

Witchcraft:

This is a very delicate subject among certain folk. They can recall relatives who believed in it in days of yore. Aunt Mandy was a good woman and respected by all, but she believed in witches. Uncle Abner too, believed in it to some extent. Folk today would not deny this, in some cases because these beloved old ancestors believed it true. It may have been.

Of course they are laughed at by city folk and those who think they are cultured or sophisticated. It is hard to talk about earnestly for some one is sure to laugh up their sleeve. Such beliefs are and were kept rather private for fear some one will make fun of them. It is the devil you know, and those participating in it were persecuted socially and in the churches,

T. J. "Uncle Jeff" Sizemore says, "Really, if anything can bewitch a man, it's a woman". Old Nathan Ousley, a witch doctor, was at Uncle Jeff's one day and Jeff had a sick cow, perhaps poisoned on buckeye. Old Nathan says, "she's witched, Jeff, that is just what is the matter with her. I know who the witch is", so he cut some hair off the cow, and said, "Don't loan anything off the place for a while or the spell will come back. Your cow will be up in a few hours." Sure enough the cow got up in about three hours, but Mr. S. had been giving other remedies also. The witches child came to borrow some flour in a little while, but was told the family didn't have any. The cow may have been cured by the witch doctor. We don't believe it, but on the other hand we won't deny it--we don't know. Aunt Mandy thought it was true. She may have been right. But you know those old timers were superstitious.

The women milk the cows in Kentucky. It's a custom. Molly Boone milked. It's good luck to carry something in your milk bucket when you go to milk. It keeps the witches off. (Watch the older persons, most all do carry something in their milk pail as they go to milk even if it is water--a custom.)

Keep some old plows or horse shoes in the fireplaces drives witches away. A piece of silver money in your pocket keeps witches off. Witches cannot

resist a silver bullet. One witch doctor drew the picture of a certain witches foot on a tree, loaded his rifle gun with a silver bullet and shot the big toe off. This lady stayed rather close for a while with a sore foot, and was afterwards minus a toe. She quit being a witch.

The witches used to shoot hair balls. Many pranks were resorted to.

Many years ago, a boy in Floyd County got very thin and pale and was looking bad. The witch Doctor's attention was called to it. He asked the boy his trouble. The boy refused to tell, saying "they will kill me if I tell." After much insisting he told that his two aunts caught him secretly and placed a piece of bark against his breast and rolled marbles down it hitting him for hours at a time. (A constant dropping of water or beating against the flesh is supposed to kill, in a certain length of time.) The doctor wet his fingers with saliva and rubbed the place three times, instructing the family not to loan anything from the place. The boy was cured. Uncle Jeff, says this boy may have been a little wrong in the head. He always thought so.

Witchery was supposed to be work of the Devil and church people were very much against it. It isn't known if anyone was legally apprehended for witchcraft in Floyd County.

T. J. Sizemore  
Henry C. Slone, Prestonsburg, Ky.

#### CHARMS:

A snake can charm birds, draw them to himself and swallow them or a snake can charm anybody just by looking straight at them. A dog can charm birds or other animals if they will look right into his eye.

A wart or warts may be taken off in various ways. One is to pick it till it bleeds, rub some of the blood on a gravel or gravels, put them in a package and drop in a cross-road. The wart will then leave. Another is to rub three beans over the wart, plant them under the eaves of the house. When they grow the wart leaves. There are people who can stop blood or remove warts and other ailments by passes, rubbing with saliva, and repeating

certain phrases or verse of Scripture. They won't tell the charm words. There are many Faith Doctors. Their way is to "try on" the object or person, using prayer and Scripture. If the Doctor is a good man or believed to be a good one he can heal. Mr. Wiley Prater, 75 of Colie, Kentucky showed the writer a scar over his left eye where Joe Fletcher of Royalton, Magoffin County, Faith Doctor removed and cured a cancer. Mr. Prater is quite sure it can be done. Mr. Fletcher is a well known Faith Doctor in his section and still doctors. His method of curing cancer is wet four fingers in his mouth, rub the place reciting a prayer or certain words to himself or in a low monotone.

Jonah Isaac of Teaberry, "tried on" William Hamilton's leg sore and rheumatism and cured 'em. Mr. Hibbard Hamilton of the above Post Office informs the writer that this is true. Mr. Hamilton is a very good old man and believes this strongly. He says there are several Faith Doctors in that section of the county. There's J. W. Hamilton or most any of the "Old Regulars" will "try on" one. They are all good men (preachers). Rev. Jonah Isaac says, "Life should be made just as sad as possible."

Ike Parsons, of Galveston is good with herbs or he can use faith. Malcom Right of Garrett, Justice of the Peace, Floyd County, is a good singer of the "sweet songster", a Baptist Preacher and a Faith Doctor.

Wiley Prater, Colie, Ky.  
Hibbard Hamilton, Teaberry, Ky.

### Magic&

There are various card tricks and performances at which certain folk can play and astonish friends and acquaintances. Soap certain cards and bring from deck by slight of hand, remembering certain rules they are able to work tricks. Remembering the rules are very necessary for performing.

There has been several persons in the county who had unusual ability in voice throwing, being able to make it take on different sounds and seem in different places. Old Jack Adkins of Hurricane Creek, Old Regular, or maybe he was "Hard Shell" was looking to be called to preach.

So a Mr. Acres (voice expert) goes up to the top of the mountain one morning, locates Mr. Adkins in his little corn field, and sends the call. Mr. Adkins heard the voice, like the voice of a Donkey, from the skies, "Oh, Jack! Oh, Jack! Go Preach! Go Preach!" Adkins preached or attempted to from then on.

Experiences are different, many hear a voice, see a vision, have a dream, or perhaps a bird comes in the room and tells 'em their sins are forgiven, or to go preach. Preachers are called. An experience is required to join.

#### Haunts:

Ghosts and spirits walk at night, anywhere, but appear most in lonely places or along roads. Uncle Jeff Sizemore says, "it's the imagination of the nervous person makes them see things, and very real to them". Many educated people see them as well as the ignorant and superstitious.

Mr. Romie Crider, Lancer, Kentucky says there are spirits roaming around at all times, especially at night and mostly evil. His mother, Aunt Lidia, believed in them and she's dead now, good spirits are seldom troubled and have no desire to return. Some folk see them for they are for only some to see. It may be for a sign, death or to make one change his evil ways--perhaps the "old scratch" is coming after his own or trying to get more familiar.

Between Prextonsburg and Cliff Bridge on the railroad there is a dog (or something resembling a dog) to be seen. Mr. Ralph Spradlin of Cliff saw it one night as he went home from town. Many people have seen the same. It comes down a cliff and goes along with you. Mr. Spradlin tried to pick it up, but his hands went right through it touching nothing. Some of the boys shot it, but could not kill it. It goes with you a piece, then disappears.

Mrs. Martha Owens says that Uncle Bee Hatfield was coming through the Hagar Gap between Auxier and Dewey one night horseback when something got up behind him which seemed very heavy and bulky. Mr. Hatfield told it to

get down or he'd knock it off. It never moved. So he leaped forward as far as he could and threw himself against it. It struck the ground, making a noise like a sack of shelled corn. Mr. Hatfield rode on. Others have seen things there.

Mrs. M. E. Sturgell, Dewey, Kentucky, says that when she was a little girl about nine or ten, her oldest brother and his wife died, leaving a little daughter, Cyntha, about six. The grandmother took little Cyntha to raise. One night Mrs. Sturgill, her sister Rosa, and little Cyntha were sleeping in the same bed in a room alone when she, Mrs. S. was awakened by a bright light. Looking up she beheld the little girl's mother standing by the bedside. Her face shone with an unnatural brightness. The whole room was lighted bright as day. Even the garment of the dead mother shone brightly. The apparition was almost against Mrs. Sturgill (as she slept on that side of the bed). She covered her head with the covers her heart beating like a hammer, when she ventured to peep out, the light had disappeared. The room was in darkness. Good spirits sometimes return.

#### FORTUNE TELLING:

Mr. Edgar A. Miller, Auxier, Kentucky, tells fortunes. Many women read the coffee cup, foretelling the future, a few read the palm. Mr. Miller uses cards. Some fortune tellers claim to be able to tell where lost articles may be found, the body of the murdered or drowned. A favorite is to dream where the lost article is and find it true.

A Mrs. Conley, of Paintsville used to come to Floyd County, telling the future. She used the Trance -- read minds, called the dead, etc. making her living this way. Just recently she was known to be residing in Paintsville.

Folk used to go to a Mrs. Blake at Chesapeake, Ohio, a genuine Medium, \$1.00 per sitting.

Mrs. Julia Sizemore Derosssett, Jeff Derosssett's wife, at Water Gap, Kentucky can raise the knocking spirit--have it tell you anything,

your fortune or the future.

Henry C. Slone, Prestonsburg, Ky.  
Mrs. Martha Owens, Dewey, Ky.

### DREAMS:

Many people talk of dreams and their signs particularly housewives and lonely people who talk to themselves. Young girls enjoy reading or looking up dreams in Dream Books or Astrology Books. There are many sayomgs as to dreams:

Tell your dream before breakfast and it will come true.

To dream of:

Death--a wedding; muddy water-sickness; negroes-trouble; dog-good luck; climbing up a hill-good luck; down hill-bad luck; fish-a birth in the family; pretty hair-good luck; teeth-bad luck; finding money (bills)-good luck; domestic animals-good luck; wild animals-bad luck; strawberries-fortune; eating-illness; Adam and Eve-a birth.

Night mares are dangerous. One might die while in such a spasm. Dreams do come true by chance. Many think there might be something to it and will not dispute. They have Bible for dreams-- Joseph was an interpreter of dreams. The witch of Indore called up Samuel. The Bible is true. (The Bible is more comprehensive than the ignorant can ever imagine and is interpreted according to the individual. "As a man thinketh in his heart so is he".)

Mrs. M. E. Sturgell, Dewey, Ky.  
Henry C. Slone, Prestonsburg, Ky.

### WISHES:

See the evening star and make a wish, saying, Star light, Star bright, First star I've seen tonight, I wish you may, I wish you might, Grant this wish I wish tonight. It will come true. Break the Pully-bone of a chicken and make a wish. The person who gets the shortest piece will marry first.

If two persons say the same thing at the same time, make a wish, each wetting a thumb in mouth, put them together also the forefingers and say "Needles, pins, Needles, pins, when you get married your trouble begins."

When your ear burns, wet it with saliva, rub it between the fingers and thumb and wish the person talking about you would stop, and they will, or wet the ear and name it and if true it will stop. Another is to cross yourself with pot black and name it the Devil and it will stop.

When an unmarried lady hears the first dove in the springtime, she may take off her bonnet, swing it around her head three times, naming the man she wishes to marry and she will get him.

These are true, just try them.

Mrs. O. W. Hall, Galveston, Ky.  
Mr. N. Allen, Prestonsburg, Ky.

### FIRE:

In winter when blue blazes appear in the fire and pops small sparks it has always been said, "The fire is popping snow". Is a sign of snow.

Smoke flying low means bad weather, smoke ascending upward and disappearing means fair weather.

When the wife makes a fire and it goes out the husband is lazy.

### DARK:

Spirits and ghosts walk at night also p owling animals and thieves. Beware! There is danger in the dark. "The night has a thousand eyes, the day but one---". Instinct causes people to be afraid at night--especially where they know and realize the danger. Children are taught fear of the dark for their protection. There is superstitions fear--. Imagination plays a great part in the sensitive or nervous person. Ghosts are seen when there really isn't anything. Many argue "seeing is believeing" and will not depart from that belief.

The night is unlucky. The night air is not good for one's health, old folk claim.

All honest folk should be in bed at night.

Robbers make their break at 1:00 to 1:30 A.M. The ghost begins walking just at midnight. Human life is at its lowest ebb from 3:00 A.M. till 6:00 A.M. There are more deaths and more babies born then, it is claimed. The ghosts remain until dawn drives them away. T.J. Sizemore & N. Allen

SALT:

Spilling salt is bad luck. It is alright to borrow salt, but bad luck to pay it back. Throw some salt over your shoulder to remove bad luck.

Throw a little salt on the birds tail and you can catch him.

MOON:

It is not good to look at the moon too much. It casts a spell over one. Young folk are accused of moon and star gazing sometimes. It is good luck to see a new moon clear. Through brush, bad luck.

Plant potatoes on the dark of the moon makes them grow deep in the ground. Putting on split boards on the new of the moon makes them curl up at the ends.

The man and his dog got put in the moon for burning brush on Sunday. His burning brush makes it light. Don't work on Sunday. There is also a woman in the moon. Try to see her in a full or three quarter moon, over in the side like a cameo. She probably got put there for working on Sunday, ironing or needle work. Also each stitch sewed on Sunday, she must pick out with her nose.

Horses are sometimes moon eyed--(blind at certain stages of the moon). People get mooney. There is a wet and a dry moon.

SUN, STARS, COMETS:

Sunshine is good for folk, but too much of it causes strokes. The star or stars one is born under (when in appearance) is his lucky star or stars. "You may thank your lucky stars," for so and so.

Comets are dangerous. They may strike the earth. The tail of a comet is most dangerous.

SALIVA:

Saliva prevents harm and is used with charms, etc., to drive away trouble or disease. The dogs licked Lazarus' sores to cure them. (Scripture). Mothers or fathers kiss the baby's or small child's hurt places to cure them. Instinctively one places his fingers in his mouth when he is hurt.



Saliva splashed on the hand or any surface was supposed to give direction. Spit on one side of a small stone and choose to throw up wet and dry.

For directions, ask the Daddy Longlegs which way is the cow? He will point with one of his legs. Children used to find the cows this way.

SNEEZEING:

Sneezeing is a sign one is taking cold. Then sneezing is used in playing pranks where two persons are required to perform.

HICCOUGHS:

Hiccoughs are caused by telling a lie. They may be stopped by a scare. If a baby hiccoughs he is healthy and digesting his food well.

Nine sups of water will cure hiccoughs. They sometimes kill older people. If they persist for days they may kill one.

Laughing or yawning is catching, hanging is stretching.

N. Allen, Prestonsburg,  
Wiley Prater, Colie, Ky.

## FLOYD COUNTY

240

(4)

## LANGUAGE

## Words:

Yea, we'ns an' you'ens ha' bin looked at, an' laughed at, an' made fun ov' by furriners an' "brought on" people 'cause of our ole fashion language an' talk. Ye know hits our mother's and father's way o' talkin' an' hit jist comes natural like. Ye bin called country jakes, hayseeds, greenhorns, pumpkin rollers an' sich like fur hit, but I be durned if hit aint the best, commonist ole way o' talkin' they is. Si, we learnt hit fust, an' ye jist can't hardly git out'en hit 'pears like. Ye can send a young'en to the settlement school and have hit learnt better an' hit will come back a talkin' the same ole way or else hits got the big head so bad hit won't no ways nie talk ter ye. They'll shore take on them brought on ways tho' as washin' their teeth an' sich.

Verbs:

I seed for I saw; I seen - I saw; I seen - I have seen; Have did - have done; he don't - he doesn't; I aint got none, I haven't any; I's or I wuz - I was.

All words ending in "ing" leave off the "g" as comin' or goin'.

The boys always take their gal home then refer to it as "I taken her home". The folk from down ole Virginney way allus says, "I carried her home", like in the littl' song, "I's goin' Down to Linchburg Town, Carry my Tobaccer Down".

Hain't or aint is used for isn 't; fetch or fotch for bring; drownded for drowned; si for says I or I says; Se for says he or she, he said she said, used by many old folk; yee bin for you have been or we have been; hARRY for howdy or how or how are you; cipherin' for looking about; figgerin' or figgurin' for thinkin' about or decidin'; lay wayed - to ambush; sot for set; "set up" "sot up"-to sit up at night and spark, court; pack for carry; mought for might; drugs for dregs; prize for pry; I haint about to for I won't; bus for to kiss; ax for ask.

Nouns:

Gyarbro - Old Scratch or Devil; ambeer for tobacco juice as expectorated; yeth for earth; furriner - anyone not of community; si-gogglin for looking a certain way as one cross eyed; one eye sot for bee hunting and tother tord Thackers; banjer shanks for sobriquet to a slim person; bus - a kiss; old woman for any man's wife; old man for any woman's husband; a chicken's crop for a chicken's crow; chicken crow for early morning; beater for anything to beat with; "books" - when school is in session; cluver - clever; kivver - bed covers, quilts; sarvices - service berries; kittle - kettle; hoss - horse; caf - calf; chist - chest; bedstid - bedstead; postes - posts; bob wire -barbed wire; salat - wild greens; rostin' year - roasting ear; ingerns - onions; tomartises - tomatoes; young'en or little'en for child or youth; baby - theyyoungest of the family regardless of size; scueball - ear of corn with a patch of red on it. One finding a scueball, gets to kiss the prettiest girl at the shucking.

Pronouns:

Hit-it; his'en-his; hern-hers; you all-you; you'ens@you (Plural)  
we'ans-we; 'em-them; me---I; meself-myself.

Prepositions:

Een-in; fer-for; firder-further; becaz-because; crost-across;  
betwix-between; ferninst-opposite; thar-there; agin-again or against.

Adjectives:

Bic-big; 'stancial-substantial; good, bad, pretty are used  
widely--big and little most always used for large or small; yaller-yellow;  
mean, ugly-used frequently; learnenst-easy tolearn; biddy-little, little  
chicken; little biddy,-very small; pore-poor.

Idioms:

Hog killing time-late fall, also means a big time, festivals.  
Take water--give up (argument etc.); pline blank the truth-exact truth;  
nary 'nother-not anymore; hain't done it-isn't true; seeing red-angry;

rosy-red with anger; fit to kill-laughing hard; second sight-old persons eyes become clear again; a sight for sore eyes-astonishing, beautiful; one more sight-unusual affair; fling 'em in-put in a pair of sox with purchase of new shoes; you'll get it-to the child, means punishment; cut the blood out'en you-means a switching; dinner is ready-come to dinner; stop and light-inviting the stranger in; jist reach-help ones self at the table; right smart-very much, many; a little piece-a short distance; a whole lot-several; squad dab-on the exact spot; not quite so fer-medium distance: some-many mean small amount or extremely large amount; right there-near by (points out); just barely made it-and-by the skin of your teeth means-a narrow escape.

"A stranger traveling in the south was told upon inquiring how far to a certain city, that if walking it's a right smart piece, if horseback, it's not quite so fer, but if in an auto you're right thar now."

#### Praise

Clever-smart or generous; sharp-witty; she does good work; he or she never harms anybody; you can't say anything bad about her; She never says aught of anybody (nobody).

#### Blame:

Smart Alex-one who teases or tries to appear smart or to criticise.

A meddlesome person. A gossiper; mind your own business; he handles the truth recklessly.

#### EXPLETIVES:

Hæck, dod burn it, dog gone, shux, drat it, dod rot, land sakes, for the love o' mud, fiddle sticks, dod hep it, confound it, lawsy massa, merciful heavens, just listen, gosh, greacious, my stairs or my stars, gee whiz, awful, golly, dang it, horse blanket, so's your old man, I be die, durn it, I may drop dead, I wish I may never see, I'm a son of a gun, si, se,

I'll be jiggered, I'll swan, by gum, by george, begorry, be jingoes, by jinks, by golly, by grad, jimney, crickets, hang it, go hang, I may hang, I be hanged.

Foreign:

Cotch em--to get; you compre'-comprehand; Ise goot-is good, no goot; vamoose-clear out or leave; no got--him got one goot eye--ise not so, ver hot, nice people, hoose for house, tor for door, die birdie, moine baby; German Poles(Polandars).

Negro:

Spoken in the usual way found in the south--r's are not pronounced--grammar is usually poor.

"Hello dah, Sambo. Is you ma'ied?"

Sambo - "I ain't a sayin' I aint."

"I aint ah askin' ye is ye aint, I's askin' ye is ye is?"

Rev. John Marshall, a white man, was once made pastor of the "Campbellite" Church at Tram, Floyd County, in a negro colony. At one of his meetings Rev. Marshall was introduced to a visiting colored minister. His greetings was "Brudder Ma'shall, I's glad to meet ye." They talked on and finally the colored brudder remarked, "Look a heh Brudder Ma'shall, you'd pass fo' a white man down in ouh count'y." Rev. M. Resigned.

Sayings:

A whistling woman or a crowing hen will always come to some bad end. Laugh and grow fat. Laugh and the world laughs with you, snore and you sleep alone. Pretty is as pretty does. Beauty is only skin deep, but ugly goes to the bone. Many hands make light work.

Many men of many minds  
Many birds of many kinds.

"As sure as the vine grows around the stump,  
You are my honey sugar lump"---Courtin'

If I'd known before I'd courted  
Love had been such a killing crime  
I'd locked my heart with a key of golden  
And tied it down with a silver line.

I'll tuen up my fiddle, I'll rosin up my bowe  
I'll make myself welcom' wherever I go.

Give me the hook, and give me the line  
Give me the girl called Caroline.

### PROVERBS:

Every dog has his day. Nothing goes over the devil's back but what comes under his belly. You can't whip the devil around the stump. If you can't talk, shake a bush. Losers weepers, finders keepers. Do the other fellow before he does you. An eye for an eye and a tooth for a tooth (teeth and toenail). The world will grow weaker and wiser. Every tub stands on its own bottom. Paddle your own canoe. It is no worse to tell a lie than to act one. It is better to steal than to starve. Those who do not work should not eat. Early to bed and early to rise makes a man healthy, wealthy and wise.

### SIMILES:

Work like a dog, or brute. Strong as an ox. Fine as a fiddle. Pretty as a picture. Brave as a lion. Cross as a bear. Crazy as a loon. Hungry as a wolf. As honest as the day is long. Good as gold. Mean as gyarbro (or a snake, the Devil). Ugly as sin. Crooked as a fish hook. Kicks like a mule. Meanest man ever walked the earth. True as steel. Laughed fit to kill.

