

COHIST Box 1. FILE 18

(6)

Carter County, the 33th formed in the state and was formed of parts of Greenup and Lawrence in 1838. It was named in honor of Col. Wm. G. Carter, then and for four years state senator from the counties of Lewis, Greenup, and Lawrence.

The county is situated in the extreme eastern part of the state bounded on the north by Lewis and Greenup, East by Boyd and Lawrence, South by Elliott and west by Rowan, Fleming and Lewis counties.

The county is well watered by Little Sandy River and Little Fork of Little Sandy and Tygart Creek and their tributaries. The surface is hilly and broken, the soil in the valleys is rich and the hills abound in coal and iron.

Grayson, the county seat (named in honor of Col. Robert Grayson, once aid-de-camp to General Washington). is the present terminus of the Eastern Ky. Railroad north of the Ohio River to Riverton, $1\frac{1}{2}$ miles east of Greenup and is a point on the Elizabethton Lexington and Big Sandy railroads. Other towns are Olive Hill and Geigerville. There are four iron furnaces, Boone 17 mile E. W. Mt. Savage 7 miles S. E. and Carter County (Can) #2. Star 9 miles E. of Grayson. The fourth is not named.

The exact period of settlement of Carter is not known. It is generally believed to have been in 1808 at the Sandy Salines by persons engaged in salt business the most prominent of whom was Capt. Thos. Scotts of Lexington who died in 1870, age 93. Salt was once made in considerable quantities and shipped by wagon and flat boat.

NATURAL BRIDGE about 16 miles from Grayson and 25 miles from Vanceburg on the Ohio River is a natural bridge spanning a small stream of clear water called Little Caney (formerly called

Box 1 File 18

Swingle's Branch) which falls into little Sandy River. The bridge is 219 feet in span, 196 feet, high 12 feet wide, and 5 feet thick in the center of the arch and 30 feet at the ends, being arched underneath and level on top. From the bottom of the ravine a spruce pine has grown up to a height of 4 feet above the bridge making its entire length 200 feet. The sides of the ravine are so rugged that were it not for a natural stairway, a person desiring to descend from the top of the bridge to the ravine below would have to walk probably two miles. Two other natural bridges, much smaller are in this neighborhood.

CASCADES A short distance, 100 feet below the natural bridge is a cascade with a fall of 75 feet, and another 2 miles distance with a fall of 200 feet.

SINKING CREEK: in the vicinity of the bridge are two streams known as Big Sandy and Little Sinky., which emerge from the ground, good sized streams, flow about 2 miles and disappear again.

AN ARTISIAN WELL: In the same neighborhood this well formerly threw up a jet about four feet high of a size of a common barrel, but having been obstructed by stones and trunks of trees thrown into it by persons curious to ascertain its depth. It now only plays to the height of a foot above the level of the pool.

CAVES: The second largest of a series of caves in the neighborhood of the natural bridge is Swingle's 30 yards distance, unexplored beyond a distance of 2 miles. The entrance is very large then contracting so as to require stooping for 6 feet, then enlarges to 10 feet or more.

This cave was once a rendezvous for a band of counterfeiters and in the early history of the state gunpowder was manufactured there. Many of the saltpeters troughs can yet be distinctly seen.

Box 1 File 18

About one-half mile distance is the Bat Cave, so called from the innumerable swarm of bats. It is the largest of the group. Near the entrance to the cave descends perpendicular about 20 feet to the floor. Four different apartments or roads branch off. The main avenue is 2 miles long and the whole mountain seems to be hollow. The cave is damp and the water issues from a cave in the rock.

Twenty-five years ago many names and dates were written on the walls, some as far back as the early pioneers. The cave then was remarkable for being the place where was tried the first jury case ever tried in that part of the state of Kentucky.

The entrance to the X Cave is gained by ascending a ladder about 50 feet. It is less than the foregoing but is said to exceed all others in grandeur.

The Laurel Cave about $1\frac{1}{2}$ miles from Swingle's is unlike the others and has its peculiar attractions.

THE KENTON SALT WELL: This well is situated in the bed of Tygart Creek on the farm of Mr. Jacobs about 6 miles northwest of Grayson, so named because Simon Kenton manufactured salt there on the first settlement of the country.

There are other salt works five miles east of Grayson.

Quarry of Indian Arrow Heads: On the east side of Tygart Creek, a quarter of a mile from Kenton Salt Well are several caves which are formed in a local bed of coarse grindstone grit. The bedding faces of this rock in some places thickly studded with angular fragments of hard stone and flint.

Extensive diggings are observed in this neighborhood only about 6 or 7 feet deep and often extending over half an acre or more of ground. Prof. Sidney S. Lyon, of the Kentucky geological survey was

satisfied that these diggings were made by aborigines of the country for the purpose of procuring the material from which they made arrow heads.

COLLINS HISTORY OF KY.
VOL. #2 (1882)

Early Members of the Legislature from Carter County.

SENATORS: D. K. Weis 1853-57
W. M. Grier 1861-65

REPRESENTATIVES:

	Andern Kitchen	1842	
Walter Osburn		1844	
	George W. Crawford	1846	
	George Gruff	1847	
	John Ratliff	1849 and 1859-61	
John J. Park		1851-57	
	Epharham B. Elliott	1856-57	
	Richard B. Whitt	1857-59	
	Stephen J. England	1861-63	Resigned and succeeded by
	Wm. Bowling	1862-63	
	Sebastin Eifert	1863-65	
	E. B. Shepherd	1865-67	
	Fames Kilgore	1869-71	
	Richard Davis	1873-75	

Collins History of Kentucky.
Vol #2 (1882)

Box 1 F. 1098 COHIST

CHURCH CUSTOMS:

Nancy Brown, Elliottville, Kentucky, age 66 says, "In my days our Church Customs were different to what it is now. The open air church services was carried on in the warm part of the year. The ministers of the gospel were very pious in their region, for instance the most of the local preachers in the mountains of Kentucky considered it a sin to accept pay for preaching. The preacher was always treated with great respect.

When I was a young girl I attended these meetings. The church services would generally begin early in the day and last late in the afternoon. I would often get worried and tired because our seats were uncomfortable, and the sermons were often very long. When the church services were over the people who lived close to where these meetings were held would invite all or as many as would go home with them for dinner or to stay over night with them not making no charges whatever.

EARLY MOUNTAIN SCHOOLS:

Mr. James Evans, Olive Hill, Kentucky age 82, "In our time we had a very rude school house to attend school in. The house was built of logs and had a large chimney and fireplace. Our seats were made out of split logs or heavy rough lumber. The inside of the school house was very bare of books or any kind of equipment. The teachers were mostly men and very strict using the rod for ever little offense. The teacher generally boarded with childrens' parents taking it week about at each place. This salary was very low and the patrons would board him free on this account and also in my day the people had great respect for school teachers. We mostly studied arithmetic, reading, spelling, and writing. We had

no writing paper, but used a slate to write on. Hopping, running, jumping and playing marble were our games at school.

John Johnson, Ordinary, Kentucky, age 82. "In my growing up or younger days, the fathers, mothers and older people would sit around the fire of a night at home and tell all kinds of stories such as witch stories, stories about things they had heard and seen.

These stories kept us children wondering and scared all the time. We were always expecting some great disaster to happen to us, such as the Devil or some hideous being would carry us off. I remember when a comet or blazing star appeared or some other sign in the elements were a sign that the end of time was at hand. These tales and stories made me afraid to be out at night. When I was a boy if I had to pass a grave yard or an old waste house I was always looking to see something fearful or to be carried off.

The mothers would sing scary songs or tell the children ghostly tales in order to make them mind.

The old people would tell stories. Indian stories and legends about how the white men could shoe their horses with silver if they knew about the great silver mines in Kentucky.

One legend was handed down to the present day about Swifts silver mine in eastern Kentucky. The people so firmly believed it, that there has been lots of searches made for this, "Swifts Silver Mine".

"Did you travel a good deal when you were young?" "No, not much I stayed at home and helped my father on the farm, the work was all done by hand we cut our grain with a reap hook or a grain cradle. I would attend workings a good deal, such, as corn huskings,

CARTER COUNTY
KENTUCKY

MILFORD JONES

240

Box 1

COHIST
file 18

shrubbings or clearing land and house and barn raisings, We were always ready to help one another in these workings, after the days work was done we would have a dance or play that night. Our music was a fiddle or banjo.

Customs;
Religious

Box 1
File 18
COHIST
Carlton Co
Melford Jones

Nancy Brown, Elliottville, Kentucky, age 66 says, "In my days our Church Customs were different to what it is now. The open air church services was carried on in the warm part of the year. The ministers of the gospel were very pious in their region, for instance the most of the local preachers in the mountains of Kentucky considered it a sin to accept pay for preaching. The preacher was always treated with great respect.

When I was a young girl I attended these meetings. The church services would generally begin early in the day and last late in the afternoon. I would often get worried and tired because our seats were uncomfortable, and the sermons were often very long. When the church services were over the people who lived close to where these meetings were held would invite all or as many as would go home with them for dinner or to stay over night with them not making no charges whatever.

There is some weaving and spinning carried on yet, by old women, but this home industry is fast dying out. The old women weave coverlets, carpets and blankets, but it is what you may say a lost art to the younger people.

The women still make soap especially on the farms, this being done in the spring of the year. Drying apples is still done at all farms and villages. The methods of drying is in the hot sunlight and apple kilns made for the purpose.

In this community the farmers still cure hams and bacon for sale, selling it to local stores and to their neighbors.

The making of feather beds and shuck (corn husk) beds is still prevalent. Socks are sometimes knitted for the men. The making of tubs, barrels, buckets and cooking on open fire-places are rarely ever seen in this community.

New Year's Day is celebrated by making resolutions and having a New Year's dinner.

Washington's birthday is usually celebrated in the schools by reading and studying the life and the great works done by Washington.

On St. Valentine's Day people send each other comical pictures or posters with rhymes on them, being careful to keep the sender's name a secret.

April Fool's Day is a day for playing pranks on each other.

Decoration Day is celebrated by relatives and friends gathering at the cemetery to put flowers on the graves of their relatives and friends. Usually they have all day services and a basket dinner on the ground.

On the fourth of July is celebrated by display of the American Flag, and fireworks.

Thanksgiving is spent in preparing a good dinner and thanking God for a good crop year and harvest. The afternoon is spent in playing games and different sports. Young and old alike join in the games and fun making.

Christmas is celebrated by the parents secretly placing gifts on the Christmas tree for the smaller children, telling them that Santa Claus brought them, while they were in bed asleep. Then there follows a fine Christmas dinner and religious services. Every child is told the story of the birth of Christ and the Three Wise Men.

On the first day of Circuit Court there are many visitors. They go to hear the judge instruct the grand jury and watch the proceedings of the court. If there is a noted or famous murder case to be tried, people will go for miles to hear the case tried.

Log rolling, corn-huskings, quilting and clearing of lands are still had in the country. These "workings" as they are called are followed by a good dinner and supper. At some of these places after the work is done

they have music and dancing.

In the fall sorghum is made in every community. Boys and girls gather at night at these mills to "sop" out of the evaporator and to watch them make the sorghum. They see the stripping of the cane, and the grinding of the cane and the boiling of the juice into sorghum. Light is furnished by pine torches.

Square dances are still numerous here. These dances are generally conducted at a private home, but some are conducted at public places. The dance is always at night. The ones participating in the dance forms what is called "sets". A certain number of couples are required to form a set. There is someone to call the figure of the dance. There are many different "sets" that can be called. Guitars and fiddles furnish the music at all these square dances.

