirt - at night dey would come past an' jis' got it in dere hand lak dat [demonstrates]. Whilst dey walkin', yo' know, why dey jis' sprinkle it, throw it aroun', an' when dey git through, dust dey hands.

(What happens then?)

Wal, yo'd be dere fer awhile but chew gotta move out of de house, not goin' tuh stay. [Charleston, S. Car., (517), 605:3.]

7799. Take graveyard dirt an' dey done go.

(Where do you put that?)

Jes' throw it roun' de house or empty it anywhere roun' de house. Dey say it upsets de home. Ah heard 'em say dat. [Florence, S. Car., (1293), 2193:10.]

7800. An' then anothah way yo' kin take dat same graveyard dirt an' fix it an' put it into a home, an' it'll be someone out dat home - short, long or short [*see later*] will git killed.

(What happens in that house now?)

In dat house, if it's contin'l [continual] sprinklin' in dat house, well someone in dat house, longah or shortah [sooner or later] will git killed. Out of dat house someone will git killed. [Brunswick, Ga., (1207a), 2542:2.]

7801. Dey tell me yo' kin git graveyard dirt an' bury it roun' somebody's house or sompin of de kind. Dat will make 'em leave home or run 'em crazy. [Waycross, Ga., (1094), 1764:1.]

7802. Take graveyard dirt an' sprinkle it roun' yore house an' dat'll keep enemies from yo'. [Waycross, Ga., (1102), 1776:11.]

7803. Go tuh de graveyard about twelve a'clock at night an' git some graveyard dirt. Dig it real deep in de groun' an' git it off dat part, an' bring it an' sprinkle it aroun' de house an' yo'd move. [Memphis, Tenn., (953), 1538:11.]

7804. If yo' were livin' by me an' ah want chew tuh move. Well, ah could go tuh a graveyard an' git a handful of dirt; an' take a handful of dirt an' start

roun' in de left side, yo' undahstan', an' sprinkle it roun' in dere house. Den de nex' mawnin' yo'll move. [This circumambulation appears to be inside the house. Notice that the person sprinkling the dirt starts on the left side, meaning he performs a clockwise circle inside the house.] [Fayetteville, N. Car., (1407), 2528:6.]

HOUSE - CIRCUMAMBULATE INSIDE - GRAVEYARD DIRT - CLOCKWISE

7805. Now, yo' see yo' take a house dat is unlucky dataway. Yo' say now, de house is unlucky, ain't good luck tuh yo'. Well, yo' go tuh, say a graveyard, an' yo' git some of dat graveyard dirt. Yo' gits right ovah a grave an' stretches out on it, an' reach as fer down wit yore right ahm [arm] as yo' kin. Yo' take a dime in yore han', go dere an' reach down in dere, an' yo' turn dat dime loose an' yo' takes dat dirt up, an' carries it back home an' sprinkle it all aroun', all roun' yore do' - all aroun' yore house, yo' see. Well, when yo' sprinkle it roun' dere, well evahthin' den will come yore way. Dere's no hahm [harm] tuh be done. Yo'll come lucky.

HOUSE - CIRCUMAMBULATE WITH GRAVEYARD DIRT - DUG WHILE LYING FLAT ON GRAVE - RIGHT ARM INTO GRAVE - LEAVE DIME

(That is if somebody has crossed up my house and I'm leaving, moving out, that is to uncross it.)

Dat's right, dat'll uncross it. [Waycross, Ga., (1097), 1766:11.]

7806. From personal experience, yo' would go in de cemetery an' git dirt at a cer'in hour at night, an' dat hour would be twelve, 'tween twelve an' one, an' yo' would take dat if possible an' sprinkle it in de no'th cornah; an' if not possible, yo' would sprinkle it aroun' de house nine diff'ren' times. In less dan nine days dey'd be moved wit'out any trouble.

HOUSE - CIRCUMAMBULATE 9 TIMES WITH GRAVEYARD DIRT OR SPRINKLE IN NORTH CORNER OF HOUSE - WORKS IN 9 DAYS

If yo' know how tuh kill it, in case if someone knew dat, had de ideah of dat, he'd do de same thing wit brown salt [salt browned on stove]. Take table salt an' as yo' sprinkle at night, why he'd git up in de mawnin' an' sprinkle ag'in, an' dat would kill it.

BROWNED SALT WILL KILL THE SPRINKLE

[As informant said, this sprinkling is done 9 times.]

(What kind of salt?)

Table salt. Yo' take it an' brown it an' dat will kill it. Now, dat's from personal experience. Ah know dat. [Memphis, Tenn., (1529), 2731:16.]

7807. Graveyard dirt, dat's when yo' wanta run a person from any place. Jis' lak now, if a person stayin' in dis house [in which I was interviewing] an' yo' want dis house an' yo' come in here. All yo' gotta do when yo' come, yo' walks aroun', aroun' dis place [demonstrates]: put some in dis place, put some in dis one, put some in dat one, an' put some in dat one.

HOUSE - 4 CORNERS OF - GRAVEYARD DIRT IN

(You put it in all four corners of the house.)

De fo' cornahs of de house. Don' keer who yo' is, dey couldn't stay in dere fer soul or life. [Charleston, S. Car., (between 511 & 519), 602:7.]

7808. Ah heard dat yo' kin take graveyard dirt - go tuh de graveyard. Jis' lak someone dat worries yo', dey tell me yo' go tuh de graveyard an' git - dig down right at de haid of dis person, an' take yo' a spoon an' git de dirt up, an' put it in each cornah of yuh house [demonstrates]: lak in dat one, dat one,

an' dat one, dis one, an' den take it an' put it undah de do'step [five places]; an' if anybody tryin' tuh do anything tuh yo', it won't worry yo'. [Florence, S. Car., (1311), 2221:2.]

7809. Dey say yo' kin take dat dirt, graveyard dirt, an' put it in de fo' cornah of de house, an' put some right tuh de front of yore do' where yo' walk cross it. Dey say dat'll stop confusion all in yore home.

(How would they put this dirt in the four corners? How?)

Jis' put it onto dere, sprinkle it down.

(You put it something like that. Well, you told me before that you cross it. What do you mean by that?)

No sir, jis' sprinkle it. [Waycross, Ga., (1098), 1775:1.]

7810. It's de same as yo' were livin' intuh dis premises right chere, yo' undahstan', an' he might not be a sufficiently good enough neighbah roun', yo' know, in de community, an' yo'd like tuh git someone out chere. Well yo' goes tuh de graveyard yo' undahstan' an' yo' gits holt of some of dat dirt an' yo' put, ah think it's black peppah an' salt, an' yo' sprinkle it aroun' in de fo' cornahs of de house. An' den yo' jis' take de rest an' den yo' scattah it an' go on out tuh de street. It won't be but a day or two befo' dey'll go on, have tuh leave dere.

(Have to move out of the house?)

Oh! dey couldn't stay in dere. [Charleston, S. Car., (499), 542:3.]

7811. Fo' mahself, lak dis mah house, ah could put it in all fo' cornahs.

(This graveyard dirt.)

Jis' lak three times a week - ah mean three mawnin's but till nine mawnin's pass, an' den yo' stop, an' den yo' wait nine mawnin's an' yo' put it roun' ag'in. Dat will keep down confusion in yore house. [Savannah, Ga., (1278), 2174:5.]

HOUSE - 4 CORNERS OF - GRAVEYARD DIRT IN 3 MORNINGS - EACH SPRINKLING 9 DAYS APART

7812. Yo' kin take graveyard dirt, dat keep anybody from movin' in dis [empty] house. Take graveyard dirt an' salt an' cayenne peppah [3 ingredients] an' mix it tuhgethah an' plant it tuh de fo' cornahs of dis heah [empty] house. Well, yo' nevah take a notion tuh move [into this vacant house, this] keep yore mind off.

HOUSE - 4 CORNERS OF: GRAVEYARD DIRT - SALT - RED PEPPER CANE [HOLLOW REED] INTO GRAVE FOR DIRT - PAY 3 CENTS

(You mean you wouldn't move into the house.)

Jes' lak ah say, if dey [you] have dis heah [house we are in] an' yo' move out, say fo' instance if yo' don' wan' de man tuh rent it, yo' go tuh de graveyard an' git chew dirt from de worst man's grave yo' knows, a wicked person - some wicked person dat didn't b'long [belong] tuh church or sompin lak dat. Yo' stick a cane [bamboo] down in dere deep, about two feet chew yo' know, an' git up de dirt an' take it out. Put three cents down in dere an' covah de hole up an' bring dat dirt tuh de house. An' mix it up wit salt an' peppah an' put it tuh de fo' cornahs of de house. Ah doubt whethah he'll rent it fo' twelve months.

[Our cane, reed or bamboo here is probably genus *Arundinaria*, species *maerosperma*, of the southern U.S.A. The only other American species is *A. tecta*, a small cane. Informant of course could be referring to one of the foreign bamboos introduced into the U.S.A., but I doubt it.] [Brunswick, Ga., (1280), 2109:2.]

JOB FROM THE BOSS

7813. You get some graveyard dust and, when you go out to seek a job, you are talking to the boss, you sprinkle a little bit near him. You put some of that on his hat, if you can get

it - that's better. [Old Point Comfort, Va., (23), by Ediphone.]

7814. Dey did mah grandmothah dat way, an' ah went tuh a woman [*doctor*] dat tole me. Take de graveyard dust an' got some ole stuff dey jis call *John de Conkah*, an' put it wit dat graveyard dust. An' git *Jockey Club* an' put it. Mix it all up tuhgethah an' put some peppah in it. An' put it in 'er tracks an' put it at de do' where she had tuh come out. An' de woman [*doctor*] git one of 'er shoes an' put some in dere, an' 'er foot lak tuh rise [swell] off her.

JOHN DE CONKAH - JOCKEY CLUB - PEPPER - GRAVEYARD DIRT MIX - PUT IN HER FOOT TRACK AND AT HER DOOR

(Almost ran off?)

Yes. [The woman *doctor* or fortuneteller turned the spell back on the spellcaster.] [Memphis, Tenn., (933), 1513:15.]

7815. You can use graveyard dirt for many occasions. Now, you can take graveyard dirt, dirt dauber, sand.

(Sand?)

Sand.

(Ordinary sand?)

Ordinary sand, cement [and graveyard dirt] an' yo' can make a ball out of it. You take it an' make a real ball out of it. An' after you make that ball out of it, why you takes that stuff that you make mosquito bar an' yo' take that, an' wrap that around of it. An' put it out in the sun, where de sun can hit it an' let it dry, an' take that an' just put it in de house. It's just as hard as a ball, it is. An' any time, why, if yo' wants to have control over whomsomever yo' desire to have control, yo' just kick that ball aroun' an' play wit it, call his names, an' de next three or four hours he's supposed to be dere.

KICKING - SMALL BALL MADE OF CEMENT AND GRAVEYARD DIRT - DIRT DAUBER NEST - SAND

(I see.) [New Orleans, La., (819), 1171:1.]

7816. In some parts of the South they claim if you get some dirt from the cemetery and put it in a box, and place it under the steps of your enemy, it will cause trouble in their home. And oft times they sought a *cunjure-man* and he in turn gives them a piece of rawhide, and tells them at intervals to tie a knot until that string is exhausted. That will do away with the evil spirit. [Informant was born in Jacksonville, Fla.] [Fredericksburg, Va., (43), by Ediphone.]

KNOTS TIED - GRAVEYARD DIRT - LAYS SPIRIT

7817. If a person away an' - yo' could take yo' a cotton string an' yo' tie dose nine knots tuhgethah. Yo' sew dose nine knots up intuh a bag an' yo' take graveyard dirt wit'in dose knots. An' yo' take dat bag an' put it someplace in yuh clothes whut chew weah nex' tuh yo'. An' yo' weah dat bag wit dat string in dere twixt yo', an' dat'll bring 'em back. [Waycross, Ga., (1153), 1892:1.]

KNOTS 9 - GRAVEYARD DIRT - SEWED INTO BAG

7818. Dey would put hit an' larkspur tuhgethah an' dat would create confusion in de house.

(They would put this graveyard dirt and what together?)

Larkspur, a flower. Sprinkle it around yore house an' it will create *upstirs*.

LARKSPUR AND GRAVEYARD DIRT

(Make confusion in the family?)

Yes.

(Now, in using that larkspur, they just take the whole plant or?)

Take de flowahs, de flowahs off de larkspur an' pound dem up aftah dey dry - wit de graveyard dirt. [Memphis, Tenn., (1539), 2785:8.]

LETTER - *DRESSED* WITH GRAVEYARD DIRT

7819. Well, jes' lak she gits a lettah from 'im. All right, she'll take de lettah an' she'll go to de graveyard an' git some graveyard dust. An' she'll *dress* it wit de graveyard dust an' mail 'is signature back tuh him. Dat's whut dey tell me.

[After machine turned off, informant adds *bring him back.*]

(That will bring him back.)

Dat will bring 'im back. [Savannah, Ga., (1264), 2145:11.]

LETTER: GRAVEYARD DIRT IN ENVELOPE UPON WHICH YOU WRITE IN COLUMN - MAN'S NAME ONCE - HER NAME UNDER UNTIL 9 EACH - CUT HOLE IN MATTRESS UNDER WHERE PERSON SLEEPS - AGAIN WRITE EACH NAME 9 TIMES AROUND A FRESH EGG - AND BURY UNDER DOORSTEP

7820. Well, yo' kin take a envelope an' go tuh a cemetery, well maybe 'long about dis time a-day, or maybe 'bout eight a'clock in de mawnin', an' yo' kin git some dirt offa de graveyard. An' yo' takes it back home an' put it in dis envelope an' write chure name down nine time an' [demonstrates] write chure name heah nine time, er, one time, an' her name heah one time, see all de way down. Well, yo' go on down an' let chure name be firs' all de time, all de way down. Well, yo' go on down till yo' git dat nine times.

(Each one nine times?)

Yessir, yores nine an' mine nine times.

Well, yo' takes dis envelope an' yo' cuts a hole in de mattress an' put dis envelope undah dere, undah de feet or eithah at de haid, or eithah where de body lay on de baid, see. Well, dat'll make him come, if he's workin'; an' if he ain't been bringin' 'is money home, dat'll make him come an' give his money tuh dis girl or 'is wife.

An' den, when yo' do dis, put dis envelope undah dere, why yo' kin take...

[I interrupt.]

(Now, which side do you put it under, his place or under your place?)

His place where he sleeps. An' den yo' take dis aig, newly-freshly-laid aig, hen aig. Write chure name [demonstrates] heah one time, an' hers heah once, until yo' write it all de way round nine times.

(Each one nine times?)

Dat's right, each one nine times on dat aig, an' on de envelope, an' yo' bury dis aig undah de do'step. All right, whenevah he comes in, he gotta go in ovah dis aig an' he gotta come back out de do'. Dat's all tuh dat story. [Fayetteville, N. Car., (1452), 2637:18.]

LETTER TO THE DEAD

(1) TO A RELATIVE - DESCRIBE YOUR TROUBLE BURY IN HIS GRAVE - WILL NOT BE ARRESTED

7821. If someone's daid, some of yore relatives, an' yo' git in trouble, yo' take an' write dem a lettah an' tell 'em whut chew in trouble 'bout, an' care [carry] it tuh de graveyard an' put it in dey grave, an' yo' nevah will be 'rested [arrested] 'bout whut chew done. [Informant pronounced preceding word *relatives* as relatives. [Waycross, Ga., (1134), 1841:6.]

(2) WRITE LETTER AT MIDNIGHT TO DEAD RELATIVE SEAL AND MAIL TO YOURSELF - BURN - WISH THE GIRL WILL MARRY YOU

7822. I've heard this: if you wake up in the night at twelve o'clock and you write a letter to some of your kin people which is dead and seal it and mail it to yourself, when you receive this letter you burn it and make a wish and

the girl that you're going with will marry you. [Fredericksburg, Va., by Ediphone.]

7823. Tisn't [It is not] but one place at ah knows of in de graveyard dat yo' kin git any dirt dat will do anythin'. Not any kind of dirt in de graveyard will not [omit *not*] anything. [Such a belief] it's a fake. If yo' go tuh a murdahed man's grave...

(3) AFTER A RAIN - GO TO MURDERED SINNERMAN'S GRAVE
KNEEL AT LEFT-HAND SIDE OF HEAD - RIGHT HAND
PICK UP DIRT - TELL WHAT YOU WANT - HOLD DIRT
UNTIL REACH HOME - WRITE REAL LETTER TO SAME MAN
ENCLOSE DIRT - SEAL - SLEEP WITH UNDER HEAD

[I interrupt.] (Some man that was killed?) Yeah, murdahed. He gotta be a sinnahman, a worldly man lak a gamblah or gangstah or somepin of dat kind. Yo' goes tuh 'is grave an' on 'is left-hand side at 'is haid, yo' take yuh right hand, yo' puts it down in dat earth. Yo' try tuh make it [reach the grave] aftah it rains, 'cuz de earth is soft. [As we shall see, you must grasp this dirt until you reach home and write a letter; consequently not one grain of this dirt must be dropped.] An' yo' kneels dere an' yo' ask 'im whut yo' wanta be done. Undahstan', an' as yo' ask 'im, yo' close yuh hand whilst yo' got it down in dat hole, an' den yo' brings dis dirt out. Undahstand? Yo' brings dis dirt out.

Well, den yo' take it home. Yo' writes a lettah jis' lak ah'm writin' tuh a live person from which ah got dis dirt. An' in dat envelope ah'll put dis yere [here] dirt whut ah had in mah hand in dat envelope. Nevah let it [dirt] loose, nevah turn it loose until ah put it in dis envelope. An' den ah will take de sheet of papah an' ah will write tuh dat [dead] man. An' whutsomevah ah wan' 'im tuh do, ah will seal dat lettah up wit dis dirt an' put it undah mah haid An' he will do anything dat yo' ast 'im tuh do. An' dat's de only place in de graveyard dat de dirt is any good. [Richmond, Va., (431), 385:9+85.]

7824. Yo' kin write a lettah tuh a dead person. If yo' want anything tuh happen tuh a person good or bad, write a lettah tuh a dead person. Go dere an' yo' kin carry nine cents, dig a hole an' give dis lettah tuh dis person whut's in de grave. An' dis party, jis' whut yo' ast in de lettah tuh happen, dey say dat would be true. [Sumter, S. Car., (1365), 2412:5.]

(4) LETTER TO DEAD IN GRAVE - PAY SPIRIT 9 PENNIES

7825. If yo' wanta be lucky, dey tell me yo' kin write a lettah tuh a fellah, lak yo' know a real bad fellah dat died. Yo' kin write lettah tuh 'im care of hell. Go tuh de graveyard an' write de lettah tuh 'im. Come back an' put it undah de haid of yuh baid dat night an' yo'll dream about 'im. Yo'll be lucky an' git money, lucky tuh git a job - anything. [In general folklore to dream of the dead is lucky - *see FACI* 2nd ed., Nos.8271-8272, 8274, p.367.]

(5) LETTER TO DEAD - *IN CARE OF HELL*
WRITE THIS IN A GRAVEYARD
PUT UNDER HEAD OF THE BED
TO DREAM OF DEAD MAKES YOU LUCKY

(You write the letter in care of hell?) Yassuh. [Waycross, Ga., (1137), 1851:7.]

7826. I have heard of them getting a hold of graveyard dust and putting it in a bag. And they wear that on the left side of the breast, in a woman; and if it is a man, they put that in his [left] pocket. They want to wear that next to the skin and they will get them. [Hampton, Va., (cylinder 30), by Ediphone.]

LEFT BREAST FOR WOMAN
LEFT POCKET FOR MAN
GRAVEYARD DIRT IN BAG FOR LOVE

7827. I've heard X's father say you can go to the graveyard and get some dirt

off the left side of the grave and do anything you want. You put that in a box and bury it in another grave and mention their name. You do that about sunset. [Fredericksburg, Va., (cylinder 80), by Ediphone.]

LEFT SIDE OF GRAVE DIRT - NAME - BURY IN ANOTHER GRAVE

7828. Git some lodestone powdah an' graveyard dirt an' mix dat tuhgethah an' dat will make yo' git a job. Put it in yuh pocket an' tote it. (The boss will give you a job.) [Sumter, S. Car., (1362), 2402:11.]

LODESTONE - GRAVEYARD DIRT - POCKET

7829. Said if anybody had done anything tuh yo' an' yo' didn't wan' 'em tuh know yo' done anything tuh 'em, yo' go tuh de graveyard an' git some fresh graveyard dirt. An' yo' take dat dirt an' yo' take quicksilvah, an' when yo' take de quicksilvah...

(What is that quicksilver? Is it a liquid-like or that tin paper [tinfoil]? What is quicksilver?)

[Quicksilver among my informants meant several things.]

Well, ah call dat liquid silvah.

An' den yo' take dat. An' yo' git dat an' yo' git dis lodestone an' yo' shivah [sliver? = shave] it off right fine. An' yo' take dat dirt an' all dat an' mix it tuhgethah. An' when yo' git chure oinment made lak yo' wan' it, yo' take dat li'le wad [insole] in de bottom of yuh lef' shoe [and put it under there] an' dey'll lingah an' lingah den until dey be's put in de ground. Ah heard it lak dat. [Fayetteville, N. Car., (1412), 2538:4.]

LODESTONE - QUICKSILVER - GRAVEYARD DIRT: UNDER LEFT INSOLE

7830. Mostly dey use graveyard dirt, but dey git tuh use sand an' powdah.

(Sand and powder?)

Yeah.

(Sand and powder. What kind of powder?)

Love powdah.

(*Love powder*?)

Yeah, yo' see. Well, dey use graveyard dirt an' *love powdah*. Dat's tuh make yo' lak 'em or anything lak dat, yo' see.

(Well, how would you prepare that? How would you do it?)

Well, de way yo' do, yo' take yo' some graveyard dirt an' yo' mix it up de powdah in dat.

LOVE POWDER - GRAVEYARD DIRT
SUGAR - SAND - IN LETTER

(This *love powder*?)

Yeah, *love powdah* an' sand. Yo' buy de *love powdah* right in de drug store, an' sand.

(Ordinary sand?)

Sand. An' yo' put a li'le sugah in dere. Sugah's fer love, see. Put a li'le sugah in dere an' yo' kin put a li'le bit in de envelope. An' lak yo' send yo' a lettah, yo' put a li'le bit in de envelope. Well, dat make dat person lak yo' aftah yo' git dat stuff on 'em. [New Orleans, La., (823), 1190:8.]

7831. Lak if two people co'tin' [courting] an' yo' wan'a break 'em up, if yo' git some dirt from de graveyard an' throw it between 'em, dey say it will break up dere love. [Wilmington, N. Car., (162), 78:8+85.]

MAN AND WOMAN - GRAVEYARD DIRT THROWN BETWEEN - SEPARATES

7832. Yo' go tuh de graveyard an' git some dirt, graveyard dirt an' some sulphur, an' mix it tuhgethah. An' when yo' see de two parties [man and woman]

MAN AND WOMAN - GRAVEYARD DIRT AND SULPHUR BETWEEN

tuhgethah, yo' throw dis dirt between de two an' dey'll break up. [Wilmington, N. Car., (219), 131:5+85.]

7833. Ah heard dem say dey take a person's height, jis' ord'n'ry [ordinary], why yo' bein' a low man, why jis' git somepin, objek [object] neah yuh height, yo' know. Well, yo' keep yuh eye on dat an' when yo' go out, why dey take de rule an' measure dat. Dat'll be yuh height den. Den dey take dat length an' go in de graveyard an' measure dat off on a grave. Say yo'd soon somehow git afflicted an' die, jis' from puttin' yuh measure in de graveyard, right on top of a grave. Makes a long switch an' put a mark on it - lak [as the measurement].

MEASURE PERSON'S HEIGHT - LAY IT ON GRAVE - INCANTATION

(Do they leave the stick there?)

No sir, jis' go ahaid an' take yuh measurement down dere, so many feet, right on top de grave, yo' know, where dey goes. Jes' make a mark right 'cross dere an' it some kinda li'le funny word dey would say, some kinda li'le message. Yo' goin' die or somepin happen. [St. Petersburg, Fla., (993), 1605:3.]

7834. Take twelve - yo' kin go tuh de graveyard, lak some fellah yo' know has been bad, bad. Ah mean a bad fellah, he died bad. Yo' go intuh de cemetery, yo' git jis' anywhere 'bout a handful of dust offa his grave. Yo' don't want no mud, yo' jis' want de dust offa his grave. Yo' take dat dust an' yo' come back. Yo' git chew one fresh egg. Yo' git chew some lōg oil.

MINDLESS OIL - *LŌGY OIL* - 9 DROPS EACH EGG - *JOHN DE CONKAH* - GRAVEYARD DIRT

(What kind of oil?)

Lōg, lōggah oil.

(Lōg? Lōg oil?)

Lōg oil, de name of it is Lōggah.

(How do you spell it?)

Well, ah don't know de name of it, but yo' explain dat tuh de druggist. He'd know whut yo' want, if yo' go tuh de right place.

(Oh, all right.)

[I KNEW THE DRUGGIST HE MEANT. I GUESSED THAT INFORMANT MEANT *lōgy*, A WORD IN U.S.A., MEANING SLUGGISH = *sluggish oil*!]

Yo' git chew some *Miner's oil.*

(*Miner's oil*?)

(Mines with - minus - mind this - mindless?)

Minus.

(Mindless! Like you lose your mind?)

Dat's it!

(*Mindless oil*?)

Dat's whut choo want.

(All right.)

[We now have *lōgy oil* and *mindless oil.*]

An' yo' take dat oil an' mix it up. Yo' take nine drops of each oil. Co'se dey give yuh a li'le perfume bottle full. Yo' can't buy under 50¢ worth, dat's de less he'll sell yuh. An' yo' git - befo' yo' - yo' know, befo' yo' leave de druggist, yo' git chew ten cents of *John de Conkah* root. Yo' git de *lōg oil* [*lōgy oil*] an' de *mindless oil* an' yo' take dese an' yo' mix it up all intuh

dat dust, until it git tuh a real powdah. An' yo' kin do wondahful wit dat, wit dat powdah. Kin do anything yo' want. Yo' kin do good or bad.

(Just using that powder?)

Yes, sir. [New Orleans, La., (860), 1369:3.]

7835. Git graveyard dirt [from] a fresh grave an' a mockin'bird nest. Dere ain't been many people know how tuh find a mockin'bird nest. Yo' have to go an' look in a peah [pear] tree at, in de tiptop of a peah tree; a fo'k of a limb, yo'll find 'is nest. An' dere's three li'le large limbs an' crossed lak dat, kinna lak a cross [3 prongs like a triangle point upward] an' a li'le moss right on down top of it. Yo' take dat moss an' dose two pieces [the three-pronged fork] an' graveyard dirt, an' put it ovah yuh do' an' says, *In de Name of de Fathah, Name of de Son, an' de Holy Ghost.* An' in nine weeks she'll be back. Yo' kin bring a woman back dat way. [Wilmington, N. Car., (241), 164:4+85.]

MOCKINGBIRD NEST - PEAR TREE - 3 HOLY NAMES

7836. (What do you do with that graveyard dirt, now?)

Yo' kin take it, if yo' know a person dat died dat wuz sinful, yo' undahstand. Yo' kin take it an' throw it ovah dere [at the house]. Say, dat de spirit will ha'nt 'em tuh death an' dey will leave. Den yo' kin take dis graveyard dirt an' mix it wit *moving oil* an' lemon juice. See, yo' mix dat tuhgethah, an' if yo' got a friend dat live at dis - ah mean dat visit dis house - an' yo' mix dat tuhgethah an' make a powdah of it. An' yo' come an' yo' sprinkle it from front tuh back. An' dey won't stay in dere aftah three days. [New Orleans, La., (838), 1260:10.]

"MOVING OIL" - LEMON JUICE - GRAVEYARD DIRT - 3 DAYS

7837. Wit graveyard dirt. Jis' lak, yo' see, yore ole man is left wit anothah woman, yo' kin go tuh de graveyard an' yo' kin git some dirt. An' yo' git a nail jis' about 'er size an' den yo' write her name on a piece of papah, an' yo' wrap it aroun' dat nail. An' den dat graveyard, yo' git a bottle, an' yo' pack it [graveyard dirt] in a bottle an' yo' put dat nail wit 'er name wrapped in it. Dat's called *buryin' 'em.* Yo' kin take dat [bottle, now a symbolical coffin] an' throw it ovah in runnin' watah, an' dat supposed tuh break 'em up.

NAIL: SHORT PERSON SHORT NAIL - TALL PERSON LARGE NAIL
NAME ON PAPER - WRAP ABOUT NAIL - PACK IN BOTTLE
OF GRAVEYARD DIRT - THROW INTO RUNNING WATER

(WHAT DO YOU MEAN A NAIL HER SIZE?)

Jis' lak if it's a small person, a low [short] person, den yo' kin git a small nail; an' if it's a tall person, yo' git de tallest nail dat yo' kin find. An' put de graveyard dirt in a bottle an' pack it jis' as tight as yo' kin pack it - dat graveyard dirt in de bottle - an' den yo' write 'er name on a piece of papah an' yo' wrap it around dat nail. Dat nail supposed tuh be her. An' yo' stick it in dat graveyard dirt whut's in de bottle an' stop it up real tight, an' yo' throw it in de rivah. Dat supposed tuh break 'im an' dat woman up. [Memphis, Tenn., (1527), 2726:8.]

7838. Yo' kin take graveyard dirt an' run people cleah [clear] outa town wit it.

(How do they say they do that?)

Yo' go tuh de grave an' right in de middle of de grave - have tuh be a murdah dough...[though].

[I stopped machine here to make certain the meaning of *murdah.*]

(Must be the grave of a murderer.)

Yo' go in de chest right here an' git it an' bring it away [demonstrates]. (Get a handful.)

An' yo' carry it - an' carry it home an' yo' mix coffee grounds wit it, all up good, an' yo' name dat aftah dis person. Keep it until it forms in a cake in dat cup. Yo' take den an' go an' carry it an' throw it ag'inst dis person's do'. Dey will have tuh go [*cleah outa town*]. [Mobile, Ala., (671), 884:9.]

NAME OF VICTIM - GIVE TO MIXTURE OF GRAVEYARD DIRT FROM MURDERER'S GRAVE MIXED WITH COFFEE GROUNDS

7839. Ah heard dey kin take graveyard dirt an' sprinkle it all roun' yore do' an' make yo' move. [I stop machine so that we can begin on something not so well known.] An' yo' kin take graveyard dirt an' yore name an' put it in a bottle wit some watah, an' if yo' drink coffee, put coffee in dere an' make yo' commit suicide. (How many times do I write that name, just once on that paper?) No, nine times. (How do you write it?) Write it back dis way [demonstrates] dat's if yo' wanta do harm wit it, yo' write it backwards. Lak yore name's John Henry, ah write Henry John.

NAME WRITTEN 9 TIMES BACKWARDS - EACH CROSSING OTHER BOTTLE WITH WATER AND COFFEE IF YOU LIKE LATTER THIS WILL *MAKE YO' COMMIT SUICIDE*

(Write it nine times?)

Yeah. Den yo' write it chere [here] an' yo' write it 'cross dere [demonstrates].

(Always keep crossing it up all the time.) [New Orleans, La., (1558, Peg's wife), 2837:4.]

7840. Dey kin put some graveyard dirt in de end [hem] of yuh dress an' sew it up, an' dat'll run yuh crazy, make de spirits follah yuh, see. Dey'll be aftah de dirt, choo see, an' dey'll go dere [to your house] an' git it, choo see. Jis' lak yo' go dere [to the graveyard] an' git it, git it off a sinnahman's grave. Yo' put de money down, put two cents in at hole where yo' git de dirt from. Yo' say, "Well, ah mean fer yo' [spirit] tuh run sich-an'-sich-a-one crazy an' keep 'em worried until yo' [victim] come where ah'm at [come as a corpse to the graveyard]." Well, dat'll keep 'em worried, choo see, until dey die. [Wilmington, N. Car., (224), 141:5+85.]

NAME VICTIM AT SINNERMAN'S GRAVE - DIG HOLE - TAKE DIRT DROP IN 2 CENTS - SAY *RUN SICH-AN'-SICH-A-ONE CRAZY* SEW DIRT IN VICTIM'S CLOTHES - SPIRIT FOLLOWS DIRT

7841. Dey kin take dat bow an' keep yo' wit a headache all de time. Dey will take dat bow an' take it tuh de cemetery tuh a ole grave an' go tuh de haid of de grave an' call yore name an' bury dis dere, an' say tuh de spirit in de grave, "Why, keep dis till ah come fo' it." An' until dey come, why yo'll have de headache. If it's a stockin' dat's been worn, if it's a dirty sock, not one been washed, dat dirty, dat have de sweat or presparin' [perspiring] from 'er feet, don' chew undahstan', den yo' kin take dat an' take hit tuh de cemetery. An' put [it] down at de foot of de grave, not de haid but de foot, an' say tuh

NAME OF MAN CALLED AT HEAD OF OLD GRAVE - BURY THERE BOW OF HIS HAT SWEATBAND FOR HEADACHES - SAY TO SPIRIT *KEEP DIS TILL AH COME FO' IT* OR CALL WOMAN'S NAME AND BURY AT FOOT OF GRAVE HER DIRTY STOCKING - SAME INCANTATION - PUTS HER MIND ON HIM - TIRED OF HER - STOCKING INTO RUNNING WATER

dat spirit: *Keep dis till ah come back.* An' dat puts dis woman's mind on yo'. Now, when yo' git tired of 'er, yo' have tuh go an' git it up an' throw hit in runnin' watah. [Brunswick, Ga., (just before No.1240), 2104:5.]

7842. Dey go tuh de graveyard an' dey git some dust. Dey go tuh de store an' dey buy a new pack of needles whut ain't be used. All right, dey take dose needles an' dey cross dose needles, an' den dey sews 'em up intuh a piece of red flannel. An' dey make whut dey call a bag outa it, an' dat's fer good luck.

NEEDLES 2 - NEW AND CROSSED - LODESTONE - GRAVEYARD DIRT SEW INTO RED FLANNEL BAG FOR GOOD LUCK

(How many needles do they cross?)

Two of 'em, jis' two needles. Dey cross 'em. When dey put dose two needles in dere, dey put's a piece of lodestone about so big [demonstrates] in dere wit it, see. Dat's fer good luck. [New Orleans, La., (837), 1258:8.]

7843. Dey kin go out dere an' git a handful of graveyard dirt up off of dat grave, an' bring it - if dey wan' choo tuh leave de house where yo' live - bring it an' take nine needles an' wrap 'em tuhgethah wit a li'le [small amount of] thread, an' stick 'em down at yuh steps, an' sprinkle dat graveyard dirt aroun' de house where yo' walk ovah it. [Wilmington, N. Car., (248), 168:5+85.]

NEEDLES 9 - THREAD WRAPPED - GRAVEYARD DIRT - AT DOORSTEP

7844. Yo' could use a needle, dey said, fo' breakin' up a home.

NEEDLES 9 - TENPENNY NAILS 9 - GRAVEYARD DIRT IN BAG - BURY IN FRONT OF DOORSTEPS

(How would they do that?)

Take nine needles an' nine tenpenny nails. Yo' undahstan' me? An' yo' could take dat same graveyard dirt. An' sew dat intuh a li'le bag an' bury it anywhere tuh de front of de steps. An' dat will tear up de home, tear it right up. [Savannah, Ga., (1259), 2408:3.]

7845. My mother said once two ladies fell out, and one went to the graveyard and get dirt from the north side, and stopped it in a bottle an' put it under the other lady's doorstep, and she moved out. [This quarrel occurred in Spotsylvania Co., Va., 50 years before I interviewed informant there in 1936 at Fredericksburg, the county seat, the quarrel occurring about 1886.] [Fredericksburg, Va., (cylinder No.53) by Ediphone.]

NORTH SIDE - OF GRAVEYARD - DIRT FROM - BOTTLE - DOORSTEP

7846. [The expression *north corner of the house* once bothered me, because there are two north corners, northeast and northwest, inside and out. The following rite will show that *corner* and *side* can sometimes mean the same thing.] Dat graveyard dust, jes' put it in de cornah of de house. Dat will ăctchly [actually] make 'em move. Dat's a known thing.

NORTH CORNER OR SIDE OF HOUSE - GRAVEYARD DIRT

(What corner do you put it in, any corner?)

No suh, in de nō'th side. [Memphis, Tenn., (1521), 2712:12.]

7847. Den yo' kin git some graveyard dust an' put it in de no'th side of de house an' yo' kin make 'em leave in dat way. [Memphis, Tenn., (1529a), 2734:5.]

7848. Ah git me a li'le graveyard dirt an' ah take dat graveyard dirt an' bring it back an' bury it, some of it. Take some an' put it in a vial an' put it in de *no'th cornah* of yore house an' den yo' see, whosomevah yo' put dat in dere fo', well see, quite nătchel [natural], if yo' love 'em or if yo' don' love

'em. If yo' hate 'um, dey won' stay 'bout chew; if it's fer dem, dey'll come tuh yuh.

NORTH CORNER OF HOUSE - PUT IN BOTTLED HALF PORTION OF GRAVEYARD DIRT - OTHER HALF PORTION BURY NORTH END OF STEPS

(Where would you bury that graveyard dirt?) Bury it [loose portion] undah de *no'th end of de steps*, an' put de othah [vial portion] in de no'th corner of yore house. [Memphis, Tenn., (942), 1524:3.]

7849. Lak dey wanted tuh *trick* yo' or wanted tuh *put sompin in yo'* [*poison* you], well, dey go tuh de graveyard yo' see, an' git graveyard dust. Den dey take dat graveyard dust an' put some red peppah in it, an' sew it up, an' walk in de no'th cornah of dat house an' hide it; but dey have tuh put it in between somepin dat it wouldn't be seen. An' den when dey walk, dey walk backwards wit dere face tuh de wall of dat house till dey got tuh de centah of de do'. When dey got tuh de centah of de do', dey turn aroun' an' walk on. An' wit'in a short while dat dust, why it will eithah draw yo' or send yo'.

NORTH CORNER OF HOUSE - HIDE IN - MIXTURE OF RED PEPPER AND GRAVEYARD DIRT - TO SEND PERSON - FACE NORTH WALL WALK BACKWARDS TO CENTER OF DOOR - HERE FACE ABOUT AND CONTINUE WALKING - BUT BRING - DO NOT WALK BACKWARDS

(According to what you want done.)

Yessuh, jes' 'cordin' tuh what chew want done. If yo' want it tuh draw yo', den yo' turn aroun', see. If yo' want it tuh send yo', yo' walk backwards. An' when yo' turn, don' turn tuh de right, but tuh de left. [Memphis, Tenn., (1530), 2736:6.]

7850. Af' choo bear [bury] it [graveyard dirt], yo' walk ove' [over] dat, dat'll give yo' a pain. Well, dat'll make yuh feet swell up. Some time yo'll fall down dey [= dere = there], yo' cain't git up wit'out somebody help yuh up. [To bury graveyard dirt for an intended victim to walk over is one of the commonest rites in hoodoo. Examples in various combinations and for a variety of purposes are given elsewhere.] [Wilmington, N. Car., (196), 103:3+85.]

PAIN AND SWELLING OF FEET - EVEN FALLING DOWN CAUSED BY WALKING OVER GRAVEYARD DIRT BURIED FOR YOU

7851. Yo' go an' git graveyard dirt an' put it in a pillahcase on dere [your] husband baid [and let him sleep on it] an' if he workin' [has a job] he won't, he can't open dat [pay] envelope until he brings the whole thing home. [Richmond, Va., (381), 322:1+85?]

PILLOWCASE - GRAVEYARD DIRT IN SLEEP ON - PAY ENVELOPE

7852. Git fo' fat lightah splintahs. Trim 'em off an' make a peg out of 'em two tuh de haid an' two tuh de feet [of the grave] an' put in de middle [of grave] de name or de hat. Place it or eithah de linin' from de hat or eithah de brim of de hat, jes' so it's de scents of de body, an' bury it right intuh de grave. (You bury it right into the grave.) Yes, an' dat would take a deeply 'fect. Dat of co'se will - ah've always find dat tuh put dem in de grave, mahself. Yo're worried, jes' have yuh worried an' grieved. An' jes' worry yo' ownself tuh death.

PINE - 4 FAT LIGHTER PINE PEGS - 2 TO HEAD AND 2 TO FOOT OF GRAVE - IN MIDDLE OF GRAVE NAME OR HAT
WORRY YO' OWNSELF TUH DEATH - DAT IS PINNIN' 'EM DOWN

(Well, why do you use those four splinters? Is there any purpose in using those?)

Yes sir, dere's a purpose of usin' dose, becuz dat is *pinnin'* [pinning]. Jes' lak yo' take a nail an' nail a board on a wall [pin or nail a board to the wall]. Well, when yo' use dose an' put de person's 'fect [= effects = good or personal property], de hat or somepin, in de grave an' pin dose pegs, dat is *pinnin' 'em down*. [Savannah, Ga., (538), 657:1.]

POCKET - GRAVEYARD DIRT IN

7853. If you want a girl to love you, go in a graveyard at twelve to one o'clock that night. And you get a handful of graveyard dirt and sneak it in your girl's pocket, and she'll always love you. [Deal Island, Md., (114), 33:5.]

7854. Take graveyard dirt an' tote it in yore pocket fo' good luck. [Waycross, Ga., (1066), 1724:15.]

7855. (What was that?)

Graveyard dust. Dey say dey kin go tuh de graveyard an' git some graveyard dirt an' take it an' use it. Keep it in dere pocketbook or prob'ly tie it up in a li'le rag, or prob'ly put it in a can in dere house. An' dat will bring good luck tuh home. Well now, whethah it's so, now ah don't know. [Vicksburg, Miss., (756), 1034:8.]

POCKETBOOK WORN OR CAN AT HOME - GRAVEYARD DIRT IN - RAG TIED

7856. Say fer instance, if ah wanted tuh keep de law away, ah would take potash - take dis ole potash an' ah would take an' place it undah yuh steps, an' ah'd [I would] place dis ole potash up undah yuh step an' ah'd put graveyard dust intuh dis potash, an' yo' wouldn't have no trouble wit no police. Not comin' tuh yuh house, if yo' wanted dem tuh stay away. [St. Petersburg, Fla., (1018), 1648.]

POLICE AND LAW - GRAVEYARD DIRT - POTASH

7857. If ah wus tuh go tuh de cemetery an' gathah some dust, graveyard dirt as we call it, an' come when dey are not suspectin' an' sprinkle it ovah de po'ch.

(What will that do then?)

Well, dat would, yo' know whut ah mean, corrupt de minds of de persons dat lives in dat place. An' it won't be long befo' dey leave dere.

PORCH AND GRAVEYARD DIRT

(That will make them move out.)

Dey'll move. [Savannah, Ga., (1279), 2150:1.]

7858. Yo' go, if yo' know a person dat die bad, yo' go tuh de grave an' jes' run yuh han' about dat deep in de grave an' git some of de dirt. An' if yo' want a person tuh leave from 'way round yo', throw it on de po'ch. Dey'll be gone. [For an interesting little story about this driving-out-of-a-house rite, see one from Wilmington, N. Car., No.1629, p.506.] [Brunswick, Ga., (1215), 2061:10.]

7859. Ah've heard of about graveyard dirt. If yo' wuz in love wit a man an' he wuz goin' tuh a place dat chew didn't want 'im tuh go, an' come tuh see yuh, yo' kin take graveyard dirt an' go tuh dis lady's house an' sprinkle it on de porch, front do', as much as yo' kin. Dat'll stop 'im from goin' dere. AN' AH HAVE TRIED DAT AN' DAT'S TRUE. [Waycross, Ga., (1133), 1838:6.]

7860. I have heard that people go to the graveyard and get fresh dirt from a corpse lately died, and they will come to your home and sprinkle it on your porch or anywhere where you will have to cross, and you will begin to linger sick. [Old Point Comfort, Va., (27), by Ediphone.]

QUICKSILVER - SPIDERS - EGGSHELL - GRAVEYARD DIRT IN OLD-TIME HAND PUMP FOR WATER

7861. Take graveyard dirt an' spidahs an' eggshell an' dis stuff yo' call quicksilvah, an' put it tuhgethah an' put it in person pump where dey pump. An' dey drink dat watah an' it will kill

'em. De ole people [in the country] uses pumps. Yo' put it in dere an' it kill 'em. [Somewhere we have a rite about quicksilver drying up a pond.] [Fayetteville, N. Car., (1425), 2571:10.]

7862. An' de left-hin' foot of a graveyard rabbit is lucky.

(Lucky for what?)

Well, mos' anything, yo' know, any an' evah'thing.

(What is a *graveyard rabbit*?)

Well, now ah couldn't explain whut a *graveyard rabbit* [is], only a rabbit jes' stay in de graveyard all de time. [There are not many graveyard rabbits in *Hoodoo*. I suspect that he was largely developed by comedians. Perhaps some help came from writers of hoodoo manuals. Somehow, except that he lives or runs through a graveyard and has a lucky left-hind foot, he is not especially interesting. Of course he can be a witch in disguise, but so can a pig or a dog and other animals.] [Fayetteville, N. Car., (1394), 2505.]

RABBIT - THE GRAVEYARD

7863. Dey git graveyard dirt an' sew it up in a li'le piece of red flannen an' wet it fo' nine mawnin's wit *Hearts Cologne* an' weah it in yore pocket. Dat brings yo' luck in gamblin' an' on dese [playing] cards. [St. Petersburg, Fla., (1007), 1626:6.]

RED FLANNEL BAG - GRAVEYARD DIRT IN *FEED* 9 MORNINGS *HEARTS COLOGNE*

7864. Take graveyard dirt an' red peppah. Jes' lak if yo' seen somebody yo' hated, why yo' go where yo' think dey walk at in de mawnin'. Go *'fore sun* [before sunrise] in de mawnin' where dey git up an' walk ovah it. Sprinkle it roun' in de yard yo' see, an' den dey'll walk ovah it. Yo' kin *fix* dem lak dat.

RED PEPPER - GRAVEYARD DIRT - SPRINKLE BEFORE SUNRISE WALKING OVER PAINS FEET AND LEGS - NEED *ROOT PERSON*

(What will that do to them?)

Well, sometimes it will give dem - dere feet will swell up or dere laigs or somepin lak dat, an' dey can't git it off dem until dey go tuh some *root person* or somepin lak dat. [Waycross, Ga., (1063), 1722:7.]

7865. Take de cayenne peppah an' mix wit de graveyard dirt, an' if de person walk ovah it, dey have a burnin' in dey feet, she tole me. [Wilson, N. Car., (1477), 2657:14.]

7866. Well, ah've heard some of 'em say dat yo' could take a penny an' go tuh de cemetery, an' say one or two words an' [say to] jes' de person in de cemetery dat chew want 'em tuh work fo' yo'. An' yo' git a li'le bit of dat dirt an' come back home, an' take yo' some red peppah an' sulphuh an' put it in a sack, an' stick it undah-neat' de house. An' it supposed tuh move 'em in nine days. [Fayetteville, N. Car., (1409-1411), 2534:8.]

RED PEPPER - SULPHUR - GRAVEYARD DIRT - PENNY TO GRAVE IN SACK UNDER HOUSE - MOVES IN 9 DAYS

7867. It is not like ordinary dirt. Most graveyard dirt is reddish clay. You can go to any grave, you see clay, and it'll be reddish clay. If it looks black on top it's red down beneath. All *hoodoos* use it. You've got to go to the graveyard before midnight. That's an unlucky hour, because then all the spirits is risen and around them. [Fredericksburg, Va., (54), by Ediphone.]

REDDISH CLAY IS MOST GRAVEYARD DIRT - *ALL "HOODOOS" USE IT*

7868. Yo' kin go tuh de graveyard, but it gotta be a certain time; late at night, ah think now, ah dunno. An' yo' go down intuh de middle of de grave, run

yore hand down in dere jes' as fer as yo' kin in de middle of dat grave. Yo' bring out some of dat dust, jes' a small amount, don't have tuh have very much of it. An' yo' go back home an' yo' take dis table salt an' mix in wit it. An' lak if yo' wanta come in possession of sompin othah, or want somebody tuh do sompin dat yo' desire 'em tuh do, take dat dust an' dat table salt an' go an' place it - place it where dey will pass ovah it. [Jacksonville, Fla., (588), 754:6.]

SALT - GRAVEYARD DIRT

7869. Dey could take dat an' make de person do as dey want 'em tuh do.

(How would they do that?)

Dey would go git de graveyard dirt an' dey mix some wit table salt, put it in yore pocket, an' go on talk wit 'im an' he will give yuh a job.

(Don't you have to do anything with that salt at all?)

No sir. [Brunswick, Ga., (1179), 1992:1.]

7870. Take some graveyard dirt, a li'le bit of it an' a li'le bit of salt, an' eithah sprinkle it roun' de house or eithah 'neath de house. An' dat'll make him leave or eithah have a fight. [Florence, S. Car., (1323), 2268:4.]

7871. Go tuh de graveyard an' git some graveyard dirt an' bring it back home an' put salt in it, an' sprinkle it all roun' yore do' an' yo'd have tuh go.

(That will drive them away?)

Yassuh. [Fayetteville, N. Car., (1443), 2614:2.]

7872. Graveyard dirt an' table salt undah de step make yuh mindless. [Wilmington, N. Car., (323), 257:6+85.]

7873. Dey kin git jis' some plain bakin' soda wit salt, an' use dat wit a li'le graveyard dirt, an' dat will usely [usually] run a person away.

(How would they use that?)

SALT - BAKING SODA - GRAVEYARD DIRT

Well, yo' use it - jis' take de salt an' de bakin' powdah [soda?] an' graveyard dust, make it in a bag an' hang it by dere do' where dey have tuh pass in an' out, an' dat will cuz dem tuh be wondahin' [wandering] from den on.

(You just hang it near their door, where they'd have to pass under.) [Memphis, Tenn., (937), 1516:3.]

7874. Yo' want sompin fo' luck or sompin lak dat, take some graveyard dirt. Depend on how much yo' want. Now, yo' don' wanta make a plastah of graveyard dirt fo' no sickness or nuthin. Yo' take a tablespoonful of graveyard dirt an' a tablespoonful of salt an' git chew some bluestone. An' mix dis up in a quart bottle an' use it in 'er room or in a hall where it's private. Now lak if it in yore room, use it in yore room. But yo' gotta git out an' use some out dere too an' not let 'em know nuthin about it.

SALT - BLUESTONE - GRAVEYARD DIRT - BOTTLE

(What do you do with that after you put it in that bottle?)

Shake it up an' use it jes' lak yo' would perfume, yo' see - jes' lak yo' do perfume. Yo' kin use it on yo'self, go tuh baid an' use it.

[To *shake it up*, a magic rite, excites the spirit in the bottle to action.]

(What will that do?)

Make him love her, git all de money she wants. [New Orleans, La., (1558, Pegleg's wife), 2832:4.]

7875. Well, ah've heard 'em say dat dey go tuh de graveyard an' git some dirt an' bring it back an' git some salt an' peppah an' mix dem wit it. An' come tuh yore house an' have it fixed so dat dey would throw it from yore front do' to de back an' drop a bag of it up undah yore steps, or eithah slip back up dere at night an' bury it up undah yore steps. Dat'll make dem move.

SALT - PEPPER - GRAVEYARD DIRT

(You say you take this from the front door?)

Yes, where dey come in from de front an' sprinkle it all de way up de steps as dey come. An' have it fixed so dey have dere han' in dere pocket an' have a hole in dere pocket lak dat an' have it so dat it'll be siftin' out as yo' be goin' on. [Hole in the pocket is a common *trick.*] Git up an' ast 'em fo' watah, an' yo' go on, yo' know wit yore han' in de pocket an' drink de watah. An' go tuh de back do' an' walk out on de po'ch an' sprinkle it, aftah yo' got de watah, aftah yo' done got through drinkin'.

(They must take it all through the house?)

Yes, take it all de way through de house. [Memphis, Tenn., (1523), 2715:11.]

7876. If dey go tuh de graveyard an' git some dirt, an' yo' go tuh somebody an' in some way git holt of dis dirt, an' take it an' carry an' put some salt an' peppah [black?] in it. An' den take it an' bury it undahneath dere dō'step, de same thing will turn back on dem.

[This is a method for returning the spell.]

(You bury this under the back doorstep?)

Dat's it. [This informant, a note tells me, was a *rapid talker.*] [Norfolk, Va., (477), 493:14.]

7877. Ah heard 'em say sompin 'bout - some people say dey take graveyard dirt an' salt an' peppah an' all lak dat stuff, yo' know. Well, dey say - ah don' know how dey fix it all, but dey mix it tuhgethah an' throw it up on dere house an' all lak dat. But whethah it is true, ah don' know.

(That is supposed to make you move out?)

Yes. [Fayetteville, N. Car., (1390), 2490:8.]

SALT - RED PEPPER - GRAVEYARD DIRT

7878. If dere anybody in yore house an' yo' wanta git dem out an' yo' ast dem tuh git out an' dey wouldn't git out. Well, yo' jis' take yo' some graveyard dirt an' red peppah an' salt an' burn it all. An' make a good fiah an' put it right up on top of de stove, an' let it burn an' don't have no mo' worry den. Git dem away. [Wilson, N. Car., (1496), 2665:7.]

7879. He'll go to de graveyard an' he'll dig down in dat graveyard an' git some of dat dirt off de daid person, see. An' he'll mix salt, red peppah, mix it an' use it; throw it all in front of dat man place [of business] in de night aftah twelve or one a'clock. An' dat'll make de people [customers] slack up from goin'; dat'll stop de people, dat spirit. WHEN YO' [A CUSTOMER] GIT DĂRE AN' HAVE A MIND TO GO IN DĂRE, ANOTHAH SPIRIT - A DAID SPIRIT - WILL JIS' WORRY UP WIT YORE LIVIN' SPIRIT AN' KEEP YO' OUT OF DĂRE AN' YO'LL JIS' PASS ON BY DAT PLACE. An' de place done contend [commence] tuh gittin' dullah an' dullah, an' so he [proprieter] must leave an' somebody else got dat place. [Wilmington, N. Car., (223), 213:3+85.]

SALT - RED PEPPER - GRAVEYARD DIRT - IN SHOES

7880. Go tuh de cemetery an' git some graveyard dirt an' put in both shoes unbeknownst tuh him - put it in dere. Git some red peppah an' salt a an' sprinkle it in both of yuh [his] shoes an' he won't be dere no mo' den about two or fo' hours, an' he will have tuh go.

(That is to drive a person away from the house?)

Away from yore house. [Little Rock, Ark., (897), 1467:16.]

SALT AND RED PEPPER NEW - GRAVEYARD DIRT - WISH THROW IN DIRECTION HE LIVES - RUNS HIM AWAY

7881. Dey could send yo' away wit graveyard dust. Git some cayenne peppah dat hasn't been used an' fresh table salt an' mix it wit graveyard dust, an' make a wish an' throw it de way yo' live. Dat'll run yo' away. [Memphis, Tenn., (1542), 2790:3.]

7882. Yo' may take graveyard dirt an' go tuh someone's house dat chew don' lak, an' take cayenne peppah, black peppah an' table salt, an' run people from home.

SALT - RED PEPPER - BLACK PEPPER - GRAVEYARD DIRT

(What would you do with this powder and all this mixture then?)

Mix it all up tuhgethah an' throw it aroun' de house an' throw it up on de po'ch, or carry it in de house if yo' kin git it in there, an' dey will leave. [Little Rock, Ark., (887), 1462:10.]

7883. Or eithah yo' go tuh a graveyard late at night an' stick yuh arm as far down in de fresh grave as yo' kin, an' git some of dat graveyard dirt out. Well [rooster crows] yo' git back, take it, bluestone, salt, red peppah an' mix it tuhgethah, an' put it undah de cornah of a person house.

SALT - RED PEPPER - BLUESTONE - GRAVEYARD DIRT

Dey'll fuss an' fight all de time until yo' git dat removed. When yo' git dat away from dere, den dey quits fussin' an' fightin'. Dey don't fuss an' fight no more. But long as dat dere an' dey don't know where it is, dey goin' tuh fuss an' fight an' kill one anothah maybe, all de time. Yo' gotta git somebody dat knows [what to do - a hoodoo *doctor.*] [Vicksburg, Miss., (725), 993:6.]

SALT - RED PEPPER - EPSOM SALT GRAVEYARD DIRT

7884. Ah heard dey kin take graveyard dirt wit salt, Epsom salts, cayenne peppah an' sprinkle it undahneat' de do'steps, or git a chance tuh git in de house an' sprinkle it roun' close places in de house.

(What will that do then?)

Well, dat will make 'em move.

(They use both cooking salt and Epsom Salt, too?)

[I wanted to be certain informant did not say *salt* twice.]

All tuhgethah, an' graveyard dirt. [Fayetteville, N. Car., (1414), 2544:2.]

7885. Go tuh a graveyard an' git graveyard dirt an' mix salt wit it an' whut's dis dey call some kinda sulphur.

(Sulphur?)

An' jes' sprinkle it round in de house and sprinkle it de way dey want chew tuh go. Sprinkle it all de way through de house.

Well, dey gits chure track an' take it an' wrap it up in somepin - a cloth - put graveyard dirt wit it an' if dey goin' down to runnin' watah, throw it down in runnin' watah.

SALT - SULPHUR - GRAVEYARD DIRT AND 2 OTHER WAYS TO MOVE YOU

(These are two different ways of making you move?)

Yes. An' dey take an aig an' write chure name on de side of it an' throw it cross yore house an' break it: if it breaks cross dere, yo' gotta move; if it don't yo' git sick. If somebody [*root man*] don't do somepin fo' yo', yo' liable tuh die. [Fayetteville, N. Car., (1402), 2523:6.]

7886. Yo' go tuh somebody's graveyard [private cemetery on a farm] an' jes' lak dey got somebody down dere, lak yore name is Jane or John or sompin, say, "Well, dere some people's [people is] givin' me trouble an' ah don't know whut could ah do tuh make 'em go 'way." An' reach down in dere an' git some graveyard dirt an' go right back tuh de house. An' put some salt an' sulphur wit it, an' tie it up an' put it right undah de do'steps. An' when yo' go an' put it undah dere, sāys, "Go, yo' son of a bitch." An' dat John, he'll worry dat house so, he come down de stairs, got a ball an' chains an' buckles an' evahthin', jes' causin' a rattlin', an' dem

SALT - SULPHUR - GRAVEYARD - INCANTATIONS

folks will move. [Wilson, N. Car., (1504), 2650:5.]

7887. Yo' kin take dat [graveyard dirt] an' put hit wit sulphah an' salt, black sut [soot] out de chimley [chimney] an' take it an' walk by a person dō' nine nights, an' if dey don' see yuh [sprinkling this mixture], ah guarantee yuh aftah nine nights, de twelf' night dey move. Sprinkle it down. [Richmond, Va., (416), 367:3.]

SALT - SULPHUR - CHIMNEY SOOT - GRAVEYARD DIRT SPRINKLE 9 NIGHTS PASSING VICTIM'S DOOR

7888. Saltpetah - yo' take saltpetah an' beat it up fine, an' if yo' kin use some of dis graveyard dirt, tuh sprinkle in de do'way, see, where dey kin see it each mawnin', mō' lakly [likely] dat person will move from de house. [Waycross, Ga., (1116), 1792:2.]

SALTPETER AND GRAVEYARD DIRT

7889. Dey tell me yo' take an' git yuh sock, an' dere's somepin or othah yo' kin do an' run yo' crazy. Dey take dat sock an' dey git some graveyard dirt. An' if dey want, dey kin git - choo know, dere's a scorpion in de woods dey call de *wood-bitch*. Yo' kin git 'im an' cut 'is haid off an' let it dry. When 'is haid been dried, come an' powdah dat up. Yo' take dat [*wood-bitch* powder] an' take dat graveyard dirt an' mix it [and put it in or on the sock] yo' see. An' yo' take dat [sock] an' yo' kin care [carry] it on de nō'theast side of a pine tree. Yo' bear [bury] it down dere an' drive a stäve down in it, yo' see [demonstrates].

SCORPION POWDER - GRAVEYARD DIRT - BURY IN SOCK NORTHEAST SIDE OF PINE TREE - HIT STAKE 6 TIMES

(Hit an imaginary stäve or stake 6 times.)

Dat settles it.

[This is one of many mock burials. The victim if unnamed is always intended by name. Here the victim is buried in the shade of a pine tree, so that he will gradually *pine away*. North instead of northeast side would probably have meant a quicker death.] [Wilmington, N. Car., (228), 148:4+85.]

7890. Take de graveyard dirt an' put it in a glass an' set it ovah dere mantelpiece fer seven days, an' aftah [that] yo' turn it undah de bottom of yo' steps, see. An' dey says dey kin harm yo' lak dat.

7 DAYS - GRAVEYARD DIRT IN GLASS ON MANTELPIECE - USE

(Well now who gets this graveyard dirt? The person that is trying to harm you?)

Yes.

(All right, do I put the graveyard dirt on your mantle then?)

Dat's whut ah'm speaking about.

(And then put it under your step.)

Put it undah mah step.

(Well, you would see it on the mantle, wouldn't you?)

Sometimes yo' bury dat. [Jacksonville, Fla., (614), 790:11.]

7891. Take dat graveyard dirt an' put dat graveyard dirt in a li'le bag an' sew it up. An' den dey'll, yo' know, dey put dis in a, yo' know, put some in - [if] dey kin git tuh yo', dey put some of dat graveyard dirt in yuh shoe, put it in de shoe. Well, dat run yo' crazy. [Jacksonville, Fla., (605), 784:3.]

SHOE - GRAVEYARD DIRT IN

7892. Said dey kin take an' git some dirt from de graveyard, an' if dey kin git one of yuh shoes an' put some of dat in it, dey kin *hurt* choo lak dat; make yo' cripple or lame or somepin lak dat. [Richmond, Va., (374), 318:5.]

7893. Dey kin take yuh shoes an' dey kin break yo' out wit sores.

(How do they do that?)

Well, dey go tuh de graveyard an' dey git de *dead dust* - not graveyard dust - like here de grave an' dey send dat pipe down intuh de grave 'till it hits - till dey git, till de pipe gits full wit dat dust. [*See* piece of cane driven into grave, No.7812, p.3364.] Dey takes dat dust an' use immaterial [material] from dat very grave, but evahwhere dat dust go on your feet, dat breaks yo' wit sores. [New Orleans, La., (863), 1385:3.]

SHOES - PUT IN GRAVEYARD DIRT OBTAINED DRIVING PIPE DOWN INTO GRAVE - SORES

7894. Take yuh shoes an' put graveyard dirt in 'em an' go ahead *ovah de rivah*, de left-foot shoe. De right-foot shoe don' 'mount tuh nuthin. It's de left-foot shoe.

SHOE - GRAVEYARD DIRT IN LEFT

(What will that do then?)

Well, yo' jis' drifts away.

(Sends them away.) [That expression *ovah de rivah* in New Orleans means across the river in Algiers, the west bank of the Mississippi, in Algiers it means across the river in New Orleans. Here the words apparently mean *send you away.*] [Algiers, La., (1596), 3002:4.]

7895. Weah dat in yo' shoe.

(This graveyard dirt.)

Yes sir.

(What do you do that for?)

Well, dey weahs dat in dey right shoe an' dis will drive yo' outa town, too. Ag'in, undahstand, dey weahs it in dey right shoe an' den dey will take dis dirt, when dey weah it fo' nine mawnin's ag'in, an' dey goin' take dat dirt, an' when dey ketch chew, when dey thresh [whip] yo' an' ketch yo' [catch you and whip you], den dey buries it or throw dat dirt ovah dere left shouldah.

SHOE - GRAVEYARD DIRT IN RIGHT - 9 MORNINGS

(That drives you out of town?)

Yes, throw it cross yore left shouldah. [Brunswick, Ga., (1252), 2125:10.]

7896. Ah have learnt dat dey kin take yuh shoes an' carry 'em tuh de graveyard an' put 'em in, turn 'em east an' west an' bury 'um, an' yo' die.

SHOES BURIED POINTING EAST AND WEST IN GRAVEYARD

(They bury one east and bury one west?)

Yes. [Waycross, Ga., (1083), 1752:5.]

SHOE - QUICKSILVER - GRAVEYARD DIRT IN

7897. Well, dey take de shoes an' dey git some graveyard dirt an' quicksilvah an' chip [stir or mix] it up tuhgethah, an' sprinkles it in dey shoes an' dat'll make 'em walk away. Ah've heard dat. A fellah tole me dey done him dataway an' he walked away. [Brunswick, Ga., (1224), 2030:3.]

7898. Dress de shoes wit graveyard dust an' quicksilvah an' gunpowdah.

SHOE - QUICKSILVER - GUNPOWDER - GRAVEYARD DIRT

(What will that do?)

Dress yo' shoe.

(Why?)

Oh, dat'll make yo' leave, jes' keep yo' always on de go. [Waycross, Ga., (1144), 1868:2.]

7899. Well, graveyard dirt - yo' jis' take graveyard dirt an' yo' take it up, an' jis' put chew some salt in dere, an' jis' git chew a li'le nail, jis' a li'le nail, not nuthin tuh hurt, jis' a li'le nail wit dis graveyard dirt. An' yo' put

it inside of de stove an' den yo' let it [graveyard dirt and salt] git hard, jis' hard. An' den yo' jis' powdah it in de bottom of yuh shoe. [The nail of course does not powder, it merely being a magic object completing 3 ingredients.] Dat makes yo' lucky. Git hard lak a powdah an' den jis' weah it in de bottom of yuh shoe. Jis' sprinkle it [in your shoe]. An' den sometime yo' put talcum powdah wit it.

SHOE - SALT - NAIL - GRAVEYARD DIRT

(What do you put talcum powder in it for?)

Well, dat makes it lucky.

(How do you get the talcum powder?)

How git it? Buy it. [A good answer!] [Memphis, Tenn., (936), 1515:4.]

7900. Yo' take lak yo' got on yore shoes an' yo' pull yore shoes off. Dey kin git some of dat graveyard dirt an' sulphuh an' sprinkle in yore shoes. Wal, dat'll put chew in trouble. Dat all dat'll do. Put chew in jail, keep yo' in jail all de time. Put chew in hard luck. Dat's de way dat do's. [Jacksonville, Fla., (592), 764:9.]

SHOE - SULPHUR - GRAVEYARD DIRT

7901. Git chew - git nine or ten grains of fresh graveyard dirt an' fix it up wit garlic an' a piece of silvah, a dime. An' take de silvah dime an' scrape it. Scrape some of de silvah in wit dis sand an' a piece of garlic an' tie it up an' weah it. [This *hand* has 3 ingredients.] Dat's luck.

(Luck for what?)

Well, it's lak yo' got someone dat chew lak an' she don't care much about chew, yo' weah dat. Dat's suppose [to] be luck.

SILVER DIME - GARLIC - GRAVEYARD DIRT

(You take ten grains you say?)

Yassuh, nine or ten grains. [Brunswick, Ga., (1182), 1992:9.]

7902. Take de graveyard dirt an' put it in yo' pillah or eithah in yuh mattress, an' sleep on dat nine days. Yo' jes' go away - yo' know, jes' fall off an' git po' [poor] an' po' until yo' jes' go 'way an' die. Dat'll kill yo'. (After nine days.) [Waycross, Ga., (1172), 1978:6.]

SLEEP ON GRAVEYARD DIRT - 9 DAYS

7903. Jes' lak ah told yo' 'bout de [graveyard] dirt. Dey put dat in it or dey put de salt in dat sock, dat dirty sock, an' dey'll also bury it. An' dat also will keep yo' away, a wife from goin' off anywhere. [Savannah, Ga., (539), 660:2.]

SOCK - SALT OR GRAVEYARD DIRT

7904. Yo' take graveyard dirt an' put in one of 'is sock, de right sock, see. He be runnin' out [away from home] an' see, if yo' throw dat ovah de house - lak ah were de woman, dat ah an' mah husband live in [the house] see. In othah words, when he came back in de house, ovah mah, where hit [the sock] tetch de ground at, he wouldn't wanta go back out dere [away from me]. When he come in he be crazy about de house an' don' wanta go anywhere, wanta stay home most of de time. [Waycross, Ga., (1080), 1749:7.]

SOCK - GRAVEYARD DIRT IN - THROW OVER HOUSE

7905. [Before I turned on my recording machine I had asked about spitting.] Dey take dat yo' know [I interrupt]. (This saliva.) Yeah, dey took dat an' fixed it up an' call it by name, an' put dat wit a li'le red peppah. An' take dat an' bury dat at de feet of de - anywheres dere's a corpse, a dead body in de grave. An' dat

SPITTING OR SALIVA - RED PEPPER - NAME IN GRAVE - CAUSES STROKE - SPEECHLESS

cuz yo' tuh suffah a stroke. An' it cut de speech, too, yo' know; an' yo' kin drivel up. [Charleston, S. Car., (518, *Doctor* Nelson, *see* pp.1599f., 2260f., and elsewhere), 608:5.]

SULPHUR - GRAVEYARD DIRT

7906. Ah heard of people say, if yo' go tuh de graveyard twelve o'clock night an' git some dirt out de graveyard, an' mix it wit sulphuh an' throw it onto a pusson's porch - any place where dey got tuh step ovah it - [this is] somepin tuh do 'em harm. [Wilmington, N. Car., (about 159), 72:8+85.]

7907. Dey put some graveyard dirt undah her steps, an' some sulphuh, an' she caught it in 'er laigs an' de laigs swolled up - all both her laigs - jes' lak de dropsy. An' she took dis dime an' file some of de silvah off an' taken de [silver] tea an' drank it [as a cure]. [Sulphur a symbol for the devil and hell, and the death symbol graveyard dirt, these two combined would cause almost anything!] [Wilmington, N. Car., (270), 190:4+85.]

SULPHUR AND GRAVEYARD DIRT - CAUSE DROPSY OR LAMENESS

7908. If yo' want a job, when yo' git ready fo' dis job, yo' go an' git chew some sulphuh an' git chew some dirt from de graveyard. An' yo' - jes' lak yo' goin' tuh dis job - yo' git tuh de house, yo' sprinkle dis roun' de house. An' when yo' sprinkle dis roun' de house, den yo' could walk up on de do' an' knock at de do'. An' ask fo' de job an' yo' do dat fo' nine mawnin's, an' in de ninth mawnin' yo'll git dis job.

SULPHUR AND GRAVEYARD DIRT - SPRINKLE AT HOUSE KNOCK - ASK FOR JOB - 9 MORNINGS

(You mean you sprinkle this in front of the boss' house or the job?)

Yes [at the home of the boss].

(All the way round the house?)

Not all de way roun' de house, jes' from de front. Lak dat's de cornah [demonstrates], from dere tuh de cornah of de house.

(Just to the front of the house?)

Yes. [Florence, S. Car., (1322), 2267:5.]

7909. Also, yo' kin use dis graveyard dust an' start from de stairway dere an' jes' sprinkle it roun' de house an' git chure broom an' sweep it out, out behin' dem an' on out de walk. An' yo'll nevah be bothahed wit dem no mo'. [Fayetteville, N. Car., (1407), 2529:9.]

SWEEP - GRAVEYARD DIRT - AFTER UNWELCOME VISITOR

7910. Git some graveyard dirt an' sugah an' sweep it de way, out de do' behin' 'em, see, an' dey'll have tuh go.

SWEEP - SUGAR AND GRAVEYARD DIRT BEHIND VISITOR

(You would be living in the house, though, wouldn't you? And to make another person go you would throw this behind them?)

[Behind him after he left so that he would not return.]

Yessuh. [Memphis, Tenn., (941), 1523:5.]

7911. If you want to go to stealing, you go to the graveyard and get some dirt off of a fresh grave and go into a man's yard, barn, and take anything they want and the dogs won't bother them. That would be his night password. [Informant 8 years old when Civil War began in 1860.] [Hampton, Va., (24), by Ediphone.]

THIEF - WITH FRESH-GRAVE DIRT - UNMOLESTED BY MAN OR DOG

7912. When yo' wan'a steal chickens, when people have dogs, dey say, if yo' go tuh de graveyard an' yo' git de dirt, an' if yo' throw it on a dog, de dog

THIEF THROWS GRAVEYARD DIRT ON DOG - WILL NOT BARK

will not bark. Now, whur-thah it's de scent of de daid bodies in de earth, ah don' know but it aczhooly [actually] happened. [Richmond, Va., **(418), 371:1.]**

7913. Ah heah 'em speak of **de graveyard** dirt [demonstrates].

THIEF RUBS GRAVEYARD DIRT ON HANDS
RUBS HANDS ON OWN OR FEMALE DOG
WATCH DOG LICKS HIS HANDS

(Get the graveyard dirt - **and what do they** do with it? Rub it in their **hands.)**

Rub it in dere hand an' when dey **got tuh** anybody's yard - don' care how bad de dog is - put de graveyard dirt **an' rub it** in dere hands an' rubs on de privates. Don' care how bad de dog is, **jis' go dere** an' [hold your] palm tuh de dog, an' de dog won' even bothah yo', jis' **come dere** an' lick yuh hands.

(The dog must smell your hands.)

He'd smell yuh hands from dat graveyard dirt and privates.

(Just the female dog's privates.)

Ah don' care how bad de dog is, de dog wouldn't bothah yo'. [Norfolk, Va., (453), 427:7.]

7914. Well ah hear dem say dat if dey wanta go in anybody's house - lak any rich somebody - white people or somepin, dey wanta go in de house, an' dey'd have a bad dog or anything, dey wanta go in dere, dey git de *haid stick*, de stick whut's put at de haid of a grave, an' throw it undah de house. An' said dat will put evahbody tuh sleep an' yo' kin go in de house an' git anything. [For beliefs similar to preceding ones about theft, *see* Nos.7529-7530, p.3298f.] [Charleston, S. Car., (501), 545:6.]

THIEF THROWS GRAVE HEADBOARD UNDER HOUSE THAT PUTS EVERYTHING IN THERE TO SLEEP

7915. If yo' had a house yo' wanted tuh rent, take dis graveyard dirt ag'in. Yo' nevah will fail wit dis graveyard dirt. Yo' kin use a penny or else use silvah. *SILVAH WORKS FASTAH* den de othah. Well, yo' kin go tuh de graveyard ag'in an' put chure silvah money down dere an' tell it whut chew want, whut chew wanta git chure dirt fo'. But, prefah a baby's grave, an' git chure dirt an' come back. An' yore house has fo' cornahs tuh it. [Informant now points out the corners of my interviewing room.] Yo' put some in dat cornah an' den yo' say, *In de Name of de Fathah, an' Name of de Son, an' in de Name of de Holy Ghost, ah want some luck brought intuh dis house. Ah want dis house rented. Ah want someone tuh occupy dis house.* Put chew some dirt in dis [second] cornah, an' say de same thing in dat [third] cornah an' say de same thing at dat [fourth] cornah. An' den yo' say [it again] befo' yo' leave out [the house]. Yo' should have it in dere, scattah it all about dere, *Name of de Fathah, Son an' Holy Ghost.* An' den when yo' go out, jes' scattah it all down on de steps, an' den somebody will come an' rent it. [Fayetteville, N. Car., 2556:8.]

3 HIGHEST NAMES - 5 TIMES - WHILE SCATTERING DIRT FROM BABY'S GRAVE - IN 4 CORNERS OF HOUSE - OUTSIDE ON LEAVING TO RENT HOUSE - *SILVER* [PAID FOR DIRT] *WORKS FASTER*

7916. Lak if anybody do anything tuh yuh an' yuh want 'em tuh move from dere, yuh git dat dirt an' yuh eithah throw it on de steps or on de porch or put it by de do'. Dey say yuh put it cross by de dō' fō' three times.

(They put it across for three times?)

Make it cross by de dō' three times an' dat person will have tuh move. [Charleston, S. Car., (501), 545:4.]

3 TIMES - GRAVEYARD DIRT AT DOORSTEP OR PORCH

7917. Dey say yo' take graveyard dust an' sprinkle it around yore house three times in succession befo' leavin', an' dey say yo'll leave dere - yo' can't stay dere. [For a hazy statement like this one I normally would ask *Who sprinkles? Who leaves?* Probably I forgot to restart recording when questions began. This could be called a typical *spite rite*. To *get even* with the rentman, the departing renter on leaving for the last time throws back through the door 3 *sprinkles* of graveyard dirt. Whether vocally expressed or not, the departing person does this in the *Three Holy Names*! The next occupant will not be able to remain in the house.] [Waycross, Ga., (1145), 1869:5.]

3 TIMES - SPRINKLE GRAVEYARD DIRT AROUND HOUSE

7918. If it's anyone aroun' here dat ah would lak fer 'em tuh move - ah want tuh move in de house or anything of de kind - ah kin go out tuh de cemetery an' git some dirt. Make three wishes, dat is, yo' know lak ah want dem tuh move an' stay away. Jis' throw it across de steps or in de hallway or in de porch, an' in three day's time dem people goin' tuh move.

3 WISHES WHILE GRAVEYARD DIRT THROWN ABOUT HOUSE MOVES PERSON IN 3 DAYS

(Move out of the house?)

Yes, sir. [Here 3 wishes replace the 3 Holy Names.] [Norfolk, Va., (476), 493:1.]

7919. Yo' kin git dirt off a person grave, ah think it wus twelve days aftah yo' [they] put away [buried] an' yo' kin care [carry] it an' put it undah de person step where dey live at, an' yo' put 'em in a bad spell of sickness. [Wilmington, N. Car., (218), 130:2+85.]

12 DAYS AFTER BURIAL GRAVEYARD DIRT CAUSES SICKNESS

7920. Take de dirt off de grave an' take it at night, twelve a'clock. An' take it an' carry it tuh de do' an' put it at de foot of de steps. An' whosomevah in dere, what dey don't like, will run 'em crazy. [Richmond, Va., (350), 391:1+85.]

12 O'CLOCK NIGHT DIRT FROM GRAVE - AT DOORSTEP

7921. Take *chamber lye* an' graveyard dirt an' mix it de same as ah jes' tole yo' while ago, an' jes' keep it all roun' de house. That will keep de law away. Dat *chamber lye* wit de graveyard dirt an' de peppah an' salt, ah wuz tellin' yo' 'bout jes' awhile ago.

URINE - SALT - PEPPER - GRAVEYARD DIRT KEEPS LAW AWAY

(That will keep the law away?)

Dat keeps de law away. [Fayetteville, N. Car., (1414), 2545:5.]

7922. (They did what?)

Jes' *raisin' Cain* around dere. Yo' could heah it, sompin lak somebody walkin'. It wus purely graveyard dirt 'cuz ah swept it out. Jes' gits chure mind, evahthing tormented, 'cuz it's from de daid spirit, yo' know. [*Raising Cain* equals *raising the devil* or *hell*. Spirits walking or unseen footsteps is a common belief, *see* FACI 2nd ed., Nos.15541-15543, p.733.] [Jacksonville, Fla., (612), 789:3.]

WALKING SOUNDS - CAUSED BY GRAVEYARD DIRT

7923. Dey puts it in a cloth or anything an' wraps it up, an' yo'll have tuh pass backwards an' forwards ovah it.

(And then? What happens to you then?)

Yo'll become tuh be sickly.

WALKING OVER GRAVEYARD DIRT

(I see. You walk over this graveyard dirt.)

Yeah, an' it puts yo' in hard luck. [Charleston, S. Car., (505), 555:6.]

7924. I have heard of people giving graveyard dust. You throw it in running

water. The person you want to go away or come back will come or go. You throw it over your right shoulder and don't look back but keep walking and have the person in mind. [Newport News, Va., (28), by Ediphone.]

WATER RUNNING - GRAVEYARD DIRT OVER SHOULDER INTO TO SEND AWAY OR BRING BACK - DO NOT LOOK BACK

WATERCLOSET - OUTSIDE ONE - GRAVEYARD DIRT ON HOLE

7925. Dey tell me if yo' usin' a lavatory, especially a outside lavatory, dat yo' could jes' take a little bit of it an' go dere durin' de night an' sprinkle a little bit around de hole where yo' sit at.

(Sprinkle what around?)

Graveyard dirt.

(Around the lavatory?)

Aroun' de lavatory hole.

(And it will injure you, you say?)

Yes. [Florence, S. Car., (1307), 2211:11.]

7926. Ah heard dat if yo' wanted a sweetheart, lak yore husban' or anythin' - if yo' love him an' yo' want him tuh stay wit yo' - yo' takes de graveyard dirt an' yo' wears it, jes' git chew a li'le bit in a bag. Ah seed [= seen = saw] a lady one time wearin' some of it. An' yo' wears it in a bag an' that will make the man wanta stay wit yo'. [Fayetteville, N. Car., (1391), 2496:3.]

WEAR GRAVEYARD DIRT

7927. Yo' take a sock an' put dat dust in dere.

(What dust?)

Yo' take dat sock an' yo' git some graveyard dust [and put in], dat willah leaf an' yo' put dat in dere, but yo' gotta let it stay in de sun an' let it dry good. An' dey put dat in de ground. It's all dif-f'ren' kinda ways [to use graveyard dirt] an' dat's a simple thing tuh do.

WILLOW - SOCK - GRAVEYARD DIRT

(What will that do if you put the willow leaf in that sock?)

Put it in dat sock? Dat'll run yo' crazy. [New Orleans, La., (884), 1457:7.]

7928. Yo' go tuh de graveyard an' dat tree - lotsa times yo' know dere's elm trees in de graveyard. Yo' git dat wood an' yo' burns it in de fiahplace an' yo's be tantalizin' - ah don't know. But mah wife, she tolt [told] me dat.

(You burn it in whose fireplace?)

Jes' in de house, in yore fiahplace, yo' kin burn dat. Say, "Heah's a piece of wood." Go lay on dere [lay the wood in the fireplace] an' usely [usually] dey moves out, dey can't stay.

WOOD FROM GRAVEYARD - BURNED IN FIREPLACE

(If there are some of your neighbors that [disturb you], you want to make them move out, you get a piece of that wood and burn it in the fireplace?)

Dat's right. [Sumter, S. Car., (1342), 2322:12.]

(3). COFFIN REAL OR MOCK PHOTOGRAPH AND COFFIN

DOLL BABY ANIMAL SUBSTITUTE

BONES FROM THE DEAD

[This final subsection (3) concludes section 10 on death and also ends the divisional survey devoted to THE PHYSICAL HUMAN BODY ITSELF. Had it been possible to separate all death material, including that in INTERVIEWS into a separate

book, a more orderly arrangement of rites could have been found. Even so, problems would still remain; symbolism and all those beliefs said to cause death.]

(a). COFFIN REAL OR MOCK

7929. Cut piece of wood in shape of coffin, drive up under house or bury at door, you'll die. [Mobile, Ala., (676-679), 902:1.]

BOARD - CUT OUTLINE OF COFFIN
(1) UNDER HOUSE OR DOOR
(2) NEW BOARD - UNDER HOUSE UNDER CENTER OF BED
(3) KNOTCHES 9 - NAILS 4

7930. Cut new board in shape of coffin. Either nail it or attach with sticking plaster, up underneath house beneath center of bed. [Mobile, Ala., (656), 936:4.]

7931. Cut a board in shape of coffin, cut 9 knotches in it, drive 4 small nails in it, put under person's steps, just under dirt, that will kill you. [Mobile, Ala., (701), 952:9.]

7932. It was a woman that had a son in New York [City] and she lived in Portsmouth [Va.]. And this body had killed someone. This woman heard of this boy being in trouble, and she goes to work hanging clothes out that morning. She draws a mark on the ground like a coffin. She draws that with a clothespin, no particular place. She was talking with another neighbor. She says, "My son will be to me in a few minutes." She just put her hands like this. [Informant evidently demonstrated with his hand, but I repeating his every word, or small group of them into the Ediphone, was too busy to comment. Comments would come later with the Ediphone.] And in two days times the sheriff or the constable where he was, brought her son back to Portsmouth. He was condemned to be hung. [This in 1928, interview in 1936.] [Old Point Comfort, Va., (32), by Ediphone.]

COFFIN SHAPE DRAWN ON GROUND

7933. I have heard of them drawing a ring in the ground, and they make the shape of a coffin in the ring. Then you make a mark like this [a straight line lengthwise] through the center of the coffin, and take seven grains of pepper seed and put all up and down that mark and cover it over. Then you draw a mark through the coffin like this [a straight line crosswise]. And they can't get by there. They're going to drindle [dwindle] and drindle. Nothing will do you no good. You're going away from there. That doesn't aim to put you to death at once, that just puts a spell on you and you never get over it. They put that on the path or at the gate where you can't miss it. [Despite my comment in the preceding rite, in the present one I actually managed to squeeze in two comments to show that one straight line bisected the length, the other the width of the coffin.] [The informant's father was a well-known *cunjure man*, but the son has not been very successful in carrying on the work.] [Fredericksburg, Va., (84), by Ediphone.]

CIRCLE ON GROUND - COFFIN DRAWN IN CROSS THROUGH CENTER - 7 PEPPER SEED

CLOTHESPIN COFFIN

7934. Take four sticks or clothespins, lay them out diamond shaped to resemble an old-fashioned coffin. Take a fifth stick or clothespin and on this write the person's name, and put the whole thing under his bed, or somewhere near him. This is called *fixin' yore coffin fō' yuh.* [Mobile, Ala., (666), 876:2.]

7935. Yo' kin take a person's track. Jes' lak, fo' instance ah'd walk out de do' dere an' yo' could take a shovel - yo' know, a square part of de shovel.

Yo' kin take a square part of de shovel an' pick up a fellah's track. Take it tuh a red ant baid. Yo've seen dese big ole red ants. Take it tuh a red ant baid an' jes' slide it down dere as neah as yo' kin wit'out tearin' it up - on top'a [top of] dat red ant baid. Take yo' nine bran'-new needles, goldeye needles, an' put it [them] in de shape of a coffin. In nine days time dat fellah'll eithah be daid or nobody won't know where he is - in nine days time. [Brunswick, Ga., (1175), 1985:4.]

NEEDLES 9 TO FORM COFFIN
FOOT TRACK - RED ANT BED - 9 DAYS

7936. Get dey socks an' fill 'em fulla dirt, an' sulphur an' soda - furse [first] one thing anothah an' bury 'em like yo' do a person. Let it be a secret, don't let nobody see yo', an' dat person dey say will die. [Here we have an unusual combination for so few words: sock, used as a mock coffin, representing feet, *to keep* a person *down under your feet*, and also odor, the smell of death; ordinary dirt is mock graveyard dirt; sulphur signifies the devil or hell; and soda, its effervescence, suggest body decay. Secrecy covers everything with the added power of ritual silence.] [Waycross, Ga., (1129), 1834:12.]

SOCK - SULPHUR - SODA - DIRT: MOCK BURIAL

7937. Dey make a coffin an' den dey [take] some of yuh somepin about chew an' put in dat coffin an' bury it, an' yo' jes' withah away until yo' die. [Waycross, Ga., (1074), 1737:6.]

CLOTHING OF LIVING BURIED IN COFFIN WITH DEAD

7938. Take any yore clothes, yore dirty clothes an' put down in dat coffin an' bury it, or eithah bury it undah yore steps. An' when yo' cross dat, dat where yo' dies at. [Algiers, La., (1597a), 3004:1.]

SOILED CLOTHES BURIED WITH DEAD

7939. [To kill her husband this woman took the seat of his drawers and some of his hair [to a root worker?) and buried it in the cemetery (in a little grave) and placed a stick at the head and another stick at the foot.] [This rite was "not transcribed, not much and too diffuse."] [Wilmington, N. Car., (187), 88:1+85.]

HIS DRAWERS AND HAIR - BURIED IN GRAVEYARD
LITTLE GRAVE - STICKS AT HEAD AND FOOT

7940. Yo' take a person's hair an' if a person dies....If ah wanta take a plait of yore hair an' ah take de plait of yore hair an' ah plait it, an' if ah knows of a person dies, ah take de plait of dat hair yo' see, an' ah puts it undahneath dat daid person's haid. See. An' when dat daid person begin tuh rot, yore hair will begin tuh rot, yo' see. Jis' lak a person, yo' know, almos' aftah a person dies, well yo' know dere hair rots offa dere haid. Well, dat's de very way ah take dat plait of hair an' ah put it in dat coffin, yo' see, an' when dat person begin tuh rot, mah [that] hair begin tuh rot. [Algiers, La., (1590), 2986:2.]

HAIR IN COFFIN WITH DEAD

7941. Well, it's got tuh have yuh initial on it, though. Yo' see, dey take dat tie clamp wit de initial an' dey put dat in an envelope. Aftah dey put it in de envelope, well dey will bring it somewhere [where] dere is, a wake is at, where someone is dead at. An' dey will pertend [pretend] lookin' at de daid person an' dey will take an' drop dat envelope wit dat tie clamp, wit yuh initial on it, an' drop it in dat coffin. When dey bury dat body, well dey bury dat.

INITIALS OR NAME INTO COFFIN

Well, aftah dat tie clamp is buried wit dat daid body, well dis person which de tie clamp belongs tuh, become bad feelin' all ovah dere body, aches an' pains in de jaws. [New Orleans, La., (809), 1137:7.]

7942. Says if yo' measure a person wit a square or eithah a rule - dat chew measure a dead person to git 'im in 'is coffin-lak dere, an' den measure a person live, height by dat rule or square, he'll soon die.

MEASURING THE DEAD

(That was especially in the old days when they had to make their coffins, the old-fashioned coffins. You must measure him with the same rule as you used in measuring out the dead man's coffin.)

Dat's right. [St. Petersburg, Fla., (1047), 1703:3.]

7943. She had a daid man bone an' she tole me she had de length of a daid man. Say she has 'is measure too. Yeah, she measured 'im while he wus layin' out.

(What did she do that for?)

Yo' see dat wus jes' 'er luck. [She did this to obtain luck.] [Waycross, Ga., (1148), 1872:2.]

7944. I heard of 'em usin' clothin' from a dead person an' makin' a tea of it. Yo' take a dead person's clothes, somethin'. Prob'ly yo' might die or I might die an' dey'd git some of my undahclothes, make a tea of 'em. Well, yo' git - dere's a root in de woods dat's called Adam-an'-Eve. Yo' take dat Adam-an'-Eve an' boil dat intuh it. Yo' git choo a li'le of dis aloes an' put dat intuh it, but not enough tuh make it bottah so's [so as?] yo'd notice it or enythin'. An' give a person a dose of dat tea an' he'll lingah an' lingah, an' 'taint long 'fo' he'll pine away lak he got TB, goin' on away from heah. He'll be a long time goin' but he's goin' away from heah, jis' come down tuh a [skeleton?]. Think yo' got TB, de doctors work on yo' fo' TB. [Norfolk, Va., (491), 526:9.]

TEA FROM: CLOTHES OF DEAD - ADAM-AND-EVE - ALOES *DOCTORS* [M.D.'S] *WORK ON YOU FOR T.B.*

7945. If you can get any part of the coffin or the garments in which a person is buried and fix it to a person, in their pockets or inside somewhere where it will not be seen or noticed, this person to whom this thing is attached will himself die in eighteen months. [Fredericksburg, Va., (35), by Ediphone.]

PIECE OF DEAD PERSON'S CLOTHES OR COFFIN IN LIVING PERSON'S POCKET

7946. Take a new needle out of a pad dat's nevah been sewed an' go tuh a undahtakah's shop an' run it in de garment of de dead person. An' if yo' wanta control dat person an' dere's a track aroun' de house an' in de yard, take dat needle an' yo' nail it down, wit de haid down firs' where dey step. An' dey will not leave yo'. [Little Rock, Ark., (887), 1463:5.]

NEEDLE THROUGH SHROUD - BURY HEAD DOWN IN VICTIM'S PATH

7947. Dey take yore shoes an' measure yore shoes. Take a needle, a needle dat's been sewed through a corpse - see, when yo' make a shroud an' dey [I interrupt].

(Use a needle that has been used in making a shroud?)

Make de shroud tuh bury someone, yes. Take dat needle an' put it through yore shoes, through de eyeholes yore shoes - see, three times. Den take dat needle an' carry it home an' stick it on de east side, an' yo'll stay dere wit 'em. Yo' cain't go nowhere. Yo' stay right dere at home an' be subject tuh dem in evahthing dey want.

(What about measuring the foot? Do they measure the shoe first?)

SHROUD NEEDLE THROUGH EYE-HOLES OF VICTIM'S SHOES 3 TIMES - BURY ON EAST SIDE OF HOUSE

Dey measure de shoe first, den put dis needle through de eyehole three times.

(Do they do anything with the measurement of that shoe? After they take the measurement of the shoe?)

De measurement of dat shoe dey bury dat. Dey bury it undah de do'step. [Washington, D.C., (638), 823:6.]

7948. Git a brand-new needle an' thread an' git de undahtakah to sharpen it. An' if a woman dat 'er husban' is bad, an' if she kin git tuh dis woman dat is runnin' wit 'im, take a brand-new needle, an' thread dat de undahtakah shroud dat dead body wit. An' sew about six stitches in it, an' take dat needle an' thread back, 'fo' her husban' git tuh dere, an' sew dat place up in 'is pocket. An' if he runnin' out [with the women], dat'll run 'em away.

NEW NEEDLE AND THREAD FROM UNDERTAKER SEW NEEDED REPAIR IN MAN'S POCKET

(She simply runs this needle and thread through the dead person's clothing, and then brings that thread and needle back to her house, and she repairs her husband's clothing. Then when he goes to this woman's house, it will break them up?)

Yes, run 'er away.

(The husband will come back to his wife?)

Yes. [Fayetteville, N. Car., (1434), 2599:11.]

7949. If dey are away a distance an' yo' want 'em back, yo' use de needle dat de first shroud wus made wit, if yo' kin git it or if yo' have it. De first shroud. An' yo' put dat through a piece of clothes or anything three times, jis' right through de same hole three times, an' send dis article tuh dat person. An' when dey git dis, dey are comin' back if dey have tuh swim. Anywhere dey kin git de money tuh come, dey are comin'.

FIRST TIME SHROUD NEEDLE USED - RUN 3 TIMES THROUGH PIECE OF CLOTHES AND SEND TO PERSON - BRINGS BACK

(Whose clothes do you put that through?)

Anything dat yo' send tuh dis person; gartah, socks...

(The *first shroud*, what do you mean by that?)

If yo' have a needle de shroud wus made wit, de firs' shroud wus made wit - a needle.

(Whose *first shroud*?)

Anybody's, jis' long as it de needle dat de firs' one wus made of.

[Find a needle used only once and that once to make a shroud. Did some undertakers or drug stores sell such needles?] [Washington, D.C., (628), 807:1.]

7950. Take nine needles an' stick 'em through a dead person, an' bring 'em back an' stick 'em through yuh clothes. Well, yo's [you is] passin' away, 'cuz dem needles, yo' put dem [through a dead person's clothes], carry dem needles back an' stick 'em down [again] in dem dead person's cloths [and leave them there]. An' yo'll jis' pass on away.

9 NEEDLES STICK THROUGH DEAD PERSON THEN RUN THEM THROUGH VICTIM'S CLOTHES

(Well, now give me an example in a story. Give me a parable, tell me how it is done. Well now, suppose I wanted to get rid of you. Tell me like that.)

Well, jis' lak now yo' wanta git rid of me. Well, yo' take dem nine needles an' yo' carry dem nine needles an' yo' stick 'em all through mah clothes. Well yo' take de clothes whut ah wear an' yo' carry 'em on back an' put 'em down through dem dead person's clothes. Well yo' take dem needles now den, an' yo' bring 'em back an' nail all dem needles down undah mah do'step. An' de more dey molt away, de more yo' molt away.

(If I wanted to kill you, I would stick these needles in your clothing first?)
Yassuh.
(Then I would stick these needles in the dead person's clothing?)
Yessir.
(Then I would bring them back and put them under your....)
Doorstep.
(I would stick those needles in the dead person's clothing first, would I?)
Yassuh, yo' jis' slip 'em, gotta slip 'em through dere, nine needles, goldeye. [St. Petersburg, Fla., (102), 1654:2.]

7951. Take a piece of de coffin.
(What kind of a coffin?)
Aftah a person is buried an' it done rotted.
(Well, what do they do with that?)
Dey take dat an' dey bury somebody else wit it - in de family. Takes a piece of it. See, aftah yo' done buried somebody in a coffin. Well, yo' know, quite natchally a coffin rots lak nuthin an' when it rots it comes tuh a powdah; but if dey kin git a piece of it, or if dey don't git a piece of it, dey kin git de powdah from dat coffin [or you could probably buy *coffin dust* at some hoodoo drug store!]. Jis' de dust off dat coffin. Dey take dat an' dey git 'em a silk han'ke'ch'ef - git a silk han'ke-ch-ef. Yo' put dat intuh dat han'ke'ch'ef. Now, when yo' put dat in dat han'ke'ch'ef, dey got nine needles an' dey got nine pins, but dey git 'em right outa de store. Dey ain't nevah been used. Now, if dey wus goin' tuh bury, say if dey wus goin' tuh bury me, or mah sistah, or somebody in mah family, dey'd git dat an' dey'd git 'er name. An' if dey kin git de - see, de tongue, yo' see, de tongue of yuh shoe.

COFFIN - PIECE OF OLD - OR DUST FROM - IN SILK HANDKERCHIEF
WITH NEEDLES 9 NEW - PINS 9 NEW - NAME - SHOE TONGUE
SEAT OF UNDERWEAR - BACK OF SHIRTTAIL - NAME ON - TIE 9 KNOTS
BURY OR THROW INTO RIVER

(Yes, the tongue of the shoe.)
If dey kin git dat, dey git dat an' dey puts dat wit dat. Now, when dey git dat all tuhgethah....
(What do they put the name on? On some paper?)
No, on - I take de seat of dere undahweah, de back part, any of dere undahweahs - see, any part of it, de back of yuh shirttail, yo' see. I take dat an' I am goin' tuh pin it down, tight as I kin git it, an' I am goin' tuh write yuh name on tuh dat. Now, when I write yuh name on tuh dat, I wrap dese things up in dere. When I wrap it up in dere, I tie. When I tie it, I tie it up wit nine knots. I tie wit nine knots. I bury it, if I want tuh; an' if I don' wan' tuh bury it, I kin throw it in de rivah, yo' see. Kin throw it in de rivah or bury it. When I bury dat, why den I got choo where I wan' choo. Yo' got tuh go. Dat I done harmed yo' in an' somethin' will happen tuh yo'. [New Orleans, La., (832), 1246:1.]

COFFIN NAILS WRAPPED IN RED FLANNEL

7952. I've heard though of taking nails from a coffin and wrapping it in red flannel, and give it to a person either for luck or ill luck, whichever you wanted them to have. They sell them from twenty-five cents to a dollar. [Fredericksburg, Va., (43), by Ediphone.]

NAIL OR HANDLE FROM COFFIN
BURY LEFT-HAND CORNER OF VICTIM'S HOUSE
TELL IT WHAT YOU WANT DONE

7953. Yo' take de nail outa de coffin, or de handle, an' yo' carry it tuh dis house, an' yo' bury it down by de cornah on de left-han' side. Tell it whut yo'

want it tuh do. An' it won't be long befo' dey be terrified an' dey can't stay dere. Finely [finally] dey will leave off, go mindless. [Sumter, S. Car., (1368), 2423:6.]

7954. I've heard them say that they can take coffin nails and then take an individual's, some parts of his clothes, and go way out in the forest somewhere where the sun shines on a tree and nail that, use those nails in driving, and maybe some underwear or coat or something or a part of a coat, on that tree and fix it so it can't fall off. And as long as it stays there, on every change of the moon the individual will weaken down, and then finally he gits so he can't have any activity of his limbs atall. [Elizabeth City, N. Car., (182), 397:9.]

DRIVE NAILS INTO CLOTHES ON SUNNY SIDE OF TREE
VICTIM WEAKENS EVERY CHANGE OF MOON

7955. Like if someone stole sompin from yo', why yo' kin go tuh dat fig tree. Yo' have tuh git nails outa a casket an' drive three nails in de fig tree. An' while yo' drivin' 'em in dere, co'se yo' gotta be trimmin' de fig tree limb an' callin' de person's name; see, de one dat done dat. An' in dem nine days dat person who done stole sompin from yo', dey'll done try tuh git it back tuh yo' 'fore den. [Waycross, Ga., (1068), 1974:7.]

3 COFFIN NAILS - DRIVE INTO FIG TREE
CALLING NAME OF SUSPECTED THIEF
IN 9 DAYS THIEF WILL RETURN STOLEN ARTICLE

7956. They say to put four nails, nails which you nail your coffin with, four pins [from the garments of the corpse], and the [death] sheet over you, and a lock of hair. The hair is supposed to molt away. When that hair molts, you're supposed to molt. They would bury this, put it all in a bottle, wrap it up tight and bury it anywhere near your home. If you found this bottle, then they would employ some old *cunjure doctor* to come and get this bottle and throw it in the river of running water. [Fredericksburg, Va., (67), by Ediphone.]

4 COFFIN NAILS - 4 PINS - DEATH SHEET - HAIR

7957. If somebody steal sompin from yo' an' yo' wanta find out who did it, well yo' kin make 'em bring it back; an' yo' know by a person bringin' a thing back, why yo' know jes' who it is den. Well, yo' take three screws - whut ah heard - from a coffin of a very wicked person dat died. Well, yo' take dose three screws an' yo' take three nails an' yo' go tuh a...

TO RECOVER STOLEN GOODS - 3 SCREWS AND 3 NAILS
FROM BAD PERSON'S COFFIN - DIP NAILS INTO WICKED
PERSON'S EXCREMENT - AT SUNDOWN SIDE OF PEAR TREE
CALL NAME OF STOLEN ARTICLE 3 TIMES - REPEATING
INCANTATION - 3 SCREWS INTO TREE WITH INCANTATIONS
3 NAILS INTO TREE WITH 3 HOLY NAMES - GOODS RETURNED

(What kind of nails?)

Well, hit don' make a diffunce [difference].

(The nails are not from the coffin?)

Oh yes, indeed! Ah thought chew meant, yo' know dey say ten-penny nails, five-penny nails.

(No, you said the screws are from the coffin.)

Yes sir, de screws from de coffin, three screws.

(Where are the nails from?)

De nails from de coffin also. An' yo' take dese nails an' yo' go an' jes' lak yo' know of anothah wicked person, well yo' git in contact wit 'em, undahstand, an' git dey - not dey urine but de othah where dey have action. An' yo' dip de

end of dese nails in dat. An' yo' go tuh a peah tree on de sundown side - of a pear tree - an' yo' call dis article, whatevah it might be, de thing dat dey stole yo' understan'. Yo' call it by name three times, an' say, "O thief, bring back mah stolen goods." An' yo' take de firs' one of de screws from de coffin an' yo' stick it in de tree an' yo' nail it an' yo' say, "Ah bind dis in yore haid." An' den yo' take de othah nail, er [or] yo' take de othah screw an' yo' put hit in de tree right, yo' know, right 'side de othah, an' yo' say, "Ah nail dis into yore soul." An' den de next one, which is de third one, yo' nail hit in dere - de screw - yo' know whut ah mean - jes' screw it an' hammer it in. Yo' gotta hammer it in dere. Say, "Ah nail dis into yore feet tuh bring back mah stolen goods, O thief." An' den yo' take dose nails an' yo' say, "Ah surround yo' by *de Name of de Fathah*, one fo' de Father, *de Name of de Son*, de second nail fo' de Son, an' de third fo' [*de Name of*] *de Holy Ghost*.

(Wait a minute before you go on! You are using three screws in the coffin, aren't you? Are you also using three nails?)

Three nails.

(But you put the screws into the tree?)

First.

(All right. Now you have three nails left. Now, what do you do with them?)

Yo' take dem an' yo' know, surround dese three screws, an' dey say dat dey'll really bring back the stolen goods an' tell yo', "Admit dat ah stole sech-an'-sech-a-thing from yo' an' ah'm sorry." [Brunswick, Ga., (1227), 2085:2.]

MINIATURE OR MOCK COFFIN

7958. It was a man made a little bita coffin...he was mad with this other man...he put it in front of his door an' tole him he would be moved in a little while, an' if he didn't, if he stayed there, he would die. But he didn't die; but he did move. [Mobile, Ala., (704), 967:9.]

7959. Take paper money or a new piece of paper, fold in shape of coffin, write person's name in, bury, soon die. [Memphis, Tenn., (962), 1551:11.]

MAKE A MINIATURE COFFIN - PUT IN PIECE OF STOCKING AND UNDERWEAR - 9 NEEDLES - 9 PINS RED PEPPER - EPSOM SALT - OIL OF VERBENA

7960. An' dey make a li'le coffin dataway, git a piece of de woman's stockings. Dey git a piece of de woman's undahweah, if it's possible. Dey will take nine needles. Dey will take nine pins. Dey will put red peppah an' dey will put Epsom salts. Dey put oil of verbena an' bury dat undah de party's step. See. An' dey will nevah put de end tuhgethah, dey an' dey husband...

(They do what?)

Nevah git de end tuhgethah, nevah make de ends meet. Don't care if dey both be workin', dey always will be somepin: lak if dey have shoes, dey haven't got any hat; if dey got a hat, dey haven't got any skirt; if dey got a skirt, dey owe de landlord. Dey'll nevah will be successful. [New Orleans, La., (879), 1447:2.]

FOOT TRACK IN LITTLE COFFIN - CALL NAME - COMMIT TO GROUND *ASHES TUH ASHES, DUST TO DUST*

7961. Prackly [practically] on de same thing, dey jes' take an' make a artificial, yo' know, a li'le casket. An' den dey kin go an' git chure, pick [up] yuh track an' put it in dis casket. An' dey'll commit dat tuh de ground, jes' lak dey wus buryin' a body jes' so. An' jes' say - dey say, when dey commit chew tuh de ground, "Ashes tuh ashes, dust to dust." But dey gotta call yuh name an' den dey bury dat.

(What will happen then?)

Well, de person who dey bury, why he won' live long. [Brunswick, Ga., (just

before No.1240), 2105:4.]

7962. Yuh toenails or fingernails. Dey kin git holt of yuh fingernail clippings an' de dirt from undah yuh foot. See. An' dey mix it tuhgethah an' git 'em some graveyard dirt an' shape 'em a box. Make a li'le shape of a box, see jis' lak a coffin, an' take hit an' bury it undah yuh steps. See. An' git some hair from yuh belly an' put in dere wit it. An' DERE AIN'T NO DOCTOR IN DE WORLD KIN CURE YO'.

FINGERNAILS - TOENAILS - FOOT SCRAPINGS - HAIR FROM BELLY
GRAVEYARD DIRT - IN SMALL COFFIN - UNDER STEPS

(What will it do to you?)

It will kill yo'.

(I see.)

(Now that dirt from your foot. Well where from your foot?)

Yassuh, dat daid skin whut's scraped off yuh foot.

(Oh, I see. Where do you get that?)

De way I git dat, dat skin from yuh foot. [Vicksburg, Miss., (735), 1003:5.]

7963. Measure a person's foot with any kind of string and tie a knot in each end of it...put it in a box the shape of a coffin...bury it; as hit grow old, as [in like manner] you fade away. [Vicksburg, Miss., (714), 982:1.]

MEASURE FOOT - KNOT IN EACH END OF STRING - BURY IN BOX

INSOLE SPLIT IN HALF - HEEL TO TOE - IN SMALL COFFIN
UNDER HOUSE AND BED - UPSIDE DOWN - 2 STICKS CROSSED

7964. Take dat left shoe, yo' cut it, yo' jis' cut it all de way cross from dat heel. Yo' take dat shoe...[I interrupt.]

(From the heel to what?)

From de heel tuh de end of de toes.

(How would you cut it? How do you mean they cut it?)

[Just make a cut mark? Cut all the way through? Etc?]

Yo' jis' take a knife an' cut it...

(Just make a cut?)

Yes, sir, jis' take a knife an' cut dat shoe all de way through, yo' see, de sole of it. Cut it all de way through tuh de heel.

(I see.)

An' den yo' take dat shoe an' git two cross-sticks, two cross-sticks [2 sticks to cross] an' yo' cross 'em lak dat [demonstrates].

(Like an X. All right.)

Yo' cross 'em lak dat, an' yo' goes right undahneat' of de house, of [below] dere baid. Yo' see, yo' make somepin jis' lak a li'le coffin. An' yo' goes undahneat' of de house right undah de baid, jis' where de baid sets. An' yo' tacks de bottom of dat, dat inside of dat sole of dat shoe, [and] yo' tack it undahneat' of de house right undah de baid. An' dat person will jis' lingah, lingah, lingah - lingah until dey die. But yo' tacks it - see yo' tack it right undahneat' de bed. [Nail it to the fllor under the house:] Dat's really de truth ah'm tellin' yo' now. Dat's really de truth.

(Well, what would they do with that box?)

Evahthing ah'm tellin' yo' is really de truth.

(Well, what would they do with that box that you made like a coffin? What do you do with that?)

That? It all be's tuhgethah.

(Oh! you tack that box, everything. I see.)

But choo see, it all be's tuhgethah. Turn it bottom upwards.

(I see.)

An' yo' tack it right undahneat' of de baid undah de house; but choo see, yo' cross dem sticks.

(Where do you put those sticks?)

Yo' cross dem sticks right undahneat' of it, right undahneat' of de sole. An' yo' tack it an' yo' turn it all bottom ups, an' yo' tacks it right undahneat' of de baid.

(Well, now, you put these sticks in there across?)

Yes.

(Then you put this piece of leather in there, from the shoe, and you turn it upside down, and tack it up under the bed, under the house? [I speak slowly and deliberately.] That leather is in there to hold those sticks, that are crossed, from falling down?)

Yes, sir, keep dem sticks crossed. Don' put 'em straight, put crossed.

(I see.) [Mobile, Ala., (679), 973:7.]

7965. If a person dat chew dislike an' don't want 'em be round yo', yo' take a small box an' make it jes' like yo' casket [coffin]. Take yo' some Epsom salts, right in yore yard, [I mean] in dere yard. An' dat'll keep 'em from round joo.

EPSOM SALT - RED PEPPER - GRAVEYARD DIRT
SMALL BOX...LI'LE GRAVE

(Keep them away from there?)

Yes. [Brunswick, Ga., (1188), 2007:1.]

7966. Dey say dat yo' do dat, dey say dat will kill a person.

LITTLE GRAVE - HEADBOARD AND FOOTBOARD
STAKE IN CENTER - HIT ONCE BEFORE SUNRISE
9 MORNINGS

(Will you explain how it's done. Do you know how it's done?)

Well, dey say yo' make it jes' lak yo' makin' a grave an' yo' put de haidbo'd an' de footbo'd an' evahthing like dat. An' yo' put a stob [stake] in de centah of it lak dat [demonstrates] - a li'le stick, a stob in de centah of it lak dat. An' dey say yo' go dere evah mawnin' befō' sunrise an' knock dat peg, hit it one lick fo' nine mawnin's. When dat peg git on down in dere, dey tells me dat settles it.

(You dig a little hole like a grave and put a headboard and a footboard to it?)

Fix it jes' lak a grave.

(Then you put that stick in the middle, that you drive down in. What is that stick supposed to be, that stick in the middle?)

Dat stick in de middle, dat supposed tuh give yo' heart failure, dey say. Go dere nine mawnin's befo' de sun rise. [Fayetteville, N. Car., (1396), 2511:9.]

7967. Ah heard folks say if yo' complain if it wus rheumatism, dey could go in a road - look lak a road leads, a neighborhood road, an' a pine tree is on dat road. Wheresomevah a wagon would cuz it tuh bruise, dey say yo' could take dat root out of dat road where some castic [casket = coffin] or sompin othah had passed, an' make a rub, an' dat would kill rheumatism lak dat.

PINE TREE ROOT - COFFIN PASSING OVER
MAKES "RUB" FOR RHEUMATISM

(Where a funeral would go on by over that tree? With the casket?)

Yessuh, where some fun'ral 'cession had passed, yo' go tuh dat road where de wagon, yo' know, of people have bruised de root, an' yo' dig roun' dere an' git dat bahk [bark] an' make a *rub* fo' 'em. Dey say dat would cure it. [Sumter, S. Car., (1381), 2452:5.]

(b). COFFIN AND PHOTOGRAPH

[We must remember that every photograph, whether oblong or **square in shape**, is a coffin symbol. In later section PHOTOGRAPH many of them **are buried or involved** with death. This present subsection will be confined to **photography involving** real or mock coffins.]

7968. They can take your photograph an' can make you pine away...they'll take a box and make it like in the shape of a coffin, an' they'll put that photograph in that face down an'... bury it. [New Orleans, La., (834), 1254:6.]

PHOTOGRAPH BURIED FACE DOWN IN MINIATURE COFFIN

(1) WOODEN BOX

7969. Ah heard dis dir-ectily, dat if dey take yuh photograph an' make a casket [coffin] an' if dey turn dat [photograph] face down tuh de groun' an' bury dat casket, yo' will die. Ah've heard dat now, ah haven't seen dat. [Brunswick, Ga., (1189), 2008:2.]

(2) NEW BOARD

7970. Turn photograph face down in little box [having] cut a new board in shape of coffin, an' lay down on de photograph [and lay photograph down on the coffin-shaped board], bury, *dere ain't no cure fo' dat atall.* [Mobile, Ala., (656), 936:3.]

(3) PASTEBOARD BOX

7971. Cut a pasteboard box in shape of coffin, put in tintype face down, bury, you would pine away. [Mobile, Ala., (701-702), 961:5.]

(4) ADD GRAVEYARD DIRT

7972. Put person's picture face down in little box, with graveyard dust, bury. [Norfolk, Va., (466), 460:8.]

(5) BURY IN GRAVEYARD - *READ OVER HIM*

7973. Make coffin, put person's picture in face down, *read over him jis' like yo' read over de dead*, bury in graveyard, kills him. [Charleston, S. Car., (502-504), 551:5.]

7974. Yuh photograph has got tuh be in a tintype. Well, dey takes yuh photograph an' dey digs a hole jis' in de shape of a grave, an' dey take dat photograph an' dey puts it intuh a box or somepin lak a cigah box. Well, dey buries dat photograph on its face. An' aftah dey bury dat photograph on its face, why in a long length of time yo'll pine away an' it will kill yuh. Yo'll die! Jis' as dat photograph rots - befo' it rots, yo'll die. [Vicksburg, Miss., (757), 1039:2.]

CIGAR-BOX COFFIN - PHOTO FACE DOWN - GRAVE-SHAPE HOLE

7975. Well, ah heard dat dey could go tuh work an' take yer photograph an' dig a hole, jis' lak yo' diggin' a grave, yo' see, an' dey lay dat photograph down dere jis' lak yo' buryin' anyone; but still yo' know, dey bury yo' on yer face wit chure photograph. Yo' see de idea. An' dey could take a tenpenny nail, a bran' new tenpenny nail, an' dey could nail it through de back of yo', yo' see, down intuh de groun'. Dat's de photograph nail down intuh de groun'. Den dey covah yo' up. Ah heard dat in nine days time yo'll be a corpse, yo'll be daid. Yo' see de idea. Dat's whut ah heard dat dey could do wit dat. [Sumter, S. Car., (1388), 2489:2.]

NEW TENPENNY NAIL THROUGH BACK OF PHOTO DRIVEN FACE DOWN INTO GRAVE HOLE - BECOMES CORPSE IN 9 DAYS

7976. Well, yo' kin take anybody's pitchure an' draw de shape of a coffin on a green tree, an' nail it up an' shoot it. Dey'll die.

DRAW COFFIN ON GREEN TREE - NAIL PHOTO TO - SHOOT

(You put this picture on the shape of that coffin on the tree?)

Yes sir an' shoot it. [Waycross, Ga., (1141), 1855:8.]

NAME CALLED - WHILE BURYING PHOTO IN BOX
DEAD IN 9 DAYS

7977. Dey take yuh photo an' jis' put it in a bottle - not dat, yo' kin put it in a box. Shape dis box like a casket [coffin] an' yo' could bury dis box in de dirt, an' call yuh name an' in nine days time yo'll die. [Waycross, Ga., (1132), 1836:8.]

7978. Yo' takes a photograph, see, an' writes on de back of de photograph yore name, her name cross it. Don't write 'em straight. Yo' write chure name down an' yo' come back an' write her name on top of it. Yo' go to de graveyard an' take yo' two han'fulla dirt an' sprinkle it ovah dis picture, an' fold dis photograph up an' puts it in a envelope an' sprinkle dat dirt in de envelope, jes' 'nuff tuh put in dere an' fold it up an' puts it in de box. An' in seven days, regardless tuh where she is or who she is, she cain't be still - she'll return. She gotta come. [Wilson, N. Car., (1478), 2658:6.]

MAN WRITES HIS NAME ON BACK OF PHOTO
TURNS IT HALF-CIRCLE AND WRITES HER NAME ACROSS HIS
MAKING A CROSS - FOLDS - PUTS IN ENVELOPE
ADDS MORE DIRT - KEEPS IN BOX - BRINGS HER HOME

7979. Take yur photograph. Now, if it's made on tin but not on papah - its gotta be made on tin [a tintype]. An' yo' take dat photograph an' yo' take yo' fō' pins, an' yo' cut de haid's off dose pins, if yo's aftah killin' a person. An' yo' take dose pins an' yo' take an' put 'em roun' fo' cornahs lak yo' would a coffin, yo' undahstan'. An' den yo' bury dis picture on its face, but its gotta be a tin pitchure. An' as dis pitchure fade away, dey'll fade away.

4 HEADLESS PINS - 1 IN EACH CORNER OF COFFIN
PHOTO FACE DOWN - UNDER VICTIM'S DOOR

(You pin those four pins around the four corners of the picture?)

Yes, dat's right. Dat's whut chew do. An' bury it on de face, but chew cuts de haid of 'em off, de haids of de pins off.

(But you have to bury it under the individual's door?)

Undah 'is own dō'. [Memphis, Tenn., (936), 1515:1.]

7980. I've heard whut it'll do, dat little coffin. But jis' like I tellin' yo' a few minutes ago, dat stuff about makin' a little coffin. Put 'em undah de step, yo' see, wit de people's photo in dat coffin, de party. Dat why plenty people won't take dere photos yo' see. Put it in dat coffin wit some pins, some needles, yo' see, an' some *steel dust* and lodestone. See. An' dat draw dose people outa dat house, yo' undahstan', an' *fix* 'em so dey will nevah wan' tuh see one anothah no mō'. [New Orleans, La., (816), 1155:9.]

NEEDLES - PINS - LODESTONE - *STEEL DUST*
WITH PHOTO IN COFFIN UNDER STEPS

7981. Take dey photograph an' git a piece of white linen cloth dat ain't been used, an' put de photograph in dere - lay it on dere. An' den yo' git fō' pins, jis' lak yo' gon'a measure a casket, an' yo' put a pin at each

4 PINS - ONE IN EACH CORNER OF SMALL BOX
BURY PHOTO IN NEW WHITE LINEN

cornah an' all lak dat. An' yo' take dat photograph an' put it in a little box or sompin an' bury it. Dat kills a person.

(How do you put that photograph in that white piece of cloth now?)

Dis is de cloth [demonstrates], de square cloth an' yo' lay de photograph in dat. Lay it with de face up. Yo' see, when yo' put it in de ground, yo' put de face down. Yo' take dat photograph an' yo' place it right in de middle. Yo' put a pin heah, an' one heah, an' yo' put one heah, an' one heah, an' yo' take dat linen den an' fol' de cornahs ovah it. Den yo' bury dat photograph. [Memphis, Tenn., (938), 1518:4.]

7982. If they wanted you for to stay, they wouldn't take dose leaves [4 elderberry leaves in a preceding rite]. Dey jis' take de back off yuh pitchure an' - jis' lak, dig a hole about, say as large as dis table [that is, an oblong or a square hole, a coffin symbol] an' put watah in it, which it can't run [away], an' dey'd put dat pitchure in dere an' let it stay.

HOLE DUG OBLONG OR SQUARE - FILL WITH WATER
LAY PHOTO IN - WALK AWAY - DON'T LOOK BACK

(How do they take the back off a picture?)

What? Take the back off a pitchure?

(You said they take the back off a picture?)

Dey take de back off de pitchure - de back be, yo' know, de back of yuh pitchure, if it's in a frame, an' jis' leave dat pitchure in de form dere an' dig a hole an' put dis stale [still] watah [in the hole].

(How would they put it in that water?)

Jis' drop it down dere an' don't look at it. Turn around an' walk off.

(I see.) [Vicksburg, Miss., (744), 1013:9.]

7983. Take a new board an' draw a person yo' dislike an' yo' want 'em tuh die. Jis' take a new board an' yo' draw dere pitchure on dat new board. An' git a box of sulphuh dat have nevah been opened, an' a box of saltpetah dat have nevah been opened, an' put on dere. An' take dat pitchure an' bury it an' dem people take sick, an' jis' lingah an' lingah an' de firs' thing yo' know dey'll be daid. [Waycross, Ga., (1093), 1763:1.]

NEW BOARD WITH PICTURE DRAWN ON
NEW BOXES OF SULPHUR AND SALTPETER

7984. Jes' lak if yo' wan' tuh do 'way wit a person, lak if yo' wan' tuh draw a person, well yo' jes' make it out chure mind, but choo draw dat person's pitchure. Well yo' draw 'is pitchure an' yo' put a coffin [put it in a coffin]. (You draw the figure in the coffin?) Yes sir, dat's right. An' den yo' take hit an' bury it at dere steps, see. Den draw it also....

PICTURE OF PERSON DRAWN - DRAW COFFIN AROUND IT
TELL PICTURE WHAT WILL HAPPEN - BURY UNDER STEP

[Here is the information given while machine was stopped:]

(You draw this person's picture on a piece of paper, and then you draw a coffin around it?)

Dat's right. An' den yo' draw anothah one an' put it at de dō' where dey kin see dat, an' tell 'em whut will become of 'em, see. Well, aftah yo' draw dis - yo' done buried de one, de firs' one - let me see, well, now dey begin tuh read dat lettah an' dey see dat. Well, dat gits dere spirit tuhgethah an' it begin tuh grieve dem den, an' dey worry ovah it an' finely [finally] dey come tuh perish away.

(You do that to let them know you are doing the work against them?)

Dat's right. [Brunswick, Ga., (1206), 2034:7.]

IN A PERSON'S GRAVE - BURY PHOTOGRAPH IN MOCK COFFIN

7985. Make a coffin an' put a person's picture in, bury it in someone's grave in graveyard, person will die. [Wilmington, N. Car., (between 199-204), 107:2.]

7986. Well, it's jis' like this. A woman loves a man an' he loves her an' she can't live with this man again like she want him. If she kin git his photograph, stick a pin through the heart of the photograph - an' the first person that die aroun' her neighborhood or anywhere that she kin slip this photograph in the coffin with the dead, and aftah they cover it up why he won't live very long. [Wilmington, N. Car., (292), 213:3+85.]

IN REAL COFFIN WITH THE DEAD

7987. Well, dey could take yore pitchure. When anybody dies take dat pitchure an' drap it down in de *box* [coffin] on de face of dem persons, an' de mo' dat pitchure molt, yo'll molt away.

(You put the photo of this person in that coffin.) [St. Petersburg, Fla., (1022), 1653:11.]

7988. Dey take it, dese tintype, take it an' bury it in de ground an' put a stick tuh de foot an' a stick tuh de haid. An' whilst dat pitchure fadin' away, yo'll fade right 'long wit it; an' when all of it off, den yo'll die.

STICK TO HEAD - STICK TO FOOT OF BURIED PHOTO

(Why do you put those sticks at the foot and at the head?)

Jes' lak yo' buryin' somebody. [Sumter, S. Car., (1345 or 1346), 2328:7.]

7989. Take dat pitchure an' cut it off in fo' cornahs, each cornahs. Cut dat off an' care [carry] it tuh a graveyard or jis' wherevah's a part where dey got mud where dey kin bury it at. An' git chew two bricks an' turn dat picture upside [face] down an' let it stay dere. An' when dat pitchure rotten, dey'll rotten away from de earth.

BETWEEN 2 BRICKS - SYMBOLIZING COFFIN AND LID
BURY PHOTO IN GRAVEYARD

(What do you do with those two bricks?)

Dose two bricks yo' bury 'em. Wit dose two bricks - yo' lays it [picture] on one [brick] an' take de othah one [second brick] an' set it on top dat [first brick] an' bury it, wherevah dey got mud, if yo' don' wanta bring it tuh a graveyard, if yo' wanta keep it aroun' de house.

(You can bury it in the mud or take it to the graveyard?)

But if yo' take it tuh de graveyard, yo' cain't easy find it lak yo' kin at de house.

(But you must bury those two bricks under the ground with the picture in between them?)

Yassuh, turn dat pitchure upside down. See, de pitchure part [down]. [Algiers, La., (1597), 3003:6.]

BETWEEN 2 SHINGLES
BURY TINTYPE IN GRAVEYARD

7990. They tell me that you can take a photograph on a tintype and bury it in the cemetery between two new shingles, and the person will gradually fade. [Do these shingles, like two bricks (No.7989), represent coffin and lid?] [Mt. Vernon, Md., (informant 134), by hand.]

ON SHINGLE - DRAW PERSON'S IMAGE
BURY IN NEW GRAVE THAT IS SINKING

7991. Sometimes, if you want to carry a person away, why they go and bury it [a person's image drawn on a shingle] in some grave in the cemetery, some person he doesn't know anything about, and some grave where it's sinking in. Just like, you know, a new grave will soon sink in, when it's a new dirt grave, you cram it down there. You see,

as the dirt sinks in, why that'll go down. And they say whenever it gots down to the, you know, below the earth, the image, the earth level, why then this person will die. [For sunken grave, *see also* No.7539, p.3301.] [Elizabeth City, N. Car., (438), 403:3 or 558:3.]

(c). DOLL BABY

[Similar to the two-dimensional photograph is the three dimensions of the *doll baby*, a small image of length, breadth and thickness, representing the contours of the human body. Several of these manikins have already been given in Nos.1841-1842, p.549f.; No.2805f., p.803f., MAN-SHAPED CANDLE, and elsewhere.]

7992. At Christmas [last Christmas, 1938] a person did dat. A lady did that to a man, had a little bit of [a miniature] coffin, like a little person in there. And he thought he was receiving a Christmas present. You know, had it in a little Christmas box with a little ribbon on it, an' a Christmas card on it. [Mobile, Ala., (688 or 689), 917:1.]

CHRISTMAS PRESENT BOX - RIBBON ROUND - CARD ON - DOLL BABY IN

7993. They put a image in a coffin an' put it at your door an' put chew in bad luck, make yo' drift. [New Orleans, La., (814), 1146:10.]

IMAGE OF PERSON IN SMALL COFFIN

7994. Make likeness of person, put in somepin made like a coffin and bury. [Norfolk, Va., (470-471), 479:9.]

MATERIAL FOR DOLL BABY

(1) WOMAN'S DRESS

7995. Take a piece of a lady's dress and make him some kind of a doll and bury it under de step to get her, but how dat was done ah don't know. [Mobile, Ala., (660), 863:5.]

7996. Well, dat little coffin, dat is de one like if a woman is in love wit a man. Well, she will cut out maybe a little doll or image of 'im an' dey take dat an' bury dat maybe perhaps by some canal or some place - some guttah or some of dat kind of stuff, like dat. An' dey keeps dat dere an' dis man can't leave out of de town dat he is in. Whatevah town he is in he can't leave out of it, as long as dat coffin is buried in dat town where him an' her is at. [New Orleans, La., (809), 1136:2.]

(2) PAPER - DOLL BABY CUT FROM

7997. Yo' see, she makin' yo' [your] image. Well, now she carry dat home tuh keep yo' home wit 'er. Well now she is in love wit chew. Well now, when she done git through fixin' dat, if she know what tuh do wit it, she take an' she put nine grains of red peppah. Now listen tuh me good. She put nine grains of red peppah in dere. She'll take pickle [? or prickle?] feet but she'll put - tetch it wit dat, not put it in. She'll tetch it wit dat. [*Prickle feet* could be a weed like horse nettle.] Dat got chew ag'in. An' yo'll nevah confess tuh know dat chew do it. Got chure brain dere an' all tuhgethah.

(3) RAGS - DOLL BABY SEWED FROM RAGS
9 GRAINS OF RED PEPPER - *PRICKLE FEET*

(Well, how did she make this little image?)

She make dat image of a man.

(What did she make it out of?)
She make it out of rags. [Charleston, S. Car., (525), 628:4.]

(4) WAX FIGURINE - STICK PIN IN PART TO BE INFLICTED BUT PUSH NEEDLE THROUGH HEART TO KILL

7998. Well, now heah's anothah one. Take yo' a piece of wax an' make yo' a image of a man dat chew wanta inflict. Take yo' a needle an' do it de same as yo' do dat pitchure, but yo've made a image outa wax.
(You don't bury that, do you?)
No sir, yo' don't bury dat.
Jes' lak yo' see heah, if yo's [you is] drawin' a pichure. Yo' take a piece of wax. AH RECKON WHEN YO' WUS A CHILE YO' USED TUH TAKE SNOW AN' MAKE LITTLE SNOWMENS JES' LAK DAT - jes' sompin like dat. Well, den if yo' wanted tuh inflict it in de hand, arm or eye or foot, an' if yo' wanta kill it, stick dat needle right in de heart.
(That's all you have to do then.) [Brunswick, Ga., (1174), 1977:4.]

(5) WAX IMAGE 9 NEEDLES IN - LITTLE COFFIN

7999. Put dat undah de step yo' see, or put a little coffin. Make yo' a image of a man wit wax, see. Dey put a corpse wit nine needles through de wax, yo' see. Dat will make dose individual dat live in dat house, dey nevah be happy, lak yo' put two enemy tuhgethah. Yo' nevah be able tuh put two of 'em tuhgethah. Dey walkin' ovah it day an' night yo' see. [New Orleans, La., (1560), 2853:8.]

(6) WOOD - FORM OF PERSON AND COFFIN CUT FROM VICTIM'S NAME ON BACK - BURY AT VICTIM'S HOUSE

8000. Well, yo' takes de box an' make it jes' in de shape of a coffin. Well, he takes 'is knife an' he cuts in a man jes' de shape of a man. See, or jes' de shape of a woman, jes' whichevah one he wanted it tuh favor. Well, he takes dat an' puts it in dat little coffin. Takes 'im a pin an' takes 'im a pair of pliers, wire pliers an' cut de pin [head] off jes' deep enough tuh jes' suppose it wuz a little tack. Put dat man in dere, an' on dat man's back write whoevah name he want it tuh be on dere. Well, he takes dat, take an' carry it tuh dis man's house, if he kin git tuh 'is house at night, tuh whatevah dat yo' kin find, sech as flowahs an' hedges or anything lak dat. Dig yo' a hole as though it is a grave an' put it in dere an' covah it up. Well, in a few days he'll be daid.
(What do you cut that little figure from? What do you cut it out of?)
Well, yo' kin take a piece of elm wood. Fo' him tuh lingah a long time, yo' kin take a piece of elm wood or eithah a piece of ash wood, jes' whichevah is soft enough fo' yore knife tuh cut. An' cut it out of wood an' make it out of wood. An' make it outa wood an' take de pins an' evahthing an' jes' nail 'em in dere. It has tuh be exactly like a casket [coffin]. An' yo' don't have tuh fo'git tuh put de man's name, whoevah it is dat chew's mad wit. Jes' put dat name on 'is back an' lay it right in dere. [Memphis, Tenn., (1537), 2777:3.]

(7) WOOD SHINGLE OR PAPER - CUT PERSON'S IMAGE FROM WRITE NAME - WISH - INTO RUNNING WATER OR BURY OR HANG INTO TREE FOR WIND TO BLOW AWAY

8001. You can cut out of paper or you can cut them off from shingles and make the image of a person, and write the name and whatever you wish. Well, you can take this shingle and carry it and throw it in running water, or you bury it, or you can take it and hang it upon the side of a tree and let it blow away. That's if you want to run 'em away. [Elizabeth City, N. Car., (438), 403:1.]

DOLL BABY NAMED

8002. Make image of person, name it, place it where it will molt away, kills person. [Norfolk, Va., (near 470), 479:6.]

NAME CUT ON IMAGE - SMALL COFFIN - BURY IN GRAVEYARD

8003. Dey make li'le coffins an' dey make de image of de person involved, an' dey put 'im in dat coffin. An' dey have his name engraved in de image. An' dey take dat li'le coffin an' bury it in a graveyard an' dat's supposed tuh make dat person die. [Memphis, Tenn., (973), 1576:4.]

8004. Well, yo' git a box an' yo' make it lak a coffin an' yo' git one of these heah li'le *baby dolls*. Yo' put it in dat coffin an' yo' buries it undah de do'step where dey passes at, an' dat's supposed tuh carry 'em tuh de grave. If dey don' nevah find it, dat sho' [sure] will carry 'em tuh de grave.

BABY DOLL - IN BOX-LIKE COFFIN - NAME INSIDE
FAMILY NAME FIRST - GIVEN NAME LAST

(You don't put anything else in that coffin?)

Nuthin in dat box atall but dat *baby doll* in dat coffin. An' inside of dat box yo' write dere name, on de inside of de box; but yo' put nuthin but de *baby doll* in de box an' dey name.

(How do you write that name?)

Well, yo' write de entire firs' an' de given name las'. Yo' writes it down once. Jes' write dey real name an' put dat doll in dere an' stick it undah de do'step wheresomevah dey passes at.

(If this name was Sam Jones, you would write the name down?)

Jones, Sam. [Algiers, La., (1577), 2903:4.]

NAME DOLL BABY
NEEDLES AND PINS AND *ROOTS* IN AFTER SEWING UP
WRAP FROM YOU WITH CORD - TIE BOW - BURY

8005. (What do they do that for? How do they do that?)

Oh, dey makes a *doll baby* an' name it choo.

(They do what?)

Makes a *doll baby* an' name it de person dey want.

(I see. What do they do with that?)

An' fill it full of needles an' pins, *roots*, an' sew it up an' see it from 'em, jis' like dey wrap de hair [in 379:3].

(They sew it away, sew it from them?)

From 'em. Aftah sewin' it, den dey wrap it from 'em wit a cord, an' tie dat bow on de end of it. Den dey puts dat down in de groun' some place somewhere an' [they] says, long as dat baby lay in de dirt, yo'll withah away an' go [die]. [Richmond, Va., (428), 381:3.]

8006. [I have two versions of the story about Bowizer and his two wives, a tale concerning his mistreatment of first wife and his enslavement by second wife. Whether this is the remnant of a folktale or the beginning of a new one, or something actually factual, I do not know.]

FIRST VERSION OF BOWIZER TOLD BY COUSIN

Mah Cousin's brothah's wife [not speaker's cousin but cousin by marriage who had a brother who had two wives, this one the second], she taken down sick an'

she had *doctors an' doctors an' doctors of all kind*, an' none of 'em seemed tuh not tuh do 'er any good. An' he wus settin' down one day an' - dat wus 'is second wife. He wusn't good tuh 'is firs' wife, but 'is second wife, he wus so good tuh 'er. He'd wash an' scrub fo' her an' evahthing. Jis' cook an' evahthin'. So somepin come tuh 'im an' tole 'im, say, "Yo' go an' look in de bottom of yuh trunk. Go look in de bottom of yuh trunk." Well, he'd set down dere an' nod, an' nod, an' nod. Be settin' up wit 'er an' nod, an' nod, an' he'd drowse, an' sompin would tell 'im ag'in. "Go an' look in de bottom of yuh trunk." So fine'ly sompin tole 'im, "Go look in de bottom of yuh trunk," fo' about two weeks. An' so de nex' time sompin tole him, "Go look in de bottom of yuh trunk," he got up an' went on an' looked in de bottom of 'is trunk. All kinds of fine things, jis' fine dresses, de finest kind of step-ins, bloomahs an' a big ole automatic, he didn't even know it wus in de house, wus in de bottom of dat trunk. An' den dere wus a li'le coffin down in dere - a li'le coffin. Dere wus de seat of 'is undahweah, de centah of undah each ahm [arm] in dere, an' some of dis here, whut dey call cayenne peppah sprinkled down on dere. An' it wus de image of a person made from a stick.

TWO VERSIONS ABOUT BOWIZER AND HIS SECOND WIFE
MOCK COFFIN IN A TRUNK - OR COFFIN WITHIN A COFFIN
ARMPITS AND SEAT OF UNDERWEAR - RED PEPPER - A POWDER
IMAGE OF VICTIM WITH PRIVATES CROSSED - NAME 9 TIMES
BOTTLE OF URINE FIXED TO DRIP - *BOX* TO FORTUNETELLER

(From a stick?)

Right on a piece of a board, yo' know, jis' in a image. Yo' know, jis' lak yo' take a board an' cut a image of a person, yo' know. An' den dey had dat private an' evahthing cut down dere. Yo' know, had it crossed. An' so dey had jis' down in dere jis' lak a coffin, made in de shape of a coffin. An' it wus closed up an' dere wus 'is name wrote in dere nine times. His name wrote down in dat, right down in dat coffin nine times. Some kind of a powdah wus in dere. A li'le bottle about dat high of urinate wus in dere an' de cork, li'le cork stoppah wus in it, yo' see, well it wus cut on each side, see cut on each side fo' de air tuh git in dere, an' it kin come out, yo' see.

An' it wus settin' right straight up right by dat li'le image of 'is private, yo' know, settin' right by it. An' it wus closed up right in de bottom of de trunk. An' so dat's whut had 'im, kept 'im down. He couldn't git away from 'er. She would do anything dat she wanted tuh do an' he'd be pleased at it, he jis' stayed at home, but wit 'is firs' wife he didn't do it.

(What did he finally do? Did he get the spell off of him or anything?)

Yes, he took dat li'le box out of dere an' took it tuh two-three fortune-tellahs. An' dey tole him, ast 'im who *fixed* 'im, an' he tole 'em, said, "It wus mah wife." Dey say, "Well, do yo' want 'er?" So he tole 'em, "Yeah, ah loves 'er." Dey say, "Well, if yo' love her, yo' take dat box right back, set it right back where yo' got it from; but if yo' don't want 'er no mo', yo' take a jar an' put dat box in dere dat jar big enough jar tuh slip dat box in dere" - dat box no biggah'n jis' lak dat - "an' den yo' close it up an' go tuh a runnin' stream an' throw it in dere an' say, 'She'll leave yuh wandahin'.'"

(Leave you what?)

Leave yo' wandahin', she'll wandah away. An' he did dat an' dat woman got up dere one mawnin', she got well an' evahthin'. She wusn't all dat sick. She wus jis', yo' know, actin' lak dat, playin' sick fo' him tuh do de work. She got up from dere an' left, tole 'im dat she wus goin' tuh town. An' she left from dere, didn't eat or nuthin. She didn't even take time tuh git 'er clothes. She jis' got worried an' jis' half crazy, an' she left from dere an' he don't even know

where she's at.

(I thought he wanted to keep her?)

You say, if he wanted to keep her?

(I thought he told the fortunetellers he wanted to keep her?)

Said he loved 'er. He [fortuneteller] ast 'im did he love 'er.

(Yes?)

An' he tole 'em, said, yeah, he loved 'er. "So, well, yo' take dat box den an' put it right back where yo' - where it wus."

(Well, why didn't he do that?)

Well, he wanted tuh git out of de fix he wus in, but he didn't know it wus goin' tuh run 'er away.

(I see.)

[If the reader missed it, do turn back to the first sentence of this first version: "she had *doctors an' doctors an' doctors of all kind.*" These are unique words because the usual expression is, with variations, "she had *every doctor in town.*" [Mobile, Ala., (679), 975:3.]

SECOND VERSION OF BOWIZER TOLD BY SISTER

So mah brothah, Bowizah, had a wife, firs' wife. He didn't do nuthin jis' run roun' all de time. But ah'm tellin' yo' dis here whut ah know from experience. Ah ain't tellin' somepin whut somebody say dey know.

So he ma'ied anothah woman an' she had 'im so she'd go out, she run roun' an' she do whut she please. He couldn't he'p 'imself. He wash an' he scrub an' sweep - do evahthin' in de worl' he could an' he couldn't quit 'er. So one day he wus 'tendin' our garden an' somepin tole him look in 'is trunk. So he went tuh de trunk an' looked in it an' seen all kin' raimints - clothes, shoes - evahthin' wus in dere. An' he didn't know it wus in de house. So dis [same inner voice] says somepin tuh 'im, "Look in [the bottom of] dis trunk." An' so he looked in de bottom an' dere wus a small casten [or *castit* = casket] 'bout dat long [demonstrates].

(What?)

Casten - coffin. An' it had de seat of 'is undahweah cut out an' right up undah his sleeve [demonstrates].

(Under his arm, the left arm.)

Yes, sir, his left ahm. An' he got it out an' ca'd [carried] it tuh one of de men's [a *doctor*] an' de man put it in one dese fruit jahs [jars] an' screwed it tight an' put it in a runnin' stream. So he say one mawnin' she woke up an' he run 'er out dat house an' he ain't saw 'er since. [Mobile, Ala., (701), 958:7.]

CALL NAME OF DOLL BABY - CROSS ON IT - SAY WHAT IS TO HAPPEN - STICK IN 9 NEEDLES OR PINS OR THORNS

8007. Make *dummy*, make a cross on it, call name, say what is to be done - to kill, harm, or anything - and stick in nine needles, or pins, or thorns. [Washington, D.C., (627 or 628), 805:3.]

8008. Lak dis - now yo' take a doll baby. Co'se dat doll baby could not belong tuh yo'. It might belong to yo' kid or sompin lak dat. Well, dey take de doll baby.

4 PINS - STICK FIRST INTO CORNER OF DOLL BABY'S MOUTH SECOND UNDER LIP - THIRD INTO NOSE - FOURTH INTO RIGHT TEMPLE

Dey might take dat doll [owned by *yo' kid*], might steal it from yo'. Might take dat doll baby an' stick one pin in de cornah of dis side of 'er mouth, an' stick a li'le stick pin in dat side of 'er

mouth. See, stick one undah her lip, see, an' stick one intuh her nose, an' one in de temple - right temple. Dat will run yo' crazy. Dere a lotta way tuh run yo' crazy. [Charleston, S. Car., (511), 576:6.]

8009. Well, take a doll baby an' make a li'le coffin an' yo' take thirteen needles [later changed to pins] an' yo' bores seventeen holes in it.

13 NEEDLES INTO DOLL BABY - 17 HOLES INTO LITTLE COFFIN
DRESS WITH *VAN VAN* AND *WAHOO*

(Into what?)

Intuh de small li'le coffin. Bore seventeen holes intuh dis small li'le coffin an' aftah borin' dese seventeen holes in dere, yo' place dat baby down in dere wit dose thirteen pins [needles?] stuck in 'er.

(The thirteen pins.)

De thirteen pins stuck in 'er, an' yo' po' *van-van*, *wahoo* powdah.

(War whoooo?)

Wahoo, yeah *wahoo*. It's a kind of grayish lookin' powdah. Dey call it *wahoo*. Well, last you go to work and place this powder right in dere an' yo' go off from a cemetery - not in de cemetery, off from a cemetery - an' when yo' git neah de cemetery, about 25 feet from it, yo' bury it. An' it has a tendency tuh kill yo' in 18 months.

(I see.) [New Orleans, La., (819), 1170:6.]

8010. They get the shape - they shape it in the shape of a person as near as possible, and then take that and pin it to a green tree, a pine tree, and let it stay there; and get a locust [cicada], these told-time locuses that makes a lot of fuss, they say, and put that, sew that on the inside of that doll and pin it up there and shoot it. And as you shoot it away, every time you strike it, you waste a portion of it, the same way the body of the individual that you representing there will waste away. But you got to name it, you got to name that doll. [Elizabeth City, N. Car., (182), 397:6 or 552:6.]

SEW LOCUST [CIDADA] INTO DOLL BABY - NAME PIN TO GREEN PINE TREE - SHOOT

8011. Make *doll baby*, put in box like a coffin, with person's hair and quicksilver balls at stomic [stomach]. Person who cured victim shot the evil-doer with a *spiritual gun*. [Long story, not much detail, recheck.] [*Doctor* Bayhan (Bayhand), a white *doctor* on the Eastern Shore of Maryland, used a *spiritual gun* to harm persons as far away as Baltimore - *see* No.62, p.28; and another comment about him from Deal Island, Md., No.3069, p.891.] [Washington, D.C., (between 629-638), 816:2.]

VICTIM'S HAIR AND QUICKSILVER WITH DOLL BABY IN COFFIN
DOCTOR CURED VICTIM BY SHOOTING EVILDOER WITH *SPIRITUAL GUN*

(d). SUBSTITUTE ANIMAL

[In this subsubsection we have an animal buried as a substitute for the burial of a person. Our first example will be a substitute for the substitute, an egg for the chicken.]

8012. If a person do anything to you, you [the culprit] can go on yonder to New York or Washington or anywhere, I will ketch him. I'll take a brand-new egg from a black hen and take that egg and put it in ten pins, five one way and five

the other, in the sides [the long sides] of the [uncooked] egg. You take this egg and go to a grave, just like you are digging a person's grave, bury this egg. You put it this way [demonstrates] just the same as you would the east [the large end of the egg represents the head and is laid facing the east]. You bury this egg in the Name of the Lord, and that he will never return, and moulten away. You say his name. When the egg is rot-ten he will be out of this world. [Fredericksburg, Va., (57), by Ediphone.]

BLACK HEN EGG - RAW - BURIED WITH BIG END - HEAD FACING EAST - 10 PINS - 5 IN BOTH LONG SIDES NAME - BURY IN MOCK GRAVE - IN NAME OF THE LORD

8013. Ah learnt dat if somebody has enemies an' yo' wants tuh do 'way wit 'em or wants dem from roun' yo' or wants tuh kill 'em, yo' kin ketch a dog an' kill him, an' dig a hole an' place him in de hole flat on 'is back. An' whosomevah it is yo' has somepin 'ginst [against], yo' name de dog aftah dem as yo' bury him. An' yo' git 'im in an' all 'is feets up, an' as yo' fillin' up dis hole buryin' de dog, yo' tell it, say, "Ah'm buryin' yo' *In de Name of de Father, de Son an' de Holy Ghost, an' ah hope yo' will move.*" An' jes' when yo' say *move* fill it up. An' dey cain't stay dere. Dey must go. Dat moves 'em away. [Fayetteville, N. Car., (1429), 2579:5.]

DOG - KILL - BURY HIM 4 FEET UP - NAME HIM ENEMY BURYING *IN 3 HOLY NAMES - AH HOPE YO' WILL MOVE*

8014. Do dat tuh a man if dey wanta run 'im away from town or if dey wanta kill 'im. See, prob'ly yo' wanta kill dis man. If yo' wants kill 'im, cain't git rid of 'im, he goin' wit some daughtah [or] 'nothah, or somebody's daughtah, an' dey cain't git rid of 'im wit'out killin' 'im, yo' jis' take an' git chew a dog. Ketch choo a dog dat some of yore neighbah's have dat yo' know 'is name. Yo' know de dog's name, an' yo' know de man's name, too, see. Well, yo' git de dog an' yo' carry him off in de woods somewhere an' bury 'im. Kill de dog, see. Yessuh [yes sir] kill de dog, take him way off in de woods somewhere an' bury him. An' yo' bury him wit 'is heels up about dat much [demonstrates] out de dust. Leave 'bout dat much of 'is feets out de dust. Jis' leave his feets out de dust. Well, dat's if yo' wants tuh kill de man. When yo' leave his feets out while yo's covahin' 'im up, when yo' turn 'im up, git 'im placed on 'is back real good, jis' lak yo' want 'im. An' while yo' covah 'im up, yo' call de dog's name nine times, an' yo' throw nine shovels of dirt on 'im, high 'nuff tuh git 'im covahed up. An' git 'is feets up above 'bout dat fur [demonstrates] 'bout couple inches or prob'ly couple an' a half inches. An' den aftah yo' git 'im covahed up an' git ready tuh leave him, say, "Ah hope yo's daid, *In de Name of de Father,* [*Son and Holy Ghost*]," an' call de man's name fo' time. An' walk away from de graveyard [burial place, not graveyard] an' don' look back at it. If yo' look back, it's not any good. Don' look back while yo's leavin'. An' dat'll kill de man.

DOG - NOT YOUR OWN - KILL - BURY FEET UP COVERING ANIMAL CALL DOG'S NAME 9 TIMES 9 SHOVELS OF DIRT - LEAVE PAWS UNCOVERED AS YOU LEAVE SAY *AH HOPE YO'S DAID* - IN *3 HIGHEST NAMES* - CALL MAN'S NAME 4 TIMES OR TO RUN MAN AWAY - CUT DOG'S THROAT OR KNOCK IN HEAD - BURY - 2 FEET OUT - CALL MAN'S NAME 9 TIMES - WEAR PIN WITH CROSS LEAVE CROSS BEHIND AS TOMBSTONE FOR DOG

Now, if yo' don' wanta kill 'im [the man], yo' jis' wanta git 'im outa town, yo' don' kill de dog when yo' bury him, yo' see. Yo' don' kill de dog daid, but chew cuts 'is throat or prob'ly knock 'im in de haid, so yo' leave him in a slumbah. Put 'im in de ground an' yo' leave two of 'is feets out. Yo' leave two of 'is feets out. When yo' leavin' de graveyard [of the dog] yo' call de man's name

nine times an' weah a cross pin. Yo' have tuh git a cross pin. Prob'ly go tuh Kress [Kresge] or somebody, any place, an' git a pin wit a cross on it. An' yo' weah dat cross pin tuh de grave where yo' dere *messin'* wit de dog. An' when yo' git ready tuh leave, yo' sticks it up in dere in de grave lak yo' do a tombstone, an' den de man will leave town.

(You kill this dog somewhere out in the woods?)

Yes. [Fayetteville, N. Car., (1438), 2603:7.]

8015. Ah learn how yo' kin kill a dog. See, yo' kin take an' kill a dog, yo' know, an' dig a hole, see. Yo' put dis dog in de hole, undahstan', an' have his haid up, yo' see, an' have his feets up. See, have him propped up in dat dere hole good an' solid, undahstand. An' den yo' take an' git a li'le of dat dog's blood. As yo' covah dat dog up, see, befo' - don' put no blood on top of de dog when yo' take de blood, but aftah yo' git 'im covahed up, den puts dirt on top of 'im yo' undahstan' an' put de blood on top of de dirt, on de grave. Jes' sprinkle it down in dere, sprinkle it good. See, yo' let it drop back down in dere an' yo' drop back heah. All right, de time when yo' kivahin' [covering] up dis heah grave wit dis dog in it, yo' name dis person nine times. Yo' name de person nine times. An' when yo' name de person nine times, aftah yo' name dis person nine times, why yo' keep on po'in' [pouring] dat down, an' yo' say, "Daid, daid, daid, ah hope yo' be dyin'." An' nine days aftah yo' name dis dog nine times an' covah him up, in nine days dem people is daid.

DOG - KILL - BURY WITH FEET SPECIALLY ARRANGED
NAME ENEMY 9 TIMES - FILL UP GRAVE
POUR DOG'S BLOOD ON TOP - SAYING *DAID! DAID! DAID! AH HOPE YO' BE DYIN'* - WILL BE DEAD IN 9 DAYS

(You do this to get rid of an enemy?)

Yassuh. [Fayetteville, N. Car., (1442a), 2611:7.]

8016. If sompin [project?] dat ah wuz behin', or some money or sompin dat ah wanta put dere, ah go tuh one of dose trees, de 'simmon [persimmon] tree or juniper, jes' eithah one ah choose tuh put it dere, an' ah'll take a dog or a cat an' bury dis money in a cat or a dog, evah which one ah choose. Hold 'im up dere an' ah'll kill 'im, an' den ah'll bury 'im right dere on top of dis money. An' ah'll bury 'im wit 'is right feet up an' 'is left foot down, of de front ones, an' de two hin' foots stickin' straight up. Bury 'im flat on 'is back, [feet] stickin' up straight right dere. An' tell 'em, "Ah puts chew heah in ordah tuh stay till dey come an' dig." Den ah bury roun' on de top of dat, an' when ah bury dat right up dere, if yo' don' come an' git it, cain't nobody else come an' git it.

AT PERSIMMON OR JUNIPER TREE - BURY MONEY
KILL DOG OR CAT OVER IT - BURY HIM ON BACK
ON TOP OF IT - COVER GRAVE - TELL HIM
AH PUT CHEW HEAH...STAY TILL DEY COME AN' DIG

(How do you have this dog set up with one foot up and one foot down? How do you do that?)

Well, yo' know, if a dog dies, he dies tuh de right [whatever that means: on his right side?]. Well, yo' kin bend one of 'is feet lak dat [demonstrates] an' let de othah one jes' lak he be's standin' up dere. An' dem two hin' ones, let dem two be stickin' up. An' when yo' covah dem, put 'im deep enough tuh covah dem all up. An' yo' bury him wit dat right feet at a angle, an' de lef' one straight up.

(That is the two front feet?)

Yes. [Fayetteville, N. Car., (1450), 2634:3.]

8017. Take de frog an' put 'im in a box, an' take a piece of yore clothes an' put in dis box wit it, de clothes dat's nex' tuh yuh.

(Put his frog in the box and put some of my old clothing in it?)
Yes, put some of yuh ole undahclothes pieces, yo' know dat chew have worn, in de box wit dis frog. An' wrap 'im up airtight an' put 'im somewhere where no air kin git tuh 'im, an' yo'll pine away.
(If I wanted to *fix* you, I would put some of your clothing with this frog?)
Uh-huh, some of yuh clothes [not informant's!], an' fix it so de air cain't git tuh it. [Fayetteville, N. Car., (1448), 2630:12.]

FROG BURIED IN BOX - WITH PIECE OF VICTIM'S CLOTHES

8018. On de first Friday of de month yo' see, yo' goes an' yo' git chew a beef tongue an' yo' split dat beef tongue jis' long enough where yo' kin stick a piece of papah in dere. Stick dat person's name in dere, write dat person's name lengthways. Jis' don' cross. Kin jis' write it longways, yo' know, jis' write it nine times de long ways. Ah don' mean no cross it, yo' see. An' yo' take aftah dat, aftah yo' write his name, den yo' take it yo' see an' yo' stick it down in dat beef tongue. An' yo' go in de graveyard an' yo' bury dat, see. An' when dat beef tongue begin tuh rot, dat person begins tuh feel drowsy an' droopy, sleepy, jis' continue sleep until he kinda sleep hisself away. [Algiers, La., (1590), 2987:4.]

BEEF TONGUE - BUY ON FIRST FRIDAY OF MONTH - SPLIT LENGTHWISE TO HOLD PIECE OF PAPER - WITH VICTIM'S NAME WRITTEN LENGTHWISE 9 TIMES - BURY IN GRAVEYARD
DAT PERSON BEGINS TUH FEEL DROWSY...SLEEP HISSELF AWAY

(e) BONES FROM THE DEAD

[Material about bones from the dead has already been given in many places, among them: MOANING BONES, p.36; HEAD BONE, p.38; POWER FROM HEADBONE, p.282; POWER FROM BROTHER'S SKULL, p.283; DEAD PREACHER'S BONE, p.285; and DEAD GAMBLER'S HAND BUILT EUREKA HOTEL WHERE I INTERVIEWED IN MEMPHIS BUILT BY THE DEAD, first quotation on p.1871, from p.1876, line 17 from bottom of page, continued on p.1877. I am dividing this subsubsection on bones into: (*ea*) WHAT BONES FROM THE DEAD DO, and (*eb*) TYPES OF BONES FROM THE DEAD. These two divisions of course overlap.]

(*ea*). WHAT BONES FROM THE DEAD DO

8019. Take de bone of a wicked person an' puttin' it in a secret place in dere house an' it will cuz confusion.
(How would it cause confusion?)
De spirit will wisit dat house.
(The spirit comes to the house.)
It wisit dat house an' nobody nevah be able tuh live in dat house. [Brunswick, Ga., (1206), 2035:6.]

CONFUSION CAUSED BY BONE FROM DEAD IN HOUSE

8020. Dey say if yo' take, fo' example, yo' take a daid person's bone an' bury it undah some person's premises, dat chew do not tuh thrive, an' dey'll jis' die away. Dey can't thrive. Dey git weak an' can't wage anything dere an'

event'ly [eventually] go down. [Waycross, Ga., (1104), 1778:17.]

YOU NEVER THRIVE IF DEAD BONE ON PROPERTY - *JIS' DIE AWAY*

8021. Ah tole yo' 95 percent of de people in dis town an' othah towns have got frauded outa money goin' tuh people, yo' undahstan', who claim dey kin do dose things an' frauded 'em outa money wit'out any proof. Yo' git a bone, a dead person's bone, yo' undahstan' an' yo' would bury it undah de step where de party is at, tying nine knots in dat bone, yo' see, an' it will keep sickness in de house, yo' see. It will keep de people who can't undahstan' one anothah - man, wife and daughter, dey can't undahstan' one anothah. Dey all pull contrary somehow or anothah, see. An' dey will nevah make de end [ends] meet.

9 KNOTS TIED ABOUT BONE - KEEPS SICKNESS IN HOUSE

(Well, how do you tie the knots in that bone?)

Tie them in a cord an' den tie de bone wit de cord. [New Orleans, La., (816), 1155:7.]

8022. Yo' kin git a piece of a dead body's bone but chew have tuh git two pieces. An' yo' go tuh a person's house while dey sleep in de night, an' yo' cross dat crossways lak dat [make a cross], yes sir, right in de middle part of de house, undah de middle sill. [This crossing of two bones at the middle of the house creates a quincunx.] Yo' bury it dere an' it won't be long 'fo' dat person will be dead. [For the soporific nature of graveyard dirt, *see also* Nos.7529-7530, pp.3298-3299.] [Mobile, Ala., (704), 952:6.]

TO KEEP ASLEEP OR TO KILL - UNDER CENTER OF HOUSE

CROSS 2 PIECES OF DEAD PERSON'S BONES - QUINCUNX

8023. Dey take 'em an' make *luck pieces* an' things. A man kin take an' weah 'em in 'is pocket fo' tuh gamble wit an' things lak dat.

LUCK PIECE

(This bone of a dead person?)

A dead person bone. [Vicksburg, Miss., (731), 1001:14.]

8024. Says yo' take lak dere's a grave rotten down or sompin othah lak dat, if yo' happen tuh go an' git dat bone, anything, yo' kin *dress* dat bone wit whatevah yo' wanta *dress* it wit, an' yo' kin use it, if it's [worn] undah yore arm or anything, yo' kin *dress* it, an' dey say dat's good tuh kill luck [of other gamblers]. [Wilson, N. Car., (1455), 2645:14.]

LUCKY BONE FOR GAMBLER - *DRESS* IT - WEAR UNDER ARM

8025. A dead person bone, a small dead person bone [a small bone from a dead person], an' dey put it in a bag an' a couple of red beans an' *steel dust*, an' dey tie it up an' give it tuh yo' or sew it up. Dat's fo' luck. [New Orleans, La., (814), 1146:12.]

DEAD PERSON'S BONE WITH RED BEANS

LUCKY IF TIED OR SEWED UP IN BAG

8026. Ah hear dem say dey goes tuh de graveyard an' git - dig down dere an' git de *lucky bone*. Take it out an' bring it home an' *dress* it. Well, dey use *Heart Cologne* on it [for a *dressing*].

TESTING DEAD BONE TO SEE WHETHER LUCKY

(How do they use the *Hearts Cologne* on it?)

Well, DEY WILL TEST IT OUT WIT DIS COLOGNE. DEY WILL PUT IT OUT AN' LET IT DRY. IF DEY TALK TUH IT AN' IT MOVES, IT BE'S DE *LUCKY BONE*.

(Well, would they go out to the graveyard? They dig into a grave and get some kind of a bone?)

Yes, sir.
(Just any kind of a bone?)
Yes sir, any kina bone.
(They grab anything and run home?)
Yes, sir.
(And test it out. And if it isn't the right bone, they go back for another bone?)
Dat's right, go back fo' 'nothah one if dat ain't de right one. [St. Petersburg, Fla., (1007), 1627:5.]

BONE FROM DEAD CURES WARTS

8027. Well, yo' kin take a dead person's bone, if yo' kin git one; an' if yo' got warts on yore han', yo' picks dis bone up an' dat'll take de warts off. But yo' puts dis bone back down, don't carry it off no place.
(But it must be the bone of a dead person?)
Dat's right. [Fayetteville, N. Car., (1452), 2638:13.]

GRAVEYARD BONE BURIED UNDER STEPS 9 DAYS RETURNED TO GRAVEYARD 10TH DAY WORRIES VICTIM TO DEATH

8028. Yo' kin use dat bone [dead person's bone] in dis way. If a person is very, very, very evil, yo' take dat bone...yo' could take dat bone wit chew home [from the cemetery]. Yo' put it an' bury it undah dere back steps unbeknownst tuh 'em fer nine nights an' nine days. Yo' take it up de tenth day an' take it back tuh de cemetery. It'll worry dem tuh de grave. [New Orleans, La., (803), 1121:11.]

DUST OR POWDER FROM BONE OF DEAD
(1) CREATES CONFUSION IN HOUSE

8029. Well, dey sprinkle it roun' yore house in yore home, de dust of dat dead person - de dead folks' dust yo' know roun' yuh home. Dat creates confusion. If dey want chew tuh leave, dey do dat jis' tuh run yo' 'way from dere. From de dead person bone, dis ole dust from de bones rotten. [Memphis, Tenn., (941), 1523:13.]

(2) IN FOOD OR DRINK - STOMACH TROUBLE - *SUFFAHIN' A MAN*

8030. Well, yo' have tuh grind dat up, grind de bone of de dead man up. An' perhaps dey might put it intuh yuh food or perhaps yo' may drink. Why jis' grind it up fine or jis' take a hammah or sompin lak dat an' beat it up - put it in a rag an' beat it up fine, yo' know, jis' lak flour on somepin. An' put it intuh yuh food or jis' put it intuh whiskey yo' drink or soft drink or anything lak dat an' yo' drink it down. Why dat would give yo' stomic trouble. De balance of yuh days yuh stomic will nevah be no good tuh yo'. Keep yo' in lingahin' death.
(What do they call that?)
Suffahin' a man. [Charleston, S. Car., (511), 577:4.]

(3) SPRINKLED IN HAIR - RUNS YOU CRAZY
IN FOOD - YOU PASS SNAKE-LIKE WORMS

8031. Take yo' a bone - lak yo' go tuh de graveyard an' take yo' a bone an' bury it. An' pound it up. Pound fine, fine. An' if dey wants tuh run yo' crazy, sprinkle some in yore hair. An' dey'll keep dat. Or eithah put some in yore food. An' den yo' come in a length of time, yo' begin tuh pass worms lak snakes. [New Orleans, La., (1558), 2837:10.]

8032. Git chew some *Heart Cologne*, git chew some black gunpowdah. Go tuh de graveyard an' go down dere as fer as yo' kin reach. If yo' kin reach de casket an' git a bone - jis' any bone yo' git - take it, specially a ole graveyard where de bones is awfully rotten. Git it an' make a dust [of it]. Jis' git bone enough tuh make a dust out of it. Make it kinda in a powdah. Go dere - [I mean] go back

home an' put it in a flannel [cloth] an' weah it undah yuh left arm. Git chew a piece of blacksnake root dey calls it, git hit an' put it in yuh mouth. Chew it up. Aftah six days yo' dere, go tuh dis place where yo' wanta git dis job an' git tuh talkin' tuh dis fellah, an' evah now an' den yo' spit. An' he might herd joo off de firs' time, but de second time yo' go back dere an' yo' git a job.

(4) *HEARTS COLOGNE* - GUN POWDER - BONE DUST IN FLANNEL UNDER LEFT ARM - CHEW BLACKSNAKE ROOT AFTER 6 DAYS SEEK JOB FROM BOSS - SPIT WEAR BAG 9 DAYS AFTER JOB IS YOURS

(You wear this stuff under your arm?)

Yo' weahs it fo' six days, goes down tuh de office an' carries it on. Nevah take it off until nine days aftah yo' git chure job.

(Don't take this away until you have been on the job for nine days. And then you don't have to wear it any more.) [St. Petersburg, Fla., (1042), 1688:2.]

8033. Go tuh a graveyard where a man died, [I mean] if he died a gamblah, an' git dat bone [one of his bones] an' put dat bone - pound it up well, yo' see, an' put dat same ordah [amount] of *controllin' powdah* in dat, an' put dat cinnamon in dere wit sugah [these 3 substances *dress* the bone]. An' if he goes in any game, an' if anybody's playin' [chances] lak in a church or anythin', [or] he ask 'em fo' anythin', he controllin' 'em, see - he git it wit a smile, see. An' he kin be a man dat do not [harm?] tuh anybody, see. [New Orleans, La, (1560), 2855:7.]

(5) GAMBLER'S-BONE DUST - *DRESS* WITH 3 INGREDIENTS *CONTROLLING POWDER* - CINNAMON - SUGAR

8034. A bone from a daid pusson depends whut chew wanta use it fo'. Now, yo' kin use a bone from a dead pusson fo' two diff'ren' thin's. Yo' kin use it - well, say three: yo' kin use it fo' gamblin', yo' kin use it fo' tuh hahm [harm] somebody or somepin of dat sort. (How do you use it for gambling?) Well, now, yo' take a bone. If yo' kin git de bone an' yo' can't beat it, if it's too hard fo' yo' tuh beat, yo' take dat bone an' yo' git chew a file an' yo' file dat bone. An' as yo' file dat bone, yo' file it intuh somepin, a clean piece of white papah where yo' kin git all dat dust yo' file [from] dat bone. When yo' git all de dust yo' want tuh, offa dis bone, yo' git chew a silvah dime an' yo' cut fo' holes - not holes, but ah mean marks in de dime, jis' lak whut is aroun' dis ole piece of ring ah got heah [shows it and demonstrates]. Yo' cut a hole dere, one dere, an' one dere, an' one dere - yo' cut fo' holes.

(6) BONE TOO HARD TO BEAT - FILE IT SILVER DIME - CUT 4 NOTCHES IN *STEEL DUST* - 3 NEEDLES - CROSS LATTER ALL THIS IN RED FLANNEL - FOLD 9 TIMES

(Sort of a notch, like you cut a piece of pie.)

Yes, sir, a notch.

(Cut a little piece off of it.)

Yes, yo' cut fo' lak dat in dat dime an' put dat dime in dere wit dat powdah. Yo' git chew some *steel dust*, see. Yo' git de *steel dust* an' dis dime an' yo' put 'em in, an' yo' git chew three needles. Yo' take dem three needles an' yo' put 'em on a piece of flannel - red flannel. But chew put one lak dis an' one dataway. Yo' cross 'em. An' yo' put de othah one 'way up above it dataway in dis position. See? Now, yo' wrap dis needle up here, yo' wrap it ovah dis way firs'.

(Now, wait a minute. You have these two needles crossed like that [I demonstrate], and then you put one above it like that?)

Yes, sir.

(One - this top one is just like you're making a "T" out of it. One, this top one is up above the "X" [the two crossed needles] there.)

[These 3 needles are now folded 9 times in a complicated rite:]

One's above de othah, yo' see. Well, dat's de one yo' fold, yo' see. Yo' fole dis othah one - when yo' fole dis othah one, yo' see, it'll fole right from dere tuh dere. Yo' kin covah dese othah two needles, yo' see. Now, when yo' fole dis way, dat one fold. See, when yo' fole ovah disaway ag'in, dat two folds. Yo' foles disaway, dat's three foles. An' disaway, dat's fo' foles. Now, yo' got fo' foles dataway. Now aftah yo' fole 'em dataway, yo' take an' yo' fole it ag'in. Dat's five. An' yo' fole disaway. Dat's six. An' fole dataway. Dat's seven. An' fole disaway. Dat's eight. See? An' yuh last fole, de ninth fole, it'll be about dat big. Dat's yuh las' fold. An' yo' fole jis' lak dat. Dat be yuh las fole an' it's goin' tuh be jis' - not a bit biggah dan what de needles, de length of de needles are. See, when yo' git through foldin' dat, dat'll be de length of de needles.

Yo' put dat in yuh pocket, or yuh pocketbook rathah. An' now yo' got dat in yuh pocketbook, be sure dat chew got anothah small piece of coin dat chew kin put wit dat besides dat silvah dime yo' already have. Now, if yo' got anothah silvah dime, yo' put dat in de pocketbook wit dis othah stuff dat yo' jis' finished. Yo' put dat wit dat. Now, dat *steel dust* an' dose two silvah dimes, an' dose needles is tuh draw money, see. Yo' kin go an' shoot dice, play cards, anythin' yo' want. Yo' needn't tuh worry. Yo' might a-go dere an' lose de firs' dollah yo' have, yo' might even lose de firs' fifteen or twenty dollahs. Don't worry about dat. Yo'll make dat back in de nex' two plays yo' make. Yo'll make double of dat, yo'll make triple of dat. Dat *steel dust* an' dem dimes an' de needle is done draw yuh money tuh yo'. See. [New Orleans, La., (832), 1247:2.]

8035. Yo' pound it up.

(What do you get?)

Yo' git a bone, any bone yo' git.

(A dead person's bone?)

Yeah. Yo' jis' pound it up. Yo' kin make a powdah. Yo' kin take one bone dat long an' make a thousan' dollahs wuth [worth] of powdah, becuz it don't take but jis' so yo' got one grain of dat bone. De person dat yo' give dat tuh will die wit de same disease dat he [bone owner] died wit. An' soon as he take it he got dat disease.

(7) BONE OF DEAD PERSON WORTH $1000 BECAUSE 1 GRAIN OF THAT POWDER GIVES SAME DISEASE BONE OWNER HAD

(How would you give it to them?)

Well, yo'd have tuh give it tuh 'em in somepin, yeah. If it's any way - de bes' way yo' could, if yo' wus goin' to do dat, if yo' could git tuh any of dere eats, or yo' could git tuh any of 'is coffee, or a drink of likkah or anythin'. Jis' de bes' way tuh yore advantage. But jis' as soon as he take dat he'd have de same disease dat de person dat's daid. [Brunswick, Ga., (1189, small-time *doctor*, has *6 & 7 Books of Moses*), 2008:3.]

(*eb*). TYPES OF BONES FROM THE DEAD

[A few bones-from-the-dead rites were given on pages 543-545, as well as scattered throughout the text. Let us begin with a rite that could have been indexed

under *graveyard* and *graveyard dirt* margin titles on pp.3248-3254:]

8036. An' if someone die an' yo' know 'em good, jis', yo' know, fresh buried, an' yo' git in trouble, yo' go by an' cut off dey left fingah an' put it in yuh pocket an' dey nevah will ket' chew [catch you]. [Waycross, Ga., (1334), 1841:7.]

FINGER BONE - FROM THE DEAD
(1) LEFT - RECENTLY BURIED - KNOWN TO YOU - ESCAPE LAW
(2) LEFT - LITTLE FINGER - FROM DEAD WOMAN - GAMBLING

8037. Yo' git de little fingah of a woman from de graveyard - de bone from de hand of a dead woman - de little-fingah bone, an' take dat an' put it in yuh pocket. An' yo' kin gamble wit dat. [New Orleans, La., (859), 1366:11.]

(3) MIDDLE FINGER - RIGHT HAND

8038. A fellah had ca'd [carried] a daid pusson fingah all de while an' it seem as if he had some so't [sort] of influence wit othah gamblahs. He wouldn't do 'way wit dat fingah.

(Did he carry it any special way?)

He jis' ca'd it in 'is pocket.

(Do you know what finger it was?)

It wus dis second fingah from de thumb, on 'is right hand. [Memphis, Tenn., (915), 1482:9.]

8039. Ah heard dat dey take de *middle-fingah bone* an' if dey wants tuh be lucky.

(What do you call the *middle-finger bone*?)

Uh, dis fingah heah [demonstrates].

(The middle finger on the left hand.)

Yessuh, dis one [demonstrates].

(The third joint. That's the joint right next to the hand.)

Yessuh.

An' dey take dat an' dey let it git hard an' dry, an' dey take den an' dey put dat in de stove an' let it bake till it becomes - it bleaches white an' lak crumbly. Den dey takes it an' dey crumble it tuh ashes. An' dey take dose ashes, take de ashes from dat middle fingah, an' den dey take de ashes of a dove's laig, of dis lef' laig, an' dey take dose two ashes an' put 'em tuhgethah, an' den dey put lodestone in dere. An' aftah dey put de lodestone, den dey take den an' dey put dis silvah; not de liquid quicksilvah, [but] yo' know dis silvah dat's kinda lak dey shake it out jis' lak powdah. An' dey take dose three thin's an' dey mix 'em all tuhgethah.

(4) MIDDLE FINGER - LEFT HAND-JOINT NEXT TO HAND
BAKE - CRUMBLE TO ASHES - ASHES OF DOVE'S LEFT LEG
MIX TOGETHER AND WITH LODESTONE AND *SILVER DUST*

(The silver is just like a powder you mean. It's a silver just like powder?)

Yessuh, grind it tuh a silvah powdah. Yo' know, not de quicksilvah whut chew po's out, whut chew po' lak watah. An' dey takes an' dey mix dose three thin's tuhgethah an' dey say dat it will cuz dem tuh have powah an' dominion ovah me tuh rule 'em.

(A man would do that to get power over another man?)

Yessuh. [Fayetteville, N. Car., (1412), 2540:1.]

8040. Take dat bone [demonstrates].

(This bone from a dead man.)

Dis must be off de dead man. It must be his fo'th fingah [demonstrates]. (Next to little finger on left hand.)

Dat's right. Now yo' take dis an' yo' grind it intuh dust. Den yo' git chew a piece of lodestone. Den yo' git yuh silvah dime an' sew it up in a sack an' take yuh some honey. Yo' know [what they] calls honey, don't chew? Well, yo' take yuh honey an' yo' set it in a saucah - po' yuh honey in a saucah an' jis' put dat sack in dat plate [saucer] an' let it soak good. Turn it ovah, yo' undahstan'. An' dat makes yuh successful in gamblin' propositions. [New Orleans, La., (815), 1151:1.]

(5) 4TH FINGER POWDERED - LODESTONE - SILVER DIME SEW INTO SACK - SOAK IN HONEY - GAMBLING LUCK

8041. Well, ah've heard fo' luck, if a person wanted to git lucky an' make plenty of money, yo' know, jes' if someone died yo' know. An' cut dat li'le [fingers] right in de second joint, cut dis fingah from de second j'int [demonstrates].

(The left hand.)

Yes, from de left hand, an' burn it until it come jis' white, jis', yo' know. An' jis' take it an' put it in a eel skin, fresh eel skin, an' [or] jis' keep it round [wrapped up] wit snakeskin. Plenty good luck long as yo' live.

(6) LITTLE FINGER - SECOND JOINT - LEFT HAND WEAR IN EEL OR SNAKE SKIN SACK ABOUT NECK

(Keep it where?)

Round yore neck, yes in a piece of skin.

(You tie it around your neck with a string or something?)

Yes, sir, let it hang down around about de middle of yore chest. See.

(What sort of luck is that supposed to give you?)

Well, it be fo' luck tuh git a job, or win money, or speed-up doin' anything yo' wanta do. [St. Petersburg, Fla., (1043), 1692:11.]

8042. Yo' kin take a pusson's skull attah dey daid, thirty days attah dey daid. [Nothing more is said about skull.]

If yo' kin go tuh de graveyard an' turn de casket roun' an' yo' kin take one clip off de end of dis fingah, an' carry it back tuh dey house an' bury it tuh de steps - dat's wherevah dey come from yo' know, or anybody dat yo' have anythin' ag'inst - dat's about nine days aftah dey's daid, jes' take de fingah off, jes' so yo' git one j'int, an' yo' bury dat at de do'steps an' say, "Yo' leave," jes' lak dat, an' bury it down. If yo' don' believe it, yo' try it, an' it will be dataway. Wit de fingahnail up facin' de house, jes' lak dat, an' dem people have tuh move. Nobody will nevah stay at dat place. AH KNOWS TWO PLACES RIGHT NOW IN TOWN NOBODY BEEN ABLE TUH STAY IN LONG AS AH'M IN TOWN.

(7) 9 DAYS AFTER BURIAL - CLIP OFF 1 FINGER JOINT BURY AT VICTIM'S DOORSTEP SAYING "YO' MOVE" FINGERNAIL FACING HOUSE - PEOPLE INSIDE WILL MOVE

(All you do, you just go out there and just take this finger and bury it in the door. You don't do anything with the skull?)

No, yo' ain't gotta do nuthin wit de skull tuh do dat. [Fayetteville, N. Car., (1438), 2608:6.]

8043. Take de dead man's bone, take fo' of 'is fingahs. Yo' see, dese: one, two, three, fo' fingahs here. An' take each one of 'em j'ints. Yo' undahstand. Yo' take de end of dem fingahs, aftah all de meat's done faded offa dem.

(Either hand?)

No, no, take off de right hand.

(All right.)

Dat's 'is *gamblin' hand*, makes a *gamblin' hand* outa it. Dat's tuh make yuh win, undahstand. Dat's supposed tuh make yo' lucky, make yo' win. Take dem fo' fingahs here an' dey chip 'em right in half. When dey chip dem fo' j'ints in half, dey puts 'em intuh a li'le bag, yo' undahstand. An' put some *steel dust* in dere an' lodestone an' six needles, gold-eyed needles, an' sew dat up an' give it tuh yuh. Call dat a *lucky hand*.

(8) 4 FINGERS - TIP-END JOINTS - RIGHT HAND - IN BAG WITH 6 NEEDLES - LODESTONE - *STEEL DUST* CALLED *GAMBLING HAND* OR *LUCKY HAND*

(For gambling.) [New Orleans, La., (850), 1313:9.]

8044. Git a dead man's fingah in gamblin' or anythin', any luck; can't beat 'em or nuthin.

(Which finger do you take of that dead man? Any finger?)

DOG FINGER Yo' take dat one [demonstrates].

(You take the index finger of the right hand. By the way, what is the *dog finger*? What is it? You have heard of it?)

Heah's de *dog fingah*.

(Oh, that is the *dog finger*, the index finger.) [Waycross, Ga., (1074), 1737:7.]

8045. Ah hear 'em say yo' could take a daid man's fingah an' tote it in yore pocket an' it be good luck.

(For what?)

Fo' gambling.

(Any particular finger that you know of?)

Dey say de *dog fingah*.

(Which is the *dog finger*?)

Dat de *dog fingah* [demonstrates].

(You take - the index finger is the *dog finger*.) [*Dog finger* is also mentioned elsewhere in *Hoodoo*.] [Waycross, Ga., (1066), 1724:16.]

8046. An' den, yo' could take a dead man's fingah.

(A dead man's finger. Which finger do you take?)

The *decical fingah*. It's de only fingah dat is any good [demonstrates].

(Which hand is that?)

The right hand.

(But the little finger of the right hand.)

Yes, an' dis j'int.

(The first joint.)

Yeah - no - yeah. Dis one, de second j'int. Dis [demonstrates] de firs' j'int an' dat's de second j'int.

DECICAL FINGER AND HAND OF DEAD BABY

(I see, the second joint at the top of the finger. All right.)

An' yo' take dat an' carry it wit chew in yuh pocket. Ah could come right tuh yo' an' long as ah has dat, but ah have tuh have - now, dat's de *decical fingah* of de dead man. Ah have tuh have mah *decical fingah* on dis bone in mah hand, yo' see. See, ah'm goin' have mah hand shut, but ah gotta have mah fingah right on dere, mah *decical fingah* tuh, right on dis bone. Ah could come tuh yo' an' ah say, *loan me a dollah, loan me five dollahs*. Yo' will be, yo' couldn't hesitate at all.

(Almost anything you want, you get.) [Richmond, Va., (431), 386:5.]

8047. Yo' kin [take] a person's bone outa his laig, a li'le small one of 'is bones. Take a strand of 'is hair, live person's hair, whoevah yo' want, an' wrap it aroun' dat bone. An' yo' take dat bone, if yo' don' want tuh bury it, yo' kin

put it in a close [or dark] corner wit de hair aroun' it, yo' know, an' whutevah yo' wish fo' - if yo' wish dose person tuh die or whutevah yo' wish fo', den at [after] de six week dat wish will come true. Wit de hair wrapped aroun' dat bone, becuz if yo' wrap dat hair roun' de bone, it won't be long fo' dat DEAD BONE WILL TURN DAT STRAN' OF HAIR WHITE. Yo' kin notice it. It will turn dat stran' of hair white. [Mobile, Ala., (688), 957:1.]

LEG BONE - WRAP VICTIM'S HAIR ABOUT - BURY IN DARK CORNER
WISH - 6 WEEKS HAIR TURNS WHITE AND WISH COMES TRUE

8048. Yo' know what dat candle's fo'?
(No.)
Dat candle's fo' gamblin' purposes.
(Well, how would you prepare anything of that sort?)

NOSE BONE - BRIDGE OF NOSE FROM WOMAN
BURN 2 WHITE CANDLES OVER - SAY NOVENA
WRAP GARLIC ABOUT - SEW INTO RED FLANNEL
GAMBLING HAND - RUB HAND ON - THEN OVER FACE

Well, if yo' kin git de bone of a dead person - de bes' thing dat yo' kin use from a dead person, if yo' kin git dat bridge of de nose, what's in a person here. If yo' would put it in...[I interrupt.]

(You mean the bridge of the nose?)

Yes, dat bridge in de nose. If yo' kin git dat an' take dat an' put it in, go tuh an' make a novena[!] ovah dat, an' burn two candles.

(Well, after you get that bridge of the nose, where do you make that novena? In your home or in the church?)

In yuh home.

(In your home. Then what do you do?)

Den yo' set two candles tuh burn.

(You mean two candles before, or near it, or what?)

Two candles ovah it - undah whatevah yo' got de candles in burnin', have it. Have whatevah yo' got de candles in big enough so dat de wax from de candle will run right down in dat containah what it's settin' in. An' have dis bridge of de nose undah dat containah. Yo' undahstan'? An' let dose two candles burn out ovah dat.

(What sort of candles do you use in a case of that sort?)

Yo' kin use two white candles.

(I see. All right, go ahead.)

An' yo' wrap dat bridge of de nose of dat person wit one piece of garlic. Divide it an' tie it aroun' de bridge of dat nose, an' sew it in red flannel. An' let dat person keep dat piece of - dat in dat pocket, an' when dey go tuh a gamblin' house, or any place tuh gamble, rub dat ovah dere hands an' den rub dere hands ovah dere face, an' put it back in dere pocket. An' dat's all dey've got tuh do wit it.

(That's a *gambling hand*?)

It's a *gamblin' hand.*

(I see.) [New Orleans, La., (828), 1215:6.]

8049. Ah hear'd about dey gittin' de bone, de haid part.

(A bone from the head?)

Yes, sir. Ah hear'd dat dey go out an' git dat, goes out dere an' dig it up. Git de haid of a pusson. An' when dey git de haid of a pusson, beat up dat an' make some kinda diff'ren' li'le thin's dey calls *hands*, so dat dey have good luck an' all dat. Dat's what dey do wit dat. [For headbone *see also* pp.38, 282 & 283.] [Charleston, S. Car., (near 535), 648:4.]