### METAPHORS:

It sure is hot. He is a bear, (a strong man). She is a lady (a gentlewoman). That is a humdinger. The old merchant is a tightwad. The river is a regular sea today (flood). The baby is just a little bundle of love. The mule is a treacherous animal. He is a tyrant. You are a rascal, rogue or cut throat. She is a scarlet woman (sometimes made stronger than this). Brother Jones is a hypocrite. Grandfather is a dear old faker. Bill was a dare devil.

Work boys, work just as hard as you can tear  
Meat is good to eat and skin is good to wear.

We had a little dog and his name was Jim,  
He jumped into the buttermilk up to his chin.

Two little peanuts a setting on the railroad track  
Their little hearts all a flutter  
Along came a big train  
Toot, toot, peanut butter.

I had a little dog and his name was Rover  
When he died, he died all over  
I had a little mule and his name was Jack  
I put him in the barn and he jumped out a crack.

"Here I stand on two little cobs  
Come and kiss my lib lobs".

My old horsey's gone through town  
Three legs up and four legs down  
Mind old Horsey you'll fall down.

This is "old Hickory".  
When you look at him,  
Look at him well  
And be careful how you hit him  
For he sometimes hits back,  
This old gent is a hard nut to crack.---A boy.

This is little chincopen  
A smile on her face,  
And dressed so neat  
Isn't she cunning  
Isn't she sweet?---A girl

Many local yarns are actual occurrences, others are told on local people for effect. The yarner gets the interest of his audience in this way.

Ye know Big John Hunter once went in John Frazure's store on "Mud" Creek, picked him out a pair o' shoes, 12's $\frac{1}{2}$  and had them wrapped up. Then he says, "What are you a givin' fer seng?" The merchant replied, "I aint had a circular and I can't quote a price. Hunter---"Well, I'll have to pay you with seng. I guess you'll get the circular agin' I get the seng. And he walked out with the shoes under his arm, and John Frazure haint seen him since. I'll bet he never does. Yes,---he said, "you'll get the circular agin' I get the seng.

Speaker to Audience--Ladies and Gentlemen, I have something extremely interesting to tell you this evening, something that is happening before your very eyes. A very illustrious and notorious individual is now among us, one whom you all know well and would be much pleased to see. Oh, he is looking right at you.

Interested listeners--Who is it?

Speaker--Henry Ford is in the audience

Listener--Who?

Speaker--Henry Ford is sitting in our midst---

Listener--- How do you know?

Speaker--I saw his car outside.

A gentleman sheared his shepherd dog so it would look like a lion. His little boy saw it and came in and told the father there was a lion outside. The father said, "That is just "old shep", now, son you go to your room and pray for God to forgive you for telling that lie. The little boy went but came back rather soon. The father asked, what did he say, son?" The son said, "Father, God said He thought it was a lion when He first saw it."

Robert Harman said he was inventing him a plow which would run before the horse, but the object is the guiding of the plow.

Every community has its practical jokers. One of the best old time jokes was scaring the superstitious person or family with a Dumb Bull.

A two and one half or three foot piece of a hollow black gum log shaved thin and seasoned until it is light in weight, then stretch a piece of raw hide over the end left thick for the purpose, tacking or hooping it securely. When it dries a string is fastened on the inside to the center of the drum head. Some English rosin rubbed on the string and most any kind of noise can be made to come forth, striking terror to the heart of the timid.



Many of the superstitious mountaineers (years ago) have heard Gabriel's trumpet in the dead hours of the night and developed a temporary case of insomonia. Dumb Bulls are kept very secret as expectant mothers may have been frightened and thus cause the child to be marked.

The stars got to falling one night. Uncle "Elie" Sturgill, a brother to "old fiddlin' Jeff" had all his children out watching. The stars kept falling every little bit and finally Uncle Elie got tired and said, (in his nasal tone) "Now children, do you see that big red star back yonder, that big north star?" You just watch that and if it falls the jig is wiggled, I'M going to bed.

Uncle Commodore Goble lost his old sow one time and couldn't find her no place and she was gone for days and days. Well, he's up in his new ground a looking around one evening when he see a pumpkin shake and it kept a shakin' and he thinks se' I'll just investigate. So what do you reckon he found? Why, that old sow, and I guess she's weighed 300 pounds, was in that pumpkin, an' had a new litter o' pigs, 13 I believe, and had hollowed that pumpkin out all around, pretty nie wasted it all, but he saved what was left of it, and made about 10 gallons of punk'en butter, yes, about ten gallons.

Uncle Pete S. was goin' home drunk one night when he staggered and fell into a big hole in the road where the high waters had washed out. It was about waist deep and he couldn't get out. So there he sat next morning when the boys came by. They said, "Howdy Pete, what are you doing in there?" Pete answered, "Get down and come in," (Pete, still drunk, thought he was at home).

W. A. Fraley, Prestonsburg, Ky.  
Mr. N. Allen, Prestonsburg, Ky.  
John Moore, Hunter, Ky. Floyd Co.

FOLK LORE and QUAIN T CUSTOMS

FLOYD COUNTY

*Good luck  
of superstitions*  
(4) ✓

In Floyd County, it is a custom to plant gardens on Good Friday and sweet potatoes on April 1st.

When there are "sundogs" that is, when it is partially cloudy and there appears to be more than one sun - it is a sign of an immediate severe storm or flood. If it rains when the sun is shining it will rain again next day at the same time.

A red sunset or rainbow in the evening is the sign of dry weather. A red sunrise means rain during the day. This superstition originated in England where, long ago, it was expressed in the familiar lines:

"A red sky at night  
Is the sailor's delight;  
A red sky at morning  
Is the sailor's warning."

When both points of a new moon are turned up, it is a wet moon - meaning that wet weather is near at hand; but when one corner is down, all the water has poured out and it is a dry moon, signifying dry weather.

If hogs are killed in the dark of the moon, the meat does not fry away or become smaller.

It is bad luck to see a new moon through underbrush. It should be seen in the clear for good luck.

A circle around the moon at night is a sign of falling weather. The number of stars in this circle indicates the number of fair days there will be before bad weather comes.

Many stars in the sky means bad weather is coming. A falling star is a sign of death. See the evening star, make a wish and it will come true. The

tail of Halley's comet, which appears every 75 years is dangerous, as it might rub the earth. A rock fell off the last one and struck in New Jersey.

The earth is thought by many (in Floyd County) to be flat and probably square as well, inas much as the Bible states that angels stood on the four corners of the earth, and also that the sun stood still and prolonged the day, as Joshua had commanded, when the children of Israel were fleeing out of Egypt.

When hogs carry corn shucks to make a bed, cold weather is coming. It is said that a hog can see the wind. Ducks wash themselves before a rain.

The white side of maple or poplar leaves turns up in the wind before a storm. The Indians could hear the voice of a stream and so move to higher ground before a flood.

It is a custom to shut the front gate before nightfall. If one finds a horse shoe with the open part toward him, it is a sign of good luck and the shoe should be taken home and put up over the front door. If it has seven nails in it, the greater the luck.

Thirteen is an unlucky number, especially Friday the 13th.

People's lives are said to be ruled by the month or season in which they were born, and also by the day of the week.

It is good luck to find a pin pointed toward you. Do not take a hoe through the house or raise an umbrella in the house. Having started, it is bad luck to turn back. It is good luck to play with a brand new deck of cards. For a pretty woman to stand opposite a card player brings him luck.

To break a mirror brings seven years of bad luck. Shadows are sometimes sent as a warning of coming danger.

In the matter of personal characteristics, red hair signifies high temper in its possessor.

A baby becomes cross-eyed by looking at things held too close to the eyes.

Green eyes indicate a jealous disposition.

Large ears mean that one is clever or generous, while small ears mean stinginess. A high forehead indicates good sense; broadness between the eyes, intelligence; narrowness between the eyes, low intelligence; a long chin, that one is either a pugilist or a liar.

If it rains before seven, it will stop before eleven. A morning rain is like an old woman's dance, it's soon over. If it rains on Monday it will rain four days that week. If it rains the first Monday in the month it will rain on the next three Mondays. If it rains on Easter, there will be bad weather for seven Sundays in succession.

At every quarter of the moon the weather will change. The weather usually changes on Friday. A roaring wind in the tree-tops at night is a sure sign of a rain. "Evening red and morning gray, sends the traveler on his way. Evening gray and morning red, sends down rain upon his head." If there is a rainbow in the morning, there will be more rain. For each frosty morning in April, there will be a foggy morning in May.

Good Friday is always a lucky day. Most other Fridays are unlucky and Friday the 13th is especially so. Don't start a new job on Saturday or you will never get it done. Don't work on Sunday, for it brings bad luck. The man in the moon was put there for burning brush on Sunday. There is always a rain after three frosts. The twelve days between Christmas and January 6, the Old Christmas, are the ruling days, ruling the weather for the twelve months as they come. March borrows fair days of April and pays April back in typical March weather. These are called "borrowing days" and "pay days." If March comes in like a lion it will go out like a lamb, and vice versa. If there is a hard winter, a fruitful season will follow.

Many people in Floyd County are strong believers in pre-natal influence, believing that if an expectant mother becomes frightened her child will bear a birthmark in the likeness of the object that frightened her or upon which her

attention was fixed at the time.

Put a baby's dress on over his feet until he is a year old or you will have bad luck with him.

It is bad luck for a baby to see himself in a looking glass. If one steps over a baby or small child he will not grow any more. It is bad luck to cut a baby's nails. They should be pinched off or bitten off until he is a year old.

If a baby has colic, give him a teaspoonful of breast milk into which tobacco smoke has been blown; or give him breast milk mixed with a little whiskey. To rock the baby on a chair shakes the colic out. A little asafoetida tied up in a cloth bag and hung around a child's neck keeps off diseases. It is helpful also to soak a rag in carbolic acid and then hang it up in the room.

Buckvine tea is good for a baby's colic; or smoke him over burning bran (corn or wheat) allowing smoke to go up under his clothes. A young rabbit's brains while still warm rubbed on a baby's gums will help him to cut his teeth. A mixture of turpentine, camphor and grease is used to rub babies, or anyone, to cure a cold. Sometimes snuff is added to the mixture.

It is bad luck to take a baby upstream the first time he is taken out. Dress a young baby's navel with a little scorched rag (white) and later dust it with a little coal soot from the backwall of the fireplace. If a baby is suffering with *thrush?* thrush, have someone who has never seen the baby's father, or else a seventh son or seventh daughter, blow his breath into the baby's mouth.

It is the custom for a wedding to take place at the home of the bride with a big dinner or supper following for the many invited guests. When a man takes his bride to his father's house for the first time, guests are invited and a dinner is spread which is known as the "Infare." When the young couple move into their new home, it is usual for a party, or House Warming, to be given there that first evening.

Among the country folk funerals are frequently held during the summer fol-

lowing the death, and sometimes, exactly a year thereafter. The funeral will consist of an all-day meeting at the graveyard, where five or six preachers will eulogize the deceased and arouse the emotions of those present, friends and relatives indulging in somewhat restrained mourning. This custom prevails in other hill counties also. (See Breathitt County.) Abundant meals are prepared for the guests at these funerals.

In cemeteries in some sections many of the graves have individual small shelters built over them with shingle roofs and with sides made of boards or lattice work. These shelters were originally used to protect graves from wild animals.

People always gather to sit up with the dead. A person is always buried with his head toward the W. so that he is facing the sunrise.

The howling of a dog, the crowing of roosters before midnight, a picture falling from the wall, to dream of a wedding, to hear death bells in one's ears, to hear the "death watch" beetle ticking in the wall, and to transplant a cedar tree into one's yard, signify, each and all, that some member of the family will die within a year.

When young people meet on Christmas Day, whoever first exclaims "Christmas gift!" is entitled to receive a present from the other.

On Twelfth Night, January 6, or Old Christmas, just twelve days after our Christmas as now celebrated, oattle and other livestock are supposed to kneel in their stalls or barns just at midnight and pray.

To make a dog stay at home, grease his feet and make his track on the backwall of the fireplace, or out off the tip of his tail and put it under the doorstep.

It is bad luck for a cat to leave you but good luck for one to come, provided someone has not dropped it there. If a black cat crosses the road or path ahead of you, turn back or go around him or you will surely have bad luck. Do not leave a

baby alone with a cat, as the cat may kill the baby by taking its breath away. To kill a cat brings seven years of bad luck.

The ground hog stays in his hole underground all winter till February 2nd, when he always comes out and looks around. If the day is cloudy and overcast, he stays out, which means that warmer weather is near at hand. But if there is enough sunshine for the groundhog to see his own shadow, he takes alarm and scampers back into his hole and remains there six weeks longer, during which period wintry weather will continue.

If a bird flies into the house, some member of the family will die. When birds build a nest in the house or porch it is a sign the family will move out.

When owls hoot on the north side of a hill it is a sign that cold or stormy weather is coming; if on the south side, that fair weather may be expected.

Kill the first snake you see in any year and you will have no enemies in all of that year. If bitten by a snake, rub some of his blood on the place as a cure for the bite. A plaster made of blue clay mixed with turpentine or kerosene is also good for this purpose.

Lizards have a stinger in the end of their tails, so do not handle. When a lizard's tail is cut off or pulled off it will wriggle until the sun goes down. Break a snapping bug in two and drop its one drop of blood into your ear and it will stop earache. To handle a toad will cause warts on one's hands.

Animals grow longer hair and squirrels lay up a larger food supply when the coming winter is to be a hard one. If potatoes are planted in the light of the moon they will be of shallow depth, but if placed in the dark of the moon they will grow deep. When the whip-poor-will calls it is time to plant corn.

The signs of the zodiac as printed in the Ladies' Birthday Almanac are useful guides in the planting of crops. When the sign is in the thighs, plant corn; in the arms, plant vines; in the head, cabbage; in the secrets, cucumbers.

Toads sometimes sit under toadstools.

The spirits of people who die dissatisfied come back to the locality

where they once lived. Sometimes people have turned over in their graves on account of having been buried alive. The spirits of such persons are sure to come back. Spirits are everywhere, but most of those that come back are evil. Very wicked persons often sell their souls to the Devil. There are lots of ghosts but only certain persons can see them.

If a person or his belongings are bewitched, draw on the wall a picture of the witch if known, then start a nail in the middle of her forehead as drawn. Strike the nail every few minutes with a hammer. This will in a short time give the real witch such a severe headache that she will be glad to lift the spell.

#### PERSONAL EXPERIENCE OF NEVILLE S. BULLITT .

A number of years ago a life insurance company sent me to the Kentucky mountains to interview 50 odd widely scattered policyholders and to ascertain certain facts of importance to the company. Starting out from Pikeville on horseback, with no baggage other than the contents of my saddle-pockets, I rode 165 miles, being sometimes 45 miles from a R. R. While riding through Floyd County, I stopped at dusk one day at a wayside log cabin and asked to be taken in for the night and the request was readily granted. It was a one-room log cabin, with an enclosed "lean-to" at the back. In this limited space nine persons, men, women, and children spent the night.

Supper and breakfast, the latter at 4:30 A. M., were eaten in a small separate log structure which stood apart and was used solely for cooking and eating purposes. The family was very poor. My host explained that he had once had an oil lamp but that it had been broken about a year before. The only illumination by which we ate our very crude supper came from a improvised lamp. Upon the rough and narrow dining table was placed an empty tomato can which supported a heavy saucer filled with bacon grease. A long, narrow strip of cloth had been



twisted hard and then coiled around and around in this saucer of grease, forming a wick. The outer end of the wick hung out over the edge of the saucer about three inches. Having been lit by a blazing splinter of wood from the stove, the wicks burned slowly and sputteringly, giving fitful illumination. Occasionally, as the wick burned to the saucer's edge, my host, would with his fork uncoil the wick in the saucer sufficiently for three inches of the burned part to project beyond the edge again.

Customs among town folk are about the same as in any mountain town. Its a small amount to eat, and wear their best, try to outdo the other fellow. Meet with one's set down at a certain drug store and drink soda water, go to the movies and motoring on Sunday afternoon. Gossip has its place even in small towns where every one knows everyone else. Occasional dances are given.

In the rural section its "Bees", sitting up with the sick or a corpse, wear ones best clothes on Sunday and go to meetings, funerals or feet washings. The men folk like to get drunk on election day and call out the name of their candidate. This sometimes results in brawls or fights or maybe "killings". Christmas and July 4, are also occasions for drinking.

Country people take the children and go into town on the 4th of July, or to circuses. On the 4th of July at Prestonsburg, they usually make an attempt to celebrate, but of late years a little weak. They used to have the greasy pole, greasy pig, run races, etc.

The young fellow goes to see his girl on Saturday night and sometimes stays till Sunday "Settin" up" you know, or he'll walk miles to help dig a grave. Home-made caskets are still used. Some of the older men have them made before they die. The men in general like to meet at the country store or post office and drink or "swap" yarns and chew tobacco. The grist mill is another meeting place. Those who trade horses like to meet in town on court day.

Women like to go to see the new baby and make over it, say that it is pretty and "favors" so and so when they really don't mean it. Gossip is their favorite pastime, no news paper needed. Old ones smoke the old stone pipe or chew. A few young ones smoke cigarettes. Remedies are always recommended for the sick and usually all tried out. If the patient survives there is an argument as to which cured him. Herb doctors and Faith doctors are prevalent and widely "believed in" among the uncultured.

Gardens are planted on Good Friday and sweet potatoes bedded on the first day of April. One may go barefooted on the first day of May or take off

his heavy underwear. by Personal observation.

It is now a custom to set basket dinners on Decoration Day or at funeral occasions.

Folk are not so neighborly as of old. Neighbors are chosen and one sign is visiting, another, "swapping" a "mess" of fresh meat in "hog killing" time. Borrowing is a habit between neighbors. "They will borrow everything but the cook stove", old man Goble says.

Geo. Goble, 80 years old, farmer,  
Dewey, Kentucky

#### LOCAL CUISINE 677

Among the less sophisticated, meals are "fixed" by the women of the house, usually the mother and the family gather around the table and eat with a lot of noise. With the more cultured people meals are prepared of a more or less balanced diet and served.

Corn bread is most always served for dinner and supper, but the Floyd Countians must have their biscuits for breakfast. "Poor man's" gravy shortened to "poordo" (a flour thickened gravy made with water or milk and seasoned) is a favorite for breakfast. In the country cereals aren't usually served for breakfast, but for dinner on occasions such as Sunday, weddings, or when some body comes.

Among country folk, diet varies with the season. In summer its home-grown vegetables, fruits and the customary "corn-pone". In winter, bread, meat, potatoes, and home canned foods are served with milk and butter. In spring early greens are a delicacy. Wild greens are called "salat".

The city and mining populations live out of the store, having a more or less variety of foods, but not always well prepared.

With the old time cook recipes are "a pinch of this and a pinch of that, anybody knows how much", and maybe it is a success, not always. Women

"swap" recipes. Some call them "receipts". A few women use White House Cook Books, advertising soda or some other commercial food product. There are many good cooks in the county, but everyone thinks his mother is the best.

A favorite cake in the country is the old-fashioned fruit cake made with molasses (sorghum) and stewed apples between the layers.

In town they say "the favorite cakes are Angel food for the women and Devil's food for the men".

The tall thin appearance of the mountaineer is attributed to poorly cooked foods and too many stimulants. Some would say its from looking up to see the sun, and climbing the mountains. His appearance was noted by Charles Dickens while visiting in Louisville.

Thomas' Life Among the Hills and Mountains  
of Kentucky. PP 85

Some men prefer not to go about the water after eating their wife's biscuits thinking in case they fell in they's be sure to sink.

After all, simple, rough foods are best and most healthy, however, mountaineers do not always have variety, hence several cases of pellegra in the county.

Records of County Health Officer

#### 678 Social Events .

In the country not so much is made of weddings any more. Outstanding social events are monthly "meetings", dances, and parties among the young people. The memorial meeting, (funeral occasions) with dinner on the ground is attended by hundreds of people. Barbecues given by the politicians are a favorite.

Outstanding local holidays are Election Day, Christmas, Decoration Day, "4th of July", and Labor Day.

(4)

Signs

Sundogs (that is when it is partially cloudy and there appears to be more than one sun) is a sign of an immediate severe storm or flood. If it rains when the sun is shining it will rain again next day at the same time. A red sunset or rainbow in the evening is the sign of dry weather. A red sunrise means rain during the day.

Lore.

"It once got dark at noonday and some stars fell. People were scared, thinking it was the end of time". One time the houses shook and some folk's chimneys were damaged.

When the two points of a new moon are turned up it's a wet moon (means wet weather), but when one corner is down the water has all poured out and it is a dry moon, means dry weather. Kill hogs on the dark of the moon, the meat doesn't fry away or become smaller---(when moon is growing large). It is bad luck to see a new moon through brush. See it clear for luck. A circle around the moon at night is a sign of fallin' weather. The number of stars in this circle means that many more fair days (before bad weather comes.)

Stars:

Many stars in the sky means bad weather. Stars falling is a sign of death. See the evening star, make a wish and it will come true. Halley's comet just comes every seventy-five years. Its tail is dangerous as it might rub the earth. A rock fell off the last one and struck in New Jersey. The earth is thought by many to be flat and probably square as the angels stood on the four corners (the Scriptures), also Joshua commanded the sun to stand still and prolonged the day, away back there in Bible times.

Hogs carry things to build a bed when it's going to be cold. Ducks wash before it's going to rain. It is said, "A hog can see the wind"---.

White side of maple or poplar leaves turn up in the wind before a

storm. The Indians could hear the voice of the stream and move to higher ground before a flood. Some people can judge weather before others. It's experience in judging the clouds and other signs. W. S. Clarke, Dewey, Kentucky, J. P. Sturgell, Dewey, Kentucky, Mrs. Emma Taylor, Prestonsburg, Kentucky and Alex M. Spradlin, Prestonsburg, Kentucky.