The men now do a great deal of the milking. In former days the women did nearly all the feeding and milking. Yet there are many women that still do the milking. The women help in the fields when there is a scarcity of labor. The old women who like to work in the fields and in the garden do so. Wood is still used for fuel in the country. Women rarely ever cut fire-wood, only when the men are busy at work or away from home do they cut wood.

A few women yet use the side saddle and riding skirt, but the use of the side saddle is being rapidly discarded. The carpet bag is seldom used anymore. The women now use riding breeches and ride astride.

The goose-quill pen has ceased to exist in this community. Few of the older men and women still make and use the old fashioned capital letters.

Some of the old people still use such phrases as these, in opening a letter: "I take my pen in hand to write you a few lines". "I seat myself down to drop you a few lines to let you know I am well and hope you are the same". Some of the closing phrases are: "I can't think of anything else to write so I will close for this time, from your best friend".

Box 1 File 18

Langley Johnson, Age 37, Sideway, Ky. says, "New Year's Day is celebrated by making resolutions that is to be carried out during the year and also by working on New Year's Day believing this a good start to be successful during the year. Lincoln's birthday is generally celebrated in the schools by reading the life and works of Lincoln. Washington's birthday is celebrated by orations, and reading the great deeds that Washington did. St. Valentine's Day is celebrated generally by the neighbors by sending each other comical cards by mail, never signing the sender's name to the card. April Fool Day is celebrated by playing pranks on each other. Decoration Day is celebrated by placing flowers on the graves of departed relatives and friends and generally there are church services at the cemeteries and grave yards. Fourth of July is celebrated by fire works display of the American Flag, parades and speakings.

Thanksgiving is celebrated by a good dinner and family services. However, some of the men and boys usually take a hunt on this day.

Christmas is celebrated by divine services, by reading the New Testament about the birth of Christ and his mission and death. There are always services at the different churches on Christmas Day. In the homes there is always a good dinner prepared, and also the people send presents to each other. In the home the night before Christmas the parents buys toys, candy, fruits and other presents for the children and hides them from the children, placing them where children will find them when they get up, telling them that Santa Claus brought them during the night.

Easter Sunday is also celebrated by eating eggs on that day. The children have boiled eggs, colored with different kinds of colors and hides them and has the fun of finding them when hidden."

CUSTOMS OF DRESS:

Mrs. Margaret Jones, Sideway, Kentucky age 72 Says, "In my growing up we girls and old women dressed very simple having our old styles of clothing. Yes we made most of our clothes, I could knit, weave and sew when I was a young woman. We wore yarn stockings, and long dresses. The girls and women nearly all wore bonnetts when they went to church or on a visit the right old women wore black bonnetts and mostly black dresses when they went anywhere. We wore the old fashion string apron. A great many of our dresses were fastened with hooks and eyes which is now out of styles, and also the hoop skirt was worn a great deal in my days. In my time of life we girls corded and done lots of work that the younger folks cannot do now, such as spinning, knitting and weaving."

HOME REMIDIES:

Mrs. Margaret Jones, Sideway, Kentucky Age 72.

How did you do your doctoring in your days? In my days doctors were very scarce and far away, We had our herb doctors, who used only herbs in their practice. But most of the old women and mothers were good herb doctors. My mother gathered her own herbs and compounded them. Our chief medicine herbs were bonset, skull cap, yellow root, burdock, rhubarb, sarsaparilla and various other herbs. We were very careful in gathering these herbs as to not get hold of no poison herbs, We used catnip to make tea for young babies when they were sick, we used boneset to sweat the sick that is for they needed sweating. We used burdock, Cherrytree bark, sarsparilla, and some other herbs to made bitters as we called it. These bitters would build up or tone up a run down system.

The child is told if it is not good that some haunt or evil spirit will carry it off. This is told to the child when it cries or is disobedient. The child is offered a reward if it will be obedient. The child is often hired to do the work around the home, by giving it presents and promising rewards when it gets to be older. Among the older people, the child was generally whipped with the switch when it committed an offense, but now the methods of punishment are usually milder.

The older people believed that there was certain kinds of "love medicine", that made the boy or girl love each other. All such beliefs, as this, are fast fading out in the mountains of Kentucky.

The usual method of courtship is to call on the girl at her home, the parents being very strict about the girl going out to parties with the boy. The girl's liberty is very restricted in her courtship. When the boy and girl get married the neighbors bring in gifts. The gifts are such things as they need when they start to housekeeping. Then there is a fine wedding dinner set and all the neighbors are invited to witness the ceremony. At the boy's home follows a dinner, called the "Infare Dinner" .

After the marriage the neighbors serenade or "bell" the young couple. The boy treats the "belling" crowd, usually on candy and cigars, but if the waiting crowd doesn't get a treat the boy is carried on a plank or pole to the creek and thrown in.

When a person dies it is yet the custom not to preach the funeral until something like a year or so after the deceased's death. This custom is dying out, the funeral often being preached the day of the burial.

There are many people yet who believe that the crowing of a rooster or the howling of a dog is a sure sign of death of some member of the family or friend. They believe that certain dreams is a sign of a death in the family, as dreaming of pulling a tooth or being at a wedding, etc. Many old people still believe that certain signs in the elements is a sign of some

COHIST

Box 1

File 18

death or a great disaster.

In sports the ones taking parts in them thin, by doing certain things they will win the game, for instance, in a marble, dice or card game they blow their breath on the dice, cards or marbles. In a ball game a great many things can be done to bring good luck in the game, for instance, spitting on the bat.

The people think that birds and animals can foretell what is going to happen. If a bird flies in through the open door of the house and flutters its wings a great calamity will soon fall on the family. If a cow gets sick and does not chew her cud, she has certainly lost it, by charming her the cud is restored for her to chew.

Everyone still believes the legend about groundhog day. If a ground hog comes out of his hole and sees his shadow there is forty more days of cold weather, but if he does not see his shadow the remaining part of the winter will be warm and pretty. A few old people believe that grubworms make sassafras sprouts and that snakes, toads, turtles and lizards freeze in the winter time and come back to life when the spring days come.

The people can forecast the winter by signs. If the cows, hogs, and horses have a thick coat of fur the winter is going to be cold. If the oaks have a heavy acorn crop or if the hornet builds its nest high in a tree the winter is to be severe. If the cattle gather at the gap before their usual time it foretells that a bad storm is fast approaching.

The farmers believe in certain signs in which to plant and harvest their crops. They believe at different stages of the moon and the twelve signs of the zodiac has more to do in producing a crop than soil, moisture, and cultivation.

There still exists a belief that you can tell your fortune by a mullin plant. When you break the top of the plant over, if your wish is to come true it will straighten back up, if not the plant will die.

To sow sage seed will bring seven years of bad luck; to plant sage

is good luck. It is believed that all toadstools are deadly poisonous.

Children are taught that there are giants that are very tall and strong and can do tasks that require great strength. If the children are mean they are told that some giant or goblin will carry them off. They are told that fairies steal softly into their bedroom at night and kiss them and leave them good luck. Dwarfs are very small and harmless, their habitation being in some great forest or isolated place.

Ghosts and evil spirits still exist in the minds of the old men and women. They claim to have actually seen them at nights, in all shapes and forms. The evil spirit causes a person to be sick or have bad luck. If a person is very mean the evil spirit is in him.

Witchcraft is still believed in by a few of the old people. If a cow gives bad milk or some of the livestock gets sick a witch has brought this harm on them because they have a grudge at the owners. Some old, ugly woman is generally designated to be the witch. A witch can be killed only by a silver bullet. None of the young people believe in this witchcraft. There are some people in the neighborhood that claim to have the power of raising knocking spirits and and they have power through these spirits to raise tables, make chairs walk, etc.

The people yet believe in signs as to the forecasting of the weather. Some of the signs are: if it clouds up on a heavy frost of a morning for 3 mornings it will rain or snow. If the sun has rings around it this is a sign of changing weather. If the moon hangs on its corner or lies on its back it is certain to rain, but if it is burr or a ring around it, it will be dry weather. If the leaves on plants curl up this is a sure sign of rain. A sign of rain is when the tree frog croaks. One of the queerest signs of rain is the personal feelings for instance if the rheumatism is worse it is going to rain or if a corn on the toe aches that is a sign of rain.

The older people believe if the yard gate is left open it is bad luck; if shut, good luck. The horse shoe in the home stands for good luck.

yes

WEATHER LORE:

COHIST

If the cattle came to the gap before it was time, it was a sure sign of a very bad storm.

If hogs were seen gathering or picking up sticks in their mouths it was a sign of cold weather. The crowing of a rooster after going to roost was taken as a sign of changing weather. If animals made unusual noises after dark it was considered a sign of "fallen" weather. A circle around the moon was a sign of rain.

If corn has a heavy or unusual thick husks, this was a sign of a very cold winter, if not an open winter. If leaves turned up or were on their edge this was a sign of rain. When leaves of plants curled up on a hot day this was taken as a sign of rain. Smoke coming close to the ground was considered a sign of foul weather. The old people yet believe in these signs.

The medicinal value of plants in the pioneer days were many. There were herb doctors and the housewives were very well skilled in preparing medicine from herbs. Boneset was used to sweat anyone for a cold. Catnip was used to make teas for babies. Black root was used for a physic; Yellow root, for the stomach; sarsaparilla, for a blood medicine. Burdock, wild cherry, and some other roots were compounded and taken to tone up the system.

The oil from ground hogs was often used for certain ailments. Tallow was used in making salves and ointments. Fat bacon is still used to put on boils to bring them to a head or cause them to break and run. The oil of a skunk or pole-cat was a great remedy for rheumatism. The lining of a chicken's gizzard was used to stop vomiting.

Most people considers it bad luck to move a cat with them when moving to a new place or to move a broom. If a hen crows it

OCT 5 1936

is killed at once for it foretells some disaster. If a rooster gets close to the door or close to any one and crows it is a sign of some disaster. If a black cat crosses the road in front of a person it is bad luck. It is considered bad luck to burn sassafras for fuel, but the old women used a sassafras paddle to stir their soap while boiling it, claiming it made the soap thicker.

The mourning dove is held sacred yet by a great many people. They say it is bad luck to kill one for it is a badge of innocence. A lamb is sacred to some people, it being taken as a token of meekness.

A great many people in this neighborhood regards it bad luck to kill a cat.

There is a belief that if a turtle bites, it will not let loose until it thunders. There is still a belief in this community that it is bad luck to cut off ones finger nails on Friday. Among the old settlers a belief was prevalent that if a woman's or girl's hair came out while combing it, it was a sure sign of having consumption or T. B.

One charm of saliva of a person was used in finding lost articles, the method used was spitting in the palm of the hand and hitting it with your finger. The way the spit flew was the direction the lost article was in.

Another belief is the saliva of a dog will cure a sore. Just let a dog lick the sore and it will cure it.

A rosy sun set is a sign of rain, if it clouds up in the morning on a heavy frost on three successive mornings it is a sure sign of rain. If a peacock hollows in the early morning it is regarded as a sure sign of rain at once.

If the new moon is lying on its back it is a dry moon; if it is hanging on its tip, it is a wet moon.

COHIST

A cure or charm for curing hiccoughs is to repeat the following rhyme. "Jacob, stand up, nine sups of water will cure the hiccoughs".

Charms are generally worn around the neck to ward off diseases. For example lead is tied around the neck to ward off nose-bleeding. Assafoetida is tied around the neck to ward off catching diseases, such as whooping cough and measles. These charms are now worn by a great many children in this community.