HEADBONE OR SKULL

8050. (Did you say they could kill you with graveyard dirt?)

Yes, not with graveyard dirt eithah. When yo' spoke of it, ah remembah now about puttin' things in peoples. Yo' kin take powdah from a graveyard - yo' know, aftah a pusson been daid so long. Well, say if yo' wanta put a daid man's bone...Have yo' heah of peoples puttin' daid man's bone in peoples?)

(No.)

SKULL BONE POWDER IN FOOD *FERTILIZES* IN STOMACH
PUTTING A DEAD BONE INTO VICTIM'S BREAST

Now yo' take a pusson dat's been daid. Now, firs' yo' kin take de haid or skull, a man's skull, aftah he's been daid fo' yeahs. Yo' kin got [go] out some place an' find a skull. Scrape de skull off, jis' scrape an' scrape until yo' git a powdah. Yo' know as yo' scrape, an' it's ole, yo' gonna git a powdah off of it. Well, yo' kin take dat powdah, or a woman or man kin do it. If yo' wanta put it in a woman, yo' [a man] kin do it; if a woman wanta put it in a man, she kin do it. All right, chew take dat powdah an' yo' mix it up [in] bread or in tea or in coffee, jis' where it won't show. Mix it up good wit sugah, where it won't show. An' let 'em drink dat. An' when it gits down intuh 'em, dat stays moriced [moist] see, an' dat bone will jis' fertilize. Dat dust will fertilize intuh a bone. Dat bone will clog right up tuh here [demonstrates].

(Right up through his breast.)

Right up through 'is breast, an' if yo' don't fin' some way tuh git it out of 'em, it will kill 'em. Evah time he breathe yo' kin jis' see dat bone jis' up in 'is breast. Yo' see dat bone by bein' moriced [moist] in yuh stomic, well dat cuzes dat powdah tuh fertilize intuh a bone, an' dat keeps dat bone in here. [St. Petersburg, Fla., (1045, excellent informant), 1698:5.]

8051. Ah heard dat yo' kin go tuh de graveyard an' git one of dese bones. If it's a sinnah, yo' kin take de bone off 'is right foot, de *big-toe bone*, an' take it an' put some black peppah an' salt an' cayenne on it. Dat's fo' gamblin'.

(How would you handle that, then?)

TOE BONE: *BIG TOE BONE* OF SINNER'S RIGHT FOOT
SEW INTO BLACK RAG WITH SALT - BLACK AND RED PEPPER
AND BLUESTONE - UNDER STEPS 9 MORNINGS - THEN
OVER DOOR PERMANENTLY - FOR GAMBLING LUCK

Well, yo' jis' go an' dig it up, see. Ah ain't nevah tried dat now. Go an' dig it up, see, an' cut dat bone off. Yo' have tuh git a saw an' saw if off. Saw dat bone, dat j'int dere. Saw dat off an' git chew black peppah, salt an' bluestone, see. Well, yo' carries dat home dere an' let it stay undah yuh step fo' nine mawnin's, see. Well, yo' take it den an' put it up ovah de do' - jis' lak yo' sleepin' in dis room, an' put it up ovah de do' an' let it stay dere den contin'ly [continually]. But yo' have tuh sew it up intuh a black rag, see. Let it stay dere contin'ly an' den yo'll be lucky in gamblin'. [Waycross, Ga., (1136), 1848:1.]

8052. Yo' go in de woods.

TOES OF DEAD MAN: 2 NEEDLES CROSSED FOR *SHARP LUCK*
CIRCLE BLACK FISHING LINE ABOUT BOOTLEG WHISKEY
SPRINKLE URINE HERE AND THERE ALONG LINE
USE 3 HOLY NAMES - BACK UP - 5 MINUTE SILENCE
SPIRITS IN DEAD TOES FRIGHTEN LAW MEN - CAN'T SHOOT

Yo' make it tuh de woods, way outa town, an' yo' turn in an' git chew a black line, a thread line - a thread line dat's black, a spool of thread.

(Like a black fishing line?)

Dat's right, lak a black fishin' line. An' yo' turn in an' git chew two needles. Yo' bring it [demonstrates] from heah an' yo' roll dat lak dat, reel it out from heah, jis' lak yo' stealin' dis whiskey. Jis' lak yo' in dere stealin' dis whiskey, yo' draw dat fishin' line, see, right on out. Yo's right in heah. Yo' be settin' heah, an'

yo' draw dat fishin' line right on out. Well, yo' git den an' yo' stop an' yo' have a li'le yore watah in a tin can, yore pee in it already, an' yo' po' [pour] dat right down. Evah time yo' stops it [the line] po' it down. All right, yo' keep right on runnin' [out the line] an' go a certain distance. Ah [would] say yo' go about, aw jis' a short step, yo' know, aroun' an' den yo' stop an' yo' drop a li'le bit of it [urine]. Well, yo' keep right on a-runnin' [the line] an' see, yo' stop an' yo' drop a li'le of yore pee dere. An' yo' keep right a-runnin' an' yo' stop ag'in an' yo' put a li'le pee dere. An' yo' git right back where yo' started off an' put some mo' yore pee dere.

[The urine is sprinkled in a circle about his liquor. This is to protect it.]

All right. Den yo' look aroun'. Well, ah did dis *In de Name of de Father, de Son an' de Holy Ghost, dat ah may rest from all evil, an' dat ah may die* [several words], an' chunk it on away. All right, den yo' back up an' yo' git up on dis lak dis heah. Yo' back up off it, see, where yo' stop at. Yo' backed up an' yo' look at it [your whiskey]. Yo' stop five minutes an' yo' don't say a word. Yo' look at it. Den yo' walk back up to it an' yo' look at it ag'in. Den yo' back up. Den when yo' back up yo' look in dat direction an' jis' turn an' look an' jis' walk in dat direction. An' when yo' git out in dat direction, yo'll have a seat an' set down dere jis' a few minutes an' look at it. Don't say a word. Jis' look jis' fo' a few minutes.

Den yo'll leave from dere an' yo'll go tuh a graveyard. An' if yo' kin git holt of a man's toes, yo' git holt of about fo' or five of de toes tuh fo'k [fork into the ground] roun' [the goods for sale]. Yo' stick 'em in de ground, yo' know, round [the liquor], yo' see. An' den yo' say, *Ah hope dis will be a fence fo' all* [*to keep everyone away*], *In de Name of de Fathah, Son an' de Holy Ghost.* Well, devils [evil spirits] will be dere, see an' dat will keep dem dere [those] mens [*law men*] from comin' in lookin' fo' yo' makin' dis whiskey. Dey drove [are driven] away [by this protection] but yo' dere, but yo' know who dey are. See, yo' keep 'em drove away, but chew stay dere, but dey cain't stay dere. DEY'LL BE FRIGHTENED. WHEN DEY COME AN' CREEP AN' STOP, BEGIN TUH LOOK, DEY'LL GIT FRIGHTENED. SOMPIN WILL HIT 'EM ON DE BACK, SEE, AN' DEY'LL GRAB DEY PISTOL AN' TURN ROUN' AN' DERE'S NUTHIN. YO' HAVE HEARD OF THINGS SLAPPIN' PEOPLE. AH KNOW YO' KNOW.

(You said you get two needles. What did you do with those needles?)

Yo' take dose two needles - yo' take dose two needles an' yo' put 'em up on top of dis heah stove, jis' set 'em up dere. See, dat's tuh mean fo' *sharp luck.* Yo' carry dem needles fo' *sharp luck.* Yo' put dem needles up dere an' yo' cross 'em, see. Now, dem needles is dere fo' dem devils. See, dem needles is dere fo' dem devils, undahstan'. Dem needles is goin' p'int [point] at dem devils, undahstan'. WHEN AH CALLS DEVILS, DEM GUYS COMIN' IN DERE GOIN' TRY TUH RUN YO' OUT. WELL, AH WANTA HAVE DEVILS DERE STRONGAH AS DEY IS, an' dem needles goin' hold 'em, dey is *crossed*, undahstan'. Well, ah'll look roun', see, an' put it dere, an' den got de stuff from de graveyard, yo' see, done got dem folk's toes, dem daid toes if it ain't nuthin but de bones. Ah got de toes. Well, ah done named dem, see. Ah name, jis' say, *de Fathah, Son an' Holy Ghost, dat dey may keep 'way all devils.* Well, when dem othah devils [law men] come, see, up dere tuh ketch me an' carry me down an' lock me up in jail, dese things will keep dem parties off. DEY CAIN'T NEVAH GIT IN DERE, DEY'S ALWAYS SCARED OUT. AN' EVAH TIME DEY PULL OUT DEY PISTOL AN' GO TUH SHOOT, DEY'LL LOSE IT OR SOMPIN, DEY CAIN'T SHOOT. [Fayetteville, N. Car., (1442a), 2612:5.]

WOMAN BONE: SMALL *TOE BONE* - 2 *FINGER BONES*

8053. Well, ah've toted mahself in cologne fo' luck, a woman bones. Her small toe bones an' den her

fingah bones, dese heah two fingahs heah [points].
(The two middle fingers?)
Dat's right.
(What did you *tote* that for, what kind of luck?)
Luck in gamblin' an' luck fo' sellin' whiskey. [Fayetteville, N. Car., (1428), 2577:10.]
8054. Well, yo' take a bone, say dis *wrist bone* here [demonstrates].
(The left wrist.)
Yeah. Yo' take de left wrist. If it's a evil person, say like some fellahs ah might recite yuh [or their] name fast: "George Bohall," "Up-jump, de Devil" [etc.]. All dose fellahs had police records, bad. Dey got kilt, dey died bad. Dey had tuh hold 'em down. Well, yo' take his bone an' yo' would bring it ovah tuh de house, an' yo' have what yo' call *de dead pot*.

WRIST BONE: FROM EVIL PERSON WITH POLICE RECORD GOT KILLED - 3 HICKORY STICKS CROSSED - SET ON *DE DEAD POT* - A FIRE - TURPENTINE - LINSEED OIL DEMAND WITH CONTROLLING POWER EVIL SPIRIT TO KILL

(Dead what?)
Have a little pot about dat high, what de women use fo' *po'in'* [pouring] *on*.
(For what?)
Fo' *po'in' on*, tuh keep dere comb warm when dey are straight'en' [straightening] women's hair. Well, dey got a small little pot lak dat. It's a little stove, yo' know.
(Yes.)
Well, yo' take dat bone from dat evil spirit [the spirit of the bad man killed] an' yo' take it dere, an' yo' git some good whiskey. Yo' know, an' if he died a drunk. Dose are people dat yo' know [about], yo' know where dey grave, buried at, an' yo' go tuh dat most pahticlah [particular] grave an' git dat bone. Yo' put dat on de fiah an' yo' boil dat. Now, yo' set three hick'ry sticks across dere an' yo' set dat right on top of dat bone. Aftah yo' set dat on dat bone, why yo' take whiskey an' yo' po' ovah 'im, po' ovah dat mos' pahticlah bone. An' aftah yo' po' it ovah 'im, yo' demand 'im tuh go an' kill So-an'-so-an'-so.
(I see.)
An' dey goes on an' yo' do's de work.
(I see.)
Or else, yo' wanta, say, run 'im ovahbo'd [make him jump overboard], let 'im, let a automobile run ovah 'im. Yo' always place him in a place dat he'll git kilt.
(I see. You cross those hickory sticks?)
Cross 'em across.
(And then when you - this [I demonstrate] is your pot. Are the bones in the pot?)
No, dat's what de sticks are dere fo'. Supposin' de pot about dis size [demonstrates]. Well, yo' place [demonstrates] one here, one dere, an' one here. An' den yo' place de bone right 'cross dere lak dat [demonstrates].
(Oh, across the sticks.)
Across de sticks. Dat is tuh [I interrupt]...
(Then what do you do with the pot?)
Well, yo' mos'ly use a li'le turpentine an' linseed oil in dat pot - turpentine an' linseed oil in dat pot. But yo' start yuh fiah slow, jis' so, so she [pot] make an ord'nary steam. Dat is tuh keep a certain pressure on 'im. Den yo' demand 'im wit *controllin' powah*, say, "Ah demand yo' wit *controllin' powah* tuh go ovah an' do such-an'-such a thing. Go ovah an' kill Such-an'-such a one."

An' yo' [the spirit] must do so.
(I see.) [New Orleans, La., (819), 1171:2.]

THE THREE GREAT SUBSTITUTES FOR HUMAN BODY

[As we have seen, there are many substitutes for the human body: (1) anything that came from the body, such as blood, semen, urine, excrement, sweat, spit, hair, fingernails, toenails, and footskin; and (2) anything that has touched the body, especially clothes. In this division we shall examine three entities that are not a part of the body and yet preeminently represent it - *photograph* and *name* and *letters and handwriting*. Of these three, name already has occurred so many times in the preceding rites, I shall start here with photograph.]

1. PHOTOGRAPH

8055. Well, de pichure - see, lak mah pichure an' yuh pichure, it's in a frame, in a big frame....Take dat pichure an' put it intuh a basket upside down, an' aftah dat, about three or fo' days, yo' begin tuh have a misery in yuh haid an' yo' don' even know whut it is all about. Come tuh find out, de pichure lak dis will run yo' stone crazy, if yo' don' go see [a *doctor*] about it right away...[I turn off machine too soon].

BASKET - FRAMED PHOTO UPSIDE DOWN IN

(You put this picture into what?)
Intuh a basket. Put chure face upside down, any kinda basket, turn yo' upside down. [New Orleans, La., (1561), 2858:1.]

8056. Sleep on it [a photograph] with the nights and the person can't rest and they'll just be dreaming and thinking of you. See? That'll make them think of you all the time. [Elizabeth City, N. Car., (557), 438:9.]

BED - SLEEP ON PHOTO

8057. During my childhood days I heard that a sick person who was very troublesome and worried them and worth a little money, the only thing you could do [to kill this person and] to stop the law from coming into it: This person went to a *hoodoo*, and he told her to take this person's picture and turn it upside down under the [sick] bed and watch its effect. In three days the person was a corpse. You turn a photograph down like that, and you watch the person and see if he don't get weaker every day. When you lay it down you are turning the life down like that. [Fredericksburg, Va., by Ediphone.]

BED - PHOTO UNDER - 3 DAYS

8058. Well, sho' [sure] but it's gotta be on tin [tintype]. Yo' take de one dat's on a tin. Yo' kin take dat photograph an' yo' kin take it an' lay it up undah yore bed fo' nine days an' night, an' dat photograph will fade. Dat photograph will fade away an' de people gona disappeah. Dat's when yo' want 'em tuh disappeah outa yore sight. Dat's when dey bothahin' yo'. Well, yo' take dat an' lay it undah yuh bed fo' nine days, an' de mo' dat photograph fade away, dem people git outa yore sight. [New Orleans, La., (1574), 2896:6.]

BED - PHOTO UNDER - 9 DAYS

8059. I've heard that they could make a person follah them by means of using their pitchure. They claim that they would put that in the head

BED HEADBOARD - PHOTO BEHIND

of the bed, jis' take it an' tack it behind the bed in the headboard. An' that person whose pitchure it is, why [he] will be at their beck-an'-call at any time. [Richmond, Va., (406), 361:3.]

8060. I know what I can do to bring a girl back, if she wants to leave, so long as I got her photograph. I can take her photograph and bring her back.

BEDSPRINGS - PHOTO BOTTOM UPWARDS - CROSSWAYS ON SPRINGS UNDER HEAD OF BED - HEAD AT WEST AND FEET AT EAST FOR 9 DAYS - IT WILL RUST - ALSO TURN COMPLETELY AROUND ABSENT WOMAN WILL RETURN HOME - THEN WEAR IN HIP POCKET

Well, I'd take the photograph, you see, and I'd put it bottom upward, you know, crossways underneath the head of the bed. I can take the photograph and put it under the head of the bed, bottom upwards, and put the head at the west and feet at the east [photo faces east as does a corpse], you see, and put dat dere for nine days. So when dat nine days are up and that starts to rus' [rust], you take that up and put it in your pocket. Wear in your hip pocket and she'll come back. She won't do nuthin till that rus'es, you see. When you put it, it rus'es crossways, you see, on the springs you know. It rus' with the springs. I don't know [how] it come to bring her back, but it will do it jes' as soon as that starts to rus'. And you take that out and put it in your pocket. The actual pitchure itself had to be against the springs, but it have to be a tintype. You see [demonstrates] the face is up this way and you turn it down [face to springs], you see, and let the head be to the west and the feet to the east [normal position for burial of corpse]. That's according to the direction as she went. If she went east, you do that; if she went west, you put the head den [to the east], jis' ever way she went. You put that [on the springs] underneath your pillow. And WHEN THE NINE DAYS IS UP, THAT THING WILL TURN COMPLETELY AROUND, THAT PICTURE WILL. When the nine days is up and that thing [picture] turns around, she'll come home. [Baltimore, Md., (148), 94:13+85.]

BIBLE - PHOTO - WHITE HANDKERCHIEF - 9TH DAY

8061. They say if someone's away an' you have a photo [of the person], you place it in a white pocket han'chief an' put it in the Bible and they will come back on the ninth day. [Wilmington, N. Car., (162), 74:2+85.]

BIBLE - STAND PHOTO ON HEAD IN

8062. If dis party is off, 'way off, an' yo' wants tuh see dem, well if dat pichure - dey say is a tintype pichure - dat yo' could turn it up on it's haid in a Bible, upside down, an' if dey can, why dey'll come. [Sumter, S. Car., (1355), 2373:5.]

8063. Jes' lak a person wanta *hurt* somebody, yo' know, a lady dat dey don't lak. Dey kin take huh pichure an' take it an' put it in a bottle, an' turn dat bottle bottom upwards, bury it in de ground. An' de mo' dat pichure swell, de mo' she'll swell; an' when dat bottle breaks, de woman would bu'st wide open. Ah've seen dat done.

BOTTLE UPSIDE DOWN - PHOTO BURIED IN

(You simply take her picture and put it in the bottle and turn the bottle upside down and bury it.)

Yes sir, an' de pichure swells an' de mo' it swells, de mo' she swell, an' den she bu'sts open an' die from it. Ah've seen a woman die from dat.

An' de way ah've seen people git live lizards put in 'em, ah've seen dat done. [Savannah, Ga., (1266), 2146:2.]

8064. Yo' know dese cheap photograph where all de stuff kin come off. Ah mean de tintype. Well yo' put dat down in some watah an' all dat stuff shell of. Yo' don't put in so [too] much watah, a li'le bit of watah - see, jis' a li'le on

it tuh soften it. Git all dat out an' yo' put dat in a bottle, see. An' yo' put some perfume in dat, an' den yo' put dere toe-nails, an' yo' puts de bow of de cap [3 ingredients added to photograph water]. Yo' know dat li'le bow at de bottom of 'is cap, li'le roun' bow. Take dat an' put dat in de bottle, an' yo' stop dat up an' bury dat.

BOTTLE BURIED WITH *PHOTO WATER*
BOW OF CAP - TOENAILS - PERFUME

(What will that do to you?)

Dat will kill yo'. [Charleston, S. Car., (504), 553:5.]

8065. [The rites of this margin title give the simple act of burning a photograph, usually in a fire already made. More complicated burning rites will be found later in this section and elsewhere in *Hoodoo*.]

BURN THE PHOTO

Jes' lak yo' have a photograph an' - say ah wuz goin' wit a girl an' ah had 'er photograph. Well, maybe ah'd keep it an' ah'd maybe start goin' wit anothah girl. All right, dis othah girl didn't like fo' me tuh have dis photograph. Ah take de photograph an' throw it in de fiah an' burn it up, an' it makes dis othah girl sick an' jes' lingahin' an' lingahin' 'long. An' firs' an' las' she dies, pales away. [Florence, S. Car., (1299), 2199:2.]

8066. If yo' burn anyone's photograph up, dey will die. [Wilson, N. Car., (1461), 2650:10.]

8067. Dey say dat, but ah nevah seed dat natchel [natural] mahself. But dey say yo' kin take dere pichure, a tintype, especi'ly de tintype, an' yo' kin burn it an' dat person will die.

(Burn it?)

Burn it up.

(I see.)

Jis' take it an' burn it up. An' dey say dey will die. Well, now, ah nevah saw dat done. Ah've jis' heard talk of dat. [Vicksburg, Miss., (756), 1034:7.]

8068. A pusson cu'd take yo' photograph an' burn it. If dey burn it, well yo' jis' absolutely goin' be a man dat git burned. If dey throw it ovahbo'd yo's prak'ly [practically] goin' de same place dat chure pichure went, yo' undahstan'. An' fin'ly [finally] de same dat [who] threw dat pichure ovahbo'd, dat one dat, chew know, gotta come an' git chew. [Charleston, S. Car., (524), 626:1.]

8069. Ah heard dey take de photograph an' throw it in de fire or throw it out somewhere an' do 'way it. An' yo's gone. Say, dey's eithah daid or dey'll travel. [Sumter, S. Car., (1370), 2427:5.]

8070. If dey are 'way from home, dey say yo' kin take dere pichure an' burn it up, an' yo' nevah will see 'em any mo'. Yessuh, if dey 'way from home. Yessuh, if yo' burn up dere pichure, dey'll nevah come back any mo'. [Sumter, S. Car., (1378), 2447:7.]

8071. If anyone take yo' pitchure, dey say dey - jis' DE VAY DEY TREAT YO' PITCHURE, dey say DAT'S DE VAY DAT YO'LL BE TREATED. If anyone take yo' pitchure or burn it up or sumpin lak dat, dey say dat yo'll be treated lak dat BEFO' YO' DIE. [Wilmington, N. Car., (193), 96:2+85.]

8072. Throw it [your photograph] in de fire an' burn it up an' dat'll make yo' fall in de fire an' git burnt. [Wilmington, N. Car., (224), 216:2+85.]

8073. They take your picture and burn it, and take the ashes and take them and hide it, and you will lose your mind. [Fredericksburg, Va., (18), Ediphone.]

8074. They claim that if they burn your picture up you will lose your mind. [Ocean City, Md., (18), by Ediphone.]

8075. Dey burn de pichure up.

(That will kill a person?)

Yes. [Fayetteville, N. Car., (1406), 2527:16.]

8076. [There are many simple statements about burying a photograph. The present ones are given here to establish the margin title. Later in the section we shall meet many burial of photo rites.]

BURY THE PHOTOGRAPH

Dat's accordin' to whut it be taken on, yo' know. If it be taken on tintype, dey kin take hit, yo' know, in de groun'; an' as it fade, dat'll cause yo' tuh fade away. Yo' see, as hit fade away, as [so] yo' fade away. Yo'll git tuh go - look like, yo' know, somebody goin' intuh T.B. or somepin othah.

(Just how do they bury that? Any particular way?)

Jis' - dey kin jis' take it an' jis' bury it anyways, see, an' anywheres, yo' see.

(I see.) [Vicksburg, Miss., (714), 982:6.]

8077. I heard that they could take your photograph and, if the person wanted to harm you, they could take your photograph and bury it; and that they thought you'd have bad luck or some ill omen would befall you. [Snow Hill, Md., (school teacher from near Richmond, Va., one of group interviewed together), 2:5.]

8078. (What do they do with your photograph?)

Dey takes it an' turns it up. Dat's why ah don't give nobody mine. Dey takes it an' digs a hole an' turn yo' on yore face an' bury it.

(What will that do to you?)

Dey say dat kills yo'. [Savannah, Ga., (1272), 2152:1.]

8079. Well, now, dere's two thing ah know dey kin do wit a photograph. Dat ah know. Dey kin go tuh work if dey wanta - if a man lef' dere wife, dey kin take dat photograph an' turn it upside down, an' den yere husban' will come back home to yo'. [Sumter, S. Car., (1362), 2402:1.]

8080. They take them [photographs], they say, and bury 'em in the ground and kill yeh. [Elizabeth City, N. Car., (438), 557:9.]

8081. Ah've heard dat if it's on tin an' yo' bury it, dat gives yo' de headache.

(The photograph.) [Memphis, Tenn., (1521), 2712:10.]

8082. Bury it on de face tuh kill 'em.

(Bury this photograph on its face and that will kill them.) [Memphis, Tenn., (925), 1502:13.]

8083. Dey tell me dey take a person's photograph and buries it. It will run 'em crazy. [St. Petersburg, Fla., (1001), 1617:8.]

8084. Yo' kin git de photograph of me if dere is any dissatisfaction between I an' yo'. Yo' is de woman an' I'm de man, an' yo' kin git mah pichure. [Once again as so many times, I am a guinea pig - this time a female one!] Yo' kin carry dat pichure an' take up about half a tablespoonful of castor oil. Sprinkle de castor oil [demonstrates] ovah de pichure lak dat, turn it down on de face, dig a li'le dirt out de ground an' put it on topa de pichure lak dat. An' I'll go crazy. [For oil on photo, *see later* margin title 9 DAYS etc.] [Charleston, S. Car., (512), 581:4.]

CASTOR OIL - ON PHOTO - BURY FACE DOWN

8085. They take it [photograph] an' lay it flat on its face, an' then take two drops of chicken blood an' cross that, and then pray ovah that: *Our Fathah who art in heaven, hallowed be thy name, let thy kingdom come, let thy will be done.* An' then that will work for you then on your photograph.

CHICKEN BLOOD - 2 DROPS - CROSS ON PHOTO - *OUR FATHER PRAYER*

(What would that do?)

Well, according as they use it, jis' like I said; why then accordin' to what

they wan'a do. If they wan'a be good to you or wan'a be mean to you, or somepin like that, well you could do that, choo see. [The cross is made by dipping the finger into chicken blood twice, each time drawing the stroke of an "X" or cross. Yes the *Our Father Prayer* can be used for evil as well as good.] [New Orleans, La., (812), 1142:8.]

CHICKEN - FEATHER FROM BLACK - ACROSS FACE OF PHOTO BURY FACE DOWN: WISHES - PSALM 36 - PRAYER

8086. Turn 'im [his photograph] down tuh de ground an' make a wish wit dat black hen feathah an' yore wishes will come true. An' at de dawn of day, read a chaptah - read de 36th chaptah of de Psalms of David. Yo' pray tuh God an' ast 'im fo' whut chew want an' yo'll be purtty lucky tuh git it.

(Use the person's photograph. How do you use that black feather? What do you do with that?)

Lay it across de pichure, turn it [picture] down tuh de ground.

(Face it down.) [Little Rock, Ark., (887), 1462:4.]

8087. Like if a lady or a man - a man wouldn't - or a woman wouldn't even *hurt* a woman like herself an' a man wouldn't *hurt* a man like himself. Now, if yo' got a lady friend, say for instance she's gone from here tuh London, England. Yo' cares fo' dis lady, an' she don't care fo' yo'. Yo' wants 'er back. Yo' kin git 'er back. Yo' go, yo' git choo - yo' got 'er photo already. Yo' git chew some *John de Conkah's root*. Yo' git choo some *Mayfair Powdah* [trade name, perfumed powder for body].

CIRCUMAMBULATE PROPPED-UP PHOTO 9 TIMES *JOHN DE CONKAH'S ROOT - MAYFAIR POWDER*

(What kind of powder?)

Mayfair Powdah, an' git choo some *John de Conkah's root*. Yo' take dis *John de Conkah's root* an' dis *Mayfair Powdah*.

(You take the *John the Conquer root* and the *Mayfair Powder*. All right, then what?)

John de Conkah's root an' dis *Mayfair Powdah*. Now, yo' gotta take dis *John de Conkah's root* an' yo' gotta roll it out 'till it git tuh a powdah like dis *Mayfair Powdah*. Supposed tuh sell yo' *Mayfair Powdah* or de othah [*John de Conkah*]. Now, aftah yo' take dis powdah an' dis earth [*John de Conkah Powder*]. Yo' got 'er photo. Yo' go out in some private place at twelve o'clock. Yo' go in de daytime when de sun is beamin' hot. Yo' stan' dis pichure anywhere dat yo' could stand it, even if yo' gotta put a brick down tuh stand it up. Yo' go roun' [circle] dis pichure nine times an' sprinkle it wit dis *Mayfair Powdah* an' dis *John de Conkah's root*.

(Do you have to sprinkle the picture or sprinkle a circle around it?)

A circle around it nine times.

(All right.)

Now, she's in London, England. An' aftah yo' do dat nine times fo' nine days, yo' don't have tuh worry no more. She's gotta come back regardless wherevah she's at. Dat's wit 'er photo.

[I believe the person walks round (circumambulate) the propped-up photo once each day of the 9 days, sprinkling as he goes.]

(Why do you say London, England? Have you ever been there?)

I'se nevah been in London, England, but dat jis' [an illustration].

(I see. WERE YOU BORN IN THIS COUNTRY?)

Well, I WASN'T BORN RIGHT ON DIS SIDE [IN NEW ORLEANS]. I WAS BORN ON DE LOW COAST OF ALGIERS [ON WEST SIDE OF MISSISSIPPI, AN "OVER THE RIVER" PART OF NEW ORLEANS.]

(WHAT DO YOU MEAN *THE LOW COAST OF ALGIERS*? ACROSS THE MISSISSIPPI?)

ACROSS DE MISSISSIPPI RIVAH.

(I see, I see.) [New Orleans, La., (860), 1369:5.]

8088. They say they kin take a tintype of a man or a woman that you're in love with an' turn it upside down in a dark corner an' keep it in the dark. Eventually they will pine away to nuthin an' their thoughts will be on you always. [Richmond, Va., (400), 349:4.]

CORNER - A DARK ONE - PHOTO TURNED UPSIDE DOWN

8089. If a party writes a party a lettah an' sends 'is pitchure in it, an' he take it an' jab both of de eyes out of de party, an' burn two cornahs, dat's bad business.

CORNERS 2 OF PHOTO - OPPOSITE ONES - BURNED
JAB OUT BOTH EYES WHICH COULD CAUSE BLINDNESS

(What will it do?)

Give yo' hard luck de balance of yore days, an' yo' liable tuh go blind.

(What two corners do you burn?)

Burn de right an' left - burn de bottom one left an' burn de top one right. [Sumter, S. Car., (1385), 2464:8.]

8090. Have taken dat [photo] an' put it intuh a trunk. Bury it bottom down, [I] mean face down, an' cut two cornahs offa it an' write de name on de face, "I want chew tuh come home," or "I want chew tuh die." I write dat on de photo, "Want chew tuh lingah." Write dat on de face of de photo. If dat face is down in de bottom of de trunk or down undah a step or anywhere, I could git jis' so I kin git de face down at, neah of de home or in de home...[I interrupt].

CORNERS 2 OF PHOTO - OPPOSITE ONES - CUT OFF
WRITE ON FACE - NAME AND MESSAGE
FACE DOWN - IN OR NEAR HOUSE

(That will have to be written down. Which two corners of the photograph do you cut off? Which two corners?)

Got tuh lay it face dis way, see [demonstrates].

(Which two corners do you cut off now?)

All right [demonstrates]. Cut dis one here, an' cut dis one down here.

(You cut opposite corners.) [Magic of the diagonal, *see* many examples in *Hoodoo*.]

Yes, sir, opposite cornahs. [Savannah, Ga., (538), 656:5.]

8091. Ah've heard dat dey kin take yo' photograph an' cut both cornahs, yo' know, each cornah an' pass it 'way tuh a individual. Jis' lak if ah had yore photograph, if ah was in company wit choo, ah would clip de fo' cornahs tuh it an' jis' put it away in a private place, where no one would git tuh it an' see it. An' dat would always bring yo' person'ly towards me.

CORNERS 4 OF PHOTO - CUT OFF AND THROWN AWAY

(You cut off the four corners. And what do you do with those four corners then?)

What chew do wit de fo' cornahs? Well, yo' kin jis' cast 'em aside. Dey are no good.

(You just keep the photograph.)

Jis' keep de photograph yo'self. [St. Petersburg, Fla., (979), 1586:10.]

8092. I heard 'em say dat dey kin take a photograph an' burn de cornah of it.

(Burn the corner?)

Burn de cornah, bend de fo' cornahs of de photograph dat way. Take de photograph an' jis' take it off an' jis' burn de cornahs. Strike a match tuh it an' burn de fo' cornahs. Take a stick an' pick dat up an'...an' throw dat in de fiah. 'Fore de end of de yeah, why somepin will happen tuh dat man or dat woman.

CORNERS 4 OF PHOTO - BENT BACK AND BURNED OFF

CORNERS 4 OF PHOTO - CLIP OFF
STICK IT IN CRACK - SPRINKLE SALT ON
URINATE ON 9 MORNINGS

I've seen dat thing done mahself. [Petersburg, Va., (443), 413:4.]

8093. If he's gone fah [far] off, yo' could...an' clip each cornah off it [photograph] an' stick it down, yo' know, lak in a crack an' sprinkle table salt ovah dat, an' yo' make urinate dere fo' nine mawnin's, an' he'll be back.

(Just stick it down in the crack?)

Yes. [Wilson, N. Car., (1493), 2663:18.]

8094. Dey say dat she could take de photograph an' nail it up, yo' know, in de fo' cornahs of de wall, an' if de man's off an' yo' [or she] want 'im tuh come back, yo' take it an' [demonstrates] put it in dat cornah, an' dat cornah, an' dat cornah, an' den call de fo' cornahs of de walls, jis' lak no'th, so'th an' east an' west. [They] say in nine days he'll be back home.

CORNERS 4 OF ROOM - IN EACH SUCCESSIVELY NAIL PHOTO
CALL NAME IN EACH CORNER - IN 9 DAYS HE RETURNS

(You only do that once though? You put the photograph in one corner and call his name, then you take that off and put it in another corner. Then you take it off and put it in another corner.)

An' den call de fo' cornahs, jis' lak dey say de *fo' cornahs of de world.* [This expression is from *Revelation of St. John the Divine*, 7:1.]

(But you only use one photograph, and you call each corner?)

An' den call 'is name. Say in nine days he'll be back home. [Fayetteville, N. Car., (1411), 2535:2.]

8095. Yo' kin take a man's pichure or a man kin take a woman's pichure. If yo' wan' de person tuh stay aroun', yo' kin turn it up an' dey'll be aroun' if yo' walk on tuh 'em. If yo' want 'em tuh come rushin' right tuh yo' at once, turn it down. Dat puts 'em on dere haid, dey can't stay away. Den yo' kin take de pichure ag'in an' punch de eyes out, put a "X" in de mouth, an' bury it on de face of it, but punch de eyes out an' dat'll run 'em blind. [Sumter, S. Car., (1384), 2460:1.]

CROSS MARK OF "X" ON MOUTH OF PHOTO
PUNCH OUT EYES - BURY ON FACE - KEEPS HIM NEAR
TURN UP - WALK ON - PERSON STAYS CLOSE
TURN DOWN TO BRING RUNNING - EYES OUT RUNS BLIND

8096. If yo' didn't like a person, take dat pichure an' make cross marks on de eyes an' bury it where yo' often walks ovah, an' dey will nevah bothah yo' any mo'.

CROSS MARK ON BOTH EYES OF PHOTO
BURY WHERE YOU WALK OVER

(Just make a cross over each eye?)

Jis' make a cross ovah each eye an' bury it, yo' know, in de path dat chew trods ovah, an' dey'd nevah bothah yo' ag'in. [Wilson, N. Car., (1493), 2663:3.]

8097. Yo' take de pichure an' yo' plug both eyes out. Den yo' take an' yo' put two cross mark right across lak dat [demonstrates] an' den yo' carry it tuh de right-han' cornah of de house on de no'theast side, an' carry it an' put it undahneat' of de house up on top of de sill an' turn de face down. An' dey'll perish [you] away.

CROSS MARK OF 2 DIAGONAL LINES
JOINING 4 CORNERS OF PHOTO - EYES CUT OUT
RIGHT-HAND CORNER OF HOUSE - NORTH-EAST SIDE
UNDERNEATH HOUSE ON TOP OF SILL - FACE DOWN

(Now, after you cut the eyes out of that picture, you just cross it like that

[demonstrate] twice. You make diagonals across the picture in the shape of a cross like that twice. Then you bury it under - [demonstrate] here's the house and here's the northwest corner. Now, where would you bury it under the northeast corner?)

Yo' jis' put it right along - now heah's [demonstrates] de no'theast cornah. Jis' put it about lak dat, up on top of de sill of de house an' turn it face down. [Sumter, S. Car., (1347), 2329:8.]

CURSE - PHOTO - BURY
KILL A PERSON JIS' AS DAID AS DEY EVAH HAVE TUH DIE

8098. Yo' kin take dat, jis' a tintype. Yo' kin take it an' bury it an' kill a person jis' as daid as dey evah have tuh die. Yo' take it an' carry it out somewhere an' yo' dig a hole an' put it in it, an' yo' jis' curse an' say, "Ah hope dat yo'll die an' nevah come back ag'in." An' bury it. Dat's de way tuh bury an' dey'll die. As dat tintype fade away, why dey'll fade away. Dey will shore die. [Memphis, Tenn., (1544), 2805:2.]

8099. Take de photograph an' put it befo' yo' face a certain time, certain hour of de day, whichevah hour yo' sets. Some of 'em sets seven in de mawnin', which dey claims dat's best. Set dat photo befo' yo' evah mawnin' an' curse it. Point chore fingah at it an' curse it, dey say, whatevah curse yo' may wish, fer seven mawnin's, an' bury it upon its face, face downwards, an' dat curse will come true. [Jacksonville, Fla., (563), 701:7.]

CURSE PHOTO - POINTING FINGER AT 7 MORNINGS - 7 O'CLOCK - BURY ON FACE

8100. Ah heer'd dat yo' could take a photograph an' put, place it in de dark, yo' see. Place it in de dark with peppah an' salt. Sprinkle on dis photograph. Wrap it up an' put it in a dark place. Well, yo' say, throw it away an' it would cuz homes tuh be broken up or somepin lak dat. Ah hear'd of dat, too. [Norfolk, Va., (455), 431:3.]

DARK PLACE - BURY PHOTO - WITH SALT AND PEPPER

DIRECTION IN WHICH SHE LEFT - TURN HER PHOTO IN

8101. Jis' lak mah wife wuz tuh leave me an' go tuh New York or somewhere, an' ah wanted 'er back, an' ah could git 'er photograph, an' could take it an' bring 'er back tuh me, an' all lak dat.

(Well, do you know what they would do with that?)

Dey say dey would take dat photograph an' turn it tuh go from de way she leave home; jis' backward, back. Ah tell how she, de way she leave. Dey could take dat photograph an' turn it, put de face towards de way she went an' de back towards home, an' de face of dat pichure would draw 'er back tuh me.

(That's all they had to do?)

Yessuh, dey jis' take dat. [Sumter, S. Car., (1381), 2453:2.]

8102. Ah heard dat yo' could take yore photograph on a tintype - on a tintype. Take yore photograph, if dey wanted tuh do anything tuh yo', an' keep it layin' on de face undah de do', an' dat'll make his mind, yo' know, ramble. He cain't stay dere, he gotta go. He'll wanta be goin' all de time. Jis' yore mind be's all *aflustery* an' yo' don't know whut tuh do. Yo' ain't satisfied an' yo' cain't do yore work, jis' unhappy.

DOOR - PHOTO UNDER - FACE DOWN
HIS MIND...RAMBLE...BE'S ALL AFLUSTERY

(Why would that cause that?)

Well, de pichure is layin' on it's face. Dat's whut de ole lady tole me. [Memphis, Tenn., (1523), 2716:6.]

8103. Take dat p'otograph an' put it down on de face, an' bury it undah de

doorsteps, an' walk ovah it. Dey say dat person'll jis' be gone. [Wilmington, N. Car., (324), 259:3+85.]

8104. Yo' kin bury it on its face [the picture] at chure do' too, ag'in. Wrap it up in flannen an' bury it down dere an' evah mawnin' fo' nine mawnin's yo' kin hit on it jis' lak dat [demonstrates by stamping foot], jis' as yo' walk, jis' hit on it lak dat, an' dat harms 'em. Yo'll fade away. Ah've seen 'em fade away.

DOOR - PHOTO BURIED AT - STAMP ON 9 MORNINGS

(You just *stomp* [stamp] on it.)

Yo' be goin' but chew fades away tuh nuthin. [Memphis, Tenn., (1547), 2807:6.]

8105. Dey could take yore photograph lak if yo's a long way off. Dey kin take it an' put it at de front do' where yo' live at an' read de 18th Psalm. In nine days yo'll come from where yo' is, ah don't care where yo' is.

DOOR - PHOTO AT - PICTURE PART ONLY
WRITE ON IT PSALM 18 - ALSO READ IT

(How do they put that photograph at the front door? Just what do they do with that?)

Dey will put it right at de front do' an' dey will cut dat, yo' know, jis' de size of yo' photograph - cut dat out, see. An' den would put dat piece right back ovah dat, dat same piece, an' put dat 18th Psalm, yo' know, written on a piece of papah, an' place it ovah dat. An' den dey would read dat 18th Psalm in de Bible. An' den in nine days yo'll surely return. [Waycross, Ga., (1135), 1843:9.]

DOOR - PHOTO NAILED UPSIDE DOWN OVER

8106. Well, if a woman don't like you an' go away, yo' turn it [photograph] upside down [face down?] an' nail it up over the door. It'll bring her back. [Richmond, Va., (364), 301:4+85.]

8107. I've heard tell of 'em takin' yuh photograph - of a tintype - an' buryin' it at cheh do', an' it'a make sickness. Yo' become swollen, yo' know. Yo' jis' run wild, see. An' if anybody kin git tuh it befo' it russes [rusts], why dey kin save yo' - jis' take it up. Dey bury it head-foremost. Dey bury it about, yo' know, about fo' or five inches down in earth, down undahneath yuh do'step.

DOORSTEP - PHOTO BURIED UNDER

(What do you mean by head-foremost?)

De head leans out from de do'. Dat means dat choo'll die an' dey bring yuh out, yo' undahstand. It's bottom upward. [Baltimore, Md., (148), 49:3+85.]

8108. Take a photograph an' dig a hole undah a bottom of a steps, an' turn it down undah dat step right on de face, an' dat will make yo' leave a place where yo' be at.

(How do you mean make you leave?)

Jis' lak if yo' stayin' tuh a house lak dis [where we were sitting] an' dey want chew tuh go, say dey will bury it undah yo' step, undah yo' bottom do'steps. An' dig a hole an' turn it down, say dat will make yo' go. [Savannah, Ga., (1278), 2174:1.]

8109. Dey git hold of dat photograph so as tuh do yo' any harm. Well, dey could take it an' take it home wit 'em an' bury it an' keep it about, say two or three days sompin, somewhere round de do'step. But it ain't nuthin tuh kill yuh or nuthin lak dat. But it will, yo' know, put chew in bad luck or give yo' a bad feelin' or somepin othah lak dat. [St. Petersburg, Fla., (1057), 1716:7.]

8110. Now, if yo' have a fren' - understan' me good - a girl fren' dat lovin' yo' an' she have yore photo. Well, she kin take de photo an' turn it down on de face an' put it undah de front steps, jis' undah de sill of de house, an' dat will make yo' worry a lot about 'er. [Sumter, S. Car., (1348), 2329:6.]

8111. I heard of 'em gittin' hold of it [a photograph] an' buryin' it under the doorsteps so it with de face down, an' makin' yo' leave. [Wilmington, N. Car., (163), 74:4+85.]

8112. Ah've heard dat dey would take dat an' bury it undah de step, dat photo.

(What would that do?)

Well, dat would bring yore lovah back, if he's left. [Waycross, Ga., (1089), 1757:6.]

8113. A person could bury mah photograph bottom upwards undah mah steps an' ah'll run off but ah'll sho'ly [surely] come back, come right back. [Memphis, Tenn., (941), 1523:12.]

DOORSTEP - BURN PHOTO - BURY ASHES UNDER

8114. If a person got a photograph, if yo' kin git it an' burn it up an' have somebody tuh bury de ashes right back undah her steps, well dat will give her bad luck. Dat'll run 'er away from town, make her move out dat house. [Brunswick, Ga., (1188), 2002:7.]

8115. Git a person photograph on a tintype. Ah know dis one mahself. An' yo' stan' it on de edge, put it in de groun' where it will stan' on de edge, an' let it lay dat way 36 hours in dat one position. An' den aftah den yo' go back an' turn it ovah ag'in, see. An' if he's away, he'll show up.

EDGE - STAND PHOTO ON

In de same lak mannah, if yo' wanta kill any person wit de tintype, yo' take it an' yo' lay it flat jis' lak dat on its face an' let it lay dere. In less dan 36 hours dat individual will git sick an' be daid.

(Now, that first way, you put the photograph, you set it up like that [demonstrate]. Is the head up or down, or does it make any difference?)

It doesn't make any diff'rence, jis' so it's settin' up on de edge. An' den de nex' time yo' turn it. [Memphis, Tenn., (1529), 2732:7.]

8116. They kin take a egg, draw their pitchure on dis egg, bury it with the face to the sun, an' it will cause 'em to be in trouble. [New Orleans, La., (789), 1100:5.]

EGG - YOUR PICTURE DRAWN ON - BURY FACE TO SUN

8117. Ah have mah pichure made an' den de person who made mah pichure would bring it an' ah refuse tuh take it out [to pay for it?]. Somebody would take dat pichure an' scratch out de eyes an' turn de head-part down, an' dat would run yo' blind.

EYES - OF PHOTO - DESTROYED

(How do you mean put the head down? Where do you put it down?)

Ah don't know dat. Dey jis' tell me dat.

(Where do you set it down though?)

Yo' jis' set it down any place, anywhere yo' kin.

(You mean on a table or something of that sort?)

Jis' lak yo' walk tuh de house an' set it down tuh de side of de house lak dat. [Jacksonville, Fla., (594), 766:2.]

8118. If it's a tintype, why dey kin kill yo' wit de photograph. Take de photograph an' punch holes in it an' bury it on its face.

(Would they punch that hole any particular place?)

Well, some says punch out de eye part of 'em, but ah don't know personally. But ah know 'em not tuh punch de eye part out, jis' through heah [demonstrates], somepin jis' look lak dey stick somepin through de neck of it.

(Right in the throat?)

Uh-hah. [Memphis, Tenn., (948), 1528:10.]

8119. Ah've heard dat dey could take yo' pitchure from yo' house. Go dere

an' steal yo' pitchure, take it tuh dere house an' put it at anywhere in dere house, an' take anything an' punch de eyes of it out, an' yo'll go blind. [Wilmington, N. Car., (194), 100:4+85.]

8120. Take a straight pin an' scratch de eye of 'em on de photograph, dat will run a person blind. [Wilson, N. Car., (1472), between 2652-2661.]

EYES CUT OUT - BURY PHOTO FACE DOWN IN MOCK GRAVE

8121. De photograph, turn it down yo' know. Yeah, bury it on its face. See heah, cut de eyes out an' bury it on de face, an' walk on off an' don't look back.

(What will that do?)

He'll die.

(What did you say about the eyes?)

Cut de eyes out de pichure. Yo' kin jis' mark cross dem, cut de eyes out. Carry it wherever yo' wanta carry, don't let nobody see yo' [dig a hole], covah it up lak yo' bury a grave. [Waycross, Ga., (1142), 1859:8.]

FACE DOWN - PHOTO BURIED

8122. Wal, ah understand that they take yore photograph, an' they take the photograph an' turn de pichure, de face to de ground, and they bury that. An' then when they do that yo' fades away an' yo' lose yore mind. [St. Petersburg, Fla., (1016), 1642:4.]

8123. Ah've heard of it, de photograph. Yo' kin take it, dey say an' bury it, an' bury it on de face. Dey say when dat pichure rot, why yo'll die. [Waycross, Ga., (1107), 1781:9.]

8124. Well, yo' kin take dat an' yo' kin bury it on de face yo' know, an' yo' kin kill a person lak dat. Yeah, wit 'is photograph, jis' bury it somewhere on de face. An' tell me, say yo' kin run 'em crazy wit dat. [Brunswick, Ga., (1177), 1990:6.]

8125. Take de photograph an' yo' know, keep it turn on its face an' yo'...

(What will that do if you turn that photograph on its face? [Pause.] What will that do? [Pause.] You said it would make them come back, didn't you?)

Yeah, dat whut ah said. [Sumter, S. Car., (1359), 2393:5.]

8126. About dat photograph, ah had it done tuh me.

(What did they do with it?)

Dey done take dat photograph an' turn it on de face, an' if dey kept it on de face, dat's so yo'll be suffahin' a while an' die. Dat's what dey said tuh me an' ah found out. [Charleston, S. Car., (527), 633:2.]

8127. Jis' lak if yo' husban' happen tuh leave yuh, yo' could take his pitchure an' lay on its face an' dat'll bring 'im back. [Wilmington, N. Car., (187), 88:2+85.]

8128. Take a tintype, if yo' kin git a tintype, a pastebo'd don't do nuthin. But yo' kin take a tintype an' yo' kin take an' bury dat, yo' know, wit de face turned down tuh de earth. An' when dat pichure molds away, den yo' molds away.

(I see.) [New Orleans, La., (783), 1086:3.]

8129. (What are you going to take now?)

Yo' take his pichure. Now yo' gon'a jis' take dat pichure an' yo' know jis' whut tuh do. Yo' take dat pichure an' turn it upside down, jis' turn de face tuh de ground an' yo' bury dat. Dat's whut yo' do wit dat. Whut'll happen? Jis' lak it fade away, he'll fade away. [Algiers, La., (1593), 2993:8.]

8130. If dey got holt of yuh photograph, if it wus a tintype, an' put it down, bury it on de face, why yo' wouldn't live long.

(I see.) [Vicksburg, Miss., (717), 987:11.]

8131. Depends on de type of pichure it is. If it's a tintype pichure, dey kin make dat person jis' fade away until dey jis' go intuh skin an' bones, an'

event'ly [eventually] jis' tire away tuh nuthin, by bur'in' it face down. [Memphis, Tenn., (973), 1576:3.]

8132. Dey take yer photograph, an' dey take it an' yo' know, an' turn it down an' place somepin [a weight] on it yo' know, an' keep it turnt down. An' den, dey tell me dat will cuz people tuh lose dere mind lak dat. [Waycross, Ga., (1091), 1758:14.]

FACE DOWN - BURY PHOTO - WEIGHT ON

FACE DOWN - WRAP PHOTO IN CLOTH AND BURY

8133. Dey take yer pichure - ah don' know it [from experience] but ah heah 'em say dey take yer pichure - an' wrap it up in a cloth an' bury it on de face, an' dat will kill a person. [Memphis, Tenn., (1524), 2721:7.]

8134. Ah've heard dat a woman could take yer photograph an' wrop it in one of 'er undahpieces an' turn it down on de face, an' as long as it lay dere, why dey say yo' can't do anything wit no othah woman but 'er. [Waycross, Ga., (1067), 1726:12.]

FACE DOWN - PHOTO SHE WRAPS IN UNDERPIECE - BURIES

FACE DOWN - PHOTO BURIED - *GO TO A HOODOO TO DO IT*

8135. Dey take dat pichure an' bury it on de face an' as dat pichure fade away yo' will too. Dey have tuh go tuh a *hoodoo* tuh do it. Dey cain't do it demselves dō [though]. [Memphis, Tenn., (930), 1511:17.]

8136. Photograph, dey buries dat on yuh face. Go ovah tuh de cemetery an' bury it on dey face, wit de face turned facin' hell. Say, "Hell is now undahneat choo." (What will that do?) Well, accordin' if yo' put it deep, why den it will kill yuh; an' if yo' don't put it deep, why it will always make yuh in a lingahin' pain. [I make a one word comment about informant after he leaves: *drinking*.] [Charleston, S. Car., (515), 601:2.]

FACIN' HELL SAY "HELL IS NOW UNDAHNEAT CHOO"

8137. Yo' kin take a person pichure - if yo' wan' dat person tuh love yo' an' don' love nobody else but chew - yo' kin take dat pichure an' in yore home, if yo' kin git aholt [a hold] in de ceilin' of de buildin' an' put a nail, a brand-new tenpenny nail, right through dat pichure an' nail it right up ovah de fiahplace, on de studdin' up dere, an' put de ceilin' back on it, in nine days yo' kin handle dat person any way yo' wanta. [We learn about the condition of some houses: *if yo' kin git a holt in de ceilin'...put de ceilin' back on it.*] [Sumter, S. Car., (1366), 2413:1.]

FIREPLACE - NAIL PHOTO INTO CEILING OVER 9 DAYS AFTERWARD - YOU CAN MANAGE PERSON

8138. Dat photograph, yo' ain't gotta do nuthin wit dat but one thing. It gotta be taken perfect though [be a real photograph] see. Jis' lak dese *li'le snappahs* [*see later*], *li'le snappahs* don' do yo' no good. Yo' gotta take dat photograph an' turn it upside - backside - jis' lak as if dis [points to] wus yer chimley heah. Yo' lifts one of dose bricks an' put it [photo] undah dose bricks upside down. But long as yo' got dat upside down, de pusson dat dat photograph is belongin' tuh will nevah be no good. Yo' gotta turn it upside down. [If I remember correctly, this is the only place where a *snapper*, snapshot, is mentioned. A photograph by a professional photographer must be used.] [Charleston, S. Car., (520), 620:10.]

FIREPLACE - BURY PHOTO FACE DOWN UNDER BRICK OF

8139. An' den yo' kin take dat man photograph an' yo' kin take it an' bury it in de hay [I mean] in yo' fiahplace undah a brick. An' in buryin' dat undah a

brick, when yo' put dat down dere yo' turn 'is face down an' say, "Ah want chew tuh stay down heah" - call 'is name - "an' ah wan' chew tuh stay down heah. Ah wan' chew tuh come undah mah command, to do as ah say do, *In de Name of de Lord*, bring peace an' love in our home." An' jis' put it down dere, an' as long as yo' got dat pichure buried in yo' fiahplace, de fiah, if he nevah move it [photo] he'll always be humble down undah yore feet.

FIREPLACE - PHOTO UNDER BRICK OF - FACE DOWN
CALL NAME - TALK TO IT - *IN NAME OF LORD*

(Just how do you put that picture down in there?)

Yo' jis' turn it down as yo' take up a brick, yo' turn 'is face down. [Savannah, Ga., (1256), 2128:6.]

8140. Take dey photograph an' git dis gunpowdah out of a shell, wit sulphuh an' salt, an' go out in de field or in de house, wherevah yo' want to. Co'se de gunpowdah makes sech a noise. Yo' kin put dis pichure face down on dis an' make a fiah undah it.

FIRE - FIREPLACE OR STOVE - PHOTO FACE DOWN
GUNPOWDER - SULPHUR - SALT - GRAVEYARD DIRT
TELL INGREDIENTS WHAT TO DO

(Face down on what?)

On de fiah. See, yo' make a fiah an' den yo' put dis pichure face down on a piece of papah wit de gunpowdah an' sulphuh, an' salt an' graveyard dirt. Tell it dat, "Ah want chew tuh run dis person away. Ah want chew tuh kill 'em." But mos'ly tuh kill de person. When de fiah ketch on de pichure, it will kill de person. [Fayetteville, N. Car., (1419a), 2557:5.]

8141. Now, if yo' wanta kill somebody wit dat, yo' take de photograph. Yo' don' wan'a use but jis' part of it. Jis' take off, if it's got a foot, yo' know some got a whole photograph, some got jis' a part, some got jis' de haid. Some got jis' de body, some got de whole an' some got jis' de haid. If yo' wants to kill somebody, an' it's de whole one, yo' cut off, jis' clip off de right foot, an' take dat whole photograph an' take it an' turn it, jis' turn it.

FOOT - THE RIGHT - CLIP FROM WHOLE PHOTO
ROLL BODY PART TO YOU 3 TIMES - THROW AWAY
PUT FOOT PART IN BOTTLE WITH 9 MUSTARD SEED
AS SOON AS PERSON DIES HIS SPIRIT WILL NOTIFY YOU
BY MAKING YOUR RIGHT SHOULDER JUMP - THROW BOTTLE AWAY

(You take off the right foot. And then how do you turn that, now?)

Jis' take it an' turn it tuh yo', jis' roll it, lak yo' take one roll, two rolls, three rolls [to you]. Understan'?

(Keep rolling it to you. The foot part or the rest of the photograph?)

No, de rest of de whole photograph. Yo' undahstan'? Jis' roll dat lak dat three times an' jis' carry it anywhere, don' care where yo' throw it, jis' throw it out somewhere. Well, now, hit's gone on away. All right. Yo' takes dis right foot, an' bring it on back tuh de house, but chew do nuthin wit it den. Let it stay dere, at least six or seven hours, sompin lak dat. 'Bout six or seven hours aftah yo' done dis, hold it, take de pichure of dis foot, takes an' puts it down in a bottle, jis' de smallest bottle yo' kin find, an' puts ah reckon 'bout dat much of mustard seed, lak yo' ketch dat much [demonstrates].

(Just a little pinch of the mustard seed.)

Drop it in de bottle, wit'out anything in it - jis' say about nine, if it ain't but jis' a haid [means *foot*]. Drop it in dere an' stop it up, an' jis' keep dat wit choo all de time. Dat's tuh influence dat person. Keep dat wit chew. An' yo' weah it a while.

Well, no quickah den dey die, yo' gon'a feel dat right shouldah jump, jump jis' lak sompin skip ovah it. Soon as it do dat, yo' must take it [bottle] an'

throw it away lak dat. Throw it lak dat. [If informant demonstrated, I missed it.] De safest way, de spirit comin' tuh yo' an' givin' yo' a notice dat dey daid. Don't care where dey are.

(Right after this notice that they are dead, you must throw this bottle away right then?)

Right then, de right arm will move when dey come.

(You will have that little kick then in the right arm?)

Dat's right. [Fayetteville, N. Car., (1450), 2632:7.]

8142. Well, lak if dey got enemy people an' dey have a tintype pichure of de person whut dey tryin' tuh do hahm [harm] tuh, well dey'll take dat pichure out tuh de forks of de road, an' yo'll bury dat pichure wit de face down. An' de person whut dey doin' hahm tuh yuh, as dat face is down, dey will always have a upstirred mind, an' dey'll feel lak dat dey wan'a kill demselves. But dere is a way outa dat, wit dis pichure buried. Dey got *two-headed people* - in our, all diff'ren' towns - kin do away wit dat wit'out gittin' de pichure, by goin' gittin' methods from de whut choo call de *fortunetellah people*. Dey got methods fo' dat, dat 'casion [occasion]. [This is my only example of a *two-header* having to consult fortunetellers for *methods*. Here, this shows the tendency in *Hoodoo* to rid itself of the *twoheader* badge by replacing it with *fortuneteller* and other names, all of which were old. Was the term *twoheader* originally a white or a black word?] [New Orleans, La., (809), 1135:5.]

FORK OF ROAD - PHOTO BURIED FACE DOWN - *TWO-HEADED PEOPLE*

8143. Take dey photograph an' yo' kin go tuh a *point of a road* [fork of road] too, wit dat. Yo' go tuh a *point of a road* wit dat photograph an' yo'll go tuh work an' yo'll write dat person's name on dat photograph, an' yo'll turn it upside down, an' yo'll put it dere wit bad wishes. Yo' gotta say bad things an' yo'll bury dat photograph an' put it dere wit bad words, an' yo'll turn it upside down fo' nine days.

FORK OF ROAD - OR [*POINT OF A ROAD*] - BURY PHOTO UPSIDE DOWN - NAME ON - AND BAD WISHES

[Here recording machine turned off momentarily while informant spoke about name mentioned later.]

(You do that at the fork of the road?)

Yessuh, at de fo'k of a road.

(How do you write that name on the back? Just write one name?)

Jis' dat fellah name. Yo' don' wan' chure name dere. [Algiers, La., (1602), 3024:5.]

8144. Yo' kin take a pichure an' yo' kin take some *love stuff powdah* an' yo' kin take dat. Take de pichure an' burn all fo' cornahs off of it, an' yo' kin wrap it up in dat *love powdah* an' wrap it up an' weah it roun' yore waist, an' dat'll bring love.

4 CORNERS - PHOTO - BURNED OFF
MIX WITH LOVE POWDER - WEAR ABOUT WAIST

(Make a person love you?)

Yes. [*See also* margin title CORNER.] [Florence, S. Car., (1320), 2263:7.]

8145. Ah have heard dat dey would take yuh photograph an' burn off de cornahs an' carry it out tuh de cemetery an' bury it underneat' de earth, an' let it stay dere fo' three days, an' den tuh bring it back. Why? If dey wanted dat person. If dey was wishin' fo' dat person tuh die, why dat person would die. Yo' see.

4 CORNERS - PHOTO - BURN OFF
3 DAYS BURY IN GRAVEYARD

(Well, when they brought that photograph back, what would they do with that?)

When dey brought it back, why dey kept it. Dey kept it in dere possession. [St. Petersburg, Fla., (988), 1593:8.]

8146. (And then what?)
Dey could take yuh pichure an' take fo' leaves.
(Leaves?)
Yes, lak green leaves.
(What kind of leaves? From what? From a tree in the woods?)
Yes sir, a tree.
(What kind? Any particular kind?)
Yes, sir. Dem ole tree ovah here. Tree ovah here, dat eldahberry tree [I am looking at] right where ah'm settin' here now.

4 ELDERBERRY LEAVES - 1 ON EACH CORNER OF PHOTO WRAP - THROW INTO RUNNING WATER - TO SEND AWAY

(Elderberry tree. Take four elderberry leaves?)
Yes, sir.
(All right.)
An' wrap 'em around each cornah of dat pichure, an' take it tuh runnin' watah. Yo' go tuh any watah whut's runnin', not de rivah only, a bayou, an' chunk it in. An' dat will run yo' away if dey didn't want yo' fo' tuh stay. [Vicksburg, Miss., (744), 1013:8.]

8147. Cut - dey could cut it in fo' parts. Well, dey could take it an' tro' [throw] it ovahbo'd. Dey could take it an' tro' in de fiah hole or sompin lak dat, yo' undahstand, an' make dey vishes when dey doin' dat, yo' undahstand. An' jis' whut dey vishin' - an' tro' it ovah-bo'd or in de fiah or cut it in fo' parts. Vell, somebody vill cut cha tuh death. If dey tro' it ovahbo'd why yo' vill go ovahbo'd an' git drownded. If dey tro' it in de fiah, vell prob'ly maybe yuh clothes may ketch afiah from yuh cigarette chew smoke or yo'll ketch afiah somehow an' git burned up. [The word photograph is not mentioned but clearly meant.] [Charleston, S. Car., (511), 576:4.]

4 PARTS OR PIECES - PHOTO CUT INTO

8148. Yo' kin take a person's pichure an' put it on a new piece of lumbah, an' put it up undah yore do'step, an' put a piece of dere hair in de *toadfrog* mouth, an' drive a nail in hit, in de *toadfrog* heart an' de pichure heart, on de new piece of lumbah whut chew got drive down. Drive a peg through 'is heart an' through de heart of de tintype pichure. An' aftah dat *toadfrog* die, yo'll die. An' put dat up undah yore do'step so yo'll come out ovah it evah mawnin'. When dat *toadfrog* die, yo'll die.

FROG - LIVE - 1 HAIR OF VICTIM IN MOUTH OF
PHOTO OF VICTIM LAID ON PIECE OF NEW LUMBER
IN HOLE UNDER VICTIM'S DOORSTEP - ANIMAL HELD
ON PHOTO OVER NEW LUMBER - DRIVE PEG THROUGH
HEARTS OF FROG AND PHOTO - FROG AND VICTIM DIE

(You put this picture on a new piece of lumber, then you put the frog on the picture. Then you drive a nail [or peg] right through the hearts of all of them.)
Right through both of 'em heart an' put a hair out 'is haid in 'is [*toadfrog's*] mouth. [Brunswick, Ga., (1225), 2080:9.]

8149. Well, dey take yuh pitchure. Why dey git a big one a [of] dem big frogs, great big green frog. Dey'll take him an' take yuh photograph, an' dey'll take nine needles wit gold eyes dat nevah wus used. Jis' take dem right out de package. An' dey'll take dat frog's feet an' tie it back of 'is

FROG - LIVE - TIE HIND LEGS OVER HIS BACK
PUT VICTIM'S PHOTO IN FROG'S MOUTH
STICK 9 NEEDLES THROUGH FROG AND PHOTO
BURY FROG 3 FEET DEEP AT SUNDOWN

back, jis' lak dat [demonstrates].

(Bend the living frog's hind legs over his back and tie them there.)

An' aftah tyin' 'em back dere, both of 'em, tie dem back dere an' stick dem needles. Put 'is pitchure in dat frog's mouth, an' stick dem needles all through dat frog. An' dey'll bury dat frog three feet in de ground, any place in de ground, jis' at sundown. An' it'll keep yo' sick an' worried, an' yo'll die. [Wilmington, N. Car., (223), 213:5 or 138:5+85.]

8150. [This margin title about graves and graveyards shows how difficult the arrangement or ordering of material in *Hoodoo* has been. All the following rites could have been placed under section DEATH - BURIAL - GRAVEYARD, pp.3293-3419. These beliefs, however, actually emphasize *photographs*.]

GRAVE - GRAVEYARD - SIMULATED GRAVE

(1) GRAVEYARD - PHOTO BURIED IN

Lak if yo' got a person an' yo' don't lak 'em an' yo' want 'em tuh stay from yo', when yo' go dere an' git dere hat, pichure or anything an' take it tuh de graveyard an' bury it - an' dey will be gone fo' good. Yo' will nevah have no more trouble wit 'em. [St. Petersburg, Fla., (1025), 1661:1.]

8151. Yo' kin take person's photograph an' yo' kin kill 'em wit it. Take de photograph of a person an' take it tuh a cemetery an' bury it; an' when yo' bury it, bury it on it's face.

(2) GRAVEYARD - PHOTO BURIED IN FACE DOWN

It may be prob'ly two weeks or three, dat people will die. Dey cain't live becuz dat pichure is buried dere. As dat pichure fade away, dey passin' away; jis' as dat pichure pass away, [they pass away (I turned off machine too soon to catch last 3 words)]. [Memphis, Tenn., (1537), 2777:2.]

8152. Well, yo' go in de graveyard an' bury dat. Dig it [ground] up an' put 'em down, yo' know whut ah mean, put dere face down jis' in it [hole] an' it will disappeah by de rain.

(Put this photograph face down in the graveyard and they will die?)

Yes. [New Orleans, La., (1570), 2884:4.]

8153. Take dat photograph - now yo' kin take de face of it an' bury it down in de cemetery dirt. Go out dere an' bury it. Take de face of dat pichure an' bury it down an' kivah [cover] it up.

(What do you mean, the face of it?)

Yo' know de face, lak when yo' have a pichure taken. De face whut chew look on, not de back. Where de pichure is faced, lak de pichure facin' - jis' lak dat pichure up dere [points to wall] de face of it, yo' see, turn it down. Dig a hole an' bury it. [Brunswick, Ga., (1207), 2040:8.]

8154. Take yer photograph an' put it in de cemetery bottom upside down an' yo' soon gone. [Fayetteville, N. Car., (1390), 2391:3.]

8155. Well, yo' kin take a person's pichure, jis' lak a person mad wit chew. Jis' lak takin' li'le pieces, yo' take de li'le pieces [of torn-up photo] an' go tuh any graveyard where dey

(3) 9 DAYS - DEAD IN - IF TEAR PHOTO TO PIECES
SALT - PEPPER - IN PAPER - BURY GRAVEYARD

[few indistinct words] an' turn [unclear words] an' bury dat pichure, dey'll die. Yo' bury de pichure in de graveyard an' in nine days dey'll be daid.

(You bury it with this salt?)

De salt an' dis peppah. [The photo is torn into pieces, sprinkled with salt and pepper, wrapped or tied in a piece of paper, and buried in a graveyard.] [Wilson, N. Car., (1504), 2671:1.]

8156. Yo' could write dere 'nitials on de photograph an' yo' could take it tuh de cemetery an' dig yo' a hole an' bury it. Den aftah yo' would bury it,

yo' see when hit go 'way, yo' see, de person go 'way - dey would have tuh. De pichure fade away, yo' see, dey goes jis' lak de pichure did.

(4) INITIALED PHOTO BURIED IN GRAVEYARD

(Where do they go to?) Dey die. [Florence, S. Car., (1311a), 2224:9.]

(5) 6 FEET DEEP - BURY PHOTO FACE DOWN AFTER *PLUGGING* OUT ITS EYES

8157. Take de photograph an' if yo' wanta *hurt* 'em or kill 'em, take dere photograph an' bo' [bore] a hole six foot in de ground an' *plug* out chure [photo's] eyes, an' bury it on its face. Dere yo' are. See, covah it up. [The preceding word *plug* in the slang of U.S.A. could mean *to punch* out the eyes. That could be the meaning, but informant back in 1939 lived in and near watermelon country - early melons shipped north. I suggest informant took out a pocketknife and with four strokes cut a square about each eye, lifting out a coffin symbol. As a boy in Illinois, I plugged many watermelons out in truck-garden country.] [Waycross, Ga., (1110), 1783:8.]

8158. Yo' kin take a photograph, write dat name on de back of it, say three times, call fo' a six feet grave - call fo' her [a] six feet grave. [But actually] dig a hole aroun' seven inches deep. Turn 'er face goin' down tuh de pits [hell] of de earth. Covah it back up, put yer left feet on it, make a cross an' turn away. [I do not know why informant *calls for* - asks the spirits or God - for a 6 foot grave and then proceeds to dig a grave 7 inches deep. Does this signify the 7 gates of hell? The latter expression is not used in *Hoodoo*.]

(6) 6 FEET DEEP - CALL FOR GRAVE 3 TIMES AFTER WRITING NAME 3 TIMES ON BACK OF PHOTO - DIG HOLE 7 INCHES DEEP - BURY FACE DOWN - COVER - CROSS ON WITH LEFT FOOT TURN AWAY - PERSON DIES WITHIN 9 DAYS

(And what happens to her?)

She dies. She dies within nine days. [St. Petersburg, Fla., (1045), 1697:2.]

8159. Well, if ah had a girl an' loved 'er very much an' ah wanted tuh kill 'er, ah take her photograph - ah won' have tuh go tuh de graveyard or no place, yo' know, jis' any place out in de fiel' an' ah walk fo' feet no'th, fo' feet west, fo' feet so'th, fo' feet east, an' back up fo' feet no'th, yo' undahstan', an' dig six foot deep [surely means 6 inches, symbolical of 6 feet] an' bury dis pichure on it's face. An' as dat pichure fade away, she will fade away wit it.

(7) 6 FEET DEEP - 4 FEET NORTH - 4 FEET WEST 4 FEET SOUTH - 4 FEET EAST 4 FEET BACKWARDS NORTH - PHOTO BURIED

(Now, when you walk to the north and the west and the south, you walk forward from where you are going to dig the hole. Then from the [intended] hole you walk back four steps toward the north?)

Back fo' steps no'th.

[Informant selects a spot out in the country where he will dig the simulated grave. This spot is the lower right-hand corner of a square. From this corner or future grave spot, he walks forwards 4 feet north, 4 feet west, 4 feet south, and 4 feet east back to the starting point. A four-foot square has been marked off, a square symbolizing a grave and the *four corners of the earth* (*Rev.*7:1). After reaching the intended grave site, informant turns his back and walks backwards 4 steps or feet north, retracing his steps to the upper right-hand corner of our square. By walking backwards he has confused any evil spirit that could have been lurking at the proposed grave site. [The latter of course was not 6

feet but 6 inches deep. *Hoodoo* has a number of 6 inch deep graves symbolizing 6 feet. Was the grave dug at the lower or upper right-hand corner of the square? Either would have been a safe place.] [Sumter, S. Car., (1364), 2405:6.]

8160. Ah hate tuh explain dis 'cuz ah wouldn't lak tuh have dat on mah han's.

(I won't do anything with it, I just wanted to know.)

Oh, yo' jis' wanted tuh know. Ah hate tuh explain dis. It's jis' lak if yo' have dere photograph. Well, yo' take dis an' bury it fo' feet in de ground on de face an' repeat dere name three time; jis' whosomevah it is, woman or man. Jis' lak mah name Justine Richardson, jis' take yo' an' dig a hole fo' feet in de ground an' turn it down dere, an' dey'll be daid in nine days time. [Brunswick, Ga., (1210), 2045:3.]

(8) 4 FOOT DEEP GRAVE - CALL NAME 3 TIMES BURY PHOTO FACE DOWN - DEAD IN 9 DAYS

8161. If I want tuh kill yo', I git somebody tuh take a tintype of yo', photograph. Yo' know I want it. It's got tuh be a tintype. I wan'a put me some graveyard dirt an' I'll bury dis tintype pitchure of yo' headforemos' down. First, put de tintype in de hole, covah it wit dis graveyard dirt, an' put de othah dirt on top of it, but let joo be face foremos'. An' when dis dirt undah dat groun'll rot an' jis' takes all dis here whare dat yuh pitchure been drawed, dis'll mold, yo're gone. [Baltimore, Md., (142), 44:2.]

(9) GRAVEYARD DIRT - ON TOP OF PHOTO BURIED THEN COVER WITH ORDINARY DIRT

8162. Take it tuh de graveyard an' bury it. But it's supposed tuh - some people say yo' put it right in de graveyard. But choo, well yo' puts it in dere, too, but it supposed tuh be buried sometime on top of somebody, somebody dat's in dere, wit de [photo not corpse] face down. Nevah turn it wit de face up.

(What will that do?)

Well, dat would sometime cuz yo' tuh...[turned off machine too soon] to die. [Vicksburg, Miss., (742), 1012:1.]

(10) GRAVE OF SOMEONE - BURY PHOTO IN

8163. Take dis pichure - jis' lak me an' yo' go down heah an' take a kodak, a pichure, down heah tuh any place dey take pichures at. Yo' know, dere some places dey take pichures at. An' bury it on it's face, bury dat pichure on its face in de grave. Yo' undahstand, suh? An' [they] say dat pichure will cuz me tuh lingah an' lingah until ah die. Bury it down face, yo' undahstand, on its face. [Waycross, Ga., (1070), 1731:1.]

(11) GRAVE - PHOTO BURIED IN - WISH DEATH

8164. I've heard they can take your photograph and bury it in a grave and wish you would die and you'll perish away. [Fredericksburg, Va., (44), by Ediphone.]

(12) GRAVE OF SINNER - BURY PHOTO ON CHEST OF

8165. Take yo' photograph an' take an' bury it in de cemetery an' bury it lak [demonstrates]. Jes' lak if yo' got, [not] ef yo' die Christian. Dey'll bury it in a sinnah's grave.

(Down in the chest.)

Yes, right in de chest an' dat jes' - dat got chew.

(What will that do to you?)

Oh! Run yo' stone crazy. Git chure mind out chew, yo' know.

(How do they bury that?)

Dey bury it on de face. [Jacksonville, Fla., (603), 782:3.]

8166. Yo' kin take a person's pichure jis' lak ah take yer pichure yo' see. Yo'd gimme yer pichure tuh keep. Ah'd take dat pichure an' ah goes tuh de graveyard on de firs' Friday of de month. Ah take dat photograph an' ah digs a hole right undahneath [over] a person's haid. Yo' know where dey wuz laid out at in de graveyard. Jis' dis be de face [demonstrates] ah take dat an' ah turns dat bottom upwards an' ah plants dat.

(13) GRAVE - PHOTO BURIED OVER HEAD OF CORPSE DO THIS ON FIRST FRIDAY OF MONTH

(The face planted down.)

Jis' planted downward. Ah mean, yo' know, buries it. De face is down. An' ah buries dat. An' when dat pichure rots, well yo' goes jis' lak dat pichure. Yo' go crazy.

(Would it kill you or what?)

Sho' [sure]. [Algiers, La., (1590), 2986:3.]

8167. Take dat photograph an' bury it. Go tuh a cemetery an' bury it right at de haid of de grave an' co'se dat will kill yo'.

(14) GRAVE - HEAD OF - PHOTO BURIED AT WISHES

Heah a person say yo' have a sweetheart or relative daid, take dat photograph an' take an' carry it tuh a dead man's grave, or a wumman's, dat had died recently an' bury it dere an' make yore wishes. Dat person, dey will die. [Wilmington, N. Car., (1507), 2675:3.]

8168. Dey take yore photograph an' write chure name on it an' carry it tuh de cemetery an' put it under a tombstone an' turn yer face downwards. Yo' goin' from heah.

(15) GRAVE - PHOTO WITH NAME - UNDER TOMBSTONE FACE DOWNWARD - SENDS PERSON AWAY TO BRING BACK - THIS PHOTO UNDER DOORSTEP

(You put under the tombstone?)

Awrr-right undah it, undah de tombstone [headboard]. Jis' shev [shove] it up undah dere.

(Face down?)

Face down, an' [as] hit goes away, yo' goes away.

[Or] take it an' put it botside upwards an' put it undah yer steps, dat bring 'em home tuh yo'.

(This photograph.) [Brunswick, Ga., (1223), 2079:2.]

8169. Yo' kin take dat pichure ag'in, dat whut ah'm tellin' yo' 'bout, carry it tuh a grave. Now, dis is somepin dat will run a person from yer house, too.

(16) GRAVE - NEW - BURY PHOTO IN - HEAD POINTING TO SUNDOWN - PENNY ON TOP

Take dat pichure an' carry it tuh a new grave an' turn dat pichure sundown side on its face. See, dat now, an' covah it up wit dat same dirt an' put a penny on top of it. An' dat'll run 'em jis' as crazy as kin be, dey go tuh de 'sylum.

[We now struggle to understand one another.]

(How do you mean turn down to the sundown?)

Yo' see yo' turn dat pichure down on its face. See dat? [Demonstrates.] Put a penny on top of dat.

(What happens on the sundown side?)

It will run 'em crazy.

(Well, how does that picture face?)

Well, yo' know dis [demonstrates] is de face of de pichure, ain't it? Well, yo' see yo' put it in de grave an' yo' turn it down lak dat on de face an' put a penny on top of it.

(Which way is that picture pointing?)

Which way it pointin'? Where de sundown - southeast.

(You put that picture down. You told me you put it to the sundown side. What do you mean by the *sundown side*?)

Ah mean turn de pichure towards sundown.

(The head towards sundown?)

Uh-huh - yes. [Sumter, S. Car., (1342), 2325:4.]

8170. Now, if's a pasteboard, they can't do so much with it, but if's a tintype, they take that tintype pitchure an' care it to the graveyard an' dig a hole, an' turn the face down an' cover it up. Go thah every mawnin', put a handful of dirt on it. Go every mawnin' fo' nine mawnin's. An' yo'll pass on away. Yo' talkin' of goin' away like somebody [with] T.B., yo'll go away then. Yo'll go away in a hurry. [Baltimore, Md., (informant from near Charlotte, Va.), 37:7.]

(17) MOCK GRAVE IN GRAVEYARD - BURY TINTYPE - FILL ADD HANDFUL OF DIRT EACH MORNING 9 DAYS

8171. Yo' kin take dere picture, take de pichure an' bury dis pichure. Now if someone jis' don' lak 'em roun' heah or wants tuh git rid of 'em, jis' take dis pichure fo' nine mawnin's an' jis' take it tuh de graveyard, tuh de offside of de grave, see. De graveyard got fo' cornahs tuh it; any place, see. Take it tuh de offside, it's on de right side. Evah grave got all cornahs. See whut ah mean? Take it tuh de offside as yo' come up on dat side. It's got a offside on de right side of it on de fo' cornahs evahwhere yo' go. Take it tuh de offside an' bury it on its face. An' fo' nine mawnin's go dere an' dump a li'le dirt down in on it, fo' nine mawnin' an' make a wish evah mawnin', say[ing] dat yo' wan'a send 'em away. An' turn roun', don' look back. Walk off an' don' look back when yo' go 'way. An' in nine mo' mawnin's dis fellah be's somewhere, he cain't he'p hisself.

(What will happen to him?)

Sompin will happen. He jis' runned away. Yes, he jis' gone 'way fo'evah. [Fayetteville, N. Car., (1430), 2581:2.]

(18) EACH MORNING 9 DAYS - ADD DIRT TO MOUND OVER BURIED PHOTO IN GRAVEYARD - 9 MORNINGS MAKE WISH - 9 MORNINGS LEAVE NOT LOOKING BACK

8172. Dey kin take yore photographs an' dey kin bury it intuh a graveyard, an' in de length of time, about nine days or nine weeks, yo' goin' fade away. [New Orleans, La., (1558), 2834:3.]

(19) PERSON OF PHOTO BURIED IN GRAVEYARD WILL FADE AWAY IN 9 DAYS OR 9 WEEKS

8173. Jis' lak ah'd take yer pichure. Well, ah could go tuh de graveyard an' git some graveyard dirt right off from de sinnah's, yo' know, where a sinnah is buried at, right in 'is chest. Git hit an' sew hit an' de pichure up intuh a piece of cloth, an' keep it fo' nine mawnin's, an' bury at chure do'step, an' dat'll bring yo' love.

(That's for love?)

Yes sir. [Waycross, Ga., (1136), 1847:6.]

(20) DIRT FROM CHEST OF SINNER'S GRAVE AND PHOTO SEWED INTO PIECE OF CLOTH - KEPT 9 MORNINGS BURIED AT DOORSTEP BRING LOVE

8174. Dey could take yure pichure an' put it 'tween two cream jars upside [head] down an' no mattah how fah yo' away from 'em, as long as dey keep dat pichure of yures 'tween two cream jars upside down, well yo'll be thinkin' about only dem all de time. An' graj'ly [gradually], yo'll always be tryin' tuh come back tuh 'em, becuz it seems lak she jis' ha'nts [haunts] yo'. Seems lak she jis' callin' yuh all de time.

HEAD - PHOTO STANDING ON

(What do you mean between two cream jars? One cream jar and the picture upside down and the other cream jar on top of it?)

Naw [no], two cream jars standin' side by side an' de pichure between it, upside down wit de haid pointin' tuh de ground. [Jacksonville, Fla., (562), 699:1.]

8175. Dat yo' have tuh take dat on a tintype, no othah kinda pichure will do 'less [unless] it's a tintype pichure. An' yo' kin take dat tintype pichure an' plant it anywhere yo' choose tuh, upside down wit yure haid down, an' it will keep yo' worried an' troubled. Yo'll travel from one place tuh anothah as dat pichure - yo'll nevah be satisfied. Yo'll be on yure haid, nevah make friends. Yo'll break yure home up.

(You mean [demonstrate] this is the picture, and there's the head. Bury it that way [on the head] upside down that way. I understand.)

But it have tuh be a tintype pichure. No othah pichure will do. [Richmond, Va., (431), 384:9.]

8176. Suppose yo' had a girl friend an' yo' didn't want tuh be in contact wit 'er an' yo' go away. An' yo' leave yure photograph wit 'er. She take yure photograph an' turn it haid down an' yo' will come back. [St. Petersburg, Fla., (1050), 1705:3.]

8177. Turn it bottomside upwards - stand it on its haid. Dat will kill a person.

(The photograph.) [Memphis, Tenn., (1522), 2694:11.]

8178. Take his pichure an' quite natchel [natural] she kin keep dat pichure an' jis' - wherevah yo' at, she kin turn it upside down an' she kin run yo' crazy by having dat pichure upside down. If she's a good-hearted person, have yure pichure standin' up. Long as dat pichure's up, yo' won't be bothahed. She kin take dat pichure an' set it down in a cornah somewhere, or eithah hide it. Long as she's got dat pichure.... [The inference here is this photo standing up can be turned on its head.] [New Orleans, La., (843), 1279:5.]

HEAD - PHOTO STANDING ON HEAD - IN CORNER

8179. Well, if it's on a tintype, take an' turn it upside down [here head down] in coal oil, takin' red flannel an' red di'mond an' buryin' dat photo, dat photograph upside down yo' see. Dey claim dat dat man aftah a certain length of time, he will git so yo' undahstand, his mind will nevah be stationary on one thing; he will nevah be satisfied at anything he do. See, anything dat he would do look lak, look lak he could do bettah, an' jes' keep 'im an' he'll go from bad tuh worse.

COAL OIL [= KEROSENE] - BLUE OR RED DIAMOND POWDER
BURY PHOTO - HEAD DOWN - RED FLANNEL

(This photo is buried, you put it in the ground?)

Upside down wit de haid down an' de feet up. Yeah, but it cain't be done unless it's on a tintype.

(And you put this coal oil on it?)

Coal oil, kerosene oil, yeah, an' red di'mond.

(What is red diamond?)

Dat de same thing as de blue diamond an' de blue di'mond an' de red di'mond. It's some kinda thing, yo' git at de drug sto'. It's a kinda powdah. [New Orleans, La., (1560), 2853:7.]

8180. Yo' could take photograph an' take it an' - ah've heard yo' could take a photograph an' cut de head off of it; jes' lak ah got chure photograph or yo' got mine, an' cut de head off. An' ah head dat [cut the head off your photo] by an' by, jis' lak yo' do dat [to] dat photograph [of mine]. If somebody do dat, see, yo' run upon dat same thing. Jis' lak yo' cut mah head off mah photograph, somebody do dat same way [to yours]. Dat whut ah heard about dat.

HEAD OF PHOTO CUT OFF - CUTS PERSON'S THROAT

(Who would do that to you?)

Who would do dat tuh me? Ah would git intuh trouble or git in a argument wit someone an' someone would cut me jis' lak dat photograph is cut. Somebody cut me de same way. Cut mah throat, see. [Florence, S. Car., (1311), 222:1.]

8181. If a boy wan'a girl or a girl wan'a boy, git 'is pitchure an' cut off all but de haid. An' fol' de haid up an' put it in a bottle of cologne, an' tote it in yure pocket. [Wilmington, N. Car., (209), 115:6+85.]

HEAD OF PHOTO CUT OFF - WEAR IN BOTTLE OF COLOGNE

HEAD OF PHOTO CUT OFF - IN BOTTLE OF ALCOHOL - BURN

8182. Well, dey kin take yure photograph. Well, dey kin cut it all out roun' but chure haid, see. An' put dat in a bottle of alkyhol [alcohol] an' let it stay fo' awhile an' burn it up. An' dat'll ruin yo'. Dat'll run yo' crazy. [Florence, S. Car., (1287), 2185:2.]

8183. De only thing ah know 'bout photograph, ah heard 'em say - say, if yo' poke a pin, or othahwise a knife right through a pusson's heart, chew know, poke a hole through it, say dat pusson wouldn't live long aftah dat, aftah 'bout two days aftah dat. [Fayetteville, N. Car., (1403), 2527:7.]

HEART OF PHOTO - KNIFE OR PIN THROUGH

8184. I was in Georgia - Savannah, Georgia - with a company an' I was kin'a in touch wit a girl. An' she says tuh me, "Whitey, yo' goin' home?" "Yes." She says, "I would give yuh mah photograph but I afraid dat yo'll take an' let somebody have it an' yo'll do me harm." I said, "No, I wouldn't let..." Well, I said, "De bes' thing fer yo' tuh do is tuh not tuh give it tuh me."

HORSES TRAMP OVER - PHOTO BURIED IN DIRT ROAD

Yo' could take a tintype - yo' kin take a tintype an' have yure photograph on it, an' yo' kin take [it] up intuh de country roads [in those days (1937) mostly dirt roads] country roads where horses travel, an' bury it wit de face down. Dat horse tramples ovah it, dat will kill yuh, too.

(I see. Must the horse tramp over it to kill you?)

Yes, sir. [Norfolk, Va., (473), 485:3.]

8185. Now, fo' example, dey tells me yo' takes dat photograph an' yo' bury it undah de house face upside down. Dat'll eithah molt chew away or run yo' crazy. Whosoevah dis photograph belongs to, it eithah molt 'em away, be sickly an' soon die, or else dey will go crazy. Well, ah've seen dat done. [Savannah, Ga., (1281), 2178:1.]

HOUSE - PHOTO BURIED UNDER

8186. Take it an' bury it.

(This photograph?)

Yes sir. Jes' take it an' take it tuh de east side of de house or wherevah

dey is, an' turn it bottomside upwards an' bury it. Now, dey's quite a few young peoples do dat tuh make girls love 'em, too. Take de photograph an' bury it in de ground yo' know, bottomside upwards. (That's to bring love.) [Brunswick, Ga., (1240), 2110:1.]

HOUSE - EAST SIDE OF - PHOTO BURIED UNDER

INDIAN POTATO DUST ON PHOTO

8187. Dey kin take yore photograph an' dey kin tote it aftah dey put some of dis dust off dat Indian 'tater [potato]. [For this plant, *see later.*]

(Indian potato or Indian turnip?)

[Informant does not understand my question.]

Yeah, jes' put some of de dust of dat - pound it an' carry dat 'long tuhgethah, an' yo' kin always keep in touch wit 'em.

(The person whose photograph it is?)

Yessuh. [This plant also appears elsewhere in *Hoodoo*. It is one of four roots eaten by the original American Indians: (1) ground nut (*Apios tuberisa*), (2) giant sunflower (*Helianthus giganteus*), (3) breadroot, the plant (*Psoralea esculenta*), the *pomme blanche* of Canadian voyageurs. Indian turnip also occurs in *Hoodoo*. It is either breadroot or jack-in-the-pulpit. When I was in first grade at a country school, an older student, a practical joker, gave me a piece of Indian turnip to chew. My tongue stung for an hour. I am sure in those days I used the archaic form *stang*.] [Sumter, S. Car., (1361), 2399:11.]

8188. Take de photograph an' stick it up de side of a post an' say yo' could shoot at it, an' it will cause yo' to be run out. Somepin will happen to yo' soon.

KNIFE - GASH PHOTO WITH OR SHOOT PHOTO ON POST

(What about that cutting?)

Or eithah dey take a pocketknife an' gash it up in diff'ren' ways an' yo'll git cut lak dat. [Fayetteville, N. Car., (1399), 2519:13.]

8189. De photograph dey turnt it upside down in a dark room, night er day. Light a lamp, turn [down] a lamp an' make a *slow light*, yo' know, by de photograph. Dat git chew worried an' yo' come home. Dat gotta take tuh bring yo' home. [To turn a photo upside down in a dark room before lighting the lamp confuses the spirit of the photo.] [Charleston, S. Car., (536), 653:1.]

LAMP - LIGHTED TO MAKE *SLOW LIGHT* BEFORE PHOTO AFTER TURNING LATTER UPSIDE DOWN IN DARK ROOM

8190. An' den yo' kin take a persons's photograph an' jes' lak ah'd [I would] take yure photograph, an' yo'ere [you were] mah fren'-lak, an' yo' wuz away from me an' had treated me wrong. Well, ah'd take yure photograph an' stand it up on de mantel. Well, now, yo'd [you had] tuh come back tuh me, or eithah worry yo'self tuh death.

MANTEL - PHOTO STANDING UP HEAD DOWN ON

(How would you stand it up on the mantel?)

Stand it up on it's haid. See, it be up lak dat [demonstrates], see, yo' undahstan', an' he'd be standin' down on 'is haid, upside down. Dat'll make him come back. [Fayetteville, N. Car., (1452), 2638:1.]

8191. Take his photograph an' turn it on it's face an' dat will bring 'im back tuh yuh. Yo' know, if anyone is gone from yuh, husban' or people lak dat, friends. Dey gone an' yo' don' know where. Say turn it on de face. Turn dat pichure on de face an' keep it in de middle of yure baid mattress, don' chew undahstan'. An'

MATTRESS - IN CENTER OF - FACE DOWN TURN HIS PHOTO - MAKING A QUINCUNX

dey say dat'll bring 'im back home tuh yuh. [Waycross, Ga., (1102), 1776:10.]

8192. Yo' kin take yure photograph an' bury it. Ah taken mah husban' photograph an' buried it undah mah mattress. Put de face on de mattress. Ah went tuh work an' let it stay dere three mawnin's, an' a Sunday mawnin' he sont [sent] me $16. [Waycross, Ga., (1103), 1777:7.]

MATTRESS - TURN HUSBAND'S PHOTO FACE DOWN ON LET IT STAY THERE 3 MORNINGS - GET A SURPRISE

MATTRESS - WOMAN PUTS HIS PHOTO UNDER *WHERE DEY LAY DOWN AT AN' DO DE WORK AT... DEN YO' TELL IT YO' DOIN' DAT*

8193. Take de pichure of yure love an' put dat pichure undah de mattress right where dey lay down at an' do de work at. Put it right undah dat spot. Den yo' tell it [picture] yo' doin' dat [*de work*]. Den yo' take de pichure out an' yo' tote dat pichure right in heah [demonstrates].

(Right on your breast.)

Right heah [demonstrates].

(What will that do then?)

Dat will hold 'im [pronounce *hol' dim*], *all dat sweet love*. [Sumter, S. Car., (1368), 2422:4.]

8194. Well, yes. Ah tell yo'. Now yo' kin take a man's pichure an' carry it an' put it in yure mattress, an' sew it up; an' if he bit wit choo an' lay on dat mattress, undahstan', dat wo would cuz 'im tuh love yuh. [Sumter, S. Car., (1343), 2324:4.]

MATTRESS - HIS PHOTO IN - *IF HE BE WIT CHOO AN' LAY ON DAT MATTRESS...CUZ 'IM TUH LOVE YUH*

8195. Yo' measure de person.

(You mean, measure the length from the head to the foot.)

[This is not a leading question but information obtained before recording began.]

Dat's right, yo' measure de person, an' yo' give dem so many things [bad spot in recording]. You take dis person's measure wit some, jis' say now, yo' git a string dat size [demonstrates] an' yo' measure dat person. An' yo' wrap dis around a pichure of de person an' bury dem wit a ceremony as yo' would de daid. Yo' know, yo' jis' take dis, but chew have tuh carry it up on some hill, as ah wus tellin' yuh 'bout where yo' put de hair [in 841:4]. An' yo' use'ly [usually] git some of de hair of de person's haid an' bury it wit it. An' [that] somepin else ah didn't tell yuh.

MEASURE PERSON'S HEIGHT WITH STRING - WRAP LATTER ABOUT HIS PHOTO AND BURY WITH FUNERAL CEREMONY

(What will this do, then?)

[Informant thinks I am asking about the hair.]

Well, dey claim it jis' rots, de person [hair] will. But dey [person] fin'ly [finally] git mindless. Dey git where dey lose dere appetite. Now, ah don' know whethah dat's true. [Mobile, Ala., (650), 867:2.]

8196. If a person is away an' yo' wan' 'em back, yo' could take a photograph, no mattah whethah it's tin or pastebo'd. No mattah if it tin or papah, dey kin take dat an' put it on top of de dressah, what choo call de bureau. Git ready, yo' take dat. Take a pichure, male or female, an' yo' could take dat an' wrap it up. If a woman wan' tuh bring 'im back, take a piece of 'er clothes an' weah it nex' tuh him. [Informant has right idea but may have had a drink.] An' he wrap dat pichure up an' turn it on de haid an' rip dat piece, yo' know whut ah mean, be-

MIRROR - REMOVE BACK - PUT PHOTO HEAD DOWN AGAINST GLASS WEAR PIECE OF HIS OR HER CLOTHES - RETURNS IN 9 OR 12 DAYS

hind de glass [of the mirror] an' put it dere lak dat [demonstrates]. Ah don' [care] whäh he is, aftah nine days he'll come, or twelve days, soon as he kin git dere. [Norfolk, Va., (458), 447:3.]

8197. Take yure pitchure an' put it in a looking glass [the carboard behind the small hand mirror having been removed]. An' turn it [photo] upside down [against mercury backing of mirror, restoring cardboard back] an' put it undahneat' [you] an' sleep on it or walk on it or put it somewhere somebody'll tread on it an' break de glass, an' yo' [person of photo] got tuh come back. Go tuh de do' an' burn some disinfect [disinfectant] an' make yure wish [wish] an' burn it in de house. Den go to de do' an' make yuh wush [again] an' come back. An' 'at [that] been done in Short[?] William Street alley [here in Richmond]. Den [another method] yo' put it [photo without mirror] undahneat' de carpet or in a trunk upside down tuh draw yuh back. Well keep yuh on yure haid or yuh feet till yuh git back home. An' use dat powdah, insex, love insex [love incense] dey call it. Burn it on a stove. [Richmond, Va., (384), 328:2.]

MIRROR - PHOTO HEAD DOWN AGAINST BACK OF - SLEEP OR WALK ON TO BREAK GLASS - BURN DISINFECTANT - WISH OR LAY UNDER CARPET OR IN TRUNK - BURN LOVE INCENSE

8198. Jis' lak if yo' got a daughtah run away from home, yo' undahstan', an' she might run away wit some young man dat married, yo' undahstan'. An' yo' don' know where she at an' don' know where she gone, an' she won' write chew or come. See, lak yo' got 'er pichure dere. All yo' gotta do, take dat pichure dat's dere an' turn it bottom upwards. Turn it bottom upwards [demonstrates].

MIRROR - PHOTO STANDING ON HEAD FACING TO BRING BACK DAUGHTER WHO RAN AWAY

(Take the picture and turn it like that?)

Dat's right.

(Turn it on its face.)

Thah's de pichure right dere leanin' back 'ginst de wall lak dat, yo' see. Well, all yo' gotta do - some of 'em say take dat pichure an' put it 'ginst de mirror lak dat [demonstrates].

(Put the face to the mirror?)

Dat's right.

Well, now, de way ah heah it. See, lak dat [demonstrates], de pichure's facin' yo'. All yo' gotta do, turn de haid down dataway.

(Have the picture standing on its head?)

Dat's right.

(What will that do then?)

Well, dat'll make her git on de haid about chew, an' den she'll come back home. [Florence, S. Car., (1309), 2215:1.]

8199. Well, ah learnt dat chew kin take a person's photo an' if yo' wants to do dem any harm, sech as killin', dat maybe yo' kin take it an' hold it ovah a lookin'-glass twixt - aftah de sun raise one hour, an' take an' carry it back tuh yure mantelpiece an' put it ovah yore mantelpiece. Turn de glass down ovah it. An' dey say in nine mawnin's he'll be a daid person.

MIRROR - HOLD PHOTO OVER 1 HOUR AT SUNRISE - RETURN PHOTO TO MANTELPIECE - TURN MIRROR DOWN OVER IT PERSON OF PHOTO WILL BE DEAD

(What kind of a glass do you turn over it?)

A lookin'-glass. [Waycross, Ga., (1159), 1931:5.]

8200. (What would they do with my photograph?)

Take yure photograph an' place it intuh a small lookin'-glass, face intuh de glass lak yo' would look intuh de glass, an' put it intuh a runnin' place of watah two or three weeks, an' it will run yuh crazy. [Waycross, Ga., (1111), 1784:7.]

MIRROR - PUT FACE OF PHOTO AGAINST FACE OF IN RUNNING WATER 2 OR 3 WEEKS DRIVES CRAZY

8201. Use it fo' back luck, by scrapin' dat silvah offa dere; well, dat silvah offa [the back of] dat lookin'-glass. Dey take dat an' scrape it offa pichure. Jis' lak if dey wanta harm yo', dey take an' scrape dat silvah off dat pichure [mirror] an' put it in yure face, on yure pichure.

MIRROR - SCRAPE SILVER OFF BACK OF RUB SCRAPINGS OVER PHOTO FACE - BURY

(On the face of your picture?)

Dat's right, an' den dey take it an' put it in sompin, [anything to hold the scrapings and photo], an' bury it, bury it [face] down. Dat'll make yo' dwindle down an' die. Make yo' stay sick an' nuthin will cure yo' unlessen somebody [hoodoo doctor or healer] take an' find whut's wrong wit chew. [Memphis, Tenn., (1548), 2811:4.]

8202. Well, dere's a certain type of people dat believe in de *wanishin'* [vanishing], dat yo' kin do away wit a person through an' by a photograph. Yo' could git de actual photograph of a person. Yo' take it an' on de first of de new moon, yo' carry it anywheres where dere's a tree or a stone, anything dat choo kin mark an' know it won't be moved. An' plant it face downward in de soil. An' dey claim dat when dat moon passes away, de nex' new moon will cuz some kinda affliction tuh ovahtake de person, an' dey will grajly [gradually] drift away tuh nuthin. Nuthin will relieve 'em. It impossible tuh cure 'em, until dey will fine'ly [finally] jis' waste away de same way de photograph do. [Norfolk, Va., (470), 477:3.]

MOON - PHOTO BURIED ON FIRST OF NEW NEXT NEW MOON WILL BRING AFFLICTION

8203. Take a nail an' drive it intuh de left side of a pichure [demonstrates] an' jis' - yo' kin take hit an' drive hit dere fo' de rest of nine mawnin's, an' dat will take a person's life.

NAIL - THROUGH HEART OF PHOTO DRIVE 9 MORNINGS

(You drive it right there in the heart, right where you are pointing.)

Right at de point where de heart supposed tuh be. [Savannah, Ga., (1268), 2147:8.]

8204. Yo' kin take a fellah's photograph an' take it out intuh de woods an' dig yo' a hole down. An' den take a nail, nine nails, an' stick right through it where it come through his heart. An' turn it on its face an' bury it, an' in nine days dis fellah will come tuh fadin' away. In de long run he will come tuh be a dead soul.

NAILS 9 - THROUGH HEART OF PHOTO - BURY FACE DOWN - IN 9 DAYS HE STARTS TO FADE

(Put those nine nails all around his heart.)

An' den turn it ovah on its face, turn it down on its face. [St. Petersburg, Fla., (1028), 1673:5.]

8205. Well, dey can't do anything now wit de photograph, not de late one dat's made, but de one wit de tintype, dey would take dem an' bury dem upside down, see, wit two nails. Look [demonstrates] two nails crossed dataway, an' bury de photograph upside down. An' dat would keep yo' wit a mixed-up mind always, an' prack'ly [practically] wit a bulgin' headache, contin'ly [continually].

NAILS 2 - CROSSED OR PHOTO - BURIED FACE DOWN

(I see.)

BUT RECENTLY DEY DON'T USE DOSE TINTYPES ANY MORE. WELL, DEY DID ONCE UPON A TIME. DEY HAD DE BIGGEST PART OF DE PEOPLE, YO' COULDN'T GIT 'EM TUH TAKE DERE PHOTOGRAPH, UNLESS YO' JIS' STEAL UP ON DEM TUH TAKE IT, BECUZ DEY KNOWED WHAT WOULD BE DE RESULT.

(I see.) [New Orleans, La., (879), 1446:5.]

8206. Suppose yo' want a person tuh live about two months aftah yo' take it. Yo' kin take a tintype an' yo' dig two feet in de ground, an' yo' tell it, "Ah wan' chew tuh die wit'in two months." Yo' write his name, whethah yo' kin see it or not, yo' know how tuh spell dat name. Yo' know yo' kin be writin' it, whethah yo' kin read it on dere, yo' know, on dere or not. Yo' write it anyhow, "Ah wan' chew tuh die in two months." Den cross it, "in two months." [Cross the first words *in two months* with the second *in two months.*] Den yo' take dis photograph an' do dis, dig dis two-feet hole. Den yo' turn it down on de face of it an' den yo' make yore wish, "Ah want chew tuh be daid in two months." Den yo' covah it up. Slap yore right feet on it an' stomp it fo' six times, "Ah want chew tuh die in two months, ah want chew tuh die in two months." Dey'll die. [Memphis, Tenn., (1542), 2789:3.]

NAME ON PHOTO AND WORDS *AH WAN' CHEW TUH DIE IN 2 MONTHS* - CROSS LAST 3 WORDS WITH *IN 2 MONTHS* BURY FACE DOWN IN HOLE 2 FEET DEEP - WISH AGAIN *AH WAN' CHEW TUH BE DAID IN 2 MONTHS* - COVER HOLE STAMP RIGHT FOOT ON 6 TIMES - ...*DIE IN 2 MONTHS*

8207. Well, yo' take - git chew dis name on a tintype an' turn dat bottom upwards, an' bury it undah jis' six inches of soil [symbolical of 6 feet]. An' back off ten steps, ah mean nine steps befo' yo' turn yuh back tuh it. An' den walk away an' don't evah look back tuh it ag'in. (And what will that do?) Well, dey claim dat if dey tryin' tuh do somepin tuh yuh, say anything dat dey want did, it will happen dat way.

NAME ON PHOTO - BURY BOTTOM UPWARDS - 6 INCHES DEEP WALK BACKWARDS 9 STEPS - TURN - NEVER LOOK BACK

(Well, will that do anything particular to you, burying the photograph that way, that tintype?)

It won't even kill yuh or anything, jis' make yuh be through wit 'em so ah undahstand.

(I see.) [Vicksburg, Miss., (720), 989:1.]

8208. (To make the man come back?)

Well, if yo' have his photograph, yo' kin bring 'im back. Well, yo' kin take his photograph an' sleep wit it an' use dat photograph upside down, see. An' EVAH NIGHT AT TWELVE A'CLOCK CALL 'IM DE SAME AS HE WUS DERE. Jis' don' tell 'im anything, but continue callin' 'im. WHEREVAH HE AT, AT DAT PAHTIC'LAH TIME OF DE NIGHT, HE'LL GIT UPSETTED, AN' WHICH AN' WHILE [usually *which and why*] DE SPIRIT WILL BRING 'IS MIND ON HOME, AN' HE WILL COME HOME.

NAME - CALLED CONTINUOUSLY AT MIDNIGHT - SLEEP WITH HIS PHOTO UPSIDE DOWN - SPIRIT WILL UPSET HIM - BRING HIM HOME

(Where do you keep that photograph?)

Well, yo' kin keep it - jis' say fo' a' instan' [instance] if ah want chew tuh do it. See, YO' BRING ME DE PHOTOGRAPH AN' AH'LL DO DE WORK, see. But quite natchly [naturally] if he come tuh Savannah yo' goin' tuh see 'im, see. [Savannah, Ga., (1276), 2168:2.]

8209. An' den yo' would take an' write a person's - draw a person's pitsture an' write dere name on a tree.

(Do you draw their picture on the tree?)

Yo' draw dere pitsture on a tree, jis' lak yo' would take an' go dere an' draw a pitsture on de tree. If yo' don' wanta skin it where anybody would take notice, yo' would draw a pitsture on de tree, namin' it him, an' den write undah it dat it him. An' take a nail, a fo'-penny nail, an' drive right in de centah of 'is haid. An' says yo' nail dat fo' nine mawnin's, yo' go dere an' tap it, an' de ninth mawnin' yo' drive it plumb in. An' dis person will die.

NAME - PICTURE OF PERSON ON TREE - ADD NAME UNDER
DRIVE NAIL IN CENTER OF HEAD - HIT ONCE 9 MORNINGS

(You write his name and just say *It's him* on it?)

[He may have said *It's him* before recording began. He now says person must not be plainly identified.]

Yo' write his name, yo' make it kinda a sign. Don't make it plain where people kin read it an' all lak dat, don't chew know, but jis' lak imitatin' writin'. Well, yo' name it. Dat's 'is name. An' yo' draw dat pitsture, jis' - yo' know. An' den yo' take an' drive dat nail in dere an' - fo' nine mawnin's yo' would go dere an' tap dat nail an' de ninth mawnin' yo'd drive it in. [Savannah, Ga., (1256), 2129:6.]

8210. Now if a man's wife leave him, or 'is sweetheart leave him an' he can't git her back, he takes an' he git a piece of papah an' he write her name. Write his name first an' hers second an' he writes each name three times, an' den call 'er by name. An' he goes an' he git 'er photo an' he goes an' git a glass of cleah watah. An' take dat pichure an' turn it head foremos', turn it head down tuhwards dat watah, jis' don' let it tech de watah. An' in three days why she'll be back.

NAME - HIS AND HERS HE WRITES 3 TIMES - CALLS HER NAME - GETS HER PHOTO AND GLASS OF WATER - LAYS PHOTO ACROSS - DROPS PAPER WITH NAMES INTO WATER - IF PAPER AFTER SINKING SURFACES - SHE WILL RETURN IN 3 DAYS

(What do you do with that paper?)

[A rite of diagnosis (*see* pp.165-217) follows:]

Take dat papah an' yo' drop it in de watah first, an' if she's comin' back, why dat papah will, when yo' drop it in dere, yo' know, it go tuh de bottom when yo' drop it. When - if she comin' back, it'll rise up tuh de top an' it rise up tuh tech dat pichure. In three days den she'll come back. [Fayetteville, N. Car., (1412), 2538:2.]

8211. (How would you make a person move out of the house?)

Well, de way ah would do dat - dere's two or three diff'ren ways of doin' it, but de plain way, dey say, fo' instan' maybe yo' live nex' do' tuh me, well ah'm gon'a wait until night, see. An' den yo' kin git some sulphur - in othah words some sulphur an' gunpowdah an' mix dat up. An' about de noon hour of twelve at night, midnight, well yo' kin sprinkle dat befo' de do' an' let it goes in de do'. An' undah nine days time dey'll move.

NAME - RATTLESNAKE MASTER ROOT - FOOT TRACK WRAP TIGHT - THROW INTO RUNNING WATER *SWIFTAH DE STREAM...QUICKAH DEY WILL MOVE*

An' dere's anothah way dat chew kin take dat track. Yo' kin take dey track or eithah dey photo or eithah dey name, an' put a rattlesnake mastah root, an' wrap it up wit dey name in it an' dat track. Dey tie it up real tight an' have it so dat it wouldn't sink, not immediately, an' cast it in a runnin' stream of watah. DE SWIFTAH DE STREAM IS DE QUICKAH DEY WILL MOVE.

Some people says sompin about aigs, but ah don't use dat.

(Well, now, to make them move fast, do you put that rattlesnake master and the photograph together and the foot track or just one of those with the root?)

Well, yo' take rattlesnake mastah, de name, an' de dirt dat chew git. Well quite natchly [naturally], if yo' wrap it up in wool, it take quite a bit fo' dat watah tuh soak in dat wool, yo' know. [Savannah, Ga., (1276), 2168:1.]

8212. They get a hold of your picture, a tintype frame, and draws blood from one of her fingers and write your name and her name on it, and buries it in the ground four feet and covers it up and makes a wish. In two month's time the wish will come true. If you want her to come back to you, if you want her to hate you, anything you wish will come true. [Fredericksburg, Va., by Ediphone.]

NAME - HIS AND HER - WRITTEN WITH HER BLOOD - BURIED 4 FEET DEEP - COVER - WISH - COMES TRUE IN 2 MONTHS

8213. Yo' got de photograph head foremost jis' lak de [this is de] photograph [demonstrates]. Yo' turn it over lak dat an' put dat in de ground. Jis' lak a woman whut yo' wan' tuh handle [control]; a man, anybody yo' wan' tuh handle. Yo' take de photograph an' yo' git tuh yer home where, where yuh home is at, take an' bury it down in the ground. Yo' write huh [her] name dat same way three times. Yo' write de name right on a piece of papah. Pick up a piece a [of] papah or pastebo'd an' put it in wit de photograph, den yo' turn it down. Dat's tuh keep huh down. She cain't do no mo' 'an [= dan = than] yo' say do. [New Orleans, La., (815), 1150:7.]

NAME 3 TIMES - ON PHOTO - BURY FACE DOWN

8214. Yo' put it [photograph] catacornah'd [catercornered], joo know catacornah'd across, not hang it straight. Yo' see [demonstrates] lak dis is de cornah heah, an' dere, yo'll hang it ovah diag'nal dis way. [The photo hangs with sides tilted.] An' write dere name three times across dis way [demonstrates]. [These names are written diagonally, each three crossing the other three at the center of the photo, making a six-pointed star-like or wheel-like figure which in a similar form, the dotted triangle, will be found in v.2, p.1833.] Well, dat'll run 'em crazy. [New Orleans, La., (803-804), 1124:5.]

NAMES - ON PHOTO 3 TIMES - CROSSING 3 TIMES AT CENTER MAKING A SIX-POINTED STAR-LIKE OR WHEEL-LIKE FIGURE

8215. Ah heard, quite a while ago now - hit was a lady heah in St. Augustine, Fla., was up heah, but 'uh [her] husban' had quit 'uh. Her an' 'uh husban' separated. Dis was [a] woman [who] was in a li'le business. Ah don' know whethah it was dry good or groceries. But anyway, huh husban' ruled 'uh outa dis by dis same identical thing ah'm talkin' about now, witchcraftin'. He ruled 'uh out [of] dis. He went somewhere an' got some kinda stuff an' come back. An' he came back. Well, she didn't have no hopes er [or] nuthin, couldn't have no use tuh do nuthin any place. Well, dey even driven 'uh 'way but she was brought back.

NAME - 7 TIMES - ON UPPER PART OF PHOTO CUT IN HALF
7 NEW PINS - HEADS DOWN - STUCK INTO UPPER HALF
NAME - 7 TIMES - ON LOWER PART OF HALVED PHOTO
7 NEW NEEDLES - *FEET UP* - STUCK INTO LOWER HALF
PUT BOTH HALVES INTO PINT BOTTLE - ADD 3 THINGS:
GRAVEYARD DIRT - NAILS - *HEARTS COLOGNE* - BURY
9 DAYS AFTER THIS RITE - ABSENT PERSON WILL RETURN

Dis woman aftah she came back, she had some money, an' dis man sold out all de goods of dis sto' whut dey had an' taken anothah woman an' lived wit 'uh.

Ah had learnt dat he wus in some part a [of] Florida. Anyway, he wus goin' fo' good, goin' tuh sea. But she went an' she had 'im brought back. An' when

he wus brought back, he gave huh de money dat he even carried fo' huh.

Now, dat wus wit de photograph. Now, yo' take A LOTTA PEOPLE SAY, "AH DON' HAVE MAH PICHURE TAKEN AN' ALL DIS AN' DAT AN' DE OTHAH." NOW, YO' TAKE MAHSELF. HIT'S NUTHIN AH DO'S IN DIS WORL' TUH CUZ DE OFFICAHS AN' DETECTIVES OR ANYTHING LAK DAT TUH BE LOOKIN' FO' ME.

[This is caused by enemies through *witchcraftin'*.]

Now, ah've been 'rested twice right in dis town heah, one time fo' bein' drunk an' de othah time becuz me an' anothah fellah got intuh a fight. Now, ah has mah pichure, mah pichure's up dere, prob'ly in Atlanta, Ga. BUT NOW AH DON'T GUESS DEY'D DO ANYTHING TO IT AT ALL.

[Informant laughs.]

Well, now yo' kin take a pichure an' cut dis pichure half in two. Let dis li'le book heah now be de pichure. [One of my *Numbers Books* I always kept on interviewing table; each informant having a number - *see* illustration at end of volume 2 of *Hoodoo*, which shows actual size and contents of one of these books.] Cut dis pichure half in two. See, heah's de pichure right on dere. Dat's de body of dis man's pichure. Cut dis pichure half in two. An' aftah yo' cut dis pichure half in two, git chew a pint flask. Go uptown an' git chew a pack of brand-new needles, a pack of brand-new safety pins, git chew 25 cents bottle of *Hearts Cologne*. An' aftah yo' cut dis pichure half in two, yo' write his name wit de pins - see, in dis part of de body, wit de pins, see [demonstrates].

(The upper part of the body.)

Dat's right, de uppah part of de body wit de pins, see. Yo' take de pins an' stick 'em dis way, an' dis way, an' one dat way, an' one de othah way, see. Supposed tuh be [able] tuh write dat, in de uppah part of dis body. Den yo' take dis part an' turn it haid foremost intuh de body, jis' lak if ah drap [drop] mah haid down lak dat. Yo' take dis part wit de needles an' yo' write wit seven - his name wit de needles in dis part of de pichure. Den instead of turnin' dis pichure down de same as de haid part turnin', turn it up, yo' see [demonstrates].

(Turn the feet up?)

Turn de feet up.

(Lower the head and turn the feet up?)

Dat's right. An' den yo' got de nails in dere. Well, yo' take an' put chew half of dis *Hearts Cologne* on dere. Yo' kin go tuh de graveyard an' git chew some dirt outa de graveyard. Don't mattah if it's from de haid of de grave or from de foot of de grave or from de centah of de grave, but git chew some of de dirt. Puts it in dis bottle, jis' about a tablespoonful, but let it be sifted, not no tracks er nuthin, jis' de dirt itself.

An' yo' bury dis. Now, dese people kin be in Chicago, Illinois. Dey kin be in Paris, France, or England, dey'll be brought back in a length of time aftah dis is nine days old.

Den a person kin take dis pichure ag'in an' dey kin run yo' crazy. Dey kin take dis pichure lak dey do wit chure hair, yo' see. Dey drive yore hair intuh a tree wit a peg. [Waycross, Ga., (1193), 1863:1.]

8216. Git dey pichure an' it have tuh be a whole body; jis' lak dose pichures dere [on the wall of interviewing room] dat girl an' one de li'le children, jis' de whole body of a person. Well, yo' take it an' it have tuh be - not no papah, see. Jis' lak dem ole common [old-time] pichure. Yo' take a tintype an' yo' take it an' put it in a saucah wit de fellah, woman, or whosomevah it is, an' yo' write it nine times, see.

NAME - 9 TIMES ON PAPER - PHOTO OF WHOLE BODY
STEEL DUST - RED PEPPER - SAUCER OVER
DIG HOLE AT NIGHT - 6 FEET DEEP - LET NO ONE SEE YOU

(What do you write nine times?)

Well, yo' put it on a piece of papah wit ink. See, yo' put it wit ink.

(You write that name nine times on a piece of paper. Now where do you put that paper?)

Yes, yo' put dat papah undah de saucah, see an' den yo' put de pichure on top of de papah, an' de saucah on top of all of it, mo' tuh de groun'. Den yo' take - yo' have tuh dig de hole six feet, an' den aftah yo' do all dat yo' see, well yo' put de *steel dust* on top of it an' de red peppah, an' all dat diff'ren kind [of things]. Jis' lak dat, yo' know, fo' tuh keep dat tuhgethah, keep de whole thing tuhgethah. Yo' put de dirt on top of it an' when de nine days out, well de body's gone. He's goin' take sick befo' den, but in de meantimes he'll disappeah.

(Why do you put that saucer on top of those things?)

Well, dat saucah, dat's fo' tuh keep it down, yo' see. Tuh keep it mo' tuh de groun'. Mos' of 'em uses saucahs. EVAHBODY MOS'LY USES SAUCAH WHEN YO' WANTA KILL SOMEBODY IN DAT LINE.

(How do you put that picture in there? Do you [I probably demonstrate] put the face up like that?)

No, yo' have tuh put de face down on de name.

(And how is the name? Is that name up or is the name down?)

De name is down. De whole thing is down, de pichure, de name an' evah'thing. An' yo' turn de saucah down. All dat down tuh de ground, tuh de earth.

(And you just go out and dig a hole any place?)

Well, YO' HAVE TUH DIG IT SIX FEET. YO' CAIN'T LET NO ONE SEE YO'. ANY PLACE IN DE GROUN', BUT IT HAVE TUH BE YO' KNOW AT NIGHT. Yo' wouldn't want nobody [to see you]. [Algiers, La., (1594), 2995:9.]

8217. They tell me yo' take a pichure of a man an' put it up ovah yuh do' an' write his name an' turn 'is face intuh de do' comin' [into house], an' call it three mawnin's, three times each mawnin'. Dey tell me he'll come back. I know positively dat's true. I know a lady did it. [Newport News, Va., (480), 502:2.]

NAME CALLED - 3 TIMES EACH MORNING - 3 DAYS
PHOTO OVER DOOR - FACE LOOKING INTO HOUSE

NAME - CALLED 3 TIMES DAILY FOR 3 DAYS
BEFORE PHOTO HEAD DOWN AT FOOT OF BED

8218. Take dat, de photograph, drive a pusson crazy wit dat photograph. Take dat an' turn it upside down right at de haid of de baid, an' call de indivjel [individual] name nine time, see - well, fer three days. An' wit'in dem three days dat pusson'll come tuh yuh. [Charleston, S. Car., (518, *Doctor* Nelson, *see* pp.1599f., 2260f., etc.), 609:3.]

8219. Dey take de pichure tuh *hurt* or tuh do good. Tuh do good, tuh keep yure man, yo' take dat pichure an' yo' take a needle, an' yo' stick a needle right through it jis' lak dat. Right through de pichure, right crossways of de pichure lak dat, a sharp needle. An' yo' weah it, jis' lak yo' has a sack [*nation sack*, *see* p.1449f., THE NATION SACK WOMAN, first quotation] or anywhere. Yo' kin put it in a li'le sack an' weah it on yo', an' yo' put it down in dat; but yo' turns 'is haid dis way, right dere, see. An' yo' weah dat. An' ah don' care whut direction he's in, *dat keeps 'is mind tumbled up*. He's gotta come.

NEEDLE - STUCK CROSSWAYS IN PHOTO - WEAR IN SACK

(You wear that any place on your body?)

Yes, in undah yure clothes. [Memphis, Tenn., (1547), 2807:5.]

8220. Take a needle or even a pin and stick in yure face an' bury it an' yo' will die.

(Your photograph?)
Yes. [Vicksburg, Miss., (755), 1031:1.]

NEEDLE OR PIN - STICK INTO FACE OF PHOTO - BURY

8221. Ah've heard two-three things about photographs. Ah've heard dat chew kin take anybody's photograph, say if yo' wanta 'flict dem some way. Take yo' a needle an' stick in dat part yo' wanta 'flict, an' bury it in de earth face down.

NEEDLE STUCK INTO ANY PART OF PHOTO - INFLICTS PAIN THERE
BURY FACE DOWN - 3 FEET DEEP TO REPRESENT *3 HOLY NAMES*

See, yo' bury it three feet deep which would represent three things, *de Fathah, Son an' de Holy Ghost.* Bury it three feet deep. Say fo' instance now, yo' wanted 'im lame in de arm. Yo' take dat photograph an' stick dat needle in dat arm an' bury it's face down; or in de laig, or in de eye.

(Any place you want them afflicted?)
Yes sir.
(Then all you do is bury it face down?)
Yes sir. [Brunswick, Ga., (1174), 1979:3.]

8222. An' jis' lak if yo' wanta a person tuh die, well yo' take their picture but it have tuh be on tintype an' den yo' bear [bury] it on it's face an' place two needles at de foot an' two at de haid an' jis' let it stay dere an' dey'll finely [finally] wizzle away. [Memphis, Tenn., (940), 1521:1.]

NEEDLES 4 - 2 AT FOOT AND 2 AT HEAD OF BURIED PHOTO

8223. If it's a man dat's got a woman or a woman got a man, dey take de photograph [of himself or herself] an' git chew a white pocket han'ke'ch'ef [new] an' spread it out. Well, yo' put [stick] nine needles in dat han'ke'ch'ef in a row an' point all of 'ems [to the] name [of the person to be held] jis' lak dis [demonstrates]. Take nine needles an' point 'em, point tuh dat - write yore name first [if a man] an' 'er name. Write her name first [if writer a woman] an' 'is name down at de bottom. [Write on the handkerchief.] Well, yo' point dem nine needles right tuh de end of 'is name, all de way, evah lettah of 'is name. Den yo' [the woman] take it an' take her pichure [photo of herself] an' put it in a [framed] photograph [or wall picture] an' take dat pocket han'ke'ch'ef an' dem nine needles an' fasten it up in dere [framed wall picture] an' hang [rehang] it on de wall. Dat will hold 'im an' he'll nevah go until she lose dem needles. If she lose dat pocket han'ke'ch'ef an' [or] dat photograph [framed picture] den he'll be gone.

NEEDLES 9: ON NEW WHITE HANDKERCHIEF SHE WRITES HER NAME AT TOP - HIS AT BOTTOM - STICK NEEDLES IN CLOTH POINTING TO LETTERS OF HIS NAME - REMOVE BACK OF A FRAMED PICTURE ALL ARTICLES AND HER PHOTO BEHIND - RESEAL BACK - REHANG

[How confusing the preceding statement was can be learned from my first comment, all wrong!]

(Here's your handkerchief and he takes a piece of paper and writes his name and her name, and she puts these nine needles in it pointing toward his name. Then she wraps that piece of paper either in the photograph or this handkerchief. Wraps them all up in the handkerchief?)

Dat's right - no suh, takes dis photograph - [I mean] an' take dis han'ke' ch'ef an' spread it out in de back of dat [framed] photograph.

(This is the frame - in the photograph frame?)
Yessuh, an' den put 'er pichure in dat wit de frame.
[Is this a framed photo of herself hanging on the wall, or does she put her

photo and other articles inside the back of the wall picture?]
(She doesn't use his picture?)
Doesn't use his picture.
(She puts her picture in this frame and then puts this handkerchief and needles [and 2 names] in the back of it. Takes off the back of the frame and puts that in there?)
Yessuh. [Fayetteville, N. Car., (1422), 2563:1.]

8224. [Preceding informant gives another version of the nine-needle theme:] Take his pichure an' write his name. Write chure name firs' an' den 'is; will follah yures, yo' know. (You write your name first?) Yes, an' 'is name nex'. (Underneath?) Yessuh, an' den yo' put nine needles an' put it in de closet, an' yo' put chure pichure aside of it an' dat'll make 'im stay stay. He can't go no place.

NEEDLES 9: WOMAN WRITES ON HIS PHOTO - HER NAME FIRST HIS UNDERNEATH - LAYS HIS PHOTO NEXT TO HERS IN CLOSET

(You stick these needles into the picture?)
Yessuh, nine needles.
(You write your name and then you write his name right underneath your name? And you put your picture right next to that picture in the closet.) [Fayetteville, N. Car., (1424), 2569:5.]

8225. I heard talk that you take a photograph and wrap it up in a new piece of material, and put it in a drawer; and if the person is away, they'll soon come. [Newport News, Va., (29), by Ediphone.]

NEW CLOTH - PHOTO WRAPPED IN - KEPT IN DRAWER

8226. Use de photograph to gain love. Well, yo' photograph, if yo' like a gurl an' perhaps she tryin' tuh gain love wit yuh, an' yo', yo' know, might have de privilege of visitin' 'er. Well, she might have some kin'a small or large photograph in 'er home. Perhaps yo' might git a chance to take it, or steal it in othah words we call it. An' yo' take dis photograph. Yo' take dis photograph an' yo' bury it. Yo' see, yo' bury dis photograph fer nine days, but befo' buryin' it yo' takes [some sort of oil].

9 DAYS BURIED - FACE OF PHOTO RUBBED WITH OIL

(What kind of oil is it? Is it something you mean - where do you buy this oil?)
Well, yo' kin buy it in de drug store.
(Well, go ahead with the rest of the story and give me the name when you think of the name later.)
Well, yo' take dis [mineral?] oil an' yo' take it an' rub it on de face of de pichure, an' yo' let dis pichure, yo' know, stay buried fer nine days, yo' see. Dat's how to gain 'er love, to make a short story of it. [For 9 days, *see also* preceding margin title CIRCUMAMBULATE etc.] [Mobile, Ala., (661), 864:1.]

8227. Bury it on de face.
(Bury it? What will that do?)
In nine days yo'll be buried.
(I see.)
On a tintype. [Vicksburg, Miss., (747), 1016:8.]

9 DAYS - PHOTO BURIED ON FACE - 3 DIE

8228. If yo' kin git aholt of someone's photograph an' yo' got it in fo' dem, why yo' take dey photograph an' yo' clip de photograph in nine diff'ren' ways.

(How do you mean, cut it nine different ways?)

Yo' cut de fo' cornahs offa it. But yo' ain't gotta cut it plumb up. When yo' cut de fo' cornahs, dat's fo' ways. Well, yo' kin take it an' cut it five mo' diff'ren' ways. Cut it all de way round, but jis' don' cut it up [photo must be left in one piece]. Den take dat pichure an' carry it to runnin' watah. Well, dey'll be harmed, gits in a car wreck or sompin. Dey goin' git out chure way.

NINE DIFF'REN' WAYS - CLIP PHOTO - CUT OFF 4 CORNERS
DAT'S FO' WAYS - LEAVE PHOTO 1 PIECE - RUNNING WATER

[Stopped machine. Informant added a remark. Restart to repeat the addition.]

(They get cut up or something of that sort?)

Yes. [Florence, S. Car., (1328), 2282:5.]

8229. Tuh break up a home, well yo' kin take gunpowdah.

(How would you use that?)

Well yo' would take de gunpowdah an' yo' draw a pichure lak it's fo' two people. Yo' draw 'em jis' lak dey goin' tuh fight - yo' know how chil'ren kin draw funny pichures - jis' lak dey goin' tuh fight. Yo' takes de gunpowdah an' nine pinches of salt, an' nine pinches of red peppah, an' yo' put it in de stove an' make yure wishes. An' dat breaks 'em up.

9 TIMES - DRAW 2 PERSONS FIGHTING
9 TIMES - WRITE NAMES
9 PINCHES: GUNPOWDER - SALT - RED PEPPER
9 MORNINGS - BURNED
9 WISHES - MADE

(Well, what do you do with the picture then?)

Well, yo' take de pichure perhaps an' stand it on de head an' put it in a dark closet.

(No, this picture that you draw. What do you do with that?)

Oh, what you drew. Yo' burns dat. Yo' writes dere names on dis papah. Yo' draws on a plain piece of white papah, den yo' takes dis pichure, de man's havin' a fight, yo' puts de gunpowdah in dere, nine pinches, nine pinches of salt, an' nine pinches of cayenne peppah, red peppah. An' den yo' put it in de stove fo' nine mawnin's.

(I see, you put the stuff into the picture?)

Yeah.

(You have to draw that thing nine times?)

Uh-huh. Yo' don't have tuh draw it zactly [exactly] lak 'em, but yo' draw it lak a man if yo' kin or do it lak a woman, see.

(Well, do you do that over again and again?)

Ovah ag'in fer nine mawnin's. [Norfolk, Va., (491), 529:8.]

8230. Yo' take yore pichure. Ah've heah dat yo' take yore pichure. See, jis' lak if a person didn't lak yo' or wanted tuh git chew outa de way. Yo'd take dat pichure an' go outdo's. If yo' wanted tuh, go right in yore yard at de lef' cornah, [or] de no'th cornah of yore chimley, an' dig a hole an' bury it on yore face. Bury de pichure on de face. Well, yo' see, as long as it lay on yore face, fades away, dat person will die. [Waycross, Ga., (1097), 1768:2.]

NORTH CORNER OF CHIMNEY OR LEFT CORNER OF YARD
BURY PHOTO FACE DOWN

8231. Well, yo' kin take a person's photograph - but chew gotta be mad wit 'em, yo' know, don' lak 'em no way. Yo' take dat an' take it tuh de no'th cornah of yore house. Dig a hole an' bury it bottom side upwards tuh de no'th cornah of yore house. Bury it bottom side upwards an' den, yo' know, curse 'em anything dat chew think

NORTH - CORNER OF HOUSE - CURSE PHOTO AND BURY

of, an' yo' won' have no mo' trouble wit 'em. Dey be sickly all de time. [Brunswick, Ga., (1211), 2047:8.]

8232. Well, yo' take dat pichure an' put it in yore pocket, if yo' wanta carry it wit chew. Yo' kin take dat pichure an' yo' want dem tuh love yo'. Dat whut chew wanta know. Take dat pichure an' git some olive oil an' put nine drops of dat pichure right around, yo' know, right around de haid. An' put dat pichure in yore pocket an' tote it wit yo'. Den fo' nine days yo' read de 23rd Psalms ovah it, an' dat'll make dem people care fo' yo'. [Waycross, Ga., (1167), 1962:1.]

OLIVE OIL - 9 DROPS NEAR HEAD OF PHOTO
IN POCKET - READ PSALM 23 OVER 9 DAYS

8233. Take de photograph an' dey'll put it intuh a basin an' dey'll put cologne on it until it change it's face, dat chew'll fall in love wit 'em. Now dat's true. But dey keep it in dat basin till it fades. Yo'll fall in love wit 'em den. [St. Petersburg, Fla., (1009), 1632:3.]

PERFUME - IN BASIN - WITH PHOTO

8234. Yo' take de photograph an' take some perfume, put it on de pikture, an' a needle an' stick de needle in de pikture right acrost de fo'haid, an' hide it some place an' she'll love yuh. [Wilmington, N. Car., (219), 216:6.]

PERFUME PHOTO
STICK NEEDLE ACROSS ITS FOREHEAD - HIDE

8235. Jis' take a woman's hair an' pichure an' cut it all up an' put it in a bottle tuhgethah an' take an' po' dis *Heart's Own Perfume* on it. She'll nevah quit 'im an' she'll always run aftah 'im.

(What do they do with that bottle then?)

Well, hide it off in de loft of de house where she be goin' undah it or sompin lak dat. [Fayetteville, N. Car., (1425), 2571:12.]

PERFUME - ON WOMAN'S CUT-UP PHOTO AND HAIR BOTTLED
HIDE IT WHERE SHE WILL WALK UNDER IT

8236. Take dere pichure an' put it undah yore baid, undah de haid of yore pillah an' sleep on it nine days, an' he cain't go nowhere or quit chew.

(That will keep the man? Just place it under there any way, under the pillow?)

Undah de pillah. [Sumter, S. Car., (1365), 2108:9.]

PILLOW - PHOTO UNDER - SLEEP ON 9 NIGHTS

8237. Take a person's photograph an' take a pin an' stick dat pin in de heart of dat pichure, where de person's heart is on dat pichure, an' dat person will die. Dat will kill a person. [Fayetteville, N. Car., (1426), 2572:2.]

PIN - STICK INTO HEART OF PHOTO

8238. Take dey photograph an' put brass pins in it an' bury it wit de face down an' dat'll cuz 'em tuh die.

(How many brass pins do you take?)

Fo' on each cornah. [Memphis, Tenn., (937), 1516:9.]

PINS OF BRASS
4 IN EACH CORNER OF PHOTO - BURY

8239. Yo' take a person's photograph an' take nine pins an' stick 'em in it, right through de heart, an' take an' carry it tuh runnin' watah an' throw it in. Why dat person will fall daid right anywhere dey at.

PINS - 9 INTO HEART OF PHOTO - RUNNING WATER
AFTER 9 DAYS PERSON IN PHOTO FALLS DEAD

Aftah nine days why dey'll fall daid. [Sumter, S. Car., (1363), 2404:11.]

8240. Dey kin take yore pichure - ah ain't nevah done it but ah've heered dis, undahstan'. Dey stick nine holes in it, one hole evah mawnin' fo' nine mawnin's. An' de ninth mawnin' aftah dey stick dat las' hole in it - when dey put de firs' hole in dere, in dat pichure, in de heart of dat pichure - lak dis is mah pichure an' dis is mah heart. Jes' take dat pin an' stick a hole in dat heart on dat pichure. Stick one dis mawnin', one tuhmorrah mawnin', an' one de nex' mawnin', until de ninth mawnin'. An' de ninth mawnin', when dat last hole will be stuck in dere, de man will be in bad condition. Dere can't nobody do him no good. Can't nobody do him no good nohow unless dey kin git dat air [that there] pichure an' kin remend dem holes. But if dey don't do dat, why dat'll kill 'im. [Waycross, Ga., (1120a), 1799:4.]

PIN HOLES 9 - IN PHOTO - 1 EACH MORNING 9 DAYS

8241. I heard tuh give yuh bad luck an' misfortune, tuh take yure photograph an' turn de face of it tuh de earth, an' put it undah, yo' know, de things [ties] where de train track go along. Put it undah one a [of] dose posttus [posts = railroad ties] down undahneath dere, an' turn it [photo] down an' yo'll [person of photo will] have all kin'a bad luck. [Wilmington, N. Car., (301), 228:2+85.]

RAILROAD TRACK - PHOTO BURIED FACE DOWN UNDER TIE OF

8242. Well, den yo' kin take a person's pichure at home [and make them love you].

(How could you make them love you with that picture. How do you do that?)

Well, yo' weahs de pichure an' keep it all de time, an' yo' *dress* it. In othah words, yo' kin *dress* dat pichure wit *High John de Conkah* vine, an' yo' kin take dat *Eve an' Adam* [*Adam and Eve*] an' *dress* it. Why den dere's a root dey call de devil's shoestring. Yo' kin take dat home an' *dress* it.

"ROOTS" - PHOTO "DRESSED" WITH - KEEP IN DARK ROOM

(What do you do with those roots?)

Well, yo' would have - said when yo' boil de roots, undahstan', an' soak dat pichure an' keep it in a dark room - a dark place all de time. An' dat person will soon be absent-minded.

(Thought you were telling me that you could make them love you that way?)

Well, yo' kin...[This rite is quite all right.] [Florence, S. Car., (1314), 2237:1.]

ROOT WORKER - PHOTO TO FOR *DRESSING*

8243. Tuh make a person lak yuh, yo' will take his or her photograph tuh a *root workah* an' have it *dressed.* [Wilmington, N. Car., (229), 152:1+85.]

RUG - PHOTO UNDER WALK OVER

8244. Jis' lak dŭh [the] vife tak' 'er 'usban' pichure, an' lif' up duh en' of duh rug, an' t'ŭn [turn] duh face dŭn [down] tuh duh floah, an' vălk ovah dat. She puts it dun var she kin valk ovah it - see, jis' put it in a place văr she go mos'ly huhse'f. Dat's suppose tuh keep 'em hum [home]. [Wilmington, N. Car., (?), 161:1.]

SAND - PHOTO BURIED IN

8245. Ah hearn dat chew could take de photograph an' bury it in de sand, an' when dat photograph melt away offa dat whut it's taken on, yo'll die. [Brunswick, Ga., (1225), 2085:3.]

8246. (If a man leaves his wife, how would she make him come back?)

Make him come back?

(How would the woman make him come back?)

Well, dey kin go buy a box of salt an' take his pichure. Take dat pichure an' de box of salt an' put dat pichure head foremost - put de head down an' feet up - dat [feet] on top, de top of 'is feet in dere. See, dis side up. An' aftah it set in dere nine days, yo' take dat salt off. Take dat pichure, aftah he come - soon as he come home - take dat pichure an' put it up. If yo' wan' tuh make him come quick, take dat pichure an' put it in a li'le frame, an' put it close tuh de stove, an' keep a fiah in dat stove. An' den, if yo' want's it hot, den yo' sprinkle peppah on de bottom part of dat pichure. I heah sometime dey put.... [Norfolk, Va., (?), 451:3.]

SALT - PHOTO HEAD DOWN IN - 9 DAYS THEN HEAD UP NEAR STOVE WITH FIRE

SCRATCH UP - PHOTO - BAD LUCK

8247. I have heard of boys and girls being intimate together, and if this girl would have a picture of this boy, and if she had any feelings of any kind against him, she would take this picture and scratch it all up to give him bad luck. [Old Point Comfort, Va., (Informant 22), by Ediphone.]

SHAKE UNDERWEAR IN FACE OF PHOTO - WISH

8248. Dey take dere undies an' shake it in 'is face [the face of his photo] any time she wan' tuh see him. Any hour of de night she jis' wish fo' him an' he'll come. An' jis' whutevah she want, if he have it, he'll give it tuh her. [Wilmington, N. Car., (219), 131:8+85.]

8249. I worked in a place and lost my job. The man went out of business. I was living with a very old colored woman and got behind in my rent. She had been going with a man. This man got mad at her and stopped her. When she found out I could draw pretty well, so she had me to draw his picture as near his likeness as I could. She would put this picture in the bottom of her shoe and wear it until it was almost worn out, and have me draw another. I don't know whether that caused him to come back or not, but he certainly came back. [Ocean City, Md., by Ediphone.]

SHOE - PHOTO WORN IN

8250. Concernin' photographs: Now, heah's some photographs. Yo' may go ovah in town dere tuh New Orleans, an' yo'll have yore pichures taken on papah, somewhut lak celluloid or sompin othah. Dere's no harm at all tuh dat, no harm at all. It's de tintype, tin [that causes harm].

Now usin' dis, it's mos'ly used fo' gittin' rid of a woman. Dat's all. Yo' cannot bring 'er tuh yo', but yo' kin git rid of 'er.

Now, see dis po'tion [portion] of yore shoe heah [demonstrates], dis heah?

(That inner sole?)

Yessuh, yo' raise dis [demonstrates].

(The heel of it.)

Dat's right. Place dat tintype pichure undah dere an' weah it. Now, dat's - yo' place it back on. Quite nature [naturally] de shoe is gonna weah jis' lak steel will, an' as yo' weah dat shoe, dat person weahs an' jis' withah [wither] off from yo'. Yo' won' know whut become of 'em, an' dey won' know whut become of yo'. Dat's de onliest way dey kin harm yo' wit a tintype pichure. [Algiers, La., (1581), 2917:6.]

8251. Dat's if a woman's husban' should leave her, or sweetheart, anything lak dat, jis' take de photograph, see, an' put in 'er shoe an' jis' weah it. Weah it till it weah out. Den git anothah one an' den weah dat un', so long as yo' weah one, an' he'll follah yo'. He'll be so good tuh yo', he be too good tuh yo'. Yo' jis' put it - it's always bes' tuh put in undah de leathah of de shoe, becuz somebody else might see it, see.

(In what shoe does she wear it, either shoe?)

Yo' kin weah it in either shoe. Ah prefer de left shoe, though. [Fayetteville, N. Car., (1448), 2626:6.]

8252. Take dis photograph an' yo' kin put it in yore shoes an' weah it, an' if yo' want dis guy back, yo' kin git 'im.

(Whose photograph is it?)

It supposed tuh be de man or de woman or whosomevah dat chew want. If yo' a woman, yo' kin weah him in yore shoes an' yo' kin git 'im back.

(You wear this photograph in either shoe?)

In de right one, yo' mus' weah it in de right one. [St. Petersburg, Fla., (1052), 1707:2.]

8253. It's lak if a person mistreats yo' an' yo' wanta git even wit 'im, an' he's got yore pichure an' yo' got 'is. Ah mean if de girl is got yore [his] pichure an' yo' got one lak it, take it an' put it an' weah it in de bottom of yore right-foot shoe an' wear it, clean it...

(What will that do?)

Dat will make 'im sick. [Wilson, N. Car., (1496), 2665:3.]

8254. Git 'is photograph. She kin go tuh any place an' have anothah one taken. Put one in 'er right shoe, an' bury one undah de do'step. Bury it wit de face down, an' weah one in de bottom of 'er shoe, an' see whut results yo' git outa dat.

SHOE - 1 PHOTO IN RIGHT - 1 PHOTO UNDER DOORSTEP

(What do you do that for?)

Dat's if yo' wanta bring 'im back, an' rule 'im, put 'im undah 'er command. [New Orleans, La., (1558), 2981:10.]

8255. Yo' take dere name as yo' do de othah rĕ sēts' [= rĕs'i-pēs = rites] an' [if] yo' wanta keep 'em tuh yo'. Well, yo' use dat same ingrediment [ingredient] an' yo' write it nine times an' put it undah yore lef' linin' of yore shoe an' weah it all de time.

SHOE - IN LEFT
PHOTO WITH NAME ON 9 TIMES

(That will bring them to you?)

Yes, de photograph. [New Orleans, La., (1570), 2884:5.]

8256. It's prak'ally [practically] de same. An' dis woman she wuz jis' givin' me so much trouble wit mah husban', dat he wuz almos' out fo' good. Ah didn't wan'a 'sturb [disturb] mah place. Ah wondah'd whut tuh do. Ah loved mah husban' an' ah wuz jis' so crazy 'bout 'im, an' jealous ah guess. So it seem lak it come tuh me one night in mah sleep, say, *Jis' take his pichure an' weah it.* Ah got up through de night an' ah taken dat pichure an' ah put it in mah shoe, an' ah didn't tell anybody whut ah did. Ah put dat pichure in mah shoe an' ah wore it dere. Dat one wored out an' he commence tuh grow bettah. Ah looked roun' an' ah found 'nothah one, photograph, an' ah put dat one dere. An' ah wanta tell yo' dere ain't a bettah man dat walks, dan mah husban'. Dat's mah one experience. An' ah tole two or three othahs de same things.

SHOE: "IT COME TUH ME ONE NIGHT IN MAH SLEEP SAY *JIS' TAKE HIS PICHURE AN' WEAH IT*... AH TAKEN DAT PICHURE AN' AH PUT IT IN MAH SHOE"

(I AM LETTING THIS WOMAN GO FOR THE MOMENT BECAUSE THERE IS A SPECIALL HOODOO MAN JUST CAME THAT I WANT TO TALK TO. I AM AFRAID HE MIGHT LEAVE. I'LL TALK TO HER LATER.) [Fayetteville, N. Car., (1448), 2626:7.]

8257. [For the outstanding story of this margin title, though picture drawn on a shingle is shot, see the shooting of Uncle Mack's picture - No.3103, p.925.]

Says dey kin take yore photograph. Dey kin take yore photograph an' take it an', if dey ti'ed [tired] of yuh or anythin' lak dat, dey kin take it off [somewhere] an' shoot it fo' a target. Say yo'll git killed purtty soon. An' if dey want chew [want to keep you], say dey kin take it an' put it in de bottom of dey trunk, an' lay it flat down, an' dat chew'll nevah go nowhere.

SHOOTING - PHOTOGRAPH

(1) A FEW STATEMENTS

(How do you mean lay it down?)

Lay it down on it's face. [Waycross, Ga., (1455), 2645:9.]

8258. Yo' see when peoples dislaks [dislikes] yo' or somepin lak dat, undahstand, dey kin take yore pichure, an' take yore pichure an' shoot yore pichure an' yo' will die.

(How will they shoot that picture?)

Jis' take it an' shoot it wit a pistol or somepin lak dat, an' yo'll die. So dat's de way ah've heard dat. [St. Petersburg, Fla., (992), 1600:1.]

8259. Take a person's pichure an' shoot it an' dey die. Wheresomevah dey be at, dey'll die.

(Where do they shoot that picture?)

Dey shoot it in de face, anywhere, yo' know.

(Where do they put that picture when they shoot it?)

Have it any place, eny place shoot it. [Waycross, Ga., (1093), 1761:4.]

8260. I've heard that they could shoot your photograph and you'll die quickly; and if they bury your photograph, you'll die a *slow death.* [St. James a black settlement about five miles from Pocomoke City, Md., (99), by hand.]

(2) BURY OR SHOOT PHOTO: *SLOW DEATH* OR QUICK

(3) DIRECTION - IN WHICH PERSON LIVES SHOOT PHOTO

8261. Hear 'em say if dey wanted tuh kill yo' quick, take yore track. Ah've seen dat. Says yo' bo' a hole in a tree, in a pine tree or oak tree. Cut de head off heah [hair off top of head] an' put it in dere an' den drive a peg in it. An' as 'er hair goes away, yo' go.

[For my comment about this elderly man, *see later.* While recording machine was off, he began a photo rite:]

(The tintype. What did they use to say years ago?)

Take an' shoot at yore pichure an' shootin' de pichure would kill yo'.

(But they generally put that picture in a certain way you said.)

Yes, toward where he's at or she's at.

(You have to put that picture up in the direction in which that person is living?)

Yes.

(THIS OLD MAN WHO WAS JUST IN HERE WAS 87 YEARS OLD AND WAS BAREFOOT.) [Wilson, N. Car., (1474), 2654:6.]

8262. Ah heard dat if yo' wanted tuh kill a person wit dere photograph, yo' could take his photograph an' set it behin' a burnin' bush or a pile of bushes, an' shoot it wit a rifle or pistol or sompin of dat sort.

(4) FIRE - PHOTO SHOT THROUGH A - KILLS

(Set it behind what kind of a bush?)

Behin' a briar pile of bushes. Builds up de fiah an' put de pichure ovah tuh de side of it an' shoot through de fiah. Dat will kill dem.

(You build a fire with the bushes and then you put this picture near the side. Right on the side?)

On de side an' shoot right through de fiah. [Fayetteville, N. Car., (1437),

2603:4.]

8263. If someone wanta give yo' real bad luck, says dey kin take - if dey got a grudge ag'inst chew - dat dey kin go an' git chure pichure an' take dis pichure an' build a fiah, an' set de pichure behin' de fiah. Dat's [demonstrates] de pichure an' heah's de fiah. Dat's de pichure. Set it off lak dat. Yo' git ovah heah. Yo' [they] take a gun an' dey shoot through dis pichure, through dis fiah an' hit de pichure. Take a shotgun, scattah shots. An' shoot through de fiah an' shoot a hole through dis pichure. Well, when dey shoots a hole through dis picture, dey says den, dat gives yo' bad luck. It'll take dat - on dat time in evah yeah an' evah month, on dat day, yo'll have pains. Whatevah day of de month it was, dey say yo'll have pains, sharp pains jis' lak if yo' were shot.

(5) FIRE - PHOTO SHOT THROUGH A - GIVES PAINS THE SAME DAY EVERY MONTH OF YEAR

(Now this is the picture across the fire, and it is looking at you - face towards you?)

Yes sir. [St. Petersburg, Fla., (1014), 1639:3.]

8264. Yo' take a photograph an' go in de woods tuh a tree, an' yo' jis' lay it up from de ground up side de tree. Yo' kin go dat high from de ground, eight feet high. Ah'd take a tenpenny nail an' drive dat through de forehead ontuh de tree. An' git choo some splintahs - *fat-lighter* [*pine*] splintahs [here, split pieces of wood, not small splinters] - some people call 'em *torches* - an' make a smoke right down here [at the bottom of the tree]. Jis' make a fiah, an' de smoke goes right straight on up [over the photo]. An' yo' git choo a shotgun an' go back about twenty-five or thirty feet from de tree, an' shoot right through that smoke at dat pitchure. Dey tell me dat'll kill yuh. [Large pieces of *fat-lighter pine* (several pines so called) were used at night as outdoor hand torches. This is described somewhere in the text by a woman, from Orangeburg, S. Car., whose grandmother described a slave burial at night - a limited number of torches, no singing, etc.] [Wilmington, N. Car., (288), 204:5+85.]

(6) FIRE: NAIL PHOTO THROUGH FOREHEAD TO TREE 8 FEET ABOVE SMOKE OF FIRE

8265. Lak yo' got a pichure, see, jis a pichure of yo'. All right, lak dey love yo', see, an' don't want see anybody else wit chew. Dey go tuh de fo'k of de road an' take a pistol an' shoot dat pistol right in de centah of yo' face. When dey come back yo'll be daid.

(7) FORK OF ROAD - SHOOT - WITH PISTOL PHOTO IN CENTER OF FACE - KILLS

(You shoot this picture at the forks of the road.) [St. Petersburg, Fla., (999), 1616:4.]

8266. Yo' go tuh de fo'ks of de road, if someone done sompin tuh yo' an' yo' doesn't lak 'em, an' yo' wanta git rid of 'em fo' good, git 'em clean out de worl', yo' go dere fo' eight mawnin's wit dere pichure. An' den de ninth mawnin' yo' could take it an' shoot it on de lef' side, an' dey certainly are daid. Den yo' know yo' got rid of dem.

(8) FORK OF ROAD - 9 MORNINGS - LEAVE PHOTO AT ON 9TH MORNING - SHOOT IN LEFT SIDE

(You take that picture out each morning and bring it back?)

Yessuh.

(What do you do with the picture then?)

Yo' shoot it on de left side.

(Where do you put the picture when you shoot it?)

Carry it back home or eithah leave it down dere, but mos' de people says yo'

leave it fo' nine mawnin's an' shoot it on de lef' side. [Fayetteville, N. Car., (1447), 2625:2.]

(9) FORK OF ROAD - THERE SHOOT AT PHOTO 9 MORNINGS OR EVENINGS - KILLS

8267. Yo' kin take a man's pichure, anybody's pichure, an' go tuh de fo'k of de road an' shoot at dat pichure. Go nine times an' shoot at it nine mawnin's an' - eithah nine nights. An' yo' kin shoot at dat pichure nine times an' dat man will die.

(Where do you put that picture out at the fork of the road?)

Put it right at de fo'k of de road.

(Put it on the ground or up in the air or where?)

Put it on de ground. Yo' know, quite natural yo' kin take a stick yo' know an' pin it up so he kin see it, chew know, an' shoot at it. [Fayetteville, N. Car., (1424), 2564:7.]

(10) FOUR CORNERS OF PHOTO EACH SHOT IN TURN WITH PISTOL THROW PHOTO INTO RUNNING WATER

8268. Take de tintype an' point de fo' cornahs an' shoot it an' yo'll soon die.

(They do what to the four corners?)

Turn it round, de fo' cornahs, dey meet de cornahs of it.

(Show me. Say that's the tintype there.)

Take de pistol dis way an' turn it ovah an' shoot it [this corner], an' yo' turn dis cornah an' shoot on dat cornah.

(Shoot it in all four corners turning it around?)

Turn it roun' an' den throw it in runnin' watah.

(What will that do?)

As dat go down yo's goin' go down den too. [Wilson, N. Car., (1471), 2652:1.]

8269. De nex' thing, if a person don' lak yo' an' wants tuh do yo' dirty, dey kin go tuh work an' take dat photograph an' shoot it right directly to de heart line, an' in nine days he'll be a daid man. [Sumter, S. Car., (1362), 2402:1a.]

(11) HEART - PHOTO SHOT THROUGH

8270. Take dat photograph an' shoot it right in de heart, where de heart supposed tuh be, an' bury it face foremos', say dey'll die. [Wilson, N. Car., (1470), 2652:15.]

8271. Ah've heard dey take a pichure an' put it up an' shoot on de left side [heart side] an' hit'll kill de person. [Waycross, Ga., (1117), 1793:13.]

(12) TREE - PHOTO ON - SHOOT
(a) A FEW BASIC RITES

8272. A person's photograph, pichure, yo' kin take it an' care [carry] hit in de woods an' tack it up side a tree, an' yo' kin take yore gun an' yo' kin shoot hit. An' when yo' shoot hit, he's shore [sure] tuh die. [Florence, S. Car., (1331), 2291:6.]

8273. Ah heard dat a person kin take yore pichure an' put it on a tree or a stump an' shoot dat pichure an' it'll kill yo'. Ah have heard of dat. [Waycross, Ga., (1133), 1837:13.]

8274. Tack it up 'ginst a tree an' make a mark outa it an' shoot it.

(Shoot the photograph. What would that do?)

Says whosomevah yo' DONE SHOT AT DEY BREAK OUT WIT CANCERS AN' CAN'T BE CURED OR EITHAH BE KILT. [Waycross, Ga., (1074), 1737:5.]

8275. Well now, I've heard dey could take yure pitchure, take an' put it up aside a tree an' shoot it; see, yo'll git shot. [Wilmington, N. Car., (249), 245:7+85.]

(b) ALCOHOL - 3 DROPS ON PHOTO ON TREE - SHOOT

8276. Alcohol - put three drops of alcohol on it, on de photograph an' stick it up side a tree an' shoot it, an' yo' ain't goin' stay

heah long.

(What will it do, drive you away or kill you?)

Kill yo'. [St. Petersburg, Fla., (1024), 1657:4.]

8277. Take a photograph an' take it down tuh a tree, mos' any kinda tree, an' cut a hole in de pine tree, jis' fer 'nuff [enough] fo' de photograph tuh set in, an' *cuss* dat photograph three time an' back off [walk backwards] from it, an' fiah toward de photograph. Ah've tried it. Dat will kill de person. [Wilson, N. Car., (near 1489), 2660:5.]

(c) CURSE PHOTO 3 TIMES - SHOOT IT ON PINE TREE

8278. Yo've heard of de oldtime gun waddin'? Dey put dis pichure [torn up] in dis gun waddin' an' dey care [carry] it tuh a tree in some lone isolated place. An' dey shoot de gun off. Dey shoot de tree. Instead of powder, yo' know, lak dey shooting someone. [Gunman pretends that this mixture of gun wadding and torn-up picture is a shell and the tree is the person being shot.] An' dey say dat'll cuz dat person tuh have bad luck. [Wilmington, N. Car., (215, informant from Liberty Co., Ga.), 122:2+85.]

(d) GUN WADDING - TORN-UP PHOTO IN - SHOOT A TREE

8279. Take dat photograph, an' if yo' wants dem, woman or man, yo' wants dem out de way. DEY AIN'T GOT HEART ENOUGH FO' YO' AN' YO' WANTS 'EM TUH GIT KILLED IN A ACCIDENT, OR SOMEONE GIT IN A FIGHT WIT 'EM AN' KILL DEM. Take dat photograph an' git chew one dese heah li'le beebee rifles, if yo' kin [*git*] holt of it, an' take it in de woods, an' jes' lak yo' tack it 'ginst de wall [of interviewing room, you tack it against a tree], an' take a good bead [on the target] wit de [beebee] shotgun - ain't evah'body kin do it but some kin - an' shoot dat pichure. Be sure dat yo' shoot it on de heart side. Be sure dat chew hit it wit dat beebee ball [shot], it's a li'le ball dat jis' [makes] a li'le bit of hole dere, dat chew hit it on de heart side. Well, WHEN YO' *PLUG* IT ON DE HEART SIDE LAK DAT, HE'LL GO AN' HE'LL GIT IN A FUSS; AN' WHERE DAT BULLET HITS 'IM ON DE HEART SIDE, DEY *PLUG* 'IM DERE DE SAME WAY.

(e) HEART - PHOTO ON TREE - SHOOT IN WITH A BEEBEE GUN

(They will hit him right there.)

Don't care where yo' go, dat de end of yo' - right dere. [Fayetteville, N. Car., (1433), 2594:3.]

8280. Take it an' carry it in de woods an' cut a green pine - or any *green tree* - an' make it smooth [a smooth place] an' tack dat photograph up ag'inst de tree, an' git off at yore distance an' shoot dis photograph. Try tuh hit it in de haid or in de heart, dey say, an' jes' lak yo' do dat photograph, dat jes' lak whut would happen tuh de person. [*Green tree* is a common term for *live tree*, ordinary meaning avoid a dead tree or a tree not in leaf.] [Waycross, Ga., (1144), 1868:1.]

(f) HEART OR HEAD - SHOOT PHOTO ON *GREEN TREE*

8281. Ah've heard of a person takin' anothah person's pichure, a pichure of 'em, if dey dislak 'em, an' takin' it in de woods an' bo'in' [boring] a hole in dere an' stickin' de pichure in de tree, face downwards, an' den shootin' holes in it. Ah've heard of dat. An' dey'll soon die. [Waycross, Ga., (1061), 1720:10.]

(g) HOLE BORED INTO TREE - INSERT PHOTO FACE DOWNWARD - SHOOT AT HOLE

8282. Take dat an' nail dat up in a tree an', if dey wanta kill yuh, dey kin nail dat photograph up an', if yo' in New York or even Philadelphia or Boston,

(h) NAME CALLED - PHOTO NAILED TO TREE SHOOT WITH PISTOL

an' dey call yure name, an' put a pistol dere an' shoot dat photograph in de heart, won't kill yuh right off; but yo'll pine away, pine away, pine away until yo' die. [Charleston, S. Car., (514-517), 602:5.]

8283. Well, yo' see, yo' kin take dat 'ere [photo] an' [a note of mine says informant *very shaky, a stutterer*] an' bury it down in dirt an'...meal buries... eithah meal. Dey eithah buries it in de groun' where dey walk ovah it fo' nine days, an' make any kinda wishes yo' wants fo' it, yo' see. An' den take it out, yo' see, an' nail it up side of de tree at de ninth day an' shoot it, sompin lak dat, wit No.8 shot.

(i) 9 DAYS - BURY PHOTO - IN CORN MEAL OR DIRT YOU WALK OVER DAILY - TAKE UP 9TH DAY - WISH - NAIL TO TREE - SHOOT

(What is that supposed to do to you?)

Dey say de person will die.

(You take this photograph first and you bury it in the ground, face down, you say. And then what do you put on that?)

Make any kinda wishes yo' wants tuh.

(You said something about meal. What did you say about meal?)

Even if yo' don't want tuh bury it down in de ground, yo' kin bury it in de meal.

(Oh, if you don't bury it in the ground, you bury it in the meal. Corn meal?)

Yes, sir. An' den yo' leave it fo' nine days. Den yo' see, yo' kin make yere wishes, any kinda wish yo' want. An' de ninth day yo' kin take it up an' shoot it. [Norfolk, Va., (475), 491:7.]

(j) 9 MORNINGS - SHOOT IN HEART PHOTO HEAD DOWN ON TREE

8284. Dey go ahaid an' tack it [photo] up on de tree an' shoot it, an' dat'll kill yuh. Dey go dere nine mawnin's an' shoot it. Dat'll kill yuh. Jis' turn it bottom upwards an' shoot it about de heart. [Wilmington, N. Car., (224), 216:1.]

8285. Dey tell me dat dey kin take yuh photergraph an' carry it in de woods, an' put it on a pine tree. An' if dey kin shoot, yo' know, right in a serious part fo' nine mawnin's...an' dey say aftah dat it'll kill yuh. [Wilmington, N. Car., (174), 87:2+85.]

(k) 9 MORNINGS - SHOOT PHOTO ON PINE TREE

8286. If yo' wanta harm a person, kill a person, say fo' instance, yo' kin draw de fo'm [form] of dat person as neah as yo' kin, yo' know. If it's a woman, yo' draw de fo'm of a woman; if it's a man, yo' draw de fo'm of a man. An' yo' git chew a tenpenny nail an' yo' kin go tuh a tree out somewhere, an' yo' nail dat fo'm up on dat tree. An' yo' kin take dat powdah outa dat shell, an' yo' kin take a li'le of dat powdah. Yo' go dere fo' nine mawnin's an' yo' take a li'le of dat powdah an' put it aroun' dat nail in dere. Den yo' shoot dat pichure fo' nine mawnin's. An' dat'll kill a person or eithah put 'em in such a shape dat dey'll jis' wanta be daid.

(l) 9 MORNINGS SHOOT - DRAWN HUMAN FIGURE NAILED TO TREE - AFTER REMOVING POWDER FROM SHELL - RUBBING SOME ABOUT NAIL POWER GONE MEANS PRETENSE SHOOTING

(You don't do anything with that powder at all?)

No, yo' jis' - aftah yo' use a li'le aroun' dat nail, when yo' firs' put de pichure up dere. Put a li'le of dat powdah right aroun' dat nail. Den yo' kin

use dat - shoot dat pichure fo' nine mawnin's. But yo' kin use de powdah fo' woman, miscarriage...[Waycross, Ga., (1166), 1960:5.]

8287. Dey take yore pichure an' draw it in willah [willow] tree an' run a speah through yer heart. See, shape yer heart an' put a speah through yer heart. An' dey shoot yer pichure nine times an' dat'll cuz yo' *tuh drag* until yo' die. Well, AH HAVE SAW DAT 'CUZ AH SAW IT ON DE BAYOU, de photo wuz in de tree.

(m) 9 TIMES SHOOT IN HEART - HUMAN FORM DRAWN ON WILLOW TREE WITH SPEAR THROUGH HEART WISH - LODESTONE - DRAGON'S BLOOD

(An ordinary photograph? Or do you draw the form of that photograph?) Yes [you draw the form as informant stated]. An' dey put it in de tree an' dey made dere wish, but dey put some kinda - dey put lodestone in it, too, an' dey put dat blood, dragon's blood in it, an' dey had a speah through de heart. Yo' know, lak yo' speah it through de heart. An' dey shot it nine times, shot de heart nine times. [New Orleans, La., (1586), 2967:5.]

(n) 9 TIMES SHOOT - ONCE EACH 9 DAYS PHOTO NAILED NORTH SIDE OF TREE

8288. Ah heard dat dey could take yore photograph tuh de woods an' nail it up on de nō'th [north] side of a tree, an' shoot at it nine times an' dat will kill a person. Yo'll have hemorrhage an' die.

(Well, do they shoot that nine times all at once?)

Nine times, nine days. See, yo' go dere nine times.

(You shoot it once each day?)

Yes. [Wilson, N. Car., (1454), 2642:9.]

8289. Well, I've heard of 'em takin' it [a photograph] an' takin' it out [to] de cemetery, an' puttin' it [head down with face out] up side a tree, an' shooten it nine times [once each day for nine days early in the morning]. The person will finally die. [Wilmington, N. Car., (170), 78:1+85.]

(o) 9 TIMES SHOOT - PHOTO ON GRAVEYARD TREE ONCE DAILY 9 DAYS - EARLY IN MORNING

(p) NORTH SIDE OF TREE - SHOOT PHOTO ON

8290. Take de photograph - yo' mean yo' pichure? Well, some folks say yo' kin take dis an' shoot it. Put it on de no'th side of a tree, sompin lak dat. Shoot it or sompin othah an' kill yo'. [Wilson, N. Car., (1512), 2679:1.]

8291. Dey take yore photograph an' dey wanta do somepin tuh yo' mean. Take dat photograph if it's on a tintype an' carry it off in de woods befo' sunup. An' nail it up on de no'th side of a tree an' take yore gun an' shoot it. Shoot chure heart be' fo' sunup. Ah don' care where yo' at, if yo' in New Yawk, dat'll kill yuh. [Wilson, N. Car., (1513), 2679:12.]

(q) NORTH SIDE OF TREE - NAIL PHOTO ON SHOOT HEART BEFORE SUNRISE

8292. Ah heard dey kin take a tintype photograph an' carry it tuh de oak tree, an' if dey wanted tuh harm yuh, an' nail it dere wit a tenpenny nail an' den shoot. Say dat would kill yo'. [Fayetteville, N. Car., (1414), 2544:4.]

(r) OAK TREE - NAIL PHOTO TO - SHOOT

8293. [Quicksilver in hoodoo is rarely the metallic element mercury; it is usually tin foil, or scrapings from the metallic amalgram backing a mirror. There are other examples of this *quicksilver* in *Hoodoo*, and perhaps one or two of the real substance.]

Ah said dey take a gun an' load it wit quicksilvah an' shoot chure pichure,

in yo' arm or somepin lak dat. Make a card, don't chew undahstand, an' if yo' don' do somepin fer it, why it will jis' keep arottin' an' rottin' till it ruin yo', yo' undahstand, wit bloodpoison. (How could you shoot quicksilver in a gun?)

(s) QUICKSILVER - PHOTO SHOT WITH

Take yore [gun] powdah an' put it in dere an' den yo' pack it. Now yo' [add] buckshot. Den yo' take yo' quicksilvah lak dat [put these 3 things in gun or shell] don't chew undahstand, an' put it in de gun. [Jacksonville, Fla., (606), 785:3.]

(t) QUICKSILVER [MIRROR BACKING] - PHOTO SHOT WITH

8294. Ah heah mah gran'mothah use tuh say dat dey could take yuh photograph an' could take dat an' put it up side a tree. An' said yo' take a silvah bullet an' shoot at it, an' shoot yuh in yuh lef' side neah yuh heart. Shootin' yuh heart, it would kill right away. [Wilmington, N. Car., (289), 207:1+85.]

(u) TELL TREE WHAT YOU WANT TO DO
PHOTO NAILED TO BLACK GUM OR SHORT-LEAF PINE - SHOOT

8295. (Now what are you going to do with the photograph?) Yo' puts it on a black gum tree an' dat's purely tuh harm yo'. An' den yo'll tell it [tree] whut chew want. [You talk to the tree spirit.] Yo' kin nail it on dat tree an'den yo' shoot it. Dat fer as ah know of dat. It's a black gum an' [or] a short-leaf pine, jes' dem two, either one, but let it be in de swamp. [Sumter, S. Car., (1382), 2455:7.]

8296. Yes sir, yo' kin take a pichure, take it down tuh runnin' watah an' tack it on a tree an' shoot it, if yo' wanta kill 'em. Well, now, yo' kin kill 'em lak dat. Yes sir,

(13) WATER - NEAR RUNNING - PHOTO ON TREE - SHOOT

jis' take it an' carry it tuh runnin' watah, jis' tack it on a li'le tree right by de runnin' watah, yo' know, de face of it. Shoot it. Well dat kills 'em. Dat's whut ah learnt from an ole man. [Florence, S. Car., (1326), 2269:7.]

(14) WATER - PAN OF - SHOOT PHOTO IN

8297. They put them [a tintype] in a pan of water, with the face up, and shoot at them. That disfigures their face and makes them moult away. [Fredericksburg, Va., by Ediphone.]

8298. At least ah know about de photograph. Well yo' take a person's photograph, dat's providin' if it's on a tintype. Yo' take a person's photograph an' - prob'ly yo' wanta git shet [rid] of 'em out de worl' where dey won't worry yo' no mo'. Take dat photograph an' carry it tuh a - prob'ly some ole field or nothah, an' bury it on de face. An' aftah yo' bury it on de face, yo' prob'ly could walk away ahummin' some ole religious song. An' aftah yo' bury it on de face an' walk away, hummin' dat ole religious song, it won't be long befo' dey be throwin' dirt in dere face. It won't be long befo' dey be daid.

SINGING: "WALK AWAY A-HUMMIN' SOME OLE RELIGIOUS SONG"
AFTER BURYING PHOTO
"WON'T BE LONG BEFO' DEY BE THROWIN' DIRT IN DERE FACE"

(Well, what do you do with the photograph?)

What would yo' do wit it? Yo' bury it. Yo'll die! [St. Petersburg, Fla., (1049), 1704:3.]

8299. Dey could do two things tuh yo' [with photograph]. Dey could kill yo' or dey could drive yo' away.

(Suppose somebody wants to kill me, now?)
Bury it face downwards.
(Bury the photograph with the face down?)
Yes.
(Well, suppose you want to drive me away?)
Well, if dey wanta drive yo' away, dey bury it standin'; yo' heah [in the interviewing room of Eureka Hotel, for blacks, *see* v.1, p.XXXIII]. Bury it standin' up, wit de face away from yo'. No, not on its haid, jis' lak it is standin' upward, lak dis pichure heah. Wit de face away. [Memphis, Tenn., (915), 1482:6&7.]

STANDING UP - FACE AWAY FROM YOU - PHOTO BURIED

8300. Well, yore photograph, dey kin weah it in de hose tuh make yo' love 'em or eithah put it ovah a glass of watah, if yo' off from 'em an' draw yo' tuh 'em.
(You just lay this photograph over the water?)
Yes sir, turn it down ovah a glass of watah an' dat'll draw yo' tuh 'em. [Brunswick, Ga., (1197), 2014:6.]

STOCKING OR SOCK - PHOTO WORN IN OR LAY FACE DOWN OVER GLASS OF WATER

8301. De photograph, yo' kin po' [pour] sugah on dat an' burn dis photograph an' in nine days, whosomevah pichure dat is, dey must be daid in dem nine days.
(You burn that photograph with the sugar on it. [St. Petersburg, Fla., (1052), 1707:1.]

SUGAR ON PHOTO - BURN - DEAD IN 9 DAYS

8302. Take dat [photograph] an' bury it on it's face nex' tuh de sundown. Dat will kill yo'.
(How do you mean they bury this photograph *next to the sundown*? What do you mean by that?)
Jes' take de pichure where de sun go down an' bury it on de face, an' turn de face towards de sundown.
(Turn the head toward the sundown?)
Yes suh. [Sumter, S. Car., (1340), 2316:15.]

SUNDOWN - BURY PHOTO ON FACE - HEAD TO

8303. Dey always tell me tuh take dis man pichure, if yo' got 'is pichure in yore house. Take dis man pichure an' wrop it up in a piece of papah an' stick a pin in it, a clothes pin [not clothespin], jis' a stickin'-pin, stick anywheres dere. Take it an' pin it tuh de haid of yore bed or 'er bed, an' all she den gotta do, tell 'im now, co'se she know 'er husban' name. "Yo' stayed 'way long 'nuff. Ah think yo' bettah come back home." Dey say dat will bring 'im back home. Jes' a straight pin, one of dem straight pins, an' stick in dat an' pin it tuh de haid of yore bed. [Fayetteville, N. Car., (1396), 2510:3.]

TALK TO IT - PHOTO

(1) WRAP PHOTO IN PAPER - PIN TO BED - SAY:
YO' STAYED 'WAY LONG 'NUFF
AH THINK YO' BETTAH COME BACK HOME

8304. Dey [a woman] said dey could take yo' pitchure. Jis' lak if a woman husband leave huh or eithah a man leaves 'is wife, or somepin, dat dey could take de pitchure an' turn it on de haid, turn de pitchure down on its haid, somewhere where it kin stan' up undah de bed outa sight. An' tell it [she, who told informant the story] said dat, "Yo' lef' me but choo're comin' back; yo'll be on yer haid tuh see me." She [woman who told her experience to informant]

(2) STAND PHOTO ON HEAD UNDER BED AND SAY:
YO' LEF' ME BUT CHOO'RE COMIN' BACK
YO'LL BE ON YER HAID TUH SEE ME

said dey'll come back or be on dere haid tuh come back. An' dey will come back. [Wilmington, N. Car., (204), 111:6+85.]

8305. Ah don't know where he [the *doctor*] come from, but he told me tuh take his photograph an' put up ovah de do', bottom upwards, an' talk tuh it nine mawnin's an' he'd come back.

(3) 9 MORNINGS - TALK TO UPSIDE DOWN PHOTO OVER DOOR

(That's to make him come back. They turn it upside down for nine mornings and talk to it?)

Yes. [Petersburg, Va., (447), 422:12.]

8306. Go an' git 'is pichure an' stand it on it's haid undah de haid of 'er bed an' talk tuh it. Call 'im back nine mawnin's an' he'll come back. [Wilson, N. Car., (1454), 2644:4.]

(4) 9 MORNINGS - TALK TO HEAD-DOWN PHOTO - AT HEAD OF BED

8307. Yo' could take a pichure. Now, if yo' wanta do good, if yo' wanted de person tuh love yo' or somepin an' - yo' put dat pichure tuh de haid of yore bed, an' call de person's name nine mawnin's. An' wit a pin dat's nevah been used, a new pin, yo' put nine holes intuh dis pichure fo' nine mawnin's. An' while yo' punch dose holes, yo' talk tuh de pichure jis' lak yo' talkin' tuh de person. An' aftah de nine mawnin's, jis' whatevah de statements were dat chew made, dat person will do jis' lak yo' ast dem tuh do, but chew must keep dat pichure dere.

(5) 9 MORNINGS - PHOTO AT HEAD OF BED - CALL PERSON ONCE EACH MORNING - NEW PIN - PUNCH HOLES IN PHOTO EACH MORNING - WHILE PUNCHING HOLES TALK TO PICTURE - PERSON OF PHOTO DOES WHAT YOU ASK TO HARM PERSON OF PHOTO - TAKE TO GRAVEYARD CALL SPIRIT OF THE GRAVE - TAKE 9 HANDFULS OF DIRT - EXPLAIN WHAT WORK YOU WANT DONE PAY SPIRIT 3-9-13 CENTS - BURY PHOTO THERE

(You punch one hole each morning or nine holes?)

Nine holes for nine mawnin's.

(That's nine times nine?)

Eighty-one.

(And you keep it at the head of the bed?)

Yo' keep it dere tuh de haid of yore bed.

(Now you do harm you say with the photograph. Tell me about that.)

Well, if yo' wanta do harm wit de pichure, yo' could take dat pichure an' yo' take dat tuh de graveyard, an' yo' go an' yo' call de spirits of de dead. When yo' think dat de spirit is dere, yo' take out nine han'fuls of dirt out of dat grave. Den yo' place dis pichure down dere an' yo' explain tuh de spirit jis' whut yo' want 'em tuh do tuh dat pahticlah [particular] person, see. An' whatevah yo' say, den yo' pay dat spirit.

(Well, now. What do you usually pay the spirit?)

Well, it goes - well, NOW DE FIRST DEGREE IS THREE PENNIES. DE SECOND IS NINE AN' DE THIRD IS THIRTEEN.

[I do not recall that these sums of money paid the spirit are called *degree* elsewhere in *Hoodoo*.]

(Then you cover that picture up in there?)

Let it stay dere. An' yo' have tuh explain tuh dis spirit whut tuh do tuh dat pahticlah person, an' pay dem tuh do dat. Dey'll do it jis' lak yo' ast dem tuh do. [Florence, S. Car., (1293), 2192.]

8308. Well, dere sev'ral things dat chew kin do wit dat. Now yo' kin take a person's - now lak if a person is off an' yo' wanta draw dem tuh yo' wit dere photograph. Yo' kin take dat pichure an' yo' kin turn it - it will show yo' see.

Yo' kin take dat pichure lak dis tuh de east part of de world - yo' kin take dat pichure an' turn de face of it lak dat [demonstrates] in de dark.

(6) 9 MORNINGS - TALK TO PHOTO OF PERSON FACING DIRECTION HE LEFT - HE ON HEAD FACING YOU
JOHN AH MEAN FO' YUH TUH COME HOME
YO' HEARD ME TALKIN' TUH YUH
COME HOME "IN DE NAME OF DE LORD"
IF YOU HAVE A SPECIAL SPIRIT - USE HIM
ANOTHER METHOD - THROW SALT WAY HE WENT

(The face to the east?)
To de east. See [demonstrates] lak dis is de face here. Yo' do dat, see, lak, an' let it be in de east part, an' let de face be towards dat way. An' nine mawnin's yo' go tuh dat pichure an' lak, if yo' face de haid up dere, yo' go tuh it lak dis [demonstrates and talks].

(Have that part upside down, turn it upside down and talk to it.)

Talk tuh it.

[Informant demonstrates while I describe demonstration.]

(Now this picture is upward on the mantel [of the interviewing room], but the face is against the wall facing to the east and the head is up. When you go there these nine mornings, you pick up the picture and just turn it back so that YOU ARE TALKING TO THE FELLOW WHOSE HEAD IS UPSIDE DOWN. ALL RIGHT, NOW, WHAT DO YOU SAY?)

Well, now, yo' call 'im by his name.

(You call this picture by his name.)

Jis' lak, fo' instance, say his name is John. Yo' jis' take his pichure up an' say, "John, ah mean fo' yo' tuh come home," say, "yo' heard me talkin' tuh yo'. Come home, *In de Name of de Lord.*" See, an' if yo' use a holy name, why yo' kin call, CALL DAT HOLY SPIRIT'S NAME, yo' see, SUCH AS *JACK* OR WHATEVAH SPIRIT NAME YO' USE. Call it dat way. When, if yo' not dealin' wit de spirits, why den yo' call 'im [the man]. Jis' call 'im, say, "John," say, "ah mean fo' yo' tuh come home." Say, "Yo' know ah want chew tuh come home. Ah mean fo' yo' tuh come. Yo' heerd me callin' yo'. Come home!" See, an' talk tuh 'im dat way. Turn it [photo] an' leave back up dere; but do dat as early as yo' kin in de mawnin' 'fore twelve aclock, see. An' if yo' don't ketch it in de mawnin' 'fore twelve aclock, den yo' ketch it at nine aclock at night or eithah right aftah twelve at night.

(And you say you do this for nine days?)

Yes sir, fo' nine days.

(And that will bring him back?)

Dat'll bring 'im back. An' den again yo' kin use salt, jis' common cookin' salt tuh bring a person back whatevah direction. If yo' know whatevah direction de party is in - say, north, east or south - whatevah direction, yo' kin jis' take a li'le pinch of salt an' go tuh de do' in de yard where yo' kin throw it. All right, throw it in dat direction an' call 'em by dere name. An' call 'em in dat way an' dey'll git so restless an' uneasy, an' dere mind will jis' git on dat place where yo' want 'em tuh come, cuz dey'll have tuh come. [Waycross, Ga., (1166), 1956:4.]

TEAR UP PHOTO - THROW AWAY

8309. It has been said dat if yo' take de photograph of a person an' shuts it up in a enclosed tight place, an' de nex' day dey takes it an' tear it up tuh pieces an' throw it away, say dat will also cuz de person tuh be *hurt* some way lak dat. [For tearing up photo, *see* preceding margin title GUN WADDING, p.3460.]

(Why do they put this photograph in some tight place?)

In some tight place - wedge it up in some close place somewhere where dere no draft. An' take it de nex' day an' tear it up. Tear it up in pieces an' throw

it away. [St. Petersburg, Fla., (983), 1590:13.]

8310. If yo' have a photograph of 'em, yo' could take dat photograph an' burn it bottomside upwards, which an' why, turn de haid part down, an' put chure right hand tuh yore heart, *In de Name of de Fathah, de Son an' de Holy Ghost,* dat chew wan' 'em tuh return back tuh yuh. An' dey will come back. [Florence, S. Car., (1314), 2238:2.]

THREE HOLY NAMES

8311. Take de photograph an' bury it in de ground, in three days yo' will be daid.

3 DAYS - DEAD WITHIN
IF PHOTO BURIED FACE DOWN

(How do you bury it in the ground?)

Bury it wit yuh face turned tuh de groun', in three days yo' will be daid. [Jacksonville, Fla., (591), 762:1.]

8312. Dey kin take yore photograph, lak it be a li'le small pichure, an' take some - if dey wanta *hurt* cha, dey kin *hurt* cha wit yore photograph. An' den dey kin bring yuh home tuh dem wit de photograph. But de way dey *hurt* chew wit de photograph, dey take de photograph an' dig a hole an' put it down in de hole. Bury it an' about five inches down in de ground, an' put salt an' peppah on it, cayenne peppah, dis here pulvahized cayenne peppah an' saltpetah [3 ingredients]. An' bury dat down in dere an' dat will make yuh git down sick, jes' *on a drag.* An' de mo' dat photograph rot, de mo' closah tuh de grave yo' will be goin'; an' aftah de photograph rots, yo' will be daid. [Mobile, Ala., (692), 924:6.]

3 INGREDIENTS: SALT - RED PEPPER - SALTPETER
PUT ON PHOTO BURIED 5 INCHES - KILLS

8313. If ah had 'is pichure, ah could take it an' bury it wit a horsehair or somepin lak dat undah 'is do'step an' put a li'le vinegar in it an' salt [3 ingredients] an' ah's *fix* 'im - li'le vinegah an' salt an' den bury it undah his do'step. An' when he come out de house in de mawnin', he's be paralyzed in 'is laigs.

3 INGREDIENTS: HORSEHAIR - SALT - VINEGAR
BURIED WITH PHOTO UNDER DOOR - PARALYZES LEGS

(They bury this photograph with a horsehair, you say?)

Wit a horsehair an' some vinegah an' salt. An' put it undah 'is do'step. An' when he come out he'll be paralyzed in 'is laigs de nex' mawnin'. [St. Petersburg, Fla., (994), 1606:2.]

8314. Yo' kin take a person's pichure an' cut dey throat of de pichure - cut de throat.

THROAT - OF PHOTO CUT

(Cut the throat?)

Yassuh, an' dey say de person will git murdered 'fore dey die. [Waycross, Ga., (1147), 1870:4.]

8315. It depend upon if yo' know de hour or purtty much de time of dat dat de photograph was taken. Dey kin take it an' do whatevah dey wanta. If dey don' know de hour, purtty much de hour, when yo' had yore photograph taken, it's hard tuh do. But if dey kin come an' say, in [within] two hour's time, dey'll take dat photograph an' turn on its face, bury it on its face, an' it will - from time tuh time yo' will jis' begin tuh wonder [wander], jis' begin - yo've seen people wonderin' [wandering], jis' goin' an' it don't look like, dey treats evahbody nice but 'is mind, people say, "Well, ah knows when yo' was a fine fellah. Ah knows when yo' was jis' all right." Do enything fer yuh in de world. Look lak he's lost 'is mind or somepin. Well, dat's de trouble. [Savannah, Ga., (542), 672:2.]

TIME OF DAY PHOTO TAKEN - MUST BE WITHIN 2 HOURS
BURY ON FACE - SENDS WANDERING - LOSES MIND

8316. Take a man's pichure an' go tuh dis open toilet. Take dat pichure an' push it down in dere, dat'll make him leave dat place. He won't stay roun' dere

no mo'.