Shut the front gate before night, a custom. If one finds a horse shoe open part toward him, good luck. Take it home and put it up over the front door. If it has seven nails in it, it is more lucky.

Thirteen is an unlucky number, especially Friday 13th.

People are said to be ruled by the month or season in which they were born, day of week, etc. Fortunes are told.

It is good luck to find a pin pointed toward you. Do not take a hoe through the house or raise an umbrella in the house. It is bad luck to start and turn back. It is good luck to play with a brand new deck of cards. A pretty woman standing opposite player brings luck. Playing long hours tires the other fellow out and you get the luck and coin.

It is seven years bad luck to break a mirror. Shadows are sometimes sent as a warning, danger, etc., in that respect they are a help. -- Carl Kendrick, Lancer, Kentucky, W. J. Music, Dewey or Auxier, Kentucky.

#### Personal Characteristics:

Red Hair means high temper or the Irish in you.

Cross eyes are caused by a baby looking at things too close to it.

Green eyes mean jealousy.

Large ears mean one is clever or generous.

Small ears mean stinginess.

High forehead, sensible, Intelligent.

Broadness between eyes, intelligence.

Narrowness between the eyes, low intelligence

Long chin, pugilist or a liar.

Broad strong hands - manual labor.

Small hands - Clerical

Slim fingers - Musician or gunman.

W. S. Clarke, Dewey, Ky. Bob Frnais,

Prestonsburg, Ky.

### Weather:

Used to have weather prophets. About all are dead now. Uncle Jerry Hatfield, Lancer, Kentucky used Almanac and signs, and could foretell the kind of weather.

Lige Auxier who lived near East Point could fore-tell the weather. He judged mostly by an old owl that lived near his house. The owl hooted out on the point for fair and in the deep hollow for bad weather. He also used an almanac.

If chickens come off the roost on a rainy morning, it will rain all day. They walk around tail down and take the rain. If chickens remain on roost during a morning rain, it won't last long. If it rains before seven, it will quit before eleven. A morning rain is like an old woman's dance. It's soon over. If it rains on Monday it will rain four days that week. If it rains the first Monday in the month it will rain three Mondays right along. If it rains on Easter, it will be bad weather for seven Sundays straight.

At every quarter of the moon the weather will change. Weather usually changes on Friday. Roaring winds in the hill tops at night is a sure sign of rain. Evenings red and mornings gray sends the traveler on his way. Evenings gray and mornings red, sends down rain upon his head. If a rainbow of a morning there'll be more rain. As many frosty mornings as there are in April, there'll be that many foggy mornings in May.

### Seasons:

Good Friday is always a lucky day. Friday 13th unlucky or most any other Friday. Don't start a new job on Saturday or you'll never get it done. Don't work on Sunday for the man got put in the moon for burning brush on

Sunday. It is bad luck.

April or May for planting things any time from Good Friday until up in June. It is best early. February for trimming trees and vines. If the November winds strike apples on the tree, they will rot. Gather them in October. Gather corn in November after three frosts. It is dried out. There is always a rain after three frosts.

In dressing the first hog in hog killing time, watch for the melt. If the large end comes out first it is a sign the roughest, or big end, of the winter will come first and vice versa. The twelve days between the Christmasses are the ruling days, ruling the weather for the twelve months as they come.

March borrows fair days of April, which April pays back in typical March weather. These are called "borrowing days" and "pay days". If March comes in like a lamb it goes out like a lion and vice-versa.

A hard winter means a fruitful season will follow. The ground will be soft and easily plowed. It is always expected there will be lots of fruit.

W. S. Clarke, Dewey, Kentucky

W. J. Music, Dewey, Kentucky

C. H. Burke, East Point, Kentucky

J. P. Sturgill, Dewey, Kentucky



PERSONAL

Among the town folk and more cultured these old Folk customs and superstitions are not so much practiced or believed in. Yet they are instilled in the native from childhood just as is his "Mother Tongue" into which he falls around home or when excited. On guard with strangers many will not use dialect native to the section or give one any idea of old customs or beliefs which still linger even among town folk and educated people. The country folk as a rule are not so reserved and it isn't always necessary to gain their confidence to get them to talk. Just show interest and appreciation and they will tell one anything with mere piloting of conversation.

John I. Sturgill

BIRTHS

The most important belief about motherhood is prenatal influence based upon scripture, Genesis 30:27-43, where Jacob peeled poles ringstreaked and spotted to cause the flock of Laban to concieve offspring of this description which were to become the property of Jacob. This is not denied by any of the folk and is handed down from generation to generation that an expectant mother must not get scared or allow herself to become frightened by anything (severe emotions) or the child will be marked by the object animate or inanimate. Many examples of the marked persons are pointed out in any section of community -- after rabbits, apples, strawberry, peach, frog, horse, or cow, also marks of temperment are noted. Expectant mothers must stay close and take care of themselves.

Place the baby in a horsecollar to teach them to sit up. Put his dress on over his feet until he is one year old or you'll have bad luck with him. Do not allow baby to see himself in a looking glass, bad luck. Do not step over a baby or small child or he won't grow any more. Don't cut the baby's nails. Pinch or bite them off until he is a year old, bad luck to cut them.

Dress baby's navel with a little scorched rag (white) later dust it

with dirt from the backwall (in fireplace). For colic blow "tobaccer" smoke in a tea spoon of breast milk or a little whiskey mixed in the milk is good. Rock the baby on a chair shakes the colic out.

Teas are good---catnip for colic or cold--onion tea from roasted onions , hive grass tea for hives. Hive grass is found on mossy rock in a damp place -- is in the shape of a lamb's tongue.

A little assafetida tied up in a rag and tied around the child's neck keeps off diseases, or soak a rag with carbolic acid and put it up in the room helps. Wean baby when the sign is in the knees. By the time it is back to the head he is weaned.

Teas for the mother--ginger tea for cramps. If confined to bed give a milder tea, as catnip. Older people said set a double bitted ax up under the bed with the edge toward the part of the body where the pain is would stop cramps.

Most of these were remedies used by Arminta Osborn, Osborn, Kentucky, a mid wife. She's getting too old to do much--waits on a few cases. Cynthia Wells at Auxier charges \$5.00 most of them charge this price. Sometimes if the family is hard up they'll take \$3.00. At times they take the fee in chickens or a good pig or work of the man. Mrs. Ellen Music, German, Kentucky says she uses drugs some. Aunt Polly Hall at Galveston, Kentucky never loses a case and she just uses home remedies. Law, she just remembers everything for years and she's gettin' 'round 80 years old.

They about all have some one pull on the mother's hands during a delivery--it helps them, or have them sit on a strong man's lap and let him pull up on the knees---this is about the last resort.

"law" "hard up" -- colloquialism.

Don't take baby up stream the first time you take him out, it's bad luck. Have some one who has never seen his father or a seventh son or

daughter to blow in a baby's mouth for <sup>thrush</sup> (thrash.) Buckvine tea is good for colic, or smoke 'em over burning bran (corn or wheat) letting smoke go up under their clothes. Rabbit brains while still warm rubbed on babies gums help him cut teeth (young rabbits preferred.) Groundhog or mutton's tallow is good to grease babies for colds or external soreness. Turpentine, camphor and grease mixed is used to grease babies or anyone for colds and sometimes add snuff to the mixture.

Some women are very modest, rather not have a doctor, M. D., wait upon them. A woman doctor (mid-wife at \$5.00 to \$10.00, according to a person's ability to pay, is called in.) They are usually handy and one would have to go into town after a doctor.

Mid-wife used to have the mother's and baby's clothing smoked over bran or have some man person sleep with them to season 'em out so's they wouldn't make baby take cold.

#### CHILDHOOD.

The child was and is yet watched as to behavior, quickness to learn, health, brightness of eye and shape of his head for mother wit, (intelligence) and predicting career. Some parents allow the child to decide what he will be, others themselves decide what their child must be.

Some children are told scary tales and taught fear to quieten them so they won't bother the parents or to keep them out of danger or so they won't get lost in the dark. Scare them with stories of the rag man, Old Peter Pumpkin Eater, Booger Man, dogs, wild cats, ghosts.

For good behavior give them praise or honor. Brag on them. One that is good to work give him a calf, lamb or some material reward. A child that disobeys is deprived of pleasures or praise. In extreme cases a switch is used at once. Some folks jail them by locking them up in a room.

Mrs. Martha Owens, Dewey, Kentucky.

MARRIAGE

Custom of days gone by still linger, particularly in the country. Running away is still prevalent, courting is done rather openly. There is very little couquetry among plain country folk. So and so seen together <sup>are</sup> known to be courting. It is expected by everyone that they will marry. The young fellow goes to see his girl on Saturday night. They sit up and talk. He frequently stays till Sunday.

Sweethearts never eat together. The young lady may wait table. The ladies eat later. The bread is set by the father's place, they gather round the board (table) he serving the children with bread (or cutting meat). If the father is awgy, the mother takes his place.

One love test is -- one who can tie a knot in love vine without breaking it is able to hold the love of his sweetheart. Throw a bunch of the vine over your shoulder onto some weeds, if it grows he or she loves you, and many others.

As the case develops he takes her candy and such. They lie across the bed together. It is practiced by most respectable people and was countenanced by even the sternest parents. Folk usually marry young. The young fellow who sows his wild oats, still holding respect of friends and neighbors is a man's man, hence well thought of by the ladies. The girl must be pure, sweet and clean mind and body, even faithful and loyal or else she is a lewd and scarlet woman, first condemned by the women. The man may have been wild and have bastard children, but the circumstance is usually accepted.

Girls marry as young as twelve and the mother of two children by the time they are 15, look old when they are twenty. Many are grandmothers at thirty and may live to be ninety or one hundred years of age, but not always the case. An unmarried woman twenty to twenty-five is an old young woman, past twenty five she is an old maid. A widow is more desirable.

The wedding takes place at the home of the bride with a big dinner or supper.

Guests are invited and everyone has a good time. When he takes her to his fathers house a dinner is spread known as the infare and guests are invited.

The first night in the new home of the couple a party is expected by the young friends--is usually held, is known as a House Warming. Friendship and good will <sup>are</sup> ~~is~~ extended.

In case of a run-away marriage, she forges her certificate for the license and they sometimes aren't allowed to come home for a while. If he brings her home anyway and faces the parents, he is frequently forgiven because of his courage and said to be a man.

### DEATH

Among country folk funerals are frequently held the summer following the death or exactly a year hence an all day meeting at the grave yard, and five or six preachers will preach.

The deceased is eulogized, emotions aroused. The friends and relatives mourn to a reasonable and respectable extent. Meals are prepared in plenty in the homes to entertain guests. Cemeteries in certain sections have houses over the graves, some example are found at Galveston, Kentucky, and Teaberry, Kentucky. Originally these were used to protect them from wild animals.

Folk always gather in to sit up with the dead. The men dig the grave. A few home made caskets are used. A corpse is always placed in grave with head toward the west and facing the sunrise.

### SUPERSTITIONS

Dog howling is a sign of death, also chickens crowing before midnight, a picture falling from the wall, to dream of a wedding, death bells in ~~ones~~ ears, the "death watch" ticking in the wall (really an insect), and transplanting a cedar into one's yard a member of the family will die in a year. Mr. Norman Allen, Prestonsburg, Ky.

FESTIVALS

Children may go barefooted or any one take off <sup>his</sup> their heavy under-clothing on (May Day), first day of May without danger of colds. Years ago it is said folk stripped off stark naked and rolled in the wheat field warly on a May Day while the dew was on to cure the seven year itch. Young or unmarried people used to go fishing on May Day, and if they caught a gold fish it was a sign they'd marry before the year was out.

Christmas Day is a day of rejoicing. Santa Claus brings gifts to the smaller children, have private, school and church trees and programs or celebration. It is an occasion for getting drunk. Whoever says "Christmas gift" first on meeting that day is entitled to a present from the other.

On Old Christmas just twelve days after Christmas, cattle and other stock just at mid-night are supposed to get down on their knees and pray. Alders begin budding out at exactly the same time it is said.

The first day of April (All Fool's Day) is an occasional for fooling joking, etc. It is a good time to bed sweet potatoes or make hot beds.

Valentine Day---Valentine Parties held, gifts given, also valentines. St. Patrick's day, ladies usually wear some green garment or a green ribbon.

New Year's Day, watch parties the night before to see or usher in the New Year. Folk used to give gifts. New Year's resolutions are sometimes made. It is said what ever one does on New Year's Day, he will do the whole year.

The Friday before Easter, Good Friday, is a good day to plant garden.

Frequently, our city churches have Sunrise Prayer Service Easter Morning out on some eminence near town. An explanation or description is made of Life and its intricacies. Most folk have a special dinner and wear new spring clothing.

On the Fourth of July it is customary to have a celebration in town, especially at the county seat. A program is rendered. Some lawyers make a speech from a grandstand or the Court House steps. Another person reads or

recites the Declaration of Independence. Then the master of ceremonies starts the races, greasy pole, and the greasy pig contest. Music, fiddlers or banjos contests are held. Merchants furnish the prizes, country folk always go in whether there is a program or not, and drink lemonade, etc. and have a good time. Children are taken same as to a circus.

On the 30th day of May (Memorial Day) folk always decorate the graves. Take lunches and stay nearly all day. Occasionally in the country a basket dinner is spread near the cemetery and all eat together. It is also a time for funerals, although late summer or early fall is preferred when people can have more to fix for meals. J. P. Sturgell, Dewey, Ky.

#### SPORT:

Luck is produced by skill and good judgment on the part of the player, especially in poker or gambling. Never bet on the other fellow's trick unless you know what you are about. Plenty of money to back one is necessary. People usually suggest the type of gambling they prefer.

With several years experience one is able to read another's hand from his countenance. The best players learn also to hide their own thoughts (poker face) at the same time judging the other fellow. Don't be tight with your money to win. Some claim certain days (any day) are bad luck.

Mr. M. says he believed it wrong to play (gamble). He played about 15 years and after about 12 years of it he was going home one night from a day's play when on the railroad above Auxier, a tall dark man appeared by his side dealing cards and looking right into his face. Mr. M. went right on looking away across the river and when he looked back the man was gone. He did not tell this for years. After three more years of playing and on returning home one night, same place as above, the tall dark gambler again looked into his face. At the same place a light fell upon him, strong enough to make his shadow. Mr. M. refused to look at the dark man, eyed his own shadow and walked on. The light continued to follow right to his own door. Mr. M. answered his knock and he asked her to look at the light. She suggested the

moon. They looked for the moon, there was none. It was suddenly pitch dark. The light had disappeared. Mr. M. had played none since.

W. J. Music, Auxier, Kentucky.

### ANIMALS:

A dog can see in the dark, he knows when any one is going to die. To make a dog stay at home grease his feet and make his track on the backwall of the fireplace or cut off the tip of his tail and put it under the doorstep.

It is bad luck for a cat to leave you; but good luck for one to come, provided someone doesn't drop it for you. Stroke the black cat's fur in the dark and see the electricity. If he crosses the road or your path before you turn back or go around him or you'll sure have bad luck. He is said to have embodied the witch in days gone by. A cat will take the baby's breath. It is seven year's bad luck to kill a cat.

If a cow loses her cud she will die. Sometimes she can be provided with another. If she gives bloody milk or fails in her milk she is probably bewitched; when the milk won't churn heat a nail red hot and drop it in the milk. This drives the witches away. (this is passing).

The ground hog comes out on the second or the fourteenth day of February, if he sees his shadow he will go back and stay forty days or six weeks, means bad weather and late spring.

If a bird comes in the house some member of the family will die. When the birds build in the house or porch it is a sign the family will move out.

When crows bunch up to leave winter is near. Scare crow will frighten him away from the corn field. Hang up a dead one also scares them away.

Owls hoot on the north side of hill for cold weather, south side for fair weather.

Snakes --- Kill the first snake you see in the year and you will have no enemies the whole year. Rub the snake's blood on the place for the snake bite. Also a plaster of blue clay, soaked in turpentine or lamp oil.



Children are told not to kill toads or it will make the cow give bloody milk. Handling a frog or toad will cause warts to come on your hands.

Lizards have a stinger in the end of their tail. Do not handle. When a lizard's tail is knocked off it will wiggle till the sun goes down.

Break a snapping bug in two and drop it's one drop of blood into your ear will stop ear ache.

Doodle bugs can be called out by saying "doodlebug, doodlebug, your house is burning down" or "doodle bug, doodlebug, come and get your sack of corn", several times. It actually works and one cannot dig and find them.

When several lightning bugs appear in the evening it's the sign of rain. A bottle of lightning bugs make a good light to travel by.

Animals grow long hair when the winter is to be bad. Varmints lay up a larger food supply. No one knows how they tell, but animals or Indians were supposed to be able to tell the kind of weather or winter there was to be.

Mr. & Mrs. K. S. DeLong, Dewey, Ky.  
Mrs. Martha Owens, Dewey, Ky.  
W. S. Clarke, Dewey, Kentucky  
W. J. Music, Auxier, Ky.

### PLANTS

Planting by signs has been handed down from past generations. Farmers who plant by signs say they have experienced it a certain way and they know. Potatoes are planted on light of moon, will grow shallow, on the dark of the moon and grow deep. When the whipperwill hollows it is time to plant corn, or plant corn when the buds have burst and leaves are coming out.

Signs of the Zodiac have also been experienced and the Ladies' Birthday Almanac tells exactly where the sign is in the thighs, plant corn; arms for any vines; head for cabbage; cucumbers when in secrets.

It is good luck to raise flowers in the garden.

Salat, wild greens, is quite a delicacy in early spring and have many unusual names. There is crow's foot, old man's mustard, tenderline, wild lettuce, speckle dick, sil weed, Indian hemp, creases, water cress, briar tip, poke, snake's tongue, shawnee, and many others.

Herbs used as medicines have unusual names as bear's paw, rattle weed, yellow root, pacoone, Indian arrow, nine bark and others. Beware of wild parsnips or stagger weed---it's poison. Also poison vine or poison oak, ivy, laurel, and buckeye. Toadstools are poison. Toads sometimes sit under them.

The Indians used to eat Indian turnip.

Mrs. Emma Taylor, Prestonsburg, Ky.  
J. P. Sturgill, Deway, Ky.

#### MYTHS:

There are two sides to stories in regard to history. It is argued that John Graham was a tramp or pack peddler, Garfield's headquarters were in a certain other place nearby in Prestonsburg. So and so wasn't in the Civil War at all. He just proved it to get a pension.

A battle was fought at Allen instead of Evel.

The monument of John Graham, pioneer, isn't on the sight of the first Floyd County courthouse, but in a convenient spot nearby.

All this was uncovered by the Woman's Club. They have some in this county and there are so many they have to keep them listed to tell which one comes next and where." Malcom Harris, Prestonsburg, Ky.

Nursery tales are the common mother goose rhymes and stories with animal stories, bear tales, thrown in. How grandfather killed a bear and how he was taught to hunt by his father.

Many stories are told about Irishmen and negroes as: Pat got up in a tree, caught a lot of tree frogs and eat 'em. He went on down to a house and calling he asked, "Does Mulgrubbins have leggins?" The lady answered, "No". "Well, he said, "I must have swallowed a straddy bug then."

1st Negro -- "Sambo, guess how many 'possums I got and I'll give you both of 'em.

Sambo -- "two".

1st. Negro -- "Naw, I's not gwine to give 'em to ye, somebody told ye."

certain woman's picture (accused of witchery) on the wall and start a nail in the middle of the forehead. Every few minutes hit it a lick. This was done and soon the witch's child arrived saying, "Mother said stop driving the nail, her head is acheing awful." The spell was broken. The ducks stopped dhing.

Mrs. J. GOBLE, Auxier, Ky.

Yes, Mrs. Ike DeLong of Nero, Kentucky can call up the knocking spirit or cause the table to tip tap, move or rise up.

Mrs. Anna Stephens of Auxier, calls the knocking spirit or raises the table. -- W. J. Music, Dewey, Kentucky.

Mr. Edgar Miller, Auxier, WPA Timekeeper, tells fortunes or does some medium work. He uses a horn to call the dead--is not an expert medium. Tells fortunes with cards--is expert in this.

(Most any community has its fortune teller or one who is said to raise knocking spirits.) To raise the knocking spirits, Mrs. DeLong crosses her hands on the table or on anything. It knocks three times for yes, and one for no. Knocks anywhere she asks it to and will move tables, etc., when she asks. Her mother before her did this and Mrs. DeLong has the same power.

It is the devil does the work. Grandfather D. called it "skidmore Polly" because it nearly skidded the table over him once. Grandmother DeLong quit this ten years before she died--was very religious. Mrs. K. S. DeLong, Dewey, Ky.

Many people say they do not believe in spirits being raised. Ghosts and superstitions but will not deny that it can be done. It is so often talked in childhood that one very nearly believes in it even though he knows it is all fake. Then too, these many sayings are repeated afterwards in fun.

Yes, spirits are everywhere. Most that come back are evil though. They are people that can raise the knockin' kind. Those that die dissatisfied come back. Sometimes they turn over in their graves, on the "count~~y~~" of being buried alive. Then they sure come back. Romie Crider, Lancer, Ky.

Some people sell their soul to the devil. Such people are very wicked. Only certain people can see things (ghosts). They are not for every body to see. Mr. George Fannin's father (deceased) saw things and he would not lie. George Fannin, Dewey, Ky.

Mr. W. J. Music, Dewey, and George Music, Auxier, started from the mouth of John's Creek, possum hunting one night. They crossed the river and went up Honey cutt Branch. Getting near the old Honeycut House they heard a stool chair rocking (empty house). It continued to rock. They went around to the back. Mr. Music sayd, "Say here, George, let's go in and investigate it". George says, "No, I'm not a goin'. About that time it came up to the kitchen window and looked at them, then turned around and started walking back. It was as white as snow, front and rear. The chair never stopped rocking.