If there are moles on the human body it is regarded as a good sign. If they are on the neck, one saying is "Moles on the neck, money by the peck."

In this community some of the wart cures are: pick the wart with a pen until it bleeds and give the pin to some one and the wart will disappear; or have them charmed by a charm doctor. Warts are caused by children picking up and handling toad frogs.

If a frog is purposely killed it will cause a cow to give bloody milk.

There is one Gordon Kegley of Elliott County, Kentucky who has the super-natural power of making a table raise off the floor and do stunts. There is one Wince Porter at Jacobs, Carter County who also possesses this power of raising the knocking spirit and also can raise the table by his super-natural powers.

There is one Epharim Keaton, Olive Hill, Carter, County, Kentucky who is now looked upon as a healer of diseases. He claims to do his healing by the Divine Power of God. His home on Perry's Branch near Olive Hill, has become a mecca for people who believe in divine healing. Hundreds of patients visits his home and claims he cured them. People from other states as well as Kentuckians come to him to be healed.

MILFORD JONES

240

Carter Co.

CARTER COUNTYFOLKLORE

COHIST

John Blankenship. Age 52. Olive Hill, Kentucky, says "In the part of Kentucky where I was raised, a great many old people believed in witchcraft. I have heard them tell about how witches worked their powers through the devil. Some old woman was generally accused of being the witch. For instance if a cow or some other animal was stricken with a curious disease, the people would say she was bewitched. There was many people believed that the witch would ride through the air at night on a broomstick and hold a meeting with the demons or devils. If any one of a family was taken suddenly ill a witch in the neighborhood was the cause of the sickness. Back in the olden days among the old settlers in Kentucky they would sometimes take some old woman or man before a court and try them for witchcraft and very often they were taken before a church and tried. The methods of putting a witch to death was by hanging them, and some thought that an effective way was to shoot the accused witch with a silver ball and this would have the desired effect on them."

But belief in witches are now fast dying out in the mountains of Kentucky, but many old people still believe in them.

Ada Holbrooks. Age 57. Olive Hill, Kentucky, says that a great many people in her days believed in charms to ward off disease and disaster. "I have seen lots of people who would wear good luck charms around their necks to bring good luck to them and I have seen people who would wear lead around children's necks to prevent nose-bleeding and wear certain kinds of medicines around their

necks to ward off certain kinds of catching diseases." There were different methods used in taking off warts. One was to pick the wart with a pin and give the same pin to the first one you met and the wart would go away. One method to cure hiccups was to get the patient mad, one was to drink nine sips of water. One method to produce sleep was counting sheep after you retired at night.

COHIST

Virgil Brown, Elliottville, Kentucky, age 36, says that she has heard haunts at her house. "I have heard strange knockings at my house and peculiar noises after night. I have seen places where there were lights to be seen. Yes, I think that evil spirits can take possession of a person if they are inclined to be or is very wicked. At my own house I have heard things fall on top of the house and apparently fall on through to the lower floor. I have seen the door come open of a night and I could not keep it closed. I have heard the voices of the departed dead call me by my name and could recognize their voices."

William Binnion. Age 53. Lawton, Kentucky, says, "I have actually saw people who could tell fortunes. I have had things told to me which came to pass. Yes, these fortune tellers used different methods. Some of them uses playing cards to tell fortunes with, some uses the coffee grounds method, that is the fortune teller will have you to pour coffee into a tea-cup and let the coffee grounds settle and then turn the cup several times then the fortune teller will look inside the cup and read your fortune in it. Then I have seen fortune tellers tell your fortune by reading the lines in the palms of a person's hands, and also we have fortune tellers who can read your mind and tell you the past and future events."

Artha Jarvis. Age 32. Olive Hill, Kentucky. "Yes I believe in dreams. I have dreamed of things that have actually come to pass and I have had dreams that were a warning to me. I have dreamed of things that by taking warning I think I have warded off danger and harm. I have had dreams that I believe was a heavenly vision, and revealing to me the future and fore-warning me to not do certain things. I believe our future is often revealed to us through dreams just as the old prophets were in olden times. Of course, we have dreams that are not natural being caused by sickness or feeling bad, but I believe we have supernatural revelation through dreams."

Boyd Brown, age 60, Ault, Kentucky, says, "I believe the moon has an effect on people, on stock and has an effect on planting and harvesting crops and various other effects. I believe that certain kinds of diseases of the human body is effected by the moon being in its different phases. For instance, you take children that is infected by worms, the worms will work on the child harder on the new of the moon. It also I think has the same effect on stock when they are infected by certain kinds of diseases."

"Yes, the moon has great effect on planting. When you plant potatoes on the dark or old moon they will grow deep in the ground if they are planted on the new of the moon they will grow large and be close to the top of the ground, corn will do better and grow taller on the new of the moon if it is planted when the moon is new. The moon also has an effect on the weather, for instance, there is a dry moon and a wet moon. If the moon is lying on its' back this is a sure sign of dry weather and if it is hanging on its' corners or tips this is a sure sign of wet weather and if there is a ring or burr around the full moon this is a sign of fallen

COHIST

Box 1
file 18

Carters County

Milford Jones

Box 1

File 18 Q 40

COHIST

weather.

Another effect the moon has is on a board roof. If the boards are nailed on when the moon is old the boards will lay flat and never cup up or draw loose; but if they are nailed on when the moon is new they will come loose and cup up.

I have heard different stories about the man in the moon. One is that a man was put in the moon as a punishment for burning brush on Sunday."

John Clay, age 55, Lawton, Kentucky, says "The most effect the sun has is on climate but does not altogether affect a person, only on certain diseases. I think the sun light has a good effect on persons that has weak lungs and it is the chief factor in governing the climate.

I think the stars on the signs of the zodiac has an effect on the person when born under such signs. I think it helps a lot to govern and influence a person's life. When a comet comes into view. I always predict some calamity that will follow shortly such as a war, drought, sickness and such things."

George Catron, Elliottville, Kentucky, age 45, says "We have lots of old people who are good weather prophets. They have different methods of fore-casting the weather for instance, some of them fore-tells chiefly by the moon, some by plants and animals. For instance, if it is going to be a hard winter wild animals will have a thick coat of fur and plants helps to fore-tell the weather, for instance, corn has a thick heavy husk this fore-tells a hard winter. If plants wilt in the heat of the day this is a pretty good sign of rain. If hornets build their nests high this is a sign of an open winter, if high a hard winter. If there is a heavy mist this is a sign of a cold winter. Some of the old

weather prophets predicts a dry summer if the rains begins to go around in the spring of the year or falls in light showers. Some of the old weather prophets thinks it a good sign of rain when the tree frogs begins to croak. No, we have no goose-bone prophets in our county."

Box 1 File 18

Allie Carpenter, age 40, Limestone, Kentucky, says, "I believe in some hoodoos and some I don't. I believe it is good luck to put a horseshoe over the door. I believe it is bad luck to leave the gate or door open when you come in. I believe it bad luck to kill a cat or dog. Yes, I think 13 is always an unlucky number. I think if a cat comes to your house it is a sign of good luck. I believe if a person breaks a mirror they will have seven years of bad luck. I believe it is bad luck to move a cat. I have heard gamblers say it will bring them good if they blow on the cards, dice, or what ever they are playing with. No, I don't think a shadow can hurt or help anything because they have no material substance about them."

Essie Carpenter, Lawton, Kentucky, age 40, says, "I have always heard that a person who had red hair a sign that the person has a very hot temper. I have always heard for a saying it is bad luck if you meet a cross-eyed person when you are going any where, or to meet a squint-eyed person, if you don't turn around and go back home you will likely to have bad luck. Of course, I am somewhat superstitious in things like this."

Box 1

File 18
COHIST

SUPERSTITION:

J. N. Crockett, Limestone, Kentucky, age 69.

Says that superstition and witches, ghosts and haunts existed in the minds of the people in the early days of the mountains of Kentucky as far as I know I never had any experience with haunts and ghosts. But I am somewhat superstitious, I do not believe that such things as a black cat crossing the road in front of a person will bring, or is a sign of bad luck. But my younger days recall many stories that I have heard told about ghosts and haunts. These haunts and ghosts were generally heard and seen at some old house or at a grave yard such as knocking in the house or about the house. But many of the older people were honest in their beliefs and thoughts. I know that the people of the mountains of Kentucky are fast discarding these belief especially the younger generation.

WEATHER SIGNS:

Dan Cox, Limestone, Kentucky, age 59, says, I believe in the old weather prophets and signs. I believe when there is a circle around the moon it foretells rain, if the moon is lying on its back it is a sign of a dry moon. If corn husks are unusual heavy, it is a sign of a very cold winter. I also believe in the signs in planting and harvesting crops for example if corn is planted on the new of the moon it will grow tall and also if it is planted when the signs are in the arms it will ear well. Also if potatoes are planted on the dark of the moon they will not do any good in producing a crop. I always watch for these signs during the planting season if you have noticed that anything planted on the old or dark of the moon will grow deep in the ground.

Carter Co
Mrs. Babe Patton, Age 60, Lawton, Kentucky. *Box 1 FILE 18*

Says, "I have had experience in handling babies. As I am a mid-wife, I am called very often in cases as a mid-wife. I wash the new born baby and do all other things that is to be done in such cases. I generally wash the baby in a mild kind of toilet soap and dress it. There are always other women at the place to assist me. I use various remedies for small babies such as catnip tea with some sulphur added with it. I also use castora, oil and other things in mild doses. And as preventatives, I generally use such remedies as asafoetida to ward off such diseases as whooping cough and other catching diseases that is common to babies and small children. For the mother, I use mostly home remedies and also medicines that is used by doctors that aids in the birth of a child.

"Mothers tells the small children scarry tales, such things as the Booger-Man will take them offif they are mean or disobedient, and often the mother will promise to buy them toys and such things if they will be gool. Often the father or mother will give the children a good spanking with their open hands if they become too noisy or disobedient."

Hannah Moby age 45, Ault Ky. says, "That it was always the custom of the boy to call on his sweetheart of Saturday and Sunday. Very often they go to church or parties during their courtship. The boy would often bring his sweetheart presents such as a ring, handkerchief and candy. As to love medicines, I think is a groundless belief, but lots of the old people actually believed it, as they called it "love powders" but this is only superstition.

The marriage services generally was celebrated at the bride's home. The relatives and neighbors were invited to come to the wedding. There was a wedding dinner set at the bride's home. The local preacher was called on to perform the marriage. After the preacher said over the marriage ceremony, the people then would go up to the bride and bridegroom, shake hands with them wishing them much joy and happiness. When the bridegroom took his newly wedded wife to his father's home they had as we called it an "infare" dinner, which all the relatives and neighbors attended. Very often bringing them presents that would be useful to them when they went to house-keeping.

Otto Nichols, Age 38, Ault, Ky. says, "It has been and is yet a custom, when a neighbor is sick and dies for all the near by neighbors to visit the sick sitting up at night with them. When anyone dies, the neighbors gather and sit up all night with the dead corpse. The dead is washed dressed by the local neighbors, especially in the country, they rarely ever employs an undertaker. The neighbors gather in, make the coffin. When sitting up at night with the dead they usually have prayer, singing, and preaching by a local minister. Generally they preach the deceased's funeral the day they are buried.

Yes, the people here believes in signs that foretells a death in the family, such signs as a dog howling, an owl hooting, dreaming of pulling your own tooth, and also they believe if in planting corn that if a row of corn is missed this is a sure sign of a death in the family."