TOILET - OUTSIDE - IN BACKYARD
PUSH PHOTO DOWN INTO

(Do you push it down any special way?)
No, jis' push it down in dere, in de open toilet.

(Out in the back yard.) [Wilson, N. Car., (1492), 2662:7.]

8317. She kin take his pichure an' tear it in fo' parts, an' put it in de commode an' flush it fo' times, an' call his name fo' times, an' he'll come home.

TOILET - INSIDE - FLUSH 4 TIMES
AFTER CALLING VICTIM'S NAME 4 TIMES
AND TEARING HIS PHOTO INTO 4 PIECES
AND DROPPING THEM INTO FLUSH TOILET

(You mean, put it in the toilet and flush it?)
Pull it fo' times, jis' as many parts as she have it cut in, see an' den call 'is name fo' times, an' he'll come back tuh her.
(If he's out of town, he's left her. You mean, she puts it in the toilet and you [she] flush [flushes] the water.) [Savannah, Ga., (1266), 2146:1.]

8318. [We have already met in this section on photographs a considerable number of rites concerned with shooting them on a tree - *see* Nos.8272-8295. Here are non-shooting ones in a workable order, a logical one being impossible.]

TREE - PHOTO RITES AND
(1) APPLE TREE - NAIL PHOTO TO - THROUGH HEART
HIT NAIL ONCE DAILY - 9 MORNINGS

Ah heard talk of 'em drivin' a nail in a tree, but now yo'd have tuh have yore pichure. Now, yo' see, dey tell me dat yo' takes a pichure an' if it's a tintype pichure - a pichure made on a tin - say yo' take dis heah pichure an' yo' takes a nail. An' yo' goes tuh dis heah - puts it on a apple tree. An' yo' jes' sticks it in dis mawnin' an' hits it. An' yo' goes tuh it fo' nine mawnin' an' yo' drive dat nail, an' say on de ninth mawnin' dat chew drive dat nail [all the way into tree]. Dey say den it would kill yo'.

An' den, say if yo' make it on a - jes' a papah or pastebo'd, den fo' de ninth mawnin' yo' go dere an' hit it, say it would make yo' sick.

(Do they put that nail any special place in the picture?)

Put it right in de heart, right through de heart of de individual whosomevah dey is on de pichure, jes' as neah in de heart as dey kin git it. Jes' imagine de heart an' put dis nail in de heart. [Fayetteville, N. Car., (1391), 2396:1.]

8319. Take a person's photograph an' yo' go on de no'th side of a tree. An' yo' take dat tree an' hew dat bark offa dere, an' put dat photograph in dere an' nail it up. An' yo' walk back from dat tree nine times [steps] an' cuss, an' say whutevah yo' cuss, an' whosevah name yo' call, dat person die.

(2) BACKWARDS 9 STEPS - NAME VICTIM - CURSE
HAVING NAILED PHOTO UNDER BARK - NORTH SIDE OF TREE

(You just fasten that on the north side of the tree?)
Yes, cut de bark out an' put de photograph intuh it.
(And walk backwards nine steps and cuss and call their name.) [Wilson, N. Car., (1495), 2664:12.]

(3) BARK - STRIP TREE - INSERT PHOTO - RESTORE BARK

8320. Take de pichure an' cut a piece out of de tree an' put it in dat place whut chew cut - jis' a piece out de tree an' den nail it back up dere. An' dey say dat will kill 'em.

(Cut a hole in the tree and put this picture in and nail it back up?)
Yessuh. [Fayetteville, N. Car., (1424), 2570:5.]

8321. She [his grandmother] say, "Put chure pichures up, son, don't let chure pichure hang around, if ah got holt of 'em" - she tell me about dis, say, "people kin take dat pichure an' run yo' crazy." Ah say, "Yeah?" Ah wants tuh know it, yo' know. She say, "Dey kin take dis pichure an' run yo' crazy, boy. Yore pichure should be put up." [Informant now tells what he heard from his grandmother.]

(4) BARK - PIECE OF - STRIP DOWN TREE - PHOTO AND HUMAN EXCREMENT ON - TACK BACK BARK

Dey take dis pichure heah an' dey go tuh de toilet, an' git some of dat stuff out of de toilet an' put on dis pichure. An' dey'll go way out in de woods somewhere an' cut a little piece of bark off a tree, dat is hangin' down lak dis [demonstrates] yo' know, an' put dat pichure up dere. An' tack it up dere an' put dat bark back up dere. An' since dat tree is constantly growin', yo' know, an' dat pichure being wit dat stuff dere, why see, dat will constantly make dat thing go back ovah dere. Say it will run yo' crazy, dat pichure being in dat tree dere. [St. Petersburg, Fla., (993), 1604:2.]

8322. Well, de ole han's, de ole folks yo' know, dat ah've heard talk about dese things, dey usely [usually] take de photograph, but it have tuh be a tintype. It cain't be no pastebo'd. It have tuh be a tintype, an' dey take it an' take sixpenny nails an' go tuh a cedah tree an' drive it. Don't hit but nine licks an' drive it on de sunrise side. An' dat person usely dies. But ah've nevah known it atchly [actually] tuh happen, 'cuz ah nevah seen it done.

(5) CEDAR TREE - NAIL PHOTO TO SUNRISE SIDE OF WITH 9 LICKS ON SIXPENNY NAIL AT ONE TIME CENTER OF PHOTO - OR FOREHEAD - OR STOMACH

(They drive one nail into this?)

Yeah, a sixpenny nail an' strike it nine licks.

(All at once, at the same time?)

Strike it nine licks an' drive it in de centah; right in de centah of de pichure, or in de centah of de fo'head, or eithah in de centah right in de stomic part of it yo' see. [Sumter, S. Car., (1342), 2323:6.]

8323. Dey said dat sometimes if people git hold of yer pitchure, an' dey said dat dey could take yer pitchure, seal it up intuh a tree an' stop it up tight, let dat pitchure stay dere fer nine days, den aftah nine days go back dere an' cross dat pitchure, dat means cross dat stop [wooden peg], put a cross mark on it [peg]. Den dey say aftah dat he comes tuh be crazy. [Wilmington, N. Car., (234), 159:2+85.]

(6) CROSS MARK - MADE ON SEAL OF PHOTO SEALED UP IN TREE 9 DAYS EARLIER

8324. (You bore a hole into what?) Jis' about a inch hole in a dogwood tree, jis' about a inch augah or bit chew know. An' bo' it jis' big enough tuh stuff de pichure in it tight an' den stop it up. Dat'll perish 'em away. [Sumter, S. Car., (1377), 2446:3.]

(7) DOGWOOD TREE - PHOTO IN 1 INCH HOLE

8325. Ah don't know whethah it's true, but ah heer'd dis, see. Yo' kin take a photograph an' yo' kin take it an' put it undah de steps an' yo' kin walk ovah it, or eithah yo' kin take it an' carry it tuh a tree facin' east. Bo' a hole an' put in dere an' in a length of time yo' will die.

(8) EAST-FACING PHOTO - IN BORED TREE HOLE VICTIM FIRST WALKING OVER IT AT OWN DOOR

(Why do you put that photograph under the step?)
De person have tuh walk ovah it - see, dat photograph belongs tuh - walk ovah it. An' den aftah dey walk ovah it, dey know dey come outa de house sometime, see, den dey take it tuh dat tree an' bo' de hole in it.
(You put it under the step, then you put it in the tree. Do you stop it up in the tree in any way?)
Aftah yo' take de bolt outa dere, den put dat bolt back in - bolt or plug - dat peg back in dere. [Waycross, Ga., (1076), 1742:7.]

(9) EYES OF PHOTO PLUCKED OUT - NAIL TO TREE SUNDOWN SIDE - 9 MORNINGS HIT NAIL 1 TIME

8326. Yo' kin take dat, de pichure an' pluck out ev'ry eyes. Carry it in de woods to a tree to de sundown side an' nail it on dat tree an' fo' nine mawnin's ev'ry mawnin' go dere an' give a tap on dat nail fo' nine mawnin's. In nine mawnin's dey'll drift on away.
(You first pluck out the eyes?)
Yes. [Sumter, S. Car., (1368), 2422:3.]

(10) FACE TO TREE - PHOTO NAILED

8327. Nail it tuh de tree - nail de face up tuh a tree. In othah words, nail it up backwards, an' dat supposed tuh run 'em crazy. [Charleston, S. Car., (495), 538:7.]
8328. Yo' kin take his pichure an' make him come back.
(How would they do that?)
Well, yo' kin go tuh a tree an' cut it on a certain side an' nail 'is pichure up in dere wit de face tuhwards it, an' dat'll make him come back.

(11) TREE - PHOTO NAILED AGAINST FACES TREE AND THROUGH TREE DIRECTION DEPARTING MAN TOOK

(The face toward what?)
De tree. Cut de tree an' put 'is pichure right up dere, an' nail it up in dere - up in dat tree.
(Well, you said, the face towards what?)
De inside of de tree - inside.
(And what side of the tree did you make that hole in?)
Well, it depend on which way yo' think he's gone; de south side, de north side, eithah one [whatevah direction].
(I see, to make this man come back, when he's run away from that...)
An' dey said yo' could bury de person on dey face an' dat'll make him come back.
(I see.) [Mobile, Ala., (709), 977:8.]

(12) FORKED LIMB - CLIMB TREE NAIL PHOTO FACE DOWN INTO

8329. Ah heard dat chew could take dat photograph an' climb up a tree an' turn it bottomside upwards an' nail it tuh a forked limb an' dat would make yo' go crazy. [Waycross, Ga., (1162), 1937:6.]

(13) GUM TREE - PHOTO NAMED HOLE - BEFORE SUNRISE

8330. Well, in a gum tree. Well ah think befo' de sun rise - yes, yo' stick it [photograph] in de tree an' shut it up, wit dat person's name in it, but where dey cain't git it among othah trees.
(What will that do?)
Well, dat will set 'em crazy an' dey cain't git tuhgethah, yo' know. [New Orleans, La., (1570), 2884:3.]
8331. Den yo' kin take - if he's 'way from yo' an' yo' worried, mad becuz he's gone - yo' kin take his pichure or her's an' go tuh a tree, an' put it on de side dat de sun rises on. Well, yo' gits up early in de mawnin' 'bout six

'clock or six-thirty an' don' say a word tuh anyone. Well, yo' goes out dere den an' yo' hit dis heah pichure, drive a nail through dat in de heart, an' yo' hit it right on dere. Well, now yo' hit it fo' nine mawnin's an' in nine mawnin's yo'll die. [Fayetteville, N. Car., (1452), 2638:2.]

(14) HEART OF PHOTO - ON EAST SIDE OF TREE
DRIVE NAIL THROUGH - HIT ONCE DAILY 9 DAYS
DO THIS EARLY IN MORNING NOT SPEAKING

(15) HEART - SHOOT IN - PHOTO NAILED DOWNWARDS
AGAINST NORTH SIDE OF TREE
6 FEET ABOVEGROUND

8332. Yo' kin take a person's photograph, a tin, on a tintype, an' yo' kin take it an' turn it downwards an' put it on de north side of a tree. An' nail it up an' shot it right by where yore heart is an' yo' will die.

(Where do you put that on the tree, up high or low or what?)

Yo'll put it up about six foot from de ground.

[The person of the photo will soon be 6 feet underground.]

[This rite should have gone under preceding margin title SHOOTING.] [Jacksonville, Fla., (613), 790:3.]

8333. Dey kin take an' bo' a hole in de side of a tree an' dey kin kill yo' wit dat. Bo' a hole wit a brace an' bit chew know, 'bout dat size [demonstrates] an' take a piece of wood an' plug it up in dere.

(16) HOLE BORED INTO TREE - PHOTO IN
STOPPED UP WITH WOODEN PEG

(What do you put in that hole?)

Put de pichure in dere, den take a piece of wood an' drive it in an' plug it up. [Fayetteville, N. Car., (1434), 2599:4.]

8334. Well, yo' see if yo' git anybody tuh snap a person's photograph - now, ah don' keep mah pichures. If ah take a pichure, an' ah lets people look at it - ah'll keep it an' ah'll take it an' ah'll do 'way wit it, becuz yo' could take a man's pichure, jes' have somebody snap it, den go tuh a tree an' bo' a hole in it - a fast-growin' tree - roll it [snapshot] up, an' take an augah, a very small one. Yo' jes' take a li'le bit a [auger], li'le five-eights [of an inch] an' bo' a li'le hole in a fast growin' tree. An' put it in dere an' jes' grab a li'le dirt tuh smear ovah de end of it. [Hole is filled with dirt, not wooden peg.] Dat's de last of 'em. If yo' don't git it outa dat, he'll die. Dat shows yo' cut it off, cover it [hole] ovah. [Wilson, N. Car., (1476), 2656:6.]

(17) HOLE BORED IN FAST-GROWING TREE - INSERT
ROLLED SNAPSHOT - SEAL WITH DIRT

8335. Well, yo' kin take her pichure an' carry it tuh a tree an' nail it three times, nail a hole in it three times. An' take it an' put it in runnin' watah, an' dat will make a person leave yo'.

(18) 3 HOLES BY NAIL IN PHOTO AGAINST TREE
THROW INTO RUNNING WATER - VICTIM LEAVES

(You take this picture to a tree an' you take one nail?)

Yeah, yo' nail it three times.

(Against the tree?)

Against de tree, an' den yo' take de pichure down an' put it in runnin' watah an' dat person will keep goin'.

(You only use one nail though? Just make three holes in it against the tree?)

Yes, against de tree, an' den yo' jes' take de pichure out an' put it in runnin' watah.

(This is the woman that went out when the root doctor came in.) [Fayette-

ville, N. Car., (1448), 2630:15.]

8336. Dey take yore photograph tuh a tree an' on de east side hew out a place in dat tree an' cut dat pichure small enough tuh go intuh dat place.

(19) HORSESHOE NAIL - DRIVE INTO HEART OF PHOTO ON EAST SIDE OF TREE - AT SUNRISE - NAMING REPEAT 9 MORNINGS - NOT LOOKING BACK LEAVING ON 0TH DAY - WITHIN 9 HOURS - COMES DEATH

(Sort of a crack?) No, no, must be in dere flat-lak. Yo' take a horseshoe nail an' stick as neah as yo' - yo' kin guess about where de heart is an' hit it. Yo' gotta go dere nine mawnin's an' hit dat nail wit a hammah, an' turn an' walk way from it. Yo' gotta do dat jes' as de sun peepin'. Turn an' walk away from it an' don't look back at it. As yo' hits it call dere name. An' de ninth mawnin' when dey hit dat, dey must drive it all de way up wit dat one lick. An' in nine hours yo'll be daid if yo' don't drop daid immediately. [Washington, D.C., (621a), 796:3.]

(20) ICE PICK - IN FOREHEAD OF PHOTO ON TREE

8337. Takes de photograph an' carry it out tuh a tree an' stick a ice pick in it, right intuh de fo'haid. An' dat person will git killed. [Waycross, Ga., (1105), 1779:7.]

8338. Kin do in de tree. Co'se now yo' kin take if yo' kin git a tintype photograph, yo' know, whut takes only dese li'le tencent tintypes, see. An' dat will do anything. An' if yo' wanta ruin a person wit it, yo' kin go right tuh a young pine, a young tree, an' yo' kin jes' take yore knife an' yo' cut chew a deep hole in dat tree, see. An' yo' drive yo' a li'le tack. Yo' tack dat tintype pichure upside down on dat tree, yo' see. Den, if yo' wanta, yo' kin tack sompin ovah it, yo' see. An' dat tree be drawin' [growing] up.

(21) KNIFE - CUT HOLE IN YOUNG PINE TACK PHOTO UPSIDE DOWN IN

An' yo' kin mess a man up, yo' see. Yo' kin lock 'is bowels or yo' kin jes' keep 'im....[Brunswick, Ga., (1249), 2391:5.]

8339. Yo' take a tintype an' go tuh a tree, make yuh wishes whatsomevah [where] yo' want dis person tuh go, what time yo' wan' 'em tuh go. Git chew a brand-new tenpenny nail an' scrape it on de left side of a tree, clean it off, clean de bark off. An' nail dat pichure dere as neah de heart as yo' kin an' judge it as neah as yo' kin tuh drive dat nail. Den yo' only hit it once a mawnin', fer 9 mawnin's. Yo' hit it an' make yuh wish. Dat evil wish dis person an' evah mawnin' yo' go dere an' hit dat nail. De ninth mawnin' try tuh judge it so dat yo' kin drive it tuh de haid de ninth mawnin'. An' dat person will be lak a bug on de watah, jes' dead from de world [like a dead bug floating on the water]. [Norfolk, Va., (491), 526:8.]

(22) LEFT SIDE OF TREE - SCRAPE OFF BARK WITH NEW NAIL - TO THIS SPOT NAIL PHOTO THROUGH HEART - HIT ONCE DAILY 9 DAYS - ALL WAY IN 9TH DAY - WISH

8340. (What do they do with a person's photograph?) Well, yo' kin take one an' nail it de height of a person on de tree. Git de height an' put dis pichure on de tree an' nail de nail through de haid, an' kill de person - through de haid of de photograph. Or yo' kin shoot it an' de person will die. [Fayetteville, N. Car., (1390), 2493:8.]

(23) MEASURE VICTIM'S HEIGHT - THAT HIGH ON TREE - NAIL HIS PHOTO IN HEAD

8341. Say yo' could take dat pichure - a woman or a man, eithah one, could take de individual's pichure an' stick it in a tree. An' put a nail right in

(24) MIDDLE OF PHOTO - NAIL THROUGH - ON TREE - HIT 9 DAYS

de middle of it, an' hit dat nail fo' nine mawnin's, an' say in de ninth mawnin' yo'll drop daid. [Wilson, N. Car., (1479), 2658:14.]

(25) MOUTH - NAIL IN - ON TREE - HIT 9 MORNINGS

8342. Lak if yo' don' lak nobody yo' kin take it [photograph] an' [put] it upon a tree, an' nail it an' put dat nail right in its mouth, an' nail it nine mawnin's an' dey'll die. [Wilmington, N. Car., (240), 238:7.]

(26) NAIL PHOTO TO TREE - DRIVING IT IN IMMEDIATELY AND AS FAR AS POSSIBLE

8343. Dey tell me yo' takes it [photograph] an' yo' stick it up on a tree, right up on a tree, an' git a nail, a tenpenny nail, an' stick it right heah in de photo an' drive it right in dere fer as yo' kin git dat haid tuh go down in dere, an' dat'll kill dem, he'll die. [Savannah, Ga., (1271), 2151:4.]

8344. All right if yo' wants tuh kill a person, yo' gits yo' a pichure an' drive a sixtypenny nail through de haid an' through de body. Carry it to an ole cedah tree an' drive it in dat cedah tree. Ah'll guarantee yo' in twenty-fo' hours dey'll be daid.

(27) NAILS 2 - CEDAR TREE - DRIVE INTO HEAD AND HEART OF PHOTO

(How many nails do you drive in there, just one nail?)

Two nails, one through de heart of de pichure an' one through de haid. An' ah'll guarantee yo' dey'll be daid in twenty-fo' hours. [Sumter, S. Car., (1367), 2418:7.]

8345. Dey say if dey git holt [hold] of de pitchure, jes' lak now ah be mad wit joo, take it an' care [carry] it tuh a tree. An' go right tuhwards de way de sun rise, an' nail it intuh de tree. An' den yo' name de day, an' say when dem days is out de person will be out. [Wilmington, N. Car., (242), 165:7+85.]

(28) NAME DAT ON DEATH FOR PHOTO NAILED TO EAST SIDE OF TREE

8346. Dey kin take yore photograph an' tack it up on a tree or anywhere in de house an' jes' about - yo' kin tell jes' about where yore heart lay, an' yo' kin drive a nail dere. An' yo' start de nail wit one lick an' evah mawnin' yo' call dat person's name an' hit dat nail one lick - evah mawnin' fo' nine mawnin's. But evah time yo' hit de nail one lick, call de person's name an' sompin will happen tuh him. He'll eithah fall an' git killed, git run ovah, or gits done 'way wit.

(29) NAME CALLED ONCE - EACH OF 9 MORNINGS AS NAIL HIT ONCE IN HEART OF PHOTO ON TREE

(That kills him?)

Yes sir. [Brunswick, Ga., (just before No.1240), 2104:9.]

8347. I heard they say they kin take it [photo] an' nail it up side a tree, I think. An' they say fer nine mornin's, I think, they go there an' nail a nail, I think, in the heart of it. An' name it, call this person name. An' they say they'd die. [Wilmington, N. Car., (213), 118:9+85.]

(30) NAVEL - OF PHOTO ON TREE - NAIL THROUGH HIT ONCE DAILY FOR 9 DAYS

8348. Or yo' kin take a person pichure an' put it intuh a tree. Bo' a augah hole intuh a tree an' put it in dere, an' put a tenpenny nail in dere at de middle of it, about where de navel be in de pichure, an' drive one lick on dat nail evah day fo' nine days. An' de last day yo'll

drive dat nail in de tree, dat person ceases out - it will kill dat person. [Sumter, S. Car., (1366), 2413:1.]

8349. Dat photograph - yo' take dat photograph an' yo' judge by de person's heart, jis' if yo' kin kill 'em. See, yo' take a pin or needle dat's nevah been used an' yo' stick it right zactly where yo' think dat dere [heart] stands at. Find a young saplin' an' yo' skin dat bark an' shove dat pichure behin' dat bark, an' stick dat pin right through it. Graj'ly [gradually] dey will pine away.

(31) NEW NEEDLE OR PIN THROUGH BARK OF TREE AND HEART OF PHOTO CONCEALED BENEATH

(You stick that pin through in order to hold that bark back on the sapling?)

Dat's right, right zactly where de heart is at. An' when dat sap go down an' come up, dey'll die. [Brunswick, Ga., (1206), 2033:4.]

8350. Whut chew kin do wit dat. Yo' take dis heah pichure whut yo' made yo' know, if a fellah wants tuh do sompin real bad tuh yo', he kin take dat pichure an' go 'bout, chew might say, 'cross de woods up 'ginst a long tall pine tree. An' he kin take, whut chew might say, dese eight-penny nails, an' he kin take dat pichure an' stick it 'ginst de tree an' nail dat dere. An' go dere fo' nine mawnin's, yo' might say, hit dat nail on de haid. An' it will run yo' stone crazy. [St. Petersburg, Fla., (980), 1589:3.]

(32) 9 MORNINGS - HIT ONCE - NAIL IN HEART OF PHOTO ON TALL PINE

8351. Take a nail an' go tuh a pine tree an' drive dat nail in it nine times. Drive it nine times in dat pichure an' in nine days, dat person will have to come home. Ah don't care where dey is. [Sumter, S. Car., (1380), 2450:5.]

8352. Take yer pitchure an' carry it an' nail it up to a tree or some place, a small pitchure. Yo' put a nail about where yer heart is an' go hit dat pitchure fo' nine mawnin's. An' yo'll soon be gone. [Wilmington, N. Car., (228), 223:5.]

(33) 9 EVENINGS JUST BEFORE SUNSET OR 9 MORNINGS JUST BEFORE SUNRISE HIT NAIL ONCE - IN HEART OF PHOTO ON TREE

8353. Yo' kin take dat photograph an' put it up an' stob a tenpenny nail intuh it. Put de tenpenny nail right about de heart an' yo' go dere nine days, nine mawnin's an' drive dat; or nine evenin's jes' befo' de sun go down. An' hit it jes' one lick, an' yo' keep dat up until yo' drive it down tuh de haid.

(What will that do to you?)

It will kill yo'. [Sumter, S. Car., (just before 1364), 2399:10.]

8354. Well, dey say dey take yore photograph an' take nine nails an' carry it tuh a pine tree an' yo' stab nine nails down in dat photograph. Dat would kill a person, dat will kill yo'. Dat will kill yo' if dey do dat. In nine days yo'd be daid. [Savannah, Ga., (1260), 2139:3.]

(34) 9 NAILS - IN PHOTO ON PINE TREE *9 DAYS YO'D BE DAID*

8355. Well, a person kin take yore photograph an' take it an' put it up, nail it up on de tree fo' nine mawnin's. De ninth mawnin' drive dat last [nail] in, don't put 'em in all de way at once; de last mawnin' drive dat dere nail clean in. An' whosomevah dat is, he'll die.

(You only use one nail?)

Dat's right, a nail a day.

(You use nine nails?)

Yes. [Fayetteville, N. Car., (1435), 2600:10.]

8356. Ah learnt dat chew kin take dose nine nails an' dey would be rusty

nails, undahstand. Ah learnt dat chew kin take an' drive 'em intuh a person's pichure, undahstand, an' dat would injure dem. In othah words dey would die, wit dose rusty nails, nine of 'em.

(35) 9 RUSTY NAILS INTO HEART OF PHOTO ON TREE

(Where would you drive them? Into that... Where would you tack them? Against the wall or what?)

No, intuh a tree.

[I stop machine too soon and must restart to add word *heart*.]

(All nine nails into the heart you say?)

Well, as neah as yo' kin git 'em intuh it. [Florence, S. Car., (1313), 2237:5.]

8357. If she wants tuh kill yuh, she kin take it in de woods an' tack it up agin a tree an' hit it nine times, an' de tenth time she hit, it kills yuh.

(36) 9 TIMES - HIT 1 NAIL INTO PHOTO ON TREE

(I see, your photograph.) [Charleston, S. Car., (525), 628:3.]

(37) NORTH SIDE OF TREE - NAIL PHOTO TO

8358. Dey tell me yo' kin take it, de photograph, take it an' carry it tuh de no'th side of a tree, an' nail it in de no'th side of a tree. As long as dey keep it in dere, long as dey keep it in, it almos' run yo' crazy. [Waycross, Ga., (1137), 1850:9.]

(38) NORTH SIDE OF TREE BURY PHOTO FACE DOWNWARD

8359. Upside down on de no'th side of a tree. Jis' lak if it's a woman's photograph an' yo' dislak dese people, an' as it fades yo'll fade away wit it. On de no'th side of de tree bury it bottom upwards. An' as dat pichure fades yo'll fade away wit it.

(You mean standing on their head bottom upwards?)

Bottom upwards on its haid. [Memphis, Tenn., (949), 1530:18.]

8360. Yeah, yo' takes a pichure. Well, yo' take de person pichure even if yo' in love wit 'em an' even if yo' see where dey don' mean tuh stay wit choo, an' yo' wanta git rid of 'em fo' good. Yo' takes de pichure an' yo' goes tuh whut dey call a 'simmon tree, an' de firs' two [limbs forming a] no'th fo'ks yo' see, den yo' takes de pichure an' tacks it up in de no'th fo'k. De no'th fo'k. Yo' find two fo'ks [limbs] run out jes' lak dat [demonstrates]. Put de pichure right in de daid centah.

(39) NORTH FORK - PERSIMMON TREE - PHOTO NAILED IN RETURN 3 DAYS - CONCEAL - NEVER LOOK AT AGAIN

(In the center of that fork?)

Yeah, right in de centah of dat fo'k. De fo'k may be a long ways up yondah, but still yo' kin see dat pichure.

(Well, how would you put it in that fork?)

Yo' don't put it intuh dat. Yo' nails, it, drive a nail through de centah. Den yo' walk back tuh it three days. Yo' pass dat same tree three days. An' when yo' pass dere yuh mind will git on dat tree forcible. Den aftah de third day, yo' take de pichure down an' conceal it from yo' fo' good.

(Hide it any place?)

Yes, anywhere, anywhere dat chew won' come in contact wit it any mo'.

(What will that do then?)

Well, dat'll put off whatevah yo' goin' through ovah wit. Dat will send 'em away fo' good.

(They won't come back again?)

Dey won't come back. [Fayetteville, N. Car., (1395), 2976:3.]

8361. Yo' wan'a take a oak tree an' take a tintype photo - only got'a be a

photo on tintype. Any yer cardbo'd wouldn't work. An' dig a hole undah dis tree an' put dis photo in dere. An' as long as de photo is in dere, it continue [to] sink. Nachure [naturally] yo'll begin tuh be sickly an' will sink along wit de photo. [Richmond, Va., (356), 295:2+85.]

(40) OAK TREE - PHOTO BURIED UNDER

8362. Ah heah dey say dey take a person's photograph an' carry it tuh de woods tuh a tree, an' stick a knife in de side an' stick nine pins in dere, an' dat'll kill yo'...

(41) PINS 9 AND KNIFE IN PHOTO - NORTH SIDE OF TREE

[Recording stopped too soon for following *north side.*]

(It must be on the north side of the tree?)

Yes. [Wilson, N. Car., (1460), 2650:2.]

8363. Take yore photograph picture, tintype. Yo' go out in de woods tuh a pine tree an' take yo' nails, see an' put dat pichure up in de tree wit de hammah an' nails. An' yo' nail dat pitchure tuh a tree, yo' see. An' evah time, evah place where dat nail go therough [through] dat pitchure, dat person will have a pain in dat spot, yo' see. Yo' kin kill 'em wit dat. [Jacksonville, Fla., (610), 787:9.]

(42) PINE TREE - NAIL PHOTO TO - EACH NAIL A PAIN

8364. Dey tell me dat yo' kin take a person's photograph an' carry it jes' 300 yards away from dere house, git right at de root of a tree, an' dig a fresh hole an' turn it face down, an' covah it up. *Dey will follah shortly tuh de grave.* Tuh save yo'self would be dat if yo' know 'em or had de idea of de people who dey had went tuh, tuh *beat it dere* [rush] as quick as yo' could an' have it turned roun' [turn spell back on spell caster]. Doesn't remembah whut dey say yo' could do wit it aftah yo' take it up. [Florence, S. Car., (1307), 2211:10.]

(43) ROOT OF TREE - PHOTO FACE DOWN BURIED AT

8365. Dey say dat if dey take yore pichure an' put it up on a tree where no one kin see yo', dat it will run yo' crazy.

(How do you put it up in the tree?)

Nail it up wit a tack.

(What else did you say they do with the picture?)

Or eithah take it an' put it in runnin' watah. Or eithah take some of yore watah an' po' it in some runnin' watah, an' run yo' crazy.

(They put your photograph in running water and that will run you crazy.) [Florence, S. Car., (294), 2195:8.]

(44) SECRECY - NAIL PHOTO IN OR ON TREE WHERE NO ONE CAN SEE IT OR YOU

8366. Yo' kin take a photograph an' yo' kin put it in a pine tree wit a twenty-penny nail an' - an' a hammer. See, yo' go dere an' yo' hit dat twenty-penny nail fo' nine mawnin's, an' each time yo' hit dat twenty-penny nail, yo' kin look back ovah yore left shoulder, so dey says, an' de ninth mawnin' yo' hit dat twenty-penny nail, drive it all de way in. Dat person will die.

(45) SHOULDER - LOOK OVER LEFT - EACH TIME YOU HIT NAIL IN PHOTO ON PINE - 9 MORNINGS

(Why do you look back over that shoulder, do you know?)

No suh, ah don'.

[You will probably see the devil or the spirit of the person being killed. Or

this lays the ghost of the dying person.] [Wilson, N. Car., (1475), cyls. between 2652-2661.]

(46) SUNRISE SIDE - PHOTO NAILED TO TREE

8367. Dey tell me yo' could take it in de woods an' put it on de sunrise side of a tree an' tack it dere, an' dey'll die.

(This photograph?)

Yes. [Waycross, Ga., (1104), 1778:6.]

8368. Nail pichure on tree tuh de sunrise. Keep yuh sickly. [Charleston, S. Car., (505), 555:3.]

(47) SUNRISE SIDE OF TREE - PHOTO ON - NAIL 9 MORNINGS

8369. Dey say dat dey could take yore pichure an' put it in a tree on de sunrise side, an' nail it fo' nine mawnin's, an' dey say yo'll drizzle away.

(That will kill you?)

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

8370. Dey take dat [photo] out in de woods an' put it on de east side of de tree. Den take a nail an' stick it right dere [through the heart (*see later*)] an' go dere nine mawnin's jis' befo' sunrise an' hit it. De firs' time yo' put it up dere jis' hit lak dat [demonstrates 1 hit]. Let it be right through yuh heart. An' yo' go dere nine mawnin's [hitting it once each morning]. An' dey tell me on de tenth mawnin' dat yo'll be a corpse. [Wilmington, N. Car., (294), 216:5+85.]

(48) SUNRISE SIDE OF TREE - BEFORE SUNRISE NAIL PHOTO TO - THROUGH HEART HITTING NAIL 9 MORNINGS - SAME TIME

8371. Den anothah thing ah wanta tell yo' 'bout de pichure. Ah got sompin else tuh tell yo' 'bout a pichure - dat pichure ag'in. Yo' take a man's pichure or a woman's pichure or whutsomevah pichure or whosomevah pichure i'tis [it is]. If yo're [you are] mad wit dat person, an' yo' intend doin' sompin tuh 'em on de sly, an' don' let dem know it. Yo' jis' go an' take dat pichure an' as de sun is risin' in de mawnin', an' yo' put it on de side de sundown on. An' yo' take a tenpenny nail, a new nail, an' stick it right about de heart, an' yo' hit dat nail nine times at dat time. An' go back dere evah mawnin' fo' nine mawnin's an' hit it nine time each mawnin'. An' de las' lick yo' give it de ninth mawnin', dat person will fall dead.

(49) SUNRISE - AT MOMENT OF - NAIL PHOTO IN HEART WITH NEW NAIL - ON SUNSET SIDE OF TREE HIT 9 TIMES DAILY FOR 9 MORNINGS

(Where do you nail this picture?)

Nail it on a tree on de sundown side. Yo' goes when de sun rise. An' yo' see, evah mawnin' when yo' goes dere, yo' goes when de sun's jis' risin'. Hit it nine times. [Sumter, S. Car., (1343), 2326:4.]

8372. Den, if it was a tintype pichure, yo' kin take dat an' carry it out an' cuz a person tuh fade away. Dat kin cuz death, kill a person. Yo'll take dat an' tack on a tree. Put tacks all through de body an' dat cuz de person tuh have actual pains. *Yo' see some people doctorin' an' nobody kin cure 'em? Well dat's why a lotta people ain't havin' pichure made tuhday.* [Norfolk, Va., (492), 529:2.]

(50) TACKS - INTO PHOTO ON TREE - EACH TACK A PAIN

8373. [They] say it was that piece, an' then he had all them things in it going off. They say they take that [photo] an' carry it in de country jis' like you do the hair, an' turn it upside down [on a tree] an' drive a nail in it ev'ry

mawnin' fo' nine mawnin's. An' make a oath, drive this nail into it till they git tuh the end of that.

(51) 3 HITS EACH MORNING - 9 HITS 9TH MORNING
OATH FOR EACH HIT - NAILING PHOTO TO TREE

(How many times do they drive this nail in it then?) They hits it three licks ev'ry mawnin', an' de last mawnin' they hits it nine licks.

(And then they die.) [Richmond, Va., (428), 381:2.]

8374. Yo' take de pichure an' turn de pichure upside down an' yo' bury it undahneat' de tree, not in de bark lak ah wuz tellin' yo' 'bout de hair. Yo' put it undahneat' de tree bottom upwards. Turn de face down an' de back part up jis' lak dat [demonstrates], dis de face, turn it upside down. In nine days dey cain't make it. Dey dies.

(52) UPSIDE DOWN - UNDER FIG TREE - BURY PHOTO

(You put that down under any kind of a tree?)

No, a fig tree. [Algiers, La., (1596), 3002:2.]

8375. Nail it [photo] upside down on a tree an' dat'a make yuh come back home. [Wilmington, N. Car., (245), 167:1+85.]

(53) UPSIDE DOWN - NAIL PHOTO TO TREE - BRINGS HOME

8376. Git chure photograph an' nail it - carry it in de branch [stream of water] or in de swamp an' git small nails an' nail it tuh a tree an' it'll kill de person. [This tree must have its roots in water.] [Waycross, Ga., (1129), 1834:13.]

(54) WATER - TREE NEAR - PHOTO NAILED TO

8377. Take de photograph an' git it an' take a pencil an' puts dat on de photograph. An' take it tuh a big oak tree down 'side of a stream. An' take it an' cut a place in it - take a axe an' split a place in dere, so yo' kin jes' stick de photo in dere lak dat. An' take some ole dirt or somepin othah an' jes' put it in dere, in de place, so de pichure cain't be taken out - so de photograph cain't be taken out. An' dey tell me dat will run 'em crazy. Ah've nevah experienced dat. [Fayetteville, N. Car., (1438), 2604:4.]

(55) WATER - OAK TREE NEAR - PHOTO IN HOLE
SPLIT BY LAKE - FILL IT WITH DAMP DIRT

8378. Jes' lak a woman or anythin' got yore pichure. DAT'S WHY DERE SO MANY PEOPLE TUHDAY DEY'S ALWAYS 'STURB [DISTURBED], DEY AIN'T GOT NO STEADY MIND. DEY LEAVE DERE PICHURES TOO MANY PLAC[ES]. A woman kin take yore pichure an' yo' be a hunderd miles away, an' she'll take it an' go in a swamp where dere's runnin' watah, dere's a branch across it, where dere's a tree right in de middle of de place, an' a tree outside, an' de watah don' be but twelve feet each way - three trees. An' she kin take dat tenpenny nail, or any 'mount nail, jes' so dat she hit de heart of dat tree [picture] an' nail yore pichure [face] tuhward it. Wherevah she nail yore pichure at, see yo'll hit a bump evahtime she's drivin' a nail intuh dat pichure.

(56) WATER - 3 TREES NEAR - 12 FEET APART
TREE NEAREST WATER - NAIL PHOTO ON
FACING WATER - EACH LICK YOU HEAR A POP

(What does she do that for?)

If she's mad wit yuh, wanta kill yuh, she could do dat.

(Now what about these trees down at the branch? They have to be near each other?)

See, de way it is dey cain't be ovah twelve foot apart - twelve foot. It

don't make no diff'rence if it ain't no big branch, but de watah gotta be sixteen inch, an' if de fellah is a hunderd mile off, dat'll count sixty percent of one hunderd.

(What do you do? You only put that picture on one tree?)

Jes' one tree.

(And where is that one tree?)

Well, de one set nex' tuh de watah, closah tuh de watah, put it dere, but turn it facin' de watah, see. An' whenevah yo' drive a nail, yo'll heah sompin pop.

(This tree has to be near the water?)

Yes, neah de watah, an' have de pichure facin' de watah.

(And this tree has to be twelve feet from the water?)

No, dey has to be three trees, but dey has tuh be twelve foot apart.

(And you only put it on one of those trees, though?)

One dose trees an' de one closah tuh de watah.

(You must find three trees near a branch, and the trees must be twelve feet apart, but the tree that's nearest to the branch, you put the picture on?)

Dat's right, an' turn it neah tuh de watah. [Fayetteville, N. Car., (1438), 2608:5.]

(57) WEST OR SUNDOWN - PHOTO ON TREE FACING WITH NAIL THROUGH HEART

8379. Dey say dey take it [photo] an' put it [against] a tree towards [facing] de sundown, an' stick a nail through de heart of it. An' ven [when] de sun go down, yo' see, dat make dat pitchure fades away [so the person of the picture will fade away]. [Wilmington, N. Car., (?), 156:5+85.]

8380. Den yo' kin take dat photograph an' yo' take it tuh a green saplin', anywhere where yo' knows yo' won't come in contact wit anybody. Tack it right up in de tree an' yo' call de person by name an' turn yuh face tuhwards de sundown, tuhwards de direction yo' want 'em tuh come down. An' put dat pichure [let it face] in dat direction. An' in de time it take tuh put de pichure dere, don't keer where yo' are, yo' kin be in New York, Canada, any place, so long as dat chure photograph an' yuh name is called. When dat happen it's all ovah. Ah know dat tuh be true.

(58) WEST OR SUNDOWN - PHOTO FACING - NAILED INTO GREEN SAPLING - NAME CALLED HIT NAIL ONCE DAILY FOR 9 DAYS

(Well, now why did you put that nail in half way in that first tree? Why did you put the nail in lightly?)

Well, if yo' drives de nail in, yo' know, dat tend tuh complete a job. Dat will break de job, cuz yo've got tuh hit de nail if yo' want tuh complete de job. Yo've got tuh hit de nail so many licks, nine times, de las' lick is a hard one an' it's all ovah.

(Then the job's completed. I see.) [Charleston, S. Car., (514), *Doctor* Glover), 597:4.]

8381. Take a ord'nary pichure an' go tuh a white pine, go on de right side of de white pine.

(59) WHITE PINE - NAIL THROUGH RIGHT SIDE OR HEART SIDE OF PHOTO LOOKING AT IT HIT NAIL 9 DAYS AND FINISH DRIVING

(The right side as you are walking to it?)

Dere yo' are, as yo' walkin' tuh it. Git chew a tenpenny nail an' drive it as neah tuh de heart as possible. An' den go dere fo' nine days, drivin' dis nail an' on de ninth day, drive it up. An' den dat would kill 'im. [Fayetteville, N. Car., (1407), 2528:1.]

8382. Well, ah heard people say if yo' put one's pichure on a tree an' - yo'

know, yo' bo' a hole in de tree an' put it up in dere. An' if yo' drive a tenpenny nail, yo' go dere an' yo' knock dat nail fo' nine mawnin's, jes' one time each mawnin', an' make yore wish whut chew wanta happen, an' it will.

(60) WISH - IS EXPRESSED HERE BESIDES INTENTION
NAIL PHOTO TO TREE - HIT ONCE 9 MORNINGS

(Anything you want done?)

Yes. [Florence, S. Car., (1293), 2193:2.]

8383. Take yore pichures. Now ef yo' got a tintype pichure - can't do a thing wit a pastebo'd pichure - but if yo' got a tintype pichure, take dat pichure an' go tuh a trunk an' place dat pichure down. Turn it upside down in dat trunk. Put de clothes on de bottom of dat trunk. An' if a man really love a woman dat she could do enything in de world wit 'im, she kin turn 'im enyway dat she wanta. But she kin have any perfection of 'im - wouldn't hurt nuthin but would draw out love an' all 'is attention an' care fer dis woman. [Charleston, S. Car., (?), 650:6.]

TRUNK - PHOTO FACE DOWN IN

8384. Dey kin take yore photograph, if de man an' wife broked up, sompin lak dat. Well, if de man got de photograph or de woman, she kin take de photograph an' carry it home, an' put it in de trunk an' turn de face down, an' dat boy will pine away or whosomevah it is till he daid.

(It will kill him?)

Dat's right, shu' will. [Florence, S. Car., (1291), 2190:1.]

8385. Somebody takes dat photograph an' lay it down on de face in a trunk an' put some things on it, clothes lak dat, an' dey shore come back.

(If they want me to come back, they take my photograph and put it in the trunk face down, and put some clothing on it. Whose clothing?)

Some of dere clothes.

(Not my clothes but some of the woman's clothing. Then I will come back.) [St. Petersburg, Fla., (1044), 1694:2.]

8386. (What can they do to me with my photograph?)

If it's on a tintype, dey bury it. It'll kill yo'. But if it's on a pastebo'd, dey jes' bury it, dat'll bring yo', dat'll keep yo' dah. But if it's on tintype, it will kill yo'.

(How do they bury that tintype?)

De tintype's buried in turpentine.

TURPENTINE - PHOTO BURIED WITH

(Just how do they bury that?)

Jes' take it an' dig a hole fer a foot an' a half an' yo' turpentine it good. Put de turpentine at de bottom where yo' lay it, an' yo' put dat - jes' put it right down in dere lak dat an' pack de dirt on.

(You turn the face up?)

Turn de face down. Yes, de face is turned down. Well, dat divides dem. [St. Petersburg, Fla., (977), 1584:4.]

8387. De one dat's left, dey take dey photograph an' turn de haid down lak dat an' de feet up, an' dat would make 'em come home an' dey couldn't leave again. [Wilson, N. Car., (1481), 2959:14.]

UPSIDE DOWN - PHOTO - HEAD DOWN AND FEET UP

8388. Yo' kin take his pichure an' turn it upside down an' dat'll make dem love yuh. [Wilmington, N. Car., (243), 166:1+85.]

UPSIDE DOWN - KEEP PHOTO - 9 DAYS

8389. Take yuh photograph an' turn it upside down an' let it stay dere nine days, an' dem nine days yo'll soon be gone. [Richmond, Va., (349), 390:11.]

8390. Now, dis photograph, if yo' wanta kill a woman or kill a man, yo' take de pichure an' bury it in de ground. Turn de face tuh de ground an' yo' po' pee all ovah it, an' den yo' covah it up. An' dis pichure, aftah yo' do dis pichure lak dis, dis person will die. Or yo' kin live undah six months, den dey'll die. [Florence, S. Car., (1322), 2266:8.]

URINE - POURED OVER BURIED PHOTO

8391. Kin take de photograph an' dose pictures, take de haid yo' know. Take de pichures or sompin lak dat an' take his haid. She take an' wipe [that photo] yo' know wit a little pee yo' undahstan', see. Well, dat pichure standin' ovah heah. Yo' know, a girl, she will do most anythin', so dat boy cain't quit 'er an' go no place yo' undahstand.

URINE - WIPE PHOTO WITH

(She just puts her pee on his photograph?)

Dat's it.

(And she keeps it some place?)

Dat's right. [Wilson, N. Car., (1487), 2660:1.]

8392. If yo's went away, take yore pichure an' put it in watah dat chew make yoreself, an' turn dat pichure down when yo' put it in dere. An' dis pichure will come tuh de top, an' whenevah dis pichure come tuh de top, dis person will come home.

URINE - PHOTO UPSIDE DOWN AFTER PHOTO FLOATS - PERSON WILL RETURN

(You just put this picture in there face down in this chamber lye, and that will bring the person back.) [Wilson, N. Car., (1467), 2660:12.]

8393. Yo' kin take de photograph if yo' want tuh. Take dere photograph an' git chew some of yore chambah lye, an' yo' kin jes' keep dis face turned down tuhwards de - in de chambah lye, an' he'll be right dere. An' long as dat pichure stay dere, he'll be right dere.

URINE - IN JAR - PHOTO FACE DOWN OVER *COME ON BACK HEAH TUH ME! WHERE YO' GOIN'?*

(You don't put the picture in the chamber lye?)

No suh, jes' put it on top of it. See, jes' lak yo' got a li'le jar or sompin lak dat wit chure chambah lye, yo' undahstand. An' yo' put it [photo] right ovah dat [jar]. If he starts, yo' kin call 'im back by jes' goin' on back tuh dis chambah lye an' say, "Come on back heah tuh me. Where yo' goin'?" An' he'll make lak he leave sompin tuh de house or sompin of de kind, yo' undahstand [and come on back for it]. Well, he gotta come back dere. [Sumter, S. Car., (1351), 2343:6.]

8394. Yo' take yore photograph, yo' undahstand, a tintype an' jes' turn it down an' bury it, yo' undahstand, an' use yore - fo' nine mawnin's, 'cordin' tuh whut dey wants tuh do wit chew.

URINATE 9 MORNINGS ON BURIED PHOTO

(Use your what?)

Yore, yo' know, yore urinate. Po' dat nine mawnin'. Yo' see, yo' bury dat photograph, dat tintype, an' fo' nine mawnin's yo' kin jes' put dat - yo' urinate on dat tintype fo' nine mawnin's.

(All right, then what does it do?)

Yo'll do anything ah wish yo' tuh do den, if det [that] were me. [Brunswick, Ga., (1198), 2015:4.]

8395. De onliest thing, yo' kin go tuh de fork of de road tuh do. Yo' kin take yuh husband's pichure an' go tuh de fork of de road an' bury it. Go dere fo' nine mawnin's an' make watah on it. An' if yo'

URINATE 9 MORNINGS - HUSBAND'S PHOTO - FORK OF ROAD

want 'im tuh die, or if yo' want 'im tuh leave yuh, yo' kin run 'im out of de house dataway. [New Orleans, La., (841), 1272:3.]

8396. Yo' kin take a photograph of me, yo', anybody, an' yo' kin draw dat photograph dere an' yo' will natchly [naturally] run a person wild.

URINE - 9 DAYS - PHOTO TURNED DOWN IN

(What would you do with that photograph?) Well, ah tell yo' whut chew do wit it. De way ah undahstand, yo' kin take dat photograph an' yo' kin turn it down fo' nine days, see, an' put it through a solution.

(What kind of a solution?)

Well, a chambah lye solution, an' yo' kin run a person wild - not wild, whut ah mean, but yo' kin have 'em all upset.

(About what?)

Oh, well, about anything.

(Now wait a minute, when you do my photograph, do you run me crazy or do you make me crazy about someone. I mean be definite about it.)

Dat would make me crazy about de particular one dat worked it. [St. Petersburg, Fla., (1038), 1684:8.]

8397. Dey takes yore photograph, if dey wants tuh kill yuh or if dey wanta control yo'. Dey will take dat photograph an' dey will keep dat photograph in a place, where it's in dey shoe, an' dey weah it, if dey wants chew undah dere feet. But if dey wants tuh kill yuh, dey will take dat photograph an' bury it on its face, an' leave it dere, an' take dere urinate an' wet on it, yo' undahstand. Wet on dat photograph fo' nine mawnin's an' dat's de end of dat. An' dey say as dat decay, when dat has fully decayed, why yo'll die. [St. Petersburg, Fla., (1051), 1705:5.]

URINATE 9 MORNINGS ON PHOTO BURIED FACE DOWN - TO KILL
URINATE ON PHOTO IN SHOE AND WEAR TO CONTROL

URINE IN NIGHT JAR - DIP PHOTO INTO 9 TIMES EVERY NIGHT FOR 3 NIGHTS - 27 TIMES

8398. Nex' thin', yo' kin take a photograph an' use it. Lak some people use a jar lak dey make watah in, yo' know. Dey'll take dat photograph an' dip right down in dat watah nine times evah night fer three nights. Dat pusson come tuh yuh an' tell yo' evah-thin' dat on yuh mind. [Charleston, S. Car., (518, *Doctor* Nelson), 609:4.]

VINEGAR - PHOTO BURIED FACE DOWNWARD IN

8399. As fer as ah know 'bout usin' de photograph, now yo' kin take a person's photograph an' yo's in love wit a woman an' she quits yo', yo' take her photograph an' turn it bottomside upwards an' bury it an' dat'll kill 'em.

(How do you mean, turn it bottomside upwards?)

Bury it face down an' bury it in vinegah, an' dat'll make dem perish away. [Wilson, N. Car., (1459), 2648:17.]

8400. Put it in vinegah an' soak it an' stop it up tight, tight so no air can't git it, an' dat will - see, dat will pine 'em away, pine 'em away quick.

VINEGAR - PHOTO STOPPED UP TIGHT IN

(I see, this photograph, put in the vinegar.) [Savannah, Ga., (545), 679:2.]

VINEGAR - SOAK PHOTO IN - TURN FACE TO WALL IN OLD OUTHOUSE 28 HOURS - RESTORE TO HOUSE

8401. I've heard that you can take a person's photograph an' soak it in warm water and vinegar for several hours, so much so that the paint leaves the photograph. And take it outdoors and put it in some old outhouse, and turn the face to the wall, and leave

it there for twenty-eight hours. Then bring it back and put it where it was at first, and bad luck will happen to this person. [Fredericksburg, Va., (35), by Ediphone.]

8402. Well, dey kin run yuh crazy, or kill yuh, or make yuh git down sick, eithah.

(How do they do that?)

Dey take dat photograph an' git chew a saucah an' fill it about half full of vinegah, an' turn dat photograph down on de face in dat vinegah, an' take yo' a drinkin' glass an' set ovah it, an' let it set dere. An' when de vinegah eat all dat, yuh future [features] out of dat photograph, why yo' go crazy.

VINEGAR - SAUCER OF - PHOTO FACE DOWN IN DRINKING GLASS OVER FACE - KEEP AIR AWAY

Dey keep dat glass ovah it tuh keep de air from hittin' it. Yo' see, yo' can't let de air git in dere. [Vicksburg, Miss., (538), 1009:2.]

8403. Dey take a photograph an' place it in vinegah, turn de photograph down. See, yo' know what ah mean, turn de face down an' place it in vinegah. An' den let it stay in vinegah fo' - ah think it's nine mawnin's. An' den yo' take it, aftah yo' let it stay in dat vinegah - see, it fades, yo' know. Den yo' take a hen aig an' push a li'le tiny hole in de hen egg an' let it drip right on dat pichure.

VINEGAR - PHOTO FACE DOWN IN - 9 MORNINGS
PUT HOLE IN HEN EGG AND LET DRIP ON PHOTO

(What will that do?)

What dat will 'fect - it's almost similah tuh yore hair [in a previous rite by informant], but it jis' won't run yuh as bad. It will cuz yuh tuh have a wondahin' [wandering] mind, yo' know, become dissatisfied. [Jacksonville, Fla., (588), 754:1.]

8404. Take a pichure an' yo' kin turn it upside down, de photograph, an' yo' kin turn it upside down on de wall, so dey says, an' yo' run de person crazy wit de haid down. [Wilson, N. Car., (1475), 2654:15.]

WALL - TURN PHOTO UPSIDE DOWN TO

8405. Well, ah've heard of 'em takin' yore photograph an' turnin' tuh de wall fo' three an' foah days, an' go tuh *Six an' Seven Books of Moses* an' read a certain passage of dat.

(What passage?)

But now....[Brunswick, Ga., (1195), 2013:11.]

8406. If ah wanted tuh *hurt* anybody really bad - well, if yo' have anybody photograph an' dey don't want chew, yo' want dem, yo' take it an' turn it on de face in a basin of watah. An' if yo' want dem tuh die, yo' could repeat dis word, "Let I be true, *In de Name of de Fathah, Son an' Holy Ghost.*"

WATER (1) - BASIN OF
(1) PHOTO FACE DOWN IN

(Will that kill them?)

No, not tuh kill 'em, but dey'll come back tuh yo'. [Brunswick, Ga., (1210), 2045:2.]

8407. Well a man tole me - lived right heah in town, supposed to be a expert root doctor - he tole me dey take yo' pichure an' put it in a glass of watah. Tip it up, wit chure face turned down. He claim dat it kill yuh in so many days, say it would surely kill yuh. [Jacksonville, Fla., (549), 686:3.]

WATER (2) - GLASS OF
(2) PHOTO FACE DOWN OVER

8408. Some one tole me dat - say if yo' got anybody's photograph, an' if yo' take dis photograph an' turn it upside down ovah a glass of watah, regardless of

where dis man is, he's gotta come back. Dat's all ah know about dat.

(What did you say?)

Turn 'em upside down ovah a glass of watah an' regardless of where dis person lives, he gotta come. [Charleston, S. Car., (497), 540:2.]

8409. Ah've seen 'em take yore pichure. Yo' git a glass of watah an' turn it [photo] up. Yo' know, turn it bottom up lak dat [demonstrates]. It won't *hurt* cha, it twon' kill yo', but it jis' keeps yo' sick, sick, sick all de time. [Brunswick, Ga., (1217), 2069:2.]

8410. Well, dey said lak, yo' know, dey goin' wit a gurl an' dey happen tuh leave 'uh, dey say she could take a glass of watah an' turn dis pitchure, yo' know, down ovah it - de face down, yo' know, nex' tuh de watah. Wheresomevah yo' wus, yo' know, yo'd come back. [Wilmington, N. Car., (227), 146:14+85.]

8411. (Tell me the whole story about the photograph.)

It have tuh be tintype - not pastebo'd - tintype. An' lak ah have yores right tuh mah baid, ah kin take it an' put a cup of watah. Now ah've tried dat, don't want yo' say nuthin, but ah've tried dat. An' put dat cup of watah undah mah baid an' take dis tintype pichure an' turn it down lak dat. Ah don' care where yo' at, yo' shore comin' soon. It ain't goin' be ovah twenty-four hours. Ah know dat, ah've tried dat. [Brunswick, Ga., (1204), 2020:5.]

(3) BED - UNDER THE PHOTO FACE DOWN OVER CUP OF WATER

8412. Well, fo' instan' yo' could take, if dis photograph is on a tintype, if yo's off some place, say, "Now, dere's a gurl, ah want 'er back tuh me, she's gone." Or a man gone or a woman wanta bring 'im back. Yo' take an' put dat photograph on a glass of watah undah de haid of de baid an' set it, if it's on a tintype, an' set down undah dere, an' purtty soon he'll 'vance [advance] back. [Brunswick, Ga., (1208), 2062:2.]

(4) UNDER HEAD OF BED PHOTO OVER GLASS OF WATER

8413. Jis' lak ah'd have a man's photograph an' wanted dat man an' he had quit me, say. Why ah kin take dat photograph an' carry it - take it an' put it in a glass of watah. Put it undah de haid of yore bed turnin' de haid down, intuh dat glass, an' dey say dat makes de man come back tuh yo'. [Waycross, Ga., (1115), 1788:4.]

(5) PHOTO UNDER HEAD OF BED - HEAD DOWN INTO GLASS OF WATER

8414. Dey take yuh photograph an' turn it bottomsides upward over a glass of watah, an' tie it tuh de haid of yer baid. Turn yer haid downwards in de watah an' dat'll make a man love yuh. [Wilmington, N. Car., (329), 267:3+85.]

(6) TIE TO HEAD OF BED - PHOTO BOTTOM UPWARDS OVER GLASS OF WATER

8415. Take a glass of watah an' put it behin' de bed, an' turn de face down on de glass of watah - ovah de glass of watah.

(This photograph?)

Yes, dat will keep dem home, but ah don' know about runnin' 'em crazy. [Sumter, S. Car., (1353), 2363:4.]

(7) BEHIND BED - PHOTO FACE DOWN OVER GLASS OF WATER

8416. Well den, if he leave home lak dat, yo' kin take a glass of watah an' set it tuh de no'th side of yore bed lak dat, in a dark place an' put 'is photograph up ovah de watah, see. An' when dat photograph, dat pitchure

(8) NORTH SIDE OF BED - IN DARK PLACE PUT PHOTO ON TOP GLASS OF WATER

change, lak dat 'is face be goin' off it, ah don' care where he is, well dat'll draw him back home, if he not daid some place.

(How do you put that photograph glass? Show me.)

See, jis' lak dis de glass of watah. Yo' put it on de no'th side of de bed lak dat, in de da'k right behin' dere. Well, yo' take dat pitchure an' put it ovah de glass of watah, see on top de glass of watah jis' lak dat, wit de face down tuh de watah. [Memphis, Tenn., (943), 1524:13.]

8417. Or yo' kin take yore pichure - ah heah mah ole grandmothah talk about dat often. Yo' kin take a pichure an' put it ovah a glass of hot boilin' watah an' - in othah words yo' sterilize it - an' den yo' go crazy. Dere isn't anything yo' kin do fo' dat. Aftah yo' git dat pichure sterilized see, when dat pichure fades away, well dey say den yo' crazy. Yo' be upset an' yo' be wantin' tuh go places all de time. [Waycross, Ga., (1080), 1747:13.]

(9) HOT BOILING WATER - GLASS OF - PHOTO OVER

8418. If ah want chew tuh come back tuh me, well ah would put it [photo] in a glass of watah an' set it in a cornah, in a dark cornah, an' let it stay down dere. Turn de haid, heel foremost [turn head where heel should be] yo' know. So ah jis' let it stay in dat dark cornah an' yo' is comin' back home. [Waycross, Ga., (1132), 1837:5.]

(10) DARK CORNER - GLASS OF WATER IN HOLDING PHOTO HEAD DOWN

8419. Well, anybody photograph, yo' ain't got a thing tuh do but tuh git chew a glass of watah an' turn it [photo] bottomside upwards an' set it in de left cornah of de house. Well, yo'll jes' wandah an' wandah all de time.

(This is to send you away or what?)

Yes sir, yo' can't stay in dat town see. [Brunswick, Ga., (1211), 2047:7.]

(11) LEFT CORNER OF HOUSE - PHOTO FACE DOWN ACROSS GLASS OF WATER

8420. Take yo' pichure now - if yo' had a fellah's pichure an' wanted tuh draw 'im back tuh yo', take dat pichure an' turn it down ovah a glass of watah. Put a lookin'-glass on top of it.

(You turn that face down over the glass of water.)

Face down.

(Then you put a mirror over that?

A mirror ovah it. Dat'll draw 'im back tuh yo'.

Dat's all yo' have to do. [Waycross, Ga., (1158), 1929:1.]

(12) MIRROR - ON TOP OF PHOTO FACE DOWN ACROSS GLASS OF WATER

8421. An' ah hearn dat chew kin take one [photograph] - jes' lak somebody's way off at somewhere in a furrinah [foreign] country or sompin an' yo' want 'em tuh come back - take it an' turn it down on a glass of watah, an' push it undah a bed an' let it stay nine days, an' in de tenth day dat person will come. Ah've seen dat happen. [Savannah, Ga., (1278), 2174:2.]

(13) 9 DAYS - PHOTO - FACE DOWN ON GLASS OF WATER UNDER BED

8422. Yo' kin take a person's pichure an' set it in a glass of watah an' put it in a washstand right facin'. An' set de pichure down in de cornah of it. [Set corner of picture catercornahed in glass of water.] Don't kear [care] how long dey been gone, if yo' way in New Yawk somewheres, yo' mind will fall on de people whut's back heah an' dey'll

(14) CORNER OF PHOTO DOWN IN GLASS OF WATER IN FACE OF WASHSTAND DRAWER - 9 DAYS

[you'll] come.

(You put this glass of water on the dresser. Where do you put this picture now?)

Put it in dere [glass] katyfied [catercornered]. Put de cornah of it [photo] kinda lak dis.

(What we call cater-cornered. Do you put it in the glass of water?)

An' set it right in de face of de washstan' drawah, an' let it set dere fo' nine mawnin's. An' dem folks will come in less time den two weeks.

(Do you put this picture in the glass of water or behind it?)

Set it [photo] down in it [glass]. Let one cornah [of photo] be in de glass of watah, an' dat pichure will fade away, but hit'll come back.

(You put that glass in that drawer and close that drawer so as to hold the photograph?)

Yes sir. [Waycross, Ga., (1134), 1841:10.]

8423. Yo' take de man pitchure, if yo' wan'a draw 'im back, an' put it on a glass of watah, face tuh de watah, ovah top'a de watah an' put a heavy weight on, an' let it stay dere fah nine days, an' he'll come back. [Wilmington, N. Car., (286), 203:1+85.]

(15) 9 DAYS KEEP WEIGHT ON PHOTO FACE DOWN OVER GLASS OF WATER

8424. If yo' wan' tuh make a boy love yuh, yo' take a glass of watah, a glass dat choo're not gon'a evah use ag'in, an' turn dat pitchure down ovah dat glass an' put nine drops of *Hearts Cologne* or *Blue Moon* perfume, eithah one is jis' as good, in dat glass of watah. An' let dat pitchure stay ovah dat glass of watah until yo' see some results of dat boy comin' towards yuh. If de boy has turn ag'in [against] sho [you] all tuhgethah an' yo' kin git 'is pitchure, why dat'll bring 'im back. Put de glass under de haid of yuh bed. [Wilmington, N. Car., (260), 255:2.]

(16) 9 DROPS OF *HEARTS COLOGNE* OR *BLUE MOON PERFUME* IN GLASS OF WATER - GLASS NEVER TO BE USED AGAIN PHOTO FACE DOWN OVER - UNDER HEAD OF BED

8425. Dey say dey kin take yuh photergraph an' turn it ovah a glass of watah intuh a dahk place. Put it in a dahk cornah, an' turn yuh photergraph de haid up tuh dis watah. An' put some spice an' cloves in it, an' let sit dey [there] fo' nine mawnin's. Well dey say, well, if's anybody leaves yuh, anybody da'choo [that you] want, dey say he'll come back tuh yuh. [Wilmington, N. Car., (174), 87:1+85.]

(17) SPICE AND CLOVES IN GLASS OF WATER SET PHOTO FACE DOWN OVER - 9 DAYS IN A DARK CORNER

8426. Ah take de photograph an' put it ovah a tumblah of watah an' set it undah de edge of mah bed, de watah an' de pichure undah de bed. "*In de Name of de Fathah, de Son an' de Holy Ghost*, ah want chew tuh love me."

(You - how often do you do that?)

Fo' nine nights.

(You say that once for nine nights?)

Yes sir. [Florence, S. Car., (1314), 2237:10.]

(18) 9 NIGHTS - PHOTO OVER GLASS OF WATER UNDER EDGE OF BED - *IN 3 HOLY NAMES*

8427. Ah heard dat chew could take a photograph an' put it ovah a glass of watah, dat is if a person is outa town an' cross watahs. An' pray nine times ovah it each day, one prayah a day. Fo' nine days, pray. In yo' own mannah, yo' see, yo' should pray. An' take it out den an' put it undah yore rug as yo'

come in de do', wit de face down. Well, dat's tuh bring 'em from cross watahs. (To bring a person back?) Outa town 'cross watahs. (You put this picture over the water you say?) Ovah de glass of watah, jes' turn de face down. Yo' kin put it in yore bed an' sleep right where dat is, right ovah it. See, yo' put it neah yore heart up heah, yo' think where yore heart is, de glass jes' stand dere. [Memphis, Tenn., (1549), 2815:3.]

(19) TO BRING PERSON BACK FROM ACROSS WATER
PRAY ONCE EACH DAY FOR 9 DAYS OVER PHOTO
FACE DOWN ON GLASS OF WATER - THEN PUT
FACE DOWN UNDER RUG AT DOOR

8428. If someone is away from yuh an' yo' wan' 'im tuh come, dey say if yo' take a glass of watah an' take him down [his photo] an' put 'im undahneat' yuh bed, an' turn de face down - let it stay undah dere fo' nine mawnings. An' dey say evah mawnin' yo' go dere an' take de pichure up an' talk tuh it, an' tell 'im yo' wan' 'im tuh come. An' aftah nine days, dat dere watah will work against 'is mind an' he'll come. [Wilmington, N. Car., (310), 237:1+85.]

(20) KEEP PHOTO 9 MORNINGS UNDER BED
FACE DOWN ACROSS GLASS OF WATER
TALK TO IT TELLING HIM TO COME HOME

8429. If yo' has gone away, dey kin take yuh photograph an' git a glass of watah, an' put chure photograph on dat glass of watah, face down. Aftah yo' put it on dere, yo' stand ovah it an' say, "I want chew tuh come back home. Yo've been gone long enough. Come back! Come back! Come back! An' let dat stay dere fo' nine days an' de tenth day dat person will be back. Ah've seen dat tried. [Wilmington, N. Car., 238:2.]

(21) 9 DAYS KEEP YOUR PHOTO FACE DOWN
OVER GLASS OF WATER - SPOKEN TO
AH WANT CHOO TO COME BACK HOME
YO'VE BEEN GONE LONG ENOUGH
COME BACK! COME BACK! COME BACK!

8430. If a man gotta wife an' she leaves home an' it makes no diff'rent how fer she may go, if he kin git 'er pichure. She may be cross de watahs but if he kin bring 'er back....Now he take dat pichure an' he turns it. He takes a cleah glass of watah. He takes dat glass of watah an' he looks tuh all fo' cornahs of de house. An' he take dat glass of watah an' he sets it behin' de haid of de bed. An' he turns dat pichure down, an' evah evenin' jes' at sundown, he goes tuh de haid of dat bed an' he'll call 'er jes' as loud as yo' can, jes' as though he wus angry wit 'er - fo' nine days. An' if she ain't dere in nine days den she been carried out tuh de cemetery.

(22) HE TAKES A CLEAR GLASS OF WATER
LOOKS IN ALL FOUR CORNERS OF THE HOUSE
SETS IT BEHIND HEAD OF BED
TURNS THAT PHOTO FACE DOWN OVER GLASS
EVERY EVENING AT SUNDOWN - 9 EVENINGS
HE GOES TO HEAD OF BED - CALLS HER
AS LOUD AS POSSIBLE - AS IF ANGRY WITH HER

(You say you look in the four directions? Then you put that water down. How do you put that photograph over it?)

Yo' lay it flat down ovah de top of it, de face of it down right ovah de watah. [Waycross, Ga., (1153), 1890:1.]

8431. De reason ah know dat, a woman, she tell me dis. Her husban' went away an' leave her an' she want 'im tuh come back home. An' she had a pichure of his'n an' she take a glass of watah an' set it in a dark corner in de house an' turn de pichure down ovah it an' call his name. An' when dem nine mawnin's

(23) SET GLASS OF WATER IN DARK CORNER OF HOUSE
TURN PHOTO FACE DOWN OVER THE GLASS
CALL HER NAME 3 TIMES DAILY - 9 DAYS

wuz up, he came home.
(Did she just call his name once?)
Three times.
(How did she call his name?)
She call his name three time.
(Just that one time when she put that picture over there?)
When she put dat watah, de glass of watah in a dark cornah, turn de pichure down ovah it an' she call 'is name three times. [Sumter, S. Car., (1363), 2403:12.]

8432. Take his pichure yo' mean an' make him come back tuh her? Take his pichure an' put a [glass] jar of watah ovah dere lak on de dressah an' put dat pichure ovah dere behin' dat watah. An' evah mawnin' befo' de sunrise, fo' nine mawnin's dat chew'd git up an' call dat pichure's name twice, fo' nine mawnin's, an' it would bring 'im back.

(24) GLASS JAR OF WATER ON DRESSER - PHOTO BEHIND
9 MORNINGS BEFORE SUNRISE - CALL PICTURE'S NAME
TWICE BEFORE SAYING A WORD TO ANY ONE

(Every morning before the sunrise.)
Befo' de sunrise an' befo' yo' say anything tuh anybody. [A note of mine reads: *Woman who had epileptic fit after she left me*!] [Waycross, Ga., (1088), 1757:2.]

8433. Well, she take his pichure an' her pichure, undahstand, if he gone away from 'er. Take a watahglass, set it down, her face an' his'n tuhgethah.

(25) 2 PHOTOS - HIS AND HERS - FACE TO FACE
ON GLASS OF WATER - HERS UP - HIS ON TOP
FACE DOWN - KEEP AT HEAD OF BED

(Whose does she put down first?)
Put 'er pichure down first, an' his'n on top of 'ers. Dat'll bring 'im back.
(Do you put her picture down under water?)
See, on top. See, both de faces is face tuh face, an' de glass of watah, an' let it stay right at de haid of 'er baid. An' dat'll make dis man worried. He can't wait till he sees 'er all de time. [Waycross, Ga., (1122), 1803:11.]

(26) SUGAR - IN GLASS OF WATER - PHOTO FACE DOWN OVER

8434. Well, ah hear 'em say, dey takes it [photo] an' turns it up on de head, yo' know, an' gits a glass of watah wit sugah in it. An' dey say dat makes yo' have de blues about 'em.

(I see.) [New Orleans, La., (826), 1205:9.]

8435. Ah heard a lady said dat she knew a frien' dat a woman taken 'er photograph, 'cuz she wus mad wit dis woman about 'er own husband. An' she'd taken dis photograph an' taken it tuh a branch, yo' know a marsh place where a li'le watah runs all de time. An' said dey turned dis photograph ovah on de face an' let dis watah run an' run ovah it until all dat - all de person, yo' know, de flesh be, yo' know, cain't see any of 'em, until all of it's gone. An' dey say when dat's gone, say yo'll go on away from here. Gone, she say, 'cuz she know a friend of hers says dis woman's

WATER (3) - MARSH OR SWAMP

(27) PHOTO FACE DOWN IN MARSH WHERE
A LITTLE WATER RUNS OVER IT

taken 'er an' showed what she'd done. [Newport News, Va., (482), 506:1.]

(28) PHOTO LAID FACE DOWN IN CENTER OF MARSH
DRIVE NEW NAIL THROUGH HEART
COVER WITH LEAVES - DEAD IN 9 DAYS

8436. Jes' lak a photograph [demonstrates with something]. Dat's de breast. Right in de centah of yore heart. Go tuh a mahsh [marsh] an' yo' jes' - jes' lak yo' are on side of de sea down dere. Yo' git dat pitchure an' yo' put it right down dere. Yo' git chew a tenpenny nail....

[Informant has been demonstrating all the while.]

(Wait now, you turn that picture upside down.)

Dis heah is de face [demonstrates].

(I see, turn it over on its face.)

Dat in de centah of de mahsh.

(Right in this marsh.)

An' yo' got dat thing right in de centah. Yo' turn dat pitchure down jes' so. Git chew a tenpenny nail dat ain't nevah been drove an' drive it down dere [demonstrates].

(Drive it through the heart.)

Yes, sir, right through de heart. Git chew some leaves an' covah it. In nine days yo'll be daid. [Jacksonville, Fla., (592), 763:4.]

8437. Yo' take de photograph when in love an' put it in a basin of watah, an' if it floated on top, yo' an' 'er will be in good love; but if it goes tuh de bottom, she wan' tuh run away from yo' jes' as fer as she kin git.

WATER (4) - PAN OF

(29) LOVE DIVINATION WITH PHOTO

(Now, which is which?)

Yo' couldn't git 'er if she goes tuh de bottom, no. See, becuz de watah washin' 'er offa dat pichure, yo' see, washin' 'er photograph 'way from yo'. It nevah will be on dat card atall, it will wash off. [Savannah, Ga., (1271), 2151:3.]

WATER (5) - PITCHER OF

(30) SET PHOTO BEHIND - CALL NAME
3 TIMES DAILY - 9 DAYS

8438. Lak if yo' 'way an' dey want chew tuh come back. Dey kin take a pitchah of watah an' take dis pichure an' set it behin' dis pitchah of watah. An' fo' nine mawnin's befo' sunrise, dey git up an' call yo' three times - call yore name three times. In nine days yo' mo' den apt tuh be back. [Waycross, Ga., (1090), 1757:13.]

8439. An' den yo' kin again take dis pichure an' put it where runnin' watah run ovah it, an' dis person will jes' have tuh go, can't stay in one place - dey jes' have tuh keep goin'. [Fayetteville, N. Car., (1419a), 2557:6.]

WATER (6) - RUNNING

(31) PHOTO THROWN INTO - MAKES PERSON WANDER

8440. Take dere pichure an' put it intuh runnin' watah, an' dat'll put a person tuh walkin'. Dey cain't stay at a place contented. [Memphis, Tenn., (1524), 2721:8.]

8441. Now, yo' could take a pichure, an' yo' could take it an' throw it in runnin' watah. An' ah don't care where dat person go, dey couldn't stay an' be satisfied. Evahwhere dey go dey wanta wandah. [Sumter, S. Car., (1380), 2450:4.]

8442. They say they kin take yuh pitchure an' throw it in some runnin' watah. An' if yo' be anywhere, yo'd come back home. [This belief is quite possible, but at the moment I am unable to think of a parallel.] [Richmond, Va., (374), 318:6.]

8443. Git chure [photograph] on a piece of tin [a tintype] an' throw dat ovahbo'd an' dat makes yo' leave. Ah know dat. Ah had it done. If dey take yuh photograph - dat's de reason ah won't take one. Dey jes' take dat in a jar

(32) PHOTO THROWN INTO RUNNING WATER - DROWNS YOU

or anything an' throw it ovahbo'd. Two or three days aftah dat, yo' done gone right dere [to the same place and jump into the water]. [Charleston, S. Car., (1509), 572:6.]

8444. An' den dey kin take yuh photograph an' throw it ovahbo'd. Dat will drown yuh. But dey got'a read de 108 Psalm. [Charleston, S. Car., (?), 613:8.]

8445. Jes' lak if dey take yore photograph an' throw it ovahbo'd - if yo' mad wit de person an' throw dat photograph ovahbo'd, dat would cuz de person tuh git drowned. [Wilson, N. Car., (1458), 2848:11.]

(33) PHOTO THROWN INTO RUNNING WATER - MAKES CRAZY

8446. An' yo' kin take dat picture an' go to a runnin' rivah an' throw dat picture ovah your haid an' don't look back, an' go off, an' it will run 'em crazy. [Florence, S. Car., (1308), 2212:16a.]

8447. Put it in runnin' watah.

(This photograph. What will that do?)

De same, make yo' lose yore mind. [Sumter, S. Car., (1337), 2310:5.]

8448. Or yo' kin throw it in runnin' watah an' run 'em crazy. [St. Petersburg, Fla., (1001), 1617:8.]

8449. (What?)

Throw it in runnin' water...

(Throw this photograph in running water? And what will that do?)

That will run you crazy. [Vicksburg, Miss., (736), 1007:10.]

(34) PHOTO FACE DOWN INTO RUNNING WATER KEEPS YOU GOING

8450. Dey would take dat pichure, dat photograph an' turn it down, an' throw it in runnin' watah. (What will that do?)

Yo' would go long as dat pichure was runnin'.

(What do you mean? Would [it] run you away or kill you or what?)

No, it wouldn't kill yo' but yo' be goin'. [St. Petersburg, Fla., (1056), 1716:1.]

8451. If dey wanta drive yo' 'way outa town or keep yo' goin', dey take yore photograph an' take it tuh anything dat's sealed airtight, an' set it in dat so it float on de watah. An' put it in dere an' tighten it up good, an' turn dat pichure bottomsides, upside down. Jes' as long as dat watah runnin' an' dat pichure floatin' yo' continue goin', yo' see.

(35) PHOTO UPSIDE DOWN IN SEALED CONTAINER THROWN INTO RUNNING WATER

(How do you mean you turn this picture upside down, in this container you mean?)

In de containah - lak jes' de glass heah [glass jar for my cigar ashes?]. Dis de glass. Why yo' [demonstrates] turn de pichure upside down dat way, see. Den yo' take it tuh de rivah. Screw it up airtight so de watah can't git in dere, see lak it float on de watah. Anyway so it will float. Jes' as long as dat watah runnin' an' dis in dere, why yo' continue tuh go. If it evah stops, yo' know, it dry up lak, see yo' begin tuh stop. Well, den if de watah come back flowin' again, yo' begin tuh go again. [Waycross, Ga., (1168), 1979:4.]

8452. Dey kin take yore photograph an' nail it to a board an' put it in an' care it to a rivah an' nail it through yo' two eyes....de nail in 'tween it, an' throw it in de rivah or eithah in any runnin' watah, an' it'll run yo' crazy an' run yo' away from dere. Jis' lak if it wuz me an' yo' didn't wanta see me or

nuthin...any time yo' git one of mah photographs an' nail it to a bo'd an' nail it through mah two eyes on de bo'd an' throw it in de lak [in there like] bottomside upwards an' 'long as it's in dat runnin' watah den it runs me away an' ah keeps goin' jis' lak a person goin' crazy....

(36) PHOTO NAILED THROUGH EYES TO BOARD THROW UPSIDE DOWN INTO RUNNING WATER

(The face down?)

Yessuh, wit de face down. [Memphis, Tenn., (937), 1513:5.]

8453. Dey takes dat photograph, lak if dey wants yo' tuh - ah may say run yo' away or maybe sometime have yo' daid or somepin lak dat. Dey take it an' fold it up in a piece of white rag also an' put a *zinc* [*see later*] on it an' throw it in runnin' watah, an' dat supposed tuh make yo' mindless. [*Zinc* = *sink* = sinker, a lead weight used in fishing.] If dey don't do dat, dey'll take an' bury it on de face. When dey bury it on de face it supposed tuh kill yo'. [Memphis, Tenn., (951), 1536:7.]

(37) PHOTO FOLDED IN WHITE RAG - A SINK ON IT THROW IT INTO RUNNING WATER

8454. Well, dey tell me, if yo' do any hahm [harm] tuh a woman an' she love yuh in any way, she could take yuh pitchure an' turn it down a certain way. Yo'll have tuh come back [to her] or it run yuh mindless until yo' kin git tuh yuh pitchure or have some root doctor git it. An' [she] have it turned down in runnin' watah. Jis' turn it right - haid upward, an' yuh foots up an' yuh haid down [downstream] on runnin' watah. She place it [tie it] down dere where it cain't git away, yo' know. She goes down dere evah mawnin' an' look an' take it up an' let it go back down. Evah mawnin' fo' about ah think twenty-two mawnin'. Den aftah dat happen, an' if shoo [you] don' come back tuh 'er, yo' jis' go crazy. [Wilmington, N. Car., (225), 219:1.]

(38) PHOTO TIED TO BANK - HEAD DOWNSTREAM - FEET UPSTREAM 22 MORNINGS SHE RAISES PHOTO TO EXAMINE IT UNLESS HE RETURNS BY THAT TIME - HE GOES MINDLESS

8455. Dey say yo' take de pichure an' put it in runnin' watah an' dat will run yo' crazy. Put yo' wit de haid down de stream an' de feet upstream, pointin' up. See, yore haid go down which will be in front, an' it will run yo' crazy in nine days. [Fayetteville, N. Car., (1436), 2602:4.]

(39) PHOTO - HEAD DOWNSTREAM - FEET UPSTREAM RUNS PERSON CRAZY IN 9 DAYS

8456. Yore photograph is yore pichure. Well, ah've heard dat people have taken yore pichure an' some quicksilvah an' throwed it in watah an' run yo' crazy or make yo' leave home.

(Well, what would they do with that quicksilver?)

Dey taken an' put it on de pichure [quicksilver here probably tinfoil] an' put it in a li'le sack, an' throw it in a stream of cleah runnin' watah. Jes' lak dis watah's runnin' downstream an' throw it in dat stream of watah, an' turn yo' back on it an' go on back. An' it'll eithah run yo' crazy or make yo' leave home.

(40) PHOTO - QUICKSILVER ON - IN BAG INTO RUNNING WATER - TURN BACK TO

(You just spread that quicksilver on the picture? The back of it or?)

On de back of it. [Fayetteville, N. Car., (1428), 2577:3.]

8457. Dey kin take dis pichure heah an' cut dis pichure half in two an' put it intuh a pint bottle. Don't put nuthin dere but jis' put dat pichure in dat pint bottle an' stop it up airtight. An' go tuh de rivah or any place where de

(41) PHOTO CUT IN HALF - 2 PIECES BOTTLED AIRTIGHT THROW INTO RUNNING WATER - SENDS AWAY

watah's powahful strong an' throw it ovahbo'd. Jis' throw it ovah dere an' dey's gone, dey's gone. [Waycross, Ga., (1143), 1863:2.]

(42) PHOTO CUT INTO SMALL PIECES - INTO SACK SALT AND SULPHUR - MIDNIGHT - DARK AND CLOUDY BLINDFOLD EYES - THROW SACK INTO RUNNING WATER

8458. Yes, ah've heard 'em tell of dat. Lak if yo' got dey pitchure an' yo' wanta git rid of a man, want 'im tuh leave or somepin lak dat, yo' take dis pitchure an' yo' cut it up. Jes' take an' cut it up in fine pieces. Take an' cut it up in a jumple. Well, yo' take an' fix yo' a kinda a li'le sack, kinda lak a woman has fo' change - keeps a li'le money sack about dat long an' it got a zippah on it. Dey take dat pitchure an' dey chip it up fine an' take yo' some salt an' jes' mash it on dere. Sprinkle dat salt intuh dat pitchure. An' den take yo' some sulphuh an' put dat sulphuh intuh it. Den yo' take an' put dis zippah on dere an' tie it up good an' tight. Well, yo' leave home, ah reckin, 'bout twelve aclock, jes' long as it round midnight on a dark, cloudy night. When yo' leave dere, go right straight tuh a stream of strong runnin' watah. An' yo' take dis zippah [sack] whut dis pitchure an' stuff is in, an' yo' take yore pocket han'kechef an' yo' blindfold yo'self. an' den yo' throw it right in dat stream of runnin' watah. An' dat's de way yo' git rid of 'em.

(That's to get rid of them. That means to run them away, send them away?)

Dat's right, tuh drive 'em outa dere. [Fayetteville, N. Car., (1413), 2541:3.]

(43) SOUTH-RUNNING WATER - PHOTO THROWN INTO

8459. Take dat photograph an' throw it in dat stream where dere running water, it goin' so'th, an' dat will run yo' crazy.

(Runs you crazy. Must the water run south?)

Runnin' so'th, yeah.

(What if it ran north?)

Well, ah haven't heard about dat.

(It must be water running south.) [St. Petersburg, Fla., (1043), 1692:1.]

8460. Takes 'is pichure an' throw it in a stream of runnin' watah goin' so'th, a deep stream, an' dat'll kill 'im. [St. Petersburg, Fla., (1043), 1692:6.]

8461. Well, dey say dat if yo' kin git a person pichure, say if it's a woman an' she has not been faithful tuh 'er husban', or if she's, yo' undahstan', goin' wit some othah man, an' he kin take her photograph down tuh some bubblin' spring befo' sunrise an' stay dere until it's light enough fo' him tuh see de reflection of dat pichure in dat stream, in dat bubblin' stream. Why do dat three diff'ren' mawnin'. An' some says nine diff'ren' mawnin's. Now ah don' know de truth of it. Ah'm jes' tellin' de truth but dat's whut dey say, dat dat woman would event'ly [eventually] turn 'er face back tuh dat man.

WATER (7) - IN A SPRING

(44) TO SEE WHETHER WOMAN IS FAITHFUL MAN TAKES HER PHOTO TO BUBBLING SPRING 3 OR 9 MORNINGS BEFORE SUNRISE REFLECTION OF PHOTO IN THE WATER AT DAYBREAK GIVES THE ANSWER

(You say you hold that picture over the water?)

Ovah de watah, ovah a bubblin' spring. It gotta be where de spring is, don' chew know. Yo' go befo' sunrise an' stay dere until it's light enough tuh see de reflection of dat pichure in dat stream, yo' see. [This is undoubtedly a

divination rite, a part of which informant has forgotten. Any suggestion on my part would have been a suggested answer. What the reflection revealed can be guessed. If the reflection showed a woman, she was faithful to her husband; if a man, unfaithful. The *bubblin' spring* of course complicated the answer!] [Sumter, S. Car., (1374), 2435:9.]

8462. Ah kin give yuh two practices on dat. Now, dey kin take yure photograph, yo' know, what yo' have already gotten yureself, since dat's yo'. Write chure name at de bottom first, write chure name on de top an' tote chew right down tuh any stream of watah dat goes up an' down [tidewater stream], you git tuh a piece of wood [= woods, collection of trees] where dere a tree what de watah comes up on. Yo' know, as it comin' up it looks lak dat [water covers a part of the tree trunk].

WATER (8) - TIDEWATER

(45) WRITE VICTIM'S NAME AT BOTTOM OF PHOTO YOURS AT TOP - CARRY TO TIDEWATER STREAM TO TREE UPON WHICH WATER RISES AND FALLS TACK PHOTO HEAD DOWN TO IT WITH RUSTY NAIL SO THAT IT WILL RISE AND FALL WITH TIDE AS TIDE COMES IN VICTIM WILL GO CRAZY AS TIDE GOES OUT HE SLEEPS ALL THE TIME

(As the tide comes up?)

Dat's right. Turn de haid right down an' take a rusty nail an' nail it right in dere. Don't drive de nail haid in, don't drive de haid in. Jis' drive it enough tuh hold it. Evah time when de tide comes up, why yo' know yo' will jis' be all crazy, evahthing looks funny tuh yuh. An' when de tide's goin' out, why yo'll jis' set in one place - lie down in one place an' sleep all de time. Sleep comes ovah yuh jis' lak dat. [Charleston, S. Car., (514, *Doctor* Glover, *see also* pp.2258-2259 & 3209), 597:3.]

8463. I've heard people say that people could git chere fortergraph - I think its on de tintype, we call it - an' put it down tuh the lowah watahmark; an' de tide rises ovah that an' comes tuh de high watahmark an' it covahs it. They say [they] can do somepin tuh yuh by that way. [Deal Island, Md., (109), 24:1.]

(46) LOW-TIDE MARK - PUT PHOTO AT

8464. Now, yo' take some dose people kin git holt of yore photograph an' dey take it an' dey carry it tuh *streamin' watah*, yo' know, an' put it in *streamin' branch watah*. Let it run up an' turn round, den dey take it out an' bury it undahneath de do'step, an' dat will kinda worry yo' a li'le bit. (Wait! About this photograph. They put it in a stream of running water and let it go up the stream.)

(47) TIDE-WATER BRANCH - LET PHOTO FLOAT UP REMOVE AND BURY UNDER DOORSTEP

Dat's it.

(Then turn it around and let it go back.)

Float back.

(It goes up with the tide.)

Go up wit de tide an' come back right tuh de tide. Pick it up an' bury it right undahneath yuh do'step anywhere where yo' could walk ovah it.

(They bury it under my doorstep?)

Yes sir. [St. Petersburg, Fla., (985), 1591:18.]

8465. They can, yo' know, throw 'em [a photograph] in this running water, or the tidewater as it's going out, an' run yo' crazy. [Elizabeth City, N. Car., (557), 438:9.]

(48) TIDEWATER GOING OUT - THROW PHOTO INTO

8466. A person kin take yuh pitchure an', if dere isn't any watah between yuh an' dat person, dey kin take yuh pitchure an' a piece of dere hair [demonstrates], right from aroun' heah, right in back of de eah [ear], de right eah, an' put it, de face up tuh yuh pitchure, an' wrap it up good an' care [carry] it right in heah, in de bosom nex' tuh de heart. If dey wan' choo tuh love 'em, dey kin do dat. [Wilmington, N. Car., (267), 188:1+85.]

WEAR PHOTO

8467. They can take your picture an' wear it on their person an' bring them to you. [Elizabeth City, N. Car., (438), 557:9.]

WHISKEY - ALCOHOL

(1) GLASSFUL - HIS PHOTO FACE DOWN OVER

8468. Well, dey will get chure photo an' a glassful of whiskey an' turn dat photo upside down [over the glass] an' de person dat de photo b'longs tuh will come. If he's away or wherevah he is, he'll come tuh dat place. [Brunswick, Ga., (1231), 2087:7.]

(2) HIS PHOTO OVER GLASSFUL OF WHISKEY 24 HOURS THEN HEAD DOWN ON BACKSIDE OF BED

8469. (Now wait a minute! That's the photograph. What do they do that for?) Well, they do that, they say to keep the ole man or make him come back home.

(First they do what with it?)

Put it ovah a glass of whiskey an' they lay that ovah there - the photograph ovah that an' then they let it stay ovah there a day an' a night, an' then after that they take it off an' put it on the backside of their bed where they sleep, stand it up on the head - like that.

(That's to bring him back.) [Jacksonville, Fla., (598), 765:8.]

8470. Now, whut ah've heard about de photograph. Yo' kin take a woman's photograph, if yo' lovin' dat woman an' yo' can't git any love wit her, yo' kin take dat an' weah it in yore pocket an' a bran'-new pocket han'ke'ch'ef. Keep it wrapped up in it an' jes' keep it damp wit a li'le likkah. An' dat woman will go crazy ovah yo' until yo' be's ready tuh quit 'er.

(3) NEW HANDKERCHIEF KEPT ABOUT PHOTO *FEED* WITH ALCOHOL - WEAR IN LEFT POCKET

(You keep that pocket handkerchief anointed with liquor?)

A bran'-new one ain't nevah been used.

(Do you have to keep it in your pocket in any particular way or anything?)

Yes sir, in yore left [the heart] pocket. [St. Petersburg, Fla., (1019), 1649:1.]

8471. Get a person's photograph. Yo' kin take that an' use the best of whiskey an' put it in a dark closet. An' yo' kin take their photograph an' turn it bottom upwards. Well, they won't be satisfied till they see the person according tuh the wishes yo'd make. If yo'd wish fer them to stay away, they'll stay; if yo' wish fer 'em tuh come tuh yuh, they'll come.

(4) FACE DOWN - HIS PHOTO OVER GLASS OF WHISKEY SET IN DARK CLOSET - WISH VICTIM TO STAY OR GO

(What do you do with that whiskey?)

Yo' takes the whiskey an' puts in a glass. Yo' turns the photo bottom upwards over the glass.

(The photo doesn't touch the whiskey at all?)

No.

(I see, it just sets over the glass of whiskey.)

But yo' is standing on your head. [Norfolk, Va., (492), 529:1.]

8472. Now, if I wan'a keep yo' in trouble - kin yo' hear me? [I probably nodded yes.] If I wan'a keep yo' in trouble, I get a glassful of whiskey, half full, and turn you [your photograph] down in [not on] that glass, and put [in] three old brass pennies, yo' know. Pennies, yo' know. And let it [photograph] stay upside down in there, and you will be in trouble the balance of yore days. [3 pennies symbolize *Three Holy Names* or are taken over from payment to grave spirit for graveyard dirt.] [Richmond, Va., (404, *Humpadee*, my first female root doctor), 353:10.]

(5) WHISKEY - HALF GLASSFUL - PHOTO HEAD DOWN INTO ADD 3 OLD BRASS PENNIES

8473. Dey take alcohol.

(After they got the fingernails.)

After dey got de fingahnails an' aftah yo' take de alcohol, dey put it intuh dis alcohol. All right, den dey go git chure photo, yore pichure. Dey have tuh take yore photo an' dey puts yo' down, standin' down on yore haid. Well, all right, dey takes an' put fo' strings in dat; dat's if a woman wants a man tuh come back tuh 'er.

(6) MAN'S PHOTO ON HEAD STANDS IN ALCOHOL WITH WOMAN'S FINGERNAILS - STRINGS TIED THROUGH CORNERS OF PHOTO TIE PHOTO TO BACK OF BED

(They put the four strings in what?)

Intuh dis pichure.

(How do they put them into the picture?)

Wal, take a thread, yo' know in de fo' cornahs. Den dey turn it down, turn yuh down on yo' haid, see; an' dey take dis pichure an' dey place it ovah, behin' dis alcohol wheah yo' fingahnails is. See, an' den go tuh de back of de baid an' den dey tie dis string [in each of 4 corners of photo]. Well, dey covah it [photo] up where yo' cain't see it an' den event'ly [eventually], yo' come.

(This man is supposed to come home?)

Yeah. [Jacksonville, Fla., (560), 696:2.]

8474. When yo' call a person's spirit, twelve 'clock at night, yo' draws on a person.

(Draw her picture?)

Draw his pichure. Git 'is name an' address. Yo' set [in] a dark room by yo'-self. Yo' take a sheet an' put it ovah yo' haid, wit chure eyes out so yo' kin see. Yo' set a li'le bit of whiskey in a glass [to draw his spirit back, spirits loving whiskey, *see* ALCOHOL FOR THE SPIRIT, p.32] an' yo' gotta memorize de person name, an' yo' call 'is name three times. Durin' de time yo's callin' 'is name, take a needle wit chure lef' han' an' punch nine holes in it.

(7) TO CALL SPIRIT OF PERSON WHO HAS LEFT DRAW PERSON'S PICTURE AT MIDNIGHT GO INTO DARK ROOM - PUT SHEET OVER HEAD LEAVE EYES OUT TO SEE - WHISKEY IN GLASS CALL PERSON'S NAME 3 TIMES - WITH NEEDLE IN LEFT HAND PUNCH 9 HOLES INTO PICTURE BLOW ON PICTURE - LIGHT LAMP - WATCH MATCH HOW IT BENDS - TO YOU OR AWAY FROM YOU WHETHER PERSON IS RETURNING OR STAYING AWAY LAY DISHRAG OVER DOOR - CALL PERSON'S NAME

(Nine holes in what?)

Nine holes in de pichure, in de form what chew draws. An' when yo' done cut de nine holes in it an' yo' watch de pichure an' blow on it.

An' durin' de time aftah yo' done blowin' on it, an' if yo' hit it again tuh [do something] den chew light yo' lamp. Aftah dat, den yo' set a match tuh it. See what side she [match] bendin'; if she bend going, if she bend comin' back. She'll [match will] fall back in yuh hands. If she [match] bend goin', goin' de direction she [or he] was [had departed], she'll [match'll] fall dat way; an' if she [match leans to] dis side, she'll fall dat side; an' if she's [woman's] comin' back, she'll [match'll] fall right up in de woman form. [She] come right on back tuh you. [Informant alternating the sexes is confusing.] An' durin' de time dat dey bring 'er back, yo' git up an' yo' take yo' dishrag an' wring it ovah de do' an' call 'er name. Dat's cases if she gone an' leave yo'.

If she gone an' leave yuh, if she leave any she [not her] clothes in dere lak a dress or pettycoat, lak dat, jes' take an' ball it up an' put it 'neat' chure pillah an' she will come back less dan three day's time, if she's able tuh, if she's in de city.

(That's to bring the woman back. You are calling her spirit back that way.)

Yes sir. [Charleston, S. Car., (519), 614:2 & 3.]

8475. Say yo' takes 'er pichure. Yo' goes an' git a gun an' regardless tuh who she is or how much money she got, if yo' loved 'er, git 'er photograph an' turns 'er photograph on de desk, layin' de photograph an' call 'it 'er pichure, an' mark it wit a "X" - a cross, "X". Take an' folds it up in a piece of newspahah an' put it in yore shoes. Holds up de linin' of yore shoes an' put it in dere, an' turns de haid of 'er pichure down tuh de ground an' tuhward de back of yore heel. Weah it three days an' take it an' delivah it out. An' pertends [pretends] yo' drinkin' whiskey, two glasses. Drink yores an' name hers wit de pichure ovah it. An' let it stay dere fo' three days an' she'll return tuh yo'.

(8) MARK HER PHOTO WITH AN "X" - A CROSS
FOLD INTO PIECE OF NEWSPAPER - PUT IN YOUR SHOE UNDER INSOLE - HEAD DOWN FACING HEEL
WEAR 3 DAYS - PRETEND TO DRINK WHISKEY
TWO GLASSES - DRINK YOURS - HERS WITH PHOTO FACE DOWN OVER GLASS - NAME - LEAVE 3 DAYS
THEN WHAT HAPPENS TO SECOND GLASS - GUESS

(After you wear this in your shoe, you take it, the third day, and then you?)

Put it in two drinks of likkah, put it in two separate glasses. Fulls [fill] de glasses up each, an' drink one. An' put de othah one back an' name it wit de pichure in it, ovah de glass wit de face down tuh whiskey. [Wilson, N. Car., (1478), 2658:2.]

8476. (Or sometimes they say they get hold of your photograph. [I am repeating informant's preceding statement unrecorded.] What do they say about that?)

Oh, yes sir. Well, I heah dem say, I don't know whethah it is true, but I tell yo' what I heard dem say. Say dey kin take yer photograph an' turn it like dis [demonstrates]. Here photograph, dey turn dat down.

WISH - AFTER BURNING PHOTO FACE DOWN

(Oh, they turn it down.)

Yes, dey turn dat down lak dat.

(Well, what does that do?)

An' make a wish on it. Dey say dat will carry yo' away, run yo' away.

(I see, run you away.) [Petersburg, Va., (444), 416:3.]

8477. I have heard they take your photograph and get the hair out of your head, and wish anything would happen to that image, and attach that hair onto your picture, and that wish will come true. [Fredericksburg, Va.,

HAIR FROM HEAD ATTACHED TO PHOTO - WISH - IT WILL COME TRUE

3 TIMES WISH - BURYING PHOTO - PERSON RETURNS

(44), by Ediphone.]
8478. Ah heard dey could take dat chew know.
(This photograph.)
Take dat an' make a wish three times an' bury it on de face an' de loved one will return. [Waycross, Ga., (1126), 1831:8.]

2. NAME

[The second section of division THE THREE GREAT SUBSTITUTES FOR HUMAN BODY (the first section PHOTOGRAPH, p.3419f.) contains a goodly number of rites, considering the fact that hundreds of examples have already been given in the text, and that more will follow this present section. Such imbalance occurs because *names* normally are merely a part of a larger or more important rite.]

APPLE - BANANA - ORANGE - HOLE IN ONE OF THEM
INSERT PAPER ON WHICH NAME WRITTEN 9 TIMES
WRAP TO YOU IN SOMETHING - LAY IT OVERHEAD

8479. Well, you open that banana - you see, not far enough for it to be shown - and write that name and put it in, and put it up overhead and the apple too. That will keep them right there with you, just like that urine. That is supposed to make them care for you.
[While recording was stopped I asked informant about the 9 times previously mentioned.]
You write the name nine times on the paper, yes sir, and put it in the hole, stick in the hole in the apple or orange or banana; just fix it up, you know, so it won't be laid open. Then you wrap it up into somepin. And then you put it up overhead, anywhere high. When you wrap it, you wrap to you like this [demonstrates] and put it up overhead where they pass by. [Wrapping, as here, is often a magic rite - *see* later margin title WRAPPING.]

APOSTLES - THE 12 - SAGE LEAVES - SALIVA OR SPIT

8480. They say you can take that spittle [= spit] and take some sage, green sage, and mix that with it, and write the names of the Twelve Apostles on that sage [12 sage leaves]. And you mix it with it [spit with leaves] and then take that and hide it under a doorstep. Put it under a doorstep where it'll be covered, where it can't be seen. And that individual will begin to pine away and finally go into consumption [tuberculosis]. [Elizabeth City, N. Car., (482), 396:5.]

BACKWARDS WALK - CALLING PERSON'S NAME

8481. Dey kin walk backwards an' call a person name, an' if dey continue tuh do dat fo' a certain many days, dat'll run yo' crazy. [Waycross, Ga., (1135), 1847:3.]

BIRD EGG - WRAP ABOUT - NAME WRITTEN 9 TIMES
RESTORE EGG TO NEST - VICTIM AS WILD AS BIRD

8482. Jes' lak yo' were enemies tuhgethah, sompin lak dat, an' yo' wanted dem tuh go, why den yo' go ahaid an' take dere name. Take dere name - jes' lak ah'm enemies ag'inst yo' - take dere name an' write it nine times. An' wrap it up in a piece of papah wit de bird aigs an' put it in de bird nest. An' den dat'll make dem, yo' know, go wild; have a wild mind, a goin' mind tuh go. Dey won' be satisfied nowhere dey go. [Sumter, S. Car., (1351),

2345:8.]

8483. Take de black bottle an' set it 'hin' de baid, dat's whut ah heard, an' dey said tuh write chure name on dat bottle nine times. An' let de bottle stay 'hun' [behind] de baid fo' nine mawnin's, an' den yo'll come back home. Dat's if yore gone, see.

BLACK BOTTLE - PUT IN OR ROUND - PAPER WITH NAME WRITTEN 9 TIMES FORWARDS AND 9 TIMES BACKWARDS SET BOTTLE BEHIND BED

(How do you write the name on that bottle?)

Yo' write de name goin' dis way [demonstrates] fo' nine times, den yo' turn dat roun' an' yo' write it comin' back 'cross dat way [demonstrates]. See, dat's de way yo' should write it.

(You mean you write it on the glass?)

[I knew the name was not written on the glass, but I needed an explanation without suggesting it.]

Take a piece of papah an' write it on dat, put it around dat.

(Put this paper around the bottle.)

Yessuh, around de bottle, an' write de name dis way nine times an' den write it back dis way nine times. [After first name is written forwards, turn the paper upside down and write second name beneath first. This is called *writing backwards*, or *forwards and backwards*, or *back and forth*.] [Memphis, Tenn., (1547), 2806:4.]

8484. Ah say yo' could take him an' write him [his name on a piece of paper] an' put 'im in one of these black wine bottles; his name and some *steel dust* an' some *golden powder*, washing powder. Take an' throw him [bottled] in de rivah.

BLACK WINE BOTTLE - INTO RIVER - WITH 3 INGREDIENTS WRITTEN NAME - *STEEL DUST - GOLDEN POWDER*

(Any kind of washing powder in black bottle?)

An' that makes 'im *go on a drag*.

[*Black bottle* in New Orleans before Prohibition and World War I was always the French dark-green-glass wine bottle. These bottles, become scarce after Prohibition, introduced the *dark* bottle, usually a brown beer bottle. Though informant does not name the golden washing powder, I am sure the formerly well-known *Gold Dust Twins* was meant.] [New Orleans, La., (805), 1131:9.]

8485. Well, dey says dat dey kin git chure blood an' write chure name, an' evah whut dey wanta do tuh yuh, write dat wit yore blood. Say, if dey want chew tuh go crazy, say yo'll go crazy; an' if dey want chew tuh leave town, yo'll leave town. If dey want chew tuh stay right dere wit dem - evah whut dey want chew tuh do, why dey write dat aftah dey write chure name an' yo'll stay right dere; but chew gotta take dat, aftah yo' write it, an' put it in a secret place where cain't nobody put dere hands on it but chew. [St. Petersburg, Fla., (1009), 1633:4.]

BLOOD - WITH YOUR - WRITE VICTIM'S NAME AND THE WORK YOU WANTED DONE KEEP THIS WRITING IN A SECRET PLACE

8486. Well, it's - a woman kin take some of 'er blood an' take dis man's name; yo' know, write his name [with her blood] on a piece of papah. An' tie dis up in dis piece of papah an' tie a strand of thread around it. An' yo' kin sew it up in a mattress, or jis' sew it up in anything an' let it [stay] dere. Well, he

BLOOD - MENSTRUAL - WOMAN WRITES MAN'S NAME ON PAPER TIES IT - SEWS PACKAGE INTO ANYTHING THAT WILL HIDE IT

will pine away dat way. He will die.

(Yes? He will die?)

Yes, sir, he will die.

(Just take her ordinary blood or her period blood?)

Dat's right, her period blood. [Norfolk, Va., (476), 492:14.]

8487. Dey will take a brand-new ink pen an' pick dis fingah [demonstrates].

(That's the ring finger, next to the little finger on the left hand. All right.)

Uh-huh, on de left hand, nex' tuh yore heart. An' prick dat fingah an' git de blood outa dat fingah, an' write de name on a piece of clean [new] papah, an' bury it tuh [in] de east cornah of de house, jis' facin' lak dat [demonstrates] east cornah ovah dere. An' make yore wish. If yo' had a gurl fren' or somebody wus in New York or some place an' make dat an' bury dat stuff, an' she'll come regardless.

NEW PEN - PRICK RING FINGER - WRITE NAME IN BLOOD
NEW PAPER - BURY EAST CORNER [SIDE] OF HOUSE - WISH

(That brings her back to you.) [St. Petersburg, Fla., (1038), 1684:9.]

8488. Yo' take dat blood out of yore left [demonstrates].

(The middle finger of the left hand.)

Dat's right, an' yo' write a person's name an' den yo' write yore name 'cross dat. Yo' write yore name 'cross dat an' dey will come tuh yuh.

(What do you do after you write those names?)

Yo' bury it de ninth hour aftah yo' do dat.

MIDDLE FINGER OF LEFT HAND - BLOOD FROM - WRITE HIS NAME - YOUR NAME ACROSS - BURY 9 HOURS LATER

(In the ninth hour you bury this paper.) [Brunswick, Ga., (1206), 2039:2.]

8489. Yo' kin take fingah-nails from yore fingahs, pick 'em an' yo' put 'em in some graveyard dirt. [Fingernails are now forgotten.] Pick undah dis fingahnail, dis fingah heah.

BLOOD - 9 DROPS - FROM MIDDLE FINGER OF LEFT HAND
GRAVEYARD DIRT FROM HEAD OF MAN'S GRAVE - HER NAME
THESE 3 INGREDIENTS TIE IN HANDKERCHIEF
AIRTIGHT IN [WIDEMOUTH] BOTTLE - BURY 9 DAYS UNDER LEFT CORNER [SIDE] OF HOUSE - SHE WILL RETURN

(The middle finger on the left hand, and get some blood you say.)

Until it bleeds, an' drop it in dis. Drop nine drops in dis han'ke'ch'ef wit dis graveyard dirt in it. Den yo' take it, lak dis heah, tie it up, an' yo' put it in a bottle airtight an' whoevah it is, her name in it.

(Put the name on a piece of paper.)

Dere yo' are, on a piece of papah. Den when yo' stop dis bottle airtight, an' then in nine [days] evahwhere [anywhere] she are, she'll be 'way [leave] from dere.

(Where do you keep that bottle during the nine days?)

In de nine days, yo' bury it undah de left cornah of yore house.

(When you get this graveyard dirt, you put it in a little saucer or something and put the blood in it?)

In a little vial.

(In a little bottle.)

An' yo' got drop dis blood - nine drops of blood in it out from undah his

fingah.

(The middle finger of the left hand.)

Dat's right.

(Do you get this graveyard dirt any special way, or just go out there and pick it up?)

Go to de haid of a man's grave - see, an' put it in dis vial. [Fayetteville, N. Car., (1407), 2527:21.]

8490. Ah heard dat, an' ah heard dat de way dey do, is tuh go ovah tuh dem an' git de folkses name who are runnin' dis business. An' dey will write dere name on a piece of papah. An' say yo' will go back an' stick it undah where dey have tuh come along [and walk over it]. Dat whut dey tell yo' would git a job dere. [Waycross, Ga., (1114), 1787:2.]

BOSS NAME - WRITE - PUT WHERE HE WALKS OVER IT - JOB

8491. Now dey kin write a piece of de bossman's name befo' yo' gittin' tuh him, read it three times an' call 'is name three times, when yo' git dere. Why he mo' den apt tuh give yo' a job an' raise yore wages.

(What do you write?)

Jis' write his name an' call it three times befo' yo' git dere. An' aftah yo' git dere, why he put chew tuh work or raise yore wages [if you already have a job.] [Waycross, Ga., (1145), 1869:9.]

BOSSMAN'S NAME WRITE - READ 3 TIMES - CALL 3 TIMES

8492. Put cinnamon an' sugah an' yo' weah it in both of yore shoes. Now if yo' know dere name, yo' kin take dere name an' put it in dere, an' whenevah yo' git tuh 'em dey'll give yo' a job. [Algiers, La., (1597), 3003:15.]

CINNAMON - SUGAR - NAME OF BOSS - IN BOTH SHOES

8493. Takin' dat parchment papah an' puttin' de boss name an' wearin' it in de left shoe wit his name on top - wearin' it in de left shoe. Aftah takin' it, take a powder - can't commit de name but it's a high-class powder....Takin' dat powder an' po'it in dat parchment papah an' foldin' dat parchment papah wit de boss' name at de bottom an' yores at de top an' wearin' it in de shoes, an' yo' kin be standin' there in de audience wit 50 mens, an' by some reason, he will come an' pick yo' out an' give yo' de first preference.

PARCHMENT PAPER - NAME OF BOSS ON WITH *CONTROLLING POWDER* - IN LEFT SHOE

(Is it some sort of a love powder or smelling powder?)

It's a *controllin' powder*. [New Orleans, La., (1560), 2855:4.]

8494. It's a thing dat choo call a *John de Conkah root* an' yo' see, while dat chew talk tuh de boss, jis' as ah tole yo' befo' 'bout dat piece of papah dat yo' write an' put it in de stove. Yo' write de boss name, if yo' know it, in a cross.

(Just how do you do that now?)

Yo' write his name dis way an' den yo' write his name dis way, an' den yo' put dat in de stove jis' de same as yo' did - jis' de same as ah 'splain tuh yo' befo', in de ashpan an' let dat hot coal drop down on it.

An' when yo' go tuh him yo'd have a small piece of dis *John de Conkah root* in yore mouth, an' yo' make yore wishes befo' yo' git tuh him. An' yo' chew dis while yore talkin' tuh him. An' it supposed tuh bring yo' a favorable answah. Once each day make a cross. [Memphis, Tenn., (915), 1482:11.]

NAMES OF BOSS CROSSED - IN ASHPAN - HOT ASHES DROP ON WISH BEFORE REACHING BOSS - CHEW *JOHN DE CONKAH* THERE

8495. If yo' wants tuh be on de job or anything an' yo' want tuh stand in

good wit yuh boss, yo' takes 'is name an' yo' git some loaf sugah, yo' put it in a bottle, yo' writes 'is name nine times, writes it tuh yuh, not from yuh. An' ah put's mah name on top of 'is, an' ah folds it tuh me, an' ah puts it in dis bottle.

WRITE NAME OF BOSS TO YOU 9 TIMES
CROSS YOUR NAMES OVER HIS 9 TIMES
FOLD - IN BOTTLE WITH SUGAR AND CINNAMON
BURY - WEAR HIS NAME IN SHOES TO HOLD JOB

(You cross it or what?)
Ah puts it ovah his'n an' ah crosses it, too. See, ah write his name first dis way an' den ah changes it an' write it dataway, an' ah switches ag'in - forward an' backward, undahstand.

(I see. All right.)

See, den ah folds it up an' ah puts it in dis bottle wit cinnamon an' sugah, an' ah buries it. An' ah weahs his name in mah shoe an' keeps it dere in mah shoe. An' when ah weahs it out, well ah puts anothah one in dere. See, dat's tuh stay on de job. [New Orleans, La., (822), 1188:10.]

8496. Well, yo' git dat boss - try tuh git holt of some one of de mens dat works dere, an' git aroun' dem an' ast 'im what de boss name. Well yo' git 'is name an' yo' weah dat boss name. Yo' take it an' write it nine times goin' an' comin' towards yuh, an' put it in yuh shoe; but be sure dat yo' put some sugah in it. An' dat's gotta be brown sugah yo' undahstand.

BACK AND FORTH WRITE 9 TIMES - NAME OF BOSS
WEAR IN SHOE WITH BROWN SUGAR

(Why brown?)
It jis' have tuh be brown sugah.
(All right.) [New Orleans, La., (884), 1457:9.]

8497. Git 'is name.
(Get the boss's name.)
Uh huh.
(What do you do with that?)

Yo' write de boss name nine times an' den aftah yo' write de boss name nine times, yo' git chew three lumps of cut loaf sugah - three lumps. (Cut loaf sugar.) An' aftah yo' git dem three lumps of cut loaf sugah, yo' takes de boss name of de nine times writin' an' yo' take it an' fold lak dis here - yo' know, lak a envelope is fold. Fold it lak dat. [Fold the name as you would fold a sheet of paper to put in envelope.] An' yo' take de boss name an' aftah yo' fold it lak dat, yo' turn around an' yo' put it in a brand-new silk pocket han'ke'ch'ef. An' yo' put it in dat brand-new silk pocket han'ke'-ch'ef an' yo' weah it along in heah.

3 LUMPS OF SUGAR - WRITE NAME OF BOSS 9 TIMES
FOLD LIKE ENVELOPE - ALL INTO NEW SILK HANDKERCHIEF
WEAR NEAR PRIVATES - BREAK 2 LUMPS OF SUGAR IN HALF
PUT ONE HALF IN EACH FOUR CORNERS OF YOUR HOUSE

(Where? Where do you wear it?)
Weah along heah [demonstrates].
(Right along there?)
Yeah. An' he's sure goin' tuh send fo' yuh tuh come back.
(I see. Where do you put that sugar?)
Yo' put dat sugah wit it.
(In those three things?)
[*Three things* = 3 lumps of sugar.]
Yeah.
[I now for the first time reveal the *wearing place.*]
(You put it down near your private?)

Uh huh. An' when dat sugah comin' [commence], tuh meltin', yo' take dat sugah out dat's comin' tuh dissolvin', an' yo' put it one - yo' know break it. Yo' take an' put one lump in dat cornah, one in dat one, one in dat, one in dat.

(You put a half lump in.)

Each cornah.

(Of your own house?)

Each cornah of yore own house - nobody else's house, in yore own house.

(Well, there are three lumps of sugar and you break two of them.)

Yeah, an' put it in each cornah, an' de boss, he'll send fo' yuh.

(I see.) [New Orleans, La., (797), 1111:4.]

8498. Ah'll tell it ag'in, see, jis' lak ah say, "Margrit?" An' she say, "Ooh!" Covah de bottle, covah de bottle stoppah up.

BOTTLE - NAME AND VOICE CAUGHT IN

(What will that do?)

Dey done fo' good. Ah think dat's tuh drill yuh away. Now, ah'm not positive.

(What is in that bottle?)

Nuthin but jis' de voice. An' dey go throw dat in runnin' watah an' don't look back. Tell me yo'll dreen [drain] away or eithah move or go outa dis town.

(That's catching your spirit.) [*See* TO CATCH A SPIRIT, p.24 and many places in text, especially margin title BLACK WINE BOTTLE in present section.] [Fayetteville, N. Car., (?), 2515:10.]

8499. Perhaps someone come tuh yore house an' yo' didn't want 'em dere any mo', yo' could take a broom, make yore wishes, an' call 'im a bad name. An' take yuh a broom an' sweep 'im out an' he won't come back any mo'. [This is not the ordinary rite of sweeping behind a departing person. The departing is pretended and the person's name is intended or wished at least.] [Memphis, Tenn., (1542), cylinder number near 2718:2.]

BROOM - SWEEPING - WISHES - CALL BAD NAME

SWEEPING PORCH BEFORE SUNRISE - 3 TIMES CALL NAME

8500. Befo' de sun rise of a mawnin's yo' kin sweep yore porch off an' call a person's name three times, dat chew wanta see an' dey'll come. [Waycross, Ga., (1133), 1838:4.]

8501. Yo' take an' write his name on dere nine times all de way roun' de broom, straight though, not backwards. An' whenevah it time fo' him tuh come, yo' sweep in, an' put dat broom undah de baid an' he's comin'.

AROUND BROOM HANDLE - WRITE HIS NAME 9 TIMES WITH INDELIBLE PENCIL - WHEN ABOUT TIME FOR MAN TO COME HOME - SWEEP INTO HOUSE - BROOM UNDER BED

(You just write it on the broom handle you mean?)

On de broom handle wit pencil. All dat ah tole yo' should be wrote wit indelibin, de bad an' de good. [New Orleans, La., (1568), 2879:2.]

BURNING NAME

8502. Write name on piece of paper. While burning paper say: I want him to leave here and never come back no more. [Washington, D.C., (?), 824:3.]

BURNING - ANYTHING TO BRING BACK A MAN
REPEAT HIS NAME, SAYING "WELL JOHNNY, LET JOHNNY COME BACK"

8503. [For *burning*, *see also* long margin title LAMP.] If yo' wanta git somebody back tuh yo' or somepin, well yo' would - if yo' were usin' somepin lak yo' were goin' tuh burn somepin tuh bring dem back. Well, yo' would repeat dere name. Yo' repeat dere name, say, "Well, Johnny, let Johnny

come back." Well, fo' so many times whilst chew were burnin' yore - whut dey use tuh bring 'em back yo' see. [Waycross, Ga., (1116), 1790:11.]

8504. Git me some white stationery paper without a line on it. Dat why ah say white. An' ah kin write chore name on it. See ah could write chore name on it an' slowly burn it each mawnin' as de sun rises. Zhoo know, jis' a li'le fo' de sun rises, start it tuh burnin' an' jis' smoth-ah it out. Jis' burn a li'le fo' each mawnin' fo' 9 days, dat choo would heah [hear] from dem. Dey comin' if dey have tuh walk an' hoboin', anything else. Yo' kin bring 'em right back here if dey gone. [Memphis, Tenn., (962), 1554:1.]

WRITE NAME - ON UNRULED WHITE STATIONERY PAPER SLOWLY BURN EACH MORNING AS SUN RISES - SMOTHER OUT LEAVING ENOUGH TO BURN FOR 9 DAYS

8505. If yo' had a wife an' she was doin' somepin an' yo' wanted to break her from it - don't chew know, goin' out wit other mens or somepin like dat, an' yo' caught her an' didn't want her to do dat. Yo' would take dat - sulphur an' aloes an' saltpeter an' mash it up an' yo' would put it together an' git chew a piece of papah an' write her name an' dat party's name down nine times.

HUSBAND WRITES WIFE'S NAME 9 TIMES BENEATH HER BOY FRIEND'S NAME 9 TIMES - BURNS 9 DAYS WITH ALOES - SULPHUR - SALTPETER - WHILE CUSSING THEM

(You mean you write this man's name down nine times. What do you do with her name then?)

Put it down underneath it nine times.

(You write both of them nine times each.)

An' burn it fo' nine days.

(Burn what?)

Fix dat ovah fo' nine days.

(Well what do you do with those ingredients you mentioned?)

Yo' take dat stuff an' put it in dat writing. Yo' put de sulphur an' de aloes [and saltpeter] in dat writing, see; an' den yo' set it afire an' burn it. An' while yo' burn it yo' cuss it, say, "Ah wish yo' would break this [whosoevah it is, yo' know] up." An' jes' cuss it, jes' everythin' bad yo' wanta say to it. Dat will break them up. [Mobile, Ala., (704), 967:13.]

8506. If you want to bring a person back, like a lady friend or gentleman friend, you get a catfish and you take that catfish and you bury it. And when he soon rot away, he finally will come back. Just take the fish and bury it, put his name in it - in the fish, that's all. [New Orleans, La., (804), 1130:11.]

CATFISH NAMED PERSON AND BURIED

8507. Well dey use a catfish bone. It's one dose li'le fo'ked bones an' it's kinda shaped lak a ink pen. Yo' seen some fish bones dat's kinda shaped lak dat.

(When you get this bone out of the catfish, what do you do with that then?)

Yo' dip it in ink an' write chure name wit dat catfish bone, an' fole dat papah tuhwards yo' lak dat. An' yo' stick it down in de fo'k of dat bone, an' yo' place it wit a string aroun' [demonstrates].

CATFISH BONE - DIP INTO INK - WRITE NAME FOLD TO YOU - WEAR IN HAT

(I will write your name with this fishbone on a piece of paper, and just keep folding it to me. Then, what do I do with that paper then?)

Well, yo' weah dat in yo' hat. Dat's tuh draw dem.

(Do you use ordinary ink in that pen?)

Yes. [Little Rock, Ark., (896), 1466:18.]

8508. Why, if it's a person dat chew want 'em tuh drift or jes' don' want 'em

tuh stay heah in town. All right, yo' take a coconut an' open de *eyes* [for *eyes see* margin title later] an' git de watah out of it, an' write dose people name. An' yo' don' write it right [forwards] always backwards; see, about nine or ten times, see. An' den put it in dat coconut an' throw in de rivah an' den dey'll drift. Dey cain't stay. [Algiers, La., (1575), 2899:10.]

COCONUT RITES AND NAMES

(1) BACKWARDS - NAME WRITTEN - IN COCONUT - RIVER

8509. Dey take dat an' dey put it in a coconut.

(This bath water?)

Dis bath watah.

(What else do they do?)

An' dey write yure name nine times each way [forwards and backwards] on a piece of papah, an' put it in a coconut an' chuck it in de rivah. An' dey call it a dirty name, whatevah dey wanta call it, an' tell it tuh go. Well, dat floats yuh on away, dat coconut. Long as dat coconut go, it keeps yuh on de go. [New Orleans, La., (845), 1289:6.]

(2) BATH WATER - NAME WRITE 9 TIMES BACK AND FORTH PUT IN COCONUT - AT RIVER CALL DIRTY NAME TELLING IT TO GO - THROW INTO RIVER

8510. (What about gunpowder?)

Well, yo' take gunpowdah an' yo' take *Red Seal Lye*. Yo' take gunpowdah, yo' take Epsom salt, an' yo' take de individual name. Yo' put it down in a coconut an' yo' bury dat coconut, an' yo'll keep dat party as crazy as crazy kin be. See, dat gunpowdah is de ambition, dat red peppah [*Red Seal Lye*] is hot, an' dat Epsom salt jis' keep - dat Epsom salt keep 'em from havin' anythin'. Evahthin' dey git slip away from 'em, yo' see. Keep 'em wit a rovin' mind.

(3) BURY - COCONUT - NAME - 3 INGREDIENTS EPSOM SALT - GUNPOWDER - *RED SEAL LYE*

(A roving?)

A rovin' mind, yeah. Yo' know, jis' ambition, fightin' an'....[New Orleans, La., (879), 1448:6.]

8511. (What do you do with that graveyard dust?)

Well, yo' take graveyard dust an' put it wit - tuh break up a woman an' a man.

[Long pause by informant.]

(How would they handle that? How would they use that?)

Well, dey take de graveyard dust an' *steel dust* an' guinea seeds an' *war watah*, an' put it intuh a coconut, yo' see, an' red peppah, cayenne peppah, Epsom salts an' bittah apple an' bury it. An' yo' see, dat cuz a 'sturbance. Den dey writes de man's name an' de woman's name nine times an' dat break 'em up, cuz dem tuh make terrible 'sturbance. An' dat cuz dem tuh break up, see. (Where do they bury this?) Well, dey bury it undah de porch - bury it in de ground, bury it in de ground. [For preceding *guinea seeds*, *see* long margin title GUINEA SEEDS...GRAINS OF PARADISE, p.570f. *Red pepper* in present margin title could be a repetition for preceding *cayenne pepper*, but more likely it means a piece of hot red-pepper pod. The preceding *bitter apple* - also called *bitter*

(4) HIS AND HER NAMES EACH 9 TIMES IN COCONUT WITH BITTER APPLE - CAYENNE PEPPER - EPSOM SALT - GRAVEYARD DIRT - GUINEA SEEDS - RED PEPPER [POD?] - *STEEL DUST - WAR WATER* - ALL INGREDIENTS CAUSING A DISTURBANCE - BURY NUT

cucumber and *bitter gourd* - is the colocynth (*Citrullis colocynthis*), a Mediterranean and African vine related to the watermelon.] [New Orleans, La., (830), 1232:5.]

8512. Take nine needles an' nine nails, an' also nine pins, an' a coconut wit a eggshell.

(An eggshell?)

A eggshell, an' dis quicksilvah papah.

(Quicksilver paper?)

Quicksilvah.

(You mean the paper they put around tobacco?)

[I am referring to tin foil.]

Yes, sir. Yo' take a indelible pencil an' write someone name on it nine times across.

(Over that silver paper?)

Yes. An' yo' write it nine times across dis way [demonstrates].

(You mean cross them like that, like an "X"?)

Yeah, an' den yo' cross dat again. See, jis' keep it all covahed up. Yo' are writing dere name backwards doh [though]. Yo' don't write it, yo' know, lak it should be, but yo' write it backwards. See, lak if yure name is WELLS, well yo' start wit dat SLLEW an' go right on lak dat. Write it fo' nine times, jis' lak dat, each way, backwards an' forwards, same way. Den, yo' take an' jis' put it inside of de coconut - take dis inside of de coconut an' take it tuh a midstream, an' throw it upstream, but it must be flowin' down, lak a drift [current], see. Yo' take dis coconut an' throw it out [into the stream] an' when dis coconut go down, dis person whatevah yo' wish tuh drift, dey'll come tuh dey can't be satisfied nowhere neah. If dey have no place, dey'll set out. Dey know dat yo' live in dere, an' dey'll come in an' dey won't see no peace at home. Dey are always on de go. Dat's if dey stay dere. Finally, dey'll git so dat dey can't stay in de house. Dey'll pack up whut dey got an' if de things dat dey have is too much trouble fo' 'em, dey'll take an' pro'bly sell it an' jis' go on adriftin'. Yo' pro'bly may nevah see 'em no mo'.

(5) CROSSED NAMES - 9 TIMES BACKWARDS - INDELIBLE PENCIL - COCONUT *MILK* - *QUICKSILVER PAPER* 9 NEEDLES - 9 NAILS - 9 PINS - EGGSHELL TAKE COCONUT TO MIDSTREAM - THROW UPSTREAM

(What do you do with that eggshell and that stuff?)

De eggshell, dat goes intuh de coconut.

(Oh, that goes into the coconut.)

Egg, [coconut] milk, de quicksilvah, evahthing inside of dis coconut. An' yo' put it in dere an' yo' throw it ovahbo'd.

(I see.) [New Orleans, La., (820), 1184:1.]

8513. Open it [coconut], yo' know, tuh get de juice out of it. An' dey can put yuh name in dere an' stop it up an' throw it in runnin' watah. Dat'll keep yo' runnin' all de time. Dat's coconut. [New Orleans, La., (851), 1320:1.]

(6) DRAIN COCONUT - NAME IN - RUNNING WATER

8514. (What are you going to do when you get the coconut?)

Whut chew goin' do wit de coconut? Yo' goin' empty de watah [milk or juice] out de coconut, dry it out good. See, don' leave no watah in dere, let it drain good. An' den put jis' a li'le *steel dust* an' a piece of lodestone, an' yo' write dat name nine times. Write his name nine times. Take dat spool of thread, No.8 black, an' wrap dat comin' tuh yuh [saying] "Ah want chew tuh stay heah. Yo' must stay an' yo' gotta stay. Ah want chew heah."

Yo' put dat intuh dat coconut an' yo' take a li'le stoppah an' yo' cut de stoppah off, an' shet dat up an' bury it undah de steps. See.

(7) DRAIN - COCONUT - DRY OUT - PUT LODESTONE IN *STEEL DUST* - HIS NAME 9 TIMES - WRAP COMING TO YOU WITH BLACK THREAD, SAYING:
AH WANT CHEW TUH STAY HEAH
YO' MUST STAY AN' YO' GOTTA STAY
AH WANT CHEW HEAH

(Is there any special way you must bury it under the steps?)
No, yo' jis'....Yo' see, yo' have tuh bury it up lak dat [demonstrates]. Yo' bury it up lak dat, but de coconut is in de ground. See. Now ah did dat.
(What will that do then?)

Well, dat brings 'is mind, makes 'im stay dere, an' him an' her been tuhgethah evah since. [Algiers, La., (1601), 3023:2.]

8515. Dey use coconuts fo' diff'ren things. Yo' kin kill a person wit a coconut an' yo' kin kill 'em wit a lemon.

(Well, how would you kill them?)

Wit de coconut? Well, say fo' instance, if somebody is got a grudge 'ginst yo' an' dey don' lak yo', an' dey wants *tuh git up tuh yo'* an' put chew tuh death. Dey gits de coconut an' take one of de *eyes* out of it, an' write chure name in dere wit a indelibin [indelible] pencil. [The name is written on a piece of paper, which is inserted through *eye hole* into coconut and corked up.] Shet it up right tight [close opened *eye*] an' throw it in *driftin' watah* an' let hit go. Well, when dat indelibin pencil [written name] commence tuh meltin' away [because of the coconut *milk* or juice] yo' begin tuh takin' a pain heah [demonstrates] see.

(8) *EYES* OF COCONUT - NAME - INDELIBLE PENCIL IN COCONUT - THROW INTO RUNNING WATER

(Up in the head.)

Yassuh. Begin tuh take a pain in yore haid an' when de last lettah's [last letter of name is] gone, yo' gone.

De same way wit a lemon, de same thing wit a lemon. A lemon will knock yo' out mō' quickah, kill yo' mo' quickah.

(Why is that?)

Well, it's de *acik* [acid] in it. See, de *acik* in it. [New Orleans, La., (1566), 2868:2.]

8516. In a *she coconut* - yo' know de *she coconut*?

(What is a *she coconut*?)

A *she coconut* got two *eyes*.

(All right.)

Yo' take jis' one of dem *eyes* an' push it out an' drain dat *milk* [coconut juice] out. An' yo' put someone's name in dere, if yo' wanta drive dem away from yuh, an' throw it ovah yuh left shouldah [into running water]. An' it's goin' tuh drift, an' wherevah it drift dey gotta go.

(9) *EYES* 2 A *SHE COCONUT* - *EYES* 3 A *HE ONE* PUNCH OUT 1 *SHE EYE* - DRAIN COCONUT PERSON'S NAME IN - STOP UP *EYE-HOLE* OVER LEFT SHOULDER INTO RUNNING WATER SENDS PERSON AWAY - BUT TO BRING BACK PUNCH OUT 1 *HE EYE* NOT HAVING WHITE SPOT DRAIN - INSERT NAME - STOP UP *EYE-HOLE* THROW COCONUT OVER SHOULDER TOWARDS HOUSE

(Can you bring them back with a coconut?)
Yes, if yo' wanta bring 'em back, yo' gotta git dis *he coconut*. De *he coconut* has got three *eyes*. Yo' push one *eye* out but yo' gotta be sure dat de right *eye* yo'

pushin' out doesn't got [does not have] a white spot. An' dat main *eye* dat's de *eye* yo' push out. An' put a stoppah in dere an' dump dat *milk* out. [The stopper is inserted after the *milk* is out.] Now, yo' throw dat disaway, dataway, dat's bringin' 'em back, see [demonstrates].

(Throw it over your shoulder. Throw it at your house?)

Yeah, throw it at your house.

[Throwing an object towards the house, door, etc. is a common rite to bring a person back.]

(Over your right shoulder?)

No. Over yuh right shouldah? Yeah, ovah yuh right.

(And when you want to bring this man back that's away, you throw it over your right shoulder?)

Throw it ovah yuh right. [New Orleans, La., (884), 1458:2.]

8517. Whut yo' can do wit the bees [*see later*] like yo' gotta man an' he's away from yo', yo' git yo' a *she coconut*.

(A *she coconut*?)

What I mean by a *she coconut*, a *she coconut* has got three eyes. A *she coconut* have three eyes, a *he one* only have two.

Now, yo' take that coconut an' yo' get those bees, honey bees. Yo' go to anywhere where yo' can get that black oil off a train an' yo' mix - put that bees, the black oil, and write that person's name nine times, and put it [all] in that coconut. And get a stopper and stop it up and put it - and put it just anywhere in your house. And if that person is away, he'll come to you. But you gotta roll that coconut after, you know, you stop it up. You can keep it in the house, but every mawnin' yo' gotta git up an' roll it from the front door back to the back. Every mawnin'. An' when yo' roll it, if yo' want him to come to yo', yo' call him by his name an' he'll come to yo'. If yo' want him to go from yo', just call him an' curse him: *Yo' son-of-a-bitch, go an' don't never come back*. But like that [to send him away] yo' must roll it from the back to the front to keep him going.

(10) *EYES* 3 A *SHE COCONUT* - *EYES* 2 A *HE ONE*
GET A *SHE ONE* - DRAIN - PUT IN - LIVE BEES
BLACK OIL OFF TRAIN - WRITE PERSON'S NAME
ALSO IN COCONUT - STOP UP - KEEP IN HOUSE
ROLL THAT COCONUT EVERY MORNING FROM
FRONT DOOR TO BACK - CALL HIM BY NAME
IF YOU WANT HIM TO COME - IF TO GO - OR
KEEP AWAY - CURSE HIM - *YOU SON OF A BITCH*
GO AND DON'T NEVER COME BACK - THAT'S THAT

Yo' catch those live bees an' put them in there. Yo' see, that's because they fight an' they gits mad an' they is furious, yo' know. Yo' put the bees in there with his name and when they gets in a place where they can't get out, they starts fighting. [I must have asked about coconut water.]

No, yo' pour that water out of the coconut. [New Orleans, La., (855), 1350:8.]

8518. Now when a man and a woman are together and some other party wants them completely separated for good, wants to break them up completely, they buy them a new cocoanut. And they punch the three *eyes* out of that cocoanut and leave the *milk* in. And they write those two peoples' names the same as they do when they're going to the crossroads ["they'll write the man's name nine times and then they write the woman's crossing nine times" - from the same cylinder, 1574:3 somewhere in text]. And cross each other and they curse them for everything they can think of, and they fold that paper tight and stick it down in the hole of that cocoanut. Then they put anything that purges, like Epsom salts, or black draught. And they put pepper sauce in there, something very hot - pepper sauce and red peppers. And they put salt in there and saltpeter. And they write those two persons'

names across each other, like this, on three separate pieces of paper, and fill the *eyes* of that cocoanut. And then at 12 o'clock at night they go to the river and throw it over their left shoulder. And if that black draught and that different stuff in that cocoanut begin to work, you know when it gets stale it'll work, those two people begin fussing and fighting, and within a period of nine days they're absolutely separated. And there's a whole lot in that. [Memphis, Tenn., (973), 1574:5.]

(11) *EYES* 3 PUNCHED OUT OF COCONUT - LEAVE *MILK* IN CROSS MAN'S AND WOMAN'S NAMES ON 3 PAPERS CURSE THEM - FOLD PAPER TIGHT - INTO COCONUT WITH EPSOM SALT - BLACK DRAUGHT - PEPPER SAUCE RED PEPPERS - SALT - SALTPETER - PLUG *EYES* AT MIDNIGHT - THROW OVER LEFT SHOULDER INTO RIVER - 2 PERSONS BEGIN TO FIGHT IN 9 DAYS

Those cocoanuts.

(Different from what you told me?)

Yes, just a little different. They use gunpowder instead of the salt and pepper and stuff like that. That makes people mean and drift and they can't have any luck at anything at all they do. [This woman is marked *excellent professional.* She was from Shreveport, La.] [Memphis, Tenn., (973), 1577:2. The first reference for this rite was given in the text.]

8519. Well, dey take de nine needles, an' aftah takin' de nine needles, write de name down nine times, whosomevah fellah it is, or de woman, den write chure name down nine times down on top of dat. Den aftah dat yo' put de cinnamon an' sugah in dere, an' de urinate, into de coconut. Den kick it from de front do' tuh de back do' nine times, fo' nine times. Take an' throw it ovah intuh de rivah. Dat guarantee tuh dry 'em up. Stop any woman in de worl'. Dry dem up, run 'em *stonely crazy.*

(12) KICKING - COCONUT FROM FRONT TO BACK DOOR 9 TIMES - AFTER SEALING INTO IT: NAME OF VICTIM 9 TIMES - YOUR NAME ON TOP 9 TIMES CINNAMON - SUGAR - URINE - ALL INTO RIVER DO NOT FORGET THE 9 NEEDLES

[The latter expression is usually *stone crazy.*]

(Dries up their urine? Kills them?)

Kills 'em yeah.

(The person who is killed, you have to take that person's urine to put in that coconut?)

Yeah, yo' take dat lady's urine, de one dat chew wanta *fix*, an' write dere name nine times. Den yore name on top of dat nine times.

(You write his or her name nine times that way. Then you write yours on top of it like that?)

Yeah, all on top of dat nine times. [New Orleans, La., (1561), 2857:7.]

8520. Take a coconut an' put a person name in it, an' if yo' wanta throw it in de rivah, an' dey go. If yo' don' wanta, yo' don' have tuh; yo' could take it in yore home an' kick it aroun', but yo' have tuh have two. Yo' take one an' put it in de rivah, throw it in de Missi'ppi Rivah, an' yo' keep de othah one. Dat's separation, dat's a separation between two people.

(13) KICKING COCONUT - SOMETIMES REQUIRES 2 COCONUTS TO SEPARATE MAN AND WOMAN - THEIR NAMES IN COCONUT THROWN INTO RIVER - NAMES IN SECOND COCONUT KEEP HOME - KICK - ROLL - CURSE

(How do you do that?)

Yo' see, yo' put de names in each coconut, yo' see. Yo' undahstan', jis' lak

yo' wanta separate somebody. See, lak somebody got chure girl fren'. Well, yo' put one name - yo' undahstan' whut ah mean, de pair of 'em in dere [coconut]. Den yo' keep one [coconut] at de house. Yo' take de names an' put 'em in de coconut.

(You put this man's name and this woman's name in the same coconut?)

In de same coconut in each one of 'em. An' yo' throw one in de rivah. An' yo' keep one home an' yo' keep *rowin'* wit it, beatin' it an' cursin' it an' goin' on.

[The preceding *to row* (not *rō* but *rou*), a colloquialism, means to assail roughly; here, as already stated, to kick the coconut about the house while also verbally abusing it.]

(JUST TO BE SURE THAT I KNOW WHAT YOU ARE TAKING ABOUT. Here's the coconut. I put his name and her name in there, both names in that one coconut. Here's another coconut and I put his name and her name in that coconut?)

In that coconut. [Algiers, La., (1594), 2997:5.]

8521. Coconut - yo' see, lak yo' livin' in a house an' de landlord wants tuh put yuh out, an' yo' ain't got no job, yo' undahstand, an' yo' ain't able tuh pay yure rent. Yo' take dis coconut an' bore it right in dat *eye* [for *eye see* margin title]. Yo' undahstan'. Put 'is name down in dere in dat coconut, [written] nine times. Yo' undahstan'. An' put some sugah in dere on dat, white granulated sugah. An' stop dat coconut up good an' cut dat paper off [paper used as cork] right, right, yo' know even wit de coconut. An' bury it in yure back yard. Yo' kin stay dere jis' as long as dat coconut stay out dere in dat yard. If it's fifteen yeahs, yo' kin stay right dere, dey ain't goin' tuh worry yuh. Evah time dey'd come an' ast joo 'bout yure rent, yo' say, "Well, ah ain't got nuthin dis time, nex' week or nex' month." An' he'll walk on off wit a smile. [New Orleans, La., (850), 1315:8.]

(14) LANDLORD'S NAME WRITTEN 9 TIMES IN COCONUT WITH SUGAR - BURY IN BACK YARD

8522. (How do you do that?)

Well, yo' use a coconut to make a person come to yo'. Yo' take an' pluck out de *eyes*, but yo' don't let that water come out of there. And you take the name and put it upon this Venrick [brand name?] parchment [paper imitation] and put it in there, inside, and you seals it up with the wax that drops from the candle. And just roll it. Start from the front door and be rollin' back inside an' speak to it just like yo' speakin' to 'em an' call 'em by their name. That'll draw 'em to you.

(15) PARCHMENT PAPER - NAME - PLUCK OUT *EYES* DO NOT DRAIN - INSERT NAME - SEAL *EYES* WITH CANDLE WAX - ROLL COCONUT FROM DOOR BACK INTO HOUSE - TALK TO IT BY NAME *THAT'LL DRAW 'EM TO YOU*

(That will make them come back.) [New Orleans, La., (822), 1188:7.]

8523. Yo' take de name an' put it in a coconut. Write de name nine times on a piece of parket [parchment] papah. Dat's white papah. It looks like a linen but it's somepin like a, of a kink in it. Yo' cain't tear dat good [difficult to tear]. Yo' write de first name nine times [*see later* margin title FIRST NAME]. Yo' git choo nine needles, nine pins, nine new tacks. Yo' roll dat up in dat dere [parchment]. Yo' put it in dere [the coconut]. Git choo a teaspoonful of dis hot peppah FROM DE HOODOO DRUG STORE. Yo' git some bittah aloes an' put in dere [the coconut]. Yo' take yuh a lemon, a lemon dat's neah rotten. Yo' squeeze it intuh it [the coconut]. Den yo' take dese li'le ole green hot peppahs. Yo' BURY DAT FROM DE HOODOO DRUG STORE. Yo' put nine of 'em down in dere [the coconut] with nine steel tacks [new?]. An' yo' git chew a little cork [*surely new from de hoo-*

doo drug store] to fit dat hole [by punching out an *eye* of the coconut] an' yo' stop it [coconut] up. An' yo' git in de [Mississippi] river on the boat [ferry I used twice a day when I collected on the west side of the river in Algiers - the *west bank*]. An' when yo' git midways of de rivah, when yo' tinks [thinks] it's about middleways, yo' drop dat coconut. Well, long as dat coconut will drift an' won't git broke, why yo'll drift. But finely [finally] no doubt de coconut'll git tuh a place where it'll git jambed an' gits broke. Well, den it'll stop. But long as dat coconut drift like dat, yo'll drift. [New Orleans, La, (802), 1119:5.]

(16) PARCHMENT PAPER - FIRST NAME ON 9 TIMES 9 NEEDLES - 9 PINS - 9 NEW TACKS - ROLL THESE 3 UP IN THE PARCHMENT PAPER - PUT IN COCONUT - ADD HOT PEPPER - BITTER ALOES JUICE FROM ROTTEN LEMON - GREEN HOT PEPPERS FROM *HOODOO DRUG STORE* - CORK FOR *EYE-HOLE* TAKE FERRY TO MIDDLE OF MISSISSIPPI RIVER DROP COCONUT OVERBOARD - VICTIM WILL DRIFT

8524. You get a coconut and you open that coconut and you leave that water out of that coconut. See. And just like I want you *to drift and drag* around, I'll take that coconut and put your name down in that coconut, you see. Then I take some dust, graveyard dust and put it down in that coconut. Then I take that coconut and stop it right back up with your name in that coconut. And if I want you to drift and, drift up and down the river, I walk to the river and throw it in there.

(17) ROLL - FIRST DRAIN COCONUT - PUT IN VICTIM'S NAME - GRAVEYARD DIRT - STOP UP EITHER THROW INTO RIVER TO SEND AWAY OR ROLL BACK AND FORTH TO KEEP PERSON

Then, otherword [in other words or otherwise] I could take the coconut and keep it where I just use you, just roll it backwards and forwards, see. And I'll have you *planted* [at home] and just any way what I'll want to do with that coconut, well you'll just have to do. [New Orleans, La., (871), 1413:1.]

8525. (Take a coconut?)

Yeah. Take that coconut, put their name into that and some red beans, and they will use that cayenne pepper and stuff, and poke it and his name in the hole. Open that, you know, the hole, and put them down in that, in that coconut, and stop it up. And then they roll it. Roll it over the floor so many days and make their wishes and roll that coconut.

(18) ROLL COCONUT SO MANY DAYS ON FLOOR WITH WISHES - NAME - RED BEANS - RED PEPPER

(You say they put red beans in there?)

Yeah, red beans down in there.

(What do they put red beans in there for?)

I don't know. [New Orleans, La., (826), 1206:9.]

8526. (With the coconut, how do you do that?)

Well, you take this coconut - get a fresh coconut with the water in it and you punch out one of them *eyes*, and you takes the name and you push it in there. If you want 'em to come to you, why you rolls, take and kick it and roll it to you, thataway. And you call this person name three times. You do's that for three morning on the full of the moon. If you want 'em to go from you, you

(19) ROLL OR KICK: IF YOU WANT HIM TO COME PUNCH OUT *EYE* OF COCONUT - INSERT NAME STOP UP - ROLL TO YOU - CALL HIS NAME 3 TIMES - 3 MORNINGS ON FULL MOON TO SEND AWAY - KICK COCONUT FROM YOU

put the name in there and you kicks it from you thataway. That's what you use the coconut for. [New Orleans, La., (838), 1261:11.]

8527. All right, if yo' wanta separate a person - ah mean, yo' undahstan', if yo' wanta break 'em up, too. Yo' drain de watah out de coconut. Yo' know, dey have a li'le hole an' yo' git a li'le cork, a perfume [bottle] cork. An' yo' git: *devil war watah*, dat same ingrediment, chew remembah dat ingrediment, *double-strength war watah*; rattlesnake dust; double-strength *wal-wal powdah* [used a number of times in text]; an' de strong-strong cayenne peppah. Let it be red-hot fresh. An' strong-strong white peppah. Yo' know whut dat is, dat [is] strong, strong. An' Epsom salts, cookin' salts, soda an' lemon. Den nine steel needles across dat name. An' yo' [also] stickin' intuh dere nine pins. An' yo' put it, an' yo' roll it, an' yo' shake it, an' yo' roll it. Yo' keep it rollin' an' yo' nevah raise it, an' yo' jes' keep it rollin'. BUT BE SHURE WHEN YO' GIT THROUGH, YO' KNOW HOW TUH DO WIT CHURE HAN'; DAT CHEW WASH YORE HAN' TUH GIT TUH DO YORE GOOD WORKS. [AFTER YOU DO EVIL WORKS LIKE THIS, YOU MUST WASH YOUR HANDS BEFORE ATTEMPTING GOOD WORKS.]

(20) BEFORE ROLLING COCONUT TO SEPARATE PERSONS DRAIN AND ADD INGREDIENTS: *DEVIL WAR WATER* = *DOUBLE-STRENGTH WAR WATER* - RATTLESNAKE DUST DOUBLE-STRENGTH *WAL-WAL POWDER* - STRONG-STRONG CAYENNE PEPPER RED-HOT FRESH - STRONG-STRONG WHITE PEPPER - EPSOM SALT - SALT - SODA - LEMON 9 STEEL NEEDLES ACROSS WRITTEN NAME - ALSO STICK INTO THIS NAME 9 PINS - ROLL COCONUT TO YOU - SHAKE - NEVER RAISE IT FROM FLOOR WHEN FINISHED - WASH HANDS TO DO GOOD WORK

(What do you do with that coconut after you roll it then?)

WELL, YO' PUT IT OUTA DE WAY. IF YO' WANTA GIVE IT TO ONE OF YORE CUSTOMERS [INFORMANT, WOMAN, PROFESSIONAL WORKER] TO HELP THEM, BUT BE SHURE THAT THEY NEVAH KNOW WHUT'S INTO IT. Yo' see.

(What will this do?)

Aw, it'll break 'em up, oh yeah. [New Orleans, La., (1570), 2884:6.]

8528. (Now, you are going to tell me something else. Now, all right.) Now, then yo' kin get yo' a coconut. Yo' git yo' nine seeds of punkin [pumpkin]. (Pumpkin seeds, nine of them.) Nine of 'em. (All right.) Yo' get yo' nine chicken corns [kernels of maize, *Zea Mays*]. (Nine what?) Chicken corns. (Chicken corn, what's that for?) Dat's to put in de coconut. (Well what is chicken corn?) Dat's what de chicken eats. (You mean the same thing as a horse eats, the same kind of corn the horse eats? Chicken corn? Ordinary corn

(21) DRAIN COCONUT BY PUNCHING OUT ITS 2 *EYES* PUT INSIDE 9 PUMPKIN SEEDS - 9 CORN GRAINS MAN'S NAME 9 TIMES - WOMAN'S NAME 9 TIMES CROSSING HIS - A CROSS MARK ALSO ON PAPER LATTER IS ONE OF HOODOO'S *DOUBLE CROSSES* PILE OF RED PEPPER PUSH OVER NAMES - CURSE PUT EVERYTHING IN COCONUT AND STOP 2 HOLES ROLL 9 DAYS ABOUT HOUSE - THROW INTO RIVER 15¢ BEHIND IT - TO SEPARATE MAN AND WOMAN

like a roasting ear of corn. All right.)

Yo' get that nine pumpkin seeds, nine chicken corn, the man name, but yo' take de water out de coconut. Yo' put de man name nine times an' de woman, if in case yo' wanta break 'em up. Put it in there.

(How do you put the woman's name in there?)

Yo' put de woman name crossways, this way [demonstrates].

(Across his name. All right.)

Across his name. Then yo' make a cross toward this way [a cross is added to the paper]. Then when yo' do that, then in that, then yo' takes this cayenne peppah an' yo' set it right up in de center [of the paper] and yo' bring it to yo'. An' yo' cuss 'em as yo' putting it to yuh. An' yo' roll it on dis side an' yo' put on dis, always rolling it to yo'. An' then yo' cuss it an' yo' stick it in there.

(In this coconut.)

An' then yo' take a stopper an' yo' stop up de two *eyes*, then yo' take de coconut an' yo' roll it fo' nine days in yore home. Then yo' take it an' yo' goes to de rivah. Takes fifteen cents an' throws in de - de fifteen cents behind it [coconut], to pay spirit for the work]. An' just let it go each way or de other, an' let it float anywhere where it's gotta go. An' yo'll have him just agoing from one to de other. He'll lose his mind or else go to de river.

(What do you mean by these two *eyes*?)

SEE, DE COCONUT GOT TWO *EYES* WHERE DE WATER DRAINS OUT.

(All right, on account of those two *eyes* you have two corks in that coconut?)

Yes, sir. [New Orleans, La., (874), 1434:1.]

8529. Yo' write de name seven times. After yo' write de names, yo' bore yo' a hole in a coconut an' pour de water out. An' take that piece of paper what yo' write de name an' stuff it in de coconut. Then yo' put de stuff they call *moving powder*. Yo' get that at the [hoodoo] d drug store at X Street. Yo' sprinkle dat in there. That's when yo' want to put a fellow *on a drift*. When yo' sprinkle in there an' close it [coconut], yo' take that an' care [carry] it down to de [Mississippi] river an' jis' turn yore back, an' throw in de river like this [demonstrates] an' say, *Damn yo', yo' go. Nevah have no good luck as long as yo' live*. Throw it back over yore right shoulder. Yo' never have no good luck as long as yo' live. No success or nothing. It'll put yo' *on a drift*. Yo' could be a millionaire, you're gon'a be down. [New Orleans, La., (815), 1153:4.]

(22) 7 TIMES - WRITE NAME - DRAIN COCONUT PUT IN NAME - *MOVING POWDER* - CORK UP WITH BACK TO RIVER - SAY *GO YOU, NEVER HAVE NO GOOD LUCK....THROW INTO RIVER*

8530. I would take a piece of this man's underwear - between de leg, right where it is tightest. I would take me some *love powder*, oil of clover, and I would take that and I would take a coconut. And I would bore a hole in the coconut and drain the water out. I would sew that powder and stuff [including name, *see later*] in a piece of flannel - no, the paper [with the name] will evaporate - and I put in the coconut. Sew it up tight so none of the stuff wouldn't get out and stop that coconut up. I would go and I would shake that coconut for nine mornings, understand, and that makes your [his] mind to come back home. You have that in that piece of red flannel too, all together, you gotta sew it, you understand, that name of the person you are working on. [New Orleans, La., (853), 1345:3.]

(23) SHAKE COCONUT 9 MORNINGS - AFTER IT IS DRAINED AND INGREDIENTS ARE PUT IN: HIS NAME - SHRED OF UNDERWEAR - *LOVE POWDER* OIL OF CLOVER - SEWED IN RED FLANNEL

8531. Take and punch that hole - punch that hole out of that coconut see, and let that water out. And then they take some of their own urine, and your name and write it on a piece of paper - on that same side and hang it up there, see, and roll it small, and put that coconut on her bathtub or on her bed and stop it up. (What will that do?) What'll it do? Most anything - have you out of your head, run you almost crazy [about her] see.

(24) TRIANGLE - NAME WRITTEN 3 TIMES TO FORM VICTIM'S NAME BECOMES SYMBOL OF *TRINITY* HIS NAME - HER URINE - IN DRAINED COCONUT SHE HANGS IT NEAR BATHTUB OR BED - LOVE

(They put it in the paper?)

See, dey write your name just like this, see [demonstrates].

(That way.)

Just like this, see [demonstrates] this way, thataway.

(In the shape of a triangle [name written 3 times in shape of triangle] and they put that with this urine in the coconut and stop it up.)

Yes. [New Orleans, La., (839), 1263:7.]

8532. Use a coconut, put turpentine in dere an' de party's name, an' stop it up tight an' throw it intuh de Mississippi River, when it will float in de watah, an' de party will leave dere home. Turpentine in dere, yes. [New Orleans, La., (816), 1157:6.]

(25) TURPENTINE REPLACES COCONUT JUICE

8533. Take the name of the man and your name, and take a coconut and pour the water out of it. Take the water out of the coconut and put it [names] in the coconut and turn it upside down. That's supposed to hold a man.

(26) UPSIDE DOWN - KEEP DRAINED COCONUT - HOLDING HIS AND HER NAMES - EACH 9 TIMES - HERS ON TOP

(You just write your name and his name on a piece of paper?)

And put it inside the coconut. No [not once but] nine times. His name underneath and yours on top. [New Orleans, La., (857), 1364:15.]

8534. Woman writes man's name on four corners of piece of paper, makes wish, says Psalm, puts in bottle of honey, screws lid down tight, puts in secret place, man will come back, will be sweeter than ever to her. [Washington, D.C., (?), 817:4.]

CORNERS 4 OF PIECE OF PAPER - WRITES NAME WISHES - SAYS PSALM - TIGHTLY IN BOTTLE OF HONEY

8535. Take dat name an' write it fo' ways on a piece of papah. Write it disaway an' den write it dat way. Take it an' write it on each cornah of a piece of papah, an' yo' kin take it an' fold it up an' bury it. Dat'll worry 'em, jis' worry 'em...

CORNERS 4 OF PIECE OF PAPER NAME IN EACH - FOLD - BURY

[I stopped machine before *death* and had to include it.]

(Worry them to death?)

Yessuh. [Memphis, Tenn., (953), 1539:11.]

8536. Now, if it's a lady yo' write chure name first an' den yo' write her name undah yore name. An' den dey'll count de lettahs in dat name. An' if yo' got mo' lettahs in yore name den she got in hers, why yo' kin mastah her. An' if she got de most lettah, den yo' gotta use somepin by which tuh ovahpowah her name so yo' kin control her. Without yo' cain't nevah win 'er.

COUNT - LETTERS - IN MAN'S AND WOMAN'S NAME
IF HE HAS MORE LETTERS - HE CAN MASTER HER
IF SHE HAS MORE LETTERS - MAN NEEDS HELP

(Do you know what to get to overpower her name?)
Ah don' know whut dey use. [Little Rock, Ark., (900), 1473:7.]

8537. Go to this place and keep it sweetened down with sweetened water and cinnamon and sugar.

CROSSED NAMES - HIS AND HERS WRITTEN 3 TIMES EACH
KEEP IN ANYTHING HOLDING WATER - SUGAR - CINNAMON

(How would you do that?)
Well, you'd take and write his name three times and write your name three times, see.

(How would you do that?)

Write your name three times up over his'n and write his name three times across, see. And put it in - fold the paper three times to you - and then put down into a glass or anything with water, sweetened water and cinnamon. And that keeps his name, his mind drawing for you all the time.

(Keeps drawing toward you. I see.) [New Orleans, La., (830), 1233:6.]

8538. Ah say jes' lak if yo' got a loved one an' he's gone away. Yo' know, sometimes people be co'tin' [courting] yo' know each othah, an' dey go off expectin' tuh be right back. An' dey may git a job or sompin, undahstand an' hold dem a little longer den dey wanta. Or sometimes dey jes' quit an' jes' tell yo' ah'll be back tomorrow an' yo' leave tuh not evah come back no mo'. Well, yo' go to de no'thwest side of yore house an' yo' turn yore face to de direction dat dis person is at. An' yo' place yore hands up ovah yore heart an' yo' call dis person's name three times, *In de Name of de Fathah, Name of de Son, an' Name of de Holy Ghost*, an' yo' tell 'em tuh come on to yo', *Oh, ye loved one*. An' in nine days' time dey'll be home, will be back to where yo' want 'em to be. Dey say yo' have to do this three mawnin's in succession at de hour of three a'clock each mawnin'.

CROSS MARK - ON GROUND NORTHWEST SIDE OF HOUSE
STAND IN FACING DIRECTION DEPARTED PERSON IN
HAND OVER HEART CALL PERSON'S NAME 3 TIMES
IN 3 HOLY NAMES - TELL PERSON TO RETURN - DO THIS
3 SUCCESSIVE MORNINGS AT 3 O'CLOCK - BACK IN 9 DAYS

(Did you say something before about a cross mark?)
Yes sir, yo' jes' make this cross mark.
(Where?)
At de no'thwest side of de house, an' yo' stand, yo' know, by de mark or - it don' make no diffunce [difference] jes' so long as yo' make it by de house on de no'thwest side an' turn yore face to de direction [person has gone].
(Do you make that cross mark on the house or on the ground?)
Yo' make it on de ground. [Brunswick, Ga., (1227), 2085.]

8539. They tell me that if a person will cross two sticks and then make a cross mark, and have those sticks standing up cross each other right in that cross mark, and put nine pins in there, in that same mark around there, that whichever one that has the longest end to it, the individual that you have something against, if he has to go that direction [in the direction of the longest mark], put it down there and he'll cross over it for nine days, and then finally his mind'll get confused and he'll wander away from home. [Elizabeth City, N. Car., (482), 554:5.]

CROSS MARK - 2 CROSSED STICKS STANDING IN
9 PINS - LONGEST END - ENEMY GOES THAT WAY
HERE AGAIN IS A *DOUBLE CROSS* [*SEE* No.8528]

8540. They said they make nine marks and cross 'em.
(How do you mean *nine marks and cross 'em*?)
Just make nine straight marks, you know, an' cross 'em [++++++++ or ‡]. That makes ten. The tenth mark, that's ten.
(What is it supposed to do?)
CROSS MARKS 9 — Well, that will put 'em to traveling, yo' know.
CALL VICTIM'S NAME — (Well, how - where do they make these marks?)
MAKE A WISH — Well, yo' could make 'em with a stick or anything, yo' know, and make a wish, yo' know. Call de person's name an' make a wish, an' cross those things an' they say that it's more than apt to come true. Make a evil wish towards 'em. [Elizabeth City, N. Car., (441), 412:7.]

8541. Git de person an' write his name. Take de first letter capital, write dat on. Write chure name under it. Bury it at de doorstep. If dey be in dere an' if yo' want 'em out, yo' bury it this way if yo' want him out; if yo' want 'im to stay, yo' kin put it this way. When yo' bury it that way, in seven days he'll be moved if he livin' in dere; if yo' don't want him in there, he'll go.

DOOR - POINT HIS NAME TO - IF YOU WANT HIM TO STAY
IF YOU WANT HIM TO GO - POINT HIS NAME AWAY FROM
WRITE FIRST CAPITAL OF HIS NAME - YOUR NAME UNDER
BURY PAPER AT YOUR DOORSTEP AS ALREADY INDICATED

(If you want him to go, you point his name away from the door; if you want him in there, you point his name in at the door?)
Yes sir. [St. Petersburg, Fla., (977), 1583:1.]

8542. I will.
(All right.)
Well, the things that have been used to do such things as that is take a couple of things what is called bluestone, brown sugar, write the name of a person nine times on a piece of paper, wrap that together. If by any chance you can hide or bury that under the steps of that person, sort of in a position where it can face with the name reading from east to west, where the sun rise and go down, place it under the steps of the people and face it from east to west. And you then will be able to take a power over them people by using that in that way.

EAST TO WEST - LAY UNDER STEPS - NAME WRITTEN 9 TIMES
WITH BLUESTONE - BROWN SUGAR - RED FLANNEL WRAPPED

(I mean just what kind of power do you want to have over them?)
A power, the person not being [stationary] at no certain place, and the person not being able to stop as long as you have that stuff under his steps that they lives in. But wrap it in red flannel.
(I see. Will that make them move or it just gives you the power over them?)
Give you the power over them that will keep them on the move.
(Oh, I see.) [New Orleans, La., (828), 1213:4.]

8543. Take a chicken egg and write a person's name on it and bury it. Can make 'em come your way. Just bury it right underneath of your step. Not flat, but turn it this way [demonstrates]. Write the name upon there nine times and bury it.
EGG - NAME ON 9 TIMES — (You mean with the little point down?)
BURY LITTLE END DOWN — Yes, sir.
AT DOORSTEP — (Well, how do you mean, you *make 'em come your way*?)
Well, just like they off somewhere and you wants 'em to come to yo'. [New Orleans, La., (822), 1188:3.]

8544. An' de nex' [third] way if ah has someone an' dey's runnin' wit a woman an' ah wanta bust 'em up, ah go tuh de sto' an' buy me a dozen of aigs, see. An'

fuh [for] nine days ah'd write on dat aig whut ah wanted, jis' if ah wanted him an' her tuh quit. Ah'd write on dat aig an' ah'd throw a aig evah mawnin' befo' sunrise fo' nine days an' dat busses [= *busts* = bursts] 'em up.

EGGS 9 - ON EACH BEFORE SUNRISE WRITE MESSAGE AND THROW AGAINST EAST SIDE OF HOUSE - 9 DAYS

(Where do you throw that egg?) Throw it up against de wall in de east side of de house. [Twelve eggs are bought, only nine are used.] [Memphis, Tenn., (947), 1526:4.]

8545. Like if I love anybody, I'd take his name and write it and put it in a glass of clear watah. Well ah don't eat anything all day long, just fastin' an' just prayin'. Pray to de Lord that he'll come back tuh me.

FAST AND PRAY ALL DAY LONG
WRITTEN NAME IN GLASS OF WATER

(That's all you have to do?) That's all I ever heard them doin'. An' I've known girls that do so an' I knowed de boy come back.

(Just his name on this piece of paper in a glass of water and then you fast and pray all day long. [Newport News, Va., (483), 511:4.]

8546. (Give me that *parable* again now. Tell me the whole thing.)

Just like I come to see you to your house and your fire hearth got a end of brick loosened somewhere. Well, I take a piece of paper and write your name down on it unknowst to yo', an' I slip your name up under that brick, and they say, your wife would leave you. (My wife would leave me and go with you?) Yes, go away. [We must remember here, that name is not enough; there is also the mental intention for woman to leave and come to you.]

FIREPLACE - HEARTH - CHIMNEY

(1) MAN WRITES HUSBAND'S NAME - PUTS UNDER HEARTH BRICK
WIFE WILL LEAVE HUSBAND FOR MAN DOING THIS *TRICK*
AS COUNTERACTANT HUSBAND MAKES HER WEAR UNDERPIECE
WRONGSIDE OUT - PARSLEY IN ONE SHOE - GARLIC IN OTHER

(Well, is there any way, you can check that? Cross that up?)

Yes, yo' kin check that, cross it up.

(How would you do that?)

Well, the way yo' do that, yo' get yo' some parsley, and yo' tell her put 'er underclothing wrongside out, after yo' get de parsley. Yo' put that parsley in de bottom part of her shoe an' put some garlic in de bottom part of her [other] shoe an' make her wear that. That'll check it up. [Wrongside out, parsley and garlic are well-known witchcraft deterrents.] [New Orleans, La., (859), 1368:5.]

8547. If a person - jes' lak if yo' don't like them or anything like dat, well yo' write dere name on a piece of paper an' yo' take gunpowder an' sulphur an' bluestone an' burn it in de fireplace an' dat will cause dem tuh be in hard luck. [Brunswick, Ga., (1206), 2038:8.]

(2) FIREPLACE - BURN IN - ON PAPER
NAME - BLUESTONE - GUNPOWDER - SULPHUR

(3) TO SEPARATE MAN AND WOMAN
NAMES IN BACK OF CHIMNEY

8548. Ah've heard that if dere's two people dat chew wanted tuh break up, yo' kin take two names an' yo' give 'em names of each one of dem two people an' drive 'em in de back of a chimley [fireplace] an' that will separate 'em.

(In whose chimney would you put those two names?)

Yores. [Fayetteville, N. Car., (1421), 2560:9.]

8549. A rock, not a brick, but a rock - yo' kin take a brick too, either one of 'em, so it's hard, sompin won't bust to pieces when one of 'em is throwed in

de fire or in de stove, an' let it stay in dere. An' yo'll leave my house, yo' won't be there many days. Leave my house, love de town, an' yo' keep goin'.

(That's all you do, just throw that rock or brick in the fire?)

(4) ROCK OR BRICK INTO FIRE OR STOVE
NAME IT PERSON TO LEAVE YOUR HOME

Just put it in de fire an' name it yo'.

(Oh! Name it you.)

Like your name is - name it yo' an' put it in de fire, an' let it stay in dere. An' yo'll leave an' yo' won't come back dere. [Norfolk, Va., (477a), 496:5.]

FIRST NAME ONLY CAN BE HOODOOED
LAST NAME SAFE

8550. Dey cannot do anything wit cher last name, but [they can with] cher fust name. [This may be my only example of this belief, but considering name rites I would say this is a legitimate belief.] [Wilmington, N. Car., (284), 201:5+85.]

8551. Take a fish an' yo' write a person's name backwards, de two parties, if it's two, lak yore husban' is wit a woman an' yo' cain't break 'em up, an' yo' wants 'em clean away from round yo'. Yo' don't wanta see 'em. Den yo' gits yo' a fish an' yo' dry it, but chew dries it into a perch fish. Dries hit into salt, yo' know, lak yore mackeral - salt 'em down. Now - but chew have hit open already. Now, yo' takes dem nails backwards lak ah told yo' concerning de lemon, an' put it into dat fish an' sew dat fish up. An' carry 'im an' put 'im into runnin' watah, an' dat run de two away - dey couldn't stay dere. Dey have tuh go.

FISH - A PERCH - SPLIT - DRY WITH SALT - PUT IN 2 NAMES BACKWARDS - MAN'S AND OTHER WOMAN'S CROSSING ONE ANOTHER - LAY BESIDE THEM 2 NAILS HEADS OR BACKS AWAY FROM EACH OTHER - SEW UP THROW FISH INTO RUNNING WATER - SENDS AWAY

(The fish is killed before you put it into salt?)

Yes.

(How do you write those names on that?)

BACKWARDS. ALL RIGHT, MAH NAME IS VIOLA DORSEY. DORSEY VIOLA, DAT'S BACKWARDS. Yores [if it] is Freddy Jones, [write] Jones Freddy. Dat cuts across dere.

[*Freddy* bisects *Jones*, the two names forming a cross.]

(That cuts *across dere*, cross the names?)

Dat's de idea, an' backwards. Cain't be straight fo' good. [New Orleans, La., (1568), 2880:7.]

8552. Take a sheet of paper, write their name - de person's name - five times [one under the other], yours five [under that, one under the other], fold it [to you] three times, an' weah it in your right shoe. Cause dat person to like yo'. [New Orleans, La., (789), 1100:10.]

5 TIMES HIS NAME - ONE UNDER OTHER - YOURS 5 TIMES BENEATH - FOLD TO YOU 3 TIMES - IN SHOE

5 OR 9 TIMES WRITE NAME - TO KEEP HOME
SHE FOLDS TO HER - WEARS IN RIGHT SHOE

8553. When he leave home, she writes his name about five, or even nine times is best, and she folds it towards her and wears it in her right shoe.

(What will that do?)

Well, that'll keep him home.

(Oh that keeps him home, I see, brings him back.)

Brings him back.

(I see.) [New Orleans, La., (785), 1090:1.]

8554. Put de name on a papah, write it this way [demonstrates]. Cross it all the way up. Take that papah an' fold it to yo'. Always fold it to yo' an' that will draw 'em back. [Memphis, Tenn., (1529a), 2734:8.]

FOLD TO YOU - NAME ON PAPER - CROSSED UP

8555. A person that yo' wanta git rid of all together, an' if he's working against chew, an' yo' kin git his name, yo' understand an' write it, jest write it jest lak yo' writin' a lettah, an' wrop it comin' tuh yo'. That's if he's against yo' an' yo' want him to come to yo', wrop it to yo'; an' if he's against yo' an' yo' want him tuh go from yo', wrop it from yo'. An' then if yo' kin git to his steps where dey goes in an' out, an' whate'er side, yo' stick de end of that paper, yo' understand, dat yo' had his name, dat's de side he'll go. An' he'll go dere too an' he keep goin' dere, too. [St. Petersburg, Fla., (1024), 1657:3.]

FOLD TO OR AWAY FROM YOU

8556. They write your [a man's] name up here [at the top of a piece of paper] and hers down here [at the bottom] and fold your name on top of it [fold man's name over woman's] and wear that in your left shoe. That's in order to bring [her] his way. [Wilmington, N. Car., (220), 132:4+85.]

FOLD MAN'S NAME ON TOP OF WOMAN'S NAME
WEAR IN HIS LEFT SHOE TO BRING HER BACK

8557. Ah heard dat chew kin take a man's name, if yo' doesn't want him. Write his name down an' double it up [fold it] twice in a piece of papah, an' walk down like there some runnin' watah somewhere, yo' know, roun' in a branch. An' yo' take it an' throw it ovah yore left shoulder in this runnin' watah, an' yo' won't have no mo' trouble with this man. Whosomevah it is harmin' yo'.

FOLD NAME TWICE - THROW IN RUNNING WATER

(How do you fold that paper now?)

Fold it lak that and fold it lak that [demonstrates].

(Just as though you were almost folding a letter, in three parts.)

Yo' doesn't have tuh fold it no mo'. [Florence, S. Car., (1322), 2267:3.]

8558. Ah heard 'em say dey write chure name down on a piece of papah an' den dey fold de fo' corners, see. Dey fold it jis' lak yo' take a piece of papah lak this [demonstrates], yo' know, yo' fold it lak this an' den turn [it] round an' yo' fold it [like this]. (You keep folding it in four corners? Folding it in half?) Yeah, lak dat. An' den jis' lak if yo' want them tuh leave. See, yo' want them tuh leave all ways round, well yo' take dat name an' fold it dat way, an' put it in a bottle an' stop it up an' go to any runnin' watah OR DRAP IT IN DE LAVATORY ANYWHERE, an' dey jis' git on all away. Dey jis' cain't stay there. [Memphis, Tenn., (940), 1521:11.]

FOLD WRITTEN NAME INTO 4 CORNERS - KEEP FOLDING
PUT IN BOTTLE - THROW INTO RUNNING WATER OR W.C.

8559. A paper you know and cut it out, if him and her was fussin'.

(What would you cut it out of?)

Cut it out of paper, and if they know the name of the person, and if the...

(Well, what else do they do now?)

If they take that paper and roll it, fold it to 'em.

(Fix the paper up. Then what do you do?)

Write the person's name once to you, but you gotta write it three times and fold it to you.

FOLD TO YOU - NAME WRITTEN 3 TIMES
TO BRING - FOLD FROM YOU - TO SEND

(What do you do with it then, after you roll it to you? Then what do you do?)
You kin wear it right in your waist so they kin come to you.
(All right, now, suppose you wanted someone away, what would you do?)
Fold it from you, if you don't want to have nuthin - gettin' them away from you. If you don't want no connection with 'em, fold it from you and wear it.
(And wear it where?)
Around your waist.
(Or in the shoe?)
Yes.
(I see.) [Vicksburg, Miss., (755), 1031:5.]

8560. Yo' wants tuh know of any 'vantage of people don't chew? Oh, ah have experienced dis mah ownself. Ah've seen people do - dey take a piece of papah, see. Well, he'd write three names on dere an' he would take it an' fold it. Take an' fold de paper to yo'. Yes, an' if he wants to make anybody do whut he wants dem to do, yo' know - jest lak yo' wanta take 'vantage of a woman. Yo' take her note [or letter] an' write three names on dat note.

NAME WRITTEN 3 TIMES - FOLD TO YOU
BURN WITH BLUESTONE AND SALTPETER

(What three names do you write on that paper?)
Three of one woman's names, jest de same woman.
(In other words if her name was Helen, you would say [write] Helen, Helen, Helen.)
Helen, Helen, Helen. An' yo'd write it an' yo'd fold it to yo'. An' yo' go out an' yo' take saltpeter an' yo' take bluestone, an' yo' would take it an' carry it home an' burn [it] see. Dat's to make her do whut chew want her to do.
(You put saltpeter and bluestone in this piece of paper when you fold it up, or do you burn it after the paper has been folded up?)
Yo' fold it up an' put it in an' burn it, see.
[Put it in and fold it up and then burn!]
(That is to make her do what you want her to do?) [St. Petersburg, Fla., (1018), 1647:4.]

8561. Git his name an' yo' write his name an' yo' fold it nine times to yo', an' put it up ovah de do' where he gotta go in an' out. Dat's good.
(What will that do?)
Well, he'll stay at home. [Memphis, Tenn., (1549), 2817:3.]

FOLD HIS NAME TO YOU 9 TIMES - PUT OVER DOOR

8562. Now, jis' lak yo' goin' ast me mah name. Yo' know, ah gotta give yo' mah right name, yo' see. Well, yo' take mah name, lak ah says ah'm named Mary. Now yo' take dat name - *gimme dat piece papah an' lemme show yo'.*

WRITE NAME ALONG DIAGONAL OF PAPER SQUARE
FOLD SQUARE ALONG NAME MAKING A TRIANGLE
FOLD TRIANGLE INTO ANOTHER ONE - PUT IN NEW SNUFFBOX WITH WHITE LODESTONE - INTO RIVER

[I PASS MY *NUMBERS BOOK* TO INFORMANT, WHO BEGINS TO DEMONSTRATE.]
(Cut it square?)
Yes. Look, see heah. Yo' write Mary right 'cross heah, see.
(Diagonally across that square [oblong] piece of paper [in my *Numbers Book*]. Then you fold it in a triangle. Then you fold it in a triangle again.)
Yo' see dat. Yo' know whut them ten-cent snuffboxes is. Well, yo' don' want a little nickel box, yo' wants a ten-cents box, an' yo' have me. NOW, YO' WORKIN' FO' ME, DON'T CHEW SEE. WELL, YO' HAVE ME TUH BRING YO' DAT OLE SNUFFBOX, YO' SEE. Now, yo' take this name an' put it in that snuffbox, see. Aftah yo' put this name in the snuffbox, yo' says three words, *Father, Son an' Holy Ghost.* See! Den yo' put it in de box, put it in dat snuffbox, see. An' when yo' put it in that snuff-

box - now, yo' know whut white lodestone is, don't yo'? Sprinkle on it.

[During the Great Depression these little boxes, frequently used as snuff-boxes, could be bought in the Five and Ten Cent Store.]

(Sprinkle some of that white lodestone on it?)

Yeah, yeah, sprinkle it on there and shet [shut] it up an' yo' give it to me yo' see. Shet de box. YO' GIVE IT TO ME, yo' see, 'CUZ AH'M DE ONE GIVIN' YO' TUH DO DE WORK, don't chew see? An' yo' carry it on to de rivah or where it's a runnin' stream. AH GOTTA CARRY IT MAHSELF, see, 'CUZ YO' DOIN' DE WORK FO' ME.

(You are my client?)

[OR SHOULD I HAVE SAID PATIENT?]

Yeah. Throw it in an' go on back home. An' in five or six or seven, eight, days, dey'll [I'll] go.

(Drive them away. You will come to me and say, "I want to drive Mary away?")

Dat's right.

(And I would do this, and you would throw that into running water. Any special way?)

Yeah, now listen. When yo' throw it in, see, jis' lak ah'd walk to de rivah, ah jis' throw it in an' come on back home.

(That sends Mary away?)

She gotta go. [Memphis, Tenn., (916), 1484:4; from a *root woman* who evidently thinks I'm a *root man*.]

8563. Dey take yore [bare] footprint, ketch de track wheresomevah yo' make it, an' picks it up an' puts it in a can or bottle, eithah one, an' writes your name down in it an' put it in a bottle, an' throw it anywhere where dey got runnin' watah.

FOOTPRINT OR FOOT TRACK PICK UP - WRITE FAMILY NAME FIRST - GIVEN NAME LAST 9 TIMES - WITH INDELIBLE PENCIL - EACH TIME CROSSING NAME WITH FOOTPRINT DIRT BOTTLE PAPER AND DIRT - INTO RIVER

(How do you write the name?)

Yo' write de name - lak whatsomevah yore name is, well yo' write yore family name first an' yo' write chure given name last. See, suppose tuh write chure family name first an' den write chure given name last. Yo' write it down nine times, wit a indelible pencil. An' yo' cross it. Every time yo' write it an' yo' put dat dust an' yo' cross it, an' den yo' put it in a bottle, or in a can, sompin dat chew kin seal up. An' yo' throws it splash into dat runnin' watah.

(Either foot track, it doesn't make any difference?)

Either foot track, jes' so long as dey git de track wheresomevah yo' put chure print, shoes or barefooted, eithah one. [Algiers, La., (1577), 2901:2.]

8564. Git de dirt from a person foot track an' yo' could put some *steel dust* with, an' hair from undah yore arms, an' yo' could bury it, an' yo' could *keep* a person *down* lak that. Either yo' could make 'em travel. Yo' could take a person's foot tracks an' yo' could take de *steel dust*, hair from undah yore arms an' dirt from undah yore fingernails. An' yo' take dis ole [anything you measure with] yo' know de length that yo' measure. Measure it [foot track] crossway an' straight up an' down, too. An' yo' could write de name [on a piece of paper or article used for measuring] an' bury it an' yo' *keep* 'em *down*. An' yo' could take a piece of their sock with that, yo' understan'. [Algiers, La., (1586), 2965:5.]

FOOT TRACK DIRT - *STEEL DUST* - ARMPIT HAIR FINGERNAIL DIRT - AND WRITE NAME ON WHATEVER USED TO MEASURE LENGTH AND BREADTH OF TRACK BURY ALL THESE - TO KEEP THE PERSON DOWN

FORK OF ROADS - NAME BURIED AT

8565. They say you go to the forks of the road an' care [carry] yore name down to the forks of

the road, and plant [bury] it. You [they] do that to run you crazy. [Wilmington, N. Car., (220), 133:9+85.]

FORK OF ROAD - BURY NAME WRITTEN 9 TIMES

8566. That's where you're [they're] supposed to bury your name out there at the forks of the road. Well, you [they] write your name down nine times and put it in a can and bury it there, walk away and leave it. Well, that's [to] make you drift. [New Orleans, La., (814), 1146:1.]

BEFORE SUNRISE - AT FORK OF ROAD - CALL NAME SAYING WHAT'S YOU WANT DONE - WISHING

8567. If you want to conquer someone, go to the forks of a road before sunrise, call his name, say what you want done, wishing. Washington, D.C., (?), 829:1.]

NAILS 2 CROSSED AT FORK OF ROAD - SAYING *3 HOLY NAMES* AND VICTIM'S NAME

8568. Go back to de fo'k of de road an' yo' kin take a nail, two nails an' cross dose nails, an' bury 'em right at de fo'k of de road. An' de person who wanta harm - an' dat will harm de person.

(Do you put anything with those nails or what?)

Jes' go dere an' put dose two nails cross *In de Name of de Fathah an' de Son an' de Holy Ghost.* An' de person whut chew wanta run away, well yo' could say dat [say or call victim's name]. An' dat'll carry dem. Jes' cross dem nails out dere.

(You mention the person's name, you say?)

Yes sir, name de person name, *In de Name of de Fathah, de Son an' de Holy Ghost.*

(That will drive them away.) [Florence, S. Car., (1308), 2212:4.]

8569. Ah had a woman yo' see an' ah loved 'er an' she quit me an' she went off. An' a fellah [*doctor*] tole me dat if ah wanted tuh git 'er back yo' know, tuh go tuh de fo'k of de road at twelve a'clock at night an' look in de same direction she went, or which fo'k [I thought] she was, yo' know. An' call her three times in de fo'k of dat road at twelve a'clock at night an' she would come back. Ah've heard dat much about de fo'k of de road.

FORK OF ROAD AT MIDNIGHT - LOOK DOWN FORK SHE TOOK OR PERHAPS USED - CALL HER NAME 3 TIMES

(Did you do that?)

Yes sir, ah tried it an' she come back all right. Ah don't know whuthah dat dud [done] it or not. [Waycross, Ga., (1091), 1158:12.]

8570. [Forked stick, the letter "Y" with a long stem or handle, does not appear often in general folklore collected in The United States. Here is one example and several more will be found scattered through the text of *Hoodoo*. For the forked stick, the Greek *tau* cross or the Hebrew *tav* or *taw* (= *sign* or *cross*), *see* my introductory comment to the "MARCUS BROWN" interview, p.1290. Here again we have in *fork of the road* and *forked stick* two "Y"s, or the cross doubled, or what I call the *double-cross* in *Hoodoo*:]

FORKED STICK - AT FORK OF ROAD - HANG IN VICTIM'S NAME WRITTEN 3 TIMES - PIECE OF UNDERWEAR - BURN

At de forks of the road...if they after hurtin' you, they go to the forks of the road and they get 'em a forked stick, you see. And just whoever wants you to go, will hang your name in that forked stick. See. Get aholt of a piece of your underwear and put it in there in that forked stick, and have your name in there, and burn it, and you going that way.

(Where do you burn it?)
Burn it with fire.
(Well, where - where?)
At de forks of de road.
(I see.) [Vicksburg, Miss., (735), 1003:4.]

8571. Fur ninstance [for an instance] yo' kin take an' yo' kin write a pusson name frontwards an' den yo' kin write it backwards. An' den yo' could take some salt an' put in dat an' yo' could keep dat pusson down by putting it under yo' feet.

FORWARDS AND BACKWARDS - WRITE NAME - PUT IT WITH SALT IN CLOTH AND WEAR IN SHOE

(What do you mean *under your feet*?)
Well, yo' see, jes' like my name David. Yo' write David Chislow, den yo' write backwards Chislow David.