George says, "I am going back home". Says W. J., "Se I'll go with you". On arriving at the river bank George says, "Dark Willie, how about swimming the river?" Mr. W. J. Says, "Se, hit it and I'll hit it right after ye."

There certainly is ghosts. Every lonley road or place where some one has been killed, etc., has its ghost. Not everyone can see them, but those who have seen them will tell about it. There are enough such tales to make a large book. W. J. Music, Dewey, Kentucky

No one has been bewitched lately, but old folk can tell of someone who was several years ago.

There was old Mrs. Tandy Stratton on "Tandy" Branch, Lancer, Ky. Her ducks got to dying one time and she sent one of the children as hard as it could run to ask the wita doctor what to do about it. He said to draw a

4

Home Life

water mill

The average is five persons in family.

Most town houses are made of wood with an average of about five rooms. They are framed houses covered with drop siding (weather boarding) and sometimes stuccoed. They have the front room or living room, two bed rooms, dining room and kitchen. Gas is generally used for fuel, sometimes coal.

In the country, houses are about all made of wood, logs or plank, Most of them are plank of the box or framed type. They have an average of three rooms, living room, bed room, dining room and kitchen. The log house is usually one room, however many are double log cabins with entry between doors, but seldom have windows. The living room is referred to as the "big house", this room always has beds in it. Large children sleep in the loft.

Wood or coal is used for fuel. Wood is used most. People dig their own coal unless they live near a large mine.

Daily meals are called breakfast, dinner, and supper. A few town folk get polite at times and refer to them as breakfast, lunch, and dinner, starving themselves through dinner, because it is such a bother to cook. They don't go to bed early like country folk and can afford to eat more in the evening. "You know you should eat something light for supper like milk and bread or milk and mush."

The country custom is to serve biscuit (wheat bread ) at breakfast and in the average morning meal will be bacon, gravy (called "pore do" or poor man's gravy) made with flour and seasoned or flavored with bacon grease. The bacon is most always home cured (and grown). Fresh pork sausage takes its place near hog-killing time, in corn hoeing time, ham for breakfast. It sticks to ones ribs. Coffee is included, milk for the children. When eggs are cheap they are used by the family instead of being sold. Oatmeal or fried potatoes are sometimes served. Home grown and home made molasses are used when sweetnin' is wanted.

For dinner cornbread the year arround unless on a special occasion. (The Kentuckians are corncrackers). Vegetables in season, such as peas in June, green beans through the summer with tomatoes, green onions, lettuce, carrots, cabbage and cucumbers as they come in. In winter it's cornbread, occasional beef or mutton, but most always pork, potatoes, dry onions and canned fruits and vegetables (canned at home), milk and butter.

For supper about the same as served at dinner except in winter, many folk just have bread and milk or mush. The mush kettle must be washed immediately. When it was forgotten, the girls used to pull straws to see who would have to wash it next morning.

All foods were formerly home grown. Today farms are smaller and times have changed. Many staples are bought at the grocery, such as flour, sugar, coffee, baking powder, soda, salt, pepper and spices. Many folk who aren't industrious enough to provide the usual home grown products have to purchase them or starve. (Relief certainly has been a God-send to the casual laborer).

The city of Prestonsburg has six physicians--County health doctor and two dentists.

Each mining camp has its company physician. The miners pay a medical fee, and a hospitalization fee each half (two weeks) also to a burial fund. The company physician serves the country around near the mining town.

There is a licensed mid-wife in or within reach of each community.

People still visit the sick and inquire as to their health (it's custom). Home remedies are much used. Folk remember them and they are handed down to the future generations. Modern young folk don't pay so much attention to them though.

Brown paper soaked in vinegar and bound around the head for headache, camphor, turpentine, and lard mixed and rubbed on for sore chest or throat, mutton tallow, goose grease, and groundhog tallow rubbed on

babies for ailments external or colds.

Bark from the red sassafras roots makes a tea, used for spring tonics, others are herb bitters preserved with a little whiskey, spicewood tea, catnip, and boneset. Sage tea for worms. Whiskey and rock candy for a cold. Red oak bark boiled and made into an ooze for hemorrhoids or any wound on man or beast. Dogwood bark in tonics--golden seal root for stomach ailments or consumption ( T. B. ), Cherry bark in cough syrup, cherry bark and wild rose roots tea for jaundice (yaller janders) poke root fed to sick cows to tone them up and for murrain. Black sumach berries to poultice boils or are eaten for bed wetting. Alder bloom tea for jaundice in babies. Black berries for diarrhea. Chestnut leaf or mullin leaf tea for cough. Peach, beet or sweet potato leaves for poultice prevents blood poisoning. Smoke blood poisoning wound over burned wood draws the poison out. Peppermint leaves make a cool tea for vomiting. Peach tree bark tea is also good to stop vomiting. Jimpson weed juice is used for inflamed eye lids. Flaxseed-- a flax seed dropped in the eye will chase a particle of dirt out. Three kinds of weeds rubbed over a sting will stop swelling and pain.

Wild animals and Indians know what weeds to eat to counteract poison. Is it not true one can eat a leaf or part of a leaf of poison ivy and cure up ivy poisoning or prevent same?

Home made pine tar in drinking water prevents disease. Keep a bag of onions in your room prevents colds. An onion (or apple ) a day will keep the doctor away. A little assafoetida tied up in a cloth and tied around the neck keeps off contagious diseases.

"This vaxinatin' (vaccinations and innoculations) the health nurse gives is good too. They say it's good for rheumatiz. They's jist any number o' old people 's bin helped by hit. And babies as has had hit don't take croup near so bad"--

"Ye know ye can measure 'em for phthisic (asthma) with a sourwood sprout and lay it over in a dry place and when the child outgrows it the

phthisic will leave him. (Mrs. Wm. Hubbard of Auxier is trying this remedy now on her little son.)

"When one tells you "I have a sty" and you say "It's a lie" the sty will leave. There are those as can rub their fingers over a wart and hit will leave. Pick the wart till it bleeds, rub some of the blood on corn and feed the corn to chickens and the wart or warts will leave."

There is a certain verse of Bible which will stop blood. Just remember it and say it over at the time needed. Certain people can stop blood and they don't have to see the patient, just tell them when the blood will stop.

Soot is very highly recommended for diarrrohea. You just eat it. Soot also stops blood--bind it on the wound.

Faith doctors try on any'ne for any kind o' trouble cures it. They just rub the place with their fingers and say a prayer or a rig'em o' rol o' stuff. They usually put their fingers in their mouth wetting them with saliva before rubbing patient.

For children and folk who are apt to have bleeding at the nose take a lead bullet that has killed something ( a chicken for instance) beat it flat and trim up nice, put a hole through one edge and tie around the patient's neck under clothing. This prevents the bleeding.

#### OLD FASHIONED TOOLS:

The frow is still used to rive boards and palings or pickets. The cradle for mowing wheat, oats, and rye. Corn huskers--pegs to shuck with. A few corn shellers are still being used turned by hand.

Many families who still burn wood in the big open fire place also cook on the hearth and with the crane. The crane swings the pots on and off the fire. Pot hooks are used to lift small pots, skillets, baker, dutch ovens, lids. (all vessels are made of pot metal.) The hooks and crane are made of steel, (homemade). These will be found in isolated cabins far out in the country.

Old families still use the wooden iron bound buckets and draw



water with a sweep.

Milk vessels, old earthen-ware, crocks and churns. A few cedar churns are used. Hand mills/rocks are now just souvenirs; keep sakes, because grandfather used them. The "gritter" is still running strong in "gritting" season. The water mill is passing. The last active watermill, the 125 year old water mill in Beaver Creek near Martin, Kentucky was recently sold to the city of Martin by a decendant of the original owner for \$200.00. It was sold by Will S. Frazier.

For many years it has been known as the "Alex Crisp Mill". It is being torn down as it is feared that the dam being a breeding place for mosquitoes would endanger the water supply of the city. (A picture of this mill is found on Page 294 of Thos. Life Among the Hills and Mountains of Kentucky.) --Floyd County Times, issue of March 27, 1936.

The loom, spinning wheel, and winding frame are used very little at present. There are many to be found, but few are in use. Folk who have sheep send the wool to some factory and have it worked on the "shears"(shares). Mrs. Arminta Osborn, Osborn, Kentucky and Mrs. Polly Hall, Galveston, Ky., two old ladies still weave a few rag rugs. They and many others still have their Linsey woolsey clothing, blankets and coverlets. These were wofen years ago and kept. Home made linens are the most scarde. Just a few have flax seed they have kept for medical purposes.

The only coopers' tools much used is the foot adz. Mr. Alex Crider of German, Kentucky is a very old and excellent cooper. He makes barrels and hoops barrels for many neighbors.

The visitor or stranger is given the seat next to the head of the house -- on his right at the table and a prominent place in front of the fire. If the table is crowded, the smaller children wait. The children who eat with the visitors use their best manners, talk very little and stare much. They notice every bite the visitor eats and every move or manner. The visitor is served first. The family "hand up" their plate or cup for a second

OLD TIME CLOTHING

Old time skirts were made full length gored, and open in back. Seven yards was considered a dress pattern. In the nineties puff sleeves were stylish, and tight full length. Bussels were common, rats for the hair bodices, built up shoulders and even sleeves in underclothing. Night gowns were large and roomy extending to the heel and they had long sleeves. Shoes were home made of cow hide and brass toes. Men wore boots. Bud Bates boot held one half bushel of corn. He was the largest man in this section, about 1862.

"Galluses" were woven from linen thread. It was a saying to wear one at a time. Buttons were of wood or horn, made by hand.

Shawls of lindsay woolsey with tassels, read old laides still wear them. Capes of fur were a handy garment as well as the small breakfast shawl. This shawl was sometimes tied over the head. Hoop skirts were a fad for a while. Had to be rolled up to ride horseback.

Slat bonnets of dark material were worn and are still in use. Spoon bill and quilted sunbonnets are much worn today.

Men and women wear overall suits to work in. The older women prefer skirts. Our town women wear sport clothes and plain suits to work in. Men wear colored work shirts and heavy shoes or boots. All dress according to the kind of work being done.

In the country grown-ups go barefooted as well as the children. This saves shoes. Then when one is working rough ground or going some place he can don his shoes and still be comfortable.

We are unable to locate any carpet bags. A few valises and telescopes are still in existence. An occasional pedestrian is seen with a suit case on a stick over his shoulder. In summer too, a tramp now and then will pass through carrying something tied up in a bandanna on a stick, perhaps walking with a staff or may be a dog following at his heels.

It is customary for the women to milk and take care of same. Here

IN the mountains the spring house is much used. Folk used to take a stone out of the bottom of the spring and put it in the fire place to keep the hawks from catching their chickens. Here milk, butter and other food are stored to keep them cool. A gourd is left at the spring "to drink out of". Preserve cellars and ice houses are also used. Cellars are under the floor or dug out in the hill side. Double sawdust packed walls to the ice house will keep ice till late in summer, sometimes.

Foods are canned, dried, "holed up" or stored in cellars. Apples are stored, "holed up", dried and sulphured (bleached). Dried beans and shelled beans, canned and pickled beans, cabbage are holed up also krauted. Pumpkin and cushaw are strung on a pole and hung across in front of the arch rock to dry. Apples are dried over a stone and mud kiln, or on the roof, sometimes strung up on twine and hung on the wall near the cook stove, or fireplace. Beef is butchered and sold out--sometimes fattened on the shares. It has been about thirty years since beef was raffled. It is now a sport to shoot for turkeys or chickens. A small amount of **faffling** is still done. There are ladies who can make just as good corn pone as one ever ate with only salt and water put in the meal. Water mill meal is best for this purpose. It is made up with the hands and the print of the fingers left on the pone.

For corn dodgers just drop a wad "hobbie" of the dough into the red hot coals on the hearth (wood coals). A part of the crust is lost in the baking. Johnny cake: the same mixture as above except boiling water was used to make dough hang together. Then thin cakes were placed on a Johnny cake board, dressed out for the purpose and propped up before a large wood fire. (It is first heated well and then greased.)

The corn dodgers may also be dropped into a baker for baking. Hominy--cook corn in sifted hickory wood ashes four hours or till it skins. Then wash thoroughly. Cook again for about six hours or until the nose drops off. You have hominy, which may be fried or served according to

individual taste.

Parched corn - Grease corn and parch over slow fire until it is crisp, brown and bursting open. Salt to taste and serve.

Roasting ears--Corn in light milk stage boiled till tender, served on cob, or roast corn in oven until brown.

Joke--(A horse eats seven ears of corn. A man usually eats about seven at a feed. Such a dinner costs 10¢ in the country.)

Corn may be roasted in the husk.

Most women can do about as much with the potato as Burbank, but the simplest, easiest, and most healthful way of fixing them is cook with the jackets left on. This is the good old time way.

Pickle brine--mix salt with water till solution is strong enough to float a fresh egg, (put an egg). It is then just right for pickling. A flat stone well cleaned is placed on kraut, beans or roasting corn to hold it down while it pickles. Cucumbers or beets are now usually canned for pickle. A mixture of late vegetables cut up together, and pickled makes "pickle lilly". A little sugar and vinegar is added.

Home made apple vinegar: Beat up sour or cider type apples in a wooden trough with a mallet. Place pummies in a charred barrel or large churn. Test it along and when the desired strength is developed remove vinegar and can it up. Use cans or barrels. (don't drink it up while in cider stage). If apples are juicy enough, no water is needed in first mixture.

Women sit at the table with their men except when the family has visitors. Then the women folk "wait on" the table. Children eat at table with grown folk, but must be very quiet or they will have to "wait".

Sidesaddles were given up about 1920 to 1925. However, a few old ladies use them. Most people travel about the neighborhood horseback. Few buggies are used. Country folk travel in wagons to big meetings or to town. Those who are able to afford automobiles have the small ones to travel

in, in the dry part of the year. In winter and early spring country roads are impassable for cars. When other methods of travel are resorted to by all.

Older folk prefer sun time and set their clocks accordingly. Those having no clock, mark certain shadows to tell the time by the sun. Time is referred to as sunrise, sun straight up, noon, and sundown, twilight, moonrise. First chicken crow, second chicken crow and dawn or daylight.

The old fashioned weight clocks are not so common. A few are found in the oldest homes. The "ole man" winds the clock every evening before retiring. Old folk like to hear the clock strike at night.

Uncle Monk Yost said, "used ter be when a feller went to see his gal thar's an ole clock on the wall a saying "take yer time, take yer time," now days when the young feller goes a courtin' thar's a little clock settin' on the mantle sayin' "get together, get together, get together".

A medium sized alarm clock is now most common. (Everything is hustle and bustle). This type of clock may be carried from room to room, wherever one is working or sleeping. Time is watched very closely. Everyone must keep his appointments.

Old timers used to count days by notching a stick or tying knots in a string. Women took care of this. Isolated families lost track of the day and went to mill or to church on the wrong day. When possible an almanac is obtained and kept even today.

The Ladies Birthday Almanac put out by the Chattanooga Medicine Company is most widely used. (We recently heard of an old Poor Richard's Almanac in the county. It has been kept by some old person for years.)

There are old folk who do not know the date of their birth or just how old they are. Births, deaths, and marriages are usually kept in the Family Bible. Where the parents are illiterate, no record is kept. (Just remember 'em, but then a body forgets").

*Local History*

(114) (114)  
4

FOLKLORE

Daniel Boone is said to have visited this section while spending the winter of 1767 with a companion, Wm. Hill at the old Salt Lick ten miles west of Prestonsburg, Kentucky on Middle Creek. A large tributary of John's Creek three miles up and emptying into it from the Johnson County side is called Daniel's Creek. Just across from the head of this Daniels Creek on Rockcastle Creek, in Martin County, Boone camped on one of his hunting trips. The place still goes by the name of Boone Camp.

Close Boone Camp in Martin County on the top of a high hill George Sherman, modern "sour dough," with a companion claim to have found the remains of one of Jonathan Swifts fires. It consisted, Mr. Sherman says of a large pile of charcoal. For proof he claims that he and his companion run a small silver brick from those dead charcoal. He doesn't have the silver in his possession. They sent it off to have it assayed and the assaying office kept it. Mr. Sherman carries in his pockets quartz, bearing precious metals. He will not tell exactly where they came from. He does say that some where in Little Paint Creek Valley, he and his brother Steve with a third partner have claims staked which assayed \$35.00 per ton, gold besides other metals.

This partnership is known to have recently invested in a complete set of mineral rods. These rods are supposed to be magnetically drawn to their respective metals. Our prospectors in question expect to use them for locating metals. Our prospectors in question expect to use them for locating gold, silver, platinum, and radium. They have panned the sands of several creeks but to date report only glass and mica.

The general statements of all old prospectors in the Big Sandy Valley, Mr. Sherman says, may be summed up in the following words, "Thars gold in them thar ole hills."

Customs  
Local History

(4)

Other long country mail routes made by horseback are the Middle Creek Route and the Mud Creek Route. The Mud Creek Route is operated by two men each having a string of horses and carrying the mail on alternate days. In summer one will sometimes see a young athletic lady in a divided riding skirt running a modern "Pony Express" on the Mountain Roads. It is still a very common thing to hear folk ask, "Has the 'mail run'?" "Let it rain" they will say, "There's nobody out but the mail boy and he's got a raincoat." Kentucky is noted for fast horses and pretty women, "Big Sandy against the world." Strangers and any one are cordially invited in the tone of old-fashioned southern hospitality to "step and set a while," "Stay all night or as long as ye want to. We aint got much to eat but we'll talk good to ye."

The dusty, weary, travel-worn stranger may wet his whistle with some pure "mountain dew," if he can assure his host that he can keep his mouth shet and that he ant no 'revenue."

WPA (UK)

(4)

CUSTOMS RELATING TO HUMAN LIFE:

It is custom for all the women in the neighborhood to go see the new baby. Most of them want to lift him. They'll ax his name, what he weighs, speak of his features and hair and end up by saying he shore is prutty and favors, or is jist exactly like so and so. Usually the child's Daddy is the one mentioned. They compare his size with other babies they've knowed--such expressions as--Well bein' little don't make no difference, ther's Big George Howell wuz so small when he's borned that they put him in a two gallon teapot and put the lid on--and another lady speaks up--Y that aint nothin' I's so little when I's borned that they said they put a tea-cup over my head and it set on my shoulders. "Hum" another pipes up. "Did You Live," "Ye-s, they said I did and done well."

If the baby ain't well, the women all re-co-mend some remedy ~~xxxx~~ or tother, which is calculated to make him right. Thar's hive grass tea, catnip-tea, onion-tea and ground-ivy tea, and if baby has the thrash they'll say, "Have some one who never seen his father blow in its mouth." If the mother isn't doing well the remedy is set a double bitted ax up n under her bed on one edge, the other pointing toward her body. For cramps in her feet or legs turn her shoes soles bottoms pointing toward cramping part. This drives away the pain.

A little asafetida tied up in a little rag and tied around a child's neck will keep it from takin', catchin' diseases. You can get'em vaccinated fer these things but it hurts awful. Now when they get a little bigger ye ought to let 'em have mumps, measles, hoopin' cough and all the common 'est 'ns. Law I've knowed people o' havin' hoopin' cough as high as three times.

A young mother alus gets plenty o' advice from the older folks about how to take care of her baby. O' course she larned a lot afore this from her ma but she's anxious to know more. She is not to put the babies clothes on over its head till it's a year old. It is bad luck to measure him or step over 'em, he won't grow



anymore, if yedo. If ye let him see hisself in the looking glass before he's a year old, he'll die. It is alright to measure a child fer the phthisic with a little sourwood sprout--put the sprout in a dry place - When he outgrows the sprout the Phthisic leaves him. Er ye can take nine tender sage tips, dip em in water, rub 'em through the child's mouth, hang 'em up by the chimney an' as they dry up, babies thrash, croup er phthisic 'll dry up too.

The fust louse found on a child's head, if ye'll take an' mash hit with yer thumb' nal on to a book, the child 'll learn fast and be edicated--but if an' ye take an' mash the louse on the bottom of a dish pan it'll larn music an' be a good player an' singer.

To be borned on a cloudy day means yer life'll be dark and full o' trouble, a clear day the opposite.

"Ole women's had the 'speience, they cain tell yer zactly what ter do. It's as soon ter have 'em 'bout babies as any doctor--'an yer don't have ter be in no hurry 'bout payin' 'em. They'll take chickens, anything most yer raise, er they'll take work. Give 'em three fou' days work. If an yer pay the money, its three dollars--Get a Doctor out frum town an' he'll charge yer ten er maybe twenty."

Town people has them new fangled ideas. They'll go to bed when they aint much the matter with 'em and when they do get sick they go to the horsepital and the chances are they'll die. They jist aint got the stability about 'em. People that don't work's awful on-healthy. The same is true in case o' givin' birth. They nearly alus go to the horsepital an' I don'o but what there's as many fatal cases and maybe more among 'em 'an they is in the country. Trar's Rinda Sword never had no doctor atall an' she alus had good health. It used to be a common thing for women to put out a warshin' the third day after a child's borned. It's best to wait nine days.

Gals used to marry yountg an' raised their families while they's young and strong. The youngest I ever herd of wux twelve and a grandma at twenty-five. An'

aint Sis married at twelve. She's a great big robust gal and healthy, My Land! I recon she raised 16 besides four of her grandchildren. Ole "Speckled Bill Burchett" had 32 living children at one time, the largest in the county an' he got the prize at Prestonsburg on the Fourth O' July, a barrel O' flour fer the largest family. He'd been married twice.

It's custom for the gals here in the mountains O' Floyd County to make their quilts afore they marry, leastwise some O' them do. Their grannies afore them made pruddy colored blankets and coverlets fer their marriage bed, an fine homemade linen sheets. Little bitty gals begin makin nine patch quilts an' again' theyer married they shore have a nice lot o' them.