Wm. Binion, Age 52, Limestone, Ky. says, "That in various games the players are superstitious in how to have or bring good luck. The player generally blows, on the marbles or cards in order

to win the game and in a dice game they hold the dice in the palm of their hands and blow their breath on the dice. In base ball games the players spits on the bat to bring good luck. One custom is in playing cards that is if the game is going against you is to change seats while playing and this will change your luck.

Frank Conn, Age, 45, Jacobs, Ky. says, "A black cat brings you bad luck if it crosses your path in front of you. There is a belief among some old people if a cow does not chew her cud, she has lost it and will have to get some old neighbor to make her one. It is also a certain sign of an early spring if a ground hog comes out and does not see his shadow, and if he sees his shadow, he will go back to his hole and stay 40 days. This is a sign of a late spring and bad weather. There is a belief that if crows flies out and caws in the winter time it is a sign of pretty weather. Owls hooting is a sign of cold weather. I have always heard if a turtle bites you it won't let loose until it thunders, I have always been taught and heard if you kill the first snake you see in the spring of the year, you will conquer your enemies.

There was a belief among the older people that a grub-worm made sasafra sprouts or bushes. Animals generally have a heavy coat of fur or hair if it is going to be a long cold winter. Animals goes to hole or their dens and stays there if it is going to be a cold winter and also such as squirrels and other nut eating animals stores away a good supply of nuts if it is going to be a hard winter."

France Rose, Age 59, Olive Hill, Ky. says, "That farmers will raise a better crop if they follow or go by signs in planting their crops. I always plant corn when the sign is in the arm and on the new of the moon if corn is planted in these signs it will ear out well and grow tall. I always plant potatoes in the new of the moon.

They will yield better crops and also will grow near the top of the ground. I have always heard it is bad luck to plant or sow sage seed, it would cause seven years of bad luck, and also it is bad luck if you set out a cedar that is if the cedar died.

Boys and girls tries their fortune by the petals of a daisy. They hold the flower in their hand and pull out the petals one at a time and says, "Loves me, loves me not." We have always considered toad-stools being very poison."

Langley Johnson, Age 37, Sideway, Ky. says, "New Year's Day is celebrated by making resolutions that is to be carried out during the year and also by working on New Year's Day believing this a good start to be successful during the year. Lincoln's birthday is generally celebrated in the schools by reading the life and works of Lincoln. Washington's birthday is celebrated by orations, and reading the great deeds that Washington did. St. Valentine's Day is celebrated generally by the neighbors by sending each other comical cards by mail, never signing the sender's name to the card. April Fool Day is celebrated by playing pranks on each other. Decoration Day is celebrated by placing flowers on the graves of departed relatives and friends and generally there are church services at the cemeteries and grave yards. Fourth of July is celebrated by fire works display of the American Flagg, parades and speakings.

Thanksgiwing is celebrated by a good dinner and family services However some of the men and boys usually take a hunt on this day.

Christmas is celebrated by divine services, by reading the New Testament about the birth of Christ and his mission and death. There are always services at the different churches on Christmas Day. In the homes there is always a good dinner prepared, and also the people send presents to each other. In the home the night before

Christmas the parents buys toys, candy, fruits and other presents for the children and hides them from the children, placing them where children will find them when they get up, telling them that Santa Claus brought them during the night.

Easter Sunday is also celebrated by eating eggs on that day. The children has boiled eggs, colored with different kinds of colors and hides them and has the fun of finding them when hidden."

Court day or the first day of court is attended by a great number of people especially the men folks, they go to hear the Judge instruct the Grand Jury. If there is an unusual case such as a bad murder case, or some other noted case to be tried hundreds of people would go to hear the trials and hear the lawyers speak on the case.

Willie Evans, Age 32, Olive Hill, Ky. "Yes, people still hunts and collects Indian relics such as arrow-heads and tomahawks. They generally go to where the Indians had their camps to find these relics. Sometimes they find pieces of pottery made by the Indians.

The women collects scraps of dry goods to make quilt squares they usually, have a quilt of every color.

No. we do not have the hitching racks, watering troughs and town-crier in our town. They are all of the past."

Charles Kelly, Age 55, Olive Hill, Ky. "We still have workings, such as corn shuckings, sproutings and clearing of lands. Yes, we also have sorghum making, and the women still has quiltings. At these workings there is always a good dinner served for those that are taking a part in the work sometimes we have a dance or play after the days work is done. Maple Sugar harvest is a thing of the past in our neighborhood. The sugar trees has nearly all been cut down and destroyed. We do not have brush burning and log rolling as we once had."

Customs!
Food & Clothing

Ed Gearhart, Age 45, Olive Hill, Kentucky.

Rec'd

"Strangers and the older ones in the family are places around the dining table first. Children always has to wait and take a back seat while the strangers and old ones are eating. At one time the mothers made most of the clothes worn in the family. The men wore jeans breeches and jeans coat and the buttons that were sewed on them were brass buttons and also they were heavy brogan shoes and heavy cow-hide boots but these are not worn no more. Years ago in families they knit yarn "galluses" now the men wear lighter shoes and overalls for work clothes. The women used to wear woolsey-linsey dresses for cold weather and also they wore early shawls most of the time. In these early days the children went bare-footed in warm weather until they were young men and women. Children yet goes barefooted in warm weather that is the small ones.

The women still wears the sun-bonnet a great deal. Yes, at one time the women and girls slept with a cap on their head which was called a night-cap. But now days these old fashion clothes are not worm much any more. Only among the very old women and men. The new fashions of dress has taken their place."

Louisa Evans, Age 76, Olive Hill, Kentucky.

"The men now milks the greater part of the time. In the early days most of the families had spring-houses, these houses were built over a spring and the family would keep their milk, butter and other eatables in these spring-houses. They also preserved a great deal of their food by drying it. They dried beans, pumpkins, peaches, apples and black-berries and many other vegetables, but now days these foods are kept by canning them. Meat was salted

Mountain Food & Clothing

Carters Co

Mulford Jones

Box 1

File 18

COHIST

358
Mrs. Margaret Jones, Sideway, Kentucky age 72 Says, "In my growing up we girls and old women dressed very simple having our old styles of clothing. Yes we made most of our clothes, I could knit, weave and sew when I was a young woman. We wore yarn stockings, and long dresses. The girls and women nearly all wore bonnetts when they went to church or on a visit the right old women wore black bonnetts and mostly black dresses when they went anywhere. We wore the old fashion string apron. A great many of our dresses were fastened with hooks and eyes which is now out of styles, and also the hoop skirt was worn a great deal in my days. In my time of life we girls corded and done lots of work that the younger folks cannot do now, such as spinning, knitting and weaving."

Jones

FOLKLORE:

Food & Clothing

Carters Co,

Mulford Jones,

J. G. Barnett, Sideway, Kentucky age 70 says, "In my growing up in the mountains of Kentucky we had many queer customs which were taught and handed down from the first old settlers in the mountains. We had our own local factories, such as making our own clothing and shoes, my mother or some of our neighbor women would card the wool with a pair of hand cards and then spin it into threads, weave it into cloth to make the family clothes. We also raised our own flax and also manufacture pretty well as we did the wool. The home-made linen was used for towels, sheets, breeches and various other articles. We would tan our own leather by putting it in big troughs filled with chestnut oak bark and water. We had our own local shoe factories who would make our own shoes. My mother would make our own soap using lye from wood ashes and the soap grease was used from the intestines of hogs, also other fat of the hogs. We all were very generous to the sick and unfortunate lending them a helping hand in distress and sickness. It was my duty as I thought it to go and sit up night after night with the sick."

The young people go out after dark to celebrate "Halloween". They dress in disguise or wear hideous looking clothes and false faces. They will go for a great distance and play pranks on their neighbors, such as tearing down fences, hiding things, putting rocks, logs and such like in the road.

Christmas is celebrated as a sacred day by the older people. They generally go ^{to} the church on Christmas and offer up to God prayer for their Saviour, Christ. They send gifts to their friends and relatives. The people generally set a good meal on Christmas. The parents also still teach their children that there is a Santa Claus. It is Santa, who brings their gifts and presents to them on Christmas Eve night.

Holiday Observance

Ballads
-2-

J. Ralph McKenna

Decoration day is observed in this manner, by paying tribute to deceased ones who have rendered deeds of valor, and devoted service to the cause of humanity.

Holiday Observance & Roman Co.

Edua Birchfield

There are many children in this section that have never had Santa visit them. On December twentieth, Santa visited Lonnie Fultz, eleven years old, for the first time. The child was going about over the community of Rodburn and spending the night wherever it best suited. At one house the children were very enthusiastic over Santa and the little fellow calmly asked what it was like to have Santa visit you. Then and there the children of the community decided to give the child a surprise and a Christmas tree was erected in the living room and that night Santa visited him for the first time. The child returned to his own home the next day, loaded with the things that he had received and no happier child could have been found anywhere.

Holiday Observance

Birchfield

once making,

FOLKLORE

COHIST 240

Box 1 File 18

Emma Moby, age 67, Ault, Kentucky.

"There are some weaving and spinning yet done in this neighborhood but not near so much as used to be. There are now no people that makes candles. There is still lots of soap made on the farm for home use. People don't use the grease lamp any more. We still make feather beds and shuck beds, just once and a great while you will find a woman that weaves coverlids. But there are a great deal of knitting of socks yet and some yet weaves blankets and cloth rugs but this work is now fast dying out. There are no one now that makes barrels, tubs and cedar buckets. It is very rarely you ever now see any one cooking altogether on an open fire-place. The women in this neighborhood still dries apples and also there are some hams, bacon and sausage made for outside sale."

Customs! Home making. Carter Co.

Melford Jones

William McDanniel, Age 50, Ault, Kentucky.

Mr. Jones

"We have some of the old fashion tools yet and some are still in use in this neighborhood. There are the grain cradle, the frow, corn huskers and the cutter plow. Some of the hearth-side tools yet used are the fire shovel, fire-hook and andirons. We still have in use the old cast-iron kettles to cook in but the old wooden or cedar bucket is not in use any more, once in a great while you can find a cedar churn that is still in use, but the hand mill is a thing of the past and there are no more water mills in this neighborhood. There is still to be found the loom, spinning wheel and hand cards to card wool with. No, the coopers tools are not used any more here."

Wm. H. Ford *Carter Co. Box 1* *File 18* *7*
Customs! "Yes, some farmers in this neighborhood still go by the almanac weather predictions, some women milk but now days men do most of the milking. Women sometimes cut fire-wood, but only when these are no men-folks about the place or when the men happen to be sick." *Carter Co.* *My Jones*

The women help in the field when the men get behind with their work or when they cannot hire no one to help in the field."

James Bryant, Elliotsville, Ky. age 40.

"Women still use the side-saddle and riding skirt but not so many now use them as they once did. The carpet-bags are not used any more. They were left off many years ago. No one now uses the goose quill pen."

Customs! Food & Clothing
McCreary

Folklore.

(Audrey Keith-242).(4).

Socks are still knit by several families also. The wool is usually prepared at home and obtained from sheep raised on that home farm. Home knit socks can be bought in most all village stores whose trade is mainly from the small farmer. They take the home made things in exchange for "grub" kept in the store.

Dried apples from the local housewife are becoming more scarce each year but still faithful families dry for their own use and occasionally bring a few to the village store.

The majority of the folk who depend on farming for a living still make at least enough sorghum for their own use and then there are the five or six who rarely ever fail to supply the village stores and thereby practically the whole county.

Most of the pork sold at the grocery now is imported into the county but the "pig or two" is still killed on the farm and an occasional one by the "public works" man. There is not enough "cured" for the whole year as compared with up to ten years ago, however; excepting by a very few families, and it is therefore a rarity in the diet.