[This is the normal writing backwards and not preceding margin title BACKWARDS.] See what yo' mean. Then yo' take some salt an' yo' put in dat, a little piece of cloth, an' yo'll fix dem. Make a little flat piece of cloth an' lay it right in yo' shoe, an' then yo' put on your shoe, an' yo' put your foot right on that an' keep me right down. [Charleston, S. Car., (?), 644:3.]

8572. Well, if it's so that yo' kin rightly do so, 'tween 'leven-thirty an' twelve a'clock at night, if it ain't no mo' den he...git dere names on a little piece of papah, git chure Luger.

GUN - GUNSHELL - SHOOTING

(1) SHOOT NAME OVER HOUSE BETWEEN SUNDOWN AND MIDNIGHT TO DRIVE AWAY PERSON WITHIN

(Get their names on this piece of paper, the people you want to make move out of that house?)
Yessuh, an' shoot ovah dat house. Don' shoot at de house, jes' shoot ovah de house at sundown. Dey'll leave dere. Dey gotta go.

[The word *Luger*, a German revolver, shows this rite does not concern a name being shot from a gun, but a name held on a stick in front of a Luger pointed over the house. A blank shell is surely used. A similar rite, a simulated shooting, will also be found elsewhere in *Hoodoo*.] [Sumter, S. Car., (1359), 2396:3.]

(2) GUNPOWDER - ON NAME WRITTEN ON PAPER BURN - REPEAT LORD'S PRAYER 9 MORNINGS

8573. If yo' wants them to come there, sign their name on plain paper. Then they'll put this gunpowder in there and light and burn it. That brings 'em back. And repeat de Lord's prayer 9 mornings.

(Do you burn that just for one morning or for nine mornings?)
Naw, yuh burn it fer just one time but juh have to say de prayers for nine mornings. [Norfolk, Va., (493), 431:5.]

8574. Well, yo' jes' take dat stuff out of a gunshell. Take dat stuff out of de gunshell to put a person - a person yo' don' like - put a person name in dere. Yo' stuff it back in dere an' go somewhere an' yo' shoot dat stuff. An' dey tell me, yo' gotta shoot in de direction dis person live at, an' dey say dat will drive him away from home. Dat will run a man too. [Fayetteville, N. Car., (1396), 2513:3.]

(3) SHOOT IN DIRECTION VICTIM LIVES HIS NAME IN THE GUNSHELL

8575. Ah heard that you could put sugar on the stove nine mawnin's an' after nine mawnin's, yo' write his name on a piece of paper an' stick it in de keyhole.
(In the keyhole?)

Yes, an' call 'im.
(Well, what do you do with this sugar on the stove?)
Burn dat nine mawnin's, dat's all.
(Just one of his shoes?)
No, sugar, SUGAR.
(Oh, sugar. You burn sugar for nine mornings. And after that you write this name on this paper and put it in the keyhole.)

KEYHOLE - HANG OVER - HIS NAME ON PAPER FOLDED TO YOU - AND CALL HIM AFTER BURNING SUGAR ON STOVE 9 MORNINGS

Jes' write his name over it an' fold it to yo', an' hang it right over de keyhole.
[Don't tell me the man is coming back through the keyhole! His spirit rather. The keyhole is the entrance for witches.]
(And you call his name?)
An' yo' call 'is name.
(Just once?)
Just as many times as yo' wanta.
(And he will come back.)
Yeah. [Newport News, Va., (481), 503:8.]

8576. Take yo' a thread string an' put chew nine knots in it an', as ah would say, use a cat an' a dog, an' yo' git some hair from de back of dere neck, an'

KNOTS 9 IN THREAD - PERSON'S NAME - CAT AND DOG HAIR BURIED IN BUNDLE AT DOOR - TO KEEP PERSON AWAY

jes' make a bundle of it, yo' know, altogether an' put chew nine knots in de thread an' bury it right in dat do' there. An' yo'll nevah come inside chere. Yo'll always pass by, yo' wouldn't nevah have no visitors to stop heah.
(That's to keep somebody from coming in or to make them leave the house?)
Dat's if yo' heah, yo'll leave heah an' yo' won't nevah come back heah; or if it's anybody yo' don't want tuh come in heah, yo' do dat an' dey won't come in heah. But yo' should have dey name, de person name in that.
(Now you tie the nine knots in the thread after you have wrapped it in this bundle?)
[That was not a sensible thing to say, even though informant's words about the knots are ambigious.]
Yeah, yo' tie nine knots in de thread an' put it in de bundle wit de hair of de dog an' de cat. [Brunswick, Ga., (1189), 2007:4.]

8577. Yo' could take a silk stockin' dat anybody's used an' had dey sweat on it, an' go tuh de fo'k of de road at twelve a'clock at night an' bury it. Yo'll take a brand-new pocket han'ke'ch'ef, any kin' dat a person is got dat sweat on,

KNOTS 9 - IN NEW SILK STOCKING OR HANDKERCHIEF
SWEAT IN EITHER - NAME IN 9 TIMES - BURY 12 M
AT FORK OF ROAD - NEW HANDKERCHIEF WITH OR WITHOUT
SWEAT - TIE 9 TIMES - NAME ON SEPARATE PIECE OF
PAPER IN EACH KNOT - GOOD TIE TO YOU - FOR HARM
AWAY FROM YOU - BURY AT FORK OF ROAD AT 12 M

an' yo' kin put dere name down wit it an' tie it up nine times, an' bury it right at de fo'k of dat road at de hours of twelve a'clock at night.
(What will that do?)
Whut dat do? Well, dat's if yo' wants tuh do a person harm. Yo' see, dat's whut dere sweat take, anything dat have been used. But chew kin git de new pocket han'ke'ch'ef, an' dey don' have tuh use it, an' git dere name an' yo' kin do 'em harm.
(You tie that handkerchief nine times.)
Yo' tie it nine times lak dis. Say fo' instance if dis is de han'ke'ch'ef.

Well, if yo' wanta do anythin' an' yo' wanta do anybody harm, yo' don' bring it to yo', yo' bring it from yo'. See, an' evah time yo' tie it, lak yo' take de end of de pocket han'ke'ch'ef an' yo' tie it once. Yo' have dat one piece of papah dere wit de names on dere. Yo' take an' put anothah piece 'cross dat an' yo' tie it ag'in, until yo' make dem nine. Git de han'ke'ch'ef big enough dat chew kin make dem nine knots. An' yo' buries hit. Nine pieces of papah wit de name on it.

(The name of the person on each piece of paper written once.)

See, until yo' put nine pieces of papah, an' each piece of papah wit de knot. An' yo' bury it. [Algiers, La., (1577), 2901:5.]

8578. [The lamp rites of this margin title once belonged to the New Orleans area of influence; itself and across the Mississippi River in Algiers, Mobile, Vicksburg, and Memphis. Whether these beliefs collected more than a generation ago are still popular, I do not know at the moment - June 12, 1974. Fashions in magic and witchcraft are constantly changing.]

LAMP RITES WITH NAMES

(1) BACKWARDS - FIRST NAME LAST AND LAST NAME FIRST WRITE HIS NAME 9 TIMES - HER NAME OVER HIS BACKWARDS 9 TIMES - PUT PAPER IN COAL OIL OF LAMP BOWL - LIGHT WICK - BURNING TIME VARIES

(What about that?)

Well, that's like - the same as that is, but yo' is separated because yo' got another wife and she [the first wife or woman] loves yo' an' she wants yo' back. An' she write your name [nine times] - her name nine times backwards, an' yours nine times forwards on top of yours [*see later* explanation]. Well, yo' see, then she takes that and she folds it to her an' puts it in a lamp an' burns it. That cause zhoo to come back.

(What will she write first nine times, her name or his name?)

She writes your name first.

(The man's name first?)

First.

(Then - the woman writes her name then?)

On top of yours.

(Which one does she write forwards and backwards?)

WRITE BOTH OF 'EM BACKWARDS.

(Both of them backwards.) [New Orleans, La., (791), 1103:3.]

8579. I don't know about de candles, but ah do know of people burning lamps. Say, now, that chure in New York, I want you to come back. I get me a piece of dis paper that yo' make lamp shades with.

(2) BLOOD FROM FINGER - NAME IN - ON PARCHMENT AT 6 IN MORNING OR EVENING - SAY *I WANT CHEW TO RETURN AS SOON AS POSSIBLE* - ROLL UP PAPER PUT IN LAMP BOWL WITH COAL OIL - SET BEHIND BED OR IN SECRET PLACE - LIGHT - HE RETURNS BEFORE OIL BURNS OUT OR WILL SEND A MESSAGE

(Parchment, sort of?)

Ah get a piece of parchment paper and cut it, cut a strip about an inch and a half. And I hold mah finger right tight like that and puncture it, so a drop of blood will come out. An' I take my inkpen and I write chure name. Either at six a'clock in de mawnin' or six 'clock at night, I write chure name on dere. An' [I] says, "I want chew to return as soon as possible," an' I roll that up an' I stick it down in de lamp, an' I set dat lamp.

(Right inside of the lamp?)

[Paper with name is in the lamp bowl with the coal oil.]

An' I set that lamp behind de bed, or any place in a secret closet and I burn dat lamp. An' before de oil is burnt out of that lamp, that person returns or yo' will get some very good message from them.

(Do you burn that lamp at any particular time or anything of that sort?)

Well, yo' set it either at six or twelve, an' yo' let it continually burn until that oil is all gone.

(It keeps burning all night long?)

All night an' all day, continually to burn, but yo' keep it in a secret place yo' understand, because naturally people wanta know what yo' are doing. An' that's always generally kept a secret. [Mobile, Ala., (650), 843:4.]

8580. They tell me to take a piece of brown stuff - yo' see these brown paper bags - just likes yo' want somebody to come back to yo'. Take an' write yore name coming to you like this nine times.

(3) BROWN PAPER - WRITE NAME ON 9 TIMES - TO YOU
FOLD TO YOU - PUT IN LAMP - BURN UNTIL HE COMES
AT SAME TIME - PUT NAME IN BOTTLE WITH GIN
KEEP LAMP AND BOTTLE HIDDEN - AS OFTEN AS YOU
THINK OF IT - SAY *PLEASE COME BACK TO ME*

(Coming to you like this. How do you mean, coming to you? You mean, writing toward me?)

Uh huh.

(Do you write it toward you that way?)

Uh huh. Yes. Instead of writing from you [demonstrates] like that, write to you like this.

(I see, sort of writing backwards.)

Uh huh.

(You write it nine times?)

Uh huh.

(What'll that do?)

You take and fold that to you, you don't fold it from you, and you put that in a lamp. And you keep that lamp burning with that in it until he come back, or she. And then you take and do the same thing with a bottle with gin in it. You put that gin in a corner and you puts some nutmeg in it and you say, whenever you think about the party, you say, "Let" - call the name and say, "Please come back to me." Well, I have never tried that.

(You put this gin - in the gin bottle with some gin in it?)

And in the lamp too.

(You put gin in the lamp?)

No! No!

(Just the name in the lamp?)

Uh huh.

(But if you want to, all you need to do is put it in the gin bottle?)

YO' HAVE TO PUT IT IN THE GIN BOTTLE AN' IN DE LAMP TOO.

(Oh, both those?)

Yes, sir. An' yo' have to keep that lamp where people can't get because they'll be suspicious.

(Do you put any gin in the bottle?)

Yes, sir. Gin and that piece of paper with de name on it, just like in de lamp.

(Let it soak in the gin?)

Just let it stay in there. An' every time yo' think about those parties, yo' look at it an' say, "Ah," just like if yo' are near them, say, "Please come back to me."

(You use both the lamp and the bottle together.)
Yeah. [New Orleans, La., (791), 1104:2.]
8581. (How do you do that?)
Well, yo' write that down nine times on a piece of brown paper an' yo' fold it. Always fold it to yo'. Bring it to yo'. Make a wish every time yo' fold it. Wish that. An' put that in a lamp an' burn it.

(4) BROWN PAPER - NAME ON 9 TIMES - FOLD TO YOU - WISH ON EACH FOLD - PUT IN LAMP AND BURN - IF THIS TOO SLOW - BITE OFF BOTTOM OF PINK CANDLE - LIGHT NEW WICK - PUT NAMES UNDER CANDLE REVERSED

(Just burn the light in there?) Burn it, a low light all day. Never let it go out. And if yo' see it ain't workin' quick enough, then yo' take an' get yo' a candle. An' get yo' a pink candle an' bite de [bottom] end off it an' light it. An' put that - lay that [paper with names] down under it an' set that [candle] right on top like that.
(What do you mean bite the end off it?)
Just take it in your teeth and bite the [bottom] end off, that end what lights. Light it from de other end. Then take a knife an' cut down - make it, light it from de bottom.
(I see, turn the candle upside down.) [New Orleans, La., (824), 1194:3.]
8582. Sho', ah kin show yo' somepin dat make 'em come back. Yo' take nuthin but a brown papah an' write her name nine times. Wrap it up wit brown sugah, not dis regular sugah we git. Yo' git de brown undryed [old-fashioned crude] sugah an' yo' wrap it up in dat name, aftah yo' write it nine times an' den cross it once. Dat'll make ten. If yo' got 'lectric [lamp] yo'll have tuh git a [coal oil] lamp an' put dat name down in dat coal oil. Put it down in dere an' let de lamp burn. Let it burn fo' 24 hours an' in 48 hours she'll be back or tryin' tuh git in tech wit chew. If she don' be back, she'll try tuh git in tech wit chew. Yo' jes' take her name on dat brown sugah, bag papah, not no papah yo' buy. Jes' lak yo' got sompin wit brown papah. Write her name on it nine time an' den write yores once 'cross dere. Fold it up an' put it down in de lamp, an' let dat lamp burn 24 hours; an' if she don't be back in de 24 hours, she'll be tryin' tuh git in tech wit chew. [New Orleans, La., (1569), 2881:2.]

(5) BROWN PAPER - HE WRITES WOMAN'S NAME ON 9 TIMES - HIS NAME ONCE ACROSS HERS WRAPS WITH BROWN SUGAR - PUTS IN LAMP BURNS 24 HOURS - SHE RETURNS IN 48 HOURS

8583. [Before turning on my recording machine I had evidently asked how a murderer could be brought back to the scent of the crime. Informant, unable to answer my question directly, gave me a new version of the lamp rite, which must have started: *There are ways to bring a man back*:] but de law don't prefer that kind of way of getting a man. They put out a man-hunt at him. But like if his wife want him back, well all she would have to do is write his name on a *black piece of paper*, and put it under her lamp and burn that lamp for nine days. And each day that lamp is burning, if she burns that lamp twenty-four hours, when the oil goes out in that lamp, she puts more in it. And inside of nine days time he is going to come creeping around that house where she is, because that lamp and that nine writings on that paper, that brings him back to her. And then the law gets him,

(6) CARBON PAPER - CALLED *BLACK PAPER* BY INFORMANT SHE WRITES HIS NAME ON *INDELICON* [INDELIBLE] SIDE OF PAPER - 9 TIMES - BURNS IN HER LAMP 9 DAYS - REPLENISH OIL IF NECESSARY - BURN LAMP CONTINUOUSLY - HE WILL RETURN IN 9 DAYS

if he has killed somebody. Write his name nine times on a black piece of paper, like yo' take some of those form sheets of paper, yo' know, like de *indelican* part of it [carbon paper]. [New Orleans, La., (809), 1137:2.]

8584. They get yore handwritin' wit yore proper name signed to it. They will reverse it, see. They will take dat name what yo' signed to dat an' they will put it on de bottom of a wick in a lamp wit different colors. They won't take a plain lamp cause de party may visit they house an' they will see dat in there an' wants to know what for. Get a lamp wit a blue bottom, or yellow, or different colors, so it can't be seen through it - it won't be transparent no way yo' kin see it, see. An' they'll pin dat [handwriting] at de bottom of de wick, an' they'll burn it slow, slow, slow - continually. Dat's if yo' away from home. Dat will draw yo' back. Ah have saw it plenty of time, fellows dat's been off dataway an' had position, not no job, an' they would just give up at once an' go on back home - not doing a thing. Burn continually and slowly. An' as it burn, yo' understan', yore mind will refer back home an' finally yo' jest get on back home. [New Orleans, La., (879), 1446:7.]

(7) COLOR OF LAMP BOWL - ANY COLOR IF OPAQUE
TAKE YOUR HANDWRITING WITH SIGNED NAME
PIN ON BOTTOM OF WICK IN LAMP SO THAT
ANYONE SEEING LAMP CANNOT SEE INTO BOWL
KEEP BURNING SLOWLY - UNTIL MAN RETURNS

8585. Get her a - get his name, just like ah tole yo'. Write it nine times, write hern across it. Take her - an' then take it - she can put it into 'er lamp, if she can get her some lump sugar. An' she can take her nine lumps of dis lump sugah, an' get her a piece of lodestone, *conquering root* [*John de Conkah*], *conquering root powder*, cinnamon. Mix all dat togethah an' his name, an' put it down into 'er lamp, an' put de *necked* [naked = real] coal oil on it an' set it to burnin'. An' he will come back. [New Orleans, La., (826), 1207:1.]

(8) CROSS HER NAME ONCE OVER HIS NAME 9 TIMES
CINNAMON - *CONKAH ROOT POWDER* - LODESTONE
SUGAR 9 LUMPS - ALL INTO LAMP - OIL - BURN

8586. Yo' kin write a person's name on a piece of papah, jes' write it this way [one way] an' that way [the other way]. Cross it all up an' fold it to yo' an' put it down in de lamp. An' dey say it will draw 'im back to yo'. It will draw 'im. [The name is written 9 times, each name crossing the other making one "X" or form of a cross. This is another of the frequent *double-crossing* rites in hoodoo.] [Memphis, Tenn., (1529a), 2735:5.]

(9) CROSSING A PERSON'S NAME - ONE OVER OTHER
9 TIMES - FOLD PAPER TO YOU - PUT IN LAMP

8587. Uncork [untwist or unscrew] de light [wick holder of lamp] an' put chure name in it [the oil] an' call de evil spirit; lak if yo' know somebody who died, who lived an' died bad. Yo' call 'em an' dey come to yo'. An' yo' bury dat box [snuffbox] right where dey [evil spirit] buried. An' in a length of time, who yo' put dere name in it, dey goin' down. [Very small snuffbox was used in those days - *see* many places in *Hoodoo*.] [New Orleans, La., (1558), 2838:9.]

(10) DEAD - CALL SPIRIT OF PERSON WHO DIED BAD
AFTER YOU LAY VICTIM'S NAME IN LAMP - THEN
BURY NAME IN SNUFFBOX IN SPIRIT'S GRAVE

8588. Then if ah want this woman an' ah can't get to her, ah kin take mah name - 'er name first at de top, my name second at de bottom, her name third an'

my name fourth. See, ah ain't got to write it but four times. An' ah fold dat papah. Every time ah fold dat papah, ah fold it to me, an' ah leave it wit three corners, an' have all three of those corners turned to me. An' ah put dat in de lamp, an' ah lights dat lamp, an' ah'll burn dat lamp slowly. Ah turn dat lamp on at seven o'clock.

(11) FOLD INTO TRIANGLE:
9 TIMES HE WRITES NAMES - ON SQUARE PAPER
HERS FIRST - HIS SECOND BELOW - HERS - HIS
FOLD PAPER TO HIM ALONG DIAGONAL - TRIANGLE
PUT IN LAMP BOWL - BURN TO DRAW YOUR MIND
LIGHT 7 AM - BURN SLOWLY UNTIL 6 PM - DO NOT
BLOW OUT - PINCH OUT WICK WITH BOTH HANDS

(Seven o'clock in the morning or the evening?) Seven o'clock in de mawnin'. Ah burn dat lamp slowly till six in de evening. Den ah turn dat lamp down low. See, ah won't blow dis lamp out. Instead of me blowing de lamp out, ah ketch it an' pinch de wick of it. An' see every time ah pinch de wick of it, dat makes it burn on your mind. Dat burn yore name into mine an' my name into yours. Well, dat draws de mind of yo' to me, see. Dat drawin' yore mind.

(You pinch the wick out?)

Ah pinch de wick out.

(Out of where?)

Pinch it plumb out, pinch it till it goes out. See.

(I see.)

As long as it burn - pinching on dat wick [demonstrates] ah'll pinch dat lamp, pinch dat wick plumb out.

(You pinch it with both hands?)

Yassuh, wit both hands till ah pinch it out. [Vicksburg, Miss., (735), 1004:4.]

8589. Yo' can draw a man to yo'. Like a woman an' her husban' is broke up, an' another woman done cause 'em to break up, see. Well, jest like yo' take an' bury his sock, well yo' take an' write his name nine times an' put dat cinnamon, sugar an' *steel dust*, an' dat white rum, an' put it into a lamp. An' put dat lamp in de corner of her house. An' she knock fo' three times, every day see, fo' nine days, because he return dat ninth day. Dat sock belong wit it. Yo' know, yo' do dat wit it. Dat goes along wit dat. [New Orleans, La., (830), 1234:6.]

(12) KNOCK 3 TIMES - DAILY FOR 9 DAYS - WOMAN
DOES - TO BRING BACK MAN - AFER BURYING
HIS SOCK - AND WRITING HIS NAME 9 TIMES
IN LAMP WITH CINNAMON - *STEEL DUST* - SUGAR
WHITE RUM - LAMP IN CORNER OF HOUSE - AFTER
DOING ALL THIS - MAN WILL RETURN 9TH DAY

8590. If a man leaves home, leaves his wife and he wants - she wants him back. Well, she will take his name an' she will write it nine times backwards. See, she take his last name and bring that first. And de woman dat he is goin' wit, well, she'll write her name on top of his name, an' she'll get her some *he* lodestone.

(13) LODESTONE - *HE* NOT *SHE* LODESTONE - SHE
ATTACHES TO LAMP WICK - IN BOWL WITH
HIS NAMES 9 TIMES BACKWARDS - LAST NAME
FIRST - AND ON TOP OF HIS NAME SHE
WRITES NAME OF WOMAN HE'S GOING WITH
TURNS LAMP DOWN LOW AND BURNS ALL DAY

(*He* lodestone?)

He lodestone. See, they got two kinds. They got the *she* an' they got de *he*. Get de *he* lodestone an' yo' put it in a coal-oil lamp. An' yo' take an' attach it into dat wick. An' yo' keep dat lamp burnin' all day, but yo' turn dat lamp down low. An' yo' see yo' got

his name burning in dat *he* lodestone, an' dat draws him right back tuh yo'.

(And whose name - did you write that woman's name he is running around with, or the wife's name?)

No, yo' write de woman's name when he is runnin' wit an' his name.

(I see, that'll bring him back. Bring him back.) [New Orleans, La., (783), 1085:12.]

8591. Den if he's in Chicago, Detroit, or any place, sits down an' gits chew a clean sheet of papah, an' write his name nine times on dat piece of papah. An' aftah writin' it nine times, yo' walks tuh de do' an' yo' says de Lord's Prayer nine times. Takes an' lights yore lamp an' put it in dat lamp, an' 'bout one grain of sugah in dere. Yo' know whut ah mean, not a grain but nearly 'bout a half a teaspoonful, into dat lamp wit dat coal oil in it. Light dat lamp an' turn it down real low, an' burn dat fo' nine days, nine days an' nights, an' wherevah he may be, he come dere. He cain't stay away. [Memphis, Tenn., (1537), 2775:3.]

(14) LORD'S PRAYER - SAY 9 TIMES AT DOOR AFTER SHE WRITES HIS NAME 9 TIMES ON CLEAN SHEET OF PAPER - PUT BOTH IN LAMP BOWL - LIGHT - HE RETURNS

8592. A light, a light - she take this lamp an' she write your [a man's] name nine times, an' she take: de *steel dust*, dat's to draw; lodestone, dat draws; put it in dis lamp. She takes his name an' she pins it on de wick.

(On the wick of the lamp?)

Yes. After she write his name nine times, she write hers on top of his name. Always she'd be on de top

(I see.)

Pin that on the wick an' set this light. When she decided to set this light....

[I interrupt.]

(She lights the light?)

[I want to know, does *set* mean *light* the lamp.]

She puts that name on there and she puts lodestone and *steel dust* over it right in the bottom of this light, some sugar. [To *set this light* means to prepare the lamp.] And she lights this light and whilst lighting it she - she light it and make the Lord's Prayer. An' say, "*In de Name of de Father, Son an' Holy Ghost*, I want this man back to me," an' light it an' leave it lighted. Don't let it go out an' he'll come back. [New Orleans, La., (798), 1115:10.]

(15) LORD'S PRAYER AND *IN 3 HOLY NAMES* "I WANT THIS MAN BACK TO ME" ARE SAID BY WOMAN LIGHTING LAMP - AFTER IT HAS BEEN PREPARED BY WRITING HIS NAME 9 TIMES AND PINNING IT TO WICK WITH SUGAR - LODESTONE - *STEEL DUST* KEEP LAMP LIGHTED UNTIL HE RETURNS

8593. Git nine matches an' yo' put 'em in a lamp wit coal oil an' yo' write de name of de person yo' workin' 'em on nine times, an' yo' burn dat. Dat's fo' peace.

(You put these matches right in the oil?)

In de oil, an' yo' write de name nine times on a piece of new tablet dat nevah been used, an' yo' fold it to yo' nine times an' yo' drop it down in dere, an' yo' fill dat lamp fulla oil, fresh oil. An' yo' burn it nine times. Jes' let it burn low. Yo' blow it out

(16) MATCHES 9 IN LAMP BOWL - WITH NAME 9 TIMES ON SHEET FROM A NEW TABLET FOLD TO YOU 9 TIMES - DROP IN LAMP BOWL FILL LAMP WITH FRESH [NEW] COAL OIL BURN LAMP 1 TIME EACH DAY 9 DAYS LIGHT AT 9 AM - BURN LOW - OUT AT 12 N 3 HOURS EACH DAY - PEACE AFTER 9 DAYS

an' light it. Let it burn three hours at de time each day. Light it at nine a'clock an' let it burn three hours, at nine a'clock in de mawnin', an' burn it three hours. Den yo' put it out. Den yo' burn it ag'in de next mawnin' fo' [from] nine. Well, dat's peace. In nine days peace is in yore home.

(How long did you say you burn that?)

Fo' nine days. [Memphis, Tenn., (1549), 2816:10.]

8594. Yo' take a brand-new lamp - EVERYBODY DON'T SAY DE SAME THING. Everybody don't take no lamp; dey burn de candles, yo' see. Get a brand-new lamp. Yo' take a piece of white paper whut ain't go no lines on it, pure white paper without any lines. Yo' writes it with ink. Yo' write de persons name - initials - what yo' wanta come back to yo' nine times. See, yo' cross it though. Write yore name three times, see.

(17) NEW LAMP - NEW KEROSENE - WHITE UNRULED PAPER - WRITE PERSON'S INITIALS 9 TIMES CROSS THEM 3 TIMES WITH YOUR NAME - ALL IN INK - ROLL PAPER TO YOU - WISH - COME ON 9TH DAY - TURN NAMES FACE DOWN - PUT IN OIL - WHEN HE COMES BACK ON 9TH DAY PINCH OUT WICK - "IN THE 3 HOLY NAMES"

(Do you cross that?)

Yo' cross on dere name. Don't write yore name but three time, but write dere name nine. Clean dat lamp of de oil yo' know. Be sure yo' never burned any of dat kerosene - get it, yo' know, for whatevah amount yo' wanta burn. An' yo' put dat in dere. Before yo' put de oil in dere, take de papah an' roll it tuh yo' - see.

(You roll this paper to you.)

Yes, an' den make a wish dat in so many days yo' want 'im to show up, in nine days. De tenth day he ain't comin'. He come on dat ninth day. Well, yo' kin put in dere, a woman's name, depending on de way yo' want dem to come. Yo' put dat down in dere an' turn yore bottom upwards - turn de name down bottoms.

(Turn the names down inside of this lamp.)

All right, den yo' fill it up, but don't let it get without oil in nine days.

(You must burn it right along for nine straight days.)

When he come on dat ninth day, yo' go in dere - don't blow yore lamp out, yo' pinch it out, when he done come.

(You pinch it out with saliva.)

An' dat de way yo' kin get 'im back an' say: *In de Name of de Fathah, de Son an' de Holy Ghost.* Dem person ain't going to stay from yo' to save dere life. Don't care who dey are.

(Are you Roman Catholic?)

Ah's Roman Catholic an' ah believe it an' ah work by faith. [Mobile, Ala., (651) 849:1.]

8595. (Could you tell what to do if a man left home? What a woman could do to bring him back?) Take a piece of papah an' write 'is name on it nine times. Yo' write it dis way [demonstrates] comin' back to yo'.

(18) NEW LAMP - FILL WITH KEROSENE - WRITE HIS NAME 9 TIMES FANWISE TO YOU - KEEP LAMP IN DARK CORNER - CALL HIM TWICE DAILY - WHEN LIGHTING AT 6 AM - BURNING LOW UNTIL 12 N - THEN LIGHT AND CALL AT 6 PM AND BURN LOW UNTIL 12 M - MAKING WISHES - MAN RETURNS SECOND MORNING

(Sort of make it in a circle. Write it towards her?) [These names are written like the leaves of a fan, semicircular on the outside, all pointing to her.]

Yes, sir. An' then yo' take an' git chew a lamp. Have to buy a brand-new lamp an' fill it up with kerosene an' put this down in de glass [bowl of lamp]

an' put de lamp in a close dark corner, an' turn it very, very low an' call 'im. Yo' light it dis mornin' an' burn it. Call 'im dis mornin', light it at six 'clock an' call 'im an' let it burn till twelve. Yo' go an' make yore wish an' call 'im again at twelve. An' at night chew call 'im. He'll be dere before de next day.

(What time at night would you call him?)

Call 'im at twelve 'clock at night. He be dere before day. [Mobile, Ala., (671), 886:3.]

8596. If a man leaves home an' yo' want him to come back, yo' buy yo' a brand-new lamp, a wick an' a burner. An' yo' write dat man's name down dere nine times an' yo' sign de name of a very dear person to him, even though they're dead, his mother or father, de person yo' know he's more attached to than anybody else in de world. An' yo' put de name of dat person at de bottom, an' yo' put dat lamp in a place where nobody will see it. Of course yo' put this paper in de bottom of de lamp an' yo' fill it wit coal oil. Yo' buy a brand-new box of matches an' light dat lamp, an' sit in a place an' let dat lamp burn. Jis' turn it down low so it can burn very slowly, consume de oil slowly, an' when dat lamp is completely dry dat person should be walking in de door. Makes no difference where he's gone. If he's too far to come to yo' at dat time, yo'll receive a message dat he is comin'. [Informant probably forgot to add that new oil should be used.] [Memphis, Tenn., (973), 1575:3.]

(19) NEW LAMP - WICK - BURNER - MAN'S NAME 9 TIMES WRITE - SIGN NAME OF PERSON MOST DEAR TO HIM THOUGH DEAD - THIS PAPER PUT IN LAMP BOWL - FILL WITH OIL BUY NEW BOX OF MATCHES - LIGHT LAMP TURN LOW - *WHEN...LAMP...DRY THAT PERSON SHOULD BE WALKING IN THE DOOR*

8597. (That is the first way. Now what is the second way?)

Well, de second way is, ah put his name, write his name nine times in a lamp, an' burn de lamp from nine tuh twenty-one days; an' if he in town he'll come in three, an' if he outa town he bound tuh come in twenty-one. See, yo' write his name nine times. Put his name in a lettah or piece of papah. Put it in de lamp an' turn de lamp down an' fill it up fulla coal oil. Turn it down low an' set it some place an' burn it fo' nine tuh twenty-one days. An' if he mad wit me, when he git dere, tuh make him pleased, ah put sugah in dere an' fold de papah tuh me. [Memphis, Tenn., (947), 1526:3.]

(20) 9-21 DAYS BURN LOW IN LAMP WITH SUGAR HIS NAME 9 TIMES - FOLDED TO YOU IF IN TOWN HE WILL RETURN IN 3 DAYS IF NOT - IN 21 DAYS - REPLENISH OIL

8598. Ah heard dat dey kin take yore name an' put it in a lamp an' burn it fo' a length of time, fo' about nine days or nine weeks, an' keep yo' home or either run yo' away.

(It all depends upon what you wish?)

Yes.

Dey put it in some honey an' put it down in de lamp an' set [light] de lamp on it an' he'll stay home.

(21) 9 DAYS OR 9 WEEKS - NAME IN LAMP - HONEY

(That is to make him stay home?)

It draw his 'tenshun home an' he stay home, an' sweeten his mind. [New Orleans, La., (1558), 2835:4.]

8599. An' then lak yo' wanta make a man come back home, lak he's gone an' yo' wanta make him come back home, yo' write his name nine times on a piece of writin'

papah, tablet papah with lines on it, an' write chure name ovah it nine times. Fold it up a little an' put it in a lamp with oil in it an' burn it all de time. That'll make him come back home.

(22) 9 TIMES SHE WRITES HIS NAME - THEN HERS OVER THEM - BURNS IN HER LAMP

(You mean, you write this name nine times like that and you write yours right on top of it.)

Right ovah it nine times. That'll make him come back home. [Memphis, Tenn., (1522), 2690:7.]

8600. Dat supposed tuh be jis' as fur as he kin go. She supposed to be drawing back tuh him by - remembah how ah tole yo' tuh write those names. Write those name, 18 names.

(23) 9 NAMES ONE WAY - 9 THE OPPOSITE - 18 NAMES FOLD TO YOU - WRAP ABOUT WICK - BURN IN DARK CORNER CONTINUOUSLY 9 DAYS - BRINGS HIM BACK

(Nine one way and nine the other.)

Den yo' take this papah that chew write 'em on in this case an' fold the papah to yo', fold it very small. Yo' take jis' a ordinary lamp dat burns kerosene an' yo' wrap this papah around de wick. An' yo' pin de papah to de wick an' yo' put it back down in a full lamp. An' yo' set it in a da'k corner an' burn it, jis' constantly burn it. When it - don't even let it go out fo' tuh [put] mo' kerosene in there - fo' nine days. Then dat draws a person back. [Memphis, Tenn., (915), 1483:2.]

8601. Well, mah experience. A stepdaughter of mah husband's, her an' her husband had got on a fuss an' he was workin' on de river-front. She used tuh often come to mah house for me to go off down there to look for him. He wouldn't come without her. So we goes over on Menassas Street by one of de river-front foremans an' we ast 'im where - a river-front foremen, dat one of de men was overseeing of de work. So we goes by one of the foreman's house an' we ast 'im where was Billikin - dey called him fo' a nickname. So he tole us where he was. He ast us, says, "Whut's de mattah wit chew an' him now?" She said, "He jest walked off an' he left me." He says, "Now ah wanta tell yo' what ah want chew to do." He suggested a plan to her. "Yo' go back an' git chew a writin' tablet an' yo' write his name nine times."

(24) 9 NAMES ONE WAY - 9 OVER OPPOSITE WAY ON 9 LINES FROM RULED TABLET - FOLD TO YOU 9 TIMES - PIN TO END OF LAMPWICK WRITE ON PAPER NUMBER OF DAYS HE HAS TO RETURN HOME - PUT IN OIL - LIGHT

(Was this a colored foreman?)

Dis was de colored foreman. He says, "Now if yo' wanta bring 'im back," he say, "yo' take an' write his name nine times on a piece of papah." He says, "Tear it [the ruled sheet] with nine lines." Say, "Yo' write his name nine times on that paper. Then yo' turn de papah an' write chure name nine times across his." Says, "Yo' take dat papah an' fold it nine times 'wards yo'. Yo' take yore pin an' pin this note dat chew have wrote onto de end of a lampwick, de lamp dat chew burn in yore room." An' says, "Number", says, "if yo' want 'im to come back in three days, four days." Says, "Yo' put dat number on de outside of dat papah, after it's been refolded an' pinned to de lamp. Den yo' put dat wick back in de lamp an' fill it wit kerosene oil, an' light it an' set it on yore dresser." He say, "he'll come back home."

So we tried it an' he did an' he's back there yet an' hasn't gone back. [Mobile, Ala., (693), 932:1.]

8602. Ah tole yo' yo' could wirte de person's name or yo' could eithah use a

picture of this person, and you plaster this on this parchment paper. You write de name down under that.

(25) PARCHMENT PAPER / NAME ON / BURN IN LAMP

(You write the name on the parchment paper and then you put the picture down on top of that?)

Dat's right, yo' can sew it down or plaster it down so it will be combined together.

(Face down or up.)

Face it inside next to de lamp, yo' see. Don't have it outside. Then yo' light that lamp if this person is away an' YO' SET THAT IN THE CLOSET SOME PLACE AN' SET IT BURNING. See, where no one will suspicion. An' they will continue to be worried, their mind will be towards yo'. Well, they will eventually come. They are supposed tuh come in de course of nine days. [Mobile, Ala., (Mrs. Brady repeating), 966:1.]

8603. Putting their name on that parchment paper, putting it down in the bottom of the lamp, burning the lamp slowly, and I'll guarantee yo' in de future he'll come back. [New Orleans, La., (879), 1449:8.]

8604. If yore man is gone away from yo' an' if he don't come back fast enough, jis' write his name 9 times an' yore [9 times] on top, an' keep dat lamp burnin' low, [name] in oil. Put a piece of red flannin [flannel] on top of it, yo' know, tuh keep anybody from seeing de papah, an' burn it *continue* an' he'll come back in nine days. [New Orleans, La., (814), 1147:7.]

(26) RED FLANNEL - TO WICK IN CLEAR GLASS BOWL / HIDES HIS NAME - 9 TIMES - HERS 9 OVER IT

8605. Now wit chure hair, lak if yo' an' yore ole man's tuhgethah an' if some woman is tryin' tuh bust yo' up from 'im, yo' kin take some of his hair an' put it in a lamp. An' yo' kin write this woman's name an' his name on a piece of papah an' fold it tuh yo', an' put it in dat lamp an' burn it fo' nine mawnin's. An' aftah de ninth mawnin', yo' know, put de lamp out. An' den yo' 'noint chure room wit oil of [*verbena* probably]. *Hearts Cologne*, an' scrub roun' yore flo' wit some urinate, sugah an' a li'le cinnamon. An' dat breaks dat [affair] up.

(27) SCRUBBING RITE - ENDS LAMP BURNING ONE TO BREAK UP YOUR MAN AND ANOTHER WOMAN / PUT IN LAMP - HER NAME - HIS ACROSS / SOME OF HIS HAIR - BURN 9 MORNINGS / AFTER 9 DAYS - ANOINT HOUSE WITH OIL / OF VERBENA[?] AND *HEARTS COLOGNE* / SCRUB WITH CINNAMON - SUGAR - URINE

(You put his hair in this lamp?)

Yo' put his hair in de lamp an' yo' write dis woman's name who he's goin' with. Write her name crossways [this is *crossing* them up] an' bring his'n - yo' know write hers down first an' den bring his'n cross. An' yo' put it in a lamp an' burn off it fo' nine mawnin's. [A great many scrubbing rites are scattered through *Hoodoo*. That oil, instead of *verbena*, could be a word I eventually discovered was oil of Bergamot, this last word appearing in a variety of forms: *bergamine*, *Essense* instead of *oil* might have helped the decipherment.] [Memphis, Tenn., (1527), 2725:1.]

8606. If yo' wants a job - an' yo' wants a job an' yo' make de boss give yo' a job. Well, yo' get his name, see, an' yo' write his name seven times. An' yo' put his name in de lamp, right on [or *in*?] the lamp an' yo' burn his name. An' yo' visit his job after that. Yo' can be standing up there, he going to call yo'. An' he going to hire yo'.

(28) 7 TIMES - WRITE NAME OF BOSS / FOR JOB - BURN ON OR IN LAMP

Take a papah an' write his name seven times, yo' see, an' put it in de lamp

and let it burn. [Burning *on lamp* would mean holding the slip of paper over top of lamp chimney until it ignited, then letting it burn out in a pan or shovel.] [New Orleans, La., (823), 1195:5.]

8607. Well, she'd take an' write his name down in nine times an' write hŭz [hers] down nine. Well, then she take an' put dat in a little bottle of sweeten [sweetened] water, sugar. She'll sweeten de watah an' then let it set fer nine days. Then, if he [is] not back in nine days, well she could take that same paper out of dere [the bottle] and put it in de lamp, an' let de wēk [wick] - set it right over de wek [but in the coal oil]. Let de wek burn fer nine days over it [the paper with names is under the wick]. He's bound to come back, cuz after it happens more than once that ah know of. [New Orleans, La., (801), 1117:2.]

(29) SWEETENED WATER - BOTTLE OF - PUT IN
HIS NAME 9 TIMES AND HERS 9 TIMES
LET SET FOR 9 DAYS - IF HE IS NOT BACK
PUT SAME PAPER WITH NAMES IN LAMP
LIGHT - BURN - HE WILL RETURN IN 9 DAYS

8608. Well, yo' could take a person an' jis' put sugah, cinnamon an' *steel dust*, an' yo' put it in de lamp. An' write dere names fo' so many days, nine days or three days or anything, an' put some oil of cinnamon or oil of rose. They have those kinda oils. Den yo' put it in dere. Well, that's fo' tuh draw these people back to yo' ag'in. See, dey have tuh come back. [Algiers, La., (1594), 2997:14.]

(30) 3 DAYS OR 9 DAYS - TO RETURN IN - WRITE
WITH PERSON'S NAME - IN LAMP WITH
OIL OF CINNAMON AND OIL OF ROSE

8609. If a man got a wife an' she's away from him an' he wants tuh bring her to him, he gits cinnamon an' he gits sugah an' he git honey an' he puts it in dat lamp an' he'll write his individual name down nine times on a piece of papah straight one aftah de othah...[demonstrates]. (The first name first and the last name last.) Yassuh. An' then he'll write his name down across that with a indelible pencil, an' he takes dat papah...

(31) 3 TIMES FOLDS TO HIM - PAPER ON WHICH
HE WRITES HER NAME 9 TIMES - HIS OVER
9 TIMES - WRITTEN BACKWARDS - LAST
NAME FIRST - TIES PACKAGE WITH NO.8
BLACK THREAD - PUTS IN BOWL OF LAMP
WITH CINNAMON - HONEY - SUGAR - LIGHTS

[I interrupt.]

(How many times does he write his own name?)

His name nine times right cross hers. Den he takes dat papah an' he folds it three times towards him. An' he'll git him some No.8 black thread an' he wraps it roun' dat papah an' ties it up, an' put it in dat rag an' burn it [in the lamp]. An' that'll draw de individual to him. [Algiers, La., (1577), 2904:3.]

8610. If a person is 'cross de watah an' yo' want 'em an' if yo' got their picture, yo' take dat picture an' lay it on its face in yore bed undah yore sheets an' yo' sleep on dat. An' yo' take a piece of tablet papah an' write his name on it one time an' write chure'n on it twice. Fold it to yo'. An' then take it aftah yo' write dat name on it, den yo' take it an' put it in a lamp. An' put some oil in it enough tuh kiver it. An' burn it nine mawnin's, make yore wishes nine mawnin's, an' sleep on dat picture [9 nights]. If he's cross de watah, he's comin'. If he ain't sick or if he got money he goin' write chew. Yo' goin' heah from 'em some way or 'nothah. Yo' goin' heah, if he don't come.

(Now you write his name down on this piece of paper. Then where do you write your name?)

(32) 3 TIMES WRITE NAMES - HIS ONCE - HERS TWICE ACROSS HIS - FOLD TO YOU - PUT IN LAMP - OIL ENOUGH TO COVER - BURN 9 MORNINGS - WISH 9 MORNINGS - SLEEP ON HIS PHOTO 9 NIGHTS - THIS BRINGS BACK A MAN WHO HAS CROSSED WATER IF HE'S RUNNING OUT WITH A WOMAN WRITE HIS NAME ONLY - FOLD TO YOU TURN PAPER ROUND - FOLD TO YOU AGAIN MAKING 4 SQUARES OR OBLONGS - THIS PAPER NOT IN LAMP - OVER YOUR DOOR

On top of his, twice. Write it on top twice. De same thing, if he runnin' out an' yo' want him tuh stay at home. Yo' write his name on a piece of papah an' fold it to yo' this way [demonstrates] an' then back that way, an' put it up ovah de do' - up ovah yore do'. An' he ain't goin' - yo' cain't git him outa dat [house]. He's there. [I finally have a chance to describe her demonstration.] (You fold it toward you and then you double it?)

Dat's right, double it. [Memphis, Tenn., (1548), 2810:1.]

8611. *I wouldn't have to come back over this at all would I? Yo' know, there wouldn't be no hereafter* [*bad consequences for me*] *about it would there?*

(33) UPWARDS - FACE ALL NAMES IN LAMP BOWL 9 TIMES HIS NAME - HERS 9 TIMES ON TOP *HIS NAME...FIRST...LOOKING UP TOWARDS HER* [WERE BOTH LOOKING UP TO THE LIGHT?] BURN NIGHT AND DAY UNTIL HE RETURNS

(Oh! No! No! You just simply tell me as if you were talking to anybody on the street or to any of your friends.) [This is the latter part of the preliminary conversation I had with all informants as soon as they entered the interviewing room. These becoming-acquainted conversations varied in length and substance. UNFORTUNATELY IT NEVER OCCURRED TO ME YEARS AGO THAT ANYONE, EVEN MYSELF YEARS LATER, WOULD BE INTERESTED IN THESE PREPARATORY DETAILS. FORTUNATELY, HOWEVER A CONSIDERABLE AMOUNT OF MY CONVERSATIONAL METHODS HAVE BEEN PRESERVED IN THE INTERVIEWS THEMSELVES.

Well, ah tell yuh, ah have heard 'em say that they could write his name nine times, de husband's name. De wife could do dis. She could write his name nine times an' then she would write her name nine times across his, so that his name would be first and be lookin' up towards her. An' put it in de bottom of a lamp, oil-*boinin'* lamp, an' let this *boin* an' refill de lamp. Jes' put it in de bottom of a lamp under de wick an' as dat *boin* - let this *boin* night an' day, an' finally, they say, yo' know, dat he'll come home.

(Do you put that piece of paper in the lamp in any particular way?)

Yo' jes' drop it - let this writin' be up. De writin' must be up.

(Do you put the oil in the lamp before you put the note in or do you put the note in and then put the oil on top of it?)

[There is no answer and I did not continue for one that evidently would have been a guess or made no difference.] [Mobile, Ala., (664), 872:5.]

(34) WRAPS 9 TIMES - WITH WHITE THREAD A WOMAN DOES - AFTER WRITING HER NAME HIS ACROSS - AND ADDING TO PACKAGE SALT - SALTPETER - BLUESTONE - ALL IN LAMP 9 DAYS - BRINGS HIM HOME

8612. Yo' kin take a person's name, if yo' lovin' a man an' he don't cā' [care] fo' yo'. Yo' take yore name an' write it on a piece of papah first an' yo' write his name all 'cross on it, an' fold it up an' put salt, saltpeter, an' bluestone an' wrap it round nine times wit white thread an' go tuh yore lamp fo' nine days.

(What will that do?)

Dat will call 'im back an' make 'im come home. [Memphis, Tenn., (959),

1542:10.]

8613. Yo' git chew some honey an' some sugah, some brown sugah - gotta be brown sugah. An' yo' write dat person's name nine time, yore landlord name nine times, an' yo' puts it in a bottle. Put enough on it, in sugah, where it will ovahflow it, yo' see. An' stick it in de left corner of yore bed. See, lak yore bed's at de left way, yo' take it an' stick it right behin' dere where no one wouldn't see it. But don' put de bottle dis way [demonstrates] turn it upside down an' leave it stay dere. An' yo'll stay dere fo' a long time an' yo'll nevah worry about movin'. Nevah worry about money dat chew got. He'll nevah worry yo' about it. [Algiers, La., (1590), 2987:5.]

LANDLORD OR *RENTMAN*

(1) BOTTLE WITH HONEY AND BROWN SUGAR
LANDLORD'S NAME WRITTEN 9 TIMES
STICK UPSIDE DOWN - LEFT CORNER OF BED

8614. De landlord - just like as if de landlord say he didn't want yo' to move, just say he was dunnin' yo' about money, yo' didn't have it. Yo' take a piece of white paper.

[Long pause.]

(Yes.)

An' yo' put dat landlord's name down dis way nine times [demonstrates].

(One name right under the other?)

Yes, sir. De same name, just put it down nine times. Den yo' take dat papah dataway [demonstrates].

(2) CROSSES 3 - OR CROSSES 9 LANDLORD'S NAME 9 TIMES ON WHITE PAPER - ONE UNDER OTHER - TURN PAPER 90° - 3 NAMES ACROSS 9 MAKING 3 VERTICAL AND 9 HORIZONTAL CROSSES
KEEP NAMES UPSIDE DOWN UNDER A RUG

(Turn the paper around, yes.)

An' go through dere three times.

(With what, his name?)

His name.

(His name again, just his name again, three times. Altogether it's nine times.)

[Not 9 times but 3 times, informant corrects.]

Nine times thisaway an' three times thisaway [demonstrates].

(Making a cross, all right.)

Makin' a cross. An' just take dat an' put it undah a rug, or anythin' dat's in de house, where's [where it is] concealed. Just let it stay right dere.

(With the names down that way?)

De name's upside down like dat [demonstrates].

(I see.)

It's a chance dat he'll come dere an' collect next door an' pass yo' up. [New Orleans, La., (883), 1453:3.]

8615. Ah've heard dat chew kin take a person, like yo' might have somebody dat's always botherin' yo', de landlord or sompin jes' runnin' yo' down about de rent or sompin lak dat - dey jes' won't give yo' a opportunity or chance to pay dem. Chew jes' git his name an' write it down on a piece of fat-lighter bo'd jes' big enough to put 'is name on it, an' take it out in de woods an' tie it to a young sapling tree an' leave it out dere. It jes' turn from branch to branch. [The wind will do this.] Ah've heard dat dey will leave yo' alone, not bothah yo' so much.

(3) FAT-LIGHTER PINE BOARD
WRITE LANDLORD'S NAME ON
TIE TO SAPLING IN WOODS

(You just tie it onto that tree - that's all, on this piece of fatlighter

pine.)

Fatlighter pine bo'd. [Waycross, Ga., (1061), 1720:8.]

8616. If yore landlord comin' as ah tole yo', write his name - write chure name an' write his name first. Write chure name twice on top of his'n an' take yo' a bottle about dat tall [demonstrates] or eithah a Coca-Cola bottle. Now, dis is fo' de rent. An' take yo' teaspoonful of dat *lead sugah*. [For *lead sugar*, *see* end of rite.] An' aftah yo' write dat name, yo' fold it dat way [demonstrates] an' den fold it dat way. Den take an' set dat bottle on top of dat name. Yo' put dat *sugah* [*lead sugar*] on dere first. Den yo' set dat bottle on top of dat. Den in less - in nine days dat'll take effect. In nine days yore rentman come, yo' kin tell 'im, "Ah ain't got all yore money, today." "Well, all right, dat's all right." Well, de next time he come yo' tell 'im yo' ain't got none. Well, yo' see how it works.

(4) FOLD TO YOU 3 TIMES NAME OF *RENTMAN*
PUT *LEAD SUGAR* [SUGAR OF LEAD] ON
SET AN EMPTY BOTTLE ON THIS PAPER

(How do you fold that paper, now? Show me again?)

Jes' fold it lak dis [demonstrates].

(You fold it to you once.)

Yes, fold it to yo' dat way an' den yo' turn to de othah side an' den yo' fold it ag'in [demonstrates].

(Fold it to you again.)

Den yo' fold it back dis way [demonstrates] jes' enough fo' de bottle tuh sit on dat.

[Here I turn off recording machine but turn it on again pick up the additional information.]

(You put the bottle and everything under the steps?)

Everythin' undah de steps. Yo' gotta put dat undah dere at night or sometime when dere ain't nobody around. [Since I did not ask for the identity of *lead sugar*, I must have assumed that it was *sugar of lead* or *lead acetate*, formerly used in dyeing and calico printing, a poison with a sweet, astringent, and metallic taste. PUTTING A BITTER-SWEET POISON ON THE RENT COLLECTOR'S OR LANDLORD'S NAME I CAN UNDERSTAND, BUT WHY STAND AN EMPTY BOTTLE ON BOTH? COULD THE EMPTY BOTTLE BE A THREAT TO BOTTLE HIM UP NEXT TIME AND KILL HIM?] [Memphis, Tenn., (1548), 2812:3.]

(5) 9 TIMES CALL LANDLORD'S NAME
9 TIMES WRITE - PUT OVER DOOR

8617. Yo' kin meet dat lan'lord. Yo' go tuh dat lan'lord an' yo' write his name nine times, call 'is name, an' write it nine times, an' put it ovah de sill of yore do'. An' he cain't put chew out. [Algiers, La., (1593), 2994:9.]

8618. Ah take his name an' put it in some sugah, de landlord's name, an' put it in some sugah an' shake it fo' three days an' keep it in dere. Yo' understan'. An' den aftah dat name rots he cain't put chew out...

(6) SHAKE FOR 3 DAYS
LANDLORD'S NAME KEPT IN SUGAR

(You keep that name right in there, you leave it in the sugar?)

Till it rots.

(That's so the landlord can't move you out of the house.) [New Orleans, La., (1558), 2834:4.]

LAW AND POLICEMEN

(1) BACKWARDS 7 TIMES - WRITE LAW'S NAME
WEAR IN BOTTOM OF YOUR LEFT SHOE

8619. People from different places write me letters for different things. Now, ah'll tell yo' what yo' do for dat. Jes' like yo' go in a place of boot-

leggin' [you become a bootlegger] an' yo' don't want de police to bother yo', or de sheriff to bother yo'. Yo' find out his name, yo' understand. Yo' get his name an' yo' write his name seven times backwards. Yo' take dat name an' yo' place it in de bottom of yore shoe, yore left foot shoe. Just wear it right [in] yore shoe an' wear it continual in yore place [of business] yo' understand. He never will worry yo'. [New Orleans, La., (815), 1151:2.]

8620. Ef yo' worried about de law comin' round, yo' take yo' some sugah an' some - understan', an' a quart beer bottle an' yo' put one [of the two articles] at de front do' an' one at de back do'. If de law is botherin', take dem names an' write it [them] on a piece of papah nine times. Take jis' about a bottle of turpentine an' put it [names] in dere an' jis' throw it behin' 'em an' tell 'em *don't come back no mo'*. [Memphis, Tenn., (959), 1543:4.]

(2) BEER BOTTLE AND SUGAR - ONE AT BACK DOOR OTHER AT FRONT - 9 TIMES WRITE POLICEMAN'S NAME - PUT IN BOTTLE OF TURPENTINE THROW IT BEHIND HIM SAYING *NEVER RETURN*

8621. Yo' git chew half a pint of whiskey an' yo' git chew a tablespoon consitrated [concentrated] lye an' jis' lak de - git chew a plain piece of papah an' write three, jis' lak it wus de sargint, poleeceman [policeman] lak dat. Well, yo' write dat on dat piece of papah, but yo' don't have tuh shake dat up. Write dat on a piece of papah an' bury it at de lef' side of yore steps wit de bottle. Lak dese heah yore steps right chere [demonstrates]. Dis [jis'] dig a hole deep 'nuff tuh put hit down an' let de bottle stoppah stay up jis' 'nuff to covah it in dere. An' let de bottle stoppah stay up an' yo'll nevah be worried no mo'. An' den let 'er set right ovah dere whilst dey [talking to her]...

(3) BOTTLE - 3 NAMES OF POLICEMEN IN WITH WHISKEY AND CONCENTRATED LYE BURY ON LEFT SIDE OF STEPS

[I demonstrate.]

(As you are going into your house, this is your step. You bury it at the left-hand side of your steps?)

As yo're goin' into de house. [Memphis, Tenn., (957), 1537:1.]

8622. (Suppose I want to keep the law away from that bootlegging joint, what would I do? How would I keep the law away? Any particular way?)

Well, they have several different kind of way to keep de law away, if yo' want de law dat is on dis beat. Now, well, let's fix up - we want de law away. Of course, if we go to work an' work direct on de police on de force, dat wouldn't stop 'em from raidin'. Now, listen! Let's see what we going to do about stoppin' 'em raidin' in general. All right. Yo' going to get de chief of detectives, yo' goin' to get de chief of police, yo' goin' to get de captain's name, yo' goin' to get everybody dat's in authority over dat group, which, if they goin' to raid, dey'd have to go up to dese particular men before dey can make a raid. Do yo' get de idea?

(4) CIRCLE - DRAWN ON PARCHMENT PAPER WITH STRING - DIAMETER 12 INCHES - WRITE ROUND CENTER - 12 NAMES OF CHIEF OFFICERS [*SYMBOLS FOR ZODIAC - PROTECTS ALL YEAR*] ON EACH NAME PLACE SPECIAL HOODOO BEAN *DRESS* THIS WITH 7 DROPS OF *LUREEN OIL* [*SURELY THIS HOODOO OIL IS "LURING OIL!"*] [*BEANS AND DEAD ASSOCIATED FOR CENTURIES*] [*OFFICERS "DEAD" IN PRESENCE OF "HAND"*]

(I see.)

It got to come from dem. Well, we'll start wit dem. We are not concerned wit de ordinary man, dat is, de common ordinary police officer. We get de head

of 'em. Well, we take dat head in dere an' we are goin' to draw a round ring six inches from de centah - a round ring. We goin' to place all dose names in dat ring on parchment papah.

[No ordinary paper for the important police!]

(Six inches from the center - that is, the diameter will be twelve inches then?)

Yeah, just de same [demonstrates] if yo' say six inches from here [center of circle] an' yo' just hold it [a string] dere an' yo' go aroun' [draw the circle].

(The circle is twelve inches in diameter?)

Yeah, twelve inches in diameter.

(All right.)

Now, yo' going to take each one of dose officers - see, de twelve of 'em dat's in authority. [Informant is surely thinking of the 12 signs of the Zodiac rather than the 12 Apostles; the signs to protect place of business from police all year.] Yo' goin' to place 'em direct in dat center an' yo' goin' to sweeten 'em up. An' aftah yo' sweeten dem up.

(How do you sweeten them up?)

Well, yo' can takd dis *Lureen Oil* [surely *luring oil*, an oil to lure the police], dat *Oil of Lureen*, when it come for anything beneficial, all good things, this is to use for dat most particular purpose [beneficial to oneself]. Like yo' can use seven drops of dat *Oil of Lureen*, an' aftah yo' use it round in dere, why yo' goin' to take what yo' call a tappan[?] beans come from Central America.

(What kind of a bean?)

Dat's a bean come from....Central America, from Las....G....de capital of Las....

(What do you call those beans, what is the name of them?)

Santoine[?] beans.

(Santoine[?] beans and where do they come from?)

Central America.

(From where? You said some place in Central America?)

Well, sir, G....is the capital of Las....but dey bring 'em from G....to Las.... an' dat's de seaport.

(I see. All right.)

Now, why each one of dose names I done going to take pure white thread. It made kind of like wit four corners an' it grows in a bean [pod] an' dere may be twelve in one bean [pod], eight or ten, like dat. Yo' take it an' yo' sew it right in de center of dat name. Like my name would be Paul B. Dickson. Where the "D" at, yo' could write it twixt de "D" right in de center. An' whosomevah [whatever policeman] go back there [in your place of business, you complain to him] an' say, "Well, this is a quiet zone an' they *raisin' Sam* an' singing over there. Ah can't sleep at night. How yo' want me to work an' I'se lonesome an' all of that stuff." "Well, all right," [says the officer] "we'll take care of dat." An' before he [officer] gets out of there [your place of business], dat stuff [you prepared] got him.

(How do you do that? You sew one of these beans on each one of those names? Then what do you do with that parchment, then?)

On [a bean on] each one of dose name. Den yo' take dat parchment an' yo' just fold it in like that an' just take it ovah dere an' put it in [your] showcase. Just keep it anywhere. Then it has a tendency to - wheresomevah your funds at, yo' can keep it right in yore funds an' it has a tendency to draw funds.

(You mean, the money?)

Yeah.

(In your money box where you keep your money?)
Yeah.
(I see.) [New Orleans, La., (819), 1177:2.]

8623. Well, yo' see, jis' like a person asleep, they'll take this hair out de mold of yore hād. Dey put it in a bottle. After dey put it in a bottle, dey take a lemon. Dey squeeze dat lemon juice in dat bottle, an' take yore name. Yo' write dat name nine times an' put it in dat bottle, an' shake it up, an' set in de sunrise side of de worl'. Jis' as de sun goes [from sunrise to sunset], dey say yo' lose yore mind. [New Orleans, La., (803), 1120:6.]

LEMON AND NAMES

(1) BOTTLE: PUT IN HAIR FROM MOLD OF HEAD
JUICE OF LEMON - NAME 9 TIMES - SHAKE
SET SUNRISE SIDE OF WORLD - LOSE MIND

8624. Just like ah may have a friend. I could be a woman an' I'd have a friend, an' I wants to part from my friend. I'll take de lemon. I'll get me some beer. After I'd get de beer, I get me a candle. Well, I take de candle an' take de lemon an' bore a hole through de lemon. Put de lemon [candle] down in de candle [lemon]. Put dat beer down in de can. When I get the beer down in de can, an' start tuh burnin' my black candle, well, de woman couldn't stay dere ten days.

(2) CANDLE - BLACK - STANDING IN LEMON
IN CAN OF BEER - BURNED 10 DAYS
WITH HER NAME WRITTEN 9 TIMES
BACKWARDS - SEPARATES HER FROM MAN

[I now try to understand the preceding confusion.]
(Now wait a minute. Here's your can of beer. Now where's your lemon?)
Yo' see, I put my beer first.
(Yes.)
Put de note second.
(What note?)
De woman name.
(Well, you didn't tell me that before.)
Yes. Mark nine times backwards. After yo' mark it nine times backwards yo' put de note in dere. After yo' put de note in dere, yo' stick de candle down in dere, an' leave it down in dere fo' ten days, she can't stay wit yo' no more.
(What happened to the lemon?)
De lemon'll be right dere in de beer. Yo' see, like.
(I see. Now, wait a minute, let me untwist these things for you: Here's the can of beer. You put this woman's name in there. You take a lemon and you put this black candle in the lemon and put that lemon down in the beer, and then you light the candle. How long do you burn that candle?)
Yo' burn dat candle ten days.
(I see. Then what happens?)
De woman can't stay there no mo'.
(You just drive the woman away?)
Dat's to drive 'er away.
(Why do you use beer?)
De beer is down in de can.
(Well, why do you use the beer?)
Yo've gotta use so de lemon could have some kind of different juice to it. Dat de reason yo' use de beer. [New Orleans, La., (848), 1312:4.]

8625. Well, ah heard some people say dey kin take yore name an' put it in a lemon, ah' shet [shut] dat lemon up an' den dey go on an' bury. Dig a hole an' bury it. An' when dat lemon rots, yo'll rot.

(3) CROSSWAYS - WOMAN'S NAME WRITTEN 9 TIMES PUT IN LEMON - BURY - SHE ROTS WITH LEMON

(You just write the name once on a piece of paper?)
No, nine times. Write it crossways, an' bury it. When de lemon rot, chew'll rot. [Crossways here means: one over the other in the same direction; one under the other; one over the other in different directions but on same line; or written to form the letter "X".] [New Orleans, La., (1588), 2836:5.]

8626. What other way they say they can do?
(Yes.)
They can take your name and write it nine times and write the landlord's name nine times on top of your name. Then they takes a lemon, and they gets graveyard dust, Epsom salts, red pepper, black pepper, plain salt and takes a lemon and hulls it out and puts that name down in there and bury it in de ground de butt end up, an' when that name rots, that landlord will put yo' out.

(4) CROSSWAYS - PERSON'S NAME WRITTEN 9 TIMES LANDLORD'S NAME 9 TIMES OVER - WITH BLACK PEPPER - GRAVEYARD DIRT - RED PEPPER - SALT IN LEMON - BURY BUTT END UP - LANDLORD MOVES

(I see, the landlord will put me out?)
Yes. Yo' an' 'im fall out.
(Now, you say - you write my name nine times in a row, then you write the landlord's name?)
Across it.
(You turn it like that [I demonstrate] and cross it?)
Cross it.
(You cross it like that or just write over it?)
No, over it but cross it.
(Oh, you cross it. You turn the paper upside down and write across it?)
[Names are on same line but upside down.]
Yes.
(Well, why do you put his name on top of mine?)
To make him fall out wit yo'.
(Oh, I see.) [New Orleans, La., (826), 1205:1.]

8627. Yo' kin take an' break anybody up if it's a woman or a man, if yo' wants tuh break 'em up. Yo' take an' yo' write dere name down nine times wit indelible pencil, but chew make nine strips, an' as yo' put one strip - yo' put one strip straight an' yo' put one strip across. See, lak dat [demonstrates]. Yo' git chew some gunpowder, Epsom salts, some cayenne peppah an' some vinegar an' yo' puts dat in dat lemon. Yo' bo's [bores] a hole in de lemon an' yo' stick dat name down in dere an' po' all dat ingredient on top of it. But yo' have dem papahs crossed. Po' [pour] all dat ingredient on top of dat. When yo' po' it on top of dat, yo' git chew a cork stoppah an' yo' put it on dere. An' den yo' take dat piece of skin, de top skin, dat chew cuts back [end of lemon cut back as lid], an' yo' takes an' yo' sew it wit some black thread, an' yo' buries dat to de sunrise. Dat make confusion within de hour.

(5) CROSSED NAMES - EACH NAME ON 9 SEPARATE STRIPS OF PAPER - INDELIBLE PENCIL - PILE EACH OF 9 NAMES SO THAT IT CROSSES NAME BELOW AND ABOVE - MAKE LID TO LEMON - DIG HOLE IN PULP - INSERT CROSSED SLIPS - ADD CAYENNE PEPPER - EPSOM SALT - GUNPOWDER SALT - GUNPOWDER - VINEGAR - CORK UP - SEW LID BACK TO LEMON WITH BLACK THREAD - BURY TOWARDS SUNRISE - *CONFUSION WITHIN DE HOUR*

(Now, the name is written once on nine different strips of paper. The name is written like John Edwards, just as we would write our name?)

Yessuh.

(And you write this with just ordinary pencil?)

Yo' write dat wit indelible pencil. [Algiers, La., (1577), 2902:2.]

8628. A lemon is a sour thing, 'vided [provided] whut chew wanta do wit it. Yo' take dis lemon an' yo' take all de fillin' out of it, an' yo' fill it up fulla salt, table salt. An' yo' carry it to a crossroad an' den yo' call dis individual's name. If it's three or fo' [times] it makes no difference how many it is. Yo' call dere name de third time *In de Name of de Father, de Son an' de Holy Ghost.* An' den mention whut chew want tuh be done. An' den turn yore back on it an' GO ON BACK [HOME] AN' TRUST IN DE LORD. It'll be done.

(6) CROSSROAD - TAKE LEMON TO - AFTER PULP REMOVED AND EMPTY HULL FILLED WITH SALT THERE CALL VICTIM'S NAME - *IN 3 HOLY NAMES* AT THIRD CALLING - MENTION WORK TO BE DONE LEAVE LEMON THERE - TURN - DON'T LOOK BACK

(What do you do with that lemon out there at the crossroad?)

Yo' leave it dere, jes' leave it dere. Don't chew pick it up at all. [Memphis, Tenn., (1556), 2829:12.]

8629. My husband has - [suppose] my husband has this here woman and ah want to break 'em up. Ah take 'er name an' his name, ah'll put it in a lemon. Red brick - right in my alley, if I'm livin' in a alley, right up out of dat alley, ah'll get, ah'll pick up a brick. Ah will dig a hole, turn dem [in the] lemon down fo' nine mawnin'. Ah'll walks ovah it. Ah'll say, "Yo' son-of-a-bitch, ah'll keep yo' down." Ah'll walk, ah've got tuh do dat fo' nine mawnin', every mawnin', an' den he'll separate from 'er. When he separate from 'er, he'll say - he'll tell his friends, he say, "Yo' know one thing, ah been mistreatin' my wife, but somehow or anothah she must be - ah don't know what she doin' - she must be prayin' or going to church or somepin. Do yo' know ah ain't got no more feelin' fo' dat woman an' ah can't go wit nobody but just my wife." De reason why he can't go wit nobody but me because ah'm got 'im like dat. [New Orleans, La., (826a), 1209:1.]

(7) CURSE: I WANT TO BREAK UP MAN AND WOMAN PUT HER NAME AND HIS IN A LEMON - TAKE UP BRICK IN ALLEY - DIG HOLE - PUT LEMON IN RESTORE BRICK - WALK OVER 9 MORNINGS - SAY *YOU SON-OF-A-BITCH I'LL KEEP YOU DOWN*

8630. Yo' take some de entrails out [of the lemon] yo' know whatsomevah it [inside of lemon] is [called] an' yo' take a person name. Yo' could take it three times. Yo' could write it three times or else nine, de most is nine, but yo' could take it at three. An' yo' puts anyone yo' want. Heah's anothah separation. Dere plenty ways fo' separations, make 'em confuse an' angry wit anothah, tuh keep 'em apart.

(8) DRUNK: *HAVE TUH HAVE PLENTY LIKKAH IN YO'* TO SEPARATE - WRITE NAMES ONE OVER OTHER 3 OR 9 TIMES - PUT IN LEMON WITH RED PEPPER SALT - *STEEL DUST* - TOP ON - BURY - CURSE

Well, yo' put dis down in dere, put de name down in dere. Yo' don' have tuh take ink, yo' could put ink or else a pencil lak dat ink - yo' know, indelible or any kind. An' yo' do it zactly lak ah said wit dis othah one. Put nine time or three time wit one on top each othah. Den yo' take dis *steel dust* an' dis peppah, de same red peppah. RED PEPPAH IS REAL HELL. Well, yo' put dat red peppah an' salt an' all dat togethah, an' dis *steel dust* togethah, an' yo' take

it an' put it down in dat lemon, see. An' yo' take de top of de lemon whut chew cut off an' yo' pin it togethah, see. Hit don' have tuh be six feet of dirt where yo' could make a little hole about dat deep [demonstrates].

(About a foot deep.)

Yessuh. An' yo' put it down in dere an' yo' curse it. AN' YO' HAVE TUH BE DRUNK. Yo' have tuh git drunk, an' let de evil come up, yo' undahstan', an' curse it while puttin' it in. When yo' be puttin' de dirt on be cursin' it, yo' undahstan'. Any kinda ole dirty cursin' yo' wants tuh do.

(What will that do then?)

Well, dat's separation ag'in, dat's fightin'.

(While you are doing this, you have to be drunk to do it.)

Yo' have tuh be good an' - not say good an' drunk. WHUT AH MEAN, KNOWIN' WHUT CHURE DOIN'; BUT YO' HAVE TUH HAVE PLENTY LIKKER IN YO'. An' jis' curse it, yo' know, while puttin' it any place in de ground. [Algiers, La., (1594), 2996:1.]

8631. All right. Yo' take dere names an' git chew a aig [means *lemon*] an' write it [name] down nine times on some brown papah. An' yo' take dat an' yo' put some *steel dust* in it, yo' put some cayenne peppah, Epsom salts. Yo' take dat lemon an' yo' sew it up wit black thread, an' yo' bury it where dey have mud at towards de sunrise. Dat's tuh make 'em git out de house.

(9) EAST OR SUNRISE - IN MUD - BURY LEMON CONTAINING NAME 9 TIMES ON BROWN PAPER CAYENNE PEPPER - EPSOM SALT - *STEEL DUST* SEW UP LEMON WITH BLACK THREAD - TO MOVE

(You put this all in the lemon?)

Yassuh, all into a lemon. [Algiers, La., (1597), 3002:15.]

8632. (All right. Now, you are going to tell something else, now? All right, go ahead.)

Now, at that price, again, if yo' cannot break 'em, yo' get yo' three chicken eggs - three. Yo' write de names nine times on de chicken eggs, but let it be de *yard eggs* - fresh eggs. Yo' write dem [the man's name] nine times on that [informant demonstrates and I explain later]. Den yo' write her name nine times on de eggs, till yo' make it meet to de point of de eggs.

(10) EGGS 3 - OF CHICKEN - *YARD EGGS* - WRITE HIS NAME 9 TIMES CIRCLING LENGTH OF EGG WRITE HER NAME CIRCLING BREADTH OF EGG OVER HIS - GET BOTTLE OF FRENCH VINEGAR POUR OUT ENOUGH VINEGAR TO ADD TO BOTTLE 3 LEMONS EACH CUT INTO 4 PARTS - EGGS BROKEN - NAMES 9 TIMES EACH ON PAPER CROSSING - SEAL BOTTLE - ROLL TO YOU OVER RED PEPPER - 9 DAYS - THEY SEPARATE

(Now wait! You write - her name across his?)

Yes, sir, always across. Now, when yo' git through dat - yo' see, dat's de point of de egg [demonstrates]. Yo' write 'em just on de point of de egg until so far as yo' get.

(Right around the point of the egg.)

Right around de point. An' den at de othah point yo' do de same thing. Den yo' get yo' a bottle of dat french vinegar [wine, not apple, vinegar].

(French vinegar.)

Dat's de strongest vinegar they have. Den yo' get a dime of cayenne peppah. Den yo' get a - three lemons an' yo' cut dose lemons in four parts. De lemon....

(In four parts?)

In four parts. Den yo' take in de eggs [put eggs in bottle]. Den yo' take a piece of papah an' den yo' write dem nine times crossways like dat. See, an' den when yo' do dat, den yo' take a handful of de cayenne peppah an' set it right in de center - an' in de center of it. An' den yo' roll it to yuh. Den yo' makes yo' [a stopper] - yo' cuts, yo' gotta cut dis. An' when yo' get through it, den

yo' put it in de mouth of de bottle, an' den yo' seal it up. Now, I guarantee yo' dat dat'll cook dat egg. It will cook. An' in de ninth day it'll give yo' de satisfaction, dey'll fight until dey bloody one anothah or murder one anothah, an' quit an' nevah go back any more, 'cause ah have did it. Ah have seed [seen] it.

(You use these three eggs.)

Yard eggs.

(There's just one thing, one part of it that I don't understand about. Here're the eggs. Do you write the man's name [I demonstrate] around this way or this way? You write this way?)

[Informant demonstrates.]

(You write it the length of the egg, from the two ends [from one end to the other]. And that woman's is written around the fat, small round part [breadth] of the egg. And you keep writing it up and down until you cover the whole egg.)

The whole egg.

(I see. All right.) [New Orleans, La., (874), 1434:2.]

8633. If he be done left her, you mean?

(Yes.)

An' he living with another woman? Well, yo' take an' write his name down again, an' yo' get yo' some red peppah - yo' see, this cayenne red peppah. Well, yo' get yo' some red peppah an' yo' get yo' nine needles, brand-new needles what have never been used. An' yo' get yo' nine new pins. An' yo' stick all of dem needles an' dem pins in de wall cater-corner. An' yo' put it in dere, wit yo' know, hot peppah what yo' put on yore food [pepper sauce]. Yo' take de cayenne red peppah an' de hot peppah [sauce] an' de nine needles an' de nine pins [and the name - *see later*] an' yo' put dat in a lemon. An' yo' bury it anywhere in de back yard, see. An' dat will break dem two people up, an' make yo' an' him come back togethah again. I done seen dat did.

(11) HEART: FOLD IT LIKE A GREAT HEART COMING TO YOU - HIS NAME BACKWARDS 9 TIMES ON PAPER FOLDED TO YOU LIKE THIS - FOLDED INTO A TRIANGLE STANDING ON 1 POINT A SYMBOLIC HEART - WHICH WITH 9 NEW NEEDLES - 9 NEW PINS - CAYENNE PEPPER PEPPER SAUCE - ALL IN LEMON - BURIED

(Well, how did she write his name in the beginning?)

Write his name? Well, just like a person's first name, like somebody is named Andrew Edmund or any name like dat. Well, yo' see, yo' put [instead of putting] Andred Edmund, put Edmund Andrew. See, yo' put it backwards, till yo' write it nine times. An' den yo' FOLD IT LIKE A HEART, COMIN' TO YO', an' dat foldin' 'im to yo' all de time. An' yo' bury it in de backyard. An' yo' just leave it stay dere until it molds away. An' in about nine or ten day's time, his mind gets off of this othah woman an' gets back on yo', an' dat makes him leave 'er an' comes back to yo'.

(I see. You put this name and that other mixture?)

Yes, de pins an' de needles all togethah. [New Orleans, La., (783), 1086:1.]

8634. Dey say that chew kin take a lemon an' write they name nine times, an' put it underneath of the house. Dat would make 'em move. [Mobile, Ala., (695), 943:3.]

(12) HOUSE - NAME 9 TIMES IN LEMON UNDER

8635. Now, ef ah see a person livin' good togethah an' ah want 'em confused, ah kin take a lemon. Take a lemon an' cut it in half, write their two names, the woman and the man. Then ah'd put it in there, saying, *Depart, be confused.* Then sew it back together with black thread and bury that. And that will cause that

party, that woman to be confused.

(13) INCANTATION: HALVE LEMON - PUT IN NAMES HIS AND HERS - SEW LEMON TOGETHER BLACK THREAD - BURY - *DEPART, BE CONFUSED*

(You write their names on a piece of paper and put this paper in the lemon and sew it up.) An' sew it back up. [Mobile, Ala., (668), 882:6.]

(14) KICK - SHAKE - CURSE - BOTTLE OF VINEGAR CONTAINING NAME OF HIS WOMAN 9 TIMES ALOES - CAYENNE PEPPER - SALT - LEMON ALL NEW - HE "DOGS" THIS WOMAN SAME WAY

8636. Well, you can take a lemon and put your name and his name - not his, but jes' like he got some woman; yo' understand [and you, a woman, want] to separate them. Well, yo' write it [her name] down nine times all kinda ways, and then you put aloes. Yo' can put cayenne peppah an' salt, some dat have never been used, a fresh box of each - that have never been used. An' yo' take that an' yo' put it in de lemon, an' yo' put it [lemon] in a vinegar, in a bottle of vinegar. [To put lemon in bottle, cut it in 4 parts - *see* No.8632.] An' yo' shake it like that, an' kick it all around de floor, like yo' *dog it*. AN' JES' LIKE YO' "DOG" THAT BOTTLE [TREAT IT LIKE A DOG] THAT JES' DE WAY HE'LL "DOG" HER and [they will] break up. Jes' like yo' kick de bottle, yo' know, knock it around - jes' take your feet, yo' see, an' kick it an' curse it - that is the way he'll do to her. An' then they'll separate. [New Orleans, La., (857), 1364:16.]

(15) KNIFE - NEW - STAB LEMON CALLING NAME *WILL CAUSE 'EM TO HAVE HEART TROUBLE*

8637. Yeah, new live lemon. Go to de store an' buy dem eny price, an' yo' kin cut it. Take an' buy a new-brand [brand-new] knife, cut into it [lemon] an' stop it up an' cork it up with a nail, an' will cause 'em to have heart trouble.

(What do you put in that lemon?)

Nothin' in de worl' absolutely.

(Cut into it, that all?)

Jist a lemon an' a new-brand knife.

(Well how would you cut into that lemon?)

Stobb [stab] it like yo' stobbin' a person, an' call dey name. [Charleston, S. Car., (518, *Doctor* Nelson, *see* pp.1559f., 2260f.), 607:2.]

8638. Yo' take his [murderer's] name an' write it down nine times, de party dat did de killin'. Yo' write it [murdered man's name] down nine times across his [murderer's] name. An' den yo' stick dis into a lemon. On top of dis lemon yo' put a spoonful of salt, an' yo' bury dis at de place where he committed de crime, an' he won't leave. [This rite could have been placed under subsection (2) HOW MURDERER CAN BE CAUGHT, p.3258f. A lemon rite at this date in Washington, D.C., merely means that our informant, *Doctor* Sims, had come from New Orleans. For some of his material, *see* Nos.23, 532, 2091, and especially margin title IT'S A GIFT ETC., No.2742, p.746f.] [Washington, D.C., (639), 828:4.]

(16) MURDERER - TO BRING BACK - WRITE HIS NAME 9 TIMES - OVER IT MURDERED PERSON'S NAME 9 TIMES - BURY IN LEMON WITH SALT

8639. De needles - lak if yo' have a girl an' yo' wants tuh stay wit her an' yo' want her tuh be wit yo', why yo' take nine needles an' put it in a lemon. Put 'em in a lemon an' put it right ovah de do'sill lak dat [doorsill sometimes

in *Hoodoo* means over door above your head]. Well, she always will visit yo'. She always will come aroun' an' she nevah kin desert chew.

(17) NEEDLES 9 - NAME - IN LEMON - AT DOORSILL

(That is all you have to do, is just put those needles in the lemon?)

Yes, but chew have tuh write her name. Yo' know whut ah mean, on a piece of papah, yo' know. Write her name on a piece of papah an' den put her name an' dose nine needles in dat lemon. [Algiers, La., (1575), 2899:9.]

8640. Well, a lemon, if yo' wanta break somebody up ag'in, lak a man an' 'is wife or sompin lak dat, yo' could take such a-thing as a lemon an' yo' could take that same cayenne peppah. An' yo' write their [man's] name down nine times an' de woman who yo' wanta break 'em up from. Yo' could write their name, but whosomevah doin' it, well, dey could do it, dey could fold it, fold it but always fold it from dem.

(18) NEEDLES OR PINS: (1) TO SEPARATE PEOPLE WRITE HIS AND HER NAME 9 TIMES EACH FOLD FROM YOU - CAYENNE PEPPER - LEMON (2) *TO PUT TOGETHER* - HIS NAME 9 TIMES HER NAME 9 TIMES OVER - FOLDS TO HER MAKES WISHES - THEN 9 PINS OR GOLDHEAD NEEDLES - AND STICK TOP BACK ON LEMON BURY IN DAMP PLACE SO THAT LEMON ROTS

An' if yo' wants tuh put somebody togethah, yo' take that man's name, if it's a woman, an' yo' write his name down first an' that woman, write her name down. An' den she takes de papah an' she fold it comin' tuh her, see. Lak yo' take a papah an' fold it comin' tuh yo' an' make yore wish when yo' fold de papah.

An' den yo' take nine dressin' [ordinary] pins, eithah yo' could use needles, but de goldhead needles would be bettah - nine goldhead needles. An' de top whut chew cut off de lemon - see, yo' cut de top off de lemon an' yo' fold dat papah tight an' yo' push it down in dat lemon. An' yo' take de top whut chew put an' stick dem nine needles, yo' know, shut it back up but stick it all de way roun'. An' if yo' got anyway a [old-fashioned] icebox an' yo' [have a drain to the outside for] dis icebox an' [or] yo' have de foam [gutter or drainage ditch] go through [by] yore house. Well, yo' dig a hole an' yo' put it [lemon] in a moist place where it goin' be wet all de time, so it could rotten. See, an' as dat lemon rot away, yo' see, it'll break 'em up. [Algiers, La., (1586), 2967:1.]

8641. Well, if a woman's got a man - well jis' like I've got a husband an' a woman wants to break me an' my husband up. I'll say like that. Yo' get a lemon an' get yo' some cayenne pepper an' get yo' some gunpowder. Yo' take that lemon, you wouldn't cut it half in two, you only cut that top around the top, yo' know, an' yo' raise it up like that and yo' bore a hole in that lemon.

(19) 9 TIMES WRITE HUSBAND'S NAME - 9 TIMES OTHER WOMAN'S - CUT LID ON TOP OF LEMON DIG HOLE IN PULP - INSERT PAPER WITH NAMES - CAYENNE PEPPER - GUNPOWDER TIE LID TO LEMON USING BLACK THREAD HANG OVER DOOR - DRYING LEMON PARTS THEM

(You cut the top like a lid and you bore a hole under that?)

Yes. Then yo' will write this man's name nine times, and yours nine times over it, an' yo' stick that down in that lemon an' put that gunpowder - that gunpowder's for confusion, that what's it for - an' the red pepper. Then yo' would take that lid an' put it back over there like that. Yo' get yo' some black thread an' yo' tie that lemon tight, so

to be sure that nuthin that's in there won't come out, an' put it up over the door anywhere. An' when [as] that lemon dries up, they'll fuss an' fight an' finally dey'll break up an' never go back together again.

(Do you put your husband's name in there and your name, or your husband's name and her name?)

My husband's name and her name. [New Orleans, La., (855), 1351:1.]

8642. How long yo' goin' to be here?

(I'm going to be here all this week, I think.)

WELL, YO' KNOW THIS FELLOW CALLED MACK [*SEE LATER*] THAT BROUGHT ME HERE. WELL, JUST BEFORE YOU GET TO LEAVE THIS TOWN, YOU COME SIT DOWN TO ME AND I'LL GIVE YOU A WHOLE LECTURE. NOW, I KIND OF KNOW WHAT YOU WANT [ARE] BUT I DON'T LIKE TO TALK TOO FAST.

An' I [was brought up with this] an' my grandfather could de practically anything that he wanted to in that line. Yo' see, an' before he dies he instruct me a great deal and since he died I have improved more in that line. Well, you can learn more. Now, for instance, if yo' stayin' in this room here, an' someone would want to make yo' move out of this room, they would get a lemon, they would get parchment paper, an' they would sign your name nine times, five one way and four the other [an unusual arrangement], with black pepper, red pepper, an' fold it up an' put it down in that lemon, an' thrown the lemon under the house, or either bury it. An' yo' won't be there very long.

(20) 9 TIMES - 5 ONE WAY - 4 THE OTHER NAME WRITTEN ON PARCHMENT PAPER FOLDED WITH BLACK PEPPER - RED PEPPER PUT IN LEMON - UNDER HOUSE OR BURY

[The preceding *fellow called Mack* we have met before: We reached New Orleans at night..."I told Edward" (my contact man from Mobile) "I would not work for several days (I wanting to be with my wife), but he was to meet me for instructions next morning. I wanted him to find an old-time taximan, thoroughly reliable, who knew the underworld of fortunetellers, *doctors*, healers, and the like. He came up with Mack Berryhill (*see* ILLUSTRATIONS). No other person would have been better and without him we could have failed" (vol.1, INTRODUCTION, p.XXXI).]

[New Orleans, La., (816), 1154:1.]

8643. Hullin' dat lemon out, an' puttin' de *partchment* papah in dere wit de party's name on dat, an' puttin' some red peppah, salt, black peppah, sewin' it up an' buryin' it anywhere in de soil, or else tro' it in de rivah. Dat break up any party dat livin' togethah in comfort.

(21) PARCHMENT PAPER - VICTIM'S NAME ON PUT IN LEMON WITH BLACK PEPPER - RED PEPPER - SALT - SEW LEMON LID UP - BURY OR THROW INTO RIVER - BREAKS UP PEOPLE

(That is to break up a man and woman?)

Yes. [New Orleans, La., (1560), 2852:9.]

8644. (What do you do with that lemon?)

Take yore lemon - jis' 'long as de pin [as many pins as you have] will go roun' it - an' put de name of de individual dat chew want. Cut de lemon in half an' put dat name in dere, an' den stick it all roun' wit pins an' bury it. Dat'll bring 'em back, too.

(22) PINS - TO PIN TOGETHER 2 HALVES OF LEMON HOLDING NAME OF PERSON YOU WANT BACK

(You mean you stick this lemon together by sticking pins through it?)

Yessuh. Cut it [lemon] in half. [Memphis, Tenn., (925), 1503:16.]

8645. They takes the lemon and they roll it soft, and they take that name and they write it nine times, just like I showed you just now. And they take that

name and they shove it down in that lemon, and they put them some cayenne pepper in there. And they get a little small stopper and they stop that lemon up, and they keep it up in the corner of the house. And every day, three times a day, they get that lemon and they roll it backwards and forwards. They roll it to them and they roll it from them. That's their husband name they got up in there. That's to keep their husband there with them. [New Orleans, La., (845), 1293:4.]

(23) ROLL LEMON - HAVING INSIDE - NAME 9 TIMES AND CAYENNE PEPPER - KEEP IN CORNER OF HOUSE - ROLL 3 TIMES DAILY BACK AND FORTH

8646. [To rub is an important magic rite we often ignore, despite our early acquaintance with Aladdin's lamp. In some cures rubbing - up or down, in a circle, or number of times - shows its own importance. Even so, in the first edition of *Folklore from Adams County Illinois*, the word *rub* does not appear in the Index! How could I have missed the well-known couplet:

When your left hand itches
Rub it on wood
And it will come good. (No.3356)

Moreover, there are other examples of rubbing in this division about HANDS: Nos. 3339-3342.]

De shoe sole - if yo' don' want somebody at chure house, take de shoe sole an' yo' rub it till de bottom of de foot git hot. Yo' call de person name nine times. Yo' git a lemon an' yo' write de name down nine times wit a indelible pencil. Sew it up wit black thread an' bury it undah any step or do' whut dey gotta come by. An' bury it undah dere. An' everytime dey go out, yo' take dat left-foot shoe an' yo' rub it until de shoe sole git hot an' call dere name nine times.

(24) RUB MAN'S LEFT-SHOE SOLE UNTIL HOT CALL HIS NAME 9 TIMES - 9 TIMES WRITE WITH INDELIBLE PENCIL - PUT IN LEMON SEW UP WITH BLACK THREAD - BURY AT DOOR - EACH TIME HE GOES OUT - RUB THE SHOE AND CALL HIS NAME 9 TIMES

(Whose shoe sole do you rub?)

Anybody dat yo' don' want at chure house. Any individual, woman or man, anybody dat yo' don' want dere.

(And the name you say...?)

Yo' jes' writes it down nine times wit a indelible pencil.

(And put that in a lemon?)

In a lemon an' sews it up wit black thread, No.8 black thread, coarse black thread, an' then bury it undah a do'step, or a step, anywhere where dey gotta come in.

(That is to keep them away from your house?)

Keep 'em away from your house. [Algiers, La., (1577), 2846:13.]

8647. Now, yo' take a lemon an' put nine needles - nine goldeye needles - an' take cinnamon an' cayenne peppah an' sugah. Aftah dat chew take an' sew it up. Aftah yo' sew it up, take an' put it into de sock. Yo' write de name nine times an' put it into dat sock. Aftah dat yo' jes' keep it. Dat is really goin' tuh stop de fellah from gamblin' an' won' fool aroun' wit any woman, anybody. If he have anything to say about anybody [woman] he see, he hate 'em, git against 'em. An' along finally, naturally he leaves away. He leave heah lak on Friday, an' yo' won' see

(25) SOCK: 9 NEEDLES - CAYENNE PEPPER CINNAMON - SUGAR - IN LEMON - SEW UP WRITE NAME 9 TIMES PUT BOTH IN SOCK STOPS GAMBLING AND WOMEN OR KILLS HIM

him no mo' at all, he disappeah. An' yo' come tuh find 'im an' he's somewheres layin' on de road daid. [New Orleans, La., (1561), 2857:8.]

8648. Yo' take a lemon an' yo' cut it open an' yo' write a person [name], jes' lak anybody enemy to yo' an' yo' wanta git rid of 'em. An' yo' write their name nine times. Git chew a square piece of papah, write it nine times cross disaway an' nine times disaway, an' nine in all fo' corners - jis' cross 'em nine times. Den fold it nine times to yo'. An' den yo' put it in dat lemon. Den yo' put de lemon back togethah. Sew it up wit black thread an' throw dat in de rivah an' yo' git rid of it. [Memphis, Tenn., (1549), 2817:8.]

(26) *SQUARE PIECE OF PAPER*: 9 TIMES WRITE NAME ALONG 2 DIAGONALS - ALTERNATELY CROSSING ONE ANOTHER - MAKING AN "X" CROSSING AND 4 CORNERS MAKES QUINCUNX FOLD TO YOU 9 TIMES MAKING A TRIANGLE PUT IN LEMON - SEW WITH BLACK THREAD THROW INTO RIVER TO GET RID OF PERSON

(27) SUGAR - NAME - LEMON - BURY UNDER STEPS

8649. Yo' kin take a name, a person name an' sugah, if yo' want 'em wit chew, an' bury undah de steps, front, eithah back, wit de lemon. Well, dat make 'em stay wit chew if yo' want 'em wit chew.

(Do you put this stuff in the lemon or don't you put it in?)

Yo' put de stuff in de lemon. Ah say tuh put it in de lemon. [Algiers, La., (1596), 3002:10.]

8650. Yo' take dis party's name an' yo' write it three times. Yo' put dis name in de lemon an' yo' walk to runnin' water, an' throw it over yore left shoulder an' call dere name three times, an' dey will go [makes person leave town]. [Washington, D.C., (639 *Doctor* Sims), 828:10.]

(28) THREE TIMES WRITE NAME - PUT IN LEMON OVER LEFT SHOULDER INTO RUNNING WATER WHILE CALLING NAME 3 TIMES

(29) UPSIDE DOWN OR STEM END DOWN - BURY LEMON UNDER STEPS OF MAN AND WOMAN SEWED-UP LEMON CONTAINING THEIR NAMES

8651. That will break up a person, too.

(Well, how do they do that?)

Well, they put the woman's and the man's name. They cut the lemon and make a hole, you dig it out, an' yo' put this person's name on it. An' yo' write their name, each name, an' yo' put it in de lemon. An' yo' sew it up an' yo' bury it upside down, under dere step, where dey have to pass back an' forth. An' dat break 'em up.

(You just write the name once?)

Yes.

(Of each person.)

Yeah.

(This man and the woman?)

Yeah.

(And you bury this name upside down.) [New Orleans, La., (821), 1185:8.]

8652. If yo' don't want a person, yo' take a lemon an' yo' put it in de name - de coconut de same way, too - an' yo' go direct to de Mississippi Rivah. Yo' go to de runnin' watah an' yo' take dat lemon an' yo' throw it. Now dose people, jes' like yo' see dat lemon driftin' down de stream [they will drift away]. [New Orleans, La., (826a), 1213:2.]

(30) WATER: THROW INTO MISSISSIPPI RIVER LEMON OR COCONUT CONTAINING NAME

8653. Yo' take a person's name an' write it nine times an' put it in dis lemon an' get in de middle of de ferry - [I mean] get on de ferry an' get in de

(31) WATER: BOARD FERRY AND THROW OVER LEFT SHOULDER INTO RIVER - NAME 9 TIMES IN LEMON - RUN THEM CLEAN OUT OF THE CITY

middle of de rivah an' throw it ovah yore left shouldah. Dat will run dem clean out of de city. Or eithah yo' do it wit a coconut...de same way. [New Orleans, La., (814), 1148:10.]

(32) WATER: THROW INTO RIVER OVER SHOULDER LEMON WITH NAMES 9 TIMES AND RED PEPPER

8654. If yo' wanta drive a person away from there, yo' kin take such a thing as a lemon. Yo' take this lemon an' yo' write their name down nine times. Yo' put their name into this lemon. Yo' put some cayenne pepper, which is red pepper into this lemon, an' yo' go to de rivah an' throw it ovah yore shouldah backwards, an' they gotta go. [New Orleans, La., (860), 1370:4.]

8655. They use bluestone into a lemon, an' salt, black pepper, an' cayenne pepper, an' the woman's an' man's name, an' throw it in the river. That makes them drift.

(33) WATER: THROW INTO RIVER LEMON CONTAINING NAMES OF MAN AND WOMAN - BLACK PEPPER BLUESTONE - CAYENNE PEPPER - SALT

(You put this all inside the lemon?)
Yes, sir. [New Orleans, La., (804), 1130:9.]

(34) WATER BOILED - EVERY MORNING BEFORE SUNRISE - POUR ON LEMON BURIED UPSIDE DOWN - LEMON CONTAINING NAMES OF MAN AND WOMAN - ALSO MIXED CAYENNE PEPPER AND GUNPOWDER - BOTH FROM NEW BOXES KEEPS THEM IN AN UPROAR ALL THE TIME

8656. Just like if yo' wanta - dere's a woman dat ah was livin' wit an' she's livin' wit someone else an' ah want tuh put 'em in hot watah. What ah mean, ah want tuh keep 'em afightin' dat dey can't git along. Ah go an' ah gets me a lemon, an' ah cuts dis lemon open. Ah get me a fresh box of cayenne peppah an' gunpowdah. Ah mix 'em up de same amount an' puts it intuh dis lemon. An' ah puts dere name in it. Dat is if ah ain't got none of 'er wearin' [clothes], see. Ah buries dis upside down. Every mornin' ah boils me a pot of watah 'fore sunrise an' ah pours it on dat. Yo' see. An' dat keeps 'em in a uproar all de time. [New Orleans, La., (838), 1262:2.]

8657. If he leaves 'er an' go away, an' she find out whar he is. All right, if he write her - all right, she write 'im an' he will write 'er back. Well, she knows his name, he takes an' writes de firs' lettah, capital lettah, an' de others is following. Write her name under it. She takes it to de left, jest like she coming down de steps, corner of her steps, dis way to de left bottom step, she'll bury dat.

LETTER: THE FIRST ONE SHE RECEIVES FROM ABSENT MAN - SHE WRITES HER NAME UNDER FIRST NAME IN SIGNATURE TO HIS LETTER - THEN BURIES IT FACE DOWN ON LEFT SIDE OF STEPS LEAVING HOUSE - HE WILL RETURN IN AS MANY DAYS AS HE WAS AWAY

(The left of the steps coming in?)
[No, left side of steps as she comes down.]
Comin' in whar he used tuh go. All right, she bury it. She wrap de papah up an' she turns it on its face thataway, yore [her] name an' 'is name, an' yo' count de days dat he's been gone if yo' kin remember, an' de length of days, if it's a hundred or if it's 150. In 150 more he'll be walkin' right back in dat do' from de time dat he left. [St. Petersburg, Fla., (977), 1584:3.]

8658. Ah know yo' take a weepin' willow an' yo' put as many notches on it as lettahs in yore name, an' den tie it across an' throw it in de yard where yo' work at, an' de woman dat yo' think's got yore job, say, "Yo' shall leave dere."

LETTERS - AS MANY AS IN NAME - CUT KNOTCHES FOR IN A WEEPING WILLOW SWITCH - TIE TWO ENDS OF TOGETHER FORMING A CROSS - THROW INTO YARD WHERE YOU FORMERLY WORKED - SAYING TO WOMAN WHO HAS YOUR OLD JOB "YOU SHALL LEAVE HERE" YOUR OLD JOB WILL BE RETURNED TO YOU NEXT DAY

An' yo' kin git chure job de next mawnin'.
(That is to get the other person's job?)
She take [took] mah job. Ah want mah job back.
(To get your job back, you take a willow switch and you tie as many notches in it, cut notches in it as many letters as she has in her name.)

Yes, an' den tie it dataway an' tro' [throw] it in de yard an' she'll leave dere.

(You tie it like this? What - you cut it in two then?)

Yes. Nawsuh [no sir], we don' cut it in two. Jes' take de two willows an' tie a string aroun' 'em an' throw it in de yard an' dey'll leave dere.

(And you cut the notches in these willows?)

Yessuh, as many [notches as] lettahs in her name yo' see. If she got five lettahs in her name or six or seven lettahs, maybe, cut dem many.

(Here are two willow switches. Now she has five letters in her name. You cut five on each stick then?)

Yessuh, an' den tie it togethah an' tro' it in de yard where she take de job 'way from yo', an' she'll leave dere.

(You just make an "X"?)

[After restudying this rite I am afraid my questioning may have complicated it. Surely one switch instead of two was used, this stick being bent and tied in a circle so that the two ends formed a cross. To regain her job my informant was *crossing* her successor out of the job. Two separate willow switches could have been crossed and tied for the same purpose.] [Wilson, N. Car., (1505), 2672:1.]

8659. You take his name an' write it nine times, an' git choo a *he an' she lodestone* an' put it in there with his name, an' git a silver dime from 'im. An' he'll give yo' ever' nickel of money he kin make or scrape.

LODESTONE - *HE* AND *SHE* VARIETIES - HIS NAME WRITTEN 9 TIMES - A DIME FROM HIM - WISH WRAP THESE THINGS TO YOU - WEAR IN BAG

(What do you do with that after you get this stuff together?)
Yo' make it like in a little bag an' yo' pin it on yo'. Yo' see, yo' write his name first, yo' make yore wish jis' w'atevah yo' want done, yo' understan', an' den yo' wrap it up to yo' an' make yore wish an' sew it up an' wear it on yo'.

(What do you do with this dime?)

Put it in there with dat - dat lodestone. Draws it, draws his money to yo'. [New Orleans, La., (790), 1101:2.]

8660. (How do they do that?)

Well, they makes up a little bag an' takes an' puts lodestone in it, an' this here *Conkah Root*; put *Conkah Root Powdah*, cinnamon an' things, an' if dey wanted a man they sew de man's name up in dat, with a dime in dere an' den dey weah it.

LODESTONE - *CONKAH ROOT POWDER* - CINNAMON - DIME IN BAG - WEAR - IF MAN WANTED - ADD HIS NAME

(I see.) [A gambling *hand* becomes a love *hand* by the addition of a person's name.] [New Orleans, La., (826), 1206:1.]

8661. Yo' could put three matches, three pods of red pepper, an' a man an' woman name, an' put it in de 'east [yeast] powder cup [can] an' bury it. That

breaks them up. Bury it under de house somewhere, under de steps. 'East powder. Yo' know, what dey put, 'east powder in a can, what yo' make bread. Yo' stop it into de can an' bury it anywhere in yore backyard, but say it's best to be under de house. [New Orleans, La., (804), 1130:8.]

MATCHES 3 - PODS OF RED PEPPER 3 - NAMES OF MAN AND WOMAN IN YEAST CAN - BURY UNDER HOUSE

8662. Ah kin take three matches an' stick 'em up - see, let de head be up. Yo' may walk by me. Yo' walk on by me. Ah wants to take de upper hand of yo'. Well, now ah'll take dem three matches an' when yo' git by me, if ah know yo' name, ah'll call yore name three times. Yo' won't look back but one time. De other time yo' ain't going to look back. That's when ah wanta take de upper hand of yo'. Well, all right, chew go on to de second block or yo' may walk to de third block. Yo' stop, yo' stop right still an' yo'll turn back. But when yo' git back to where ah'm been, ah'm gone; but ah done got de scent of yo' an' yo' do jest what ah want, an' ah kin git anythin' yo' got.

MATCHES 3 - HELD UPRIGHT - AS PERSON PASSES
CALL HIS NAME 3 TIMES - HE WILL LOOK BACK
ONCE - THIS CATCHES A PERSON'S SCENT OR SPIRIT
BURY MATCHES AT HOME - PERSON IN YOUR POWER

(What do you do with those matches then?)

Ah take dem three matches an' ah'll jes' let 'em - an' call yo' back. Ah'll take dem three matches an' carry dem to my house an' put 'em down an' bury 'em.

[The preceding rite evidently derives from the well-known spirit-catching one in which a person's name is called and his answering voice is stopped up in a bottle. Here we catch a passing person's scent by calling his name three times. He does not answer, merely looks round once. I do not recall another example of the rite. The informant, a good one, evidently believes it.] [Charleston, S. Car., (525), 629:3.]

8663. (Measure you with cords? How do they do that?)

Well, jest like if I know yo' is five feet or [and] six inches, or three[!] feet six inches, ah'll walk by yo' an' ketch de height of myself. [He compares his height with that of his victim's.] Ah take a length of cord an' go [step] back an' put it in nine [loose] knots. Den ah'll call yo' name. [Then the knots are tightened.] Den ah'd go back an' get me dat stuff [previously mentioned] and get some graveyard dust an' set it up dere, right dere. Run yo' away or make yo' do enythin' ah wantcha [want you] tuh do - leave de town [for example]. [Charleston, S. Car., (519, *Doctor* Maguin or San Mongain, *see* No.7228, p.3216), 615:5.]

MEASURING: PERSON'S HEIGHT BY COMPARING WITH OWN
CALL PERSON'S NAME - 9 KNOTS IN CORD - BURIED
WITH INGREDIENTS INCLUDING GRAVEYARD DIRT

8664. A man tole me he knew how to git a person who's away, if he's in love enough an' want to come, want to take yo' back. Why yo' - he say nail up a nail ovah de do' which dey went out de last time. An' each night before yo' retire, dat yo' must stand an' look at dis nail an' call dis party's name nine times, an' sāys each time, "Come back, ah want choo tuh come back." An' do dat fer nine nights, nine times each night. An' if dey had anythin' to come wit, dey'd come back. [Wilmington, N. Car., (217), 126:3+85.]

NAIL: DRIVE OVER DOOR THROUGH WHICH HE LEFT
LOOK AT NAIL EACH NIGHT FOR 9 NIGHTS
CALL HIS NAME 9 TIMES EACH NIGHT SAYING
"COME BACK, AH WANT CHOO TUH COME BACK"

8665. If yo' want to kill a person - if yo' got it in fo' dem - git chew a

nail an' go to a tree. Turn jes' towards de sun, de sunrise see, an' yo' nail dat nail in de tree see, an' call his name three times. In nine day's time why he'll be dead.

NAIL - DRIVE INTO SUNRISE SIDE OF TREE - CALLING ENEMY'S NAME 3 TIMES - ENEMY DIES WITHIN 9 DAYS

(Well, now, does he nail toward the sun or does he nail it on the sunrise side of the tree?)

Well, jes' lak [demonstrates] de sun risin' disaway. See de tree settin' dat way. Yo' nail dat right in de tree towards de sunrise.

(While you are facing the sunrise? Or on that side of the tree which faces the sunrise?)

See, de tree will face de sun.

(And you put it in that side of the tree?)

Yo' nail it right in de side where de tree face de sun. [Florence, S. Car., (1318), 2263:3.]

8666. Ef [if] yo' don' know who is in co't [court - a witness against you] but chew wanta kill 'im. When yo' know his name - well, if yo' know his name [the whole rite changes], take a tenpenny nail an' stick it up side of a pine tree. An' hit it eighteen times an' de nineteenth time he is a dead man.

(If you want to kill him.)

Yes.

NAIL - DRIVE INTO PINE TREE - HITTING IT 18 TIMES EACH TIME CALLING ENEMY'S NAME - DIES ON BLOW 19

(I see. You call his name how many times did you say?)

Eighteen time an' de 20th time - call 'im 18 time an' de 19th time yo' drive it to de butt [the head of the nail all the way]. [Charleston, S. Car., (525), 629:8.]

8667. If yo' nail nine nails an' call a person name, dey'll always be down.

(Where did you say they nail them down?)

NAILS 9 - NAILED INTO FLOOR WHILE CALLING PERSON'S NAME 9 TIMES - *YO' NAIL 'EM DOWN*

Nail nine nails down.

(Where?)

Nail 'em down on de floor.

(Yes.)

An' as yo' nail 'em down, call dat person's name. Don't care where yo' nail 'em at. An' call dere nail nine times as yo' nail dem nine nails. Dey'll always *be down.* Yo' see, when yo' nail 'em in, *yo' nail 'em down.* [New Orleans, La., (798), 1115:7.]

8668. Well, yo' use needles in a way dat a - say fer ninstance [an instance] yo' courtin' a young girl, an' yo' want tuh gain influence in a decent way wit de girl, yo' understan', an' want 'er mind direct attached tuh yo'. Yo' take two needles an' cross 'em. Take her name - yo' first get 'er name an' 'er name's on a papah. Den yo' take two needles an' cross those two needles [through that paper] an' yo' wear dem inside of yore vest pocket, coat pocket, or shirt pocket. Den she will come an' influence with yo'. [New Orleans, La., (812), 1143:5.]

NEEDLES 2 CROSSED THROUGH NAME ON PAPER - WEAR

8669. Yo' take an' git chew a pack of bran'-new needles an' yo' buy yo' a beef tongue. An' yo' put nine needles in it an' yo' take dat beef tongue an' yo' bury it toward de *east coast* of de tree, or right undah de tree in de no'th corner of yore garden or yore fence. Dat's tuh kill dem. Kill me or anybody

else. It'll rot. Yo' put de name on de tongue.

NEEDLES 9 - NEW - PIN TO YOU INTO OR ON BEEF TONGUE - PAPER WITH NAME 9 TIMES - BURY EAST SIDE OF TREE OR UNDER TREE IN NORTH CORNER OF GARDEN OR YARD - BURY UPSIDE DOWN - WHEN THIS TONGUE ROTS - PERSON NAMED WILL BE DEAD

(All right. You didn't tell me that.)

Well, ah'm tellin' yo' now.

(Now, how do I know?)

We-ll, ah'm tell yo'.

(How do you put the name on the tongue, now? Tell me.)

Nine time, an' on a piece of papah, an' pin it wit dem needles nine times. Nine needles, see. An' yo' pin dat an' yo' bury dat tongue upside down. An' when dat tongue rot, dey rot. [Algiers, La., (1593), 2994:13.]

8670. Yo' take nine needles.

(Nine needles.)

An' yo' take de name of de person, yo' write his name down. Yo' see, dat's a man an' a woman's affair, too. Yo' see, yo' write yore husband's name down nine times an' yo' write yores three time ovah dat. Den yo' put de nine needles an' yo' fold it tuh yo', an' yo' wrap it up in de sock, an' yo' keep it undah linoleum or somethin' where he has to cross ovah it - pass ovah it - an' dat's to keep 'im kind [and easy to handle] yo' see.

NEEDLES 9 - HIS NAME WRITE 9 TIMES - HER NAME 3 TIMES OVER HIS FORMING "X" OR CROSS - NEEDLES IN PAPER FOLD TO YOU - WRAP IN SOCK - KEEP UNDER LINOLEUM OR SOMETHING HE MUST ALWAYS WALK OVER

(How do you write those names? You write his name nine times.)

No, yo' write his name nine times like dat [demonstrates]. Well, all right. Den yo' come three times across [demonstrates].

(Make it like - your name and his name forms an "X".)

Yeah - see - look. Look [demonstrates] dat's nine times, nine times, an' write three times [across]. Mine [a woman].

(You form an "X" - like a cross.)

Yes, like dat [demonstrates].

(And then you fold it to you.)

Yes, to yo'. [New Orleans, La., (821), 1184:9.]

8671. (Take a brand-new piece of cloth.)

Write a person's name on it an' stick nine needles an' nine pins into it. That will keep them down, they can't have any luck.

NEEDLES 9 - PINS 9 - NAME ON NEW CLOTH

(You mean it keeps them from having luck and all that sort of thing, keeps them in trouble all the time.) [Mobile, Ala., (653?) 855:2.]

NEEDLES 9 - PINS 9 - TACKS 9 - SUGAR LUMPS 9 TACKS NEW AND PERHAPS NEEDLES AND PINS SPOONFUL OF HONEY - HALF SPOONFUL OF *DRAWING POWDER* - TEASPOONFUL *JOHN DE CONKAH POWDER* NAME OF PERSON WANTED ON PAPER - ALL IN BOTTLE 9 DAYS - KNOCK ON OWN DOOR 3 TIMES TO BRING HIM

8672. They put nine needles, nine pins, nine new tacks, nine loaves of sugah, a spoon of honey, a halfa spoon of *drawin' powdah*, a teaspoonful of *John de Conkah Root Powdah* [all in a bottle]. An' dey'll stop dat up fer nine day. [Afterwards, to perform the rite] they'll git to de door [their own door] an' dey'll knock three times, an' dey will call de person [your name] - wit yore name [written on a piece of paper] in dat bottle. Dey turn dat bottle upwards [upside down] [during the ceremony] an' dat's supposed to keep yo' wor-

ried. An' dey call yo', whenevah dey wan' choo [want you] to come by knockin'. [Preceding *loaves* = *lumps* of sugar.] [New Orleans, La., (802), 1118:6.]

8673. (Will you tell me just what they did?)
Yeah, dey planted mah name an' buried me undah de steps.
(How did they do it? How do you mean they planted your name?)

9 TIMES - NAME WRITTEN BURIED UNDER DOOR WITH RED PEPPER TO MAKE MOVE

They write mah name down on papah an' dey buried me undah de steps.
(What did that do?)
Dat made me move.
(Oh, that made you move?)
Yes.
(Just write your name on a piece of paper and that made you move out?)
Yes sir. Dey put mah name down, so dey say, nine times. Ah don't know [what they did].
(How many times?)
Nine times.
(I see.)
With my name...cayenne pepper. [New Orleans, La., (781), 1082:3.]

8674. Yo' take a plain piece of papah.
(A clean piece of paper.)
Yo' take a piece, yo' see. A man take a papah, a sheet of papah or anythin', yo' undahstand. Why yo' could write his name nine times or most anything else [such as *come home, etc.*]. GIVE ME A PIECE OF PAPAH AN' AH SHOW YO' SOMPIN.

9 TIMES - SHE WRITES HIS NAME - FOLDS TO HER

[I tear a sheet from my *Numbers Book.*]
Yo' see yo' fold dat an' see, she write dat name nine times on nine lines. An' she write his name - just, yo' know, write it nine times, an' fold dat different ways [demonstrates].
(Fold it to you.)
Fold it to yo' all de time. Well, aftah yo' fold dat to yo', stick it up ovah dere. She's comin' back tuh dat man in no time. She can't stay away.
[His *stick it up over there* was too indefinite.]
(Where do you *stick it*? Where do you stick the paper up?)
Well, yo' kin put it anywhere yo' want. Yo' just - she's gotta come back.
(I see.) [Vicksburg, Miss., (726), 998:3.]

8675. Take that name and put it nine times, and she wear it in the bottom of her foot. She keep her stockings on all day long and she keep that name right under the palm of her foot. An' keep her stockin' on, dat's to keep it from working out. That draw her husband back home to her.

9 TIMES WRITE NAME - WEAR AT BOTTOM OF FOOT

(I see. She writes the name nine times as you showed me before?)
Yes, sir, nine times. [New Orleans, La., (845), 1293:5.]

9 TIMES - WRITE HIS NAME - WISH WEAR IN RIGHT SHOE TO BRING BACK

8676. Yo' kin write his name nine times an' make a wish an' den yo' kin wear it in yore right shoe an'

he'll come back. [Memphis, Tenn., (1542), 2788:4.]

8677. Yo' kin take a pencil an' write a man's name nine times an' whoevah yo' is, if yo' want 'im, yo' write 'is name on a piece of papah nine times an' write her name on de top of dat papah - on top de line dat his'n is wrote on. Write it on dere an' take an' let 'er wear it nex' tuh 'er skin on 'er princess slip, an' he will always have 'er on his mind. [Memphis, Tenn., (948), 1528:12.]

9 TIMES - SHE WRITES HIS NAME - HERS ON TOP
SHE WEARS NEXT TO HER SKIN - HE THINKS OF HER

8678. Take his name down nine times on a piece of papah an' yo' write her name down three times. All right an' she git her some sugah an' some cinnamon an' she put dat on dat papah an' fold it three times to her an' wear it in 'er left shoes. Dat's tuh git him back home. Now, when she gits him back home, tuh keep him from goin' with any othah woman, she takes her fingernails an' her toenails an' git a part of her hair. An' grate dat all up togethah an' put it in whatevah she cooks, an' give it to him an' he cain't leave 'er. [Algiers, La., (1597), 3003:2.]

9 TIMES HIS NAME - 3 TIMES HER NAME
PUT SUGAR AND CINNAMON IN THE PAPER
FOLD 3 TIMES TO HER - WEAR IN LEFT SHOE
AFTER HER COMES BACK - TO KEEP HIM
TAKES HER FINGERNAILS AND TOENAILS
GRATES AND PUTS IN FOOD SHE COOKS HIM

8679. [The *doctor* in the following rite for a job has an organized mind, though I was too recent in New Orleans at that time to realize it. In face, on this original transcription I formerly had a note *use with care*, which can still be seen despite my later erasure.] When yo' go to get a job - ah'll tell yo' about de job proposition. It just like if yo' was out of a job an' yo' runnin' in bad luck. Yo' can't be successful in nuthin dat yo' start. Well, yo' get yo' some of dis seniment. Yo' get some of dis seniment with this rain water. (What is seniment? What is that?) Dat's a powder. (What does it look like?) It look just like - yo' ever seen this powder what they call that *brown-skin powder*? (You mean cinnamon powder?) Yeah. (Cinnamon powder. All right.) [How did I ever guess it!] Yo' take dat *seniment powder*. An' yo' get some of dis *seniment powder* an' yo' get what yo' call this lodestone; but ask for lodestone, see, with candy stripes. It's got a little stripe.

9 NAMES TO GET A JOB: INGREDIENTS AND ACTIONS IN ORDER: CINNAMON - RAINWATER - LODESTONE WITH CANDY STRIPES - FOUR CORNERS - FILE HORN OF RAM - *WINTERGREEN PASTURE OIL* [*GREEN PASTURE OIL*?] - SUGAR - SILVER DIME FILED YELLOW PAPER - WRAP THESE INGREDIENTS TWICE FOLD TO YOU - KEEP LEFT POCKET - ADAM-AND-EVE [*HE* AND *SHE*] - *SHE* IS IN YOUR POCKET - POWDER THE *HE* - PUT IN RAINWATER AND RIVER WATER OR HYDRANT WATER - PUT IN 2 GLASSES - LET STAND 3 DAYS - THEN POUR INTO 1 GLASS - 3 THINGS THESE: CINNAMON - LODESTONE - *WINTERGREEN PASTURE OIL* - LET SET 3 DAYS - REMOVE WATER BEFORE SEEKING JOB - WRITE FOREMAN'S NAME 9 TIMES BACKWARDS - FOLD TO YOU - WRITE YOUR NAME ON TOP 9 TIMES FORWARDS - LAY NAMES *IN THAT WATER WHERE ALL YOUR STUFF IS* - ON LEAVING HOME TO SEEK JOB - WASH HANDS IN THIS WATER - PUT THE LODESTONE IN POCKET WITH THE *SHE* ADAM-AND-EVE - WHEN TALKING TO FOREMAN CHEW TOBACCO WITH PIECE OF *SHE* ADAM-AND-EVE HOLD *LODESTONE THING* - RUB IT - MAKE WISHES ON LEAVING - WISH SOME MAN ON JOB LOSES IT SO THAT YOU CAN HAVE HIS JOB - SAY PRAYERS WITHIN A WEEK [7 DAYS] YOU'LL HAVE HIS JOB

Candy stripes. Just say, "Give me some of de lodestone."

(Like this candy - now wait a minute! It's like this candy they got in the country stores, candy stripes?)

Yes, just like that; round, see.

(And what do they call that?)

Lodestone.

(You said something about four-something. Four what?)

[Informant said it while recording machine turned off.]

Fō' corners. Yo' just get de fo' corners. Well, if it ain't got fo' corners, well yo' just take anything, a file or somepin like dat an' put 'em there.

(You have to make it square. Four corners. All right.)

Yeah. Yo' go anywhere they got them rams - yo' see, them rams, or anywhere yo' know them ramhorns at. [Cowhorn appears several times in *Hoodoo*. This could be the only ramhorn.] Yo' gets a file an' yo' file some of that dust down there [with the lodestone dust]. Then yo' get some of this here oil what yo' call that green - *Wintergreen Pasture Oil.*

(Wintergreen?)

Wintergreen Pastures Oil.

(*GREEN PASTURES OIL?*)

[SURELY THE ENTERPRISING HOODOO-PRODUCTS SALESMAN SHOULD HAVE NAMED IT "PSALM 23 OIL"!]

Yeah, an' yo' take some sugar an' *seniment* an' lodestone. An' take a silver dime an' yo' file dat silver dime on a piece of paper just where yo' got this stuff [various ingredients] at. Yo' take a piece of yellah paper - it [lodestone?] comes with yellah paper - an' yo' wrap it up twice. Yo' fold it coming to you. Then, after yo' take this *Wintergreen Pasture Oil* an' yo' put over it, an' yo' put it in your pocket. Keep that in yore left pocket. Then yo' goes back an' yo' get this *he* Eve [Adam and Eve] root, see. *He* Eve root.

(*He* Eve root?)

Yeah, yo' go back an' get that an' yo' got hit, yo' got de *she root* in yore pocket, yo' understand. Yo' take that - powder up that piece there - an' yo' get some rain water an' river water or hydrant water [3 running waters], or anything like that, an' yo' put it in two glasses. Put it in two glasses like that an' yo' let it set, after yo've mixèd it. Well, heap up just about de same amount in each glass. Yo' leave it set there fo' three days. Aftah yo' leave it set there fo' three days, yo' take it an' yo' pour it into one glass. Then yo' take this here - this *seniment*, lodestone an' dis *Wintergreen Pasture Oil.* Well, yo' put it in de glass, in one glass, an' yo' let it set there fo' three days. Den take that water off - take dat watah off before yo' go out to see about a job. Just like, if yo' know the foreman's name, yo' take his name an' yo' write his name nine times backwards, just like if yo' write it backwards this way nine times [demonstrates]. Then yo' fold it, fold it comin' to yo' like dat [demonstrates]. Then yo' write yore name on de top of it, but yo' must write yore name forwards.

(Write your name what?)

The right way.

(You write your name forwards. All right.)

Then yo' take dat an' yo' put it down in dat water where all yore stuff is in the morning when yo' going out - just when yo' going out to the foreman. Yo' got his name. Well, when yo' get ready to go there, yo' take this water out of there. Yo' pour it out in a basin or anything like that, an' yo' take it an' yo' wash yo' hands good with it, an' yo' wash yore fingers. Yo' takes this here lodestone an' yo' put it in yore pocket with this *she* Eve root. Yo' walk to him an' when yo' get there, before yo' ask, just like yo' take a piece of chewing

tobacco, cut a little piece off dat *she* root an' put it in your mouth. An' get this here lodestone thing in your hand like that an' rub it, an' make yore wishes, as yo' walk up to him an' ask 'im for a job. Probably he may not have nuthin to do right then, but he'll run his hand in his pocket if he got any money an' he'll give yo' a piece of money. The first opening that he have - WHEN YO' LEAVE FROM THERE, YO'LL MAKE A WISH FOR ANY - JUST LIKE ANY JOB YO' WANT AROUND THERE, YO' MAKE A WISH FOR ANY BAD LUCK TO HAPPEN TO 'EM PEOPLE AT THAT PLACE. SAY PRAYERS, AN' IN A WEEK'S TIME [7 DAYS] YO'LL HAVE A JOB. There no favor that yo' ask 'im that he could turn yo' down. If he ain't got it at de present time, he will tell yo' a way to come an' get it. [New Orleans, La., (829), 1226:2.]

8680. Then, what they would do to make yo' move out of that house, they would get yore - try to get some close friend of yours to get yore right shoe. They would burn that right shoe. They'd get up before day in de mawnin' an' burn that right shoe. Before twelve or one o'clock, they'd take that, they'd sprinkle it at yore door, dat [shoe ashes]. (I understand.) Well, they'd go to work then an' they'd get oil of cedar. (Oil of cedar?) They'd take oil of cedar an' they would pour dat down. (Where would they pour that?) They pour it right at your door [where they put the shoe ashes], at yore front door, where yo' are bound to come out over. Well then yo' get 'em [they have you!]. They would take yore name an' they would write it nine times an' they would fold that from them. They'd take that name an' they would bury that. Yo' begin to drift. Yo' wouldn't like that place, yo'd want to stay away from dat place. Dat's de place they'd drive yo' off.

OIL OF CEDAR - POUR AT DOOR WHERE YOU BURIED HIS RIGHT SHOE ASHES - BURNED BEFORE DAY AND PUT AT DOOR BEFORE 12 NOON OR 1 PM - WRITE HIS NAME 9 TIMES - FOLD FROM YOU - BURY AT DOOR OR WHERE HE WALKS - MAKES HIM MOVE AND DRIFT

(Do they bury that in any special place?)

They'd bury it at de door where yo' - or in de path, so you'd have to come over. They'd bury it so you'd have to come over it. Yo' understand.

(I understand. That makes you move?)

That'd make yo' move. [New Orleans, La., (831), 1234:8.]

8681. Well, yo' can do a heap with onions.

(What for example?)

Yo' can take a onion an' write names an' open dat onion an' sew it up, put that in there an' sew that onion up. An' take that onion and put it somewhere where nobody walks. That does a lot of harm - mean things.

(Do you just write the name once on a piece of paper?) Once only on the paper for that. [New Orleans, La., (824), 1195:4.]

ONION - SEW UP IN - NAME ON PAPER - HARMS

8682. Yes, yo' could take a sheet of papah wit lines on it an' write. Now, if she wuz a married woman an' yo' wanted her, yo'd write her name [demonstrates] on dis line an' yo' turn de papah ovah an' write his name on dat line. See, her name would be goin' disaway an' 'is name dataway.

(Which way would her name be going?)

Yo' see, both sides [of the paper] has lines. Well, yo' write 'er name on dis line an' yo' turn de papah ovah an' write his name [over her name]. Well, yo' see both names wouldn't run togethah. One would run dat way an' one dis way [in the opposite direction]. Well, dat's de *breakin' up* [opposite of *putting*

together] part. An' yo' would wear these names in yore shoe fo' three days, an' on de third day yo' take it out befo' de sunrise an' jes' tear it in small pieces an' bury it. Yo' wouldn't bury it very deep. Jes' rake back a li'le dirt, enough tuh keep de wind from blowin' it away. An' ever' mawnin' befo' de sun rise, why yo' put jes' a li'le *chamber lye* on it, an' yo' would say a prayer.

OPPOSITE DIRECTIONS: HIS AND HER NAMES IN - HER NAME ON ANY RULED LINE - TURN OVER PAGE - WRITE HIS NAME ON CORRESPONDING OPPOSITE RULED LINE WEAR IN YOUR SHOE 3 DAYS - THIRD DAY BEFORE SUNRISE TEAR TO PIECES AND BURY - EVERY MORNING BEFORE SUNRISE POUR URINE ON WHILE PRAYING *LORD, AH'M DOIN' DIS IN YORE NAME FO' PEACE*

(What kind of a prayer?)

Yo' would say, "Lord, ah'm doin' dis in Yore Name fo' peace." An' *yo' see dat "peace" would mean yo' wouldn't mean de man no harm, but chew would jes' want dis woman.* An' yo' would do that fo' nine mawnin's an' de ninth mawnin', why dis woman would come to yo'. An' de way her an' her husband would split up, why he wouldn't have any suspicions of anyone. Then her mind would go from him an' his mind would go from her, an' would [go] to the one that wuz doin' this, that she loved. An' she would nevah know, or he would nevah know jes' how they broke up. But then yo' would git de woman that yo' wanted. [Fayetteville, N. Car., (1390), 2492:7.]

8683. Dey kin take a person's hair an' bury it an' cause 'em tuh die. Cut de hair outa de top de haid. Yo' can't git any othah part of de hair. Yo' gotta git it from de top of de haid, understan', an' wrap it in brown papah. An' write dere name on dat papah, an' cause 'em tuh - yo' know, jes' anything dat chew wish would go wrong with de body. Dat whut chew do wit a person's hair.

PAPER: BROWN - WITH VICTIM'S NAME - WRAPPED ABOUT VICTIM'S HAIR FROM TOP OF HIS HEAD WISH ANYTHING YOU WANT TO HAPPEN TO HIM

(You just write that name once on the paper?)

Yeah - yeah, jes' once. On some different things yo' have tuh write it three times, but jes' with de hair yo' kin write it once, on brown papah. It's gotta be brown papah, jes' ordinary wrappin' papah, lak dat. [Memphis, Tenn., (1518), 2695:2.]

8684. Well, yo' go out there [to a crossroad] for whatsomevah yo' want [to] be done. Yo' make a cross in dat road. Yo' go to a 'simmon [persimmon] tree an' git a 'simmon tree an' cut [a piece off] about 3 inches, yo' know what 3 inches is. Yo' make a split in that, in that piece yo' cut off, if yo' wan'a stop 'em from goin' de way they're goin', if dey goin' roun' some woman, somepin like dat. Yo' always urinate on it an' make yore wish an' write de name. Stick it [name] right down in dat cut chew made an' drive it in de ground.

PERSIMMON TREE: CUT A STICK FROM - SPLIT ONE END - URINATE ON - MAKE WISH - WRITE VICTIM'S NAME ON PAPER - MAKE CROSS MARK AT CROSSROAD AND INTO IT DRIVE NAME IN SPLIT STICK - COVER

[This is one of a number of split stick rites.]

(Where?)

Right in that cross, where you make dat cross.

(At the crossroad.)

Yes sir, under dat cross an' cover it. [Memphis, Tenn., (967), 1562:8.]

8685. A persimmon? Why yo' kin take a 'simmon tree an' go on de east side of a 'simmon an' dig a root, an' whilst yo' diggin' dat root yo' name it. Jes' lak if yo' wanta do sompin to a person, yo' name dat root while yo' diggin' dat root. An' aftah yo' git dat root dug, yo' carry it home an' dry it. When yo' dry dat root, yo' name it as yo' put it up tuh dry. Yo' name dat root. An' in

nine day's time yo' kin take dat root an' jes' whichsomevah way yo' throw dat root, name it. As yo' throw it, name it. Jes' whichsomevah way yo' throw dat root, dat person will go de way yo' throw dat root, an' yo' nevah see 'em no mo'. Yo'll nevah see 'em no mo'.

[I restart recording machine to add further information.]

PERSIMMON TREE: NAME ROOT FROM EAST SIDE WHILE DIGGING IT - DRYING IT - NAME AGAIN IN 9 DAYS NAME ROOT THIRD TIME AND THROW WHICHEVER WAY THROWN - NAMED PERSON GOES

(You can use the root of any tree?) Any tree. [Sumter, S. Car., (1366), 2413:2.]

PERSIMMON TREE: TAKE A PIECE OF COPPER WIRE HAVE IT IN A LOOP LIKE A LOOSE STRING KNOT CALL PERSON'S NAME - PULL WIRE INTO KNOT DO THIS 3 TIMES MAKING 3 INTERLOCKING KNOTS THIS IS CATCHING A PERSON'S SPIRIT BY PROXY OR PRETENSE - TIE WIRE ROUND PERSIMMON TREE

8686. [To stop a person influencin' in de world an' cut his success off, de way yo' do dat. Yo' git, yo' know, some of dis copris [copper] wiah. Yo' know dis roun' wiah kinda lak gold wiah.

(Like the electric light wire?) Yes. Well, yo' take dat an' den yo' call this individual's name an' yo' tie three knots in it an' tie it roun' a green 'simmon tree. His success or his influence will be cut off.

(A piece of copper wire, any kind of copper wire.) [These two notations of mine emphasize the confusion some informants had between *copperas* and *copper*. Present informant says *copris*.] [Memphis, Tenn., (1556), 2830:2.]

8687. Yo' kin go to a 'simmon tree an' go on de east side of dat tree an' cut chew a switch. Cut it up an' - yo' kin be in New York an' yo' kin take dat switch an' yo' kin notch dat switch wit nine notches. Jes' lak [demonstrates] yo' cut one heah, one heah - jes' cut it all roun' until yo' git dose nine notches on dere. Den yo' kin take dat 'simmon switch an' grease it in olive oil, an' go to de head of a person - yore bed, if yo' gonna use it yoreself. Go to de bed an' stand it up, jes' lak dis is it [demonstrates] behin' de bed. Stand it up lak dat.

PERSIMMON TREE: CUT SWITCH FROM EAST SIDE OF 9 KNOTCHES CUT INTO SWITCH - GREASE SWITCH IN OLIVE OIL - THAT NIGHT STAND SWITCH BEHIND YOUR BED - NEXT MORNING TURN SWITCH UPSIDE DOWN - STAND IT ON OTHER END - AFTER PERSON RETURNS - BREAK SWITCH INTO 9 PIECES - CORD TOGETHER - KEEP IN BOTTLE [JAR?] IN HOUSE

(You stand that switch up behind the head of your bed.)

An' den in de mawnin' yo' go turn de switch dat way, an' den yo' go call dat person by name an' stand it up on de othah end.

(You call that switch by the person's name and then turn it up on the other end.)

That [is] if yo' wanta bring a person to yo'. Yo' don't have to go [to the tree] any [special] time. After dey come [back home] an' when dey come in, yo' take dat switch an' yo' break dat switch in nine pieces [at the notches?]. An' when yo' break it in nine pieces, yo' wrap dat wit de cord towards yo'. An' yo' take it an' yo' put it in a li'le bottle an' cord dat switch up right tight in dat li'le bottle. An' yo' kin keep it in yore house in yore trunk, or yo' kin bury dat. An' as long as yo' keep dat, dey will stay dere.

(Now, I have that switch behind the head of my bed. Here's the switch [I demonstrate] and when I call the name, then I turn it upside down like that, on the other end. The next morning I turn it upside down again and call the name. Do that every morning until...?)

Until dey come. Dey won't be long comin' either.

(And you must cut this switch off the east side of a persimmon tree.)
Off de east side. [Waycross, Ga., (1166), 1958:5.]

8688. Ah heard tell of 'em takin' a nail an' drivin' it in a tree, in a 'simmon tree, about halfway, till it git to dem li'le notches-lak [just below head of nail] an' dey they stops. An' dey take an' name dat nail whosomevah dey want it tuh be, an' dey'll nail it down. [Fayetteville, N. Car., (1428), 2577.]

PERSIMMON TREE: INTO DRIVE NAIL UP TO KNOTCHES UNDER HEAD OF NAIL - NAME NAIL - DRIVE DOWN

8689. Now, ah tell yo' 'bout de stockin's. He could take her stockin's - [she could] take his socks an' put 'em undah 'er do'step. Git a beef tongue, yo' understan', an' stick pins in it; but she gotta stick a pin dere every mawnin' fo' nine mawnin's till she git nine pins in dere. An' den take a pencil an' a piece of papah an' sign his name all ovah dat beef tongue [*see* correction later] an' take an' wrap it up an' den put it - jes' bury it in de groun' right at 'er do'. He'll come back.

PINS 9: HE HER STOCKINGS OR SHE HIS SOCKS PUT THEM UNDER HER DOORSTEP - GET BEEF TONGUE INTO WHICH STICK 1 PIN EACH MORNING 9 DAYS SIGN HIS NAME ON PAPER - WRAP ABOUT TONGUE BURY WITH SOCKS AT HER DOOR - HE WILL RETURN

(She also puts his socks under the door?)
Undah dere.
(Do they point them any particular way or just....?)
Jis' put 'em dere - jes' so he walk ovah dere to go back an' forwards.
(Well, now. She doesn't write on that beef tongue, she writes on the paper doesn't she?)
She writes on de papah.
(What does she do with the paper then?)
She takes de papah an' den she folds de beef tongue up in de papah. An' den she bury it. [Memphis, Tenn., (939), 1520:5.]

8690. Yo' git nine pins an' put ovah de do', an' call 'em every mawnin' fo' nine mawnin's befo' sunup. That will bring 'em back. [Fayetteville, N. Car., (1451), 2636:10.]

PINS 9: OVER DOOR - CALL HIS NAME 9 MORNINGS BEFORE SUNUP - BRINGS BACK

8691. De quicksilver. A woman use quicksilver when she wants tuh keep a man. [Whether quicksilver here is quicksilver or tinfoil or back of mirror scrapings, I failed to ask.]

She take dat quicksilver an' she puts it in a perfume bottle, one dem li'le perfume bottle, an' when she puts it in dere, she writes dat man's name down. Write it down on one piece of papah but jes' big enough tuh fit into dat perfume bottle. She writes it down nine times, but jes' big enough tuh fit into dat perfume bottle. Write it down straight, one right behin' de othah.

QUICKSILVER: TO KEEP MAN - PUT IN BOTTLE - WITH HIS NAME 9 TIMES - IN HER MATTRESS - HIS SIDE

(Like Sam Jones, Sam Jones?)
Yassuh. An' she put dat in a piece of papah an' she put dat quicksilver in dere. She takes dat quicksilver an' she stops it up tight so it won't come out or nuthin. An' she bo's a hole in 'er mattress, on de side where he supposed tuh lay, an' she puts dat quicksilver right down in dat bed on de side where he lays. Dat'll keep 'im. Dat whut de wimmins do. Dey uses dat concernin', dat concernin'

say, lak yo' would de yellah cotton.

(Did you tell me about the yellow cotton?)

Yassuh, ah tole yo' 'bout de yellah cotton. [Algiers, La., (1577), 2906:8.]

8692. (What's that?)

Somepin like that, if they want to see somepin bad happen to a person, get kilt or somepin. Then you goes to a [train] track an' yo' take their name an' yo' bury it at de track an' somepin bad will happen to them then. They're liable to get runned over by a train, or knocked off de track, or an automobile or somepin will run over 'um. That's what that's for. [New Orleans, La., (798), 1115:6.]

RAILROAD TRACK - NAME BURIED AT PERSON WILL BE RUN OVER BY TRAIN

8693. They can go to the end of a railroad track and put your name down in there an' yo'll drift. Yes, right up on the side of the [railroad] tie. Well, you write the name backwards [last name first]. You write it up an' then yo' write it across [write it in the form of an "X" or cross] an' let it be nine times. Put it right there [on the railroad track]. Put it in a can, though, see, so it won't blow away. [New Orleans, La., (814), 1149:1.]

RAILROAD TRACK - BURY AT END OF - NAME WRITTEN BACKWARDS [LAST NAME FIRST] - WRITE 9 TIMES UP AND THEN ACROSS - FORMING "X" OR A CROSS

8694. [There was] a man [a *doctor*] and he write - wrote in red ink.

(He had red ink?)

Yes, sir. Not ink, yo' know a red pencil, but red center. An' he write mine name, hers name an' - wrote de boy's name, an' de girl's name, an' then my name across it. And he [this *doctor*] said that would make them humble unto me. Yo' see, give me no more trouble. Well, it look like it did, see. Ah don't know. Ah know ah never did [have any more trouble with them].

RED PENCIL - USED BY "DOCTOR" TO WRITE NAMES OF BOY AND GIRL - TROUBLE-MAKERS FOR HIS CLIENT - AND CLIENT'S NAME ACROSS THEIRS - HE FOLDED PAPER TO HIM - SEWED IN BAG - CLIENT [MY INFORMANT] WORE

(Then after he wrote those names, then what did he do with that paper?)

Fold it, fold it to him. Every time he turn it, fold it to him. Don't fold it away from him, to him. And [he] sewed it up in a little sack an' ah wore that, wore it out. That's what I experienced individually.

(You had to wear that?)

Yes, sir.

(He wrote this girl's name and this boy's name like that [I demonstrate] on parallel lines.)

Yes, sir.

(Then he crossed - then diagonally he crossed your name on it with this red pencil? I see.)

Yes, sir. [THE READER MUST REALIZE THAT THE PRECEDING "PARALLEL LINES" AND "DIAGONALLY" ARE NOT FOR INFORMANT BUT FOR MY FUTURE UNDERSTANDING. MANY OF MY COMMENTS ARE ANNOTATIONS.] [Vicksburg, Miss., (745), 1015:6.]

8695. Take some red peppah an' put it in his lef' shoe, an' write his name on a piece of paper an' lay it over that red peppah. Dat'll make yo' [a woman] get his money. [Wilmington, N. Car., (205), 112:5+85.]

RED PEPPER - IN LEFT SHOE - NAME OVER - WEAR

8696. It absolutely does bring about dat, bring about dissatisfaction in de home. De really fac' 'bout it yo' kin go tuh work an' take red peppah, DE SEED OF RED PEPPAH, to bring about hysterical state wit a man an' his woman, dat dey absolutely can't git along dere

in de home no mo'. But chew could take two red peppah [seed] an' it 'sposed whut dey call *planted* dat in roun' his do' - anywheres roun' his do'. Yo' would name 'em.

RED PEPPER - 2 SEEDS OF - NAMED MAN AND WOMAN
BURY AT THEIR DOOR TO BREAK UP THE FAMILY

(You would name those peppers?)

Yes, yo' really name dose peppahs. It's 'cordin' [according] to how many he has in his family. If it's no one but jes' him an' his wife, well, yo' only plant two grains [2 seeds] of dat red peppah, an' den yo'll go tuh work an' yo' name 'em. Dat is, yo' know whut his name is, why yo' go tuh work an' yo' would call dat peppah, name dat peppah; an' evah whut her name is, do de same. An' den if he's got any chillun upstairs in de home, why yo' go tuh work an' try tuh find out whut dose chillun name is. Well, dat whut yo' use de red peppahs fo'. [Notice the simple means used here!] [Savannah, Ga., (1277), 2172:7.]

8697. Well, now, she gits some rough rice - rice dat's nevah, de chaff has nevah been taken off - an' she walk roun' her house at sunrise an' call his name, an' open both do's an' throw. Jes' sprinkle dat rice in de house an' she go on roun' de house. Don' turn back. Come right roun' until she go roun' five or six times. An' throw dat rice in de house an' call his name. Den dat will 'tract [attract] his 'tenshun [attention] wheresomevah he may be. He gits worried den about home, an' he'll come back. [Rice was grown in the lowlands of South Carolina and Georgia for generations. This unhusked rice rite could be an old rite.] [Brunswick, Ga., (just before No.1240), 2108:4.]

RICE - ORIGINAL - *CHAFF HAS NEVER BEEN TAKEN OFF*
SHE CIRCUMAMBULATES HOUSE AT SUNRISE - LEAVING
BOTH DOORS OPEN - CALLING HIS NAME - THROWING
RICE IN BOTH DOORS - ROUND HOUSE 5 OR 6 TIMES
THIS ATTRACTS HIS ATTENTIONS SO THAT HE RETURNS

8698. Then you can git a bottle of vinegar an' write de name upon a piece of Venrick parchment.

(What kind of parchment?)

Venrick [a trade name?] parchment. An' they put this in this bottle of vinegar with cayenne peppah, see. An' they roll this bottle aroun'. Go to de back door an' roll it all de way tuh de front.

ROLLING AND KICKING: BOTTLE WITH VINEGAR
CAYENNE PEPPER - NAME ON PARCHMENT PAPER
ROLL AND KICK - BACK DOOR TO FRONT - SAYING
AS THIS BOTTLE RO' AH WAN' CHOO TO DO DE SAME
BURY - SIGN OF BALANCE - WHEN EARTH HAS POWER
NEXT MORNING BEFORE SUNRISE POUR HOT WATER ON
THAT BURSTS BOTTLE AND THEY WILL LEAVE HOUSE

(Just a moment. Do they roll it with their hands or feet?)

De feet. Dey kick it wit de feet an' as dey kickin' it, dey use de words, "As dis bottle rō' [rolls] ah wan' choo to do de same."

(I see.)

An' they take it an' dey bury it on de science [signs of the Zodiac]. Dey will do this work by science, by de twelve science [signs].

(Well, what sign would they use on that?)

On de Balance.

(Oh, the sign of the Balance.)

Yes, on de Balance; yes, sir. See, dat's when de earth has power. An' dey buries dis bottle bottom upwards. An' de next mawnin' they get up before de sun rise an' dey pour dat hot water on dat an' de bottle busts [bursts]. Den dey move.

(I see, it will make them move. [New Orleans, La., (822), 1186:3.]

8699. [To] make them move out of that house, tell you, yo' go an' get some

of that olive oil.

(Wait a minute! Olive oil?)

Olive oil, and get some of dis here *steel dust*. Get a fresh bottle of vinegar.

(Get a fresh bottle of vinegar.)

Yes, sir. Yo' get the neighbor's name, either one in de family name [the man's or woman's]. Take a piece of papah an' cut it off just how many letters in that name. [The name is written and then each letter of the name is clipped off as a separate slip of paper.] An' take it an' put it down in that bottle. An' after puttin' it [these slips of papers] down in the bottle, take it an' roll it on de floor. After rollin' it on de floor, yo' take dat bottle an' set it up. If yo' ever could get anywhere close to de house, yo' set it at sunrise. An' when yo' set it there, in three days dem people goin' from there.

ROLLING: NEW BOTTLE OF VINEGAR - OLIVE OIL *STEEL DUST* - NEIGHBOR'S NAME - MAN OR WOMAN WRITTEN - EACH LETTER CLIPPED OFF SEPARATELY STOPPED UP IN BOTTLE - ROLL ON FLOOR - SET IT AT SUNRISE NEAR THEIR HOUSE - LEAVE IN 3 DAYS

(They will move away?)

Done gone away without any confusion at all. Yo' [they] wouldn't know how it was did. [New Orleans, La., (829), 1221:1.]

8700. Dey takes a person's *chamber lye* an' puts it in a bottle. Git some of dat an' puts it in a bottle, an' den takes it an' put sugah in it or honey, eithah one. Write dere names down nine times wit a indelible pencil but write it frontwards. As ah 'fore tole [before told] yo', in place of puttin' de entire [name], yo' put de given name first. Yo' put John an' den yo' put Edwards, see. Yo' write dat down nine times an' yo' put dat in dat bottle an' yo' stop it up. An' whenevah dey go somewhere, an' yo' want 'em tuh do anythin' fo' [you] whenevah they go somewhere, yo' take dat bottle an' yo' roll it jes' lak yo'd roll a lemon or sompin tuh git de juice out of it. An' yo' roll dat bottle nine times an' every time yo' roll it yo' call dere name. Dat's when a woman wants a man tuh do sompin fo' her.

ROLLING: BOTTLE WITH URINE - SUGAR OR HONEY NAME 9 TIMES - GIVEN NAME FIRST - TO BRING PERSON - ROLL BOTTLE 9 TIMES CALLING NAME

(How do you mean?)

See, lak if a woman's got a husband an' he's mean to her. He believe in runnin' about an' diff'ren' thing lak dat, an' she wants tuh draw 'im tuh 'er, an' wants tuh git his earnin' [earnings, his wages]. She do's dat.

(What did you put in there now? The *chamber lye*? And that nine, now you wrote that nine times? How do you write it, just one right under the other?)

Yessuh. Jes' write it on one sheet of papah.

(You put the names right under each other?)

Yassuh.

(And you write it with what?)

Well, yo' writes it wit any kinda pencil [former indelible pencil withdrawn]. It don' make no diff'rence. [Algiers, La., (1577), 2902:1.]

8701. Put some salt in there an' bluestone an' yore name mixed wit it. An' tie it up an' put de [Red Devil] lye over it an' set it afiah. Yo' burn a whole can of lye. Dey take dat an' run people crazy with it. [Wilmington, N. Car., (220), 133:8+85.]

SALT - BLUESTONE - NAME - TIE UP RED DEVIL LYE OVER - SET AFIRE

8702. De 85 Psalm from de Bible will make a man care a great deal fo' yuh.

(When do you read that, do you say?)

On a Sunday mornin', face de east, seven times, an' call his name seven times.

(What will that do then?)

Now yo' use de 85 Psalm an' call 'is name an' yo' read it seven times an' every time yo' read yo' call 'is name. Well then THAT SENDS OUT A SPIRIT AND HIS MIND WILL FOLLOW AND THINK ABOUT CHEW. He jest keeps his mind on yo', until he kin see yo' or come back to yo'. IT'S DE SPIRIT WORRIES HIS MIND WHEN YO' DO DAT. [Washington, D.C., (628), 807:9.]

SEVEN TIMES: ON SUNDAY MORNING - FACE EAST
7 TIMES CALL HIS NAME - 7 TIMES READ PSALM 85
THAT SENDS OUT A SPIRIT...WORRIES HIS MIND

7 TIMES WRITE NAME - 4 DAYS BURN IN LAMP

8703. In case if a person is gone 'way from yo' an' yo' want 'em tuh come back, yo' write dere name seven times an' put it in a lamp an' burn it. Burn it fo' four days an' dey'll come back home. [*See* Nos.8578-8612.] [Mobile, Ala., (656), 935:5.]

7 TIMES WRITE PERSON'S NAME ON PAPER
PUT OVER DOOR AFTER PERSON COMES IN
THAT PERSON WILL CONTINUE USING DOOR

8704. They say dat yo' kin write a person's name on a piece of papah seven times an' place it ovah a doah, aftah dey comes in. Wait till dey get inside an' den place it ovah de doah. An' dey say, when dey go out, dey can't stop comin' back, where dey go undah.

(They keep coming back and forth?)

Keep comin' back where dey go [under] dere name.

(Write it like this right in a row [column?] seven times, that name?)

Seven times.

(One right after the other, I see.) [Vicksburg, Miss., (749), 1018:9.]

8705. Git dere name. An' yo' take dere name an' yo' take yore name an' yo' put it down in de bottle. An' git chew some honey whut chew sells in de groc'ry stō'. An' every time dat person come aroun' yo', jis' take dat bottle an' shook it up, an' dey go away from yo' an' dey won' bothah yo' no mō'.

SHAKE BOTTLE - HOLDING HONEY
YOUR NAME 3 TIMES - UNWANTED PERSON'S 9 TIMES
KEEPS LATTER AWAY

(You do that with the bill collector or the law or anyone?)

Anyone.

(How do you put those names down now?)

Take dose names an' git chew a ink pin or a indelible pencil an' yo' write yore name down three times straight an' dere name down nine times dat way. An' yo' roll it up an' yo' fold it an' yo' put dat honey down up in dere. An' yo' shake dis bottle up an' keep it corked dat way. An' every time dat person come aroun', yo' shake dat bottle an' dey won't bother yo'.

(If you are in business?)

Yes. [Algiers, La., (1597), 3003:13.]

8706. Yo' take dey name. Yo' kin find out dey laws' name or people whosomevah botherin' yo' aroun' in dat neighborhood. Yo' git chew some loaf sugah, dat dey call *Domino Sugah* [trade name] dat's in de block. Yo' take dat an' yo' put it in a bottle an' yo' write dis individual name down wit a indelible pencil. Yo' write it down nine times but yo' write chure name - write dere name down nine times. Lak say if it wuz Sam Jones, yo' put Jones an' den put de Sam behin' it, see. An' den yo' write chure name

SHAKE BOTTLE - WITH WATER - SUGAR - YOUR NAME
WRITTEN 9 TIMES NORMALLY ACROSS UNWANTED
PERSON'S NAME WRITTEN 9 TIMES LAST NAME FIRST
SHAKING KEEPS AWAY ANYONE - INCLUDING THE LAW

jes' lak yo' wuz goin' [to] *back a lettah*. If yore name wuz James Joseph, see yo'd write James Joseph, jes' lak yo's *backin' a lettah*. Write it on a piece of papah. Yo' write de individual name down nine times straight, an' yo' write yore name down nine times across it, see. But chew put chure given name first. An' yo' take dat sugah an' put it in a bottle in some watah. An' when yo' put it in dere wit dat watah, yo' put it in a cornah somewhere where nobody kinnot tech [cannot touch] it. An' every now an' den yo' take dat bottle an' yo' shake it up. Dat sweetens dere min' an' keeps dem from bothahin' yo'.

(Do you use any number of lumps of sugar or just....?)

No, yo' jes' puts enough tuh make it sweet, jes' enough tuh make de watah sweet. [Algiers, La., (1577), 2904:2.]

SHINGLE - NEW - NAME WRITTEN ON
THROWN INTO RUNNING WATER
MAKES PERSON NAMED LEAVE TOWN

8707. (Will you tell me that again?) Ah said, that if yo' wanted to run somebody away from a town, ah've heard dat yo' could write dere name on a shingle an' throw it in runnin' watah - a new shingle an' throw it in runnin' watah, an' dey would leave de city.

(I see, leave town.)

Yes. [Mobile, Ala., (707), 971:8.]

8708. Yo' have to know their name. Yo' could take their name an' write it on a new shingle an' turn it ovah an' bury it at yore door, an' dey'll come back an' put it dere.

SHINGLE - NEW - NAME ON - TURN IT OVER
BURY AT YOUR DOOR - THIEF WILL RETURN THEFT

(I see, if they stole this article from you.) [Norfolk, Va., (494a, Madame Griffin of Berkley), 536:2.]

8709. (You want to stay on the good side of your boss?) Yes. Yo' wanta work continually wit chure boss. Jis' put his name in de bottom of yore shoe an' yo'll wear dat. [Algiers, La., (1602), 3025:9.]

SHOE - WEAR NAME OF BOSS IN

8710. Like yo' got a woman or anything like dat, yo' kin write her name an' wear it, an' she can't quit yo' for nobody else.

SHOE - LEFT - WEAR WOMAN'S NAME IN
SHE CAN'T QUIT YOU FOR NOBODY ELSE

(Where do they wear that name?) Jest wear it in your left shoe. (And she can't quit you.) Jes' write her name an' put it in yore left shoe. [Vicksburg, Miss., (747), 1017:4.]

8711. Yo' go to a place - if yo' know de place where yo're goin' an' know de people's name [name of person who hires]. Yo' git chew a piece of pastebo'd an' yo' cut it down as a shoe sole, de print of a shoe sole [an insole]. Yo' write dem people name down nine times wit a indelible pencil.

INSOLE OF CARDBOARD - WRITE NAME OF BOSS ON
9 TIMES - WITH INDELIBLE PENCIL - WEAR IN
EITHER SHOE WITH CINNAMON AND SUGAR - CHEW
JOHN DE CONKAH ROOT - SPIT - TALKING TO BOSS

(You just write one right after the other?) One right aftah de othah, nine times.

(Now, if the boss's name was Sam Jones, you just write Sam Jones right underneath Sam Jones?) Yassuh, an' den aftah yo' do dat, yo' git chew some cinnamon an' yo' git chew some sugah. An' yo' puts dat in yore shoe an' yo' weah dat. An' yo' git yo' a piece of *John de Conkah root*, an' yo' chews dat root, an' as yo' go in dere yo' spits, an' make yore wish fo' whut chew goin' dere, whut kinda job yo' goin' dere tuh be successful. Yo' git dis job.

(You just make one sole [insole] or two?)
Jes' one sole.
(For either shoe?)
Fo' either shoe, it don' make no diff'rence.
(It doesn't make any difference what shoe.)
Either one. [Algiers, La., (1577), 2903:6.]

8712. Yo' git up at sunrise, befo' yo' speak to anyone at all, wash yore face or anything, jes' as de risin' of de sun, dey go out to de step like de sun risin' dis way, an' yo' call dere name three times. An' after yo' call dere name three times, don't make none other step towards dat way. Jes' turn right aroun' an' come on back. Say, an' after yo' come back yo' kin speak to anyone yo' want to, wash yore face an' anything if yo' want tuh.

SILENCE AND FASTING - WITHOUT WASHING FACE OR DOING ANYTHING - CALL NAME 3 TIMES AT DOORSTEP TO BRING HIM BACK - DON'T MAKE ANOTHER STEP IN THAT DIRECTION - TURN ROUND

(You called their name out there didn't you?)
Yeah, call dere name three time, which person yo' wants tuh come back home. See, jes' lak mah name is Walter. Jes' call mah name, jes' plainly, de full name three times. An' dey do dat fo' nine mawnin's. An' den de mawnin' yo' hear from 'em, yo' begin about de fifth until 'bout de 15th, yo' hear from 'em some way or 'nother by friends. Somebody bring yo' some kinda message. [Waycross, Ga., (1168), 1975:7.]

8713. Write anybody name six times on a piece of papah an' go an' put it up ovah de front do'. An' call dere name six times an' write dat down on dat papah an' dat will bring 'em to yo'. Either - if yo' want 'em tuh come to yo', yo' jes' say, *In de Name of de Fathah, de Son an' de Holy Ghost, ah hope dey will come.* An' if yo' want 'em tuh go, yo' kin jes' say, "Go." See, write it six times forwards an' put it ovah yore do'. [Florence, S. Car., (1308), 2212:11.]

SIX TIMES: WRITE NAME - PUT OVER YOUR DOOR 6 TIMES CALL NAME - BRINGS PERSON TO YOU OR SAY *IN 3 HOLY NAMES* "AH HOPE DEY WILL COME" - OR TO SEND PERSON AWAY SAY "GO"

8714. Well, yo' take her name an' yo' write her name down three times. Yo' write yore name three times. Yo' want her now, yo' want her.

6 TIMES OR DOUBLE 3 TIMES WRITE NAMES HERS 3 TIMES - MAN'S 3 TIMES BENEATH SPRINKLE WITH SALT - WHITE SUGAR - ON HEATER TO BROWN - THIS TURNS HER MIND TO YOU BUT TO CAUSE CONFUSION - FIRST USE RED PEPPER SULPHUR - GUNPOWDER ON THERE - PUT NAME OF HUSBAND OR MAN - THEN USE SUGAR AND SALT

(Now where would I write my name?)
Yo' write her name here first [demonstrates]. Put chure name heah [underneath]. Yo' write her name heah an' put chure name in dere. Yo' write it three of each, three of each. An' yo' take den an' yo' sprinkle a li'le salt an' a li'le sugah on dis, white sugah. De sugah tuh sweeten it. Salt saves it an' sugah sweetens it. An' sprinkle dat. Yo' put dat on top of a heater an' yo' let dat brown. When yo' let dat brown, her mind will come to yo'. Dat sweetness of dat sugah will sweeten her mind tuhwards yo'. Yo' git 'er.

Well, now, if yo' wanta jes', say, carry her off from where she stayin' or make confusion ovah dere first, yo' put red peppah, sulphur an' gunpowdah on dere. Put 'er husban' name or whosomevah man she got, yo' put dat on dere. Dat's tuh confuse dem. Den when yo' confuse 'em, yo' got 'em. Den yo' put dat sugah on dere to sweeten, an' dat salt to save 'er fo' yo'. Yo' put dat on dere tuh bring 'er tuh yo'. [Fayetteville, N. Car., (1396), 2511:2.]

8715. Jes' lak if a person want 'em [to] leave, wanta run a person outa town, yo' take a brand-new bar [of] Octagon [trade name] soap an' write in de fo' corners of it. Yo' take it an' go to de rivah.

SOAP - NEW BAR OF - WRITE NAME CATERCORNERED ON 4 CORNERS - THROW OVERBOARD WHEN TIDE GOING OUT THAT WILL MAKE PERSON NAMED LEAVE TOWN

(You do what on the four corners?)

Write de person name whut chew wanta leave, want 'em leave outa town. Write dere name on de fo' corners of de soap, an' throw it ovahbo'd when de tide be goin' out. An' dat will make dem leave town.

(How do you write that name on the corner? Here's the soap [I demonstrate]. Do you write it like this, or like that?)

De fo' corners [demonstrates].

(Like that, catercornered in the four corners.)

Yes. [Brunswick, Ga., (1184), 1997:2.]

8716. Yo' kin take a woman's stockin' or a man's sock dat dey done wore, an' yo' takes dat an' write dere name down nine times straight, jes' on a straight piece of papah [demonstrates].

SOCK OR STOCKING - WORN - NAME WRITTEN 9 TIMES IN COLUMN - FOLD FROM YOU - AT MIDNIGHT - DIG HOLE UNDER FIG TREE - BURY STOCKING SAYING *AS DAT STOCKING MELT AWAY DEY WASTES AWAY*

(Write one and the next one after it right under the other.)

Yessuh. An' yo' put it in dat sock or stockin' an' yo' fold it from yo'. An' as yo' fold it from yo', at twelve a'clock at night, yo' go somewhere where dere's a fig tree. An' yo' dig a hole undah dat fig tree an' yo' puts dat stockin' undah dat tree an' covah it up. An' when yo' covah it up [you say] "As dat stockin' melt away, dey wastes away." See, dey'll jes' dry up an' waste away lak a person dat got some kinda disease.

(You must say those words?)

Yessuh, as yo' put de stockin'. Yo' wrap up as ah 'fore tole yo' wit de name in it. An' den when yo' put de name in dere, yo' wrap it from yo'. An' yo' find de fig tree. But it must be twelve a'clock at night. An' yo' digs a hole undah dat fig tree an' yo' buries it. An' when yo' buries it, yo' say, "Jes' lak ah put dis stockin' heah tuh rot away, dat's de way ah want de individuals tuh waste away."

(That will kill them then?)

Yessuh, an' as dat stockin' rot away, dey health be gittin' bad an' dey'll first an' last, final[ly], an' jes' die off, an' nobody will know whut dey died wit, if dey don' go find out 'bout de stockin'. [Algiers, La., (1577), 2902:4.]

8717. Well, de socks, yo' take de man's socks but yo' don' have tuh nuse [use] all of it if yo' don' wan' tuh. Yo' write his name down an' yo' [lay] dose nine needles, de goldhead needles, an' yo' roll dat sock up. But chew put de cayenne peppah in dat name - de salt an' cayenne peppah in dat. An' to take an' nuse yore cross-in' - yo' cross 'em up in dat. An' aftah yo' cross 'em up, yo' take dat an' yo' put it in dat sock. An' yo' roll it an' yo' take de pins an' yo' stick 'em, but evah time yo' stick 'em yo' cross dem. An' dat - dat part would make de man, if yo' want tuh keep de man at chure house, tuh always [stay there] when yo' bury. But yo' don' have tuh bury it all de time. Yo' could jis' put it ovah a joice [joist] somewhere. [Burying the sock could be a nuisance, if you wanted to get

SOCK - WRITE HIS NAME - INTO THIS PAPER ROLL UP 9 NEEDLES CROSSED - CAYENNE PEPPER - SALT AND STICK 9 PINS CROSSED ON OUTSIDE OF PACKAGE AND BURY TO KEEP MAN HOME OR ELSE PUT ON JOIST

rid of the man later; but I suppose the sock could be dug up.] [Algiers, La., (1586), 2966:4.]

8718. Write de name [of the prospective renter] under your name. First you go to the Bible an' yo' take any chaptah out of it, jis' take yo' any word jis' like Peter, James or John, or anything like that, an' yo' write it down. All right. An' yo' know their names. Yo' want 'em to rent de house. Yo' write dere name down, see. Well, den yo' take anothah verse out de Bible. Write jis' de word yo' see an' den write your name again den.

SPITTING: WRITE YOUR NAME - UNDER IT A NAME TAKEN BY CHANCE FROM BIBLE - UNDER THESE NAME OF PROSPECTIVE RENTER - UNDER THESE ANOTHER NAME FROM BIBLE - UNDER THESE YOUR NAME AGAIN - THESE 5 NAMES ROLL UP AND STICK INTO BOTTLE - SPIT INTO BOTTLE 3 TIMES SEAL BOTTLE - BURY UNDER DOORSTEP - ALSO PRAY

Well, all right. Aftah yo' do dat, den yo' take an' write dere name an' spit in dis bottle 3 times. As yo' roll dis up, take dese names an' roll 'em up right tight. Stick 'em down in dis bottle, stop it, an' bury it undah yore doorstep. Dey'll have to rent de room or yore house from yo'. Yo' call on de Lord [= don't forget to pray].

[This rite has special interest because my original first transcription, a first hearing of the cylinder, is attached here to the final manuscript. I had to transcribe by hand and pencil because my transcriber missed a number of the Memphis cylinders.] [Memphis, Tenn., (767, professional and excellent), 1562:6.]

8719. (To get the job?)

Yo' write his name, de boss name, an' yore name, too, if yo' wants. If yo' don' want, yo' don' need tuh write chure name, but long as yo' git de boss name, yo' understan'.

SPITTING: WRITE NAME OF BOSS 9 TIMES - FOLD TO YOU - WEAR WITH SUGAR IN YOUR SHOE - CHEW CINNAMON BARK AND SPIT 9 TIMES ON WAY TO BOSS SPIT CINNAMON JUICE 9 TIMES WHEN YOU SEE HIM

(You write his name down once?) Nine times. Yo' git *chew cinnamon* [chewing cinnamon] an' yore sugah. An' git some cinnamon tuh chew [stick cinnamon] an' spit nine times goin' tuh 'im an' nine times when yo' git tuh 'im.

(After you have written this name, what do you do with this name?)

Yo' jis' keep dat name folded tuh yo' an' weah it in de bottom of yore shoe. Eithah shoe will do. [Algiers, La., (1596), 3002:6.]

8720. Ah tell yo' what choo do fo' yoreself fo' tuh cross a person.

(Well, how would they do that?)

Well, dey take it an' write dere names on a hot stove with this stick [lump] sulphur. But if yo' gon'a use de powdered sulphur, jis' sprinkle dat on de stove an' make yore wishes. An' if yo' don't do like dat, yo' burn it wit some asfitidee [asafetida]. Get some asfitidee an' put it in de top an' put dat sulphur in dere, an' burn it togethah an' make yore wishes. Jis' like if yo' want 'em to separate or if yo' want 'em to stay together. [Norfolk, Va., (486), 516:3.]

SULPHUR: TO *CROSS* PERSON WRITE HIS NAME WITH LUMP SULPHUR ON HOT STOVE - OR SPRINKLE POWDERED SULPHUR ON HOT STOVE - MAKE WISHES OR BURN SULPHUR AND ASAFETIDA AND WISH YOU WISH THEM TO SEPARATE OR STAY TOGETHER

8721. Yes, ah heard dat chew kin take some sulphur an' burn it. Git chew some sulphur an' put it in a saucer or a plate of somepin dat it kin burn it, an' yo' stan' ovah it an' say tuh it whut chew want done, an' it will happen. But chew gotta stan' ovah it an' turn from east tuh no'th, an' talk to it. Yes,

yo' gotta start from de east an' yo' swing it right on roun' till yo' git to de no'th, talkin' to it as yo' runnin' roun', an' call[ing] dere name three times. (That is if you want to cross up that house, so that nobody else could move in there, after they make you move out?) Yes. [Sumter, S. Car., (1365), 2411:5.]

SULPHUR: IN SAUCER OR PLATE - BURN - HOLDING IT [SURELY ON LONG SHOVEL!] TELLING IT WHAT YOU WANT DONE - WHILE SLOWLY TURNING YOURSELF AND BURNING SULPHUR FROM EAST TO NORTH - CALLING LANDLORD'S NAME 3 TIMES - THIS *CROSSES UP* HOUSE

SULPHUR: BURN WITH SALTPETER AND INCENSE AFTER NAMING IT - PERSON INHALING LOSES MIND

8722. They take sulphur and saltpeter and incense an' burn it together, but chew got to name it, dey claim. An' as it goes up, de effect of it, de scent dat goes out, comes out from it, de individual dat happens to inhale it, why dey get to a place dat dey can't stand anythin'. Makes dem fickle-minded dey tell me. An' dey get so after while dat yo' get 'em confused about anything. They finally lose dere mind. [Elizabeth City, N. Car., (4820), 554:7.]

SULPHUR AND BLUESTONE BURNED ON PAPER CONTAINING ABSENT MAN'S NAME - DO 9 MORNINGS TO BRING BACK

8723. If de man leave an' yo' want 'im tuh come back, yo' git chew some sulphur an' bluestone an' a piece of papah - writin' papah. Yo' write his name on it three times an' yo' put dis sulphur an' dis bluestone on dis papah an' yo' burn it fo' nine mawnin's.

(This same paper or do you take a new piece each morning?)

New each mawnin'. Yo' burn dat fo' nine mawnin' an' de nine mawnin' he'll come back. [Brunswick, Ga., (1217), 2070:8.]

8724. (Dog hair and cat hair, how do they use that?)

Well, yo' take dat dog hair an' dat cat hair together, an' yo' put maybe sompin, my name or yore name, anybody dat chew wanta call. Dey will fight lak cats an' dogs, man an' his wife. Yo' jes' put dere names together, an' yo' take dat cat an' dat dog hair an' yo' put it together, an' yo' put red peppah an' sulphur wit dat an' yo' burn dat. Dat will cause 'em tuh fight lak cats an' dogs. [Fayetteville, N. Car., (1396), 2514:5.]

SULPHUR - RED PEPPER - NAMES OF 2 PERSONS CAT AND DOG HAIR - BURN - CAUSES SEPARATION

8725. A fellah tole me dat would git de woman back, too. Call 'er, yo' know, nine mornings befo' de sunrise. [Waycross, Ga., (1092), 1758:14.]

SUNRISE - CALL 9 MORNINGS BEFORE - BRINGS BACK

8726. Well, yo' can keep a woman de same way. If yo' want to draw a woman to you, yo' take nine tacks an' nail 'em up ovah yore door, wit her name on a piece of paper. Put them nine tacks around it and puts it down at the door underneath of a piece of mat. See. An' yo' nails it down there. Dat's called *nailin'* [over the door] an' *puttin' yo' under yore* [their] *feet* [beneath mat]. An' yo' see, anythin' ah want to do or go out anywhere or anythin', she ain't goin' to worry about. Ah could do jis' what ah want, she ain't goin' to leave me.

TACKS 9 - TACK HER NAME UP OVER DOOR OR TACK HER NAME DOWN UNDER FLOOR MAT

(You put this either over the door or down below?)

Yo' put it ovah de door an' den this [demonstrates] jis' like dis mat [in interviewing room]. Jis' put it underneath of de mat, see. An' jis' put de

[carpet] tacks aroun' it; wit the name on dere, but always have mine on de top.
(Where's your name?)
Mine is on top of hers.
(On that paper?)
Over de door, see.
(And what's down on the floor?)
De same way on de floor.
(You do it twice? You put one above the door and one down there?)
It always be a odd times: three, seven or nine.
(I see.) [New Orleans, La., (822), 1189:1.]

8727. Yo' kin take a turtle or terrapin an' yo' kin write a person's name on dat turtle dat, yo' know, dat yo' don't want to stay in town. Go write dere name on dat turtle an' turn 'im loose in de water an' every time dat turtle move dey'll move. [Waycross, Ga., (1126), 1832:11.]

TERRAPIN OR TURTLE - WRITE ON - NAME OF PERSON
TURN ANIMAL LOOSE IN WATER - PERSON LEAVES TOWN

8728. [Here is an unusual use of the terrapin-turtle rite.] He in trouble, leave-like to keep yo' from ketchin' 'im. Yo've seen dese streaked-laig terrapin?
(Yes.)
Dem ole streaked-laig one. Ketch one an' cut 'is name on de back of de shell. Drop 'im back in de watah. He's gone.
(You say this fellow is a criminal and that you want him to get away free. You cut his name on this terrapin, so that they can't catch him.) [Waycross, Ga., (1158), 1930:3.]

TERRAPIN OR TURTLE - CUT NAME OF CRIMINAL ON THE SHELL SO THAT THE LAW WILL NOT CATCH HIM

8729. Yo' see, yo' can take a terrapin an' write-like my name nine times backwards, if somebody don't like me, yo' know. An' catch 'im alive an' open his mouth an' put dat down in his mouth, an' den throw 'im back in de watah. Jes' as long as he stay in de watah, dat will make yo' drift, drift up an' down de watah, jes' make yo' go first one place to anothah.
(Just write this on a piece of paper?)
On a piece of papah. [New Orleans, La., (783), 1088:6.]

TERRAPIN - PUT IN MOUTH OF - NAME OF PERSON WRITTEN 9 TIMES BACKWARDS [LAST NAME FIRST]
THROW ANIMAL INTO WATER - NAMED PERSON DRIFTS

8730. Take a sewin' thimble an' git chew three sewin' thimbles of ants' nest, an' ants an' all, an' yo' go tuh work an' yo' put it into a envelope an' write de person name an' put de envelope an' seal dat up den. An' yo' go tuh work den, de really fac' 'bout it, an' yo' take a spoon dat chew use anywheres on yore table gen'ly [generally]. Yo' lay dat envelope down an' yo' don't *squench* [= crush, *see* comment at end of rite] it no way atall, no way. Yo' dig de width of dat envelope - it 'sposed tuh be three inches in de ground. Yo' lay dat envelope in dere but chew don't - yo' know, yo' don't have it where yo' *squench* it nowhere an' yo' have dis full length, an' yo' bury it an' yo' cover it ovah. An' yo' take a ten-penny nail an' stick down in de ground to de haid. [The buried envelope is a grave symbol, the nail the

THIMBLEFULS 3: OF ANT NEST - ANTS AND ALL
SEAL IN ENVELOPE - WRITE NAME OF VICTIM ON
DIG WITH SPOON A HOLE - WIDTH AND LENGTH OF ENVELOPE - BURY WHERE HE WILL WALK OVER IT
"TAKE...NAIL...STICK...IN...GROUND...TO HAID"
[*ENVELOPE A GRAVE SYMBOL - NAIL A TOMBSTONE*]
AFTER VICTIM WALKS OVER - NO PEACE AT HOME

tombstone.] An' dat will - DE REALLY FAC' 'BOUT IT, SUH, IT WILL UPSET DE DEVIL, MUCH LESS ANYTHING ELSE.

(You put that before somebody's house?)

See, yo' put dat anywheres where dere's any path or - anywheres dat person travel or walk ovah. It don' make no diff'rence whether it's anywheres close tuh his home. Anywheres where he travel ovah.

(What will that do to the person, then?)

WHY ABSOLUTELY, DERE'S NO WAY DAT HE KIN REALLY STAY AT HOME IN ANY PEACE. Can't stay home wit no peace. Him an' his folks can't git along. It will pizen [poison] de minds of 'em. [The preceding word *squench* is a dialectal form of *quench*, this latter meaning: to quench a thirst, or to put out a fire, or to cool suddenly by plunging hot steel into water to temper it. A former meaning of *quench* was *to crush*, a meaning that was rare back in 1939 when I collected the word.] [Savannah, Ga., (1277), 2172:8.]

8731. [*Three* is a numeral we have already met in this section about *names*. Here I have gathered together a few examples temporarily overlooked or not easily placed elsewhere. The rite preceding this one, THIMBLEFULS 3, could have been included here, but I preferred to index it under *thimble*:]

THREE: MORE RITES CONCERNING THIS NUMBER

(1) 3 DAYS - SHE WEARS TWO PIECES OF PAPER EACH WITH HER NAME ABOVE HUSBAND'S NAME ONE WORN IN HER BLOOMERS - OTHER IN SHOE TO KEEP HIM HOME AWAY FROM OTHER WOMAN

If she want 'er husban' tuh stay home, she goes tuh work an' get her a strip of papah, a little strip of papah. She puts her name at de top an' she puts her husband name right underneat' of hers. She gits her a thin piece of cloth, yo' know, lak in de linin', lak in de linin' of a coat. Stick it right in dere. An' she'll sew it down into de seat of her bloomers. Den she'll git de same thing, her name at de top an' his'n to de bottom, an' she'll wear it in her shoe fo' three days. An' if he don't leave off *runnin'*, ah don't know what [she could do].

(She makes both those and puts one in her bloomers and one in her shoe?)

Yes. [Sumter, S. Car., (1359), 2395:3.]

8732. Yo' kin take his name an' place it into her mattress on a piece of tablet paper on which yo' write his name. Spell his name forward and backwards three times, referring it to de mattress of de bed, or eithah de pillah. Dat will draw 'im. [Savannah, Ga., (538), 658:4.]

(2) FORWARD AND BACKWARD - 3 TIMES - WRITE HIS NAME - KEEP IN MATTRESS OR PILLOW

8733. Jes' like yo' write yore name on somepin dat chew want 'em tuh do. Well, yo' kin take a pencil an' write their name on a plain piece of papah. Den yo' take dat papah an' fold it tuhwards yuh, yuh know. Some of dem say in de Name of de Lord, *Name of de Fathah, Son an' Holy Ghost*, but yo' fold it tuhwards yo'. Den yo' put it undah yore shoe sole [insole] undah yore feet an' weah it like dat.

(3) *IN 3 HOLY NAMES* - WRITE HIS NAME - FOLD TO YOU - WEAR UNDER INSOLE - CONTROLS

(What will that do?)

Say dat'll jest conquer 'em any way dat yo' wants to. [Waycross, Ga., (1148), 1871:10.]

8734. This what they have done, when they want yo' to move out de house an' de neighborhood where dey livin' at. Dey goes to de Crackerjack Drug Store an' gets bluestone. Understan'?

(4) 3 INGREDIENTS: BLUESTONE - INCENSE - NAME 9 TIMES - IN BOTTLE UPSIDE DOWN UNDER DOORSTEPS - PERSON LEAVES WITHIN 9 DAYS

Gets bluestone an' gets some incense, an' fix dat up together, an' put it in de bottle. An' takes their name an' write it nine times an' put it in de bottle. An' turn de bottle upside down 'neath de steps an' they have to move.

(I see. In how long?)

In nine day's time they leave dere. [New Orleans, La., (841), 1270:2.]

8735. Take a piece of paper an' write their names nine times on dis an' ah have used some of dat *Three S Love Powder* an' nail it up, in a tree or somepin, yo' know, an' finally he'll come back if de tree doesn't die. Long as it lives they'll [he'll] come back, but if it dies they'll [he'll] never come back.

(5) *3 S's* [= SSS] *LOVE POWDER* - NAME WRITTEN 9 TIMES AND NAILED INTO TREE HE WILL RETURN IF TREE DOES NOT DIE

(You write this person's name on this paper, then put this powder on it, and nail it up in a tree? That's all you have to do to make him come back?)

Yes. [Memphis, Tenn., (975), 1578:15.]

8736. If a boy would go off from home an' stay a long time an' his mother want 'im back, an' he jis' won't go home, an' she want to see him: She kin take a nail an' a hammer, an' go to de front doah an' hit dat nail three time, an' call your [his] name three time. An' wheresomevah he is in de world, gon'a git worried up until yo' [he] git back there where she at. [Wilmington, N. Car., (218), 129:3+85.]

(6) 3 TIMES HIT NAIL INTO FRONT DOOR CALLING NAME OF ABSENT SON 3 TIMES

8737. Like if anyone yo' love real good an' yo' wan'a bring 'em back to yo', for three times a day when yo' fix [prepare] zhor meal or set de table yo' kin set their plate an' de spoon an' fork [and knife] jes' like yo' set for 'em when they were there. An' call their name three times an' tell 'em to come to their dinnah or somepin or breakfas', whichevah it is, an' in nine mawnin's dey'll be back. [Wilmington, N. Car., (202), 108:9+85.]

(7) 3 TIMES DAILY FIXING MEALS - SET TABLE WITH EXTRA PLATE - SPOON - FORK - KNIFE CALL NAME 3 TIMES - TELL HIM TO COME TO WHATEVER MEAL - HE'LL RETURN IN 9 DAYS

8738. Take dat photograph of dis individual. Den yo' want peace, yo' wants love, wants happiness. Yo' take dat photograph but chew gotta steal it. Don't let no one give it tuh yo', yo' steal it, or else let someone else git it fo' yo', if yo' wants peace or wants dat individual. Yo' write his name three times on it. An' keep it in yore pillah an' turn it down on its face. An' it will be peace dere tuh yo', if it's yore sweetheart or yore wife; or whoevah it is, whoevah he may be. [Memphis, Tenn., (1556), 2823:14.]

(8) 3 TIMES WRITE NAME ON STOLEN PHOTO KEEP FACE DOWN UNDER YOUR PILLOW

8739. Either yo' kin write de name down three times on a piece of papah, any kind of papah, an' put it in a lamp an' burn it in a dark place, an' dey'll return. Anything containin' oil, yo' kin burn it, yo' know, an' dey'll return. [Memphis, Tenn., (1518), 2695:7a.]

(9) 3 TIMES NAME ON PAPER IN LAMP BURN IN DARK PLACE

8740. Yo' take lump incense. It's stuff dat looks lak kind of a crystal-lak. An' yo' use dat sugah an' dat wisterias perfume. Yo' burn it an' call yore man's name three times. Dat'll

(10) 3 TIMES CALL HIS NAME WHILE BURNING INCENSE - SUGAR - WISTERIA PERFUME

bring him back home. Dat will [bring] peace in de house, too.

(Wisteria perfume?)

Wisterias. [Memphis, Tenn., (1522), 2715:4.]

8741. Ah've heard of a person kin write chure name on a piece of papah, an' go to a tree dat's growin' an' bo' a hole or eithah split a place big enough, an' drive dat name in dere on dat papah, an' let it grow up in dere, an' aftah so long a time dat person'll go clean away an' yo'll nevah see 'em or heah from 'em no mo'. Ah've heard of dat being done. [Waycross, Ga., (1133), 1839:9.]

TREE - BORE HOLE IN GROWING - OR SPLIT A HOLE BIG ENOUGH TO INSERT PAPER BEARING NAME - HE WILL NEVER BE SEEN OR HEARD FROM

8742. If a person's in a house an' yo' want 'em tuh move or somepin like dat, yo' go in de woods an' cut a hole in a tree an' wish 'em some [bad] luck an' come back an' throw it [the sawdust or shavings from the hole] on dere house an' dey'll move.

[Name is implied in the wish.]

(What kind of a tree do you go to?)

A pine tree or oak tree or any kinda tree.

(You cut a hole in that tree, you say, and what do you do then?)

Yes sir, yo' wish dis person bad luck, an' come back home an' throw it under dere house.

GO INTO WOODS - CUT HOLE INTO ANY TREE - THROW CUTTINGS INTO OR UNDER HOUSE WISHING BAD LUCK

(What do you throw on the house?)

Whatsoevah yo' cut in de tree.

(You mean that sawdust and stuff from the hole. I didn't know what you were throwing under the house. You throw this stuff from the hole under the house. That's to make them have the bad luck, whatever you wish them. [Brunswick, Ga., (1193), 2012:12.]

8743. Dat chew kin take an' go out into de woods, if yo' want tuh keep yore girl fren', so's people say - if it seems lak she's gittin' off from yo', goin' wit anothah fellah - take some of de young boughs on dat tree an' tie yo' a knot in dat tree an' make yore wishes, an' name it. An' she goin' stay dere wid joo until dat tree's cut down, or until somebody come along an' break dat limb off de tree, so dat knot will come untied.

TREE - YOUNG LIMB OF - TIE INTO KNOT - NAME GIRL - MAKE WISHES - SHE WILL STAY WITH YOU UNTIL TREE CUT DOWN OR SOMEONE CUTS KNOT

(You take one of those limbs and tie it in a knot.) [Fayetteville, N. Car., (1920), 2560:8.]

8744. Yo' know trees, a switch offa each tree, dat is not alike an' go tuh a runnin' watah an' throw dese switches in dere one by one an' call de person name, jes' lak yo' want 'em tuh leave, an' jes' say, "Ah hope tuh God So-an'-so will leave, *In de Name of de Father an' de Holy Ghost.*" An' yo' repeat it ovah, ovah an' ovah, till yo' throw de last nine switches in de watah. [You take one switch from each of nine trees: maple, oak, pine, etc.]

9 SWITCHES FROM 9 DIFFERENT KINDS OF TREES THROW THESE SWITCHES ONE BY ONE INTO RUNNING WATER - CALLING PERSON'S NAME EACH TIME 9 TIMES - SAYING "AH HOPE TUH GOD SO-AND-SO LEAVES *IN DE NAME OF DE FATHER AN' DE HOLY GHOST*" - DO NOT SAY "*DE NAME OF DE SON*"

(That's all you have to do. You don't say, *The Name of the Son*?)

No suh, jes' *De Name of de Father an' de Holy Ghost.* [Fayetteville, N. Car., (1424), 2570:1.]

8745. Jes' go to de sunrise side of a tree an' graze dat side.

(Smooth the side off?)

Yes sir, an' take [these *grazings* from] dat side of de tree. Now if de person livin' dis direction, an' de sunrise dis, yo' take de sunrise side of dat tree - take dat off, see. Dey call his name. Take a horn, a cow horn, an' scrape a little off it an' put it in dat horn, an' den scrape some offa de sunrise side of dat tree; an' call his name an' every time yo' call it, yo' blow dat horn - about eight times. An' aftah de eight time - de eight times - like yo' blows it easy, an' de ninth, blows it loud as yo' wanta. But turn - if yo' on dat side [*see* later explanation], yo' turn it dis side, if yo' want 'em come back disaway. Yo' blow it, de dust out dat horn. He'll come home.