Young fellers in the country go courtin' on Saturday night and some will go on Sunday. They take their gurl some oandy, or chewing gum, used to call it wax. Now days too they sometimes take 'em a book to read, maybe its a pruddy colored magizine, true stories, I think they're called. They set up and spark or go to the show or church on Saturday night. If they are jist about fer enough along to marry they sometimes set up all night an' talk. Couples seen together two or three times right straight along, folks say, "Ah, their goin' to get married."

Home weddings take place in the evening as a usual thing, with guests invited. If the newly married couple don't get gone on a honeymoon or something soon after the ceremony they get chirvived. This consists of a number of young people serenading with ringing cow bells, beating on pans, firing guns and ending up with riding the young man on a rail, or putting him in the river unless he treats the crowd. The groom frequently treats with cigars and candy, whiskey or whatever is demanded. On some occasions the bride gets upon the rail with her new husband, rides and laughs with the crowd.

The **first** meal the newly weds take at the home of the groom is called Infare. The young man's friends are invited to take dinner at his home and meet the bride. This occasion is not so much celebrated as formerly.

The young man having a job, with a mining company and getting married takes out a lease with the company for his furniture, moves into a company house and is at home. Furniture is paid for by installments. The young wife gets the groceries at the company commissary and life moves along smoothly. It is not so easy with the small farming class. In the old days a cabin built by the neighbors set the couple to housekeeping at once. Today it's a rented shack and hard living. Among wealthier people the parents help their children get started with a small dowery in the form of a house and lot or a small farm.

In case of illness it is custom in the country to go and sit up with the sick, inquire regularly about their health and send them something good to eat. Home remedies are also suggested for the ailment.

Wakes are the custom with the dead unless the parties concerned are able to afford the undertaker and care of the Funeral Home. All the friends and neighbors gather in and spend the night talking and seeing that the corpse is well taken care of as is possible.

As a usual thing most folk leave in the fore part of the night and only a handful of young people sit out the remaining vigil. The young folk tell yarns and jokes to keep awake, Coffee and other refreshments are served.

The poorer country people get caskets made at home. There is always some carpenter who can make them and lumber is furnished by some old farmer in the community has had sawed for the purpose. Fourteen to eighteen inch poplar boards are best, measurements are taken and the casket made to fit the corpse.

Nearly any old person can tell of an ancestor who had his casket made during his life time. There's Simpkins Keathley who lived at Pigeon, Pike County, Ky., fifty years ago had his own casket made of fine wide yellow poplar boards. He lay down in it while it was being made to be sure and get a perfect fit. He had it nicely finished and stored under his bed, and old cord bedstead which gave ample room for the purpose.

Men in the country gather to help dig a grave sometimes walking three or four miles. The grave for an adult is dug  $3\frac{1}{2}$  x  $7\frac{1}{2}$  feet and  $3\frac{1}{2}$  feet to the vault at the most shallow corner. The vault is dug to fit the rough box leaving a shoulder around its top to support boards or punchins which are placed over the vault at burial. The grave is always laid off east and west and the corpse placed head toward the west so that it faces sunrise.

The customary mourning period for a husband or a wife is one year. One who remarries before that time is looked upon as not having been true to the first mate.

#### BIBLIOGRAPHY

Mrs. Lovata Arms, Auxier and Dewey, Kentucky, Born Oct. 16, 1876. Consulted August 31, 1936.

Mrs. Hazel Field, Auxier, Kentucky, Born May 3, 1904. Consulted September 8, 1936.

Mrs. Martha Ownes (Deceased), Dewey, Kentucky, Born December 5, 1857. Died in June, 1936. Consulted April 1936.

Mr. J. H. Keathley, Galveston, Ky. 70 year old farmer. Consulted September 8, 1936.

WPA (copy)

Floyd County.

Ross

Louisville Times

Aug., 21, 1929

Some where in the vicinity of Hueysville this county lies buried a hoard of between \$5,000 and \$10,000 in gold. That is what the oldest citizens of that County will tell you and what their children have been reared to believe .

So implicitly is this believed that almost annually for half a century treasure seekers have gone to H ville to dig for the fortune which "Uncle Jack Neal is believed to have possessed and cherished .

Inspired by dreams in which they claimed to have been told where the treasure lies, guided by divining rods, which they have held would find the treasure for them the lost pot of gold secretly and under cover of darkness, these searchers have patiently explored the grounds about the house in which Mr. Neal lived and accumulated his fortune and have even gone into the Cemetery in which he was buried looking in vain.

All these years the hiding place of the Neal gold has remained a mystery. Today the location of his grave is almost unknown as is the place where his gold rests.

Though he owned all the land which can be surveyed from the hill over looking H ville on which he is buried, with undreamed of wealth his, in the coal & oil & timber which his vast acres contained his final resting place is lost to posterity.

In 1881 Jack Neal left his home at Hueysville for Cincinnati where he went to buy goods for his store. A few weeks later he returned and soon fell ill. On Christmas day those who remember the occasion say he lay a corpse. Many sympathetic neighbors attended the funeral.

Then followed the wave of what was perhaps the most deadly pestilence ever to sweep Floyd County.

People fell ill from the mysterious malady which took the life of Uncle Jack Neal, but was the beginning of what is now known as "The Small pox year."

The scourge swept all that section of 104 persons affected fifty five exactly half of them died. The living were unable to bury the dead. Crude boxes & shallow graves were fashioned to contain the bodies of the victims. Rodents preyed upon bodies before they could be interred. The burial ground in which Jack Neal was laid was filled with the shallow graves. His grave was surrounded by others and the location lost.

When the pestilence had spent itself one Jenny Howard who had been a servant in the Neal home, when he left for Cincinnati, returned & told of seeing him leave the house before dawn on the morning on which he began his journey with a box which contained the gold. A mad search for the treasure trove followed. Discovery of a pot containing \$750.00 silver said to have been that of Polly Neal his wife, in the cellar on the premises was made by Jim Smith a resident, with the result that the search for Mr. Neals money became more feverish than ever. Those occupying the old house in which Neal lived told stories of clanking chains and ghostly visitation and the renown of the spot grew. The search was carried on not only by persons living in that vicinity but by strangers who felt the lure of fortune and sought in vain golden wealth which was that of the man whose grave today is unmarked and the location of which remains a conjecture (Floyd County Times)

For Monday, June the 19th., 1939 Charles Goble of Dwale, Ky.

Submitted the following.

### MY LITTLE HOME IN TENNESSEE.

Every night I am dreaming of that little home,  
Down among the Hills of Tennessee,  
And I am always lonely, longing to return  
To that place that means the world to me.  
Just a little shack, roof all turning black  
Still it is the place I long to be.  
Song birds always singing around my cabin door  
In my little home in Tennessee.

I can see my mother standing by the gate  
As I drove the old horse up the lane;  
She would never scold me when I came home late.  
Oh! I wish I had never caused her pain.  
With a tender smile, beaming all the while,  
No one could be half so kind to me.  
Now she has gone to Heaven, and she'll never return  
To her little home in Tennessee.

I can still remember many years ago,  
When my sweetheart rode by side.  
Down among the mountains, where the wild flowers grow,  
Where she promised she would be my bride.  
Then another man won her heart and hand,  
Then I knew how much she meant to me;  
I was broken hearted, then I went away to ~~my~~ my  
Little home in Tennessee.

END.

### BROWN EYES.

One evening as the sun was low  
Brown eyes whispered I must go  
Not one moment could he wait,  
Kissed my cheeks and left the gate.

#### CHORUS:

Those brown eyes I love so well  
Those brown eyes I long to see (YODEL)  
How I've sighed for those brown eyes  
Since strangers they have grown to be.

BROWN EYES ( continued)

One day I met him on the street  
He bowed his head but could not speak,  
Another girl was by his side  
Who she would be his blushing bride.

It,s just one year ago today  
Since I layed my own brown eyes away.  
Up in Heaven where I long to be  
A brown Angel waits for me.

END.

YOU HAVE CHARLES GOBLE,S LIFE HISTORY.



FORM A.

State: Kentucky.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date: 6/20/39.

Subject: Superstitious Ideas.

1. Paris Hayes, Martin, Ky.

2. 6/20/39. at 3:00 P.M.

3. At his Cafe.

4.

5.

6. It was just a small town lunch stand.

FORM B.

State: Ky.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date: 6/20/39.

Subject: Superstitious Ideas.

Name and address of informant: Paris Hayes, Martin, Ky.

1. His father's name was Pat Hayes and his mother's name was Rose Ann (Bently) Hayes.

2. He was born at Langley, Ky on Feb. 11, 1913.

3. He has a wife and three step sons.

4. Martin, Ky is all the places he has ever lived in since his wedding.

5. He completed four years of high school in 1932.

6. He is running a lunch stand.

7. He has always wanted to be a salesman.

8. He has no religion.

9. He is six feet and one inch tall and weighs 172 pounds.

He is blond headed and has fair skin, he also wears glasses.

He is always smiling and has something to say to everyone.

SUPERSTITIOUS IDEAS.

If your right eye itches you should peck on wood and say buttermilk to keep from crying.

To cure the thrash in a babies mouth, let some one blow in it, a moth that never has seen his father.

Another way to cure the thrash is to drink nine swallows of water from a shoe that belongs to a man who is the seventh child of the seventh child.

If a child has the tisac you measure the exact highth of the child then measure the same distance up, on a tree, then bore you a hole in the tree and put a lock of the childs hair and put in the hole and drive a peg in the hole. When the child out grows the hole in the tree it will be rid of the Tisac.

FORM A.

State: Ky.

Name and address of worker: Kermit R. Howard , Dwale, Ky.

Date, 6/21/ 39.

Subject: Mountain Song Balleads.

1 Mrs. Kermit R. Howard, Dwale, Ky.

2. 6/ 21/39 . at 8:00 A.M. THEN I WENT TO PRESTONSBURG, KY. AND HE CIE\*  
ved nothing.

3. At her home at Dwale, Ky.

4.

5.

6. The house sits out on a high bank just a little ways off the  
read, and it ~~is~~ has a large rolling lawn around it.

The house is painted white and the top is painted red.

It is a five room house with a large back and front poarch to it .

FORM B.

State: Ky.

Name and address of worker: Kermti H. Howard, Dwale, K y,

Date: 6/ 21/39.

Subject: Mountain Song Balleads.

Name and address of informant: Mrs. Kermit R. /~~Howard~~ Howard, Dwale, Ky.

1. Her father,s name was J.B. Lynch, and her mother,s name was Lavey  
(Johns) Lynch.

2. She was borned at Dwale, Ky.

3. We have one child , a girl (Sandra Jannella Howard).

4. She has lived at Dwale ,Ky. nearly all of her life.

5. She has completed four years of high school, and she finished  
in 1930.

6. She is a nurse by profession.

7. Nursing .

8. She has no religious activities.

9. She is five feet tall and weighs about 90 pounds.

She has blue eyes and black hair. She also has dark skin.

To those who know her she has a very pleasant disposition.

PROHIBITION.

Prohibition is a failure I,m sure you all will say,  
For whisky is sold in every town in the good old U.S.A.  
The police they will arest you and lock you up in jail,  
Then drink up all your home brew and turn you out on bail.

The city Duke makes Home Brew , most anyone can learn,  
Just get ~~an old~~ /~~fashioned~~ a can of old malt syrup , and an old  
Fashioned cedar churn.  
Then add a cake of yeast or two , and let it work and foam~~then~~  
Then drink a bottle or two at night and then it is home sweet home.

PROHIBITION ( continued)

I am going back to Georgia and join the drinking clan,  
Where the whiskey is made of Red Seal Lye, and sold in old tin cans,  
Where the men all drink and gamble, and the women all quarrell and fight.  
Where the saloons are run wide open, and a man is killed every night.

They moonshine in the mountains, they operate their own stills,  
They are true blue to each other, what they say they do, they will.  
They all carry six shooters, shot guns and pocket knives,  
And men who try to raid these boys are sure to loose their lives.

Now at this next election I am sure that you all will see  
We,ll have light wine and good old beer for 1933.  
And if we don,t get it boys I am telling you and you  
We,ll make our own corn liquor and we,ll drink our own home brew.

END,

ON THURSDAY THE 22ND. DAY OF JUNE I WENT TO WATER GAP, KY.  
AND RECEIVED NOTHING AT ALL .

THE 26th day of June 1939 I recieved the Hatfield and MacCoy Fued.  
From H.C. Thacker, and you have his life history.

Little did the two families realize that an <sup>old</sup> ~~old~~ corn field sow  
would cause the lives of so many people.

The old sow just happened to get in the wrong man,s corn field.  
This time it was in the MacCoys corn field and the hog was killed.  
From that the two families took it up and began to kill each other.

Old Devil Ance Hatfield was the leader on the Hatfield side and I  
never learned who was the leader on the MacCoy,s side.

They killed women children and all besides burning severax barns and  
homes. Their idea of the best man was the one who could pull his  
six shooter and fire the quickest.  
Their battles were fought all along the Ky, and the W. Va. side.  
There was one battle that was fought on Laural Hill in W.Va.  
The Hatfields were hid in the Laural bushes , and when the MacCoys  
came down the hollow they were fired upon and in that battle alone  
there were over fifty killed.

Old Devil Ance Hatfield died in 1922 and today there stands at the head  
of his grave the tallest monument in the State of W.Va..

This was nearily one small story of the fued there were several more  
people killed.

This story happened during the Strike Ovf 1922.  
In the meantime Mr. Thacker was State Police of W.Va.

END

X.9.4  
10/1/40

WPA

Suggestion for an Inter-State project under the planning and leadership of the Kentucky Writers' Project

Suppose we call it

BEAUTIFUL RIVER

"La Belle Riviere"

The Ohio in History, Legend,  
Art and Song

History

How the River was formed--The mound-building Indians -- Later day Indians-- Coming of the white men-- French, the English, Colonials-- French and Indian War-- Trappers and hunters-- Battle for a trade empire between Baltimore and Philadelphia; between these two and New Orleans-- Rise of the River towns-- The early boating period-- Settlements along the tributaries-- Coming of the steamboat-- Shipbuilding-- Portland canal-- Railroads as feeders to the River; as competitors -- Lumbering-- Showboats-- Great floods-- The road to the "freedom"-- War between the States-- Great bridges-- Steamboating at its peak-- Decline of river traffic, causes and main results-- The modern era of dams, barges. This list is merely suggestive of the wealth of materials.

Legend

Where legend meets history, as in early Indian and French accounts-- Tales of early river-pirates -- The Harpers-- Eliza of Uncle Tom's Cabin-- Monte Casino-- New Harmony-- Red Banks-- The lost Dauphin (Audubon)-- Beelfoot Lake (the Indian story)-- Others.

Art

The Ohio in art-- Artists of Pittsburg, Wheeling, Cincinnati, Louisville and other cities. Others.

Song

Early boating songs; their sources-- Boatman, Wind Your Horn-- On the O-Hi-O-- Darling Nelly Gray-- Banks of the Wabash-- The Foster songs that have their inspiration from people or places in the Valley; Jeanie With the Light Brown Hair, Camptown Races, Old Kentucky Home, Uncle Ned. Others-- Kentucky Belle-- Examine Prentice and others for added materials.

Suppose we plan this out as a "popular style" story of the River, work out its desired details as far as possible, then ask the remaining States for their cooperation in securing the parts of the story that belong to them... I think we might have something that would click.

## HOLINESS CHURCH SONG BALLELS.

## TRIBULATION DAY.

Tribulation day is here and the time is drawing near,  
 When our Saviour shall come back to earth again.  
 Then like Angels we, ll fly and we will bid this earth good bye.

## CHORUS:

When tribulation, s over we, ll be back.  
 We, ll be back, we, ll be back.  
 When the tribulation, s over we, ll be back.  
 We may go most any day, but we, ll be back to stay,  
 When the tribulation, s over we, ll be back.

When the eastern sky is split, and the son of God is sent,  
 And they come like lightning in the skies;  
 Then we will hear our Saviour say,  
 Come ye blessed far away.

When the trump of God shall sound  
 Waken the saints beneath the ground,  
 To go to the marriage supper of the Lamb.  
 When tribulation cease we, ll have eternal peace.

END.

## DRIFTING.

There is a bright and shining city in the land beyond the skies.  
 Where the soul shall live forever and be free.  
 For the story in the Bible told by Prophets long ago,  
 That my Saviour will prepare a place for me.

## CHORUS.

We are drifting yes we are drifting, and our days are slipping by.  
 We are drifting down the rugged streams of time.  
 Jesus suffered, died on Calvary to open up the way,  
 I am drifting to that happy home of mine.

O! poor sinner take this warnigng Christ is pleading now for you,  
 And you know the end of time will surely come,  
 And you will have to face the judgement for the things you do.  
 You will have to meet the deeds you have done.

DRIFTING( continued)

There will be shouting in that City for the Saviour promised me  
A sweet home, and a mansion in the sky .  
When this home here is completed He will come again,  
For I will part from this old world never to die.

## O! how sad to face the judgement on that resurrection morn,  
When you know that your sinful life is ore  
Then will look to Him for mercy,  
But He will only shake His head and say, "Depart from Me for ever more."

END.

HOW ABOUT YOU.

How well do/ I remember how Jesus brought me through.  
I walked the floor and prayed a night or two.  
Then I said Lord take me and use me that is all that I can do.  
I gave my heart to Jesus , "How about you" ?

CHORUS.

How about you, Oh! how about you,  
I hope my saviour is your Saviour too ~~that's / that's~~  
Then I said Lord take me and use me that is all I can do,  
Then I gave my heart to Jesus, how about you?

When sorrows overtake me and friends seem but a few,  
My neighbors talk about me and some times my kinsfolk too  
I just take it all to Jesus that is the best for me to do.  
Then I give my heart to Jesus, how about you?

When my side begins to pain me and I know I am through,  
When the doctors standing around me have done all they can do.  
When my eyes begin to fail me and my finger nails turn blue,  
Then I am going home to Jesus , How about you?

Over there I will meet my mother and my father too ,  
We will talk of earthly things we use to do,  
Some old friends may happen to ask me how did you get through?  
I came through hard tribulations , how about you?

END.

Feb. 17, 1939

Allen, Kentucky.

PRECIOUS LORD LEAD ME ON.

When the day grows drear,  
Precious Lord linger near.  
When my life is almost gone,  
Hear my cry, hear my call.  
Guide my feet lest I fall.  
Precious Lord take my hand, lead me on.

CHORUS.

Precious Lord take my hand,  
Lead me on let me stand.  
I am tired, I am weak, I am worn.  
Through the storm through the night  
Lead me on through the light,  
Precious Lord take my hand lead me on.

Though the darkness appear,  
And the night draweth near  
And the day is past and gone;  
On the river I stand,  
Guide my feet hold my hand.  
Precious Lord take my hand lead me on.

When old Satan tempts me sore,  
And I know not where to go  
And my soul is in despair  
Hear my groans, hear my prayer.  
Give me victory in warfare?  
Precious Lord take my hand, lead me on.

END.

GODS LIGHT HOUSE.

There is a light shining bright in God's Light House.  
It is shining so brightly for me.  
It is guiding my footsteps to glory,  
There I long with my Saviour to be.

CHORUS.

When its trial testing time for God's children,  
And the sea and its waves rearing high.  
Just remember the prayer in the Garden,  
Its the prayer that will save you from sin.

There alone in the Garden knelt Jesus,  
As He prayed, "Not my will but Thine be done"  
For He knew that His life must be given,  
To save and redeem us from sin.

Oh! how often I go to my Saviour,  
Asking strength for my trials each day.  
For I know its through grace that He saves me,  
And His grace I can never repay.



GOBS LIGHT HOUSE( continued)

I will never forget when He saved me ,  
When the light first came into my soul.  
It was then that I truly knew Jesus,  
And I knew that His blood made me whole.

END.

THIS IS SUNG IN THE TUNE OF LAMP LIGHTING TIME IN THE VALLEY.

WHITE WINGED ANGLES.

Fly to heaven White Winged Angles  
Take the news to heaven up there,  
To that host of good redeemed ones  
To the angles bright and fair.

CHORUS.

Sing it, Sing it, Angles sing it.  
Till our lips take up the strain  
Let the bells ring out the message  
That a soul is born again.

Fly to heaven White Winged Angles  
Tell them there the story true,  
Tell the Angles mingle their voices  
In the home beyond the blue.

Fly to heaven White Winged Angles ,  
Dont forget to tell the rest  
How our prayers to God ascended  
That our soul it might be blest.

Tell how long in sin he wandered,  
Til his heart was filled with love.  
But to night he heard the message,  
The blood will make him white as snow.

END.

SHINE ON ME .

I was wrecked on a rocky and desolate shore,  
Not a ray of light could I see.  
But I sent out a message for to save Oh, to save.  
And Jesus my Lord heard me.

CHORUS.

Let it shine on me, let it shine on me ,  
I wandered if the light house would shine on me.  
Let it shine on me , let it shine on me .  
I wandered if the light house would shine on me

SHINE ON ME (continued)

And the old ship Zion came sailing my way,  
And the great gleam of light I could see,  
And Jesus the Captain, who is mighty to save  
Reached down and rescued me.

And now I am sailing on that gallant ship,  
Which will land me safely ore.  
Fathers and mothers, sisters and brothers,  
She has landed me safely to the shore.

Our children are there with harps of gold,  
Playing around the throne.  
And looking toward father and mother below  
And beconing to them, come.

END.

SUN SHINE AND RAIN.

Looking to Jesus Christ for blessings,  
Steadily on our way we,er pressing.  
Keeping the goal He set for us ever in view.  
Longing to rid our soul of sorrow,  
Hoping to find a glad tomorrow.  
You must live faithful to your master,  
Earnest and true.

CHORUS.

Looking to Jesus in sunshine and rain.  
" " " " pleasure or pain,  
Longing to rid our soul of sorrow  
Hoping to find a glad tomorrow.  
You must live faithful to your master,  
Earnest and true.