Rosa Taylor.

COPIES

interesting Folk
Carter Co COHIS *McKendrick Jones*
Box 1 *File 18*
Mc Jones
Roscoe Barnett, Sideway, Kentucky, Age 42.

"The side saddle is still used to some extent in this neighborhood especially among the old women. It is not yet entirely discarded. The methods of travel in this neighborhood is by wagon, horse-back and automobile. The buggy has almost disappeared and there are some people yet that walks or travels afoot as they call it."

Carter Co
here
"Most of the people now has clocks and watches in their homes to tell the time. But I remember when some families told the time by sun marks and shadows. They would have marks made for eleven or twelve o'clock by a porch post or some other thing that casts a shadow, and also they could tell pretty well the time of day by looking at the sun, or as they called it whether it was high or low in the sky."

interesting Folk
good and
interesting
Richard Lewis, Sideway, Kentucky, Age 32.

"Rabbits, Quail, and some other birds are generally killed with the gun and also is trapped to some extent, but the squirrel is hunted only with a gun. The coon and possum are caught by dogs, also *are* trapped. The fox is exclusively caught in traps. Some of the old folks remember how the deer, bear, pigeon and wild turkey were hunted and trapped but they are now extinct in this neighborhood."

interesting Folk
Carter Co *Jones*
Trapping is done with the steel trap and dead fall. The boys sometimes makes a box trap to catch rabbits in. These traps are different. There are different ways of setting these traps. It is owing to what you are setting your trap for. For different animals there are different methods used.

Carter Co.

Willie Mobley, Ault, Kentucky, age 45. says, "When I wuz growing up I did not get much larnin, my parents never sent us children to school very much. We lived along ways from the school house and in bad weather we could not go to school. My father kept us away from school to work on the farm a good portion of the school term. I remember very much about how our mother spun, carded and made our clothing. She knit our socks and stockings, and also, she knit gloves and mittens for us children. We never only had our homemade clothing, our coats, shirts, drawers and breeches were made at home by my mother. We did have strict parents. We was not allowed to talk when visitors were at our home and was not allowed to eat at the same table when we had company. My father was a great believer in signs in planting crops and gathering his crop. Our buildings were all covered with boards made in our own forest. My father would not put the boards on the buildings on the new of the moon, he claimed that the new moon would make them cup up and draw loose. He waited until the old of the moon in order so the boards would lay flat. He would plow our garden on the new of the moon claiming that the ground stay loose and not pack or get hard. I believe in a great many of signs but not so much as the older people did.

When I was a boy I watched my mother knít and spin yarn to make our clothing and stockings. My mother preserved a greal of our winter food by drying it. She would dry green beans, chushaws and pumpkins. We dried our apples on a kiln or in the sun, in fact we lived on such things as we raised on the farm.

The old people believed in all sorts of superstition. They believed it was bad luck if you started anywhere and turned back, or it was bad luck if you did not go out at the same door as you came in. They had different ways of forecasting the weather or future events. They would watch for the signs to plant and reap crops.

I am somewhat superstitious about things, I believe it is bad luck for a black cat to cross the road in front of any one. I remember it was considered bad luck to spill salt or to sell a burial lot to anyone. Lots of the old people believed it would make a cow go dry if the milk was boiled. I have seen lots of houses where a horse's shoe was put over the door in order to bring good luck into the home. They believed that human beings could be possessed of evil spirits.

Mrs. Polly McDanill, age 82 years, Sideway, Kentucky, says, " When I wuz a young girl all of this section here wuz thinly settled, we all lived in log houses, the cracks wuz daubed with mud and the floors were made of puncheons hewed out in the forest. We lived on what we raised and made at home. We cooked on the fire place.

I never went to school but very little. I never went long enough to learn to read and write. Yes, we had our meetings in groves in warm weathere and we also had our log meeting houses. The preacher would generally preach long sermons of course the children would get very tired but us older ones would stand it much better because we had become used to long church services. The preachers never asked for no pay or collections for they thought it wuz wrong to take pay for preaching."

George Catron, Elliottville, Kentucky, age 42, says, "I was raised, here on this creek and have lived here ever since I married. We have our own organized church in this school district, using the school house for a church house. We are not able to build a church house and we no regular preacher to preach for us but we welcome any preacher regardless of his church affiliation. We have some old foggy people here yet who holds to the old customs and beliefs but I do not believe in ghosts and witchcraft. I notice that younger generation does not use slang like the old people did, for instance you do not find many young people in this neighborhood using such phases as. He ran atter him. He shot the door.

The dog cotched a rabbit. He hoped him work today. I have some neighbors who yet use such phrases as these."

COHIST

Mrs. Martha Johnson, Sideway, Kentucky, age 54, says, "I never have been over ten or fifteen miles from where I was raised. I do my own house work and also help my children work in the garden and field. I went to school enough to learn to read and write. We did not play many games at school, us girls played round town, Frog-in-the-meadow. Going-in-and-out-the-window.

We put in a greater part of the recesses in jumping the rope or grapevine. I remember when us children were all small my parents would tell us stories about witches, ghosts and haunted places and also they would talk a good deal at about the end of time being near at hand that kept me scared for I believed it was going to happen soon. They foretold a lot of this disaster by watching the elements as they called it. If they happened to see a comet or star fall or the moon unusually red these all were a sure sign that the end was near.

However, I still believe in dreams as a warning for I have had dreams that came to pass. I think a person is warned through dreams.

In my growing up my mother would tell us children scarry stories more so to make us obedient for instance she would tell us if we did wrong the Boogger-man would carry us off, and we believed it. She would sing lullabies to the very

COHIST

smaller ones of a night to get them to go to sleep. After all I have discarded a lot of these things that were taught me when I was a child."

Mrs. Elizabeth Barnett, Ordinary, Kentucky, age 60, says, " I believe that there were witches and haunted places for I have heard things, such as like some body knocking on the walls, floor and about the house. I have heard these things at my own home. I think a great many times these things is a warning to a person, warning them of a death or sickness in the family. I have been warned at different times before some one died in our family. I thing and honestly believe that there are also things to be heard where people has been murdered or have died in a wicked state. Lots of times I believe that the spirits of the dead comes back to warn them of a near death of some one in the family."

John Blankenship, Olive Hill, Kentucky, age 52, says, " I was raised in Morgan County, Kentucky. The customs for the people there is pretty much the same as it is elsewhere in the mountains of Kentucky most of the old settlers were from Virginia and North Carolina, I attended the rural schools and managed to get a very fair education. We had our peculiar beliefs in my neighborhood. The people especially the old ones still "adheres" to their old beliefs and customs such as using old obselete words and languages.

Boxd

File 18

COHIST

Carter County

Folklore

Milford Jones -- 240

EAST KENTUCKY HILLS

How dear are the East Kentucky Hills,
For they make me feel with delight where
I was born and reared among the rills,
Which make me glad that I am there.

I love her native forests and peaks,
Which my homely joy spreads
Its token of fidelity where my soul seeks
The place where my bare-feet tread.

It is the time of the true and the brave.
That holds on high the American Flag,
Where its stars and stripes wave
High above the East Kentucky Crags.

Milford Jones.

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Milford Jones.

COHIST

MILFORD JONES

240

CARTER COUNTY
KENTUCKY

Box 1 File 18

FOLKLORE:

Carter Co

J. G. Barnett, Sideway, Kentucky age 70 says, "In my growing up in the mountains of Kentucky we had many queer customs which were taught and handed down from the first old settlers in the mountains. We had our own local factories, such as making our own clothing and shoes, my mother or some of our neighbor women would card the wool with a pair of hand cards and then spin it into threads, weave it into cloth to make the family clothes. We also raised our own flax and also manufacture pretty well as we did the wool. The home-made linen was used for towels, sheets, breeches and various other articles. We would tan our own leather by putting it in big troughs filled with chestnut oak bark and water. We had our own local shoe factories who would make our own shoes. My mother would make our own soap using lye from wood ashes and the soap grease was used from the intestines of hogs, also other fat of the hogs. We all were very generous to the sick and unfortunate lending them a helping hand in distress and sickness. It was my duty as I thought it to go and sit up night after night with the sick."

"Our past times or sports were hunting, trapping, shooting at targets. We boys and also the older men would gather on certain days to have a shooting match, as we called it we used the old squirrel rifle. We had also our running, hopping, and wrestling matches but in my later years these sports are not in style as they were when I were growing up. I have lived to see many of old customs disappear."

*Superstitions
Journal*

Carter Co.

Melford Jones

*Box 1
File 18*

COHIST

A great many people in this neighborhood regards it bad luck to kill a cat.

There is a belief that if a turtle bites, it will not let loose until it thunders. There is still a belief in this community that it is bad luck to cut off ones finger nails on Friday. Among the old settlers a belief was prevalent that if a woman's or girl's hair came out while combing it, it was a sure sign of having consumption or T. B.

*see CO1
Anecd* Another belief is the saliva of a dog will cure a sore. Just let a dog lick the sore and it will cure it. *Melford Jones*

*see CO1
Anecd* Most people considers it bad luck to move a cat with them when moving to a new place or to move a broom. If a hen crows it

*see CO1
Anecd* is killed at once for it foretells some disaster. If a rooster gets close to the door or close to any one and crows it is a sign of some disaster. If a black cat crosses the road in front of a preson it is bad luck. It is considered bad luck to burn sassafras for fuel, but the old women used a sassafras paddle to stir their soap while boiling it, claiming it made the soap thicker. *Melford Jones*

The mourning dove is held sacred yet by a great many people. They say it is bad luck to kill one for it is a badge of innocence. A lamb is sacred to some people, it being taken as a token of meekness.

The oil from ground hogs was often used for certain ailments. *Melford Jones*
Tallow was used in making salves and ointments. Fat bacon is still used to put on boils to bring them to a head or cause them to break and run. The oil of a skunk or pole-cat was a great remedy for rheumatism. The lining of a chicken's gizzard was used to stop vomiting. *Carter Co.*

Customs
Cures

CARTER COUNTY KENTUCKY

COHIST
MILFORD JONES

FOLKLORE

Box 1 File 18 240

"Whiskey and rock-candy was used in cases when the lungs were affected. In some of these home-made remedies the leaves, bark and flowers of the plants were used. We had and still have our charm doctors. They generally charm toothache, warts and cancers. One charm for a sty is to go to the forks of a road and say, "Stye stye leave my eye and go to the next passer-by," and there are many different methods in charming warts. One method is to steal a dish-rag from the kitchen, one is to pick the wart with a pin and give the pin to some body. Some of the charm doctors won't tell their secrets of charming. We have charm doctors that can stop a bleeding wound or nose-bleeding."

Customs Cures, Carter Co., M. Jones
Customs Cures, Lewis Binson, Age 63, Limestone, Kentucky. Carter Co., M. Jones

"When I were a boy nearly all of our medicines were homemade remedies. The old people know all of the herbs that were good for medicine."

Carter Co.

Brown paper and vinegar were used for acute and external pains. Holding a hot iron to the brown paper when it was placed on the part that was sore or hurting. Turpentine and lard was mixed and rubbed on the part that was hurting and on places that were settled sore. Mutton tallow was used in making salves, sassafras oil was used in cases of rheumatism, and also in making tea for the family in the early spring claiming it was good for the blood and system. Spring tonics and bitters were made of a mixture of several different kind of roots and herbs and was called bitters. These was generally used in the Spring to tone up the system.

"Churching" By: Grace Ratcliffe, Ringos Mills, Kentucky.