TREE - SCRAPINGS FROM BARK AND WOOD ON SIDE OPPOSITE TO THE DIRECTION OF ABSENT PERSON PUT THESE SCRAPINGS AND COW-HORN SCRAPINGS IN THE COW HORN - EVERY TIME YOU CALL ABSENT PERSON'S NAME BLOW COW HORN GENTLY - BUT ON 9TH CALL BLOW HORN HARD - BLOWING SCRAPINGS OUT OF HORN - ABSENT PERSON WILL SOON RETURN

(You blow that dust toward where he is and then he'll come back. If he's over there, you blow it this way to bring him back; if he's over in that direction, you blow the dust in the opposite direction to bring him back.)

[A cow-horn expert will be needed to explain what happens here, just how the cow horn is held and handled. It has been 60 years since I saw and tried to blow a cow horn!]

Jes' like he ovah dis side, yo' turn yore back an' blow de dust tuhward 'im.

(You put htat - some scrapings from the cow horn in the horn and some scrapings from the tree into the horn, and blow it ou on the ninth time.)

Yo' take de scrapings of de tree - go tuh de sunrise side - an' if he on de sun-goin'-down [side] yo' work it from de sun-goin'-down, if he out dat way. See. In de way he is yo' gotta blow dat dust ovah heah.

(But you must get these scrapings from the sunrise side of the tree, always, no matter which direction he is?)

Dat's right, take it from de sunrise side of de tree if he's...[I have had enough and interrupt.]

(Suppose he's at the sunrise side, then what side would I take it - now wait a minute! Suppose he's on the sunrise side. Now what side of the tree would I take those scrapings from?)

At de sunrise side. Take it from dis side, de west side, de sun-goin'-down.

(Otherwise, in whatever direction he is - no matter what direction he's in - you take these scrapings from the opposite side of this tree from where he is. I mean, you don't always take it from the sunrise side?)

No sir.

(That's what I wanted to find out.)

It's foah [four] ways to dat, dat he kin go.

(And you will take it from the opposite side of the tree from which he is - the scrapings?)

Yes. [Waycross, Ga., (1171), 1977:2.]

8746. A person kin take a new tin plate an' write a person's name in it dat's gone from aroun' yo'. An' if yo' wanted tuh see 'em an' turn it down in a trunk or keep it some way where nobody would nevah trouble it, an' dat person'll come. Ah've heard of dat. [Waycross, Ga., (1133), 1839:4.]

TIN - PAN OR PLATE

(1) MAN'S NAME WRITTEN IN NEW TIN PLATE TURNED DOWN IN TRUNK MAKES HIM RETURN

8747. Now if a woman's husband left her, dere's several ways dat she could bring him back. She could write his name an' her name on a tin pan, a brand-new one nevah has been cooked in, an' turn it down undah de bed, an' he'll come back. Dat's a good one. [Waycross, Ga., (1086), 1755:11.]

(2) SHE WRITES HER NAME AND HIS ON NEW TIN PAN TURNS IT DOWN UNDER BED - BRINGS HIM HOME

(3) TO BRING BACK ABSENT PERSON - WRITE NAME ON TIN PAN - KEEP IN STOVE OVEN

8748. Common cookin' pan, tin pan, an' yo' kin write a person's name on dere. An' if it anybody dat chew wanta come back or somepin like dat, yo' kin write it on dat tin pan an' place it in de stove, in yore cookin' stove an' jes' keep dat pan. Don't care whut chew cook dere, keep dat in dere an' dey'll come back. [Waycross, Ga., (1135), 1845:2.]

8749. Ah heard yo' take a little tin plate an' write de individual name on it about nine or ten times an' put it undah yore mattress an' it will be peace dere in dat house. Or eithah yo' kin work it fo' peace, or yo' kin work it fo' evil. [Memphis, Tenn., (1556), 2694:11.]

(4) 9 OR 10 TIMES WRITE PERSON'S NAME ON TIN PLATE - WORK FOR PEACE OR FOR EVIL

(5) ON NEW TIN PAN WRITE NAME OF PERSON AWAY HANG IT OVER DOOR - PERSON WILL RETURN

8750. Ah've heard dat in case yo' wanta bring someone back to yo', who left or run away, dat chew take yo' a brand-new tin pan an' engrave on dat tin pan dey name an' lay dat tin pan right up ovah yore do'.

(That will bring them back. That all you have to do?)

Jes' whut ah tole yo'. [Brunswick, Ga., (1174), 1981:6.]

8751. Yo' git a new tin pan an' yo' write de name on de back of dat pan an' yo' write de 27th Psalms of de Bible, an' when yo' want dem to come, return, an' dey will return.

(6) MAKE A MAN RETURN BY WRITING HIS NAME AND PSALM 27 ON BACK OF HIDDEN TIN PAN

(What do you do with the tin pan?)

Aw yo' puts hit behin' yore do' or in yore room, jes' most anywhere, yo' know, where it won't be [seen]. [Waycross, Ga., (1167), 1964:1.]

8752. Write his name on one of dose little fryin' pie-a-pans, tin plates, yes sir. Write his name in dere an' write de 13th chapter of Psalms. An' den write his name three times an' write de Psalms twice, but chew must read dose verses backwards. Place 'em underneath of de steps with very little *over earth* over it, dat means de dirt over it, an' leave it underneath of dere from nine to eighteen days. He'll be back dere. [Savannah, Ga., (538), 657:6.]

(7) 3 TIMES HIS NAME AND PSALM 13 TWICE WRITE ON PIE PAN - READ VERSES BACKWARD KEEP UNDER STEPS 9-18 DAYS - HE RETURNS

8753. To bring back, git choo a tin pan or tin plate whut choo use fo' cookin'. Write his name on dat nine times an' write de 85 Psalm on dere, on dat tin plate, an' put it any place dat secret place in de house. [Charleston, S. Car., (518, *Doctor* Nelson, *see* p.1599f., 2260, etc.) 611:9.]

(8) PSALM 85 AND HIS NAME 9 TIMES WRITE ON TIN PLATE - KEEP HIDDEN - BRINGS HOME

8754. Fo' example, yo' take two tin plates an' yo' write de 23rd Psalm upon

de back [of one] an' de 42nd Psalm upon de back of de [other] tin plate, an' yo' place it [them] under yore pillah an' sleep dere an' he'll shortly return. [The word *name* does not appear in the text of this rite but it is surely intended. It may have dropped out before recording began.] [Waycross, Ga., (1104), 1778:15.]

(9) WRITE ON BACKS OF 2 TIN PLATES - PSALM 23 ON ONE - 42 ON OTHER - KEEP UNDER PILLOW

8755. Jes' lak if somebody did sompin tuh yo' an' yo' didn't like it or sompin of de kin'. In othah words, if yo' got a man off some place or 'nothah an' yo' take a new tin plate. Git it tuh de Five-an'-Ten-Cent Sto'. An' yo' write dis chapter out de Bible, de fo'th chapter of Psalms [Psalm 4]. Yo' write dat out de Bible on dat tin plate an' write his name down de bottom [and an unusual construction of *In 3 Holy Names*] "De Father bids yo' come, de Son bids yo' come, de Holy Ghost bids yo' come, an' yo' must come back home tuh me in Jesus' Name." An' yo' turn dat plate an' put it undah yore mattress, where yo' gotta sleep on every night. [Sumter, S. Car., (1351), 2345:3.]

(10) NEW TIN PLATE - WRITE ON IT PSALM 4 HIS NAME - *IN 3 HOLY NAMES* - SLEEP ON

8756. De 88th Psalms an' de 85th Psalms. YO' EVER READ DE BIBLE? [I either did not answer or answered with my head. Perhaps informant did not give me time to answer.] An' yo' go down to de Ten Cent Store an' yo' buy yo' a ten cents pan [tin pan]. An' yo' write three words on there, *God, de Father; God, de Son; god, de Holy Ghost.* An' write his name there. In nine days he'll be back there, but yo' still gotta read de 88th Psalm and de 85th Psalm.

(What do you do with that pan then?)

Yo' place it in de corner of yore home. [St. Petersburg, Fla., (1016), 1645:7.]

(11) BUY A NEW TIN PAN - WRITE ON IT HIS NAME AND *3 HOLY NAMES* - READ PSALMS 85 AND 88 PUT PAN IN CORNER - EXPECT HIM IN 9 DAYS

8757. Write chure name in it, in dat tin pan - brand-new tin plate - an' whirl [or spin] it tuh yo'. Every mawnin' write chure name - have to write it fo' nine mawnin's - if yo' 'way an' dey wanta see yuh. Yo' take dat brand-new tin pan an' write chure name an' turn [spin] it to yo'. Whirl [or spin] it ovah three times to yo', say[ing], "Ah do dis *In de Name of de Father, Son an' Holy Ghost*, fo' yo' to come an' nevah return [to where you were]." An' ah don't care if yo's in Europe, yo'll come. [Waycross, Ga., (1141), 1857:7.]

(12) TIN PAN - NEW - WRITE NAME IN 9 TIMES 9 MORNINGS - SPIN OR WHIRL TO YOU 3 TIMES EACH MORNING - SAYING "AH DO DIS *IN DE NAME OF DE FATHER, SON AN' HOLY GHOST*, FO' YO' TO COME" - RETURNS

8758. Ef ah had someone a long ways from me an' ah wanted 'em back, ah would have three ways tuh git 'em back. One way, dat ah'd write dere name on tin an' lead an' hang it up on de do', an' dey supposed tuh return in from nine tuh twenty-one days. Write dey full name, dey birth-name on tin, on a piece of tin, an' tack it up on mah do', *In de Name of de Father, Son an' Holy Ghost*, an' in from 9 tuh 21 days dey 'sposed tuh 'peah 'fore me.

(Do you write the name on a piece of tin or on a piece of lead?)

On lead or eithah tin.

(You tack it up over the door with the name out?)

Yessuh, wit de name out. Ah kin write it with a lead pencil or a nail. [Mem-

(13) USE NAIL OR PENCIL TO WRITE HIS NAME ON TIN OR LEAD - *IN 3 HOLY NAMES* TACK ON DOOR - WITHIN 9-21 DAYS MAN WILL COME HOME

phis, Tenn., (947), 1526:2.]

8759. Well, yo' kin use it. Jes' lak yore husband is got a woman or whut not - anything dat chure husban' is doin' an' yo' don't want 'im tuh do it. Yo' kin go tuh de hardware [store] an' buy a pie pan, a little cheap pie pan an' yo' writes - well, we'll say he's got a woman an' yo' don't want him tuh have 'er. Well, den yo' go an' buy dat pan an' yo' name it 'im. An' yo'll come back home an' yo'll take a ink pen an' yo'll write his name nine times cross dat pan. Den yo'll write dis woman's name nine times undah de bottom of de pan. Den yo' turn yore mattress back an' lay it on yore bed slats, yo' might say, or de springs, an' let 'im sleep on it. An' he'll fo'git all about de woman. [Memphis, Tenn., (1542), 2791:2.]

(14) NEW PIE PAN - NAME IT MAN - WRITE HIS NAME 9 TIMES ON INSIDE BOTTOM - OTHER WOMAN'S NAME 9 TIMES ON OUTSIDE BOTTOM OF PAN - KEEP UNDER HIS SIDE OF BED AS SEPARATED ON PAN - SO IN LIFE

8760. If yo' could go an' buy a new tin pan, pie pan dat nevah been used, an' yo' put dat up ovah de door piece where yo' keep *John de Conkah*. Yo' [have seen] *John de Conkah root*? (No, I've heard of it but I have never seen it.) Well, yo' get a piece of *John de Conkah* an' wrap it up in a little cloth an' yo' put de smooth part of de pan, an' yo' turn de *smooth part*, de *in part* to yo' an' *outer part* goes to de dō'.

(15) KEEP OVER DOOR NEW TIN PAN - BEHIND IT *JOHN DE CONKAH* - SAYING [TO LAW] *AH WAN' CHOO IN PAHTIKLAH TO STAY AWAY FROM ME*

(The back of the pan goes to the wall?)

Yes, an' yo' put dis *John de Conkah* behin' dis pan an' say, "Ah wan' choo in pahtiklah [particular] to stay away from me." Yo' makes dat wish. But whethah dat works or not, ah haven't had anything to [especially to keep the law away]. [Mobile, Ala., (650), 844:5.]

8761. A tin plate. If me an' yo' had done fall out or ah had sompin yo' want an' yo' nevah could git it from me, ah come tuh yo' an' borrah [borrow] one of yore pans. Take dat pan tuh de house. Ah take it an' nurinate [urinate] in it. Keep it fo' all night wit dat nurinate an' let it set in dere. Ah take it de next mawnin' an' wash it out good an' drop some *Heart Cologne* on it an' carry it back tuh yo'.

(16) BORROW TIN PLATE FROM ESTRANGED PERSON URINATE IN - LET SET ALL NIGHT - WASH IT NEXT MORNING - RETURN PEACE RESTORED

(What will that do then?)

Well, dat's tuh gain de influence of me an' yo' back.

(Bring us back together again? To restore former relations?)

Yes. [Brunswick, Ga., (1188), 2005:3.]

8762. Ah tell whut chew kin do, if yo's outa yore home right now an' ah wanted yo' tuh come back heah in yore home. Ah don't think yo're treated right, dat somebody has runned yo' away. Ah'm goin' write chure name on a tin plate an' mah name, but me an' yo'd be good friends an' bring yo' back in dis home. An' turn dat new tin-plate an' write chure name in it an' den dere's a brass thimble an' three teaspoons. [The name is written on and the thimble and 3 teaspoons are in the right-side-up plate.] An' turn dat

(17) INTO NEW TIN PLATE RIGHT-SIDE-UP WRITE MAN'S NAME AND LAY BRASS THIMBLE AND 3 TEASPOONS - KEEP UNDER HEAD OF BED TURN PAN AROUND 9 TIMES 9 MORNINGS PROBABLY ANTI-CLOCKWISE - HE COMES BACK

plate an' turn it fo' nine mawnin's - turn it roun' nine times fo' nine mawnin's. An' sleep wit it up undah de head of yore bed. He'll come back home. [The right-side-up plate is turned on its bottom and probably turned anti-clockwise, reversing time to bring man home.] [Brunswick, Ga., (1208), 2062:7.]

8763. Yo' buy a brand-new tin pan out de stō' an' dō' nuse [don't use] it fo' nuthin an' don' set it dwon on nuthin [don't touch the earth theme]. Yo' git it an' come right back home. Yo' gits yo' a pencil an' mark it disaway an' dataway.

(18) AFTER YOU BUY NEW TIN PAN DON'T SET IT DOWN UNTIL YOU REACH HOME - QUARTER PAN MENTALLY - LOOKING AT QUARTERED CIRCLE WRITE HIS NAME IN UPPER-LEFT CORNER HER NAME UNDER IN LOWER-LEFT CORNER HER NAME THEN IN UPPER-RIGHT CORNER HIS NAME BENEATH IN LOWER-RIGHT CORNER THEN TURN PAN BOTTOM UPWARDS - WALK OUT DOOR BACKWARDS - PUSH PAN UNDER STEPS EXPECT HIM IN 2 WEEKS - 2 7-DAY PERIODS

[I interrupt.] (Just like you were quartering a pie - into four parts.) [If informant did not understand *quartering*, I added *four parts*.] Yes sir. Yo' put his name heah, put chure name heah, an' den yo' put his name ovah dere an' his name heah...

he	she
she	he

(Wait a minute! In this [I demonstrate on paper] upper left-hand corner as you are looking at it, you put his name. Underneath that you put your name. Then up above in the right hand corner you put your name, and then his name underneath. In other words, his name and your name are opposites.) [*See* my diagram for quartered pie.]

Yes sir.

(All right. Then what do you do with that pan?)

Yo' take it an' turn it bottomside upwards an' walk out de do' backwards, see, an' shove it right underneat' yore do'step. Yo' don't bury it. Jes' put enough sand ovah it, yo' see, to keep anybody from seein' it. It won't be two weeks [2 seven-day periods] befo' he'll be back there. Ah've tried dat mahself. [Brunswick, Ga., (1211), 2049:1.]

8764. Ah've heard of 'em usin' dem tin plates tuh make a person come home. Yo' take a new tin plate - take two of 'em an' write dere names in 'em. Yo' write 'em an' jes' lak yo' cut lak dat, yo' write in fo' corners, fo' places. An' say dat plate den - dem two plates an' put 'em 'tween yore mattress on yore bed.

(19) QUARTERING ANOTHER TIN PLATE

(Put them separately right there or together?)

Uh-huh, separate. An' yo' let 'em stay right dere an' don't nobody tetch dem, an' don't make dat bed. Don't bothah till dose folks come back.

(You write those names on these two pans just as if you were quartering a pie?)

Yes, dat's right, fo' parts.

(Cutting it into four pieces?)

Uh-huh, yo' write it up dere. Yo' write it on dose lines.

(You write it four times on each plate then?)

Yeah, but don't nevah let it - always jam it up in dat corner in de middle of dat plate. [Waycross, Ga., (1148), 1873:3.]

8765. (How did they do that?)

He went tuh a man [*doctor* or fortuneteller] and this man had taken a bran'-new tin plate, a common tin plate, an' he write on de back of dis tin plate in red-ink writing. Ah couldn't read de writin' but ah - when dey come - ah was livin' wit de people. Dis girl, she didn't leave de state, but she stayed aftah she

left. An' he brought dis tin plate dere an' asked 'im to sign 'er name. An' he said he couldn't sign it [he could not write]. An' so, he got me to sign de girl's name at de bottom. An' he'd taken her coat - she had a little velvet coat - an' wrapped it up in dat an' put it in behin' de ceilin's in de wall. An' told 'im when she come back, tuh take it [coat] an' bring it back tuh 'im an' he [would *put*] 'em *tuhgethah* again.

(20) RED INK USED TO WRITE ON NEW TIN PLATE
MAN'S WOMAN LEAVES - HE GOES TO *DOCTOR*
WHO NEXT DAY APPEARS AT CLIENT'S HOUSE
WITH NEW *TIN PLATE IN RED-INK WRITING*
WITH LETTERS ENGLISH - WORDS MEANINGLESS
PERHAPS HOODOO-BOOK *SEALS* - INFORMANT
INFORMANT SIGNED PAN-WRITING FOR *DOCTOR*
WHO WRAPS PAN IN COAT LEFT BY WOMAN
AND PUTS IT IN WALL - IN THAT ROOM MAN
3 TIMES DAILY PRAYED FACING DIRECTION
IN WHICH SHE WAS - SHE SOON RETURNED

(And bring it back to him?)

Bring it back tuh 'im. An' he tole 'im tuh go in dat room, yo' see, an' turn tuh de direction where she was, an' pray three times a day. An' said, dat inside of fo' days she would be back. An' she certainly was.

(WILL YOU TELL ME THE STORY RIGHT FROM THE BEGINNING. HOW IT ALL STARTED - THE WHOLE STORY, THE DETAILS.)

Of dis?

(Yes, the whole story. How it happened. About her leaving and that sort of thing. Tell all the story.)

When she left, she didn't go tuh stay.

(She didn't go to stay?)

No, sir, she didn't go tuh leave, yo' know. At least, she didn't tell 'im she was. She had tole othah people when she left dat she wasn't comin' back.

(I see.)

An' so, her brother-in-law died an' dat's how she got away. She went tuh Louisiana.

(To Louisiana?)

Yeah. An' aftah she got over dere...

(Where was she living?)

She was livin' here in Vicksburg.

(Oh, I see. All right.)

Yes, sir. An' aftah she got ovah dere, she didn't come back an' she wrote, keep encouragin' 'im dat she would be back. An' so she wrote fo' 'im tuh send her things dere. An' he did do it. An' aftah he sent her things dere, she still didn't come back. An' so he went tuh dis man an' dis man tole him dat she wasn't thinking about comin' back.

(Did he go to a man here in town?)

Yes, sir.

An' he told 'im dat she wasn't thinkin' about comin' back. An' so he told 'im dat he could bring 'er back fo' 'im. An' he went tuh 'im an' he come. Dis man come tuh 'is house an'...

(YOU MEAN THIS "DOCTOR" CAME TO THIS MAN'S HOUSE?)

YES, SIR, CAME TO HIS HOUSE AN' HE BROUGHT DIS TIN PAN WIT 'IM, WIT DE WRITIN' ALREADY ON IT.

(Well, how was it *fixed* up, this pan?)

De pan? Jes' a plain tin plate, yo' know pie plate, an' de writin' was on de back of it, jes' like, jes' like yo' would write a letter tuh somebody. But ah couldn't read it, but it was writin' jes' like yo' would write a lettah tuh somebody, an' at de bottom of it he wanted - somebody else had tuh sign 'er name.

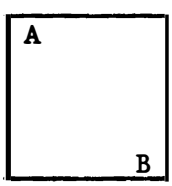
(And how was it written, you said before? Written with what?)

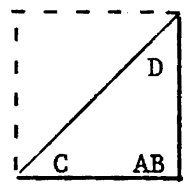
With red ink.
(Red ink?)
Yes.
(Did it look like English writing or what?)
Yes.
(You really think it was written in English, but you couldn't read it?)
No, sir.
[The words may have been written with English letters but meaningless.]
(I see. All right. And they [he] brought this pan back to the man's house?)
Yes.
(And then what happened?)
He took this pan and got one of her pieces, had tuh have somepin dat she wore, an' wrap dis pan up in it.
(But you signed that name though?)
Yes, sir, at de bottom, an' put it ovah behind de ceilin' of de wall. [Vicksburg, Miss., (775), 1066:3.]

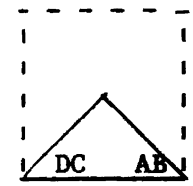
8766. Yo've got to get a plain piece of papah wit no lines drawn on it. Now, ah'm goin' tuh give yo' an idea. Ah'm goin' tuh write yore name. If yo' want tuh get even wit [someone], ah'll write yore name dis way nine times, an' ah'll turn dis papah aroun' an' ah'll write my name nine times until ah get it across yores. Den ah'll fold dat papah two turns, an' den ah'll put dat in a lamp...

TRIANGLE: FOLDED INTO - 9 NAMES CROSSED BY 9 NAMES
BURN PAPER IN BOWL OF LAMP OR UNDER CANDLE

(Fold that paper *kitty-corner.*)
[I try a folk term rather than *catercornered.*]
Now, dis what yo' call *kitty-corner*, see [demonstrates] ah'll take it jes' lak dis an' den ah'll take it again jes' lak dis. An' now when it's off, dat gives me a cornah here an' a cornah here. When dis is off, dat'll give me a cornah here.
(It's in the shape of a triangle.)
[Here as often, I am annotating for my future understanding.]







Ah'll put dat in a lamp or undah a candle an' ah'll burn it an' ah can make whatevah ah burn it fo'. Ah can wish fo' what ah want an' ah'll get it in dat papah what yore name wrote on. [For names in oil bowl of burning lamp, *see*, many rites under margin title LAMP RITES AND NAMES in present section NAMES; for objects beneath burning candles, *see* section CANDLES, pp.797-862.] [New Orleans, La., (855), 1348:5.]

TRIANGLE: WRITE ABSENT PERSON'S NAME 9 TIMES
3 WAYS - FOLD PAPER 3 WAYS INTO A TRIANGLE
THEN ABSENT PERSON WILL RETURN ON 9TH DAY

8767. (Yes, what do they do about that?)
Ah've heard of dat. De way I undahstood it was dis way. Jes' like if yore name or mine, if ah wanted to see yo' an' yo' were away. Well, ah'd set down an' write yore name nine times three ways, an' fold de papah three ways, an' burn each end fo' three days, an' de ninth day ah'd see yo' - don't care if

yo' was in New York.
(I see. Well, now, here's the sheet of paper. [I demonstrate with my *Numbers Book*.] And you write the name how many times?)
Nine times that way.
(This way?)
The same name, that's right.
(Nine times this way, one right under the other?)
Dat's right, nine times dis way.
(And then nine times this way, right over it?)
Over again.
[Informant demonstrates.]
(You are writing it backwards then nine times?)
Dat's right.
(Then, what do you do? Then what?)
Den write it nine times again, back de same way crosswise. See.
(Back this way again?)
[I demonstrate.]
See, write it dis way [informant demonstrates]. See? Den yo' write it dis way, den yo' bring it back cross dis way.
(I see.)
Den yo' fold in what yo' might call a angle.
(You fold it this way?)
In a angle, sure.
(And then this way?)
Dat's right. An' burn each end. Burn this end today, an' keep it fold, an'...
(You burn each one of those ends off [one] each day.)
Each day fo' three days.
(I see.)
An' de ninth day - inside of de ninth day, yo'll see de one, dat name yo' wrote.
(I see. Now, I write it lengthwise of the sheet of paper and then crosswise, and then I bring one corner down to the opposite corner, three ways.)
Den fold it.
(Then I fold it three ways: that way, and that way, and another way?)
It [folded paper] have three points. Burn each cornah off.
[I summarize.]
(And this will be shaped like a triangle and have three points, and you burn one point each day for three days, and the ninth day the person will come back, whose name you wrote down?)
Which name yo' wrote on dere.
(You only write the name of the person that is absent?)
Dat's right. [Vicksburg, Miss., (720), 990:3.]

8768. You write your name down on a piece of paper, an' yo' write de othah party's name down on de other piece of papah. Well, if dat's someone dat yo' wanta get back, an' yo' folds it [to you] three different ways. Well, because of the way yo' foldin' it, yo' want dem tuh come back. Well, yo' have dere name turnt in de house, yo' see, an' every time, dey walk, yo' see, dey always goin' back in de house all de

TRIANGLE: WOMAN WRITES MAN'S NAME ON ONE PIECE OF PAPER - HERS ON ANOTHER - SHE LAYS HER PAPER OR NAME ON TOP OF HIS - FOLDS THESE PAPERS AS ONE TO HER - TO BRING HIM TO HER OR TO HOLD HIM FOLDS 3 DIFFERENT WAYS MAKING A TRIANGLE - WITH HIS NAME POINTING TO HOUSE - TO GET RID OF HIM POINT NAME LEAVING - KEEP TRIANGLE ABOVE DOOR

time, cause dere name is joined dat way. Well, if yo' want dem to stay out of de house, yo' turn de names up lak dat [demonstrates]. Yo' see, just like a... turn it up lak dat.

(You turn the names out *if you want them* to stay outside.)

If yo' want 'em to stay outside, yo' turn de names out de house. Jes' like yo' put it up ovah dat door [points to door of interviewing room]. Well, yo' turn de name out like dat. If yo' want dem to stay in, always come in yore house, turn de name dis way [into house].

(I see.) [Vicksburg, Miss., (737), 1008:3.]

8769. All yo' have to do, split dat in fo' parts.

(Split this match in four parts.)

Aftah yo' split 'em in fo' parts, yo' cut de sticks across. Dat will be eight, see. An' aftah yo' cut eight, yo' take one an' cut one in half. Dat'll be ten, see. All right, yo' cut de othah one in half. Dat will be 12 pieces. Dat's even, ain't it? See now, dose [are] twelve. All right, it will be even [number]. An' yo' take dem pieces an' yo' sew it up, yo' sew it up into a piece of cloth. Well, aftah yo' sew it up in a piece of cloth, yo' kin go to dat person house an' stick it in de *block of de house* [*see* later] fo' yo' kin bury it undah de block of de house, or yo' kin stick it in a crack [of the house] or somepin lak dat. An' yo' kin walk away. When yo' walk away from de house an' [then you] call dat person three times. See, call dem three times. De next time yo' call loud where he kin hear yo', he'll answer yo', see. Well, yo' got his voice right dere, see.

TWELVE PIECES - SPLIT OR CUT A MATCH INTO
SEW INTO CLOTH - STICK INTO *BLOCK OF HOUSE*
CALL PERSON INSIDE 3 TIMES - CATCH VOICE

(What do you do then?)

Well, he come out dere. Yo' kin kill 'im den [not immediately but any time later], if yo' want to [because you have his voice in a bottle] or yo' kin do jes' what yo' want wit 'em [voice and bottle]. [Informant may have mentioned spirit-catching bottle earlier (for how this is done, *see* margin title TO CATCH A SPIRIT, p.24f. and many places) or he assumed I knew enough about hoodoo to understand what he meant. Since you can *stick it in* or *bury it undah, block of de house* refers to the foundation sills under the house, not to the *pillars* upon which the small lowland house rests aboveground.] [Charleston, S. Car., (511), 578:4.]

8770. Take dis bossman whut yo' got in yore mind - yo' got it in yore mind fo' tuh go tuh dis bossman. Yo' goin' dere tuh git a job. Yo' take dis man's name an' yo' write it an' yo' write de twelve apostle. Dese are de twelve apostles. Yo' write de twelve apostles first an' den yo' write dis man's name twelve time, an' each apostle [demonstrates] each apostle heah an' yo' write his name heah. Dis de 'postle heah, an' yo' write his [boss] name dere, dis 'postle heah, an' yo' write his name dere. Continue dat an' yo' put dat in de bottom of yore shoes, an' yo' weah dat three days 'fore yo' go tuh 'im. An' when yo' go tuh 'im, he'll give yo' de job. [Fayetteville, N. Car., (1396), 2512:6.]

TWELVE APOSTLES: WRITE THE NAMES OF THE - IN A COLUMN - WRITE BEHIND EACH NAME - NAME OF BOSS WEAR IN YOUR SHOES 3 DAYS BEFORE VISITING BOSS

8771. Yo' kin take de twelve names of de twelve disciples an' write it on a long list, yo' understand, jes' lak de names yo' use behin' dem disciples. An' de person dat chew angry with, write his name under dere, aftah

TWELVE APOSTLES: WRITE THEIR NAMES IN A COLUMN AND THEN A VERSE FROM THE BIBLE - FOLLOWED BY NAME OF VICTIM - WEAR IN SHOE TO KEEP DOWN

writin' one verse out de Bible between de twelve disciples name an' de person dat chew sō' [sore] wit. An' wrap it up an' weah it in yore shoe. Yo'll conkah dem an' keep dem down easy.

(You write the twelve apostles' names and some verse from the Bible, and then the person's name that you want to keep down?)

Yes sir, let de verse of de Bible be between the 'postles' name an' dat person's name, an' dispose of it. Put it in de bottom of yore shoe an' weah it. [Brunswick, Ga., (1240), 2110:8.]

8772. They say if yo' take de twelve apostles an' write 'em on [a piece of paper or twelve sage leaves?] an' put 'em in yore left pocket or eithah yore left shoe, why dey say dat'll keep harm from comin' to yo'. [A note following *write 'em on* reads: *A noise made here so do not know what they were written on.*] [Wilmington, N. Car., (310), 236:3+85.]

TWELVE APOSTLES: WRITE NAMES OF - WEAR IN LEFT POCKET OR SHOE - KEEPS HARM FROM YOU

8773. If yo' want a man tuh leave town an' travel all his days an' don't stay no place long, yo' take yo' cord string whut chew git yo' round dese groceries. Yo' seen dat. An' when he git dat cord string, he put nine knots in it, but don't have none loose [have knots loosely tied]. An' den when yo' go to his do' an' call him three times, an' aftah callin' him three times, dodge [away from door] an' don't let him see yo' tightenin' dem knots. [The voice is caught in the tightened knots.]

TYING 9 KNOTS TO CATCH PERSON'S SPIRIT
SHOOT KNOTS FROM OLD MUZZLE-LOADING GUN POINTED THE DIRECTION YOU WANT HIM TO GO

Git chew a gun an' anywhere de d'rection dat yo' want 'im tuh go, yo' put hit in dat gun.

(Put the string in the gun.)

Put de string in de gun an' stick a piece of papah in dere tuh wad it down - lak de ole muzzle-loadin' gun lak we used tuh have yeahs back - fifty yeahs ago [50 years before 1939, date of interview] an' shoot it in dat d'rection. He'll nevah stop travelin'. [Brunswick, Ga., (1223), 2076:4.]

8774. Write name nine times on piece of papah, *dress* it [with perfume or something], turn de name down [upside down] an' put away in piece of furniture. Keeps a fussy an' disagreeable person quiet. [Washington, D.C., (?), 806:6.]

UPSIDE DOWN - TURN NAME

8775. Ah heard dey take new *war watah* an' dey sprinkle it aroun' yore do's an' dey'd call yore name. An' den when yore husband or yore wife come in de night, yo' an' dem would have de biggest kind of humbug. Yo' wouldn't know whut is all de fuss. De' sprinkle *war watah* all up onto de do'. [New Orleans, La., (1558), 2836:6.]

WAR WATER: NEW AND SPRINKLE AT DOOR CAUSES CONFUSION BETWEEN PERSONS THERE

8776. [Late in turning on recording machine] put chew some cayenne peppah an' some *steel dust* in dat [lemon, *see* later] an' yo' sews it up an' throw it in de rivah. Now, if yo' can't git de lemon an' yo' wants tuh use a bottle, yo' gits dat bottle an' yo' git chew some *war watah*. Yo' puts dere name down up in dere. All right, yo' use dis cayenne peppah an' git chew nine tacks down up in dere vinegah. All right, yo' kin stop dat up an' throw 'em in de rivah. [Algiers, La., (1597), 3002:13.]

WAR WATER: IN BOTTLE WITH NAME - CAYENNE PEPPER 9 TACKS - VINEGAR - OR USE LEMON - CAYENNE PEPPER *STEEL DUST* - SEW UP - THROW EITHER INTO RIVER

8777. Dey could write chure name on a piece of papah, plain piece of white

papah, an' take it in [to] any runnin' watah, yo' undahstan', an' jis' throw it ovah yore left shouldah. An' den yo' 'sposed [supposed] tuh be out in about eight [nine] days.

WATER - INTO RUNNING - NAME WRITTEN ONCE

(That'll run me out of the house?) Yessuh. [Memphis, Tenn., (951), 1536:1.]

WATER - INTO RUNNING - NAME WRITTEN 9 TIMES

8778. Write person's name nine times on paper, throw into running water. Runs crazy. [To write a person's name 9 times occurs in many rites. This is a simple and basic form of the rite.] [Washington, D.C., (?), 806:5.]

8779. Jis' lak if yer girl is away an' she's in de same town yo're in; but if she's outa de town, why ah don't know way [whether] it'll work or not. But yuh kin jis' take a glass of watah. Yo' puts de glass full of watah, jis' as full as yuh kin tote [carry] it, an' set it undah de baid, middle-way de baid, in de centah of de baid, an' call 'uh [her] name three times; an' in three days dey'll be dey [there]. [Wilmington, N. Car., (290), 208:4+85.]

WATER - GLASS OF - UNDER CENTER OF BED
5TH POINT - MAGIC PLACE - CREATING A QUINCUNX
CALL HER NAME 3 TIMES - RETURNS IN 3 DAYS

8780. If yo' wants tuh make a person move ag'in [another method] eithah [or] make 'em live bad - it goes fo' both de things. If yo' wanta make 'em live bad, ah break some ice up, an' ah take dat beef gall, an' de dirt dauber - yo' knows dat - an' yo' roll it [dirt dauber]. Yo' know, yo' take a bottle an' put it [dirt dauber nest] in a piece of papah an' roll it up, yo' know lak yo' do bread crumbs. An' yo' take dat beef gall an' yo' take de same cayenne peppah. Yo' use a whole box of it an' de beef gall, an' yo' mix all dat up togethah. An' yo' write de individual name down nine times each way. Yo' see, yo' could write it nine times straight lak dat [demonstrates]. An' den whosomevah yo' breakin' up from, yo' could write dem on top. An' den yo' write 'em down nine times each way yo' see. Yo' write it straight lak dat, an' den write it, yo' know, catacorner [catercornered]. Yo' undahstan' how ah mean? Write it across jis' lak a *seal* lak yo' make. [These 2 groups of names cross each other making an "X" or cross.] An' den yo' put it in dat piece of papah, but chew git a white piece of papah an' yo' write it in ink. An' yo' git it in dat papah an' yo' fold it up, an' when yo' fold it, don' fold it towards yo', always fold it from yo'. An' yo' put it in a jah. Yo' put all dat togethah in dat papah an' yo' put it in a jah an' yo' stop dat jah up tight an' yo' put it in a ole country toilet. Have tuh be shure tuh find a country toilet tuh put it in where nobody won' find it.

WATER CLOSET: ICE - BEEF GALL - DIRT DAUBER NEST
WRITE VICTIM'S NAME 9 TIMES - NAME OF PERSON
TO BE SEPARATED FROM WRITE 9 TIMES - THESE 2
GROUPS OF NAMES CROSS EACH OTHER IN "X" - FOLD
FROM YOU - SEAL - DROP JAR *IN OLE COUNTRY TOILET*

(What would that do then?)

Dat would break yo' up. Dat would break anybody up, if yo' want 'em tuh live bad an' not prosper or nuthin. Dat'll make 'em, yo' know, live bad.

(These two people.)

An' den ag'in, dat same thing yo' could do ag'in, if yo' wants tuh put somebody against - lak yo' have friends an' de people heah lak [like] yo'. If yo' put de othah person ag'inst dese othah people, yo' kin take dat same thing an' write dere name down an' den write de othah individual name on top an' put it down, an' dey'll come tuh lak yo' an' hate de othah one.

(You don't throw that in the toilet do you?)

Yes, de same thing. Yo' know it diff'ren ways yo' could do. [Algiers, La., (1586), 2966:1.]

8781. Dese witches, dey use tuh do dat. Now, dey go tuh work an' cut out a figure, yo' undahstan', an' name it joo.

(Out of what? Paper or something?)

No, dey mos'ly [make it] outa wax. Dey'd make it outa wax an' name it joo, see. An' dey set dis back befō' de fiahplace jis' tuh heat chew tuh kill yo'. An' stan' dere an' melt it down. Dey still keep callin' dis yuh, callin' yuh all de names, bad names, dey could think of. An' evah time dis would melt yo'd git dat much worse off, an' when dat all melted away yo'd melt away wid it.

WAX IMAGE - NAME PERSON - MELT IN FRONT OF FIREPLACE

(Where did you hear this?)

Ah hear'd dat in - dat was in Leesburg, Virginia.

(Who told it?)

Oh, dat was a ole fellah, a ole [former] slave fellah, tole me dis.

(Where did they do that?)

From de way he spoke dey done it aroun' Virginia, dere where he was.

(Some of the old colored people do this?)

He said it was an old lady aroun' dere, ah fergit now whut 'er name was. Ole Nancy Parker, ah believe it was.

(Was she a colored woman?)

Yes, sir. Make this image of anybody. All yo' had tuh do was tuh go an' tell 'er, yo' know, whut chew wanted done an' she'd make dis waxen image, see, an' name it chew. An' make it an' set dere befo' de fiahplace an' let de heat, yo' undahstan', melt dis wax down. [Snow Hill, Md., (?), 10:6.]

8782. Well, if yo' got a person - yo' kin take peoples' name an' put it in a bottle. Well, yo' take de name an' yo' write de name as ah tole yo', nine time, but yo' write it on a straight [ruled] piece of papah. Yo' kin put it in a bottle an' yo' kin take dat bottle an' yo' kin stan' anywheres off where yo' kin whip it; but yo' supposed tuh put peppah, vinegah an' Epsom salts an' gunpowdah wit anythin' evil dat yo' wants tuh do. Dat's in de bottle. See, yo' put all dat in dat bottle wit vinegah. An' yo' takes dat bottle an' git it on anythin' soft lak a cushion or pillah, anythin', an' yo' whips dat bottle. An' as yo' whip it yo' call dere name. An' when yo' do's dat, yo' doin' dat tuh make confusion.

WHIP BOTTLE: CONTAINING NAME WRITTEN 9 TIMES ONE UNDER OTHER - PEPPER - VINEGAR - GUNPOWDER EPSOM SALT - ANYTHING EVIL - CALL PERSON'S NAME AND KEEP BOTTLE ON CUSHION WHILE WHIPPING IT

(And in writing those names, you write one right under each other nine times. And what do you write that with?)

Yo' write it wit any kinda pencil. [New Orleans, La., (1577), 2902:3.]

8783. Dey do dat. Well, yo' jes' - lak yo' be's whippin' a natchel [natural] person, yo' whippin' on a bush. Yo' name dis bush dis person. Well, yo' could do dat, too. Yo' take dat an' yo' git up early in de mawnin' befo' de sun rise, an' takes yo' a hickory switch. An' yo' kin name dat bush dere my name or yore name or whosomevah it 'tis. Yo' could whip dat bush tuh death, an' tell it whut yo' want it to do or don' want it to do. An' dey'll go down jes' lak dat [demonstrates]. Jes' by whippin' it an' tellin' 'em why it'll do jes' lak dat.

WHIP WITH HICKORY SWITCH BUSH YOU HAVE NAMED TELL BUSH WHAT YOU WANT DONE OR NOT DONE

(In other words that bush will die, and when it dies just whatever you want

done will be done?)

Dat's right. [Fayetteville, N. Car., (1396), 2514:8.]

8784. Ah heard a lady say once dat chew could git up jis' AT DE TWIL OF DAY an' say yo' could turn round three time an' look east an' west an' if dere's anybody way off, dat cey'll come back. All dat yo' gotta do is call dere name. An' if yo' wanta git up at eight 'clock in de mawnin' an' some of yore folks daid, jis' call 'im an' tell 'im whut time yo' wanta git up an' he'll wake yo' up at dat time. [The preceding phrase *at de twil of day* is its only occurrence in *Hoodoo*. Never having heard this expression before, I can only assume that *twil* is a clipped or slurred *twilight*; the complete expression being "at the twilight of day."] [Waycross, Ga., (1134), 1842:4.]

WHIRL 3 TIMES - *AT DE TWIL OF DAY* - THEN LOOK EAST AND WEST - IF ANYONE IS FAR AWAY CALL NAME AND HE WILL RETURN - OR TO ARISE AT 8 NEXT MORNING - CALL DEAD RELATIVE - HE WILL WAKE YOU

8785. See, lak yo' start today. Well, yo' jes' git chew some *steel dust* an' sprinkle it all roun' dat house. An' git dere name an' some cayenne peppah an' put it all - mix it all up dere togethah, wit some brown cinnamon an' sugah. An' shake all dat aroun' dere. Throw it all up on dat window sill. An' curse 'em. Yo' know, give 'em a bad name. An' den take dey name an' jes' bring dat name in de window, yo' know, an' tie it up in a pocket han'ke'ch'ef. See, lak dat, an' ah guarantee yo' in two days he done left. He be walkin'. He cain't find no place in world tuh stay. Nobody want 'im. Wanta git rid of 'im an' all. Won't leave him stay. [To get rid of the man in the house, his spirit is *tricked* by carrying his name, his captured spirit, into house through a window. This confuses the spirit so that it no longer knows how to enter normally through the door. We have a similar piece of magic in the funeral rite in which coffin is removed from house through window instead of door.] [New Orleans, La., (1561), 2858:5.]

WINDOW: *BRING DAT NAME IN DE WINDOW* - FIRST SPRINKLE *STEEL DUST* ROUND HOUSE AND CAYENNE PEPPER - CINNAMON - SUGAR - ON WINDOW SILL CURSE - BRING NAME IN THROUGH WINDOW - LEAVES

8786. If you want to make a person jis' drift an' jis' become a vagabond going here and there an' nevah content in one place, yo' write dere name wit evil wishes on a teeny piece of board, wood joo know, thin board, an' yo' git choo a lots of nails an' put anothah piece on. Dere name is tacked on dat first piece of board. An' den yo' put a thin piece of board on top of dat an' nail it down fine, jis' put plenty nails in rotation. An' at 12 o'clock at night yo' throw dat in de rivah, an' as dat board floats an' drifts down de stream, why dat person will drift. Dere mind will become unsettled an' dey'll jis' go to an' fro. [Memphis, Tenn., (973), 1575:1.]

WISH EVIL WHILE WRITING VICTIM'S NAME ON BOARD OVER THIS NAME NAIL ANOTHER PIECE OF BOARD [COFFIN SYMBOL - *SEE* BETWEEN 2 BRICKS NO.7989] MIDNIGHT THROW INTO RIVER - HIS MIND WILL DRIFT

8787. If yo' want to make 'em drift, yo' jes' take it an' get dat. Yo' always got to get dat name an' get dere right name, an' *fix* it up. Yo' put it into a bottle an' yo' get yo' some vinegar, strong, good vinegar, an' stick dat name down into dat vinegar, wit nine pods of red peppah - red peppah, not a strained peppah.

WISH: WHILE WRITING VICTIM'S NAME 9 TIMES PUT THIS PAPER IN BOTTLE WITH VINEGAR - 9 PODS OF RED PEPPER - EPSOM SALT - SEAL - INTO RIVER VICTIM DRIFTS UNTIL BOTTLE STOPPER REMOVED

(Nine pods of red pepper?)

Yeah, an' stick it down into dat bottle wit his name in it an' dat old Epsom salts an' dat peppah. An' yo' can take it an' go to de rivah. Yo' seal dat bottle up an' yo' go to de rivah an' pitch it right in de channel. It'll float. An' as long as de bottle will float, dey'll always be goin' - dey goin' to keep goin'. Dey won't stay in no one place. Dey'll go to one place an' den dey'll come back to anothah place. Dey'll keep a-goin' an' dey'll nevah stop goin' until somepin gets dat bottle an' knocks dat stoppah out of dere. It goin' to get loose some way, if dose [things inside] won't keep it [afloat].

(I see. Now, you only write the name once on that piece of paper? You only write it once?)

No, write it nine times, an' den make yore wish when yo' are writin' it.

(Oh, I see.) [New Orleans, La., (826), 1207:2.]

8788. [Here we are concerned with the great magic rite of wrapping, folding, rolling, turning, and twisting something to you or from you. I have added informant's foot-track rite to show the "from you" aspect of the action.]

WRAP - FOLD - ROLL - TURN: TO OR FROM YOU
MOON NEW - NAME ON FIRST PAPER - WRAP TO YOU
ON SECOND PAPER WRITE FOR HELP - WRAP TO YOU
ON THIRD PAPER - WISH FOR LUCK - WRAP TO YOU
THE WISH PAPER BURY IN CENTER OF DOORSTEPS
WALK OVER 3 SUCCESSIVE MORNINGS IN NEW MOON
PAPERS 1 AND 2 WRAP UP IN A PAPER 4 - WRAP
TO YOU - WEAR IN RIGHT POCKET - 3 MORNINGS
REPEAT PSALM 37 [BECAUSE OF NUMBERS 3 AND 7]
EVERY MORNING PUT URINE ON PAPER 3 AT DOOR
SAME RITE WITH CHANGES USED WITH FOOT TRACK

Concernin' de moon, yo' wants tuh pick de new moon, growin' early, when de moon is in its infancy. Den yo', when yo' cravin' fo' luck, write chure name on a piece of papah, see, an' yo' begin tuh fold it. Roll it tuhwards yo', yo' undahstan'. An' yo' roll it tuhwards yo' an' den yo' wrap anothah piece of papah askin' or expressin' yore desire. Ask dem tuh be good enough tuh accomplish whut chews aftah. An' yo' wrap dat in a separate paper towards yo' den. Den yo' make a wish on de third papah. Roll it tuhwards yo', fold it up all de time. Yo' understan'.

(You make this wish on the third piece of paper. You write that down.)

Den yo' take dis piece of papah wit yore wish on it an' yo' bury it at chure front do', see. Bury it exactly at de centah of de steps so dat yo' could always walk ovah it, even if yo' not thinkin' of it at dat time. Yo' do dat especially fo' three mawnin's in succession, one right behin' de othah. Try to arrange tuh have tuh do all dis in de time of de new moon. Dat's de end of dat person.

(What do you do with those other two pieces of paper then?)

Dese two pieces of papah dat yo' have first written, yo' wrap dem up tuhgethah den in anothah piece of papah. Fold dat outer papah towards yo' ag'in at de same time. Den yo' repeat de 37th Psalm three times, an' each mawnin' yo' undahstan', but in de meantime yo' weah dat in yore right pocket. Keep dose two writin's in yore pocket, whilst de othah one is layin' at chure front door.

(Then, how long are you supposed to wear those papers and keep that other paper under the steps?)

Let dose papahs stay dere until dey have exhausted. Only yo' kin every mawnin' make yore urinate an' pour it right where yo' have dat buried.

(And what do you do all this for?)

Fo' good luck, tuh accomplish, tuh be successful in anythin' dat chew want.

[Foot-track or "from you" rite begins:]

Dey will take dat, dis foot track an' dey will try to git every bit of it; yo' undahstan', don't leave any of it. Git dat an' put dat in a piece of papah - yes, papah. Wrap it up in three wrappin's, an' if dey wants to run yo' away, dey

will take dat an' put it in de nearest runnin' stream of watah an' throw it ovahbo'd an' den dey go ahead.

(What do you mean, wrap it in three wrappings - just one, two, three?)

Yo' wrap dat from yuh. An' den dey'll wrap it in three different papahs, see. Dat same wrappings. An' den take dat an' throw it ovahbo'd. An' dey do dat, too, in de new moon.

(And they get this dirt out of how many tracks or any particular track?)

Out of yore right track.

(And do they take these three pieces of paper altogether, one, or just throw them separately into the water?)

[I knew what was done. This is merely a search for further details.]

No sir, put dem togethah, wrap 'em up. Dat is, ah mean dey wrap all dese three tuhgethah. An' every one of dem dey wrap, dey will wrap 'em goin' from dem. An' when dey wrap de last one, dey wrap it goin' from dem. An' den dey throw dat in a stream dat is goin' from de do' [throw downstream]. Dey don't throw it de way dat [stream is coming]. Dey always throw it *behin' de stream*. Yo' see, dey throw it so dat wrappah - so it goin' from yo', not comin' to yuh. Yo' undahstan' whut ah mean?

(I understand.) [St. Petersburg, Fla., (1051), 1705:6.]

3. LETTERS AND HANDWRITING

[Closely connected with the preceding section NAME is the present section LETTERS AND HANDWRITING, the *letter* part of the latter title being concerned with the names of the writer and the person to whom the letter was written. Here in the written word we have magic action second only to the spoken word. As usual in hoodoo or witchcraft or magic, nothing belongs exclusively in one action, condition or location. Both *letters* and *handwriting*, therefore, are scattered throughout the complete text.]

8789. Lak yo' would write a lettah to somebody an' if dey wanted yo' to come where dey wuz or somepin lak dat. Well, dey take an' open it [Bible] to a certain chaptah in de Bible an' place it in dere - on a certain chaptah. An' fo' nine mawnin's git up an' read anothah Psalm in de Bible fo' nine mawnin's an' she'll come where dey are. [For *Bible, see also* No.8840.] [Fayetteville, N. Car., (1398), 2518:12.]

BIBLE - OPEN AT CERTAIN PLACE - PUT IN LETTER RECEIVED FROM ABSENT PERSON - FOR 9 MORNINGS THEN READ A PSALM - WRITER WILL COME TO YOU

BLUESTONE AND RED PEPPER - RESEAL IN LETTER RETURN TO SENDER - ON OPENING BECOMES BLIND

8790. If somebody writes yo' a lettah an' yo' don't want tuh hear from dem, yo' take bluestone an' cayenne peppah an' seal [reseal] it an' send it back to dem, an' when it's opened dey'll lose dere eyesight. [Fredericksburg, Va., cyl.80.]

BLOOD - FROM LEFT-HAND MIDDLE FINGER LETTER WITH - MAIL TO HIM - HE WILL RETURN HOME

8791. De finger, dat finger right dere [demonstrates], pick it till it bleed.

(That middle finger in the left hand.)

An' write 'im a lettah. Jes'

take a pencil an' daub it in dere an' write 'im a lettah an' he come back home.

(What would she do with that letter after she writes it?)

She don't do anythin', jes' mail it tuh 'im. [For writing with blood, *see also* Nos.8485-8489, etc.] [St. Petersburg, Fla., (1056), 1716:5.]

8792. (Suppose you want to bring them back if they are gone?)

Oh, yo' kin do dat.

(How do they do that?)

Well, yo' kin, don't care where dey are, even if dey are dead; yo' see dey [dead], yo' know, dere spirit. Yo' kin take dis way: on yore left hand, tuh yore heart [demonstrates].

BLOOD - FROM MIDDLE FINGER OF LEFT HAND - WITH THIS AND NEW PEN SHE WRITES HIS AND HER NAMES BURIES PAPER - WRITING FACE DOWN - AT MIDNIGHT HE WILL RETURN - IF DEAD HIS SPIRIT WILL APPEAR

(Take the middle finger?) Yes, dat's supposed tuh be yore heart, lead [immediately] tuh yore heart. Well, yo' git a ink pin [pen often called *pin* and pin called *pen*] bran'-new ink pin wit a point dat's nevah been used fo' nuthin, writin' pin. Well, yo' take dat pin [pen] an' yo' pierce dat right in until yo' git enough of blood tuh write wit, yo' see. Yo' git a plain piece of papah an' yo' take an' write wit chure blood - write dere name an' yore name an' yo' buries dis papah at midnight wit de writin' down. No mattah where dey'll be dey'll come. Dey'll come. If dey dead, de spirit, yo'll see it.

(You'll see the spirit.) [Mobile, Ala., (676), 895:3.]

8793. Ah heard dat ef yo' write, if yo' stick yore finger an' yo' had a lover dat was goin' away. An' yo' kin stick yore fingah, draw some of yore blood an' write 'is name. Den write chure name undah dat an' put it in anothah papah. Fold it in de shape of a heart an' put it in a lettah an' send it tuh 'im. [If you did this] that he would come home.

BLOOD FROM WEDDING FINGER - WOMAN USES TO WRITE DEPARTED MAN'S NAME - HER NAME BENEATH - FOLD IN SHAPE OF HEART - MAIL TO HIM - HE RETURNS

(Do you stick any finger?)

Yeah, dis weddin' fingah, weddin' ring fingah [finger next to little finger on left hand], dis here engagement fingah. [Mobile, Ala., (701 or 702), 961:6.]

8794. A man promised tuh marry dis woman's daughtah, an' he got 'er *messed up* an' he went away. So she went an' got 'er a bumblebee. Took dis bumblebee, cooked dis bumblebee, put 'im in de stove an' parched 'im an' rolled de powdahs of dis bee [rolled parched bee to a powder]. Took de powders an' dusted it all ovah lettahs. An' he wuz in Philadelphia. An' she dust dis lettah good wit dis powdahs an' den wrote on it, jes' so he wouldn't pay any 'tenshun [to the powder]. An' he come back three days aftah he got de lettah.

BUMBLEBEE PARCHED AND ROLLED - PUT IN LETTER BROUGHT BACK MAN WHO HAD *MESSED UP* YOUNG WOMAN

(What was the idea of the using the bumblebee on it?)

Dey said de bumblebee brought 'im back, de powdahs of dis bumblebee. Jes' take de powdahs of de bumblebee an' bring 'em back. [The spirit of the bumblebee would sting him back.] [Wilson, N. Car., (1492), 2662:17.]

8795. Somebody [wrote *them*] lettah. An' dey take it an' look at it an' see where it came from. An' if dey don't wanta read de lettah, why jes' take it an' throw it in de fiah an' burn it up, an' don' read it. Say it will make yo' tremble in de han' an' yo' can't do no plain [legible] writin' any mo'. [Fayetteville, N. Car., (1438), 2609:5.]

BURN LETTER - *MAKE YO' TREMBLE IN DE HAN'*

8796. Take his han'writin' an' po' gas on dat an' burn it. Dat would make 'is hands tremble.

(Pour gasoline on it?)

Yes, an' burn it. [Wilson, N. Car., (1493), 2663:19.]

8797. If yo' burn dere han'writin', dat will make 'em nervous in writin'. [Sumter, S. Car., (1368), 2422:6.]

8798. Dey kin take yore han'writin' an' cuz yo' to lose - burnin' it up an' lose de strength of yore han'. [Waycross, Ga., (1095), 1765:8.]

BURN LETTER AND WISH WRITER EVIL - HAND TREMBLES

8799. They burn it [*handwriting*] an' make dere wishes an' it'll cause yore hand tuh tremble. [Elizabeth City, N. Car., (438), 558:7.]

8800. If yo' got a purtty han'writin' an' a person don't lak it, an' if dey get a holda yore writin', dey'll take yuh writin' an' burn it up wit cayenne peppah an' salt, an' dat'll get choo nervous in yuh writin', yo' know, when yo' start tuh write, an' yo' can't write a nice decent hand as yo' once did, yo' know, cuz yo' can't hold it [pencil or pen] level. [Wilmington, N. Car., (268), 189:12+85.]

BURN LETTER WITH CAYENNE PEPPER AND SALT TO GIVE A PERSON A NERVOUS OR SHAKY HAND

8801. Dey tell me dey take yore han'writin' an' put some sulphur in it - whut ah heard now; ah dunno - an' put it in dat fiah wit [red] peppah an' yo' can't write no mo'. Ah heard dat. (They put pepper in it and they put it in the fire and burn it.) Sulphur an' peppah, yessuh. [Sumter, S. Car., (1370), 2428:9.]

BURN LETTER WITH RED PEPPER AND SULPHUR *YO' CAN'T WRITE NO MO'*

8802. Take that...

(This letter.)

Yes, an' wet it in vinegar an' cayenne peppah. Wet it in vinegar an' sprinkle cayenne peppah on it an' put it undah a press [heavy weight]. An' aftah it stay under dat press nine days, say they go dere an' life dat press up an' yuh fingerprints are plain on it.

(I see. What is that supposed to do to you?)

Den dey takes dat an' some way or anothah dey burn it an' fix it, an' say dat it draws yuh hands up.

(Draws your hands up. I see.) [Richmond, Va., (428), 447:1.]

KEEP *UNDER A PRESS* 9 DAYS - LETTER SOAKED IN RED PEPPER AND VINEGAR - BURN - *DRAWS HANDS UP*

8803. If a boy is goin' wit a girl an' she writes tuh 'im an' she don't like 'im, she take dis lettah [from him] an' burn it up. Throw it in de fiah an' burn it, an' he'll nevah go near 'er any mo', cuz she don't lak 'im. [Wilson, N. Car., (1493), 2663:8.]

WRITER IS UNLOVED IF RECEIVER BURNS UP LETTER

8804. Jes' lak ah'd set down heah an' write a lettah. Well, me an' 'er [living] togethah. Well, perhaps ah may not send dis lettah nowhere, yo' see, an' ah'm gone. Ah run away an' leave 'er an' leave dat lettah dere. Well, if she wanted [to] git me back, why she would take dat lettah, yo' see, an' write 'er 'nitial on it; set down an' burn it up in de fiahplace dere to ashes, an' take one-half of 'em an' put 'em in de bottom of 'er shoe an' weah it, an' de othah half of 'em an' put in dat lettah an' send it tuh me. An' when ah git dat ah will come back tuh 'er.

SHE INITIALS HIS LETTER - BURNS AND WEARS HALF ASHES IN HER SHOE - RETURNS OTHER HALF TO HIM

[Waycross, Ga., (1112), 1785:8.]

8805. If she write a lettah, yo' take dat lettah an' write chure name on it. Write her name [she has already written her name in the signature] an' take an' burn it. Take part of de ashes an' send it back to her an' yo' keep part of it, an' dat'll bring her back home.

A SLIGHTLY DIFFERENT VERSION OF PRECEDING RITE

(That is, if this woman writes a letter to me - my wife's left and she writes a letter to me. I will write my name on that letter. Well, I will burn the letter and I will keep part of the ashes and send part to her. Then she would have to come back to me.) [Waycross, Ga., (1099), 1775:7.]

8806. It's one thing they do to you.

VICTIM'S HANDWRITING BURN - WRAP IN HIS TOWEL OR HANDKERCHIEF - THROW INTO RUNNING WATER - CRAZY

(What's that?)

Dey kin take yore handwritin'. Dey'll take a plate or saucer or somepin an' burn it jes' lak yo' did dat othah a while ago, an' den get somepin - jes' a face towel or pocket han'ke'ch'ef - somepin yo' use about yore face, an' tie dat up in it, an' take it to a runnin' stream an' run yo' crazy.

(How will it run you crazy? You mean they throw that into the running stream?)

Yes, sir.

(And that will run you crazy, I see.)

Yes, sir. [*See also* later margin title WATER-RUNNING.] [Vicksburg, Miss., (738), 1009:5.]

8807. Dey say if dey git hold of yore han'writin', anybody's han'writin' an' put it in vinegah an' bury it, it'll upset 'em a lot; upset dey nerves an' dey can't write an' can't do anything. [Fayetteville, N. Car., (1452), 2637:4.]

BURY HANDWRITING - VINEGAR - *UPSET DEY NERVES*

BURY HANDWRITING AFTER *DRAWING* IT BY STEAMING OUT ESSENCE OF SWEAT AND ODOR AND SPIRIT

8808. Oh, yes, dey kin take yore han'writin' so dey says. Take yore han'writin' an' *draw it* [*see* No.8836]. An' aftah dey git it, dey steam it, take it, some sort ovah steam, jes' lak yo' boilin' sompin, take it an' steam it. An' dey takes dat an' bury it. If yo' don' lak or yo' lak 'em - eithah one - dey kin take it an' git rid of yo' eithah way.

(If they don't like me what do they do with that?)

Well, if dey don't lak yo', yo' see, dey jes' git rid of yo'. If dey don' wanta kill yo', dey kin git rid of yo'. Jes' take it, yo' know, an' tie it up or burn it up.

(What will that do to you?)

Dat jes' throw yo' mind offa dem, so yo' don' care fo' dem. [St. Petersburg, Fla., (977), 1584:13.]

8809. Den ag'in, ah heard a boy say dat he was goin' wit a girl an' dis girl wrote 'im a lettah, an' he wasn't on such good terms wit dis girl. An' he took dis lettah an' burned it on de fo' cornahs, an' sent it back tuh 'er tuh let 'er know he didn't want to be bothered. Dat's supposed tuh give her all kinds of bad luck. [Old Point Comfort, Va., (22), by Ediphone.]

CORNERS 4 OF LETTER - BURN:

(1) RETURN TO WRITER - SHOWS YOU *DIDN'T WANT TO BE BOTHERED* - ALSO GIVES BAD LUCK

8810. Dey could take yore handwritin' on a piece of papah, but de way how it is, how it comes in, ah'm goin' give yo' de beginnin' of it. It's de same if yo' should happen tuh go - if somebody should happen tuh go away an' dey should

write tuh yo'. Well, all right, dey'd put it in an envelope. Well, dey puts some kind of powdah in dere. Ah forgot de name of de powdah, but dey put dat powdah in dere to seal it, yo' know, an' dat powdah will come out de minute yo' open it. Yore handwritin' will be in it. If yo' should happen tuh go an' write a person a lettah [like that] an' dey take it an' burn it on de fo' cornahs, or pro'bly burn it all up tuh dust, an' put it back in de mail an' mail it back tuh yo' - well, dey stay dere demself. Dey find dat dey jes' don't care tuh have nuthin to do wit choo. [Charleston, S. Car., (511), 605:2.]

(2) *DON'T CARE TO HAVE NUTHIN TO DO WIT CHOO*

8811. Well, when yo' burn de fo' cornahs of de lettah, dat's a insult. Dat's whut dat is, an' tuh break up whosomevah dat chure in love wit. [Brunswick, Ga., (1206), 2038:13.]

(3) BURNING 4 CORNERS - *DAT'S A INSULT*

8812. Well, all ah heard about dat, wuz jes' yo' burn de fo' cornahs of de lettah an' send it back. Dat means dat chew don' want 'em no mo'. [Memphis, Tenn., (1548), 2811:7.]

(4) *DON' WANT 'EM NO MO'*

8813. If yo' write a girl a lettah an' she don't wan' choo or don' want tuh have nuthin tuh do wid choo, she take an' burn dose fo' cornahs of de lettah, an' take an' mail it back tuh yuh, an' joo won' nevah intahfere wid 'er no mo'. [Wilmington, N. Car., (315), 243:5+85.]

(5) *NEVAH INTAHFERE WID 'ER NO MO'*

8814. Yo' burn de fo' cornah of de lettah [you receive from someone] an' fold it down tight an' put it away in any secret place, where it won't be misplaced. It'll make yo' [the reader] have yuh hands tremblin' lak yo' have de palsy an' yo' can't have de use of yuh hand. [Wilmington, N. Car., (214, informant from Pinewood S. Car.), 120:5+85.]

(6) WRITER'S HANDS WILL SHAKE LIKE PALSY

8815. If somebody wrote yo' a lettah an' yo' didn't want 'em to write any more an' [want to] get rid of 'em, yo' take dis lettah an' burn de four ends an' dat'll make yo' [the writer] lose yore sight. [Fredericksburg, Va., (67), by Ediphone.]

(7) SIGHT WILL BE LOST BY WRITER

8816. Ah hear dat if dey git holt of yore han'writin' or anythin' lak dat, if yo'd write a lettah, dey take it an' burn fo' cornahs off it an' ketch de ashes, or sompin othah lak dat, an' send yo' de lettah back. Says dey got chew den. Says it will make yo' come back, as long as dey hold dem ashes dere. Jes' burn de cornah where yo' roll dat, say yo'll come back if dey want chew tuh come back. [Wilson, N. Car., (1455), 2645:10.]

(8) ASHES FROM 4 CORNERS OF LETTER GIVES YOU POWER OVER THE WRITER

8817. Why a person could write a lettah to yo' an' if dey don't wanta hear from yo', why they burn de fo' cornahs off dat lettah, an' den dey boil peppah tea, steep dat lettah in it, an' seal it up an' send it back tuh yo', an' yo' can't write 'em no mo'. An' den dey will go blind from dat. [Brunswick, Ga., (1214), 2060:14a.]

(9) AFTER BURNING OFF 4 CORNERS OF LETTER STEEP IN PEPPER TEA - MAIL - RECEIVER WILL NOT WRITE AGAIN - ALSO GOES BLIND

8818. Take yore han'writin' an' burn each cornah

(10) BURN 4 CORNERS - PERFUME REST - BURN - CRAZY

of it, an' put some perfume on it [of letter] an' let it dry an' burn it up. Dat would cause yo' to go crazy. [Waycross, Ga., (1105), 1779:10.]

8819. Cut de cornahs off of it, all fo' cornahs off of it, an' yo' kin do somepin wit 'em dataway. Well, yo' kin take 'em jes' lak anybody writin' yo' a love lettah. Jes' lak yo' git a lettah - jes' lak ah got a *fren' boy* [boy friend] an' he got anothah *fren' girl* [girl friend]. Well, jes' lak he goin' wit her an' goin' wit me but ah don't know nuthin 'bout it. Well, suppose she goin' write 'im a lettah. Well, if ah happen tuh git de lettah an' read it, an' don't lak whut she say on it, don't even know he wuz goin' wit 'er, well ah take dat lettah an' burn all fo' cornahs. All fo' cornahs off dat lettah an' singe it wit chure hair. Yo' know, not [don't singe it] on yore haid, but yo' singe it wit dat, an' wrap it up an' sleep wit it evah night. An' dat'll soon make 'im an' dis girl break up. Yeah, jes' lak yo' take a match an' jes' stick a fire tuh de hair an' singe it an' burn all fo' cornahs off it, de lettah, an' den yo' seal dis hair up in de lettah. An' yo' take it an' put it undah yore pillah an' sleep wit it undah dere evah night. An' dat'll make him an' dis girl soon break up.

(11) GIRL BURNS 4 CORNERS OF LETTER SENT TO HER BOY FRIEND BY ANOTHER - GIRL SINGES OWN HAIR OVER ASHES - SLEEPS ON

(You take some of your own hair an' burn this hair over that letter and let this dust fall on that letter. Then you fold that dust in that letter and sleep on it?)

Yes. [Florence, S. Car., (1320), 2264:3.]

8820. Well, we could take yore han'writin' an' put it ovah a lamp an' git it black wit de lamp an' burn it in sulphah. Put a little lye wit it, yo' undah-stan'. Take it an' burn it at all fo' cornahs. See, yo' take dat salt an' sulphah an' wipe it off aftah yo' put it on papah an' burn it at de fo' cornahs an' mail it back tuh yo'. An' dat'll give yore arm a tremble, a tremble all in yore han', an' dere ain't a way in de worl' tuh git ovah it. [Memphis, Tenn., (959), 1542:11.]

(12) AFTER BURNING OFF 4 CORNERS OF LETTER WITH SULPHUR - LYE - SALT - RETURN TO SENDER GIVING HIM A TREMBLING ARM

8821. Burn it in de centah - jes' take yo' a match an' burn it, burn a little hole in de centah [of letter]. Burn on de fo' cornahs an' den mail it any place. An' dat's bad luck tuh yo'. [This creates the 5 points of a quincunx.]

(13) ON RECEIVING A LETTER - BURN HOLE IN CENTER - BURN OFF 4 CORNERS - QUINCUNX

(That is, this letter that you received from this person?)

Dat's right. Dey don't have tuh send it back tuh yo'. It's bad luck tuh dis man at any place. It kin go back tuh de dead lettah office. It's bad luck tuh yo' [the writer]. [Memphis, Tenn., (1518), 2696:3.]

8822. They kin take yore han'-writin' - dey kin receive a lettah from yo'. Dey take dat lettah an' dey clip all four cornahs of it, see. Don't clip the whole lettah, clip all fo' cornahs of it off like dat, see. Dey take dat lettah den an' dey burn a little hole in it right in de middle, see. Aftah dey have burnt dat den, dey goes out an' dey gets a lizard, an' dey takes an' dey kills dis lizard, yo' see. An' dey parches 'im up to where dey kin make a powdah

(14) ON RECEIVING A LETTER - BURN HOLE IN CENTER - CLIP OFF [DO NOT BURN OFF] 4 CORNERS - POWDER A LIZARD - SPRINKLE ON LETTER - BURY - LOSE CONTROL OF HAND

out of it. Aftah dey make dat powdah, den dey sprinkle it all ovah dat lettah, yo' see. Dey folds dat lettah up good, see, an' dey folds it up an' dey take it an' bury it some place in de ground, yo' see, an' yo' lose control of dat hand. (I see.) [New Orleans, La., (873), 1424:1.]

IF YOU RECEIVE A LETTER FOLD EACH 4 CORNERS TO YOU - KEEP TURNING LETTER AND FOLDING TO YOU UNTIL CONVENIENT FOR UNDER RIGHT INSOLE

8823. Ah'll take yore han'writin', whethah it's chure name or what not, it's chure han'writin'. Ah'll turn de fo' cornahs in, if it's a lettah, turn 'em all in tuh me. Den ah'll fold 'em an' put 'em undah mah shoe.

(Turn these four corners in, then you fold them over once. Just once?)

Yes sir, tuh me all de time.

(Once or twice?)

Yeah, any way fold it tuh yo' all de while [until you have a convenient package].

(Just make a little package. Always fold it to you.)

Yes sir, an' ah weahs it undah mah shoes. Co'se, whethah yo' a woman or man ah'll handle yo'.

(What shoe do you wear that in?)

Yo' weah dat in de right shoe. [Mobile, Ala., (702), 963:4.]

8824. Lak if a girl write a lettah tuh mah boy fren', well ah'd git holt of it an' ah'd wanta break dem up. Well ah'd git dis lettah an' tear it up, tear de cornahs off it, or eithah burn de cornahs off, an' send it back tuh 'er. Dat would break dem up. [Fayetteville, N. Car., (1426), 2572:7.]

IF A GIRL WRITES YOUR BOY FRIEND TEAR OFF 4 CORNERS AND MAIL TO HER - BREAKS THEM UP

8825. Cut de fo' cornahs of dat lettah, see, an' put it in anothah envelope an' address it back tuh 'er. See, send it tuh 'er. (Well, what will that do?) Means dat chew don't want nuthin else tuh do wit 'er no mo'. [Brunswick, Ga., (1211), 2048:6.]

CUT 4 CORNERS FROM LETTER - RETURN TO WRITER
MEANS: *DON'T WANT NUTHIN ELSE TUH DO WIT 'ER*

8826. Lak if yo' write a lettah tuh someone an' dey git chure han'writin' or dey know yore han'writin', dey take dis han'writin' - take dis lettah an' cut each cornahs off it. Jes' lak yo' got a sheet of lettah an' yo' cut each cornahs off of it, an' take it an' fold it up intuh fo' parts, take an' fold it up dis way. Den yo' take it - lak if she wanted 'er husban' tuh come back tuh 'er. Den she take dis lettah aftah she fold it up - aftah 'er monthly come on her - an' she take some of 'er monthly an' she take a small piece of flannel rag, an' tie it up in dat small flannel rag. Fold dat lettah, fold dat lettah fo' times, an' 'er monthlies in dis li'le flannel rag, an' den she take dat an' she weah it. Aftah she take an' fold it up, den she weahs it tuh 'er navel down heah - dis side of 'er navel.

TEAR OR CUT EACH CORNER FROM MAN'S LETTER PUT IN CENTER OF LETTER MONTHLY BLOOD IN FLANNEL - FOLD 4 TIMES - CORNER TO CORNER MAKING TRIANGLES - WEARS IN PUBIC REGION

[The navel is not meant, *see later.*]

(Which side?)

On 'er left side. An' den aftah she do dat, she weah it so many days. An' ah heahs women sāys, aftah she weahs it so many days, dey guarantee dat he will come back tuh dem, don't cā' where he's at, if he in New Yawk or anywhere. It will take effect on 'em an' dey come back.

(Show me how that letter is folded with that piece of paper now? First, they tear the corners off, you say?)

Dat's right, teah de cornahs.

Den she take dis flannel rag an' 'er ministrate an' she put dat right in de centah of dat, an' she take it an' she fold it lak dat [demonstrates].

(She folds one corner to the opposite corner?)

Yes, suh.

(She folds every corner to the opposite corner, making a triangle. All right. Like making a little hat that you would wear.)

Yes.

(Then she wears that right between her legs.)

Dat's it. [Fayetteville, N. Car., (1413), 2541:5.]

8827. Yes, ah've heard dat if yo' take dat han'writin' an' if yo' cut de fo' cornahs - yo' takes de lettah an' yo' takes an' fold it tuhgethah an' yo' takes dose fo' cornahs an' yo' clip dose cornahs off. Yo' takes dose cornahs an' yo' puts 'em right tuhgethah an' cut 'em ag'in. Yo' have tuh cut 'em as many times as yo' got fingahs. An' evah time yo' cut 'em yo' have tuh lay all de points de same way. An' den yo' take dis han'writin' an' yo' takes an' burns it. An' den yo' - whatsomevah, jes' lak yo' take an' hold it ovah sompin an' burn, den yo' takes de li'le ashes or dust from whatsomevah it is, an' yo' goes an' bury it. An' when yo' bury it, yo' bury it in a hole wit a cut jes' lak de lettah supposed [to] be cut. Yo' turn dese points jes' lak yo' have turnt dese points on de lettah. An' den dey say dat dat will make yo' so nervous, when yo' git ready tuh write ag'in, yo' couldn't write atall, couldn't write a scratch.

FOUR CORNERS OF FOLDED LETTER CUT OFF MAKES
8 INSTEAD OF THE USUAL 4 TRIANGLES WE HAVE HAD
PUT THESE TRIANGLES TOGETHER AND CUT AGAIN
CUT 'EM AS MANY TIMES AS YO' GOT FINGAHS
BURN THE HANDWRITING AND BURY THE ASHES
IN A HOLE WIT A CUT JES' LAK DE LETTAH...CUT
TURN DESE POINTS...LAK...POINTS ON DE LETTAH...
DAT WILL MAKE YO' SO NERVOUS...COULDN'T WRITE

(In other words, the hole is in sort of the shape of a diamond?)

[A square or oblong with 4 cut off corners is scarcely *the shape of a diamond*!]

Yeah.

(And you have to keep cutting those squares and keep putting those pieces together.)

Uh-huh, until yo' cut 'em ten times [for the number *see* comment later]. Den yo' take dose squares [triangles] an' yo' burn 'em. Den put 'em in de di'mond-square [hole] an' bury 'em.

(That makes you nervous in your hand?)

Yeah. [In this rite we are asked to accept a fantastic number of triangles. We begin with the original 4 triangles by cutting off the 4 corners of the letter. These we must cut 10 times, quite an exercise in geometric progression: (1st cut) 4 triangles, (2nd cut) 8, continuing the doubling with 32, 64, 128, 256, 512, 1024, and 2048! Adding these 10 cuttings of triangles we have 4092 of them! And don't forget: *each time yo' cut 'em yo' have tuh lay all de points de same way*!!! Had my informant said 3 cuttings, 4, 8, 16, he would have remained within the realm of possibility; but not 10 cuttings! The ashes from these triangles are buried in the *diamond-square* hole, a hole shaped like the former old-fashioned coffin, the head part with cut-off corners. In the present rite the

cut-off corners are also given to the bottom of the coffin symbol. Here again I think informant is mistaken. The coffin symbol should be the shape of the original envelope.] [Fayetteville, N. Car., (1391), 2496:5.]

BURY WRITING OF BOSS WITH SULPHUR WHERE HE WALKS - FOR JOB FROM HIM

8828. If ah wanted a job wit chew an' yo' didn't want tuh have me, if ah git aholt of yore han'writin', ah could take hit an' bury it where yo' have tuh walk, wit a li'le sulphah in it. An' tuhmorrah mawnin' ah come back, yo' be jes' [friendly and give me a job]. [Brunswick, Ga., (1189), 2008:3.]

BURY LETTER AFTER FOLDING 1 CORNER OF IT TO OPPOSITE CORNER - *IN 3 HIGHEST NAMES* THIS WILL CAUSE WRITER'S HAND *TUH GO BAD*

8829. If yo' write a lettah tuh anyone an' dey git hold of yore han'writin', dey kin bury dat. Dey kin jes' fole dat lettah, yo' know de cornah of it, an' take it an' bury it, an' dat will cuz yore han's tuh go bad on yo' [demonstrates].

(You mean fold that letter from one corner to the other.)

From one cornah tuh de othah, *In de Name of de Fathah, Son an' Holy Ghost*, an' go ahead an' bury it. [Florence, S. Car., (1308), 2212:17.]

CROSS MARK MADE ON LETTER AND RETURNED

8830. With de lettah, ah say dey takes an' makes a cross mark. Dey don't burn it. Dey take an' put it in anothah envelope an' send it back tuh yuh.

(What will that do?)

Dat's insultin' yo'.

(Well now, what if they put it in the lamp, then what?)

Dat? Dey burn dem up, worry yuh.

(Do you actually burn it or just put it in the coal oil?)

Jes' put it in de lamp chimley an' de lamp burns it.

(What will that do?)

Worry yuh. [Mobile, Ala., (669), 883:7.]

8831. And they knows yore handwritin' - get holt of it, dey can.

(What will they do?)

Well, dey will take dat han'writin' an' dey kin *cross-write* yore han'writin', yo' see, so ah'm told. Cross-write yore han'writin', jes' like yo' write a lettah straight; well, now, dey'll go 'cross it.

CROSS-WRITE YOUR HANDWRITING BY TURNING IT UPSIDE DOWN AND WRITING OVER IT - REFOLD PAPER DIFFERENTLY - *DRAW* IT WITH HEAT OR WATER - ADD SALT - PEPPER - ALUM - UNDER STEP - HAND SWELLS

(I'll write it straight?)

Straight, an' dey'll turn it [the paper upside down] an' go across it.

(I see, just cross it - just turn the paper around and cross it.)

Cross it, see. Dey turn de papah aroun' an' cross it. Well, when dey cross it, den dey'll fold dat papah differently, yo' see. An' dey'll puts it in a *draw*, draw it with heat or watah, see. An' aftah *drawin'* it with heat or watah; de sweat from dat papah is what dey uses, yo' see. Well, if dey use dat sweat, dey got yore han' jes' de same, yo' see. An' dey put it in a bottle an' use it, cause yore han' tuh swell up. Dey put salt, peppah an' alum in it an' dey'll lay it in a place undah de step, an' it will cause yore hand to swell. [Vicksburg, Miss., (735), 1005:3.]

8832. Take yore han'writin' an' take it tuh somebody [professional worker] yo' know. Jis' lak if yo's in love wit a girl an' she don't care fo' yo'. Well, yo' see she writes yo' a lettah an' yo' take it tuh dis person supposed tuh kin

undahstan' de work, an' den dey'll *dress* it an' put - it's a powdah dey puts in dat lettah. An' aftah dey done *dressed* dis lettah an' dey sprinkle dat powdah - sprinkle it in dere an' yo' mail it back tuh 'em. [Memphis, Tenn., (940), 1521:12.]

DOCTOR - ROOTMAN - TWO HEADER - WISE WOMAN AND OTHER PROFESSIONAL WORKERS DRESS LETTER

8833. Dey tell me dey could take yore han'writin' an' carry it tuh anyone [professional worker] an' have it *dressed* where a person couldn't be able to use dere han'. Jes' *dress* it wit a powdah. [Sumter, S. Car., (1363), 2404:13.]

8834. Yo' could write a lettah an' send it tuh 'er. Jes' lak yore wife would be off, sompin [like] dat, an' yo' want 'er tuh come home. Yo'd write dis lettah an' send it tuh a [person] who a *rootman* an' he would *dress* dis lettah an' send it tuh 'er an' [she would return]. [Waycross, Ga., (1114), 1786:1.]

8835. Well, ah have carried mens an' wimmins tuh de root doctors tuh cure cases lak dat, an' whut he does, he gives 'em some kinda powdah. [I stop machine but informant then continues.]

(He tells them to write a letter?)

Write 'em a lettah an' dey open dat lettah an' find dere be in it a high perfume an' dey'll smell it an' in nine days dey'll be back home.

(That is some sort of powder that he makes?)

Yes sir. [Florence, S. Car., (1283), 2181:4.]

8836. They take yore han' - lak ah git chure han'writin' an' ah'll take yore han'writin', even if ah don't know whut tuh do, yo' git somebody else. Yo' take yore han'writin' an' put a smoothin' iron down on it an' take a smooth piece of white papah an' put chure han'writin' down on it. Well, take a hot iron an' put it on de top [of the handwriting] an' dat'll draw jes' lak yore han' is kinda wet on de papah, dat will *draw* de dirt from yore han' on de clean papah. [For another example of *drawing*, *see* No.8831.] Yo' take dis clean piece of papah dat chew had de han'-writin' in it. Den yo' take dis papah an' twist it lak dat once [demonstrates]. Git it jes' long as yo' kin till yo' git eight rolls [or twists] in dat papah. Yo' take dat papah an' yo' junk it down in a bottle. An' yo' take dat bottle dat chew put dat down in, in dere. Den yo' take salt in de pinch of yore fingah lak dis [demonstrates] eight times an' put in dere. Well, yo' take some watah lak yo' take a *cowpas* [*see later* for this word]. Boil de watah an' po' in dere off a *cowpas*. Yo' buys it, a *cowpas*, yo' buys it from de drug sto'. Dat's if somebody gittin' poisoned, yo' see, *cowpassin'*. Yo' buy it from de drug sto'.

DRAWING PERSPIRATION FROM HANDWRITING OF LETTER BY LAYING PAPER OVER IT AND IRONING IT - TWIST THIS PAPER INTO 8 TWISTS - PUT IN BOTTLE - ADD 8 PINCHES OF SALT AND COPPERAS BOILED IN WATER

(Is that what they give dogs? Something like that, what they give to the dogs?)

Well, ah guess, but ah nevah see dem give it to de dogs.

[I think informant is speaking about copperas, a word pronounced in many ways and occurring frequently in the text.]

(What color is it?)

It's jes' lak silvahwhite, funny-lookin' stuff. Well, yo' boil it an' puts it on dis papah. Well, see, dat stuff is tuh - eat, chew know, de papah by degrees. Well, as it eat dis papah by degrees, dat's eatin' yo', puttin' de spell on yo' jes' as de papah eat. But yo' gotta put dis back in runnin' watah. Yo' can't keep it out until finely [finally] de papah's et [eaten] up an' de bottle is all busted an' yo' see it all gone tuh watah. Well, it's no cure fo' yo'.

(That eats you up, you say?)

It jes' eats yo' up. Yo' see people look lak dey has some kinda vener'al disease. Yo' know, look lak a sore break on yo' dere an' a sore break on yo' heah, an' when yo' git dat healed somepin else broke out on yo'. Firs' thing yo' know yo' pass away.

(You put this clean piece of paper on the letter in order to draw out the perspiration - around this perspiration.)

Wit a hot iron, not too hot iron, but jes' a...[Fayetteville, N. Car., (1423), 2567:3.]

8837. Well, dey say yo' kin take dat, yo' han'writin'. Dey say dey kin take yore han'writin' an' dey kin put - yo' see, yo' take yore han'writin' an' yo' roll dat up, an' yo' put dat in a bottle wit sulphùh, red peppah an' gunpowdah. An' yo' put *chamber lye* in dis bottle an' yo' set it up dis way [demonstrates]. Stop it up airtight an' den yo' put fire aroun' dere. It will shoot up in dere - de stoppah will shoot up in dere an' de bottle will bu'st. Dey say dat will take effect on yore nerves - dat will effect yore nerves an' stuff lak dat - yore hands. Kinda throw yo' in palsy-lak, whut dey tell me. [Fayetteville, N. Car., (1396), 2512:2.]

FIRE ABOUT STOPPED-UP BOTTLE HOLDING HANDWRITING SULPHUR - RED PEPPER - GUNPOWDER - *CHAMBER LYE* BOTTLE EXPLODES CAUSING HAND TO BE PALSY-LIKE

8838. Git a flyin' squirrel [*Glaucomys volans*]. Git de heart of a flyin' squirrel, git some *Hearts Cologne*, an' git some red peppah an' answah dis lettah. [This is my only example of flying squirrel in *Hoodoo*.] (That is if I would write somebody a letter, you would get all these things?) Yes.

(They would then go ahead and answer my letter.)

Answer it. Den dey will sprinkle dis ovah dere, put it right ovah de lettah. See, aftah yo' - let dat squirrel heart stay in dere so many days. Stay in dere firs' until it git rotten, so dat dey could mix it up an' put it intuh de lettah, jes' lak yo' would make a big spot on de lettah while writin'. Den seal it [letter] an' carry it an' send it back tuh yo'.

FLYING SQUIRREL HEART - *HEARTS COLOGNE* - RED PEPPER MIXED - SPRINKLED OVER LETTER - RETURNED TO WRITER ODOR OF THIS LETTER WILL MAKE LETTER-WRITER RETURN

(What would happen to me then?)

It would git chure mind, if dey wanted yo'. Why yo' come where dey want yo'.

(Come to them. Use the heart of the flying squirrel. What other things did you say they put in there?)

Heart Cologne an' red peppah.

(What do you do with that *Hearts Cologne* and that red pepper?)

Yo' mix it all tuhgethah, yo' see. Yo' know, when it rots an' make a lickrish [= licorice = liquid] of it. Or eithah grind intuh a powdah an' sprinkle it intuh dere. An' send it tuh yuh. Purtty soon yo' git de lettah an' natchly [naturally] when yo' opens it yo' git de inhale of it. Yo' git uneasy den an' wants tuh go where dey are. [St. Petersburg, Fla., (1042), 1690:1.]

8839. Then again, dey wan'a draw yuh. Say a woman likes yuh very well an' she can't git up tuh yuh. Well now, she will git a love vine [the dodder], she'll git dose little candies [used for decorating a cake], an' holy watah, an' if possible she'll git a wishbone from a turkey, if she kin git it; if not, she will use a chicken [wish] bone. She'll set in de forks of dis road an' she'll

place it dere jis' as neah as dat fork an' dat wishbone will match tuhgethah. An' she'll make a wish. An' if she kin write, well - aftah makin' dis wish in de forks of de road - while she dere, she'll write a lettah. She'll have 'er three grains of rice. She seal dat lettah wit three grains of rice. She have de rice cooked sof' an' done, an' instead of wettin' wit yore tongue, why yo'll jis' mash - yo' ought tuh have it wet enough, yuh see. Yo' jis' lay it on dere an' mash it down an' let it seal [demonstrates]: one grain on one side [of letter flap], an' one in de middle of dat part, dat part here, an' one on de othah [side]. Seal it wit dat, wit a dash of *Lovers Sashay*. An' believe yuh me, he gon'a come. [New Orleans, La., (803 or 804), 1124:1.]

FORK OF ROAD - WOMAN GOES THERE WITH WISHBONE TURKEY PREFERRED BUT CHICKEN ONE USABLE - SHE'LL SIT IN FORK OF ROAD AND MATCH WISHBONE TO FORK THEN SHE'LL WISH - HERE SHE'LL WRITE LETTER TO MAN - LAYING ON: LOVEVINE - CANDIES - HOLY WATER REMOVE THESE 3 INGREDIENTS - SEAL LETTER WITH 3 GRAINS OF COOKED RICE - DASH OF *LOVER'S SASHAY*

8840. Yo' have tuh go tuh de grave tuh do dis. Go tuh de graveyard an' go down in a man's grave an' yo' have a penny in yore hand. Run yore han' down in de grave - it make no diff'-rent which han' - run yore han' down in de grave an' leave dis penny an' come up wit de dirt. An' take dis writin' an' sprinkle it [dirt] right 'cross dat writin', an' fold it up, an' lay it undah de lid [cover] of de Bible. An' ah don't care whut she done or nuthin, yo' kin 'tract [attract] her anywhere he want tuh by dis dirt.

GRAVE - DOWN INTO MAN'S - RUN HAND HOLDING PENNY LEAVE PENNY - BRING UP DIRT - SPRINKLE ON LETTER FROM WOMAN - LAY LETTER UNDER TOP COVER OF BIBLE

(You take her writing? Her handwriting, a letter she wrote to you, and you can make any kind of a wish and she'll do anything you want her to do?)

Yes. [Fayetteville, N. Car., (1407), 2529:5.]

8841. Yo' kin use it out dere tuh de cemetery fo' one way dat ah know. Yo' kin take dat han'writin' an' take it tuh de cemetery an' push it down intuh de grave, an' put three pennies on de top of it an' covah it up, an' make yuh wish, *In de Name of de Father, de Son an' de Holy Ghost.* An' dat'll work.

GRAVE - BURY VICTIM'S HANDWRITING IN - 3 PENNIES *IN DE NAME OF DE FATHER DE SON AN' DE HOLY GHOST*

(Well, what would you wish?) If yo' git holt of it an' wanted 'em come tuh yuh, or wish bad luck, or good luck; it's three ways of wishin', three forms. [Florence, S. Car., (1314), 2238:4.]

8842. Dey taken 'er han'writin' an' go tuh de graveyard, a child's grave, an' dig a hole long enough tuh put 'is han' right through. An' take a piece of silvah an' tell dis silvah whut choo want it tuh do, an' sompin will happen tuh yuh hand [writer's hand]

GRAVE OF CHILD - DIG HOLE IN - BURY PERSON'S HANDWRITING AND PIECE OF SILVER - TELL SILVER WHAT TO DO - SOMETHING HAPPENS TO WRITER'S HAND

(You leave that handwriting and the silver right in the grave?) Yeah, don't bring it away. [In hoodoo or witchcraft a person may and frequently does talk to an inanimate object, such as the present silver, but at the grave the spirit of the dead person buried there controls all action and any dirt carried away. This power of the grave-spirit is abundantly displayed in section DEATH-BURIAL-GRAVEYARD, pp.3293-3385, and elsewhere in the total text. However, if informant believes

that the silver does his or her work, that is the magic truth for him or her!] [Fayetteville, N. Car., (1419a), 2557:10.]

8843. She could take a lettah of 'er [own] writin' an' burn de cornahs, burn all fo' cornahs of de lettah. Burn it right in de centah an' right in de middle of it. Aftah yo' burn de fo' cornahs, double it [fold twice] an' burn de centah of it - right in de centah of it. Write de address an' de name an' bury it in de middle of de graveyard, an' de person will soon die. [Let us understand what happens here. The woman of this rite writes a letter to herself and signs it the supposed sender's name. The outside of the envelope she addresses to herself. One thing only is lacking. She should have stamped it and sent it to herself through the postoffice.] [Sumter, S. Car., (1384), 2460:3.]

GRAVEYARD - IN CENTER OF - SHE BURIES LETTER SHE HAS WRITTEN AND ADDRESSED TO AN ENEMY AFTER SHE HAS BURNED OFF THE 4 CORNERS AND FOLDED THE PAGE VERTICALLY AND HORIZONTALLY INTO 4 OBLONGS OR SQUARES AND BURNED ATTACHED CORNERS OR CENTER OF SHEET MAKING 5TH BURN

8844. Jes' lak yo' write me a lettah an' ah don' wan' chew tuh bothah wit nobody else, an' yo' will not go wit me. Ah take dat lettah whut chew write tuh me an' ah goes tuh a graveyard an' git some of dat graveyard dirt an' bluestone - yo' know whut dat [bluestone] is. Well ah'll beat dat bluestone up, see. An' ah'll take it an' put it in dat lettah an' fold it up jes' as tight as ah kin. Carry it in de lavatory [outside watercloset] an' put it up on dat crosspiece dere. An' she won' 'ave [won't have] no mo' trouble wit dem [other girls]. Yo' can't write tuh her atall no mo'. [Brunswick, Ga., (1211), 2048:5.]

GRAVEYARD DIRT - BLUESTONE - PUT IN HIS LETTER TO YOU - FOLD TIGHT - LAY IT ON CROSSPIECE OF OUTSIDE TOILET - HE WON'T BE ABLE TO WRITE GIRLS

8845. Yo' kin take nine nails every - [on the] night dat chew write dis lettah, an' yo' take nine nails an' lay 'em in a glass crossways wit watah [lay them crossways in a glass of water] an' put some dirt [identified later] in de bottom of de glass an' sprinkle a little bit of dirt in de powdahs [identified later] in de envelope, an' dey say dat'll bring 'em back. Bring 'em back an' dey'll stay wit chew long as yo' keep it up.

GRAVEYARD DIRT - IN GLASS OF WATER CONTAINING 9 NAILS CROSSED AND *LUCKY HEART POWDER* - ALSO DIRT AND POWDER IN LETTER TO MAN - CALL HIS NAME - AFTER RECEIVING LETTER HE WILL RETURN

(What sort of dirt do you use?)

It's graveyard dirt.

(What kind of powders do you use?)

It's some *Lucky Heart Powdahs.*

[*Lucky Heart* is name of firm selling the powders - *see* interview AGENT FOR CURIOS (Jacksonville, Fla.) pp.1075-1085, first few paragraphs of text.]

(You send the letter after you put these nails in the glass of water. You put this graveyard dirt in the water and this lucky powder. Then put this letter in the water, too?)

No, yo' sprinkle some in de lettah, if yo' goin' send it tuh anybody.

(What do you put in the letter, just put dust?)

Yessuh.

(If you write a letter to somebody, you put [in it] this graveyard dirt and this lucky powder. What do you do with these nails in the water? What do you do that for?)

Dey say de nail keep dere till dey git dere or somepin lak dat, ah hear'd de ole people say.

(You keep these nails in the water.)
Until dey git de lettah, yeah, an' dey'll come.
(They'll come back. But all you do is just put the nails in the water, nothing else?)
De nail an' dat dirt.
(The dirt and the powder. Then you don't put anything in the letter?)
Yes sir, see yo' puts dat powdah an' a li'le dat dirt, an' call dere name.
(You put some of that dirt and powder into the water and also the letter?)
Yeah, an' call dere name. [Fayetteville, N. Car., (1425), 2570:14.]

8846. If dey git hold of yore han'writin', dey could take dis han'writin' an' put it in a gunshell an' shoot it, an' yo' will go den from dere. [Fayetteville, N. Car., (1397), 2516:1.]

GUN - GUNSHELL - SHOOTING

INKS OF DIFFERENT COLORS EACH TIME FOLD LETTER DIFFERENTLY

8847. Dat's tuh git chure mind. All right, dey write chew, if dey kin write. Git in tetch wit chew through anyone, writin' yo' lettahs, see. Dey kin *dress* dem lettahs. An' say, if dey write chew a lettah dey'll make - maybe start off wit blue ink, maybe change wit red ink. Well, dat'll take yore 'tenshun [attention]. An' dey'll *dress* dat lettah an' dey'll keep awritin' yo'. An' evah time dey write maybe dey'll fold it diff'ren' tuh git chure 'tention. [Waycross, Ga., (1170), 1976:2.]

8848. Tuh come back now if he's gone. Now yo' kin take a person, if he's gone away an' yo' want 'im tuh come back, yo' write him a lettah. An' when yo' write him a lettah yo' git chew some dis heah *Solomon King root* [*see later*] an' put it up in some likkah. Listen good. An' aftah yo' put dat up in likkah, an' it be's in dere fo' 'bout a day - about twelve hours yo' might say. Now, aftah yo' writes dis lettah tuh dis person - lak ah'm writin' a lettah tuh yo' - why den yo' takes dat stuff an' *dappen* [*lightly touch several times*, not sprinkle - in any case dialect] dat lettah wit it, an' yo' fold dat lettah up an' send it tuh 'em. An' whenevah he reads dat lettah, why 'is mind'll git devoted right back tuh where dat lettah come from. An' it ain't gona be ovah six-seven hours, if he kin git some way, he gona make haste tuh git dere. Dat'll bring 'im right back.

KING SOLOMON ROOT - SOAKED IN LIQUOR
DAPPEN ON LETTER TO ABSENT MAN TO RETURN

[*Solomon King Root* is probably KING SOLOMON ROOT p.597. We also have in *Hoodoo* the *Solomon's-seal*, any plant of genus *Polygonatum* (p.1025, line 8). Somewhere in *Hoodoo* you will also find two interlaced triangles forming a star with six points, but whether this is called Solomon's Seal I no longer remember.] [Waycross, Ga., (1120a), 1801:8.]

8849. Dey say dey kin take yuh han'writin', eithah yuh pitture [picture] an' hang it up on de wall, an' p'int [point] at choo fer nine mawnin' wit a knife, eithah icepick, an' some kin'a words dey use. An' aftah dey u' [use] dat - dey said yuh do dat fer nine mawnin' - an' dey call yuh some bad name jis' lak a bad *cuss-word*. Jis' whut dey don't lak, dey call yuh dat. An' somepin would happen tuh yuh bad. [Wilmington, N. Car., (311), 239:3+85.]

KNIFE OR ICEPICK POINT AT HANDWRITING OR PHOTO ON WALL FOR 9 MORNINGS USING BAD WORDS AND SOMETHING BAD WOULD HAPPEN TO PERSON *CUSSED*

8850. Take de lettah...
(This letter that I wrote to you?)
Yessuh, an' git a lamp - dey *burn on yo'* - burn it lak dey *burn a candle* [*on you*]. Dey put de lettah aroun' de lamp, outside de lamp an' put de lamp in a

da'k [dark] cornah an' make a wish an' burn it 24 days, whatevah dey wan' tuh happen tuh yuh. [This handwriting is not wrapped round the lamp chimney, which would immediately cause a fire, but as informant says *burn it lak dey burn a candle* (for burning candles, *see* pp.797-862). Unwatched candles are always placed on a saucer or tin lid of some sort beneath which the object *burned on* is placed.] [Memphis, Tenn., (925), 1502:14.]

LAMP - BURN DAILY AT CERTAIN TIME FOR 24 DAYS UNDER LAMP OR IN BOWL - VICTIM'S WRITING - WISH

8851. Prob'ly yo' might write tuh somebody an' dey dislike yo'. Well, ah heard dat dey could take yore hand[writing] wit dis lettah dat chew sent dem. An' take a piece of cotton an' put a little sulphuh or a little cayenne peppah on it an' hold it out in de sun. An' take a magnifying glass an' hold it up ovah it until all de words on dis lettah is burnt off - jes' burn it all de way round it, burn it off. Dey say yo' will git misfigured in yore hands some kind of way. [Waycross, Ga., (1061), 1721:61.]

MAGNIFYING GLASS BURNS LETTER WRITER'S HAND DISFIGURED

8852. Dey kin take yore handwritin' an' *mess* yo' *up* a great deal. An' maybe kin take yore handwritin' an' by takin' a glass an' holdin' ovah yore handwritin' like dat an' read yore writin' through a glass. An' aftah yo' read yore writin' through de glass - read down from about de second line - den cut de second line in a "V" shape an' throw it in de fire at sundown, an' dey say dat will give yo' a nervous feelin' in yore hand.

MAGNIFYING GLASS - ORDINARY GLASS USED AS READ 3 LINES THROUGH GLASS - CUT "V" IN SECOND LINE - BURN "V" IN FIRE AT SUNDOWN WRITER WILL HAVE NERVOUS FEELING IN HAND

(Like you would hold a mirror over this writing and you read that writing in the mirror. Read down to the second line. And then how do you cut that?)

[*See* my comment on word *mirror* at end of rite.]

Dat's right, cut it in a "V" shape.

(How do you mean cut it in a "V" shape?)

Jes' take a scissors.

(Here's the letter now. [I hand my *Numbers Book* to informant.] Here, what would you do with that?)

In a "V" shape...

(How do you mean you cut that in a "V" shape?)

Now, jes' lak dat's a line an' dat's a line an' dat's a line [informant is pointing to lines in *Numbers Book*]. Read tuh de third line an' den take a scissors an' cut a "V" shape in dat.

(You cut a "V" out of it, make a hole like a "V". That's the little piece you throw into the fire?)

Yes.

[My word *mirror* in paragraph 2 was badly chosen, *magnifying glass* in the preceding rite would have been much better; but best of all, the meaning here is surely an *ordinary drinking glass*. Few persons receiving letters and intending evil work with them had a magnifying glass handy. Quite different are these two glasses. Look through a magnifying glass and you see the real world enlarged; look through a cheap drinking glass, probably an ex-jelly glass in informant's case, and you behold a distorted world, the confused and unreal world of *hoodooism*. Understand, look through the mouth of the drinking glass and out through the bottom; use it as a magnifying glass. After three consecutive lines of the letter are read, a solid "V" shape is cut with two strokes of the scissors from the second line and dropped into a fire. This "V" shape can be made on either

edge or side of the page. Though informant says nothing, I suspect he did not touch the "V" with his hand, but clipped and carried it to the fire with the scissors. His own fingerprint would not be burned. WHAT DOES OUR "V" SIGNIFY? First, since this *trick* produces a *nervous feeling in yore hand*, our "V", despite its solidity, symbolizes the Roman numeral V, the Arabic numeral 5, the 5 fingers of the hand. Second, our solid "V" is a triangle, showing that this rite works *In the 3 Highest Names*. True, the triangle should be equilaterial for the Trinity, but do not expect such theological accuracy of hoodoo. Three, our "V" assures *Victory* or success for the rite.] [Waycross, Ga., (1159), 1932:6.]

8853. Well, ah knew dis much about it, dat dere mo' way 'sposed tuh be of usin' de smoke of nine matches. Dey use de smoke of nine matches intuh a bottle an' airtight it. Go tuh work an' git chew a han'writin' an' put it intuh a bottle, an' *cut out nine matches* an' git de smoke of dose nine matches intuh dat bottle an' airtight it. An' kin throw it intuh runnin' watah. Ah know dat's anothah thing dat will upset chew, block yore game in gamblin'.

MATCHES - SMOKE FROM 9 - HANDWRITING - AIRTIGHT IN BOTTLE - THROW INTO RUNNING WATER - *BLOCK YORE GAME IN GAMBLING* OR MAKES YOU MONEYLESS

(How will that affect me if they took my handwriting and put in that bottle with that smoke? What would that do to me?)

WELL, DAT WILL - DE REALLY FAC' 'BOUT IT, SUH, WILL PIZEN [POISON] YO' WITH ANYONE, 'SPOSED TUH BE DAT CHEW COULDN'T MAKE A *TAP* [OR *TOUCH*, PUT THE *BITE* ON ANYONE] COULDN'T *GIT NO ENDS TUH MEET IN* [COULD NOT MAKE ENDS MEET] NOWHERE. [I would be in a bad financial condition; could not *rub two dimes together*. That preceding expression *cut out nine matches* merely means, take 9 matches out of the matchbox, surely a new box of matches.] [Savannah, Ga., (1277), 2173:2.]

8854. Yo' know when yo' writin' a lettah, an' yo' got chure han's on de pen, mah [your] wrist is on de lettah. Well, dey cuts dis off. Dey cuts dis heah off de lettah, see. Well, dey take dat lettah whut yo' done wrote an' wipe it on a piece of fresh meat, a piece of fresh meat, an' take dat meat an' carry it somewheres an' put it up. Put dat meat up until it completely dry. When dat meat completely dry - yo' take dat meat an' keep it where de sun stay hot an' all - an' when dat meat dry up, yo' take dat meat an' yo' put it in a can airtight. It's hard dry. Dat kill yo' right dere. Yo' lose control of yore han', yo' have no mo' use of yore hand. [Fayetteville, N. Car., (1415), 2549:4.]

MEAT - PIECE OF RAW - WIPE LETTER RECEIVED - DRY MEAT - AIRTIGHT IN CAN - CRIPPLES WRITER'S HAND

8855. [Yo' do this] wit nine needles. An' if ah'm gone an' yo' wanta heah from me an' yo' wanta break me up from where ah'm at, yo' take nine needles an' yo' take a piece of papah. Yo' evah hear'd of dis parchment papah?

(I understand.)

All right. Yo' take dat parchment papah an' write my name on it. Write Emmaline Williams on it, yo' undahstand, an' stick a needle all de'long [along] in dere. An' yo' stick one dis way an' one dat way, one upside down an' one straight down.

NEEDLES 9 - STICK *HEAD AND TAIL* INTO NAME OF ABSENT PERSON ON PARCHMENT PAPER - INCANTATION MAIL THIS AS LETTER AND HE OR SHE WILL RETURN

(One with the head up and one with the head down Alternate them?)

[Often with needles or pins called *heads and tails*.]

Yes, zigzag. Yo' put dem in a lettah an' say, "Ah wish, ah wish, ah wish, tuh God, if dis lettah reach 'er, an' will tear 'er from wheresomevah she be's." Dat will bring 'em.

(You don't send the letter?)

Yassuh, yo' send it to 'em.

Yo' see, yo' don't leave 'em out in public. Yo' take anothah piece of papah an' put ovah dat parchment papah, yo' undahstan'. [Mobile, Ala., (667), 880:8.]

8856. If a person gits a lettah of yores - lak if yo' are away, yo' write a lettah tuh dis person an' dey meant tuh do evil tuh yo', somepin lak dat - ah have heard people say, but ah don't care so much fo' de superstition. But dey would take yore lettah an' drop two drops of oil of cinnamon on dis lettah. An' whoevah yo' was, if someone writes chew a 'nonymous lettah an' yo' wan' 'em tuh apologize wit choo, yo' bury it at de bottom of yore do'step. An' dis person would come an' if dey didn't confess tuh yo', it would be possible dat yo' would learn dat dey were de true person. But ah don't know, ah nevah tried it. Some of de things ah tell yuh ah have tried, especially concernin' de dishrag. Ah have actually tried dat. [Mobile, Ala., (650), 844:1.]

PERFUMES AND POWDERS AND SCENTS

(1) CINNAMON AND OIL OF CINNAMON

8857. Jis' lak if ah mail a lettah tuh mah husban' down in Flō'da [Florida], well he kin git mah han'writin' an' he kin git de oil of cinnamon. An' he kin put it on dis lettah an' *dress* dis lettah an' weah it, an' dat will cuz me tuh go where he is.

(He just puts some ordinary cinnamon on it?)

Yeah, an' tote it. See, dat's awful lucky an' it's fo' luck. [Memphis, Tenn., (949), 1531:1.]

8858. Kin take yo' han'writin' an' if yo' run off from home, yo' take dat han'writin' an' fetch yo' back. *Dress* 'em wit cologne an' put some salt on it. Yo' could be in California, yo'll come heah in Savannah. [Savannah, Ga., (543), 677:1.]

(2) COLOGNE AND SALT

(3) *HEARTS COLOGNE* 9 DROPS 9 DAYS - *SWEETHEART POWDERS*

8859. When yo' write de lettah, jis' have yore mind right on who yo' writin' tuh - on who yo' writin' tuh - an' git chew a bottle of *Heart Cologne* an' drop nine drops for nine days in dat lettah. Den git chew a box of *Sweetheart Powdahs* an' yo' sprinkle some on dere. Den yo' seal dat lettah up an' yo' send it tuh 'em. When dey git dat an' inahale dat, why den, see dat will bring 'em right back tuh yuh. [Sumter, S. Car., (1368), 2422:5.]

8860. Now, yo' take a person an' yo' write a lettah an' a person git holt of yore han'writin'. Well, now, yo' take dis han'writin'. Well, ah'll take dis han'writin' now an' ah'll see whut ah kin do wit it. Take yore han'writin' - yo' take it an' lay it on a table. Yo' lay it on de table an' den yo' take yo' some *Scotch Snuff* - jis' say, *Railroad.* Yeah, *Railroad Snuff.* Yo' take dat an' yo' put dat snuff on dere, an' take anothah wet piece of cloth, thin cloth, an' lay on dere. Well, now, when yo' lay dat on dere yo' got chure han'-writin'. Well, now, in a very li'le while yore whole hand will commence tuh pain. Well, a person - de doctors [M.D.'s] might tell yuh dey don't know whut it is. Well, yo' see dat's de germ dat dey have caught from yore hand. An' dey got it den goin' right back intuh yore system. Aftah while yo' git tuh de place dat hand is no good to yuh. It jis' wilted away tuh nuthin. [Waycross, Ga., (1097), 1768:3.]

(4) SNUFF: *RAILROAD SNUFF*

8861. If yo' wanted a job from a fellah, dere a man - jis' lak yo' wanted a job uptown an' yo' done been dere two or three times an' yo' can't git dat job. Well, yo' goes

(5) TALCUM POWDER - PUT ON PAPER WITH MARK BURY WHERE BOSS WALKS - TO GET JOB

back an' yo' gits a piece of papah an' yo' write on it, write on dat papah an' carry it dere.

(Where do you write on it?)

Jis' write any place, jis' mark on it. Yo' take some talcum powdah an' put it in dere. Put it in de papah an' yo' jis' put it right where de man have tuh walk ovah it fo' 'bout five or six mawnin's.

(And then he'll have to give you the job?) [In this and the two following beliefs, TALCUM POWDER sounds very much like TALKIN' POWDER!] [Brunswick, Ga., (1188), 2004:10.]

8862. Dey makes a powdah outa sulphuh an' black peppah an' some kin'a talcum powdah - any kin'a powdah dat's got a 'fume [perfume] tuh it, choo know. An' dey write choo a lettah, why [or] yo' kin *dress* a lettah an' send tuh dem, or eithah send one aftah [if] dey write choo. Yo' take an'...jis' lak yo' gon'a send a lettah tuh dem, yo' take de papah, spread it out on a table or somepin, an' take de page of it dat joo've written, an' put 'em down on dat, de powdah, on each side. An' shake it off so it won't show, an' send it tuh 'em. An' if someone dat choo wan'a see, or wan' 'em tuh do somepin yuh ask 'em tuh do, when dey receive dat lettah dey will do it or go crazy. [Wilmington, N. Car., (204), 111:11+85.]

(6) TALCUM OR ANY PERFUMED POWDER BLACK PEPPER - SULPHUR

8863. If she evah git a lettah from 'im an' bring de lettah tuh yuh, yo' take de lettah an' keep it. Yo' take de lettah yoreself. Yo' take it an' write it backwards. Write dat lettah yoreself. Yo' takes de lettah an' yo' wants tuh send it back. Well, yo' write it an' yo' put some dis heah *talkin'* [talcum] *powdahs* in dere - *talkin' powdah.* An' it's anothah powdah dat chew kin git. AH'VE GOT A WHOLE BOOK OF DE POWDAHS AN' DIFF'REN THINGS, GOT A BOOK AT HOME RIGHT NOW. Yo' kin go git de whole detail of it. [This is a sales catalogue!] Yo' kin send de *talkin' powdah* back tuh 'im or eithah yo' kin take an' sprinkle a li'le bit of salt an' red peppah in dere, where he gotta have 'em. Dat bring 'im.

(7) TALCUM POWDER IN LETTER OR EPSOM SALT AND RED PEPPER OR ALL 3

(Is the *talking powder* alone enough or must you put some other powder with it?)

De regulah *talkin' powdah* an' drop a li'le bit of red peppah an' a li'le bit of salt in dere - not cookin' salt, Epsom salts. Dat bringin' 'im back. [Brunswick, Ga., (1188), 2003:3.]

8864. Ah've heard a person kin write chew a lettah an' if yo' wan' dem tuh come tuh yuh, yo' kin take dat lettah of dey han'writin' an' weah it in yore shoe, or eithah roun' yore waist, jis' so yo' keep it on yuh where it'll keep warm, an' dey'll come where yo' at. Ah've heard of dat. [Waycross, Ga., (1133), 1838:7.]

SHOE - WEAR LETTER IN

8865. De shoe - a person kin - yo' have to use a lettah wit dat.

(Well, tell me the whole thing.)

Well, ah wus correspondin' wit a girl one time an' ah used tuh write her all de time, when ah wus off from home, an' ah wusn't intendin' tuh come back right away. An' ah didn't experience dat until den but ah heered a lot of it. Ah had a good job. An' so me an' 'er would swap mail yo' know. So she kept awritin' an' beggin' me tuh come home an' ah wouldn't go. An' so ah wrote 'er up ag'in an' den about nine or ten days aftah dat ah got to de place where ah wusn't satisfied. So de man raised mah wages five dollahs mo' - ah wus gittin' $25 a week an' he raised me tuh thirty. Ah couldn't be satisfied no way, shape, for or fashion. So ah went home. Well, aftah ah go home an' she say,

SHOE - WEAR LETTER IN 9 DAYS

"Well, yo' come."
Say, "Yes."
She say, "Well, ah knowed yo' wuz comin'."
Ah say, "Why yo' say dat?"
She say, "Well, ah want tell yo' sompin but if ah tell yo', yo' might git mad."
So ah got her han's drub[?] [rubbed her hands?]. So she tole me. She say, "De las' lettah ah wrote chew," she says, "ah taken it an' fold it an' put it in de shoe an' wore it fo' nine days."
Ah says, "Where yo' learn dat?"
She says, "Well, de *rootman* tole me."
An' ah says, "Ah got back."
So dat's why dey learn dat.
(That's all she did?)
Dat all she did.
(She wore the letter that she wrote to you?)
No sir, she wore de lettah in 'er shoe dat ah wrote to 'er, mah han'writin'.
(Your handwriting she wore in the shoe?)
Shure. [Brunswick, Ga., (1186), 200:3.]

8866. They wear it [handwriting] in their shoes to bring them to them. If you have enough of it, you put it in both shoes. [Elizabeth City, N. Car., (438), 558:8.]

SHOE - WEAR HANDWRITING OR LETTER IN BOTH SHOES

SLEEP ON LETTER 10 OR 12 NIGHTS BRINGS BACK

8867. Well, ah have heard of 'em - said dat tuh make 'em come back, by takin' 'is lettah, if she could git 'im tuh write. She take his lettah an' sleep wit 'em undah 'er haid fer ten or twelve nights, dat he'd come on back. [Wilmington, N. Car., (234), 159:6+85.]

8868. Ah heah tell 'em takin' yore - a lettah dat chew wrote tuh a person - dat chew'd write a lettah tuh me. Ah've heard of 'em takin' dat lettah an' puttin' perfume on it. Dat's tuh make yo' come tuh me. Yo' take dat lettah an' yo' put perfume on it an' yo' put dat lettah between yore mattress an' yo' sleep on dat lettah each night. Each night befo' goin' tuh baid why yo' make a wish dat dis person would come, an' yo' continue tuh sleep on dat lettah. An' ah've heard dat by doin' dat an' sprinklin' it wit *Hearts Perfume* each night, why ah believe in de ninth night, aftah de ninth night, why dat person mo' likely tuh come tuh yo'. [Waycross, Ga., (1116), 1790:12.]

SLEEP ON LETTER AFTER PERFUMING AND WISHING NIGHTLY 9 NIGHTS FOR ABSENT PERSON TO RETURN

8869. Handwriting is one of the easiest things to get if you want to harm any person, for the simple reason that your hand must press against the paper. THAT IS WHY I EMPHASIZED THE SWEAT AND THE OIL FROM THE SKIN IS THE EASIEST THING FOR "*HOODOO*" TO WORK WITH. I know a girl that got a letter with powder or something all over the letter and her hand shook like that, like she had nervous trouble, and they got a doctor for her. [Fredericksburg, Va., cylinder 54.]

SWEAT FROM HANDWRITING OF LETTER

8870. If a man leaves home an' a woman wants him back, dat's whut chew mean. Don't chew write him yo'self, but chew find out from some of yore personal friends. Git 'is personal friends tuh write him, jis' lak yo' know dey interested in hearin' from 'im. All right, she goin' take dat lettah, undahstan', an' den she goin' 'erself - [put] some of 'erself intuh de lettah.

SWEAT - PUBIC - IN LETTER

(What do you mean? What part of herself?)
She goin' put de sweat of 'erself.
(From her privates. All right.)
Yes sir, all right. She ain't goin' put it on de lettah, un'ahstan', she gon'a rub it in de envelope. See, if yo' rub it inside de envelope, it ain't gon'a har'ly [hardly] soil de lettah. He ain't gon'a notice it. He ain't gon'a teah [tear] dat envelope open, see. An' den he gon'a weah dat lettah, see, an' den 'is whole heart an' mind will fall right back tuh 'er, an' den he comin'. Yo' undahstan'. [Savannah, Ga., (1252), 2125:2.]

8871. An' yo' want 'em tuh come back tuh yuh. If yo' know where dey are, kin git in touch wit 'em, write dem a lettah some kinda way. Use dis *Three S Love Powdah* an' yo' sprinkle it all ovah yore lettah. Jis' evah time yo' write a word yo' dab yore fingah in dis powdah an' dab it on evah word, cross it-lak. An' when he read it he'll come right on back. [Memphis, Tenn., (975), 1579:2.]

THREE S's [= SSS] LOVE POWDER - DAB FINGER IN AND MAKE CROSS MARK OVER EACH WORD YOU WRITE IN LETTER TO BRING BACK MAN WHO LEFT HOME

TREE - GREEN - STOP UP IN - FINGERPRINTS FROM LETTER YOU WROTE - STROKE IN YOUR HAND

8872. Dey take yore han'writin' an' run yo' completely crazy, an' git chure fingahprints from de lettah dat chew wrote, an' jes' *mess* yo' all up in yore han's lak it be's a kin' of a stroke.

(What would they do with that?)
A woman tole me dey take it [letter] an' *dress* it.
[Thinking informant had ended, I stopped recording machine but had to restart for an addition.]
(After they *dress* it, they stop it up in a green tree?)
Dress it an' den stop it up in a green tree. [Memphis, Tenn., (1523), 2717:3.]

8873. Dey take yore han'writin' an' draw [up] yore fingahs, see.
(How do they do that?)
Dey tell me dey take dat han'writin', a lettah - jes' lak ah write chew a lettah an' yo' wanta do sompin tuh me. When yo' git mah lettah, why yo' satisfied. Well, yo' take mah lettah dat ah wrote chew an' yo' put it in a halfa glass of vinegah an' ălkeehäl [alcohol]. Well, dey say den, if ah try tuh write, ah can't write. Mah fingahs an' mah veins will commence tuh draw. See, dey jes' commence tuh draw an' finely [finally] why ah gits lak a person deformed or sompin. Ah can't do nuthin becuz yo' got mah fingahs *tied up* intuh vinegah an alkeehal. Yo' see, it's strong. Well, dat jes' got mah veins *tied*. Ah can't write. Ah kin try but ah can't do nuthin. [Savannah, Ga., (1261), 2141:6.]

VINEGAR AND ALCOHOL - LETTER SOAKED IN BY ENEMY WILL DRAW UP WRITER'S HAND

WATER - FROM SOAKED LETTER - BOTTLED AND BURIED

8874. Dey'll take dat lettah an' dey'll soak dat lettah in watah an' git dat writin' outa it. An' dey'll take dat watah an' put it in a bottle. Save dat watah. An' ef yo' in New York an' dey didn't lak dat, dey'd keep dat dere [water] wit nuthin but chure lettah.
(What will they do with that water?)
Dey bury dat bottle down - stick dat bottle right down up ovah de mouth, an' yo'd go man [leave New York]. Yo' walk back dere [where that bottled letter-water was]. [Jacksonville, Fla., (592), 764:10.]

8875. Take de han'writin' - jes' lak if yo' got mine an' if yo' want me tuh suffah wit mah han'writin'. Ah tell anyone tuh jes' [bring] me de han'writin'

an' ah take dat han'writin' an' ah copy it off tuhgethah, jes' copy it off. An' ah take dem copies an' work 'em out, yo' see, intuh lettah a - b - c - till ah spell yore name. See, ah takes dat lak yo' got dem same two trees ah tole yo' 'bout. Yo' take it an' tack it tuhwards sunrise, facing de sunrise, an' let dat stay dere roun' twenty-fo' hours. An' yo' take it back tuh de house den an' yo' puts it in a bottle of watah. Puts it in a bottle an' stops it up airtight. Well, yo' wants tuh bring dem back tuh yo'. Dey'll come. Yo' see, dat copy is in dere, but it gotta be a copy of it. Don't chew write it down dere. Don't take de same han'writin' as dere's. Yo' kin copy it off yo'self.

WATER - BOTTLE OF - NAME FROM LETTER IN AFTER TACKED 24 HOURS ON EAST SIDE OF TREE

(How do you copy that?)

Copy it off, takes de *abc's* [letters of the alphabet], yo' undahstan'. Don't have tuh take it all, jes' take de name in de *abc's* [write name with the necessary letters of the alphabet], jes' lak if mah name Edgah [Edgar], sompin lak dat, copy it off in *abc's*. Git 'is name on it an' take it home an' tack it up. [Fayetteville, N. Car., (1450), 2634:2.]

8876. [The following rite missed by my transcriber, I did not have time to copy in full but made the following summary:] "Tear handwriting up into small pieces - put in bottle - get some *May water* - that's lucky - make your wish - catch *May water* on 1st of May [*see* margin title MAY WATER, p.460, and No.986, p.381] - stop up [in bottle] - bury - whatever you want done be repeating that while you are tearing up paper." [Memphis, Tenn., (971), 1570:11.]

WATER: *MAY WATER* - BOTTLED WITH LETTER TORN TO PIECES

8877. Ef it's by ink, dey takes dat lettah an' dey boil dat lettah. Dey boil dat lettah until hit finely [finally] come tuh soup. An' jes' as hit come tuh soup, dey'll go on down tuh de rivah an' throw it down intuh de rivah. An' den dat man he'd go crazy.

WATER - BOIL LETTER IN THROW INTO RUNNING WATER

(They just throw this soup into the river?)

Yes, suh. [Jacksonville, Fla., (586), 752:2.]

8878. Tuh run yo' crazy.

(How do they do that?)

How dey do dat? Well, dey jes' goes tuh runnin' watah an' lets dat stay dere fo' so many - yo' know, a while. An' dey take it up an' dey takes dey 'nitials an' put de 'nitials on dere in a piece of cloth, an' throw it intuh de rivah, see. Dat jes' keep yo' jes' all stirred up.

WATER: RUNNING - LETTER INTO - WITH WRITER'S INITIALS

(They simply take my handwriting and throw it in the water. That's all they do?)

Throw it in de watah. Put chure 'nitials if dey kin git de - yo' know have yore 'nitials off de lettah. An' dat keep yo' goin'. [Waycross, Ga., (1122), 1804:7.]

8879. Well, if a person kin take yore han'writin' an' if dey kin take it an' throw it in runnin' watah, an' burn it on each end [4 corners] befo' dey do, evah time yo' go tuh write, yo' hardly kin write. Yore han' will be zigzag on de papah. Yo' couldn't hardly write, yo' tremble so bad till yo' git somebody tuh write fo' yuh. Becuz ah know a gentleman dat wuz lak dat. [Sumter, S. Car., (1380), 2450:7.]

WATER: RUNNING - LETTER INTO - AFTER BURNING 4 CORNERS - YOUR TREMBLING HAND CANNOT WRITE

8880. Well, if somebody wrote chew a lettah now - jes' lak if yo' wanted tuh

git tuh somebody an' dey wrote chew a lettah, why yo' take dat lettah an' yo' read it. Yo' read it backwards. An' den, if yo' kin read backwards, take dat lettah an' yo' read it backwards. An' den yo' take an' take it tuh a willah tree. Yo' take it to a willah tree. An' a willah's got a forked root tuh it. Yo' dig down tuh dat root where it's forked down dere, an' den yo' turn dat lettah bottom upwards undah dere, undah dat tree, an' kivah [cover] it back up. Well, yo' git de devil's shoestring an' yo' weah it round yore arm, jes' tie it round yore arm. Dat's whut ah heered 'bout dat.

WILLOW TREE HAS FORKED ROOT - AFTER YOU READ A LETTER BACKWARDS - BURY IT UNDER THAT ROOT AND WEAR DEVIL'S SHOESTRING ROUND YOUR ARM WHATEVER YOU WANT - ASK IN *3 HIGHEST NAMES*

(What will all this do now?)

Dat jes' lak if yo' love somebody an' want 'em back tuh yuh or want - whatsomevah yo' want done tuh 'em. Whatsomevah yo' want done, when yo' go tuh dat willah tree an' put dat undah dere, yo' speaks dat befo' *de Fathah, Son an' Holy Ghost.* [Waycross, Ga., (1161), 1936:7.]

8881. Well dey take yore han'writin'. Well, jes' lak yo' write on dis side of de lettah. Well, yo' know, a pusson don't usely [usually] write on one sheet on both sides, jes' lak yo' write on dis side of de lettah. Well, yo' may mail dat tuh me. Now, yo' is de woman an' ah'm de man, see. Yo' may mail de lettah tuh me. [Informant begins to demonstrate.] Well, ah'll write on dis side. Well, when ah write on dis side, ah'll write between lines. See, ah write between lines. Now, ah don' write zactly [exactly] on yore lines. Jes' lak yo' write a line dere, an' write one dere, see. Well, ah'll write in de middle of yores, see. An' in mah time of writin', why ah'll make mah wishes, what ah wan' tuh happen tuh yuh, see. An' jes' as ah writin', ah makes mah wishes. Co'se yo' have tuh have a good education tuh do dat, yo' know. An' den when ah make mah wishes, why yore wishes will certainly come out. Co'se den mah lines will be tangled up. Yo' understand, aftah yo' done write it de long ways betwixt lines, den yo' go an' write it across, see.

WRITING ON OPPOSITE SIDE OF SHEET AND BETWEEN LINES - WISH WHILE WRITING - AFTER WRITING *DE LONG WAYS BETWEEN LINES - DEN YO' GO AN' WRITE IT ACROSS SEE...KEEP DAT AN' TOTE IT*

(Then what do you do with that?)

Well, yo' keep it. Keep dat an' tote it. [Charleston, S. Car., (511), 576:7.]

ADDITIONAL RITES AND BELIEFS

[This division can be gathered into sections: THEFT, COURT CASES, THE AMAZING CHICKEN EGG, SALT AND ITS COMBINATIONS, NAILS - NEEDLES AND PINS - TACKS, FROG and BLACK CAT LUCKY BONE AGAIN. Smaller amounts of diversified material, with margin titles only, will follow in division "CHANNEL DE WORLD."]

1. THEFT

[Closely related to *theft* are: (1) the loss of an article by mere losing or misplacement; (2) the loss or theft of a husband or wife or lover, illustrations being numerous in *Hoodoo*; and (3) the reverse of losing, the *finding* of the object

causing conjuration. To locate or identify conjurating objects is the very heart of hoodoo. Many of these latter methods have been given in *Hoodoo - see* DIAGNOSIS, pp.165-217, and elsewhere. Yet, despite all do-it-yourself magic, the true believer in these volumes will imitate Biblical precedents, if the loss or theft is considerable. He will copy the experiences of Saul by visiting a *seer* (1 *Samuel*, chapter 9) or *a woman that hath a familiar spirit at Endor* (1 *Sam.* 28:7), whom our modern believer knows by various professional titles: *Doctor*, Madam, Mother, high man, wise man or wise woman, *two-head* or *two-header*, fortuneteller, *reader*, healer, foreknower, foreteller, hoodoo or hoodooer, root-man or root-worker, witch, witch-crafter, 'crafter, *cunjure* or cunjure-man, etc. Finally, may I call your attention to the first margin title, BIBLE AND KEY. Some of its rites have been used for other purposes than *theft*: to discover whether a wish would come true, No.550, or whether you have been hoodooed, No.551, both on p.167. At the end of these *Bible-and-key* rites are two rare ones of unusual interest concerning two keys, or crossed keys, or the *Key of St. Peter*. My special comments about them, because they concern me personally, should be read.]

8882. A brass key, dat's lak a coppah key, Git chew one of dose coppah keys an' put it right in de Bible at a certain chaptah. An' den he'd wrop [professional worker visited by informant would wrap] dis Bible wit a string an' let chew hold dat key lak dat [demonstrates]. Ah've helt [held] it mahself an' den he [hoodoo man] read a chaptah [from the Bible].

BIBLE AND KEY
(1) INFORMANT AND "DOCTOR" PERFORM RITE
BRASS KEY - STRING - BIBLE - RHYME
BY ST. PETER THOUGHT TO BE BIBLICAL

It says: *By St. Petah, by St. Paul, by de Lord dat made us all, if sech-an'-sech a man* - jes' call de name, see yo' have tuh git de name - *is got chure money, ah pray dis Bible turn an' fall.* An' it shore will fall when yo' hit it right. Ah've tried it, helt dat [Bible]. But ah don't know as ah could do it lak he [*doctor*] did. [Informant thinks this *by-St. Peter* rhyme is a chapter from the Bible! How our hoodoo man and informant held Bible and key will become apparent as we proceed.] [Waycross, Ga., (1067), 1727:9.]

8883. Put a key intuh a Bible an' hole [hold up] de Bible by de tip cornahs wit dat [key inside] an' yo' say de verse in de Bible: *By St. Petah, by St. Paul; by de good Lord dat made us all; if So-an'-so has* - name de person - *taken so-an'-so, spin an' fall.* An' it's true dat dat will happen.

(2) *BY ST. PETER* RHYME CONSIDERED BIBLICAL

(You can find out who stole the thing.) [Jacksonville, Fla., (556), 693:3.]

8884. Lak if yo' lose somepin in dis room - if yo' or me lost somepin. Well, yo' see, yo' take a brass key an' let somebody put it in de page where St. John, yo' know [*see* comment later]. An' den yo' put - dey hold it don' chew know an' dey call evahbody name dat wus in dis room. Yo' say a little prayah, say, "By St. Petah, by St. Paul, by de grace of de good Lord who made us all." Den dey call de name, dey said, "If Sech-an'-sech a one stole sech-an'-sech a thing, pray Bible wheel an' fall." An' it fall on de name who took it. Well, ah've seen dat done. [St. John here is evidently the author of *Revelation*, not of *Gospel*, and the passage could be: *These things saith he that is holy, he that is true, he that hath the KEY OF DAVID, he that openeth, and no man shutteth; and shutteth and no man openeth* (*King James version, Rev.* 3:7). Informant considers *By St.*

(3) BRASS KEY [UNTIED?] IN ST. JOHN
2 FINGERS HOLD BIBLE - RHYME

Peter rhyme a prayer!] [Savannah, Ga., (1259), 2138:2.]

8885. Yo' kin find out an' it [the rite] don' tell no lie. Yo' go git a Bible an' yo' gits a brass key, an' yo' put dat brass key in dat Bible an' yo' ties it up tight, an' yo' holds it in yore han' lak dis - lak dat [demonstrates].

(4) BRASS KEY TIED TIGHT IN BIBLE
2 PERSONS - EACH WITH 1 FINGER
OR 1 PERSON'S FINGER EACH HAND
HOLD BOOK UP BY SPINE - RHYME

(With two fingers.)

Yes, two fingahs. If not dat, chew kin git somebody else tuh hold one of de fingahs, an' yo' hold one an' say: *By St. Petah, by St. Paul, 'tain't but de one God saves us all; if Sech-an'-sech a one stole mah money or anythin', any article, ah pray Bible wheel an' fall.* An' dat Bible wouldn't move until yo' call de right one's name whut stole it. An' dat Bible jes' ease, ease roun' till it drops. [Savannah, Ga., (1262), 2144:10.]

8886. Use de Bible an' git de 50 Psalms [Psalm 50] of David in de Bible an' yo' read it three times. An' yo' git chew a do' key, a large do' key. Aftah yo' read dat Psalms, yo' write dat Psalm down on a piece of papah. An' yo' take dat do' key an' yo' put it on dat Psalm, an' yo' tie it wit string an' yo' read de Psalms. An' aftah yo' read dem Psalms, yo' call dis person name three time an' yo' hold dat do' key; an' if it's de individual name yo' call, dat done took sompin from yo', when yo' read de Psalm, dat do' key goin' turn roun' in dat Bible. Jes' lak yo' turn it in de lock of a do', jes' turn; an' if it ain't de individual whut took it, de do' key goin' tuh stay still. But if it's anyone dat took it an' yo' know dere name, yo' call dere name, dat key is gonna turn in dat Bible.

(5) DOOR KEY TIE IN BIBLE AT PSALM 50
READ IT 3 TIMES - WRITE IT ONCE
CALL EACH NAME 3 TIMES - IF THIEF
NAMED - KEY WILL TURN AS IN A LOCK

(You write this 50th Psalm on a piece of paper and then you wrap that around the key?)

No suh, de key is tied intuh de Bible on de 50th Psalm aftah yo' write it down. See, yo' write it down so yo' kin read it, an' yo' readin' it three times. An' aftah yo' read - while yo' readin' it, yo' don' call de individual [name]. Aftah yo' read it, den yo' call de individual name an' yo' hold dat key. Hold de Bible an' hold de top end of de key, an' when yo' hold dat key yo' have it tied tight in dat Bible; an' if it's dat individual, dat key's gonna turn in dat Bible jes' lak it would in de do'.

[Since key does not fall, *By St. Peter* rhyme not used.]

(This key though is put into the Bible where this Psalm is. The only reason that you write that 50th Psalm is that - so when the Bible is closed, you can read the 50th Psalm?)

Yes. [Algiers, La., (1577), 2904:5.]

8887. As the proof, yo' will take a Bible, the Testament. Yo'll take a great big brass key. Yo'll place it in that Bible. Tyin' it well, hold it with two individual forefingers sayin' this word: *By St. Peter, by St. Paul, by the Lord that made us all, if Chester have my pocketbook, leave the Bible, key, turn an' fall.* An' if he's got it, it'll turn an' fall. Yo' kin call twenty differen' men's names an' when yo' get de right one, it turns. De other individuals, it stays neutral.

(6) BIG BRASS KEY - TIE IN BIBLE
WITH 2 FOREFINGERS LIFT AND HOLD UP
BIBLE - REPEAT "BY ST. PETER, BY ST. PAUL"

(I see. Then what would you do to make him bring it back, anything?)

Why yo' go to 'im an' yo' tell 'im to bring it back, if yo' found out fo' sure

he got it. [New Orleans, La., (879), 1448:2.]

8888. Say fer instance if someone stole somepin from me, ah'd take de gartah offa mah laig an' put it aroun' de Bible, an' [I would get] yore front do' key, an' get someone else [to help me] with our big two [two big] fingahs, jis' lak dat [demonstrates], an' hole [hold] dat key undah dere [the garter]. Ah've seen dis done. Hole dat Bible right straight, don't let it move, an' yo' say: *By St. Peter, by St. Paul, by de God dat made us all, if So-an'-so stole of mine, whutsomevah it is, de Bible turn an' fall.* Well, if dey didn't take it, dat Bible won't move; an' if dey did take it, it'll jis' whirl aroun' offa yore fingah. [For similar rites, *see* BIBLE-DIME-GARTER, p.167f.] [Wilmington, N. Car., (310), 237:6+85.]

(7) FRONT DOOR KEY - GARTER OF LEFT LEG - SOMEONE TO HELP - EACH USING BIG FINGER - HOLD KEY UNDER GARTER - *BY ST. PETER*

8889. Yo' go an' git chew a brass key. Yo' walk on an' yo' git de Bible. Yo' look up on de Ten Commandments. Yo' place dis key dere on dis Bible, turn de Bible. If yo' got 'em on one [a Bible], yo' turn 'em upside... (Wait a minute! You say you look up the Ten Commandments. Then what do you do with them?) Put de key on de Ten Commandments. All right. Brass key. Den yo' turn de Bible up an' call dis fellah by his name, an' 20 minutes from den he may don't come. If he won't, yo' git two brand-new needles - needles, yo' know, dat yo' sew wit. An' yo' stick dem dataway - open de Bible an' yo' stick dem dataway in de Bible [demonstrates].

(8) LAY BRASS KEY ON TEN COMMANDMENTS IN BIBLE - CLOSE BIBLE - CALL NAME OF SUSPECTED THIEF - IF HE DOES NOT COME STICK 2 NEW NEEDLES NEXT TO KEY AND THIEF WILL COME AND WANT TO BORROW IRON

(Under the leaves.)

Yeah, undah de leaves, by de key - one on each side of de key. Den yo' call dis fellah. Soon he may don't come, but a couple of hours he come an' ast yo' fer somepin, lak he wanta borrah somepin. [To borrow something is from well-known witch rites.] He may ast yo' to lend 'im a iron or any kind of instrument in de house, see. [To borrow iron is unusual.] Well, now yo' know dat's de fellah cuz yo' done call 'is name on dat commandment.

(You know that's the man that stole the thing from you.) [Charleston, S.Car., (?), 652:1.]

8890. If yo' wanta find out de person dat done de stealin', yo'll git de Bible an' git a brass key, an' find de middle verse of de Bible - de very middle leaf an' also de middle verse in dere. Ah don't know now [what it is], yo' see, 'cuz ah not much of a Bible readah. An' yo' jis' take dat [place] an' take dat key an' put it in de centah, an' tie a string on it an' tie it aroun' on de backside of de book, see. An' den yo' git chew anothah fellah, yo' an' 'im tuhgethah, an' he put it on 'is fingah an' let de othah fellah hold it on 'is fingah. See, jis' put one fingah apiece on it, two persons. All right. Den de man whut wanna find out who did de stealin' - jis' lak us all be lined up, chew say, *By St. Peter, by St. Paul, ain't but one God made us all.* See. An' yo' supposed tuh say somepin else wit it but ah don't know jis' zactly [exactly] whut chew say, yo' see. An' den yo' say, *If so, Henry stole so-an'-so* - dis box or book - *Bible please reel an' fall.* An' if he stole it sure

(9) MIDDLE PAGE AND MIDDLE VERSE OF BIBLE - TIE KEY IN - BY RUNNING STRING THROUGH CENTER AND TYING KNOT ON BACK OF BIBLE WITH HELPER - EACH USING 1 FINGER - HOLD BIBLE UP - REPEATING: *BY ST. PETER, ETC.*

'nuff [enough], dat Bible'll turn ovah. See, dat Bible'll turn right on 'is han' [hand] an' fall on de table or on de flo' on de [Bible's] face; but if not, it won't move. Dat whut chew do tuh find out. [Charleston, S. Car., (near 530), 639:3.]

8891. Put it on a glass, see. An' yo' put a brass key on top of de Bible. Put dis Bible on a glass first, an' a brass key on top of de Bible; but yo' gotta be a Christian, can't be a sinnah. Yo' undahstan' whut ah'm talkin' about. An' yo' kin call a person name three times. Or yo' kin git some Christian somebody tuh do it fo' yuh. Yo' kin call a person name three time an' de third time yo' calls dat first person yo' called, dat Bible will turn aroun' jes' like dat [demonstrates].

(10) YOU MUST BE A CHRISTIAN TO DO THIS REST A BIBLE ON ANY GLASS SURFACE LAY A KEY ON BIBLE - CALL NAME OF SUSPECTED THIEF 3 TIMES - IF NAMED BIBLE ON THIRD NAMING WILL TURN ROUND

(Right on top of the glass.)

Right on top of de glass. Nobody don't touch it. Ah've seen it done. An' jis' as sure as it turn, dey goin' bring it back tuh 'im.

(If they have anything they've stolen from you.) [Charleston, S. Car., (506), 556:8.]

8892. Well, de 12th Psalms...[I mean] de 24 Psalms an' de 12th verse. Yo' read it fo' nine mawnin's an' put a key intuh it, an' dey sāys dat if yo' read dat fo' 'bout nine mawnin's an' make yore wish, an' de man whut did it, dey say he'll come back. He'll come right back tuh yo'.

(11) 9 MORNINGS READ CERTAIN PSALM AND VERSE AFTER YOU HAVE PUT KEY IN CENTER OF BIBLE AND WISHED TO DISCOVER THIEF AND RECOVER

(You put the key into what?)

Intuh de Bible. Yo' have tuh put de key in dere an' fine [find] dis chaptah an' read it. Yo' place de key in de centah [of Bible? or of Psalm?] an' yo' close de Bible up, an' yo' make wish, an' yo' have tuh do dat fo' nine mawnin's, an' dey says he certainly will come back. Ah've heard dat.

(What did you read now? What Psalm?)

De 12th Psalm an' de 14th verse. [Informant's Psalms and verses are meaningless in this present rite.] [Fayetteville, N. Car., (1447), 2625:12.]

8893. Well, ah'll tell yuh, yo' take a brass key, if yo' [want to] find out who it is; an' aftah tyin' de brass key in de Bible, put de brass key down in dat Bible, takin' two men - a woman must nevah hold any of dose keys - sayin', *By St. Petah, by St. Paul; by de Lord dat made us all; if Such-an'-such has mah money or watch, leave de* [= dere = there] *key Bible an' all.* [For preceding obscurity *see later*.] It has been proven dat way. De party dat chew had no suspicion for, would feel guilty an' return it. He will volunteer to come back with it. [THIS IS MY ONLY EXAMPLE OF A WOMAN FORBIDDEN TO HOLD A KEY! The reason is obvious. A key is something that goes into a hole, unlocks. Elsewhere in the text I have written about former moral theology forbidding women to assume the superior position, either she lying or sitting. Folklore cautions her against stepping over a man lying on the floor or crawling over him in bed. Here we also have the locked-room theme of Bluebeard, who gave the keys of the castle to his wife, forbidding her to unlock one room.] [The preceding bracket [[= dere = there]] properly placed in its context

(12) *A WOMAN MUST NEVAH HOLD ANY OF DOSE KEYS* BIBLE AND KEY RITE BY TWO MEN USING RHYME

reads: *leave there key,* [[*leave*]] *Bible an' all.*] [New Orleans, La., (816), 1156:10.]

8894. If yo' wanta find sompin dat's stolen - if somebody steal sompin from yuh - yo' take dat Bible an' git chew a brass key whut we call a skeleton key, but it's brass. Yo' take dat key an' a cord string an' run de string through de Bible dat way [demonstrates], an' twist it on de string, dis end, an' twist it on de othah end de same way. Each end of de string is wrapped ovah on de key. An' yo' kin take dat key, yo' an' anothah person, an' hold yore fingah upon dat key, an' dat Bible ain't goin' move till yo' call de right name. An' whoevah yo' thinks got it - yo' call several names befo' dem tuh be shore yo's undahstandin' whut chure doin'. An' when yo' git tuh de right person, dat Bible will turn roun' an' fall. [Memphis, Tenn., (1524), 2720:5.]

(13) EACH END OF STRING OVER BRASS KEY
THE STRING IS THEN TIED ABOUT BIBLE
TWO PERSONS - EACH USING ONE FINGER
HOLD KEY - BIBLE FALLS ON RIGHT NAME

8895. Yo' kin take de Bible an' lay it down open. Open tuh David's [Psalms] uh [or] eithah tuh St. Luke. Jes' let it be layin' heah on de table an' yo' be sayin' yore prayahs. Say de Lord's Prayah. An' yo' sayin' yore prayah. Dat's when it fus' [first] start tuh work. An' so yo' sit dere an' yo' call dese names as ah fus' said, *By St. Petah, by St. Paul, by de Lord dat made us all; now ah wanta be true in whut ah'm doin'.* Sāys, *Now, Lord, ah wants yo' tuh be true.* Say, *Ah don' wanta beah* [bear] *no false witness. Ah don' wanta 'cuse* [accuse] *no one wrong.* An' yo' set dere an' yo' call names, an' when yo' git tuh de right person's names, dose Bible leaves jes' go turn ovah jes' lak yo's [you is] turnin' 'em.

(14) OPEN BIBLE ON TABLE TO PSALMS OR ST. LUKE
PRAY - THEN SAY *BY ST. PETER* - CALL NAMES
ON CORRECT NAME LEAVES OF BIBLE WILL TURN

(Then you can find out who stole the article by doing that?)

Yes. Sometimes yore mind will jes' come tuh yo', yo' jes' know dat ah'm [I have] got yore hat. [Memphis, Tenn., (1524), 2727:6.]

8896. Well, lak if ah would steal sompin from yo' an' yo' know dat ah wuz de only one dere, but yo' didn't know whethah person'ly dat wuz me. Well, yo' kin git de Bible an' tell dat. Dat tell yo', de Bible an' a key. Well, yo' kin git de Bible an' yo' read de firs' verse of Psalms an' yo' close de Bible. An' yo' ties a string roun' de centah of de Bible. An' yo' gits a key, a do' key, an' hangs on dat string. Hangs it on each string where it hang steady, an' let it stay dere until it git perfectly still. Den yo' say: *By St. Petah, by St. Paul, if John took so-an'-so from me, turn Bible an' fall.* An' he didn't, dat Bible will not move; but if he did, yo' cannot hol' [hold] it till it turn. [Sumter, S. Car., (1364), 2407:6.]

(15) READ FIRST VERSE [PSALM?] OF PSALMS
CLOSE BIBLE - TIE STRING ROUND CENTER
OF BIBLE - HANG DOOR KEY ON STRING
REPEAT *BY ST. PETER BY ST. PAUL*

8897. Then, you want to find out who it was, stealing? Well you get the Bible and put the key on the *Seven Songs of Moses* [whatever that is] and turn it [key] nine times. [Does informant mean the *Sixth and Seventh Books of Moses*, the hoodoo or witchcraft manual?] If you think of that person - you mean, if you want to know who it was?

(16) BIBLE - PUT KEY ON *SEVEN SONGS OF MOSES*
SAY RHYME *BY ST. PETER* - CALL NAMES
IF KEY FALLS - PUT LODESTONE - 9 PEARL
BUTTONS - NAME - SACK - UNDER HIS STEP

(Yes, and then I want to make them pay [bring] it back, too.)

Turn that key on 'im an' jes' say: *By St. Peter, by St. Paul, by the Lord and God who made us all; if So-and-so took it, turn key, Bible, and fall.* If it's him, it'll fall. If it's this man it'll fall.

And if it falls on this man [when his name is called], what you do, you get some lodestone; if you know where he lives. You got'a know where he lives to make him bring it back. Get some lodestone and put it up under his step in a little sack. Put nine pearl buttons in there. And if he walks over that, he will bring back whatever he took, right back where he got it from. But you got'a put that name what you called in that sack at the bottom step. [New Orleans, La., (814), 1148:2.]

(17) NEW DOOR KEY - TIE INTO *GENESIS* AND TIE ANOTHER STRING 6 TIMES ABOUT BIBLE HANG ON NAIL - NAME IT - NEXT MORNING BIBLE WILL POINT TOWARDS THIEF'S HOME

8898. Take a Bible, a small Bible, with a new do' key, an' hang de new do' key - tie de Bible aroun' disaway, six times wit a cord. Tie de key into de leaves of de Bible, intuh *Genesis* chaptah. Hang it on a nail an' name it. An' de nex' mawnin' dat Bible will be turned right tuh de direction of de one who did de damage.

(Whoever stole the stuff?)

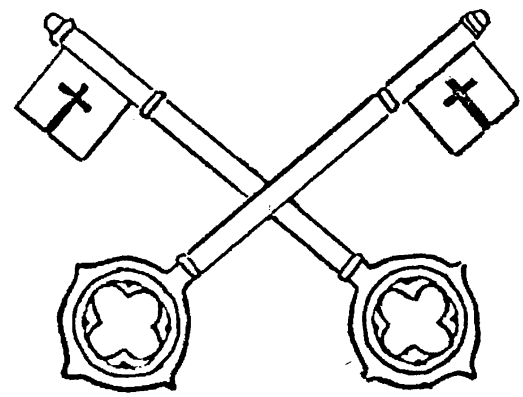
Yes. [Sumter, S. Car., (1384), 2461:10.]

8899. Git chew a bran'-new nail an' put it in de Bible an' git a key. Yo' git de key. Yo' git de key, say: *By St. Petah, by St. Paul, by de Lawd God dat made us all, whosomevah did so-an'-so must come tuh me or fall.* Call dere names an' it might be [one of] a dozen of dem roun' dere. All yo' gotta do is takes yore li'le fingah - see, say, *By St. Peter....* [Sumter, S. Car., (1351), 2345:2.]

(18) NEW NAIL - BIBLE - KEY - LITTLE FINGER *BY ST. PETER* - CALL NAMES OF SUSPECTS

8900. [These two unusual rites demand two explanations: (1) an illustration of the crossed-keys design, which has been a detail of the Papal coats of arms for centuries; and (2) a reference to my experience with this ancient symbol.

(19) TWO KEYS CROSSED
(1) *KEY OF ST. PETER*



Since these crossed keys point upward symbolically unlocking the gate of heaven, they are important indeed. How important they become in hoodoo we can learn by reading the remarkable interview called CROSSED KEYS AND VISIONS, pp.1048-1059, vol.2. The *doctor* who granted me this interview will now be quoted in the following italicized words; my comments during the interview will be as

usual in parentheses, my later-dated comments in brackets:]

Ah'm 79 an' ah works mah business [*healing and hoodoo*] *wit de "works of gifts." Ah'm "gifted" - "born gifted," "born wit a sign." Ah make mah own medicine an' "doctor" people. An' den ah works wit people dat gits in trouble, lawsuits an' all sech things* [for this latter type of work, *see* the following section COURT CASES]...*Ah was born wit a cross mark on my forehead, an' ah was twenty years* [old] *befo' ah evah come in contact wit any "workin'"* [of healing or conjuration].

[He now tells why and how he started this work.]

Blasting rock way back [*years ago*] *in mah home ah found dat key undah a rock, strange form* [for a key]. *Ah work dat key fo' evahthing.*

[He shows me the key and here is my immediate description of it.]

(They are double keys, the keys that are crossed.)

Ah worked evahthing by dem, don't care if yo' in a lawsuit or whut. Ah don't give yo' no "roots," don't make no "hand" tuh send yo'. [For *HANDS*: MAGIC HELPERS *see* pp.519-669 and everywhere.]

(You found this key?)

Yes.

(You had a mark on your forehead, you say?)

One lak dat, de mark of dat [crossed] *key, right in mah forehead.*

[This "X" on his forehead was not a birthmark but some prominent crossing in the *web* or *netting* of that part of the amnion forming the caul at his birth. I was especially interested in this "X" because two years previously at Charleston, S. Car., *Doctor* Brown could *see* the same *mark* on my, the author's forehead: "The *mark* that *Doctor* Brown inwardly saw on my forehead was the tav or taw = *sign* or *cross*, 22nd letter of the Hebrew alphabet. Presumably - or at least I hope - I bore the *mark* of the *elect* or *chosen* of God (*Ezk.*9:3-7); not the *mark* of the beast (*Rev.*14:9)" - p.1290,v.2.]

(And then later on you found this [double key in the form of a cross]?)

Yeah, aftah twenty yeahs. Now, ah was born wit dat mark on mah forehead. Ah found dat key undah a rock where we's [we was] *blastin' one day, I an' daddy. We went back to take up de rock an' we found dat key, an' it wus jes' as bright as it wus* [is] *today. An' ah kin do evahthing ah want. Ah kin work business by dat ring* [in the key, he points to it].

(That little ring on the end.)

Ah kin work diff'rent object [parts of the ring], *'cordin' to whut yore case is. Ah kin work dat mark* [something on key] *an' ah kin work dis heah key up heah - jes' 'cordin' to whut de case is.*

(You use various parts of that key for various cases?)

Yessuh.

[Though informant's double key is appropriate here, one problem remains. Did he lie about finding the key 60 years before my arrival? Even a lie would not invalidate his actual work. Another fact we must remember, the difference between the real world and the world of dreams and wishes is very thin in hoodoo. What I mean can be learned by reading the interview, SHE FORESAW AUTHOR IN A DREAM, pp.1085-1097, vol.2. Finally, WHAT A REVERSAL OF CLAIMED HISTORY IT WAS TO FIND THIS KEY UNDER RATHER THAN UPON A ROCK!]

[These Papal keys, stamped from metal, were formerly sold in religious, curio, occult, and hoodoo shops, as well as by mail-order firms. Also used, especially as good luck pieces, were old coins and medallions. One of the latter was given to me by an informant back in the late 1930's. It reads on one side, *Bullock Electric Mfg. Co. Cincinnati*; on the other side, *National Association of Stationary Engineers, Boston, Sept. 2-6, 1902.* One of the most interesting of these many devices were the two colored stones or rocks used by a *doctor* in New Orleans,

see margin title ROCKS, pp.198-204, vol.1. What I found in the field among believers back in the late 1930's and early 1940's may not be there today. Fashions in this sort of thing change rapidly in the world of wishful thinking and commercial magic.]

[We have not reached the actual rite:]

You can take the Bible and you put a key - you get the *KEY OF ST. PETER.* You take that key and you wrap it with the handkershief. See you wrap the Bible with handkershief. And you have the key in the Bible. And you get another friend with you which is going to talk with you, he has gotta say the same thing you say. Well, each side you hold the Bible and then you speak. Each of you use one finger. You don't leave any other finger touch it but those two. And you hold it. And then you say this little prayer. You say: *By St. Peter and St. Paul, the one who stole my things, turn Bible and fall.* Now, if you say: *Mack* or *Henry stole it from me, turn key, Bible and fall*, then if Henry stole it, that Bible will turn and you can go right to Henry and get the goods. Go right to Henry, or George or Peter or whosomever it may be and that's the words they use: *By St. Peter.* [New Orleans, La., (809), 1137:4.] [For anyone interested in the development and use of the preceding keys, *see* David Lindsay Galbreath, *A Treatise on Ecclesiastical Heraldry, Part I, Papal Heraldry*, Cambridge, England, W. Heffer and Sons, Ltd., 1930. This learned work, well illustrated and documented, gives many arrangements of the keys from coats of arms, seals, bookstamps or bookplates, architectural decorations, gonfalons, etc.]

8901. It's a different key from any. It's not lak de ordinary key dat we has. It's a key dat's shaped kinda lak a scissors. Yeah, shaped kinda lak a scissors. An' yo' take dat key an' yo' hold it up. Yo' git up evah mawnin' 'fore de sun rise an' yo' take dat key an' stan' up in de direction de sun's risin'. An' tell dat key whut yo' want, whoevah it wuz dat stole anythin' from yo' or whoevah yo' wanted 'em tuh bring it back, an' dat key will turn in yore han'. An' as dat key turn in yore han', if he stole anythin', he's goin' bring it back. An' if it don't turn, why yo' won't git it back. It's a key dat isn't made lak de ordinary key. It's a key shaped jes' lak a scissors, crossed.

(2) *KEY...LAK A SCISSORS, CROSSED*

(It's two keys crossed - like two keys crossed?)

Yes. [Fayetteville, N. Car., (1419a), 2558:4.]

8902. Chicken feathahs - a black chicken. Take black chicken feathahs an' put hit undah de steps. Whenevah a person steal or anythin' lak dat from yo', when yo' expectin' somebody tuh come in on yo', don't chew know, befo' dis chicken die, put dem feathah undah dere, an' dat'll scare dem away. (If somebody is coming in to steal something from you?) Yes, if yo' expectin' a burglah tuh come in, yo' git three feathahs out of 'is left wing befo' he die an' bury dem undah yore steps. An' whenevah he comes aroun' tuh bothah or anythin', why dat chicken will run 'im away from dere. [Waycross, Ga., (1167), 1963:9.]

BLACK CHICKEN FEATHERS 3 FROM LEFT WING BEFORE DEATH KEEP THEM UNDER YOUR STEPS

8903. Jes' lak dey's steal somepin from yo' an' yo' wants tuh find out who is de one dat done it. Why yo' take an' git chew a piece of black gum [wood] an' burn dat wood till it come tuh a ashes. An' den yo' take dat ashes an' put it intuh a vial an' put some *Hearts Cologne* in dat vial where'bouts chew got dat ashes. An' yo' let dat sit dere fo' 'bout five days an' if dat cologne turns

BLACK GUM WOOD ASHES - *HEARTS COLOGNE* BOTTLED 5 DAYS AS DIVINATION RITE

de color of dem ashes, why whosomevah stole dat stuff, dey bring it back. Now ah ain't nevah tried it but ah heah dat. [What would my informant in the State of Georgia call a black gum tree? Normally I would say the tree (*Nyssa sylvatica*), which has closed-grained wood, entire leaves and small blue-black drupaceous fruits. This tree, growing east of the Mississippi River, is also called *sour gum*, *tupelo*, and *pepperidge*. Closely related is a tree (*N. biflora*) confined to the southern United States. The preceding *tupelo*, a word from the Creek Indian language meaning *swamp tree*, could also mean any other tree of the genus *Nyssa*, especially *N. aquatica* of the southeastern United States. After this rite was transcribed years ago I marked it *doubtful* because I could not understand how black-gum ashes were able to divine theft and make the thief return the stolen property. Later a possible answer came. In the Southern states years ago a beehive was made from a section of a hollow gum tree. Surely the original ashes came from a piece of beehive supplying *stinging power*. Join this with intention. [Waycross, Ga., (1120a marked *good*), 1800:6.]

8904. If a person stole a thing from yo' an' yo' wanta find out if it's dem dat did it, yo' gotta git chew some coffee *grinds* [grounds] aftah de coffee's [coffee has] been made. Git dose coffee *grinds*. An' den yo' take some coffee *grinds* an' let dem set outdo's [outdoors]. Don't leave dem in de house, yo' let 'em set outdo's. An' den yo' will git chew a bottle of turpentine. Now, dey done stole it an' yo' wanta find out de fak' [fact]. An' den, when yo' git some turpentine an' dose coffee *grinds* - an' den yo' take dat eggshell an' brown hit an' put it in dere. An' den yo' take dat eggshell - aftah yo' take dat eggshell. An' yo' make yore wish while yo' fixin' it up. Yo' make yore wish while yo' fix it up an' den yo' take dis eggshell. An' den yo' take an' beat up some garlic an' brown dat garlic. Yo' gotta brown evahthin' yo' use. An' den yo' take, if yo' have an idea who got it - if somebody tell yo' dese people got it an' yo' know where dey live at...

COFFEE GROUNDS - TURPENTINE - EGGSHELL - GARLIC BROWN EVERYTHING - WISH - BURY UNDER CENTER OF SUSPECTED THIEF'S HOUSE - A QUINCUNX

(If you have an idea who did, what do you do with it then?)

Take it tuh dere do' an' bury it right up undah de centah of dere do', right up undah de centah of dere house eithah much [if you prefer]. [Center of house makes this a quincunx rite.] An' if dey got it dey'll bring it back. Dey'll bring it back. [Memphis, Tenn., (936), 1515:11.]

8905. Yo' take a person now dat steal anythin' an' yo' wanta make 'em bring it back. Well, yo' don' know whut tuh do. Yo' go tuh work an' yo' goes tuh de nō'th side of de house an' yo' count seven three times, jes' 1-2-3, count 7. Den yo' walks an' go tuh de sunrise. Yo' takes watah in de washpan an' wash yore face an' throw it three mawnin's [towards] sunrise. Well, now, aftah yo' throw it three times, de las' mawnin' yo' throw it out, yo' say jes' so, says: *God de Fathah, God de Son, God de Holy Ghost, three in one*; say *ah wants mah thing* - whatever it is - *tuh be put back by six a'clock in de mawnin' regardless tuh who got it.* It might not be put in de same place, but it will be put right back where yo' kin git it.

COUNT 7 OUTDOORS AT NORTH SIDE OF HOUSE STILL OUTSIDE - FACE SUNRISE - WASH FACE THROW WATER TO SUNRISE - REPEAT EVERYTHING 3 MORNINGS - LAST MORNING ADD 3 HOLY NAMES

(That is if somebody stole this thing from you.) [Waycross, Ga., (1097), 1770:3.]

8906. See, jes' lak a person leavin' an' goin' tuh town, say: *Well ah'm gona leave de house heah an' ah ain't got nobody tuh leave heah.* Well, now dat's

called, dey *dressin'* [magically preparing] it [the house]. Yo'll take a cow horn. Yo' take dat an' yo' scrape it - yo' scrape dat cow horn, an' put [scrapings] jes' on a piece of tin or sompin an' set it afire. Well, now, hit'll git tuh burnin'. Well when it git tuh burnin' an' it'll burn down tuh nuthin but ashes. When it burn tuh ashes, dat smoke commence tuh rollin' all roun' de house - goin' roun' all de house. Well, when it go all roun' de house, yo' kin go anywhere yo' wanta, leave de house, nobody bothah nuthin in dere. Evahthin' will be right dere. [Waycross, Ga., (1097), 1770:4.]

COW HORN - BURN SCRAPINGS FROM - TO PREVENT THEFT IN HOUSE WHEN YOU ARE ABSENT

8907. If somebody take anythin' from yo' - they come in yore home an' take somepin - yo' get yo' some dragon's blood. It's a stick [it comes in the form of a stick], a dragon's blood. Yo' get yo' some quicksilvah an' yo' beat dat dragon's blood up into a powdah. An' if yo' know de person, who dat is dat stole it from yo', an' [you take] dat quicksilvah. Wheresomevah dey live, yo' go to dere home an' try to get it undahneath de door - get into dere room. If yo' can't get into dere room, yo' try to put it on de step, but yo' have to get watah or somepin an' scrub it, get dat dragon's blood on dat step. Dat's goin' *to drag* dem wit what dey brought from yo' *back*. [The *drag* in dragon's blood makes thief *drag* stolen goods back!] But yo' gotta get dere name an' yore name, an' write yore name undah de bottom of deres an' dere name on top cause dey goin' to *drag* what dey brought from yo' back to yo'. [The magic of *their name* on top is not too clear!] See.

DRAGONS BLOOD - QUICKSILVER - IN THIEF'S HOUSE WRITE HIS NAME - YOUR NAME BENEATH MAKES HIM *DRAG BACK* STOLEN GOODS

(Well, where do you put that name?)

Yo' take dat name an' place it undah dere steps - undah dere steps into de mud wide open - into de mud. Jes' put it down dere an' jes' put de mud ovah it. An' put dragon's blood in dere, an' every time dey walk ovah dat [thief will say]: "Ah'm shore is sorry ah took dat from Mr. So-an'-so. Ah'm goin' to bring it back. Ah've got de pass [ticket where he had sold the article]. Ah've got to go where ah done sold it. Ah've gotta go get it an' bring it back." Gotta *drag* it back dere or dey [thief] goin' to *drag* like a dog.

(What did you do with that quicksilver?)

QUICKSILVER IS TO MAKE 'EM BRING IT QUICK.

[This quick from quicksilver and the preceding *drag* from dragon's blood are good examples of magic thinking at its worst! Or best?]

(Well, what did you do with that quicksilver?)

It's in a runnin' form but yo' gotta ketch it quick an' put it in dat dragon's blood.

(Oh, you put it in the dragon's blood - that's what I wanted to know. That's all right.) [New Orleans, La., (872), 1419:2.]

8908. You can take a bone of a person and do lots of harm. They can be the biggest crook in the world, the one that has got the bone - like the professional stealer, the one that has the bone. And as long as they have that bone, they will never be caught because they got the dead man's bone. And the dead man's bone keeps all other spectators away and nobody perhaps hardly sees what this man with that bone is doing because it is a real dead man's bone. [New Orleans, La., (809), 1137:3.]

DEAD MAN'S BONE KEEPS SPECTATORS AWAY - MAKES INVISIBLE

8909. (How do they do that?)

They go to the graveyard and get a bone. And like some - ah knowed a fellah, he went to the grave - he tote [carried] it in his pocket. He say that was his *lucky piece*. He'd tote it in his pocket an' he'd pass it through his mouth and put it back in his pocket, go anywhere. He say he could do anything he wanted, nobody wouldn't do him nuthin. They couldn't do him nuthin or nuthin like dat. He'd pass dat bone through his mouth, go anywhere he felt like going, and do what he wanted, and nobody would bother him. [To pull a *black cat bone* through your mouth also makes you invisible - *see* Nos. 301 and 303, p.90.] [New Orleans, La., (845), 1290:2.]

DEAD MAN'S BONE
PULL THROUGH MOUTH
MAKES INVISIBLE

8910. If yo' had a idea of who it wuz.

EYES BLINK

(That stole this thing.)

Dat stole de stuff. Sometime when dey wuzn't thinkin', yo' take an' throw somepin at 'em, an' if dey blink dey eyes, yo' know dat dey stolt it. [Fayetteville, N. Car., (1426), 2572:9.]

8911. You go to work and find his track, and make nine wishes and wish for your stolen things to come back. Then you bury that [foot track] right where he took that from you and he'll come back to look for more. And he'll stay right there until day lookin' over it all. [The preceding *until day* is an element taken from hag and witch lore, *see* pp.135-164, especially Nos.481, 530, 542, etc.] Yo' do hyp'otize 'im. An' then yo' say anythin' to 'im, he'll come out; but yo' can go right there an' arrest him without sayin' anythin' to him. Then yo'll find him in dere next morning, when yo' gits up, lookin' over yore stuff. An' dat he's got he'll bring it back. If he's done used it up he'll come to yo', tell yo' he's got it. [Near Suffolk, Nansemond, Co., Va. *Doctor* Frank Hall (*see* Intro., p.XXIX, v.1, where Harris is a mistake for Hall), by hand.]

FOOT TRACK OF THIEF BURIED AT SITE OF THEFT
MAKE 9 WISHES FOR RETURN OF GOODS
HE WILL RETURN AND BE HELD UNTIL DAYLIGHT

8912. Den if yo' got a idea dat I stole it - yo' know, like if I steal somepin from yo' an' yo' got a idea - I seen yo' come aroun', I mean. Yo' kin get some of my foot track or anythin' an' I'll bring it back, but if yo' don't know.... [I turn off recording machine here because rite did not sound promising. Then he says something about foot track and I begin to record.]

FOOT TRACK - KNIFEBLADEFUL OF DIRT FROM THIEF'S
WRAP - NAME - BURY UNDER YOUR STEPS - CALL NAME
AND WALK OVER 9 MORNINGS BEFORE SUNRISE
TAKE UP - WEAR - THIEF APPEARS WITHIN 9 DAYS

(What do they use?)

Well, yo' know, wheresomevah yo' step like dat, see right between de palm of yore foot an' de heel; see, yo' get a knifebladeful an' yo' put it in a handkerchief an' fold it.

(How do they fold it?)

[Informant begins to demonstrate.]

Fold it to yo' an' den fold it...yo' fold it like dat, an' den back like dat, but yo' don't want a rag as large as dis, see. An' den double it over like dis, back like dat. Well yo' won't want no - no piece no bigger'n [bigger than] dat in dere. An' den put it undah yore do'step an' cross it evah mawnin' fo' nine mawnin's an' name it, like if my name are John, see. Yo' cross it evah mawnin' fo' nine mawnin's an' call my name 'fo' sunrise. De ninth mawnin' yo' go dere an' take it up, an' den yo' pick it up an' put it in yore pants, anyhow yore belt, an' de ninth mawnin' ah'll be dere. [Norfolk, Va., (469), 476:15.]

8913. Take de white of an aig an' beat it, an' if yo' know which way dey come

in yore house, providin' if yo' wasn't dere - see, if yo' knew which way dey come in, yo' take dat white of a aig an' beat it.

FOOT TRACK - EGG - BROWN SUGAR

Take yo' some brown sugah an' lay it on de stove. Burn dat sugah an' take de white of dat aig an' put it where he came in de do'way. An' he will be de second one or de first. Yo' cooks de yellah but don' eat it. An' he'll be de nex' one come back to yore house, de one dat stole it from yo'.

(What do you mean you put that white of the egg where he came in?)

Yo' takes de white of dat aig an' if yo' kin find his track, puts it in his track an' takes it up. Yo' takes up his track an' ties it up in a cloth an' put it up ovah yore do'. Quite natural he will come back [for his track which is a part of him].

(What do you do with that yellow of the egg if you don't eat it?)

Yo' takes de yellah of dat aig an' cooks it, dries it up. Yo' cooks it hard an' let it dry lak. Yo' boil it an' grind it up in de palm of yore han' lak dat, until it come to a dust. Yo' takes de dust of dat an' mix it wit dat whut yo' have taken up from his feet, an' dat would draw him back. Wit dat alum dat would draw him back. Yo' takes de alum an' put it in it. Dat alum is a drawin' somepin. See, ALUM WILL DRAW ANYTHIN' DAT CHEW PUT IT ON MOSTLY. Yo' take an' put it on dere an' it will draw him back. [It is a common belief in hoodoo that alum *draws*, *draws up*, but I wonder about alum being used here. Is informant confusing the albumen of egg white with alum? Is he calling egg white alum?] [Memphis, Tenn., (948), 1529:7.]

8914. I have heard 'em say that you could take a fork and stick it down at the gate or the entry or around the building near where you think they're going in, and make your wishes. And that'll keep 'em away, if you think a person's trying to steal - to perwent [prevent] a person stealing from you. And that'll keep people from talking about chew too, they say. Keep 'em from bothering you in any way, shape or form or fashion. [This fork rite has been taken over from methods to keep a hag or witch out of the house - *see* No.510, p.154, etc.] [Elizabeth City, N. Car., (438), 403:14.]

FORK - AT GATE OR DOOR - WISH - KEEPS THIEF AWAY ALSO PREVENTS BOTHERING YOU - TALKING ABOUT YOU

8915. Yo' take a frog. Dat's when yo' wanta go in to git somepin. Yo' wants to go into a place to git sompin, certain things out. Well, yo' take dis frog an' you put him in yo' pocket live today. Well, yo' go in dis place an' smoke dis place off today. Well, yo' won't git nuthin today, but tuhmahrah [tomorrow] yo' intend to git whut chew want. Yo' bring dis frog back an' buy yo' 15 buckshots, which yo' shoot in a gun. Yo'll put him over heah in de corner. He ain't going move. Yo'll roll dem shots to him an' he'll swallow every one of dem. Den yo'll pick him back up an' go to de store an' evahthing yo' calls for, evahthing yo' call fo', he'll nevah ask yo' fo' no money. [A frog swallowing buckshot is widely believed.] [Charleston, S. Car., (525), 630:1.]

FROG SWALLOWS 15 BUCKSHOT ROLLED TO HIM BY THIEF WHO CARRIES HIM IN HIS POCKET

8916. If a person steal somepin from yo', take sompin good, yo' know, somepin useful to yo', yo' kin take an' write dere name three times. Yo' write *In de Name of de Father, Son an' de Holy Ghost* three times. Den yo' write dat straight across lak dat three times [demonstrates], an' den yo' turn it an' yo' write it dis way [the same way], an' den yo' take dat an' fold it.

(Do you write the person's name first?)

No, yo' write it *In de Name of de Father, Son an' Holy Ghost*, three times.

(Then you turn it around and write it crosswise, in the same words?)

De same words, an' yo' writes de person name, too, but yo' write it undah dat, under *de Father.*

See, yo' write it *In Name de Father, de Son an' de Holy Ghost*, an' den de nex' line will be de person's name. An' when yo' writin' dis note, yo' makin' yore wishes to yoreself fo' de Lord tuh bring dese people back. An' den yo' write dat ag'in, an' den ag'in de [person's] name, an' [again] *de Son an' de Father an' de Holy Ghost*, until yo' git three of each. (First one and then the other [the names are on alternate lines]. There must be three of each on this paper. Then you turn your paper sideways and write the same thing down across the other six [lines of] names. Six crossing six?)

ON LINE ONE WRITE THE *3 HIGHEST NAMES*
BENEATH IT ON LINE 2 WRITE NAME OF THIEF
REPEAT THESE ALTERNATE LINES 3 TIMES
TURN PAPER - CROSS WITH SAME 6 LINES
WHILE WRITING NAMES WISH THIEF'S RETURN
FOLD PAPER AND KEEP UNDER BURNING LAMP
YOUR WISH WILL COME TRUE WITHIN 3 DAYS

Sho' [sure]. An' yo' place dis undah yore lamp, one dese li'le small lamps, yo' know. Dey call 'em *scent* [saint] lamps. Well, yo' take an' set one dem lamps on top of dat an' make yore wishes fo' dis person, an' in three days time whatevah yo' wish fo' comes [true].

[Years ago lamp rites were very common in New Orleans and the areas of its influence. This lamp was a real lamp, sometimes very small, always with a wick in a burner. Sanctuary or shrine or holy lights, giving lights of different colors and using floats were something else. Then, of course, candles surpassed all other forms of magic illumination - *see* for these candles, pp.797-862, v.1, and other places; for 34 lamp rites, Nos.8578-8612, pp.3524-3535, v.4, and other places. During my collecting days in New Orleans, *scent* or *sent* could mean *saint*, and also *incense* or *scent.*]

(They will bring back that article they have taken from you?)

Yessuh.

(They call them *saint lamps*?)

Yessuh. [Memphis, Tenn., (938), 1518:5.]

8917. Somepin you - ah write dey name on it.

(You say in case you know who they are? This person that stole it from you?)

Yeah, dis person dat stole it, hit's goin' run in yore mind who got it, yo' see. Yo' goin' purtty near know about who de last person was in yore house, yo' see. An' take an' write dey name on a piece of papah an' put it in dat lamp an' burn dat lamp. An' de longer dat fuel - dat coal oil burn in dat lamp an' dat begin to makes him get worried. Make 'em feel bad, yo' see, an' dere conscience will condemn 'um. Dey'll say, *Ah'm - ah took dis fum* [from] *him, ah'm goin' carry it back to 'em.* If dey don't bring it back to yo', dey'll put it where yo' kin get it, yo' see.

LAMP - BURN IN - NAME OF THIEF

(I see.)

Dey'll bring it back in yore house - dey get a chance an' dey'll lay it down somewhere an' yo' find it. [Vicksburg, Miss., (725), 996:7.]

8918. Well, if yo' didn't know just exactly who it was who stole it. If yo' knowed, had a idea, knew that was the one that brought it back - stole it - why yo' could, but if yo' didn't know, well, I have [never] heard what yo' could do.

LAMP - BURN IN - THIEF'S NAME WRITTEN 9 TIMES
KEEP LAMP IN DARK PLACE - WHEN OIL BURNS DOWN
TO NAME - THIEF WILL BRING BACK STOLEN THINGS

(Well, if you know who stole it, then what should you do?)

Well, if yo' knowed who stole it, yo' could take his name an' he'd bring it

back. You could take his name nine times an' wear it - put it in your lamp, put it in a closed place. Put it in the dark. Yo' could PUT IT IN A LAMP AND SET IT IN A DARK PLACE! And when that lamp burnt down, when that oil burnt down to that name, why he'd bring it back. [To burn a small lamp for hours in a dark place, sometimes a closet, could be a fire hazard!] [New Orleans, La., (831), 1237:1.]

8919. If yo' wanted to go some place an' yo' wanted to - yo' just get yo' some mistletoe. Yo' boil dat mistletoe an' shrimps together.

(Shrimps?)

MISTLETOE AND SHRIMP BOIL TOGETHER - ADD GERMAN HEARTS PERFUME - SCRUB AND SPRINKLE HOUSE - NO ONE CAN COME IN TO STEAL ANYTHING

Mistletoe and shrimps. Yo' boil dat together an' yo' put some German Hearts Perfume with dat.

(German Heart's Perfume?)

German Hearts Perfume. Yo' put dat with de mistletoe an' de shrimps, yo' boil all dat together, an' yo' wash yore house good an' sprinkle dat. An' yo' could go out an' leave your door open, ain't nobody comin' in dere.

(To steal anything?)

No, sir, to steal anything. [New Orleans, La., (847), 1306:7.]

8920. If you know de party's name wot got it, jes' write it down on a piece of paper, an' take a horseshoe an' nail it right in de center of de door, an' de same somebody wot got it will come back to yo' an' bring it.

NAMES AND THEFT

(1) NAME OF SUSPECTED THIEF - WRITE - NAIL OVER DOOR - HANG HORSESHOE OVER NAIL

(You nail this name right in the center of the horseshoe over the door?)

Jes' write it on a piece of paper an' put de nail dere an' put de paper dere too - put de paper on de nail first an' put de shoe right on top of it - right ovah de center of de door. De same party wot got it dey'll come an' have de sense to bring it back.

(If they stole this thing?)

If dey stole anything from yo'. An' if dey don't bring it back right den, dey will be messin' aroun' yuh an' dey commence to hintin' an' will bring it back. An' den tell yo': *Yo' know all about such an' such a thing? Dey wants to see yo'*. An' yo' don't know who it is. An' dey'll come an' have to sense of letting yo' have it back.

(How do you nail that horseshoe over the door?)

How do you nail it? Why yo' jes' take de nail an' set it up on dere.

(Are the two points [of the horseshoe] up or down, or how?)

Oh, de two points down. [Charleston, S. Car., (517), 605:8.]

8921. Now, if anyone has stole anythin' from yo', yo' go tuh some runnin' watah an' yo' write his name on dat piece of papah an' put slime or mud, whatsoevah it 'tis, an' call de *Three Great Names* - dat's *de Father, Son an' de Holy Ghost*, "may he bring dis back to me," an' throw it ovahbo'd. An' dat runnin' watah hit'll run back to yore house, bring it back to yore house. He pick some chance tuh bring it back, 'thout [without] chew seein' 'im. [The preceding expression *Three Great Names* is rare compared to the more usual ones of *Three Highest Names* and *Three Holy Names*.]

(2) WRITE NAME OF SUSPECTED THIEF - GO TO RUNNING WATER - SMEAR SLIME ON NAME CALL "THREE GREAT NAMES" *i.e. IN THE NAME OF THE FATHER, SON AND HOLY GHOST; MAY HE BRING THIS BACK TO ME* - PAPER OVERBOARD

(If you think that's the person that stole the article, you write his name on a piece of paper, and you put this mud on the piece of paper.)

Right on top of his name. [Brunswick, Ga., (1223), 2079:5.]

8922. Yo' will write dere name on paper an' stick it in a glass of water an' turn it up right - if anybody done anythin' to yo', see, yo' turn dat paper bottom upwards, up side de house, an' when it tries to fall down, yo' do dat nine times. It shuh [sure] will bring 'em back. Don't care who it is.

(3) AFTER WRITING NAME OF SUSPECTED THIEF SOAK PAPER IN GLASS OF WATER AND STICK NAME UPSIDE DOWN FLAT AGAINST HOUSE REPEAT 9 DAYS - THIEF WILL RETURN THEFT

(Now, this is to bring them back. You write that name on a piece of paper just once. Then what do you do with that paper?)

Jes' stick it up side de house, an' when it dry wit de water - see, jes' stick it in a glass of water an' stick it up side de house, an' when it dry, it will fall down. Well, de next time - like if yo' do it today - well, don't do it but once a day. An' de next day yo' do de same thing. It will jes' fall down. Nine days dey'll come back...If dey stole anything from yo' dey'll bring 'em back.

(Do you put that paper on any particular side of the house or any place in the house?)

Any place in the house jes' long as yo' hang it up side of de house. [St. Petersburg, Fla., (1044), 1694:12.]

8923. If yo' have any ideas who done it.

(Who stole that thing?)

If yo' have any ideas who done it, yo' git dere names, as ah tole yo' at first. An' have yore name on top, an' dere name at de bottom, an' take it - if dey stole yore chickens or a hog or whatsomevah dey stole, an' pin dem names down. An' dey'll be de first person de next mawnin' come tuh borry sompin, an' say, "Billy, ah've gotta tell yo'"

(4) HAVING WRITTEN YOUR NAME ON TOP OF SUSPECTED THIEF'S NAME - PIN THEM DOWN FIRST PERSON TO BORROW IS THE THIEF

[The first person to borrow something is a frequent element in witchcraft - *see FACI*, 2nd ed., No.16338; and *Hoodoo*, Nos.497, 499, p.151; etc.]

(If that person stole anything?)

Yes. [Sumter, S. Car., (1359), 2396:6.]

8924. Yo' kin write de name [of suspected thief] off of [with liquid from] *Old Hundred* [not the familiar tune first published about 1551, but a plant] an' witch hazel. Yo' git it [*Old Hundred*] out de ground, but chew [you] chop it up fine an' put witch hazel on it an' write de names off of dat. [This mixture is used as an ink. I do not know either ordinary or scientific name of *Old Hundred*. Could this be *hundred-lead grass*, the yarrow (*Achillea millefolium*)?] An' de people whut stole anything, dey'll come back whah yuh is. An' put chur name on top of it [thief's name] an' weah [wear] it dat way. [Needless to say, the word *witch* in witch hazel, as well as intention, power this rite.] [Wilmington, N. Car., (220), 134:4+85; my original transcription by hand in MS.]

(5) MAKE INK FROM *OLD HUNDRED* AND WITCH HAZEL WITH THIS FLUID WRITE NAME OF SUSPECTED THIEF

8925. When yo' git all to yo'-self - yo' know, at a certain time of de day, git off to yo'-self an' yo' meditate on dat, jis' lak yo' see 'im, yo's talkin' to him. Yo'

(6) SCIENCE ENTERS HOODOO - THINK THE NAME

say, call his name, says, "Charlies, yo' stolen mah pants. Ah want chew to bring 'em back." Jis' a few words, yo' know, sompin lak dat. Yore mind an' his mind will turn an' contact together. That's what chew call kind of auto-suggestion.

(I see, that will make him bring back this stolen article.) [Jacksonville, Fla., (563), 701:9.]

8926. If someone done stole somepin from yuh an' yo' might have a idea who it is - yo' might spot him [catch sight of him by chance] - yo'll pass by his home. Yo' might spread jis' a little stuff [when you are passing his house]. An' while yo' burnin' dis incence [at home] yo'll call his name three times, an' have yore back do' or yore back room window hysted [hoisted]. While yo' call his name, jes' trouble to leave yore window up an' he'll bring it back an' throw it in de house.

(7) THIEF'S NAME CALLED 3 TIMES WHILE YOU BURN INCENSE

(You say you burn something?)

Yes, yo' burn this incense an' call his name three times.

(I see, and he'll bring it back.)

Yes, he'll bring it.

(That's in a case where a fellow doesn't want to go to the law about it.) [Norfolk, Va., (466, *Doctor* Paul Bowles), Norfolk, Va., 463:7; *see also* pp.1733-1738, v.2.]

8927. If a person come in here an' steal somepin from yo', he may steal five dollars or he may steal ten dollars. Well, now yo' go to bed. Yo' wanta go down an' put de law behin' [the thief], but don' chew do dat. Yo' ain't gotta put de law behin' 'em. Den go to work an' lay down in yore bed at night an' de fust thing yo' dream yo' git up. De fust thing yo' have in yore dreams, yo' git up. Yo' go an' take up yo' right-footed shoe. An' take it an' put it at de head of yo' bed, underneath chure head. Well, de fust thing yo' dream after yo' put it underneath chew head, yo' come downstairs an' take some soda, cookin' soda, in yo' hand. An' take some table salt an' put it in yo' hand, an' a little bit of red pepper an' put it in yore hand. Go to de do' an' call three names of de ones dat been to yore house. An' dat man will come back dat night an' bring dat back an' say he got it. [Charleston, S. Car., (525), 629:2.]