Looking to Jesus Christ to guide us,  
Confidence and harm cannot vetide us.  
Trusting in Him how leads the flock  
From the fields green and new.  
Waiting to hear His dear voice calling,  
Holding to His hand to keep from falling.  
You must live faithful to your master,  
Earnest and true.

Looking to Jesus Christ for kindness,  
Asking Him to heal our blindness.  
Breaking the scales and guilts that follow over our eyes,  
Casting aside the sin that ~~that~~ further  
Striving ~~to grow~~ to grow each moment better.  
You must live faithful to your master  
Earnest and true.

END.

## CHEER UP MY BROTHER .

Tempted and tried we are often made to wander,  
Why it should be thought all the day long.  
While there are many living around us  
Never moless though in the wrong.

CHORUS.

Farther along we, ll know more about it,  
" " " " understand why.  
Cheer up my brother living in sunshine ,  
Then we, ll understand it all by and by.

When we see Jesus coming from Heaven,  
" He comes down from His throne on high,  
Then we, ll all meet Him in that great manison,  
" " " understand it all by and by.

Faithful till death says our loving dear master,  
Little while longer labor and wait.  
The toils of the road will seem to be nothing,  
As we sweep through the beautiful Gates.

Often I wander why I should leave home,  
Go in therain , the cold and the snow.  
While there are many living in comfort  
Giving no heed to all I can do.

END.

## MAPLE NUMBER THREE.

Many stars were shinning bright  
On one peaceful Holy night.  
Wise men gazed and watched ,  
Their movements here below.  
When they saw a strange one moving ,  
It was shinning fare and bright  
They had never seen one like it there before.

Beautiful stars that crown the heavens,  
Led the wise men on and on.  
Till it dropped them near a holy place,  
Then they worshiped God in heaven  
Till the Holy One was born,  
Then they met their loving Saviour face to face.

In that rugged wooden manger  
Many saw that Holy Child sweetly sleeping,  
In that Holy Bed of hay.  
While the world was all crossed and drifted,  
And that awful debt the Saviour had to pay.

MAPLE NUMBER THREE. (continued)

From that rugged wooden manger Jesus grew up from a Child.  
There His soul was up for the one He knew was lost.  
Showed how much He loved us ,  
Paid the debt for you and me.  
When He died/ and hung upon that rugged tree.

END.

## SONG BALLED S OF THE HOLINESS CHURCH.

## TRIBULATION DAY.

1.

Tribulation day is here and the time is drawing near,  
 When our Saviour shall come back to earth again.  
 Then like Angels we will fly and will bid this earth good bye.

2.

When the tribulations are over we, ll be back.  
 We, ll be back, we, ll be back.  
 When the tribulations are over we, ll be back.  
 We may go most any day, but we, re coming back to stay,  
 When the tribulations are over we, ll be back.

3.

When the eastern sky is split and the son of God is sent,  
 And they come like lighting in the sky;  
 Then we will hear our Saviour say,  
 Come you blessed far away.

4.

When the trump of God shall sound; waken the dead  
 Beneath the ground, to go to the marriage  
 Supper of the Lamb, When the tribulation cease we, ll have eternal  
 Peace.

END.

## DRIFTING.

There is a bright and shining city in that city land beyond the skies.  
 Where the soul shall live for ever and be free.  
 For the story in the Bible told by prophets long ago,  
 That my Saviour will prepare a place for me.

## CHOURS.

We are drifting yes we, re drifting, and our days are passing away,  
 We are drifting down the rugged streams of time.  
 Jesus suffered, died on Calvary to open up the way  
 I am drifting to that happy home some day.

O, poor sinners take this warning Christ is pleading now for you  
 And you know the end of time will surely come,  
 And you will have to face the judgement for the things you do.  
 You will have to meet the deeds you have done.

Feb. 20, 1939.

Dwale, Kentucky.

SONG BALLED S OF THE HOLINESS CHURCH.

TRIBULATION DAY.

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Tribulation day is here and the time is drawing near,  
When our Saviour shall come back to earth again.  
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And you know the end of time will surely come,  
And you will have to face the judgement for the things you do.  
You will have to meet the deeds you have done.

DRIFTING. (continued)

There will be shouting in that City for the Saviour promised me,  
A sweet home and a mansion in the sky.  
When this home here is completed He will come again,  
For me some day ,for I will part from this old world never to die no  
more.

O, how sad to face the judgement , on that resurrection mourn.  
When you know that your sinful life is ore.  
Then you will look to Him for mercy, but He will say depart from Me  
For ever more.

END.

HOW ABOUT YOU?

How well do I remember how Jesus brought me through.  
I walked the floor and prayed a night or two.  
When I said Lord take me and use me that is all I can do .  
I ggave my heart to Jesus , how about you?

CHORUS:

How about you, Oh, how about you,?  
I hope my Saviour is your Saviour too.  
Then I said Lord take me and use me that is all I can do.  
Then I gave my heart to Jesus and that is all +I can do.

When sorrows overtake me and ,friends seem but a few.  
My neighbors talk about me and some times my kinfolks too.  
I just take it all to Jesus , thats the best for me to do.  
Then I gave my heart to Jesus, how about you ?

Over there I will meet my mother and my father too,  
We will talk of earthly things we use to do.  
Some old friends may happen to ask me , how did you get through ,?  
I came through hard tribulations , how about you?

END .

PRECIOUS LORD LEAD ME THROUGH.

When the day grows ~~near~~ drear,  
Precious Lord linger near.  
When my life is almost gone,  
Hear my cry hear my call.  
Guide my feet lest I fall  
Precious Lord take my hand, lead me on.

CHORUS.

DRIFTING. (continued)

There will be shouting in that City for the Saviour promised me,  
A sweet home and a mansion in the sky.  
When this home here is completed He will come again,  
For me some day ,for I will part from this old world never to die no  
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Then I gave my heart to Jesus and that is all I can do.

When sorrows overtake me and , friends seem but a few.  
My neighbors talk about me and some times my kinfolks too  
I just take it all to Jesus , thats the best for me to do.  
Then I gave my heart to Jesus, how about you ?

Over there I will meet my mother and my father too,  
We will talk of earthly things we use to do.  
Some old friends may happen to ask me , how did you get through ,?  
I came through hard tribulations , how about you?

END .

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Precious Lord linger near.  
When my life is almost gone,  
Hear my cry hear my call.  
Guide my feet lest I fall  
Precious Lord take my hand, lead me on.

CHORUS.



PRECIOUS LORD LEAD ME ON (continued)

Precious Lord take my hand,  
Lead me on and let me stand.  
I am tired, I am weak, I am worn.  
Through the storm, through the night,  
Lead me on to the light,  
Precious Lord take my hand, lead me on.

Though the darkness appear,  
And the night draweth near,  
And the day is past and gone;  
On the river I stand,  
Guided my feet and hold my hand.  
Precious Lord take my hand, lead me on.

When old Satan tempts me sore  
And I know not where to go.  
And my soul is in despair,  
Hear my groans, hear my prayer.  
Give me victory in warfare.  
Precious Lord take my hand, lead me on.

END.

GOD'S LIGHT HOUSE.

There is a light shining ~~brilliant~~ bright in God's light house.  
It is shining so brightly for me.  
It is guiding my footsteps to glory,  
There I long with my Saviour to be.

CHORUS:

When its trial testing time for God's children,  
And the sea and its waves roaring high;  
Just remember in the garden,  
It's the prayer that will save us from sin.

There alone in the garden knelt Jesus,  
As He prayed not my will but Thine be done;  
For He knew that His life must be given,  
To save and redeem us from sin.

Oh! how often I go to my Saviour  
Asking strength for my trials each day.  
For I knew its through grace that he saves me  
And His grace I can never repay.

I will never forget when He saved me  
When the light first came into my soul.  
It was then that I truly knew Jesus,  
And I knew that His blood made me ~~me~~ whole.

End.

PRECIOUS LORD LEAD ME ON (continued)

Precious Lord take my hand,  
Lead me on and let me stand.  
I am tired, I am weak, I am worn.  
Through the storm, through the night,  
Lead me on to the light,  
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Hear my groans, hear my prayer.  
Give me victory in warfare.  
Precious Lord take my hand, lead me on.

END.

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It is shining so brightly for me.  
It is guiding my footsteps to glory,  
There I long with my Saviour to be.

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And the sea and its waves roaring high;  
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As He prayed not my will but Thine be done;  
For He knew that His life must be given,  
To save and redeem us from sin.

Oh! how often I go to my Saviour  
Asking strength for my trials each day.  
For I knew its through grace that he saves me  
And His grace I can never repay.

I will never forget when He saved me  
When the light first came into my soul.  
It was then that I truly knew Jesus,  
And I knew that His blood made me ~~whole~~ whole.

End.

Feb. 21, 1939.

Wayland, Kentucky.

Old Sayings.

Smoke follows beauty

Guilty conscience needs no acusers.

Misscalled words.

tuck \_\_\_\_\_ - \_\_\_\_\_ took

clumb \_\_\_\_\_ climb

PROVERBS.

Birds of the feather flock together .

Jelously is cruler than the grave.

The earily bird catches the worm.

Slow and steady wins the race.

Measure every body,s wheat in your half bushel.

He is a self made man and very much in love with his maker.

A man is not drunk until he is lying down holding to the grass on both sides to keep from falling.

Two heads are bete r that one if one is a sheeps head.

FLY TO HEAVEN WHITE WINGE D ANGEL.

Fly to Heaven White Winged Angel  
Take the news to Heaven up there ,  
To that host of good redeemed ones  
To thh Angels bright and fair.

CHORUS..

Sing it, sing it, angels sing it,  
Till our lips take up the strains.  
Let the bells ring out the message  
That a soul is born again.

Fly to heaven white winged angels,  
Tell them there the story true.  
Till the angels mingle with our voices

In the home beyond the blue .

WHITE WINGED ANGEL (continued)

Fly to heaven white winged angel,  
Dont forget to tell the rest.  
How our prayers to God ascended,  
That our souls it might be blest.

Tell how long in sin he wandered ,  
Till his heart was filled with love.  
But to night he heard the message,  
The blood will make him white as snow.

END.

OLD SAYING.

Anyone born in June can,t raise catbage.

Feb. 22,1939 \_\_\_\_\_ -Wayland , Kentucky.

I was wrecked on a rocky and desolate shore,  
Not a ray of light could I see.  
But I sent out a message , for to save, ohto save,  
And Jesus my Lord heard ~~my~~ .

CHORUS.

Let it shine on me, let it shine on me.  
I wandered ir the light house would shine ~~it~~ on me.  
Let it shine on me, let it shine ~~it~~ on me.  
I wandered if the light house would shine on me.

And the old ship Zion came sailin g ~~my~~ way,  
And the great gleam of light I could see,  
~~And~~ And Jesus the captain, who is mighty to save,  
Reached down and rescued me.

And now I am sailing on tha gallent ship,  
Which will land me safely ore.  
Fathers and mothers, sisters and brothers,  
She has landed on the golden shore.

Our children are there with harps of gold,  
Are playing around the throne.  
And looking toward father and mother below  
And beckoning to them , come.

END.

SUNSHINE AND RAIN.

Looking to Jesus Christ for blessings,  
Steadily on our way we, repressing.  
Keeping the goal He set before us ever in view.  
Longing to rid our soul of sorrow,  
You must live faithful to your master, Earnest and true.

CHORUS :

Looking to Jesus in sunshine and rain,  
" " " " pleasure and pain  
Longing to rid our souls of sorrow  
Hoping to find a glad tomorrow.  
You must live faithful to your Master , earnest and true.

Looking to Jesus Christ to guide us,  
Confidence and harm cannot vetide us,  
Trusting in Him who leads the flocks.  
From the fields green and new  
Waiting to hear His dear voice calling.  
Holding to His hand to keep from falling.  
You must live faithful to your master , earnest and true.

Looking to Jesus Christ for kindness asking Him  
To heal our blindness.  
Breaking the scales and guilts that follow over our eyes,  
Casting aside the sin that further  
Striving each moments better .  
You must live faithful to your master, earnest and true

END.

Feb. 23, 1939. ----- Water Gap, Kentucky.

Witch Craft.

Oldaunt Kate Hunter at Martin, Kentucky kept a quarter in the bottom of her churn to keep the witches away from her cow.

Cheer Up My Brother.

-----  
Tempted ~~and~~<sup>tried</sup> and we are made to wander  
Why it should be thought all the day long.

While there are many living about us,  
Never moless though in the wrong.

Chorus:

Farther along we'll know more about it  
Farther along we'll understand why  
Then we will all meet Him in the great mansion,  
Then we, ll all understand it all bye and bye.

Faithful till death says our loving dear Master,  
Little while longer labor and wait.  
The toils of the road will seem to be nothing  
As we sweep through the ~~sky~~ beautiful gates.

Often I wander why I should leave home  
Go in the rain, the cold and the snow.  
While there are many living in comfort  
Giving no heed to what I can do.

END.

Maple Number Three.

Many stars were shinning bright  
On one peaceful Holy night.  
Wise men gazed and watched  
Their movements from below.  
When they saw a strange one moving,  
It was shinning, fair and bright  
They had never seen one like it there before.

Beautiful stars that crown the heaven  
Led the wise men on and on.  
Till it dropped them near a holy place,  
Then they worshiped God in heaven,  
Till the loving Saviour was born.  
Then they met their loving Saviour face to face.

Maple Number Three (continued)

In that rugged wooden manger  
Many saw that Holy Child  
Sweetly sleeping in that holy bed of hay.  
While the world was all crossed and drifted,  
And that awful debt the Saviour had to pay.

From that rugged wooden manger,  
Jesus grew up from a child .  
There His soul was up for the one He knew was lost.  
Showed how much He loved us .  
Paid the debt for you and me ,  
When He died and hung upon that rugged tree.

END.

SUPERSTITITION.

It is bad luck to open an umbrella in the house.

Old Sayings.

Its too late to pray when the devil comes.  
Every tub sits on its own bottom.  
Never cry after spilt milk.

Children of The Heavenly King.

Children of the heavenly King  
As ye journey sweetly sing;  
Sing your Saviour's worthy praise,  
Glory in His work and ways.

Ye are traveling home to your God ,  
In the way your father trod ;  
They are happy and now are ye  
Soon their happiness shall see.

O, ye banished seed be glad!  
Christ our advocate is made-  
Us to save our flesh to ~~says~~ assumes,  
Brother to our soul becomes

Shout, ye little flock and blest!  
You on Jesus though shall rest;  
There your seat is now prepared ,  
There your kingdom and reward.

Children Of The Heavenly King.

Fear not brethern, joyful stand  
On the borders of your land;  
Jesus Christ your father, s son  
Bids you undismayed go on.

Lord submissive make us go,  
Gladly leaving all below;  
Only thou our leader be,  
And we still will follow Thee.

END.

(In the good old fasion way)

I'm on the gospel highway pressing  
onward to the goal;  
Where for me a rest remaine  
In the home land of the soul.

Every hour I'm moving onward  
Not amoment to delay;  
I'm going home to glory  
In the good old fashion way.

From the snares of sinful pleasure  
Here my feet is always free;  
Though the way may be dalled narrow  
It is wide enough for me.

It was wide enough for Daniel  
And Daniel in his day;  
I am gald that I can follow  
In the good old fashion way.

My friens have gone on bfore me  
They have layed their armour down;  
With the Pilgrims and the Martyrs  
Have obtaineè a robe and crown.

With this robe they fought their battle  
Shouting victory day by day;  
I shall overcome and joi n them i  
In the good old fashion way.

Just a few more steps to follow  
Just a few more steps days to roam;  
And the days seem more delightful  
As I journey near my home.

When the storms of life are ended  
And the clouds are passed away;  
I shall find the gates of heaven  
In the good old fashion way.

Feb. 24. 1939

2 hours finished  
making out my report.



Laferty Hollow

3/I/ 39.

O ~~Ld~~ sayings .

A short horse is easy curried.

Dont never count your chickens before they hatch.

If you sneeze before you eat you will see your sweetheart before you sleep.

Every crow thinks it,s crow is the blackest.

There is more ways to kill a dog then to choke him to death on butter .

Superstititious Ideas.

If you let a baby look into the mirror before it is six months old it will die before it is twelve months old.

If you walk over a broom lying in the floor, you will have seven years of bad luck.

Never bring a hoe in the house , to do so is bad luck.

If a child sheds its teeth before it is seven it will die before it is eleven.

Martin, Ky.

3/2/39.

If a baby looks into the mirror before it is six months old it will take fits.

It is bad luck to give your butter away .

If you borrow salt never ask them to pay back, to do so is bad luck.

If you set your chickens on the new of the moon the chickens will all hatch out the same time, and if you set your hen on the light of the moon the chickens will hatch out at different times.

If you cut your hair on the light of the moon it will grow faster than it will to cut it any other time.

If you tell your dreams on Friday morning before breakfast they will come true before they are nine days old.

It is bad luck to cut your finger nails while in bed.

Cut your finger nails on Friday and you will never have the tooth ache.

If you walk across a bridge and never open your mouth, make a wish and it will come true.

Bad luck will come to you if you sing in bed.

Two people sweeping through the same door is bad luck, and the younger one will die.

Never cut a baby's finger nails to do so will cause them to steel. To trim a baby's nails bite them off.

If a child has the tissac take them to a raspberry vine where it has grown in the ground and take them over and under it nine times and they will be cured of the disease.

Betsy Layne, Kentucky. \_\_\_\_\_ 3/6/39.

#### WITCH CRAFT.      C C

Old Aunt Polly Loeb at Betsy Layne, Ky. said on <sup>e</sup> time her mother had a cow that was giving plenty of milk at one milking and then just failed down to a teacup -full. She said that her cow was bewitched. In order to break the spell the witch had on the cow, the old lady had to walk backwards in her shimmy tail and carry a willow switch each morning for nine mornings and whp those switches in the spring. By doing this she broke the spell on the cow, and she gave as much milk as ever.

### Superstitious Ideas .

If you kill a toad frog your cow will give bloody milk.

If you drop a dish rag that is a sign that some one is going to come to your home.\*

### Weather Lore.

If the smoke blows down the chimney and into the house that is a sign that there is going to be bad weather.

If a rabbit hollows there will be rain in twenty four hours.

### Old Sayings.

A bird in the hand is worth two in the bush.

If you cut a baby,s hair before it is a year old it will die before it is a y two years old.

If you sneeze at the breakfast table on Monday morning, you will hear of a death before the week is over.

If chickens go on the roost crowing bad luck will follow.

If any one has the Chicken Pox take them and set them under a chicken roost nine times and they will be cured.

Glo, Kentucky. \_\_\_\_\_ 3/7/39.

### Superstitious Ideas.

If your feet itches you are going to walk on strange land.

If palm of your hand itches you are going to handle money.

It is bad luck to start anything on Friday and don,st. complete the job.the same day.

### Old Sayings.

Sheep Ball tea will break the measels out on you.

Polcat grease will cure the ear ache.

There is an old saying that when some one is about to starve  
out they will say that old Tieg is eating at their doors. ~~-----~~  
dost \_\_\_\_\_ dose.  
skush \_\_\_\_\_ gush.  
yanner \_\_\_\_\_ yonder.  
hyander. \_\_\_\_\_ yonder.

#### Weather Lore.

When the whipper wills begain to sing, there~~w~~ will be no more  
cold weather .

#### Superstititious Ideas.

It is bad luck to light three cigereetes from one match.  
If you see a dog wollowing and it turns over you will hear  
of a death soon.  
If you break a mirror you will have seven years bad luck.  
It is bad luck if a picture falls off the/ wall.  
To cure a sty on your eye, rub a black cat,s tail across  
your eye.  
When you see a red bird make a wish and it will come true.

Prestonsburg, Ky. \_\_\_\_\_ 3/8/39.  
\_\_\_\_\_ , \_\_\_\_\_

#### THE NINETY AND NINE.

There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills fare away,  
Fare off from the gates of gold.  
Away on the mountains wild and bare,  
Away from the tender shepards care.

THE NINETY AND NINE (continued)

Away from the tender Shepard,s care .

Lord Thou hast Thy ninety and nine,

Are they not enough for Thee ?

But the Shepard replied:

" This one of mine has wanderèd away from me;

The way may be rough , wild and steep,

I go to the desert to find my sheep.

I go to the desert to find my sheep,

But none of the ransomed ever knew

How deep were the waters crossed,

Nor how dark were the night that the Lord passed through

Ere He found the sheep that were lost.

Away in the desert He heard it,s cry,

So feeble and helpless and ready to die.

So feeble and helpless and ready to die ,

Lord, where are those blood -drops all the way

That marked the mountain tracks?

They ~~was~~ were shed for one who had gone astray

Ere the Shepard could bring him back.

Lord whence are Thy hands so rent and torn ?

They ~~was~~ were pierced tonight by many a thorn.

Far up the mountains thunder river,  
From the side of the rocky steeps,  
There arose a glad shout to the gates of Heaven.

" Rejoice I have found my sheep";  
And the angels echoed around the Throne of  
"Rejoice for the Lord brings back His own,  
Rejoice for the Lord brings back His own.

END.

Superstitious Ideas.

If you sweep under anyones feet they will never get married.  
When you want to marry you look at the moon and say, "New moon true moon, bright and fair, tell me the color of my true loves hair!"  
Then you turn around and pick up a hand full of dirt and you will find ~~the~~ a hair in that dirt the color of his.

If a chicken comes in the bed room that is a sure sign that there will be an increase in the family.

If a bird flies across the porch that is a sign that there will be a death soon.

If you step over anyones feet they will die soon.

THE REMAINDER OF THIS DAY AND THE TWO HOURS THE TENTH WERE USED IN MAKING OUT MY REPORT.

3/16/39.

Martin, Kentucky.

Weather Lore.

If there comes a freez on the light of the moon in the early spring it will not kill the early fruit.

If it rains on Monday there will be three days of rain in that week.

Old sayings.