Did you ever hear of any body being churchied for teaching Sunday School?

I had belonged to the Popular Springs, Baptist Church, at Sharkey for about ten or eleven years when I began teaching a Sunday School class in the Methodist Church at Ringos Mill where I live. I lived so far away from Sharkey Church that I couldn't attend church regular so I thought that if I went to church at some other church and attended my christian duties that I was just as well off as I would be to go fifteen or twenty miles to attend the same church of which I was a member.

I had been going pretty regular to the Methodist Church and one of the preachers asked me to help with the Sunday School by teaching a class. I told him I would of course because I thought it was my duty to do something for the welfare of our community.

The first thing I knew Brother Bill Scaggs, the Deacon of the Baptist church, and Riley Johnson, the Moderator of the church, called at my house to talk to me about breaking the rules of their church and teaching a Sunday School class. They asked me if I were sorry about it and if I wanted to repent, and I told them I wasn't sorry and had nothing to repent for. They churchied me and took my name off their book, but they can't take my name off the book in heaven.

The young people go out after dark to celebrate "Halloween". They dress in disguise or wear hideous looking clothes and false faces. They will go for a great distance and play pranks on their neighbors, such as tearing down fences, hiding things, putting rocks, logs and such like in the road.

Christmas is celebrated as a sacred day by the older people. They generally go ^{to} the church on Christmas and offer up to God prayer for their Saviour, Christ. They send gifts to their friends and relatives. The people generally set a good meal on Christmas. The parents also still teach their children that there is a Santa Claus. It is Santa, who brings their gifts and presents to them on Christmas Eve night.

COMMON PHRASES AND WORDS:

Mosey along, Dad bob it. Run atter. Gimme your knife. Hankering after, In kerhoots. Ge whiz. Be danged.

wuz for was, git for get, gimme, for give me, hope for helped, atter for fotch for bring. Cotch for caught. Stair for star. yander for yonder, hoss for horse. air for are, nag for horse, crap for crop, sich for such, haint for are not, wuznt for was not, yaller for yellow, futher for further. Gals for girls, hit for it. axed for ask. duno for don't know, kiver for cover, kin for can, winder for window, bust for burst, hath for hearth.

FOLKLORE

240

B-x / File 18

COHIST

DARLING WE HAVE LONG BEEN PARTED:

Darling we have long been parted.

How I've missed you love of old.

I have wondered broken hearted.

But my love has never grown cold.

I am dreaming of you lovely.

Dreaming of your eyes so blue.

Though it makes my heart ache, Darling

For I love no one but you.

Though I love you darling, love you

More than all this world to know.

You have broken all vows you made me

Now you may forever go.

Darling we have long been parted.

How I've missed your love of old,

I have wondered broken hearted

But my love has never grown cold.

(Sung By: Mrs. Lourenia Birchfield, age 48 years,
Morehead, Kentucky.)

FUNNY STORIES: 7

COHIST

One time there was a little boy whose father had died, and they were fixing to start to the grave yard with him to bury him. His mother came around to where he was and said, "Son you'll have to stay here and take care of things at the house until we get back." and the little boy went to cryin' and said, "Now I'll be dammed if I am going to stay here ma," "Ever time there is any fun to be seen I have to stay at home and mind the old house."

(Told By: Henry Robbins, age 38 years,
Dew Drop, Kentucky.)

One time there was a man, lived out here in Elliott County, I for got what his name was, but he worked away from home all the time and his wife always kept some other man a hanging around to keep her company while her man was gone.

One Saturday evening one of her friends was over to see her and she was expecting her man home. So when she saw a man coming up the road toward the house she thought it was her man and told her friend to run for his life or he would sure get killed when her man got to the house.

He left in a big hurry and when the other fellow got to the house it wasn't her husband at all but was just another one of her friends. He came in and sit down and they got real busy talking and directly they heard some body come in on the porch. He didn't have time to get out of the house so she told him to run out in the hall and get down in a big barrel that was out there. He did and the man came on in the

house but it wasn't her husband. It was another one of her friends. He hadn't been there but a few minutes till they looked out and saw her husband coming around the house. She told the friend, "to run out in the hall and get behind the door and when her husband come in for him to come in behind him and tell him that he wanted to kill a hog the next day and wanted to borrow a barrel to scald the hog in. He did and her husband told him that the barrel was out in the hall, to just go get it. He run out in the hall and grabbed the barrel up and put it on his shoulder and took up the hill with it and when he got up to the top of the hill he set the barrel down, to rest. He sat down and began to talk to his self, and, "said, "Lord didn't I get away slick"? The first man that had been there and had hid in the barrel begin crawling out of the barrel and said, "yes, you got away slick," but you didn't get away half as slick as I did.

(Told by: Allen Crockett, age 35 years.
Limestone, Kentucky).

One time there was an old man lived over here in the country some where, and he was so lazy he couldn't keep himself something to eat. The people around decided they would just hang him and get him out of his misery because he was going to starve to death pretty soon any way.

They put him on a wagon and started down the road to the place where they were going to hang him. They met an old woman coming up the road that was always wanting to help somebody and she felt sorry for the old man and halted the wagon and told 'em she would give the old man a turn of corn to make bread. He raised up kind a weak like, and asked, if the corn was shelled. She said, "No," and he said, "Just drive on with me then."

(Told By: Roy Cornette, Morehead, Kentucky.)

STORY OF BURIED MONEY:

When Liddie Helton died, she lived down at my daddy's old place on top of the Laurel Cliffs just over in the edge of Elliott County. She had a lot of money and she kept it in an iron box buried in the ground. She got real bad off sick and she tried to tell them where the money was buried, but all they could understand was that it was under an apple tree some where. After we moved to the place where the money was supposed to be buried my brother, Jim Pennington, heard 'em talkin' about this money being buried so he got out in the garden and was digging around under an apple tree over in one corner of the garden and he dug down to a big flat rock, then dug out around it till he could see that it was laying on an iron something. Jim couldn't lift the rock off so he waited till pap came in to help him. Pap didn't come in till away after dark so he just went to bed. Away along in the night ma heard the sheep out so she got pap out of the bed to put the sheep up and when they got to the door they

FOLKLORE

COHIST

saw sheep and heard them down in the garden jumping over the hole Jim had dug. They went down in the garden but the sheep wasn't down there, and the next morning they couldn't find a sign of a sheep track down there so they knew the sheep hadn't been out.

Pap made Jim cover the rock back up and never would let him dig for the money any more because he thought the sheep was Liddy Helton's spirit come back to let them know she didn't want them to have the money.

Jim says he would dig for the money now but it has been gone sixty or seventy years since then and he's been gone from this country and the apple tree is gone and he can't remember where to dig.

(Told by: Sarah Porter, age 70 years, Ordinary, Ky.)

LITTLE ROSEWOOD CASKET

In a little Rosewood casket,
That is resting on a stand.
There's a package of old love letters,
Written by my true love's hand.

Go and get them for me sister,
And read them over tonight,
I have oftimes tried to read
But the tears would blind my sight.

Box 1

File 18

COHIST

Read those precious lines so slowly
That I'll not miss even one
For the precious hand that wrote them
In this world for me is done.

Tell him that I never blamed him,
Not an unkind word was spoke.
And, oh tell him, sister, tell him
That my heart is almost broke.

When I'm dead and in my coffin
And my shrouds about me wound
And my little bed is ready,
In the pleasant church yard ground.

Place his letters and his locket,
Both together over my heart,
But the little ring he gave me
From my finger never shall part.

Go and get them for me sister,
Come sit down up on my bed.
Read them gently to me sister
While my aching heart rolls dead.

While I listen to you read them.
I will gently fall asleep
Fall asleep, to wake with Jesus,
Oh, dear sister do not weep.

Box 1 File 18

COHIST

Dead as four o'clock.

Sound as a dollar.

Knock you as cold as Christmas.

Cold as blue blixens. (very cold)

So help ye Hannar. (Hannah)

When some body wants you to bark, They'll rattle your chain.

(meaning when they want you to say something they will call on you)

Nobody told you to spell. (meaning they were not asked to say anything.)

You don't cheat fair. (meaning you are cheating)

You fudged on me. (meaning you cheated.)

NEW RIVER TRAIN:

I'm leaving on that New River Train,

Oh, I'm leaving on that New River Train.

The same old train that brought me here.

Is going to carry me away, some day.

Darling you can't love but one.

Oh, darling you can't love but one.

You can't love but one and have any fun.

Oh! darling you can't love but one.

CHORUS:

I'm leaving on that New River Train,

Oh! I'm leaving on that New River Train

The same old train that brought me here

Is going to carry me away some day.

Box 1 File 18

COHIST

Darling you can't love two,
Darling you can't love two,
You can't love two and your heart be true,
Oh! darling you can't love two.

Darling you can't love three,
Oh! darling you can't love three,
You can't love three and still love me
Oh! darling you can't love three.

CHORUS:

Darling you can't love four,
Oh, darling you can't love four
You can't love four and love me any more.
Darling you can't love four.

CHORUS:-----

Darling you can't love five
Oh, darling you can't love five
You can't love five, and get homey from my hive
Oh! darling you can't love five.

CHORUS:-----

Darling you can't love six
Oh, darling you can't love six
You can't love six and my and your love mix.
Darling you can't love six.

FOLKLORE

240

Box 1 File 18

COHIST

Darling you can't love seven,
Darling you can't love seven;
You can't love seven and ever get to heaven,
Darling you can't love seven.

CHORUS:-----

Darling you can't love eight,
Darling you can't love eight
You can't love eight and ever be my mate.
Darling you can't love eight.

CHORUS:-----

Darling you can't love nine,
Darling you can't love nine;
You can't love nine and ever be mine.
Oh! darling you can't love nine.

CHORUS:

Oh, I'm leaving on that New River Train
I'm leaving on that New River Train
The same old train that brought me here
Is going to carry me away some day.

(Sung by: Jim Wilson, Blind musician, age 48. years.)

STORY OF BURIED MONEY:

Myths! Ghosts & Intuition Carter *F. Birchfield*
 When Liddie Helton died, she lived down at my daddy's
 old place on top of the Laurel Cliffs just over in the edge
 of Elliott County. She had a lot of money and she kept it in
 an iron box buried in the ground. She got real bad off
 sick and she tried to tell them where the money was buried,
 but all they could understand was that it was under an apple
 tree some where. After we moved to the place where the money
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 the garden and was digging around under an apple tree over
 in one corner of the garden and he dug down to a big flat
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 laying on an iron something. Jim couldn't lift the rock off
 so he waited till pap came in to help him. Pap didn't come
 in till away after dark so he just went to bed. Away along
 in the night ma heard the sheep out so she got pap out of the
 bed to put the sheep up and when they got to the door they
 saw sheep and heard them down in the garden jumping over the
 hole Jim had dug. They went down in the garden but the
 sheep wasn't down there, and the next morning they couldn't
 find a sign of a sheep track down there so they knew the
 sheep hadn't been out. *Carter Co*

Myths! Ghosts & Intuition
 Pap made Jim cover the rock back up and never would
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 sheep was Liddy Helton's spirit come back to let them know
 she didn't want them to have the money.

Jim says he would dig for the money now but it has
 been gone sixty or seventy years since then and he's been
 gone from this country and the apple tree is gone and he can't
 remember where to dig.