(8) AFTER THE THEFT - FIRST THING YOU DREAM ARISE FROM BED - LAY RIGHT-FOOT SHOE ON FLOOR BENEATH HEAD OF BED - GET 3 THINGS: SODA - SALT - RED PEPPER AT MAIN DOOR CALL NAMES OF 3 VISITORS

8928. If yo' is in time, he ain't git rid of it, yo' understand. Dere's whole lotta time a person steal somepin from yo', why - now jes' like ah came in here, yo' might have a pin or sompin. I might take dat pin [I had no *pin* but a cheap fountain *pen* lying near my *Numbers Book* on interviewing table.] [I] done steal it an' carry it to a pawn shop an' pawn it, sompin lak dat; or done sell it to somebody, see. But now, if I ain't sell it, if I jes' keepin' it to wear it fer myself; well, dere's a way fer me to make yo' bring dat back, yo' see. Yo'll wonder [wander] around de house an' wonder who taked dat pin off chere [*here*, off the table]. Wonder who carried dat knife or somepin of mine - dis whatsomever be steal. "Well, So-an'-so been heah today. He must be him. He must be he carried it." Jes' like yo' might have a girl friend or somepin like dat. She might come in dere an' she might take it away, see. Well, yo' go to work an' yo' call dat person name three times, see. Yo' call de name

(9) NAME OF SUSPECTED THIEF CALL 3 TIMES FIRST TIME 3 TIMES - SECOND TIME 2 TIMES AND THIRD TIME CALL 1 TIME

three times as yo' walk to dat do' an' den yo'll walk back into de house. Yo'll walk to de windah dere. Yo'll walk to dat windah an' I'll call her name again, twice see. Right from de do'. Yo' walk in de do' first. All right, yo' walk back from de do' to de windah. When yo' walk to de do', yo' call her three times. Yo' walk back from de do' an' yo' walk to de windah an' yo' call her twice. All right, yo' walk, well, perhaps yo' might have - yo' might go to de windah in de room. Yo' go to de windah in de room an' yo'll say, "Oh, Daisy! Oh, Peters!" er [or] sompin like dat. Or "James." Well, yo' jes' don't make a big call, yo' understand. People think yo' might be crazy or sompin like dat. But, yo' see, when yo' make dat last [call], perhaps she might be back to see yo' in an hour, be back in de mawnin'. She jes' couldn't keep it, or he, whosomever got it.

(The last time you call right out the window?)

Loud. Yes, de last time yo' call one time. The first time yo' call three times, the second time yo' call twice. Jes' like yo' go to de do', walk to dat, etc. [Charleston, S. Car., (511), 578:3.]

8929. I know a case about a fellow name of William Mitchell. He broke in a fellah's house an' he stole some suits. An' he [a hoodoo investigator] goes on to this house there an' he seen where he broke in that house. An' they suspected this man, which it was. An' they took William Mitchell name an' they buried William Mitchell name at the back steps. They bury this at the back steps an' walks on down, an' they sprinkle some sugar, yo' know, out to de trail. An' as yo' go out, say, "William Metchell, Willy Mitchell, Willy Mitchel." Yo' gotta say it nine times, yo' see. "Yo' return them goods." Yo' see. But he did return de goods, but I'll tell yo' how he did return them goods. He returned them goods in another party's house - under de house, yo' know. So he [*doctor*] told de party [hiring him], he say, "I seen de people who broke in dat house an' I seen where they cached de stuff." [*Doctor* saw this in a vision or by other means]. Yo' see? But dat sugar - yo' see when yo' sprinkle it out there, yo' see [you sprinkle] behin' 'im. An' they had his name down there nine times an' they had it crossed - across it nine time an' with that circle. Well, he couldn't get rid of de stuff. De stuff was found at another house before they was - under de house - but he did take de stuff, all right. [New Orleans, La., (866), 1402:2.]

(10) SPRINKLE SUGAR BEHIND SUSPECTED THIEF
WRITE HIS NAME 9 TIMES - CROSS THEM
DRAW CIRCLE ABOUT - BURY AT BACK STEPS
3 TIMES CALL NAME - DO THIS 9 TIMES

8930. Well now, if you - like you was to take a dollah, say fo' 'ninstan' [an instant = an instance], if you'd take a dollah, or if yo' took mah glasses, or if yo' took anything out mah house, or anything yo' take from me, if yo' steal it from me in the street, I gits a red onion. Listen at me good. I splits dis red onion, but not let it come apart. See, yo' jis' gash it like that [demonstrates].

ONION, RED - HALVE SIDEWISE NOT LENGTHWISE
WRITE NAME OF THE THIEF ON CIGARETTE PAPER
5 DROPS SPIRITS TURPENTINE - 2 PINCHES CAYENNE PEPPER - SPIT IN 5 TIMES - WISH - BURY AT STEPS

(You turn it like that, gash it through the side, not from top to bottom.)

Well now, you take an' git five drops spirits turpentine. Yo'll write your name on a cigarette papah. Like your name John James, I'll put in on a cigarette papah, put five drops of spirits turpentine, put that name [in the split onion], then put about two little pinches of cayenne pepper, an' spit in it five times, an' make yo' a woosh [wish]. An' then I take yeh [the onion holding your name] an' *bur'* [bury] *mah things back*. If yo' don't it'll run yo' crazy, if yo'

didn't. See, that will drindle right on your mind 'bout choo takin' mah glasses. [Richmond, Va., (404, woman root doctor named Humpadee), 355:4+85.]

8931. I wouldn't say that would have power to bring 'em back, but I tell yo' what yo' can easily do. Yo' can do this: If a person steals somepin from yo', yo' can take three pins - three safety pins. Yo' can take three safety pins an' write that person name on there.

PINS, 3 SAFETY - STICK THROUGH THIEF'S NAME WRITTEN 3 TIMES - WRAP UP AND WEAR AND STOLEN THINGS WILL BE RETURNED WITHIN 3 DAYS

(On what?)

On a piece of plain white writing paper like - take like yo' write letter, like yo' see me do now [demonstrates]. Write that person name, three times, with three pins, an' stick 'em through their name, through that name, the three names, an' wrap it up an' wear it in your pocket, an' I'll bet yo' whatever [money] yo' got. Yo' jis' take three ordinary safety pins of the same size an' wrap 'em through that, stick 'em through that paper an' wrap it, an' put it in your purse or your pocket an' wear it. An' I'll bet yo' them stolen things - it won't be three days before yo' find out who and where it is. If they don't bring 'em back, *yo'll give 'em a chase*. But yo'll get it. [New Orleans, La., (828), 1218:3.]

8932. I've heard them say that you can take a red-hot poker and stick it in the chicken house and all the chickens will jump on it and you can take them out and no one will ever know it. [For another chicken-stealing rite, *see* 8936.] [Petersburg, Va., (33), by Ediphone. This was my first collecting trip to Petersburg, only my wife with me, no contact man - *see* CORRECTIONS. My second collecting trip to Petersburg was with contact man Carter. I have mentioned my first visit to Petersburg, non-collecting, back in 1922 - *see* INTRODUCTION, p.XXVIII, v.1, third paragraph beginning *Carter and I will now travel down the Atlantic Coast.*]

POKER - RED-HOT - TO CATCH CHICKENS

8933. (You'll know who stole it.)

Then you can make them bring it back.

(How do you do that?)

Now, I got to give you the Bible for that ag'in. You read the 65th Psalm three times a day and when you read that Psalm, you say your prayers and call dat person's name and they'll come back. If they don't give it to you, they'll put it on back where you can find it. [This Psalm may have been *picked out of the hat* (number chosen at random) or it may depend upon verse 2: *O thou that hearest prayer, unto thee shall all flesh come* (King James Version). A great many rites, mere statements of Bible reading or praying, I never recorded. Here a Psalm 3 times a day could be considered a magic rite.] [New Orleans, La., (855), 1350:6.]

PSALM 65 - READ 3 TIMES DAILY - BRINGS BACK THIEF BUT YOU MUST KNOW HIS NAME - AND SAY YOUR PRAYERS

8934. If anybody would take anything from yo' an' yo' wanted 'em tuh return it back, dey tell me yo' takes an' put rice in ev'ry do' an' yo' walks ovah dis do'. Yo' walks ovah de rice fo' nine diff'ren' days, an' dey say dat dey would return it back.

(Anything that they have stolen.) [Fayetteville, N. Car., (1391), 2497:8.]

RICE AT ALL DOORS - WALK OVER 9 DAYS

8935. Yo' get yo' a old shoe somewhere, see, an' yo' take an' yo' cut it up good - jis' want de sole of it. An' cut it up good. An' yo' get yo' some brim-

stone, see that's a powder, jis' like *steel dust*. See. An' yo' get yo' some sweet cinnamon an' yo' mix that up together. Yo' takes dat shoe sole an' yo' lights it. See, make a smoke out of it. An' get yo' a little bit of, small quantity of sulphur, yo' see, an' sprinkle that on that shoe sole. That's to make it burn, yo' understand. All right, then yo' takes this other powder and sprinkle that on there, an' yo' wraps it up in a cloth, preventing it from burning out so soon, yo' see. An' yo' lights it, yo' see. Well, that's goin' burn to a smoke, yo' see. Well, when that smoke starts to smoking, there's nobody gona fool 'round that house atall. See, ever'body comes there an' 'tempts [attempts] to go in there, it creates a fear on 'em. See, they losing no time in bothering 'round there atall. Yo' kin leave your house wide open, there ain't nobody goin' in, yo' see.

SHOE SOLE - WELL CUT UP - MIX WITH BRIMSTONE POWDER - SWEET CINNAMON - SULPHUR - SET AFIRE THIS SMOKES - CREATES A FEAR IN LURKING THIEF

(That will keep the thieves away?)

Keep the thieves away - ain't nobody goin' in. [New Orleans, La., (873), 1426:3.]

8936. They take some sulphur and set it on fire and put it through the chicken coop. They tell me that sulphur [stops] 'fusion [confusion], the noise of the chickens, an' yo' kin go right in there and get up all chickens. [For another chicken-stealing rite, *see* 8932.] [Wilmington, N. Car., (294), 217:6+85.]

SULPHUR BURNED BY THIEF AT CHICKEN COOP

8937. To keep a dog from interfering with you, take a piece of biscuit or a piece of bread and wear it under your arm, then take that to any man's house, no matter how bad his dog is, give him that piece of bread, any hour of the night, and he will eat it, and you can go there and he won't do anything. [Fredericksburg, Va., (?), by Ediphone.]

SWEAT - RUB BREAD OR BISCUIT IN ARMPIT - FEED DOG

8938. Yo' go an' git some - his [one of thief's] han'ke'chef. Dat [handkerchief] chew wipe yer sweat wit, an' put some cologne on it. Wrop 'em [handkerchief] up tight. Wrop 'em up in yer han' an' dat will 'fect chew [the thief].

SWEAT AGAIN - THIS TIME FROM VICTIM

(Well, how can you do it, if you don't know who stole those articles?)

[Informant ignores or does not understand my question.]

An' when yo' go tuh dis court, yo' start tuh wipe yer face wit it.

(But what about the person that steals something from you?)

Well, dat would be de same.

(Well, how would you know that this is the person that stole it from you?)

Becuz he be roun' yo', he come tuh yo' an' *pick talk wit* chew, an' ast [ask] chew: *Ain't chew lost sompin*? Yo' say, *Yes*. [Savannah, Ga., (543), 678:2.]

8939. If yo' got any way of leaving your friends, if yo' got a idea of that, of somebody goin' to come there an' trouble yo', yo' understand. Yo' know, all yo' have to do, use this here *steel dust* and this cinnamon an' sugar. That will sweeten up the place there and they will change their mind. Yo' see, yo' takes a bottle of vinegar and the apartment have - probably may two or three windows into the apartment where you at. Well, yo' take this fresh bottle of

VINEGAR-LEMON JUICE - *STEEL DUST* - CINNAMON-SUGAR BITTER AND SWEET SEPARATED BY MAGIC POWDER AS MANY SMALL SMALL BOTTLES AS DOORS AND WINDOWS SHAKE MIXTURE - *THEIR* [THIEF'S] *MIND IS UPSETTED*

vinegar - yo' could get a *nickel*[!] *bottle of vinegar* - an' yo' put it in a different bottle [bottles numbering] just how many windows or doors that you got. Yo' take your cinnamon an' this *steel dust* an' yo' put down in there [bottles] an' sugar. Put it [bottle] down beneath any window or any door, where they could enter into the building. Just put that there. Every time they get there, their mind is upsetted - changed.

(Do you mix this stuff with the vinegar or use the vinegar alone?)

The vinegar and this here *steel dust* and this [cinnamon and sugar].

(What do you use the vinegar for?)

The vinegar, that's the strength - to strengthen, to sour it.

(Oh! To strengthen it.)

And sour it. Yo' see, that's to sour that - just like that sugah, that sugah sweetenin' that vinegar. Yo' see? Then yo' take lemons, such as lemon juice, an' squeeze it down in there. Well, yo' put it at all the windows in any little bit of bottle - small little bottle - an' just shake it. An' yo' put it in dere. Well, anywhere round that building they come at, that sugar an' sweetening. When they get there, they'll say, "Oh, well, I'll delay that for another day."

(They won't take anything from there? Won't steal anything from there?)

No, never would take nuthin. [New Orleans, La., (829), 1230:2.]

8940. Somebody stealin' anything from you an' he passes through de door - he's gotta, yo' know. Yo' take a axe an' go right over de door, on de inside an' on de outside, cut off little splinters, don't care how small it is. An' go right out into the yard where there's a cart, or a wagon or automobile or anything. If it's a automobile, you've got to jack the wheel up. Then yo' lose it so yo' kin pull it off de axle an' put de two splinters right in there, an' shove it right back on. An' yo' call this thief: *Thief, turn your ways backwards. Oh, Thief, yo' shall be turned back. Yo' shall stand up in your track. Yo' shall not walk one inch front nor back until yo' come back an' bring my stolen goods to me.* Say that three times. An' stop asking him to bring it back and walk away. In less time than thirty minutes, yo'll see someone coming. [Charleston, S. Car., (514, *Doctor* Glover, *see also* pp.2258-2259), 598:3.]

WAGON WHEEL RITES

(1) REMOVE WHEEL - ON AXLE LAY 2 PIECES OF WOOD FROM TOP OF DOOR THIEF USED - ONE OUTSIDE OTHER INSIDE - RESTORE WHEEL TURN IT BACKWARDS - CALL THIEF 3 TIMES *THIEF! TURN YOUR WAYS BACKWARDS* WALK AWAY - 30 MINUTES YOU'LL SEE SOMEONE

8941. Yo', go tuh - jes' lak yo' know dere name - well, yo' ain't gotta know dere name. Yo'd know zactly who did it. Yo' go tuh a wagon - yo' know jes' lak dere a ole wagon settin' out in de lot or somepin. Yo' go dere an' - de firs' thing yo' do, de do' where dey go out of, yo' go tuh it an' trim de facin' of dat do'. Jes' trim a li'le offa de face on each side of dat do'. Go tuh dat wagon an' take dat hub off. Take dat wheel off an' put dem trimmin's right on dat axle, on dat hub dere, an' put chure wheel back on it. Ah reckon it'll stay. An' den yo' turn it backwards one time an' turn it forward twice. Tell dat thief tuh bring dem goods back. An' dey brings it back.

(2) REMOVE WAGON WHEEL - ON AXLE LAY SLIVER OF WOOD FROM EACH SIDE OF DOOR USED BY THIEF - RESTORE WHEEL - TURN IT BACKWARDS ONCE - FORWARDS TWICE TELL THIEF *TO BRING DEM GOODS BACK*

(You turn that wheel backwards once, and then forward twice while you are telling him to bring those things back. You only get some shaving though of each side of the door and put them on the axle and put the wheel back on the

wagon?)

Dat's right. Yo' understand. [Waycross, Ga., (1148), 1873:4.]

8942. No - if yo' know where - if dey went in de front do', yo' jes' cut a piece off dat do' an' yo' take it an' pull off a wheel - jack up de wagon an' yo' stick dat wood in dere [on the axle] an' yo' [restore wheel and] turn it to yo' all de time. Yo' turn dat wheel to yo' an' jes' [say], "Ah demand yo' to return dis stolen goods" or sompin lak dat. Dey'll come tuh yuh, yes sir [and return goods]. But chew cut a piece from de gate or any place which dey'd be in - git chew jes' a small piece - it don't have to be so large an' yo' turn de wheel. Turns it to yuh, if yo' would have dem come to yuh, which dey more den apt. [Waycross, Ga., (1086), 1755:5.]

(3) AFTER REMOVING WHEEL - PLACE ON AXLE PIECE OF WOOD FROM DOOR THIEF USED RESTORE WHEEL - KEEP TURNING IT TO YOU ASKING THIEF TO RETURN STOLEN GOODS OR YOU COULD USE PIECE FROM THIEF'S GATE

8943. De do' what chew goin' thru, de threshhold of de do', an' yo' cut a piece of chip from dere.

(A chip out of that door, that the thief has gone out.)

Yes. An' den ag'in, dey gits a wagon in de yard. Put dose chips into de axle of de wagon an' den turn it backwards. An' call de thief name: *In de Name of de Father an' of de Son an' de Holy Ghost, bring back whut chew done took.* See, say dat, an' turn de wheel backwards. Say [turn] it backwards fast. An' yo' turn dat backwards fast. An' fo' [before] three times three days, dem people come back. If dey don't bring dat, dey'll put it on a place somewhere yo' kin find it.

(4) HAVING REMOVED WAGON WHEEL - PUT ON AXLE CHIPS FROM DOOR USED BY THIEF - AS FAST AS YOU CAN - SPIN WHEEL BACKWARDS - CALLING *IN 3 HIGHEST NAMES* - SAYING - *BRING BACK WHUT CHEW DONE TOOK* - GOODS BACK IN 9 DAYS

(This thing they took from you.) [Charleston, S. Car., (518, *Doctor* Nelson, *see also* pp.1599f; 2260-2261f.), 610:5.]

8944. Jes' lak somebody take somepin outa dis room heah. Yo' kin take a knife an' trim off a li'le trimmin' off dat do' dere, where yo' go out. An' yo' kin take an' care [carry] it - go tuh a man who got a wagon an' take de left-hand reah [rear] wheel off. An' put dat on dat spindle where dat [wheel] turn ovah on - put dat trimmin' whut chew got off dat do'. An' put de wheel back on dere an' yo' say, *Thief, return*, an' yo' turn dat wheel farwards three times an' den yo' turn it backwards. Say, *Thief, return de stolen goods which was taken outen mah possession.* An' in seven days he'll return dose goods back to yo' - money or anything else. An' if he haven't got de goods, he'll come an' tell yo' dat he'll pay yo' fo' dose goods. [Waycross, Ga., (1135), 1845:1.]

(5) LEFT-HAND REAR WHEEL TAKE OFF WAGON LAY ON AXLE WOOD FROM DOOR USED BY THIEF REPLACE WHEEL - SPIN IT FORWARDS 3 TIMES THEN BACKWARDS - SAYING *THIEF RETURN* YOU WILL RECOVER GOODS WITHIN 7 DAYS

8945. If somebody steal sompin from yo' an' yo' want 'em tuh bring it back, yo' take dere names an' write it on a piece of papah an' put it in de wagon, undah [inside] de wagon wheel. Put it in dere an' turn dat wagon wheel ovah nine times. An' dey will be forced tuh bring it back to yo'. Call

(6) WRITE NAME OF THIEF OR SUSPECTED PERSON WRAP ABOUT WAGON AXLE - REPLACE WHEEL TURNING WHEEL TO YOU 9 TIMES - REPEAT COMPLICATED INCANTATION *IN 3 HIGHEST NAMES*

'em when yo' turn dat thing - turn dat wheel - call 'em an' tell 'em: *Yo' must come back heah tuh me an' bring dat whut chew took away. Yo' must come back an' bring it to me. De Father bids yo' come, de Son bids yo' come, de Holy Ghost bids yo' come, an' yo' must come back an' bring it back in Jesus Name.*

(Do you turn that wagon wheel around either way?)

Turn it to yo' nine ways [*times - see* preceding *nine times*]. [Sumter, S. Car., (1351), 2345:1.]

8946. If someone steals somepin from yo', take a wagon wheel, an' yo' chop nine - if yo' find de door, yo' kin make dem bring it back. Yo' chop nine pieces out of the wagon wheel an' yo' get by de door an' yo' roll de wagon wheel back an' forth, an' [while] demanding de person to bring back de packages of merchandise which dey stole.

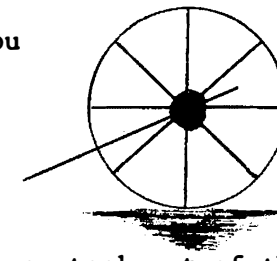
(7) IN OR NEAR DOOR - STAND UP A SMALL WHEEL FROM WAGON - INSERT THROUGH HUB A ROUND STICK - HOLD ON TO EACH END OF INSERTED STICK - PUSH UPRIGHT WHEEL BACK AND FORTH NEVER COMPLETELY OVER - *BRING GOODS BACK* 9 SPLINTERS MEANING 9 DAYS - THROW AWAY

(You roll this wagon wheel back and forth?)

But never around.

(In the door?)

In de door. Jis' get there an' start in de door wit de wagon wheel an' carry it round an' roun' but don't never carry it all de way over. Somepin like a spinnin' wheel, say it's a spinnin' wheel. Well, yo' put this on two pieces of wood lak dat an' carry it half an' half - half an' half, but never all de way around.



(How do you mean you put *two pieces of wood*? Do you put pieces of wood through the hub?)

Yeah, [put stick, only one] through de hub an' yo' stand it [wheel] up. On [through] it [the stick], an' den yo' roll it half disaway an' half dataway, jes' turn it lak dat: *Yo' return my dress, yo' return my dress, return my dress, return my dress, thief.*

(And what do you do with those nine pieces of wood you took out of the wagon wheel?)

De nine pieces of wood is fo' de nine days dat dey's to return it in.

(What do you do with the wood then?)

Yo' jes' throws de wood away. De wood is not necessary to chop, it's in de wheel dat counts. [New Orleans, La., (864), 1393:9.]

8947. I tried it mahself. Yo' can take a wheel off a wagon an' dere's a word yo' use, but ah can't speak, but ah know it's in Hebrew. An' yo' spins dis wheel. An' at a certain time dey'll [thief will] bring it back. Take it off a wagon, see, but ah can't speak de words not by experience of 'em.

(8) WAGON WHEEL AND HEBREW WORD

(I see, that will make them bring back that stolen article. [New Orleans, La., (822), 1188:2.]

8948. Ah've heard tell of 'em gittin' a li'le splinter, a li'le chip out de wagon wheel. Ah've heard tell of 'em gittin' a li'le piece out de wagon wheel an' yo' carry dat, in case a person took anything from yo'. An' carry dat to an oak tree an' drive dat wagon wheel [chip] in dere, dat li'le stob. Yo' drive it an' yo' hit in nine mawnin's. An' dey say dat de rogue will return de stuff back to yo'. Whosomevah took anythin'

(9) WAGON-WHEEL CHIP - DRIVE INTO OAK TREE HIT 9 MORNINGS - THIEF WILL RETURN GOODS

from 'em, dey will return it back to 'em. Dat's whut dey say about a wagon wheel. [Fayetteville, N. Car., (1396), 2512:1.]

8949. They say that you can go to a brook where the water runs continuously, nice, clear brook and you naturally have suspects. You get water from the brook right there and you put sand in the bottom of the container, sand from around the place, and you put the names of all the suspects in that container. When they get wet they'll go to the bottom but the guilty person's name will rise to the top.

WATER DIVINATION OF THIEF - HYDROMANCY

(To find out the person who stole from you?)

Yes sir. [Memphis, Tenn., (973), 1576:14.]

8950. You will go to a creek where ther's water running at. You get you some of that sand out of the bottom of that creek. See, some of that white sand, and you get you some of that running water, see. You brings it back home, you puts it in a clean basin. See, put that sand in the bottom of that basin. You puts that water in there. You take and you write your name on a piece of paper nine times. See. And you puts it in that water. Well, it's natural when that paper gets wet, it's going to sink under that water, you understand. That paper sinks under there and you stand up in it and you repeat the Lord's Prayer for seven times and make your wish. And whosomever got anything from you, they ain't going to rest until they bring it back.

WATER RUNNING - WHITE SAND - IN CLEAN BASIN
NAME ON PAPER 9 TIMES - PUT IN THAT WATER
WHEN NAME SINKS SAY LORD'S PRAYER 7 TIMES
MAKE WISH - NAME WILL FLOAT TO THE SURFACE
TORMENTING THIEF TO BRING BACK STOLEN GOODS

(I see, if anybody has stolen anything?)

If anybody stole anything, it keep 'em tormented until he bring it back.

(What do you mean by repeating the prayers seven times? You mean all on this one day?)

Yes, sir.

(Or seven different days?)

Oh, no sir, just one time, yo' see. An' while yo' repeating that, that paper going to come back to the top of the water, you see. And when it come, it going to begin to float around, see. It float around, you see on that water. An' then you don't take it out; see, yo' leave that paper float in that water. See. And it's goin' keep him tormented until he brings that back. It going to create a fear on him, he can't rest nowhere.

(I see.) [New Orleans, La., (873), 1426:4.]

2. COURT CASES

[Despite the following do-it-yourself rites about court cases, it *was* always advisable in serious crimes to *employ* the service of an expert, especially of a legendary person like *Doctor* Buzzard, who never *appeared* in court but *sent* an animal to *do* his work (pp.891-905). At an earlier date some witchcraft people could *break* up a trial by thunder and lightning, so it is *said*. Much of this court material *is scattered* throughout *Hoodoo - see* interview COURTROOM SPECIALIST, pp.1423-1449, v.2; SIFTER AND SCISSORS, No.604, p.204, v.1; and especially a rite, No.9024 in this present section, one of the finest statements in *Hoodoo*; my amazing experience with *Doctor* Washington of Charleston, S. Car. He, using me as a guinea pig, explains how he could free me from the clutches of the law,

if I were a bootlegger and had been arrested! This freedom he describes by asking me questions and then answering them himself - Shakespearian! Indirectly he will bribe the court through a *go-between* with the money I pay him in advance, keeping a part of it as his commission, and work his real magic with 2 black hens. Washington, after talking to me, had a fight with another *doctor* out in the courtyard of the house where I was interviewing. I refer to this fracas later while in Brunswick, Ga., after two *doctors* likewise had a quarrel outside the house where I interviewed (lines 5-6, 15-16, p.337, v.1). Washington, as also most other *doctors*, paid me the great compliment of my life, without any suggestion or pretense of mine. He and they considered me a hoodoo man from New York City! Big-city life would make me ignorant of animals that crawled or hopped or flew. Consequently he offered to help me by taking over any *live-things-in-you cases* coming my way in Charleston - *see* DOCTOR WASHINGTON ASKS FOR *DOCTOR* HYATT'S "LIVE-THINGS-IN-YOU" CASES, pp.2253-2258, v.3.]

8951. If yo' have a case in de co't, whut chew have tuh do, [they] bring yo' [your] *subpēnē*. Look at yore *subpene*. An' yo', when yo' git dis *subpene*, yo' take dis *subpene* - see dat?

ANUS - WIPING - WITH THE SUBPOENA

(That's the corner [of the imaginary subpoena], yes?)

Dis is one, dis two [corners]. Jis' bring it [subpoena] to yo' all de time [demonstrates by wiping his anus with each corner of subpoena.]

(One - two....)

Three, an' yo' come wit de fo'th one an' yo' fold it. Yo' take dat *subpene* an' yo' take an' pass it, hold it lak dat. Yo' gotta hold it lak dat. An' yo' pass it right in heah three times. Pass it in yoreself, in yore hin' part...

(Just as though you were wiping yourself?)

Yes....in yore hin' part an' when yo' pass it in yore hin' part, yo' fold it an' den yo' turn it an' ag'in, an' put dat *subpene* in yore pocket an' heah's [here is where] yo' gotta go tuh co't. Now, when yo' go tuh co't, dey ain't goin' tuh call [you]. Instid [instead] of yo' done prosecutin' me, instid of callin' yo' up to de stan' [stand], dey call me. See. Dat's been in mah pocket. Now, when yo' git ready an' yo' goin' [to court], turn all de things in yore house upside down [for similar rites *see* later margin title UPSIDE DOWN.] Put chure underclothes an' things upside down [inside out] de pieces next to yore skin. Well, yo' go 'head [ahead] an' when yo' git up dere on de stand settin' down...Ah git up dere an' dey won' prosecute me, goin' discharge yo'.

(Did you say something about putting a stocking in the house, or was that the other thing?)

Ah'm comin' to it. Dat's de end of dat story [about the court]. [This is my only example of wiping the anus with the four corners of the subpoena and folding it and putting it in your pocket when leaving for court. We have here a remarkable remnant of witchcraft. The informant, evidently *witchcrafted* into court by an enemy, uses one of the oldest remedies in witchcraft - the human anus or excrement - *see* SCATOLOGIC METHODS TO REPULSE WITCHES, *Folklore from Adams County Illinois*, 2nd ed., pp.903-909, (4) HUMAN EXCREMENT, pp.905-909, Nos.16488-16499.] [Algiers, La., (1593), 2993:7.]

8952. (Well, how would you handle a court case?)

How would I handle a court case? The sinner could be dead guilty, if he wanted to be, you know. If the charges are up. Now, when you git to the courthouse, you kin git to the courthouse, you kin have you a nickel's worth of asafititee.

After yo' get a nickel's worth of asafititee, yo' kin git yo' a bottle of vinegar - bottle of vinegar. Now yo' sprinkle [vinegar] on that asafititee. Yo' have it done soaked, yo' have it done soaked in dat vinegar an' yo' have it in a small bottle, an' yo' jes' tote that in yore pocket an' have de stopper with a hole in it, an' jes' sprinkle it. They'll have no case up, no case at all. Dey keep putting it off, keep putting it off. Every time yo' go they keeps putting it off. Jes' have it [the bottle] in your pocket. [As in the preceding rite, once again we have witch deterrents; for *vinegar see* FACI, p.889, for *asafetida*, several places in *Hoodoo.*] [New Orleans, La., (867), 1405:3.]

ASAFETIDA AND VINEGAR

8953. It wuz a fortunetellah, she went tuh dis man; see, he wuz sentenced tuh be hung. So aft' [after] dat she said, "Dey'll not hang yuh, yo' know. Don't worry about her." [He had killed a woman.] Dat wuz real. So when dey had dis trial, yuh see, dis woman went dere an' she had somepin in a basket. Ah don't know whut it wuz, but anyhow, de whole time de judge wuz talkin', she kep' [kept] turnin' dis concern [unknown object] in de basket; but ah don't know whut it wuz - a piece of close [clothes] or whut. But anyhow, it wuz a rag [a cloth cover] ah know in dis basket. She kep' turnin' it an' kep' turnin' it. So dey give dis guy ten years. She lightened his sentence, kep' tim [kept him] from de electric chair [he means hanging]. Dat happen here in Snow Hill. Dat wus a long time ago. [Since this story was recorded in 1936, the old man's *long time ago* and *sentenced tuh be hung* could mean about 1900. Could this *fortuneteller*, a woman, have been our well-know Zippie Tull (*see* ZIPPIE TULL, pp.923-929, and No.8, p.5f.)? The rag-covered *concern in the basket* was probably a small hand sifter (*see* Nos.526-530, p.156f.; No.604, p.204; No.2303, p.648; etc.). This she surely turned backwards, reversing every word spoken by the judge!] [Snow Hill, Md., (97), 14:4.]

BASKET - FORTUNETELLER TURNS HIDDEN OBJECT IN

8954. When yo' in jail an' yo' gotta go out tuh go tuh trial, yo' ketch a bat an' swallow his heart. Cut him open an' swallow his heart while his heart's alive, an' de judge bound tuh discharge yo' or give yo' a light time. [Algiers, La., (1554), 2955:7.]

BAT - SWALLOW LIVE HEART OF

8955. Lak if yo' got a co't case an' in de mawnin' when dat individual [you] git up, leave de house be upsetted, leave de *chamber lye* stay in de house an' de clothes whut dey have on. First dey take a bath. An' yo' git honeysuckle an' bay rum an' den yo' make yo' a bath wit dat. An' yo' take dat bath when yo' fixin' tuh go tuh meet de co't. An' yo' put on clean clothes. An' de ole clothes whut chew put off, yo' nail a nail up at de do' whut chew goin' out, an' yo' turn yore underwears wrongside out an' yo' hang 'em up upside down. An' yo' hang yore pantses up upside down, an' yo' turn yore shoes upside down. An' as yo' go out de do', make yore wish an' don' look back. But leaves de house dere - upset de house as much as yo' kin. Yo' wins dat [case]. Ah have win. [Algiers, La., (1586), 2967:2.]

BATH - WITH HONEYSUCKLE AND BAY RUM - DO NOT EMPTY OVERNIGHT URINE - PUT ON CLEAN CLOTHES HANG SOILED CLOTHES WRONGSIDE OUT UPSIDE DOWN ON NAIL DRIVEN INTO DOOR BY WHICH YOU LEAVE FOR COURT - LAY OLD SHOES UPSIDE DOWN ON FLOOR MAKE WISH GOING OUT DOOR - DON'T LOOK BACK THEN LET SOMEONE UPSET EVERYTHING IN THE HOUSE

8956. If they got any kind of a witness that would speak against yo', well yo' gets their name an' yo' writes it upon this

BEEF TONGUE SMOKED - CHIMNEY - FIREPLACE
(1) NAME OF HOSTILE WITNESS ON BEEF TONGUE KICK ABOUT FLOOR - SMOKE IN CHIMNEY

beef tongue. And you kicks it around the floor and you takes it and you put it up in the chimney. You hangs it up in there and they couldn't speak against you [at court]. [Kicking is a frequent magic act.] [New Orleans, La., (838), 1261:4.]

(2) JUDGE'S NAME IN BEEF TONGUE
SMOKE IN CHIMNEY BEFORE MEETING HIM

8957. (What do they do with that?) They go to the slaughterhouse an' get it [a fresh tongue is required]. (What do they get?) Get a tongue, a beef tongue, yeah. And you make a fire in the ole chimley when yo' going for trial, an' *burn that on* the judge. Put his name there [on tongue]. An' burn that on the judge. That changes his mind. [New Orleans, La., (824), 1195:6.]

8958. Yo' take a portion and yo' put it in each shoe.

(You mean the oil. The oil?)

Yes, yo' put it in each shoe. An' there's three oils yo' get. Yo' get this oil of *muritel*.

(You get what?)

Murotel, yeah. That [is] if you out, yo' understand, goin' to meet co't. If yo're not in jail, yo' can take oil of *murotel* and cedar oil an' labena [verbena]. An' yo' mix them three oils together. [First oil is surely myrtle!]

(3) WRITE NAMES OF WITNESSES ON BEEF TONGUE
SMOKE IN CHIMNEY TO SILENCE THEM AT TRIAL
3 OILS IN BATH: MYRTLE - CEDAR - VERBENA
DO ALL THIS BEFORE GOING TO COURT

(What kind? Labena?) Labena [verbena], yes sir. An' yo' bathe yoreself in it that morning before going before the judge. An' if yo' have any witness, well yo' take a beef tongue. An' yo' know the right names, yo' writes the name upon dat tongue. An' if yo' got a chimley anywhere in de house, yo' hangs dat up in there, an' your witness can't speak clearly.

(Well, what do you hang that beef tongue in that chimney for? What - how do you do that?)

Just take it and [first] you roll it around with your feet [it is kicked in No.8956] and hangs it up in there and smoke it.

(Oh, you smoke it! I see.) [New Orleans, La., (822), 1188:1.]

8959. If mah boy wuz in jail, ah would take a beef tongue an' ah would smoke it an' ah would keep it in dere [chimney]. An' ah would take de judge's name, de district attorney's name, an' take me nine needles an' put it in dere, an' sew it up an' smoke dat beef tongue fo' nine days. An' ah would go tuh co't an' ah cross mah fingers, an' he would git discharged.

(4) 9 DAYS SMOKE BEEF TONGUE HOLDING 9 NEEDLES
AND NAMES OF JUDGE AND DISTRICT ATTORNEY
DURING TRIAL *HOODOO PERSON* REPRESENTING
PRISONER KEEPS HIS OR HER FINGERS CROSSED

(How do you mean you would cross your fingers?) [Informant demonstrates.] (You would take the index finger of each hand and just cross them; each hand, like that. You would hold them crossed in court. Why do you use nine needles, any particular reason?)

If dey got nine district attorneys [jurymen?] on dis case, yo' understand, if dey got nine of 'em, dem needles represent de district attorney [jurymen].

(If you have twelve jurymen then you would use the twelve.)

[Informant does not understand why 9 needles are used. We shall meet these 9 needles again and everywhere. *This was the very first rite I collected on my second visit to New Orleans.* Informant was the wife of one of my contact men, *Peg Leg*. She a professional worker had refused to see me two years before on

my first visit. Her material, good, is scattered throughout the text.] [New Orleans, La., (1558), 2833:1.]

8960. I have went to jail for fighting and lotsa time never stayed in no longer that then I could get word [to someone] which they got some dust they call this *murlee dust*.

(*Morlee*?)

[Name impossible to transcribe; probably a local hoodoo-store *dust*.]

Morlee dust, tell you. But the trouble [is] jis' lak if yo' happen to be fightin' somewhere an' go to jail. Take some of this *Morlee dust* an' yo' let your people bring you a shirt, and put it in that [shirt]. Yo' understand.

(5) TRIAL DAY WEAR IN JUDGE'S PRESENCE A BRAND-NEW SHIRT CONCEALING *MORLEE DUST* IN 9 PLACES - BEFORE LEAVING HOME STICK AS MANY NEEDLES AS POSSIBLE IN TONGUE BURY UNDER FIREPLACE BRICK - LIGHT FIRE

(A clean shirt?)

Yes, any kind you got, so long as you wears it - a brand-new shirt. And you put it [this dust] down in the lining of the sleeve or anywhere around the collar lak dat, about nine different places and you wear it. See. Yo' get it an' yo' put it on there when yo' going to court there. Yo' wants to be cut loose from that place. Well, yo' get a beef tongue. Let 'em get a beef tongue an' yo' put jes' as many needles in that beef tongue as yo' could. Set it in yore grate. Jes' dig a hole down in de grate, if yo' have a grate. Take a brick out to put it [tongue] down in there.

(In your fireplace?)

Yes, sir. Then, when yo' going to court, when yo' walk in there, yo' have this shirt on with that stuff [in 9 places]; when yo' walk in an' enter into that place, where de lawyer done turn yo' over to be tried. He [is] talking with the jury, who are going to try yo'. He'll be pretty easy with yo'. If yo' got any jurymen on yore case or anything like that, first thing yo' know, yo' have this beef tongue [at home working for you] an' this beef tongue is by yore fire. Well, it be frying; yo' know, hot. Well, that make them needles get red hot an' they couldn't but just fine yo'. The judge do nuthin of de kind. They just have to turn yo' loose, let yo' out of dat jail.

(In the jail you wore that shirt there, and at home someone is cooking the beef heart. Is it a beef heart or beef tongue?)

Yes, the beef tongue. Get up in de mawnin' an' put [in tongue] as many needles as yo' can. De more needles yo' [can put in, the better]. An' yo' jis' stick the needles all down in it; yo' know, to de limit. An' yo' - if yo' have to, take up a brick - an' yo' put it down in de fire hearth an' put the brick back on. And the time when yo' going to court, light a fire in there. An' when that beef tongue commence to cooking like that, any, evahbody just as calm with yo' as evah. Couldn't find no evidence against [you] and won't find yo' guilty. All they could do, jis' [let] yo' loose without bail. An' they'll never come against yo' no more. [New Orleans, La., (829), 1228:2.]

8961. [The day the case] comes off yo' git the beef tongue from de market. Yo' see, yo' gon'a know when de case come off 'cuz [you] git de subpoena. Freeze dat tongue in ice. Take a pen and write [scratch] de judge's name on dere [the tongue], bury it, an' have de party dat live in de building, a brother or anybody else, turn everything upside down. Turn de mattress upside down, de chairs upside down, de tables [upside down] during de time

BEEF TONGUE FROZEN WITH ICE

(1) SCRATCH JUDGE'S NAME ON FROZEN TONGUE BURY - UPSET CLIENT'S HOUSE - CASE *NOL PROS*

de case is coming off, an' de case will be *nol pros* [*nol-pros*, *nolle prosequi*]. [New Orleans, La., (816), 1156:7.]

8962. (How do they use the beef tongue?)

They take a beef tongue - they got to get a fresh one - have to go to the slaughterhouse and they get a fresh beef tongue and they bring it home. And they get a fresh beef tongue and they bring it home. And they get your name, the judge's and the district attorney's name and everything, and puts it in this tongue. And they take this tongue and they put it down in ice. That's to freeze the judge's tongue, you see. That's the way they do with them beef tongues, but you got to go to the slaughterhouse and get one fresh. Can't get none [from the butcher shop]. [New Orleans, La., (845), 1292:2.]

(2) FREEZE IN BEEF TONGUE SLAUGHTERHOUSE FRESH NAMES OF JUDGE AND DISTRICT ATTORNEY

8963. (How do you use the alligator tongue?)

It do the same part as the beef tongue and from what it was taught to me from *Doctor* Henry Laemson, it's better.

(You think the alligator tongue is better than the beef tongue?)

Absolutely.

(What do you do with that, then?)

They take that alligator tongue and freeze it hard until it hard as the table. For instance, if it's a - the judge, probably he be named Anderson. I will write *Anderson* on that beef tongue, just take a hatpin or kind of a...[demonstrates]. [Since he changed from alligator to beef, I ask:] (Are you talking about the beef or alligator tongue?) Absolutely, write his name on there. See. Write the district attorney name on that. The tongue is well froze. The day the case come off, bury that tongue. The party whosomever - if this lady that live in this building here, if it's her son, have her to turn the mattress upside down, the chair upside down, the table upside down, and IT LOOK LIKE THAT GIVE THE JUDGE NO WILLPOWER TO FIGHT AGAINST THE CASE, NEITHER THE DISTRICT ATTORNEY, SEE. They absolutely more than have to *nol pros* the case, see. So that they won't get any good evidence, see, from none of the witness, even if I'm the witness, statement won't correspond. One may say that they....[New Orleans, La., (879), 1449:7.]

(3) ALLIGATOR TONGUE BETTER THAN BEEF TONGUE SAYS THIS PUPIL OF *DOCTOR* HENRY LAMSON PUT IN NAMES OF JUDGE - DISTRICT ATTORNEY DAY OF TRIAL FREEZE TONGUE AND SOMEONE TURNS UPSIDE DOWN MATTRESS, CHAIRS, TABLE

8964. Yo' take de beef tongue, yo' see. Yo' first upset de house, yore house, evahthing into it, or if yo' have a partner dat have a court case, yo' do dis to git de judge. Git de judge's name. All right, git de client name dat de judge is gonna persecute [prosecute!]. Yo' understan' dat. Den de person dat's persecutin' 'em [prosecuting attorney]. All right. Yo' have dat. Now, yo' take dis person dat chew workin' fo' - her name - an' de judge name an' de lawyer's name together, dat dey'll cooperate together. Yo' see, den yo' git dat same remedy. Well, yo' git first dis *Drawin' Oil*, den yo' git dis *Min' Oil*; yo' git *Florida Watah*, an' yo' git *Orange Blossom Watah*. Yo' know whut dat is. Den yo' git *steel dust*, an' den yo' git dat nine

(4) NAMES: CLIENT - LAWYER - JUDGE - IN BOTTLE WITH DRAWING OIL - MIND OIL - FLORIDA WATER ORANGE BLOSSOM WATER - *STEEL DUST* - SUGAR 9 LUMPS - HONEY - SHAKE - KEEP - WRITE NAMES OF ENEMIES - PUT THESE IN TONGUE - FREEZE ON DAY OF TRIAL UPSET CLIENT'S WHOLE HOUSE

lumps of sugah an' yo' git dat honey. Dat is fo' dat good act. Dat is to git 'em togethah. When yo' do dat way ahead when dey come to yo' first. An' yo' shake it [these things in a bottle]. Jes' shake it. Yo' keeps dat an' yo' shake it. Well, yo' put it off [aside].

Now, as fer as de beef tongue. Tuh freeze a client's [tongue] dat yo' know gonna talk, git chew 50 pound of ice an' take de beef tongue. Yo' know how tuh do dat. An' den wit de names dat are goin' against de person dat chure workin' fo', an' freeze 'em, an' dey won't be able tuh talk.

(You use both the beef and these other ingredients in the bottle?)

Yes. [New Orleans, La., (1570), 2884:7.]

8965. (If you are going to court, you say?)

Yes. Now, yo' git that beef tongue an' yo' takes hit an' yo' puts it on ice. Write de name whut chew done wrote. Yo' would write de name of de party dat's gotta go tuh co't where dey cain't talk, yo' see, lak yo' want a person convicted, an' git fined someway or 'nothah.

(5) NAMES 9 TIMES: JUDGE - LAWYER - DEFENDANT IN BEEF TONGUE AND FREEZE

Yo' takes dat name an' yo' writes it nine times, de judge an' de lawyer dat he has, an' puts dat round dat beef tongue an' put it on ice, an' dat freezes dey tongue an' dey cain't talk. Whut dey know dey cain't explain no mo'. [New Orleans, La., (1568), 2880:3.]

8966. Take that beef tongue an' at de big part of it, just split, just dig a hole in it - don't split it open. They cuts dat tongue, dey cuts a hole in it as far as dey want it to extend. Dey write your name. Just like yo' got a case in court, ah'll give it to yo' dat way. When yo' got a case in court, dey got people to witness fo' yo'; an' if ah can git de names of de people goin' be yore witness, ah'll git de names of dese people goin' be yore witness against me. An' when ah cut dat hole in dat beef tongue, ah'll write all de names nine times. An' ah'll take dose names an' shove dem up in dat tongue an' put dat tongue in a bucket or anythin' dat is small, an' pack it wit ice, like tonight, an' it'll be froze by tomorrow. An' when yo' witnesses come, dey can't even talk. They won't know what to say. [New Orleans, La., (855), 1350:4.]

(6) WRITE NAMES OF OPPOSING WITNESSES 9 TIMES SEW UP IN TONGUE - FREEZE IN BUCKET OF ICE

8967. Yo' get de prosecutor's name.

[Informant takes long pause.]

(All right.)

Yo' get some of de eye witness name - what swearing against yo', ah mean. An' yo' get de judge's name an' de prosecuting attorney's name, an' yo' write dere names down in lines, yo' see [one name under the other]. Den yo' take an' write yore name across dere.

[Informant takes long pause.]

(Yes?)

Nine times.

[Informant takes long pause.]

(Yes?)

Yo' shove in - yo' cut dat beef tongue an' yo' shove it [written names] in dat beef tongue an' yo' sew it back up. Yo' get yo' a brand-new tub, nevah have done been used.

(7) NAMES OF JUDGE - PROSECUTOR - WITNESSES WRITE ONE UNDER OTHER - YOURS ACROSS 9 TIMES - SHOVE INTO SPLIT TONGUE - SET INTO NEW TUB - ICE OVER - FREEZE ALL

[Informant takes long pause.]

(Yes.)

You get you a block of ice...

(What did you say about the twelve apostles a moment ago? The twelve disciples?)

The twelve disciples, yo' must write dem twelve disciples name down.

(And what do you do with that?)

The twelve disciples name, dat's like if yo' want....[They were concerned with another rite.] [New Orleans, La., (in 880's), 1452:2.]

8968. Suppose yo'd [you would] have a case comin' off, yo' see, on de 28th of dis month. Dey day dat chure case goin' come off - [the day before] yo' git dat beef tongue from de market an' yo' put it on ice an' leave it freeze very hard. Aftah it freeze yo' take dat needle an' [scratch] all de jurys name on dat tongue. Aftah writing de jurys name on dat tongue, yo' take a shovel an' yo' put it [ice and tongue] about one foot in de ground. Yo' covah it ovah. It's frozen yo' see. Now dis dwellin' house dat chew live in. Yo' turn de chairs upside down. Well, dat chills his tongue an' he wouldn't be able tuh prosecute, unless de case is so brutish until de jurymen - yo' understand, regardless of whut de judge say - dey would have capital punishment. But if de case is not [too impossible] de [jury] wouldn't take de statement of de judge becuz he gonna give no statement whatevah. Dey take de statement of de witness dat got on de stand. [New Orleans, La., (1560), 2854:10.]

(8) FREEZE BEEF TONGUE HARD - WITH NEEDLE SCRATCH ON TONGUE NAMES OF JURYMEN BURY TONGUE 1 FOOT DEEP - UPSET CHAIRS

8969. (What do they use beef tongue for?)

Well, now, that's what I have heard people have used beef tongue and put needles in it. Sticks nine needles in it - just like they got a son or a daughter or somepin going from them up here to the penitentiary or somepin. They wanta try keep dem here, tie 'em over here or keep them out, get them out. They put that on there and they put that on ice and things. That's to keep the judge from talking good. Yo' know, couldn't explain hisself, yo' see. He won't be able to tell them that he going to send him *up the road* [penitentiary] or nuthin, yo' see. Now, it's like if I *give you* [sentence you] thirty days. It's just like you done done a bad crime, not no stealing or somepin, just like: So ah'm goin' to give yo' $25 or thirty days in Parish [jail], see. De same time he got a penitentiary case, yo' see. Yo' see? [New Orleans, La., (841), 1275:2.]

(9) NEEDLES 9 IN TONGUE - PUT ON ICE *KEEP THE JUDGE FROM TALKING GOOD* UNABLE TO GIVE A HEAVY SENTENCE

8970. [If you are] in court like this. If yo' done did a bad crime. He got a witness against yo' - or maybe ten or twelve - fifteen or twenty witness against yo'. Yo' take all of these witness names. Now which is de beef tongue, an' it runs about dat long [demonstrates]. Yo' know de size of a beef tongue. Yo' take dat tongue an' yo' split it open right into de middle. Yo' take all dese names an' yo' stuff 'em down into dis tongue. Aftah yo' stuff 'em down into dis tongue, yo' get yo' a pack of needles an' yo' use nine of de biggest needles in dere. Yo' get yo' 50 pounds of ice. Dat's de day yo' goin' to court. Get yo' 50 pounds of ice an' yo' take dis beef tongue an' yo' put it down into dis ice an' freeze it. Co'se [of course] yo' could use it de night before dat. An' yo' take dis tongue an' yo' freeze it with these witness names against yo' in it. Then, when they get in court they can't say nothing

(10) NIGHT BEFORE COURT SPLIT A BEEF TONGUE LAY NAMES OF WITNESSES IN AND STICK WITH 9 NEEDLES - FREEZE WITH 50 POUNDS OF ICE

against you. If it's anything, they going to say somepin for you.

(What do you do with those nine needles?)

The nine needles, you just stick it all in them names and in the tongue. [New Orleans, La., (860), 1371:6.]

8971. They take that beef tongue and they put them nine pins in 'em, nine pins and nine needles. And they take that tongue and they take and - that's if you are going to court or going against anybody - and they take that tongue and they'll put it on ice. They freeze it, put that ice around it. Yo' know, pack it right around with that ice. Well, that's when yo' go to talk, that chill yore tongue and yo' can't say what yo' want to say. That chill yore tongue. [New Orleans, La., (826), 1207:3.]

(11) 9 NEEDLES AND 9 PINS [AND NAME 9 TIMES?] IN BEEF TONGUE FROZEN IN ICE

8972. See, if it was a hard case an' yo' wanted to go before de judge. Maybe yo' being tried fo' murder an' yo' done murder somebody. Well, yo' got maybe - yo' have a witness against yo' - all of dem against yo', dead against yo', yo' see. But still an' all yo' tried fo' cold-blood murder, yo' understand, an' yore witness all against yo'. Now, yo' know what yo' do. Yo' go to de market an' yo' git a beef tongue. See, when yo' get de beef tongue, yo' take de beef tongue an' yo' carry it home. See. Jes' like yo' know what section yo' goin' in 'fore de judge - what judge yo' goin' to. Yo' know what policeman even what done 'rest yo'. Yo' know de people against yo' on de witness stand. Yo' take dem people's name an' yo' - an' dat judge's name, whomevah what court yo' goin' in. Yo' take his name an' yo' write it down. Yo' take dat beef tongue an' yo' split it open. Put all de witnesses against yo', put 'em down in dat beef tongue. Den yo' get yo' some nails. Take it an' nail it down in dat beef tongue. Den yo' get yo' some needles - jis' needles - as many needles an' pins as yo' could, an' just stick 'em all down in dat beef tongue. Den yo' take yo' - maybe about a block of ice, yo' see. Yo' take a block of ice an' yo' take dat tongue an' put it down undah dat ice.

(12) NAMES OF: JUDGE - WITNESSES AGAINST YOU PUT THEM IN SPLIT BEEF TONGUE - WITH NAILS - NEEDLES - PINS - BLOCK OF ICE WILL FREEZE THE *MINDS* OF YOUR ENEMIES

Yo' take it an' put it down undah dat ice, yo' see. Den yo' consider yo' freezin' dem people out; yo' freeze dere mine, yo' see. [New Orleans, La., (871), 1412:15.]

8973. Go somewhere an' buy yo' a beef tongue if yo' wants tuh do sompin. An' yo' cut dat beef tongue open [slit lengthwise] an' yo' writes de person name down nine times on one straight piece of papah.

(That is, you write the name one right after the other?)

Yessuh, one right undah de othah on a piece of papah, jes' lak yo's writin' a lettah; but as yo' write one name, yo' leave dat, an' yo' put de entire [family name] first an' put de given name last. An' yo' writes dat down wit a indelible pencil.

(13) PERSON'S NAME 9 TIMES - ONE BENEATH OTHER WRITE FIRST NAME LAST - INDELIBLE PENCIL SPLIT TONGUE - INSERT NAMES - 9 NEW NEEDLES 9 NEW PINS - 9 NEW TACKS - CROSS EVERYTHING SEW UP BEEF TONGUE WITH SILK THREAD - BURY *TO DE SUNRISE* TO STOP PERSON FROM TALKING OR FREEZE TONGUE ON ICE FOR CASE AT COURT

Yo' git chew nine needles, brand-new needles dat's nevah been used, nine brand-new pins, an' git nine [brand-new] tacks, an' yo' stick it in dat beef tongue; but as yo' stick it, yo' stick it across it. [Needles cross needles,

pins pins, tacks tacks.] Yo' git chew some silk thread an' yo' sew dat beef tongue up an' yo' take dat beef tongue an' yo' bury it to de sunrise.

(What will that do?)

Well, dat's tuh keep anybody from talkin', lak if yo' got people aroun' yo' an' evahthin' yo' see, dey meddles wit chure business an' jes' go about an' bring news, an' say evahthing. See, yo' do dat wit dat beef tongue.

[This rite will keep people from talking about you and also help you in the court scrape that follows:]

Now, yo' take it fo' a co't scrape. Yo' take de beef tongue an' yo' write de name down nine times, one right aftah de othah.

(The name of the fellow that is before the judge.)

Whut's befo' de judge, see; an' de witness name, too. Yo' write de witness name, but yo' 'sposed [supposed] tuh make it - now, yo' write de witness first; den yo' write de defendant's name on top, see. Write it down nine times an' put it in dat tongue, an' yo' use dem nine needles an' nine pins an' nine tacks.

(How do you put them in there?)

Yo' crosses 'em, cross one right on top an' stick a needle, an' yo'll stick a pin dat yo' makes a cross. Yo' cross dat pin 'cross dat way [demonstrates]. Den yo' takes dat tack an' yo' crosses it 'cross dere, until yo' git de whole nine of 'em in dere. When yo' git de whole nine of 'em in dere, yo' git some thread an' yo' sew dat beef tongue up. An' yo' git chew some ice an' yo' put dat beef tongue on a piece of ice an' leave it freeze. An' de witness, or whosomevah be against yo', won't be able tuh say nuthin against 'em when dat co't scrape come up. [Algiers, La., (1577), 2903:3.]

8974. (A beef tongue and wrap it up.)

They use a beef tongue. It's like if they got somebody done prosecute 'em, see, an' dey'll get up on de stand [to] prosecute. Well, yo' take dat beef tongue, an' write dere name nine times an' sew it up into de - a piece of de tongue - wit nine needles an' nine pins. An' aftah dey sew it up into dat, dey put it on ice de day of court, an' de people dey get to go on de stand can't talk. Stop 'em from talking. [New Orleans, La., (830), 1234:1.]

(14) NAME 9 TIMES - NEEDLES 9 - PINS 9 SEW INTO BEEF TONGUE - ICED COURT DAY

8975. All right, yo' git chew a beef tongue an' yo' write everyone of 'em name in de co'thouse down nine times backwards. [Instead of writing John Smith, write Smith John.] Yo' git chew nine new needles, nine new pins, an' nine new tacks, an' yo' crosses dem as yo' be's stickin' 'em in dat tongue. Den yo' pack dat tongue down wit sawdust. Aftah yo' pack it down, yo' sew it up wit black thread; an' befo' it's time fo' de co't, put it on ice an' thaws it. Dat's tuh beat a case in co't. [Algiers, La., (1597a), 3003:3.]

(15) WRITE BACKWARDS 9 TIMES NAMES OF PERSONS IN COURT CASE - STUFF INTO BEEF TONGUE STICK AND CROSS THROUGH NAMES AND MEAT 9 NEEDLES - 9 PINS - 9 TACKS - ALL NEW SEW WITH BLACK THREAD - PACK IN SAWDUST PUT ON ICE - FREEZE - THAW DURING COURT

8976. Yo' use dem needles an' nails - well, nails. Ah'll put nails an' needles togethah. Fo' instance, yo' have a case in court. Yo' have, probably three or fo' witnesses against yo' an' yo' afraid dat when dey appear dat dere testimony will convict yo'. Now, nine mornings befo' de day of de trial, yo' go to de market an' yo' get yo' a beef tongue. Yo' get de beef tongue an' yo' come back home an' yo' split it down de middle. Yo' take dese witness' name, also yore witness, an' yo' write dere name down, nine times, an' place it inside of

the tongue. Get yo' this No.8 thread - yo' get black an' white an' yo' take a needle an' yo' sew dis up in dere, an' as yo' sew dat, yo' curse it. As yo' sewin' yo' cursin'.

(16) 9 DAYS BEFORE TRIAL BUY BEEF TONGUE SPLIT - LAY INSIDE NAMES OF WITNESSES WRITTEN 9 TIMES - SEW UP - NO.8 THREAD WHITE FOR WHITE WITNESS - BLACK FOR BLACK CURSE WHILE DOING ALL THESE THINGS DRIVE IN 9 NEEDLES - 9 TENPENNY NAILS DIG HOLE TO HOLD 50 POUNDS OF ICE FREEZE TONGUE 9 DAYS - DAY OF TRIAL BED UNMADE - UNDERCLOTHES INSIDE OUT ETC.

(Which do you sew with, the black or the white?)

Well, it's known as No.8 thread. It can be white or black.

(Oh, I see.)

But like if it was a negro an' have white witnesses against 'im, yo'd use white an' black thread. See, like mixed.

(What if it's a colored man and he had negro witnesses against, him, then what?)

Well, he would use black thread. Yo' take this black thread an' sew it an' cuss at 'im. Sew an' cuss at 'im. Evah time yo' sew it, cuss 'im. Sew dat up. Den yo' take nine needles an' drive dem in dere an' curse it all de time. Aftah yo' take nine needles, yo' take nine tenpenny nails an' jug in dere, all de way up to dere. Just take dat an'...

(You drive the nails into the tongue?)

Yeah, drive dem in dis tongue, all de way through dis tongue.

(I didn't get that word. Do you jerk them or jump them in?)

Yo' push 'em in.

(Oh! All right. I didn't understand what you said.)

[I am trying not to offend! Remember the hermaphrodite in New Orleans and my use of the word *sporting-woman* - *see* p.1685, 5 lines from bottom, fol.]

Yeah, yo' push 'em an' den aftah yo' take dat an' yo' dig a hole. Dig a hole deep enough fo' yo' to git say around abount 25 pounds or 50 pounds of ice. An' yo' put de ice at de bottom an' put dis tongue in between an' freeze dat tongue fo' nine days an' nine nights. An' de day of de trial - whenevah yo' think de ice will run out, yo' just go back an' yo' put ice on it. Yo' keep dat tongue froze. As long as yo' keep dat tongue froze just as hard, yo' know like when yo' freeze sompin it git real hard - as long as yo' have dat tongue froze, it will work. Yo' keep de tongue froze. De morning dat yo' are goin' to trial, get up - just like yo' get up out of yore bed, don't make it up, leave it. Take yore undahclothes, yo' turn dem on de wrong side, even yore socks. Put on yore shoes an' clothes an' yo' come on out. Den yo' go to court. If dat tongue is froze when yo' go to court, to trial an' get up on de stand, dey'll call de witness to de stand, it'll freeze his tongue. He can't talk like he wants to. He'll git up dere an' he'll make some mistakes. He'll git up dere an' he'll talk, he'll be talkin' against yo', but de way dat he'll talk, it'll be in yore favor. See. He'll sort of stutter an' can't get de thing right like he wants, yo' know. Dey will throw it [case] out then. [New Orleans, La., (820), 1183:2.]

A *TWO-HEAD* OR HOODOO MAN IN NEW ORLEANS NOW COMBINES PRECEDING SMOKED TONGUE AND FROZEN TONGUE RITES AND EXPLAINS ORIGIN

8977. If a man in trouble or a woman in trouble, who tryin' tuh work some scheme, yo' can't git nuthin out de law. Look lak yo' cain't git justice an' yo' done made every move yo' could make an' yo' would try some othah move tuh make. An' lak a person would tell yo' go to Sech-an'-sech, dat dey knows. Den yo' come to me, ah knows. Ah'll say, "Whut's de trouble?" Yo' tell 'em [me], "Well, ah'm in trouble fo' a grave

murder. Ah done tried eve'y law [lawyer] heah ah could an' dey cain't do no good." Say, "Ah want chew tuh take up mah case if yo' think dat chew could."

Ah say, "Who's yo' witnesses on dis case? Is yo' got witnesses or...?"

[You] say, "Yeah, ah got several witness."

[I] say, "Could yo' git to de witness against dis end of it?"

Yo' say, "Yeah, ah could git de names of 'em. Ah knows who's 'em all goin' prosecute me."

[I] say, "Git me dere name an' write 'em down fo' me. When yo' git 'em, write 'em nine times, each one of de defendants name, write 'em an' bring 'em to me. An' ah'll read 'em an' ah'll look at 'em, de best ah kin do."

So yo' bring me these names, write 'em down.

Ah say, "All right." Ah got de names. Yo' got three witnesses prosecutin' yo'. An' heah yo' got three witnesses, defendant, an' ah say, "Separate de defendants from de prosecutin'." Den we separate it an' write it nine times. Ah say, "Now, go git me a beef tongue."

It's jes' lak three ag'inst an' two wit.

(There are three against you and two for you. And now you are going to separate those names?)

Yeah, ah want each one dere names.

Now, yo' gimme de three prosecutors. All right, yo' kin go write 'em down nine times.

(Each one nine times?)

"Yes, on a brown piece of papah, nine times, an' give 'em tuh me." Ah take dem names. All right, ah got dese citizen witness nine times on 'nothah piece of brown papah. All right, ah take each one de brown papahs [demonstrates] an' den ah'll fold 'em three times an' ah put de top papah, de two witness, ah put dem on de top de prosecutors yo' see. Put 'em on dere an' git me de beef tongue an' take dat beef tongue an' ah split it. Ah split de beef tongue an' ah put de prosecutors on de bottom down dere an' put de 'fenders [defenders] on de top, an' sew de tongue up. Ah hang it up in de chimley - put a nail in de chimley an' hang it up an' let it smoke till de day of de trial. When de day of de trial come, notify me of de day of de trial, git me 50 pounds of ice, an' chip de ice out jes' tuh fit dat tongue. An' bring de tongue from down de chimley an' put de tongue in dere betwixt dat ice, jes' tuh fit in an' bury it wit de othah.

(Where do you bury it?)

Bury it in de ice. An' when de judge git on de stand an' de jurors, dat [tongue] smoke an' smokes all dere fears an' evil away, an' dat freezes de judge's tongue an' dey mo' or less have a hanged trial. De trial is mo' or less tuh hang, if it don' acquit dem. It will hang de trial up or throw it outa co't.

[Here I stopped recording thinking informant had ended, but then he started to tell about the origin of the tongue rite.]

(The reason you know this is true is because of what?)

When de magicians, de people dat 'sposed [supposed] tuh have *two haids* [a *two-head* or *twoheader*] an' know eve'ything, when dey wuz goin' through de lan', when Saul wanted tuh see his brothah Simon, an' so he had heard dat yo' use jes' a lamb, if yo' wanta him nearer down in de land somewhere, down in de land, dat dis ole magician *hoodoo woman* she passes that [along to us].

(She started this thing? The beef tongue?)

Yes. [New Orleans, La., (1569), 2881:11.]

8978. Get yo' a beef tongue, an' get de judge's name. An' if dey have a witness, get one for de witness an' one for de district attorney. An' yo' get a block of ice. An' yo' see, yo' set dem three candles or white candles [mentioned before recording started and also later] on [this] ice before yore trial, an' dat

chills dere tongues. Yo' put de tongue into a big block of ice [usually 50 pounds]. Just make a hole an' put it down into de ice. An' cut de tongue open an' put de judge's name, de district attorney's name, an' de witness [name] in dat. An' den set de light [candles] on before yo' go to court. One candle for each of dose people. Use white candles. [New Orleans, La., (804), 1130:5.]

BEEF TONGUE AND CANDLES

(1) NAMES: JUDGE - DISTRICT ATTORNEY - WITNESS
IN TONGUE - ON BACK OF ICE - LIGHT
3 WHITE CANDLES ON ICE BEFORE COURT

8979. (In this court case now.)

Now, if yo' got a case an' yo' know it's a bad case, well yo' go tuh de market an' git chew a beef tongue, an' aftah yo' git dat subpoenee. Den yo' git de judge name an' yo' git chure witness name whut ag'inst yo'. An' yo' write all dat down on dat same subpoenee whut de judge name on it. Yo' git chew hot peppah tuh ketch 'em an' yo' put dat in yore lamp. Yo' burn dat until yo' go tuh co't. 'Fo' [before] yo' go yo' turn de chairs, mattress, bed, everything, upside down. De shoe, dat left-foot shoe, turn it upside down, whut chew ain't been wearin' fo' quite a while - turn dat upside down. An' yo' git chew a pink candle, a St. Raymond candle [St. Raymond's candle more likely to be green - see No.3042-3051, pp.877-880] dat a pink candle. An' yo' leave somebody at de house an' dey'll burn it tuh keep it from ketchin' de house [afire] or anything. Yo' git dere an' yo' git chew some cinnamon, some ground cinnamon an' de brown sugah; an' yo' only have tuh have dat much in yore han', as yo' goin' up when de judge call yo'. Jis' have it lak dat an' jis' sprinkle it an' go ahead on up, sprinkle it aroun'. Den aftah evahthing is ovah, yo' come back an' yo' git dat tongue.

(2) NAMES OF JUDGE AND WITNESSES AGAINST YOU
WRITE ON SUBPOENA - KEEP UNDER LIGHTED
LAMP BURNING *HOT PEPPER* - STICK NEEDLES
IN TONGUE AND SMOKE [WITH SAME NAMES?]
LIGHT 1 PINK CANDLE = ST. RAYMOND CANDLE[?]
LEAVE SOMEONE TO WATCH ALL THESE FIRES
TURN EVERYTHING UPSIDE DOWN - OLD LEFT SHOE
CARRY WITH YOU CINNAMON AND BROWN SUGAR
SPRINKLE IN COURT WHEN APPROACHING JUDGE
AFTER TRIAL BURY TONGUE 3 DAYS - DIG UP
BURY IN GRAVEYARD OR PUT IN RUNNING WATER
DE CASE IS OUT
IT'LL NEVER BE CALLED UP ANY MO'
ON DIS SIDE OF JUDGEMENT [DAY]

(After the case is all over?)

Aftah de case is all ovah, yo' come back an' git dat tongue an' yo' put it down in de ground an' yo' leave it stay in de ground three days. An' aftah dem three days, yo'll take it up an' let it stay up, a day an' a night, on top of de ground. Den yo' take it an' carry it tuh de graveyard an' bury it if yo' wanta. If not, yo' kin carry it tuh de rivah. BUT DE CASE IS OUT. IT'LL NEVAH BE CALL UP ANY MO' ON DIS SIDE OF JUDGMENT [DAY].

(Now, how is that pink candle burned while I am down at the court?)

Well, yo' have tuh have somebody dere tuh burn it all day - all day.

(Where is that tongue all this time? Where is that tongue?)

De tongue gonna be at de house in de smoke, in de smoke an' de needles - in de smoke of wood, papah, anything yo' kin keep it a-burnin' wit, until yo' git back.

(You keep it smoking and the candle is on a table burning?)

Well, de candle is jis' as good as de tongue. Let me tell yo' dat right now.

(Wait a minute! Are we using both the candle and the tongue or what?)

Yo' kin use both, both of 'em. [Algiers, La., (1596), 3001:6.]

8980. Now if yo' go before de judge, de judge goin' to discharge yo', according to what kind of case, yo' know, yo'll have. Well, if yo' got people against yo', yo' know, an' yo' don't want to have dem part of de jury. Yo' going before de judge, like if it's a criminal case, yo' know, yo' got to have de jury. Yo' see, dey have [a panel of] 75 jurors [to select jurors from]. Well, yo' don't know what people [will be on the jury]. They don't pick out but twelve. Now, yo' don't know what twelve dey going to pick out. Dat makes yo' gotta use de whole panel. Yo' see, ah [in my work] done use 'em all. Well, now, de person - what jurors is against yo'. Yo' go an' get yo' a beef tongue, a fresh beef tongue. Pay odd money fo' it, not even money - 25 or 35 cents or somepin like dat. Let de money be odd money. An' yo' go an' take dat tongue an' yo' get these peoples names what is against yo', what done harm yo', don't yo' see or what yo' done harm. Yo'll take dat tongue, yo'll write de names on a piece of papah, an' yo'll write all dem jurymen's names, de district attorney.

(3) PAY ODD MONEY FOR BEEF TONGUE - PUT IN THROAT PART NAMES OF 75 POSSIBLE JURYMEN 9 NEEDLES AND 9 PINS - HANG IN CHIMNEY BENEATH SET PAN OF WATER - PEPPER - COARSE SNUFF - DISTRICT ATTORNEY'S NAME - ADD LIGHTED CANDLE BY NEW TRICK ON THE BOTTOM [THIS IS CALLED LIGHTING CANDLE UPSIDE DOWN] JUDGE'S NAME - ICE IN PAIL - SWEETEN LIGHT CANDLE - STAND IT UPRIGHT IN PAIL IN THIRD CONTAINER - A GLASS - NAMES OF THOSE AGAINST YOU - LIQUOR THEY DRINK SET UPRIGHT AS MANY CANDLES AS ENEMIES ALL OF THEM WILL GO TO COURT DRUNK

(The whole 75 of those names?)

Yeah, just put de whole 75. Yo' have to use de 75, because outa dem yo' get twelve.

(I see. All right.)

Now, yo' get de district attorney what is de man to prosecute yo'. Yo'll get his name an' put it on dere, but not de judge in dat part. An' yo'll git yo' dat tongue. Yo' get yo' nine needles an' nine pins. Yo'll get yo' dese people names an' yo'll put down on dere an' yo'll put dat down in de throat of dat tongue. Yo'll take dat tongue an' yo'll hang it up in de chimney. An' den aftah dat, yo'll take an' git yo' some watah an' yo'll get yo' some peppah. Yo' git yo' some coarse snuff an' yo'll burn a - light a candle.

(Coarse snuff?)

Coarse snuff, dat coarse snuff; not dat in a box. An' yo'll light dat candle an' yo'll put it in dere. Now, yo' want to come clear an' yo' want de judge to be lenient wit yo', so yo' take de judge's name. An' yo'll take de judge name, den yo'll git yo' a block of ice, 'bout fifty pounds of ice. Yo' put it in a little pail an' yo'll sweeten it. Den yo'll light de candle, but yo'll light it straight up [the candle will be standing up]. An' den yo' see, sweeten de judge. But this othah part what yo' do, yo' take an' yo' put de candle - yo' turn 'em upside down, yo' get dat coarse snuff an' all dat, an' put in dere. Well dat make de district attorney be fightin' against dem. An' de people, what he got fo' witness, goin' to speak against yo'. Anything dey drink, perhaps dey drink whiskey. Some might drink gin or somepin like dat. Well yo'll get dat [liquor] an' yo' put dere name an' set yo' a little glass. An' put dat candle on dat [name and liquor in the glass] an' ah'll guarantee every one of 'em will go to court drunk. An' yo'll come out clear 'cause dey'll be drunk. Dey won't know what they're sayin'. They'll be *lying backwards and forwards.*

(What'll that ice do?)

Well, yo' see, de ice, dat's to cool, dat's fo' yore part. De ice makes yo' cool. Yo' know ice makes yo' cool. [Usually ice freezes apponent's tongue.] Well, de judge won't be fiery wit yo'. See, he'll be cool an' calm. But on dis othah side, yo' get dat snuff an' yo' put dem names in dere an' yo' get dat beef tongue. Yo' put dem things in dere an' shove dat tongue, all down in de throat, an' just hang dat tongue up an' den yo'll see. Yo'll see an' dey'll be lyin' an' dey'll be drunk. Just what dey drink, yo' set dat candle in dere [in the glass]. An' dey'll be lyin' an' dey won't say a thing against yo'.

What color...just what candles you select. Don't try de black candles.

(Anything but black?)

But black candles.

(How many do you burn?)

Yo' burn - see, if dere's five people, yo' put five candles. An' if it's three, yo' put three; just accordin' to how many is against yo', yo' put dem many candles. An' den what they drink, yo' get a little glass, just what fit de candle an' put dat [liquor] in dere, an' ah'll guarantee yo' every one will be drunk. [New Orleans, La., (834), 1255:2.]

8981. [This is a rite for an altar shaped like a triangle, one of the angles being 45°, so that it will fit into the corner of a room. A triangular board as a shelf would also serve the purpose. Sometimes an oblong or a square table is placed catercornered in a corner of the room. Such a device saves space, can be shut off by a curtain, and represents one of *the four corners of the earth (Revelation of St. John the Divine*, 7:1). One of these altars I actually describe under (3) *My third psalmist* (INTRODUCTION, v.3, p.XVIII, lines 16-21). Though my informant does not say so, the pan of salt holding names and burning candles did not rest on the floor, but upon an altar. We must also suspect the presence of holy objects, such as pictures of saints. My great friend, the Rev. J. Langtry Williams - mentioned in *Pictures for Alma* at the end of *Folklore from Adams County Illinois*, 2nd edition - described the religious arrangement of his part-time housekeeper. She being elderly and ill, he went up to Harlem (black section in New York City) on a pastoral call. Her whole room was an altar! Two wires from the four corners of the ceiling sagged and crossed in the center of the room. Along these wires at intervals were strung holy pictures and objects. In one of the corners was a shelf or small stand holding a colored light with a float. She had seen my friend's sanctuary lamp over in the church, but these private shrines were common long before she met Father Williams. All these religious actions are concerned with what I call *the magic of the diagonal*, one arm or both of the "X" or St. Andrew's cross. *Hoodoo* has many similar rites - the old housekeeper's also being a quincunx, which again is well represented in *Hoodoo*. For similar private shrines see: CUSTODIAN OF A SHRINE, pp.1139-1158; BEER FOR ST. PETER, CIGAR AND WHISKEY FOR ST. ANTHONY, pp.1220-1236; A WOMAN AND HER THREE SAINTS, pp.1401-1414; etc, all in v.2.]

(4) INFORMANT GIVES GODMOTHER'S COURT METHOD HANG TONGUE ON 2 STRINGS JOINING 2 WALLS FORMING LEFT-HAND CORNER OF HOUSE AS YOU ENTER - THESE STRINGS COMPLETE OUTER SIDE OF CORNER TRIANGLE - ALTARS ARE SOMETIMES TRIANGULAR IN THIS CORNER SPACE - PAPER OF PINS IN TONGUE - WRITE NAMES OF JUDGE AND DISTRICT ATTORNEY - PUT UPSIDE DOWN IN PAN OF SALT WITHIN TRIANGLE - WRITE DEFENDANT'S NAME ON 9 COLORED CANDLES SET IN THIS PAN OF SALT - LIGHT BEFORE COURT

In a sense [instance?] of that kind my godmother always burned nine candles and they have a beef tongue. Well, see different peoples come there and wanted cases dismissed [from court]. They'd get a beef tongue and they'd stick that

beef tongue full of pins. And they have a string running from this part of the wall to that part. They'd tie that tongue up there [demonstrates].

(So it's hanging between the walls, you mean?)

Yes sir, yo' see just like de corner there [points].

(Yes.)

Well, they'd tie it hanging - hang it in the corner that way. An' they'd put them [demonstrates].

(Across - well, just one over the other.)

Yes.

(You put the string across one corner, one - show me how you do.)

See [demonstrates].

(Like that, I see. One cord over the other cord just so it cuts off a corner.)

Yes.

(They cut off the space in a triangle [the cut-off space becomes a triangle]. All right.)

The left-hand corner of the house.

(Well, which is the left-hand corner of the house?)

Well, that [points to it] would be the left-hand corner of this house. You mean coming in?

(Oh, it's the left-hand corner coming in. All right. And [demonstrates again] they hang this tongue in that [2 wires] like a swing? They put it in a swing?)

Yes, see.

(All right.)

Just put two string between two corners - see, like that.

(Holes [nails] right in the corner.)

An' they puts [in the tongue] a whole paper of stick pins, pointed pins, yo' know. Stick 'em in this all ovah, all around. An' they write dat name on them candles - they got nine candles there.

(What name do they write on there?)

They write your name [client] on there.

(The person that wants to get free.)

Sure. Now they write your name on there. And then they take any kind of pan an' they'll fill that pan with salt, an' they'll write that judge an' the district attorney name on there, an' put it in this salt.

(What will they write all that on?)

On paper.

(I see, and put it in the salt. All right.)

An' put it in this salt. An' when they light them candles they go ahead on to the court house. If yo' not discharged that day, the case is throwed off. An' when they come back again, make another *dressing* [repeat the candle ceremony], maybe it throwed off again.

(Now, you put all these nine candles in that pan of salt, burning. Are they all lighted at once? What color are the candles?)

[All candles are lighted at the same time.]

Different colors.

(I see.)

Red, blue, green, yellow, white - different colors.

(Different colors, I see. But my name [client's name] is written on those candles, I see.)

See, an' they write de judge an' de district attorney name - put that on that paper upside down like that an' light them candles an' go on out. Now, that

case liable to be thrown out today. All right, call that case up again, just de morning before that case is called at 9:15, dey light them candles again. Maybe throwed out that time. Next time....[New Orleans, La., (883), 1455:2.]

8982. Yo' go to de slaughter pen an' yo' get yo' a fresh beef tongue. An' yo' write his name, whosomevah, if yo' kin get dem witness names. Yo' write dem witness name down. Write each witness name down on a piece of papah. An' yo' take dat beef tongue an' split it open just like dis [demonstrates] an' put all dem names in dat beef tongue an' sew it back up. An' yo' wrap dat up good an' yo' go on down dere [to court] wit dat in yore pocket. An' sit dere. When de witness get up dere, dey can't talk. All dem tongue-tied, dey can't say nuthin - just *cross-talk*, dey can't say nuthin. An' yo' goin' to get discharged. [New Orleans, La., (859), 1367:2.]

FRESH TONGUE FROM SLAUGHTERHOUSE - SPLIT IT
INSERT NAMES OF WITNESSES ON SEPARATE PAPERS
SEW UP - WRAP GOOD - CARRY TO COURT IN POCKET
WITNESSES BECOME TONGUE-TIED - YOU DISCHARGED

8983. Yo' take a beef tongue an' yo' goin' to court, an' yo' takes it, an' yo' put de one's name who got yo' arrested, an' de judge, an' de district attorney and the party dat's accusin' yo' [caused the arrest] an' yo' puts de [3] names in dere. An' yo' write it an' yo' stick it a way down in dat tongue. Yo' go to court an' yo' can carry dat tongue wit yo', wrap it up good, in yore pocket. When dey get ready to say somepin, dere tongue will be tied, becuz dere name is down in dat tongue - pushed a way down in dere - an' dere mind get all up [upset], an' dere tongue get heavy. It's just like if yo' take somepin [and put it] on my tongue - put anythin' in dere. It goin' to make it still heavier, if it held wit a weight, ain't it? Well, dat'd make de tongue get heavy an' dey can't say nuthin. So dat's de reason why - dat's what a tongue do's. Yo' put de name in dere, de party dat accused her [had her arrested], de judge, an' de district attorney. Dat's who all names yo' want, just de three names: de party dat's accusin' 'er, de judge, an' de district attorney. [New Orleans, La., (826a) 1212:2.]

NAMES OF JUDGE - DISTRICT ATTORNEY - ACCUSER
3 PERSONS - IN BEEF TONGUE - CARRY TO COURT
NO ONE ABLE TO SPEAK AGAINST YOU - YOU GO FREE

8984. Well, de beef tongue. If a guy have commit a crime, why yo' git dat beef tongue an' put nine needles in it, [name of criminal in], an' take it to de cemetery an' put it on a grave. Wrap it up yo' know an' put it on de grave. An' it'll stay there till it spoil an' fade away. An' in dat time it fade away, dis guy will be back, yo' see, an' den he's captured.

(Whose grave do you put this tongue on?)

Well, yo' put it on any grave dat chew know of, who had not been buried, yo' know, not so very long.

(You don't put it on the grave of the man who was killed?)

No, no.

(This is to bring back some man who has committed a crime?)

Well, yo' see, de man dat had done committed de crime, why yo' jes' put it in on a grave dat chew know of people were *real smart people* [DOES THIS MEAN THE GRAVE OF A "*TWO-HEAD*?" IF SO, THIS WOULD PROBABLY BE MY ONLY EXAMPLE OF USING THE GRAVE OF A "*TWO-HEAD*" - A HOODOO CANONIZED INTO A SAINT!] An' den when dat fade, why de man will be back an' be captured. [Algiers, La., (1575), 2897:9.]

BEEF TONGUE - 9 NEEDLES IN - NAME OF CRIMINAL IN
WRAP UP - PUT IN GRAVE OF *REAL SMART PEOPLE*
COULD THIS BE THE GRAVE OF A "TWO-HEAD"?

8985. Yo' take beef tongue an' dries it. Yo' make a dust out of dat, under-

stand. Yo' take that an' dries it. Yo' take it - just like yo' take it an' lay it, let it just wither up. Hang it so it wither up, yo' see. Well, yo' take it, yo' take blood of dragon - dragon's blood. Yo' take lodestone. Yo' take that an' grind it up. An' yo' takes a piece of red flannel an' yo' puts them in there an' makes yo' a bag out of that. An' yo' sew it up an' yo' tote it in your pocket. He always be's lucky an' successful man, never being bothered or worried or caught up when he's out walking around. See, he ain't got no job or nothing, he's out hustling for his living. Laws and things don't pick him up an' ask him a lot of questions or anything. If they ask him, all he's got to do is to tell him, why he's goin' tending to his business, an' they let's him go. [New Orleans, La., (831), 1236:1.]

DRY A BEEF TONGUE TO DUST - GRIND UP DRAGON'S BLOOD - LODESTONE - PUT IN RED FLANNEL BAG - SEW UP - CARRY - LUCK

8986. Well now some people reads de Psalms.

(Any particular number?)

Yes. Now, yo' could read de 56 Psalm an' when yo' goin' in court: [*Be merciful unto me, O God...mine enemies would daily swallow me up...in God I have put my turst; I will not fear what flesh can do unto me...* King James Version.] Well, dat will keep de judge's mind *enunwavered* [= enervated = deprived of nerve, force or strength] all de time, an' so if he's supposed to give yo' a summons, yo' don't get no summons. [Norfolk, Va., (486), 515:9.]

BIBLE - MOSTLY PSALMS

8987. Yo' jis' read it befo' yo' have to go before de judge. Yo' read de 27th Psalm: [*The Lord is my light and my salvation; whom shall I fear...For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock.* King James Version.] [New Orleans, La., (787), 1098:7.]

8988. If yo' go tuh co't to de judge, it's a scripture in de Bible. It's a Psalm, it's a verse in there, an' while de judge is talkin' yo' be repeatin' dat to him: *Make haste, O Lord, tuh deliver me* [perhaps *Make haste to help me, O Lord my salvation* - Ps:38:22]. An' fast as he be talkin' to yo', yo' be repeatin' dat in yore mind. [Brunswick, Ga., (1214), 2061:1.]

8989. *Have mercy on mah soul.* Yessuh, when dey call me up, call mah case, ever' time ah come in de co'thouse, ah say, "Lawd, have mercy on mah soul."

(That's all you have to do?)

Dat's ever'thing ah've done an' that's God's truth. [*Have mercy on my soul* is not a Biblical quotation, it is probably a personal back formation from the judge's sentence of death: *May the Lord have mercy upon your soul.*] [Fayetteville, N. Car., (1416), 2550:10a.]

8990. If a man evah git into trouble an' he wants tuh git outa trouble, cō'se [of course] it ain't no *root* but chew git chew a Testament, a little Bible dat's got de Psalms in it, an' yo' read dat piece ever' mawnin' at seven o'clock. Have dat Bible brought to yo' in de jail whilst dey got chew in prison. Read dat piece ever' mawnin' at seven o'clock. Git up an' read dat piece an' read in dere. Ah've did dat, chew see: *Oh, Lord deliver me in mah distress; deliver me from de han's of mah enemies* [this sounds like a conflation from 2 different Psalms]. An' dey said dat chew will overcome dat. Ah did it an' ah got out, did conquer 'em. Ever' mawnin' yo' read dat piece. Git dat little book, dat Bible. [Waycross, Ga., (1120a), 1800:1.]

BIBLE - READ PSALM EVERY MORNING AT 7

8991. (Now, right at the beginning. You said, he was brought before the judge because he did something.)

If yo' go to - if yo' had did somepin othah, an' de judge goin' try yo' fer

it, an' yo' was out under bond, yo' read de 109th Psalms ever' mawnin' befo' sunup, ever' mawnin' three times fo' seven mawnin's until yore trial time. An' den when yo' go down, yo' done read dat, yo' done read an' yo' done read. An' yo' read it. An' de Lord, yo' has asked 'im to answer your question. Well, yo's seeking advantage of the judge, an' when yo' goes down, he goin' have mercy on yo'. He might be goin' try yo' an' give yo' life or your neck, but when yo' go down dere, aftah yo' done read dat seven mawnin's an' burnt dose encense [incense] when yo' read it - yo' goes down, an' he'll find, he finally say dat. He'll turn yo' loose. He ain't goin' find yo' guilty. He might fine yo' $100 or $2. He may not fine yo' nuthin, jes' let yo' go on, dismiss de case. [Vicksburg, Miss., (725), 996:3.]

BIBLE - PSALM 109 - READ 3 TIMES BEFORE SUNUP FOR 7 MORNINGS - INCLUDING YOUR TRIAL MORNING
BURN INCENSE - JUDGE WILL FINE OR DISMISS CASE

8992. Ah heard dat if yo' wanta git a light fine, if dey take yo' down fo' speedin'. If yo' kin git chew a Bible an' read de 32nd Psalm fo' nine mawnin's - if yo' stay in dat long, read it fo' nine mawnin's. Git up in de mawnin' an' don't say a word tuh nobody, jes' go 'head an' read de 32nd Psalm fo' nine mawnin'. Dey say de judge would be light on yo'. [Fayetteville, N. Car., (1398), 2518:8.]

BIBLE - PSALM 32 - READ 9 MORNINGS BEFORE SPEAKING - FOR LIGHT SENTENCE

8993. Yo' wanta know 'bout whut ah would do to keep people 'way from me. Ah go ketch one dese wild birds an' ah pull a feather out of his right wing an' burn it, an' burn quicksilvah with it, an' ah sprinkle this around the co'thouse do'. Well, dat beat 'em in all sech case.

(That is to beat a lawsuit case.) [Memphis, Tenn., (1553), 2827:2.]

BIRD - BURN FEATHER FROM RIGHT WING
MIX WITH QUICKSILVER
SPRINKLE AT COURTHOUSE DOOR FOR LAWSUITS

8994. If there is enough money involved, most all the *root doctors*, they goes to work and see the judge privately an' say, "I've got $100," an' say, "here's $50." Yo' understand? "Here's $50 I got $100 for the job." Well, de judge will dismiss him. Well, this fellow, weak-minded fellow, he thinks that this man [root doctor] did it. See, he's a *root doctor* but he's faking his way through the world. I've seen that happen 'cause I worked for a judge an' seen 'em come up dere - the *root doctors*. [For another example of a *doctor* influencing a judge, *see* my experience with *Doctor* Washington of Charleston, S. Car., No.9024.] [Newport News, Va., (478, *Doctor* Bowles or Bowes, cousin of the *doctor* in Norfolk), 498:6.]

BRIBERY OF JUDGE BY ROOT DOCTOR

8995. Like if yo' are in jail an' yo' wanta get out. If yo' in jail, yo' have to go to court an' yo' don't know whether yo' going to get out. Yo' take yo' a broom an' yo' sweep yoreself fo' nine mornings.

[Since there are a number of sayings in *Hoodoo* stating that a person swept by a broom will go to jail, the situation is believed to be magically reversible: you can get out of jail by sweeping yourself down.]

BROOM - SWEEP SELF DOWN - 9 MORNINGS FREES YOU FROM JAIL

(How do you sweep yourself?)

Sweep yourself down for nine mornings with a broom. [New Orleans, La., (831), 1236:2.]

8996. Yo' take those ole buckeyes, yo' see, an' yo' carry one in yore pocket; an' jes' lak if yo' had one, get to de co't, why yo' take it an' chew it.

BUCKEYE - CHEW IN COURT - TO WIN CASE

BUCKEYE - *JOHN DE CONKAH* - RED PEPPAH GROUND UP AND SPRINKLED IN COURTROOM

(That's to influence the judge.) [Waycross, Ga., (1067), 1727:7.]

8997. Git de buckeye an' red peppah an' *John de Conkah* root an' jes' pound that up into a powder an' sprinkle it in de co'troom, an' dat makes a deal of difference.

(Well, what do you use of the buckeye, the knob [shell] or - the knob or what?)

De knob. [Memphis, Tenn., (1543), 2794:6.]

8998. Ah hear'd dem say once, say a man had killed somebody, but ah don't [know] who he is. Ah jis' heer'd dis thing now, dat a man had killed somebody yo' see. An' he went up tuh de judge, went in de co't an' see a buttahfly fly aroun'. Come in de co'thouse an' fly aroun', aroun' where de judge goin'. An' den aftah dat, say in courtyard in de front, dey see snakes been crawlin' on de wire. An' aftah dat, he [judge] tell de man tuh go on back home. But de case wus thrown off for a certain time, but ah don't know how he [*rootman*] do it.

BUTTERFLY FLEW ABOUT JUDGE IN COURTROOM
OUTSIDE SNAKES CRAWLED ON THE WIRES
BOTH SENT BY *ROOTMAN* WORKING ON CASE

(Well, how did that butterfly and snake get in there?)

Ah don't know how he git in dere, but dey say de *rootman* musta carry 'em in dere.

[For snakes in the courthouse, *see* *DOCTOR* BUZZARD OF BEAUFORT, SOUTH CAROLINA, No.3070, pp.891-905.]

(Oh, the *rootman* brought them in there. I see.) [This account is marked *lowland dialect*, meaning that it is not too well transcribed.] [Charleston, S. Car., (497), 540:4.]

8999. Ketch a fellah an' take him down tuh de judge. If it's so an' dat he has some friends an' dey kin git to him an' kin give him somepin tuh he'p 'imself. If dey do, why dey sends out tuh de drug sto' an' buys 'em 15 cents of incense. Yo' kin git it now in small packages. It use'ly cost yo' 25 an' 30 cents. Git 'im some incense an' git 'im some cayenne peppah. Lak yo' got a friend some place dat chew wanta be good to 'em. Git dat cayenne peppah an' dat incense an' 'bout half of a teaspoon fullah salt. Take a silver [dime] an' put it in yore mouth, an' when yo' lay dat undah yore tongue to yore mouth, why yo' goes back an' read de 23rd Psalms. Dat says, *De Lord is mah shepherd. Ah shall not want.* Well, yo' repeats dat nine times. An' when de judge calls yo', yo' take dat peppah an' holds it in yore han', when he call yore name, an' rubs it. Yo' hol' dat in yore han' rubs it. An' evah time de judge says somepin, yo' mashes [squeezes] yore dime an' still rubs yore peppah. An' when yo' do 'gin [begin] tuh think dat he's gittin' really rough wit chew, yo' takes an' yo' brushes yore han' lak dat. Well, de fellah dat is clost tuh yo' is goin' burn a candle on yo'. When yore trial begin tuh come, yo' burns dat candle, once in de mawnin' befo' de sunrise, an' in de evenin' jes' as de sun go down. An' whatevah it is, yo' see, yo' makes dis wish 'cuz yo' know at de

CANDLE - WHITE - BURN BEFORE SUNRISE AND AT SUNSET
MAKE WISH - SAY *THE LORD IS MY SHEPHERD* 9 TIMES
HOLD SILVER DIME IN MOUTH - BURN SALT - RED PEPPER AND INCENSE - WITH A LITTLE TASTE OF SUGAR IN IT
INCENSE IS FOR LUCK AND SUCCESS
RED PEPPER AND SALT KILLS ALL EVIL SPIRITS
SALT UNUSED MUST NOT BE USED FOR ANYTHING ELSE
THROW REMAINING SALT IN RUNNING WATER
NOT LOOKING BACK - [A COMPLICATED RITE BY EXPERT]

same time dat chew burnin' dis candle, yo' burnin' it fo' 'im.

Well, if he don' turn a-loose, he'll make it easy fo' 'im. Prob'ly he won't git no time an' if he do, he may git a light fine.

(What color candle do you burn?)

Yo' burns a perfect white candle.

(What do you do with that incense that you bought. What happens to that?)

De incense is fo' de luck an' yore success. De red peppah an' salt kills all evil spirits. Dat keeps de judge from believin' hard witness ag'inst chew.

(Where is that incense burned? Is it burned or what? Who burns it?)

Yassuh, it's tuh burn. De one dat burns de candle burns de incense, at home with de little taste of sugah in it. An' de peppah is on de stove. Yo' have tuh burn it, yo' know, fo' it's somepin hot. An' dat salt, he has hit himself. But no one cain't use no salt outa dat box fo' nuthin else but jes' fo' his use. An' aftah he git out, he takes de salt an' take it tuh de rivah an' throw it in runnin' watah. Dat throws away all his trouble.

(He only throws away the salt?)

Yassuh, aftah he git out. Why he comin' out. Well, he goes ovah an' throw dat salt in de rivah an' don' even look back. His bad luck is gone. Jes' pitch it in dere an' walk on off. [Memphis, Tenn., (1537), 2775:9.]

9000. If yo' know de judge's name. Yo' know 'is name? Two days 'fo' yuh is goin' tuh court - two days 'fo' yuh go dere...

(Yes?)

Listen me well now. Two days 'fo' yuh go dere, yuh know 'is name. Put 'em tuhgethah. Yuh puts some cinnamon an' sugah in a saucah, an' put 'is name undah dat saucah. Dat's tuh sweeten 'im up, yuh an' 'im. Dat's right.

CANDLE - WHITE - CINNAMON AND SUGAR - IN SAUCER
JUDGE'S NAME AND YOURS UNDER SAUCER
TWO DAYS BEFORE COURT LIGHT CANDLE - LET IT BURN

(That's all you have to do?)

Dat's all yuh do. Jis' git 'is name an' yuh name tuhgethah, an' put de cinnamon an' sugah, an' put it in a saucah an' put de candle on top 'is name, undah dat saucah on de table.

(What kind of candle do you put on that saucer?)

A black - ah, ah white candle.

(White candle.)

Plain white candle.

(I see.)

All yuh gotta do. [New Orleans, La., (877), 1439:6.]

9001. Uses de Bible on dat. Ah uses - take de 13 chaptah of Ezekiel [for] dat, but ah takes it backwards, read it backwards. Aftah when ah read it backwards an' sit down an' write chure name, yore crime dat chew committed, an' yore luck [fortune], all onto hit. See. Fold it up an' give to yo' an' sent yo' tuh court say, "Go an' ah'll go wit chew." Yo' go tuh co't at nine 'clock. Ah'm goin' be workin' directly fo' yuh at nine 'clock through de Bible, an' light two candles. On dese candles ah have judge's name an' yore name. De candles is a wax candle. Lights a black candle. An' ah would have 'em white an' colored - all, tuh git a very low sentence an' a lot of 'em would git loose.

CANDLES TWO - *DOCTOR* READS *EZEKIEL* 13 BACKWARDS
WRITES CLIENT'S NAME - CRIME - FORTUNE
FOLDS - GIVES TO CLIENT - "GO AN' AH GO WIT CHEW"

(Where do you buy these candles?)

Ah orders all of mine from Kingston, Jamaica.

(Kingston, Jamaica - I see. What is the name of the firm down there?)

Peterburg Factory - Peelburg, Pillsburg. Dat's where ah orders all mine, dese

candles from. [Savannah, Ga., (538), 657:3.]

9002. Well, if de individual is in de courthouse - yo' know dat simple rock candy - dat rock candy if yo' can get it, to get to de individual dat is locked up in jail, having 'im overnight to put dat rock candy all around de bunk dat he sleeps in or de bed. See. Taking some of dis perfume dey call Coty's.

CANDY - ROCK CANDY - SCATTER ABOUT JAIL BUNK
NIGHT BEFORE TRIAL - NEXT MORNING - PUT ON
UNDERCLOTHES WRONGSIDE OUT - *DRESS* SELF WITH
COTY'S PERFUME - BE ACQUITED WITHIN 3 HOURS

(Coty's, yes. [I spell the word!] C-o-t-y?)

Absolutely.

[In other words, do not use a cheap perfume, use a well-known brand.]

Saturating his underclothes well with it - shirt also. Next mawnin' puttin' on de clothes on de wrongside - shirt also. In three hours he will be acquitted from de case.

(I see.) [New Orleans, La., (879), 1447:6.]

9003. [The following two remarkable stories in numbers 9004 and 9005, both stories about a disappearing black cat, complement each other and should be read in the order listed here. The first story is a second-hand account, a valuable one, the one that was floating about in the air. Then by sheer luck I found the actual man, the man of the story, and persuaded him to relate his personal account of what happened. For this, read following 9004.]

CAT - BLACK - FREES MURDERER
MURDERER FROM ST. PETERSBURG
CONSULTS *DOCTOR* IN CHARLESTON

Dere was boy heah [St. Petersburg, Fla.] killed a fellah 'bout fo' yeahs ago [1935], shot 'im peepin' in de window. He was peepin' in de window watching fo' somepin an' he shot through de window an' killed dis fellah an' put 'im in de car [automobile]. He didn't think he was dead. An' he carried 'im out heah on a lot an' throwed 'im off, aftah he found out he was dead. An' he went up heah to Charleston, S. Carolina. He may have went to dis same man mah uncle went tuh, ah don't know. But it was done about fo' yeahs ago, an' dey said he went dere. Ah did know de fellah's [killer's] name. Some of dese boys out heah [waiting to be interviewed] probably do know dat fellah's name. But anyhow, he went dere [to Charleston] an' he talked wit dis man [*doctor*] an' he tole 'im how it was. De man charged 'im five dollahs. Says, "Yo' gimme five dollahs an' yo' kin go right on back to St. Petersburg." He says, "Don't go an' give up but drive round wit yore car" - he had de same car an' ever'thing - "an' let de officah 'rest yo'." He [killer] said de man put a black cat in his [killer's] auto - a real black cat didn't have a white spot on 'im. He said, "When dis cat jump out, yo' jes' go 'head. Don' yo' put 'im out, let 'im jump out." Winnie Miles! Dat's de negro's name.

He says - Winnie tole me, me an' Winnie is good frens, he says, "We driv 'bout 40 miles outa Columbia [Winnie was passing through Columbia, South Carolina, on his way home to St. Petersburg] an' dat cat layin' dere. An' directly ah looked round, de cat was gone." An' he come on to St. Petersburg. An' he druv all around an' dey 'rest 'im on [Something] Drive, dat was 'fore it was built up, up heah.

An' dey 'rested 'im an' carried 'im down dere, an' dey carried 'im tuh Clearwater an' he come clear. Dey turned 'im loose. He says dere's somepin to dat man [the *doctor*]. He didn't tell me de ole man's name but dat he he'ped [helped] 'im.

(Was his name Buzzard?)

Ah've heard of Dr. Buzzard but it wasn't Buzzard. [St. Petersburg, Fla., (1008), 1633:6.]

9004. [Logically the story within this number follows the preceding one, and for continuity both should be read in that order.]

Ah went tuh a *hoodoo workah* sometime ago in Ca'lina [South Carolina]. Ah was intuh a lotta [trouble]. Ah didn't know jes' what dey did wit it, but dey tole me.

CAT - BLACK - GIVEN TO MAN FROM ST. PETERSBURG BY *HOODOO WORKER* IN CHARLESTON - *DOCTOR* FIRST GAVE CLIENT LITTLE BAG [A *HAND*] TO BE *FED* EVERY NIGHT AT 7 BY POURING ON [*FEEDING*] IT *HEARTS* PERFUME - HE ALSO PUT INTO CLIENT'S LEFT ARM A BLACK CAT TO BE HELD FOR 20 MILES WHERE AT A CROSSROADS CAT WOULD SUDDENLY DISAPPEAR FOR THE TRIAL BACK IN FLORIDA - CLIENT WAS GIVEN SULPHUR AND 12 GOLDEYE NEEDLES - THESE 3 MORNINGS BEFORE TRIAL - HE WOULD WEAR 6 ON EACH SIDE OF HIS UNDERCLOTHES WRONGSIDE OUT POINTS DOWN TO EARTH - SULPHUR IN CLOTHES

Dey giveded me a black cat. Ah was drivin' a Ford car an' dey tole me when ah git to two fo'ks [forks] of de road, de cat would be gone, tuh come on back home. Ah didn't wants tuh come back, ah was 'fraid of de law; but he insisted on me tuh come back, dat evah'-thin' would be all right. Ah come on an' when ah got tuh de two fo'ks of de road, why dis cat disappeahed from me. An' dat cat disappeah an' ah don't know where de cat did go. Well, anyway ah come back an' he tole me - dat was in de month of July - an' he tole dey would have mah trial on de 9th day of Novembah, which was purtty much tuh three months.

He tole me dat dey would set it fō' de ninth day but it would be a mistrial. He was goin' make 'em be a mistrial. An' he giveded [me] some sulphuh an' he giveded me twelve [12] goldeye needles, an' he tole me tuh weah mah garment tuh mah skin turned wrongside out three mawnin's.

(Three mornings when?)

Three mawnin's befo' de trial. An' pin dōse needles, six of 'em tuh each side wit de points turned tuhwards de earth, an' ah would be all right. Well, ah did so. So ah was all right.

(Well, when you went to see this man, how did [the subject of] that black cat happen to come up? Just try to remember when you went there, what he said to you.)

Well, when ah first - he giveded me a bag, a li'le bag tuh tote. Tole me tuh git a bottle of perfume, of *Hearts Perfume* an' po' a li'le on it, po' it on it 'bout seven 'clock dat night. Evah evenin' about seven 'clock ah must *dress* it. An' he calleded dis cat tuh me an' he ginen [given] it tuh me. He sont dis cat wit me. He tole me dat he wasn't worryin' but he was gonna send somepin wit me. An' he tole dat when it git tuh de fō'k [fork] of de road - aftah goin' about twenty miles, he said, he'll come back. He'll be back here. An' so ah did care [carry] dis cat about twenty miles.

(How did you carry it?)

In mah left ahm. He giveded it tuh me in mah left ahm [arm].

(He told you to hold this cat in your left arm?)

Dat's right, in mah left ahm. An' ah cared [carried] it about twenty miles an' it disappeahed.

(Were you walking or riding?)

Ah was ridin'. [St. Petersburg, Fla., (998), 1615:2.]

9005. Heard of 'em say yo' take a black cat, yo' know, an' kill 'im an' put 'im up on de do'. Say yo' cain't stay dere. Nail him up on de do', say yo' can't stay dere.

CAT - BLACK NAILED OVER DOOR

(Well, I would see them if they did that, wouldn't I?)

No, dey fix so yo' couldn't see, yo' wouldn't know it wuz dere. Ovah de do' or on de do', ah disremembah. [Fayette-

ville, N. Car., (1417), 2550:11.]

9006. Yo' got a case yo' know. If a person has got a case in co't, yo' use a black hen aig, de yellah of a black hen aig. Have tuh throw de white away an' use de yellah. Take some rum an' [this egg yolk and] make pills an' give 'em. Dat's all ah've evah seen 'em do wit dat. [Sumter, S. Car., (1377), 2447:2.]

CHICKEN - EGG OF BLACK - WITH YOLK AND RUM MAKE PILLS FOR A COURT CASE

BOIL BLACK CHICKEN EGG - TAKE TO PRISONER LET HIM HOLD IT IN HIS HAND

9007. De aig is a lucky aig in de line if yo' in trouble an' if anybody wants tuh git chew outa trouble. Well, dey take a black chicken aig an' boil it an' carry it tuh yo' while yo' in jail, an' let chew jes' keep dat aig in yore han' parta de time. Jes' lak yo' says, "Ah'm gon'a eat dis aig," but yo' nevah would eat it. Jes' do dat way. An' fin'ly yo'll git outa jail. [Algiers, La., (1575), 2899.]

9008. Dey say dat yo' could take a aig from a black hen an' if yo' in any kinda trouble or wanta git out, an' yo' bust it up ovah yore do' or eithah jes' on a gatepost. Jes' lak dat yo' could even go tuh de place where, where yo' are tuh be tried at, an' bust it up on dere. Dey say dat yo' would come clear. [In this rite and the two preceding, we must remember that intention, though unexpressed, is the magic power. The following rite expresses the intention.] [Sumter, S. Car., (1380), 2451:7.]

AGAINST YOUR DOOR OR GATEPOST OR PLACE OF TRIAL BURST BLACK HEN EGG TO ESCAPE CONVICTION

9009. Why he'll jes' take a fresh aig an' when he go tuh co't, one of his people kin jes' carry dis aig an' jes' bust it up on de co'thouse, an' tell it whut dey want it tuh do. Why it will come all right. [Sumter, S. Car., (1363), 2405:2.]

LET SOMEONE BEFORE TRIAL BREAK FRESH EGG AGAINST COURTHOUSE TELLING EGG WHAT TO DO

9010. Yo' take dis aig, a black hen's aig, an' yo' go tuh wherevah de trial's goin' tuh be, an' throw dis aig 'cross de co'thouse or jailhouse, whatsomevah it is. Throw it 'cross dat. Dey say dat's O.K. (That settles the case.) Yo' done control 'em, yo' see, an' dey throw de case out. [Fayetteville, N. Car., (1397), 2516:13.]

BEFORE TRIAL LET SOMEONE SLING FRESH EGG AGAINST COURTHOUSE - TELLING EGG WHAT TO DO

9011. An' anothah thing, jes' lak yo' got somepin in co't, yo' kin take a aig an' throw it on de side of de co't when it is on [during the trial], an' jes' one time. An' throw it up dere, an' call de person name dat chew had fuss wit an' dey have sue yo', yo' say, "Ah hope tuh God," call her by name, "dat dey will throw dis outa co't, *In de Name of de Father*, [omitted *and the Son*] *an' de Holy Ghost*," an' throw it up dere on de co'thouse an' let it jes' scattah. (And that person will be dismissed. They won't be put in jail.) [Fayetteville, N. Car., (1424), 2569:11.]

WHILE SUIT IS TRIED - HAVE SOMEONE THROW EGG AGAINST OUTSIDE WALL OF COURTROOM - SAYING *AH HOPE TUH GOD* - CALL PLAINTIFF'S NAME - *DAT DEY WILL THROW DIS OUTA CO'T - IN DE NAME OF DE FATHER* - [SON OMITTED] - *AN' DE HOLY GHOST*

9012. Now, yo' goin' tuh handle a case in co't. Whut chew wanta do, yo' goes anywhere dat anybody is got any rotten aigs. An' if yo' kin find out de judge's name, yo' writes de name on it, an' let dat be jes' befo' de case come off - yo' undahstand, befo' han', when yo' write 'is name on it. An' jes' lak if yo' got

somebody dat's goin' be tried dere tuhday, yo' jes' take it an' throw it up on de co'thouse an' let it bust an' run down - whensomevah dey git ready tuh be tried. Dey mo' den apt tuh come cleah. [Fayetteville, N. Car., (1450), 2631:4.]

9013. Take lak mah brothah wuz in jail fo' makin' whiskey. Ah'm jes' sayin' dis. Well, ah go tuh a [hoodoo] man an' tell 'im - go an' jes' take de case tuh him. An' he ask whut sheriff caught him. Well, yo' give him de sheriff's name. An' lak de recordah, yo' tell 'im where de recorder works. Well, he say, "When dey goin' have him tried?"

NAMES OF SHERIFF - COURT CLERK - ACCUSED WRITE ON EGG - THROW AGAINST OUTSIDE OF COURTROOM

Yo' say, "Dey might have it 'bout Wednesday, Monday or Wednesday."

Says, "Well, ah does it fo' five dollahs."

Yo' pay 'im five dollahs, an' he say, "Take a aig an' write dis one's name on it, who in trouble. Write his name on it an' de sheriff's name who cause it. Write an' jes' makes a list, yo' know, de clerk of de co't, an' write all dose name on dere. An' go right roun' de co'thouse an' throw it 'cross de co'thouse, an' it'll bust on dere, if yo' throw it hard enuff tuh throw it 'cross de co't-house, or bust on top of de co'thouse. If yo' cain't throw it up dat high, throw it high up on dere as yo' kin, jes' 'ginst de co'troom wherevah dey's goin' have de trial at. An' he'll tell yo', say, "Ah carry it clean out." Yo' know, ah carry, bring 'em out, de sheriff or nobody. If dey can't clear yo', dey git chew a stay. [Fayetteville, N. Car., (1436), 2602:1.]

9014. Well, ah heard dat chew kin git chew a black hen aig, see, an' carry it home an' boil it. But yo' have tuh go tuh de graveyard fo' dat. Yo' have tuh go tuh de graveyard an' dig down in dere by de person's haid where he was buried, up tuh yore elbows, yo' know, an' git a handful of dust an' come back, an' put it intuh dis pot what chew boil dat aig in. Put dat dirt dataway an' den take de aig an' carry it on up tuh de co'thouse. Jes' lak yo' de one wants tuh git out an' ah slip yo' de aig, an' yo' carries dat dere wit chew. Den yo' jes' let it drop somewhere on de floor an' bust it, an' dat'll help yo' tuh git a light fine. Sometime it cleahs yo'. [Waycross, Ga., (1136), 1848:6.]

HAND DOWN TO ELBOW - INTO HEAD OF GRAVE - THIS DIRT BOIL WITH BLACK HEN EGG - GIVE TO PRISONER LET HIM DROP IT ON FLOOR OF JAIL OR COURTROOM

9015. [This is an unusual religious rite, my only example of the *Sacred Host* ever being mentioned. One would expect this to happen in New Orleans, not at Sumter, S. Car. Or is informant referring to the Lord's *host* or *hosts*, the angels?] Said if a man wuz in jail an' he's want some he'p [help] - if a man an' his friend dat know him an' he had a great habit dat might be tuh his relief, git de aig dat is laid, de aig dat is laid from a black hen. Dey [must be] *dressed*. Write de name of de twelve apostles, yes, an' "be de Host's mighty help," an' carry it - have him side face [face sideways] [and pray] dat God would he'p dat aig an' de twelve apostles dat dey name was written on dat aig [would help also], yo' understan' - to he'p de friend tuh come out of his trouble, don't chew understan'.

EGG OF BLACK CHICKEN - *DRESS* BY WRITING ON IT 12 APOSTLES NAMES AND BY DE HOST'S MIGHT HELP BREAK EGG WHERE 10 COURT-CONCERNED MEN WALK OVER

(What would they do with that egg, then?)

Carry it befo' - wait, lak, fo' ten mens tuh come 'long an' break it dat dey might walk ovah it.

[I do not understand waiting for *ten mens tuh come 'long*. Does the waiter hope that some of these men may be jurymen or connected with the trial in some

way? Why ten?]

(That will get him out of jail.) [Sumter, S. Car., (1375), 2437:6.]

9016. Well, dere wus a guy roun' heah dat supposed tuh been a *wise man.* An' so ah'd got in a li'le trouble. An' mah wife she went tuh 'im tuh see could he he'p 'er. Well, he claimed tuh he'p 'er. He give her a red onion dat wus fulla straight pins, fo' her tuh keep.

INFORMANT JAILED - WIFE VISITS *WISE MAN* FOR HELP
HE GAVE HER TO KEEP - RED ONION FULL OF PINS
ALSO 2 *DRESSED* EGGS - THROW ONE AGAINST JAIL
COMING IN - DROP OTHER GOING UP THE STAIRS

[A number of examples of the term *wise man* occur in *Hoodoo* as a synonym for *witchcrafter*, herb doctor, hoodoo, healer, *two-head*, etc. This word, old in English, is familiar to use from *wise men from the East* (Matt.2:1) *King James Version*; but translated by the *New English Version* as *astrologers.*]

(For your wife to keep?)

An' he give her a couple of aigs to bring to de jail where ah wus, an' when she start up de stairs, to drop one an' bust it. An' in de way of comin' in, take one an' throw up against de side of de jail, but how it wus *fixed* ah do not know - how it wus *dressed.* [Florence, S. Car., (1286), 2182:16.]

9017. (You do what?) Dey take a frizzly aig from a frizzly chicken. [For *frizzly chicken, see Doctor* Frizzly, p.59f. and elsewhere.]

FRIZZLY CHICKEN EGG - WRITE ON IT INCANTATION
LORD DEPART CHEW FROM DAT TROUBLE - HOLDING EGG
CIRCUMAMBULATE COURTHOUSE 3 TIMES - BREAK AGAINST

Yes, an' write on dat aig an' go roun' de co'thouse three time an' throw it on dere, an' if yo' got anybody in prison, dey will come out.

(What do you write on that egg?)

"Lord depart chew from dat trouble."

(Then you throw it on that courthouse.) [Fayetteville, N. Car., (1443), 2614:4.]

9018. If yo' git in trouble, see if yo' in trouble, in jail, or some of yore relatives in jail, or friends an' dey want out. Well, yo' kin take three aigs, right fresh aigs - see, right from de henhouse. See, not cold storage aigs. An' take an' write - yo' know de judge dat's goin' try yuh, put his name on de aig.

3 FRESH EGGS - ON THEM WRITE THE NAMES OF
JUDGE AND MAN WHO ARRESTED YOU - IF FREE
BREAK EGGS AGAINST JAIL - IF YOU ARE IN JAIL
HAVE SOMEONE BRING 3 EGGS - LAY THEM AGAINST
CELL WALL WITH INCANTATION IN 3 HIGHEST NAMES

(On just one egg?)

No, on de three aigs. Put his name on de three aigs, de judge's name. Yo' know he's goin' try yuh. An' de man dat caught chew, goin' up on de stand against yo', see, yo' put his name down on de aig. All right. Den yo' take dat aig an' chunk it up on de top of de buildin'. If yo' can't git a chance tuh chunk it up on de top of de buildin', if yo's in jail, send out someone an' git chew three aigs an' jes' in dis li'le stall [cell] heah, when de gang away, jes' put it up against de wall, say, "Ah put dis aig up 'ginst de wall *In de Name of de Father, Son an' Holy Ghost*, an' ah'll" [add any petition]. An' yo'll come out okay. [Fayetteville, N. Car., (1415), 2547:1.]

9019. In a lawsuit, dey say dey uses a fresh aig. Aftah dey go ahead an' fin' out de man dat's goin' try yo', dey puts his name on de aigs, an' dey puts dis name at de bottom an' yore name on top. An' dey puts de solicitor's name - ah think dey puts his name on de aigs. Dey puts de solicitor's name on de aig, too. Dey use three aigs. An' dey gotta go somewhere close by where dey has tuh

sits, an' throw dem aigs up ovah de place an' busts dose aigs. Dat's all ah been told. An' make yore wishes.

[In English usage, a solicitor belongs to that branch of the legal profession advising clients, representing them before lower courts, and preparing cases for barristers who try them in the higher courts. In American usage a solicitor is an officer who has charge of the legal business of a city or town.] [Fayetteville, N. Car., (1420), 2560:6.]

9020. All right, if yo' got some of yore friends in trouble an' wants tuh git 'em out. Prob'ly yo' got a purtty bad case an' yo' wants tuh git 'em out. Well, yo' kin go tuh de graveyard at night, twelve a'clock at night - let it be daid on de minute twelve aclock. Yo' go dere at night at twelve aclock an' yo' run yore arm down in de graveyard as fur as yo' kin git it down dere, right in de centah [a quincunx rite]. Yo' git a han'fulla dirt an' yo' take dat dirt an' git chew a plain white pocket han'ke'ch'ef dat don't have any streaks atall about de pocket han'ke'ch'ef - so it's plain white. An' yo' take dat dirt an' tie it up in de cornah de han'ke'ch'ef, puts it in yore pocket an' brings it on back. Well, yo' bring it back tuh de house an' when yo' git back tuh de house, yo' git chew some sage or sompin at night. Do all dat dat night. Bring it back tuh de house an' git chew some sage or sompin an' tie it up in dere wit dis dirt an' yo' takes it up in de jail, wheresomevah dey's in jail at, an' give it tuh de person an' tell 'em tuh weah it in de bottom of dey shoes. Well, dey weah dat in de bottom of dere shoes dat night. Prob'ly dey goin' have trial tuhmahah. An' dat night befo' dey goin' have de trial, yo' have some of yore friends tuh go tuh dat co'thouse, dat nex' mawnin' or dat mawnin' befo' day - sometime befo' dey'll have de trial - an' throw three aigs on topa de buildin'. An' be shu' dat evah' one of 'em is bust. If dey don't bust, it's not any good; but chew have tuh be shu' dat de aigs is bust. An' let 'em weah dat sage an' dirt in de bottom of dere shoes, an' dat'll cleah hit up. [Fayetteville, N. Car., (1438), 2603:9.]

3 EGGS - AT MIDNIGHT DIG DIRT ARM-DEEP FROM CENTER OF GRAVE - TIE DIRT IN CORNER OF WHITE HANDKERCHIEF - ADD SAGE TO DIRT SAME NIGHT RETIE - NEXT DAY LET PRISONER WEAR IN SHOES NIGHT BEFORE TRIAL BURST 3 EGGS ON TOP OF JAIL

9021. Now, ah don't know whut dey do, but dere wus a man in West Florida, his daughtah killed a woman. Dey come from up heah in Georgia somewhere. An' he'd taken three hen aigs. De reason ah know how he done dis, ah wus wit 'im. (Any kind of hen eggs?) Not a duck's or lak dat - jes' hen's, chicken's. So he'd taken dem three aigs - ah don't know whethah he cooked dem, or whethah he did or not. An' 'fō' dat cō't set, he went dere dat night - befo' co't settin' tuhmahrah. He went dere at twelve a'clock an' he chunked one of dem aigs ovah dat co'thouse. He *chunked* dat firs' aig back towards de nō't. Well, he come back in de mawnin' jes' at daylight an' he *chunked* dat othah aig back ovah tuhwards de west. De mawnin' dey carried 'is daughtah up fo' trial, when dey called co't tuh ordah - people all rushin' in tuh co't - he throws dat othah aig out tuhwards de east. Dey didn't try 'er.

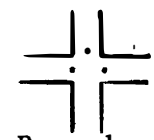
3 EGGS *CHUNKED* OVER COURTHOUSE BY A GEORGIA *DOCTOR* HANDLING MURDER CASE AGAINST WEST FLORIDA GIRL FIRST EGG TO NORTH - AT MIDNIGHT BEFORE COURT DAY SECOND EGG TO WEST - AT DAYBREAK NEXT MORNING THIRD EGG TO EAST - AT FULL MORNING LIGHT DURING CONFUSION AND CROWD ATTENDING OPENING OF TRIAL *DEY DIDN'T TRY 'ER* - THE REASON - *DOCTOR* OR EGG?

De reason ah know he done dese things, becuz ah wus transferrin' 'im in mah car back tuh de house, but he would nevah tell me who tole 'im dis. Tell me jes'...

(They set his daughter free.) [Brunswick, Ga., (1174), 1983:5.]

3 BLACK-HEN EGGS - TO WIN COURT CASE - MIDNIGHT
TAKE THEM TO *FO' CORNAHS OF DE ROAD* - CROSSROADS
2 SINGLE DIRT ROADS CROSSING FORM OUR JUNCTION
2 EGGS BURY IN ONE CORNER IN 2 DIFFERENT ROADS
SO THAT EGGS WILL BE BROKEN BY 2 AUTOMOBILES
[UNLESS 1 AUTO TURNS CORNER BREAKING BOTH EGGS]
SIT THERE AND WAIT UNTIL THESE AUTOS PASS YOU
THIRD EGG TAKE HOME - WRITE ON IT WHAT TO DO

9022. It jes' lak if yo' wanta go tuh win a case. Yo' take dese three black hen aigs an' do de same thing.
(How do you do that?)
Well, yo' take de three aigs an' go tuh de fo' cornahs of de road, gotta be where dirt at.
(And these three eggs are black hen eggs?)
Black hen aigs, yeah. An' yo' jes' set [demonstrates] one heah an' one heah - undah de sand jes' lak dat, not too deep, so de automobile couldn't mash it. [Egg buried at right angle, not in a straight line.] Set de othah one on dis cornah an' set one on dis cornah...each automobile jes' accordin' tuh how it's [egg is] set, jes' go by dese two aigs an' dey bust on dat side. Den de othah yo' could take it an' bring it back. Write an' tell 'im whut chew want done. Pass de case [to the egg]. Man goin' be 'lectricuted. Dat goin' bring 'im back.



(You write this all on the egg. What time do you go out to that crossroad?)
Yo' be dere twelve on de minute. Yo' start dis off at three minutes tuh twelve.
(At night.)
Dat's right an' yo' stay dere an' watch dat job....
(Until the automobile runs over it?)
Dat's right. Yo' see a man on each one of dem automobile. [Charleston, S. Car., (519), 615:8.]

[THIS IS A SINGLE DIRT ROAD - YOU CAN TAKE ONLY 1 OF 3 ROADS AHEAD - SET EGG IN RUT EITHER SIDE OF ROADS
3 DOTS OF DIAGRAM = 3 NAILS OR NAMES.]

9023. Yo' know dere's a bone in a black hen, a right black hen. Whut's de name of it? But it in de chest heah [the wishbone]. But yo' kin take dat bone out of a black hen, see an' pull it apart, an' de biggest end yo' keep in yo' pocket. An' if yo' happen to git in jail, see, yo'll come out. [And you can keep it] fo' luck. [St. Petersburg, Fla., (1031), 1676:5.]

CHICKEN - A BLACK - WISHBONE - CARRY FOR JAIL

9024. Ah'm a *doctor*! Now, if [you have] a case in co't, yo' in trouble. Yo' might be in trouble fo' bootleggin' or transpo'tin' [transporting] likkah. Yo' kin make money go tuh verk doin' dat.
(Yes, I would. What do you do in that case?)
All right, den ah'll *care* [carry] *yuh ovah de fence*. It'll take me a good li'le while but ah'll tell yuh. Yo' come tuh me. All right. Who ketch yuh? State man [I mean] State Attorney? Or de Fed'ral? Or de County man? Dat's t'ree [three] ain't it? Well, if yo' git de t'ree dat's de foundation. Git dat, *dat's yore text*. Keep dis in yore mind.
Well, a Fed'ral man ketch me. [*Doctor* says this for me.]
Ah says, "Well, yo' know, did he ketch yuh doin' any verk?"
Yes sir. [*Doctor* answers for me.]
Ketch yuh in de cah [= car = automobile]?
Yes sir. [*Doctor* answers for me.]
Well, how many viskeys? Fo'ty [forty] cases! Vell, he got chew daid tuh rights, ain't he?
Yeah. [*Doctor* answers for me.]
Vell, one mo' question ah gotta ast yuh. Dat yure firs' time or second time?

Vell, it de second time. [*Doctor* answers for me.]

Vell, de third question. HAVE YUH GOT ANY MONEY?

Yes. [*Doctor* answers for me, but forgets the $50 I was supposed to say!]

Vell, all right, fifty. It'll run from $50 tuh $100. Now, if yuh vanta git cleah [clear], ah'll cleah yuh fo' $100. DAT MONEY NOT BELONG TUH ME, DAT BELONG TUH DE STATE, TUH DE GOV'MENT. Fer yuh tuh git out dat t'ing, fo' de second charge, it'll cost yuh $150.

DOCTOR WASHINGTON OF CHARLESTON ON COURT CASE
CHICKENS - 2 BLACK HENS - LEFT TOES FROM - EGG
FROM EACH IF POSSIBLE OR 2 ORDINARY HEN EGGS
ARRANGE TOES POINTING TOGETHER ON THE STICK
HAVING WRAPPED THEM WITH SILK THREAD - THIS *HAND*
DOCTOR GIVES TO CLIENT - ASKING FOR FIRST MONEY
EITHER PAY OR PAY HALF AS MUCH IN INTEREST
AFTER PAYMENT - *DOCTOR* CUTS TONGUE FROM SAME
2 BLACK HENS - LAYS END TO END - WRAPS WITH SILK
THREAD - THIS SECOND *HAND DOCTOR* LETS CLIENT
WEAR AFTER HIS RELEASE FROM COURT - UP TO THIS
POINT CLIENT CALLS *DOCTOR* PAPA - IF CLIENT FAILS
TO PAY - *DOCTOR* TAKES LONGEST FEATHER FROM TAIL
AND WING OF SAME BLACK HENS - WRAPS WITH SILK
THREAD - THROWS INTO RIVER - CLIENT DROWNS SELF
IF 2 HENS DIES BEFORE CLIENT'S RELEASE FROM JAIL
DOCTOR MUST START AGAIN WITH 2 OTHER BLACK HENS
CUT OFF THEIR HEADS - IN JAR - BLOW BREATH IN
9 TIMES - SEAL UP - BURY IN YOUR BACK YARD
WHATEVER YOU DO DON'T BURY IT IN A GRAVEYARD
YOU WOULD KILL *EVAH ONE OF DEM DURN OFFICAHS*

[I do not understand *doctor's* preceding statement in capital letters. Is he going to pay a state official for my release? For bribery of court, *see* No.8994. Does he actually believe this money is going *tuh de gov'ment*?]

Ah want chew tuh stay out from jail. Now, if dey don' cleah yuh, don' pay me nuthin, but AH WAN' CHEW TUH HAVE $50 IN YER POCKET VHEN AH TAKE YUH DOWN TUH BROAD STREET. AN' AH'LL DO DE TALKIN'. YO' KEEP YER MOUT' SHET. YO' DON' KNOW NUTHIN. YO'LL BE [MAH] COUSIN, OR MAH NEPHEW, OR MAH UNCLE, OR [I'LL BE] YER BRATHAH. NOBODY can't 'spute [dispute] it. Dat's whut ah kin do!

Well, anyhow, if yo'...Ah kin make yuh talk. Ah got de tools on 'em. Can't turn me down. AH TALK VIT DE MAN WHO GOT DE POWDAH IN 'IS HAND.

"ALL RIGHT, AH SEE" [SAYS *DE MAN WHO GOT DE POWAH IN HIS HAND*]. "VELL, DOC [WASHINGTON], DIS IS HIS SECOND OFFENSE. IF IT VUS DE FIRS' OFFENSE, AH COULD LET 'IM OFF VIT FO'TY TUH THIRTY DAYS, OR $50. BUT IT'S HIS SECOND OFFENSE. AH COULDN'T TURN 'IM ON DE STREET FER A DOLLAH LESS DEN A HUNDERD DOLLAHS OR 30 DAYS. AH'VE TURNED PLENTY PEOPLE OUT. DAT'S DE BOOK OR RULES."

Ah [*Doctor* Washington] got vit 'im [was ready to compromise]. All right. Ah haven't any $100.

Ah see [says the *go-between*].

[*Doctor* Washington, not wanting to fail] told him, all right. Vell, ve'll fix it dataway den. Push de man an' let 'im go.

De man [supposedly the author] vhen dey call 'im tuh cō't - co't called. Gon'a call dis man firs', yuh see, an' jis' git 'im out de vay. But chew gotta have a lawyah. $150 vouldn't hit [do]. Cost $200. Or nuthin less den $175 - at cheapest. De lawyah wanta have $25 tuh $50, cuz ah gotta use 'im. Ah can't go befo' de bah [bar], got no license. But ah kin settle or turn de t'ing on de othah side through mah friends. Vell, ah pay de $100 an' turn de man loose. Ah git mah special lawyah an' git his $25 or $75.

Vell, now how yo' do dat? Vatch! De minute ah agree vit de man [*go between*?] ah vant two black hen outs 'is yard.

[I finally speak for myself!]

(Two black hens.)

If he ain't got 'em, yo' [author defendant] buy 'em. Dey cost $10 apiece.

[This was an excessive price at the time, back in 1937 during the Great Depression!] Bring dem two black hens tuh me. An' whut ah take off dōze hens is de lef' toe.

(The left toe. Off each foot?)

Off each foot. An' den if dey lay, ah wan'a aig from dem; if dey don't, ah'll git a - use hen's hen aig [egg from an ordinary hen] cuz ah got de [ordinary] hen in de yard [at home]. Vell, ah cut off dat lef' toe off. Ah could lose dat case. Ah'll git it. Dere ain't doubt of it. Don' put nuthin on it [the toes]. Jis' cut 'em right off. Ah put dem toes lak dat [demonstrates].

[I describe his actions.]

(Put the toes on a stick with the points of the toes sticking together - the gravevine.)

[Whether this last word is *gravevine* or *grapevine*, I no longer understand its meaning. Evidently at the time the word had a symbolical significance.]

Dat's right. An' git some silk thread an' vrap dat. Vrap it tuhgethah an' den give dat guy. [I am a *guy*.]

VHEN AH HAVE DAT VERK DONE, AH VANT DAT MONEY VHUT CHEW HAVE. YO' KIN TAKE MUCH AS YUH PLEASE, BUT VHEN AH GIT DAT FER YUH, DERE AIN'T NO MO' BUT MONEY FER ME; NOT UNLESS AH LOAN YUH FER IT [CHARGE IT TO YOUR ACCOUNT] AN' ALLOW YUH TUH PAYS HALF AS MUCH [IN INTEREST!].

Now, vhen yo' come up dat neah an' got $100 an' got $25 fer me an' owe me $25 more, ah'll let chew go vit dat, but ah'll have yuh promise to come right down an' pay me. Ah give yuh dat.

All right. In 24 hours ah'll ketch dose hens, each one. Dey got a sharp tongue, yo' know. Cut off jis' about dat much of each of dem tongue.

(The tongue? Inside the mouth?)

De tongue. Ah cut 'em off, cut 'em right off vit a sharp knife. Git a good sharp needle. Ketch 'em [chickens] an' put 'em [tongues] on de sidevalk, cut 'em [tongues] off, turn de [tongues] ends tuh end [demonstrates].

(You turn them and put those ends together.)

Take dem same [tongues and] silk thread an' vrap dat [into a package]. Den ah tote dat. Ah tote dat an' ah talks tuh de man [client] on de street. An' vhen ah meets 'im on de street, ah turns dat back tuh 'im. Den he got all rule. Until ah turn dat back tuh 'im, he done call me pähp' [päpä]. [The latter sounds like a Cuban element.]

(He has to *tote* both of these things, the toes and the tongues, but he hasn't all the power until you give him both of them. And you don't give him these tongues until he is out on the street.)

Dat's it. Don't give him dat tongue until dey put 'im on de street. Dey [the tongues] send 'im back [to the street, free him].

Now den he kin owe me $25. Here's vhut vill happen. AH TELL ME DE TRUTH ABOUT DE THINGS. AH'M BUSINESS MAKIN' NOW. Ah kin give 'im dat tongue [the 2 tongues wrapped together are one]. Dat's de tongue he goin' *tuh talk vit* more den ah got now. Nuthin but a tongue-racket [tongue-*hand*] den. But 'is tongue - vit 'is way - he kin go ahaid vit it [this tongue used as a *hand*]. Ah'm not gonna vorry. An' if he don't pay dat money, in de length of time he said he'd give me satisfaction, [ah] goes back tuh dat same hen [the hens that lost their tongues] an' gits de longest feathahs anywheres in de long side of de tail. Turn dem dataway [demonstrates].

(The longest feather in the wing and the longest feather in the tail and put them together.)

An' put dem tuhgethah an' vrap dat same [thread] from dat same ball of silk t'read. An' care [carries] dem tuh de rivah an' t'row 'em de vay vhere de vatah

goes [throw downstream]. An' he go dere right away [jump in and drowns].

(But they pay you as a rule?)

Yes, ah'll keep de hen an' de hen gits fat, an' ah vait till ah gits paid, paid off. Dere yo' are.

(You keep these two hens in your home?)

In mah home, right in mah yard, takes care of 'em. Now, vhen ah cut doze toes - mind joo, vhen yo' cut doze toes an' dat hen's daid [that is, if the hen dies], yo' got *de devils ole time* tuh beat dat case. De only vay dat chew kin figure it den is *one more jump tuh go on.* Double right back on 'em quick as yo' kin. Calls on anothah one. He's [the contact man?] de one did it. [Get another contact man.] Have de case "go over till next veek," in time tuh git 'em back, vhen yo' have tuh take 'em tuh co't, go tuh [the judge]. Go tuh do it in fifteen minutes, git dere an' put 'em off. An' vhen yo' cut 'em off [stop proceedings], den yo' put dat [everything from the chickens] in [a] jah [jar] an' blow [your breath on] 'em nine times. Screw 'em up [in the jar]. Ah clean it up [start all over again] cuz dere haids go [the chickens lose their heads] lak dat [demonstrates]. [In] case yo' missed [with] de firs' ones [chickens], gotta go back an' git - quick an' ketch two mo' hens. Do it quick, an' dese hens - an' yo' vork on it. Okay.

(Well, what did you do with that jar, after you screwed these...?)

Ah take dat jah an' dig a hole an' bury it in it [a grave]. Dig a deep hole down tuh de elbow. Now, DON' BREAK DAT JAH OR NUTHIN, dat be de second time. Listen good, now. AH DON' WAN' CHEW TUH KILL OR HURT NOBODY. Dat second time don' care dat jah tuh de graveyard. Yo' care dat jah an' bury it in de back of yer yard. IF YO' CARE DAT JAH TUH DE GRAVEYARD, EVAH ONE OF DEM DURN OFFICAHS [CONNECTED WITH THE COURT] WILL DIE.

(All the officers?)

[Am I awed or incredulous?)

Yo' don' care it tuh co't eithah. [Charleston, S. Car., (509, *Doctor* Washington), 564:4.]

9025. That same woman I'm telling you about now, she was making whiskey and they had her up in Bowling Green [Va.] Court. She went there and she got a four-leaf clover and put it in her left pocket, and made a wish to get clear, and went to the court and they dismissed it. The power that was in the four-leaf clover and her wishes and her power banished the court. [Fredericksburg, Va., cylinder 44, by Ediphone.]

CLOVER - FOUR-LEAF - IN LEFT POCKET - WISH

9026. Ah heered dem say, if yo' be in trouble or anything, why [here is] whut dey do. Jes' lak if yo' had a lawsuit yo' know, in co't, sompin lak dat, yo' kin git chew a package of needles dat ain't nevah been used, an' stick 'em straight up - stick two straight up dis way, dis way [demonstrates].

(In your hair.)

Yes sir. Cross, cross 'em. An' den take two an' stick 'em 'cross de same way right chere.

(Over your breast.)

Yes sir. An' take a piece of chalk an' cross undah yore right feet - make a cross undah dere. An' put a dime in de bottom of yore shoe in dat [chalk] cross an' wear it. An' dey say yo'll win.

CROSSES: CROSS 2 NEW NEEDLES IN HAIR - 2 MORE ON BREAST - WITH CHALK MAKE CROSS MARK UNDER BOTTOM ON RIGHT FOOT - YOU WILL WIN IN COURT

(How many needles do you use now?)

Say yo' use two up heah an' two heah. See, dat would be fo'. An' yo' jes' take a chalk an' cross undah yore feet an' wear dat dime undah dere.

(You cross two needles up here in your hair and you cross two down on your breast?)

Yes. [Waycross, Ga., (1081), 1750:9.]

9027. Well, this devil's-shoestring, yo' take dat an' yo' tie it in three knots. An' as yo' carry it ovah an' tie it, yo' look through it [the open loop before tying] an' yo' say sompin *In de Name of de Lord.* Ask de Lord tuh do sompin fo' yo', jes' whutsomevah yuh want him tuh do fo' yo', see. An' yo' tie dat three times [make 3 knots in the loop]. An' evah time yo' tie dat three time, yo' hold it up an' look towards de sun, see, an' ask de Lord tuh do sompin fo' yo' - whutsomevah, jes' lak yo' in co't, say, "Don't let 'em sentence me, let de case go ovah," or "Let 'em give me a chance," or sompin lak dat. Dey three things dat chew ast dem; diff'ren', see. Evah time in tyin' dis devil's-shoestring an' dis [knot?] yo' puts dat in yo' mouth an' yo' chew it. An' de whole while yo' chewin' dat root, yo' got de co't on yore mind an' de Lord, askin' Him in yore mind tuh do sompin fo' yuh. [Brunswick, Ga., (1228), 2086:5.]

DEVIL'S-SHOESTRING - MAKE LOOP WITH - LOOK THROUGH TOWARDS SUN - ASKING *IN THE NAME OF THE LORD* TO DO SOMETHING FOR YOU - *DON'T LET 'EM SENTENCE ME LET DE CASE GO OVER - LET 'EM GIVE ME A CHANCE* DO THIS 3 TIMES - MAKING 3 LOOPS - LOOKING THROUGH THEM 3 TIMES AT SUN - TYING 3 KNOTS - PUT IN MOUTH AND CHEW IN COURT - PRAYING LORD TO ASSIST YOU

9028. [This rite could also have been indexed under many *blowing breath* examples in *Hoodoo.*]

Yo' take dirt daubah nest. Yo' kin be in jail. Ah've done done dis. Yo' kin be in jail an' yo' kin git chew a piece of dirt daubah nest, but don't let it fall. [This is one of those don't-let-it-touch-the-ground rites.] If it fall, don't chew bothah wit it. Chew git dat [nest] chureself. Yo' mix it up wit table salt an' build yo' a li'le fiah, an' yo' burn it as de people do in ole ancient time, sacrificin', *In de Name of de Fathah, Son an' Holy Ghost.* An' make yore wishes fo' whatevah yo' want tuh be done. An' yo' keep a-blowin', an' evah time yo' blow, say, *God de Fathah, Son an' Holy Ghost* till words 'mount tuh nine times. An' evah time it'll be yore way. An' if things ain't yore way, evah time yo' burn it, if things ain't zactly, yo' burn it ovah ag'in an' keep a-burnin' it ovah ag'in till things come zactly yore way.

DIRT DAUBER NEST - DON'T LET IT FALL TOUCHING GROUND - GET THE NEST YOURSELF - MIX WITH SALT BURN *IN DE NAME OF DE FATHAH, SON AN' HOLY GHOST* MAKE WISHES - KEEP BLOWING MIXTURE - EACH TIME SAYING *GOD DE FATHER, SON AND HOLY GHOST* REPEAT THIS RITE UNTIL YOUR COURT CASE IS WON

(This is in a court case, you say?)

Yes sir. [For the mystery, awe and magic concerning the dirt dauber nest, *see* especially the interview, "TOMB OF DE BABE OF BETHLEHEM," pp.1325-1335, v.2.] [Brunswick, Ga., (1206), 2037:5.]

9029. Ah see whut it done an' done fo' me, but den yo' has a word tuh speak tuh it. If yo' wanta git dat, nuthin but gunpowdah, sulphur, aftah yo' git dat nest. Yo' git de sulphuh an' bluestone an' den dirt daubah out de nest an' dat black peppah. An' yo' make a good powdahs an' yo' kin sprinkle it anywhere roun' dere, jes' where de judge an' all de rest gotta come in ovah. When dey come inside of dat do' dere, an' dey walk ovah dere, dat settle it. Dat fur as ah know 'bout dat. An' ah've seen dat happen. [Sumter, S. Car.,

DIRT DAUBER NEST - POWDER WELL - MIX WITH BLACK PEPPER - BLUESTONE - GUNPOWDER - SULPHUR SPRINKLE WHERE JUDGE - JURY - OTHERS WALK OVER

(1382), 2457.]

9030. Take his name and write it, the judge's name, [and] the district attorney's name and all the high peoples names there. An' yo' write their name an' put it into yore left shoe, with that cinnamon, sugar an' *steel dust*, an' that sweeten 'em up. Put it in yore left shoe when yo' go in the courthouse. An' as yo' go in there, yo' cross yore fingers three times an' call their names.

FINGERS *CROSSED* 3 TIMES - SNAPPED - ENTERING COURT WEARING IN LEFT SHOE: CINNAMON - SUGAR - *STEEL DUST*

(You do what with these fingers?)

Cross your fingers three times.

(Snap your fingers?)

Yeah, three times. [New Orleans, La., (830), 1833:9.]

9031. Well, dey say tuh git a person's shoes, dey always say burnt shoes is good luck. Burn 'em anywheres right in yo' wash-pot in de yard or anywhere in yore house. Burnin' yo' shoes is good. But dey say de shoes is good fo' good luck, dey is good also fo' bad luck, 'cuz if yo' wanta do sompin fo' a person whatsomevah yo' goin' do tuh 'em - jes' lak now, say a person uptown in de jailhouse. Well, now, yo' wanta git dat person outa jail. Or in fact, yo' wanta addle de judge an' evah'thin' dere [where] he tryin' 'im. Well, yo' take all dose judge names [officials concerned] an' yo' write 'em on a piece of papah. Yo' take yore gunpowdah an' de sulphuh an' de red peppah, an' yo' wrop dat up in dose people names. Yo' stick dat down in de man's [client's] shoe an' yo' turn it bottomside upwards an' yo' burn dat. While yo' shoe burnin', yo' put yore han' tuhgethah tight, lak dis way [demonstrates] lock yore fingahs tight.

FINGERS LOCKED - BURN PRISONER'S UPSIDE-DOWN SHOE CONTAINING COURT OFFICIALS NAMES WRAPPED ABOUT RED PEPPER - SULPHUR - GUNPOWDER

(You interlock your fingers?)

Yes, an' yo' make yore wishes tuhwards he comin' free. Well, dey say dat will free a man. [Fayetteville, N. Car., (1396), 2512:1.]

9032. De nex' thing, tuh mah idea, whut's good, take some of yore fingahnails. Trim yore fingahnails off. Go tuh some watah an' git dat daid skin undah yore feet. Scrape it down. Put it in sompin an' let it dissolve fo' nine days. Den take dat an' strain it. Have it in watah, an' jes' lak de jedge would have a sep'rate pitcher he drink out of, put dat ovah dere in his pitcher. Jes' lak yo' de jedge of de co't, put dat in yore pitcher. See, de chance is de co't goes up dere soon an' dey have evah-thing lined up, de jedge an' de jury. Put sompin in [the pitchers of] both of 'em. Ah'm de crim'nal. Ah'm de crim'nal, yo' know, an' yo' goin' try tuh send me tuh de chain gang. Git tuh arguin' on dat thing. Aftah while dey gits sorry fo' yuh. Things is workin' mah way. Whut chew want 'em tuh [do, that will do it]. Yo' couldn't do it. Simple things whut ah learnt wit de business [of being a hoodoo doctor]. [Waycross, Ga., (1158), 1930:1.]

FINGERNAIL TRIMMINGS - FOOT SKIN - DISSOLVE 9 DAYS STRAIN - KEEP IN WATER - POUR THIS WATER INTO PITCHERS FROM WHICH JUDGE AND JURY DRINK THIS WILL KEEP YOU FROM GOING TO CHAIN GANG

9033. They can take a fish, yes sir. An' they can lay that out - that's fo' a court scrape, too. They take that fish an' put it between a 100 pounds of ice yo' know an' stick that full of needles an' pins on the ice, if a person is

FISH - A LIVE ONE - FROZEN ON ICE
9 NEEDLES AND 9 PINS IN FISH - NAME
SEE PRECEDING FROZEN BEEF TONGUE RITES

against yo' in the court house. They can't do nuthin, they can't talk against yo'. Any kind of a fish, so it's a fish. But have the fish live, like when yo' put it on the ice. An' nine needles an' nine pins in there, an' their name under that fish, an' put that ice on top of it. No, they can't talk because yo' see that chills the tongue. Some people use a fish an' some people use a beef tongue. [For frozen beef tongue rites, *see* Nos.8961-8976, pp.3637-3643, v.4.] [New Orleans, La., (814), 1148:9.]

9034. Ah know a whole lot mo' about de frog.

Yo' take a frog an' yo' take a cigarette pāpah an' yo' pinch out de papah, an' yo' put on dere whut chew want dis frog [called *toadfrog* later] tuh do: tuh bring Carrie back home or declare Carrie in co't or somepin lak dat. An' yo' take dis *toadfrog* be round dere [the nearby *toadfrog*], ole *toadfrog*. An' yo' take dis cigarette papah an' make a ball, an' yo' put dis in dis frog mouth.

FROG OR *TOADFROG* - ROLLED-UP CIGARETTE PAPER INTO ANIMAL'S MOUTH - PUT HIM IN PAPER SACK OR CAN UNDER STEPS WHERE CARRIE IS STAYING DON'T LOOK BACK - EITHER YOU COME CLEAR IN COURT OR CARRIE WILL DROP SUIT AND COME HOME

An' if yo' goin' tuh co't, or yo' goin' an' want Carrie back home, yo' take dis frog an' put it undah where Carrie is stayin'. An' if yo' goin' tuh co't, yo' put de frog tuh de step [of the house where Carrie is staying] befo' co't, or have someone tuh do it. An' take 'im in a papah bag an' drop 'im down, on de can [if you carry the frog in a can], an' walk on an' don't look back, an' go out 'bout chure business, an' Carrie will come home, or yo'll come cleah in co't.

(You make her go to court, you mean?)

No, ah mean, fo' instance Carrie has got a case in co't, fightin' [arrested for fighting] or somepin lak dat, an' dey got a whole lotta *knives* on Carrie [instead of a sword, knives are hanging over her head]. An' yo' git a frog an' yo' make dis [cigarette-paper] pill, an' yo' put it in his mouth an' put de frog tuh de step. Dat's fo' de co't. Den, if yo' wanta bring Carrie back home.

Carrie is staying somewhere else an' she left yo'. Yo' take dat same frog an' yo' put it on dis papah an' yo' put it in 'is mouth, an' yo' walk by dis stoop late hours in de night an' between de hours of nine an' eleven-thirty. Jes' lak she stayin' heah, yo' put chure package undah de stoop whut chure frog would be in - in dis bag or in dis can or how yo' have 'im. Don't kill de frog. An' den yo' go on an' don't look back an' dat frog will bring 'er home tuh yo'. She'll come back home to yo'.

Dat's anothah one - see, de co't an' de woman. [Savannah, Ga., (1269), 2149:4.]

9035. In fact, dere used tuh be a ole fellah roun' heah - he wuz a bad fellah, bad principle, an' 'is mothah believe in dat. An' ah've often see 'er - she'd go off in de night, she's daid now, she died in Richmond. But ah've seen dat fo' a positive fac', she'd go off an' she'd come back, when 'er son would be in trouble, an' she'd have dat. Ah couldn't sweah dat it's graveyard dirt, yo' undahstan', but it would look dat way. An' she'd be stirrin', mixin' it. Whether she mixin' it tuh git 'im outa trouble, ah don' know. [Florence, S. Car., (1304), 2204:5.]

GRAVEYARD DIRT IN COURT CASES

(1) OLD WOMAN TAKES GRAVEYARD DIRT TO COURT

9036. (That's for bottlegging?)

Yeah. He took - dis [*root*] woman was workin' on it, had powdah, two kindza [kinds of] powdah, *Hearts Cologne* powdah ah think an' some kinda body powdah, black peppah, an' two strands of 'is hair. An' taken it, when de judge was talkin' tuh 'er, yo' know, askin' 'er questions about 'im. She wanted tuh talk

tuh 'im an' she slipped dat in 'is inside coat pocket. An' dey tried it [his case] first, an' dey turned dat ovah [postponed it] until de nex' time. De nex' time dey decided - de judge jis' couldn't git hisself tuhgethah, yo' know, an' all dat. [For trying a case like this first and postponing it, *see Doctor* Washington of Charleston, working on a bootlegging case, No.9024.] Well, she put all dat whut wuz in dere tuhgethah. Well, she went an' she fixed it all again [*see* Washington again!]. An' she took it dis time an' she put de hair an' de black peppah, an' dis heah soda in dere. An' she went an' saw de judge comin' out de do', yo' know, an' taken de ink out of a bottle an' dropped three drops of dat in his track an' picked it up an' [put] dat intuh it, an' den slipped dat in dere. An' dey wuz fixin' tuh give 'im light time, an' he come completely cleah.

(2) GRAVEYARD DIRT - 2 POWDERS - BLACK PEPPER USED BY *ROOT WOMAN* - THIS BROUGHT UP HIS CASE FIRST AND POSTPONED IT - SHE REPEATS SAME DEFENSE ADDING SODA - ALSO 3 DROPS OF INK IN JUDGE'S FOOT TRACK - CLIENT FREED

(This fellow was bootlegging when they arrested him?)

An' he wuz bootleggin'.

(And some *root woman* did this for him?)

Yes. [Fayetteville, N. Car., (1403), 2525:10.]

9037. Dead person dust offa dem [off their graves]. Dey use dat fo' releasin' people from chain gangs.

(How do they use that?)

Jes' slip it tuh de person in - it's dust - in a papah or somepin. An' evahwhere dat dey kin git a chance of stirrin' aroun' in de prison or at de [chain gang] camps, dey sprinkles it. In a few days somebody'll come fo' 'im. Yo' see, tuh released 'im, pay 'im out or released him some way. [Waycross, Ga., (1129), 1834:16.]

(3) GRAVEYARD DIRT TO RELEASE FROM CHAIN GANG

9038. If yo' have a case in co't an' dey kin git dat an' put it aroun' dere sometime an' - roun' de co'thouse, if dat dey have been in jail. An' go tuh de graveyard an' git dirt, graveyard dirt, an' put it around dere, de co'thouse an' he will come out. [Jacksonville, Fla., (611), 788:9.]

(4) FREE PRISONER - GRAVEYARD DIRT - COURTHOUSE

9039. Well, now, in a lawsuit or sompin lak dat, chew go tuh a graveyard an' dig down in dere jes' 'bout jes' as deep as yo' kin reach down in dere wit de arm, an' git dat befo' co't. An' if yo' git a chance tuh go in dere, sprinkle some of it aroun' down where de judge sits. An' in de lawsuit - if yo' steal somepin or somepin lak dat - yo' be lucky in dat case. [Brunswick, Ga., (1197), 2014:9.]

(5) SPRINKLE GRAVEYARD DIRT WHERE JUDGE SITS

9040. Yo' kin take dat - yo' go tuh de graveyard cert'in hours at night an' yo' kin dig down dere an' git dat dirt. An', jes' lak dey goin' have me fo' trial - ah done killed somebody, see. Well, dey might bon' [bond] me out. Ah'll go tuh de graveyard a certain time of night an' ah'll run mah han' down an' git a cert'in class of dat dirt. An' ah take dat dirt an' jes' when dey goin' have co't dat mawnin', ah git in wit de jon'ter [janitor] of de co't; yo' know, de fellah whut cleans up. Well, when ah git dere wit 'im ah'm gwine jes' - ah'm goin' he'p 'im clean up. Well, fast as we sweep up an' clean up, ah've got dat li'le graveyard dirt, ah jes' git roun' dere an' sprinkle it all roun' de judge stand, all roun' de haid jury-

(6) "DANG 'UM DUST" = "DAMN THEM DUST"

man stan'. See. Ah done he'p 'im clean up an' den throw mah li'le *dang 'um dust*, dey calls it.

(What kind of dust?)

Dey call it de li'le dang 'um dust. [*Dang* used to mean damn. This is *God damn 'em* dust!] So ah be done throw dat aroun' dere. Well, now, when de co't come off, ah'm not uneasy, 'cuz ah know de judge can't do nuthin wit me. [Florence, S. Car., (1309), 2215:2.]

9041. All right now, if yo' wanta he'p a person dat is in jail. If yo' kin git some graveyard dirt, yo' supposed tuh git dat from as neah de haid as yo' could. Wal, jes' lak if ah wus in jail an' yo's goin' work fo' me, yo' would wanta walk aroun' de jailhouse, yo' know, sif'in' a little - jes' sif' it a little aroun'.

(7) AS NEAR GRAVE HEAD AS POSSIBLE GET DIRT

(A little of this dirt?)

A little of dis dirt.

Wal, if yo' could git into de co'troom yo'd wanta sif' a little. Wal, in case, in time of co't ah wouldn't have no - so many enemies. Yo' see? But hit sompin else yo' supposed tuh do wit dat graveyard dirt dat ah really don' know whut it is. [Brunswick, Ga., (1189), 2008:4.]

9042. Yo' kin go tuh de cemetery. Yo' have tuh go by yo'self an' carry jes' two or three grain of cawn [corn rare as payment] or two or three cent. An' run yore han' fur enough down in dere to tech de casket, tuh git de dirt, an' put dem pennies down in dere. An' when yo' put dem pennies down in dere, tell 'em, jes' say, "Ah want chew tuh do sech-an'-sech a thing. Ah want chew tuh git mah husban' outa trouble, or mah brothah outa trouble," or somepin othah lak dat, if dey in trouble. An' when it time fo' trial dey'll come cleah. Yo' take dat graveyard dirt an' sprinkle it all roun' de co'thouse, all aroun' de jailhouse, or jes' wheresomevah he at. [Sumter, S. Car., (1346), 2318:14.]

(8) ALONE GO TO GRAVEYARD - CARRY 2 OR 3 GRAINS OF CORN OR PENNIES - RUN HAND INTO GRAVE - LEAVE PAYMENT - TELL DEAD WHAT TO DO - TRIAL DAY DROP DIRT AT JAILHOUSE

9043. Ah've heard dat people take graveyard dirt an' ball it up good an' wrop roun'. De sun rise - de sun set on dis side, roun' dis way [demonstrates]. Lak yo' be in prison an' ah'd fix dis [ball of graveyard dirt] fo' yo', an' if ah kin git tuh slip it intuh yo', why yo' kin be released. Dat brings de co't in yo' [in your favor], yo' see.

(What do you wrap that with?)

Any kind of a white cord thread [demonstrates] right roun' dis way an' dataway aroun'.

(As the sun rises, from the east to the south to the west.)

From de east, yes sir, right around [auto horn] dis way. An' yo' wrop it down good an' slip it tuh de person in prison. Tell dem dat will release dem.

[The package is wrapped sunwise or clockwise.]

(Just wrap it up in a little package.) [Waycross, Ga., (1129), 1834:15.]

(9) WITH WHITE THREAD WRAP UP A PACKAGE OF GRAVEYARD DIRT - WRAPPING IT SUNWISE OR CLOCKWISE - HAND TO PRISONER IN JAIL

9044. Go tuh a cemetery where yo' nevah been dere befo' in yore life, 'way off by yo'-self an' git yo' [this dirt]. Yo' reach down an' pull up a handful of sand an' put it in yore pocket. An' yo' put dis dirt in yore pocket an' yo' git ready - lak yore case come off tuhmahah,

(10) DIRT FROM GRAVEYARD NEVER VISITED BEFORE PUT IN POCKET WITH HOLE TO DROP IN COURT

well, yo' be dere. Lak yo' say, "Now mah case will be called." Yo' be in co't tuhmahah at ten aclock. Jes' have it dere in yore pocket. Have yo' a hole in dere an' yo' go all ovah dat place an' jes' throw dat dirt. MAH DADDY KILLED HIS WIFE [not informant's mother] JES' HEAH - WELL, IT"S BEEN ABOUT THREE YEAHS AGO AN', AN' MAH DADDY WUS A FREE MAN UNTIL HE DIED ON DE NINTH OF DIS MONTH, AN' AH DIDN'T EVEN DO NUTHIN BUT USE DAT DUST. Jes' throw dat dust all round. Dat's right, dis graveyard dirt. Dat's all yo' have tuh do. [Savannah, Ga., (1261), 2142:3.]

9045. Yo' kin take graveyard dirt an' tote it in yore pocket. In othah words if yo' kill somebody an' tote dis graveyard dirt in yore pocket, git it offa someone else's grave. Don' git it offa dey grave, see. In othah words, yo' kin git it offa - an' de judge cannot sentence yo', if yo' have graveyard dirt off someone else grave, becuz it *breaks de spirit*, see. [If murderer took dirt from victim's grave, victim's spirit in this dirt would pursue; dirt from another person's grave protects murderer from victim's spirit and also does his bidding in court.] In othah words he [judge] won't condemn de case. [Waycross, Ga., (1080), 1749:3.]

(11) MURDERER MUST NOT USE DIRT FROM VICTIM'S GRAVE - ANOTHER GRAVE WILL *BREAK* SPIRIT

9046. All right, if yo' have any relatives, any good fren's dat are daid, yo' go to de cemetery an' run yuh han' in de centah of de grave. Jis' lak dey buried chere [demonstrates], dat's de haid an' dis de feet. Yo' run yore right hand in an' run it up towards his haid. Yo' take dat out an' yo' take it home, an' put it in de stove an' let it dry good. Aftah yo' let it dry good, yo' put it in a hans'cuff. Aftah yo' put it in de hans'cuff, yo' walk in de co'thouse an' yo' dust wit it, an' den de judge can't do nuthin but turn yo' loose. [Center of grave is a quincunx rite.] [St. Petersburg, Fla., (1049), 1704:5.]

(12) START DIGGING IN CENTER OF FRIEND'S OR RELATIVE'S GRAVE - BUT RUN YOUR RIGHT HAND TOWARDS THE HEAD - THIS DIRT DRY AT HOME IN STOVE - PUT IN HANDKERCHIEF AND DUST IN COURTHOUSE - JUDGE WILL TURN YOU LOOSE

9047. Yo' take graveyard dirt - jes' lak if yo' had a son or sompin in jail an' he's tuh be tried. Well, yo' go tuh de graveyard an' yo' git chew some graveyard dirt. Well, all right, say, "Now mah son's trial comin' off tuhmahrah." Well, all right, yo' go tuh de graveyard an' yo' reach down in a person's grave dat yo' well know, an' call 'is name three times, an' git graveyard dirt. Carry it home. When yo' go in de co'thouse, yo' walks right in an' as yo' walk have it somewhere in yore pocket, where it kin jes' kinda sprinkle down on de flo' as yo' walk. As yo' sprinkle it all around on de flo', take yore hand an' rub ovah yore face three time.

(13) AT GRAVE OF PERSON KNOWN TO YOU - CALL HIS NAME 3 TIMES - GIT DIRT - GO TO COURTHOUSE - SPRINKLE THROUGH HOLE IN POCKET AS YOU WALK ALONG - TAKE HAND FROM POCKET AND RUB OVER FACE 3 TIMES

(Take your hand and rub over your face three times.)

Three times. Rub ovah three times. Well, now, when dey call dis case up, de jedge can't convict 'im whatevah. He have tuh eithah dismiss de case [or] nol pros de case, fo' dere's no conviction be brought. [Waycross, Ga., (1097), 1768:4.]

9048. When yo' go down 'fō' de jedge.

(For any kind of crime.)

Yeah, fo' any kinda crime. Well, now, yo' go down. Dey might 'rest [arrest]

chuh, put chew in jail. Well, now if yo's in jail, if yo' kin git some of yore frien's, says, "Well, all right," says, "ah'm in jail. Now ah wan' chew tuh he'p me."

(14) AT GRAVE OF A NON-CHURCH-GOING PERSON SAY *IN 3 HIGHEST NAMES* - "MAH FREN' IS IN JAIL...WAN' CHEW TUH TURN 'IM LOOSE" CARRY DIRT TO PRISON - GIVE TO PRISONER

"Well, all right, ah'll he'p yuh." Well, now, yore frien' will go tuh work - if he's a frien' tuh yuh, he'll go tuh work. He'll go tuh de graveyard an' he'll go tuh a pusson dat don' belongs tuh de church atall. He'd know his grave. He'd go dere an' tell 'im jes' so, he'll speak a word to 'im, he sāys: *God, de Fathah; God, de Son; God, de Holy Ghost; three in one.* Sāys, "Now, mah fren' is in jail an' ah want chew tuh turn 'im loose."

Well, now, when he come back, he'll come back wit some graveyard dirt. An' when he come wit dat graveyard dirt de day his fren's trial is, he'll be dere, he goin' be right dere. An' whenevah dey calls his frien' on de witness stand, he gits up an' ast de jedge, *May he speak tuh 'im befo' dey call 'im up.* Quite nachural, dey'll 'low [allow] 'im a chance tuh speak. Well, when he go dere an' speak, whilst he's standin' dere, he's slippin' dirt tuh 'im, yo' see, he'll git right close up tuh 'im. If he can't git it tuh 'im in 'is han', he'll put it somewhere on his clothes where hit'll fall on de flo'. Right where it fall on de flo', yo' see, when he come tuh trial dat's nol pros. [Waycross, Ga., (1097), 1769:4.]

(15) ASHES AND GRAVEYARD DIRT MIXED - SPRINKLE AT COURTHOUSE DOOR AS YOU ENTER FOR TRIAL

9049. Take graveyard dirt an' mix it wit ashes, an' if yo' got a case in co't, mix [mix] dis wit ashes, an' when yo' go tuh de co'thouse, sprinkle it befo' de do'. Take graveyard dirt an' mix it wit ashes, an' when yo' start in co't sprinkle it befo' de do'. [Fayetteville, N. Car., (1421), 2561:2.]

9050. Yo' go tuh a little bitta baby grave 'way in de night, a little infant, an' yo' git - yo' take one cent an' pay de baby one penny. An' take - yo' run yore arm 'way down in de round 'bout fur as yore elbow, an' git some sand up an' bring it on out. An' yo' know gunshell powdah. Yo' put gunshell powdah in dere an' put some sulphur in dere an' mix it up. An' jes' lak befo' trial in co't, yo' go an' sprinkle it an' say: *Ah'm doin' dis In de Name of de Fathah an' in de Son an' in de Holy Ghost.* An' be dogged if he won't come clāh. Ah know fo' mahself.

(16) PAY BABY'S GRAVE 1 PENNY FOR DIRT MIX WITH GUNSHELL POWDER - SPRINKLE AT TRIAL *IN 3 HOLY NAMES* - CLEANED

(That really worked.)

Ah mean it. [Brunswick, Ga., (1184), 1997:15.]

9051. Dey go tuh de graveyard an' dey gits dat dirt, if yo' got a case in co't. Ah have done seen it tried. An' yo' git all dat dirt up tuhgethah, yo' see, an' yo' brings it home. An' yo' takes it an' pound it an' put sulphur wit it, an' pound it all tuhgethah. An' go tuh co't wit it an' hold it in yore hands lak dat. An' when de trial comes up, de trial come up, dey'll dismiss it.

(17) SULPHUR AND GRAVEYARD DIRT AT COURT

[Informant has been wrapping this mixture in a handkerchief.]

(They put it in that handkerchief and wrap it up. When they get to court they just keep it in their handkerchief.)

Kin jes' keep it in dere han'ke'ch'ef an' evah once in a while jes' shake it lak dat. Dey don' know whut yo' doin' yo' see. [Waycross, Ga., (1126), 1831:6.]

9052. Well, yo' kin git - jes' lak if de law ketch yo' an' yo' git out on a

bond. Yo' wanta go down an' be dismissed. Yo' kin git a piece of red flannel. Yo' kin git chew some sulphuh an' git a little bit of graveyard dirt. An' when yo' go in de co'thouse dat mawnin', have jes' a little in dat red flannel, an' jes' sprinkle it roun' de co'thouse.

(18) IN RED FLANNEL WRAP AND CARRY TO COURT GRAVEYARD DIRT AND SULPHUR - SPRINKLE

(That all you have to do?)

Yes sir, sprinkle it right roun' in de co'thouse.

(And then yo'll get off?)

Yes sir. [Brunswick, Ga., (1188), 2005:1.]

9053. Now, sometimes in case yo' in trouble, yo' take it an' put it in yore shoe - weah it in yore shoe.

(This graveyard dirt?)

Yes sir.

Take it an' po' [pour] it in dere loose in yore shoe, graveyard dirt an' sulphur, mix it tuhgethah. Now, dat in case yo' got in trouble, or eithah, yo' know, jes' lak if somebody break prison or sompin dat kind. Now, dey use it fo' dat. [Waycross, Ga., (1153), 1891:3.]

(19) MIX GRAVEYARD DIRT AND SULPHUR - WEAR IN SHOES FOR COURT CASE OR PRISON BREAK

9054. Dis same talcum ah wus speakin' of - same talcum powdah.

(Eve-and-Adam?)

Dis Eve-an'-Adam an' talcum powdah. Gits a little of dis graveyard dirt [from east side of graveyard] an' make yuh a powdah. Fine sand dat graveyard dirt. Git a little da'k dirt so it'll turn kinda grayish-lak, so it will look lak a little trash in yuh pocket. Go up tuh de judge's stand an' take a little in yuh hand lak dat, an' sprinkle it around an' spit in yuh hand. Yo' got dat Eve-an'-Adam juice, spit in yuh hand an' watch dat judge right in 'is eye all de time. Keep yah eye on 'im, hypatize [hypnotize] 'im in a way so dat he gon'a be light on yuh, mo' 'an [than] apt tuh dismiss yuh all de time. [Norfolk, Va., (491), 527:2.]

(20) DARK GRAVEYARD DIRT - TALCUM POWDER - GREY MIXTURE - SPRINKLE AT JUDGE'S STAND - CHEW *ADAM-AND-EVE* - SPIT IN HAND - LOOK JUDGE IN EYE - HYPNOTIZE HIM FOR LIGHT SENTENCE

9055. Yo' take de vine, de bramboo vine.

(Is that like a fishing pole?)

[I am asking, is that a bamboo?)

Yes, but it's got thorns on it, bramble vine, an' de devil horseshoe string [devil's-shoestring]. An' take dem two pieces an' put it in a glass, an' put three spoonsful of salt in dere wit it, an' a few reesins [raisins] whut growed on de vine - like yo' buy 'em out de store on a vine [unstemmed raisins]. An' put 'em in dat glass 'bout fulla watah an' put it undah yore baid an' sleep ovah it. Den git up de nex' mawnin' an' take, throw de watah out de sunrise, an' take reesins out an' cast some of dem on yuh an' take de othahs an' de two *roots* an' carry 'em to de graveyard an' bury 'em. An' dey tell me dat dey won't git a trial an' dey turn 'em loose free.

(21) BRAMBLE VINE - DEVIL'S SHOESTRING IN GLASS OF WATER - 3 SPOONFULS OF SALT SOME UNSTEMMED RAISINS - UNDER BED SLEEP OVER - NEXT MORNING THROW WATER TO SUNRISE - REMOVE RAISINS - THROW SOME ON SELF - OTHER RAISINS AND 2 ROOTS BURY IN GRAVEYARD - CASE WILL NOT COME TO TRIAL - PRISONER WILL BE SET FREE

(What are the names of these two *roots* now that you put in there?) [Machine stopped too soon for answer already given.] [Waycross, Ga., (1117), 1794:4.]

9056. Yo' take de haid [board] an' put it tuh de foot [of the grave]. Dat's suppose when yuh in a li'le trouble. Dey claim dat jis' lak yo's in trouble, de judge will clar yuh or turn yuh loose. Yo' go dere [to the graveyard] an' change de haid [board] an' foot [board]. Take de haid one an' put it at foot of dat 'un [one], an' put de othah [the footboard] here [at the head of the grave]. [Wilmington, N. Car., (220), 133:12+85.]

(22) HEADBOARD AND FOOTBOARD OF GRAVE EXCHANGED

9057. Ef somebody's against [you], yo' gotta meet a co't, yo' go tuh de graveyards an' yo' turn de haidbo'd tuh foot [and footboard to head - *see* HEAD BOARD AND FOOTBOARD, pp. 3340-3348, vol.4 and elsewhere] an' say, "Ah will change yore min' tuhnight." Yo' have tuh do it in de night: *Ah'll change yore min' tuhnight, ah'll change yore haid tuh yore foots.* Dat's changin' yore min' tuh somepin else. See, tuhwards joo'. An' yo' call de person name. Say, "Ah'm goin' change yore min'." Ef yore name is John or somepin othah, "John Henry," say, "ah'll change yore min' tuhnight; ah'll change yore haid tuh yore feet [despite preceding *foots*]. An' yo' change de footbo'd tuh de haid, an' yo' go down at de haid as fur as yore arm kin reach from heah [usually elbow] down. An' yo' git some dirt from out dere. Yo' take dat out, two han'fuls an' throw it tuhwards de nō'th. Den yo' take a piece of papah, white papah, an' yo' write 'is name on it an' yo' set dat papah afire, say, "Dead [dead person], work! Evahthin' yo' do or try tuh do, yo' must be mah fren'." An' yo' set dat afire an' yo' covah de hole back up, an' walk off an' don' look back.

(23) EXCHANGE HEADBOARD AND FOOTBOARD AT NIGHT WITH INCANTATION - TO CHANGE ENEMY'S MIND AT COURT - CALLING HIS NAME - REACH INTO GRAVE AS FAR AS POSSIBLE - CLUTCHING 2 HANDFULS OF DIRT - THROW THIS TO NORTH WRITE ENEMY'S NAME ON WHITE PAPER ASKING DEAD PERSON TO WORK FOR AND BE FRIENDLY TO YOU - SET PAPER AFIRE - DROP INTO HOLE COVER HOLE - BACK UP - TURN - WALK OFF NOT LOOKING BACK - ENEMY WILL DROP CASE

(You burn that in the hole?)

In de hole an' walk off. Don' look back, jes' keep on. An' he can't come against yo' in co't. He'll have tuh be yore fren'. [Sumter, S. Car., (1551), 2341:7.]

9058. Well, anybody in jail, git dat graveyard dirt an' a red onion, an' let dem sleep wit it undah dere haid dat night. Nex' mawnin' turn dere clothes wrongsides out an' put it on, an' put dat graveyard dust in dey shoe. An' dey come cleah. Dey can't fine 'em, don't care whut dey do. It's de spirits [in the graveyard dirt] is worryin' de judge.

(24) RED ONION - GRAVEYARD DIRT - SLEEP WITH UNDER HEAD IN JAILHOUSE NIGHT BEFORE TRIAL NEXT MORNING WEAR CLOTHES WRONGSIDE OUT AN ONION ON YOU - SPRINKLE GRAVEYARD DIRT IN SHOE - SPIRITS WORRY JUDGE IN COURT

(Now, that night, you put that graveyard dirt under you in something?)

Yo' puts dat onion - undahstand, sleep dat night in de jailhouse. Yo' git up an' turn yore clothes wrongside outahs [outwards] an' pin dat onion on yo', an' sprinkle dat graveyard dust in shoe. Undahstan'? An' dey can't try yo' 'cuz de daid folks is worryin' 'em. [Waycross, Ga., (1122), 1804:8.]

9059. If dey tryin' 'im fo' murdah, if she kin git a piece of de man's clothes dat chew killed, any part of his clothes, his undahclothes, dat has his prespira-

tion [perspiration] on it, weah it nex' tuh yours. An' keep a Bible an' read de Ten Commandments lak ah tole yo', see. An' den, if yo' got somebody's comin' tuh see yuh, if yo' kin git chure-self a five-cent package[!] of rice, take dat rice an' mix it wit salt, an' go tuh de grave-yard an' git chure sand an' put it in it. Give some tuh dis fellah dat's in jail, in a package; an' de rest of it, yo' take as dey come in, come intuh de co'troom. Yo' have some in yore hand an' count nine, an' as yo' counts at each one of de counts yo' drops some, an' when yo' git tuh de ninth count, drop it all. Jis' do yore hand lak dat [opens hand] an' let it all fall.

(25) FRIEND OF JAILED MURDERER BRINGS HIM PIECE OF VICTIM'S CLOTHES TO BE WORN SO THAT SWEAT FROM BOTH BODIES TOUCH ALSO KILLER READS TEN COMMANDMENTS FRIEND BUYS RICE AND MIXES WITH SALT AND GRAVEYARD DIRT - GIVES PRISONER PORTION TO WEAR - KEEPING SOME - AND AS JUDGE ENTERS COURT - BEGINS TO COUNT 9 DROPPING PART AT EACH COUNT - ALL AT 9

(Just open your hand and let it all fall. And that's supposed to get you off the trial.) [St. Petersburg, Fla., (1025), 1659:1.]

9060. One time mah brothah he wuz in a serious case, one time, an' so she [wife] had a ole man [*doctor*] workin' fo' 'er. An' de ole man told 'er, if she'd go tuh de graveyard tuh a fresh grave, an' take huh right han' an' reach down as fur as she could, an' git de graveyard dirt 'fo' de sun rise, an' take it tuh de co'thouse, an' make a roun' circle all de way roun' [circumambulate] de co'thouse, an' he say dat would free 'im. Ah know he come free. Ah don' know if dat done de work or not, but ah know he come free. [Wilson, N. Car., (1511), 2678:6.]

(26) CIRCUMAMBULATE JAIL WITH GRAVEYARD DIRT FROM FRESH GRAVE BEFORE SUNRISE

9061. When yo' go tuh dat co'troom, dat co'thouse, dat yo' goes tuh somebody dat yo' knows dat's real wicked. An' go tuh de graveyard an' run yore han' down an' git chew some graveyard dirt. An' as yo' go out, go left-handed, left-handed tuh de jail, de co'thouse, all de way roun' it, an' jes' throwin' jes' lak yo' do fertilizuh. An' stroll right on tuh de place where yo' start in, an' den back in, an' jes' stop it all right in dere. Well, yo' go in dere, say dat's luck fo' dat. [According to my following question informant demonstrated.]

(27) CIRCUMAMBULATE COURTHOUSE ONCE USE DIRT FROM WICKED PERSON'S GRAVE ON LEAVING GRAVEYARD TURN TO LEFT REACHING COURTHOUSE CIRCUMAMBULATE IT WALKING TO LEFT - THROWING DIRT TO LEFT BACK YOURSELF INTO COURTHOUSE - CASE WON

(YOU THROW IT WITH YOUR LEFT HAND?)

YESSUH AN' GO DE LEFT WAYS ALL DE TIME. [Wilson, N. Car., (1455), 2646:2.]

9062. Well, now what yo' mean tuh keep a person crazy. Ah tell yo'. Now dis is a jailhouse scrape. Now, ah have tried dat mahself an' ah know about dat. Now, yo' goes at 'leven 'clock - strictly 'leven. It make no diff'rence who yo' pass, don't speak tuh no one. Go on tuh de graveyard an' yo' try tuh git - yo' go tuh a grave where is a wicked person buried. Where a wicked person is buried an' yo' go dere an' yo' carry wit chew two matches in yore head [hair] an' one in yore mouth. Dat three ain't [it].

(What! Do you carry those matches in your head?)

Jes' stick it [two] in yore hair an' one in yore mouth. Den yo' dig down. Jes' take dis han' [demonstrates]. Ah've done it. Ah'm tellin' yuh whut ah've done. Take yore right arm an' yo' dig down in dat grave jes' about as far as a

person's here [demonstrates]. Yo' know is from dat distant [distance] in de body. Yo' dig down about dat distant [distance], so fur. (Above the elbow.) An' yo' take out three han's-fulla dirt an' put it in a papah bag. An' yo' put three pennies in dere [hole in grave]. Yo' pay 'em [dead] fo' de dirt. See, dat pays fo' de dirt. An' den yo' cover dem pennies up in dere. Walk aroun' de grave three times an' say, "Ah'm doin' dis tuh change de jedge an' de jurors min's." Yo' got dat? All right. Well, now yo' goin' back home, but don' chew speak tuh a soul. Don' speak tuh 'em till yo' git in yore house. An' jes' as de sun peep in de next mawnin', yo' goes to de co'thouse where dey goin' have dis trial, where dis crim'-nal is. See, de crim'nal in de jailhouse, but de trial goin' be in de co'thouse. Yeah. An' yo' go roun' de co'thouse one time. Sprinkle some of dat dirt as yo' goes. An' go up de stairs.

(28) CIRCUMAMBULATE GRAVE 3 TIMES
CIRCUMAMBULATE COURTHOUSE ONCE
AT 11 P.M. GO TO WICKED PERSON'S GRAVE
SPEAK TO NO ONE GOING OR RETURNING
WEAR 2 MATCHES IN HAIR - 1 IN MOUTH
3 MATCHES - DIG ELBOW-DEEP INTO GRAVE
LIFT OUT 3 HANDFULS OF DIRT - PUT IN
PAPER BAG - DROP 3 PENNIES IN HOLE
TO PAY DEAD FOR DIRT - COVER UP HOLE
CIRCUMAMBULATE GRAVE 3 TIMES SAYING
AH'M DOIN' DIS TUH CHANGE DE JEDGE AN' DE JURORS MIN'S - DON'T SPEAK TO ANYONE
ON DE WAY HOME - NEXT MORNING AS SUN
PEEPS - VISIT COURTHOUSE - CIRCUMAMBULATE
BUILDING ONCE - AS YOU CLIMB THE STEPS
REPEAT INCANTATION ABOUT JUDGE AND JURORS

(You go around the courthouse once and you sprinkle this dirt around there?)

Dat's right.

Den yo' know dat mo' den apt de jurors always go up on de right-hand side of de steps. An' yo' go up dat steps an' yo' sprinkle dat dirt as yo' go. An' as yo' sprinklin', yo' say, "Ah'm doin' dis tuh change de jedge an' de jurors min's. An' JES' AS SHORE AS YO' GOIN' TUH DIE, if dat person done killed somebody, he'll come cleah. An' ah mean it wouldn't cost 'em nuthin. It'll cost 'em. Dey'll give him a fine. IT JES' AS TRUE AS DE CLOCK. Ah done tried it. AH'M TALKIN' 'BOUT WHAT AH'VE ALREADY TRIED MAHSELF. [Sumter, S. Car., (1343), 2325:5.]

9063. Dey take dat tuh settle a case in co't chew know.

(How is that done?)

Well, when de case comin' up, yo' wanta break de case down, yo' take - walk aroun' de grave seven times, 'cuz Joshua walk aroun' de walls of Jericho seven times, yo' know. Call dey pusson name evah time [7 times] an' tell 'em whut chew want. An' pull up de hāidbo'd an' care [carry] it down tuh 'is foot, an' tell 'em tuh bring de case down fo' me - tuh break it down. Right at chew foot, yo' know. If a fellah got a case ag'in' [against] yuh, dat goin' break it down. (What do they do with that footboard then?) See, dey - den dey take de footbo'd up, yo' know, an' care it tuh de haid, an' tell 'em tuh he'p yo' ovahcome dem. Git me [understand me]?

(29) CIRCUMAMBULATE GRAVE 7 TIMES
AS JOSHUA WALKED ROUND JERICHO
EACH TIME YOU CIRCLE GRAVE
CALL DEAD PERSON'S NAME AND
TELL HIM WHAT YOU WANT DONE
TUH BRING DE CASE DOWN FO' ME
EXCHANGE HEADBOARD AND FOOTBOARD
FOOT DIRT KEEPS ENEMY UNDER FOOT
WEAR IN PANTS POCKET OR IN SHOE

Yo' go back tuh de foot now, an' git chew some dirt frum de foot an' care it wit chew in yo' pants pocket. It tends tuh bring all yo' enemies beneath yo'

feet. Eithah in yo' pants pocket or eithah in yo' shoe, eithah one. Care it wit chew. Ain't no one comin' ag'in yuh. [Charleston, S. Car., (518, *Doctor* Nelson), 609:9.]

9064. If de law don' git 'im, why he goes in de cemetery. He goes tuh de drug sto' firs', sends somebody tuh de drug sto' an' buy 'im some *gum-ō-wackum* [the store's name for it!] a li'le ball lak dat [demonstrates]. It look lak wax, brown [perhaps beeswax]. An' when yo' buy dat, why yo' go tuh de cemetery an' git some uh dat graveyard dirt from nine diff'ren' grave. An' git yuh [demonstrates] some offa [off of] dis an' some of dis'n [this one]. An' yo' mix dat tuhgethah. An' yo' call dat judge name or whatsomevah or whomsoevah it may be. An' yo' care [carry] it tuh de co'thouse. Yo' put some roun' de place where de p'lice is, all gen'ly [generally] be, an' yo' put some in yer pocket. An' wherevah yo' go, yo'll nevah git trapped. [*Gum-o-wackum* is *gum to whack* them. *Whack* (*Colloq. = to strike with a smart, resounding blow*). This gum knocks out the judge! Could the gum have been asafetida? What a sense of *perverted humor* some of these sellers had!] [Wilmington, N. Car., (223), 139:2+85.]

(30) 9 GRAVES - DIRT FROM - AND *GUM-O-WACKUM* KNOCKS OUT THE JUDGE

9065. Well, yo' could take an' go down [to buy bluestone] an' yo' would place dis bluestone intuh yore hat; see, bluestone an' saltpetah intuh yore hat - see, intuh yore hatband - an' turn yore hat [backwards]. Jes', say, fur an instant [instance] yo' take dis hat [my black hat on interviewing table] an' turn it backwards onto yore haid.

HAT WORN BACKWARDS - BLUESTONE AND SALTPETER - IN HATBAND

(Just turn your hat all the way around backwards. Wear it backwards.)

Turn de front intuh de back, see. An' he - he couldn't do nuthin.

(The judge wouldn't do anything to you?)

Nawsir [no sir]. Jes' turn yo' loose. [To wear anything backwards or wrong-side out protects against ghosts, witches and trouble.] [St. Petersburg, Fla., (1018), 1648:9.]

9066. Well, dis jes' lak dis now, tuh change de judge mind. When it time fo' yuh co't - people talk about *Hearts Cologne* but dat stuff stands fer a lotta things, dis yere *Hearts Cologne*. Well, yo' take dat. Take a li'le dat *Hearts Cologne* an' yo' sprinkle it in de band of yo' hat. All right. Yo' take a li'le an' yo' put it intuh de mole [mold] of yo' haid, see. All right. Yo' take a li'le of it on yer fingah an' yo' smeah it across yo' chin. All right. Yo' put some on both sides of yuh face. See. All right. Den yo' drink de rest. An' dat's [that]. Jes' what chew ask de judge tuh do, he will come yer way. [Charleston, S. Car., (511), 578:2.]