When there is a bridal shower party in the neighborhood, the number of towels received determines the number of children there will be in the family.

Dreams.

If you dream of a friendly dog some one is going to betray you.

If you dream of a biting dog you are going to be made mad.

Riddles.

Clinkety clank, under the bank, and ten against four.

The answer is, a woman under the bank milking a cow.

Saw, saw, Winch I can,t hit the hole to save my soul.

The answer is, It is a woman trying to milk into a Black Betty Bottle.

Old Sayings.

Beggars can,t be choosers.

Spare the rod and spoil the child.

Never put until tomorrow what you can do today.

3/17/39.

Allen, Kentucky.

Old Sayings.

Clodhopper ---an old nickname.

sot ---a drunkard.

Riddles.

Riddles.

Four old women went around and around and never could catch each other.

Answer: Windmill.

Green head and yellow toes guess this riddle and I, ll give ~~you~~  
my cloth s .

Answer: a duck.

Before very long I expect to croak, the way I live is an awful joke.  
And after a wiggle I am terribly glad to rest my chin on a lily pad.

What am I ?

Answer: A TAD POLE , a young frog.



March 20, 1939. --- --- --- --- ---Laferty Hollow, Dwale, Ky.

STATE: KENTUCKY.

NAME OF WORKER: KERMIT R. HOWARD.

ADDRESS: DWALE, KENTUCKY.

DATE: 3/20/39.

SUBJECT: FOLK LORE AND TALL TALES.

NAME AND ADDRESS OF INFORMANT: LIZIE GARRET, DWALE KENTUCKY.

DATE AND TIME OF INTERVIEW: #13/20/39. AT 8:30 A.M.

PLACE OF INTERVIEW: AT HER HOME.

DESCRIPTION<sup>of</sup> ROOM, house, and surroundings;

#### Tall Story.

One time there was an old sow that just eat an old man,s crop up almost. He got tired of it and fixed her a hog lot and put her in it with her pigs.

In making the lot he run the fence over an old hollow log. She found the hole in the log and craweled through it into the cornfield. She would eat all she could hold and then she would crawl back through the log, and get back in the lot.

The old farmer got wise to the cunning old sow and turned the log around running beside the fence.

There was a big grape vine growing in the back side of the hog lot so the old~~sow~~ sow just deliberty walked up there and chewed the grape vine into, and then grunted for all of her pigs. The little pigs all came and begin to nurseing the old sow got the grapevine in her mouth firmly, and gave a big swing. Her and all the little pigs went over the top of the fence and got into the corn again. So that time the old~~sow~~ sow was caught.

## Preacher Page.

### I.

Three years ago when Preacher Page ,  
Came drifting into Dwale.  
He,s fooled the people all this time,  
But soon he,s bound to fail.

### 2

He claims he is saved and satisfied,  
He jumps and hoops and yells,  
But the people knows it is a lie,  
Because it comes from Hell.

### 3

He testifies how good he is ;  
But take this tip from me  
He beat me out of ten sixty five,  
And he beat Earnest Branham and Dee.

### 4.

The Holliness is the dirtiest bunch,  
That ever struck the land.  
The only two that you can trust  
Is Fisher and Sarah Ann.

### 5.

They will hollow ,scream and yell,  
And say they have got the power.  
But all they are looking for ,  
Is your fat and flour.

### 6.

He moved to Prator Creek,  
And that he would farm.  
He beat Carr Robinson for plowing his land,  
And thought it was no harm.

### 7.

He got by with beating Carr  
He knew it wasent right.  
He also beat his grocery up there  
And sold his crop one night.

### 8.

He got a job selling trees  
I think some time last fall.  
He lied around as he always does,  
And beat Mrs. Emma Hall.

### 9.

He beat his bills every where  
No matter where he goes.  
He also beat The Big Elkhorn  
Out of a new suit of cloths.

### 10.

When they get together its almost like a show ,  
But the worst thing I can see,  
They fooled poor old Bobo.

Preacher Page (continued)

II.

He hits the floor a preaching,  
And some times with a shout.  
But no matter where he goes,  
His sins will find him out.

I2.

If they had the Holy Ghost,  
Like they did of old,  
They would pay their honest debts,  
Their meetings wouldnt be so cold.

I3.

Their religion wont stand in Judgement  
Because it is not found in the Book.  
Depart from me yo u dirty crowd,  
For I dont want no crook.

I4.

This is not the Holliness alone,  
But all the rest as well.  
Unless you pay the debts you owe,  
You are doomed to go to Hell.

I5.

They will come and smile like Angels  
~~Thii they have~~ played their hand .  
They will get all they can everywhere,  
And wont pay no man.

I6.

They howel and scream and yell,  
Oh, how they strain their lungs.  
And try to make the people think,  
That they can speak in tongues.

I7.

They have some people blinded so  
O, it is a dirty shame.  
They try to make the world believe %  
That they can heal the lame.

I8.

I dont believe a word they say,  
Some people never frets.  
They claim that they can heal the sick ,  
But never pay their debt s .

I9.

I close my song by adding this ,  
I think that it will stick.  
I believe with all my heart  
That he took Harm Beverlies brick.

END.

FORM A.

Name of worker: Kermit R. Howard - Dwale , Kentucky.

Date: 4/3/39.

Subject : Tall Tales.

1. Mrs. Russell Howard - Betsy Layne, Kentucky.

2. 4/3/39. at 2:00 P.M.

3. At her home.

4. -

5. -

6. The room has three doors in it , one leading to the back porch,

another leading to the dinning room, and the other one leading to the front room.

It had two beds arranged around the fire place so as to get the most benefit of the heat from the fire. There were two or three chair chairs placed in a simicircle in front of the fire.

FORM B.

Kermit R. Howard , Dwale , Kentucky.

4/3/39.

Tall Tales.

Mrs. Russell Howard , Betsy Layne, Kentucky.

1. Her mother was Anna ~~Scott~~ Scott Pinson , and her father was

W.R. Pinson both of Meata , Kentucky.

2. She was born at Meata , Kentucky in 1880.

3. She has had ten children , five boys and five girls.

4. She has lived at meata, Ky. , Mayflower, ky. , and at Betsy Layne, Ky.

5. Started to school in 1886 and until 1902.

6. She learned to spin , card, weave and knit.

7. She joined the church in 1918 and has been a faithful worker ever since.

8. She has a dark complexion and very long black hair. She weighed One hundred and eighty four pounds, and five feet four inches tall. She is well liked by all every place she goes.

### Ghost Story.

When I was a little child there were some rocks over hanging the road at Meata, Ky. on Johns Creek. Water would drip from those rocks the year round and twenty four hours a day. It would fall about fifteen feet to the other rocks below.

The people would tell that there would be a big black dog hop on behind you when you rode your horse by there .

The dog would ride for a good while and you would think that you would never get rid of it, and suddenly the dog would disappear as suddenly as it came on.

END.

FORM A.

State: Kentucky.

Name of Worker: Kermit R. Howard.

Address: Dwale, Kentucky.

Subject: Poetry.

1. Myrtle Edna Layne.

2. 4/3/39. At 11:30 A. M.

3. At her home.

4. -

5. -

6. The house stands by the side of the Mayo Trail at Thomas Creek, Ivel, Ky. The house on the inside is very well furnished. The open fire place was flaming high with natural gas..

FO RM B.

State: Kentucky.

Name of Worker: Kermit R. Howard.

Adress: Dwale, Kentucky.

Date: 4/3/39.

Subject: Poetry.

Name and adress of Informent : Myrtle Edna Layne, Ivel, Ky.

1. Her mother,s name is Lue Caldwell Layne, and her father,s name is Lynord Layne.

2. She was born at Boldman ,Ky. Oct. 4, 1916.

3. She had no family.

4. She has lived at Thomas Creek and Boldman , Ky.

5. She only had an eighth grade education.

6. She was an N.Y.A. sewing girl.

7. She liked sewing and cooking better than any other thing.

8. She belonged to the Freewill Bapbtist Church.

9. She was very dark complected ,with dark brown eyes.

She~~y~~ was five feet tall and weighed about one hundred and thirty pounds.

#### NOBILITY.

True worth is in being not seeing,

I am doing each that goes by.

Some little good~~y~~ not in the dreaming,

Of great things to do bye and bye.

For what ever men say in blindness  
And spite of the Francis of youth  
There is nothing so kindly as kindness,  
And nothing s o loyal as truth.

END.

FORM A. State: Ky.

Name of worker: ~~J~~Kermit R. Howard.

Address: Dwale, Ky.

Date: 4/4/39.

Subject: Hunting Stories.

1. George Lewis, Betsy Layne, Ky.

2. 4/4/39. at ~~X~~ 12:30 P.M.

3. At his home.

4. -

5. -

6. The room has two doors <sup>and</sup> two windows. One door leading to the dining room and the other leading out to the front porch.

There were five chairs, a bed, a sewing machine, a dresser and a ~~se~~ radio. What space was left was used in sitting around the fire place.

FORM B.

State: Ky.

Name of worker: Kermit R. Howard.

Date: 4/4/39.

Subjects Tall Hunting stories.

Name and address of informant : George Lewis, Betsy Layne. Ky.

1. His father, s name was Jeff Lewis ~~and~~ and his mother, s name was Vinie Hunt.

2. He was born on Thomas Creek, Ivel Ky. in 1886.

3. He only had five children, 3 boys and two girls.

4. I have lived at Thomas Creek, Ivel Ky. in 1886, from there I

moved to Mare,s Creek , Tram, Ky. in 1888 and lived there until 1916 then moved to Betsy Layne, Ky.

I have lived there ever since.

5. No education at all he can just read and write his name.

6. Farm and work in timber was all the work he ever did.

7. -

8. -

9. He is six feet tall , has dark eyes and dark complexion.

He has no hair on the top of his head and the hair around the ~~sides~~ sides of his head is ~~very~~ very white.

He has a very white and heavy mustache.

#### SQUIRRELL HUNTING.

I went squirrell huntin one time and saw two a runnin around a big limb of ~~a~~ a big oak tree.

They would run through a hole in the limb and then they would run around the limb, just turnin over and over.

I got to where I could see them good ,and then I let them have it.

At the crack of the gun out they both fell.

That was the first time I ever killed two squirrell with one shot.

END.

#### Coon Huntin.

One time me and my brother went a coon huntin , we went away in the head of Harmans Branch.

We only had a dog and ax to start with .

When we got up in the head of Harmans Branch the dog s begin



to bark and we went up to the tree and looked up and saw two sets of eyes. Right there I said to my brother they are coons.

The tree was about three or four feet through and the only thing I thought left to do was to cut the tree. We finally decided to go for a gun . One of us had to stay with the tree while the other one went after their gun.

It fell on me to go after the gun so I had to walk five or six ~~miles~~ miles after a gun. When I got back it was nearly daylight and the coons were very plain to see. I fixed my gun ready to shoot and pulled the trigger down fell the first coon.

Then I fixed my gun to shoot the second time and it went off around the hill, my brother said you hit him didn't you see him move? The third shot I fired out fell the coon, and that made two coons out of one tree.

That was the best coon hunt I ever experienced .

END.

FORM A.

State: Ky.

Name of worker : Kermit R. Howard.

Address: Dwale, Ky.

Date : 4/6/39.

Subject : Tall Tales .

1. P.J. Jackson.

2. 4/6/39. at 9:50 A.M.

3. Wayland, Ky.

4. -

5. -

6. It was in a small town store house.

FORM B.

State: Ky.

Name of worker : Kermit R. Howard.

Address Dwale, Ky.

Subject : Tall Tales.

Name and address of informant

: T.J. Jackson, Wayland , Ky.

1. Hadda Jackson(Mosely) was his mother,s name a nd Bobby Mosely was his father,s name.

2. He was born in Moples , Alabama on March the first nineteen hundred. ~~and~~

3. They have no children , just he and his wife , Dorthy May .

4. From Moples ,Alabama where he lived since his birth up until 1934

5. he went to Wisconison, from there he went to Jenkins , Ky. in "35" and from Jenkins he went to Wayland , Ky. where he has lived since 1936

5. His education was very limited and yet close the average of the colored people. He completed the first year of high school.

6. His occupation was minning.

7. -

8. He is deacon of the Babtist Church.

9. He is about six feet tall and weighs about one hundred and eighty pounds. He has very <sup>black</sup> short and kinky hair. He is a colored man so

naturely he would have a very dark complexion.

10 .-

#### A HORNET,S NEST.

We werē in the hills hunting , a white fellow and my self, when all at once he spied a big hornet,s nest. He said, " Jackson,I am going to shoot the bottom off of it so you had better get behind a tree or run one" So I run around the hill and got behind a tree and peeped out to watch him. He got behind a tree to shoot ,he peeped out to get a good sight on the nest

and fired. Down come the nest shot into .

The old hornets begin to fly around in a circle, soon they spied him and made a straight dive for him. One old bigan struck him right squire in middle of the forehead and down he went . When he started to straighten one hit him on the other side and straightened hi m right on up.

I gave him all the brush I could find and whupped them off all I could my self. We finnaly conquered them and that taught him a lesson to never desterb a hornet,s nest again.

END.

When I was back on the farm in Alabama I was hewing corn one very , very hot summer day when all at once I dug my hoe into a Yellow jackets nest , and before I could think they had me covered up. I began to knock and fight , and didn,t know which way to hit first. I finally succeeded in getting away from them .

To this day I dont know how I did get away from them .

END.

FORM A.

State: Ky.

Name of worker: Kermit R. Howard.

Dwale, Ky .

Date: 4/10/39.

Subject: Song Ballads.

1. Parker Francis. Martin , Ky.

2. 4/10/39. at 12:00 noon.

3. At Martin, Ky.

4.

5.

6. It was in a small town store.

7

FORM B.

State: Ky.

Name of worker: Kermit R. Howard. Dwale, Ky.

Date: 4/10/39.  
Subject: Mountain Song Ballads.

~~Name~~ Name and address of informant: Parker Francis, Martin, Ky.

1. His mother's name is Mary (Everage) Francis, and his father's name is J.P. Francis. They both live in Martin, Ky.
2. They lived at Hindman, Ky. in 1914 and moved to Martin, Ky. and still lives there.
3. He only has a wife and two children.
4. He has been living at Martin, Ky. since 1926.
5. He has one and a half years in the U. of K.
6. He works as an ice man.
7. Ice manufacture.
8. -
9. He is six feet and four inches tall and weighs one hundred and sixty-five pounds. His eyes are dark, he has dark hair and dark complexion.
10. -

Barbra Ellen.

Tw as in the mery months of May,  
The rose buds they were swelling.  
Young William Green on his death bed lay  
For the love of Barbra Ellen.

He sent his servant to the town  
To the place she was dwelling.  
Saying love there is a call for you,  
If your name is Barbra Ellen.

She was very slowly getting up,  
And very slowly going.  
The only words she said to him,  
Young man I think you are dying.

Oh! Yes I know I,m very low,  
Said wont be any better  
Until I gain the love of one  
The love of Barbra Ellen.

When she was only two miles from town  
She heard the death bells ringing.  
They rang so clear as if to say,  
Oh! Oh! To Barbra Ellen.

She looked to the east and looked to the west,  
And saw the cold corpse coming.

She said come around you nice young men,

The more she looked the more she grieved,  
Then she burst out a crying .  
Perhaps I could have saved his life,  
Who now I know is dying .

He turned his pale face to the wall,  
Then death was in him dwelling.  
Good bye, good bye, to my dear friends  
Be kind to Barbra Ellen.

Oh! Father, Oh! Father go dig my grave ~~both~~,  
Go dig it both deep and narrow.  
For sweet William died today,  
And I shall/ die to morrow.

Oh! Mother, Oh! Mother, go make my bed,  
Go make it both~~e~~ soft and narrow.  
For sweet William died in~~x~~ love,  
And I shall die of sorrow.

Sweet William was burried in the old Church Tomb  
Barbra ~~was~~ Ellen was burried in the yard.  
And out of William,s grave there grew a rose  
And out of Barbra Ellen,s there grew a briar.

They grew and they grew to the old church ~~yard~~ top,  
Till they could not grow any higher.  
At the end they tied a true loves knot  
The rose wrapped around the briar.

END.

This song was written or recoppied some time before 1912.

#### KITTY WELLS.

You ask what makes this darkey weep,  
Why, he like others not so gay.  
What~~/~~ makes the tears flow down his cheeks,  
From early morn till close of day.

The birds were singing early in the morning,  
The myrtle and the ivey were in bloom.  
The sun ore the hill ~~top~~ were dawning,  
When we laid her in her tomb.

My story , Darkies you shall hear,  
For in my memory fast it dwells.  
Twill cause you all to shed a tear,  
O,er the grave~~/~~ of Kitty Wells.

I never shall forget the day,  
That we together roamed the dells.  
I kissed her cheek and named the day ,  
When I would wed sweet Kitty Wells.

But death come to my cabin door  
And took away my joy and pride.

And when I found she was no more,  
I laid my banjo down and cried.

The springtime hath no charms for me,  
The flowers are blooming in the dell.  
But there is one form I do not see,  
It, s the form of my sweet Kitty Wells.

I often wish that I were dead &  
And laid beside her in her tomb.  
For the sorrow that bends down my head  
Is silent in the midnight gloom.

END.

THE FIFTH DAY OF THIS MONTH (APRIL) I WENT TO PRATOR CREEK  
(BANNER, KY) AND RECEIVED NOTHING THAT WOULD BE OF ANY USE TO THIS  
WORK.

Kermit R. Howard.

Tuesday The sixteenth of May,

THESE POEMS WERE SUBMITTED BY J.B. STEPHINS , HIS LIFE HISTORY I HAVE GIVEN YOU BEFORE.

SINCE CHRIST MY SOUL SET FREE.

When Christ my soul set free  
He gave abundant life to me .  
Which keeps me filled with joy devine,  
And shows me that the Lord is mine.

He leads me in sweet fields of love,  
And teél s me how it blooms above .  
Where Saints shall see no mortal illls  
For love devine each void fills.

And while the ages rolls around  
No sin nor sorrow will abound.  
All earthly bourdens cease to be  
Since Christ my soul from sin set free.

Come all souls from sea to sea  
And go along this way with me ,  
Which leads us on to Christ and God,  
Where we may dwell in their abode.

These thoughts are gracious now to me  
Since Ø Christ my soul from sin set free,  
But now the thrills of joy and love  
Is like to that of Saints above.

These precious joys no one can see,  
Till Christ their souls from sin sets free.  
So come and get your sins forgiven ,  
And go along with me to Heaven.

END .

TRAVELING.

God created all people equal; but the influence of this evil world has wrought the difference.  
There are many great souls in this world , both men and women.

As I travel through this world of woe and sin  
I meet many people who are natural foe and friend.  
But those who strike my fancy , I,ll name them great souls women and men.



TRAVELING . (continued)

They are like a lovely land scape where fruits and flowers grow;  
And where lovely springs of water , clear as cristal flow.  
I meet those lovely people every where I go.  
And as I travel on my pilgrimage here below  
I find them to be my best friends.  
So they are all great souls , women and men.

So since I learned to know them , I naturally love them all.  
I also love the others , but they do not match at all .  
So the ones who cheer me onward through this sad world of sin,  
Are love and Mercy,s Children ,  
Just the great souls , women and men.

So when I change my country to pass from here below,  
I know that with my Saviour I will home to glory go.  
Where I will meet my love ones all free from toil and sin.  
Where my ever lasting comrads will be great souls , women and men.

END.

FORM A.

State: Kentucky.

Name and address of worker: Kermit R. Howard, Dwale, Kentucky.

Subject: Superstitious Ideas.

1. Hazel Jarrells, Martin, Kentucky.

2. 5/22/39 at 1:00 P.M.

3. At the Beaver Valley Hospital, Martin, Ky.

4.

5.

6. It was in the kitchen of the hospital and every thing was arranged very nicely. There was a long table up through the middle of the kitchen, and on one side next to the window there was a long dish washing sink. Across the left end as you go in the room there sits a double size gas range. On the other end is a very large dish cabinet.

FORM B.

State: Ky.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date: 5/22/39.

Subject: Superstitious Ideas.

Name and address of informant: Hazel Jarrells, Martin, Ky.

1. Her father's name was J.B. Conn, and her mother's name was Hulda (Howell) Conn.

2. She was borned at Dana, Ky. in 1910, Sept. 15.

3. She has had three children all three girls.

4. She has lived at Dana, Ky., and at Martin, Ky.

5. She has completed the sixth grade in school work.

6. She has been a cook in the Beaver Valley Hospital for the last five years.

7. Her chief interest is cooking.

8. None.

9. She is ~~27~~ 29 years old, has brown eyes and brunette hair. She is dark skinned and five feet tall, she weighs 118 pounds.

SUPERSTITIOUS IDEAS.

"When you dream of seeing a snake and don't kill it you have an enemy that is unconquered. If it is a black snake it is a black headed person, and if it is a yellow snake it is a blond headed person.

If some one should get up in their sleep you should catch them and pull their shirt off over their head and throw it in the fire and this will neer happen again.

If you are bothered with rheumatism at night when you go to bed just take off your shoes and lay them bottom sides ~~together~~ together for ten nights and you will never be bothered with rheumatism again.

If a black cat runs across your path you pull a thread out of the hem of your dress and throw it over your left shoulder, then make a wish and it will come true.

#### FORM A.

State: Kentucky.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date: 5/23/39.

Subject: Strikes and feuds. of 1922.

1. H.G. Thacker, Betsy Layne, Kentucky.

2. 5/23/39. at 1:30 P.M.

3. at a small town store.

4.

5.

6. It was in front of a small town store right on the side walks.

#### FORM B.

State: Ky.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date: 5/23/39.

Subject: The Strike Of 1922.

Name and address of informant: H.G. Thacker, Betsy Layne, Ky.