COPIST

LOCAL EXPRESSIONS:

Haven't seen you in a coons age (a long time)

Every thing is cut and dried (planned ahead)

It's a golly-whopper (large or unusual)

How's things a perculating (how's things going)

Don't always be hornin' in (interrupting)

Looks like an accident started some place to happen (bad or ugly)

Looks like the devil before day light (ugly)

Looks like a frog in a hail storm (ugly)

Looks like the devil before breakfast (ugly)

I'll be garled snarshed (exclamation of surprise)

Rip-snorting around (carousing around)

That's a pretty lookin' howdy do (things havent gone well)

That's a pretty lookin' out (things haven't gone well)

Accidently on purpose(something done purposely and made believe to be an accident.)

I'll be him jiggered (exclamation of surprise)

Durn my cats (sling expression).

Dog-gone my hide (sling expression)

Booger man (another name for the devil)

A jay lion will get you (an imaginary animal of which children are told to scare them into being good.)

Fling things a windin' (every direction)

Fling things to the four winds (every direction)

Trouble is brewing (trouble is coming up)

Dead as a door nail.

Dead as a hammer.

The houses in the towns are made of wood, brick, concrete blocks and stone. In the country the houses are made of wood. The houses have on an average of five rooms, being the dining room, kitchen, two bed rooms and parlor.

In the country, especially the timber sections, wood is the chief source of fuel. In the towns coal is used for fuel.

The meals in this community are called breakfast, dinner and supper. Breakfast generally consists of bread, butter and syrup, eggs, bacon, coffee, and some kind of breakfast cereals. Dinner consists of bread, milk or coffee, meat, beans, potatoes, onions, cabbage, or other vegetables. Supper consists of bread and milk or the same as the noon meal. Most of these foods are grown on the farm by the family.

In the country there are no physicians.

The grain cradle is still used by all farmers in this section. This is because the farms are hilly. Corn huskers and husking pegs are used a great deal. Small or hand corn shellers are used. The fire shovel and hook is yet used as hearth side tools. Sometimes a large cast iron kettle is used for cooking on the fire place. Old fashion utensils such as wooden water bucket, cedar churns, hand mills, copper's tools are fast disappearing. Once in awhile you can find families still using some of these old tools and utensils.

The homemade medicines consists of camphor, salves, poultices, turpentine and lard. Bitters that are made at home are still used to build up the system. Poultices for local pains are still in use. Whiskey and rock candy are used by every member of the family in the winter time. Catnip tea and bone set tea are given to the small children. The herbs they compound to make these medicines are yellow root, black snake root, ladies slipper, witch hazel, silk weed, burdock, red puccoon, sarsaparilla, boneset, queen of the meadow, catnip, wild cherry tree bark, and a great many other herbs not

mentioned. Some tie asafoetida around the child's neck to ward off disease germs.

COHIST

The county still has its faith and charm doctors. These faith and charm doctors have different methods of healing. The stye is usually charmed by saying some king of a rhyme. There are many different methods used in charming a wart. For instance, pick the wart with a pin and give the pin away, the wart will disappear from you, but will go to the person to whom you give the pin. To stop the hiccoughs drink ~~one~~ sups of water without breathing or another way is to become angry.

People in this neighborhood have almost quit wearing the old time clothing such as cowhide boots and heavy cowhide shoes. Shawls are not worn in this community except by a few of the old women. Most all the women still wear their sun bonnets. The working men wear overalls suits and heavy blue work shirts for working clothes. The younger children go barefooted during the warm summer months.

Strangers are seated around the dining table first and they are given the choice seats around the fire side. The strangers are waited on first at the table. The children are not permitted to come to the table until the strangers and older folks are through eating.

Milk, butter and some other foods are still kept in spring houses by some people. Milk and butter being placed in utensils sitting in shallow water or some other cool place in the spring house. Most of the people have cellars. Those few who have no spring houses nor cellars hang the milk and butter in the wells to keep ~~them~~ cool.

The women still dry fruits such as apples and peaches, beans and pumpkins. The women still use old recipes for baking certain things as, gingerbreads, custards, snow breads, apple pies and berry cobblers, etc.

The women sit at the table with the men and also the children unless there are visitors or strangers at the table.

Box 1 File 18

COHIST

The mode of travel in this community is by wagon, Automobile, buggies and horseback. In the sections where the roads ~~were~~ bad, wagons, buggies, and horseback are the only methods used for traveling. In the sections having better roads ~~and~~ the automobile is chiefly used. There are still many people who walk great distances, but not so many as in former days.

Most of the people in the country have clocks and watches, still ^{have} a very few families here/marks and shadows to reckon the time.

FAMOUS JOKE 'MOONSHINE BILL' of KENTUCKY ASSEMBLY in '22

IDEA of CARTER COUNTY SOLON

A Still Behind Every Hill and A Whistle On Every Still; There
Maybe Still Be the Stills But the Whistles are Still, Still, Still.

--Echos of Prohibition Days.

"Footprints of The Flock" is the title of a little booklet, loaned the editor of the Historical-Progress edition by County Judge Jennings, and its reading has proved very interesting. The booklet was published by G. J. Jarvis and contains the funny and humorous side of the Kentucky General Assembly session of 1922, as its author put it "With all their fault, we love them still" and remember many pleasant occurrences during the session."

Here is a sample of the "doings" of the 1922 session according to this little booklet.

Senator Bannie Tabor, from Carter county, author of the famous Script bill, was also author of the so-called "Moonshine Bill." Every session of the Legislature brings forth a few freak bills, but the session of 1922 can claim honor to the prize, both as to the bill and to the report of the Committee to which it was referred. The bill as introduced was referred. The bill as introduced was referred to the Committee on Agriculture, and read as follows:

"Be it Enacted by the General Assembly of the Commonwealth of Kentucky.

"That it shall be unlawful after the passage of this bill to set up or operate any moonshine still or other apparatus which may be used for the making of moonshine or intoxicating liquor without having placed upon said still or other apparatus a "whistle" which shall make a noise which can be heard for at least two miles from where said still is being operated.

Each still, after complying with the above section, shall, between the hours of 2 a.m. and 11 p.m. at each interval of thirty minutes, blow the said whistle so that same can be heard by persons who may be within

two miles of said still, so that said persons can easily find the way to said still.

"Each still when so equipped as above stated shall, in addition, provide a roadway or well-beaten path to reach the still in safety.

"Any person, persons or corporation who may violate the above sections shall upon conviction be fined not less than \$10 nor more than \$100 for each and every offense and the evidence of any person shall be sufficient to convict.

"There is hereby created the office of Moonshine Still Inspector in and for every county of this State, who shall be elected at the regular election held in each county at the November election each year, commencing with the November election 1922, and it is hereby made the duty of the Fiscal Court of each county to provide for the payment of said Inspector. The Inspector shall see that the above law is enforced.

"All acts and parts of acts in conflict herewith are hereby repealed.

The above bill was referred to the Committee on Agriculture, of which Senator Newton Bright, of Eminence, was chairman, and after "due deliberation" the committee made the following report:

"First--That as an act of courtesy, even omitting political necessity it would develop upon this body to appoint the author of such bill State Enforcement Officer of Moonshine Stills in Kentucky; not alone to see that they were run without interruption, that the siren whistles regularly summon the gentle country-folks to mental and physical complaisance, but also to sample the product thereof prodigiously and at frequent intervals.

"Second--That to place upon the citizens an official duty so violently at variance with his aesthetic tastes and habits, might intrigue him from that strictly sober and unimpeachable highway of life--which has been a flowing inspiration to the youth of Carter county.

"Third--That the Senate of the Commonwealth of Kentucky dares not create an office so fraught with tragic possibilities; believing that it were preferable for the whistle of the still to still be still and stay still.

CARTER COUNTY
KENTUCKY
POINTS OF INTEREST

Box 1 File 18
MILFORD JONES
COHIST 600

Those Old "Iron Furnaces" were abandoned about fifty years ago and have gone into decay. These Old Furnaces are only land marks now.

There is no railroad that runs through Grayson. The E. K. Railroad that did run through Grayson has been dismantled and the track was taken up three or four years ago.

The Artesian Well is only a wet weather well. It overflows when there are heavy rains but at other times it does not overflow. It is only temporary. It is east of Grayson near U. S. 60. (Midland Trail).

SPORTS

There is still some fox hunting in Carter County. The fox hounds are still used in the chase and are trained for that purpose. The hunters usually gather at night for the fox chase and get together the best trained fox dogs. The hunters generally go to a high hill or point and listen while the dogs are running the fox. The hunters generally stay out till late in the night and when ready to go home they call the dogs from the chase with a horn made for the purpose. The hunters prefer to hunt the red fox as he is a great distance runner and will run for miles and rarely goes to hole. It is the aim of the hunter not to kill a fox but some trappers catch them for their fur.

Coons and opossums are caught by dogs trained for that purpose and also the steel traps is used to a great extent. Squirrels and rabbits are generally hunted with the dog and gun. Ducks, wild turkey, pigeons, deer and bear are now extinct in this county. The old settlers generally used the gun and dog to kill birds, bears and deer. There is still trapping done in this county for fur-bearing animals, such as coons, opossums, minks, skunks and other fur-bearing animals. The methods used is to set the traps near their dens. Some trappers use bait on their traps. The trappers are very careful about concealing their traps as some of these animals are hard to catch in a trap.

Fishing is done mostly with the rod and line, using various kinds of baits as each kind of fish likes a certain kind of bait for instance the bass is caught with minnows used as bait, while some other kinds of bait is used for other fish, the earth worm or angle worm is still used to a great extent in baiting hooks.

We have in this county some very fine fish in Tygart Creek and Little Sandy River. The bass, cat fish, perch, pike, sun fish and suckers abound in these waters. There is one artificial lake about six miles east of Olive Hill near the Midland Trail. The name of this lake is "Rose Lake" named for Dr. J. M. Rose its founder and promoter. This lake is well stocked with fish.

Fish traps, gigs and seines are not allowed to be used now but there are some fishermen who still secretly use them but it is a violation of the game and fish laws of Kentucky.

Dances are still conducted at private homes, however, in some few places they have the dance hall. The fiddle and guitar furnish the music at these dances.

Aden is a small village on the C. & O. Railroad, its population is approximately 150. Coal and fire clay mining is the chief industry. It has rural school and the surrounding county is mostly a farming region.

Brinegar is a mining village in the extreme western part of Carter County. The population is approximately 200. There is a narrow gauge railroad that runs from Lawton to Brinegar the distance being about 7 miles. Clay is mined here. There is no church at Brinegar. There is a two room school building only the grades being taught. There are several roads that lead to this village, but all of them are only dirt roads. These fire clay mines employ several men and has very good dwellings for the miners to live in. There are only two stores at Brinegar, both of them being general stores. This mining village is about $2\frac{1}{2}$ miles south of Soldier.

Grahn is a small town on the C. & O. Railroad in the south central part of Carter County. The population is about 350. The chief industry is mining fire clay and there is located at Grahn a small fire brick plant which makes a fine grade of fire brick. It has a good graded school and a good school building. There are 3 or 4 stores at Grahn and also a church.

Grayson is an incorporated town located in the eastern part of Carter County. It is located near the Little Sandy River. Grayson has a population of about 1,000. Grayson is located in a farming section and would be classed as a farming town. It is the county seat of Carter County. It has handsome dwellings and also good business houses. It has a good court house and a new County Superintendent's office building which is one of the best in Eastern Kentucky. There is a new jail now under construction which will be a very fine building when completed. Grayson has two banks, The First National and Commercial Bank which are very strong banks financially. There are good grocery stores, dry goods stores, hardware stores and an excellent drug store. There is a hospital in Grayson where many patients go to be treated. There are no large hotels in Grayson, but small ones which have very reasonable rates.

