

which I don't think has any effect. I always tell a funny story about that. The story I always tell, it's a fictitious thing, but it gets the purpose across. I always tell them, you know, the Indian when his little baby's born, they claim that the little child needs to be taken to the witch doctor, or the doctor, this that and the other. And I never understood. They say in Cherokee, they call it the "blacks", that's my interpretation of the word. Uh, they doctor them for that. What they do is, they get a cup of water and then they get a coal of fire out of the fireplace. And while they're doing that, I don't know exactly what they say, but they say things, and they drop four coals of fire in this glass of water, a cup. It's generally a cup. And then they take these four coals out, and they hold it and they say something, throw it in the two back corners first, then this corner and this corner. And then they do something to the little one. They rub his face, and then the old witch doctor, he takes a big swig of water, Mama holds the little baby up close and he goes (Sound of spitting out water) like that. That water gets all over his face. I always tell them when the doctor done me that way, I hollered - Wa-aaaaaa. (Laughter) Now, I don't believe in that theory of it. We use a lot of things, like stump water for warts and also, for a child wetting the bed. Used cherry bark for colds. I don't know. Those are - they've got the medicinal things, qualities in them. But as far as ritual, it's just something that they charm you with, I think. Course if you believe in it, that's just as much.

((Static interference here))

We have alot of trouble with witchcraft belief. Somebody gets sick, why, they think somebody's conjuring on them, you know.

(Yeah, that belief is still strong, the further back .)

Yeah, the further back you go, and down here the worse it is. And down