HEARTS COLOGNE - IN HATBAND - ON MOLD OF HEAD
ACROSS CHIN - BOTH SIDES OF FACE - DRINK REST
WHAT CHEW ASK DE JUDGE TUH DO HE WILL COME YER WAY

9067. Ah've hear'd 'em say dey could go tuh a hickory tree an' go tuh de south side [the warm side], an' about three foot from de ground [3 for *the three Highest Names*], dat is, if a person is in trouble or in jail or what not, an' wants tuh git out. Dey take dat dere hickory tree, dat piece out de hickory dat dey cut out, an' dey cut it in de shape of a heart. An' when dey cut it in de shape of a heart, out dat hickory tree - if dey scared dey goin' be sent tuh de road [chain gang] or what not, dey tell me dey take dat heart outa dat hickory, where dey cut it outa dat hickory tree, an' dey git 'em a piece of high-price lodestone an' dey rub it all ovah dat.

(Over that heart?)

Yes, ovah de heart dey cut out de hickory tree. Rub it all ovah dat. An' when dey do dat, den dey goes den an' dey git some powdahs an' dey git perfume. Dey git dis *Hearts Perfume*. An' when dey do dat dey take an' dey saturate demselves wit dat, in wit dat olive oil. An' dey saturate demselves wit dat. An' den take an' dey *dress* dis heart an' dey pin dat ovah dere heart, an' den when dey go tuh trial, why den dere's three hearts dere tuhgethah. (What are the three hearts?) De defendant's heart, an' den de judge's heart, an' den prosecutor's heart - de one dat's prosecutin'. An' dey git dose three hearts dere tuhgethah. Well, de one dat wants tuh come cleah, he's de one got dat hickory heart pinned ovah 'is heart. An' dat hickory heart, dat represents de judge or whut dey go befo'. An' dis othah heart is de man is tryin' tuh convict 'em fo' whut dey done. An' dey say dey take dat an' weah dat in dere, an' in so doin's why dat hickory heart which is tuh be de judge, an' by yo' weahin' dat ovah yore heart, an' yore blood is pumpin' ag'in dat, dey say dat will make it light fo' yo'. Prob'ly yo' git out.

HEART-SHAPED: THIS IS THE RITE OF THE 3 HEARTS
HICKORY TREE - SOUTH SIDE - 3 FEET FROM GROUND
CUT PIECE OF WOOD AND SHAPE IT LIKE A HEART
DO THIS IF A PERSON IS IN TROUBLE OR IN JAIL
DRESS HICKORY HEART BY RUBBING LODESTONE ON IT
DRESS CLIENT: POWDERS - *HEARTS PERFUME* - OLIVE OIL
CLIENT WEARS *DRESSED* HEART ON HIS HEART AT TRIAL
AT TRIAL THERE'S THREE HEARTS THERE TOGETHER
DEFENDANT'S - JUDGE'S - PROSECUTOR'S: SAYS *DOCTOR*
[OR POSSIBLY A DIFFERENT 3 SAYS AUTHOR]
WOODEN HEART - HEART-SHAPED BOTTLE - PRISONER'S
HEART PERFUMES OFTEN IN A HEART-SHAPED BOTTLE

(They use *Hearts Cologne* and some kind of powder. Do you know what kind of powder they use?)

No, talcum.

[Probably any kind of sweet-smelling powder.]

(All you do [he does] is wear one heart, just the wooden heart. That is all he wears?)

Yes, weah dat ovah 'is heart. [Fayetteville, N. Car., (1412), 2538:5.]

9068. [Here is one of the most remarkable rites in *Hoodoo*! Either the old-time word *Jakes* lingered on somewhere or the inventor of the rite had a perverted sense of humor. *Jakes* happen to be an archaic word for privy, toilet, water-closet - not a very clean one at that!]

HOLY JAKES! SAY 7 TIMES LOOKING TO EAST AND WEST
JUST BEFORE APPEARING IN COURT TO MEET THE JUDGE

If ah's goin' up tuh be on trial or somepin othah, lak dat, ah would look tuh de east an' look tuh de west an' use de name of *Holy Jakes* seven times.

(*Holy Jakes*?)

Holy Jakes seven times an' go befo' de jedge. Look tuh de east an' look tuh de west an' use de word of *Jakes* seven times.

(Seven times each way?)

Seven times - jis' look heah an' say *Holy Jakes* an' look dere an' say *Holy Jakes* until it's seven times. Not seven times each way, jis' seven times, yo' know lookin' each way. [Memphis, Tenn., (947), 1526:15.]

9069. [On pages 3637-3645 we have had a number of beef-tongue rites using ice, here are several more ice-and-court usages to establish a separate margin title ICE.

ICE - FREEZE PROSECUTOR'S NAME WRITTEN 9 TIMES

Whut ah heah yo' could do, wherevah yore prosecutor wuz, dey tell me yo' git

a piece of papah an' write his name nine times. An' git chew 25 pounds of ice an' break it half in two, an' put de papah in between dere, an' put de piece of ice on top of it, about a day befo' de trial. An' when yo' go tuh co't, dey say he really won't prosecute yo'. Dey say dat's purtty good fo' dat. [Memphis, Tenn., (1544), 2805:5.]

9070. [We have here the rare, perhaps only example of writing a white man's name on brown paper instead of the usual white. Is this a protest? Remember, the rite was collected before Martin Luther King Jr. marched on Selma! Though atmosphere and situation were changing, almost no one expected so much progress in such a short time. Is informant reducing prosecutor to the prisoner's level, asking what would you do if you were in his shoes? For the use of color symbolism, *see* COLOR SYMBOLISM, pp.797f., and especially the interview, NAHNEE, BOSS OF ALGIERS, pp.1351-1386.]

ICE NAME OF PROSECUTOR WRITTEN ON BROWN PAPER 9 TIMES - WISH - OFFICIAL CONFUSED AT TRIAL

Yo' trial comin' up fo' de co't an' dey got a prosecutor, see. Well, yo' know fo' instance lak dey kill somebody or bootleggin'. Now fo' instance if de police find yo' an' he's de prosecutor...Yo' understan' me? Well, yo' gits a piece of brown papah. Yo' see dis heah brown papah. Yo' write dat guy's name on dat nine times an' yo' git chew a great big piece of ice an' put dat on de ice, an' he git dere he cain't open his mouth.

(You put the ice on the name or the paper on the ice?)

Put de papah on de ice, but yo' got his name nine times wrote dere an' yo' make yore wish, an' lay it on dat ice an' keep it all night.

(Just on top of this cake of ice? How do you lay that piece of paper on the ice?)

Jis' lay it flat or lay de ice on it. Lay de name nex' tuh de ice. [Memphis, Tenn., (920), 1487:8.]

9071. Jes' lak yo' got a trial comin' up, yo' kin take dere name, whatevah yo' 'rested [arrested] fo' or sompin lak dat. If yo' kin git dis law's name an' write it on ice, write it in ice an' fast as dat melt away, jes' keep ice evah day. See, 'fo' dat trial comes up, yo' jes' keep dat ice evah day. An' find out zactly whut time yore trial's comin' up, an' keep dat ice evah day, an' keep a-writin' his name on it till dat ice melt away. Jes' watch it all de time an' jes' keep a-writin' his name on it, an' it'll...

3 TIMES SCRATCH WITH NAIL LAW'S NAME ON ICE 3 TIMES CROSS - LIKE AN "X" - YOUR NAME OVER HIS

(How do you write his name on the ice?)

Jes' write de law's name. Yo' write it wit a nail. Yes, scratch it on, an' yore name. An' when yo' write it, yo' write chure name down heah. Write it three times, write chure name three times up tuh de top. Yo' write his name undah it. Den yo' take an' yo' cross it lak a "X", see.

(You just write his name once underneath or three times?)

Three times. Yo' write his name up heah three times. Yo' write dat three times yo' see an' write chure name right down undah it three times, an' den yo'll cross dat evah time. Dey'll throw it outa co't. [Memphis, Tenn., (1522), 2715:7.]

9072. You kin go to the drug store like the Crackerjack. That's a wonderful drug store for all hoodoo methods. You can go there and get you some *Jerusalem root*. You take that *Jerusalem root*, you beat it up, you put it the left shoe, and you make four signs of the cross with your back turned.

(Show me how you do that.)

That's the *infidel sign*, they call that. They make that four times like that [demonstrates].

And when you go and face this man, well you're not supposed to look off from him or nuthin like dat. Yo' are supposed to wave his conscience from 'is eyes, an' that dust is helpin' yo' more so to win 'im, becuz yo' got confidence an' faith in dat dust. Therefore he'll look over maybe $25 or $30 [theft] and give you a break. Yo' make that cross before yo' meet 'im. On your back. See yo' can't make de regular sign in front, yo' got to make it four times wit yore back turned. They call dat de *infidel sign*. [Did he make this cross on his back or backside?] [New Orleans, La., (809), 1136:4.]

JERUSALEM ROOT - *INFIDEL SIGN*

9073. [Before hearing the judge of the present rite, I must say something about our famous root, the most widely used *root* in hoodoo. Like the equally well-known term *goofer dust*, the meanings of these words have varied with place and time and individuals - especially in hoodoo shops, where instead of saying *we are out* of *John de Conkah but have it on order*, anything available is handed to the customer. Other examples of our root will be found scattered throughout *Hoodoo* especially on pages 455-457 and 593-595.]

JOHN DE CONKAH - HIGH JOHN DE CONKAH
[JOHN THE CONQUEROR - HIGH JOHN THE CONQUEROR]

(1) SPITTING THIS ROOT IN COURT
WHAT A RICHMOND JUDGE SAID

Say, "*Yo'all* niggahs come here sprinklin' down yer *roots* an' spittin' round me, goin' send *yo'all* tuh jail, evah las' one of yuh."

[*Yo'all* is an expression in the Southern States.]

(Who was this judge?)

Judge Crutchfield. Used tuh be heah yeahs ago.

(I see. But he knew they were doing it.)

He said dat somebody had taught 'im dat.

(Somebody had taught him?)

Taught 'im tuh [know] but de vury [very] man dat had [taught him] he didn't send 'im tuh jail - discharged 'im.

(I see. He knew they were doing it though.)

Yeah, he use tuh tell 'em about it: "*Yo'all* niggahs comin' here chewin' yer *roots* an' spittin' yer powdah around chere," say, "ah'm goin' send evah one of yuh tuh jail, evah one of yuh." But he didn't done it. [Richmond, Va., (428), 382:2.]

9074. Jes' lak if yo' goin' tuh co't, see yo' git dat *John de Conkah*. An' if yo' chew it - see, yo' chew it lak dat buckeye [in another rite] an' spit. Dat's when dey'll pay yo' 'tention, when yo' spit. [Waycross, Ga., (1067), 1728:8.]

(2) *DEY'LL PAY YO' 'TENTION WHEN YO' SPIT*

(3) *DON'T SPIT - PRETEND TO SPIT*

9075. Git chew some *John de Conkah*, an' when yo' go tuh de co'thouse, as yo' go in, as yo' goin' up de steps, yo' put a piece in yore mouth, jes' lak yore chewin' tobacca. An' yo' start tuh chewin' dat, an' yo' goin' aroun' circulin' [circling] aroun'. Den yo' chew dat *John de Conkah* an' spit it, as yo' goin' up, jes' lak dat [demonstrates]. Don't spit, but jes' lak yo' spittin'. Den yo' keep dat, hold dat in yore mouth, jes' lak yo' got a cigah, an' dat'll make it easiah on yuh. [Memphis, Tenn., (1548), 2812:2.]

(4) BEFORE JUDGE - SPIT INTO HANDKERCHIEF
DAT'S SPITTIN' DE LUCK TUH 'EM [YOURSELF]

9076. Dey tell me - ah haven't did dat, but chew *John Conkah*, yo' see. An'

co'se when dey be talkin' tuh de judge, yo' see, dey'd have a hanky an' be spittin' in de hanky. Yo' know, dat's spittin' de luck tuh 'em [yourself]. [Memphis, Tenn., (927), 1510:5.]

9077. Dat same root ah tole yo' about, dat *High John de Conkah*, if yo' kin git it green whilst yore in jail. Yo' got somebody out [of jail] an' dey kin git it green. Whilst yo' are talkin', whilst de whole time yo' is in dere, an' maybe befo' dey calls yuh, yo' got dat in yore mout'. An' yo' ain't sayin' nuthin tuh nobody. An' two tuh one ef yo' git any sentence atall. Yo' may git a *yard sentence*. Yo' may git from - supposin' yo' deserve twenty yeahs - supposin' yo' deserve forty years - supposin' yo' deserve five yeahs - supposin' yo' go in dere an' instead of gittin' five yeahs yo' gits three months. Dat would be light [sentence] wouldn't it? Well, ah'm jes' explainin' de conditions, how strong a hundred powah is dat *High John de Conkah's* got an' it have been proved up. [Savannah, Ga., (542), 674:2.]

(5) USE *HIGH JOHN DE CONKAH* GREEN - NOT DRIED

9078. Dey has a li'le root dey call *John de Conkah*. Dey ordahs dat from some company up in New Yawk. If yo' git in any trouble, yo' go down dere an' meet de jedge, an' yo' have one in yore mouth. An' evah time he ast chew a question yo' chew on de root yo' know, an' he will release yo' from dat whut he goin' give yo'. [St. Petersburg, Fla., (1007), 1628:4.]

(6) CHEW ROOT AT EACH QUESTION JUDGE ASKS

9079. Dere's a root yo' kin go tuh de sto' an' git called *John de Conkah*. Yo' take dat root an' put in yore mouth an' chew it. An' if yo' got a chance tuh spit, yo' spit. An' yo' be talkin' all de time whut joo want it tuh do, wit it in yore mouth yo' know, an' yo' spit dat juice anywhere. Jes' talkin' an' spit an' dey'll change dere mind on whatevah it is. Dey'll dismiss yo' or else yore fine will be so light yo' won' - yo' know, dey won' press it against yuh. Mos' de times yo' git off all right, dey won' persecute [prosecute] chew. Don' fine yo' er nuthin. Use *John de Conkah root*. [Fayetteville, N. Car., (1419a), 2558:1.]

(7) WHILE CHEWING ROOT - TELL IT WHAT YOU WANT

9080. Ah hear'd dey kin git dis root dey call *John de Conkah root*, see, an' Eve-an'-Adam root, an' take dat root an' boil [usually sounds like *ball*] it up tuhgethah. If dey kin git tuh de co'thouse see, when dey unlock it, git it an' sprinkle a aisle around de judge seat. [Sprinkle a circle about judge's chair.] Den dey will set back when yo' come in tuh where de prisonahs is. Den dey'll sit back an' eye de judge right in de eye. See, hol' [hold] dere hand on de vial what have de *John de Conkah* root an' Eve-an'-Adam balled [boiled] up in it. See.

(8) ADAM-AND-EVE - GINGER - *JOHN DE CONKAH* WITH 10 GRAINS [SEEDS] OF BLACK PEPPER BOIL - THIS LIQUID - SPRINKLE IN COURT AISLE - JUDGE'S SEAT - PRISONER'S BOX DO THIS HOUR BEFORE COURTHOUSE OPENS

Dey go tuh co'thouse in de mawnin'.

(You said at an hour didn't you? What do you mean by that hour?)

Dey go dere jes' befo' de co'thouse unlock, befo' dey come in. An' dey sprinkle de aisle. Dey take de watah what dey boil up: de *John de Conkah* an' Adam-an'-Eve root, an' gingah, an' ten grains of black peppah. Dey'll take dat an' sprinkle it - wit de aisle an' aroun' ovah de prisonah box.

(Oh! The prisoner's box. I see, up the aisle.)

[Informant's *eye* or *letter i* had bothered me! Aisle!]

An' where de judge goes up intuh his seat, see dey do dat, an' den when de judge is talkin' tuh yuh, yo' gotta look 'im right in de eye. See [if] dey kin git de judge's eye, look 'im right in de eye. An' if de sentence - it *liminated* down. [All this reduces the sentence.] If it's ten yeahs, it *liminated* down tuh three or fo' yeahs. Ah've hear'd dat. [Washington, D.C., (638), 824:1.]

9081. Yo' go out an' git chew one dose *conkah roots* - 20 fo' a dollah. Git chew one of dose, an' yo' goes up dere. Bathe yuhself all ovah good wit saltpetah, an' sugah an' *chambahlye*. An' yo' git up dere an' go befo' de judge. As yo' walk in de co't, yo' jis' spit as yo' go up dere fo' 'im. An' dat'll change 'is mind. [Memphis, Tenn., (959), 1543:5.]

(9) BEFORE COURT - BATHE WITH 3 INGREDIENTS URINE - SUGAR - SALTPETER SPIT *JOHN DE CONKAH* WALKING INTO COURT

9082. An' yo' gits dis *John de Conkah root*, an' yo' gits a piece of devil's-shoestring root. An' yo' split dat devil's-shoestring root, split it in half, in fo' halves [quarters]. An' yo' cut dat *John de Conkah* root round. An' yo' puts hit [both roots] intuh a vial, an' yo' put dis Jack of Clubs, *Hearts Cologne* [2 perfumes] on it. He totes dat in his right pocket.

(10) SLICE *JOHN DE CONKAH* INTO 3 PIECES DEVIL'S-SHOESTRING INTO 4 - *FEED* WITH *HEARTS COLOGNE* OR JACK OF CLUBS OR ROSEWATER

(For what?)

Dat's fo' luck in trouble.

(Now what does he do? He puts that *John the Conker* piece, cut round, puts it in the bottle. What does he do with the devil's-shoestring?)

Mix it wit it, put it right in de same bottle - put dat in de same bottle.

(Wait a minute! You didn't put that round piece and that split part of *John the Conker* then?)

No.

(Separately?)

Jes' separate dem.

(Why do they split that *John the Conker* root? I mean the devil's-shoestring?)

Ah don't know, jes' tuh split de enemies dey say. Dey put dem two into a bottle.

(How many pieces of *John the Conker* do you put in there, you say?)

Three piece, three round pieces.

(Why do you put three round pieces in there?)

Dat is fo' de jedge an' de solicitor an' de lawyah, ah 'spose.

(That goes in with that devil's-shoestring.)

Yes.

(And you *feed* that you say?)

Jes' *feed* dat, *Hearts Cologne*, Rose Van [Rosewater] or Jack of Clubs. [Brunswick, Ga., (1224), 2081:1.]

9083. Ah remembah one dat ah got tuh fightin' mahself [I got into fights] an' did right much damage. An' dere wus an ole woman used tuh live right through here on Williams Street, an' ah know dat she wus said tuh be a root doctor. So ah got bail. An' while ah wuz out on bail, of co'se ah goes an' see her, see if she could give me anything. Now, she gave me sompin an' whut

(11) PATIENT OF ROOT DOCTOR TOLD TO CHEW *HIGH JOHN DE CONKAH* - RUB SPIT OVER FACE BEFORE GOING TO COURT AND WHILE THERE

she gave me wuz call *High John de Conkah.* An' ah wuz tuh chew dat an' use de spittle [old-fashioned word for *spit*, from Bible] ovah mah face - jis' spit in mah hand an' bathe mah face wit it. Well, ah did dat an' ah got off from de crime fer five dollahs. Ah wuz tuh do it between times; befo' ah went in de court, an' while ah wuz in dere. Evah time ah got a chance ah could do it. [Richmond, Va., (406), 362:1.]

(12) GUINEA PEPPER AND *JOHN DE CONKAH* *DRESS* SELF WITH BEFORE VISITING JUDGE

9084. If yo' gotta go befo' de judge, well yo' *dress* yo'self befo' yo' go 'fo' de judge. Well, yo' kin have yo' some dat same *John de Conkah* an' guinea peppah. [Memphis, Tenn., (958), 1541:14.]

9085. Go roun' tuh court. An' yo' gotta go tuh court, see, an' yo' wanta have a easy time wit de judge an' git close tuh 'em. All right. Well, den, if dey haven't got yuh confined - co'se yo' may have some frien's tuh work it fo' yo', if dey got chew confined. But if yo' not confined, yo' kin git chew a li'le piece of lodestone an' put it in yuh pocket. Git chew a piece of *John de Conkah* root an' all de time yo' settin' up dere in de chair, yo' chew dat *John de Conkah* root, see. Chew dat *John de Conkah* root, spittin' it towards de judge an' spittin' it on 'em. Jis' blow it on 'em, it's all right. De mo' yo' kin, de closah yo' git it tuh 'im, de mo' yo' draw 'is attention towards yuh. Be apt tuh cleah yuh, yo' see. Den, when yo' git up tuh speak ast de mercy of de court. Dey bound tuh grant it tuh yuh. [Vicksburg, Miss., (735), 1006:2.]

(13) WITH LODESTONE IN POCKET - *JOHN DE CONKAH* IN MOUTH - SIT IN PRISONER'S DOCK CHEWING ROOT - SPITTING AND BLOWING BREATH AT JUDGE

9086. Ah've tried dat tuh help people out wit things. Yo' use *High John de Conkah* roots an' yo' set down an' concentrate. Get de judge's name an' de lawyer's an' yo' git most of 'em, de ones dat yo' gotta be tried befo'. Yo' git dere names an' yo' set down at night an' burn dis *High John de Conkah*, an' call de judge's name an' tell 'em jis' what chew want 'em tuh do. An' den yo' weah de lodestone charm. Yo' *dress* yuhself firs' wit perfume from de *High John*, see.

(14) WEARING LODESTONE - SIT DOWN AT NIGHT BURN *HIGH JOHN DE CONKAH* - CONCENTRATE CALL NAMES OF PERSONS TO TRY YOU TELL THEM WHAT YOU WANT THEM TO DO HAVE *HIGH JOHN* IN BOTTLE - ADD PERFUME *DRESS* YOUR BODY WITH THIS LIQUID SO THAT IT REMAINS WHEN YOU GO DOWN TO COURT

Yeah, have it [*High John*] in a bottle, yo' see, an' yo' puts perfume in it an' yo' jes' *dress* de body wit it befo' yo' go out, all aroun', run yore hands around. An' co'se [of course] dat perfume stays on yuh. Den, when yo' go down in front of 'em....[Washington, D.C., (627), 804:8.]

9087. *John de Conkah* an' chew on a li'le piece of it, prob'ly hold it in yuh lip.

(Tell me your experience, the whole experience of that *trick.*)

One Sat'day evenin' ah goes down in mah roasting-ear patch [sweet corn patch] an' git some roastin' ears, 'cuz mine wasn't ripe. A woman wanted tuh buy a dozen [ears of corn] from me. An' ah jis' stepped ovah, well maybe two or three hunderd feet in dat othah patch, in de othah woman's patch, an' got 'em. Well, she saw me gittin' 'em. Well, she didn't say anythin' den. Ah

(15) LODESTONE - *JOHN DE CONKAH* - SILVER DIME 3 INGREDIENTS IN INFORMANT'S *TOBY* HIS ROASTING-EARS STORY FROM VICKSBURG

got de doggone things an' brought 'em on home an' dey laid dere a li'le while. An' den ah went on up on Pearl Street an' carried 'em tuh de lady an' she bought 'em.

(Where did she live?)

On Pearl Street down here.

(Pearl Street, P-e-a-r-l Street.)

Pearl Street.

(I see.)

So ah come on back home an' - it was mah sistah-in-law tole me. See. An' ah was wondahin'. Ah says, "Ah wondah what's de mattah, ah feel so funny." Didn't wan' tuh go nowhere dat Sat'day night. Well, dat was jis' an' hour or so befo' sundown. Well, ah set down dere. An' ah was settin' down dere an' mah wife had chills. She laid down in de baid. Well, ah had some medicine dat ah made up mahself an' ah give 'er fo' de chills.

(What did you make up for the chills?)

Well, ah don't remembah, but ah kin, see.

(Oh, all right. Go ahead.)

An' somebody knocked on de do' an' ah had a halfa bottle of whiskey settin' right down dere on de flo', right down at de foot of de baid. An' ah was settin' on de baid wit mah back tuh de do', jis' lak dis way [demonstrates]. An' ah didn't look back, ah jis' said, "Come in." Ah jis' thought it was somebody, yo' know, but two police officahs walked right in, an' one walked right up an' stood right ovah dat whiskey. Ah say, "Howya, Captain, what do yo' say? What do yo' say?" He says, "So yo' had tuh git chew a few roastin' ears, did yuh?" Ah says, "Oh! Yes, sir. Ah've got some roastin' ears." He say, "Yeah, dey come from right down dere in Madam B's roastin'-ear patch." Ah says tuh mahself, "See?" But ah tell 'im, "What's kin be a li'le wrong?" An' he say, "Well, come on an' go tuh jail." Ah stayed in jail dat Sat'day night up until Monday mawnin' at nine o'clock. Ah took mah *toby* [*hand* - *mojo* - luckpiece] an' torn it open an' took two pieces of *John de Conkah* root out of dere an' put it mah mouth an' walked right down dere tuh de judge. He asked me, he said, "Yo' got a patch?" Ah say, "Yassuh."

(You got a what?)

He says, "Yo' got a roastin'-ear patch?" Ah say, "Yes, sir." He says [to the woman], "Yo' got one?" An' she tole 'im, say, "Yes, sir." An' she had seven witnesses an' ah didn't have none. Now, dis is de truth. He said, "Well, what did yuh do wit de roastin'-ears yo' had?" Ah said, "Ah sold 'em tuh Violet...." He said, "Where did yo' git 'em?" Ah said, "Ah got 'em outa mah patch." Yo' know, he jis' looked right straight aroun' at 'er an' he say, "Well, yo' got a patch an' he got one," he says, "His word is as good as yours." She say, "Well, ah got - here's two women here an' [I] got three men dat knows, lookin' right [at] 'im when he got 'em." He said, "Did yo' go on out dere?" Ah say, "Ah went in mah own patch." De judge go on, he said, "Ah'm through wit dis case, an' don' come up here no more wit nuthin lak dat." He say, "Go on outa here, go on home."

(Well, what did you have in that *toby* that you tore up? What did you have in that *toby*?)

Didn't have nuthin but lodestone an' *John de Conkah* an' a silvah dime.

(I see. And you took this piece of *John the Conker* out and spit it - I mean chewed it?)

Yes, sir. Ah didn't spit it at 'im, ah jis' kept achewin' it. An' when ah was talkin' ah was as close as ah am tuh yuh.

(Did he know what you were chewing?)

Naw, sir. Didn't know what ah was chewin'.

(Was that - did that happen here in the Vicksburg Court House?)
Right here in de City Hall.
(City Hall, I see.) [Vicksburg, Miss., (757), 1035:1.]

9088. De judge - goin' up befo' de judge? An' yo' don' want no trouble wit de judge. Yo' take his name befo' yo' go up dere. Yo' take de judge's name. Don't care if yo' don' know him, yo' jis' try tuh fin' somebody dat knows his name - de district attorney's name. Yo' take dere names an' yo' write 'em, yo' write 'em fo' times backwards - his last name firs'. An' yo' turn right aroun' den an' take dat firs' name an' write it last an' fold it up. An' always try tuh put it some place on yuh where yo' will have when yo' go in fo' law - when yo' go in fo' co't. Always try tuh have dat. All right. If yo' kin, yo' try tuh git chew a *John de Conkah* root. Anyone dat yo' think [of] kin go tuh de drug sto' somewhere, an' which is very easily found. Dere's people dat have 'em in drug sto's. A drug sto' have dat, dat *John de Conkah* root. Yo' chew dat. [New Orleans, La., (831), 1235:8.]

(16) NAMES OF JUDGE AND DISTRICT ATTORNEY WRITE THEM 4 TIMES BACKWARDS CHEW *JOHN DE CONKAH* ROOT IN COURT

9089. Dey claim that if yo' use God's Name three times aftah usin' three different kind of roses, one a red rose, a white rose, an' anothah a kind of a pink rose - after usin' those roses - they boil those roses an' get de juice out of 'em an' takes a bath in dat juice. An' den take dat juice an' put a little bit in a vial or sumpin like dat in de pocket. An' put a mixture in dat wit *High John de Conkah* an' bluestone an' aloes an' incense; an' den use de word, "God de Father, God de Son, an' God de Holy Ghost" fo' nine times in de courthouse. Dat'll be impossible fo' a judge to give a heavy sentence. [Elizabeth City, N. Car., (482), 498:8.]

(17) ROSES OF 3 COLORS: RED - WHITE - PINK BOIL - USE LIQUID IN YOUR BATHWATER ALSO CARRY SOME IN SMALL BOTTLE WITH *HIGH JOHN DE CONKAH* - ALOES - BLUESTONE INCENSE - THEN INTO COURTHOUSE - SAY 3 HIGHEST NAMES 9 TIMES - JUDGE EASY

9090. [Here is a rare rite, magically a logical one, my only example of it in *Hoodoo*. *See* my comment at end.] When yo' are goin' befo' de judge, yo' go up dat morning. Befo' yo' leave to go up befo' de judge, yo' got what dey call Jockey Club Cologne. All right, yo' get up in de mawnin' an' yo' wash yore face an' hands, but don't wash wit yellah soap. Wash wit what chew call dis white soap. Yo' call - forgot what yo' call - *proximine* soap.
(Peroxide soap?)
Not wit peroxide - *proximine* soap. It's a soap dey call *proximine* soap, a bar about that long.
(Is it white?)
White - it cost 25¢.
[At that date an expensive soap and probably sold by a hoodoo shop.]
(All right.)
Yo' eat yore breakfast, take dat Jockey Club Cologne an' yo' rub it on yore hands an' yo' get yo' dat *John de Conkah*, an' when yo' go in de co'thouse, yo' jes' chew it.
[Years ago at the time of collecting this rite, I lacked experience to under-

(18) SOAP: DO NOT USE ON SELF YELLOW SOAP OLD-FASHIONED LAUNDRY SOAP IN LARGE 5¢ BARS YEARS AGO - USE 25¢ WHITE SOAP THEN RUB JOCKEY CLUB COLOGNE ON HANDS AND CHEW *JOHN DE CONKAH* BEFORE JUDGE

stand it. Later when I read the transcription, I still misunderstood what was staring me in the face. Consequently I wrote on the transcription sheet, still there in the manuscript, *ng*, meaning *no good*. Later and suddenly meaning came. Instead of using that cheap yellow soap your wife or mother uses for washing clothes, and you also use for washing hands, buy the white man's soap. Momentarily at least, you a yellow or black man will be an equal facing the white judge. Besides, your hands will be *white* or *clean*. Even the name of the soap, *proximine*, looks suspicious. Since informant was a little uncertain about this name, could it have been something like *prox-mine*, suggesting that informant near the judge would be playing a part by mimicry. In any case color symbolism is frequent in hoodoo, *see* COLOR SYMBOLISM, p.797f., vol.1.] [New Orleans, La., (837), 1259:1.]

9091. Yo' kin use dat [string] fo' lawsuits.

Jes' lak if yo' was in a lawsuit, somebody had yo' prosecuted an' yo' had tuh [go to court] an' if ah wuz a witness against chah. Ah don't care how many witnesses against chah, yo'll [tie] dat in about nine knots. Evah one of us - yo'll tie us down in nine knots, an' we can't harm yuh. Yo' don't do no mo' den tie dat. Yo' jes' tie dem knots an' tell it whut chew want it tuh do. See. An' when yo' tell it whut chew want it tuh do, it goin' work directly de way yo' say.

KNOTS 12 IN STRING - SILENCES A COURT WITNESS

(Then what do you do with that string?)

What chew do wit it den? Jes' hol' it in yore han' tight. [Sumter, S. Car., (1382), 2459:6.]

9092. Jes' lak yo' got a case in co't, sompin othah lak dat, yo' kin tie - ah think it's twelve knots in a string. An' take an' put it [string] on a stick, yo' know, an' cut so many notches. Ah think it is nine or twelve notches in dat stick. Drive it yo' know lak a peg at de da'k cornah of yore house, an' dey tell me dat'll cleah yuh in co't.

KNOTS 12 IN STRING - TIE STRING ABOUT STICK
KNOTCHES 12 IN STICK - DRIVE STICK INTO DARK CORNER OF YOUR HOUSE - CLEAR YOU IN COURT

(You have to have as many notches on the stick as you have knots on the string?)

Dat's right. [Brunswick, Ga., (1177), 1990:14.]

9093. If a person have a fight, a purtty bad fight chew know, an' ah know de man's goin' git me - all of it fell on me becuz ah done mo' den 'nuff, an' ah know it's goin' fall on me, an' dunno [don't know] whut tuh do. Aw, ah'm jes' cryin' an' a-grievin', ah dunno whut tuh do. "Lawd, ah know ah'll gits a whole lotta time." An' ah don' wanta [get time].

KNOTCHES 3 CUT BY *DOCTOR* IN ROOT TO REPRESENT *DE FATHAH AN' DE SON AN' DE HOLY GHOST*

Heah comes somebody, says, "Oh, dat's so bad. Ah heared of yore troubles." Says, "Well, ah tell yo'," says, "yo' ain't got no money an' yore po' an' yo'll pay fo' it." Says, "But chew kin git a li'le, prob'ly a dollah or two, but chew will git chew some luck."

"Well, where will ah go?"

"Ah know a man [*doctor*] live right ovah dere, right straight ovah dere. Ah know he'll fix yo' up."

"Well, ah shore hope so becuz ah'm fed up. Ah dunno whut tuh do."

Says, "Yo' go ovah dere. He's a good man. He's a high-class man. He knows stuff."

Yo' walk in an' he [*doctor*] says, "Hello, dere. Yo's in trouble dis mawnin',

ain't chah?"

"Yes."

Says, "Yo's in trouble," says, "yo' goin' have a lawsuit an' yo' come out heah fo' he'p?" [For some of the methods used by *doctors* when greeting patients, *see* CONSULTATION TECHNIQUE, pp.307-319.]

"Yes."

Okay.

"Well, ah tell yo' right now, it goin' cost chew five dollahs, an' ah give yo' somepin othah. An' yo' take dis an' yo' go up dere [to court]. Dey jes' ast yo' a few questions. Den come on out." He goes back an' gives 'im a li'le piece of root about two inches, ah reckon. Dere's three notches cut intuh dis root, an' de notch is cut in dere to represent *de Fathah an' de Son an' de Holy Ghost.*

Dat takes cā' [care] of dat. Yo' know whut dat means. Dat's [case is] out. Dat's throwed out. Dey jes' say, "Out."

(That's in a court case?)

Dat's throwed out. [Fayetteville, N. Car., (1400), 2521:1.]

9094. An' they show 'em what to do, yo' know.

(I see, I understand.)

Yo'll get yo' de judge's name an' yo'll get yo' a lamp what's never was used. Yo' put yo' some sugar in dere. Buy yo' some sugah. An' yo' take dat judge's name an' yo' put it down in de lamp an' pour de sugah on dat, on his name. Dat sweetens 'em up. Aftah yo' put dat sugah down on dere, pour de kerosene in dere, an' yo' light this light. An' as yo're lightnin' it, say, "In de Name of de Father, an' de Son, an' de Holy Ghost," askin' fo' help. Hold yore hand up to God say, yo're asking fo' help. Dat's fo' good.

LAMP - NEW - JUDGE'S NAME IN WITH SUGAR - KEROSENE LIGHT - SAY *IN 3 HIGHEST NAMES* - HOLDING HAND UP TO GOD FOR HELP - LIGHTED 9 DAYS

(What then?)

Yo' leave dis light nine days an' nights.

(You leave it burn for nine days and nights?)

Yes, sir. Dat's when yo' get yore subpoena.

(And then that will help you out with the judge?)

Yes, sir, it'll sweeten his mouth an' yo' come - when yo' go before 'im, instead of frowning, this is de truth, he instead of frowning, he'll smile. [New Orleans, La., (798), 1114:8.]

9095. It was a colored person, a lady, Miss Field [in New York City] she'd fell [fall] off in a trance, tell yuh anything. An' she tole me dat [a remedy in 870:2 - mullein and snake oil]. An' she even tole me dat any time de trouble come, anything dat ah wanted tuh go intuh, or anybody was goin' tuh do anything, tuh come back in trouble - she tole me tuh go git some limes, yo' know dese li'le limes. An' if ah'm goin' in co't or any trial dat was goin', cut one of 'em in half - dis fortunetellah in New York - an' walk in dere an' while ah walkin' in, put a half in mah mouth, an' de whole time jes' spit a li'le bit of spit. Evahthin' in court was throwed apart half-an'-half, no kind of fine. Nuthin can be - de jedge cain't do nuthin'. She said, go anywhere, regardless, jes' take dat lime an' cut it in half an' use dat in....

LIME - THE FRUIT - SUCK IF IN TROUBLE OR COURT SPIT THE JUICE JUST LIKE USING *JOHN DE CONKAH*

(When you are in trouble.)

When yo' in trouble be sure to git dat lime. [Mobile, Ala., (663), 870:2.]

9096. Well, if yo' gotta go over there to meet a case an' yo' wanta miss de case, yo' gotta go in de woods. Aftah yo' git in de woods, yo' git yo' a lizard. MY GRANDMOTHER WAS A *TWO-HEADED PERSON* an' dat an' she know a whole lot about dat. Yo' go git yo' a lizard. Aftah yo' get dat lizard, see yo' take its palate out. Yo' take its palate out.

LIZARD - TAKE PALATE AND TIP-END OF TAIL
BLUESTONE WATER - SET UNDER JAIL STEPS
DAY OF TRIAL - GRANDMOTHER A *TWO-HEAD*

(Out of his mouth?)

Out of 'is mouth. Jes' take 'is palate out. Aftah yo' take its palate out, then jes' cut 'bout de tip-end of its tail off. Aftah yo' git his palate out an' de tip-end of his tail off, den, why yo' take some watah dey call glucose [or bluecose] watah.

(Glucose?)

Glucose. Glucose, yo' could mix it up, yo' could mix it up yoreself. Dey sell dat at de Crackerjack Drug Store [in New Orleans].

(Oh! You mix it up. What's it made out of?)

Yo' make it up. Yo' git some watah an' yo' mix about dis much of it. It's jes' like a blue pencil-like, yo' know. [He is talking about bluestone.] But aftah yo' put so much amount of watah in it, it come to liquor-lak, yo' know.

(What's the blue stuff called?)

Called bluecose [= bluestone].

(Bluecose?)

Yes. Yo' see, it come to a liquor-lak, yo' see. Aftah it come to a liquor, an' den yo' just put it in, de day dey try yo'.

(What do you do with that?)

Yo' got de lizard's palate.

(And this little piece of his tail? Now, what do you do with that?)

Yo' put dat in the bluecose [bluestone] watah, aftah yo' done mix it up, an' set it undah de steps. Aftah yo' set it undah de steps, dat's de only way I knew make yo' miss de case.

(Under what step do you put that?)

Undah de jail-house steps.

(I see, I see.)

Some one gotta set it undah dere fo' yo'. [New Orleans, La., (848b), 1311:8.]

9097. When yo' go befo' de judge, yo' know, yo' have tuh make a vow tuh yo'-self. Now, ah'll tell yuh how yo'll have tuh do dat. Now, jis' lak now, yo' know yo' goin' tuh have trial. Well, how yo' have tuh *dress* yuhself? Yo' have tuh git chureself some camphor balls. Yo' know dose camphor balls yo' put in clothes. Well, yo' git dose camphor balls an' git choo a piece of asafitadee. When yo' git dose camphor balls, yo' gotta beat dose camphor balls up fine; an' den when yo' beat dose camphor balls up fine, den yo' put chew some lodestone in dere wit it. An' den yo' beat dat camphor ball up, an' dis rag yo' gonna put dis camphor ball in, [put rag] in gasoline, see. An' now when yo' take an' git it an' put it in dat gasoline, git de rag wet. Don' wet de camphor balls, jis' wet de piece [rag] see. An' den yo' jis' use dat, jis' hold it down in yore pocket - jis' carry it right wit chew in yore pocket. An' den if yo' kin git a piece of sweet basil, carry dat 'long wit choo. Dat sweet basil gonna come in lucky.

LODESTONE - CAMPHOR BALLS - ASAFETIDA - IN BAG
WET WITH GASOLINE - CARRY PIECE OF SWEET BASIL
WHEN JUDGE TALKS - YOU BE TALKING TO YOUR BAG

(What do you do with that camphor after you beat it up? And the lodestone, what do you do with that?)

Take it an' put it in dat rag, where dat gasoline's been dipped in dere. Sew

it up lak a li'le bag, A SMALL LI'LE BAG, an' yo' see, jis' lak WHEN DE JUDGE IS TALKIN' TO YO', YO' TALK TO IT LIKE YO' ARE TALKIN' TO SOMEONE. [Memphis, Tenn., (936), 1515:9.]

9098. Well, jes' lak yo's got a great big case on hand an' yo' can't hardly do nuthin wit dat case. Yo' git all dem, yo' git de judge's name; yo' git de district attorney's name; yo' git all dose p'licemans on dat beat, on yore beat. See, de one dat 'rested [arrested] 'em an' evahthin'. Yo' writes all of dere names down an' yo' take dere names an' yo' weah dere names; see, aftah yo' write 'em down. See, yo' turn all of 'em dis way. See...[demonstrates].

LORD'S PRAYER: WRITE NAMES OF JUDGE - DISTRICT ATTORNEY - POLICEMEN OF BEAT - ONE WHO ARRESTED YOU - TURN NAMES DOWN - WEAR IN *NATION SACK* EVERY NIGHT SAY PRAYERS - CALL THEIR NAMES

(So they are headdown.)

Yeah, turn 'em down lak dat, see. An' jes' weah 'em right cross heah, right 'cross de stomach. Dat's all. Yo' ain't got a thing tuh do...[demonstrates]. Put it in a li'le "NATION SACK" [*see* THE NATION SACK WOMAN, pp.1449-1459, vol.2] see an' weah it right 'cross de stomach lak dat. An' evah mawnin' soon as yo' git up, yo' say de Lord's Prayahs behin' dat an' yo' call all of 'ems name. An' evah night yo' git on yore knees an' say de Lord's Prayah, an' yo' call dere names behin' dat. An' dat's really good. [Memphis, Tenn., (1547), 2806:8.]

9099. Git powdahs, perfume, dey call it *lucky star powdahs* [incense]. Yo' burn it an' as yo' burn it de sut [soot], it drops down, an' as dat drops yo' make a wish, an' dat turns evahbody ag'inst chew in de line of tryin' tuh do yo' some harm. But chew [in jail] cain't do it. Some of yore friends will have tuh bring it tuh de co'troom an' do dat.

LUCKY STAR [INCENSE] - BURN AND WISH - COURT CASE

(You wouldn't do that in the courtroom, though?)

Do it at home an' make a wish as dat falls down.

(What do you call this powder?)

Lucky star powdah. Yo' buys it in de drug sto'. It looks lak dust, an' as it burns de soot drops from it, an' yo' make a wish in behin' dat stuff. An' anybody tryin' tuh do yo' some harm dat turn 'em 'ginst chew.

Jis' lak if yo' have somebody in jail an' yo' want 'em out, well yo' take an' burn dat. Go up tuh de jail. Den it won't be long 'fore dey be outa de jail. [*Lucky Star* is also incense shaped like a star, *see* LUCKY STAR, No.2088, p.607, vol.1.] [Memphis, Tenn., (949), 1531:7.]

9100. If yo' have somebody in prison - it's mo' easy fo' yo' tuh take a cord becuz dey'll notice too much if yo' take a string, if yo' go tuh see yore people dere. Yo'll go dere tuh see 'em an' yo'll have tuh do dat slightly [carefully] yo' see. Lak if he's standin' up, den yo' stand up an' yo' jis' put dat cord lak back of his haid lak dat...[demonstrates]. Jis' stan' up lak dat, an' yo' take dat cord an' put it behin' his haid. An' den yo' unwrap de othah part an' let it fall on de flo'...[demonstrates]. Well, now whilst he standin' dere, yo' tell 'im don' move, say, "Don' move."

MEASURE - PRISONER WITH STRING - TOP OF HEAD TO BOTTOM OF FOOT - TAKE HOME - BURN IN NEW HANDKERCHIEF WITH JUDGE'S NAME - DROP ASHES FROM CELL DOOR - TO OUTSIDE JAIL - TO HOME

(Take that whole measure from the top of his head to the foot).

Yo' take dat up an' den yo' fix dat in a ball. Yo' see, yo' fix dat an' den yo' burn dat wit a brand-new han'ke'ch'ef. Yo' burn dat. Let 'im wipe his face an' burn dat an' wit 'is name - de judge's name. Yo' burn all dat tuhgethah,

dat papah an' all tuhgethah, yo' see, an' de lawyah's name. An' yo' burn all dat tuhgethah. An' when he'll come, if he won' discharge 'im, he won't let 'im go no fu'thah. Yo' jis' drap [drop] it from de do' an' yo' jis' drap it [ashes].

(When you go back to see him again, you sprinkle that [string and paper] dust around, and they will turn him loose?)

Yes. [Algiers, La., (1602), 2975:4.]

9101. [Here we have a remarkable rite, a rare glimpse at how a hoodoo *doctor* prepares his *client* or *patient* for a possible death sentence. Equally interesting, the greatest small book in the World, *The Gospel of John*, is unable to compete with a book of magic! The statement *firs', secon', an' third chaptah of Psalms* confuses because the word *chapter* here cannot mean complete Psalms, 1, 2, and 3 not applying to the present situation. *Chapters* also means *verses*. I suggest, as in several other cases, informant has Psalm 23 in mind here, especially verses 1, 4, and 6.]

MOSES: *SIXTH AND SEVENTH BOOKS OF MOSES*
ALSO FIRST MIRACLE: TURNING WATER INTO WINE
"LET NOT YOUR HEART BE TROUBLED"
WEAR PSALM IN BOTTOM OF EACH SHOE
MEMORIZE PSALM - REPEAT MORNING AND NIGHT
DAY OF COURT - WEAR UNDERSUIT WRONGSIDE OUT
WALK BACK 9 STEPS - SAY TO SELF FIRST MIRACLE
"CHRIST, JESUS, TURNT WATAH TUH WINE"
THEN SAY: "LORD, YO' GO TUH PREPARE DE WAY
FO' ME BUT YO' COME AG'IN TUH SEE ME IN YO'SELF"
KEEP REPEATING PSALM DURING TRIAL
YET WHEN JUDGE CALLS PRISONER TO SENTENCE HIM
IT IS FROM *DE SIX AN' SEVEN BOOKS OF MOSES*
"DAT POWAH WOULD COME AN' CHANGE DE JUDGE MIN'"

In case if a fellah wuz seized fo' murdah, sompin lak dat, an' yo' wanted tuh git 'im off lightly. Not say 'zactly bring 'im out altuhgethah, but yo' see, yo' read de firs', secon' an' third chaptah of Psalms, *Let thy heart not be troubled* [not from Psalms but from *Gospel of John*, 14:1, *Let not your heart be troubled*, King James Version.] But write it off. Yo' write de Psalms off an' weahs 'em in yore shoe, one in each shoe. An' yo' takes de second chaptah of Psalms an' *git dat down by yeah* [learn it by "ear," by memory]. An' evah night an' evah mawnin' dat yo' lays down an' git up, repeats dat in yore mind.

When yo' git ready tuh go tuh de co'thouse, yo' change yore undahsuit, change it on de *wronghan' side*, back up nine step backwards an' say de firs' miracle: *Christ, Jesus, turnt watah tuh wine*. Speak dat in yore mind. Say: *Lord, yo' go tuh prepare de way fo' me but yo' come ag'in tuh see me in yo'self*. Yo' goes downstā's intuh de co'troom. An' as de judge be tryin' yo', yo' be still 'peatin' [repeating] de secon' Psalm in yore min'. An' when de judge will call yo' in front of 'im, de powah [power], say from de *Six an' Seven Books of Moses*, dat powah would come an' change de judge min'. If yo' goin' git lifetime, he would change tuh manslaughtah.

[After I turned off machine, informant said something.]

(What did Christ do?)

Change watah into wine. Dat de firs' miracle he done. [Sumter, S. Car., (1364), 2406:6.]

9102. *Seventh Book of Moses*, during trial let somebody read it and yo' think of what is de 7th Book, while dey were having yore trial. Or let some one slip it tuh yuh an' weah it in bottom of yore shoes during trial. [Since it would be impossible to wear this paper-back volume in your shoe, perhaps one of the pages or something copied from the book is worn.] [Memphis, Tenn., (962), 1553:1.]

MOSES AGAIN

9103. Dere's a small root dat dey call de Moses. An' yo' take dat root an' yo' chew it de whole time dey's fixin' tuh have dis trial, yo' chew it. An' yo'

be's chewin' de spit an' dere'll come on some disastah of de trial, it won't come up.

Now, ah did see dat. Ah see dat happen in Waycross, Georgia. Ole man Murray dat had a son in dere, an' dey was fixin' tuh give him two years, an' de judge, de sheriff an' all de people dat was in de court, an' dat boy walked right out by 'em all an' was gone. He walks right out de co'thouse. All of de solicitors an' de judge an' evahthin' was settin' dere. It was about three or fo' 'clock in de evenin', an' when he got up an' walked out, dere didn't anybody pay him any attention. He walked right on out an' was gone thirty minutes 'fo' any of 'em detected he was gone. [St. Petersburg, Fla., (1009), 1633:11.]

MOSES ROOT - PRISONER CHEWS DURING TRIAL HE WALKS OUT OF COURT WITHOUT BEING SEEN

9104. Yo' mean if dey ketch yuh fo' trial. Well, if dey ketch yuh fo' trial an' yo' kin git out on bond tuh git tuh dis judge - know wheah dis judge stays an' git tuh his home, yo' go dere an' slap fo' [these 4 objects later]: one tuh dis cornah, one tuh dat cornah, dis cornah, an' dat cornah. Drive fo'. De third one, dat'll be yuh. When yo' go co't, when de co't come, dey turn yo' right loose.

NAILS FOUR - DRIVE INTO 4 CORNERS OF JUDGE'S HOUSE

(What do you drive?)

Drive fo' nails. Drive one east, west, south an' north, an' when de co't come, dat settles it. It's off. [Charleston, S. Car., (?), 603:3.]

9105. Yo' kin, if yo' know de judge name. Jes' lak ah know yore name, see, an' mah folks goin' up dere tuhday tuh be on a trial, see. Jes' lak ah know de judge lak ah know him now. Ah makes dat same person whut goin' up on de trial, if he in or out on a bond - ah kin do it mahself. Write his full name, de judge's full name, an' go right tuh dat do' right dere, an' tack it ovah dat do', see. An' ah'd go right up dere front of de co't an' evahthin' will be all right. [Brunswick, Ga., (1249), 2123:4.]

NAME OF JUDGE - WRITE AND TACK OVER HIS DOOR

9106. Get the judge's name and the jurymen's name, an' yo' take yo' - whilst de case goin' on - yo' gets dat an' yo' make a hot fire. An' yo' take yo' a hot pot of watah, an' yo' take dat name an' put it in dere. An' man, have it boilin'! An' just like dat, de co't goin' to keep upstirred all de time. Keep it upstirred an' dey can't do nuthin. Dey won't nevah come to no agreement. Gotta have dat watah boilin' wit de name in it. Yo' see! Drop a li'le sugah in dere, yo' see, an' just keep on boilin' up, an' dis court will just keep upstirred all de time. An' at a certain time yo' take de watah an' yo' throw it. An' when yo' throw dat watah out, de judge will throw dat case out. [New Orleans, La., (866), 1400:5.]

NAMES OF JUDGE AND JURYMEN BOILED DURING TRIAL

9107. Now, here's another way. If yo' goin' to de judge - supposin' yo' goin' down dere to Judge Landix, why yo' just take Judge Landix' name. Take parchment papah an' cut out just de sole of yore shoes, stick in your - sew it to de heel of yore shoe. An' yo' take his name an' write 'is name down nine times. He's a nine-months child, see.

9 TIMES: THE MEANING OF - WHY THIS NUMBER USED WRITE JUDGE NAME 9 TIMES ON PARCHMENT PAPER CUT LIKE SOLE AND WEAR IN SHOE - WRITE YOUR NAME 9 TIMES OVER HIS - SAYING, "JUDGE, I WANT YOU *IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT* TO HAVE MERCY ON ME TODAY AND LET ME GO" - PUT 9 DROPS OF *VAN VAN* ON NAMES

(He is a nine-month child?)

Yeah, his mother carried him nine months. Yo' take yore name an' yo' write hit down dere nine times, over his. Yo'll say, "Judge, ah want yo', *In de Name of de Father an' de Son an' de Holy Spirit*, to have mercy on me today an' let me go." An' dat same thing, whensomevah dey call yo' up befo' de judge - yo'll have a lawyer dere to do yore talkin'. De judge goin' to ask yo' a few question an' de lawyer goin' to take part. Yo' just keep a-sayin' dat inwardly. De policeman get up an' make 'is testimony. "Don' yo' come back here no mo'." Ah say, "Thanks." Dat's fo' dat. Now, yo' use nine drops of *Van-van* fo' dat.

(How do you put that on?)

Yo' put dat right on - right in dat parchment papah an' den put it in yore shoe an' walk on dat, dat right shoe.

(Is *Van-van* an old oil?)

An ole oil, but yo' must know when yo' gettin' *Van-van*. Ah was kiddin' a boy here month befo' last, ah say, "Now, look, ah'm not in de business but," ah said, "dis is fo' a personal friend of mine, an' she done gone down here [to where *Van-van* is sold] an' got some [*Van-van*] perfume down [there]. Ah don' want dis othah stuff [she got]. Give me de othah stuff." *Van-van* [of good quality] is kind of [hard to get]. [For *Van-van*, *see* p.662 and elsewhere.] [New Orleans, La., (819), 1178:1.]

9108. Ah heard dat jes' lak if yo' wuz tuh git in trouble, somepin lak, an' dey prob'ly let chew out on a bond. Well, ah hear'd dat chew would jis' go in de woods an' git chew de heart outa red oak tree. An' yo' takes de heart of dis tree an' yo' takes an' trims it down, an' yo' puts it in a bag, an' hangs it right ovah yore heart. An' den whenevah yo' git ready tuh go down fo' dem tuh try yuh or anything, says, "Now yo' have dese two hearts tuhgethah." Den dat'll be three hearts, yo' know: his heart, yore heart an' de red-oak-tree's heart, supposed all tuh be as one. Well, yore mind is goin' be fo' tuh free yo', an' den, says dis heah heart of de tree will work wit de heart of de man. An' dey says, den dat'll cuz yore case tuh be lagged, cuz dem tuh give yuh lightah terms.

OAK: FROM RED-OAK TREE HEART WOOD CUT A PIECE AND SHAPE IT LIKE A HEART - WEAR OVER YOUR HEART IN BAG - AT COURT THERE WILL BE 3 HEARTS YOURS - WOOD'S - JUDGE'S - A LIGHTER SENTENCE

(Well, now, what do you mean by the heart of the red oak? What do you mean by the heart?)

De heart of de tree. See, yo' cuts de tree, cuts it down, jes' lak yo' cut it right down. Well, dey gits de middle outa dis tree. Yo' takes an' cuts a piece of dis heah tree, jes' trim it down an' shape it wit yore heart jes' lak a heart.

(You make it in the shape of a heart.)

Yo' take dis heah an' put it right ovah yore heart. Den yo' goes down tuh trial an' dese three hearts...[Fayetteville, N. Car., (1391), 2497:5.]

9109. Den ah tell yo' anothah thing dat's very good. Yo' use dat oil of amber. Yo' cross de bottom of yore feet wit dat, both feet, an' rub it on yore-self [demonstrates].

OIL OF AMBER - CROSSES WITH ON BOTTOMS OF FEET AND RUB ON HANDS - MIDDLE OF TEMPLE AND CHIN EVERYONE IS SYMPATHETIC - GOOD FOR ANY TROUBLE

(You rub it on the hands like this, and then you rub it right at the top of - the middle of the temple, and then right down your chin.)

An' yo' kin go anywheres an' dey will be so sympathizing wit yo'.

(You mean that is to get out of trouble or...)

Most anythin' [even a court case].

Ah had a girl in de hospital, she wus goin' - wanted to be graduated, goin' to be a nurse, an' she was doin' some li'le things she shouldn't have done, an' de head nurse was goin' to discharge 'er. An' she didn't wanta leave fer anything. An' ah jest give her de stuff an' tole 'er what to do an' she stayed dere - jest graduated.

(You use that for little minor things.) [Washington, D.C., (627), 805:1.]

9110. If yo' can get de judge's name, well yo' use dis name nine times into yore shoe, in each shoe, an' mix it wit parsley, an' yo' dress yoreself wit a oil: oil of verbena, oil of moritil [myrtle] an' pine oil. Yo' takes a bath in dem.

OILS 3: VERBENA - PINE - MYRTLE - BATHE WITH JUDGE'S NAME 9 TIMES AND PARSLEY IN EACH SHOE DO THIS 3 MORNINGS BEFORE YOUR CASE COMES UP

(What are those oils now?)

Oil of verbena, oil of moritil [myrtle] an' pine oil. Yo' takes a bath in dat.

(Oil of moritil [myrtle]?)

Yes, sir. Three mornings befo' yore case comin' up, when yo' gets a subpoena, well yo' do dat fo' three mornings. See, de last morning, dat's when yo' are goin' befo' de judge. [New Orleans, La., (838), 1261:3.]

9111. [The red onion is one of the well-known objects in hoodoo, having been inherited from folk medicine as well as what passed for the scientific medicine of the day. A few examples of its use will be found in margin title ONION, pp.622-626, v.1. On p.625, line 6f., I find a note of my own: "Red onion - like red flannel ball or (red) bag for *hands* - symbolizes the human heart." Where that came from I no longer remember. Perhaps an informant in *Hoodoo* says it. Since the rite about to be given is a *squeezing rite* (another type of magic often ignored and unindexed), *see* No.2188, p.625, for another red onion squeezed in court.]

ONION - RED ONE - PUNCH 4 HOLES INTO - SALT FILL CALL NAMES OF ENEMIES AND FOR EACH ONE STICK A PIN INTO THIS ONION - IN COURT KEEP THIS RED ONION IN POCKET WITH HAND COVERING PINS

If yo' goin' up befo' de judge an' yo' don' want de judge tuh put no sentence on yuh atall, yo' wanta come cleah of whut chew done. Git chew a red onion an' yo' cut a roun' hole in dere, cut a roun' hole in dat onion. An' aftah cuttin' de hole in dat onion, yo' take yo' some salt an' full it up, full dem holes wit dat salt.

(How many holes?)

Fo' [demonstrates]: one heah, one dere, one dere, an' one dere - de fo' holes. An' evahone dat yo' thinks ag'inst chew, yo' take yo' pins - *stickpins* [ordinary pins], an' evahone yo' learn ag'inst chew, call dere name an' punch it down in dere. Evahone yo' thinks ag'ins' chew, call dere name, "By de he'p [of God] ah wan' chew tuh git me off." Do dat in de mawnin' or any time in de day, jes' put 'im down in dere. Put 'im down in dere, evahone yo' think ag'ins' yuh, jes' stick 'em down in dat onion. An' aftah stickin' 'em in dat onion, take dat onion an' take an' put it in yore pocket. But be sure tuh hold it [keep your hand on it]. Jes' lak yo' put dese pins down in dere, be sure tuh hold it in yore han's jes' lak dat [demonstrates] jes' dat-a-way.

(Bring your fingers over the top of the onion, and have the heads of the pins under them.)

Yes, dat's right. Keep it in yore pocket. Keep it tight an' he can't do anything wit chew. He'll turn yo' loose. [Florence, S. Car., (1331), 2291:8.]

9112. Whut ah heard about goin' befo' de jedge: yo' take two red onions -

understand me - an' yo' peel it. Yo' git de peelin' from two red onions an' yo' burn dese peelin', yo' understand me, intuh a powdah, an' yo' mix up sulphuh wit it, dis powdah from de red onion. An' put it in yore left-foot shoes an' go on befo' 'im. Dat's all yo' gotta do.

ONIONS 2 - RED ONES - BURN PEELINGS FROM - MIX WITH SULPHUR - IN LEFT SHOE - GO BEFORE JUDGE

(When you go before the judge?)

Yeah, dat will conkah him, don't chew know. [Savannah, Ga., (1259), 2137:10.]

9113. If yo' have tuh go befō' de judge, de firs' thing yo' do - yo' got a trial comin' up an' yo' figure dat chew goin' to git [cannot understand word, meaning *time* or *guilty* - de firs' thing yo' do, firs' yo' git choo two cards, two *carding cards*. An' yo' git choo a white an' yo' git choo a red [*carding card*]. An' yo' go in yuh yard or house or somepin, where yuh know where dirt [earth] is. Well yo' dig a space [having] fo' cornahs, yo' know jis' big enough fo' them [the cards] tuh go down. [This four-cornered hole is a symbolic grave.] Lay them [the cards] down [in the hole]. Yo' say yuh prayahs fo' whut choo wan' tuh do. Say yo' wan' tuh return back home all right an' no charge ag'inst choo. Well yo' git choo two red onions an' a piece of ice. Yo' cut one of dem onion in half in two, an' break de ice, an' jis' spread dem onion lak dat [demonstrate] an' put de ice tuhgethah like dat, see. Den yo' cut dis othah onion in fo' parts. An' when yo' go an' git in de yard, yo' throw it ovah yore lef' shouldah an' say, *Ah'm throwin' yuh back across mah shouldah fo' tuh return back an' pick yuh up.* An' yo' comin' back.

ONIONS 2 - RED ONES: BEFORE COURT DIG 4-CORNERED HOLE [GRAVE SYMBOL] - BURY IN - 2 *CARDING CARDS* [INDEX CARDS?] - 1 WHITE - 1 RED - PRAY - WISH ALSO BEFORE COURT - CUT 2 RED ONIONS - ONE INTO 2 PARTS - PACK IN CRACKED ICE - THE OTHER CUT INTO 4 PARTS - OUT IN YOUR YARD ON WAY TO COURT - EACH OF 4 PARTS OVER LEFT SHOULDER SAYING: 'AH'M THROWIN' YUH BACK ACROSS MAH SHOULDAH FO' TUH RETURN BACK AN' PICK YUH UP"

[Why were the preceding cards, white and red, buried? Originally I thought informant was talking about playing cards. A red card would be hearts or diamonds. What is a white card? They are index cards, even paper. Why these cards were buried we can learn from COLOR SYMBOLISM (p.797f.) and especially margin title WHITE CANDLE, WHITE MAN; RED CANDLE, DARK MAN; BLACK CANDLE, ENEMY MAN (p.801). The white card, representing the white judge is buried first; on top of him is buried the red card signifying the black man. Symbolically the black man conquers the white judge even before the trial!] [Memphis, Tenn., (971), 1571:3.]

9114. Dey tell me a man kin take nine pins an' stick one a day, if yo' goin' have a case in co't. Stick one a day fo' nine days an' yo' stick 'em right in a straight line on any part yo' weah in front, yore shirt or yo' coat. Don' let nobody intahfere wit 'em. When yo' get down tuh de las' one, stick de tenth one crossways at de bottom, an' go tuh co't an' yo'll come out.

PINS 9 - STICK 1 EACH DAY - IN A LINE POINTING DOWN - IN ROW ON FRONT OF SHIRT - 10TH PIN PUT CROSSWAYS AT BOTTOM - THIS MAKES AN UPSIDE LETTER "T" OR TAU CROSS - YOU WIN CASE AT COURT

(How do you stick those pins? Do you stick them down?)

Evah point down, but let de haids be dat neah even if yo' kin, right on down.

(And the tenth one you put it horizontal.)

Put it crossways, cross de - ninth one at de bottom. An' dey tells me dat whups [whips] de lawsuit. [This upside down tau cross is the magic of reversing.] [Waycross, Ga., (1129), 1835:4.]

9115. Yo' kin do dis. Yo' kin take nine brass pins an' go where yo' see some li'le hickories [young hickory trees] growin'. Twist 'em up tuhgethah an' den take dose pins, nine of 'em tuhgethah, an' pin dat tuhgethah. Twist 'em till yo' kin pin it tuhgethah. Let [demonstrates] one haid be dis way an' one haid dataway an' de points come tuhgethah.

PINS 9 - BRASS: TWIST SEVERAL SMALL HICKORY TREES TOGETHER - PIN THEM TOGETHER WITH THESE PINS - EXPRESS INTENTION OF WHAT YOU WANT DONE THIS WILL PIN SHUT MOUTHS OF ENEMIES AT COURT

(All the points and the heads come together?)

Come tuhgethah, an' pin it tuhgethah. An' hit'll stay right dere. An' dat'll shet de mouth up, of all of 'em.

(In a court case or anything of that sort?)

Yes. [Sumter, S. Car., (1361), 2400:6.]

9116. Yo' git rattlesnake mastah an' shoe-make root, an' yo' chew it an' yo' keep it in yore mouth while talkin' tuh de jedge. [Rattlesnake master is a term in the United States meaning any plant supposedly curing a rattlesnake bite. These plants are usually the button snakeroots *Liatris aquarrosa* and *L.scariosa*, or the plant *Eryngium aquaticum* of the southeastern United States. Shoe-make is the smooth sumac, a common North American sumac (*Rhus glabia*), sometimes also the dwarf sumac (*R.copollina*).]

RATTLESNAKE MASTER AND SHOE-MAKE [SMOOTH SUMAC] CHEW IN COURT TO WIN YOUR CASE

[Savannah, Ga., (1269), 2148:7.]

9117. Well, ah learnt dat if yo' wants tuh git chew - jes' lak if yo' had a son or sompin in prison, an' yo' done want him out an' don't have de money tuh git 'im out. Yo' go an' git chew some sage. Take twelve grains of sage an' yo' care [carry] 'em tuh de co'thouse evah mawnin' evah time yo' kin git dere an' give 'im one of dem an' let 'im swallow it. An' yo' come back. Yo' penetrate if yo' kin git to 'em [him] give 'im one an' let 'em swallow until he swallow de twelve grains. Come back home an' git a Bible an' dere's a pō'tion in de Bible somewhere roun' about de twelve chaptah ah think, dey say, an' yo' read de firs' three chaptah. An' dey'll eithah turn 'im free or dismiss de case.

SAGE *GRAINS* [SEED] 12 - TAKE TO PRISONER - LET HIM SWALLOW - READ PORTION OF BIBLE TO HIM - FREES HIM

(What book in the Bible do they read?)

[He must have said St. Luke.]

(St. Luke, you say?)

Yes. [There are appropriate verses in Luke 12 for a person in jail.] [Waycross, Ga., (1159), 1933:6.]

9118. Yes sir, yo' kin take a Bible an' take de 91 Psalms out it, an' put sage leaves in it an' care it up to de jailhouse; an' if it's anybody in dere dat yo' want out, yo' let 'em read 91 Psalms. An' yo' read it an' dey'll turn 'em out.

(What do you do with those sage leaves then?)

Put 'em in de Bible.

(Where the 91st Psalm is?)

Where de 91 Psalm is an' give dem de Bible an' yo' have one an' yo' let dem read de 91 Psalms while yo' readin' it.

SAGE LEAVES IN BIBLE AT PSALM 91 PRISONER AND *DOCTOR* READ TOGETHER

(Do you read yours in the jailhouse with them or at home?)

[Notice how I say *them* agreeing with him, rather than saying *him*. I frequently do this in *Hoodoo*.]

Wit 'em at de jailhouse. [Did informant have 2 Bibles or did he copy out Psalm 91 for the prisoner? They evidently read this well-known Psalm together.]

9119. (1) Dey could git a big sage leaf an' write de Ten Commandment on dat sage leaf an' take it tuh de co't an' yo' make out anybody dere an' jes' throw it. (2) Eithah yo' could take a red onion an' split it in fo' parts an' sprinkle salt in it an' carry it in yore pocket han'ke'-ch'ef, an' whilst in dere, blow yore breath once in awhile. (3) Or eithah yo' kin take a [silver] ten cents an' put it undah yore tongue an' hold it dere, an' dat will make de party dat's against yo', 'sturbed [disturbed]. [Wilson, N. Car., (1454), 2643:9.]

3 BRIEF RITES FOR COURT:
WRITE WORDS TEN COMMANDMENTS ON LARGE SAGE LEAF - IN COURT
SPLIT RED ONION INTO 4 PARTS
SALT - CARRY TO COURT - BLOW BREATH
HOLD SILVER DIME UNDER TONGUE

9120. Yo' goes tuh a palm tree an' go on de side de sun rise on, an' yo' chop dat down, right tuh de root of it. An' yo' gits some of dat [root] an' yo' could sew some of dat up wit six sage leaves. Yo' gits six sage leaves. (You get some of this palm root and then you mix these six sage leaves in there. All right.) Yo' mix it up an' put it tuhgethah an' yo' kin sew hit up - sew it up tuhgethah. An' yo' put three intuh dat - three of those six [sage] leaves - three of 'em. Yo' mix it up tuhgethah an' give a person one tuh weah in each one of his shoes. Dat is fo' trouble, lak yo' got a case in co't, a bad case. Dat'll kinda he'p yo' out in co't.

PALM TREE - DIG OUT PIECE OF ROOT ON SUNRISE SIDE - WEAR IN BAG WITH 3 SAGE LEAVES - KEEP 1 SAGE LEAF IN EACH SHOE
LEAF 6 CLIENT HOLDS UNDER TONGUE IN COURT

(In this bag you have three sage leaves with this palm root and he has one [sage leaf] in each shoe. All right he has one left over. What is he going to do with that?)

He takes dat othah one an' he keeps hit till he go inside [court], an' when he go inside, he puts it in a knot undah his tongue - undah his tongue - an' he be talkin'. [Brunswick, Ga., (1224), 2080:8.]

9121. An' it's anothah one. If yo' should git in trouble, yo' take an' yo' write: Mark, Matthew, Luke an' John. [These names are written one under the other.] Den yo' take some sage an' put it right in de centah of it. (You write these names on a piece of paper?) Dat's right. (And you put that sage in the center of that paper?) Dat's right. An' yo' write chure name cross-ways, cross dose fo' names, an' yo' put it in yore shoe. An' yo' represent yo'-self jes' when yo' go in de co't an' de Lord will take de part wit chew. [Brunswick, Ga., (1206), 2034:1.]

NAME 4 GOSPELS: MATTHEW - MARK - LUKE - JOHN
WRITE ONE UNDER OTHER - YOUR NAME CROSSING THEM
SAGE IN CENTER - WEAR IN SHOE WHEN AT COURT

9122. Git chew sage, yo've heard tell of sage, an' yo' git chew de seed of dat sage. Dere's so many seeds on it. Yo' see, dis is got out de Bible, de twelve [not 12 but 10] virgins [Matt.25:1] yo' know. [Rite has no connection with Bible.] Well, yo' git six of each one of dose seeds of dat sage, an' yo' put six in one shoe, an' six in de othah one. An' dey say whensomevah yo' go intuh de jailhouse fo' trial or somepin lak dat, why dey couldn't convict chew on dem sage. Yo'd come cleah regardless tuh whut kinda crime it wus or whut yo' wus 'cused of, or whethah yo' did it. Yo'd come

2 SAGE SEEDS - 6 IN ONE SHOE - 6 IN OTHER
THIS IN BIBLE[?] ABOUT 12 [10] VIRGINS [MATT.25:1]
SEEDS IN COURT PROTECT AGAINST CONVICTION

cleah. [Waycross, Ga., (1073), 1735:1.]

9123. [The statement in the following text about the tribes of Israel comes from hoodoo, not from a critical study of the historical sources.]

12 TRIBES AND 56 TRIBES OF ISRAEL
SUPPOSED TO BE NAMED IN ST. LUKE 3
READ THE 56 TRIBES - LAY DOWN A LEAF
OF GREEN SAGE FOR EVERY NAME READ
EACH TIME YOU READ 4 OF THE 56 NAMES
LAY 1 GREEN LEAF ASIDE UNTIL YOU HAVE 12
WEAR 12 LEAVES IN RIGHT SHOE - 44 IN LEFT
THESE LEAVES WILL PROTECT YOU IN COURT

De shoe business is lak dis: Dere's twelve tribes in de Bible an' dere's 56 tribes of de whole thing. In de third chaptah of St. Luke yo' find all de tribes, but dere's twelve special tribes of Israel in dose chapters. Well, yo' take dem. Now, dis is de way tuh handle things in co't an' handle things anywhere yo' goes tuh have peoples tuh go wit chew, yore way. Yo' read de 56 tribes, an' put down a green leaf of sage evah time yo' read a tribe. Yo' take green sage. Yo' undahstan' me. Ah don't mean nuthin but de pure sage. Yo' know, peoples take some othah things fo' sage. Well, ah means sage. Evah time yo' read a tribe, take a green leaf of sage an' lay it on dere. Now, dere's lak fo' leaves. Yo' understan' me. Until yo' read 'em all an' yo' [have] 56 leaves down dere. Well, de superior tribes is twelve. Yo' takes de tribes of Benjamin, take de tribes of Noah[!], an' de tribes of Moses[!] - dere's twelve of 'em. Jes' keep on till yo' - yo' know de special [12] tribe. De tribes of Israel is de main tribes, but dere's twelve of 'em - de twelve tribes. Well, yo' take dose tribes an' aftah yo' read de 56, yo' go back an' yo' skip fo' an' take one. Evah time yo' skip one, yo' see, yo' leave three an' pull out one an' place it ovah heah. Yo' skips fo' ag'in an' pull out one an' lay it ovah heah, an' when yo' git three yo' got twelve tribes. Well, take dem twelve leaves an' put 'em in de bottom of yore shoe an' go in jail, in de co'thouse, an' anywhere, yo'll come out. Yo' save de rest of 'em tuh buy up de crowd wit. Put dat in yore left shoe. Whut's left of de twelve yo' put in yore left shoe. An' ah guarantee yo' won't miss.

(You put 56 leaves in this pile of all the tribes, and then you pull out four? Or, you leave four and pull out one.)

Dat's right.

(Leave four and pull out one until you get twelve leaves. Those twelve you wear in your shoe, and that other bunch you put in...)

Twelve in yore right an' 44 in yore left shoe. [Wilson, N. Car., (1476), 2656:1.]

9124. Yo' kin take den, if yo' goin' be tried, yo' kin take sage, if yo' kin find it, de largest leaf sage dat chew kin find, an' write de twelve apostle name on dat sage an' put six each -

NAMES OF 12 APOSTLES ON 12 LARGE LEAVES OF SAGE
6 NAMES AND 6 LEAVES IN EACH SHOE - IF NO
LARGE SAGE - NAMES ON SEPARATE SLIPS OF PAPER
6 IN EACH SHOE AND A LITTLE SAGE IN EACH SHOE

write up de twelve apostle, put six in yore right an' six in yore left shoe, an' de jedge wouldn't have any case against chew. Dey'll acquit chew, even if yo' went tuh trial, but chew more den likely not tuh go tuh trial. An' if yo' couldn't git de sage yo' kin use jes' any or'nary white papah, but put some sage in each shoe. But write de names of de six apostle on each piece of papah strip separately, an' put six in one shoe an' six in de othah, an' make de numbah of twelve. Now, dat is true. [Waycross, Ga., (1086), 1755:4.]

9125. Well, yo' go an' git chew twelve - git twelve sage leaves an' yo' puts six in each shoe. Now yo' go tuh a Bible an' git twelve disciples names out of it. Yo' know de twelve disciples, yo' know which ones dey wus. Well, yo' git -

12 SAGE LEAVES - 6 IN EACH SHOE
12 DISCIPLES NAMES - 6 IN EACH SHOE

put six in each one of yo' shoes. (When you go before the judge.) [Waycross, Ga., (1148), 1873:2.]

9126. Kin take de twelve disciples name an' yo' kin git some sage leaves. Git twelve of dose sage leaves an' yo' write one of dose disciples name on each one of dose leaves an' yo' sew it up in a little bitta bag. An' place it in each one of yore shoes - dem twelve disciples an' twelve sage leaves - an' yo' kin win any case dat chew go in. In any case, ah don't care whut kind...

EACH 6 NAMES AND 6 LEAVES SEWED INTO SMALL BAG - ONE FOR EACH SHOE

(Don't you put twelve leaves in each shoe or six in each shoe?)

Put six in each shoe. [Waycross, Ga., (1135), 1844:12.]

9127. An' den, too, dere's anothah story sompin de same thing, dat if yo' got a case in co't, yo' git twelve sage leaves an' yo' write de twelve apostle names, one on each leave. An' if yo' gotta meet co't, den yo' put six in one shoe an' six in de othah, an' de judge himself have tuh be in yore favor. Yo' see, if yo' do dat, den by God Almighty, it's a help tuh yo', yo' undahstan'. [Here we are told what is unexpressed in the similar rites. These twelve names compel God Almighty's help!] [Sumter, S. Car., (1351), 2342:1.]

NAMES OF 12 APOSTLES WORN IN SHOES FORCE HELP FROM GOD ALMIGHTY

9128. To win a lawsuit in co't, yo' git chew twelve - listen tuh me good - yo' git chew twelve sage leave an' write de twelve apostles' names on dem twelve leaves, an' put dem in yore shoes jes' at sunrise an' weah dat in yore shoe. An' when yo' called up befo' de co't, why yo'll win out. (You wear those six in each shoe I suppose?) [This is not a leading question because I already had enough examples of this rite. My only interest in this one were the words *put dem in your shoes jes' at sunrise.*]

AT SUNRISE DAY OF TRIAL IS TIME TO PUT INTO YOUR SHOES
12 SAGE LEAVES AND 12 APOSTLES NAMES YOUR FORTUNE THAT DAY WILL RISE WITH SUN

Dat's right. [Brunswick, Ga., (1174), 1981:4.]

9129. [The word *Lamed* in this rite is the title for lines 89-96 in Psalm 119, which is broken up into a number of named sections. Lamed is not the author's name but a direction. Verse 94 shows why this portion of the Psalm was chosen: *I am thine, save me; for I have sought thy precepts.* In recent years these courtroom rites, like the present one, could be called *fox-hole* or *shell-hole religion.* The Lord is not a way of life but a last resort. Our rite has another interest, one of the oldest and commonest of all beliefs, the right foot first: Always start a journey right foot first for luck - *Folklore from Adams County Illinois*, No.12829, p.367, 2nd ed.]

TWELVE NAMES FROM DE BIBLE - ON 12 SAGE LEAVES
PUT IT IN YUH SHOE, DE RIGHT FOOT FIRS'
READ LAMED PORTION OF PSALM 119
TURN EVERYTHING UPSIDE DOWN LEAVING HOME
ENTER COURT RIGHT FOOT FIRST

Well, yo' take sage leaves an' yo' write twelve names from de Bible, twelve names on each leaf of sage.

(You write one name for each leaf?)

Yes. An' yo' put it in yuh shoe, de right shoe firs'. [I must have been nodding here! Does it mean 6 leaves in the right and then 6 in the left? Or

does it mean alternate: one right, next left, etc?] An' den yo' read, yo' read de word of Lamed in de 119 Psalm befo' yo' go [to court]. An' yo' PUT DE RIGHT FOOT IN FORWARD FIRS' an' yo' read dis 119th Psalm, de word of Lämĕd, an' yo' turn evah thing bottom upwards in de house: chairs, stools, evahthing bottom upwards, an' go on down.

(Before the judge.) [Washington, D.C., (628), 806:10.]

9130. Well, yo' kin git some - git chew twelve sage leaves an' cut chew twelve pieces of papah jes' about de size of dose sage leaves, an' write de prophet's name on each one of dem. An' take an' weah six of 'em in one shoe an' six in de othah shoe, when yo' go befo' de judge.

(What do you do with those papers?)

Jes' paste de papahs onto de leaves. [The names of these prophets are evidently those formerly called the 6 major and 6 minor prophets.] [Brunswick, Ga., (1242), 2112:15.]

NEW SOCKS MUST BE WORN WHEN WEARING
NAMES OF 12 APOSTLES ON 12 SAGE LEAVES
6 LEAVES IN EACH SHOE - GET SAGE FROM BUSH
[*BUSH SAGE* IS LIKE *YARD EGG* NOTHING FROM SHOP]

9131. Git aholt [a hold] of a bran'-new pair of socks an' go tuh a sage - sage bush, yo' know. Write de twelve apostle name on dere. Yo' know de twelve apostle whut ah'm talkin' about, disciples whut followed de Lord. Write dere names on dere an' put six in each shoe an' weah dat.

(Then what will happen?)

Dey can't do nuthin wit chew. [Waycross, Ga., (1158), 1930:2.]

9132. [If you] have a case in co't - ah've experienced dat - he kin take twelve leaves of green sage an' write de twelve 'postles name on it, an' bury it unbeknowst tuh anybody undah de co'thouse steps, an' he mo' den apt tuh win de case.

GREEN SAGE LEAVES MUST BE USED - NOT DRY
12 APOSTLES ON - BURY UNDER COURTHOUSE STEPS

(You put it there so that the judge and these officials will have to walk over it.) [St. Petersburg, Fla., (1047), 1703:4.]

9133. Yo' go an' yo' git twelve green sage leaves, an' yo' write de twelve apostles on dose green sage leaves, an' yo' put dose green sage leaves in de bottom of yore shoe. Den yo' take two red onions an' yo' jes' make a hole in dose red onions, an' yo' stuff dose red onions wit salt an' sugah, an' yo' wind dat nine times. An' yo' put one in each pocket an' while yo' are tryin' [being tried] yo' squeeze dose onions. Dey say yo' can't convict a man dat way.

12 GREEN SAGE LEAVES - 12 APOSTLE'S NAMES ON
WEAR THESE LEAVES IN BOTTOMS OF YOUR SHOES
MAKE A HOLE IN EACH OF 2 RED ONIONS
FILLING ONE WITH SALT AND OTHER WITH SUGAR
OR A SALT-SUGAR MIXTURE IN BOTH OF THEM
STOP UP HOLES BY WINDING SOMETHING ROUND THEM
9 TIMES - CARRY IN POCKET - SQUEEZE DURING TRIAL

(That's if they have any court case?)

Yes. [Fayetteville, N. Car., (1396), 2512:9.]

9134. Yo' take yo' nine leaves of sage - yo' seen sage - green sage. Yo' take nine leaves of green sage an' yo' put it in de bottom of yo' shoe. Yo' firs' write de twelve disciples names on evah leaf. Yo' know, jes' lak Petah-Paul-John. Yo' write de twelve disciples name on evah leaf of dat sage. Put one in yore right shoe an' one in yore left shoe, an' yo' go down befo' de judge, yo' could repeat dem same words dat ah said jes' while ago: *Three daid men looked outa de windah; one had no lung, de othah had no tongue, an' de third was deaf, dumb an' blind. Holy Spirit, speak fo' me as ah pray tuh three times a*

day. Only goodness an' mercy shall follah me tuh mah grave. Yo' jes' go in de co'thouse attah dat an' when yo' git up befo' de judge jes' continue tuh say dat, an' he'll dismiss yo'. He will eithah give yo' a suspended sentence or turn yo' loose. [Brunswick, Ga., (1175), 1988:2.]

9 GREEN SAGE LEAVES - ON EACH WRITE NAMES OF
12 DISCIPLES - WEAR IN BOTTOM OF SHOE - 1 IN RIGHT
THEN 1 IN LEFT - BEFORE JUDGE REPEAT INCANTATIONS
THREE DEAD MEN LOOKED OUTA DE WINDAH
AND ADDRESS HOLY SPIRIT AND PRAY 3 TIMES A DAY
JUDGE WILL GIVE SUSPENDED SENTENCE OR FREE YOU

9135. Dat fo' co'thouse scrapes.

(All right, tell me that.)

FIG LEAVES 12 - WRITE ON 12 DISCIPLES NAMES
USING NEW BOTTLE OF INK AND NEW PEN - READ
OVER THEM PSALM 35 - FOLD LEAVES TIGHT
INTO WHITE PAPER - PUT IN RIGHT POCKET
IF UNABLE TO OBTAIN FIG LEAVES USE SAGE

Well, now, yo' kin take twelve fig leaves - yo' know dere wus twelve disciples - an' yo' take twelve fig leaves. An' yo' git chew a bottle of ink, a bran'-new bottle of ink dat nevah been used, an' a pen dat's nevah been used, an' yo' write a disciple name on each one of dose leaves. See, yo' got twelve leaves, yo' got twelve disciples. An' yo' write dose names on dose leaves. An' den, when yo' write dose names on dose leaves, yo' take yore Bible. IT'S DE 35th PSALMS AH THINK. AH GOT MAH BIBLE HEAH, AH LAK TUH BE SHORE. YO' LET ME SEE. [HE CONSULTS HIS BIBLE!] It's de 35th Psalm. Yo' take de 35th Psalm. Yo' take de 35th Psalm an' read it ovah dose twelve leaves. [Psalm 35 begins: *Plead my cause, O Lord, with them that strive with me...*] Den aftah yo' read it ovah dose twelve leaves, yo' fold dose leaves tight, yo' know, small tuhgethah intuh a white piece of papah. It kin be a piece of writin' papah or a cleah piece of papah lak dis [something he may have had in the Bible] ah guess, but let it be white papah. An' yo' kin put dat in yore right pocket.

(All twelve of those leaves?)

Yes, jes' put it in dere, but chew mus' write de names on dere firs'. An' den yo' read dat 35th Psalms ovah dose leaves an' wrap dose leaves up. An' evah who gonna be tried in co't, let dem put it in dere right pocket an' dey'll certainly walk out. An' if yo' can't git dose fig leaves - sometime yo' can't git dose things, yo' can't git de fig leaves - yo' git chew twelve - use 'em fo' a tea, too - not catnip, sage leaves. [Waycross, Ga., (1166), 1958:6.]

9136. Well, ah tole 'im [author's contact man] in de case of bein' in trouble which ah had one experience of dat - cus [because] ah have been in trouble mah ownself - twice fo' murder[?] - an' ah've taken an' got some rattlesnake mastah, which ah wus tole tuh git dat, an' it wus sent tuh me an' put in cologne, wit some mustard seeds in it. An' tuh use dat cologne an' tuh wipe it ovah mah face about three days befo' mah trial, an' havin' dat mustard seed scattahed around, twelve mustard seeds around by de co'thouse. An' put twelve sage leaves in de bottom of yore shoes, six in each one, an' take an' write twelve names of de apostles on it. An' do dat all in three days, an' when yore trial come, it would not be anythin' tuh it.

RATTLESNAKE MASTER - MUSTARD SEEDS - IN COLOGNE
WIPE FACE WITH THIS 3 DAYS BEFORE TRIAL
SCATTER 12 MUSTARD SEEDS AT COURTHOUSE
12 SAGE LEAVES WITH APOSTLES NAMES - IN SHOES

(Well, now, where did you put those mustard seeds?)

Jes' scattah 'em anywhere roun' de co'thouse, anywhere round.

(Inside or out?)

Anywhere yo' wanta, outside right tuh de do', twelve of 'em. [Brunswick,

Ga., (1226), 2083:7.]

9137. Yo' take twelve leaves of sage. Yo' name de sage. Yo' know, dere's twelve disciples. Well, yo' take an' name dose leaves of de twelve disciples. Put 'em in yore left shoe. Well, yo' take a piece of dis blacksnake root an' put it in yore mouth. Well, yo' go in an' yo' take infant's dirt. Yo' go an' tell de daid, "Daid, ah'm not" - yo' carry three pennies tuh de grave. Lak, now, yo' already in dere [jail]. Well, now, yo' want yore case dismissed. Well, now, some of de peoples or some of yore relatives, dey'll take an' go tuh de cemetery an' take three pennies, an' dey dig a hole an' on a infant's grave. Dey tell it, "Daid, ah didn't come tuh do any harm. Ah jes' come tuh ask yo' tuh fix it so his case will be dismissed." An' take his [infant's] dirt up in yore fingahs lak dat [demonstrates]. Yo' goes home an' put dat dirt down in a papah. Den yo' take de table salt nine times [9 pinches of salt] an' put in dat dirt an' shake it up. Yo' put dat dirt in yore left shoe wit dose leaves an' yo'll walk out. [Fayetteville, N. Car., (1423), 2567:5.]

BLACKSNAKE ROOT - IN MOUTH - CHEW IN COURT
PAY 3 PENNIES FOR DIRT FROM INFANT'S GRAVE
MIX WITH THIS DIRT 9 PINCHES OF SALT
PUT THIS MIXTURE IN LEFT SHOE WITH 12 SAGE LEAVES ON WHICH ARE NAMES OF 12 DISCIPLES

9138. Well, now de best ah learned about a case in co't, dey had me in fo' gamblin'. Ah goes up dere dat mawnin' - ah wus out on a bond - taken up some salt an' throw it fo' diff'ren' ways an' den goes out. [You] say, evah time yo' throw it...[cylinder changed]. (You throw that four different ways in the courthouse. All right.) Right in de fo' cornahs, an' say, "Bring peace out of confusion." Go in de othah cornah, "Bring peace out of confusion." Ovah dere, "Bring peace out of confusion." [Informant forgets fourth corner.] Take some of dat an' throw some on de judge's seat, an' on de grand jury stand. Two tuh one, dey'll turn yo' loose. [Waycross, Ga., (1158), 1929:8.]

SALT - THROWN INTO OR AT 4 CORNERS OF COURTHOUSE SAYING "PEACE OUT OF CONFUSION" EACH TIME
THROW ALSO ON JUDGE'S SEAT AND GRAND JURY STAND

9139. Yo' kin say dat [*see* incantation later] whenevah yo's [you is] in trouble or anythin'. Now, lak yo' git in trouble or somepin, go befo' dat judge an' nobody be on yuh side, yo' know, tuh see dat chew come out. Yo' jis' take dat salt befo' - if yo' git out on bond, yo' know - befo' yo' go tuh co't. Yo' say, "Fo'sake [forsake] ebahbody in de worl' but me. *In de Name of de Fathah an' de Son* [*an' de Holy Ghost*], *Who made us all.*" An' drop dat salt on de fiah. [A note of mine reads, "Light recording because informant had gone over to fireplace to demonstrate." I remember this young woman quite well. At one point she went hopping about the room with an imaginary broom sweeping someone into jail. This should be recorded somewhere. Another note of mine on the original transcription reads, "For this complete salt rite, given by the same informant and used by a woman to draw some man to her, *see* No." (Missing). I just took time out to search for the missing reference and found it! No.2271, p.641-642, is quite a rite! Fortunately my comments were made several days after the original recording.] [Wilmington, N. Car., (260), 254:4.]

SALT DROPPED INTO FIRE SAYING INCANTATION

9140. Say yo' kin take a pair of bran'-new socks an' one tablespoonful of salt an' put it in yore socks, an' dey can't give yo' a fine. Dat's one.

SALT - TABLESPOONFUL IN EACH OF 2 NEW SOCKS WHEN APPEARING BEFORE JUDGE

(You put one tablespoonful of salt in each sock, when you go before the judge.)
When yo' go befo' de jedge.
(But those socks must be new?)
Must be new. [Brunswick, Ga., (1225), 2082:12.]

9141. Git some salt an' cinnamon an' yo' weah dat in yuh right pocket, an' when yo' talkin' wit de judge, why jis' empty salt as yo' talkin' an' dat'll bring yo' peace, luck. [Memphis, Tenn., (937), 1517:7.]

SALT AND CINNAMON IN RIGHT POCKET BEFORE JUDGE

9142. What 'tend [intend] tuh do sompin, lak if dey could git dere an' git an' put dat salt an' peppah in de cornahs in 'is house. Dat's what dey say. If dey could git in dere an' put dat salt an' peppah....

SALT AND PEPPER IN 4 CORNERS OF JUDGE'S OFFICE

(In the judge's office. What do they do that for?)
Tuh control de judge. [Jacksonville, Fla., (609), 787:5.]

9143. Dey git chew up when yo' goin' 'fore de judge, yo' set right down 'fore de judge, yo' set right down 'fore de judge dere an' yo' goin' be tried tuhmahrah. Ah nevah did tell yo' all about dis, it's a secret. Dey goin' try yuh.

SALT - BLACK PEPPER - SULPHUR - IN POCKETS ON LEAVING HOME FOR COURT - AS YOU LEAVE STEPS LET SOMEONE THROWING - HIT YOU AS HARD AS POSSIBLE IN THE BACK - WITH YOUR OLD LEFT SHOE BE SURE NOT TO LAUGH AND DON'T LOOK BACK

All right, yo' understan', yo' go tuh work an' git chew some black peppah an' put it in yore pockets; an' git chew some sulphuh an' salt tuhgethah, an' put dat in yore pockets. Dat so it will be a *hot case* an' git 'em all tangled up. Undahstan'? Jes' hot as dat stuff in yore pocket, de hottah de case will be; but it all will be in yore favahs [in your favor]. Evah time it will be in yore favahs, yo' see.

Well, den, when yo' git ready tuh leave home - yo' goin' be tried tuhday - yo' leave home. Yo' tell yuh wife, undahstan', or yore brothah, whoevah it is, be sure tuh git one of yore left foot of yore ole shoes - de ole shoes, not a new one. One dat's throwed aside, yo' undahstan'. An' yo' gotta tell dem whut tuh do. [I] says, when ah git offen de do'steps, ah tells mah daughtah or whatevah [whoever], says, dey chunk it as hard as dey kin. Hit me in de back. An' ah don' look back an' ah laugh. Hit me right in de back wit it, wit dat shoe. Well, dey take dat ole shoe an' yo' goin' out dere an' WHAM! Don't chew look back, go right on. Now, if dey don' git de case dismissed...[Fayetteville, N. Car., (1433), 2867:1.]

9144. Ah said if yo' wanta throw out a case, why yo' kin git a box of soda [*see also* No.9149] an' yo' kin put a tablespoonful of salt in dat soda. An' don' let nobody use none out of it. An' take an' carry it in a lavatory an' throw it - yo' know, empty evah bit of it in dere an' throw de box away. An' in nine days yo'll heah nuthin else from it, becuz dey would have tuh throw it [court case] out, cuz ah seen dat done.

SALT - TABLESPOONFUL INTO NEW BOX OF COOKING SODA THROW INTO LAVATORY - TOSS EMPTY BOX AWAY - YOUR CASE WILL BE THROWN OUT OF COURT WITHIN 9 DAYS

(Well, when you throw this stuff into the lavatory, is there anything you do or say or anything of that sort?)
Don't say anythin'. Jes' don' let nobody see yo' when yo' do it. Yo' do it complete tuh yoreself.
(But you have the case in mind while you are doing it?)
Dat's right.

(That is to throw the case out of court. All you use is just ordinary salt with just ordinary soda?)

A tablespoonful of cookin' salt inside de box of soda, an' don' let nobody use any out of it. Jes' throw it away. An' throw it, yo' know, make it de sunrise side [throw to the east]. [Sumter, S. Car., (1380), 2449:1.]

9145. Well, now, if yo' goin' tuh be tried lak dis mawnin'. If it's any way - if yo' in jail an' if it's any way anybody - if yo' in jail an' can't git tuh nobody, if yo' kin git somebody tuh git chew some salt - table salt [and] sugah. An' mix it up tuhgethah an' bathe in it evah mawnin', yo' won't git no time. Salt an' sugah an' mix it. [Salt protects you, sugar sweetens the judge.] [Norfolk, Va., (474), 490:11.]

SALT - SUGAR - MIX: IF PRISONER BATHES WITH EVERY MORNING - HE WILL GET NO TIME

9146. Well, suppose if yo' done anythin' wit'out...why yo'd have sense tuh see a *root worker* an' git somepin dey call a *han'*, yo' know, fer pertection. It would pertect yuh in case yo' was tried in court, an' if yo' would ask fer mercy, yo' would git it. See?

SEVEN LUCK HERBS - IN A HAND - COURT PROTECTION

[While recording machine stopped, informant says something about *seven lucky herbs*. This is not a common name and may be my only example.]

(There are supposed to be *seven lucky herbs*?)

Yo' gathah 'em out de woods.

(That is all, make just a *hand*? Do you have to know what those herbs are? Do you know the names of them?)

Ah know de names of about five of 'em ah 'pect [expect].

(What are those?)

Southern [*John de Conkah*] an' *High John de Conkah*, de fo'-leaf clovah, de nex', Eve-an'-Adam Root, anothah root dey calls de leathah herb, lovett herb. Dat's fo'. De nex' is devil's-shoestring, five. [Jacksonville, Fla., (563), 701:3.]

9147. [This plant, *Shame Jim* here, and *Be-shamed brier root* in rite that follows, is the *Shame brier* (*Schrankia uncinata*). We have already met this plant under a number of names: Shame brier, Shame vine, Sensitive brier, Shame face, Shame Jim, Ashamin', Shamin' Judy (p.646, v.1) and Shameful brier No.3797, p.2496, v.3. The verse in the present rite, though well-known, is rare in *Hoodoo*.]

SHAME BRIER: HERE CALLED "SHAME JIM" IN COURT - SAY RHYME - JUDGE WILL BE SHAMED INTO IGNORING YOUR CASE AND SET YOU FREE

Dat root whut ah tole yo' a li'le while ago, *Shame Jim*, put it right in yore - rip yore drawahs, yo' know, an' put it in de band aroun' yore drawahs, yo' know, an' let his lay right dere, an' yo' kin go up tuh de co't an' face 'im, an' den say things:

Once ah went out walkin', ah met three men;
One was dumb an' he couldn't speak;
De othah was blind an' he couldn't see;
An' anothah one was lame an' he couldn't walk.

An' say dat an' look right at de jedge an' he nevah will fined jah 'er nuthin.

(Yes, now begin right at the beginning.)

Ah went out walkin' an' met three men; one was dumb an' couldn't talk; de othah one was blind an' couldn't see; de othah one had no tongue an' he couldn't do anything eithah [couldn't talk]; [and another] *he was a cripple an' couldn't walk.*

(When do you say that?)

When yo' lookin' right at de jedge when yo' at de trial. [Mobile, Ala., (667), 879:4.]

9148. Well, if yo' go down befo' de jedge, it's a root chew git called de "Be 'shamed brier root," de "be 'shamed Brier Root."

(Be Ashamed? Well, why do they call it that?)

Well, becuz it's de conkah of all *roots* of de woods. It's conkah of all de *roots* in de woods. See, lak if yo' go in de woods tuh git dat an' jes' whatevah yo' wanta learn an' know, yo' see dat bush, de little leaves on it closes up. It says, "Be 'shamed of yo'self, be 'shamed of yo'self, be 'shamed of yo'self [he hits it]. Well, all dem leaves on dat closes up [because he touched, hit the plant].

SHAME BRIER: HERE CALLED "BE 'SHAMED BRIER ROOT" CONQUERS ALL ROOTS OF THE WOODS - TEACHES ANYTHING YOU WANT TO KNOW - TOUCH THIS PLANT AND IT CLOSES CHEW THIS ROOT IN COURT AND SPIT TOWARDS THE JUDGE AND HE WILL FIND AN EXCUSE TO DISMISS YOUR CASE

(As soon as you touch it that way, then it closes up?)

Close up. Well, yo' dig down dere an' git dat root. Dig down dere an' git dat root out dere. Well, den yo' take dat root, see, an' carry it home. An' if yo' got a case in co't, yo' take dat an' hold it in yore mouth lak dat, an' yo' spit one time 'fore de jedge. Spit dat at his face. Well, when yo' do dat, lak ah'm lookin' at chew, yo' see, yo' lookin' at me an' he think yo' chewin' 'bacco or somepin. He won't know whut chew got in yore mouth. Yo' jes' spit one time 'fore his face.

Well, an' den yo' go dere an' set down. Well, when yo' sets down an' he'll jes' - he'll call up evahbody in co't. He'll call up evahbody in co't an' yo'll be settin' ovah dere, an' he look ovah dere an' he say, "Well, whut chew want in heah? Git up an' go on outa heah." See, dat root done got his mind, he done got 'shamed of whut he got yo' 'cused [accused] of, say, "Yo' git up an' walk on out."

[They fascinate me, those words near the beginning: *git dat* (shame brier) *an' jes' whatevah yo' wanta learn an' know, yo' see dat bush, de little leaves on it closes up.* This suggests to me that some persons at least, and in some way, used the shame brier as a divining device. This plant and the hole of the doodle-bug (ant-lion larva) must have puzzled believers in hoodoo at one time - for beliefs about the doodle-bug, *see Folklore from Adams County Illinois*, Nos.1398-1404, p.55, 2nd ed.] [Mobile, Ala., (659), 940:3.]

9149. Buy yo' a box of cookin' soda an' take dat cookin' soda an' carry it wit chew... (When you go down to the court. That's all you have to do?) Dat's all... (To get a light sentence or a fine.) Yes. [For cooking soda and court, *see also* 9144.] [Fayetteville, N. Car., (1397), 2515:22.]

SODA - COOKING
CARRY TO COURT - LIGHT SENTENCE

9150. What dey call *tuh hoodoo de judge*, dat mos' all of de bootleggahs in dis country use. Dere's a root - one of it is called de Virginia snakeroot [*Aristolochia serpentaria*] de othah one is called *High John de Conkah*, though both of dem roots is fine fo' medical purposes. But dey claim by takin' 'em an' roastin' 'em till dey powdah, pulverize 'em good, dat yo' kin place 'em in yore do'ways or ovah yore windahs an' always use de words,

SNAKEROOT: VIRGINIA SNAKEROOT USED BY BOOTLEGGERS "TO HOODOO DE JUDGE" BY ROOT AND INCANTATION *JUDGE YE NOT*

Judge ye not.

(*Judge ye not*?)

Judge ye not. If yo' in de co't at a trial, say yo' set dere an' jes' concentrate yore min' on de judge all de time, while de case is goin' on, an' yo' repeat dem words, *Judge ye not.* Sprinkle a little of dat dust what's yo's [*you has* or *you is*] got from dose parched herbs aroun' wherevah yo're settin' at, an' natch'ly [naturally] he can't - no way dey kin convict yuh. He's gotta let yuh out.

(IS THAT OFTEN DONE DOWN HERE?)

DAT'S CONTIN'LY [CONTINUALLY] DONE HERE IN DIS PLACE, IT'S A DAILY PRACTICE. DERE'S SEV'RAL MEN RIGHT HEAH IN DE TOWN DAT DON'T DO A THING IN DE WORLD BUT STAY AROUN' DE POLICE COURT AN' DE CORPORATION COURTS FO' DAT PURPOSE. DAT'S ALL DEY DO. TACK A MAN DOWN AN' DEY LEARN WHAT HE'S IN DERE FO', DEY PREPARE IT AN' GIVE IT TUH 'IM. TELL 'IM WHAT TUH DO. GO IN AN' HE'LL HOODOO DE JUDGE DEN AN' GIT DISMISSED ON DOSE CHARGES. [Norfolk, Va., (470), 478:6.]

9151. To discharge the case against you?

(Yes.)

The best things you can do for the judge is to get you a thing they call spice. Get you a spice and after you wash your face, combed your hair, you stand with your back to the door - not with your face to the door - stand with your back to the door. Rub your hands, rub that powder, that spice on your hands and brush your face backward, back like that [demonstrates]. Brush it three times before you go out that door. And then wheel out that door, just turn and walk out that door before you open your eyes. But brush your face backward three times after you ground that spice, wash your face, comb your hair and everything, be ready to go. Smooth your face three times like that and turn your back, with your eyes closed and go out that door. And I'll bet you won't have no trouble and your case will be done closed. [New Orleans, La., (828), 1217:4.]

SPICE - GRIND - WASH FACE - COMB HAIR - STAND WITH BACK TO YOUR OUTSIDE DOOR LEFT OPEN
RUB THIS POWDERED SPICE ON HANDS - BRUSH FACE BACKWARDS 3 TIMES - WITH EYES CLOSED WHEEL ABOUT AND WALK OUT THAT DOOR - OPEN EYES
WALK ON TO COURT - CASE WILL BE DISMISSED

9152. Say fo' instance, now, dat yo' wus mah boss an' yo' done sompin tuh someone in de wrong [you wrong someone]. Well, yo' in jail an' yo' know yo' goin' [be] *sent up de road* [to the penitentiary, state prison in U.S.A.]. Ah goes an' gits 20 cents wuth of black peppah, 25 cents wuth of cai-yanne [cayenne] peppah, one pound of granalated [granulated] sugah, one package of Rex cloves, an' one package of Rex cinnamon.

SPICE - BLACK PEPPER - CAYENNE PEPPER - CINNAMON CLOVES - SUGAR - MIX ALL TOGETHER - TO COURTROOM THAT MORNING - SPRINKLE AT JUDGE'S BENCH - WITNESS STAND - START SPRINKLING OUT COURT DOOR UNTIL 2 BLOCKS [SQUARES] AWAY - NEVER WILL A WITNESS APPEAR AGAINST YOU - THE JUDGE WILL STOP TRIAL

(That's [*Rex* is] the name of the Brand?)

Dat's right, 15 cents wuth of spice. An' mix all dat tuhgethah an' go in de co'troom dat mawnin'. Sprinkle some roun' de judge's stand an' some roun' de witness stand. Den start tuh sprinklin' it out de do' tuh two blocks away from de place. An' when de witness gits dere, he's goin' back [especially if he sees anything sprinkled]. He's not comin' dere. He ain't goin' come dere.

(That is if he is coming there to talk against me?)

[I have not forgotten that I am the guinea pig: *yo' know yo' goin' be sent up de road.*]

No suh.

He ain't goin' come dere. Dey'll call yore case up maybe three times, an' each time ah'm doin' dat fo' yo'. See, yo' in dere an' ah'm out. An' de third time he call it up or de fo'th time, he'll dismiss yo'. We cain't git de witness an' he cain't be located. He ain't goin' be at 'is house. [New Orleans, La., (1566), 2886:7.]

9153. They got some pills they call *spit pills*. You can buy those in the same drug store, the Crackerjack. Yo' take those an' yo' take nine of 'em, an' if de judge is not lookin' at yo' befo' he call yo', when yo' walkin' up de aisle to 'im, perhaps, well yo' spit dose nine pills at 'im. No yo' keep 'em in yore mouth, dey don't dissolve. Dey are something like a black [something] dey's don' dissolve in yore mouth. As yo' are walkin' up de aisle to 'im, yo' spit. Yo' still keep de seeds in yore mouth, yes sir. [New Orleans, La., (809), 1136:7.]

SPIT PILLS - SPECIALLY MADE TO CHEW BEFORE JUDGE

9154. (Tell me right from the beginning of it.)

From de beginnin' of de accident an' all?

(That's right, and how she had to pay this and all, you know.)

Well, she cooks fo' C.P.D. Dat big man up dere tuh Something & Company. She been workin' dere two years.

(This is your daughter.)

Ah works fo' So-an'-so, de jeweler uptown in de store. All right. Well, on de second Sunday of each month Mrs. D. lets Emily off, she's mah daughtah, fo' her tuh nuse [use] Sunday. She jes' go an' gits breakfast an' don' have tuh clean up, jes' dust. Dat's her commune Sunday. An' she jes' go an' git breakfast an' jes' dust around, make de beds - spread de two beds an' dust around. Yo' know, make things passable. An' she gits off. Well, this partic'-lah Sunday, which dis Sunday gone - a month now - wus de second Sunday. Well, she came home befo' ah did. She got off befo' ah did. She got off befo' ah did an' she came home an' she went tuh de garage an' got her car out. Well, she started to go to a girl's. She had her hair done dat Sat'day. Well, she started tuh go tuh dis girl tuh jes' have her hair turned undah yo' know. She got up dere on de cornah of Amherst an' George Street. She met two friends of hers an' dey said, "Oh, mah feets hurtin' me!" Said, "Would yo' take us home, Emily?"

STICKS 2 CROSSED - ONE 3 INCHES - OTHER 2 LONG
KEEP UNDER BACK SEAT OF AUTOMOBILE - LAY 3 NEW
RUSTY NAILS IN BACK OF CAR - ALSO GRAVEYARD DIRT
PEPPER - GUNPOWDER - SALT - ALL IN LITTLE SACK
HOLD UP HOOD OF CAR WITH PENCIL MAKING A CROSS
THIS IS TO WIN A SUIT ABOUT AUTOMOBILE REPAIRS

Emily say, "Why, yes, ah got time ah reckon." She looked at de watch. She says, "Yes, ah guess ah got time."

Well, she went right on down de street dat way an' on House[?] on Egmont Street is where she got in dis collision wit de water - whut chew call it?

(Hydrant?)

Yes, dat's whut dey call it. An' she jes' ran right up intuh it. De steerin' wheel got locked on her. Yes, got locked on her. Well, den, it's nuthin she could do. Well, dat jes' tore de pipe all up an' muddied de streets with water an' everything, see.

Well, someone ah guess up dere called up de police. Dat's de bes' thing yo' could have done. Dey came out. Well, dey 'rested [arrested] 'er an' made 'er git in dere cah. So dey called up dere at de wreckah, de Chevrolet wreckah. De Chevrolet wreckah came an' taken 'er car down tuh de Chevrolet place. [Police]

taken her along tuh jail.

Well, jes' about dat time - she wus in jail about five minutes. Ah got off from work an', cos' [of course] quite natchly [naturally], she gone tuh de co't-house right down dere. Evah'body ran tuh meet me, "Oh Mirandy, Mirandy, have yo' heah whut happened?"

Ah said, "No - no - what?"

Said, "Well, Emily wus in a wreck."

Ah said, "Did she git killed or git hurt?" Ah jes' wus flusterated den yo' know.

So dey said, "No, she didn't git hurt. Dey taken her tuh jail."

Ah said, "Well, all right."

Ah went - rushed right on down tuh de jail. Dey said ah couldn't see her but dere wus nuthin wrong wit 'er.

Well, where ah wus workin' at de time, ah wus workin' fo' one of de police's sistahs an' he stayed right dere, de little fellah dat rides de motorcycle, Andy C. He said, "No, Mirandy, ah wouldn't tell yo' a story, yo' know, yo' mah cook. Ah would not tell yo' a story."

Ah said, "All right."

So den ah came on back home aftah ah couldn't see her or talk tuh her. Ah went ovah dere tuh Mr. G. an' ah axed Mr. G., ah said, "Goodness sake, whyn't yo' call me up an' let me know dat Emily wus in jail?"

He said, "Mirandy, it jes' happened jes' now." Said, "Ah didn't know where tuh call yo' an' ah knowed yo' would see me."

Ah said, "Well, ah do see."

Ah said, "Ah want mah chile out," ah say, "Emily is no jailbird." Ah said, "An' accidents are likely tuh happen tuh anybody at any time, an' especially wit a cah."

Ah say, "Ah seen some cahs would go sailin' by hers a thousan' times an' say be wrecked," ah say, "an' ah've read in de papahs where a man an' his wife were jes' married on dere honeymoon, got killed an' hurted." Jes' went on explainin' tuh 'im.

He say, "Yes," he says, "Don't chew be worried." He said, "If it any sech thing lak money tuh git 'er out, why she's comin' out."

Ah said, "Well, 'phone 'em an' ask is she hurted?"

So he did. Dey said, "No, dey wasn't anything wrong wit Emily nor de people - de two girls whut wus in de cah.

Ah said, "Well, all right."

Mr. G. say, "Go on home."

Ah say, "No. Well, no."

He say, "Yes, yo' go on home."

Ah went on home an' as soon as ah unlocked de do' an' opened up de house, den she came.

Well, dat wus on Sunday, de second Sunday in last month. So Monday, dat Monday, yo' know, dey had co't. Well, de judge didn't wanta fine me, becuz he knows me an' 'er folks, yo' know, an' den ah worked fo' 'im. Ah have worked fo' 'im. Haven't worked fo' 'im recently but ah have worked fo' 'im. Anyway he knows me. An' de Chief, Chief Francis, said, "Judge, dat Mills woman" - he wus talkin' 'bout me - he says, "ah've knowed her, been knowin' 'er fo' ovah 25 yeahs." He says, "She's a truthful woman. Ah believe evah word she says." He says, "She's all right."

But yet, yo' see, de city had tuh pay fo' dat hydrant tuh be put back an' it cost - dey only charged her fo' dat hydrant tuh be put back. Dey had tuh hire extry help, yo' see. De watahin' people had done knocked off at dat time, yo'

know, an' dey had tuh call on extry help. Dey had tuh call on extry help. Why ah guess dey had tuh pay dem extry. Ah know dey did.

(Overtime or something?)

Yes.

So de Judge wus very lenient wit 'er. Dey only charge her $25.50. $25.50 but aftah she back ovah tuh de co'troom or tuh de jailroom - whatevah yo' call it - why she had tuh pay $26.50. All right, dat wus settled right fo' dat. She didn't have tuh go tuh jail.

All right. Den she went on back an' fixed dinnah fo' her people. Well, de cah wus still at de Chevrolet place where she bought it from. So de one tuh go ovah - ovahhaul de cah an' see whut it would cost an' check up on it, yo' know, see whut dey could do. Well, Mrs. D., de lady dat she worked fo', friend - a personal friend is a businessman. So he tried to do it cheap as he could an' it wus $63.

Well, latah on de watah people taken a 'tachment [attachment] on de cah an' sued 'er fo' $55.55. BUT DEY'LL BE AS LONG GITTIN' DAT $55.55 AS YO' OR I WUS GITTIN' GROWN. AH'M GOIN' SEE TUH DAT PART. AH'LL TAKE CARE OF DAT MAHSELF.

(Now, you were going to tell me what you have done now to take care of that - make a nice story of it.)

Well, ah taken me a piece of stick - common ordinary stick an' ah hew it down jes' about lak dat [demonstrates].

(About as long as your long finger.)

Yes. Ah hewed me anothah piece about a inch, about two inches long. Ah make a cross in dat.

(You made a cross of those two sticks.)

Ah taken it an' ah put it in de back seat undah mah cah - undah de back seat of de car - our cah, de *flivvah*, mah cah. Well, it's mah daughtah's but ah call it mine.

(The car that was in the wreck you mean?)

Yes. Re'lly, it is mah daughtah's cah.

Ah taken me three new nails, three rusty nails an' put dem in de back of dat cah. Ah got me some dust outa dat cemetery an' ah put some peppah, gunpowdah an' salt in a little sack - jes' made it about dat much - jes' a little lak dat, of each [demonstrates].

(Just a pinch of each.)

Jes' lak dat an' ah put it undah de....[demonstrates].

(Under the seat?)

Uh-huh.

Well, yo' know, ah hol' up de hood of mah cah wit a pencil [demonstrates].

(Made a cross with a pencil like that.)

Dat's de end of it.

(Well, now, where did you put those nails?)

In de back seat - undah de back seat of mah cah an' dat cross.

(Well, now the nails - usually they drive them into the wood?)

No, yo' jes' throw dem careless [demonstrates].

(Just throw them careless.)

Yes, careless.

(And just lay the cross in there?)

Jes' lak yo' would have jes' ole rubbage in yo' cah.

(Just throw stuff in.)

Yes, any stuff dat chew might need.

(And that was done so that they couldn't win this suit. That the idea?)

Dey will nevah win it, unless ah die or dat git misplaced. But DEY'LL BE

AS LONG GITTIN' IT AS YO' OR AH GITTIN' GROWN UP. [Brunswick, Ga., (1204), 2022:11.]

9155. Ah seen a fellah do dis one time, an' it come out - it come out really true, right heah on de corner of [some street]. It wuz heah in dis town, mah home town. He tuk, he went tuh anothah fellah dat stayed up heah along de road, supposed tuh be a kind of a *root doctah*. He went tuh dis fellah. He had called him a...or sompin othah, a purtty bad man. He went up tuh dis fellah an' dis fellah wuz standin' round, say, "Yo' boys come in dis room."

SULPHUR - BLACK PEPPER - SAGE TEA - SALT[?] - SAND IN SNUFFBOX - RIGHT POCKET - SPRINKLE NEAR JUDGE

Told 'im, "All right." Ah'd gone up dere wit 'im. Ah went on in de room wit 'im. He gave dis boy an' he say, "Yo' do jes' lak ah tell yo' when yo' go in de co't."

De boy tole 'im, "Yessuh."

He give dis boy somepin - he mixed somepin, said it wuz a salve, sulphuh wit black peppah an' he got, ah think some sage tea. Den he went got him a whole lotta snails. Not no whole lotta snails but li'le articles of sands. An' he tuk [took] an' put dem in a snuffbox an' stirred it up. Aftah he put it in dis snuffbox he stirred it up an' he tole dis boy, sāys, "Will yo'all step out in dis othah room?" So we stepped out intuh de othah room. We didn't know what exactly [what to expect]. So we stepped out intuh de othah room, an' he tole dis boy, said, "Now yo' take dis stuff an' has de box right in yore han', jes' about lak yo' hold de palm of yore hand, an' put it in yore right-hand pocket; an' when yo' go up dere in de co'troom an' when dey call yo', yo' called up on de stand, an' when yo' go on dere, yo' take dis stuff. Don' let nobody see it. Jes' lak yo' got chure han' in yore pocket, an' jes' take some of dis stuff an' don't be watchin' whut chew doin'. An' take it as yo' goin' up dere on de stand an' jes' sprinkle it round lak yo' brushin' dis hand right down de side of de judge." An' he said, "Ah'll guarantee yo' dey won't do anything 'bout chew - guarantee yo'll git out, won't go no time."

(Well, what about this other stuff, this salt and sand that was sprinkled around. He put this salt and stuff with this sand and sprinkled it around?)

Yessuh, mixed it all up tuhgethah. [Fayetteville, N. Car., (1413), 2444:3.]

9156. Dat's if yo' git in a lawsuit an' yo' wanta win de case, yo' undah-stan', befo' yo' go. Befo' yo' go dere, why yo' jes' git chew some sulphuh, bluestone, alum an' borax. Beat it up right nice an' fine, an' yo' walk in dat room where de jedge an' de jury an' all of 'em, an' dey'll ask yo' tuh talk firs'. An' yo' git up an' talk an' let de prosecutor come on. Yo'll come out. [The preceding mixture is definitely carried into court and beaten up *right nice* shows that it was sprinkled.] [St. Petersburg, Fla., (1024), 1658:4.]

SULPHUR - BLUESTONE - ALUM - BORAX

9157. "In de house of de judge's are three dead men lookin' out of de windah, an' one had no tongue, an' one had no [limbs?] an' de othah was blind an' dēf [deaf] an' dumb." An' if yo' don't git dismissed yo'll git a life sentence, when yo' say dat. [This is a murder case in an either-or-situation. At least you will not be hanged!]

"THREE DEAD MEN" INCANTATION

(You say this when you go into the court?)

Yes, sir.

(You say you bought this from somebody? You bought this here?)

Bought it in New Orleans.

(You paid $5 for it?)

[The preceding *you bought this* and *paid $5* show that we talked about this rite before recording began. I am not asking leading questions.]

Yes.

(Are you from New Orleans?)

No, sir. Dis is mah home. Live chere. [The preceding *three dead men* comes from a witchcraft manual, I having met them several times through the years, but our incantation here is rare in *Hoodoo*. For another example, *see* No.9134, p.3697.] [Mobile, Ala., (671), 885:7.]

9158. Yo' take some ashes [coal or wood or back-yard trash] an' put it in a li'le tobacco bag [holding a cigarette mixture back in the days when a smoker *rolled his own*]. An' den yo' git a ole cigah butt, an' yo' kin git some peanuts an' put in dere. An' jis' befo' yo' git ready, jis' when dey git ready tuh call 'em [you], all dey [you] have tuh do is, drop dat on de flo' [of the courtroom] an' dey'll [you will] git a light sentent [sentence]. [Here is the symbolism to help defendant: ashes (the power of the court has been burned out), cigar butt (something thrown away), and peanuts (scattered about are unlucky for the place - *see* No.2574, p.710, v.1).] [Richmond, Va., (405), 363:3.]

THREE INGREDIENTS: ASHES - CIGAR BUTT - PEANUTS

9159. Take a white pocket han'ke'ch'ef an' dampen it wit peroxide an' kerosene an' turpentine, an' jis' - see, yo' be's in de co'thouse, yo' see, where dey is, an' as he talkin', yo' jis' carry dat pocket han'ke'ch'ef an' dey make it [sentence] light. (Where do you carry it?) Do it jes' lak [demonstrates by shaking or waving handkerchief]. See, dat will make de scent of it [reach the judge and jury]. [Wilson, N. Car., (1493), 2664:2.]

THREE INGREDIENTS: KEROSENE - PEROXIDE - TURPENTINE

9160. Now, if you have to go before the judge, ah tell you what you do. Before you go away from your house, you take the chairs and you stand them upside down in the house, every one of them. Don't leave nary a one standing up like the one ah'm settin' in. Turn dem all upside down. An' yo' get yo' some sugah an' cinnamon an' *holy oil*, that's what you call *virgin oil*. Yo' get dat from certain drug stores. Yo' can't get it from everywhere. But wherever de place dat yo' can find it, yo' get dat *virgin oil*, and cinnamon and sugar and yo' mix all dat tuhgethah, don't yo' know. An' put it in some watah an' wash yore face an' hands good - just wash yore face an' hands. Wash all back of yore neck an' ears an' wash on yore arms. An' turn those chairs upside down before yo' leave home. An' he will really dismiss it. [New Orleans, La., (855), 1350:3.]

THREE INGREDIENTS: VIRGIN OIL - SUGAR - CINNAMON

9161. Yo' kin look in de Bible an' git twelve men's names. Ah fo'git alla [all of] 'em but de name: John, Peter, Simon, Andrew, Matthew - these are haidmen [headmen]. An' if yo're in trouble or in law or anything - dat a lawsuit or any court choo know - to git doze names [of the 12 Apostles]. Put it on a piece of papah an' jis' befo' yo' go down - if yo're out on bond or anything - jis' befo' yo' go down. Yo' git doze names an' put it [them] on a piece of papah. Twelve names an' put chor name to de bottom, an' put in yuh shoe [usually both] an' weah dat. Well dat'll be twelve witnesses. An' turn dem names up dataway in de toe of yuh shoe where yuh name be down dis way an' dere names will be ahaid [ahead]. Dey is witness fer yah. Dey say dat'll bring yuh across,

TWELVE APOSTLES OR DISCIPLES - NAMES IN SHOES AT COURT

outa trouble. [For sage and 12 apostles or disciples, *see* Nos.9124-9137.] [Wilmington, N. Car., (320), 252:7+85.]

9162. Yo' know it's twelve disciples an' dere's 12 jurymens. Well, yo' take dese twelve disciples an' yo' put six - write six names on one piece of papah an' six on de othah, an' put dem in yore shoes - each shoe. An' yo' rubs garlic in yore hand, if yo' kin git tuh it. Yo' see an' go intuh de courtroom, or yo' kin turn evahthing. Jes' lak de trial goin' tuh be tuhday. Turn evahthing in yore house from de cups on tuh a chair, turn it upside down, mattress an' evahthing yo' see. He [judge] can't [go] ovah dat. If dey do, yo' ain't goin' git much. See, he don't know how tuh git tuh yo'. See, dis work 'em upside down. Dey don't [know] how to git up tuh yo'. Yo' see dose 12 disciples, ah can't call 'em by name right now, but anyway it's twelve. It's 12 jurymen. Well, see de disciples are jurymen. (That's when you go up before the judge.) [Mobile, Ala., (676), 897:4.]

TWELVE DISCIPLES = 12 JURYMEN: WRITE NAMES OF 6 DISCIPLES ON ONE PIECE OF PAPER - 6 ON OTHER WEAR 6 NAMES IN EACH SHOE - RUB GARLIC ON EACH HAND - TURN EVERYTHING UPSIDE DOWN BEFORE COURT

9163. Ah were workin' fo' a fellah one time, thirty or fo'ty yeahs ago. He stole some hogs. He re'lly stole dem, but ah didn't know it. An' ah was workin' on de plantation. Dat was 'fo' we come tuh dis country [Florida]. An' he ast me an' anothah boy tuh he'p 'im load 'em dat mawnin' befo' we went tuh work. So we got - we jes' went in an' ketched 'em an' put 'em in de wagon. Dey brought 'em tuh Tampa tuh sell. An' ten or twelve days latah de law arrested dese two fellahs whut was carryin' dem hogs dat was stolen. An' dey came back tuh arrest me an' dis boy dat had been he'pin' wit 'em, but we were innocent of co'se. But dere was an ole fellah - he's daid now - his name was ANDREW JONES, DAT WUS SUPPOSED TO BE A HOODOO. He gits de othah boy's mothah an' comes tuh hunt me an' dis boy. An' we lived tuhgethah. We were both single. An' he said tuh me, yo' git de Bible an' name de twelve tribes Israel, an' write it on a papah an' hand it tuh me [surely because the old man could not write!]. An' he say, "Go on, de man won't be back aftah yo'." An' he haven't been back since. [St. Petersburg, Fla., (989), 1596:4.]

TWELVE TRIBES OF ISRAEL - NAMES OF - WRITE FOR *OLE FELLAH...ANDREW JONES...SUPPOSED TO BE A HOODOO*

9164. [Preceding rites in this section have given us examples of turning household objects upside down before court. Here is one to establish the margin title:] If it's a bad case when yo' goin' tuh co't, choo turn yuh chairs bottom upward. Yo' turn evahthing bottom up. Upset things in yuh house. Yo' read de seven Psalm [Psalm 7] in de Bible. Aftah yo' read dat, den yo'll take de judge name an' yuh name an' put it in de bottom of yuh shoe. Yo' write it on parchment pāpah. Write his name, yuh name on topa it, an' put it in de heel of yuh shoe, de right shoe. An' yo' tote dese nine pods of garlic. Yo' have yo' piece of *John de Conkah* root, an' when yo' git tuh dat [courtroom] do', yo' spit three times. Den yo' walk on intuh de co'troom an' yo' spit tuhwards de judge. Den, if yo' goin' in front of de judge he'll be lenient on yuh. Yo' git discharge. [New Orleans, La., (802), 1119:3.]

UPSIDE DOWN - TURN EVERYTHING IN HOUSE - PSALM 7 JUDGE'S NAME ON PARCHMENT PAPER IN HEEL OF SHOE CARRY 9 PODS OF GARLIC - CHEW *JOHN DE CONKAH* SPIT 3 TIMES TOWARDS JUDGE AT COURTROOM ENTRANCE

9165. When yo' git 'rested, befo' de jedge try yuh, yo' take off yore shoes, take off both yore shoes. Take yuh socks off. Turn de bottom of de shoe down.

Take de socks an' put all in one. Yo' know, take two de socks an' put all in one shoe. Yo' jes' take off yuh sock an' roll it up an' den put it in de othah one. Makes a bundle outa it. Tie it ovah wit yuh shoes. Den when de cop come tuh remove yuh, take yuh tuh de judge try yuh, den yo' put - take yore socks, yo' unfold it an' put it in one *back pocket*, an' one in de othah *back pocket*. An' den yo' put on yore shoes witout eny socks. Take de shoestring outa it an' put dat in yore [front?] pocket an' yo' walk on up tuh have yuh trial. Well, de case's [case is] out. It may be a mistrial. [Charleston, S. Car., (?), 651:3.]

UPSIDE DOWN - TURN TEMPORARILY BOTH REMOVED SHOES
TAKE OFF 1 SOCK - PUT IN OTHER SOCK - ROLL UP
THESE 2 SOCKS PLACE IN 1 TURNED-DOWN SHOE
TIE SHOES TOGETHER WITH THE SHOESTRINGS
BEFORE YOU SEE THE JUDGE - UNROLL SOCKS
KEEP 1 IN 1 *BACK POCKET* - OTHER IN SECOND
WEAR SHOES INTO COURT WITHOUT SOCKS

9166. Yo' kin git some [corn] meal an' some salt, an' mix dat up tuhgethah an' pee on it, an' den dry it fo' yo' go downtown [to meet the judge]. Or eithah, let somebody do dat while yo's [you is] downtown [in jail or before the judge]. Dey [the person at home] would put it [the dried urine, corn meal and salt] in de fiah an' let it burn. An' while yo' down dere [at court] yo'd [you would] come out all right. [Wilmington, N. Car., (260), 254:7.]

URINE - SALT - CORN MEAL - DRIED AND BURNED
WHILE PRODUCER OF URINE IS TRIED IN COURT

9167. If yo' had a case an' yo' gotta go befo' de judge, befo' yo' go tuh bed at night, yo' kin take yore watah, take yore *chamber lye*, an' stop it up in a bottle. An' yo' gotta go tuh co't tuhmahrah - we'll say tuhmahrah. Well, yo' do dis three days befo' yo' gotta go tuh co't. Stop it up in a bottle an' when yo' stop it up in dere, put black peppah an' salt in it. An' when yo' go tuh de co'thouse have a cork stoppah in it. Don't have no top on it, no hard top on it. Have a cork in it. When yo' git dere, jis' sprinkle it round in de co'thouse, an' de p'lice won' appeah up on yo' an' de judge won't be dere. Some of 'em gotta be dismissed, de' goin' be sick. [New Orleans, La., (1574), 2896:12.]

URINE - SALT - BLACK PEPPER - SPIT INTO - BOTTLE
AND CORK - DO THIS 3 DAYS BEFORE YOU GO TO COURT
SPRINKLE IN COURTHOUSE AND CASE WILL BE DISMISSED

9168. I heard dey takes some salt and pepper and mix it together, and carry it in court; or either wash dere face in *chamber lye* and throw it over your left shoulder, before you go down in court to be tried. (That will help you out?) Yeah, that will help you out. [One of many examples in text showing interviewer and informant repeating each other's words.] [Norfolk, Va., (477), 493:22.]

URINE - WASH FACE WITH - THROW OVER LEFT SHOULDER
BEFORE GOING TO COURT TO BE TRIED
OR CARRY MIXED SALT AND PEPPER TO COURT

9169. Ah have a *John de Conkah* root. Yo' take - ah give yuh a li'le piece of dat. Yo' use jis' - it ain't got a thing tuh do about magic. Put it in yuh mouth, jis' a very li'le bita piece. Walk tuh de co'thouse, talk wit de judge an' evahthing. Yuh case come tuh come up. Yo' talk about a case proposition. On de firs' *jam* [serious trouble] wit de law dat yo' know dat yo' got a case at de co'thouse. It supposed tuh be very bad in any kind of way. De day befo' de case is supposed tuh be tried, dey show up. Dey say, "Yeah." Anyway dey show up dere at nine o'clock nex' mawnin'. An' yo' wake up dis mawnin' jis' about

five o'clock. Evah chair yo' got in yuh home, turn it upside down. Evah chair. Now, jis' lak las' night, jis' about midnight las' night, if yo' got de courage, yo' stay up; 'cuz yo's de one in co't, choo see. Yo' take one of dem chairs an' cross de watah.

WATER: CROSS - CARRYING CHAIR - AT MIDNIGHT NIGHT BEFORE TRIAL - NEXT MORNING ABOUT 5 O'CLOCK TURN EVERYTHING IN HOUSE UPSIDE DOWN - BEGIN TO CHEW *JOHN DE CONKAH* ON REACHING COURTROOM

(Cross what?)
Cross de watah.
(Cross what water?)
Any way [anywhere], jis' so yo' cross de rivah. Any wa watah jis' so yo' cross it. Move dat piece of furniture outa yuh house, an' turn all de chair - rockin' chairs an' evah'thing upside down: Yo' be very cold tuh dat co't. Gotta be verah [very] cool fo' dat, 'cuz yo' know yuhself, from nine o'clock maybe until ten o'clock, dey may call evah'body aroun'. An' yo' continue chewin' dat piece of *John de Conkah*, dey call it. When it comes tuh yuh time, yo' still lookin' fo' it, dey throw yuh case off de side. Neithah yo' or neithah dem know how he have dem tuh be.

(I see, dismiss the case?)

Yes, dismiss de case. [This crossing of water the night before the trial, is surely a witchcraft prevention tacked onto a court rite. If the arrested person or anything in his house had been bewitched, this journey across running water would break the spell - *see* Folklore from Adams County Illinois, 2nd ed., p.893f., especially the remarkable story about carrying bewitched child across Mississippi River at Quincy, Illinois, and recrossing the river farther upstream. No.16426, a treasure!] [New Orleans, La., (862), 1379:2.]

9170. Well, now you go in at your house where you stay, and you make your wife wash all her dishes. She wash all her dishes and leave the dishwater right in the *middle of the floor* [latter a quincunx rite]. You upset all your house, especially the *room you sleep in* [this is unusual]. You take your chairs and you *pile 'em all up in the bed* [another rare device]. You take the judge, the district attorney and the parties that will accuse you [hostile witnesses]. You gets their names. You carry it back of your house and you bury it. And where you bury it. You bury it up there in a corner where nobody don't walk over it. Say, like I'm going to court this morning, you do that. Keep all - have all the house, like you got the *truck* [odds and ends] in the bed, you put the chairs on top of it. When you go there, you sit down 'fore the judge and the judge going to ask you if you are guilty or not guilty. You say, "Not guilty." But just say it for [to] yourself. Say, "Well, I ain't got anything to say. I know I'm not guilty." The judge is liable to turn around and twist, you know. Well, you got his name and the district attorney name down so deep in there [in the ground at home] that they can't - and your house all upsetted, they got their mind all upsetted, you see. THE WAY YOU GOT YOUR HOUSE, THAT'S THE WAY THEIR MIND IS. They can't say, "Guilty." They can't say, "You're guilty." Well, you see, when their mind gets all messed up, when he look at you, he say, "Aw, discharge this fellah until furthah notice." When they say, "Until further notice," you are absolutely discharged, you don't have to go no more. They say that's to blind the court. [New Orleans, La., (826a), 1212:1.]

WATER FROM DISHES [DISHWATER] - IN CENTER OF FLOOR A QUINCUNX RITE - UPSET EVERYTHING IN HOUSE ESPECIALLY BEDROOM - PILE CHAIRS ON BED - NAMES OF JUDGE - DISTRICT ATTORNEY - HOSTILE WITNESSES BURY THEM BEHIND YOUR HOUSE IN CORNER WHERE NO ONE CAN WALK OVER THEM - IN COURT SAY TO YOURSELF "NOT GUILTY" - ALOUD "I AIN'T GOT ANYTHING TO SAY"

9171. Leave the hydrant running slowly, turn all the "stove eyes" up [lids

of old-fashioned kitchen stove burning coal or wood]. You turn your "back pockets" [= hip pockets] wrongside outwards. You carry a "Indian head" penny. [As I said somewhere in the text, water coming from a faucet is considered running water. Even the pipe carrying water from street into house has been called running water. There are a number of these rites scattered through the text to support this statement.] [Memphis, Tenn., (966), 1561:6.]

WATER - HYDRANT RUNNING - "STOVE EYES" UPSIDE DOWN "BACK POCKETS" WRONGSIDE OUT - "INDIAN PENNY"

9172. Well, all right. Well, say fo'stance [for instance] now, yo' done some *hangin' crime* ovah yondah [where you came from] - done some bad crime, ah mean a *hangin' crime* ag'in. All right. Say fo'stance yo've did dat. Yo' say, "Well, Lawd, ah don't know whut ah'm goin' do, ah don' know whut's goin' 'come [going to become] of me." Yo' come tuh me an' say, "Well, Dawson, listen, ah've did a bad crime. What's ah'm done goin' do? Ah know dey goin' hang me."

WEED [CONCERNED WITH A DOG BUT UNIDENTIFIABLE]
WEAR 2 PIECES - 1 IN POCKET AND 1 IN SHOE
THESE WITH CAYENNE PEPPER CHANGED JUDGE'S MIND

[Up to this point I have done as guinea pig all sorts of crimes in the text, but this appears to be my first murders!]

Ah say, "Well, ah don't believe dey will."

Yo' say, "Well, whut must ah do?"

[Here Dawson, one of my contact workers in Mobile, answering for me recalls *Doctor* Washington of Charleston, S. Car.; *see* No.9024, p.3660, v.4.]

Ah says, "We'll go tuh de sto', yo' wait till ah come back."

Ah'll go tuh de sto' den an' ah'll git me a package of red cayenne peppah. See, ah'll git dat. Ah'll walk out in de woods aftah ah git dat cayenne peppah an' ah'll go ahead an' ah'll git me a dog-brindle weed.

[My following question shows I completely misunderstood *dog-brindle weed.*]

(Dog brindle or dog fennel?)

Dog brinnel [dog-brindle = dog color].

[The preceding brackets were originally parentheses and the comment is not mine but my transcriber's. She was correct. The weed had dark streaks or spots on a gray or tawny ground.]

(What does it look like?)

It's got a little - it grows tall, about dis big [demonstrates]. Got little leaves on it, no flowahs at all. Well, yo' kin call it dog fennel if yo' wanta [or] dogwood. It's a *dog-fang? weed*, yo' know.

[The preceding question mark following *dog fang?* is above *fang* in the transcription. I was unable to improve transcriber's *fang* part of it. Since the next sentence says *wring that off*, I suspected the identity of this weed as *hound's-tongue*, but informant's *no flowahs at all* eliminated the identification. Finally, could *fang* be *bane*? How about *dogbane*? Is our plant any species of the genus *Apocynum*? The latter name alludes to the poisonous milky juice, hence the *bane* of dogs. (A piece of poison in your pocket and shoe could be a good defense against a poisonous sentence by the judge.) Here again we are confronted by flowers. As I have said somewhere, the old-time *root men* who dug their own *roots* were fast disappearing when I began to collect back in the 30's. Most *doctors* in my time bought *roots* from a root shop, if there was one in the town, or sent away for them. We must not accept Dawson's *no flowahs* as the absolute truth. An expert may be able to name the plant from the little information here.]

Well, yo' git dat an' yo' wring dat off an' put piece of dat in yore pocket, an' yo' put tothah [the other] one in yore shoe. Put dat in yore shoe an' den

dis here cayenne peppah yo' got. Now it's lak if yo' settin' an' if yo' stepped out dere an' go tuh dat toilet dere an' nurinate [urinate]. [Whereas at the beginning of this rite author was the defendant on a *hangin' crime*, suddenly I find myself a judge on the bench! And momentarily leaving the courtroom!] Well, ah take dat cayenne peppah an' ah sprinkle dat cayenne peppah in yore chair, where yo' was settin' at, an' jes' sprinkle it round in heah, see. Well, when yo' [author as judge] come back heah an' set down, an' yo' go tuh talkin' an' says, "Well, Dawson, ah don't see dere's nuthin in heah ag'in yo'." See, yo' say, "Go ahead up an' go on home an' don't come back heah no mo'."

See, dat weed is jes' got chure mind, it's [your mind is] jes' up in a uproah [uproar]. An' dat cayenne peppah done changed yore mind all de way round, so yo' can't do nuthin. Yo' tell me tuh go on home. [Mobile, Ala., (656), 940:4.]

9173. Yassuh, ah heard dat chew kin - now, ah know dis, ah didn't only heard dis. Jes' lak yo' is in trouble now an' yo' wanta git out. [Yo'] be in jail.

WILLOW LEAVES 5 - WEAR 2 IN EACH HIP POCKET
1 IN RIGHT SHOE - READ LUKE 4:2 DAILY 3 TIMES
YOU WILL BE OUT OF JAIL WITHIN 3 DAYS

Ah go in de woods or anywhere ah kin find a willah tree an' git five willah leaves. An' ah'll give 'em tuh yo' maybe in through by yore ration. Ah'll put it undah yore ration an' carry 'em tuh de jailhouse tuh yo'. Well, yo' take dem three willah leaves, dem five willah leaves, an' put two in each hip pocket an' weah one in yore right shoe. An' read de fo'th chaptah of St. Luke in de second verse three times a day, an' yo'll be outa dere in three day's time. [St. Luke says little to the point here: *Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.* King James Version.] [Waycross, Ga., (1161), 1935:8.]

9174. Yo' kin buy a new-brand [brand-new] pocket han'ke'ch'ef an' wet it, an' fold de cornahs nine times tuh yuh. Carry it in de hand an' turn - evah'-thing yo' put on goes on de wrong side. Turn on de wrong side.

WINDOW INCANTATION: *THREE MEN GOIN' TUH DE WINDAH*
BUY NEW HANDKERCHIEF - WET IT - 9 TIMES FOLD
CORNERS TO YOU - CARRY IT IN YOUR HAND TO COURT
AND EVERYTHING YOU WEAR - TURN WRONGSIDE OUT
LAST THING - POINT TO AND GO TO WINDOW 3 TIMES
EACH TIME DRAWING YOUR HAND ACROSS YOUR FACE
SAYING: *THREE MEN GOIN' TUH DE WINDAH*
IN COURT - REPEAT THIS WINDOW RITE BY DRAWING
HAND ACROSS FACE 3 TIMES - SILENT USING
INCANTATION - THIS *TRICKS* JUDGE TO BE LENIENT

(Like your pockets and things of that sort?)

Yes. Yeah, wrongside out. An' draw yuh hand 'cross it two or three times an' be in de windah dere tuh yo'self. Three time goin' tuh de win-dah, windahs in de place, windahs. Draw yo' hand cross it two or three times, an' say tuh yo'self: *Three men goin' tuh de windah.*

(You say to yourself, "Three men going to the window." And you point to the window as you pass your hand over your face. That's when you go before the judge.)

An' his mind will change. He'll think dat chew tryin' tuh give a sign, but dat'll be a *trick*, yo' know, see. His mind will change right den. [Charleston, S. Car., (518, *Doctor* Nelson), 610:4.]

9175. And I want the judge to be lenient on my case and so I would get dismissed. Now, if I was goin' like I would be arrested and I had to go down to the judge, and I was just like I would have to go down to court this morning. I get a subpoena to come to the court this morning, understand. I would take my bed, the bed I sleep in and I would take and turn the mattress over, upside down, and leave the bed upset. And take my chairs in my house and I would turn

them up too. Then I would make my wish before I leave my house. I would get me a piece of *John de Conkah*, understand, and whilst I be coming into the judge's room, I be having my *John de Conkah* in my mouth, understand. The minute I walk into the door to the judge - to go to the judge's stand, I would spit my *John de Conkah*. [New Orleans, La., (853), 1345:2.]

WISH - BEFORE LEAVING FOR COURT - ONLY AFTER TURNING CHAIRS AND MATTRESS UPSIDE DOWN AND LEAVING BED UPSET - CHEW *JOHN DE CONKAH* AT COURT

9176. Yo' would git up in de mawnin' an' yo' would turn yore clothes - underwears - wrongside outwards, an' yo' would turn yore socks wrongside out. An' den yo' would turn to de chaptah of Psalms, de 25th chaptah of Psalms. It reads lak dis: "Plead mah case [cause] O God, an' stand up fo' thy helpmate," an' so on lak dat chew see. An' yo'll purtty much git dismissed.

WRONGSIDE OUT - UNDERWEAR AND SOCKS TURNED 9 MORNINGS PRECEDING TRIAL READ PSALM 35 BEFORE SPEAKING - 9TH MORNING - *DOCTOR'S* FINAL ADVICE

(You do that before you go down to see the judge.)

[Psalm 25 does not contain the preceding words. The nearest to them would be those opening Psalm 35: *Plead my cause, O Lord, with them that strive with me.* Similar words are: *Plead my cause and deliver me* - Psalm 119:154. The *helpmate* part of informant's quotation does not appear in Psalms.]

Ah wuz in jail fo' murdah once, an' it wuzn't no joke 'bout me not bein' guilty. Had a ole man [*doctor*] outa Jacksonville, Fla., an' he come tuh me an' he says, "Well, ah know yo's no risk," said, "but dis chaptah right chere ah'm goin' give yo' tuh read." He say, "Only de 25th eve'y mawnin' 'fore yo' git up, 'fore yo' speak to anybody else, aftah yo' gits up, an' yo' jes' go on an' yo'll be discharged." An' he says, "De ninth mawnin', de mawnin' dat chew bein' tried, ah'll come an' tell yo' whut tuh do." So he come tuh me an' tole me whut tuh do. [I failed to ask what informant was supposed to do on the 9th day, but it was probably to chew *John de Conkah* root during the trial.] An' ah wuz acquitted wit'out goin' tuh a judge, or even tried. [This is one of those cases settled out of court - *see Doctor* Washington's amazing account, No.9024, p.3660, v.4.] Dat wuz at Greenville, Fla. An' eve'ybody else could tell yo', by jes' sayin' dat. Ah've been down in co't, ah reckon ah've been prob'ly five hundred times [an obvious hyperbole] an' dat's all ah use. [Wilson, N. Car., (1507), 2675:1.]

9177. Yo' kin take jes' befo' yo' bein' take in [are taken into] de co'troom, or yo' be in yore cell den. Yo' kin put chure clothes on, on de wrongside out an' when yo' do dat den, yo' go in dere, an' most of de time [you do this only] aftah yo' done went tuh a *wiser person, real wise* [here we have the old English *wise man* or *wise woman*, numerous examples of which appear in *Hoodoo*]. [Fayetteville, N. Car., (1452), 2639:8.]

WRONGSIDE OUT - WEAR UNSEEN CLOTHING AT TRIAL IS ADVICE OF *WISER PERSON = WISE MAN* OR *WISE WOMAN*

3. THE AMAZING CHICKEN EGG

[I have titled this section *The Amazing Chicken Egg*, basing my opinion not upon the rites given here, but upon the many other rites using eggs in *Hoodoo*. The most remarkable of these egg beliefs are probably those found under the burial of a murdered person - *see* Nos.7425-7470, pp.3276-3285.]

9178. Ah've used chicken eggs mahself. Well, a lady had me tuh do it. Ah had got a gurl pregnant yo' know - got her pregnant an' dey wanted tuh git rid of it, see. Take dese eggs an' put 'em in de chambah pot whut she have tuh use. An' she go out dere an' when she sit on dat, why she'd strain - strain - strain - two or three times a day an' a...see, dey use three eggs, six eggs, an' when dem use up, dem six eggs, mo' or less, natchly [naturally] it would come. Ah tried dat.

ABORTION AND EGGS

(Well, what did she do with those eggs?)

Dose eggs? She took 'em an' buried dose eggs, buried 'em; well, anywheres out - jes' buried 'em. Or threw 'em away ah suppose. [Eggs here concern me only as a magic symbol.] [St. Petersburg, Fla., (1029), 1674:3.]

9179. Ah've hear'd tell of 'em usin' eggshells, ah've hear'd tell dat chew kin take nine eggshells. An' if he drinks coffee, ah've hear'd tell of 'em takin' nine eggshells - yo' take de eggs of a black hen. An' yo' take nine eggshells an' if yo' kin beat those eggshells up, an' use dat intuh his coffee, ah've heard tell of dat stoppin' 'im from drinkin'. [Waycross, Ga., (1116), 1792:3.]

ALCOHOLISM - CURE FOR - 9 EGGSHELLS FROM BLACK HEN

9180. Ah hear'd dat chew could take a chidken aig an' carry it tuh a red ants baid an' break it an' yo' know, dat's if yo' wanted anybody tuh leave a place. An' po' it down in dere an' call dere name an' tell 'em tuh go an' not come back. Jes' po' it. Yo' know it take it a long time tuh drip. An' jes' po' it. Dey say soon as dem ants tote de las' bit of it down in dere [the person named] dey'll disappeah. [Waycross, Ga., (1081), 1751:1.]

ANT [RED] MOUND - BREAK EGG INTO CALLING NAME AND GIVING MESSAGE

9181. Now heah's somepin dat is known. Dis is rathah modern, too. Now, yo' kin take a black hen's aig an' write de seven apostel name. Yo' know de seven name? Ah don't guess yo' wanta know dey have seven apostel? Would yo' lak tuh know whut apostel? Why dey say dere's Petah, James, John, Simon, Zedpide [Zebadee], Bartholomew, an' dat othah apostel, Matthews. Well, jis' any seven of de twelve apostel, write dat on de aig see. Write dere [victim's] name on dat aig. Yo' see, yo' write de person name on dat [also]. Dat's if yo' wanted tuh move 'um away from dere, yo' write dere name on dat aig. An' aftah yo' write dere name on dat aig, den yo' take it tuh dat dwelling place wheresomevah dey stay, an' jis' throw it down dere against de house as hard as yo' kin. Yo' see, an' yo' use de word: "In de Name of Jesus Christ, yo' shall go." Dat's one [dat] is true. Dey can't stay at dat place. [Waycross, Ga., (1086), 1754:3.]

APOSTLES 7 - NAMES OF - ON BLACK HEN'S EGG
VICTIM'S NAME - BREAK ON HOUSE - INCANTATION

9182. Yo' kin take a black hen aig if yo' wanta make a person move. Yo' know, jes' lak yo' have a enemy nex' do' tuh yo' or somepin lak dat an' yo' want 'em tuh leave. Yo' take de black hen aig an' yo' put his name on it backwards [his last name first and his first name last]. Put his name on it backwards an' yo' throw it right at his steps where it will burst it. Yo' do dat between twelve an' one a'clock at night an' de nex' mawnin' when he git up he'll be rearin' tuh go. [Waycross, Ga., (1167), 1963:8.]

BACKWARDS - NAME WRITTEN ON BLACK HEN'S EGG
BURST AT STEPS BETWEEN 12 AND 1 AT NIGHT

9183. If somebody is troublin' yuh an' yo' don't wants 'em aroun' heah, yo' take a aig an' yo' write dey name on it nine times. An' yo' go tuh runnin'

watah an' turn yuh back tuh it befo' yo' git tuh de watah, an' yo' make nine steps backwards tuh de watah an' yo' tell 'em, jes' call dey name: "Ah wants chew tuh go an' stay from aroun' me, *In de Name of de Fathah, Name of de Son, an' Name of de Holy Ghost.*" An' throw it ovah yuh left shouldah jis' as fur as yo' kin. Don't look back. Yo' walk right on off. Now, dat'll work. Dat will run yo' off. [Jacksonville, Fla., (549), 684:2.]

BACKWARDS 9 STEPS TAKE TO RIVER - HOLDING EGG WITH PERSON'S NAME ON 9 TIMES THROW INTO WATER - CALLING PERSON'S NAME WITH INCANTATION IN 3 HOLY NAMES

9184. Well de thing tuh do when a person's in yore house in ordah tuh make dem move, dey say yo' go undah de house an' take a bar'l [barrel] hoop, an' cut it half in two an' bend it an' stick each end in de ground an' leave a circle [arch] above. Den dey said dig a deep hole an' take de yellah of two eggs an' put in dat hole, an' put three pennies an' covah it up wit dirt. Dey say on de third day dey'll move. [Waycross, Ga., (1105), 1780:5.]

BARREL HOOP - HALVED - ARCHED UNDER HOUSE DIG HOLE - PUT IN: YOLKS OF 2 EGGS - 3 PENNIES PERSONS IN HOUSE MOVE 3RD DAY

9185. Take a black hen aig an' write his name all ovah dat aig, an' place it right in de cellah where dey bed's at, up undah de house, an' dey goin' move out dere de nex' day - dey might move out dat night. [Waycross, Ga., (1122), 1804:1.]

RED - BENEATH CENTER OF - BUT UNDER HOUSE PUT BLACK HEN'S EGG WITH PERSON'S NAME WRITTEN ALL OVER - A QUINCUNX RITE

9186. Well, firs' yo' find out dat man's name, de birthday, when he wuz bo'n. Den yo' look ovah yore solah [solar] system among de sun, moon an' stars [examine the Zodiac] an' see whut sign he wuz bo'n undah. Den yo' take somethin' [informant writes on paper] an' put it in a bottle, maybe a quart bottle, an' put a aig down in it an' let dat yellah off [omit yolk] an' bury it right up undah de house wit de signs of him [his Zodiac sign]. An' dat man come back home. Dat's de fact [truth].

BIRTH DATE - ZODIAC SIGN - NAME - ON PAPER ADD: *I WANT SO-AND-SO TO COME BACK HOME* BOTTLE WITH WHITE OF EGG - BURY UNDER HOUSE

(You write his name on something, and what else do you put in that?)

Yeah, yo' write his name an' de sign an' evahthin' dat he wuz bo'n up undah. Yo' know some people's [bo'n undah Neptune - not Neptune, but Leo de Lion an' so on lak dat. Well, yo' find out all dat an' yo' write dat down. Den aftah yo' git all dat wrote down, den yo' write, "Ah want's," whoevah it's name, "tuh come back home," an' put it right ovah in de papah, an' wrap it up in dat aig an' bury it up undah de house, an' he comes back. [Since this is a rite to bring back a man, the egg *white* probably symbolizes semen.] [Memphis, Tenn., (1521) 2712:14.]

9187. Ah've heard of 'em usin' a aig from a black hen. If dere's anything dat dey didn't want a person tuh do at de time dat dey had dat black hen's aig, dey take it an' carry it tuh de do' wit a black cloth, an' hit it against de do' of de wall dere, an' dey couldn't go back in dat house. Dey would soon disappeah. Ah've hear'd tell of dat.

BLACK CLOTH WRAPPED ABOUT BLACK HEN'S EGG THAT HITS AND BREAKS AGAINST DOOR

(You said you put the black cloth around that egg.) [This rite is more serious than merely driving out the dwellers within, it warns either move from the house or have a crepe on your door. Informant's word *disappear* has a direful meaning.] [Savannah, Ga., (1268), 2147:9.]

BLACK HEN'S EGG UNDER WHITE CHICKEN - WHAT HAPPENS?

9188. Wal, ah tell yo', a black hen could lay a aig an' yo' put it unnah [under] a white hen, an' de aig when it hatches is a white chicken. [Brunswick, Ga., (1233), 2088:8.]

BLACK HEN'S EGG BROKEN - BAD LUCK TO WALK OVER

9189. Dey say yo's kin git a black hen aig, dat wus fo' bad luck. Dey say if yo' git a black hen aig an' somebody take it an' break it, an' place it roun' where yo' gotta travel ovah, say dat will put bad luck on yo' - bad luck will follow yo'. [Brunswick, Ga., (1245), 2113:9.]

BLOOD FROM FINGER - WRITE NAME ON EGG
BURY UNDER DOORSTEP TO BRING BACK MAN

9190. Jes' lak if yo' an' a person separate an' yo' want dat pusson tuh come back tuh yo'. Yo' take a aig an' take a needle an' jug it in yore fingah until it bleeds. An' write chure name on dis aig an' his name [with this blood] an' bury it undah de do'step an' dat'll bring him back tuh yo'. [Waycross, Ga., (1090), 1758:4.]

9191. Whut ah heard dat dey could do wit chicken aigs. It's two or three diff'ren' ways tuh use chicken aigs. First, yo' kin take a chicken aig, a black hen aig, an' throw it on someone po'ch an' it'll cuz dem tuh move. Next, yo' could take a chicken aig an' write de name on it an' carry it out in de woods an' bury it, an' don't look back, an' it'll run 'em outa town. An' den...

BLUEING - EGG IN OVERNIGHT - HIDE UNDER HOUSE
OR: NAME ON EGG - BURY IN WOODS - DON'T LOOK BACK
OR: BLACK HEN'S EGG THROWN ON PORCH TO MOVE

(Wait a minute! This second egg is a black chicken egg or any kind of chicken egg?)

De firs' aig yo' throw in de house is a black chicken aig. De nex' aigs is any kinda aig, so long as it a fresh aig. Write her name on it an' carry it [*out in de woods*] an' bury it an' don't look back, an' come on [back home]. It run 'em outa town.

Den, next - dat's de second aig. De nex' aig yo' kin take - yo' kin put it in blueing ovahnight an' hide it undah de house, an' [that] would cuz dem tuh be *tire-nated* [worn out] an' don' wanta be bothahed 'bout livin' in de neighborhood no mo'. Dey don't wanta live in de neighborhood no mo'. Dem de three aigs [3 things you can do with eggs].

(And the last egg is any kind of egg?)

De last aig is any kinda aig, but if yo' goin' tuh run yore neighbors.... [Brunswick, Ga., (1214), 2060:1.]

9192. Well, jis' lak yo' wanta person tuh break up er [or] sompin lak dat. Yo' loved 'er. If yo' love a girl [and] de othah fellah - well yo' want 'er. Well yo' cain't git nex' tuh love 'er, yo' see, becuz dis man be's huh husban', she husban'. Why he might be a pure mahn, den yuh spirit might agree. Well, yo' wanta break dese parties up. Well, yo' go tuh work. Now, yo' may have [a] chicken layin', sompin lak dat. Yo' go tuh work an' yo' watch de chicken when de [they] lay. See, yo' git a fresh, fresh egg [at the] time dey drop it, [egg] leave de chicken, why yo' git dat egg. See. An' yo' take it tuh his house dat night an' throw it up jis' de hide [height] of de house an' let it fall right befo' de doah. An' aftah dat why yo' gotta have a broom, yo' unnahstan' [understand], an' sweep dat [away], see. Yo' sweep dat away from de house, see. Well, dat man'll continue goin',

BROOM - SWEEPS AWAY FRESH EGG BROKEN AT DOOR

he'll be continue goin' until 'is min' [mind] will be changed until he leave dat woman. [Charleston, S. Car., (511), 579+82.]

9193. Ah know dis much about a nest of hen aigs, dat yo' kin go tuh work an' take a nest of hen aigs. Jes' lak, now, if ah wanted tuh really git chew, make yo' lost yore job, or git chew out wit anyone atall [at all], all de way roun' where yo' won't have any friends. Ah knew dat yo' kin take one of dose eggs outa dat nest, an' yo' kin stand off an' yo' kin name 'em. Call dat aig a name. Jes' lak evahwhat are my name [whatever my name is], why den yo' call dat aig dat same name, an' set it back intuh de nest. An' den yo' will notice, see, jes' how many aigs. Well, de really fac' 'bout it, how many aigs yo' upsot wit dat. Yo' may really upsot two or three or fo'. One way, dey sāys, crack 'em or break 'em wit dat [named egg]. An' dat will put chew where yo' can't git along wit nobody nowhere. Ah knews dat tuh be de fac'. [Savannah, Ga., (1277), 2173:1.]

CALL EGG A NAME - RETURN TO NEST OF EGGS
WITH NAMED EGG BREAK ALL EGGS IN THE NEST
IF ENEMY DOES THIS YOU WILL HAVE NO FRIENDS

9194. Den yo' kin take a aig, a fresh laid aig dat de hen, de fowl, laid. Well, jes' so it's an' aig of some little fowl on de yard - guinea or turkey or fowl-hen, eithah one - so it fresh, laid tuhday. An' yo' kin take it an' go out, if dis person goin' roun' makin' 'sturbment wit chew an' havin' a confusion in de neighborhood. Call dere name, yo' have dere name down good in yore mind an' sāys, "Now, by de he'p of de true livin' God, ah want dis thing settled. Wham! Pow! Bamm!" He's settled, don' know anything 'bout dat 'tall.

CALL EGG NAME OF PERSON DISTURBING YOU AND SAY *NOW BY DE HE'P OF DE TRUE LIVIN' GOD AH WANT DIS THING SETTLED. WHAM! POW! BAMM!* HIT PERSON ANYWHERE WITH THE EGG

(You hit him any place you want to?)

Any place. [Sumter, S. Car., (1361), 2400:3.]

9195. Ah heard dat yo' take coffee groun's an' egg shells an' yo' beat dat up wit salt, an' yo' put dat undah de step. An' as de persons who live in de house track dat, well dey'll be disagreeable an' dey wouldn't be in dat premises long. Dey'll move out in perhaps a few days. [New Orleans, La., (809), 1135:2.]

COFFEE GROUNDS - EGG SHELLS - SALT - UNDER DOORSTEP

9196. If yo' wants tuh git outa trouble or anything lak dat, dey say if yo' take a aig - some people say if yo' take de aig at twelve a'clock in de night an' write de person's name on dis aig, an' yo' kin eithah go in one cornah of yore house an' bus' dat aig *In de Name of de Fathah, de Son an' de Holy Ghost* at twelve a'clock...An' some people say tuh go in fronta de co'thouse or de jailhouse or wheresomevah de person am, see. An' take de aig an' throw it ovah dat an' let it bust ovah de topa it.

CORNER OF HOUSE: BREAK AGAINST TO CANCEL TROUBLE
EGG ON WHICH YOU WROTE YOUR NAME AT MIDNIGHT
IN THE 3 HIGHEST NAMES - OR THROW IT OVER COURT
HOUSE OR JAILHOUSE - OR WISH *IN 3 HIGHEST NAMES*
TELLING EGG WHAT TO DO - BURY UNDER YOUR STEPS

(Any kind of a chicken egg?)

Any kind from whut ah heard. Ah heard dat yo' kin take dis aig an' yo' kin take dat an' yo' kin make a wish *In de Name of de Fathah, de Son an' de Holy Ghost.* Tell it whut chew want it tuh do fo' yuh an' bury it undah yore steps. Say dat will come true. [Fayetteville, N. Car., (1410), 2533:8.]

9197. Well, dey say dat chew could take a aig an' put yore name on it.

(Put my name on it if I am in jail.)

Yeah, put mah name on it, an' say two or three good words tuh it an' carry...

(What kind of *good words*?)

Well, ah fo'got now whut de words is [probably *3 Highest Names*]. An' carry dat aig 'fo' de sunrise dat mawnin' an' bust it on de co'thouse steps, an' dat would change dere min' from whut dey wanta do tuh yo'. Dey wouldn't give yo' as heavy a fine as dey woulda. [For other egg rites at courthouse, *see* Nos.9006-9022, pp.3656-3660.] [Sumter, S. Car., (1355), 2374:7.]

COURTHOUSE STEPS - BREAK ON - EGG CONTAINING YOUR NAME AND GOOD WORDS

9198. Get a black hen's egg. Yo' take it an' write - make a mark across it, around it - an' aroun' de long side; de long side an' de round side, twice. An' den go tuh a house, if yo' wanta make a person fall out, go tuh a house an' throw it ovah de house. [New Orleans, La., (804), 1130:10.]

CROSS MADE ON BLACK EGG BY WRITING NAMES LENGTHWISE AND BREADTHWISE - THROW OVER HOUSE - CAUSES PERSONS WITHIN TO SEPARATE

9199. If yo' wanta go an' make 'way wit anybody or eithah make 'em leave home or such as dat, yo' could take a chicken aig an' put cross marks on it.

(One cross mark?)

One cross mark dis way an' one dat way [demonstrates].

(Make one "X" on it?)

Dat's right, an' take it an' bury it right down at dere do', an' dey gonna walk ovah it fo' nine days. Dat suppose tuh - if dey will continue tuh walk ovah dat fo' nine days, well it doesn't make way wit dem [kill them] but dey will leave.

CROSS MARK OR "X" ON CHICKEN EGG BURY AT VICTIM'S DOOR - AFTER HE WALKS OVER IT 9 DAYS - HE WILL LEAVE

(Any kind of a chicken egg?)

Any kind. Don't care whut kind it is, cuz hit will go bad in nine days, an' whenevah it go bad an' bust, well dat's de end. [St. Petersburg, Fla., (1057), 1716:11.]

9200. Yo' take de black hen aig an' put a cross mark on it an' write de person name on it an' name, yo' say: *De Son an' de Fathah an' de Holy Ghost*, an' den if yo' in trouble, yo' turn yore back an' bust dat aig up by de tree, an' it break an' yore trouble break. [Sumter, S. Car., (1378), 2448:3.]

CROSS MARK - PERSON'S NAME - ON BLACK HEN'S EGG *IN THE NAME OF THE FATHER, SON AND HOLY GHOST* TURN YOUR BACK - BREAK EGG ON TREE - TROUBLE BROKEN

9201. Ah've seen 'em take a aig an' ma'k [mark] it roun' an' roun' dataway an' jis' dataway [demonstrates].

(Wait! Take the egg and mark it around. Which way do they mark it around?)

Each way [demonstrates].

(That's the egg. That's lengthwise. Mark it around that way. That's [the second marking is] the fat part of the egg.)

Right roun' it lak dat.

(Then you go around it lengthwise. You are making a cross on the egg. All right.)

Take it tuh de bend of de road. Carry it tuh de bend of de road, de aig, an' dey dig a hole an' bury it - not so deep. De fus' [first] thing run ovah it an' smash it up, dey gone. Dey shō' gone.

CROSS MARK ON EGG BY CIRCLING IT LENGTHWISE OVER CROSSWISE - BURY AT FORK OF ROAD - LET NO ONE SEE YOU - IF PERSON FOR WHOM EGG WAS PUT THERE CROSSES IT - HE WILL SOON LEAVE

(You mean you take that out where four roads come together?)

[*Bend* and *curve* of road are different.]

Yessuh, jes' lak dis is a road go disaway an' one go dataway. Well, yo' jes' put dat aig right in de fo'k lak dat, right in de fo'k of de road. Den de fus' thing come 'long an' mash it, dey gone, whosomevah yo' put it dere fo'. Yo' got a idea who yo' wanta run. Well, jes' put it dere fo' dem. Jes' do dat ma'k roun' an' roun' [the egg] an' put it right dere [at the fork of the road].

(In other words you would see these people coming and run out there and put that egg down, so that they would cross over it, if you want to get rid of a certain person. If some other person crossed over it, they would get it. To get the right person you would have to go out there and wait for them to come by.)

[I doubt my reasoning here. Almost always the intended person suffers.]

Don' let noboby see yo' when yo' go out dere. [Sumter, S. Car., (1370), 2428:2.]

9202. Dere's tuh [two] ways dat yuh cud [could] use dem. Ah kin take - see, yo' know a fresh egg dat yo' see a hen jis' got [up] from de nest. Yo' know, fresh egg jis' lak dat. If it's warm it's best. Well, yo' wo'd [would] take it. Yo' kin write a person name on dat egg. Write it dis way [demonstrates]. Turn de egg aroun' an' write it dat way [demonstrates].

CROSS SAME NAME OVER ITSELF ON EGG
THROW INTO RUNNING WATER - DIRECTION TO GO WITH WISHES - CURSE: GO, GOD DAMN YUH

(You write it one way, then turn the egg upside down and then write right across.) [The two names are written in the form of a cross *to cross up* the victim.]

Uhuh, write it again [the second time] across it. An' yo' kin care hit [carry it] tuh runnin' watah, jis' dat egg, make yuh wishes. Any way yuh wan' 'em tuh go, why jis' say, "Go." Any which way yo' want, jis' go tuh cussin' an' say, "Go, God damn yuh." Sompin lak dat. Throw it in. [Memphis, Tenn., (962), 1553:10.]

9203. Yes sir, yo' kin take sulphuh an' de aig an' table salt an' some kinda perfume. Ah doesn't know whut kinda perfume dey use intuh it, but dey git it from de drug sto'. Dey say it's lucky perfume. Yo' kin take dat perfume yo' see an' po' dat perfume in [on] dat aig but yo' jes' wrap dat aig up in de sulphuh an' de salt, an' put it undah de do'step. Dat brings 'em back.

CROSS MADE BY WRITING VICTIM'S NAME LENGTHWISE AND WIDTHWISE ON EGG - THEN CALL PERSON'S NAME SAYING "COME BACK" - WRAP EGG IN PERFUMED CLOTH WITH SALT - RED PEPPER - SULPHUR - BURY AT DOORSTEP

(Well, do you do anything with that egg, write their name on it or anything?)

[I am not asking a leading question here but trying to make informant repeat what had already been said. A note of mine on the original manuscript reads: *This was explained in egg rite C688:14* (informant's rite preceding this one) which I am unable to find at the moment. It may be that C688:14 was discarded, everything being in present rite, or it may turn up in the printed text.]

Yes sir, yo' write de name on it an' call 'em. Yo' know if yo' put *call* on dere it'll bring dem back.

Jes' take dat aig tuh bring 'em home; yo' put chure sulphur an' yore table salt an' yore red peppah in dere. Well, yo' see, yo' don't break de egg an' put it in dere, yo' jes' wrap de egg up in dere. Yo' write de name straight up an' down de aig. An' den yo' put de name cross de aig [making a cross]. Den yo' write on de side of it. Call "Come back," see. An' den yo' place it in dat

cloth an' bury it down undah de do'step to about dis deep [demonstrates].

(What do you do with that perfume?)

Yo' wet it in de perfume. Dat's lucky. Wet de aig an' de sulphuh [etc.] an' wrap it all an' put it underneat' de step. [Florence, S. Car., (1326), 2269:15.]

9204. Well, if yo' want 'em tuh leave home, want 'em tuh bust up, don't want 'em tuh live tuhgethah. Yo' git chew two aigs, write dey name on it an' put three "x" - cross marks on it.

(Write whose name on it?)

De folkses in de house.

(You mean both the man's name and the woman's name?)

De woman an' de man name, write 'em both name on de aig.

(One egg or both eggs?)

[I am trying to learn whether his and her names are on each egg or separate eggs.]

Two aig dis time. See, yo' want one aig tuh make a fam'ly move. BUT YO' WAN' TWO AIG TUH MAKE A COUPLE BREAK UP.

CROSSES 3 AND 1 NAME ON EACH OF 2 EGGS - ONE EGG REPRESENTING MAN OF HOUSE - OTHER EGG THE WOMAN
AT MIDNIGHT THROW BOTH EGGS - ONE AFTER THE OTHER UP ON THE "FO'KS OF DE HOUSE" HALFWAY TO RIDGE
FO'KS [FORKS] = 2 HALVES OF ROOF JOINED BY RIDGE
DRAIN = ROOF FROM RIDGE TO EAVES ON EACH SIDE
EGGS BREAK BETWEEN DINING AND SITTING ROOMS BELOW
FINAL CHANGE TO DINING ROOM AND KITCHEN BELOW

[My question was not answered.]

(Wait a minute! Here is your egg, the two eggs. You write his name or her name on this egg.)

Write one name on one aig an' write de othah name on de othah aig.

(You put the woman's name on one egg and the man's name on the other egg.)

An' yo' put three "x's" on it, see on each aig. An' yo' take it twelve a'clock in de night, don't go no earliah. Den yo' take it an' throw it between-lak dey have a dinin'-room an' settin'-room - where dem *fo'ks of de house* [is] - right up on top-lak - an' de *drain* go down. Throw it up on de *fo'ks of de house* an' let it bust an' run down. An' de two will jes' git [*busted up*] fo' de balance of dey lives.

(You say throw it between the sittingroom and the...)

'Tween settin'room an' de dinin'room.

(In other words, ABOUT HALF WAY ON THE TOP OF THE HOUSE?)

Anywhere dey kin pass from de kitchen tuh de dinin'room, ON DE TOP OF DE HOUSE, ON DE OUTSIDE. [Florence, S. Car., (1303), 2203:2.]

9205. Put seven marks on it an' git chure lef' track.

[Make 7 crosses like letter "X" - *see later.*]

(You put seven marks on this egg, chicken egg.)

Chicken egg. Put seven marks on dat an' dey will take it down [I interrupt].

(What about that track? What do they do with that?)

Well, dey'd take it tuh de rivah an' throw it ovah de lef' shouldah.

(Well now, they get the egg and get the track. What do you do? Do you use those separately? Or how do you handle them?)

Yo' use dat, yo' know, jis' wit de track. Dey'd put dat in a sack togethah.

CROSSES 7 - EGG - LEFT FOOT TRACK - SACK OVER LEFT SHOULDER INTO RIVER

(This egg and the track?)

Yes. Dey take it down tuh de rivah an' throw ovah yore lef' shouldah in de rivah. Dat cuz tuh keep yore trouble. Always on de wandah. Keep yo' dis-

satisfied.

(What sort of marks do they make on that chicken egg?)

Well, jis' cross dem. Jis' lak yo' mark heah [demonstrates], take an' make a cross dere [demonstrates].

(Make a cross mark, like an "X".)

[The *X cross*, a roughly drawn St. Andrew's cross, is normally used. This design can be made by rapidly crossing two diagonal lines. Also usable is the *plus-sign cross* + called the Greek or St. George's cross, a horizontal line vertically bisected by a line of the same length. To draw a cross in hoodoo *crosses* a person.]

Jis' mark dat egg seven times. [Jacksonville, Fla., (597), 770:7.]

9206. Well, if yo' wanta do anybody any harm, go tuh work an' yo' take a penny an' put it right in de crossin' of de road. An' yo' goes tuh work an' yo' take dat aig, an' yo' bust it right on dat penny. An' if dey wanta cross dat, dey can't cross. [Sumter, S. Car., (1362), 2403:6.]

CROSSROAD - PENNY BURIED AT - BURST EGG ON PERSON IN MIND OR NAMED UNABLE TO CROSS

CURSE PERSON AT MIDNIGHT WHILE THROWING AGAINST HIS HOUSE AN EGG NAMED HIM - SAYING *AH WANT CHEW TUH LEAVE*

9207. Ah've heard 'em say put dis person name on a aig. An' go tuh dis person house twelve a'clock at night an' curse dis person, an' bust dis aig an' tell 'em, say, "Ah want chew tuh leave." Dey'll leave - move.

(Where do you *bust* that egg?)

[Notice that I frequently repeat informant's word. Frequently informant repeats mine.]

Anywhere on de house, eithah on topa de house twelve a'clock at night. Dey always tell me dat.

Sometime dey say a black hen aig is good. Sometime dey use a dauber nest. Dey sprinkle hit. Dey use dat sometime to bust on de house. [Fayetteville, N. Car., (1396), 2510:2.]

9208. Ah had a job workin' an' ah lose de job. No, ah didn't lose de job. De man jes' say he didn't have nuthin tuh do. All right, lattah ah went tuh a lady [*doctor*] an' she say - peoples talkin' about [her] say she wus good. All right, she tells me, say, "Ah'll git yuh job back, [you] git fired offa." Git fired off [of job] on Sunday night. She sāys, "Ah'm goin' tell yo' whut tuh do. Yo' take dis heah rotten aig an' yo' go tuh dis heah place where yo' wus workin' at." Say, "Yo' take it an' chunk it up ovah de dō' an' cuss." Yo' undahstand. See, yo'd cuss an' yo'd walk off. An' she says, "Don't look back." An' she say, "In two or three days yo'll git de job back."

CURSE - THROW ROTTEN EGG AGAINST DOOR WALK AWAY NOT LOOKING BACK *DOCTOR'S* REMEDY TO RECOVER LOST JOB

An' ah done dat. She gimme dat aig. Ah give her de money. Ah done dat. AH NEVAH GOT DAT JOB BACK AG'IN.

(You never got the job back?)

No, ah nevah got dat one back. [Brunswick, Ga., (1235), 2080:1.]

9209. Take a hen egg an' if ah wanted tuh run yuh away from here, ah'll write yuh name on dat egg all 'round dere in diff'ren' words. An' ah'll pass by yuh house an' ah'll throw dat egg. Ah'll throw it ag'in yuh do', see. An' if dat egg bust on yuh do', yo' goin' leave. Yo' goin' git up an' leave from dere. An' yo' go on about chure business, go on. Break dat egg on de do' at night.

HAVING WRITTEN VICTIM'S NAME IN *DIFFERENT WORDS* ON EGG - DASH IT AGAINST HIS HOUSE - CURSING AND USING THE LORD'S NAME IN VAIN - TO MOVE HIM

[Informant says something after recording machine stopped.] (And you write that name in what words? What kind of words do you write?)

Well, yo' use in vain [the Lord's Name in vain]. Yo' use it. Yo' take de Lawd an' den yo' cuss 'im.

(You cuss him and then you use it [the Lord's Name] in vain?)

An' use it in vain. Write dat on dat egg all around, yo' see. [Vicksburg, Miss., (725), 997:2.]

9210. An' den ah took an' - dis anothah story fo' tuh keep de law away, yo' undahstan'. Ah got me some aigs an' whip it up wit whiskey an' devil's-shoestring, an' buries it undah de do'step, between midnight an' day, an' de law nevah did have any chance tuh come in.

DEVIL'S-SHOESTRING - EGGS - WHISKEY - WHIPPED UP BURY IN BOTTLE UNDER DOORSTEP BETWEEN MIDNIGHT AND DAY TO KEEP LAW AWAY

(Well, when you whip the eggs with the whiskey, where do you put those? Do you mix it up with the devil's-shoestring or what?)

Yes sir, all tuhgethah. Put it in a bottle. [Florence, S. Car., (1313), 2237:7.]

9211. Take de chicken aig if yo' want a person tuh move out chure house. Yo' take an' bust dat chicken aig on de do' an' dey compel [they are compelled] tuh come out. [Algiers, La., (1593), 28:94.]

SMASH EGG AGAINST DOOR TO MOVE

9212. Yo' take dat egg. He'd have tuh move, he can't stay dere. An' yo' go right tuh de front do' or de back do', eithah one, an' yo' take dat egg an' yo' throw it, an' bust it right up tuh de side of dat house, an' dat'll move 'em. Dat'll move 'em easy. [Jacksonville, Fla, (592), 765:3.]

BLACK HEN'S EGG SPLATTERED AGAINST DOOR

9213. Yo' kin take - AH HATE TUH GIVE YO' ALL MAH SECRETS. But ah will tell yo' dis. Yo' take yo' a black hen aig an' yo' pass longside of de street an' throw it an' let it splatter on dat porch against dat do'. Dat's dat [to move you]. [Brunswick, Ga., (1204), 2023:1.]

9214. About de aig? Well, lak dis heah couple stayin' right heah, dis married couple [in house where author was interviewing], why ef ah wanted tuh break dem up. Take a aig, a hen aig an' throw it on dat front do' an' let it bust. Hit'll fall yo' see. Why yo' know in de mawnin' when yo' wake up, yo' know quite natchly [naturally] yo' don't hardly, yo' know, look down dere at de do'. Yo' goin' be lookin' out in de street aftah sompin, yo' see, an' yo' step ovah dere. Yo' done go on. Den aftah yo' step in it [broken egg] den yo' say, "Well, ah wondah whut dis heah aig doin' heah on dis pō'ch. Well, see, dey break yo' up. Yo' an' yore husband nevah live in peace. Dat is tuh break yo' up. [Brunswick, Ga., (1207), 2041:3.]

DOOR - BURSTING CHICKEN EGG AGAINST SEPARATES MAN AND WOMAN WITHIN

WRITE MAN'S NAME ON BLACK HEN'S EGG THROW IT AGAINST A WOMAN'S DOOR KEEP HIM FROM VISITING HER

9215. Well, if ah had a woman cross de street an' a man run ovah dere aftah dis woman an' ah don' want him ovah dere, ah'll go git me a black hen aig, a fresh one jes' laid, an' ah'll write his name on dat. Ah'll go an' bust dat aig up de front of dat do'. Well, he cain't go dere no mo'. [Sumter, S. Car., (1367), 2420:4.]

9216. Jes' take de aig right aftah she lay, an' *gits de drop on* [take an

unexpected advantage of] de person an' count three times. Well, yo' say, *one - two* - when yo' say *three* de aig's done left yore han' an' hit right in de centah of dey do'. It hit right in de centah of dey do' an' drap down dere. Well, dey gone.

HIT CENTER OF DOOR WITH BLACK-HEN EGG - QUINCUNX

(What kinf of an egg do you use?)

A black hen. Yo' cain't use no othah chicken but a black hen. She's gotta be black an' not have a white spot about 'er. [New Orleans, La., (1566), 2870:6.]

9217. Ah heard of 'em usin' black hen aigs fo' somepin else. Yo' take 'em an' if anybody in a house has done done anything tuh yo', or somepin lak dat, an' yo' want tuh run 'em away. Well, yo' take dat hen aig, dat black hen aig an' go dere at nine a'clock in de night. It have tuh be at nine a'clock in de night, an' bust dat aig up ovah de do'. [Memphis, Tenn., (1541), 2787:8.]

9 AT NIGHT - *TUH RUN 'EM AWAY*

BREAK BLACK HEN'S EGG AGAINST DOOR

9218. (Get a black hen egg.) Yes, yo' go dere twelve a'clock in de night an' yo' smash de black hen aig against de do' or de do'post of de house. [Savannah, Ga., (1269), 2147:14; second trip to Savannah, for just, *see* No.9222.]

AT MIDNIGHT DROP BLACK HEN'S EGG AT DOOR

9219. Drap [drop] one black [hen] egg right at de doah at twelve a'clock in de night...dey'll certainly git away from dere. [New Orleans, La., (814), 1147:2.]

9220. Suh [sir], ah've heard dey take a black hen aig, if yo' wanta family tuh move out de house an' yo' wants tuh git dat house, keep 'em 'way from dere. Take a black hen aig an' walk by at twelve a'clock at night an' throw it ag'inst de do' an' walk away an' don' look back. Dat's one thing. [Brunswick, Ga., (1224), 2079:11.]

MOVE A FAMILY BY THROWING BLACK HEN'S EGG AGAINST DOOR AT MIDNIGHT - DON'T LOOK BACK

9221. If ah wanted tuh run a pusson [person] outa de house, ah'd take me a aig an' put it in a brown papah bag an' ah'd thrash it up against de do', see. Break it, see, an' let dem sweep it out. See, an' when dey sweep dat out why quite natchel [natural] it takes effect.

EGG IN BROWN PAPER BAG AGAINST DOOR AT SUNRISE

(That makes them move out of the house. You throw this egg against their house before sunrise?)

Jes' at sunrise. [My knowledge of *sunrise* came from before recording began. Since informant did not repeat word, I had to include it on the cylinder by a question. For another egg rite, but before sunrise, *see* No.9377.] [St. Petersburg, Fla., (1038), 1684:4.]

9222. Take a egg to move you away, too. Well, they'll write the person's name on this egg. See, and at a certain hour in the night they'll throw that egg on your door and then, providing from time to time, you are in hard luck or get despondent - but it gotta be a black hen egg to do it with.

NAME ON BLACK HEN'S EGG - AGAINST DOOR AT NIGHT

(What will that finally do, then?)

That will move you away.

(Move you out of the house.) [Savannah, Ga., (539), 660:7; first trip to Savannah; for second, *see* following rite.]

9223. (What about the black hen egg now?)

De black hen aigs. Now, dere wus a man comin' tuh me an' wus gittin' mine [eggs from black chickens] but ah didn't know whut he wanted 'em fo' till 'is

wife tole me. An' when he came de nex' time, ah found out from him whut he wanted wit 'em. He takes dese black hen aigs an' write chure name on it an' dat's somebody dat he's aftah. He'll smash it on dey do' tuh eithah move yo' or keep yo' goin'. [Savannah, Ga., (1281), 2448:2; second trip to Savannah.]

9224. Git a chicken aig an' take it tuh dere home an' bust it up 'ginst de do' an' call de person name dat dey wants tuh leave from dere an' dey will leave.

CALL PERSON'S NAME
BLACK HEN'S EGG AGAINST DOOR

(Just one egg?)
Yes sir, but it will be A FRESH EGG.
(Any kind of a chicken egg.)
From a black hen, special.
(And you call the name once, to run them away.)
An' throw it up 'ginst de do' an' it would make dem leave from dere. [Brunswick, Ga., (1179), 1991:8.]

9225. Take a aig an' bust it in front of yo' do', an' call yore name or de man's name, an' yo' would have tuh move becuz de aig wus busted.

(What kind of egg do you use?)

Ah'd take a black hen's aig. [New Orleans, La., (1558), 2833:1.]