Grayson is noted for its good lawyers. The present Circuit

Judge resides in Grayson and also most of the county officers reside in the town. The town is noted for its good churches and church buildings. It has excellent schools. The Prichard High School, the Christian Normal Institute and the graded school. These schools have a good faculty and turn out many graduates each year. There are two news papers printed at Grayson both of them being weekly papers. The East Kentucky Journal and Sandy Valley Enquirer.

There is some very pretty scenery along the banks of Little Sandy River.

Grayson is not on any railroad now. The East Kentucky Railroad that passed through Grayson has been dismantled, but the Midland Trail Route 60 passes through Grayson and there are several other good roads that lead into Grayson. These roads are kept in very good repair. The road from Grayson to Hitchens is stoned or graveled and has a good surface also the one that leads to Leon and the Elliott County line.

Every year the County Fair and the school Fair are held at Grayson. These fairs are generally held about August and September. There are several educational meetings held each year at Grayson. There are several conventions and political meetings held each year at Grayson.

Grayson is the oldest town in the county and has produced some very eminent men and women.

Soldier is located on the C. & O. Railroad in the western part of Carter County. It has a population of about 350. It has five or six stores. One doctor, a good graded high school. It has one church, the Pilgrim Holiness

The chief industry is mining fire clay and also near Soldier is a brick plant which employs many men.

Lawton is a small town in the western part of Carter County, being on the C. & O. Railroad and on Tygart Creek. There is a graveled state road that runs from Olive Hill to Lawton and other dirt roads come into Lawton from other points. There are three general stores at Lawton, one two room school. There is one church.

The chief industry is the mining of Limestone and silica sands. The Tygart Limestone Co. has one of the best limestone quarries or mines in Kentucky. This stone is used on roads, making concrete and also used in liming farms. One of the most interesting things about the Tygart Limestone Co. is the "Great Stone Church" inside of the mines. There is one large room in the mines used for a church building. The room is about 25 feet high being very spacious and having seats. A heating stove and a baptizing pool are also in it. There is a hole drilled from the top of the hill into the church for carrying the smoke out of the church room. The stove pipe is connected with the hole from the top of the hill. There is a pulpit made of stone or in other words it is a solid limestone church. All of the employees of this company go to church every Thursday morning for one hour of services. The company pays the miners for their one hour while at church. This is a Methodist Church, but will let other denominations hold church in it. People come from different states in the union to see this church under the hill.

COHIST

TOWNS AND VILLAGES OF CARTER COUNTY, KENTUCKY:

COHIST

Enterprise is a small village in the western part of Carter County, being a railroad station on the C. & O. railway. The village is reached by several dirt roads, ~~leading into it~~. The chief industry around Enterprise is the mining of fire clay and silica sand but there is also some farming carried on. The population is about 150. There is a two room school house where the grades are taught. There are no churches. The village has one doctor and three stores, one telegraph office.

Haywood is a small town located in the western part of Carter County. The chief industry is mining of fire-clay and the making of brick. The brick plant employs a great many men. The town has a church. Hayward is on the C. & O. railway.

Hitchens is a town in the eastern part of Carter County and on the C. & O. Railway. It owes its growth to the fine fire-clay that is mined near the town and also there is some coal mined in the vicinity of Hitchens. The population of the town is about 500. There is a very large brick plant at Hitchens which employs many men when they are making brick. There is a good deal of farming around Hitchens. There is one graveled road leading into Hitchens from Grayson and also dirt roads from other sections. There is one doctor at Hitchens, one high school, two churches and several stores, one wholesale grocery house. Hitchens has a very good freight depot, being at the junction of the E. K. Railway and C. & O. Railway but the E. K. Railway has been dismantled.

Denton is a small town or village in the eastern part of Carter County. It is on the C. & O. Railway the town has a high school and the chief industry is farming and mining of coal. The village is a shipping point for the neighborhood by railway.

Carter City (Carter) is located in the north eastern part of Carter County. The railroad that run from Garrison to it has been taken up but Carter is reached by several dirt roads. The village has been taken up but Carter is reached by several good dirt roads. The village has a good graded school and there is a great deal of farming around Carter as there is a great deal of bottom land on Buffalo Creek. The population of Carter City is about 150. John Lewis the chief owner of the Carter Caves lives there. There is a fine grade of limestone at Carter City and at one time it was quarried to a great extent.

Pleasant Valley is a small village on the Midland Trail (Route 60) It is in the central part of the county ^{and} has a population of about 150 and has a two room school and one church and two stores. The chief industry around Pleasant Valley is farming.

Gregoryville is a small village on the Midland Trail west of Grayson. It has a two room school and two general stores, a garage and grist mill. However the chief industry around Gregoryville is farming but there is some coal mined in this vicinity which is hauled away in trucks. There is located near here The Robert Gee Memorial Church and also a well that overflows with water during wet weather. This well was drilled for oil. It is an artesian well.

Leon is a small village in the southeastern part of Carter County, on the C. & O. Railway and near the Little Sandy River. It is a shipping point, and farming is the chief industry.

Willard is small village in the southeastern part of Carter County. It has a graded school and church. Farming is the chief industry around Willard.

Wesleyville is a small village in the northern part of Carter County. It has a school and church. Farming is the chief industry. The roads reaching this village are all dirt roads.

Pactolns is a village in the eastern part of Carter County. It is located in a good farming section therefore farming is the chief industry.

Limestone is a village in the western part of Carter County, on the C. & O. Railway and Tygarts Creek. It has a church, store and Post office. The village is located on a good road that runs from Olive Hill to Lawton. The chief industry around Limestone is farming. The site of an old keg factory may be seen and an abandoned limestone quarry from which it received its name.

CARTER COUNTY

COHIST

610

Box 1 FILE 18

Olive Hill is the largest town in Carter County having a population of about 1,500 according to last census and outside of corporation are some villages; Clark Hill and Old Olive Hill which brings the total population up to about 2,500, these villages are not inside of the corporation line. Olive Hill is an old settlement being settled about the year of 1838, being a settlement of a few log cabins until the C. & O. Railroad was built through it, that being about the year of 1881. Olive Hill is located in the western part of the county on Tygart Creek and C. & O. Railway, the Midland Trail (U. S. Route #60) passing through it from east to west. There are several public roads leading into Olive Hill, but they are graded dirt roads. The buildings in the town are mostly brick, concrete blocks and frame. The business buildings are nearly all brick and blocks of concrete. The greater part of the dwelling houses are frame buildings, but still there are several brick and concrete dwelling houses. There are good streets, all of them being paved with concrete, the town also has a good system of water works and a good fire department. The town has a mayor, police judge and has a good police department. The town has a city hall and a jail. The town officers all have their offices in this building.

There are two very fine high schools in the town; the Olive Hill High School and Erie Industrial High School. The Olive Hill High School is a school that has a well trained faculty and is growing fast, the building is one of the finest school buildings in northeastern Kentucky. This school turns out many high school graduates every year. The Erie Industrial School is a sectarian school, being supported by the Methodist Church and is a very fine high school, turning out many high school graduates every year. This school has its own dormitories and a great many female students stay throughout the term there. The girls are taught domestic science and the boys are given manual training. This school gives high school credits in Bible study. The

Olive Hill High School and Erie Industrial School has excellent athletics. They have their well trained basket ball, foot ball and base ball teams. These teams win many games each year.

Olive Hill has one theatre, the Dixie Theatre, which can seat many people. The rate is 15¢ and 25¢ for admittance. It is open every day in the week. Olive Hill has some very good hotels that can accommodate many travelers, their rates being very reasonable. The Stamper Hotel, the largest hotel, and the Olive Hotel, and many private boarding places are located here. There are ten or twelve restaurants, about 5 barber shops, and one beauty parlor.

Olive Hill has one wholesale grocery owned by C. S. Cartee, besides there are many grocery dry goods, hardware, and general stores. It has two banks, the Carter County Commercial and Peoples' Bank. These banks are located in the main business section of the town. The town is a good trade center for produce that is raised on the nearby farms and gardens. There are two very large brick plants at Olive Hill, the General Refractories Co. and Harbison Walker Co. These plants employ hundreds of men and makes a fine grade of fire brick, these two brick plants are the life of the town. They were built here about 40 years ago. Many car loads of bricks are shipped each day from here.

Olive Hill has five doctors and six lawyers. It has good churches. The Methodist, Pilgrim Holiness, Baptist, Christian and Nazarine. These churches are well supported and have many members. They maintain and support Sunday Schools. The Pastors of these churches take a great interest in the welfare of the souls of the people.

Olive Hill, being the largest town in the county, is naturally the metropolis of Carter County.

Olive Hill has one weekly newspaper the "Carter County Herald".

There are 2 drug stores in Olive Hill, these drug stores are owned and operated by the local doctors.

Olive Hill

Box 1

File B

HOTELS:

Olive Hotel "E" Railroad Street, Rate \$1. per day, 40¢ per meal.

Concrete Block Building.

Eight rooms, two baths.

Electric lights, running water.

Manager--Mrs. Belle Ball.

Colonial Inn, E. and A. plan, Rate , Rooms 75¢, meals 35¢

Twelve rooms, two bath rooms, electric lights, running water.

Manager----Weston Fields,

Stamper Hotel, A. and E. Rates \$1. without bath. \$1.50 with bath.

Location---Corner of Scott St. and Railroad Street.

Proprietor,-----E. R. Coleman.

Brick building, 23 rooms, 4 bath rooms, electric lights, running water.

Cliff Hotel, Main Street. E. plan, Brick building, 14 rooms,
3 bath rooms.

Rates---rooms 75¢ per day with baths \$1.25¢

Electric lights, running water.

Proprietor, Smith and Smith Bros.

OLIVE HILL, KY. RESTAURANTS:

Lawson's Restaurant, Main Street

Block building, 2 rooms, electric lights.

Manager----E. L. Lawson.

Dixon Restaurant, Railroad Street.

Brick building, two rooms. Electric lights.

Manager----Harry Dixon.

*Olive Hill**Box 1**File 18*

New Moon, Main Street

Wade Sturgill, Manager.

One room, block building,

Electric lights.

COHIST

James and Erwin, Cross Street.

James and Erwin Manager.

Brick building, 2 rooms.

Electric lights.

Huddle Inn, Cross Street.

Manager Arnold Raborn

Brick building, 3 rooms, electric lights.

Midland Resturant, Main Street.

Manager---J. E. Tabor

Frame building, 2 rooms, electric lights.

Green Tavern, Main Street.

Manager, Frank Disco

Brick building, 2 rooms, electric lights.

Russell's Place, Main Street.

Manager, Russell Womack.

Frame building, 3 rooms, electric lights.

NEWS PAPERS:

Carter County Herald weeklys, published each Thrusday.

W. F. Fultz, Editor and owner.

This paper was the successor to TheOlive Hill Times in 1904 and The Progressive in 1913. It is giving the local mews and is a member of the Kentucky Press Association. The Carter Connty Herald has a circulation of 2600.

Olive Hill

COHIST

Box 1

File 18

Circulation of 2600.

It gives some news also of the state and nation but it is only considered as a local paper. The Herald is printed on Main Street in a large brick building.

The Herald works and advocates the betterment of the county.

Banks

Peoples Bank

Building Brick

Location. Railroad Street

Assets \$153.000

C. S. Cartee, President.

E. A. Evans, Cashier.

Carter County Commercial Bank.

Brick Building.

Location--Corner of Cross St. and Railroad Street.

Assets-----\$150,000

A. J. Stamper, President.

Arthur Rabourn, Vice-President.