1. His father's name was Absulm Thacker and his mother's name was Jeniva (Compton) Thacker.

2. He was borned at Shelba Ky. in 1899 on feb. 21.

3. He has only one boy.

4. For six years of his life he has lived in West Va. and the remainder of his life he has spent in Pike and Floyd counties.

5. He completed the eighth grade education in 1916.

6. He is a totally disabled World War Veteran.

7. He was a State Police in west Va. and a coal minner in Ky.

8. none. hair

9. He is six feet tall, has dark eyes and dark complexion.

His eyes are gray, and he weighs about 165 pounds.

10.

#### THE STRIKE OF 1922.

The whole thing came up over unorganized labor. A part of the men wanted to ~~not~~ work under a union and ~~so~~ a part didn't.

They just took sides and began to ~~fight~~ fight at each other.

For three weeks there was a 25 mile firing front one side in Kentucky and the other side in W. Va.

All the passenger trains that came through the people would lay down in the coaches while the machine guns would ~~it~~ saw right through the wood

11  
sides of the cars. When this happened on every train that came through the railroad company began to run steel cars, but at that no passenger's head was seen above the windows of the car. Besides the hundreds of men that were killed there were nearly all the tipples in Mingo county burned down or blown up. The men on either side just as due as they came to a store they run the keeper out and took all of the eatable goods out and took them to the firing line.

At last the Federal Government had to step in and take charge. The government sent a fast plane over the firing line to drop a warning to stop firing before it went over the third time. If they hadn't stopped firing by that time there would be three bombing planes fly over and blow up every thing they hit. So by the time the plane went over the second time there weren't another shot fired.

And that ended a bloody conquest in 1922.

ON THE 17th. DAY OF MAY I WENT TO BETSY LAYNE, KY. AND RECIEVED NOTHING

ON THE 18 th. DAY OF MAY I WENT TO BYPRO, KY. AND RECIEVED NOTHING.

THE MATERIAL THAT YOU DESIRE IS GETTING VERY SCARCE IN THIS COUNTY, AND VERY FARE BETWEEN.

ON THE 24th AND THE TWO HOURS THE 25th I MADE OUT AND MAILED MY REPORT.

Monday, May, I, 1939.

THIS POEM WAS WRITTEN BY JOHN B. STEPHINS, ALLEN, KY.

YOU HAVE HIS LIFE HISTORY AND SOME OF HIS WORK.

### THE LAW OF THE LORD.

The law of the Lord is perfect working to his will,  
To transform man from nature and give the holly thrill,  
Of gladness, joy, and salvation, which only God can give.  
To tell the world of sinful creatures, Jesus died that they might live.

He came from Heaven, s love and treasures, to this sad world below,  
To rescue dying sinful creatures from the tide of woe  
And bring them all to life eternal in the city of our God,  
Where Jesus brought the holy ransom of His love and dying blood.

Oh mortals cease to longer doubt Him who has promised life to all,  
Who went through death Hell and sorrow, but rose to save us from the fall.  
The sinner, s friend is now mighty, on ~~him~~ whom the Father has laid strength,  
To save all men and fallen angels their distruction to prevent.

This earth that now seems so rugged will bloom like the rose.  
When Jesus, s ~~work~~ work is copleted when He has banished all our foes  
Will then be willing to believe Him when ~~he has~~ we see his work complete.  
We will gladly love and praise Hi m falling down before His feet.

END.

THIS LECTURE WAS WRITTEN BY JOHN B. STEPHINS. ALLEN, KY.

IT WAS ALSO RECEIVED MONDAY THE FIRST, 1939.

(May)

MYSELF.

I am a very insignificant creature, I stand in a class alone so far as the social world is concerned. So of myself I have nothing to say, but wish to talk of one who is worthwile, God. He created all tthings fo r His pourpose, and whose law governs all things. And as no man knows the kind of God we must learn of Him by studing His word. The Holy Bible which is His word teaches us all that can be known of Him. God, Christ and the Holy Spirit are one, and from the God Head which presides over the universe in supreme power. No other one has any power save that which is dedicated to them by the supreme powerof God.

He uses men for His mesengers to cary the truth to others, I, for one ~~of~~ claim to be one of His mesengers. The mesage He gives to me to tell to

tell others is , He has a plan~~e~~ to save all the souls of men from sin death Hell and to restore the fallen Angels to former innocence. Lucifer was created pure and for the p~~u~~urpose of being the Prince of music~~e~~ for ever. The Angels who went into rebellion with Lucifer against God; reserved in chains under darkness , unto the eternal judgement is all to be restored . God will restore all things in disposing of the evil carnal mind from men and fallen angels. God~~h~~ has been using death and hell which means the supernatural change in life to render life from a natural to a spiritual condition.

The man Adam became a part of Lucifer,s band when He rebelled against God. So in natural death God is turning Lucifer to ashes upon the earth and making him a derission, and he, Lucifer will never be any more .

But in all this delerium of death and hell destroying the carnal mind which can not be s bject to God ,s Law , there is a germ of life lik e the heart of a grain of corn, which is the seed of God in every life of Adam,s race, which ~~i~~ will in God,s due time come forth into eternal life as sure as ~~l~~ the seed in the earth grow in spring time .

The dew is as the dew of herbs and the earth shall cast forth her dead. Jesus paid the penalty for sin , for all the rebels against God,s government and He is able to restore them all , and He will accomplish the work , and bring the renewed human race with the restored fallen angels , including Lucifer, back to God saying, this is the reward of my travail on earth.

Submitting His power and a~~u~~thority to the Father , that~~s~~ God may be all in all. He will be forever satisfied .

PRAISE THE LORD. AMAN!

Written by J. B. Stephins.

Allen , Kentucky.

END!

ON TUESDAY, WEDNSDAY, AND THURSDAY I WAS CALLED AWAY TO A  
FUNERAL AT OWENSBORO, KENTUCKY.

I MADE ONE OF THOSE DAYS UP ON FRIDAY, AND WILL IT BE POSSIBLE  
TO MAKE THE OTHER TWO UP ON NEXT HALF ?

Friday, May the 5th, 1939.

Dawle, Kentucky.

These mountain songs ~~were~~ were submitt ed by Charles Gobble  
of whom you have his life history.

MY LITTLE HOME IN TENNESSEE.

I.

Every night I am dreaming of ~~that~~ little home,  
Down among the hills of Tennessee,  
And I am always lonely , longing to return  
To that place that means the world to me.  
Just a little shack, roof all turning ~~back~~ black  
Still that is the place I long to be.  
Song always singing around my cabin door  
In my little home in Tennessee.

"  
2.

I can see my mother standing by the gate  
As I drove the old horse up the lane;  
She would never scold me when I came home late.  
Oh! I wish I had never caused her pain  
With a tender smile , beaming all ~~the~~ while.  
No one could be half so kind to me ,  
Now she has gone to Heaven , and she will never return  
To her little home in Tennessee.

3.

I can still remember many years ago ,  
When my sweet heart wondered by my side .  
Down among the mountains , wherethe wild flowers grow,  
Wh ere she promised to be my bride.  
Then another man won her heart and hand,  
Then I knew how much she meant to me;  
I was broken hearted , then I went away to my  
Little home in Tennessee.

END.

BROWN EYES . Submitted by Charles Gobbles, Dwale, Kentucky.

I.

One evening as the sun was low  
Brown eyes whispered I must go.  
Not one moment could he wait  
He kissed my cheeks and left the gate.

CHORUS:

Those brown eyes I love ~~to see~~ so well  
Those brown eyes I long to see  
How I sighed for those brown eyes  
Since strangers they have grown to be .

One day I met him on the street  
Bowed my head but could not speak,  
Another girl was by his side  
Who soon she'd be his bride.

It ,s just one year ago today  
Since I layed my own brown eyes away,  
Up in Hea ven where I long to be  
A brown angel waits for me .

END.



FORM A,

State, Ky.

Name and address of worker , Kermit R. Howard, Dwale, Ky.

Date, 6/8/39.

Subject. MOUNTAIN SONG BALLADS.

1. Russell Walters , Betsy Layne, Ky.
2. 6/8/39. at 2:00P.M.
3. At a small town store .
4. -
5. -
6. It was at a small town store.

FORM. B.

State, Ky.

Name of worker & address. Kermit R. Howard, Dwale ,Ky.

Subject . Mountain Song Ballads.

Name and address of informant. Russell Walters , Betsy Layne, Ky.

1. His father's name is J.E. Walters, and his mother is Naula (Clark) Walters.

2. He was born at Amba, Ky. in 1913 March 15.
3. He is not married .
4. ~~He~~ He has lived at Harold ,Ky. Louisa, Ky. and Betsy Layne, Ky.
5. He has had an eighth grade education.
6. He is not employed.
7. He plays his musical instruments.
8. none.
9. He is black headed with gray eyes , and his complexion is dark, and he is five feet and eight inches tall.

OLD JOE CLARK.

Fare ye well old Joe Clark,

" " " I say,

" " " old Joe Clark

I am going away to stay.

I wish I had a nickel ,

" " " " " dime,

" " " " " pretty little girl

And kiss her and call her mine .

Old Joe Clark is a mean old man

Tell me the reason why,

He tore down my old rail fence

So his old cow could eat some rye.

I went down to old Joe Clark,s

And he was in the bed ,

I stuck my finger in his eye

And killed old Joe stone dead.

Old Joe Clark is a mighty old man ,  
What will it take to Please him ?  
A good old bottle of apple jack  
And Betty Brown to squeeze him.

Younder sits a turtle dove  
, Sitting on yonders pine,  
You may weep for your true love  
And I shall weep for mine.

END.

#### LITTLE BROWN JUG.

My wife and I lived all alone  
In a little log hut we called our own,  
She loved gin , and I loved rum  
I, ll tell you what we had some fun.

#### CHORUS:

Ho, ha, ha you and me  
Little brown jug don,t I love thee.  
Ho, ha, ha, you and me ,  
A little brown jug full of rye whiskey.

I laid down in shade of a tree,  
Little brown Jug in the shade of me.  
I reached up and gave it a pull  
Little brown jug was a bout half full.

I went all around the barn  
With the little brown jug under my arm.  
I stumped my toe and down I fell,  
I busted that little brown jug all to he,ha,ha, you and me.

FORM A.

State, Ky.

Name and address of worker. Kermit R. Howard, Dwale, Ky.

Date- 6/9/39

Subject. TALL FISH STORIES.

1. George Lavens, Allen, Ky.

2. 6/9/39 at 1:00 P.M.

3. at his home .

4. -

5. -

6. The house is a two room house facing the state high way and is white

The two rooms are furnished with very old furniture and are very crowded up. The house is located one mile and a half north of Allen, Ky.

right in the mouth of a little hollow.

FORM B.

State, Ky.

Name and address of worker, Kermit R. Howard, Dwale, Ky.

Date, 6/9/39.

Subject, Tall Fish Stories.

Name and address of informant, George Lavens, Allen, Ky.

1. His father's name was Patrick Lavens, and he was from Quebec, Ireland.
2. He was born at Prestonsburg, Ky in 1862.
3. He has three children.
4. He has lived at Prestonsburg, Ky., Allen, Ky, and Dwale, Ky.
5. He has had an eighth grade education.
6. ~~He~~ He has been a dealer in live stock, and a farmer.
7. He got very good in working rathmattick as he called it, and he also liked gogiphy.
8. none
9. He has white hair and a very white mustache. He is very stooping and has a large hump on his back. He is dark complected and very wrinkled.
- 10.

TALL FISH STORY

In 1887 there was plenty of fish in the Big Sandy River and if you wanted to kill a mess all you had to do was to just go out and kill them.

A many of a time I have been fishin and jobbed my gigg in a big hole of water and killed two or three that I ~~did~~ didn't see.

In that day and time the people would all go to a hole of water, that is now called Banner's Bend and go fishing because there were plenty of fish.

One day there was severaly people standing around the river and down below the deep waters there was men with boats to catch fish in.

Every thing was quite and I throwd a dynamite in the deep hole.

We counted all the fish and there was 648 fish.

THAT WAS THE BEST FISHING I EVER DID.

END.

FORM A.

Floyd County  
Folklore

STATE: KENTUCKY.

Name and address of worker: Kermit R. Howard, Dwale, Kentucky.

Date: 7/5/39.

Subject: Stories of real happenings.

1. Nancey Branham: Dwale, Kentucky.

2. 7/5/39 at 12:30 P.M.

3. At her home.

4.

5.

6. On one end of the porch is an old swing, and on the other end was an old delapidated settee. The porch was boxed up around the sides and there was a very steep set of steps leading up to the porch. The house was painted white, and it looked as if it only had one coat of paint on it.

Form B.

State: Ky.

Name and address of worker: Kermit Howard, Dwale, Ky.

Date: 7/5/39/.

Subject: Stories of real happenings.

Name and address of informant: Nancey Branham, Dwale, Ky.

1. Uncle Joe Eaferty is her father's name and her mother's name is Aunt Susian Laferty Both of Dwale, Ky.

2. She was born on Bull Creek, Prestonsburg, Ky. on April 2nd. 1879.

3. She has eleven children, seven boys and four girls.

4. She has lived at Bull Creek and Dwale, Ky. all of her life.

5. She has completed the eighth grade.

6. She likes house keeping.

7. She belongs to the Methodist Church.

8. She is grey headed, weighs one hundred and fifty pounds, she is five feet and five inches tall, and has blue eyes and dark skin.

THE DANCE.

Old Bitter Head Jim Hale was one of the best dancers of his day. He started to a dance one time back in the time when the Typhoid Fever was killing so many people.

When he got to the place where they were going to dance they were all ready dancing. He just broke right in and began to dancing too. He was very old and very heavy on his feet weighing only two hundred pounds so he got tired and sleepy very soon.

He asked the lady of the house to tell him where his bed was, and she told him to go up stairs and turn to the left.

Instead of turning to the left as he was told he turned to the right. As he entered the room he noticed that there was some one in bed.

He went on in and called to him to lay over, he never moved nor made a sound, so he called to him again and he still never moved nor made a sound. So he just got ready for the bed and jumped in. He reached over and shook him and called to him, it was then that he found that he was dead. Out of that bed he jumped and ran down

and feel, in falling he broke his hip and he was a cripple to his grave.

END.

Form . A.

State: Ky.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date 7/6/39/

Subject: Mountain Song Ballads.

1. Ruby Branham, Dwale, Kentucky.

2. 7/6/39 at 9:00 A.M.

3. At her home.

4.

5.

6. Her home sits right in against the hill, and the front porch is very high off the ground. The house is painted white and sits back about one hundred and fifty yards from the road. The house is floored with ~~w~~ this ceiling boards and is very loosely put together.

FORM B.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date 7/6/39

Subject, Mountain Song Ballads.

~~Name~~ Name and address of informant, Ruby Branham, Dwale, Ky.

1. Her mother's name was Eva (Warreks) Branham, and her father, s name was John Branham.

2. She was born at Dwale, Ky. on Oct the 9th. 1925.

3. She has no family.

4. She has lived at Dwale, Ky. all her life.

5. She is taking the fifth grade.

6. She is very skilled in picking the guitar.

7.

8. none.

9. She is five feet tall, weighs one hundred pounds, she has black hair, dark skinned and blue eyes.

WABASH CANNON BALL.

From the great ~~KXX~~ Atlantic Ocean to the wide Pacific Coast,  
Oak flowing mountain to the south Bell by the shore.  
She is long and she is handsome, she is known quiet well by all,  
She is the combination on tye Wabash Cannon Ball.

CHORUS:

Listen to the rumble the ramble and the rear,

As she glides along the woodlands over the hills and by the shore.  
Like a mighty rush of engines hear that lonesome hoboes aqual,  
Traveling through the Jungle on the Wabash Cannon Ball.

WABASH CANNON BALL (continued)

She comes down to Bermmingham one cold december day,  
And she passed the station you could hear the people say,  
There is a girl from Tennessee She is long and she is tall,  
She comes down to Bermmingham on the Wabash Cannon Ball .

His name is Daddy Claxton , may his name for ever stand  
To be remembered through the courts of Alabam.  
His earthly race is over and the curtins round him fall.  
We,ll ride him home to victory on the Wabash Cannon Ball.

END.

?FORM. FORM A.

State. Ky.

Name and address of worker. Kermit R. Howard, Dwale, Ky.

Subjects Mountain Song Ballads.

Date. 7/7/39

1. Baxter Helton, Wheelwright , Ky.

2. At 1:30 P.M.

3. At his home at Wheelwright, Ky.

4.

5.

6. He lives up staires over a store house, and he lives in one side  
and another man lives in the other.

The apartments are semi modern, and with the exception of being up ~~st~~  
staires they are very handy.

FORM B.

State. Ky.

Name and address of worker. Kermit R. Howard, Dwale, Ky.

Date. 7/7/39

Subject. Mountain Song Ballads.

Name and address of the informant. Baxter Helton, Wheelwright, Ky.

1. His father,s ~~name~~ name is Claude Helton and his mother,s name  
is Maggie(Frose) Helton.

2. He was born at Wilton , Ky. Aug, 5th 1915.

3He has one six weeks old daughter.

4. He has lived at Wheelwright , Ky. nearly all of his life.

5. He has had one year of high school.

6. He is a miner.

7. He likes to do out side work .

8. He has no religion.

9. He is six feet tall with black hair and brown eyes. He has dark  
complexion an weighs one hundred and forty pounds.

MINERS BLUES.

Wake up in the morning , hear the whistle blow,

MINERS BLUES ( continued)

Grab my bucket to work I,ll go.  
Work hard all day boys , and it aint no fun,  
When I call for two dollars they will give me one.

Yonder comes the general manager, and how do you know,  
Tell by his high hat and the cigar he smokes.  
Time book in his pocket , pencil in his hand ,  
Going to his office , going to rob his man.

Wake up in the morning hear the ding dong ring,  
Look upon the table see the same old thing.  
Rice and bull dog gravey is all we have to eat,  
A little/ pæce of corn bread, & some times a piece of meat.

END.

Bypro, Ky. 7/8/39 Submitted by Sam Thomas . You have his History.

OLD MAN HAVING DIFFICULTY WITH HIS FARM LIFE.

There was an old man who rented him a farm ,  
But he had no boss for to carry him along.  
He yoked up his pigs one morning for to plow ,  
One got loose and the Devil knows how.

He hadn,t ploughed but a round or two ,  
Till he saw the old Devil comin tarein right through.  
The old man throwed down his plow and run,  
Said I believe he is comin after my oldest son.

Its not your oldest son I crave  
Its your old scornful wife I am going to take away.  
Pick her up with all your joy,  
She,ll never hurt me nor my little boy.

So he picked her upon his back  
Like a pee winkle peddler goin waggin his pack.  
She was seven years a gitten there  
aAnd seven years gitten back,

And she called for her old cob pipe she left in the crack.  
Up one little devil and he give her the lier  
She uped with her foot and kicked all ~~his~~ nine in the fire.  
The old she devil come peapin over they wall  
Sayin take her back or she,ll kill us all.  
So when she got back the old man was sick in bed.  
She uped with a pitty patty and batted him in the head.  
There ~~isn~~,t but three things a devil can,t drive  
A pig ,a woman , and an old bee hive.

END,

WAYLAND, KENTUCKY. \_\_\_\_\_ # 7/10/39

OVERHEARD A GROUP OF MINERS TALKING.

yourn \_\_\_\_\_ your  
hisn \_\_\_\_\_ his  
hog belly \_\_\_\_\_ bacon.  
worman \_\_\_\_\_ woman.  
fust \_\_\_\_\_ first.  
nairin \_\_\_\_\_ not any.  
yongens \_\_\_\_\_ young ones.  
hitched \_\_\_\_\_ married.  
poredoo \_\_\_\_\_ gravey.  
greese \_\_\_\_\_ lard.  
SUPERSTITIÖN.

When you dream of blood and then you see blood the next day it is a good dream. But if you don,t see blood the next day i t is a very bad dream.

N ON THE 7/11/39 ESTEL , KENTUCKY. AND DIDNOT RECIEVE ANYTHING.  
\_\_\_\_\_



FORM A.

STATE, KY.

Name and address of worker: Kermit R. Howard, Dwale, Ky.

Date, 7/12/39.

Subject. Original Song Ballads.

1. Dave Wright, Allen, Ky.
2. 7/12/39 at 5:30 P.M.
3. At Allen, Ky.
- 4.
- 5.
6. It was on the streets of Allen, Ky.

FORM. B.

State: Ky.

Name and address of worker: Kermit R. Howard. Dwale, Ky.

Date ~~7/12/~~ 7/12/39

Subject: Original Song Ballads.

~~Name~~ Name and address of informant: Dave Wright, Allen, Ky.

1. His father's name is Garfield Wright and his mother's name is Susian (Robinson) Wright, both of Allen, Ky.
2. He was born at WaterGap, Ky. 24th day of Sept. 1891.
3. He has four children, one boy and three girls.
4. He has lived at Allen, Ky. nearly all of his life.
5. He has completed the fifth grade.
6. He works on the W.P.A.
7. He would rather grade roads than do anything else.
8. He belongs to the United Baptist Church.
9. He is five feet and six inches tall, has dark eyes, hair and dark complexion. He weighs one hundred and twenty five pounds. He also is a very fast talker and is always smiling.

A BEAUTIFUL CITY.

I heard of a land fare beyond the strand,  
Where the saved of earth shall play,  
It's a land of peace and joy and rest.  
It's a land of an endless day,

CHORUS:

I want to go there my brother don't you  
To that land beyond the sky,  
Where we will never hear parting words,  
And we will never say goodbye.

The streets of that city they are paved with gold,  
And the river of life runs ~~thru/ough/~~ free,  
It's as clear as a crystal,  
And the shades on the banks are furnished from an evergreen tree.

A BEAUTIFUL CITY ( continued)

My loved ones are there , and they are waiting for me  
To come to that City so bright.  
There will be no more sorrow nor burdins to bear  
There never will be any night.

END.

ON THE 13 th. day of July I MADE OUT MY REPORT.