9226. Said dey take a black hen aig an' go tuh de woman's house, an' if yo' man goin' dere, if yo' wanta bust 'im up from dere an' run 'im away from dere,

TELL BLACK HEN EGG WHAT TO DO
TO KEEP YOUR MAN FROM OTHER WOMAN'S HOUSE
BREAK BLACK-HEN EGG AGAINST HER DOOR

bust 'im an' de woman up, yo' take a black-hen aig an' go an' throw it up against de do', an' say jes' whut chew want tuh de aig. An' throwin' de aig at de do', bust it, an' he cain't go dere. [Sumter, S. Car., (1365), 2679:6.]

9227. Yo' know whut chew do, yo' git a black hen aig. Git a black hen aig an' yo' take de black hen aig an' go tuh dat house wherevah dey livin' at. An' dat's breakin' 'em up. An' yo' take an' throw dat black-hen aig against de do', bust it, an' say, "Stay away."

SAY "STAY AWAY" - THROW BLACK HEN'S EGG ON DOOR

(You say, "Stay away." What will that do when you break the egg on the door? You say it breaks them up?)

Breaks 'em up. [Sumter, S. Car., (1348), 2331:4.]

9228. Lak if someone comin' tuh see yo'. Prob'ly yo' don't keer [care] tuh have dem come dere no mo'. Well, yo' kin take a egg, yo' un'erstan', an' when dey leave - when dey come out dere by de do', yo' see, yo' must take dat egg an' pitch dat egg ag'inst de do'. Break dat egg ag'inst de do' an' dey'll nevah return ag'in.

DOOR - BREAK EGG AGAINST - AS PERSON LEAVES
HE OR SHE WILL NEVER RETURN

(They will never come back to see you again.)
When dat egg breaks, dat breaks up friendship. [Jacksonville, Fla., (610), 788:1.]

9229. An' if yo' kin leave a aig ovah a place - ovah a do' - de skin of de aigshell aftah breakin' de aig, an' take de white of it an' fasten it [skin] ovah dat do' an' *covahate* [= coverate - cover] dat, dat will affect chew.

OVER THE DOOR - SKIN OF EGG HELD BY EGG WHITE

(What will that do?)
Dat will leave 'em jes' safe, run a enemy away. If yo' got a enemy anywhere roun' yore home, dat'll *spite dem away*.

(If you put that eggskin over the door?)

De inside skin of de aigshell an' de white of de aig. An' wipe it up dere [with the egg white]. Git de yellah from dere an' den wipe de white of de aig

up dere. An' take dat inside skin - jes' a small piece of it - place it up dere. Hit'll stick. When it weah out an' dry off, jes' let it go on an' sweep it all out. He's gone away, too. Dat's de enemy.

(How do you know you are getting the right fellow? How do you know you are sending the right man away?)

Well, yo' writes de name - by name yo' know. If yo' know - jes' lak yo's a enemy tuh me an' ah knowed yore name. Ah didn't want yo' tuh come to mah house no mo'. Ah'd write a name yo' know an' write it on dere an' den stick dat - dis question on dere. Take de white of de aig an' scrape it up dere an' de inside skin an' stick it up dere. When it git dry an' fade away an' fall off, sweep it on out. He's gone off, too. [Brunswick, Ga., (1208), 2062:3.]

DOORSTEP - UNDER THEIR - BURY BLACK HEN EGGS TO SEPARATE MAN AND WOMAN

9230. Take chicken aigs an' bury 'em undah de do'step an' a lady an' 'er husband tuh separate.

(Any kind of chicken egg?)

Black chicken aig.

(Any number of eggs? How many?)

Two an' [or] three. [Waycross, Ga., (1133), 1937:14. Two cylinders later informant returns to same subject.]:

[I heard] of 'em usin' black hen aigs an' [or] usin' black hen dung.

(What would they do with that black hen egg?)

Bury 'em undah yore steps tuh part chew an' yore husband, cuz yo' tuh have back luck. [Waycross, Ga., (1133), 1839:10.]

DOORSTEP - BURY UNDER HIS - BLACK HEN EGG AFTER HE WALKS OVER 9 MORNING'S WOMAN LIVING WITH HIM WILL LEAVE

9231. If he [first man] had a woman livin' in 'is house an' he [second man] want 'er [her] to leave 'im [first man] an' want [her] to live heah [with] him [second man], put de aig undah de step [of first man] covah it up an' dat [first] man walk ovah it fo' nine mawnin's she'll leave her husband [first man], an' come where he at, if he want 'er tuh do it.

(What kind of egg did you say it was?)

Black hen aig, it have tuh be black. [Savannah, Ga., (1263), 2145:8.]

9232. Ah heard dat chew could take a black hen's aig an' bury it at chure do', an' aftah buryin' dis black hen's aig at chure do', when yo' make yore wishes an' whatevah yo' make yore wish, it will come.

DOORSTEP BURY BLACK HEN EGG UNDER WISH

(You bury this black hen egg at your own door?)

Yessuh.

(And make your wish for anything?)

Yessuh. Ah heard dat chew could do dat an' dat yore wishes would come. [Fayetteville, N. Car., (1419), 2554:2.]

DOORSTEP - BURY UNDER - EGG WITH WRITTEN NAME

9233. Write name on egg. Bury undah step. Sends away. [Memphis, Genn., (969), 1568:2.]

EAVES OF HOUSE - IN DIRT GUTTER BENEATH - BURY SMALL END DOWN - BLACK HEN EGG - WITH MAN'S NAME WRITTEN ON - ADD: BRIMSTONE - SUGAR - SULPHUR 9 MORNINGS CALL HIM - ORDERING HIM HOME

9234. Jes' lak if yo' got a fren' an' he's away from yo', yo' use a chicken aig lak dis. Yo' put it in de *run of de house* [under eaves] wit de end [small end of egg] down an' yo' writes 'is name on dat an' yo' puts it dat deep in de groun' [demonstrates].

(About as deep as your hand.)

Yes sir, at de *drain of yore house*, an' yo' call 'im, an' yo' put sulphuh, sugah - all dat mixture is sweet don't chew know. Put sulphuh, sugah an' brimstone. An' each mawnin' yo' call 'im fo' nine mawnin's. [Brimstone and sulphur raise hell with him, sugar sweetens him.] Yo' call 'im an' he boun' tuh come, he cain't stay away - he gotta come. One aig an' write his name on de aig. Ah'm goin' call yore name, see. Say, "Ah'm callin' yo' an' ah wan' chew tuh come on back home heah tuh me." Write dat on de aig. See, write his name on dere [egg]. Call 'is name an' write dat [name] on dat aig. An' put dat aig right down in dis guttah [in the ground under the eaves].

(Any kind of a chicken egg?)

It would be bettah if it wuz a black hen aig. [Sumter, S. Car., (1351), 2342:4.]

9235. Wal, yo' take de eggs from a chicken an' yo' take de shell an' yo' grind 'em up, jes' mash 'em up real fine. An' yo' take dose shell - eggs out dem shells an' yo' put 'em intuh a glass of watah an' let 'em set fo' nine days. An' den yo' take dat glass of watah an' yo' strain it out until it come tuh be perfect cleah, an' den yo' give dat to anyone. Jes' lak someone come tuh yore house an' want a drink of watah, yo' take some of dat watah an' po' in anothah glass, an' put some mo' watah intuh it an' give it tuh dem tuh drink. Dey'll certainly love yo'. [St. Petersburg, Fla., (1009), 1634:4.]

EGGSHELLS - IN GLASS OF WATER 9 DAYS
LET PERSON DRINK TO LOVE YOU

9236. Well, now yo' kin take a black - it's gotta be a solid black hen. Yo' kin take a black hen aig an' write chure enemy's name on dere an' yo' kin bury it, if yo' wan' 'em tuh leave town or leave from aroun' yore neighborhood. Yo' put de little end out.

(Out from what?)

From de do'. Put de little end out. Jes' bury it right in front of yore do'. An' dat will run 'em away, but yo' will have tuh write dere name on dat aig an' it has tuh be a black hen aig.

ENDS: BIG AND LITTLE - OF BLACK HEN EGG - WRITE ENEMY'S NAME ON - BURY AT DOOR - LITTLE END OUT TO DRIVE HIM FROM TOWN OR AROUND YOU OR THROW THE EGG AGAINST THE DOORKNOB OF HIS HOUSE TO CAUSE CONFUSION WITHIN

Then yo' kin take a black hen aig an' yo' kin throw it, but yo' have tuh be shore [sure] dat yo' hit right on de do'knob wit it. Yo' kin throw it an' let it strike right ag'inst a person's do'knob an' it'll cuz all kinda confusion in dat home, an' yo' can't stay dere in no peace. [Waycross, Ga., (1166), 1960:6.]

9237. If yo' got a woman, or eithah if yo' wanta see a fren' of yor'n an' yo' wants dis woman, an' yo' don' know how tuh git up tuh 'er. Yo' take dis aig, a white fresh aig, an' yo' writes her name on dis aig, an' how ole she are, an' her address. An' jis' howsomevah her facin', her house turn, yo' digs right down at de steps an' plant it at 'er do'. Go tuh 'er house an' digs dat down dere jis' about, say about fo' inches. An' yo' turn de edge [end] of de aig out tuhwards de streets, de small end tuh de streets. Yo' know, jis' ary way her house turnt tuhwards de streets, yo' turn dat *sharp end* [of egg] tuhwards de streets. Dat supposed tuh git dis woman undah yore control. [Memphis, Tenn., (951), 1537:3.]

LITTLE END POINTING TO STREET - BIG END TO HOUSE
MAN BURYING WHITE FRESH EGG AT HER STEPS
WILL BRING UNDER HIS CONTROL WOMAN LIVING WITHIN

9238. Yo' kin take a chicken aig an' yo' kin - jis' lak dat de aig [demonstrates] turn it dat way, de haid of it. Take dat chicken aig an' go outside where any couple's house is - yo' know, a married couple be - an' take dat

HEAD OF EGG - THE BIG END - HOLD OUTWARD IN HAND TO HIT THIS *HEAD* AGAINST HOUSE OF MAN AND WIFE EGG HITTING HOUSE HEADFIRST WILL SEPARATE THEM

chicken aig an' bust it up side of dat house, de haid of dat aig is turnt, an' dat'll bust 'em up. Dat'll separate 'em.

(Do you use any kind of a chicken egg?)

Any kind. [Waycross, Ga., (1135), 1845:7.]

9239. Take a black hen's aigs fo' somebody yo' want tuh have bad luck or sompin bad happen tuh 'em; git 'im from out de way, *mark himself off de earth.* Take a pencil an' write his name tuh de *bottom of de aig* on de *little end.* Write yore name - jes' lak yo' wanted tuh run me off or ah wanted tuh run yo' off, or do 'way wid yuh, ah would write chure name on de bottom of dat aig; see, on de little end. Write mah name on de *top*, on de *big end* of de aig. Go dere an' bury it right down where yo' had tuh walk ovah dat aig.

NAME OF VICTIM WRITTEN ON "BOTTOM" OR "LITTLE END" OF EGG - YOUR NAME ON "TOP" OR "BIG END" OF EGG BURY AT VICTIM'S STEPS - "BIG END" AND YOUR NAME UP "DAT LOCKS CHURE BOWELS - AIN'T A DOCTOR [M.D.] 'TWEEN HEAH AN' NOWHERE KIN DO YO' NO GOOD"

(How would you bury that egg?)

Neah de do'steps.

(How would you bury it, little end up or big end up?)

Little end down, big end up. Befo' long dat egg will come tuh git hot, or sour or bust. Dat locks chure bowels. Ain't a doctor [M.D.] *'tween heah an' nowhere* kin do yo' no good. Whenevah dat aig bust down dere, yore bowels will lock an' bust inside. Right den all yore action will be on de inside yo' know, an' yo' won't be no mo' good. Won't be long 'fo' yo' be gone. [Waycross, Ga., (1158), 1930:6.]

CIRCUMAMBULATE VICTIM'S HOUSE BURYING EGGS AS MANY AS NEEDED - MAKE SMALL HOLE IN EACH END OF EGGS AND BURY THEM BIG END UP - AFTER ONE OF THE EGGS DRAINS - VICTIM WILL NOT BE THERE

9240. No, yo' don't git a dozen - ah mean, jes' one dozen, but if yo' got a big yard [you can use more]. Yo' start out dere tuh dat front fo' yo' make a hole up heah an' a hole up heah [demonstrates].

(You make a hole in each end of the egg.)

[This is done so that the egg will leak or drip after it is *planted.*]

An' yo' take dose eggs an' yo' pack 'em [in a basket or something to carry them].

(How many eggs do you take?)

Well, if yo' got a big yard yo' gotta go all 'roun' de house. Well, yo' use yore yard. Yo' put [demonstrates] a egg heah an' yo' put a egg dere, an' a egg dere, an' a egg dere. Jes' set 'em up. Put dat point [little end] down, yo' see, an' de stuff runs out. When dat egg runs outa dat shell, dat man won't be dere. Dey run mah husban' away lak dat.

(Well, do they bury these any place in the yard or coming into the house or what?)

Comin' intuh de house, all aroun' dere, aroun' de house.

(Just as many as you want to put there.)

Jes' plant lak yo' be plantin' corn [maize].

(And cover them up a little bit?)

Yes, yo' have tuh covah 'em up, sure, yo' know, else somebody would expect [suspect] somepin dere. [St. Petersburg, Fla., (1016), 1645:3.]

FOOT TRACK - NAILS IN - UNDER STEPS
BURST EGG AT DOOR - TO MOVE

9241. Wanta make dem move out, yo' come out heah an' take a aig an' bust it up ovah his front do'. Yo' git some of his dirt, some of his track yo' know, an' den pat it down good an' stick some nails in it, sompin lak dat, an' turn sompin tuh covah ovah it. In a few days he'll be gone away.

(Where do you put this stuff?)

Under de steps.

(Put a few nails in?)

Yes. Make it good, yo' know, lak a cake, an' stick some nails in it, an' put it undah de steps. [Brunswick, Ga., (1197), 2014:10.]

FOOT TRACK RIGHT - DIRT FROM HOLLOW OF - NAME ON BLACK HEN EGG - WRAP BOTH IN PAPER HAVING HIS NAME - THROW WITH WISHES INTO RUNNING WATER
RETURN HOME - LOOK OUT DOOR - WISH HIM FROM THERE

9242. And then you turn around then and want to run him away from her, yo' get a coal-black hen's egg an' yo' write his name on de egg. An' den yo' turn around and get a pinch of dirt out of the hollow of his right-foot track, and write his name on a piece of paper, and put that egg and that dirt in that paper, carry it and throw it in strong running water, all run one way [meaning not a tidal river], an' make yore wishes. An' go back to yore house an' get in yore door an' turn yore face out of the door an' wish 'im from yore house, an' he'll go away. [Out in the county from Suffolk, Nansemond Co., Va., (*Doctor* Frank Hall, called by my tired mind Frank Harris! in v.1, INTRO., p.XXIX. I hadn't thought of Frank Harris in years! Material from Hall was taken down by hand.]

FORKS OF ROAD - BURY AT - HIS AND HER NAME ON EGG - TELL EGG WHAT TO DO SEPARATE

9243. Well, dey git a aig, hen aig. Go tuh de fo'k of de road an' bury it dere. Write his name on it an' de person name dat he go wit, an' put it at de fo'k of de road; an' when yore aig bust, dat bust de man an' woman up.

(Well, how would I know that that egg is meant to be for them?)

By writin' his name an' her name, an' tellin' de aig whut tuh do - whut yo' want it tuh do, bust. [Sumter, S. Car., (1364), 2408:10.]

FORKS OF ROAD - BURST EGG AT - MIDNIGHT
PUT 2 CENTS IN FOR MEAN SPIRIT OF FORKS
WISH FOR WHATEVER YOU WANT DONE
TURN RIGHT - GO BACKWARDS - DON'T LOOK BACK

9244. In case yo' wanta do anything wit it, yo' go dere an' yo' take two pennies. Yo' take a aig. Yo' still take a aig an' yo' take two pennies an' yo' go dere at twelve a'clock at night. Yo' bust dat aig right across of dat road. See, whatsomevah yo' want, if it's evil, by dat bustin' dat aig, yo' pay de mean spirit two cents. Yo' drop dat two cents in dere [the bursted egg]. An' yo' bust dat aig right across de road at twelve a'clock at night, an' turn right an' go backwards an' don' look back.

[You probably walk backwards as long as you can see the forks of the road.]

(And then you make a wish for something that you want done?)

Dat's right.

(You do that down at the forks of the road.)

Dat's right. [Fayetteville, N. Car., (1396), 2510:5.]

9245. If yo' have anything dat chew wants done ag'in wit a aig - a aig is a valuable thing. If it's anything dat chew want done wit a aig, write upon

yore aig whut chew want an' put it in yore mouth. See, put de whole aig in yore mouth. Write jis' whut chew want on dat aig an' put it in yore mouth, an' walk tuh de east cornah an' west cornah an' de south cornah - jis' walk in evah cornah of de house, an' turn yore face tuh de east an' make yore wishes wit de aig in yore mouth. Yo' gits yore wishes.

FOUR CORNERS OF HOUSE - WALK INTO THE HOLDING IN YOUR MOUTH EGG - ON WHICH YOUR WISHES WERE WRITTEN - IN EACH CORNER FACE EAST AND REPEAT WISHES TO YOURSELF

(You do that at any time?)

Jis' any time. If yo' wants sompin tuh happen, anything dat chew want [to] happen. [Memphis, Tenn., (947), 1527:15.]

9246. Bury a new-laid hen egg in de ground at each corner of yore house fo' luck. [Vicksburg, Miss., (758), 1041:3.]

4 CORNERS OF HOUSE BURY NEW-LAID EGG AT EACH

9247. Ah heard if yo' wants tuh move someone out of de house neah yo', or eithah yo' wanta break someone up, dey tell me yo' go dere an' 'bout seven-thirty dat night, an' take yo' fo' solid aigs, chicken aigs, an' bust 'em on de top of de house an' yo' won't have any mo' trouble. Dey move out de house an' nobody won't know how dey move out dere or why dey gone.

4 EGGS - WALK BACKWARDS 4 STEPS TO HOUSE BURST THEM ON TOP OF HOUSE TO MOVE

(You take four eggs?)

Yassuh, fo' solid aigs. Back up fo' steps from de house, walk backwards fo' steps tuh de house an' bust dem fo' aigs on top of de house, see. An' yo' won't have any mo' trouble wit dem den. [Remember, we are not talking here about a mansion, but about a small one-story structure of cabin proportions. Walking backwards four steps and tossing four eggs over your shoulder on to the roof would not require much skill or strength.] [Florence, S. Car., (1311), 2223:3.]

9248. Yo' git a fresh aig from undah a hen, a fresh aig yo' see, an' take dat aig an' put it in de fo' cornahs of de room.

(Here is your egg. Now how do you point that to the four corners of the world?) [Something about the four corners of the world had been said before recording started.]

4 CORNERS OF ROOM - IN EACH - POINT EGG NORTH - SOUTH - WEST - EAST - THROW OVER HOUSE

Ah mean yo' point it no'th; yo' point it south, west an' point east last. Yo' see, an' dey throw it ovah de house. An' when dat aig busts den yo' leave heah.

(I will have to move out of that house?)

Yessuh.

(When you point this egg, you mean that little end is pointing?)

Yessuh, de little end. [Little Rock, Ark., (900), 1472:11.]

9249. Ah hear'd of 'em usin' chicken aig an' makin' men love yo' an' come back home. Yo' take dat chicken aig an' yo' write dis man name fo' times on dat aig, an' yo' bury it in de no'th; jes' lak on de no'th side yo' see of where yo' live at, in yore yard or eithah on de outside of de yard, an' call dis man name. An' he'll come back home. Or call dis lady name an' she'll come back home. [Waycross, Ga., (1132), 1837:9.]

4 TIMES WRITE MAN'S NAME ON EGG BURY ON NORTH SIDE OF YOUR HOUSE CALLING NAME TELLING TO RETURN

9250. Yo' can take yore fingahnails an' cut nine pieces - cut off nine fingahnails - an' get nine pieces of yore toenails, an' put it into a little bag

put some asafetida in there with it. Then you bust a hen egg an' get de thread [the skin in the end] of it an' put in there, an' that'll be all right fo' de purpose. Yo' take an' carry it an' put it at or undah de house. Dat'll make dem leave, put dem to walkin'. [Out in country from Suffolk, Nansemond Co., Va., (*Doctor* Frank Hall) by hand.]

FINGERNAILS AND TOENAILS - 9 PIECES OF EACH IN BAG WITH ASAFETIDA - SKIN FROM BROKEN EGG PUT UNDER HOUSE - MAKES PERSON WITHIN LEAVE

9251. Kin take a black hen's aig on Friday, dat's laid on Friday, an' write dere name on it. Write it roun' de aig an' den write it crossways de aig, an' den take it an' go an' throw it on dere do'. Dat will make dem move.

FRIDAY-LAID BLACK HEN EGG - ON FRIDAY WRITE PERSON'S NAME LENGTHWISE AND CROSSWISE ON IT - MAKING A CROSS - THROW AGAINST DOOR

(Now here is the egg. Do you write that name down like that? [I demonstrate.] And then you write it across like that?)

Yes.

(You make a cross by writing the names that way?)

Yes. [Mobile, Ala., (667), 878:1.]

9252. Yo' git a black hen's egg dat was laid on Friday an' write dere name all ovah it backwards [= last name written first] an' put it in coffee grounds three days, an' den throw it on dat do' an' tell 'em to go an' not return, an' dey'll sure go. [Mobile, Ala., (671), 883:11.]

WRITE ALL OVER IT - IN COFFEE GROUNDS 3 DAYS THROW AGAINST DOOR - TELLING PERSON TO GO

9253. Ah tole yo' dat, see. Now, lak ef yo' wanted me tuh git outa heah. Ef ah was in dis house heah an' yo' wanted me - yo' couldn't git me outa heah. Yo' go an' git a black hen's aig was laid on a Friday, see. An' yo' write dat person's name on dat aig. An' yo' take dat aig an' put it intuh a teacup wit de handle - a teacup whut ain't got no handle, a new teacup, not a ole one, a new one whut ain't got no handle. [A new teacup without a handle? Did a person buy a new teacup and break off the handle? Or was a handleless teacup, small bowl, conveniently sold by hoodoo shops?] An' den yo' write de name on dat [egg] good.

FRIDAY - BLACK HEN EGG LAID ON
PUT IN NEW TEACUP WITHOUT HANDLE
WRITE ON EGG VICTIM'S NAME 7 OR 9 TIMES
COVER EGG WITH COFFEE GROUNDS - LET SET 3 DAYS
AT MIDNIGHT BREAK EGG AGAINST VICTIM'S DOOR SAYING, "GO! YOU SON-OF-A-BITCH"

Well, yo' write it seven or nine times, but it's gotta be seven or nine times, not eight. Seven or nine, see. Well, den yo' shet dat ovah wit coffee grounds an' let it set in dere three days zactly. Well, den yo' make it back tuh mah do' dere at night, twelve 'clock in de night, an' jes' throw dat egg an' let it hit mah do', de cup an' all, an' say, "Go! Yo' son-of-a-bitch." An' dat egg hits dat do' it busts. De nex' mawnin' ah'm goin' git a wagon an' ah'm goin' move out dat place, can't stay dere fo' save mah life. Dere ain't no way fo' me tuh stay dere. [Mobile, Ala., (656), 941:3.]

FRIDAY-LAID EGG - WRITE NAME OF PERSON OVER EGG FOLLOWING FRIDAY NIGHT THROW EGG OVER HIS HOUSE

9254. Well, ah tell yo'. Yo' kin git a aig dat is laid on Friday an' write de name of dese people on dat aig an' de nex' Friday night choo take dat aig an' throw it ovah de house an' dey'll move -

all de way [over the] house, de nex' Friday.

(Take the egg from any kind of a chicken?)

Any kind of a chicken aig. Jis' throw dat aig ovah dat house. [Memphis, Tenn., (949), 1530:8.]

9255. Ah would git me a egg from a frizzly hen [for frizzly chicken, *see* p.59f. and elsewhere] an' ah would put it undah de steps. Den, aftah nine days, yo' see, dat egg would bus' [burst]. Dat would make confusiòn an' de landlord would put 'em out de house. [New Orleans, La., (853), 1343:3.]

FRIZZLY-HEN EGG - UNDER STEPS - BURST IN 9 DAYS CAUSES CONFUSION - LANDLORD DRIVES TENANTS AWAY

9256. [A frizzly hen egg] take it an' write de name on de egg an' bust it in front of de person's do', will cuz a separation in de home.

FRIZZLY-HEN EGG - WRITE PERSON'S NAME ON BREAK ON HIS DOOR MAKES CONFUSION WITHIN

(That has to be a egg from a...?)

From a frizzly hen. Only one ah was evah tole dey could use. Ah don't know about othahs. [Savannah, Ga., (538), 657:4.]

9257. Take a black hen's egg and take a needle, punch it. Take a little of *gingsing oil* an' pur [pour] it in an' take de cement an' plaster it right up. Take it an' drop it right on top of de house an' it bursts, an' dey will move, yo' understand. [I understood at the time but uncertainty came with the transcription, in which the key word sounded like *gingsing* oil. Oil? Was this oil from the aromatic *ginseng* root, perhaps sold by a hoodoo shop? Even with one having a Chinese proprietor? They did exist, though primarily as incense and curio centers. Ginseng, known among root collectors for years before my work began, appears rarely in *Hoodoo*. The importance of root shapes, once considered desirable in Chinese medicine, is also known in hoodoo, but none of these examples concerns ginseng, as far as I know. The North American plant is *Panax quinquefolium*, the Chinese *P. schinseng*.] [New Orleans, La., (854), 1346:2.]

GINSENG OIL - BLACK HEN'S EGG - ON HOUSE TOP

9258. What ah heard 'em say, said dey take a hen egg, a black hen's egg an' some - an' tuh go out tuh de graveyard an' git a han'ful of graveyard dirt, an' sprinkle dat dirt on de porch, an' take de egg an' bust it up side de do'. Dat supposed tuh make yo' move, if dey didn't lak yo'. [Mobile, Ala., (692), 923:1.]

GRAVEYARD DIRT AND CHICKEN EGG

(1) BLACK HEN EGG AGAINST DOOR GRAVEYARD DIRT ON PORCH

9259. Ah heard dat if yo' - jes' lak yo're workin' on a job an' dere's somebody dere dat try tuh work ag'inst yo', an' yo' wanta put 'em away from dere an' yo' take his place, dey tell me dat yo' kin take a fresh hen aig an' go tuh de graveyard and git some graveyard dirt, an' bury it tuh de pahticlah [particular] place dat he always stand at, an' in a few days time he'll be gone from dere an' yo' have his place.

(2) BURY BLACK HEN EGG AND GRAVEYARD DIRT WHERE HE STANDS TO WORK - YOU TAKE HIS JOB

(You use any kind of a chicken egg?)

A black hen aig. [Wilson, N. Car., (1456), 2647:13.]

9260. Eithah yo' kin take a aig an' rub graveyard dirt on it, an' throw it ovah from de front tuh de back an' if it busts, dey'll move or git sick; most of 'em die.

(3) RUB GRAVEYARD DIRT ON EGG THROW OVER HOUSE FRONT TO BACK

(Throw it over the house from the front to the back?)
Yessuh. [Fayetteville, N. Car., (1425), 2570:6.]

9261. Dey take graveyard dust, dey take a aig. Dey take dis aig an' dey wind [roll] dis aig all ovah dis graveyard dust. At twelve 'clock in de night dey take dis egg an' dey throw it up on de top of yo' house. An' jes' [like] yo've seen a quarrel or fussin' or sompin lak dat all day long in de house, well yo' throw dat aftah yo' go git dis graveyard dust. Yo' take dis aig an' put it [graveyard dirt] tuhgethah an' event'ly [eventually] de nex' day er [or] dat night, twelve 'clock, yo' throw it on de top of de house. De nex' - well say 24 hours, de person disappeahs. [Jacksonville, Fla., (560), 696:1.]

(4) GRAVEYARD DUST - ROLL EGG IN THROW AT MIDNIGHT ON TOP OF HOUSE TO DRIVE AWAY DWELLER IN 24 HOURS

9262. If yo' got a man an' he runs out, yo' kin take a chicken, hen aig, an' den yo' kin take an' write his name on it good as yo' kin. An' den yo' kin go tuh de graveyard tuh a wicked person's grave, an' dig as fur as yo' kin git chure han' down in dere, an' git some of dat dirt, an' yo' put a dime in dere. An' den yo' come back an' yo' sprinkle dat dirt undah de do'steps. See. Den yo' take dat aig an' yo' throw it hard as yo' kin an' break it [against the door of the other woman]. Dat'll break dem up an' yo' won't have no mo' trouble at all. She'll have tuh leave town.

(5) WOMAN WRITES MAN'S NAME ON BLACK HEN EGG TAKES DIRT FROM WICKED PERSON'S GRAVE LEAVES DIME IN HOLE FOR SPIRIT WITHIN SPRINKLES DIRT UNDER OTHER WOMAN'S DOORSTEP BREAKS EGG ON HER DOOR DRIVING HER AWAY

(You throw that egg against the door under which you have buried this graveyard dirt. That's the black hen egg.) [Brunswick, Ga., (1217), 2070:5.]

9263. Yo' kin take a aig, jes' lak a settin' hen yo' know, an' jes' lak yo' know somebody yo' wanta run crazy or yo' wanta kill, sompin othah lak dat, yo' kin write de name on dis aig, an' carry it tuh a grave dat chew know an' bury de aig, see. When de aig bust, dey tell me dem folks will die.

(6) TO KILL PERSON WRITE NAME ON EGG BURY IN GRAVE OF PERSON YOU KNOW

(You mean you have to know the grave?)
Yo' have tuh know somebody.
(You have to know who is buried in that grave.)
Yo' have tuh know who buried in dat grave. [Brunswick, Ga., (1177), 1989:11.]

9264. Dey tell yo' kin take a fresh hen aig - black hen - dat jes' fresh laid, an' take dis person's name, whosomevah it is, is a enemy tuh yo' an' yo' wanta git rid of 'em, don't wanta see 'em live. Write dere name [on it] goin' an' write it on comin' [*see* explanation later]. Well, yo' take dat egg an' dis graveyard dirt an' take it tuh dey house an' bear [bury] it undahneath dey do'step. An' when yo' leave don't look back towards 'em. An' dis aig should lay undah dere fo' nine mawnin's, dey tell me. An' dey say *aftah dem nine mawnin's dat egg will bust* [a common belief that an egg becomes rotten and bursts on ninth day]. An' dey say whosomevah dat was whose name yo' had on dere, when dat egg bust dey'll bust.

(7) TO KILL PERSON - WRITE NAME BACK AND FORTH ON FRESH BLACK HEN EGG - BURY UNDER VICTIM'S OWN DOORSTEP WITH GRAVEYARD DIRT WHEN YOU LEAVE DOORSTEP DON'T LOOK BACK

(What do you mean by writing *the name going* and writing *the name coming*?)

Lak dis is de top of de aig [demonstrates], well yo' take it an' write it dis way an' den yo' bring it back dis way.

(You write it forward across the top of the egg and then write it backwards.) [Back and forth.] [Waycross, Ga., (1073), 1734:8.]

(8) SPRINKLING BLUESTONE AND GRAVEYARD DIRT CIRCUMAMBULATE HOUSE - EGG AGAINST DOOR

9265. Git a hen aig an' some graveyard dirt an' bluestone an' jes' keep a-throwin' it on dere front - yo' break dat aig in de front do'. Dat graveyard dirt yo' throw it all aroun' de house an' dat bluestone. Dey can't stay dere tuh save dere life.

(That drives them away.)

Yes sir. [Brunswick, Ga., (1211), 2049:3.]

9266. Dey tell me dey take a black hen aig, if yo' wanta *run a person.* Ah'm using mah *seriance* [experience] 'bout dis. Ah believe dat dis graveyard dirt an' gunpowdah dey puts in dat egg, dat black hen's egg, bust it in yore do'. Jis' throw it ag'inst yore do' an' bust it. Dat'll bust yo' an' dat woman up. [Mobile, Ala., (672), 887:9.]

(9) GRAVEYARD DIRT - GUNPOWDER - BLACK HEN EGG

9267. Dey tell me dat dey bust rotten eggs on yore do' an' put graveyard dirt from dere to de gate. [For more rotten-eggs rites, *see* following rite and later in section.]

(10) ROTTEN EGG ON DOOR - GRAVEYARD DIRT DROP FROM DOOR TO GATE

(What's that for?) Tuh make yo' move. [Mobile, Ala., (702), 960:7.]

(11) ROTTEN EGG *DRESSED* BY MAKING HOLE IN SHELL AND INSERTING AND SEALING WITHIN: PEPPER SULPHUR AND GRAVEYARD DIRT - BURST ON DOOR KEEPS INTENDED PERSON OF OPPOSITE SEX AWAY

9268. Yo' kin take a chicken aig an' it kin be *dressed* wit sulphuh, graveyard dirt an' peppah, but it has tuh be a rotten aig. An' if ah don' wan' chew tuh come in dis do' no mo', aftah ah git dat *dressed*, ah come 'long heah early in de mawnin' an' throw it up 'ginst dat do'. Yo' know, right ovah de facin' of dat do' an' let it bust ovah dat do'. Yo' ain't comin' in heah no mo'.

(How do you *dress* it with that graveyard dirt? Just roll the egg around in that sulphur?)

[Here is a leading question, more to keep the conversation going than anything else.]

Yo' make a hole in it yo' see, jes' a small hole in it, if it wus a rotten aig. Jes' lak yo' goin' suck it [if it was fresh instead of rotten]. An' den yo' pinch dat graveyard dirt in dere, jes' a li'le bit. Yo' know, don' take verah much, an' a li'le sulphuh. Take a match stem or a toothpick an' shove it down in dere. Yo' take a small piece of papah an' wet it an' put ovah dat hole an' stop it up. Put it in yore han' an' come on by dis do' in de mawnin' soon [early] or at night, an' throw it up 'ginst dat do'. Jes' say right in de middle of dat do' where it will bust, an' jes' let it run down dere. Yo' ain't comin' heah no mo'. [Intention is everything here. A woman throws this egg against another woman's door to keep a man or husband from going there, or a man similarly drives away another man from some woman's door. Sucking a fresh raw egg, an old custom, may be unknown to a few readers in modern cities. During my boyhood at the turn of the century, when even a city boy could live among chickens and horses, and farms were only a mile or two away, some people would make a small hole in the end of a fresh egg to suck out the contents. From this custom comes

the well-known proverb: *Go teach your grandmother to suck eggs.*] [Brunswick, Ga., (1240), 2111:3.]

9269. Take graveyard dirt an' sulphah an' put people back tuhgethah, an' yo' kin take it an' part 'em. Well, yo' take dat sulphuh an' table salt an' graveyard dirt, take it an' break yo' a aig an' put jes' a little of it in a aig if yo' wanta *run 'em* now. An' den yo' stick nine pins in dat aig. Den yo' take dat aig an' write de name cross it an' den write de name straight up an' down dat aig. Den yo' take dat aig at twelve 'clock in de night an' bust it up onto dere house. Dey gotta go.

(12) NAME OF VICTIM LENGTHWISE AND CROSSWISE ON EGG FORMING A CROSS - MAKE SMALL HOLE IN EGG PUTTING IN: GRAVEYARD DIRT - SALT SULPHUR - STICK 9 PINS IN EGG - MIDNIGHT BURST EGG AGAINST HOUSE AND THEY WILL GO

(How do you get those pins into the egg?)

Jes' punch 'em in dere, jes' stick dem in dere till de haid go down. [Florence, S. Car., (1326), 2269:14.]

9270. Tuh make yo' move out of de house, kin go git a black hen's egg an' bust dat egg on yuh porch an' spattah de egg on it. Gotta be de black hen's egg. An' throw dat egg on yuh porch. Yo' gotta move, yo' cain't stay dere. Take dat black hen's egg an' throw it at chure do' an' say fer nine times: *Ah hope yo'll nevah stay here, yo' cain't stay.*

(13) GRAVEYARD DIRT AND BLACK HEN EGG THROW ON PORCH WITH INCANTATION SAID 9 TIMES

(Do you do that all in one day.)

In one day. Yo' won't stay. An' git a little dirt from de cemetery. Go tuh de cemetery an' git chew a little dirt. An' de aig of a black hen. [Mobile, Ala., (663), 870:3.]

9271. Yo' take a black hen egg. Yo' boil dat. Yo' git graveyard dust. Yo' git dirt dauber. Yo' boil dat togethah. Den yo' git *war watah.* An' yo' mix that up together an' put it back in this egg shell. Yo' put it in red, a flannel yo' know, [in] somepin or othah, [because] yo' t'row it [and the mixture must not fall out]. In nine days time de person will move aftah dey walk over dis. Yo' t'row it on top of de house.

(14) BLACK HEN EGG BOILED [EGGS RARELY BOILED] GRAVEYARD DIRT FROM SINNER'S GRAVE - RED PEPPER - *WAR WATER* - DIRT DAUBER'S NEST IN RED FLANNEL - THROW TO ROLL OFF VICTIM'S HOUSE - WHO WALKING OVER 9 DAYS LEAVES

(What do you do with that egg?)

Yo' break de egg. Yo' boil it see, first. Den yo' break it in dis dirt dauber.

(I want to know just how they use the egg.)

Yo' take de whole [boiled] egg out de shell. Den mash it like yo' gon'a mash-mash potato wit a fork. Yo' take de dirt dauber nest. Yo' mash dat up in dere. Yo' take graveyard dirt off a bad sinner's grave. An' yo' mix dat all up tuhgethah an' yo' put it in de stove. An' yo' kin GIT SOME OF DIS RED GROUND PEPPAH [ground red pepper] FROM DE HOODOO DRUG STORE an' yo' mix dat [in there]. Den yo' stuff dis shell back wit dat egg an' tie it up [in the red flannel] dis way [demonstrates, probably wrapping the string away from you, though a notation of the manner was not made at the time]. An' yo' gon'a t'row it upon dat house. Yo' t'row it in a manners so it'll roll [off and break]. An' de folks won't stay dere long. [New Orleans, La., (802), 1117:9.]

9272. (This is to separate people?)

Yes. Take a aig. Ah uses de aig. *Ah'm talkin' 'bout whut ah use mahself. Ah ain't talkin' about whut nobody tell me. Ah use de aigs fo' separation.* Yo' take three aigs regardless tuh how fresh dey is an' how ole dey is. Yo' take three aigs an' write de person's name. If it's yore wife an' yo' wanta separate her from a man, or she wants [to] separate chew from a woman, well both dere names should be written, yore name an' dis woman's name or de man's name or de woman's name. Yo' understan' whut ah mean. Dat's tuh separate chew [man] from dis othah woman fo' yore wife, or separate yore wife from dat man. Yo' take her name an' 'is name an' put it on de aig, take three aigs.

(15) 3 EGGS - ON EACH 3 TIMES - NAMES OF MAN AND WOMAN TO BE SEPARATED - CROSS NAMES BETWEEN THESE 3 PAIRS OF NAMES INSERT 3 NEEDLES INTO EGG - CROSSING NEEDLES 9 NEEDLES IN ALL - PUT *DRESSED* EGGS IN SACK OR PAN - BURY EACH EGG FOOT APART IN GRAVEYARD - MAN AND WOMAN SEPARATED

(Do you write my name any number of times on each egg? Once?)

Once all around each one. Yo' know, each one de name. Yo' make as much as fo' or [I mean] three time, each one of de names, [one] on each one of de aigs, on de three aigs. An' den yo' take yore needles, yore nine needles an' yo' pass 'em through cross [crossed]. Cross dem nine needles through de aigs, all de way through, all three of dem aigs [demonstrates], one dis way an' one dataway an' one dataway.

(You put three needles in each egg?)

In each aig an' den yo' take 'em an' yo' put 'em in a sack or pan where yo' gonna carry 'em, an' yo' got 'em far apart. But it's mostly done at de graveyard. Yo' bury 'em a foot apart an' dat's a *broke up scrape* [a broken up *affair*].

(That is to separate this woman and this man. His name is written on the egg and her name is written on the egg? Just once on each egg?)

No, two an' three times on each aig. See, ah could put between de needles - de needles gotta go between de two names, don't chew understan', go through dem names. See, her name at de top or his at de top, anyway, see, an' gotta go in between dem. Turn it lak dat [needle is forced through egg by turning] an' go in between it [the names]. See, an' when yo' turn it lak dat go in between it. Yo' write disaway an' disaway an' write it 'cross lak dat. Jis' lak yo' stick yore needles, jis' lak yo' make yore names - three of yore name an' three of 'er name yo' see on each aig.

(On each egg, and you stick three needles in each egg?)

Three needles.

(You write those two names three different places on the egg so that you can cross those needles three times on the eggs, and the needles are crossed through those names. [Algiers, La., (1584), 2954:4.]

(16) GRAVEYARD DIRT AND 3 EGGS BURIED

9273. Ah said, three aigs, graveyard dirt, if he or she are gone away, it will bring dem back.

(What do you do with those three eggs to bring them back?)

Bury them.

(Where?)

Anywhere.

(Anything else you have to do?)

Nothing. [St. Petersburg, Fla., (1022), 1655:3.]

9274. An' den if a woman wants a man tuh leave ag'in, why she kin git a aig an' she break dat aig jis' roun' - roun' jis' as neah as she kin, yo' know, in

half a shell, an' po' de inside of it out. An' when she po' it out why take dat shell an' write his name in dat shell - inside of it. Yo' see yo' drēne [drain] all dat out an' den take yore fingah an' wipe it out, so yo' kin write. An' write it on de inside of dat shell an' git chew some 'hesive [adhesive] tape an' put aroun' dat shell so it won' - stick it back tuhgethah an' den put dat 'hesive tape, so no watah kin git in it. An' den walk tuh a stream of watah dat's runnin' an' throw it in dere an' say: *In de Name of de Fathah, go!* An' he'll go an' won' evah come back.

HALVE AN EGG - DRAIN - WRITE HIS NAME INSIDE
PUT HALVES TOGETHER WITH ADHESIVE TAPE
INTO RUNNING WATER: *IN DE NAME OF DE FATHER, GO!*

(Does she do anything with that raw egg she has taken out?)

Nawsuh, she jis' use it fo' anything she want. She only use de shell, dat's all. [Little Rock, Ark., (903), 1475:7.]

9275. [For more house-and-egg rites, *see* margin title DOOR in this section.] Dey say if yo' got somebody in de house an' yo' do wan'a [want to] see dat somebody in de house, well yo' git yoreself a fresh egg - a thoroughly fresh egg. An' yo' take dat egg an' jes' slam it against de house, an' go on about chure business. An' jes' soon as yo' go, dat same somebody, who yo' wanta see in dat house, is comin' where yo' is.

HOUSE - THROWING CHICKEN EGG AGAINST
(1) IF YOU WANT TO SEE SOMEONE WITHIN

(The person who is in that house is coming to where you are?)

Yes, sir, if dere's a woman dere an' yo' wanna see dat woman, why all yo' gotta do, take dat fresh egg an' smash it right against de house. An' she gon'a come zactly where yo' is, or if she can't find yo', she will inquire until she do. [Charleston, S. Car., (517), 606:2.]

9276. Git a black hen aig. Yo' take it an' throw it on de house an' dat'll make 'em - make 'em all stir up in de house, an' make 'em fuss all de time wit dat. [Brunswick, Ga., (1184), 1997:6.]

(2) BLACK HEN EGG AGAINST - QUARREL WITHIN

9277. Take a fresh aig an' throw it - jes' throw, jes' at de house where dat chew feel dat yore enemy at. Throw it tuh de house where dey at an' don't nevah look back at it, jes' go ahead an' dey'll nevah harm yo'. A fresh hen aig. [Florence, S. Car., (1324), 2268:11.]

(3) EGG AGAINST HOUSE HARBORING SUSPECTED ENEMY
WALK AWAY WITHOUT LOOKING BACK

9278. Take a black hen's aig an' write de person's name on it an' bury it. An' den take it an' throw it 'ginst de house, an' dey'll move out. (You bury this egg until it's rotten. Then you take it and throw it against the house.) Have dat person's name wrote on dat aig, an' bust dat aig 'ginst de house an' dey'll move out. [Memphis, Tenn., (951), 1539:22.]

(4) NAME ON BLACK HEN EGG - BURY UNTIL ROTTEN
BROKEN AGAINST HOUSE MOVES PERSON NAMED

9279. Dey kin jes' take a fresh aig an' write on it an' tell 'em, "Ah want chew tuh bust sech-an'-sech a one up." An' take it an' throw it up 'ginst de house an' let it bust up, an' dat will bust 'em up. [Sumter, S. Car., (1363), 2404:2.]

(5) BURST ON HOUSE EGG WITH WRITTEN MESSAGE
AH WAN' CHEW TUH BUST SECH-AN'-SECH...UP

9280. Go an' git chew a fresh hen aig. Take it an' write dere name on it, see. Take it an' chunk it up on top of de house. In de nex' day or two dey gone

HOUSE - TOP OF:
(1) THROW ON - FRESH EGG BEARING NAME - TO MOVE
(2) BREAK EGG ON TOP OF HOUSE SAYING: *YO' SON OF BITCH, GO!*

[move away]. [Florence, S. Car., (1303), 2204:4.]

9281. Well, yo' kin take a aig, any kinda aig, black hen aig, any kinda aig. Jes' lak dose folks stay ovah dere dey fuss wit chew all de time an' yo' cain't live by 'em atall. Yo' wait until one night when dey go tuh baid, an' jes' take dat aig an' throw it ovah on top de house, an' let it break anywhere, say: *Yo' son of bitch, go!* De nex' mawnin' dey be moved. [Wilson, N. Car., (1504), 2671:7.]

9282. An' ah've hear'd 'gin, dat if yo' have enemies an' dey livin' close by yo', why yo' kin take a aig. Find a aig dat wuz laid tuhday an' write chure [his] name on it an' throw it up on top of de house. An' as yo' throw it, say, "Ah throw dis *In de Name of de Fathah, de Son an' Holy Ghost*, an' ah want chew tuh move from round heah." An' de aig bust on de top of de house it sure tuh run down, an' dey jes' git upsot [upset] dey cain't stay. [Fayetteville, N. Car., (1429), 2579:6.]

(3) WRITE NEIGHBOR'S NAME ON EGG LAID TODAY THROW ON TOP OF HIS HOUSE, SAYING INCANTATION *IN THE 3 HIGHEST NAMES*

HOUSE - THROW EGG OVER THE:
(1) HAVING WRITTEN PERSON'S NAME ON IT

9283. If yo' wanta run a person away or somepin, take a hen aig an' write dere name ovah it. An' if dey's in dere - jes' lak if dey's in dis room - throw it ovah de house an' let it fall an' bust on de othah side.

(What will that do?)

Dat will run 'em away. [Mobile, Ala., (690), 920:3.]

9284. People say dat chew could take an' write a person's name on de aig an' throw it ovah de top of dey house.

(What will that do?)

Dat will cuz dem tuh move. An' den too, dey say it cuzes confusion. An' sometimes dey say, if yo' sellin' whiskey, it will cuz de law yo' know, tuh stay round de house all de time. (It will cause the law to stay around?)

(2) NAMED EGG MUST BE ROUND NOT SQUARE OVER HOUSE CAUSES CONFUSION OR MOVING BUT IT CAN ALSO DRAW THE LAW THERE

If de aig busts, but if de aig don' bust, why dere ain't nuthin tuh it.

(Do you use any kind of an egg?)

Yo' use a black - no, it's gotta be a round aig, a real round aig; no square aig atall. It's gotta be round. [For shapes of eggs, *see also* ROOSTER EGG, No.9348f., p.3753.]

(From any kind of a chicken?)

Any kind of a chicken, jes' so's [so is] it a round aig. [Fayetteville, N. Car., (1411), 2535:10.]

9285. Yo' kin write a person's name on a aig. Dat's de onliest thing ah know, an' throw it ovah, yo' know, dere house, an' dat'll run 'em from dat place. Jis' lak, yo' know, if a person is quarrelin' wit a person or sompin an' yo' don't want 'em roun' yore place. Well, dat's de onliest thing ah know about writin' de name only. [Memphis, Tenn., (949), 1530:19.]

(3) NAME ON EGG THROWN OVER HOUSE - *RUN 'EM*

9286. Well, ah'm goin' tell yo' whut ah kin do wit a chicken aig. Well, ah

kin take a fresh chicken aig an' ah'll bet any man money if anybody livin' nex' do' tuh me, see, an' ah can't git along wit dem, see, an' durin' de time ah jes' make up mah mind tuh make dem move from dere. Ah'll take dat fresh chicken aig an' ah'll go tuh de house an' ah'll call dem, see. Dey will give me no anxiety. Ah take dat chicken aig an' throw it cross dey house. An' dey wouldn't be dere ovah three days, ah bet chew money.

(4) FRESH EGG - CALL VICTIM - IF HE ANSWERS THROW EGG OVER HIS HOUSE AND VICTIM WILL LEAVE WITHIN 3 DAYS

(You call him first?)

Yes.

(Well, what if he comes out?)

Yes sir, if dey answah, yo' know dey owin' de house. If dey answah, ah take dat aig an' chunk it right cross dey house, an' dey wouldn't be dere ovah three days.

(He has to answer though? He has to answer else you can't do that?)

Yes sir, he has tuh answah.

(Well, if he doesn't answer, then you come back some other time?)

Yeah, some othah time. [Brunswick, Ga., (1249), 2120:1.2

9287. Or ah kin take a black hen's aig - see, lak de hens lay out dere, take a black hen aig an' throw it cross yore house, an' de nex' day at sundown yo'll be gone. [Fayetteville, N. Car., (1407), 2528:7.]

(5) BLACK HEN'S EGG OVER HOUSE VICTIM GONE NEXT DAY AT SUNDOWN

9288. Take de aig from de black hen, if yo' wanted a person tuh move outa de town ah [or] dey's [they has] *messed* yo' some way 'nothah wit some dirt. Jes' take dat aig - but ah know one thing, yo've gotta chunk dat black hen's aig across dat house in de mawnin' while de sun is risin'. See. [Fayetteville, N. Car., (1404), 2527:6.]

(6) *CHUNK* BLACK HEN'S EGG ACROSS HOUSE *WHILE DE SUN IS RISIN'*

9289. If yo' wanta run a person off, dey say git chew a black hen aig an' go tuh a fellah's house, an' chunk it right 'cross de house jes' as hard as yo' kin at midnight or 'fore day - befo' sunrise.

(7) BLACK HEN EGG THROWN ACROSS PERSON'S HOUSE AT MIDNIGHT OR BEFORE DAY - BEFORE SUNRISE

(That will run him out? You throw this egg right over the house?)

Yes, throw it jes' as hard as yo' kin an' say, "Go!"

(Do you break it against the house or throw it over the house?)

Throw it ovah de house fur as it will go. [Waycross, Ga., (1074), 1736:9.]

9290. Kin take a egg an' write de numbah of de yeah...[turned off machine - accidentally?]. (Take a chicken egg and write the number of the year and the date of the month.) An' dere name. An' throw it ovah de top of de house toward de sunrise, an' dat will run yo' [named person] away. [Mobile, Ala., (678), 900:9.]

(8) DATE OF MONTH AND YEAR - NAME - ON EGG THROW OVER HOUSE TOWARDS THE SUNRISE

9291. Yo' ties it up in a black cloth, dis black hen's aig.

(What are you going to do with that, now?)

Aftah yo' ties it up in de black cloth, yo' take it an' chunk it ovah de house

(9) BLACK HEN EGG TIED IN BLACK CLOTH THROWN OVER HOUSE TO SUNDOWN SIDE

tuh de sundown side. Dat's one way.
(What will that do?)
Dat will jes' break up de house an' family, jes' make 'em move. [Savannah, Ga., (1262), 2144:7.]

HOUSE - BREAK EGG INSIDE: ON SUNRISE SIDE

9292. Yo' kin take a black hen aig an' yo' kin - of co'se, if yo' an' yo' people can't git along good in yore home, yo' see, yo' could take a black hen aig. Now, a shu 'nuff [sure enough] black hen aig, yo' see, an' at a certain part of de wall, yo' could break dat aig in yore house an' yo' kin make de thing all right.

[Here comes a good example of my repeating informant's words.]

(What *certain part of the wall*?)

Dat 'cordin' [according] tuh how dey - on de right side dat git de sunrise on it. Break it tuh de sunrise [side] of it, de house.

(Outside or inside?)

Inside.

(To bring peace into your house.) [The breaking of raw eggs inside a house is fairly rare, but *see* No.9398, p.3764.] [Brunswick, Ga., (1249), 2120:2.]

9293. If yo' be in trouble, yo' take a hen aig an' throw it *up undah de house* an' let it break apart.

(Any kind of a hen egg?)

A black hen.

(And that will get you out of this trouble?)

Yes sir.

(Just let it break up there and run down on the house - that the idea?)

[My preceding *break up there* followed by *and run down on the house* can be confusing, but informant's double preposition *up under* confused me at the time.

HOUSE - UNDER THE: THROW EGG FOR FAMILY PEACE

Remember, we are talking about a special type of house. As I have said frequently in the text, most of these small houses in the lowlands along the coast are raised a foot or more aboveground. Mistakenly or not, I am here thinking of a person reaching down and smashing the egg so that it will run down one of the corner posts, rocks or bricks upon which the house rests; a sort of foundation or at least a rededication rite - for a foundation rite, *see* margin title BLOOD FOR THE SPIRIT, p.33, v.1.]

Yes sir. [Brunswick, Ga., (1193), 2012:14.]

9294. Ah went an' seen dat one mawnin', where a lady throwed some chicken aigs out de house, an' said dey broke up housekeepin'.

(*Broke up* the people that were in there?)

HOUSE - OUT OF THE: THROW EGGS

Yes sir.

(Did she throw any particular number or any particular kind of chicken egg?)

No sir. [This rare rite I should have had explained fully. Presumably the *lady* wanted a separation from her husband. Or did she accidentally throw out a few eggs and only later connect them with the family breakup?] [Florence, S. Car., (1284), 2181:8.]

HOUSE - "NEXT TO" OR NEAR: NAME ON FRESH EGG

9295. Jes' lak anyone stayin' by yo' an' yo' wants 'em tuh move, sompin lak dat. Now, yo' kin take a fresh hen aig an' write dere name on dat fresh hen aig an' den throw dat aig away. Well, dey'll move.

(Throw it away where?)

Throw de aig - jes' lak yo' jes' to dere house. But dey'll move. [Florence, S. Car., (1320), 2264:6.]

9296. Yo' could write de name of whoevah is away dat yo' wanta come, on a egg wit an indelible pencil. An' bury it at yo' steps wit de *name tuhwards de house, comin' in de house,* an' dey'll come regardless of how far dey are away. [For name coming into or pointing towards house and how this can be done, *see* No.9409, p.3769.] [Mobile, Ala., (707), 971:7.]

INDELIBLE PENCIL: WRITE NAME OF ABSENT PERSON ON EGG - BURY UNDER STEP - NAME POINTING TO HOUSE

9297. Take a rotten aig an' 'delible pencils, lak if yo' don' lak a person, write dere name on it an' jes' let it stan' dere until it busts. When it busts dat'll kill dat person.

INDELIBLE PENCIL: WRITE NAME OF DISLIKED PERSON ON ROTTEN EGG - EGG SELF-BURSTING KILLS PERSON

(Where do you let that egg stay?)

Jes' bury it anywhere in de groun', jes' anywhere in de ground an' when dat aig busts, why dat person will die. [Memphis, Tenn., (1522), 2715:12.]

9298. It will run you away.

(Well, how are they supposed to do that?)

Well, they say they write your name on it, on the egg - say they write chure name on the egg with indelible ink. An' they'll take it when de tide is goin' out an' say, as the tide goin' out, you'll be on shore yo' know an' throw it. An' let de tide go with it an' say, "Go, yo' rascal, yo'," or "go yo', enemy, yo'," or something like that yo' know. An' they say, they'll go on away from yo' - say they'll leave here. An' I tell yo' a few weeks ago - no, it was about a month ago now, a woman told me that a lady told her to do that to run a man away from here an' I know he's gone. An' I say, "What did yo' do?" She say, "Why the woman say she went out in de country an' got me a black hen's egg, she say no other egg will work 'ceptin' [excepting] a black hen's egg." I said, "Well, HOW DO YOU KNOW IT WAS A BLACK HEN'S EGG FROM ANY OTHER EGG?" SHE SAID, "WELL, THEY TELL ME SHE KEEPS BLACK CHICKENS JEST FOR THAT PURPOSE." See, because people buys them so much from her to do that. [Newport News, Va., (482), 507:1.]

INDELIBLE PENCIL - NAME ON BLACK HEN EGG THROW INTO OUTGOING TIDE - SAYING "GO, YOU RASCAL, YOU" OR "GO, YOU ENEMY, YOU"

INITIALS ON EGG - IN HOMESPUN - BURY GATE OR DOOR

9299. Takes a aig an' write his 'nitial all ovah dat aig, jes' let it be written all ovah it. Take yo' some yellah homespun an' covah dat ovah dat [egg] an' bury it jes' de side-a [side of] dat gate, er [or] de do', an' dat'll bring 'im back home an' he won't leave no mo'.

(Is that for any kind of egg?)

Any kind of aig, don't make no diff'rence. [Waycross, Ga., (1122), 1804:15.]

9300. Yo' kin take a hen aig - take a black hen aig an' yo' kin write de 'nitial or de name. Yo' write dat name on dis aig an' yo' make nine dots wit de pencil whut chew have in yore hand. Dat nine dots fo' dose nine mawnin's. [You make one dot on each of nine successive mornings.] Yo' go tuh a runnin' stream of watah...

INITIALS OR NAME - ON BLACK HEN EGG 9 PENCIL DOTS ON EGG - 1 EACH MORNING OVER SHOULDER INTO RIVER - DON'T LOOK BACK

Now, yo' take a rotten aig... [I stop informant from starting a different rite.]

(Wait a minute! After you go to

running water, what do you do then?)

Yo' go tuh runnin' watah, aftah yo' put dose nine dots in dere wit de pencil. Den yo' go tuh runnin' watah an' throw it jes' as fur ovah yore haid as yo' kin *git it. Jes' throw it up [into the air]*. When it gon'a hit de watah it ain't gon'a break. Jes' throw it up. An' aftah yo' throw it up, don't look back, walk on off. Jes' long as dat aig go, dat person's goin'; long as dat aig goes, he's travelin'. [Waycross, Ga., (1143), 1863:3.]

9301. Now yo' kin [take a] chicken aig from a black hen, a black hen aig an' go tuh man house twelve aclock at night. An' jes' go dere - well, fo' a fact, ah know dat tuh be a fact. Jes' go right [there] an' jes' chunk it jes' as hard as yo' kin ag'in 'em [house] an' say, "Go." Name de person, "Ah want chew tuh go." An' yo' jes' chunk it hard as yo' kin.

MIDNIGHT - THROW BLACK HEN EGG AGAINST HOUSE WITH INCANTATION - BEFORE 9 DAYS VICTIM GOES

(That will send them away?)

Dey be out dere less den nine days. [Waycross, Ga., (1171), 1977:3.]

9302. Jes' lak anybody went away, yore husban' or anything, an' yo' wanta bring 'em back home. Yo' know, dey gone away a long time. Yo' gits a yolk of a aig, let it be jes' laid if yo' could, an' some white wine, an' some quicksilvah, an' yo' mix it good tuhgethah. An' den yo' git chew a pencil an' a papah an' yo' start writin'. An' yo' write a lettah an' say anything in dat lettah dat chew want him tuh know - or she. AN' YO' WON' SEE WHAT YO' WRITIN' WHILST YO' WRITING IT, YO' CAN'T SEE IT. An' de time yo' fold it up tuh put it in de lettahs [in the envelope] [the writing] will appeah an' den yo' kin put it in dis envelope an' send it anywhere yo' wanta, an' dey'll have tuh come to yo'...

LETTER - WRITTEN WITH 3 INGREDIENTS
YOLK OF NEW-LAID EGG - WHITE WINE - QUICKSILVER
FOURTH INGREDIENT [SEPARATELY] INVISIBLE INK

[I stopped recording too soon but my comment explains.]

(You say you won't see it because you are using this other *stuff* [I did not care to say invisible ink], but it comes out [appears] after awhile and you can see it?)

Yeah, yo' kin see. Dat'll bring anyone back. [My preceding comment in the original parenthesis, made during the recording, shows my understanding at the time. Invisible ink had been used. For several of my experiences with invisible ink, *see Doctor* Cunningham, Little Rock, Ark., introduction to his interview, p.1315, v.2; and Nos.791-792, pp.264-266, v.1. Surely the 3 ingredients and invisible ink were not mixed; pretending to use the 3 merely being a part of the *trick*.] [Sumter, S. Car., (1359), 2393:2.]

9303. Take a chicken aig an' boil it, boil it done. An' yo' take dat chicken aig an' put it in de mattress, de side dat he sleeps on, an' he'll nevah leave.

(Any kind of a chicken egg?)

Yes sir, any kind.

MATTRESS - BOILED EGG IN

(This should be a black hen's egg.) [This comment of mine shows that I restarted recording machine to add the unrecorded black-hen information.] [Brunswick, Ga., (1196), 2014:3.]

9304. [For eggs and murder rites *see* No.7425-7470, pp.3276-3285 in MURDER section.] Wherevah dis [murdered] person lies, wherevah dey got killed at, yo' have de peoples tuh let 'im [dead person] hold a aig in 'is hand. See. An' whenevah, if dey evah bring dat

MURDERED MAN'S HAND - EGG IN - EVERYONE STEPS OVER CORPSE - AS KILLER STEPS ACROSS - DEAD BODY BLEEDS

person in whut kilt him, he'll squeeze dis aig in 'is han' - de daid man.

(What will happen when he squeezes that egg then?)

Dat's de one, whoevah come roun', uh-huh. Jes' lak if ah walk up tuh dis [dead] man, undahstan' an' place de aig in 'is han', he'll [dead man will] squeeze dis aig an' dat aig will burst. An' [or] eithah yo' kin - jes' lak yo' suspicious of sech-an'-sech-a-one, yo' take 'em all up dere [to the corpse] an' let 'im step back 'cross de [dead] man. An' his [dead man's] nose will start tuh bleeding, [if] de one who did de killin' [steps across the corpse.] [Memphis, Tenn., (1518), 2696:11.]

9305. Yo' take a black hen aig if a person has murdered somebody, take two. Lak if de person wuz murdered, yo' put a aig in each one of dere han's, a black hen aig. An' be shuh [sure] it's a black hen aig, an' put it in each one of dere han's. Git a piece of *grass rope*.

MURDER: BLACK HEN EGG 2 - ONE IN EACH HAND OF MURDERED PERSON - CLOSE HANDS - TIE EACH WRIST WITH *GRASS ROPE* - MAKING 9 KNOTS IN EACH - BURY CORPSE FACE DOWNWARDS IN COFFIN - KILLER RETURNS

(What's that?)

Dese heah ropes whut people ties bundles an' things with. An' yo' git a piece of dat an' yo' make nine knots in it, an' yo' tie it on dere wrist. An' when yo' git ready tuh bury dat person, yo' turn dere face bottom upwards [back of head upwards]. An' de one whosomevah murdered 'em gotta come back where dey did dat murdah. Wit dat black hen aig.

(Do you tie that rope on just one wrist?)

On both of 'em, both wristses, put a aig in each han' an' shut dat han' up. An' when yo' git ready tuh bury 'em, yo' turn dere face down. Yo' see, dey gen'ly [generally] bury people wit dere face up, in place of puttin' de face down tuh de bottom of de coffin. [Algiers, La., (1577), 2902:6.]

9306. Lak de man is daid, yo' put a aig in his han' an' de man's name whut done it on dat aig, an' put it in his hand an' he supposed tuh come back in 24 hours. [New Orleans, La., (1568), 2879:9.]

MURDERER'S NAME ON EGG IN HAND OF VICTIM

9307. Take a chicken aig an' beat it up fine an' put plenty black peppah an' salt in it. Git chew two nails an' put it in dere mattress, if dere any way yo' kin git it in de mattress, an' sew de mattress back up. Anyone in dat house, dat'll run 'em outa dere.

NAILS 2 NEW - EGG BEATEN - SALT - BLACK PEPPER WRAP UP ARTICLES AND PUT IN VICTIM'S MATTRESS

(How would you put these two nails in that egg?)

[Since I did not *kid* my informant's, my mind here must have been tired!]

Yo' take two bran'-new nails an' jes' wrap it up wit de aig an' black peppah an' dat stuff an' jes' put it in de mattress.

(Use any kind of egg?)

Yes sir, any kind of hen aig. [Waycross, Ga., (1149), 1876:4.]

9308. Ah haven't heard of 'em usin' pins an' needles [in answer to my unrecorded question about them], but ah've heard of 'em takin' a aig an' fo' tenpenny nails an' one aig, an' drive dose nails up in de ground.

NAILS 4 - BURIED POINTS UP - CRADLE AN EGG THIS RITE RIDS YOU OF A LOVE RIVAL

(You mean put the head down and let the point stick up?)

Put de haid down an' let de point stick up, an' stick dat egg between dere an' den wrap it ovah. An' if yo' is in love wit someone, dat'll bust it up.

(That is if I wanted to break up some man and another woman?)

A man an' anothah woman, dat'll bust 'em up.

(Well, you don't have to do anything else with that egg? You don't have to walk over it or anything of that sort?)

Yo' don't have tuh walk ovah it or nuthin of dat kind. [Here is a rite of intention only. The 4 buried nails, points up, outline the coffin cradling the egg, intended victim. After the egg becomes rotten and bursts, the man or woman you have in mind will no longer annoy you.] [Mobile, Ala., (689), 918:12.]

NAMES HERS AND HIS: ON EGG - BREAK ON HER HOUSE

9309. Well, some folks say, it's jes' lak ah have a fren' an' de othah woman is gittin' de bes' time. Say, yo' write his or her name on de aig an' throw it ag'inst her house an' break it, an' it will break 'im an' 'er up. [Fayetteville, N. Car., (1451), 2642-2649:11.]

9310. Git a hen aig an' take dat hen aig an' write dere name on it, both of 'em. Jis' write roun' an' roun', de man's an' de woman's tuh bust 'em up. Jis'

NAMES HERS AND HIS: WRITE AS MANY TIMES AS YOU CAN ON EGG - AT MIDNIGHT MASH EGG ON THEIR DOOR

write dat all ovah dat aig, jis' as many times as yo' see space dere tuh write it, if yo' have tuh tangle it up tuhgethah. At twelve a'clock yo' gotta tote dat aig an' go tuh dere own house an' chunk it right up ovah de do' facin'. Dat aig will bust. Dat's de way dey will bust up. [Memphis, Tenn., (948), 1530:4.]

9311. Yo' git a fresh aig an' yo' bust dat fresh aig. Yo' first write her name an' his name on dis aig an' yo' take dat fresh aig an' bust dis aig, yo'

NAMES HERS AND HIS: WRITE ON EGG - BREAK IT DISCARD WHITE - MASH UP YELLOW AND SHELL WITH BLACK PEPPER - IN PAPER AND RAG - BURY AT STEPS SHE AND HE NOT GETTING ALONG WILL SOON SEPARATE

understan'. An' yo' take de yellah of de aig an' yo' throw de white away. An' take de aig shell, aftah yo' done bust it, an' jis' crumble it up jis' as fine as yo' kin git it. An' den take de yellah of dat aig an' mash it all up in it, an' put chew a little black peppah in it. An' put it in a piece of papah an' rag an' bury it right up undahneat' de do'steps whah she passes in an' out, an' dere won't be no gittin' 'long [along]. Dat'll separate dat man an' woman. [Memphis, Tenn., (951), 1537:5.]

9312. Now ah tell yo' whut ah did heah. Dey say dat if yo' jes' take a black hen, she don't have tuh have no spot on 'em atall, gotta be solid black. Jes'

NAME: WIFE'S ON ONE SIDE OF BLACK HEN EGG TURN EGG TO YOU - HUSBAND'S NAME ON OTHER SIDE BURY WHERE SHE WALKS - KEEPS HER FROM OTHER MAN

lak if yore wife is goin' wit anothah man yo' see, she won't hardly stay home. Yo' put her name on dis side of de aig, see [demonstrates]. Den yo' turn it tuh yo', turn it ovah, an' put yore name on de othah side of it. An' bury dat right in de middle - it gotta be where she kin penetrate right back an' fo'th ovah it. She may go out fo' about one or two nights, but aftah dat she won't go no mo'. She'll be wantin' tuh stay home an' yo'll be ready tuh go, see. [Brunswick, Ga., (1211), 2050:1.]

9 DAYS - VICTIM WILL DIE IN - IF YOU BREAK A FRESH EGG ON HIS DOOR - MAKING OATH FOR DEATH

9313. If yo' wan' tuh *hurt* [*hoo-doo*] anybody or do anything tuh anybody, even yuh enemah, yo' got'a go tuh de sto' an' buy a aig, a fresh aig, an' come back tuh dere house, yuh enemah house. An' stand off from de front do', an' take an' throw dat aig up ov' [over] de do' an' bust it. An' let it drain down an' make a oath whah

choo wan' 'em tuh do. Jis' lak if yo' wan' 'em tuh die. An' while dat aig drainin' down, yo' make a oath, an' in nine days dey'll take sick, an' dere's no cuah [cure] fah [for] 'em. [Wilmington, N. Car., (194), 101:1+85.]

9 TIMES - NAME ON FRESH EGG BREAK IT AGAINST HIS DOOR

9314. Well, dey kin go intuh a place dat's got plenty of chickens, intuh de yard, but it must be a place dat have chickens. Now yo' git one fresh aig outa dis place. Yo' take dis egg an' yo' mark de party's an' yo' go an' break it intuh de do', where dis party's livin' at, an' dey gotta go.

(I see. Well now, why must we get that egg from a yard that has lots of chickens?)

Well, yo' see, accordin' tuh - de reason why yo' must do it, becuz a cold-storage egg is not any good. It must be a fresh egg.

(I see.) [New Orleans, La., (860), 1368:7.]

9 TIMES - NAME ON BLACK HEN EGG - BURY

9315. They take black hen egg an' put yore name on it nine times an' bury it. It'll run yo' crazy, make yo' die.

(What's that?)

Control of yore mind. [New Orleans, La., (800), 1116:8.]

9316. Git a egg from a black hen an' write dere name on it nine times, an' bear [bury] it undahneat' dere steps an' make dem move. [New Orleans, La., (838), 1260:2.]

9 TIMES - POLICEMAN'S NAME ON EGG BURY AT DOOR AND HE WILL NOT ENTER

9317. Ah don' know how dat is. Say if its de p'liceman or some law on de beat, yo' know, dat yo' could write dere name on a egg an' bury it at de steps, an' dat will prevent 'em from comin' in.

(You write their name on this egg and bury it. At your own steps?)

At yuh own steps.

(That will keep the law from coming in?)

If yo' sellin' whiskey in dis house or somepin. An' whoevah is on dis beat, yo' could bury de egg. Write de name nine times on de egg an' bury it at de front steps, an' dey wouldn't come ovah dat egg.

(I see.) [Mobile, Ala., (707), 971:6.]

9 MORNINGS - NAME OF WOMAN WRITTEN ON EGG UNDER HER BED TO SEPARATE HER AND HUSBAND

9318. Ah say, mah mothah, she wus - lost 'ah [her] husban'. An' anothah woman got between 'ah [her]. An' de way dey moved 'ah wus dey took a aig an' wrote on dat aig fo' nine mawnin's, huh name.

(Wrote her name?)

Yes, wrote huh name on dat aig fo' nine mawnin's. An' den she [mother] jis' didn't become crazy er [or] nuthin of de kind, she jis' didn't wan' tuh stay at home. She'd been separated from mah fathah fo' seven yeahs.

(What did they do with that egg after they wrote that name on it?)

Dey took dat aig an' she [other woman] put dat aig up undah de baid [my mother's]. An' ah don' know whut else dat she did wit it, aftah she did dat. [Vicksburg, Miss., (764b), 1045:2.]

9 MORNINGS LATER - EGG WITH VICTIM'S NAME ON THROWN UNDER HOUSE WILL SEND HIM OR HER AWAY

9319. [Very much like the preceding belief is this one which I have only in a notation from an untranscribed cylinder: *Person you do not like, name on egg, throw up under house after 9 mornings. It will break.* (They) *will leave.*] [Memphis, Tenn., (969),

1519:4.]

9320. (Begin that over again.)

When they wanta do harm to yo', they take an' write yore name on a chicken egg nine times an' they throw it in de Mississippi River, an' just de way it drift, it liable to get bust [that way]. Yo' kin take an' throw it thataway [if you want to]. Where dey pass an' walk all de time, dat be de safest way - where yo' kin pass an' walk all de time.

NAME 9 TIMES ON EGG - INTO RIVER

(You say [said before I turned on recording machine] if it gets *busted* in the river, then it isn't any good?)

No, that egg is destroyed then.

(Oh! I see. So it's safer to bury it [where the victim walks]. I see.) [New Orleans, La., (881), 1451:4.]

9321. Yo' put a li'le hole in it [egg] an' draw dat [raw] egg out. Take a person's name an' write it nine times...put it in that egg [shell] an' stop de egg up...throw it in de rivah. An' as long as dat egg'll float, drift down [the river], dose peoples will *drag*, will drift. [New Orleans, La., (810), 1140:3.]

9 TIMES - NAME ON SMALL PAPER - DRAIN EGG
NAMES IN EGGSHELL SEAL - THROW INTO RIVER

9322. (What are you going to do this for? What is the purpose of this thing?)

Dat's tuh make 'em commit suicide. Yo' take 'er undahclothes an' her name, an' put it down nine ways. Yo' jes' write de writin' out till yo' cain't undahstan' it. [The writing becomes illegible.] Yo' don't know whatsomevah it is. Den yo' kin take an' put it in a aig, see, an' throw dat ovahbo'd. Dat make dere mind, dey jes' go an' commit suicide.

9 WAYS WRITE HER NAME ON SMALL SLIP OF PAPER
ADD SMALL PIECE OF HER UNDERCLOTHES - PUT IN
DRAINED EGG - THROW INTO RIVER - TO KILL SELF

(You put this underclothing and this name - written on a piece of paper nine times - and put that all into an egg and throw that overboard. Then she will commit suicide in nine days.) [This rite is similar to preceding one, the piece of underclothing being very small.] [Algiers, La., (1576), 2900:12.]

9323. Well, yo' write a person's name on dere, write it nine times on de aig - jis' write de name on dere nine times. Ah don't care if he done did or didn't. Write it nine times an' yore name on it, an' dat person - don' care whah he is, if yo' haven't seen 'im in yeahs - he'll come home. [Memphis, Tenn., (946), 1525:13.]

9 TIMES - WRITE HIS NAME ON EGG - A WOMAN'S ONCE
NO MATTER HOW LONG HE HAS BEEN AWAY HE'LL RETURN

9324. Well, go dere an' break up people. Well, yo' gits a fresh egg. If yo' can't git a black hen aig, yo' git a fresh egg. Write de individual name on it nine times, an' write one name goin' dis way [away from you] an' don't write no name so dey comin' dis way [towards you]. See, dat writin' mean dey go de othah way. (They write one going away from writer, and one going down nine times.) [The first name is written away from the writer, the other eight names are written down and across the first name. This is an elaborate *crossing* of the victim.]

9 TIMES WRITE NAMES ON FRESH EGG OR ONE LAID
BY BLACK HEN - NAMES GOING FROM YOU CROSSING
ONE ANOTHER - PUT LETTER "J" ON EACH ONE
GO TO FORKS OF ROAD AT NOON OR MIDNIGHT
BREAK EGG - CALL THEIR NAMES - SEPARATES THEM

Dey'll put nine "J's" on each one [one "J" on each name], go tuh de fork of de road twelve o'clock in day or twelve at night, eithah one, an' broke de egg

an' call dere name. Smash it up. [The letter "J" could stand for the obsolete word "Holy Jakes" we met in No.9068, p.3676.]

(What will that do?)

Dat will smash up de life of de couple. De individual yo' wanta break up, put dere name on it. [Charleston, S. Car., (518, *Doctor* Nelson, *see* p.2260f., v.3), 607:8.]

9325. Take an aig - advance a aig an' turn it. Jes' if [for example if] a person off [away], yo' kin take a aig an' turn it on a new tinplate. Write de girl name in dat new tin plate nine times an' turn it [egg] fo' nine mawnin's. Turn it nine times fo' nine mawnin's an' dat bring 'em back, wit an aig. [Brunswick, Ga., (1208), 2062:2.]

9 TIMES WRITE NAME ON NEW TIN PLATE INSTEAD OF ON EGG BUT LAY EGG IN TIN PLATE AND TURN EGG TO YOU 9 TIMES FOR 9 MORNINGS - TO BRING BACK

9326. Take a aig - lak yo' wan' somebody tuh move, somebody wus livin' in a house an' yo' wanted 'em tuh move; or some woman wus lakin' yuh husban' an' yo' wanted 'er out chuh way or wanted 'er tuh git away from de neighbahhood. Yo' take a fresh aig. Let de chicken lay de aig in de mawnin', lak yo' go out in de chickenyard about seven a'clock, git dat fresh aig dat de chicken layed, yo' know soon in de mawnin', an' t'row it. An' git a fresh aig eve'y mawnin' fo' nine mawnin's an' t'row it on dat pō'ch. An' de tenth mawnin' when yo' look ovah dere, de person da' choo wan' tuh move will be gittin' ready tuh move. [Wilmington, N. Car., (260), 255:6.]

9 EGGS: 1 FRESH EVERY MORNING FOR 9 MORNINGS THROW ONE EACH DAY ON PERSON'S PORCH TO MOVE

9327. An' yo' kin take a aig an' run a person away from a place, if yo' got a neighbah an' yo' don't want 'em round dere. Yo' kin take dat aig an' bust it on dere house. Say fo' nine diff'ren' mawnin's yo' kin bust a aig on dey house an' dey'll have tuh move.

(You just *bust* the egg on the side of the house, you mean?)

Yes. [Florence, S. Car., (1313), 2236:3.]

9 EGGS - 1 EACH MORNING BURST ON HOUSE TO MOVE

9328. About de nine hen aigs. Well, if yo' want a person, lak ah'm livin' nex' do' tuh yo' an' givin' yo' trouble, why yo' take nine black hen aigs. Be shuh [sure] dey black hen aigs. An' write yore [my] name [on them and] evah mawnin' 'fo' day, bust one - chunk one at de do' an' let it bust an' run down. In nine day's time why yo'll [I'll] leave town. When yo' chunk de last aig, why yo'll [I'll] move out. [Waycross, Ga., (1141), 1856:2.]

9 BLACK HEN EGGS - WRITE VICTIM'S NAME ON ALL BEFORE SUNRISE EACH DAY BREAK ONE ON HIS DOOR

9329. Git nine black hen aigs an' write de 'nitial of de *big law name* on de two big: Sheriff, de chief of police, if yo' in a town, write dere name. Bury one [of the 9 eggs] undah yore back do'step, bury one in front, den lay one up ovah yore do', an' den chunk de rest east. Won't no law come round, yo' kin sell likkah. Ah've toted it up an' down dese streets heah by de gallons, dey ain't no law 'rest [me] yet fo' likkah. Ah've sold likkah right in mah house, ain't no law 'rest [arrest] yet fo' no likkah. [Informant is the same as in the preceding rite.] [Waycross,

9 BLACK HEN EGGS - WRITE ON EACH - INITIALS OF CHIEF LAWMAN AND LOCAL REPRESENTATIVE - BURY EGG AT BACK AND FRONT DOORS - PUT 1 OVER DOOR OTHER 6 CAST TO EAST - TO PROTECT BOOTLEGGER

Ga., (1141), 1857:6.]

9330. (Will you tell me that again, now?)

If yo' have someone dat yo' want tuh leave yo', git chew nine eggs. Evah mawnin' yo' write de person's name on de egg, evah mawnin' fo' nine mawnin's, an' dey'll have tuh go, can't stay.

9 EGGS - EACH MORNING WRITE PERSON'S NAME ON EGG AFTER 9 MORNINGS THROW EGG AWAY - PERSON LEAVES

(Well, then - what do you do with those eggs, then?)

Well, dose eggs, throw 'em away; othahwise dey won't be no good no mo'.

(I see.) [Vicksburg, Miss., (733), 1002:16.]

9331. Dey tell, yo' kin take a aig, jes' take yo' a aig, a hen's aig, if dey's bothahin' yo' an' go tuh de house. An' go tuh de house an' git chew mo' [eggs], git chew nine aigs. Take nine of 'em - yes sir, nine aigs. An' den which-evah way dis person lives from yo', east or west - if yo' lives east, yo' git on de west side of yuh house.

9 EGGS: IF MAN BOTHERING YOUR FAMILY LIVES EAST OF YOU - AND YOU WANT TO MAKE HIM MOVE - EACH TIME HE VISITS - YOU STAND ON WEST SIDE AND THROW EGG EAST OVER YOUR HOUSE - DO THIS ON 9 VISITS ON WHATEVER SIDE HE LIVES - THROW THAT DIRECTION

An' he's comin' intuh yuh house maybe, say, talkin' tuh yuh wife, or keepin' a confusion in yuh family, an' yo' want 'im tuh stay 'way. Keep 'im from talkin' tuh dem, why yo' git on dis side of de house an' he stays east. Yo' git ovah on de west say evah mawnin' an' throw one dem aigs across de house, an' let it bust on de othah side. Says evah time dat he comes tuh do dat till yo' bust de whole nine aigs - nine mawnin's. Well den, if he come up, whoevah he is, dey say he can't stay in dat house no mo'. [St. Petersburg, Fla., (1014), 1641:5.]

9332. Chicken aigs, nine aigs. If it's tuh a place - yo' know, jes' lak if yo' livin' next do' tuh a person an' yo' don' wan' 'em tuh stay dere by yuh. Take yuh nine aigs an' break it up, whip it an' care [carry] it roun' dere house fo' nine mawnin's. Break a aig, don' chew know, one aig evah mawnin' three a'clock, an' beat it up an' care it [round] de house fo' nine mawnin's, see. Ah've heard dat. Dey say dat'll run de person away, if it's a individual whut's stayin' nex' tuh yuh. [Waycross, Ga., (1102), 1776:14.]

9 EGGS: AT 3 O'CLOCK EVERY MORNING FOR 9 DAYS BREAK AND BEAT UP AN EGG AND CARRY IT ROUND HOUSE OF PERSON YOU WANT OUT OF NEIGHBORHOOD

9333. Well, de way dey tells me, an' ah have seen it did. Dey gits nine eggs.

(Nine eggs.)

Nine mawnin's. Yo' start 'fo' day in de mawnin', on a Tuesday, evah Tuesday. Yo' git up 'fo' day in de mawnin' an' take one-a [one of] dem eggs. Co'se yo' take de eggs, dem nine eggs, yo' soak 'em in de *chambah lye*... [Here informant leaves chair and starts to demonstrate away from interviewing table and microphone. I often describe such demonstrations, but here I wanted a repetition of the words given before recording began.]

9 EGGS: EACH WEEK SOAK ONE EGG IN HUMAN URINE EVERY TUESDAY ARISE BEFORE DAY AND BREAK 1 EGG AGAINST VICTIM'S HOUSE - TO MOVE WITHIN 9 DAYS

(Wait a minute! Will you come over here?)

[Informant returns to chair and repeats.]

Take nine eggs an' soak 'em in *chambah lye*, see. An' nine mawnin's see, 'fo' day, yo' take one-a dem eggs evah Tuesday mawnin' an' bust it ag'inst dat house. An' den yo' bust de last one, dat be de ninth egg an' dat be de ninth Tuesday.

See. Well, in nine days, ah'll betcha dey'll leave.

(I see. After the last egg has been thrown, then nine days later *they'll* go?)

'Fo' dem nine days latah.

(Oh! I see.) [They will leave long before the 9 days!] [Vicksburg, Miss., (747), 1016:6.]

9334. Well, jes' lak if yuh ole man's gone, yo' take nine fresh aigs an' de end of one of his shirttails an' two of his socks. An' point 'em an' put dat aig right in between, yo' know, each toe of dat sock with his shirttail. An' yo' bury it, bury dat right up undah de steps. Dat is supposed tuh bring him back. (You bury these socks with the toes pointing to each other. And right where those toes point to each other you put that egg?)

9 EGGS ARE WRAPPED IN END OF MAN'S SHIRTTAIL AND BURIED UNDER DOORSTEP BETWEEN 2 TOES OF HIS SOCKS POINTING TO EACH OTHER - TO BRING HIM HOME

Put dat aig an' his shirttail.

(The shirttail is wrapped around the egg?)

Yessuh.

(There are nine eggs though, aren't there?)

Nine fresh aigs, yessuh. Gotta be fresh aigs. [Memphis, Tenn., (1527), 2726:1.]

9335. Yo' mean tuh keep de officahs off. Well, it's jes' dis much about it. Yo' kin go tuh work, yo' do's dat - supposed tuh be - wit hen aigs. Yo' kin go tuh work an' git chew nine hen aigs. No, don't make any diff'rence, any kinda aigs, yo' know. Yo' git chew nine aigs an' yo' kin go tuh work an' take yo' a hat whut chew weah on yore haid, an' yo' put dose nine aigs in dat hat an' set it at chure do' - ah mean, anywheres at chure do'. An' take yo' nine sewin' needles, stickin' needles. Put de needles intuh dat hat. An' den de really fac' 'bout it, keep it covahed up an' see dat nobody puts dere han's nowheres about it. An' 'long as it really sets dere, why co'se de law nevah goin' worry yo'.

9 EGGS INTO HAT - SET AT FRONT DOOR
9 NEEDLES DROP INTO HAT - KEEP COVERED
NO ONE MUST TOUCH - KEEPS LAW AWAY

(You don't have to keep that hidden?)

Oh yes, yo' must put sompin ovah it. Yo' know, have it some place or 'nothah where nobody's li'ble [liable to] 'sturb [disturb] it.

(Where do you put those needles now?)

Yo' drop dose needles right in de hat. [Savannah, Ga., (1277), 2172:2.]

9336. Said dat dey kin take chicken aigs an' take nine needles. An' yo' have tuh soak dat aig in vinegah, where yo' put dem nine needles dere, an' bury 'em intuh somebody's gate or do'step, where dey go in at. An' dey'll step on 'em, mash 'em. Dey'll leave town.

NEEDLES 9 - EGG SOAKED IN VINEGAR
BURY AT GATE OR DOORSTEP

(Any kind of chicken egg?)

Any kind. [Waycross, Ga., (1126), 1832:7.]

9337. Yo' kin take a aig, lak now a person livin' in de nex' house ovah dere. Well, yo' kin take a aig an' mark it [write name of victim on, *see later*], dis aig an' make a wish, an' goes somewheres by dem *at de crack of sunrise*. Well, do dat fo' nine mawnin's an' let de sun *be lak de same*, an' carry dat aig. An' evah way yo' go back dere fo' de nine mawnin's, go back anothah way, see. If yo' happen tuh go round or go back dis way, let it be a object [opposite or different] mawnin'. Evah mawnin' be a new way comin'. See whut ah mean. If it happen tuh be de las' mawnin' de way yo' went de firs' time, let it be a new way comin' roun' de same thing. [Never go over the same path or road twice during the rite.]

Well, yo' kin take dat aig in de last ninth mawnin' an' jes' haul off an' chunk it up on dat house an' let it bust, an' make yore wish befo' yo' bust it, one of dem names in de house. Jes' make a wish an' chunk it up dere. Write his name on de egg. See, dey goin' tuh leave.

9 PATHS OR WALKS - TAKE DIFFERENT ONE EACH DAY TOWARDS HOUSE AGAINST WHICH EGG IS TO BE THROWN FIRST - WRITE VICTIM'S NAME ON THE EGG - SAYING "AH WANT DESE HEAH PEOPLE LEAVE HEAH WIT'OUT FUSSIN'" - EACH MORNING "AT DE CRACK OF SUNRISE" CARRY EGG OUT WHERE YOU CAN SEE SUN - DON'T LOOK BACK AT OWN HOUSE - AFTER SUNRISE GO HOME - DON'T LOOK BACK AT SUN - RETURN EGG TO RESTING PLACE DO THIS 8 DAYS - 9TH DAY CONTINUE TO VICTIM'S HOUSE - AT SUNRISE - FACING HIS HOUSE - BURST EGG ON LEFT SIDE OF HOUSE - EACH OF THE 9 MORNINGS YOU MUST TRAVEL A DIFFERENT PATH NOT LOOKING BACK

(You first get you the egg, don't you?)

Yeah, git holt de aig. Take dis aig, an' well, fo' nine mawnin's yo' take up dis aig an' walk to someone yo' don't like. See, whut ah mean. Yo' want 'em tuh move out from roun' dere, from dis heah home. Yo' don't undah-stan' why people leave, yo' don't want 'em disturb. Yo' git dat aig an' yo' says, "Ah want dese heah people leave heah wit'out fussin'." Take dis aig an' carry de aig ovah heah, well jes' de time yo' see de sun jes' comin' tuh be. Well, take it out...

(Take it out where?)

To de front - tote de aig tuh de sun. See, jes' take it out where yo' kin see de sun an' turn back - don't look back. An' yo' place dat aig right back in de same place. Well, de nex' mawnin' - yo' do dat fo' de nine mawnin's, goin' out...

(Just going out and seeing the sun?)

Yeah. But don' let de sun be no fu'thah den yo' see it de firs' mawnin'. Don't let it be too fer. Jes' do dat fo' nine mawnin's an' let de sun be de same object an' 'bout de same time. Set yore clock. Do dat fo' nine mawnin's. Make yore wish an' write his name on dat aig an' jes' walk out de same mawnin' 'bout de same time, throw it an' let it bust. Yo' won't have no trouble.

(Where do you throw that egg?)

Jes' throw it an' let it bust on de house. On de left side [as you stand in front of the house looking at the house].

(That will make them move out.)

Dey gone. [Fayetteville, N. Car., (1430), 2580:4.]

9338. Well, yo' take an' git chew some black peppah an' some cai-yanne [cayenne] peppah, an' git chew a fresh *yard aig*. De one in dat house dat made yo' move out an' tole [told] him some yarns [lies] on yuh, him an' dim [= dem = them] gonna be jis' lak cat's an' dogs, until dey go, see.

PEPPER - BLACK AND RED - FRESH *YARD EGG* THROW AGAINST GATE OR DOOR OR INTO YARD TO MOVE BACK INTO THE HOUSE FROM WHICH YOU WERE EVICTED BY LIES TOLD ABOUT YOU

Now, if yo' wanta git back tuh dat house [if you want to move back into that house].

(What do you do with that *yard egg* and that *stuff* that you mix up?)

Jes' throw it up 'ginst de gate or anywheres inside de yard, if yo' kin git in dere, an' [when] dey gone off tuh make [a visit] or sompin lak dat. An' throw it down on de groun' in front-a dey do'. Yo' kin do dat. [New Orleans, La., (1566), 2867:1.]

9339. Yo' kin take a aig an' yo' kin do dis, if yo' have a husban' or any *niggah* man dat chew want money outa 'im. [My transcriber, Miss Hayes (her working name, actually a married woman with young school children) put a question mark over the word *niggah*, being surprised that one black person would call another black, *niggah*. The word *niggah* probably appears about 3 times in *Hoodoo*.]

Yo' git chew a hen aig. Some says dat, but de' way ah know of it, yo' takes a hen aig if yo' husban' uh [or] man is colahed, an' git chew yo' two switches an' yo' git dis aig. Some say dat chew...but dis de way ah knows. Yo' take dis aig an' yo' care [carry] it tuh de house an' yo' set it up tuh de side of it. Git chew a glass-a watah an' hold de egg ovah de glass wit' watah in de glass. Yo' *pop dat egg* an' let jis' de white run intuh dat watah an' dat egg [white] will show [divine by initial or other form] whoevah been givin' yo' trouble wit dat man. She'll come down [come round] jis' lak she mah friend. Dey'll sprung up, de switches [as soon as informant sees in the egg white the woman causing trouble and pretending to be a friend, the use of the following switches springs up in her mind.]

PERSIMMON SWITCHES 3 - 2 IN BED - 1 AT DOORSTEP
THIS RITE USED BY WOMAN TO GET MAN'S MONEY AFTER SHE LEARNS BY DIVINATION FROM EGG WHITE IN GLASS OF WATER - IDENTITY OF WOMAN TAKING HIS MONEY

Den yo' go an' take dem switches, two persimmon switches, an' put 'em in yore baid where he's gotta go tuh baid at. Put yo' one undah de steps where he's comin' in. Put chew one, jis' [lay] it down across lak dat [demonstrates].

(Put it across that door.)

Yes, he comin' right in de do' an' de othah two is in de baid. Well, he'll git in dat bed an' start tuh talk wit chah an' he's goin' step on dere, dat one comin' in de do'. An' when he goes tuh baid, yo' an' 'im will lay down right on dat switch [2 switches] dere. Well, ef he got any money, ah assure yuh, he'll han' yo' evahthin'. He goin' pay yo' what money he got.

(How many of these switches do you *git*?)

Git two fer de baid an' one fer de do'.

(That is all you have to do and he will give you all his money?)

Yes, sir, an' he'll give it tuh yo', too. [Jacksonville, Fla., (594), 767:6.]

9340. At a certain time of de yeah - ah tell yo' 'bout de hen aigs. Dey say yo' kin take de aigs an' draw peoples pitchures on 'em. Dat's whut ah hear'd. An' yo' know, put de person's 'nitials undah de aig. An' dey say yo' go where dat person walk an' put de aig dere, an' say whut chew wanta say an' throw it down. When dat person walk ovah it, it'll happen lak yo' wanted it tuh happen. Dat de only [thing] ah hear'd about de aig. [Florence, S. Car., (1293), 2194:11.]

PICTURE: OF PERSON DRAWN ON EGG - INITIALS UNDER WHERE VICTIM WALKS - MASH EGG - SAY WHAT YOU WANT

9341. Dey can do a lot of things with chicken eggs.

(Well, for instance?)

Ah saw a woman once with a chicken egg. She had 'im - her man an' her was mad an' she wanted him tuh, yo' know, die, *bump him off*. She had his pitchure drawed on dat egg, an' she taken dat egg an' she had hulled a lemon out, a large lemon, an' she put it in dere. An' she went back an' buried it in de cornah of de yard, undah de steps at de cornah of de yard.

PICTURE: OF PERSON DRAWN ON EGG - REMOVE INSIDES OF LEMON - REPLACE WITH EGG-PICTURE - BURY TO KILL

(What happened?)

Well, he died.

(It killed him?)

Killed him.

(Was that all she had to do?)

Yes, dat was all she had tuh do. [New Orleans, La., (824), 1195:3.]

9342. Lak if ah been workin' in a place a long time, an' ah wants tuh stay dere, ah gits me a fresh *yard aig* [chicken egg laid in an old-fashioned henhouse and not on the modern commercial production line!] right aftah de hen lay it. An' ah take some *straight stickin' pins* [ordinary pins], dey gotta [be] new, an' ah put one right through it lak dis, see [demonstrates]. An' den ah run one across it, yo' see [demonstrates]. An' fo'evah weah dat. Even in mah pocket, jis' lak ah have a pocket, an' weah dat in dere, see [demonstrates]. An' yo' be dere [on the job] fo' a long time. Dey'll nevah fiah [fire = discharge] yo'. [Algiers, La., (1590), 2986:6.]

PINS 2 AND NEW CROSSED IN FRESH "YARD EGG" WEAR IN POCKET WITH INTENTION OF HOLDING JOB

9343. Ah kin move yo' wit a black hen's egg. Ah kin take dat an' go tuh yo' po'ch now an' bust one ovah dere, an' yo' sho' won't be dere. Yo'll move. [Porch is mentioned in a number of egg rites given elsewhere.] [Jacksonville, Fla., (613), 790:5.]

PORCH - BLACK HEN'S EGG SMASHED ON MOVE

9344. Says take a black hen aig an' lay it on dey *private*. Dat whut she tole me. An' write de person's name on it, an' carry it to a runnin' watah, an' she says dey'll travel. [Here is one of the amazing rites of *Hoodoo*! Where did it come from? Is its origin a hoodoo book written by someone who understood Hebrew? It is quite Biblical except for the purpose intended: *And Abraham said unto his eldest servant...Put I pray thee thy hand under my thigh: And I will make thee swear by the Lord... Genesis*, 24:1 (*King James Version*). Likewise *The New English Bible* uses under my thigh to translate privates or genitals. In the present rite a woman writes her man's name on the egg, lays it against herself and throws it into running water to get rid of him. His spirit in the name follows her spirit in the scent!] [Wilson, N. Car., (1477), 2657:16.]

PRIVATES [GENITALS] - LAY AGAINST - BLACK HEN EGG BEARING VICTIM'S NAME: THEN THROW EGG INTO RIVER

9345. Sometime yo' got a enemy in yore way an' yo' don' have a chance tuh do anything, yo' git chew a aig. An' yo' write de firs' Psalms on it, an' write chure enemy's name on dat aig an' carry it tuh de swamp, de rivah, by de woods an' yo' cast dat from yo'. An' yo' see as dat goes, wherevah it goes, dey'll start tuh travelin' an' dey have tuh follah dat, until it don' git no place. [Psalm I is unsuitable here, being used out of context: "He shall be like a tree planted by the rivers of water, etc." - *King James Version*.] [Wilson, N. Car., (1515), 2682:3.]

PSALM I - ANY PART OF AND ENEMY'S NAME - ON EGG THROW INTO WOODY SWAMP RIVER - SENDS TRAVELING

9346. Take a aig an' put some quicksilvah in it. (A chicken egg?) Yes, sir. Make a little hole in it, chew know, an' put quicksilvah in it chew know. An' stop de hole up an' plant it right down at de place wheah yo' workin' at, an' dere can't nobody take dat job away from yuh. [Mobile, Ala., (667), 880:6.]

QUICKSILVER IN EGG - PLANTED AT JOB - PROTECTS IT

9347. Yo' kin roll it on yore hearth, a chicken aig. An' roll it on yore hearth an' say de Lord's Prayah. Call de guy's name dat chew wants. Whosomevah yo' want, he'll come. He will, so dey tells me wit dat chicken aig. [To roll is an important

ROLL EGG ON HEARTH - CALL NAME OF PERSON WANTED AND REPEAT LORD'S PRAYER

and common rite in *Hoodoo*. Rolling commonly means to you or away from you.] [St. Petersburg, Fla., (1052), 1707:5.]

9348. Well, yo' see, de aigs, dere are two kinds of aigs. A roostah's aig is long an' de hen's aigs are round. Well, yo' git two hen aigs an' some salt an' black peppah. Well, yo' git on dis hen aig whut chew want done. Den yo' go an' dig a hole de way yo' want tuh run it - tuhwards runnin' watah. Yo' dig a hole towards runnin' watah an' den yo' put dis aig down in dere an' de black peppah an' salt, an' tell it evah whut chew want it tuh do. An' dey'll come back.

"ROOSTAH'S AIG IS LONG...HEN'S AIGS ARE ROUND"
TAKE 2 HEN EGGS AND SALT AND BLACK PEPPER
WRITE ON THESE HEN EGGS WHAT YOU WANT DONE
9 STEPS TOWARDS RUNNING WATER TO DIG HOLE AND BURY
EGGS - SALT - BLACK PEPPER - TO BRING PERSON BACK

(You leave it there. You use two eggs though?)

Yeah, yeah, two aigs. Dey're round aigs. Yo' see, a roostah's aig is long an' de hen aig is round [the words *long* or *round* being words based upon sexual symbolism, not biology]. Well, yo' use de hen aigs. [For long eggs and round eggs *see also* following rite, and for round eggs and square eggs *see also* No.9284, p.3738.]

(You dig a sort of a ditch?)

No, a hole tuhwards runnin' watah. Yo' know, sometime yo' have ditches runnin'. Well, yo' kin tell which way de watah is runnin'. Well, yo' dig de hole tuhwards runnin' watah.

(You mean between your house and the running water?)

Well, if de ditch is runnin' between yore house, yo' kin dig it right in front of de ditch, jes' so's it's runnin' which way de watah is runnin'.

(You mean you dig the hole away from you, down the way the water is running?)

Yeah, well, yo' take nine steps tuhwards de runnin' watah an' dig yore hole, an' den aftah yo' dig yore hole, yo' put chure aig an' salt an' black peppah down in dere. Co'se dis aig already has on it whut chew want it tuh do. An' den yo' have it bring 'em back.

(That is to bring them back?)

Yes. [Fayetteville, N. Car., (1419a), 2555:12.]

9349. Well, jes' if anybody yo' want tuh move, if any of yore neighbahs is not so good an' yo' wanta move 'em. But chew have tuh git a aig from a hen dat's been wit a roostah. De diff'rence in dose aigs - yo' know de diff'rence in dose aigs? (No, I don't. Tell me about them?) Well, de hen dat doesn't be wit a roostah, her aigs are round. An' de hen dat does be wit a roostah, her aigs is long. [Here as in the preceding rite, the symbolism of added length to the egg is obvious.] Well, yo' take one of dose long aigs an' yo' gits tuh de front do', an' yo' throws it ovah her house an' if dat aig busts yo're gone. [Fayetteville, N. Car., (1423), 2568:7.]

ROOSTER - HEN THAT HAS BEEN WITH - GET HER EGG
"YO' KNOW DE DIFF'RENCE IN DOSE AIGS?"
"DEN HEN DAT DOESN'T BE WIT A ROOSTAH HER AIGS ARE ROUND...WIT A ROOSTAH HER AIGS IS LONG
AT FRONT DOOR THROW "LONG AIG" OVER HOUSE TO MOVE

ROTTEN EGG - AGAINST DOOR - TO MOVE OR SEPARATE

9350. Ah heard dat yo' could take a rotten aig an' make a person move out of de house. Break it on dere do'sill an' dat will make 'em move. [Jacksonville, Fla., (611), 788:11.]

9351. Take a aig an' if it's a person dat chew dislike livin' in a house, yo' take a rotten aig an' take it an' throw it on dat do' an' splattah it all

on dat po'ch an' dey will move. [Memphis, Tenn., (932), 1513:8.]

9352. If it's anything an' yo' wanta make 'em move out de house, dat [foot] track business is one thing. Bust rotten aigs on his do' [also] make 'im move. [Florence, S. Car., (1283), 2180:3.]

ROTTEN EGG - AGAINST DOOR - BEFORE DAYBREAK

9353. Yo' kin take a aig, a rotten aig or sompin lak dat. Yo' kin take it an' put it above yuh do' 'fo' [door before] day in de mawnin' - 'fo' risin' of de sun - an' yo' shōh [sure] will hafta [have to] git out of dere. [Jacksonville, Fla., (588), 755:6.]

9354. [This rite and the two following ones come from Vicksburg, Miss. These three informants bear informant numbers 734, 736 and 738. Three consecutive informants telling the same story is not a chance occurrence, one of them having given the material to the other two. Two persons occasionally did this, especially man and wife, sisters or brothers, but the present three are probably my only example. May I add that this sort of thing never happened among professional informants.]

ROTTEN EGG - IN CENTER OF BED - QUINCUNX RITE BREAKS UP MAN AND WOMAN SLEEPING IN IT

If yo' got a wife an' ah wants tuh separate yo'all...

(If I have a wife and you want to separate me.)

...an' wants to separate chew, see. Ah don't have tuh take an' go tuh work an' git no lodestone or nuthin tuh separate chuh. Ah come tuh yuh house an' sit down dere an' talk wit chuh. Ah have a rotten aig in mah pocket. Ah'll git tuh yuh baid an' ah'll slip it in yuh baid, right where yo' lay. Ah'll slip it in de middle of yuh baid. Yo' go tuh baid at night, yo'all. Yo' an' 'er may lay down dere laughin' an' talkin' an' playin'. See, good humored wit one anothah, but whenevah yo' turn ovah on dat aig an' bust dat aig, yo' see, it'll fill de baid wit scent. Right dere where's it's goin' tuh start de devil in yuh house, yo' see. De minute dat chew ketch dat scent, yo' gon'a wanta know from dat woman whut de heck. What kinda scent dis in heah. See. "Yo' done had some man in dis baid." See. Well, right dere where's be a fussin' an' fightin'. Yo' goin' tuh jump up an' beat dat woman right away from dere. Well, yo' see, dat woman ain't comin' back 'cuz yo' beat 'er up, accuse 'er fo' nuthin.

(I see.) [Vicksburg, Miss., (735), 1004:1.]

9355. Lak ah want a fellah's ole lady, see. Well, ah'll git me a - ah'm goin' visit dere house an' have me a rotten aig dere, an' when ah git a chance, ah put it in de baid. See, dey'll fall out of dat [not bed but relationship] den.

An' she want 'im back...

(She wants him back.)

An' she want 'im back, well she have tuh go tuh de *hoodoo* den. [Vicksburg, Miss., (736), 1007:17.]

9356. Make a man an' 'is wife separate. Bust 'em up, yes, sir.

(How will they do that?)

Take a rotten aig an' do dat.

(How?)

Take a rotten aig an' - jis' lak ah go tuh yuh house an' ah want yuh wife tuh put chew out. Take dis rotten aig an' ah'm settin' aroun' an' prob'ly yo'all eatin' or somepin. [I'd] git outa de room an' I'd slip it in de baid an' tuhnight when yo'all go tuh baid an' lay on dere - yo' wouldn't know it was in dere - an' bust it. An' when yuh bust it, why dat cuse [cause] confusion. [Vicksburg, Miss., (738), 1010:5.]

9357. Git a white hen aig an' let it git rotten, an' throw it on de house

an' dey'll have tuh move.

ROTTEN EGG - FROM WHITE HEN

(How do you mean, throw it on the house - where?) Anywhere roun' de house, jis' long as it bust de aig, aftah it's rotten. [Compared to eggs from black hens, an egg from a white hen is rare in hoodoo.] [Savannah, Ga., (1267), 2146.]

9358. Say fo' instance if yo' own a piece of property, or if yo' don' own a piece of property. Heah's a fellah livin' intuh a house dat chew would lak tuh move in. Yo' take a aig an' yo' write de person's name, whoevah it might be, on de aig three times. Yo' take dat aig, aftah yo' write de name, an' shake it lak dat [demonstrates] an' dat'll make it, de white an' yallah come tuhgethah yo' know. An' yo' put dat aig away fo' nine days, see, an' it'll spoil. An' den yo' take dis aig an' throw it on de top of de house dat de person is livin' in. An' dey'll move. [Memphis, Tenn., (915), 1483:7.]

ROTTEN: NAME OF PERSON TO DRIVE FROM HOUSE WRITE 3 TIMES ON FRESH EGG - SHAKE EGG SET EGG ASIDE 9 DAYS TO SPOIL - THEN THROW EGG ON TOP OF WANTED HOUSE AND HE WILL MOVE

9359. Yo' could do dat - yeah, sure. All yo' gotta do, take yuh three rotten aigs, see. Take yuh three rotten aigs. Yo' bury one-a dem [one of them] right at de steps. De othah two jis' hit 'em against de house. Nobody come in dere. (That crosses up the landlord. He can't rent the house after I leave there.) Dat's whut ah'm talkin' about. Aftah yo' bury one in front of de steps an' yo' throw two against de house - right ovah yuh shouldah. GOTTA THROW 'EM OVAH YUH LEFT SHOULDAH. See, IF YO' THROW 'EM FACEWARDS, DON' AMOUNT TUH NUTHIN. Jis' throw 'em ovah yuh left shouldah against de house, aftah yo' done bury dat one in dere [at the steps]. Can't rent, not at all. [New Orleans, La., (867), 1404:11.]

ROTTEN EGG 3: BURY ONE AT STEPS - 2 THROW OVER LEFT SHOULDER AGAINST HOUSE - NO ONE WILL RENT

9360. Yo' kin have a wife. Yo' an' yore wife - yo' kin have a wife an' she leave home. An' yo' kin take three rotten aig an' throw 'em up side de wall on de house an' dat will bring her back home. (That will bring her back home. On the outside wall?) Yes sir. [This rite of breaking eggs, normally to send away or cause confusion, is made legitimate only by the intention to bring the woman back.] [Florence, S. Car., (1299), 2199:3.]

ROTTEN EGGS 3: BREAK ON HOUSE TO BRING BACK WIFE

9361. Dem rotten eggs, yo' could take nine of 'em an' put dem undah anybody's house an' dey will move. (What do you mean, you just put them under the house?) Write dere name an' throw 'em undahneath de house. (Make them move.) [Jacksonville, Fla., (617), 792:2.]

ROTTEN EGGS 9: WRITE VICTIM'S NAME ON THROW UNDER HIS HOUSE TO MOVE HIM

9362. Dey say dat chew kin take a aig, rotten aig an' put peppah, cayenne peppah in it. Jab a little hole, yo' know, in it [the egg]. Put cayenne peppah in it an' shake it up, an' throw it ontuh yuh do' nine days, mawnin's. An' den, whenevah yo' git up in mawnin', take peppah an' salt, an' where yo' walk 'long, jis' sprinkle it all behin' dem. An' dey tell me dat'll make a person move away

from dat place.
(Now, you mean you take a different egg each morning?)
No sir - yes, sir, a diff'-ren' aig fo' nine mawnin's. Dat's whut dey tell me.
(In addition to that, you have to put this other stuff in there?)
Dey tell me yo' jis' jab a little hole in it [the egg].
(You do both of them, to make them move.)
Yes, tuh make dem move. [Mobile, Ala., (697), 945:6.]

ROTTEN EGGS 9: MAKE HOLE IN EACH - INSERT CAYENNE PEPPER - SHAKE - EACH MORNING FOR 9 DAYS - THROW AGAINST PERSON'S DOOR - ALSO EACH MORNING THROW CAYENNE PEPPER AND SALT WHERE PERSON WILL WALK ALL THESE THINGS ARE DONE TO MOVE THIS PERSON

SALT - PUT IN BLACK HEN EGG - BURY AT DOORSTEP

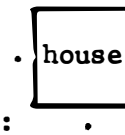
9363. Take a black hen's aig an' put a little salt in it an' bury it at dey do'steps. Say dat would run 'em.
(How do you put that salt in that egg?)
Put de salt in it, yo' peck a little hole. [Waycross, Ga., (1154), 1892:3.]

9364. Well, now, yo' git a black hen, yeah. An' git dat aig from a black hen, yo' undahstan'. Yeah. An' den yo' take dat aig an' keep it in salty watah fo' two days. An' den yo' git dat aig an' care [carry] it. Yo' go tuh de steps, though, yo' know, an' bury it undah de steps. Dat's whut yo' do wit dat aig, if yo' wanta git 'em 'way from dere. Yo' undahstan' dat.

SALT: SOAK A BLACK HEN EGG IN SALTY WATER 2 DAYS BURY EGG UNDER DOORSTEPS OF PERSON TO BE MOVED

(That's all you have to do?)
Yes. [Memphis, Tenn., (916), 1484:1.]

9365. Well, yo' take a chicken aig an' yo' kin broke dat shell, an' put dat in a cup or a [saucer], de yellah, not de white, jis' de yellah part of it, an' yo' beat dat up. Yo' git chew den de thing yo' calls *Seven Yeahs Adventure*. Didja [did you] evah heah about dat?
(Seven years what?)
Seven Yeahs 'Venture, yeah.
(Adventure or [something] or what?)
Deventure. Deventure, yes. Yo' know, yo' drops jis' about 12 drops of dat in dat an' stir dat up. Beat dat up jis' lak yo' gon'a make - yo' see, yo' po' dat in fo' bottles [demonstrates]. Put one heah, one dere, one dere, an' one heah.
(Sort of shape of a cross.)
Yas, an' aftah dat ain't no man kin harm yuh.
(Where do you put those four bottles?)
Yo' kin put dose fo' bottles aroun' in yuh yard [like this]:



[The house in center of cross forms a quincunx.] [Charleston, S. Car., (?), 603:4.]

"SEVEN YEARS ADVENTURE" PERFUME OR POWDER MIX WITH EGG YOLK AND WHIP UP - POUR INTO 4 BOTTLES - BURY ON 4 SIDES OF HOUSE - AN UNUSUAL CROSS FORM PROTECTS YOU AND HOUSE

9366. [The following rite, one of the most interesting and puzzling in *Hoodoo*, raises the question asked in the margin title. Let us begin by reading the

rite itself:]

As fer as ah heered 'bout dat ah don't know fo' definite whethah it's true or it's not true. Ah tell yo' whut ah has heered. Dey tell me dey take a black hen aig, an' take it an' break it, an' use it wit an intahco'se yo' havin' wit a woman. Suck dat black hen aig an' have a intahco'se, an' soon as yo' has a intahco'se, de same identical thing dat passed in de time yo' havin' use it dat same way. An' use dat black hen aig an' stop it intuh a pint bottle. An' dey tell me dey nuse [use] dat undahneat' of de house.

SEMEN COMES FROM A MAN
WHAT COMES FROM A WOMAN
ACCORDING TO HOODOO - NOT SCIENCE

[Informant will explain later what he means.]

(What will that do?)

Well, dat keeps yore [male] fren's away from 'er, an' keeps yore wife at home, an' keeps a calm home an' a-down [trouble] - whut chew call a harmless home.

(Now you take this raw black hen egg?)

Yo' use one crushed tuh yuhself.

(You eat that?)

Suck it - yes, lak dat.

(Before you have intercourse.)

All right. Yo' takes de othah one [egg] an' has it ready. Den yo' have a intahco'se wit 'er, an' de same thing dat she did befo' - quite natural when a woman's [woman has an *emission*!] it's common. An' he's quite natchal [natural] li'ble [liable] tuh see dat [*emission*!] an' pick it up. Jis' pick it up an' ah take dat an' put it in a bottle unbeknowst tuh 'er, an' ah bury dat. Don't bury it, ah'd use it undah de eve [eaves] of de house.

(What would you bury, take in that [bottle]?)

Stop dat stain [up in the bottle].

(From her you mean?)

Yes sir. Puts dat in a bottle an' stop it up an' use it undah de *eve* of de house where yo' kin go tuh de [buried] bottle.

(But you must eat that black egg first?)

Use dis black egg yoreself, suck it. Well, dis *stain* yo' put it in dis bottle, an' uses de othah one [egg] in dere wit it.

(What other?)

Her *nature* an' dat othah aig is in dere tuhgethah.

(How many eggs are you using?)

Two, jis' two.

(You eat one first, then you use the other egg with her *stuff* [*nature*] in the bottle.)

In de bottle. Shake it intuh a likkah [liquid]-like.

[I must now restate the margin-title question: Does a woman during coitus discharge a female substance, which in some way unites with man's semen to create a new life? Remember, hoodoo knows nothing about ova and Fallopian tubes. The ordinary word for semen in *Hoodoo* is *come*, a word describing an action, something *coming* from a man. The same word is used for a woman's action, both in hoodoo and non-hoodoo thought, according to a question commonly asked of a woman: Did you *come*? A more generalized term denoting sexuality for both men and women appears in the word *nature*, found frequently in *Hoodoo*. Our present rite speaks of a fluid coming from the woman and making a *spot*, as *her nature*. This *nature* of hers is bottled with a chicken egg: *Dat keeps yore [male] frien's away from 'er an' keeps yore wife at home.* A woman's *nature* of course could also be her hair or urine or anything from her body; but a woman's *nature* joined with chicken egg, as in this rite, surely suggests that she ejects a procreative liquid. Why

did I not question informant closely? Not back in 1939 when this rite was collected and folklore in English about sexual organs and acts did not exist! Besides, sex was not overemphasized in my field work.] [Florence, S. Car., (1310), 2220:1.]

9367. Take a hen aig an' weah it intuh yuh pocket an' yo'll have luck wit mos' anything dat chew want tuh do.

SHELL OF EGG - WORN IN POCKET

(How do you mean, wear it in your pocket? This whole egg or just the egg shell or what?)

Jes' de shell of de aig. If yo' even eat de aig, take de shell an' jes' weah it, wherevah yo' go an' yo'll have luck. Even if yo' go tuh de circus an' yo' want [to] be seein' how dey win dese things, yo'll [have] luck. [Wilson, N. Car., (1493), 2663:10.]

SHELL OF EGG - HAIR IN - INTO RUNNING WATER

9368. Take de hair an' put it in a aigshell an' care [carry] it to runnin' watah an' dat'll cuz 'em - it'll run 'em off, run 'em away.

(Put that hair in the empty eggshell?)

Yassuh. [Sumter, S. Car., (1346), 2828:5.]

9369. Yo' kin take a aigshell an' yo' kin git some of 'is hair or have someone tuh git 'is hair. Have a barbahshop or anywhere his hair cut at, yo' manage tuh git some of 'is hair. An' yo' bo' a hole in dat aig jis' as though a man gwine suck it an' yo' put some of dat hair in dat hole, an' yo' go tuh some runnin' watah. Now, dat's if yo' wanta git rid of individual. Yo' put dat - yo' go tuh some runnin' watah an' drap dat eggshell in dere. See, all de good [raw egg] is outa de aigshell. Yo' let it run out or suck it out lak some do. Yo' put dat aigshell in some runnin' watah an' 'long as dat aigshell drift, he ain't gwine be contented nowhere. He's travelin'. Dat's gittin' rid of - yo' might say of yore enemies or somepin lak dat. [Waycross, Ga., (1138), 1853:4.]

SHOE - BURY IN OLD - BOILED EGG - TO HOLD MAN

9370. Ah heard dat dey take a hen aig an' boil it an' bust it in de shoe, an' dat will make a man stay home an' nevah quit chew.

(So he wouldn't know it?)

No, hide de shoe.

(Some shoe he isn't using?)

Sho' [sure]. [Sumter, S. Car., (1364), 2409:5.]

SHOE DUST - PUT IN EGG - INTO RUNNING WATER

9371. Dat chew kin take de chicken aig an' de dust offa man's shoe, an' pick a hole in de chicken aig [and put the shoe dust in the egg] an' take it tuh de rivah an' throw it in runnin' watah. Run 'im off from a place, run 'im away, lak he was here in town an' yo' wanted 'im tuh leave. [Waycross, Ga., (1129), 1833:13.]

SNAKES - TO KEEP THEM FROM EATING *BIDDIES*
BOIL HEN'S EGG AND PUT IN THE NEST

9372. If de snakes is eatin' de *biddies*, yo' take de aig, den yo' boil it, undahstan' [understand]. Den yo' put it right back in de nest, an' dat will keep 'em away - keep de snake away.

(*Biddies* are the small chickens?)

Yes. [My transcriber, of Irish descent, adds a footnote: *Biddies are colloquially known as hens with families.* I once heard of an elderly nun being called an old Irish biddy looking after her chicks - young nuns. A snake eating or swallowing a hen I would have to see to believe, unless it was a boa constrictor! That snakes steal chicken eggs is another piece of folklore; the thief usually being a rat, racoon, etc., or sometimes a dog who once picked up an egg and dropped it. Informant means, as stated here, the snake was eating the biddy's eggs, or *biddy = bitty*, as in *little bitty* (little bit of), something small, little chickens. In any case boiling an egg keeps the snake from doing whatever it does!] [Florence, S. Car., (1296), 2198:5.]

9373. Den ah know a woman she tole me how ah could put mahself in good luck, an' ah ast 'er how. She tole me tuh git a new fresh aig from a nest an' write on it jis' whut ah want it tuh be. Yo' know, whut ah want tuh tell it, an' black it wit sut [soot] an' bury it undah de house. An' aftah nine days why ah'll git a result. Good luck in anything dat ah wanted tuh happen, dat will happen. [Sumter, S. Car., (1363), 2403:10.]

SOOT - BLACK A FRESH EGG WITH - AFTER WRITING ON IT YOU WISH - BURY UNDER HOUSE WILL COME TRUE IN 9 DAYS

9374. Den yo' kin take his socks, de left-foot socks, an' yo' kin put a hen aig in dere. Write his name on dat aig an' plant it on de no'th side of de do' an' dat'll bring 'im back.

(What do you mean by the north side of the doorstep?)

Well, jes' lak de house is settin' dis way, on dat side [demonstrates].

(The north side of the steps.)

Yessuh. [Memphis, Tenn., (1529a), 2734:7.]

SOCK - IN HIS LEFT - PUT EGG BEARING HIS NAME BURY ON NORTH SIDE OF DOOR TO BRING BACK

9375. Jes' lak now if yo' [ah] want someone tuh move, *prob'ly it may be yo'*. Ah'm jis' goin' say it fo' a instance. Yo' in dis house an' ah don't want chew in heah. Well, ah'll take dat aig an' bust it on yore do', but ah gotta put a li'le sulphuh wit it first an' throw it on yuh do' an' yo' bound tuh move.

(You put some sulphur on that egg?)

Yes, an' bust it on yuh do'.

(Any kind of chicken egg?)

No, a black chicken aig. Put some sulphah on it befo' ah use it an' when ah throw it dere, say, "Ah'm doin' dis *In de Name of de Fathah, Son an' Holy Ghost.* Ah want chew tuh move." An' when ah do dat, why yo' bound tuh go. [Brunswick, Ga., (1210), 2044:2.]

SULPHUR - ON BLACK HEN EGG - BURST ON DOOR SAYING INCANTATION INCLUDING *3 HIGHEST NAMES*

9376. A black hen chicken aig, well dey take an' load it wit sulphuh an' gunpowdah [punch a hole in the egg and insert sulphur and gunpowder]. An' take it an' pass by yuh house an' throw it ag'inst chure house lak dat, de front do' dat way [demonstrates]. Splash it dat way. It usely [usually] makes yo' move. [Sumter, S. Car., (1342), 2323:12.]

SULPHUR AND GUNPOWDER IN EGG AGAINST DOOR TO MOVE

9377. Yo' take a aig if yo' wanta run a person away. Yo' take dat aig an'

de sharp point of it an' go tuh de rivah, go down tuh de rivah in de mawnin', soon in de mawnin' 'fo' sunrise, an' turn yore back tuh it, tuh de rivah, an' throw it ovah yuh lef' shouldah. An' if anybody anywhere roun' dat chew don' want aroun' yuh, dat aig will float down [the river] an' jes' as long as dat aig goes, dey'll go.

SUNRISE, BEFORE - BACK TO RIVER - NAME ON EGG
THROW OVER LEFT SHOULDER - NOT LOOKING BACK

(What do you do with that egg? Do you do anything with that egg before you throw it in?)

Don't do nuthin tuh it but chew take dat aig an' write dere name on it. Yo' write dere name all roun' on dat aig. Don't write it on de edge [ends] nowhere, write it around dat, all around on dat aig.

(Throw it over what?)

Throw it ovah de lef' shouldah, an' den yo' come [home]. Don't look back at it. [Memphis, Tenn., (1548), 2812:8.]

9378. Well, if yo' wanta 'complish [accomplish] anything in business transaction, wages see, yo' take dat an' yo' write de whole of: see, yo' boils it remove de shell an' leave dat skin on de aig, an' yo' write de third chaptah of Joshua on dat, ovah an' ovah - jis' keep writin' all ovah it an' dat will black dat [egg]. An' take an' put it in yo' mouth an' swallah it whole!!! An' dat breaks up dat arg'ment [argument]. Break up de arg'ment of anything dey wanta do tuh yuh, *cuz yo' got de word of God inside of it* [you] an' nobody can't do nuthin wit de word of God.

SWALLOW BOILED BLACK EGG - AFTER REMOVING SHELL AND WRITING ON SHELLED EGG CHAPTER 3 OF JOSHUA
"YO' GOT DE WORD OF GOD INSIDE OF IT [YOU]"

(And what is this egg, an egg of what?)

A black hen.

(Do you swallow the whole egg?)

Yeah, chew it up so yo' kin swallah it!!! [Brunswick, Ga., (1223), 2078:3.]

9379. Ah've hear'd once dat - a woman come an' tole me, ah don't know how true dis is. But a woman come an' tole me once dat she could do anything dat she wanted. Said she could make me do anything dat ah wanted tuh do wit a woman. Said she'd bring me one aig an' ah'm goin' take dat aig, aftah she look at it, an' ah must walk tuh de rivah, an' don' say a word tuh nobody, don' care who meet me, don' say a word tuh nobody, don' care who meet me, don' say a word tuh nobody till ah git tuh de rivah an' throw it in dere an' den come back. She say dat aig will make 'em leave town. [Informant's intention of making the person move is the power here.] [Savannah, Ga., (1212), 2152:8.]

TALKING, WITHOUT - GO TO RIVER - THROW IN EGG WITH INTENTION OF MOVING A PERSON OUT OF TOWN

9380. Yo' kin take a black hen's egg, soak it in vinegah 3 days an' go out at midnight at 12 o'clock, de time de clock strike 12 o'clock, an' throw it ovah de house an' dey'll move. [Memphis, Tenn., (967), 1562:4.]

3 DAYS - SOAK BLACK HEN EGG IN VINEGAR
THROW OVER HOUSE AT MIDNIGHT TO MOVE

9381. Yo' kin git dose chicken aigs an' go tuh a individual do'. Take de aig an' throw it on de steps an' crack it. Well, dat's a warnin' tuh yuh dat chew gonna move sometime but yo' don' know when. But whenevah dey take dose aigs an' dey have sompin ag'inst yuh, why dey'll bust three. Well, den when dey bust dose three aigs at yuh do'step, nuthin undah de sun kin

3 EGGS - CHICKEN OR BIRD - THROWN ON PERSON'S DOORSTEP MOVES HIM - ONE MERELY WARNS HIM

keep yuh dere.

(Just any old kind of chicken egg?)

Any kind. It de very same as de chicken egg, de bird egg [= you can do the same thing with a bird egg]. Regardless tuh whut kinda aig it is, if yo' bust dose three, it's real dat chure leavin'. [The use of bird eggs is rare for this kind of work.] [St. Petersburg, Fla., (977-983), 1588:3.]

9382. Dey kin git three black hen eggs [an egg from three different hens]... *fresh, fresh.* Soak 'em in vinegah for nine days...break on top of dere house an' dey'll move. [Some people kept black hens to sell black hen eggs to hoodoo believers. Since these eggs always had to be *fresh, fresh*, they usually came from different hens laying the same day. Unless you saw a black hen dropping the egg, who would know the difference!] [New Orleans, La., (826), 1204:1.]

3 BLACK HEN EGGS - EACH FROM DIFFERENT HEN

9383. If a man had a position here an' yo' didn't want 'im here, well yo' kin go tuh 'is do' fo' three mawnin's early an' bust a fresh egg at 'is do'. Bust it dere fo' three mawnin's early an' bust a fresh egg at 'is do'. Bust it dere fo' three mawnin's, de fourth mawnin' why he'll leave dat business.

3 EGGS BROKEN AT DOOR - 1 ON CONSECUTIVE MORNINGS WILL DRIVE A PERSON FROM HIS PLACE OF BUSINESS

(Any kind of a chicken egg?)

Any kind of a fresh egg, jis' bust one of 'em fo' three mawnin's.

(That will make him leave that place of business.) [St. Petersburg, Fla., (998), 1615:1.]

9384. Jis' lak whut ah said jis' now, if yo' want somebody tuh move. If a person in a place an' yo' an' 'im can't git along an' yo' want 'im tuh move, why yo' bust a chicken aig on de do' an' dat make 'em move. Yo' have tuh bust a aig fo' three nights. Dey bust dem dere twelve o'clock an' [or] fo' o'clock, an' dey gotta be eithah black hen's aig or red hen's. [Red hen is rare under any circumstance.] An' dat'll make 'em move, but dey gotta bust 'em on de do'.

3 EGGS FROM BLACK OR RED HEN - EACH MIDNIGHT OR 4 O'CLOCK IN MORNING - BREAK 1 ON DOOR TO MOVE

(At either twelve o'clock or four o'clock, three nights.)

Yes, sir.

(How many eggs do you break?)

One.

(Just one, you do it three nights and they move?)

Yes. [Charleston, S. Car., (501), 545:8.]

9385. An' den ah know anothah way tuh break up two people. Yo' know jis' lak if ah had a wife an' jis' say fo' instance, if mah wife would be goin' tuh some fellah or 'nothah, an' ah wus tuh find out dat she wus goin' wit 'em, an' dey wus *layin' up* at a certain hour, jis' any house dat dey wus *layin' up* at. [I do not believe I had heard the expression *shack up* at this date.] Ah'd walk tuh de front do' - git chew three aigs, three hen aigs. Yo' walk tuh de front do' an' yo' bust one of dem hen aigs tuh de front do'. Go tuh de back do', bust it on de [back] do'. Hit it up 'ginst de [back] do'. Bust it on de front do', den yo' go tuh de back do' an' bust dat othah one on de back do'. An' when yo' walk out de gate, jis' lak yo' walk out de gate dere, git right in front of dis do' an' throw de othah

3 EGGS - BURST ONE EACH AT FRONT DOOR - BACK DOOR GATE - TO BREAK UP MAN AND WOMAN "LAYIN' UP"

aig down on de ground an' bust it.

(That other egg?)

Yes sir. Dat'll bust dem up. Don't cāy [care] how much she in love wit 'im or whut kinda lovin' 'fair [affair] dey have, dat's a guaranteed fact tuh break 'em up.

(Any kind of chicken eggs?)

Yes sir, any kinda chicken eggs. It don't make no diff'rence whut kind. [Brunswick, Ga., (1175), 1985:2.]

9386. Jes' lak if yo' wanted tuh move anybody from heah dataway, or move 'em out of a house or anythin' of de kin', why yo' go tuh work an' yo' take a hen aig an' yo' write three letters of dey name.

3 LETTERS OF VICTIM'S NAME - EVERY THIRD LETTER WRITE ON EGG - AGAINST DOOR AT NIGHT TO MOVE

(Three letters of their name. What three letters do you write?)

Well, yo' kin go tuh work an' yo' kin write evah third lettah, jes' evah third lettah. An' yo'll take it an' throw it up 'ginst dere do' at night, anywheres 'ginst de wall of dere house, an' let it run down. Bust it. Well, dey can't stay dere, dey'll move. [Savannah, Ga., (1276), 2170:3.]

3 BLACK HEN EGGS UNDER PERSON'S STEPS TO MOVE

9387. Ah've heard dat dey take a black hen, three black hen aigs an' go to, put undah yuh steps, an' yo'll leave - can't stay dere. [Waycross, Ga., (1145), 1869:1.]

9388. Jis' lak if ah'm in dis town an' no one heah don't lak me, wants tuh kill me, wants tuh destroy me or somepin. [They tell me] dat yo' kin take three aig from a black hen an' boil it. Take dose three boiled aig an' jis' lak de individual travelin' dis way, yo' bury one dem boiled aig de firs' mawnin', on de third [second] mawnin' go fuhthah [farther] an' bury de nex' one, an' on de third mawnin' go an' throw de othah one undah de end of de steps. An' dey say dat will git dem out chure way. [Waycross, Ga., (1159), 1932:7.]

3 BLACK HEN EGGS BOIL - BURY ONE EACH DAY FOR 2 MORNINGS WHERE VICTIM WALKS THIRD EGG ON THIRD DAY THROW UNDER HIS STEPS

9389. Ah've heard 'em say dey take a chicken aig, an' say jis' lak yo' wus livin' in dis home an' de rentahs wus worryin' yo' or somepin, yo' could git chew three fresh ones an' jis' go out on one side of de house an' jis' chunk 'em clean ovah on de othah [side]. Ah imagine dat would be hard tuh do. But dey says dat stops dem from bothahin' yo' any mo'.

3 FRESH EGGS - ONE AFTER THE OTHER ACROSS HOUSE TO KEEP FROM BEING BOTHERED ABOUT THE RENT

(Stops who?)

Stop de rentahs from worryin' yo', de man dat chew rent from, or de lady dat chew rent from.

(Oh, they come bothering you about the rent or something of that sort. Any kind of chicken eggs?)

Dey says jis' fresh aigs. Some folks says dey use black hen aigs. [This is an unusual rite. Most of these rites involve a person renting or owning the whole house. Here we have a person renting a room in the house, a person who does not want to be bothered too often about the rent. In throwing these eggs he or she does not move himself or herself. I suppose this could also apply to the renter of the whole house. Intention can change the normal meaning of a rite.] [Waycross, Ga., (1148), 1873:6.]

9390. Take a black hen's aig - three hen aigs, black hen aigs. Lak a person

bothahin' yo' fo' rent an' tellin' yo' tuh move, yo' kin take three of dose aigs an' throw it ovah yore house, an' dat'll keep 'im away from bothahin' yuh.

3 BLACK HEN EGGS - THROW OVER YOUR HOUSE - TO STOP RENTMAN OR LANDLORD FROM BOTHERING YOU ABOUT RENT

(Just throw them over your own house?) Yes, sir, jis' chunk 'em cross de house. [Waycross, Ga., (1172), 1978:11.]

9391. Dey kin take a black hen aig an' throw it across de house three times an' move a person.

3 BLACK HEN EGGS THROW ONE AFTER THE OTHER ACROSS HOUSE TO MOVE PERSON WITHIN

(Do you throw that same egg or three different eggs?) Three diffren aigs becuz de aigs is liable tuh break, three times.

(One right after the other, and that will make a person move?) Yes. [Wilson, N. Car., (1454), 2642:2.]

3 BLACK HEN EGGS - THROW OVER YOUR HOUSE TO SUNSET YOU WILL STAY THERE AS LONG AS YOU LIKE

9392. If yo' stayin' at a place an' don't wanta go, git three aigs of a black hen an' throw 'em right ovah de house, across, tuhwards sunset. Throw 'em right ovah yore house an' yo' nevah go till yo' git ready. Dey can't put chew out do's [doors], dey won't bothtah yuh. [Waycross, Ga., (1077), 1744:14.]

9393. Ah would git a aig an' ah would write chure name on dat aig three times, an' ah would throw dat aig ovah de house an' bust it. An' ah guarantee in three or fo' day's time yo's [you is] gone. [Memphis, Tenn., (956), 1540:3.]

3 TIMES WRITE VICTIM'S NAME ON EGG - THROW OVER HIS HOUSE - HE WILL BE GONE WITHIN 3 OR 4 DAYS

9394. Yo' kin take a chicken aig if yo' got a church an' yo' think dey gonna put chew 'way from dat church, wal yo' take three aigs.

3 EGGS - CAST ON TOP OF CHURCH - TO REMAIN MEMBER

(Any kind of chicken eggs?) Any kind chicken aigs. Take 'em an' yo' go ovah tuh dat church an' yo' chunk all three of 'um ovah de top of it an' bust 'em. An' dey won' even put chew 'way from de church. It still yuh church right on. [Florence, S. Car., (1331), 2292:7.]

9395. Take a aig yo' know an' write his name on it, his full name. Write it all de way round about three times, see. An' go tuh 'is house late at night about twelve or one o'clock, an' jis' throw it out an' say, "Go"! Like dat. An' turn aroun' an' don't look back an' go on. [Jacksonville, Fla., (606), 785:8.]

3 TIMES - WRITE HIS NAME ALL ROUND EGG
12 OR 1 O'CLOCK AT NIGHT - GO TO HIS HOUSE
THROW EGG - SAY *GO*! TURN ABOUT - DON'T LOOK BACK

9396. Take a fresh *yard egg* [from chicken yard or chicken that runs freely], not a groc'ry egg...write de person's name on dat egg...three times...cross de

3 TIMES - NAME ON FRESH *YARD EGG* - IN MIDDLE OF MISSISSIPPI RIVER - THROW OVER SHOULDER - CURSE

Mississippi River an' when yo' gits in de middle... throw dat egg ovah yore shouldah an' yo' curse it. Dat breaks 'em up. [New Orleans, La., (about cylinder 821), 1185:6.]

9397. Dey kin take yuh han'writin' an' draw yuh from home, an' dey kin run yuh from home.

(Well, how do they do that?)

Dat's by - jis' as ah fo'say, ah kin take dat an' calls yuh name. Callin' yuh name ah go tuh de shop an' ah buy me three aigs, but ah gotta guarantee dey gotta be black hen aigs.

3 *SHOP* EGGS - BUY WHILE CALLING VICTIM'S NAME MUST BE BLACK HEN EGGS - WRITE ON EGGS *3 HOLY NAMES* AND WORD *POWER* FOLLOWED BY VICTIM'S NAME - MIDNIGHT THROW THESE EGGS IN DIRECTION THAT VICTIM LIVES

[How informant knows eggs come from a black hen is not explained.] An' twelve 'clock at night, jes' de direction yo' is, ah throw dat aig an' bust it. An' jis' where she fall, SHE RUN YUH AWAY OR BRING YO' BACK.

(Well, how do you accomplish that?)

Becuz yo' are comin' - write chure [= victim's] name on de aig: "*God de Fathah, God de Son an' God de Holy Ghost*, Power." Den yore name come aftah it on de aig. De direction yo' are tuhward de street outside, twelve 'clock on de minute.

(You throw the three eggs?)

Throw de three aigs.

(That's to bring you?)

Bring yuh or *run yuh*, eithah one, whichevah yo' want done. Dat's right.

(Well, how do you signify that you want to run them away or to bring them back. How do you do that?)

Tell dem on de egg, yo' write it. If yo' right in town - jis' right heah now yo' wanta run dat fellah dat be nex' do', yo' jis' come right by an' if 'is baid in de middle room, yo' throw dat right dere. Well he gone. [Charleston, S. Car., (519), 615:7.]

9398. Ah hear'd dat chew could take a ole black, coal-black hen an' take three of her aigs. Co'se, ah've hear'd it diff'ren' ways, but dis is de way ah hear'd it.

3 BLACK HEN EGGS - WITH THEM RUN THROUGH YOUR HOUSE ONCE OUTSIDE - THROW THEM OVER THE ROOF - RUN TO OPPOSITE SIDE OF HOUSE - IF ANY EGG UNBROKEN[!] CARRY IT INSIDE HOUSE - BREAK ON FLOOR IN CENTER OF HOUSE [QUINCUNX RITE] - PROTECTS YOU AND HOME

An' take [the] three [eggs] an' run through de [your] house an' [reaching the outside] chunk de whole three aigs back 'cross de house. An' go back [go to other side of house where eggs fell] an' de one of dose aigs dat doesn't bust, yo' take it. An' take it right [back into the house] in de middle of de house an' drop it, an' let it bust right in de flo' where dat stain will be dere. [Breaking the egg in center of house establishes the fifth point, making this a quincunx rite.] An' if someone wanted tuh git yuh some way, yore nex'-do' neighbahs [for example] or somepin; wanted yuh tuh git out or wanted tuh move yuh, couldn't anything harm yo'.

(You run through your own house and you throw these eggs. How do you throw them now?)

Yo' jis' run through de house an' when yo' hit de ground [reach outside] yo' throw all three of 'em 'cross de house. An' dere's one ole lady used tuh...

[I interrupt.]

(Oh, you run through your house and throw those eggs over your house. Then you go to the other side and the egg that doesn't burst...

[Informant interrupts me.]

Dat doesn't bust, why yo' take it in de house an' drop it right in [on] de flo' an' let it bust, where de stain will be in de flo'. [Waycross, Ga., (1163), 1940:3.]

9399. If a lady wanted yo' tuh leave from yuh home, an' yo' had some chicken dat wus black, coal-black, an' yo' take three of dose aigs. De lady dat wan' shoo tuh leave home - lak if yo' wus married an' yore wife wanted yuh tuh leave, she would take dose aigs. An' jis' lak if yo' wus a man dat liked tuh drink an' she would make yuh a aignog, an' take one or two teaspoons of salt an' stir it in dere, an' a li'le black peppah. Jes' enough where yo' maybe taste it an' maybe not, jis' enough tuh make yuh drink it. An' she would take some of dat same peppah outa de same hand [holding the pepper] dat she put in dose aigs. An' put 'em in a papah an' put 'em in a jah [jar] or somepin, an' stop it up fo' five days. She'll let it stay stopped up. An' den she go back an' open dis an' burn dat peppah an' stuff, jes' tuh where it git hot, an' stop it up an' bury it where dat yo' cross ovah. An' if she wants yuh tuh leave, some way or 'nothah somepin goin' happen dat chew'll have tuh leave.

3 BLACK HEN EGGS - EGGNOG MADE FROM - ADD SALT AND PEPPER - AFTER HE DRINKS SOME - SHE PUTS SOME IN A PAPER - STOPS IT UP IN JAR 5 DAYS THEN BURNS THAT PAPER - STOPPING UP ASHES IN JAR BURIES IT WHERE HE WALKS - HE WILL LEAVE HOME

(She puts it in this bottle, some of the eggnog that has this stuff in it, after he has drunk some of it.)

Yes. [Waycross, Ga., (1163), 1941:1.]

9400. Ah heard dat chew take a aig an' yo' put de person lettah [initial] on it. Jes' lak - ah heard it dis way - if somebody's goin' wit yore man, yo' write de firs' lettah of 'is name an' put a ring round it. Den yo' write de firs' lettah of yore name an' put a ring roun' dat. Den write de firs' lettah of de person name dat goin' wit mah man an' put a ring roun' dat. Den go all de way roun' de aig lak dat. Den yo' jes' brand it all, jes' lak mark it all ovah dat aig. (What kind of marks?) Jes' tell me yo' jes' write whatevah yo' want it tuh do. (You just mark the egg up?) Yes. An' den yo' take it tuh dat person's house an' throw it up in de house an' cuss 'em an' tell 'em whut jew mean fo' 'em tuh do. Dat fix dem.

3 RINGS OR CIRCLES AND 3 FIRST LETTERS IN 3 NAMES IF WOMAN'S MAN HAS ANOTHER WOMAN - WRITE FIRST LETTER OF HIS NAME ON EGG - DRAW CIRCLE ROUND IT WOMAN DOES SAME THING ON SECOND EGG WITH OWN NAME THEN ON THIRD EGG - SAME THING WITH OTHER WOMAN WRITE ON EACH EGG WHAT YOU WANT DONE - GO TO OTHER WOMAN'S HOUSE - THROW EGGS ON IT - CUSSING MAN AND OTHER WOMAN - RIDS HER OF ONE OR BOTH

(In other words if some other woman was going with your man, that is what you would do to get rid of her?)

Yes.

Ah knew a woman dat 'er husban' done go 'way from 'er 'bout three yeahs, an' when he come back - he used tuh come back an' he used tuh treat her so mean. Aftah he come [back] tuh 'er [after 3 years] an' he didn't bring anything - an' she used tuh wanta git rid of 'im. An' she did dis same thing wit aig. An' he sure did leave den an' nevah did been back. [Florence, S. Car., (1292), 2191:4.]

9401. Take a aig an' den she'll punch a knothole [large hole] right in de centah [of large end] an' den she'll git [a hole] in de small end yo' know. An' den she'll put on each side [3 sides of the width of the egg] three rings: [and

write] de *Fathah*, *Son* an' *Holy Ghost* [one in each ring]. An' when yo' put dat dere, den yo' punch a least li'le hole in de centah of it, in dat top [*top* = shell of ring, making 5 holes = 5 nail wounds in egg!] yo' know. Yo' take de spoon whut chew cook bread wit an' yo'll dig it up - jis' so it's a spoon yo' uses in yore dinin'room or kitchen. An' yo'll dig a li'le small li'le hole wit dat spoon, an' throw de dirt out jis' lak if yo' puttin' it out as a grave or anythin' else. Yo' dig a li'le hole. An' yo'll set dat li'le aig [in the hole] an' set it straight up. Den yo' take some gunpowdahs an' whiskey an' sulphuh. Yo' know, gunpowdah an' whiskey an' sulphuh. An' den yo'll work dem thin's tuhgethah, in dat whiskey. An' den yo' work some in dat aig, an' jis' keep a-stirrin' lak dat, an' put it in de aig an' keep a-stirrin' it lak dat. An' yo' set dat aig down [in the hole]. Yo' bury dat aig but yo' bury it undah de back part of yore house [remember, houses in the lowlands are raised aboveground], an' yo'll set it up dere an' kivah [cover] it ovah. But now, yo' don't kivah it deep an' yo' don' bury it deep, but yo' bury it in a way dat chew know nuthin won' harm it, yo' know. An' yo'll call de man or de woman, whosomevah it is, three times, an' tell 'em whut chew want. An' yo' put dat aig down dere. She gotta shore [sure] stay in mah house, she ain't goin' no place.

3 RINGS OR CIRCLES: PUNCH HOLE IN LARGE AND SMALL ENDS OF EGG - DRAW AND SPACE ROUND BREADTH OR BELLY OF EGG 3 CIRCLES EACH HOLDING 1 OF 3 NAMES "FATHER" "SON" "HOLY GHOST" - IN CENTER OF EACH CIRCLE IS SMALL HOLE - [5 HOLES IN EGG ARE 5 WOUNDS OF JESUS ON CROSS] - WITH SPOON DIG SMALL HOLE IN GROUND *UNDAH DE BACK PART OF YORE HOUSE* - THE DIRT *PUTTING IT OUT AS A GRAVE* - SET EGG BIG-END-UP IN HOLE - THEN MIX WHISKEY [FOR THE SPIRIT] - SULPHUR [FOR HELL] - GUNPOWDER [TO BLOW VICTIM UP] - SOME OF MIXTURE DROP IN EGG - BURY BIG END UP - COVER CALL VICTIM'S NAME 3 TIMES - TELLING WHAT YOU WANT

(That is going to keep the man or woman home? Keep them from running around?)

Yeah, dey'll stay at home, yo' see DEY FOLLOWIN' DAT SPIRIT. [What spirit? Surely the spirit in the victim's name called 3 times to equal the threefold spirit of the Godhead.] [For another one of these rare center-of-circle rites, *see* SALT section, v.5., margin title beginning CENTER OF PLATE...] [The "5 WOUNDS" of the margin title are not mentioned in the text, the reason why they are enclosed in a bracket. From where do the "5 wounds" come? Notice that the egg has 3 circles, each circle having a hole in its center. Consequently the egg has 3 holes from the 3 circles. Add to these 2 holes, one at each end of the egg. Therefore the egg has 5 holes or symbolically 5 wounds from the Cross.] [Sumter, S. Car., (1382), 2451:2.]

9402. Jes' lak dis man is heah in dis house an' ah didn't want 'im livin' heah - jis' lak fo' 'im tuh move outa heah - ah'd git me three aigs an' dey have tuh be rotten dough [though], dey have tuh be rotten eggs. Ah throw dem aigs ag'inst dis house, but ah goes nine steps backwards an' ah throw 'em ovah mah shouldah. Dat's whut ah do wit dem aigs den. It be any time of night or any time of day. An' den ah come dere an' sprinkle a li'le dust aroun' dere, dis same dust whut ah got, graveyard dust, an' dey couldn't stay dere. Dey gotta leave.

3 ROTTEN EGGS: WALK 9 STEPS BACKWARDS NOT FORWARDS TO VICTIM'S HOUSE - THROW EGGS OVER LEFT SHOULDER AGAINST HIS HOUSE - SPRINKLE GRAVEYARD DIRT ABOUT DO BOTH THESE THINGS DAY OR NIGHT TO MOVE VICTIM

(You walk backwards from the house?)

Nine steps, nine steps backwards. Not backwards from de house, backwards tuh de house. Jis' lak if ah wuz 'cross de street, ah'd walk backwards tuh de house,

not from it, den throw 'em ovah mah lef' shouldah. [New Orleans, La., (1574), 2896:8.]

3 EGGS BURY ON EACH SIDE OF WALK TO YOUR HOUSE AFTER PICKING HOLE IN EACH END OF THE EGGS *WHENEVAH DEM AIGS DRENE OUT...DEY'LL DRENE WIT 'EM*

9403. An' if yo' got any enemy roun' joo anywhere dat chew wanta git rid of 'im, an' fō'evah git rid of 'im, yo' got chure walkway intuh yuh house, goin' in. Git chew three aigs an' bury dose three on dat side an' three on dat side. An' dig a hole in both end of it [egg]. Dig a hole in de ground about dat deep [demonstrates].

(About seven or eight inches deep.)

Yeah, an' stick it down in dere, an' kivah it up, an' when dem aigs *drēne* out from dere, dey'll be away from dere, an' dey won't - dey won't give yuh no more trouble.

(You can use six eggs altogether, three on each side of the walk, the walk coming into the house.)

Yes sir.

(Do you put those eggs down in the ground in any special way?)

Jis' put 'em down in any way yo' want, jis' since yo' pick a hole in both ends of 'em.

(Any kind of a chicken egg?)

Yes.

(Raw egg?)

Yes.

An' whenevah dem aigs drene out, why dey'll drene wit 'em. An' dey won't give yo' no mo' trouble, dey won't come back dere no mo'. [St. Petersburg, Fla., (1024), 1656:5.]

9404. If yo' don' want nobody else tuh move in dat house, yo' jis' go an' git chew some fresh hen aigs, an' yo' [write] de name roun' dat fresh hen aig. An' go dere jis' as de sun risin' an' throw dem aigs jis' on de side - bust 'em all ovah dat house.

3 OR 9 EGGS - WRITE ON - NAME OF PERSON YOU DO NOT WANT TO MOVE INTO HOUSE - BEFORE SUNRISE STANDING ON SUNNY SIDE OF HOUSE - FACE WEST AND THROW AGAINST HOUSE - BUT TO MOVE PERSON DO THE SAME THING ADDING *THE 3 HIGHEST NAMES*

(Which side do you use?)

De sunny side of de house. Jis' go up tuh dat house - jis' lak de sun risin' 'fō' day early in de mawnin', an' yo' go right up tuh dat house an' throw dem aigs up dere, up de side of dat house.

(You throw those eggs against the east side of the house and no one will rent that house.)

Go dere 'fo' sunrise an' throw 'em 'cross dere. Keep 'em in bad luck, keep 'em movin'. Jis' take dem fresh hen aigs, an' yo' don' lak de person in dat house. An' yo' know dey name, yo' jis' write de name all ovah dat aig, an' yo' go dere an' throw dat aig on dere house at sunrise in de mawnin'. Jis' lak de sun rise disaway, yo' go dere an' throw it disaway [demonstrates].

(You throw it the way the sun rises.)

De sun rises [demonstrates].

(You throw it and turn to the west, though. You throw it toward the sunset.)

An' dey'll have tuh go. [Florence, S. Car., (1308), 2213:5.]

9405. Git three fresh aigs an' bust 'em on de do' face fo' nine mawnin's. Dat'll make 'em move.

(How could you *bust* those on the door-face for nine mornings if you only had three eggs?)

Ah could. Evah nine mawnin's bust three fresh aigs on de do' 'fo' day.

3 EGGS EACH MORNING FOR 9 DAYS - 27 EGGS THROWN AGAINST PERSON'S DOOR TO MOVE HIM

(For how long do you do that?) Fo' nine mawnin's. (You only use three eggs altogether?) Ah said three aigs evah mawnin' - three aigs, fo' nine mawnin's. An' bust 'em on de face of de do' an' dat'll make 'em move. [This is an excessive number of eggs but anything is possible in hoodoo.] [Memphis, Tenn., (943), 1524:7.]

TURPENTINE INTO EMPTY EGGSHELL FROM WHICH INSIDE REMOVED THROUGH HOLE - BURY WHERE PERSON WALKS

9406. Git chew a fresh hen, black hen aig an' yo' put a hole in it, an' aftah dat stuff outa dat aig [come] outa dere, git chew a bottle of turpentine. An' fill dat aig up wit dat turpentine an' bury it right where dey have tuh pass ovah it. Sure tuh move.

(That drives them out of the house.) [Jacksonville, Fla., (600 or 601), 779:4.]

9407. AH TAKES A DOZEN AIGS. ALL RIGHT. AN' AH'LL BRING 'EM UP HEAH [I AM INTERVIEWING ON SECOND FLOOR OF DOWNTOWN BLACK HOTEL] AN' AH'LL SET DOWN AN' ASK YO' WHAT'S CHURE NAME. AN' YO' BE SETTIN' DOWN ON ONE SIDE AN' AH BE SETTIN' DOWN ON DE OTHAH JIS' LAK WE BE'S SETTIN' NOW. AN' AH HAVE A DOZEN AIGS AN' YO' DON'T KNOW NUTHIN ABOUT IT, AH HAVIN' MAH HAT LAYIN' OVAH DEM. AN' EVAH TIME AH ASTS [ASK] YO' WHAT CHURE NAME AN' AH JIS' KEEP A-WRITIN' IT ON DE AIGS AN' TALKIN' WIT CHEW RIGHT ON. ALL RIGHT. AN' DEN DEY TAKES DEM AIGS AN' PUTS 'EM, AN' PUTS CHURE NAME ON 'EM AN' DYES 'EM JIS' ABOUT DE COLAH OF DAT WALL DERE, DARK BLUE. An' dey take dem aigs, dey takes one tuh de windah, fo' at de steps, an' de rest of 'em at de back do'. All dem is left, chew know, from gwine roun' to de windah an' de front steps. But chew puts even [number of] aigs on de front steps, but chure name is on dem aigs. An' dey'll let 'em stay undah dere so many days [or] so many weeks. An' den dey'll go an' dig dem aigs up. If yo' don' go out dere yuhself, someone goin' tell yuh tuh go an' dig aroun' undah yuh do'step. An' when yo' dig roun' undah yuh do'step, see dem aigs settin' down dere, an' suddenly yo' goin' be hunt [hunting] fer 'em. Yo' jis' a feelin' in yuh mind yo' be hunt [hunting] fer dem. An' when yo' go dere yo' dig down. All right yo'll pick up dem eggs an' dey'll jis' bust away, jis' bust, an' all de stuff git right on yuh an' dat's de end.

12 EGGS - AUTHOR'S NAME ON - DYED BLUE BURIED AT WINDOWS AND DOORSTEPS

(What will that do? Why do they bury those eggs under the doorstep?)

Dat's tuh run yo' crazy. Jis' lak - dere's two things dat dey'll do tuh yuh. Dey kin run yo' crazy wit 'em. An' den if yo' got a wife - jis' [like] ah got a wife heah an' she done quit me. Ef ah go an' take dem eggs an' bury 'em undah 'er do'step an' she don' come back, she'll go crazy. An' when she come back tuh me, she can't leave me no mo'. An' she kin take 'em an' go an' bury 'em undah yuh do'step, an' if yo' don' go back tuh 'er yo'll go crazy or eithah yo' won't live wit nobody else but 'er, until she dig 'em up.

(The first you said, it was to set somebody crazy, but they have to find those eggs though. Doesn't somebody break them or they won't work? That right?)

Yo' ain't gotta bothah. Yo' jis' goin' tuh feel tuh go out dere an' dig round undah yore do'step, or maybe jis' yo' wanta see sompin an' yo' jis' diggin' undah dere or somepin.

(If they bury those eggs under your doorstep and you don't find them, does that have any effect on you?)

Yes, if she don't nevah go an' find dem, dey do's jis' as much harm if she

don' go an' fine [find] dem as it does tuh fine dem. De name is on dem eggs. [Jacksonville, Fla., (599), 778:4.]

9408. She says she had some trouble with her stepchildren - she married this man - of co'se they [she and stepchildren] couldn't get along. An' so she was ready to give up everything and leave. So somebody directed her to some woman down in Augusta, Georgia. Ah was from Augusta. So she went down there to see this woman. So after talking with this woman, this woman advised her instead of giving up her home to just go back home and: *Get a fresh egg, a fresh-layed egg, and take this egg and place it in* - [place] *the tip of the egg in salt halfway, and finish covering this egg with sulphur,* [let it stand] *for twelve hours. Remove this egg then from the sulphur and write the parties' names all over this egg with a lead pencil. Take this egg and go outdoors to the room where these parties sleep* [the room was in her own house and occupied by the stepchildren] *and throw it against the house. And as you throw this egg, call this parties' names. And this egg will bust, and you turn right around and go on about your business and don't look back. And she said, 'Within nine days somepin will happen* [egg supposed to *bust* in 9 days - *see elsewhere*] *and that somepin would be some confusion in the home with these parties that is causing the trouble with you and your husband; or, these children would be forced to move away.'* Well, she says she did that. And of course after - she said the eleventh day though, the eleventh day, this row came up and these children moved out. They were all grown and married. And she said for six years they hadn't been back. And they've gotten along just fine, she says, she and her husband. [Wilmington, N. Car., (171), 250:3.]

12 HOURS - LET SMALL END OF EGG STAND UP IN SALT AND COVER LARGER PART OF EGG WITH SULPHUR - THEN REMOVE EGG WRITING ON IT VICTIMS' NAMES AND BURST IT AGAINST OUTSIDE OF THEIR ROOM - LEAVE WITHOUT LOOKING BACK - 9TH DAY CONFUSION - 11TH DEPARTURE

9409. Take a new aig an' write his name on dis aig, say all de way ovah dis aig, yo' see, an' den on top-a dis name, put on dere, "Come back home." Yo' see, "Come back home." Den take jis' wheresomevah he at, take 'is name an' put on some writin' papah, crossways, dat way [demonstrates] about twelve times. An' take her name an' she put 'er name right on hit twelve times comin' tuh de house. No mattah where he is, if he is in New York or where, he'll come. An' she'll heah from 'im wherevah he comes [from] an' wherevah he stop right befo' he git home. (What does she do with that egg?) She takes dat aig an' tie it up yo' see. Roll dat egg up tight in a li'le piece of cloth about three or fo' diff'ren' times, an' put 'is name right in dere as ah say on dat papah, an' bury it right tuh de foot of de steps. Now, yo' take dat an' yo' bury it tuh de foot of de steps wit dat sharp point up, de big point of de aig down an' lean it. Ah would lean it [whole egg] jis' 'bout dat way [demonstrates] comin' from out de

TWELVE TIMES - WRITE ABSENT MAN'S NAME ON *NEW* EGG ALSO WRITE ON IT 3 TIMES "COME BACK HOME" - THEN WRITE ON PAPER HIS NAME CROSSWAYS 12 TIMES - LIKE 12 "X's" - FINALLY PUT HER NAME 12 TIMES ON HIS NAME - WRITE ALL NAMES COMING INTO YOUR HOUSE [KEEPING THE FRONT DOOR TO YOUR LEFT WHILE WRITING DOES THIS FOR RIGHTHANDED PERSON] SHE ROLLS UP EGG AND PAPER IN CLOTH - BURIES EGG *SHARP POINT UP* AT FOOT OF STEPS - *BIG POINT* OR LARGE END DOWN - EGG LEANING TOWARDS HOUSE SHE WILL HEAR FROM HIM WHERE HE IS AND ALONG WAY AS PART OF PRECEDING RITE WOMAN BOTTLES HER URINE SHAKES IT - CALLING 3 TIMES "HENRY COME HOME" SHE KEEPS BOTTLE UNDER PILLOW UNTIL HIS RETURN

street tuh de steps, comin' in de do'.
(Have it leaning toward the door?)
Dat's right.
(Any kind of chicken egg?)
Any kind, no matter whut kind of aig, long as it is a aig.
(She will write her name twelve times and then she will write your name twelve times.)
Wrote his name twelve times an' den put 'er name de same way, lak yo' carry his name dis way an' take her name an' start it comin' back dat way.
(Well, now does her name go away from the house...?)
Her name an' his own comin' right tuh de house.
Dere is anothah part on dat. Yo' take dis an' git 'is name, as ah tell yo'. Yo' undahstan' me? An' git a bottle an' take her watah. Ah mean 'er nightwatah, pee. An' put it in dere an' shake it an' call 'is name three times - jis' whatevah 'is name am - "Henry come home - Henry come home - Henry come home." An' lay it dere right undahneath 'er pillah. In a short time or about fo' or five days he'll be there.
(You use all these things, altogether. Yo'll have to use the egg and you have to use that bottle.)
All at de same time. [Savannah, Ga., (1271), 2250:5.]

2 EGGS THROW OVER OWN HOUSE BEFORE SUNRISE WITH INCANTATION - TO RID HOUSE OF UNWELCOME PERSON

9410. Ah'd git me two aigs. Ah'd break dem both 'cross mah house - see, 'cross on de top - befo' de sunrise. Break dem both 'cross mah house. Ah sāys, "Go! Ah nevah be's seein' yuh no mo'." Dat's befo' ah break mah aigs. Ah'm breakin' 'em all de time right 'cross mah house. Dey'll move out an' yo' nevah will see 'em no mo'.
(Do you throw that across your own house or across the house of the person that you *wanta* move?)
Throw it 'cross yo' own house an' dey'll move clean out an' yo' nevah will see 'em no mo'. Throw it across yuh own house. [Jacksonville, Fla., (591), 762:5.]

2 EGGS UNDER HOUSE TO MOVE

9411. Take de aigs sometime, don't chew know, an' jes' lak if anybody have a house again, take two aigs, see, an' put undah dat house an' dey'll move.
(Any kind of eggs.)
Any kind of eggs. [Waycross, Ga., (1118), 1796:4.]

TWO BLACK HEN EGGS - BURST AGAINST HOUSE

9412. Take a egg from a black hen, two black hens [1 egg from each hen]... throw it [the 2 eggs] on the house an' it'll bus' an' dey'll go away from de house. [New Orleans, La., (859), about cylinder 1367.]

2 EGGS - WRITE ON - BREAK IN FRONT OF HOUSE PROTECTS AGAINST POLICEMAN OR ANYONE

9413. Why yo' kin take dose fresh aigs, jes' any fresh aigs outa a fresh nest.
(How many?)
Two, yessuh, an' write on 'em [what you want done] an' take an' bust 'em up in de front of yore house, an' it will stop de policeman, anyone comin' roun' dere tuh harm yo'. It will do so. [Sumter, S. Car., (1363), 2404:18.]

2 EGGS - BURY UNDER HOUSE - INCANTATION

9414. Yo' jes' kin take two fresh aigs an' bury 'em an' say, "Make dis person change 'is min' an' let me stay heah," an' bury it underneat' de house. An' when dem nine days is up, evahthing will be all right jes' lak it always been.

(They can't make you move out of the house?)
No, can't make yo' move out. [Sumter, S. Car., (1363), 2404:4.]

9415. Den yo' kin take two aigs an' write dey name on 'em, jes' lak yo' wanted a person drove away from heah. If dey cain't do yo' no good, dey won't do nobody else. Yo' kin take two aigs an' write dere name on 'em an' throw 'em in runnin' watah. Go tuh de rivah an' throw 'em in runnin' watah. Dat'll keep 'em goin' all de time, dey min' [mind] goin' all de time. Dat'll fin'ly run 'em crazy.

2 EGGS - NAME ON - THROW INTO RUNNING WATER

(Any kind of chicken egg?)
Fresh chicken aigs. [Memphis, Tenn., (1522), 2714:6.]

9416. An' den ah kin [take] a aig ag'in - JIS' LAK YO' WUZ MAH OLE MAN OR SOMEPIN ANOTHAH an' yo' had a woman an' ah knew 'er name. Write both of yo'all [you all] name on each one of dese aigs jis' lak ah wuz showin' yo' [Cylinder changed, also author's sex!] JIS' LAK YO' WUZ A LADY [notice *lady* not *woman*]. Ah heard yo' were wit mah husban' an' ah knew yuh name. Well, ah would put yuh name on one egg an' mah husban' on de othah one. Good fresh aigs. An' ah'd [I would] go tuh de rivah an' ah wanted yo'all *to scat out* an' separated, why ah'd go to de rivah an' jis' *In de Name of de Lord*, say, well, "Ah bus' [bust] yo'all up *In de Name of de Lord.*" Jis' take dose eggs an' jis' smash 'em tuhgethah. Jis' stan' dere an' hol' dem [hold them over the water] until dey dreens [drain] out [of the shells]. Den yo' takes dese shells an' yo' bring dese shell home. Well, yo' put dis shell on top of yuh stove if yo' kin, or somepin clean glittah [glitter], where dere ain't no grease at, an' parch dat shell good an' brown. An' take dat [powdered or small pieces of shell] an' sprinkle it all ovah yuh house, an' all in yuh baid, an' all aroun' yuh doah jis' as much - lightly, yo' know, take an' sprinkle. He wu'd [would] nevah think of 'er [again]. [Memphis, Tenn., (962), 1553:10a.]

2 EGGS - HUSBAND'S NAME ON ONE - GIRL FRIEND'S ON OTHER - MASH THOSE 2 EGGS TOGETHER - HOLDING THEM OVER RIVER - "AH BUS' YO'ALL UP *IN DE NAME OF DE LORD*" - TAKE SHELL HOME - PARCH TO POWDER SPRINKLE ABOUT HOUSE AND BED AND DOOR - SEPARATED

9417. Now, if yo' constantly come tuh mah house, an' maybe ah'm carryin' on somepin dat ah wouldn't want chew tuh come in mah house, ah wouldn't wan' tuh be bothahed wit chew. Ah wan' tuh make yo' leave an' don' come back. Ah go an' borrah two eggs from yuh, says, "Ah jes' gotta have some aigs. Will yo' loan me two until ah gits some more? Ah'll give dem back tuh yuh tuhmorrah or such a day." If yo' go past dere house at night, at six or twelve...

2 HEN EGGS - YOU BORROW FROM YOUR VICTIM PASS HIS HOUSE AT 6 OR 12 O'CLOCK - DAY OR NIGHT DIG HOLE - BURY EGGS INCH APART - SAY INCANTATION *AH DON' WAN' CHEW TUH CROSS OVAH HEAH NO MO' NOW, AH WAN' CHEW TUH STAY ON DIS SIDE AN' AH'M GON'A STAY OVAH HEAH*

[I interrupt.]
(In the morning or night?)
In de morning or night, at six or twelve. Ah dig a hole dere an' ah put de eggs down dere an' ah say, "Now dis is tuh divide yo' an' me." An' ah put an inch space between de aigs. "Ah don' want chew tuh cross ovah heah no mo'." Ah say dat when ah put 'em down. "Now ah wan' chew tuh stay on dis side an' ah'm gon'a stay ovah here." Don' let yo' cross, yo' see. [Mobile, Ala., (650), 843:3.]

9418. An' if yo' wanta send somebody away, take a black hen aig an' when yo' urinate, yo' urinate on dat black hen aig. An' when yo' go out de gate, throw dat ahin' yo' an' let 'im bust. Dat's whut ah hear'd 'em [say] but now

ah don't know...
[I interrupt.]

URINATE ON BLACK HEN EGG - AS YOU GO OUT THEIR GATE - BREAK EGG BEHIND YOU TO MOVE THE PEOPLE

(When you go out the gate how do you throw it?)
Jes' throw dat aig behin' yo', yo' know, an' see, it'll bust. An' de people dere will move away.
(That will make them move out of the house.) [Brunswick, Ga., (1202), 2019:2.]

URINATE ON EGG FIRST THING IN THE MORNING AFTER CARRYING IT PRECEDING DAY 12 HOURS MASH IT AGAINST DOORKNOB TO MOVE PERSON

9419. (To make this person move out of the house what do you do?)
Take dat aig an' tote it in yore pocket fo' one day, twelve hours. An' when yo' go tuh sleep dat night, de first thing yo' do in de mawnin' when yo' git up, yo' pee on dat aig. An' when dey ain't nobody lookin', smash against de do'knob, right up against de do' somewhere about de do'knob. An' dey'll move outa dat house. [Brunswick, Ga., (1220), 2071:7.]

URINATE ON BLACK HEN EGG 9 MORNINGS - THROW IT AGAINST RIVAL'S DOOR TO SEPARATE HER AND YOUR MAN

9420. Yes sir, ah heard dat if yo' [woman] got a [man] frien' dat go wit anothah woman, yo' kin git a black hen aig an' make watah on it fo' nine mawnin's, an' go by dere an' throw it on dis woman do', see. It shore will break. See, dat will break 'em.
(That will break that woman and your sweetheart up.) [Brunswick, Ga., (1219), 2069.]

9421. A lady tole me, say yo' cud [could] take a chicken aig, if yo' gotta man an' de woman is mean tuh yuh [can't quite understand this lowland dialect].

URINE OF MAN IN BOTTLE - WOMAN BREAKS EGG INTO

Say yo' cud take de chicken aig, a fresh aig jis' a hen laid, an' yo' take dat an' yo' break 'em [the egg] up. Break 'em [egg] in dis man *chambah lye*. An' put it in a bottle an' stop it up, an' beah [bury] it undahneat' de house. Say he wod [would] give dose t'in's [things] up.
(I see.)
But ah nevah tried it. Dat's whut she tole me. [Charleston, S. Car., (497), 541:2.]

9422. Put dat [urine] in a bottle an' put de needles an' pins in it. An' yo' kin put a aig in dere an' when dat aig busts, dat person will die.

URINE OF VICTIM IN BOTTLE WITH NEEDLES AND PINS

(They put this *chamber lye* in this bottle, and needles and pins. Any number of them?)
Any number of pins, any kin' of a aig. Dey bury dat bottle an' when dat aig rots an' bust, yo' bloat up [and *bust*?]. [Algiers, La., (1584), 2953:3.]

URINATE ON BLACK HEN EGG IN CUP - 9 MORNINGS 9TH MORNING THROW CUP AND EGG AGAINST DOOR

9423. Jis' lak if dere anybody yo' wants tuh make move from anywheres, why yo' git a black hen aig, fresh aig. Git somebody whut's got [black] chickens, yo' know. Be shore it's a black hen. An' git dat aig an' put it in a coffee cup an' yo' pee on it

fo' nine mawnin's. An' jis' lak dis mawnin' make de ninth mawnin', why yo' go tuh dat place where dey stay; an' jis' throw de cup an' aig an' all up side de do', an' he goin' leave dere - he jis' move. [Brunswick, Ga., (1201), 2016:10.]

9424. [Here is a delightful rite and a special favorite of mine, informant not knowing I was a *preacher* and long familiar with some of the churchly (I avoid the word Christian) problems. There are several more preacher problems scattered through the text. Not expecting much information from informant, I was a little late turning on recording machine.]

URINE OF PREACHER IN EGGSHELL WITH SNAIL PUT BENEATH PULPIT BY MEMBERS OF HIS CHURCH TO SLOW HIM DOWN - AGE HIM - DRIVE HIM AWAY

(They took the egg out of the eggshell?)

Take de aig out, yessuh, an' dey [the church members] take a snail. Dey can't do yo' no harm until dey git some of yo' [some part of your body]. Den dey got some of 'is [the preacher's] hair from de haid, den dey put it in de aigshell. Den dey got some of 'is watah an' put in de aigshell. An' he [preacher] stay in dat row [quarrel with the church members] until he left dere. He couldn't stay 'way an' he couldn't stay dere [for a long time but finally he left].

(Where did they put this?)

Ah don' know but he found it, it been dere.

(Where did he find it?)

Right up undah de pulpit whäh he sot [sat] on.

(Under his pulpit in the church?)

Yassuh, but not right up undah de pulpit, 'neat [beneath] it. See, jis' lak dis table heah [holds my machine between informant and me], up in heah [here]. Yessuh, right in de chu'ch [church].

[Informant forgets all about the snail, so did I, but for its use *see* margin title SNAIL, pp.648-649, v.1. This snail rite *slowed down* the preacher, made him *slowful*, not *slothful* - *see* p.648, 4 lines from bottom of page for word *slowful*. How could anything be buried under the pulpit? We have here a small country church built off the ground with an air place and earth under the building. How could the church members obtain preacher's urine? There are many examples in *Hoodoo* showing how this could be done, but the following should be sufficient: rites 4143-4151, pp.2568-2569, v.3.] [Mobile, Ala., (701), 960:1.]

9425. (A black hen egg? What do they do with that?)

Well, dey claims dat dey write chure name on dat an' yo' put dat in vinegah an' let it stay dere nine days. An' den yo' break it ovah de person's do', if yo' wanta make 'em move.

VINEGAR - 9 DAYS IN - BLACK HEN EGG WITH NAME
GUINEA FOWL BEING A NOISY BIRD IS BETTER
BREAK ITS EGG ON DOOR FOR NOISE AND CONFUSION

(You just write the name on this egg, just once?)

Yeah, once on de aig, an' yo' put it in vinegah. Leave it stay dere nine days, an' den yo' throw it ovah dey do'.

Also a guinea aig. A guinea aig is mostly bettah den de black hen aig. [THIS MAY BE MY ONLY EXAMPLE OF A GUINEA EGG.] Although lotsa people believes in de black hen aig, but a guinea goes roun' de house makin' fuss all de time. Yo' know, yo' notice dat? [Guinea fowls considered as good as a watch dog.] An' if yo' wanta make fuss an' keep confusion, yo' git dat guinea aig, yo' see, an' dat keeps de confusion.

(You do the same thing as you did with the black hen egg.) [Algiers, La., (1580), 2917:1.]

9426. Ah don' know whethah it's so or not, but dey tell me yo' kin take a black hen aig an' yo' kin - if yo' wants a person tuh stay 'way from yuh house -

take a black hen aig an' put it up in vinegah till it becomes long, yo' know. Yo' know vinegah will make a aig git small as dis fingah [demonstrates finger], jis' stretch it. An' says, an' aftah dat aig gits where 'bout it stretches, yo'...if yo' put a aig in vinegah - ah don' know whethah yo' have experienced dat or not, but vinegah will make a aig stretch. [If reader does not believe this, an egg and vinegar are an inexpensive experiment.] Jis' put a aig in a bottle. Yo' kin put a aig in one small bottle, ain't no mo' 'en [more than] hole dat big [demonstrates]. Yo' kin put a hen aig in dere by puttin' dat hen aig in vinegah. Yo' see, vinegah will make dat hen aig stretch lak a string.

VINEGAR - BLACK HEN EGG SOAKED IN - *WILL MAKE DAT HEN AIG STRETCH LAK A STRING* - VINEGAR SOAKED EGG BREAK AT VICTIM'S DOORSTEP OR *ENTRANCE WAY*

Well, yo' kin put it in vinegah, a black hen aig. Dey tell me dey do dis. An' yo' kin take dat black hen aig an' if ah don' wan' chew tuh mah house, ah kin break dat aig whilst it's got dat vinegah in it, an' ah kin jis' *strow* [*archaic* for strew = to scatter] it around mah do'step or eithah way, mah entrance way, an' yo' cānt [can not] come in dere. Anybody kin come dere 'scusin' [excusing = except] yo'. IF YO' START IN DERE WHY YO'D HAVE SECH PAIN YO'D FALL 'FORE YO' COULD MAKE IT.

But whethah dat dere is true, now ah don't say dat is true. [Waycross, Ga., (1120a), 1800:8.]

9427. That's when you want to break up a man an' woman.

(How would they do that?)

Yo' write de names. Yo' write yore name on dat aig an' den yo' - yo' can break it. Yo' break dat egg just wherevah dat man or woman walks - just break it. Dat breaks things. Any little thing she... [I interrupt.] (Whose name do you write on this egg?) De man's, just whoevah yo' want to break 'em up. Just like if yo' want to write - just like if yo' want to break up [a man] an' a woman, well yo' write their name on dat.

WALK - WHERE MAN AND WOMAN - BREAK EGG ON WHICH YOU HAVE WRITTEN THEIR NAMES - TO SEPARATE THEM

(Oh! I see.)

Each name, all de way around dat egg. Den take it some place an' break it, right where dey have to walk on.

(I see.) [New Orleans, La., (785), 1090:5.]

9428. An' den yo' kin take a black hen aig an' yo' kin write - jis' lak yo' wanta run me off or somepin lak dat. Yo' kin write mah name on dat black hen's aig. Jis' run me off an' mah wife will still be dere. Or eithah yo' kin run mah wife off an' ah stay dere - ah still be dere. Bust it up against dat house where de haid of dat baid turnt [the foot of the bed being in a direction opposite from the operator of the rite facilitates the victim's departure and avoids any possible collision between the two]. [Waycross, Ga., (1135), 1845:8.]

WALL AGAINST WHICH BED RESTS - AGAINST OUTSIDE OF IT - THROW BLACK HEN EGG WITH VICTIM'S NAME

9429. Take a egg... [I interrupt.] (Will you talk a little bit louder, please.) Take a raw egg an' *war watah* an' put it intuh a bottle. An' bury it up undah de steps an' dat'll cuz 'em tuh move. [*War water* causes confusion

WAR WATER AND RAW EGG IN BOTTLE UNDER STEPS

within.] [New Orleans, La., (830), 1232:2.]

9430. They take a black hen egg an' cayenne peppah an' guinea watah - er, yes - an' chuck it at yore door.

(What is that? What else do they take, now?)

Cayenne peppah, yes; a black hen egg...

(A black hen egg and then what?)

An' guinea - not guinea. Aw shucks they call it...

(A black chicken egg.)

A black chicken egg, cayenne peppah...

(Yes, all right.)

An' yo' mix dat togethah.

(What do you mix now, what kind of water?)

War water!

(Oh! All right!)

An' yo' take an' yo' chuck it at dere door. Now, yo' see, yo' take a black hen egg by itself an' yo' chuck dat at yore door fo' nine mornings, an' dat makes yo' move an' makes yo' an' yore husband or yo' an' yore neighbor fight until yo' go to jail.

WAR WATER - CAYENNE PEPPER - BLACK HEN EGG - THROW AT DOOR 9 MORNINGS - MOVES YOU OR SENDS TO JAIL

(I see. All right.) Now, dat *war water*, just sprinkle it all around yore door. An' yo' just take a whole bottle of it an' mix it wit cayenne peppah an' den chunk it an' it busts at yore door. Yo' are sure to go to jail.

(I see.) [New Orleans, La., (845), 1293:2.]

WATER RUNNING - EGG WITH NAME INTO - RUNS CRAZY

9431. [I now repeat in form of question what informant had said before recording began.]

(How do you run them crazy with an egg?)

Well, yo' kin take dat aig an' put dey name on it an' throw it in runnin' watah. Run' 'em crazy. [Florence, S. Car., (1313), 2236:4.]

9432. A black hen aig. Yo' take a black hen aig an' where dere a person yo' don' lak, yo' write dere name on dat aig an' throw it into runnin' watah, an' de person leave town. Don' care whut time dey goes, dey not satisfied in dere min' - keep dere min' stirred up an' down. Dey cain't rest nowhere dey go. Dey goin' tuh wandah all de time. [Wilson, N. Car., (1495), 2664:20.]

WATER RUNNING - NAME ON BLACK EGG - THROW INTO *DAT'LL RUN 'EM OFF*

9433. Take a black hen chicken egg an' it's lak - dat's anothah way yo' kin do a person hahm [harm]. Yo' know, lak yo' wanted tuh git rid of somebody or run 'em off or sompin. Yo'd write dere name on a black hen aig an' throw it in de rivah an' dat'll run 'em off yo' know. [Waycross, Ga., (1092), 1759:2.]

9434. Yo'll take dat chicken aig, de red[!] of de aig. An' den yo'll git chew three needles, new-bran' [brand-new] needles, an' yo' run it through dat, de red of de aig. An' yo' wrap it wit red flannen an' den throw it ovahbo'd. Well, it don' kill yo', jis' make yo' wandah - wandah aroun'.

WATER RUNNING: RUN THROUGH YOLK - HERE CALLED *RED OF DE AIG* - 3 NEW NEEDLES - WRAP IN RED FLANNEL - THROW OVERBOARD - *TO MAKE YO' WANDER*

(How do you know that you have the right person?)

Oh! well, yo' go tuh work an' pick up de right person through a card [having fortune told by cards]. Write de name of de person on de aig.

(On the outside of the egg, before you break it and get the yellow?)

Yeah, yeah, git dere name an' jes' write it - write dere name. [These 3 new needles, symbolizing the 3 Holy Names are here worked through yolk taken from egg, but I now believe the yolk was left in the egg and the needles worked through the shell and crossed inside - *see* No.9272, p.3736.] [Brunswick, Ga., (1217), 2068:4.]

9435. [They] tell me yo' kin take a aig an' go dere, an' don't let 'em see yo', an' jis' make a wish an' throw dat egg at de house, dey tell me, an' dey will move. [Jacksonville, Fla., (620), 793:6.]

WISH - BREAK EGG AGAINST HOUSE - TO MOVE PEOPLE

9436. Ah'd [I would] take a fresh [black] hen egg an' ah'd take an' throw it an' break it on top of yore house, an' make a wish fo' somepin bad tuh happen tuh yuh. [New Orleans, La., (834), 1255:4.]

WISH BAD THINGS - THROW EGG AGAINST HOUSE

9437. Tuh make 'em stay away, yo' kin take a black hen's aig an' at night, ovahnight, yo' go dere an' take dat aig an' chunk it ovah on top of dere house, anywhere an' make a wish, say, "Ah wish dey'd stay from mah house. Ah'm tired of dem worryin' me. Ah'm tired of 'em." Jes' chunk dat black hen's aig, yo' know, ovah de - on de house, on de porch, anywhere. An' den de nex' mawnin' dey mo' den apt tuh git up an' move. Dey move out from de house. [I frequently heard preceding word *tired* as *tied*, the past tense and past participle of verb *to tie*.] [Waycross, Ga., (1093), 1761:12.]

WISH PEOPLE TO MOVE - WHILE CHUNKING BLACK HEN EGG ON TOP OF THEIR HOUSE AT NIGHT WITH INCANTATIONS

9438. If ah wus wit a man in a lawsuit, an' ah wus afraid he wus goin' tuh win de case, why at night ah would take a black hen aig an' ah write on dat an' he leave heah, "Don't nevah come back no mo'." Well, ah take dat egg at twelve a'clock at night. Ah take mah searchlight out dere at twelve a'clock at night, an' ah would go dere quietly. An' at de hour of twelve ah would chunk it ovah his house an' let it fall on 'is house. In seven days he would be gone. [Waycross, Ga., (1157), 1928:1.]

WRITE "DON'T NEVAH COME BACK NO MO'" ON BLACK HEN EGG - DO THIS TO MAN WINNING SUIT AGAINST YOU THROW ON HIS HOUSE AT MIDNIGHT - LEAVES IN 7 DAYS

9439. Dey git a black hen aig. Dey take it an' write some kinda - what dey want done on dere. Dey take it way late [at night] or soon in de mawnin' 'fore de sun rise, dey chuck it on yore po'ch. If dey can't git ontuh yore house, dey put it on yore po'ch, see; an' puts some kinda peppah on topa it an' busts it. Dat make yuh move. (What do you mean by getting on top of your house?) Well, dey can throw it but let it hit de fiahplace [chimney]. Makes yuh git out de house. [Mobile, Ala., (651), 852:3.]

WRITE WHAT'S TO BE DONE - ON BLACK HEN EGG PUT PEPPER ON - BEFORE SUNRISE BREAK ON PORCH OR BURST IT AGAINST CHIMNEY AT TOP OF HOUSE

9440. Yo' take a black hen's aig an' break it an' git de yellah an' put it on a rag. Mix it wit some sulphuh an' some salt an' wrap it up in a rag an' tote dat.
[Informant had given rite before recording began.]
(What will that give you? Luck for what?)
Luck fo' anythin' yo' want, gamblin'. [Savannah, Ga., (1281), 2179:5.]

YOLK OF BLACK-HEN EGG - SALT - SULPHUR CARRY IN RAG FOR *GAMBLING HAND*



" They claim that if you put a ten-cent piece under your tongue while you're have sexual relations with a woman, you won't catch any diseases from the woman. "

No. 14

This is a Xerox copy of author's transcription in pencil made immediately after rite was recorded on Ediphone cylinder 8 - then called record 8 - in summer of 1936 at Ocean City, Md. Here we have my earliest example of sexual material I thought could never be published! You will find this rite in No.6939, p.3147, vol.4.